The One Hundred Twentieth Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Thursday, Saturday, and Sunday, April 6, 8, and 9, 1950.

General sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Thursday, Saturday, and Sunday, and the General Priesthood meeting convened in the Tabernacle Saturday evening, April 8, at 7:00.

A special meeting was held in the Salt Lake Temple Friday morning, April 7, at 10:00, to which were invited the General Authorities, Presidencies of Stakes, Presidents of High Priests quorums, Bishops of Wards, Presidents of Branches in Stakes, and Presidents of Missions.

The full services of the General sessions were broadcast over Station KSL, Salt Lake City, and by arrangement through KSL were broadcast over the following stations:

- In Utah: KSUB at Cedar City, KSVC at Richfield, KJAM at Vernal, and KVNU at Logan.
- In Idaho: KGEM at Boise, KID at Idaho Falls, KEYY at Pocatello, KBIO at Burley.
- In Oregon: KBKR at Baker, and KSRV at Ontario.
- By transcription over KTYL at Mesa, Arizona and KEXO at Grand Junction, Colorado.

The services of the general sessions were also televised over the KSL television station, channel 5.

Provision was made to accommodate in the Assembly Hall, just south of the Tabernacle, many who could not find seats in the Tabernacle, where they were able to see and hear the speakers and those who presented musical numbers in the Conference sessions. Many others who could not find accommodation in either of these two buildings assembled on the Tabernacle grounds and listened to the services by means of amplifying equipment.

President George Albert Smith was present and presided at each of the general sessions. He conducted the services at the Thursday morning and Sunday afternoon sessions and also at the General Priesthood meeting. President J. Reuben Clark, Jr., First Counselor in the First Presidency, conducted at the Thursday afternoon and Saturday afternoon meetings; President David O. McKay, Second Counselor in the First Presidency, at the Saturday morning and Sunday morning meetings.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

- The First Presidency: George Albert Smith, J. Reuben Clark, Jr., and David O. McKay.
- Patriarch to the Church: Eldred G. Smith.
- Assistants to the Council of the Twelve: Marion G. Romney, Thomas E. McKay,* Clifford E. Young, and Alma Sonnet.
- The Presiding Bishopric: LeGrand Richards, Joseph L. Wirthlin, and Thorpe B. Isaacson. GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT
- Church Historian and recorder: Joseph Fielding Smith, and A. William Lund, Assistant.
- Members of General Welfare Committee, Church Welfare Program.
- Presidents of Stakes and their Counselors, Bishops of Wards and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders; General, Stake, and Ward officers of Auxiliary Associations, from all parts of the Church.

C1950 Conference Report, April 6, 1950

President George Albert Smith presided and conducted the services. All of the brethren of the General Authorities of the Church were present.

The Choir singing for this session was furnished by the Brigham Young University Choir, Elder John R. Holiday conducting, and Elder Frank W. As per was at the organ. *Elder Thomas E. McKay, who was convalescing from illness, was present at the opening session. President George Albert Smith:

This is the opening session of the One Hundred Twentieth Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the tabernacle on Temple Square in Salt Lake City.

All of the General Authorities of the Church are present. Elder Joseph Anderson is the clerk of the conference.

These services will be broadcast in the assembly hall over a loud speaking system and by television. All of the general sessions of the conference will be heard and seen in the assembly hall in the same way.

This service will be broadcast over station KSL, Salt Lake City, as will also the services this afternoon at 2:00 p.m., Saturday and Sunday at 10:00 a.m. and 2:00 p.m.; and by arrangements through KSL over the following stations:

- In Utah: KSUB at Cedar City, KSVC at Richfield, KJAM at Vernal.
I want to take this occasion personally to thank you, my brethren and sisters, for your kindness to me. I have received a host of birthday congratulations and cards the way of life and lead us along the pathway of eternal happiness. APPRECIATION FOR REMEMBRANCES

God gave it the name, and it is flourishing. How happy we should be, not that we have increased in numbers in the organization that we belong to, but that more of our people may worship. The Church has increased during the past year more than any other year since it was organized. It is not our Church. It is the Church of Jesus Christ.

I am very grateful indeed to be here this morning. Since I was here with you last, I have not been in many parts of the world but I have traveled, and I have found through the world pleading for the opportunity to share with their fellows the joy and happiness that results from keeping the commandments of God.

Because the Lord knew that, one hundred and twenty years ago he established his Church, and from that time until now his sons and daughters have been going preparing for war, we may know that it is only a question of time, unless they repent of their sins and turn to God, that war will come, and not only war, but pestilence and other destruction, until the human family will disappear from the earth.

Our work in the world, my brethren and sisters, is to reach out after all of our Heavenly Father's children at home and abroad, and if we will do that, the Spirit of the Lord will dwell in our souls, and we will be happy; and our homes will be the abiding place of his Holy Spirit. NEED FOR REPENTANCE

Our work in the world, my brethren and sisters, is to reach out after all of our Heavenly Father's children at home and abroad, and if we will do that, the Spirit of the Lord will dwell in our souls, and we will be happy; and our homes will be the abiding place of his Holy Spirit. NEED FOR REPENTANCE

If any man will do his [Gods] will, he shall know of the doctrine whether it be of God, or whether I speak of myself. (John 7:17.)

Our work in the world, my brethren and sisters, is to reach out after all of our Heavenly Father's children at home and abroad, and if we will do that, the Spirit of the Lord will dwell in our souls, and we will be happy; and our homes will be the abiding place of his Holy Spirit. NEED FOR REPENTANCE

When we realize the uncertainty that exists in the world today realize that the strongest nations of the earth as well as the weaker ones are arming to the teeth preparing for war, we may know that it is only a question of time, unless they repent of their sins and turn to God, that war will come, and not only war, but pestilence and other destruction, until the human family will disappear from the earth.

The world does not know that brothers and sisters. Our Father's other children who are in different parts of the earth do not understand that those who are not members of the Church of Jesus Christ of Latter-day Saints. They have an idea that they can legislate and fight it out, but there is only one way to enjoy peace and happiness in this world, and that is for the children of men to repent of their sins, turn to the Lord, honor him and keep his commandments. That is the only way.

Because the Lord knew that, one hundred and twenty years ago he established his Church, and from that time until now his sons and daughters have been going through the world pleading for the opportunity to share with their fellows the joy and happiness that results from keeping the commandments of God.

I am very grateful indeed to be here this morning. Since I was here with you last, I have not been in many parts of the world but I have traveled, and I have found faithful members of the Church, found the wards and branches of the Church increasing in some sections to the point that their meetinghouses will not hold them. The result is that two wards, and in some cases three wards have to meet in same house. GROWTH OF CHURCH

Since world War II closed, we have built more than two hundred meetinghouses and dedicated them, and we are still building and are short of places in which our people may worship. The Church has increased during the past year more than any other year since it was organized. It is not our Church. It is the Church of Jesus Christ. God gave it the name, and it is flourishing. How happy we should be, not that we have increased in numbers in the organization that we belong to, but that more of our Father's children, more of his sons and daughters, have been brought to an understanding of the truth, and are coming into his organization that he prepared to teach us the way of life and lead us along the pathway of eternal happiness. APPRECIATION FOR REMEMBRANCES

I want to take this occasion personally to thank you, my brethren and sisters, for your kindness to me. I have received a host of birthday congratulations and cards
that it will not be possible for me to acknowledge, and if any of you do not receive any word of acknowledgment, I want you to know that I appreciate just the same your kind remembrance of me in my advancing years. WORK OF THE LORD

This is the work of the Lord. This is the Church of Jesus Christ, and we have all the blessings that may be enjoyed by anybody anywhere in the world. That is what the Lord promised.

As we sit here in comfort in this marvelous auditorium today, listening to the sweet strains of music of the sons and daughters of our Heavenly Father, listening to the voices of those who are called to address us, we do so in peace and quiet, not in anxiety, as is the case in so many places in the world. Here we are in the land of Zion, and in this part of it that our Heavenly Father set apart for the gathering of his people more than a hundred years ago. Ought we not to be grateful? BLESSINGS TO FAITHFUL

I cannot understand how people can be other than happy under all these circumstances. Think of our opportunities. There is not a desirable blessing, and all blessings are desirable, that we may wish to have that we may not enjoy if we are faithful to God and honor our membership in his Church. He has promised us that all things will come to us if we are righteous.

This morning among the many things that we enjoy, we are meeting in this house, built during the poverty of the Latter-day Saints, erected for the worship of our Heavenly Father; and as I look over this audience, I see people from nearly every section of the country and from parts of other nations of the world. We have the mission presidents who are here from their various fields of labor, as well as presidencies of stakes, bishops of wards, and presidents of branches. This audience is an example of a gathering of the Latter-day Saints.

I am sure that as we come together to worship we will go from here feeling grateful that we have had this privilege. Now again, may I say this is not the work of man. This is not the Church of Joseph Smith nor any of those who have succeeded him in the presidency. This is the Church of Jesus Christ of Latter day Saints, named by the Lord himself.

I bear you witness of it in love and with a desire that all of our Father's children may learn the truth and accept of it, in the name of Jesus Christ. Amen.

Elder Joseph Anderson, Clerk of the Conference read the following report of changes and Statistical data: CHANGES IN CHURCH OFFICERS MISSION, STAKE, WARD, AND BRANCH ORGANIZATIONS SINCE OCTOBER CONFERENCE 1949

Mission Changes and New Presidents Appointed as Follows:

Matthew Cowley released from presiding over the Pacific Missions.
Alma Sonne released from presiding over the European Mission.
E. Wesley Smith released from presiding over the Hawaiian Mission.
Melvin A. Weenig released from presiding over the Central Pacific Mission.
Great Lakes Mission organized by division of Northern States Mission.
Hawaiian Mission and Central Pacific Mission consolidated to form the Hawaii Mission.
Waldo M. Andersen appointed president of Northern States Mission to succeed W. Creed Haymond.
Benjamin L. Bowring appointed president of Texas-Louisiana Mission to succeed Glenn G. Smith.
Lucian M. Mecham, Jr., appointed president of Mexican Mission to succeed Arwell L. Pierce.
John P. Lillywhite appointed president of the Netherlands Mission to succeed Cornelius Zapper.
Carl C. Burton appointed president of the Great Lakes Mission.
Stayner Richards appointed president of the British Mission to succeed Selvoy J. Bayer.
Oval Ellsworth appointed president of the Central States Mission to succeed Francis W. Brown.
John B. Matheson appointed president of the East Central States Mission to succeed Thomas W. Richards.
George A. Christensen appointed president of the Australian Mission to succeed Charles B. Richmond.
New Stakes Organized:
East Long Beach Stake organized by division of Long Beach Stake.
East Los Angeles Stake organized by division of Pasadena Stake. Glendale Stake organized by division of San Fernando Stake. Nausea Stake organized by division of Weiser Stake. University Stake organized by division of Emigration Stake.
Stake Presidents Chosen:
Alldridge N. Evans, president of Ensign Stake to succeed Edwin Q. Cannon.
Lester H. Belliston, president of Juab Stake to succeed James H. Ockey.
Henry C. Jorgensen, president of Palo Alto Stake to succeed Claude B. Petersen.

Jared Trejo, president of Southern Arizona Stake to succeed Alando B. Ballantyne.

Edwin S. Dibble, president of the Glendale Stake.

Vernal Willis, president of North Box Elder Stake to succeed John P. Lillywhite.

Hugh C. Smith, president of San Fernando Stake to succeed David H. Cannon.

Martin Elmer Christensen, president of Cottonwood Stake to succeed J. Ephraim Wahlquist.

Aries S. Ballif, president of East Provo Stake to succeed Golden L. Woolf.

D. Edward Judd, president of Ensign Stake to succeed Alldridge N. Evans.

Marvel L. Child, president of Nyssa Stake.

William H. Bennett, president of St. George stake to succeed Harold S. Snow.


John C. Dalton, president of East Long Beach Stake.

J. Quayle Ward president of the University Stake.

Joseph R. Bagnall, president of North Sanpete Stake to succeed Golden D. Carlston.

Fauntleroy Hunsaker, president of East Los Angeles Stake.

Howard W. Hunter, president of Pasadena Stake to succeed William A. Petit.

Franklin J. Murdock, president of Highland Stake to succeed Stayner Richards.

Donald Ellsworth, president of Mesa Stake to succeed Lucian M. Mecham, Jr.

J. Frank Peel, president of Oquirrh Stake to succeed Vivian B. Coon.

New Wards Organized:

Highland View Ward, East Mill Creek Stake, formed by division of Rosecrest Ward.

Kenwood Ward, East Mill Creek Stake, formed by division of Grandview Ward.

Buhl 2nd Ward, Twin Falls Stake, formed by division of Buhl 1st Ward.

Highland Park Ward, Glendale Stake, formed by division of Garvanza Ward.

Lincoln Ward, Sharon Stake, formed by division of Timpanogos Ward.

Milford end Ward, Beaver Stake, formed by division of Milford 1st Ward.

Las Vegas 3rd Ward, Moapa Stake, formed by division of Las Vegas 2nd Ward.


West Dale Ward, Inglewood Stake, formed by division of Mar Vista Ward.

Federal Heights Ward, Emigration Stake, formed by division of University Ward.

Westchester Ward, Inglewood Stake, formed by division of Lennox Ward.

Kaysville 3rd Ward, Davis Stake, formed by division of Kaysville 2nd Ward.

Provo 14th Ward, Utah Stake, formed by division of Provo 6th Ward.

Pacific Beach Ward, San Diego Stake, formed by division of Ocean Beach Ward.

Val Verda Ward, South Davis Stake, formed by division of Orchard Ward.

North El Monte Ward, Pasadena Stake, formed by division of Baldwin Park Ward.

East Pasadena Ward, Pasadena Stake, formed by division of Pasadena Ward.

Independent Branches Made Wards:


College Hill Ward, East Cache Stake, formerly Canyon Heights Branch.


Independent Branches Organized:

Upper Green River Branch, Woodruff Stake, formerly dependent upon Kemmerer Ward.

Rangely Branch, Uintah Stake, formerly a branch of Western States Mission.

Sun Valley Branch, Blaine Stake, formerly part of Hailey Branch.

Rodeo Branch, Berkeley Stake, formerly a part of Carquinez, Martinez, and East Richmond Wards.

Kearns Branch, North Jordan Stake, formerly part of Taylorsville and Bennion Wards.

Victory Acres Branch, Maricopa Stake, formerly part of Mesa 1st Ward.

Lakewood Branch, East Long Beach Stake, formerly part of Virginia Ward.

New Hall Branch, San Fernando Stake, formerly part of California Mission.

Independent Branch Discontinued:

Strawberry Branch, Duchesne Stake, disorganized, membership transferred to Duchesne Ward.

Deaths:

William E. Ryeberg, member of the Church Welfare Committee.

Stringham A. Stevens, former member of Church Welfare Committee.

Aldridge N. Evans, president of the Ensign Stake.

Hexer Moon, former president of the Duchesne Stake.

Joseph E. Williams, former president of Blackfoot Stake.

Fannie VanCott Young Clayton, a daughter of President Brigham Young.

STATISTICAL REPORT CHURCH WELFARE COMMITTEE

Advisers


General Presidency of Relief Society

Henry D. Moyle, Chairman
Harold B. Lee, Managing Director
Marion G. Rodney, Assistant Managing Director
Roscoe W. Eardley, Mark B. Gaff, W. T. Lawrence

GENERAL COMMITTEE

Belle Smith Spafford, President
Marianne Clark Sharp, First Counselor
Velma N. Simonsen, Second Counselor

Deseret Sunday School Union

George R. Hill, General Superintendent
A. Homer Reiser, First Assistant Superintendent
David Lawrence McKay, Second Assistant Superintendent

Young Men's Mutual Improvement Association

Elbert R. Curtis, General Superintendent
A. Walter Stevenson, First Assistant Superintendent
David S. King, Second Assistant Superintendent

Young Women's Mutual Improvement Association

Bertha S. Reeder, President
Emily H. Bennett, First Counselor
Leery C. Longden, Second Counselor

Primary Association

Adele Cannon Howells, President
Tavern W. Parsley, First Counselor
Dessie G. Boyle, Second Counselor

The Brigham Young University Choir and the congregation joined in singing the hymn, "Come, Come Ye Saints."

The following is a quotation from the Pearl of Great Price, the word of the Lord to his servant Moses, the Prophet:

"For behold, this is my work and my glory--to bring to pass the immortality and eternal life of man. (Moses 1:39.)" MAN'S SALVATION

Hence we have the gospel and the Church of the Master as enjoyed by the Latter-day Saints of today, for it is through these sources that he purposes the accomplishment of all his designs pertaining to man's salvation.

There are therefore tremendous responsibilities resting upon his Church, the Church of Jesus Christ of Latter-day Saints, pertaining to the salvation of the children of men; one of the greatest of which is to preach this gospel of the kingdom in all the world as a witness unto all nations before the end shall come.

And what is the Church doing about it? It is keeping about eke thousand missionaries in the mission fields and stake missions of the Church, with several hundred in excess of that number at the present time in the nations of the earth and on the islands of the seas, where an intensive work of proselytizing is being carried on and a wonderful work of conversion is being accomplished. There is also a condition at home, in the stakes of Zion, which calls for able missionaries who are zealous for the cause.
According to the latest statistics compiled in the office of the Presiding Bishopric, there are 53,392 male members of the Church over twenty-one years of age who hold some office in the Aaronic Priesthood who have not received the Melchizedek Priesthood. These are designated as adult members of the Aaronic Priesthood. There are 17,643 male members of the Church over twenty-one years of age who hold no priesthood at all. Taking these two groups together, we have 71,035 male members over twenty-one years of age who do not hold the Melchizedek Priesthood; a sufficient number to fill this Tabernacle to seating capacity seven times over, estimating the seating capacity at ten thousand.

These figures are appalling, and they represent only those living in the organized stakes of the Church. The missions have their quota also.

Worthy boys of the Church at twelve years of age are supposed to receive the office of a deacon in the Aaronic Priesthood at five years of age; at seventeen years; the office of priest; and at nineteen years the office of elder in the Melchizedek Priesthood.

Statistics show that there are in the Church 3,648 male member between the ages of twelve and twenty-one years who hold no office in the priesthood.

One may ask, how important is it that male members of the Church should receive the priesthood? How serious for them not to do so? The Lord answers this question on this wise:

And woe unto all those who come not unto this priesthood. (D. & C. 84:42.)

As Latter-day Saints, the goal of our existence and purpose in life is to obtain an exaltation in the kingdom and presence of the Father and the Son; and a man may not attain to that glory without receiving the Melchizedek Priesthood. This being true the importance of receiving the Melchizedek Priesthood by the men of the Church is as important as is salvation itself.

The holy endowments administered in the temple are to prepare men and women to enter into the celestial kingdom and presence of God the Father and his Son Jesus Christ. But to receive these endowments a man must first receive the Melchizedek Priesthood. Marriage for time and eternity as ordained of God is necessary for man's salvation.

. . . neither is the man without the woman, neither the woman without the man, in the Lord. (1 Cor. 11:11.) ETERNAL MARRIAGE

But a man must receive the Melchizedek Priesthood and endowments before he can go to the temple and be married for time and eternity—hence, the importance of receiving the Melchizedek Priesthood.

Of the 71,035 men of the Church over twenty-one years of age who have not received the Melchizedek Priesthood, a large percentage of them, no doubt, are married and rearing families. Not having received the Melchizedek Priesthood, we know that their marriages are not for eternity as ordained of God, and that their children are not being born under the new and everlasting covenant of marriage. Men of the Church who have been married for time only are in danger of losing their wives and their children if they do not take the necessary steps to receive the priesthood and sealing ordinances. . . . my Spirit [the Spirit of God] will not always strive with man....' (Ether 2:15). Neither will the patience of a good woman. For example, a man and woman came to the temple recommended for marriage, and with them were two children born to the woman by a former husband. The mother desired the children to be sealed to her and to the man to whom she was about to be sealed. But how about the father of those children and his rights in the matter? RULES IN TEMPLE WORK There is a rule (rule 30) governing in temple work which says:

Children should not be sealed to other than their own parents, except for important reasons, and then only by special authorization of the temple president.

Hence, the appeal to the temple president: The rights of the father in this case must receive consideration. The father being dead, the mother was the only witness available. Her story was as follows:

The father and mother before marriage were members of the Church, and when contemplating marriage, she desired to go to the temple for marriage, but he had not been living his religion so as to be counted worthy of a recommend for that purpose. She decided to marry him by the civil law with the understanding, and his promise, that he would make himself worthy, and they would later go to the temple and be sealed. He failed to keep his promise. Several years after these children were born, he was taken ill and finally passed away. She said she nursed him through a long spell of sickness before his death and felt that she had done her full duty by him as his wife, but she did not want to be sealed to him for eternity, and she wanted her children to be sealed to her and the man of her choice.

The temple rules (rule 36) provide that where a man and woman are married by the civil law and have children and are afterward separated, so that the children cannot be sealed to both parents, if one has been altogether worthy and the other unworthy, the children may be sealed to the worthy parent and his or her sealed companion.

Under this rule, permission was given for the children to be sealed to the mother and the man to whom she is sealed; thus the father, through his unworthiness and neglect, has lost his Wolfe and his children. This is but one case in a class which is far too numerous. LOSS THROUGH NEGLECT

There is another class of members who, without the element of unworthiness, but by pure neglect, may lose their wives and children. A Latter-day girl and boy contemplating marriage decided that they would marry outside of the temple and later go to the temple for sealing. Time went by until they had three children, and the husband became ill and died. Sometime later a Latter-day Saint man came along, courted and married the young widow, with the understanding that they would go to the temple later, and he would act as proxy in having her and her children sealed to her dead husband. This contemplated work was delayed until she had three children by her second husband, who now thinks that he has as much right to her for eternity as has her dead husband. The woman desires to know to which husband she and her six children should be sealed. She was told that she would have to decide to which husband she would be sealed, and that to him and her all the six children are to be sealed. She is likely to take the living husband, in which event the first husband loses his wife and his children, through his own neglect. This represents another class of cases, and they, with slight variations, are numerous in the Church: evidences of the folly of neglect of religious opportunities. LOSS THROUGH UNWORTHINESS

Another unfortunate class consists of those who have been married for time and eternity, and later the husband becomes lukewarm, inactive, and unworthy, resulting in a very unhappy marriage. The husband dies; the wife obtains a cancellation of their sealing: she later marries a man for time and eternity; the first husband has lost his wife, and possibly his children, through his unworthiness.

For the benefit of these men, their wives, and their children no stone should be left unturned in an effort to improve these conditions. For the Lord's sake and that of his Church, also, we should try to love these people into activity and service. He needs them in the leadership and organizations of the Church, in wards, stakes, and missions. They owe it to the Lord that they put themselves in a position and condition to be used in his service. MISSIONARY WORK

Individual missionary work on the part of I chive members conforms to the Lord's way with indifferent Church members and with non-members alike. In the Doctrine and Covenants we have the word of the Lord as follows:

Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor.
We must be diligent enough and sincere enough in our sense of responsibility to our brothers that we will find time to seek them out and help them. If we are honest and diligent, we must also be dependable. We must be such men that when the leaders of the Church assign us a responsibility and we say we will accept it, they may rest assured that they will find time to carry it out. It is almost more than I can carry. MISSIONARY BODY

Yesterday Dr. [John A.] Widtsoe told me that it is quite likely that nearly half of the people who are in the Church today can trace their ancestry to Scandinavia. About one of the Apostles of the Church and was sent to open the missions of the Church in the Scandinavian lands.

Every man in the quorums of the Melchizedek Priesthood should be an honest man, a man who would not deliberately incur an obligation or promise to a man whose verbal promise, without witnesses even, is just as potent, just as powerful over him as a promise before a notary public and witnesses. An honest assurance that he would not be able to complete it or carry it through; a man who would turn every resource in his power to the realization and fulfillment of a promise he had made; a man whose verbal promise, without witnesses even, is just as potent over him as a promise before a notary public and witnesses. An honest man, in other words, should be every man who bears the Melchizedek Priesthood.

He should likewise be a diligent man, so that he could not only carry his own burdens and the burdens of his family, but that he could also find time to seek out these other people and teach them the gospel. TIME FOR SERVICE

We think, many of us, that we do not have time for that, but if we will find time for it, we will be surprised how much there is that we can spend in the interest of our fellow men, much of that time being spent now to no worthy purpose and to no really significant accomplishment.

I remember the story of a bishop who had a herd of sheep and was prospered; then he bought two herds of sheep, and still he prospered. The authorities made him president of the stake, and he became so well off that he bought three herds of sheep, and then he couldn't find time to be president of the stake, so he asked to be released. Within the next little while he found out that he didn't have any sheep, and he wasn't president of his stake, or the bishop of his ward, and he wasn't even happy.

Dependability is one of the best attributes of a man, so we must develop that, and if we will, we will be useful. We should all of us strive to be useful in our lives or to others, and if we do, we will find a more rewarding life.
I can assure you, my brothers and sisters, it is with fear and trembling I stand before you and in the spirit of deep humility. Yesterday I attended a meeting of the presidents of the missions in the Temple. It was a day of feasting and a day of testimony bearing, the like of which I have never enjoyed before.

I want to assure you, my brothers and sisters, I have most thoroughly enjoyed my experience in the South African Mission. I have spent eight years there and I have learned to love the people of that land, to know their ways, and to appreciate their fineness. Many of you think of Africa as being the dark continent and of the animals and of the natives, but for three hundred years the white people have been settling in that land and they have been doing a wonderful work. Many of our relatives are there who fled to that land for religious freedom, even as many of our ancestors fled to this land that they might be able to worship God according to the dictates of their own conscience. And when I think of mingling with one man like Brother Thomas Wilson, and one woman like Sister Johanna Fouire and her husband, who some day will become a member of this Church, I rejoice, my brothers and sisters, in the choice men and women, sons and daughters of God, who have accepted the Gospel of Jesus Christ in that land.

Generally speaking, the missionaries there are well. They are doing a fine work. They are searching out the honest in heart, and the Lord is blessing them richly, accordingly as they serve him and are diligent in the work that is theirs to do.

I am grateful and happy in the testimony of the gospel that I bear, for I know with every fiber of my being that it is true, and I feel something like David of old when he stood before the giant. The giant told him: "Am I a dog that thou coyst to me with a Stan and a stave?"

And David said to him: "I come to thee in the name of Israel's God." And in that power and in that strength David was blessed that he could accomplish the purpose and the mission that was given to him.

When I went into the South African Mission I went there feeling that certainly unless the Lord blessed me as he did Nephi of old I could never accomplish the work that was mine to do. And as experiences came and as responsibilities came, I bear witness to you, my brothers and sisters, that so also came the Spirit of the Lord to guide and direct and assist in the work that was ours to do.

All the days of my life I shall be grateful for that experience. All the days of my life I shall never be able to repay this great Church for the blessings I have received in the callings that have been mine, and I hope and pray that I shall always express my gratitude and show by my actions the gratitude that I bear for the privileges and the opportunities that have been mine.

I honor and sustain these my brethren with all my heart and soul, and I honor them in their great and high calling, and I do it humbly, and in the name of Jesus Christ, Amen.

The Brigham Young University Choir sang "How Lovely Is Thy Dwelling Place."

The closing prayer will be offered by President William F. Edwards of the New York Stake, after which this conference will stand adjourned until two o'clock this afternoon. The proceedings of that session will be broadcast over KSL of Salt Lake City, and by arrangement with KSL over the other stations that you are now listening to.
The conference will also be broadcast over television station, KSL, channel 5.

Any important messages and calls that have come to us for persons supposed to be in attendance at the conference will be announced at the dismissal of the meeting over the loud speaking system on the grounds. Everyone will do well to listen carefully to such announcements.

The choir music for this session has been furnished by the Brigham Young University Choir, with Elder John R. Holiday conducting and Elder Frank W. Asper at the organ.

The benediction will be pronounced by President William F. Edwards of the New York Stake.

President William F. Edwards of the New York Stake offered the closing prayer.

Conference adjourned until 2:00 p.m.

Begin

The second session of the Conference convened in the Tabernacle at 2:00 p.m., April 6.

President J. Reuben Clark, Jr.:

This is the second session of the One Hundred Twentieth Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City, Utah.

President Smith is presiding and he has asked the one speaking, President Clark, to conduct the services.

These services will be broadcast in the Assembly Hall over a loud speaking system and by television. All general sessions of the Conference will be seen and heard in the Assembly Hall in the same way.

The proceedings of this session will be broadcast over Station KSL of Salt Lake City, and by arrangement through KSL, over the following stations:

In Utah: KSUB at Cedar City, KSVC at Richfield, KJAM at Vernal, KVNU at Logan.

In Idaho: KGEM at Boise, KID at Idaho Falls, KEYY at Pocatello, KBIO at Burley.

In Oregon: KBKR at Baker, KSRV at Ontario.

And by transcription: KTYL at Mesa, Arizona, and KEXO at Grand Junction, Colorado.

This session will also be televised over the KSL television station, channel 5.

The choir singing for this session will be by the Brigham Young University Choir, with Elder Newell Weight conducting, and Elder Frank W. Asper, at the organ.

We will begin the services by the Brigham Young University Choir rendering "Christ, the Lord, Is Risen Today."

The opening prayer will be offered by President A. Lewis Elggren of the Liberty Stake, Salt Lake City, Utah.

Singing by the Brigham Young University Choir, "Christ, the Lord, Is Risen Today."

President A. Lewis Elggren of the Liberty Stake offered the opening prayer.

The Brigham Young University Choir sang, "The Heavens Resound."

President Clark

President David O. McKay of the First Presidency will be the first speaker this afternoon.

David O. McKay.

PRESIDENT DAVID O. MCKAY Second Counselor in the First Presidency

Most sincerely I join President George Albert Smith in expressing appreciation for the inspirational singing furnished us this day by the Brigham Young University students, and equally inspirational is their presence here—three hundred and twenty Young men and young women devoting their service willingly, gladly, to the inspiring and up building of the members of the Church in attendance at this conference. ANCHORED TO THE TRUTH

I feel impressed to say to you young folks that I know of no greater blessing you can receive than to be anchored to the truth, and by that I mean three things: First, always to feel a surety that this Church is divinely guided. Second, that the Lord has authorized his servants and placed upon them the duty to proclaim to the world the restoration and truth of the gospel of Jesus Christ. Third, and most applicable to us all, that inspiration from the Lord is a reality, just as real as the love each one of us has for his loved ones. Young men and young women, God bless you that this testimony may be yours as it is mine this day! INDIVIDUAL LIBERTY

. . . Remember, my brethren, . . . ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a knowledge and he hath made you free. (Helaman 14:30.)

These words taken from the Book of Helaman indicate the purport of what I should like to say this afternoon. I pray for his inspiration and your sympathy and prayers that I may give this message in accordance with his will.

Next to the bestowal of life itself, the right to direct that life is God's greatest gift to man. Among the immediate obligations and duties resting upon members of the Church today, and one of the most urgent and pressing for attention and action of all liberty loving people, is the preservation of individual liberty. Freedom of choice is more to be treasured than any possession earth can give. It is inherent in the spirit of man. It is a divine gift to every normal being. Whether born in abject poverty or shackled at birth by inherited riches, everyone has this most precious of all life's endowments--the gift of free agency; man's inherited and inalienable right.
Free agency is the impelling source of the soul's progress. It is the purpose of the Lord that man become like him. In order for man to achieve this it was necessary for the Creator first to make him free. "Personal liberty," says Bulwer Lytton, "is the paramount essential to human dignity and human happiness."

The poet summarizes the value of this principle as follows:

Know this, that every soul is free. To choose his life and what he'll be, for this eternal truth is given, that God will force no man to heaven.

He'll call, persuade, direct a right. And bless with wisdom, love and light. In nameless ways be good and kind, but never force the human mind.

Freedom and reason make us men. Take these away, what are we then? Mere animals, and just as well the beasts may think of heaven or hell.

With free agency there comes responsibility. If a man is to be rewarded for righteousness and punished for evil, then common justice demands that he be given the power of independent action. A knowledge of good and evil is essential to man's progress on earth. If he were coerced to do right at all times, or were helplessly enticed to commit sin, he would merit neither a blessing for the first nor punishment for the second.

Says the prophet,

Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other....

Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediators of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself. (2 Nephi 2:16-27.) MAN'S RESPONSIBILITY

There is more of that in 2 Nephi to which I call your attention.

Thus we see that man's responsibility is correspondingly operative with his free agency. Actions in harmony with divine law and the laws of nature will bring happiness, and those in opposition to divine truth, misery. Man is responsible not only for every deed, but also for every idle word and thought. Said the Savior:

... every idle word that men shall speak they shall give account thereof in the day of judgment. (Matthew 12:36.)

As a boy I questioned that truth when I first heard it expressed by my father. I remember saying to myself, "Not even the Lord knows what I am thinking now." I was very much surprised, therefore, when later as a student in the university, I read the following in [William] James' psychology about the effect of thought and action on human character. I am giving it today for the young people particularly: SPINNING OUR OWN FATES

We are spinning our own fates good or evil, and never to be undone. Every smallest stroke of virtue or of vice leaves its ever so little scar. The drunken Rip Van Winkle, in Jefferson's play, excuses himself for every fresh dereliction by saying, "I won't count this time." Well! he may not count it, and a kind Heaven may not count it: but it is being counted none the less. Down among his nerve-cells and fibers the molecules are counting it, registering and storing it up to be used against him when the next temptation comes. Nothing we ever do is, in strict scientific literalness, wiped out. Of course, this has its good side as well as its bad one. As we become permanent drunkards by so many separate drinks, so we become saints in the moral, and authorities and experts in the practical and scientific spheres, by so many separate acts and hours of work. Let no youth have any anxiety about the upshot of his education, whatever the line of it may be. He may safely leave the final result to itself. He can with perfect certainty count on waking up some fine morning, to find himself one of the competent ones of his generation, in whatever pursuit he may have singled out. Silently, between all the details of his business, the power of judging in all that class of matter will have built itself up within him as a possession that will never pass away. Young people should know this truth in advance. The ignorance of it has probably engendered more discouragement and faintheartedness in youths embarking on arduous careers than all other causes put together. (Psychology, Henry Holt & Co., N.Y. 1892, p. 150.) PERSONAL INFLUENCE

There is another responsibility correlated and even coexistent with free agency, which is too infrequently emphasized, and that is the effect not only of a person's actions but also of his thoughts upon others. Man radiates what he is, and that radiation affects to a greater or less degree every person who comes within that radiation.

Of the power of this personal inkindness William George Jordan impressively writes:

Into the hands of every individual is given a marvelous power for good or evil. The silent, unconscious, unseen enhance of his life. This is simply the constant radiation of what man really is, not what he pretends to be. Every man, by his mere living, is radiating sympathy, or sorrow, or morbidity, or cynicism, or happiness, or hope, or any of a hundred other qualities. Life is a state of constant radiation and absorption: to exist is to radiate; to exist is to be the recipient of radiation.

Man cannot escape for one moment from this radiation of his character, this constantly weakening or strengthening of others. He cannot evade the responsibility by saying it is an unconscious enhance. He can select the qualities that he will permit to be radiated. He can cultivate sweetness, calmness, trust, generosity, truth, justice, loyalty, nobility; make them vitally active in his character and by these qualities he will constantly affect the world. PROGRESS THROUGH FREEDOM

Freedom of the will and the responsibility associated with it are fundamental aspects of Jesus' teachings. Throughout his ministry he emphasized the worth of the individual, and exemplified what is now expressed in modern revelation as the work and glory of God. To bring to pass the immortality and eternal life of man. Only through the divine gift of soul freedom is such progress possible.

Force, on the other hand, emanates from Lucifer himself. Even in man's preexistent state, Satan sought power to compel the human family to do his will by suggesting that the free agency of man be inoperative. If his plan had been accepted, human beings would have become mere puppets in the hands of a dictator, and the purpose of man's coming to earth would have been frustrated. Satan's proposed system of government, therefore, was rejected, and the principle of free agency established in its place. FORCE RULES TODAY

Force rules in the world today; consequently, our government must keep armies abroad, build navies and air squadrons, create atom bombs to protect itself from threatened aggression of a nation which seems to listen to no other appeal but compulsion.

Individual freedom is threatened by international rivalries, inter-racial animosities, and false political ideals. Unwise legislation, too often prompted by political expediency, is periodically being enacted that seductively undermines man's right of free agency, robs him of his rightful liberties, and makes him but a cog in the crushing wheel of a regimentation which, if persisted in, will end in dictatorship.

The Magna Carta, signed by King John at Runnymede, June 15, 1215, was an expression of freedom-loving men against a usurping king. It was a guarantee of civil and personal liberty. These guarantees later found fuller and complete expression in the Constitution of the United States. Today, seven hundred years later, consider what is happening in Great Britain! With nationalization of industries, planned economy, control of all productive power, including persons and property, that country of liberty-loving people is on the verge of a totalitarian state as dictatorial as that which the feudal barons and the people wrested from King John. People are bargaining their liberty for a chimera of equality and security, not realizing that the more power you give the central government, the more you curtail your individual freedom. GOVERNMENTS THE
p29 Governments are the servants, not the masters of the people. All who love the Constitution of the United States can vow with Thomas Jefferson, who, when he was president, said,
p30 I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man.
p31 He later said:
p32 To preserve our independence, we must not let our rulers load us with perpetual debt. We must take our choice between economy and liberty, or profusion and servitude. If we run into such debts, we must be taxed in our meat and drink, in our necessities and in our comforts, in our labors and in our amusements.
p33 If we can prevent the government from wasting the labors of the people under pretense of caring for them, they will be happy. The same prudence which in private life would forbid our paying our money for unexplained projects, forbids it in the disposition of public money. We are endeavoring to reduce the government to the practice of rigid economy to avoid burdening the people and arming the magistrate with a patronage of money which might be used to corrupt the principles of our government.

FREEDOM OF WORSHIP

p34 This principle of free agency and the right of each individual to be free not only to think but also to act within bounds that grant to every one else the same privilege, are sometimes violated even by churches that claim to teach the doctrine of Jesus Christ. The attitude of any organization toward this principle of freedom is a pretty good index to its nearness to the teachings of Christ or to those of the Evil One. For example, I read recently the statement of a leading clergyman who claimed the divine right of his church, wherever it was in power, to prohibit any other church from promulgating its doctrine.... And, "if religious minorities actually exist, they shall have only a de facto existence without opportunity to spread their beliefs."
p35 He who thus tramples underfoot one of God's greatest gifts to man, who would deny another the right to think and worship as he pleases, propagates error and makes his own church in that regard as far as he represents it a propagator of evil.
p36 Contrast this unchristianlike stand with the statement of the Prophet Joseph Smith:
p37 We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may. (Eleventh Article of Faith.)

REVELATION ON GOVERNMENT

p38 And, again, in one of the greatest revelations on government ever given, we read the following:
p39 That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.
p40 That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.
p41 No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;
p42 By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile;
p43 Reproving be times with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;
p44 That he may know that thy faithfulness is stronger than the cords of death.
p45 Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distill upon thy soul as the dews from heaven.
p46 The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever. (D. & C. 121:36-37; 41-46.)
p47 If you can find more sublime thoughts anywhere in literature than expressed in that great revelation, please let me know where they are.

PRESERVATION OF FREEDOM

p48 In conclusion, I repeat that no greater immediate responsibility rests upon members of the Church, upon all citizens of this Republic and of neighboring Republics than to protect the freedom vouchsafed by the Constitution of the United States.
p49 Let us, by exercising our privileges under the Constitution:
p50 (1) Preserve our right to worship God according to the dictates of our conscience,
p51 (2) Preserve the right to work when and where we choose. No free man should be compelled to pay tribute in order to realize this God-given privilege. Read in the Doctrine and Covenants this statement:
p52 ... it is not right that any man should be in bondage one to another. (Ibid., 101:79.)
p53 (3) Feel free to plan and to reap without the handicap of bureaucratic interference.
p54 (4) Devote our time, means, and life if necessary, to hold inviolate those laws which will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.
p55 To sum up this whole question: In these days of uncertainty and unrest, liberty-loving people's greatest responsibility and paramount duty is to preserve and proclaim the freedom of the individual, his relationship to Deity, and, (repeating the message of our President, to which I subscribe with all my soul) the necessity of obedience to the principles of the gospel of Jesus Christ only thus will mankind find peace and happiness:
that we should not consider prayer as a duty. We can consider prayer as a privilege. We can consider prayer as a blessing. We can consider prayer as a comfort.

Now there are men who feel that they have perhaps drawn so far away from the Lord that they can't pray. Sometimes we are careless in our praying, and yet we have hearts are heavy, we will have the strength to feel that that's the time we should go to the Lord and ask for his blessings.

It is not always easy to be humble. We are living in a very busy world, in a world where there are so many things that may tend to take our minds and our attention away from the things that are really worth while. If we can draw close to the Lord and not let those things come first, I am sure that when we are discouraged and our hearts are heavy, we will have the strength to feel that that's the time we should go to the Lord and ask for his blessings.

I want to bear testimony to you, humbly and sincerely, that I couldn't say anything worth while, I am sure, without the blessings of the Lord.

I know that God hears and answers prayers. I know that he sustains us in righteousness and in humility. Without him we cannot succeed, and with him we cannot fail.

We have met here as members of the Church of Jesus Christ of Latter-day Saints to worship God, our Eternal Father, and to bear testimony as to the truth of this work. We have assembled to receive counsel and advice, given under the inspiration of the Lord. We come here to this great Tabernacle conference after conference because we know that God lives, and we are anxious and happy to hear that testimony to the world.

Many who cannot attend this conference listen to the radio, others see on television, and thousands of others will read the proceedings of the conference. We come here not for any selfish reason: we come here in humility; we come here and assemble in the name of our Lord, Jesus Christ, and the Lord has said to us, as President Smith reported this morning, and quoted,

For where two or three are gathered together in my name, there am I in the midst of them, (Matthew 18:20.)

AND HIS SPIRIT IS HERE WITH US, AND IT HAS BEEN WITH US TODAY IN RICH ABUNDANCE.

There isn't anyone who attends these conferences or any conferences of the Church in the stakes of Zion but who can partake of the Spirit of the Lord if he will come to those conferences humbly. We come here together in prayer, extending thanksgiving to God, our Father. We come here to thank him for the blessings that we enjoy as a Church, and I am referring to the entire membership of the Church. We should try to be truly grateful and loyal to the Church, first and always.

We come here to unite our faith. We come here to pray to God our Father for the blessings of the world at large. We pray for the sick and the needy and the poor, for those who are discouraged. We pray for the inactive. We love all men, and we love God our Eternal Father.

I have enjoyed so much visiting the stakes of the Church, listening to the testimonies given at these stake conferences, and my testimony has been strengthened. My faith has been made strong because I have listened to men bear testimony in the name of the Lord, Jesus Christ.

I am grateful for the privilege of coming among you in the stakes, for your kindnesses and your tolerance and your courtesies extended to us. As Nephi said, . . . I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the things that he has commanded them. (1 Nephi 3:7.)

Yesterday we had the privilege of going to the temple and listening to the reports of the mission presidents, and oh, how I wish the world could listen to those testimonies. How I wish all of the membership of the Church could have heard their testimonies, and seen their great faith, their love for the Church, and their love for the service, and their great affection for your boys and girls, their missionaries. Truly they are servants of God, and he has blessed them and magnified them. They live very close to the Lord. You can't listen to them but what you know that they are partaking of his Spirit very richly each day of their lives. The spirit and the power they possess could come only to those serving God and their Eternal Father with all their heart, might, mind, and strength.

MIRACLES TODAY

Miracles are performed today. The power of healing is in the priesthood and in the Church. Some wonder whether or not miracles are performed today. If they could hear the testimonies of these missionaries in the stakes and these mission presidents, they would have no reason ever to wonder about miracles. But sometimes our faith is not strong enough. Sometimes we are too weak to accept the blessings of the Lord as miracles. Sometimes we are inclined to call them just a coincidence. Sometimes we say, "Oh it's just one of those things." That's because our faith is not strong enough to recognize the hand of the Lord in these miracles and the healing power of the priesthood that is in the world today.

MAGNIFIED IN SERVICE

I want to bear testimony that when men are called to work in the ministry of the Lord, if they will accept these calls in humility they will have no need to worry. I am very deeply impressed when I see professional men and businessmen giving of their time and talent in the service of the Lord, and I have watched them magnified, and I have seen the Lord bless them. I feel sorry for the man who takes upon himself the feeling that he hasn't the time to work in the service when he is called.

There are many men who may be inclined not to accept a call when it comes to them. There are men who feel that perhaps they are not qualified, but I want to bear testimony to you that if you will accept those calls in humility and pray to God your Father for help and guidance and comfort, he will not forsake you, but he will make you capable for the responsibilities that are assigned to you.

Testimony inspires testimony, and faith promotes faith, and most of us gain our testimonies through prayer and through work and study, and I think that is as it should be, but we can increase that testimony if we will try to draw close to God our Eternal Father, and have faith in the Lord, Jesus Christ. Faith is so essential to the souls of men. Sometimes we are inclined to be discouraged. Sometimes we are inclined to feel as though it is no use, and oh, if we could just then call upon the Lord for his help.

INACTIVE MEMBERS

I would like to say a word to the inactive members of the Church and the adult members of the Aaronic Priesthood. It is never too late to start over again. When men are discouraged, when men have made mistakes, that's the time they should go to God their Eternal Father and pray to him with all their hearts, but sometimes in our weak moments, we may feel that it's no use, and then we just draw a little farther away from the Lord, and then perhaps we fail to feel his influence.

It is not always easy to be humble. We are living in a very busy world, in a world where there are so many things that may tend to take our minds and our attention away from the things that are really worth while. If we can draw close to the Lord and not let those things come first, I am sure that when we are discouraged and our hearts are heavy, we will have the strength to feel that that's the time we should go to the Lord and ask for his blessings.

Now there are men who feel that they have perhaps drawn so far away from the Lord that they can't pray. Sometimes we are careless in our praying, and yet we have been designated as being a praying people, and we want always to stay a praying people. I would like to encourage those men who are not as prayerful as they might be, that we should not consider prayer as a duty. We can consider prayer as a privilege. We can consider prayer as a blessing. We can consider prayer as a comfort.
You mean to tell me that it is a duty to commune with God, your Eternal Father? If that isn’t a comfort and if that isn’t a blessing and a power to the souls of men, then I don’t know where they will ever receive that comfort and power.

Yes, “God so loved the world,” and that love is so sweet and so powerful, so comforting, that if we can partake of it, we will receive the happiness and joy we never receive in any other activity. I would say to men who perhaps have not become as active as they might be, that it is not too late to start over again. You can overcome the things that are keeping you inactive if you will supply your soul with that spirit that comes from God your Eternal Father, and he will give you the power and the desire and the strength to put those things aside that perhaps have taken you from activity in the Church, when perhaps you are not quite so close to the Lord as you should be. A WAY OF LIFE

Accepting the gospel, and accepting the Church, and living the gospel is a daily way of life. It affords man that something that he can’t get anywhere else. It is not alone a plan of eternal salvation. It is the comfort and the happiness that every man loves and craves.

Let us live so that the Lord will not leave us alone. Let us stay so close to him that we can go to him with all our problems. I think it isn’t wrong to take our problems to the Lord, because President McKay just told us there isn’t any thought or any act that He is not well acquainted with. And so let’s humble ourselves. Let us put away that false pride, and let us try to live so that we can have the Spirit of the Lord with us each day of our lives, and when our day is over, if we’ve made mistakes, and probably most of us will make mistakes every day, we can go to the Lord and acknowledge those mistakes, and he will forgive us, and he will help us to overcome them.

There is a statement that has given me some happiness, and I’d like to repeat it to you:

O may we empty our soul to God our Eternal Father so he will fill it again. TESTIMONY

I want to bear you my testimony that I know God lives. He has blessed me so abundantly, I can never repay him for the comfort and the strength that I have received from him. I hope that I can stay humble and become even more humble, that he will not leave me, but that he will stay with me each day in all the efforts in righteousness that I undertake to do.

God bless each of you, that the things that are here and the things that you will read and every talk that you will hear may lodge in your hearts so deeply that they will stay with you the rest of your lives. God bless each of us that we may comfort one another, that we may stay close to God our Eternal Father, that he will magnify us in our callings, I humbly pray in the name of Jesus Christ. Amen.

My brothers and sisters: You have already heard much today about certain trends that would engulf us and destroy us. As President McKay was talking about the freedoms which we seem ever more eager to exchange for bread, my thoughts went back to old Israel, who, becoming hungry, went south to Egypt and found corn. That corn tasted so good to them that they continued eating the corn of another people. Eventually they accepted the grain and the security it symbolized in full payment for their liberty. Chains and abject slavery came to them and to their children's children. Their suffering accelerated in intensity until a great Moses, under God, came to emancipate them. Thank the Lord for a deliverer! But how much nobler if people could accept the advice of God’s leaders before the bondage comes!

Some of these destructive trends remind me of the river which drops from Niagara's precipice. Time and again I have stood on the banks of this river far above the falls and watched its waters flowing normally toward the sea. At this point a small craft, manned by strong oarsmen, could be controlled and sent up or down or across the stream. I watched the river farther downstream. Having started downward there is no stopping. Faster and faster it goes, splashing, boiling, frothing. The boat in full control on the upper reaches would now be at the merciless fury of the lashing stream. Even strong men who a few miles above could control their movements, would now, at the nearing of the falls, lose power to guide their boat to safety. Suffering, sorrow, and destruction are inevitable after a certain point has been reached.

Not only the Israelites but more modern people have also fallen victim to this evil. Our pioneers came across the plains and developed a great commonwealth here by their toil and industry, frugality, savings. They were independent of all agencies except the Lord and their own hands and efforts, but many of their descendants have embraced, against counsel, the destructive philosophy that involved and well-nigh destroyed the ancients.

In the figures that were given to us this morning, it appeared that many people had relinquished public agency assistance and had returned to their own efforts and to the Church for their support. But it was a comparatively small number, and there are many in this Church who, even yet, join the hordes outside of the Church to accept gratuities from public agencies. LAMANITES ENSLAVED

Some Lamanites, in whom I am greatly interested, have fallen victim to the same enslaving principle. The Lamanite did not, like the Israelite, go into another country for food. He remained in his own country, but he was dispossessed of his food. His conquerors took from him his means of livelihood and his country and liberty; and in exchange for his very freedom they gave to him reservations of some millions of acres, generally of little value. In a hundred years or more the Indian has learned quite well the lesson that his Israelitish brothers taught him of accepting whatever was offered.

He is, like many of his white contemporaries, dependent and grasping. But he was not ever thus. He, like our pioneers, in the great yesterday, before contaminated by these influences of destruction, was quite independent. Read his scripture, and you will find that for hundreds of years he tilled the soil, made his way, and lived in peace and prosperity.

Up north in Canada, about a half-century ago, Chief Yellow Face of the Crees called his people together and said, "Don't accept the reservations from your government, for when you accept a favor, you always pay, and you pay heavily." INDEPENDENCE OF MAYAS

Down in the far south, in Maya land, the Indian was self-sustaining. Dr. Sylvanus Morley in his book, The Ancient Mayas, gives us this paragraph:

Nor are the Mayas given to begging. During the seventeen years the Carnegie Institution carried on archaeological investigations at Chichen Itza, a free medical clinic was maintained for Indians of the surrounding region, medicines being distributed among them without charge. Although the Indians, from long experience, came to know that this service was free, invariably after receiving treatment and medicines at the clinic, they offered to pay for the same, and when payment was refused, the next time they visited Chichen Itza they would bring gifts of food chickens, eggs, deer meat, and native embroidery. There seemed to be a deep felt desire not to accept something for nothing, but rather to repay an obligation in some way. LOSS OF LIBERTIES

"Look at my people." This was after he had been placed on the reservation given to them in exchange for all that they possessed, including their liberty.
[p12] Look at my people. Do you think they were made to live this way, on charity, like women? No, this is wrong. My warriors have hunted their own deer, built their own wickups, and fed their own children. We were like the animals of the forest, doing all for ourselves, but now we wait for our food to be given to us, and when it does not come in time, we go hungry. Look, look at my people. They are without blankets. We sit like rabbits and wait until the white man gets ready to feed us. HOPI INDIANS

[p13] And then the Hopi in northern Arizona is an example to us all, and we can learn many things from the Indian. Just one or two quotations from an author and a great student of the Hopi Indian, Oliver LaFarge. (Quoted from a letter to U. S. Government). He says that the orthodox Hopi also resists the encroachment of governmental agencies who give security in exchange for liberties. The Indian who is not of the conservative group, it is held, can no longer take part in the ceremonies carried on by the "pure" members of the tribe. He must leave the religion entirely. Thus, those members of the Moenkopi Village who accepted allotments of fertile land offered them by the government many years ago, were immediately considered to be excommunicated, and they themselves accepted this belief.

[p14] Later, being a sizable body, they took up the practice of their religion again, but in the eyes of the conservatives they are still excommunicated. Their practice of ceremonies is considered blasphemous, and they remain cut off from participation in the common efforts of the communities nearest to them.

[p15] And I quote a little further:

[p16] Indians holding this belief may trade with the white man, may work for him and earn money, (but not for the government), may use the white man's material and goods, but they may not take relief or other governmental handouts. They are consistent in this. The Hotevilla conservatives and others of their belief have not accepted relief, have always insisted on paying for clothing issued to school children, and so forth. Normal trade is one thing; any action indicating acceptance of the government's to them, blasphemous and irreverent plans for Indians, is entirely different.

[p17] This whole concept seems ridiculous to us, but it is vital to them. It should be emphasized that it is not a self-serving concept. On the contrary, it is a belief which has caused them to endure many hardships and for which they are prepared to endure many more. Be it noted that under this belief the extreme conservatives have remained the most self-respecting, industrious Indians on the reservation, denying themselves many assistance offered by the government, determined to get by solely on their own efforts. They are orderly, notably industrious, even in that industrious tribe, and self-supporting.

[p18] The Lord bless the Indians. And, brothers and sisters, may God bless you and me that we may go back to our stakes and our missions with the determination to pray for the red man and then to do something about it so that he is trained in the ways of God; that he is educated, that he is given the opportunities he so richly deserves after this long period of suffering.

[p19] This I pray in the name of Jesus Christ. Amen.

[p20] The Brigham Young University Choir and the congregation sang the hymn, "How Firm A Foundation."

[p21] S. Dilworth Young

ELDER S. DILWORTH YOUNG Of the First Council of the Seventy and President of the New England Mission

[p2] If one were not disposed to have humility and a desire for the Spirit of the Lord, I think that climbing the eight or nine steps between the place where I usually sit and this pulpit would soon put it into him.

[p3] I desire more than I can ever express to have an interest in your prayers. I have learned from experience that I might speak to you of myself, but I cannot instruct or edify you or myself without the Spirit of the Lord. That Spirit I desire. Your faith in my behalf will help. MISSIONARY PRINCIPLES

[p4] It would appear to me, after some experience in the mission field, that there are certain principles that add to missionary work, without which very little is accomplished. I think these apply to all missions, whether a missionary is walking along under the arches of the lovely birches of New England, or shelters his tired body in the shadows of the mesas of Arizona on a visit to the hogan or crosses the South Pacific and lends housing and shelter in the palm-fronted houses of the Maoris and the Hawaiians, or in the paper homes of the Japanese.

[p5] Because, however, I am connected with one mission, I shall apply it to my own mission and let you, my brothers and sisters, apply it to yourselves and to those places which you serve. LOVE OF COUNTRY

[p6] One must feel and absorb in his heart the country to which he goes. Not only must he know the oaks, the beeches, the birches, and the hills of the White Mountains and the Green Mountains, not only must he end the homes and the hearthstones of the inhabitants, but he must also learn these so well that in his heart he substitutes his love for his own home temporarily, for a devotion to the land of his adoption, even though it be for only a year or two.

[p7] I love these native hills where I was born. The tapestry which the Lord God hangs upon the sides of these mountains in the fall thrills me, but I must not let that thrill surmount that which I shall feel when I walk among the threads of another tapestry in the land to which I am called. Not only must I love and enjoy the country in which I labor, but I must also learn to love and enjoy the people. I cannot have one feeling of ill-will toward any man in the New England Mission if I am to be a missionary in that mission. LOVE OF PEOPLE

[p8] I must even develop a personal love for the people, rich or poor. I think I have seen about as much of poverty there as anywhere. I thought one time when I went into a poor cabin in Louisiana and lived with a member of the Church on corn pone and milk so sour that one couldn't pour it out of the glass that I had found the ultimate. That is not true. There are homes in Maine, New Hampshire, Vermont, which are even poorer than that. And our job is to teach those people when they invite us in, to lift them up, and to make them know that the gospel saves men.

[p9] I would like to express my feelings in the words of poetess Elizabeth Hanley Danforth, who has written about these people and your people with feeling. May I quote:

FIREFOOD

[p10] The second crop of clover is mown, Grass grown tall in the old woods road, Goldenrod faded in every rut. Haying is over and the harvest done Barns are filled and the yellowed fluid, Germs hush blue in the marshes still. Brush for the banking must be cut. And apples go to the cider mill. Haying is over and harvest done In Hope and Union and Appleton, Little and lovely and honest places (I name you over, one by one), St. George, Liberty, Thomaston. In a world grown timid I think of you Your small white houses, your mighty barns, Your berry pastures that once I knew, Your stony fields with their browsing sheep, Your strong old men with their quiet faces, And the green graveyards where my people sleep. Kingdoms waver, empires fall, Summers blossom, and summers pass. Apples gleam in the orchard grass. And the year grows tragic and blue, and the red man and then to do something about it to see that he is trained in the ways of God; that he is educated, that he is given the opportunities he so richly deserves after this long period of suffering.
If I can manage it, I should like today to make a little comparison. The New England Mission has approximately one hundred twenty missionaries. Five hundred would not be nearly enough to touch the hearts of the ten million people in that area, and ten thousand would not be enough to take care of all the people over the world who need the gospel. We can send more than five thousand if we buckle down and do missionary work with sufficient power not to be refused.

The last thing that I would talk about has to do with the numbers we have. It was reported this morning that our foreign missionaries, that is the missionaries that go out and spend full time, number between four and five thousand. I'd like to report to you folk that these men and women are each a part of a team of three. If there are five thousand boys in the mission field, there are nearly ten thousand others who are one with them in their rights and their privileges. I refer to the folk at home, those patient and splendid mothers and fathers who, without argument, without question, send their boys the wherewithal to do whatsoever the mission president asks of them. Now I make mistakes. I have erred in judgment. But I have never yet had a parent write and tell me that I made a mistake. Each has always said "We'll back our boy to the limit."

A remarkable thing takes place when a boy goes into the mission field. Not only does he become sanctified and glorified in the presence of his Father's Spirit, but the peace of our Father comes also upon his parents' home. They enjoy the sacrifice as much as does he. Is he out without money? Does he go without food? Yea, so do they, and without clothing, too, as they make the savings bank ring with the quarters and the dollars which keep him in the field.

I want every parent to know that so far as I am concerned, I would do nothing to hurt their boys, and I shall do everything I can to make their missionary experiences as full of spirit and as cheap financially as I possibly can do. I would court their letters to me expressing their feelings and letting me know something of their situations so that I can more profitably advise their boys and girls. My colleagues feel the same way. LETTER FROM MISSIONARY

May I read you a part of a letter? I believe I am not violating any confidence in so doing, for I shall not tell you whose it is. He will recognize it, of course, when he reads about it in the conference report, but he won't tell, and you'll never know.

I received a note from my folks yesterday, and in answer to a question I had asked them they said if I was asked to stay out longer they would be very happy to keep me there. I thought it was pretty wonderful of them because we have had sort of a struggle, you know. The Lord has always opened an effectual door just at the right time. The going hasn't always been easy; for instance, when I was waiting for my passport to come through so I could come up here I was down to rock bottom. I had about six dollars.

I talked to that boy face to face when I invited him to go to this place, quite an expensive trip, and he didn't mention that he had only six dollars. He said, "You want me to go?" I said, "Yes, I do." "Well, then, I'll go."

The letter continued:

And I was supposed to have about $180.00. The winter had been pretty rough, and the folks' bank account was nil. The only way they could raise the money was to sell a steer. And they were snowed in. I guess you'd have torn your hair if you'd known, and I guess I did wrong by not telling you, but you called me to come up here, and I thought it was the Lord's will, for I knew he would provide a way; so a thaw came, the steer was sold, and I received the required amount on the first of March, two days before I left Massachusetts. You'll never know how happy I was to get that letter along with the check telling me that everything was all right.

May the Lord bless the missionaries, you folk, you parents. I'd like to say to you folk that most of the boys and girls who go on missions come from homes where parents can't afford financially to send their children, but they send them. There are many men here in this audience, I take it, and all over the Church for that matter, who have never been on missions, never had opportunity to go. I'll tell you how you can go. If you can find the way to do it, send a boy and enjoy vicariously that mission as you never had hoped you could enjoy one. Couples having no children, who oftentimes are both working, can go to a widow and say, "You have a boy; let us send him on a mission," and you'll be blessed for it.

The New England Mission has approximately one hundred twenty missionaries. Five hundred would not be nearly enough to touch the hearts of the ten million people of that area, and ten thousand would not be enough to take care of all the people over the world who need the gospel. We can send more than five thousand if we buckle down to it. I pray that we may do so, in the name of Jesus Christ. Amen.
Something more than nineteen hundred years ago, twelve obscure men with conviction and a message entered upon an undertaking which turned the world over and shaped the course of history. COMMISSION OF THE LORD

They were acting under a commission given them by the risen Lord as the final injunction of his early ministry. Coming to them at an appointed place on the occasion of his last appearance, he made this epoch marking announcement, "All power is given unto me in heaven and in earth." (Matt. 28:18.) That was a monumental assertion of authority. It was the premise upon which he based his solemn charge:

Go ye therefore, and teach all nations. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you. (Ibid., 28:19-20.)

As Mark narrates the incident, the commission was accompanied by a promise of equally positive and sobering import: "He that believeth . . . shall be saved." (Mark 16:16.) To be sure, certain requirements were enjoined upon believers as a condition to the fulfillment of the promise, but they would follow as a consequence of genuine, sincere belief.

The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. The quality of their faith and their courage was soon enough put to the test. When Peter and John, going up to the temple, healed the crippled man, they got themselves hailed before the rulers who demanded of them by what power or by what name they had done this thing. Peter boldly answered.

The crowd had perceived this quality in his utterances and said in wonderment one to another that "he taught them as one having authority." (Matt. 7:29.) Neither does one get the sense that there is any bombast or vanity or pretentious arrogation of power. Straight and clear in the calm authoritative tones of one who had conquered death and thus redeemed the race from its power came the words, "All power is given unto me in heaven and in earth." (Ibid., 28:18.) It is the bedrock upon which the foundation of all his teachings rests. No one else in all the world has ever spoken like that, and no one can disprove the assertion. On the contrary, there have been and are vast multitudes who for nearly two thousand years have proclaimed and now proclaim assurance of its truth. AWESOME ASSIGNMENT

It would be difficult to conceive of an assignment more awesome than that one just referred to as being given by the Lord to his chosen disciples. Consider for a moment their station. They were humble men—fishermen and peasants—without wealth or social position or high-placed friends. They had neither political prestige nor armed might. They lived in a remote province of the haughtiest and mightiest empire of the earth, whose proud legions had carried its banners to remote corners. Members of a turbulent, troublesome, and therefore unpopular race, they were directed to carry an unknown and hitherto unheard-of message to all the world. calling upon its inhabitants to observe all things whatsoever the crucified Lord had commanded promising salvation to all who believed and complied. Before the magnitude of that task, the stoutest heart might well have quailed.

What their personal feelings were we are not told. The record is silent. We are left to inference from what they did about it. They seem not to have been overwhelmed or weighted down with apprehension. Perhaps they were not too much startled because they had previously been sent out as emissaries under the personal direction of the Master and had had personal experience of his sustaining power. During the period of his mortal ministry they had been under his personal tutelage and had heard him with unwavering assurance declare:

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. (John 11:25.)

And again:

For I came down from heaven, not to do mine own will, but the will of him that sent me.

And this is the will of him that sent me that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. (John 6:38, 40.)

With like definiteness they had heard him declare:

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

Therefore doth my Father love me, because I lay down my life, that I might take it again.

This commandment have I received of my Father. (John 10:9, 17, 18.)

They had seen him crucified and, in fulfillment of his words, rise from the dead. All this must have given them an immensely fortifying trust in his promise. At any rate they went unhesitatingly to their work. FAITH PUT TO TEST

The quality of their faith and their courage was soon enough put to the test. When Peter and John, going up to the temple, healed the crippled man, they got themselves hailed before the rulers who demanded of them by what power or by what name they had done this thing. Peter boldly answered.

Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. (Acts 4:10.)

They were forbidden further to teach in that name, and ignoring the warning, were thrown into prison. Being liberated, they continued their teachings and were beaten and enjoined from teaching: but still they persisted, saying,

Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

For we cannot but speak the things which we have seen and heard. (Ibid., 4:19-20.)

Peter told his inquisitors to their teeth:

The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. (Ibid. 5:30-31.)

That was the power of their message, and the basis of their strength. PERSECUTIONS

Their numbers multiplied with amazing rapidity, and so did the persecution. They were hunted down, driven into hiding, beaten, and stoned. From the account of Saul of Tarsus something of the bitterness of their suffering may be learned, but still they pressed on, their multiplied number spreading throughout the empire and to the very...
[p29] These men believed. Men do not endure that kind of persecution without deep conviction. Here was no lip-service or sham or apologetics or denaturing to suit the doctrines to the tastes or practice of listeners. That is the kind of belief and these were the kind of men who perpetuated the teachings of Jesus in the earth, rescued them from fading into forgetfulness, and carried the Christian faith triumphantly to its establishment as the worship of the majority of the people of the empire which once had proscribed it and decreed the extermination of its adherents. That is the kind of belief of which Jesus spoke when he said, "He that believeth shall be saved." THE SON OF GOD

[p30] In the execution of their commission, the disciples clearly perceived that it was their first task to get him accepted, to get men to believe that he was the Son of God, the resurrected Lord who had redeemed the race from the bondage of death. All their teaching accordingly revolved around that central theme. Without that, there could be no hope of inducing the world to accept his moral and religious doctrines.

[p31] The pattern of their discourse was foreshadowed by Peter's bold declaration to the rulers: "Be it known unto you all and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." That is what gave authoritative sanction to their teachings about the way of life which Jesus taught, and which so profoundly influenced the whole world. INFLUENCE OF CHRISTIAN TEACHINGS

[p32] It was clearly the intent and purpose of the Savior that men and peoples and nations should come to order their lives on the basis of principles he laid down, and it is something to marvel at how deep those teachings finally penetrated into those nations that espoused the Christian faith and furnished the standards of values and judgments to which they professed to cling. The nations formed from the breakup of the Roman Empire, as well as new nations which sprang or were peopled from them, in general fell under the influence of the Christian teachings and were called the Christian nations. The very frameworks of their governments were colored and shaped by these principles, and their Christian convictions have made these nations dominant in the world for fifteen hundred years.

[p33] Various Greek philosophies, and Roman too, taught rules of life, but such of them as have survived have done so by penetrating into the Christian faith which overshadowed them as the dominant spiritual power of the western world. In the Christian nations whenmen have judged conduct or the validity of principles, they have evaluated them as good or bad according to their conformance or nonconformance to the standards laid down in the Christian code. Before Mussolini and Hitler could corrupt the youth of their countries they had to undermine and break down and destroy belief in the principles taught by Christ which for centuries their countries had been taught to revere as ideals, howsoever short they may have fallen in practice. While the Christian church compromised many of its vital principles and in that degree weakened itself and subverted its initial purpose, it nevertheless still gave lip-service to the Christ and a certain veneration for him and his precepts, which gave controlling color to the institutions and practices of the Christian world. DISQUIETING SIGNS

[p34] But something ominous is happening now. There are disquieting signs that all over Christendom the underpinnings of the Christian faith are being knocked down. The crumbling of the Christian pattern is of grave portent. Ancient supports may be torn away, but what shall buttress us then? It begins to look as though the world is slipping back to the position it held when the Lord commissioned his disciples to carry his message to all the nations. The task again seems to be to get men to believe in him and get him accepted. There is something highly suggestive of the fact that the upheavals which are threatening the destruction of the civilized world follow so closely on the heels of open denial by professed Christians of belief in Christ as the Son of God and of the divinity of his teachings.

[p35] I suppose it has always been true that individual persons have disavowed belief in Jesus as the Messiah, but generally this has not been true on a mass scale. Where such unbelief has been declared, it has generally been professed that nevertheless the moral and ethical teachings of Christ were still recognized as of the highest value and valid without acceptance of the claim of his Messiahship or his resurrection. But repudiation cannot go halfway and stop. Denial of his divinity is only the first step in the process of complete denial to which the logic of the position inevitably drives. And now we seem to be experiencing on a scale never before thought of the disavowal of any superior validity to the whole Christian creed. In other words, we are now driven by the logic of events to recognize that you can't have Christianity without Christ, and those who have decided to get along without him are driven to choose whether to compromise on their principles, too. This is of almost worldwide consequence because Christianity has penetrated into non-Christian nations far more than their creeds have penetrated into the Christian world. CRITICISM OF CHRISTIANITY

[p36] It is only two or three years ago that the president of a worshipping body in our country, which formerly was assumed to call itself Christian, said:

[p37] Christianity has been guilty of spiritual arrogance on a world-wide scale, labeling all other religions false, and asserting that only when all mankind accepts the one true religion will there be any hope for worldwide cooperation and peace. That amounts to spiritual imperialism and is as out of date in our world today as any other form of imperialism.

[p38] In a recent writing, an ordained minister who had held many pastorates proposes and argues the necessity for a new religion for a new age. He begins by demolishing the Christian God, and tearing to bits the Christian church, Protestant and Catholic alike. He tells us that Christianity is a minority group even in America, and ridicules the idea that the great majority are going to surrender their own beliefs to accept "the Christian God."

[p39] But that is precisely what Christ directed his disciples to teach the world to do. Moreover, that is what the great body of the Roman world professedly did in its conversion from paganism to Christianity.

[p40] The writer of the article dogmatically asserts, "God doesn't talk to you." All forms of religion as known today, he says, and all ideas of God are manmade. They are not eternal, they grew out of the feeling of man that he was impotent to achieve his ideals and turned the job of carrying through to a supernatural power. He proposes as a religion for the modern age one that is secular, presided over not by a ministry or a clergy or anyone acting under an ordination but managed by professional and businessmen and workers and artists. He depicts the organization of a brave new world where every man who has a talent will be expected to use it. It will be noted on careful perusal that in this scheme of things there is no place for God. The writer makes it abundantly clear that He does not exist, nor is there any future estate for man. It would appear that man himself, and certainly religion, is to be but a tool of the state. ALTERNATE PROPOSALS

[p41] It is possible to agree with much of what the writer says about the failure of the Christian Church to bring about the desired condition of peace and good order in the world and harmonious living among men. He points to war and frustration and the disappointments of human hopes through lapses in human behavior. But in all the principles and practices which he sets forth as those to be embodied in his new religion, there is not one that is not already laid down in the teachings of Jesus Christ. He proposes no new virtues. Just how the ideal of the good life for all is to be implemented by supplanting the gospel taught by Jesus with a secular-political-economic-sociological regime is not made clear, though there is some indication that this is to be managed through the authoritarian powers of an omnipotent state, which is a concept in direct variance from what Jesus taught. Right here I should like to interpolate without using more words the stirring discourse we have just listened to from President [David O.] McKay relating to human dignity and the right of all men to be free. A REVELATION OF GOD

[p42] So we come at the end to the simple question whether religion is a revelation of God with enduring validity in all times, and through the practice of which man may work his way up to perfection, or is it a human creation with no higher sanction than the wisdom of man and subject to change with the passing moods of changing times? The one gives stability and constancy and purpose to life, the reason for being, with freedom to choose one's course: the other sets man adrift with nothing enduring to hold on to and little hope to inspire noble living.

[p43] In the brief time at my disposal, I have known that I could not make a complete portrayal of the idea that is lying in the back of my mind. I had dared hope that I might advance something suggestive enough to set your minds working on the idea sufficiently so that you might fill in what of necessity I have left incomplete.
I have had more particularly in mind those who by their daily pursuits or association or environmental influence might be confused or even disturbed by the godless humanism that is so prevalent in the thought of the day. If you want to meet scholasticism with scholasticism to bolster up your trust in the teachings and promises of the Master, you may take comfort in the knowledge that many of the profoundest scholars of this and of other times still place trust in God, who may be communed with through prayer.

I recall here the words of Henry George, the economist and political scientist, many of whose political and economic and sociological views are in greater favor today than when he first propounded them: "Political economy and social science," George said, "cannot teach any lessons that are not embraced in the simple truths that were taught to poor fishermen and Jewish peasants by one who 1800 years ago was crucified."

May all men learn to revere the teachings of the Lord and Savior. May they come to know that in them is saving power and that outside of them within the realm of human wisdom there is nothing that can save, I pray in the name of Jesus. Amen.

President J. Reuben Clark, Jr.

The Brigham Young University Choir will now sing "Glorious Is Thy Name."

The closing prayer will be offered by President Thaddeus M. Evans of the East Riverside Stake, Salt Lake City, Utah, after which this conference will stand adjourned until 10:00 o'clock Saturday morning. The proceedings of that session will be broadcast over KSL, Salt Lake City, Utah, and by arrangement through KSL, over the other stations to which you are now listening, and will be televised over the KSL television station, channel 5.

At 10:00 o'clock tomorrow morning, a meeting will be held in the Temple. Those invited should assemble in the Tabernacle not later than 9:00 o'clock. Only those especially invited will attend the meeting.

At 7:00 o'clock tomorrow evening, the Presiding Bishopric will conduct a special meeting in the Tabernacle. Those invited to attend include bishops and counselors, members of Stake Aaronic Priesthood Committees for Aaronic Priesthood, Stake Presidencies and High Council advisers to the L.D.S. Girls Program, ward clerks, and general secretaries of Ward Aaronic Priesthood Committees.

Any important calls and messages that may come to us for persons supposed to be in attendance at Conference, will be announced at the dismissal of this meeting over the loud speaking system on the grounds. Every one would do well to listen carefully to such announcements.

I should like to express my own gratitude and congratulations to the Brigham Young University Choir which has sung today under the direction of Elder John R. Halliday, Elder Newell Weight conducting, and Elder Frank W. Asper at the organ.

Singing by the choir, "Glorious Is Thy Name."

The closing prayer was offered by President Thaddeus M. Evans of the East Riverside Stake.

Conference adjourned until 10:00 a.m., Saturday morning, April 18.

Conference reconvened Saturday morning, April 8, at 10:00, this being the third session, no general sessions having been held on Friday April 7 President David O. McKay:

This is the third session of the One Hundred Twentieth Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City. President George Albert Smith is presiding. He has asked that his second counselor conduct the service.

These services will be broadcast in the Assembly Hall over a loud speaking system and by television. All general sessions of the Conference will be heard and seen in the Assembly Hall in the same way.

The proceedings of this session will be broadcast over Station KSL of Salt Lake City, and by arrangement through KSL, over the following stations:

In Utah: KSUB at Cedar City, KSVC at Richfield, KJAM at Vernal, KVNU at Logan.

In Idaho: KGEM at Boise, KID at Idaho Falls, KEYY at Pocatello, KBIO at Burley.

In Oregon: KBXR at Baker, KSRV at Ontario.

And by transcription, over KTYL at Mesa, Arizona, and KEXO at Grand Junction, Colorado.

This session will also be televised over KSL television station, channel 5.

The singing of this session will be by the congregation, Elder Richard P. Condie conducting, and Elder Roy M. Darley at the organ.

We will begin the services by the congregation singing "High On the Mountain Top."

The opening prayer will be offered by President W. Clair Rowley of the Parowan Stake.

Singing by the congregation, "High On the Mountain Top."

The opening prayer was offered by President W. Claire Rowley of the Parowan Stake.

The congregation sang "Prayer Is The Soul's Sincere Desire."
Brethren and sisters:

It is trite to say we are living in perilous times. There are numberless troubles, disputes, dissensions, dangers, complexities, everywhere. People in every land want and earnestly pray for peace, and yet the outlook for peace is seemingly becoming darker and more gloomy. Talk of war is getting louder, and war preparations are being accelerated, particularly in means so destructive that if generally and widely used, nearly total extinction of human life would result. The recent world war was so expensive and destructive that everywhere the feeling was prevalent at its close that nations never again would engage in such a foolish and disastrous conflict. But what do we now see? Notwithstanding, no treaties of peace with major nations have yet been made, rearmament programs are going forward as rapidly as is feasible. DISTURBED CONDITIONS.

Why do the conditions here indicated exist? There are many reasons, some of which have been stated many times from this pulpit. These may all be summed up in a single sentence—failure to live as the Lord has indicated we, his children, should live. Some fundamentals of this way are given to us by the Prophet Joseph Smith in articles 11, 12, 13, of our faith, which are as follows:

We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may. (Article 11)

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law. (Article 12)

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. (Article 13)

Article 11 is an ideal statement of religious tolerance, a condition sadly lacking in the world today, as indicated in so many places, examples of which are the bloody conflict that has recently cost the lives of thousands in the deadly fight between Moslems and Hindus in Pakistan, and the expulsion from Czechoslovakia of missionaries of the Church of Jesus Christ of Latter-day Saints. Religious tolerance is perhaps the most difficult of all types of tolerance for devout people to grant, giving which they could also be tolerant in other matters related to moral standards. THE GOLDEN RULE

Speaking of how the Lord would have us live in all our relations with human beings, there is another sentence that beautifully expresses the way. It is: "Do unto others as you would have others do unto you." This is known as the Golden Rule. The second great commandment requires us to love our neighbor as ourselves. To do this, must one not comply with the requirements of the Golden Rule? Always always an easy thing to do, but a divine requirement, nonetheless. If all individuals, peoples, and nations would do this, peace would come at once to every part of the currently disturbed world. The measure of peace that we have or shall have will be proportionate to the degree of fullness to which the aggressor observes the Golden Rule.

But as to aggressors, they are found everywhere, locally, nationally, and internationally; and wherever they found themselves have in common at least one fault: excessive and inordinate selfishness. They want, and usually insist on having, more of something that does not rightfully belong to them and, if necessary, will fight to get it. As a rule, however, they prefer to satisfy their unrighteous desires and wicked cravings by other means than physically fighting for them. Blood shedding is not at general, therefore, as it might otherwise be; for example, does Russia want war? Why should she? Has not communism made rapid progress in the control of peoples and nations since fighting ceased in World War II? But the fear of a war, of appalling bloodshed, is so great in this country that our government is spending many billions of dollars annually to ward it off, seemingly believing that an up-to-date readiness to fight is the surest preventive of war. The people of the United States most certainly do not want another war of nations, and the majority of them are willing to do everything feasible to prevent it. How far it is necessary to go to attain this objective is a debatable question. DANGERS WITHIN.

But it is not war between nations and the dangers of that kind I desire to speak further, for I feel that an immediate greater danger of destruction of the best interests of the people in the United States lies within our borders rather than beyond them. And these dangers are rooted in the unreasonable and damnable selfishness that is manifest on every level of our society by individuals, groups, and organizations.

For many years this country has had anti-monopoly laws to govern business corporations. The federal government and the states have set up controls and boards and commissions to administer these laws, the purpose being to protect the public against unfair commercial practices and unreasonable charges for the goods and services of corporations. The intent of these laws has met with overwhelming public approval. But during recent years another form of monopoly has been developing that, if not controlled, imposes a type of slavery on the country unknown and undreamed of by the founders of our glorious republic, which, from its beginning, has served as a cherished ensonce to all the world of personal liberty and free enterprise.

But these two essentials of a free people are being more and more restricted in this country. They have been practically destroyed in Russia and some other communist controlled countries where it is claimed a people's democracy rules. A highly absurd claim in the light of the facts. FREE ENTERPRISE.

What do I mean by the words "free enterprise"? I mean individual freedom of action and of opportunity. Everyone born in mortality, according to our teachings, comes from God, our Father, with the priceless gift of "free agency" and will be held accountable for its use. Naturally, in the exercise of this gift one may not, without sinning against God and man, do anything knowingly to hurt, or injure a fellow human being. Further, our Church teaches that the Constitution of the United States as given to us by the founding fathers of our republic is a divinely inspired document, designed to protect the citizens in the enjoyment of their inalienable rights among which are "life, liberty, and the pursuit of happiness." Hence, are not restrictions to freedom of action, insofar as we do not harmfully interfere with others, violative of the spirit of the Constitution and our Bill of Rights?

America has become great in many lines of human endeavor, in fact the greatest nation on earth, due unquestionably to its free enterprise or capitalistic system. This system is our pride and the envy of some other peoples. Because of our great corporations, industrial and financial, America astonished the world, particularly Adolf Hitler, the speed of her preparations and participation in the recent world war. DEVELOPING TENDENCIES.

But there are developing tendencies, sponsored by selfishness, greed, and ambition that, if unchecked, will soon or late bring sorrow and ruin to our country. Among these tendencies is that of "something for nothing," at least more and more for less and less. More pay for less work. And as I see it, in whatever words these tendencies are expressed, they all lead to some type of national socialism. And generally, socialism is an enemy of free enterprise in the development of which, I repeat, this country has become the greatest on earth. Then why does any honest, patriotic, intelligent citizen of America prefer socialism to free enterprise? Is it not in free enterprise that free agency, a divine gift to every human being, finds an environment favorable to growth and development and to living in harmony with our beautiful doctrine of eternal progression? LABOR Unions.

Now to give point to what I have said, let me give a few illustrations.

Recent experiences have convinced us that some labor unions have a monopolistic power that, if fully exercised, would spell ruin to industrial America. The exercise of this power employs a method that is a twin brother to that used by the bank robber. The corporation hands over just as the cashier does. In the case of the corporation, you and I is what the public pays the bill. The recent settlements between coal-and-labor and steel-and-labor are good illustrations of this fact. Immediately following the announcements of the settlement of the disputes, up went the price of steel and of coal. Yes, when costs go up, the public pays and almost always does so if the
[p18 After fighting ceased in the last war, a labor union operating in the automobile field demanded an increase of wages of thirty cents an hour but insisted there should be no increase of prices. An absurdity. In any productive enterprise, labor is a large factor in the cost of operation. In our competitive free-enterprise system how can labor costs materially go up unless prices go up, if the corporation is to remain solvent? What answer does recent history give? Beginning in the autumn of 1945, wage increases occurred in nearly all productive industries. A rise in prices followed. Because of this, labor demanded and got a second wage increase. Prices again rose, followed by a demand for and receipt of a third wage increase. More recently, steel and coal workers have received a fourth raise in wages and other money benefits resulting, as I said a moment ago, in another rise in prices.

[p19] But why cannot a prosperous corporation raise wages without raising prices, is a question that many ask. I have already given an answer, but I now explain a bit by quoting from an annual report I received about two weeks ago from a large corporation:

[p20] Costs of operation in 1949 remained high, and additional expenses were incurred in changing models and in preparing for the introduction of new products. At the same time, to strengthen the business and to prepare for the future, the company intensified its marketing efforts to meet more competitive conditions and expanded its research and engineering programs to provide a continuing flow of new and improved products on a long-range basis. The expenses resulting from these activities had a marked effect on the company’s profits for 1949, which were 9 percent of revenue. USE OF PROFITS

[p21] Every other large productive corporation could make similar statements. Compare 1950 models of automobiles with those of 1920. Have not huge amounts of money and time been spent to perfect and manufacture the modern automobile? Where did this money come from? Of course from profits, stockholders, and borrowings. How absurd for well-paid workers to say that the profits belong to them! But in the long run, who gets most of the profits? I answer, the workers and the public, not the stockholders: the workers, in jobs; the public, in better goods and services. But it is the savings of these thrifty stockholders who risk their money and are satisfied with relatively small returns on their investments that make it possible for corporations to come into existence and create jobs for the workers and goods for the public. How foolish and senseless to contend that the stockholders should get no returns on their ventured money, and that depreciation reserves should not be set up! Fourteen years ago when we were in London, we came to know that labor leaders in Britain were agreed that working invested capital was entitled to five percent annual dividends and that funds for depreciation should be provided. But in these respects I fear that Britain has since been influenced by what she sees in America—selfish demands of unions, irrespective of what is fair and just.

[p22] Now, in view of the eminent leadership position American industry has attained in the world, how is it that in recent years moves have been made that ultimately will practically destroy our free-enterprise system and end in socialism or statism or a welfare state (take your choice of terms)? Moves that are substituting highly inflationary financial policies for the time-honored soundness of the past and moves tending to create the feeling that the government offers the best social security available in this country, etc. OFFICE OF HUNGRY POLITICIANS

[p23] In giving answer I am speaking on my own responsibility, expressing my personal views and speaking plainly, using homely, everyday language. As I see it, the leaders of these moves are in general office-hungry politicians, longing for the emoluments, influence, and power of public office. These candidates for office have courted, and are courting, the support of selfish, ambitious, and powerful leaders of labor unions, as well as the ne’er-do-well elements in our population. Through the abundant and widespread use of misleading propaganda in which they have indulged and do indulge, the minds of the public in great measure have become confused and multitudes won over. Compare, if you please, half-century-old platforms of political parties with those that go out today under the same party names. TWO ALTERNATIVES

[p24] Time allotted to me will not permit of further elaboration, but I appeal to all honest, patriotic people and lovers of freedom to whom my words may come, to make careful study of the matters of which I have spoken with the view of determining what is the wise and safe thing for them to do in order to serve unselfishly the best interests of the people of this country and of other countries who accept our moral standards. In every case let us beware of the bearers of "Trojan gifts."

[p25] As I see the situation, we are faced in this country with two alternatives, repentance or slavery. Moves that are substituting highly inflationary financial policies for the time-honored soundness of the past and moves tending to create the feeling that the government offers the best social security available in this country, etc. OFFICE OF HUNGRY POLITICIANS

[p26] My remarks are directed particularly to Latter-day Saints, for they believe, as I do, that our religion is so broad and practical that it covers every phase of our life’s activities, material as well as spiritual. “Faith without works is dead.” Our faith in a real, personal, Living God is unquestioned among us. Let us humbly, diligently, and persistently, through earnest prayer and righteous living put ourselves in tune with the mind and will of God as it has been revealed to us, I humbly pray in the name of Jesus Christ our Redeemer. Amen.

[ELDER LEVI EDGAR YOUNG] OF THE FIRST COUNCIL OF THE SEVENTY

[p3] My brethren and sisters: We are reminded this day that one hundred years ago Latter-day Saint missionaries were called to preach the gospel of Jesus Christ in Germany. From that time on, hundreds of the people of that land and Switzerland have accepted the revealed word of God, and have migrated to Utah and have contributed much to our culture and development. The German music particularly has been of enduring joy to us, for in this very Tabernacle where we are assembled, the creations of Bach, Mozart, Wagner, Haydn, and the oratorios and operas of Handel have been heard with deep appreciation of the masters. In hundreds of homes the writings of Goethe and Schiller are wellknown. I believe and have faith in the German people and feel that they will emerge from their days of sorrow and tragic condition and will come back to their former culture in days to come. DIVINE LIFE OF JESUS

[p4] Tomorrow, Sunday, is the Easter day. Millions of Christians will kneel at sacred shrines and in churches and pour out their souls to God in deep gratitude for their knowledge that God lives and that death is but the entrance into immortal life. “How blessed is the king that cometh in the name of the Lord.” Beautifully does the prophet Nephi write of the divine birth of the Savior Jesus Christ:

[p5] And it came to pass that I looked and beheld the great city of Jerusalem, and also other cities. And I beheld the city of Nazareth; and in the city of Nazareth I beheld a virgins, and she was exceedingly fair and white....

[p6] And the angel said unto me: Behold the Lamb of God, yea, even the Son of the Eternal Father. (1 Nephi 11:13, 19-21.)

[p7] It was in the hearts of the humblest and most faithful poor people that his words found lodgment. Whenever he was overtaken with deep sorrow, he left his disciples and went into the woods to pray. The words of Jesus lived in the fullness of their truth. The soul of man was to be unafraid and was to deal direct with God. We read in Mark that “All things are possible to him that believeth.” He had been baptized by his beloved John who declared that “the kingdom of God is at hand. Repent and believe the good news.” He founded his Church, and his disciples were dominated by the Spirit of the Living Christ. They came to know the power of the Holy Ghost and the ideal
life of the kingdom. Repentance and faith signified attachment to God. With his crucifixion, his life was destined to change the history of mankind more deeply and more permanently than any other from the beginning of time unto the present hour. It was the resurrection that gave the knowledge of eternal life to all the children of God. St. Luke gives us a sacred description of the resurrection:

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus.

And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

And as they were afraid, and bowed down their faces to the earth they said unto them, Why seek ye the living among the dead?

He is not here, but is risen: remember how he staketh unto you when he was yet in Galilee,

Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

And they remembered his words.

And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them. which told these things unto the apostles.

And their words seemed to them as idle tales, and they believed them not.

Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. (Luke 24:1-12.)

In after ages America was discovered by Christopher Columbus, who was directed by the Spirit of the Lord to cross the mighty deep. His prayer on landing was a dedication of this land to God. Then came the people from England and other countries of Europe to America, and they brought in their little ships not money, not merchandise, but they came weighted with religion, learning, law, and the spirit of men. Strong in God and their own heroic patience, they began their combat with danger and hardship. They built a house for God, then for themselves. They established education and a stern but august morality. They gave their sons to God; through him to virtue, and through virtue to the state. So they laid their foundations of government and life.

In time the government of the United States was established with its Constitution, which we believe was written by the blessing and power of God. The formation of the republic of the United States was an event ordered of God for the bringing of his kingdom upon the earth.

De Tocqueville wrote,

A Republic is the highest form of political institution, and the highest form of Republic is one made up of different nationalities, brought under one government and one flag.

Generations before, John Winthrop, one of the pioneers of Massachusetts, wrote:

It will be a great service to the Church of great consequence to carry the gospel into those parts of the world to help on the coming of the Gentiles.

And generations later, George Washington uttered the prayer:

Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large.

Land of Liberty

We read in the Book of Mormon how Lehi’s son Jacob taught the people the sacredness of America as a land preserved by the hand of God for his future holy work.

But behold, this land, said God, shall be a land of twine inheritance and the Gentiles shall be blessed upon the land.

And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.

And I will fortify this land against all other nations.

And he that fighteth against Zion shall perish, smith God.

For he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words.

Wherefore, I will consecrate this land unto thy seed, and them who shall be numbered among thy seed, forever, for the land of their inheritance, for it is a choice land, saith God unto me, above all other lands, wherefore I will have all men that dwell thereon that they shall worship me, smith God. (2 Nephi 10:10-14, 19.)

The nineteenth century saw many new changes in economic, social, and religious thought. America became a land of freedom, and men could worship God as they pleased. In time, America became a nation of different churches. Christianity became more divided. Churches began to dispute with one another, and the divisions of Christianity became an affront to the divine teachings of the Redeemer. "The world had become filled," says Matthew Arnold, "with unprofitable disputes. The Church had been turned into an academy, and religion into wrangling. It had fallen into endless schism." The simple teachings of Christ our Redeemer had been lost. CHURCH REESTABLISHED

In the day when the Prophet Joseph Smith lived, the divisions of Christendom were seen. His going into the woods to pray was a divine act, for through the deep faith of the boy, God spoke to him. We all know the story. God reestablished his Church, the priesthood of God was restored by John the Baptist, and Peter, James, and John. They came again to earth as resurrected beings. Thus Joseph Smith came to understand the supreme test of religion—revelation. Religion as a purely human product, valuable at it is to human life and progress, has not the inner vigor to retain a place of commanding power. Religion requires revelation. "The completest carrier of revelation can be no other, or less, than a chosen personality." This was the Christian conception in the beginning. So we have the restored gospel today. The Church has its
priesthood with its Apostles, seventies, and all the other offices in the Holy Priesthood of God. Our foundation is the divine truth:

We believe in God the Eternal Father, and in his Son, Jesus Christ and in the Holy Ghost. DEDICATORY PRAYER

I commend to you seventies and to all who hold the priesthood of God the dedicatory prayer of the Prophet Joseph Smith as given in the Kirtland Temple in March 1832. Among the many thoughts he expressed was:

Thanks be to thy name, O Lord God of Israel, who keepest covenant and showest mercy unto thy servants who walk uprightly before thee, with all their hearts--

And as all have not faith, seek ye diligently, and teach one another words of wisdom; yea, seek ye out of the best books, words of wisdom, seek learning even by study, and also by faith; . . .

O Lord, we delight not in the destruction of our fellow men. Their souls are precious before thee-

Have mercy, O Lord, . . . upon the rulers of our land, may those principles which were so honorably and nobly defended, viz., the Constitution of our land, by our fathers, be established forever;

Remember the kings, the princes, the nobles, and the great ones of the earth. and all people, and the churches, all the poor, the needy, and afflicted ones of the earth.

And may all the scattered remnants of Israel, who have been driven to the ends of the earth, come to a knowledge of the truth, believe in the Messiah, and be redeemed from oppression, and rejoice before thee. (D. & C. 101:1, 7, 43, 5455, 67.) MY REDEEMER LIVETH

What a divine admonition for all of us on this Easter day! We can all bear testimony to these truths and to the truthfulness of the words of Job:

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God: (Job. 19:25-26.)

In conclusion, I want to give you the prayer of John Drinkwater, the English writer:

We know the paths wherein our feet should press,
Across our hearts are written Thy decrees,
Yet now, O Lord, be merciful to bless
With more than these.
Grant us the will to fashion as we feel,
Grant us the strength to labour as we know,
Grant us the purpose, ribbed and edged with steel,
To strike the blow.
Knowledge we ask not--knowledge Thou hast lent,
But, Lord, the will--there lies our bitter need,
Give us to build above the deep intent
The deed, the deed.
I pray that we may all be blessed this Easter day with the sacred knowledge that God lives, that Jesus Christ is the Redeemer of the world, and that Joseph Smith lives and is a prophet of God. Amen.

Eldred G. Smith
ELDER ELDRED G. SMITH Patriarch to the Church

I hope the Lord will bless me with an interest in your faith and prayers while I stand here before you. I appreciate the honor and privilege that is mine to talk to you at this time. I am grateful for the many blessings given to me and mine, and above all I am grateful for the gospel of Jesus Christ. A BLESSED PEOPLE

The Latter-day Saints as a people are more blessed than any others on the face of the earth because we have this gospel which offers to us such great blessings, both for this life and for all eternity. Perhaps the very magnitude of the blessings makes it difficult for us to comprehend them. I wonder if that is why some of us are not taking advantage of our opportunities. We cannot appreciate what we do not understand. Perhaps our parents or our teachers neglected to instill in our minds the glorious blessings promised for keeping the commandments of God.

I would not hesitate to say that many of our failures to comply with the laws and ordinances of the gospel come from a failure to understand completely the blessings gained therefrom. No one in his right mind would knowingly turn down such gain for a fleeting satisfaction. How great is our responsibility then as parents, teachers, or missionaries to try to instill these teachings in the minds and hearts of our children, neighbors, and fellow men.

We might do well to look to the methods of our teachings. We are all familiar with the slogan, "If the learner hasn't learned, the teacher hasn't taught." METHODS OF TEACHING

In our schoolrooms, teaching has become an art instead of a mere presentation of fact. Material that used to be dry as dust to me as a child has now been made so attractive that children learn because it is fun, a pleasant experience. Children learn because they want to. It has been said that the only satisfactory way to make people do things is to make them want to do them.
Truly, my dear brothers and sisters, this is an age of advertising. Products both good and bad are made so enticing that we think we cannot live without them. The art of salesmanship must first attract interest, and then create a desire. Is not the gospel important enough that we use this proved psychology in selling it to others? I do not mean by this that we must use billboards along the highway or glamorous ads in the magazines, etc., but can we not present the blessings promised for faithfulness in keeping the commandments of the gospel in such a way that the desire for the blessings will be far greater than the temptations to do wrong? STRENGTH OF GENTLENESS

We have found in teaching children that each child responds differently. When we are teaching our own children, therefore, we must know their nature and appeal to them accordingly.

It is said that there is nothing so strong as gentleness, and nothing so gentle as real strength. Be careful, you parents and teachers. Explain the beauties of the gospel, play up the blessings that the Lord promised as a reward for faithfulness. Sheer force rarely accomplishes anything.

I cannot help thinking of the father of a large family, who ruled by force. Every meeting must be attended by every child. Tithing was enforced, departure from the truth was punished by physical violence, but there was little love and less teaching of the principles of the gospel in an attractive form to make the children want to do right. As a result, when each child grew old enough to rebel, it left home. It is hard for others to penetrate this rebellious spirit and right the wrong that has been done. If we cannot teach by love, then we cannot really teach at all. It is a failing human to resent being told we must do thus and so and without being given a reason. Even some reasoning does not produce the desired results. BLESSINGS FORFEITED

I am thinking now of a young man who came from a good family, who had been taught that tobacco was poisonous to the system and did great bodily harm. He had been told of the great waste of money involved in the use of tobacco. (And, by the way, may I say that eight million, four hundred seventy-two thousand, nine hundred and fifty-three dollars were spent in Utah for cigarettes for the year 1949. Compare that figure with some of the figures President Clark gave us the other day.) This young man presented the curtailing of his actions. He said it was his own business. The Church had no right to order his personal actions. Well, the result was the same as in thousands of other similar cases. He could not feel comfortable in church because he reeked of tobacco. He forfeited his chances to increase his knowledge, to associate with his brethren in sacrament and priesthood meetings, and to advance in the priesthood. Not permitted to enter the temple, he has given up eternal blessings in exchange for the fleeting satisfaction of a little tobacco. Why? I cannot think that he knew the blessings he was passing by. TREASURES OF KNOWLEDGE

The most important part of the Word of Wisdom is that which we so often fail to emphasize—the blessings promised. Beginning with the eighteenth verse of the 89th Section of the Doctrine and Covenants the Lord said,

And all saints who remember to keep and do these sayings,
And shall run and not be weary, and shall walk and not faint.
And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the Children of Israel, and not slay them.
If we really understood these blessings, would we so thoughtlessly transgress the law? IMPROVEMENT IN TEACHING

I do not intend to give a talk on the Word of Wisdom. It is the method of teaching that I wish to stress, that we make the reward for the blessings for obedience stand out so high above everything else that we create a desire to do right to obtain these blessings.

I think our teaching methods can stand improvement when we find such statistics as these. As I stated, nearly eight and a half million dollars were spent for cigarettes in the state of Utah in 1949. A total of $33,531,951.00 was spent for cigarettes, beer, and liquor for the same period, and I think the adjoining states surrounding us don't have any better record. That's over thirty-three and a half million dollars in the state of Utah in 1949. Compare that figure with some of the figures President Clark gave us the other day.) This young man

I think that means more than just the 89th Section, I think it means to keep all the commandments and all the laws and ordinances of the gospel.

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The result is this: over thirty-five percent of the adult male members of the Church do not hold the Melchizedek Priesthood. That is the total to which President Richards referred the other day: Those male adult members who hold no priesthood and those who are adult members of the Aaronic Priesthood comprise over thirty-five percent of the male population of the Church.

Also, fifty-eight and one-half percent of the marriages of members of the Church in the stakes in 1949 were outside the temple. It sounds to me like we need to check up on our teaching methods. There is something wrong with our teaching. It is my opinion that such people have not been taught the valuable blessings and full meaning of these blessings, or no one could keep them away from the temple.

I could tell you of a number of experiences where I know that the people are not being taught what temple marriage or celestial marriage means.

We are all familiar with the methods and results of force with which the past generation was sometimes ruled, and which sometimes still continues. Today there is a tendency to swing to the other extreme. The child is encouraged to choose for himself. Yet if he is to choose for himself he needs to be taught proper values— he needs to understand above all else the blessings promised to those who would adhere to the gospel principles. APPRECIATION OF PRIESTHOOD

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If we really understood these blessings, would we so thoughtlessly transgress the law? IMPROVEMENT IN TEACHING

I do not intend to give a talk on the Word of Wisdom. It is the method of teaching that I wish to stress, that we make the reward for the blessings for obedience stand out so high above everything else that we create a desire to do right to obtain these blessings.

I think our teaching methods can stand improvement when we find such statistics as these. As I stated, nearly eight and a half million dollars were spent for cigarettes in the state of Utah in 1949. A total of $33,531,951.00 was spent for cigarettes, beer, and liquor for the same period, and I think the adjoining states surrounding us don't have any better record. That's over thirty-three and a half million dollars in the state of Utah in one year. Compare that with the figures President Clark gave us the other day.) This young man

I think that means more than just the 89th Section, I think it means to keep all the commandments and all the laws and ordinances of the gospel.

Those treasures of knowledge, I think, are the greatest part of the promises given in the Word of Wisdom,
A recent convert to the Church was telling me how much happier her life has been since she has accepted the gospel. Always before she had lived in constant fear of death, and, to her, the unknown beyond. Now the gospel plan and the knowledge of the future have taken all fear and put in its place a happiness and joy beyond description, but well understood by true Latter-day Saints. REWARDS FOR OBEDIENCE

Then later, one of our prominent business leaders quoting a high church authority whose church numbers into many millions in the South American countries, stated

leaders in this country who is a student of this particular problem, in which he said the only salvation the Jew has is to be as good a citizen as he possibly can of whatever

While in Europe in 1946, when mention was frequently made in the European papers of the Jewish problem, I received a comment from one of our great industrial

29:14). THE JEWISH PROBLEM

in the last days the Lord would

ignore the living while disregarding current fulfillment of ancient and modern prophecy. This condition was evidenced in the Meridian of Time as the people proclaimed

spiritual leaders, and yet it has been predicted by prophets anciently thousands of years ago, and in modern times has been referred to frequently by Latter-day prophets

In connection with this great drama, it seems to me that the words of the Lord through Isaiah are being fulfilled again, namely that in the last days the Lord would

Further, the Lord says in the Doctrine and Covenants, 84th Section,

For he that receiveth my servant receiveth me;

And also all they who receive this priesthood receiveth me . . .

And he that receiveth me receiveth my Father;

And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

And this is according to the oath and covenant which belongeth to the priesthood.

Therefore, all those who receive the priesthood receive this oath and covenant of my Father, which he cannot break, neither can it be moved. (D. & C. 84:35-40.)

The gospel is full of many such glorious blessings. May the Lord bless us that we may so live to receive them and teach them to others, I pray in the name of Jesus Christ. Amen.

The radio audience undoubtedly will be interested to know that the tabernacle is crowded beyond capacity, men and women standing in the aisles of the main body of the hall and in the gallery. The building is filled with eager listeners. We are informed that the Assembly Hall also is crowded with people attending these services by radio and television.

All will now join in singing "Do What Is Right." Following the congregational singing we shall be favored by remarks from Elder Ezra Taft Benson of the Council of the Twelve.

The congregation sang the hymn "Do What Is Right."

ELDER EZRA TAFT BENSON Of the Council of the Twelve Apostles

My beloved brethren and sisters: If I may have an interest in your faith and prayers and a portion of the Spirit of the Lord, I desire to give expression to a few thoughts which I have had in my heart since returning from the shores of war torn Europe some three years ago. A MIRACULOUS DRAMA

I should like to speak with reference to a rather miraculous drama that is taking place today before our very eyes. In large measure it is unobserved, particularly by spiritual leaders, and yet it has been predicted by prophets anciently thousands of years ago, and in modern times has been referred to frequently by Latter-day prophets during the past one hundred and twenty years.

In spiritual matters mankind seems inclined to worship the past and ignore new revelation of the present. People generally revere prophets dead and persecute or ignore the living while disregarding current fulfillment of ancient and modern prophecy. This condition was evidenced in the Meridian of Time as the people proclaimed Moses and Abraham and rejected the greatest of all prophets—yee, even the Redeemer of the World. In large measure the same spirit characterizes the present.

This great event of which I speak is one of the signs of the times, and is very important, it seems to me, particularly to all Christian people. It is transpiring in a small strip of country about one hundred and ten miles long and fifty to sixty miles wide, in an area about the size of the state of Vermont. This little section has a population of approximately three million, divided as follows: about 1,700,000 Arabs; approximately 140,000 Christians and other relatively minor sects; and about 1,000,000 descendants of Judah, the son of Jacob.

The number of Jews has multiplied in recent years in this area in a rather remarkable manner. Plans are underway for the incorporation of about a million and a half

ELDER EZRA TAFT BENSON

A recent convert to the Church was telling me how much happier her life has been since she has accepted the gospel. Always before she had lived in constant fear of death, and, to her, the unknown beyond. Now the gospel plan and the knowledge of the future have taken all fear and put in its place a happiness and joy beyond description, but well understood by true Latter-day Saints. REWARDS FOR OBEDIENCE

Then later, one of our prominent business leaders quoting a high church authority whose church numbers into many millions in the South American countries, stated that the Jewish people would do their cause much more good if they attempted to move their people from places where they are not wanted to places where they are
DEDICATION OF PALESTINE

As Latter-day Saints, familiar with ancient and modern prophecies, we of course do not agree that some other more suitable place should be and will be found for the descendants of Judas. We believe in the over-ruling power of Providence in the affairs of men and nations. We believe that the Old Testament prophets clearly predicted the dispersion and scattering of Israel and the eventual gathering of Judah in the land given to their fathers. LACK OF WISDOM

Some of our magazines have commented editorially on this same problem. I have before me a quotation made in 1948 from one of our most popular magazines and reprinted in the New York Herald Tribune, which has a wide circulation through their European edition printed in Paris, in which the author states:

"It seems as though this probably is one more evidence of the fact that the wisdom of the wise shall perish. The prophecies of economists, would be statesmen, and military experts fail, while those of the Lord through his prophets are vindicated."

An interesting sidelight on this recent development is the fact that many of the descendants of Judah who have assembled in Palestine seem to look upon the events of the last few months as being nothing short of miraculous. It is a common comment among them that victory, in their eyes at least, was a miracle which cannot be explained in purely military terms. Some of our recently returned missionaries from Europe who have visited that land bring back the same report. PROPHECIES CLEAR

Now the prophecies are very clear with reference to the dispersion and scattering of Israel and Judas. Moses, Ezekiel, Amos, Jeremiah, and others made clear predictions that Judah would be scattered. The Master referred to it when asked by his disciples for a sign as to the end of the world. The Lord said:

"And they [referring to the Jews] shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. (Luke 21:24.)"

Jeremiah made it clear that they, the Jews, would be persecuted with the sword, with famine, and with pestilence and that the Lord would deliver them to be removed to all kingdoms of the earth to be a curse, and an astonishment, and a hissing, and a reproach, among all the nations whither I have driven them:

"For, and observance of, human rights, and fundamental freedoms for all without distinction as to race, sex, language or religion,' it would do far more to solve the Jewish problem than any multiplication of the Jewish population in Palestine."

The gathering has three phases: the gathering of Israel to the land of Zion, the American hemisphere; the return of the Ten Tribes from the countries of the north: and the reestablishment of the Jews in Palestine as God's chosen people. LACK OF WISDOM

The gathering of Israel to the land of Zion, the American hemisphere; the return of the Ten Tribes from the countries of the north: and the reestablishment of the Jews in Palestine as God's chosen people.

In our day, in that first visit of Moroni to the Prophet Joseph, mention was made that the "dispersed of Judah would be gathered from the four corners of the earth." Thirty years later, when Moses delivered the keys for the gathering of Israel and the Kirtland Temple was dedicated, the Prophet Joseph made further reference to the promises made to Judah and appealed to the Lord that the time may soon come when the children of Judah would return to the land promised to their father, Abraham. GATHERING OF ISRAEL

In 1949, about a year ago, the United States News and World Report commented on the miscalculations of government officials and military experts with reference to the outcome of the struggle then being waged in Palestine, and reported that the "prophecies of the military experts, in particular, have had to be revised." Then it continued by outlining the predictions of military authorities in our own country and in Great Britain particularly, to the effect that it was only a matter of a very brief time until the Jews would be overcome and be wiped out and "the Arabs would win quick control of Palestine. Now," the article continues, "these official but private forecasters are in a state of confusion," and the "U. S. and Britain, as a result, have to adjust their diplomacy, their military strategy to this fact of a strong Israel in the midst of Arab weakness.

I have before me a quotation of Will Durant in his book, The Story of Civilization, in which he states that "no people in history fought so tenaciously for liberty as the Jews, nor any other people against such odds." He says further, "No other people has ever known so long an exile, or so hard a fate."

Then referring to the siege of Jerusalem under Titus, lasting for 134 days, during which 1,110,000 Jews perished and 97,000 were taken captive: he states that the Romans destroyed 987 towns in Palestine and slew 580,000 men, and a still larger number, we are told, perished through starvation, disease, and fire.

Nearly all Judea was laid waste. So many Jews were sold as slaves that their price fell to that of a horse. Thousands hid in underground channels rather than be captured. Surrounded by Romans they died one by one of hunger while the living ate the bodies of the dead.

Scarcey eight thousand Jews were left in all of Palestine. And even their banishment and scattering didn't end their persecution. Efforts were made to drive them from various countries. Some nations made an effort to banish them completely. They were accused of causing the "Black Death" that spread through Europe in 1348, and many Jews were crucified therefor.

I have said nothing regarding the Crusades and the dastardly deeds perpetrated in the name of Christianity upon the remaining Jews in Palestine. Yes, the prophecies regarding the dispersion and the suffering of Judah have been fulfilled. But the gathering and reestablishment of the Jews is also clearly predicted, GATHERING OF ISRAEL

The gathering has three phases: the gathering of Israel to the land of Zion, the American hemisphere; the return of the Ten Tribes from the countries of the north: and the reestablishment of the Jews in Palestine as God's chosen people.

This miracle of the return of the Jews was to be one of the events to precede Christ's second coming, and the scriptures are very clear with reference to this fact. Isaiah said that they shall gather "the dispersed of Judah from the four corners of the earth" and "set them in their own land, that they will "build the old waste," and "repair the waste cities." (See Isa. 11:11-12.)

Jeremiah, who predicted so clearly their dispersion, also states that the Lord will "cause them to return to the land that I gave to their fathers, and they shall possess it," and "build them, as at the first." (Jew. 30:3; 33:7.)

The prophets of the Book of Mormon even more clearly predict the conditions under which they will gather. These prophets also foresaw the time when they would begin to believe in Jesus Christ, that the kings of the Gentiles would be as nursing fathers and their queens nursing mothers in helping to bring about their return. These prophets make it clear that eventually the fullness of the gospel will be carried to Jerusalem and to the descendants of Judas.

In our day, in that first visit of Moroni to the Prophet Joseph, mention was made that the "dispersed of Judah would be gathered from the four corners of the earth." LACK OF WISDOM

In some of the revelations in the Doctrine and Covenants, particularly the 133rd Section, reference is also made to the fact that the elders would go to the nations of the earth, to the Gentiles first and also to the Jews, that the Jews would "flee to Jerusalem," and that "Judah, after their pain shall be sanctified." (D. & C. 133:8, 13, 35.)
As Latter day Saints, from the very inception of this latter-day work, we have had a deep interest in this group of our Father's children, the descendants of Judah. One hundred and ten years ago, at this very conference, two of the elders of the Church, Elders Orson Hyde and John E. Page, were called to go to the land of Palestine and dedicate it for the return of the descendants of Judah.

Ten years before, the Prophet Joseph had predicted on the head of Orson Hyde that in due time he should go to Jerusalem, the land of his fathers, and be a watchman to that people. History tells us that Elder Hyde did go and dedicate the land in 1841, and in 1873 Elder George A. Smith went to that land and again dedicated it for the return of Judas.

In Elder Hyde's prayer of dedication on the Mount of Olives, he prayed that the barrenness and sterility of the land would be removed, that springs of water would burst forth, that the land would become fruitful again, that the Lord would subdue their unbelief and "incline them to gather in upon this land." He also prayed that God would inspire the kings of the earth to help bring about the promises made to Judah.

Other prophecies were made in connection with this event. Great Britain was referred to particularly as one of the nations which would play a very prominent part in helping to bring this about. And almost immediately following the visit of George A. Smith to this land, organizations began to come into existence, the purpose of which was to sponsor the return of the Jews to the land of Palestine. PROPHETY OF WILFORD WOODRUFF

At about this same time, President Wilford Woodruff uttered a very important prophecy, prayer, and testimony with reference to this people, in which he said,

"...the Lord has decreed that the Jews should be gathered from all the Gentile nations where they have been driven, into their own land, in fulfillment of the words of Moses, their law-giver. And this is the will of your great Elohim, O house of Judah. And whenever you shall be called upon to perform this work, the God of Israel will help you. You have a great future and destiny before you and you cannot avoid fulfilling it because you are the royal, chosen seed. And the God of your father's house has kept you distinct as a nation for eighteen hundred years, under all the oppression of the whole Gentile world. You may not wait until you believe on Jesus of Nazareth, but when you meet with Shiloh your king, you will know him; your destiny is marked out, you cannot avoid it." (Wilford Woodruff, Matthias F. Cowley, p. 509)

Then he said further that the time would come when the armies of the Gentiles would be gathered against them, but he promised further that

The time is not far distant when the rich men among the Jews would be called upon to use their abundant wealth to gather the dispersed of Judah and purchase the ancient dwelling places of their fathers in and about Jerusalem, and rebuild the holy city and temple. (Ibid.)

It is rather significant that up to 1948 more than seven hundred million dollars had been expended by American Jews alone in helping to bring about the fulfillment of this prophecy by President

Willford Woodruff. The part that Great Britain played in the liberating of Palestine from Turkish rule is a matter of history which occurred during World War I in a remarkable manner. Then Lord Balfour, secretary of foreign affairs for the British government, made a very significant statement of policy to the effect that his Majesty's government would view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object.

This statement of policy was later supported by the Congress of the United States and was endorsed by President Wilson and all of his successors that it is the policy of our own land to look with favor on the establishment of a national home for the descendants of Judah in Palestine. RETURN OF THE JEWS

So today, my brothers and sisters, in fulfillment of these ancient and modern prophecies, a great drama is being enacted in Palestine. The Jews are returning as one of the events of the last days. Resources are being built up through reclamation, rehabilitation, and modernization. PERSECUTION OF JEWS

While in Europe, traveling through the war-torn countries, I was deeply impressed with the fact that the Lord had used, as a means of prodding the Jews and bringing about a fulfillment of his purposes, legalized persecution under the great and terrible Nazi program. The Jews were persecuted and driven, I presume, like no other people under heaven.

I remember standing on the ruins of what was the largest Jewish ghetto in Europe, in the Jewish section of Warsaw, Poland, in August 1946. There we were given a description of what had transpired as being somewhat typical of that which had gone on in various parts of Europe through the establishment of the medieval ghetto.

Here 250,000 descendants of Judah had lived prior to the war. Under the Nazi rule, through forced labor, they were required to build a wall around the ghetto. Later some 150,000 Jews from other parts of Europe were brought into that area. Then finally the entire section was destroyed, wiped out by bombing after the people had been robbed and ravaged.

As we stood on the crumbled brick and mortar and the rubble some fifteen feet deep, with only the spire of one burned synagogue showing—no other building in that vast area—we were told by the guide that some two hundred thousand bodies, it was estimated, still remained under the rubble of those once great buildings in this section of Warsaw.

We visited some of the concentration camps and the crematoriums where it is estimated, six million of the sons and daughters of Judah lost their lives, reducing their world population from seventeen to eleven million. DETERMINATION TO RETURN

We were impressed almost to tears as we visited some of these wanderers, these persecuted and driven sons of our Heavenly Father, to find how doggedly they were determined to return to Palestine. Ofttimes, as they would come into relief agencies to get temporary help, we would ask them why they did not settle nearby. Sometimes they were invited to stay. But they had one desire, and that was to return to the land of their fathers.

I recall that a survey was made by UNRRA, United Nations Relief and Rehabilitation Administration, in which they interviewed 3,629 Jews in displaced persons' camps to determine what they would like to do if they were given their freedom to move and locate as they pleased. Of this number, 3,619 indicated that they would like to go back to Palestine. Nine of them expressed a desire to come to the United States, and one to Australia. This desire—which is almost a passion—was so great that it was as strong as life itself.

Of course, much of the movement then was done through the underground and by smuggling. I hold in my hand a short clipping, one of many we took from the papers in London. This one is entitled, "One Hundred Jew Ships Now." It is taken from the London Evening News, November 5, 1946. It is an Associated Press dispatch and...
At that time, as a missionary in Great Britain I delivered a gospel tract which had been written by President Charles W. Penrose. In this tract, as a conclusion, President Penrose wrote, "The Lord is about to shake terribly the kingdoms of this world... He will break in pieces the nations as a potter's vessel," and as a warning to the readers he said, "Salvation has come unto you; reject it not, lest ye fall and perish." I have seen some of the scenes described so well by President Benson this morning, and here in this holy place I feel singularly isolated from a world torn asunder by tumult, contention, and misunderstanding. This place is like an oasis in a desert land. WAR-WEARY WORLD

Europe is faced with uncertainty everywhere, and it seems to me some of its nations are floundering spiritually, economically, and politically. When I traveled through the countries of Europe the first time with President Benson, I saw a war-weary world. The people were sick and tired. Some of them were cold and hungry. The ravages of war had cut deep into their lives. I shall never forget the grim and solemn scenes which met our eyes. President Benson, with his benign and reassuring personality, was an inspiration wherever and whenever he appeared. The people needed to be reassured and strengthened. Worldly possessions had been lost. Homes had been destroyed. Landmarks had disappeared. Hopes and aspirations had been shattered. Food, clothing, and shelter, so essential to humanity's welfare, were scarcely available. Fear and anxiety haunted the lives of the people.

The winter of 1946-47 was the worst in a century. A good meal and a warm room were luxuries. I shall not forget the supreme satisfaction I felt when I saw the welfare supplies which had been shipped from Salt Lake City safe and secure in the warehouse in Geneva, Switzerland. It is a bold undertaking, this welfare program, for the Latter-day Saints are now scattered throughout the world. No Latter-day Saint in Europe then doubted the prophetic inspiration back of the welfare program. Here was life; here was hope for the starving and suffering members of the Church. But proper distribution to those who needed it was a problem. President Benson with characteristic energy and wise supervision had already opened the door, but problems continued to arise. The German relief committees in Berlin, Stuttgart, and other places, did not fully understand our welfare program. Many explanations were needed. The real problem was to reach our own Church members. RELIEF EXTENDED

Other charitable organizations made a general distribution through agencies which had been set up for that purpose. The Church and its members had been liberal in their contributions as you know, for that purpose, but the welfare program was intended primarily to assist members of the Church who had suffered reverses and setbacks, I am glad to report to you today that most of them were reached, lives were saved, distress relieved, and the ordinary comforts restored.

Expressions of gratitude came from every quarter. News papers and magazines recognized and praised the project and pointed to it as a great Christian endeavor. I would be derelict and ungrateful if I failed to mention the gigantic task which rested upon the general welfare committee of the Church. Their work was well and efficiently done. Shipments reached their destinations without serious losses or delays. GOD AT THE HELM

I do not believe the Church will ever fail in any great emergency. God will always be at the helm to inspire and direct its leaders.

The pioneers succeeded under such inspiration. They laid the foundation of a great commonwealth and did whatever was necessary to safeguard the work established by Joseph Smith, the Prophet. No failure was anticipated in the work to be done. "No unclean hand," said the Prophet, "can stop God's work from progressing."

Said the Lord Jesus, "Heaven and earth shall pass away, but my words shall not pass away." (Matt. 24:35.) MISSIONARY ENTERPRISE

The missionary enterprise of the Church has gone forward under divine inspiration and protection. It has survived bitter persecution, misrepresentation, scurilous falsehoods waged against it by opponents who would not and could not understand. It has withstood slander, abuse, and mobocracy when the Church was young and its members few. Today it is more firmly established than ever. The barriers are crumbling, and the doors are being opened by an unseen power for the proclamation of the everlasting gospel. It will not fail.
God's purposes are ripening in the earth, and the predictions concerning the last days are being fulfilled. The gospel is being preached without fear or favor wherever religious freedom has been established. The preservation of that freedom rests upon you and me and all free men. The adversary of truth and light is organizing his forces in the world. He is the great enemy of freedom and human rights, both of which are God-given. I have seen the adversary's system in operation in Europe. It stifles all progress and destroys happiness and independence. It makes for slavery and paves the way for sorrow and disappointment. It is the exact opposite of Christ's plan of life and salvation. The two can never be blended.

I want to testify that the Book of Mormon is well-nigh indispensable in the great missionary work which is going forward in the world. Its Importance cannot be overstated. In some of the missions of Europe, copies of the Book of Mormon have not been available, and the demand for them has been great. The scriptural productions of Joseph Smith the Prophet are powerful and irrefutable testimonies to the divinity of his calling.

It was my privilege to meet and to be interviewed by many newspaper representatives in Europe during my stay there. One of them, after a lengthy interview, made this statement to me:

God will give the British people a chance. That chance will come from your Church. You can save England; you can save Europe; you have everything. It will be a long, tough job; it will take a generation. I can see this, but I haven't the genius to explain it; I don't know enough. You have done one hundred years of constructive work without a slip and without misrepresentation and you have not found it necessary to lie and deceive as have some other churches.

God's work is going forward in Europe, and it is the gospel of salvation. May we appreciate it, I pray in the name of Jesus Christ. Amen.

This interesting and impressive session will now be concluded by the congregation singing "O Say, What is Truth?" and the Benediction will be offered by President William Noble Waite of the South Los Angeles Stake, California, after which this conference will stand adjourned until 2:00 o'clock this afternoon.

The proceedings of the afternoon session will be broadcast over KSL, and by arrangement, over the other stations to which you are now listening.

Any important messages and calls that may have come, and a number have, will be announced at the dismissal of this meeting over the loud speaking system on the grounds. Every one will do well to listen carefully to such announcements.

Singing by the congregation, "O Say, What Is Truth?"

The closing prayer was offered by President William Noble Waite of the South Los Angeles Stake.

Conference adjourned until 2:00 p.m.

The fourth session of the Conference convened at 2:00 p.m. Saturday, April 8.

Again the building was crowded to capacity, as was the case at the previous sessions, and, again the Assembly Hall was filled with people who were privileged to see and hear the proceedings in the Tabernacle by means of television.

President J. Reuben Clark, Jr.:

This is the fourth session of the One Hundred Twentieth Annual Conference of the Church of Jesus Christ of Latter day Saints. We are convened in the Tabernacle at Temple Square, Salt Lake City. The house is crowded to capacity.

President George Albert Smith is presiding at this meeting. The speaker, President Clark, is conducting the service at his

The proceedings of this session will be broadcast over KSL in Salt Lake City, and by arrangement through KSL, over the following stations:

In Utah: KSUB at Cedar City, KSVC at Richfield, KJAM at Vernal, KVNU at Logan.

In Idaho: KGEM at Boise, KID at Idaho Falls, KEYY at Pocatello, KBIO at Burley.

In Oregon: KBKR at Baker, KSRV at Ontario.

And by transcription, over KTYL at Mesa, Arizona, and KEXO at Grand Junction, Colorado.

The services will also be televised over the KSL television station, channel 5,

The choir singing for this session will be furnished by the Swiss-German Choir. Elder Heinz Rimmasch, conducting, and Elder Alexander Schreiner at the organ.

We will begin the services by the choir singing "The Heavens Resound."

The opening prayer will be offered by President William A. Strong of the Teton Stake, Idaho.

The choir sang, "The Heavens Resound."

President William A. Strong of the Teton Stake offered the opening prayer.

The choir sang, "Great Is The Lord."

Marion G. Romney

ELDER MARION G. ROMNEY Assistant to the Council of the Twelve Apostles

"It is only a question of time, unless people repent of their sins, until war will come, not only war but pestilence will come, until the human family disappears from the
In these words President Smith introduced the theme of this conference at the opening session last Thursday. This statement went down into my heart like fire, because I did not accept it as the statement of a man but as the word of God through his living prophet to this living generation. I desire to say a few words about this theme. It reminds me of the eloquent statement of Alma.

O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!

Ye, I would declare unto every soul, as with the voice of thunder repentance and the plan of redemption that they should repent and come unto our God that there might not be more sorrow upon all the face of the earth. (Alma 29:1-2.)

Here indeed is a consummation devoutly to be wished. FIRST PRINCIPLES

In the Prophet's journal under date of March 1, 1842, he made the following entry:

At the request of Mr. John Wentworth, Editor and Proprietor of the Chicago Democrat, I have written the following sketch of the rise progress, persecution, and faith of the Latter-day Saints. (History of the Church, Vol. IV, p. 535.)

The sketch thus introduced, he concluded with the Articles of Faith, the fourth one of which reads:

We believe that the first principles and ordinances of the Gospel are: (first) Faith in the Lord Jesus Christ; (Second) Repentance, (Third) Baptism by immersion for the remission of sins; (Fourth) Laying on of hands for the gift of the Holy Ghost.

You will note that in the sequence here followed by the Prophet, repentance as a principle of the gospel is preceded by faith in the Lord Jesus Christ. It is clear from the three articles preceding the one I have quoted that to have this faith requires first, belief in God as our Eternal Father, in Jesus Christ as his beloved Son and in the Holy Ghost; and second, acceptance of the doctrines that men will be held accountable for their own sins, and that through the atonement of Christ they may be saved by obedience to the laws and ordinances of the gospel. REPENTANCE LEADING TO SALVATION

To one believing these truths and, in the light of them, having faith in the Lord Jesus Christ, repentance means not only "a turning with sorrow from a past sinful course of action"--as it has been defined--but, in addition thereto, that through repentance he may bring himself within the reach of the atoning blood of Jesus Christ, so that thereby he may be cleansed from the effects of his transgressions and obtain forgiveness of them. His repentance is a preparation for baptism by immersion for the remission of his sins and reception of the Holy Ghost.

While turning from a sinful course at any time and for any cause is commendable and desirable, the repentance which "worketh to salvation," as Paul puts it, is inseparably connected with the other first principles of the gospel. TRUE REPENTANCE

Many sober and earnest people are recognizing the need for men to repent of their sinful ways and are advocating that they turn to God. This is good as far as it goes, but the only people who can call the inhabitants of the earth to true repentance are the members of the Church of Jesus Christ of Latter-day Saints. The reason this rather sweeping statement is true is because such a call to repentance cannot be made without a divine commission.

For such repentance to be declared under divine commission, as President Smith declared it at the opening of this conference, is by no means a new thing. It was not new in the days of the Prophet. It is as old as this world. In the morning of earth's temporal existence, an angel commissioned by the Lord himself declared repentance unto the first mortal man, saying,

... thou shalt repent and call upon God in the name of the Son forevermore.

And the Lord God called upon men by the Holy Ghost everywhere and commanded them that they should repent;

And as many as believed in the Son, and repented of their sins, should be saved; and as many as believed not and repented not, should be damned; and the words went forth out of the mouth of God in a firm decree. (Moses 5:8, 14; Z. 16.) NEED OF THE HOUR

From then until now, men have lived upon the earth, and particularly in the land of America, under this firm decree. As it has been in the past, so must it continue to be, for the Lord Almighty has spoken it. It seems to me, therefore, that the most desperate need of this hour is repentance, and that quickly, for it is later than we think. As long ago as 1829 the Lord said:

Behold, the world is ripening in iniquity: and it must needs be that the children of men are stirred up unto repentance. (D. & C. 18:6.)

Time and time again in the past, as men and nations have faced destruction, the Lord has sent his commissioned servants to declare unto them repentance as the way of escape. "Noah called upon the children of men that they should repent," and although "they hearkened not unto his words," he "continued his preaching unto" them, saying,

Believe and repent of your sins and be baptized in the name of Jesus Christ, the Son of God, ... and ye shall receive the Holy Ghost, ... and if ye do not this, the foods will come in upon you: nevertheless they hearkened not. (Moses 8: 24.)

Melchizedek, king of Salem, was commissioned by the Lord and declared repentance unto his people. He, ... having exercised mighty faith, and received the office of the high priesthood according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days; therefore he was called the prince of peace. (Alma 18:13.) REPENTANCE IN AMERICA

Upon our own beloved land of America, God has repeatedly commissioned his servants to call the people to repentance that they might escape destruction. The Prophet Ether "... came forth in the days of Coriantumr," king of the Jaredite nation, and at the Lord's direction sought out Coriantumr personally and prophesied unto him

... that, if he would repent, and all his household, the Lord would give unto him his kingdom and spare the people--

Otherwise they should be destroyed, and all his household save it were himself.

And it came to pass that Coriantumr repented not, neither his household, neither the people; and the wars ceased not. (Ether 13:20-22.)

Fifteen and a half centuries ago, because of their unrighteousness, the remnants of the Nephite race were in a death grapple upon this land with their brethren, the Lamanites. Among them stood the mighty prophet-leader Mormon, to whom the Lord said,
and, we trust, in the power of his spirit. 

condemnation. It is our purpose to declare it to our fellow men in charity and love, but we are in no sense apologetic for it. We know it is of God. We bear it at his command.

Now, my brothers and sisters, there is nothing vindictive in the message of repentance which we bear. It is a message of salvation and hope, and not of

MESSAGE OF HOPE

31:5.) MESSAGE OF HOPE

With the enemy, he, notwithstanding his power to strengthen and command his armies, placed the affairs of state in other hands that he himself might cry repentance unto the dissenters. The reasons for his unusual actions are given in the following quotation:

"Wickedness never was happiness," declared Alma to his wayward son Corianton; and Samuel, the Lamanite prophet, said to an unrighteous generation of his day,

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P4 May the Lord help us to keep in mind the place of repentance in the plan of redemption, the need for it in the lives of men and nations, and our commission to proclaim it. May he help us to make it a daily practice in our own living that, when we do proclaim it, we may effectively hasten the great day envisioned by Alma when there shall be “no more sorrow upon all the face of the earth.” I humbly pray in the name of Jesus Christ, our Lord. Amen.

ELDER MILTON R. HUNTER Of the First Council of the Seventy

P1 My dear brethren and sisters, I would like to acknowledge my deep appreciation to my Father in heaven this afternoon for the privilege I have of belonging to the true Church of Jesus Christ along with you good people. I also wish to express to each of you my gratitude for your kindness to us when we come out to your stake conferences. I do humbly ask our Father in heaven to guide what I say this afternoon. TWO GREAT COMMANDMENTS

P2 When the Son of Man was upon the earth some two thousand years ago teaching the gospel, a certain lawyer came to him and asked a question. He asked: “Master, which is the greatest commandment in the law?” The Savior answered and said:

P3 . . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

P4 This is the first and great commandment.

P5 And the second is like unto it. Thou shalt love thy neighbor as thyself.

P6 On these two commandments hang all the law and the prophets. (Matthew 22:3640.)

P7 The Son of Man on that occasion declared that the very foundation of all religious life, the very foundation and the heart of the worship of God was love—a love for God and a love for our fellow men. In fact, his whole message throughout his three years of ministry upon this earth was centered in the great law of love. THE LAW AND THE PROPHETS

P8 The last part of Jesus’ statement to the lawyer, “upon these two commandments hang all the law and the prophets,” can be explained as follows. In the days of the Savior, the Hebrew scripture was divided into three main divisions. The first division was called the ”Torah” or ”Law.” It was composed of the five books of Moses. The second division was called the ”Prophets.” It consisted of the teachings of the major and minor prophets and some of the historical books. The third division was called the ”Writing.” It was composed of the remainder of the Old Testament books as we have them today.

P9 The Law and the Prophets were very highly canonized, or, in other words, accepted as scripture or as the Word of God in the days of the Savior. The Writings were in the process of being canonized at that time. Therefore, when Jesus Christ said, “On these two commandments hang all the law and the prophets,” he was saying, “On these two commandments hang all the teachings of the Holy Scriptures.” In fact, in answer to the lawyer’s question, “Which is the greatest commandment in the law?” Jesus quoted, Thou shalt love the Lord thy God . . . “ from Deuteronomy 6:5, and, “thou shalt love thy neighbor as thyself,” from Leviticus 19:18.

P10 COMMANDMENT OF LOVE

P11 In the very beginning, the Only Begotten Son of God gave the commandment of love to Father Adam and has repeatedly revealed throughout the generations that we should love God and that we s old love our fellow men. In fact, this dispensation we are living in is the Dispensation of the Fullness of Times, wherein all things are to be restored: therefore, the Lord told the Prophet Joseph Smith

P12 Wherefore, I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him.

P13 Thou shalt love thy neighbor as thyself. (D. & C. 59:5-6.)

P14 I think that the modern revelation is even more beautifully stated than the one recorded in the New Testament. CRITERIA OF LOVE

P15 How do we know when we love God with all of our hearts? What criteria do we have by which we can judge? The Savior himself gave us the criteria. He said, “If ye love me, keep my commandments.” (John 14:15.) Therefore, only to the extent that we keep the commandments that God has given us do we love the Eternal Father and his Only Begotten Son.

P16 The night before the Savior’s crucifixion, he gave his great last known discourse and instructions to his Apostles. Some of the most beautiful sentiments found in the New Testament were recorded by John in his report of what occurred on that occasion. I would like to quote just a few lines from that wonderful discourse.

P17 As the Father hath loved me, so have I loved you: continue ye in my love.

P18 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love.

P19 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. er This is my commandment, That ye love one another, as I have loved you.

P20 Greater love heath no man than this, that a man lay down his life for his friends.

P21 Ye are my friends, if ye do whatsoever I command you.

P22 These things I command you, that ye love one another. (John 15:9†14, 17.)

P23 The Lord has also re-revealed in modern days the criteria by which we can tell whether we love God or not. He said to the Prophet Joseph Smith—and of course that commandment is to us through the Prophet--

P24 If thou lovest me thou shalt serve me and keep all my commandments. (D. & C. 42:29.)

P25 Notice the phrase, “keep all my commandments.” Our promise of exaltation in the presence of God is based on that phrase. COMMANDMENTS

P26 Now the commandments are very numerous, and we haven't time to discuss them in detail on this occasion. You know them as well as I do. But I would just like to call to mind a few of God’s commandments to us. We have the great law of tithing, wherein the Lord has declared that if we do not pay one-tenth of all that we possess to him, we rob God. Among the other great commandments are the law of chastity and the Word of Wisdom. These laws pertain to keeping our bodies clean and pure. There
Behold, your house is left unto you desolate. (Matthew 23:37-38.)

EXAMPLE OF JESUS

HEN gathereth her chickens under her wings, and ye would not!

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a
gospel which he had proclaimed. He prophesied regarding the calamities which would come upon his people, and then he lamented as follows:

him and that he was going to be crucified. On that occasion he felt greatly concerned about what was going to happen to the Jews because they had rejected him and the

Is that teaching going too far? Can we really love our enemies? I would answer that if we get that godliness in our hearts, the pure love of Jesus Christ that we should

you. (3 Nephi 12:43-44.)

cannot love God and at the same time hate their fellow men. Now to what extent are we guilty? LOVE OF ENEMIES

they have envy, strife, malice, and even hatred in their hearts. They fail to treat the ones with whom they associate with love and with charity. They don't express

toward the telephone and tell their neighbors, but they go to their private chambers. There they wet their pillows with their tears, and they pray to God that he will save their son

True and pure love and charity are found where a mother and father are concerned. In the cases where parents of sinful children are concerned, the parents don't go

committing the previous night by one of his neighbors the one who received the telephone call immediately goes over to his next-door neighbor and says, "Did you hear

What happened last night?" Then he repeats the account of the unfortunate happening and greatly exaggerates the story. Is that true love? Is that charity? It is not!

Too many people--and I mean, definitely, too many Latter day Saints--gloat over the sins of their unfortunate neighbors. In fact, it seems to build them up a little bit to

My brothers and sisters, members of the Church of Jesus Christ of Latter-day Saints, now is the time for you and me to get rid of all of our old dirty, black teapots. In

Then her happiness turned to sorrow and shame. She immediately looked all around in the heavenly realm for some place to hide that teapot, but she couldn't find any

Having been there in the heavenly realm, she then inquired, "Is there some place where sinners who have been converted can now go to be with God?" And when she

The law of self preservation, and people pretty generally follow that first law. In fact, I think the most important person to almost everybody in this world is himself or

He who loveth God love his brother also. (1 John 4:7-8, 20

love his fellow men, according to the teachings of the prophets, that man is a liar. He is not telling the truth. For example, John made this very unusual and wonderful

A good Latter-day Saint husband may think he loves his wife with all his heart. He may think he loves her more than he loves himself, but if he happens to express an

And this commandment have we from him. That he who loveth God love his brother also. (1 John 4:7-8, 20

If a man say. I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

We shall now devote our attention to the second great commandment, "Thou shalt love thy neighbor as thyself." I do not know whether each of us has thought of this

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He that loveth not knoweth not God; for God is love.

If a man say. I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

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p47 And then Jesus told his Apostles about the great calamities that would come upon his people and upon the remainder of the inhabitants of the earth before his second coming. The scriptures report that the Son of God was touched so deeply on certain occasions because of the sins of the people and the calamities that would befall them that “Jesus wept.”

p48 How many of us are so concerned about the sins of the people of our home towns that after we have done all we can to teach them the way of eternal life, we then sit upon a hill overlooking our home town and weep? I am afraid that very few of us do that. We do not have that much charity; we do not have that much feeling; we do not have that much love in our hearts for those who fall into transgression.

p49 I firmly believe that when Jesus Christ was hanging on the cross he showed the greatest expression of love that has ever been shown in history. He was suffering the terrific pain which accompanies crucifixion. The jeering multitude was down below the cross, saying, “If thou be the Son of God, come down from the cross.” (Ibid., 27:40.) The ordinary man would have cursed the taunting and revilers, but the Only Begotten Son of God while suffering such excruciating pain and reviling merely cast his eyes toward heaven and prayed,

p50 . . . Father, forgive them: for they know not what they do. (Luke 23:34.)

p51 This great example of love reminds me of the martyrdom of Stephen. While the Jews were stoning him to death, the scripture reports:

p52 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. (Acts 7:60.)

p53 All Latter-day Saints who work in the Church and hold any Church position must love God; and if we are going to be acceptable to him, we must love our fellow men. In fact, we have received a divine commission in our day. It applies to the General Authorities of the Church, to all the stake presidents, bishops of wards, and to all stake, ward, and branch officers and teachers. This is the word of the Lord:

p54 And no one can assist in this work except he shall be humble and full of love, having faith, hope, charity, being temperate in all things, whatsoever shall be entrusted to his care. (D. & C. 12:8.)

p55 The greatest poem that I know of devoted to the subject of love or charity was written by Apostle Paul. It is found in First Corinthians, chapter thirteen. Time will not permit a discussion of that great poem here. Suffice it to say that Paul mentioned a lot of godly attributes that we might possess. And then he summarized by saying that if we possess all of those godly attributes and have not charity, we are nothing. He put charity and love as the greatest of all attributes.

p56 I would like to quote from Mormon the great teachings he gave on love and charity. He wrote.

p57 And again, behold I say unto you that he cannot have faith and hope, save he shall be meek, and lowly in heart.

p58 If so, his faith and hope is vain, for none is acceptable before God, save the meek and lowly of heart, and if a man be meek and lowly in heart, and confesses by the power of the Holy Ghost that Jesus is the Christ, he must needs have charity: and if he heath not charity he is nothing, wherefore he must needs have charity.

p59 And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth, bereth all things, believeth all things, hopeth all things, endureth all things.

p60 Wherefore, my beloved brethren, ye have not charity, ye are nothing, for charity never filth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail--

p61 But charity is the pure love of Christ, and it endureth forever; and who so is found possessed of it at the last day, it shall be well with him.

p62 Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all the true followers of his Son, Jesus Christ; that ye may become the sons of God; that when he shall appear we shall be like him, for we shall see him as he is; that we may have this hope; that we may be purified even as he is pure. (Moroni 7:43-48.)

p63 In conclusion, my beloved brothers and sisters, I humbly ask our Father in heaven that he will let a rich abundance of his Holy Spirit enter our hearts that the pure love of Jesus Christ might dwell in our hearts; that we might do away with all envy and strife; that we might be filled with love; that we might really love the Lord our God with all our hearts, might, mind, and strength; that we might really and truly serve God in the name of Jesus Christ and love our neighbors as ourselves. This I ask in the name of our Lord and Savior Jesus Christ. Amen.

P11 Harold B. Lee

ELDER HAROLD B. LEE Of the Council of the Twelve Apostles

p1 If I might enjoy the Spirit of the Lord to direct me for a few moments this afternoon, I would like to talk about a subject which has been discussed in all the general conferences of this Church by members of the First Presidency—in every conference, so far as I can recall. BLESSINGS OF UNITY

p2 I refer to the importance of unity and oneness of the Latter-day Saints.

p3 As I have pondered the importance of this matter, I have recalled some of the blessings we could enjoy if we would be united as a people. If we would be united in paying our fast offerings and observing the law of the fast as fully as the Lord has taught it, and if we were united in carrying out the principles of the welfare program as they have been given to us by our leaders today, we would be free from want and distress and would be able fully to care for our own. Our failure to be united would be to allow our needy to become the pawns of politicians in the public mart.

p4 If we were fully united as a people in our missionary work, we would rapidly hasten the day when the gospel would be preached to all people without and within the boundaries of the organized stakes of Zion. If we are not united, we will lose that which has been the lifeblood and which has fed and stimulated this Church for a generation.

p5 If we were fully united in keeping the law of sacrifice and paying our tithes as we have been schooled today, we would have sufficient to build our temples, our chapels, our schools of learning. If we fail to do that, we will be in the bondage of mortgage and debt.

p6 If we were united as a people in electing honorable men to high places in our civil government, regardless of the political party with which we have affiliation, we would be able to safeguard our communities and to preserve law and order among us. Our failure to be united means that we permit tyranny and oppression and taxation to the extent of virtual confiscation of our own property.
For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you.

Then, finally, the Lord has given this generation another principle, that through his appointed Authorities he would teach his laws and administer his ordinances, and through them he would reveal his will. On the very day this Church was organized, he made this principle clear to the Saints when he said, "The theocratic tenet of the Mormon Church is a great evil, and opposed to our American institutions. --What is a theocracy?" (Then he gave his own definition.) "It is government by the priesthood through a direct authority from God.... The thing I wish to accomplish is to pass laws which will strike at the foundation of the theocratic system." To put his words plainly, the thing he wished to strike at was the unity of the Latter-day Saints, who believe in

This is the ultimate end and aim of the great plan of salvation. For this, Jesus suffered and died; for this, his servants have toiled and labored day and night in our fallen world; for this, all the powers of heaven will be exerted, until Satan shall be overcome, and the Earth be redeemed, and all the glorified inhabitants thereof become one. (The Seer, p. 289, 1854.)

If two persons are at variance, arguing on different points of doctrine, no reasonable, thinking persons would say that both were speaking their different opinions by the Spirit of the Lord.

If it is so important, then, that this people be a united people, we might well expect that upon this principle the powers of Satan would descend for their greatest attack. We might well expect, also, that if there be those of apostate mind among us, they would be inclined to ridicule and to scorn this principle of oneness and unity as being narrow-minded or as being unprogressive. We would likewise expect that those who are enemies would also seek to fight against that principle.

There were handed to me recently some arguments which were presented before a congressional committee in Washington, D. C. in 1888, by a former mayor of Salt Lake City, in which he said this about this same matter. "The theocratic tenet of the Mormon Church is a great evil, and opposed to our American institutions. --What is a theocracy?" (Then he gave his own definition.) "It is government by the priesthood through a direct authority from God.... The thing I wish to accomplish is to pass laws which will strike at the foundation of the theocratic system." To put his words plainly, the thing he wished to strike at was the unity of the Latter-day Saints, who believe in

If we were united in safeguarding our youth from promiscuous associations that foster marriages out of the Church and out of the temples, by having socials and recreations as a united people, as has been the practice from our pioneer days, we would be building all our Latter-day Saint homes on a sure and happy foundation. Our

If we were united in safeguarding the Church from false doctrines and error and in standing as watchmen upon the tower as teachers and leaders in watching over the Church, then we would be free from these things that cause many to stumble and fall and lose their faith. If we are not thus united, the wolves among us will be sowing the seeds of discord, disharmony, all tending to the destruction of the flock.

If we were united in teaching our youth, that the world is a great evil, and opposed to our American institutions. --What is a theocracy?" (Then he gave his own definition.) "It is government by the priesthood through a direct authority from God.... The thing I wish to accomplish is to pass laws which will strike at the foundation of the theocratic system." To put his words plainly, the thing he wished to strike at was the unity of the Latter-day Saints, who believe in

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The Swiss-German Choir and the congregation will now sing “O Ye Mountains High.” At the conclusion of this song we shall hear from President Richard L. Evans, First President J. Reuben Clark, Jr.

Heavenly Father, all to the end that his full blessings might be upon his Church, I pray humbly, in the name of the Lord, Jesus Christ. Amen.

fidelity to God exemplified by the First Presidency and attached to their names will never die.”

and David O. McKay, but those who do will be forgotten in the remains of Mother Earth, and the odor of their infamy will ever remain with them: but honor majesty, and fidelity to God exemplified by Joseph Smith and attached to his name will never die. (April Conference 1946.)

Many have belittled Joseph Smith, but those who do will be forgotten in the remains of Mother Earth, and the odor of that infamy will ever be with them; but honor, majesty, and fidelity to God exemplified by Joseph Smith and attached to his name will never die. (Journal of Discourses, Vol. 18, p. 242-3.)

COUNSEL IN TEMPORAL AFFAIRS

If you do, then you believe what the Lord said that

Test of Unity

Have you that testimony in your souls?

Finally, do you believe that these men whom we have sustained in this conference are the men through whom the channels of communication from our Heavenly Father are open? Do you believe—as Enos, the grandson of the great prophet Lehi, declared in his writing when he said he went into the mountain and prayed and “... the voice of the Lord came into my mind, again saying (Enos 1:10)—do you believe that the voice of the Lord comes into the minds of these men? If you do, then you believe what the Lord said that

Whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord. shall be the voice of the Lord, and the power of God unto salvation. (D. & C. 68:4.)

As I have labored among the brethren here and have studied the history of past dispensations, I have become aware that the Lord has given tests all down through time as to this matter of loyalty to the leadership of the Church. I go back into the scriptures and follow along in such stories as David's loyalty when the king was trying to take his life. He wouldn't defile the anointed of the Lord even when he could have taken his life. I have listened to the classic stories in this dispensation about how Brigham Young was tested, how Heber C. Kimball was tested, John Taylor and Willard Richards in Carthage Jail, Zion's Camp that received a great test, and from that number were chosen the first General Authorities in this dispensation. There were others who didn't pass the test of loyalty, and they fell from their places.

I have been in a position since I came into the Council of the Twelve to observe some things among my brethren, and I want to say to you: Every man my junior in the Council of the Twelve, I have seen submitted as though by Providence, to these same tests of loyalty, and I wondered sometimes whether they were going to pass the tests. The reason they are here today is because they did, and our Father has honored them.

I have that same witness about at least two members of the assistants to the Twelve, Brother Marion G. Romney and Brother Alma Sonne, for I saw it, and I know the nature of the test, and I know how they proved themselves to be the sterling men that they are. And so God has honored them, and it is my conviction that every man who will be called to a high place in this Church will have to pass these tests not devised by human hands, by which our Father numbers them as a united group of leaders willing to follow the prophets of the Living God and be loyal and true as witnesses and exemplars of the truths they teach. BRIGHAM YOUNG'S LOYALTY

Brigham Young in his day was invited into a group of some of those who were trying to argue against that principle of unity. After he learned that they were trying to "depose" as they said, the Prophet Joseph Smith, he stood before them and said something like this: "You cannot destroy the appointment of a prophet of God, but you can cut the thread which binds you to a prophet of God and sink yourselves to hell."

It was that kind of fearlessness which was manifest in that made him the peerless leader he was to become. It is that same kind of courage, though not always popular, but the kind that has been demanded of every man whom our Father would honor with high places of leadership.

I heard President Smith, and you heard him, four years ago from this stand, after there had been some scurrilous articles written about the Prophet Joseph Smith. He said this, and to me it was the ringing voice of a prophet speaking.

Many have belittled Joseph Smith, but those who have will be forgotten in the remains of Mother Earth, and the odor of that infamy will ever be with them; but honor, majesty, and fidelity to God exemplified by Joseph Smith and attached to his name will never die. (April Conference 1946.)

I paraphrase those words today and make them meaningful to us: "Many there are today among us who would belittle George Albert Smith, and J. Reuben Clark, Jr., and David O. McKay, but those who do will be forgotten in the remains of Mother Earth, and the odor of their infamy will ever remain with them: but honor majesty, and fidelity to God exemplified by the First Presidency and attached to their names will never die."

God grant us the strength of living to be united with the Saints, to live the principles of the gospel, to listen to these men as the leaders among us directed by our Heavenly Father, all to the end that his full blessings might be upon his Church, I pray humbly, in the name of the Lord, Jesus Christ. Amen.

President J. Reuben Clark, Jr.

The Swiss-German Choir and the congregation will now sing "O Ye Mountains High." At the conclusion of this song we shall hear from President Richard L. Evans, First Council of the Seventy.
So I say to these youth of ours: go forth and live your lives with humility, with gratitude, with repentance, keeping the commandments of God and having faith in the future. I should like to say to the young people of this generation that they too must have faith in the future. In spite of all the uncertainties, they must go forward and move forward with all earnestness and all effort.

We must have faith in the future regardless of the ultimate eventualities. One of the greatest calamities in this world would be the calamity of sitting down and waiting for what this Church. Another evidence of our faith in the future. It seems to me that our building program alone, and all our other plans for the future, are evidence of our faith in the future of the Church. The statement of President Smith here yesterday is to me evidence of it—the statement that some two hundred or more places of worship have been built by this Church since the philosopher said, "It is the end." There must be many more than this number in the building or in prospect, which is another evidence of our faith in the future. It seems to me that our building program alone, and all our other plans for the future, are evidence of our faith in the future of the Church.

I don't know what the Lord’s eternal timetable is, but I am sure that he is happy to have it modified by the acts of men in the use of their free agency in bringing themselves to repentance. I feel sure that there is no dire prediction of any of his prophets that he would not be happy to have set aside by the repentance of his people.

And I earnestly hope and pray that we may give full repentance, and others with us, to the end that our Father in heaven in his mercy and in his patience and in his love for us will revise his timetables, whatever they may be, according to the degree of our repentance. If he would agree to save a city for ten repentant souls, think what he would do for a whole nation or people who repented! FAITH IN THE FUTURE

I do not know what degree of repentance would be required of us to avert some of the things that might be imminent or at least remote possibilities. You recall Abraham's bargaining concerning the destruction of Sodom, how he pleaded that the city would be spared if there were fifty righteous souls, then forty-five, and so on down to ten. I doubt that we shall realize terms as favorable as Abraham was able to secure for Sodom. Apparently he was an astute bargainer, but the ten weren't found, and Sodom wasn't saved. I don't know that ten of a city would be enough to save us today, but I am sure that the degree of our repentance will be taken into consideration. And I earnestly hope and pray that we may give full repentance, and others with us, to the end that our Father in heaven in his mercy and in his patience and in his love for his children, which he has declared, and in whose immortality and eternal life he has stated his earnest interest, will revise his timetables, whatever they may be, according to the degree of our repentance. If he would agree to save a city for ten repentant souls, think what he would do for a whole nation or people who repented! FAITH IN THE FUTURE

I do not know the Lord's timetable, and I think there is ample evidence that it is not for us to know it: "the day or the hour no man knoweth." (Matt. 25:13.) We read in the first chapter of the Acts of the Apostles, before the ascension of the Savior, this word to his Apostles: "It is not for you to know the times or the seasons which the Father has put in his own power. (Acts 1:7.)

There are many things that men are permitted by our Father to change in the use of their free agency. I recall a comment from President Boyer of the British Mission, made a day or two ago when we met with the mission presidents, to the effect that "so long as I have life, I shall fight for the privilege of having enough freedom to make a few mistakes." In the use of our free agency we have made a few and more than a few mistakes. Some of them are costly, and we shouldn't repeat them, and we should avoid making them in the first place, if possible. But the contrary plan was the plan of Lucifer, the plan whereby men would not have been permitted to have freedom to make mistakes, and being able to repent are great privileges which our Father in heaven has given us. ABRAHAM'S BARGAINING

I do not know what degree of repentance would be required of us to avert some of the things that might be imminent or at least remote possibilities. You recall Abraham's bargaining concerning the destruction of Sodom, how he pleaded that the city would be spared if there were fifty righteous souls, then forty-five, and so on down to ten. I doubt that we shall realize terms as favorable as Abraham was able to secure for Sodom. Apparently he was an astute bargainer, but the ten weren't found, and Sodom wasn't saved. I don't know that ten of a city would be enough to save us today, but I am sure that the degree of our repentance will be taken into consideration. And I earnestly hope and pray that we may give full repentance, and others with us, to the end that our Father in heaven in his mercy and in his patience and in his love for his children, which he has declared, and in whose immortality and eternal life he has stated his earnest interest, will revise his timetables, whatever they may be, according to the degree of our repentance. If he would agree to save a city for ten repentant souls, think what he would do for a whole nation or people who repented! FAITH IN THE FUTURE

I recall some five years ago one of the world's eminent philosophers and historians making some dire predictions following shortly in the wake of the war. He said, "It is the end," and then went on to elaborate that statement. But it has been five years since then, and I believe that this is a Church that has faith in the future. The statement of President Smith here yesterday is to me evidence of it—the statement that some two hundred or more places of worship have been built by this Church since the philosopher said, "It is the end." There must be many more than this number in the building or in prospect, which is another evidence of our faith in the future. It seems to me that our building program alone, and all our other plans for the future, are evidence of our faith in the future of this Church.

We must have faith in the future regardless of the ultimate eventualities. One of the greatest calamities in this world would be the calamity of sitting down and waiting for calamities. We must not let the things we can't do keep us from doing the things we can do. We must not let remote possibilities or even imminent probabilities keep us from moving forward with all earnestness and all effort.

I should like to say to the young people of this generation that they too must have faith in the future. In spite of all the uncertainties, they must go forward and prepare themselves as best they can for all the problems and opportunities of life. Whatever may come here or hereafter, the future will always be better for those who are best prepared.

No generation has ever lived without facing uncertainty. If those who faced the uncertainties of ten or twenty-five or fifty years ago had sat by and waited for what seemed to them to be imminent calamities, we should not have had the able and ready and well qualified men that we have today, and that we need and shall need in the next generation.

So I say to these youth of ours: go forth and live your lives with humility, with gratitude, with repentance, keeping the commandments of God and having faith in the future.
I was grateful to hear President Smith say that last year was the year of greatest growth for this Church. We have so many things to be grateful for. **TIME OF THE END**

I recall a reported statement, attributed, as I remember it, to President Wilford Woodruff. Some of the brethren of his time are said to have approached him (they had their troubles also) as to when he felt the end would be—when would be the coming of the Master? Those, I think, are not his exact words, but they convey the spirit of his reported reply: "I would live as if it were to be tomorrow—but I am still planting cherry trees!" I think we may well take this as a page for our own book and live as if the end might be tomorrow and still plant cherry trees! In worrying about things that are beyond our reach, we should not overlook our opportunities with our own families and friends; in worrying about possible eventualities we should not neglect the things that need to be done here and now, and that are within our reach; the things for which we are immediately responsible; we should not neglect or present opportunities and obligations.

I should like to close with a statement of William Allen White: "I am not afraid of tomorrow, for I have seen yesterday and I love today." **ASSURANCE OF EVERLASTING LIVE**

I am grateful to my Father in heaven for the assurance in my soul that he lives and that he is mindful of his children. I am grateful for his assurance of everlasting life. It has sustained my family these past three months when two sudden deaths have fallen upon us, and we would not have been sustained except for this assurance. And I would leave with you the witness of my soul that God does live, that Jesus is the Christ, that these things to which we are committed here in this conference and in this Church are his work and are of divine origin, and that it is our responsibility to carry them forward.

May his peace be with each of us, and with our children in the perplexing problems that confront them, and give us guidance and give them guidance, I pray in the name of the Lord Jesus Christ. Amen.

I feel humble, my brothers and sisters, as I stand here today. My heart is full of gratitude to the Lord for my membership in this Church and for my fellowship with the Saints and the brethren. To me, the conference started last Wednesday when we met with these grand mission presidents for two sessions in the temple and heard them tell of the fine work that is being accomplished in the mission fields and the wonderful spirit they have in their work. One who had just been released said, "I find it difficult to become interested in my business." Another of the presidents said, "I prayed that the Lord would let me stay a few months longer, and when my successor arrived and apologized for being late, I said 'You don't need to apologize. You just answered my prayers.' " It is wonderful how these men can make the sacrifices they make and then feel as they feel. I felt the same when I returned from my first mission. I went into Oregon selling bonds for a company. Every home I entered, I found it difficult to offer them bonds to purchase. I wanted to offer them the gospel of the Lord Jesus Christ. **EARTH CRAMMED WITH HEAVEN**

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

Knowing this first, that no prophecy of the scripture is of any private interpretation.

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. (2 Peter 1:19-21.) **KINGDOM OF GOD**

You heard Brother Sonne this morning read from one of the tracts that Brother Penrose wrote of how the kingdoms of this world would be destroyed. We read in Daniel's interpretation of Nebuchadnezzar's dream, in which he states that the kingdoms of this world should become as the chaff of the summer threshing airways—and the wind should carry them away. We have seen them one by one being carried away. But that was not all Daniel saw. In the more sure word or prophecy which holy men of old gave us under the inspiration and power of the Holy Ghost, he saw that the God in heaven should set up a kingdom in the last days which should never be destroyed, but like a little stone cut out of the mountains without hands, should roll forth until it should become a great mountain and fill the whole earth.

One of our missionary boys preached on that theme down in Florida while I was president of the Southern States Mission, and I think that boy is in this congregation today. At the close of the meeting a minister who was present at that meeting met me at the door—I always went to the door to meet those who had honored us with their presence—and he said, "Mr. Richards, you don't mean to tell me that you think that kingdom is the Mormon Church, do you?"

I said, "Why not?"

He said, "It couldn't be."
[p17] "And why couldn't it?" I said.

[p18] He said, "You can't have a kingdom without a king, and we haven't any king, and so haven't a kingdom."

[p19] "Oh," I said, "my friend, you did not read quite far enough. You just read the seventh chapter of Daniel, and you will see that Daniel saw one like the Son of Man coming in the clouds of heaven and unto him was given the kingdom, that all other kingdoms powers, and dominions should serve and obey him. Now, how can the kingdom be given to him?" I asked, "when he comes in the clouds of heaven, if there is no kingdom here prepared for him? Maybe you would like to know what is going to become of that kingdom. If you will just read it, you will see that Daniel said,

[p20] And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall Serve and obey him. (Daniel 7:27.)

[p21] The Saints of the most High shall take the kingdom, and possess the kingdom for ever, and as if that were not quite long enough, Daniel adds, "even for ever and ever." (Ibid., 7:18.) PART OF KINGDOM

[p22] Now, brothers and sisters, if you can see heaven in earth, if you have eyes that see, ears that hear, hearts that understand, you know what you are a part of as members of this Church. You are a part of that great kingdom that is being established in the earth.

[p23] President John Taylor once made this statement:

[p24] We are gathered here for the express purpose of carrying out the purposes of God. The world, however, do not understand it. But I will tell you what they will do, by and by. You will see them flocking to Zion by thousands and tens of thousands, and they will say, We don't know anything about your religion, we don't care much about religious matters, but you are honest and you are honorable and you are upright and just you have a good, just, and secure government [speaking of the Government of the Church], and we want to put ourselves under your protection for we cannot feel safe anywhere else." (Gospel Kingdom, pp. 71-72.) IMPRESSIONS OF VISITORS

[p25] During the last six months I have had occasion to hear people express themselves as to how they feel about this. We were in the Hotel Utah with one of the greatest economists in the world, and after President Smith had spoken, this man stood up. He was overcome; he had to shed a few tears; then he told us that never in his life had he been in such presence or in such influence. Then he paid us some compliments about our people and said he had felt it on the street and wherever he went.

[p26] We had another great national leader here not long ago who made a similar declaration. He said, "I have to come out here in these valleys of the mountains to get inspiration," but he did not want us to tell what he had said because he has to live with those people back in the East, but he said it just the same.

[p27] A few weeks ago, a lady from Orlando, Florida, came into the office of the Presidency. The receptionist called me and said that this lady would like to know something more about the Church and would I have time to interview her. Well, I had preached in Orlando, Florida, many times, and built a little chapel there, so anyone from Orlando looked good to me. I said, "Send her up." She wanted to know all about the Church. She said, "Mr. Richards, I have traveled all over the United States--I just came from California." (I would tell you what she said about California, but I used to be president of a stake down there, and so my interests there forbids.) But she said, "I don't know what it is, but I feel it everywhere I go. You are different here; you have something different here than I have felt anywhere I have been."

[p28] "Well," I said "that is simple, we have the gospel of the Lord Jesus Christ." STORY OF MINISTER

[p29] If we just had eyes that could see, ears that could hear; if we could see heaven crammed into this earth in this great work that God has set his hand to do, and every common bush afire with God--we could understand the story one of the mission presidents told in the report meeting at the temple, of the missionary who called at the home of a minister. This missionary offered to leave a tract, and the minister would not accept it; so, as he left the door he put the tract in the mailbox, and when he came back the next time the minister invited him in. Now, to make the story short, what that man read impressed him, and finally he paid for the publication of a thousand copies of the Book of Mormon. He gave nine hundred of them to the missionaries and kept the other hundred for his family. When the mission president invited him to speak at one of our conferences, he said "Well, if you call me, I will preach what I have always preached."

[p30] The mission president said, "You preach anything you want to as long as you preach the truth."

[p31] Then he said, "Hand me your Book of Mormon," He stood up, held up that Book of Mormon before them and said, "Here is the greatest book I have ever read." Then he pleaded his loyalty to the Bible, but he said, "I've got something out of this book that I haven't got out of any other book, including the Bible." That was a minister speaking.

[p32] If every minister in all the world professedly of the Christian Church could only humble himself enough to put that book to the test, we might have a great army of men all over the world bearing to their faithful people the witness of the great and mighty work the Lord has set his hand to do in this day, the new witness for the Lord Jesus Christ in the earth. MESSAGE FROM GOD

[p33] Speaking of these marvelous things, I heard Brother Ballard make this statement when he visited our mission. He said that one of our greatest national commentators, and he told the name but I will not give it here today as it will serve the purpose without, said he was asked what message could be broadcast to the world that would be considered more valuable than any other message that could possibly be broadcast. After giving the matter some thought and consideration, he decided that he was able to say to the world over the radio that a man who had lived upon the earth and had died had returned again with a message from God would be the greatest message that could be broadcast to the world. Well, that being true, we have the greatest message, for we announce to the world that a man who had lived upon the earth and had died had returned again with a message from God would be the greatest message that could be broadcast to the world. Well, that being true, we have the greatest message, for we announce to the world that a man who had lived upon the earth and had died had returned again with a message from God would be the greatest message that could be broadcast to the world.

[p34] Think also of what John the Baptist brought--the Aaronic Priesthood, Peter, James, and John, the Melchizedek Priesthood; the prophets Moses, Elijah, and Elias came with the keys of their dispensations. HOLY PRIESTHOOD

[p35] Then I am reminded of another story one of the mission presidents told in the temple last Wednesday. He took out of his pocket a letter from a minister and read it to us, in which he stated that he never believed that he did not have as much authority as any other man in the world to administer the ordinances of the gospel of the Lord Jesus Christ until he met the Mormon missionaries and read the Book of Mormon. Now he admitted that he had to accept baptism at the hands of the missionaries of this Church.

[p36] We have been told in this conference that we have to have the Priesthood, and I want to tell you that if the world understood and knew the value of the sealing power
and ordinances of the Holy Priesthood that God has sent to us in this dispensation, it would revolutionize this whole world. TEMPLE WORK

p37 I have one more thought I want to leave with you in the next few minutes, and that is about this temple here, and the rest of our temples. When the corner stone of this temple was laid, Brigham Young said something like this,

p38 We are gathered here today upon one of the most momentous occasions that this world has ever known since the foundations thereof were laid, an occasion that has caused the tongues of prophets to speak and their pens to write.

p39 You read the words of Isaiah, where he saw the mountain of the house of the God of Jacob established in the tops of the mountains in these latter days, and he added,

p40 All nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. (Isaiah 2:2-3.)

p41 I want to tell you, outside of these holy temples and the sealing ordinances therein, men cannot learn fully of his ways, nor can they walk in his paths.

p42 I have some wonderful testimonies in regard to this matter, but I will only take time to read a few words from a sermon President Woodruff delivered from this pulpit in 1898, as recorded in the conference pamphlet.

p43 I am going to bear my testimony to this assembly, if I never do it again in my life, that those men who laid the foundation of this American government, and signed the Declaration of Independence, were the best spirits the God of heaven could find on the face of the earth. They were choice spirits, not wicked men. General Washington and all the men that labored for the purpose were inspired of the Lord.

p44 Another thing I am going to say here, because I have a right to say it. Every one of those men that signed the Declaration of Independence with General Washington, called upon me as an Apostle of the Lord Jesus Christ, in the Temple at St. George, two consecutive nights, and demanded at my hands that I should go forth and attend to the ordinances of the House of God for them. (Conference Report 1898, pp. 89, 90.)

p45 I wonder what the ministers of the world would say if they only knew that this were true, and it is true. When these great men who framed the Constitution of our nation came back they were not interested in the future destiny and the development of this great land of America. They came back to request that the ordinances of the house of God be administered for them.

p46 So I say,

Earth's crammed wit heaven
And every common bush al~re with God;
And only he who sees takes off his shoes.
The rest sit round it and pluck blackberries.
May God help us to see and understand his marvelous work I pray in the name of the Lord Jesus Christ. Amen.

P14 End

President J. Reuben Clark, Jr.:

p1 We will bring this great session of this Conference to a close by the Swiss-German Choir singing, "Daughter of Zion," after which the closing prayer will be offered by President John M. Russon of the Los Angeles Stake, California, and this Conference will stand adjourned until 7:00 o'clock this evening, when in accordance with the custom of the Church, the general meeting of the priesthood of the Church will be held here in the Tabernacle

p2 Only the priesthood are invited to be present. Persons not holding the priesthood will kindly refrain from attempting to enter the building.

p3 That session will not be broadcast.

p4 The session at 10:00 o'clock tomorrow morning, Sunday, will be broadcast over KSL, Salt Lake City, and by arrangement through KSL over the other stations to which you are listening. That session will also be televised over the KSL television station, channel 5.

p5 Because the Tabernacle Choir broadcast comes from 9:30 to 10:00 o'clock tomorrow morning, those desiring to attend the broadcast must be in their seats by 9:15. As the choir may be rehearsing during the time the audience is gathering, it is necessary to request that the audience come in and take their seats quietly and refrain from making any disturbing noise of any kind during the broadcast.

p6 The Church of the Air broadcast, on which President J. Reuben Clark, Jr., of the first Presidency, will be the speaker, will begin at 8:00 a.m. in this building. Those desiring to attend this broadcast must be in their seats by 7:50 a.m.

p7 The regular session of the Conference will begin at 10:00 a.m.

p8 Any messages that have come for those supposed to be in attendance at this session will be read as usual.

p9 The choir singing for this afternoon session of the Conference has been by the Swiss-German Choir, with Elder Heinz Rimmasch conducting, and Elder Alexander Schreiner at the organ.

p10 I should like to say a word of congratulation and appreciation to this choir. I am sure they come to us with the feeling that they want you to know how much they love the truth and how much they love us. Casual, incautious remarks are often made about their people which are not justified, and I want to say to them that my heart goes out to them in their tribulation, and I want to say to them that in their singing this afternoon they have preserved the standard and the achievements of their people in the art of music in which they have excelled.

p11 They will now sing "Daughter of Zion," and then President Russon will offer the benediction.
As he came out from the tomb that early morning, the darkness that had covered the earth since the day Adam fell, rolled back before the divine light of the risen Lord, and the darkness of sin, death, and the power of evil was dispelled. This was the reason for the triumph of the churches of God in all lands, from the beginning of time. For all men then, and all men now, can know and feel the spiritual presence of the resurrected Jesus Christ in their own lives. The church teaches that there was after that the feast of unleavened bread, and the Lord's Supper was instituted, at which time Jesus said, "This is my body, which will be given for you; this is my blood of the covenant, which is poured out for many for the forgiveness of sins." (Luke 22:19-20.)

President J. Reuben Clark, Jr.

PRESIDENT J. REUBEN CLARK, JR.

On the second morning after the day of the crucifixion, Mary Magdalene, Mary the mother of James, Salome, Joanna, and other women, came early to the tomb where Jesus had been laid on the evening of the crucifixion, "and entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he smiteth them, saying, 'Be not affrighted: ye seek Jesus of Nazareth, which was crucified.' He is not here: behold, the place where they laid him." (Matthew 28:5-6.)

The crafty plan of the fearsome chief priests and Pharisees, to guard the tomb lest his disciples should come and steal him away, the mighty power of Rome witnessed by the Roman watch set to prevent the theft of the body, the sealing of the tomb to make certain no one could enter, all came to naught. The Christ that died to atone for the Fall of Adam, had risen from the dead to make secure the resurrection of all men from the grave. For had he not said months before, speaking to the Jews in Jerusalem: "I am the good shepherd. I lay down my life for the sheep. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (John 10:14-18.)

As he came out from the tomb that early morning, the darkness that had covered the earth since the day Adam fell, rolled back before the divine light of the risen Lord, and then was come to pass the fruition of the divine plan that as in Adam all had died, so in Christ all had been made alive. APPEARANCES OF RISEN LORD

In the morning of the resurrection, he came forth a being of flesh and bone, even as he laid himself down. Though he forbade Mary Magdalene to touch him, the other women who came to the tomb "held him by the feet, and worshipped him." (Matthew 28:8-9.) Sometime during this first day, he showed himself to Peter, and in the late afternoon, to the two on their way to Emmaus. "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." As he sat at meat with them, "he took bread, and blessed it, and brake, and gave to them." (Luke 24:27, 30.) Their eyes were opened, they knew him, and he vanished from their sight. They returned to Jerusalem, met with the Twelve, except Thomas. The doors were shut. They told of their visit with the risen Lord. Even as they spoke, Jesus stood amongst them. He reproved and calmed their fears. Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." He asked for food. They gave him and he ate a piece of boiled fish and honeycomb. (Luke 24:39-42.)

Eight days later, the Twelve being again in a room with the doors shut, Thomas now being with them, Jesus again suddenly stood in their midst. He bade Thomas to look at and touch his hands; to thrust his finger into the spear wound in his side, and then, said he, "be not faithless, but believing." (John 20:27.)

On the shores of the sea of Galilee, he appeared to Peter, and Thomas and Nathanael of Cana, to the sons of Zebedee and two others, who had gone fishing. (John 21.)

"After that, he was seen of above five hundred brethren at once," and of James. (1 Corinthians 15:6-7.)

Eleven of the disciples visited him on a mountain in Galilee, where he had appointed them to come. (Matthew 28:16-20; Mark 16:14-18.) ASCENSION

Finally, after forty days, he assembled them together in Jerusalem, and then leading them out as far as Bethany, where Mary and Martha and Lazarus lived, and while they still beheld him, "a cloud received him out of their sight." Two men stood before them in white apparel, and said to them: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

There is no word in the record that does not bear witness that the actual body that Joseph and Nicodemus had laid in the tomb (John 19:38-42) had come forth out of it, a resurrected, glorified being, a body of flesh and bone, as he himself said.

Sometime after his resurrection, he came to this continent, set up his Church and did mighty works.

From the beginning of his ministry he had foretold this mighty miracle of death and resurrection. To the multitudes in the temple courts, challenging his first cleansing of the temple and demanding a sign of his authority, Jesus said: "Destroy this temple, and in three days I will raise it up." They thought he spoke of the marbled courts, the holy place, the holy of holies, "but he staketh of the temple of his body." (John 2:13-22.) MESSIAHSHIP AFFIRMED

Declaring to the Jews his relationship to the Father, he said: "When ye have lifted up the Son of man then shall ye know that I am he, and that I do nothing of
To the Jews in the temple, Jesus declared: "And I, if I be lifted up from the earth, will draw all men unto me. This he said signifying what death he should die." (John 12:32-33.)

Time and again he declared his Messiah ship. First by implication when, in the Temple at twelve years with the doctors, both hearing them, and asking them questions," he asked, on Mary's reproof, "Wist ye not that I must be about my Father's business?" (Luke 2: 46-49.)

To the woman of Samaria who said that when the Messiah came he would tell them the truth, "Jesus smit unto her, I that speak unto thee am he." (John 4:16-26.)

At Caesarea Philippi, Peter, replying to his question: "But whom say ye that I am," declared: "Thou art the Christ, the Son of the living God," Jesus blessed him, saying, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:13-17.)

When the Jews, lifted up in the pride of their hearts, proclaimed Abraham their father, Jesus said: "Verily, verily, I say unto you, Before Abraham was, I am." (John 8:58.)

To the impudent demand of Caiaphas, "Art thou the Christ the Son of the Blessed?" Jesus replied: "I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (Mark 14: 61-62.)

Thus did Jesus testify again and again to his own Messiah ship; thus did those touched by a divine testimony, likewise testify. THE REDEMPTION

The central point in the great plan framed in the Grand Council of Heaven before the world was formed, was the redemption from the mortal death brought by the Fall, and this mortality was necessary that the spirits of men might be tabernacled in the flesh. (Moses 5: 11.) His whole earthly career was pivoted about his atoning sacrifice, his crucifixion and resurrection. He, himself, had proposed the plan. Yet, so tutor so led, so destined so knowing, as the hour of his sacrifice drew near, his mortal heart grew fearsome.

In the temple, after saying, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit," he added, sensing the approaching sacrifice, "Now is my soul troubled: and what shall I say? Father, save me from this hour but for this cause came I unto this hour." (John 12:24-27.)

In Gethsemane, he prayed: "Abba, Father, all things are possible unto thee; take away this cup from me," but then, immediately, the divinity in him rising and taking command, he said, "nevertheless not what I will, but what thou wilt." (Mark 14:36; Matt. 26:42.)

As they met the Judas-led multitude coming to arrest him, Peter cut off the right ear of Malicious. Jesus said unto Peter: "Put up thy sword into the sheath: the cup which my Father heath given me, shall I not drink it?" (John 18:10-11.)

On the cross, in the agony of expiring mortality, he cried aloud to the Father: "My God, my God, why hast thou forsaken me?" (Matt. 27:46.) THE MESSIAH'S PLACE

Of the Messiah's place in the divine Word of God's universe, John declared: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness: and the darkness comprehended it not." (John 1:1-5.)

To the woman of Samaria, of whom Jesus asked a drink of water drawn from the well of Jacob, Jesus said about himself: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water . . . whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:10, 14.)

To the multitude, 5,000 strong, which he had fed with the five loaves and two fishes, he declared his place: "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." (John 6:2635)

Again as he taught in the treasury of the temple, he spoke to the Pharisees concerning himself: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.)

To the people in the temple courts, he declared: "I am come a light into the world, that whosoever believeth on me should not abide in darkness." (John 12:46)

And in the upper chamber on the night of the last supper, discoursing to his disciples, he said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6) He told them of his going away, saying, "Whither I go, thou cast not follow me now; but thou shalt follow me afterwards." (John 13:33, 36.) On the Mount of Olives, he said: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou host sent." (John 17:1-3)

Out near Bethany, at the ascension, as a cloud enfolding him, hid him from sight of his disciples, an angel declared: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11)

Stephen, before he "fell asleep," battered to death with stones, "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7:55-56) HE IS RISEN

Even as the angel said to the women at the tomb in the early morning of the resurrection:

"He is risen," and "the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." (Matt. 4:16)

"He is risen," leaving with us the word that salvation is in him alone, "for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12)

"He is risen," with the glorious promise to us that if we seek first the kingdom of God and his righteousness, the things of this world will be added. (Matt. 6:33.)

"He is risen," trailing death his captive.

"He is risen," the "first-fruits of them that slept." (1 Cor. 15:20)

"He is risen," that all men may likewise rise, each to the station and glory to which his life and works and testimony entitle him, and when we are risen, "shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:54-5)
Preliminary to the commencement of the Sunday morning session of the Conference, which convened at 10:00 a.m., the regular Sunday morning nationwide Tabernacle Choir and Organ broadcast was presented from 9:30 to 10:00 a.m.

The great Tabernacle was crowded to capacity long in advance of the time for presenting this broadcast with people who had assembled to listen to this radio program and the Conference session which was to follow. The Assembly Hall just south of the Tabernacle was filled with people who could not get into the Tabernacle, who listened to and watched the proceedings in the Tabernacle, by means of television. Hundreds, if not thousands of others gathered on the grounds and listened to the services by means of amplifiers that had been installed.

This broadcast, which was presented through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network throughout the United States, was written and announced by Richard L. Evans and originated with Station KSL, Salt Lake City. It was as follows:

Organ began playing "As the Dew" and on signal the organ and choir broke into "Gently Raise," singing words to end of second line, and humming to end of verse for announcer's background.

The choir first sings a sacred song by Franz Joseph Haydn with an Easter text taken from the scriptures: "Hereby perceive we the love of God, that He laid down his life for us. . . . He died for us. . . . that we should live."

The Choir sang: "Christ is Risen" -- 17th century German air, arranged by Deis.

Singing by the Choir, "O My Father."

The Choir also sang "Hosanna"--Leinbach-Pfohl, after which the Organ and humming choir presented "Sweet is the Work."

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Preliminary to the commencement of the Sunday morning session of the General Conference, which convened at 10 o'clock a.m., the regular Sunday morning Tabernacle Choir and Organ broadcast was presented from 9:30 to 10:00.

The Choir also sang "Hosanna"--Leinbach-Pfohl, after which the Organ and humming choir presented "Sweet is the Work."

For well nigh two full millenniums since he walked and talked with men and from today till time merges into the eternities to come the divine message vouchsafed to the humble Martha, "cambered about much serving," (Luke 10: 40) shall bring joy to God's children: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believeth thou this?" (John 11:24-26)
“I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.” (Job 19:25)

With the earnest conviction of these words from the New and from the Old Testament, the choir recalls a worshipful chorus from Handel’s “Messiah” “Worthy is the Lamb that was slain, and heath redeemed us to God . . . Blessing and honor, glory and power, be unto Him, that sawtooth upon the throne, and unto the Lamb for ever and ever.”

(Choir sang “Worthy is the Lamb” -- Handel)

(Without announcement organ presented “How Great the Wisdom and the Love” -- McIntyre)

Announcer: And now, after the many testimonies which have been given of him, this is the testimony last of all which we give of him: That he lives! -- "Christ the Lord is Risen Today."

Announcer: Once more we leave you within the shadows of the everlasting hills. May peace be with you, this day--and always.

This concludes the one thousand and seventy-seventh presentation continuing the St. year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by the Columbia Network and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

J. Spencer Cornwall conducted the singing of the Tabernacle Choir. Frank W. Asper was at the organ. the spoken word by Richard Evans.

Immediately following the conclusion of the Tabernacle Choir and Organ Broadcast, the regular session of the Conference commenced.

President David O. McKay.

Though the weather is somewhat cloudy there is sunshine and gladness and reverence in the hearts of thousands here assembled. Twelve beautiful bouquets of Easter lilies adorn the pulpit and the rostrum. The spirit is Easter; the spirit of the risen Lord is present in this vast congregation.

This is the sixth session of the One Hundred Twentieth Annual Conference of the Church of Jesus Christ of Latter-day Saints.

These services will be broadcast in the Assembly Hall over loud speaking system and by television.

The proceedings of this broadcast will be broadcast over KSL, Salt Lake City, and, as heretofore announced, by arrangement through KSL over the following stations:

In Utah: KSUB at Cedar City, KSVC at Richfield, KJAM at Vernal, KVNU at Logan.

In Idaho: KGEM at Boise, KID at Idaho Falls, KEYY at Pocatello, KBIO at Burley.

In Oregon: KBKR at Baker, KSRV at Ontario.

And by transcription over KTYL at Mesa, Arizona, and KEXO at Grand Junction, Colorado.

The session will also be televised over the KSL television station channel 5.

The choir singing will be by the Tabernacle Choir, Elder J. Spencer Cornwall conducting, Elder Frank W. Asper at the organ.

We shall begin the services by the Tabernacle Choir and the congregation singing "Praise to the Man."

The opening prayer will be offered by President Herbert K. Whitworth of the Idaho Stake.

The congregation and choir sang the hymn "Praise To the Man."

The opening prayer was offered by President Herbert K. Whitworth of the Idaho Stake.

President David O. McKay

The radio audience will be pleased to know, and you should know, that President George Albert Smith is present this morning and presiding at this Easter service.

The Tabernacle Choir will now sing "Easter Morning" after which Elder Matthew Cowley of the Council of the Twelve will speak to us.

Singing by the Tabernacle Choir, "Easter Morning."

ELDER MATTHEW COWLEY Of the Council of the Twelve Apostles

I think by now we are convinced, brothers and sisters, that the theme of this conference is repentance. We have been called to repentance in sermon and in prayer. For thirteen years I have spent much of my time among people who know how to repent. I have never seen such beautiful repentance in all my experiences as I have seen among the people of the South Pacific. SPEEDY REPENTANCE

And while I have been thinking about this principle of repentance, there has come to my mind one experience I had during the war years when our young men were going from New Zealand to the war. There came into my office one day two young Maori brothers. They were in uniform. They had volunteered. Natives of New Zealand are not drafted or conscripted in the military service; they have to volunteer. These two young men were about to embark for the Near East and when they came into my office, I detected the odor of liquor. But I was not surprised when they asked for a blessing, for I knew them well; I had lived at the home of their mother on my first mission. I said to them, "Do you deserve a blessing?" They knew what I meant, and they said, "We think we do now; we repented a few minutes ago." That's the speed with which a Polynesian repents.
p3 Under ordinary conditions I think I wouldn't have given them a blessing at that time, but as I looked at them in the uniform of soldiers who had volunteered to give their lives that I might enjoy liberty, religious freedom, and all the other freedoms, the Spirit prompted me to bless them. In my blessing I called them to repentance and told them that the blessings were conditioned entirely upon repentance. I promised them that through their repentance and their righteous examples as soldiers in the theater of war to which they were going, they would return home. And how proud one of those young men was just a year ago when he came to me and said that he was counselor to the president of one of the branches in New Zealand, and that his brother was very active in the Church. From the minute they repented, coming to my office, up Queen Street in Auckland, New Zealand, they had not broken the Word of Wisdom. DISCERNMENT NEEDED

p4 I think one of the great responsibilities we have, we who hold the priesthood, is the responsibility of acquiring a discernment, a spirit of discernment, so that we may really know when a man has repented.

p5 I was walking along the street in one of our towns in New Zealand one day with my mission president during my first mission. I had been staying at the home of one of our Church members, and that's all he was, just a member. He had been a heavy drinker for years, and I had seldom seen him without his pipe in his mouth. The president and I met him on the street. We walked up to him, and the president said, calling him by name, "I want you to get ready to take your wife and go to the temple of God and be sealed to each other." When I went back to New Zealand on my second mission, that man was the president of the best district we had in the New Zealand mission, and how I thrilled when I heard his testimony that from the minute he was asked to repent by the priesthood of God he had never broken the Word of Wisdom. And he not only came to the Hawaiian Temple, but he also came to this temple and received the blessings which God gives to all who properly repent. UNDERSTANDING POLYNESIANS

p6 I love the spirit of repentance in those people. And I am reminded now that this is the centennial year of the Hawaiian Mission, a mission made great by such missionaries as President George Q. Cannon, President Joseph F. Smith, Lorenzo Snow, and many others. And as I have been laboring among those people, and as it has come to me to judge them even when their membership in the Church was involved, I have always said to myself, "What would Joseph F. Smith have done in this case? What would President George Q. Cannon have done in this particular instance?" I have spent much of my time in finding out or trying to find out what the attitude of those grand and noble men was toward the Polynesian Islanders, and I have yet to hear that President George Q. Cannon or President Joseph F. Smith ever uttered anything but words of love to those people, whether they were active or inactive in the Church. So also my heart has always gone out to them in great love.

p7 They are different from us. They have to be treated differently. We have to understand them, but don't we have to understand ourselves, as well? And in this business of repenting and forgiving men and women of their sins, we must understand one another. We must try to see them as much from their own eyes and get their own viewpoint as we do from our own.

p8 How we need to pray to God for the spirit of discernment! How we need to know that God is love, and that he forgives those who repent! SPIRIT OF FORGIVENESS

p9 Just yesterday I had copied from one of the sermons of President Joseph F. Smith a few words which he delivered from this pulpit at one of the general conferences. It was on the last day of the conference, and they were his last words to that great assembly. I would like to read them here. I think you will read into these words the spirit of love, of forgiveness, which I know President Smith acquired from his association with those wonderful people in the Polynesian Islands. "Brethren and sisters, we want you to be united." We have heard that theme also in this conference, and many of us need to repent because we are not one; we are not as loyal as we should be.

p10 We hope and pray that you will go from this conference to your homes feeling in your hearts and from the depths of your souls to forgive one another and never from this time forth to bear malice toward another fellow creature. I do not care whether he is a member of the Church of Jesus Christ of Latter-day Saints or not, whether he is a friend or a foe, whether he is good or bad. It is extremely hurtful for any man holding the priesthood and enjoying the gift of the Holy Ghost to harbor a spirit of envy, or malice, or retaliation, or intolerance toward or against his fellow man. We ought to say in our hearts, "Let God judge between me and thee, but as for me, I will forgive." I want to say to you that Latter-day Saints who harbor a feeling of unforgiveness in their souls are more censurable than the one who has sinned against them. Go home and dismiss envy and hatred from your hearts; dismiss the feeling of unforgiveness; and cultivate in your souls that spirit of Christ which cried out upon the cross, "Father, forgive them; for they know not what they do. This is the spirit that Latter-day Saints ought to possess all the day long. The man who has that spirit in his heart and keeps it, there will never have any trouble with his neighbor; . . . but he will always be at peace with God. It is a good thing to be at peace with God. (Conference Report, October 1902, pp. 86-87.)

p11 "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right," let us strive, brothers and sisters, to finish this great work we are in, I pray in the name of Jesus Christ. Amen.

P3 John A. Widtsoe
ELDER JOHN A. WIDTSOE Of the Council of the Twelve Apostles

p1 My dear brethren and sisters, I am very happy to have this opportunity of mingling my testimony with yours concerning the truth of this great latter-day work.

p2 I always marvel at conference time to see these great thongs assemble in the Tabernacle, and on the grounds surrounding it. Yet I have no real reason to marvel. Truth is always alive and vital. We have the truth. God be thanked for the gift of truth! EUROPEAN MISSION CENTENNIAL

p3 One hundred years ago at this conference, the brethren then in authority, Brigham Young and those who assisted him, sent out a small army of men into the world to preach the gospel. These were scattered far and wide. Some went into the non-English speaking parts of Europe and there founded missions which are celebrating this year the hundredth anniversary of their beginning.

p4 Rich harvests were gathered. Through the years since that time a stream of men and women, lovers of truth, have flowed from those countries to us here. Even today hundreds and thousands come from those countries to share with us in the blessings of this land and our associations. The fruits that came from the work were further illustrated yesterday, when we had the pleasure and enjoyment of listening to the splendid singing of the Swiss-German Choir. The Church maintains in Salt Lake City and beyond the borders of the city organizations which conduct meetings in several languages. In fact there are seven different language organizations in Salt Lake City. They are maintained to assist these newcomers from foreign lands.

p5 It is not easy, brethren and sisters, for men and women, no matter how much they love the gospel, to come at a mature age, and most of them are mature, into a new land, to learn a new language, and to become used to new customs. But it does not take long for them to adapt themselves to conditions here. They become very valuable citizens, both of the Church and of the land which has adopted them.

p6 Our hearts go out to these brethren and sisters. We want to help them all we can. Their response is tremendously generous. My heart frequently overflows with emotion when I read the letters that come from these newcomers, not only from the foreign speaking countries, but also from England--letters that bear testimony of their gladness in the possession of the Word of Wisdom, and the goodness of the people of Christ, and gladness to be with a group of Saints larger than they can find in their native lands. THE RESURRECTION

p7 In this conference we have talked a great deal about Jesus Christ and his resurrection. Jesus the Christ is the central figure of the gospel. His resurrection from the grave is an integral part of the Father's plan for man's eternal progression.
The resurrection is a certainty, not a delusion. That has been told us time and time again in the last few days. I think as modern knowledge has advanced, as men have learned to look more clearly into the mysteries of things, that more than ever before, the resurrection seems logical, rational, and necessary. There are not so many thinking people today as there were yesterday who question the possibility of a resurrection. Multitudes know, thank heaven that Christ rose from the grave, yet there are many who need our teaching and our help.

God has told us that we should secure to the best of our ability all knowledge. The well of truth will never be drained dry. The problem is not how much knowledge we possess, but how wise we are in using it properly for our own good in accordance with God's commands. Use and misuse lie at the foundation of every good thing that comes to humanity. Therein lies the right of the free agent.

The brotherhood of this revelation is more than the brotherhood existing between living people. It is relatively easy to love the living. But there is a higher type of love that is not easy to love the dead. The brotherhood of this revelation is more than the brotherhood existing between living people. It is relatively easy to love the living. But there is a higher type of love that is not easy to love the dead.

We, as a Church, have temples. In the temples alone can work for the dead be done. We are a temple-building and a temple-using people. We began in 1836 and have been building temples ever since. We are a temple-building people for the very purpose of obeying the injunction given to us in Section Two of our Doctrine and Covenants.
The Choir and congregation sang the hymn "I Know That My Redeemer Lives." introspectively, as you sing with the choir "I Know That My Redeemer Lives." shall stand at the latter day upon the earth." All listening in, and all assembled here, will now have the opportunity to express that truth in his or her own heart looking

Hundreds of years before the Savior walked on the shores of Galilee and was crucified and resurrected, Job declared: "I know that my Redeemer liveth, and that he putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord Seeth fit to inflict upon him, even as a child doth submit to his father. (Mosiah 3:19.)

To King Benjamin, a righteous and faithful Nephite, an angel of God said this:

The atonement of Christ is the most transcendent and important event that has ever occurred, or ever will occur, in the history of this world. Everything pertaining to life and salvation, all that the aunts have or that they may obtain, center in that most glorious event. Christ came into the world chiefly for the purpose of working out the infinite and eternal atonement.

He replied:

The fundamental principles of our religion are the testimony of the Apostles and Prophets, concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven and all other things which pertain to our religion are only appendages to it. (DHC 3:30.)

The atonement of Christ is the most transcendent and important event that has ever occurred, or ever will occur, in the history of this world. Everything pertaining to life and salvation, all that the aunts have or that they may obtain, center in that most glorious event. Christ came into the world chiefly for the purpose of working out the infinite and eternal atonement.

The Choir and congregation sang the hymn "I Know That My Redeemer Lives."
ELDER JOSEPH L. WIRTHLIN First Counselor in the Presiding Bishopric

My dear brothers and sisters, we have enjoyed a great abundance of the Lord's spirit during this great conference. All of the previous speakers have been richly endowed with it, and I pray it may be the source of my inspiration.

The Lord Jesus Christ declared,

But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. (Matt. 6:33.)

This statement of the Savior's involves two objectives to be achieved: first, spiritual security through seeking the kingdom of God and his righteousness; and second, temporal security to be added unto us through our efforts.

The word security has become one of the most used and abused words in the vocabulary of many people. The dictionary defines it as the apprehension of one's well being as to the necessities of life, such as food, clothing, and shelter. A guarantee from want.

In the beginning, when Adam was in the Garden of Eden, he had temporal security. All of the necessities of life were made available by the Lord; but after the fall he was forced into the cold and dreary world with the mandate from the Lord, "In the sweat of thy face shalt thou eat bread" (Gen. 3:19), placing squarely upon his shoulders the responsibility of providing himself with temporal security.

In the minds of holy men there have always been two categories of security, spiritual and temporal. Without the spiritual phase, temporal security could not be achieved. It was a sacred undertaking wherein the blessings of the Lord were needed. Involved in it were holy practices such as prayer, divine principles of faith, thrift, integrity, and endless effort. It demanded supplication to the Lord for his blessings; and at the harvest time the firstlings of the flock and the best of the fields were brought and burnt as offerings of gratitude and thanksgiving to the Lord, representing a great achievement in that a man of his own faith, works, and with the help of the Lord, had provided himself shelter, food, clothing, and the comforts of life, with some marginal reserves to provide for himself and family during periods of illness and in his declining years.

Abraham, beloved of the Lord, had great wealth represented in herds and fields. He had cattle on a thousand hills, and yet with all this wealth he labored diligently for spiritual security. His herds were driven up to the land of Melchizedek, the high priest, where they were tithed, returning to the Lord that which belonged to him.

After Israel had made the long trek from Egypt to the Promised Land, being ruled by the Lord through his servants, the prophets, for generations, the people arose and cried, give us a king to judge us that we may be like all the nations, that our king may go before us and fight our battles. Samuel, the Prophet, in deep sorrow went to the Lord saying, "They have rejected me." But the Lord said unto Samuel,

Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

And he said, this will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself. for his chariots, and to be his horsemen; and some shall run before his chariots.

And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.

And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

And he will take your men servants and your maidservants, and your godliest young men, and your asses, and put them to his work.

He will take the tenth of your sheep: and ye shall be his servants.

And ye shall cry out in that day because of your king which ye have chosen you; and the Lord will not hear you in that day. (1 Samuel 8:7, 11, 13.)

The battles of the people were not represented only in physical combat with the enemy but also in the struggle for security. Israel had forsaken the Lord: Israel had softened in faith and had been disobedient; Israel was indolent. And they gave up their sons and daughters to the king and his officers. The king took over all of their resources, and the price they paid for a king was their freedom. Under this arrangement the kings of Israel prospered, but the people were downtrodden and found themselves in bondage. The kings forgot the spiritual phase of security; they forgot the Lord. Saul counseled the sorcerer rather than the Lord. David fell from grace because of a grievous sin he committed. Solomon sought after other gods. Dissension rent the kingdom in twain, and a powerful nation took Israel into captivity. This is the history of a nation that rejected the Lord's way of achieving temporal and spiritual security. HISTORY REPEATS ITSELF.

Does history repeat itself? Yes. Today the term security is best defined in the promises of economic kings and politicians in the form of doles, grants, and subsidies made for the purpose of perpetuating themselves in public office, and at the same time depleting the resources of the people and the treasury of the nation. The word security is being used as an implement of political expediency, and the end results will be the loss of freedom, and temporal and spiritual bankruptcy. We have those among us who are calling for an economic king, and the voice of the king replies in promises wherein the individual is guaranteed relief from the mandate given to Adam, "In the sweat of thy face shalt thou eat bread." Disobedience to this mandate involves the penalty of loss of free agency and individuality, and the dissipation of the resources of the individual. These economic rulers have advocated, and do practice a vicious procedure called the "leveling down process," which takes from the man who has achieved and distributes to those who are not willing to put forth like effort. Taxation is the means through which this "leveling down process" is implemented. Taxes of the United States during the last decade have increased five hundred percent. If such increases continue, it will mean final confiscation of the property of the people. CASE OF GREAT BRITAIN.

A clear-cut example of the promises of economic kings to the people, with all of the penalties involved, stands out in the case of Great Britain. Great Britain, with fifty years of rule over the seas of the earth, the sun never setting upon her empire, finds herself now in a convulsion of spiritual, political and temporal bankruptcy. She has a king, but he is merely a symbol of her past greatness; but the people, like those of Israel, cried for a new king, an economic king, and the king has responded with the rule of dictatorship, bringing deterioration to the character of the individual, loss of ambition, freedom, individual progress through the right to work when and where he would, and regimentation. The people are forced to heed the call and feel the iron hand of the dictator. Above all, they have lost their free agency. The British people are but mere cogs in the great machine of socialism. The state is paramount; the citizen has been subdued. Their resources have been absorbed, the treasury of the government depleted, and had it not been for the generosity of this great republic, where a few of the fundamentals of freedom, personal initiative, and free enterprise remain, Great Britain
This text is a part of a larger document discussing various aspects of the Church of Jesus Christ of Latter-day Saints. It includes references to the faith and prayers of the people, the blessings and promises provided by the Lord's word, and the importance of maintaining spiritual security. The text also touches on the necessity of conserving resources for temporal security, the dangers of economic control, and the preservation of individual freedoms. The document emphasizes the value of faith, obedience, and the promises made through the Prophet Brigham Young and other apostles and prophets. It calls for individual and collective action to ensure temporal security and to avoid the pitfalls of economic control that could lead to the destruction of nations and individuals.
The other day at the opening session of conference some rather imposing figures were presented. Among them was the cost of our missionary service, a cost amounting to over four million dollars, which comes from the general funds of the Church. To that should be added the contributions of the families that make possible the boys and girls called to the mission field.

We have nearly five thousand missionaries. The average cost for each missionary a month is about fifty-three dollars. That alone would amount to three million dollars a year. Then add to that the equipment, clothing, and other personal accessories, and railroad fares for the missionaries to reach their fields of labor, which costs are largely borne by the families of the Church, and it would probably amount to another million dollars; so that we have something like four million dollars cost in the sending of our five thousand missionaries to the nations of the earth. I doubt that that figure would cover the entire expense. Then, as has been suggested here the money that these boys could earn were they to remain at home represents another imposing figure.

Brother Sonne remarked the other day that the Bishop of York, who spoke from this pulpit a year or more ago, on his return to England had been quite complimentary to the Church. Among other things he had said that the Mormon Church must be a very wealthy institution to maintain such an impressive missionary service.

The funds for that service come from all the people, rich and poor alike, and if the truth were known, it would be found that most of these funds come from the very humble of the Church those of very limited means. So this does represent a great contribution on the part of Church members, and it brings home to us what it costs to be a Latter-day Saint. SACRIFICES OF CONVERTS

But there is another phase to it that transcends all the material costs. I have reference to those who have made great sacrifices in coming into the Church. Brother Widtsoe touched on it briefly this morning when he mentioned the immigrants who come here, many learning a new language, making new adjustments, the conditions altogether different from those they left in the Old Country. Many of them have had to sacrifice their own kindred and loved ones, being told in some instances that they had to choose between this new religion and their own families, and their new-found religion has been their choice. This has been a common experience in this Church from the beginning. CONVERSION OF GRANDMOTHER

I remember my worthy grandmother, a Quaker, who was converted in Pennsylvania through the coming of some of the missionaries in the days of the Prophet Joseph. My mother at one time had a great decision to make, one that was to try her to the very depths. Grandmother said to her in her typical Quaker style, "Thee will find that it is not always easy to live the truth, but thee will also find that there is joy and peace that comes in thus living." This grandmother and her people, including her mother and seven daughters, had had the restored gospel presented to them by the missionaries, and they accepted it. They found the witness; they believed. The father in that home was to say to them (a witness of the truth had not come to him), "You can either choose this so-called religion or me." The witness had come to them, and with that witness there always comes a responsibility. The Savior said:

A consciousness of this truth brings peace to your soul and mine. I read recently a statement by one of the French scientists, Louis Pasteur, who lived about eighty years ago, at a time when skepticism prevailed throughout France. He was trying to prove before the French Academy that the theory of spontaneous generation was not true. When he was chided by his associates for only accepting that which he could prove, he said:

This is not to be taken to mean that, in my beliefs and in the conduct of my life, I only take account of acquired science: if I could, I would not do so, for I should then have to strip myself of a part of myself. There are two men in each one of us: the scientist, who starts with a clear field and desires to rise to the knowledge of Nature through observation, experimentation, and reasoning, and the man of sentiment, the man of belief, the man who mourns his dead children (he had just lost a son in the Franco-Prussian War), and who cannot, alas, prove that he will see them again, but who believes that he will and lives in that hope, the man who will not die like a vibrio, but who feels that the force that is within him cannot die. The two domains are distinct, and woe to him who tries to let them trespass on each other in the so imperfect state of human knowledge.
I asked, "Do you know where they come from?"

He said, "They are the Catawbas." That is the tribe that Chief Blue represents, who has just spoken to us.

There were quite a number of Indians there, so I reached over and touched the man who was sitting in the seat in front of me, and I said, "Do you know what Indians these are?"

When I bade them good-bye, I boarded the train and started home, and we passed a little Indian settlement at the side of the track. I saw evidence that there were improved and getting along all right. MISSIONARY EXPERIENCE

Carolina, because some of our elders had become seriously ill. It was difficult to get word back and forth, so I got on a train and went down there. I found that they were

Now may God bless you, Amen. President David O. McKay:

You have just had the unusual experience of hearing from one of our Indian members from the Catawba Tribe, Elder Chief Blue. President George Albert Smith will

Chief Samuel Blue

Brethren and sisters, we are told that the Lord moves in mysterious ways and I bear testimony this is true. It is wonderful to me that I have this privilege to enter this

I have been a member of the Church, as you have been told, for sixty-odd years. I am one of the poor Indians down there on the reservation, and as we were told a while ago, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." I surely bear testimony to this.

I was raised up as a poor boy, as I said before, and worked at 25 cents a day I fed my mother, brothers and sisters, and when I was fifteen years old, the missionaries came to my home and I have fed the Elders off my wages. I slept out in the woods to give my bed to the Elders. I have wondered to myself, how would I get through this world, but nevertheless, I seek to do the will of God. I fasted and prayed unto him for a blessing, and we have been told if we seek God other things will be added unto us, and this is one of the "adds" that have been given to me. I am thankful for those blessings.

I have lived at home with two missionaries in my house. They were boarding in Rock Hill. Their room was costing them fifteen dollars a week. I said: "Elders, come to my home. I have a cabin with a room in it you can use, with two beds in it"; so they have taken the room, they eat at my table, sleep under my roof. They want to pay me wages for staying there. I say: "No. The Lord has provided for me and he is providing for you. I want no pay."

So when I left home the other day, Elder Price, he had a hundred dollars in his pocketbook. He offered me part of it. I said: "No I don't want it."

"Well," he said, "you made it for me."

I said: "How did I make it?"

"You did not charge me for my bedroom or for food, and by so doing I have been able to accumulate this much which my parents have sent to me."

"If I have done you that much good by the will of God, keep it and use it in your mission."

I know that this gospel is true. I have tasted the blessing and joy of God. I have seen the dead raised, I have seen the sick whom the doctors have given up, through the administration of the Elders they have been restored to life.

My brothers and sisters, beyond a shadow of a doubt I know that this gospel is true. My wife is with me and she is not very well and I have not been feeling well either. She told me last night, we had better go home.

I said: "Why? I have come here for a good purpose, and if I die here I would just as leave die here as in the world till I have filled the obligation that I am sent here to do."

Now may God bless you, Amen. President David O. McKay:

You have just had the unusual experience of hearing from one of our Indian members from the Catawba Tribe, Elder Chief Blue. President George Albert Smith will

George Albert Smith

When I was twenty-one years of age, I was sent on a mission to the southern states. I became secretary of the mission, and while there was called to Columbia, South Carolina, because some of our elders had become seriously ill. It was difficult to get word back and forth, so I got on a train and went down there. I found that they were improved and getting along all right. MISSIONARY EXPERIENCE

When I bade them good-bye, I boarded the train and started home, and we passed a little Indian settlement at the side of the track. I saw evidence that there were quite a number of Indians there, so I reached over and touched the man who was sitting in the seat in front of me, and I said, "Do you know what Indians these are?"

He said, "They are the Catawbas." That is the tribe that Chief Blue represents, who has just spoken to us.

I asked, "Do you know where they come from?"
He said, "Do you mean the Catawbas?"

I replied, "Any Indians."

He said, "Nobody knows where the Indians came from."

"Oh," I said, "yes they do." I was talking then to a man about forty-five or fifty years old, and I was twenty-one.

He questioned, "Well, where did they come from?"

I answered, "They came from Jerusalem six hundred years before the birth of Christ."

"Where did you get that information?" he asked.

I told him, "From the history of the Indians."

"Why," he said, "I didn't know there was any history of the Indians."

I said, "Yes, there is a history of the Indians. It tells all about them." Then he looked at me as much as to say: My, you are trying to put one over on me.

But he said, "Where is this history?"

"Would you like to see one?" I asked. And he said that he certainly would. I reached down under the seat in my little log cabin grip and took out a Book of Mormon and handed it to him.

He exclaimed, "My goodness, what is this?"

I replied, "That is the history of the ancestry of the American Indian."

He said, "I never heard of it before. May I see it?"

"Well," I said, "I will be on the train for three hours. You can read it for that long, and it won't cost you anything." I had found that he was getting off farther on, but I had to get off in three hours.

In a little while he turned around again and said, "I don't want to give up this book. I've never seen anything like this before."

I could see that he apparently was a refined and well-educated man. I didn't tell him I really wanted him to read the book, but I said, "Well, I can't sell it to you. It is the only one I have." (I didn't tell him I could get as many more as I wanted.)

He said, "I think you ought to sell it to me."

I replied, "No, I'll tell you what I'll do. You keep it for three weeks, and at the end of that time you send it to me at Chattanooga," and I gave him my card with my address on, secretary of the mission.

So we bade one another good-bye, and in about two weeks he wrote me a letter saying, "I don't want to give up this book. I am sure you can get another, and I will pay you any price you want for it."

Then I had my opportunity. I wrote back, "If you really enjoy the book and have an idea it is truly worthwhile, accept it with my compliments." I received a letter of thanks back from him.

I speak of that because that was the first time I had ever heard of the Catawba Indians, and there were only a few of them. I understand now from Chief Blue that ninety-seven percent of them are members of the Church of Jesus Christ of Latter-day Saints.

Brother B. H. Roberts and I were sent some fifteen years later down into the southern states to visit the mission. When we arrived at the hotel at Columbia, we registered and went into our room, and soon after a knock came at the door and a colored man said, "There's a man downstairs that wants to see George A. Smith." That was the way I used to write my name, and I wrote it that way before I was married.

I said to Brother Roberts, "What will we do?" and he replied, "Send him up," so the man went back, and pretty soon up came a man and knocked on the door, and we opened it.

He reached out his hand and said, "My, I am glad to see you."

I said, "I am glad if you're glad to see me; I am happy to see you, but who are you?" and he gave me his name.

I asked, "What can I do for you?"

He said, "Don't you remember me?"

He said, "Remember you? I don't believe I ever saw you before."

"Isn't your name George A. Smith?" and I said, "Yes."

"Well," he replied, "I am sure you're the man. I met George A. Smith years ago as he was doing missionary work here."

I answered, "Oh, that is easily explained, there was another George A. Smith here doing missionary work, too."
The concluding session of the Conference was held Sunday afternoon, April 9, at 2:10.

Once more the Tabernacle and Assembly Hall were filled to capacity with people who had come from the various parts of the Church to enjoy the Conference proceedings. Hundreds of others who were unable to find accommodation in the Tabernacle and Assembly Hall listened to the services as they were broadcast on the Tabernacle grounds. President J. Reuben Clark, Jr.:

The Choir will now sing "Hosannah Anthem."

The Choir sang, "Hosannah Anthem."

The benediction was offered by President Vern R. Peel of the San Bernardino Stake, California, after which this Conference will stand adjourned until 2:00 o'clock this afternoon. The proceedings of that session will be broadcast over KSL and by arrangement with KSL over the other stations to which you have been listening this morning. The proceedings will also be televised over the KSL television station, channel 5.

The Choir music for this session has been furnished by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting, and Elder Frank W. Asper at the organ.

That impressive message to which you have just listened was given by President George Albert Smith, President of the Church of Jesus Christ of Latter-day Saints.

That is what the gospel offers to us if we will accept it, and I pray that we may be worthy of it in the name of Jesus Christ. Amen.

It is a great work that We are identified with. Not the least of our responsibilities is to see that this message is carried to the descendants of Lehi, wherever they are, and give them an opportunity to accept the gospel of Jesus Christ. ADDITIONAL KNOWLEDGE

How glorious it is to know that we have that information, and we have the knowledge that there were others resurrected, as recorded in the New Testament. And then we have the information in the Book of Mormon of the coming of the Savior to this western hemisphere, and we have the appearance of John the Baptist, and Peter, James, and John, and the Father and the Son to Joseph Smith on these latter days. No other people have what we have. I don't know of any people who ought to be so anxious and willing and grateful to be able to celebrate this day that is recognized in the world as the anniversary of the resurrection of the Redeemer of mankind, and that meant the opening of the grave for all humanity.

How glorious it is to know that we have that information, and we have the knowledge that there were others resurrected, as recorded in the New Testament. And then we have the information in the Book of Mormon of the coming of the Savior to this western hemisphere, and we have the appearance of John the Baptist, and Peter, James, and John, and the Father and the Son to Joseph Smith on these latter days. No other people have what we have. I don't know of any people who ought to be so anxious and willing and grateful to be able to celebrate this day that is recognized in the world as the anniversary of the resurrection of the Redeemer of mankind, and that meant the opening of the grave for all humanity.

I pray the Lord to bless us that we may be worthy because of our lives to keep this testimony, that not only we, but all we can reach may receive that witness and carry it to our brothers and sisters of all races and creeds, and particularly to the descendants of Lehi, until we have done our duty by them. I am sure that when the time comes for the resurrection, that all who are in their tombs and worthy shall be raised from their graves, and this earth shall become the celestial kingdom, and Jesus Christ, our Lord, will be our King and our Lawgiver that we will rejoice that we have availed ourselves of the truth and applied it in our lives. That is what the gospel teaches us. That is what the gospel offers to us if we will accept it, and I pray that we may be worthy of it in the name of Jesus Christ. Amen.

President David O. McKay:

That is what the gospel offers to us if we will accept it, and I pray that we may be worthy of it in the name of Jesus Christ. Amen.
ELDER HENRY D. MOYLE
OF THE COUNCIL OF THE TWELVE APOSTLES

1 Though he were a Son, yet learned he obedience by the things which he suffered;
2 And being made perfect, he became the author of eternal salvation unto all them that obey him. (Hebrews 5:8-9.)
3 Closely allied with this statement of the New Testament is our third Article of Faith.
4 We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel. EXALTATION THROUGH OBEDIENCE
5 Just as surely as our Savior became the author of our eternal salvation, so must we through that same degree of obedience become the authors of our own exaltation. We celebrate this Easter Sabbath with a knowledge that we shall come forth in the morning of the resurrection. We likewise know that we shall be judged according to that which we do in the flesh. We shall not be saved by grace alone. And how grateful I am to my Father in heaven for the restoration of the gospel of Jesus Christ that has taught us the importance of obedience to his will and to his command.
6 We sometimes feel that we need further light and knowledge from our Father in heaven in order to carry out the duties and the responsibilities of our calling. It is my humble conviction that if we were able to make ourselves entirely submissive to the will of our Heavenly Father, his direction to us would be complete.
7 Closely allied with the day which we celebrate today was Christ's ascension to heaven. He realized well that he had been the stay and the staff of his disciples during his ministry here upon this earth. It would hardly have been possible for them to carry on in his absence unless another comforter were given to them, and that comforter was indeed promised them, and the disciples of old received it. It is my testimony to you today that every son and daughter of our Father in heaven here upon this earth who lends obedience to the first principles and ordinances of the gospel receives this comforter. The first principles and ordinances of the gospel are: first, faith in the Lord Jesus Christ; second, repentance third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost.
8 Just as John of old records:
9 . . . The Holy Ghost whom the Father will send in my name, he shall teach you all things, and briny all things to your remembrance whatsoever I have said unto you. (John 14:26.)
10 So he will today. Without that gift and without that power of the Holy Ghost you and I would not be able to become submissive to the will of our Heavenly Father. We would not know what his will is, except by the gift and power of the Holy Ghost. Then when we know what his will is, we must be as clay in the hands of the potter to permit our lives to be molded in the pattern that the Savior of mankind set for us. SUBMISSION TO GOD'S WILL
11 I am grateful beyond measure this day to know that I have the privilege of associating with men who have been called of God, to lead and guide Israel in these latter days. I know that as we—submit ourselves to the will of our Heavenly Father there comes into our life a consciousness, a peace that passeth all understanding. It is through submission to the will of our Father in heaven that we receive all of the blessings that are essential for our welfare and our happiness and our advancement in his kingdom. Following the resurrection, in which we shall participate, we shall stand before the judgment bar of God with our record before us. We hope of which we shall be proud, one which will entitle us to associate with those of our loved ones who have gone to the great beyond, and who will be there to welcome us. May we all enjoy the blessings and the privileges which we desire through our obedience to the laws and ordinances of the gospel. If we can become entirely submissive and obedient to the will of our Heavenly Father, our problems will be solved temporally and spiritually. When we are called upon to mourn there will come a comfort and a consolation into our hearts "that passeth all understanding." I stand here before you today to express my thanks and gratitude to my Heavenly Author for this knowledge, this conviction, this witness that has come into my life. TESTIMONY
Let us work for the brotherhood of man. I was happy to receive a report from one of our seventies quorums in Utah County. On the highway one day an automobile
19 I walked down the street of a small village in Maui one day with a Hawaiian woman, one of the presidency of the Relief Society. As we walked along, she said, "You see that building over there? Well, I have a very dear friend, a Chinese woman, who lives there. I went to visit her when we were building the temple at Laie. I asked her if she would like to contribute to the building of the temple. And although not a member of the Church, she said, 'Oh, yes, I believe in temples; I'd love to assist.' We chatted for a few minutes and then left her. Eight months later I was coming down this way again, and I thought, 'Why, I haven't been to see my Chinese friend.' So I went over and said, 'Have you forgotten our conversation?' She said, 'No, I've been waiting for you to come. Have you a purse or something to put the money in?' I took out of my bag a small black purse, and she said, 'Oh I'm afraid that will not hold what I have saved for you.' She went into another room and brought back a bowl containing coins and other money. She said, 'If you'll kindly open your apron.' I opened it, and the Chinese woman poured the money into my lap. I said to her, 'Is this all for the temple? Do you mean for me to take it all?' 'Oh, yes,' she said, 'you may have the money. I have the blessing.'"

20 May God help us to know when we turn our hearts in love toward mankind that the resurrection then is happening to us, the gift of God is with us the greatest gift bestowed upon mankind. The Lord is then building the house.

21 For these things I humbly pray in the name of Jesus Christ. Amen.

ELDER MARK E. PETERSEN Of the Council of the Twelve Apostles

1 As I have listened to these beautiful sermons on repentance, I have thought over and over again about one of the commandments given by the Savior in the Sermon on the Mount. In it he said,

2 Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matthew 5:48.) PERFECTING OF THE SAINTS

3 Paul tells us that the Church organization was given to us, among other reasons, for the perfecting of the Saints. In spite of this commandment, and in spite of this statement of Paul, there are some people who believe that it is impossible for us to become perfect. Perfection is not for this life, they say, and so why try?

4 I would like to say that I believe with all my heart that if the Lord had any idea that we could not begin in mortality on the march toward perfection, he would never have given us that commandment: neither would he have given us a Church organization for the perfecting of the Saints. 100% PERFECT

5 I believe that in many ways, here and now in mortality, we can begin to perfect ourselves. A certain degree of perfection is attainable in this life. I believe that we can be one hundred percent perfect, for instance, in abstaining from the use of tea and coffee. We can be one hundred percent perfect in paying a full and honest tithing. We can be one hundred percent perfect in abstaining from eating two meals on fast day and giving to the bishop as fast offering the value of those two meals from which we abstain.

6 We can be one hundred percent perfect in keeping the commandment which says that we shall not profane the name of God. We can be perfect in keeping the commandment which says, "Thou shalt not commit adultery." (Ex. 20 :14.) We can be perfect in keeping the commandment which says, "Thou shalt not steal." (Ibid., 15.) We can become perfect in keeping various others of the commandments that the Lord has given us.

7 I am confident that one of the great desires of the Lord our God is that we shall keep that great commandment which says, "Be ye therefore perfect," (Matthew 5:48.) and that we may do so is my humble prayer in the name of Jesus Christ. Amen. President J. Reuben Clark, Jr.:

8 On the program at this point the Tabernacle Choir and congregation will sing "For The Strength Of The Hills," after which we will hear from Elder Joseph Fielding Smith, of the Council of the Twelve.

9 Singing by the Choir and congregation, "For The Strength Of The Hills."

ELDER JOSEPH FIELDING SMITH Of the Council of the Twelve Apostles

1 For a number of years on the editorial page of The Deseret News this has appeared:

2 We stand for the Constitution of the United States with its three departments of government as therein set forth, each one fully independent in its field. THE CONSTITUTION

3 I thought it would not be amiss or out of order to say something about the Constitution, to give a little history of it perhaps briefly; for I am convinced that the people generally of the United States have not studied it. Many of them have never read it, and some know nothing concerning what it is all about

4 At the close of the Revolution the several states of this American government became independent of Great Britain, but they were confronted with dangers of disintegration, or falling apart. They did not have a stable form of government. Some of the wiser statesmen among the patriots saw this danger and attempted to divert it. George Washington, in a circular letter to the state governors, wrote in June 1783. saying:

5 It is yet to be decided whether the revolution must ultimately be considered as a blessing or a curse.

6 This is the moment to establish or ruin [the colonies'] national character forever. There should be lodged somewhere a supreme power to regulate and govern the general concerns of the confederated republic without which the Union cannot be of long duration. CRITICAL PERIOD

7 John Fisk, the historian, in treating of this period says that the period between 1783 and 1789 was the most critical in the history of the United States. John Fisk was right. That was a critical period. We are today facing another critical period, one which evidently the majority of the citizens of this country fail to realize exists, but nevertheless that is the situation.

8 At the time the war ended as well as during the period of the Revolution, the states were joined by a very loose confederation. The war had held them together. After the war each state looked upon itself practically as an independent government. They were a number of small nations that had entered into an agreement to live together and act in concert in relation to their common welfare. The idea prevailed that this federation could be severed at any time. Each state reserved the right to withdraw at will from the union thus far created. From July 4, 1776, to March 1, 1781, when the confederation was adopted, the United States was governed by the Continental Congress under the "Articles of Confederation and Perpetual Union between the States." This union had no president, no supreme court, and consisted of one house of congress made
The legislative power is confined to certain subjects enumerated in the Constitution and is further restricted by the first ten amendments, especially by the tenth, which exercises a most effectual control over the executive department.

The judicial power is entrusted to the Supreme Court and inferior courts; but, as no law can be enforced which the Supreme Court declares to be unconstitutional, the executive department has the power to override its decisions. The legislative power is lodged in Congress, but the Senate acts as an advisory council to the President, who also exercises important legislative functions in his veto.

The executive power is vested in the President; but he also exercises judicial power in his right to pardon. The legislative power is split among the three branches of government: the legislative, the judicial, and the executive. The Constitution framers had good reason to give each branch power to defend itself against the encroachments of the others.

The Constitution went into operation March 4, 1789, and thus became the vital and basic law of the United States. George Washington was elected President of the United States on April 6, 1789, and was inaugurated on the thirtieth day of that same month. WE THE PEOPLE

The preamble to the Constitution does not begin, "I, the king," nor does it begin, "I, the President of the United States." It reads:

"We the people of the United States, in Order to form a more perfect Union, establish Justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."
declares that "the powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States, respectively, or to the people." The Supreme Court is the authorized interpreter of the fundamental law, and has construed the Constitution in the broadest possible way; following these decisions Congress has exercised powers, many of which were probably never dreamed of by the framers of that instrument or by the members of the ratifying conventions, whose votes gave it the force of law. Acts of Congress are "the supreme law of the land," unless the Supreme Court declares them unconstitutional, and hence null and void (Channing, Ibid., pp. 240-241.)

[p33] The people should, with jealous care, guard against the time ever coming when any, one of these three branches may surrender its rights to any other or be swallowed up and overcome by some other branch of the government. Today are many who advocate the destruction of these safeguards given us by the framers of the Constitution who were men inspired to make this document as near to the fundamental doctrines of the kingdom of God, as it was possible under the circumstances for it to be. (The Progress of Man, p. 297.)

[p34] The Constitution proclaims the following:

[p35] This Constitution and the laws of the United States which shall be made in pursuance thereof, and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land: and the judges in every State shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding.

[p36] The senators and representatives before mentioned, and the members of the several state legislatures, and all executive and judicial officers, both of the United States and of the several States, shall be bound by oath or affirmation, to support this Constitution; but no religious test shall ever be required as a qualification to any office or public trust under the United States. CONSTITUTION DESERVES VENERATION

[p37] There is much more that could be said, and I wish to read another statement. The English statesman, James Bryce, in his excellent work, The American Commonwealth, has said:

[p38] The Constitution of 1789 deserves the veneration with which the Americans have been accustomed to regard it. It is true that many criticisms have been passed upon its arrangement, upon its omissions, upon its artificial character of some of the institutions it creates, . . . Yet after all deductions it ranks above every other constitution for the intrinsic excellence of its scheme, its adaptation to the circumstances of the people, the simplicity, brevity, and precision of its language, its judicious mixture of definiteness in principle with elasticity in detail. (The American Commonwealth, vol. 1, p. 25.)

[p39] What is the stand that is taken by the Church in regard to this great document? We have the word of the Lord:

[p40] And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them.

[p41] And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

[p42] Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land;

[p43] And as pertaining to law of man, whatsoever is more or less than this, cometh of evil. (D. & C. 98:4-7.)

[p44] In Section 101, the Lord has said:

[p45] According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles:

[p46] That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

[p47] Therefore, it is not right that any man should be in bondage one to another.

[p48] And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood. (Ibid., 101:77-80.)

[p49] Here is a statement that this document should be maintained, that every man may act in doctrine and principle pertaining to futurity, according to the moral agency which the Lord has given him, that every man may be accountable for his own sins in the day of judgment. STATEMENTS OF JOSEPH SMITH

[p50] If I may be permitted, I would like to quote the words of the Prophet Joseph Smith on this subject:

[p51] The Constitution of the United States is a glorious standard. It is founded in the wisdom of God. It is a heavenly banner: it is to all those who are privileged with the sweets of its liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun. . . .

[p52] We say that God is true; that the Constitution of the United States is true; that the Bible is true; that the Book of Mormon is true; that the Book of Covenants is true; and that Christ is true. (History of the Church 3:304.)

[p53] It is one of the first principles of my life and one that I have cultivated from my childhood, having been taught it by my father, to allow everyone the liberty of conscience. I am the greatest advocate of the Constitution of the United States there is on earth. In my feelings I am always ready to die for the protection of the weak and the oppressed in their just rights. (Ibid., 6:56-57.)

[p54] I must not take more time but to add this: The statement has been made that the Prophet said the time would come when this Constitution would hang as by a thread, and this is true. There has been some confusion, however, as to just what he said following this. I think that Elder Orson Hyde has given us a correct interpretation wherein he says that the Prophet said the Constitution would be in danger. Said Orson Hyde:

[p55] I believe he said something like this: that the time would come when the Constitution and the country would be in danger of an overthrow; and said he: "If the Constitution be saved at all, it will be by the Elders of this Church." I believe this is about the language, as nearly as I can recollect it. (Journal of Discourses, 6:152.)

[p56] Now I tell you it is time the people of the United States were waking up with the understanding that if they don't save the Constitution from the dangers that threaten it, we will have a change of government.
I am delighted, my brethren and sisters, to have the privilege of assembling here on this glorious, hallowed Sabbath day, to commemorate the resurrection of our Lord and Saviour, Jesus Christ, and this is as real to me as life itself. I only wish that the world could understand the great mission of our Redeemer, when he gave his life for the sons and daughters of God.

I believe they have spiritual foundation. This conclusion seems to be borne out by the scriptures. The Apostle Paul tells his brethren:

The Apostle Paul tells his brethren:

I have received great treasures of knowledge on this mission as well as others, even hidden treasures, and I bear witness that I no longer need to see heavenly visions to know that Jesus is the Christ and that Joseph Smith is a prophet of the living God.

I am grateful for my membership in the Church. I am grateful for the mother who gave me life, mother of fourteen children, who sent me and kept me as a widowed mother on my first mission.

President George Albert Smith set me apart in 1905, and he said these words, among others: "We send you forth as a lamb among wolves." And two weeks after we had arrived in the mission field, a mob came throwing stones through the windows and I thought, why should I be that lamb. I was frightened.

But he said also this: "I promise you, in the name of the Lord that if you will testify that Joseph Smith is a prophet of the living God your tongue shall be loosened and you will be able to preach in plainness the Gospel of Jesus Christ in that land where so many of God's chosen people have gathered."

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I have received great treasures of knowledge on this mission as well as others, even hidden treasures, and I bear witness that I no longer need to see heavenly visions to know that Jesus is the Christ and that Joseph Smith is a prophet of the living God.
|p28| I do not believe that true wisdom can be acquired or exercised in living without a sound fundamental knowledge of the truth about life and living. The cry of the world
|p27| Happy is the man that findeth wisdom. (Proverbs 3:15-17, 13.)
|p26| Her ways are ways of pleasantness, and all her paths are peace. . . .
|p25| Length of days is in her right hand; and in her left hand riches and honour.
|p24| She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.
|p23| The next gift of the gospel which I present is that of wisdom. Wisdom cannot be disassociated from discernment, but it involves some other factors, and its applications are rather more specific. Wisdom is sometimes defined as sound judgment and a high degree of knowledge. I define wisdom as being the beneficent application of knowledge in decision. I think of wisdom not in the abstract but as functional. Life is largely made up of choices and determinations. and I can think of no wisdom that does not contemplate the good of man and society. Wisdom is true understanding, and we are told in Proverbs that
|p22| There is a class of people now grown sizable in the world who should possess this great gift in large degree. They know how the gift is attained. They have been educated in its spiritual foundations. They have been blessed with the counsels which foster it. They know how to order their lives to procure it. You know who they are, my
|p21| The gift of discernment is essential to the leadership of the Church. I never ordain a bishop or set apart a president of a stake without invoking upon him this divine blessing, that he may read the lives and hearts of his people and call forth the best within them. The gift and power of discernment in this world of contention between the forces of good and the power of evil is essential equipment for every son and daughter of God. There could be no such mass dissensions as endanger the security of the world, if its populations possessed this great gift in larger degree. People are generally so gullible one is sometimes led to wonder whether the great Lincoln was right, after all, in the conclusion of his memorable statement, "You can't fool all the people all the time." One does feel at times, however, a sense of pity and sympathy for some of the
|p20| First, I mention the gift of discernment, embodying the power to discriminate, which has been spoken of in our hearing before particularly as between right and wrong. I believe that this gift when highly developed arises largely out of an acute sensitivity to impressions spiritual impressions, if you will, to read under the surface as it were, to detect hidden evil, and more importantly to find the good that may be concealed. The highest type of discernment is that which perceives in others and uncovers for them their better natures, the good inherent within them. It's the gift every missionary needs when he takes the gospel to the people of the world. He must make an appraisal of every personality whom he meets. He must be able to discern the hidden spark that may be lighted for truth. The gift of discernment will save him from mistakes and embarrassment, and it will never fail to inspire confidence in the one who is rightly appraised.
|p19| While this wide diversity of gifts mentioned in the scriptures may bring to our Father's children greatly varying talents and capacities, I feel sure that there are some highly important gifts of the gospel, which it is intended that all men of faith shall enjoy at least to some extent. It is to these precious gifts, available to all the Church and to many good men and women outside the Church that I would direct attention. GIFT OF DISCERNMENT
|p18| . . . to another, the interpretation of languages and of divers kinds of tongues. (Moroni 10:9-16.)
|p17| . . . to another, all kinds of tongues;
|p16| . . . to another, the beholding of angels and ministering spirits
|p15| . . . to another, that he may prophesy;
|p14| . . . to another, that he may work mighty miracles;
|p13| And to another, exceeding great faith; and to another, the gifts of healing,
|p12| And to another that he may teach the word of knowledge . . .
|p11| To one is given by the Spirit of God, that he may teach the word of wisdom;
|p10| The Book of Mormon, as usual, brings further clarification:
|p9| To others it is given to believe on their words. (D. & C. 46:13-14.)
|p8| To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God....
|p7| Modern revelation emphasizes this diversity:
|p6| But all these worketh that one and the selfsame Spirit dividing to every man severally as he will. (1 Cor. 12:4-6, 11.)
|p5| And there are diversities of operations
|p4| And there are differences of administrations, but the same Lord.
|p3| Now there are diversities of gifts, but the same Spirit.
The crucifixion, when he had his disciples together and gave them his great final discourse:

| p13 And I cannot but remember that glorious message that came out of the chamber on that night most memorable perhaps in all the history of the world, the night before I renew the bearing of my testimony that Jesus is the Christ, the Redeemer of the world, the first fruits of the resurrection, the Only Begotten of the Father. |
| p9 And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: that he lives! |

By Brother Evans this morning. This was the great vision that came to Joseph and Sidney in 1832:

| p7 I, the Lord will forgive whom I will forgive, but of you it is required to forgive all men. (Ibid., 64:10.) which means, as I understand it, that where there is repentance, admission as a confession. FORGIVENESS |
| p6 In the ancient days, men made sacrifice that they might be forgiven. Today we are told that we must bring to the Lord for our forgiveness a humble heart and a contrite spirit. As to forgiveness, the Lord has said, |

Physical pain is torturing, hard to endure. I am a witness to the fact that it may be assuaged by spiritual blessing and comfort. Thousands there are who testify as to the efficacy of prayer and the healing and the comfort of the priesthood, but even the torture of pain is not more excruciating than the humiliation and stigma of disgrace or the consciousness of guilt. Thank the Lord for the gift of repentance which has been so beautifully portrayed, to the transgressor, but it often happens that even the greater sorrow comes to the innocent. A wayward child brings tragedy to a family, shattering a reputation and it may have taken generations to build. A drunken or otherwise perverted husband or wife smashes a good home. A rebellious son or daughter stabs a knife into the hearts of loving parents as he or she discards the loyalties of a lifetime. These are cases for comfort beyond the merely human touch that call for deep understanding, for spiritual fortification, for a resignation that is divine.

And then there are the lonely. They who have been bereft of the companionship of loved ones, sometimes left all alone without kin about them. I was reading the other day that there are more than six million widows in the United States, many of them being widowed at as early an age as forty with an expectancy approximating thirty years of life without their mates. Some are without the companionship of children. In the immediate circle of my own friends and associates, many sad partings have come. Decades of loving and most beautiful association have been sadly interrupted just at a time when it seemed to mortal men the richest years of holy wedlock were in the offing. I know many a friend who needs comfort. I am deeply grateful that for the most part my immediate friends have this consolation of the spirit. They are buoyed up by an unaltering trust that the sad separations are but temporary. They give themselves and their great service to the master to requite in part at least that which he gives to them. COMFORT and peace to the soul. RICH BLESSINGS

I am aware that in the Christian world and perhaps outside of it as well, there are countless thousands of our Father's children who are the beneficiaries of the gifts of the gospel. There are many of all faiths and conditions of life who love the Lord; and in return for this love and obedience to his commandments, he blesses them with his spirit. I am grateful indeed that it is so; but, my dear brethren and sisters, with the superior knowledge which the Lord has brought to us, with a more perfect understanding of his holy gospel, with the gift of the Holy Ghost, how much more should we so favored enjoy its precious gifts! If others of our Father's children throughout the world observe these manifestations of his special blessings to his chosen people, they will be led to investigate and seek the truth.

It seems to me as we near the conclusion of this great conference with its uplifting and inspiring teachings and testimonies, we could do no better thing than to highly resolve that henceforth and always our loyalty, our lives, and our love shall be such that our Father may pour out his rich blessings upon us in the gifts of the eternal gospel with discernment, wisdom and comfort to all. I know that he lives. I know that he will reward the faithful. I pray that in his mercy he will bring light and truth to all the world, in the name of Jesus Christ. Amen.

So many things have been said, so much good has been told us, that it would be folly to try to summarize or repeat, but I think that most of us will leave this conference with two matters principally in mind that of repentance and its reciprocal, forgiveness. The call has been made: Repent, for the hour of his judgment is nigh. 

Our Father has said, by his commandments: Forbid not marriage, for Many are called, but few are chosen. (Ibid., 64:10.) the body, family, property, and relationship to man and God. You may have wisdom about health, housing, marriage, children, economics, education, and even government if you truly seek it and live for it. The fundamental knowledge which the Church brings to you will bring you understanding. Your testimony, your spirit, and your service will direct the application of your knowledge; that is wisdom. Every man needs it a hundred times a day. Every woman needs it. Every youth needs it. The foolish and the wise are the antipodes of mankind as are the two poles of the earth. The foolish build on the sand; the wise on the rock. The one perishes; the other endures. Thank God for the gift of wisdom. GIFT OF COMFORT

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: that he lives!
I am very grateful that I have been able to attend the sessions of this conference; thankful that I have had the companionship of this great group, most of them in this building. I want to take this occasion to express my appreciation and invoke the blessings of the Lord upon these men, women, and children who have stood these long two hours of meeting, with no place to sit but have stood here in the house of the Lord to be edified by those who have done the speaking. I am sure you will receive your blessings, and I am sure they will be sufficient to compensate you for any weariness that may have come to you as a result of this experience. SECURITY ON LORD'S SIDE

The gospel of Jesus Christ is the only means by which we may hope to find a place in the celestial kingdom. Sometimes we feel that we are sure of it because we have membership in the Church. I take this occasion to call to the attention of the older members of the Church, who have lived a part of their lives and feel quite secure, the fact that nobody is secure unless he is on the Lord's side of the line.

All temptation and evil are on the devil's side. If I had time, I could tell you of an experience of a man who was magnified and was a great preacher of the gospel, and because of his failure to stay on the Lord's side of the line, he went into the dark and died a bitter apostate.

None of us are secure except we keep the commandments of our Heavenly Father. The pathway of righteousness is the highway of happiness. There is no other way to happiness. PURPOSE OF LIFE

Today the people all over the world are talking about the same subject we have been speaking of, the resurrection. When we think of the resurrection of our Redeemer, I am reminded that the purpose of his life was to prepare us all, to make a path that we could all walk, that would bring us eternal happiness in his presence as well as in the presence of one another. He gave his life and testified by the shedding of his blood that he was a Son of God, and then as we have had it called to our attention, his appearance since that time has demonstrated beyond any possible doubt that he was what he claimed to be.

The Church is organized, and the missionaries go out in all the world to share the gospel, not to give some new truth, but to share the truth that the Lord has already revealed.

When he was asked to pray, he said, "Father which art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. (Matt. 6:9-10.) UNIVERSAL RESURRECTION

That is the purpose of the gospel, and today we are thinking of what a marvelous thing it was when the Savior was resurrected when he took up his immortal body to live forever.

But he wanted this earth to become a heaven, and that is what the gospel is intended to do, to teach people so that it will become a heaven. What a wonderful condition it would be! We rejoice because of the resurrection, and he held out to us that it would be a universal resurrection, and that this earth would be redeemed, and the people who dwell here would live in happiness forever.

Brethren and sisters, we ought to be grateful for our blessings. We ought to be thankful for the companionship of such men and women as we have. We ought to feel a desire to do all that we can to set an example, that others, seeing our upright lives may be constrained to keep the commandments of God.

We are coming to the close of a most interesting and instructive conference. As I look at these beautiful flowers that came from the Berkeley Stake, I want to take occasion again to thank the people who sent them, for I don't know of any place where flowers are more appropriate than in the house of the Lord. And these beautiful lilies that we have, have made this house a beauty spot that it would not have been but for them. HOUSES IN ORDER

Brethren and sisters, let us go to our homes. If our houses are not in order, let us set them in order. Let us renew our determination to honor God and keep his commandments, to love one another, to make our homes the abiding place of peace. Each of us can contribute to that in the homes in which we live.

It will not be long until calamities will overtake the human family unless there is speedy repentance. It will not be long before those who are scattered over the face of the earth by millions will die like flies because of what will come.

Our Heavenly Father has told us how it can be avoided, and that is our mission, in part, to go into the world and explain to people how it may be avoided, and that people need not be unhappy as they are everywhere but that happiness may be in their lives because when the Spirit of God burns in your soul, you cannot be otherwise than happy. GRATITUDE FOR SUPPORT

I take this occasion to thank the brethren who are giving all their time to developing and building the Church of Jesus Christ of Latter-day Saints. I want to thank these men who stand by my side, who are so willing to support me in the responsibilities that are tremendous for one man to carry.

I am reminded that the purpose of his life was to prepare us all, to make a path that we could all walk, that would bring us eternal happiness in his presence as well as in the presence of one another. He gave his life and testified by the shedding of his blood that he was a Son of God, and then as we have had it called to our attention, his appearance since that time has demonstrated beyond any possible doubt that he was what he claimed to be.

That message to the disciples in the chamber is a message that comes to all of God's children, that peace be with us always, and may we live so that we may rightfully ask therefor, I humbly pray in the name of Jesus. Amen. President J. Reuben Clark, Jr.:
Remember, we all have responsibilities. We may not be called to some definite duty, but in every neighborhood there is opportunity for each of us to radiate a spirit of peace and love and happiness to the end that people may understand the gospel and be gathered into the fold. TESTIMONY

To some it may sound selfish to hear us say, "This is the only true Church." But we are only repeating what the Savior said, and he knows. It is the Church that he recognizes, and it bears his name. We do not say that in unkindness to our brothers and sisters, and they are our brothers and sisters, in other churches, or in no church, but we say it with the hope that they may feel the love that is in our hearts when we reach out to them with the desire that the happiness that has been ours may be theirs and may continue, not only now, but also throughout the ages of eternity.

God lives. Jesus is the Christ. Joseph Smith was a prophet of the Lord, and the gospel as it was restored through him is the power of God unto salvation to all those who would accept it and apply it in their lives. I bear this testimony in love and in kindness, and with my blessings as a servant of the Lord upon all of you, in the name of Jesus Christ. Amen. President J. Reuben Clark, Jr.

We have just listened to President George Albert Smith.

The Tabernacle Choir will now sing the "Hallelujah Chorus," and the closing prayer will be offered by President J. Willard Marriott of the Washington Stake, Washington, D.C., after which this Conference will stand adjourned sine die.

The conference of the Deseret Sunday School Union will convene in this building tonight at 7:00 o'clock. All are invited to attend, and all Sunday School workers are urged to attend.

The messages that have been received for individuals supposed to be in attendance at this Conference will be broadcast over the grounds as usual after the close of this meeting.

The choir music today has been furnished by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting, Elder Frank W. Asper at the organ this morning, and Elder Alexander Schreiner at the organ this afternoon.

I am sure the Tabernacle Choir will permit me to extend to them again the thanks and gratitude which all of us feel in our hearts for the great service which they are rendering to the Church. They are one of the great missionary instrumentalities of the Church. Their music grows more beautiful with the years. God bless them always.

Singing by the Choir, "Hallelujah Chorus."

President J. Willard Marriott of the Washington Stake offered the benediction.

Conference adjourned sine die.

President George Albert Smith was present and presided.

The choral music for this meeting was furnished by the Deseret Stake Male Chorus, Elder Ladd R. Cropper conducting, Elder Alexander Schreiner at the organ.

The Tabernacle and the Assembly Hall to the south of the Tabernacle were crowded to capacity, every available space being occupied. The services were not broadcast, except that the brethren assembled in the Assembly Hall were able to see and hear the proceedings as they were televised from the Tabernacle.

As an opening number the Deseret Stake Male Chorus sang: "All In The April Evening."

President L. Harold Wright of the Maricopa Stake offered the opening prayer.

The Chorus sang the hymn: "I Need Thee Every Hour."

I hesitate to suggest that you crowd together and make more room for the people standing, but if there is a space anywhere that you can move into, let us give everybody a seat that we possibly can.

Now we are met tonight in this historic building, just as we have met many times, but we have never before had as many people here at Priesthood Meeting as we have now.

This is during the period of time that is celebrated by the world as a part of the time when the Saviour was in the tomb. Tomorrow will be Easter and the services in many parts of the Christian world will be directed to emphasize that fact. And yet, very few people in the world realize what it means. They talk about it and sing about it, but not very many people know what Easter really means. Now tonight we shall visit together a little in regard to matters that the priesthood are concerned about, and our first speaker will be the Historian of the Church, Elder Joseph Fielding Smith, who will have some information that I am sure some of you will be very happy to obtain, and by learning of it will be able to help the Historian's Office with its work.

I wish to address my remarks particularly to the bishops and the presidents of stakes, and yet we are all concerned with the records of the Church.
In the days of Adam, one of the first things the Lord did was to call upon him and others following him to keep records. You will read of that in the Pearl of Great Price.

In Section twenty, which was given at the time of the organization of the Church, and in the next Section, Section twenty-one, of the Doctrine and Covenants, you will find written instructions in regard to the keeping of records in the Church. What would we do, what condition would we be in if records had not been kept in days of old? We would not have our Bible; we would not have our Book of Mormon; and in our own day we would not have the Doctrine and Covenants, nor the Pearl of Great Price. You all know how valuable these books are, and the Lord preserved them that they might be a benefit to us in learning of His ways and in the keeping of His commandments.

Now the Church has given instructions that records be kept in every ward and in every stake of Zion. We send out the blanks with definite instruction printed upon them as to the nature of the information which is to be gathered. We try to make it easy for the clerks. And I want to say that it is just as important, ordinarily so at least, to have a good, efficient clerk, as it is to have a good efficient president of a stake, one who has the desire and the ability to keep the records.

These records should be kept in duplicate and one copy sent in quarterly to the Historian's Office and one filed in the stake. Records should be kept in the wards. The stake clerk should keep a record of all events, taking from the ward records the material that is essential to place in the record of the stake.

All recorders know, or should know, the nature of the recording that they ought to make.

We all have, and we know the need and importance of having suitable meeting places. You will be glad to learn tonight that during last year we had in

I would like to call attention also, to the fact that, notwithstanding the information we ask for, that many of these reports are not complete. Every name should be written in full. Clerks should be appointed, or historians, in the wards and stakes who can write legibly so that their records can be read.

Some of them evidently do not read the instructions that are on these blanks. Many valuable matters pertaining to the records are not included. We would like to call your attention to this. We have been after you and some of you know that we are after you because we are writing constantly, and some of the stakes have been busy and they have gone to work and have compiled, although they have had to go back years to do it.

Too many mistakes are made because information is not written at the time. Everything should be recorded as nearly at the time of the event as it is possible for it to be. I know from my own experience that I cannot trust to my memory, and when things are neglected for any length of time mistakes are bound to enter into the records, in regard to certain incidents and as to the time when matters have been performed.

Now brethren, will you look into these matters in your stakes and see that record is kept up to date? This is the way we are keeping the record of the Church. It is most valuable; it is absolutely necessary, and we ask you for your help, for your support in these matters, that we may have our records up to date, kept neatly, written in permanent ink, or upon the typewriter with a permanent ribbon, and in a manner that it can be preserved eternally.

I thank you for the opportunity of presenting this matter to you. May the Lord bless you all, I pray, in the name of Jesus Christ, Amen.

David O. McKay

PRESIDENT DAVID O. MCKAY Second Counselor in the First Presidency

As Elder Mark Petersen and President S. Dilworth Young and I were walking at a good clip this evening to get into our seats by seven o'clock, and encountered crowds of men outside the Tabernacle and as we entered the west door, saw this building crowded to capacity, I had a re-affirmation of the strength of the priesthood. It is a fact, as you know, that if you have a moving body, and you increase the speed, the greater is the momentum. Add weight to that body and increase speed the momentum is still greater. That is what is occurring in this Church, a great body of priesthood, moving with an acceleration never before known to the Church. Brethren, there is nothing that can stop the progress of Truth, excepting only our weaknesses or failure to do our duty.

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The older I grow the more thrilled and more grateful am I for the Church of Jesus Christ, and the more impressed I am with the importance of declaring this truth to the world.

That leads me to the thought about which I am requested to speak tonight. What I have said about the momentum of this body of priesthood is applicable to our great missionary force. Never before have we had so many representatives in the field preaching the Gospel of Jesus Christ, and never before in the history of the world, I think, was that message more needed.

Over eight thousand missionaries, choice men and women, now laboring at home and abroad. They have the love of the truth in their hearts. I am glad to report to you that 1949 has, perhaps, been one of our most successful years. In material improvement we show great progress. Many of you spent your first years in foreign fields met in undesirable halls and we have all have and we know the need and importance of having suitable meeting places. You will be glad to learn tonight that during last year we had in the missions one hundred and thirty-seven new building projects. Besides these are remodeling projects, thirty-eight; and other projects, including buying of lots, furnishings, etc., nine; or a total of one hundred and seventy-two building projects during 1949. The people are grateful for this surge forward to get suitable meeting places for those who are seeking the truth.

You have read in the paper about the completion of the edifice down in Papeete, Tahiti, the first mission opened by the Church among the Polynesians.

For years they have been in need of a means of transportation to go from island to island out there. What you Tahitian missionaries have endured during the past fifty years, or more, very few of us can realize. The Lord bless you for having endured it.

Well, the president of the mission and the elders and the saints will not be wholly dependent upon sailing schooners which sometimes get caught in a calm, and elders and saints remain on deck for hours and days and sometimes even weeks. An excellent schooner, or yacht, was recently purchased and a little over two weeks ago they left Wilmington Harbor, and after a successful voyage of three weeks on the Pacific, they arrived at Papeete in safety. You will be pleased to learn that that schooner was piloted, by one of the best captains in the United States. He is qualified to run any steamer, on any ocean in the world, and that man not a member of the Church.

If you could hear Elder Stephen L. Richards and Brother E. Bentley Mitchell, former president of the Tahitian Mission, tell how the way opened up for them to get that schooner, at less cost than the auxiliary engine that is in it, you would appreciate how the Lord is helping forward this missionary work. And you will all be happy to learn that Elder Richards received a cable from Captain Kenny day before yesterday, that they had landed on one of the islands in the Marquesas Group. It read: “After fifteen
So much for a glimpse at the progress that the missions are making in buildings and other physical aspects. The real progress, however, is in the increase in activity of the missionaries. One or two missions are yet a little lax, but most of the missions are getting the best service possible out of the missionaries, and the more the missionaries work, the more devoted they are, the greater their testimony of the divinity of this work.

More baptisms are reported, also greater sales of the Book of Mormon. The distribution of the Book of Mormon has exceeded that of any other year. Offers from non-members to aid have exceeded, so far as the brethren know, any other year. So, all in all, we can all feel happy and grateful tonight that the way is being opened for the spreading of truth. CZECHOSLOVAKIAN MISSION

There is only one sorrowful phase and that is in Czechoslovakia, but brethren, every member of this Church should take a lesson from what has occurred in that communistically dominated land, and if you do not, then you are not using the intelligence and the inspiration to which you are entitled.

Communism is anti-Christ. We have heard that some of our members suspect that stories which come out of Russia are exaggerated. Do not be deceived. No matter what the effect may be, I am going to tell you three things about communism which are facts. This was just hinted at six months ago. One of our brethren, loyal and true, presiding over a branch, held the priesthood just as you and I, had a testimony just as you and I, a prosperous businessman, true to his wife and has a lovely family. Brother Benson has met him and knows him.

They held a well-attended conference, Brother Toronto being present, and had a spiritual feast. A night or two later officers entered his home and arrested him. Asked for the charge, he was answered indignantly,

"Never mind the charge. Come with us."

"I ask to be heard," said the arrested man.

"You have already been heard and tried."

That is not an exaggeration. That is a fact.

And he was taken that night without even having been given a hearing and put into a concentration camp, his wife not knowing where.

Now you weigh the significance of that.

Second. You know all about the imprisonment of two elders, each put in a cell by himself with no communication. The President of the Mission could not communicate with them. The U. S. Consul could not. And there they remained, charged with what? They did not know, and day after day wondered what would happen to them. They had not violated any law. You and I know they had not. They were on their way to visit one of the Saints who needed comfort. She was up near the Polish border. Perhaps unwittingly they entered a forbidden area, but they did not do it intentionally. Well, they came out all right. They had to leave the country.

The third point followed the expulsion from that country of President Toronto and all the elders. You read it in the public press, that the Mormon missionaries were government spies. You and I know that is false, of course, and any government or any group of men who would publish it, do so in ignorance or with maliciousness.

Well, pray for those Saints over there, and we shall leave the rest to the Lord, and do all we can to comfort and bless them, and the people in every other country. They are God's children and they are longing for the Gospel.

I referred to the improvement, the accelerated force now manifested by our missions. Our mission presidents are doing excellent work. It is an inspiration to sit in their presence. You could listen for hours to their narrating manifestations of the Lord, resulting from the strength and activity of the elders. Now, brethren, will you please cooperate with them in making more effective the missionary cause. STANDARDS FOR CALLING MISSIONARIES

There are certain standards by which we should be guided in calling our missionaries. First, call no young man or young woman, for the purpose of saving him or her. The young man is getting wayward and you think a mission would do him good. It would. But that is not why you are sending him out. Choose the young men and young women who are worthy to represent the Church, see that they are sufficiently mature, and, above all, that they have character. AGE REQUIREMENTS

Now in regard to maturity, we have an age, twenty years for the young men, twenty-three for the young women, and recently, because of the call of mission presidents, we have said you may call young women who are twenty-one. But that is just in order to fill up the ranks that such a call is made. But now many are asking that we send young girls eighteen or nineteen. Please do not hurt their feelings. Just sit down and talk to them and say: "You work here at home. Prove yourself to be worthy, and as soon as they need you, we will recommend you and you will be called."

Some of you say, "Well, you have called young men at nineteen and now it hurts their feelings if we do not call their companions."

Now in every case if you will analyze it you will find that those young men have not left for their missions until near their twentieth birthday, or more. Please cooperate with us in that. PHYSICALLY HANDICAPPED

Again there is the problem of the physically handicapped, of course you would like them to go, but think how they will interfere with their companions. Elders should go by two and so should sisters, and no one of them should be hampered in his or her activity with somebody who is just not equal to the responsibilities of missionary work.

Some of them are able to pass the physical examination all right, but when they get out under the strain of missionary work and I tell you it is a strain. They soon break and then the mission president has a responsibility which diverts his attention from his regular duties, and missionary work is retarded. IMPORTANCE OF CHARACTER

But the most important standard is character. Let each one whom you interview sense the fact that he is going out as a representative. Some of the brethren have urged that each ward should have in the mission field a certain percentage of the ward membership. That is not an ideal. If you have no one who is worthy and financially able to represent the Church, do not send anybody out, but sit down with these young men and young women and say, "If you accept this call willingly, you go out as a trusted representative of the Church and of the Lord Jesus Christ." And to be trusted, young men, is a greater compliment than to be loved, and you cannot violate that trust. You are obligated to keep that trust between now and the time you go to the missionary home. Maintain the Church standards with your companions who will want to give you a farewell party. We have heard of some missionaries who have been called who have joined in with their fraternity friends in actions that reflected discredit upon themselves and upon the missionary cause.

Tell the young man, "From now on, from this very moment, you are a trusted representative of this ward, of your parents and of the Lord Jesus Christ." CARE NEEDED
Brother McKay, speaking of Peter. You remember how when the Lord told what was going to befall him, the Lord, Peter avowed his loyalty to the Lord. The Lord picked him up very quickly and told him that before the cock should crow he would deny Him the Lord, thrice. And Peter said: "Oh no, though I should die, yet I will not deny thee." And yet before the cock did crow the
I remember a number of years ago I was in Portland, Oregon, and at that time the President General of the National Society of the Sons of the American Revolution was there visiting, so I invited him to go to church with me. He and his wife accepted, and when we got to the place where the meeting was being held we could not get in. People were standing out in front, packed on the steps, and I said to him, "If you will follow me, we will find another way." And so we went around the building and climbed up the back stairs and went over the backs of the seats into the choir loft. The missionaries did most of the talking and when we got outside the visitors said to me, "My, Mr. People were standing out in front, packed on the steps, and I said to him, "If you will follow me, we will find another way." And so we went around the building and climbed up the back stairs and went over the backs of the seats into the choir loft. The missionaries did most of the talking and when we got outside the visitors said to me, "My, Mr.  

You cannot have loyalty and be a carping critic. That just cannot be. OBEDIENCE THROUGH FAITH

Now another point, brethren. Sometimes local presiding officers say, why, why should this be done, why should this course be followed? This does not apply to our local situation and that does not apply to somebody's else situation. Do you remember that after Adam was driven from the Garden of Eden he was offering sacrifice and an angel of the Lord came to him and said: "Why dost thou offer sacrifice unto the Lord?"

He said: "I know not, save the Lord commanded me."

And then the angel explained to Adam what the sacrifice meant, and the point I want to make from that is that obedience must often precede knowledge.

We are prone to try to rationalize and to say that the things we cannot understand cannot be. Well how much is there in the physical world that we do not understand and that even the wisest of our scientific savants do not understand. They theorize about it. None of us here, perhaps one or two of us may, but very few of us here, can understand the atom bomb, can understand whence comes the power and the heat of the bomb that cause such great destruction. The fact that we cannot understand it makes no difference at all. The atom bomb, unfortunately, works, and metes out its terrible destruction whether we know or not. Nations, apparently, are prepared to do anything, stoop to any level, to try to discover about the hydrogen bomb which is supposed to be so much more terrible than the bomb we have. Those of us here, the great bulk of us, know nothing about the hydrogen bomb. Does that make any difference to the fact of the bomb, the destruction still comes. The human mind cannot fully fathom the purposes of the Lord. We see them dimly. We see as through a glass darkly, but that does not change the fact that the purposes are there, even though we do not understand them. LINCOLN'S FAITH

What a narrow measure it is to try and judge and calculate the infinite by the little our finite minds know. A story is told of Lincoln, who was supposed to be a great skeptic in his younger life. When he was down at Richmond as the war was drawing to a close one of his early companions think it was General Reynolds suddenly came around the corner of the tent where the President was living and found him reading the Bible. The General began to twit him about reading the Bible, basing the raillery on the early life, as he understood it, of Lincoln. Then Lincoln said: "Well, I have grown older and wiser. I now read the Bible. I believe all I can and I take the rest on faith.""}

And that is about where all of us are when it comes to the infinities that are involved in our spiritual welfare. LOYALTY ONE TO ANOTHER

I want to say a word now about unity in the mass, our loyalty one to the other. It is not enough that you be loyal to those who are in authority over you. You must be loyal, one to another, and you will appreciate on a moment's thought what that loyalty will require in your dealings, one with another. Unless you can be loyal, one to another, the strength of the priesthood cannot be exercised, and I repeat, that means that out of our hearts must go the greed and the avarice, the ambition, that sometimes we let lodge there.

A short time ago some gentlemen came here to write an article about us, and as frequently happens, they came to see the First Presidency, and as frequently happens, their approach was kindly more or less respectful, almost deferential. They were going to do a great job. We have become accustomed to that approach and try to keep our guards up as well as we can. They wrote a story and the title of it, as I recall it, was, "The Mormons Move Over." The implication as I remember it was that we are being crowded out, surrendering our position. We were on the down-grade.

Well, there was a time, brethren, when we moved over as we were bid, or forced, but if we have unity and loyalty we do not need to move over until we wish. A GROWING CHURCH

This is a growing Church. It has the priesthood of Almighty God in it and directing it, and God will honor His priesthood if we, its bearers, honor it.

I read a story once. A judge was out driving one Sunday morning in Hyde Park, London. He had a coachman and a very spirited team. The park was filled with other vehicles, the judge got more and more excited. He could see possible suits for damages for large amounts as he gazed at some of the handsome equipages they were drive into something cheap.

We were "cheap," once. Everybody considered it within his right and it certainly has been within his power to treat us, write about us, talk about us as he wished. But we are not "cheap" anymore, brethren, if we will be united and loyal. And the respect which men have for us is built, almost entirely, upon our loyalty and devotion to the cause which we represent. We do not need to put ourselves into a position where anybody can think that it is his power and his right to write spurious articles about us. They will be written but they will not be believed. SCRIPTURE READING

One thing more before I sit down. I would like to urge you brethren to read the scriptures, not somebody's interpretation of them. Read them. They are the original sources. You go to them and read them. Make up your own minds about them.

When the Prophet, Seer and Revelator speaks, when he interprets, we follow. So with the brethren when they speak under the influence of the Holy Ghost. We have a growing lot of books, a growing lot of courses of study, but I urge you to read the scriptures, so that you may get your own idea as to what they mean.

I close as I began, brethren, that there is nothing that should be done, that we cannot do, if we shall be united and loyal, united in our purpose, loyal to those who preside over us and to the cause which we represent. That we may be so united and so loyal, I humbly pray, in the name of Jesus Christ, Amen.

George Albert Smith

President George Albert Smith:

I remember a number of years ago I was in Portland, Oregon, and at that time the President General of the National Society of the Sons of the American Revolution was there visiting, so I invited him to go to church with me. He and his wife accepted, and when we got to the place where the meeting was being held we could not get in. People were standing out in front, packed on the steps, and I said to him, "If you will follow me, we will find another way." And so we went around the building and climbed up the back stairs and went over the backs of the seats into the choir loft. The missionaries did most of the talking and when we got outside the visitors said to me, "My, Mr.
The choir and congregation sang the hymn "I'll Go Where You Want Me To Go, Dear Lord." PRESIDENT GEORGE ALBERT SMITH

I wonder if there is anybody in the audience tonight, other than the man I am going to have stand, who is ninety-four years of age. I do not see very many hands up. I would like to know whether any of you have attended a hundred and thirty-five general conference meetings, and never missed a meeting. All those who have raise their right hand. (No hands were raised).

Brother Walter Cox of Provo is always at meeting, never misses anything, and he is the man I have been talking about and I thought I would like to have you look at him. He appears to be good for another ten or fifteen years. WORK AMONG INDIANS

We have had a number of Indians in the congregation and I thought we might be able to locate some of them tonight, but we hope to find them by tomorrow morning. I mention the Indians, because in this particular case, the men I am referring to have been in the Church a long time and they are very faithful. One man came to the Temple within the last two or three days and had his wife sealed to him. This means they are moving our way, in the direction that we are going, and that causes me to call your attention to the fact that the way is opening for the dissemination of the Gospel of Jesus Christ among the Indians.

Dr. John R. Nicholls, who is the Commissioner of Indian Affairs was here some months ago and he seems to be very friendly to our work among the Indians, not more than to any other Church, but some of the other Church organizations have sought to keep us out of the reservations. Within the last year or two we have appointed a committee whose duty it is to find a way of reaching the Indians in the various sections of the country, wherever they may be. INTERMOUNTAIN INDIAN SCHOOL

The choir will now sing to us a hymn that will be familiar to many of you because it was sung by Melvin J. Ballard so many times, our dear departed brother who was so dear to us all, "I'll Go Where You Want Me To Go, Dear Lord." The choir and congregation will sing that hymn.

I thought you would like to know that this Church you belong to is not only better informed about the purpose of life, better informed as to where we came from and what wouldn't our minister give for a congregation like that." I just repeat that to you now what wouldn't any organization, any church, give for a congregation like this, and I want to say not only because of numbers but because of quality.

The choir will now sing to us a hymn that will be familiar to many of you because it was sung by Melvin J. Ballard so many times, our dear departed brother who was so dear to us all, "I'll Go Where You Want Me To Go, Dear Lord." The choir and congregation will sing that hymn.

I think of a more delightfully quiet place to be than here, and have the joy and satisfaction and companionship of good men, the very finest men and boys in all the world. And when we go from here I hope we will not forget that it is our privilege to carry the message that has been so beautifully portrayed to us today with regard to our responsibilities, by the brethren, carry the message to those to whom we may minister and with whom we associate. DUTIES OF PRESIDING OFFICERS
Brethren, you men who are presidents of stakes, and bishops of wards and presidents of missions, branch presidents, holding positions of authority, you have tremendous duties, and I want to say to you that they carry with them tremendous responsibility. Let us not neglect our opportunities and our privileges. Let us labor while the day lasts.

We may not all live to be as old as Brother Cox here, ninety-four, ninety-four years of activity, always on hand when there was an opportunity to hear the Gospel preached or partake of it. He is always at the Brigham Young University affairs because there he can meet with members of the Church. Let us each year, as the years continue to come on, lay up our treasure in heaven so that when the time comes for us to go to the other side, our Heavenly Father will be able to welcome us home because we have not neglected our opportunities and because we have been anxious to share his Gospel with his other children.

The increase in the Church for 1949 was 16,261 members. Think of that in one year, and so it goes and goes if we will do our part, as the brethren have called to our attention tonight, if we will be true to one another, be true to our Heavenly Father, and if we will use our authority with kindness and love. We cannot drive these young people, and our neighbors and friends into the kingdom of heaven by scolding them and finding fault with them, but I want to tell you that we can love them into the direction of our Father in heaven, and by and by, perhaps, lead them there too.

There could be no question about it. His resurrection is plain to the Latter-day Saints who understand the gospel, but there are so many who do not understand what it means. But how beautiful it is to know that in our day, not only the Saviour, but our Father in heaven appeared, and other resurrected beings in addition, the Angel Moroni, John the Baptist, Peter, James and John men that have lived upon the earth as we have lived, who have gone on and performed their part and have been resurrected and sent back to earth. That is what the resurrection means, and the purpose of the Gospel of Jesus Christ is to prepare every man woman and child for the time when all those who have died will be brought forth from their graves, and when our Heavenly Father will establish his kingdom upon this earth and the righteous will dwell there and Jesus Christ will be our King and our Law-giver.

That is our privilege. Love is the great power to influence this world. And if we do not find more love in the world soon, if people do not get together better than they are, then, as you have already been told, the predictions that are in the scriptures will be fulfilled.

There could be no question about it. His resurrection is plain to the Latter-day Saints who understand the gospel, but there are so many who do not understand what it means. But how beautiful it is to know that in our day, not only the Saviour, but our Father in heaven appeared, and other resurrected beings in addition, the Angel Moroni, John the Baptist, Peter, James and John men that have lived upon the earth as we have lived, who have gone on and performed their part and have been resurrected and sent back to earth. That is what the resurrection means, and the purpose of the Gospel of Jesus Christ is to prepare every man woman and child for the time when all those who have died will be brought forth from their graves, and when our Heavenly Father will establish his kingdom upon this earth and the righteous will dwell there and Jesus Christ will be our King and our Law-giver.

This is my testimony tonight. I want to thank you all for the delightful privilege I have of being with you. When I go out among the people of the Church, they are always so kind and helpful and I pray that the Lord may bless them and bless you for all these good things, and I do it in the name of Jesus Christ, our Redeemer, Amen.

President George Albert Smith:

Brethren, I would like to caution you when going out tonight, it is dark and the streets may be thronged with people be as careful as you can, so that there will be nobody injured by an accident. We will now be dismissed.

The Deseret Stake Male Chorus sang, "The Lord's Prayer."

President Harry T. Oscarson, of the Sugar House Stake offered the benediction.

The congregational singing of the Conference was directed by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor of the Tabernacle Choir.

The Salt Lake Tabernacle Choir was in attendance at the Sunday sessions and presented musical numbers at those meetings. J. Spencer Cornwall directed the singing of the Choir.

The Brigham Young Choir, furnished musical numbers at the Thursday morning and afternoon meetings, John R. Halliday conducted the singing of the Choir at the morning meeting, and Newell Weight at the afternoon meeting.

Saturday morning, the singing was entirely by the congregation, and in the afternoon the Swiss-German Choir, Elder Heinz Rimmasch conducting, furnished the choral numbers.

The music of the Tabernacle Choir and Organ broadcast, Sunday morning 9:30 to 10:00, as also the music for the Church of the Air broadcast, was directed by J. Spencer Cornwall, Frank W. Asper was at the organ, and the spoken word was by Richard L. Evans.

Accompaniments and interludes on the great organ were played by Alexander Schreiner and Frank W. Asper.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.
The Conference commenced Friday morning, September 29, at 10 o'clock, with President George Albert Smith presiding and conducting the services of the first session, President George Albert Smith.

We welcome you to the One Hundred Twenty-first Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

We are glad to see so many of you here, We hope that those who have not seats will be able to crowd in so that no one will be compelled to stand.

This is the opening session of the One Hundred Twenty-first Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

All the General Authorities of the Church are in attendance except Elder Stephen L. Richards, of the Council of the Twelve who is visiting the European Missions, and President S. Dilworth Young who is presiding over the New England Mission.

Elder Joseph Anderson is the Clerk of the Conference.

These services, and all general sessions of the Conference, will be broadcast in the Assembly Hall and in Barratt Hall, 60 North Main Street, over a loud speaking system and by television.

This service, and all general sessions of the Conference, will be broadcast over Station KSL, Salt Lake City, and by arrangement through KSL, over the following Stations: in Utah. KSUB at Cedar City, KVNU at Logan, KSUB at Richfield, KJAM at Vernal in Idaho: KEGM at Boise, KID at Idaho Falls, KEYY at Pocatello, KVMV at Twin Falls Friday and Saturday morning and Sunday afternoon sessions, and the Friday and Sunday sessions over KBIO at Burley: in Oregon: the morning sessions over KSRV at Ontario, and the Sunday sessions over KLBM at Lagrange by transcription over KTYL at Mesa, Arizona: and by direct line and transcription over KEXO at Grand Junction, Colorado.

We are very grateful to the stations named for their cooperation in broadcasting the proceedings of this Conference. We thank them for their service, which will continue throughout the Conference. In the interest of time we shall not repeat this announcement at every session.

All general sessions will also be televised over the KSL television station, channel five.

The choir singing for this morning's session will be by the Combined Chorus of Singing Mothers from the Cache Region and Salt Lake City Stakes, with Sister Florence Jepperson Madsen conducting and with Elder Frank W. Asper at the Organ.

We will begin this service by the Relief Society Singing Mothers singing The Lord Is My Shepherd."

The opening prayer will be offered by President Delbert F. Wright, Oakland Stake, California.

The Relief Society Singing Mothers sang the hymn "The Lord Is My Shepherd."

President Delbert F. Wright of the Oakland Stake offered the invocation.

The Relief Society Singing Mothers sang "Unto Thee I Lift Mine Eyes."

George Albert Smith

President George Albert Smith

This is a beautiful picture this morning, to see the Lord's house filled with his children who have come here to worship. Since our last conference many things have occurred. While our Singing Mothers were singing, I thought of one of our brothers who went to the South Seas with me about thirteen years ago. When we arrived at British Samoa, the people were having a holiday. We had been persuaded to stay aboard the boat at night because it could not go around the reef, and we could not land in small boats in the dark. We were told that the people wanted to give us a welcome, so there was nothing else for us to do. We could not wade it, so we had to wait until they took us in. WELCOME IN APIA

The boat anchored, and the next morning out came a war canoe all decorated and rowed by great husky men, one oar to a man, and there were fifteen oarsmen including the captain. They had persuaded us to wait because they said they wanted to give us a royal welcome, and when we arrived, it was a real welcome. Everybody was out, apparently. People were all along the shore. Among them was a group of women, more than a hundred, all dressed in light colored dresses of tapa cloth made from the bark of the mulberry tree. They had made them themselves for that occasion.

When I saw this group of Singing Mothers all dressed alike this morning, my mind went back to Apia and Brother Rufus K. Hardy who was with me on that trip. He has been gone a long time.

Those Singing Mothers sang beautifully at our meetings and at such celebrations as they had, as our sisters have sung this morning. And since that time I have heard the Singing Mothers in many places, but I think I have never been more impressed with them than I was there in the islands. BRETHREN WHO HAVE GONE

Our first meeting was in the open air, and there were between two and three thousand people whom the Singing Mothers entertained. But the thought that came into my mind is that Brother Hardy is gone. He has finished his work. Since our last conference President George F. Richards of the Council of the Twelve has finished his mission and has gone to find his reward. I miss these brethren.

I am glad that Brother Thomas E. McKay is here this morning. He has had a long siege of illness. I am sure that Brother Stephen L. Richards and those with him are having a real experience. In all probability they are in the vicinity of Jerusalem today. JOY OF CONFERENCE MEETINGS

It is a joy to come to one of these conference meetings and meet people not only from all sections of the United States, but also from other parts of the world. It is one of the greatest gatherings of religious people that meet anywhere in the world, and you will find no other such place in all the world dedicated to the Lord for worship.

I would like us all to remember that this is the Lord's house. You will find no other place in all the world dedicated to the Lord that gathers together a congregation such as is here this morning, many of whom have come thousands of miles, not to see and be seen, but to wait upon the Lord. And he has promised us that if even two or three shall meet together in his name, he will be there to bless them.
This morning, brethren and sisters, I congratulate you: Not that you are here, but that you are here to worship. What a privilege it is to worship the Lord and to do it in the way he has indicated. There are some people who are members of the Church whose names are on the record, and they have an idea that that is all that is necessary, but the time will come when they will have to face their record, and their admission into the celestial kingdom will be conditioned upon the way they have observed the advice of our Heavenly Father right here upon earth. How grateful we ought to be, not to be uncertain as to where we are going.

As one man said to me, "Why not try what Russia has tried and Germany has tried?" And my answer to him was, "Why try something that has already failed? Why not hold on to what the Lord has given?" The Constitution of the United States was written, it is true, by men, George Washington, Benjamin Franklin, and others who were their associates, but we have in this book that I have in my hand, the book of Doctrine and Covenants, a revelation in which the Lord tells us that the Constitution of the United States of America was prepared by men raised up by him for this very purpose.

We are not supposed to criticize and find fault with the members of the Catholic Church, the Presbyterian Church, the Methodist Church, because they cannot understand all of the gospel. We should not lose our tempers and abuse one another. I want to say that nobody ever abused anybody else when he had the spirit of the Lord. It is always for what they need and desire.

Recently I, with a group of my brothers and sisters, went to Hawaii to celebrate the centennial of preaching the gospel in the Hawaiian Islands. Some of our party expected to find most of the people Hawaiian. But it was found there were Hawaiians, Japanese, Chinese, Portuguese, Samoans, and several other nations I might name, all living there at peace. When our meeting was held in a large building, all of those races were there as members of the Church. The gospel of Jesus Christ is not just for us. It is for the people of the world, all our Father's children, and at the present time we have over 5800 missionaries out in the world, from this little Church. What for? To go to all these people and say, "Keep all the good things that you have, keep all that God has given you that enriches your pleasure. The Constitution guarantees us liberty that no other nation enjoys. Most of the nations are losing the liberties they have had because they have not kept the Ten Commandments. As Latter-day Saints we ought to know that there is nothing better anywhere else. And so we should cleave to the Constitution of the United States and in doing so, earn the blessings of our Heavenly Father. OBSERVANCE OF TEN COMMANDMENTS

Brethren and sisters, you have your agency; you do not have to be angry with your brother and your sister because they do not see as you do. We are not supposed to associate. We should not lose our tempers and abuse one another. I want to say that nobody ever abused anybody else when he had the spirit of the Lord. It is always for what they need and desire.

The Constitution of the United States was written, it is true, by men, George Washington, Benjamin Franklin, and others who were their associates, but we have in this book that I have in my hand, the book of Doctrine and Covenants, a revelation in which the Lord tells us that the Constitution of the United States was prepared by men raised up by him for this very purpose.

As Latter-day Saints we ought to know that there is nothing better anywhere else. And so we should cleave to the Constitution of the United States and in doing so, earn the blessings of our Heavenly Father.
[p28] Right here on this block is one of the greatest missionary fields in the world. I see a man sitting down here in the audience who spends much of his time with the people on this block. He is a wonderful missionary and just as happy as he can be when he is talking about it. When we are doing missionary work to bless the people, we are doing it under the influence of the Lord, and we are sure to be happy. SPIRIT OF PRAYER AND GRATITUDE

[p29] We welcome you all here this morning. Let us all come into this house, into the houses that may be necessary to be used for the conference, with a spirit of prayer, the spirit of gratitude. Let us appeal to the Lord to bless us, and then those who address us will be inspired. I pray that we may all live in such a way that our Heavenly Father can have us in his keeping, that we may have joy and satisfaction, and we will have if we have this Spirit.

[p30] I pray that his peace may be with us during the continuance of this meeting and the other meetings of the conference, that we may meet with a feeling of gratitude for all our blessings. And when the conference is concluded, and we return to our homes, may we do so with the appreciation of the fact that we did wait upon the Lord and that he fulfilled his promise and was with us to bless us. I pray that we may be filled with that spirit that comes from him, and that is a spirit of love, of kindness and helpfulness and of patience and forbearance. Then, if we keep that spirit with us in our homes, our boys and girls will grow up to be what we would like them to be.

[p31] That the Lord may add his blessing, I humbly pray in the name of Jesus Christ. Amen.

[p3 Joseph Fielding Smith

ELDER JOSEPH FIELDING SMITH Of the Council of the Twelve Apostles

[p1] President George Albert Smith says that this is a wonderful sight. To that I agree. It gives me great pleasure to look into the faces of men and women whose lives are clean; who have faith in God; who have made covenants to serve. President Smith further says that salvation comes through the keeping of the commandments of God. We do not believe that salvation comes from lip service, merely a confession with our lips that Jesus is the Christ. It comes through obedience to every principle and eternal truth pertaining to our exaltation. Let me read to you words of the Lord given to his disciples on this continent as he stood in their presence.

[p2] And it shall come to pass, that who so repenteth and is baptized in my name shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world.

[p3] And he that endureth not unto the end. the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Author.

[p4] And this is the word which he hath given unto the children of men. And for this cause he fulfillleth the words which he heath given, and he laeth not, but fulfillleth all his words.

[p5] And no unclean thing can enter into his kingdom; therefore nothing untruth into his rest save it be those who have washed their garments in my blood, because of their faith. and the repentance of all their sins and their faithfulness unto the end.

[p6] These words that I have read you are from the twenty-seventh chapter of 3 Nephi, verses 16-19 inclusive. LAMB'S BOOK OF LIFE

[p7] One of my great sorrows is that so many members of the Church fail to recognize this truth which I have read. We are not going to be saved in the kingdom of God just because our names are on the records of the Church. It will require more than that. We will have to have our names written in the Lamb's Book of Life, and if they are written in the Lamb's book of Life then it is an evidence we have kept the commandments. Every soul who will not keep those commandments shall have his name blotted out of that book. WORLD REJECTS BLESSINGS

[p8] I am exceedingly grateful this morning for the knowledge which I have, limited as it is, of the gospel of Jesus Christ; of the things that have been revealed for our salvation: for the opportunities which come to us to give service to the Church and to our fellow men. We have so many blessings that the world does not have. The world could have them, but it will not. As the Savior said, speaking particularly of the Jews, many a time would he have gathered them as a hen gathers her chickens under her wings, but they would not. I wish that every honest soul in this world would read the Book of Mormon; would read the Doctrine and Covenants, the Pearl of Great Price, besides reading the Bible. What a glorious privilege is ours. The so-called Christian world, divided and subdivided maintains that the Bible contains all of the word of God. To them the Lord has never given a revelation. According to its teachings nothing has come from the heavens by way of counsel and advice or revelation, comparable to that which we find in what are pleased to call the canon of scripture.

[p9] Not long ago, as I was on the train coming home, a minister said to me that the Book of Mormon was a fraud because in the last chapter of the book of Revelation the Lord so declared it. Let me read those words.

[p10] And if any man shall take away from the words of this book of prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. (Rev. 22:19.)

[p11] I said to him, "My good friend, don't you know that when that was written we had no Bible?" This Bible was not compiled as we have it when that was written. That has reference merely to this Book of Revelation. Then he was sorry that he had spoken. Well, all they have is what is contained in this book (the Bible), this record that closed nearly two thousand years ago. ADVANTAGES ENJOYED

[p12] See the advantage, brethren and sisters, that we have. Not only do we have the revelations given to the prophets of ancient Israel, given by our Savior when he was on the earth and by his disciples in that first century, but the Lord has continued to speak; he has given many revelations to others. We have them. We are blessed with the Book of Mormon which contains the principles of the gospel so clearly stated, that we do not stumble over them. We have the Doctrine and Covenants, which is our book particularly, containing the revelations given to the Church of Jesus Christ of Latter-day Saints and to all the world if it will have them. This book isn't just for us, but we have it. The world won't have it. See what it could have if it would. It could have information, knowledge and wisdom pertaining to the salvation of men, that can't be found in the Bible. I have said, and I think I am right, that there isn't one principle pertaining to the salvation of men that is so clearly stated in the Bible, as it has come down to us, that men do not stumble over that only one thing. There is not one principle they can be united on that has been so clearly stated that they don't find their interpretations of it conflicting. THE VISION

[p13] Do you want to know about the resurrection of the dead? Who is going to be saved in the celestial kingdom of God? Then read your Book of Mormon. Read your Doctrine and Covenants. The seventy-sixth section of the Doctrine and Covenants, known as The Vision, is the clearest, most concise statement regarding salvation that I know anything about, and I doubt if the Lord ever gave to any people at any time upon the face of the earth anything clearer than this revelation. Do the people of the world know where they are going when they die? No. They sing about a beautiful isle of somewhere. They don't know. Can they find it in the Bible? Yes, we can find it. They could find it if they had the right inspiration, but with the added help that we obtain from the records the Lord has given us. We don't stumble over that. We don't stumble over baptism and how it should be performed and by whom. We have a clear and perfect understanding of the nature of God. Now, I can find that in the Bible; so can you. So can they, if they would search for it in the spirit of faith; but they stumble over it; and yet they are not willing to accept the revelations of the Lord given in the day and dispensation in which they live that would set forth clearly to them all these principles of eternal truth. How greatly are we blessed! BOOK OF MORMON
The Lord revealed this covenant to Joseph Smith in these words:

"To be saved is to go to the celestial kingdom of heaven. To be exalted is to gain the highest heaven or degree within that glory. Not only have we been permitted as a people and as individuals to go to the presence of God and have eternal life in the mansions that are prepared. RENEWING OF COVENANT

"In return, that is, if we do all these things, the Lord on his part promises us that we will come forth in the first resurrection and be redeemed of him: that he will pour out his Spirit upon us...."

"Our Father's kingdom. After a man has taken the covenant of baptism and has pressed forward in righteousness and steadfastness before the Lord, and has desired to keep his commandments, and manifested by his works that he places the things of the kingdom of heaven first and will let the things of this world take care of themselves, there comes a time when he is called and chosen and ordained to the higher priesthood. Ordination to the higher priesthood includes a covenant of exaltation."
Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. (1 Timothy 4:12.)

The admonition of the Apostle Paul to his younger associate Timothy is so applicable to youth:

I sincerely trust, my brethren and sisters, that I might enjoy an interest in your faith and prayers during the few moments that I shall stand before you. I have the highest honor and privilege of laboring with the youth of the Church; and it is a distinction and an honor to associate with Bishop Richards and Bishop Isaacson, who have the welfare of the young people at heart. PAUL'S ADMONITION

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. (1 Timothy 4:12.)
p5 Sometimes we must look to the New Testament for another example. The story of Jesus is often told in the Bible, but we must also look to the lives of his disciples. In the case of Paul, he was called by the Spirit to missions. He went to Jerusalem and met the early church leaders, who gave him a commission to travel and preach the gospel. In this way, he was able to continue the work of the apostles and spread the gospel throughout the world. The apostles were not afraid to face the challenges of preaching the gospel, and they were able to overcome the difficulties they faced. They were willing to suffer and to die for their faith, and they were able to share the good news with others. PRAYER OF THE FAMILY

p6 "Finally, one day," he declared, "as I was driving out among the cedars to gather firewood for the lodge, I said to myself, 'Why not ask the Lord about it?' So I stopped
the truck and walked out among the cedars, knelt down, and talked to my Heavenly Father. And there came to my heart a feeling of assurance that I should remain at Bryce
Canyon and things would work out. A few days later the manager came to me and said, 'We have decided to give you the salary promised you in the first place.'"

p7 You couldn't convince that young man that the Lord hadn't answered his prayer. He believed implicitly in God, and because of that great faith he took his problem to the
Lord and found the solution.

p8 The next morning when we went to the lodge for our breakfast I noticed on the table the name of the waitress, an old familiar Latter-day Saint name. When the young
lady came in, I asked her where she lived, and she answered, 'I live in Bountiful.'

p9 I asked, "I suppose you are a member of this so-called Mormon Church?"

p10 She replied, "Yes, I am."

p11 Then I asked, "What kind of church is it?"

p12 She declared rather emphatically, "It's a good church."

p13 And then I put the next question quite strongly and asked her if she thought it was the only true church. In a very positive way she gave me to understand that it was
the true church. At that point Sister Wirthlin told the young lady who I was, and that ended it. But the thrill of the whole thing was that this young woman, talking to a
stranger, was willing to bear testimony to the fact that she belongs to the restored Church of Jesus Christ. FAITH OF SERVICEMAN

p14 Some four weeks ago I had a rather interesting and inspiring experience. A young man whom I have known since he was a boy came into my office. He said, "I'm a
reserve officer, and I have been called into the army."

p15 He had been married only about four or five years and has two lovely children, and I sorrowfully replied, "Paul, I'm sorry, in a way."

p16 He said, "Brother Wirthlin, don't worry about me, I have come here this morning to get some tracts that I might do some missionary work among my companions in
the army; and furthermore, I have a promise, which I look upon as a divine promise, that I shall live to see the day when my father, who is not a member of the Church,
will join it. I'm so impressed with that promise, I'm not worrying about the experiences that are immediately ahead of me." Such faith is so simple, and so profound! This
young man will enjoy the blessings of our Heavenly Father because of his sweet, clean life and his faith in the gospel of the Lord Jesus Christ, and in the priesthood.

p17 We often hear young people bear their testimonies to the divinity of this great work, and what a thrill it is; although, at times, there are evidences of a negative
attitude on the part of older people. They say these young people cannot stand up and testify that they know this is the Church of God, that God lives, that Jesus is his Son,
and that Joseph Smith was a true prophet. Brothers and sisters, young people, even a child at the age of eight who has been baptized, can stand up under the inspiration of
the Holy Ghost and bear sincere testimony that he knows the Heavenly Father lives, that Jesus is his Son, and that Joseph Smith was his chosen instrument. There is no
question about that in my mind. DAY OF PENTECOST

p18 Go back to the days of Peter, the Apostle, after Christ had left the disciples, and they had received the Holy Ghost. They stood before a great multitude of people on
the Day of Pentecost and preached to them the gospel of the Lord Jesus Christ. The throng of people were so pricked in their hearts that they arose as one man and asked,
"... Men and brethren, what shall we do?" Peter answered them and said,

p19 ... Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

p20 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (Acts 2:37-39.)

p21 Any child who attains the right age, who has faith and repents of his sins and is baptized for the remission of sin under the hands of authorized servants of God, can
receive the gift of the Holy Ghost; and under the inspiration of that sweet spirit, he can bear his testimony. Did not the Christ declare:

p22 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father he shall testify of me. (John
15:26) SPIRIT OF TESTIMONY

p23 I recall a friend of mine who had a great sorrow to bear. He had sought solace in many places. Finally, one fast Sunday he said to his wife, "Let us go over to fast
meeting."

p24 Now, what about the young men who are being called into the armed forces of the nation? After all, we use this axiom: Old men for counsel and young men for battle.
In the bloody struggle of war, it is youth who suffer. Their blood is spilt; their lives are sacrificed; and many are denied the blessings of having a companion and rearing
a family. We owe much to these young men. First, we owe them encouragement. We owe to them letters in a constant stream to keep them encouraged, to keep their faith
built up. Then if death should come, because of their sweet, clean lives, they will regardless of what happens to them if death should come, because of their sweet, clean
lives, they will be able to meet the great Judge who will extend his hand to them and give them that heavenly salutation: ' Well done, thou good and faithful servant.'

p25 The Aaronic Priesthood program of the Church is most vital. It is a training field for the young men of the Church. And what a grand and glorious thing it is to know
that a boy at the tender age of twelve can receive divine authority from on high and become a servant of God. Whenever I think of these twelve-year-old boys, I always
think of another one who lived nearly two thousand years ago. Jesus, the Savior of the world, Jesus Christ. At the age of twelve we find him attending the Feast of the
Passover with his parents in the city of Jerusalem, and in the course of events he found his way to the temple. There he was discussing the problems of the day with the
great, the wise, and the learned. Later his mother missed him, and in looking for him, found him in the temple. In effect, she said to him, "Do you not know that you have
Let no man despise thy youth: but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. (1 Timothy 4:12.)

Let us examine the covenants that have been given to us this morning, to keep the covenants which we have made with our God, to remember the blessings which are theirs if they remain faithful to the law of the gospel of Jesus Christ. They have come eight thousand miles to spend a few days with us and to return back home. I trust that they have listened to the admonition which has been given by the President of the Church, our beloved President and counselor in the Aaronic Priesthood. He said, “Never lose a friend over politics or religion.”

ZEALAND DURING THE PAST THIRTEEN YEARS. There are thousands of us living in the shadows of the temples of God upon whom there is no financial burden to go to these temples during the vacation period. The scouting program will take up all of this leisure time, provided we encourage our boys to participate in it.

I haven't forgotten the 5800 young men and young women out in the world, meeting people far beyond them in age and experience. With the sword of truth in their hands for defense and offense, they are convincing men they have a great message, and as a result thousands of people are accepting the gospel of Jesus Christ in this nation and all over the world. SUPPORT OF YOUTH

As a father of three sons, and all of them Scouts, if I were to choose someone to supervise their recreation, I would choose the scouters of my own ward, because I know they would be in good hands and nothing would happen that would be detrimental to their character.

Where we have the right kind of Aaronic Priesthood work, we will have the great scouting program supplementing it; and where there is good scouting, there is good Aaronic Priesthood work. I plead with you to support the Boy Scouts. MISSIONARIES

I haven't forgotten the 5800 young men and young women out in the world, meeting people far beyond them in age and experience. With the sword of truth in their hands for defense and offense, they are convincing men they have a great message, and as a result thousands of people are accepting the gospel of Jesus Christ in this nation and all over the world. SUPPORT OF YOUTH

So, we plead for your support, for your help in encouraging the youth of the Church to participate in the great Church youth program, with the aim that they may be prepared when the time comes to take over the responsibilities that we older people now have. Returning to Paul's admonition to Timothy, "Let no man despise thy youth: but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Impress every young man with his responsibilities and obligations in the priesthood, that when temptation crosses his path, he may remember the answer of the boy Savior in the temple when he said, "... wist ye not that I must be about my Father's business?" This I humbly pray, will be the blessing of every young man and every young woman in the Church of Jesus Christ of Latter-day Saints. Amen.

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P6 I have tried to keep that counsel in my mind all my life. I was in politics a little bit at one time, for which I have since repented. I was successful in one election. I was defeated in another. But I am very thankful that I can say today that I still have the friendship of my opponents. I cherish their friendship. I respect the principles for which they stood, and I am sure they respect me in the same light.

P4 I said, "That's fine, I appreciate advice from one of your experience."

P5 He said, "Never lose a friend over politics or religion."

P8 I am reminded now of the opening prayer. In that prayer we thanked God that he had sought us out from far and near places to gather here. How thankful we should be that we have been sought out to gather where we are. And as I stand here this morning, I see two in this congregation who have come all the way from New Zealand, two good Maori Latter-day Saints who have come to receive the blessings in the temple of God. These are the only two who have had the opportunity to come from New Zealand during the past thirteen years. There are thousands of us living in the shadows of the temples of God upon whom there is no financial burden to go to these temples. How I thrill this morning when I see this grand couple who have saved and spent and saved and prayed and prayed that they might one day come to the temple of God and receive their blessings. They have come eight thousand miles to spend a few days with us and to return back home. I trust that they have listened to the admonition which has been given all of us this morning, to keep the covenants which we have made with our God, to remember the blessings which are theirs if they remain faithful to the end.
I love these native races. They have given me something that I could have received from no other source. Even though some classify them as heathen, yet I have never seen the veil between God and man so thin as I have seen among these native races. God has restored his gospel for all people. We have had eleven thousand missionaries in the field since 1946, going to all parts of the world where they are permitted to go. As has been mentioned they are young, unexperienced men and women. But whether in New Zealand or in Hawaii or among the Indians of this nation or wherever they may go in the world, God magnifies his priesthood, and his priesthood speaks as having authority, and the people give listening ears.

Sometimes they are warned, the people of the world, to beware of these Mormon missionaries; and they are referred to the prophecy that one day false prophets would come among them. God never fulfills his purposes through false prophets. It is only through true prophets that he fulfills his purposes among men. It is a matter of historical record that God said that he would scatter Israel. It is a matter of historical record that he said he would gather Israel from the four corners of the earth. And this congregation today is a witness to the world that it is a matter of historical fact that through the Church of Jesus Christ of Latter-day Saints, God is gathering Israel.

PROPHECIES FULFILLED

12 God said that in the last days the house of the Lord would be established in the tops of the mountains, and exalted above the hills, and all nations would flow unto it. It is a matter of historical record that he uttered that prophecy through one of his prophets. It is a matter of historical fact that the mountain of the Lord's house has been established in the tops of the mountains, and all nations have been flowing into it. It is a matter of historical fact that the stick of Judah has been written and is in the hand of God as one of his mediums of bringing salvation to his children. It is a matter of historical record that there was also to be a stick of Joseph, and that these two should be one in the hand of God. It is a matter of historical fact that the Church of Jesus Christ of Latter-day Saints is now distributing this record, this stick of Joseph along with this stick of Judah to the thousands and thousands of those to whom the missionaries are going with their testimonies of the restoration of the gospel. It is a matter of historical record that God was to send Elijah the prophet before the coming of the great and dreadful day of the Lord to turn the hearts of the children to the fathers and the hearts of the fathers to the children, lest the earth be smitten with a curse. It is a matter of historical fact that in this dispensation Elijah has returned to the earth, for the hearts of the children have been turned to their parents and those of the parents to the children. We know to whom that prophet came. It is a matter of historical record that God said through his Apostle that another angel would fly through the midst of heaven, having the everlasting gospel to preach to those who dwell upon the earth. To the Church of Jesus Christ of Latter-day Saints it is a matter of historical fact that that angel has flown through the midst of heaven, and the everlasting gospel has been restored to the earth. It was said by the Master that this gospel of the kingdom should be preached as a witness to all nations, and then should the end come. It is a matter of historical record and fact that there are right now 5,840 missionaries representing the Church of Jesus Christ of Latter day Saints out in the world, bearing witness to the restoration of the gospel of Christ. GOD'S KINGDOM ESTABLISHED

Brothers and sisters, what more do we need other than the testimony of these historical facts to confirm the fulfilment of God's prophecies as prophesied by his servants? And we know as explained by Daniel that God would set up a kingdom in the last days. We know the story of the image which was seen by Nebuchadnezzar in a dream and the interpretation by Daniel under the power of God of that dream. We know that those kingdoms and empires symbolized by the head, shoulders, and breast, the belly and thighs, and the legs, all passed away, and that during the existence of none of those kingdoms did God set up his kingdom never to be destroyed. But in the days of the kings symbolized by the toes, God did establish his kingdom in the earth, and it will never be destroyed. LOYALTY TO PRIESTHOOD

The priesthood of God is among men. Let us hold it be faithful and loyal to this priesthood. We represent God, brethren. God must work through you to fulfill his prophecies; therefore, prize your priesthood, be loyal to it, be humble before God, and you will accomplish his purposes in the building up of his kingdom, and this work shall go forth into all the world and will reach out and will touch those who are to be brought out, two of a family and one of a city, and gathered to Zion.

I repent, I thank God that we have been sought out from far and distant places to gather here. I thank God for the young missionaries who many years ago found my ancestors on the Isle of Man and brought them out, and they came in poverty and found their way to Nauvoo. They met the Prophet. One of these young lads was almost to be attacked and destroyed by a mob as he was lifting water from the Mississippi River, but his life was spared as it had been prophesied it would be. Yes, I thank God with all my heart that we have been gathered out from the world, and I thank God that these people, these islanders, and these Indians are responding to this message, and that once in a great while, these people in their poverty find a way to get to Zion and go into the temple of God. THANKSGIVING FOR NATIVES

I offer up my thanksgiving to my Father in heaven for these natives who are here today. My, how much I owe to them! I remember during the war years that this fine couple were both in the military service of their country. And after the service was completed, as we had no missionaries in New Zealand, they both responded to mission calls. One day as I was going to visit them in the city of Rotorua, I discovered that they had built a beautiful new house. As I went into that house, I noticed that over the door there was a beautiful little printed sign with the name on it, Matthew Cowley. That was to be my house whenever I was visiting in that area of the mission. And when my family and I left New Zealand, it wasn't enough that we had lived in their home, they took the blankets from the beds on which we had slept and insisted that we bring those blankets back home with us.

Are these people, brothers and sisters, these islanders of the sea, these Indians of the reservation, worthy of the blessings of the gospel of Jesus Christ? Yes, a thousand times, yes!

God bless us all. May we be faithful and devoted to this cause, obedient to the principles of the gospel, sustaining one another in our respective positions, honoring each other in our homes, preserving the integrity of our families, the integrity of our priesthood quorums, and of all the auxiliaries, that God may continue to be with and abide with us. This I pray in the name of Jesus Christ. Amen.

President George Albert Smith:

We have been speaking of a good many things this morning. I have been looking around, and another one who has passed away since our last conference is Elder Frank Evans, one of the most faithful and devoted workers the Church has had, and his wife is equally faithful and helpful in doing things for the Church. I can hardly refer to the passing of these men and women who have worked so close to us in the office. I hope and pray that we will all remember these good women who are left when their husbands go, and not forget them.

Another thing while I am on my feet, I want to call attention to the fact that several references have been made to our keeping the commandments of the Lord in order to obtain our blessings. I would like to refer to the 130th Section of the Doctrine and Covenants with reference to that principle:

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life to obtain our blessings, I would like to refer to the 130th Section of the Doctrine and Covenants with reference to that principle:

There is a law, [this is what I particularly want to emphasize] irrevocably decreed in heaven before the foundations of this world. upon which all blessings are predicated22
And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

Now brethren, we have had our attention called to the fact that we have many blessings that other people do not enjoy. We are members of the Church of Jesus Christ, but our blessings will be the result of our obedience to the laws governing those blessings, so let us continue to set an example among our fellows.

The Relief Society Singing Mothers will now sing "My Soul Is Athirst For God."

The closing prayer will be offered by President Arvel L. Child of the Nyssa Stake, Oregon, after which this Conference will stand adjourned until 2:00 o'clock this afternoon.

The proceedings of that session will be broadcast over Station KSL, Salt Lake City, and by arrangement through KSL, over the other stations named at the beginning of the session. The Conference will also be broadcast over the television station of KSL channel five.

Important messages and calls coming to us for persons supposed to be in attendance at the Conference will be announced at the dismissal of the meeting over the loud speaking system on the grounds.

The choir music for this session has been furnished by the Combined Chorus of Singing Mothers from the Cache Region and Salt Lake City Stakes, with Sister Florence Jepperson Madsen conducting, and Elder Frank W. Asper at the organ.

Haven't we had a good time? Hasn't the Lord kept his part of the agreement, that when a few meet together in his name he will be there and that to bless them? He has been here.

The Singing Mothers will now sing to us, after which Brother Child will offer the benediction.

Singing by the choir "My Soul Is Athirst For God."

Closing prayer was offered by President Arvel L. Child of the Nyssa Stake.

Conference adjourned until 2 o'clock p.m.

Friday, September 29.

The second session of the Conference convened at 2:00 p.m.

President George Albert Smith presided, and at President Smith's request, President J. Reuben Clark, Jr., First Counselor in the First Presidency, conducted the services.

President J. Reuben Clark, Jr.: This is the second session of the One Hundred Twenty first Semiannual Conference of the Church of Jesus Christ of Latter day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

President George Albert Smith is present and presiding and has asked J. Reuben Clark, Jr., one of his counselors, to conduct the services.

These services, and all general sessions of the Conference, will be broadcast in the Assembly Hall and in Barratt Hall (60 North Main) over a loud speaking system and by television.

The proceedings of this session will be broadcast over Station KSL of Salt Lake City, and by arrangement through KSL, over the stations named in the first session of the Conference.

This session will also be televised over the KSL television station, channel five.

The choir singing for this session will be by the Combined Chorus of Singing Mothers from the Cache Region and Salt Lake City Stakes, Sister Florence Jepperson Madsen conducting and Elder Frank W. Asper at the organ.

We will begin the services by the Relief Society Singing Mothers rendering: "Hear My Prayer."

The opening prayer will be offered by President G. Carlos Smith, of the Big Cottonwood Stake, Utah.

The Relief Society Singing Mothers sang "Hear My Prayer."

The opening prayer was offered by President G. Carlos Smith, of the Big Cottonwood Stake.

The Relief Society Singing Mothers then sang "How Lovely Are Thy Dwellings."

Our testimonies have indeed been strengthened so far in this conference, and I share with you in gratitude to our Heavenly Father for his goodness, for the manifestations of his Spirit, and above all I am grateful for the Church, for the testimony of its truth, and for the fellowship with you, my brethren and sisters. MORMON CHURCH A CHALLENGE

Some weeks ago I was handed a clipping taken from a Los Angeles paper in which appeared a report of some remarks made over the radio by one of the distinguished clergymen of Los Angeles. His broadcasts are in the nature of a questionnaire, and one of the questions submitted to him was this: "There are said to be more Latter-day Saints in Los Angeles and its environs than there are in Salt Lake City. Do you not regard this as a threat?" Dr. Fifield, in answering the question said,

No, I do not consider this a threat. I consider it a challenge. The Protestant churches, I think, have much to learn from the Mormon Church. There is no church in the
As I read that, I wished that were true. The possibilities of it are like the possibilities in the Church for all things that are in harmony with the mind and will of God. But sometimes some of us do not always conform. If all the Latter day Saints conformed to the counsel of the Church, this would be verily true. But we do have within the Church this possibility. It isn't a dream. It's a reality, if we will. And then he goes on.

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I am very happy to bear my testimony to my brethren and sisters that this is the gospel of the Lord Jesus Christ. I rejoice in it; I know it to be true. The truth of it has lightened my life and has given happiness to me and to my family. That I can say always to my brethren and my sisters. YEAR OF ANNIVERSARIES

This has been a year of anniversaries. A short time ago, within the last few weeks, the President of the Church went to Hawaii to celebrate the coming of the gospel to those islands one hundred years ago. You have read of what happened there. He mentioned it briefly himself this morning in his address.

It is also a hundred years ago since the gospel was brought to the foreignspeaking lands of Europe. Up to that time we had only once attempted to preach the gospel in foreign tongues, namely in the South Sea Islands. But a hundred years ago the missionaries sent out by the First Presidency of that day entered the Scandinavian and other countries of Europe and bore witness of the restoration of the gospel of our Lord, Jesus Christ. They made notable progress at that time, a progress which has resulted in a large influx of men and women, faithful men and women, to the valleys of the mountains here. SCANDINAVIAN CELEBRATION

It was my privilege to be sent to Scandinavia a few months ago to take part in the celebration which the Saints of those countries were holding and enjoying, because of the great anniversary. I visited the three Scandinavian countries. I was given the privilege primarily, I suppose, because I am able to speak a little of the tongues of those countries. I visited Denmark, Sweden, and Norway, in addition to stopping briefly in England. I came back feeling thrilled with the manner in which the gospel had developed and spread from the humble beginnings of a hundred years ago in those countries. You know, of course, that here in these valleys, among the stakes and wards of Zion, the blood of those countries through intermarriage has spread until a large proportion of our people here carry some of that blood.

The brethren and sisters of the Scandinavian countries had planned large celebrations. I was able to attend fully the ones in Stockholm, Sweden, and in Oslo, Norway. They were carefully laid out after the pattern that had been planned for our celebration here at home and were splendidly rendered, fully as well as the celebration here at home. I missed the beginning of the celebration in Denmark because of my hurried call and trip, but later on I met with the Danes and enjoyed their company and partook of their spirit and learned of the excellence of their celebration. GOSPEL CHANGES MEN

It was interesting to me to note how the gospel changes the very nature of men and women, and how faithful and devoted men and women may become to the cause of truth once it sinks into their hearts.

Norway is a long country, nearly a thousand miles long. Up in the icy north, we have two or three branches, one very recently established, and I was pleased to find in Oslo, which is nearly at the south end of the country, people who had come from the far north to celebrate and to thank the Lord for the coming of the gospel to their land. The same happened in Sweden: also in Denmark, which is a small country. All had a very large representation of their Church members in attendance at the celebrations. There was a spirit of faith and devotion like that we have here today. Many people had traveled hundreds of miles to sit by one another in meetings Like this and to listen to discourses on the simple principles of the gospel of the Lord Jesus Christ.

It was interesting to note, also, how men grow and develop under the influence of the gospel spirit. Let a very humble man be touched by the gospel of the Lord Jesus Christ, and he becomes transformed. He is no more the same man, no longer the same person. He has changed completely. I am reminded of the statement of the Prophet Joseph Smith at one time, when talking about the children of Abraham; he said that any person who accepts the gospel of Jesus Christ becomes of the seed of Abraham. A subtle change occurs in the very physical system of the man, which makes him indeed one who belongs to the family of Abraham, the family of the faithful. This notable change I observed a good many times this trip to Scandinavia this summer, that men are transformed for the better, their powers multiplied, their vision increased, their understanding and comprehension brought out in new forms so much more vigorous because of the gospel which they have received, because of the truths of the gospel. I am happy to bear this record to my brethren and sisters at this conference. GREETINGS FROM EUROPEAN SAINTS

I am very happy also to bring you the greetings of the people, our brethren and sisters of the covenant, of the faraway missions in Europe. They send their greetings to you; and your blessings also, and their blessings are quite worthwhile for they come from common sources. They love you, they watch you; they follow you: they try to emulate and to imitate that which you do here. MEETING IN OSLO
I earnestly pray, my brothers and sisters, that while I stand here the Spirit of the Lord will be with me because indeed it is a frightening thing to stand before so many people, and I realize my great need of help. PRESIDENT GEORGE F. RICHARDS

[p12] There is much I might tell you even after a brief trip to Scandinavia this summer about the conditions of the people. They are faithful Latter-day Saints, second to none in the wards of Zion. I just touched old London for a few days and found it the same wonderful old London, in the same condition as of the past. The people there, our people, are reported to be faithful and true to their covenants with the Lord, through their baptism into the Church. WORLDWIDE MESSAGE

[p13] I would like to say, before I close this brief report, that I was greatly thrilled this morning as I heard Brother Cowley give his report, and added to that we have heard from Brother Kirkham a few moments ago. The message of the Church is not to the valleys of the mountains alone. It is not to be confined in these valleys surrounded by these everlasting hills. We have a worldwide message. Our army of missionaries, five thousand eight hundred strong as was reported this morning, implies our belief in the spread of the gospel over the whole earth. The Lord has said himself that every ear shall hear the gospel in these latter days. That means not only the ears of the people who are here in this beautiful, blessed land of America, but far beyond over the seas, on the islands, everywhere, the gospel has been preached and must continue to be taught. And we're doing this sacred work to the best of our ability. As we do that and continue to do it, the Lord will bless us and magnify us and make us powerful and strong, acceptable to him. Let us never forget the worldwide nature of our obligations before the Lord. Our missionary system must be cherished and be kept alive constantly and forever, until that last great day comes and the Lord says that the work is done. WE HAVE THE TRUTH

[p14] My brethren and sisters, I bear you again my testimony that I know this to be the gospel of Jesus Christ. It is the truth. As Brigham Young used to say, "Men ask me what the gospel of Jesus Christ is, what name does it bear And I say to You, its name might well be truth." We and the Church, if we are faithful, as we have been taught this morning by the President, the prophet of the Lord, shall conquer. Truth can never fail. Truth is never defeated. It blesses all who possess it. We have the truth. If we will keep the truth and if we cherish it and practice it in our lives, then victory over error will be ours from the smallest household in Zion to the farthest outpost of Zion, wherever that may be. Thus through the restoration of the gospel in our day, the whole world shall be blessed.

[p15] May the Lord bless us and fill us with an understanding of this mighty work laid out for us in these latter days and make us able to do the Lord's work, which we can do if we are faithful, I pray in the name of the Lord Jesus Christ. Amen.

[p16] The Relief Society Singing Mothers and the congregation sang the hymn, "Praise to the Man."

ELDER MARK E. PETERSEN Of the Council of the Twelve Apostles

[p1] I earnestly pray, my brothers and sisters, that while I stand here the Spirit of the Lord will be with me because indeed it is a frightening thing to stand before so many people, and I realize my great need of help. PRESIDENT GEORGE F. RICHARDS

[p2] I have missed in this conference the genial presence of President George F. Richards. I would like you to know that I, as one of the members of his Council, was very, very grateful for the privilege of serving under his leadership. I regard him as a truly great man. Great soul. Great leader. I am sure that no one had a more firm faith in the Almighty than did President Richards. I am sure that he was an inspired man of God, and I would like to say to you that I, along with the other members of the Council, loved that man deeply; and today, together with the rest of you, I miss his presence STORY OF A FRIEND

[p3] I would like to tell you a story about a friend of mine whom I shall call Bill, for the sake of anonymity. During Bill's last year at school, he met a lovely young woman named Helen. They became very good friends, and it wasn't very long until they began to talk about the possibility of their getting married.

[p4] During that same last year of school Bill fell in with a group of fellows who were known as the most popular group on the campus. They taught Bill some bad habits.

[p5] When Helen first saw Bill with a cigarette in his mouth, it nearly broke her heart. She talked with him and pleaded with him, but he felt that smoking cigarettes was one of the things that went with the popularity of this group on the campus. So her pleadings brought no results. Helen began to wonder if she should stay with Bill or not, whether she should allow their courtship to end in marriage. She wanted to be married in the temple, and she knew that if Bill continued to smoke cigarettes they would not get to the temple.

[p6] When graduation time came, Bill offered a formal proposal to Helen and asked her to set the date of their wedding. She thought it over long and seriously. She loved Bill a very great deal and did not like the idea of losing him. But neither did she like the idea of marrying a smoking man, one who could not take her into the temple where she had wanted to go.

[p7] After some days' consideration, Helen finally came to the conclusion that when school was out, Bill would be separated from this group of boys and that possibly, if she married him, under her influence he might leave off the bad habits which he had acquired and get back into activity in the Church. And then, probably within a year or so, they could go to the temple together; so she consented, and they were married by her bishop in her living room at home.

[p8] A year or so went by, and a lovely baby boy was born to them. They called him John. In due time another boy was born to them. They called him James, but he was soon known as Jim.

[p9] Bill loved his two boys, and every night after he came home from work, he would play with them and have just a grand time. He would hold them way above his head and laugh at them and talk to them, and they would laugh back. Then he would bring them down and hug them to him.

[p10] This show of affection made Helen very happy, but Bill played with them while he had a cigarette in his mouth, and when Helen saw those little baby hands reach out for that smoldering white thing between Bill's lips, her heart sank, and she began to wonder what that example might mean in the future lives of those boys.

[p11] Years went by. John became twenty years of age and was called on a mission. He was thrilled with the call and so was his mother. Bill and Helen, on the night of the farewell testimonial, Bill sat on the stand with his wife and son and he was just about as proud as any father could be, because John was really a remarkably fine young man.

[p12] About three weeks after John's departure for his mission, Bill was sitting one evening in front of the big, open fireplace in the living room reading the evening paper...
Without looking up from his paper, Bill said, "Hello, Son. How are you?"

"I'm fine, Dad. I want to ask you a question."

"All right, Son, what is it?"

What's the best brand of cigarettes?

Bill stiffened in his chair. For a moment it seemed as if he were frozen there. Then his hands relaxed, and the paper slipped from his fingers and fell to the floor. He flipped his cigarette over into the open fire and then stood up and faced his son.

He said, "Jim, you cannot start to smoke."

"But I have started already, and I want to know what is the best brand of cigarettes?"

"Son, I am telling you," Bill said, "you cannot start to smoke."

"Well, why not, Dad? You've smoked as long as I can remember, and it hasn't hurt you any. I've watched you."

Those last words Jim spoke cut into Bill's heart. "I've watched you. I've watched you." Then Helen was right, Bill thought to himself. All these years Helen had told him that his cigarets habit the example he was holding before his sons would result like this, and he had never believed her. Now Helen was right. Here was Jim saying, "I've watched you."

Then Bill felt a consciousness of guilt, a note of self-accusation and there were words going through his mind saying, "I taught him I taught him. I taught him."

Bill shook himself and walked over to his son and took hold of both shoulders and looked him square in the eye and said, "Son, you say these cigarettes didn't ever hurt me. And you say you've watched me. I want you to know that these cigarets have done me more harm than anything else in my life. Nothing has hurt me, nothing has handicapped me so much as these cigarets. Why, I'd give anything that I own if I had never started to use them, and I don't want to see the same handicaps come to you. Why, Jim, these cigarets have raised a barrier between me and happiness right here in my own home, and they have caused your mother many hours of weeping. I know that, and I don't want you to undertake a habit of this kind."

He talked so earnestly and so unusually that Jim at first thought that his Dad was putting on an act and told him so. Again Bill began to talk and plead with his son never to smoke again, to get rid of this habit that he had just begun.

Then Jim, realizing that his dad was really serious, said, "Well, Dad, if this cigaret habit is so bad, why haven't you quit?"

Bill said, "I've tried to quit. I've tried many times, but I have never been able to the habit is too strong. I'm just like a slave to this cigaret and I don't want you to become a slave. Now, Son, cut it out."

Jim said, "Well, Dad, you see all the fellows I go with they all smoke. They'll think I'm a sissy. I couldn't face those fellows and tell them I wasn't going to smoke any more. They are the most popular crowd I know.

Bill said, "Popular or not, stop this habit and if necessary get a new crowd. Find new friends who don't smoke, but let cigarets alone."

Jim said, "Well, Dad, I don't know whether I can do that or not. I'll have to think this over."

Then his dad said, "Jim, I'll make a bargain with you. If you'll quit smoking, I'll quit."

Jim, quick as a flash said, "Well, Dad, you just told me you couldn't quit. Are you trying to lead me along?"

Bill's answer to that was that he walked over to the fireplace, put his hand in his pocket, pulled out the package of cigarets and the folder of matches, and threw them into the open replace. Then he turned around and faced his son and said, "Son, I've quit. I'm all through. Now, will you do the same thing?"

"Well I don't know, Dad, I've got to think this over," Jim said. "I'll tell you in the morning."

That night Bill couldn't sleep. He rolled and tossed in bed as long as he could stand it and then got up and went into the living room and closed the door. He didn't turn on the lights. He just walked the floor there in the dark. Jim's words kept going through his head, "I've watched you. I've watched you," followed by his own sense of self-accusation, "I taught him. I taught him."

It had been a long time since Bill had said a prayer. He had left that pretty much with Helen. But this night he wanted more than anything else to have Jim quit smoking; so there in the darkness and the stillness of his home he slipped down on his knees and began to pray. He poured out his soul to the Lord and told him all of his faults and shortcomings, confessed all of his sins to the Lord the first time he'd ever done that. Then he told the Lord about Jim and their conversation of the evening.

He didn't pray with much faith. The cigarets had pretty well weakened what faith he had, but he did pray from a sense of fear fear for the future of that boy; and from a sense of love love for a son for whom he would give his own life, if necessary. But it seemed like asking a great deal of the Lord to erase in one night an example which he had held before his son ever since that son was a tiny baby.

At last morning came. Bill slowly climbed the stairs up to Jim's room and went in and sat down on the edge of the bed. He put one hand on Jim's shoulder. Jim turned over, and Bill said, "Son, what's your answer?"

Jim looked up into his dad's tired face and sleepless eyes and said, "Dad, I surely don't want to hurt your feelings, but the fellows couldn't face them. I guess I won't quit. I'll wait awhile."

Deeply disappointed but without saying another word, Bill got up and walked slowly out of the room. He felt like he had been whipped. But he was more than ever determined to keep his own resolution. He would never go back to his cigarets.
The standards of the Church. I know those young men and young women would all, if they had the opportunity, stand up and say, honestly, that the two years or so spent in
They had gained spiritual stature. They had become strong in their testimony. They were self-reliant. They could stand on their feet and declare their faith and uphold the

It is a remarkable experience to be a mission president. I think no greater blessing can come to any man in the Church, and no greater blessing can come to a sister

We have a very happy memory of our tours of the mission, first with Milton R. Hunter, and then with Elder Harold B. Lee, with President Antoine R. Ivins and Sister

We would hold a little conference with them, have a testimony meeting, and then assign them out. I assigned two elders together in a new city who had never had any

I would like to thank the friends out in the mission field, I hope some of them are listening in, for the friendly assistance given to our missionaries. They were so kind

I would like to thank the parents of those wonderful young men and young women who came to us. They were remarkable

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I wish to thank the parents of those wonderful young men and young women who came to us. They were remarkable
A gentleman attended one of our conferences who had been the president of a university, and after he had listened to the testimonies of the missionaries, especially the elders, he said it reminded him of when he was a young man and performed a mission. He said: "Since that time I have completed my schooling, I have held various positions as an educator, and finally was appointed and selected as a president of a university, and I want to tell you now that the experience that I received when I was a young man in the mission field did more for me in making me what I am than all the schooling I received that prepared me for my educational career."

You mothers and fathers, I would admonish you to prepare your children to accept a mission. I say prepare because I think it should start early in life. So often our missionaries in their first testimony express this thought: "I have prayed all my life that I would have this opportunity and now I sincerely pray to my Heavenly Father that I'll be a successful missionary." Start them out with the missionary spirit early. You couldn't do anything better for them. If you would give them the greatest heritage, the richest heritage, that could come to them, send them on a mission. If you would qualify them to meet the problems of life, send them on a mission. I am sure that what they receive there will be a blessing to them and will qualify them in their after years and throughout their lives.

May the Lord bless us all and keep us faithful through applying ourselves to the work which has been given to us for it's our work, given to us for a definite responsibility, and we accept that responsibility when we accept membership in the Church. May he help us to magnify ourselves in that service, I pray, in the name of Jesus Christ, Amen.

ELDER E. WESLEY SMITH Formerly President of the Hawaiian Mission

I can say amen, brothers and sisters, to all President Child has said regarding the missionaries and also of the fear that is in my heart in standing before such a magnificent congregation.

We, too, spent four years in the mission field in the Texas-Louisiana Mission, and as all good missionaries say, "Ours was the best mission in the world. We learned to love those mild, gentle people and that wonderful Southland. We began to believe it truly the Garden of Eden. The hearts of the people were so big and generous we couldn't help but feel that part of this land must have been the Garden of Eden. And, as proof that it was, we read that Adam and Eve were driven out into the cold, dreary world, and the Prophet found his altar north of Texas. We were wonderfully blessed in being permitted to labor among the people of this great mission.

There were twelve missionaries when we arrived at Houston no young Elders at all. The lady missionaries who were there labored in the office. There were some elderly brethren in the field. Also three couples. These missionaries did a wonderful work. One couple performed a most wonderful mission, baptizing thirty-seven converts into the Church. They also sold over six hundred copies of the Book of Mormon in two years.

When the young missionaries began to come, and there were no older ones for senior companions, how our hearts went out to them. I well remember one in particular saying to me, "President Smith, haven't we a senior companion?" I said, "No." "Well, what will we do?" "You will go out in the authority of the holy priesthood of Almighty God. You'll bear your testimony of the divinity of this great work and as you apply yourself, God will grant unto you wisdom, understanding, vision, and discernment. You will be able to meet the opposition in a sweet and humble way and you will be the means in God's hands in performing his work." I bear solemn testimony to you, my brothers and sisters, these young men and women went into the world with faith in their hearts and a determination to do the thing the Lord wanted done and they performed a most magnificent work.

The population of the mission so far as the Church was concerned was approximately 7700 at that time. Before we left it had climbed to almost 10,000. The missionaries have been successful in that area. With due respect to President J. Golden Kimball's statement, "that the Gospel must be true or the Elders would have ruined it long ago," I know each one of these fine missionaries knows the Gospel is true. These young men and young women, your sons and daughters, have strong and fervent testimonies of the divinity of the great work. I, too, like Brother Child, can say that the best thing you can do for your sons and your daughters is to plant deep in their hearts at a young age a desire to represent the General Authorities of this Church and Jesus the Redeemer of mankind in bringing souls to him. "For though they labor all the days of their lives and bring but one soul, how great will be their joy with that one soul in the kingdom of our Father."

In conclusion may I quote from Edgar A. Guest.

Let me come home defeated if I must, But clean of hands, and honor unimpaired, Still holding firmly to my children's trust, Still worthy of the faith which they have shared.

God grant me this: the right to come at night Back to my loved ones, head erect and true; Beaten and bruised and from a losing fight, Let me be proud in what I've tried to do.

Let me come home defeated if I must, But clean of hands, and honor unimpaired, Still holding firmly to my children's trust, Still worthy of the faith which they have shared.

God grant me this: what e'er the fates decree Or do I win or lose life's little game, I still would keep my children proud of me, Nor once regret that they must bear my name.

God bless us as Latter-day Saints. That we may all measure up in the eyes of our children, as we feel our parents have so nobly done before us, I pray, in Jesus' name, Amen.

ELDER E. WESLEY SMITH Formerly President of the Hawaiian Mission

I sincerely trust and pray that I may enjoy the Spirit of the Lord which was so manifest during our sessions this morning and this afternoon. I will say "Hawaii Noka no!" That is, there is no mission that goes beyond or exceeds Hawaii.

I have had the privilege of laboring among the true blood of Israel, through the loins of Joseph, through the two branches of the House of Israel Ephraim and Manasseh a people whom the Lord loves people whom the Lord chastens and forgives because of their great faith.

Hawaii, during the past one hundred years, has been greatly blessed because of the faith of that wonderful people. The Lord has blessed them with a Temple, where they have the privilege of going into the House of the Lord. And they look upon that house with sacred feelings in their hearts. Would that you could have the privilege of attending one of the sessions in the Hawaiian Temple at Laie and witness there the sincerity and the honor they feel for the privilege which is theirs in going into that holy house.

I feel it within my heart that I am an Hawaiian. I was born in Hawaii. I made that statement once that I was an Hawaiian and one boy spoke out in that little meeting and said, "You don't look like it to me."
the Temple, said, "President Smith, you have hurt our feelings."

At our farewell social and our meeting in the Temple, the land of my birth, (I was born in Laie), after the talk, Brother Kanahele the first counselor in the presidency of the Church went out to the Headquarters to see the Congressional delegation. He said, "President Smith, I would appreciate the honor." The Lord said that they should become a white and delightsome people. They are a delightful people and I feel, when they stand before God and their souls are presented before him you'll find that they are a white and delightful people. We are not judged by the clothes we wear, nor the skin that covers these bodies but God will judge us by the purity and the love and the sincerity that's in our hearts.

The mission of Hawaii has also produced a Stake. It stands well among the leaders of the Stakes of this great Church. They have produced many missionaries. During the past year and a half it has been my joy to present before the First Presidency ten names of Hawaiians for missionary work, and they honored these fine young people and all ten were assigned to labor in the Japanese Mission, in Japan. And they are doing good work. I would like to relate one little incident of Brother William Akau from Kauaihawa, a fisherman boy, a boy who was out to sea fishing for a living. He was called on a mission. He said, "I'm not learned. I haven't had a college education, but I know that God lives and I know that Joseph Smith was a divine prophet of God." And so he hung his net upon a branch of a kiawe tree and he went forth to preach the Gospel of Jesus Christ and become a fisherman of men. In bearing his testimony, he declared that he prayed sincerely and honestly that he might perform an honorable mission and when his work was completed in the land of Japan, that he could return to his little village at Kauaihawa and there pick up his net on the kiawe tree and go fishing again. Another stalwart boy had only been in the Church two years, married, and had a lovely baby. His mother was not a member of the Church and so I spoke to the mother first, about his going on a mission. He was a boy who was well provided with the necessities and comforts of life, and the mother said: "Yes, President Smith, it would be an honor unto us to have our son go on a mission." Then I spoke to his wife. She cried with joy, "What a grand blessing it would be for my husband to go on a mission."

"How would you get along?"

"Very well, with my baby to comfort me."

"Then I spoke to the boy, who had just purchased him a brand new 1948 Packard automobile, "Kimo, how would you like to accept a mission?"

"President Smith, I would appreciate the honor."

I said, "I have interviewed your mother and your wife; they feel as you do."

And so his name was presented to the First Presidency. He was called upon a mission. He went to Japan with his music. President Clissold reports to me that during the time of study when he could hear the other missionaries studying aloud, this good boy was off in the corner of the room playing his guitar. His first impression was to correct that and have him join the other missionaries in studying the language, but he said he felt perhaps that he was homesick. Then a day or two later again he was playing his music while the others were studying. President Clissold hesitated, then, to speak and the third time he said: "Well, perhaps I had better speak to him." But that morning he called him on to play. In that little family group of missionaries, he got down upon his knees and he humbly prayed in the Japanese language. It was not a memorized prayer. President Clissold said it came from his heart, and he marveled. The next morning he was called upon to offer prayer for the food they were eating, and again in the language of the Japanese he prayed. He said, "How are you learning this language, Kimo?"

"Well he said, "You know I go off in a room with my guitar and while the other missionaries are talking one with another and explaining the principles of the language I listen. It goes in this ear, the music goes in that ear and it can't get out. And thus, I've learned the Japanese language." I am proud of our missionaries in Japan. It seems to be easy for them to learn the language among that people.

And another thing they have taken into that land is kindness and sunshine, and love for the music of Hawaii. Through the war clouds over Japan and their defeat, and they were crushed, they could see no light, they could see no joy in life, the clouds were heavy over them: but when the Hawaiians arrived on the shores of Japan with their cheer, with their great love, and their music, the darkest of the clouds fled and light came through; their souls were touched with a new interest in life.

I attended a meeting on the island of Lanai, an island that stands out prominent in the history of Hawaii and the Church. Time will not permit to give you the story. At one time in Hawaii in 1858 when the missionaries were all called forth because of the Johnston Army trouble coming into Utah, a condition existed in Hawaii whereby the Church was practically destroyed. The Saints endeavored to buy the Island of Lanai. An unscrupulous man by the name of Walter M. Gibson, cheated the natives out of the land which was being purchased by the Church. The great grandfather of Elder Benson, Lorenzo Snow, Joseph F. Smith, W. W. Cluff, and Alma L. Smith were called to go back to Hawaii to reorganize the mission and establish again proper leadership. In later years the island was sold to the Hawaiian Pineapple Company. At the present time 3500 people live upon that island. We endeavored to establish a meeting place over there. We sent our missionaries to that island. A little over three years ago they gave us a six months probation period and we have built a meetinghouse, helped by the plantation, and we established a nice little branch where we put our elders to labor. In that length of time we had gained the respect of the Hawaiian Pineapple Company. They are very generous to us. We have a nice meeting house, a recreation hall free, and our whites who were mainly missionaries, 11. To mingle with the peoples of Hawaii who associate together as one, and when you labor among them, they are no longer Japanese, Koreans, Filipinos, Hawaiians; they are children of God, brothers and sisters, who have that same feeling in their souls that we have who are assembled here in this holy house.

Much work is being done at the present time among the Philippino peoples and when you get to know them and understand them, you will find that they have the same sweet feelings in their hearts that the Hawaiians have. They are very generous in their natures. Over in Pahalla, the farthest place south on the big island of Hawaii, most of the people in that little branch are Filipinos and when we held our little meeting there and bade them farewell and could see their eyes fill with tears and their cheeks moistened we felt to thank God that we had had the privilege and joy of associating with His children, though they have not had the privilege we have had.

At our farewell social and our meeting in the Temple, the land of my birth, (I was born in Laie), after the talk, Brother Kanahele the first counselor in the presidency of the Temple, said, "President Smith, you have hurt our feelings."
I said, "What did I say? What did I do to hurt your feelings?"

He said, "You have been released and you are returning home." He said, "This is your home and therefore you have hurt our feelings."

From then on I remembered that, and so, I, in our farewell meeting mentioned the fact that I was leaving the land of my birth and returning to my adopted land, and thus they seemed to be pleased.

We have listened to President Cowley's talk, his feelings toward Polynesia. Sister Smith and I know how he feels. Our hearts are out there in Hawaii. When I see our beloved sisters Abbie and Kamaile, here, stalwart in the Church I have known them for many years--how pleased I am that they are here with us.

Now, may the Lord bless us and may the Lord sustain us and give us courage to stand for the right and above all, that when we sustain the General Authorities of the Church by raising our hands, may we be sincere and honest in that privilege that is ours to sustain them, and when they give us counsel that might be contrary to a feeling that we have within our hearts, let's uphold them and sustain them, because they are inspired of God and they are prophets of the Lord. May the Lord sustain us and bless us in this and give us courage to do that which is right, is my humble prayer and I pray for it in the name of Jesus Christ. Amen.

President J. Reuben Clark, Jr.:

We have just listened to Elder E. Wesley Smith, former President of the Hawaiian Mission.

The Relief Society Singing Mothers will now sing "He That Keepeth Israel."

The closing prayer will be offered by President Edward S. Burgess, Alpine Stake, Utah, after which this Conference will stand adjourned until 10:00 o'clock tomorrow. The proceedings of that session will be broadcast over KSL of Salt Lake City, and by arrangement through KSL, over the stations named in the first session of the Conference, and will be televised over the KSL television station, channel five.

Tonight at seven o'clock here in the Tabernacle there will be a meeting of ward bishoprics and others as listed in the published announcement, under the direction of the Presiding Bishopric.

Important calls and messages coming to us for persons supposed to be in attendance at the Conference will be announced at the dismissal of this meeting over the loud speaking system on the grounds.

The Choir music for today has been furnished by the Combined Chorus of Singing Mothers from the Cache Region and Salt Lake City Stakes, under the direction of Sister Florence Jepperson Madsen, with Elder Frank W. Asper at the organ.

We ought not to close this meeting without expressing the gratitude which we have for the Singing Mothers and Sister Madsen, for the excellent music which they have furnished to us. There has been a spirit and soul in it that does not always attach to great choruses. May the Lord bless them always.

Singing by the Relief Society Singing Mothers: "He That Keepeth Israel."

Closing prayer was offered by President Edward S. Burgess of the Alpine Stake.

Conference adjourned until Saturday morning, September 30th, at 10:00 o'clock.
Elder Antoine R. Ivins

ELDER ANTOINE R. IVINS Of the First Council of Seventy

[p1] My beloved brethren and sisters, as I stand before you this morning to add my testimony to those that have already been given you in this conference, I seek an interest in your faith and prayers. I pray that that what I say may be prompted by the Spirit of God, that out of it may possibly come a word of encouragement for some of us; for my sole purpose, in ministering as I am called to do to the seventies and to the Church generally is to be helpful, to stimulate if I can the faith and the courage of the members of the Church. It has been very wisely said that he who carries a lantern to light the pathway of his brother sees more clearly his own. I must confess that in trying to encourage others, I gain courage, strength and faith. It is in a spirit of love that I minister and help those that need it, if I can, realizing at the same time that I get joy and satisfaction out of it. VISIT TO CANADIAN MISSION

[p2] Only a week ago Sister Ivins and I returned from a visit to the Canadian Mission, where we had the privilege of listening to the testimonies of almost 160 of your sons and daughters; where we heard their expressions of faith and their determination to carry on and further the work to which they have been called in the service of God. It was our purpose to encourage and to stimulate them in their faith, to help if we could, to surmount any obstacles that had presented themselves to them. Also, it was our purpose to encourage the members of the Church in that area, to help them.

[p3] I was very pleased to discover what I think is an awakening among the people of that area. In some of the meetings we had more investigators than members, after excluding the missionaries. Rather large groups of investigators were present. In some sections we had the privilege of meeting people of Jewish ancestry who have come into the Church. That and other experiences that I have had in other missions of the Church seem to indicate to me that there is an awakening of interest among the people with whom we labor. I hope it is real. I hope it is an indication of an increasing faith on the part of the people and their dependence upon the Lord for his blessings. I hope it doesn't come from fear of the present conditions that prevail in the world but rather from a sincere desire to serve God and enjoy the blessings that come from the companionship of his Holy Spirit.

[p4] They expect in the Canadian Mission to baptize more people than they did last year. By a missionary who returned the other day from one of the missions, I was told that in a single month the missionaries had baptized almost as many people as in some previous years in the same territory. As I said, I hope it indicates a true increase in interest and desire on the part of the people to approach God and get nearer to him. And I hope that same spirit exists among us who are here at home. I wish to assure the fathers and mothers of those missionaries in the Canadian Mission that their leadership is good, that the president of that mission has only the welfare of the work and the welfare of the missionaries at heart, that it is my judgment that he enjoys the Spirit of God in his ministry, that his wife is supporting him loyally and well. The missionaries are without exception in the enjoyment of health. NEED FOR FAITH

[p5] This is a time when we need faith, faith of a very definite and positive nature, the faith that will lead us to optimism. I believe that pessimism grows out of a lack of faith, and that if we have the right type of faith, we will be optimistic about the future. It may be true that the immediate future may have difficulties for us, but I feel that out of it all will grow a realization of the purposes of God. And it should be our purpose to develop and maintain in our hearts, if we can, faith in God and in the ultimate consummation of his purposes. A faith that will unite us in a solid, coherent group. We must, of course, in order to do that, develop faith in each other. Without that faith we are not likely to go far in promoting the work of the Lord. We must have a faith that will encourage our returning missionaries. I find as I interview them, that they are uncertain. They don't know just what is going to happen to them because of present chaotic conditions, but we must try to develop in their hearts faith and reliance on God that will enable them to plan as they would like to plan, and then carry on even through those plans may be temporarily interrupted; the faith that will lead us to the ultimate consummation of the purposes of God, faith that will help us to cooperate, that out of cooperation may come strength. If we could properly unite our efforts, all of our temporal difficulties could be overcome, I am sure. If and when we overcome, it will only be because we unite in our purpose through faith in each other. RESULTS OF COOPERATION

[p6] I want to tell you a very pretty little thing that I once saw that illustrates the result of cooperation. Most of you know that I spent a time in Mexico. One time as I was riding on a cold, frosty morning through the Sierra Madre Mountains, I ran on to a little covey of Messina partridges. It was cold, and they got together for self-protection. I noticed that each one of those birds had spread his wings, and they had so intertwined them that their bodies were completely covered as a shield from the frost and the cold; only their heads stuck up above that covering. And they survived. Without that united effort of self-protection, they might have succumbed to the weather. But with it, they came through in comfort, I am sure.

[p7] Now if we could so put out our arms and shield each other, if we could so support each other through the faith that we should have in each other, then all the righteous purposes of God as far as this group of people is concerned, I am sure, could be realized. Can we develop that faith? I think we should; I think it could come as a result of a positive effort on our part. IMPROVEMENTS NOTED

[p8] I have been checking the records of the various stakes that I have visited all this year, and in many respects I notice, as compared with previous years, that there is a better condition indicated in those reports, the condition of greater faith. There are some items that show slipping, but many of them show improvement in the stakes that I have visited. The use of liquor and tobacco seems to be decreasing, if I can trust those statistics. The number of people who hold family prayers seems to be on the increase. The number of people, the percentage of those in the Melchizedek Priesthood who observe the Sabbath seems to be on the increase. I noticed in a stake that I visited recently that the attendance at sacrament meeting has been on a steady increase, showing a rising curve over the last few years. I hope that these indications are real, that they show a real determination on our part to live closer to God and serve him better. NEED FOR FAITH

[p9] I love this service; I love the people. I am always encouraged when I see these signs of faith on their part. We're never perfect but we strive for perfection, and the development of faith is the thing that will bring it. Yesterday I was prompted to believe that God has a design for the world that he expects us to realize. And the best way for us to do that is to pay attention to today. Yesterday has gone. It will never come back. Today is always with us so long as we live. Tomorrow is a hope only, so today we must look to ourselves, to our behavior, look to our faith in ourselves and in God. If we are satisfied with it, all well and good! If we are not, let's increase it. Let's make such changes in our program and in our attitudes that will increase that faith. I have said we should have faith in each other. We should have faith in our leadership, in the ward, in the stake, in the general officers of the Church. I stand here to bear testimony to you that in all my associations with the leadership of the Church above me, I have seen nothing but honest purpose. Let's try and develop that type of faith. Let's develop a loyalty to the organization that will prompt us to live its standards. Overcoming the temptations of the world and living the standards of the Church should be a matter of loyalty to us, a matter of self-discipline. We should take pride in ourselves that we can live the will of the Church, whether we always know the reason for it or not. It is my feeling and my testimony that out of the inspiration of God which comes to these brethren, comes a policy for the Church that is wise and well designed, that will be for the welfare and the progress of every man and every woman that will follow it.

[p10] May God give us this faith in ourselves, faith in those who lead us, faith in our ultimate destiny that will enable us to carry on, without misgivings and without fear, into...
ELDER ELDRED G. SMITH Patriarch to the Church

I have paid particular attention in this conference to the prayers that have been offered. They have been indeed a good example for all of us to follow. I hope that I will receive in turn my full share of prayers asked in behalf of those who take part here in this conference as I am sure those who have preceded me have received.

In the beginning, as Adam and Eve were driven out of the Garden of Eden, they were shut out from the presence of the Lord, but the Lord did not expect them to be without some contact with him. That one avenue he left open for man to reach God while in this life of mortality was prayer; so Adam called upon God, and he received guidance in all things. Neither does God expect us to get along without his help. Throughout the Old and New Testaments and the Book of Mormon the Lord gave instructions to pray constantly. The Doctrine and Covenants is filled with like exhortations. The disciples asked the Savior on one occasion, “Lord, teach us to pray.” PRAY TO FATHER

Among other things the Lord said, “Pray to our Father in heaven.” And herein, I think that we need to be careful, because very often we open our prayer with the expression of praying to our Father in heaven, then during the prayer we use the term “Lord,” and before we are through it is hard to tell whether we are addressing the Father or his Son, Jesus Christ. We should pray to our Father in heaven, for he is indeed the Father of all mankind on the earth, and because he is our Father, he wants us to come to him often with our joys and our sorrows and thank him for all that he has given us. Then the Savior gave us a good suggestive sample of the things to pray for and how to pray. (See Luke 11:22.)

As Jesus told his Disciples, our Father in heaven knows what we are in need of before we start; yet he has commanded us to pray. He wants us to be thoughtful of others as we are of ourselves. “Forgive us as we forgive our debtors.” He did not intend that we should always use the exact words that he gave in the sample or to use prewritten prayers. In so doing we would become as those Christ referred to when he said, “They draw near to me with their lips, but their hearts are far from me.” Do you think Joseph Smith would have received that wonderful manifestation if he had simply read a prayer? How much of our heart goes into a prayer of that nature? How much faith can we exercise with words and thoughts that are not our own? Prayer without faith is dead, and if we add to the faith which President Ivins has just spoken to us about, that prayer, I'm sure will have results, and we'll have an increase of the statistics President Ivins has referred to in actual fact and continue as such. BE IN TUNE

We do not read our prayers in this Church, but some of us get in almost as bad a rut. We are so bound by set words and phrases at times that we hardly remember what we are saying. We must have a spirit of deep humility, of repentance, an open mind, to receive the will of God. We must not be hampered by any anger or meanness or hardness of heart, or any selfish desires. We must tune our minds and our hearts to the Spirit of God just as we tune our radio to receive the program from the broadcasting station. We want no interfering static from outside influences. In the attitude of true repentance we should seek forgiveness of our past mistakes and guidance for improvement. I like the little poem used so much in our home:

To say my prayer is not to pray, Unless I mean the words I say, Unless I think to whom I speak, And with my heart his favor seek.

Then let me, when I come to pray, Not only mean the words I say, But let me strive with earnest care, To have my heart go with my prayer. SINCERITY OF CHILDREN

Unless our whole heart is in what we are doing, we are not really praying. A child is naturally sincere and can be taught to pray almost with its first words. His own private prayer should become a habit never to be broken. If he greets the day with a prayer for guidance and help, if he goes to sleep with a prayer of thanksgiving, more than half the battle is won in trying to do right. The Lord tells us in the Doctrine and Covenants, sixty-eighth section, twenty-eighth verse:

And they shall also teach their children to pray, and to walk uprightly before the Lord.

Children will learn more from observation than they ever will from just being told. If parents have a prayerful attitude, the children are more than likely to have the same. Family prayer cannot be too highly praised. In no other way can we obtain such a spirit of unity, nor is there any better place for the child to learn to pray in public. The Lord also tells us in the Doctrine and Covenants, nineteenth section and twenty-eighth verse:

And again, I command thee that thou shalt pray vocally as well as in thy heart; yea, before the world as well as in secret, in public as well as in private. FAMILY PRAYER

It is surprising how soon a child can take his turn in family prayer, and just think of the good that comes to the family. If we kneel down together and unite our hearts and utter our prayers for guidance, for peace and love in our hearts; if we pray for others who are in need; for the advancement of God's work here; can it help but make our home a better place? Can we help but be more thoughtful of others, more kind and loving? A man and wife who will pray together and pray vocally will have more love and contentment in their home. If we would learn to call upon God more often, we should not have to call upon the divorce courts so much. Teach your children the one source of strength that will never fail them. Help them to realize that they have an everlasting friend, one that they can call upon when their hearts are filled with joy as well as when they are filled with doubt or sadness or despair. Then when they have grown up and are on their own, living at home, away at school, or in the far-flung battlefields of war, they have God as their partner; they are not afraid. This would bring peace, happiness, and joy. A sin-stick world could be lifted from its depths if we could only turn to the Lord in prayer. What more could we do for our children? I pronounce the blessings of God upon all who humbly seek him in prayer, in the name of Jesus Christ. Amen.

Milton R. Hunter
ELDER MILTON R. HUNTER Of the First Council of the Seven

This is indeed a humbling experience to occupy this position. I do, therefore, ask an interest in your faith and prayers and that the Spirit of God might rest down upon me.

More than two thousand years ago an ancient Hebrew prophet, speaking for the Lord, said,

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. (Malachi 3:8.) FAITH EXHIBITED

During the past five and one-half years since I was made a member of the First Council of the Seventy, I have had the wonderful experience and opportunity to travel throughout the stakes of Zion and in the mission fields, I have observed with much joy the great amount of faith expressed and exhibited by the Latter-day Saints. Thousands and thousands of them are paying their full tithes and offerings to the Lord, contributing in the welfare programs, sending their sons and daughters into the mission fields, and in practically all respects living the gospel of Jesus Christ. They are doing all of those things and much more because they know that God lives; they know that Jesus is the Christ and the Savior of the world: they know that Joseph Smith is a prophet of God and that the true gospel has been restored through the Prophet Joseph
the effect that we will pay one
one

We are told by the prophets of God that the earth is the Lord's and the fulness thereof; that you and I are merely stewards, merely landlords, so to speak. Our rent is

"I am going to be a full tithepayer," came quickly the positive and unqualified answer.

And then I asked, "What are you going to do in the future?"

"I am going to be a full tithepayer," came quickly the positive and unqualified answer.

other Latter
eternal life in the presence of God would be worth more than all the money in the world." And I continued by saying: "Now it is my opinion and feeling that if you or I or any

Furthermore, a hundred years ago and a little more, the Lord revealed the gospel of Jesus Christ to the Prophet Joseph Smith. As part of that great restoration was the

will of God in this respect and especially if they could be taught to know of and appreciate the great spiritual blessings which would be received as a result of rendering

day Saints in particular. LAW OF TITHING

On the other hand, however, I have also observed that there are certain members of the Church of Jesus Christ of Latter-day Saints who are fulfilling Malachi's prophecy or prediction at the present time. They are robbing God in tithes and offerings. I've oftentimes thought and have even expressed the idea that I believe that practically all members of the Church of Jesus Christ of Latter-day Saints, if they understood the law of tithing, thoroughly; that is, if they knew the

It is, therefore, a law that you and I must obey if we expect to receive the blessings that God has in store for those who love him and keep his commandments. EXPERIENCE AT INTERVIEW

After you people left Jerusalem a great prophet of God came among the Jews and my Father commanded him to teach the people certain things, and since you haven't a record of what that prophet taught, I have received instructions from the Father to tell you what Malachi taught. (See 3 Nephi 24:1.)

After this had been done, he explained to them all that Malachi had taught.

After I got this gush of enthusiasm from him, I asked him a question rather point

I was surprised, and so I said, "Would you steal a cow from your neighbor?"

Finally he looked at me and said, "No, sir."

I wasn't exactly satisfied, and so I said, "Would you steal a cow from your neighbor?"

He shot back this reply instantly, "I wouldn't steal thirty-five cents from my neighbor."

I remarked, "This is very, very interesting to me, that you wouldn't steal thirty-five cents from your neighbor; and yet, you would rob God."

A questioning look came over his face, and he asked, "What do you mean? I don't understand you."

Thereupon I turned his recommendation card over and read these words, "Part tithepayer."

He looked at me rather flushed, and I might say, turned a little red, twisted around in his chair a little, and finally he said to me "Well, I guess it's this way, Brother Hunter: the Lord isn't here to check up on me. My neighbor is. If I robbed my neighbor, he would put me in jail."

I replied, "Brother, you are partly right and partly wrong. Certainly your neighbor would put you in jail if you robbed him. He should put you in jail, but when you got out of jail, your neighbor would have no more influence or claim on you. You would have paid your debt. But God also is checking up on us, and we are working with him for eternal life. He declares that eternal life is the greatest gift he has in store for man, and it is reserved for those that love him and keep his commandments. To receive eternal life in the presence of God would be worth more than all the money in the world." And I continued by saying: "Now it is my opinion and feeling that if you or I or any other Latter-day Saint feels that he must rob somebody, I think probably it would be far better to rob our neighbor than to rob God."

He replied, "Brother, you are partly right and partly wrong. Certainly your neighbor would put you in jail if you robbed him. He should put you in jail, but when you got out of jail, your neighbor would have no more influence or claim on you. You would have paid your debt. But God also is checking up on us, and we are working with him for eternal life. He declares that eternal life is the greatest gift he has in store for man, and it is reserved for those that love him and keep his commandments. To receive eternal life in the presence of God would be worth more than all the money in the world." And I continued by saying: "Now it is my opinion and feeling that if you or I or any other Latter-day Saint feels that he must rob somebody, I think probably it would be far better to rob our neighbor than to rob God."

"I am going to be a full tithepayer," came quickly the positive and unqualified answer.

I was delighted that he took that attitude because he now understood more about the law of tithing and had reached a determination to obey it in the future. COVENANT TO OBEY

We are told by the prophets of God that the earth is the Lord's and the fulness thereof; that you and I are merely stewards, merely landlords, so to speak. Our rent is

one-tenth of all that we earn. Yesterday, in a very beautiful way, Brother McConkie spoke of a covenant with God. Every one of us has entered into a covenant with God to the effect that we will pay one-tenth of all that we earn to the Lord. When we entered the waters of baptism and became members of the Church of Jesus Christ of
Latter-day Saints, we accepted all of the principles of the gospel, including the principle of tithing.

[p31] The Lord has given us the law of tithing in order that he might test our honesty. When we use any portion of God's one-tenth, we are robbing him.

[p32] The Lord has given us the law of tithing in order that he might test our love for him. He has declared that if we love him we will keep his commandments; therefore, to the extent that we pay a full tithing, to that extent we have given tangible evidence that we do love the Lord our God.

[p33] The Lord has given us the law of tithing to test our obedience. The purpose is to see if we will be faithful in all things that God commandeth us.

[p34] Furthermore, the Lord has given us the law of tithing to test our preparedness to enter the kingdom of God, to enter exaltation. TEACHINGS OF JOSEPH F. SMITH

[p35] The prophets of God have taught the things I have been mentioning here today. I would like to quote from the teachings of one of the great prophets in our day, the Prophet Joseph F. Smith. He said in regard to tithing, this:

[p36] By this principle (tithing) the loyalty of the people of the Church shall be put to the test. By this principle it shall be known who is for the kingdom of God and who is against it. By this principle it shall be seen whose hearts are set on doing the will of God and keeping his commandments; thereby sanctifying the land of Zion unto God, and who are opposed to this principle and have cut themselves off from the blessings of Zion. There is a great deal of importance connected with this principle, for by ye shall know whether we are faithful or unfaithful.

[p37] President Smith also made this statement:

[p38] The law of tithing is a test by which the people as individuals shall be proved. Any man who fails to observe this principle shall be known as a man who is indifferent to the welfare of Zion, who neglects his duty as a member of the Church, and who does nothing towards the accomplishment of the temporal advancement of the kingdom of God. He contributes nothing, either, towards spreading the gospel to the nations, and he neglects to do that which would entitle him to receive the blessings and ordinances of the gospel. (Ibid., p. 283.)

[p39] Could the Lord have established or could he now establish another way to take care of the economic needs of the Church? I am positive that he could. He could say, "President George Albert Smith, in yonder hill or mountain there is a great deal of gold. Have the brethren of the Church mine that gold. Use the money to build church houses, to send missionaries out in the mission fields to take care of all the other needs of the Church. The Latter-day Saints have been faithful in the past in paying many contributions, so from now on they can rest. They don't have to pay any more money to the Church." BLESSINGS TO FOLLOW

[p40] Certainly he could do that if he wanted to, but he won't. He is too wise a God to do that. He recognizes the great spiritual blessings which come from paying tithing. They far outweigh the economic blessings. He recognizes that "where a man's treasure is, there his heart will be also." He recognizes the fact that if we contribute much money to help build a church house, we might come to church to get our money's worth. He recognizes the fact that if we give donation after donation to the Church for various purposes, our contributions tie us into the Church. As a matter of fact, we own it to a great extent. It develops us spiritually to pay on welfare, to pay tithes, to pay fast offerings, to pay and pay into the Church.

[p41] Brethren and sisters, it is a blessing, an opportunity in your lives and in my life to have the privilege of paying into the Church. It helps us to get rid of the selfishness in our hearts. It makes us love each other more. It makes us love God more. In fact, it makes us more godly. In other words, tithing is a spiritual law which God has given us for the purpose of preparing us to come back into his presence and receive eternal life.

[p42] I humbly ask our Father in heaven to let his Spirit rest down upon you and me and upon every member of the Church of Jesus Christ of Latter-day Saints, whether he be a full tithpayer or not; may the full tithypayers remain full tithypayers: may the part tithypayers accept this principle of the gospel and repent of their past negligence. By doing so we might all prepare ourselves to come back into the presence of God and receive exaltation. And for this I pray, in the name of Jesus Christ. Amen.

[p43] The Deseret Stake Choir and the congregation joined in singing the hymn, "O Say, What Is Truth?" Elder Richard P. Condie conducted the singing.

[p46] ELDER SPENCER W. KIMBALL Of the Council of the Twelve Apostles

[p47] My brothers and sisters, I should like to express here my great love and admiration for President George F. Richards who was with us in our last conference but has since passed away. Of all the men I have known in my life, none has risen to greater heights, in my opinion, than Elder George F. Richards. Richards in saintliness, in vision, in understanding, and in love, humility, and power. PRAYERS FOR LAMANITES

[p48] I was glad that President Beckstead mentioned in his prayer the Lamanite program. I thought, as he was praying, "Wouldn't it be glorious if two hundred thousand Latter-day Saint families every morn before their breakfast, in their family prayers, were asking that the work of the Lord among the Lamanites might be furthered; and if those same two hundred thousand families might also be on their knees before they retired that night to ask again, among other things, that the blessings of the Lord might be brought to this great people?" PLAN DEVESED BY THE LORD

[p49] The Lord has devised a very comprehensive plan, and I have a firm conviction that the blueprint that he worked out many millennia ago will be followed, and the structure will be built in accordance therewith.

[p50] The Prophet Joseph Smith dedicated the Kirtland Temple in 1836. His prayer, which he stated later was a revelation from the Lord, covered many matters, and in it he made this statement:

[p51] And cause that the remnants of Jacob, who have been cursed and smitten because of their transgression, be converted from their wild and savage condition to the fulness of the everlasting gospel. (D. & C. 109:65.)

[p60] Our Father began to speak through the mouths of prophets long centuries ago, outlining prophetic words the history of those many centuries which were to follow. I'm sure that he inspired a little boy, Christopher Columbus, to stand on the quays in Genoa Italy, and yearn for the sea. He was filled with the desire to sail the seas, and he fulfilled a great prophecy made long, long ago, that this land, chosen above all other lands, should be discovered. And so when he was mature, opportunity was granted to him to brave the unknown seas, to find this land which had been cut off from the rest of the world long centuries, and to open the door, as it were, to the teaching of
[p9] I have a firm conviction that the Lord led the Pilgrims and the Puritans across the ocean, perhaps permitted the persecutions that would bring them here, so that when they came to the American shores with their righteous blood and their high ideals and standards, they would form the basis of a nation which would make possible the restoration of the gospel. I am sure that since there was not religious liberty, not political liberty here, the Lord permitted these few poorly armed and ill clad men at Valley Forge and elsewhere to defeat a great army with its trained soldiery and its many mercenaries, a few against the many, but the few had on their side the Lord God of heaven, that gave them victory. And there came political liberty and religious liberty with it, all in preparation for the day when a young boy would come forth and would seek and make contact with the Lord and open the doors of heaven again. Following that great manifestation to Joseph Smith came the opening of Cumorah Hill and the speaking of the dead from the dust. PURPOSES TO BE FULFILLED.

[p8] I am sure that all this was for a well planned purpose. The Lord knew exactly what he was doing, and though evil forces were at play, they were all brought to bow, so that the purposes of the Almighty would be fulfilled.

[p7] I should like to quote to you a paragraph from Wilford Woodruff, stated by him in 1873:

[p10] I am looking for the fulfillment of all the things that the Lord has spoken.

[p11] For long centuries the Lord has said how this chosen people would fall into transgression and how some centuries after Christ they would be so deep in sin they would lose the faith, and that certain ones of them would be destroyed. Now, Brother Woodruff says he knows that these things will all be fulfilled, and they will come to pass as the Lord lives. Zion is bound to rise and flourish. The Lamanites will blossom as the rose in the mountains. I am willing to say here that although I believe this, when I see the power of the nation destroying them from the face of the earth, the fulfillment of that prophecy is perhaps harder for me to believe than any other revelation of God that I have ever read.

[p12] Brother Woodruff lived in the day when the Lamanites were being destroyed. They were the "Vanishing Americans" at that time, and they were being persecuted and driven and killed and reservationed about that time of the nation's history. He continued:

[p13] It looks as though there would not be enough left to receive the gospel; but notwithstanding this dark picture, every word that God has ever said of them will have its fulfillment, and they, by and by, will receive the gospel. It will be a day of God's power among them and a nation will be born in a day. The chiefs will be filled with the power of God and will receive the gospel, and they will go forth and build the New Jerusalem, and we shall help them. They are branches of the House of Israel and when the fulness of the Gentiles has come in and the work ceases among them, then it will go in power to the seed of Abraham. WORK COMMENCED.

[p14] We are given to understand that the work commenced when the book came forth, for in Ether, fourth chapter, we read:

[p15] Therefore, when ye shall receive this record ye may know that the work of the Father has commenced upon all the face of the land. (Ether 4: 17.)

[p16] The Prophet Joseph Smith gave us the thought that the Lord brought us out here from the East to bring the gospel to the Lamanites. One of the most important things that can possibly happen in this Dispensation of the Fulness of Times is to bring to the Lamanites a knowledge of God. He says: . . . there will be tens of thousands of Latter Day Saints who will gather in the Rocky Mountains, and there they will open the door for establishing the gospel among the Lamanites, who will receive the Gospel and their endowments and the blessings of God.

[p17] Brigham Young seemed to catch the vision of it. He said that the Lord could not have devised a better plan than to put us where we are in order to accomplish that very thing of educating and teaching the Lamanites. Our ancestors came a thousands miles across the desert, under terrific persecutions and hardships, to locate where the Gentiles had scattered the Lamanites. They had pretty well "reservationed" them here in the western states. They were in every county, and the Lord brought us out here that we might teach them the gospel.

[p18] Brothers and sisters, that work has continued with some interruptions through the century. Now the Lord has made another step. It seems to me he is bringing the Lamanites back to us. They were sent out reservations all over the west, and now the largest, the Navajo Reservation, will not support its people. The Navajos are being starved out. They are coming back among us into the beet and cotton fields, on the railroads, and in the mines to find employment. They are coming back into the stakes of Zion where we have stake missions and where we have thousands of good Latter Day Saints who live the gospel, and thousands of devoted stake missionaries who will teach them the truth. Here is our great opportunity. The Lord seems to have planned everything for our sake. If we fail our opportunity, I am sure the Lord will not easily forgive us. LAMANITE MEMBERSHIP.

[p19] You will be interested to know that there are some forty thousand Lamanite members in the Church in the world, including the islands of the sea. There are probably ten thousand Lamanite members in North America in the Mexican missions and the Indian mission. There are 902 Lamanite members in the English speaking missions in the Eastern, Northern, Central States, and other North American missions. And this work has gone forward splendidly under some of our mission presidents. We have baptized 1823 Lamanites in the last two and a half years in the three missions that specialize in Lamanite proselyting in North America. We have baptized 480 Indians down in the little Indian mission, with a token number of missionaries. About an equal number have been blessed children under eight years of age who belong to families of friends and investigators and members, so that we now have more than twelve hundred members there in our short period of missionary work. We have approximately seventeen hundred Indian members in the stakes of Zion. We have baptized 347 in the sixty five stakes which have reported so far, in this period, since the work was inaugurated.

[p20] In the missions in the United States and Canada, we have baptized 248 Indians in this short period. You will be interested to know that we are baptizing more Indians for each missionary than the Church is baptizing in the rest of the world. There were three and three hundred baptisms for each missionary in the Indian mission in 1949, compared to about two thirds that many for the other missions in North America. We have about fifty baptisms of Indian youth who have come from the reservation and who are living in the homes of Latter day Saints on a daughter mother and son father basis. Here the Indian boy or girl becomes an unofficial member of the family, and is neither a servant nor a guest, where foster parents are taking care of them and are giving them education and training, and they soon come into the Church at their own request. We have about fifty zone Lamanite missionaries in the mission field now, and they will be increasing very rapidly, I am sure. We have a full blooded Navajo girl who goes into the mission field Monday morning, the first from that nation. We have a Pima Indian in the mission field now, and we have a Catawba Indian coming from the East who goes into the mission home soon, en route to one of the other missions in the Church. Brother (E. Wesley) Smith told us yesterday there were ten Lamanite missionaries from Hawaii who were over in the Orient, I believe. EARLY BRETHREN QUOTED.

[p21] I should like to give you a few quotations from some of the early brethren. Joseph Smith said that this work was extremely essential, and he sent Oliver Cowdery, Peter Whitmer, Parley P. Pratt, and Ziba Peterson out as early as October, 1830. It wasn't very long after the plates had come out of the Hill Cumorah. In section thirty two of the Doctrine and Covenants, the Lord Jesus Christ says of those Lamanite missionaries:

[p22] . . . and I, myself, will go with them, and be in their midst; . . . and nothing shall prevail against them. (D. & C. 32:3.)

[p23] And then the Prophet Joseph Smith said,
had seen human nature at its best and almost its worst. Under stresses and strains, sacrifice and suffering, he had seen men rise to noble heights of patriotic devotion.

Britain would prove to be a blessing or a curse, as president of the convention which fashioned the Constitution of the United States of America and as its first president, he and jealousies and petty greeds which, following the war, so threatened the wreckage of the infant nation that he often wondered whether the winning of the conflict with

Commander

|p3 As a participant in the long and oftentimes acrimonious disputes which eventuated in the political severance of the American colonies from the mother country, as|

|p24 . . . and there (in the Rocky Mountains) they (the Latter-day Saints) will open the door for the establishing the gospel among the Lamanites who will receive the gospel and their endowments and the blessings of God.

|p25 And Brother John Taylor said:

|p26 . . . the work among the Lamanites must not be postponed if we desire to retain the approval of God.

|p27 Oliver Cowdery, even in that early day, had found the Navajos in the far Southwest, and he reported it to the brethren, feeling that it was a very important thing. Then Wilford Woodruff said this further, as he went down into the southwest, in New Mexico, and visited among the Indians there. He said:

|p28 In my short communication of the second inst., I promised to give a fuller account of my visit to the Isletas which I will now endeavor to do.

|p29 The Isletas are one of the Pueblo groups down in New Mexico.

|p30 I view my visit among the Nephites one of the most interesting missions of my life, although short. I say Nephites, because if there are any Nephites on this continent, we have found them among the Zunis, the Lagunas, and the Isletas, for they are a different race of people, altogether, from the Lamanites. I class the Navajo, Moquis (Hopi) and Apaches with the Lamanites, although they are in advance of many Indian tribes of America. I class the Zunis, Lagunas, and Isletas among the Nephites.

|p31 And then he goes on to say, that as soon as they dismissed this particular meeting among the Isletas, and were going to leave, one of the Nephites arose.

|p32 . . . full of the spirit of the Lord and said, "Friends, why do you dismiss us and leave us this way? This is the first time we have heard of our forefathers and the gospel and the things we have looked for from the traditions of our fathers. If our wives and children are weary, let them go home. We want to hear more. We want you to talk all night. Do not leave us so."

|p33 Brother Brigham Young said: "It is our duty to feed and teach these Indians." Let me quote a few lines from him. He advised us to "educate them and teach them the gospel" so that many generations would not pass ere they should become a white and delightsome people.

|p34 This is the land they and their fathers have walked over, called their own. And they have just as good right to call it theirs today as any children have to call any land their own. They have buried their fathers and mothers and children here. This is their home, and we have taken possession and occupy the land where they used to hunt. Now the game is gone, and they are left to starve.... The Lord has given us the ability to cultivate the ground and reap bountiful harvests. We have an abundance of food for ourselves and for the stranger.... We are living on their possessions and at their homes.

|p35 I should like to quote again from President John Taylor. He said:

|p36 The work among the Lamanites must not be postponed if we desire to retain the approval of God. Thus far we have been content simply to baptize them and let them run wild again, but this must continue no longer; the same devoted effort, the same care in instructing, the same organization and priesthood must be introduced and maintained in the House of Lehi as amongst those of Israel gathered from Gentile nations. As yet God has been doing all, and we comparatively nothing. He has led many of them to us, and they have been baptized, and now we must instruct them further and organize them into churches with proper presidencies, attach them to our stakes, organizations, etc., in one word, treat them exactly in these respects as we would and do treat our white brethren. HISTORY OF LAMANITE WORK

|p37 Brigham Young put this into practice, the proclaiming the gospel to the Lamanites, and he sent missionaries up on the Salmon, over in Carson Valley, over into Moab, down on the Santa Clara up around Blackfoot, and elsewhere. He also sent a mission out to the Indian territory. We made five attempts to establish the work in that area. There were twelve missionaries went in 1855. The missionaries were withdrawn from almost all of these places when Johnston's Army came to Utah. And so the work ceased in many places. Malaria, persecution, and death hampered the work, and by 1860 the Indian territory mission work had lapsed. There were few missionaries to send, the Civil War was on, and conditions at home were difficult, and we had just begun to get established here in the West. A period of seventeen years elapsed, and those converts and investigators were lost, of course, with no one to teach them. In 1877 another group of missionaries went to the Indian territory. After six months they returned. The malaria was too much for them. A year later Elder George Teasdale was sent with some other missionaries, and the work began again, but they also returned in about six months. The malaria was most severe.

|p38 Two years later a fourth attempt was made to establish the work, and missionaries were sent again. Though the malaria was severe, they remained, and the mission went on to the present time: but other changes that were severe came upon the Indian work. Texas, Kansas, Missouri, and other states were added to the Indian Territory Mission, and it became the Central States Mission, and the emphasis was gradually transferred from the Indians to the non-NIndians. When I was in that mission in 1914, no mention was ever made of Indians, all the work being done among the whites. About two years ago President Francis Brown of that mission sent missionaries again to work among the Indians in Oklahoma, and the work is again going forward. OUR RESPONSIBILITY

|p39 It is time now that we began to give proper emphasis to this great work of bringing the Lamanites to a knowledge of their God. It is our responsibility and our opportunity. Now, brothers and sisters, in the stakes and missions you will have a chance to teach the Indians. Let your prayers ascend to the Lord in behalf of them and then do your utmost to bring them to higher standards, and above all, give to them the gospel of the kingdom and the knowledge of God, as they once had.

|p40 May the Lord bless the Lamanite people, and bless us that we may realize our responsibilities toward them. This I pray in the name of Jesus Christ. Amen.

|P7 Albert E. Bowen

ELDER ALBERT E. BOWEN Of the Council of the Twelve Apostles

|p1 One often hears the question: Why a church? I should like briefly to consider it. I shall hope to suggest to your minds that the question is tantamount to asking: Why religion? WASHINGTON'S FAREWELL MESSAGE

|p2 It was one hundred fifty-four years ago this very month, his second term of office as President of the United States drawing to a close, that George Washington announced to the country his determination to retire, and requested that he not be considered available for re-election to the office he was about to lay down. He made it the occasion for a farewell message which partook almost of the nature of a last testament, bequeathing to his countrymen the fruitage of his rich and varied experiences.

|p3 As a participant in the long and oftentimes acrimonious disputes which eventuated in the political severance of the American colonies from the mother country, as Commander-in-Chief of the untrained, poorly-disciplined, ill-equipped, scantily-clad, under-provisioned, and ofttimes unpaid Continental Army, as witness to the bickerings and jealousies and petty greeds which, following the war, so threatened the wreckage of the infant nation that he often wondered whether the winning of the conflict with Britain would prove to be a blessing or a curse, as president of the convention which fashioned the Constitution of the United States of America and as its first president, he had seen human nature at its best and almost its worst. Under stresses and strains, sacrifice and suffering, he had seen men rise to noble heights of patriotic devotion.
p4 Drawing upon this ripe knowledge of human behavior with all its foibles and inconstancy, he so packed into that testamentary legacy perennial wisdom that it never grows old, but is valid for all peoples and all times.

p5 Among the nuggets of pure gold tucked away in that admonitory address are Washington's observations about religion and morality. Here is what he said:

p6 Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness...these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle. (Sept. 17, 1796.) THE CHRISTIAN CHURCH

p7 Without doubt, when Washington spoke about religion, he had in mind the Christian religion. By and large that is the only religion Western man knows. When I speak, in what I shall say today, about religion or the church, I shall have in mind the Christian religion and the Christian church, which encompasses the moral and religious teachings of the Old Testament as well as the new.

p8 The church has had many ups and downs since Washington's day as well as before. It has had periods of strength as well as periods of questioning and doubts. Agnostics and atheists have ever been with it. It has taught that man, the individual as well as the race, is of very great consequence. As a child of God endowed with divine attributes, he is capable of infinite advancement in the scale of being, even to ultimate perfection. He must have faith in himself and his high destiny. Thus far, the Christian is a humanist, and the church is humanistic. But when man loses his humility and arrogates to himself a self-sufficiency which denies God or any other power higher than himself, then the church must part company with the humanistic creed or compromise its principles. INFLUENCE WEAKENED

p9 Under the impact of agnosticism, atheism, and the extreme humanism which denies God and makes man the source of all meaning, the Christian church as a body has compromised its basic doctrines to make its teachings more harmonious with the current of popular opinion. And where has it got itself? It has lost its saving faith, weakened its influence, and almost forfeited its moral leadership. In consequence, men are floundering about in confusion, not knowing what they ought to do, but well assured that the fair promises of irreligion and unbelief and human sufficiency have failed them, and they are casting about for anchorage. That is the sorry plight of man in this age. REVIVAL OF FAITH NEEDED

p10 Men of distinction in the world of letters, scientists, men of wide learning in almost every realm of scholarly research are asserting with great earnestness that the only thing that can save our civilization is a revival of religious faith. In one of his notable addresses, Robert Gordon Sproul, president of the University of California, said:

p11 There is a great need for some directive force to rally the recuperative powers of mankind and win the race with catastrophe. Education cannot provide such a force, important as it is, because it is not the minds, but the souls of men that must be regenerated if catastrophe is not surely to come. Our American heritage cannot long endure without a firmly grounded religious faith.

p12 Only day before yesterday, General Marshall said that military force alone cannot defeat the enemies of the United States. It must be buttressed by the weight of moral force.

p13 These utterances are but typical of the warnings that are repeatedly being sounded by thoughtful people who are concerned about the state of men and women in this modern world. Thus is the wisdom of Washington's reminder that religion and morality are Indispensable supports to political prosperity and that morality cannot be maintained without religion vindicated by the compelling logic of events in this disordered topsy-turvy world. One of the most frequently urged indictments against the Soviet system of government as directed by the politbureau is that it seeks to destroy all religion and forbids freedom of religious practices to its people. UNIFIED ACTION REQUIRED

p14 If, then, it can be conceded, as is so vigorously asserted, that a sound religious faith is essential to the saving of our blighted and withering civilization, the question demanding concrete and immediate answer is: How is a religious faith equal to this supreme task to be regenerated? I do not assert or mean to say that the average run of our people is irreligious or anti-Christian. Christian standards of morality have too long been bred in their bones for that. The teachings of Christ still furnish the best standards by which to measure values that the world knows, and the people of this land out of long habit, instinctively turn to them. At least we pay lip service to them. But clearly that is not enough to furnish the crusading fervor essential to rousing the people of the Christian nations to that mighty endeavor. It is not a matter for individual, uncoordinated confession of faith. It requires action, unified action. That means an organized agency or instrumentality to give the movement direction and solid purpose. The only such organization at hand is the church. That is its office. But there are too many people who profess religion and would probably be insulted if charged with being irreligious or non-Christian, who at the same time refuse to unite with their fellows in the effective practice of religion. They tell us that they do not believe in organizational religion. RELIGIOUS ISOLATIONISM

p15 Who has not heard amiable, good men say: "I have my own religion and do not need to be bolstered up by church affiliation to have a good life? Even if that were so, it may still be that others need the bolstering up their superior strength would afford, and after all, they owe some obligation to those who need their help. But apart from that, if this sinking, troubled world is to be saved through a resurgence of religious fervor, then it is incumbent on every believer to throw in with his might. We hear much said these days about isolationism and isolationists. The least excusable form of isolationism and the most reprehensible of isolationists is that one who holds himself aloof and refuses to lend his strength with fellow-believers to the supreme job of saving civilization and the world.

p16 The gospel taught by Jesus is a gospel of action. It does not consist in a passive profession of faith. Of himself, Jesus said that he came to do the Father's will, not to talk about or profess it. He made a parable about the man who heard his sayings and did them not, likening him to a foolish man who built his house upon the sand, and when the rains descended and the floods came and the winds blew and beat upon that house, it fell because it was built upon the sand. That man who heard his sayings and did them not...
The wholesome truth, ardently expressed and yet so clearly and simply that the wayfaring man may not err in it. Just labor on diligently in the exposition of the truth. My dear friends, that's what we need, and every time I come here I find myself the beneficiary of a great deal of truth, when we consider their remoteness from the headquarters of the Church, they are a commendable acquisition and a substantial corroboration of the affirmation the Church Gospel of the Lord Jesus Christ. And they represent the acquisition we have made in the world in our attempt to gather Israel to the fold of Christ. In their total, especially principle, and we indulge in debates and didactics. Out in the mission field the Saints take for granted the verity, truthfulness and substantiality of the principles of the privilege of a mission presidency. I am sure my feelings in this matter reflect the heartfelt verdict of all the men and women who have been privileged to enjoy such an details upon my mission experience. Suffice it to say that to Sister Muir and myself it was the most enriching experience of our lives. Well, indeed, might anyone covet the you the fault has been mine and not theirs. I was here at the last conference and attended all sessions, except the Sunday morning. I thought that of all sessions of the made from yonder front seat to this pulpit was by far the most exhausting lap in that journey.

Twenty three hours ago I left Los Angeles to attend this conference. The journey was long and tedious. But, my dear friends I testify to you that the little trip I just made from yonder front seat to this pulpit was by far the most exhausting lap in that journey.

Lest you might think there has been some negligence or indifference on the part of the First Presidency in not calling for my report previous to this time, let me assure you the fault has been mine and not theirs. I was here at the last conference and attended all sessions, except the Sunday morning. I thought that of all sessions of the conference that would be the least likely to afford occasion for the report of a mission president.

I am delighted to be here and to look upon this vast and interesting audience, the following of the leadership of modern Israel. I am not going to burden you with details upon my mission experience. Suffice it to say that to Sister Muir and myself it was the most enriching experience of our lives. Well, indeed, might anyone covet the privilege of a mission presidency. I am sure my feelings in this matter reflect the heartfelt verdict of all the men and women who have been privileged to enjoy such an appointment. The people in the mission field have a simplicity of faith that to me is admirable. In the stakes of Zion we argue a good deal about this principle or that principle, and we indulge in debates and didactics. Out in the mission field the Saints take for granted the verity, truthfulness and substantiality of the principles of the Gospel of the Lord Jesus Christ. And they represent the acquisition we have made in the world in our attempt to gather Israel to the fold of Christ. In their total, especially when we consider their remoteness from the headquarters of the Church, they are a commendable acquisition and a substantial corroboration of the affirmation the Church makes that it represents the power and the authority of God upon the earth.

Now, I want to say that I feel a sense of pride in standing here at this pulpit. This is the greatest pulpit in all the world. I sincerely believe that more truth, more of the logic and wisdom of religion, and more of the warmth, substance and loveliness of correct instruction have gone forth from this pulpit than from any other pulpit on earth. One thing that always pleases me is that there is no effort on the part of those who speak from this pulpit to reach for something exalted, captivating or fascinating. They just labor on diligently in the exposition of the truth. My dear friends, that's what we need, and every time I come here I find myself the beneficiary of a great deal of truth, wholesome truth, ardently expressed and yet so clearly and simply that the wayfaring man may not err in it.
President George Albert Smith presided and, at President Smith's request, President J. Reuben Clark, Jr., First Counselor in the First Presidency, conducted the services.

The choir music for this meeting was furnished by the Deseret Stake Choir, Elder Ladd R. Cropper, director. Elder Roy M. Darley, Assistant Tabernacle organist, was at the organ. President J. Reuben Clark, Jr.:

This is the fourth session of the One Hundred Twenty-First Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square Salt Lake City, Utah.

President George Albert Smith, President of the Church of Jesus Christ of Latter-day Saints is present and presiding. He has asked J. Reuben Clark, Jr., speaking, to conduct the services.

These services will be broadcast in the Assembly Hall and in Barratt Hall (60 North Main) over a loud speaking system and by television.

The proceedings of this session will be broadcast over station KSL of Salt Lake City and by arrangement through KSL over the stations named in the first session of the Conference.

This session will also be televised over the KSL television station, channel five.

The choir singing for this session will be furnished by the Deseret Stake Choir, Elder Ladd R. Cropper, director, and Elder Roy M. Darley at the organ.

We will begin the services by the Deseret Stake Choir singing "For The Strength of The Hills."

The closing prayer will be offered by President Glen S. Burt, Riverside Stake, Salt Lake City, after which this conference will stand adjourned until 2:00 o'clock this afternoon.

The choir music for this session of the Conference has been by the Deseret Stake Choir, Elder Ladd R. Cropper, director and Elder Roy M. Darley at the organ.

The choir will now sing "God Is Our Refuge."

Singing by the choir "God Is Our Refuge." President David O. McKay:

In your behalf and in behalf of the listening audience we desire to express appreciation to the conductor and members of the Deseret Stake Choir for their great service and the inspiring music of this day. I am sure that President Alonzo Hinckley, who at one time presided over this stake and later became a member of the Council of the Twelve, is pleased with this music.

The benediction will now be offered by President Glen S. Burt.

The closing prayer was offered by President Glen S. Burt of the Riverside Stake. Conference adjourned until 2 p.m.

Conference reconvened Saturday afternoon, September 30, at 2:00.

President George Albert Smith presided and, at President Smith's request, President J. Reuben Clark, Jr., First Counselor in the First Presidency, conducted the services of this meeting.

The choir music for this meeting was furnished by the Deseret Stake Choir, Elder Ladd R. Cropper, director. Elder Roy M. Darley, Assistant Tabernacle organist, was at the organ. President J. Reuben Clark, Jr.:

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We will begin the services by the Deseret Stake Choir singing "For The Strength of The Hills."

The opening prayer will be offered by President N. Russell Tanner of Weber Stake, Utah.

The Deseret Stake Choir sang the hymn "For The Strength of The Hills."

President N. Russell Tanner of the Weber Stake offered the opening prayer.
Elder Joseph Anderson, Clerk of the Conference, will now read the vital statistical data, the changes in the ward and stake organizations, and the obituaries of the Church.

Elder Joseph Anderson, Clerk of the Conference, read the following report: CHANGES IN CHURCH OFFICERS, STAKE, WARD AND BRANCH ORGANIZATIONS SINCE APRIL CONFERENCE, 1950. Mission Changes and New Presidents Appointed:


Wards Transferred: Imperial Ward, East Mill Creek Stake, formerly in the Highland Stake. Walla Walla Ward, Richland Stake, formerly in the Union Stake.


Independent Branches Discontinued: Evans Branch, So. Bear River Stake, disorganized, membership transferred to Tremonton 3rd Ward. Turnerville Branch, Star Valley Stake, disorganized, membership transferred to Bedford Ward. Salt Lake City Deaf Mute Branch, attached to Park Stake.

Those Who Have Passed Away: George F. Richards, President of the Council of the Twelve Roscoe W. Eardley, General Welfare Committee. Frank Evans, Secretary of Finance to the First Presidency, and Secretary of the Church Board of Education. Mabel Young Sanborn, daughter of President Brigham Young.

President J. Reuben Clark, Jr.:
I am very glad I made it this far. At the opening session of the conference President Smith said this was a beautiful picture, and it certainly is a magnificent sight, but I would like to have some of you brethren looking at it now.

My dear brothers and sisters, you of the radio audience, and you who are following the conference on television, I am grateful for the privilege of attending this conference in this house which was dedicated to the service of the Lord. Nevertheless, I always fear and tremble as I stand here, and I will be very grateful if I might have an interest in your faith and prayers, because I know I need the Lord now. I need him always. I confess that I have waited upon the Lord. I believe I know my limitations. TRIBUTE TO PRESIDENT RICHARDS

I, too, would like to pay tribute at this time to President George F. Richards. I am very grateful to my Father in heaven that I had the privilege of knowing him intimately. He loved this people. He loved this Church, and the people loved him. These conferences were a great comfort to his soul, and he, in turn, always gave us beautiful and wise counsel. He was truly one of God's noblemen. I am particularly grateful for a blessing that I received at his hands, and I sincerely pray to my Father in heaven that he will never permit me to forget that choice blessing.

I had a birthday a few days ago, a month after the passing of President George F. Richards, and on the day of my birthday I received a letter signed by President
This great tabernacle that we are meeting in now was commenced in the year 1863, nearly a hundred years ago. The Lord inspired the brethren to build this house, and it was first used for a general conference such as this in the year 1867, and it was dedicated as a house of the Lord. CONFERENCES STRENGTHEN SPIRITUALLY

Spiritually I am strengthened as I attend these great conferences of the Church. The Lord revealed to the Brethren that conferences should be held, both general conference and stake conference, so that we could be spiritually strengthened and instructed in our duties.

It is very good to be here to worship God, our Eternal Father, together. We are here for no other purpose. We have no selfish interests. We come here to thank our Father in heaven for the blessings that we enjoy as a people. We come here and unite our faith, and when all of us together can unite our faith humbly, then the Spirit of the Lord is here in rich abundance. It is good to be here and pray together, and when we say "Amen" to these prayers, we have prayed together, and the prayers have been so beautiful and strengthening. It is good to be here and sing together. It is good to be here and hear the word of the Lord as we have heard yesterday and today and that we will hear during the remainder of the conference. It is good to be here and be taught the gospel of Jesus Christ. It is good to be here and partake of the Spirit of the Lord, and as is stated in Genesis: "Truly this is God's house." MISSIONARY LETTER

As we come here to be instructed and to draw near to the Lord, I am reminded of a letter that I received the other day from a nephew of mine who is on a mission over in Finland. Brother Stephen L. Richards had just been there and spoken to these missionaries, and I would like to quote from a paragraph in this missionary's letter:

Last week it was a real privilege to hear Apostle Stephen L. Richards and also to see and feel the example that he is, the spirit which he radiates. I sometimes am afraid these Apostles of God which live in our midst today may not be appreciated for what they really are. Many people do not realize that these men are truly Apostles of God in the same sense of the word that Peter, James, and John were Apostles of God, our Father. This great Apostle who was inspired of the Lord stood in front of us this day and told us about the things of our Father in heaven, and I shall never forget one thing that he said to us: "The things of men are understood by the spirit of men, and the things of God are understood by the spirit of God." LORD INSPIRES LEADERS

I am grateful for the privilege I have of living in this day and age when the gospel has been restored. I am grateful for a little old grandfather who in his youth accepted the gospel in farZoff Denmark. I am grateful that the Spirit of the Lord came into his bosom and told him that it was true. I am grateful that he had the courage and that he listened to that spirit. He had to leave his native land, his parents, and his brothers and sisters, never again to see them; but oh, how he loved the Lord, and how the Lord blessed him all the days of his life. MISSION OF PROPHET JOSEPH

I am grateful for the mission of the Prophet Joseph. I am grateful that he read that passage of scripture because he lacked wisdom He was confused. He read that passage of scripture that we ought to read today and practise:

But let him ask in faith, nothing wavering. (James 1:5:Ž6.)

He believed in God, and he went into the Sacred Grove, a natural place for him to go and kneel down and pray, just back of his father's home. I don't suppose we can ever imagine how he must have felt when God and his Son appeared to him. He saw them; they spoke to him; and as a result of that great event, one of the great events of the ages, it has been made possible for you and me to be members of the Church of God, our Eternal Father. I am grateful for our parents and our grandparents who had that faith that did not have the learning of men, but oh, they had the faith of God. Their testimony was indeed strong. Yes, if we lack wisdom, let us ask of God. He has promised us if we would seek after him, we would truly find him. I know that God hears and answers prayers. I can confess humbly, publicly, that I know I would not be able to do my work if the Lord withheld from me his blessings in response to my petitions and my prayers. God has said: "Pray always, and I will pour out my blessings upon you." Yes, he has said,

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (Malachi 3:10.)

Other promises and other blessings go with all the commandments of the Lord. REDEDICATION OF LIVES

Now as we attend these conferences, oh if we could rededicate our lives, and put aside those things that matter little. Sometimes I ponder over the things that I have foolishly placed value on that mean little or nothing.

I would like to ask you, "When are you the happiest?" You're the happiest when you are trying your best to serve the Lord with all your heart, with all your might, and with all your strength. And I would like to ask you when you're the most unhappy? You're the most unhappy when you fail to do those things that the Lord has commanded you to do. Happiness, true happiness, comes from serving the Lord every day as best you can, trying just a little harder today than you did yesterday.

It is marvelous to be associated with the LatterZday Saints. We love you as we come to you in your wards and your stakes. You're a great inspiration to us. Sometimes we try to encourage you, but, oh, the comfort you bring to us from your faith and your prayers and your encouragement to us. OUR SERVICEMEN

Now I would like to say just one word about the servicemen. I wish you could all have heard Brother McConkie last night at our bishops' meeting. My heart goes out to this group of boys who have been called away from their loved ones; who have been called away from their wives, their farms, their businesses, their schools; many of them wanted to go on missions. They'll not have that privilege now, at least temporarily, but, oh, I hope that as a Church, that as a people, not only we who have sons of this group of boys who have been called away from their loved ones. They don't like war; they don't like hatred, and they don't like killing. But they are called into the service of their country. Many of them have just been married, some of them only married a couple of years, some of them only a short time. They are entitled to live and to love and to rear their families and build their homes. It would not matter so much if it were some of the rest of us who have nearly lived our lives; but may our faith and prayers go out to these young men. PRAY FOR THEM DILIGENTLY

May we promise them that we are praying for them with all the faith and prayer and testimony that we can muster. It isn't enough that we leave that just to the parents of these boys. Surely they will write to them nearly every day of their lives. They'll need you. They are not in places of
Many of these young men returned from the service three or four years ago. They didn't ever expect to be called back to the armed services again. Some of them signed up as reserve officers, but they did not expect to be called back into bloody conflict in just four or five years. Many parents have already received that sad letter which starts out "We regret to inform you." Oh, may we pray to God Almighty, that he will spare the lives of our boys, that they can come back and fulfill their places in the Church as they have desired to do. 

The Lord's Prayer in Korea

I did receive a ray of hope today when I read that just yesterday the United Nations commander directed the Lord's prayer. Seldom has the Lord's prayer been uttered in such solemnity or in such grim surroundings. Yesterday it was spoken in a battered Korean capital, in the legislative halls where glass came tinkling down from the wrecked dome at intervals, and where the galleries were guarded, where they kept close watch in all directions, and where the Korean guards stood outside, draped in grenades. They themselves were walking bombs. The leader of the Lord's prayer yesterday was General Douglas MacArthur. He stood behind the speaker's desk on the speaker's platform, with light showing the gravity of his lean physique. Before him the congregation at this place of thanksgiving consisted of brass hats in army uniforms; haggard, unshaven marines and soldiers; and many weary-looking war correspondents and other people. The war air was tainted with smoke and death; smashed and burning buildings stood along the streets; columns of reverse refugees were now trying to find home. Then Douglas MacArthur came to that part of his address where he was about to read the Lord's prayer, and he hesitated for a very long solemn moment, and then that great man raised his hands and stood up and asked everybody to quote the Lord's prayer, and he stated, "In humble and devout manifestation of gratitude to Almighty God for bringing this decisive victory to our army, I ask that all present arise and join me in reciting the Lord's prayer." There was the rumbling shuffle of many rising to their feet such as you might hear in a great church. Off came the camouflaged helmets, the canvas hats, the navy caps, the snaply, blue Air Force hats all bowed as they repeated the Lord's prayer. It was truly the act of a Christian gentleman. Oh, that that same spirit, that same confidence in God, our Eternal Father, could be in the hearts of all men who are holding responsible positions.

I bear you my testimony that I know that God lives. I know that the spirit of the Holy Ghost is understandable. I know that it is clear. I know that we can hear it if we will only try and listen to it as it speaks to us. And in closing, I would like to give my favorite little quotation:

"Oh, the joy and comfort that comes from feeling safe with a group like you, having neither to weigh my thoughts nor measure my words, but pouring them out from my heart, just as I have today, chaff and grain together, feeling certain that some kind friend here will accept what's worth keeping and with a breath of kindness, blow the rest away."

God bless you, I pray, in the name of Jesus Christ. Amen.

The Deseret Stake Choir and the congregation sang the hymn, "How Firm a Foundation," Elder J. Spencer Cornwall conducting.

President J. Reuben Clark, Jr.

Elder Henry D. Moyle, of the Council of the Twelve, will now speak to us. Elder Delbert Leon Stapley, newly sustained member of the Council of the Twelve, will follow Elder Moyle.

Elder Henry D. Moyle of the Council of the Twelve Apostles

My brethren and sisters, I am indeed grateful for this opportunity to bear my testimony to you and to those who listen in. I am grateful to be counted a member of the great Church and kingdom of God here upon earth. And I am especially grateful that my life was touched as closely and as intimately as it was by the life of our departed President, George F. Richards. I want to join with my other brethren today in paying respect to his memory. He will always stand in my memory as a man of God whose testimony of the divinity of the work in which we are engaged will ever burn in my heart. It has increased my testimony and the intensity thereof because I know that what he knew and what he testified to was true. I am also very grateful for the close association I have had both in the Church and out with our departed brother, Frank Evans. I had the privilege of practicing law in the same courts and in the same counties as did he. And whether it was in his profession or in his Church activities, he exemplified the highest virtues that we find in our fellow men. Army of Righteousness

As I have sat here during this conference and looked into your faces, I have been conscious of the fact that we represent but a small part of this great body of men and women whose lives are dedicated to the work incident to the establishing of the kingdom of God here on earth. If we had a building which would hold twenty times as many people as are here today, we would hardly have as many people as we meet every three months in our quarterly conferences throughout the Church. Just think of it: A great army of righteousness contending against evil! What a power and what a force we are in the world. It was in 1899 that President Heber J. Grant spoke these words:

The Latter-day Saints are indeed, as the Prophet Joseph Smith said they would be, a mighty people in the midst of the Rocky Mountains and we are simply in our infancy. We are beginning to grow and become a mighty people, but we are nothing to what we will be. There is no question in my mind but what the Lord is going to multiply the Latter-day Saints and bless them more abundantly in the future than he has ever done in the past, provided of course that we are humble and diligent, provided we seek for the advancement of God's kingdom and do not do our own mind and will. (Conference Report, April 1899, p. 28.)

I'd like to say a few words this afternoon about that Latter subject. There are so many people on the earth today who desire to do their own will rather than the will of the Father. And whenever I think of these people, I wonder what there is that we can do in our ministry to touch their lives, cause them to realize the blessings that are incident to obedience to the laws of God. What is there in life, after all, that is so important that we cannot and should not set it aside to do our full duty to the maker? The Savior said to his disciples of old:

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. (1 John 2:15.)
It grieved me very much this year to hear a man running for public office decry the fact that another man in the opposite political camp had religion with him, as though that totally disqualified him for public office. When men, in the exercise of the power which they hold by virtue of the offices in the government to which they are elected, begin to discredit religion, they cease to be fit to hold public office. And I hope and pray that we as a people shall be led to exercise the rights which are ours in this great government of ours to vote for those men who have some religious conception and who seek to ordain their lives in accordance with the principles of truth and of men who respect, uphold, obey, honor, and sustain the Constitution of the United States.

We have in our midst social organizations. They seem to be springing up every day in one shape or another; and because there is some power, some distinction, some prerogative that goes with those who become members and the heads of these organizations (whether they be purely social or otherwise), many seem to think that that’s more important than to magnify the callings which are theirs in the priesthood. We have heard something said this morning about learning, and the same thing holds true for that. As we become absorbed with the wisdom and the learning and the philosophy of men, unless we have a humility and a faith about us, we shall be led astray just as certainly as wealth or power might accomplish the same purpose. There is a very slight margin between good and bad in our lives. Sometimes when I see my friends erring a little, I wonder why it is they can’t remove that margin and be as strong and faithful in keeping the commandments of the Lord as their neighbor.

I want to say that my heart goes out to you brethren and sisters here today and to those in the wards and stakes of the Church who are so faithful to the callings which are yours, and who seek so earnestly to magnify the priesthood which is yours. I am sure that history in no age of the world could record any greater faithfulness than we find today in the lives of our bishops, our stake presidents, and those who labor under them in the stakes and wards of this Church. When I look into the faces of these brethren who have returned from their missions as mission presidents, I have a sense of reverence for their integrity, their loyalty, their faithfulness, their courage. These men have been willing to give up their business and their professions, leave their families and homes, and go out into the world, and remain just as long as their call extends, not worrying about what happens in the future. There is no wealth, there is no political position, there is no power or social distinction which could come to these men that could tempt them in the least.

And so it is our purpose in the Church to go out among the people in the wards and stakes and see whether we can instill in their hearts the kind of faith and devotion which we find in these great mission presidents of ours. It is one of the joys of my life to be able to go into a mission and become intimately acquainted and associated with these men as they direct the efforts of the sons and daughters of Israel in the mission field. They give to us an example which we, that is, most of us, endeavor to reflect in our own lives. I am sure that as we reflect this into the lives of those over whom we preside, this great Church and kingdom of God on earth will continue to grow and develop even as President Grant said it would in 1899. I am sure that prophecy is yet unfulfilled. We are still in our infancy, and we still have all these worldly forces and powers to combat and to overcome.

We have a few simple remedies which have been given to us of the Lord by which to accomplish his purpose; I don’t know of any remedy more effective than ward teaching. If the bishops and the stake presidents would see to it that this work was entered into in the true spirit of the priesthood, the spirit of this work as the Lord intended it, we’d be able to touch the lives of these people. As a matter of fact, we’d even be able to live close to those who hold public office if our ward teachers visited them once a month and called their attention to the duties and responsibilities they owe to the people who elected them to that office.

I would like to say one more word about public office. There seems to be a tendency among us in this state, and I presume even more so in others, to think that when we act as mayor of a city or in a city council, we are not required to exercise that same degree of righteousness that we would in our own individual lives. I have particularly in mind today a case where a mayor and a city council thought that it was perfectly proper for them to violate the laws of the state of Utah and to carry on in their city parimutuel betting, gambling in one of its worst forms, in connection with horse racing held there during one of their city celebrations. They seemed to think, when their acts were challenged, that because they held public office and the city treasury received the income from those vices they were completely justified. Let us stop for a moment and see where such reasoning would ultimately lead us. If every city in Utah did that same thing, then the mayors and the city councils would nullify the laws of the state legislature. They would take unto themselves powers that do not belong to them. They would abrogate the law by their own illegal and immoral practices. But, say the people of this one town, they don’t all do it, and we’re the ones that got this idea up and we ought to be able to continue to profit by it. I asked them one simple question. Who is it that comes to your city to attend these races? Well, they come from all over the state. Now isn’t that the answer? Has any mayor, has any city council the right to carry on illegally, gambling in the city under the auspices of the police power of the city and invite everybody else from the state into the city and let them come there and not only exhibit their weaknesses but also lose their money. It cannot be any more objectionable or more wrong than it is for the state legislature to enact a law and allow gambling to go on under federal control and let the people of the state come there and gamble their money away. I can see where no one could object to it. Why, great fathers of the Constitution, you would have loved it. You would have said, Oh, the state can do that.

I hope and pray that this coming election will indicate to the world the steadfastness of the Latter-day Saints in their determination to move forward as an army of righteousness, to fight evil in all its forms wherever it is met by putting into office men and women who will stand for our highest ideals, morally and religiously. We should be discerning when we see to exercise any of the rights that are ours. We should see that those rights are exercised intelligently, that we know whom we are voting for, and what they stand for when we vote for them. It is our privilege, yes, our duty, to know the position legislators will take on all matters of interest to us. Will those who seek our patronage at the ballot box, if elected to the legislature of this state, vote for sale of liquor by the drink? Will they vote for horse racing with parimutuel betting? Gambling on the side? Will they otherwise let down the bars of morality and permit men to come into our communities and prey upon the weaknesses of the flesh. No man ought to be very proud of his accomplishments if those accomplishments consist of capitalizing upon the human weaknesses and frailties of others. Generally speaking, it is the young people, the boys and girls, who are naturally inclined to be a little reckless. They get in the groove, as it were, in the habit of gambling, by learning that most vicious habit of trying to get something for nothing. It is prevalent today in the individual lives of our people and in all of our government units to give the people as much as possible for nothing and to see how little the people shall ultimately be required to work for what they get. I hope and pray that the day will come when every Latter-day Saint will stand for the enthroning of labor and industry and thrift. God bless us to be wise, to be discreet and discriminating and discerning, and to utilize every force and every asset that we have to see to it that our governments are conducted by men who uphold the Constitution unconditionally, who believe in God, who lend obedience to his commandments, I pray humbly in the name of the Lord Jesus Christ. Amen.
[p1] Brothers and sisters, I feel more keenly than ever that what President Clark has just said is true. I am grateful I had the stop over privilege on the way up to the pulpit, otherwise I am fearful I would not have made the grade. I stand before you in all humility. I am very humble about this call, and I know I require the blessings of the Lord if I fulfill such a high responsibility. I know, too, that I require your love and confidence, your faith and prayers, for it is my desire since receiving this appointment, with the help of the Lord, to give it the best that I am capable of giving. LOVE FOR BRETHREN

[p2] I would like to tell you just a little about the call because it is a testimony, at least to me. But first I would like to say that I love these brethren, the General Authorities. I know them all, and I have had the privilege as a counselor in a stake presidency and as president of a stake to work with them. I appreciate their high spiritual leadership, their fine counsel and advice. I have been coming to general conferences for a long time, and it has been my privilege to raise my hand to sustain these brethren, and I have always tried to do just that. Most of my life I have been actively engaged in the Church. I love the Church; I love to work in the Church. I delight in working with people. I am sure this calling gives me that opportunity. CALL TO THE COUNCIL

[p3] Thursday, having some stake business to transact just following the noon hour, but understanding the General Authorities were in session, I thought I had time to go down the street to visit a friend of mine before they returned to their offices. As I got out of the elevator in the Hotel Utah, whom should the Lord place in my path but President George Albert Smith. There is no one I would rather see, for I have known and loved him for a long time. As a boy I remember his coming into my father's home representing the General Authorities as a stake conference visitor. When I went on my mission to the Southern States, President Smith set me apart for that mission. When my wife and I were married in the Salt Lake Temple, President Smith officiated. When he was General Superintendent of the Mutual Improvement Association, I was superintendent of the Maricopa Stake Mutual Improvement Association. During the dedication of the Arizona Temple at Mesa, President Smith and his lovely wife lived with us for a period of two weeks. He has been in our home, and I have seen him many times since. To us he is a very dear person.

[p4] And so here he was, blocking my way. He said, "President Stapley, you are just the man I am looking for." There in the lobby of Hotel Utah he told me that it was the wish of the Brethren that I come on the Council. Well, I saw him to the door, and I am sure I must have looked like a ghost because people were staring at me as I walked back into the hotel, and I thought, surely everyone knows. I went up to the room and called my wife from an adjoining room. I just couldn't speak, I was so overcome with emotion. She tried for a long time to find out what was wrong. She thought surely something serious had happened to me. Well, to some people, perhaps, it had. But when I finally composed myself and told her about the interview with President Smith, the only consideration I received from her was full encouragement to accept the assignment. APPRECIATION OF WIFE

[p5] I deeply appreciate my good wife for the position she took, and I know that in this work if it were not for good wives, the men could not succeed in such high callings. I have learned to rely completely upon these Presiding Brethren, and I know when I sustain them, as being accepted of the Lord, I too am accepted of the Lord and our Heavenly Father.

[p6] Brothers and sisters, that is true of all of us. When we receive and follow those whom the Lord has chosen, we are accepted of the Lord and our Heavenly Father. BLESSING FULFILLED

[p7] Now just one other thing. As I was passing through Salt Lake City on my way to the Southern States Mission, I received a patriarchal blessing from Hyrum G. Smith, the father of our present Patriarch to the Church. I haven't read that blessing for some little time, but after this call came, two things in that blessing stood out in my mind that impressed me very greatly. One was that I would be called into positions of responsibility and trust. And this, in a measure, I have enjoyed along the way, but the crowning achievement is in this appointment to the apostleship. And the other was that I would travel much for the gospel's sake. Well, I didn't know when and how in the work I was doing I would be able to realize this blessing. I never expected to be called into this position, but it does open up the way whereby this blessing will be realized. And so I'm grateful to the faithful patriarchs of the Church who enjoy the spirit of their calling, and for the ability they have to lay out before us our pattern of life, and I know if we keep in the way of God's commandments, we will realize that pattern of life.

[continued]
And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: that he lives! For we saw him, even on the

And saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb who worship him forever and ever.

And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

The Lord touched the eyes of our understandings [they record], and they were opened, and the glory of the Lord shone round about.

when Joseph and Sidney had their vision and another testimony:

beings, the one introducing the other, and the other giving the instructions. I am always lifted up by reading what is recorded in the Doctrine and Covenants of the time

Then I refer to the First Vision and its testimony when the Father and the Son came to the Prophet Joseph in the most glorious vision ever recorded in history22 two beings, the one introducing the other, and the other giving the instructions. I am always lifted up by reading what is recorded in the Doctrine and Covenants of the time when Joseph and Sidney had their vision and another testimony:

The Lord touched the eyes of our understandings [they record], and they were opened, and the glory of the Lord shone round about.

And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

And saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb who worship him forever and ever.

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: that he lives! For we saw him, even on the
CHOIR AND ORGAN BROADCAST

The choir music for today has been by the Deseret Stake Choir with Elder Ladd R. Cropper conducting and Elder Roy M. Darley at the organ.

Singing by the choir "Freedom and Brotherly Love."

The benediction was offered by President Frederick Charles Horlacher of Nevada Stake.

Conference adjourned until Sunday morning, October 1st, at 10:00 o'clock.

The Tabernacle Choir broadcast comes from 9:00 o'clock to 9:30 tomorrow morning, immediately following the Church of the Air. As there is only a thirty second break between these two broadcasts, the doors will not be opened after they are closed for the Church of the Air broadcast, until after the Tabernacle Choir Broadcast is over, at 9:30.

The fifth session of the Conference convened at 10:00 a.m., Preliminary to the commencement of the regular Conference session the Tabernacle Choir and Organ Broadcast was presented through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network throughout the United States.

The great Tabernacle was crowded to capacity long before the time to commence the broadcast, as were also the Assembly Hall to the south of the Tabernacle and Barratt Hall (60 North Main Street), with people who had come to hear the broadcast and to attend the Conference meeting. In addition, many people who could not find accommodation in any of these buildings assembled on the grounds and listened by means of loud speaking equipment that had been installed. The services were broadcast in the Assembly Hall and Barratt Hall over a loud speaking system and by television.

The Deseret Stake Choir will now sing "Freedom and Brotherly Love," after which the closing prayer will be offered by President Frederick Charles Horlacher, Nevada Stake, and this Conference will stand adjourned until 7 o'clock, when, in accordance with the custom of the Church, the General Meeting of the Priesthood of the Church will be held in this building. Only those holding the Priesthood are invited to be present. Persons not holding the Priesthood will kindly refrain from attempting to enter the building. That session [p. 104.] will not be broadcast. The Assembly Hall will be opened for television with loud speakers, and likewise Barratt Hall.

The session tomorrow morning at 10:00 o'clock will be broadcast over KSL at Salt Lake City, and by arrangement through KSL over the stations named in the first session of the Conference. That session will also be televised over the KSL television station, channel five.

The Church of the Air broadcast, on which Elder John A. Widtsoe, of the Council of the Twelve, will be the speaker, will begin at 8:30 a.m. Those desiring to attend this broadcast must be in their seats by 8:20 a.m.

The Tabernacle Choir broadcast is presented through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network throughout the United States.
President John L. Clarke of the Rexburg Stake offered the invocation.

Singing by the choir and congregation, "We Thank Thee, O God, For a Prophet.

The opening prayer will be offered by President John L. Clarke, Rexburg Stake, Idaho.

We will begin the services by the congregation and the Tabernacle Choir singing "We Thank Thee, O God, For a Prophet."

Schreiner at the organ.

The choir singing for this morning's session of the Conference will be by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting and with Elder Alexander

This session will also be televised over the KSL television station, channel five.

The proceedings of this session will be broadcast over station KSL of Salt Lake City, and by arrangement through KSL over the stations named in the first session of the

These services will be broadcast in the Assembly Hall and in Barratt Hall (60 North Main Street) over a loud speaking system and by television.

The choir singing for this morning's session of the Conference will be by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting and with Elder Alexander

Sometimes we become impatient with the present. We see its evils, its uncertainties, its imperfections, and eagerly we wish for the day when things will be different. It

And now Alexander Schreiner turns to a hymn tune by Joseph J. Daynes: "Great God Attend While Zion Sings."

Announcer: We have heard the men's chorus of the Tabernacle Choir recall a hymn by O. P. Huish, as arranged by Mr. Cornwall, "Guide Me To Thee."

We welcome everybody to Conference this morning.

Begin

President George Albert Smith.

We welcome everybody to Conference this morning.

This is the fifth session of the One Hundred Twenty First SemiAnnual Conference of the Church of Jesus Christ of Latter Day Saints. We are convened in the Tabernacle

These services will be broadcast in the Assembly Hall and in Barratt Hall (60 North Main Street) over a loud speaking system and by television.

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Singing by the choir and congregation, "We Thank Thee, O God, For a Prophet."

President John L. Clarke of the Rexburg Stake offered the invocation.
And the two disciples heard him speak, and they followed Jesus.

Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? (John 1:37-38.)

About forty years ago, a stranger sat in this Tabernacle and listened to a message such as those messages to which we have listened throughout this conference. My informant didn't tell me who spoke on that occasion, but he thought it was President Charles W. Penrose. As the stranger and his host walked out from that meeting, the visitor said to his companion, I would give all that I possess if I knew that what that man has said this afternoon is true.

Well, he would not have to give all that he possessed to know that: if he had but followed the example of these two disciples, he might have learned, as they, the truth of what President Penrose, or whoever it was, gave on that occasion. PATH TO KNOWLEDGE

With your cooperative help and the inspiration of the Lord, I should like to mark out that path.

What seek ye? and the answer, Master, where dwellest thou? And thereby, Come and see. These two disciples sought Jesus upon the testimony of John the Baptist, whom they had been following, and who only a day or so before, seeing Jesus walking near Jordan, said, Behold the Lamb of God, which taketh away the sin of the world. (John 1:29.) It seems that none left John's side, at that time, but the next day John repeated his testimony, and these two disciples, one of whom was Andrew, Simon Peter's brother, followed Jesus. We can only conjecture how clearly or deeply they sensed the fact that in thus seeking the Son of Man they were taking the first step toward eternal life. But this we do know, that the Savior has given the divine assurance that . . . this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. (John 17: 3.) QUESTS DETERMINE SUCCESSES

Man's success or failure, happiness or misery, depends upon what he seeks and what he chooses. What a man is, what a nation is, may largely be determined by his or its dominant quest. It is a tragic thing to carry through life a low concept of it.

The great writer Carlyle says, The thing a man does practically believe, the thing a man does practically lay to heart, and know for certain concerning his vital relations to this mysterious universe, and his duty and destiny there, that is in all cases the primary thing for him, and creatively determines all the rest. This is his religion; or it may be his mere skepticism and no religion; the manner it is in which he feels himself to be spiritually related to the unseen world or no world. I say if you tell me what that is, you tell me to a very great extent what the man is, what the kind of things he will do is. THE ALLIMPORTANT QUEST

The disciples' answer to the question, What seek ye? gives a key to man's highest and noblest quest: Master, where dwellest thou? saying in effect, We desire to know thee and thy teachings. They stayed with Jesus all that day, for it was the ninth hour. And later Andrew sought his brother Simon and said, . . . we have found the Messias, which is, being interpreted, the Christ. (John 1:41.) If . . . thou seek the Lord thy God, is the promise coming down through the ages, thou shalt find him, if thou seek him with all thy heart and with all thy soul. (Deut. 4:29.)

This, then, brethren and sisters, is the allimportant quest of life: To seek God and Jesus Christ, to know whom is eternal life. HOW WE MAY KNOW GOD

The messages given in this conference have directly and indirectly answered the question of how we may know him. Jesus expressed it clearly on one occasion when, attending the Feast of the Tabernacles in Jerusalem, he declared to the Jews who marveled at his preaching, My doctrine is not mine, but his that sent me.

If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself. (John 7:16.)

In his Sermon on the Mount, he expressed the same thought in these words: Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven. (Matt. 7:21.) HIS WILL

These statements awaken in the mind of the honest investigator the great question, What is God's will? If we knew it, surely we would obey it.

Well, Christ has not left us, with that question unanswered. His will is summarized in the memorable reply he gave to the lawyer who asked him the question with a desire to entrap him, Master which is the great commandment in the law?

Answered the Savior: . . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment."

And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. (Matt. 22:36-39.)

Further, regarding the will of God, the Apostle Peter particularized when, on the Day of Pentecost, with one accord the people asked him and the other Apostles, . . . Men and brethren, what shall we do?

"Repent," answered Peter, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For this promise is unto you, and to your children, and to all that are afar off even as many as the Lord our God shall call.

To repent is to feel regret, contrition, or compunction for what one has done or omitted to do. It means to change one's mind in regard to past or intended actions or conduct on account of regret or dissatisfaction. It means to conquer selfishness, greed, jealousy, faultfinding, and slander. It means to control one's temper. It means to rise above the sordid things which pure nature would prompt us to do to gratify our appetites and passions, and to enter into the higher or spiritual realm.

Thus we become, in the words of Peter, . . . partakers of the divine nature, having escaped the corruption that is in the world through lust. (2 Peter 1:4.) Then Peter adds, And beside this giving all diligence, add to your faith virtue; and to virtue knowledge;
"And to knowledge temperance; and to temperance patience; and to patience godliness;

And to godliness brotherly kindness; and to brotherly kindness charity." (Ibid., 1:5-7.)

Now note this great promise: "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (Ibid., 1:8.) JOY FOLLOWS OBEDIENCE

These are the signposts along life's highway which if followed will lead any man to do the Lord's will, to know his Son, the Redeemer of the world, to know whom is eternal life. And while we are gaining this great knowledge which leads to immortality, we find the greatest joy in mortality that can be experienced by the human soul.

"The best of all men are they who really do in daily life their luminous hours and transmute their ideals into conduct and character. These are the soul architects who build their thoughts and deeds into a plan, who travel forward not aimlessly but toward a destination." All the happiness that comes with spiritual gifts may be theirs, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, friendship, communion with the infinite; I repeat, communion with the infinite. All these and a thousand other blessings that God gives free of charge are theirs.

"Earth gets its price for what earth gives us.

"Tis heaven alone that is given away,

"Tis only God may be had for the asking." (Lowell.) LIFE'S GREAT EXEMPLAR

High in the scale of manhood stand those who ceaselessly aspire toward life's great Exemplar. This great Exemplar is Jesus Christ, who among all leaders in history has wielded the greatest influence upon the human family.

You have asked yourself, as have thousands of others, wherein lies the secret of his greatness? Have you probably answered, "Why, it is in his divinity." Well, that is true, but he came to earth as you and I, took upon himself mortality, and he exerted an influence among his fellows, in keeping with the natural laws just as each individual here exerts a natural influence. Wherein is the secret of his greatness, aside from his divinity? He defeated the lawyer in argument, healed the sick where medicine failed, inspired the greatest music ever written, filled hundreds of thousands of libraries with books, inspired missionaries to go to all the world, even to the darkest depths of Africa; yet, in none of the realms in which men and women ordinarily win their laurels do you find historians referring to Christ as having succeeded. SUPREME IN CHARACTER

"In the realm of character," writes Charles Jefferson, "he was supreme. The only thing which places a man above the beasts of the field is his possession of the spiritual gifts which develop that Christlike character. Man's earthly existence is but a test as to whether he will concentrate his efforts, his mind, and his soul upon the things which contribute to the comfort and gratification of his physical instincts and passions, or whether he will make as his life's end and purpose the acquisition of spiritual qualities." A MODEL CITY

Aren't you students thrilled with the recent tendency among the alleged best thinkers, and I think some of them are, particularly the man who wrote Man Does Not Stand Alone, in their appeal for humanity, for mankind to rise above the low, the sensual, and develop the spirit that is within man. I think we have made the turn from agnosticism into the realm of spirituality. PRIESTHOOD MEANS SERVICE

Last night we had here in the Tabernacle, Assembly Hall, Barratt Hall, an estimated 14,000 men who hold the priesthood. I don't know that you can find a more inspirational gathering anywhere on earth. Just to be with them was an inspiration. To those 14,000 and to those 250,000 throughout the Church who hold the priesthood I should like to say: Our lives are wrapped up with the lives of others. We are happiest as we contribute to the lives of others. I say that because the priesthood you hold means that you are to serve others. You represent God in the field to which you are assigned. "Whosoever will lose his life for my sake shall find it." (Matt. 16:25.) This paradoxical saying of the Savior contains the crowning element of the upright character. To give all, to sacrifice all, to become all, to be all, to be everything that God is, that is the ideal. Here we touch an important phase of the gospel of Jesus Christ. Selfishness is subdue, in which greed and avarice must be subordinated to the higher principles of helpfulness and of kindness. "DO HIS WILL"

"If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself." (John 7:17.) Choosing the right with unwavering determination, resisting temptations from within and without, cheerfulness in the face of difficulties and experiences, reverence for God and respect for your fellow men, willingness to assist in the establishment of the kingdom of God, these, though you might miss some of the emoluments of the world, will bring peace and happiness to your soul, and through obedience to the principles and ordinances of the gospel, bring immortality and eternal life. Your soul will rise in ecstasy and clearer understanding of that great word of God given in modern revelation: "This is my work and my glory, to bring to pass the immortality and eternal life of man." (Moses 1:39.) This is the crowning element of the upright character. Here we touch an important phase of the gospel of Jesus Christ. SUPREME IN CHARACTER

You have asked yourself, as have thousands of others, wherein lies the secret of his greatness? You have probably answered, "Why, it is in his divinity." Well, that is true, but he came to earth as you and I, took upon himself mortality, and he exerted an influence among his fellows, in keeping with the natural laws just as each individual here exerts a natural influence. Wherein is the secret of his greatness, aside from his divinity? He defeated the lawyer in argument, healed the sick where medicine failed, inspired the greatest music ever written, filled hundreds of thousands of libraries with books, inspired missionaries to go to all the world, even to the darkest depths of Africa; yet, in none of the realms in which men and women ordinarily win their laurels do you find historians referring to Christ as having succeeded. SUPREME IN CHARACTER

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In conclusion, as sure as you can tune in on the radio and hear voices from afar, so sure am I that God our Father lives, and the soul of man can commune with him through the Holy Spirit. I give you that as my testimony; I know it. So sure am I that Jesus Christ is the Savior of the world, through whom and only through whom may mankind find happiness and peace. So sure am I that the gospel of Jesus Christ has been restored through Joseph Smith and the authority to represent God on earth is again given to man. Oh, may he give us power to proclaim these truths to an unbelieving world, I pray in the name of Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG Of the First Council of the Seventy

May my words express a love for God and mankind while I speak to you, my brethren and sisters. A few friends of mine from New York, members of the Episcopal Church, are in attendance at these services. At home they attend their services at the church of St. John the Divine, one of the most beautiful places of worship ever erected in America. We bid you welcome. We are glad to have you hear something of our beliefs, something of the great truths of the Living God. We respect you in your worship, your religious beliefs. It is one of the rich sayings of Joseph Smith, the Prophet, that we believe in worshiping God according to the dictates of our own consciences, and we allow every man the same privilege, let him worship how, where, or what he may. We honor you in your worship. TESTIMONY WITH US IS A SACRED TRUST AND CAN COME ONLY TO ONE WHO HAS OPENED HIS HEART AND MIND TO GOD.

When the Latter day Saints crossed the Mississippi River in the winter of 1846 and began their journey to the far west, they left the city of Nauvoo, a city of beauty and high religious and civic life. It had been built within a short period of time, but it came to be, under the direction of the Prophet of God, the greatest city, morally, in
The people were rich in the Spirit of God, and they had a culture all their own. The men and their families were reduced to humble circumstances. They had little to eat, but living in their wagons drawn by mules and oxen, they were making their way to their new home in the West. They carried copies of the Bible and the Book of Mormon with them. They had come to love books of literature and history, and they sang their psalmody by night and by day. 

WHEREAS the territory of Utah was organized in 1850, it became a state in 1896. This is why Dallin created his masterpiece on yonder temple. ACCOMPLISHMENTS OF PIONEERS

The interiors impress one with its majestic, vaulted ceiling, and “the vastness of the place grows upon one and inspires one with mingled feelings of solemnity and emotional color in what they did, a something that made them strive to unite the work of their daily duties with the light of heaven. It was Ruskin who said that

Yesterday Bishop Isaacson in his address referred with feeling to this Tabernacle. In the early days of this state, the Mormon pioneers built many public buildings and memorials that bore witness to their love of the beautiful. Everything that they did to create homes and cities showed a mingling of definite religious feeling with the creations, and they thought of it as God’s work. It was from their faith and trust that their genius developed in the days of hardship and toil. There was something of emotional color in what they did, a something that made them strive to unite the work of their daily duties with the light of heaven. It was Ruskin who said that

The power of the human mind had its growth in the wilderness; much more must the conception, the love of beauty be an image of God’s daily work. MORMON TABERNACLE

This Mormon Tabernacle expresses something of the strength of character and religious idealism of the Latter day Saints. The only building of its kind in the world, it is unique in the history of American architecture. While its massiveness suggests a people strong in spirit, conviction, and purpose, its lines indicate a splendid adoption of scientific principles in architecture. It is a plain, oval-shaped building, studded with heavy entrance doors all the way around. It has no attempt at ornamentation of any kind. The building is a fine example of the utilization of the resources of the land for the purpose of having a place for divine worship. The building impresses one as an immense, irresistible force, “humanly superhuman,” an expression of sovereign intelligence and feeling. It is as the great Ibsen has said of all art, “an illumination of life.” The interior impresses one with its majestic, vaulted ceiling, and “the vastness of the place grows upon one and inspires one mingled feelings of solemnity and admiration.” WORLD-FAVORED ORGAN

The building of this world-favored organ is a dramatic story. It is inseparably connected with the name of Joseph Ridges, a native of England, who went to Australia as a youth and later emigrated to America. In Australia he worked in an organ factory: while in Sydney, Elder Ridges constructed a small pipe organ, and having joined the Church, he was advised to take his instrument to Utah. He immigrated to Utah, and shipped his little organ, in tin cases, to San Pedro in California; he afterwards brought it to Utah by ox team.

In the early sixties Elder Ridges was selected by President Brigham Young to build an organ in the Tabernacle. After submitting preliminary drafts to President Young and his counselors, Elder Ridges began making arrangements for the construction of the instrument and was assisted by his associates, Shure Olsen, Neils Johnson, Henry Taylor, Frank Woods, and others. Meetings were held with these men almost daily, and the reports of each man’s work were heard. While one was collecting various specimens of wood from the canyons of Utah, another was making good tools with which to carve the wood, while still a third man was experimenting in making glue. Specimens of wood were sent by people from all over Utah, but it was finally decided that the best wood was found in the hills around Parowan and in Pine Valley, about three hundred miles south of Salt Lake City. It was a fine grain of white pine variety, free from knots and without much pitch or gum. For the large pipes, it was especially well adapted.

The large pipes, some of which measure thirty-two feet, required thousands of feet of timber. Over the long, lonely roads labored the oxen, day by day, hauling the heavy logs to Salt Lake City. At times there were as many as twenty large wagons, each with three yoke of oxen drawing its loads. The roads were rough and dusty, and many streams had to be bridged that the wagons might pass over them without difficulty.

About one hundred men were employed constantly in the construction of the organ, and it was dedicated in October 1867. It is a majestic creation, and to this day, thousands come to listen to its melodious strains. It is one of the great instruments of the world. STATUE OF MORONI

Casting your eye to the pinnacle of the center tower of the temple, you see Cyrus Dallin’s statue of the Angel Moroni, a beautiful creation by that noted sculptor, who was a native of Springville, Utah, and who died recently in Boston. I had the honor of his acquaintance. He was one of the noblest men I ever knew. One time in discussing his work, he said:

To believe in angels marks one who lives near to his God. It is one of the most beautiful concepts a man can have. I am glad I came to believe that Moroni, whoever he was in history, came back to earth again as an angel from God’s throne.

This is why Dallin created his masterpiece on yonder temple. ACCOMPLISHMENTS OF PIONEERS

Wherever you go, you will find the buildings of pioneer days always great structures with artistic features. The State of Utah had its beginning over one hundred years ago when the pioneers arrived in this valley, and it was in 1850 that the Territory of Utah was organized. The people brought with them their ideals which they had developed at Nauvoo. That city had a university and public schools. The people built a “Seventy’s Hall of Science,” which was to have a great library. This is what a

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Instead of seeing a few miserable log cabins and mud hovels, which I expected to find, I was surprised to find one of the most romantic places I had visited in the west. The buildings, though many of them were small and of wood, bore the marks of neatness which I had not seen equalled in this country. The farspread plain at the bottom of the hill was dotted over with habitations of men with such majestic profusion that I was almost willing to believe myself mistaken; and instead of being in Nauvoo, Ill., among Mormons, that I was in Italy at the City of Leghorn... I gazed for some time with fond admiration upon the plain below. Here and there arose a tall, majestic
May God ever direct us all in our holy work, I ask in the name of Jesus Christ. Amen.

Men pass away, but people abide. See that you hold fast the heritage we leave you, yea, and teach your children its value, that never in the coming centuries their hearts may fail them, or their hand grow weak. Hitherto we have been too much afraid. Henceforth, we will fear only God.

America will regain when nations accept this divine truth; as the Prophet Joseph Smith expressed it:

"I teach them correct principles and they govern themselves."

"I, the Lord, have given the key of the mysteries of God to men to be held in authority among men, and as many as shall desire to learn, may come and take it and receive the key of the mysteries of God."

"One night, we are told by one of these men in his journal, they sat by their fire, and Phillip Margetts, who became one of the noted actors of the Salt Lake stage and critics of the plays of Shakespeare and Moliere and Corneille, and all the masters of the great literature of the past. There would be an appreciation of music and the drama, of literature and sculpture, and the old ideals would come back to us as expressed by the Prophet Joseph Smith:

"The ideals and daily lives of a people are judged by their standards of amusements. Among the fine arts encouraged by the pioneers of Utah were music and the drama, and hardly had the colonizers planted their fields of grain and begun building their homes when they built a theater in this wilderness that theater that in pioneer days housed performances by noted actors visited, among whom was Sir George Paucefort of Drury Lane Theatre in London. He played Hamlet, and from that time on great artists graced the stage of the old theatre, including Edwin Booth, Lawrence Barrett, and many others. So successful were these early pioneers in carrying out their ideals that M. B. Leavitt, in his Fifty Years of Theatrical Management, says:

"Sweeping as the statement may seem, I do not believe that the theater has ever rested on a higher plane, both as to its purpose and its offerings, than at Salt Lake City, the capital of Mormondom. LOVE FOR BEAUTY AND TRUTH

"What a piece of work is man! how noble in reason! how infinite in faculties! in form and moving how express and admirable! in action how like an angel! in apperception how like a god! the beauty of the world! the paragon of animals!

"By study, and also by faith, as thou hast said."

"They would have their supper, consisting of dried meat and bread, and before rolling up in their blankets to get their rest, they always had their prayer to God."

"Out, out, brief candle! Life's but a walking shadow, a poor player, That struts and frets his hour upon the stage, And then is heard no more."

"I, the Lord, have given the key of the mysteries of God to men to be held in authority among men, and as many as shall desire to learn, may come and take it and receive the key of the mysteries of God."

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p1 Many who are not visibly present may be listening to the proceedings of this conference by reason of the marvels of modern radio. I greet you all. CAUSE OF TROUBLES

p2 Much is said and written these days about the troublous conditions prevailing locally, nationally, and internationally. The war in Korea during recent weeks has perhaps claimed most attention in newspaper headlines. But talk of war and rumors of war also has come from other quarters. Rising costs and prices have likewise claimed much attention. Labor-management troubles have shared in the headlines. Partisan politics have stirred up anger and bitterness. Looking in any direction you will see anything but harmony and peaceful conditions. Why all of this, one may ask. Are all these things necessary? Does God will them? In their ignorance some say, "Yes."

p3 During the three years we traveled about Europe, 1933-36, we learned that the feeling was more or less general that there is no God whose children we are, and who loves us as a kindly parent loves his children; if so, he would not have permitted the great World War (the first one, we now call it). Such a statement implies that God is responsible for wars something that is wholly false. God has given "free agency" to every child born into mortality, a priceless gift for which each recipient will be held accountable. God is not responsible for our wars nor for any other of our many troubles and sinful acts. This truth is one of the many characteristic teachings of Mormonism, defined as the teachings and doctrines of the Church of Jesus Christ of Latter-Day Saints. LAW OF CAUSE AND EFFECT

p4 We bring our troubles upon ourselves, be it ignorantly or otherwise. We live in a world and a universe governed by immutable laws which, if fully obeyed, result in beautiful harmony and peace. This is true of both the material and the spiritual realms so teach authorities in the fields of science and religion.

p5 According to the Prophet Joseph Smith,

p6 There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Ibid., 25:40.)

p7 And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D. & C. 130:20-21.)

p8 Human experiences testify to the truth of these statements. Scientists have long taught that every phenomenon in nature is the result of antecedent causes. This fact is commonly known as the law of cause and effect. RELIGION A WAY OF LIFE

p9 Last April, a few days following the annual conference, a lady spoke to me on the street and asked how I dared to mix politics and religion in a conference address. My reply was that I understand our religion is essentially a way of life and therefore covers in a broad way the whole field of moral human relations as indicated by articles eleven, twelve, and thirteen of our faith. As you all know, we do not limit our religion to the teaching of a set of theological doctrines. One of our fundamental teachings is that faith without works is dead. (See James 2:14-26.)

p10 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Matt. 7:21.)

p11 So said Jesus in his great Sermon on the Mount. On another occasion, a lawyer asked Jesus,

p12 Master, which is the great commandment in the law?

p13 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

p14 This is the first and great commandment.

p15 And the second is like unto it. Thou shalt love thy neighbor as thyself.

p16 On these two commandments hang all the law and the prophets. (Ibid., 22:36-40.)

p17 These teachings we wholeheartedly accept. We interpret the word "neighbor" in this commandment as meaning our fellow men. In a brief amplification of the second commandment, Jesus said:

p18 . . . whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. (Ibid., 7:12.)

p19 This requirement is generally called the Golden Rule. This requirement is implied in the thirteenth article of our faith, which is stated as follows:

p20 We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men... REPENTANCE NEEDED

p21 I began this talk by naming a few of the many troublous conditions that afflict this country. Why do these conditions exist? They are all manmade, hence could be eliminated if men had the desire and the will to eliminate them. But this will never be done until men repent of their evil ways and stop doing the things that have brought about these conditions. To be more specific, among other things we must control our selfishness, not an easy thing to do; for selfishness is an inherited weakness, an inborn quality that every man possesses to a greater or less degree. However, it may be manifest in ways that are commendable or damnable. In the twenty-fifth chapter of Matthew is written a beautiful parable wherein the Lord said,

p22 For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: . . .

p23 Naked, and ye clothed me: I was sick, and ye visited me.... (Matt. 25: 35-36.)

p24 Asked when they had done this, the Lord replied,

p25 . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Ibid., 25:40.)

p26 Yes, we serve the Lord by unselfishly and righteously serving our fellow men. And this is what our missionaries at home and abroad are trying to do. As a reward, they develop a deep love for the people among whom they labor and experience joys, delights, and satisfactions to a degree and of a nature that enables them to say truthfully they greatly enjoyed their missions and would gladly return to them if called to return. Yes, these missionaries were out there at their own expense giving their full time to unselfish efforts to deliver a message that if accepted and lived would be an everlasting blessing to the recipients. CAUSE OF TROUBLES

p27 Many different answers may be given to the question: Why is the world people in every land and clime an uncertain, troubled condition? The nature of current troubles is such that many people are looking ahead with fear and almost hopeless despair as to the outcome. There are intelligent and informed people who see the third world war as imminent and certain to come in the not distant future. And hearing or knowing something of the enormous destructiveness of current implements of war, they have reason to feel panicky by thoughts of World War III.
p28 But why is there danger of such a war breaking? One answer is the inordinate, wicked selfishness of men in positions of power. Was there a more selfish, greedy, ambitious national head than Adolph Hitler at the outbreak of World War II? If uncontrolled, the selfishness of men in power will lead to the deadliest war this world has ever known.

p29 But most of our perplexing troubles are not of an international nature. They arise in our homes, communities, and nation, and many of them are also due to some type of wicked selfishness.

p30 What is the basic cause of the inflationary tendencies of the last few years? I know the answer that economists usually give. It is more or less stereotyped. I am not an economist, only a layman, but I have an answer, and I believe it is a correct one. The basic cause is selfishness. But selfishness may be commendable or damnable. It is commendable selfishness that motivates our missionaries and their desire to help and bless their fellow men. They are activated by the spirit of the Golden Rule. But selfishness ceases to be commendable when it goes beyond the limits of the Golden Rule. It then becomes more or less sinful, depending, of course, on the circumstances.

WAGE AND PRICE INCREASES

p31 About the time of the surrender of Japan in 1945, the officers of some labor unions began to stir up an agitation for an increase in wages. They insisted that their members should continue to have the same weekly income as they received during the war the same for forty hours each week as previously received for forty-eight hours. Hence a demand was made for a wage increase of thirty cents an hour. But they insisted there should be no increase in prices, no increase in the cost of living. Absurdity. When the cost of production goes up, must prices also go up if business is to continue? Well, what was the outcome? There were demands, strikes, disturbances, etc., and finally a settlement was made, on the recommendation of the President, giving a wage increase of eighteen and one-half cents an hour. This increase became general in all the big production industries. How about prices? Of course they rose. The cost of living went up. On this account, the following year there were more demands, agitations, strikes, and finally settlements giving a second wage increase, followed by another rise in the cost of living. This was essentially the story of the third year, of the fourth year, and now of the fifth year, the result being an inflationary spiral, which still continues, with the highest wages in history for labor in the productive industries and a corresponding increase in the cost of living. It seems, therefore, that increased wages are largely responsible for inflation in this country during recent years. But a sad part of the story is that the majority of workers in the country have been wronged by the inflation that has followed wage increases.

p32 In another way, inflation has hurt the millions of loyal, thrifty Americans who invested their savings in war bonds. A depreciation of the purchasing power of the dollar has resulted in the loss of many billions of dollars to those who bought the bonds. The many millions of insurance policies of all kinds have been deflated, of course. And these facts seem not to have bothered in the least those who are running the government. At any rate, I have not heard of it. As a matter of justice to all, should not the government do everything feasible to keep the purchasing power of the dollar constant? Who has been benefited by inflation? Certainly the vast majority have been hurt.

p33 I spoke of labor union bosses. There are undoubtedly officers of labor unions who are good, honorable men who are willing to do what is fair, right, and just in their dealings. And certainly the majority of members of the labor unions are good, loyal Americans and would not knowingly be guilty of doing things hurtful to their fellow men. But it appears that multitudes of these are misinformed by some of their crafty leaders who have told them, for instance, that the Taft-Hartley law enslaves labor and that all its congressional supporters should be defeated in the coming November election. But if I understand the matter aright, this law does limit the power of selfish union bosses, but gives a correspondingly larger measure of freedom to union members than they hitherto had. I am willing to trust informed, honest, loyal American workers. All I ask union members to do before they vote for candidates demanding the repeal of this law is to make a study of the law that their leaders demand shall be repealed and then vote conscientiously. In this country the ballot is secret. Everyone has the God-given right of free agency, but God will hold him responsible for how he uses it.

LABOR UNION BOSSES

p34 Speaking of labor union bosses, may I ask if you read the Deseret News editorial published September 24, 1950, entitled "John L. Lewis Bares Fangs Again With Grisly Grin and Growl." In that editorial attention was called to an epistle written by Lewis in which he says:

p35 Taft was born encased in velvet pants and has lived to rivet an iron collar around the necks of millions of Americans. He is the relentless, albeit witless, tool of the oppressors of labor.

p36 Do you see why I urge all members of labor unions to become familiar with the provisions of the Taft-Hartley law before you vote? Let them see for themselves if the law does not give them freedom rather than enslavement.

p37 Here is another illustration of dogmatic selfishness shown by union bosses. During several weeks recently, the General Electric Company was trying to negotiate new contracts with one of the unions (a new one) representing its employees. In the company's News Letter of August 4 were these statements:

p38 The burden of I.U.E.'s argument is now admittedly that it just doesn't count whenever we willingly offer or put into effect any benefits that do not publicly appear to have been wrung out of us by the union. . . . And I.U.E. argues that it can't afford to credit us with anything we are willing to do voluntarily.... I.U.E. inferred that others had never been rugged enough in collectively bargaining with us.

p39 Do these statements show any desire to be fair? PRICE INCREASES UNWARNTED

p40 Speaking again of selfishness as the chief factor in producing inflation, may I suggest that most of us are more or less guilty of selfishness. We go beyond the limits of the Golden Rule in promoting our own interests. This is understandable but hardly justifiable in the light of our teachings. To the extent that we do thus go, we violate the second great commandment, do we not?

p41 When the Korean war broke, prices immediately went up. Why? Because of the selfishness of those who had things to sell. When goods become scarce, their price is increased. Why? For the same reason. In such cases the production costs have not increased, but the selfishness of vendors must be satisfied.

p42 About forty-seven years ago Cache Valley in northern Utah had a long winter. The price of hay for cattle rose sharply. Marriner W. Merrill, president of the Logan Temple, was told by the manager of his farm affairs that he had several tons of hay to spare. The demand was keen. Fifteen dollars a ton and more was being offered. Brother Merrill was silent for a few moments and then advised that as much hay be sold as could be spared. And the price? Eighty dollars a ton. That, he added, is a fair price for the cost of production, but do not let more than one ton go to the same individual. If the spirit he indicated prevailed throughout all America, how much better it would be for all of us and how much greater our happiness! Then officials of corporations and labor unions would be motivated to be fair and honest in all their negotiations.

THE GOLDEN RULE

p43 Yes, among the troublous situations that America faces are inflation, communism, and the monopoly of labor union bosses; and the most imminent of these three are inflation and monopoly. Both of these would disappear overnight if all concerned would immediately repent and live the Golden Rule. And this all members of the Church of Jesus Christ of Latter-day Saints are obliged to do by the covenants they made in the waters of baptism and in partaking of the holy sacrament.
Now in conclusion, may I say that three years ago last April I stood in this pulpit and asked the question: "Did Joseph Smith, the fourteen year old boy out in the woods actually and really see two highly glorious heavenly personages, God the Father and Jesus Christ the Son, and hear the voice of each one? If a fair, open minded, competent judge were required to make a thorough study of all relative material and then give answer to the question, it undoubtedly would be affirmative. I have in my mind a record of some of these experiences many times. Many thousands of other Latter Day Saints have testimonies as strong as mine. But all true Latter Day Saints are firm in our precious faith. May all of us let it be our guiding light and keep us loyal to the leadership of the First Presidency of the Church, I pray in the name of Jesus Christ. Amen.

ELDER MARION G. ROMNEY Assistant to the Council of the Twelve Apostles

I earnestly invite each of you, my brethren and sisters, to say a prayer that while I stand before you, you may get something out of what I say that will do you good, and that what I say will inspire what you get. I rely wholly upon the Spirit of the Lord to direct me on this occasion. TEACHINGS NOT NEW

During this conference I have listened intently to everything that has been said. What has been said has thrilled me, although I have not heard anything much that is new. During the past weeks I have read many conference addresses given from this pulpit during the last twenty years, and I have not found much in those addresses that was new, but I thrilled with every one of them.

Truth, sufficient to guide us through our lives and back into the very presence of God, was revealed through the Prophet Joseph Smith during the early years of this last dispensation. The Lord counseled the brethren in that day that they were to pretend to no new revelation. They were to speak and teach what had been revealed through the Prophet Joseph Smith. In the main, that is what we are still doing.

I know, of course, that there have been new revelations given since the days of the Prophet Joseph Smith. I know that every man who has stood at the head of the Church from then until now has received revelations from the Lord. I know President Smith receives them today. But not many new doctrines have been revealed since the Prophet's time. BUILDUP OF SPIRITS

What we get out of general conference is a buildup of our spirits as we listen to those particular principles and practices of the gospel which the Lord inspires the present leadership of the Church to bring to our attention at the time. He knows why he inspired Brother Joseph F. Merrill to give the talk he just gave. He knows why he inspired the other brethren who have talked in this conference to say what they have said. It is our high privilege to hear, through these men, what the Lord would say if he were here. If we do not agree with what they say, it is because we are out of harmony with the Spirit of the Lord. WELFARE WORK

I desire to say a word or two about the work that I give a great deal of my time to, the welfare work. I hope they will be worth remembering. There are few of the brethren who so consistently go to all the stakes in the Church as I. I go because I am sent. I feel very humble in it and very grateful that the brethren have enough confidence in me to send me about the Church to tell the stake presidents, bishops, Relief Society presidents, and other welfare workers some things about the welfare program.

I thank you, my brethren and sisters, for your faithfulness in coming to the regional and stake welfare meetings that we call. I have never called one, and I never shall call one that is not authorized by the Presidency of the Church. Last year, of the 173 stake presidents invited to attend the welfare budget meetings, 163 attended. Of the 172 Relief Society stake presidents invited, 163 attended. That made the attendance record of the Relief Society presidents about 55/100ths of one percent better than the record of the stake presidents. The record of attendance of the bishops and the independent branch presidents was, however, 61/100ths of one percent better than the record of attendance of ward and independent branch Relief Society presidents. Thus the attendance record of the brethren was about 51/100ths of one percent better than that of the women's quite a record for men. Welfare workers who attended those meetings traveled 488,323 manmiles coming and going. You have, my brethren and sisters, made a marvelous record of loyalty to the welfare plan. 1951 WELFARE BUDGET

Just now we are in the midst of touring the Church with the proposed 1951 welfare production budget. We are not inviting so many people to the meetings this year as we did last year, because we want to get down in our conferences with you to the discussion of some of the details of the welfare operations. We do not feel we need to promote the welfare program as an idea so much as we have done in the past, because we believe that most of the people are now converted. But we do need to perfect its operation.

First, we want to get to the point in the program just as soon as possible where the necessity to call upon the Saints for cash contributions to meet the annual Church welfare production budget is eliminated. We are presently doing two things to accomplish this. In the first place, under the direction of the brethren we have taken out of the proposed budget a couple of items which required the raising of cash: transportation of coal and cash for the purchase of cloth. As a result, the 1951 welfare production budget will be $132,000 less than it would have been with these two items left in.

Second, with these items eliminated, we are urging that the budget be produced in commodities and not in cash. This can only be done by getting in hand the means with which to produce the commodities permanent welfare production projects. We have nearly enough projects to produce our budget needs, but we are a little out of balance. Some projects are larger than they need be, while in some places there are no production projects. If, somehow, those who have no projects could buy into the larger projects, so that all the production could be turned into the welfare program, it would help. All those who have no projects will, of course, need to get them. We are stressing this matter as we go about the Church. NOT A DOLE

Another thing we are doing is emphasizing the counsel given by the brethren from the beginning that the welfare program must not become a dole. Our people must be given the opportunity to work for what they get. In the spirit of the Master let us give them an opportunity to work so that we do not violate the primary purpose of the welfare plan. When they set it up, the brethren said, "Our primary purpose was to set up, insofar as it might be possible, a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift, and selfrespect be once more established among our people.... Work is to be reenthroned as the ruling principle of the lives of our Church membership." PRINCIPLE OF THE FAST

Now one more point: We desire to encourage throughout the Church the principle of the fast abstaining from the eating of two meals on fast day and giving the equivalent thereof to the bishop. A minimum fast offering is the equivalent of the two meals and a maximum fast offering may be measured by the greatness of one's heart. God bless you that you may continue in this great program with all the energy of your souls.

If I had time. I would like to give you a lesson on it out of the first six verses of the 105th section of the Doctrine and Covenants but I do not have time. I will simply say this: The reason the Saints did not go back into Jackson County, Missouri, and redeem Zion at the time the Prophet came from Kirtland with Zion's Camp was because the members of the Church in Zion would not impart of their substance, as becometh Saints, to the poor and afflicted among them. We may find that just such a consequence rests upon our performance.
p1 As another great conference of the Church draws near its closing session, it remains for each here in attendance at the conference or listening on the air to formulate for himself that which to him has been the cardinal teaching and central theme of the conference and then to apply it in his own practice. As I have sat here, I have tried to do that for myself. I would like to tell you what my feelings are about that which has transpired in this conference. INFLUENCE OF PRESIDENT RICHARDS

p2 The first thing which has characterized it has been the feeling, particularly among the members of the Twelve and to some degree by all the General Authorities, and put into words by President McKay this morning, that this conference has been greatly influenced by President George F. Richards, and likewise, perhaps, in a degree, by all those who have departed this life as leaders of the Church. President George F. Richards was one of the noblest among them. I have felt his influence as President McKay has expressed our feelings. FALSE PROPHETS TO DECEIVE

p3 The second thing, that to me has been the cardinal theme, is that we must prepare to meet that of which the Master warned when the disciples asked him how they would know that his coming again was nigh at hand. He said to them:

p4 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. (Matthew 24:24.)

p5 The Prophet Joseph Smith, in his inspired version of that same scripture, added these significant words: "who are the elect, according to the covenant" This is what has been said, in effect, in this conference: Unless every member of this Church gains for himself an unshakable testimony of the divinity of this Church, he will be among those who will be deceived in this day when the "elect according to the covenant" are going to be tried and tested. Only those will survive who have gained for themselves that testimony. CONCERN OF MISSIONARY

p6 I heard from a young man up in the Northwestern States Mission, who had only been there a few months, that he just received what he had interpreted to himself as a testimony. He told how he had been anxious in the circle where he had lived, because members of his own household and the circle of his friends had ridiculed oftentimes, after the conference had ended, what had been said in those conferences, and he had been shocked about it. Then he said, as the tears filled his eyes after he had borne his own testimony, "If I could hear my own father and mother stand up and bear their own testimonies, it would be the greatest thrill of my life." CRITICISM OF AUTHORITIES

p7 The other day one of the bishops from the Big Horn country of Wyoming came to my office, and told me that frequently there came to their conferences visiting brethren who talked about those who criticize the General Authorities of the Church, and about the "isms" that are springing up in apostate groups. He said, "You know, Brother Lee, our people don't know what these brethren are talking about up there in our ward. We never hear these criticisms. They accept you brethren as the representatives of the Living God, and we don't hear what they say is happening elsewhere."

p8 As I thought of that bishop's statement, I remembered the words of Brigham Young:

p9 Were your faith concentrated upon the proper object, your confidence unshaken. your lives pure and holy, every one fulfilling the duty of his or her calling according to the priesthood and capacity bestowed upon you, you would be filled with the Holy Ghost, and it would be as impossible for any man to deceive and to lead you to destruction as for a feather to remain unconsumed in the midst of intense heat. And then this:

p10 I am more afraid that this people have so much confidence in their leaders that they will not inquire for themselves of God whether they are being led by him. I am fearful they settle down in a state of blind security, trusting their eternal destiny in the hands of their leaders with a reckless confidence that in itself would thwart the purposes of God in their salvation, and weaken that influence they could give their leaders if they know for themselves by the revelations of Jesus Christ that they are led in the right way. Let every man and woman know by the whisperings of the Spirit of God to themselves whether their leaders are walking in the way the Lord dictates or not. DIVINE APPOINTMENT OF LEADERS

p11 To me, there is a tremendous truth. It is not alone sufficient for us as Latter-day Saints to follow our leaders and to accept their counsel, but we have the greater obligation to gain for ourselves the unshakable testimony of the divine appointment of these men and the witness that what they have told us is the will of our Heavenly Father.

p12 I had a shock and a startling truth borne in upon me by an experience six months ago, when following April conference, the General Authorities and their wives met in a semiannual party and dinner up at our Institute of Religion near the University of Utah. As a part of the program, the committee in charge had arranged for a recital of the conferences a hundred years ago, from the preceding October. They read the minutes from the conference of 1849. They then brought quotations from the sermons of every one of the present Presidency and the Council of the Twelve. When they put into my hands the quotation from the one in that other Council fifty years ago, whose place I now filling, I was startled, for I was to read the last recorded statement of a man who lost his standing in the Council and later his membership in the Church of Jesus Christ. And I was more startled when I read this statement from his last recorded sermon. This is what he had said:

p13 I know that the children of men never were converted till they saw that the power of God rested upon his servants, and the spirit of God went down into their hearts like fire.

p14 He knew, and he came to know by the bitter experience of his own apostasy that the thing which lost him his standing in the Church was that he lost his testimony of the divine appointment of the prophets of God, and that the fire which once burned in his heart had gone out. When I realized that one like him had failed and that I was now sitting in the chair once occupied by him, it gave me a tremendous feeling of responsibility and a fear lest I might fail, by foolishness and because of the deceit and cunning which I have come to believe may overtake any of us. False prophets and christs, as foretold by the Savior, may come to deceive us not alone in the name of religion, but if we can believe the history of Italy and Germany and Russia, they may come under the label of politicians or of social planners or so-called economists, deceitful in their offerings of a kind of salvation which may come under such guise. PERSONAL TESTIMONY

p15 Five years ago, following the death and burial of President Heber J. Grant, the Council of the Twelve met in one of the most solemn meetings I have ever attended as one of the junior members of the Council, in one of the upper rooms in the Salt Lake Temple. They had met there to consider the appointment of a succeeding President of the Church. The chairs usually occupied by the First Presidency were vacant, and for hours the members of the Twelve, each in his turn, expressed his feelings fully on the matter of the new appointment. After the decision was made, President George Albert Smith took his place and called to his side President Clark and President McKay. There was something that happened to me in that meeting. I was willing then, as always, to listen to the brethren and to follow them, but as they took their places at the front of our council room, there came into my heart a testimony and an assurance that these were the men who had been chosen by God's appointment, and I knew it because of...
the revelation of the Spirit to my own soul. May I close with only this one thought taken from one of our own hymns:

[p16] Soon the earth will hear the warning, Then the judgments will descend! Oh! before the days of sorrow, Make the Lord of Hosts your friend. Then, when dangers are around you, And the wicked are distressed You, with all the Saints of Zion, Shall enjoy eternal rest. From “See, the Mighty Angel Flying”

[p17] God help us to gain that divine, assuring testimony which I have in my soul. I know that God lives and know that this is his work. I know that these men are divinely appointed servants of God. And I bear you this testimony in the name of Jesus Christ. Amen.

[p8] End

President George Albert Smith

[p1] We have a good many people come here, but not many have the privilege you have had of sitting and listening to men whose lives are devoted to the service of the Master.

[p2] Brother Harold B. Lee, of the Council of the Twelve, has just spoken to us and he will be our last speaker this morning.

[p3] I never come to this Tabernacle that I do not feel an unusual presence, when I think of how it was erected and how the people struggled to prepare a place for worship, and the temple to the east of us, the Assembly Hall, all these walls that hold these buildings there is not anything in all the world like them. Many people would like to take down these walls. I want to say these walls are sacred to me because I have played around them ever since I was a child and I have seen hundreds of men come and go, working around here.

[p4] This morning we are in comfort. The houses that we are in, and the adjoining houses, are kept in order. The beautiful grounds with flowers and shrubs, hundreds of people remark they have never seen anything like it in all the world, and yet this has all been done by men, and some women, who desired to make the place where we worship our Heavenly Father as comfortable and delightful as possible.

[p5] By the way, that brings to my mind the fact that one of the most faithful workers we have had on this block, looking after this building and other things, Brother Ben Handley, is at home sick, unable to be with us. He has always been here, always been on hand, and I wonder sometimes if we realize how much one person may mean.

[p6] As I look through the congregation this morning I see Aunt Mary Smith, the widow of President Joseph F. Smith, one of the older people of the Church. She nearly always sits in the same place, or about the same place, and I am delighted to see her here this morning. I also miss Sister Ruth May Fox, who is past ninety years of age and not able to be here, but I am satisfied she will be listening in. I hope she will hear her name mentioned from this House of the Lord. We must not only appreciate our own blessings and our privileges, but we should keep in mind the others who need us, and I am sure if we do we will continue to enjoy what we have now and the Lord will add to it.

[p7] The Tabernacle Choir will now sing the “Hallelujah Chorus” from the “Mount of Olives.”

[p8] The closing prayer will be offered by President Shirley M. Palmer, Oneida Stake, Idaho, after which the Conference will stand adjourned until two o’clock this afternoon.

[p9] The proceedings of that session will be broadcast over KSL at Salt Lake City, and by arrangement through KSL, over the stations named in the first session of the Conference. That session will also be televised over the KSL television station, channel five.

[p10] Important messages and calls coming to us for persons supposed to be in attendance at Conference will be announced at the dismissal of this meeting over the loudspeaking system on the grounds.

[p11] The choir music for this session has been furnished by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting and Elder Alexander Schreiner at the organ.

[p12] After singing and prayer we will be dismissed until 2 o’clock.

[p13] Brethren and sisters, let us take from this house to our homes, and wherever we may go, the influence that comes from our Heavenly Father and that is always here when we meet in worship, and keep it with us during the remainder of our lives.

[p14] Singing by the choir, “Hallelujah Chorus.”

[p15] The benediction was offered by President Shirley M. Palmer of the Oneida Stake.

[p16] Conference adjourned until 2 p.m.

[p9] Begin

[p1] The concluding session of the Conference was held in the Tabernacle at 2:00 p.m.

[p2] President George Albert Smith presided and conducted the services.

[p3] The Salt Lake Tabernacle Choir furnished the choral singing for this session.

[p4] President George Albert Smith:

[p5] This is the closing session of the One Hundred Twenty-first Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square Salt Lake City, Utah.

[p6] These services will be broadcast in the Assembly Hall and in Barratt Hall (60 North Main) over a loud speaking system and by television.

[p7] The proceedings of this session will be broadcast over station KSL at Salt Lake City, and by arrangement through KSL, over the stations named in the first session of the Conference.

[p8] This session will also be televised over the KSL television station, channel five.
The interpretation of Joseph Smith might be more difficult. He was either prophet or fraud, for he did his work like one called of God. My missionary companion handed me another tract called "What Is Mormonism?" written years ago by Elder John A. Widtsoe. He read it from beginning to end. It was much longer. It took him an hour to read it. He was equally complimentary when he returned it to us. "It is one of the best religious papers I have read," he said. Then my companion did a bold thing. He reached into his brief case and took from it another tract called "Joseph Smith Tells His Own Story." Our friend read it, but the expression on his face changed. His attitude was different. His friendliness disappeared. He handed it back without comment except to say, "The answer to that gospel tract is either 'yes' or 'no.' " And I believe he was right. There is no middle ground upon which you can consider the claims of Joseph Smith. He was either prophet or fraud, for he did his work like one called of God.

I rejoiced in the success which has attended the Latter-day Saints in this dispensation, and particularly in the success of the great missionary enterprise which is going forward in the world. I tell you the opposition is crumbling, and the Lord's work is going forward. Never before have we had the friendly reception which we are receiving today in all the nations of Europe. Our message is being listened to by people everywhere, and the Lord is preparing the hearts of men and women for the gospel message; and so I view the situation throughout with optimism and delight, so far as the Church is concerned. WORLD ATTITUDE CHANGING

I rejoice with you in the growth and expansion of the Church, in the marvelous progress which it has made since it was organized in the year 1830. I am proud of the achievements of the men and women who first planted their feet in these Rocky Mountains and laid the foundation for all we have and are. I am also proud of the men and women who built the great city of Nauvoo and erected there a temple of the Lord. I am equally proud of those who built the Kirtland Temple in times of great hardship and adversity. I rejoice in the success which has attended the Latter-day Saints in this dispensation, and particularly in the success of the great missionary enterprise which is going forward in the world. I tell you the opposition is crumbling, and the Lord's work is going forward. Never before have we had the friendly reception which we are receiving today in all the nations of Europe. Our message is being listened to by people everywhere, and the Lord is preparing the hearts of men and women for the gospel message; and so I view the situation throughout with optimism and delight, so far as the Church is concerned. WORLD ATTITUDE CHANGING

I have always said, and I now repeat it, there is something more than man's genius back of these thirteen Articles of Faith. How could anyone devise a better introduction to a gospel conversation for our missionaries? These articles are not antagonistic. One follows the other in proper sequence. They are sound and scriptural and selected from all the beliefs of the Latter day Saints. They have stood the test of one hundred years, and people in all the walks of life are reading our literature. About a year ago I rode on the train from northern England to London. When we came to the city of Darlington, the door to our compartment opened, and a minister of the Church of England entered. He looked us over rather carefully and finally said "I am curious to know why you Americans should come from a land of plenty to a land of scarcity." I have always said, and I now repeat it, there is something more than man's genius back of these thirteen Articles of Faith. How could anyone devise a better introduction to a gospel conversation for our missionaries? These articles are not antagonistic. One follows the other in proper sequence. They are sound and scriptural and selected from all the beliefs of the Latter day Saints. They have stood the test of one hundred years, and people in all the walks of life are reading our literature. About a year ago I rode on the train from northern England to London. When we came to the city of Darlington, the door to our compartment opened, and a minister of the Church of England entered. He looked us over rather carefully and finally said "I am curious to know why you Americans should come from a land of plenty to a land of scarcity."
Uncertainty, when they can settle down, what they can count on for the future, whether to pursue their education and their preparations for professions or to give it all up.

Faith, for prayers, and for understanding for these young people who live in confusion and suspense, and who wonder when they are going to be relieved of all this.

Encouragement to our young people who face the uncertainties of our generation have been expressed repeatedly in this conference. I should like to add my appeal for faith, for prayers and for understanding for these young people who live in confusion and suspense, and who wonder when they are going to be relieved of all this.

Now times have changed, but human nature hasn’t changed very much. We face other uncertainties today, and sympathy and appeals for faith and prayers and for understanding for these young people who live in confusion and suspense, and who wonder when they are going to be relieved of all this.

We face other uncertainties today, and sympathy and appeals for faith and prayers and for understanding for these young people who live in confusion and suspense, and who wonder when they are going to be relieved of all this.

The real problem in Mormonism is how an ill-educated man like Joseph Smith could have invented an elaborate system of rules and ideas with many historical references, ingenious speculations and imaginative flights, and moreover, how he could have expounded them in a style of writing apparently foreign to his ordinary speech and range of culture.

I am sure that no one knows as well as I know how much I need help as I face this congregation here and those who may be listening and looking on the air, and I earnestly hope that I may have it.

I am sure that no one knows as well as I know how much I need help as I face this congregation here and those who may be listening and looking on the air, and I earnestly hope that I may have it.

I heard some weeks ago a set of figures presented by Brother A. Z. Richards, which I felt deserved wider circulation as a point of historical perspective. I should like to extract a few of these figures from a longer list: FIGURES QUOTED

When Joseph Smith was born, the population of the United States was about one-half the present population of California.

In 1820, the population of the entire United States was about the population of New York City today.

In 1830, when the Church was organized, New York City was about one-third larger than Salt Lake City is today.

In 1837, when our missionaries first went to Great Britain, New York City was smaller than Denver is today.

In 1847, there were only two United States cities larger than Salt Lake City today; they were New York and Manhattan, both of which are now part of the present greater New York.

When Martin Harris went to New York with the Book of Mormon characters, New York City was only slightly larger than Salt Lake City is today.

Before Nauvoo was abandoned by our people, Washington, D. C., was about the same size as Nauvoo, but Nauvoo had been only three or four years in the making while Washington, D. C. had been designated as the seat of national government more than a half-century before that time.

I think these latter figures, and others which might be presented here, bring to us with some considerable force the kind of people that our pioneer forefathers were people of great courage and conviction. I think we can see from these figures, too, something of the basis of the concern of some of their neighbors with all of the social, religious, political, and economic implications inherent in growth of this people, and the vigor and purpose they displayed in rising repeatedly from their poverty.

Two more figures I think may be of interest to you: In 1850 the population of Utah has been recorded in official records as being about 11,380. Three years later our population had increased so that it was almost three times as large. In 1860, the population of this state has been recorded as being about 40,273. Three years later than that they began to build the Tabernacle in which we meet today, and in it the reverend gentleman made a confession that he has failed after years of study to understand Joseph Smith. Said he in his statement:

"May the Lord bless this great work which has been established upon the earth in the last days. May he bless his servants and handmaidens who are going forth in the world to present this gospel of salvation, and may we live so that our lives may shine like a beacon light to lead the world towards the truth, I pray in the name of Jesus Christ. Amen."

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The real problem in Mormonism is how an ill-educated man like Joseph Smith could have invented an elaborate system of rules and ideas with many historical references, ingenious speculations and imaginative flights, and moreover, how he could have expounded them in a style of writing apparently foreign to his ordinary speech and range of culture.

He goes on:

On the other hand, the charge of his enemies that the whole system is merely an invention and a fraud does not touch the problem, for this charge does not explain and cannot explain how such an ill-educated man could produce such an elaborate system. This is a bigger problem than most people imagine. It requires an exceedingly able scholar to foist a highly wrought fraud to last for over a century upon the public.

Who will explain Joseph Smith? Is there any explanation of this great prophet of the latter days? Only one, brethren and sisters, and that is the one which he himself gave. No one will explain this prophet of the nineteenth century except those who accept him as a prophet of God.

Men of courage, men of faith in the future in spite of all the uncertainties and the drivings and the depredations that they experienced, they began again and again, and rose from their poverty again and again, to produce what we see before us and what we are the beneficiaries of. These walls and these buildings on Temple Square are part of the evidence of their purpose and their faith, and I hope and earnestly believe that something of their spirit still lingers here.

There is another aspect to the matter of faith, for prayers, and for understanding for these young people who live in confusion and suspense, and who wonder when they are going to be relieved of all this uncertainty, when they can settle down, what they can count on for the future, whether to pursue their education and their preparations for professions or to give it all up.
As I left the room, I was met by my good wife, ever loyal and devoted, who said, "The younger children have suggested that it might be well if we kneel in family fasting and praying a good deal during this conference. I just wanted to come in to tell you that I have been doing the same. The Lord bless you."

While I was sitting alone in a room at my home following the morning session today, one of my boys came into the room and said, "Dad, I've observed you've been sustain me during the few moments I stand before you. As I have been contemplating with anxiety this sobering experience, I have had reason to thank the Lord many times for his blessings. SUPPORT OF FAMILY

I wish to express to you the conviction in my soul as to the reality of those things which have been spoken of here in this conference, that God lives, that Jesus is the Christ, that the gospel has been restored, that it has within it the answers to the problems that beset this generation, and the only answers to permanent peace. May we pursue it in unity and with righteous purpose, ever keeping the commandments and bringing our young people with us, full of faith, understanding, and courage. I pray in Christ, that the gospel has been restored, that it has within it the answers to the problems that beset this generation, and the only answers to permanent peace. May we pursue it in unity and with righteous purpose, ever keeping the commandments and bringing our young people with us, full of faith, understanding, and courage. I pray in Christ, that the gospel has been restored, that it has within it the answers to the problems that beset this generation, and the only answers to permanent peace. May we pursue it in unity and with righteous purpose, ever keeping the commandments and bringing our young people with us, full of faith, understanding, and courage. I pray in Christ, that the gospel has been restored, that it has within it the answers to the problems that beset this generation, and the only answers to permanent peace. May we pursue it in unity and with righteous purpose, ever keeping the commandments and bringing our young people with us, full of faith, understanding, and courage. I pray in Christ, that the gospel has been restored, that it has within it the answers to the problems that beset this generation, and the only answers to permanent peace. May we pursue it in unity and with righteous purpose, ever keeping the commandments and bringing our young people with us, full of faith, understanding, and courage. I pray in the name of the Lord Jesus Christ. Amen.

I come to you, my brethren and sisters, as we approach the close of this glorious conference, in a spirit of fasting and prayer in the hope that the Lord will see fit to sustain me during the few moments I stand before you. As I have been contemplating with anxiety this sobering experience, I have had reason to thank the Lord many times for his blessings. SUPPORT OF FAMILY

While I was sitting alone in a room at my home following the morning session today, one of my boys came into the room and said, 'Dad, I've observed you've been fasting and praying a good deal during this conference. I just wanted to come in to tell you that I have been doing the same. The Lord bless you."

As I left the room, I was met by my good wife, ever loyal and devoted, who said, "The younger children have suggested that it might be well if we kneel in family
p4 I am grateful for the spirit of this great latter-day work. I am grateful for my brethren among whom I labor for their support, their confidence, and their faith. My heart has responded to every message given at this conference and every testimony that has been borne.

p5 My soul echoed the sentiments expressed in behalf of our great leader, President George F. Richards. I loved him almost as a son loves a father. I recall vividly standing in his presence alone with him in his office just before I left for the shores of war-torn Europe. I recall his last words of counsel. I shall never forget them and the sweet embrace which he gave me as I was about to leave on that emergency mission under the direction of the First Presidency.

p6 I was happy to hear the words spoken regarding my good friend and brother, Frank Evans, whom I have loved many years and who was not only loved in the Church but also was loved by the people throughout rural America.

p7 I am happy, my brethren and sisters, in the appointment of Brother Stapley to our Council, and I'd like to say to him, and I'm sure I echo the feeling of all of my associates, that he will see and feel and witness a love that is not excelled among men anywhere in the world as he sits in the Council of the First Presidency and the Quorum of the Twelve. I am grateful for these rich blessings.

p8 I am thrilled, my brethren and sisters, with the sweet summary of the conference given by Brother Lee this morning and particularly with his testimony. I thank God that he has implanted in the hearts of men strong men, good men a burning testimony of the divinity of this great latter-day work. SPIRIT OF BROTHERHOOD

p9 There is a real spirit of brotherhood and fellowship in the Church. It's a very powerful thing, somewhat intangible, but very real. I feel it, as do my associates, as we travel throughout the stakes and wards of Zion and throughout the missions of the earth. It matters not where we go. We may meet in a group with the priesthood, in one of the stakes, or out in one of the missions, but there always is a feeling of fellowship and brotherhood. It is one of the sweet things in connection with membership in the Church and kingdom of God. I have felt it way up in Alaska as I met with our brethren and sisters there. I felt it far up in East Prussia, throughout the missions of Europe, down in Mexico, in some of the islands of the sea and throughout this land of Zion. It is very real. Oh, I know, my brethren and sisters, it isn't what it should be; it isn't what it could be; it isn't what the Lord would have it be, but nevertheless, there is nothing like it in all the world. It is one of the marks of the divinity of this great latter-day work, and I rejoice in it. The most important thing of all, to me, is the spirit of this great work in which we are engaged. It is that spirit which brings to our souls a conviction of the divinity of this work. One cannot fully explain it, and yet it is very powerful and very real. SPIRITUAL UPLIFT EXPERIENCED

p10 One of my non Mormon friends who passed away only a few days ago, who was rather prominently known, who wrote for national magazines, and was chairman of the board of trustees of one of our great universities, some months ago came to this city to address a meeting of dairymen, most of whom were members of the Church. After the meeting was over, he came up to my home for the purpose of a visit and a renewal of friendship. As I drove him back to the hotel that night, he turned to me, after being quiet for several moments, and said, "I don't know what it is, but each time I come among your people I experience something that I never experience anywhere else in the world. It's an intangible thing, but it's very real." He added, "I've tried to analyze it, I've tried to describe it; but the best thing I can do is to say that every time I come among your people, I get a spiritual uplift. What is it that gives me that feeling which I get nowhere else?"

p11 Brethren and sisters, what is it? You feel it. We feel it in these great conferences of the Church. We feel it out in the stakes of Zion. We feel it in little branch meetings in meetings with missionaries in the far parts of the earth. It's a sweet thing. It's a priceless thing. It is a mark of the divinity of this great work in which we are engaged.

p12 I recall while living in the East some years ago, I invited one of my good friends, not a member of the Church, to attend our sacrament meeting. He promised that he would sometime. Weeks went by; I met him on the street one day following a Rotary luncheon, and he said, "I was up to your meeting last Sunday night, but you weren't there." I explained that I was visiting another ward, and then he said in answer to my inquiry as to whether he enjoyed the meeting, "Yes, I enjoyed it, especially the spirit of it, but," he said, "I wish you would tell me one thing. Why is it that when your people come to the end of a meeting and the benediction is said that they don't seem to have any place to go?" He said, "That group stood up, recognizing the meeting was over, but they just stood there and visited and visited until I thought I was never going to get out of that building. Finally, when I got into the foyer, it was more congested than ever." Well, that is a further evidence of this spirit this spirit of love, this spirit of brotherhood that is so real, my brethren and sisters, in the Church. IMPPELLING FORCE OF GOSPEL

p13 We witness it in our missionary activities. I recall vividly, and it was called to my mind by the remarks of Brother Sonne this afternoon, standing on the shores of war-torn Europe following the war and watching the mission presidents several of whom are here before me this afternoon come back to the shores of Europe. I wondered in my heart, What is it that causes them to leave the comforts of their homes and come over to these war-torn lands where there is a shortage of everything necessary for civilized living? What is it that causes a man to sell his grocery business and come way up into Norway on his third mission? What is it that causes a man to sell his business down in California and go up to Sweden? What is it that caused a man to turn over his furniture business in Salt Lake City and come over to the shores of war-torn Holland, where there was shortage of food, shortage of clothing, shortage of fuel and transportation, and where there were practically no comforts? What is it that causes a man to leave his chair in a university surrounded by all the comforts earned by a long life of service and go back into war-torn France? And so on. I tell you, my brethren and sisters, it is marvelous. There isn't anything like it anywhere.

p14 What is it that causes our young missionaries to want to go out and serve without any hope of material reward? I interviewed one of them down in a California stake recently. We couldn't accept him because he wasn't old enough. He broke down and cried. He said "Brother Benson, ever since I was a deacon I've wanted to go on a mission." He stated, "The last few months my fiancee and I have been planning my mission and what would follow, and what support she would give while I was out in the mission." He added, "I've tried to analyze it, I've tried to describe it; but the best thing I can do is to say that every time I come among your people, I get a spiritual uplift. What is it that gives me that feeling which I get nowhere else?"

p15 How did the Prophet Joseph know as a young man that men and women would respond to the call to fill missions, to go out into the world representing an unpopular cause, to carry this glorious message? How did he know that the Saints, when and if they accepted the gospel, would respond to the call of gathering and come to Zion. Yes, the spirit of this work, my brethren and sisters, is a marvelous and a priceless thing. CRITICAL PERIOD

p16 Now during this critical period, and it is a critical period that we are passing through, I hope that we will keep ever burning in our hearts the spirit of this great work which we represent. If we do, we will have no fear; we'll have no fear; we'll not worry about the future because the Lord has given us the assurance that if we live righteously, if we keep his commandments, if we humble ourselves before him, all will be well. I turn to two passages of scripture today which I'd like to read:

p17 ... Be strong and of good courage; be not afraid, neither be thou dismayed for the Lord thy God is with thee whithersoever thou goest.

p18 This was the Lord's admonition to his son, Joshua, encouraging him to trust in God. Joshua answered that admonition in counsel to his people in these words:

p19 ... choose you this day whom ye will serve. ... but as for me and my house, we will serve the Lord. (Ibid., 24:15.) ESSENTIALS FOR SECURITY

p20 Embodied in these two passages of scripture are the two principal essentials for security and peace: first, trust in God; and second a determination to keep the
My brothers and sisters, from the depths of my soul I thank the Lord for the privilege of being here to worship with you in the sessions of this conference. I think of the many people who have spoken so affectionately here today, President George F. Richards.

After the singing we will hear from Bishop LeGrand Richards, Presiding Bishop of the Church, and one of the members of the family of the man about whom so many have spoken so affectionately here today, President George F. Richards.

They enslave their children's children who make compromise with sin.

The choir and congregation sang the hymn "High On The Mountain Top."

My brothers and sisters, from the depths of my soul I thank the Lord for the privilege of being here to worship with you in the sessions of this conference. I think of the testimony to you to the truth of the words that have been spoken at this conference, in the name of Jesus Christ. Amen. President George Albert Smith:

God bless Us to live the gospel, to be grateful for all that we have and are, and for all that we enjoy, in this the kingdom of God, I humbly pray, and I bear fervent testimony to you to the truth of the words that have been spoken at this conference, in the name of Jesus Christ. Amen. President George Albert Smith:

If we are living the gospel, we will feel in our hearts that the First Presidency of the Church and the leaders of the Latter-day Saints, regardless of whether or not some men may think such counsel may have political implications.

We must stand firm for that which we know to be right, my brothers and sisters, and uphold these men who have been sustained as our leaders in modern Israel. All this we will do, and more, if we live the gospel. We will keep ourselves clean and unspotted from the world. We will live lives of purity. We will be true to our wives and families. We will live according to the gospel plan. BLESSING

May God bless us, my brothers and sisters, that we may trust in God and keep his commandments. That is all the Lord expects of us. Joy and happiness will enter our hearts as we do so. It is the wicked who flee when no man pursueth. The righteous are bold as a lion. People who live righteously have nothing to fear. In spite of the turmoil, anxiety, and insecurity which may seem to be everywhere we will be able to stand erect and go forward with courage and faith. We must not compromise with evil.

We have a great mission. We must be prepared, both young and old. We must stand as a leaven among the nations, true to the principles of righteousness.

If we keep the commandments, to serve the Lord, to do that which is right. Latter-day Saints who live according to these two admonitions have nothing to fear.

My brethen and sisters, it is not going to be enough just passively to accept the teachings, standards, and ideals of the Church. It will require real activity, real dedication to the principles of righteousness if we are to face the future unafraid. But if we have the courage, sound judgment, and the faith so to do, then no matter what happens we will be able to face any situation with courage and with faith and with the assurance that God will sustain us. I know this to be true, my brethren and sisters. I know that now is the time probably more than any other time in our lives to live the gospel. We should not be lulled away into a false security as Nephi said many would be in the last days. We should not be pacified and feel in our hearts that we can sin a little, that we can attend to our meetings part of the time, that we can pay a token tithing, that we can live the gospel when it is convenient, and all will be well. We must not be "at ease in Zion" and say, "Zion prospereth, all is well." But we must live the gospel plan every day of our lives in its fulness. Therein is safety. Therein will come a satisfaction which comes from righteous living which will enter our hearts, give us the courage and the strength that we need. There is no security in unrighteousness. The sinful always live in despair. NEED FOR RIGHTEOUSNESS

We need to humble. We need to be grateful. We need as families to kneel in family prayer, night and morning. Just a few words added to the blessing on the food, which is becoming the custom in some parts, is not enough. We need to get onto our knees in prayer and gratitude, as Alma admonished. (See Alma 34.) We need the spirit of reverence in our houses of worship referred to by President McKay in his beautiful address last night at Priesthood meeting. We need to keep the Sabbath day holy. We need to close our businesses on Sunday, and as Latter day Saints, refrain from making purchases on the Sabbath except in cases of emergency. W. e need to refrain from going to moving pictures on the Sabbath, and if we are operating show houses, we should close them on Sunday. We should not seek pleasure in any form on the Sabbath day. We should stand firm in opposition to Sunday baseball and other amusements regardless of what much of the Christian world may do. We should oppose gambling in all of its forms including the parimutual betting at horse races referred to so effectively by Brother Moyle. We should refrain from the habit of card playing against which we have been counseled by the leaders of the Church. We should stand united in opposition to the wider distribution and use of alcohol and other things declared by the Lord to be harmful. COMMANDMENTS TO OBSERVE

If we keep the commandments, we will refrain from joining secret orders and lodges. Our first allegiance will be to the Church and the priesthood quorums. We will attend our meetings. We will take our families with us to the sacrament meeting and sit with them and worship with them. If we keep the commandments, we will pay our tithes and offerings, our fast offerings, and our welfare contributions. We will respond to the calls in the Church, and we will not resign from office when called under the authority of the Holy Priesthood. We will follow the counsel of the leadership of the Church and call our families together periodically in home evenings in order that the home might be safeguarded and the solidarity of the family increased. We will read the scriptures in our homes as the Lord has admonished us. We will not violate the sacred covenants we have taken upon ourselves in the waters of baptism and in the temples of the Lord, nor will we desecrate or cast to one side the garments of the Holy Priesthood. We will attend to our temple work. We will become saviors on Mount Zion in very deed. GOOD CITIZENSHIP

If we keep the commandments we'll be good citizens. We'll exercise our right to vote. We'll follow the counsel which the Lord has given in the revelations regarding our obligation to seek out "honest men and wise men" (D. & C. 98:8) who will stand for principle, men who will put principle ahead of political expediency. We will seek men of faith who believe the Constitution was inspired and that this nation has a spiritual foundation. If we are living the gospel, we will feel in our hearts that the First Presidency of the Church not only have the right, but are also duty bound under heaven to give counsel on any subject which affects the temporal or spiritual welfare of the Latter-day Saints, regardless of whether or not some men may think such counsel may have political implications.

We must stand firm for that which we know to be right, my brothers and sisters, and uphold these men who have been sustained as our leaders in modern Israel. All this we will do, and more, if we live the gospel. We will keep ourselves clean and unspotted from the world. We will live lives of purity. We will be true to our wives and families. We will live according to the gospel plan. BLESSING

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Brother Ezra Taft Benson, of the Council of the Twelve, has just addressed us and we will now join the Tabernacle Choir in singing "High On The Mountain Top," conducted by Elder Richard P. Condie.

After the singing we will hear from Bishop LeGrand Richards, Presiding Bishop of the Church, and one of the members of the family of the man about whom so many have spoken so affectionately here today, President George F. Richards.

The choir and congregation sang the hymn "High On The Mountain Top."
Words of the Master when he was tempted to turn the stone into bread to prove that he was the Son of God. He replied, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.) And I am sure we have been fed the bread of life eternal during the sessions of this conference.

APPRECIATION OF FATHER

[p2] President Smith has already indicated that I am a son of George F. Richards. I would like to take this occasion, representing his family, to express appreciation to those who have paid tribute to Father during the sessions of this conference and the many, many friends who have written their tributes since Father's passing away. Many have said that they thought he was one of the finest men that ever lived. As his son, I would like to tell you that I don't know of any man that I think lived nearer the Lord than my father. When he spoke in prayer, he just talked to the Lord. And when he made a promise to me, it was just the same as if the Lord had made it. He has left us a great heritage of great responsibility and I hope his posterity will not fail him.

[p3] I should like also to mention Brother Roscoe Eardley. Brother Roscoe and I had much in common. We each filled two missions in Holland; we each presided over that mission. Roscoe was a great missionary, and the Dutch people loved him. He loved the Church and he was loyal to it in every way. I also worked side by side with Brother Frank Evans in the Church offices, and I think he was one of the grandest men it has ever been my privilege to know. And I thank God for the presence of Brother Thomas E. McKay in this meeting. We have been praying for you, Brother McKay, for months, and we thank the Lord that you are here to worship with us on this occasion. FAITH COMMENDED

[p4] While riding to my conference a week ago last Saturday, one of my companions said, "Bishop, what do the Saints need to be told more than anything else?" I answered, "The one thing they ought to be told is how wonderful they are in the payment of their tithes and their offerings, in helping to build meetinghouses, in sending their boys into the mission field, in helping with the great welfare program of the Church, in the buying of projects and helping with the budget, in maintaining their wards, and in the other things they have been asked to help with, such as the Primary Children's hospital the Relief Society building, and the BYU fieldhouse." I tell you, my heart goes out in admiration, in thanksgiving to God for the faith of the Latter-Day Saints, and I love them. For over twelve years now I have had to do with the financial affairs of this Church, and we haven't passed one year that the Saints haven't paid a greater tithing than the year before. We are already away ahead this year over last year. I don't think they are making undue sacrifices, because of the faith I have that every effort they put forth in the building up of the kingdom of God shall be in the words of the prophet, as bread cast upon the water which after many days shall return.

[p5] When I was a boy, my father said, "My son, there is no organization or corporation or institution in this world that will pay you as great dividends on the investment of your time and your talents and your means as the Church of Jesus Christ of Latter-Day Saints." After nearly fifty years since my father made me that promise, I stand before you to say that I have seen it verified in the lives of the Latter-Day Saints and in the lives of my own family, and of my own loved ones. And so I say, God bless the Saints for their faith and for their integrity. SACRIFICES OF SAINTS

[p6] Brother Benson has just talked of the marvelous sacrifices being made to carry on the great missionary work of the Church; then there is the building of meetinghouses. We have about four hundred of them in the course of construction at the present time, and the way the Saints sacrifice in order to raise their portion of the money, to me, is a marvelous thing. My daughter called me a few nights after I had retired. She said, "Daddy, I was afraid you were in bed but we just came from our ward, and we raised tonight fifteen thou sand dollars to make the final payment on our meetinghouse." And she added, "To cap the climax, the bishop gave another thousand." I say God bless the Saints and leaders like that.

[p7] This same daughter was sent out to collect money. She went into the home of one student. He'd given his part, but they had to have more. The building cost more than they had anticipated, He said, "Well, now, I don't know where I can get it tonight, but give me a few days, come back again." He gathered up his books that he had finished using at school and took them to the university and sold them to get money to pay another contribution on the meetinghouse.

[p8] Sister Richards and I were in Idaho a few weeks ago to dedicate a meetinghouse. When we heard the stories of those Saints, how they had sacrificed, we were thrilled. One good sister told how she had taken her cow and had it killed and cut up, and had stood on the street corner of the little town selling beef sandwiches in order to raise her portion for that meetinghouse. There isn't time to tell you more of these stories. But I do want to say that just as long as the Lord will keep putting that kind of faith in the hearts of the Latter-Day Saints, you just can't stop the kingdom from growing. No power under heaven can do it. And I thank God for your faith. SPIRIT OF DARKNESS

[p9] Now, as I love the Saints for their faithfulness, I also feel remorse and sorrow for those who fail to have that kind of faith, for those who are not willing to do their part, for those who have discontinued attending their meetings. Brigham Young said that when we fail to attend our sacrament meetings and observe our prayers, the Spirit of the Lord will withdraw himself, and a spirit of darkness will come over us. Now there are a great many people in our midst who have ceased attending their meetings, and who do not observe their prayers. Some of them are near to us, some of them are dear to us, but the Lord does withdraw his Spirit. Just within the last week I had a woman in my office who told me how her husband had quit doing his duty and how the Lord had withdrawn his Spirit. She said, "Sometimes I think he is almost possessed of the devil." Well, the Lord knew that we could not be disobedient to his commandments and still enjoy his Spirit. I want to read the twelfth verse of the ninety fifth section of the Doctrine and Covenants.

[p10] If you keep not my commandments, the love of the Father shall not continue with you, therefore, you shall walk in darkness.

[p11] And when people walk in darkness, they cannot love the brethren; they cannot love the Lord; they cannot love the people; they cannot love this great Latter-Day cause, the greatest movement the world has ever known, aside from the great atonement of the Lord and Savior, Jesus Christ. At least that is my appraisal of it. I think that is what the Lord had in mind when he said in a revelation to the Prophet Joseph Smith:

[p12] But behold, verily I say unto you, that there are many who have been ordained among you, whom I have called but few of them are chosen.

[p13] They who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day. (D. & C. 95:5-6.)

[p14] The noonday is the brightest period of the day, and with all this glorious truth about us, some walk in darkness. LORD'S SPIRIT WITHDRAWN

[p15] When the Lord has withdrawn his Spirit, and one walks in darkness, he says: "Well, I'm not religious."

[p16] We represent the adult group of the Aaronic Priesthood, many of whom are indifferent. One good brother wrote in and inquired: "How can a man effect a complete annihilation of his soul and his body?" Why, because he has not observed the commandments of God. He was not attending his meetings. He was not praying; so the Spirit of the Lord withdrew and left him walking in darkness; and when a man walks in darkness, he has little hope to look forward to.

[p17] When a man says he is not religious, does he mean that he believes that when he dies that will end it all? In the words of the Savior, speaking of the days of Noah, he said: "They shall say, come, let us eat, drink, and make merry, for tomorrow we die." Does it mean that he believes that will end it all? Paul said that "If in this life only we have hope in Christ, we are of all men most miserable." (1 Cor. 15:19.) And the Savior said,

[p18] For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? (Mark 8:36-37.)
Oh, I tell you, brothers and sisters, the glorious gospel that we have is worth more than all the wealth in the world. MEANING OF RELIGION

When a man says he is not religious, does he mean that he would not be interested if religion could tell him where he came from, why he is here, and where he is going? Does he mean that he is not interested in these things, when he says he is not religious? Suppose you had never seen your own father, and yet you had had communications from him from Europe or elsewhere, and he had been kind to you, but conditions hadn't been such that you could visit him. Wouldn't you want to see your own father? Wouldn't you some day want to be acquainted with him and enjoy his association?

Paul tells us that

... we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? (Heb. 12:9.)

When religion can teach us that we are the very offspring of God the Eternal Father, how could any of us not look forward longingly to the day when he will take us by the hand and say, "... Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." (Matt. 25:21.) ADDED UPON

If what we read in the Pearl of Great Price is true, that those who were faithful in keeping their first estate should be added upon (and there isn't time to discuss how marvelously those who have kept their first estate have been added upon) but that more blessed is he who keeps his second estate, for he shall be added upon forever and forever, does a man mean when he says, "I am not religious," that he would not like to be added upon forever and forever? There is an eternal life, and we have that right awaiting us if we will just live for it.

Does a man mean, when he says he is not religious, that he does not care whether his wife and his children belong to him throughout the countless ages of eternity, that they mean nothing to him.

I was in the Arizona Temple not so long ago. We spent a day there, and the Primary teachers of one of the wards brought their children to do baptismal work for the dead. While the children were doing this work, we held a testimony meeting with the teachers and in that meeting sister after sister stood up (their husbands were not active in the Church), and with tears in their eyes, they bore their testimonies and said that the greatest desire of their hearts was for the day to come when their husbands could take them into the temple of God and be sealed to them for time and all eternity, that they might have claim on them and their children.

Do we mean when we say we are not religious care anything about such matters? THE RICH MAN AND LAZARUS

How are we going to find out these things? You remember the story of the rich man and Lazarus, how Lazarus died and was received into Abraham's bosom and the rich man into torment. He called to father Abraham and said: "Have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame." Father Abraham explained that there was a gulf between them. Then the rich man's thoughts turned to his five brothers who were still upon the earth, and he said, "I pray thee therefore, Father, that thou wouldest send him to my father's house:

"For I have five brethren; that he may testify unto them, lest they also come into this place of torment."

Abraham saith unto him, "They have Moses and the prophets; let them hear them."

And the rich man said: "Nay, Father Abraham: but if one went unto them from the dead, they will repent."

Father Abraham said: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (See Luke 16:22-31.)

I pray that God will put it into the hearts of our loved ones and those of the Saints of Zion who are not as faithful as they should be, who do not think they are religious, that they will realize that we do not only have Moses and the prophets, but also the living prophets of God who are sent to show us the way; that they will listen to them. When I think of all the Lord has revealed in the establishment of his Church and kingdom on the earth in these later days, to me it is all Isaiah described it to be when he said the Lord would proceed to do a marvelous work and a wonder, and the wisdom of their wise men should perish, and the understanding of their prudent men should be hid. God help us to touch the hearts of those who cannot see and who are walking in darkness, and God bless you faithful Latter-day Saints for your integrity and your devotion to his great cause, I humbly pray in the name of the Lord, Jesus Christ. Amen.

PRESIDENT GEORGE ALBERT SMITH

You have just listened to the Presiding Bishop of the Church of Jesus Christ of Latter day Saints, LeGrand Richards, and while he has been talking, I have been thinking of this great audience. Reference has been made repeatedly to missionary work. We have been told that we have nearly six thousand missionaries out in the world today. Of course they are coming and going all the time. For a small church, such as we are, having membership a little more than a million, approximately six thousand missionaries is a marvelous record. As I sit here looking at the faces of the men and women that I know here, and I can see people here from all over it came into my mind to ask the question: How many of you have filled a two-year or longer mission during your lifetime? Raise your hands. Thank you very much. This is a missionary Church. Sometimes people might think, from the way we refer to finance, that we are a bank, but we are not. Think of the buildings that are on this block, every one of them built many years ago. This tabernacle and the temple were built in the very poverty of our people when they were trying to make homes here in the valleys of these mountains. But the Lord said, "Seek ye first, . . . seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." (Matt. 6:33.) COMFORTS AND BLESSINGS

When I travel, as I have, approximately a million miles in the world, in many nations and places in the world, and come back here, I do not know of any place where people have more comforts and blessings than we do right here in this place that 103 years ago was a desert land, with only one tree growing in this valley. My grandfather came with the first company of pioneers. There were 143 men, three women, and two children. After he had been here for five or six years, one of his non Mormon friends asked him, "President Smith, why did you leave Nauvoo and all that fine country back there in New York and Missouri and come out to this God-forsaken land?"

The reply of my grandfather was, "Why, we came here willingly, because we had to."

In other words, the people, about twenty thousand of them, when they were expelled from Illinois, had their choice. They could have stayed there and lived with so-called Christians (I want to emphasize that), or they could leave and come out here and live with the Indians. That was their choice. They preferred the Indians. Now that was not because our people did not believe in Christianity. I know of no people in the world who believe as firmly in the divine mission of Jesus Christ as do the membership of the Church of Jesus Christ of Latter-day Saints. I remember I have had many people say to me, "Why, you people do not even believe in Jesus Christ."
7. [p]

[5] I have said, "What is the matter with you? If we do not believe in Jesus Christ, why do we call the Church, the Church of Jesus Christ?"

[p] 6. "Oh, I didn't know you called it that, I thought it was called the Mormon Church," they have replied. DIVINE MISSION OF JESUS CHRIST

[p] 7. I remember I attended a conference in Canada once, and it so happened that I referred in my remarks during the evening to our faith in the divine mission of Jesus Christ, that I believed the Lord prepared the way for the coming of Jesus of Nazareth; prepared Mary to be his mother and Joseph to act as his earthly father. And then here, in an attempt to destroy, I set out a decree that the children in Bethlehem and the country round about who were two years old and under were to be slain, and he became one of the greatest butchers of all time. Joseph and Mary took Jesus and departed from the land of their birth and their home and went down into Egypt.

[p] 8. They returned later when that wicked king had died, and the boy grew up in Nazareth and other places in that section. When he was twelve years old, he went with his parents to the temple. They were to perform services in the temple as was customary with those good Hebrew people in those days. When Joseph and Mary started home, they missed the boy. They returned to Jerusalem and found him reasoning with the wise men in the temple. When he was reproached by his parents for causing them such anxiety, his answer was, "... wist ye not that I must be about my Father's business?" (Luke 2:49.) Remember he was only twelve years old.

[p] 9. "When Jesus became a man, he went to the River Jordan where John was baptizing because there was much water there," and he needed more than a teacup or a basin full of Jesus of Nazareth, who was to become the Savior of the world, went to John and applied for baptism, and John recognizing him as an unusual character said, ". . . have need to be baptized of thee, and comest thou to me?"

[p] 10. And a voice from heaven said, "This is my beloved Son, in whom I am well pleased." (Ibid., 3:17.) Could there be anything more definite than that? Our wonderful Bible contains all that information and much more, of course. When people say or think that we do not believe in the divine mission of Jesus Christ, let them know that we believe all that the Bible teaches in reference to him. We believe the story of how he organized his people and taught them, and how eventually, at the insistence of his own people, he was crucified by the representatives of the Roman government; for not any wrong he had done, but because he was too good to live among that people. THE RESURRECTION

[p] 11. We believe all that. But that was not the end. The Bible tells us that he had been taken down from the cross where he had been crucified and placed in the tomb of Joseph of Arimathaea. After three days, when the women went to the tomb with spices and other things to prepare his body for burial as was customary, they found that the tomb was empty. They began looking around. Mary was standing near the sepulchre weeping when she saw someone who she thought was the gardener. She asked where Jesus was, and he said, "Mary," and she recognized his voice. I suppose Mary would have embraced him, but he said, "Touch me not; for I am not yet ascended to my Father." (John 20:17.) That was three days after his crucifixion but to go and tell his brethren, and gave her other instructions.

[p] 12. Not very long after that, his disciples were gathered together in a room; because of their fear of their enemies, the door was closed. All at once he materialized in that room and he did not have to wait for a door or a window to open. Thomas, who had not been present at the time of the previous appearance of Jesus, had been told by the disciples. Realizing that there was some doubt in the mind of Thomas, Jesus said, ". . . reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side." (Ibid., 20:27.)

[p] 13. And when Thomas had done it, he cried out, "My Lord and my God." (Ibid., 20—28.) He identified the body as the one he had seen on the cross. And then the Savior said, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (Ibid., 20:29.) But that was not the end. He said to his disciples, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (Ibid., 10:16.) VISIT TO OTHER SHEEP

[p] 14. What did he mean? We do not know from the Bible, but there is another glorious record, the history of the ancestors of the American Indians, another scripture, the Book of Mormon, and in this scripture is recorded how he fulfilled that promise of going to his other sheep. At the time of his crucifixion this earth was rent, and the mountains were made valleys, the valleys were made mountains, and many of the people who lived on the land lost their lives. They had been looking for the time when the Savior should come, for Samuel, the Lamanite prophet, had told them about it and all that would occur. They were gathered around the temple and all at once they heard a voice, but they did not understand it. And they heard it a second time; and still they could not tell where it came from. And then they heard it the third time, and this time they understood, and looking up, saw the heavens open, and a glorified Being came down and stood among them. Had there been any doubt in their minds as to who it was, he dispelled it, because he said, "Behold, I am Jesus Christ, whom the prophets testified shall come into the world." (3 Nephi 11:10.)

[p] 15. Brethren and sisters, we have all the information that our Christian brothers and sisters do with regard to the life of the Savior in the Bible, and in addition to that, we have the story of his coming to the people on this western hemisphere, as recorded in the Book of Mormon. And when he came among them, he talked to them as he had to those in the old world. When he was ready to leave them, he blessed them, he healed their sick and took their children up in his arms and wept over them. And after being with them two or three days, coming and going, they saw him ascend into heaven. EXPERIENCES OF JOSEPH SMITH

[p] 16. In 1820 Joseph Smith, the boy prophet not yet fifteen years of age, seeking to know which Church he should join because of the confusion in his neighborhood, missed the boy. He went out in the woods to pray. This boy had read in the Bible, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not" (James 1:5.) He went out into the woods and put it to the test. As he knelt there, the adversary sought to overpower him and he was stricken, but suddenly a bright light appeared. Two glorified Beings were standing in the air above him in the woods near Palmyra, New York. He saw them, and they asked him what he wanted, and he asked which of all the churches he should join. One of them spoke to him and said, pointing to the other "This is My Beloved Son, Hear Him!" (Pearl of Great Price, Joseph Smith 2:17.) Almost the same language that was used by the Father when Jesus came up out of the waters of baptism. "This is my beloved Son, in whom I am well pleased." (Matthew 3:17.) So when Joseph the boy wanted to know what to do, he was told by the Savior himself. ADDITIONAL LIGHT

[p] 17. I say to you we not only have all that the world has with regard to the divinity of the mission of Jesus Christ as recorded in the Bible but also we have the story of another book, known as the Book of Mormon, and of the account of his appearing in this western hemisphere, the tradition of which has been among the Indians ever since and we also have the story of another man who gave his life as a witness that he knew that God lives and Jesus is the Christ. I refer to the Prophet Joseph Smith.

[p] 18. My brothers and sisters, if men and women, all with the truth that they have, would retain all the wonderful things that have been passed on through the prophets of God, and then let us share them with the additional information the Lord has revealed since the Holy Bible was made accessible to the world, what a difference it would make. I remember a very fine doctor, who was a good member of the Jewish church in Atlanta, Georgia, and who read the Book of Mormon. I became well acquainted with him, and he said to me one day, "There isn't a man living in the world today that could write the Book of Mormon. It must be something more than the work of man." I have known many people, who, having read it, and prayed about it, have received a witness that it is true. INSPIRATION OF ALMIGHTY

[p] 19. What I want to emphasize is this: Not only do we have all that is contained in these sacred records, but also when you have received the gospel, been baptized, had the hands of the servants of the Lord laid upon your head and received the Holy Ghost, you have a right to the inspiration of Almighty if you live to be worthy of it. Ought we not to be grateful for our many blessings? What a wonderful thing to live in a land like America and to have all the advantages [p. 159.] that we have. I feel so grateful
The General Priesthood meeting of the Church convened in the Tabernacle at 7:00 p.m., Saturday, September 30, 1950.

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President George Albert Smith:

President George Albert Smith was present and conducted the services.

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And now again, brethren and sisters, peace, love, kindness and the blessings of our Heavenly Father be with you henceforth and forever, I pray in the name of Jesus Christ, Amen.

I pray that each of us may feel day by day the assurance that so many of you have, that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of the Living Lord, that you may love your neighbors, and that means members of the Church and those that are not: That means all who seek to be what the Lord would have them be.

I wish to take this occasion to thank this fine choir and the organists and the other choirs too, that have been singing for us during the Conference. Go where you will in the various churches of the world, scattered in different places. I am grateful to those friendships, but I will not be satisfied until I can share with them some of the things which they have not yet received. And that is the thing we must keep in our minds— it is our responsibility to bear the word. Let us do the things the Lord wants us to do and keep his commandments and be worthy of the blessings that we enjoy that are superior to those of most people in all the world. Obedience brings blessings.

Brethren and sisters, let us do our part. Harken to the advice that has come to us here during these sessions of conference. This is the Lord's house. His Spirit has been here, and we have been uplifted and blessed thereby. I pray that the power of our Heavenly Father may go with you workers of this Church, you members, wherever you go, that your homes may be the abiding place of the spirit of our Heavenly Father, that your sons and daughters may grow up in the nurture and admonition of the Lord, that you may love your neighbors, and that means members of the Church and those that are not: That means all who seek to be what the Lord would have them be. I pray that each of us may feel day by day the assurance that so many of you have, that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of the Living God. I know that as well as I know that I live, and I bear that witness to you in humility, and realizing the seriousness of such a statement if it were not true, I still bear this testimony to you in the name of Jesus Christ, our Lord. Amen.

Blessed is the peace which you give to your neighbors and the blessings of our Heavenly Father be with you henceforth and forever, I pray in the name of Jesus Christ, Amen.

I want to say that I do not know of any people in the world that are more richly blessed than we, notwithstanding our constant giving that has been referred to here. They who give to the poor, but lend to the Lord, and he is a wonderful paymaster.

Testimony to you in the name of Jesus Christ, our Lord. Amen.

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You can tell a true soul of wit by the things of which he makes light. The best humorous writers avoid making light of religion, or of sacred things.

They have no reach upward. Their conversation sparkles, but it is frivolous and often flippant. Their talk is witty, but the wit is often at the expense of high and sacred things.

Charles Jefferson, the author of "The Character of Jesus" writes: "Men in many circles are clever, interesting, brilliant, but they lack one of the three dimensions of life. They have no reach upward. They have no depth downward. They have no reach outward. They have no reach inward. In their own eyes, they were justified, but they were doing these things in the House of God. We are told that he overturned the money changers' tables, and cast out the money changers out of the temple of God, saying to the sellers of doves, "Take these things hence. Make not my Father's house a house of merchandise." REVERENCE DEFINED

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When Jesus cleansed the temple, he was filled with reverent indignation because men were desecrating his Father's house, selling doves and lambs to be offered as sacrifice. Money changers were there for the convenience of those who came from other countries, so they could give in local currency their temple contributions. Seemingly, in their own eyes, they were justified, but they were doing these things in the House of God. We are told that he overturned the money changers' tables, and cast out the money changers out of the temple of God.

The principle of self-control lies at the basis of reverence and good order in classrooms. I do not know how to define reverence but I do know how to classify or to place it as one of the objectives of nobility, indeed, one of the attributes of deity.

Love is the divinest attribute of the human soul. I am not so sure but sympathy is next to it, sympathy for the afflicted, for suffering animals, for our brethren and sisters. That is a Godlike virtue.

Kindness is also a sublime virtue. The first sentence in what is now known as the Psalm of Love is this: "Love suffereth long and is kind."

However, in my thought tonight, I am prompted to place reverence next to Love. Jesus mentioned it first in the Lord's prayer: "Our Father which art in heaven, hallowed be thy name ..." Hallow to make holy to hold in reverence.

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"Reverence," wrote Ruskin, "is the noblest state in which a man can live in the world. Reverence is one of the signs of strength; irreverence one of the surest indications of weakness. No man will rise high who jeers at sacred things. The fine loyalties of life must be reverenced or they will be forewarned in the day of trial."

Charles Jefferson, the author of "The Character of Jesus" writes: "Men in many circles are clever, interesting, brilliant, but they lack one of the three dimensions of life. They have no reach upward. Their conversation sparkles, but it is frivolous and often flippant. Their talk is witty, but the wit is often at the expense of high and sacred things."

You can tell a true soul of wit by the things of which he makes light. The best humorous writers avoid making light of religion, or of sacred things.
p17 Jefferson continues: "One finds this lack of reverence even in the church. In every community there are those who treat the House of God as they treat a streetcar, entering it and leaving it when they please. Even habitual church attendants often surprise and shock one by their irreverent behavior in the House of Prayer. Those persons are not ignoramuses or barbarians; they are simply undeveloped in the virtue of reverence. ORDER IN CLASSROOMS

p18 Our classrooms are sometimes places of boisterousness. Here is where we need good teachers. A teacher who can present a lesson interestingly will have good order, and when he or she finds students who are rebellious, flipping papers, paying no attention, stumbling, kicking one another, he or she may know that the lesson is not being properly presented. Perhaps it was not even properly prepared.

p19 One of our mothers recently went to a Sunday School class to try to find out why her son was losing interest. There was so much boisterousness, so much confusion, so much noise, that she felt heartsick; and as she arose to leave she said to the teacher: "I thought this was a Sunday School class, not bedlam!" SELF CONTROL EXEMPLIFIED

p20 I have said something about self control, self mastery, as being one of the fundamental purposes of life. You see it exemplified in the life of the Savior, on the Mount of Temptation, when he resisted the tempter, who said: "If thou be the Son of God, command that these stones be made bread," Matthew 4:2-3. He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

p21 "If thou be the Son of God," again strong in his taunting, "Cast thyself down; for it is written," Matthew 4:6. He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

p22 "It is written," said the Savior, "Thou shalt not tempt the Lord thy God."

p23 In the next temptation Satan is not taunting, but pleading. "All these things will I give thee," showing him the kingdoms of the world, "if thou wilt fall down and worship me."

p24 That is a lesson of life. The tempter was foiled, taunting first, strong in his assurance that he could tempt, but at last pleading, and finally banished. "Get thee hence, Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." And angels came and administered to him.

p25 Now then, there is a lesson of life to us all. Satan tauntingly tempts us, and unless we resist and have in mind a higher goal than the mere indulgence or gratification of the physical, we are going to weaken, and the tempter will gain in strength. TO BEGIN IN CHILDHOOD

p26 The lesson of self control should begin in childhood, in the home. Little children should have a sense of freedom to do as they wish up to a certain point. Beyond that point they cannot go, and that is when that freedom interferes with the rights, comfort or convenience of another member of the family.

p27 I have told before about an incident that occurred in a zoo. It is simple, and some probably may think we should not go to the monkeys for lessons. I think they can teach us some. Sister McKay and I stood one day, I believe it was at San Diego, watching a mother monkey with a new born babe. She was guarding it, her quick eye watching the other monkeys in the cage; but the little babe was free to do just as it pleased, hopping around, weak in its infancy, getting hold of the bars, starting to climb. When it would reach a certain place, the mother would reach up and bring it back. When it got into a danger point, that mother instinctively guarded it and said, "Back this way." And then the babe was free again, but only within certain limits.

p28 I said to Sister McKay, "There is a lesson of life in guiding children." RIGHTS OF OTHERS

p29 In the classrooms children should be taught, should be free to discuss, free to speak, free to participate in class work, but no member of the class has the right to distract another student by jesting or making light and frivolous remarks. And I think in this Church, in the priesthood quorums and classes and in auxiliaries, teachers and superintendents ought not to permit it. Disorder injures the child who makes it. He should learn that when he is in society there are certain things which he cannot do with impunity. He cannot trespass upon the rights of his associates.

p30 Let children learn this lesson in youth because when they get out in society and try to trespass against the law they will feel the restraining hand and probably suffer punishment.

p31 Good order in the classroom is essential to instill into the hearts and lives of young men and young women the principle of self control. They want to talk and they want to whisper, but they cannot do it because it will disturb somebody else. Learn the power and lesson of self mastery.

p32 Reverence should be particularly manifest in sacrament meeting in quorum meetings, in Sunday School, in M.I.A., in Primary, yes and in Relief Society. This is a missionary Church. People come here for light and knowledge, for instruction, and they have a right to find it when they come. EXTRACT PROM LETTER

p33 The following extract from a letter that came to the First Presidency last week will illustrate my point:

p34 "About one month ago two of your missionaries came to my door with a Book of Mormon. Since I am a Catholic, and a Catholic writer for our press, and since I am fully acquainted with Catholic doctrine and our Holy Bible, I at first refused the offer of the Book of Mormon. They, however, persisted, and as I have permission to read other books, it being given me by my pastor since I am a writer I finally took the book. Of course you might well guess what happened. Having been trained during my sixteen years as a Catholic to recognize the truth when I see, hear or read it, I could not very well fail to recognize also that the Book of Mormon is true. This was even more the case when they later brought what might be termed its companion book, The Doctrine and Covenants.

p35 "Surely this is not the kindly, gentle Jesus, as most Catholics are taught to know him, but just as surely in the Doctrine and Covenants this is the voice of Jesus as he spoke to the Apostles, the Pharisees and scribes, and all the people during his three years of public ministry on earth. Consequently, I began taking instructions, and your missionaries came twice a week to hold cottage meetings.

p36 "Then I was taken to some Church meetings over in Rodeo three miles from here, and I must admit that each time I have returned home broken hearted and mourning to myself, 'Oh, poor Jesus, surely you have made the most miserable failure in your life in trying to establish your Church anew with these people.'

p37 "During the distribution of the bread and water I can discern no spirit of prayer or prayerful reception among the congregation. They are just as liable to be smiling and whispering together as not, scarcely discerning the body of the Lord."

p38 "Your own defects to know,

p39 Make use of every friend and every foe." IRREVERENCE IN SERVICES
On September 13 there came to my desk this letter from one of our stake workers:

"I refer to pronounced irreverence in our church services, with the noise, laughter and confusion that often accompanies such a condition. This is responsible for considerable criticism and dissatisfaction and results in absenting many members from the meetings. Our home, stake missionaries, are seriously handicapped in their work as many fear to bring investigators to our meetings while this condition of irreverence prevails.

The trouble is often intensified by reason of frivolous remarks by speakers on the stand, and outbursts of laughter from the audience in which the children feel free to participate. This is a sad admission in connection with the true Church of Jesus Christ."

Irreverence in God's house is not conducive to the best interests of the sacrament administration and God must be displeased with the insincerity of his children who partake of the sacred emblems carelessly, devoid of reverence that should characterize true worship. IMPROVEMENT NOTED

I should like to say here that my observation leads me to believe that we have made a wonderful step in that. I have not been in a house of worship, either in Sunday School or in sacrament meeting, where the order during the administering of the sacrament has not been just as perfect as it is at this moment in this building. A baby's voice, perhaps, somewhere, but God is not displeased with a baby's voice, when the parents and others are reverently thinking of the covenants they are making. However, the writer of this letter seems to have had a different experience.

I plead with you to develop this Christlike attribute of reverence in our houses of worship and better discipline in our classrooms. And I believe that you brethren can lead in it. ELDER'S EXAMPLE FOLLOWED

I remember in 1923, attending a conference at Burnley, Liverpool Conference. Brothers and sisters came from various parts of the district, and happy to see one another as you missionaries know they are, shaking hands, members of the Church happy to see the elders, shaking hands with them, and the elders joining in social greetings.

The meeting was held on the third floor of a public hall. In the adjoining room the sisters were preparing the lunch. We could hear the rattle of tin pans and other receptacles. Ten o'clock came and there was still noise. It was fully five minutes before there was order.

Six months from that time when we held a meeting with the elders in that district, prior to the opening of the conference, we said: "Brethren, the Lord is not displeased with our greetings, expressions of love and brotherhood, but he is displeased with the irreverent attitude, and we have some choice people, strangers who are not used to this free intercourse of greetings so characteristic of Latter-day Saint meetings. So tomorrow morning, after you have greeted your friends from various places, without any announcement, at seven minutes to ten o'clock, you quietly take your seats. Do not say a word. You just go to your assigned places."

They did so and at four minutes to ten o'clock every member of that district in attendance at the conference, following the example of the missionaries, was in his or her seat, and there was order even before the hour of opening arrived. REVERENCE ENJOINED

It is said that "Where two or three are gathered in my name there will I be to bless them," and I tell you when he is present we should be reverent.

Someone said if Shakespeare were to enter this hall tonight, we should all stand up to greet him, but if Christ entered, we should fall on our knees and worship him.

God bless you, brethren, as leaders in Israel, as guides to youth to increase your influence with those among whom you labor. The Lord help us to sanctify our houses of worship, that our chapels may be indeed sacred places in which we meet to worship God, I pray, in the name of Jesus Christ. Amen.

The Male Chorus of the Tabernacle Choir and the Congregation joined in singing the hymn, "Redeemer of Israel."

Conference Report PRESIDENT J. REUBEN CLARK, JR. First Counselor in the First Presidency

My brethren, again I sense that this is a great privilege to stand before you for a few minutes, and to say something to you that I hope may be helpful. Before I finish I shall want to return to my solo on the G string, "Unity," but I want to say a little something beforehand, and I trust the Lord will be with me that what I say may be in harmony with what He would have said. THE PRIESTHOOD

The question of the priesthood has always been to me an alluring question, and not only alluring, but more or less elusive. We use the word priesthood apparently in at least two, if not three senses. We use it sometimes to mean the power of the priesthood I suppose in fact the priesthood is power. We use it sometimes to indicate the organization through which the priesthood operates and we use it sometimes, apparently, to indicate the service which the priesthood is to render.

I am going to read two or three extracts from the brethern of the past regarding the priesthood. The Prophet Joseph said: "The priesthood is an everlasting principle and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from heaven whenever the gospel is sent. When they are revealed from heaven it is by Adam's authority." On another occasion the Prophet said that Adam received the priesthood before the world was created. PREEXISTENT CALLING

You may remember that as the account is given in the Pearl of Great Price, Book of Abraham, the Father told Abraham that sometime he had come down and organized the spirits, and then he told Abraham that when he came down among them he found many that were great and good, and further on he said to Abraham, and I will read this to you: "... there were many of the noble and great ones; And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers: for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born." Following upon this general principle, the Prophet Joseph said: "Every man who has a calling," every man, "to minister to the inhabitants of the world was ordained to that very purpose in the grand council of heaven before this world was. I suppose," said he, "that I was ordained to this very office in that grand council." BRIGHAM YOUNG QUOTED

Now I think I might read two statements from Brigham Young: "If anybody wants to know what the priesthood of the Son of God is, it is the law by which the worlds are, were and will continue forever and ever. It is that system which brings worlds into existence and peoples them, gives them their revolutions, their days, weeks, months, years, their seasons and times, and by which they are rolled up as a scroll, as it were, and grown to a higher state of existence." These various quotations must inevitably lead us to a great deal of reflection, and as I have indicated, to me they suggest we are using the term, priesthood, in the manner that I have spoken about. ANALOGY MADE
There was a time when to be a member of the Church of Jesus Christ of Latter-day Saints was organized with six members. Today the Church numbers more than a million souls. From the six men who were in that meeting when the Church was organized, and those who have followed, the Church has continued to grow and develop into a great organization. It may interest you to know that it is estimated that in Barratt Hall and the Assembly Hall and here in this building tonight there are approximately fourteen thousand men and boys who hold the authority of the priesthood. As has been intimated, this is the largest gathering of priesthood in a priesthood meeting that we have had, and the work continues to go forward.

There was a time when to be a member of the Church of Jesus Christ of Latter-day Saints brought ridicule and annoyance to the one who was recognized as such. How greatly sobering that concept is! The idea of being a member of the Church of Jesus Christ of Latter-day Saints was organized with six members. Today the Church numbers more than a million souls. From the six men who were in that meeting when the Church was organized, and those who have followed, the Church has continued to grow and develop into a great organization. It may interest you to know that it is estimated that in Barratt Hall and the Assembly Hall and here in this building tonight there are approximately fourteen thousand men and boys who hold the authority of the priesthood.

Every one of us may be a senator or a congressman. We have that power as citizens. We may be governors; we may be state legislators; we may be city councilmen; we may be county commissioners; we may be judges. All of these or each of them or any of them may come to any citizen, but in order to exercise any particular function we must be duly appointed to it or duly elected to it. Now there are many differences between citizenship and priesthood, many. One that occurs to one offhand is that a man elected to be a judge in one locality, one jurisdiction, loses that power when he moves to another jurisdiction. That is not true of the priesthood. A man remains a deacon wherever he goes, or a high priest, and may perform his functions under certain limitations and rules. But we do not now have the keys to do some of the things which Brother Brigham said the priesthood was to do, or that the priesthood did, for example, the creation and the governing of worlds. I can think of this situation, this power in terms of human government, civil government; the powers of sovereignty that rest in the people and that are delegated to government, to be exercised, by this man as a governor, by that man as a senator, and by another man as a president of the United States.

Now the lesson that I would like to get out of that, has been referred to by President McKay, and that is that this whole priesthood organization now is using the term in the sense of organization has its own function, and each man belonging to the given order of priesthood, deacon, teacher, priest, and so on, has certain things to do. If a quorum fails in a ward, the ward is not carrying on as it should. If a member fails in a quorum, the quorum is not carrying on as it should. We are all bound together as one, and insofar as we fail, as individuals, to carry on the work which we are supposed to do, we are to that extent hindering the carrying on of the work of the Lord and to that extent we are responsible for the lack or fulness of growth that may occur on account of our failure.

Now, brethren, coming back to our individual responsibility for the welfare of the carrying on of the work of the Lord. Every man having his own place must, if he is to fulfill his full duty and perform his full functions, work with those about him. He cannot go off on a line of his own and still help to carry on the work of the Lord. The quorum must be united if it is to function properly, and united means seeing and working eye to eye. The ward and all the quorums in it must so function if the ward is to carry on and do its work as it should. So with the stake and so with the Church as a whole.

And now I will repeat to you, brethren, what I have said to you every time I have had the opportunity to talk to you, and that has been every time since I came into this position, and I believe I have attended every general priesthood meeting since then; if we were united there is nothing that the body of priesthood of this Church might not do within the functions of the priesthood, no matter what it is. And I say to you further that if we saw eye to eye on matters of civil government, which we are not likely to do, there is nothing we might not accomplish there within the places and jurisdictions where we live.

Now, brethren, I again pray, as I have always, that we will be united. The Lord has laid down with sufficient clearness that none of us needs have any doubt about it as to what his will is. He set up this government under his divine guidance, and so far as I am concerned, as I have said before so I say now, this government of ours under the Constitution, being thus set up by the Lord, is a part of my religion, and we shall not succeed, and we shall not preserve our independence, our free institutions, our liberties, unless we safeguard our rights under the Constitution.

This was said to us in the opening session of the conference by President George Albert Smith.

May God give us his power and his wisdom and his inspiration to help us do the things that we should do, to help us magnify the priesthood which we have, which is a delegation of the power of God himself. How greatly sobering that concept is! That we may bring to pass the things which he has declared we should do, I humbly pray, in the name of Jesus, Amen.

George Albert Smith

President George Albert Smith

Reference has been made to the responsibility of the priesthood, and I wonder if we fully appreciate what it means to have conferred upon us a portion of the authority of our Heavenly Father to officiate, and to teach the children of men. The condition of the world today is pitiable. Nobody knows what the outcome will be.

A train pulled out of one of the stations here this week with quite a large number of men, mostly young men, who are going out to take part as a portion of the armed forces of the United States. Every one of those men has lived where he could have received the priesthood, I am sure. I do not know how many of them have received it, but some of them have filled missions. History is repeating itself. War and distress are giving anxiety and deep sorrow to the peoples of this earth.

Growths of Church continues to go forward. It is estimated that in Barratt Hall and the Assembly Hall and here in this building tonight there are approximately fourteen thousand men and boys who hold the authority of the priesthood. As has been intimated, this is the largest gathering of priesthood in a priesthood meeting that we have had, and the work continues to go forward.

In 1830 the Church of Jesus Christ of Latter-day Saints was organized with six members. Today the Church numbers more than a million souls. From the six men who were in that meeting when the Church was organized, and those who have followed, the Church has continued to grow and develop into a great organization.

I wonder if we fully appreciate what it means to have conferred upon us a portion of the authority of the priesthood, and I believe I have attended every general priesthood meeting since then; if we were united there is nothing that the body of priesthood of this Church might not do within the functions of the priesthood, no matter what it is. And I say to you further that if we saw eye to eye on matters of civil government, which we are not likely to do, there is nothing we might not accomplish there within the places and jurisdictions where we live.

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difficult it is today. Many offices in the states and territories and the Islands of the sea where our people are located are held by men who hold the priesthood.

[p5] I can remember a visit that I made in Washington at a time when our Representative from this state was not a member of the Church. I thought I would like to go and pay my respects to him, but when I called on him he was annoyed. I was only a young man at the time. Since then that great body that meets as a Congress in the United States has been honored by representatives of this Church and they have made friends for the Church of Jesus Christ of Latter-day Saints, because of the dignity of their attitude among their fellows.

[p6] There is not any position, from the President of the United States down, that may not be held by a member of the Church of Jesus Christ of Latter-day Saints if the Lord wills. POWER OF THE PRIESTHOOD

[p7] When I see this marvelous group of men and boys here tonight I think, "what a power we have in the world that is not recognized by the world in many cases." I spoke of the political privileges that are ours, each of us having a right, if we have qualified, to cast our vote; and when we go to the Congress of the United States we find members of the Church there who receive us with consideration, and seek to look after our interests and keep us where we ought to be, not trailing along, but pushing forward.

[p8] The Priesthood is what I am thinking about. What a wonderful privilege it is to represent our Heavenly Father by holding the priesthood, and it does not prevent us from going anywhere in the world in honor, if we dignify our calling. There are those who do not like us. That is because they do not know who we are, but little by little, and very rapidly now, the men such as are sitting here tonight are going out into the world and mingling with the people, and it is remarkable what a host of friends there are scattered over the earth not members of the Church, who have been brought to realize the dignity and the worthwhile attitude of these men who have the priesthood. THE VOICE OF WARNING

[p9] I want to read something from the First Section of the Doctrine and Covenants: "Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together. For verily the voice of the Lord is unto all men, . . . ."

[p10] That covers a good deal of territory, particularly when we realize that the voice of the Lord, the instructions of our Heavenly Father, must be carried by those who are authorized by Him to carry His messages. You see, we have a great responsibility.

[p11] "For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

[p12] And then He goes on and says: "And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days. And they shall go forth and none shall stay them, for I the Lord have commanded them."

[p13] It is not a question of our choice. It is a question of following the instructions, and direction of our Heavenly Father.

[p14] "And they shall go forth and none shall stay them, . . . Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth." GOSPEL TO BE PREACHED

[p15] That is a portion of the First Section of the Doctrine and Covenants. We who are here tonight have been told that there are approximately six thousand of our missionaries scattered throughout the world, and yet that is not a drop in the bucket, but in the Lord's own way, and He says it will be done by those that He directs, all the people of the world must be reached if possible and the Gospel of Jesus Christ brought to them as far as we can go. So we have a great responsibility, my brethren, a tremendous responsibility.

[p16] I remember when I was a child, I thought how few we were. At that time there were some difficulties and our people were being annoyed; but then somebody said: "Oh, never mind, the Lord and one man is a majority." So it is not a question of how many of us there are. We have the responsibility, and in order that we may carry that responsibility we will be placed in all kinds of positions of honor and trust, not only in the Congress of the United States, but in our great Universities, and at the head of our great businesses. It is marvelous how many things occur. VISIT TO ALBANY

[p17] I think I will tell you a little incident that occurred many years ago. I was in Washington and so I wrote to the Governor of New York who at that time was Charles Seaman Whitman and told him that I was on my way home and if he was going to be in Albany on such and such a date, I think it was on Thursday as I remember it now, that I would be glad to get off the train and call and pay my respects and take the next train on home. I received a telegram in reply, reading, "Come right along. I will receive you here."

[p18] The result was that I got through in Washington a day earlier than I thought so I arrived in Albany a day ahead of time and went to the Hotel Teneyck, with the expectation of staying all night and filling my appointment the next day. I then telephoned the Governor's office and learned that he was out of town, and I told his secretary I had an appointment with him. He said: "Yes, I know and the governor will be here in time to fill his appointment tomorrow."

[p19] I thought, "why not do something in the meantime?" I have always found that I feel so much better when I am busy trying to disseminate the truth. The result was I went out and located two of our missionaries, just humble young men. They were about nineteen, possibly twenty, years of age. I found them and asked if there were some place we could spend the evening and do a little missionary work, and they said: "Yes, we will go and call on the photographer. He and his family are members of the Church, and they will be happy to have us come."

[p20] I said: "All right." I went into the office of the hotel and said to the clerk: "If by any chance anybody calls for me here, I am going out to spend the evening, but I would like to have them call meZZI had the telephone number of the photographerZZcall me there."

[p21] The missionaries were delighted and we went down and were having a lovely visit. About nine o'clock the telephone rang and the good sister answered the telephone and then she came in, and my, her eyes were nearly popping out of her head. She said: "Why Brother Smith, the Governor of New York wants to talk to you on the telephone."

[p22] Of course I was wonderfully surprised. So I went to the telephone and when I took it up I said: "Is this you, Governor?"

[p23] He said: "Yes."

[p24] I said: "This is George Albert Smith of Salt Lake City. I am glad to hear your voice."

[p25] "Well," he said, "I am glad to hear yours. You are coming to see me, aren't you?"
And I replied: "Well, I stopped here for that purpose. What time shall I come?"

He said: "Ten o'clock."

I asked: "Ten o'clock tomorrow morning?"

He said: "No, ten o'clock tonight."

I said: "I do not want to disturb you at your home. I thought I was going to go into your office and shake hands with you and visit a few minutes."

He said: "If you wait to get into my office we won't have any visit. Come on down tonight, at 10 o'clock." VISIT AT GOVERNOR'S MANSION

I went back and excused myself from the family and said to the young missionaries: "Will one of you go and help me find the Mansion House?" I did not have any idea where it was. Elder Peterson went with me.

When we got down to the house it was during World War number one and the house was surrounded by militia; they would not let us in the gates until I insisted that they go to the house and find out that I had an appointment. They did and came back and escorted us to the house. When we went there the Governor received us very graciously and said: "Come with me and we will go up to my den and we will have a good time together. Nobody will bother us up there, not even the telephone."

The young missionary was about as much surprised as anybody could be to be received in the home of the Governor like that. It was just like we were members of the family.

When we got upstairs, the Governor seated himself. By the way, it was in a room about fourteen feet square and there was a table on one side and all around the room were cupboards of books. It was the private office of the Governor, and when he wanted to be by himself that is where he went. DISCUSSION OF WORLD WAR I

He sat in his chair, on one side of the table, and Elder Peterson and I sat opposite him. We had hardly gotten seated until the Governor said: "Do you folks know that there is a war on?"

I said, "Of course we know there is a war on."

He said: "You are way out there in Utah: I didn't think you would know." He continued: "You are out of danger; you cannot be reached out there."

I answered: "Don't you know?"

He replied: "You have done better than we have back here. "Well," he repeated, "how is this war coming out?"

I said: "Governor, we are American citizens and we are real Americans, and I want to tell you we have furnished our quota of men, and there has not been a draftee everyone has volunteered." I said: "We have taken our full quota of bonds. We have paid our full share of Red Cross assessment. We have done everything we have been asked for. Now, why don't you think we know there is a war on?"

He said: "I had not seen that."

I asked: "Ten o'clock tomorrow morning?"

He said: "No, ten o'clock tonight." VISIT AT GOVERNOR'S MANSION

I just turned around in his swivel chair and reached in the cupboard behind him, took down a copy of the Book of Mormon and laid it on the table in front of me. Elder Peterson was astonished to see a copy of the Book of Mormon in the Governor's library.

I turned to the Book of Mormon and I said: "Governor, I am not going to take a lot of time, but you can find out right in here how this war is coming out." I said: "We are going to win the war," and then I read to him what is found in the Book of Mormon with reference to the people of this nation, in which the Lord told us: "And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.... I, the Lord, the king of heaven, will be their king," and then He refers to the fact that if we keep His commandments that is what we want to bring home to you tonight if we keep His commandments we have the promise from Him of His preservation and His watchcare.

The Governor said: "I had not seen that."

"Well," I said: "you are not doing a very good job reading your Book of Mormon." SUBSEQUENT MEETING WITH MISSIONARY

He thanked me. We had a lovely visit. We went away and I did not see that missionary for a long time. In fact, I had forgotten what his name was, until about two years ago in the Hotel Utah when I attended a meeting of oil executives. I happened to be there as an invited guest, and I was made acquainted with some of those present, but when someone attempted to introduce me to one young man he said: "You cannot introduce me to President Smith. I know him and he knows me. We have done missionary work together."

I was puzzled. And then he told the story of how he took me to the Governor's home and then of course I remembered him. He is now the President of one of the great oil corporations in California. But one of the most interesting things was, after I had explained to the Governor that the Book of Mormon contained the word of the Lord: that it was not what Joseph Smith had said, but what the Lord had said when I laid the book down, the missionary picked it up as quick as he could and looked to see how on earth it got into the Governor's office. On the front page was this inscription: "To the Honorable Charles Seaman Whitman, Governor of New York, with compliments and best wishes of George Albert Smith." OPPORTUNITIES TO TEACH GOSPEL

Brethren, I have mentioned the Book of Mormon. I wonder how many of our families have read the Book of Mormon. There are a good many things in there that could be referred to, as well as this commandment or revelation of our Heavenly Father, of what we must do. We are distributing the literature of the Church where we can in all parts of the civilized world and we are not doing all that we will have to do because we have not reached very many people.

Our representatives in the various barracks, schools, and in the various state legislatures and the national legislature, members of the Church everywhere, all have an opportunity, and most of them take advantage of that opportunity, to explain to the people what the Gospel of Jesus Christ really means.

That is a large contract that we have. Each of us has the responsibility. We may begin by training our boys and girls at home so that they know what the Gospel is and
And they finally took his life and that has been the history of the world all the way down. There have been war and destruction and now we are faced, not with any ordinary

[0x55] John did not find fault with Jesus for letting him baptize Him. John was a very humble man. John then went his way and tried to save his own people, his own race.

John had had any doubt about what he had accomplished surely that would have brought him to a realization, and then a voice from heaven said: "This is my Beloved Son

Jesus of Nazareth, the Son of Mary, went down into the water, and when He came up out of the water, the Holy Ghost descended upon Him in the form of a dove. If

"If there are forty?"

"Yes, if there are forty."

And Abraham kept on going until he got down as far as he thought he could go, I guess, and was told, that if ten righteous people could be found there in those two

EXPERIENCES OF NOAH AND ABRAHAM

Remember that in the days of Noah, he preached the Gospel for approximately a hundred years and the people would not repent, but by and by, the warning that had

been given to them was realized and they were all wiped out except the few that were in the ark.

You remember the experience of Abraham when he was visited by a holy being on the way to Sodom and Gomorrah to destroy the people, and he began to plead for them. He knew there were some good people there. He had relatives there. And so finally he asked "Are you going to destroy the good people?"

"No, if there are good people there, enough of them, they can save the whole situation."

"Well, if there are fifty, will you save the cities?"

"Yes, if there are fifty."

"If there are forty?"

"Yes, if there are forty."

Now I wonder what about America. What proportion of the population of the land we live in is a righteous portion. It is righteousness that will preserve us.

The Lord's promise to be our king and our lawgiver is on the condition of righteousness, and my, what a wonderful opportunity He gives to us and how happy we ought to be to take advantage of it and bless our fellows by carrying the message to them. DISBELIEF OF WORLD

The people of the world may not believe it. They did not believe it when the Savior came to John at the waters of Jordan. They did not believe He was the Savior of the world. When He came unto John and asked for baptism, John said: "I have need to be baptized of Thee and comest Thou to me?"

Jesus replied: "Suffer it to be so now for thus it becometh us to fulfill all righteousness." "And he suffered him."

Jesus of Nazareth, the Son of Mary, went down into the water, and when He came up out of the water, the Holy Ghost descended upon Him in the form of a dove. If John had had any doubt about what he had accomplished surely that would have brought him to a realization, and then a voice from heaven said: "This is my Beloved Son in whom I am well pleased."

John did not find fault with Jesus for letting him baptize Him. John was a very humble man. John then went his way and tried to save his own people, his own race. And they finally took his life and that has been the history of the world all the way down. There have been war and destruction and now we are faced, not with any ordinary
p77 What are we going to do? We have our responsibility, and I am sure we will not disappoint those who have depended upon us to do our part. But the most important thing that we can do is set our own homes in order, to see if there is carelessness or indifference in them, teach our families, and unite them and make them happy in keeping the commandments of our Heavenly Father, because only on the condition of righteousness can even this great Church continue and endure to do the work that it has to do.

p78 Brethren, you have come from many parts of the world, mostly, of course, from the Western Hemisphere, but you will be returning to your homes. Do not fail to appreciate that the Lord has given you a wonderful blessing, but it will only be a blessing to you on condition that you observe His laws and keep His commandments.

WAITING UPON THE LORD

p79 We are all brethren here tonight, meeting together in the Lord's House, waiting upon Him, and I am sure we will have a happy time tomorrow in our meetings.

p80 I trust everybody has a place to stay tonight. I hope that the adjustment has been made before this. We sometimes have had our people from the outlying districts thinking they could go into a hotel at any time, only to find they could not get a place to stay. Now, if there are any of you people here tonight who live away, who haven't any place to stay, you see if you are sitting by a real Latter day Saint or a make-believer, and tell your troubles to your neighbor, and if he cannot take you to his home he can find a place where you can stay, and you will be happy.

GRATITUDE FOR COMPANIONSHIP

p81 I pray that the Lord will bless us all. I am so grateful for the companionship of such men as are sitting here tonight, grateful to be able to shake your hands and meet you wherever you find you, grateful to welcome another member into the Quorum of the Twelve. The Church continues to grow, and while Brother George F. Richards has filled a great mission, performed a great part, and the others that we have mentioned here, Brother Frank Evans and others, what they have done they will be blessed for, but if we want to be among those whose names are recorded in the Lamb's Book of Life as being entitled to a place in the Celestial Kingdom when this earth becomes that kingdom, we have got to earn that ourselves, individually. The Lord has given us the priesthood given us the opportunity, given us all these wonderful revelations contained in the scriptures, and I am sure we are not going to waste our privileges and fail to do our part.

BLESSINGS ASKED

p82 I pray that the Lord will bless us all, that we will be worthy to bear the priesthood that He has offered to us and conferred upon us, that wherever we go people will be able to say, "That man is a servant of the Lord."

p83 When you go to our homes tonight, please be careful. It is dark. The automobiles are running in every direction, pretty near, except straight up, and we will have to be careful and not be hit. Be as careful as you can, and then when the conference is finished and you go to your homes, be equally careful, because somebody is losing his life as a result of unnecessary accidents practically every hour of the day.

p84 I pray that the Lord will bless us, that we will be real brothers and that if we have families that we will be real fathers and husbands in our homes, not just make-believers. Do not fail to have your family prayers, brethren, it brings a blessing that not anything else does.

p85 That we may all so conduct ourselves that when the Lamb's Book of Life is opened disclosing those who are entitled to a place here upon this earth in the Celestial Kingdom, to live forever in the companionship of Jesus Christ, our Lord, and that all our names will be found recorded there and those we love, not one missing, I pray, in the name of Jesus Christ, our Lord. Amen.

P5 End

The Tabernacle Choir Male Chorus sang "The Long Day Closes," after which President A. Hale Holgate of the Duchesne Stake offered the benediction.

P6 Church of the Air

CHURCH OF THE AIR

p1 The Church of the Air broadcast was presented Sunday morning, October 1, from 8:30 to 9:00 over radio station KSL and the Columbia Broadcasting System.

p2 The Tabernacle Choir, under the leadership of J. Spencer Cornwall, furnished the music for this service. Elder Alexander Schreiner was at the organ. Richard L. Evans was the announcer.

p3 Announcer: The Church of the Air is presented by CBS so that men of different faiths may bring their messages to a nationwide congregation of worshipers. Today's service comes to you from the Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City. The speaker will be Dr. John A. Widtsoe, a member of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. The title of Elder Widtsoe's talk is: BE OF GOOD COURAGE. Music is provided by the Tabernacle Choir under the direction of J. Spencer Cornwall with Alexander Schreiner at the organ.

p4 The service opens with a sacred song by Bach: "My Faith Is Still Secure and Still I Love my God."


p6 Announcer: We shall now hear on this Church of the Air service, Dr. John A. Widtsoe, scientist, educator, and author, and a member of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Dr. Widtsoe has titled his talk: BE OF GOOD COURAGE.

P7 John A. Widtsoe

ELDER JOHN A. WIDTSOE

p1 Dear Radio Friends: Our day is one of much confusion, uncertainty and fear. This unhappy condition is world-wide. Too many mature people look with sincere longing upon the past; youth on the threshold of life's activity are inclined to view the future with distrust. There is a feeling of helplessness in the air. The enthusiasms of life are vanishing.

p2 This is neither natural nor normal. It darkens the day and clouds our every task. It develops slavery to unknown, dreaded forces. It is destructive of human joy.

p3 This should not be so. The new world, our world, made one by audible, visual and physical communication, and by the free interchange of personal opinion, should yield days of such satisfactions as have not been known before.
There is evil in the world, ever designing to destroy humanity. That goes without saying. Evil offered itself to the first man; it will pound, however uselessly, on the ears of the last. Evil forces, in whatever disguise, must be fought, desperately if needs be, and brought to their knees; else life's sweetness will disappear. This battle between right and wrong, between good and bad, has been waged, and often has raged, through the generations of time, and will continue to the end.

Normal men, made in the image of God, have always accepted cheerfully the challenge of evil as a part of life. The battle really has given zest to existence. Moreover, and this gives courage to weak man, history records that in every struggle evil has gradually been defeated and at length has been beaten down.

Incarnate evil, despite its assiduous endeavors, has always lost ground. Finally victory has been on the side of right.

Thereby has come man's marvelous conquest over surrounding forces, and the steady improvement in the last few hundred years of the conditions of the human race. Always, if on the side of righteousness, man has managed to banish the gilded tyranny of evil.

Yet, despite the lessons of the past, fear, unnecessary fear, lurks in many human breasts. What of tomorrow? is shouted by the forces of evil. In the consequent din is forgotten the glorious promise that "Sufficient unto the day is the evil thereof." (Matt. 6:34) Forgotten also is the ancient truth that fear is the devil's first and chief weapon. Make a man or a nation afraid, and his strength like that of Samson shorn of his locks, is gone. He is no longer useful in the work of the world. He becomes a tool of the unholy forces which seek to destroy mankind.

Gideon, mighty man of ancient Israel, was called to rescue his people from a seven year oppression by the Midianites and associated people. He raised therefore an army of thirty-two thousand men to fight the enemy. But in those days, as in ours, battles were won not by numbers but by men of quality. So he was commanded to proclaim:

"Whosoever is fearful and afraid let him return. And there returned of the people twenty and two thousand . . . " (Judges 7:3) It was a high percentage. It is probably as high in the world today. Nevertheless Gideon's army was stronger because the faithful ones were left. Fear never fails to lead a man or a group of people to weakness and to ultimate failure.

The fears of man are legion. They float to the surface from submerged corners in our consciousness. They are often the products of our imagination.

Physical destruction perhaps, first. We are naturally afraid of pain. We look with dread, for example, upon the A bomb, and the theoretical H bomb, and other devices of somewhat lesser horror, produced by the misuse of powers placed in the hands of man. At the worst, their effects will be local, and minimized as the common sense of the nations develops.

The frequent, recent fear arises that a day may come when the whole world will be annihilated by an atomic chain reaction. That is an idle fear. It is not yet within the power of man and may never be. The earth is old; the stars in the sky made of earth-like elements are old. Earth and stars have long hung in space. The universe is not going to explode into atomic rays not in our day. That we may be certain. That fear is groundless and with the accompanying dread should be cast out.

Civilized man needs food and clothing and shelter. In the turmoil of the new day, he fears that he may be deprived of these necessities. He forgets that the earth has not changed, except in spots. As the seasons come and go, the needs of man will be supplied by mother earth as in the past, if man does his part. It is easy to awaken a fear; as easy to banish it if reasonable thinking is used.

Then there is the fear of other men people with the wrong conception of life, to whom a neighbor is but a tool with which to protect themselves, often to satisfy their lusts. To them life has no meaning beyond the flesh of the day. They do not know the spiritual world, which is the greater and more powerful world. Such travelers in the muck of life promise much to gain their ends, but keep no promise. Such men are more dangerous than material weapons, however horrible.

Usually evil philosophies use evil material tools. The great danger in these philosophies is, however, that they simulate truth. They are deceiving; and by their deceit often secure as adherents otherwise honest people. We should for our protection uncover these masked devils.

Here also, fear is rule. Righteous men if united are masters of their generation and can and should cast out all such fears, and should sternly set about to root out such weeds of existence. False teachings fall before truth.

It would be better for man's happiness to substitute for such fears a proper control of the use of his powers, whether of his natural endowment, or those that have been discovered by the patient searchers for truth.

For example, there should be less glibness about the use of atomic energy in warfare, and more about its possible use in peaceful arts. More should be said about the futility of war with its devilish destruction of human life and property. More should be said about the nobility of man, and his possible Godlike approach when he uses his time, talents and power to supply natural human needs. Whenever that is done, much fear will disappear. More should be said about the good earth and its willingness to yield bountifully to man's toil.

An evil philosophy of life can best be stifled when it is given no corner in the discussions of men. Clubs would do better to discuss the principles of our own free government than the remote doctrine of an ancient poet. Whether fear shall engulf us or not is a matter in our own hands.

Men who lay aside fear become the masters of the day.

It is a pity that many who allow themselves to fear seek refuge in the temporary forgetfulness that follows the satisfaction of unnatural appetites. Instead of a wise and intelligent approach to the apparently difficult problems of life, multitudes have turned to nerve whipping drugs, which often have become daily companions, or to the muck of life promise much to gain their ends, but keep no promise. Such men are more dangerous than material weapons, however horrible.

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Thereby has come man's marvelous conquest over surrounding forces, and the steady improvement in the last few hundred years of the conditions of the human race. Always, if on the side of righteousness, man has managed to banish the gilded tyranny of evil.

The Lord's purposes will prevail. That knowledge drives out fear. The highest attainable joy of man, of any man, is the certainty that he lives in a purposeful world made for his good. Fear cannot dwell with such a faith.

Incarnate evil, despite its assiduous endeavors, has always lost ground. Finally victory has been on the side of right.
Those who do not believe in a purposeful world are to be pitied. They cast God out of their lives. They are atheists, creatures without home or anchorage. Thrown back upon themselves, upon their own weak powers, with no help but that of men, such persons are unspeakably lonely. Fears overtake them, and force them to seek unnatural excitements. The convictions of such men rest upon insecure foundations. They cannot be safely followed.

The confusion and contention, the uncertainty in the world come from the failure to take God into partnership in the acts of our daily lives. We must battle for the right, if needs be. Give evil no quarter, To put trust in God, when we have done our best, is the final refuge of mortal man. Men must give heed to God's voice, as heard through the centuries. If that is done, all is well; but when the Lord is forgotten, disaster overflows the world.

All who have fear in their hearts should turn willingly to him who created the earth and all upon it. The wise ones of old have warned us. When ancient Israel was depressed, as many are today, Moses spoke to them:

Be strong and of good courage, fear not, nor be afraid of them: for the Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee. (Deuteronomy 31:6.)

And David, king of Israel, completed the thought:

Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord. (Psalms 27:14.)

Though all this is true, all who seek to drive away fear, must be active in the battle. Evil, the cause of fear, will turn to good only as righteousness prevails. The Lord will solve all earthly problems only as man makes himself worthy of divine kelp. Men must be anxiously engaged in a good cause," the cause of the Lord.

We need everywhere throughout our sunlit land men who are strong enough for righteousness to face the enemy.

When Gideon of old was left with only ten thousand unafraid men, other tests were given this remainder of his large army. Gideon could take no chances. The cause, the freedom of his people, was too great. So he watched his men.

When the army, marching in the heat of the day, crossed a creek, some loitered, took their time, lay down to drink; others, however, only three hundred of the ten thousand, eager to meet the enemy could not wait; they merely cupped their hands and drank as they marched hurriedly along. They caused no delay. These three hundred became Gideon's army; the others were sent home. With these three hundred Gideon won glorious victories.

With such men, in any day, every fear vanishes.

The feeling of depression that bows down many of our people today should be replaced by a song of courageous gladness. The Lord is at the helm. Therefore, we should be full of courage. Our task is to keep the law of the Lord, to reject every evil offering, and to assist eagerly in the solution of present-day problems. Then we can safely trust the future. Then we shall no longer be afraid. Those who may suffer will be those who will not do these things.

In the name of Jesus Christ, Amen.

The Choir then sang: "Awake Ye Saints" Stephens

Organ interlude.

Music: Theme Organ and humming choir: "Sweet Work."

Announcer: Time and facilities for the Church of the provided without charge by the Columbia network and its a stations, and in the same spirit the participants give their services.

The congregational singing of the Conference was directed by J. Spencer Cornwall, Conductor, and Richard P. Condie, A Conductor of the Tabernacle Choir. The Salt Lake Tabernacle Choir was in attendance Sunday sessions and presented musical numbers at those m J. Spencer Cornwall conducted the singing of the Choir. The Salt Lake Tabernacle Male Chorus, J. Spencer Cornwall conductor, furnished the choral numbers for the General Priesthood meeting, Saturday evening, September 30. The Choir singing for the Friday morning and afternoon sessions, September 29, was by the Combined Chorus of Relief society Singing Mothers from the Cache and Salt Lake City with Florence Jepperson Madsen conducting, and with Elder Frank W. Asper at the organ. The Choir singing for the Saturday morning and afternoon sessions, September 30, was by the Deseret Stake Choir, Elder Ladd R. Cropper, director, Elder Roy M. Darley at the organ. The music of the Tabernacle Choir and Organ Broadcast Sunday morning, 9:00 to 9:30 as also the music for the Church of the Air broadcast was directed by J. Spencer Cornwall. Al Schreiner was at the organ, and the spoken word was by Richard L. Evans.

Accompaniments and interludes on the great organ were played by Alexander Schreiner and Frank W. Asper.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson. Joseph Anderson Clerk of the Conference Conference Report, April 1951, Introduction. OFFICIAL REPORT OF THE 121ST ANNUAL GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS Sermons and proceedings of April 6-9, 1951, from the Tabernacle on Temple Square, Salt Lake City, Utah Joseph Anderson, Clerk of the Conference Published by The Church of Jesus Christ of Latter-day Saints (c) 1951 by Corporation of the President of The Church of Jesus Christ of Latter-day Saints

Conference Report, 1951.

The opening session of the Conference convened Friday morning, April 6, at 10 o'clock, with President David O. McKay, President of the Council of the Twelve, presiding and conducting the services.
President David O. McKay:

This is the opening session of the One Hundred Twenty-First Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the tabernacle on Temple Square in Salt Lake City.

As you all know, through general announcement already given, last Wednesday, April 4, at 7:27 p.m., there came to a close, on his eighty-first birthday, the earthly career of our beloved leader, President George Albert Smith. A few moments after his heartbeat stopped one of his daughters--I am not clear this morning whether it was Emily or Edith--said, with aching heart, "This is the only way father could attend conference." Though his chair is vacant this morning let us hope that the influence of his Christ-like character will pervade every heart and his high ideals be an inspiration to us all. Truly he was a noble soul, happiest when he was making others happy. In his daily life he strove sincerely to apply the teachings of Jesus to "love the Lord thy God with all thy soul, and with all thy mind, and with all thy strength... and thy neighbor as thyself."

President Smith's passing leaves the Quorum of the First Presidency disorganized, and the presiding authority of the Church now rests with the Quorum of the Twelve Apostles. At a meeting this morning at nine o'clock this Council requested that the counselors to President Smith conduct the exercises of this General Conference.

President Clark, will you please come forward and take your place?

(Elder J. Reuben Clark, Jr., then took a seat by President McKay on the upper stand.)

All of the General Authorities of the Church are in attendance.

Elder Joseph Anderson is the clerk of the conference.

These services, and all general sessions of the conference, will be broadcast in the Assembly Hall and in Barratt Hall over the loud speaking system and by television.

This service and all general sessions of the conference will be broadcast over station KSL, Salt Lake City, and by arrangement through KSL over the following stations:

In Utah: KSUB at Cedar City, KSVC at Richfield, KJAM at Vernal, KBUH, Brigham City, and KVNU at Logan.

In Idaho: KGEM at Boise, KID at Idaho Falls, KEYE at Pocatello, KBIO at Burley, KVMV at Twin Falls, and KRXX at Rexburg.

We are grateful to the stations named for their cooperation in broadcasting these proceedings and we thank them for their services which will continue throughout the conference. In the interest of time, however, we shall not repeat this announcement at every session.

All general sessions will also be televised over the KSL television station channel 5.

The choir singing for this morning's session will be by the Brigham Young University combined choruses with Elders Newell Weight and Crawford Gates conducting and with Elder Frank W. Asper at the organ.

We will begin the morning services by the Brigham Young University combined choruses singing: "Thanks Be To God," conducted by Elder Newell Weight.

The opening prayer will be offered by President Jared J. Trejo of the Southern Arizona Stake.

The University combined choruses sang: "Thanks Be To God." The opening prayer was offered by President Jared J. Trejo of the Southern Arizona Stake.

The Brigham Young University combined choruses then sang: "Awake, Ye Saints of God, Awake."

Church Business

Elder Joseph Anderson, Clerk of the Conference, read the following reports:

CHANGES IN CHURCH OFFICERS STAKE, WARD, AND BRANCH ORGANIZATIONS SINCE OCTOBER CONFERENCE, 1950

Mission Changes and New Presidents Appointed:


New Stakes Organized:


Stake Presidents Chosen:

Missionaries:
Birth rate per thousand.........................37.34
Marriage rate per thousand......................9.46
Death rate per thousand.........................5.95

Social Statistics:
Children blessed in Stakes and Missions.........37,444
Children baptized in Stakes and Missions........22,808
Converts baptized in Stakes and Missions........14,700

Church Growth:
Church Membership: Stakes..........................................898,478
Missions........................................212,836
Total Membership...........................1,111,314

President George Albert Smith, President of The Church of Jesus Christ of Latter day Saints. Mary L. Morgan, widow of John Morgan, former member of the First Council of the Seventy. STATISTICAL REPORT 1950

New Wards Organized:

Ward Name Changed

Independent Branches Made:

Independent Branches Organized:

Independent Branches Discontinued:
Athol Branch. Spokane Stake, disorganized, membership transferred to "other branches." Bay Ridge Branch, New York Stake, disorganized, membership transferred to Brooklyn Branch. Rockport Branch, Summit Stake, disorganized, membership transferred to Kingsport Branch.

Stake Names Changed:
Cottonwood Stake, formerly Big Cottonwood Stake. Mill Creek Stake, formerly Cottonwood Stake.

 Those Who Have Passed Away:
President George Albert Smith, President of The Church of Jesus Christ of Latter day Saints. Mary L. Morgan, widow of John Morgan, former member of the First Council of the Seventy. STATISTICAL REPORT 1950
For the operating expenses of the 8 temples of the Church, including repairs, construction work, and maintenance, $696,862 was spent in 1950 and $589,331 in 1949.

For the maintenance and operation of the missions of the Church, including return fares of missionaries, free literature, radio and publicity expense, and the building program of the various missions, $3,822,189 was spent in 1950, against $4,212,138, for 1949, a decrease for 1950 over 1949 of $389,949. During the year, 113 buildings were under construction in the missions, and 34 other buildings were purchased for meeting places, and missionary headquarters. Of these 147 buildings, some 60 were dedicated.

For the operating expenses of the 8 temples of the Church, including repairs, construction work, and maintenance, $696,862 was spent in 1950 and $589,331 in 1949.
Following a welfare meeting held a few months ago on the Pacific Coast, in which we had counseled the people to obtain permanent welfare production projects that recent travels among the people, I have sensed a growing spirit of uneasiness and foreboding. SPIRIT OF UNEASINESS

Respectfully submitted, Orval W. Adams Albert E. Bowen George S. Spencer Harold H. Bennett Church Auditing Committee ELDER MARION G. ROMNEY Assistant to

The Church Auditing Committee has reviewed the annual financial report of the Church of Jesus Christ of Latter-day Saints for the year ending December 31, 1950. The accounting system and records were found to be adequate, and are meticulously maintained. Disbursement of Church funds is controlled through a comprehensive budget system, which properly safeguards expenditures. The funds are being carefully conserved. The Church is in strong financial position and free from debt.

The total expenditure of both kinds for 1950 was $35,080,135. To this could properly be added, as coming from the people, some $3,000,000 which went from parents and others to maintain the missionary force in the field. For 1949, the total expenditure was $33,925,960, or an increase for 1950 of $1,154,175.

The total number of people (wards and stakes and missions) paying fast offerings and welfare contributions in 1950, is given as 215,052. The total amount of fast offerings and welfare contributions was $2,581,003, in 1950, and $2,153,434 in 1949, an increase of $427,569 for 1950. The increase came from both wards and stakes and the missions.

The total cash expenditures for the Welfare Program for the year 1950, was $3,399,951, all of which is included in the above grand total of the budget and other cash expenditures.

From 1938 to the end of 1950 more than 2,721 families have been helped to become self-supporting, and 17,829 families have been assisted in other ways. During this same period the Deseret Industries has provided continuous work for hundreds of handicapped and aged persons. During the year 1950 they had an average of 235 persons working in their plants. The Deseret Clothing Factory, another branch of the Welfare Plan, has provided continuous employment for from 30 to 60 individuals, many of whom were widows and elderly persons.

During the year 1950, 90,800 man days of work were donated in the production of the budget and 10,500 man days of work were donated in the construction of Bishops' storehouses and other buildings for the operation of Welfare Plan. In addition to these, 94 construction and remodeling projects were completed by the brethren for the benefit of less fortunate members.

Obedient to the command of the Lord that men should be self-supporting, looking to the Church for necessary help, 3,509 persons have, during the past eight years relinquished their position on government relief rolls. Of this number, 1,600 have been rehabilitated and are receiving no aid from the Church nor, so far as known, from any other nor, so far as known, from any other gratuitous source; 1,221 are yet receiving part of their support from the Church: and 688 are receiving all their needs from the Church.

During 1950, 4,747 persons were given occupational counseling resulting in the solution of their employment problems, and 5,712 other persons were placed in remunerative employment. Reported unemployment has decreased 29% during the year.

Our expenditures are heavy, our activities are many, some of them of considerable size, but we are striving to expend Church funds with care, without waste, and so far as possible with the least amount of extravagance. FINANCIAL REPORT

President David O. McKay

Elder Orval W. Adams, Chairman of the Church Auditing Committee, will now read the report of the Church Auditors, after whom Elder Marion G. Romney, of the Assistants to the Twelve, will speak to us. REPORT OF CHURCH AUDITING COMMITTEE

Elder Orval W. Adams read the following report: President David O. McKay and Council of the Twelve 47 East South Temple Street Salt Lake City, Utah

Dear Brethren:

The Church Auditing Committee has reviewed the annual financial report of the Church of Jesus Christ of Latter-day Saints for the year ending December 31, 1950. The accounting system and records were found to be adequate, and are meticulously maintained. Disbursement of Church funds is controlled through a comprehensive budget system, which properly safeguards expenditures. The funds are being carefully conserved. The Church is in strong financial position and free from debt.

Respectfully submitted, Orval W. Adams Albert E. Bowen George S. Spencer Harold H. Bennett Church Auditing Committee ELDER MARION G. ROMNEY Assistant to

Ye fearful saints, fresh courage take; The clouds ye so much dread Are big with mercy, and shall break In blessings on your head.

If I can enjoy the Spirit of the Lord, for which I earnestly pray, I desire to give you a message of hope and courage. I am prompted to this desire by the fact that in my recent travels among the people, I have sensed a growing spirit of uneasiness and foreboding. SPIRIT OF UNEASINESS

Following a welfare meeting held a few months ago on the Pacific Coast, in which we had counseled the people to obtain permanent welfare production projects that
This brought to my mind the experiences of youth, when in the colonies of Old Mexico we were agitated over whether the troubles incident to the Madero Revolution would necessitate our leaving the country. At the peak of the disturbances, our stake president who was my uncle, Junius RomneyŽŽplanted an orchard of young apple trees. I well remember how my mind was relieved by hearing people say that if we were facing expulsion, the stake president would not be planting trees which would take years to mature. Notwithstanding the comfort I got out of that assurance, we did have to leave. NEED FOR HOPE AND COURAGE

I was, of course, unable to advise the good sister whether bombs would be dropped, nor did I know whether the city would have to be evacuated, but I did have a great desire to give her some comfort and courage which would ease her mind.

I remembered that President Joseph F. Smith had said that leaders in the Church "should be men not easily discouraged, not without hope, and not given to foreboding of all sorts of evils to come," that if they "sometimes feel the weight and anxiety of momentous times, they should be all the firmer and all the more resolute in those convictions which come from a God-fearing conscience and pure lives. It is a matter of the greatest importance," he concluded, "that the people be educated to appreciate and cultivate the bright side of life rather than to permit its darkness and shadows to hover over them." (Gospel Doctrine, p. 193.) CALAMITIES AHEAD

A long time ago the Lord raised the curtain on the scene of destruction awaiting the inhabitants of the earth if they followed to the end the course they were then pursuing. More than a hundred years ago, he said that a desolating scourge should go forth among the inhabitants of the earth, and if they repented not, it should continue from time to time until the earth was empty and the inhabitants thereof utterly destroyed.

For all flesh is corrupted before me; and the powers of darkness prevail upon the earth, among the children of men.

all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned. (D. & C. 38:11ŽŽ)

I am convinced that the overwhelming majority of men have chosen to continue down the path they were then following. I can discern no change in their course sufficient to justify in me a hope that the calamities which the Lord said he knew would come upon the inhabitants of the earth will be turned aside.

But we Latter-day Saints must not let ourselves be so engulfed with forebodings that we fail to obtain and enjoy such hope and courage as is within our reach. The hope and courage born of faith in the power of righteousness to ultimately triumph. I have boundless confidence in that power. I am persuaded beyond all doubt that the destiny of men and nations is in the hands of the Almighty, who has respect for righteousness, and not in the hands of conniving politicians whose wisdom has perished, whose understanding has come to naught, and who have no respect for righteousness. If it were not so, I should be in utter despair. I believe that the record and the word of God justify us in so placing our hope.

There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

And this is the charge:

Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them. Only be thou strong and very courageous.

Now note with care how Joshua was directed to show his strength and courage, and also that prosperity was to follow his performance.

... that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

Moses had been the living prophet during the days of Joshua.

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous and then thou shalt have good success.

The book of the law was the standard church work of that day.

Have not I commanded thee? be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest. (Joshua 1: 5Ž9.)

During the last years of President Woodruff's life, his mind dwelt much upon the calamities which were coming upon the earth, and he gave many warnings of them. But he did not leave his hearers in despair. Always he held out to them hope and courage, conditioned on their righteousness. Here is a sample of his teachings:

Over the millions of people on this earth, there hangs a cloud of darkness almost entirely upon their shoulders. Can you tell me where the people are who will be shielded and protected from these great calamities and judgments which are even now at our doors? I'll tell you. The priesthood of God who honor their priesthood, and who are worthy of their blessings, are the only ones who shall have their safety and protection. They are the only mortal beings. No other people have a right to be shielded from these judgments. They are at our very doors; not even this people will escape them entirely. They will come down like the judgments of Sodom and Gomorrah. And none but the priesthood will be safe from their fury.
And, behold, there is a place prepared for them from the beginning, which place is hell.

And they were thrust down, and thus came the devil and his angels; my power; and also a third part of the hosts of the heaven turned he away from me because of their agency;

And it came to pass that Adam, being tempted of the devil

Reading from the Doctrine and Covenants, Section twenty-nine, verses 36 to 40,

And I pray the Lord will be with me as I express today what thought I have had in mind on the principles of the gospel and the foundation upon which we may have happiness in this life and happiness in the life to come; for no happiness comes without success, or without growth and progress.

My brothers and sisters, I wish to express my feelings along with others in this conference regarding the passing of our late President, George Albert Smith. I, for one, have lost a great friend. I don't think anyone has been more able to take the place of my earthly father than President George Albert Smith has done. I think he emulated in his life all of the principles of the gospel, and no matter what subject is selected during this conference by the General Authorities or any of those who speak here, it will be a subject of which President George Albert Smith was an excellent example. KEY TO HAPPINESS

And I pray the Lord will be with me as I express today what thought I have had in mind on the principles of the gospel and the foundation upon which we may have happiness in this life and happiness in the life to come; for no happiness comes without success, or without growth and progress.

And I will say to the Latter-day Saints, if they will be faithful, and do what they should do, and listen to the counsel given to them, they need not have any fears about anything, for, behold, the devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power; and also a third part of the hosts of the heaven turned he away from me because of their agency;

And the saints also shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father and consume the wicked with unquenchable fire. (D. & C. 63:33–34.)

Two or three months later, he continued:

The hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

And also the Lord shall have power over his saints, and shall reign in their midst. (Ibid., 1:35–36.)

I am persuaded that a complete surrender to the principles of righteousness would lift God's people out of the turmoil of this present world. Such has been the record in the past, as witness the experiences of Enoch and his people and the record of the Nephites following their visit from the risen Redeemer. ZION A PLACE OF SAFETY

I believe a similar performance by us in our day would bring the same results. I not only believe, but I know it would, and that it will yet be done. I don't know just how soon, but I am looking forward with certainty to the fulfillment of the words spoken by the Lord to the Church in its infancy, when he directed the Saints to gather together their riches to purchase an inheritance in Zion which he said was to be a land of peace, a city of refuge, a place of safety for the Saints of the most high God. There the glory of the Lord is to be a terror to the wicked and a comfort to the righteous. Zion's inhabitants are to be the only people that shall not be at war one with another, and every man that will not take up his sword against his neighbor must flee unto it for safety.

And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy. (Ibid., 45:71.) HOPE IN THE FUTURE

And as we journey through these anxious times,

The Lord bless thee, and keep thee:

This I humbly pray in the name of Jesus Christ. Amen.

The Combined Choruses of the Brigham Young University joined with the congregation in singing "High on the Mountain Top," conducted by Elder J. Spencer Cornwall.

Eldred G. Smith

ELDER ELDRED G. SMITH Patriarch to the Church

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And they were thrust down, and thus came the devil and his angels;

And, behold, there is a place prepared for them from the beginning, which place is hell.
p7 And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet.

p8 Wherefore, it came to pass that the devil tempted Adam, and he partook of the forbidden fruit and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation.

p9 And reading from Moses:

p10 And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the only begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will.

p11 And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying: Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God.

p12 And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. (Moses 5:9-11.)

p13 In both these references we are given the key to happiness in this life and happiness in the life to come to carry throughout all eternity.

p14 Adam fell that men might be; and men are, that they might have joy. (2 Nephi 2:25.) PRESENCE OF GOOD AND EVIL

p15 Joy comes as a result of progress, as a result of accomplishment for good. That is why we all shouted for joy when the opportunity was given to us to come to this earth and partake of the blessings through obedience, made possible to us through exercising free agency. For man to exercise free agency he must have both sides to choose from. In every decision made there must be both a good and an evil influence; for if we had all of the good or all of the evil we would be right in the same path which Satan tried to establish in the first place, that of predestination. And so there must be both sides to choose from in every case.

p16 As the Lord said in the Doctrine and Covenants in the verse from which I previously read:

p17 And it must needs be that the devil should tempt the children of men or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet. (D. & C. 29:39.)

p18 Therefore, in all that we do we must be tempted. Then our growth depends upon our obedience. The first step in our progress for the eternities is accepting the gospel of Jesus Christ. We do not convert others; missionaries do not convert others. We teach them to think for themselves; and when they have a desire within themselves to receive knowledge and express that desire in action, by being obedient to the desires of God, then they have fulfilled that law upon which that blessing is predicated, which brings a knowledge of the gospel to them through the Holy Ghost.

p19 Baptism is the fulfilling of an ordinance which is an act of testifying that we will be obedient in keeping the commandments of God. The greatest blessing promised in the Word of Wisdom is that of knowledge. The promises given are:

p20 And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; (D. & C. 89:19-20.) DESIRE TO BE OBEDIENT

p21 And shall find wisdom and great treasures of knowledge, even hidden treasures. (D. & C. 89:18-19.) DESIRE TO BE OBEDIENT

p22 I am reminded of a story of a man who once tried to discontinue the use of tobacco. He became almost a nervous wreck. He worried himself sick about how much he was going without tobacco. It was on his mind constantly until he became so nervous and so shaky that he couldn't hold his hands still. Then later on, the elders contacted him and told him about the Word of Wisdom and he said, "If that's what the Lord wants, then I'll do it." And with the idea in his mind that he was going to do it because of obedience to the commandments of the Lord, he discontinued the use of tobacco; and he held his hands out in front of the visitors with him and said, "Look how steady I am; I'm as steady as any of them and I have gone without tobacco for some months."

p23 Our mental attitude has much to do with whether or not we want to be obedient to the commandments of the Lord.

p24 The same is true in respect to paying tithing. If a man pays his tithing because he wants to be obedient to the commandments of God he will receive more blessings as a result, and it will be much easier to pay. And so it is with all other requirements of God; for example, attendance at sacrament meetings. What is said at Church is not always remembered, but we receive the blessing for being obedient. As a result we carry the Spirit of the Lord with us in our work between meetings and in our various activities until we again gather with the Saints. BLESSINGS FOLLOW OBEDIENCE

p25 Some people sacrifice all the blessings of the temple endowment and sealing, including the blessings of godhood and exaltation just because they do not want to be obedient in wearing the temple garment. The greatest blessing that comes from wearing the garment is the result of obedience. Then the Lord will bless us. The success of our entire earth life depends upon how well we learn to be obedient. There can be no obedience without free agency which gives us both good and evil to choose from. Thank God for the gospel plan and the power God gives us to resist evil and choose the right.

p26 And may the Lord be with us and give us those blessings that we need, to carry us through these troubled times, for as long as we are obedient to his will and do that which is in our power, the Lord will take care of the rest of it. And we needn't worry about distressed times, for as long as we have the gospel plan and live it with the idea of being obedient to the desires of our Heavenly Father, his way is the best way, and all other things will be taken care of. Seek ye first the kingdom of heaven and all else shall be added unto it.

p27 May the blessings of the Lord be upon this people and those at this conference and those who shall follow me in occupying the time here, I ask in the name of Jesus Christ. Amen.

PS Levi Edgar Young

ELDER LEVI EDGAR YOUNG Of the First Council of the Seventy

p1 Death has brought deep sorrow to us all this day. President George Albert Smith has been called to the great beyond, and though we know it was the will of our Father in heaven, yet his passing will be keenly felt by the thousands of people who had come under his influence. His life was one of noblest effort to attain a knowledge of the purposes of the Lord. He never held aught against his neighbor, and every day witnessed a divine act for someone who was in need. Could each one who knew him vow to do his little task even as he did his greater one, in the manner of a true man, not for a day but for eternity, what a better world we would have. He was the spirit he worked
As an Apostle and President of the Church of Jesus Christ, he was a light unto his people and pointed the way by his purity of life and constancy to the divine purposes of his God. Traveling hopefully on day by day, he gave every hour of his life to the dream of establishing the kingdom of God upon the earth. According to the promise, he looked for a new heaven and a new earth wherein dwelleth righteousness. He lived "... to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." (Luke 1: 79.)

His comforting word this day would have been:

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. (Isaiah 60:1-2.)

I should like to speak briefly to you seventies and to the priesthood of the Church in general. PRESENT-DAY CONDITIONS

We are all greatly concerned with the present-day social and religious conditions of the world. For all the wrongs that are in the world today, for all the false teachings and terrible wars that we have experienced, all the tragedies and sufferings of humanity caused by sin and the loss of faith in God, our children will have to pay in the future. It was the historian Froude who wrote:

History is a voice forever sounding across the centuries the laws of right and wrong. Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity. For every false word or unrighteous deed, for cruelty and oppression, for lust or vanity, the price has to be paid at last: not always by the chief offenders, but paid by some one. Justice and falsehood may be long-lived, but doomsday comes at last to them, in revolutions and other terrible ways.

Our civilization has arrived at its present state after ages of conflict between right and wrong. All its achievements and all its hopes of greater things are now in a critical hour for better or for worse. Many men and women in governmental affairs have no clear idea of their responsibility that humanity should have towards the future of mankind. INSPIRED MEN

It is true that good men do rise to their responsibilities. They understand the great problems of the hour. There are men who in the hours of human history have messages from God. They have been inspired because they approached life with deep faith. Fortified by faith these men have gone quietly about teaching the world the dream of moral and spiritual perfection. Such men are few, but their messages are universal. You and I, my brother seventies, know deeply in our hearts the meaning of the gospel of Jesus Christ. We are deeply convinced that we have the insight to listen to the voice from heaven. You must become profoundly convinced of your divine mission, and you will also come to know that there are men living today whose lives are lives of revelation. It is from Christ, our Redeemer, that we learn the lesson of eternal life and become conscious of the immortality of spiritual values. A DIVINE TITLE

The seventy of the Church bear a noble and divine title. To understand the words used to designate the meaning of our priesthood gives a better understanding of ancient life and thought. We sense more clearly the deeply religious atmosphere of Biblical life, which will awaken within us a more ardent missionary zeal. There was under Moses, and apparently in all ages, a senate or council of elders numbering seventy or seventy-two on whom lay a special responsibility as the advisers of the nation. Shortly after leaving Sinai, a council of seventy was chosen from among the elders or chiefs of all the tribes except Levi and solemnly set apart to their dignity by Moses, as a kind of senate to aid him by their counsel. After being confirmed in their dignity by the people, they assembled around the sacred tent, and the whole number broke out into prophetic enthusiasm under the influence of the Spirit of God. The seventy chosen from all the tribes anticipated, in their prophetic gifts, a characteristic of future generations. Says Geikie:

When the Apostles and Seventy were chosen, it is natural to believe that a discourse on the ideal life under the sovereignty of the Father, was delivered by Jesus. This might become known. They were to work miracles, heal the sick, and bless the lowly. Reverently does James in his epistle describe how they prayed and cared first for the welfare of men to awaken them to a sense of what life really means. No one can deny the force or the beauty of the desire for extending one's own belief and hopes to others, for imparting to them the comfort and light of one's own salvation. This was the thing that characterized the life of Paul the Apostle and that inspires others.

The people of the world need to be taught the gospel of our Lord and Savior. Teaching is unfolding the divine spark within every person into its fullest majestic fundamental ideals of heaven. We see the beauty and the sacredness of the word "seven." We understand the meaning of the kingdom of God because we possess its power. We are reminded here of the saying above the door of the Harvard School of Music:

To charm, to strengthen, and to teach these are the three great chords of might. PEOPLE NEED THE GOSPEL

The people of the world need to be taught the gospel of our Lord and Savior. Teaching is unfolding the divine spark within every person into its fullest majestic purpose and scope. Teaching is from within out. A teacher must know something about the subject he is explaining to a listener. For this reason every missionary should be a student, and this means hard work. It means self discipline and the desire to live the "simple life," the life that reaches out to God. Of course the missionaries are idealists, caring first for the welfare of men to awaken them to a sense of what life really means. No one can deny the force or the beauty of the desire for extending one's own belief and hopes to others, for imparting to them the comfort and light of one's own salvation. This was the thing that characterized the life of Paul the Apostle and that inspires the mighty hosts of missionaries of today. Life in the missionary's heart is made over, and no sooner has the faith and the hope of an illuminated future taken hold of him than he is desirous to disseminate this possession to all the world. It is the power of the gospel truth that gives him what he calls his "testimony." There is a splendid spirit and often a grandeur of achievement which bring to him hallowed feelings and a grateful heart for what he, through the Spirit of God, has been able to accomplish.

At an early period in his ministry, Jesus, after a night of prayer in a lonely mountain spot, chose twelve men for his Apostles. It was an important event in history, for it indicated the design of the Master to organize his ministry that the work of teaching the gospel might be inaugurated at once. The Apostles were to go forth two by two that the Master might become known. They were to work miracles, heal the sick, and bless the lowly. Reverently does James in his epistle describe how they prayed and anointed the sick with oil in the name of the Lord. (See James 5:14-15.) After choosing the Twelve, Jesus called the Seventy. We read in Luke 10:1, these words:

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

When the Apostles and Seventy were chosen, it is natural to believe that a discourse on the ideal life under the sovereignty of the Father, was delivered by Jesus. This was the Sermon on the Mount, for he wished to teach his disciples the way of life that they might enter into the true significance of his doctrines. It was an ideal of principles, and not a code of rules. This viewpoint, that the Sermon on the Mount was the ordination sermon, is that of Luke and many modern writers on the life of Christ. Jesus founded his Church upon the rock of revelation, and he set forth in clearness that his Church is an organized reality, small in numbers, in its beginning, but destined to become a world movement. He inspired his Apostles and Seventies with a definite consciousness of unity. The men he called were not great men in the ordinary sense; they were representative of the common people, possessing neither wealth nor great learning. They were qualified for their calling by their deep desire for goodness and truth. In him they came to find the Word of Life. TEACHERS OF RIGHTEOUSNESS
May we Seventies come to a deeper realization of what our duties are, and so long as we are pure in heart and humble in spirit the way will be made clear by our faith in God. I ask the blessings of the Lord upon us all, in the name of Jesus Christ. Amen.

President David O. McKay

Elder Harold B. Lee

ELDER HAROLD B. LEE Of the Council of the Twelve Apostles

I sincerely pray for the sustaining power of your faith and prayers for the few moments that I shall stand before you this morning. THE HAND OF DEATH

As we sit this morning with the present reminder of the hand of death, all of us moved with a common impulse of feeling toward our great leader, I have recalled a remark that was made to Elder Lorenzo H. Hatch and myself, as we waited down at Las Vegas, Nevada, a few weeks ago for a late, delayed train. We chanced to be in conversation with a life insurance salesman who is reputed to be one of the outstanding salesmen in America. He expressed a sentiment that has intrigued me, and I want to repeat it to you because of the impression it made upon me. He said, "If you ever want to stir a man into action, you want to back up the hearse and let him smell the flowers prepared for his own service." At first that seemed to be a terribly gruesome prospect, but as I thought about it the more, it seemed to me that after all it was but a crude way of stating a great eternal truth that has been thundered to us by the prophets from the beginning. All through the scriptures we have had a counsel given us that all that we should do, we should do with an eye single to the glory of God, which glory the Lord declared to Moses, was to bring to pass immortality and eternal life, that very reminder that death draws nearer each day that we live. It was that same thought expressed by the Apostle Paul when he said:

For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked. (Alma 34:32-33, 35.)

It was this very reminder that the Angel Moroni gave to the Prophet Joseph, which he records in that famous Wentworth letter when he quoted the Angel Moroni as saying that

preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel in all its fullness to be preached in power, unto all nations, that a people might be prepared for the Millennial reign. (D. H. C. IV:537.) GOSPEL TO BE PREACHED

In making for that preparation, the Lord has defined certain great responsibilities for his Church. He said as one of the signs of his coming that the gospel of the kingdom was to be preached unto all the world for a witness unto all nations, and then should the end come, or the destruction of the wicked. (See Matt. 24:14.) That witness we have understood, was to be a witness of the mission of the Messiah. It was to be a witness of the divinity of his mission. It was to be a witness that the gospel of Jesus Christ had been restored in all its fullness, in this the Dispensation of the fullness of Times. A LIGHT TO THE WORLD

But there was something else that we were supposed to witness which is also spoken of in the revelations. Alma spoke of this to his people who were about to be baptized. As a part of the covenant which they were about to enter, he said that they were to stand as witnesses of God at all times and in all things, and in all places that they might be in, even until death. (Mosiah 18:9.) In one of the earliest revelations given in this dispensation, the Lord said,

And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it. (D. & C. 45:9.)

He again admonished us, on the day when he gave the name by which the Church was to be called. After giving us the name,

... thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints.

Verily I say unto you all: Arise and shine forth, that they light may be a standard for the nations. (Ibid., 115:425.)

As I have thought of those scriptures, I have remembered a statement that was made by an official of the United States Steel Corporation after I had spent an hour or two with him and his company of officials down at Welfare Square. He said to me, "This is a practical demonstration of the gospel of Jesus Christ, in giving aid to the needy and the less fortunate." WITNESSES BEFORE THE WORLD

That was a new concept to me, that in the welfare program we were standing as witnesses before the world of the divine way by which the Lord’s work was to be done.

So, we witness in our missionary work the magnificent spectacle of young men and young women, for the most part, to all the ends of the earth, that by their unselfish services they stand as witnesses at all times and in all places of the divine responsibility upon the Church to teach the gospel.
So, in making sacrifice, in the payment of our tithes, and in fasting and paying our fast offerings, in raising money to pay for meetinghouses and temples, again we are
witnessing that the law of sacrifice is required of all true Saints if we would claim kinship to him who gave his life that men might be.

In our social conduct, in our dancing, in our play, we must never forget that in that play we are witnessing also that we are his special witnesses of the divinity of the
organizations who sponsor our play.

So, every boy in military service, and every girl in her social conduct, every businessman in his dealings with his neighbor, is a witness as to whether or not this work in
which he believes is divine. The Church rises or falls on the tide of these personal witnesses.

A few weeks ago I sat in fast meeting in the South Eighteenth Ward (Salt Lake City) and heard a lovely girl in her mid-twenties stand to bear her testimony. It was a
thrilling testimony of a beautiful Latter-day Saint girl. She told in her testimony about a mooming out on the farm in a little country district where at four o'clock in the
morning she went out with her father to milk the cows. And as the father and she went out towards the barn, her father took her by the hand and said, "My girl, you are the
product of this Church of Jesus Christ, and you are also the product of a true Latter-day Saint home. If you fail, so far as you are concerned the Church has failed and your
home has failed." That girl from that time has realized that she, as a member of the Church of Jesus Christ, was a witness of it to all the world either for good or for bad.

Oh, the majesty of Joseph sold into Egypt, who shamed the beautiful but apparently unloved wife of Potiphar, when she would have tempted him to a serious sin, and
he said, "My master trusts me, and thou art his wife. How can I do this great wickedness and sin against God?" (See Gen. 39:8.) He, too, felt his great responsibility in
being a true witness of the divine truths which he professed to believe.

In one of the revelations the Lord said something else that to me has significance here. He said,

For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put
on her beautiful garments. (D. & C. 82:14.) JAPANESE MISSIONARY GIRL

I heard a lovely Japanese missionary girl down at Kamuela on the island of Hawaii a few years ago make what I think was a personal application of that principle as it
pertained to her home. There were few missionaries in that day, the war was not yet ended, and this young lady and her companion were two of the only four missionaries
on that island. We had in the audience eighty-five United States marines, all Latter-day Saints, who were being trained there supposedly for an invasion of Japan, the
homeland of these two lovely missionary girls. Our sister missionary was called to speak before that kind of audience. Tremblingly she stood at the pulpit, and this is what
she said: "When my father came to me and told me that they wanted me to go on a mission, I said to him, 'No, Father, I can't go on a mission.'" He pressed her as to why,
and she said, "Oh, I just can't." But he urged further, and then she said, "I can't go because if I go out into the mission field I'll be expected to preach certain principles of
the gospel, principles which my own father and my own family are not living."

The father asked, "What are we not doing that you'd have to preach?"

"Well," replied his daughter, "I'll be expected to teach the law of sacrifice. You're not even paying your tithing. I'll be asked to teach them about family prayers, and we
never have family prayers. I'll be expected to teach the Word of Wisdom; we're using coffee and tea in our home. I'll be expected to teach the importance of giving service
in the Church, and you are shunning that service. No, Father, I can't go out and be a hypocrite."

I think that father spent a sleepless night. "The next morning," our Japanese sister said, "Father came to me and said, 'You go, my dear, and your father will try to live
as his daughter will preach.'"

Two days later, I met her over at Honolulu at a missionary conference, and she had just been home for the first time in nearly two years. And during the course of the
conference I whispered to her, "How did you find things at home?" She smiled, and tears were in her eyes as she said, "It's all right. Father is, and I'm happy."

Youth that we send out from us rarely ever will be stronger than the kind of homes and environment from which they come. The challenge of this time, what with
military service of young men eighteen years, young girls disturbed in their social life, is to see to Zion is increased in holiness. We must increase in beauty. Our homes, our
qourums, our wards, and our stakes must be strengthened. Zion must arise and put on her most beautiful garments. COUNSEL OF SUSANNAH WESLEY

A short while ago I read wise counsel from a lovely mother, Susannah Wesley, mother of John Wesley, famed in religious circles. This was what this lovely mother said
to her son, which was a criterion by which he could judge right and wrong, in pleasure, and for that matter in all the affairs of life. These were her words:

Would you judge the lawfulness or unlawfulness of pleasure? Then use this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures
your sight of God, takes from you your thirst for spiritual things, or increases the authority of your body over your mind, then that thing to you is evil. By this test you may
detect evil no matter how subtly or how plausibly temptation may be presented to you.

Oh, I wish that every youth would use that rule and measure everything presented to him in order that he might choose the right. God grant that we may strengthen
Zion within ourselves, that we might live nobly and prepare to present ourselves in honor at the the of our lives here, before him whose name we bear as members of the
Church of Jesus Christ of Latter-day Saints, I humbly pray in the name of the Lord Jesus Christ. Amen.

ELDER HEBER MEEKS Former President of the Southern States Mission

Our souls have been fed, our lives enriched, our spirits lifted up, by the inspired messages which have come to us from these servants of the Lord. And while there is
darkness, confusion, and almost utter despair in the world, what a glorious thing it is that there is a place in the earth, where we may come, as it were, and sit at the feet of
the living prophets of God and receive light and truth from the very throne of God. Our pathway is thus made sure, and we can walk among our fellow men in that quiet
serenity born of the Holy Spirit of God, that Spirit which brings a peace to the human soul that surpasseth the understanding of men.

I bear witness to you, my brethren and sisters, that this Church, the Church of Jesus Christ of Latter-day Saints, is the repository of those principles and ordinances and
 sacraments which will redeem the human soul, that within it is the power to bring the human soul to perfection, and that within this Church and only in this Church is the
power and the authority to dispense the light of the everlasting Gospel and administer the ordinances and the sacraments of the Gospel to the salvation and exaltation of
the human soul.

Sister Meeks and I enjoyed our approximately five years presiding in the Southern States Mission. We were there during some very strenuous times. We went into the
mission field as our country went into World War II, and the missionaries were leaving the field. It was not very long until we were without the regular missionaries, and all
of the responsibilities of carrying forward missionary work were placed upon the local people. It was a great blessing in a way, to the people of that mission. They not only
conducted the services this afternoon. We have just listened to President Heber Meeks, former president of the Southern States Mission. We shall ask President Wunderlich to be prepared to be called this afternoon. We trust that the anticipation of this responsibility will not interfere with his luncheon.

We wish to express appreciation for the gift of these beautiful lilies. I am not sure who gave them, but I think they came from the Berkeley Stake in California.

We wish also to announce the presence of all the mission presidents laboring on the North American continent, and I believe we have the president of the Chinese Mission. If he has not arrived yet, we hope he will be here before the close of the conference.

We wish to acknowledge also the presence of State and City officials and the presence of the President of the University of Utah, President of the Brigham Young University and the President of the Utah State Agricultural College.

It is my pleasure also to announce the presence of President Israel A. Smith, President of the Reorganized Church of Jesus Christ of Latter Day Saints, and I believe one or two of his associates or officials in that church. We welcome them and will be very glad to do anything we can to make their visit a pleasant one, considering, of course, the death of their kinsman, President George Albert Smith.

We welcome others who have joined us this morning in this worship.

The Brigham Young University combined choruses will now sing: "Jesus, Word of God," conducted by Elder Crawford Gates.

The closing prayer will be offered by President Hugh C. Smith of the San Fernando Stake of California, after which this conference will stand adjourned until two o'clock this afternoon. The proceedings of that session will be broadcast over KSL and by arrangement through KSL over the other stations named at the beginning of this session. The conference will also be broadcast over the television station of KSL, channel 5.

Important messages and calls coming to us for persons supposed to be in attendance at the conference will be announced at the dismissal of this meeting over the loud speaking system on the tabernacle grounds. Similar messages coming in will likewise be broadcast at the close of each general session of the conference.

The choir music for this session has been furnished by the Brigham Young University combined choruses, with Elders Newell Weight and Crawford Gates conducting and Elder Frank W. Asper at the organ.

After the singing the benediction will be offered by President Hugh C. Smith.

The Brigham Young University combined choruses sang: "Jesus, Word of God."

Elder Hugh C. Smith, President of the San Fernando Stake offered the closing prayer.

Conference adjourned until 2:00 p.m.

The second session of the Conference convened promptly at 2:00 p.m. President David O. McKay of the Council of the Twelve Apostles presided, Elder J. Reuben Clark, Jr. conducted the services. Elder J. Reuben Clark, Jr.:
before there was any organization of the Church, before there was any priesthood or power to officiate in the name of the Lord.

Now, I want to bear my testimony to you that I know God has set his hand to gather scattered Israel, just as Moroni told the Prophet Joseph, as part of this work, we read about than the darkening of the sun or obscuring the light of the moon or causing the stars to fall from heaven, for what he has accomplished in the establishment of his kingdom.

"Why," I said, "if the inhabitants of this earth had the ability and the power to read the signs of the times, they would know that already the Lord has given far more of the times? (Matt. 16:2-3.)

And if we only live right, it will not matter whether the time is short or long; we won't have to worry much about it." SIGNS OF THE TIMES

And before she left, she decided that probably it wasn't as cold and dreary a world, after all, as it might be.

I said, "You just go on, and live right, and don't you lose your courage, and don't think that life isn't worth while and isn't worth living. Whether you live or whether you die or whether you are permitted to live a long life or a short life isn't going to be the thing that is going to determine the success or failure of your life; it's how you live.

And if we only live right, it will not matter whether the time is short or long; we won't have to worry much about it." SIGNS OF THE TIMES

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And God can plant in the hearts of his children, for he created the feelings of the human soul, a willingness to preach the truth until it shall ultimately triumph over all the kingdoms of this world.
In Florida, one of our missionary boys preached on that subject in one of our meetings. At the close of the meeting I stood at the door to shake hands with the people, and a minister of the gospel came up and introduced himself to me.

He said, "You don't mean to say that you think that little stone is the Mormon Church, do you?"

I said, "Why not?"

He said, "It couldn't be."

Well, why couldn't it?"

He said, "Well, you can't have a kingdom without a King. And you don't have a king, so you haven't a kingdom."

"Oh," I said, "my friend, you didn't read quite far enough. You just read the seventh chapter of Daniel, and there you will see that Daniel saw one like the Son of man coming in the clouds of heaven, and there was given him dominion and glory and a kingdom, that all people, nations, and languages should serve him. Now" I said, "tell me, how is a kingdom going to be given to him when he comes in the clouds of heaven if there is no kingdom prepared for him? Maybe you would like to know what is going to become of that kingdom. And if you will read a little farther, you will see that Daniel said: "But the Saints of the Most High shall take the kingdom, and possess the kingdom for ever.' And as if that were not quite long enough, Daniel adds, 'etven forever and ever.'"

That is what the Latter-day Saints are working for. That is the work they have to do. That is the blessing the Lord has in store for them. And there is no power under heaven that can stop it growing because it is his kingdom, and he will see it go on to its ultimate destiny. It is the only time in the history of the world that God has set a work afoot with a promise decreed that it should ultimately subdue all the powers and the kingdoms of this world and should stand forever.

God bless the memory of President George Albert Smith. I am grateful beyond my words of expression for the close association which I have had with him in the last few years. I am grateful that my family has lived in the same ward and has come under the benign influence of his sweet spirit. I shall never cease to be grateful for the sign of the times, I pray in the name of the Lord Jesus Christ. Amen.

Elder Ezra Taft Benson

Of the Council of the Twelve Apostles

I pray for the inspiration of heaven and your faith and prayers, my brothers and sisters, as I stand before you this afternoon. My soul has been subdued and my heart made tender through the passing of our great leader, President George Albert Smith. I have mingled feelings of humility, sadness, and gratitude, at the passing of a prophet of God. All Israel, I am sure, has been weeping. And yet, back of it all has been a feeling of thanksgiving for the life of this great man. The Lord said in this dispensation:

Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, . . . (D. & C. 42:45.)

And so it is fitting that we should have sadness in our hearts and should weep at the passing of one we love, and one whom the Lord loves and has magnified. He was a man without guile, and as President McKay said this morning, with Christlike attributes. "A REAL MAN"

Since Wednesday night there have been going through my heart and through my mind, these lines under the caption, "A Real Man":

Men are of two kinds, and he Was of the kind I'd like to be. Some preach their virtues, and a few Express their lives by what they do. That sort was he. No flowery phrase Or glibly spoken words of praise Won friends for him. He wasn't cheap Or shallow, but his course ran deep. And it was pure. You know the kind. Not many in a life you find Whose deeds outrun their words so far. That more than what they seem, they are. There are two kinds of lies as well: The kind you live, the ones you tell. Back through his years from age to youth He never acted one untruth. Out in the open light he fought And didn't care what others thought Nor what they said about his fight. If he believed that he was right. The only deeds he ever did Were acts of kindness that he did. What speech he had was plain and blunt. His was an unpretentious front. Yet children loved him; babe and boy Played with the strength he could employ Without one fear, and they are fleet To sense injustice and deceit. No backdoor gossip linked his name With any shady tale of shame. He did not have to compromise With evil-doers, shrewd and wise, And let them ply their vicious trade Because of some past escapade. Men are of two kinds, and he Was of the kind I'd like to be. No door at which he ever knocked Against his manly form was locked. If ever man on earth was free And independent, it was he. No broken pledge lost him respect. He met all men with head erect. And when he passed I think there went A soul to yonder firmament So white, so splendid, and so fine It came almost to God's design.

Ezra Taft Benson

TRIBUTE TO PRESIDENT SMITH
p9 I wish you could have sat with me the past two years in close association with the National Executive Board of the Boy Scouts of America and heard leaders of industry, financiers, business executives, and leaders in the professions speak of the fine life of President George Albert Smith. Their first words after greeting were usually, "How is my good friend, George Albert Smith?" Many of them would add, "A man of God, if there ever was one." Then as we parted they often said, "Take my love and greetings to President George Albert Smith." He loved all men. They reciprocated that love. What an example he has set for us all, my brothers and sisters, in this spirit of love, fellowship, and brotherhood! SAVING OF SOULS.

p10 His great objective has been to help save the souls of the children of men. You remember, the Lord said to the Prophet Joseph:

p11 Remember the worth of souls is great in the sight of God;

p12 For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. (D. & C. 18:10-11.)

p13 The Lord said to Moses:

p14 For behold, this is my work and my glory to bring to pass the immortality and eternal life of man. (P. of G. P., Moses 1:39.)

p15 This is our first interest as a Church build character, to save and exalt the souls of the children of men. President Smith was interested in this project above all others. He realized that in the youth of Zion there must be established real character as the one thing they can take with them into the world to come; that they must prepare themselves here for exaltation. I am grateful that he had faith in them. I am grateful for the inspiration that he brought to the youth of Zion. Yes, we do have faith in them. We have faith that they will carry on, that they will measure up, that they will maintain the standards of the past, the standards of their parents and their grandparents. It often would grieve President Smith when he would hear people discredit the youth of the Church and suggest at one time that what they need is a few more models and not so many critics.

p16 I have faith in the youth of Israel, my brothers and sisters, inspired in large measure by President Smith. I have seen them in action, as you have. I rejoice to see our missionaries go out into the world, to meet them on the street corners and hear them bearing testimony to the truth of this great latter-day work. I thrill as I see them in action on the basketball floor. I thrilled with them as they received what was probably the last telegram which President Smith sent, which went to our B. Y. U. basketball boys back in Madison Square Garden. I am stirred as I see our boys out in the service of their country, maintaining the standards of the Church and living the gospel in the face of temptation, sin, and evil all around them. COMMENTS OF CHAPLAIN

p17 I recall an incident which occurred shortly after World War II. With the president of the Northwestern States Mission, I was making a tour of that mission, and we were up in Alaska. While there we visited one of the camps and held a meeting with our servicemen in the little army chapel. I noted as the service progressed that sitting down in the far corner of the building at a table was a Protestant chaplain. Apparently, he was trying to give the impression that he was working, but we could tell he was listening to every word that was said in that service. This one group of servicemen led the singing, offered the prayers, administered the sacred emblems and bore testimony. As we finished our meeting and were leaving the building, I went over to the chaplain to express gratitude for the use of the building. As I did so, he said in substance, "I wonder if you realize the kind of young men you have represented here in this camp; they are truly a marvelous group of boys." Then he went on to say, "They don't need a chaplain; any one of them could take my place." I thanked him for the compliment and started leaving when he added, "One other thing. I have two boys of my ownâ¦and I know, I couldn't wish anything better for them than that when they grow a little older, they become members of your Church and develop into the kind of young manhood I have seen represented here in your group of Mormon boys." FAITH IN YOUTH

p18 My brethren and sisters, it is my conviction that the finest group of young people that this world has ever known anything about has been born under the covenant into the homes of Latter Day Saint parents. I have a feeling that in many cases at least these choice spirits have been held back to come forth in this day and age when the gospel is upon the earth in its fullness, and that they have great responsibilities in establishing the kingdom. I presume that no generation has faced more serious difficulties than they face. They live in an age which seems to question all the standards of the past, and which is discarding many of those standards. Yes, they live in a period even when even some spiritual leaders, so-called, point out that the question of smoking, drinking, and carousing has no relationship to salvation, that these are personal matters.

p19 I have the conviction that these young people, if they have the benefit and blessing of the full program of the Church, are going to come through, in spite of the temptations, with colors flying in a way that will make us proud of them. However, they will need more than material things. They are going to need more than real estate, stocks and bonds, life insurance, or even democracy. They are going to need a sane spiritual foundation, if they endure, if they are going to be able to live clean and to maintain the standards of the Church. God expects great things of them. He expects them to develop into noble characters, into good citizens which may eventually provide in part, at least, the leaven which may help to save this great nation. He expects them to live clean even in a wicked world. He expects them to grow up with a testimony of the gospel. He expects these young men to live so that they can receive the holy Melchizedek Priesthood and so that eventually they can be married in the temple of God to worthy companions for time and eternity. He also expects them to know the glorious blessings of honorable parenthood and eventually to be exalted in the celestial kingdom of God. CHURCH PROGRAM

p20 I am convinced, my brethren and sisters, that we have in the Church the finest program available anywhere to help bring about these objectives, if our children are only put in touch with this program. I am thinking now of the blessings which come to our children in the full and rich program of the Primary. They have just held a convention here on this block. Are we missing any of our children? Is the Primary program reaching them? And the same with the Sunday School. Are our children in Sunday School? Are they being taught the gospel in the Sunday School classes? Are our boys and girls attending M.I.A.? Are our boys receiving and enjoying the rich blessings of the program provided through the scouting and Explorer Program? Are they being ordained to the Aaronic Priesthood, and are they active in the rich program which is provided? TITHING

p21 I know that the one great reason why President Smith has been so active for many years in the scouting program is the fact that the ideals of scouting follow closely the ideals of the Church. The scouting program is not a substitute for the Aaronic Priesthood program. The most important possession that a boy can have is the Aaronic Priesthood. But scouting is a supplementary, a complementary program. It works hand in hand with the program of the Primary Sunday School, and the Aaronic Priesthood, and is an important and vital part of our program for our boys.

p22 Scouting is dedicated to a four-fold program: First, it teaches the boy his duty to God and to all men, observance of the Sabbath, and the maintenance of the spiritual standards and ideals of his Church. Second, it teaches duty to country and love for the constitution, for our free institutions and our American way of life. I was thrilled as I stood in Valley Forge last summer facing over forty-seven thousand representative boys as they saw depicted before their eyes that terrible winter of 1777-78 when Washington and his bedraggled forces all but perished there in Valley Forge. These boys' hearts were touched as they saw the father of their country leave his troops and go off into the trees in the snow and bow in humble prayer before the Almighty that this young nation might be preserved. This was part of the two-year Boy Scout theme to "Strengthen the Arm of Liberty." Third, it teaches the value of service to others—willing, unselfish service, and that the greatest among them must be the servant of all symbolized by the "good turn." Fourth, it teaches duty to self that they must keep themselves physically strong, mentally awake, and morally straight. They must be prepared for any eventuality to serve themselves, their Church, and their country.
[p23] There is held up before them the Scout oath and the Scout laws, which focus attention on those things that are worth while: that a Scout must be trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean, reverent. To be a good scout he must be faithful in his religious duties. Scouting provides a program of training and experience. It is a program for character development. It is a supplementary educational program, a program of citizenship training and vocational exploration. Many boys have found their vocations through this program through the 111 merit badges which are concentrated courses in vocational guidance in fifteen different active fields. Scouting teaches boys the crafts and the skills and to do something useful with their hands.

[p24] And so, in view of the richness of the scouting program and the fact that these ideals coincide with the ideals of the Church, President Smith has urged our full support in these words: "It is my desire to see scouting extended to every boy in the Church." Under his leadership and inspiration the Church has moved forward to an enviable position with something over 2290 scouting and Explorer units, an increase of 180 during this past calendar year. But there are still approximately fifteen percent of our boys who are not enjoying the benefits of the scouting and Explorer program.

[p25] One of our great needs, of course, is effective leadership. Some of our boys are not being reached by this program. Some are not being reached by the Aaronic Priesthood program. Some of them are missing the benefits and blessings of Primary. It is largely a question of leadership. Boys want the scouting program, we want them to have it; and if we have the right kind of leadership through real boys' men, they'll have it, enjoy it, and receive the blessings which come from the program.

[p26] And so, my brothers and sisters, we have a well-rounded program for the youth of the Church. And we are not dealing with ordinary young people. We are working with choice spirits who need the full Church program. We want them to have the benefit of this program in its fullness, that they might develop into the kind of young men and young women which the Lord would have them become. Of course, these programs are not ends in themselves. They are tools. They are a means to an end. The end is the salvation and exaltation of God's children.

[p27] But these programs are not optional programs. They are the youth program of the Church, approved by the leadership thereof. May God bless us, my brethren and sisters, that as leaders in Israel we may have the power and the inspiration to make our young people want to enjoy the full program of the Church offered through the Sunday School, the Primary, the M.I.A., and the Aaronic Priesthood program, that they might eventually meet the expectations of their parents, their Church leaders, and our Heavenly Father. God bless us to this end. God bless the youth of Israel everywhere, that they may grow and develop into sterling characters, faithful and true to this great latter-day work, I humbly pray in the name of Jesus Christ. Amen.

[p28] The congregation and the Combined Choruses of the Brigham Young University joined in singing the hymn, "How Firm A Foundation."

[ELDER JOSEPH F. MERRILL Of the Council of the Twelve Apostles]

[p1] Brethren and Sisters: To stand in this pulpit to address the many thousands who assemble here and the countless thousands who listen to the radio broadcasts is to be greatly humbled by a keen feeling of heavy responsibility to such a vast audience to say something that will be worth listening to. I am comforted, however, in my humility, by the thought that Mormonism, the restored gospel of Jesus Christ, is so fraught with precious truths that any of these we may talk about are worthy of the attention of every one of us of normal human being. But are not all Latter-day Saints familiar with these truths, having previously heard them discussed many times? Yes, this may be the case, but if they love them, a restatement or discussion will be listened to with more zest, more satisfaction. At least this is my experience. I hope it is yours. A PECULIAR PEOPLE

[p2] Mormonism, as I have just defined it, is not a Protestant, Catholic, Jewish, or any other faith as taught by other churches. It is characterized by many teachings and doctrines not accepted by other churches. This fact is sometimes indicated by the statement that we are a peculiar people, something of which we are proud yet very humble and grateful for; for we believe and testify that these characteristic teachings are absolutely true because they have come to us through visitations and revelations from heavenly sources from God and his messengers.

[p3] It is trite to say that Mormonism is an everyday religion because it requires its adherents to implement in their daily lives the teaching that faith without works is dead. The Apostle James stated it; they must practice all those virtues that will make them Saints in very deed. Some of these virtues, however, are considered basic to an acceptable Christian life by all Christian churches. A statement of some of these is found in articles eleven, twelve, and thirteen of our faith and are as follows:

[p4] "11. We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may." Z An ideal statement of religious tolerance, something much needed today but denied to millions of human beings in the past.

[p5] "12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring, and sustaining the law." Loyalty to country and obedience to constitutional laws are requirements for full fellowship in our Church.

[p6] "13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men...."

[p7] It is the emphasis we place upon some of these things, chastity, for example, that makes our moral standards higher than those maintained by some other religious groups. PRESIDENT GEORGE ALBERT SMITH

[p8] At this point may I digress a moment to say a word of tribute to our greatly beloved departed President, George Albert Smith. We have been friends for sixty-two years. In the eighties he and I were fellow students during one year at the University of Deseret. Since that time I have been more or less closely associated with him in Church work. For several years we were together in the superintendency of the Young Men's Mutual Improvement Association in the Salt Lake Stake, when the stake covered the entire Salt Lake County. I have said many times that I have never known a man who I thought tried more sincerely and harder to love everybody than did George Albert Smith. Not that he approved all people did, but the farther off the beam they were, the more he seemed to sympathize with them because of their greater need for help.

[p9] Looking out into the world today, what do we see relative to the moral standards expressed by these three articles of our faith? No matter in what direction we look, and not going beyond the boundaries of our own country, we see moral conditions are bad, in some places very bad. Wickedness of the blackest and most abominable kind exists nearly everywhere. I speak of these things only that we may be reminded that it is our duty, as I see it, to minimize and eliminate indulgence in these evils among us as far as it is in our power. But is there not existent in many places among us a reprehensible indifference and laxity relative to these things? Yet do we not teach tolerance and free agency is a question sometimes asked. Why interfere with other people's business? This is a Satan-inspired question. We certainly are expected to defend ourselves against the marauder, the robber, the despoiler of the sanctity of our homes and families and the destroyer of things we hold sacred and dear as life, liberty, and the pursuit of happiness.

[p10] Free agency is a priceless, God-given right to every child born in mortality, but it does not include the right to mar, hurt, or destroy the wellbeing of our fellow men. Did you read recent newspaper statements relative to the existence of vicious narcotic rings which specialize in the teenage trade and encourage morphine-marijuana
The National Safety Council and other agencies repeatedly warn that alcohol is responsible for large numbers of our accidents, troubles, sorrows, and deaths. Then why do we consume alcoholic beverages? To what extent is this indulgence due to advertising? The brewers are reportedly doing a good sales promotion job. Just now they are hammering at reaching a consumption of one hundred million barrels of beer a year and are looking forward to 120 million barrels. Much of this consumption they want in the home, for it is there they can best develop the use of beer by women and young people. So it is said, brewers are giving a great deal of attention to the principles of store selling. Most beer advertising is directed to the home, exploiting the great interest in television; also extensive use is made of the pictures of young girls on billboards. This invasion of the home to advertise beer by means of the radio and television has, of course, met with vigorous denunciation.

What can we do about it? This is a problem that every home should try to solve. Let us not forget the warning divinely given us in the Doctrine and Covenants and “evils and designs do and will exist in the hearts of conspiring men in the last days.” Loyalty to our doctrines and principles demands that we shall be alert and active in keeping evils and the Golden Rule out of our lives. This we can do measurably well with the Lord’s help, that he will readily give to each of us if we worthily seek it.

However, brethren and sisters, it is your duty and mine, the duty of everyone who believes in God and his righteous purposes to try, try, try to bring the Golden Rule into our lives. This we can do measurably well with the Lord’s help, that he will readily give to each of us if we worthily seek it.

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The Lord has revealed it to me as he has to my brethren. The Lord bless you all, I pray in the name of Jesus Christ. Amen.

I know that just as well as I know I

I am just as sure that every member of this Church may know within himself or herself

and confidence in this restored gospel of Jesus Christ. It is our duty to know. In a revelation given to the Church many years ago, that is, in the days of the Prophet, he

and confident in this restored gospel of Jesus Christ. It is our duty to know. In a revelation given to the Church many years ago, that is, in the days of the Prophet, he

I have a perfect knowledge of the divine mission of the Prophet Joseph Smith. There is no doubt in my mind that the Lord raised him up and gave him revelation, commandment, opened the heavens to him, and called upon him to stand at the head of this glorious dispensation. I am just as satisfied in my mind that in his youth when he went out to pray he beheld the actual presence, stood in the actual presence, of God the Father and his son, Jesus Christ; in my mind there is no doubt; I know this to be true. I know that he received later the visitations from Moroni, the Aaronic Priesthood under the hands of John the Baptist, the Melchizedek Priesthood under the hands of Peter, James, and John, and that the Church of Jesus Christ of Latter-day Saints was organized on the sixth day of April 1830 by divine command. These things I know. The Lord has revealed them to me, and this knowledge I have had since the day I was baptized. I know that the power of the Almighty is guiding this people, that we are under covenant to keep his commandments to walk in light and truth. It is my firm conviction that every member of this Church should be able to bear witness and declare by words of soberness that these things are true, that the Book of Mormon is true, that the revelations given to the Prophet Joseph Smith are true, that the destiny of this latter-day work is true, and according to the revelations, must and will be fulfilled. SECOND COMING

I believe that the coming of the Son of God is not far away, how far I do not know, but I do know that it is over one hundred years nearer than it was when Elijah the prophet came to the Prophet Joseph Smith and Oliver Cowdery in the Kirtland Temple on the third day of April, 1836. Elijah's words point to the fact that we are that much nearer. And this ancient prophet declared that by the restoration of those keys we should know that the great and dreadful day of the Lord is near, even at our doors. I have opened these scriptures to the seventh chapter of Matthew, and I want to read the seventh and eighth verses:

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

For every one that asketh receiveth; and he that seeketh findeth, and to him that knocketh it shall be opened. (Matt. 7:7-8.) ALL MAY KNOW THE TRUTH

I have no reason, except the
The amount of money we spend each year in Utah for alcoholic beverages and tobacco is greater than the combined assessed valuation of the cities of Provo, Logan, and Brigham City.

The amount of money that is spent in the state of Utah in one year alone, for alcoholic beverages and tobacco.

What will thirty million dollars buy? The last temple built by the Church was at Idaho Falls. A temple like that could be built in forty-two states of the Union with the amount of money that is spent in the state of Utah in one year alone, for alcoholic beverages and tobacco.

The amount of money spent here each year for tobacco and alcoholic beverages is almost identical to the amount we spend in this state for education. In the fiscal year ending June 30, 1950, $5,653,000.00 was spent for operating our school system and maintaining our school buildings in the state of Utah. Think of it! We spend as much in Utah for "booze" and tobacco as we spend for education! It is almost incredible.
Elder J. Reuben Clark, Jr.:

In view of all this, what do you think about the scripture that the Lord gives us: "How oft would I have gathered you as a hen gathereth her chickens under her wings, and ye would not? CONDITION OF THE NATION

What about the nation? A century ago the Lord offered the American people a blessing if they would repent. In a revelation given over a hundred years ago, the Lord said concerning the American people:

... I will gather them as a hen gathereth her chickens, under her wings, if they will not harden their hearts;

Yea, if they will come, they may, and partake of the waters of life freely. (D. & C. 10:65-67.)

It is estimated that the total crime bill for the United States last year reached twenty billion dollars. According to the records of the F.B.I. last year, a serious crime was committed in the United States every eighteen seconds. In an average day last year, 301 persons were feloniously killed or assaulted; 146 robberies were committed: 1129 places were burglarized; 468 cars were stolen; 2861 thefts were committed.

The criminologists of the United States are of the opinion that in the last few years, a great moral depression has come to the United States.

J. Edgar Hoover, the head of the F.B.I., in speaking on March 26 of this year before a special committee to investigate organized crime, said this:

Those who engage in widespread vice activities and rackets could not long survive without their ally, the political renegade. No community in the land is contaminated by racketeers and corruption without the assistance of local interests which hold law enforcement in restraint. Law enforcement officers are the people's representatives. They are not persons with unlimited power. They must obey those under whom they hold office. If they are dominated by criminal-aligned politicians, ruthless rackets and vice are inevitable.

To what extent does America obey the God of the land?

What about the world at large? In their blindness, the nations cry for peace but at the same time they reject the teachings of the Prince of Peace. The Lord spoke to the nations in a modern revelation and said this:

O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not! How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and by the voice of famines and pestilences of every kind, and by the great sound of a trumpet, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honor and the riches of eternal life, and would have saved you with an everlasting salvation, but ye would not!

Behold the day has come, when the cup of the wrath of mine indignation is full. (D. & C. 43:24-26.) POSITION OF LATTER-DAY SAINTS

Latter-day Saints, what is your position? Are you willing to hearken unto the Lord your God who cries out to you and would nurture you and gather you together even as a hen gathereth her chickens under her wings? The Lord said something to you also about this:

Listen to the voice of Jesus Christ, your Redeemer, the Great I Am, whose arm of mercy hath atoned for your sins:

Who will gather his people even as a hen gathereth her chickens under her wings, even as many as will hearken to my voice and humble themselves before me, and call Upon me in mighty prayer . . .

For the hour is nigh and the day soon at hand when the earth is ripe; and all the proud and they that do wickedly shall be as stubble- and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth;

For the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke, so shall it come to pass

For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand. (Ibid., 29:1-2, 9-11.)

I declare to you in all seriousness that I, too, know that God lives. I, too, know that George Albert Smith was a prophet of Almighty God. And I know that the man who will take his place is likewise a prophet and that he holds all the keys, powers and authorities that were ever restored to the Prophet Joseph Smith in these last days.

When he takes up the reins of office here in this Church, he will preside by virtue of all the powers that were restored through angelic ministry in these last days.

God will speak to you through him, and he will say to you: "How oft will I gather you as a hen gathereth her chickens under her wings, if ye will not harden your hearts." (Ibid. 10:65.)

May we humbly follow him and obey the Lord our God, I earnestly pray in the name of the Lord Jesus Christ. Amen.

Elder J. Reuben Clark, Jr.
Last night in our bishops’ meeting, we discussed the great priesthood activity of ward teaching. There was one factor omitted that I should like to draw to your attention, and that is the manner of receiving the ward teachers in our homes, Reports have come to us that in many homes there is an attitude of indifference. Perhaps the radio is on, or the television, and the proper hospitality is not accorded the servants of the Lord.

We plead with you, brethren, to admonish your people to receive our servants of God with kindness and consideration. I recall about two years ago of visiting the home of President J. Reuben Clark, and as I left, there was a humble man at the door. I heard the president say to him, “What can I do for you, my brother?” And he introduced himself as the ward teacher. I was deeply impressed by the degree of hospitality that a member of the First Presidency extended to this humble man. I wish that all of us could have the same attitude and feeling towards these men that are sent to us as representatives of the bishop; extending to them the highest degree of cordiality, call the family in, and hearken and listen to their instructions.

About a week ago I was asked this question: Are the general authorities assigned subjects to discuss in general conference? My answer was “No.” The individual who was asking the question said, “It seems rather odd that in all of the general conferences there is a definite theme discussed by the general authorities.” And so during this great conference I could not help but observe that after Brother Romney gave his wonderful address pointing out the dangers and the feeling of insecurity, almost every speaker following him talked on that particular subject. And that subject is on my mind tonight. SECURITY THROUGH THE GOSPEL

The other day a sixteen-year-old boy was heard to make this declaration, “I wonder what kind of a tomorrow there will be for me. When I am eighteen or nineteen, no doubt I will be drafted into the armed forces, which will mean a service of at least two years, and if there is war, it may mean an indefinite period of service.” “And after that, if I’m lucky enough to come out, I want to go on a mission, and have four years at college. By the time I’ve done all of these things, I’ll be twenty-seven or twenty-eight years of age.” He seemed to express a spirit of frustration. He was down-hearted and discouraged because of an uncertain future.

I believe that we can so instruct our youth that regardless of what events transpire in the world’s history, there will be in their hearts a feeling of security, security given to them through a testimony of the gospel of the Lord Jesus Christ. I’m sure that our youth will understand the gospel more fully if there is gospel instruction in the home, for has not the Lord declared:

And again, inasmuch as parents have children in Zion or in any of her stakes which are organized, and teach them not to understand the doctrine of repentance, faith in Christ, the son of the living God, and of baptism, and of the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the heads of the parents.

For this shall be a law unto the inhabitants of Zion or in any of her stakes which are organized. And their children shall be baptized for the remission of their sins when eight years old and receive the laying on of hands. And they shall also teach their children to pray and to walk uprightly before the Lord. INSTRUCTION OF CHILDREN

If children who are about to be baptized receive these instructions, they will understand the significance of them, creating a desire to live so fine the Spirit of Truth will come into their souls, giving them the assurance, yes, more than that, the testimony that their Heavenly Father lives and that the boy of Nazareth was his son, the Redeemer of the world; and that a fourteen-year old boy who went into the woods asking for divine guidance, was visited by the Father and the Son, his prayers were answered, and they, too, can have their prayers answered. The Holy Ghost will give them a blessing of security as to the future and the eternities, that regardless of what events transpire, they will understand that their Heavenly Father rules over all for good. SIGNIFICANCE OF THE PRIESTHOOD

Then there comes the time when worthy young men at the age of twelve receive the priesthood of God. I do not know of anyone who is better qualified to sit down with his son than a father and explain to him the great significance of the priesthood. Define priesthood: Point out to him that when he receives the priesthood of God, there is bestowed upon him Godly power that gives him the right to represent the Lord and to function in certain assignments when called upon to do so by those in authority. If these important lessons with relationship to the priesthood were taught to our sons, these young men would have a higher regard and respect for the priesthood.

Think if you will of the wonderful relationship in the home, when a father holding the Melchizedek Priesthood instructs his son in the ways of the priesthood who holds the lower or the Aaronic Priesthood. The Aaronic Priesthood is an appendage to the Melchizedek or the higher priesthood, just as a son is an appendage to his father. I feel that if in our homes fathers will take the time to teach these young men what the priesthood means, its significance, its powers, what is expected of them who hold it, it will contribute to the feeling of security that youth is seeking for. If fathers and mothers invite their sons and daughters to attend the sacrament meeting with them, the sacrament meeting will become such a sacred, such a solemn, and such an impressive meeting that young people would not miss it. Partaking of the emblems of the Last supper should be a source of inspiration and comfort to them, and the obligations they make with the Lord.

Young people should always feel impressed with the fact that Joseph Smith actually saw the Father and the Son just as plainly as I can see you. It had to be so for the world to know what our Heavenly Father is like and that Jesus Christ is his son.

Then, too, if as fathers and mothers, we are carrying out the mandate of the Lord wherein he has given us instructions to teach our youth the gospel, please invite our youth to attend fast meeting, teaching them first the significance of the fast offering principle, that they abstain from two meals, giving the equivalent in cash to a member of the Aaronic Priesthood who comes to collect it for the bishop impressing upon them that their contribution will be used for those who are in distress. FIRST GREAT COMMANDMENT

All during this conference, and particularly during the funeral of President Smith today, the first and great commandment was referred to many times; first, to love the Lord our God with all our might, and secondly to love our neighbor as our self. Teach the youth of Israel to love their neighbors as themselves, then they must do something for that neighbor. Teach them that whatever they contribute in fast offerings is expressing a real love for the widow, for the aged, and for the orphan. Love, after all, is something that creates and demands service. It isn't lip service, but service that goes for the benefit and the good of someone else. Teaching our children to observe the
fast offering principle, contributing to those who are in need, inviting them to attend fast meeting with the promise that if they will stand and bear witness that God lives and his goodness unto them, God will reward them with a testimony. The spirit of testimony only comes through the gift and the power of the Holy Ghost, and if they desire to experience the power of the Holy Ghost, the place to go to have that experience is in the fast meeting.

|p1| I had assumed a sort of immunity at this session of conference, and checked my briefcase and my thoughts in one of the outer rooms. With all respects to President \(q\) Clark, it takes more than a rounding up of one's shoulders to give utterance before this congregation, and I ask for an interest in your faith and prayers as I face this task. With all respects to President \(r\) Clark, it takes more than a rounding up of one's shoulders to give utterance before this congregation, and I ask for an interest in your faith and prayers as I face this task.

|p2| I heard some weeks ago someone ask one of the secretaries of one of the brethren, "What it would require for a humble member of the Church to have an audience with the First Presidency." The only answer I could think of was "More time," which unfortunately we cannot extend or increase.

|p3| Also occasionally one hears someone say: "You haven't ever been out to our ward." When I heard this remark a few weeks ago I made a mental note of how many Sabbaths it would take to visit all the wards in the Church, and it would require about thirty years of Sundays for any one of the brethren to go to all of the wards and independent branches now existent. But by the time they got around that first thirty years, there would probably be another thirty years of new wards waiting for them, considering the growth of the Church.

|p4| I am sure there isn't a young man or young woman that bears testimony to the divine existence of God, but what they feel in their souls something that is far above themselves, and it is a gift, the gift of the Holy Ghost. Brigham Young declared that no man can testify only through the power and the gift of the Holy Ghost that Jesus is the Christ, so through observing the fast offering principle and attending fast meeting there will come to them spiritual rewards which will bud into a testimony.

|p5| The Lord has admonished us to teach our children to pray. If they're not introduced to the Lord in the family circle of prayer, they will not know him. And knowing him not, they will not have faith. So one of the first and most important lessons in every Latter day Saint home should be teaching our children to pray. I am convinced that every spirit that leaves the presence of God and comes into mortality has a spark of faith in its heart. Hence the responsibility devolves upon the parents to so teach the children that the gospel spark will burst into a flame of faith. Having faith through prayer and obedience they will understand the gospel of the Lord Jesus Christ, and let come what will, they will know that God lives, that he will be with them, bless them, and sustain them. And I know that any individual who has a testimony of the gospel of the Lord Jesus Christ, as Brother Romney indicated yesterday, will have a feeling of security, will have a positive, affirmative feeling and not a negative one in spite of all the terrible events that are transpiring at this time.

|p6| If the young of Israel will live the gospel they will know what the old prophet Joel said would be a reality:

|p7| For God hath not given us the spirit of fear, but of power, and of love. and of a sound mind."

|p8| And the strong people will be the Saints of God, who have lived his word, and kept his commandments. Finally, when these young people stand upon the heights of their tomorrow, as Joshua stood upon the heights of the promised land and looking upon it for the first time, may our young men hear that sweet, small voice which said to him:

|p9| "Only be thou strong and of good courage; be not afraid, neither be thou dismayed, for the Eternal One is with thee whithersoever thou goest."

|p10| And in that day the enmity of man and the enmity of beasts, yea the enmity of all flesh shall cease from before my face."

|p11| For in the day when enmity between man and beast and between man and man ceases. we shall have eternal peace.

|p12| And after we have taught our youth the gospel principles and in turn they have obeyed them, might they well feel as Paul declared to Timothy in 2 Timothy 1:7, "Watch ye, stand fast in the faith, quit ye like men. Be strong."

|p13| And the strong people will be the Saints of God, who have lived his word, and kept his commandments. Finally, when these young people stand upon the heights of their tomorrow, as Joshua stood upon the heights of the promised land and looking upon it for the first time, may our young men hear that sweet, small voice which said to him:

|p14| "Only be thou strong and of good courage; be not afraid, neither be thou dismayed, for the Eternal One is with thee whithersoever thou goest."

|p15| And in response to that voice, they will declare:

|p16| I'll go where you want me to go, dear Lord, over mountain or plain or sea,

|p17| I'll say what you want me to say, dear Lord

|p18| I'll be what you want me to be.

|p19| Fathers of Israel, teach your children the gospel of the Lord Jesus Christ in their childhood, and when they are old they will not depart therefrom, and may the feeling of security and testimony come into their hearts in the place of fear and doubt knowing the Lord lives and this is his work, which I humbly ask will be the blessing of every young man and woman in Israel, in the name of Jesus Christ. Amen.

|p20| Richard L. Evans

|p21| ELDER RICHARD L. EVANS Of the First Council of the Seventy

|p22| And then again the Lord has said:

|p23| Wherefore children shall grow up until they become old. Old men shall die but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye."

|p24| With a burning testimony in their hearts, there isn't any question but that the youth of Israel will accept the word of the Lord at its face value, and with the promises involved, why should they be downcast or why should they ask the question, "Will there be a tomorrow?" There will be a tomorrow for them, not only tomorrows of mortality but tomorrows of eternity, where they will enjoy every blessing that the Lord has promised the faithful, the loyal, and the devoted. For has not the Lord declared:

|p25| "And in that day the enmity of man and the enmity of beasts, yea the enmity of all flesh shall cease from before my face."

|p26| For in the day when enmity between man and beast and between man and man ceases. we shall have eternal peace.

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|p39| I had assumed a sort of immunity at this session of conference, and checked my briefcase and my thoughts in one of the outer rooms. With all respects to President Clark, it takes more than a rounding up of one's shoulders to give utterance before this congregation, and I ask for an interest in your faith and prayers as I face this responsibility. RESTRICTED BY TIME'S LIMITATIONS.

|p40| I heard some weeks ago someone ask one of the secretaries of one of the brethren, "What it would require for a humble member of the Church to have an audience with the First Presidency." The only answer I could think of was "More time," which unfortunately we cannot extend or increase.

|p41| Also occasionally one hears someone say: "You haven't ever been out to our ward." When I heard this remark a few weeks ago I made a mental note of how many Sabbaths it would take to visit all the wards in the Church, and it would require about thirty years of Sundays for any one of the brethren to go to all of the wards and independent branches now existent. But by the time they got around that first thirty years, there would probably be another thirty years of new wards waiting for them, considering the growth of the Church.
President Clark, President McKay, my other beloved brethren of the General Authorities, and my dear brethren of the priesthood, truly this is nearly breathtaking, and I feel very humble in standing here tonight. I am sure we didn't expect this tonight, and I will be grateful if I can have an interest in your faith and prayers.

Yes, this is very much a humbling experience. I wish all of you could have the experience I am now having of looking over this vast audience. I have prayed to the Lord that when I should be called to occupy this position that he should not leave me. I have prayed to him first because I believe in prayer and, second, because I know I need the blessings of the Lord. I confess to you that without those blessings and his sustaining help and influence that I am nothing.

PROPHETS OF GOD

Surely one's testimony is strengthened as he comes here and listens to the brethren, listens to the words of the Lord given to us by his servants, yes, by prophets, seers, and revelators of God, our Eternal Father. We often hear them referred to as prophets, but I am wondering, members of the Church and particularly holders of the priesthood, if we give serious thought to the full meaning of that term. I recognize them as prophets of God, I know you do but there are times, perhaps, when we pass that thought by lightly. Do you feel toward these brethren, prophets of the Lord, as you would had you known the prophets of old? I want to hear my testimony to you that I know they are prophets of the living God, I know they are inspired of our Father in Heaven in their calling. I hope you will have the same feeling burning in your hearts and accept their teachings, because they are inspired of our Father in Heaven. If as members of the Church and particularly the Priesthood, we could only have the faith and the assurance and the conviction that these brethren are prophets, seers, and revelators, I believe we would pay more attention to what they tell us. Yes, spirituality is as essential to a man's soul as vitamins are to his body.

ADULT MEMBERS OF AARONIC PRIESTHOOD

As I look into this great congregation tonight, I have been thinking of the adult members of the Aaronic Priesthood, many of them who have never been inside this building. If we could move this body of men from this building on out to the north and then fill it again and again with adult members of the Aaronic Priesthood in the Church, we could fill this building just as full as it is now, seven or eight times. You know, I'm one of those who believes the Lord loves these men. I believe their wives love them just as much as our wives love us, and their children love them as much as our children love us. If you had a wayward son, would you love him? Well, I only have one son, and I love him very much, and if he were a wayward son, I believe I would love him just the same. What makes you think that the Lord doesn't love his wayward sons?

NEED FOR GUIDANCE

Many of these men haven't the strength to get back into activity in the Church on their own power. Therefore, they do need your guidance, your encouragement and your patience; yes, I'd say they need you. They need someone to call on them, someone to come and see them, someone to encourage them and help them forsake those things that are keeping them out of the Church. The Lord has asked us to repent, he has asked all of us to repent, and then he said; If you truly repent and come unto me, then you will be guided. Therefore, the answer is, of course, a great statement by the Prophet Joseph Smith, repeated by his successors, frequently quoted, and basically true: "Teach them correct principles and let them govern themselves." That's the basis of strength and growth in this Church and kingdom.

With these fullest of days, full beyond filling them further, with many weighty decisions to be made, with many demands upon every hour of every day, and with time not being subject to extension, the answer is of course a great statement by the Prophet Joseph Smith, repeated by his successors, frequently quoted, and basically true: "Teach them correct principles and let them govern themselves." That's the basis of strength and growth in this Church and kingdom. We provided we follow the correct principles. They are there; we have been taught them; the plan of operation is in the handbooks and elsewhere; the scriptures and the revelations are before us. And many of the decisions, I am sure that, we refer on up rather than take the responsibility of making them within the limits and scope of the offices we hold, we could readily avoid passing up, if we would prayerfully and earnestly follow the correct principles we have been taught and govern ourselves, each one according to his calling. THE TIME TEST

About six hundred thousand hours of life, brethren, for him who lives three score and ten, minus the years of youth and of preparation, minus the hours of rest, minus many other things I wouldn't be surprised if in a man's effective career, his actual disposable time might not come down to something more like two hundred thousand hours, or even less, when all these other things are considered which means that we must be about our Father's business and give everything we do the time test. It means that there is no time for any shabby or shoddy thing. In all that we read, in the books with which we become familiar, which we make our companions, in the entertainment to which we devote our time, in all that we do, we must give it the time test, and as we have been taught, we must acquaint ourselves with the correct principles and govern ourselves, and assume the responsibility of the offices and callings to which we have been called. INDIVIDUAL RESPONSIBILITY

The Prophet Joseph Smith made an eloquent utterance on this question of free agency and of the assuming of responsibility. One hour of righteous freedom on earth, he said, is worth more than an eternity of bondage. The Lord has given us our agency and our individual responsibility. We have it in the Church and we have it in all that we do. May we go forward and use our agency in accordance with correct principles, and give all that we do the time test, and relieve the brethren over us as much as we can within the line of prescribed procedure, within the line of those things which we have been taught and those things which we read in scripture, I pray in the name of the Lord Jesus Christ. Amen.

Torbie B. Isaacson
ELDER THORBE B. ISAACSON Second Counselor in the Presiding Bishopric

I made another mental calculation along this same line, prompted by this same question: What would it require for a humble member of the Church to have an audience with the First Presidency? And multiplied the number of hours in a day by the number of days in the year, and the number of years in an average life expectancy (using the scriptural allotment of three score and ten) and found that in this life, if we are fortunate enough to live that long, we have only about six hundred thousand hours to do all that we have to do. But take from that approximately one-third for sleep, and then take another substantial slice for the years of our youth, for preparation, for going to and from, for waiting for late people and late appointments, and a good many other of the essentials, and it reduces itself down to a very limited time in total hours of life. With a Church of more than a million people, with a Church which is rapidly growing, it must become apparent, brethren, to all of us, how much more of the weight of responsibility must continually be carried back in the wards and the stakes, in the priesthood quorums, by the ward teachers, by all of the organized agencies of the Church which were set up for this very purpose and which, if functioning properly, would care for all these needs and would make fewer and fewer personal demands upon the time of the First Presidency and of the other brethren here at Church headquarters. THE BASIS OF STRENGTH AND GROWTH

I know that these brethren, many of them, cannot extend the physical limits of their time. I know that President McKay's car, for example, is down in the parking lot behind the office at six or seven o'clock almost any morning. And I heard a request made of President Clark to attend an evening function not long ago, and he made him the statement that he was working on the scriptures almost every night till midnight and after. And with the other brethren it is, in an approaching degree, at least, a similar situation.

With these fullest of days, full beyond filling them further, with many weighty decisions to be made, with many demands upon every hour of every day, and with time not being subject to extension, the answer is of course a great statement by the Prophet Joseph Smith, repeated by his successors, frequently quoted, and basically true: "Teach them correct principles and let them govern themselves." That's the basis of strength and growth in this Church and kingdom.

The Lord has asked us to repent, he has asked all of us to repent, and then he said; If you truly repent and come unto me, then you will be guided. Therefore, the answer is, of course, a great statement by the Prophet Joseph Smith, repeated by his successors, frequently quoted, and basically true: "Teach them correct principles and let them govern themselves." That's the basis of strength and growth in this Church and kingdom.

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The basis of strength and growth in this Church and kingdom. Provided we follow the correct principles. They are there; we have been taught them; the plan of operation is in the handbooks and elsewhere; the scriptures and the revelations are before us. And many of the decisions, I am sure that, we refer on up rather than take the responsibility of making them within the limits and scope of the offices we hold, we could readily avoid passing up, if we would prayerfully and earnestly follow the correct principles we have been taught and govern ourselves, each one according to his calling. THE TIME TEST

I talked to a brother, who is now a bishop but who was an adult member of the Aaronic Priesthood five or six years ago. I couldn't help but recognize the joy and the happiness that has come into that man's soul. I talked to his wife. She didn't have the ability nor the words to tell me how grateful they were. Yes, sometimes I think they're
|p7| Someone has said, "He who knows books knows much, he who knows nature knows more, but he who knows God has reached the goal of human wisdom." Many of these men are brilliant men, in their own right, successful men in their own business, and they do know books, but they have perhaps neglected their knowledge of God. As leaders, I hope that you make yourselves acquainted with these thousands of adult members. It's too big a load for just two or three in each ward, or a dozen or so in each Stake. There are many stakes in the Church that have four or five or six hundred, and some stakes with even seven or eight hundred adult members of the Aaronic Priesthood. Do you know how many men could be called to work with a group like that, a group of five or six hundred men? You can't preach to these men in Sacrament meetings, because they're not there. You don't get them into your priesthood quorum meetings because they don't come out. Therefore we must put the shotgun method away. We must now have individual contact and use the rifle method where we can go in and teach those men the principles of the gospel, the teachings that you and I were fortunate and blessed enough to have in our lives, but which many of them, not of their own fault, have been denied.

|p8| Oh, I hope that you'll somehow or other organize yourselves that you'll be able to touch at least one man. The Lord has said to us, "And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!"

|p9| Now fathers, how close are you staying to your own sons, so that the group of adult members will not be increased? Do you fathers have close relationship with your own sons? Can your sons come to you and tell you all about their problems? Oh, I feel sorry for a boy that can't go to his dad and tell him all about his mistakes, all about his sorrows, and all about his problems. I think that that kind of relationship, in not being able to become close to a father, can only tend to bring that boy, perhaps, more delinquent than ever. I know boys will make mistakes, but oh, I feel that if they can go to their dads and talk over those mistakes with them, that those boys will be stronger and will not repeat their mistakes too many times, if they can come to their dads. Do you dare to go to bed at nights and not know where your sons are? Do you know whom they're with, or where they are, or do you know when they're coming home?

|p10| Awhile ago I was at a dinner party one night, and about eleven or eleventy, the telephone rang and one of the men was called to the phone. We couldn't hear the conversation on both sides, but we could hear what he had to say. When he took his seat his wife said to him, "who was that calling?" He said, "Well that was our son John. He just called to tell us that he wouldn't be home at twelve o'clock." He told his father he was going to a waffle dinner after the show or the dance, I don't recall which it was, but he called to tell his father that he wouldn't be home until twelve-thirty or one o'clock. I turned to that man and said, "How old is your boy?" I thought he was a youngster calling up. He said, "He's twenty-three years old." I thought, what a marvelous relationship, what a marvelous thing that this boy would take the time and make the effort to call his father at a party to tell him that he would be a little later than usual.

|p11| Only that father said, "We can go home now tonight, and we don't need to worry about our children. They're going to be home at a certain time, or they're going to call us." Well, there isn't anything wrong in that kind of discipline. It isn't because it's strict discipline, it's because there is an understanding between father and son. CLOSE RELATIONSHIP

|p12| And then, fathers, do your boys, at night, when they do come home, come into your bedroom and kiss you goodnight? Sometimes we have encouraged our daughters to do that with our wives, their mothers, but we fathers have not practiced that with our own sons. What's wrong with a son coming into his dad's bedroom at night and sitting on the side of his bed and telling him how he liked his girl, or how the party was, or how they got along tonight. Don't you think if a boy will do that, don't you think he'll go into his own bedroom and kneel down and say his prayer after he has said goodnight to his dad? Don't you think if he is close to his dad, that he can pour his heart out to you after he has sometimes stubs his toe or makes a mistake? I don't like to see any boy or for that matter any man, live with his mistakes, because I think it eats the best out of him that is in him. Oh, I hope he can go to his father and tell his father about his problems, and about his mistakes and about his sorrows. There is no reason, fathers, why we can't be that close to our sons. Does your boy kiss you goodnight? Does your boy kiss you when you leave in the day, or when you leave for a trip? Or have we left that to our wives and our daughters? I'll confess that I was guilty of that for years, but I'm happy, so happy somehow or other that I've changed that in my own life. I'm glad that I can kiss my boy when he comes around me. I'm glad I can kiss him when I leave: I'm glad I can kiss him when I return. I don't want to be denied that beautiful blessing. I recommend to you fathers that you start living a little closer to your sons, that you love them, that you are not so strict with them that they can't come to you with anything.

|p13| Well, brothers, I didn't intend to say those things to you. May the Lord bless you that you may try and stay close to your sons, I pray in the name of Jesus Christ. Amen.

|p14| The Delta Phi Returned Missionary Chorus of the Brigham Young University joined the congregation in singing the hymn, "Now Let Us Rejoice," Richard P. Condie, Assistant Director of the Tabernacle Choir conducting.

|p5| J. Reuben Clark, Jr.

Conference Report ELDER J. REUBEN CLARK, JR. Of the Council of the Twelve Apostles

|p1| My brethren: It is again a great opportunity to face you and to try to speak to you for a few moments. You who bear this priesthood, the greatest power and force that there is in the world. That power and that force when understood and exercised, involves the control of all the elements that go to make up the universe; compared to that power and that control the H-bomb is a mere tiny firecracker. GUIDING PRINCIPLES

|p2| There are certain great principles that underlie our existence here on this planet and that are to be guiding principles for us. First there is the great principle of free agency given to us before the world was. Because of the exercise of that free agency, Satan rebelled and has since fought from the day of the great council in heaven until now, the plan of life and salvation that was submitted by the Son and adopted by the Father. The principle of free agency is fundamental to all of our freedom and all of our living.

|p3| One of the first commandments given to Adam relating to mortal life, perhaps the first that we have record of, was to multiply and replenish the earth. And behind that great principle and that commandment lies the eternity of the marriage covenant, the creation of bodies to tabernacle spirits that our Heavenly Father created, and to bring them to this earth so that they might have mortal bodies, live according to the commandments of God, that they might in their next estate begin and go on through all the eternities in eternal progression.

|p4| Another great principle to which I would like to call your attention is the command given to Adam when he left the Garden of Eden: "By the sweat of thy face thou shalt eat bread." This is the great law of work, and the Lord has given us no greater blessing, given us no commandment that will be more helpful in carrying out his plan than this law of work. In addition to that, he gave us the gospel which has been with us since the days of Adam, in one form or another. CONDITIONS IN THE WORLD

|p5| Now, my brethren, I wish merely to invite your attention to what is going on in the world today. The principle of free agency has been virtually blotted out among 140 or 150 millions of people, and that virus, the destruction of free agency, has been scattered over the world as if by the wind until today it affects us here in increasingly growing proportions. Our agency is being destroyed, and when it is gone then will your freedom to worship, your freedom to believe what you wish to believe, your freedom
The commandment to multiply and replenish the earth is being defeated by those ideologies which are destroying the liberties of the peoples of the world because they are breaking down the marriage relationship. They are encouraging illicit relations; they are taking over the children and instructing them to that import. They are teaching children only what they want them to know for their own purposes.

Labor, we already know enough about that, even in this country we work more pay, less work, more pay, less work more pay. Men should have, the Lord intends they should have, a proper return for their labor, but the Lord does not countenance in any way my stealing from my neighbor, whether I go out and steal a horse from his barn or whether I, instead of working, loaf down in the field where my employer can not see me.

And the gospel, the standards of the gospel, well, take up any national magazine, look at the ads and, if you can stand the filth, read some of the stories, they are, in their expressed and suggestive standards of life, destructive of the very foundations of our society. Hardly an advertisement, that is an exaggeration, but many advertisements carry illustrations that are intended to suggest and do suggest illicit sexual relations. WORK OF THE DEVIL

All of this, brethren, if you consider it, and I am only suggesting, falls into one pattern. It is the pattern of one great mind, a near divine intellect. It is the work of the devil. He is back where he was at the time of the great council in Heaven when he would have taken away the free agency of men, save them in their sins, indeed there would have been no sin; thus under his plan there would have been no development, under his plan eternal progression would have been ruled out. We would have become mere automatons, living and breathing, and eating if we could get something to eat, and breeding like animals. What are we going to do about it, brethren? I say to you again, that the power of the priesthood which we hold can conquer all of this, but we can not do it as individuals working alone. POWER TO SAVE THE WORLD

And so I come back to my theme song in all of these meetings: We must have unity. We must work together. We must submerge our individual likes and dislikes. We must follow the plan that has been made and given to us. And if we do, then the body of the priesthood of the Church of Jesus Christ of Latter-day Saints can work, not only miracles, but can revolutionize the world. Unity cannot be manifest nor exercised by fault finding, back biting, complaining about those in authority over us, substituting our ways for the ways which are given to us by those who are our leaders, finding this excuse and that excuse for not doing what we are asked to do. Now, brethren, I appeal to you as earnestly as I know how, and again I urge the same appeal I have made here, conference after conference, for eighteen years. Be united, united in our wards, united in our quorums, united in our stakes. Support the men whole-heartedly, fully, unequivocally, unhesitatingly for whom we hold up our hands and vote at our various conferences. And if we do not do this, then what right have we to ask the Lord to bless us.

Now I know, brethren, I am talking to people who do most if not all of these things, and when I speak as I do, I do not intend to speak complainingly. I am only trying to point out the condition of this world as it seems to me, and I am trying to tell you what I know as well as I know that I live, that the power which we have if we would merely magnify our priesthood, will save the world. May God give us the strength so to do it humble pray in the name of Jesus, Amen.

President David O. McKay:

Though Brother Clark felt a little irked when his assigned duty to direct was slightly modified, he has set a good example to us all. He did as he was told.

There are in attendance tonight, as reported, a total of 15,050 members of the Priesthood in the Tabernacle: 10,250 in seats, aisles, and doorways of the Tabernacle: 300 in the Baptistry; 2,200 in the Assembly Hall; 1,000 in the Barratt Hall, and an estimated 1,300 on the grounds.

Six months ago, we were blessed with the presence of our beloved President, George Albert Smith. Tonight we are deprived of his earthly companionship. How uncertain life is. The silent, inaudible foot of time is marching on bringing each of us nearer and nearer to the end of our earthly careers. Before his passing there were a few items scheduled for presentation at this priesthood meeting, and I shall just mention them briefly before making a few concluding remarks. MISSIONARY RECOMMENDATIONS

One relates to the interviewing of prospective missionaries by bishops. Will you please be more careful about recommending men about whose health may be a question. Missionary work is strenuous when it is done properly, and we do not like missionaries to go out and not do it properly. If there is any question about their health, please sit down and have a talk with them and tell them that their services here in the home missions will be just as acceptable to the Lord as their labors out in a foreign mission. The Lord would like them to live and serve. Do not put them under an environment that will probably aggravate some physical weakness. It is surprising how eager the young women and some married women seek calls to go on missions. We commend them for it, but the responsibility of proclaiming the gospel of Jesus Christ rests upon the priesthood of the Church. It is quite possible now, in view of the present emergency, that we shall have to return to the standard age for young women, which is twenty-three. The last few months we have been calling young women twenty-one years of age when they have special qualifications. Bishops and presidents of stakes will please bear in mind that from now on they should not recommend young women under the age of twenty-three. That is merely returning to the standard already approved by the brethren. Now, that does not mean that the young girls who have already received calls or whom you have already interviewed who are only twenty-one may not have their recommendations completed. In this connection, we advise that mothers who have dependent children, that means children who are in their teens or under or unmarried, should not be called on missions even though the grandparents are willing to take care of the children. No noble work in this world can be performed by any mother than to rear and love the children with whom God has blessed her. That is her duty, and that is far greater than going out into the world to proclaim the gospel, because somebody else can do that who does not bear the responsibility of rearing and loving the children who call her mother. TEMPLE WORKERS

Last evening we held a long meeting with temple presidents and out of that meeting comes this recommendation, and there are strong reasons back of it, brethren! Will the bishops please take more care in recommending members to do temple work, to perform temple ordinances. Now the great majority of those who are going through this temple are worthy, and it is a glorious work. But if one or two unworthy get into the company and make some objectionable remark or leave an objectionable sign somewhere it tends to retard the spirit and to discourage some young man or young woman who came anticipating a glorious spiritual feast. SEVENTH SUNDAY SCHOOL

Next, it has already been recommended that Sunday Schools be not dismissed on quarterly conference day. If the conference is held in the ward house, of necessity, Sunday School will have to be adjourned, but that is the only exception. The reason for that will be readily seen if I read you the following letter without giving the name.

"Last Sunday I was in X town visiting my son. Feeling that I should like to visit a Sunday School in X town on Easter, I drove there. Calling at the home of a friend I was informed that stake conference was being held and that Sunday School had been canceled. I informed the lady of the house that Sunday Schools are conducted on conference Sundays. She then called one of the Sunday School teachers and was given definite assurance that Sunday School service would be conducted in that ward. Three women in the vicinity dressed their little girls in their Easter outfits and sent them to the Community Church." INSPIRATION OF PRIESTHOOD MEETING

Now, just a few concluding remarks: One of our business men, non-member, who attended the funeral this afternoon, looked over the audience and said, "Look at that audience. It cannot be duplicated anywhere else in the world." I wish it were possible for him to see this audience tonight. Ten thousand men who hold the priesthood of God. What an inspiration! What an opportunity is ours to succeed in life!
The great tabernacle was filled to capacity long before the time of commencing the Church of the Air program. The Assembly Hall on the Tabernacle grounds was also filled with people, and many others who could not find accommodations in the Tabernacle assembled in the Barratt Hall (60 North Main Street), and on the Tabernacle grounds.

The Church of the Air program was as follows:

- The Tabernacle Choir, under the direction of J. Spencer Cornwall, furnished the music for this service, with Frank W. Asper at the organ. Richard L. Evans was the announcer.
- Music: Organ and humming choir: "Sweet is the Work."
- The service opens with a sacred song by Arkhangelsky, with words from the Psalms: "Hear My Supplication, O Lord."
- Choir: "Hear My Supplication" Arkhangelsky.

President Albert I. Morgan, President of the Spokane Stake offered the closing prayer.

The Church of the Air program was presented at 8:30 a.m.

The Tabernacle Choir and Organ Broadcast followed immediately thereafter at 9:00, continuing until 9:30, and the regular session of the Conference commenced promptly at 10:00 a.m.

Columbia Broadcasting Company's Church of the Air was presented at 8:30 a.m.

Outside of the Church you have a problem before you in your business or in social or political circles. Before you take that step ahead, ask yourself whether you can justify taking it if you were called into the presence of your Father in Heaven. If you can, take it. One of our American writers, some do not call him a poet, expressed this thought very impressively:

- Who does his task from day to day, And meets whatever comes his way Believing God has willed it so Has found true greatness here below. Who guards his post no matter where Believing God must need him there, Although but lowly toil it be Has risen to nobility. For great and low there's but one test, 'Tis that each one will do his best. Who works with all the strength he can Shall never die in debt to man. LOVE FOR FELLOWMEN

"When, when was that?" asked Festus. "All I hope that answer will decide."

Paracelsus: "When, but the time I vowed myself to man?"

Festus: "Great God, thy judgments are unscrutable."

And then Paracelsus concluded: "The answer to the passionate longings of the human heart for fullness is this: Live in all things outside yourself by love and you will have joy. That is the life of God; it ought to be our life. In him it is accomplished and perfect; but in all created things it is a lesson learned slowly and through difficulty."

I will conclude that thought by reading to you that wonderful statement of Paul on love. "... charity is the pure love of Christ, and it endureth forever." (Moroni 7:47)

Love suffereth long and is kind. Love envieth not, love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things. Love never fails."

God help us to exemplify in our lives that love which was so well exemplified, ideally exemplified, in the life of our beloved leader, President George Albert Smith, who sought to approach the love of Christ, I pray in the name of Jesus Christ. Amen.

End
The responsibility which comes to one who is invited to participate on Columbia's "Church of the Air" program is very considerable. This occasion is projected as a period of worship and invitation to the whole nation, who will listen in, to pause in secular pursuits and contemplate the ways of God. To stimulate such spiritual reflection is a task I approach with the deepest humility for I am aware of the fact that it is the spirit in man, rather than the mind, which must be touched to bring divine worship into his soul.

ESSENCE OF WORSHIP

If you and I, my friends, were together in an assembly not too large, the task would be easier. Our personalities would react on each other; we would say, "We could feel each other's spirit," and perhaps a bond of common interest could be established among us. May it not be that this "feeling of each other's spirit" is of the very essence of our joint worship?

It is true that declaration of the Word and exhortation have their place in religious services, but I doubt if there is anything which contributes more to our spiritual uplift, and our good resolutions too, than the stimulus of association of kindred spirits.

We believe God planned that it should be so. We are all His spirit children in antemortal life. We come to earth "to be tabernacled in the flesh." In earth life we are, in large measure, the creatures of our environment, but we never entirely lose our spiritual investitures. Perhaps Shakespeare had something of this in mind when he made one of his famous characters say, "There is a divinity that shapes our ends, rough hew them how we will." (1 Hamlet, Act 5, Scene 2)

KINSHIP OF SPIRITS

We are told that the Spirit of God always strives with men and it is the spirit in man which responds to the extent to which the sensitivity of the spirit has not been drugged or killed by ignorance or by infraction of His laws. It is doubtful, my brethren and sisters in the family of our Eternal Parent, that anything is more important and vital to peaceful association in the world than a recognition and acceptance of this kinship in the spirits of men.

Herein lies a solid, understandable foundation for the spiritual brotherhood of the world. It has always seemed to me most difficult to establish fraternity without patience. Surely those who acknowledge the Omnipotent God to be the Creator of the Universe, should find no difficulty in according to Him His place of distinction as the Father of all men. Our Father who is in heaven." How else could He be "Our Father" except as the progenitor of our spirits, the begetter of that part of us which is deathless and immortal?

How regrettable it is that man, seemingly oblivious to this honorable and sacred relationship, should profane His holy name and blaspheme Christ. Do you think that a son can damn his father and love him? FATHERHOOD OF GOD

Some may say this procreation of spirits is too realistic, involving an assumption of personality in the Father inconsonant with the ethereal nature sometimes ascribed to Him. Don't you think, my friends, that we can safely rely on the recorded words of His Son, our elder brother, and the prophets in the interpretation of this all-important relationship of man to God? To those acquainted with the Scriptures there is no need for quotations, they are filled with references to the veritable fatherhood of God and support for a divine personality which, in terms of human understanding, can be conceived only as one in whose image we are created.

It is doubtful if there are any people in the world today who retard more seriously the progress of humanity in finding solutions for the world's problems, particularly the one of living together in peace, than those who deny and teach denial of the personality of God and His fatherhood of the spirits of men.

By so doing, they rob brotherhood of its firmest prop, they rob man of the dignity of a noble lineage, and they take from him the most impelling incentives to live to be worthy of his inheritance and to come back again into the eternal presence of the author of his life. I do not see how it is possible for men of religion to do much for this sorry world unless they can establish and reestablish this fundamental doctrine of the veritable fatherhood of God.

SOVEREIGNTY OF SAVIOR

I grant that good may come, and does come, from teaching and extolling the attributes of Deity, and particularly the virtues emanating from the life and ministry of the Son. It is doubtful how it is possible for men of religion to do much for this world unless they can establish and reestablish this fundamental doctrine of the veritable fatherhood of God. SOVEREIGNTY OF SAVIOR

FATHERHOOD OF GOD

It is ordered that man should have joy. Joy and happiness are truly achieved where living conforms to law, divine law. Divine law is spiritual in origin and application; its constraints and rewards are likewise of a spiritual nature. That is why, if we are to have joyful living, we should be ever conscious of our spiritual natures and our lineage with the Father.

We keep alive this consciousness in prayer and spiritual exercise. Spiritual association is of immeasurable value in spiritual growth. Not infrequently you hear a man say, "I don't need to go to church. I can worship in nature and in the works of creation."

Such a man discounts the value of religious association, the communing of spirits and the interaction of personalities. I believe that man has divine attributes emanating from divine lineage. The Spirit of the Father is distributed through the Universe, and influences all life and all things.

There is a spirit in man which, within the limitations of his contacts in life, radiates from him and touches the lives and things about him. This spirit may be called personality. Whatever it is called, it exists and it is a potent force. When once set in motion it cannot well be controlled, but fortunately it is within our power to determine the characteristics which go into the structure of our lives and thus determine the influences and radiations which come from us. Our living will mold these characteristics into our lives.

I am well aware that these are commonplace statements. There is no novelty in them. Where, my friends, is there novelty in the Word of God? The only place I have been able to discover any failure in the Word is in the novelty of man's interpretations. The Word of God is not difficult to understand. It is the words of men about God that perplex us. RESPECT FOR DIVINE LAW
The Silence wake me a song, wake me a hymn whose sounds are like shadows soft and dim.

Out of the Silence.
This is the fourth session of the One Hundred Twenty-first Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the tabernacle on Temple Square, Salt Lake City, Utah.

These services will be broadcast in the Assembly Hall and in Barratt Hall, 60 North Main, over a loud speaking system and by television.

We have received word that there are vacant seats in Barratt Hall, but not in the Assembly Hall. The tabernacle is crowded to capacity, every seat taken, with the aisles on the sides and the doorways filled with those standing.

The proceedings of this session will be broadcast over Station KSL of Salt Lake City and, by arrangement through KSL, over the stations named in the first session of the Conference.

The choir singing for this morning’s session of the Conference will be by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting, and Elder Frank W. Asper at the organ.

We will begin the services by the Tabernacle Choir and the congregation singing: "Come, Come Ye Saints," conducted by Elder Richard P. Condie. The congregation will remain seated while singing.

The opening prayer will be offered by President Edwin S. Dibble of the Glendale Stake, California.

Singing by the Tabernacle Choir and congregation, "Come, Come Ye Saints."

The opening prayer was offered by President Edwin S. Dibble of the Glendale Stake, California.

The Tabernacle Choir sang the hymn, "How Great The Wisdom and the Love."
p1 Brethren and sisters, I deeply sense my inadequacy in trying to express in words the message I have in my heart this morning. I earnestly pray therefore for your sympathetic mental attitude and particularly for your spiritual support. TESTIMONY OF REDEEMER

p2 "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

p3 "And though after my skin worms destroy this body, yet in my flesh shall I see God:

p4 "Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." (Job 19:25,27.)

p5 Thus was spoken the heartfelt assurance of Job, expressed in humiliation when everything else was taken from him and even his body utterly wasted in affliction.

p6 If a few more million men in the world could feel that testimony, the testimony of the reality of our Redeemer selfishness would be less manifest, war among nations would be eradicated, and peace would reign among mankind. Do you believe that, my fellow workers?

p7 "What think ye of Christ?" was the question Jesus put to a group of Pharisees when they, with scribes and Sadducees, sought to entrap, to confound the Great Teacher by asking him entangling questions. He silenced the Sadducees in their attempt to ensnare him with regard to paying tribute to Caesar. He satisfied the scribes regarding the first and great commandment. Now he put to silence the Pharisees regarding their anticipated Christ.

p8 To this congregation, to the Church, and to the world, I repeat this question as being the most vital, the most far-reaching query in this unsettled, distracted world. CONTRIBUTIONS OF GREAT MEN

p9 Great minds in all ages who have contributed to the betterment of mankind have been inspired by noble ideals.

p10 History is replete with men who, as Wordsworth expresses it, "By the vision splendid, were on their way attended." There is John Milton, for example, inspired with a desire as a boy of twelve to write a poem that would live for centuries. As a result, the world has Paradise Lost, and later in life, though blind, the poet as he approached the closing moments of his life, exclaimed: "Still guides the heavenly vision." Sir Walter Scott, as you know, wrote almost day and night to pay off a debt for which he was not really responsible.

p11 George Washington, guided by the desire to build a noble character and to be of service to his country, cried: "I hope I may always have firmness and virtue enough to maintain what I consider to be the most enviable of all titles, the character of an honest man." Abraham Lincoln's lofty soul, expressing himself thus: "with malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nations wounds, to care for him who shall have borne the battle, and for his widow and his orphan to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations." (Second Inaugural Address.)

p12 These and others who live to their best are the men "who realize in daily life their luminous hours and transmute their ideals into conduct and character. These are," continues the writer, "the soul architects, who build their thoughts and deeds into a plan: who travel forward, not aimlessly, but toward a destination; who sail not anywhere but toward a port, who steer not by the clouds, but by fixed stars. High in the scale of manhood these who ceaselessly aspire towards life's Great Exemplar." HIGHEST OF ALL IDEALS

p13 But let me explain again, the highest of all ideals are the teachings and particularly the life of Jesus of Nazareth, and that man is most truly great who is most Christlike.

p14 What you sincerely in your heart think of Christ will determine what you are, will largely determine what your acts will be. No person can study this divine personality, can accept his teachings without becoming conscious of an uplifting and refining influence within himself. In fact, every individual may experience the operation of the most potent force that can affect humanity. Electricity lightens labor in the home, imprisons alike on a disc the warbling tones of the mockingbird and the convincing appeal of the orator. By the turn of a switch, it turns night into day. The possibilities of the force resulting from the breaking up of the atom seem to be limitless either for the destruction or the blessing of life. Other and greater forces are already glimpsed. THE MAN OF GALILEE

p15 None, however, is so vital, so contributive to the peace and happiness of the human family as the surrendering of our selfish animal-like natures to the life and teachings of our Lord and Savior, Jesus Christ. George R. Wendling in The Man of Galilee confirms this thought as follows: "Believe it! The most wonderful work in all the nations is not to take iron, steel, and brass and make a locomotive nor is it to take gold and diamonds and cog-wheels and make a watch; nor is it to take canvas and colors and brush and paint an Angelus; nor yet is it to take pen and parchment and write an Iliad or Hamlet, but an infinitely greater work than all is to take an ignoble, cruel, impure, and dishonest being and transform him into an upright, gentle, noble, and pure man. Here we touch the creative power of the Galilean and bow before the mystery.

p16 "Here we find the crowning glory of all the evidences, attested by millions of intelligent men, the fact, the mysterious but not illusory, that His very presence is found, is realized, is verified, and that He is as helpful, as vital, and as inspiring now as when the matchless Beatitudes fell upon the ears of a listening multitude two thousand years ago." PETER AND PAUL TRANSFORMED

p17 Peter, the chief Apostle, is a striking example of this transforming power. He was a humble, reputedly a rough, uncultured fisherman to whom Jesus of Nazareth became an inspiration. The vision that bade him say, "Thou art the Christ, the Son of the Living God," became the guiding light of his life. Conditions occasionally made him falter, but he regained the lightened path. Bigots scoffed at him; religious zealots, political charlatans arrested, imprisoned, and shackled him as a dangerous enemy to society, but the heavenly vision lightened the darkened dungeon, burst open prison doors, struck off the fetters that bound his wrists, as well as his wavering soul, and gave him courage and strength to face his accusers with the sublime testimony: "He whom ye crucified, Jesus Christ, is the only name under heaven given among men, whereby we must be saved." (See Acts 4:10, 12.) Only a comparatively well-to-do man, making a fairly good living by fishing of whom the world would never have heard had he not been inspired by a testimony of the divine mission of the Man of Galilee, just a humble fisherman, who, by the light of that inspiration to him and to other members of the Twelve, and disciples, "many of the world's loveliest things have been created, many of the world's finest minds inspired."

p18 Another good example is Paul, a contemporary of Peter, whose early life and teachings were entirely different from those of the fisherman, but who, when the vision of the Risen Lord pierced his prejudiced mind, was inspired throughout the remainder of his days by one guiding thought expressed on the occasion of his great vision: "Lord, what wouldst thou have me do?"

p19 Paul, as Peter, had his hours of discouragement. Pride sometimes perturbed him, and conformity to church authority was occasionally difficult. He, too, was mobbed, beaten, and imprisoned, put in stocks in a dungeon, but the heavenly vision of the Risen Lord ever guided his footsteps. EXAMPLE OF JOSEPH SMITH
May I remind you also of the Prophet Joseph Smith, who declared: ". . . I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation." (P. of G. P., Writings of Joseph Smith, 2:25.)

Through railings, scoffings, mobbings, arrests, imprisonments, persecutions that led to martyrdom, Joseph Smith as Peter and Paul before him, ever strove to the utmost of his ability to follow the light that had made him a "partaker of the divine nature." INFLUENCE OF SAVIOR'S MISSION

I quote these three outstanding leaders in the realm of religion to show how the assurance of the divine mission of our Lord and Savior not only transformed their personal lives to a greater or less degree, but also influenced for good the entire world.

Since man's first advent on earth, God has been urging him to rise above the selfish, groveling life of the purely animal existence into the higher, more spiritual realm. After several thousand years of struggling, mankind even now but dimly recognizes the fact that the greatest of the world's leaders are those who most nearly approach the teachings of the Man of Galilee. This is psychologically sound, because the thoughts a man harbors determine the realm in which he serves. "Be not deceived," writes Paul to the Galatians, "God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Galatians 6:7-8.) GREAT WORLD DRAMA

At the moment there is being enacted a great world drama, the final act of which we can only dimly surmise. In Korea, one of the bloodiest wars of modern times is raging. But here is a singular thing. Engaged in it are soldiers from South Korea, United States, Great Britain, France, Turkey, Greece, Netherlands, Australia, Canada, New Zealand, Thailand, the Philippines, South Africa, and one or two other nations—all enlisted under the United Nations' banner.

Political relationships leading up to their fighting as an international army need not concern us this morning, but there is one significant fact most worthy of attention: Battling for the same cause are Buddhists, followers of Confucius, Moslems, and Christians. Opposed to these are Communists, openly avowed to be anti-Christ. Two hundred twenty-nine thousand casualties are already reported in this conflict! It would almost seem to be the beginning of the great battle of Armageddon.

More destructive to the spreading of Christian principles in the minds, particularly of the youth, than battleships, submarines, or even bombs, is the sowing of false ideals by the enemy. Particularly, during the last five years Communist Russia has gained for the time being conquests over the satellites under her domination, including China, and is now threatening Japan by sowing seeds of mistrust in the body politic.

Misrepresentation, false, propaganda, innuendoes soon sprout into poisonous weeds, and before long the people find themselves victims of a pollution that has robbed them of their individual liberty and enslaved them to a group of political gangsters. Let us draw a lesson from this. THOUGHTS DETERMINE DESTINY

So it is with evil thoughts that may be permitted insidiously to enter and to find lodgment in the human mind. Thoughts harbored determine destiny.

"My spirit," says the Christ, "will not dwell in unclean tabernacles." The corruption that is in the world through lust, as mentioned in one of Peter's epistles, has its source in thoughts and schemes harbored in the individual mind. A man who takes advantage of his neighbor in a business deal when the opportunity offers has prepared himself for the occasion by dishonest thinking. Young couples do not lose their chastity, named by the Book of Mormon as "precious above all things" without their having previously in thought justified the act.

The husband who coolly turns from a loyal wife and family and seeks illicit relationships elsewhere, perhaps with a disloyal wife of a neighbor, has previously poisoned his soul with immoral ideas. Disgrunted members of society, faultfinders in wards and stakes, do not become such merely because of some offense, real or imagined. What they say and do have been preceded by selfish desires or unattained ambition. CORRUPTION FROM WITHIN

I mentioned Communism in its war against individual liberty and free enterprise as surreptitiously sowing poisonous seeds within the body politic. It is also from within, morally speaking, that our cities become corrupt, not from outward, open assaults on virtue, but from insidious, corrupt actions of trusted individuals. Our government, as you know, has recently uncovered a gambling ring that covers a twenty billion dollar business in vice. Many large cities in the United States are connected with it and contaminated by it.

Too many of these city officials license darkened rooms wherein men and women, and not infrequently teenage boys and girls, may guzzle beer and whiskey and indulge in other vices sought by persons of low ideals. For the permission and perpetuation of such dens of iniquity in our cities, the public is not entirely free from blame. However, those who are elected to office are commissioners, peace officers, trusted servants of the people are most directly responsible.

Generally speaking, these men are honest in their intentions and actions to enforce the laws and if possible to eradicate, at least to reduce to a minimum, the evils upon which the underworld thrives. One or two, or a half a dozen unprincipled men, however, can frustrate the most earnest efforts of the upright officials. For example, officers informed that minors are permitted to enter a certain "joint" will find when they get to the place that the proprietor has been "tipped off" and seemingly everything is within the law.

If and when appreciation for such "tips-off," and other favors, is expressed in secretive payments of money, those participating in the graft may meet in a room, a club, or in a private residence, ostensibly to play a social game of poker and under this guise divide their ill-gotten gains. Thus do our cities, as individuals, become corrupt from within.

Such exploitation of the poor unfortunate whose thoughts and desires lead them only to gratify their appetites, indulge their passions to exist by deceit, cunning, and crime, are among the corruptions that Peter says "are in the world through lust."

Let us always remember that, "There is no vice so great but we can kill and conquer it if we but will." CHRIST OUR IDEAL

Christ came to redeem the world from sin. He came with love in his heart for every individual, with redemption and possibility for regeneration for all. By choosing him as our ideal, we create within ourselves a desire to be like him, to have fellowship with him. We perceive life as it should be and as it may be.

The chief apostle Peter, the indefatigable Paul, the Prophet Joseph Smith, and other true followers of the Risen Lord recognized in him the Savior of the individual, for did he not say, "This is my work and my glory to bring to pass the immortality and eternal life of man?" not the sacrificing of the individual for the perpetuation of the socialist or communist state.

Members of the Church of Christ are under obligation to make the sinless Son of Man their ideal the one perfect being who ever walked the earth.

Sublimest Example of Nobility God-like in nature Perfect in his love Our Redeemer Our Savior The immaculate Son of our Eternal Father The Light, the Life, the Way
My dear brethren and sisters, I am always glad to bear testimony to the faith within me. Yet I confess that standing before such an audience, I feel a sobering effect. Brigham Young felt it in his day. He declared that since we are all children of God, there is within each one of us a part of God's very nature, and that to stand before a great group of Latter-day Saints, the accumulation, so to speak, of their godliness, lifts a man to a feeling that he stands before the great dignity of the Maker of us all.

I have listened with great interest to the messages of this conference. We have had a good time together. I know we have all been touched by the eloquent words just spoken by President McKay. He has touched the very center of our spiritual being, of our membership in the Church of Christ. KINDNESS OF GEORGE ALBERT SMITH

During the events of the last few days, many memories have crowded in upon my mind. In a late afternoon of a warm, sultry day in August or September, I sat in my office rather tired after the day's work. The University of Utah had had internal dissensions which had been fanned by enemies into a nationwide scandal. I had been called to assist others who were trying to return the institution and its work to a normal condition. It was the third time in my life that I had been obliged to serve my state in such a capacity. I was weary. Just then there was a knock upon the door, and in walked George Albert Smith. He said, "I am on the way home after my day's work. I thought of you and the problems that you are expected to solve. I came in to comfort you and to bless you."

That was the way of George Albert Smith. Of the many friends I have throughout the state and beyond, he was the only one, except a few of my intimate friends, who took time to give me the loving help in the work I had to do. Of course I appreciated that; I shall never forget it. We talked together for a while; we parted, he went home. My heart was lifted. I was weary no longer.

You see, love, of which we have spoken so much during this conference, is not a mere word or a sensation within. To be a worthy love, it must be brought into action. President Smith on that occasion did that. He gave of his own time, his own strength, to me. I hope that those of us who have attended this conference these last few days will understand that the test of love is whether the person who loves gives of himself, of his powers, to the loved one. There is no true love unless that is done. The husband must give of his own self in a large sense, to the wife he loves; and she must give of herself surrender perhaps, for him, the things that she would like to keep and hold. Parents and children must have the same relationship. There is no true love without sacrifice for the loved one. Since we have spoken so much about love, perhaps we might keep that in memory. THEME OF ADDRESS

Shortly before the death of President Smith, I heard one of his addresses, perhaps it was his last, I am not quite sure. He chose as his theme, the unhappy condition of the world at the present time. He laid down a principle which I believe to be correct and inspired, that there will be no peace, no final solution to the world's problems, until this body of people, comprising the Church of Jesus Christ of Latter-day Saints, cleanse themselves, accept the doctrines of the Lord Jesus Christ, spoken of so beautifully this morning, and set to work to battle for righteousness and for truth; only then can we hope for peace. He admitted that of course it was a tremendous claim, but the claim is eternal. Truth is always the winner, truth is never defeated. In the words of the old poet: "Truth crushed to earth will rise again." He left on that occasion the message to me and to others that we must cleanse our hearts, as said here today by President McKay. We must gather up our courage, and we must set forth to battle for righteousness in the world. Then, just as a leaven leavens the lump, so we shall leaven the whole world. A tremendous mission, isn't it? Tremendous to think about! This handful of people have within themselves the power, if properly used, to change the whole world for good or for evil. EXAMINATION OF TESTIMONIES

I have felt on many occasions, especially after that sermon, that what we need to do, each one of us, is to begin to examine our own testimonies of the truth. After all, with our testimonies as our chief weapon, we go out to battle evil. We speak of a testimony, yes; we say we have a testimony but is the testimony of a kind that will enable a man to accept and obey the gospel of the Lord Jesus Christ under any and all conditions? It might be good for us Latter-day Saints to begin to re-examine our own testimonies. A man who goes into battle cleanses his sword, looks after his gun, and he is ready for the battle when it comes. We are in the midst of a great battle today, the battle of the ages, foretold by prophets throughout the long ages of the past. We must begin with a certain understanding of the gospel of the Lord Jesus Christ and a willingness, ready acceptance of it, as indicated by President McKay. There is no other way. But have we done that? Have we looked into our own hearts, to our testimonies, and added that which is wanting, taken out that which is unworthy? We should be fit for the battle.

In the words of President Smith, we, like the leaven, shall leaven all people. His life of love was merely an illustration of that larger view of the concern of all who follow the Christ. A UNIQUE PEOPLE

I think that we Latter-day Saints can afford to be a unique people. Once in awhile I meet a young person, sometimes an older person who says, "Well, that may all be true, but I don't want to be different from other people. I want to be like other people. Why can't we be like the others? It's so much easier then to go through life." But we can't help it, my brethren and sisters, if we are different. We are different in righteousness, in virtue, in the teachings of the eternal gospel. We can't escape it. If our testimonies are sound and true, we know that we cannot be like other people unless they, too, accept the truth as we possess it.

I don't know of a figure in the last two thousand years who was more different from the mass of humanity, the millions of men and women, than the Prophet Joseph Smith. He stands alone, unique only religious leader in two thousand years, since the days of the Christ. He received his commission from God himself: he was instructed by God himself; he spoke at one time with God himself. No other man in the midst of the great apostasy from simple truth has ever been able to make that claim. And we know it to be true. Of course we are a different people. Since I mustn't take too much time today many of us are yet to speak but I say to you that we have the right, in searching our testimonies, in getting them ready for this great battle, to remember that a testimony is a living thing, not a static, dead thing. It is alive and sometimes fills a man and a woman until the visions of heaven are opened to him or to her. By that token of life, a testimony must be fed, cared for and nurtured, kept in its right place and position, protected if needs be. In doing that, we have the right and the need to take all evidences that lie about us, all evidences of the truth of this great latter-day work. The Lord himself told us so to do. We may read in the Doctrine and Covenants, section twenty, when the foundations of this Church were laid, when our Church constitution, so to speak, was written (you will find that evidences are there mentioned), that by the evidences that lie all about us we shall be judged. Joseph Smith set up evidence after evidence of the reality and truth of all that he said and did. WITNESSES TO PROPHET'S WORK

I am thinking of one great argument in favor of Joseph, debated and talked about over for over a hundred years: He had witnesses, human flesh and blood witnesses, such as we are, of his work. He was alone in the grove when the first vision came; he was alone when Moroni called; the Church had not then been organized, hardly begun. But from that time on, almost everything he did of a spiritual nature, his communications and communications with the Almighty and divine beings, were shared by him with others. It is really a wonderful thing. The great spiritual leaders of the last two thousand years have gone into the woods, fasted and prayed, and come back with these messages alone. They have gone into caves, for example, and I always alone. But this great latter-day prophet, after the beginning of the work, had companions who shared with him his great experiences. Twelve honorable men of unquestioned probity saw the plates of the Book of Mormon; when the priesthood was restored by John the Baptist, Oliver Cowdery, an honest man whose integrity has never been questioned, received the priesthood with Joseph. When Peter, James, and John came to give the higher priesthood, Oliver Cowdery was there. When the great messages in the Kirtland Temple came, which we frequently overlook in their greatness, Oliver Cowdery was
We don't stand alone. We have witnesses to our faith. We are a unique people. All about us are witnesses to the truth of this great latter-day work. It might be well in building our testimonies to begin with the simple foundation. Ultimately we will then win that greater testimony, the testimony of the spirit which is the testimony, but which we must achieve little by little, in a natural manner that the Lord has prescribed.

So brethren and sisters, let us look into our testimonies. Are they just words on our tongues, or do they really represent our convictions? If they need mending, mend them; if they need building, build them. Remember that our message is a world message. If we have a testimony, let us share it with others. Let us be witnesses in every land, in every common place, in every walk of life. Let us live the principles that we believe in, and let others see that we are examples to them.

I am reminded of the statement by Paul to the Ephesians when he said:

For the perfecting of the saints, for the work of the ministry, for the edifying of the body (the Church) of Christ.

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.

As this Council of Twelve met in the upper room of the temple on Thursday, the Spirit of God bore witness to my spirit that Christ was saying there to the Twelve: "... and, lo, I am with you always even unto the end of the world." And where there is no Quorum of Twelve in God's ministry upon the earth, Christ is not there as the leader of his Church and his kingdom. This testimony has sunk deep into my heart since that meeting and during this conference which has been presided over by the Council of the Twelve with President McKay as its presiding officer. When Christ came to the earth he organized his Church and at the head, under his leadership, he had Twelve Apostles. And when he left, he left his Church under the direction of the Twelve. When he came to the American continent he organized his Church, and at the head of that Church, under his leadership, he placed Twelve Disciples. And when he left them, he left his Church and his Saints under the leadership of that Twelve. And when the gospel was restored again, Christ came back and appeared unto him who was raised up to be the Prophet at the head of this dispensation. And under his direction the Church was organized for the last time, and at the head of the Church under the Presidency of the Prophet were the appointed Twelve. And when the Prophet was taken from the earth, sealing his testimony with his blood, the Church was left under the direction of the Twelve. And down through the years when the leadership of the Quorum of the Presidency has been taken away, the keys have remained with the Twelve.

God bless us and be with us, not only in our search for truth, but also in our use of truth, for the accomplishment and the completion of the great purposes of the Lord in these days, I pray in the name of the Lord Jesus Christ. Amen.

The Choir and congregation sang the hymn, "O Say, What Is Truth?"

Matthew Cowley

ELDER MATTHEW COWLEY Of the Council of the Twelve Apostles

I have been thinking, my brothers and sisters, since the meeting of the Twelve in the temple on Thursday, of the words of the Master when he was about to take his departure from the Twelve, and he said unto them:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you and, lo, I am with you alway, even unto the end of the world.

As this Council of Twelve met in the upper room of the temple on Thursday, the Spirit of God bore witness to my spirit that Christ was saying there to the Twelve: "... and, lo, I am with you always even unto the end of the world." And where there is no Quorum of Twelve in God's ministry upon the earth, Christ is not there as the leader of his Church and his kingdom. This testimony has sunk deep into my heart since that meeting and during this conference which has been presided over by the Council of the Twelve with President McKay as its presiding officer. When Christ came to the earth he organized his Church and at the head, under his leadership, he had Twelve Apostles. And when he left, he left his Church under the direction of the Twelve. When he came to the American continent he organized his Church, and at the head of that Church, under his leadership, he placed Twelve Disciples. And when he left them, he left his Church and his Saints under the leadership of that Twelve. And when the gospel was restored again, Christ came back and appeared unto him who was raised up to be the Prophet at the head of this dispensation. And under his direction the Church was organized for the last time, and at the head of the Church under the Presidency of the Prophet were the appointed Twelve. And when the Prophet was taken from the earth, sealing his testimony with his blood, the Church was left under the direction of the Twelve. And down through the years when the leadership of the Quorum of the Presidency has been taken away, the keys have remained with the Twelve.

As God has borne witness to me in that meeting in his holy house and in this conference, so I bear witness to you that where there is no Quorum of the Twelve, the true organization of Christ's Church is not here upon the earth, and that is my testimony to you, which I bear in all humbleness and in the name of Jesus Christ. Amen.

Spencer W. Kimball

ELDER SPENCER W. KIMBALL Of the Council of the Twelve Apostles

My brothers and sisters, these are momentous days. The experiences of this week we will not soon forget. I am impressed, too, as Brother Cowley expressed, with the importance of the body to which I belong. This is the first general conference I have ever attended which was conducted by the Council of the Twelve.

And he gave some, apostles; and some, prophets; and some, evangelists and some, pastors and teachers.

And then he outlines carefully for what purpose they were called:

For the perfecting of the saints, for the work of the ministry, for the edifying of the body (the Church) of Christ.

And he goes further and makes a statement that I think is very important indeed to every Latter-Day Saint:

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive. (Ephesians 4:11)

As God has borne witness to me in that meeting in his holy house and in this conference, so I bear witness to you that where there is no Quorum of the Twelve, the true organization of Christ's Church is not here upon the earth, and that is my testimony to you, which I bear in all humbleness and in the name of Jesus Christ. Amen.

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That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive. (Ephesians 4:11) CHOSEN LEADERS

In many other places Paul also warned us against the deceivers who would come even before his departing. And they have continued to come, and they are among us today. The authorities which the Lord has placed in his Church constitute for the people of the Church a harbor, a place of refuge, a hitching post, as it were. No one in this Church will ever go astray who ties himself securely to the Church Authorities whom the Lord has placed in his Church. This Church will never go astray; the Quorum of the Twelve will never lead you into bypaths: it never has and never will. There could be individuals who would falter; there will never be a majority of the Council of the Twelve on the wrong side at any time The Lord has chosen them; he has given them specific responsibilities. And those people who stand close to them will be safe. And conversely, whenever one begins to go his own way in opposition to authority, he is in grave danger. I would not say that those leaders whom the Lord chooses are necessarily the most brilliant, nor the most highly trained, but they are the chosen, and when chosen of the Lord they are his recognized authority, and the people who stay close to them have safety.

I am reminded of when Moses was called to his tremendous responsibility of leading the children of Israel out of bondage, and he complained to the Lord and said, "I am weak, I am slow of speech," and the Lord gave to him a voice in his brother Aaron. But the Lord didn't replace him by that voice. NEED OF BEING VALIANT
The Lord is at the helm, brothers and sisters, and he will continue to be there, and his work will go forward. The important question is whether we, as individuals, will be going in that same direction. It's up to us. This is a gospel of individual work. I wish our Latter-day Saints could become more valiant. As I read the seventy-sixth section of the Doctrine and Covenants, the great vision given to the Prophet Joseph Smith, I remember that the Lord says to that terrestrial degree of glory may go those who are not valiant in the testimony, which means that many of us who have received baptism by proper authority, many who have received other ordinances, even temple blessings, will not reach the celestial kingdom of glory unless we live the commandments and are valiant.

What is being valiant? I believe that John, in the book of Revelation, says something about valiancy. He is speaking to the people at Sardis, one of the cities which Paul had proselyted. He is speaking to the Saints, mind you, not to the people in the world. He says: I know thy works, that thou hast a name that thou livest, and art dead. (Rev. 3:1.) SPIRITUALLY DEAD

There are many people in this Church today who think they live, but they are dead to the spiritual things. And I believe even many who are making pretenses of being active are also spiritually dead. Their service is much of the letter and less of the spirit. Again I notice he speaks to another group, the Laodiceans, and says:

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. (Ibid., 3:15-16.)

Those were Saints who had been baptized into the kingdom, received the Holy Ghost, we would assume, and were supposed to be on their way to exaltation. But they weren't faithful, they weren't valiant. The Lord says again in these verses through John:

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. (Ibid., 3:12.)

He says again of these Sardis members of the Church:

Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. (Ibid., 3:4-5.)

I remember a great people of long ago who belonged to the Church of our Lord, who became so righteous as a group that they were translated into heaven. And I wonder why other groups have not been taken. The only conclusion that I can reach is that whole groups have not been sufficiently righteous. We buried a righteous man yesterday. If all of the people in this Church were as righteous as he was, perhaps there might be further translations. But we are not living the commandments of the Lord as well as we know. Many of us are not valiant. GREATER CHURCH ACTIVITY

I pray the Lord will bless us all, that we may catch a vision of greater activity in this Church, all of us. That none of us may stand by and feel selfrighteous as did the hypocrite who with the publican went to the temple to pray:

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

I fast twice in the week, I give tithes of all that I possess. (Luke 18: 11-12.)

Then Jesus goes on to say:

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast saying, God be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. (Ibid., 18:13-14.)

We are all sinners. We all need to repent. We all need to change our lives and to make them more righteous, and become valiant as the children of Enoch were valiant, so that we may receive the blessings which are promised to us and which we are striving for. Many of us have not yet surrendered, or if it has been a surrender it has been a conditional surrender, with many reservations.

God help us, brothers and sisters, that we may unconditionally surrender to the Lord and his program and to the spirit of the work I pray in the name of Jesus Christ. Amen.

JEAN WUNDERLICH

ELDER JEAN WUNDERLICH Formerly President of the West German Mission

First of all, brothers and sisters, I wish to express my thanks to our Father in Heaven that my family and I had the opportunity to go to Germany and fill a mission there in that much-tried land. I have been back four months now. I have resumed my profession and have had an opportunity to look around among those that have stayed home, and I would say that nothing in an earthly way could repay the blessings that my family and I have enjoyed while we were away. Many people talk of sacrifices in the work of the Lord, but I am convinced that it is not possible to sacrifice in the work of the Lord, that no matter what we do, when the ledger is balanced our side of it is always in the red.

If I can express one sentiment that all the Saints in Germany would want me to convey to the body of the Church, it would be a sentiment of thanks for the Welfare help that they have received. It is difficult to describe the condition under which these people had to live. For many of them, the food which came when it did, meant the difference literally between life and death, and for many of them most of them, the clothing when it came, meant the difference between freezing and being cold, and being warm and comfortable. I do not want to describe conditions in detail, but perhaps one little incident will illustrate. I asked a good brother in private, confidentially, about a year before I left, "How much of the clothing that you now wear upon your body did you have before the Welfare help came." He hesitated and said, "Just one pair of spats, all the rest of it is from the Welfare." This is not an isolated case, but hundreds yes, I would say, thousands are in the same position.

I would also like to say something about our missionaries. It took a long time before the door was opened again for our American young men to come over there and preach the Gospel. But before they came there were a few valiant men and women of the Germans themselves who left their families and their homes and filled full-time missions for the Church. That same man who mentioned the pair of spats as belonging to him before the Welfare help came, went into the mission field and left at home a...
Those are the few to whom we owe so much in Germany, but we owe a great deal also to your fathers and mothers who sent your sons over there.

Naturally, you are anxious to know how they are getting along. May I assure you that there is no cause for alarm, as to their physical well being. At the present moment there is nothing in Germany that cannot be obtained if one has the price for it, and it can be obtained legitimately. Many of the German Saints are not fortunate enough to be able to afford all the beautiful things that are obtainable there, again, but as I say, none of our missionaries need to suffer. And I will add that as long as any German Saint has a crust of bread it will be shared with the missionaries. Ever since the days of Tacitus, the Germans have been renowned for their hospitality, and this is still one of the virtues which they have left.

I remember an occasion when things were still scarce, and when housewives were sorely tried. We came to a Conference. A lady invited us to dinner. We had potato soup and dry bread. In this potato soup was the only shortening or fat which this particular family had obtained for several weeks. That shortening or fat, 50 grams, all, was really meant for their child, but they shared it with us. I hasten to add, that the child did not suffer.

You may wonder what the prospects of missionary work are in Germany. They are excellent. Of course the German people have become highly critical. They do not fall, I believe as easily as they once did, for propaganda. I hope they have been cured. I think that in some ways they have become more discriminatory. Before the 21st of June, 1948, we had no difficulty in bringing people into our Church, because they came of their own accord. But since that time the currency reform was enacted which changed economic conditions, and by reason of that fact we are 1,000 competition again with the enticements of the world, with the movies, with restaurants, with travel and sports. We have to go to the people, and as we do, hundreds of them become interested. There are 50 cities in Western Germany alone, each with over 25,000 people where the Gospel has never been preached, so that the field is ripe there. I hope the Lord will grant us a long time in order to preach His word, so that we may reach the honest in heart.

I thank my Heavenly Father again. I see the time is up. It is not possible to give an adequate report in a short time. I thank my Father in Heaven again for his kindness to me and my family, and for the kindness which he has inspired others to extend unto us, both here and in Germany. May the Lord bless you, may the Lord bless the dear Saints in Germany, that they may have the things for which they so much desire, and which they so much deserve, I pray in the name of Jesus Christ. Amen.

My brethren and sisters, this has been a most impressive conference. I think in my experience I have never attended one more impressive, and it has been my privilege to attend conferences since the passing of President Woodruff when vacancies have been filled in the presidency of the Church. I remember President Woodruff well. He knew me by my first name, largely because my father attended him professionally, and it was my privilege to drive my father from place to place as a boy. So, I say, in my recollection I never remember a more impressive conference.

It's a great pleasure and a privilege and a blessing to be here and to feel the warmth of the hearts of the people. Although there has been a shadow of sorrow in all of our hearts, yet there has been that peace that comes to the human soul through the gospel of Jesus Christ. We are all striving for peace, and we wonder how it's going to come. Sometimes think we look upon it as a sort of a tangible thing and perhaps there are some tangible aspects to it, but in a larger sense, it is most intangible. I think we were conscious of that yesterday as we assembled in this room paying our respects and showing our love to our great leader. As we sat here, I couldn't help but think, here we are evidencing peace in the world. Our hearts are free from strife, that's what peace means. We have nothing but love and kindness one toward another, and regardless of creed, regardless of color, and there were many here yesterday who are not of the white race, we were all dedicated to one purpose and that was peace and love. It's true, that was inspired by our leader, but leaders can do that, and they will do it, and peace will come through the inspiration of men whom God will raise up and who will establish in the hearts of men, because of their righteous lives, these great concepts of peace.

And then, too, we had another most striking experience as we sat here. We listened to that lovely blind woman, Sister Jones, pay her tribute, one from whom the beauties of this world have been shut out. She means the tangible beauties. I couldn't help thinking of it as I saw those beautiful flowers. She couldn't see them, she can't see the shadows of a fleeting day or the rising sun, or those delicate lilies. Tennyson, you know, it was, as he was going along one time, seeing a little flower in a crannied wall, said:

Flower in the crannied wall, I pluck you out of the crannies, I hold you here, root and all, in my hand, Little flower—but if I could understand What you are, root and all, and all in all, I should know what God and man is.

This lovely girl can't see those flowers. But she does see something, my brothers and sisters, beyond what you and I see. She has a perception of beauty; she has peace in her soul; she has something Christ-like that God exemplified, and it brings home the fact that there is great wisdom in the experience of suffering and sorrow, and it's in that suffering and sorrow that we acquire these divine attributes. God understood it; he didn't let the cup pass when Jesus supplicated that it might. He knew. And so, some have to go through life missing some of the tangible things you and I enjoy, but partaking of some of those intangibles that transcend them all. We had a great lesson here yesterday, not only of how peace may come into the human soul, but also of how men and women exemplify the teachings of our Lord and Savior ad the great virtues of love and sacrifice. STORY OF BLIND WOMAN

I remember many years ago of reading, I believe it was in the old Juvenile Instructor, a beautiful story, and it has stayed with me all these years. It is said that on one occasion President Young left his home, over where the Bee Hive House stands, and started down State Street. There used to be a stream of water, part of City Creek, flow down the street, and the sidewalk, such as it was, or the trail, meandered along the ditch; and as President Young was making his way along, he saw coming up the trail, an old lady with a cane, following her way along the ditch. She couldn't see. In the goodness of his heart President Young stopped and, taking her by the hand, he said, "My dear sister, God bless you. Let the light of the gospel be the light that shines beyond the rays of the setting sun." It's the gospel of Christ that brings peace to all of us and as was said here, appropriately, the reason that we could feel it so impressively yesterday is because we were paying tribute to one who had exemplified these divine virtues. EXERCISE OF AGENCY

And so, brethren and sisters, there is hope for all of us. There's hope for this suffering world. President Clark called our attention last night to one very potent thing, however: namely, that we can lose our agency. We have the agency to make these things possible; we also have the agency to lose them because God, in giving his promises to his children, has not taken it from us. We have the right to do, or not to do, and we have the right to establish righteousness. We have the will to do it or the will not to do it. Therein lies the great danger, and if we fail, or if failure occurs, it will be because of us who know better. But we have great hope as we visualize what has happened these last hundred years. Someone has said that one man alone with a message of peace and righteousness can revolutionize the world. The Prophet Joseph stood alone a hundred and twenty years ago. Today we number 1,100,000 people, and that's not counting the hundreds and thousands who have passed to the other side. It merely illustrates what one man alone can do. Jesus stood alone when he stood before Pilate, even Peter had deserted him. Zeph knew him not, he said, and thus Jesus stood alone. One man can give hope and life and vitality to this world. And one man stood alone a hundred and twenty years ago and today we're the recipients of his great message of eternal truth.
I bear you my testimony, my brothers and sisters, again thanking my Heavenly Father for the blessings of the gospel of Jesus Christ and for the peace that it brings to the human soul, and I do it in the name of Jesus. Amen.

President David O. McKay

We have just listened to Elder Clifford E. Young, one of the Assistants to the Council of the Twelve. We have a few moments to hear a brief report from Elder Arwell L. Pierce, formerly President of the Mexican Mission of the Church. He is now coming forward and will speak to us for a few minutes.

Elder Arwell L. Pierce

President George Albert Smith visited El Paso in the year 1926, on his way to visit the Mexican Mission. President Rey L. Pratt, with Apostle Melvin J. Ballard was in South America to open up missionary work there. Brother Smith couldn't go into Mexico then because of revolutionary troubles, so he stayed in my home with me for several days resting. One Sunday morning, one of my good friends, an attorney, who was teacher of the Bible class in my church, phoned and invited me to give a talk to his class that morning. I was happy to tell him that Brother George Albert Smith, one of the Apostles of my Church, was visiting in my home. The attorney then invited Elder Smith to speak to his Bible class that Sunday morning, which he did willingly. As Elder Smith stood before that Bible class he held up a book and said, "This is the Mormon Bible." The men were intensely interested of course. Elder Smith then turned the book over, so they could see the title of it. He then said, "This is the King James translation of the Bible. It is the same Bible you have, and it is our Bible also." Brother Smith then remarked, "You of course are interested in seeing what the world calls the Mormon Bible." He then held up the Book of Mormon and said, "Well, this is the so-called Mormon Bible, known to us as the Book of Mormon." Brother Smith then explained to the men's Bible class that the Book of Mormon is really the Bible of the people of America, and it contains the word of God just as much as does the book known to the world as the Bible.

I recall with much interest the visit of President George Albert Smith to the Mexican Mission in May of 1946. The special reason for his visit was to officially receive back into the Mission and the Church some 1200 members who for ten years had been separated from the Church under their own leaders. It was arranged during President Smith's visit to Mexico for him and his party to call on the President of Mexico, General Manuel Avila Camacho, and present him with a copy of the Book of Mormon in the Spanish language. Secretary of Economy Gustavo S. Serrano, who introduced President Smith and his party to the President of Mexico, had requested of us that we tell President Camacho about our Mormon colonists in Northern Mexico, which we were pleased to do. President Camacho then commented saying, "I want you to know that I have received many good reports about your American latter-day Saint colonists in Chihuahua. I know them to be a virtuous people; an honest people, and an industrious people. If there is anything I can do at any time for you or for your people I stand ready to do it.

After we had explained briefly to President Camacho about our mission and our work in Mexico, we said, "Mr. President we are not just another sect that has come into your midst, for we come with a special message for you and your people. We are here to tell you of your forefathers and of the restored Gospel of Jesus Christ." We then asked, "Mr. President, do you have a history that gives the origin of your people?" The President replied saying, "We do not; unfortunately, we do not know our origin." We then said to him, We have a book that purports to be the history of your people. It tells of a great prophet who with his family and others, left Jerusalem 600 years before Christ, and came to this country this great land of America, known to them as a 'land of promise choice above all other lands'. This Book of Mormon tells also of the visit of Jesus Christ to this continent, and that He organized His Church and chose His twelve disciples.

After hearing about this book, President Camacho became very interested and anxious, saying he had never heard about the Book of Mormon. He then asked, "Would it be possible for me to get a copy of the Book of Mormon? I have never before heard about it." President Smith then presented President Camacho with a leather bound copy of the Book of Mormon in Spanish. We called attention to the special reference sheet we had posted in the front of the book and observed that he might want to read only the passages listed therein for lack of time. President Camacho replied, "I shall read the entire book, for this is of great interest to me and to my people.

I was so happy that President Smith could make that trip, for he seemed to enjoy it immensely. As you may know, President Smith had a keen sense of humor. Well, he was determined to climb to the top of the Pyramid of the Sun, so two missionary Elders, one on either side of the President, helped him climb those many steep steps to the top. About half way up President Smith stopped and with a smile looked at first one then the other Elder and said, "Well, I might help one of you up here, but why should I help two of you?" (laughter)

Brethren and Sisters, the work of the Lord is growing rapidly in Mexico and Central America. We have found among those people many who are deeply religious. They love the Book of Mormon, once they receive it and learn what it purports to be, the history of their forefathers. They carry it with them and preach the Gospel from it. The Book of Mormon is a great missionary in Mexico.

Since returning to our home in El Paso, Texas, I have had many Gospel talks with friends, both American and Mexican. Recently the Juarez Rotary Club, (Juarez is just
P1 Conference reconvened Sunday afternoon, April 8, at 2:00 p.m., with President David O. McKay presiding and Elder J. Reuben Clark, Jr., conducting the services. Elder J. Reuben Clark, Jr., of the Council of the Twelve, is presiding. He has asked myself, Brother J. Reuben Clark, Jr., of the Council of the Twelve, to conduct the service.

P2 This is the fifth session of the One Hundred Twenty-first Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the tabernacle on Temple Square, Salt Lake City, Utah.

P3 President David O. McKay, President of the Twelve, is presiding. He has asked myself, Brother J. Reuben Clark, Jr., of the Council of the Twelve, to conduct the service.

P4 The services will be broadcast in the Assembly Hall and in Barratt Hall over a loud speaking system.

P5 The proceedings of this session will be broadcast over Station KSL of Salt Lake City, and, by arrangement through KSL, over the stations named in the first session of the conference.

P6 This session will also be televised over the KSL television station, channel 5.

P7 The choir music for this session will be rendered by the Tabernacle Choir, Elder J. Spencer Cornwall conducting and Elder Frank W. Asper at the organ. We will also be televised over the KSL television station, channel 5.

P8 President Clifton G. M. Kerr offered the closing prayer.

P9 The Tabernacle Choir will now sing "Crossing the Bar."

P10 The choir music for this session has been furnished by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting and Elder Frank W. Asper at the organ.

P11 The Choir will now sing "Crossing the Bar."

P12 Recently I met a prominent minister friend of mine at a local hospital in El Paso. I had gone to the hospital to visit a sick member of my High Priests quorum. The minister was at the hospital to visit one of his church members. The minister and I have been friends for many years, so when we met he asked, "Bishop Pierce, when did you return home, we are surely glad to have you back with us again. How did you enjoy your years in Mexico?" I will not take time to tell of all the details of our very interesting talk. I finally asked my minister friend if he had ever read the Book of Mormon. He said he had never read it and indicated he didn't care to read it. I told him the Book of Mormon is the Bible of America, and just as much the word of God, as is the Bible, for it is a new witness for Christ. I pointed out the reasonableness of the Americas having their Bible as well as the Eastern Hemisphere, for the peoples of both hemispheres were children of our Heavenly Father. I then suggested he was neglecting his education by not reading the Book of Mormon. I explained to him that the Book of Mormon told of Christ's visit to this the American continent, as well as many other interesting things about the book. He seemed pleased with the truths of the Book of Mormon as I gave them to him, and then he asked, "Where can I get a Book of Mormon? I believe I would like to read that book." I told this minister that he was just as much entitled to the truths of the Gospel as I, and I was sure he would enjoy reading the Book of Mormon. I feel as President George Albert Smith often expressed it, "We cannot force people into doing things, but we may love them into doing what is right, and into righteousness." Ministers are also prospects if only we can touch their hearts with the message of the restored Gospel.

P13 May God bless us and may we continue to be faithful and true to the Gospel which we have received. Sister Pierce and I are now back in our home in El Paso, following our mission and 45 years of leadership work in the Church. We are enjoying our home and a brief rest. The Lord bless us all, I pray, in the name of Jesus Christ, Amen.

P14 I desire to express my gratitude to the First Presidency and the Council of the Twelve, as well as to others of the General Authorities, for the splendid support and encouragement Sister Pierce and I received from them while we were presiding in the Mexican Mission. We had the honor and blessing of having two members of the First Presidency visit us during our presidency. One visit from President George Albert Smith as already related and two visits from President David O. McKay. On his visits President McKay did much to encourage and help us, in the planning for the building of meeting houses. When Sister Pierce and I entered the Mission in 1942 we did not have nice meeting houses as we now have. It has been expressed by some of our Anglo-American members that since the Mexican members are poor and accustomed to poorly equipped homes, most any kind of cheap adobe hall is good enough for them as meeting houses. I feel however that since we have the very best philosophy of life in the restored Gospel of Jesus Christ, to give to the Mexican people, why should we not give them meeting houses to correspond in value with the truths of the Gospel we give them.

P15 Those men listened attentively to all I had to say, and when I had finished my talk, they loudly applauded, as they arose to their feet. The President came up and gave me the traditional Mexican embrace, to show his appreciation. After the meeting several of the club members asked my sons who were present, if it would be possible for them to get one of those Books of Mormon.

P16 The choir music for this session will be rendered by the Tabernacle Choir, Elder J. Spencer Cornwall conducting and Elder Alexander Schreiner at the organ. We will begin the afternoon services by the Tabernacle Choir Singing: "God's Eternal Plan."
branches of the Church, 184 stakes, scattered up and down this western area with some to the east of us. We also have many missions established throughout the world, development, and for training. Surely in this work, the Lord has been with his people; so today with pride in our progress we claim almost sixteen hundred wards andgreat enlarged program to take care of our people. This program encircles the entire life of the Church membership and gives them every opportunity for growth, forhimself and of the talents that God had blessed him with to establish firmly the foundations of this work. And as surely as we are here today, it has been brought forth out south and east and west. Thus the great work of the Church has continued to grow, even until the present time, and each of our prophet leaders took his place, gave oflove, and I rejoice that it was he who called me to this present assignment. As a boy, I remember his coming into my father's and mother's home to attend quarterly conferences representing the General Authorities of the Church. And as I relive those occasions, I rejoice in the goodly effect that he had upon my life. He was loved by all good members of the Church everywhere. He radiated a kindly and lovable spirit wherever he went, he brought good will to the Church and its people. As has been said, he was a man without guile. I think he has left us with a gem of counsel as so many times in his talks he has advised us to stay on the Lord's side of the line. That counsel will live throughout eternity in our hearts. A very simple statement, yet one that will produce great good in the lives of individuals if they will but follow it.

President George Albert Smith was close to me, he always seemed to be around for some of the important events of my life. I appreciated sincerely his confidence and love, and I rejoice that it was he who called me to this present assignment. As a boy, I remember his coming into my father's and mother's home to attend quarterly conferences representing the General Authorities of the Church. And as I relive those occasions, I rejoice in the goodly effect that he had upon my life. He was loved by all good members of the Church everywhere. He radiated a kindly and lovable spirit wherever he went, he brought good will to the Church and its people. As has been said, he was a man without guile. I think he has left us with a gem of counsel as so many times in his talks he has advised us to stay on the Lord's side of the line. That counsel will live throughout eternity in our hearts. A very simple statement, yet one that will produce great good in the lives of individuals if they will but follow it.

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As I have thought about the past three days and all that has taken place, my testimony has increased in relation to the work we are engaged in. All plans have gone forward for this great general conference of the Church. And almost on the eve of the conference meetings, the Lord took from us our beloved President. At first there was a great feeling of loss, but I don't think ever a feeling of frustration, for the Quorum of the Twelve realized that vested within them were all the powers, authorities, and keys necessary to carry forward the important work of this great Church. Committees were appointed to plan the services that would honor and recognize our beloved prophet-leader. Everything seemed to fit into a proper pattern, the services were held, and our hearts were touched by the beautiful thoughts expressed, the consolation given to members of the family and to all of us who mourn the passing of our President.

Yet the 121st annual conference went on as scheduled and there was a feeling that God was at the helm; that the affairs of his Church, even at such a critical time, were being properly handled. And so we come here today, not disturbed in our faith, not disturbed in the leadership now handling the affairs of the Church. Everything has fit into a pattern, for God established the pattern, and the people know where the authority of leadership is vested when the President prophet-leader is taken. There has hardly been a ripple in the scene of our work or activities, and yet we have paused properly to honor and recognize our beloved prophet-leader. Everything seemed to fit into a proper pattern, the services were held, and our hearts were touched by the beautiful thoughts expressed, the consolation given to members of the family and to all of us who mourn the passing of our President.

Brothers and sisters, this is to me a testimony of the strength and divinity of this work. In my heart, I feel that God is with us and directing his work, that as we go from this conference to our homes, we will not be confused, nor will we feel in our hearts that this work will stop. there will be unity in our faith, we will go away in confidence, knowing that the work of the Lord will continue to go forward and fulfill its destiny in the earth. And as I reflect upon these things, I remember what the Lord said to the Prophet Joseph Smith before the Prophet had been endowed with the priesthood and before the Church itself had been organized. He said that "a great and a marvelous work is about to come forth unto the children of men"; and surely this is a great and marvelous work which we represent. Very shortly after the organization of the Church, less than a year and a half, the Lord speaking to the elders of the Church said: "I will not leave my Church or let the work get into an evil channel..." and then He said, "For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments. (Ibid., 82:14.)

The Lord didn't want them to be weary in well-doing because they were laying the foundations of a great work. In the preface to the book of Doctrine and Covenants, the Lord said: "According to the law that God had revealed, and in keeping with the law of the land, this Church was established with only six members. Yet the early rise of the Church from that humble beginning was great and marvelous, the Lord was pleased, and the brethren engaged in the work of the ministry had been very diligent and devoted. The Lord didn't want them to be weary in well-doing because they were laying the foundations of a great work. In the preface to the book of Doctrine and Covenants, the Lord said:

And then again, a little later the Lord said:

For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments. (Ibid., 82:14.)

We know the Church passed through many trials and many tribulations, that brethren along the way deserted the Prophet, and the Saints suffered mobbings and all types of hardships and privations, but there were in the Church men of strength and character men who believed in this great latter-day work; and the power of the Lord rested with them. They were not daunted in the face of these difficulties. But the work of the Lord went on, and our people were led here to the valleys of the mountains by President Brigham Young. He had the vision of enlarging the borders of Zion and sent out groups to colonize and settle the fertile valleys of these mountains, both north and south and east and west. Thus the great work of the Church has continued to grow, even until the present time, and each of our prophet leaders took his place, gave of himself and of the talents that God had blessed him with to establish firmly the foundations of this work. And as surely as we are here today, it has been brought forth out of obscurity and out of darkness, and stands as a beacon of light upon the hill to all peoples and nations of the earth. We have witnessed in the progress of the Church, a great enlarged program to take care of our people. This program encircles the entire life of the Church membership and gives them every opportunity for growth, for development, and for training. Surely in this work, the Lord has been with his people; so today with pride in our progress we claim almost sixteen hundred wards and branches of the Church, 184 stakes, scattered up and down this western area with some to the east of us. We also have many missions established throughout the world,
And it seems to me, my brothers and sisters, that the Lord in this enlargement of our borders has been with this people, and has so arranged it that we are now established in the population centers of this western area. We have built our places of worship, our places of recreation, and in all this building, and in all this planning, and in all this preparation, the leadership of the Church under the inspiration of God have not had in mind only that we should take care of our own, but that the facilities we have provided should be made available to our friends. We have been counseled to warn our neighbors, not to hide our light under a bushel, but to place it where it can be seen of men, that they may have the opportunities and the blessings this Church affords and that you and I enjoy.

And it does seem to me, brothers and sisters, in this present critical situation where it is impossible to send all the missionaries into foreign fields we need to send, that we must take advantage of the proselyting opportunity that is ours in the branches, wards, and stakes of the Church; and through our stake missionary program make available to those who are investigating, the facilities of our Church, that the children of our friends and investigators can come to Primary, to Sunday School, the young men and women to Mutual, the mothers to Relief Society, and all to our sacrament meetings. If we as God's people would warn our neighbors, and if we would be friends with our neighbors, we will invite them to come with us and investigate this thing we know to be true and of God. INVITATION TO COME AND SEE

I think it was only a year ago that President George Albert Smith from this pulpit said that we should invite our friends and our associates to come and see. There is much in the Church for people to come and see, and if we are members of the Church would live as we should live, we would never be ashamed of that which our friends and our associates to do. Not so long ago in attending a conference, I heard a young lady missionary in making her report say that in her missionary experience she felt the Spirit of the Lord working with her, and I thought what a grand thing it would be if all people of the Church felt that in their callings and appointments the Spirit of the Lord was working with them. I am just as confident as I can be that regardless of our calling and appointments or holding the priesthood, who we are the men of the Church, that unless we have the Holy Spirit of the Lord abiding with us in our work and ministry, we will never accomplish the purposes of God. We need the Holy Spirit, we need its power and its gifts and its influences with us in our callings and offices if we carry out successfully the responsibility associated with those callings and appointments.

I have a testimony of this work, I know it is true. I hope and pray, brothers and sisters, that we will devote ourselves to its high responsibilities. It is the most important thing we have at hand to do. May we be appreciative of the Church of its leadership, of its doctrines, and all the blessings we enjoy, I humbly pray in the name of Jesus Christ. Amen.

ELDER ALBERT E. BOWEN Of the Council of the Twelve Apostles

Naturally the thoughts of the speakers at this conference have turned to President Smith, so recently departed. Mine run the same way. If he were standing here today where I stand, I can easily conjecture him as pleading with the people to live their religion that is, to live in practice up to the high standards of what they have been taught.

PROSELYTING IN STAKES

As the hosts from the dead passed before the throne, they were judged every man, according to his works. That is justice in the highest sense of the term. It is judgment founded in righteousness. It reaches completely up to the perfect ideal. No fault can be found in it, for every man is to be classified and rewarded on the basis of his own individual performance. It has always been the conception of enlightened nations of free men, particularly those whose laws are rooted in the Christian code, that only to that degree in which judgments have embraced righteousness have they approximated justice. Long ago the Prophet Amos coupled the two together in their proper relationship, and no right-thinking man has ever been able, or tried to sever the bond which inseparably unites them.

Amos admonished his nation:

p8 . . . let judgment roll down as waters, and righteousness as a mighty stream. (Amos 5:24.) MEANING OF RIGHTEOUSNESS

I hesitate to use the word righteousness because it has come to have attached to it the malodor of hypocrisy. Too commonly, one who is spoken of as possessed of the quality of righteousness is derisively sneered at, as if the term characterized him as a pretender, a self-exalter, one who arrogates to himself superior virtues, as exemplified in the parable of Jesus about the Pharisee who publicly thanked God that he was not as other men and loudly proclaimed his own virtues. Jesus said that the publican who, standing apart, alone, humbly prayed God to be merciful to him a sinner would be justified before the other.

No sense of opprobrium properly attaches to the term righteousness. It signifies that which is in accordance with right, or characterized by uprightness or morality. There is no other word to take its place. I am therefore obliged to use it and trust to its being understood in its proper sense.

John's statement about the basis of judgment must be read as affirming that there are things which everybody is expected to do. The promise of rewards based upon works presupposes that there are requirements prescribed. Where there is no law, there can be no judgment under the law is a principle of divine as well as secular governance. The prescribed requirements, naturally, are to be sought in the teachings of Jesus for John was his disciple. And by his revelation, John tells us, he was shown the things he saw. OBSERVANCE OF LAW

On his final visit to the disciples before his ascension, as has before been stated today, Jesus commissioned them to carry his message to all people, telling those whom they proselyted to observe all things whatsoever he had commanded them. Here, then, is the law on the basis of which all are to be judged. So far as I can discern, there is not one thing in all that Jesus taught that would not, if practiced, promote righteousness and justice in the earth. Nobody would be harmed by universal conformance to every rule governing human conduct which he promulgated. One cannot think that it was ever intended that man should be consigned to live perpetually in this earth amid the carnage and bestiality and bickering and hatred and cruelty; the plundering of one by another; the deception and greed; the striving for advantage of one over another; the despoiling of fellow creatures; the stifling and crushing out of all sentiments of mercy and human kindness by the violence of brute force and by submerging righteousness and everything that makes life beautiful, under the vile, putrid, hideous, and ugly flocks of vice which swirl over the land. All this and all the
The slothful or indolent or indifferent can expect no high rating, no matter how voluble in professions of faith, or how profuse they may be in protestations of progress. Salvation is a relative term, admitting of varying degrees. There can be no other meaning to John's revelation that "each will be rewarded according to his experience of the race, nothing in the teachings of Jesus, nothing in the doctrines of the Church, which warrants the assumption that excellence may be attained without experience, or that high exaltation may be achieved by a mere profession of faith, or passive adherence to a creed or body of doctrines. Jesus made that abundantly clear in saying:

And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come. (D. & C. 130:18-19.)

Intelligence has been interpreted as the ability to comprehend and respond to light and truth. But it is clear from what has been quoted that knowledge and intelligence are congenial companions; and moreover, that to achieve them requires industry, study, diligence, and obedience. Their acquisition is governed by the universal law of reward for effort. They do not come as gratuitous bestowals upon the idle or the indifferent. EXCELLENCE THROUGH EFFORT

This is the point I wanted especially to emphasize here today, and it is the reason, perhaps, for all that I have said before. There is nothing in all the history and experience of the race, nothing in the teachings of Jesus, nothing in the doctrines of the Church, which warrants the assumption that excellence may be attained without effort, either in the spiritual realm or the temporal domain, or that high exaltation may be achieved by a mere profession of faith, or passive adherence to a creed or body of doctrines. Jesus made that abundantly clear in saying:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven. (Matt. 7:21.)

It is to be noted that the teachings of Jesus pertained mostly to this life. From time to time he gave us glimpses of a glorious future. But these were conditioned upon what we do here, just as by John's revelation the dead were judged by the works they had done while they lived. We are not here just to prepare to die but rather to live, and to use all our powers to perfect ourselves by acquiring knowledge, developing our talents, building virtue unto ourselves, conquering evil, by practicing the things we do here, just as by John's revelation the dead were judged by the works they had done while they lived. We are not here just to prepare to die but rather to live, and to use all our powers to perfect ourselves by acquiring knowledge, developing our talents, building virtue unto ourselves, conquering evil, by practicing the things we do here. The scriptures say:

Whatsoever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

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It is to be noted that the teachings of Jesus pertained mostly to this life. From time to time he gave us glimpses of a glorious future. But these were conditioned upon what we do here, just as by John's revelation the dead were judged by the works they had done while they lived. We are not here just to prepare to die but rather to live, and to use all our powers to perfect ourselves by acquiring knowledge, developing our talents, building virtue unto ourselves, conquering evil, by practicing the things we do here. The progress we make here determines our status hereafter. A PRACTICAL RELIGION

We have a very practical religion. It pertains to our lives now. And the reward of observance of the law is not altogether postponed to a future on the other side of the grave. Building up the kingdom involves some very practical things. It is not altogether concerned with the non-material lying out in the ethereal realm. The building of meetinghouses, places of worship, schools, temples, for example, clearly is for spiritual purposes. But they involve a large element of the material. They are essential to the building up of the kingdom of God. And where would you classify the beautifying of your home; the making of refined surroundings? It is necessary to provide the things that sustain life, to master the arts and crafts and trades that meet the needs of progress and improvement. I do not think I can find the line that divides the spiritual from the temporal.

Nobody in this life can gain proficiency in all the realms of human knowledge or skills or endeavors, yet they complement each other, and each is essential to the completeness of the whole. By the cooperative endeavor of all in an organized body, each doing what his talent suits him for, the kingdom can be prepared. I suppose the righteousness of what either one does depends upon the purpose or the motive which stimulates the pursuit, whether that be the promoting of good among men, the furtherance of righteousness or whether it be the gratification of a selfish ambition, to be achieved without regard to consequences to others, or its influence on human progress or improvement. GROWTH THROUGH ACTIVITY

Knowledge lying dormant and not employed to useful purposes is of very little value. One may attain membership in the Church, for example, by complying with all the requisite initiatory ordinances, but if he stops there, as some do, he may not assume that his salvation is assured, no matter how correct in the abstract his personal conduct may be. One must progress or retrograde. One cannot stand still. Activity is the law of growth, and growth, progress, is the law of life. Obedience to the governing law, cooperation with others, helping them to build up the kingdom of God is indispensable.

There are, properly speaking, no laymen in this Church. There is labor for all, and labor, toil, effort in harmony and accord with established law is the only known road to progress. Salvation is a relative term, admitting of varying degrees. There can be no other meaning to John's revelation that "each will be rewarded according to his works." The slothful or indolent or indifferent can expect no high rating, no matter how voluble in professions of faith, or how profuse they may be in protestations of progress. Salvation is a relative term, admitting of varying degrees. There can be no other meaning to John's revelation that "each will be rewarded according to his works." The slothful or indolent or indifferent can expect no high rating, no matter how voluble in professions of faith, or how profuse they may be in protestations of progress.
And I humbly pray that each of us as we go from here will go with a full realization that whatever we hope for, whatever we aspire to achieve will be dependent upon our williness to pay the price in individual endeavor. We may not lean upon any other human being but can be aided by the help we receive from God if we serve him faithfully and keep his commandments every day, which I pray we may do, in the name of Jesus. Amen.

The Tabernacle Choir and the congregation joined in singing the hymn, "We Thank Thee, O God, For A Prophet."

My brethren and sisters, I feel deeply grateful for the experiences that have been mine the past four years, and I sorrow with you in the passing of President George Albert Smith. It was he who advised me four years ago of my call to the Twelve, and no man could have shown more love or affection or consideration for a new member of the Quorum than did President Smith. If I were to be called upon today to express the chief characteristic of the brethren with whom I associate, I should say that it is that virtue which has been so properly credited to President George Albert Smith.

There is an eternal truth, the verity of which I am certain, that love begets love, and as we love one another, our ability to love increases. This has been my experience as I have labored so closely during the past four years with these brethren whom I love so dearly. I have been conscious in my own life that as the days and the months and the years have gone by, my ability to love my fellow men has correspondingly increased.

I doubt that I have ever in my life seen an example of the love and devotion of one man for another more than that exhibited by President George Albert Smith. As our boat docked in the harbor of Honolulu last August, word was brought on board that President George F. Richards had that morning passed away. To me, it was a testimony of the virtue of our great past President to see the love and the affection that he bore for his companion of more than forty years in the Presidency councils of this Church. His heart was filled with grief, and though he was not well, even then, and certainly not physically strong, his first impulse, his first expression was to fly home. He turned to me and said, "Brother Moyle, don't you think we ought to get off the boat and fly right back to attend the funeral and to pay our respects to the life's work of President Richards?" Well, it seemed to be wisdom to advise the President to conserve his strength to remain and perform the special mission upon which he had embarked and had so graciously taken with him. Then, finally, when word arrived from his good Counselors here at home, he was satisfied that it was the wise and the discreet thing to do to stay there. But that did not minimize the love or the affection that President Smith bore President Richards in the sorrow he felt at his passing.

I want to bear testimony today that it has been my choice privilege during these recent past years to become intimately acquainted with two of the choice sons of our Heavenly Father who have now been called home. I don't know that a father could have shown a son, even his favored son, more affection than President Richards bestowed upon me during the years that I had the privilege to serve under him in the Quorum of the Twelve. LOVE AMONG BRETHREN

I want to say today, my brethren and sisters, to supplement what Brother Cowley said this morning, that just as certain as it is necessary to have a Quorum of the Twelve upon the earth, so it is necessary that that quorum should be comprised of men who love one another. I bear this humble testimony to you today that the men who constitute the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints are men who are devoted, not only to the service to which they have been called, but also to one another. I was grateful for the words of Brother Cowley this morning when he referred to our meeting in the temple Thursday. A like number of men could not be gathered anywhere in this world under any other circumstances and find in their hearts the love and the devotion, the loyalty for one another that exists in this, the Presiding Council of this Church today. INTEREST IN INDIVIDUALS

I was very greatly impressed when President Smith became president of this Church. One of his early responsibilities as president was to attend a welfare meeting of the General Committee on Friday morning. His conduct there was indicative of the life that he had lived, the service that he had rendered his people, the knowledge that he had of the individual members of this Church. That first morning a case came before us for his consideration. It was the application for assistance of a humble Saint. He had come from a country in Europe, had not been here long, unknown to most of us although some of us had labored as missionaries in that some country. In the presentation of his case we were just a little impersonal and had not particularly emphasized his name. But the mere mention of it caused President Smith to ask if that man was not a former resident of Berlin. And when we told him that he was, he said "How can we refrain from giving consideration to his case? His generosity in the Church deserves our help. It was my privilege to eat at that man's table." We found out later that he and his family had saved of their earnings for a week and had little or nothing to eat for that week, practically fasted in order that they might have the means with which to spread what they thought was an appropriate dinner before a servant of God who had been sent into their midst, one of the Quorum of the Twelve, George Albert Smith. I tell you, his interest in the people of this Church individually can hardly be excelled. He was interested in the smallest details. CARE OF CHURCH FUNDS

I just want to bear witness to one other incident. On one of the Friday mornings when we were presenting our usual matters of business, there were some items that involved not more than five dollars or ten dollars or fifteen dollars, and the question was raised as to whether it was necessary to bring such trivial items to the attention of the First Presidency for their approval. The matter was taken under consideration, and I confess I expected that there might be some limit below which the Welfare Committee might act without bringing it for the final approval of the Presidency and our advisers on the Friday morning. But no, when the next Friday came, President Smith said, "We'll continue to follow the rule which you have always followed, and there will be no item too small for the consideration of the brethren here at this Friday morning meeting."

Now, when we have men of that kind entrusted to the high offices of this Church, there are none of us that need to worry about the manner in which the Church and its affairs are taken care of. The meticulous care with which the funds of this Church are guarded is a revelation to me, because that kind of care does not exist in the ordinary businesses of mankind in the world. A GREAT MISSIONARY

President Smith was a great missionary. As we were going over to Hawaii on the boat, on the night of the captain's dinner President Smith felt that he should do something for the captain and not merely be the recipient of some favor from him. And so, as we went to the dining room that evening, President Smith had in his hand one of his favorite copies of The Improvement Era. It was, of course, a formal affair at the captain's table; the ladies and the men were dressed in formal attire. It took a man of the courage of President Smith to do what he did, because before that dinner was over he had gone to the captain of that ship and given to him The Improvement Era and paid his respects to him and his guests.

There were some of us on board the vessel who felt that, had the captain known the precious soul that his ship bore, he would have done him the honor of having called upon him and would have had his table graced by the presence of one of God's anointed. The fact that he didn't did not prevent President Smith from proceeding to give to that captain the missionary message which The Improvement Era contained.

And I humbly pray that each of us as we go from here will go with a full realization that whatever we hope for, whatever we aspire to achieve will be dependent upon our williness to pay the price in individual endeavor. We may not lean upon any other human being but can be aided by the help we receive from God if we serve him faithfully and keep his commandments every day, which I pray we may do, in the name of Jesus. Amen.
My brethren and sisters, I crave an interest in your faith and prayers as I add my testimony to those which have been borne to us during this conference. I can in all propriety say that I conform fully to all the tributes that have been paid to our late President. There are many of you who knew him better than I did and more intimately, but I did know him and his sterling qualities. I have been on trips with him in the reorganization of stakes and have met him on many other occasions rather closely and yet be willing to talk with him about his faith and about the Church.

There was probably never a time, my brethren, when we so much needed men who could go out and cultivate a talent for friendship and talk frankly to their own associates in the priesthood who have become careless and delinquent, to their business friends and to their neighbors, about the gospel and give to them the great blessing which we ourselves enjoy. May we make note of the opportunities that lie ahead of us, I pray, in the name of Jesus. Amen.

My brethren and sisters, I trust I may have the benefit of your faith and prayers during the few minutes I shall stand before you. First of all, I want to express my gratitude for the strength, the comfort, the consolation, and the increased confidence which have come to the members of the Church in the passing of President George Albert Smith. I think, in one way or another, he must have touched all of us more or less closely during his entire ministry.

When I left for Europe to take on a great responsibility, one I felt that was altogether too great for me to assume, President Smith called me to his office. He gave me only a very brief admonition, and I suspect he has given it to many. Said he, "Remember, Brother Sonne, give the Lord a chance." I believe that admonition remained with me throughout my mission over in Europe. I'm not sure that I needed it so much, for I was very humble and prayerful in the work I had to do, but the advice was so good and so sound, that I never forgot it. And I feel what success came from our endeavors over in Europe during a crucial time was due in large measure to the help which we received from our Heavenly Father.

I'll try three sermons in three minutes. First, a tithing is not a fiftieth or a thirtieth or a twentieth; a tithing is a tenth.

Second, the inflated dollar is worth a hundred cents for one purpose: paying debts.

Third, I knew a missionary once who had marvelous success in the mission field. I asked him something about his method. Among other things he told me that whenever he went to talk to people, however much they tried to get him to digress from his main theme, "talk about politics, talk about the weather, current affairs, the crops," he said, "I always politely told the people that I was sent out to talk the gospel to them. I never had time for anything else."
In the month of June it will be twenty years since I read in the newspapers in Honolulu that I was appointed to preside over the Mexican Mission and to become one of the First Council of the Seventy. And in that twenty years I believe it has become no easier for me to stand here and bear my testimony, not that I don't have a testimony, but because I realize the importance of bearing that testimony to you brethren, and that it will fall flat unless I can gain the Spirit of God in it. There is, in the gospel of Jesus Christ, a power that you can't realize any other place. It breaks down all the barriers of nationality, of race hatreds, and all the enmities that go between peoples because of their selfishness, once we accept it into our lives and apply it. It is that love which was exemplified in the life of our President which makes it possible for us to receive unto us the various nations of the world and forget the differences of nationality. I have had the experience in my life (I was going to say my short life, but it's three score and ten next month), of laboring with the Mexicans, and the Maoris; the Hawaiians and the Filipinos: the Chinese, the Japanese, and the Koreans: the Portuguese and the Spanish, as well as with some of the other peoples, and I have seen them come together and affiliate in a brotherhood that you can't realize out of the Church of Jesus Christ of Latterday Saints. Because of its wonderful effect upon people, because of its essentiality to their exaltation, we have a tremendous obligation to carry that message to the world. ESPECIAL RESPONSIBILITY OF SEVENTIES

I stand before you as a representative of the group in the Melchizedek Priesthood which has that especial responsibility. Right now, because of the national emergency that we are facing, the flow of young men into the mission field has been very, very greatly reduced. And as I think of it, quite naturally, I think of an army of twenty thousand seventies, every one of whom is pledged to the service of his God and of his fellow men, and I wonder if we can get from that group of men now the recruits that we shall need to carry on this missionary work. It is true that there are many men in the field at the present time, but they are coming home rapidly, and their replacements are not going out. You brethren of the seventies, think of it, and if you can arrange your affairs so as to do it, tell your bishops that you are ready, that you would like to go. Now, if you love your fellows in the spirit in which we have been talking during this conference, you'll make an effort to do that very thing, for that is your calling as long as you are in the seventies quorum in the Melchizedek Priesthood, to bear testimony to the restoration of the gospel of Jesus Christ and to carry that testimony to people who haven't yet heard it. TESTIMONY

I bear you my testimony that I know the gospel is true. I feel without the shadow of a doubt the reality of God our Heavenly Father and Jesus Christ, which is the departing point between us and other Christian denominations. They must be taught the personality of God, the authority and the restoration of the priesthood, and there is nobody else to do it. Now, you seventies, will you come and help us; I pray that God will give you the spirit and open up the way for you to do it, which I do in the name of Jesus Christ. Amen.

ELDER CORNELIUS ZAPPEY Former President of the Netherlands Mission

Six months ago, my brothers and sisters, I was standing in the aisle, behind the rope held by the usher, wishing, as many of us have done, that all Stake Presidents and Bishops would not be on time. Standing in the end of the row two sisters behind me were speaking the Scandinavian language. It did not take long before they were in front of me, and in some way, soon they were at the very front but while they were yet in front of me speaking their native tongue, a brother in front of them turned around and asked: “Swensk?” and the sisters said “Ja, Ja.” This brother, putting his hand upon his chest said, “Norsk.” It did not take long until the sisters were in front of this brother also. (Laughter) I never before understood better and more fully the statement that “The race is not to the swift but to the one that endureth to the end” than I did at that time.

But while the sisters were working their way to the front, right up to the usher holding the rope, lo and behold I recognized in the brother assisting the usher a German brother and when the rope was taken down and I with the rest had captured one of those coveted places I discovered in front of me an English brother. Then when all the congregation arose in honor of the Prophet of the Living God appearing on the stand I could not help but notice President Clark also, who, as I remembered at that time, came from English parentage and there came President David O. McKay who has said to me so often, “Son, do not be ashamed of being born in Holland, my parents were born in Scotland and England.” I also saw Elder Petersen come and Elder Widtsoe who was born in Norway. Then as I sat down I realized more than ever before that I was but a Holland boy who came to Zion and became an adopted son of this country over forty years ago, when I was but a youth of about 17 years of age.

Brothers and sisters then and there it was as if I heard Micah say as Isaiah had said before him:

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob.”

They would not come because they would not know the Lord, the God of Jacob for Isaiah and Micah said they would declare “And he will teach us of his ways.”

When I read the sermon by President Clark, in the Deseret NewsZZI suppose we all take itZZwhen I read it in the Deseret News at the headquarters of the Mission, telling of “The Last Wagon,” I cried like a baby. Now, every day, “last wagons” are pulling in, and why is it that when the emigrants come in at the stations or by bus line, why is it that the first thing they ask is “Where is the temple?” In the last days, brothers and sisters, the House of the Lord is established in the tops of the mountains, and many are flowing unto it, “and many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob.”

May I in conclusion ask this of the mothers and fathers of Zion: Will you teach your boys and girls, your young ones and your old ones tooZZwill you teach them all, that God really lives, that Jesus is really the Christ, the Son of God; that it is not only a beautiful story but that He really arose the third day: and that all those who lead us have the Priesthood of God, yes even the keys thereof. Oh, teach them these things. And may I ask this, as one born of an infidel father but of a faithful mother: teach them by day and by night the revelation, the greatest one to me: That God really appeared and His Son, the Redeemer, to Joseph the Prophet and although the world, kings and potentates might not send bejeweled gifts to our leaders to curry their favor, they are and always shall be living servants of God. I testify of it in the name of Christ, the Redeemer, the Son of God. Amen.

Elder J. Reuben Clark, Jr.: We have just listened to Elder Cornelius Zappey, former President of the Netherlands Mission.

The closing song, by the Tabernacle Choir, will be “Inflammatus.” The solo will be sung by Sister Ewan Harbrecht.

The closing prayer will be offered by President Lester H. Belliston of the Juab Stake, Utah, after which this conference will stand adjourned until ten o'clock tomorrow.
morning when we will meet in this building in Solemn Assembly.

The Deseret News this morning describes the way in which the seating will be carried on tomorrow morning. The body of the hall will be reserved for the priesthood the patriarchs here (pointing to the south of the stand), the seventies on the main floor under the north gallery, the elders under the gallery in the south part of the building, the high priests here (pointing to the center part of the hall), the bishops near the back and the Aaronic Priesthood at the rear. The wives of the Authorities are sitting over here on the stand at Brother Clark's left. The balance of the meeting house will be for the other membership of the Church.

The Deseret News this morning hopes you all take it describes the way in which the seating will be carried on tomorrow morning. The body of the hall will be reserved for the priesthood the patriarchs here (pointing to the south of the stand), the seventies on the main floor under the north gallery, the elders under the gallery in the south part of the building, the high priests here (pointing to the center part of the hall), the bishops near the back and the Aaronic Priesthood at the rear. The wives of the Authorities are sitting over here on the stand at Brother Clark's left. The balance of the meeting house will be for the other membership of the Church.

The choir music for today's sessions of the conference has been furnished by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting and Elder Frank W. Asper at the organ for the morning session and Elder Alexander Schreiner at the organ for the afternoon session.

Again we wish to express to the Tabernacle Choir our grateful appreciation for the music they have given us today. But more than that, we wish to give them our grateful appreciation and our thanks for the great service which they are doing as a missionary unit in the Church of Jesus Christ of Latter-day Saints. The service which they render is beyond all power of calculation.

The Choir will now sing.

Singing by the Choir, "Inflammatus," solo by Sister Ewan Harbrecht.

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President David O. McKay

This, brothers and sisters, is a very solemn occasion. We so approach it and should so conduct it. It will take quite a time, but if we are in the frame of mind and spirit which we should be in, I am sure it will not be tedious.

We shall follow the exact proceedings that were followed in connection with the installation of President George Albert Smith. The same script will be used except for the necessary changes in names.

We are met in the tabernacle on Temple Square, Salt Lake City, in a formal Solemn Assembly of the body of the Church to express the voice of the Church in a first
sustaining vote for a new President of the Church. This proceeding is in accordance with the practice of the Church from the first sustaining vote cast by a General Conference for President Taylor, until the present time.

The Priesthood of the Church, in so far as the building can accommodate them, is seated in the Tabernacle by Priesthood quorums.

The First Presidency and the Council of the Twelve, with their Assistants, the Patriarch to the Church, the Presidents of the First Council of Seventy, and the Presiding Bishopric occupy their usual seats on the Tabernacle stand.

The Patriarchs of the Church occupy the seats to the south of the stand, both lower seats within the railing and those on the stand level.

The High Priests of the Church, including Presidents of Stakes and their Counselors, the High Councilmen, the Presidencies of quorums, the quorum members, the ward bishoprics, occupy the center of the building on the main floor, as far to the eastward as the galleries. The ward bishoprics are seated just in front of the east gallery.

The Seventies occupy the north part of the building on the main floor under the north gallery, including the seats inside the railing to the north of the stand.

The Elders occupy the south part of the building on the main floor under the galleries.

The Lesser Priesthood (Priests, Teachers, and Deacons) occupy the seats on the main floor, just back of the bishoprics, under the gallery on the east.

The general membership of the Church occupy the rest of the building.

The voting will be by Priesthood quorums first, and then by the Conference assembly.

The quorums and groups of quorums will vote in the following order:

1. The First Presidency.
2. The Quorum of the Twelve.
3. The Patriarchs.
4. The High Priests, including the Assistants to the Twelve, the Presidents of Stakes and their Counselors, the High Councilmen, Presidencies of quorums, quorum members the Presiding Bishopric, and Ward Bishoprics.
5. The Seventies.
6. The Elders.
7. The Lesser Priesthood (Priests, Teachers, and Deacons).
8. The whole congregation here assembled, including the Priesthood.

The voting will be in the following manner:

As each quorum or group is called, they will be asked to vote to sustain the officer proposed: Those voting will when called upon, arise to their feet. When the affirmative vote is called for, those so voting will bring their right arms to the square to witness to the Lord that they sustain the officer for whom they are voting. They will then drop their hands. Then those opposing will be asked to bring their right hands to the square to bear witness to the Lord that they are not willing to sustain the officer whom they are called upon to sustain.

When both affirmative and negative votes are cast, the members of the quorum will resume their seats.

All of the quorums will vote in this manner.

Every one is perfectly free to vote as he wishes. There is no compulsion whatsoever in this voting. When you vote affirmatively you make a solemn covenant with the Lord that you will sustain, that is, give your full loyalty and support, without equivocation or reservation, to the officer for whom you vote.

After all the quorums have so voted, a vote will be called of the whole congregation, those bearing the priesthood and those not bearing it. All will arise. Those voting to sustain will raise their right hands to the square, to witness that they sustain the officers for whom they vote. After they lower their hands the opposing vote will be called for and will be manifested by raising the right hand to the square.

The Officers so to be voted for by quorums are the following: The President of the Church. The First Counselor to the President of the Church. The Second Counselor to the President of the Church. The President of the Quorum of the Twelve. The Council of the Twelve. The Patriarch to the Church.

The Sustaining of the Counselors in the Presidency, the Council of the Twelve, and the Patriarch, as Prophets, Seers, and Revelators to the Church.

After the vote by quorums to sustain these officers, the rest of the General Authorities, the General Officers of the Church, and the General Auxiliary Officers of the Church will be sustained by voting as in the ordinary General Conference. This is in accordance with the procedure set by President John Taylor.

Please be ready to begin voting. Only Church members are entitled to vote.

Only one quorum, or group of quorums, as the case may be, will stand at a time in voting by quorums. Each quorum, or group of quorums, will please arise when requested and remain standing until requested to be seated.

May the Lord guide us and may His Spirit attend us as we go forward in this solemn service, established by the Lord so that each member of His Church may have a voice in sustaining those whom He has called to preside over it and to direct its work, to the salvation and exaltation of mankind.

We shall first vote by quorums to sustain the President of the Church and his Counselors.
The First Presidency will please arise.

It is proposed that we sustain David Oman McKay as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Quorum of the Twelve will please arise.

It is proposed that we sustain David Oman McKay as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Patriarchs of the Church here assembled, including the Patriarch to the Church, will please arise.

It is proposed that we sustain David Oman McKay as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The High Priests of the Church here assembled, including the Assistants to the Twelve, the Presidents of Stakes and their Counselors, the High Councilmen, the Presidencies of Quorums, the quorum members, the Presiding Bishopric, and Ward Bishoprics, will please arise.

It is proposed that we sustain David Oman McKay as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Seventies of the Church here assembled, including the Presidents of the First Council of Seventy, the Presidencies of other quorums of seventies, and quorum members, will please arise.

It is proposed that we sustain David Oman McKay as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.
It is proposed that we sustain Stephen L. Richards as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr. as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Seventies of the Church will please be seated.

The Elders of the Church here assembled, including the Presidencies of quorums and quorum members, will please arise.

It is proposed that we sustain David Oman McKay as Prophet Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Stephen L. Richards as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr. as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Elders of the Church will please be seated.

The Lesser Priesthood of the Church here assembled, including the Presidencies of Teachers and Deacons quorums, and members of Priests, Teachers, and Deacons quorums, will please arise.

It is proposed that we sustain David Oman McKay as Prophet Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands: those opposed will manifest it by the same sign.

It is proposed that we sustain Stephen L. Richards as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands: those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr. as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands: those opposed will manifest it by the same sign.

The Lesser Priesthood of the Church will please be seated.

The entire congregation of the Church here assembled, all the members of the Church, those bearing the priesthood, and those not bearing it, will please arise. We suggest that those seated in the Assembly Hall and Barratt Hall, likewise arise and join in the voting, and likewise all those listening in on the air.

It is proposed that we sustain David Oman McKay as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Stephen L. Richards as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr. as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Congregation will please be seated.

President McKay, so far as noted, the last vote and all the other votes preceding it were unanimous.

Voting on the President

VOTING ON THE PRESIDENT OF THE TWELVE APOSTLES AND THE FULL QUORUM OF THE TWELVE APOSTLES

We shall next vote to sustain the President of the Quorum of the Twelve and then to sustain all the members of the Quorum.

The First Presidency will please arise.

It is proposed that we sustain Joseph Fielding Smith as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands: those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints: Joseph Fielding Smith, John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert Leon Stapley.
Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The First Presidency will please be seated.

The Quorum of the Twelve will please arise.

It is proposed that we sustain Joseph Fielding Smith as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints: Joseph Fielding Smith, John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert Leon Stapley.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Quorum of the Twelve will please be seated.

The Patriarchs of the Church here assembled, including the Patriarch to the Church, will please arise.

It is proposed that we sustain Joseph Fielding Smith as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints: Joseph Fielding Smith, John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert Leon Stapley.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Patriarchs of the Church will please be seated.

The High Priests of the Church here assembled, including the Assistants to the Twelve, the Presidents of Stakes and their Counselors, the High Councilmen, the Presidencies of quorums, the quorum members, the Presiding Bishopric, and Ward Bishoprics, will please arise.

It is proposed that we sustain Joseph Fielding Smith as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints: Joseph Fielding Smith, John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert Leon Stapley.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The High Priests of the Church will please be seated.

The Seventies of the Church here assembled, including the Presidents of the First Council of Seventy, the Presidencies of other quorums, and quorum members, will please arise.

It is proposed that we sustain Joseph Fielding Smith as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints: Joseph Fielding Smith, John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert Leon Stapley.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Seventies of the Church will please be seated.

The Elders of the Church here assembled, including the Presidencies of quorums and quorum members, will please arise.

It is proposed that we sustain Joseph Fielding Smith as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints: Joseph Fielding Smith, John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert Leon Stapley.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Elders of the Church will please be seated.

The Lesser Priesthood of the Church here assembled, including the Presidencies of Teachers and Deacons quorums, and members of Priests, Teachers, and Deacons quorums, will please arise.

It is proposed that we sustain Joseph Fielding Smith as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.
It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints: Joseph Fielding Smith, John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert Leon Stapley.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The entire congregation of the Church here assembled, all the members of the Church, those bearing the priesthood, and those not bearing it, will please arise. Again we suggest that those seated in the Assembly Hall and Barratt Hall and those listening in on the Air arise, and join in this voting.

It is proposed that we sustain Joseph Fielding Smith as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Congregation will please be seated.

So far as observed, this voting was unanimous in the affirmative.

We shall next vote to sustain the Patriarch to the Church.

The First Presidency will please arise.

Eldred G. Smith is proposed as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The First Presidency will please be seated.

The Quorum of the Twelve will please arise:

The Quorum of the Twelve is proposed as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Quorum of the Twelve will please be seated.

The Patriarchs of the Church here assembled, including the Patriarch to the Church, will please arise:

The Patriarchs of the Church are proposed as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Patriarchs of the Church will please be seated.

The High Priests of the Church here assembled, including the Assistants to the Twelve, the Presidents of Stakes and their Counselors, the High Councilmen, the Presidencies of quorums, the quorum members, the Presiding Bishopric and Ward Bishoprics will please arise.

The High Priests of the Church are proposed as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The High Priests of the Church will please be seated.

The Seventies of the Church here assembled, including the Presidents of the First Council of Seventy, the Presidencies of other quorums and quorum members, will please arise.

The Seventies of the Church are proposed as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Seventies of the Church will please be seated.

The Elders of the Church here assembled, including the Presidencies of quorums and quorum members, will please arise.

The Elders of the Church are proposed as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.
The Elders of the Church will please be seated.

The Lesser Priesthood of the Church here assembled, including the Presidencies of Teachers and Deacons quorums, and members of Priests, Teachers, and Deacons quorums, will please arise.

It is proposed that we sustain Eldred G. Smith as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Lesser Priesthood of the Church will please be seated.

The entire Congregation of the Church here assembled, all the members of the Church, those bearing the priesthood and those not bearing it, will please arise. Again will those in the Assembly Hall, and those in Barratt Hall, and those listening in on the air arise and join in the voting.

It is proposed that we sustain Eldred G. Smith as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Congregation will please be seated.

This vote was likewise unanimous in the affirmative.

Voting on Prophets, Seers, and Revelators

VOTING ON PROPHETS, SEERS, AND REVELATORS

We shall next vote to sustain the Prophets, Seers, and Revelators to the Church.

The First Presidency will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The First Presidency will please be seated.

The Quorum of the Twelve will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Quorum of the Twelve will please be seated.

The Patriarchs of the Church here assembled, including the Patriarch to the Church, will please arise:

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Patriarchs of the Church will please be seated.

The High Priests of the Church here assembled, including the Assistants to the Twelve, the Presidents of Stakes and their Counselors, the High Councilmen, the Presidencies of quorums, the quorum members, the Presiding Bishopric, and Ward Bishoprics, will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The High Priests of the Church will please be seated.

The Seventies of the Church here assembled, including the Presidents of the First Council of Seventy, the Presidencies of other quorums and quorum members, will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Seventies of the Church will please be seated.

The Elders of the Church here assembled, including the Presidencies of quorums and quorum members, will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.
The Elders of the Church will please be seated.

The Lesser Priesthood of the Church here assembled, including the Presidencies of Teachers and Deacons quorums, and members of Priests, Teachers, and Deacons quorums, will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Lesser Priesthood of the Church will please be seated.

The entire congregation of the Church here assembled, all the members of the Church, those bearing the priesthood, and those not bearing it, will please arise. Once more we suggest that those in the Assembly Hall, and Barratt Hall, and those listening in on the air, also arise and join in the voting.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Congregation will please be seated.

President McKay, so far as observed, the voting on this proposal was unanimous in the affirmative.

Following the procedure used by President John Taylor the voting to sustain the other General Authorities, the General Officers of the Church, not heretofore sustained, and the heads of the auxiliary organizations will be in the form followed in regular General Conferences. The audience will remain seated while voting; all the members will vote at the same time, by the uplifted hand. We suggest that those in the Assembly Hall and Barratt Hall, and those listening in on the air, also join in this voting.

It is proposed that we sustain as the Assistants to the Twelve:

Marion G. Romney Clifford E. Young
Thomas E. McKay Alma Sonne

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain David Oman McKay as Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as the First Council of Seventy:

Levi Edgar Young Oscar A. Kirkham Antoine R. Ivins Seymour Dilworth Young Richard L. Evans Milton R. Hunter Bruce R. McConkie

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain LeGrand Richards as the Presiding Bishop, with Joseph L. Wirthlin as his First Counselor, and Thorpe B. Isaacson as his Second Counselor.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as Church Historian and Recorder, Joseph Fielding Smith, with A. William Lund as Assistant.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as officers of the Tabernacle Choir, Lester F. Hewlett, President; J. Spencer Cornwall, Conductor; Richard P. Condie, Assistant Conductor; as Organists, Alexander Schreiner and Frank W. Asper, and Roy M. Darley, Assistant Organist.

Those in favor will raise their right hands; those opposed will manifest it by the same sign,

It is proposed that we sustain the Church Welfare Committee as follows: ADVISERS
The congregation arose and joined in singing the hymn, "Redeemer of Israel."

The First Presidency as you have sustained them today.

They are two great men. I love them both, and say God bless them, and give you the assurance that there will be harmony and love and confidence in the Quorum of

Inspired leader. Neither should you feel that there is any demotion. President Clark is a wonderful servant. You have had demonstrated here this morning his ability in

Now I mention this because we do not want any member in this Church, nor any man or woman listening in to harbor the thought for a moment that there has been

Because it seemed advisable in view of my close relationship to these two choice leaders. TWO COUNSELORS COORDINATE

I chose these two members from the Council of the Twelve two men with whom I have labored closely for many years, whose worth, whose ability I know. I have

I felt that one guiding principle in this choice would be to follow the seniority in the Council. These two men were sitting in their places in that presiding body in the

I realized that there would be a question in the minds of some as to which one of the two should be chosen as first counselor. That question resolved itself in my mind

A PRESIDENT NAMES HIS COUNSELORS

When a President is chosen and sustained (that includes the president of the Aaronic Priesthood who is the Bishop of a Ward, also Presidents of quorums or

Anticipating that the Council of the Twelve would grant to me that same privilege, I thoughtfully and prayerfully considered what two men would be most helpful and

A Countrywide Source of Knowledge

President McKay, so far as I have observed, the voting in each case was unanimous in the affirmative.

So far as I have observed, the voting in each case was unanimous in the affirmative.

President David O. McKay:

A President Names His Counselors

Particularly to those not members of the Church, and to members of the Church as well, may I call attention to the policy of the Church with regard to choosing of counselors. A PRESIDENT NAMES HIS COUNSELORS

When a President is chosen and sustained (that includes the president of the Aaronic Priesthood who is the Bishop of a Ward, also Presidents of quorums or superintendents or presidents of auxiliaries) it is the practice of the Church to let the president name his counselors.

A Countrywide Source of Knowledge

President McKay, so far as I have observed, the voting in each case was unanimous in the affirmative.

A Countrywide Source of Knowledge

President McKay, so far as I have observed, the voting in each case was unanimous in the affirmative.
We have just witnessed, and taken part in a most solemn, wonderful manifestation of fellowship, unity, and love. PLEDGE OF SUPPORT

First, I wish to say before this vast congregation of priesthood and members of the Church that I pledge myself to support my brethren of the First Presidency. They have my full support, my love, and fellowship, and I pray that the Spirit of the Lord may rest upon them in great abundance to guide them and direct them in all things pertaining to their high and holy callings.

I feel humble in standing here, considering myself the weakest of my brethren. I love each one of them: the First Presidency, the Council of the Twelve, and the other brethren whose names have been presented and approved here this day. And may the Lord be with us to help each one of us to magnify his calling.

I realize the position I have been called to fulfill is one of great importance. It makes me humble. I am grateful for the expressions that I have received from my brethren. They have expressed their confidence, and already have given me their support.

It is wonderful to see a great body such as we have here today (composed of the leading brethren of the Church and many others who have not been called to presiding capacity), raising their hands enthusiastically, feeling in their hearts to give their support, and they do give their support with all their hearts to the brethren who have been sustained.

I thank the Lord for the gospel of Jesus Christ, for my membership in the Church, for the opportunity which has come to me to give service. I have only one desire, weak as I am, and that is to magnify to the best of my ability the calling which is mine. FAITH AND PRAYERS NEEDED

I need the faith and the prayers of the members of the Church. These brethren of the Presidency need them, too. We should support them, uphold them, sustain them by our faith and by our prayers, that they may feel the influence that radiates from this great body of priesthood and from the membership of the Church.

There is an influence that radiates forth. In fact, every individual radiates some influence. Our influence should be for good, for the building up of the kingdom of God. We should have no other purpose, only to bring to pass this great work and see it established in the earth as the Lord would have it. ESTABLISHMENT OF ZION

In the early days of the Church the brethren came to the Prophet Joseph Smith asking what the Lord would have them do. The answer given to them was "to bring forth the cause of Zion." That is our work, to establish Zion, to build up the kingdom of God, to preach the gospel to every creature in the world, that not one soul may be overlooked where there is the possibility for us to present unto him the truth.

As we have heard during this conference, we are all going to be judged according to our works, every soul. I have often thought of my place and responsibility in this Church. What a dreadful thing it would be to go forth to teach, to lead men, to guide them into something that wasn't true. I think the greatest crime in all this world is to lead men and women, the children of God, away from the true principles. We see in the world today philosophies of various kinds, tending to destroy faith, faith in God, in the principles of the gospel. What a dreadful thing that is.

The Lord says if we labor all our days and save but one soul, how great will be our joy with him: on the other hand how great will be our sorrow and our condemnation if through our acts we have led one soul away from this truth. TESTIMONY

Again I bear my testimony to you. I know that God lives. I know that Jesus Christ is the Only Begotten Son in the flesh of our Father, the great Elohim whom we worship. I have perfect faith in the mission of the Prophet Joseph Smith and those who have succeeded him.

I know that we have the truth of the everlasting gospel of Jesus Christ, just as well as I know that I stand here before you. If I did not know it, I wouldn't want to be here or have anything to do with this work. But I know it in every fibre of my body. God has revealed it to me. May the Lord bless us all I pray in the name of Jesus Christ. Amen.

My brothers and sisters, I begin by bearing again my testimony that this is the work of the Lord, that Joseph Smith is a prophet, that those who have followed afterward have been his prophets, and that the one whom we have sustained is the ninth in regular succession, as a prophet, seer, and revelator to this Church and to the world.

I know that Jesus is the Christ, the Redeemer of the world. I know that he is the first fruits of the resurrection, and that by and through him we are redeemed from the Fall, and thus able to overcome the results of the Fall and get back into the presence of our Heavenly Father.

I thank President McKay for his kindly words about myself. I thank you for your sustaining votes, and I earnestly pray that I may be the beneficiary of your prayers as time shall go on, and that I may be able to do the things which I am supposed to do with an eye single to the glory of our Heavenly Father. PLEDGE OF DEVOTED SERVICE

In the service of the Lord, it is not where you serve but how. In the Church of Jesus Christ of Latter-day Saints, one takes the place to which one is duly called, which place one neither seeks nor declines. I pledge to President McKay and to President Richards the full loyal devoted service to the tasks that may come to me to the full measure of my strength and my abilities, and so far as they will enable me to perform them, however inadequate I may be.

May the Lord help me so to serve, to serve President McKay and President Richards and to serve the Lord, all for the advancement of his work. This I humbly pray in the name of Jesus. Amen.
responsibility seems.

When that reality came, as I tell you, I was deeply moved. And I am today, and pray that I may, even though inadequately, be able to tell you how weighty this responsibility of leadership would probably fall upon my shoulders. I received word that President David O. McKay as my grandfather was to the Prophet, and in some measure show to him my appreciation of his marvelous kindness to me.

My beloved fellow workers, brethren and sisters: I wish it were within my power of expression to let you know just what my true feelings are on this momentous occasion. I would wish that you might look into my heart and see there for yourselves just what those feelings are. RESPONSIBILITY OF LEADERSHIP

I have often felt that the only reason for my being in the presiding councils of the Church is in the devotion of Willard Richards to the Prophet Joseph Smith. I believe there are councils on the other side. We have had testimonies of them, and while I cannot understand I can believe that the Prophet, out of consideration for his friend, has acknowledged a voice in bringing me into the Council of the Twelve through President Joseph F. Smith, and also in that which has brought me to this position. I would like to be as true a friend to President David O. McKay as my grandfather was to the Prophet, and in some measure show to him my appreciation of his marvelous kindness to me.

I have had the pleasure of long acquaintance with President J. Reuben Clark, and I have loved him and still love him as an exemplar, as one of the most true and solicitous friends that a man can have, and as a man of such high ability and outstanding achievement as to command the respect of all, not only within the confines of our Church but also in the nation and the world.

I have gloriéd in his achievements. I have felt that the credit he has reflected upon the Church has been of immeasurable value in setting this work forward. It will be a great pleasure to have even closer associations with him, and as I pledge my love and support to the President, I pledge it to him also. CONFIDENCE IN LORD'S PROMISES

I cannot go forward in this work, my brethren and my sisters, without the aid of the Holy Spirit. I must have confidence, however, in the promises of the Lord that if we will faithfully serve him he will sustain us. We must have the faith of Nephi of old. If it is of any qualification for the work, I declare my love for it. I love the gospel of the Lord Jesus Christ. I accept all of its principles. I accept its authority. I accept the great and marvelous organization of the Church as being calculated to raise humanity to the highest destiny men and women may reach. TESTIMONY OF DIVINE ORIGIN

I know that it is of divine origin. I am realistic enough to believe every word that the Prophet Joseph Smith gave to us regarding his early experiences in the restoration of this work. There is nothing about his story that is not literal to me. I know it is the truth, and I know that he lives, as we sang today, in the heavens above, and has gone to a reward, the like of which few, if any, men shall ever be permitted to attain.

I know that Jesus Christ is our Elder Brother and our Lord and our Savior and the God of this Earth, and that testimony permeates every fibre of my being.

I saw one of my brethren down here in the audience today President Piranian. He will remember when he guided us into the land of Jerusalem, concerning which we spoke a little yesterday. As I went to the places made memorable and now preserved as shrines by the works and ministry of the Savior, my heart was full of meditation.

I never saw a thing in the actions of men, I never saw a thing in the paganistic buildings that have been constructed to remind me of the Savior, but I remember that it was here that he labored and I said to myself with the deepest humility, "Brother Pirianan and I are the only men in all of this so-called Holy Land who really represent the Christ about whose shrines those ignorant, deluded people were quarrelling and fighting the only men having the priesthood of Almighty God given from an angel of the Lord," and I was subdued as this overpowering thought came to me.

I know that this priesthood is divine. I know that it is more than a mere name. I know that there is virtue and essence in it, if I can discern anything by the interpretative senses God has given me. I have felt the essence and virtue of this Holy Priesthood go out as I have administered the ordinances of the gospel. APPEAL FOR BLESSINGS

I thank the Lord from the bottom of my heart for this great power that has come to men and been so generously and widely bestowed among them, and I pray to him that I may be worthy of the investiture of that power and use it for the building up of his kingdom and the blessing of his children.

I humbly pray that the administration which has come into being this day by your concerted action may prove to be a boon to this work that shall go beyond anything which we now may contemplate, and I humbly invoke the blessings of God upon our beloved leader, that vision may be given him to see the way in which we shall go. I ask God to bless us all that we may follow him and support him to accomplish the mighty works that God has in store for his people. I do so humbly in the name of Jesus Christ. Amen.

My beloved fellow workers, brethren and sisters: I wish it were within my power of expression to let you know just what my true feelings are on this momentous occasion. I would wish that you might look into my heart and see there for yourselves just what those feelings are. RESPONSIBILITY OF LEADERSHIP

It is just one week ago today that the realization came to me that this responsibility of leadership would probably fall upon my shoulders. I received word that President George Albert Smith had taken a turn for the worse, and that the doctor thought the end was not far off. I hastened to his bedside, and with his weeping daughters, son, and other kinfolk, I entered his sickroom. For the first time, he failed to recognize me.

Then I had to accept the realization that the Lord had chosen not to answer our pleadings as we would have had them answered, and that he was going to take him home to himself. Thankfully, he rallied again later in the day. Several days preceding that visit, as President Clark and I were considering problems of import pertaining to the Church, he, ever solicitous of the welfare of the Church and of my feelings, would say, "The responsibility will be yours to make this decision," but each time I would refuse to face what to him seemed a reality. NEED FOR SUPPORT

When that reality came, as I tell you, I was deeply moved. And I am today, and pray that I may, even though inadequately, be able to tell you how weighty this responsibility seems.
The benediction was offered by Elder John A. Widtsoe of the Council of the Twelve.

Singing by the congregation, “God Be With You ‘Till We Meet Again.”

After the singing we will ask Elder John A. Widtsoe to offer the benediction and this conference will be adjourned sine die.

We will now all join in singing, “God Be With You ‘Till We Meet Again,” led by Brother Cornwall. Both organists, Elder Alexander Schreiner and Elder Frank W. Asper, have been at the organ.

May we have increased power to be true to the responsibilities that the Lord and you have placed upon us, I pray in the name of Jesus Christ. Amen.
FUNERAL SERVICES PRESIDENT GEORGE ALBERT SMITH

Held in the Tabernacle, Salt Lake City, Utah, Saturday, April 7, 1951, at 2:00 p.m.

President David O. McKay, President of the Council of the Twelve Apostles, conducted the services.

The Tabernacle Choir was present and rendered musical numbers. Elder J. Spencer Cornwall, Conductor, directed the singing of the Choir; Elder Alexander Schreiner was at the organ.

Letters in memory of President George Albert Smith

President David O. McKay:

President George Albert Smith, beloved father, honored leader, this vast congregation filling the Tabernacle to overflowing, the Assembly Hall, Barratt Hall, and those listening in over the radio, say to you the love you have shown to your fellow men is reciprocated fourfold. It is hard for us to express our love, but this is one manifestation of it, for truly the love you have given throughout your life is reciprocated in our hearts for you, and we pray for power to emulate your example throughout our lives.

Though the hour has not yet fully arrived, we take this opportunity of reading to you and to all who are listening in sentiments of regard and respect sent from various parts of the world.

Hundreds of telegrams, messages, resolutions, etc., have been received from people in different parts of the world, including corporations in the United States, Government officials and Commissions, ministers of various churches, Presidents of Educational Institutions, officials of transportation by steamship, rail and air, and from distinguished citizens not only throughout the United States but, as I say, in various parts of the world. It will be impossible, of course, with the limited time at our disposal, to read these messages to you but here are a few which the family desire me to read as representative of the sentiments expressed. The White House, Washington, D. C.

Mrs. Emily Smith Stewart:

The death of your father causes me great personal sorrow. He not only was my friend and the grandson of a friend of my grandfather, but I looked upon him as one of our country's great moral leaders. Mrs. Truman joins me in extending sympathy in your bereavement.

Mrs. Robert Murray Stewart:

Mrs. Dewey joins me in sending our deepest sympathy to you and your family in the great loss of your distinguished father. He was a great man and spiritual force for good in our country and the world. All of us who had the privilege of his friendship were enriched by it. I know you will be greatly comforted in these days by the countless people who will be sharing your grief and also your satisfaction in the great leadership your father gave.

Thomas E. Dewey Governor of the State of New York Omaha, Nebraska

President David O. McKay:

In humility and profound personal sorrow, we pay tribute to the late President George Albert Smith of the Church of Jesus Christ of Latter-day Saints. Our personal sense of loss is heightened by appreciation of his fine useful and kindly life. A believer and worker for the best in all men. His influence for good has been world-wide. The continued high standing of the Church of Jesus Christ of Latter-day Saints is a monument to his memory.

A. E. Stoddard President Union Pacific Railroad

President J. Reuben Clark, Jr.:

To you and President McKay, as well as to all members of the Mormon faith and to the people of the state of Utah in general, all of us in United States Steel send a message of deep sympathy on the death of your great leader and citizen, George Albert Smith. It has been our good fortune during recent years to know and work with President Smith in connection with our steel operations in your great state. All of us have come to respect and admire greatly President Smith, not only for his unselfish devotion to the interests of the Mormon Church, but also for his fine human qualities and for his desire to advance the welfare of Utah. You have lost a great leader and citizen and we a true friend.

Irving S. Olds Chairman Board of Directors United States Steel Corp. Nuku'alofa, Tonga

Evon W. Huntsman President of the Tongan Mission

The National Society Sons of the American Revolution mourns the passing of one of its most distinguished and beloved compatriots who for 30 years has given unselfishly of his time, energy, and thoughtful cooperation to the good of our country and society. We extend our deepest sympathy to his family and to the Church of which he was such a great leader.

Wallace C. Hall President General

Mrs. Emily Smith Stewart:

The loss of George Albert Smith takes from the American scene a man whose qualities of heart and mind and soul were ever enlisted for the betterment of all. This hard-working, humble, pious man, spiritual leader of a great faith through the years was an especial friend of children stricken by polio and other afflictions. He will indeed be mourned yet will be enshrined in the memories and remembered in the prayers of all who knew and loved him.

The National Foundation for Infantile Paralysis
INVOCATION By Presiding Bishop LeGrand Richards

[Page 21] To the Family of President George Albert Smith:

[Page 22] Four thousand Brigham Young University students mourn the loss of our greatest mortal inspiration. We loved President Smith because of his great soul, kindly spirit, and righteous example. We are better because of him. May the memory of his wonderful life continue to inspire thousands of future Brigham Young University students.

[Page 23] Brigham Young University Student Body

[Page 24] To the Family of President George Albert Smith:

[Page 25] The Regents, Administration, Faculty and Students of the University share with you, and all who knew him, locally and internationally, a deep sorrow at the passing of your father. We lost a counselor of infinite patience, understanding, compassion, and love. At the University a special bond of affection binds us to him. He had a love for truth, a passion for the pursuit of knowledge, and a sympathetic understanding of the problems of his fellow men. These same talents which have made him so beloved a father to you, have made of him a priceless counselor to us in the development of our University policy. We want to express our appreciation to you for so generously sharing him.

[Page 26] It is not possible to relieve your burden of grief, but it may comfort you to know that we with millions of others would like to reduce that burden by sharing it. If sorrow at death can be felt only in proportion as we love in life, then we would not want to grieve less; rather we can even feel some gratitude for the cleansing beauty of a sorrow born from no human frailty but rather from the passing of a perfect friend.

[Page 27] Albert Ray Olpin President, University of Utah

[Page 28] As I have said, these are but illustrative of hundreds of other messages equally sincere and impressively expressed.

[Page 29] All the songs of this service are favorites of President Smith. The prayer at the home was given by President Smith's Bishop, Bishop A. G. Olofson of Yale Ward. The floral offerings have been under the care of the General Board of the Relief Society, with the assistance of the General Board of the Primary and Primary children here at the Tabernacle, and the General Board of the Sunday School and Sunday School children while he was lying in state at the Church Administration Building.

[Page 30] Members of the family have requested me, also, to express publicly their appreciation to the following people who have worked in very close personal relationship with President Smith, some of them for many years, and others particularly during his last illness. The list is certainly not all inclusive, but it is representative. As I have read this, I want to add the names of two wonderful sons, loving brother Winslow and his devoted son-in-law Robert Murray Stewart, and others of the immediate family who have shown a love and devotion most commendable. Those named outside of the family are as follows:

[Page 31] Dr. Henry Raile Dr. J. LeRoy Kimball D. Arthur Haycock, Secretary Geraldine Bearnson, Secretary Louisa Grint, Housekeeper Fred Kemmethmueller, Houseman

[Page 32] And the following nurses:

[Page 33] Mrs. Iva Basinger Mrs. Norma Carlisle Mrs. Carroll Wirthlin Mrs. Eva Gotberg Mrs. Evelyn Wilcox Mrs. Odetta Bramwell

[Page 34] We have not included, but we wish space allowed us to, the names of many other medical consultants and hospital people who gave not only their skill but their hearts.

[Page 35] The Choir will now sing, "Kind Words Are Sweet Tones of the Heart," (Alexander Schreiner is at the organ), following which the invocation will be offered by Presiding Bishop LeGrand Richards.

[Page 36] (Singing by the Choir, "Kind Words Are Sweet Tones of the Heart.")

P15 LeGrand Richards

INVOCATION By Presiding Bishop LeGrand Richards

[Page 1] Our Father who art in Heaven, hallowed be thy name. Thou seest that we are met here this day as family members, loved ones, friends, and fellow saints of Zion, in this beautiful and sacred building to offer our appreciation and pay tribute to the life and the labors of thy worthy servant, thy prophet, seer, and revelator unto thy great Church.

[Page 2] Father in Heaven, our hearts are heavy with sorrow because of the loss of friendship, privileges and associations that we have enjoyed with thy worthy servant in the past. We do not sorrow, Father, because of him, for we feel that his life has been as fine an example to thy children everywhere as any man we have known. He has walked in thy ways. He has kept thy commandments. He has labored for the salvation and the blessing of his fellow men. In this he has been unselfish and devoted all the days of his life.

[Page 3] We thank thee Father that his life has been such that we have been able to listen to the tributes that have already been read in our hearing this day. For these we thank thee, and for the many others that have not been read. And we pray now, Father, that as we are thus gathered together, that thy Holy Spirit may be poured out upon those who take part in these exercises, those who furnish the music, and the Brethren and those who have been asked to speak, that they may speak words of comfort and consolation, that may be an encouragement and a comfort to those who mourn most, the intimate loved ones of thy servant.

[Page 4] Father, as these exercises come to a close and we have listened to the tributes that will be paid, may there be added to them the tribute that each of us feels in his heart for his association with him and for his wonderful kindness and his noble example, for we do love him, Father. Thou knowest all things, and thou knowest the love we bear for him.

[Page 5] Father in Heaven, as he has brought honor to the name that he bears and has proven himself worthy to stand in the presence of his father and his grandfather, both of whom have occupied positions in the presidency of thy Church, we feel that nothing would please him more nor please thy Church more than that his posterity unto the latest generation of time may continue to bear lustre to that name, and be worthy to bear it among the children of men and the saints of Zion everywhere.

[Page 6] Now Holy Father, thou hast declared through thine Only Begotten Son, "For blessed are they which do mourn, for they shall be comforted." We ask that these services this day may prove a comfort to all who mourn, that thy spirit may be present in rich abundance, that we may do honor to thy noble servant, all of which we ask, and we thank thee for all our blessings in the name of the Lord, Jesus Christ, our Redeemer, Amen.
I would seek out the erring and try to win him back to a righteous and a happy life.

I would teach the truth to the understanding and blessing of all mankind.

I would visit the sick and the afflicted and inspire in them a desire for faith to be healed.

If it is possible that there is someone within the sound of my voice who didn't know this wonderful neighbor, who has not heard nor read his creed, I will take the time

could have written his creed. What an achievement! What an accomplishment! To be able to write the creed of your fellow man by the life which he lived.

President George Albert Smith had a creed. To those of us who knew him, it is not necessary to read that creed because his life was the creed. All of us who knew him

years, but his neighbor knew where he was, and he sent for him to come down and see him. PRESIDENT SMITH'S CREED

I said, "How did he know that you were there so he could come down to see you?" And he said, "I sent him a telegram." That man had not lived in the ward for many

When he moved from the Seventeenth Ward, he just left the geographical area. He never left his neighbors. I read a letter from a man who was in the army of

He loved the people in the old Seventeenth Ward, but he had so much love that he could not spend it all in that small area, and so God called him from the Seventeenth

All those million miles which he traveled during his lifetime were used in distributing love wherever he went. Only a few weeks ago I went to the hospital to inquire

When I called on the crown prince, the Honorable Tungi, he brought from the drawer of his desk an Improvement Era which he had just received from President Smith.

I have never met in all my life a more approachable man. I never hesitated to go to him for confession and for counsel, and I always received that for which I went,

Maybe there are sinners who mistook his love for respect. He didn't respect the sinner, but he loved him. I am sure that love found response in the hearts and in the

No greater, no sweeter, no kinder neighbors ever lived than lived there.

At the head of the street on the south was the home of this man of God. At the head of the street on the north was one of the homes of his wonderful father. Their

houses were properly placed on that street of good neighbors. Since the day of his birth until his passing, this man of God traveled a million miles or more abroad in the

earth in doing good.

He loved the people in the old Seventeenth Ward, but he had so much love that he could not spend it all in that small area, and so God called him from the Seventeenth

and gave him to the world, and he went about the world among all nations giving his love and the love of God to his fellow men. FRIENDS IN SOUTH PACIFIC

I journeyed with him to New Zealand in 1938. I know how the people of the Pacific loved him, and he loved them. When the message from Tonga was read by

President McKay I was reminded that on my first visit to Tonga about three and a half years ago, I called at the office of the Prime Minister, Mr. Ata. The first thing Mr. Ata

asked me was, "How is my good friend, George Albert Smith?" He said, "I have never met a grander man in all my life than that man."

When I called on the crown prince, the Honorable Tungi, he brought from the drawer of his desk an Improvement Era which he had just received from President Smith.

In all the islands of the sea he is loved and revered, and on his last visit to Hawaii during the centennial of that mission, in his last testimony to those people, he said, "It

is an honor to have my name numbered among yours upon the membership records of the Church of Jesus Christ of Latter-day Saints." GOOD IN EVERY ONE

All those million miles which he traveled during his lifetime were used in distributing love wherever he went. Only a few weeks ago I went to the hospital to inquire

about his health. On hearing that I was out in the hall he sent for me to come in, and when I went in, I walked up to his bedside and he reached out and took me by the

hand, and gripping my hand firmly he said. "Young man, remember all the days of your life that you can find good in everyone if you will but look for it." The last message,

the last instruction to me. "Remember always you can find good in everyone if you will but look for it."

He loved everyone because he could see the good within them. He did not look upon sin with the least degree of allowance, but he loved the sinner because he knew

that God was love, and that it is God's love that regenerates human souls and may, by that process, transform the sinner into a saint.

Maybe there are sinners who mistook his love for respect. He didn't respect the sinner, but he loved him. I am sure that love found response in the hearts and in the

lives of those whom he loved. AN APPROACHABLE MAN

I have never met in all my life a more approachable man. I never hesitated to go to him for confession and for counsel, and I always received that for which I went,

whether it was forgiveness of shortcomings, or counsel which I would need in the work to which I have been called and to which he ordained me and set me apart.

Truly he forgave all men. He was aware in all of his life of the commandment of God: God will forgive whom he will forgive. As for us, we must forgive all men. He

could do that, and then refer the matter to God. As he forgave I am sure he forgot. When one who forgives can forget, then truly that man is an unusual man, indeed a

man of God!

When he moved from the Seventeenth Ward, he just left the geographical area. He never left his neighbors. I read a letter from a man who was in the army of

occupation in Germany following the first war. He was a Seventeenth Warder, and he said in that letter, "While I was on furlough in Italy, President George Albert Smith

came to Coblentz to see me." He always knew where his neighbors were, and he was always concerned with their well-being.

When he left New Zealand for Australia in 1938 he spent a month in Australia and when he came back he said, "I saw one of our good Seventeenth Ward

neighbors way over in west Australia. He came down from the mining camps to see me." This man was a mining engineer.

I said, "How did he know that you were there so he could come down to see you?" And he said, "I sent him a telegram." That man had not lived in the ward for many

years, but his neighbor knew where he was, and he sent for him to come down and see him. PRESIDENT SMITH'S CREED

President George Albert Smith had a creed. To those of us who knew him, it is not necessary to read that creed because his life was the creed. All of us who knew him

could have written his creed. What an achievement! What an accomplishment! To be able to write the creed of your fellow man by the life which he lived.

If it is possible that there is someone within the sound of my voice who didn't know this wonderful neighbor, who has not heard nor read his creed, I will take the time

now to read it.

"I would be a friend to the friendless and find joy in ministering to the needs of the poor.

"I would visit the sick and the afflicted and inspire in them a desire for faith to be healed.

"I would teach the truth to the understanding and blessing of all mankind.

"I would seek out the erring and try to win him back to a righteous and a happy life.
President George Albert Smith was one of the hardest working individuals that I have ever known. Many times I have taken dictation from his bedside where he handled much of his work, lest one single moment of his waking hours. He was "anxiously engaged" in his Father's business. He accomplished a great and noble work there.

He was so appreciative and so kind that it was a labor of love, and hours didn't seem to matter. That was a time of persecution and bitterness and hatred in the British Isles. His influence has lived through the years in the lives of the missionaries who served in post-war Europe, in the hearts of the Saints of those lands, and in the attitudes of the influential individuals with whom he came in touch. HIS LIFE AN INSPIRATION

His life has been an inspiration and particularly I think to the young people of the Church and of the land. He loved them dearly. It seems to me that his life of achievement from errand boy at the early age of 13 at the old ZCMI to the pinnacles in civil and political life, and ecclesiastical positions is almost a Horatio Alger story of success. It gives courage and hope to every lad.

I earnestly pray that the sweet spirit that characterized the services yesterday, and is so in evidence here this afternoon, will accompany my brief remarks this afternoon.

It would be interesting to know on how many occasions President George Albert Smith stood in like position, giving words of comfort and counsel and blessing. I love the man. LABORS IN EUROPEAN MISSION

They say if you want to know about a man, ask his secretary. I count being the personal secretary of President George Albert Smith and living in his home in far away England about 30 years ago, perhaps the greatest privilege and blessing of my life. To pray, to eat, to live with the family of this good man was indeed a blessing. His saintly wife mothered me, his noble son and daughters adopted me as a brother. When you live with people you know them. Theirs was a Latter-day Saint home. The Spirit of the Lord was there in abundance.

When I think of him I recall the story of the soldier kneeling with bowed head, who overheard a girl whisper, "Does he think he will recover his two lost legs." The soldier paused in his prayer to reply quietly, "No, but I shall receive courage to carry on without them." President Smith found courage to meet life, to meet it with a zest, and he was blessed with a great ability to inspire others to noble achievements, especially the young. INTEREST IN YOUTH

He kept alive his interest in youth and in youthful undertakings. Mention was made of the gathering at the Brigham Young University this afternoon. I have watched with interest his great pride in the development of the Brigham Young University, its campus, its building of science, its field house, the athletic program.
Friends, I feel deeply honored that the family would ask me to say a word at the bier of my friend, President George Albert Smith. I feel humble and inadequate. Would that I could clothe with words the thoughts that are in my heart as I stand here before you. SINCERITY OF FRIENDSHIP

God bless his memory! He will continue to inspire us all. May our Heavenly Father bless you, his family, and near kin, love you, comfort you as your father did. It came from God our Father.

We do extend our love, our sympathy, and our blessing, and express the prayer that the peace that only He can give may be yours in the name of Jesus Christ. Amen.

The message from the then First Presidency at the time of his release as MIA superintendent (that was in 1939) included these words: "As echoes roll from soul to soul, and go forever and forever, so will your worthy efforts continue to live in the lives of those whom you have inspired." He did inspire.

In behalf of our youth and their leaders, the executives, and members of the general auxiliary boards, may I express our love, our deep gratitude for his life. Others have and doubtless will recount his numerous accomplishments. His marvelous creed has been referred to, but we remember him as the Apostle and President of Love, and who indeed was loved and is loved by all of us. He endeared himself to us all. He was kindness personified. He personally achieved the goal of peace and good will in his own heart for all of his Father's children. Perhaps no words were used quite as often by him as that very term "Our Father's Children."

The sweetness of this hour is the result of that testimony, which he helped give to all of us.

I have known President Smith, George Albert, as he was so affectionately known to us for a long, long time. He was an easy man to know. He was a man you would have and doubtless will recount his numerous accomplishments. His marvelous creed has been referred to, but we remember him as the Apostle and President of Love, and who indeed was loved and is loved by all of us. He endeared himself to us all. He was kindness personified. He personally achieved the goal of peace and good will in his own heart for all of his Father's children. Perhaps no words were used quite as often by him as that very term "Our Father's Children."

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I have known President Smith, George Albert, as he was so affectionately known to us for a long, long time. He was an easy man to know. He was a man you would just like to know. His friendly smile, his hearty handclasp, and the warmth of his greeting made you feel inwardsly, in your heart, the sincerity of his friendship for you and for his fellow man. He was most gracious.

I well remember the arrival here in Salt Lake City of the youngsters from the grade school at Antimony in Garfield County. Most of those youngsters had never been beyond the range of their vision in Antimony itself. You can well imagine their feelings of excitement and thrill at seeing the sights and things of which they had only been told or dreamed.

Yet, as they repeated to me their experiences one of the greatest thrills in that entire trip was their meeting here with President Smith, who so gladly took time from his busy day to see and meet and friendly greet each and every one of those children. They will remember that as long as they live, and I know their prayers are for him today.

He had a creed, as was read to you a moment ago, a philosophy of life, and he lived it every day. He was a most interesting man.

In this world today, torn with dissension, bitterness and strife with envy and hatred abroad, that true charity stands out and well portrays the nobility of this man's character. That is the keystone of the high respect, the admiration, and the real affection in which he was held by legions of us outside this Church.

He was a man of peace, striving ever for the contentment as well as for the progress of the people of all of the people in the community. He was intensely interested in the building up of communities, both from the standpoint of the economic as well as cultural values. He welcomed any project that would afford employment or enjoyment of the arts. For these, his door was open to Church and non-Church members alike and to all gave a sympathetic hearing.

He was noble, forthright and true. He was an American. And now he has departed this life. By all of us he will be sorely missed, but also he will be long remembered. The Almighty in his wisdom and mercy has now called this beloved man, this true Christian gentleman, to his just and eternal reward.

President David O. McKay:

Sister Irene Jones of the Society For the Aid of the Sightless recently wrote a tribute to President Smith, entitled "An Understanding Heart." Sister Jones, at the request of the family, will now read that tribute.
I stand in reverential awe, almost breathless awe, in this auspicious moment in these services of President George Albert Smith.

A scribe came to the Lord Jesus Christ one day and said:

Which is the first commandment of all? And Jesus answered him . . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul. and with all thy mind, and with all thy strength: . . .

Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

And then the scribe added that to love the Lord and to love his neighbor more than himself "... is more than all whole burnt offerings and sacrifices." And then the Lord said, "Thou are not far from the kingdom of God."

Whenever I thought of our beloved President, I have always felt that he was very, very near that kingdom.

It seemed to me that every act, every thought of our President would indicate that with all of his heart and soul he loved the Lord, and loved his fellowmen. Is there a mortal being who could have loved them more?

As his great love for his fellowmen began to grow into a great compassion, he saw in vision a certain whole people who went down from the proverbial Jerusalem to Jericho and they fell among thieves. He saw them stripped of their raiment and sorely wounded. He saw them deserted and deprived. He saw priests come by who saw their plight and passed by on the other side. He saw modern Levites who came and looked and passed by on the other side. President Smith determined it was time to do something constructive for these Indian people who had fallen into misfortune. He determined that it was time to bind up their wounds, and to pour thereon the oil.
PRESIDENT J. REUBEN CLARK, JR. First Counselor to President George Albert Smith

The Gospel has been restored, and it is here for all the billions of peoples in this world. This I bear in great solemnity, and with a great love for my leader, in the name of Jesus Christ, the son of the living God.” And then the Lord said, “Blessed art thou Simon Bar-jonah, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven.”

And the Lord said “Be ye therefore wise as serpents, and harmless as doves,” and we have all seen the harmlessness of this good man as well as his wisdom and his inspiration.

There was a general applause from these church dignitaries and it was as though a magic word had been spoken, like the Master spoke when he said “Peace, Peace, be still.” The waves of suspicion and antagonism became calm and placid. PERFECTION OF LIFE

The Lord Jesus Christ told us, “Be ye perfect even as your Father, which is in heaven is perfect.” And so to compare President George Albert Smith with our Lord and Master I do not count a sacrilege, for perhaps he came nearer than the great majority of his contemporaries to that perfection.

And then President Smith went on to tell them that this Church not only believes in tolerance, but also in understanding, and expressed the thought that long years ago Father Scanlan, a Roman Catholic Priest, conducted mass in the St. George tabernacle at the suggestion and with permission of one of the Council of the Twelve and the president of the stake, who were there.

That happened on May 25, 1879. The priest had complained that he had no place in which he could conduct a mass for his people in southern Utah. The suggestion came from our brethren, and the mass was held. He had said, “We have no one to sing the Mass.” The brethren had said, “You furnish the score; we will furnish the singers.” And Catholic mass was conducted in a tabernacle.

And then he said, “Well done thou good and faithful servant, thou has been faithful over a few things, I will make thee ruler over many.” He was good, he was faithful, and he has been ruler over many, but he will yet rule and reign over the many things throughout the eternities.

Way up in the north of this Palestinian country, the Lord asked Peter and his associates, “Whom do men say that I, the Son of Man, am?” and Peter said, “Thou art the Christ, the son of the living God.” And then the Lord said, “Blessed art thou Simon Bar-Jonah, for flesh and blood hath not revealed this unto thee, but my Father which is in Heaven.”

May God bless his memory and bless us that we may follow him in the righteous things which he has exemplified to us, I pray, and bear you my testimony also, that I also know that this is the truth, that he, President George Albert Smith, was a prophet of God and that he followed several others who were also prophets of God, and that the Gospel has been restored, and it is here for all the billions of peoples in this world. This I bear in great solemnity, and with a great love for my leader, in the name of Jesus Christ. Amen.

President David O. McKay:

President J. Reuben Clark, Jr., President George Albert Smith's first counselor in the Quorum of the First Presidency, will now address us.

J. Reuben Clark, Jr. Funeral Service

PRESIDENT J. REUBEN CLARK, JR. First Counselor to President George Albert Smith
In the announcements made of groups who have sent messages of condolence and sympathy, we mentioned ministers of other churches. May I announce to you today that President David O. McKay, Funeral Service through all the eternities that are to follow, I humbly pray in the name of Jesus. Amen.

May God give this to you, the bereaved immediately, and to us, the Saints, whom he loved so much, and to the world for which he had likewise a deep and undying love: that all of us may profit by the great example which he set, so that we, too, may live righteously, loving our fellow men that we may be with him in the times to come, and that the work would dwindle and fade away. We used to hear that the Church could not survive the third generation. We are in the fifth and the sixth, and the Church still lives and grows.

But, I should like to say to the people that another leader will come in due course. Another leader will carry on. He, too, will have love in his heart for you. He, too, will live as President Smith has lived, near to the Lord, and this work, under him and under those who will follow him, will roll forward just so surely as we live.

He greatly exemplified those wonderful words of Paul: "I have fought a good fight, I have finished my course, I have kept the faith." What a summation of a life, and how true that summation is of this our beloved and departed president, George Albert Smith.

That was the testimony which burned in the heart of President George Albert Smith. HIS WORK FINISHED

"Yea, Lord: I believe that thou art the Christ, the son of God, which should come into the world." Then came those great statements, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?"

"Lord, if thou hadst been here, my brother had not died." And whosoever liveth and believeth in me shall never die. Believest thou this?"

"Thy brother shall rise again." "I know," replied Martha, "that he shall rise again in the resurrection at the last day."

Then came those great statements, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live:

"And whatsoever liveth and believeth in me shall never die. Believest thou this?"

"Yea, Lord: I believe that thou art the Christ, the son of God, which should come into the world." That was the testimony which burned in the heart of President George Albert Smith. HIS WORK FINISHED

We shall miss President Smith, miss all the qualities of which so much has been said and deservedly said, and truthfully said, which he possessed but we shall not grieve, because his body was worn and torn; living, he would have been an invalid. His work, I am sure, was finished and more than once he expressed himself to me and to others that he wished to live no longer than the Lord wanted him to live. He was ready to go as the Lord desired.

He greatly exemplified those wonderful words of Paul: "I have fought a good fight, I have finished my course, I have kept the faith." What a summation of a life, and how true that summation is of this our beloved and departed president, George Albert Smith.

May God give his family and to the people, for I assure you, the family, that the people of the Church mourn with you, may he give to you and to them the peace which He alone can give, the peace of which the Savior spoke on the last night in the chamber, the night before the crucifixion: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

May God give this to you, the bereaved immediately, and to us, the Saints, whom he loved so much, and to the world for which he had likewise a deep and undying love: that all of us may profit by the great example which he set, so that we, too, may live righteously, loving our fellow men that we may be with him in the times to come, through all the eternities that are to follow, I humbly pray in the name of Jesus. Amen.
We are grateful, Father, for the life of this, our beloved one to whom we are bidding earthly farewell.

Grandfather and great-grandmother, all in the immediate vicinity of this grave. Father, we feel the spirit of his noble ancestors and loved ones who are today looking on him.

Here on this immediate spot of ground are his brothers and sisters that have gone before, also his father and mother, his grandfather and grandmother, and his great-grandfather and great-grandmother, all in the immediate vicinity of this grave. Father, we feel the spirit of his noble ancestors and loved ones who are today looking on him to whom we are bidding earthly farewell.

We are grateful, Father, for the life of this, our beloved one for the humility; the faith; the love for his children, brothers, and sisters, and for the leadership he has among the mourners.

The purpose of these services is to pay tribute to our departed brother, and, secondly to bring solace, and peace to the sorrowing hearts of the bereaved. We have listened to tributes, as great I think, as could be paid to any great leader.

May I now say a word about the second purpose of a funeral service: To bring solace and comfort to sorrowing hearts. This is done by three principal means.

First, in contemplation of the fact that he, whose departure strains the heart strings, has lived a useful, noble life. What consolation that will bring to any bereaved father, mother, or child.

Second, comfort in the consciousness that loved ones were true and loyal as his children and kinsfolk, and that particularly during illness they did everything humanly possible to administer to his needs, to alleviate his pain, and to give him comfort.

And third, comfort in the assurance of the immortality of the human soul; the assurance that their father is just away.

In the highest degree you children and kinsfolk should find peace and consolation from these three contributing factors.

Secondly, and I speak advisedly here, for I have seen these children, son and daughters in action, the tender attention, thoughtful, efficient care rendered by you daughters and by Albert and other members of the family, your having left nothing undone, nothing unapplied, which might contribute to your father's restoration or to his comfort, should now in this hour of bereavement bring consolation to your aching hearts. And not only in this hour, but throughout the coming years.

And thirdly, as sure, as certain as Christ's spirit visited other spirits in the eternal realm while his body lay in the borrowed tomb of Joseph of Arimathea, so lives the immortal spirit of your father our friend, our beloved leader, President George Albert Smith. We said in the opening that we believed he is aware of our presence here today. Why shouldn't he be? Christ was conscious of the nearness of His Father when he stood at the grave of Lazarus and said, "I know thou hearest me always."

Last Tuesday night Brother George Albert Smith lifted his hand to Sister McKay and me and said, "Goodnight." That was his last word to us. Twenty-four hours later he awoke in a glorious morning in the presence of those loved ones who had gone before, and realized the truth of Christ's saying on earth, "In my Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you."

God bless his memory and bring comfort to your souls today and always, you choose children and members of an illustrious family, I pray in the name of Jesus Christ.

President David O. McKay:

After the singing and the benediction will the audience please remain standing until the casket, the General Authorities, and the family have made their exit from the building. You will do this in respectful tribute, I am sure.

There will be a program at the graveside: Singing by the Gleaner Girls quartet, East Mill Creek Ward, and the dedication of the grave will be by Elder Winslow Farr Smith, President Smith's brother.

The Choir will now sing another favorite of President Smith's, "Do What Is Right," after which the benediction will be offered by President Richard L. Evans.

Singing by the Choir, "Do What Is Right."

BENEDICTION By Elder Richard L. Evans

Our Father in Heaven, we thank thee for the peace and sweet assurance that we have felt here. We thank thee for the privilege that has been ours of association with thy son, President George Albert Smith, in whose passing we have sorrowed, and in whose life we have found reason to rejoice.

Grant our Father that the spirit of love and peace and kindliness, which was exemplified by him may move increasingly among men, and that the principles of the Gospel by thy Son, Jesus Christ, to which he devoted his life may speedily move forward in the earth.

We thank thee for the assurance of life everlasting, and for the promise of renewal of association with men such as he whom thou hast taken home.

Comfort and sustain his family our Father, and as he so often prayed and pleaded, grant that we may all live so as to find our names written in the Lamb's Book of Life.

Go forth with us from here with thy peace and protection, with thy guidance and direction and with renewed earnestness in pursuing thy purposes, and let the spirit of thy Son, the Prince of Peace, prevail in the earth, we pray in the name of Jesus Christ, Amen.

The Gleaner Girls quartet of the East Mill Creek Ward sang the hymn, "O My Father," after which the grave was dedicated by Elder Winslow Farr Smith, as follows:

The Choir will now sing another favorite of President Smith's, "Do What Is Right," after which the benediction will be offered by President Richard L. Evans.

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Go forth with us from here with thy peace and protection, with thy guidance and direction and with renewed earnestness in pursuing thy purposes, and let the spirit of thy Son, the Prince of Peace, prevail in the earth, we pray in the name of Jesus Christ, Amen.
been to us as members of his father's family.

father, we now bid farewell, and pray that his spirit...peace...may be in the hearts of every one of us who are his father's children. May we never forget what he has been to us. father, accept him, we pray thee.

We bless this land, this spot, and dedicate it as the permanent resting place, and ask, heavenly father, that thou wilt accept this, thy son. guard him well, and guard us well that we may be worthy to come and be with him and come forth on the morning of the first resurrection with him.

We dedicate this grave in the name of Jesus Christ, Amen. Conference Report, October 1951, Introduction.

The Conference opened Friday morning, October 5, at 10 o'clock. President David O. McKay presided and conducted the services of the first session. the building was crowded to capacity, the Assembly Hall to the south, on the Temple grounds, was filled with people, as was also Barratt Hall (60 North Main Street).

President David O. McKay:

This is the opening session of the One Hundred Twenty-Second Semiannual Conference of the Church of Jesus Christ of Latter-Day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

All the General Authorities of the Church are in attendance excepting Elder John A. Widtsoe of the Council of the Twelve, who has accepted an invitation of the Canadian government for consultation on problems pertaining to irrigation.

Joseph Anderson is the clerk of the conference.

These services and all other general sessions will be broadcast in the Assembly Hall and in Barratt Hall, 60 North Main Street, over a loud speaking system and by television.

This service also, and all other general sessions of the conference, will be broadcast over KSL, Salt Lake City, and by arrangement through KSL over the following stations:

In Utah: KSUB at Cedar City, KSVC at Richfield, KJAM at Vernal, KBUH at Brigham City, and KVNU at Logan.

In Idaho: KGEM at Boise, KID at Idaho Falls, KEYY at Pocatello, KBIO at Burley, KVMV at Twin Falls, and KRXX at Rexburg.

In Colorado: KEXO at Grand Junction.

In Arizona: KTYL at Mesa.

We express appreciation to the stations named for their cooperating in broadcasting the proceedings of this conference. We thank them for their services, which we are pleased to announce will continue throughout this conference. In the interest, however, of time, we shall not repeat this announcement at every session.

All general sessions will also be televised over the KSL television station, channel 5.

The singing for this morning's session will be furnished by the Relief Society Singing Mothers with Florence Jepperson Madsen conducting, and Elder Frank W. Asper at the organ.

We shall begin this session by the Relief Society Singing Mothers singing: "If With All Your Hearts."

The opening prayer will be offered by Elder Frank B. Woodbury, Patriarch to the Salt Lake Stake.

The Relief Society Singing Mothers, (Sister Florence Jepperson Madsen conducting and Brother Frank W. Asper at the organ) sang "If With All Your Hearts."

Elder Frank W. Woodbury, Patriarch to the Salt Lake Stake, offered the opening prayer.

Selection by the Relief Society Singing Mothers, "If Ye Love Me, Keep My Commandments."

PRESIDENT DAVID O. MCKAY

My brethren and sisters, in behalf of the General Authorities and in humility I bid you welcome, you who are here assembled in such large numbers, filling this historic Tabernacle to capacity, and also the tens of thousands who are listening in by radio and television. I pray for your help and assistance, and especially for the inspiration of the Lord, that we may sense his presence, and that everyone who is called upon to take any part in this conference may be guided by his inspiring influence.

It is with mingled feelings of joy and satisfaction, encouragement, anxiety, and apprehension, that I stand before you this morning. GROWTH AND PROGRESS OF CHURCH

I rejoice in the continued growth and progress of the Church. It is a great source of satisfaction to the General Authorities, and I am sure it will be to you, to know that from all parts of the world where the gospel is being preached, reports show substantial advancement in nearly every line of endeavor. The stakes and wards are growing in number, as also are the organized branches in the missions—in the Americas, Europe, and in the islands of the Pacific.
There are more houses of worship in the Church today than ever before in its history, and at the present time there are 420 buildings under construction. Temple ordinances performed since January 1, 1951 to August 31, 1951 exceed those for the corresponding period last year in all temples excepting one, and there is a slight decrease there, but the decrease is explainable. That is in Hawaii.

Notwithstanding this great building program and the other work being carried on in which ward members contribute fifty percent and missions and branches twenty and thirty percent of the cost of construction, tithes and offerings are steadily and consistently increasing.

Because of the call to military duty the number of missionaries in the field is not so large as one year ago. The missionaries are returning and reporting for military duty by the scores every month. Reports of uprightness in the lives of these returned missionaries indicate that by example they will still continue to be good missionaries while serving their country.

I shall take time to give you just an extract from one of these reports. A letter dated September 4, 1951 from a major says this:

"This is quite a group we have, With the exception of two fellows it is made up entirely of returned missionaries. This morning we all ate together in the enlisted men's mess hall, and not a single one of them had coffee, even though boiling pitchers full were set at each table. I noticed a peculiar look on the mess sergeant's face as he scratched his head in bewilderment when thirty-two soldiers all took milk."

It is only a little incident, but it speaks volumes for the loyalty of our missionaries who are entering the service in their determination to maintain the standards of the Church. God bless them! SUBVERSIVE TEACHINGS

All these and other favorable incidents and reports give cause for satisfaction and gratitude, but as I said, there are other things which give rise to feelings of apprehension. For example, the prevalence of pernicious ideas and subversive teachings which pervert the minds of the unstable and uninformed, and in some cases divert the youth from Church standards. In this regard there is reason for concern, too.

The quorums of the priesthood and the auxiliaries, and especially the parents, may not be doing all that they should to counteract these poisonous influences. Religious leaders, civic officers, and all lovers of law and order are today deeply concerned, and not without justification, about the recklessness and lawlessness of youth. Even young folk themselves are deprecating the disobedience of parental authority manifested by some of their companions.

It is a dangerous sign, brethren, when home discipline breaks down, and the loving advice of a wise father and a loving mother is defied. We are told by an elderly American explorer that among the Iroquois Indians "the crime which is regarded as most horrible, and which is without example, is that a son should be rebellious toward his mother"—an ideal that might be well cherished today among men who esteem themselves high in the scale of civilization. MESSAGE TO YOUTH

Our country's most precious possession is not our vast acres of range land supporting flocks and herds; not productive farms— not our forests; not our mines nor oil wells producing fabulous wealth—our country's greatest resource is our children, our young men and women whose characters will largely determine our nation's future. If it were possible for me this morning to speak directly to the young people of the Church, I would say that you should always remember that true joy of life is found, not in physical indulgence and excesses, but in clean living and high thinking; in rendering to others, not inconvenience, injury, or pain, but encouragement, cheer, and helpfulness.

This is simply saying to them that satisfaction in daily life is found in trying to keep the simple law, "Do unto others as you would have others do unto you." Right actions toward others always bring joy; wrongful deeds result in pain, and not infrequently, remorse. OBEEDIENCE BRINGS BLESSINGS

Conformity to the Lord's word or law will invariably contribute to man's happiness and salvation. Those who do not what the Lord commands, we are told, will be subjected to justice and judgment. In other words, there is eternally operative in the moral world a law of compensation and retribution—compensation commensurate with conformity to law; retribution in actual degree to the extent of disobedience.

In this sense I use the word law as having a deeper significance than a rule or dictum prescribed by authority for human actions. It means, rather, "a uniform order of sequence" as operative and unvarying as the law of the inclined plane, or the law of falling bodies.

Confirmation of this may be found in the Lord's statement to Cain, the first disobedient son in history. "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." ( Gen. 4: 7.)

It is also stated by the Prophet Joseph Smith, "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated.

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D. & C. 130:20-21.)

It is said, parents, boys, and girls, that "the soul in the formative period of youth, while it is yet unspotted from the world, may be likened to a block of pure, uncut Parian marble, in which lie boundless possibilities of beauty or of deformity. From the crude marble one will chisel a form of exquisite grace and symmetry; another, a misshapen monstrosity, each visualizing in the formless stone the conception of his brain. Thus we are molded by our ideals." NEED FOR RIGHT THINKING

Thoughts are the seeds of acts, and precede them. Mere compliance with the word of the Lord, without a corresponding inward desire, will avail but little. Indeed, such outward actions and pretending phrases may disclose hypocrisy, a sin that Jesus most vehemently condemned.

"O generation of vipers," he exclaimed, "how can ye, being evil, speak good things?" ( Matt. 12:34.) The Savior's constant desire and effort were to implant in the mind right thoughts, pure motives, noble ideals, knowing full well that right words and actions would eventually follow. He taught what modern physiology and psychology confirm, that hate, jealousy, and other evil passions destroy a man's physical vigor and efficiency. "They pervert his mental perceptions and render him incapable of resisting the temptation to commit acts of violence. They undermine his moral health. By insidious stages they transform the man who cherishes them into a criminal." EXAMPLE FROM CHARLES DICKENS

Charles Dickens makes impressive use of this fact in his immortal story, Oliver Twist, wherein Monks is introduced first as an innocent, beautiful child; but as "ending his life as a mass of solid bestiality, a mere chunk of fleshed iniquity. It was thinking upon vice and vulgarity, that transformed the angel's face into the countenance of a demon.

That great writer says this: "It is almost impossible to believe that such a devilish nature as Bill Sikes, depicted in the same book, could be found in human form," but Dickens says: "I fear there are in the world some insensible and callous natures that do become, at last, utterly and irredeemably bad. But whether this be true or not, of one thing I am certain—that there are such men as Sikes, who, being closely followed through the same space of time, and through the same current of circumstances, would not be guided by one look or action for a moment the faintest indication of a better nature. Whether every gentler human feeling is dead within such bosoms, or the proper
p29 That face, as you know, was finally depicted in the countenance of Ernest himself. Having lived a life in which he had constantly kept before himself the vision splendid, there was chiseled in his own countenance the benign features of the great image.

p30 What a man continually thinks about determines his actions in times of opportunity and stress. A man's reaction to his appetites and impulses when they are aroused gives the measure of that man's character. In these reactions are revealed the man's power to govern or his forced servility to yield. DISOBEDIENCE BRINGS RETRIBUTION

p31 No man can disobey the word of God and not suffer for so doing. No sin, however secret, can escape retribution. True, you may lie and not be detected: you may violate virtue without its being known by any who could scandalize you, yet you cannot escape the judgment that follows such transgression. The lie is lodged in the recesses of your mind, and impairment of your character will be reflected sometime, somehow in your countenance or bearing. Your moral turpitude, though only you, your accomplice, and God may ever know it, will some day canker your soul.

p32 "The more I know intimately the lives of other men, to say nothing of my own," said Huxley in a letter to Charles Kingsley, "the more obvious it is to me that the wicked does not flourish nor is the righteous punished.

p33 "The ledger of the Almighty is strictly kept, and every one of us has the balance of his operations paid over to him at the end of every minute of his existence. The absolute justice of the system of things is as clear to me as any scientific fact. The gravitation of sin to sorrow is as certain as that of the earth to the sun, and more so, for experimental proof of the fact is within the reach of us all, nay, is before us our lives, if we had but the eyes to see it."

p34 Associate with that the saying in the Book of Mormon, "Sin is never happiness." (See Alma 41:10.) Man is endowed with appetites and passions for the preservation of his life and the perpetuation of his kind. These, when held under proper subjection, contribute to his happiness and comfort; but when used for mere gratification, lead to misery and moral degradation. PROSTITUTION OF LOVE

p35 Associated with these natural instincts, young folk, is a sin that always seeks seclusion. It is the prostitution of love, the noblest attribute of the soul. God has instituted marriage and the family as the proper condition of expressing in our lives this divine virtue. But sometimes men and women with low ideals and weakened wills permit their passions, like unbridled steeds, to dash aside judgment and self-restraint, and to cause them to commit sin that may sear their conscience and leave in their hearts an everlasting regret.

p36 In this day when modesty is thrust into the background, and chastity is considered an outmoded virtue, I appeal to you to keep your souls unmarrred and unsoiled from this sin, the consequence of which will smite and haunt you intimately until your conscience is seared and your character sordid. A chaste, not a profligate life is the source of virile manhood, the crown of beautiful womanhood, the contributing source of harmony and happiness in family life, and the source of strength and perpetuity of the race.

p37 Remember, too, the significance of the Savior's saying that if any shall commit adultery even in his or her heart, he shall not have the Spirit, but shall deny the faith and shall fear.

p38 Resist evil, and the tempter will flee from you. If you keep your character above reproach, no matter what others may think, or what charges they make, you can hold your head erect, keep your heart light, and face the world undauntedly because you, yourself, and your God know that you have kept your soul unblemished.

p39 The only thing which places man above the beasts of the field is his possession of spiritual gifts. Man's earthly existence is but a test as to whether he will concentrate his efforts, his mind, his soul upon things which contribute to the comfort and gratification of his physical instincts and passions, or whether he will make as his life's end and purpose the acquisition of spiritual qualities. FACTORS IN INFLUENCING YOUTH

p40 I said we had a little apprehension that quorums and auxiliaries were not doing all possible to guide youth along these lines. In the Church we have two great divisions: first, organized stakes, composed of wards and other groups--quorums and auxiliaries; second, the missions, divided into branches in which are also, to a limited degree, quorums and auxiliaries. These groups should become greater factors in influencing youth. Consider for a moment what the quorums might do, if the presidency of each quorum, the leaders of each group, and the members would wield influence upon their fellows as the Lord intends they should.

p41 The quorum is an essential part of the Lord's plan for rendering mutual aid. No other organization in the world is so effectively organized into working groups as the Church of Jesus Christ of Latter-day Saints; for example, there are today approximately 137,000 men holding the Melchizedek Priesthood, men inspired with the same ideals and similar hopes, bound by a solemn duty to help one another to secure economic as well as spiritual aid and comfort. There are also approximately 57,000 men under twenty-one years of age, associated together in the Aaronic Priesthood. There are 57,000 others holding the Aaronic Priesthood, or a total of 114,000 in the Aaronic Priesthood. What a mighty force for good these quorums would be if the spiritual welfare of each member and his obligation to the Church were considered the special duty of each presiding officer! That is a possibility of achievement.

p42 All others not enrolled in quorums should be enlisted in the auxiliaries, and the whereabouts and attitude toward the Church of each one known by at least some teacher or officer. THE HOME

p43 But even more potent in influencing child life is the home. Upon the parents the Lord has directly placed the responsibility of teaching their children. I wish this paragraph could be written and put on the wall of every home in the Church:

p44 "...as much as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the Living God, and of baptism and of the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents. (D. & C. 68:25.)
And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D. & C. 130:20 21.)

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated, and the entrance into eternal life. I feel to repeat the revelation given us by the Prophet Joseph Smith, which President McKay has already quoted you this morning.

OBEDIENCE TO LAW

I am grateful for the unity which exists among the General Authorities of this Church, and I know that there is, thus, an example set to the people of the Church by which they could very well profit. That same unity should extend into every stake and into every ward, every mission, every branch of the Church. I am grateful for the sustaining power and influence which comes into my life and assists me in my work as a result of your faith and prayers, my brethren and sisters. I am grateful for the sustenance power that comes from praying, the faith and prayers of my brethren with whom I have the privilege to associate day by day, and acknowledge before you and my Heavenly Father that our ministry would be empty were it not for these sustaining influences. I know with all my heart that God lives and that Jesus is the Christ, and I want for nothing but to dedicate my life, my energy, to proclaiming this testimony to the world, to let my fellow men know that there can be no joy in life, and certainly no salvation hereafter, unless we understand the laws of God, given to us for our happiness and our salvation, and in turn lend obedience to them.

NEED FOR INTEGRITY

I must not elaborate upon this further, but I wish to mention another condition that gives cause for concern and apprehension, and that is the insidious influences, as well as the blatanly herding of ideas that undermine century-tried principles of peace, of justice, and of advancement toward the day of universal brotherhood. We are grieved when we see or hear men and women, some of whom even profess membership in the Church, looking with favor upon the pernicious teachings of these groups, especially Communism. These credulous, misguided persons claim to be advocates of peace, and accuse those who oppose them as advocates of war. They should remember that all of us should ever keep in mind that there are some eternal principles more precious than peace dearer than life itself.

I join with you my brethren and sisters in expressing to our Father in heaven our thanks and gratitude for our great leader and president who stands at the head of the Church.

NEUNDERMINING FORCES

Free agency, for example, is a divine gift, more precious than peace, more to be desired even than life. Any nation, any organized group of individuals that would deprive man of this heritage should be denounced by all liberty-loving persons. Associated with this fundamental principle is the right of individual initiative, the right to worship how, where, or what one pleases, and the simple privilege to leave a country, if one choose, without having to skulk out as a culprit at the risk of being shot and killed.

At heart Communism is atheistic, and Fascism is equally antagonistic to freedom and to other Christian principles—denying the divinity of Jesus Christ, and the existence of God. Need for integrity.

Today there is a great need in the world for men of integrity, men of honor, men whose words are as good as their bond, leaders of nations who will consider international agreements sacred.

The philosopher Thoreau said, "It Matters not half so much what kind of ballot you drop into the ballot box once a year, as what kind of man you drop out of bed into the streets every morning."

Man's greatest need is real conversion to the eternal truths of the gospel-to the truth that Jesus Christ came to give life and light to the human family. I feel that with all my soul, and so do you fellow workers who sit before me.

Recently, a group of friends presented one of their number with a valuable, practical gift. In accepting it, the man said that wherever he might travel, the possession of that gift would be a constant reminder of his friends' affection and regard.

Brethren and sisters, all life is a gift of God. Appreciation of that fact should inspire us with a desire to live daily exemplary lives, that others, seeing our good deeds, may be led to, glorify our Father in heaven, of whose existence and inspiration I testify before you this morning, and of the divinity of whose Church I bear testimony, in the name of Jesus Christ, our Redeemer. Amen.

I feel to repeat the revelation given us by the Prophet Joseph Smith, which President McKay has already quoted you this morning.

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated.

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D. & C. 130:20 21.)
For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. (Romans 4:13.)

And think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham. (See Matthew 3:8-9.)

It is impossible for us to take advantage of one another in any way, shape, or form and still have that brotherly love which should characterize the membership of the Church. We must do nothing which weakens our will.

I have a feeling that sometimes we are inclined to exempt ourselves from the law. We seek special privileges. I don't know whether it has become so common in the world for men politically and socially to claim exemptions from the operation of the civil law as applied to them that they think maybe, within the realm of the kingdom and Church of God they are likewise entitled to special privileges. I am sure of one thing, that President McKay does not claim any special privileges for himself, and that the General Authorities follow his example, and we know and we believe that we are bound by the law. STRICT CONFORMITY

I believe it is time when many of us should feel that it is important to hew strictly to the line, to keep our own houses in order. So I ask you in light of these suggestions, should we insist upon going on a mission or sending our sons unless we are worthy? Can we meet the requirements that have been laid down for those entitled to go? Should we ever feel it necessary to call upon our bishop or our stake president for a recommend to go to the temple if we know that we have not first met the law in respect thereto and have made ourselves worthy to receive this special privilege? Some of us may feel that we can impose upon the bishop a little bit, that we will be forgiven. I wonder how many of us realize that we cannot expect, if we go to the House of the Lord unworthily (whether we go there for our own endowments or to do vicarious work for those who have preceded us), the same efficacy will attach to our work as would to the work of those who go to the House of the Lord worthily. Let us think about that, and in place of asking for a special privilege, see that we keep the laws of God in our own homes and in our own lives, and encourage our own sons and daughters to do likewise in order that they might go to the House of the Lord worthily.

The same could be said of the Word of Wisdom, the payment of tithes, fasting. We have carried on in the Church, all this year, a great campaign connected with the welfare program of the Church to encourage our people to fast. I say to you today that there are none of the blessings of the fast that can come to you and me unless we fast. We must all fast in the same manner. There is no exception to the requirement that we do fast if we are ultimately going to have a real interest in the kingdom of our Heavenly Father, as King Benjamin once said.

Brother Widtsoe, who is absent from our midst today, has recently written, —'Full happiness within the Church demands that men comply with all its laws, regulations, and ordinances. Obedience is incomplete if a person decides to obey one and disobey another gospel requirement. Usually, an attempt to select some practices and ignore others leads to a weakening of the will for righteousness, and soon complete disobedience sets in.” (Joseph Smith, p. 166.) I am sure we will accept that as true, that we must do nothing which weakens our will.

I call attention to prayer. Can we accomplish the purposes that President McKay has outlined for us with reference to our children if we do not pray, as a family, in the home, bring into our homes and into the lives of our youths the spirit as well as the power and inspiration of prayer? And so I say that no home should be surprised if its children do not receive the same strength and courage that other children reared in a home of prayer receive, if they are reared in a household which is a stranger to home, bring into our homes and into the lives of our youths the spirit as well as the power and inspiration of prayer? And so I say that no home should be surprised if its children do not receive the same strength and courage that other children reared in a home of prayer receive, if they are reared in a household which is a stranger to prayer. HONESTY IN DAILY LIVES

Some of us claim the privilege of withholding support from our bishop, our stake president, and some of us feel that for one reason or another it is not incumbent on us to sustain the General Authorities of the Church, each man in his office and calling. But I say to you that we cannot fail to respond, especially those of us who hold the priesthood and our wives and our families, to the requirement which God has written into his law in respect thereto and receive the blessings that might otherwise be ours. In our daily lives it is impossible for us to cheat a little and still be honest.

The commandment is to pay every man his dues, and no man can get to heaven who justly owes his brother or his neighbor, who has or can get the means and will not pay it; it is dishonest, and no dishonest man can enter where God is. (Brigham Young and the "twelve," April 1842.)

It is impossible for us to take advantage of one another in any way, shape, or form and still have that brotherly love which should characterize the membership of the Church. We could go on and review all of the activities of life and come to the same conclusion on each. It is therefore proper for us today to

Bring forth fruits meet for repentance.

For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. (Romans 4:13.)
p30 In other words, no matter whether we today boast of being of the seed of Abraham, just as the house of Israel did in the days of old, we are nevertheless to be justified only by our obedience to the law of God.

p31 And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourn here in

p32 We must never forget.

p33 That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore, they must remain filthy still. (D. & C. 88:35.)

p34 Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap.

p35 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. (Galatians 6:7–8.)

p36 I hope and pray, my brethren and sisters, we shall as a result of this great conference go to our homes, to our work, to our wives, and to our families, and realize and appreciate that we must teach the law as it has been revealed to us in these latter days and then lend strict obedience to it, and dedicate our lives to our families and to our children that they might likewise be obedient, and this I humbly pray in the name of the Lord Jesus Christ. Amen.

p37 Singing by the Choir and congregation, “Come, Come, Ye Saints.

p38 President David O. McKay:

p39 Elder Thomas E. McKay, one of the Assistants to the Twelve, will now speak to us. We know of the struggle he has made since he lay at death’s door. We publicly acknowledge the blessings of the Lord in his behalf. He will be followed by Elder Mark E. Peterson of the Council of the Twelve.

p4 Thomas E. McKay

ELDER THOMAS E. MCKAY Assistant to the Council of the Twelve Apostles

p1 President McKay, Counselors, President Smith, brethren and sisters, while being so affectionately helped by my son from where I was sitting to where I am now standing, a statement flashed through my mind attributed to a good friend, the late J. Golden Kimball, when he stated, “If you wish to live forever, just get an incurable disease and take care of it.” Yes, I confess that I am guilty of having such thoughts about others, and it is stated that the measure ye mete unto others shall be meted unto you again; so it is all right if some of you are thinking that of me; I hope that you are because I’d like that measure that I have meted to others to be wiped out or balanced before I go to the other side. I have always had an idea, a strong one, that it would be much better for all of us if we could repent of all our sins before we go to the other side. And as it has been stated this morning by President McKay also by Brother Moyle, we may get by on this side by a little lying and a little cheating and a little stealing, but we will have to meet it, brothers and sisters, as sure as we live. The Lord is just, and these things will have to be paid for before we can progress as we would like to on the other side.

p2 POWER OF PRAYER

p3 I am sure that many young couples who have started life, opening their homes for themselves, have heard that statement and would like very much, perhaps, to begin again by praying. I know the young wives would like to have it, and maybe the young husbands, but some of them perhaps do not know how to pray. I know we had missionaries arrive in the field who didn’t know how to pray. You could tell always when a missionary came from a home where they had family prayers and had the opportunity to take part in that family prayer. And to avoid embarrassment of these young missionaries, who hadn’t had that opportunity, because of neglect of their parents, I generally made it a point in our first meeting with the missionaries to help guide them in knowing how to pray. I told them, among other things, always to express appreciation in their prayers, followed by their requests, and if they thought of prayers divided in that manner, it would be of help to them, even if they had never prayed before. If they would just stand up and say, “We thank thee, Father in heaven,” and then name the blessings: for health and strength, for our parents, for the privilege of being in the mission field, for the Church, for our citizenship, then they could go on. If they would just express their appreciation and then follow it by the requests that they have: “Continue to bless us, bless us in our family life that peace and love and unity may continue. Bless our brother who is in the war,” perhaps. Well, if people would just think of prayer as being divided in that way, it might help them.

p4 There may be young couples who are listening in who listened to that play last night, and when it was stated that “The family that prays together, stays together,” I am sure they thought they would like to begin, and I hope that they will. EXPRESSING APPRECIATION

p5 Expressing appreciation: Do not ever forget to express appreciation to our Father in heaven for the blessings that we have received from him. There would be more love in the home if we expressed appreciation for our wives, menfolk. We love them as much as ever, but we don’t tell them. We used to take them flowers occasionally, especially when we were courting them, but I am sure there are men listening in now who have never given their wives bouquets of flowers. This theme was developed in one of our stakes with scattered wards, some of them nearly fifty miles from where the conference was being held, and the presidency of the stake very wisely organized a transportation committee, comprised of adult members of the Aaronic Priesthood and adult members who have no priesthood, and even some non-members. They took their appointment seriously, and they made it possible for every person in that scattered community, stake, to be in conference. In that way the presidency, of course, had a large number of the adult members of the Aaronic Priesthood there.

p6 After this theme had been developed, it was told that one of the men thought that the speaker was speaking directly to him. He was working at one of the defense plants at the time, making a lot of money. The men were paid every two weeks. They cashed their checks right there where they were working for convenience. As this man was driving home one night after receiving his two weeks’ pay, making more in two weeks than he usually made in two months, he stopped at the drugstore and bought a box of candy, the kind he used to take to his sweetheart during his courting days. He saw a flower shop in the corner of the drugstore, and he thought “Well, I believe I will get a bouquet of flowers. I know my sweetheart liked dark red roses.” So he had the flower girl make up a beautiful bouquet of roses.

p7 He took them home, gave his usual three rings to announce to his wife that he had arrived. She came hurrying to the door as usual, just as he was awkwardly pushing the door closed with his back. He handed the roses to his wife and then awkwardly pushed the box of candy towards her, blushing, I guess. She looked at the flowers, then
this year, up to this time, than ever before on record, in a like period of time.

Perhaps you will be interested in knowing of some of the activities on Temple Square this past year. Up to the close of September, we had had some 895,439 visitors

President McKay's report this morning of one item reminded me of an interpretation that I have placed for my own personal comfort upon the fact of our tremendous

I wish that Brother Petersen had followed me instead of preceding me, for I should have tried to see that he had more time and I had less.

I know that Jesus is the Christ, and that his Church is upon the earth, and that the men who have stood at the head of this Church from the time of the Prophet Joseph Smith to the present time when President David E. McKay stands at the head, have all been called of God, and they have been set apart by the laying on of hands to preside over the Church, to preach the gospel, and to administer in the ordinances thereof. I bear you this testimony humbly, and in the name of Jesus Christ. Amen.

And in conclusion, may I, my brethren and sisters, express with all my heart my gratitude to my Father in heaven for giving me a testimony of the divinity of this work in which we are engaged. I know that he lives, that he is our Father. We are all his children. I know that Jesus is the Christ, and that his Church is upon the earth, and that the men who have stood at the head of this Church from the time of the Prophet Joseph Smith to the present time when President David E. McKay stands at the head, have all been called of God, and they have been set apart by the laying on of hands to preside over the Church, to preach the gospel, and to administer in the ordinances thereof. I bear you this testimony humbly, and in the name of Jesus Christ. Amen.

May we, my brethren and sisters, have the will power to express our appreciation—not only to appreciate, but also to express that appreciation more, and to pray together oftener. TESTIMONY

Not very long ago I was down in one of the California stakes attending a stake conference. At the close of the morning meeting, one of the bishops brought his mother to the stand as she wished to shake hands and send a message back home. When she reached the stand, she said, Will you give a message from me to Brother Thomas E. McKay?

I thought that was a beautiful testimony she bore to one of the servants of God. I have loved Brother McKay ever since I first became acquainted with him some years ago. I can testify to you along with this good sister from California that indeed Thomas E. McKay through his life has been a true servant of God, and I am glad that he

She said, "Two years ago Elder Thomas E. McKay was down here to our stake conference. I was blind. I knew that if he would lay his hands upon my head I would receive my sight again. I sent over to the conference; and with these other brethren. I surely sustain him as the prophet, seer, and revelator of the Lord.

I am more than happy to see Brother Thomas E. McKay here, and I am so glad that he bore that wonderful testimony to you. I think I would like to tell you another testimony about Brother Thomas E. McKay, and I believe I will make that my address to you here in this conference. INCIDENT OF HEALING

She said: "It has been a couple of years since he was here to stake conference, but I want you to take a message to him."

At that time I was holding in my hands a Book of Mormon that I had used during the conference. She took the Book of Mormon from my hands and opened it and read a paragraph to me then she closed the book and gave it back.

She said, "Two years ago Elder Thomas E. McKay was down here to our stake conference. I was blind. I knew that if he would lay his hands upon my head I would receive my sight again. I sent over to the conference and had him come. He and the other brethren laid their hands upon my head, and blessed me. Now you see that without even the use of glasses I have been able to read a paragraph from your book. When you get back to Salt Lake City will you tell him what I have done here today and express to him the gratitude I feel to the Lord that one of his chosen servants came down here and was willing to lay his hands upon my head? Whereas I was blind two years ago, now I can see and I can read without glasses. A TRUE SERVANT

I thought that was a beautiful testimony she bore to one of the servants of God. I have loved Brother McKay ever since I first became acquainted with him some years ago. I can testify to you along with this good sister from California that indeed Thomas E. McKay through his life has been a true servant of God, and I am glad that he stood here today and bore that fervent testimony that he knows that God lives; that he knows that Jesus is the Christ; that he knows that Joseph Smith was a true prophet of God; and that all the men who have succeeded him in the presidency of this Church likewise are prophets of the Lord.

I bear you this testimony also because I know that these things are true, and I give you this testimony in the name of Jesus Christ. Amen.

And in conclusion, may I, my brethren and sisters, express with all my heart my gratitude to my Father in heaven for giving me a testimony of the divinity of this work in which we are engaged. I know that he lives, that he is our Father. We are all his children. I know that Jesus is the Christ, and that his Church is upon the earth, and that the men who have stood at the head of this Church from the time of the Prophet Joseph Smith to the present time when President David E. McKay stands at the head, have all been called of God, and they have been set apart by the laying on of hands to preside over the Church, to preach the gospel, and to administer in the ordinances thereof. I bear you this testimony humbly, and in the name of Jesus Christ. Amen.

I wish that Brother Petersen had followed me instead of preceding me, for I should have tried to see that he had more time and I had less.

I should like to express my appreciation for my association and membership with you, my brethren and sisters, and for the confidence and encouragement of the First Presidency and my other brethren among the General Authorities, and to express my support and prayers for them in the heavy burdens they carry. EVIDENCE OF FAITH

President McKay's report this morning of one item reminded me of an interpretation that I have placed for my own personal comfort upon the fact of our tremendous building program, and I have stated it previously to this congregation: I believe that some four hundred and twenty buildings actually in the course of construction at the present time is a great and tangible evidence of the faith of this Church and its leadership in the future, and I like to accept it as such. TEMPLE SQUARE ACTIVITIES

Perhaps you will be interested in knowing of some of the activities on Temple Square this past year. Up to the close of September, we had had some 895,439 visitors come through the gates of Temple Square for this year of 1951. The general travel index, in this area, at least, is a little down, as compared to last year, as indicated by the business barometer of those establishments that largely deal with tourist trade. But it looks as good as if we may reach or exceed, or at least closely approach, the million mark again—a million visitors who have come to see us as we are on Temple Square during this year of 1951. And we are pleased to report that despite some decrease in general tourist travel and in the number of visitors who have passed through our gates, we have had the privilege of conducting tours and telling our story to more people this year, up to this time, than ever before on record, in a like period of time.
We have the great privilege of meeting here some of the finest people from almost every part of the world, and it is encouraging and gratifying to partake of their spirit as they come here--asking and with open arms, and they are gracious guests, as we try to be gracious hosts--to Temple Square, which I believe to be the greatest ten acres in the world, that I know anything of, at least.

I remember one fine, elderly lady from a remote part of the country, who not many weeks ago looked over the valley and said, "No wonder Brigham Young and the pioneers chose this place." Well, it looks easy after the work is done--it looks desirable. But every time I look at the tabernacle and the temple, and every time I hear the organ, I am made humble in thinking of what they did with what they had. CHURCH AFFILIATIONS

Brother Harold Lundstrom invited my attention to a most interesting figure or two from the 1951 Yearbook of American Churches published only last month. Sometimes people ask us why we send missionaries to Christian peoples. This yearbook, published by the National Council of Churches, indicates that there are about 256 religious groups in the United States in the present time, to which some eighty-seven million people belong. Only about fifty eight percent of the population of the United States of America claims or is counted as having affiliation with any church group, which means that beside those who are somewhat disaffected or disinterested or inactive or who haven't found what they want in their own churches, there are some sixty to seventy millions of people right here among us in our own nation, who are not claimed by, and do not claim, any church. Certainly one of the greatest missionary fields in the world is here at home, besides our abundant opportunities abroad. OBLIGATIONS TO CHILDREN

President McKay and other speakers have mentioned our obligations to our children, and some thoughts have been running through my mind concerning them: It doesn't matter what you have if you don't deliver it, no matter what talent or ability or capacity. It doesn't matter what truth you possess if you don't use it. And, so far as the next generation is concerned, it doesn't matter what you have learned if you don't pass it on. Every generation needs teaching, not only by example, but also by specific word, and, as indicated by President McKay, the great number of hours we have with our children in the home, as compared with their hours in schools and the churches, is somewhat indicative of the ratio of our responsibility concerning them. Every generation is a relay station to pass on the great, eternal truths to the next generation, and I pray that we may do so and that no part of this eternal message may stop at our relay point but may be continually passed on to the next generation--to our children and our children's children. A PECULIAR PEOPLE

We sometimes hear the phrase applied to us (sometimes applied to us by ourselves) that we are a "peculiar people." The word peculiar is not peculiar to us; it is peculiar to scripture. It is a word by which the Lord describes a generation that he will have, peculiar in purity, in honor, in righteousness as indicated in both Old and New Testament texts. And I believe the opportunity we have with our children and with the visitors who come here prompts us more than ever to have in mind that we must be in some respects set apart and in some respects different--not queer that is not the connotation of the word as applied in scripture--but I think we should be peculiarly honest, peculiarly dependable, peculiarly industrious, peculiarly willing in our work, peculiarly kind, peculiarly hospitable, peculiarly understanding, and peculiarly happy.

And I am sure that our young people are peculiarly blessed in many ways. For one thing they are blessed with membership in a Church that is committed to the acceptance of all truth. They are blessed in knowing that there is no truth that they could ever discover that their Church would not accept in any field of thought or learning. All that the Church asks is that what it is asked to accept shall be beyond theory, beyond supposition, beyond private opinion. They are peculiarly blessed in belonging to a Church that will accept every truth they ever discover in any field or from any source.

We should be, and I think we are, peculiarly sustained in hardship and in times of difficulty, and peculiarly comforted in times of sorrow and uncertainty; and I ask our Father in heaven that his blessings may be upon these young people of ours who are faced with uncertainty and difficult situations that they may be peculiarly blessed as they live for these blessings and keep their covenants and are faithful in the performance of their duties, wherever their country may call them, wherever mission service or any other essential service may take them.

And may this be a time for teaching our children of the mission and message of him who said, "of such is the kingdom of heaven"; and may his peace and the fulfillment of his promises be unto all of us; and may we repent where we need repentance and conform to the principles of the gospel of Jesus Christ and live so that those who come to see us will sense our "peculiarities" in the constructive sense in which the Lord used the word in scripture.

I ask that the blessing of our Father in heaven may be with each of us in all of our problems, in all of our decisions in life, in our counseling of our children, in our teaching them the great and eternal truths, and in all our meetings with others, so that our lives may be consistent with our convictions and with the commandments of God, that our conduct may be consistent with those things we profess, and I do it in the name of the Lord Jesus Christ. Amen.

President David O. McKay

We have been deeply impressed, as you have, with the testimonies and remarks of these Brethren.

We are now nearing the conclusion of this first session. I have been most favorably impressed with the reverential attitude of this large congregation. Truly there has been a spirit of worship. Though every seat is taken, members standing in the gallery and in the rear of the hall, there has scarcely been a sound that has been out of harmony with this peaceful spirit. I mention it as an example to all the wards in the Church.

The Relief Society Singing Mothers will now sing: "The Voice in the Wilderness," directed by Florence Jepperson Madsen.

The closing prayer will be offered by Elder Gilbert R. Tinge, formerly president of the Samoan Mission, after which this conference will stand adjourned until 2:00 o'clock this afternoon. The proceedings of that session will be broadcast over KSL, and by arrangement through KSL over the other stations named at the beginning of this meeting. The conference will also be broadcast over the television station of KSL, channel 5.

Important messages and calls coming to us for persons supposed to be in attendance at the conference will be announced at the dismissal of the meeting over the loud speaking system on the grounds. Similar messages coming in will likewise be broadcast at the close of each general session of the conference without further notice.

The choir music for this session has been furnished by the Relief Society Singing Mothers with Florence Jepperson Madsen conducting, and Elder Frank W. Asper at the organ.

The Relief Society Singing Mothers sang, "The Voice in the Wilderness."

Elder Gilbert R. Tinge, formerly President of the Samoan Mission, offered the benediction.

Conference adjourned until 2:00 p.m.
The second session of the Conference convened in the Tabernacle at 2:00 p.m., Friday, October 5, with President David O. McKay presiding and conducting the services.

President David O. McKay.

This is the second session of the One Hundred Twenty-second Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City.

These services and all general sessions of the conference will be broadcast in the Assembly Hall and in Barratt Hall, 60 North Main, over a loud speaking system and by television.

The proceedings of this session will be broadcast over Station KSL at Salt Lake City, and by arrangement through KSL, over the stations named in the first session of this conference.

This session will be televised also over the KSL television station, channel 5.

The choir singing for this session will be by the Relief Society Singing Mothers with Florence Jepperson Madsen conducting, and Elder Frank W. Asper at the organ.

We shall begin this service by the Relief Society Singing Mothers singing: "By the Waters of Babylon."

The opening prayer will be offered by Elder Gaskell Romney, Patriarch to the Bonneville Stake.

Singing, "By the Waters of Babylon," Relief Society Singing Mothers.

The opening prayer was offered by Elder Gaskell Romney, Patriarch to the Bonneville Stake.

The hymn, "Come Unto Me," was sung by the Relief Society Singing Mothers.

Harold B. Lee

ELDER HAROLD B. LEE Of the Council Of the Twelve

I think I have never stood before a conference congregation when I have felt so utterly dependent upon the Spirit of the Lord and upon your sustaining faith and prayers. I lean heavily upon you and ask for an interest in your prayers.

Before you and my Heavenly Father I confess my weaknesses, my shortcomings, and ask for his pardon, that I might be in such a condition as to have the direction of the Holy Spirit, not only as I shall occupy these few moments, but also as I go forward and attempt to undertake the great responsibilities that devolve upon one called to serve in this great Church. AN ABIDING TESTIMONY

I have searched my soul, and I feel that I can say to you that I count by far the most valuable of all the things which I possess today an abiding testimony in the divinity of this work. I know that my Redeemer lives. The certainty and conviction that I feel in my soul today is as certain as that night follows day.

I have been grateful that I have found myself in full harmony with that inspiring message of our leader, President McKay, this morning. His remarks and the prayer that was offered at the commencement of this service by Patriarch Gaskell Romney have led my mind into a train of thinking, which, if the spirit will bless me, I desire to follow.

PARABLE OF THE TEN VIRGINS

Patriarch Romney, in his prayer, said that the greatest weakness among us today was from within. The Master taught a great truth in a lesson which has been given to us for generations since that time to prepare us and to teach us in things that pertain to our day, and the events which are to come. This is the message, the words of which are not new to any of you who listen:

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

And five of them were wise, and five were foolish.

They that were foolish took their lamps, and took no oil with them:

But the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept.

And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Then all those virgins arose, and trimmed their lamps.

And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

Afterward came also the other virgins, saying, Lord, Lord, open to us.

But he answered and said, Verily I say unto you, I know you not.

Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh. (Matt. 25:1,13.)

This was a parable, as with many of the Master's teachings, based upon customs with which the people, his hearers, were already familiar.

The purpose of this lesson was to impress upon those called to the ministry and upon his followers and upon the world that there should be an unceasing watchfulness and preparation for the day which he had predicted when the Lord would come again in judgment upon the earth.
Our Heavenly Father has told us how it can be avoided, and that is our mission, in part, to go into the world and explain to the people how it may be avoided. (Ibid.)

It will not be long until calamities will overtake the human family unless they seek speedy repentance. It will not be long before those who are scattered over the face of the earth by millions will die like flies because of what will come.

Brethren and sisters, let us go to our homes; and if our houses are not in order, let us set them in order. Let us renew our determination to honor God and keep his commandments, to love one another, to make our homes the abiding place of peace. Each of us can contribute to that in the homes in which we live.

Said President Smith at the April conference just one year before his death:

We cannot draw a veil over the events that await this generation. No man that is inspired by the spirit and power of God can close his ears and his eyes or his lips to these things. When I have the vision of night open continually before my eyes and can see the mighty judgments that are about to be poured out upon this world; when I know these things are true, and are at the door of the Jew and Gentile; while I know they are true, while I am holding this position before God and this world, can I withhold my voice from lifting up a warning to this people and to the nations of the earth? ... And from this very day they shall be poured out. Calamities and troubles are increasing in the earth, and there is a meaning to these things.... Read the scriptures and the revelations. They will tell you about these things. Great changes are at our doors. The next twenty years will see mighty changes among the nations of the earth. You will live to see these things whether I do or not. I have felt oppressed with the weight of these matters, and I have felt that I must speak of them here; it is by the power of the gospel we shall escape. (The Improvement Era, 17:1164-65.)

Preparation for that achievement is a process. For that very purpose the gospel of Jesus Christ was restored in its fullness in this dispensation. So the Prophet Joseph Smith was told by the Angel Moroni, as the Prophet has recorded in his history:

This messenger, proclaimed himself to be an angel of God, sent to bring the joyful tidings that the covenant which God made with ancient Israel was at hand to be fulfilled; that the preparatory work for the second coming of the Messiah was speedily to commence that the time was at hand for the gospel in all its fullness to be preached in power, unto all nations, that a people might be prepared for the millennial reign. (Read Pearl of Great Price, Joseph Smith, 2.) A VOICE OF WARNING

The responsibilities of the prophets in every dispensation have been to sound a warning for the nations to repent and to come unto the Lord and avoid the judgments that otherwise will be sent upon mankind.

President Wilford Woodruff, in a sermon delivered to temple workers in Brigham City in June 1894, made a remarkable prediction and a statement with regard to these matters. A part of his sermon is as follows:

We cannot draw a veil over the events that await this generation. No man that is inspired by the spirit and power of God can close his ears and his eyes or his lips to these things. When I have the vision of night open continually before my eyes and can see the mighty judgments that are about to be poured out upon this world; when I know these things are true, and are at the door of the Jew and Gentile; while I know they are true, while I am holding this position before God and this world, can I withhold my voice from lifting up a warning to this people and to the nations of the earth? ... And from this very day they shall be poured out. Calamities and troubles are increasing in the earth, and there is a meaning to these things.... Read the scriptures and the revelations. They will tell you about these things. Great changes are at our doors. The next twenty years will see mighty changes among the nations of the earth. You will live to see these things whether I do or not. I have felt oppressed with the weight of these matters, and I have felt that I must speak of them here; it is by the power of the gospel we shall escape. (The Improvement Era, 17:1164-65.)

He enumerated a number of the calamities which he had foreseen, and then stated: "They are at our very doors, and not even this people will escape them entirely."

Twenty years later, as he had predicted, lacking one month, the great world war of July 1914 broke in all its fury. Many of you here have been witnesses of the fulfillment of what President Woodruff said, and from that time to the present time there has been an increasing intensity of the troubles and difficulties upon the earth.

He sounded a note of comfort and blessing, however, in his closing statement.

Remember this, and reflect upon these matters, he said,

If you do your duty, and I do mine, we shall have protection, and shall pass through the afflictions in peace and safety. WARNING OF PRESIDENT SMITH

Shortly after the general conference a year ago last April, I met a man on the street who was inclined to be critical of the fact, he said, that the Church was not receiving revelations, and why was it that the Lord wasn't revealing his mind and will to his leaders. I happened to have in my pocket a clipping from President George Albert Smith's last address, and I took it out and read this to him:

Said President Smith at the April conference just one year before his death:

Brethren and sisters, let us go to our homes; and if our houses are not in order, let us set them in order. Let us renew our determination to honor God and keep his commandments, to love one another, to make our homes the abiding place of peace. Each of us can contribute to that in the homes in which we live.

It will not be long until calamities will overtake the human family unless they seek speedy repentance. It will not be long before those who are scattered over the face of the earth by millions will die like flies because of what will come.

Our Heavenly Father has told us how it can be avoided, and that is our mission, in part, to go into the world and explain to the people how it may be avoided. (Ibid., 53:410.)
President Smith could not have made that statement except as the Lord revealed it to him. OBLIGATION TO FOLLOW COUNSEL

The Lord in a revelation has told us that it is the obligation of the Latter-day Saints to listen to the counsel of their leaders. In the preface to the Book of Doctrine and Covenants the Lord has said this in plainness.

And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles shall be cut off from among the people.

For they have strayed from mine ordinances, and have broken mine everlasting covenant. (D. & C. 1:14-15.)

Could it be that these who will be cut off, of which the Lord spoke are the foolish virgins in the parable of the Master? As I thought back over the admonitions of our present leaders, President McKay, President Richards, and President Clark, I have wondered how much the Latter-day Saints have tried to recall and keep in their minds and hearts the admonitions of these, the Lord's appointed servants. May I merely mention but a few of the admonitions of our present leaders to impress the importance of heeding the counsel of the prophets of our day:

Did you listen carefully to hear President McKay re-echo what he has said on past occasions, that we should use the divine gift of agency to put to flight the degenerate tendencies in men and nations, and thereby find the way to eternal life? And did you hear him say that what you sincerely think of Christ in your heart will determine what you are, and will largely determine what your actions will be? Have you heard President Richards plead with us to keep the commandments of God; and to preserve the sacredness of the home: and heard him say that one of the greatest deterrents to wrong doing has been the fear of losing a place in the eternal family circle?

Those are messages that we should not have forgotten and should have sought to apply in our daily conduct.

President Clark's admonitions and pleas for the unity of the Saints by following the leadership of the President of the Church; his warnings against false heresies, and his efforts to arouse the people to protect our liberties as guaranteed by the Constitution of the United States, certainly are messages which we could not well afford to overlook in this day of stern judgment if we would escape the calamities of which the prophets have warned. "A LAMP TO YOUR FEET"

Every baptized member of the Church may become a virgin of purity through baptism by immersion for the remission of sins, through the atoning power of the Lord Jesus Christ. At our baptism we had hands laid upon our heads, and we were told by the officiating elders words that went something like this,

Receive the Holy Ghost, which will be a lamp to your feet, a guide to your path, which will bring all things to your remembrance, which will show you things to come, and will even reveal by its power the Lord Jesus Christ himself.

All of those promises, of course, are conditioned upon obedience and faithfulness in keeping the commandments of God.

The Lord gives us, each one, a lamp to carry, but whether or not we shall have oil in our lamps depends solely upon each one of us. Whether or not we keep the commandments and supply the needed oil to light our way and to guide us on our way depends upon each of us individually. We cannot borrow from our Church membership. We cannot borrow from an illustrious ancestry. Whether or not we have oil in our lamps, I repeat, depends solely upon each one of us, it is determined by our faithfulness in keeping the commandments of the Living God.

We must buy from the only source from which we can obtain this kind of oil referred to by the Master--from the fountain of eternal supply.

God grant that we won't forget these admonitions, and that the parable of the ten virgins will have a meaning to us, to all leaders throughout the Church to go out seeking in the highways and byways of the Lord's kingdom to prepare the people, that except they repent and turn unto the Lord these things which have been predicted will surely come. May all Church members remember that in the day when the Lord said peace would be taken from the earth and the devil would have power over his dominion, he also said that he, the Lord, would reign in the midst of his Saints when he would come down in judgment upon Idumea, or the world.

So he is reigning in the midst of his Saints, revealing himself to his leaders, that through them to this people we might never be left in doubt but might know of a certainty that he will do nothing save he reveals himself to his servants, the prophets.

I bear you my humble witness that I know these things are true. and the Lord has spoken and is speaking to us today in a way that he has talked to his people in every dispensation, and I bear it humbly in the name of the Lord, Jesus Christ. Amen.

ELDER ANTOINE R. IVINS Of the First Council of the Seventy

My beloved brethren and sisters, as I stand before you this afternoon to bear my testimony to you, I am reminded that it is twenty years ago this month since I first had this privilege, if you will call it such, and I find it no easier today than it was then. Why it shouldn't grow easier, I don't know, except that one comes to understand greater the responsibility of the office that he holds. TWENTY YEARS SERVICE

During those twenty years it has been our purpose, that of Sister Ivins and me, to serve you faithfully. She has stood by my side, done everything that she possibly could to help me in what I have to do. That whole time she has never made a complaint because I have had to serve or placed an obstacle in my way. I appreciate her, and I want you all to know it.

In that service I have become acquainted with many, many fine men and women, and if in it all I have been of any aid or any comfort to anyone, it is all the blessing--all the compensation I would ask. I have never ever had any other major purpose since coming to this Council than to serve you to the best of my ability. I have had the privilege of serving under three presidents of the Church, and I want to bear you my testimony that in that acquaintance I have come to love them dearly, and I have never seen anything in their actions that I have felt to complain over. I bear you my testimony that they are in the service of God, and they are called of God; that their motives are high and holy and pure; that their whole service is in your interest and in the interests of the Church.

Now we are gathered here today to give our testimony to each other and to stimulate our faith in so doing. If we can leave this conference feeling a little more loyalty to the Church, with a little stronger resolution to do our duty, those of us who have cause for it, and a little greater determination to repent and correct our lives, even though there be but a few that need that last admonition, the conference will be well worth while. I trust that we may have just that result, that as we go away we may know better our duty and have a greater determination to serve. FAILURE TO APPLY GOSPEL
I remember that soon after my father passed away, I found in going through his papers a magazine published by the Jewish Israel Movement in which there was a purported interview with a Jewish rabbi who had cast upon Christianity the blame for all the persecutions that his people had suffered and who finished by saying that Christianity is a failure in the world. As I read it, I thought of the Crusades and I thought of the suppression of learning of the Middle Ages and many other things which people don't like which they say form part and parcel of the history of Christianity; but it appealed to me that it is not Christianity but the failure to apply Christianity that we are looking at, and those evils come not from its observance but from its non-observance. THE WORLD'S NEED

But I learn in studying the records of the stakes I visit that perhaps not more than seventy or seventy-five per cent of the families of the Church have a man standing at their head who holds the Melchizedek Priesthood. Then out of that seventy or seventy-five percent, as the case may be, there are many who make no effort to magnify this priesthood. They accept it for certain reasons, but they make little effort to magnify it. MARRIAGE FOR ETERNITY

I have visited stakes where there were as few as thirty-two percent of the families represented in the Melchizedek Priesthood others where it ran as high as ninety-seven percent, and there I think, brethren and sisters is the place we ought to start to correct our ills. Those of us who have children at the age where they should pair off should be tremendously careful to impress upon their minds the value of a proper family organization, the value of marriage in the temple of God for time and for all eternity. We should impress upon our children the fact that when they go to that temple they should go prepared to make it a lifelong and eternal undertaking, and that they should be serious and sober in the selection of their companions. I believe, if the proper attitude were taken toward marriage, the divorce problem which we face would be mitigated, if not abolished within the Church. There is an opportunity, there is a responsibility to teach young people the values of that institution. It is one of the characteristic things of the Church; it is the only place in the world where a marriage of that kind is celebrated; and it is desirable because it is a true institution ordained of God; and if people enter into it with the proper spirit it is the greatest safeguard for their future conduct that has been given us by God.

We should not only teach these young people that they should go into that relationship with the determination that it is going to endure, but we should also teach them that they should expect it to endure because they are clean and pure and wholesome when they begin, and they are going to stay that way throughout. There are too many of us who miss right there. We don't seem to appreciate those things. Now is it possible to teach young people these things so that they will appreciate them? I believe it is. Sister Ivisns for a number of years was a guide over at the Lion House. One day there came a group of fine young people there to visit. During that interview she took occasion to teach them this thing. After it was over, one young woman, who had expressed, on the way in, that she was not going to be married in the temple, came back with the statement that she had enjoyed the visit and she was going to insist upon a temple marriage. Can we teach them that? We can if we will, I believe, and I believe it is one of the greatest duties of fathers and mothers. PARENTS TO SET EXAMPLE

To begin with, of course, parents should have been married there themselves, and they should be true to each other. They should observe the standards of the Church so that the example we set will be above reproach to their children. and there ought never to be a thing happen between husband and wife that would abash or embarrass a son or a daughter, so that when those sons and daughters grow to maturity they can say as I can testify to you today, "My father never did a thing that I was ashamed of nor gave me an instruction that I had to blush for." That's your privilege and your duty, you fathers and mothers, to teach young people, these things as plainly as you can; then if we can build that kind of family, the family that grows up under that influence will go into a ward organization with the same type of loyalty, and passing through the ward organization will approach the stake organization with the same loyalty and desire to conform. And, of course, out of your strength in your families, your wards, and your stakes grows the strength of the Church. DAILY REPENTANCE

The place to begin, brethren and sisters, is with ourselves and our own, and if we can come to realize the imperfections of our own practices and change them, God will bless us. That is nothing more nor less than repentance, which all of us should practice daily.

Now I hope that out of this conference there will go a determination on our part to better our lives, starting with ourselves, to develop in our young folk a loyalty to their fathers and mothers, to their ward organizations and their stake organizations and the Church. That loyalty will reduce the adverse criticism that there is. There are many of us that find fault with the things that those of us who stand here try to do in the interest of the people, but loyalty would reduce that, and we would be happier even if we should not realize perfection in sustaining the policy of the Church.

God grant us help in it, I pray in the name of Jesus. Amen.

Joseph L. Wirthlin
BISHOP JOSEPH L. WIRTHLIN First Counselor in the Presiding Bishopric

I sincerely trust, my brethren and sisters, that I might enjoy an interest in your faith and prayers during the few moments that I shall stand before you.

With you I have been deeply moved and inspired by the proceedings of this great conference. I am sure the address of our beloved President this morning inspired every one of us to resolve to live better lives exemplifying the principles of the gospel of the Lord Jesus Christ as we live it day by day.

In the days of the Master there was an Apostle called John the Beloved. He was given that title because he loved the Savior with all his heart. He loved the people. It is a grand thing to know that in this day we have an Apostle of the Lord Jesus Christ, a prophet, a revelator, and a seer, who, because of his kindness and his love for the people, and his manifestations of tenderness toward them, will be known as David the Beloved. I thank the Lord today that he has been restored in his health and strength and pray that the Lord will always bless him to the end that he may be enabled to perform the great tasks that devolve upon him. PRINCIPLE OF BELIEF
works. In illustrating the point of temporal works, Brigham Young declared:

The work of which James spoke in connection with faith is divided into two divisions; that which has to do with the spiritual and that which has to do with the temporal.

Consider for a moment if you will a ward organization in its requirements of personnel with the presiding authorities of the ward, the officers of all the auxiliaries, and the ward teachers. Opportunities for work in the kingdom are immediately available for at least two hundred members, while in the churches of the world, only one or two people would have this opportunity.

If there are any of us who are seeking to do the work of the Lord and feel that we do not have an opportunity, all that we have to do, brothers and sisters, is to go into this work with eagerness and a desire to see that the work is going to be done or has been done or will be done for those who have not had the privilege in this life of hearing the gospel of the Lord Jesus Christ.

The same is equally true of the great project of teaching the people at home the gospel of the Lord Jesus Christ. We call it "ward teaching." If ward teaching were done as it should be, it would require the services of every worthy member of the priesthood in the Church. GENEALOGICAL WORK

The genius of the gospel of the Lord Jesus Christ in ancient days, and in the restored gospel of this day, demands a program not only which requires faith but also works on the part of the individual who has for an objective salvation and exaltation in the kingdom of God.

The Prophet Joseph Smith declared that faith is the moving cause of all action. It is that great stimulating force which brings into fruition the plans and the desires of mankind. The genius of the gospel of the Lord Jesus Christ in ancient days, and in the restored gospel of this day, demands a program not only which requires faith but also works on the part of the individual who has for an objective salvation and exaltation in the kingdom of God.

We are told that the glory of God is intelligence, that no man can be saved in ignorance. Therefore, if we are to gain the intelligence and the knowledge that is necessary for a place in the celestial kingdom, it will only come about by mental and spiritual effort and works. THE PRIVILEGE OF WORK

Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. (James 2:14-18.)

The Prophet Joseph Smith declared that faith is the moving cause of all action. It is that great stimulating force which brings into fruition the plans and the desires of mankind. The genius of the gospel of the Lord Jesus Christ in ancient days, and in the restored gospel of this day, demands a program not only which requires faith but also works on the part of the individual who has for an objective salvation and exaltation in the kingdom of God.

We are told that the glory of God is intelligence, that no man can be saved in ignorance. Therefore, if we are to gain the intelligence and the knowledge that is necessary for a place in the celestial kingdom, it will only come about by mental and spiritual effort and works. THE PRIVILEGE OF WORK

Hence, with this authority upon both the older men and the young men, there is an opportunity for service, for the accomplishment of great work; for example, we think of the missionary work, wherein are involved thousands of men and women, both young and old, who are out in the world preaching the gospel to every nation, kindred, tongue, and people.

The same is equally true of the great project of teaching the people at home the gospel of the Lord Jesus Christ. We call it "ward teaching." If ward teaching were done as it should be, it would require the services of every worthy member of the priesthood in the Church. GENEALOGICAL WORK

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If there are any of us who are seeking to do the work of the Lord and feel that we do not have an opportunity, all that we have to do, brothers and sisters, is to become engaged in the genealogical work of the Church. I am sure those who have been touched by the spirit of Elijah, and had their hearts turned to their fathers have certain assignments when called upon by those who preside over them.

Hence, with this authority upon both the older men and the young men, there is an opportunity for service, for the accomplishment of great work; for example, we think of the missionary work, wherein are involved thousands of men and women, both young and old, who are out in the world preaching the gospel to every nation, kindred, tongue, and people.

The same is equally true of the great project of teaching the people at home the gospel of the Lord Jesus Christ. We call it "ward teaching." If ward teaching were done as it should be, it would require the services of every worthy member of the priesthood in the Church. GENEALOGICAL WORK

Consider for a moment if you will a ward organization in its requirements of personnel with the presiding authorities of the ward, the officers of all the auxiliaries, and the ward teachers. Opportunities for work in the kingdom are immediately available for at least two hundred members, while in the churches of the world, only one or two people would have this opportunity.

The work of which James spoke in connection with faith is divided into two divisions; that which has to do with the spiritual and that which has to do with the temporal works. In illustrating the point of temporal works, Brigham Young declared:
One of the great temporal works of the Church is found in the welfare program. It affords an opportunity for all to participate, from the young boy or girl to the aged man or woman who is physically fit. It requires much physical labor, but out of our physical effort comes a spiritual blessing—a spiritual blessing wherein, brethren and sisters we keep part of the first and great commandment to “love thy neighbor as thyself.” If we actually love our neighbors as ourselves, we are going to endeavor to do something for those who are in distress of any kind.

Construction of meetinghouses demands physical effort which in reality contributes much to the building up of the kingdom. There has never been a time in our history as a Church when so many meetinghouses have been erected as in the last five or six years, and the most inspiring factor in this great project of building is that members of the various wards have contributed physically of their labor as well as having made financial contributions. ST. GEORGE TABERNACLE

The faith of these brethren was so great that their teams had been hitched up and they were ready to leave immediately after their prayers, which is an evidence of the profound faith which motivated them to go forward with their building program even though the necessary cash was not in sight, and hence, the St. George Tabernacle and the temple stand as a monument to the faith and works of these great pioneers. FAITH AND WORKS

In the days of the Prophet Joseph Smith when the gospel was being restored, the Lord declared to the Prophet, “I will pour my Spirit out on all flesh.” (See D. & C. 95:4.)

The outpouring of the Lord’s Spirit generated in the hearts of men a degree of faith that moved them to great works which have brought manifold blessings to humanity. For instance, Thomas Edison had faith so great in the utilization of electricity for lighting that after hours, days, and months of work, the electric light bulb was made available in addition to many other electric appliances which have brought comfort and luxury to the people.

Another outstanding example of faith and works is the Wright brothers who were thought to be mentally weak when they advocated the idea of flying through the air with a contraption heavier than air itself, but out of their faith and their works there has now been developed one of the greatest methods of transportation that the world has ever known. Radio and television have come as the result of the faith and the works of their inventors. LINCOLN’S FAITH

There were great souls that had a profound faith in the principles of righteousness, of whom Abraham Lincoln is a great representative. As a young man he visited the city of New Orleans where he witnessed the sale of human beings over the auction block. He declared: “If I ever have a chance to strike this thing, I will strike it hard.”

His faith in the great principle of freedom motivated him to take action when he was president of the United States. He struck slavery hard, and the shackles were removed from the thousands and thousands of oppressed people who now enjoy their liberty.

Brethren and sisters, I feel in my soul as the Apostle Paul felt when he declared, “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation...” (Romans 1:16.) The godly power Paul speaks of is the combination of faith, the divine motivator, and the works of the individual. These together make salvation and exaltation in the kingdom of God a certainty. CHRISTIANITY IN ACTION

Some few days ago the office of the Presiding Bishop was visited by a Hindu doctor from India. He said he was a Christian. He pointed out to us that as he traveled from the southern boundary to the northern boundary of the state of Utah noticing the many meetinghouses that had been erected, he was convinced that he was among a Christian people. And after becoming conversant with the gospel and the religion of our people, he declared, “This is Christianity in action.” Faith and the works of the gospel constitute Christianity in action as Jesus Christ revealed it to the Prophet:

Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations. (D. ~ C. 115:5.)

If our light is to be a standard unto the nations, then well might we follow the admonition of James when he said:

Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works. (James 2:18.)

This people have the greatest obligation of any people in all the world; for first they have covenanted with God their Eternal Father that they will manifest their faith and their works in the cause of his beloved Son, Jesus Christ, and that the world seeing their works will declare as Isaiah of old declared: Come let us go up to the house of Jacob’s God and learn of his ways and walk in his paths (See Isaiah 2:3), to the end that the world and all of us may be free of the pernicious doctrine that men can be saved by belief or grace, and that we may know that salvation and exaltation in the kingdom of God rests wholly upon faith and works, which I pray will be the blessing of all of us, in the name of Jesus Christ. Amen.

The Relief Society Singing Mothers chorus joined with the congregation in singing the hymn, “We Thank Thee, O God, For a Prophet.”
And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen do, for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors. (Matt. 6:5-12.)

That last is the particular passage in this prayer that I want to call attention to. If we have learned anything through the proceedings of this conference this day, it is that this gospel is not something to talk about. It is something that requires deeds. It calls for action, and it is only what we do, not what we say or what we profess, that counts.

The people of this Church can carry this message with them to their homes or wherever they may chance to go and lay it down as the foundation principle of their faith, the promise of the future. FORGIVENESS

It is only as we do the will of God that we have claim upon the promised blessings, and one of the particular things that I want to stress is the principle inherent in this sentence in the sublime prayer which I have just read: "Forgive us our debts, as we forgive our debtors." That calls for action. It calls for self-control. It calls for putting into practical effect one of the teachings that the Lord has given us.

It is not easy to practice. We are all disposed to be very charitable toward ourselves and our own misdeeds, our own failures and weaknesses. We hope the Lord will be charitable to us, that when we stand before the bar of justice, notwithstanding the exactions of the law which must be obeyed, and notwithstanding our own lapses, he who knows the heart, and knows the desire, and knows the effort, and consequently being possessed of all the factors essential to a righteous judgment, will somehow be kind and generous and will take into account our good efforts, our attempts to live righteously, the piety of our purposes, the struggles we have made against odds, and he will balance all these worthy desires of the heart and struggles of the flesh over against our failures, and the things wherein we have sinned and failed to measure up to the full standard of complete perfection.

We all hope that on behalf of ourselves, but it is not so easy for us to accord the same generous consideration to those we feel have trespassed against us. We are more likely to be disposed to exact the full payment of the debt to us personally, while hoping in our hearts that God will be lenient in his judgment of us. LOVE OF NEIGHBOR

I think there is involved in this principle the doctrine of the first great commandment, and the second, "... Thou shalt love thy neighbor as thyself." (Ibid., 22:39.) Those are easy words to say, but do we ponder what they mean? How do I love myself? Certainly I do not wish myself any ill luck. I do not wish myself any misfortune. I hope my efforts will be prospered. I hope I will be spared misery and distress and sickness and suffering. I hope I will have power to do the things I have in my heart to do, and to succeed in my undertakings. If I love my neighbor as I love myself, then I must be equally anxious for him, that he shall be prospered, that he shall escape misery and suffering and trial and distress, that his endeavors shall be fruitful of good.

I cannot hope to climb to the position I desire to achieve by stepping on the back of another and crushing him down in order that I may gain his favorable place. Suppose I am a violinist. I excel in my profession, my art. I have enjoyed the reputation for a long time of occupying first place among the members of my community. I am the greatest of them all. Then one day a younger man comes along, as will inevitably be the case, and he chances to excel me in the art, and I stand in jeopardy of losing my position as first.

I suppose I should wish for him that he break his hand so that he cannot play any more, and so that I will not be toppled from the pinnacle that I have occupied, and can still be supreme in the practice of my art. That is not keeping the commandment. That is not loving my neighbor as I love myself. I would not wish myself any such misfortune. I would always want to do my best, freed from artificial hindrance. I should, if I would obey the commandment, without regard to the consequences to me personally, my own ambitions and desires, rejoice in the excellence of the performance of my rival, and wish only for him all the good I would wish for myself.

I will, if I am honestly observing the commandment, wish for him the success, the glory that has been accorded to me by reason of my past station. It is easy to say those words, "Love your neighbor as yourself," but how hard it is to bring them right down to actual practice, even when our own superiority of position might be involved, the sacrifice of it. If we really could bring ourselves into full accord with that commandment, we should rejoice exultantly in the good fortunes that attend the efforts of our fellows, no matter in how great a degree they might eclipse us or how far they might excel us. You see, it requires that we root out envy, that we root out selfishness, and that is the way we grow in the development of character and the cultivation of those perfections which God has directed that we strive to achieve.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." (Ibid., 5:48) was the admonition of Jesus and if we would attain that station and bring ourselves to that degree of conquest of our own ambitions, then we shall have to rejoice in the good fortune, the achievements, the attainments of our fellow men without regard to the eclipse of ourselves. FORGIVE AND BE FORGIVEN

Returning to the text, we cannot expect that God will forgive us if we refuse to forgive those whom we have found occasion to criticize. The measure of man's achievement lies not altogether in where he gets to. You have to have regard for the place which he started from, and the degree of his advancement, though he has not reached so high a place as one of his fellows, may be greater because of the handicap of position from which he set out.

We all hope and trust and pray and depend upon the mercy of God. We hope he will be merciful to us, but we have no right to expect the extension of his mercy to us in any further degree than we are willing to extend mercy and charity and forgiveness to our fellow men, whose actions we scrutinize with much more care and less leniency than we scrutinize ourselves and our own deeds. DOERS OF THE WORD
It is now nearly eighteen months since Sister Barker and I left the French Mission. I hope, however, to be able to give a brief report of the French Mission not only while we were there but since we came back, the last eighteen months while President and Sister Woolf have been conducting the mission. The French Mission is one of the great missions of the Church. There is no finer people to which we can carry the Gospel. Most of us of Germanic stock are favorably disposed to nations of northern Europe, Germany, Switzerland, and so on, but perhaps we are not aware that at least fifty per cent of the population of Northeastern France was Germanic in the first centuries of the Christian Era, and we should remember too that there are many other nations in Europe, and among these many nations are France and Spain and Italy and Greece.

The government of France has been friendly, of course we have had some opposition, of course we had a few connected with the government who were not friendly, but by and large they have been very friendly. We frequently had halls that cost us nothing. In Bordeaux and other cities of Western France we have been able to get organized branches. I rejoiced as I heard the story of how faithfully they had attended to their duties. Even while directed missiles were falling not very far from the house of President Devigny, they held their meetings. They did their work. Each one of our three chapels was seriously damaged by guided missiles.

In France the story was not so favorable. Our first work was to find the members. There was only one man Elder Fargier in all France holding the Melchizedek Priesthood and the members said they had had visits from missionaries but usually fifteen and twenty years before.

I am glad to say this to the fathers and mothers who have missionaries in France, there is no more kind-hearted people, no more sympathetic people, no more self-sacrificing people for the missionaries. I wish I could tell you of the lives of some of our members, faithful over long periods of time without any visit from missionaries whatsoever and no contact with the Church. I have even thought how strange it is and how wonderful it is that our missionaries have such influence with the people, and yet it is not altogether strange. The men opposed to them are often very scholarly, but all that scholarship can do is to enable them to guess what kind of experience Peter had when he said, Thou art the Christ, the Son of the Living God.” What was that revelation from on High? What kind of experience did Paul have when he was guided by the Spirit? And the faithful missionaries have similar experiences first-hand, It is a great joy to be in a testimony meeting with them and the lady missionaries, who were in no way inferior to the elders.

The mission has gradually increased in the number of converts and it has increased very, very much since Sister Barker and I left the mission. This year, returning missionaries and elders tell me that the estimate of the number of converts in the mission will be somewhere between 100 and 150. When you think of the difficulties of language, when you think of other difficulties I think that is most encouraging. The missionaries of the French Mission, I think, nearly all long for the time when they can go back on another mission, and it is astounding how eager audiences are to listen to the Gospel. You probably would expect the greatest number of converts and the greatest interest in Northeastern France where the Germanic blood perhaps is in a larger percentage than elsewhere, but the greatest interest in the Gospel and the greatest number of converts is in Southeastern France. There we have had meetings attended by as high as 400 people. A year and a half ago there were some 3 or 4 members. Six months before that there were none, and no friends. Now there are 20 members and meetings are being attended by 100 to 125 in a meeting.

The government of France has been friendly, of course we have had some opposition, of course we had a few connected with the government who were not friendly, but by and large they have been very friendly. We frequently had halls that cost us nothing. In Bordeaux and other cities of Western France we have been able to get a large hall in the City Hall with no cost to us, not even the janitorial services, and they have treated us well.

My time I think of ten minutes is up. I would like to say this before sitting down, however, I know that the first vision was a reality, our missionaries know it, that it was a reality, that we are engaged, second only to living the Gospel, in the next greatest work possible on the earth, carrying that Gospel to our fellows. He is happy who has had one mission; he is happier who has had two, and I feel positive that he would be happier who had four. This is a great work and in France it is going to grow faster because now we have a large body of converts, relatively from France, Switzerland and Belgium. They are writing to friends and acquaintances, they are dispelling false stories about us, they are explaining the truths of the Gospel, and I pray that there may be as few as possible among us without sometime having had the experience of a mission, I sincerely pray for the blessings of the Lord on the world, that peace may be restored (we now have war) and that no further wars will break out, that the Gospel may be carried to the rest of the world and in particular to Spain, to Italy, to Greece, to the Mediterranean countries, countries that were once the only ones where missionaries worked in the propagation of the Gospel and wherein were the early centers of the Christian Church. I pray this and I pray the Lord to bless our inspired leadership that we may all give our full undivided loyalty in the name of Jesus Christ. Amen.
The Relief Society Singing Mothers will now sing: "Like as the Hart Desireth the Water Brooks," conducted by Sister Florence Jepperson Madsen.

President David O. McKay:

I rejoice in that work and I thank our Heavenly Father for the privilege I had. I appreciate the Priesthood of God. It is precious to me. I want to tell you, in bearing my testimony, that I want to thank my father-in-law, my wife and their family who prayed earnestly for me that I might become a member of this Church. For ten years we were married and I was not a member of the Church. My wife had to steal away out of the house to go and perform her Church duties, to teach Primary and to go to the Relief Society, and then she had to watch the time and come home before I got home from work. Those are the conditions that prevailed for the first ten years of our married life. Oftentimes I heard my mother-in-law in devotion and they asked me to join with them. All the time I stared at them. I oftentimes heard my mother-in-law pray that I would become a member of this Church. There was a big tract of land opened near the Auwaiolima Church. Some of you returned missionaries know where the Auwaiolima Church is. There were choice lots facing the main street and the school street, and I decided to buy a lot on one of those main streets and I purposely bought a lot just below the Church, with the idea, well, if I build my home here my children would be growing up, saving carfare to Primary and Sunday School. My wife can go to Relief Society and teach in the Primary, so I can save a little money in carfare. So I bought a lot just near the Auwaiolima Church and when we got our house half-way built I asked my wife if I could be baptized in her Church and she asked me, "Really do you want to join the Church?" I said, "Yes." She went up to the Mission Home and made arrangements with the branch president, Ernest L. Miner, and Brother Miner was surprised to learn that I had made up my mind to be baptized. He turned around and called my wife and said, "You have been faithful and the Lord has answered your prayers. All these years, in presiding over this branch I could not touch your house with a fifty foot pole." (Laughter) So really the Lord has moved things in a mysterious way His wonders to perform.

I rejoice to bear you my testimony, my brethren and sisters. I am really glad and thankful that I had the privilege of accepting the Gospel, it has made me a good husband, a good businessman whereby I can face my fellowmen, my creditors and my associates. Through that, my name has been spread abroad. My desire was to fulfill an honorable mission, that we could have a mission home there, a church building, and preach the Gospel to the one hundred and fifty millions of people in China, probably more. We loved them. When we were up to the Peak of Hong Kong we could look on the other side to China proper (and on this side we could look into the Hong Kong Bay). We went there with Brother Cowley to dedicate the land for the opening of the mission. While we were there Brother Cowley called each one of us to take turn in praying and I shed tears facing my ancestors, my great-grandfather and my forefathers, that I, the only one having the privilege to hold the Priesthood, had come up to the land of China, to spread this Gospel of Jesus Christ among the people.

I am thankful that I had the privilege. The only thing I regret is that we had to fold up the mission and return home to Honolulu. That is the only regret in my heart. My desire was to fulfill an honorable mission, that we could have a mission home there, a church building, and preach the Gospel to the one hundred and fifty millions of people in China, probably more. We loved them. When we were up to the Peak of Hong Kong we could look on the other side to China proper (and on this side we could look into the Hong Kong Bay). We went there with Brother Cowley to dedicate the land for the opening of the mission. While we were there Brother Cowley called each one of us to take turn in praying and I shed tears facing my ancestors, my great-grandfather and my forefathers, that I, the only one having the privilege to hold the Priesthood, had come up to the land of China, to spread this Gospel of Jesus Christ among the people.

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I rejoice to bear you my testimony, my brethren and sisters. I am really glad and thankful that I had the privilege of accepting the Gospel, it has made me a good husband, a good businessman whereby I can face my fellowmen, my creditors and my associates. Through that, my name has been spread abroad. Some of my friends have joined the Church. Some of my friends saw me going into the chapel and the following day they wanted to know what I was doing in the Mormon Church. I said, "I am a member of that Church." They said, "Are you? I am surprised. If I knew you had determined to join any church I would have asked you to join the Central Union Church," which is a Protestant church in Honolulu, "so if you need any help, if you go to the bank, people will give you an extended hand." That is the answer I got, and finally after that I became loosed from all my friends and associates just because I joined the Church.

It is up to me to let the Gospel light so shine that others may see my good works and glorify our Father which is in Heaven. From that time on I have tried my best to live up to the teachings of the Gospel and to have the whole world look up to me. When I got my call to go to China they had my picture in the Honolulu paper.

My time is up. I hope and pray that we as Latter-day Saints will live the Gospel and that we will let our lights so shine before men that others seeing our good works will be led to glorify our Father which is in heaven.

President McKay will please forgive me if I have gone beyond my allotted time. I ask the Lord's blessings upon you. Amen.
The closing prayer will be offered by Elder A. Lorenzo Anderson, formerly president of the Mexican Mission, after which this conference will stand adjourned until ten o'clock tomorrow morning.

Tonight at seven o'clock here in the Tabernacle there will be a meeting of ward bishoprics and others as listed in the public announcement, under the direction of the Presiding Bishopric.

Important messages and calls coming to us for persons supposed to be in attendance at the conference will be announced at the dismissal of the meeting over the loud speaking system.

The choir music for this session has been furnished by the Relief Society Singing Mothers, Florence Jepperson Madsen conducting, and Frank W. Asper at the organ.

May we just take a minute again to commend these charming mothers. Their presence, I repeat, and their singing have been an inspiration. Sister Madsen, thank you. I know I express the prayer of all present when I say, "God bless our mothers."

The Relief Society Singing Mothers sang "Like as the Hart Desireth the Water Brooks."

The benediction was offered by Elder A. Lorenzo Anderson.

Conference adjourned until 10:00 a.m., Saturday, October 6.

Conference reconvened Saturday morning, October 6, at 10:00. President David O. McKay conducted the services and made the following introductory remarks:

For the information of the radio and television audience we announce that this is the third session of the One Hundred Twenty-Second Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

These services and all general sessions of the conference will be broadcast in the Assembly Hall and in Barratt Hall over a loudspeaking system and by television. The proceedings of this session will be broadcast over Station KSL at Salt Lake City, and by arrangement through KSL over the stations named in the first session of the conference.

This session will be televised over KSL television station, channel 5.

The singing will be by the congregation, Brother J. Spencer Cornwall conducting, and Brother Alexander Schreiner at the organ.

We shall begin the services by the congregation singing: "Now Let Us Rejoice," conducted by Brother Cornwall.

The opening prayer will be offered by Elder Arnold D. Miller, formerly Patriarch to the North Davis Stake.

The congregation sang the hymn, "Now Let Us Rejoice in the Day of Salvation."

Elder Arnold D. Miller, Patriarch of the North Davis Stake, offered the invocation.

Singing by the congregation, "How Firm A Foundation."

Elder Joseph Anderson, Clerk of the Conference, read the following report of changes:

Mission Changes and New Presidents Appointed:


New Stakes Organized:

Bakersfield Stake organized May 27, 1951, from Northern California and California Missions. Fresno Stake organized May 20, 1951, from Northern California Mission. Monument Park Stake organized June 24, 1951, from Hillside and Bonneville Stakes. Santa Monica Stake organized July 1, 1951, from Inglewood Stake.


New Wards Organized:


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<th>Wards Transferred:</th>
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<tr>
<td>Beacon, Hillside, Laurelcrest, and Monument Park Wards, Monument Park Stake, formerly of Hillside and Bonneville Stakes. Brentwood, La Cienega, Mar Vista, Santa Monica, and Westdale Wards, Santa Monica Stake, formerly of Inglewood Stake.</td>
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<th>Ward Name Changed:</th>
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<th>Wards Discontinued:</th>
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<td>Arbon Ward, West Pocatello Stake, disorganized, membership transferred to other wards.</td>
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<th>Independent Branches Organized:</th>
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<th>Those Who Have Passed Away:</th>
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<th>President David O. McKay:</th>
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<td>Joseph Anderson, Clerk of the Conference, has just read the report of statistics and other data relating to the Church.</td>
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| We shall now ask President J. Reuben Clark, Jr. of the Quorum of the Twelve to present the General Authorities. General Officers, and General Auxiliary Officers of the Church for the sustaining vote of this General Conference. |

| Immediately following President Clark's presentation he will speak to us. |

### Sustaining Vote

| President J. Reuben Clark, Jr., First Counselor in the First Presidency then presented in the usual manner the General Authorities and General Officers of the Church and they were unanimously sustained by those present. The list as presented is as follows: |

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<tr>
<th>GENERAL AUTHORITIES OF THE CHURCH THE FIRST PRESIDENCY</th>
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<tr>
<td>David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.</td>
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<tr>
<td>Stephen L. Richards, First Counselor in the First Presidency.</td>
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<tr>
<td>J. Reuben Clark, Jr., Second Counselor in the First Presidency.</td>
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<tr>
<td>Joseph Fielding Smith, President of the Council of the Twelve Apostles.</td>
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<tr>
<td>Eldred G. Smith, Patriarch to the Church.</td>
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<tr>
<td>The counselors in The First Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers and Revelators.</td>
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<tr>
<th>ASSISTANTS TO THE TWELVE</th>
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<tr>
<td>Thomas E. McKay, George Q. Morris, Clifford Y. Young, Stayner Richards, Alma Sonne, E. Ray L. Christiansen, John Longden.</td>
</tr>
<tr>
<td>David O. McKay, As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.</td>
</tr>
<tr>
<td>THE FIRST COUNCIL OF THE SEVENTY</td>
</tr>
</tbody>
</table>
My brothers and sisters, I stand before you this morning to make a few remarks with a hope in my heart that the Lord will bless me and direct me in what I shall say and that I may be aided by your faith and prayers. With those prayers coming to me in my behalf, I shall be blessed, and you also. ABSENCE NOTED

I think I would like to begin by noting the absence of a man who was with us for forty-seven years as an Apostle, as President of the Quorum, and as President of the Church; a man who had as great love for his fellow men as any man I have ever met; a man who left with us, or left with me, two great sayings—"We are all children of our Heavenly Father," and "Keep out of the devil's territory"—fundamental principles. I am referring, of course, to President George Albert Smith.
During this conference much has been said about a subject that has been running in my mind for several months, and notwithstanding that it has been discussed so much, I should like to add a few words during the time I shall address you, of my own feeling about it. I am referring to the home and the family relationship.

The family, looked at broadly, is as nearly basic to the principles and plan of the restored gospel as any principle of which I know. We have a Heavenly Father and Mother, the eternal parents of the spirits of us who are here. And those spirits were created that they might come to this earth and receive mortal tabernacles, so that in the due time of the Lord we shall lay away the mortal tabernacle; then in due time we shall resume it and become the perfect soul, the body and the spirit reunited.

The Lord has created, so he has told us, worlds without number, and I am sure for this same purpose.

That, I repeat, that family relationship is fundamental, because without it we cannot reach out to the destiny which our Heavenly Father has provided for us. When Adam came, he was alone. And the Lord said, "It is not good that the man should be alone." He said to Adam, "Multiply, and replenish the earth." (Gen. 1:28.) Eve came, then the command was given that a man "shall cleave unto his wife," leaving father and mother, "and they twain shall be one flesh." (Matt. 19:5.) That was reiterated by the Savior replying to the query of the taunting Pharisees. And out of that union came ourselves, our mortal tabernacles. In our day the Lord has revealed another element, and that is the sealing of man and wife for time and for all eternity, and out of that union they twin beget blood and flesh.

And I would like you to reflect upon the fact that our children came to us with spirits that did not ask us to bring them, but with spirits, through some operation of which I am not aware, that are assigned to us; and they come to us as our guests. We are responsible for the mortal tabernaculating of that spirit; and I should like each and every Latter-day Saint to get that fact into his heart, that the child which is his, or hers, comes at the invitation, virtually, of them who beget it, and then I would like you to reflect upon the responsibility which that brings home to each and every man and woman who is a parent. Yours is the responsibility to see that this tabernacled spirit loses no opportunity, through you, to prove his worthiness and righteousness in living through his second estate.

Now the point that I wish particularly to emphasize is this: You parents cannot shift that responsibility to anyone else. It is yours; you cannot divest yourselves of it.

You cannot give it to the state, and you ought not to give it to the state, for when the state takes over the direction, instruction, and rearing of its youth, then passes out, as the whole history of the world shows, the great principles of free agency, and not only that, but all the sacred principles of chastity and morality, with a host of other virtues which belong to a free society and are inherent in the governing principles of the kingdom of God.

You cannot entrust your children, in the sense of having them take over your responsibility, to our schools. They cannot do your work. They may aid, and, sometimes, they may detract and defeat. I have referred before to pernicious doctrines which are appearing in our schools, not only political doctrines, which I would like you to note, but moral. The doctrine that the sex urge is like the urge for food and drink, is born of Satan, and the man or woman who teaches it, is Satan-inspired. Every effort you can make to prevent the spread of this doctrine, you should make.

You cannot entrust your children to society. That will never do. Society is too tolerant of wrong, too ignorant of matters of right living, too easy to betray and debauch.

And lastly, the Church cannot take over the responsibility which is yours to train your children. The Church can aid, and should be the greatest aid; and we are derelict if we do not, as Church members and as Church organizations, provide that assistance. But beyond the Church Sunday Schools, the Mutual Improvement Associations, the Primary, the Relief Society, and all the priesthood organizations and that is the family, and it is our responsibility as parents to see to it that we fully perform our duties in this respect.

The Mother's Part

Now, brethren, at best we are somewhat clumsy at leading and directing our children. We are away from home, of necessity, a great part of the time, our thoughts are along other lines, we have to battle for our existence, for the livelihood of our families. Those of us who hold Church positions are absent in the evenings, in addition to the days that we spend getting our livelihood. I repeat, we are a little bit clumsy. And so to the sisters of the Church, the mothers of the Church, they whom the Lord has designed and planned should be the immediate instrumentality of perpetuating the race and of bringing spirits to this earth, providing bodies for them, to them we must primarily look for the rearing of our children.

Sisters, when you think of what a child is, the mortal tabernacle of a spirit created by our Heavenly Father, a mortal tabernacle which you, with all the sacrifice that it has entailed, with all the danger that has been involved of going down into the valley of the shadow of death to bring the child forth, when you think of that, do you not sense how urgent, how immediate, how great is the responsibility which you have assumed? And, oh, how well the great bulk of the sisters, the mothers of the Latter-day Saints are performing that, going on through their whole lives sacrificing for their children, for their grandchildren, and sometimes for their great-grandchildren! The Lord will bless you sisters, out of the abundance of his blessings, for every sacrifice which you make for these children. And do keep close to them! And above all, you, yourselves, lead lives that will be an example to these little ones that you have brought into the world. After all, perhaps that is your greatest responsibility to live righteously before the Lord. Not beyond Temptation.

One thing other I would like to mention for a moment, and that is hope that none of you will feel that your children are beyond the reach of temptation or transgression. The more firmly you feel that, the greater the danger to your family. No one is safe from the wiles and the persuasions of Satan. He reached Adam and Eve before mortality came. He reached into the family of Adam, and Adam's family produced the first murderer. All down through history he has reached into the families and to the persons of those who are in high and responsible positions. Satan reached David, a man after the Lord's own heart, who committed the great sin which he committed; the great Solomon, and stole his heart away. And in modern times we have too many illustrations of where children of our leaders do not live just as we would wish. So I beg of you do not assume, my dear brothers and sisters, that your children are beyond the reach of Satan, but always go forward, always conduct your family life, always be parents, fathers and mothers acting on the fact that Satan stands at the elbow of your dear one to lead him astray. Never forget that, my brothers and sisters. A Light to Guide.

Now, in conclusion, I am reminded that Moses, herding his father-in-law's sheep at Mount Horeb, saw one day a flaming bush, and the flame did not consume. Being curious, he started to walk toward this flaming bush, and the voice of the Lord came out of the bush forbidding him to come farther, for, said the Lord, "...the place whereon thou standest is holy ground." (Ex. 3:5.) So I think that in every Latter-day Saint home the Spirit of the Lord is a flaming, nonconsuming fire, there to light our way, to guide us, to protect us, and to help us do our duty, and every inch of space in that home is holy ground. We should never forget it. Always remember, and always live so that we shall not defile in any way the holiness of the home which should be ours.

May God bless the Saints in their trials and in their tribulations may he help them to guide and direct their children, may he give them the power to rear their children in righteousness, so that this work of ours shall fulfill its destiny and roll forth and fill the earth; this blessing I ask in the name of the Lord Jesus Christ. Amen.

President David O. McKay:
My beloved brothers and sisters, coming to this stand and speaking to you is not a new experience. This is the twenty-second time I have climbed up here in the last ten and a half years. I am not a stranger to you. Many of you know me and some of you may know me too well. This call has set up a tremendous emotional reaction in me. I didn't think there could be such a big tempest in such a little teapot. I suppose that I need the help of the Lord now more than I ever needed it in my life. Will you please ask him to give me strength to make a few remarks appropriate to this occasion. RESPECT FOR OFFICE

The great respect I have always had for the office to which I am now called contributes greatly to the emotional strain I am experiencing. Men who held these offices were godlike men in the eyes of my parents. When they came to Old Mexico where I lived as a little child, I almost thought they were of a different race.

I remember what we thought of President Joseph F. Smith when he came. I don't remember any of the brethren who are now living coming down.

I have always thought of this office as the office of a special witness of the Redeemer of the world, and when I think about the Redeemer of the world, I think about the great council in the spirit world when he undertook to be the instrument and made the sacrifice to put into operation the gospel of redemption. I understand that God the Eternal Father was the author of the plan. I get that from President John Taylor. Jesus sponsored it.

"I will go," he said. I believe Brother Whitney put it in these terms: "Mine be the willing sacrifice, the endless glory thine." EVENTS IN LIFE OF REDEEMER

Next I think of the Redeemer on the mount with the brother of Jared twentytwo hundred years before he was born in the flesh as the infant child of Mary. There I get the idea of what I think a spirit looks like. The brother of Jared thought he had beheld flesh and blood, but the Spirit spake to him saying, "Thou hast seen that I shall take upon me..."

Then he said, "Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image.

"Behold this body," [which looked to the brother of Jared like a body of flesh and blood and bone] said the Spirit Jesus Christ, "this body, which ye now behold, is the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh." (See Ether 3:15-16.)

And then I think of the Redeemer, that great spirit who created the world under the direction of God, our Eternal Father, entering the body of a tiny infant in a manger in Bethlehem.

I think of him in the temple at the age of twelve already conversant with his mission, when he said to his mother don't think in any sense of disrespect when she chided him a little about being there without her knowledge: "... wist ye not that I must be about my Father's business?" (Luke 2:49.)

I think about him through his ministry. I could mention many cases, but I shall not take much time. I think about his baptism as the beginning of the pattern that we must follow. I think about him at the well with the Samaritan woman when he said that whosoever would drink of the water that he would give would never thirst again, because that water would be a well of living water, springing up into eternal life.

I think about him when Lazarus had passed away, and Mary and Martha came out to meet him. I don't remember the conversation exactly, but I believe Martha said, "Lord, if thou hadst been here, my brother had not died," and Jesus said, "... I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." (John 11:21, 25-26.)

I think of him in the temple during those last days of his mortal life. I think of him in Gethsemane. I will pass the scene. It moves me too deeply. He suffered for me there, and for you. I think of him on the cross. I think of him in the Grove with the Prophet Joseph, and the Father, his Father, the Father of that Spirit of his which appeared to the brother of Jared, the Father of my spirit, as President Clark has just explained, the Father of the spirits of all men.

When I think about being a special witness of him, and I remember that Peter, James, and John could not stay awake through his last suffering in Gethsemane, I think of some who have failed. I don't want to fail.

I think of those who have given their lives for the witness. I have counted that. If it should be necessary, I hope I will not falter to give my life for the testimony of Jesus. I know he lives. I doubt if I will know it better when I meet him. LOVE FOR THE BRETHREN

I shall not go further. I would like to pay my respects to these men, I know President McKay holds the authority that the Prophet had, and I know the Prophet held the authority that Peter held. I have loved President McKay for a long, long time. He doesn't remember when I first fell in love with him. I guess he doesn't remember when you did, either.

It was down in Los Angeles in the winter of 1912 and 1913. We were known then as Mormon refugees. We had lost our home in Mexico and invited out down there. Brother McKay came to Los Angeles; he came to Sunday School, and he took a glass of water. He had a pen in his hand. He showed us how clear and beautiful the water was, and then he dropped a drop of ink in the water, and it clouded it all through, and he said to us little fellows, "That is what sin does to a life," and I have ever since then, President McKay, been trying to keep that sin out of my life.

I met him over in Australia. I got frightened of him over there. I was president of the conference. They used to call districts "conferences." I was conducting, and when he looked at his watch, he said, "Brother Romney, I believe it is thirty seconds late." So the next time we started a meeting we weren't late, and Brother McKay looked at his watch and said, "Brother Romney, I believe it is fifteen seconds early."

There he didn't take me with him when he went up to visit the Genolean Caves; he took Elder Bischoff. I remember when he came back and taught us a lesson, telling us how those great stalagmites and stalactites in the caves were made by infinitesimally small deposits from drops of water.

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Then I told him that was how a life was built. Every thought we thought, every word we spoke, every deed we did, registered on our character. I never have forgotten that, either.

I have always loved President Richards since I knew him. I went out with him in my early work as an Assistant, and I remember how he conducted conferences. He did it with the skill with which an artist paints a picture. I think everything he does is done beautifully. I sustain him with all my heart.
We Latter-day Saints are searching for truth in ourselves in order to contribute to the peace and the betterment of the world. Yet we cannot find truth without hard

Wisdom is better than weapons of war. (Eccl. 9:16, 18.) SEARCH FOR TRUTH

Wisdom is better than strength . . . to find the cause of these problems, and we would seek more wisdom in their solution. We would search for the truth without prejudice, but with an understanding mind and heart until through wisdom we could agree among men on important solutions for permanent peace and the betterment of mankind. Such wisdom demands that we have a deep faith in God, active minds, with insight and understanding of the realities of life, and the teachings of the Redeemer. In the book of Ecclesiastes we read,
Blessed is the nation whose God is the Lord. (Psalm 33:5-6, 12.)

By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.

He loved righteousness and judgment: the earth is full of the goodness of the Lord.

States, and who saw in this government the grandeur that God himself wished, for the word of the Lord is right, and all his works are true.

I pray that we, and all America, may hark back to our forebears in our American history, to those who gave us by the divine will of God the Constitution of the United States, and who came to Jerusalem for to worship,

Every man to be educated on any rung of the ladder must have a teacher, not necessarily in the schoolroom, but he must be taught by a good book, a good friend, a leader. Let us not be accused as were the Stoics of ancient times that "The nourishment of religion was drawn from the shallow springs of their own intelligence." That is our trouble today.

Let me read to you from the Acts of the Apostles. One Philip is admonished by the angel of the Lord to go to the man of Ethiopia to be taught and to understand what he is reading. As a result the Ethiopian was converted to Christianity.

And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

And he arose and went: and, behold, a man of Ethiopia, a man of great authority under Candace queen of the Ethiopians who had the charge of all her treasure, and had come to Jerusalem for to worship,

Was returning and sitting in his chariot read Esaias the prophet.

Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understand thou what thou readest?

And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. (Acts 8:26-31.)

The easy road I leave to others, I have chosen the harder one. It was Emerson who said, "God gives to every man the choice between truth and repose; he cannot have both." But when Paul said, "I have chosen the harder road," he might have added, "but I have also chosen the happier one," for the search for truth is a happy search, an interesting one, an adventurous, exciting road to travel.

A child begins his search for truth with his mother to guide him, in the reading of childhood rhymes and stories and classics, Bible stories, tales of heroes, and as he grows and develops, he continues his search in the study of history, certainly one of the great fields in which the wisdom of the ages is contained. Unexcelled in the field of history are the Old and New Testaments, in connection with the other great works of Holy Writ. We find in the scriptures the words of great poets, great writers, the highest, the most exacted expressions of human thought.

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Every student of Church history knows about the high school established in the Kirtland Temple. The students were taught English by reading the best literature and history are the Old and New Testaments, in connection with the other great works of Holy Writ. We find in the scriptures the words of great poets, great writers, the highest, the most exacted expressions of human thought.

The young student devotes himself to the study of literature and art, engineering and medicine, and whatever he may choose, and in all he learns the truth and beauty of morality, the truths of nature, and of life itself, the truth by which he gains the understanding and knowledge of God through his faith. Then these young people are on their way to life everlasting. They put into practice our Thirteenth Article of Faith:

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul: "We believe all things, we hope all things. We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.

I pray that we, and all America, may hark back to our forebears in our American history, to those who gave us by the divine will of God the Constitution of the United States, and who saw in this government the grandeur that God himself wished, for the word of the Lord is right, and all his works are true.

He loved righteousness and judgment: the earth is full of the goodness of the Lord.

By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth....
May the American people bring back the ideal of the search for wisdom through faith in God, may God become again the Lord of this nation, I ask in the name of Jesus Christ, Amen.

President David O. McKay:

Levi Edgar Young, president of the First Council of the Seventy, has just spoken to us.

Stayner Richards, president of the British Mission, who has this day been sustained as an Assistant to the Twelve, will now speak to us. He will be followed by Brother ElRay L. Christiansen.

Stayner Richards

ELDER STAYNER RICHARDS Assistant to the Council of the Twelve

My dear brothers and sisters, during my life I have had a number of shocks, but this one that has come to me today is the greatest of them all. Like Elder Romney, I have always loved, admired, respected, and in my humble way, attempted to support the General Authorities of the Church. I have placed them upon a higher plane. I have appreciated their wisdom, their judgment, their counsel, and their righteousness.

Now, realizing my inability, my inadequacy, to be asked to step in and associate with those brethren completely overwhelms me. I would be ungrateful if I did not thank them for this appointment, and thank you for sustaining me today, and all I can do is to promise you that I shall give to this calling the best that I have.

If you will pardon a personal allusion, I would like to say that throughout all my Church life, in the bishopric, stake presidency, and in the mission field, I have had a wonderful example in the life of my elder brother. Because of his great devotion to the Church, and the study and the preparation and the effort that he has made to qualify himself to measure up to what was expected of him, he has been an inspiration to me.

Knowing as I do his great appreciation of propriety, of ethics, and how sensitive he is pertaining to these matters, in making sure that none of his family or relations ever received any favoritism, I want to assure you now that if you regard this appointment as a mistake, as I do at the present time, that you will not blame Brother Stephen L. for it.

Possibly the only resemblance we have is that we have about the same amount of covering to go over our heads, and if you will observe, we both part our hair in the middle.

I shall take just a few minutes to tell you about missionary labors in Great Britain. First, I would like to say that that's a beautiful country, with its green pastures and countryside the year round. They are good people that inhabit those islands. Most of you, I think, can trace your genealogy and your blood strain back to those people.

They are courteous. They are honest. They have a sense of justice, and I regard England as one of the cradles of real democracy. No one can come into that land as a refugee from any country where he has been persecuted, but what he finds asylum. I have a high regard for the English people.

Right now they are greatly concerned about the health of their monarch, and I would like to advise if it is not already being done by those of the English people, that they pray for King George VI. He and his family are real Christians as they understand Christianity. They are very self-sacrificing and they are greatly loved and respected by all their subjects.

In the mission field, I am happy to report, conditions are quite satisfactory. Sister Richards and I have had the pleasure of trying to build upon the fine foundation that was laid by President and Sister Boyer. They did an excellent work there. The mission will always be grateful to them for the excellent work that they accomplished and the devotion that they gave to the cause.

Our auxiliary organizations are functioning very well considering the obstacles that they have to face. Most of them are officered by local people, and those local people are assuming their responsibilities with a high degree of seriousness, and they are meeting with considerable success.

I would like to thank on behalf of the presidency of the British Mission the fine parents who have maintained those missionaries that we have there. We thank you for the encouragement that you have given to them, and the financial support that has made their presence there possible.

May I tell this group assembled today that among those parents we have found those who were very willing to give of their means to help out in the cause. We have had two of them who have each given a thousand copies of the Book of Mormon for the work. One couple gave $675.00 to make it possible for those branches that could not afford new song books to receive an adequate supply.

Also in the mission field we have those with generous hearts. As we concluded one district conference, one good brother and his wife came up to me and handed me an envelope and said, "President Richards, there is one hundred pounds that I wish you would use for the missionary work."

Just before I left, I was called to the hospital to see a brother who has been sick for some time, and for whom we have prayed to the Lord that he might be blessed and made well. When I arrived, he handed me a piece of paper and said, "Would you read that?"

As I read it, I found out that it was a codicil to his will in which he had provided that when he died, a sufficient amount of his money should come to our Church to pay the full cost of one of the new buildings that we contemplate building.

These acts of generosity naturally make us feel that the gospel of Jesus Christ is penetrating the hearts of the people, who are being made to realize that, after all, it isn't what you have, but it is how you use it, and they love the gospel so much that they are willing to give of their means for its support.

Our missionaries are a wonderful lot. Sister Richards and I love them with all our hearts, just as we do our own children. We adopted, when we went into the mission field, what is called the Anderson Plan of proselyting. I may possibly not be considered out of order when I pay respect to Elder Anderson and whoever assisted him in working out that plan, for we found out that it is a very practical and methodical way of presenting the gospel of Jesus Christ.

I remember well forty years ago as a missionary when we used to pass a series of three tracts to the door, attempt to get a conversation, or attempt to get a cottage meeting, and finally carry on in that work.
Brethren and sisters, that is only the A B C's compared with this plan. Christ told his disciples, "... Go ye into all the world and preach the gospel to every creature." (Mark 16:15.) That is what the missionaries are doing with this plan. They go to the door and with smiles on their faces, and the best personality they can develop, hold up the Book of Mormon, and they try for fifteen minutes to preach the gospel. They try to lend that book and then secure a cottage meeting. Then they carry on twelve different lessons in which they take up one at a time the principles of the gospel and try to secure an agreement on the truth of every one of those principles.

FAITHFULNESS OF MISSIONARIES

I don't know about the other missions, but I know that it is working among our missionaries, and I thank God for the way they work. They are willing to work from nine o'clock in the morning until ten or eleven o'clock at night, and they love it.

They are happy because they are busy, and I think I will try to prove to you just how hard they are working.

The last report showed that some districts are averaging 107 hours tracting a month among the missionaries, twenty-six street meetings a month, twenty-eight copies of the Book of Mormon lent a month, and as high as forty-seven cottage meetings a month, which means that each missionary is attending ninety-four because each missionary takes credit for only the ones that he conducts. That can't be done without work, and work in the Church never hurt anybody; and it never will.

As a result of their work they have lent out up to date over 29,000 copies of the Book of Mormon. They have had the pleasure of baptizing, because of the Lord's blessings upon them, almost eight hundred, and at the present rate they should lend out about 40,000 copies of the Book of Mormon by the end of the year, and they should be servants in the hands of the Lord in bringing in between 1,000 and 1,100 new members into the Church.

We rejoice in the great work that they are doing. May I say that they are living so close to our Father in heaven that they feel to call upon him on every occasion, and when the question comes up among the investigators, "How can we give up tea, coffee, and tobacco that we have used all our lives?" these missionaries, with their faith in God, say, "You kneel down and ask your Father in heaven to help you, and he will take the desire for those poisons away from you that you will never feel the urge to take them again."

When they ask, "On the amount that we make, how can we pay one-tenth into the Church?" they tell them the same way, that if they will trust the Lord, the Lord will bless them so that the nine-tenths that they have left will go farther than the ten-tenths that they receive. EFFORTS REWARDED

The Lord has answered their requests in the most wonderful ways. I wonder if you realize how much faith these missionaries have. It is a marvel to me.

One of our district presidents went into Colchester in the Norwich District there. He just happened to be there at noon with his companion to work with the two missionaries. One of them said, "Will you go out and hold a street meeting with us?"

He said, "Why, you are not going out in a rain like this? It is raining cats and dogs outside."

The other replied, "Sure, we are going out."

He said, "All right, I'll go with you."

They knelt down and had a word of prayer. By the time they got to the corner and started their street meeting the rain ceased, and that is unusual in England. They held their street meeting and started home, and the rain started up again. That elder told his president that every time that week it had been exactly the same way.

Our missionaries entered upon a program for six months of preaching love and kindness. Let me tell you how it worked with one of the missionaries. He was on a street meeting corner in Leeds and as he stood up, one of the hecklers gave him one of the worst lashings of invectives that any man could receive. He tore him down and tore the religion down.

What did this elder do? He lived what he had been preaching. He stepped down, walked over to the gentleman and said, "You have given me an awful calling down today. Possibly it is all right. I just want you to know that I hold nothing against you for it, that I love you, brother, and I would like to shake your hand." Then he went back to the stand.

A young woman was heard to comment to another, "I didn't know that anything like that could happen outside of the New Testament." THE LORD'S BLESSING

There are other things that I could tell you, but I must not take more time. I must not close without saying that if I have given the impression to any that I claim any credit for what has been done there, and is being done, I am sorry, because I claim no credit at all. It has all been done by the missionaries, and the Lord's blessings that have attended them. Sister Richards and I have been merely innocent and admiring bystanders on the sidelines urging them on.

I would like to say that I do appreciate my beloved wife. All my life she has been a wonderful companion. She is so full of faith and devotion to this work that she has been an inspiration to me, and I think it is only fair to say that I feel she has done an excellent work in presiding over the Relief Society there in the British Mission.

May God bless you, my brethren and sisters, bless all the missionaries throughout the world, and cause that his Spirit may ever attend them in their labors is my humble prayer in the name of Jesus Christ. Amen.

President David O. McKay:

Stayner Richards, whom you have just sustained as an Assistant to the Twelve, has just concluded speaking. We shall hear from Elder Christiansen this afternoon, or sometime later.

It is suggested that we sing: "Praise to the Man Who Communed With Jehovah."

The closing prayer will be offered by Elder James P. Jensen, formerly president of the East Central States Mission, after which this conference will stand adjourned until two o'clock this afternoon. The proceedings of that session will be broadcast over KSL at Salt Lake City, and, by arrangement through KSL, over the other stations named at the beginning of the Friday morning session.

Important messages and calls coming to us for persons supposed to be in attendance at the conference will be broadcast at the dismissal of the meeting over the loud
President David O. McKay, who conducted the services at the Saturday afternoon session of Conference, opened the meeting promptly at 2 o’clock.

President David O. McKay:

To the audience listening in over the radio we are pleased to announce that this session of the One Hundred Twenty-second Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints is being held in the Tabernacle on Temple Square in Salt Lake City. These services, as all general sessions of the conference are broadcast in the Assembly Hall and in Barratt Hall over a loudspeaking system, and by television. The proceedings are also broadcast over KSL of Salt Lake City and by arrangement through KSL over the stations named in the first session of the conference.

This session will be televised also over KSL television station channel 5.

The singing will be by the congregation, with Richard P. Condie, assistant conductor of the Tabernacle Choir, conducting, and Roy M. Darley, assistant organist, is at the organ.

We shall begin the services by the congregation singing: "High On The Mountain Top."

The opening prayer will be offered by Brother Walter Miller formerly president of the Western Canadian Mission. We will remain seated as we sing.

The congregation sang the hymn, "High on the Mountain Top." Elder Walter Miller, formerly President of the Western Canadian Mission, offered the opening prayer.

President David O. McKay:

All please join now in singing: "Do What Is Right." We shall be pleased to have any groups and individuals who are listening in join with us.

Singing by the congregation, "Do What Is Right."

President David O. McKay:

Our first speaker this afternoon will be Elder ElRay L. Christiansen, president of the Logan Temple, president of the East Cache Stake, and sustained this morning as an Assistant to the Twelve. Brother Christiansen will be followed by Brother John Longden.

Conference Report, Oct 1951. ELDER ELRAY L. CHRISTIANSEN Assistant to the Council of the Twelve

My brothers and sisters: In spite of the many kindly and sincere words of commendation and confidence that have been spoken to me in the past two hours, I stand before you in the depths of humility, and with fear and trembling do I accept this calling that has come to me at this time. Never once have I thought that such a great assignment would ever be given to me, but I can assure you that inasmuch as it has come through the proper authority, I shall do my utmost to do honor to the position and to the work that I am assigned, and to this great Church, and to serve the Lord and you people with all my heart and strength. WILLINGNESS TO SERVE

Long ago, I promised the Lord that I stood ready to give or to do anything and all things which he would ask of me through his servants. I have tried to do that, and again I commit myself, in your presence, to that course in life.

I have never yet been up against a task that was difficult for me but what I have found the immediate and sustaining support of my wonderful wife, and along with that, the encouragement of my children. That support has been one of the most helpful, strengthening influences that has come to me in my life. With their help, and with the help of the Lord we have gone along and done our best.

I remember one time, a few years ago, I was asked if I would serve as the first counselor in the presidency of the East Cache Stake. I already had what I thought was all I could do. I was given about an hour to decide whether I would or would not accept the call. I was debating it seriously, although I knew in my heart that I couldn't refuse. My son, my only son, was at home; (my daughters were not at home), and after conferring with my wife about it, I decided to call him from his room and tell him what had happened and see what he might say. I said, John, they have asked me to become first counselor in the presidency of this stake.

Before I could ask his opinion he said, "Well, you're going to take it, aren't you?" And so I hesitated no longer. How I appreciate that! Now that this call has come, I am sure that my family will help me to become composed and to do my duty.

I have wondered just how long this stupor lasts when one is called into these positions. I have felt as if I were in a daze, and it doesn't seem to leave quickly, either.

I have learned to love these brethren, the General Authorities of the Church, and I have tried to sustain them, and I here pledge that I shall sustain them continually in their work. Some of them toured the mission with us. We were "greenhorns" at the work, but the comfort and encouragement and assurance from these wonderful men I shall never forget.
I am grateful that I am in your district, brothers and sisters, and that I have had the privilege for about a year and a half of coming into some of the stakes and paraking of your spirit and fine hospitality and kindness. This gives me strength to face the task ahead.

President McKay called me to his home last evening, pulled up a chair next to me, took my hand and looked me in the eyes: there was a chill went up my spine. It was a warm chill, that I shall never forget, and I have been impressed since with the thought that if each member of the Church could have such an experience as I had last evening, he would gain strength and a support the like of which he has never experienced. VOTE OF CONFIDENCE

I am sure that they will yet be patient with me, and tolerant and helpful. I beg this of them, along with the help of my family which I may well expect. And, I still can look to my Father in heaven for added support, and be assured that as he has always done, he will continue to strengthen and help me in the work that I am to do in his Church and kingdom.

|p|10 I like that song we sang this morning, "I'll strengthen thee, help thee, and cause thee to stand, upheld by my righteous, omnipotent hand." I am sure that help will be forthcoming. TESTIMONY

|p|11 Brethren, and sisters, I have a testimony of this gospel. Were it not so, I would not accept these assignments. I know that God lives; that Jesus is the Christ, and that Joseph Smith was the instrument in his hands to restore to the earth the gospel, the power of the priesthood in the last days for the last time. There is no doubt about this in my mind, and I testify to you that it is so.

|p|12 I realize that this testimony, in order to be sincere and genuine, and any testimony which we declare, should be accompanied by good works and by serving our Father in heaven; by doing his will and keeping his commandments, otherwise it is merely as sounding brass.

|p|13 Two passages of scripture have helped me greatly as I have come along through life. When I first read them, they made an impression upon me.

|p|14 Seek not for riches but for wisdom. and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich. (D. & C. 6:7.) That helped me.

|p|15 And the other one which has helped me to dedicate my time as needed is found in the 103rd section of the Doctrine and Covenants and reads:

|p|16 Let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake shall find it again. (Ibid., 103:27-28.)

|p|17 And whoso is not willing to lay down his life for my sake is not my disciple. (Ibid., 103:27-28.)

|p|18 I hope I shall never falter in my determination to serve him, for I love the Lord with all my heart. STAKE WORK

|p|19 There are things that I would like to have finished that we have begun in our stake. We have a 372-acre farm as a stake welfare project, and I, along with my brethren, have had a great deal of satisfaction out on that farm this summer, working hard and seeing these buildings being erected and equipped to carry on our dairy project. It has been a great thrill to be out there with the brethren and enjoy the fellowship and the association that come under those conditions.

|p|20 We have some little cards that we have the brethren fill out at the end of each day's work showing the amount of time they spend and the type of work they do. I looked over some of those cards one day and found one of the young elders, who was out there for the first time, had been digging a trench part of the day and running cement the other part. Opposite the question as to the nature of the work done, he wrote in big letters, "Hard." Well, it has been just that, but it has been enjoyable.

|p|21 I know that this farm and the other affairs will be in good hands because I have had wonderful help in the association of my counselors, the high council and the bishops of the wards, and the brethren of the priesthood. It has been an inspiration. The work will go on, and I will watch it with great eagerness and with great interest.

|p|22 My work in directing the affairs of the Logan Temple has been most satisfying and enjoyable. The devotion of those who serve there is commendable and praiseworthy.

|p|23 I must not speak longer, but I pray God to bless you, my brothers and sisters, that we may be faithful and be counted among those who would, if necessary, give our all for his sake as he has given his for our sake, and that I may so be ready, I pray. And I ask you, my friends and associates who know me so well and know my limitations as I know them, to help me and to pray for me. I need your prayers. May God bless us to be faithful and true, I ask in the name of Jesus Christ. Amen.

|p|24 President David O. McKay:

|p|25 We have just listened to Brother EIray L. Christiansen, who was sustained this morning as an Assistant to the Twelve.

|p|26 Brother John Longden, who has served as bishop, high councilman, member of the General Welfare Committee, and sustained this morning as an Assistant to the Twelve, will now speak to us. He will be followed by Eldred G. Smith, Patriarch to the Church.

|p|27 John Longden

ELDER JOHN LONGDEN Assistant to the Council of the Twelve

|p|28 We sang with them as we journeyed and talked with them intimately. They pointed out needful and useful things that we might do, commended us on the few that we had done, but the confidence they inspired and instilled into us was most helpful and heartening. I can never forget that! Then the association now and again in the transacting of the business that I have had to do with the other brethren; their coming into our stakes; the kindness and the wisdom that they show is beyond compare.

|p|29 I am sure that they will yet be patient with me, and tolerant and helpful. I beg this of them, along with the help of my family which I may well expect. And, I still can look to my Father in heaven for added support, and be assured that as he has always done, he will continue to strengthen and help me in the work that I am to do in his Church and kingdom.

|p|30 I am grateful that I am in your district, brothers and sisters, and that I have had the privilege for about a year and a half of coming into some of the stakes and paraking of your spirit and fine hospitality and kindness. This gives me strength to face the task ahead.
ELDER ELDRED G. SMITH Patriarch to the Church

May God's choice blessings be upon us, may we have the spirit of love in our homes as we were exhorted this morning.

EXPERIENCE AT SCHOOL

May we have this love in our hearts as we go back into our wards and into our stakes, I humbly pray, as I bear my testimony to you with all sincerity and humility that this is the Church of Jesus Christ, and I do it in his name. Amen.

President David O. McKay:

To whom we have just listened is John Longden, who this morning was sustained as an Assistant to the Twelve.

We sustained also Brother George Q. Morris who is presiding over the Eastern States Mission, whom we consulted yesterday, and who has willingly accepted, saying in words, "Whatever you Brethren wish me to do, that I gladly and willingly will do my best to do."

We shall now listen to Eldred G. Smith, Patriarch to the Church, who will be followed by Spencer W. Kimball, a member of the Council of the Twelve.

ELDER ELDRED G. SMITH Patriarch to the Church

It is truly a privilege and honor to be here and partake of the spirit and influence of this occasion. I pray that the Spirit of the Lord will be with me while I occupy this time. I want to acknowledge my gratitude for the prayer that was offered in my behalf and in behalf of the other patriarchs at the opening of this conference. I rejoice in the spirit of this conference and in the influence that radiates from such gatherings. I appreciate the privilege of being in the presence of the General Authorities and such a multitude of the priesthood and Saints. Truly, this is a happy people, and why shouldn't we be happy? We possess the greatest knowledge given to man—the knowledge of the gospel. Then the greatest happiness comes from our efforts to give it to others.

Henry Thoreau wrote:

It is something to be able to paint a particular picture, or to carve a statue and to so make a few objects beautiful, but it is far more glorious to carve and paint the very atmosphere and medium through which we look, to affect the quality of the day. That is the highest of arts.

Thoreau is trying to remind us that great art is not restricted to painting, music, sculpture, and writing. There is an art to living, too. Who of all people are better prepared to affect the quality of the day for others than are the members of the Church of Jesus Christ. The art of living should be at its best among the Latter-day Saints. One must first have his own house in order. He must first live the gospel himself; then he can affect the quality of the day for others.

What can bring greater joy to man than a knowledge of the gospel of Jesus Christ, to know that God lives and that Jesus is the Christ, the Son of the Living God, to know the plan of salvation, and to know that he has an opportunity to follow that plan and receive salvation—yes, even exaltation. Then take that knowledge and give it to others, paint the atmosphere and medium through which they look.

It thrills me to see the faces of converts to the Church fill with joy when they tell me their experiences through which they joined the Church, to see the reverence paid to those missionaries who brought them the gospel; how they, too, know that God lives and that Jesus is the Christ; and that his gospel has been restored to the earth. Those missionaries were the greatest artists.

Such art is not confined to the ordained missionaries. Every member of the Church can so live as to change the atmosphere around him for the benefit of others. Teach the principles of the gospel through your very deeds, acts of kindness; be sincere in your religion and live it strictly, that through your deeds others shall follow.

Said the Savior,
Ye are the light of the world. A city that is set on an hill cannot be hid.

Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matthew 5:14 16.)

Christ was speaking to his disciples in that greatest of all sermons, the Sermon on the Mount, when he gave this commandment. It was to those same disciples that Jesus had explained the gospel plan in all its fullness. They had listened to him, talked to him, come under the influence of his divine personality. They had witnessed the miracles he had performed, so because of their greater knowledge and their great privileges theirs was the responsibility to let their light so shine before men that others might see their good works and glorify their Father, which is in heaven. EXEMPLARS OF RIGHTEOUSNESS

Today, my brothers and sisters, that command is directed to us. We have received a light and knowledge that was given to the disciples of old. It is our responsibility to let our light so shine until it really reaches the ends of the earth.

If each individual member of this entire Church would sincerely strive to do his or her best, just think what might be accomplished. We can spread gloom around us, or we can spread good cheer, or we can be such an example of righteousness that others will want to follow the pattern of our lives. A chain reaction goes on that is endless in its effects. When a knowledge of the divinity of the gospel is given to you, you can pass it on to others. If you are living the gospel, they will hear your testimony. Remember the saying: "How can I hear what you are saying, when what you are is ringing so loudly in my ears?" POWER IN TESTIMONEYS

Live the gospel first, then teach it to others. Declare your testimony to others on every occasion. There is a power in bearing your testimony.

I remember an occasion in the mission field in Germany, when I had been tracting. I was getting a bit discouraged, having met nothing but passive attention. After climbing some stairs I knocked on a door, and a large man opened it and with a very gruff attitude greeted me. I gave him my brief message, as we did in those days in presenting a tract at the door; he turned and picked up a handful of leaflets off the table near the door and shook them in my face and declared to me that I was the fifth person who had been to his door that day with just such leaflets. He was a large man and very rough in his approach. I expected any moment that I might be thrown down the stairs, but he declared that none of us knew that we had the gospel. He said, You all say that it is true; this is the way; you all say that. None of you know."

I met the challenge, and I stood straight before him and looked him square in the eyes, and I bore my testimony to him that I knew that this is the gospel of Jesus Christ and the only method by which he could gain salvation, and I went on at some length bearing my testimony to this man. Afterward I was surprised at the fluency of my speech because I had not been in Germany very long, I did not understand the language very well, but when I had finished, he had changed his tone entirely and very humbly begged my pardon and promised to read the tract, which I am sure he did.

I am sure that as we bear our testimonies in our sacrament meetings, that same effect goes out to others and assists others in strengthening their testimonies. And as we have heard testimonies here in this conference, they are a strengthening power to all of us. It was the strengthening power of their testimonies of the divinity of the gospel that was the motivating power to the pioneers in their trek across the plains; it gave them the courage to face the hardships and trials of that long journey.

A testimony is more than a mathematical calculation. It is more than the result of a given experience. As a young man enumerated a number of experiences in the process of his conversion, after each experience he said, "That was not what converted me." Again, "And that was not what converted me." It was the accumulation of many experiences with sincerity and prayer which put him in tune to the promptings of the Holy Ghost. And so it is with me and all others who have a testimony. The Spirit testifies from within. THE SPIRIT WITHIN

Yes, I have had many experiences in the mission field and at home of healings, the blind made to see, the evil spirits rebuked, but the testimony of the divinity of the gospel comes not alone from these experiences but from the spirit within, which testifies of God and that he lives, that Jesus is the Christ, and that he has established his gospel in the earth, with the full power of the priesthood through which all the ordinances unto salvation and exaltation may be performed.

That knowledge burns within me, and even though Satan has tried to take it from me, he has not succeeded and never shall, for I know this is the gospel of Jesus Christ, the power unto salvation, the light and life of the world. I know that President David O. McKay has been chosen of God to lead this people in this day. I sustain him and his Counselors and all the other General Authorities, and I pray God's blessings upon them.

May the Lord bless each of us with a burning testimony of the divinity of this gospel, and may the Lord help us to extend it to others that they too may receive the joy and blessings of the gospel, that the earth may speedily be prepared for his coming. May we all carry with us from this conference a renewed determination to go forth proclaiming his gospel in deed and in precept is my prayer in the name of Jesus Christ. Amen.

ELDER SPENCER W. KIMBALL Of the Council of the Twelve

My beloved brethren and sisters, I want to assure you today of my humility and my desire to say something which will be helpful. I assure you also of my loyalty, my love for, and my faith in the prophet, seer, and revelator, President David O. McKay, and his Counselors.

As the statistics were read this morning of the growth of the Church, the thought came to me that perhaps our beloved President George Albert Smith, President Heber J. Grant, President Joseph F. Smith, all of whom I knew personally, and those others who have presided in this Tabernacle and over this Church, would be gratified to see the tremendous development in the Church. We hope that the spiritual growth has kept pace. NEW CHURCH OFFICERS

Today we have sustained some new men in official positions as General Authorities of the Church. Having known each of these men, my heart is filled with gratitude to them and blessings of the gospel, that the earth may speedily be prepared for his coming. May the Lord bless each of us with a burning testimony of the divinity of this gospel, and may the Lord help us to extend it to others that they too may receive the joy and blessings of the gospel, that the earth may speedily be prepared for his coming. May we all carry with us from this conference a renewed determination to go forth proclaiming his gospel in deed and in precept is my prayer in the name of Jesus Christ. Amen.

As I think of the calling of these brethren, I am reminded of the statement made by the Savior in the ninth chapter of Luke, in which he says,

And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.
... would live the commandments. 

Adam was a man of God with a great faith, and he continued to offer sacrifices unto the Lord because it had been commanded, even though he did not fully understand why, and even though it meant a considerable financial sacrifice to him. Why did he offer sacrifices? The angel explained to him that it was to keep him in constant memory of the coming of the Christ who would save the world, and exalt those of the people who come through such obedience, and he did not hesitate. After he had lived the law, then came the understanding, for the miracle follows the faith rather than faith the miracle. The angel explained to him that it was to keep him in constant memory of the coming of the Christ who would save the world, and exalt those of the people who would live the commandments.

Had Adam waited until he could have fully understood and rationalized the program, perhaps in the meantime his family would have fallen away from the truth, and he himself might have lost his faith. He needed something tangible to help him to remember the coming of the Savior at a later time. And so we partake of the sacrament to remind us of the sacrifice that the Savior did make, and now we may pray our tithes which will be a constant reminder to us of the promises and the requirements of our Heavenly Father. So each time we pay our tithes it is a personal sacrifice and brings with it a blessing in faith and closeness to our Heavenly Father.

THE WORD OF WISDOM

Frequently I hear people talk about the Word of Wisdom and emphasize the fact that it will increase the period of their lives if they observe it strictly. I, also, believe that it is the Lord's law of health and that it will extend our lives and will give us better health while we live. But that is not the reason I obey the law of the Word of Wisdom, and I wish to digress to emphasize again that the Word of Wisdom is a law. From this very pulpit it has been declared by prophets of God to be a law, not just a miracle. The angel explained to him that it was to keep him in constant memory of the coming of the Christ who would save the world, and exalt those of the people who would live the commandments.

And with the other principles of the gospel, are we sincere and devout? Do we pay our tithes with a great devotion, with a gratitude for the privilege, or do we pay as a matter of fact and through routine, or because we feel under pressure? It is my candid opinion that the Lord does not need the tithes we pay. Certainly he puts them to beneficial use, in the erection of chapels, temples, in missionary work, in educational endeavors, but the Lord could find other ways and means to finance his program without the tithes. It is you and I who are blessed when we pay the tithes. We have obeyed a commandment without necessarily knowing fully why. You will remember that the angel said to Adam, "Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me." (P. of G. P., Moses 5:6.) Adam was a man of God with a great faith, and he continued to offer sacrifices unto the Lord because it had been commanded, even though he did not fully understand why, and even though it meant a considerable financial sacrifice to him. Why did he offer sacrifices because it was a commandment of his Heavenly Father. He had been told to perform this act by one whom he knew to be his God. He had absolute faith and confidence that blessings would come through such obedience, and he did not hesitate. After he had lived the law, then came the understanding, for the miracle follows the faith rather than faith the miracle.
[p30] The Lord has insisted upon our refraining from the use of liquor, tobacco, and tea and coffee. I am sure that such abstinence will increase the length of our lives and increase the vigor of our lives. But I am sure that a deeper value comes from the observance of the Word of Wisdom than the mere length of life, for after all we must finally all pass away. The time will come when our bodies and spirits are separated, and our bodies will be laid in Mother Earth to go through the regular process, and though we do wish to continue our mortal existence as long as we can consistently, I am confident that there are greater blessings which will come to us than the strictly physical. OBEEDIENCE BRINGS BLESSINGS

[p31] When I refrain from the use of these forbidden things, I am obeying my Heavenly Father, and whether or not I understand the purpose I will still receive the blessing. The Lord has promised to all of us who obey his commandments and live his statutes that all that he has is ours. The living of the Word of Wisdom is a test. Perhaps he chose to make a part of this test those things which would be universally used and would take character and courage and strength to leave alone. It was given as a principle and “... adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints.” (D. & C. 89:3) If one obeys the Word of Wisdom only because of the physical, perhaps it is of the letter. But if he can stand the test and prove himself that he will obey the commands of God, then it is of the spirit, and he will reap rich blessings. There may be other things which are destructive to the body, but since the Lord through his prophets has specifically mentioned certain items, then these we must refrain from using. Should the Lord later include in the Word of Wisdom any other things which are difficult, we will also obey them. LAW OF THE FAST

[p32] The law of the fast is another test. If we merely go without food to supply welfare funds, it is much of the letter, but in real fasting, for spiritual blessings, come self-mastery and increased spirituality.

[p33] In the fourteenth chapter of Luke the Lord says,

[p34] “... When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee.

[p35] But when thou makest a feast, call the poor, the maimed, the lame, the blind:

[p36] And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. (Luke 14:12-14.)

[p37] Are we interested in what we can get or are we interested in what we can give? The Savior's life was one of unselfish service. The Savior's doctrine and gospel is one of selflessness. Are we interested in the glamorous and in the spectacular? Is our Church service like the prayer of the Pharisee or like the Publican? You will remember the Savior gave us the parable,

[p38] Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

[p39] The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

[p40] I fast twice in the week, I give tithes of all that I possess.

[p41] And the publican, standing afar off would not lift up so much as his eyes unto heaven, but smote upon his breast saying, God be merciful to me a sinner.

[p42] I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. (Ibid., 18:10-14.) THE MANSION

[p43] In his booklet The Mansion, Henry Van Dyke gives us a most interesting picture of the type of man who prays for show and for his great words, who makes his gifts where they will bring him personal return, who serves himself first and his neighbor as a convenience to himself. (See Henry Van Dyke The Mansion, pp. 16-23, 55 ff., 57-59.) His story is of one John Weightman who lived in a large stone house which carried the air of calm and reserved opulence. Like his house he was a self-made man, firm, solid, successful. The stern architecture of his home was symbolical of his social position, religious doctrine, and business creed. He gave generously to established charities. There were foundations which he established. He gave his family luxuries, trips, court presentations, seasons on the Riviera. His name was known and respected far and wide. Over a hundred million dollars had sat around his table at banquets.

[p44] Weightman had expressed to his critical son, "I have never made a single dollar that the courts would not uphold, at least in the long run, and yet my affairs have prospered. Not one of my charities has brought me in a good return, either in the increase of influence, the building up of credit, or the association with substantial people. Of course, you have to be careful how you give to secure the best results. No indiscriminate giving, no pennies in beggars' hats."

[p45] His check in the collection plate was far more valuable to him than an equal amount in cash would have been. He identified himself with all public drives and reminded his son, "You will learn, my boy, that it is wisdom to put your gifts where they can be identified and do you good also."

[p46] His son would have him assist a sick man whose business was failing, but the father said, "Give him a few hundred, but don't overwork your gratitude. All you'll get from him will be a letter of thanks. Don't get sentimental. Religion is not a matter of sentiment, but principle."

[p47] When the son had left, John Weightman sat alone in his carved chair feeling strangely old and dull. On the library table were clippings praising him for his benevolence. One editor called them the "Weightman Charities." There were hospitals he had endowed, schools he had helped, community enterprises which he had fostered. His son's denunciation had caused him to think. Could he be wrong in his philosophy of life? He sat at the table; the opened Bible lay before him. His eyes fell upon the words, "Lay not up for yourselves treasures upon earth..." then sleepily, heavily, he tried to fix his mind upon it. He read further, "... but lay up for yourselves treasures in heaven. . . ." The book seemed to float away the light vanished. Could this be death? The thought came quietly, irresistibly. He sank to the table and slipped into the blank unknown.

[p48] His life seemed to be returning to him after a blank interval and Mr. Weightman found himself in a strange land traversing paths and meeting friendly groups clothed in white, among whom he recognized the old village doctor, a plain, hard-working, self-sacrificing man. Another one he recognized was a poor bookkeeper who had labored long and with much sacrifice for his children; a schoolmaster who had devoted himself to the training of youth, and many others with joyful countenances and light steps. All these people seemed to be going to the Eternal City to possess their mansions.

[p49] As the stream of people came to the Holy City, a robed personage welcomed them. "Come in, your mansions are ready." One by one the individuals left the party and entered the mansions which were prepared for them. There was evidence of surprised joy, as though their buildings were lovelier than they had expected. From within came
Where do you wish to go?” asked the guide. And Weightman recounted his many charities, his gifts, and his endowments, and when the guide stopped before a rude hut, small as the shepherd's shelter, apparently made of discarded scraps and cast-off materials, the earth-man was shocked! Surely there must be a mistake! He renamed the many things he had done for schools and churches and hospitals, and the angel-guide said, “We have saved and used everything you sent to us, this is the mansion prepared for you. All the things you did on earth of them were good, but verily you have had your reward for them. Would you be paid twice? The good you accomplished in the world counted where you counted it, but it does not belong here.”

The deep, searching, flaming look of the guide seemed to strip John Weightman naked and withered him as he winced and cried brokenly, “Tell me, then, if my life has been of such little worth, how came I here at all?”

“Through the mercy of the King,” it came softly.

“Then how have I earned it?” John asked.

“It was not earned; it was given. Only that good which is done for the love of duty, only those plans in which the welfare of others is the masterthought, only those labors in which the sacrifice is greater than the reward, only those gifts in which the giver forgets himself. Was there nothing like that in your life?”

“Nothing,” he sighed. “If so, they were few, and I have long ago forgotten them.”

The guide smiled gently, “These are the things that the King never forgets; and because there were a few of them in your life, you have a little place here.”

“John Weightman’s numbness prickled into normalcy. Bodily weariness and lassitude weighted upon him, but he was calm, resolute, and light of heart. What had happened to him he knew not. But this he knew—great truths had been forced into his consciousness.

This man Weightman, like many of the moderns, forgot the admonition of the Lord when he said:

But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. (Matt. 6:34.)

They also forget that the Lord said:

And when thou prayest, thou shalt not be as the hypocrites are for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. (Matt. 6:5.)

They forget also that the Lord said again:

Moreover, when ye fast, be not, as the hypocrites are for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. (Ibid., 6:16.)

I am grateful that there are numerous people in this Church who go quietly week after week to attend their meetings; worship the Lord in their assemblies; bear testimony in their fast meetings; serve faithfully as ward teachers, stake missionaries, or in the auxiliaries or priesthood quorums without glamour, without praise, without public notice.}

“Then how have I earned it?” John asked.

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The deep, searching, flaming look of the guide seemed to strip John Weightman naked and withered him as he winced and cried brokenly, “Tell me, then, if my life has been of such little worth, how came I here at all?”

“Through the mercy of the King,” it came softly.

“Then how have I earned it?” John asked.

“It was not earned; it was given. Only that good which is done for the love of duty, only those plans in which the welfare of others is the masterthought, only those labors in which the sacrifice is greater than the reward, only those gifts in which the giver forgets himself. Was there nothing like that in your life?”

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God bless us, brothers and sisters, that we may "seek first the kingdom," that we may forget all else, and that we may project ourselves out of ourselves into the great world of service to our fellow men, realizing that after all, the two great commandments which the Lord gave to us did this very thing. He did not mention ourselves, he mentioned others. He said,

... thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.... love thy neighbor as thyself. (Mark 12:30-31.)

All of this is service to others love of others, not love of nor service to ourselves. May the Lord bless us that we may be unselfish in this kingdom, give of ourselves generously that we may live by the spirit rather than by the letter, that we may continue to rear large families, training them in righteousness to the end. And all this I pray in the name of Jesus Christ. Amen.

The congregation arose and sang the hymn, "Come, O Thou King of Kings."

Oscar A. Kirkham

ELDER OSCAR A. KIRKHAM Of the First Council of Seventy

I sincerely pray that I may enjoy the blessings of the Lord as I speak to you. GEORGE Q. MORRIS

For years I labored at the side of Brother George Q. Morris, the absent member of the newly sustained brethren, Assistants to the Twelve. He truly is a noble man, a devoted man.

I would like to pay a tribute to Brother Morris. Some time ago I visited a university in the South. In the great rotunda of that university was the statue of a man, but at the base of it no name was carved. All that was said was, "A Southern Gentleman," and on the wall on a bronze plaque were these words: "Robert E. Lee, on leaving the battlefield lighted from his horse and gave help to a Union soldier." I think of George Q. Morris as a Latter-day Saint gentleman, one of the very finest men that I have ever met. Thank God for the contribution of his fineness, his sturdy testimony, and his helpfulness.
ELDER ALMA SONNE Assistant to the Council of the Twelve

My brethren and sisters, something over a year ago when Sister Sonne and I boarded the great ocean liner to return to our homes from Europe, the news was flashed to the passengers that Harry Lauder, the Scotch comedian, had just died. We read in the paper the next day something about Mr. Lauder. I recall now that he lost his only son in the Battle of the Marne in World War I.

A man one day said to me, on the ship going over, "Kirkham, I want to know something. Today, I was deeply impressed. I saw two of your boys kneeling when you had your sacrament service, and they blessed the sacrament, and asked the Lord, as they renewed their covenants, to help them to keep his commandments. Won't you sit down and tell me more about this? These youth have definitely stimulated me." A thousand doors are open. Brethren and sisters, everywhere the world is hungry for the word of God.

Seven thousand youth of the world came to camp at Bad Ischl, Osterreich, far away in a lovely valley in the heart of the Austrian mountains. They came from forty-seven nations of the world. Seventeen thousand of them. It was truly a world gathering of youth.

Men are looking everywhere serious and thoughtful men see if there isn't something positive to tie to, and as has been the history of youth through the ages, men of great responsibility have always looked to them for help. Yes, I love to think that it was a twelve-year-old boy who was in the temple, challenging the wise men. I love to think that it was a boy, kneeling at the sacred Grove, whom God heard and through whom he brought in this dispensation of his glorious gospel.

It was wonderful to see these chaps come from all over the world with their color, their enthusiasm, their desire to meet their fellows from everywhere. The leadership of this gathering had put into it very serious purpose. They tried to fasten the ideals that they wanted to establish around three great words: friendship, brotherhood, spirituality. FRIENDSHIP AND BROTHERHOOD

For an expression of friendship Austria lighted on seven of her highest peaks fires of friendship. No meals were eaten without boys of other lands being present. Somewhere in the group at their campfires were lads that had been invited from other countries.

When the closing exercises of this great gathering of youth came, we were invited not to go with our own but to find a new friend. That night I took to the campfire a dark-skinned man from Pakistan and a man from Denmark. We watched the dying embers of a great campfire fade away, then from a high tower we heard a voice saying, "Soon you will be back to your homes again. Do not forget you have made new friends, you have found new brothers."

Then, when bands were playing, and finally when prayers were offered, out from that high tower there flew four hundred homing pigeons, and all of them circled the tower and then flew back again to their homelands. Austria tried to say, "So you must go back with love in your heart from this camp to those dear to you, and may God help you to take the message to all of friendship, brotherhood, and spirituality." SPIRITUALITY

Spirituality came in the great religious services of the churches of the world. The cardinal of Vienna came and gave mass to thousands of boys. The archbishop of Austria came and gave his blessing to Protestant boys. A Jewish rabbi from Jerusalem stimulated the hearts of the children of Israel. These boys had, just a few days prior, been to a sacred spot where sixty thousand Jews had been killed during the recent war. LATTER-DAY SAINT GATHERING

I humbly say that the small band of Latter-day Saint youth and friends rallied, after these larger gatherings to a quiet spot in the forest. We heard the story from two Vienna mothers who said, "When you get home, tell your brothers that we are so grateful they brought us the gospel of Jesus Christ, for when the trials were very difficult, then the gospel gave us strength." These mothers lived only a few miles away from the Iron Curtain. A brother from West Germany said, "We are building twelve new meetinghouses. Do not forget us in your prayers. We have not lost our faith." A new building place for a Latter-day Saint chapel has been purchased near Vienna in the American quarters.

A man one day said to me, on the ship going over, "Kirkham, I want to know something. Today, I was deeply impressed. I saw two of your boys kneeling when you had your sacrament service, and they blessed the sacrament, and asked the Lord, as they renewed their covenants, to help them to keep his commandments. Won't you sit down and tell me more about this? These youth have definitely stimulated me." A thousand doors are open. Brethren and sisters, everywhere the world is hungry for the word of God. The call has gone forth. Rally to that call. I love the testimony of Heber C. Kimball. When the Prophet went down the aisle in the Kirtland Temple and said to him, "Heber, the Lord wants you to open up the mission in England," he replied: "Oh, but my tongue is stammering. My family is in want." But he went, and fifteen hundred were baptized in the first eight months by Heber C. Kimball.

Brethren and sisters, in all humility, and with a deep prayer in my heart because of this lovely experience, I know the world is now awaiting the word of God. Amen.

Brethren and sisters, something over a year ago when Sister Sonne and I boarded the great ocean liner to return to our homes from Europe, the news was flashed to the passengers that Harry Lauder, the Scotch comedian, had just died. We read in the paper the next day something about Mr. Lauder. I recall now that he lost his only son in the Battle of the Marne in World War I.

Lauder was heartbroken. He was inconsolable, and he grieved much. After a week or two he received word from the military authorities that he might visit the graveside of his boy, buried over in France. Thereupon, with some of his friends, Harry Lauder crossed the channel and went to the cemetery where his son lay buried beneath the sod of France.

The little group with Mr. Lauder stood around the graveside. Someone in the group said in a whisper, "I wonder if God weeps when such laddies fall?"

Harry Lauder stepped forward. He looked down at the grave of his boy and said to those assembled there, "When a man has been struck as I have, there are three roads open to him. One road leads to depravity and drink. Another road leads to despair and suicide. A third road leads to God. I am determined at this moment to take the road that leads to God."

He forgot all about his commercial engagements; and he volunteered his services to the British and American armies and began to sing his Scotch melodies and to tell his stories to the British and American soldiers. UNSELFISH SERVICE

After all, brethren and sisters, how do we find God except in the service of our fellow men? I know from actual experience and observation that the leaders of this Church are unselﬁsh in their service and in their devotion. I was greatly impressed this morning when they announced the additions to the General Authorities of the Church.

For more than ten years now I have leaned heavily upon my friend and associate, Marion G. Romney. As a result I have come to love him and to depend upon him, and when I went over to Europe, it was Brother Romney with whom I had correspondence relative to the distribution of welfare supplies in the countries across the sea, and
He turned and put his arm around me, patted me on the shoulder and said, "Brother Ellsworth, you have a long missionary life ahead of you, and if you will stay as far
in the boat, "President Woodruff, how about the head and horns of Daniel?"

Fifty-five years ago I sat in a boat in San Diego Harbor with President Wilford Woodruff. I was on my first mission in California, and at that time the mission president
was delivering a beautiful sermon on the head and horns of Daniel. I was a new missionary and it worried me, so I said to President Woodruff, by whose side I was sitting
in the boat, "President Woodruff, how about the head and horns of Daniel?"
I remember that when I first got a call to go on a mission, I was laying plans to go to medical college. It was quite a difficult decision. It took all my hard-earned money to fill my first mission. On that mission things changed in my life. I found God. With my eyes opened, the Lord blessed me with miracle after miracle.

In thinking back over the miracles today, having labored with nearly 2500 young men and women in the mission field, the greatest miracle of my life is the transformation that comes into the lives of young men and women under the power and influence of the Spirit of God. Truly it is a miracle for something to touch the hearts of young men and young women as the Gospel does.

Going back in my life I can remember the impression made upon me in the Aaronic Priesthood, where we used to sing, "Come all ye sons of God who have received the priesthood; "Ye who are called to labor in the ministry for God;" "You are the true born sons of Zion, who with them none can compare;" "You are the royal seed of Joseph, the bright and the glorious morning star." Throughout my life I have tried to impress upon the young men and young women with whom we have associated to remember who they are, that no people in all the world know who they are like the Latter day Saints. The patriarchs of the Church have pointed it out to everyone who has solicited a blessing from them, that they were reserved in Heaven to come to earth at this particular time, when the gospel was in the earth that they had a special mission as sons of God to help establish his kingdom in the earth.

It was hard to go on my second mission. In fact we moved away from Salt Lake County because the then stake president, O. P. Miller, had us out nearly every night on some work for the Church.

One night when I came home my wife said, half-disgustedly, "If we do not move away from here you will be fulfilling your prophecy, and I will be a missionary widow in less than five years." The statement was made to her the day before we were married. So we moved from Salt Lake County to Lehi, Utah County in June. In February following I attended a conference in American Fork.

At the close of the meeting the stake president called me up and introduced me to Mathias F. Cowley, who said, "Brother Ellsworth, while I was talking I felt like you were wanted in the Northern States on a mission. Will you go if you are called?"

I said, "Brother Cowley, I have been home only a little over four years."

He said, "I don't care if you have been home only four weeks. You are wanted in the Northern States on a mission."

The bishop, who was a close associate of President Joseph F. Smith, said, "Brother Ellsworth, it is a financial tragedy for you to go on a mission. I have fifty men in this ward, who can go more easily than you. I am with President Joseph F. Smith almost every day, and one word from me and you won't have to go."

I said, "Bishop, don't you say it. I do not have anything, but all I have is on the altar."

When I met President Joseph F. Smith I told him of my desire to be a medical man. He looked me straight in the eye, and said, "Brother Ellsworth, your life is in the ministry. You go on this mission and be a doctor of souls."

A year later I was called by telegram to preside over the mission of six states and part of Canada had 170 missionaries.

My predecessor had been getting three or four hundred dollars a quarter to help carry the expenses of the mission and pay return fares of missionaries. Sister Ellsworth and I made a pledge that we would try to carry the mission without any help from Salt Lake City, and I think we hurt ourselves in trying to do so, especially in a crowded mission home and the many long over night trips in poor railroad chair cars. It was a strenuous job but the Lord was good to us and we were grateful for the opportunity of serving him as well as being near where my people first joined the Church.

My grandfather, German Ellsworth, was buried in the Salt Lake Cemetery a hundred and two years ago, leaving my father, six weeks old and a mother with six children older than himself. All we knew of the Ellsworth genealogy was from the Salt Lake Cemetery record, that German, the son of I. Ellsworth was from Michigan.

We became interested in genealogy, my wife doing the work, like she has done most of the work in rearing our children in my absence, because year after year, if I was in Chicago one or two Sundays a year, that was about all.

With the assistance of a genealogist interested in the Ellsworth name Sister Ellsworth gathered approximately 1500 Ellsworth family names. Later after we were released, she went to England and returned with more than 1000 Ellsworth names as well as a checkup on three or four thousand of her parents' line. The temple work for both the Ellsworth line and the Jesse Smith line including 600 of my mother's Swedish line has been largely completed. We are truly grateful to the Lord for his wonderful blessings and in shaping our lives so that we could do all this work.

In the Northern California Mission we enjoyed ourselves greatly. The work was rather heavy, and we were just a little bit old; too old for government work. Sister Ellsworth had two terrible experiences with cancer, one cured by operation and the other through administration. In 1947 she had a stroke in her right side and a few weeks ago one in her left leg. Today we are continuing our work, in gathering up lost ends of our genealogical Ellsworth and Smith lines for work in the temple.

God has been wonderfully kind to us. My wife has reared a wonderful family. Six children were born to us while we were in Chicago. Three of them died, but we have six living, and all six of them have had college work, five of them have filled missions. All married in the temple, and all are working in the Church today, largely due to the counsel and love given by a wonderful mother.

Today the Brethren here praise their wives, and I think they are justly entitled to it, for the Lord said to Sister Ellsworth, through the interpretation of tongues, one time in a meeting in Lehi, "I the Lord love the women of Zion above all other women in the earth for their willingness to bear the sons and daughters of men, and when they have finished their missions here upon the earth they will be twice blessed, and crowned in my kingdom above all other women."

I thank God for the women of Zion, and for the wonderful mothers that have helped to build this Church in the earth.

Brethren and sisters, "We are the true born sons of Zion, who with us can compare? The royal seed of Joseph, the bright and glorious morning star," and the development and teaching of the sons and daughters of Zion as put out by President Clark depends largely upon the women.
Well, I think if our sons and grandsons amount to anything it will be because of the powerful example and powerful teachings and the deep spirituality of my wife Mary Smith Ellsworth.

God bless the Latter-day Saints and help us keep our children close to us. Had we been able to do this, we would not necessarily need converts from the world in order to build the Kingdom of God.

All our sons and daughters were happy when the time came that they could go to the temple. Our eldest daughter at sixteen took her endowments. She went through college. She suffered at times some little inconveniences, but she thanks God today for the sobering influence that came into her life through the holy temple covenants and obligations. President Joseph F. Smith told me one time that the greatest power and influence that ever came into his life was his temple endowments at a very early age. President John Henry Smith and President Francis M. Lyman both bore testimony to me of what their early endowments meant in their lives.

Brethren and sisters, the Gospel of Jesus Christ is absolutely true. Its foundation was laid by God our Father. We are his sons and daughters, and upon our shoulders rests the responsibility of carrying the message of the restored gospel to the ends of the earth. May God help us to do it I humbly pray in the name of Jesus Christ, Amen.
The matter we discuss briefly this Sabbath morning I trust shall not be considered as too far removed from practical application to command your interest. The subject of this discussion was suggested by an episode in the early ministry of our Lord, and the title is taken from the memorable words addressed to His adversary on that occasion. MAN SHALL NOT LIVE BY BREAD ALONE

It will be recalled that soon after His baptism by John in the waters of Jordan, Jesus retired into the wilderness where He sought communion with His Father. During this period of voluntary seclusion He engaged Himself in prayer and fasting. At the end of forty days, during which His body had been without bread or other physical sustenance, the tempter appeared and challenged Him to exercise His Divine Power to provide food for His famished body, with these words, "If thou be the Son of God, command that these stones be made bread." (Matthew 4:3.)

Suffering though He was from extreme physical weakness induced by prolonged hunger, the Master quickly discerned the treachery behind the tempting suggestion and the danger of providing bread on the terms proposed. Knowing that the strategy of the tempter's challenge would mean the provision of physical sustenance alone, to the exclusion of spiritual requirements, Jesus immediately replied, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matthew 4:4.)

During forty long days he had been constantly aware that not only does the body of man need bread, but that the spirit of man needs God. Even without bread during an extended fast, communion with God sustained the Son of God though He suffered the throes of hunger like unto a son of man. WORTH OP THE SOUL

Later in His ministry Christ was to remind His disciples that the soul of man was worth more than bread, more even than the wealth of the world. He said to them, "For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16: 26.)

A man's soul is too exorbitant a price to pay for bread alone, even if the whole world is his loaf.

A man's worldly wealth may determine his social standing which side of the tracks he will live on, which school his children will attend, which golf club he will belong to, the horsepower of his car, and which pew he will occupy in his church; but it is not the sole determining factor as to the fullness of his life. That is determined not by his material possessions, nor by his lack of them, but by his living by the words that proceed out of the mouth of God.

The supreme joy of living cannot be measured by a man's financial rating. It can be measured only by his willingness to accept a divine influence as the controlling force in his life. Neither the millionaire nor the pauper can live by bread alone, but both can live and enjoy living to the fullest degree if they will accept the spiritual influences that sustain the soul of man. HAPPINESS IN WORD OF GOD

In unfurnished thatch-roofed huts in the South Seas I have witnessed greater peace of mind, more happiness and contentment, enjoyed by simple natives than exists in too many of the luxuriously appointed mansions of the rich.

In the humble native hut man is not existing by bread alone. The words of God play a great part in the program of his living. Each day is commenced by invoking the blessings of heaven upon himself and his family, and at the close of each day prayers of gratitude are offered for blessings received.

His profound knowledge of sacred books, which may be the only literature translated into his native tongue, is his most prized possession. The great value he places upon divinely inspired literature may be appreciated when one hears him say these words about his European brother: "When the white man came to these islands we had the land and he had the Bible. Now after a hundred years he has the land and we have the Bible, and we are still richer than he." His bread gives sustenance to his physical being only. The words of God give life to his soul. GOLD WITHOUT GOD

On the other hand, in the homes where there is an abundance of the material things that gold will provide and where divine principles are rejected there may be an excessive gratification of physical appetites, but there cannot be a fullness of living.

There is deep damnation in the possession of gold without God.

The sorrow, the fear, the frustration and confusion which beset men all about us may be traced to an impulse, which is not restrained, to live by bread alone. Disruption of family ties, moral degeneration, addiction to the use of stimulants and narcotics, dishonesty in dealing with one's fellow men, and all other manner of crimes and vice are the natural concomitants to a bread-alone diet.

If living is not tempered by the divine will, man is not prepared to face unexpected losses of wealth and other forms of adversity. He finds it impossible to step down from living with the Joneses, and his life becomes so little value that he takes it by his own hand, I need not remind you of the high incidence of suicide which cuts down the lives of men of financial means who thought they could live by bread alone. They simply cannot make the adjustment when the rations are reduced. Neither need I call to your attention the unethical, immoral, illegal and gangster methods which have recently been exposed by investigating committees, as the means whereby men in both high and low places give their souls in exchange for the goods of the world. Even their country's soul is considered not to be too high a price to pay. NATIONAL SPIRITUAL NEEDS

If the individual cannot live by bread alone, neither can the nation. This great country owes its birth and preservation to men who were guided by spiritual values. The Pilgrim fathers who first set foot upon the rugged shores of New England and the great pioneers who conquered the mountains and deserts from the Atlantic to the Pacific were men of God. They survived the hunger and hardships incident to colonizing and pioneering because they were motivated by a quest for God rather than by a lust for gold.

They penetrated the forests and pushed on to forbidding waste lands with confidence that with the help of God they would live, and that without His help they would perish. They broke the scorched earth, turned the virgin soil, planted their crops and then called upon God to bring forth the harvest. They lived by His words and He provided them with sustenance. LESSONS OF HISTORY

History records the decline and fall of great nations and empires, both ancient and modern, which have rejected God and denied man the right to live in accordance with His divine will.

The institutions of our own nation, which were founded by men who invoked divine aid, may be lost to future generations if the lessons of history are ignored. If God loses control in the affairs of this great nation, the decline and decay of its structure of freedom and liberty will surely follow. The loss of its soul will be inevitable because ours is a nation which cannot survive on material values alone.
p20 To say that "it can't happen here" is to disregard the destructive forces of evil that are abroad in the land. If credence can be given to recent reports, then never before has the underworld wielded the influence that it does today. Its tentacles are reaching into the vitals of society on every level, into business institutions both large and small, and into both local and federal governments. The complacent attitude of decent people toward these diabolical practices indicates an almost universal rejection of God as the sustaining force in the lives of men. LINCOLN'S PROCLAMATION

p21 At another time in the Nation's history when men were trying to live by bread alone and were forgetting God, Abraham Lincoln issued a timely proclamation which reads as follows:

p22 "And whereas it is the duty of nations as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions, in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon; and to recognize the sublime truth, announced in the holy scriptures and proven by all history, that those nations only are blessed whose God is the Lord.

p23 "And, insomuch as we know that by His divine law nations like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation of a whole people? We have been the recipients of the choicest bounties of heaven; we have grown in numbers, wealth, and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us." PRESENT SPIRITUAL NEEDS

p24 This proclamation, which was timely in Lincoln's day, is certainly not untimely in our own. How well he himself knew the futility of trying to live by bread alone. Often in his own life, as he was wont to say, "I went to my knees because I had nowhere else to go." In his darkest hours he sought the sustaining influence which comes from God. Is it out of order to assert that we need that divine influence and regenerating force in this day just as the nation did in Lincoln's time? Are we not passing through times more perilous than the darkest days of the Civil War?

p25 Our nation is spending billions for defense against enemies beyond our borders yet, may I ask, what have we to defend if enemies within our borders are permitted to stalk abroad in the land and destroy our faith in God and induce us to live by bread alone? Is it not time that we all, like Lincoln, go to our knees and ask God to implement our armaments with His power and to give us the will to stem the tide which is carrying men to Caesar and turning them from God? ORIGIN OF AMERICAN SYSTEM

p26 An editor of Fortune Magazine, writing in the issue of January, 1940, had this to say, and I quote only in part:

p27 "By no conceivable set of circumstances could materialism have produced the great 'solution' of the Eighteenth Century that we have come to know as the American System. The American System has its origin, on the one hand, in passionate religious sects who believed in the spiritual absolutes that today are lacking; and on the other hand in those rationalists of the Golden Age of the American colonies for whom reason was not merely mechanistic but divine. Similarly, by no conceivable set of circumstances, will it be possible to solve by materialism the titanic problems, domestic and international, with which humanity is faced today. The ultimate answers to the questions that humanity raises are not, and never have been, in the flesh."

p28 In seeking a solution to our present difficulties, he concludes:

p29 "The way out is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve... Without it we are no more capable of saving the world than we were capable of creating it in the first place." THE WORD OF GOD

p30 If man in his seeking for the word of God does not find it, it is not because God has withdrawn from man, but because man has withdrawn from God. I bear testimony that he has not left us without direction. Both in times of old and in our generation His voice has declared the way. To survive the ills that beset us on every hand let us lift up our eyes and lend listening ears to Him who said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

p31 Selection by the Choir: Guide Us, O Thou Great Jehovah—Hughes.

p32 The Choir then sang: "Turn Thee to the Lord Thy God," an excerpt from Gallia by Charles Gounod.

p33 CHOIR AND ORGAN BROADCAST

p34 The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, was presented from 9:00 to 9:30 a.m., through the courtesy and facilities of the Columbia Broadcasting System's network, throughout the United States. This broadcast was as follows:

p35 (Organ played "As the Dew," and on signal the Choir and Organ broke into "Gently Raise the Sacred Strain," singing words to end of second line and humming to end of verse for announcer's background.)

p36 Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

p37 The CBS and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with J. Spencer Cornwall conducting the Tabernacle Choir, Frank Asper, Tabernacle Organist, and the spoken word by Richard Evans.

p38 We first hear the choir recall a cherished 12th century melody as arranged by F. Melius Christiansen: "Beautiful Savior! Lord of the nations! Son of God and Son of Man! Glory and honor, Praise, adoration, Now and forevermore be Thine."

p39 (Choir sang: "Beautiful Savior"—arranged by Christiansen)

p40 Announcer: Frank Asper, Tabernacle Organist, first presents from Temple Square today the quietly contemplative phrases of the "Communion in G" by Batiste also sometimes titled "The Pilgrim's Song of Hope."

p41 (Organ: "Communion in G"—Batiste)
p9 Announcer: The Tabernacle Choir continues with the worshipful music of an old French melody as arranged by Gustav Holst, and with G. Moultrie's translation of the original Greek: "Let all mortal flesh keep silence, and with fear and trembling stand; . . . Christ our Lord to earth descendeth our full homage to demand. . . Rank on rank the host of heaven spreads its vanguard on the way as the light of light descendeth from the realms of endless day, that the pow'rs of hell may vanish as the darkness clears away."


p11 Announcer: The SPOKEN WORD

p12 It is a dramatic and terrifying fact that a man can do a thing right a thousand times, and then when he does it wrong just once, tragedy comes. Except for some very narrow escapes, perhaps any of us or even all of us could be numbered with those whom we pity or with those whom we condemn. And we may never know how narrowly we may have missed the fate of someone who has had a terrible tragedy. This thought is unforgivably expressed in the comment commonly credited to John Bradford, Chaplain to Edward VI of sixteenth century England. Seeing a condemned man marched off to his death, and knowing of the narrow margins by which men are often made and unmade, he exclaimed: "There, but for the grace of God goes John Bradford." Significantly he himself later met similar unfortunate fate. There is often only a very fine line between winning and losing. In a race the difference may be only the shaving of a second. In business, the difference may be only one wrong decision among a thousand right ones. In a contest, the difference may be only one judge. In an accident, the difference may be only one small mechanical mishap or one small error of judgment. In so many things we do in life, there is an exceedingly thin line between safety and sorrow. We ourselves may not see it at the moment. But often others see it, and are frightened for us. And afterwards we are frightened for ourselves. This is one reason why parents are so often afraid for children. Parents have the experience and perspective to see how fine the line can be between safety and sorrow, between success and failure. The differences in cause may sometimes seem inconsequential, but the differences in result may be eternally great. And we should have compassion for the man who has met misfortune for the man who has made a mistake, for the man who narrowly missed being what he might have been and we should never forget that "there but for the grace of God" am I. And the thought should help to keep us humble and help to keep us holding hard and fast to the right side of every decision, and to the right side of every road.

p13 Announcer: With words from the scriptures and music from the "Toccata in F" as arranged by Guy Chamber Fillkins from "Widor's 5th Symphony," we have heard an Alleluia. Alleluia Sing unto the Lord. Sing praise unto our God. His Name is high above all things in earth and heaven. Praise to the Lord my soul, Sing Alleluia.

p14 Choir: "Alleluia"* Toccata in F* Widor's 5th Symphony

p15 Organ: "Softly Beams the Sacred Dawning"* George Careless

p16 Announcer: With Frank Asper at the organ we have heard a hymn tune by George Careless: "Softly Beams the sacred Dawning of the great Millennial morn, and to Saints gives welcome warning that the day is hastning on."

p17 The Choir closes this day from Temple Square with an excerpt from the "Holy City" by A. R. Gaul: "Great and Marvellous are thy works, Lord God; just and true are Thy ways."

p18 Choir: "Great and Marvellous"* Gaul

p19 Announcer: Once more we leave you within the shadows of the everlasting hills. May peace be with you, this day and always.

p20 This concludes the one hundred and fifty-fifth presentation, continuing the 23rd year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio, and originating with Radio Station KSL in Salt Lake City. . ."

C1951 Conference Report, October 7, 1951

P1 Beginning

Conference reconvened at 10:00 a.m.

P1 The great Tabernacle was crowded to capacity long before the commencement of the Choir and Organ Broadcast, as were also the Assembly Hall, to the south of the Tabernacle, and Barratt Hall (60 North Main Street). In addition, great numbers of people assembled upon the Tabernacle grounds, where they listened, by means of amplifying equipment, to the services as they went forward in the Tabernacle and were broadcast.

P2 President David O. McKay, who presided and conducted the services, called the meeting to order promptly at 10:00 o'clock.

P3 President David O. McKay:

P4 The fifth session of this general conference was not broadcast. It was a general Priesthood meeting held last evening in the Tabernacle, with overflow meetings in the Assembly Hall and the Barratt Hall. An estimated number of over 400 men were on the grounds who could not gain entrance to any of the buildings.

P5 The speakers were Presiding Bishop LeGrand Richards and members of the First Presidency. The Men's Chorus of the Tabernacle Choir furnished the music. By count as nearly as could be obtained, there were 12,908 men assembled last evening, approximately 13,000 men of the Priesthood.

P6 This is the sixth session, therefore, of the One Hundred Twenty-Second Semiannual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City. These services will be broadcast in the Assembly Hall and Barratt Hall over a loud-speaking system, and by television. The proceedings of this session will be broadcast over Station KSL, and by arrangement through KSL over the stations named in the first session of the conference.

P7 This session will also be televised over the KSL television station, channel 5.

P8 The choir singing for this morning's session of the conference will be by the Tabernacle Choir, with J. Spencer Cornwall conducting, and Frank W. Asper at the organ.

P9 We shall begin the services by the congregation and the Tabernacle Choir singing: "For the Strength of the Hills," conducted by Richard P. Condie, assistant Tabernacle Choir director.

P10 The opening prayer will be offered by Elijah Allen, formerly president of the California Mission,
Up, awake, ye defenders of Zion! The foe's at the door of your homes; Let each heart be the heart of a lion Unyielding and proud as he roams.

These are the opening lines of a militant hymn by the late Charles W. Penrose, written on the occasion of a great threatening danger to the communities of the Latter-day Saints during their early establishment in the valleys of these mountains. The foe was an army, with a mission inimical to the liberties, the interests, and the aspirations of the people. This clarion call, which but echoed the proclamations of the leaders, electrified the people. "To a man" they responded to their various assignments. There is no record of any dissension. The defenders saved Zion. CHALLENGING CALL

I believe, my brethren and sisters, in the Restored Church of our Lord, that it is within the proprieties and the urgent needs of the hour to issue another such challenging call today. I would not welcome the charge of "alarmist," but I would endure it if I thought such a militant call would arouse our people to a state of alarm over the ominous conditions which threaten us.

The foe at the door of our homes is not an army of marching men with military equipment, as it was nearly a hundred years ago. And the homes to be defended are not the houses in which we dwell.

The foe today is far less tangible and discernible. He is widely diffused and insidious. His methods are multiple, and it is much more difficult to prepare for defense, for the foe of the present-day attacks both within and without the Church.

If in the time allotted to me in this great conference, I can add anything, however small, to the admonitions of my brethren, which may serve to alert our people to dangers confronting them, I shall be extremely grateful to my Father in heaven. ZION AND THE WORLD

I repeat, the foe of today assumes many forms. I think, however, they may be generally classified under the caption, "Aping the Ways of the World." I know of few more salutary things for a Latter-day Saint than constantly to bear in mind the distinction between Zion and the world. Both terms are somewhat confusing because they are used with varying meanings and applications. Both have geographical application, and both have theological and moral import.

For my purpose here today, I shall look upon Zion as being a condition and not a place, and the world likewise... verily, thus saith the Lord, let Zion rejoice, for this is Zion, the pure in heart. (D. & C. 97:21)

There is no fence around Zion or the world, but to one of discernment, they are separated more completely than if each were surrounded with high unscalable walls. Their underlying concepts, philosophies, and purposes are at complete variance one with the other. The philosophy of the world is self-sufficient, egotistical, materialistic, and skeptical. The philosophy of Zion is humility, not servility, but a willing recognition of the sovereignty of God and dependence on his providence. A PRINCIPLE OF STRENGTH

The critics of Zion mistake humility for weakness. In their ignorance or shortsightedness they have failed to observe that generally speaking, the humble of the earth have been its greatest benefactors, in science, in statesmanship, and in great movements for the elevation of humanity, foremost among all being the Author of humility, our Lord and Savior. It is sometimes difficult to comprehend how humility can be a principle of strength and power, and why the great victories of life have gone to the humble.

I think the explanation is this: The self-sufficient are not in a position to call to their aid the one greatest and most effective force in the world—the Spirit of God. The humble depend upon this power; it does not fail them. The battles for righteousness and liberty which is a divine endowment can always be won if those who wage the war are worthy of victory. This is the explanation and the lesson which, more than any other, the world needs today.

I feel hesitant to say it, but I am constrained to make the assertion, even though it may seem highly presumptuous to many who hear it, that the Restored Church of our Lord, the Church of Jesus Christ of Latter-day Saints, is in better position, is more specifically charged with the responsibility, and has greater revealed knowledge than any other institution to teach to the world this one vital lesson it so sorely needs.

In making this statement I intend no disparagement of the righteous and pure in heart of the world. I have not time to try to define their relationship to the Zion of the kingdom. They will receive the Lord's compensation for their own goodness, and lasting gratitude for their contribution to the welfare of mankind.

We can effectively bring this lesson to the world only as we build up Zion and protect her from her foes. I propose to enumerate, with your indulgence, and I hope not offensively, some of the attacks which the subtle and insidious foe, coming from the world and its philosophy and practices, is making against Zion. ATTACKS UPON THE HOME

I shall begin with the home, the most fundamental institution in our society. The foe is attacking our divinely-given concept that marriage is an eternal compact between a priest and a priestess of the Most High, charged with the sacred mission of bringing children into the world, and then guiding them safely back into the presence of God, whence their spirits came. President Clark gave us a most illuminating and impressive discourse on that subject yesterday. The fulfillment of this mission involves sacrifice. The ever-growing practice of the world would eliminate that sacrifice.

It would emancipate women (I think that is what they call it). It wouldn't have them stay home as much as they have in the past. It would have them better educated in general culture and in civic responsibilities, which sounds very good and seems highly desirable, except for one serious flaw in the program.

This worldly practice in many instances takes a woman out of her home so much of the time, and absorbs her attention to such an extent, that she cannot and does not give to her family the loving, patient, intelligent care which they so much deserve and need. There are mothers whose club work has ostensibly been devoted to social improvement, whose very offspring have been the problems of the society they seek to serve.

There are other more frivolous distractions drawing mothers away from their homes. These are justified by the allegation that mothers need more relaxation and more freedom from the responsibilities of home. We grant that such allegations must be true with women who have never discovered the art of happy, contented living in their...
homes and with their families. In Zion we say to mothers, it's true, you need some diversion. Even though you love your home life, a respite from your work and cares is desirable.

p19 The Church presents many opportunities for your service in social, educational, charitable, missionary, and recreational fields. You will find more lasting happiness and satisfaction in a Relief Society meeting than in a bridge club; and generally speaking, your social diversions had better be had in company with your husband. The world is making butterflies out of women and a prison out of home. CURTAILMENT OF FAMILIES

p20 Perhaps the most serious aspect of this attack of the foe being made on our homes is in the arbitrary curtailment of the size of families. The proponents of this worldly doctrine grow bolder and bolder every year. They claim support from mathematical prognostications as to the increasing demands of populations, and the limited supply of the earth's sustenance. They claim improvement of the race by its limitation. They have been making these claims for many years, and they have won many adherents to their cause, especially among the so-called intelligentsia of the world.

p21 For the most part the world has been under the leadership of this birth-restricting intelligentsia for many years, And where are we? We have more physical comfort, more education perhaps. Do we have better government? Are we making more progress in developing the Christian virtues among men? Do we have more brotherhood, peace, and unselfishness?

p22 I doubt if there exists in all the world any place or institution comparable to a big family for the inculcation of the principle of unselfishness and mutual consideration, the high qualities of character so indispensable in the solution of the world's problems. I know there are bad big families and bad small families; but take it by and large, I would assume that there is a thousand percent better chance of a great leader in a good cause coming from a family of ten than from a family of one.

p23 Now, if I am not careful, I will be debating this issue. I don't want to do this, first, because I am sure I am not fortified with all the arguments, and I might get bested, depending on who the judges are; and second, because we of Zion do not have to debate this issue. We know of the doctrine that emanates from the revelations of the Lord.

p24 We know that he has commanded the replenishment of the earth from the homes of his people, as President Clark said yesterday. The Lord pity those who subject themselves to his rebuke for denying entrance to the spirit children whom he would send into mortality, and the Lord pity those sophisticated couples who would pervert the sacred institution of marriage into an arrangement for social convenience and selfish personal gratification. SYMPATHY FOR PARENTS

p25 Now, fathers and mothers of the Church, some will conclude after hearing these comments that I am without sympathy for the sacrifice mothers make, and for the hardships put upon fathers in rearing a family in these oppressive economic times. Those who so conclude are partly right and partly wrong. I don't have too much sympathy for a father, a Latter-day Saint father, who decides that a baby cannot come into the home until a ten or fifteen thousand dollar house has been built and furnished, and the money is in the bank to pay expenses, and who will let his wife go to work to bring about this so-called economic security. I don't have too much sympathy for Latter day Saint couples who do not have faith that if they do God's will, he will bless them.

p26 I do have sympathy, however, for all parents in these days in the Herculean effort required to keep children in the paths of virtue and truth. I have sympathy for the endurance, the sleepless nights of excruciating anxiety of parents who don't know where their children are and what they are doing; and my heart bleeds for the innocent ones who are the victims of disgrace brought upon their families by the sins of the wayward,

p27 I am persuaded, my brethren and sisters, that there is no remedial measure which offers more promise in the alleviation of domestic distress as affecting husband and wife, and parents and children than the firm establishment of the sacred and religious character of family life, marriage in the Church and in the temple; and, as a necessary adjunct thereto, the reestablishment of the God-given principle of sacrifice in discharging parental and filial obligations.

p28 We want to relieve mother of drudgery. If I could, I would put a dishwasher in every home, but good mothers and good fathers, with the vision of home vouchedsafe to them in the restored gospel, don't want to be relieved of the obligation to expend their strength and energies, and to give their lives for God's children entrusted to their care. ATTACK ON MORAL PURITY

p29 There is another threat to Zion perhaps transcending all others in serious import. It is the attack of the foe on our traditional concept and standard of personal moral purity. This attack is so evil and so repugnant to our sense of decency and virtue that I will not discuss it in this reverential presence.

p30 I must content myself with the prayer that God, who sees our need, will come to our rescue, and that he will arouse the mighty power of Zion against this devastating enemy, that every man, woman, and child among us may be fortified with the armor of righteousness and virtue, that the offenders may be rebuked, and repent in sackcloth and ashes; and that the watchmen on the towers, the officers and the priesthood of the Church, may be alerted to the enemy, discharge their solemn duties, and protect us.

p31 I have taken so much time in the endeavor to point out what we have to fear in the encroachment of worldly concepts and practices on home life and virtue that there is little time remaining for me to mention other aspects of great dangers confronting us. I trust, however, that the serious nature of these items will warrant a brief consideration of them. CRITICISM OF UNITY

p32 The foe is attacking our unity. We in Zion have enjoyed a most uncommon reputation for unity of purpose and achievement. This has come about because it has ever been our disposition to follow and yield obedience to our leaders. Our critics, who have not understood our concepts, who have observed our unanimous voting in sustaining officers, and other evidences of our concerted action, have called it blind obedience, induced by some sort of fear or other compulsion.

p33 I haven't time to analyze and point out the false premise of this criticism, but I flatly deny its validity. The obedience we render is voluntary and not blind, but intelligent; and the unity we manifest arises out of a common understanding of our purposes and a common devotion to their achievement. We seek for and enjoy the high qualities of character so indispensable in the solution of the world's problems. I know there are bad big families and bad small families; but take it by and large, I would assume that there is a thousand percent better chance of a great leader in a good cause coming from a family of ten than from a family of one.

p34 That condition is not generally prevalent in the world. Division, divided views, and debate thereon are commended. Perhaps when people don't know where they are going and have no defined objectives, criticism and debate are commendable. Men and women within and without the Church fail to observe this distinction. They want to debate our objectives. They have forgotten that they are divinely set for us and beyond debate. They seem to think our unity belittles us. This is a worldly doctrine, It has no place in Zion.

p35 A threat to our unity derives from unseemly personal antagonisms developed in partisan political controversy. The Church, while reserving the right to advocate principles of good government underlying equity, justice, and liberty, the political integrity of officials, and the active participation of its members, and the fulfillment of their obligations in civic affairs, exercises no constraint on the freedom of individuals to make their own choices and affiliations. I am authorized by President McKay to say that any man who makes representation to the contrary does so without authority and justification in fact. FAIRNESS IN POLITICAL VIEWS
It is reasonable to assume that men may entertain honest differences of opinions with reference to governmental policy. In America, and in many other countries, an orderly system has been devised for the determination of issues arising out of such differences. With such methods available, why should any men, particularly those in the brotherhood of Zion, permit themselves to entertain personal animosities against their opponents. There is surely nothing Christian in impugning motives merely because of a difference of opinion.

p37 I hope with all my heart that men of the priesthood, of the same quorum perhaps, and women of the sisterhood of the Church will not permit themselves to be estranged in any degree by these considerations, and that they will always subordinate such differences and their own personal ambitions to the achievement of the lofty and exalted goal to which they have pledged their eternal allegiance—the building of the kingdom of God.

p38 I have been going about this Church for nearly thirty-five years, filling assignments to install officers in stakes and wards and missions, and I have never yet asked a single person about his politics, and in very few instances have I ever had any knowledge on the subject. I think my own experience has been comparable to that of my brethren. We have been fair with you, my fellow members of the Church. Now we ask you to be fair with each other. THREAT OF INDIFFERENCE

p39 Perhaps the greatest threat to both our unity and our progress in Zion is that of indifference and neglect. These deficiencies are not new. They have existed in some degree throughout our history. I am forced to believe that they have increased as a deterrent force in recent years. I believe also that this regrettable indifference to duty and opportunity is in large measure ascribable to "aping the ways of the world."

p40 A man of the priesthood, we will say, is associated in business, in club life, and in other capacities, with a man of the world. This man may be his neighbor. He sees his neighbor on a Sunday morning out on the porch smoking his pipe and reading the newspaper, or he sees him go off to a golf game, or on a fishing trip. It all looks relaxing and pleasant to him, and then he forgets who he is and where he is. He forgets that he has been commissioned as a servant of God, and he forgets that he is in Zion; and forgetting, he steps out of Zion into the world, not all in one step, sometimes so gradually that the change is almost imperceptible to him, and he is loath to acknowledge his new status. He persuades himself that this comfortable, easy life is very enjoyable.

p41 Then he goes farther than he intended. He succumbs to many practices he once abhorred. He stops paying tithing, and the twinges of conscience he once had about forsaking duty gradually subside. He is comfortably out of Zion. After awhile he comes to the realization that his growing sons are disposed to ape his own practices, as he does those of the world.

p42 He also begins to realize that his dear, devoted wife is suffering great disappointment. She sets great store by the promises made at their marriage and realizes that the eternal blessings are obtainable only through the faithfulness of herself and her man. She sees him losing his priesthood through neglect. It saddens her, and if his conscience is not too deadened, he perceives her sorrow. He has the power to change, to gladden the hearts of his wife and children, but he lacks courage and resolution.

p43 The worldly habits have fastened themselves with a hundred tentacles into his very soul. He cannot throw them off; He despairs; and then one day something touches him. A death, a tragedy, a friend, his bishop perhaps, or quorum president, or a missionary. Finally the light that he had lost is re-kindled in him. The Spirit again comes to dwell within him. In penitence and humility he cries out, "O God, forgive me for my neglect." Thank the Lord there is forgiveness and mercy for those who repent, and surpassing joy in the reclamation of those who have strayed. Let no man among us be ashamed of his priesthood. Nothing greater will ever come into his life.

DISPARAGEMENT OF ORTHODOXY

p44 One more item and I shall conclude. There is a worldly threat to our theological teaching and to the faith of youth. Sporadically it has always been so, but in recent years it is more pronounced. This is not a frontal attack by the foe. We have never had too much difficulty in meeting open charges or criticisms. The foe is striking from ambush, with snipers and fifth columnists, with traps for the unwary.

p45 A part of the propaganda is that there is no warrant for official interpretation of the doctrines and standards of the Church, that everyone may read and interpret for himself, and adopt only so much of the doctrine as he chooses, and that he may classify the revelations as essential or non-essential. These propagandists are either ignorant of or ignore the Lord's declaration that "no prophecy of the scripture is of any private interpretation." (2 Peter 1:20.) They disparage orthodoxy as such and pride themselves on liberal thinking. Many of them maintain their loyalty to the Church, and some may honestly believe they are doing the Church a favor and a service in advocating their so-called broadminded concepts.

p46 Unfortunately, some people within the Church subscribing to these views do not realize that they are falling into a trap themselves. They are giving aid and comfort to the foe; they are undermining their own testimonies and those of others, I warn the Church against them, and I warn them against themselves; and I plead with them to desist, to abandon their agnostic discussions, and to join with the faithful in promoting the cause which in their hearts they once loved, and I think they still love. ATTACKS ON JOSEPH SMITH

p47 Not a few of these snipers delight to take a shot at Joseph Smith. In some surprising way it has become somewhat popular, stimulated, I presume, by books which have been written for students and scholars, to undertake exhaustive research into the life of this great man. In some instances, perhaps, the purpose of the research projects may be laudable, to exploit the great and noble things in the life and works of the Prophet, but in all too many instances I fear the purpose of the research is merely exploratory, with the hope of discovering something that would make for sensational reading and perhaps a profit for the writer. I have never been able to discover any very substantial reason for these researches other than that I have just mentioned.

p48 Here is a life recently lived. Many of us here in this assembly today have known and talked with persons who knew the Prophet, and yet you would think from the way the researchers go after him that he was a person of great antiquity, and that something in the nature of excavation for prehistoric materials had to be undertaken to discover the facts of his life. I doubt if there is a person who has lived in the last two centuries whose life is more fully documented than that of this man, unless perchance it be among royalty or those in high public office.

p49 Almost every important event in his life has been recorded by himself, by his mother, and by those who immediately knew him. His life is not a mystery; it is an open book, at least to members of the Church who have access to the knowledge which he brought to the world.

p50 I rebuke the members of the Church who cast aspersion upon the honored name of the Prophet Joseph Smith, and who in any manner disparage his noble work. By so doing they destroy faith, their own and that of others, and the Lord will hold them accountable. TESTIMONY OF DIVINE MISSION

p51 I repeat what I have said in this pulpit before: My grandfather was the close friend and companion of this man. He knew him as intimately as one man may know another. He had abundant opportunity to detect any flaws in his character and discover any deceit in his work. He found none, and he has left his testimony to his family and to all the world that this man was true, that he was divinely commissioned for the work he had to do, and that he gave his life to the fulfillment of his mission. I have complete assurance that Willard Richards did not lie about his friend, and on my own account, independent of my grandfather's testimony, borne out of the spirit within me, I know that Joseph Smith was a prophet of the Living God, and the work he was instrumental in setting up in the earth is the veritable kingdom of our Father in heaven.

p52 Having that knowledge and a deep reverence for his illustrious name, I deplore and resent the miserable attempts made to discredit him; and I predict that they will all
come to nought, that he will yet win the esteem and respect of all good men, and that the Father has already glorified him. PRESERVATION OF ZION

p53 If I have been able in any degree to clarify our understanding about Zion and her relationship to the world, if the Spirit of the Lord has entered into your hearts, my brethren and sisters, to give you a greater love for Zion and awake within you a keener apprehension of the dangers which the foe has brought to our very doors, and if resolution shall now grip your hearts to arise and defend Zion, I will be profoundly grateful. And some day the righteous of the world will be grateful, for "Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted?" (Matt. 5:13.)

p54 O God, help us, thy favored children, to preserve Zion, I humbly pray in the name of the Lord Jesus Christ. Amen.

Joesph Fielding Smith

PRESIDENT JOSEPH FIELDING SMITH
President of the Council of the Twelve

p1 With the help of the Lord, which I seek, and your faith and prayers, I shall try not to trespass too far upon the excellent remarks that we have heard by others in this conference. But I have been impressed with the thought of saying something in addition to what has been said in relation to the sacred and holy covenant of marriage. MISUNDERSTANDING OF SCRIPTURES 118:219. There is plenty that can be said, I think, without my crossing the lines and necessarily repeating. The Lord never intended, never designated nor designed that marriage should come to an end with death. There isn't anything in the scriptures when properly understood that indicates anything of that kind. It is due to a misunderstanding through a lack of the guidance of the Spirit of the Lord that has led the world almost universally to believe that marriage is for time only, that when death comes, there comes a separation of husbands and wives, and children are left without any claim in the eternities upon their parents.

p2 The one passage of scripture above all others that is relied on in the world to attempt to prove that marriage comes to an end and that there is no marriage hereafter is taken from the remarks of our Savior to the Sadducees who came tempting him. You recall that these Sadducees did not believe in the resurrection. They came with a story, which no doubt is fictitious, to the effect that a woman had been married consecutively seven times, and trying to catch him in a trap, they asked him which of these seven husbands would be the husband of the woman in eternity. Our Lord gave them the proper answer because he was speaking to people who did not believe in the hereafter. So he said in answer to their questions: "The children of this world marry and are given in marriage." I call your attention to the fact that the Lord said that he and his disciples did not belong to this world; the Sadducees did. To continue: "But they which shall be counted worthy to attain that world and the resurrection from the dead, neither marry nor are given in marriage." (See Matt. 22:23-30.) This is absolutely true.

p3 And the Lord has revealed this same doctrine to the Church in the day in which we live. He says unto those who are married for time only, and those who do not believe in marriage for eternity:

p4 Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven; which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory.

p5 For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity, and from henceforth are not gods, but are angels of God forever and ever. (D. & C. 132:16-17.)

p6 So the Lord says those of that class, who may be worthy to enter the kingdom of heaven, shall be like the angels, and they remain separately and singly in eternity. MARRIAGE AN ETERNAL PRINCIPLE 119:120. But the Lord very definitely has declared that marriage is an eternal principle. That is recorded in our scriptures, in the Bible. I call your attention to the fact that the very first marriage on the face of this earth was performed by the Lord, and it was not for time only because there was no time. That was declared, and that ceremony given, to a couple who were not subject to death. Therefore, marriage was not intended to come to an end. And after the Fall, when Adam and Eve were driven from the Garden of Eden, the Lord did not say that they should return to the dust, and their bodies should remain, but he gave them the promise of the resurrection; nor did he say to them that this marriage that was performed for eternity, if you please, would come to an end.

p7 When the Lord was confronted by the Pharisees, who believed in the resurrection, his answer to them was a very different one. Likewise they came tempting him. They wanted to know if it is lawful for a man to put away his wife for every cause. And the answer was given them:

p8 ... Have ye not read, that he which made them at the beginning made them male and female,

p9 And said for this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? (Matthew 19:4-5.)

p10 Where is any idea of separation in that remark? "Wherefore they are no more twain"; that sounds like eternity. "No more twain, but one flesh. What therefore God hath joined together, let no man put asunder." (Ibid., 19:6.) MARRIAGE BY DIVINE COMMANDMENT

p11 In the temples of the Lord men and women are sealed, married for time and for all eternity. The Lord has commanded it. Children born to them will be their children not only in this life, but also in eternity; and the family relationship, according to the plan of the Lord, is not designed to come to an end. But, of course, if people will not accept marriage by divine commandment, it cannot be recognized. What God has joined together must be something that will endure, for he does not perform ceremonies for time only. The Lord did not say to these Pharisees, "There is no marriage in eternity," but he said, where God joins, it endures forever. That, I read into this passage of scripture, and I think I read it correctly. COVENANTS AND OBLIGATIONS

p12 Now I want to plead to my good brethren and sisters, good members of the Church, to go to the temple to be married for time and all eternity. I want to plead with those who have been to the temple and have been so married to be faithful and true to their covenants and their obligations, for in the House of the Lord they have made solemn covenants and have taken upon themselves before God, angels, and witnesses, obligations that sometimes are broken. 120:121. What does marriage mean to members of the Church? It means that they are receiving in that ordinance the greatest, the crowning blessing, the blessing of eternal lives. Now that's the way the Lord puts it, "eternal lives," which means not only will the husband and the wife enter into eternal life, but their children who were born under the covenant likewise will be entitled through their faithfulness to eternal lives. And further, that the husband and the wife after the resurrection of the dead will not come to an end. By that the Lord means that they will have a continuation of the seeds forever, and the family organization does not come to an end. REASON FOR DIVORCE

p13 We have too many marriages in the temple of the Lord where the parties entering into the covenants violate them. If we as members of the Church were living in full accord with the principles of the gospel, living by every word that proceedeth forth from the mouth of God, divorce would practically disappear so far as the Church is concerned; that is, among those who are married in the temple.

p14 When divorce comes to those who are married in the temple, it has come because they have violated the covenants and the obligations they have taken upon themselves to be true to each other, true to God, true to the Church. If they will continue to live in that faithfulness, if they will have love in their hearts for each other, respect each other's rights and not one attempt to take an advantage unduly of the other but have the proper consideration, there will be no failures. When the separation
And when a man and a woman are married in the temple for time and all eternity and then seek through the courts a separation, and perhaps come to the President of the Church to get a cancellation, what have they done? Children likely have been born, and as we have already heard, these children belong to God; they are his children sent to that home with all the rights of protection from father and mother, guidance from father and mother, to be built up and strengthened in the faith, and to go into the heavens, into the celestial kingdom with the father and mother to sit with them in exaltation and glory. But frequently a man and a woman cannot live together, many times because of some trivial thing that arises, and they separate. What have they done to those children? They have destroyed their God-given rights, taken them away from them, destroyed a family. And how are they going to go into the eternities and face their Maker under those conditions?

Now I realize, the Savior realized it, I did not read far enough to take that into consideration because that was not what I was talking about at the time, that there are some cases where a wife needs to have a separation, perhaps a husband should have a separation, but always because of a violation, a serious violation of the covenants that have been made. But here you have the broken home; children left without one and maybe without both parents, to be taken perhaps through the mercy of the Almighty into some other faithful family to be adopted in such a family to be theirs through all eternity.

Now time will not permit me to say more. There is so much that could be said, much perhaps that ought to be said. But those who violate this sacred and solemn covenant are going to have a sorry time of it if they are guilty when they come to the judgment seat of God, for they have broken the bands of an eternal union and lost their promise of exaltation in the kingdom of God.

The Lord bless you I pray in the name of Jesus Christ. Amen.

Singing by the congregation and the Choir, "O Ye Mountains High."

Delbert L. Stapley

Elder Delbert L. Stapley Of the Council of the Twelve Apostles

As I have traveled about the Church these past few months with members of the general welfare committee and listened to their talks on fasting and prayer, I have felt this principle has great spiritual power and opportunity for the blessings of God to the people of the Church and to the Church itself. I have been impressed by its great spiritual significance. It seems to me it is a source of strength, a source of power, a source of blessing that perhaps as a people we are not using enough; that it does have tremendous spiritual value to those who observe the law, and who apply it faithfully. It also seems to me that fasting and prayer can be employed to bless others, and if we would faithfully observe the law, the blessings of our Heavenly Father would collectively be given to the people of the Church.

President Joseph F. Smith said, speaking of the fast, that "the law to the Latter-day Saints as understood by the Authorities of the Church is that food and drink are not to be partaken of for twenty-four hours, 'from eve to eve,' and that the Saints are to refrain from all bodily gratifications and indulgences." Most Latter-day Saints, I think, understand the doing without two meals in connection with the monthly fast and giving the cash equivalent to the bishop as fast offerings, but I am wondering along with our fasting do we gather our families together and pray with them that they may enjoy the blessings of the Lord? Do we also understand that the true fast presupposes self-restraint and purity of body by refraining from all bodily gratifications and indulgences? It seems to me that the soul cannot be humbled nor sanctified for the blessings of God unless this is true.

The Saints by fasting and praying can sanctify the soul and elevate the spirit to Christlike perfection, and thus the body would be brought into subjection to the spirit, promote communion with the Holy Ghost, and insure spiritual strength and power to the individual. By observing fasting and prayer in its true spirit, the Latter-day Saints cannot be overwhelmed by Satan tempting them to evil. This morning in the radio address of Elder Cowley, titled, "Man Cannot Live by Bread Alone," he emphasized the forty-day fast of the Savior. As I have thought about the Savior's fast and prayers unto God, I know his spirit was humbled, his soul was sanctified, and it gave him the moral strength and the spiritual power to resist the temptations of Satan. It also prepared him to go forward and complete the great mission that God had sent him on earth to perform in the interest of mankind.

It was through fasting and prayer that the angel of God appeared to Cornelius, and gained for him and his household the gospel of Jesus Christ. When Peter came to the home of Cornelius, he wanted to know for what reason he had been called. Cornelius said:

Four days ago I was fasting until this hour, and at the ninth hour I prayed in my house and behold a man stood before me in bright clothing and said, Cornelius thy prayer is heard and thine alms are had in remembrance in the sight of God. (See Acts 10:32-4.)

When Alma was traveling southward from Gideon to the land of Manti, he encountered the sons of Mosiah returning to the land of Zarahemla. These sons of Mosiah had spent fourteen years doing missionary work among the Lamanites. Alma in all this time had not seen them and was overjoyed at this chance meeting. He was made glad because they were still brethren in the Church and kingdom of God, and says Mormon in his abridgment of Alma's record:

... yea, and they had waxed strong in the knowledge of the truth; for they were men of a sound understanding and they had searched the scriptures diligently, that they might know the word of God.

But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God. ( Alma 17: 2-3. )

This indicates the great blessings that come to those who observe and keep this very sacred principle of fasting and prayer. Missionary Observance

Recently it was my privilege to tour the Northern California Mission, and as I listened to the missionaries, your sons and daughters, make their reports and bear testimony, I was so pleased when they referred time and again to fasting and prayer, and this they resorted to often to obtain God's blessings for themselves in their work. They fasted and prayed for those who were sick among them and when they found it difficult to impress people with the gospel message of the restored Church, they fasted
This conference, I am sure, has had as its theme the home. 

EXAMPLE OF MCKAY FAMILY

Twenty eight years ago I was adopted by the people of Ogden and Weber County. I believe now that I can safely say I belong to them. As I have seen it, I think that the greatest influence in Weber County through the years has been the example of the McKay family in establishing and keeping a home. I say the McKay family because President McKay has many brothers and sisters. I have never seen such unity in a family. Weber County knows that. I have had many happy associations with Brother Thomas McKay. I was happy that Brother Petersen said what he did the other day concerning him. If there were time, I could and would tell you other things which have shown me the breadth, and the love, and the desire of this good man who sits down in the lower tiers to give of himself to the people of that county, and to the Church.

ELDER S. DILWORTH YOUNG Of the First Council of Seventy

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There isn't a person in Weber County but who knows that he can ask President David O. McKay to come and speak at the funerals of bereaved loved ones. All feel they can do that. All restrain themselves because of his time. They all call him affectionately David O., behind his back. To his face, of course, they give him his proper title, but everywhere one goes in Weber County it is "David O.," unless they want to tell a story about him, and then it is shortened to "D. O."
I am sure it is all done with affection. There is an old saying that "Home is where the heart is." People from Weber County are not deceived by the fact that President McKay lives on East South Temple Street. They know he is forced to live there, but that, had he his way, his address is, and always will be Huntsville, Weber County, Utah.

The example of this family and its resulting influence in our county is a testimony of the influence of good example in home idealism. Truly we of Weber County, and I suspect the rest of the Church also, know that if we will but follow the example of our beloved leader in establishing and keeping a home, we surely will find peace and joy.

MISSION TO THE INDIANS

I have one more thought. I would not argue as to which of the revelations is the most important, but there is no question that the longest revelation given to Joseph Smith the Prophet is the Book of Mormon. Each of its six hundred pages reveals the dealings of Jesus Christ with those whom he loved as his own family, the House of Israel. When the Prophet read the revelation, I do not know what was stirred up in his mind, but I know what he did. He read that the gospel had to be taken to the remnants of the House of Israel in this land. One of the first acts that he performed was to begin this work. He sent Oliver Cowdery, Parley P. Pratt, Ziba Peterson, and Peter Whitmer, Jr., on a mission to the Indian people. It was a tough, long haul they had in winter, on foot, through the wilderness from where they were at that time to the borders of Missouri, but the hazards of the journey did not stop them. What did they accomplish? Perhaps not much. They were able to talk to an Indian chief; they made the tribe quite excited; and then the Indian agent and the ministers of the surrounding territory descended upon them and drove them out. But one thing they did do from which we can take a lesson. They tried to fulfill a prophecy. It becomes our duty now to continue and try again to fulfill that prophecy; a prophecy that the gospel would go in the last days to these people until the time that they would take their proper place in the establishment of the Center Place and of Zion itself.

GOSPEL ACCEPTANCE INDIVIDUAL

Now I recognize that the acceptance of the gospel is an individual thing. We aren't going to convert these friends of ours in multitudes. I remind the missionaries who are assigned to these people that they must go from house to house and bear their witness to individuals. There may be many, but we must seek them out one by one. We have been their conquerors, not the Church. I mean the white people of this land. They have been the subjected people. We know the story of how they have been downtrodden. There is no time now to talk about that. They expect something from us. What they want is help to rise, not relief; understanding, not pity; opportunity, not charity. And I remind you that there are thirty-four million of them in these two Americas, only three hundred and thirty-four thousand of them in the United States, a hundred thousand in Canada, fifteen thousand in Alaska, three million, five hundred thousand in Central America, and seventeen million who are of the blood of Israel in Mexico, in addition to those of the South American continent.

AZTEC INDIAN BOY

I think I see one way by which many of these things are going to be accomplished in something which happened to me a short time ago, and with that I shall close. I was talking to a boy. He was a little older than the Prophet Joseph was when he received the First Vision; he was about the age of the Prophet when he organized the Church. He was an Indian boy of Aztec descent. His mother accepted the gospel years ago in a little village on the slopes of those immense volcanoes in the valley of Mexico. She and her sister came to this valley years ago, and by dint of hard work, perseverance, and love, they have reared a delightful family. They have sent three of their children on missions. This lad of whom I speak had just been given an honor, a scholarship to a great eastern university because of the fine work he had done in chemistry. I said to him, "What are you going to do when you finish? I suppose you are going to become a doctor of philosophy."

"That's right," he said.

"And after that, what? Where are you going?"

He looked up at me, and in the shy way that these people have (they don't like to stare at a person, they glance up at one quickly and want to be sure one understands) he said, "When I get through, I am going home."

"Where is home?" I asked, because I knew he had been reared right here.

"I am going back to the valley of Mexico whence my mother came and try to teach my people what I have discovered."

"What place does the gospel have in that?" I questioned.

He said, "I intend to teach the gospel along with the chemistry."

That, I think, is a key to what we may expect when these people, these loved ones of ours, these of the House of Israel, come into the Church in numbers. They will come if we but strive diligently.

I know the gospel is true. I bear my witness that Jesus is the Christ, that the Prophet Joseph Smith was inspired of God to do all of the things that he did to establish the kingdom and that these who sit on this stand behind me are verily prophets of God. In the name of Jesus Christ, I bear this testimony. Amen.

BISHOP THORPE B. ISAACSON

President McKay, President Richards, President Clark, and my dear brothers and sisters, I feel very humble this morning.

I think the service that started here in the Tabernacle at eight o'clock this morning has been heavenly and divine. I sincerely pray that the Lord will sustain me, give me the strength and the inspiration that I know I need while I stand here. I have prayed humbly, I believe, that the Lord would purge my soul of everything that is not of him.

President McKay lives on East South Temple Street. They know he is forced to live there, but that, had he his way, his address is, and always will be Huntsville, Weber County, Utah. Many who have come to this block are impressed with the feeling and the spirit they have while they are here. Many of them tell us that they feel different here than
p7 I would like to read a paragraph from three of the people who were recently here. One of them from Arizona sent this paragraph:

p8 The inspiration which we derived on Temple Square will always be remembered, and there will always be a fond spot in our hearts for the people of Utah. Those who come from outside your state can only marvel at the wonderful feeling which we felt there. It brings a new understanding into our lives to realize that we are all the children of God, and it has meant much to me to know that life can still be joyous and beautiful.

p9 Here is one from Delaware:

p10 What golden memories we have from being in Salt Lake City. It seems to me that it means more because of the setting, and because of the spiritual uplift and devotion to principles and ideals. As I entered that great Tabernacle, I felt a peace, and that feeling has remained with me. We went from there filled with the highest admiration for your people and for the wonderful principles for which you stand.

p11 Then this one came from Ohio:

p12 The thought keeps going through my mind that God was really in that place. The unusual way in which all of your people demonstrated the true living of your religion gave me a real insight into Mormonism which we would have had in no other way. I am very grateful personally for the opportunity of my enlarged understanding of your principles.

p13 People that come here in the right attitude feel the holy influence of our Father in heaven. It is up to you and me to make sure that they do not leave here with an incorrect feeling. Oh, my brethren and friends and associates, in the Church and out of the Church, who are somewhat inactive, and who are uninterested, I would plead with you with all the earnestness of my soul that you repent of your wrongdoings. Let the Spirit of the Lord come into your hearts, and you will know joy that you have never known before. REPENTANCE OF WRONGDOINGS

p14 Repent of your wrongdoings, and the Lord will forgive you, because he has told us that if we would repent and overcome our weaknesses and imperfections and come unto him,

p15 . . . the same shall be clothed in white raiment: and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. (Revelation 3:5.)

p16 Let us repent of our wrongdoings, humbly and truly, so the Spirit of the Lord can dwell with us. To you, my brethren, who may be listening in on the air or who may be watching television or who may read the proceedings of the conference, I would plead with you that you not divorce yourselves longer from the activities of the Church because it is impossible for you to know the happiness that is waiting for you without the blessings of the Lord.

p17 To our young people, stay very close to the Church. You young men in business, you young professional men and you boys in college, you young married people, don't feel any longer that you can get along alone. Take the Lord into your confidence with all your hearts. It ought not to be hard when we recognize and understand that he knows the feelings of our souls, anyway. Let us put aside that false pride, and you young people don't be too anxious for success. Don't be in a hurry. Don't want to make all the dollars you can, and while you are so doing, divorce yourselves from the Church. IMPORTANCE OF FAITH

p18 Oh, the blessings that await you if you will only come and mingle with the Saints of the Church! Attend your sacrament meetings. It seems that our people need to be continually encouraged to attend their sacrament meetings. They should come to sacrament meetings in large numbers as often as possible. We should partake of the sacrament and renew our covenants with the Lord, so that during the following week we may be able to withstand those temptations with which we are confronted.

p19 To you young people, do not lose faith in the Church. Do not lose faith in the government. There may be things done by men in high places that you do not approve, but do not judge the government by that. Think of your founding forefathers, of your Constitution, divinely inspired of the Lord, and you will not lose faith in your land or in your government. LETTER FROM KOREA

p20 Have faith in the Lord at all times. I have a letter here from a young man in Korea that I would like to read, and if a young man in Korea can live and write as this young man has lived and has written, you likewise can go and do the same.

p21 From Korea he wrote:

p22 Dear Bishop: I wish I could find the words to explain my feelings while I read your most welcome letter. In a war-stricken world as I am now living in, I couldn't have received a more warm and appreciative wish than you gave me. A guy's soul gets so low and tired of seeing the world about one fall in ruins, and taking thousands of innocent people with it.

p23 It makes a guy like me realize how lucky the American people are, but I wonder if they appreciate it. I have been here in Korea ever since the war broke out. I am really getting pretty tired, and I will be so glad when this mess is all over with.

p24 My entire life has changed so much since I came here over two years ago. It seems more like ten years to me, since I have experienced so much in these last two years.

p25 Before I left home I didn't realize what nice people I was accustomed to, but after seeing the outside world I now appreciate my family for teaching me the good things that they taught me. I begin to see the difference between people I was used to living with and those of the outside world. I have missed decent people who were taught the ways of the Lord, which he has asked us to live. I have missed friendly neighbors who always greeted me with a smile. I miss my Sunday School and the association of my people. All that I have seen here are temptation and sin that I would never have been able to fight down had it not been for the teachings that I received in my home and in this Church.

p26 It seemed as if every time sin crossed my path because of loneliness I would then see my mother's face and my people at home looking at me as though they trusted me and expected me to be an example of right living until I returned home, to live so that I would be worthy of a fine girl and have life's happiness and a home and children.

p27 God only knows the torture a guy goes through from being so far from home under such trying circumstances. I will say with all my heart that I believe in God and prayer. Otherwise I never would have succeeded and survived. When I felt alone, I would walk at night so that I could pray to my God. I prayed that he would help me live
President David O. McKay:

We are happy to see in the audience the state, county, and city officials, the state superintendent of schools, the president and deans from the Brigham Young University and the Ricks College, members of the Church Board of Education, and the Church Department of Education including directors of Institutes and Seminaries. We are pleased to express our pleasure at the presence of Dr. Wilbur LaRoe of Washington, who is present here today, and who will deliver the address at the inauguration ceremonies for Dr. Ernest L. Wilkinson, President of the Brigham Young University. These services will be held in the new Fieldhouse at Provo tomorrow at ten o'clock a.m. All are invited, whether you have received a printed invitation or not.

Among the educators present I wish specifically to mention the president of the Brigham Young University, the president of the University of Utah, the president of the Utah State Agricultural College, the president of the Weber College, and the president of the Branch Agricultural College at Cedar City. I have just been reminded too that Mrs. Wilbur LaRoe is accompanying her husband on this official visit, and we extend a hearty welcome to both.

The Tabernacle Choir will now sing: "Lamb of God," Elder J. Spencer Cornwall conducting.

The closing prayer will be offered by Edward B. Clark, Patriarch to the Davis Stake, following which this conference will stand adjourned until two o'clock this afternoon.

The proceedings of this afternoon's session will be broadcast over all stations as heretofore announced, and over television.

The choir singing for this session has been furnished by the Tabernacle Choir, Elder Cornwall conducting, and Elder Asper at the organ.

The Choir sang an anthem, "Lamb of God," after which the closing prayer was offered by Edward E. Clark, Patriarch to the Davis Stake.

Conference adjourned until 2:00 p.m.
Brethren, sisters, and radio listeners: During the few minutes allotted to me, I purpose talking about a few matters that I feel are important enough to justify my asking your attention to them. They are not new, but they are current and vitally concern us in our daily lives. They have been much discussed but are in need of more attention than they have yet received from many of us. They have to do with both our material and spiritual well-being. They are directed to our own Church people, but we invite all others to consider them.

Let us summarize a few of the authoritative statements relative to the effects of liquor and tobacco. As to tobacco, it contains nicotine, one of the most deadly poisons known to the pharmacist. It affects injuriously the heart, the brain and mental powers, the nervous system, the kidneys and elimination organs, the muscular system, etc., thus weakening the body with the result that it is less resistant to various kinds of disease.

The use of tobacco shortens life. This fact was satisfactorily demonstrated to the scientific world by Dr. Raymond Pearl of Johns Hopkins University, who published fifteen years ago a research paper in which he showed that on an average heavy smokers die about ten years sooner than non-smokers and moderate smokers from three to five years sooner. Everybody knows that college athletic coaches do not permit their boys to smoke. Yes, the use of tobacco is injurious to man. EFFECTS OF ALCOHOL

Dr. Irving Fisher of Yale University, long noted as a writer on matters relative to human health, wrote, among other things in the preface to Dr. Frank L. Wood's book What You Should Know about Tobacco, the following:

There are no new facts about the injurious effects of consumed alcohol. They have been much discussed but are in need of more attention. They are not new, but they are current and vitally concern us in our daily lives. They are directed to our own Church people, but we invite all others to consider them.

What You Should Know about Tobacco, the following:

As a means of preserving our bodies from certain types of defilement (destruction), the Lord gave to the Church in its very beginning, and to the human family generally, a revelation that has properly been called a law of health, better known among us as the Word of Wisdom, printed as section eighty-nine of the book of Doctrine and Covenants. Years ago I was present in a meeting where a prominent non-Mormon doctor of medicine referred to the Word of Wisdom as the Lord's Law of Health and said so far as he knew it was the best brief statement in the English language of the conditions that must be observed if good health continued. This is a truth related not only to the material world but to the spiritual realm as well, as has been said several times in this conference, quoting Joseph Smith in the Doctrine and Covenants. We get no blessing from God except by obeying the law upon which the blessing is predicated. I repeat, good health is continued only if we obey the laws of health.

The Lord knew others would be discovered by his inquisitive children.

In the revelation referred to, the Lord said liquor and tobacco are not good for man's truths that have since been abundantly confirmed by the observations and research work of highly-qualified investigators. However, in the revelation the Lord did not give reasons, it was unnecessary to do so. Some of them were already known. The Lord knew others would be discovered by his inquisitive children.

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Have we learned that alcohol, as commonly used today, causes more diseases, disability, and death than any other cause of ill health which is wholly in the power of the individual to prevent and avoid.

Medical sciences have learned and found that alcohol is not a food, a stimulant, or harmful only in drunkenness. That was the former belief. The liver, stomach, and heart were supposed to suffer only from drunkenness. Those are the least of the damages alcohol causes. Deaths from alcoholism are the least of the harm that alcohol causes. It is the constant and severe interference with human relations, the disturbance of the conduct of people to each other, that is the major damage that alcohol does in our society today.

Alcohol is a depressant narcotic drug, not a stimulant. That cannot be too often repeated. The effects of alcohol are almost entirely, if not wholly, to be experienced by its toxic damage to the central nervous system, the brain, and spinal cord. It is upon those tissues that the action of alcohol shows most strikingly. The only thing that distinguishes man from the brute is his power of self-direction, self-control, judgment, discretion. Those things are the first qualities of man that are destroyed by alcohol, long before there is any obvious interference with the muscles and motor functions of the body.

Alcohol is not describable as a food which forms any part of a wholesome diet.

In recent times, it has been observed that the lifesaving reflexes of the body are all slowed from five to ten percent by amounts of alcohol too small to be socially appreciable, and in amounts far smaller than can ever be registered under the law or by the police as indicating intoxication. In amounts too small to be appreciated, alcohol slows the reflexes of the body, which we are endowed with to protect ourselves from destruction—the reflex action of the eye, the ear, the muscles—which we depend on in this world of speed and power and uncontrolled human association. The evidence shows there is no form of human activity so far tested which does not show inferiority of performance as the invariable sequel of the absorption of alcohol in amounts smaller than would be recognized as of toxic significance.
Thus writes Dr. Haven Emerson, a world-recognized authority on the effects of alcohol on the human body. Scientific observations and experiments absolutely prove that alcohol in amounts as small as only "a drink or two" causes a slowing of the reflexes of the body sufficient to result in many highway accidents. But the driver usually believes that this small amount makes him more alert than safer after the drink than before. But this is not the case, as every traffic officer knows. Alcohol is a deceiver; it lies to the driver. Instead of making him more alert, it really makes him less alert and less safe in his driving. According to the estimates of the National Safety Council, and others qualified to give estimates, from twenty to forty percent of all highway accidents are due to drinking drivers the majority of them having had, so they say, only "a drink or two." Such a driver is far more dangerous than the one who knows he is drunk.

This matter of traffic accidents in the United States is very important. It is said that they resulted last year in thirty-six thousand fatalities more fatalities than we suffered during the same period in the Korean war. SOCIAL AND SPIRITUAL EFFECTS

So far I have spoken only of the effects of alcohol on the body of the drinker, but there are social and spiritual effects of far greater importance that result from his drinking.

It is perhaps not so important what the drinker does to himself great as this is as to what he does to others. According to the drinking affects others. At the conference of the American Association of Industrial Physicians and Surgeons last April, it was said by the medical director of a large steel company that hang-overs cost factories one billion man-hours every year, a tremendous loss in goods and wages, thus affecting many more people than the drinkers. FIRST PRESIDENCY MESSAGE

In a session of the October conference of the Church in 1942, President Clark presented a timely message of the First Presidency in which was written the following:

Over the earth, and it seems particularly in America, the demon drink is in control. Drunken with strong drink, men have lost their reason; their counsel has been destroyed; their judgment and vision a fled; they ree forward to destruction.

Drink brings cruelty into the home; it walks arm and arm with poverty; its companions are disease and plague; it puts chastity to flight; it knows neither honor nor fair dealing; it is a total stranger to truth; it drowns conscience; it is the bodyguard of evil; it curses all who touch it.

Drink has brought more woe and misery, broken more hearts, wrecked more homes, committed more crimes, filled more coffins, than all the wars the world has suffered.

In the light of these factual statements, forcibly and eloquently put by President Clark, how is it that any sane member of the Church believing in the divine call of Joseph Smith, would dare to indulge in drink? Does he not know the sin and the danger of indulgence? This action not only harms him in person, thus defiling his body, but it makes him a danger to his family, to his associates, to society, and an offender of God. DANGEROUS MODERATE DRINKING

But there are many people who protest that drinking in moderation is not harmful. Have I not pointed out that the most dangerous potential killer on the highway is the driver who has taken only "a drink or two"? Is it not through example that we yield our most potent influence? Drinking a single glass is likely far more strongly to influence others to drink than would drinking a jug. Yes, the example of participation in a cocktail party, of drinking in a convivial set, of taking a glass with a friend of any of these is likely to be taken as a license by the unwary to indulge.

There is a grave danger in alcohol of which the novice may not be aware. The danger of becoming an alcoholic of becoming one who drinks to excess, unable to control his drinking. Mrs. Marty Mann, a recovered alcoholic, executive director, National Committee for Education on Alcoholism, said a few years ago in a national radio broadcast that the years of her acute chronic alcoholism were the most painful years of her life. "I suffered constantly," she said, "not just one kind of pain, but all kinds of pain. I suffered physically mentally, emotionally, financially, and socially every department of my life. I tell you, honestly, and on behalf of those three million human beings (alcoholics) that alcoholism is the most painful disease known to man."

A careful study shows that about one of every sixteen persons who takes his first glass becomes an alcoholic. But whether this will be his fate cannot be determined in advance, strange as it may seem. Hence, safety demands a refusal to take the first drink.

But it is not always easy to say, "I do not drink." Natural curiosity to learn how the stuff tastes, the invitation of agreeable companions, the fear of being regarded as a sissy or of leaning over backwards, or of throwing a damper on a jolly group, memory of attractive advertisements seen or read zone or more of these and other temptations must be waved aside by a refusal. But the fact that it is "smarter not to drink" is a truth that will give the necessary courage to everyone who is accustomed to pray and to respect himself. The Lord helps him who worthily tries to help himself. THE PROBLEM OF DRINK

The problem of drink looked at in the light of national interests is one of the most difficult and dangerous this country faces. The custom of drinking prevails in all strata of American Society, among the rich and the poor, the old and the young, the educated and the ignorant, the strong and the weak, the official and the military. Drink is responsible, in part at least, for many of our existing difficulties. The per capita consumption in the District of Columbia is much the highest in the country 5.37 gallons in 1951, compared with 1.24 gallons for the whole United States, more than four times greater in Washington than the average. The consumption in Utah was 0.74 gallons, fourteen percent of that in Washington.

Does this great consumption in Washington have any significance? It was reported that at the conferences with Stalin at Teheran and Yalta during the war an abundance of liquor was in evidence. Did the presence of liquor have any influence on the harmful agreements (harmful to us) that were reached?

Crime in its many varieties is current in the United States, and the records show that nearly all criminals use liquor and tobacco. And as you know, many crimes are committed because the perpetrator is under the influence of liquor. As you also know, many destructive fires, causing loss of many lives and enormous losses of property, are due to the carelessness of smokers. EVILS OF INDULGENCE

Indulgence in alcoholic beverages and tobacco is not only injurious to body, mind, and spirit therefore hurtful to the consumer and greatly so to society but it is very expensive, estimated to be about fifteen billion dollars annually in the United States more than is spent for education, libraries, and charity. The picture is dismal indeed. Why is it, how is it, that intelligent, sensible human beings will persist in consuming liquor and tobacco in the light of the many, some dreadful evils resulting from this consumption? Can it be that they are not well-informed of these effects? This is probably true in many cases, especially with the youth. Hence education is one of the means that should be employed intensively among all ill informed persons. So many and great are the evils of indulgence that all feasible means should be employed to eliminate them. Certainly all schools should participate in this movement.

But as this movement is intensified, so will counter movements be, we may be assured; "conspiring men" will intensify their "evils and designs." Satan, the devil, is not in the normal human being.
My dear brethren and sisters, I humbly ask an interest in your faith and prayers, and the Spirit of God to rest upon me on this occasion.

Shortly before the ascension of Jesus Christ, our Lord and Master, he gave his Apostles their final commission, saying unto them:

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. (Mark 16:15-16.)

After the ascension of the Lord, the Apostles went forth humbly faithfully, diligently, from town to town, from village to village, from city to city, declaring the good message which the Lord had given them; preaching the gospel of Jesus Christ, establishing Christian communities. Gradually, one Christian community after another arose in the Mediterranean world. The gospel spread from land to land.

But also as time passed, the Apostles received very severe persecutions, which resulted in the death of all of them except John the Beloved. They sealed their testimonies with their blood, dying for the eternal truths which they had embraced.

As time went on, and as Paul the Apostle and others of the great prophets had predicted, heresies crept into the Christian Church. False teachings and false doctrines came into Christianity. Especially is this true toward the end of the fourth century A.D. At that time the Roman government made the Christian Church the state religion and outlawed all pagan religions. This resulted in thousands and thousands of pagans flocking into the Christian Church, naturally without being converted. They brought with them their choice pagan ideas, practices, religious rituals and doctrines, bringing about an adulteration of the gospel of Jesus Christ, which resulted in what is known as the Great Apostasy.

If the Savior had come back to earth at the beginning of the fifth century A.D., I doubt whether he would have recognized the Christian Church as the one that claimed descent from that which he had established, so far had it gone astray. Christianity had actually become a composite of Christian beliefs, practices, and doctrines, Jewish teachings and rituals; Greek, Roman, and Egyptian pagan philosophies: and pagan religions of various brands. The Holy Priesthood had been withdrawn from the earth. The power of godliness was no longer present in the Christian Church. Thus there was a complete falling away from the gospel which had been established by the Son of Man. The Church lay in darkness, and the darkness enveloped the earth. This spiritual darkness continued for hundreds and hundreds of years.

Gospel restored

Finally, during the early part of the nineteenth century, Jesus Christ, the God of heaven and earth, stretched forth his hand again to reveal once more the gospel plan of salvation to the human family and to establish his Church upon earth. This great and marvelous work came about in fulfillment of the prophecies made by many of the ancient prophets. They had predicted that there would be a restoration of all things in the latter days and that all the rights, rituals, doctrines, powers, priesthoods, and ordinances necessary for the salvation and exaltation of the human family would be restored. (See Acts 3:21.)

From heavenly beings this gospel was restored to the Prophet Joseph Smith, and the promise given by the Lord that it would never be taken from the earth again nor given to another people. (See D. & C. 27:13.) As part of that restoration, the Holy Melchizedek Priesthood was brought back to earth again. The Savior, as he had done in the Meridian of Time, established offices in that priesthood. In this dispensation they consisted of a First Presidency, Twelve Apostles, seventies, elders, and others to carry forward the work of the Lord.

The commandment from Jesus Christ, our Savior, came to the Twelve in modern times, just as it did to the Apostles in his day:

Therefore, go ye into all the world, and whatsoever place ye cannot go unto ye shall send, that the testimony may go from you into all the world unto every creature.

And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends;

Therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost...

Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom where my Father and I am.

Assignment to the Twelve

Acting in accordance with this revelation and also several others, such as the one which appointed the Twelve Apostles to hold the keys of opening the doors of the gospel of Jesus Christ to every nation throughout the earth; the revelation to the effect that the gospel should be taken to every nation, kindred, tongue, and people preparatory to the coming of the Lord, and other similar pronouncements, the Twelve Apostles did go forth throughout the world. During the past one hundred and twenty-one years, they have opened the doors of the gospel to most of the nations.

The history of the work of the Twelve in carrying forward their missionary assignment presents a marvelous story. In addition to the great work that they have done, the Apostles also have sent many other gospel messengers to the places where they could not go. Others called

Now, the Lord, in establishing the gospel on the earth in the latter days, did not give revelations entirely to the effect that the Twelve were to be the only ministers of the restored truths. He also gave revelations to the seventy, designating them as "especial witnesses" of Christ, and calling them to be ministers of the restored gospel. . . . first unto the Gentiles and then to the Jews. (Ibid., 107:25 26, 34, 36, 93-97.) And again, he also gave a revelation to every faithful elder in the Church, commanding him to proclaim the message of salvation. He said unto the elders:
Go ye into all the world, preach the gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost.

And he that believeth and is baptized shall be saved, and he that believeth not shall be damned. (Ibid., 68:8-9.)

During the past hundred years, thousands upon thousands of elders have gone forth in harmony with this divine command. I believe there is no time in the history of the human family where a Church has put forth a greater missionary effort in accordance with the command of God than has the Church of Jesus Christ of Latter-day Saints during the past one hundred and twenty-one years.

The Lord not only commanded the elders to go forth and preach the gospel, but he also gave a command in a revelation to Joseph Smith to the effect that every person who is baptized into the Church of Jesus Christ of Latter-day Saints is morally obligated in the sight of God to do missionary work. In other words, he is to proclaim the words of eternal life to the honest in heart. In fact, the commandment of the Lord to every baptized member of the Church of Jesus Christ is as follows: "... and it becometh every man who hath been warned to warn his neighbor." (Ibid., 88:81.)

If every Latter day Saint would take that revelation seriously thousands and thousands of the honest in heart who live among us would gladly receive the words of eternal life and affiliate themselves with the true Church and kingdom of God. LIVING OF GOSPEL

If all Latter-day Saints would live the gospel in every detail, as it has been revealed from the mouth of Jehovah through the prophets, our lights would so shine to the world that multitudes of good people would actually ask to join the Church of Jesus Christ. Our neighbors would see the light shining forth from Latter-day Saints, because the gospel had made them live such good lives, and they would readily accept this Church as being "the only true and living Church upon the face of the whole earth." (Ibid., 1:30.) Certainly the gospel would then roll forth throughout the world, as Daniel predicted it would, like a great "stone cut out of the mountain without hands." (See Daniel 2:27 49.) It would roll forth until it "filled the whole earth."

One of the obstacles we meet in our efforts to spread the gospel message is the fact that so many Latter-day Saints do not live the gospel. And, on the other hand, many members of the Church do not take the time to tell their neighbors about the gospel. They do not invite their neighbors to attend Church with them nor to come in contact with Church influence in other ways. I sincerely believe that there are many honest in heart who would like to investigate the gospel truths and later on probably join the Church if they were invited to participate and were encouraged to do so. God will hold us accountable to do our share along this line. We must warn our neighbors. MISSIONARY ASSIGNMENT

When the Lord established the gospel through the Prophet Joseph Smith, he gave the members of the Church many great assignments. I believe that there is no assignment that the Lord gave to the Church greater than that of missionary work.

If one should read the Doctrine and Covenants through and tabulate the various subjects that the Lord revealed information on, he would find that missionary work holds a dominant place. In my study of modern revelation, I have found that there is no subject that the Lord revealed more about, that he talked on more times and in more ways than the missionary assignment. In fact, the gospel of the kingdom must be taken unto every nation, and kindred, and tongue, and people preparatory to the coming of the Lord; and after this great assignment has been successfully completed, according to the words of Jesus Christ, our Lord and Savior, "... then shall the end come." (D. & C. 133:37; Matthew 24:14.)

Not only must the gospel be taken "to every nation, and kindred, and tongue, and people" here in mortality, but it must also be preached to all of our departed ancestors in the spirit world. A great missionary campaign must go forward until all who have died without the law of the gospel will have the opportunity to accept or reject it. Temple work will not be completely effective without missionary work. In fact, the people in the spirit world have to learn the various gospel truths, receive the gospel plan of salvation, repent of their sins, and prepare themselves to receive the temple ordinances which have been performed for them vicariously before that great work reaches a fulfillment and gives to the people the blessings that they should receive.

Therefore, it is very evident that missionary work is one of the greatest assignments which God has placed upon the Church. In fact, the Prophet Joseph Smith on one occasion said, "After all that has been said, the greatest and most important duty is to preach the gospel [of Jesus Christ]." (Joseph Fielding Smith's Teachings of the Prophet Joseph Smith, p. 113.) THE THING OF MOST WORTH

When the gospel was being restored to earth during the early part of the nineteenth century, a number of brethren came to the Prophet Joseph Smith and asked what the Lord would have them do in this great work. Their concern was to learn what would be the most important thing for them to do. The word of the Lord came to the Whitmer men as follows:

And now, behold, I say unto you, that the thing which will be of the most worth unto you will be to declare repentance unto this people that you may bring souls unto me, that you may rest with them in the kingdom of my Father. (D. & C. 15:6; 16:6.)

I believe that that revelation applies as aptly to you and me as it did to John and Peter Whitmer, Jr. I know of no way whereby we can help to bring salvation to our own souls better than by doing all that we can to bring salvation to the souls of others. In other words; we save our own souls in proportion to the service we render to the honest in heart who are seeking after truth by giving to them the gospel of Jesus Christ, or the plan of life and salvation.

There are many other revelations that could be cited which indicate the importance of the missionary assignment, but we haven't time on this occasion to quote them. ENCOURAGEMENT TO SEVENTIES

As a member of the First Council of the Seventy, the duty rests upon me and others of the Council to help carry the message of salvation to the honest in heart and to do our utmost in promoting missionary work. I would like to take this opportunity, therefore, to encourage all the seventies throughout the Church to engage in missionary work that they might magnify their callings as seventies. If we fail to do this, we may stand under condemnation at the judgment day for not having magnified our priesthood.

The First Presidency has asked for three seventies from each quorum to go into the mission fields this fall. I should like to encourage the stake presidents, the bishops, the seventies, and all who are concerned, to cooperate on this great assignment and to respond to the call of the First Presidency.

The call from the First Presidency is a call from the Lord, because these men are the duly authorized servants of God here upon the earth. They hold the keys of the kingdom; and God the Eternal Father and his Only Begotten Son accept all that they do in the office of their calling as if these acts had been performed personally by Jesus Christ. STAKE MISSIONARY PROGRAM

Also, I would like to encourage all of us as Church members to take greater advantage of the stake missionary program. I am sure we have done a good job in the
Remember the worth of souls is great in the sight of God;...

Wherefore, you are called to cry repentance unto this people.

And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me! (Ibid., 18:10, 14-16.)

My dear brothers and sisters, I do humbly trust and pray that God will bless us to the extent that we will not only continue with the great missionary spirit that we have shown in the past, but that we shall also catch a fullness of the spirit and greatness of this missionary assignment and vigorously carry it forward until we do prepare the world for the coming of the Savior, that he may reign as Lord of lords and King of kings. TESTIMONY

I bear testimony that this is the true gospel of Jesus Christ. I know this fact as I know that I am alive. I know that Joseph Smith is a prophet of God and one of the greatest prophets that has ever lived on this earth. I know also that if you and I will live according to the teachings of the commandments which we have received in the Church of Jesus Christ, someday we shall come back into the presence of God and receive exaltation, which he has declared to be the greatest gift that he has in store for those who love him and keep his commandments.

May God bless us in carrying forward this great missionary assignment and in all of our walks of life, I humbly pray in the name of Jesus Christ. Amen.

ELDER BRUCE R. McCONKIE OF THE FIRST COUNCIL OF SEVENTY

Two great truths must be accepted by mankind if they shall save themselves: first, that Jesus is the Christ, the Messiah, the Only Begotten, the very Son of God, whose atoning blood and resurrection save us from the physical and spiritual death brought to us by the Fall; and next, that God has restored to the earth, in these last days, through the Prophet Joseph, his Holy Priesthood with the fullness of the everlasting gospel, for the salvation of all men on the earth. Without these truths man may not hope for the riches of the life hereafter. (See THE IMPROVEMENT ERA, vol. 38, pp. 204-205.)

Those words were given by the First Presidency of the Church in a testimony to the world on the occasion of the one hundredth anniversary of the establishment of the Quorum of the Twelve Apostles in this dispensation, and if the Spirit will give me utterance, I would like to say a few things with reference to them. SALVATION CENTERED IN CHRIST

We are the people of God. We are the members of the kingdom of God on earth, which is this Church, and we have the knowledge and light and revelation which causes us to know that salvation is centered in Christ. We believe in Christ. We are the Church of Christ. We believe that through his atoning blood and the sacrifice which he worked out, all men will be raised in immortality, that is to say, the body and the spirit will be reunited, a resurrection will be brought to pass, and we believe that those who obey the laws and ordinances of the gospel will gain, in addition to immortality, the glorious gift of eternal life.

We have the witness and knowledge that Christ was the Firstborn of the Father, that in the spirit world, in the pre-existent eternities, he obeyed the laws of the Father and by diligence and righteousness ascended even there to the status of a God.

We recognize him as the Creator, under the Father, of the world and all that in it is. We worship him as the God who revealed his saving truths to all the ancient prophets, those mighty leaders who have come in every age when he has had a people on the earth.

We believe that he came into the world, born of Mary, literally and actually, as we are born of our mothers; that he came into the world, born of God the Eternal Father, the Almighty Elohim, literally and actually, as we are born of our earthly fathers.

We believe that he had the power to lay down his life, and the power to take it up again, because Mary was his mother and God was his father.

We certify of Christ; we preach of Christ; and we have the knowledge that salvation is in and through him and him alone. "Salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent" (see Mosiah 3:18), and "how great the importance," as Lehi expressed it, "to make these things known unto the inhabitants of the earth." (See 2 Nephi 2:8.) ACCEPTANCE OF PROPHETS

Now it is not possible, in my judgment, for people in the world to accept Christ and come to salvation, unless at one and the same time they accept the prophets whom Christ has sent and receive the administration of holy ordinances under their hands.

Christ and his prophets are one. We could not believe in Christ if there were not prophets to declare Christ and his saving truths unto us. The Apostle Paul reasoned on this subject, and he said:

...how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

And how shall they preach, except they be sent? (Romans 10:14-15.)

Except for Christ, there would be no salvation. Except for the prophets of God, sent in the various ages of the earth's history, the testimony of Christ would not be borne, the message of salvation would not be taught, and there would be no legal administrators who could perform the ordinances of salvation for men, that is, perform them so they will be binding on earth and sealed eternally in the heavens.

So it is that the Lord has sent prophets. No one would suppose that he could believe in Christ and reject Peter, James, and John. The Lord and his prophets go hand in hand. Christ said, "I am the true vine, and my Father is the husbandman"; then he said to his Apostles, "Ye are the branches." (John 15:1, 5.) The branches and the vine are connected. He taught also that if the branches were torn away from him, they would wither and die and be cast into the fire. If people in the world would pick the fruit of eternal life off the branches, they have to accept the prophets, for the branches are the prophets. GOSPEL DISPENSATIONS
This has been the system that the Lord has had from the days of Father Adam to the present moment, and it will continue eternally. The Lord sent Adam in the beginning to teach the principles of salvation. Adam had a dispensation of the gospel, that is, the Lord revealed direct from heaven to Adam, dispensed to him, the saving truths; and anybody that lived in the days of Adam, to be saved in the celestial kingdom, had to accept Jesus Christ in whom salvation lay, and also had to accept Adam as the revealer, the prophet, the legal administrator who taught the laws of salvation and administered the ordinances thereof. It went in that manner in every succeeding dispensation.

In the days of Enoch, if a man would be saved in the celestial kingdom, he accepted Christ as the Savior of the world and Enoch as his prophet. And so in the days of Abraham, of Moses, of Peter, James, and John, and of this day.

I suppose that the Church procedure was not too different in former days. They had testimony meetings then, and when people stood up in them, as they were moved upon by the Holy Ghost, they bore witness that Jesus Christ was the Son of God who would come, and that Adam was his prophet, or Enoch, or the head of whatever dispensation was involved; and that is the way it is today. We certify of Jesus Christ, and we certify of Joseph Smith, and they are one. They are united perfectly.

For he that receiveth my servants receiveth me;

And he that receiveth me receiveth my Father;

And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him. (D. & C. 84:36-38.) VISION OF ABRAHAM

May I just tell you one experience that I had. I have never told this to any person before, except my wife. Six months ago in the Solemn Assembly, when the First Presidency of the Church were sustained, as I sat down here behind one of these lower pulpits, the voice of the Lord came into my mind as certainly, I am sure, as the voice of the Lord which of all the churches was right. I think the Lord had been preparing Joseph Smith for that event from all eternity; that Joseph Smith had the spiritual stature, the strength for righteousness that enabled him to endure the vision; that he had the talent and ability to press forward in righteousness in the kingdom of God on earth: first, to establish it; and then, somewhat, to perfect its organization before he was taken home, before he sealed his testimony with his blood.

In my judgment Christ and his prophets are one; and salvation in this day is, first, through Christ and his atoning sacrifice, and it is, second, through accepting the atoning sacrifice and the doctrines of Christ as they have been revealed by the Prophet Joseph Smith, and as they are taught by the living oracles who wear the mantle of the Prophet and stand at this moment at the head of the kingdom of God on earth. PERSONAL EXPERIENCE

I had a testimony of the divinity of this work from my youth. I was reared in a family where love was the motive force, where my parents taught me righteousness, and I have grown up with a testimony. But that witness was an added assurance. It meant to me, if I hadn't known before, which I did know before, that this is the Lord's Church; that his hand is over it; that he organized it; that these men who preside are called of him: that they are his anointed; that if we will follow them as they follow Christ, we will have eternal life, which is my prayer for myself and for all Israel. In the name of Jesus Christ. Amen.

The Tabernacle Choir and the congregation joined in singing the hymn, "I Need Thee Every Hour."

ELDER CLIFFORD E. YOUNG Assistant to the Council of the Twelve
I love these men. I have learned to love the Authorities as I have never loved them before. I was reared in a home where the Authorities of the Church were always held up to us as servants of the Almighty, men who were trying to establish the Church and kingdom of God in the earth, men who were unselfish in their service. In our home it was regarded almost as a sin for anyone to say anything unkind of those whom God had chosen to direct the affairs of the Church.

I have been grateful for that heritage. I have tried to implant in the hearts of my children. My wife was reared in the same atmosphere, and she too reflected in her life that absolute confidence and deep appreciation of those whom the Lord had chosen.

LES SONS FROM MISSIONARIES

I have recently had the experience of visiting two of our missions. Two very striking lessons were brought home to me as we labored with these missionaries, as we heard their testimonies, listened to their reports, and felt of their spirits. They told how they were proselyting, how they would go into the homes where they were invited in many times they were turned down and how they would teach the people.

First the missionaries would present to them the message of the restoration and the coming forth of the Book of Mormon. This would open up the way for a cottage meeting, and then they would teach the families how to pray. They would teach them that God hears and answers prayers. They would unfold the story of the restoration of the gospel, which of course would take them back to the teachings of our Savior and the promises that he made when he instructed his disciples:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. (Matthew 28:19-20.)

The elders go into homes, and they teach the investigators these divine concepts, prayer, faith in God, confidence in his work, to observe all things that the Lord has commanded, to render obedience to those divine principles by which we may enter into his kingdom and into his Church, teaching them the law of tithing, the Word of Wisdom, all of these things, my brethren and sisters, these cardinal concepts, and as we listened to the missionaries explain their methods, the reaction of the people to them, I felt and I say to you that people now are responding to the truth, perhaps more than ever in the history of the Church. As we listened to these reports, I thought, can we do less here at home than follow these divine concepts? Should we do less than teach in our homes family prayers, kneeling down and supplicating our Heavenly Father with our children night and morning? Should we do less than teach our children to observe the law of tithing, the law of the fast?

Can we do less than teach all of these principles that we proclaim to the people of the world, obedience to which makes them eligible for membership in the Church?

That lesson has come home to me. Are we doing at home what we expect our missionaries to do in the world, and are we ourselves hiding our lights, setting our lights under a bushel, or are we letting our lights so shine, that others, seeing our good works, may be led to glorify our Heavenly Father?

Another lesson that impressed me was this: We listened to some of the missionaries tell of their backgrounds. One young boy told of coming from a home in Idaho, of his widowed mother, with five children, the mother being left with a mortgaged farm, and the bishop came and asked if one of her boys could go on a mission.

The oldest was asked to go, and the mother said, "Bishop, he may go." That young man told of the struggles of his mother to make ends meet and to help him in the performance of his missionary labors, and he bore a strong testimony of the goodness of the Lord, not only to him, but also to that devoted mother who was making possible that mission.

Another one was by a young girl, and I never heard a stronger testimony than that of anotherwidowed mother. She comes from a stake in the east. The mother, going out and taking day work, made possible that girl's service in the mission field.

On my way home I happened to stop in the home of my daughter in Chicago, and she, not knowing that I knew, was telling me of the sacrifice of a widow in her ward that was making it possible for her daughter to labor in the mission field. "Why," she said, "Dad, that good little woman takes whatever she can get to do without complaint." PRESENT-DAY FAITH

We are inclined to tell about our forebears, of the heritage they have left for us. We have been reading in the Deseret News serially of the great work of President George Albert Smith's grandfather, Elder George A. Smith, of his colonizing in southern Utah and the struggles of their living in wagons, of babies being born in those wagons, as they sought to establish a settlement at Parowan. All of these we read and are deeply touched and inspired. These things are a great heritage to us and to our children, but I say to you, my brethren and sisters, that we have today just as much faith in Israel as we ever had, and if we could hear all of these experiences that are a part of the lives of these missionaries, we would hear of the struggles, and many times the heartaches, that make possible these young men and women going into the mission field and giving of their time for two years or two and a half years to preach the gospel which means so much to you and to me and to the world.

Verily, it is a testimony to us of this great work. Testimonies do not come all at once. They are accumulations of evidence, and these are just a few. They are the simple things.

I remember one occasion of President Grant being in our home and having with him a good friend, a banker, from the East as his guest. President Grant had given him the story of Joseph Smith to read, and during our visit Brother Grant had had Sister Young sing, "Come, Come, Ye Saints."

As Sister Young concluded, that gentleman remarked, "That is an epic! That is one of the finest expressions of faith that I have ever heard in poetry." Then he made this remark: "President Grant, I have read 'Joseph Smith Tells His Own Story,' and I say to you that no imposter ever wrote it. It was written by one who believed in his own destiny."

Now, brethren and sisters, that is the beginning of a testimony, and if that man would follow through, from just those two little things, God would finally, through the power of the Holy Ghost, reveal to him the truth of all things. This is the promise that is made to the people of the world.

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

And by the power of the Holy Ghost ye may know the truth of all things. (Moroni 10:4-5.)

That is the way testimonies come. Those are the promises that are given by our missionaries to the world. Can we do less at home than to accept those promises, to accept the Lord as we ask our friends in the world to accept him?
May God help us so to do, my brethren and sisters. I leave with you my testimony. I thank the Lord for my standing in this Church and for its great privileges and blessings; and I can sing with you as we sang a few minutes ago, "I Need Thee Every Hour," and I know he is near to us if we will serve him and keep his commandments. God bless you, in the name of Jesus. Amen.

ELDER EZRA TAFT BENSON

It is a glorious thing to have that kind of support. I am grateful for it beyond my power of expression. I am thankful that in my home I have that loyalty before they came to the meeting, they knelt together in family prayer, and if she were called upon to lead in that prayer she invoked God's blessings upon her husband, in such cases it is likely that in their hearts a desire to accept that counsel because I have never seen greater evidence of spiritual statesmanship than that represented in the counsel given to us by the First Presidency of the Church. With all my heart I sustain them. GRATITUDE FOR THE BRETHREN

I am grateful today that as a young man in far-off England I came under the influence of the leadership of President David O. McKay. I love him almost as I love my own father, and I sustain him with all my heart as prophet, seer, and revelator, which I testify to you he is. And I love with him his counselors as men of God. I love all these brethren with whom I have the glorious privilege of associating.

I am very grateful for the brethren who have been added to the General Authorities in this conference. I have known them all for a number of years, and to know them is to love them. I have received sufficient witness of the Spirit to satisfy my soul that the inspiration of heaven directed the presidency in the selection of these our brethren.

I am happy to welcome Elder Marion G. Romney into our Council. He knows something of the joy and happiness that awaits him in this body of men, and their close association with the First Presidency of the Church. I first met Brother Romney thirty-three years ago on a basketball floor in Rexburg. We were representing two Church schools in a friendly but vigorous competition. I have always felt that he saw very clearly, but on the question of the final score in that game he has never been fully clear. I have loved him for his devotion, for his integrity, and for his testimony, and I love these brethren who have been added as Assistants to the Twelve.

I have but one thought to add, my brethren and sisters. I have set aside two or three times that which I had in mind to say, as it has been treated much better than I could have treated the subject. I would like to bring this thought to your attention through a brief experience. Some months ago while attending a meeting of agricultural and farm cooperative leaders in an eastern city, I had occasion to leave my hotel room and cross the street to the nearby post office to mail some letters. As I entered the door of the post office on a side street, I heard words coming through an open window at the opposite side of the building, which sounded very much to me like a Mormon missionary preaching on the street.

After mailing the letters, I eased over to the open window; and there I saw two young men in blue serge suits standing on the corner of the steps of the post office. One young man was bearing his testimony regarding the coming forth of the Book of Mormon and the mission of the Prophet Joseph. He was earnest; he was sincere; he

When the street meeting ended, I went out and introduced myself, visited with them a moment, and then I turned to the young man who had been holding the literature in his arm and said, "Elder, what were you doing while your companion was preaching and bearing testimony?" The answer filled my soul with thanksgiving. He said, "Brother Benson, I was praying to God that my companion would say the right thing that would touch the hearts of the people and bring them a conviction of the truth of this great latter-day work." SUPPORT FOR ONE ANOTHER

Support for one another, that is the one thought that I have to leave with you, my brethren and sisters. One of our great needs as a people is greater, more loyal support for one another. You see it demonstrated in the leadership of the Church. It is very common out in the stakes and the missions, and, oh, how important it is that we uphold and sustain one another in our labors.

What do you do when one of your associates is standing before the public attempting to do his duty? And when he does a particularly good job, maybe performing even beyond your own ability, what is the reaction in your heart? Do you have a little pang of jealousy, or do you rejoice and thank God for the manner in which he has magnified your associate? If you do the latter, you have one of the marks of greatness. If there comes a feeling of jealousy, a wish that you might be in his place, then you have not learned the lesson fully of mutual support and true loyalty.

God help us to support one another. May it start in the home as we support our families. May there be a spirit of loyalty, unity, love, and mutual respect. May husbands be loyal to their wives, true to them, love them, strive to ease their burdens, and share the responsibility for the care, training, and the rearing of the children. May mothers and wives show a spirit of helpfulness to their husbands, uphold and sustain them in their priesthood duties, and be loyal and true to the calls that come to them from the priesthood of God.

Occasionally when attending stake conferences, and members of the stake presidency and other local brethren are speaking. I indulge in this practice look over the audience and try to pick out the wives of the men who are speaking. I like to look into their faces as their husbands are up bearing their testimonies and preaching the gospel.

Sometimes you will find a wife who puts her head down as if she felt sorry for the poor man. But more often you will find the type of support which brings her to look squarely at him, and you can just feel and see in her face that she is praying for him, that she has faith in him, that she wants him to succeed. In such cases it is likely that before they came to the meeting, they knelt together in family prayer, and if she were called upon to lead in that prayer she invoked God's blessings upon her husband, in the event he would be called upon in the conference.

It is a glorious thing to have that kind of support. I am grateful for it beyond my power of expression. I am thankful that in my home I have that loyalty not only...
My brethren and sisters, the time draws near for the closing of this, the one hundred and twenty second semi-annual conference of the Church. APPRECIATION EXPRESSED

Whenever we receive a favor or a gift, the least we can do is to express appreciation by saying "thank you." Very often those words seem very feeble in expressing the feeling we have of a favor bestowed.

In your behalf I should like to say "thank you" to groups, perhaps some individuals, who have conferred favors upon us since last Friday morning. I hesitate about naming persons, because undoubtedly in so doing we may miss others who equally merit our appreciation.

First, I wish again to express appreciation of the service rendered by our Singing Mothers. Just their presence, I repeat, was an inspiration. I wish to commend Sister Madsen upon her ability to train that choral group so ably in attack, expression, interpretation, and those mothers for having taken the time to practice in their various wards and at least once or twice as a group. The Lord bless them for the service they rendered in this conference!

I wish to mention also in appreciation the men's chorus of the Tabernacle choir under the leadership of J. Spencer Cornwall, for the inspirational numbers they gave us last evening in that memorable priesthood meeting.

And of course, we must not close the conference without expressing appreciation to the Tabernacle choir, its leader, assistant, to the organists, and to every member. That singing group has attained, through merit, outstanding recognition as one of the great choral organizations of the world. They merit the gratitude of all members of this Church. I do not know of another choir in the world that gives so much time and means, financially, in their service, as the members of this choral group. In your behalf, I thank them with all our hearts for their unselfish devotion and continual attention to this great duty.

I wish to express appreciation to KSL and the specialists who have given us such efficient service, and to the other stations in this state and surrounding states, that have graciously given us of their time. On one or two occasions, as you know, we have run overtime, but this red signal has continued, undoubtedly at great financial cost. We thank these stations, one and all.

I should like to say a word of appreciation to the ushers in the Tabernacle, to the caretakers on the Tabernacle block and on the Church Office grounds, to the ushers and laborers under the direction of Irvin T. Nelson, Brother Marble, and other able overseers. You do not see them at work, as some of us do, but you see the results of their labors in these beautiful grounds, and if you would happen to be at the Church Office some morning before seven o'clock, you would see one of these brethren already there, and if you were to say to him, "Well, you are early," he would say, "Yes, I always come early because I want all this lawn to be well sprinkled before the brethren come to their offices." TRUE NOBILITY

To them and to all faithful workers I should like to repeat in appreciation one of the two choicest poems that Edgar A. Guest has written:

"Who does his task from day to day And meets whatever comes his way, Believing God has willed it so, Has found true greatness here below. "Who works with all the strength he can Shall never die in debt to man. --"True Nobility," Edgar A. Guest

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The Lord bless these workers, one and all!

I wish to express appreciation to the presidencies of priesthood quorums, and especially to the bishops who have come to this conference with groups of their lesser priesthood. I mentioned one case last evening. At the conclusion of that priesthood meeting, a bishop met us with two of his quorums of deacons. I commend that fellowship.

On our way home today Sister McKay commented upon the number of young people in attendance at conference, and I said, "That is a good sign." If we can get some of the boys under the influence of the bishoprics, boys who perhaps have unfortunately come from broken homes, or more unfortunately, homes in which God does not dwell, we shall save souls here at home equally as precious as those whom we are seeking out in the world. Continue in that good work.

We express appreciation also to the sisters and to all who are laboring in the auxiliaries in the Relief Society, the Sunday School, the Young Men's and Young

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We express appreciation also to the sisters and to all who are laboring in the auxiliaries in the Relief Society, the Sunday School, the Young Men's and Young
In conclusion, may I call attention to the experience that Paul had just as he neared Damascus with papers in his pocket to arrest all who believed in Jesus Christ. A light suddenly shone about him, and he heard a voice saying, "Saul, Saul, why persecutest thou me?"

And he said, "Who art thou, Lord?"

The answer came, "I am Jesus, whom thou persecutest. It is hard for thee to kick against the pricks."

Saul said, "What wilt thou have me do?"

The voice answered, "Go into the city, and it will be told thee what thou must do." (See Acts 9:4-6.)

There are two elements in that incident, commenting briefly upon which I will close my remarks. The first is that the Savior recognized his authority on earth. He could, in a few words, have told Saul what he should do, but there was a branch of the Church in Damascus, presided over by a humble man named Ananias, and Jesus recognized that authority. He knew Saul's nature. He knew that in the future it would be difficult for him to recognize the authority of the Church, as instances later proved.

He said, "Go into the city, and there it will be told thee what thou must do," and Saul had to receive from the very man whom he was going to arrest instructions regarding the gospel of Jesus Christ.

There is a lesson for us all in this Church. Let us, too, recognize the local authority. The bishop may be a humble man. Some of you may think you are superior to him, but he is given authority direct from our Father in heaven. Recognize it. Seek his advice, the advice of your stake presidents. If they cannot answer your difficulties or your problems, they will write to others, the General Authorities, and get the advice needed. Recognition of authority is an important principle.

The other element in that incident to Paul near Damascus is the great fact that Jesus, our Lord, is interested in His Church, and in the members. As he was interested then, so he is interested today.

I like to feel that he is watching over us, that he is grieved when we do not comply with the ideals and the standards he has given us in the gospel. He was grieved with Saul, a chosen servant, who was going about blindly to destroy the Church. He is delighted when he finds the brethren whom he has appointed doing their duty and trying to live clean, upright lives, living in accordance with the standards of the gospel.

I like to feel that his servants whom he has chosen in this dispensation are also interested and I hope that President George Albert Smith, who was with us not long ago, is pleased with what we have done during the last six months. I am sure he is pleased with the setting apart of the temple site in Los Angeles because I know that was an enterprise that was dear to his heart.

I like to feel that President Heber J. Grant is near us, ready to help, especially pleased to see that the Church is growing. And President Joseph F. Smith, President Lorenzo Snow, President Wilford Woodruff, and so many others, in our home, closely associated with President Smith, and as you know, with President Grant and President George Albert Smith.

I like to think that President John Taylor is equally interested, also President Young, and especially the Prophet Joseph. The work over on the other side is real, and the curtain sometimes between us and them is very thin. I hope the Lord will help us to go forward as these, his former representatives, would like us to go forward, that we shall always realize, as has been said once or twice in this conference, that this is the Church of Jesus Christ, who is our head.

Now let us go back to our homes with that testimony. IMPORTANCE OF THE HOME

Among the many great messages that we have received I should just like to emphasize two: One, of course, is the home. Thirteen thousand men of the priesthood were here last night. Every one should go back to his home and look around and see wherein he can make it more ideally a Latter-day Saint home.

One day a young son, just married, invited his father to visit him and his bride in their new home. The young son took the father from room to room and showed him the furnishings, the paintings on the walls and so forth, and the father said, "This is lovely. I congratulate you, but, son, I have looked in vain for anything that indicates that you have a place here for God."

In writing about it later, the young man said, "I went through the rooms later, and I found that Father was right."

Let us go back to our homes and see whether the spirit of our homes is such that if an angel called, he would be pleased to remain.

The other great message is for the priesthood quorums to be more active, to reach out and get the indifferent, approaching them personally, and, as has already been said, "Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy." (D. & C. 121:43.)

The Prophet Joseph Smith could not have written that of his own wisdom. That is one of the great flashes of inspiration that prove his divinity.

Finally, let us be true to our country and to our country's ideals. Nearly three thousand years ago an ancient prophet said that this is a land choice above all other lands, and it is, and the government of the United States as given to us by our fathers is the real government under which individuals may exercise free agency, individual initiative.

Oh, let us oppose any subversive influence that would deprive us of our individual freedom or make this government a dictator instead of a servant to the people.

Time is up. In conclusion I repeat the words of the Lord, "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand." (D. & C. 107:98 9.)

God help us all, that we may live more nearly to the ideals of our Savior as revealed in the restored gospel of Jesus Christ, I pray in the name of the Redeemer. Amen.
P1 The General Priesthood meeting of the Church convened in the Tabernacle at 7:00 p.m., Saturday, October 6th.

P2 In addition to the great crowd that met in the Tabernacle, the Assembly Hall to the south of the Tabernacle, and Barratt Hall (60 North Main), were filled with men of the Priesthood.

P3 President David O. McKay was present and presided at this meeting and conducted the services.

P4 The Tabernacle Choir Men's Chorus furnished the choral music for this meeting, and joined with the congregation in singing as an opening number "O Say, What Is Truth?"

P5 Elder David F. Haymore, formerly president of the Spanish American Mission, offered the opening prayer.

P6 The Tabernacle Choir Men's Chorus then sang, "The Lord Is My Shepherd."

P1 Brethren, I have certainly enjoyed this conference with you, and the spirit thereof, and I appreciate the privilege this night of addressing this great body of Priesthood. A CALLING OF SERVICE

P2 As I thought of the Priesthood being gathered here, knowing that this Tabernacle is full, and the Assembly Hall, and Barratt Hall, representing the Priesthood of this great Church, I thought of the Apostle Paul, speaking of the Priesthood of his day, when he said that the Lord had given some apostles, and some prophets, and some evangelists and some pastors, and teachers, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, until we should all come to a unity of the faith, and of the knowledge of the Son of God, that we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive.

P3 Now, if you will analyze this statement you will see that Paul understood that our calling is a calling of service; the work of the ministry, the great missionary effort of this Church. The edifying of the body of Christ, and the perfecting of the Saints, all this work that we do in the wards and the stakes of Zion, and in the branches, in order to try and teach the Gospel, so that the people, after they take upon them the name of Christ and become members of His great Church, will not be tossed to and fro by every wind of doctrine, but that we watch over the Church and see that they are taught the Gospel.

P4 I hope that in all of our efforts, we will try to plant a testimony in the hearts of the membership of this Church so that they will be able to stand no matter what teachings may come among us. KNOWLEDGE OF GOSPEL

P5 In some of our Priesthood council meetings, there has been some apprehension for fear that our own might be led away from us because of the missionary efforts of other churches. One large church in the land has publicized that their greatest missionary effort for the next ten years would be conducted right here in the state of Utah, and we have lost a few. I think we have gained more from them than they have taken from us.

P6 We wonder how any of ours can ever leave us if we have taught them the Gospel, and are watching over them as the Priesthood of the Church, so that they will not be led away by these false teachings.

P7 I was interested in attending a conference here in Salt Lake a few weeks ago, in visiting with Sister Williams who used to be on the M. I. A. Board of the Church. Formerly she wrote a column in the Deseret News called the Question and Answer column. She told about a young girl, one of our Latter-Day Saint girls who went east, and wrote home, and said something like this:

P8 "I have been asked so many questions about our Church and what we believe in since I have come here, that I am writing to ask you to tell me what the first principles of the Gospel really are. I know the first two are that we should not use coffee or tea or play cards."

P9 That was about her conception of what the first principles were, but she had that testimony that burns inside and she wanted to know more about our teachings. ADVISE TO MISSIONARY

P10 I had a missionary write me once, who said something like this: "I met a minister the other day who knows more about religion than I ever dreamed of. I told him if he had something better than he had, I would join his church."

P11 I wrote him back, and said, "You said just the right thing exactly. If he has something better than you have you ought to join his church. But," I said, "have you ever stopped to figure out how it is possible for him to have something better than you have. Has he something better than a personal visit from God the Eternal Father and His Son, Jesus Christ, to this earth to open a new gospel dispensation? And in answer to the question of the boy prophet, which of all the churches he should join, he was told that he should join none of them for they all taught for doctrine the commandments of men. Now why worry about all of the other churches with an answer like that coming direct from the Savior of the world, the one who has the right to speak and to pronounce judgment upon all the Christian churches in the world?"

P12 Then I went on to add, "Does he have something better than a visit from Moroni with the plates from which the Book of Mormon was translated, a visit from John the Baptist with the Aaronic Priesthood, Peter, James and John with the Melchizedek Priesthood and the keys of the holy apostleship?" and then I continued by referring to the
I was in New York some time ago, and the president of the stake told me about a woman there who, on her deathbed, called the stake president and her bishop. She knew that Joseph Smith was a prophet of God, that the Book of Mormon was true. I don't know what is going to become of you and me and the children, but I am going to my Church, or the Mormon Church, or the Catholic church, or the Latter-day Saint Church, and I agree to raise my children in the Catholic church. Now we come into the Church, or the Mormon Church, or the Roman Catholic Church, and I agree to raise my children in the Catholic Church.

Then she told me that she had taught Sunday School under me here in Salt Lake when I was superintendent of a ward Sunday School. Then I remembered her and said, "No, I don't believe I do. Who are you?"

Then she told me that she had taught Sunday School under me here in Salt Lake when I was superintendent of a ward Sunday School. Then I remembered her and said, "What the mission president there, and that was President Grant, and he said, I want to hear from Brother Richards." So while I was sitting down in front taking the minutes of the meeting I was announced as the next speaker. As I walked up on that platform with an audience of some 1500, many of whom came with their stovepipe hats and their walking sticks, I thought of the promise of President Anthon H. Lund that if you ever need anything to talk about, just bear witness that Joseph Smith was a prophet of God and that the Book of Mormon is true, and I promise you that you will have something to talk about."

I put that promise to the test. One time while I was secretary of the Netherlands Mission, and had only been there a few months and did not know the language very well, the Mission President told me that if I would write down the addresses of the brethren, including President Grant's who was then president of the European Mission, he would not call on me to speak.

But there was one greater than the mission president there, and that was President Grant, and he said, I want to hear from Brother Richards." So while I was sitting down in front taking the minutes of the meeting I was announced as the next speaker. As I walked up on that platform with an audience of some 1500, many of whom came with their stovepipe hats and their walking sticks, I thought of the promise of President Anthon H. Lund that if you ever need anything to talk about, just bear witness that Joseph Smith was a prophet of God and that the Book of Mormon is true, and I promise you that you will have something to talk about.

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I am impressed with a statement that Brother Orson F. Whitney used to tell from this stand, and published in the little pamphlet he wrote on the "Strength of the Mormon Position." He told about an interview he had with a prominent Catholic priest who once occupied this pulpit here in this tabernacle, in these words:

"Many years ago a learned man, a member of the Roman Catholic Church came to Utah and spoke from the stand of the Salt Lake Tabernacle. I became well acquainted with him, and we conversed freely and frankly, a great scholar with perhaps a dozen languages at his tongue's end. He seemed to know all about theology, law, literature, science, and philosophy. One day he said to me, 'You Mormons are all ignoramuses. You don't even know the strength of your own position. It is so strong that"

"The issue is between Catholicism and Mormonism. If we are right, you are wrong. If you are right, we are wrong, and that is all there is to it. Protestants haven't a leg to stand on, for if we are wrong they are all wrong with us since they were a part of us and went out from us, while if we are right, they are apostates whom we cut off long ago. If we have the apostolic succession from St. Peter as we claim, there is no need of Joseph Smith and Mormonism. But if we have not that succession, then such a man as Joseph Smith was necessary, and Mormonism's attitude is the only consistent one. It is either the perpetuation of the Gospel from ancient times, or the Restoration of the Gospel in the latter days." And we know it has been restored and that is all there is about it. That ought to settle all disputes when we have to discuss religion with any other church.

They might be able to out-argue some of our young people, but they can't take away the visit of the Father and the Son nor the visit of the other holy messengers, nor the visit of Moroni and the information contained in that Book of Mormon. EXPERIENCE IN SUNDAY SCHOOL

When I was a boy in the little town where I was raised, I had the privilege of leading the Sunday School in reciting the testimony of the three witnesses. I remember that occasion that Karl G. Maeser and Brother George Goddard were there. Brother Goddard used to teach us to sing, "Take away the whiskey, the coffee and the tea. Cold water is the drink for me," and "Who's on the Lord's Side, Who? Now is the time to show. We ask it fearlessly, who's on the Lord's Side, who?"

I will never forget that experience, and the testimony of those three witnesses has never left me. It is a marvelous thing when the Lord touches your heart to realize that these things that He has given unto us are divine, and that they come from Him. MARRIAGES OUT OF THE CHURCH

As we travel about the Church we see a good many people who have strayed away from the Church. Sometimes their testimonies become dim for a time because some of them have married out of the Church. They think they can get away from the Church. I remember that while I was president of a stake in California a young lady came into my office one day selling neckties.

She said, "I guess you don't remember me, do you, Brother Richards?"

I said, "No, I don't believe I do. Who are you?"

Then she told me that she had taught Sunday School under me here in Salt Lake when I was superintendent of a ward Sunday School. Then I remembered her and said, "What the rest of the story?"

She said, "I fell in love with a Catholic boy, and I loved him so much that I didn't think it would make any difference to the Lord whether I worshipped him in the Catholic church, or the Mormon Church, or the Catholic church, or the Mormon Church, so I went all the way with him, and we were married by his priest, and I agreed to raise my children in the Catholic church. Now we have three children, and I told him the other day that I was the biggest hypocrite in the whole world, that I didn't believe in the church, that I knew that Joseph Smith was a prophet of God, that the Book of Mormon was true. I don't know what is going to become of you and me and the children, but I am going back to my Church."

I was in New York some time ago, and the president of the stake told me about a woman there who, on her deathbed, called the stake president and her bishop. She
had married a Catholic, a Salt Lake girl, and she went east with him, and he died, and he left her quite an estate, but he left his old maid Catholic sister to administer it, with the instructions that if she attempted to bring her children up in the Mormon Church she was to be cut off entirely from the estate.

p32 On her deathbed, with her son and daughter having entered their twenties she plead with her bishop and stake president to see if they could not do something to save her children to the Church.

p33 She said, "I made an awful mistake. If I had it to do over again, I would crawl on my hands and knees back to Salt Lake City in order to raise my children in the Church, if I had to go out washing every day to earn a living for them."

p34 I was in Chicago attending a conference meeting, and a little mother with a baby in her arms sitting down in the center, at the close of the meeting came up and said, "Bishop, I would like to shake your hand."

p35 I said, "I would certainly be glad to shake yours." Then she started to cry, and I said, "You're a western girl, aren't you?" I got a nod of approval, and I said, "And you married out of the Church?" and I got another nod. She couldn't talk. Her emotions had gotten the best of her. I said, "And your husband does not like you to come and meet with your people?" and I got another nod. Then I said, "And you're homesick for your Church and for your people." With that she sat down on the front bench, covered her face in the shawl that wrapped her little baby, and wept like her heart would break. TESTIMONY OF THE SPIRIT

p36 I tell you this world is not big enough that you can run away from the testimony that the Lord plants in your heart as President Clark tells us so often, "the testimony of the Spirit." I want to see us plant it in the hearts of our young people. I would like to see them encouraged to bear their testimonies in Sunday School and in our fast meetings. President Brigham Young is accredited with having said that we can get a testimony quicker on our feet than we can on our knees, and I believe it. As I have gone around this Church and listened to men who have been called to represent the Adult Group of the Aaronic Priesthood, I have seen those men stand up and weep. One man right here recently said he had lived in his ward 16 years, and his bishop had never asked him to do anything. He stood there and wept with gratitude and thankfulness for the opportunity he had to speak.

p37 I heard another man who manages a chain store, who was called to represent that group, and before he got through, he had caught the spirit of it, and he said, "I haven't done as I should have done but I am here today to tell you that before this year ends I am going to be ready to ask my bishop for a recommend to take my wife and children to the temple and have them sealed to me."

p38 He had had a long time to think about it but he had to get on his feet before he felt inspired to make such a resolution. It is a little like the story they tell of the old lady who came home from fast meeting one day, and said to her daughter, "That is the best fast meeting I have ever attended."

p39 The daughter said, "Is that so, Mother? Who spoke?" "I did," she said.

p40 There is something about this testimony of the spirit that is the most wonderful thing in the world. It was what Peter had when Jesus announced that he was the Son of God, and that was more than the multitude could take, so one by one they went away. Then Jesus turned to Peter and to the apostles, and asked them why they did not leave also. Then Peter replied, "Whither shall we go, Lord, for we know that thou hast the words of eternal life?" RESPONSIBILITY OF PRIESTHOOD

p41 Brethren, you are called in this great Priesthood of the Lord for the work of the ministry, for the edifying of the body of Christ, for the perfection of the Saints, and it is our responsibility to plant in their hearts a testimony of the divinity of this work, so that no matter where they go, and no matter what arguments are brought, they know that these fundamental facts are true. God the Father and His Son Jesus Christ did appear to the Prophet Joseph, and if these facts are not true then we have no right to be holding this conference because then the whole thing is a deception.

p42 Our testimonies of this great latter-day work to many are like the testimonies of the women who went to the tomb, and saw that the body of Jesus had arisen and bore testimony of His resurrection. But it is God's eternal truth. Of this I bear you my testimony in the name of the Lord, Jesus Christ. Amen.

p43 J. Reuben Clark, Jr.

Conference Report PRESIDENT J. REUBEN CLARK, JR. Second Counselor in the First Presidency

p1 The Bishop is a hard man for a quiet man to follow.

p2 I always enjoy the Bishop. He has such a marvelous enthusiasm, a wonderful testimony, and a wide experience, that he always stirs me. I thank him for his sermon tonight, and for its uplifting thought and word. WORD OF THE PRIESTHOOD

p3 Again, brethren, it is a great privilege to meet with you here in this Priesthood meeting. Again I am impressed with the power of the Priesthood. Again I am reminded that this is the greatest gathering of Priesthoods these gatherings of ours, that can be held in the world. Greatest because of the great number of men who come together with one thought, one allegiance, one Priesthood. Greatest, because in the second place, we hold the Priesthood of Almighty God, with all the powers, rights, and authorities which are incident to that Priesthood.

p4 I wonder if we believe that? I wonder if in our hearts we all have that firm conviction that we are possessed of the Priesthood of God that that Priesthood gives us certain powers, certain rights, spiritual rights? I hope we do. AN EVERLASTING ENDOWMENT

p5 My brethren, I wish we could all appreciate that wherever we go, this Priesthood goes with us. The Priesthood is not like a suit of clothes that you can lay off and take back on. It is an everlasting depending upon ourselves an everlasting endowment. If we could get that into our minds and hearts, so that it was really a part and parcel of us, we would be far nearer to a solution of our many difficulties the difficulties of life that beset us than we are today.

p6 If we really had that thought, that conviction, and that recollection of the character of the Priesthood which we hold, and that we could not lay it aside, and that God would hold us responsible if we prostituted it, it would save us from doing a good many things, save us from going a good many places. If, every time we started a little detour away from the straight and narrow, we would remember, "I am carrying my Priesthood here. Should I?" it would not take us long to work back into the straight and narrow.
"p7 I often think that I should try, and I do try, never to be anywhere or engaged in anything, so that if suddenly called to the bedside of the sick, and particularly of my own, I would have to go blushing, or trying to forget where I had been, what I was doing. Brethren, if we could just hold a few simple little things like that in our minds we would find it so much easier to tread the narrow way. If you were called to the bedside of your loved one, not in the condition, and not so you could invoke as a right, and feeling you had a right, the power of the Priesthood, and the worst happened, what are you going to do about it? What are you going to think about it? What is your wife going to think about it? For the chances are the wife is living more nearly as she should than you, if you were thus guilty. Oh, my brethren, don't sell your birthright for a mess of pottage. CHASTITY TO BE GUARDED

p8 I would like to urge you young people to guard, even as you guard your life, your chastity. I would like you to remember and to know that for a moment of ecstasy you can have an eternity of pain. It is not worth it, and if you would keep yourselves straight, then never make the first approach. I am telling you boys that if you will conduct yourselves properly, if you let it be known to your associates of the opposite sex that you are strict, you will never have much difficulty with them. It is only when you begin to edge over that they, if they be bad, come along. INCIDENT IN LIFE OF SAVIOR

p9 I was thinking this afternoon, after I went home from meeting, of an incident in the life of the Savior. I was moved to this thought, more or less following out some of the ideas I tried to express this morning. You remember that awhile after the Savior was crucified and resurrected, Peter, Thomas, Didymus, Nathaniel of Cana, James and John, and two others responded to Peter's suggestion that they go fishing. Peter evidently thought that it was all over. Even though the Savior had visited them at least twice before, he did not understand what it was all about.

p10 So they went fishing. They fished all night and caught nothing, as you will remember. The next morning, as the day dawned, they were near shore, and they saw, standing on the beach, a man. The man asked them if they had caught any fish, and they said no. He said, "Throw your net on the other side." They did, and it was filled.

p11 Then John said, "It is the Lord." And I think John had in mind an earlier experience at the beginning of the Savior's mission, when on one occasion, he entered a boat belonging to Peter, and had him push it out from the shore so that the people could not gather round too close to him, and preached a sermon. Then he told Peter to row out and get some fish. Peter said, "I have fished all night and have not caught anything, but if you say so, I will row it out." So he went out a little distance. The Savior told him to throw out his net, and he caught the fish, so many that he had to call for his partners, the sons of Zebedee, to come and help him. 170 And at that sight, Peter said, "Depart from me. I am a sinful man, O Lord." And after a little conversation, the Lord said, "Fear not, as hereafter you will catch men."

p12 I think that John remembered that as he heard the direction to put the net on the other side, and then he said, "It is the Lord." You will remember that they caught the fish, great quantities of them.

p13 Peter loved Peter. He had a little trouble the night before the crucifixion, but Peter was a great man, the man whom the Lord chose to be the senior in the presidency. Peter girded his coat about him, for he was naked. I have always thought there was a lesson in that that Peter would not appear before the Lord nude.

p14 At golf clubs and other places you men run around nude. I wonder if that is quite right. I would think about it if I were you.

p15 Peter went ashore, and the other men came ashore. They saw it was the Lord, and the Lord told them to bring some more fish. He had fish, and he had bread. The fish was cooked. They ate their meat there on the seashore, there in the early morning light. CHARGE TO PETER

p16 When they had finished, the Lord said to Peter, "Peter, loveth thou me more than these"

p17 And Peter ignored the second part of the question and said, "Lord, thou knowest I love thee." The Lord said, "Feed my lambs."

p18 Then he renewed the question, "Peter loveth thou me?" "Yea, Lord, thou knowest I love thee." And the third time the question came and then as the record says, Peter was grieved, and said, "O, Lord thou knowest all things. Thou knowest I love thee." "Feed my sheep."

p19 I have always thought that that was a commandment that was just as pertinent, and belonged just as much to us as it belonged to Peter. It was an everlasting command to the bearers of God's Priesthood.

p20 And so to you brethren I repeat that the Lord has said you are to feed his sheep. What are you going to feed them? Are you going to feed them spiritually, or are you going to feed them with doubt, with rationalizing? Are you going to try to feed them on mysteries? Are you going to try to weaken the commandments of the Lord regarding the Word of Wisdom by yourselves smoking or drinking? Are you going to feed them alleged spiritual materials that are not spiritual, but are destructive of their faith? ONLY ONE WAY 171. Brethren, if we could just hold a few simple little things like that in our minds we would find it so much easier to tread the narrow way. If you were called to the bedside of your loved one, not in the condition, and not so you could invoke as a right, and feeling you had a right, the power of the Priesthood, and the worst happened, what are you going to do about it? What are you going to think about it? What is your wife going to think about it? For the chances are the wife is living more nearly as she should than you, if you were thus guilty. Oh, my brethren, don't sell your birthright for a mess of pottage. CHASTITY TO BE GUARDED

p21 And the unity comes in this: that there are not two ways, there is only one way. We should always feed the same food to all of our youth.

p22 Brethren, the weight of our responsibility as parents, grandparents, we who bear the Priesthood, the Priesthood of Almighty God the weight of that responsibility, if we really sense it, is almost crushing. Yet, Brethren, if we shall live righteously ourselves if we shall serve the Lord, if we shall keep his commandments, he will give us the strength and power to live as we should, to teach as we should, to lead as we should, and we shall get that strength and that power in that direction in no other way.

p23 Brethren, I plead with you, magnify your Priesthood. Remember it is with you always, never do anything to prostitute it or pollute it. Live righteous always. TESTIMONY

p24 I bear my testimony to the truth of the Restored Gospel, that God lives, that Jesus is the Christ, that Joseph was a prophet, that those who have followed him, down to and including our present prophet, seer and revelator, are prophets of the Almighty. It is our duty as the Priesthood so to recognize, so to honor, and so to obey. May the Lord help us so to do I pray in the name of Jesus Christ. Amen.

p25 The Men's Chorus and the congregation joined in singing the hymn, "I Know that My Redeemer Lives."

PRESIDENT STEPHEN L. RICHARDS First Counselor in the First Presidency

It seemed to me that I could feel the strength of your testimonies in that glorious song, and that helps to fortify me for my attempt to fill this, my first assignment in my present capacity, to address the General Priesthood meeting of the Conference.
I feel deeply humble in this undertaking, and I sincerely ask for the Spirit of the Lord to attend me and for your cooperation and faith and prayers.

I understand that it is appropriate and desirable at this meeting to bring before the Priesthood, which includes our presiding officers in stakes and wards and missions, some items which need attention. So with your indulgence and President McKay's permission, I will bring before you a few items first affecting our missionary service, in the hope that their mention here may be helpful to the carrying forward of our missionary procedure.

These items are not necessarily related. INTERRUPTION TO MISSIONARY WORK

I would appreciate it, and we speak for the mission presidents, if you would discourage parents, other relatives and friends, visiting missionaries in the missions. We have had a large number of instances brought to our attention where serious interruption has come to the missionary work by reason of these visits, some of which have been very protracted. If you can use your influence and give the information to discourage these visits and ask the parents and their other friends to let these missionaries pursue the courses which have been arranged for them, they will contribute very greatly to our work.

We have had numbers of requests for leaves of absence for missionaries to come home to the funerals of their kinspeople. We appreciate the fact that their hearts are touched on these sad occasions, but we have learned that very frequently the visit home only serves as an interruption to the mission, that no considerable good is accomplished, and that the missionary himself is often disappointed to think that he left the mission field, his companion, and his assigned work to go home for such funerals.

I am very grateful to note that it has been the disposition of most of our missionaries in the field to desire to stay with their labors, and they themselves, have, in a number of instances, discouraged their kinspeople from requesting their return. If you can bring this matter, as occasion requires, to the attention of the families, it will serve a good purpose in the continuity of our missionary work. CALLING OF SEVENTIES

Now we are confronted with some new questions in missionary work on responses to the call of the seventy to go into the mission field. May I first express for the First Presidency appreciation and gratitude for the generous response coming to this call. We have on file at the present time responses from many stakes of the Church, indicating that they will fully comply with the request, and that their quotas will be met. This is encouraging. IMPORTANCE OF GOOD HEALTH

There are, however, brethren, in the sending of these older men, some safeguards that should be considered. First, the question of health. Our mission presidents have advised us that many of the older men have not been able to endure the rigorous work, the climate in some cases, and the exactations that are put upon our missionaries. These older missionaries are often asked to be companions to younger men. You heard this day something of the vigorous work that they do, the long hours they spend, entailing a good deal of walking and very strenuous exercise.

It is not possible in many instances to assign older men to the so-called easier jobs. If they are to make their greatest contribution they must fit into our missionary program, and in order to do that they must have good health. We have a great sympathy for our mission presidents. They have many problems, so many, indeed, that a great part of the time their attention must be given to exceptional cases, so that we ask you brethren as you send these older men to us, to make careful inquiry into their health. Sometimes our doctors' examinations are generally grateful for their service are not too searching and we find when they get to the mission field, particularly some of our older brethren, have some weaknesses that deter them, and sometimes preclude them, from carrying forward their missionary work.

I know that it is difficult to get the older men to come, but we must have them in good health. There may be a few exceptional cases where older couples with a car can do some special service in a mission, but generally speaking the seventies must enter into the work with the same vigor and we hope with full physical equipment to carry forward the mission program as the younger men. WELFARE OF FAMILIES

We have discovered, too, in recent months in the coming of these older men, that very considerable apprehension is feared for the welfare of some of their families. It is reported in cases that come to us that families are left without adequate support, and we have a few cases where couples have been recommended with the understanding that they would leave minor children with relatives or friends and without parental guidance.

President McKay has long taken the position that that is not wisdom to call parents away from their children, even for this great missionary service, so before both of the parents are sent, they must always be free from the parental responsibility that goes to minors in the home. Where the man is sent, care must be exercised to see that his family may have proper care in his absence. That will entail a discernment on the part of the bishop, and he should exercise caution and wisdom before recommending a man whose children and family may suffer too greatly in his absence.

We do not want to take the sacrifice out of missionary work. We know the history of it in the past, and we know that it does entail, sometimes great deprivations and sacrifices, but we want to use wisdom in taking men away from their families. MISSIONARY EXPENSES

Another item is a part of our traditional missionary custom for the family to pay missionary expense. Exceptions are made. There are friends sometimes who like to contribute. Sometimes the ward, sometimes the quorum, will contribute. But it is deemed preferable to have men sent, who, either by themselves, or through their families, can make some substantial contribution to their missionary labors.

We do not look with favor, because we feel that it lacks in certain material elements in our missionary work, upon having support come wholly either from the quorum or from the ward, or from outside sources. It is true that there are many generous people who send funds into the Church itself, to be helpful to missionaries who need help, and I assure you that it is a great satisfaction to have at our disposal some limited funds which can help out a missionary who hasn't quite been able to finish, whose parents have perhaps reached the end of their financial resources. But in the main it is preferable to send missionaries who can contribute substantially to their own support.

THE LANGUAGE OF PRAYER

We have discovered in the mission field in particular, and in other places, also a lack of proper teaching with reference to prayer. I know that I myself have been shocked out in the mission field as I have heard missionaries called on for prayer who seem to have had no experience or training whatever in the use of the language of prayer.

I do not know that it is a matter of vital importance, but I think, my brethren, that in the quorums and in the classes, you would do well, as in the homes also, to teach the language of prayer. "Thee and Thou," rather than "you." It always seems disappointing to me to have our Father in Heaven, our Lord, addressed as "you." It is surprising how much we see of this in the mission field among the young men who come to serve there. I think you might make note of it, and avail yourselves of any opportunities that may come in order to teach the sacred and reverential language of prayer. SUPPORT FOR DESERET NEWS

That is all that I had for you, my brethren, with reference to the missionary items. I would like to take a few moments to mention a few other items of general import, and also with reference to our Priesthood work. I am not going to preach about it, but I know that Brother Petersen will not object if I say to you that I think that the loyalty of this Priesthood can well be shown in supporting the official organ of this Church, the Deseret News. I don't think that we ought to have to appeal for your support in that
We need an organ for the Church, of course we do, and a good one. We have one. Why should Latter-day Saints forsake that paper and give help to competition? I believe we can seriously think over that matter. Personally, I love the paper. My grandfather was its first editor. I am proud of it, and proud of its history. I appeal for your support for it.

Now, brethren, I have taken occasion on times before, and there isn't time now, to elaborate much, to make as earnest an appeal as I know how to make to the elders of this Church who have been negligent and careless, and who have set themselves in process of losing that Priesthood of which President Clark has so impressively spoken.

I do not suppose that I can appeal to too many of them here tonight. They are probably not here. They are in your quorums. Their presidencies are here, at least in large measure. Brethren, will you obey the injunction given by President Clark to go out for these lost sheep and bring them in, and succor them, encourage them, and if necessary, rebuke them in order to bring them to a realization of what they are losing.

Some years ago I took the liberty of sounding a little slogan to our brethren, as I went around the Church, in the care of these people. It was a very simple thing. I do not know whether you will agree with it or not. "If they don't come to us, we will go to them." I put that forward once, and a young elders' quorum president said, "I don't believe it." He said, "We provide the quorum facilities for them. If they don't come it is their own fault."

Of course it was not long before he changed his mind when we reminded him that that was not the missionary spirit. I think we can't go to anyone who need our help more than to these brethren who have been careless and negligent about their Priesthood.

I sincerely hope that in the administration of the quorums you are emphasizing the fraternal aspects of these great institutions. I have long been persuaded that these quorums ought to be our clubs. They ought to be the places where we find our dearest associations and we need not look far beyond them for that fraternity which we all crave. The fraternity of the Priesthood in our own quorums!

In your visits to these people, I am sure that you need to exercise great discretion and judgment. I wish all of the Melchizedek Priesthood perhaps many of them did last night might have seen the demonstration in the bishops' meeting which was held on this stand last evening. There were some very excellent constructive suggestions which were given.

I believe, my brethren, that you will make far more progress in frankness than in attempting to beat about the bush with these men. I believe if you have the proper spirit you can go to them and talk about their condition, and their needs without spending time in visits talking about the weather and politics and current affairs.

One of the most successful missionaries that I ever knew, when I asked him what the elements of his success were, said, among other things, that he always told people on whom he called that he never had time to talk anything else but the Gospel, and be begged them to excuse him from any other discussion.

I am persuaded that if we went to our members and talked to them about their faith, and the things they were losing, and the things the quorum and the Church hold out for them, that we would make more progress in their reformation. It requires some courage, it requires some tact, and most of all it requires love. They say love is, in the end, the only irresistible force in the world, and if we have love sufficient, and friendship, and these brethren know our love for them, I think we can approach them and speak frankly to them, and thus help them. I sincerely trust that we may.

Nearly all of these men are good at heart, but careless. There are a few that are mean. Perhaps they deserve rebuke, and rebuke might be the best means of bringing them to an understanding of their position, but remember how that rebuke has to be made, "reproving betimes with sharpness, when moved upon by the Holy Ghost." That is the only rebuke that is permissible under the constitution of the Priesthood.

Now, my brethren. I love this Holy Priesthood. I know that it is genuine. Every interpretive sense that the Lord has given me testifies to me that it is divine. I have felt its influence as I have administered in the ordinances of the Gospel. I have felt its stimulation. I have felt an essence pass from me in administering to the Saints that I know was of divine origin. I have seen its results. I know that it is divine. I know that it is authentic. Its source is not far removed from us into the area of dim antiquity. We do not have to debate about its origin. Why, it is proximate to us.

A man today said that I ordained him a High Priest some time ago, and asked if I had a card to give him the derivation of my Priesthood. I said, "No, I don't have a card for you, but I think you can remember it."

That is how close it is to us. There is no debate about it. There is no question about the authenticity of this great power. We are fortunate indeed not to have to search the records of ancient days in order to establish this divine authority, upon which the Church and Kingdom of God is founded.

I express my gratitude for it, and I express my gratitude for my association with my brethren of the Priesthood. I have had a most impressive experience in the last six months. I had thought I had always been close to my brethren, but I found that I had never been into the full confidence of this wonderful relation until I came to be associated with my beloved President, and President Clark, without any reservations, without a necessity of concealing private feelings, but with a freedom of thought and expression welcomed by all, that to my thinking, is the badge of true friendship, brotherhood and understanding.

I thank the Lord that somehow, in his providence, I have been brought to that great blessing, and I ask the Lord to help me that I may be in a measure worthy of it. I sincerely trust that we may.

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I do so humbly in the name of Jesus. Amen.
p23 “He prayeth best who loveth best all things both great and small, but he who loveth much must love much talk. One substance with the other both in heaven above and earth beneath. For theLord seeth not as man seeth. For man looketh on the outward appearance, but the Lord looketh on the heart.”

p22 A true Latter-day Saint is kind to animals, is kind to every created thing, for God has created all. He is right, the author of the "Ancient Mariner" when he deplores the killing of the albatross, when he wrote these lines:

p21 The third is kindness. The first line in what is now known as the "Psalm of Love" is this: "Love suffereth long and is kind."

p20 Reverence indicates high culture, and true faith in deity and in his righteousness. KINDNESS TO ANIMALS

p21 A true Latter-day Saint is kind to animals, is kind to every created thing, for God has created all. He is right, the author of the "Ancient Mariner" when he deplores the killing of the albatross, when he wrote these lines:

p19 Well, Superintendents, you may do this, at least when you separate for class work, let a class rise and pass out to the room, and then another class follow, without this careless, sometimes boisterous attitude of everybody’s mingling and talking as he goes to his class.

p18 In our meeting houses today we have reverence just as soon as the hour comes for worship, but in Sunday Schools particularly, at the change of classes there is a hub-bub. That is not educative to our children. They have done away with the marching we used to have when I was in the Sunday School work in Weber. They now think it undignified for older persons to march.

p17 There as you enter the gate is a sign, "Quiet Please." I wish everybody in the Church could experience that quiet attitude of several hundred missionaries in that Sacred Grove, and as soon as the Amen of the benediction was given, these elders retired without consultation, without shaking hands, to the outside part of the grove.

p16 I was deeply impressed with the lesson that President George Q. Morris taught his missionaries in the Sacred Grove. They have an entrance there now, a sort of fence and a gate leading into the sacred spot, where they hold the service.

p15 A second principle to which I wish to refer is reverence. I have spoken upon this several times, and intend to continue to speak upon it, because I look upon reverence as one of the highest qualities of the soul. An irreverent man is not a believing man. I think a man cannot testify of his knowledge of the existence of God and take God’s name in vain. He can do it by words, but as the old king in “Hamlet,” his words will fly up, but his thoughts remain below.

p14 We must be mutually helpful. This world would not exist if it were not for the mutual aid we give one another from the time we are born until we are laid away.

p13 Again these indifferent men will come to your quorum socials. Make those socials of a high order, and thus you will come in personal contact with them.

p12 I have attended a number of funerals where I have seen reserved seats for High Priests, in paying respect to a departed brother. There is group fellowship.

p11 There are many ways in which we can get these indifferent elders together without inviting them to do things which are difficult. Some of them do not like to pray. They hesitate about standing in public to preach, and some of them would rather go fishing or playing golf on Sunday than attend meeting. But, not one of those indifferent elders will refuse an invitation, for example, to come to a funeral of one of the townsfolk, or one of their members, or of one of their members’ wives, and if you will come as a quorum and sit together as a quorum, there is one means of fellowship. Our High Priests are doing it more than Seventies or Elders.

p10 This companionship applies also to Elders.

p9 Fellowship in the Priesthood! If we can get the bishops to fellowship the priests in every ward, and in some way, at opportunities favorable, meet those young men and young women of corresponding age in some social or groups or meetings, and win their admiration and confidence, we can avoid some unpleasant things which are occurring in our towns. For those priests and girls determine largely the moral atmosphere of your town. You bishops are the leaders. Your counselors can aid you in associating with the teachers and the deacons.

p8 One of the most pleasing experiences of this great conference was meeting a bishop who came to the stand and said, "I am here with some of my deacons, amongst whom I should like to have the privilege of meeting you.” A true leader accompanying his quorum boys to conference!

p7 Now, there are three other items which I will name, just briefly I hope, and I will illustrate each by practical experiences. The first is the value of companionship in quorums, already mentioned by my counselors.

p6 I have seen colored and white men do that for so much money, but let us not have our young girls do it, nor men who hold the leadership in the Priesthood.

FELLOWSHIP IN THE PRIESTHOOD

p5 One I will name is a feature in which young Beehive Girls come out in public in bathing suits, sit on a spring board before young men who throw balls to hit a certain spot which will loosen the spring-board, and cause the young girl to drop into a tank of water.

p4 I have in mind only one or two items to give at the conclusion of this impressive conference. One that I mention by way of caution is that in your carnivals that you hold in order to raise money for building purposes, you avoid those games which are unbecoming, or that will cast in any way reflection upon our young girls or men who hold the Priesthood. We know the difficulties that you have to raise fifty per cent of the cost of these edifices, and we commend you highly, and our sisters, for the effort you put forth. But there are some games which are carried on in carnivals outside the Church which are unbecoming the recreation furnished by the Church officers.

p3 That is the sublime feeling which every member holding the Priesthood may experience if he will do his duty and live uprightly before the Lord. UNBECOMING GAMES
There are present, as nearly as can be counted, 12,908 men holding the priesthood, nearly 13,000. I believe that is the largest attendance in the history of the Church.

We will have the Church of the Air at eight o'clock tomorrow morning, and we are to be there at ten minutes to eight.

Closing prayer, and this conference will be adjourned until ten o'clock tomorrow.

"Jesus Lover of My Soul" will now be sung by the Men's Chorus, following which Elder Eldred L. Waldron, formerly president of the Hawaiian Mission, will offer the closing prayer, and this conference will be adjourned until ten o'clock tomorrow.

President David O. McKay:

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There are present, as nearly as can be counted, 12,908 men holding the priesthood, nearly 13,000. I believe that is the largest attendance in the history of the Church.
That includes the three places, the Tabernacle, Barratt Hall, and the Assembly Hall, and 440 on the grounds who could not get in.

The Tabernacle Choir Men's Chorus sang the hymn, "Jesus, Lover of My Soul," after which the benediction was pronounced by Elder Eldred L. Waldron, formerly president of the Hawaiian Mission.

The congregational singing of the Conference was directed by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor of the Tabernacle Choir.

The Salt Lake Tabernacle Choir was in attendance at the Sunday sessions and presented musical numbers at those meetings, J. Spencer Cornwall conducting the singing of the Choir.

The Salt Lake Tabernacle Choir Male Chorus, J. Spencer Cornwall, Conductor, furnished the choral music for the General Priesthood meeting Saturday evening, October 6.

The Choir singing for the Friday morning and afternoon sessions, October 5, was by the Relief Society Singing Mothers, with Sister Florence Jepperson Madsen conducting: Frank W. Asper at the organ.

The singing at the Saturday morning session was by the congregation, J. Spencer Cornwall conducting, and Alexander Schreiner was at the organ. The singing at the Saturday afternoon session was also by the congregation. Elder Richard P. Condie led the singing at this meeting, and Roy M. Darley, Assistant Tabernacle organist was at the console.

The Choir singing of the Tabernacle Choir and Organ broadcast Sunday morning 9:00 to 9:30, as also that for the Church of the Air broadcast was directed by J. Spencer Cornwall. Frank W. Asper was at the Organ, and the spoken word was by Richard L. Evans.

Accompaniments and interludes on the great Organ were played by Alexander Schreiner, Frank W. Asper and Roy M. Darley.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson. Joseph Anderson Clerk of the Conference

The conference commenced Friday morning, April 4, at 10 o'clock, with President David O. McKay presiding and conducting the services. The Tabernacle was crowded to capacity as time came for opening the first session, and the Assembly Hall to the south of the Tabernacle, as also the Barratt Hall was crowded with people, and many others assembled on the grounds.

President David O. McKay:

This is the opening session of the One Hundred Twenty-Second Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

All of the General Authorities of the Church are in attendance, excepting President Stayner Richards, one of the Assistants to the Twelve, now presiding over the European Missions, from whom we have just received the following cable:

"Greetings for a wonderful General Conference. Trust that you shall be abundantly blessed, and sustained in health. You are constantly in our prayers. President and Sister Stayner Richards."

We are pleased to note the presence of the following state and educational officials, whom we welcome cordially to this session of Conference; Governor and Mrs. J. Bracken Lee; Mayor and Mrs. Earl J. Glade; Dr. A. Ray Olpin, president of the University of Utah; Dr. Ernest L. Wilkinson, president of the Brigham Young University; State Superintendent of Schools, Allan Bateman; Heber Bennion, Secretary of State; and undoubtedly others whom we have not recognized, to all of whom we extend cordial welcome. as to all of you here assembled and listening over radio or television.

Elder Joseph Anderson is the Clerk of the Conference.

These services, and all general sessions of Conference, will be broadcast in the Assembly Hall, and in Barratt Hall, over a loud-speaking system and by television, and we might announce at this time for the benefit of our listeners that in addition to all these sessions being given over television, the Church of the Air Service from 8:30 to 9:00 a.m. next Sunday morning, and also the Choir Broadcast from 9:00 a.m. to 9:30 a.m. next Sunday morning may be seen over the television.

In Utah: KSUB at Cedar City, KSVC at Richfield, KJAM at Vernal, and KVNU at Logan.

In Idaho: KGEM at Boise, KID at Idaho Falls, KEEP at Twin Falls, and KRXK at Rexburg.

In Colorado: KEXO at Grand Junction.

In Arizona: KTYL at Mesa.

In Nevada: KLAS at Las Vegas.
NEW WARDS ORGANIZED

- Pocatello Sixteenth Ward, West Pocatello Stake, formed by division of Pocatello Fifth Ward.
- Imperial West Ward, Wilford Stake, formed by division of Imperial Ward.
- Second Ward, Teton Stake, formed by division of Driggs Ward.
- South Thirteenth and West Twelfth Wards, University Stake, formed by division of Thirteenth and Twelfth.
- formerly Coeur d'Alene Branch.
- Pullman Ward, Spokane Stake, formed by division of Moscow Ward.
- Sandpoint Ward, Spokane Stake, formerly Sandpoint Branch.
- Driggs Second Ward, Teton Stake, formed by division of Driggs Ward.
- South Thirteenth and West Twelfth Wards, University Stake, formed by division of Thirteenth and Twelfth.
- Pocatello Sixteenth Ward, West Pocatello Stake, formed by division of Pocatello Fifth Ward.
- Downey Second Ward, South Los Angeles Stake, formed by division of Downey Stake.
- formerly Garden Grove Branch.
- Jacksonville Second Ward, Florida Stake, formed by division of Jacksonville Stake.
- formerly Garden Grove Branch.
- formerly Garden Grove Branch.

NEW STAKES ORGANIZED

- Bountiful Second Stake organized March 23, 1952, from South Davis Stake.
- Columbia River Stake organized December 2, 1951, from Portland Stake and Northwestern States Mission.
- East Lethbridge Stake organized October 28, 1951, from Lethbridge Stake.
- Gooding Stake organized March 9, 1952, from Blaine Stake.
- Willamette Stake organized December 2, 1951, from Portland Stake and Northwestern States Mission.

STAKE PRESIDENTS CHosen

- Dee Lloyd Andreasen, president of Bannock Stake to succeed Milton F. Hartvigsen.
- Valdo D. Benson, president of Blaine Stake to succeed Ferrin L. Manwill.
- Thomas A. Briggs, president of Bountiful Stake.
- Royle Spencer Papworth, president of Columbia River Stake.
- Clarence A. Hurren, president of East Cache Stake to succeed ElRay L. Ovsthusen.
- Grant Goddard Woolley, president of East Lethbridge Stake.
- Ross C. Lee, president of Gooding Stake.
- Roy D. Olpin, president of Millard Stake to succeed Preal.
- Eidney D. Hunsaker, president of North Idaho Stake.
- Ralph B. Lake, president of Willamette Stake.
- Alonzo F. Hopkin, president of Woodruff Stake.

NEW WARDS ORGANIZED

- Concord Ward, Berkeley Stake, formed by division of Martinez and Walnut Creek Wards.
- Shoshone Ward, Blaine Stake, formerly Shoshone Branch.
- KelsoLongview, St.
- Helens, Vancouver and Washougal Wards.
- Columbia River Stake, formerly of Portland Stake and Northwestern States Mission.
- Garden Grove Ward, East Long Beach Stake.
- formerly Garden Grove Branch.
- Jacksonville Second Ward, Florida Stake, formed by division of Jacksonville Stake.
- South Highland Park Ward, Highland Stake, formed by division of Highland Park Ward.
- Morningside Park Ward, Inglewood Stake, formed by division of Inglewood Ward.
- Rawlins Ward, Lyman Stake, formerly Rawlins Branch.
- Coolidge Ward, Mesa Stake, formerly Coolidge Branch.
- Murray Seventh Ward, Murray Stake formed by division of Grant and Murray Sixth Wards.
- Payson Fifth Ward, Nebo Stake formed by division of Payson First and Park Wards. Ely Second Ward, Nevada Stake, formed by division of Ely Ward.
- Kearns Ward, North Jordan Stake, formed by division of Kearns Branch.
- Kahala Ward, Oahu Stake, formed by division of Waikiki Ward.
- Magna Second and Pleasant Green Seconds Ward, Oquirrh Stake, formed by division of Magna and Pleasant Green Wards.
- Spanish Fork Sixth Ward, Palmyra Stake, formed by division of Spanish Fork Third Ward.
- Pocatello Sixteenth Ward, Pocatello Stake, formed by division of Pocatello Eighth Ward.
- Gresham and Oregon City Wards, Portland Stake, formerly branches in Northwestern States Mission.
- Provo Sixteenth Ward, Provo Stake, formed by division of Provo Tenth Ward.
- Mt. Rose Ward, Reno Stake, formed by division of Reno Ward.
- St. Johns Ward, formerly Coeur d'Alene Branch.
- Pullman Ward, Spokane Stake, formed by division of Moscow Stake.
- Sandpoint Ward, Spokane Stake, formerly Sandpoint Branch.
- Driggs Second Ward, Teton Stake, formed by division of Driggs Ward.
- South Thirteenth and West Twelfth Wards, University Stake, formed by division of Thirteenth and Twelfth.
- Pocatello Sixteenth Ward, West Pocatello Stake, formed by division of Pocatello Fifth Ward.
- Imperial West Ward, Wilford Stake, formed by division of Imperial Ward.
- Corvallis, Springfield and Roseburg Wards, Willamette Stake, formerly branches in Northwestern States Mission.

WARDS AND BRANCHES TRANSFERRED

- Corvallis, Springfield and Roseburg Wards, Willamette Stake, formerly branches in Northwestern States Mission.
- formerly Garden Grove Branch.
Jerome First, Jerome Second, Wendell, Gooding, Hagerman and Fairfield Wards, Gooding Stake, formerly of Blaine Stake. Bountiful First, Second, Third, Fifth, Sixth and West Bountiful Wards, Bountiful Stake, formerly of South Davis Stake. Barnwell, Lethbridge Second, Rosemary, Taber First and Wards, Burdett and Brooks Branches, East Lethbridge Stake, formerly of Lethbridge Stake. Hood River, Irvington, Laurelhurst and University Park Wards Columbia River Stake, formerly of Portland Stake. Eugene and Salem Wards, Williamette Stake, formerly of Portland Stake.

WARD NAME CHANGED


INDEPENDENT BRANCHES ORGANIZED


BRANCHES DISCONTINUED

Lone Star Branch, Blaine Stake, discontinued, membership transferred to Shoshone Ward.

CHANGES IN TEMPLE PRESIDENTS

A. George Raymond president of Logan Temple to succeed ElRay L. Christiansen.

THOSE WHO HAVE PASSED AWAY

Elder Joseph F. Merrill of the Council of the Twelve. Martha J. Ballard, widow of Elder Melvin J. Ballard, former member of the Council of the Twelve. Preston D. Richards, whose gratuitous contribution to the acquisition of the Los Angeles Temple site and the clearing of all legal details connected with the erection of the temple, has been outstanding.

Financial Report not shown pgs. 7-10

President David O. McKay:

Elder Joseph Anderson just read the statistical and financial data relating to the Church of Jesus Christ of Latter-day Saints.

Elder Harold Bennett will now read the report of the Church Auditing Committee. Brother Harold Bennett: REPORT OF CHURCH AUDITING COMMITTEE

Elder Harold H. Bennett read the following report:

The following letter was sent to the First Presidency under date of March 31, 1952.

The Church Auditing Committee has reviewed the annual financial report of the Corporation of the President of the Church of Jesus Christ of Latter-day Saints for the year ending December 31, 1952.

The accounting system and records were found to be adequate and meticulously maintained. Disbursement of Church funds is controlled through a comprehensive budget system, which properly safeguards expenditures.

The funds are being carefully conserved, expenditures being less than receipts.

The Church is in strong financial position, and free from debt.

Respectfully submitted, Orval W. Adams Albert E. Bowen George S. Spencer Harold H. Bennett Church Auditing Committee

President David O. McKay:

In addition to what has already been given, I may add the following items, submitted by Brother George Jarvis, who is very efficient, with his associates, in taking care of the finances of the Church.

Sixteen million, two-hundred and eighty-seven thousand dollars have been spent for construction of buildings in 1951. This item, of course, has been included in the
various headings given already. But this is interesting, and this total 9,375,000 has come from Church General Funds, and $6,912,000 from local funds.

You will be interested also to know that there are now 392 buildings under construction.

The listening audience will be pleased to be informed that the Tabernacle is crowded to capacity. We have not received word from the other buildings, but I suppose they also are filled.

In the audience, as you have already heard, are mission presidents from Canada, United States, Mexico and Hawaii.

It is truly a joy to meet with you, my brethren and sisters. Another six months have passed since the Church met in general conference. How the time flies! There is an old hymn, now unpublished, which could be sung appropriately:

How swift the months have passed away, 'Tis conference again. And Zion's untold thousands come To swell the joyful strain.

A seat occupied six months ago is vacant this morning voice valiant and vigorous then in defense of the restored gospel is silent today. We miss Dr. Joseph F. Merrill, member of the Council of the Twelve, and make loving reference to his noble character and distinguished service.

And now, my dear fellow workers, it is with mingled feelings of gratitude, satisfaction, and apprehension that I greet members of the Church assembled in this opening session of the 122nd Annual Conference.

We are grateful for the blessings of the Lord to his Church in all the world, and for the assurance of his divine guidance and inspiration. With deep gratitude we acknowledge in your presence, his nearness and his goodness; and in that spirit of prayerful appreciation proclaim that our souls respond in harmony with the spirit of a glorious vision given to the Prophet Joseph Smith: "Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no savior.

"Great is his wisdom, marvelous are his ways, and the extent of his doings none can find out.

"His purposes fail not, neither are there any who can stay his hand.

"From eternity to eternity he is the same, and his years never fail." (D. & C. 76: 1-4.)

It is a source of real encouragement to contemplate the loyalty and energetic efforts of the priesthood of the Church including of course the General Authorities, stake and ward officers, presidencies of missions, missionaries, officers, and members of branches throughout the world. I believe I can say in truth that the standard of efficiency in missions and in organized stakes has never been so high. A hasty glance at what quorums and auxiliaries have achieved during the past year will confirm this. FIRST: QUORUMS OF THE PRIESTHOOD

According to reports that have been received, the Melchizedek Priesthood of the Church (and that includes all worthy adult members) is showing an increase in the number who pay a full tithing, who observe the Sabbath day, who attend sacrament meetings, and who hold regular family prayers.

I here has also been an increase in the average attendance at weekly priesthood meetings. In a five-year period (1947-51) the following increase is shown:

<table>
<thead>
<tr>
<th>Year</th>
<th>High Priests</th>
<th>Seventies</th>
<th>Elders</th>
</tr>
</thead>
<tbody>
<tr>
<td>1947</td>
<td>46%</td>
<td>39%</td>
<td>18%</td>
</tr>
<tr>
<td>1951</td>
<td>48%</td>
<td>44%</td>
<td>20%</td>
</tr>
</tbody>
</table>

In participation in all phases of the Church program, the following marked increase is shown in the same five-year period:

<table>
<thead>
<tr>
<th>Year</th>
<th>High Priests</th>
<th>Seventies</th>
<th>Elders</th>
</tr>
</thead>
<tbody>
<tr>
<td>1947</td>
<td>67%</td>
<td>54%</td>
<td>31%</td>
</tr>
<tr>
<td>1951</td>
<td>91%</td>
<td>89%</td>
<td>70%</td>
</tr>
</tbody>
</table>

SECOND: RELIEF SOCIETY

A memorandum from Sister Belle S. Spafford, president of the Relief Society indicates that there has been an increase in membership in that organization of from 126,550 in 1950 to 132,451 in 1951, or an increase of 5,901.

Teachers have made 2,055,803 visits increase of 145,141 over last year.

Visits to sick and homebound 93,558, or an increase of 11,200 over last year.

Choruses of the Relief Society Singing Mothers are increasing, thus furnishing the sisters with an opportunity for spiritual expression through choral singing.

THIRD: SUNDAY SCHOOL

The general board of the Deseret Sunday School Union has been emphasizing during the year 1951 the importance of proper spiritual teaching in our Sunday Schools. As a result there has been a notable increase in teacher training classes and enrolled teacher trainees over the previous year.

Reports indicate an increase of 67% in the number of classes held, and an increase of 13% in number of trainees. Better order and more reverence in opening exercises and in class work has been a most commendable aim.

Enlistment, or Sunday School missionary work, has been stressed. There has been an increase of 12% in the enrolment. The average attendance at Sunday Schools has increased 13%. It is estimated that about one-third of the entire membership of the Church now participate in Sunday School.

FOURTH: Y.M.M.I.A.
The American giant towers over the world in its physical strength greater than that of all the rest of the nations put together. Economic Foundation, wherein he expresses the fear that the code of the people is replacing the code of God. Here are his own words. I shall tell you when I end the

The two most important documents affecting the destiny of America are the Declaration of Independence and the Constitution of the United States. Both these immortal papers relate primarily to the freedom of the individual.

Next to life itself free agency is the greatest gift of God to man.

But now, brethren and sisters, we have cause for apprehension. I refer to the efforts to deprive man of his free agency or steal from the individual his liberty.

A total of between twenty-five and thirty million pages of records were placed in the files of the microfilm library during the year 1951, and a total of 2,334,058 lineal feet of film were developed in the laboratory in Salt Lake City during 1951.

There is a general response, as the figures and reports indicate, on the part of the people of the Church everywhere. The responsibilities they carry, the undertakings that they adopt and employ to raise 50% of the cost of their houses of worship are most remarkable.

Now that is indicative of the spirit that animates the members of the Church in their efforts to further the interest of establishing the kingdom of God. Well, we commend you and bless you, and God will bless you.

Sixty-four years ago to 104,383 this last year.

In the 183 stakes, 10 missions reporting, including 1,638 wards and branches, the Young Men's Mutual Improvement Association reports a total membership of 104,383, with an average attendance of 53%.

The general board of Y.M.M.I.A. is endeavoring to have every boy in the ward attend M.I.A. regularly, with a result that the enrolment has grown from 81,253 four years ago to 104,383 this last year.

Founded upon that principle of free enterprise fostered by these documents, the United States of America in less than two centuries has achieved a greatness that exceeds that of any other country in the world.

The deep concern of every loyal citizen regarding this threatened loss of our freedom has been well expressed by a Mr. Fred G. Clark, Chairman of the American Economic Foundation, wherein he expresses the fear that the code of the people is replacing the code of God. Here are his own words. I shall tell you when I end the quotation: "The American giant towers over the world in its physical strength greater than that of all the rest of the nations put together.
But something is wrong with America.

At this high moment of history when the task of world leadership has been thrust upon us, we stand confused, reluctant, hesitant, and ineffectual.

We are no longer certain what we stand for, and this, I believe, is because we have forgotten the circumstances surrounding the birth of our nation....

For decades it has been popular in America for the cynical intellectuals to sneer and scoff at what we call the traditions of Americanism.

The instruments of this sabotage were words and thoughts—sly appeals to that spark of larceny that lurks in every human heart, subtle suggestions of an atheistic nature, and the careful nurturing of a patronizing attitude toward everything America has held to be fine and sacred.

The people who planted these words and thoughts may have been either stupid or vicious, fools or foreign agents, smart-alecs, or smart organizers.

What they were does not now matter: the thing that does matter is to counteract what they have done.

Everybody in every position of leadership has to get into this act because the damage has affected every phase of our life.

The places in which this sabotage occurred were the schools, the churches, the communist-dominated labor halls, the lecture platforms, the motion pictures, the stage, the pages of our newspapers and magazines, and the radio. Every means of communication has been utilized against us....

The man (or nation) who has a plan way of life which he believes, has mental security.

Reliance on a code of life which, if held in common with one's fellow men, brings peace of mind, develops the abilities of the group....

The degree to which the American code of life has been weakened can best be demonstrated by simply calling attention to the degree to which the foundation of that code has been weakened.

Many people become self-conscious when discussing this foundation: I am not one of those people.

That foundation (and of this there cannot be the slightest shadow of a doubt) is made up of the Ten Commandments and the Golden Rule.

Within this moral code, we have a complete way of life.

Acceptance of these precepts takes care of every phase of human life—spiritual, political, social, and economic....

America was a nation of people who had faith in their political and economic systems because they had faith in God and had built those systems around the teachings of God.

Every collectivist from Karl Marx to Stalin has agreed that faith in God must be destroyed before socialism can take over.

Therefore, it was obvious that the problem of sabotaging America's faith in America was the problem of transferring the people's faith in God to faith in the State.

That thing called morality in politics, business, and private contracts, had to be broken down.

To an increasing extent the people have come to look upon morality as an old-fashioned superstition.

Religion has for many church members become a safe way of dying rather than a good way of living."

I commend his entire speech, from which I have taken these extracts.

Add to this threatening upset in national standards the increasing tendency to abandon ideals that constitute the foundation of the American home, and you will agree with me that there is cause for apprehension.

Now what shall we do about it? That concerns us.

When Paul was a prisoner in Rome, he sent a letter to Timothy, saying in substance:

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

And they shall turn away their ears from the truth, and shall be turned unto fables." (2 Timothy 4:2-4.)

It is as important today as when Paul wrote that farewell message to Timothy that officers and teachers in the Church "preach the word; be instant that is, eager, earnest in season and out of season."

Today, in the midst of the world's perplexity, there should be no question in the mind of any true Latter-day Saint as to what we shall preach. The answer is as clear as the noonday sun in a cloudless sky.

In the year 1830, there was given to the people of this land and of the world, a divine plan whereby individuals can find security and peace of mind and live in harmonious accord with their fellow beings. In all man's theories and experiments since history began, human intelligence has never devised a system which, when applied to the needs of humanity, can even approach this plan in effectiveness.

In simple words, then, this is the Word which we should preach—the gospel plan of salvation.
[p86] **FAITH IN GOD**

[p87] The founders of this great republic had faith in the economic and political welfare of this country because they had faith in God. Today it is not uncommon to note an apologetic attitude on the part of men when they refer to the need of God governing in the affairs of men. Indeed, as has already been said, the success of communism depends largely upon the substitution of the belief in God by belief in the supremacy of the state.

[p88] **Preach in season and out of season belief in God the Eternal Father, in his Son Jesus Christ, and in the Holy Ghost.**

[p89] Bear witness that "God and the unseen world," to quote a leading thinker, "are not mere objects of surmise.... Religion standing on the known experience of the race makes one bold and glorious affirmation. She asserts that this power that makes for truth, for beauty, and for goodness is not less personal than we. This leap of faith is justified because God cannot be less than the greatest of his works.... When, therefore, we call God personal we have interpreted him by the loftiest symbol we have. He may be infinitely more. He cannot be less. When we call God a spirit, we use the clearest lens we have to look at the infinite." (Charles Dinsmore of Yale.)

[p90] **Second: Latter-day Saints proclaim that fundamental in this gospel plan is the sacredness of the individual, that God's work and glory is "to bring to pass the immortality and eternal life of man."**

[p91] Under this concept, it is a great imposition, if indeed not a crime, for any government, any labor union, or any other organization to deny a man the right to speak, to worship, and to work.

[p92] **Third: Preach that the plan involves the belief that governments were instituted of God for the benefit of man. Man was not born for the benefit of the state. Preach that no government can exist in peace, and I quote from the Doctrine and Covenants, except such laws are framed and held inviolate, as will secure to each individual the "free exercise of conscience, the right and control of property, and the protection of life."**

[p93] **Fourth: Preach the sacredness of family ties, the perpetuation of the family as the cornerstone of society.**

[p94] **Fifth: Proclaim the necessity of honesty and loyalty, doing an honest day's work for an honest day's pay. Preach that honesty in government is essential to the perpetuation and stability of our government as it is necessary to the stability of character in the individual. "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men.... If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things."

[p95] To summarize: Let us be instant in season, and out of season, declaring that a kind and loving Heavenly Father is as ready and eager today as ever to bless and to guide all his children who will sincerely seek him, and I bear you witness to that truth.

[p96] Proclaim that his Beloved Son, the Redeemer and Savior of mankind, stands at the head of his Church that bears his name and that he guides and inspires those who are authorized to represent him here on earth as authorized by the priesthood when heavenly messengers bestowed upon the Prophet Joseph Smith and others associated with him divine authority.

[p97] **Preach that the responsibility of declaring this plan of life, this way of life, this plan of salvation rests upon the entire membership of the Church but most particularly upon those who have been ordained to the priesthood and who have been called as leaders and servants of the people.**

[p98] **To them today, as Paul said to Timothy, we give the admonition:**

[p99] "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

[p100] **In Zion let God's name be praised Who has a feast prepared, The glorious gospel standard raised The ancient faith restored. Swift heralds, the glad news to bear O'er land and ocean fly; And to the wondering world disclose The message from on high.**

[p101] **God give us power to fulfill this destiny of the Church, and to perform our duties, I pray, in the name of Jesus Christ. Amen.**

**BISHOP THORPE B. ISAACSON First Counselor in the Presiding Bishopric**

[p1] President McKay, President Richards, President Clark, my dear brothers and sisters, and friends:

[p2] This is always a very difficult assignment for me, one which nearly overwhelms me, and I do feel very weak and very humble today. Personally, I am very grateful for the beautiful prayer that was offered at the beginning of the conference. Prayers always give one needed strength. Yes, "Prayer is the soul's sincere desire, uttered or unexpressed." Surely today, prayer is my soul's sincere desire.

[p3] We have all been greatly touched, blessed, and inspired by the words of the President of the Church, President David O. McKay, a prophet of the true and Living God.

[p4] The Spirit of the Lord will be at this conference in rich and great abundance if the thousands who assemble here can come with their hearts turned toward our Father in heaven.

[p5] Yesterday, in a meeting in the temple of the General Authorities of the Church, there was in evidence a beautiful and great spirit, one that I question whether anyone can absolutely and accurately describe or explain. It was the spirit of peace and love and harmony and unity. Yes, that was the spirit of our Father in heaven.

[p6] I know that there is great love and harmony and unity among the brethren of the General Authorities of the Church. No one should ever infer that there is any lack of unity or harmony or love or brotherhood in the Church. I only wish that all of us, one to another, could exhibit the same friendly love and unity that we saw in existence and that we experienced yesterday.

[p7] There is no place in the Church for lack of harmony, or lack of unity; there is no room for criticism in the Church. You may not agree with what individuals do or say, and none of us professes to be perfect. We shall be grateful to you if you will come to us and tell us of our shortcomings. But I am sure that you should not criticize those who serve in your bishoprics and stake presidencies, your auxiliaries and your quorum offices. I remember a statement that my little old grandfather once made to me, and I shall always try to remember it, when he said, "It does not take much brains to criticize." I am sure if we shall only stop to think of that, we will be more careful when we exhibit any degree of disunity.
The beautiful music today has caused us to put ourselves in tune with the spirit of the Lord, that we could come here and be truly strengthened and built up in our faith. Yes, faith in God is a requisite for the salvation of each of us. Oh, Israel, trust thou in the Lord, he is thy help and thy shield! A testimony of Jesus Christ should be the desire of every individual here. It may be necessary for each of us to make a right about change in our own life and turn our energy and our thoughts and our ambitions to our Heavenly Father. It may be necessary for a national crusade so that we can turn back to God, our Father; this may be an immediate essential, because of our apparent drifting, as individuals and as a nation, away from the teachings of our Father in heaven.

The fear of the Lord is the beginning of great wisdom. A good understanding have all they that do keep the commandments of God. Faith in God, our Eternal Father, and in his Son, Jesus Christ, the Redeemer of the world, the Savior of mankind, is essential to every one of us if we are to have happiness and partake of the blessings of the Lord.

It has been an inspiration to me to travel around the Church and throughout the wards and stakes and see these beautiful new meetinghouses being built and to see the enthusiasm and the contribution of the members of the Church. The Lord has truly blessed us.

Sometime ago I was in a ward, and I met the bishopric and their wives. It was not a large ward nor a rich ward. The people were trying to raise their portion to build a meetinghouse. They were having some difficulty. But a member of the bishopric told us that he and his wife decided to kill one of their cows. They did not have many; they were not in the dairy business; but they killed one of their choicest cows and had it slaughtered and the meat cut up. They made that meat into sandwiches and sold those sandwiches at basketball games and other functions to raise money so they could build a meetinghouse where they could assemble and renew their covenants with the Lord and worship God, their Eternal Father, according to the dictates of their own consciences.

I heard a man bear testimony recently of a time when he had been out on strike for two or three months he was not a rich man; he had a large family; and his savings were nearly all gone. He did not have a job. One Sunday afternoon two of the brethren of his ward came to his house, since they were trying to finish their meetinghouse, and they said to him, "We are here to collect money to help finish our meetinghouse." They did not know his circumstances, and they said, "Your assessment is forty dollars."

He smiled, went in the bedroom pulled out a drawer, and there was forty dollars, his last forty dollars. He looked at it and wondered if he should go back in and tell the brethren that he would pay half of it now, or if he should go back and beg off and tell them that he would pay part of it later; but then the thought came to him that he and his family had been blessed abundantly, and he took the forty dollars, buckled up his belt, went out into the room smiling, and said to the two brethren, "Here, I am glad to give you my assessment of forty dollars."

They gave him a receipt, not knowing the sacrifice that he had made, and bade him good-bye. Of course, he wondered how he was going to meet his current bills, but he is a man who prays diligently. And, of course, that night, in his family prayer, he asked the Lord to open up the way where material things could come to him, so that he could provide for his family. He testified that the next morning before breakfast a stranger knocked at his door and introduced himself to him. They had never heard of each other nor met before, he said, but this man introduced himself and said, "I have learned that you are a mechanic. Can you operate one of our machines (and named it)?" He said he thought he could. Then the stranger said, "We would like to employ you; we need such a man as you. The job isn't in this community, but we will have our company vans move you to the adjoining community where we need your services. We will furnish you with a modern house."

He was so anxious for that job that he hardly knew how to answer him. But he put him off for a moment and said, "Let me go into the kitchen and ask my wife how she feels." He went in there and told his wife of the visit of this gentleman who, by the way, was not a member of the Church.

He rushed back to the man and said, "Yes, we will consider that position. Would you mind telling us the salary?"

The man said, "No, I hesitated doing that because I wanted to know if you would really like the job."

He said, "Yes, we would like it very much."

And the stranger then told him the salary, it was twice as much, nearly, as he had ever been able to make before; no his life.

He accepted the position; they shook hands; and the man said, "We will make that retroactive to the beginning of the year."

Well, some people may call that a coincidence but not that good brother. That was the blessing of the Lord that came to him because of his faithfulness.

These beautiful new meetinghouses will be a power of strength to the membership of the Church. There are no such things as great sacrifices in this Church. There may be great responsibilities, but with them come great blessings. These meetinghouses will be a great value to you and your children, if you will only go there and partake of the sacrament. Sometimes I wonder if our people really understand and appreciate the value of the sacrament. Some of our wards are satisfied with 20% and 25% attendance at sacrament meeting. With these new, beautiful meetinghouses, we ought not to be satisfied with less than 50% attendance at sacrament meetings.

Oh, parents, if we would only take our children and go to sacrament meeting! If there were nothing else there but the singing of those hymns, and the prayer, and the beautiful administration of the sacrament, we would be abundantly blessed and strengthened, if we would assemble in the house of the Lord on his holy day and partake of the sacrament and renew our covenants with the Lord.

And when we partake of the sacrament, we make three covenants with the Lord: First, we covenant with the Lord that we will take upon us the name of his Son, Jesus Christ. And it means that we will endeavor by our works and our deeds to be in accord with him, whose name we have taken upon us. Second, we make a covenant that we will remember him, Christ, the Savior of the world, who died that we might live; to call to our mind the sacrifice and the suffering, that we remember his body, and that we remember his blood that was shed for us, that we might have eternal life and the remission of our sins. And then we covenant, and we promise that we will keep the commandments of God, our Eternal Father.

If we could only accept the blessings of the sacrament and partake of it regularly, filling those meetings to overflowing, I believe we would do better. I think we would be more blessed. I think we could overcome our shortcomings more successfully than where we stay away weeks and weeks without the sacrament. Every Latter-day Saint should assemble there on the holy day and take his children there for the sacrament.

Recently I read a statement by the American Legion and its auxiliary, and I thought it was a very worthy aim:
They send forth their little ones like a flock, and their children dance.

Their bull gendereth, and faileth not; their cow calveth and casteth not her calf.

But Job answered [Zophar] and said...

Wherefore do the wicked live, become old, yea, are mighty in power?

Then I said to her: “As I remember, Job in his great distress made a statement which parallels yours.”

the proud and the covenant breakers are the ones who prosper.

inexhaustible and wholly adequate for every luxury obtainable. And yet the Lord promises blessings to the faithful! It seems to me that it does not pay to live the gospel that way.

They wear silks and costly apparel, and she wears a mink coat. Our meagre income is always strained and never seems adequate for necessities, while their wealth seems inexhaustible and wholly adequate for every luxury obtainable. And yet the Lord promises blessings to the faithful! It seems to me that it does not pay to live the gospel that way.

We observe the Sabbath and attend our meetings; they play golf, hunt, fish, and play. We abstain from the forbidden while they eat, drink, and are merry and are unrestrained. We pay much as tithing and for other Church donations; they have their entire large income to lavish upon themselves. We are tied home and stay in and are free for social life o dine and to dance. We wear cottons and woolens, and I wear a three-season coat, but they wear silks and costly apparel, and she wears a mink coat.

To all the millions of good, honorable people who live among us, we extend an invitation to investigate the gospel of Jesus Christ, for it is the power of God unto salvation and exaltation. Ten thousand foreign and stake missionaries have been instrumental in bringing the message to them. These new members are here because these thousands have borne witness and testimony to them.

We heard this morning that seventeen thousand newly converted people are today enjoying the blessings of the gospel of Jesus Christ, are pointed in the right direction, and are on their way toward eternal life and exaltation. Ten thousand foreign and stake missionaries have been instrumental in bringing the message to them. These new members are here because these thousands have borne witness and testimony to them.

It is a great joy to me, and my heart is overflowing with gratitude, to shake your hands, to look into your smiling faces, and to feel your spirit.

Finding their way back to Almighty God and his ideals,” and an aim to “attend Church, not only today, but every Sabbath day.”

“Yes, parents, it would be well if we would not let a Sunday go by unless we assemble in our houses of worship which have been dedicated to the Lord, and there renew our covenants with our Father in heaven.”

Oh, we may have to change our attitude a little bit about the Sabbath day, and really keep it holy. We may have to read those beautiful prayers again. If we would only read them and follow the prayer in our sacrament meeting, I am sure we would be glad and grateful that we have been in attendance.

I hope, fathers, that we can be close to our sons, yes, that we can help them increase their faith, that their testimonies may be strong. There are some today who would shake the faith of a boy or girl. There are some who would tend to destroy, perhaps innocently, but there are those who profess to know more than the boy who has faith, and therefore, as fathers and mothers, we should be close to our sons, so that no one will get an opportunity to shock their faith.

A father just handed me a letter that he received from his son and I want to read it to you. He received it just before Christmas.

Thanksgiving is just over, Father and Christmas will soon be here, and it has turned my thoughts toward you and my home, but the thing that has been most in my mind is the gratitude that flows in my veins for the wonderful family that I have at home, and for the teachings that you have given me. Remember, Father when you and I worked side by side and while working, you were constantly giving me advice. I never said very much about the things you told me nor expressed my gratitude which I had for your companionship. I was more or less hoping that you could tell the way I felt by my actions and by my conversation. But I guess, Dad, my actions proved to you just the opposite sometimes.

With all my heart, I want you to know that all you have taught me and all that you have done for me have not been taken as just something you owed me. Quite the contrary, Father. I am so happy that you have given me the chance to enjoy the beauties of this world. I am grateful for the testimony that you have given me, and especially I am grateful for being able to come on this mission. This is one of the many things I will never be able to pay you for, Dad. I have never seen such a change come over a person as I saw in you when Mother passed away. But I am sure the change was not in you but in me. I found that you weren't the person I thought you were. You had seemed cross with me, sometimes, and I misunderstood it. I don't see now, how I could ever have thought any different of you, Father. I have a great love and affection for you, not only as my father, but as my companion. I guess I am going to have to get new glasses, Dad; I can't write this letter without my eyes getting full and blurry with tears.

Yes, boys will be grateful for the faith that we help them maintain, for the testimonies that they have. I want to bear you my testimony. I know that God lives. I know that he has heard and answered my prayers. I acknowledge his hand because without his help I could have done little or nothing. I know that Joseph Smith was a prophet of God. I know that he went into the Sacred Grove, and I know that God and his Son appeared to him, and spoke to him, and I know he received heavenly messengers on many occasions. I know that President David O. McKay is a living prophet of God, a spiritual prophet. I know that these men are prophets, seers, and revelators, and servants of the true and Living God. I know that he inspires them and reveals his messages to them. Sometimes, I will admit, it is hard for us to be as humble as we might.

We do have to make an adjustment in our lives, often, so that we can be in tune with our Father in heaven.

May God bless us that we may be grateful for our membership in this Church, that we may have his Spirit always to be with us, I humbly pray, in the name of Jesus Christ. Amen.

The Brigham Young University Combined Choruses and the congregation arose and joined in singing one verse of the hymn, "For the Strength of the Hills We Bless Thee."

ELDER SPENCER W. KIMBALL of the Council of the Twelve

I pray for the Spirit of the Lord to accompany my remarks. My brothers and sisters, my heart goes out to you who are attempting to live the commandments of the Lord. The “strength of the hills” is with you.

It is a great joy to me, and my heart is overflowing with gratitude, to shake your hands, to look into your smiling faces, and to feel your spirit.

We heard this morning that seventeen thousand newly converted people are today enjoying the blessings of the gospel of Jesus Christ, are pointed in the right direction, and are on their way toward eternal life and exaltation. Ten thousand foreign and stake missionaries have been instrumental in bringing the message to them. These new members are here because these thousands have borne witness and testimony to them.

To all the millions of good, honorable people who live among us, we extend an invitation to investigate the gospel of Jesus Christ, for it is the power of God unto salvation and to exaltation. It is the pearl of greatest price. It is the most glorious, the most far-reaching, the most wonderful program in the world. It is not conceived by men, but is conceived by God, our Eternal Father.

Sometimes ago a sister said to me “Why is it, Brother Kimball, that those who do the least in the building of the kingdom seem to prosper most? We drive a Ford; our neighbors drive a Cadillac. We observe the Sabbath and attend our meetings; they play golf, hunt, fish, and play. We abstain from the forbidden while they eat, drink, and are merry and are unrestrained. We pay much as tithing and for other Church donations; they have their entire large income to lavish upon themselves. We are tied home with our large family of small children, often ill; they are totally free for social life dine and to dance. We wear cottons and woolens, and I wear a three-season coat, but they wear silks and costly apparel, and she wears a mink coat. Our meagre income is always strained and never seems adequate for necessities, while their wealth seems inexhaustible and wholly adequate for every luxury obtainable. And yet the Lord promises blessings to the faithful! It seems to me that it does not pay to live the gospel that way.

Then I said to her: “As I remember, Job in his great distress made a statement which parallels yours.”

But Job answered [Zophar] and said.... Wherefore do the wicked live, become old, yea, are mighty in power?

Their seed is established in their sight with them, and their offspring before their eyes.

Their houses are safe from fear, neither is the rod of God upon them.

Their bull gendereth, and faileth not; their cow calveth and casteth not her calf.

They send forth their little ones like a flock, and their children dance....
They spend their days in wealth, and in a moment go down to the grave.

Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

What is the Almighty, that we should serve him? and what profit should we have if we pray unto him? (Job 21:1-15.)

Righteous art thou, O Lord, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal very treacherously? . . .

How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? (Jeremiah 12:1, 4.)

And the Prophet Jeremiah asked the same question:

Righteous art thou, O Lord, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal very treacherously? . . .

The kingdom of heaven is likened unto a man which sowed good seed in his field:

But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. (Matt. 13:24-30.)

And the interpretation of the parable given by the Lord himself makes clear that the books are not balanced daily but at the harvest-time. The time of reckoning is as sure as is the passage of time and the coming of eternity. All who live shall eventually stand before the bar of God to be judged according to their works. The final assignments will constitute rewards and punishments according to deserts. Read Malachi further:

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. (Mal. 3:16-18.)

And it shall come to pass at that time, that I will search Jerusalem with candles [speaking for the Lord], and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil.

Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof.

The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly.
That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness.

Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy. (Zeph. 1:12-15, 17-18.)

And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung.

No one will escape the reward of his deeds. No one will fail to receive the blessings earned. Again the parable of the sheep and goats gives us assurance that there will be total justice.

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

And when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. (Matt. 13:47-50.)

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

And shall cast them out into everlasting fire, prepared for the devil and his angels:

Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

And these shall be cast into the lake that burneth with fire and brimstone: where the blest shall inherit everlasting life, and they shall see the King in his glory. (Matt. 25:31-46.)

If we can walk now by faith, if we can believe in the rich promises of God, if we can obey and patiently wait, the Lord will fulfil all his rich promises to us:

... Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (1 Cor. 2:9.)

The blessings following righteousness are enjoyed both in mortality and in eternity. Hear the words of the Savior:

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold and shall inherit everlasting life. (Matt. 19:29.)

And ponder upon the great promises made for us even in this life:

Bring ye all the tithes into the storehouse, that there may be meat in mine house and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts. (Malachi 3:10-12.)

Extravagant rewards are offered. Blessings beyond one's understanding will come. The land will yield bounteously and peace shall abound. The unfaithful, proud, and wealthy can never enjoy the sweet savor of the rewards for fasting and dispensing to the poor:

Then shall thy light break forth as the morning and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.

Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am....

Then shall thy light rise in obscurity and thy darkness be as the noon day:

And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. (Isaiah 58:8-11.)

What more could one ask? The companionship of the Lord, light and knowledge, health and vigor, constant guidance by the Lord as an eternal neverfailing spring. What more could one desire?

Again rich promises:

And [they] shall find wisdom and great treasures of knowledge, even hidden treasures;
And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen. (D. & C. 89:19-21.)

Think of it! Knowledge, strength, physical vigor and immunity from the destroying angel! Remember also that here comes protection from that more deadly destruction:

And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. (Matt. 10:28.)

But the Lord knows the weakness of men, and he says in the 58th section of the Doctrine and Covenants:

I command and men obey not; I revoke and they receive not the blessing.

Then they say in their hearts: This is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above. (D. & C. 58:32-33.)

The Lord promises again:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. (James 1:5.)

Great shall be their reward and eternal shall be their glory. (D. & C. 76:6.)

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matt. 6:33.)

To those who live for tomorrow, the rewards are beyond their conception. And even though some of the blessings are for future enjoyment, is it not far better to enjoy the spiritual luxuries of tomorrow, which is an eternity, rather than to revel in the physical comforts of today?

Peace, joy, satisfaction, happiness, growth, contentment, all come with the righteous living of the commandments of God. The one who delights in all of the worldly luxuries of today, at the expense of spirituality, is living but for the moment. His day is coming. Retribution is sure.

The Lord gave us the impressive parable of the prodigal son. This squanderer lived but for today. He spent his life in riotous living. He disregarded the commandments of God. His inheritance was expendable, and he spent it. He was never to enjoy it again as it was irretrievably gone. No quantity of tears or regrets or remorse could bring it back. Even though his father forgave him and dined him and clothed him and kissed him, he could not give back to the prodigal son that which had been dissipated. But the other brother who had been faithful, loyal, righteous, constant, retained his inheritance, and the father reassured him: "All that I have is thine."

When one realizes the vastness, the richness, the glory of that "all" which the Lord promises to bestow upon his faithful, it is worth all it costs in patience, faith, sacrifice, sweat and tears. The blessings of eternity contemplated in this "all" bring to men immortality and everlasting life, eternal growth, divine leadership, eternal increase, perfection, and with it althood.

May God bless us all that we may live his commandments more faithfully, more perfectly day by day, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Spencer W. Kimball. Brother Thomas E. McKay, Assistant to the Twelve, will now address us. While he is coming we will just say that any important messages or calls that come to us from persons who are supposed to be in attendance will be broadcast over the loud speaker.

ELDER THOMAS E. McKay Assistant to the Council of the Twelve Apostles

President McKay and Counselors, President Smith and other General Authorities, and brethren and sisters: Never before in my life have I felt so thankful for the gospel of Jesus Christ, and for the testimony that I have that it is true great plan of life and salvation. I have felt very much impressed this morning with all that has been said, especially about the gospel, which is the great plan of life and salvation as revealed to the Prophet Joseph Smith.

I have felt the nearness of our angel mother, especially during the time that President McKay was speaking. Her great faith and courage have had much to do with his being where he is today. When my father was called on a mission in 1881, it was just a few weeks after they had buried my two older sisters. It was a very hard blow for my father, since they were just at the age, eleven and nine, where they could be of much help to my mother; and my father was always very kind and considerate of her. It was difficult for Father to recover from this loss, and then this call came from Box B to go on a mission. It worried him. He could not eat or sleep. He loved my mother with all his heart, of course; and out of consideration for her and her condition, he finally decided that he would ask for a postponement of that mission call. He told Mother of this decision. She appreciated that love and consideration, of course; but she looked at him and said, "David, you go on that mission. You go now. The Lord wants you now, not a year from now, and he will take care of me." My father accepted the call.

Of course, it was a trial for him to leave, as he left on the nineteenth of April in the spring of 1881, and ten days later, on the 29th, my sister Annie was born. That made four of us, my brother, President McKay, seven years old; I was five; my sister Jeanette, three; and that sweet little darling baby, Annie, just born.

I am going to take time to refer to this incident in connection with the wonderful sermon that was delivered by President McKay this morning to illustrate how the great gospel plan operates.

In order to get a little ready cash to send to my father, my mother planned for that next winter. We were greatly blessed with good crops and the sheds would hold of the hay we stacked the surplus just outside of the stables. Instead of selling that hay, Mother decided to take a few cattle from others to feed, among them a big yoke of oxen, and the owners were to pay monthly. In that way she got the money to send to Father. My mother never did the chores. We hired a man. In fact she was very much frightened of the cattle, especially of these oxen. But she was a little worried. She was getting a good cash payment, and she wanted to see that they were taken care of. I remember one evening after the hired man had gone, she took us boys and slipped out to the barn to that stack of hay. We had a homemade hay puller of maple, and she would pull the hay out of that stack, and David O. would put it in his little arms and carry it into the oxen. He wasn't afraid. I was. I stood right by Mother, and I would pull out a little hay. After making about five or six trips feeding those oxen, he put a little extra in his arms about the sixth trip. He hurried in and then ran out and said, "Come on Mama, let's run now before they eat that."
Brethren and sisters, it was because of the decision of that angel mother that my father went on that mission, and went on it then, not a year from then that we are here today. That set the example.

In 1897 the test came again. There were four of us, those four that were the babies in 1881, were then at the university. We had borrowed money, of course, but we had it all planned. David O. and Jeanette had been there two years before, and Father sent us down to get acquainted before they graduated. They were to graduate and teach and help pay the debts, and keep my sister, that missionary baby girl, and myself in school. Just before school closed in June, another letter came from Box B. It was forwarded from Huntsville to Salt Lake City where we were living. The girls had already gone to school that morning. I was writing a composition. The doorbell rang and David O. answered. The mailman handed him the letter, and as he read I glanced up and saw that he was quite agitated. I said, "What is the matter? Is somebody sick at home?"

He threw the letter across the table in disgust and said, "Isn't that heck?" He used a stronger word.

He was deeply concerned for several days. The rest of us were a little worried. I know my parents were worried but they did not interfere; they did not write. But because of that angel mother who told my father to go on that mission, David O. did not turn that call down. God bless the memory of that angel mother.

God bless this gospel plan, that gives us so many opportunities. May we brethren and sisters, live in accordance with the gospel, the gospel of the Lord Jesus Christ, the plan of life and salvation, and from this time on resolve to "Do unto others as you would have others do unto you," I pray in the name of Jesus Christ. Amen.
I am grateful for the meeting that was held this morning and for the ... good counsel that was given to the members of the Church. I pray that we will heed it and remember that we are living in a wicked world where men's hearts have turned from truth to untruth, from righteousness to wickedness; when men are unrighteously ambitious, seeking for power; when the liberties of the people are in danger. It behooves us as members of the Church to heed the counsels that are given to those who stand as our leaders under Jesus Christ.

I am very grateful for the meeting that was held this morning and for the . . . good counsel that was given to the members of the Church. I pray that we will heed it and remember that we are living in a wicked world where men's hearts have turned from truth to untruth, from righteousness to wickedness; when men are unrighteously ambitious, seeking for power; when the liberties of the people are in danger. It behooves us as members of the Church to heed the counsels that are given to those who stand as our leaders under Jesus Christ.

I am grateful for the gospel, for all the privileges which are mine to give service, for the privilege that is mine to honor my Maker and be a true servant to our Master, the Savior and Redeemer of the world.

We are all aware that we are in imminent danger because Satan rages in the hearts of the people. This has all been predicted, and the predictions are coming true. Antichrist is gaining power, and Satan has put into the hearts of the people the majority of them, and the desire to dominate and take advantage of those who are weak.

Our duty is to keep the commandments of the Lord, to walk uprightly, to defend every principle of truth, to sustain and uphold the Constitution of this great country, to remember the Declaration of Independence, for, as we heard this morning from our President, upon these principles our country was based. They stand at the foundation, the cornerstones of the liberty that our fathers fought for, and which brought to pass according to the word of the Lord, the redemption of this land by the shedding of blood.

There is no other course for us to take but the course of righteousness and truth. An ancient prophet on this continent said, "... the natural man is an enemy to God." (Mosiah 3:19.) The world today has become carnal, as much so now as in the beginning when Adam attempted to teach his children the principles of eternal truth, and Satan came among them and commanded them to believe it not.

And we read, "From that time forth man became carnal, sensual, and devilish." (Moses 5:13.)

Surely we see these indications prevalent in our own land and in foreign lands. Men have become carnal. They have become enemies to God. They are seeking for their own advancement and not for the advancement of the kingdom of God.

Let me call your attention to this fact which you, of course, all know that we are living in the last days, the days of trouble, days of wickedness, spoken of as days of wickedness several hundred years before the coming of Christ by Nephi, as it is recorded in the twenty-seventh chapter of Second Nephi.

But, behold, in the last days, or in the days of the Gentiles, behold all the nations of the Gentiles and also the Jews both those who shall come upon this land and those who shall be upon other lands yea, even upon all the lands of the earth, behold, they will be drunken with iniquity and all manner of abominations.

And when that day shall come they shall be visited of the Lord of Hosts, with thunder and with earthquake, and with a great noise, and with storm, and with tempest and with the flame of devouring fire. (2 Nephi 27:1-2.)

That was said many hundreds of years before the birth of Christ. We are living in the days of the Gentiles when this prediction was to be fulfilled. We see it being fulfilled, and we must remember, my good brethren and sisters, that members of the Church are not members of, and do not belong to the world.

In the wonderful prayer of our Redeemer, as recorded in the seventeenth chapter of John can hardly read this chapter without tears coming to my eyes because our Lord, in praying to his Father in the tenderness of all his soul because he knew the hour had come for him to offer himself as a sacrifice, prayed for his disciples. In that prayer he said,

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

They are not of the world, even as I am not of the world.

Sanctify them through thy truth: thy word is truth. (John 17:15-17.)

If we are living the religion which the Lord has revealed and which we have received, we do not belong to the world. We should have no part in all its foolishness. We should not partake of its sins and its errors of philosophy and errors of doctrine, errors in regard to government, or whatever those errors may be; we have no part in it.

The only part we have is the keeping of the commandments of God. That is all, being true to every covenant and every obligation that we have entered into and taken upon ourselves.

Brother Kimball in his remarks this morning spoke of a man who could not quite understand when he paid his tithing and kept the Word of Wisdom, was prayerful, and tried to be obedient to all the commandments the Lord had given him, and yet he had to struggle to make a living; while his neighbor violated the Sabbath day, I suppose he smoked and drank; he had what the world would call a good time, he paid no attention to the teachings of our Lord and Savior Jesus Christ, and yet he prospered.

You know, we have a great many members of the Church that ponder that over in their hearts and wonder why. Why this man seems to be blessed with all the good things of the earth incidentally, many of the bad things that he thinks are good; yet so many members of the Church are struggling, laboring diligently to try to make their way through the world.

The answer is a simple thing. If I sometimes, and once in a while I do, go to a football game or a baseball game or some other place of amusement, invariably I will be surrounded by men and women who are puffing on cigarettes or cigars or dirty pipes. It gets very annoying, and I get a little disturbed. I will turn to Sister Smith, and I will say something to her, and she will say, "Well, now, you know what you have taught me. You are in their world. This is their world." And that sort of brings me back to my senses. Yes, we are in their world, but we do not have to be of it.

So, as this is their world we are living in, they prosper, but, my good brethren and sisters, their world is coming to its end. It will not be many years. I can say that. I do not know how many years, but Elijah said when he bestowed his keys: "... by this ye may know that the great and dreadful day of the Lord is near even at the doors." (D. & C. 110:16) I am sure that over a hundred years later I can say that the end of this world is drawing to its end.
The day will come when we will not have this world. It will be changed. We will get a better world. We will get one that is righteous, because when Christ comes, he will cleanse the earth.

Read what is written in our scriptures. Read what he himself has said. When he comes, he will cleanse this earth from all its wickedness, and, speaking of the Church, he has said that he would send his angels and they would gather out of his kingdom, which is the Church, all things that offend. Then we are going to have a new earth, a new heaven. The earth will be renewed for a thousand years, and there shall be peace, and Christ, whose right it is, shall reign. Afterwards will come the death of the earth, its resurrection, its glorification, as the abode of the righteous or they who belong to the celestial kingdom, and they only shall dwell upon the face of it.

Let us be true and faithful, keep our covenants, be true to every obligation the Lord has given us. I humbly pray in the name of Jesus Christ. Amen.
My dear brethren and sisters, I am very thankful for the privilege of being with you here today. I have thriled with the spirit and instructions of this great conference.

The work has been progressing in the Eastern States Mission because of the faithfulness of the missionaries and the Saints who are there; to whom I pay tribute. More branches are being established; chapels are being erected; the Saints are increasing in their faith and in their understanding of the gospel, and in their devotion to it; and they are enjoying the fruits of the gospel and happiness and peace. Their hearts are turned toward us here in this center in the west.

It has been a great privilege to labor with the young men and women who have been sent out as missionaries. It is one of the marvels of this Latter-day work to see them in action. They come quite inexperienced and untrained. They have lived the gospel as children and youths but have been engrossed with school and occupations, and other matters that have filled their lives; then they are suddenly sent into the field to preach the gospel of Jesus Christ to the world.

Many of them do not know just what it is. Many of them cannot quote you a scripture, but their hearts are right. Most of them have looked forward to a mission and are joyful in having come into the missionary field. Being there, they get down on their knees and get into the scriptures, and they become humble and contrite. The Lord takes hold of them, and in a few weeks they are preaching the gospel of Jesus Christ, no other gospel. They are not taught of men. They are not sent out to be taught of men. They are sent out to be taught from on high the revealed word of God taught through the priesthood of God, and the Lord is close to them; and they grow in power and faith; and the gospel is preached the gospel that the Lord Jesus Christ preached, that Peter, James, and John preached the identical principles.

Its power is effective today. Men and women are being changed in their lives. After a short association with these young people, many of them drop habits that are harmful to them. They have found a new spirit, a new type of manhood and womanhood. A new power has come into their lives. They are not taught of men. They are not sent out to be taught of men. They are sent out to be taught from on high the revealed word of God taught through the priesthood of God, and the Lord is close to them; and they grow in power and faith; and the gospel is preached the gospel that the Lord Jesus Christ preached, that Peter, James, and John preached the identical principles.

The power of God unto the salvation of his children is here in the world today; and through the ministrations of these young men of the Church, in their humility and their faith, the heavens are opened; and the power of God is manifest for the healing of the sick as well as for the healing of sick souls and the giving of light to people in darkness.

Rejoice in their labors. The Lord has blessed and prospered them. I have been standing on the sidelines, but I have been made a partaker of their blessings, and I thank the Lord for it.

Now I am called to a new position. You know how humble I feel and how small I feel. We have a wonderful age retirement plan in this Church. I have never believed in arbitrary age retirement. We grow younger in this Church as we work in it, and the age retirement plan goes in reverse. The older we get and the longer we labor in the Church the more there is that we can do. There is no need for any person in this Church to have an empty mind, an empty hand, or an empty heart. God has provided that our lives may be full and rich as long as we live, and as we live the gospel, then our lives become glorious, and we enter into a fulness of life.

I thank the Lord for the gospel of Jesus Christ. With joy and gratitude I go into this new work, and meager as my services and ability may be, they will be given with all my heart. I love this cause. I have admiration and love for my brethren under whom I have been laboring, and with whom I have long been associated, more or less. I have loved them and appreciated them for the examples they have set me, for the teachings they have given me, for the kindness they have manifested towards me.

So, my brethren and sisters, I am happy to find myself in full accord with all that this Church is and all that it does. Its divine leader, Jesus Christ, is my leader and my Lord. Its leaders on this earth are my leaders. The principles of this Church are my principles. The objectives of this Church are my objectives. The welfare of this Church is my welfare.

I give myself to it with all my heart and pray that God may enable me to do some good in the sacred ministry unto which he has called me.

This is the Church of Jesus Christ, the Creator and the Redeemer of the world. The keys of the kingdom of God are here in our presence. These operate and will operate throughout all the world among all mankind, through the Holy Melchizedek Priesthood, which is always present when the Church of Jesus Christ is upon the earth. And when this power is not upon the earth and where this power does not exist among men, the Church of Jesus Christ does not exist.

Thank God for the great revelations that point the way for us and enlighten us and preserve us.

May God help us to be true and faithful, and devote ourselves with all our hearts to this work, I humbly pray in the name of Jesus Christ. Amen.
My dear brethren and sisters: It is good to be here. The ancient words of those who dwelt in the presence of the Savior are our words today.

It required toil. The water did not flow down these canyon streams to the farms just by asking it to do so, but men dug and drilled and shoveled and made canals. We have here who have the responsibility of conducting this conference, we will all bear witness to it. But remember, when irrigation began in Utah, it was a struggle with the earth.

As a lifelong student of the subject I have always been impressed by the fact that the dry desert soil contains nearly all the elements of fertility. All that it needs is the enlivening power of water used in irrigation increases the crops many-fold and what is better, permits a close settlement, and in time the building of a state. There is water aplenty in the land of our neighbors to the north. Great streams filled with water to overflowing, usually, roll into the oceans on both sides of the Dominion, and the problem is how to use that water on the dry lands of Alberta, Saskatchewan, and other neighboring provinces, to build the Dominion of Canada, now great, into a greater country.

The commission to which I was appointed was given the responsibility of passing on one of the huge projects proposed by the country, one that will redeem and bring into cultivation nearly half a million acres of land and involve an expenditure running from $100,000,000 to $200,000,000. Sometime it has to be done, for these dry lands when irrigated offer future possibilities of happy homes for thousands of families, not to be overlooked in the process of statesmanship.

It has always been a curious thing to me, curious is not really the right word when I reflect upon the history of our own people, how we were led by the hand of God, as a people, and were brought over the deserts and over the mountains to be settled in this country. We did not know at that time, and the world did not know, that one-half or more of all the land surface of the earth lies under low rainfall. These vast stretches of land can be reclaimed only by the twin arts of dry farming and irrigation, best of all by irrigation for dry farming at its very best is only a minor practice to be followed by people who live near the cultivated areas. But our people came here and for the first time in the history of civilization demonstrated that a successful manner of community living might be built with the irrigation ditch. The Lord guiding us took us to a protected home, but not only that, he made us teachers of the world in these twin arts of successful soil conservation. In this state, from which we have spread over the west and are spreading over the world, has come the birth of modern irrigation. Most countries which lie in part under low rainfall have sent agents or representatives here to find out what we did and how we did it, and whether they can do it also. We have a worldwide reputation in reclaiming desert lands by the use of water. Our work has served humanity greatly. We have preached the everlasting truths of the gospel by thousands of missionaries, but we have also preached by our example here, before the great nations of the world, how their resources may be utilized more fully and more completely and how the needs of humanity may be more fully met.

Some very remarkable things have been discovered from time to time in this field that are tremendously interesting. Our farmers are gradually learning more and more about these precious truths. The farming people, you know, move slowly. They want to know before they do anything, but little by little that which we have garnered and gained throughout the years will be used.

And so a Latter-day Saint, working as I had to work last fall in behalf of a great agricultural, irrigation project, is stirred in his feelings when he looks back upon what the Lord has asked his people to do, to struggle, to compel the desert to yield; and also to teach all the world that which the world is hungry to know.

Well, perhaps that is all I should say about my irrigation work and why I was not here in attendance six months ago. But you know there is a great symbolism in irrigation. As a lifelong student of the subject I have always been impressed by the fact that the dry desert soil contains nearly all the elements of fertility. All that it needs is the enlivening power of a stream of water to flow over that soil. Suddenly the land begins to yield, and it becomes powerful. Is it not so in our spiritual lives, I wonder? Men according to our theology are children of God not created under the old idea, but being literally children of Almighty God, contain all the elements under the law of eternal progression that will lead them into the likeness of their Father in heaven. When this being, this divine being, because in one sense we are all divine, is touched by the power of the Holy Ghost, the Holy Spirit, the power that flows from God, suddenly a man blossoms into a new life, new possibilities arise, new powers develop. As I have lived in the Church of Jesus Christ of Latter-day Saints as a member since my very early boyhood, I have come to understand that perhaps the greatest miracle in the gospel of the Lord Jesus Christ is the transformation that comes to a man or a woman who in faith accepts the truth of the gospel and who then lives it in his or her life. That transformation is marvelous. I have seen it in the mission field, where I first heard the gospel. I have seen it here at home. I see it every day. Every person has a measure of God's Spirit given to him. We are all in God's presence through his Holy Spirit. As new and greater truths come, as the understanding of them develops within us if we accept and live them, we are transformed from ordinary men into new powers and possibilities.

The weavers of the Midlands in England, the coal miners of Wales, the fisherwomen in Norway, the trudging farmers of Denmark, very common ordinary people, who accept the gospel from the lips of some humble Mormon missionary become so changed by those enlightening truths of the gospel that they are not the same people any longer. They have been fertilized, so to speak, by the Spirit of God that flows from eternal truth, just as in irrigation the barren, dry soil is fertilized by diverting the stream of water from the irrigation ditch onto the thirsty land.

It is a comparison worthy of our thought, because we are the bearers of the irrigation message to all the world.

I remember the man who baptized me into the Church, a very common, ordinary man to begin with, a ropewalker with a jug of beer two or three times a day, a glass of whiskey a little later, and a cud of tobacco mostly all day long, living a useless, purposeless life, except for three meals a day, and the satisfaction of some of the carnal appetites. He heard the gospel and accepted it. It was good. It was something he had been longing for. The man grew in power and stature in the Church. As I recall it, he filled five or six missions and presided over one of the missions of the Church. He was the same man, with the same arms, same feet, same body, same mind, but changed because of the Spirit that comes with the acceptance of eternal truth. Have we not seen this in our own families and friends, in the little towns in which we live? Have not we felt our own strength grow mightier in the service of God's children here upon earth. With you, too, I enjoyed the spirit of the sermon of the man who has been called by God to preside over the Church. It is well for me, it is well for you and it is well for all in the world to listen to the chosen head of the Church as he speaks from time to time. Therein lies the path to safety.
We have received a great deal of light concerning the things of life from our Heavenly Father through the revelations which he has given us. We are told once again in
things and those men which will give to you the kind of government you want, the kind of environment that you desire for yourself and for your posterity.
not ask you, my brethren and sisters, to go to the polls and just vote, important as that is; but that when you vote, you vote intelligently for those principles and those
party, because we do not have the basis upon which we can make an intelligent decision. We must know what they stand for before we can favor them with our vote. I do
with integrity, when and if elected, carry out those principles and live up to that platform. Except that be the case, we as Latter-day Saints should not align ourselves to any
qualities of leadership are placed in positions of trust and responsibility in the government; these fundamental principles of truth apply to every political party alike. There is
familiar with those who are active politically; we ought to be part and parcel of them. They should not be strangers to us. We should see to it that those men who have true
blessings of peace, then each one of us who has a faith in God must do our duty, take our part to accomplish our purpose in government. We should become intimately
this statement through the inspiration of the Lord that we must have righteous men in order to have righteous government. If we are to be a God-loving nation and enjoy the

May we all so live as to have a great measure of the enlivening, spiritual, fertilizing stream that comes from God because of our virtuous lives, our earnest actions in seeking
May we all be blessed according to our needs. Let us determine to cling to our heritage here in this land where we were led by the guiding power of
God, and may the descendants of our pioneer fathers refuse to sell their birthright for gold lest it turn to a "mess of pottage." May we remember our heritage in this Church
of land, of water, and of spiritual power, I pray in the name of the Lord Jesus Christ. Amen.
The Combined Choruses and the congregation joined in singing the hymn, "The Spirit of God Like A Fire Is Burning." The singing was led by Richard P. Condie,
Assistant Conductor of the Tabernacle Choir.
ELDER HENRY D. MOYLE
Of the Council of the Twelve Apostles
I am very grateful unto my Heavenly Father for the opportunity which is mine to meet with you, my brethren and sisters, in this great conference and to partake of the
Spirit of the Lord that is here with us in such rich abundance.
I feel indebted to the Lord for the health and strength which is mine, and I am certain that he has blessed me with this health and strength in answer not only to my
own prayers but also to the prayers of my brethren and sisters in the Church.
I have had a great affection for the leaders of the Church as far back as I can remember. I have always desired of the Lord that he would give me the strength to honor
and to sustain those who presided over me in the priesthood with all my heart and soul, and I do that today. I am grateful for the leadership of President David O. McKay
and President Stephen L. Richards and President J. Reuben Clark, Jr. I know these men receive from our Father in heaven his inspiration and direction in the work which
they are called upon to perform for you and for me. I have this great affection and love not alone for the Presidency of the Church but for President Joseph Fielding Smith as
President of the Council of the Twelve and all my associates in that Council, and all of the General Authorities. In fact my affection extends to all of my brethren and sisters.
No man could have a richer heritage on the face of this earth than to be really worthy to be numbered among the Latter-day Saints.
The statistics that we heard read this morning demonstrate the results of great inspiration and leadership. I say that my affection for my brethren in the Church creates
within me a further and similar desire that we might have governmental leaders in our nation and in our state and in our counties and in our cities of the same calibre.
I am always impressed when I read the 134th section of the Doctrine and Covenants:
We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, both in making laws
and administering them, for the good and safety of society.
We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the
right and control of property, and the protection of life.
We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and
justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign.
We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges,
and the individual rights of its members, as citizens, denied. (D. & C. 134:1-3, 9.)
But that does not mean, because we have within our hearts a deep-seated religious conviction, that we are at the same time not qualified to participate in government.
Unless we have faith in God and fear him and keep his commandments, we can hardly be worthy to hold high positions in government. The Prophet Joseph has told us in
this statement through the inspiration of the Lord that we must have righteous men in order to have righteous government. If we are to be a God-loving nation and enjoy the
blessings of peace, then each one of us who has a faith in God must do our duty, take our part to accomplish our purpose in government. We should become intimately
familiar with those who are active politically; we ought to be part and parcel of them. They should not be strangers to us. We should see to it that those men who have true
qualities of leadership are placed in positions of trust and responsibility in the government; these fundamental principles of truth apply to every political party alike. There is
no hope and can be no hope for our government, or any government, to which this principle does not apply.
I think a good place to start is always at home. Each one of us should resolve that we in and of ourselves will develop qualities of leadership and of honesty and of
integrity and of justice and equity. We should be willing to take these principles, these characteristics, the ability which we thus create within ourselves, and give ourselves
to the benefit of our city and of our county and of our state and of our nation.
This year there will probably be no more than fifty percent of the qualified voters in this great nation who will exercise their franchise. The officers who may be elected in
the great elections to be held this year will be elected by minorities and will not represent the vote or the will of the majority. You know there are two kinds of offenses in the
world offenses of commission and offenses of omission. We sometimes do things that we should not do, and then again, we do not do some things that we should. I hope
that Latter-day Saints will not permit themselves, political-wise, to fall into this latter category and be classed among those who give offense because they fail to do that
which they should do. I would like to know if a reason exists that would justify a Latter-day Saint in not exercising his franchise for the party and the man of his own choice.
No political party is justified to continue in existence unless it clearly states the principles which it advocates, the platform upon which its candidates stand, and then
with integrity, when and if elected, carry out those principles and live up to that platform. Except that be the case, we as Latter-day Saints should not align ourselves to any
party, because we do not have the basis upon which we can make an intelligent decision. We must know what they stand for before we can favor them with our vote. I do
not ask you, my brethren and sisters, to go to the polls and just vote, important as that is; but that when you vote, you vote intelligently for those principles and those
things and those men which will give to you the kind of government you want, the kind of environment that you desire for yourself and for your posterity.
We have received a great deal of light concerning the things of life from our Heavenly Father through the revelations which he has given us. We are told once again in
Then in this day and age, and I think if our records were more complete, we would probably find something similar with those of ancient times, the Lord tells us in the Book of Mormon we are given the information, definitely, which declares that a descendant of Joseph should be raised up special blessing which we are most interested in because we are his descendants, the most part of us, and the blessings of the gospel have come through this line, for he loved for she knew how to prepare it. And thus Rebekah assisted Jacob to receive the blessings of birthright.

We today are realizing the fulfilment of that promise, for all the families of the earth are receiving the blessings of the Lord, through Abraham, more than they have ever done before. As Abraham was departing with Lot the Lord said to him:

And I will bless them that bless thee and curse him that curseth thee: and in thee shall all families of the earth be blessed. (Gen. 12:3.)

And today we are realizing the fulfilment of that promise, for all the families of the earth are receiving the blessings of the Lord, through Abraham, more than they have ever done before.

According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles;

That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

Therefore, it is not right that any man should be in bondage one to another.

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood. (Ibid., 101:77-80.)

Can we accept that as one of the sacred tenets of our faith and be derelict in our duties toward our nation? The answer to me seems to be selfdient. The Apostle Paul of old said,

For if the trumpet give an uncertain sound, who shall prepare himself to the battle? (1 Cor. 14:8.)

We must have leadership in this nation whose voice will be clear; whose virtue, clarity, and certainty will give us the assurance that the course the government pursued under their leadership is right. Then we can put our whole heart and soul back of our government and sustain those who preside in government and feel toward them even as we do toward those who have been divinely chosen to guide and direct the affairs of the Church.

I hope and pray, my brethren and sisters, that we will not feel that politics has become so degraded that we are too good to participate. If any of us believe politics to be in that kind of state, we need only to enter into politics, go into it with our honesty and our integrity and our devotion to truth and to righteousness, and the standards will be raised. We cannot expect in this country a better government than the leaders are good, and so if we want a good government we must have good leaders. Let us participate in our mass meetings, in our party organization meetings, in our conventions; then when we go to the polls, we may have somebody worthy of our vote on our tickets.

May the Lord bless us to uphold and sustain the great Constitution of this nation and to maintain ourselves pure and unspotted from the sins of the world in all of our undertakings, and call down the blessings of our Heavenly Father upon us and upon our neighbors.

This should be a challenge to us as members in the Church of Jesus Christ and to all our friends and our neighbors and all people throughout the earth who stand in favor of good government, for righteousness in government; who have and foster the same ideals that are so close to our hearts. I hope and pray that the Lord will thus bless us all that we may fully accomplish the purposes of our creation, and be grateful to him day by day for the blessings he bestows upon us, and this I ask humbly in the name of the Lord Jesus Christ. Amen.

ELDER ELDRED G. SMITH Patriarch to the Church

I pray that I shall have your faith and prayers, my brothers and sisters while I occupy this position, as has been the case with those who have preceded me. And I thank my brethren who have offered prayers at the beginning of these meetings in behalf of all who have to talk to you, that the Spirit of the Lord will be with us.

I truly am very grateful for the blessings of the Lord, the blessings that have come to me personally. I am grateful for the blessings which have come to this people as a group, individually as well as collectively. I am grateful for the privilege of living in this age, which is a choice age choice dispensation.

It seems it is an inherent desire for all of the faithful children of God to receive a blessing from him. It has been so since the very beginning. Adam called upon God and received blessings; and then in his turn he called all of his righteous descendants together at Adam-oni-ahman and blessed them; and they, in turn, blessed him.

Noah, in his turn, received the blessings of the Lord, and then after the waters of the flood had receded and he came forth from the ark, he blessed his children.

Abraham, in his turn, received blessings from the Lord and blessed others. We today are receiving the benefits of the great blessings which were given to Abraham in fulfillment of the promises given to him.

As Abraham was departing with Lot the Lord said to him:

And I will bless them that bless thee and curse him that curseth thee: and in thee shall all families of the earth be blessed. (Gen. 12:3.)

And today we are realizing the fulfillment of that promise, for all the families of the earth are receiving the blessings of the Lord, through Abraham, more than they have ever done before.

Isaac, in his turn, also pronounced the blessings of the Lord upon his descendants. There is the very interesting story of the blessing of Jacob and Esau. When Isaac was old, he felt the need to give his sons blessings. He called Esau, telling him to go out and kill and prepare venison for him. He said "... make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die." (Ibid., 27:4.) And Rebekah, mother of Esau and Jacob, heard him and knowing that Jacob was divinely called to receive the birthright blessings, called Jacob and sent him to fetch two kids, saying that she would prepare savory meat for her husband such as he loved for she knew how to prepare it. And thus Rebekah assisted Jacob to receive the blessings of birthright.

Jacob blessed his twelve sons and gave them each a blessing suited to their individual rewards and pronounced promises that should come to them. Joseph received a special blessing which we are most interested in because we are his descendants, the most part of us, and the blessings of the gospel have come through this line, for Joseph Smith, Senior, was a true descendant, through Ephraim, the younger son of Joseph.

You know the story of how Jacob blessed Ephraim and Manasseh, how he crossed his hands and gave them each a blessing and gave unto them promises. The history of blessings is meager from then until now. In the Book of Mormon we are given the information, definitely, which declares that a descendant of Joseph should be raised up in these the last days. (See 2 Nephi 3:14-15.) It has been made known that Joseph Smith, Senior, was that descendant, and he received the blessings of Ephraim.

In this day and age, and I think if our records were more complete, we would probably find something similar with those of ancient times, the Lord tells us in the

I truly am very grateful for the blessings of the Lord, the blessings that have come to me personally. I am grateful for the blessings which have come to this people as a group, individually as well as collectively. I am grateful for the privilege of living in this age, which is a choice age choice dispensation.
It is the duty of the Twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation. (D. & C. 107:39.)

Thus today we have more than one patriarch; we have one or more in each of the stakes of the Church; and they are represented in the group here on my right. We always have a section here reserved for the stake patriarchs. They are outstanding, faithful members of the Church, who have been given the responsibility of blessing the people in their stakes, blessing those who desire blessings. And just as it was in ancient times, too, the Lord's people desire his blessings. And as a Church we have the priesthood and the authority through which these blessings may be given. These blessings given today are more formal than those given in ancient times, that is, judging from the meager records which we have. A patriarchal blessing today, given by an ordained patriarch, should contain a declaration of lineage, that is, the tribe of Israel through which the promises of inheritance shall come, even as assignments of inheritances were given in ancient Israel.

Now we know that some of the inhabitants of the earth are not descendants of Israel. We know that some of the inhabitants of the earth who join the Church are not direct descendants of Israel. It is given to us that the descendants of Shem and Japheth, sons of Noah, if they receive the gospel, are entitled to the priesthood. Only the sons of Cain are not entitled to the priesthood, and you can read why in the Pearl of Great Price. So all the descendants of Shem and Japheth, as they accept of the gospel of Jesus Christ are entitled to the blessings of Israel, because that was the promise given to Abraham, that through him all the families of the earth should be blessed.

And so, as these patriarchal blessings are given, there is given a declaration of lineage, or an assignment; for a pure Gentile who joins the Church becomes by adoption of the seed of Abraham and of Israel. (Gen. 12:3; Abr. 2:11.)

We have people on the earth who we know are not descendants of Israel yet in the acceptance of the gospel of Jesus Christ they are entitled to the blessings of Israel, and through the power of inspiration the patriarch will assign them to Israel.

It is required that patriarchal blessings be recorded in the Church records. The body of the blessing usually contains sacred promises for comfort or for counsel or warning, according to certain possibilities of blessings. All is predicated upon obedience to divine laws and faithfulness. The closing of a blessing is the sacred sealing of the Holy Melchizedek Priesthood. The blessing pronounced, with all it contains, should serve as a comfort and guide through life according to faithfulness and is sealed forever upon the conditions of faithfulness to the laws of God, which includes the laws of nature. Patriarchal blessings have been a source of guidance and comfort to tens of thousands of members of the Church. Their faith has been quickened and strengthened through them.

An example of what a patriarchal blessing can do came to me in a story which I have repeated many times, which a woman told me. As a young woman she lived in a small town. When she finished high school, there was no further opportunity to continue her education; there was no further opportunity to get work so that she could be independent; so she came to Salt Lake City where she found herself a job. As time came for registration at the university she became very anxious to go to school again, and knowing that there was not a possibility, under present conditions, she felt quite disheartened. She went to the patriarch and received her patriarchal blessing, and in the blessing he promised her that she should receive a good education. She was elated, and she went out of the office feeling very happy. Before she had gone half a block, she said she felt to earth out of her cloud with a realization that going to college cost money, and she did not have any, nor the means to get it. The opportunity and possibility of going to college at present did not seem to be at all possible, which made her very downhearted again. And the thought came to her to go visit her aunt, who was living in Salt Lake City. Without stopping to analyze that impression she turned, and instead of going back to work, she went to visit her aunt and told her aunt of her experience, cried on her shoulder, and her aunt said to her, "I know an elderly woman who lives down the street a few blocks. She has at various times helped young girls get through college in return for the help the girls can give to her. I do not know whether she has help now or not, but," she said, "this woman knows who I am. Go down and see her and tell her I sent you."

She went on the run to this elderly woman's home, and within two weeks from the time she received her patriarchal blessing, she registered at the University of Utah, signed a promissory note to pay for her education, and eventually paid for it. She said if she had stopped to question the first impression she got to go to visit her aunt she would have said to herself, "Why should I go visit my aunt and tell her my troubles? I came to Salt Lake City to be independent; why not be independent? She cannot help me with my troubles; she has enough of her own. She doesn't have space in her home to let me sleep there, let alone board me nor help me. Why need I go and bother my aunt?" But she did not stop to analyze that impression; she acted on it. As a result she met the woman who gave her the opportunity of receiving her education.

Similarly, many experiences have come to people in making decisions. I have had many experiences myself of giving patriarchal blessings, and then afterwards the individual would comment to the effect that he had now made up his mind and knew what course to follow. Often I ask whether individuals have any particular problem or worry. Just recently, a young woman said, "Well, Tom is coming home in a few months, and I am going to wait for him, and then we will get married in the temple." She said another young man had been wanting her to marry him, but she said, "That would not be a marriage in the temple, I am going to wait for Tom." Many times these experiences come to patriarchs.

Many men and women have been given courage to carry on, in battle and at home, in positions of responsibility in Church work, and even the will to live in times of sickness through which they have been raised from the grip of death by means of administration through the priesthood. It is the right and privilege of every baptized member of the Church to receive a patriarchal blessing. In the past many received more than one blessing. This practice has been discontinued. After a person has received a patriarchal blessing through an ordained patriarch, in which his lineage is declared, he is in possession of his patriarchal blessing, and to repeat the lineage is superfluous. We are asked, what about additional blessings? These additional blessings need not be given by an ordained patriarch. Through the patriarchal order of the priesthood it is the right and duty of a father to minister unto his own individual family. That is, the father in the home has a perfect right or duty to bless his children. That is, if the father holds the priesthood which authorizes him to do so, he may bless his own children, and also baptize them and confirm them, with full consent and appointment from the duly authorized officers in charge.

I was at a fast and testimony meeting one day, and the bishop received a baby in his arms, from a woman in the congregation, and as he did so, he looked around the room. Finally he said hesitatingly, "This is the child of Brother and Sister Brown." After pauseing a minute he said, "Brother Jones will bless the child." A man who was standing in the group of officiators spoke up and said, "No, Bishop, that is my child, I will bless him." And so the bishop recognized the father. He had been looking around the audience to find the father and not seeing him was under necessity to appoint someone else. But the father spoke up and said, "I will bless the child," and he did. That was correct.

Bishops should not only invite a father to administer to his own family but should also seek permission before substituting for the father. Naturally, if a child is going to a meeting, say for instance, a young man is going to a meeting where he is to be ordained a deacon, and the family knows that he is to be ordained a deacon, the bishop should invite the father, if he is a faithful man, to ordain his son. The bishop is the father of the ward. It is his duty to be the father of those families who do not have fathers in their own homes or where fathers do not exercise their priesthood; and it is the right of the bishop to ordain or to appoint someone to ordain boys in these families. It is a courtesy for the bishop to invite a father to ordain his own son.

An ordained stake patriarch has the privilege, by the same token, of blessing his own family, wherever they are. He is also the father or patriarch for the other families in his stake who do not have a father who is an ordained patriarch. A stake patriarch, then, is a stake officer, and he does not have authority to officiate outside of his stake,
The conference reconvened Saturday morning, April 5, at 10 o'clock a.m., with President David O. McKay presiding and conducting the services.

President David O. McKay:

We have just listened to Elder Eldred G. Smith, Patriarch to the Church.

Tonight, in this building, there will be held a meeting at which special instruction will be given regarding new plans for missionary work. Presidencies of missions, the Missionary Committee, General Authorities, stake authorities, ward authorities, are all invited. And undoubtedly there will be room for the public. The sisters are invited as well. I did not imply by that that the sisters are not part of the public, the better part.

For the benefit of those who have been listening in, I should like to say that the members of the congregation here in the Tabernacle, have been looking all day at some very magnificent bouquets of lilies, calla lilies. They stretch from the left of the top pulpit to the right an equal distance, and bouquets of three each are extending from the top pulpit down to the first seat in the audience. Silent messengers of love. These flowers are particularly associated with one of the two greatest events in the history of the world, the resurrection of our Lord.

You will be pleased to know that these lovely flowers have been raised and furnished to us by the High Priests of the Berkeley Stake of California. In your behalf we extend sincere thanks and appreciation for this contribution to our conference.

Music, it is said, is the fourth great need of the human soul. You members of this great chorus, have supplied that today. We hope you will feel as proud and thankful of your school that you have represented today so ably, as these men and women whom you have inspired by your singing are of you. And to you directors, we extend thanks and appreciation. We are sure that the members of the faculty who are here largely in a body, and President Wilkinson, are more than thankful and pleased for the rendition of these excellent singing numbers today. The Lord bless these young people. We are proud of them, and of all whom they represent.

After the singing by the Combined Choruses of "Praise the Lord," arranged and conducted by Brother Crawford Gates, Elder Alma L. Petersen, formerly twice president of the Danish Mission, will offer the benediction, and this Conference will be adjourned until tomorrow morning at ten o'clock.

The Brigham Young University Combined Choruses sang "Praise the Lord," after which the closing prayer was offered by Elder Alma Petersen, formerly president of the Danish Mission.

Conference adjourned until 10:00 a.m., Saturday, April 5.

Begin

The conference reconvened Saturday morning, April 5, at 10 o'clock a.m., with President David O. McKay presiding and conducting the services.

President David O. McKay:

I will report to you a telephone message, which has just been received, not to cast a damper on our conference proceedings, but by way of a warning to our bishops and presidents of stakes particularly, providing what is said is fact.

"President Schwendiman of the Wells Stake just called us, reporting that the Belvedere Ward Building is on fire. The chapel is almost completely destroyed, the roof gone, and the west wall has caved in. They may be able to save the recreation hall. We want you to know we are doing everything possible to save part of the building. The firemen are doing a good job. This is one of our nicest chapels, dedicated in 1928. The cause of the fire was probably defective wiring."

Now, we read this announcement as a word of caution to those who are building the nearly 400 chapels now under construction, and as a suggestion that careful inspection be made of our present buildings.

For the information of the radio and television audience, we announce that this is the third session of the one hundred twenty-second annual conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City.

These services and all general sessions of the Conference will be broadcast in the Assembly Hall and in Barratt Hall over a loud speaking system and by television.
The Tabernacle of the Church of Jesus Christ of Latter-day Saints, erected on what we designate as Temple Square in Salt Lake City, Utah, has come to be one of the most interesting and widely known buildings in western America, and perhaps in all America, excluding structures at the national capital and at points of great historic interest in the formation of the republic.

The first work on the Tabernacle was begun in the spring and summer of 1863. The first foundation stone was laid July 26, 1864. The Tabernacle was completed, so far as to be usable, by October 6, 1867, when the first conference was held in the building. The following is a quoted notation in the record:

"The gates to the Temple Block were opened at nine o'clock, and the people flooded in. Long before ten o'clock, the time for the commencement of the conference, the seats in the great Tabernacle were filled, the aisles and door ways were crowded, and many were left outside. The stand was filled with the Church officials and the various choirs who were present to partake in the service."

The Tabernacle was not dedicated until October of 1875. I shall speak of the dedication later.

Perhaps one of the first significant items about the building is its size. It is 250 feet long by 150 feet wide; 6 feet to the ceiling, 75 feet to the top of the roof, standing upon 44 stone pillars with 16 doors 10 feet wide, and 4 doors 4 1/2 feet wide, allowing the exit of 13,000 persons in 5 minutes. Its architect, Henry Grow, claimed that it was the largest hall in the world unsupported by columns. I have made no research to determine for how long a time the architect's statement may have been true.

The huge capacity of the building is most tangible evidence of the firm conviction of the builders in the growth and destiny of the cause they upheld. Without its great size it never could have served its mighty purpose. In the early days of our settlement in these valleys of the mountains, communication was very difficult. Even after the coming of the telegraph and the railroads, people had to come and see and hear to get correct impressions and information. Had the building been smaller, countless thousands would have been deprived of opportunities and blessings they have most highly prized. Then, too, it seems to me worthy of note that the building was built just about as large as it could have been built so that an audience within it could be made to hear, long before the day of electrical magnification of sound. The acoustics of the Tabernacle have been the subject of comment by scientific persons and others for many years. I don't know that a full treatise has ever been written, but it would make a very little of what went forward, for almost at the beginning of the program my thoughts turned to this great building in which we are met today. Somehow or other, its place in our history and its connotations assumed such proportions in my thinking that I decided that it might be worthy of a little of our attention as we ponder the progress and mission of the restored Church of our Lord.

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Many important than any of these, however, in the history of this great Tabernacle, is its place and function as a house of worship.

Since singing usually begins our public worship, at this point I would like to speak a little of the choir of the Tabernacle. Here is and has been for over seventy-five years the home of the Tabernacle Choir. I would not venture to say whether the Tabernacle has made the choir or the choir has made the Tabernacle famous. It is sufficient to know that all through the years we have had a great choir in a great setting. As many as sixty years ago the Tabernacle Choir had a national reputation. Through its indefatigable efforts, its high placement in the world's fair, and through its concerts in cities, east and west, it early attained renown in musical circles. In recent times, through national and international broadcasts, the Tabernacle Choir and the Spoken Word are household words throughout the land. During its history, both before and after the enlarged facilities became available, two aspects of its work have been outstanding and conspicuous: First, the devotion of the members; and next, the excellence of its leadership. I doubt if any comparable volunteer organization of its size and responsibilities can present as fine a record for as long a time. The Church is and has been for these many years proud of this great organization, and I believe we all feel a lasting debt of gratitude to the great conductors, the great organists and technicians, and the great members of this illustrious organization. I attribute their greatness, in large measure, to the deeply religious fervor which has always actuated them. I know that with their artistic temperaments they have loved to sing, but the consistency of their performance has come out of a sense of conscientious duty and opportunity to serve the Lord and advance his kingdom. From that sentiment have come some of the great contributions which the choir has made in the work which breathe the spirit and essence of the latter-day work, contributions which have inspired the missionary for his work, which have honored and venerated the pioneers who laid the foundations, which have extolled the glory and virtue of Christ our Lord and his honored prophets, and which have brought comfort and solace to the poor, the discouraged and bereaved. Here is a choir which, through the generations, has seen purpose in its work, which has striven steadfastly to advance a great cause, which has made art serve its Author, the Lord of the universe. God bless our Tabernacle Choir, from the beginning through the generations, as an emissary of art and truth in the earth.

Paiused within the building is the great organ. Its impressive facade of colossal pipes and ornamental column and caps makes it appear as an ornate temple within the auditorium, beautiful and intriguing to behold. The history of its initial construction is itself a glorious record of pioneer achievement. Its melodic voice now heard in nearly all the civilizations of the globe has been a thing alive, proclaiming in sonorous and tender tones the solemn and the sweet message of the Savior's gospel to all who have the heart and the ear to interpret and apply. Just as the choir is integral with the Tabernacle, so is the organ with both.

I stand today in a pulpit sanctified by its history. When I recall the noble servants of our Heavenly Father who have stood here and given inspired counsel to the people, and some testimony with such power and conviction and spirit as to electrify every soul who heard; when I contemplate the operation of the still, small voice, which has come from simple and lowly word given here, which have touched the hearts and sympathies of the people; when I think of the vast volume of precious truths which has been proclaimed from this stand, I feel very small and weak within it. My only comfort comes from the realization that the noble ones who have graced this pulpit have been called to speak here as I have been called, and that they were common men, so far as the aristocracy of the world is concerned, drawn from all walks of life, just as my brethren and I are today.

What a difference in the history of the Tabernacle it would have made had the building come to be merely a great preacher's church. We have had in America such preachers and such churches. For periods of time eloquent men have enthralled audiences, achieve wide distinction, and have undoubtedly done much good. In the providence of the Lord, this pulpit has never been any one man's forum. Rather it has been the oracle of a divine dispensation where the cause has overshadowed the man, where humility has higher rating than self-assurance, where worship is measured in deeds rather than protestations.

Ponder for a moment, my brethren and sisters, and all who listen, the glorious and vital truths which have been proclaimed in this building. The nature and composition of the Godhead, the organization of the universe, the history and placement of man in the earth, his purpose in living, and the divine destiny set for him, the laws governing his conduct and his eligibility for exaltation in the celestial presence, the true concept of family life in the eternal progression of the race, the truth about liberty and the place of governments in the earth, the correct concept of property, its acquisition and distribution, the sure foundations for peace, brotherhood, and universal justice. All these elemental things, and many others incident thereto, have been the burden of the message of truth which has come from this building through the generations.

These messages have not changed with the passing of time. The Lord revealed these enduring principles. They are part and parcel of eternal truth. Man may, by his faithful research and study, discover more about them, but he will never change them. I would not discourage the inquiring mind in its exploration of the universe and quest for truth. My only caution is to begin with recognition of the divine source of truth and the revealed word of God.

What confidence and assurance it brings to us to know that our men and women of today, surrounded by an environment radically different from that of our forebears who brought this great building into existence, proclaim the same doctrine as did they. How upsetting it would be if we had to choose between the principles and doctrines of their time and ours. We in this Tabernacle hear the same message as did the people in Kirtland and Nauvoo.

It is true that methods and practices change. They have done in the past, and they may be expected to in the future. It is within the province of a receptive priesthood, obedient to the inspiration of our Father, to adopt and adjust methods, looking toward the advancement of his kingdom. It is also within the province of his chosen servants to interpret and apply the law, but they will never change it, for the law of God is eternal.

I wish to say a word about the comfort and solace which have come to our Father's children in this great building. Funeral services have been held here for many noble men and women. Heavenly music has been rendered, so inspiring and touching that it seemed as if those from the other world could have joined in the singing. Sermons depicting the transition into immortality, and expounding the atonement and redemption wrought by our Savior, have been given with such convincing assurance as to elevate the aggrieved and despondent to the sublimity of resignation, hope and firm faith. Within these sacred walls have the noble ones who have graced this pulpit have been called to speak here as I have been called, and that they were common men, so far as the aristocracy of the world is concerned, drawn from all walks of life, just as my brethren and I are today.

In some respects the Tabernacle may appropriately be designated as the center of our missionary work. More sermons expounding the doctrines of the Church and calling the world to repentance and defining the way to life eternal have been preached from this pulpit than from any other place in the Church. These sermons, testifying to the divine calling of the Prophet Joseph Smith in the restoration of the holy gospel, have been heard not only by the vast congregations who have assembled here, but also they have been printed, translated into many languages, and circulated in many countries throughout the earth. The pronouncements from this very stand have furnished to our armies of missionaries, in large measure, the material for their work among the people to whom they are sent. In the earlier days the missionaries were personally called from the stand in this Tabernacle. One can well imagine the thrill and deep impression made by such procedure. Here the courses of life were changed by the messages which have not changed with the passing of time. The Lord revealed these enduring principles. They are part and parcel of eternal truth. Man may, by his faithful research and study, discover more about them, but he will never change them. I would not discourage the inquiring mind in its exploration of the universe and quest for truth. My only caution is to begin with recognition of the divine source of truth and the revealed word of God.

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Square reaching more than a million a year, this historic structure has achieved a position subordinate to but few places in the country in tourist interest. Thousands there who come here every year, whose unfavorable preconceptions are altered, and who must go away with unforgettable impressions emanating from the teachings and influences coming from this building and the grounds round about. Surely a large part of Isaiah's prophecy has been realized. The Lord's house has been establish in the top of the mountains, and many nations flow unto it. We await the day which will surely come when the remainder of this great prediction shall be fulfilled, when

[p2] ... many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. (Isaiah 2:3.)

[p26] Can we doubt, my brethren and sisters, that these things have been wrought by the hand and power of the Lord? In all humility I bear witness that here is the seat of the government of the kingdom of God, here is the place where the authorized servants of our Lord are sustained and confirmed by the voice of the people. Here in this venerated Tabernacle has every President of this Church, save only one been upheld as prophet, seer, and revelator, and President of the Church of Jesus Christ of Latter-day Saints. From here has gone forth the law out of Zion, and the blessings, the love and compassion of the servants of the Lord for his children.

[p27] For nearly half a century I have been the beneficiary of the teachings and the influence coming from this historic building. I thank God for it. I do not wish to worship things material but I bow before the inspired vision and the lofty aspirations which brought this sacred edifice into being. If my regard for it, and my meager recital of the part it has played in the advancement of beauty and righteousness and truth in the earth shall bring any measure of increased deference and respect for the Tabernacle and the holy cause it represents, I shall be profoundly grateful.

[p28] I said I would refer again to the dedication of this building. The notation in the record is that the dedicatory prayer of the "New Tabernacle in Salt Lake City was read by Elder John Taylor" on Saturday, October 9, 1875. In my opinion the prayer is a masterpiece in composition, and in its comprehensive recital of the conditions and aspirations of the people at that time. It breathes a spirit of humility, repentance, deep gratitude, and a faith so realistic and compelling as to overcome all obstacles in the achievement of the mighty destiny conceived for God's work in the world. I wish every member of the Church could read it. The Deseret News printed it threequarters of a century ago. Perhaps they might care to do it again at some convenient time. This remarkable prayer went into great detail. In it were dedicated not only the usual components of a great building, but also "the mortar which binds the foundation stones together," the "nails, bolts, and straps of iron, of copper, and the brass, the zinc, the tin, and the solder wherewith the metal is soldered together," the plaster of the building, even "all the lath and the nails and the sand and the lime," the locks and the hinges on the doors and windows, and the paint and the varnish "and all the ornamentation of this building, both within and without." All these minute things represented work and sacrifice which made them sacred.

[p29] Every portion of the building was dedicated that it might fulfill its sacred purpose. Listen to the words regarding this historic rostrum, where my associates of the General Authorities of the Church now sit in your presence: "And we dedicate and consecrate that portion of this house where our president and thy servants now are, to be a holy and sacred place wherein thy servants may stand forth to declare thy words and minister unto thy people in the name of thy Son forever...."

[p30] "May thy holy angels and ministering spirits be in and round about this habitation, that when thy servants are called upon to stand in these sacred places, to minister unto thy people, the visions of eternity may be open to their view, and they may be filled with the spirit and inspiration of the Holy Ghost and the gift and power of God; and let all thy people who hearken to the words of thy servants drink freely at the fountain of the waters of life that they may become wise unto salvation, and thereby overcome the world and be prepared for an everlasting inheritance in the celestial kingdom of our God...."

[p31] "We pray thee to bless the Twelve Apostles; fill them with the spirit of their office and calling, clothe them with the intelligence of heaven, the light of revelation, and the gift and power of God."

[p32] Then followed prayers, in the order indicated, for the Patriarch to the Church, for the seventies, the high priests, the high councils, the elders, the Presiding Bishop, the priests, teachers, and deacons. There were prayers for the Jews, for the Lamanites, and for all who desire to do good in this and all other nations. There were prayers also for the cooperative institutions, for those who entered into the United Order "according to thy word," the Relief Societies, the Retrenchment Societies [the Mutuals], the Sunday Schools, and then this mighty appeal: "Let the comforting influence of thy Holy Spirit rest upon the Saints, and the quickening power of the Holy Ghost and the gift and power of God; and by the Spirit of thy Holy Angels ministering to all thy people in sympathy, affection, kindness and interest. May thy people, O God, be one with Jesus as he is one with the Father... one in spirit and feeling and interest; one in temporal and one in spiritual things, a band of brethren; one in rolling forth the kingdom, united together by eternal, indisputable ties; one in gathering thine elect, in building Temples and administering to the living and for the dead; one in building up the Zion of our God; one with all the redeemed and all the angelic hosts, in introducing the principles and laws of life to all of Adam's race and ushering in the millennial reign."

[p33] My brethren and sisters, I re-utter that prayer in your presence today. It is the supreme desire and ambition of my life that this glorious destiny for our people and God's work be realized. I testify that Jesus the Christ lives, that he is the Lord of the earth, and the Author of our salvation, that his precious gospel and his Church have been restored and reestablished through his chosen prophet, the Prophet Joseph Smith, and that the Holy Priesthood and the authority to represent the Lord have descended upon our present leader in authentic succession, and that he stands before us today in humility, in heart and mind receptive to the divine Spirit, to lead us in the greatest cause ever committed to men. I give you also my firm conviction that if we will but follow the teachings and the counsels of our President and his associates, all of which are in conformity with the pronouncements and principles given in this sacred Tabernacle for nearly a century of time, there will be fulfilled every prophecy and glorious promise ever made to Zion. God bless us to this end, I humbly pray in the name of Jesus. Amen.

P3 Delbert L. Stapley
ELDER DELBERT L. STAPLEY of the Council of the Twelve Apostles

[p1] I sincerely ask for an interest in your faith and prayers, my brothers and sisters, and hope that part of the Tabernacle dedicatory prayer pertaining to the speakers, may also be enjoyed by me.

[p2] An important duty of the Church of Jesus Christ of Latter-day Saints is to assist its members to attain the full measure of their possibilities and powers. This would give great strength to the Church and bring joy and happiness to the membership of the Church.

[p3] As sons and daughters of God, created in his image and likeness, possessing, however imperfectly, his characteristics and attributes, we should nevertheless be inspired to perfect ourselves and become like him. The duty therefore of each of us is to develop and prepare ourselves to become worthy children of an Eternal Father.

[p4] The Church provides every opportunity for us to use our God-given talents, gifts, and powers. However we must learn obedience to authority and to keep all the commandments of God.

[p5] The Prophet Joseph said of the Savior, that he suffered temptations but gave no heed to them. And Paul writing to the Hebrew saints said that in all points he was tempted as we are, yet without sin. The Savior perfected himself through obedience and by obedience became the author of eternal salvation.
[p6] There must be on our part a willingness to accept responsibility in all faithfulness and devotion, it makes possible the attainment of our divine heritage and blessings.

[p7] The Lord said to the Prophet Joseph Smith:

[p8] ... men should be anxiously engaged in a good cause and do many things of their own free will, and bring to pass much righteousness;

[p9] For the power is in them wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward. (D. & C. 58:2728.)

[p10] The right of free agency and choice belongs to all of us, but God holds us accountable for our individual acts. The Lord has placed Prophets, Apostles, and teachers in his Church to interpret and point the way for his people and all the world in spiritual and temporal matters. Safety is in following divinely appointed leadership and counsel. The rights and powers of these leaders stem from the Savior himself, and each can trace his priesthood and authority through an unbroken chain to this divine source.

[p11] The keys of this power and authority center in the president of the High Priesthood of the Church. It is not given to any other man to so represent God here upon the earth. The Lord expects his people to unite and follow under this leadership and not permit themselves to be tossed about by those who would find fault or would claim revelation and teach contrary to what God has revealed to his chosen prophets.

[p12] The Latter-day Saints need to be careful that they do not become persuaded to false ideas and teachers. There are some among us who seize upon one or more appealing principle, truth, or law, then twist it to their own desire or profit until they become all-consuming obsessions with them. They are not satisfied or content to hold these views to themselves, but with Satan's encouragement, desire to entice others to their way of thinking; they seek followers and persuade not only those who are weak and unfaithful but also many of the faithful are deceived. Somehow they forget or fail to understand that this Church is not built upon one principle, or one law, or one truth, but the true gospel is built upon many principles, laws and truths, complete acceptance and obedience to which is necessary to give us joy, happiness, satisfaction, and eternal glory.

[p13] Many of these people pledge allegiance to the Church, yet they separate themselves from Church meetings and encourage others to do likewise. Those who follow them become children of evil, lose their faith and testimony, and the history of such followers is that if they do not repent, they are excommunicated from the Church.

[p14] Satan is employing every method to deceive not only non-members of the Church, but also particularly those who are members. Each of us must be careful that we are not out of harmony, that we enjoy daily the guidance of the Holy Spirit of God in our lives.

[p15] The Lord has said,

[p16] ... the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people;

[p17] They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall. (Ibid., 1:14-16.)

[p18] Every person who goes contrary to the Church and says that the brethren are fallen or are out of the way or are teaching false doctrines, unless he repents will never in this life or eternity realize the full measure of his possibilities and powers. God will not suffer his Church, established for the last time in this Dispensation of the Fullness of Times when a restititution of all things is to be accomplished, to be led by a fallen prophet, or by someone whom he does not want.

[p19] The Prophet Joseph Smith, in a letter to William W. Phelps, quoted Section eighty-five of the Doctrine and Covenants, and, commenting upon the mission of the one mighty and strong, said:

[p20] Now Brother William, if what I have said is true, how careful men ought to be what they do in the last days, lest they are cut short in their expectations and they that think they stand, should fall because they keep not the Lord's commandments.

[p21] In The Deseret News of November 13, 1905, President Joseph F. Smith and his Counselors, commenting on this statement, said:

[p22] Perhaps no other passage in the revelations of the Lord in this dispensation has given rise to so much speculation as this one . . . the Church of Christ and of the Saints is completely organized, and that when the man who shall be called upon to divide unto the Saints their inheritances comes, he will be designated by the inspiration of the Lord to the proper authorities of the Church, appointed and sustained according to the order provided for the government of the Church.

[p23] So long as that Church remains in the earth, we have assurance from the Lord that it will remain in the earth forever. The Saints need look for nothing of God's appointing that will be erratic or irregular, or that smacks of starting over afresh, or that would ignore or overthrow the established order of things. The Saints should remember that they are living in the dispensation of the fullness of times when the Church is established in the earth for the last days and for the last time and that God's Church is a Church of order or law, and that there is no place for anarchy in it.

[p24] And then in Gospel Doctrine, President Joseph F. Smith says:

[p25] If any man in that position [speaking of the one who holds the keys of the high priesthood of the Church] should become unfaithful God would remove him out of his place. I testify in the name of Israel's God that he will not suffer the head of the Church, whom he has chosen to stand at the head, to transgress his laws and apostatize; the moment he should take a course that would in time lead to it. God would take him away. Why? Because to suffer a wicked man to occupy that position would be to allow, as it were, the fountain to be corrupted, which is something he will never permit. (Gospel Doctrine, pp. 44-45.)

[p26] The Prophet Joseph Smith made this important statement:

[p27] I will give you one of the Keys of the mysteries of the Kingdom. It is an eternal principle, that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is on the high road to apostasy, and if he does not repent, will apostatize, as God lives. (D&C 3:385.)

[p28] In Section 121 of the Doctrine and Covenants, the Lord said to the Prophet,

[p29] Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was met in mine eyes, and which I commanded them.

[p30] But those who cry transgression do it because they are the servants of sin, and are the children of disobedience themselves. (D. & C. 121:16-7.)
I testify to you, my brothers and sisters, that your leaders are doing that which is meet in the eyes of God. They may have their faults and their failings, but when it comes to devotion to their high calling in this Church and kingdom, there is no question but what they are doing all within their power to set forward the interests of the Church, and the interests of the people of the Church. And this leadership, my brothers and sisters, must stand firm, and teach all truths, and all principles and all laws that God has revealed. God has not given to man the authority to change eternal truths, principles, or laws. If people are honest, and surely no person can be honest unless he keeps the commandments of God, they will expect their leaders without equivocation to defend and teach the commandments of God as revealed; otherwise they would not accept them as leaders; they would not follow them; they would not respect them, for such vacillating leadership would not be acceptable to the body of the Church.

There are those who might say:

Do we, my brothers and sisters, want to belong to that kind of Church or accept those who teach that kind of doctrine? Is there hope, is there satisfaction in following such teachings? Surely God would not rob justice. Those who break his laws must suffer the penalty for broken law. The Lord we are told, does not look upon sin with the least degree of allowance. If God cannot, can we defend ourselves or others for such doings?

The Lord said to the Prophet in Section 132 of the Doctrine and Covenants:

For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world. (D. & C. 132:5.)

And those who fail to obey set themselves up for temptation and evil. Again Satan is ever alert to his opportunitites to deceive and to lead the people of this Church astray, for he knows the power of this Church, its destiny and purpose in the earth, and he will do all that he can to see that the work does not prosper.

Therefore, my brothers and sisters, we need to be faithful, we need to support our leaders. And when we go to our bishops and our stake presidents for counsel, let us accept it, for God will prosper us as we follow the leadership of that appointed to preside over us. If we attain, therefore, the full measure of our possibilities and powers, we must obey and follow leadership and keep all the commandments of God. If we can keep with us the spirit of the gospel, which is light and truth, then it will not be too difficult for us to obey and follow the leadership that God has called and appointed to direct his people.

May our Heavenly Father bless us, give us the strength that we require, keep us true to the faith and faithful in our responsibilities, I humbly pray, in the name of Jesus Christ, Amen.

ELDER LEVI EDGAR YOUNG Of the First Council of the Seventy

In the thirteenth chapter of First Nephi, we have the words of the Prophet who writes:

And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters....

And it came to pass that I, Nephi, beheld that the Gentiles who had gone forth out of captivity did humble themselves before the Lord, and the power of the Lord was with them. (1 Nephi 13:11-12, 16.)

I have always recalled with joy in reading these words that they referred to Christopher Columbus and the Pilgrim fathers. When Columbus stepped upon this western land in 1492, he uttered these words in prayer:

O God, our Father, eternal and omnipotent, creator of heaven and earth and sea, we glorify Thy Holy name, praise Thy majesty, whom we serve in all humility, we give unto Thy Holy protection this new part of the world. (Quoted by Washington Irving in his Life of Columbus)

We are told that Edward Winslow, the third signer of the Mayflower Compact, recorded the following parting words of Pastor Robinson, as the Pilgrim fathers left the shores of Holland on their long journey into the unknown West. He said:

Brethren, we are now quickly to part from one another, and whether I may ever live to see your face, on earth any more, the God of Heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and His blessed angels that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveal anything to you, by any other instrument of his, be ready to receive it as ever you were to receive truth, by my ministry; for I am fully persuaded, I am very confident, that the Lord has more truth yet to break forth out of his holy word.

Columbus was inspired and led by the power of God to these shores of America, and the Pilgrim fathers and others likewise, for we believe that the time had come for the American Indians to be found, for they are the remnants of Joseph. It is interesting to note that many of the early adherents to the gospel of Jesus Christ, as received in the early part of the nineteenth century, were descendants of the old Puritan stock who came from England. Such men were the Prophet Joseph Smith, Brigham Young, and many others of that early day. And thus began the great work of occupying the whole country of America by different peoples of the world. We have become a rich and powerful nation, potentially the richest and the most powerful upon the earth.

As President Richards spoke about the building of this Tabernacle in which we are worshiping God, I recalled that it is just one hundred years ago that President Brigham Young stood before the two thousand people and more who had assembled for the same reason that you and I have done, to worship God and Jesus Christ our Redeemer. They had a Tabernacle which had just been built of adobes and could seat two thousand people. The seats were mostly of logs, although a few chairs had been made for the brethren who sat in front. People came from all parts of the territory, some by ox team and in wagons drawn by horses. Many of them walked long distances to attend the conference. At the close of the last meeting on Sunday afternoon President Young arose and announced that he had called approximately one hundred of the brethren to go on missions to different parts of the world. The nations mentioned were those of Europe, and China, India, Persia, and Siam in Asia, and then the Islands of the Pacific. One cannot conceive what this meant in those days when the missionaries walked to the Pacific Coast to take a boat to the countries of the Pacific. Then think of the long journey by way of the Atlantic Ocean as they set out for India, Siam, and Persia. The history of these men will be written some day by a master historian, and the world will stand amazed at their courage and faith in God. Many of the journals of those missionaries have been preserved. President Lorenzo Snow was already in Italy, and President John Taylor was president of the French Mission. We have heard during the conference much about the subject of teaching which the missionaries experienced, and in a few words, I should like to add a thought concerning the teaching of the gospel to the people of the world.

It has been said in many different ways that "In our children lies the future of our world." If we believe this, and we do, then the education of our children deserves our foremost careful attention. Every father and mother every mature person in our land should be profoundly interested in the education of our youth. Our honored President,
p12 Teaching is an art, and an art has to be learned. Our missionaries must be taught better how to teach the gospel. Our sevierties at home must be taught how to teach the gospel, remembering always that we can teach only that which we know. We are admonished to seek, to knock, to ask to search diligently with faith unwavering, and we shall be rewarded. We are told by the Prophet Joseph Smith to "Seek ye out of the best books words of wisdom." (D. & C. 88:118.)
p13 If our schools and colleges teach the things that are really important, the mind is required to do hard work, to attack a difficult problem and think to a correct answer. One of our well-writen writers has said,
p14 There are only a very few youthful years in every human life when the mind is fresh and plastic, and the memory able to retain. These years should be used to teach the best and most beautiful things man can know. Over time, a mastery of pure science, exposure to great literature and art, a basic knowledge of history, philosophy, and religion. No matter what a young man or woman does to earn his living, his education will have been worthless unless he has learned to know and to use the first-rate in whatever line he pursues and also learned to love it.
p15 It is in the realm of religion that most of us teach. We want our children to know the gospel, and to live it to the very best of their ability. We want righteousness to be made practical in every phase of life. We hope to direct our youth into a pattern of life that is eternal, founded on a sure and firm belief and faith in the teachings of the Savior, and the prophets of old and of the new and restored gospel. Our aim is to teach our children to carry forward the purposes of God. In doing this we follow the words in Section 4 of the Doctrine and Covenants,
p16 ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength. (D. & C. 4:2)
p17 We must begin to teach our children while they are very young, for it is written, "The things that thou hast not gathered in thy youth, how shalt thou find them in thy old age?"
p18 And Jethro counseled, "And thou shalt teach them the way wherein they must walk, and the work that they must do. They must be patiently, gradually taught. Being God's people, they must live his laws, they must worship in his ways." (See Ex. 18:20.)
p19 Man needs a long vision in life that he may fulfill a pattern of eternal progression and salvation although the strains and tensions of daily living favor short sight. Perhaps both are necessary, but the one should not crowd out the other more realistic and basic one. The man who is trying earnestly and with all his strength to catch sight of the vision of a better world, and to incorporate what he can see in the life of himself and his society, helps us to do what we could not do without his help. We can raise ourselves on the shoulders of those who have walked on higher levels. There is a profound wisdom in the saying, "Let us now praise famous men." This is what is meant by the warning of the prophets, "Lift up your hearts." Learn of the greatness and goodness of prophets and leaders in trying to follow their teachings.
p20 Religion holds up to us all the noblest examples of living. Disraeli said, "Nurture your minds with great thoughts: To believe in the heroic makes heroes."
p21 Read the Bible to get not only great truths of living but also great feeling and enlarged vision. Read it to get the depth of life. Make it your companion through life so that you may not live only on the surface, but on permanent effect. Do likewise with the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price. Religion is the greatest instrument for raising us to the best of the highest life.
p22 We have had great teachers in our day. I think of one: Dr. Karl G. Maeser, who came to America from Germany as a convert to the Church and who was for many years a teacher in Brigham Young University in the early days of that institution. It is only recently that Dr. Joel Francis Paschal of Princeton University has written the Life of Justice George Sutherland, who first was elected congressman and then senator from the state of Utah. Dr. Paschal tells about the influence that Dr. Maeser had on the life of Senator Sutherland, and says:
p23 Dr. Maeser's knowledge seemed to reach into every field. Of course there were limits, but they were not revealed to me during my course at the Academy. That he was an accomplished scholar I knew from the first. But the extent of his learning so grew before my vision as time went on that my constant emotion was one of amazement. I think there were days when I would have taken my oath that if the Rosetta Stone had never been found, nevertheless he could have easily revealed the meaning of the Egyptian hieroglyphics. He spoke with a decided accent; but his mastery of the English language, of English literature, and of the English way of thought, was superb.
p24 Maeser's influence was not merely that of an instructor. Says Sutherland,
p25 He was a man of such transparent and natural goodness that his students gained not only knowledge, but character which is better than knowledge.
p26 I like to remind myself of the saying of Emerson,
p27 God offers to every mind its choice between truth and repose: take which you please, you can never have both.
p28 The mothers of Zion begin the teaching of their children while they are in the cradle. They remember always that "Love grants in a moment what toil can hardly achieve in an age."
p29 The very first thing every child should be taught (and as always example, not precept, is the best teacher) is respect for every human being. We should learn to have a great and good opinion of human life, for all are made in the image of God and have a dignity and a destiny. This will lead naturally to the principle of the Golden Rule, "Do unto others what I would that others should do unto me."
p30 It is extraordinary how many kinds of men and women make desirable teachers because the pupils display a variety of human traits and cannot all be moved and reached by the same teaching. Remember, too, that a mastered subject, and a person committed heart and soul to teaching it, with the spirit of God, will be near to the discourse of men and angels.
p31 We need not be graduated of schools and colleges to know these truths of religion and teach them to our children. The Savior has told us that if we ask it shall be given to us: If we knock, it shall be opened unto us, and we need only to pray and work earnestly and with faith to receive the blessings we desire to become teachers of the gospel.
p32 Sir Richard Livingston, an educator and classicist, and president of Corpus Christi College, Oxford, tells us in a lecture at Springfield, Massachusetts, "It is amazing that a person not intellectually bright, perhaps not even educated is capable of grasping and living by something so advanced as the principles of Christianity."
p33 The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.
p34 For he hath founded it upon the sea, and established it upon the floods. (Psalm 24.)
May our faith be strengthened and may we have power to teach our children the truth and the beauty of the gospel, I humbly pray in Jesus' name. Amen.

The congregation sang the hymn, "O Say, What Is Truth?"
ELDER EZRA TAFT BENSON Of the Council of the Twelve Apostles

I believe brethren and sisters, in humility I invoke the inspiration of the Lord and seek an interest in your faith and prayers as I stand for a few moments in this pulpit. I should like, if the Lord will bless me, to give vent to some thoughts that have been deeply impressed upon my mind for several weeks now. I hope I shall not be misunderstood. It seems to me that the day in which we live demands a frank and forthright consideration of some of the problems which face us not only as a Church but also as a great Christian nation.

We have enjoyed divine favor through much of our history, but what of the future? It seems to me, my brethren and sisters, that the lessons of history, many of them shedding of blood. (D. & C. 101:79-80.)

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the coming forth of the Constitution, which he stated was a glorious standard, founded in the wisdom of God. Through revelation the Lord said to him, as was quoted by Brother.

Therefore, it is not right that any man should be in bondage one to another.

The prophets of God foreshadowed these achievements when they predicted that this would be a land choice above all other lands and that it would be preserved for a righteous people. Those who were to dwell here, if they served the God of the land, should be free from bondage and captivity. Lehi, who led the second colony which came to this great land, was told that he was leading that colony to a land of promise and that none should come here save those who would come here under the influence of heaven. This land would be consecrated unto those whom the Lord would guide here. It would be a land of liberty. Lehi's son, Jacob, said there should be no kings upon this land, that the God of heaven would be their king that this land would be fortified against all other nations, and that he who would fight against Zion should perish.

Reference has been made by President Young to the coming of Columbus. The scriptures tell us that the Spirit wrought upon Columbus, and upon those who followed him, and that they came here under the inspiration of heaven. Nephi predicted that when they arrived, they would humble themselves before God, that the power of the Lord would be with them, and that they would prosper. Our history clearly records that the early peoples who did come were humble, Godfearing men and women. Bradford records that their first act upon arriving here upon American soil was to go upon their knees in humble prayer and bless the God of heaven.

The impelling force in their hearts it seems to me, was a love for basic ideals and principles, which were dearer to them than life itself. Among these were their love of God, faith in his divine purposes, their love of freedom industry, thrift, decency, and honor. Yes, this nation had its beginning in a high-minded manner. The rules of conduct established by the early colonists and our founding fathers were taken from the scriptures. They were embodied in the Decalogue and in the gospel. The Sabbath was set aside as a sacred day. Profanity and other vices were condemned, and gambling was forbidden. People were encouraged to keep good company and to repeat no grievances. They emphasized the spiritual virtues.

Washington but echoed the general feeling of the early colonists when he acknowledged God's direction and emphasized the importance of spiritually honor, and moral courage. He said:

No people can be found to acknowledge and adore the Invisible Hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency.

Then as to the place of religion and morality, the Father of our country stated:

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports ... Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

His successors spoke in similar vein. Lincoln emphasized the same thought when he acknowledged that "God rules this world," and that "It is the duty of nations as well as men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow,...", and then quoting from the scriptures, "and to recognize the sublime truth that those nations only are blessed whose God is the Lord." Yes, my brethren and sisters, they spoke of self-evident truthsnaïve rights.

When the Prophet Joseph came upon the scene to open a new gospel dispensation, he shed even further light upon the establishment of this great nation and the coming forth of the Constitution, which he stated was a glorious standard, founded in the wisdom of God. Through revelation the Lord said to him, as was quoted by Brother Moyle yesterday,

I am grateful for the American tradition; I am thankful that the Lord has given through his prophets information regarding this great nation.

ELDER EZRA TAFT BENSON Of the Council of the Twelve Apostles

Grace unto one in him as he is in the Father, we may inherit a fulness of all things.

Now the knowledge of God is the beginning of true religion. Without it there cannot be faith in God. The knowledge of God is the end of all true religion. We have that knowledge and seek, as John says, to purify ourselves as he is pure, we can go on in eternal progression, having reached the blessings of peace and happiness here, and being assured of an eternal reward in the mansions that are prepared, in the name of Jesus Christ. Amen.

The average American worker has an output per hour six times his output in 1850. Yes, we have made unprecedented achievements in material things.

However, it seems to me that there are certain tendencies, trends, and practices which endanger very greatly our way of life and strike at the very foundation of much that we hold dear as a great Christian nation. Of course, the conditions of the world generally give us cause for concern. We seem to live in a world of conflict, insecurity, uncertainty, and almost bewilderment. We appear to be groping blindly, aimlessly, unable to find the way. Were it not for our faith in the prophecies of God I fear sometimes we would almost be tempted to give up.

The outlook for world peace and security is dark indeed. The gravity of the world situation, it appears, is increasing almost daily. The United Nations seems unable to settle the troubles of the world. In truth we are faced with the hard fact that the United Nations, it seems, has largely failed in its purpose. Yes, the days ahead are sobering and challenging ones. We might well ask, America of the future?

I never travel across this great land and note its broad, fruitful farms, its humming factories and gleaming cities but what I am impressed with the marvels of this great nation. Yes, we have made unequaled material progress. We have become the greatest and the richest nation in all the world. This has been done on about 6% of the land area of the world by a relatively small group of people, only 7% of the world's population. Yet it is reported that this small group of people produce today approximately half of the world's total wealth in usable form to satisfy human needs. It is reported that in the year 1950 almost half of the food and fiber of the world was produced here in the United States. Our productivity has increased one-fifth every ten years since 1850. Through the use of machines much of the drudgery and toil so common in many other nations has disappeared. Engineers have estimated that the average worker today has the equivalent of 99 mechanical slaves working for him. The Twentieth Century Fund recently predicted that by 1960, 96% of all the energy going into physical work in America would be performed by machines, 1% by horses, and 3% by men. The average American worker has an output per hour six times his output in 1850. Yes, we have made unprecedented achievements in material things.

In its purpose. Yes, the days ahead are sobering and challenging ones. We might well ask, America of the future?

The average American worker has an output per hour six times his output in 1850. Yes, we have made unprecedented achievements in material things.

The prophets of God foreshadowed these achievements when they predicted that this would be a land choice above all other lands and that it would be preserved for a righteous people. Those who were to dwell here, if they served the God of the land, should be free from bondage and captivity. Lehi, who led the second colony which came to this great land, was told that he was leading that colony to a land of promise and that none should come here save those who would come here under the influence of heaven. This land would be consecrated unto those whom the Lord would guide here. It would be a land of liberty. Lehi's son, Jacob, said there should be no kings upon this land, that the God of heaven would be their king that this land would be fortified against all other nations, and that he who would fight against Zion should perish.

Lehi's son, Jacob, said there should be no kings upon this land, that the God of heaven would be their king that this land would be fortified against all other nations, and that he who would fight against Zion should perish.

Levi had the representation of the Lord's power to bring the oil of the Holy Ghost upon the land of Israel and to consecrate it to the glory of the Eternal Father. The Lord also gave the power to consecrate a land.

Now the knowledge of God is the beginning of true religion. Without it there cannot be faith in God. The knowledge of God is the end of all true religion. If we have that knowledge and seek, as John says, to purify ourselves as he is pure, we can go on in eternal progression, having reached the blessings of peace and happiness here, and being assured of an eternal reward in the mansions that are prepared, in the name of Jesus Christ. Amen.
I read recently volume three of that monumental work by Will Durant, The Story of Civilization. This volume entitled Caesar and Christ, covers the rise and fall of the Roman Empire and the coming forth of Christianity. It covers a period of 1125 years, from 800 B.C. to 325 A.D. At the end of this six-hundredpage volume, the author writes an epilogue under the caption “Why Rome Fell.” It is generally agreed that not infrequently history repeats itself. The author lists the major causes why this great civilization fell apart. I wonder if there is anything in what he says for us to take note of today. As a read this volume I was caused to reflect on the similarity of conditions and practices then and now. May I give you briefly his summary:

The first group of causes he termed biological, and no doubt most fundamental. They had to do with the limitation of families, the deferment and avoidance of marriage, the refusal of men and women to shoulder the great responsibilities, God-ordained, of honorable parenthood. He mentioned that sexual excesses were indulged in commonly, both in and outside the marriage covenant. The operation of contraception and abortion was common. This, together with other things, resulted in reduced fertility. Sex ran riot, and moral decay resulted.

He mentioned as another cause of Rome's decay, the waste of natural resources in mining, deforestation, erosion, the neglect of irrigation canals but most important of all, the negligence of harassed and discouraged men the failure to teach high moral principles so necessary for the building of real character.

Then he lists with great emphasis the rising costs of government because of armies, doles, public works, expanding bureaucracy, a parasitic court, depreciation of currency, absorption of investment capital by confiscatory taxation.

Is there anything suggestive in this summary?

May I give you the following figures on this last grouping particularly, taken from what seem to be reliable sources? According to projected estimates, our federal government will spend during the coming fiscal years, 1952-53, more than the total income of all the people west of the Mississippi River states. The federal payroll in 1952 will top 22 billion dollars above last year and 16 times the 1929 total. Nearly one out of every four adult Americans is receiving regularly federal checks. At the present rate, by 1953 the government will be spending approximately 38% of the national income. During only three of the last twenty years has our federal budget been balanced. It requires today approximately 2 1/2 million civilians to staff the federal bureaucracy.

In the matter of the depreciation of the currency, it is reported that the present dollar is worth only 38 cents compared to the 1913 dollar, and that the dollar today will purchase only about half as much as it did in 1935.

As to taxation, the federal government took in taxes during all past administrations up to six years ago56 years48 billion dollars. In the last six years we have taken in taxes 260 billion, and still we seem not to have enough to pay our current bills. With a debt of over one-quarter of a trillion dollars the annual interest payment is 6 billion dollars plus, more than all government expenditures in 1933.

Now, my brethren and sisters this author lists other causes. Political causes, he says, were rooted in one fact that through centralized control and the controlling despotic sense of the state, the citizens' civic sense was destroyed and dried up, thus destroying statesmanship at its source. Men felt powerless to express themselves and lost interest in government. Yet, I presume, Rome had no equal in the art of government. She achieved a democracy of free men and then destroyed it with corruption and violence.

With you, I love this great land in which we live. I pray for the chief executive and his cabinet and the legislative and judicial branches, the officials of our states and our cities. But I wonder sometimes, my brethren and sisters, what our founding fathers, our pioneer fathers, would do and say if they were here today. I'm sure they would give serious reflection to present conditions. I wonder if they would not recognize that our liberties have already been abridged, that there has been too much of a tendency for us to call upon our federal government every time we felt the need for the accomplishment of any particular objective. I wonder if we haven't had a tendency to call for help for those things which our forefathers would have done willingly for themselves. Yes, I presume as a people we are to blame, but I feel that if they were here today, they would apply some very definite tests before any new service or new program were approved. May I just mention three:

First, I think they would ask the question: Can this service, assuming it is needed, be done more efficiently, more effectively by our federal government or should we do it ourselves on the local level? They believed that government is best which governs least. Government seems to be inherently wasteful and inefficient. Possibly it is because the profit motive and competition the very life of private enterprise largely absent.

Second, How will it affect the morale and the character of the people? This seems to me to be of great importance. They were interested in the building of character. They recognized that character, not wealth or power or position, is of prime consideration.

Third, they would possibly ask: How will it affect our free institutions the church, the school, the home, and our local form of government?

I believe if they were here, they would look for the answers to the decline of public morals. As they looked searchingly for the answers, they would probably observe evidence of weak and vacillating leadership in many places, not confined to one group or one party. They would find a tendency for men in high places to place political expediency ahead of principle. They would be concerned with the alarming growth of a something-for-nothing philosophy, a failure of people to stand on their own feet. They would probably find bad examples by unscrupulous politicians and by delinquent parents, and possibly a weakening of religious training, and the substitution therefore of a faith-destroying materialism.

I think, my brethren and sisters, as Latter-day Saints, and as American citizens, we need to rouse ourselves to the problems that confront us as a great Christian nation. We need to recognize that these fundamental, basic principles, moral and spiritual, lay at the very foundation of our achievements in the past. If we are to continue to enjoy our present blessings, we must have a return to these basic and fundamental principles. Economics and morals are both parts of one inseparable body of truth, and they must be in harmony. We need to square our actions and our policies with these eternal principles.

I wonder if we have forgotten the counsel of the prophets, the founding fathers, and our great statesmen. Surely we need a nationwide return to these fundamentals. We need a nationwide repentance to rid this land of corruption. We must return to the fundamental virtues that have made this nation great. There is a force in the universe which no mortal can alter. This nation does have a spiritual foundation. It has been established in keeping with great spiritual and moral principles, but there seems to be a tendency for us to lose our sense of uprightness and to do wilfully those things which we must know to be wrong. This cannot be done with impunity.

Help us to raise our sights beyond the dollar sign, beyond material things. May we have the courage to stand up and be counted, to stand for principle, for those principles and ideals which we held the founding fathers in the establishment of this great land. Thank God for the promises that have been made regarding the future of America. I hope and pray we shall realize the fulfillment of these promises because we merit their fulfillment. I am grateful that the Lord has said through his prophets that this nation unto the righteous shall be blessed forever, and that he will be a light unto them forever that hear his words. God help us that we may not drift farther from the principles and ideals which guided the founding fathers in the establishment of this great land. Thank God for the promises that have been made regarding the future of America.
President David O. McKay:

The congregation will now sing, "How Firm A Foundation."

The closing prayer will be offered by Elder Melvin A. Weenig, formerly president of the Central Pacific Mission, after which this conference will stand adjourned until 2 o'clock this afternoon.

The singing for this session has been furnished by the congregation, as you know, with Brother Richard P. Condie conducting, and Brother Roy M. Darley at the organ.

We will all join in singing "How Firm A Foundation."

The congregation joined in singing the hymn, "How Firm A Foundation."

Elder Melvin A. Weenig, former president of the Central Pacific Mission, offered the closing prayer.

Conference adjourned until 2:00 p.m.

Conference reconvened Saturday afternoon, April 5, at 2:00 p.m.

President David O. McKay:

Notwithstanding this is a glorious day, inviting people to stroll in the sunshine, the Tabernacle is crowded to capacity, as we begin this, the fourth session of the 122nd Annual Conference of the Church.

For the information of the radio and television audience, we will say that we are convened in the Tabernacle on Temple Square in Salt Lake City. There are present on the stand this afternoon, all of the General Authorities, excepting President Richards in Great Britain, and I believe that the doctor prohibits Thomas E. McKay from attending any more than one session a day.

These services and all general sessions of the conference will be broadcast in the Assembly Hall and in the Barratt Hall over a loudspeaking system and by television, and the proceedings of this session will be broadcast over Station KSL of Salt Lake City, and by arrangement through KSL over the stations named at the opening session of the conference, including surrounding states, Colorado, Nevada, Idaho, Arizona, and New Mexico. The session will be televised also over KSL television station, channel five.

The singing for this session will be furnished by members of the Tabernacle Choir, with Elder J. Spencer Cornwall conducting, and Elder Alexander Schreiner at the organ.

We shall begin the services by members of the Tabernacle Choir singing, "Father, O Hear Me." The opening prayer will be offered by Elder Selvoy J. Boyer, formerly president of the British Mission.

Singing by the Tabernacle Choir Chorus, "Father, O Hear Me."

The opening prayer was offered by Elder Selvoy J. Boyer, formerly president of the British Mission.

The Tabernacle Choir chorus then sang "God So Loved the World."

President David O. McKay:

We commend our Choir leader for those most appropriate opening hymns.

Our first speaker this afternoon will be Elder Albert E. Bowen, of the Council of the Twelve, who will be followed by Brother Richard L. Evans.

Elder Albert E. Bowen

ELDER ALBERT E. BOWEN of the Council of the Twelve Apostles

For almost two days now I have been looking out over the faces of those who have congregated here, noting the evidence of devotion to the purpose which has brought them together. Every aspect of their features has indicated that they have come with solemn intent. Not that there is sadness, there is a joyous sobriety manifest in their countenances.

I note, too, a manifestation of expectancy written all over your faces, and that is very sobering because I realize that you expect something from those who assume this position. The purpose, I have no doubt, is that you might draw some fortification for your faith, and some strengthening help to face the issues of life and wrestle with its problems as they come to you day by day.

We very rarely pick up a magazine now or a newspaper, that does not advise us somewhere along the line that somebody has said that the great need of this world today is increased spirituality. That idea is voiced in varied forms. Sometimes it is expressed as a greater dedication to religion, a more complete incorporation of the principles of religion into our lives, and that is heralded as one of the things that could cure the ills of the world.

But as I listen to further expositions I find a great deal of vagueness in those expressions. I am not sure that I know just what those who use them mean. I am not sure that I know just what, in their minds, religion signifies.

There are a great many learned disquisitions about what religion is the features that constitute it, and, what the essential factors in it are.

It is not my purpose here to go into any of those discussions. This is neither the time nor the place for that. But I am going to assume that I can tell you what our religion is, and I intend to say and do say that our religion comprises the teachings and life and actions of Jesus of Nazareth. That constitutes our religion.

It all centers in Jesus the Christ. So far as I know, in all the reading I have been able to do, all the research made there is no principle of right action, no ethical principle, recognized in the world today that is not comprehended in the teachings of Jesus Christ. I believe that if all the books on ethics were burned today, and we had left the utterances of the Christ and the teachings of the Apostles whom he commissioned to carry his message to the world, we should have a perfect and concrete guide to human conduct.
Our religion comprehends more than just the ethical code. It contains a body of principles, through the observance of which we are promised the great reward of eternal life and salvation in the kingdom of God.

I want to turn here to the words of Peter, as recorded in the Acts,

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

(He was referring, of course, to the supposition that the Apostles must be drunken because of the manifestations of the Holy Ghost that they were actuated by.)

And this is that which was spoken by the Prophet Joel;

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: . . .

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain:

Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. (Acts 2:14-17, 22-24, 36.)

That is the kind of teaching that introduced the gospel of Jesus Christ in the ancient day. There is no equivocation, no temporizing, there is no dodging of the issue. There is the straightforward declaration that this man who had lived among them was recognized of God, that they had taken him in foul hands and had destroyed his life, but that he was raised up and had become and was recognized of God as both Lord and Christ.

That is our religion. That is what we believe. Wipe that out, and we have nothing left upon which to rest our faith. It is basic to every principle that is acknowledged in our teaching or in the teaching of those who, under guidance of the Christ, were his messengers to establish his work.

This is a great teaching Church. Its business is to teach. Men can be persuaded, their lives reformed through persuasion. No man may be coerced, and no belief was ever established by attempted coercion or force. Jesus resorted to the method of persuasion and our business as his representatives is to persuade people over whom we may have influence to accept the doctrine, and when they have accepted it in their hearts, they are born again. They do not want to resort to the evil practices from which they have been converted. They want to order their lives according to the purity of his teachings.

Foremost among the teachings that Jesus uttered was his recognition of God the Father. To him he prayed. He said that he was come to do the Father's will, not his own. He told his disciples that he had done nothing except what he had seen the Father do, putting himself into humble submission before the omnipotent power of the God of heaven.

As he directed his messengers to go out, he told them that they should carry his message and teach it to all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, and teaching them to observe all things "whatsoever I have commanded you." That is all that is required of any man.

If we would do all the things whatsoever God commanded, or his Son Jesus Christ, which is the same thing authoritatively, we would have no troubles in this world. There would be peace and harmony and good will. War would be impossible. All the ugliness of life, everything that destroys beauty and desirability would be cleansed out from the earth. In that instruction is comprehended the whole sweep of the gospel teaching.

He taught that man has a destiny, what that destiny is, and how to achieve it; that it is all dependent upon conformance to the plan given. We have heard something in this conference about a plan. It is a designed plan. It is the only plan that assures salvation to the children of men, the promise is predicated upon the assumption that we obey the teachings of that plan.

All that we know of record about the earth life of the Son of God is contained in the books of the New Testament, the Gospels, the Acts of the Apostles. It has been said that if you blot out the books of the Acts, you would leave a great blank covering a very important period in the life and ministry of Jesus prior to his death and resurrection, as well as occurrences after that period.

We turn to those books as the authoritative source of our information, accepting them as the word of God for the guidance of his children. And that same fidelity of purpose the same courageous conviction and declaration of it as was voiced by Peter on that pentecostal day, has rung down through the ages since that time.

Paul was not of those who had lived with the Christ, walked with him. He was rather a persecutor of his saints, his own account he had viciously persecuted them, but he became a great expounder of the faith. This is how it happened.

Standing in bonds before Agrippa to answer the charges made against him, he said:

At midday, O king, I saw in the way a light from heaven, above the brightness of the sun shining round about me and them which journeyed with me.

And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul why persecutest thou me? it is hard for thee to kick against the pricks.

And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. (Ibid., 26:13-15.)

It is the testimony of those who walked with him during his mortal life. It is the testimony of those who received their testimony and became convinced in their own souls. It was the testimony of Paul. It is the one sure way to live by the teachings which he expounded, and that same authoritative declaration of personal knowledge has come down through all the ages of time and has been repeated in our day, and thus we read that the Prophet Joseph Smith and Sidney Rigdon, in the temple, declare this:

And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about.

And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

And saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb, who worship him forever and ever.
We can find encouragement despite some of the physical facts that we face.

I am sure that there are many other things also which shall not cease including truth, association with those we love, the possibilities of progress, and a glorious future, as the combined choruses of Brigham Young University so beautifully sang here yesterday, "He watching over Israel, slumbers not, nor sleeps. Shouldst thou walking as the waters wander, His arm guarding thee, His right hand leading.”

That is the foundation of our religion. That is the kind of teaching that won its way until it had established itself as a recognized religion of the great empire of Rome after a period of persecution. That is the only kind of faith that will keep men safe in the course that leads to eternal salvation.

It happened by slow degrees. Nobody can tell just when it first began, but these sober declarations began to meet with some doubt, and men began to philosophize about these sober declarations. Gradually questionings began to have their effect by infiltration and dilution, until this profound faith was sadly shaken.

By the third or fourth century it was almost blotted out as a simple declaration of faith through an attempted admixture with Greek and other philosophies. Such is the inevitable consequence when men try to rationalize the word of God, the testimony of his servants, to accommodate it to the teachings of their philosophies, and make it more palatable to their understanding or their likes. From that day to this, the Church has been derelict in its duty to proclaim the undiluted word so that now when men say to us, “We need a revival of religion,” a lot of them who use those phrases do not even believe in the existence of God.

They do not believe that Jesus was the Son of God nor that he was resurrected from the dead. They are using idle phrases. If men really believed, they would do something about it, and if that belief were implemented into the lives of men in this world, it would cure the ills under which the world is groaning.

During the war, the editor of a national magazine, the magazine Fortune, to be exact, wrote out a series of questions that he distributed to a large body of the clergy, asking their opinions about certain beliefs. Their answers disappointed him by their wordy circumlocutions and avoidance of positive commitments.

He wrote a most penetrating editorial about it. This, among other things, is what he said:

A Christian leadership has passed from the hands of the church to the hands of the active and practical laity: the statesmen and educators, the columnists and pundits, the scientists and great men of action, and this is only another way of saying that there is no true Christian leadership at all. So far as the record goes, the American people would do as well by their souls to follow the advice of the industrial leaders as to follow the advice of the spiritual leaders. Thus the flock is leading the shepherd.

So long as the Church pretends or assumes to preach absolute values, but actually preaches relative and secondary values, it will merely hasten the process of disintegration. We are asked to turn to the church for enlightenment, but when we do so we find that the voice of the church is not inspired. The voice of the church today, we find, is the echo of our own voices, and the result of his experience is disillusionment.

This is the profound and absolute spiritual disillusionment arising from the fact that when we consult the church we only hear what we ourselves have said. The effect of this experience upon the present generation has been profound. It is the effect of a vicious spiral like the economists talk about that leads into depressions, but in this spiral there is at stake not merely prosperity, but civilization.

There is only one way out of that spiral. The way out is the sound of a voice. Not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to carry it to us, and to tell us what it says. If they cannot hear it, or if they fail to tell us, we, as laymen are entirely lost. Without it we are no more capable of saving the world than we were of creating it in the first place.

That is a penetrating analysis of the cause for the ills of the world. To gain favor, to enhance our popularity, to avoid giving offense, we have adopted the theories of men and tried to integrate them with the teachings of the Son of God, and they will not mix. The result is that the church, instead of setting the pattern, marking out the path, has been adopting what has been adopted as practice among the men of business, the laboring men, the laity of the world, the voice of the laymen, modified and given essence by the things they want to do and like to practice, guided by their selfish interests, has drowned out the voice of the church, and the leaders of the church have lost their powerful, guiding influence. Men refused to heed its words, finding in them only the echo of the words of the laity that are spoken about.

In my view there is only one safety; there is only one cure; and that is to take the pure and unadulterated word of God and set that up as our standard of measurement, and measure every creed and doctrine and dogma by that yardstick. That which will not square with the declarations of Almighty God we can lay aside as unsuited for the need of man, and orient ourselves again in that declaration of Peter, re-echoed by Paul, by all the disciples of the Christ, so long as his teachings remained undefiled and uncorrupted, and set that up as the guide to our course of life.

Then we shall not have these appeals, we shall not need these appeals to men to modify their governments because their governments will be founded in righteousness, and righteousness will prevail.

God grant it may be, I pray in the name of Jesus. Amen.

Richard L. Evans

ELDER RICHARD L. EVANS Of the First Council of the Seventy

I am sure that the sense of expectancy, of which Brother Bowen spoke, is indeed overpowering to all of us, and that we are all well aware that of ourselves it will not be satisfied. I pray that it may be satisfied through the direction and blessing of him in whose name we are met here.

There has been running through my mind a sentence spoken by President McKay during the last few days: “Give encouragement to the people.” It came before me again as the combined choruses of Brigham Young University so beautifully sang here yesterday, "He watching over Israel, slumbers not, nor sleeps. Shouldst thou walking in grief languish, he will quicken thee."

The adverse and long winter, the uncertainties of the times and seasons, the perplexities and problems of our young people have suggested another longerish passage of scripture found in Genesis in a promise to Noah:

"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. (Genesis 8:22.)"

I am sure that there are many other things also which shall not cease including truth, association with those we love, the possibilities of progress, and a glorious future to work for and to live for, and I am indeed grateful.

We can find encouragement despite some of the physical facts that we face.
A thoughtful person who lives across the mountains to the east (George W. Olinger) has sent within the last two or three days a statement or two that I should like to read briefly into the record. I wish I knew who wrote them so I could give credit. One sentence carried this thought: We may be faced with a lowered physical standard of living, but we need not be faced with lowered standards of thinking. And there was enclosed this series of simple suggestions:

- Learn to like what doesn't cost much.
- Learn to like reading, conversation, music.
- Learn to like plain food, plain service, plain cooking.
- Learn to like fields, trees, brooks, hiking, roving, climbing hills.
- Learn to like people even though some of them may be different from you.
- Learn to like to work and enjoy the satisfaction of doing your job as well as it can be done.
- Learn to like the songs of the birds, the companionship of dogs.
- Learn to like gardening, puttering around the house, and fixing things.
- Learn to like the sunrise and sunset, the beating of the rain on the roof and the windows, and the gentle fall of snow on a winter day.
- Learn to keep your wants simple, and refuse to be controlled by the likes and dislikes of others.
- We are reminded of another beautiful thought accredited to H. G. Wells by a contemporary writer, which suggests that man should not allow "the watch and the calendar to blind him to the fact that each moment of his life is a miracle and a mystery."
- I think we can take encouragement in the many marvelous things there are to enjoy regardless of other physical facts that we may face.
- Some of the ponderable problems, the unanswered questions, the seeming injustices and discrepancies and uncertainties, some of which President Smith and Brother Kimball spoke of yesterday, which we often have a difficult time in reconciling, will find answer and solution and satisfaction if we are patient and prayerful and willing to wait. Part of them are the price we pay for our free agency. We pay a great price for free agency in this world, but it is worth the price we pay. One of the cherished sentences I recall from the utterances of the Prophet Joseph Smith is that one which says that "an hour of virtuous liberty on earth is worth a whole eternity of bondage." So long as men have their free agency, there will be temporary injustices and discrepancies and some seemingly inexplicable things, which ultimately in our Father's own time and purpose will be reconciled and made right.

Concerning the uncertainties in life, of knowledge, and of other things also, they will surmount all the difficulties and discouragements of the day, and all the interruptions, and all else, if they will continue in faith.

Despite all the uncertainties and difficulties, there is a glorious and worthwhile future for all of these young people of ours, if they will set their sights on some permanent, worth-while goal, look a decade or two ahead, pay the price they have to pay to achieve it, accept the interruptions as they come, and have faith, to work, to prepare, to pray, to keep the commandments of God, to pursue their lives with calm, quiet purpose. If they will do this they will be blessed; they will find great, rich treasures in life, of knowledge, and of other things also, they will surmount all the difficulties and discouragements of the day, and all the interruptions, and all else, if they will continue in faith.

It is, after all, a wonderful world that our Father has given us, in which everything is possible on the basis of repentance and obedience, and on observance of the principles on which the blessings are predicated.

Life passes quickly. I pray that we may all endure to the end, and keep the spirit of encouragement, many more reasons for which we might have mentioned and all of which are contemplated in our Father's plans and purposes for us and are within our reach, according to our obedience and our devotion to the gospel of Jesus Christ, notwithstanding what environment or what companions or what conditions we find ourselves faced with. May God be with us and bless us and give us the courage and the wisdom to endure to the end in faith, I pray in Jesus' name. Amen.

**ELDER CLIFFORD E. YOUNG**
Assistant to the Council of the Twelve Apostles

*As I awoke this morning and looked out over this beautiful valley, conscious, as no doubt all of you are, of the hard winter that we have had, I opened the Bible, and read the nineteenth Psalm:*

1. The heavens declare the glory of God; and the firmament sheweth his handywork.
2. Day unto day uttereth speech, and night unto night sheweth knowledge.
3. There is no speech nor language, where their voice is not heard.
4. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun.
5. Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.
6. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.
7. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.
8. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.
9. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.
10. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.
Moreover by them is thy servant warned: and in keeping of them there is great reward.

Keep back thy servant also from presumptuous sins, let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer. (Psalm 19.)

As I contemplated these lines, and thought of the beauty of this day in contrast to our severe winter, I thought how much it is like life. We have difficulties, hardships, struggles. We have the storms and the clouds, and then we have the warmth of the sunshine to gladden our hearts, to give us renewed hope and faith. They are all necessary these changes. It is all in keeping with the providence of the Lord. He never intended that we should have things easy. He intended that through sacrifice and struggle we should learn these great lessons of life and be able to adjust ourselves to them.

I remember one time listening to Sister Elsie Talmage Brandley relate an incident that happened as she traveled about for the Church. She was a member of the general board of the Mutual Improvement Association, and at one time associate editor of THE IMPROVEMENT ERA. Sister Brandley had a fine mind and a great faith. She told of her experience in Canada, how she and her husband living on a ranch had had sickness come to their home; they were too far away for medical help, and there was no way to summon help. She had related this incident to a friend who was not in sympathy with the tenets of our faith and who had asked Sister Brandley if she ever had any pleasures out of life. She replied, "Yes, I have great pleasures in life." And then she related this incident. She said, "You know in our Church our men have a special blessing known as the Holy Priesthood. By right of that they are able to bless their children, and in the authority of that power, it may be to rebuke disease; and the Lord hears those prayers." And then she went on to tell of this experience on the ranch where one of their little ones had been ill, and how her husband had blessed it by the power that the Lord had given him. She said, "Those are our pleasures; those are our joys."

And so it is, my brethren and sisters, in our lives. Sometimes the shadows overwhelm us, but behind them all comes the sun, with its glory, as we saw today, and it radiates into our souls the reality of God, the consciousness of his great blessings, and the assurance that he is our Father, and that we are his children.

Job the prophet taught this lesson forcibly. Probably no man suffered more than he. All of his friends had deserted him; he had lost his crops; he had lost his flocks and his herds; and even his own children had gone. Then when someone said to him that there was nothing left for him to do but to curse God and die, there came to him a consciousness of the reality of God. And he said,

Oh that my words were now written! oh that they were printed in a book!

That they were graven with an iron pen and lead in the rock for ever!

For I know that my redeemer liveth.

He knew notwithstanding all these things,

and he that shall stand at the latter day upon the earth:

And though after my skin [that is, after the way of the flesh; after all of these tribulations] worms destroy this body, yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. (Job 19:23-27.)

Seeing beyond the shadows that a blessed faith it is, my brethren and sisters that we can do that, that we can adjust ourselves to the problems of life as they come. Our people have been very much concerned, especially our agricultural people in these mountain areas, during the last few weeks. Our livestock men fear that they can't get their flocks on the lambing grounds; feed is very short. It is a disturbing time. It is difficult. We have had these difficulties before. Our people have always had them. But in these struggles, in these economic adjustments we have to make from time to time, there come to us greater blessings just as they come spiritually, and greater powers come to us. The Lord seems to have understood that as he endowed us and placed us here in the earth. And so there is a great ray of hope. The Lord declares his goodness. Everything about us proclaims his blessing, proclaims the reality of him in whose name we are met here.

We heard so much yesterday, so much to inspire us about the growth of this Church, its great power, and how the stakes in California are responding to this great trust incident to the erection of the temple. These things perhaps are regarded by those not of our faith as very material; they think that we judge our works by the material things. That is not true. They are the symbols of a magnificent faith in this great work. I don't know whether you noted it but for the last three or four conferences, we have been told of the expenditures for the administration of this Church that come from non-tithing funds. I don't know whether you know the significance of that, but I recall as a young man, when this Church was in debt. It had lost much of its property at one time; it had been escheated by the government; and on its restoration to the Church, about 1896 it was, the Church was heavily in debt. And then when President Snow came into the Presidency on the death of President Woodruff through the inspiration and the revelations that had come to him in the St. George Temple, he promised the people that if they would be true and faithful to their trust, the Church would be relieved of bondage, and that promise was verily fulfilled.

When President Joseph F. Smith became the President of the Church he made certain sound investments for the benefit and blessing of this Church. And I recall that those not of our faith and who had no right to criticize, went up and down this land, in print and otherwise, maligning the Presidency of the Church, accusing the Church of a materialistic attitude, of not being a spiritual organization, of misleading the membership of the Church. That didn't make any difference. The leadership carried on just the same, and we have seen the benefits and blessings of that great leadership, and today we see that leadership, the spirit of it, the inspiration of it manifest.

And when I heard, I think the first time perhaps four conferences ago, when President Clark read the report, was thrilled when I heard him make the statement, "From non-tithes of the Church," are the expense of administration paid. Think of the wisdom, the inspiration of your leadership, the leadership of this Church. And so in these things that are regarded as material, there is a great spiritual power. There is evidence of the inspiration of the Almighty. There is evidence of the Lord directing his work, giving power and strength to the leadership thereof, and that is the way it will always be, because this is God's work, and it will not fail, no matter how the shadows may come, how the difficulties may come, no matter what sacrifices, seeming sacrifices; in the end they are not sacrifices; they are blessings. They are the accumulation of great powers that come to the members of this Church, and they become a sustaining force.

May God help us to appreciate these things and be true to our obligations. The Lord is in the heavens. Everything proclaims his goodness. Everything about us proclaims the divinity of this great work in which you and I are engaged, and the divinity of Jesus Christ, and the prophetic mission of the Prophet Joseph, whose name we praise, he who communed with Jehovah, and talked with God, a reality, the greatest evidence of our day of the divine mission of Jesus Christ. God bless you. Amen.

The congregation and members of the Tabernacle Choir joined in singing "Now Let Us Rejoice In the Day of Salvation."

ELDER ANTOINE R. IVINS Of the First Council of the Seventy
My beloved brethren and sisters, I stand before you with a good deal of timidity and trepidation. Although I have been doing this for a good many years now, I never get quite used to the feeling. I hope that you will help me with your faith and prayers, that there may be in what I say something that may be helpful to some of us, to give us renewed courage and faith. My sole purpose is to be of help.

When Dr. Widtsoe was talking the other day of his experiences and how he was called in as an expert on irrigation problems, I got to thinking about the similarity there is between that and life. I once read from a Spanish writer this statement: "There are more uncultivated souls in the world than lands."

Now the purpose of irrigation, of course, is to bring under cultivation lands that otherwise are not so useful and not productive, and the accomplishment of it represents some of the fundamental principles of our lives and our faith.

To begin with, the waters that we bring on to our land, when they are uncontrolled, may be the source of tremendous danger and damage to us. Sister Ivins and I stood on the banks of the river in Elmiria, New York, and watched houses go by under the bridge, watched the water come into the city and fill all the basements of the town, and read in the newspaper of people who were drowned in the flood. And why? Because the waters of that river were beyond control.

Now, when we can bring water under control, and through our faith and works bring it onto the arid lands, those lands become productive. But to do so, there must be a fundamental application of the principle of faith. Without it we would never make the effort. Then there must be such structures erected as will keep the water which we bring onto the lands under absolute control; furthermore, to make efficient use of it, it must have direction, wise and adequate direction.

When we can apply all those things to it we reap a harvest, a rich harvest. But if at any time, during that process, we become lax and lose control, the hope of a season, and sometimes of the future, may vanish in an hour.

That is a good deal like life. The purpose of the Church of Jesus Christ of Latter-day Saints is to redeem and cultivate the souls of the people. The purpose, even, is to build up and strengthen and make better the lives of the people who have come already to recognize the power of God, his restored priesthood in the earth, and become members of the Church, for none of us is perfect.

The development of those souls is the greatest responsibility of life. There is, of course, the time when that control must be exercised by others, just as we exercise control over the life-giving elements we lead on to the soil. Custody of a soul begins when a man is born puny, powerless, helpless child. There is, however, implanted in him by God a power which can develop, and if controlled, would redound to the benefit and blessing of mankind. It is the duty of the parents of that child to see that its early years are properly guarded and its activities properly directed, that the selfish, jealous, evil things which carnal man is subject to, may be taught out of the nature of that child, that it may be taught the virtues, the higher virtues of life, so that in its formative period it may be safeguarded from the evils that surround us in such great number.

Sometimes, as fathers and mothers, we do not realize that responsibility. We take children more or less as a matter of fact; we do not realize that they are the sons and daughters of God, and that in their care and custody, we are the representatives of God, our Heavenly Father. If we could sense that fully, I am sure that we would be more serious in the care and direction which we give to the life of our children.

Now there comes a time, of course, when the father and the mother may have done all that was within their power, and they send their sons and their daughters out into the world to struggle with its changing conditions. Then these young people have this direction within their own power; they have to direct their course; they have to direct their efforts; Father and Mother are no longer in control.

Now in that process the principal element of success, it seems to me, is faith, for without faith in God we are not likely to seek his aid, and without his aid we would lack inspiration, and without inspiration we may be subject to the baser tendencies of the body.

This writer says, "uncultivated souls"; and the Prophet said, "The spirit and the body is the soul of man." (D. & C. 88:15.) Consequently, if we are going to cultivate the soul well, we must pay attention to the spiritual development, and likewise to the physical development of the body. Without a proper relationship of the two we may not succeed.

Now, faith in God then becomes the fundamental principle of life. The great principle of the gospel is love. But how can you love God without having faith in his power, and his interest in you, and his ultimate direction of the affairs of this world of ours? To love him, you must have faith in him. With that faith there will come a love of God, and an effort to do his will, to keep his commandments, to develop ourselves, that we may be ultimately valiant and useful servants unto God in developing his program in the earth.

Without faith, there can be no love between a man and a wife; Without faith there can be no love between a son and a father. Faith must go in both directions, it seems to me. But if that faith can be developed, we will strive to meet the full requirements of our lives; to develop ourselves to our utmost and ultimate capacity. It requires a struggle, constantly, to drive jealousy out of our hearts; it requires a constant struggle to prevent hatred from coming into our feelings and our attitudes; it requires a constant struggle to develop the higher faculties of the body and the mind, but it must come from faithfulness in God, faith in each other as well. But in the beginning is faith in God, because from that develops love, the fundamental principle of the gospel, and from love develops the fidelity that should exist in all family relationships.

We have been told what a wonderful thing it is that we can enjoy our companions here, with the expectation that if our lives are proper, we will have that association throughout eternity culminating in the grandest blessing of the gospel of Jesus Christ; But if we do not have the faith that prompts us to love and respect each other, to honor the pledges that we make in marriage, we will fall far short of the realization of that great and wonderful privilege.

I have come to believe, in this great struggle, that the greatest victory a man can make is the victory of self-control. It did Alexander the Great no good to conquer the world and die a drunken, debauched person, in early manhood. Because he had no self-control, he lost all the advantage that he had gained by his unholy conquests.

So I repeat, it matters not what your conquests are here in other directions, if you fail to gain absolute self-control, you have failed in the greatest victory of life. It is the greatest battle, too, because man, abandoned by the spirit of God, we have been told already, is carnal, and that carnal man is an enemy of God. Without that struggle, without the Spirit of God, we are going to surrender ourselves to our baser and more ignoble tendencies. We must not do it, brothers and sisters. Man or woman, we must have faith in God in order to serve him properly, and make this tremendous struggle that is necessary to overcome these baser faculties.

We must never so mistreat our bodies that we surrender the controls that we have gained over these propensities to the unsettling influences of narcotics or things of that sort. We must live, brothers and sisters, through the faith we develop in God, true to all the commandments that have been given us, and to all of the pledges that we have made.

When we lead the water out over the soil, we may have planted a crop which is the result of months and months of labor, and then, because in an unguarded moment, we relax our control and our watchfulness over it the whole work may be carried away.

And I have known men, and women, too, who apparently have made this successful struggle until well along in years, and then either feeling secure or indifferent, I do not know which they relax these controls; they succumb to temptation; and in an unguarded moment, they destroy their hopes for the future.

I have seen men disorganize marriages that should have carried over into eternity because in an unguarded moment they failed to exercise their faith in God and the controls that come from it.
I believe, brethren and sisters, the greatest need we have today is the development of faith in God and the controls over ourselves which come from that faith; and if we can do so, our future is secure. If we can do so as individual families, the security of our children should be secure. If we can impress those basic principles upon them so that they will adhere to them for the rest of their lives, the generation that they bring into the world should be secure; the whole future, brothers and sisters, depends upon our faith in God, and the exercise of these controls that come through that faith, and the inspiration of God which we get through it.

Now, may we realize these things, brothers and sisters, and may we live true to them, for the pledges we make in the waters of baptism and in the temples of God are serious. There are wonderful promises held out to us. The breaking of these pledges is a serious thing, and has most, what shall I say, most unwanted results, terrible, destructive results in our lives. Have you ever seen persons who forget these things, lose their standing in their communities, sink to oblivion and die, unmourned? I believe you have. Why? Simply because we allow ourselves to forget God, and in the forgetting of him, we lose faith in him because faith is maintained by the exercise of our faculties in the service of God. And when we stop exercising those faculties, faith may decrease, and with its decrease, our controls may likewise decrease; we may wake up one sad day to find that the blessings which should have been ours are lost to us.

God grant that we may understand our relationship to him, that we may learn to love him, and help us to direct our efforts to the greatest development of ourselves and those dependent upon us, I pray in the name of Jesus Christ. Amen.

ELDER ALMA SONNE Assistant to the Council of the Twelve Apostles

My brethren and sisters, I come to this responsibility with a prayer in my heart that the good spirit which has been present in this session and in the other sessions may continue with us.

Last night, as I sat in the audience at the missionary meeting, it occurred to me that the Church as a whole, and the members individually, have always been true to their missionary responsibility. It also occurred to me that those who participated in it, faithfully, have been abundantly blessed. God has prospered his work in the earth. And I rejoice with you in its success.

A few years ago I talked to a business executive who has since reached the pinnacle in his business organization. He told me of making an application for work years ago in this organization. After a conversation with one of the officials, he was told that, inasmuch as he did not have a college education, the place was not available to him. But the young man explained that he had been on a mission for the Latter-day Saint Church, and the official turned to him and said, "Well, I regard a mission for the Mormon Church equivalent to a college education." That man has risen to prominence, not only in his business organization, but also in the world. Surely, those who engage in this missionary work receive blessings which qualify them for their daily activities.

Elder Orson F. Whitney, on one occasion, told about his ambition to become an actor. But his poverty stood in the way of its realization. Finally, his mother, sympathetic with his dreams and desire, told him to sell some of her city lots here in Salt Lake City and use the proceeds for his education. But no sale materialized. Then something happened which revolutionized the plan and the entire life of Elder Whitney. He became a missionary. His former dreams vanished. Speaking of that first mission which he fulfilled with such credit, he later wrote:

I have before me the report rendered to the Church by President Brigham Young after the completion of his first mission over in England in 1840. Said President Young:

Most of us, I dare say, have read Elder Widtsoe's little book, In The Gospel Net. It is the story of a great conversion, for in it, Brother Widtsoe tells how his mother became a member of the Church. I have often thought of that humble shoemaker whom he describes and who was presenting the gospel to the people who came to his shop: his soul was full of love for his fellow men. And as a result, the entire Church has been blessed. Who will estimate the far-reaching results of his efforts, and who will estimate the extent of the contribution made by Elder John A. Widtsoe, whose books and pamphlets, Church works, and expositions on agriculture which are numerous and scholarly, have been and are being read extensively, at home and abroad! His powerful messages have broken down many prejudices and opened the door to many investigators. These humble beginnings have a way of growing and expanding into mighty movements and great accomplishments.

I believe, brethren and sisters, the greatest need we have today is the development of faith in God and the controls over ourselves which come from that faith; and if we can do so, our future is secure. If we can do so as individual families, the security of our children should be secure. If we can impress those basic principles upon them so that they will adhere to them for the rest of their lives, the generation that they bring into the world should be secure; the whole future, brothers and sisters, depends upon our faith in God, and the exercise of these controls that come through that faith, and the inspiration of God which we get through it.
ELDER WALTER STOVER
Formerly President of the East German Mission

The Tabernacle Choir will now sing, “Abide With Me,” conducted by J. Spencer Cornwall.

We wish to commend the congregation today and in previous sessions, for their orderly and reverential attitude during our hours of worship.

The closing prayer will be offered by Elder Francis W. Brown, formerly president of the Central States Mission. After the prayer this conference will stand adjourned until seven o’clock this evening, when, in accordance with the practice of the Church, the general meeting of the Priesthood of the Church will be held. Only those holding the priesthood are invited to be present. Persons not holding the priesthood will kindly refrain from attempting to enter the building. That session will not be broadcast. Overflow meetings, however will be held in the Assembly Hall and Barratt Hall; at both places, we are informed, there will be television.

The session at ten o’clock Sunday morning will be broadcast over Station KSL, and by arrangement through KSL over the stations named in the first session of the conference. That session will also be televised over KSL television station, channel five.

The Church of the Air broadcast, on which Elder Marion G. Romney, of the Council of the Twelve, will be the speaker, will begin at 8:30 in the morning. Those desiring to attend this broadcast must be in their seats not later than 8:20 a.m. The Tabernacle Choir broadcast will be from 9:00 to 9:30 o’clock, tomorrow morning. That, too, may be seen and heard over television, channel five. Those desiring to attend that broadcast must be in their seats by 8:50 a.m., ten minutes to nine. It is requested that the audience, during the broadcast refrain from making any disturbing noise of any kind. The regular session of the conference will begin at 10:00 a.m.

The singing for today has been by members of the Tabernacle Choir, under the direction of Brother J. Spencer Cornwall, with Alexander Schreiner at the organ.

At the conclusion of this meeting, the general sessions of the conference will be adjourned until ten o’clock tomorrow morning.

Singing by the Tabernacle Choir chorus, “Abide With Me.”

Elder Francis W. Brown, formerly President of the Central States Mission offered the closing prayer.

General Priesthood Meeting

The General Priesthood meeting of the Church convened in the Tabernacle at 7:00 p.m., Saturday, April 6, with President David O. McKay presiding and conducting.

The great Tabernacle was crowded with men holding the priesthood, also the Assembly Hall to the south of the Tabernacle, and Barratt Hall (60 North Main), in which latter places those present listened to the services and witnessed them by means of television. In addition, thousands of men assembled on the Tabernacle grounds and listened to the proceedings by means of amplifiers.

President David O. McKay:

If we had been guided by the assemblies in the Tabernacle, Assembly Hall, Barratt Hall, and the crowd on the grounds, we might have opened this meeting fifteen or twenty minutes ago. Every building is packed to capacity, and brethren who are unable to get into any seat whatever, have taken newspapers and are sitting on the grounds. We believe we will let the loudspeaker go out there so that those who are attempting to attend this meeting may share in the services at least.

What a mighty force! The strength of Zion!

The singing during this session will be furnished by the Tabernacle Choir Men's Chorus, with Elder J. Spencer Cornwall as Director, and Elder Alexander Schreiner at the organ.

When we sing, "I will go Where You Want Me to Go," it is suggested that the congregation sing the first stanza the Male Chorus will sing the second, and the congregation the third.

We shall open these services by the congregation singing, "Do What Is Right."

Elder Emile C. Dunn, formerly president of the Tongan Mission, will offer the opening prayer.

The congregation sang the hymn, "Do What Is Right."

Elder Emile C. Dunn, formerly president of the Tongan Mission, offered the opening prayer.

The Tabernacle Choir Men's Chorus sang "The Palms."

President David O. McKay:

Truly, the song of the righteous is a prayer unto the Lord. That was inspiring.

May we at this time correct, or give information which will be of interest to all listening in, and to others whom you may contact. "President McKay: Regarding the morning’s schedule (that is, tomorrow morning), with the two broadcasts coming together, 8:30 to 9:00 and 9:00 to 9:30, there will be no opportunity to open the doors or let anyone in for one hour. So those who desire to attend either broadcast, should be in the building before 8:20. Brother Richard L. Evans."

So will you please take note of that and by so doing avoid disappointment.

Our first speaker tonight will be President Walter Stover (come forward, Brother Stover) formerly president of the East German Mission. We believe President Stover has a message that will be of great interest to all who are privileged to hear him tonight. President Stover.

ELDER WALTER STOVER
Formerly President of the East German Mission

Beloved brethren, I kindly ask for your faith and prayers in my behalf. I assure you that I am frightened. I never have spoken to such a great audience, and I was asked only a little while ago to speak to you.

For the past five years I have presided over the East German Mission. The East German Mission includes that part of Germany which lies behind the “Iron Curtain.” Part of that mission is in the British Zone, but nine-tenths of the mission lies behind the "Iron Curtain." We have there more than 8000 of our faithful members and more than
I have been in Washington and Mount Vernon many times, I like to go there and see the house where the father of our great nation, and his wonderful wife Martha.

May the Lord bless you, good brethren, and may He bless our nation, and those who administer the affairs of our great nation, that we may live according to the plan of the taxes here and be a free man. Of course, I have complained a little since I returned; that is the weakness in me.

My brethren, when you work from early in the morning until late at night for the State, and you are fed propaganda, you can understand how good it feels even to pay their wages are very small compared with ours, and if they worked all the days of their lives, they could not accumulate anything.

So, my brethren, you see that we live in a very wonderful land, the land of promise. As an immigrant and a convert to this Church, I am grateful, very grateful, that I am privileged to live here in this goodly land, in the valleys of the mountains. How different conditions are over there as compared with what we have here. We have our wonderful homes, we have our wonderful furniture, washing machines, refrigerators, automobiles, good employment. They do not have those things over there. I do not like to speak too severely but I suppose they are slaves. I believe that the Children of Israel who were in bondage in Egypt felt more secure, and happier, than those freedom-loving people who are behind the "Iron Curtain."

Germany, especially East Germany, has suffered a lot. Many provinces have been taken away: East Prussia, West Prussia Pomerania, and other provinces, and millions of people had to flee before the invading armies. These refugees are now in parts of Germany, where they live two or three families in one small apartment. They have to get along with one another, and they, of course, would be very happy if they could come to this goodly land, but they cannot. They have to stay there, and live there, and do what they are told. They are not privileged to speak their minds, my brethren. They are watched. They are not even privileged to speak freely in their own families for fear their children will hear what they say, and school teachers are trained to find out from the children in the school what attitude their family has. And so often a loved one from the family is taken away, and without trial, placed in a concentration camp. Many of them die there, and never return to their loved ones. And very, very often the loved ones are not even notified.

I am so happy that our Church is not persecuted to any great extent. Of course, they do not like any religion, they hate all religions, and "Jehovah's Witnesses" and other religious people are put in jail. A few of our people have been put in jail, but not many.

I want to tell you of one experience a branch president had. I stayed in his home one night. I went there by permission of the Russian Military Government to travel in the Zone, and I stayed in his home one night. It was still dark when I went away in the early morning; the following day he was arrested for "harboring an American spy."

Now my brethren, this poor man was in jail for over eleven weeks on a phony charge, and I wrote a letter to the authorities and told them that I gladly would come and take his place, to let this good man go. His family had to suffer a great deal during that time, and his wife, who had two little children, went to the authorities, and said "You have taken my husband, what shall I do? I need milk for the babies." They promptly told her that they would take care of the babies, and raise them, and make good communists of them and she could work and make a living herself, work for the State, have equal rights with the men. Their equal rights, my brethren, mean that the woman can work just as hard as the man, take her place in the mines, the ore mines and the coal mines. That is the equal right women have.

Oh, how wonderful it feels to be an American citizen, to live here in this goodly land, where we can speak our minds, where we can worship Almighty God according to the dictates of our own conscience. We do not need permission to gather in this great Tabernacle.

The German people are very wonderful people. Out of that nation great men have come: Karl G. Maeser, was a wonderful man. I visited his home town, Meisen, Germany, near the great city of Dresden, and there the Germans honor and revere this great man. Meisen is the city where the famous Meisen porcelain is made and this world-renowned factory has been taken over by the Russians. This wonderful porcelain is made to send to Russia and all the factories work for the building up of the great war machine. I am sorry to say, the people do not have so much to eat as they would like to have. They feed them very little but from early in the morning until late at night, my brethren, they feed them propaganda. They tell them of the American capitalist and that the only way of life is the true way of communism. And they sugarcoat everything so beautifully that some of them begin to believe, not the older ones, but the younger ones.

When Christmas time comes, they are not allowed to have a Christmas tree or a Christmas program in their schools. They tell them that their Savior is Joseph Stalin. They should look to him for their salvation.

My brethren, the time goes fast. I bear you my testimony that I am so grateful that I am privileged to live here. Many, many years ago two humble missionaries came to the town where I lived, and in very broken language brought to me the Gospel of Jesus Christ. When I accepted it people told me that I was stupid, a religious fanatic. When I came to America, I was even more crazy, they told me. But I want to tell you, good brethren, it feels wonderful to be a Latter-day Saint, it feels wonderful to have a testimony, it feels wonderful to enjoy the spirit of the Lord. And I am so grateful. I know that God lives, that he hears and answers prayers. When our thoughts go heavenward, they are near the throne of God, and we thank him for the blessings which he has bestowed upon us, and we ask him for forgiveness of our failings and shortcomings, and we meditate and converse with him. How beautiful it is, my brethren. We are fed the bread of life and we walk with him and talk with him, and we feel his nearness, something wonderful.

My brethren, the gospel is the gospel of life and of salvation, and if we are true and faithful we will have peace of mind, joy and happiness in our hearts, and we will truly love our neighbor.

I could talk to you at great length about the East German Mission, about the life there, but I have said enough. Be grateful that you live in this goodly land. It is a choice land, choice above all other lands in the world.

I bear you this witness, because I know, and I am very grateful. When I was there and saw the sufferings of the people I said to myself, "whenever you return, you will never complain, not even about the taxes."

My brethren, when you work from early in the morning until late at night for the State, and you are fed propaganda, you can understand how good it feels even to pay the taxes here and be a free man. Of course, I have complained a little since I returned; that is the weakness in me.

May the Lord bless you, good brethren, and may he bless our nation, and those who administer the affairs of our great nation, that we may live according to the plan of our Heavenly Father and keep his commandments, that we may preserve freedom and liberty.

I have been in Washington and Mount Vernon many times, I like to go there and see the house where the father of our great nation, and his wonderful wife Martha.
Brethren, some of our city officials are uneasy about us tonight. They realize how these aisles are filled, and all the steps occupied. The chief of the Fire Department would appreciate it very much, if we will at least make an effort, to conform to the city ordinance. Now, let us do it. If you brethren who are sitting would crowd up a little more, even if you are uncomfortable, and let the brethren who are in the aisles each take one seat along on both sides, I believe we can conform to this request. Thank you.

President David O. McKay:

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Our next speaker will be President J. Reuben Clark, Jr., of the First Presidency of the Church.

Conference Report PRESIDENT J. REUBEN CLARK, JR. Second Counselor in the First Presidency

Brethren, this is a humbling experience. I pray the Lord to bless me for the few minutes that I stand before you, that I may be able to say something that will be helpful and encouraging.

Brethren, I do not suppose that any of you have had communistic leanings. I suppose that all of you love your country, love the Constitution, love the free institutions under which we live, love our freedoms. But if there be any, may I ask you, prayerfully and humbly, think this thing over, because if it comes here it will probably come in its full vigor and there will be a lot of vacant places among those who guide and direct, not only this government, but also this Church of ours.

Brethren, I urge you, think this thing over in the light of the facts. And I know that Brother Stover has not told us tonight, a tithe of what he could tell.

That brings me rather naturally to my favorite theme before you brethren. "If you are not one, you are not mine." Now, that should mean, and must mean, if we are to preserve our freedoms and our liberties, that we shall be one.

Last night I voiced the thought that I feel is sound. I can think of this Church as having three great functions. The first function is to maintain and build up the body of the Church as we exist, those who already belong to it. The second function is to warn the world and to teach the truth to those who wish it. And the third function is to do the work for the dead.

We cannot successfully carry on the latter two without having a strong central Church, and to build a strong central Church requires unity, real unity, not verbal, make-believe unity.

We need unity in administration, from the deacons’ quorum, up. We do not want deacons’ quorums going off on their own and handling the meetings as they wish; the members going when they wish, and coming when they wish, and talking about what they wish. That is not the way to build a deacons’ quorum.

You bishops of the wards, you do not want your auxiliary organizations carrying on, each one by itself, without any regulation or any control. You presidents of stakes do not want your wards carrying on in that way. And I can assure you that the presiding authorities of the Church cannot do their work unless they have unity among the stakes.

Do not, brethren, get the idea in your minds, that you have a very unique situation in your own place. We hear that frequently. But when we analyze it down, we do not find the uniqueness that sometimes you feel you have.

Be a unit. Follow your file leaders. Do what you are asked to do, and do it willingly and do it with a determination to make it a success.

You need this unity, brethren, if we are going to build this Church and if we are going to fulfill the mission which the Lord has given to us.

And you need unity in doctrine. I incorporate by reference these two fine sermons we have heard today, one from Brother Stapley and one from Brother Bowen. I endorse all that each of them said. The principles of this gospel are clear and reasonably few, that we need to act upon. And there is only one man on earth who has the final word as to what is the true doctrine of this Church and that is President David O. McKay today. When there comes a time to change the doctrines of the Church, he will let you know.

Read your books. There is a startling parallel between the course that is coming in to us today and the course that was in the early Church, so startling that one becomes fearful. We have these little groups going off on their own doing their own interpreting of the scriptures, more or less laying down their own principles. They are small now, of no particular consequence, but that is the way it began in the early Christian Church, and these little snowballs grew and grew and grew until they became great.

"Scholasticism" took its root among those early peoples. There were a number of "schoolmen," they were called who undertook to define the doctrines of the early Church, then developing into the great Catholic Church, Alcuin, Damiani, Scotus, and others, Thomas Aquinas he began the development, these individuals, of great heresies that took hold of the imaginations of the people and finally were adopted by the Church.

Now, of course, the Church in those days was not organized as we are. The bishops were independent, one from the other. They had no real, there was no real central control. The pope exercised some, but it was very ineffective and inefficient. Some popes ruled some of these heresies wrong as heresies, then later other popes came along and ruled them as truths. We must be united in doctrine, we must follow the scriptures, Do not try to wander off too much brethren, I beg of you, into the mysteries. Do not write in to the First Presidency and ask them to solve every mystery that you can think of, either.

Then there must be a unity of faith.

When I say a unity of faith, I am distinguishing between what we ordinarily term as unity of faith, which is a unity of doctrine, and a unity of the exercise of faith. What I mean is illustrated by what happened at Jericho, when they marched around the city and the walls fell. What I am thinking about is a statement in the scriptures, that if you have faith as a grain of mustard seed you can say to yonder mountain, remove ye hence, and it will be removed.
And that great crusade under Peter the Hermit, made up in good part, of the ragtail and bobtail of the whole western Christian Church, who were promised an indulgence if they went on that crusade and the forgiveness of all the sins they had committed in the past, and all that they might commit in the future are not talking extravagantly. I am telling you what that indulgence really was; the crusaders got to Jerusalem the clergy that were with them tried to imitate the great miracle at Jericho and so they marched around Jerusalem, but the walls did not fall. Finally they took the place by storm, and one account says that the narrow streets leading up to the temple mount flowed in the blood of victims up to the horses knees. These crusaders, apparently dedicated to the redemption of the Holy Land from the pagans, took babies and dashed their brains out against the wall, took them by the legs and threw them over the wall, shut them up in houses and went in and slaughtered them, piled up the remains in great piles.

I assume if he told all he knew Brother Stover might almost equal that.

May the Lord bless all of us, give us his inspiration. I bear my testimony that Jesus was the Christ, that Joseph was a Prophet, that those who have followed him since then, including President McKay, are his prophets. Let us all give them our support, let us give President McKay our support, our loyalty, and our devotion, in order that he may carry forward the great responsibility which rests upon him, and I ask this in the name of the Lord Jesus Christ. Amen.

There is a suggestion that at this moment this tremendous body of priesthood be permitted to hear the mighty voice and testimony of the organ. We will ask Brother Schreiner to favor us with a selection that will answer that request.


PRESIDENT STEPHEN L. RICHARDS First Counselor in the First Presidency

I am sure all were deeply impressed by Brother Stover's report and by President Clark's comment thereon.

If I were not afraid of embarrassing Brother Stover, I would like to tell you something of what he did, this generous hearted man, over among those poor and discouraged people, to bring them something more of hope for the future. I happened to be there during his administration. I became very much aware of the sinister influences which he has described. I remember riding through Berlin from the Western Zone into the Communist Eastern Zone, and it was just as if you had passed over into a forbidden territory. The ominous feeling, the depression, the looks on the faces of the people, the ragged and hopeless condition, was a sight most forbidding to behold. Brother Stover stepped into that situation, and out of the generosity of his big heart, he reached in his pocket and helped many a poor person; and in addition thereto, he provided them with facilities through which they were able to gather, to resume their activities in the Church, and he held out to them such a prospect for the future that I am sure many were taken out of despondency and elevated to hope and encouragement. And I take the liberty of paying tribute to him tonight for that which he did for those distressed people.

It would be well if we could all be aroused by circumstances brought to our attention into a state of alertness to the dangers and the situations confronting us. I believe, my brethren, that it is well for every one of us to consider that he has a definite personal responsibility to do his full duty in the Church, in the government to which we belong, in order to forestall some of these calamities that look to be in the offing.

Now I see certain prospects ahead that may not be too fortuitous. I wish I could say a word that would save a man from bankruptcy. Years ago I used to practice law. I have taken men through bankruptcy. I have seen some of the tragedy of it. I have had doctors tell me that men have died for causes no other than financial worries occasioned by reverses; and to a redooded man, who has pride in his good name, few things are more disastrous to him than to fall into a condition where he cannot pay his creditors and keep his name good.

We do not know just what the future will hold for us. We learn that there is great income for the people, the largest, I suppose, that it has ever been in history, figured at least in terms of our inflated currency; and we learn that debts have assumed gigantic proportions. I have said in your presence before that there is only one thing that I know of for which this inflated dollar will buy 100% worth of its par value, and that is in paying debts. There is no discount when it comes to paying debts with this inflated dollar, and I am persuaded, my brethren, that all will do well, if any is in a position where his debts may come to embarrass him to see that they are reduced and liquidated, so that he may be saved the hard circumstances that may come to him when it will be more difficult to pay.

We might have a deflated currency sometime. Well, if we have a deflated currency, and the dollar reverts to 100% purchasing power, you will pay that good solid dollar to discharge debts incurred under inflated dollars, and it may be a hard thing to do. You farmers will realize it may take two bushels of grain, instead of one, to liquidate the obligations. Now, I have never seen a man go broke who was not in debt. Have you? So I think that the caution is to be careful of our indebtedness.

Really, the great portion of our indebtedness that is hazardous to us arises from overextension. Way back in the days of the depression when many banks were closed, I was sent on a financial mission. I visited the banks of southern Utah, most of them, and some of the banks of Idaho and I talked with the cashiers and other operating executives. Some of them were good enough to bring out their portfolios, and in nearly all instances that I was able to observe I discovered that embarrassment came to men because of overextension of credit. They thought that they could make some more money by incurring more debt, and the bottom fell out before they realized on the good prospects that they thought they had, and many were embarrassed. Hundreds were embarrassed, and some men who had been in good standing before were financially wiped out. And the books of some of these banks today bear record of these old obligations.

I believe we will do well to bear these items in mind, and within our own power do all that we can to get ourselves into as safe a position as it is possible for us to do. I recognize the fact that sometimes it is deemed necessary and desirable to undertake some obligations in order to get a home for our families, perhaps in order to get some kind of a business in which we can work but there is a difference between getting that which is absolutely necessary for the support of ourselves and our families, and extending and extending trying in an acquisitive spirit to get so much that we hazard our financial security.

The good counsel that has come from the Church all these years is pertinent today, and I believe that those who study the situations most carefully would sanction that kind of counsel. You older men have been through some of the experiences of the past. You know that calamity can come almost overnight. It has done so in the past, and so a measure of preparedness is wise counsel to you.

I trust too that those of you who are perplexed to know what to do will seek good solid counsel. I never feel it embarrassing to ask counsel from men who have had experience and men who are supposed to know. It is far less embarrassing to expose your hazards to them than it is to endure some of the disastrous results which may come to you. It is a good thing to seek counsel. You Bishops, when you are asked for counsel, I think that you may be endowed with the spirit of wisdom, if you live for it,
There is another matter to which I wish to refer. It is not very savory, but it is a condition that is giving us great concern, and that is the increasing number of divorces.

Now, be careful, if the parents are sending them in, that you do not offend those parents, that is not necessary. This is merely a means of cooperating with parents in getting our young people to start out from home to better their conditions. Brother Spencer W. Kimball and Brother Mark E. Petersen constitute that committee, and you may do whatever you can to cooperate with them.

Brethren, a few years ago you received a letter, you bishops, stating that a committee had been appointed by the Council of the Twelve, to look after some of our young girls who had wandered into the “Badlands” of the city. They did not intend to get caught in the meshes of sin, but they had wandered from home, and the protecting influence of home surroundings. You were asked if you would not kindly send the names and the addresses of those girls who came away from your town, to this committee, just so that we could find among the officers of the stake. I think, my brethren of the bishops and of the presidencies of stakes, and the high councils, and the presidencies of quorums, that we should make an earnest appeal for your cooperation.

I pray that every man who bears this holy priesthood will prize it, and account it as the chief blessing of his life, and use it for the blessing of his family and his fellows. Thank the Lord for this holy power. I know that it is genuine. I know that it is not a mere concoction of men, as Brother Bowen spoke of today. I know that it was divinely given, and I pray to the Lord that I for one may be worthy of this high endowment that the Lord in his mercy has brought to me and to you.

May the Lord's blessings abide with you, I humbly pray, in the name of Jesus Christ. Amen.

The Tabernacle Choir Men's chorus and the congregation sang the hymn, "I'll Go Where You Want Me To Go."

As nearly as can be estimated or counted, there are in the Tabernacle tonight 9,486 members of the Priesthood, on the grounds, 3,848, in the Assembly Hall, 2,285, in the Salt Lake Tabernacle, 1,900, and 1,970 in the Assembly Hall. 16,769 men have said tonight, “I will go where you want me to go, dear Lord, over mountain or plain or sea. I will say what you want me to say, dear Lord, I will be what you want me to be.” Another line impressibly sung by this Chorus, is this "There may be somewhere in the paths of sin, some wanderer whom I should seek." And I know that he who will try to discover one of these lost souls, he will arrive at the conclusion that this is the most delightful feeling in the world, to think that you are trying to rescue a little soul, with a little soul you can make a great influence. It is a great privilege and a great thing to know that you are trying to do this work for the Lord. I pray that every man who bears this high office will be just as zealous in this work as Brother Spencer W. Kimball was for these girls, who were ‘all lost’. They had found the boy.

As we stand in your midst, to partake of what I feel is the spirit of unity, stirs one's soul with emotion, and 16,769 men have said tonight, “I will go where you want me to go, dear Lord, over mountain or plain or sea. I will say what you want me to say, dear Lord, I will be what you want me to be.” Another line impressibly sung by this Chorus, is this "There may be somewhere in the paths of sin, some wanderer whom I should seek." And I know that he who will try to discover one of these lost souls, he will arrive at the conclusion that this is the most delightful feeling in the world, to think that you are trying to rescue a little soul, with a little soul you can make a great influence. It is a great privilege and a great thing to know that you are trying to do this work for the Lord. I pray that every man who bears this high office will be just as zealous in this work as Brother Spencer W. Kimball was for these girls, who were ‘all lost’. They had found the boy.

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The Church of the Air broadcast was presented Sunday morning, April 6, from 8:30 to 9:00 over radio station KSL and the Columbia Broadcasting System, with Elder Marion G. Romney as the speaker. The following is a report of this service:

The closing prayer was offered by Elder Joel Richards, formerly president of the Northwestern States Mission.

Selection by the Tabernacle Choir men's chorus, "Thou Art Repose."

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I come to you this morning representing a people for whom the inscription on our national coin, "In God We Trust," as real significance. For we know that an effective relationship persists between God and this land and its people.

Centuries ago the Lord designated America a goodly land, choice above all others, to be reserved for a righteous people. While it was yet unknown to Eurasians, He decreed that it should be discovered only under His guidance and promised its inhabitants from that time henceforth and forever that they should "... be free from bondage, and from captivity, and from all other nations under heaven," Ether 2:12. If they would serve Him. On the other hand, He warned that if they would not serve them, "they should be brought down into captivity, and also into destruction both temporally and spiritually."

Preceding the advent of Columbus, two mighty peoples dwelling upon this land prospered in obeying God's commands and, rebelling against them, sank into oblivion. Their records are eloquent proof of the certainty in God's warning and promise.

The builders of modern America, though without knowledge of the divine decree, have been aware of God standing within "the shadow keeping watch upon his own."

Columbus, not knowing it had been given, yet witnessed to the truth of the declaration that the discoverers of America should be led by divine inspiration. "God gave me the faith and afterwards the courage so that I was quite willing to undertake the journey," he said to his son, and in his will he wrote:

"I am the most holy worshiper who inspired me with the idea and afterwards made it perfectly clear to me that I could navigate and go to the Indies from Spain, by traversing the ocean westward."

The early settlers of the Atlantic seaboard testified that they were led and sustained by the power of God. The colonists, rejected the tyranny of King George, appealed "to the Supreme Judge of the world for the rectitude of their intentions and, "with a firm reliance on the protection of Divine Providence" struck for freedom.

At a critical point Franklin thus addressed the constitutional convention:

We have been assured, sir, in the sacred writings, that "Except the Lord build the house, they labour in vain that build it." I firmly believe this, and I also believe that, without his concurring aid, we shall succeed in this political building no better than the builders of Babel. (Documentary History of the Constitution of the United States, Vol. III, pp. 235-237.)

In his 1789 Thanksgiving Proclamation, Washington made seven separate references to the Almighty, whom he acknowledged as the source of all the nation's blessings, including victory in the Revolution and "opportunity to establish a form of government for our safety and happiness."

Perhaps no American, save the prophets only, has put such implicit trust in God as did the Great Emancipator. Out of his personal experiences he testified he was as certain that God acts directly upon human affairs as he was of a fact apparent to the senses, such as that he was in the room where he was then speaking. He said:

I have had so many evidences of his direction, so many instances when I have been controlled by some other power than my own will, that I cannot doubt that this power comes from above. I frequently see my way clear to a decision when I am conscious that I have not sufficient facts upon which to found it. But I cannot recall one instance in which I have followed my own judgment, founded upon such a decision, where the results were unsatisfactory; whereas, in almost every instance where I have yielded to the views of others I have had occasion to regret it. (Abraham Lincoln of God, John Wesley Hill. 124.)

A marked diminution of our trust in God has taken place in America since the days of Lincoln, the effect of which is everywhere apparent. We and our beloved country are today at the crossroads in our efforts to maintain our glorious American heritage of political, temporal, and spiritual freedom, won and bequeathed to us by the fathers who had inscribed in their hearts, as well as on their money, "In God We Trust."

In every hamlet of our land arises a plaintive cry for a return to that trust in God by which the fathers built our nation. I believe we are approaching almost an unanimity in our feeling that the great and imperative need of this hour of decision for America is to vitalize our trust in God.

I believe we can do it. I know we can do it if we are but willing to pay the price. Possessing a sure knowledge of the truth of what I say, I point out two prerequisites to the realization of this our great need: First, we must in humility seek the God in whom we trust in earnest prayer; second, we must dedicate ourselves to the keeping of his commandments.

"Seek ye the Lord while he may be found, call ye upon him while he is near," counseled Isaiah. (Isa. 55:6.)

"Evening, and morning, and at noon will I pray, and cry aloud: and he shall hear my voice," sang the Psalmist. (Psalm 55:17.)

"Watch and pray, that ye enter not into temptation," (Matt. 26:41) taught Jesus. And in his perfect life he set the pattern. He prayed (Luke 3:21) and fasted forty days (Matt. 4:2) at the beginning of his public ministry; he prayed in the wilderness (Luke 5:16); he prayed at the beginning of the day (Mark 1:35); he prayed a whole night preceding his selection of the Twelve Apostles (Luke 6:12); he prayed for strength in Gethsemane; and finally, on the cross in the hour of his death, he prayed. (Ibid., 23:34.)

All men who, "under God," have advanced the cause of righteousness in America have been praying men. Who has not heard Isaac Potts' account of Washington on his knees in the snow in prayer at Valley Forge? Lincoln's sublime trust in God came after he had many times been driven to his knees in prayer. He thus explained to General Sickles the reason for the serenity he experienced while the outcome of the battle of Gettysburg hung in the balance:
In the pinch of your campaign up there, when everybody seemed panicstricken and nobody could tell what was going to happen, oppressed by the gravity of affairs, I went to my room one day and locked the door and got down on my knees before Almighty God and prayed to him mightily for victory at Gettysburg. I told him that this war was his, and our cause his cause but we could not stand another Fredericksburg or Chancellorsville. Then and there I made a solemn vow to Almighty God that if he would stand by our boys at Gettysburg, I would stand by him, and he did stand by our boys, and I will stand by him. And after that, I don't know how it was, and I cannot explain it, soon a sweet comfort crept into my soul. The feeling came that God had taken the whole business into his hands, and that things would go right at Gettysburg, and that is why I had no fears about you. (Hill, op. cit., 339-340.)

If we would vitalize our trust in God, weou and lust get down on our knees and pray to him as Lincoln prayed, with all the energy of our souls. And we must do so as did the Psalmist, evening, morning, and at noon. We cannot leave it for the other fellow; we must do it ourselves, and we must do it now. If we will begin and close each day by praying unto our Father in heaven in secret, as the Savior admonished, thanking him for our lives, his protection over us and our loved ones, our material comforts, the freedom we enjoy in this glorious land; if we will plead with him to guide us in the paths of righteousness that we may merit a continuation of his mercies; if the head of every household will daily call his family about him and, praying with them and they praying with him, truly worship the Lord, the first long and sure step will be taken toward vitalizing our trust in God.

To take the second step, we must learn that in the relationship between God and ourselves both parties have obligations. We must stand by the Lord, as Lincoln promised to do, for he has promised to give us protection against temporal and spiritual bondage, and against all other nations under heaven, only if we serve him. Praying is one way to serve him, another way is to keep his commandments. There are numerous ways in which we are violating them in America today.

On many points the Lord has given us specific guidance with respect to the conduct of our lives; for example, he has said,

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. (Ex. 20:7.)

In harmony with this command Washington issued the following order in 1776:

The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion. He hopes the officers will, by example as well as influence, endeavor to check it, and that both they and the men will reflect that we can have little hope of the blessings of heaven on our arms if we insult it by our impiety and folly. Added to this, it is a vice so mean and low, . . . that every man of sense and character detests and despises it.

What respect is today being paid to this prohibition against profanity? If you hear what I hear, you know we have not placed the Lord in our debt through its observance.

"Remember the Sabbath day to keep it holy," (Ex. 20:8) is another familiar command.

That it was revered by the great Lincoln is evidenced by a general order to the army and the navy, signed by him November 15, 1862. From that order I quote:

The President, commander-in-chief of the army and navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service.... The discipline and character of the national forces should not suffer, nor the cause they defend be imperiled, by the profanation of the day or name of the Most High. (Abraham Lincoln, The War Years, III, Carl Sandburg, 374.)

How do we, as a nation, stand upon this matter today? Is it not rather noted in the breach than in the observance?

"Thou shalt not commit adultery," (Ex. 20:14) spake the Lord amidst the thundering and lightning of Sinai, against one of the most debasing of sins, a practice which has preceded the disintegration of every fallen civilization. Paul's pronouncement that our bodies are the temples of God, that "If any man defile the temple of God, him shall God destroy," (1 Cor. 3:17), is an eternal principle still in force. Much of our sorrow and distress stems from a violation of this divine command.

We might continue with others, "Thou shalt not steal," "Thou shalt not bear false witness," "Thou shalt not covet," (Ex. 20:15-17) but we now have in mind enough to persuade us of many ways in which we may improve, if we really, in truth and without hypocrisy, are committed to keeping the commandments of God.

I plead with you, my friends, for a vitalization of our trust in God through earnest prayer and a careful keeping of the Lord's commands. Every substitute we have tried has left us deeper in the mire. Our integrity, our liberties, our treasures, are slipping like sand through our fingers. Our cynicism and godless learning lead us ever farther from the truth. Why should we not put to test the one untried plan of self-disciplined conformance to the plain and simple commands of the God in whom we profess to trust. Doing this, turning not to the right hand or to the left, we shall become strong and of a good courage. The Lord will be with and prosper us, whithersoever we go. Our trust in him being thus vitalized into an all-powerful present reality, the strongest bulwark in all our defenses, we shall sing with strong conviction,

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Our Fathers' God to thee, Author of liberty, To thee we sing; Long may our land be bright With freedom's holy light; Protect us by thy might, Great God, our king.

How do we, as a nation, stand upon this matter today? Is it not rather noted in the breach than in the observance?
President David O. McKay:

President McKay, who presided and conducted the services, called the meeting to order promptly at 10:00 o'clock.

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Last Friday, at the opening session of the General Conference, three names were given of prominent Church workers who had passed away since last October. This morning we have to announce the passing of Bishop David A. Smith, formerly a member of the Presiding Bishopric, and also formerly President of the Canadian Mission.

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I want to read just two or three verses, and I am reading from the third chapter of Abraham: those who were the great ones, and declared to Abraham that he was one of those who were to be rulers.

and inequalities among the intelligences, not all are equal. The Lord said to Abraham, calling attention to this great group of intelligences, that there were among them

there was a great council in heaven. The record in Abraham which precedes the account of the council, is devoted to explaining that there are inequalities in God's creation,

As I sat here yesterday, something brought to my mind that I am the oldest member of the General Authorities. This is an honor that has been thrust upon me by time. It

I come to you in deep humility, sensing, at least in part, my responsibility, and with a prayer in my heart, which I hope will be echoed in yours that I may be led to say

We are informed that there are in attendance this morning, eleven men and women from Denmark, leaders of Danish cooperatives, trade unions, business and social organizations. They are traveling in the United States as guests of the United States Department of Commerce. In your behalf I take pleasure in extending welcome to these, our friends from Denmark.

We are here? Whither do we go?" We Latter-day Saints have been instructed in that, and the instruction has come to us in modern revelation.

I am persuaded we must watch carefully that we do not follow along those paths. Some of the greatest heresies that have crept into the Christian religion came in

rationalize. And I am persuaded more to that by what happened in the early Christian Church, which, lacking a head that was effective during the early centuries, drifted

There is some evidencehese were called "schoolmen," and the results of their work "scholasticism,"nd I am persuaded that we have some tendency in that direction

Asper at the organ.

Come, Come, Ye Saints," conducted by Elder Cornwall.

Elder Wallace F. Toronto, formerly president of the Czecho-Slovakian Mission.

Elder Wallace F. Toronto, formerly president of the Czecho-Slovakian Mission, offered the invocation.

President David O. McKay:

At this point we wish to express appreciation of the excellent service being rendered by our brethren who are acting as ushers, and they suggest that possibly two or three hundred more people may find seats, if you brethren and sisters will just move more closely in towards the center. Try it anyhow. It is surprising how much noise and how little room that moving in makes!

Asper at the organ.

I am grateful to have lived in this day and age when the gospel has been restored. I take it there is no man or woman who sits down calmly to think, in the Church or out

The book of Abraham, found in the Pearl of Great Price, tells us of the beginning, how the Lord came down among the intelligences, and as a result of his coming down, there was a great council in heaven. The record in Abraham which precedes the account of the council, is devoted to explaining that there are inequalities in God's creation, and inequalities among the intelligences, not all are equal. The Lord said to Abraham, calling attention to this great group of intelligences, that there were among them those who were the great ones, and declared to Abraham that he was one of those who were to be rulers.
And there stood one among them [this great group] that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell.

I call attention to the two succeeding verses which I shall read, because they are filled with certain great elemental truths. He continues:

And we will prove them herewith [the intelligences], to see if they will do all things whatsoever the Lord their God shall command them."

That was the purpose for creating the earth. We were all there, all participating; we thus knew of the plan from the very beginning.

And they who keep their first estate shall be added upon and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate [the estate in which we now are] shall have glory added upon their heads for ever and ever." (Abraham 3:2.)

Thus we know whither we came, and why we are here, and where, to what place we shall go. The whole plan is summed up in those few words.

Now since we came here to be proved, the Lord did not leave Adam in doubt about what he should do, or how he should do it, for the Lord gave to Adam the gospel, and the gospel which he gave to him included the revelation and the knowledge that there would come a Redeemer. You will recall, you who know the scriptures, the angel of the Lord asked Adam why he offered sacrifice. He said he did not know except that he had been commanded to do so. I think there is a great lesson there. They who rationalize, try to say why we do this, why we do that. Adam set the example. Why did he do it? Because the Lord had commanded it. And then the angel of the Lord explained to him the great atonement that was to come.

Now, that gospel so revealed to Adam has been in the world to a greater or less extent, sometimes less, from that time until now. It taught us what we should do, and what we should not do. We have never, when his Church has been on the earth, the Church of Christ, been in any doubt on these two points.

You will examine the Bible for some detailed statement of the principles of the gospel, up until the time of Moses with but scant success. But if you will read carefully the book of Moses in the Pearl of Great Price, you can glean, and will glean from there the great principles of this gospel, even as they have been revealed and are taught to us today. When Moses came, we had the Ten Commandments given to us. They are the guiding star for the world civilization today. Blot out the Ten Commandments, and you have the darkness which rests upon Russia and those nations which follow her.

I call attention to the fact that the Ten Commandments, every one of them, have in them a spiritual element. There is nothing in them that, if obeyed, does not build the spirit. From then until now there has been, effective in the world, a part at least of the great gospel. Men have known what they should do, and what they should not do.

Now time will not permit me to develop what we should do. We do as we are commanded, in order that we may meet the design of our Heavenly Father, who said:

For behold, this is my work and my gloryo bring to pass the immortality and eternal life of man. (Moses 1:39.)

That is the purpose.

Now, I am happy, very happy, that the Lord not only told us what we should do, but has told us what we should not do. He has told us the things that will prevent our gaining this immortality and eternal life. Sad indeed, would have been our situation, had we been merely told what we might do. But he has not left us in darkness as to what we ought not to do.

And since doing the things we ought not to do forfeits the glory which the Lord has marked out for us, and if you want to know about that read sections 76 and 88 of the Doctrine and Covenants, then we must refrain from doing the things which he has commanded us not to do, refrain from misdoings of various kinds, refrain from sin, and all transgressions. And I thought perhaps it might not be without value if I were to read to you, for you to reflect upon some of the things that we are told we ought not to do, some of the offenses we should not commit under the penalty that if we do commit them we shall not reach the full glory which the Lord has marked out for us.

And I am going to read just a few things from Paul. Paul said:

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good.

Having a form of godliness, but denying the power thereof: from such turn away....

But evil men and seducers shall wax worse and worse, deceiving, and being deceived. (2 Tim. 3:2-5, 13.)

That was to Timothy. Again to Timothy:

O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called. (1 Tim. 6:20.)

Nor let us commit fornication, as some of them committed, and fell in one day three and twenty thousand....

Wherefore, my dearly beloved, flee from idolatry. (1 Cor. 10:8, 14.)

And that was the burden of Paul. "flee from idolatry," and leave the food offered to idols alone. We Latter-day Saints do not worship idols, we do not worship relics, we do not have shrines. I wonder sometimes, however, if there is not something of idolatry among us. I call our idolaters, worshipers of dimes and chasers of nickels.

But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

Ye cannot drink the cup of the Lord and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. (Ibid., 10:20-21.)

Peter said:

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. (2 Peter 2:1.)

These six things doth the Lord hate: yea, seven are an abomination unto him:

A proud look, a lying tongue, and hands that shed innocent blood,
An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

A false witness that speaketh lies, and he that soweth discord among brethren. (Proverbs 6:16-19.)

I read these to show you that the Lord has not left us in doubt nor in darkness as to the things, some of them that we should not do. We add these to the Ten Commandments.

Now, my brethren and sisters, salvation is ours, if we will but live for it. We shall forfeit it if we do the things which his prophets have declared unto us should not be done. Read, I repeat sections 76 and 88 and see what the Lord has laid up for us when we live the principles of the gospel.

My brethren and sisters, he who will read needs have no doubt of the great future that lies ahead of us, he will have no doubt of the place to which we go, of the associations which will be his; he will have no doubt but that the eternities that are to come are worth in happiness and joy, all of the giving up of the pleasures, so-called, of this life, from which we are asked to refrain.

I am sure the prize is worth the restraint. And after all, all the things that we are asked to refrain from are things which lower our standards of joy, lower our standards of life, lower our respect for humanity and humanity's respect for us, and leave us debtors to the whole list of Christian virtues.

May the Lord help us to keep his commandments, help us to earn that which he has provided for us.

And I bear my testimony to you at this time that God lives, that he hears and answers prayers, for he has heard and answered mine. I bear you my testimony that Jesus is the Christ, that he is the Son of God, the Redeemer of the World, the First Fruits of the Resurrection, that through his redeeming blood all mankind shall be saved, that is to say, shall be resurrected, and that those who keep the commandments and live the life which he gave and lived will have an eternal glory in the celestial kingdom.

I bear you my witness that Joseph Smith did have a vision, that the Father and Son did visit him, that holy angels came to him; that the priesthood, the Holy Priesthood of God which had been lost to the earth for centuries was restored through him to this earth; that those who have followed him in his high and great calling of President of the Church, the Presiding High Priest of the Church, have the same rights the same privileges, the same authority which he held even from Joseph's time down to President McKay, who holds those rights, exercises those functions, possesses all of the spiritual powers of the priesthood which Joseph had; and that this Church will continue to go forward, that those who follow President McKay will enjoy the like privileges, the like authority, and exercise the like functions.

There is no doubt about this, my brothers and sisters, and if we could just take this into our hearts and understand it, make it part of ourselves, not a mere expression, not lip-service but service by act, the power of this people would be unlimited.

God grant that to all of us and to each of us may come this testimony, to the end that we shall continue to spread the gospel in the world, continue to build up our own Church, and for ourselves individually, and as an incident to all that, gain eternal salvation in his celestial kingdom, I humbly pray in the name of Jesus Christ. Amen.

I realize more than anyone else, excepting my Heavenly Father and his Son Jesus Christ, my utter weakness in and of myself to occupy this position this morning. I am sure with an interest in your faith and prayers ascending to our Heavenly Father that I may be blessed with his Spirit and we may be recipients of his blessings.

I haven't words to express adequately my appreciation and gratitude for the rich blessings which have been mine during the past six months in visiting the stakes and the wards throughout the Church. It has been an inspiration and makes me humble as I endeavor to teach the restored work of God. I would like publicly to mention here this morning that I am grateful for the words of kindness and felicitations that have been extended to me in receiving this call six months ago, by members of the Church and by many who are not members of this Church.

I am sure we have been deeply impressed. I know I have, with the dignity with which these meetings have been presided over and conducted by President McKay and those in authority, I am sure we have felt of their power and strength, as we have listened to the words of salvation. Jesus Christ, as he faced a group of Pharisees on one occasion, questioned them when he said, "What think ye of Christ?" That is a question that might be asked of us today. We can answer it in our own minds. We do not have to answer it orally or in writing. "What think ye of Christ?"

These men, our leaders, have exemplified to me their love of God and their love for their fellow men, their neighbors, and I shall always be appreciative of the rich experience which was mine in having one assignment with Elder Joseph F. Merrill the first week following the last general conference, and partaking of his spirit. I could not help realizing that here was a man scholastically trained, educated in the sciences and in the engineering field, and yet, young people, he was not swerved from the path of truth and righteousness. He was not ashamed to bear witness that Jesus was the Christ and that the Prophet Joseph Smith was and is in very deed a prophet of God. You young people can take heed of this fine example from such noble leaders, as all these men are who are guiding and directing the work of the Church and kingdom here in the earth.

I should like to have you review with me for a moment or two an incident which took place just eight years ago. A young man of this Church who had put on the uniform of his country to defend freedom and liberty and the rights of the individual found himself from his home town in Boise, Idaho, on a beachhead in Normandy, about a month before D Day. As if he had a premonition of what was going to happen, he sat there and wrote a message to a friend of his in Boise. And he said, concluding that letter, "I should like to give you the formula, or the requisite for peace, if you please. It is nothing new, but I ask you that we rediscover the things which we already have, and not lip-service but service by act, the power of this people would be unlimited.

This boy made the supreme sacrifice a few days after writing this letter.

These are truths that we might well reflect upon this morning, my brethren and sisters, as we also review an incident in the New Testament. The Savior had been teaching his doctrine, the saving principles of salvation and exaltation. He was queried by a lawyer who said to him, "What good thing shall I do, that I may have eternal life?"

He was endeavoring no doubt to trap him, because the Master counterquestioned him and said, "What is written in the law? How readest thou?"

The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."

And the Savior said, "If you will do these things, thou shalt live."

Then trying to justify himself, the lawyer said, "And who is my neighbour?"
p13 The Master then gave that glorious example of the Good Samaritan, where a certain man going from Jerusalem to Jericho had been set upon by thieves and stripped of his clothing and his material things. (And we, my brethren and sisters, can be stripped of those things which are material. They are insignificant.) And so he was left half-dead in the roadway. A priest came along, and seeing this man, even though he professed Christianity, crossed to the other side, and left him. Then a certain Levite came down the street and likewise saw this man, and he also crossed to the other side. But there was the Samaritan who beheld the condition of the man and administered to him by anointing his wounds with oil, putting him upon his own beast, and taking him to an inn, where he might receive assistance. He left funds that he might be taken care of, and advised the innkeeper that he would be back and if it took additional funds, he would gladly see that those expenses were defrayed. Then the Master said, "Which now of these three, thinnest thou, was neighbour unto him that fell among the thieves?"

p14 And the answer was, "He that sheweth mercy on him." And there followed the great command of the Savior, which is significant to me, "Go, and do thou likewise." (See Luke 10:25-37.)

p15 Yes, my brethren and sisters, if we truly exemplify this teaching of the Master to love our Heavenly Father sincerely and deeply, then we will love by natural consequence our neighbor. Thus many of the conditions in the world today which are contrary to the gospel of Jesus Christ will be overcome. There would not only be peace in the world, but also we would have peace in our hearts and in our souls. And I humbly pray as I bear witness to you, my brothers and sisters, that this is true, that Jesus Christ gave us this commandment for a purpose. May we have the energy and the desire within our own hearts, and the fortitude within our souls from this moment on to put it into practice more fully in our daily lives, so that we may reap the blessings which are predicated upon these truths. I bear witness to you that God lives, that Jesus is the Christ, that the Prophet Joseph Smith was a prophet of God, and those who have succeeded him as President of this Church down through the years to our present President David O. McKay have been men divinely inspired and called of our Heavenly Father. May we uphold and sustain them, and the revealed truths of the Lord, which are given to us by them from time to time, that we may be doers of the words, and not only listeners, I humbly pray in the name of the Lord Jesus Christ. Amen.

p16 The Choir and congregation sang the hymn, "We Thank Thee, O God For A Prophet."

p6 Oscar A. Kirkham

ELDER OSCAR A. KIRKHAM Of the First Council of the Seventy

p1 I pray that I may enjoy the blessings of our Heavenly Father. I have been deeply impressed, as you no doubt have, with the words we have heard. And I have been deeply impressed by the blessings of our Heavenly Father, as I have seen this morning. It has impressed me so sincerely that I want to give you the benefit of it. In the crowded condition of this Tabernacle, there came at the beginning of the service a mother with four children. The usher provided a blanket for the children to sit upon, and then the mother took a seat quite a way up the aisle. These children behaved themselves in splendid fashion. I thought how lovely it was for a parent to have such confidence and faith. And then I was thrilled when we all stood to sing "We Thank Thee, O God, for a Prophet" to see these children, as if they stood in the Sunday School or Primary, sing with enthusiasm. So deeply was I impressed, and so near is it to what is now in my heart to say, that I have taken the liberty to bring this illustration here from our very midst: that of a parent who had trained well and then had faith in her children.

p2 O this is the day of our salvation now, not in some great future time but now. This is the day of our salvation! These things that are all about us, this is our opportunity to live, and to practise the glorious teachings of the gospel.

p3 One or two things have come to me as I see this day of salvation, things that perhaps we might do. May the Lord bless me that I may be understood in their presentation. They are very simple things. The first is to study prayerfully the word of the Lord. I study prayerfully. That is the key to the word of the Lord.

p4 I went to the North Jordan Stake quarterly conference not long ago. I was a little early. As I drove my car to the parking place, I saw a young man reading. As I looked closely, I saw it was the Book of Mormon that he was reading, and I walked quietly to the car, and the young man said, "Good morning, Brother Kirkham."

p5 And then his father extended his hand toward me, "Well, is this Brother Oscar Kirkham?"

p6 I said, "Yes."

p7 He gave his name and said, "My son has just been reading the Book of Mormon for me. We read together the word of the Lord very often. We greatly enjoy the Book of Mormon." He was a blind man; for eight years he had been blind. And in the conversation that followed he told of the many things that he was grateful to the Lord for, one of which I recall: "I have three sons down at Brigham Young University. They have earned their way. We are a very happy family."

p8 This is the day of our salvation. That brother will meet the tomorrow and enjoy it to the full.

p9 This is the day that we must be mindful of, and devote our best to its many blessings. Let us study prayerfully the words of God. The great Shakespeare when asked by Bacon, "Where did you get your inspiration for the great plays which you have written?", replied: "From the Psalms of David." I want to read just a few lines from one of these great psalms, the word of God. These lines have stood the test of time. They are most worthy of our careful reading and meditation. Here are words that have been read by millions and set to some of the finest music in the world. You will recognize them at once but read them again. There are deep and beautiful inspirations in them. Just the first few lines:

p10 The Lord is my shepherd; I shall not want.

p11 He maketh me to lie down in green pastures: he leadeth me beside still waters.

p12 He restoreth my soul. (Psalm 23:1-3.)

p13 Alma in the Book of Mormon gave these words of counsel to his son Helaman:

p14 I do know that whatsoever shall put their trust in God shall be supported in their trials, and their troubles, and their afflictions, and shall be lifted up at the last day.

p15 . . . but behold I say unto you, that by small and simple things are great things brought to pass; and small means in many instances doth confound the wise. (Alma 36:3; 37:6.)

p16 And from a revelation given through the Prophet Joseph Smith on the day when the gospel was opened up in England to Thomas B. Marsh, these lovely words are taken, this glorious admonition:

p17 Be thou humble; and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers. (D. & C. 112:10.)

p18 God bless us. This one step we can take today, tomorrow, and the next day: Daily, prayerfully, read the word of God. Live and enjoy the gospel of Jesus Christ. Carry the word to a friend somewhere that his life may be blessed. Then peace shall come, and God will love and bless us. Now is the day of our salvation. May the Lord bless us, I humbly pray in the name of Jesus Christ. Amen.
The strength I need on this occasion, my brothers and sisters, must come from your faith and prayers in my behalf. I plead with you not to forsake me. It is very difficult for me to talk to a congregation which is not within the range of my vision, but this morning I would like to be oblivious to your presence here in the Tabernacle, and to speak to those of us who live way out on the periphery of our great Church. I have been impressed with a desire to do this since listening to the remarks of President Stover last night. I would like to talk to you people in Great Britain, in the Scandinavian countries in Holland, in Germany, Czechoslovakia, France, Switzerland, Austria, Palestine, South Africa, the South American nations, those who dwell within the great Polynesian triangle in the Pacific and to those fine people, few in number in the far-off Orient.

I would like to say to you that I know that in your hearts this day there is a longing to be here at the hub of this great Church, a longing which you cannot realize; and in a sense I am pleased that you do not have that desire fulfilled. You are needed where you are. You know, as we know, that this world is in need of a new birth of freedom and that a new birth of freedom cannot come without a new birth of righteousness; and that you in your far-flung areas, away from this hub of Zion, are the leaven of righteousness. This will be the seed, we pray to God, which will bear fruit and bring back to this depressed and sordid world the freedom for which we all so earnestly pray.

You have been great in your contributions to this nation and to this Church. You will read in the reported sermons delivered from this pulpit that this land is choice above all other lands. It is only choice because from your shores have come your great, your humble, and your Godpiring men and women, and they have brought from your shores the fundamental concepts which made it possible for the birth of the greatest paladium of human liberty that was ever written by the hand of manhe Constitution of the United States. And I want you to know that greater than that has been your contribution to the building up of Zion and her borders.

You in Great Britain have contributed to the leadership of this Church as has no other nation. In the veins of those who have presided over this modern kingdom, your blood courses. In Scandinavia, your contribution has been great and magnificent. You have contributed prophets, seers, and revelators. In Germany you have contributed great educators, great Saints, and to all of you in those faraway areas, I will say, great is our debt to you for that which you have contributed.

To you in South Africa, you who have never had a visit from one of the leaders of this Church, I know that your prayers will one day be answered. To you in South America who are struggling to build yourselves into a mighty people on that great continent, which is precious in the eyes of God, I say, be strong. To you in the isles of the sea, I say unto you, I would not be standing here today. To you in New Zealand, and when I speak to you I speak to all those who dwell on those beautiful isles, were it not for you, implanting within my heart as a seventeen-year-old boy your simple faith, your knowledge of God, your demonstration that the veil between God and man can be very, very thin, I wouldn't be standing here today at the hub of Zion, speaking to you way down under, in this capacity. This is not my calling alone, you good Maori people; this is yours.

You in the Hawaiian Islands who have had come to your shores missionaries, one only in his sixteenth year, who later became the leader of this Church a noble prophet, seer, and revelator: I tell you that on that island of Maui where he and President George Q. Cannon had their great theophanies and experiences, there is a spirit and an atmosphere, which I have felt nowhere else in all the world.

To you in Tahiti, who were the first in the isles of the sea to receive the gospel in this dispensation, my heart goes out. For more than a hundred years you have been assembly in worship; but behind your own doors you have the priesthood of God; and in your homes where the priesthood of God exists, there is Zion. And to you whose lives are committed to righteousness, I say unto you, You are Zion.

To you in South Africa, the great continent down under, there where our people are scattered over such a vast area, how great has been your contribution! During the war years, when you were without missionaries from Zion, your leadership rose up and magnificently carried on. And there sits among the councils of the Church this day one of those missionaries who went to your shores many years ago and whose testimony was strengthened by you until it became an anchor to his faith. God bless you for this great contribution.

You have been great in your contributions to this nation and to this Church. You will read in the reported sermons delivered from this pulpit that this land is choice above all other lands. It is only choice because from your shores have come your great, your humble, and your Godaring men and women, and they have brought from your shores the fundamental concepts which made it possible for the birth of the greatest paladium of human liberty that was ever written by the hand of manhe Constitution of the United States. And I want you to know that greater than that has been your contribution to the building up of Zion and her borders.

And I leave my witness with you in all of your fair lands, I say: Keep the faith, be valiant; you will not be forgotten, and one day the missionaries will return to you. Yours is a light shining in darkness. As I look back upon your experience and the work which all nations understand, the English language, "No more Hirahimolas." If all men could write in their hearts the words of that sign which now stands over the place where that atom bomb exploded, peace would return to the earth and dwell regnant in the hearts of all men. You have contributed much to the building up of this kingdom and could you hear my words I could tell you that there sits before me now one who is at the head of one of our great institutions of learning who spent a number of years among you, who partook of your spirit, who knows you as an industrious people, who knows that in your land, there are no weeds; and I know that much that actuates him in his great purpose in instilling within the hearts and souls of the youngsters of this community, a knowledge of things which are true, he received under your influence.

To you in faraway China I say: Keep the faith, be valiant; you will not be forgotten, and one day the missionaries will return to you. Yours is a light shining in darkness. Keep it burning and the Father of us all will bless you.

God bless you people out in these areas of the earth. And I testify to you that much strength comes from you to us, and if you remain strong where you are, we will not become weak here at the hub. In your hours of need, we will do our best. We will keep our storehouses bulging with the necessities of life, and when you need them, the freight cars will be loaded, and the ships' bottoms will be filled, and we will send that over to you which you need. And we say to you, and I speak for all, that where there is no power, where there are no facilities, where there is no program to save you materially as well as spiritually, there is no power of God unto salvation. We will not fail you spiritually nor materially.

And I leave my witness with you in all of your fair lands, that I know that God loves you. He will attend you and that which you do not hear as we speak in our great conferences in Salt Lake City, you do hear in your humble cottage meetings, wherever they may be, or in your rented halls which may reek with stale tobacco smoke, and which have been cleared of empty flasks and beer bottles the night before. Those same testimonies you bear, and I believe that I can say to you in behalf of most of my brethren that which we have experienced in life which makes it possible for us to stand here and address you as special witnesses, we received in our associations with you as young missionaries. And again to you in New Zealand I say: Because of you, because of your kindliness, your humility, your patience, your great faith, I can stand here and say that I know that God lives and because of you, I am a special witness of his Son. All power be to you and God bless you forever, and bless us all, I pray in the name of Jesus Christ. Amen.

I am very grateful, my brothers and sisters, for the opportunity of meeting with you in general conference once again. I always receive a great uplift from these
I am grateful beyond words for this great Church, and for the testimony I have of the divinity of this work. I am grateful for the privilege of doing a little in this Church, so that I may help to work out my salvation and help others to work out theirs.

This morning once again I would like to address the young people of the Church. I love the young people. I am thrilled with their faith and their devotion.

Last June I had the privilege of standing here and talking with the young people who came to the M.I.A. conference. I told them about a little family up in Canada, which had joined the Church, and as a result had suffered great persecution. To bolster their courage, this little family rewrote the words to a hymn they used to sing, and made one of the verses go like this:

Dare to be a Mormon; Dare to stand alone; Dare to have a purpose firm; Dare to make it known!

I invited the young people who were here last June to develop the same kind of courage held by this wonderful Canadian family, and in the face of all forms of opposition to stand firm and true to the faith.

That opposition might come in various forms. It might be persecution, as in the case of that Canadian family. It might be temptations, or it might come in the form of teachings from people who would like to destroy your faith.

When those temptations or those persecutions or those false teachings come, will you have the courage to be real Latter-day Saints, to have a purpose firm, and to stand by it?

A week ago a young man told me about the trial that came to him in school. Some of the teachings he received from an instructor who had no faith appeared to have weakened the faith of this young man.

I am always sorry when I hear about teachers in our public schools who try to destroy the faith of our young people. It always grieves me to hear of instances like this. I know that the great majority of the schoolteachers, themselves, are wonderful people; they are believers in God. Many of them are devoted students of the scriptures. But unfortunately, occasionally we find a teacher, whether in the field of philosophy or science, who seems to take it upon himself to destroy the faith of our young people.

I appeal to our young folk to realize that true science is not antireligion, and that there is no unity among the scientists with respect to many things now being taught by some instructors who interpret them to mean that there is no God. Science has never come to a unity of understanding on that point, young people, so do not be disturbed by the godless teachings you may get in the classroom.

I would like you to know that some of the great scientists, many of them, in fact, are devoted believers in God, and some of them have declared that atheism has no place among the true scientists.

I was glad to read not long ago in This Week Magazine, an article by Dr. Arthur H. Compton, a Nobel prize winner, who said this:

Few scientific men today defend the atheistic attitude. Never yet has there been adequate refutation of the argument that design in the universe presumes an intelligence. Evidence points to the existence of a Beginner, a Creator of the universe. A physicist's studies lead him to believe this Creator to be an intelligent Being. The intelligent God has an interest in and relationship to man, and it is reasonable to assume that he would be interested in creating a being intelligent like himself.

I am not going to place the whole blame for the existence of this controversy upon misguided leaders of religion. The responsibility is a divided one, for science is just as often misrepresented as is religion by men of little vision, of no appreciation of its limitations, and of imperfect comprehension of the real role which it plays in human life, by men who lose sight of all spiritual values and therefore exert an influence upon youth which is unsettling, irreligious, and essentially immoral. I am ready to admit that it is quite as much because of the existence of scientists of that type as of their counterparts in the field of religion, that the fundamental controversy has flared up today, and it is high time that scientists recognize their share of the responsibility, and take such steps as they can to remove their share of the cause.

And then Dr. Millikan quotes Lord Kelvin as saying:

I believe that the more thoroughly science is studied, the further it takes us away from anything comparable to atheism. If you think strongly enough, you will be forced by science to a belief in God, which is the foundation of all religion.

I was interested to note that Lord Kelvin's biographer said this:

It pained him [that is, Lord Kelvin], to hear crudely atheistic views expressed by young men who never had known the deeper side of existence.

Further to quote Dr. Millikan:

If I am accused of calling merely on the testimony of the past, on the thinking which preceded the advent of this twentieth century in which we live, I can bring the evidence strictly up to date by asking you to name the dozen most outstanding scientists in America today, and then showing you that the great majority of them will bear testimony, not only to the complete lack of antagonism between the fields of science and of religion, but to their own fundamental religious convictions.

So young people, when you are faced in your classrooms by faithless men who stand before you and try to destroy your faith, think of what these great scientists have said. Remember that even Dr. Millikan says that you can name the top scientists of the world, and he will show you that most of those men not only believe in God but also bear testimony of it.

I tell you there is nothing outmoded about faith in God, and when you go to school, you do not need to believe everything that is told you by these faithless men, whether in philosophy or science classes. You do not need to accept their evidence alone. And if you are disturbed by their persistence in teaching you these false things, just ask yourself the question: Which is the greater scientist, your instructor or Dr. Robert A. Millikan? Ask yourself, who is the greater scholar, your instructor or Lord Kelvin? Ask yourself, who is the greater authority, your instructor or Dr. Arthur H. Compton, or some of the other scientists who give the lie to the teachings of these men who say there is no God.
President McKay opened the meeting promptly at 2:00 p.m. to listen to the proceedings of the conference.

Again the various buildings were crowded to capacity: The Tabernacle, the Assembly Hall, and Barratt Hall, and again thousands assembled on the Tabernacle grounds to listen to the proceedings of the conference.

The concluding session of the conference was held at 2:00 p.m., Sunday, April 6.

The closing song by the Tabernacle Choir will be, “The Great Awakening.”

The closing prayer will be offered by Elder Charles B. Richmond, formerly president of the Australian Mission.

The closing prayer was offered by Elder Charles B. Richmond, formerly president of the Australian Mission.

I humbly pray in Jesus’ name. Amen.

I shall never forget when I was in a sociology class I saw the professor, a short, bald-headed, bewhiskered man stand there in front of our class and actually defy us to believe in God. He defied us to believe in a special creation or that man is a child of God.

We do not get our faith from science, however, and I hope you will never take the position that we must even seriously regard what science says about religion. Faith comes by revelation. No matter what science might do to promote religious faith, it can never save a man. Salvation comes through revelation and the power of God restored to men in these last days. And that revelation is available. That revelation has come. The power of God and his priesthood are now here among men and salvation comes through them.

How much do you know about the revelations of God to man? When Brother Kirkham stood here and asked you to study the scripture prayerfully, I was glad for the way he talked. I also appeal to you to make an investigation for yourself about the gospel of Christ. I ask you to be a part of this day of study and research, by making a study and research of your own religion. Do not be ignorant of what your own Church teaches. The glory of God is intelligence; there is no salvation in ignorance.

When you go to school, you study mathematics or chemistry or some foreign language. You do not just take the teacher’s word for what is given there. When you study mathematics, you actually work out the equations and know by working them out that they are true. And when you study chemistry, you learn about the truths of that subject by actually performing the experiments that are given to you, and by performing them you discover the truth of the principles you are taught.

But if you went to school all your life and did not study mathematics you would never know anything about that subject, would you? You might go to school all your life and never learn one thing about chemistry, unless you studied chemistry. And you can be in this Church all your life, and never know what this Church teaches unless you study it.

Will you not take the advice of Brother Kirkham and study your own religion? Open the pages of the Bible; read there of the hand dealings of God to man. Read there of the life of the Savior. Learn of his teachings. He was actually here on the earth, and he taught men the principles about which you have heard today and in the preceding days of this conference.

And read the Book of Mormon. Study its pages. Know what is inside the covers of that great book. And will you study also the revelations that are given in that very small but great book The Pearl of Great Price? It is almost unknown among many people, and yet it contains some of the greatest revelations of God to man.

And then, young people, will you really make a study of the life of the Prophet Joseph Smith and read the revelations that God gave to him? Discover Joseph Smith. Find out what motivated him. Be thrilled with the rest of us as you read the story of his going into the woods and there kneeling down and asking for light; and in response to that prayer seeing the Father and the Son standing there before him not in some dream, but in a real experience.

And then read of his visits with the Angel Moroni, a personage who came back from the dead and ministered to Joseph Smith, gave him direction, and helped him in the production of the Book of Mormon. And then read the story of Oliver Cowdery and Joseph Smith who received ministrations from John the Baptist, and the Apostles, Peter, James, and John.

Read the story of these two men as they knelt in the Kirtland Temple in prayer, and there suddenly came before them a glorious vision. In the Kirtland Temple, here in the United States of America, stood the Savior, the Redeemer of the world. They saw him and talked with him. That one experience was worth more than all the philosophies and scientific theories that men have produced in all time. They saw him; they heard his voice; they knew that he lived; and they did not have to take anybody else’s ideas nor hypotheses pertaining to it.

After his appearance there came other glorious personages, Elijah, Moses, Elias. Why, this Dispensation of the Fulness of Times is so filled with actual experiences which men have had with God, and with the testimonies of those men, that you do not need to doubt. You may know for yourself as well because as you study these things, and as you work in the Church, if you will pray, as Brother Kirkham asked of you, then the Lord will bless you with a knowledge of the truth of these things. You will receive a testimony, and you will know for yourself that God does live, that Mormonism is true, that the Savior has a modern ministry, and that we are a part of it.

Dare to be a Mormon, Dare to stand alone, Dare to have a purpose firm, Dare to make it known.

I humbly pray in Jesus’ name. Amen.

President David O. McKay:

Elder Mark E. Petersen, of the Council of the Twelve, has just spoken to us.

We repeat the welcome extended to our visitors, State officials, and others, as expressed at the opening of this meeting. I am pleased to note in the audience as I have looked over it, the presence of a number of educators, the State Superintendent of Schools, President and Deans from the Brigham Young University, Ricks College, members of the Church Department of Education, including Directors of Institutes and Seminaries. I wish specifically to mention and welcome President Olpin of the University of Utah, Dr. Madsen, President of the Utah State Agricultural College, the President of the Brigham Young University, the President of the Branch Agricultural College, the President of Weber College. We have a feeling of fellowship with these educators.

The closing song by the Tabernacle Choir will be, “The Great Awakening.”

The closing prayer will be offered by Elder Charles B. Richmond, formerly president of the Australian Mission.

Following the prayer this conference will be adjourned until two o’clock this afternoon.

The Tabernacle Choir sang “The Great Awakening,” after which Elder Charles B. Richmond, formerly president of the Australian Mission, offered the benediction.

Conference adjourned until 2:00 p.m.

The concluding session of the conference was held at 2:00 p.m., Sunday, April 6.

Again the various buildings were crowded to capacity: The Tabernacle, the Assembly Hall, and Barratt Hall, and again thousands assembled on the Tabernacle grounds to listen to the proceedings of the conference.

President McKay opened the meeting promptly at 2:00 p.m.
Yesterday we received a very sweet and impressive message from a family of Saints in Hong Kong, China. They ordered to be sent to you and the Church this beautiful bouquet of flowers, hydrangeas that you see here on the railing.

They are from the Ko family and Mrs. Joyce Aher, Chinese members formerly of Hong Kong, China. They sent it to show their love and appreciation for our having sent the missionaries to China. We thank them, and send to them through President Robertson and Sister Robertson, and others, who are laboring for their welfare, our love and blessings.

This is the concluding session of the 122nd Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square.

The services are being broadcast in the Assembly Hall and Barratt Hall, over a loudspeaking system and by television, and as heretofore, all the proceedings have been broadcast over the stations named in the opening session of the Conference.

The music for this session will be rendered by the Tabernacle Choir under the direction of J. Spencer Cornwall, with Alexander Schreiner at the organ. We shall begin this service by the Tabernacle Choir Men's Chorus singing, "Seek Thy God," Brother Cornwall conducting.

The opening prayer will be offered by Elder Thomas W. Richards, formerly president of the East Central States Mission.

The opening musical selection was by the Tabernacle Choir male chorus, "Seek Thy God."

Elder Thomas W. Richards, formerly president of the East Central States Mission, offered the opening prayer.

The ladies chorus of the Tabernacle Choir then sang, "My Heart Ever Faithful."

President J. Reuben Clark, Jr., Second Counselor in the First Presidency, presented for the vote of the people the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained by those present. The list as presented and sustained is as follows:

Sustaining Vote

GENERAL AUTHORITIES OF THE CHURCH THE FIRST PRESIDENCY


QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith Mark E. Petersen John A. Widtsoe Matthew Cowley Albert E. Bowen Henry D. Moyle Harold B. Lee Delbert Leon Stapley Spencer W. Kimball

Marion G. Romney Ezra Taft Benson LeGrand Richards

PRESIDENT'S MISSIONARY REVULERS

Paul C. Child Lorenzo H. Hatch T. C. Stayner Clifford E. Young ElRay L. Christiansen Alma Sonne John Longden George O. Morris

TRUSTEE-IN-TRUST

David O. McKay

Constituted

R. H. R. Richards, President David O. McKay:
I suppose only the men on this stand can know what has gone through my mind and my heart since President McKay called me to his office following the morning meeting.

I first want to tell you that I'm proud that Brother Wirthlin has been called as the Presiding Bishop of this Church. He and I have labored side by side for fourteen years, and I doubt if any two men have ever been closer to each other than we have been. He is a noble character, and he is as true and loyal to this Church as any man I have ever met. If we ever questioned the instruction of the brethren, he would say, "Well, you know, if the brethren were to tell us to put the Presiding Bishop's Office up on Ensign Peak, there it would go." That is the kind of faith he has.

And I have learned to love Brother Isaacson so much in these few years, five and a half, that he has served as my counselor, and I am so happy that Brother Wirthlin saw fit to choose him to stand by his side.

And I love Brother Buehner. I have only been out with him once or twice but I think they have made a wonderful choice.

Now, brothers and sisters, if there is anything that I am sure of, more than anything else in the world, it is that this work is divine. It is not the work of man. It is the work of God, the Eternal Father, and his power is in it and I tell you in all sincerity that the Holy Ghost, the Comforter that the Savior promised to send to guide us in all truth and bring things to our remembrance, is just as much a reality to me and just as necessary for our welling as the sun that shines in the heavens is to the seed that is sown in the ground.

In tribute to the faithfulness and the integrity of the Latter-day Saints, I want to give you two or three figures of what has happened since we came into the Presiding Bishop's office.

The membership of the Church in that time has increased 46.1 percent.

The tithes of the Church have in the same length of time increased 653.3 percent.

Forty-six percent increase in membership, 653.3 percent increase in tithing, and then you say the Latter-day Saints do not have faith.

And you add to that what the brethren have already reported during this conference of the gifts of the Saints that are not counted as tithes, and I say the Saints are wonderful. God bless them everywhere for their faith and for their integrity.

I never come home from a stake conference but what I say to my wife, "You just have to get out in this Church to know the power of the Lord that is in it." How anyone in the world could be familiar with the Church and what it is doing, and the spirit and the power that is in it, and think that it comes from man! He would have to be a very bright man, wouldn't he?

And the girls were up to fifty-five percent, so they have to help the boys along a little, or the boys will not be worth their marrying a little later on when they want to get married.

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The growth of the Church during these fourteen years has been tremendous. I have been privileged to travel around the stakes of Zion, and it seems to me that everywhere I have been I have seen that the Saints are wonderful.

And I have loved my work with the youth of this Church, and with the Aaronic Priesthood, and for a time we had the girls' program. And we have lived to see some real achievement in the work with these boys. When we came into the office fourteen years ago, many a ward was still using the Melchizedek Priesthood in the administration of the sacrament. We tried to get the Standard Quorum Award going. We could hardly get a quorum to get twenty-five percent of the boys to attend sacrament meeting. And now the average for the entire Church is forty-one percent. It is not much to boast about, but it is up a long way to what it was.

And the girls were up to fifty-five percent, so they have to help the boys along a little, or the boys will not be worth their marrying a little later on when they want to get married.

The growth of the Church during these fourteen years has been tremendous. I have been privileged to travel around the stakes of Zion, and it seems to me that every conference I attend they say it is the largest crowd they have ever had. The way the brethren have been dividing the wards and stakes is indicative of the growth of the Church.

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The fast offerings In that time increased 230 percent. There have been 65 new stakes of Zion added, 458 wards and 73 new independent branches.

I thought these figures might interest you and show that the Saints are coming along pretty well.

Now, brothers and sisters, if there is anything that I am sure of, more than anything else in the world, it is that this work is divine. It is not the work of man. It is the work of God, the Eternal Father, and his power is in it and I tell you in all sincerity that the Holy Ghost, the Comforter that the Savior promised to send to guide us in all truth and bring things to our remembrance, is just as much a reality to me and just as necessary for our welling as the sun that shines in the heavens is to the seed that is sown in the ground.
I feel sorry for Latter-day Saints if they have never felt that power, and that blessing, unto almost the consumption of their flesh.

That is what Paul meant when he said of those who have tasted of the power of the world to come, and then fallen away, it is impossible to renew them again to repentance, which gave me to understand that Paul understood that in this life, men could taste of the powers of the world to come. Surely that was what Paul experienced when he stood before Festus and Agrippa, there in chains as he was, and bore witness of the ministration and the appearance of the Savior to him on the way to Damascus, how he had seen the light, and heard the Voice saying,

And after Festus and Agrippa had listened, Festus said,

And there he was in chains, and his reply was something like this, “I would to God, that not only thou, but all men everywhere were as I am, save these chains that hold me bound.” (See Ibid., 26:29.) That is what the spirit of the Lord does.

And you remember when Jesus appeared to the people here in America following his resurrection, and established his Church and ministered among them, the historian says that the joys that filled their souls no pen could write nor tongue express. And that is the thing the Lord gives to those who serve him, and that is the joy of service there is in this Church.

A few weeks ago I attended a stake conference, and a stake president told me about two visits he had made to an adult member of the Aaronic Priesthood, to try to induce him to quit his tobacco so that he might receive the Melchizedek Priesthood and be prepared to go to the house of the Lord with his family; and he said he had been unsuccessful. So I said to this stake president, “Did it ever occur to you that you might have been getting the cart before the horse, so to speak? If you would go to that man and teach him the gospel of the Lord Jesus Christ, and he would become converted, you would not need to ask him to quit his tobacco.”

I think of the many, many homes into which I went in the mission field. I have in mind one now. The first night there, because we would not smoke with them, and we could not drink their coffee with them, the man said, “Well I would never join your Church.” Well, we did not discuss the Word of Wisdom any more for a few weeks, until we got him a little farther along. And when we got a little farther along, we did not have to ask him to lay away his coffee; it just disappeared. We did not have to ask him to quit his tobacco; it went out the window the same way. I remember one man past his eighties who had been in the government service, walking up and down the streets and lanes in Holland for years and years of his life, and all he had for a companion and friend was his cigars. He chewed them instead of smoking them. And when he heard the gospel and became converted, he laid them away; he used to chew a little licorice root to take the place of the cigars.

I never hear of men like the one the stake president referred to but what I think they were only converted to the truth, they would not have to be asked to quit their tobacco. I could not help thinking the other night when we had this demonstration of missionary work, if every member of the Church could see it and hear it, and all the youth of the Church, we would not have so much transgression.

I have another thought before I close. You remember what the Lord said to Peter, he said,

But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. (Luke 22:31-32.)

I tell you, brothers and sisters, the Latter-day Saints are becoming converted, and they are strengthening their brethren, but there would not be a man or a woman in all Israel who would ever buy a pound of tea or coffee or a cigar or a cigaret or tobacco, in any form, if they were only converted.

You just think of Peter. He said “Though all the world forsake thee, I will not forsake thee.” But the Savior knew that even though he thought he was converted he was not quite converted. And so you remember how the Savior said that ere the cock should crow, he would deny Jesus thrice, and he did. And he was the first one to say, “I go fishing,” (see John 21:3) after the Savior was crucified, but when he had remained at Jerusalem according to the Savior's command, until he had been endowed with power from on high, the Holy Ghost, then he went forth fearless as a lion, and when he was commanded that he should no more preach Christ and him crucified in the streets of Jerusalem, he replied: “Whom shall man obey? God or man?” And you will remember that finally he rejected the privilege of being crucified with his head up, because he thought he was not worthy to be crucified as was his Lord.

God help us to so live his commandments that we may enjoy his Spirit, that we may ever be found walking in his ways, and keeping his commandments, I humbly pray, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

You have just listened to Elder LeGrand Richards, whom you have this day sustained as a member of the Council of the Twelve.

We shall now hear Bishop Joseph L. Wirthlin, and he will be followed by Brother Buehner.
This afternoon we interviewed Brother Buehner, and just as he shook hands to leave, with tears in his eyes, he said, "I hope I shall not have to speak this afternoon, shall I?"

I suppose you will, Brother Buehner.

BISHOP JOSEPH L. WIRTHLIN Presiding Bishop of the Church

My beloved brethren and sisters, I approach this task with mingled feelings this afternoon. The only difference between Bishop Richards’ and my situation has been that I was asked to visit President McKay last night at five-thirty. Hence the turmoil in my soul has existed for twenty-four hours whereas in his case, he has only had two hours of it.

I would like to say that this change has brought about an end of one of the sweetest experiences that I have ever enjoyed. The last fourteen years in association with Bishop Richards has been a great source of inspiration, joy and happiness for me.

I found him to be a man of great faith. He has an abundance of humility and in his heart of hearts there is a great love for all people. There has been a beaten trail to his door over the years by those who have been in distress, and they have never left his office empty-handed or without some inspiration and encouragement. And as he leaves us, we shed tears at our parting, but we are only two floors apart.

It was just fourteen years ago this month when the telephone rang in my office, and someone said, "President Grant would like to speak to you."

I answered the phone. The President said, "This is Heber J. Grant. We are reorganizing the Presiding Bishopric today. LeGrand Richards has been asked to accept the position of Presiding Bishop, with Marvin O. Ashton as his first counselor, and we are asking you to take the position of second counselor." I was shocked, and I suggested to President I should like to talk to him about the matter.

He then declared, "There are only thirty minutes before the next session of the conference takes up, and I want to have some rest. What do you say?"

I answered, "Yes," and I have never regretted having answered yes to that call and all calls that have come to me in this great organization.

I think of Bishop Ashton today. I learned much from him. He had a heart that was full of kindness and love for all mankind. I say, "God bless his memory."

This great honor that has come to me today I accept as a tribute reflecting back to those who made it possible for me to enjoy all the blessings of this great Church.

I think of my Swiss grandfather and grandmother, my English grandfather and grandmother, who paid a dear price from a physical point of view for the acceptance of the gospel of the Lord Jesus Christ.

My Swiss grandfather came into the valleys of the mountains in destitute circumstances. He married his Swiss sweetheart and took her to a mansion out on Eighth East and South Temple dugoutere where they lived for two years. But they were happy in the gospel of the Lord Jesus Christ. In a short time my grandfather was called on a mission to Switzerland.

At that time they had three children. He accepted the call without any reservations. They had no resources except the family cow, and that was sold to the end that his traveling expenses might be paid, and my grandmother sewed salt sacks for one dollar a thousand in order to sustain her family and help her husband who was out preaching the gospel of the Lord Jesus Christ.

My English grandfather was a man of great faith. As a young man he had the feeling in his heart that the gospel of the Lord Jesus Christ must be upon the earth somewhere, and that the Church of Jesus Christ could be found.

So he prayed to the Lord earnestly that he might find the Church and the gospel. Finally one Saturday night before retiring, he knelt down and asked the Lord in faith whether or not the Church was upon the earth, and if it was, could he find it.

During that night he had a dream, and in the dream he saw a street in the city where he lived, and in that street there was a hall, and in that hall two men were preaching the gospel of the Lord Jesus Christ.

When he awoke the next morning he was so impressed by the dream that he got up, dressed, and went to the street, found the hall, and there found two servants of God preaching the gospel of the Lord Jesus Christ. He came to this country amidst hardships. Because of the faith of these forefathers of mine, I am here, living in peaceful valleys, in the shadows of great mountains, and, above all, within hearing of the voice of the latter-day prophets.

So I owe to them a debt debt of gratitude, and a debt that can best be paid in service to this great cause. I was blessed with wonderful parents, a father who taught me the importance of integrity and virtue, and a mother of great faith mother who taught me the lessons of the gospel of the Lord Jesus Christ at her knee. She taught me the story of the visitation of the Father and the Son, and I accepted that story without any reservations.

She taught me with reference to Jesus Christ and his divine mission. She taught me to honor the men who stand at the head of this Church as prophets, seers, and revelators. And as I have lived and grown older in life, I have found that her teachings were right, that they are true, and because of her I owe to this great organization a debt that can best be paid in service to this great cause.

I have been blessed with a fine companion, my dear wife. I remember the time in the early years of our married life when it was a struggle, and I labored in the bishopric of my ward; she gave me encouragement. Many times I have come home from work late. My clothes were spread out, my meal was prepared. I ate it quickly, changed clothes, and visited in the ward until late at night, arose early the next morning before my children were awake, and went to work.

For days at a time I did not see my children when they were awake. So this companion of mine has the credit of rearing our family, and since I have been in the Presiding Bishopric, being away for weeks at a time, she has taken over, and has done a great service as far as my family is concerned, and I say, "God bless her."

In connection with this work I realize that I am following a great leader. I know of no man who has had at heart the welfare of the youth of this Church more than Bishop LeGrand Richards. As a bishopric, we have counseled long and often together in the endeavor to find means and ways whereby greater service might be rendered to the Aaronic Priesthood of the Church.

Bishop Richards has received the inspiration of the Lord's holy spirit, and rightly, too, for he has lived a life that qualifies him for the association of the Spirit, and out of it plans have been provided whereby both the young men and young women of the Church have been stimulated to draw nigh unto the Lord.

I have three sons. I love them with all my heart, and I have the same love for the young men over whom we now have the responsibility and privilege of presiding.
Brethren and sisters, I recognize that the Presiding Bishorplic has a great responsibility in the matter of seeing that home teaching is carried on in the Church. This great priesthood assignment from the Lord makes it clear to us that it is the teacher's duty to watch over the Church always, to be with them and strengthen them, to see that there is no iniquity in the Church, backbiting, or evil speaking, to see that they attend to their meetings, and that all of them do perform their duties.

The word all has impressed upon me the fact that under no consideration are we as the teachers of the Church, as the servants of God, to teach the several and see that they do their duty but to see that all of them do their duty.

So, with this great assignment resting upon the shoulders of the Presiding Bishorplic, with the help and support of the Melchizedek and Aaronic priesthoods, we should be able to provide the teaching of the gospel in every home, to watch over every home, to be with the families of the Church, strengthening them in their faith, testimony, loyalty, and devotion to the Church.

The greatest authorities on the science of teaching indicate the best teaching is done where the listeners have an opportunity to participate in the discussion.

As of February of this year, a plan has been worked out where the ward teachers leave in each home a small slip on which is printed the topic or doctrine to be discussed during the coming month, and therewith are several scriptural references. This is an invitation to the families of this Church to prepare for the visit of the ward teachers to know something about the subject to discuss and enter into the discussion freely. We have the hope that the teachers of the Church will be fully prepared, and as they enter each home the family will know of the preparation made because of the intelligent discussion that will follow under the direction of the Lord's holy spirit.

I am convinced that there are many young people in this Church who have questions in their minds relative to the gospel of the Lord Jesus.

Only the other day a sixteen-year old boy asked his father, "What is the Holy Ghost? What form is it in? What are its functions? Do the General Authorities of the Church receive revelations through the Holy Ghost?" These are all intelligent questions, and they are pertinent. They indicate that this sixteen-year-old boy was thinking.

In any Church family where the gospel principles and doctrines are studied, the questions of the youth can be answered fully and particularly in the presence of the ward teachers, the servants of God.

"The glory of God is intelligence." (D. & C. 93:36.) If we are going to have a house of God in our homes, it must be a house where we study the gospel of the Lord Jesus Christ, and as we gain knowledge in our homes, knowledge of the gospel, then the glory of God will be in that home. His Spirit will be there in rich abundance. There will be the spirit of love and peace and good will. And finally when we have finished our course here in life, we have been promised a mansion on the other side, for the Christ said,

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

Brethren and sisters, these men stand in relationship to the Church as did Peter, James, and John. They are the servants of God. The light of inspiration and revelation rests upon them mightily. That is my testimony. And what I say about them is equally true of these twelve witnesses to the world the Twelve Apostles. Every one of these heavenly beings who visited the Prophet, giving him the keys wherein the gospel was restored in its simplicity and its fulness, and finally the establishment of the Church as it existed in the days of the Christ, are all realities to me. There is no question about it.

And I pray that the Lord will bless us that I shall be built up in my faith. That he will forgive me of my weaknesses, that I shall have his spirit with me always, I humbly ask in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Bishop Joseph L. Wirthlin whom the General Conference has this day sustained as the Presiding Bishop of the Church.

We shall now hear a few words from Elder Carl W. Buehner, whom we introduce to you now as the Second Counselor in the Presiding Bishorplic of the Church.

BISHOP CARL W. BUEHNER Second Counselor in the Presiding Bishorplic

My dear brethren and sisters, I didn't know a healthy man's legs could wobble so much in such a short distance. I am humble as I have never been humble before. I love this great Church, and I love these great men that preside over it these men we know as the General Authorities of the Church.

I have had a great experience, and I thank them for it, in working in the organizations of the Church. I have had the privilege of being a bishop, of being a stake president, of being the chairman of a region in this great welfare program of ours, and until a few minutes ago I was a member of the general welfare committee of the Church.
I can promise this to Bishop Wirthlin and to Bishop Isaacson, that I will do everything that they ask me to do as long as I have strength to do it. I would drop in my tracks working for this great Church. I know of nothing that I love more, I know of no work that I would rather do than serve in this Church. After all, I am only a humble elder in the Church, my father and mother were converted by two Mormon elders in the old country, and when they came to this country in 1900, they brought with them two little children, and I was one of those children, Elder Thomas E. McKay, brother of our great President, said that he held me in his arms in the old country, and that my father and mother were the first ones to give him dinner when he came to that section of the country as a missionary about 1898. And if there is one thing that I will always remember about my good parents, it is that they remembered all their lives why they came to Salt Lake City. They were faithful members of this great Church. We were taught as youngsters how we should live, and if we haven't followed in their footsteps and if we haven't amounted to anything as sons and daughters of those fine parents, it is certainly not their fault.

We didn't have to be asked to go to Church; we always went with them. I remember that as a little boy it was my responsibility every Saturday to shine the shoes of my father and all my brothers and I had a lot of brothers. We didn't do that on Sunday morning; it was all done on Saturday; and Sunday morning the shined shoes were all put on, and we all went to Church.

I'll always learn that I should work. I was the eldest of the family, and as our family grew, my parents had quite a struggle in their early days in making a livelihood. As we became old enough, we had to learn how to do something ourselves. As I grew old enough to go to high school, I loved athletics as much as I did anything else, and I finally had the privilege of playing football and basketball and baseball and other things, but I think as a freshman at high school I was the first man who left the football practice field and hurriedly took a shower and ran to my home so that I could be working in our back yard when my father came home from work. It was only a few years after, that my father accompanied me to many games and watched some of my younger brothers.

Well, it has been a great experience. I love these men, and I will do all I can in my humble and weak way to assist them in every way I can. If I have any disappointment, I think it would be in Brother Romney, that he let me leave the welfare committee just at the time when I thought I could help him a little. They trained me for a little over a year and had just given me a new position wherein I thought I might be helpful, and here today that work has been terminated and I have a new position in the Church.

I love the youth of the Church, and I love you folk. I hope and pray that together we will move as a mighty army, and that this great Church will grow and prosper. My testimony is this, that as we work in this Church, so will our testimony increase, and so will the Lord love us and his blessings be with us. May it be so, I pray humbly in the name of Jesus Christ. Amen.

The Tabernacle Choir and the congregation joined in singing the hymn, "Praise To The Man Who Communed With Jehovah."

Elder Elray L. Christiansen Assistant to the Council of the Twelve Apostles

With you, my brothers and sisters, I take great joy in sustaining, in a real sense, these valiant servants of the Lord who have proven themselves so well in the past. I sustain them in their new positions with all my heart.

After three days and two evenings of hearing the inspiring remarks of the brethren who have addressed us, I can assure you that the only comfort one gets at this stage is the comfort that comes from knowing that that which he thought to say has been more adequately expressed than he could have given it. That is my situation.

I think we have had a most wonderful conference in that there have been sobriety, seriousness of purpose, earnestness of feeling, and it seems to me, a desire on the part of everyone to accept that which has been given us. The words that were given to one of the characters by William Shakespeare seem to express my feeling:

O God, who lends me life, lend me a soul replete with thankfulness.

I hope, my brothers and sisters, that we can go from here, each of us, with "a soul replete with thankfulness" for the abundance of blessings which are ours; for the truth which we have; for the authority to act in the name of the Lord and to officiate in his name, and thereby bring salvation not alone to ourselves but to our loved ones and to all those who will heed the call.

We should be thankful, as I am sure we all are, for these inspired men who lead and direct us in such a splendid way.

If I could condense into a few words the general theme of this conference, it would be something like this: Forsake the vain practices of the world and serve the God of the land, who is Jesus Christ.

Now, if we can go from here heeding that general thought, this conference will have produced much. I have often wondered why Latter-day Saints should need to be constantly admonished when we can declare in testimony and in truth that God lives and that Jesus is the Christ, that Joseph Smith was an instrument in his hands in restoring the gospel. I have very often thought that that should be sufficient for any of us and like Adam, as President Clark mentioned this morning, to know what our Father desires should be sufficient.

And as with Adam, so with Abrahamo matter how great the sacrifice, he did not equivocate. He did not hesitate. He did not ask questions. I hope, my brothers and sisters, that we can approach this in our faith and our determination to serve the Lord.

We are, however, exposed to the philosophies and the practices of the world, and sometimes become intrigued with certain innovations which many people would have us think are the things to do. Therefore, we need to be reminded from time to time of the things which really count, to put first things first, to love the Lord with all our hearts and with all our might and with all our strength.

We Latter-day Saints need not subscribe to those practices which are around us, of which we have been warned in this conference. We need not minimize the religious standards and ideals which have been set up for us to heed and to follow. We need not be "lovers of pleasure more than lovers of God," as Paul has said that many in the world would be in these last days. (2 Tim. 3:4.) We need not and should not be "high-minded" nor self-sufficient, but as true Latter-day Saints we should walk humbly before the Lord and remember that he is our God.

If we can be humble and submissive gentle and easily entreated, we will grow in strength and in stature and be able to meet the vicissitudes of life, and to withstand the "... evils and designs which do and will exist in the hearts of conspiring men in the last days" (D. & C. 89:4), as we have been urged to do.

There is an old Spanish proverb which says,

He that loseth wealth, loseth much. He that loseth friends, loseth more. But he that loseth spirituality, loseth all.

It seems to me that there is a depression on spiritual things. We are in a worldwide "spiritual depression." As I go about and observe the conduct of many men and women, this seems all the more convincing. And we are told

... the whole world lieth in sin, and groaneth under darkness and under the bondage of sin.
No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. (Matt. 6:24.)

We are told that there are two masters in this world. The one Master is Jesus Christ; the other master is Satan. The Savior himself taught:

It is my testimony that such would be the case. I am not only willing to follow the counsel of the brethren but also glad to obey God's commandments as given by his Presidency of the Church, the Twelve Apostles, God's anointed prophets, seers, and revelators upon this earth.

We should receive light as did Father Adam. If we would all render obedience to their instructions, having a firm conviction in our hearts that they speak the word of God; although we do not have the answer yet, knowing in due time we will have light as did Father Adam.

As time passed, time and time again little by little, line upon line, precept upon precept, doctrine upon doctrine, the gospel was revealed by the Savior to Father Adam and Mother Eve. They rejoiced in all the revelations that they received; and faithfully they Rendered obedience to the commandments of God. We read in the Pearl of Great Price:

And he [meaning the Lord] gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me. (Moses 5:5-6.)

Now, some people may regard Adam's answer as one of blind obedience. I think his answer is one of the most sublime illustrations in the scripture of faithful obedience. Although he did not know the full answer why, yet he knew that God would not tell him to do anything which would be harmful for him. He was convinced that all that God commanded him to do was for his own good; therefore, he obeyed, and later on he received light.

It would be a wonderful thing if all the members of the Church of Jesus Christ of Latter-day Saints would follow Adam's example. When the holy prophets the First Presidency of the Church, the Twelve Apostles, God's anointed prophets, seers, and revelators upon this earth gave instructions to the Church members, if we would all render obedience to their instructions, having a firm conviction in our hearts that they speak the word of God; although we do not have the answer yet, knowing in due time we should receive light as did Father Adam.

It is my testimony that such would be the case. I am not only willing to follow the counsel of the brethren but also glad to obey God's commandments as given by his prophets.

We are told that there are two masters in this world. The one Master is Jesus Christ; the other master is Satan. The Savior himself taught:

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. (Matt. 6:24.)
The question ofttimes comes to the minds of thinking people, especially young people: "What rewards come as a result of obedience to God's commandments?"

Even have. In other words, it makes a vital difference to him whether we render obedience to his commandments or not. God, our Eternal Father is not as greatly concerned over which race of people we belong to nor over the color of our skins as he is over our righteousness. He is not

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D. & C. 130:20-21.)

There is a law, irrevocably decreed in heaven before the foundations of this world upon which all blessings are predicated

We have been told by the holy prophets throughout the entire course of history that we will receive our blessings from the hand of God according to the obedience that

And Saul said, They have brought . . . a few of the fattest and best of the cattle and sheep for the purpose of offering sacrifice unto the Lord thy God; and the rest we

And Samuel said, What meaneth then this bleating of sheep in mine ears, and the lowing of oxen which I hear?

And Saul said, They have brought . . . a few of the fattest and best of the cattle and sheep for the purpose of offering sacrifice unto the Lord thy God; and the rest we have utterly destroyed. (Ibid., 15:14-15.)

And then Samuel made this memorable statement:

Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. (Ibid., 15:22.)

I would that every Latter-day Saint would place deeply that statement in his heart and keep it there forever. Furthermore, I would that every Church member from this time forward would repeat every few days: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams"; and obedience is even better than the wealth of this world or than any position or honor that mortal man can bestow upon us. Best of all our attainments, therefore is to obey the voice of God in all things and at all times.

We have been told by the holy prophets throughout the entire course of history that we will receive our blessings from the hand of God according to the obedience that we render to his holy laws. Therefore, the rewards and punishments are, one might say, based upon a scientific formula. The Lord revealed to the Prophet Joseph Smith:

There is a law, irrevocably decreed in heaven before the foundations of this world upon which all blessings are predicated

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D. & C. 130:20-21.)

God, our Eternal Father is not as greatly concerned over which race of people we belong to nor over the color of our skins as he is over our righteousness. He is not concerned with how wealthy we are or whether we drive a Cadillac or walk; nor does he care to which family we belong; but he is deeply concerned over what kind of hearts we have. In other words, it makes a vital difference to him whether we render obedience to his commandments or not.

The question oftentimes comes to the minds of thinking people, especially young people: "What rewards come as a result of obedience to God's commandments?" Even
ELDER HAROLD B. LEE Of the Council of the Twelve Apostles

I want President McKay to know that it does not make any difference to me whether he remembers my name or my middle initial; all I want him to know is that I want to be counted as one who loves the Lord, and who loves our President, as our prophet, seer, and revelator.

I am sure that because of the lateness of the hour, and the desire of all of us that we have a closing word from President McKay and his blessing before this conference closes, you will indulge me the discretion of not presuming to discourse on what I may have prepared to say at this conference. Therefore, I shall close my remarks by only bearing my testimony.

With all my heart I welcome four great, noble souls to new positions among the General Authorities of this Church: LeGrand Richards, Joseph L. Wirthlin, Thorpe B. Isaacson, and Carl W. Buchner. I think there is no man or no person in this Church happier than I at the changes which have come to give these men their present positions.

I am thinking back, to that brief moment up in Idaho, when Brother LeGrand Richards lay at death's door. The doctors had thought that Brother Richards might not be with us long, because of a serious heart attack. The late Bishop Marvin O. Ashton and I drove up one Sunday afternoon to Grace, Idaho, to visit him. In a brief moment when my hands were on the head of Brother Richards, I knew that the Lord loved him and that he was going to live. The certainty of that was as sure to me then as it is today that he was spared for a great and glorious mission.

We have just heard Elder Milton R. Hunter, of the First Council of Seventy. We shall now be favored with remarks from Elder Harold B. Lee.

I cannot explain my stumbling over that middle initial, except it be through mental weariness, that sounds better than advancing age. Certainly, I'm sure that it was not because of the lack of nearness to Brother Lee. No man is nearer to us in the commencement of the Welfare, even before Brother Lee was called to the Council of the Twelve, than Harold B. Lee, who will now speak to us.

I humbly ask our Father in heaven to bless every Latter-day Saint in the world; that all of us will vow to keep God's commandments and that we will walk by every word that proceedeth forth from his mouth from this time forward. I do so, in the name of Jesus Christ. Amen.
The Tabernacle Choir will now favor us with the Hallelujah Chorus from the "Mount of Olives."

President David O. McKay:

With these resolves in mind, with all my heart I say, fellow workers, God bless you. Cherish in your hearts the testimony of truth, make it as solid and as firm and unswerving as the fixed stars in the heavens. May there come into everyone's heart and in all our homes the true spirit of Christ our Redeemer, whose reality, whose dispensation of life and mission, except they have had a supreme faith. Until that faith had been tried and tested, only then did they receive the witness.

This much more I know, and bear humble witness, that only shall I receive a greater witness than I today have, that he is, when my faith through trial shall have become the more perfect.

I know with all my soul today, God being my witness, that the Savior died, was resurrected, and lives today, so close to us in the councils of the priesthood, so near to those whom he has chosen as his mouthpieces, that if they will but open their hearts and minds, they may know with a certainty that they have done his will and that he has spoken.

I am thinking today of the quoted testimony of a great defender of the faith recorded in Brother Barker's splendid priesthood lessons which we are now studying in the priesthood quorums, when he told how his testimony came. This is what that faithful Cyprian said: "Into my heart, purified of its sins, there entered a light which came from on high, and then, immediately, in a marvelous manner, I saw certainty succeed doubt."

God help us, as the sons and daughters of our Heavenly Father, that we having the right to the witness of the Holy Ghost, shall by faith so purify our hearts that the light from on high may enter into them, that in a marvelous way we, too, may see all doubt flee in the face of absolute certainty. God help us to this end, and keep us in the faith, worthy of the testimonies of the reality of the mysteries of heaven and godliness, I humbly pray, in the name of the Lord, Jesus Christ. Amen.

What a glorious opportunity we have had in listening to these two great organizations. To our choir, I believe I will express not only your gratitude but also that of the entire city and of the state, for the Salt Lake Tabernacle Choir is now an institution, not just an organization, appreciated by every member of the Church, and I think by every fair-minded citizen of our glorious state. God bless them, and those young people who came up from the Brigham Young University to sing at the opening sessions of conference.

I have much in my heart to say to you, but I will conclude by calling your attention to the words of a very practical servant of the Lord who was blessed to labor in the companionship and shadow of our Lord and Savior Jesus Christ. Indeed, I think he is his own brother. James said:

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?"

"If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

"Even so faith, if it hath not works, is dead, being alone."

"Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." (James 2:14-18.)

As we depart now to go to our various homes, let us make real the good feelings that have been aroused in our souls. Let us not permit to evaporate from our minds and feelings the good resolutions we have formed. First, let us resolve that from now on we are going to be men of higher and more sterling character, more conscious of our own weaknesses, more kind and charitable towards others' failings.

Let us resolve that we shall practise more self-control in our homes, control our tempers and our tongues, and control our feelings, that they may not wander beyond the bounds of right and purity, more seeking the presence of God, realizing how dependent we are upon him for success in this life, and particularly for success in the positions we hold in the Church.

As we leave this conference, let us not only resolve to be more loyal to our quorums but more devoted to the duties assigned us, one of which is attendance at our quorum meetings, in order to strengthen that group and increase the power of fellowship and brotherhood, more loyal to our country. This is an election year. Upon you devolves the responsibility of choosing our servants in government, for whoever is elected to preside over this country as President, as senators, members of the House of Representatives, are your servants, not your rulers. And do not be slothful on the day of election, but come out and exercise your right and privilege as a citizen of this great republic. What doth it profit though a man say he hath faith not works? Here we should prove ourselves loyal citizens.

As we depart, let us be more determined to make beautiful homes, to be kinder husbands, more thoughtful wives, more exemplary to our children, determined that in our homes we are going to have just a little taste of heaven here on this earth.

With these resolves in mind, with all my heart I say, fellow workers, God bless you. Cherish in your hearts the testimony of truth, make it as solid and as firm and unwavering as the fixed stars in the heavens. May there come into everyone's heart and in all our homes the true spirit of Christ our Redeemer, whose reality, whose inspiring guidance I know to be real.

God bless you, keep you, and magnify you in the eyes of your associates. May he make more powerful than even before in the history of this Church the influence of this divine organization, that its potency may be felt throughout the world, and men's hearts turned to serve him as they have never before been influenced, that we may avert the terrible threatening war, and peace be established among the nations of the world, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

The Tabernacle Choir will now favor us with the Hallelujah Chorus from the "Mount of Olives."
The Choir music for today's sessions, as you know, has been furnished by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting, and Elder Alexander Schreiner at the organ.

The music of the Church of the Air broadcast and also the Tabernacle Choir and Organ broadcast, Sunday morning was directed by J. Spencer Cornwall, Frank W. Asper was at the organ, and the spoken word was by Richard L. Evans.

The Tabernacle Choir male chorus provided the choral music for the General Priesthood meeting Saturday evening.

Saturday morning the singing was entirely by the congregation, Richard P. Condie conducting.

The music of the Church of the Air broadcast and also the Tabernacle Choir and Organ broadcast, Sunday morning was directed by J. Spencer Cornwall, Frank W. Asper was at the organ, and the spoken word was by Richard L. Evans.

Accompaniments and interludes on the great organ were played by Alexander W. Schreiner, Frank W. Asper, and Roy A. Darley.

Stenographic notes of the conference were taken by Frank W. Otterstrom and Joseph Anderson. Joseph Anderson Clerk of the Conference.
We express appreciation to the stations named for their cooperation in broadcasting the proceedings of this Conference. We thank them for their service, which will continue throughout the Conference. In the interest of time we shall not repeat this announcement at every session.

All general sessions will also be televised over KSL Television Station, Channel 5.

The singing for this morning's session will be furnished by The Relief Society Singing Mothers from the Salt Lake and Ogden areas, and from the three Sevier stakes, with Sister Florence J. Madsen conducting, and Brother Frank W. Asper at the organ.

We shall begin this session by the Relief Society Singing Mothers singing: "Seek Ye The Lord."

The opening prayer will be offered by Elder David E. Layton, Patriarch to the North Davis Stake.

The Relief Society Singing Mothers sang "Seek Ye The Lord."

Elder David E. Layton offered the opening prayer.

President David O. McKay:

The Relief Society Singing Mothers will now favor us with "These Are They Which Come Out of Great Tribulation," conducted by Sister Florence J. Madsen.

After the singing, Elder Joseph Anderson, Clerk of the Conference, will read the vital statistical data, the changes in Ward and Stake organizations, and the obituaries of the Church.

The Relief Society Singing Mothers sang "These Are They Which Come Out of Great Tribulation."

President David O. McKay:

We are pleased to inform you that the red Antherium flowers that are here in the tabernacle have been furnished by the Oahu Stake and the Oahu Stake Relief Society. These flowers were sent from Hawaii by airmail by the good people of the Oahu Stake. We thank them for their thoughtfulness and their generosity.

May I take this opportunity of expressing appreciation of the presence of prominent State officials, prominent educators and others. We bid you welcome. We note in the audience the Honorable J. Bracken Lee, Governor of the State, and his charming wife, Mrs. Lee; the Honorable Earl J. Glade, Mayor of the City, and his loyal and faithful companion; Dr. A. Ray Olpin, President of the University of Utah, and Sister Olpin; Dr. Ernest L. Wilkinson, President of the Brigham Young University, (I am not sure whether Sister Wilkinson is present); Dr. E. Allen Bateman, Superintendent of Public Instruction; Dr. M. Lynn Bennion, Superintendent of City Schools. I think I see also the President of Weber College, Dr. Dixon, and others. We bid you welcome to our service this morning.

Stastical Data

Elder Joseph Anderson, Clerk of the Conference read the following report:

CHANGES IN CHURCH OFFICERS STAKE, WARD AND BRANCH ORGANIZATIONS SINCE APRIL CONFERENCE 1952 MISSION CHANGES AND NEW PRESIDENTS APPOINTED

A. Hamer Reiser appointed president of British Mission to succeed Stayner Richards.

Gordon M. Romney appointed president of Central American Mission.

Junius M. Sorensen appointed president of Danish Mission to succeed Edward H. Sorensen.

Badwagan Piranian released as president of Near East Mission.

Axel J. Andresen appointed president of Norwegian Mission to succeed A. Sherman Gowans.

George Stewart appointed president of the branch in Teheran, Iran, to succeed Franklin S. Harris.

Francis A. Child appointed president of Missionary Home to succeed Don B. Colton, deceased.

NEW MISSIONS ORGANIZED

Central American Mission to include Central American countries and adjacent territory as may be hereafter determined upon after visit of General Authorities.

Stake Regional Missions organized in Salt Lake County and Weber County to work among minority language groups.

NEW STAKES ORGANIZED

El Paso Stake organized September 21, 1952, from Mt. Graham Stake, Spanish American and Western States Mission.

Tacoma Stake organized September 28, 1952, from Seattle Stake and Northwestern States Mission.

STAKE PRESIDENTS CHOSEN

Leonard E. Graham, president of East Rigby Stake to succeed James E. Ririe.

Edward Vernon Turley, Sr., president of El Paso Stake.

Raymond P. Larsen, president of Morgan Stake to succeed Clarence D. Rich, deceased.

W. Loyal Hall, president of Mount Logan Stake to succeed A. George Raymond.

Vernon LeRoy Holman, president of Panguitch Stake to succeed A. Leland Elmer.
W. Fred Haynie, president of San Luis Stake to succeed John Howard Shawcroft.

Samuel Ross Fox, Sr., president of South Salt Lake Stake to succeed Axel J. Andresen.

Elvin Etherage Evans, president of Tacoma Stake.

Lyman Schenk, president of Twin Falls Stake to succeed Claude Brown, deceased.

NEW WARDS ORGANIZED

Pleasant Hills Ward, Berkeley Stake, formed by division of Walnut Creek Ward.

Boise Seventh and Eighth Wards, Boise Stake, formed by division of Boise Fifth & Third Wards.

Yale Second Ward, Bonneville Stake, formed by division of Yale Ward.

Burley Sixth Ward, Burley Stake, formed by division of Burley Third Ward.


Las Cruces Ward, El Paso Stake, formerly a branch in the Mt. Graham Stake.

Silver City Ward, El Paso Stake, formerly a branch in the Western States Mission.

Liberty Park and North Eighth Wards, Liberty Stake, formed by division of Liberty, Eighth and Ninth Wards.

Green River Second Ward, Lyman Stake, formed by division of Green River Ward.

Mesa Twelfth Ward, Maricopa Stake, formerly Superstition Mountain Branch.

Mesa Fourteenth Ward, Maricopa Stake, formed by division of Mesa Fourth Ward.

Las Vegas Fourth and Fifth Wards, Moapa Stake, formed by division of Las Vegas Third and Charleston Wards.

Beacon Second and Indian Hills Wards, Monument Park Stake, formed by division of Beacon and Hillside Wards.

Murray Eighth Ward, Murray Stake, formed by division of Murray Third Ward.

Idaho Falls Thirteenth Ward, North Idaho Falls Stake, formed by division of Idaho Falls Seventh Ward.

Wahiawa Ward, Oahu Stake, formerly Wahiawa Branch.

Ogden Thirty-Fifth and Thirty-Sixth Wards, Ogden Stake, formed by division of Ogden Thirtieth and Twentieth Wards.

Spanish Fork Seventh Ward, Palmyra Stake, formed by division of Spanish Fork Fourth Ward.

Phoenix Eighth and Ninth Wards, Phoenix Stake, formed by division of Phoenix Third and Second Wards and Sunnyslope Branch.

Rexburg Fifth and Sixth Wards, Rexburg Stake, formed by division of Rexburg Second and Fourth Wards.

Rose Park Third Ward, Riverside Stake, formed by division of Rose Park Ward.

Del Paso Ward, Sacramento Stake, formed by division of Arcade Ward.

San Bernardino Third Ward, San Bernardino Stake, formed by division of San Bernardino First, Second and Colton Wards.


Chula Vista Ward, San Diego Stake, formerly Chula Vista Branch.

El Cajon Ward, San Diego Stake, formed by division of La Mesa Ward.

Edgemont Second, Grand View Second and Oak Hills Second Wards, Sharon Stake, formed by division of Edgemont, Grand View and Oak Hills Wards.

Snowflake Second Ward, Snowflake Stake, formed by division of Snowflake Ward.

Kirkland Ward, Seattle Stake, formerly Kirkland Branch.

Puyallup Ward, Tacoma Stake, formerly Puyallup Branch.

Sunset Second Ward, West Utah Stake, formed by division of Sunset Ward.

Valley View Second Ward, Wilford Stake, formed by division of Valley View Ward.

WARDS AND BRANCHES TRANSFERRED

El Paso First, Second and Las Cruces Wards, El Paso Stake, formerly of Mt. Graham Stake.

Glenns Ferry Ward, Gooding Stake formerly of Boise Stake.

Kirkland Ward, Monroe, Sedroolley, and Oak Harbor Branches, Seattle Stake, formerly of Northwestern States Mission.
Early in June, while sitting with his Brethren of the Council of the Twelve in the regular weekly meeting, Elder A. E. Bowen was suddenly stricken. For several weeks he and his loved ones and his Brethren thought that he was very close to the brink. He has sufficiently recovered to be able to move about in his room, but as previously
He is a great soul, a stalwart leader, a man who possesses a brilliant mind and true nobility of soul. We extend to Brother Bowen this morning the love and confidence of the Church. If he is listening in, we wish him to know that we love him, admire him; he has our united faith and prayers for a complete recovery. We need him.

We are sorry that Elder John A. Widtsoe is unable to be with us this morning. We hope that the Lord will bless him sufficiently to join us later in the sessions of this conference.

We noted in the prayer offered an appeal for the love of mankind, that we might love one another, and through that love contribute to the establishment of peace. That was the great message heralded by the heavenly hosts at the birth of the Savior, when they declared, "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14.)

To proclaim that message to an indifferent world is the divine responsibility of the Church. What greater message could there be? What more commendable effort to supply the greatest need could be put forth?

Somewhere I have read that in one of the important institutions of medicine and healing in this country, there hangs this significant sign: "Never say a discouraging word while in this sanitarium."

If encouragement is good for the sick and ailing, it is also helpful to those who are normally healthy. As encouragement affects individuals, so it is helpful to organizations, and this morning as I stand before you I have nothing but a wish, a prayer, that we might say something encouraging to the members of the Church of Jesus Christ.

I am grateful this morning, as I bid you welcome to this, the one hundred and twenty-third semi-annual conference, that I can give you an encouraging report of conditions in the Church as a whole, and that it is to be its best of its ability and resources trying to discharge its obligations in preaching the Restored Gospel.

You will be pleased to hear a few items, even though I must mention them but briefly, which justify my saying that the Church is moving steadily forward on its destined course.

There are now 195 organized stakes in the Church, an increase of over one hundred percent in the last twenty-five years. There are forty-three missions in the Church, including the new Central American Mission. Since we last met in general conference, there have been approximately thirty-eight new wards and seventeen new branches organized, making a total number of wards and independent branches of 1736.

During 1952, up to September 30, there were eighty-four new chapels, dedicated. Before the end of the year there will be fifty-three more ready for dedication, making a total of 137 chapels dedicated or ready for dedication. Besides this, there are 389 chapels in process of construction, fifty of which are in missions.

At present, you will be pleased to know that there are, in European missions, Church-owned chapels as follows: British, thirty-nine (you former missionaries to Britain will be pleased to know that); Danish, five; East German six; Finland, ten (after only five years of organization); French, three; Netherlands, eight; Norwegian, three; Swedish, fourteen; Swiss-Austrian, three; West German, eight; making a total of ninety-one places owned by the Church in the European missions.

The Liahona College in Tonga is now completed. The Church sent most of the materials for its erection. Local people did much of the work and did not charge a shilling for their labor. The Church sent a supervisor, a plumbing supervisor, and an electrician.

The Pesega School in Samoa is nearing completion. The Mesepa School on the island of Tutuila in Samoa will soon be under construction. The money for it is already appropriated. We contemplate building fifteen chapels in American and British Samoa in the near future.

Plans are now being drawn for the New Zealand College of the Church of Jesus Christ of Latter-day Saints, which will replace the Maori College, which was destroyed by an earthquake in 1932.

Money has been appropriated for construction of five chapels in New Zealand. One is now being completed in Auckland, one in Glenn Huon, Tasmania, where the members are cutting their own timber and doing a good deal of the work themselves.

The Church owns two acres in Rarotonga, and money is already appropriated for a new chapel on those islands. It was only recently that the mission was opened in Rarotonga, under New Zealand, however.

A building is also under construction at Ipswich, Australia.

All these buildings, with the Los Angeles Temple now under construction, the Relief Society building, announced yesterday, mission expenses, ward and stake expenses, require the expenditure of vast sums of money furnished by the tithes of the Church.

To your credit and blessing, be it said that the tithes of the people this year are 21.7 percent higher than last year, and last year exceeded the year before.

Fast offerings also show an even greater percent of increase.

MissionariesSeptember 30, 1952, there were in the foreign missionary fields, 3854 missionaries.

There were 5525 in the stakes of Zion, making a total of 9379 missionaries.

That number speaks volumes in praise of the young men and young women, and particularly of the fathers and mothers, in their interest in the great mission of the Church to proclaim the message of peace and good will to all peoples of the world.

In addition to this, there were in the state of Utah, September 25, 1952, with a Church population of 488,863379 Latter-day Saint boys in the military service, or 1.9 percent of the total Church population of the state, as compared with 1.3 percent of the total nonmember population of the state, or .8 of 1 percent more Latter-day Saint boys, as based upon our total population, than for non-members. These figures should assuage the rabidness of some prejudiced agitators who have falsely accused our young men of not discharging their share of the responsibilities of the military activity of our government.

In one agricultural town I know, with a population of fewer than 700, ten young men are in the mission field, and forty-five in the Armed Forces of our country.

To you loyal members whose unselfish labors have contributed to this favorable progress of the Church, we can say, as in Hebrews, that God will not "... forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister." (Hebrews 6:10.)

In keeping with this theme of encouragement, brief reference to some incidents connected with our recent tour of the European missions may not be amiss.
Of the outstanding consideration shown by eleven policemen who were at the Mercedes Palast, at North Berlin, where an audience of 2600 Berlin, who, finding us without visas, gave special consideration and, out of courtesy, obtained the necessary papers without delay, we mention with appreciation.

Remember with satisfaction and pleasure. For exceptional courtesies shown by Mr. Sholz, the manager of the Palace Hotel near The Hague, Holland; to passport officials at Buckingham Palace.

Other persons who did not hesitate to inconvenience themselves to render favors were Colonel Tooler and General Wood of the American Army, through whose graciousness, the American Ambassador to Norway, who not only by proffered words, “If there is anything I can do for you, please let me know,” but by direct action with the assistance of his undersecretary, Leon Cowles, rendered invaluable service in securing rightful privileges for our missionaries in Norway. He said that was his first official act as ambassador. Other ambassadors and ministers, including Hon. John M. Cabot to Finland and Hon. James C. Dunn to Paris, were equally considerate in proffering help and cooperation. Their courtesy was unbounded.

Others who did not hesitate to inconvenience themselves to render favors were Colonel Tooler and General Wood of the American Army, through whose graciousness, at the intercession of presidents Stayner Richards and A. Hamer Reiser, special favors were granted to us visitors in attendance at the Queen’s Garden Festival at Buckingham Palace.
influence as we have at this conference today.

ELDER STAYNER RICHARDS Assistant to the Council of the Twelve Apostles

President David O. McKay:

God bless the Church. It is worldwide. Its influence should be felt by all nations. May his spirit influence men everywhere and incline their hearts toward good will and peace. May divine guidance be given the priesthood, who hold the responsibility of declaring to an indifferent world the restoration of the gospel of Jesus Christ, I pray in the name of Jesus Christ. Amen.

“Great shall be their reward and eternal shall be their glory.” (D. & C. 76:3-6.)

James L. Gordon is right when he declares: “A cathedral without windows, a face without eyes, a field without flowers, an alphabet without vowels, a continent without rivers, a night without stars, and a sky without a sun—these would not be so sad as a world without a Bible or a soul without Christ.”

If communists attempt to poison the minds of youth, as they are doing, against God the Father and his Beloved Son, if they pervert the principles of the gospel of Jesus Christ, they are not only anti-American—they are anti-Christian! By every means possible—newspapers, billboards, documents, radio—they try to inculcate hatred in the hearts of the youth.

Notwithstanding the threatening conditions that exist in the world today, members of the Church of Jesus Christ need not fear nor be perturbed, if they will but anchor their souls in unchanging truths revealed by our Father in heaven.

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President David O. McKay:

Elder Stayner Richards will now address us.
I have not made an accurate count, but from appearances the number present here today is a little larger than we have in our district conferences in the mission field, but the spirit is just the same.

A year ago I had the opportunity of reporting missionary labors of Sister Richards and myself in the British Mission. Consequently I will not duplicate this morning but only mention a few subsequent happenings. Since that time King George VI has passed on; his charming and lovely daughter, Elizabeth, designated "the Second," now reigns over that wonderful country and in that great empire. She is greatly loved by all the people because of her Christian virtues and her charming way. The Socialist Party was defeated at the polls, and the Conservative Party under the leadership of that great statesman Winston Churchill was elected into office.

The affairs of the British Mission are going forward in a fine way under the very able direction of President and Sister A. Hamer Reiser. Our missionary experiences there constituted one of the richest times in the lives of Sister Richards and myself. We did so appreciate the association of the fine missionaries, and we rejoice in the great development that came to them. We shall ever be grateful to them for their support, their cooperation, and their hard labors, and we rejoice in the way the Lord blessed them.

We were thrilled, also, my brethren and sisters, in witnessing what the gospel of Jesus Christ does to those people who accept it, how it changes their lives from confusion, uncertainty into lives of knowledge of our Father in heaven, his purposes for his children here upon the earth, and especially for the feeling of security that it gives them and the hope of salvation and eternal life.

Oh, it was wonderful to see how happy it made these converts that accepted the truth, and in their homes the conditions changed, there was more love between husband and wife and between parents and children.

Of course, the crowning event in our missionary labors was the visit of President David O. McKay and his lovely wife, his son Lawrence and his wife, Mildred. I trust that President McKay will let me fill in just a few items in connection with that trip pertaining primarily to himself, as he would be too modest to mention himself, and I shall mention them not just as a matter of interest, but in order that we might all be benefited by the virtues, the exemplary life of this man, our leader.

Between the time of the two dedications in Scotland that he has mentioned, the President with the members of his party and about twenty-six missionaries, took a bus tour up through the highlands of Scotland, around the Cossacks, around Loch Lomond, Ben Lomond, the Brig o' the Kirk, and those places made famous by the immortal words of Sir Walter Scott and other great poets. During that tour the President delighted all of us by reciting from memory stanza after stanza from The Lady of the Lake and other great poems. He made us all feel that as visitors in foreign lands, we should study the history of those countries; we should learn of their poets and their artists and secure all of the cultural value that we could from such visits.

But there was something else, that may not be new to you who know President McKay well, but I observed that throughout that tour, as we got on and off the bus, as we walked to one place of interest and back to the bus, there was in President McKay the perfect gentleman; always as he approached a lady he removed his hat, not to show that beautiful stand of white hair that he has, but through the natural tendency on his part always to be courteous.

And then I observed how kind and considerate he was of his lovely companion, how he was always there to assist her on the bus, to help her off the bus, to make sure that she had a proper vantage place in looking over the different sights, and then I observed that he always seemed happiest and most contented when he was sitting next to her.

They have been married for over a half a century, but time and the passing of years has not dimmed that great love that he has for his wife, not only love, but the tendency also to show every consideration and every attention as he did during his courting years.

Oh, my brethren, what a lesson there is for us, and may I say just a word to you here, (I hope the wives will not listen,) I want to ask of you, how long since you told your wife you loved her? How long since you brought a few flowers home to her, and her alone? How long since you brought some candy? How long since, after a fine meal, you have told her what a fine meal that was, and after the meal and you were going out, have you stated, "I am going out block-teaching but when I get back, I want to take you down to the corner for an ice cream soda."

Oh, these are just little things, but how they would add to the joy and the happiness around home. I remember hearing of one of our brethren, when his neighbor spoke to him after the wife had served them a fine meal and said, "My, you have a fine wife." He said, "Yes, I almost told her so, once, and I think before I die, I will tell her."

Now, brethren, in this connection, may I say if you are going to reform along this line, make it gradual. Anything else might be a shock and might be misunderstood by the womenfolk.

I cannot refrain from telling about another party that called on his neighbor and friend, who happened to be the judge in the town, and said, "Judge, Liz and I are going to break up; I have come to see you about a divorce." He said, "Jim, I wonder if you have always been kind to your wife?" And then he gave him certain instructions, and he said, "Now, you come back tomorrow and tell me how you get along." Jim returned the next day, and the judge said, "Well, how did you do?" "Terrible," he said, "I did just as you told me. I took a fine box of candy, a lovely bunch of flowers home to my wife; and just as soon as I presented them, I gave her a big kiss, and she broke out crying, and she said, "This has been a terrible day. This morning the cat got run over; at noon the grocer failed to send the groceries; and now here, tonight you come home dead drunk."

I would like to mention another observation that was certainly pleasing to me, as I am sure it was to the other members that witnessed it. At the close of the dedicatory services in Glasgow and Edinburgh, the President took time to greet all of those people. There were three hundred in one place and two hundred in another. As they came up to him, especially the little children, extended presents to him, one of them giving a present of an automobile robe with the McKay colors on it, and others gave flowers to the ladies. The President's extending appreciation and blessing those little tots was beautiful.

And then, as some of the older ones who knew him fifty-four years ago when he was on his first mission came up and took his hand and placed their heads on his breast and sobbed with joy, you could see and feel the fullness and devotion of his friendship and his love for those people. Oh, indeed, he was a great friend to them.

I am wondering if all of us who have friends would not like to take a lesson from that and manifest a deeper degree of friendship, let their joys be our joys, and let their sorrows be our sorrows.

We left Edinburgh 10:20 at night to take the sleeper train for London. As we left that station, there were those faithful Saints, headed by one of the missionaries with such a fine voice, who sang in Scotch, rendering songs of farewell to the party. When we went into our compartment, there were boxes of delicious lunch, the finest that could be prepared, which were extended by the Relief Society sisters of that Edinburgh Branch.

On arriving at London, early in the morning, we were met by the missionaries and a number of the Saints of the London District. Flowers were showered upon the womenfolk; greetings were extended in the most cordial way to the President. The next few days, of course, were very busy days for him in London.

On Sunday, it happened to be the London district conference, and though we pleaded with the President to spend the forenoon in visiting some of the great churches, such as St. Paul, Westminster, and so forth, in order to spare him from speaking so many times, he chose to attend the priesthood meeting, the afternoon and the evening meetings. There were approximately eleven hundred people present at the meetings.

Wonderful sermons were given by him, and after those meetings he consented to shake hands with all of those people. Have you ever tried greeting individually so
...many people? When you realize also that the shake of President McKay's hand is not just a limpid affair, but it is a firm grasp with a greeting from that big heart, you can realize the fatiguing, and the exhausting effect of that ordeal.

p23 May I make another observation? President McKay enjoys that Christian virtue that was taught so many times by the Master himself, of losing one's self for others, in forgetting self and thinking of others, that he gave no thought to what that exhausting experience was doing to him. He only realized that it was giving joy and happiness to these people, many of whom had come into the Church because this Church has apostles and prophets. And now they were to greet the prophet of the Lord, the President of the Church. You can imagine the thrill that came to them as they did so.

p24 And as the little children came, the little tots, they received an equal greeting. Like the Master of old, who said "Suffer little children, to come unto me: for of such is the kingdom of heaven," (Matt. 19:14) so this great man gave these little kiddies a handshake and a blessing, and they went on their way.

p25 President McKay performed this act in the nine other European missions.

p26 He will never know the amount of good that came to these people and the thrill that they received. They will tell it to their children, and their children's children.

p27 In one place it was reported that the people were shaking hands with the other Saints with the left hands, and when they asked why, they said, "Why, this hand shook hands with a prophet of the Lord, and we are holding that hand closed." One good sister, who was sick and could not be there, sent her two little daughters and said, "You go shake hands with the President, then come back and shake hands with me, and then I will be all right again."

p28 I know, brothers and sisters, that you agree with me, that this was the greatest event that ever happened to the European missions.

p29 And speaking of the President, I think, myself, that his going from here across the ocean to those countries, constituted also a visit of one of the greatest Americans. President McKay went over there with a message of peace, based on righteousness, and according to the principles of the gospel, thereby, creating the only peace that would be lastin...
I 2 All parents who have followed that formula and have so taught their children have reaped the reward of an increased faith in their family, which has stood and will yet stand the test of the difficulties into which their children would yet go.

I 3 I read not long ago, an expression from a young man in military service, in which the young man gave expression to a faith in which undoubtedly he had been schooled by his parents who had followed that instruction of the Master to parents to which I have already made reference. This was the boyish way our boy in the military service declared his faith:

I 4 We thank God that we have discovered that he will always help us to give our very best, and that we must take more and more from him in order that we will not let him down. We have learned that he will not fail us and that we must not fail him. Thank God for God.

I 5 Someone has aptly said, "You do not need to train a boy to be vicious, just let him go without training and he will be vicious of his own accord." In that regard, I remember what Thomas Carlyle wrote:

I 6 A man without a purpose in life is as a ship without a rudder, a waif, a nothing, a nobody. Have a purpose in life, and having it, throw such strength of muscle and brain into your work as God has given you.

I 7 The youth who has been trained in a Latter-day Saint home has been schooled in what that purpose of life should be, "to gain immortality" and "to gain eternal life." Having such a purpose, our boys in military service, anchored by an abiding faith in the omnipotent power of the Almighty, might have written as a fitting epitaph to them as was written upon the tombs of early American heroes,

I 8 So nigh is grandeur to the dust, So near is God to man, When duty whispers Lo, thou must, The youth replies I can.

I 9 It is fruitless for us to try to enjoin youth to be chaste by merely doing as the military have sought to teach, merely because of a fear of a loathsome disease if he is unchaste, or as some of our schools would teach, merely because of the harm that would thus come to society as a result of his unchastity.

I 10 Paul, the Apostle, taught that we must be girded with a girdle of truth. What truth shall we be girded with? Our loins must be girded with the truth that every handsome young man and every beautiful young girl is winged for a heavenly flight.

I 11 How can we enjoin an alcoholic against his debauchery except we lift the shades of a darkened soul and let him glimpse himself as a son of God, as a child of God. The program of the Alcoholics Anonymous starts with two basic pillars: first, that the individual has a desire to quit the use of alcohol and second, he must have faith in a Supreme Being. Any program upon any other basis intended to reclaim those in the vices of that vicious habit is doomed to failure.

I 12 In short, we might well say, echoing that which was written on the Stanford Memorial Chapel walls, we must teach all such, and our youth, that "all that is not eternal is too short, and all that is not infinite is too small."

I 13 Patriotism and loyalty in defense of the Constitution of the United States is constantly enjoined upon us. President McKay again this morning has made reference to the cause of liberty in his remarks. To be effective in such teaching, we must begin by inspiring in each heart the faith that the Constitution of the United States was written by inspired men whom God raised up for that very purpose.

I 14 It was Joseph Smith who has been quoted as having said that the time would come when the Constitution would hang as by a thread and at that time when it was thus in jeopardy, the elders of this Church would step forth and save it from destruction.

I 15 Why the elders of this Church? Would it be sacrilegious to paraphrase the words of the Apostle Peter, and say that the Constitution of the United States could be saved by the elders of this Church because this Church and this Church alone has the words of eternal life? We alone know by revelation as to how the Constitution came by inspired men whom God raised up for that very purpose.

I 16 We have been given a serious responsibility in preaching the gospel of Jesus Christ to the world. We have been told in meetings even preceding this conference session that we must reach out to the minorities. Our beloved Brother Kimball has urged others and has devoted his energies for the past few years to an energetic, proselyting urge among the Lamanites and those minority groups. But again, how can these backward children of our Heavenly Father be brought out of darkness and uplifted?

I 17 The youth who has been trained in a Latter-day Saint home has been schooled in what that purpose of life should be, "to gain immortality" and "to gain eternal life." The youth who has been trained in a Latter-day Saint home has been schooled in what that purpose of life should be, "to gain immortality" and "to gain eternal life." Having such a purpose, our boys in military service, anchored by an abiding faith in the omnipotent power of the Almighty, might have written as a fitting epitaph to them as was written upon the tombs of early American heroes,

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I 23 Patriotism and loyalty in defense of the Constitution of the United States is constantly enjoined upon us. President McKay again this morning has made reference to the cause of liberty in his remarks. To be effective in such teaching, we must begin by inspiring in each heart the faith that the Constitution of the United States was written by inspired men whom God raised up for that very purpose.

I 24 It was Joseph Smith who has been quoted as having said that the time would come when the Constitution would hang as by a thread and at that time when it was thus in jeopardy, the elders of this Church would step forth and save it from destruction.

I 25 Why the elders of this Church? Would it be sacrilegious to paraphrase the words of the Apostle Peter, and say that the Constitution of the United States could be saved by the elders of this Church because this Church and this Church alone has the words of eternal life? We alone know by revelation as to how the Constitution came by inspired men whom God raised up for that very purpose.

I 26 We have been given a serious responsibility in preaching the gospel of Jesus Christ to the world. We have been told in meetings even preceding this conference session that we must reach out to the minorities. Our beloved Brother Kimball has urged others and has devoted his energies for the past few years to an energetic, proselyting urge among the Lamanites and those minority groups. But again, how can these backward children of our Heavenly Father be brought out of darkness and uplifted?

I 27 A lifelong missionary, in commenting about his work among the Indians out in the west Shoshone reservation in Nevada, in reporting on various uplift activities to reclaim the Indians, made this very significant statement:

I 28 All their zealous and patient efforts to help the Indian's plight tend to become another crutch that the Indian depends upon. Those Indians who have become progressively independent apparently have become so because of personal and religious factors wholly unrelated to the government program.

I 29 What he is saying, in effect, is that the building of faith and testimony in these people is fundamental and essential to this redemption.

I 30 It was that same thing the Master said about the reclaiming of the Jews, when he declared that

I 31 the fulness of my gospel shall be preached unto them;

I 32 And they shall believe in me, that I am Jesus Christ, the Son of God, and shall praise the Father in my name.

I 33 Then will the fathers gather them together again and give unto them Jerusalem for the land of their inheritance. (See 3 Nephi 20:30-31.)

I 34 It has been a great source of satisfaction to me to know that those who are now planning for a standard missionary program to be given out to the stakes and to the missions of the Church, have laid as the foundation for the introduction of the gospel to those who are our friends and investigators, a testimony of the divinity of the Godhead of this world, and a belief in the mission of Jesus Christ, as the Son of the Living God.

I 35 To me the reclaiming of the souls of men must be begun by building faith, just as the parents in this dispensation were taught must be so in their own families. In the early rise of his Church, the Lord said,

I 36 Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

I 37 And also gave commandments to others that they should proclaim these things unto the world...
My beloved brethren and sisters: I suppose I shall never approach this task without a keen sense of dependence upon your faith and prayers in my behalf, that perchance what I shall say may be helpful to some of us.

I feel to bear my testimony to you today that I know that we are engaged in the work of God, that Jesus Christ is the Son of God, and that this work was established by him.

When he was talking to his disciples, he said to Peter, "... upon this rock I will build my church," (Matt. 16:18) and as I read that scripture, I believe that rock refers to a revealed testimony that Jesus Christ is the Son of God. I fancy that if I should ask you who are before me today who can bear testimony to that fact through the Spirit of God to stand upon your feet, you would all arise. That testimony, brethren and sisters, is what should impel us to service in the Church in the interest of our fellows. A true testimony that we are engaged in the work of God should bring us to love our fellows, for love has been given by Christ as the great and underlying principle of the gospel that we should love God and love our fellows as we love ourselves. The Savior said, "If ye love me, ye will keep my commandments," (see John 14:15) and I gather from that, that loyalty to this testimony which we profess must impel us to the service which indicates our love for our fellows.

I told you before of the statement which I once read which says there are more uncultivated souls in the world than lands. Our purpose is to cultivate our souls and the souls of other people. Work, in behalf of others implies sacrifice, and sacrifice brings forth the blessings of heaven. That service is manifest in many ways. I have in mind the early missionary work of the Church, in which men, President Young, for instance, undertook a mission while on a sickbed. I have in mind the service of men who had come by very tedious and difficult toil to these valleys, and who turned around and returned to the east, pushing a handcart from here all the way to the Mississippi River. I have in mind the service of my grandfather who began in his seventeenth year, I believe it was, as a missionary for the Church, and died without ever relinquishing that service. In it all I can see a certain element of sacrifice in the interest of others. We look up at it as sacrifice. In its ultimate result, it proves to be not a sacrifice but a blessing. But we are in the habit of looking at those things as sacrifice, and when we serve in that spirit, and that spirit only, there is a development and a growth and an enlargement of the soul of man that come no other way.

Now as members of the Church, we testify that God lives and that Christ is his Son, also that the priesthood has been restored, that through that priesthood the Church has been reorganized in this modern day, and that certain of us hold that priesthood. We hold it and we give that testimony to the world without embarrassment but deliberately. Now if we have that testimony, and if we are loyal to that testimony, it implies that we should serve the Church. There are many ways of doing this in the missionary service, some in local presidencies, some as ward teachers, and many other ways. But today I have in mind another type of service. It is a service which impels one to reach down into his pocket, to take therefrom the funds that he might use for his pleasure and satisfaction and bestow them upon the Church for its benevolent purposes. Regardless of the wonderful progress that has been made in the payment of tithes and offerings as indicated today, and in appreciation of the tremendous contributions that have made possible the building program of the Church, my mind goes back to a time when the Church had no funds. My wife's grandfather told me of an occasion when he and a brother companion had the privilege to contribute nine hundred dollars to the Church of Jesus Christ of Latter-day Saints to pay the interest on its obligations, which the tithes of the Church up to that time had not equalled. Now we have made tremendous progress, but we are still far from the goal that is set in that respect. In the twenty-one years that I have ministered with you and unto you as a member of the First Council of the Seventy, I have never yet visited a stake where every officer of the stake and the wards claimed to pay what we used to call a full tithing, which we now call a tithe. We have a distance to travel yet if we would meet that goal.

Now the scripture says, "Try me and see if I won't open the windows of heaven and pour out a blessing upon you which you can scarcely contain." (See Mal. 3:10.) What type of blessing is it you look forward to when you pay your tithes and offerings? Is it a temporal blessing, an increase in your flocks and herds that you have in mind? And if you do, I suggest that perhaps it is a selfish motive, and self-interest never develops and enlarges the soul of man. I have seen men who were so selfish that they couldn't see their own interest and welfare. Now if we are going to test our Father in heaven, what are we going to expect when we make our tithes and offerings? I suggest that the blessings that are to come to us from that service should be expected to be spiritual blessings, the enlargement of the soul, the increase of our love toward God and our fellow men, an increased determination to serve and the peace and the happiness that come into the heart of man upon the realization that he has done his bit to help the Church in its work of redemption, for that is our great purpose. There could be no greater blessing, it seems to me, come into your hearts than peace and tranquility, devotion to the work of God and love for your fellow men. I myself believe that that is the type of blessing that comes not only from the payment of tithes and offerings, but also from service in all the other branches of the Church.

May God give us a determination to serve him, with that single purpose, the purpose of blessing others, let happen to us what may come as a result of that service. God bless you. Amen.

President David O. McKay:

The effect of the great messages of the brethren over the TV sets throughout the great audience would be greatly enhanced by an occasional direct look into the TV camera, thus bringing a personal touch and contact between viewer and speaker. I have been viewing the morning session in the Assembly Hall.

It is signed by the Bishop of the LaCienega Ward, Santa Monica Stake. He has come a long way and should be sitting down here in front. Evidently the seats weren't reserved for them, as we promised.

The Relief Society Singing Mothers will now favor us with "In His Steps I'll Ever Follow," conducted by Sister Florence J. Madsen. The closing prayer will be offered by Elder W. Creed Haymond, formerly president of the Northern States Mission, after which this Conference will stand adjourned until 2 o'clock this afternoon. The proceedings of this session will be broadcast over KSL of Salt Lake City and by arrangement through KSL over the stations named at the beginning of the session. The Conference will also be broadcast over television station channel five.
The music of this session has been furnished by the Relief Society Singing Mothers from the Salt Lake and Ogden areas and from the three Sevier Stakes. Notice the wide area from which these sisters come.

With appreciation and admiration in our hearts, we commend Sister Madsen and the Singing Mothers for the inspirational music rendered in this service. It is a wonderful achievement to assemble these groups and have them sing so harmoniously and inspiring. God bless our Singing Mothers.

Singing by the Relief Society Singing Mothers, "In His Steps I Will Ever Follow."

Elder W. Creed Haymond offered the closing prayer.

Conference adjourned until 2:00 p.m.

Begin

President David O. McKay:

This is the second session of the 123rd Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City, Utah. There are present on the stand this afternoon all the General Authorities, except Elders Albert E. Bowen and John A. Widtsoe, and Thomas E. McKay, who is excused this afternoon.

These services and all general sessions of the Conference will be broadcast in the Assembly Hall and in Barratt Hall over a loud-speaking system and by television.

The proceedings of this session will be broadcast over Station KSL, and by arrangement through KSL, over the stations named in the first session of this Conference. The session will be televisied over KSL Television Station, Channel 5.

The singing for this afternoon will be furnished by the Relief Society Singing Mothers from the Salt Lake and Ogden areas, and from the three Sevier stakes, with Florence J. Madsen conducting, and Frank W. Asper at the organ.

We shall begin this service by the Relief Society Singing Mothers singing, "O Lord, Most Holy," conducted by Sister Madsen. The opening prayer will be offered by Elder Jesse L. Mortensen patriarch to the South Los Angeles Stake.

The Relief Society Singing Mothers sang "O Lord, Most Holy."

Elder F. Eugene Flake offered the opening prayer.

Singing, by the Relief Society Singing Mothers, "In Heavenly Love Abiding."

President David O. McKay:

Bishop Carl W. Buehner of the Presiding Bishopric will be our first speaker.

He will be followed by Elder John Longden, Assistant to the Quorum of the Twelve.

BISHOP CARL W. BUEHNER Second Counselor in the Presiding Bishopric

My dear brethren and sisters, this is a great moment in my life, and I pray that the Lord will make me equal to it. During the past two or three weeks, I have preached at least fifteen wonderful sermons during the middle of the night, but I have forgotten them by morning, so I guess these sermons are lost forever.

It has been a marvelous experience to be associated with these brethren of the General Authorities of the Church. I wish you could all have some of that marvelous association. I love these brethren. I certainly wish to let them know again today that I will do all I can to sustain them, work for them, and to make their burden as light as possible. Last April when Bishop Richards was honored in becoming a member of the Quorum of the Twelve, I am sure that we all had the feeling that one of the great Presiding Bishops of the Church had received a very worthy honor, and maybe there was some concern as to what might happen with the new Presiding Bishopric. I have known Bishop Richards for many years. He is a great and a powerful man and initiated many wonderful things for the youth of the Church, but I would like to tell you brethren and sisters today that as Bishop Richards moved into the Quorum of the Twelve, another great man was sustained as Presiding Bishop of the Church.

Joseph L. Wirthlin, too, is a very strong and vigorous man, a very spiritual man. He insists that everyone in this Church gets treated equally well. I admire him, I love him, and with Bishop Isaacson, it is an honor to be associated with him in the Presiding Bishopric of this great Church.

Recently, as I attended a quarterly conference, a new member of the Church stood up and bearing his testimony said, "You know, I was seventy-five percent converted to this Church before anyone said one word to me about the gospel." That interested me very much and after the meeting, I said, "Just what did you mean by that statement?" He said, "You know, we lived in a community where there were a number of Mormon families. My wife and I and our children began to notice these particular families, our children associated with the children of these families, and as they became acquainted with these children, and as we observed the lives of these members of the Church, my wife and I said frequently, "We would like to live our lives like these people."

"I began to think of the great power of example that we have. If we just remember, brethren and sisters, who we are, we can be great teachers of our religion by living our lives in conformity to these great teachings. It has already been said in this conference that we are known the world over. The eyes of the world are upon us, and wherever we go, whatever we do, how we treat our fellow men and how we live our lives, we are watched and observed by someone.

A year or two ago, my wife and I and another couple were on a little trip. Just what a glass of milk will do! We had breakfast in Boulder, Nevada, one morning. We had been served our breakfast and were eating it when the waitress came and asked, "What will you have to drink?" We each ordered a glass of milk, and she said, "I'll bet you belong to the same Church I do." I said, "What Church do you belong to?" She said, "You know what Church I belong to," and I did, too. I knew which Church she belonged to. You have heard of our being identified all over the world because we have a glass of milk when we are supposed to have a glass of milk. It's quite a wonderful thing. I could relate many examples that have come to my attention where the power of example has been a marvelous teacher to the people of the world.

I would like to say a word in behalf of our young people, too. The young people of the Church in many respects are setting a marvelous example to us older ones. In some of our activities, the children are a little better than the fathers and mothers. When Bishop Richards was the Presiding Bishop of the Church, he said that we should at
Well, it isn't so long ago that I was a boy -- fifty years ago, a little more or less, and I don't think the youngsters today are much different from the way I was. I enjoyed my youth. I enjoyed the activities I had in the Church, and I have often wondered what might have happened to me had I not been in a community and in a home where they were interested in my welfare religiously as well as just from a standpoint of general education. I will never forget as long as I live Bishop Elias S. Woodruff coming into our priest's quorum, about fifty or sixty of us in a room at the back of the chapel, and taking off his coat, hanging it on the back of the chair, and then going after us, counseling and teaching. It was a wonderful experience. I remember some of my Primary teachers. I remember some of the teachers I had in my Aaronic Priesthood quorums and all through my early school life. I am thankful to the Lord now that these people were interested in my welfare. I went ward teaching with a man for six or seven years. We went to the same district every year. As I have become older, I have learned to love the people more that we used to visit each month, also the fine high priest who was my senior companion. I was a member of the Aaronic Priesthood. I am very grateful for these things.

I hope, brethren and sisters, that we will have a desire to set an example for our boys and girls that they, too, will become strong in the faith. I can't help feeling that unless our youngsters are taught the right way of life, they are not going to be strong fathers and mothers in the years to come. They need our help, and I hope they will have it.

I heard this little experience told in another stake here just recently of a man who is now a member of a stake presidency. He said, "When I was a boy, my father severely reprimanded me one time for something that I didn't think I had coming. I talked with my father and we argued back and forth. Finally, I said to my father, 'I don't think I have been treated fairly am going to run away.'"

Well, the mother heard part of this through the door in the house, but he said, "I finally went in the house, and said to Mother, 'Mother, Father has been after me pretty severely today for something that I didn't deserve, and I have decided to run away.' Do you know what Mother said? She said, 'Son I will help you pack.'" He said, "She went into the bedroom, got two large suitcases, opened them up, and for the next hour or two, she went through the dresser, the clothes closet, and every place there was anything that belonged to me, carefully folded it all up, and very neatly laid it in the suitcases. It took a long time to do it. As she would get the different articles, she would explain when and how it would be able to use each particular article." He said, "You know, as I have thought about it years later, no missionary was ever better packed to leave than I was when my mother got through packing those suitcases. Then she said, 'Now, son, I wish you could come in the living room a minute.'" He said, "We went into the living room, and she said, 'I would like to kneel down and pray with you.' We kneel down in the middle of the living room, and my mother offered a prayer the like of which I have never heard before or since. She prayed for me, saying, 'My boy is going to leave us, and I want you to watch over him and protect him from harm and evil. Keep him away from men who might tempt him. Bless him that he will have food and a place to stay at night and when he is through that he will come back safely,' and many other wonderful things. Mother offered a wonderful prayer, and when she got through, she said, 'Now, boy, you are going to go away, and I do not know how long you will be away. I wish you would offer a word of prayer.'" He said, 'Mother, I do not need to pray. She said, 'That is right. You do not have to pray, but I wish you would pray for your father's and mother's welfare while you are away.'" He said "Mother, I am not going." Then he said, "Mother picked up the two suitcases, and we went back into the bedroom, and in the next two hours she carefully put everything back again where she found it in the first place."

I related this experience up in Portland two weeks ago, and at the close of the meeting, a little fellow, about ten or eleven years old, came up to me and said, "Bishop Buehner, I had a little trouble in my home. I ran away. I was only gone two hours, but when I got back, my mother just beat the socks off me." I said, "What did you do about it?" He said, "Well, I never ran away anymore." I said, "Then there is more than one way to handle that situation, isn't there?" Then, finally this young fellow said, "You know, I love my father, and I love my mother." I thought, what finer compliment can any father or any mother hear from their children than to have them say, "I love my dad, and I love my mother." I think it is wonderful!

Well, we have a great job to do, you and I. If we can guide the course of these youngsters in the paths they should go, I am sure they will become the strong men and women of the Church.

I would like to close by reading these few lines entitled "That Boy."

He wants to be like his dad! you men, Did you ever think, as you pause, That the boy who watches your every move Is building a set of laws? He's molding a life you're The model for. And whether it's good or bad Depends upon the kind of example set To the boy who'd be like his dad. Would you have him go everywhere you go? Have him do just the things you do? And see everything that your eyes behold, And woe all the gods you woo? When you see the worship that shines in the eyes Of your lovable little lad, Could you rest content if he gets his wish And grows to be like his dad? It's a job that none but yourself can fill; It's a charge you must answer for; It's a duty to show him the road to tread Ere he reaches his manhood's door. It's a debt you owe for the greatest joy On this earth to be had: The pleasure of having a boy to raise Who wants to be like his dad! You men, Did you ever think, as you pause, That the boy who watches your every move Is building a set of laws? He's molding a life you're The model for. And whether it's good or bad Depends upon the kind of example set To the boy who'd be like his dad. Would you have him go everywhere you go? Have him do just the things you do? And see everything that your eyes behold, And woe all the gods you woo? When you see the worship that shines in the eyes Of your lovable little lad, Could you rest content if he gets his wish And grows to be like his dad? It's a job that none but yourself can fill; It's a charge you must answer for; It's a duty to show him the road to tread Ere he reaches his manhood's door. It's a debt you owe for the greatest joy On this earth to be had: The pleasure of having a boy to raise Who wants to be like his dad!

May the Lord help us raise our boys and our girls. Our girls are not so different from our boys, either, are they? I am sure it is a marvelous experience to be a girl as well as it is to be a boy, to be an honor and a credit to the Church. I hope that we will devote our time and our interest in the organizations who have these young people in their charge, to build faith and testimony in their lives, that they, too, will be happy and stalwart as they grow older and assume the responsibilities in the work of the Church.

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I am grateful this afternoon for faith and testimony in this truth of the gospel of Jesus Christ, for I know and testify to you that the Savior is our Redeemer, and that if we will obey his truths, we will be blessed abundantly because all blessings which we receive are predicated upon obedience to the principles of the gospel of Jesus Christ.

The Savior was the great example in this truth. When he applied for baptism at the hands of John, he was told by John, "I have need to be baptized of thee, and comest thou to me?" And the Savior said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." (See Matthew 3:14-15.) If it was necessary for Jesus, the Savior of the world, so to submit himself, in humility, to the will of the Father, that he might be able to fulfill all righteousness, then how much does it devolve upon us to do these things, and to live in obedience to the truths of the gospel of Jesus Christ.

I am grateful as I visit with the leaders of wards and stakes throughout this Church, to see their faith, their devotion, to see their obedience to the principles of the gospel. Just a few months ago it was my privilege to be on the campus of one of the leading universities in the Middle West. I saw there inscriptions on one of the science buildings. Under each quotation was the name of the author, yet there was one on which the author's name was missing. This was the inscription: "Ye shall know the truth,
p6 Just about one hundred and fifteen years ago, there were seven missionaries who left this great land of America to
p7 take up the call of missionary service to Great Britain. Among those seven missionaries were Heber C. Kimball, Orson Hyde, and Willard Richards. They arrived at
Liverpool on the 20th of July, 1837. They were inspired to move on farther, so they went to the city of Preston. When they arrived in that city, there was a big celebration in progress. On one of the banners they read: 
"Truth will prevail." And they uttered in unison, 
"Amen, thanks be to God, for truth will prevail."

p8 Yes, my brothers and sisters, we do not deal in half-truths. We deal in the whole truth of the gospel of Jesus Christ. That only comes to the leadership of this Church because of believing in the divine principle of revelation and being obedient to that principle and teaching. Oh, I realize that we have discouragements. That is only human. They will come just as long as we live in the mortal flesh, because one of the tools of the adversary is to discourage and to give half-truths, and not sustain the full truth.

p9 I was interested some time ago to read an incident which happened in the life of the French actress, Sarah Bernhardt. She had toured the United States on many occasions, and this particular time, returning to her native France, she slipped on board ship, injuring her leg. She would not allow the ship's doctor to give her any attention; she desired to wait until she arrived in her native city of Paris where she would have her own physician take care of her, but it was too late. It was necessary that her leg be amputated. As they were wheeling her into the operating room, the attendants, the doctor, and the nurses were trying to cheer her up, but she gave them this simple bit of philosophy which I pass on to you today: 
"It isn't so much what happens to you in this life, it's how you take it that counts." She proved that she could take discouragement. She did not let the fact that she had only one leg deter her from following her beloved profession for many years after that.

p10 The message of our Savior to us as he came into this mortal existence and labored here, knowing that we would have discouragements, that we would need clothing to cover this physical body of ours, knowing that we would need food to sustain physical life, was: 
"But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." (Matt. 6:33.) The obedient are promised in Matthew, twenty-fifth chapter, that when he comes in his glory, he will divide the children of men and those who have been righteous will be on the right side, and those unrighteous on his left side, and he will say: 
"For I was an hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." And they were somewhat surprised, and said, 
"Lord, when did we do these things unto thee?" and his significant reply, was: 
"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me," (see Matt. 25:35-40) thus showing that those who were righteous could not have been so classified unless they had had a deep, abiding faith in this restored gospel and were obedient to those truths. I humbly pray, my brothers and sisters, that we will take heed of this scripture.

p11 As Jesus Christ was with his disciples on the Mount of Olives, he said unto them, 
"Fear not, little flock, for it is my will that I should give unto you the kingdom." (See Luke 12:32.) As we live in obedience to these truths, we can enjoy the blessings of the kingdom, and live for the day when we will be reunited with our Heavenly Father and his Son, Jesus Christ, who is the Author of our salvation.

p12 In closing, I am reminded how Samuel taught the lesson of obedience: 
"... Behold, to obey is better than sacrifice, ..." We remember the story there that Saul had taken out the best of the flocks and kept them as burnt offering and sacrifice, which was his own idea and not in obedience to the command given him. Let us then live in obedience to the counsel which comes to us from these great leaders of our Church, the Church of Jesus Christ of Latter-day Saints. Let us follow the teachings of Paul as he gave them to us. 
"Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Hebrews 12:9.)

p13 My brethren, may we catch the importance of being obedient and train our children likewise, that they may follow our worthy example, for I bear witness to you that these are true. I am grateful for my testimony, for my membership in the Church of Jesus Christ and pray our Heavenly Father to bless us that we may have a deep, abiding faith in this restored gospel and strengthen our testimonies by living in obedience to the truths thereof. This I humbly pray in the name of the Lord, Jesus Christ. Amen.

p14 President David O. McKay:

p15 Elder John Longden, Assistant to the Twelve, has just addressed us. Elder Matthew Cowley, a member of the Council of the Twelve Apostles, will be our next speaker.

p11 Matther Cowley

ELDER MATTHEW COWLEY Of the Council of the Twelve Apostles

p1 I have been coming to these conferences as a member of the Council of the Twelve for seven years now, except when I have been absent in the islands of the sea. I enjoy immensely these meetings, but this is always a frightening experience for me. I ask for your faith and prayers while I occupy your time here.

p2 I listened to the sermon which Brother Stayner Richards addressed to me this morning, and I want him to know that it cost me ten dollars during the noon hour when I went to buy my wife some flowers. I was a bit surprised when I went into the florist shop, and the lady said, 
"You know Brother Stayner Richards is the best friend we have here." I do want to thank him for not suggesting mink coats. I want to say in all seriousness that the woman God gave to me is worth a mink coat, worth more than anything. I have been poor many years! There flashed in my mind when he briefly related that experience the symbol which is over the long narrow window on the east and west end of that great temple, the symbol of the clasped hands. How important that symbol is in the lives of all of us! We men of the priesthood who have knelt at the sacred altar and on that altar clasped the hand of a sainted companion and have entered an eternal triangle, not a companionship of two but of three the husband, the wife and Godre most sacred triangle man and woman can become a part of. But my heart sinks in despair when I witness so many who have and are withdrawing that hand from one another. They don't do that until they first divorce God from that triangle, and after divorcing God, it is practically impossible for them to stay together side by side. We pledge eternal fidelity to one another as we kneel at the sacred altar, and the words we hear are not "until death do you part," nor "for as long as you both shall life," but "for time and for all eternity.

p3 There came into my office within the past week a sister who said she had divorced her husband, married in this Holy House; the handclasp had been severed. I said, 
"What are the grounds?" She said, 
"Drunkenness. I have been living with a drunken swine." I said, maybe without thinking, 
"Sister, don't you know that only God and those who have been righteous will be on the right side, and those unrighteous on his left side, and he will say: 
"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." And they were somewhat surprised, and said, 
"Lord, when did we do these things unto thee?" and his significant reply, was: 
"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me," (see Matt. 25:35-40) thus showing that those who were righteous could not have been so classified unless they had had a deep, abiding faith in this restored gospel and were obedient to those truths. I humbly pray in the name of the Lord, Jesus Christ. Amen.

p4 I expect her to come back. I still know that the influence of that woman will lead her husband into sobriety, and under the goodness and mercy of God there will return the clasp of the hand.

p5 Brother Lee referred this morning to the Alcoholics Anonymous. That is my organization, brothers and sisters. Only recently, as I attended one of their meetings, I heard a man stand up and bear his testimony. Members of all religious denominations were there, but these men and women are all of one mind, and that's to stay aboard the raft of sobriety by helping one another. And I heard this man say, 
"Five years ago I was a drunken sot. I was in the gutter, and then I met some of you men. I haven't had a drink now for five years. My wife had divorced me. She had the custody of the children. The court awarded her everything I had, which wasn't much, but she was entitled to it. Now," he said, "I'll have my wife back. I have my children back. I have converted my wife to the Church. Last week I was ordained an elder, and the bishop said, 
"Bill, one year from now you can take your wife and those children to the temple of God and be sealed for all eternity."

p6 It isn't so much what happens to you in this life, it's how you take it that counts. She proved that she could take discouragement.
I anticipate in supreme joy the experience they are going to have, kneeling together, with their hands clasped, and the hands of their children upon their hands, those children being brought within that sacred triangle, the man, the woman, and God.

Yes, sisters, you can make men of us beasts. And, brethren, do not withdraw your hand in the greatest hour of need of your companion. Sisters generally do not withdraw that hand. I thank God that when my hand maybe has tended to slip away, that the grip of my companion has been as strong as bands of steel, and I have been brought back.

I was in a home recently in one of our stakes where a man was lying upon his bed. The only part of his body that he could move were his eyes and his tongue. He could speak and he could see, but that was all; no life in his arms; no life in his legs. The home was immaculate; his bed linen was immaculate; he was immaculate. Maybe there was no life in his hands, but his companion held that hand in a grasp as strong as life itself. The clasp of the hand, brothers and sisterst has meaning! And when you are away from one another, if you don't feel a spiritual clasp stronger than the physical clasp, rush back to one another as quickly as you can. You know true love is not looking at each other in one of these old-fashioned loveseats looking into each other's eyes. That isn't true love. True love is that love which comes into your heart and motivates your life when you arise from the altar and both of you look in the same direction, down through eternity. That is true love, where both are looking in the same direction.

When I found out more about this family, I learned that this was the case: The father and mother used to argue a good deal over the breakfast table. The mother loved her cup of coffee. She simply had to have her cup of coffee. The father always talked with mother about it, asked her to live the Word of Wisdom, asked her to drink something else for breakfast, and always mother would say, "You can't tell me that a cup of coffee will ever keep me out of heaven. You can't tell me that the Lord is going
There was sitting at that breakfast table, a little boy. That little boy listened to the conversation between father and mother, and as the mother defended her infraction of the Word of Wisdom, as the mother said that the cup of coffee would not matter and the Word of Wisdom really did not matter, either, that little boy believed his mother.

When he got a little older, he still believed his mother. When he started going with boys who smoked, he began to smoke. His mother had taught him that the Word of Wisdom really did not matter. "If it did not matter to Mother, if it would not stand in the way of her salvation, why should it matter to me? How can it keep me out of heaven, if it does not keep Mother out of heaven?" he would say to himself as he also justified his actions.

And so as the mother taught him to break the Word of Wisdom, he took up the habit of smoking. When he went to college and joined a certain fraternity where drinking was the custom, he began to drink. One night under the influence of liquor he committed a serious crime and went to jail. And now the mother sat at my desk, weeping and saying: "Why should this ever happen to me?"

There are another couple. They also talk over the breakfast table, and over the dinner table, and by their conversation they also teach their children certain things. Mother and father see eye to eye in this family. They agree perfectly, and they talk over the things on which they agree as they sit there at dinner or breakfast. And do you know what the principal topic of conversation is? The bishop. How they despise the bishop! How they could tear him limb from limb! Everything the bishop does is wrong. Why, nothing in the world that bishop does could possibly be right. That father and mother sit there picking at the bishop and pulling him apart, and depreciating him, and doing all they can to make each other feel that the bishop is a most unworthy representative of the Church.

Did it hurt the bishop? The bishop went right on doing a fine job in the ward. But somebody was hurt. There was a little boy in that family, also. Whom did he believe? He believed Father and Mother. He had no reason to disbelieve them. They were his ideals. They were the law in that family. And when they, who laid down the law, constantly taught that boy by their own conversation to have no regard for the bishop, no regard for anything that the bishop did, they taught the boy to disregard everything for which a bishop stands.

That boy is now a grown young man. He does nothing in the Church. He has no respect for the Church, no respect for his bishop, nor for the men who installed the bishop.

Who is responsible?

Suffer the little children to come unto me and forbid them not: for of such is the kingdom of God.

I have a friend who has a son, and every Sunday this friend goes out fishing or hunting. He is a member of the Church. He thinks he is a pretty good member of the Church, except that he does not observe the Sabbath. He does not pay his tithing. He does not observe the Word of Wisdom. But if you ask him, he is a good member of the Church.

He always used to send his little boy to Sunday School and to priesthood meeting. But when the little boy got old enough to realize what the father was doing and to realize what a strong interest there is out there on the stream with a rod in your hand, he wanted to go with his dad. The dad at first protested, not so much because he did not want the boy to stay away from Church, but because he thought the boy would be pretty much in the way. Nevertheless the boy continued to ask to go with the dad, and finally he did. Then, every Sunday that father gave that son firsthand lessons in how to violate the Sabbath day, firsthand lessons in how to stay away from meeting, how to choose fishing on Sunday instead of going to Church.

What chance did the boy have of becoming converted to the gospel when the father was teaching the son how to break the law of God?

"Suffer the little children to come unto me, and forbid them not" by continuing in any bad habits that you have "forbid them not" by teaching them violation of the commandments, "forbid them not" by setting the wrong kind of example, "for of such is the kingdom of God."

The Savior said something else:

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. (Matt. 5:19.)

The Lord also said at another time:

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! (Matt. 18:7.)

I believe that one of our great Americans is J. Edgar Hoover, the head of the Federal Bureau of Investigation. At one time, Mr. Hoover talked about the juvenile delinquency problem, and, among other things, he said this: "Our youthful delinquency is a problem which strikes into practically every home in America. It is something to which every parent should give the deepest consideration, because the responsibility for youthful law infraction today lies more on the doorstep of the adult than it does on that of the youth. It exists largely because of a lack of discipline. It is due to a tendency to evade responsibility that parents in many instances have allowed their children to stray without proper guidance, and in straying, commit thousands of crimes which send so many of our boys and girls yearly into prison."

Last Saturday there was an editorial in the "Church Section" of The Deseret News which had to do with the example of parents to children in regard to the drinking habit. This editorial indicated that the great majority of drinking parents have drinking children, and the great majority of non-drinking parents have non-drinking children. It was based upon a study made by one of the large colleges in the eastern part of the United States. The editorial goes on:

The example of parents and its effect upon children is not at all limited to the use of liquor. It enters every other phase of the child's life.

Have you seen many children who were converted to prayer, for instance, who had parents who never prayed? . . .

Have you seen many children who are regular Church attenders whose parents never come? There are some, it is true and they are to be commended most highly for it. But such are in the minority.

And when you find parents who criticize the practices and officers of the Church do you find a tendency in the children to do likewise?

When parents openly express disapproval of the law of tithing in the home, are the children apt to pay tithing?

When father and mother go fishing and hunting or on outings to the canyon on the Sabbath, do the children prefer to remain at home alone and go to Church?

Although parents do not realize it, every act of their lives has its effect upon their children. It is true that many children love higher principles than do their parents and hold to those principles regardless of what their parents do. Such children are grieved at the weaknesses of their own parents, and wish it were otherwise. Children of that type are made of sterling qualities, and should receive the encouragement of every person in the Church.
And then it concludes, “Train up a child in the way he should go,” he certainly had in mind the power of example on the part of the parents.

Parents, you can encourage or discourage your child’s faith and religious activity. By your own acts, you can either promote faith or you can destroy faith. Which will it be? “Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.”

May we follow that instruction, is my humble prayer, in Jesus’ name. Amen.

President David O. McKay:

We shall now hear from Elder Marion G. Romney of the Quorum of the Twelve. Elder Romney will be followed by Elder Milton R. Hunter of the First Council of the Seventy.

ELDER MARION G. ROMNEY Of the Council of the Twelve Apostles

My beloved brethren and sisters, I ask for an interest in your faith and prayers, and I extend this invitation to the people who are watching over television and who are listening in on the radio.

I, too, would like to consider youth for a few moments, but I shall direct my remarks directly to them.

With the help of the Holy Spirit, for which I earnestly pray, I desire to encourage you young folk to put your trust in the Lord, and by keeping his commandments, live for his promised blessings. This I do because I know that no other course can qualify you to meet successfully the issues of life which lie ahead.

It is better to trust in the Lord than to put confidence in man.

It is better to trust in the Lord than to put confidence in princes. (Ps. 118:8-9.)

In these lines the psalmist has voiced an eternal truth which every soul will recognize and acknowledge sooner or later.

Some people, like Cardinal Wolsey, to their sorrow, learn it later. You will recall that he gave a long life in the service of three English sovereigns and enjoyed, while he did it, great wealth and power. Finally, however, he was shorn of all his greatness by an impatient king. It was only then, as he stood disillusioned among the ruins of his life, that he said (so Shakespeare puts it),

Had I but served my God with half the zeal I served my king, he would not in mine age Have left me naked to mine enemies.

Now, my beloved young brothers and sisters, in the words of Alma I testify to you that I do know, as I know that I live,

that whosoever shall put their trust in God shall be supported in their trials, and their troubles, and their afflictions, and shall be lifted up at the last day. (Alma 36:3.)

And I plead with you to determine now, in your youth, to trust in the Lord and live for his promises. For there are promised blessings which follow, as the night the day, obedience to each of the Lord's commands.

Take for example, the promises given in the Word of Wisdom. Says the Lord,

... all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

And shall find wisdom and great treasures of knowledge, even hidden treasures;

And shall run and not be weary, and shall walk and not faint.

And I the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel and not slay them. (D. & C. 89:18-21.)

This reference to the destroying angel passing by the children of Israel brings to mind that to persuade the Egyptians to let Israel go,

... the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

... and there was a great cry in Egypt; for there was not a house where there was not one dead. (Ex. 12:29-30.)

But in his death-dealing mission the “destroyer” was to pass by, and did pass by, without slaying the firstborn therein, the homes of those Israelites who had marked their door lintels and side posts with the blood of a lamb as directed by the Lord.

From this promise in the Word of Wisdom and other scriptures, it appears that there are destroying angels who have a work to do among the peoples of the earth in this last dispensation. The Lord told the Prophet Joseph Smith that because all flesh was corrupted before him, and the powers of darkness prevailed upon the earth, these angels were waiting the great command to reap down the earth, to gather the tares that they may be burned. (D. & C. 38:11-12.)

That was in 1831. In 1894, President Woodruff said:

God has held the angels of destruction for many years lest they should reap down the wheat with the tares. But I want to tell you now, those angels have left the portals of heaven, and they stand over this people and this nation now, and are hovering over the earth waiting to pour out the judgments. And from this very day they shall be poured out. Calamities and troubles are increasing in the earth, and there is a meaning to these things. (THE IMPROVEMENT ERA, 17:1165.)

Now, my beloved young brothers and sisters, in view of this revealed knowledge and understanding which the Lord has given concerning what is transpiring about us, is it not a glorious thing to have the assurance that if we will clothe ourselves with bodies purified through observance of the Word of Wisdom, these destroying angels will
The consequences -- like Lucifer he fell; he lost his families and his exaltation. (Ibid., 132:39.)

David, on the other hand, though highly favored of the Lord and indeed, he was referred to as a man after God's own heart, he yielded. His unchastity led to murder.

Joseph, though a slave in Egypt, stood true under pressure of the greatest temptation. As a reward he received the choicest blessings of all the sons of Jacob.

The rewards for virtue and the consequence of unchastity are dramatically portrayed in the lives of Joseph and David.

... let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God. (D. & C. 121:45.)

... for they," said he, "shall see God." (Matt. 5:8.) And not only shall they see the Lord, but they shall feel at home in his

... understand it better now, and I feel the same way about my boys as he felt about me.

... welcome you back into the family circle. But remember this, my son, we would rather come to this station and take your body off the train in a casket than to have you come

... we shall rejoice with you in your successes; and we shall sorrow with you in your disappointments. When you are released and return, we shall be glad to greet you and

... among other things, "My son, you are going a long way from home. But your mother and I, your brother and sisters will be with you constantly in our thoughts and prayers;

... if any man defile the temple of God, him shall God destroy. (1 Cor. 3:16.)

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy. (1 Cor. 3:16.)

Ten years ago the First Presidency said to the youth of the Church, "Better dead clean, than alive unclean."

I remember how my father impressed the seriousness of unchastity upon my mind. He and I were standing in the railroad station at Rexburg, Idaho, in the early

... he is a firm believer that the Lord opens up the window of heaven when we do our duty financially and pours out upon us blessings of a spiritual nature, which are of far
greater value than temporal things. But I believe he also gives us blessings of a temporal nature." (THE IMPROVEMENT ERA, 42:457.)

... incident years later, he said, "Someone will say that it would have happened anyway. I do not think it would have happened. I do not think I would have got the idea. . . . I

... President Grant's boundless faith that the Lord would prosper those who were liberal with their means in building his kingdom has had a distinct effect upon my life.

... Many of you will recall his account of attending a Thursday morning fast meeting at which his bishop made an appeal for donations. President Grant, though a very young man,

... President Grant testified that on his way from that fast meeting back to work "an idea popped" into his head, acting upon which he made $218.50. Speaking on this

... Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not

... Another reward for paying tithing is a guarantee against being consumed in the burning to accompany the advent of the Savior. In the eighty-fifth section of the

... And now, the last specific commandment to which I direct your attention is, "Thou shalt not commit adultery." (Ex. 20:14)

... You will remember, too, these words from Paul's first epistle to the Corinthians:

... You will recall, of course, Alma's teaching his son Corianton that unchastity is the most serious offense there is in the sight of God, save murder only. You will

... Personally I have always considered tithing to be the law of inheritance in the land of Zion, for the Lord said when he gave the law that all those who gathered to Zion

... A companion reward for paying tithing sounds almost like crop insurance. Listen:

... Bring ye all the tithes into the storehouse, that there may be meat in my house; and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of

... Here was an expression of faith which the bishop could not withstand. He took the remaining $45.00.

... Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not

... The land can be sanctified. There is a relationship between the elements and forces of nature

... Do you know that the soil can be sanctified by the tithing of its products? The land can be sanctified. There is a relationship between the elements and forces of nature

... pass us by, as they did the children of Israel, and not slay us? Well, this is one of the blessings to follow observance of the Word of Wisdom.

... The promised blessings for obedience to the law of tithing are many. One of them has to do with the productivity of the soil. I remember being impressed with this

... I remember being impressed with this thought twenty-three years ago this conference as I listened to the remarks of Elder James E. Talmage. Said he,

... I can think of no blessings to be more fervently desired than those promised to the pure and virtuous. Jesus spoke of specific rewards for different virtues but reserved

... The consequences -- like Lucifer he fell; he lost his families and his exaltation. (Ibid., 132:39.)
And now, my young brothers and sisters and friends, I shall not say more except to renew my plea that you believe in and live for the promises of the Lord. Don't be as the people were in the days of Malachi. They argued that it was unprofitable and vain to serve God because, as they saw it, the proud were made happy, the wicked set up, and they that tempted God were delivered. Have the good sense to realize and remember that today, as well as in the days of Malachi, a book of remembrance is written before the Lord for those that fear him and think upon his name.

And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

Says the Lord in a glorious promise to the righteous,

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. (Mal. 3:17-18; 4:1)

Oh, my beloved young folk, believe in and live for the promises of the Lord by keeping his commandments. If you will do this, even though you do not now have full confidence in those promises, I assure you that that confidence will come.

. . . never be weary of good works, but . . . be meek and lowly in heart; for such shall find rest to their souls.

O, remember, . . . and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God.

Yea, and cry unto God for all thy support; yea, let all thy doings be unto the Lord, and whithersoever thou goest let it be in the Lord; yea, let thy thoughts be directed unto the Lord: yea, let the affections of thy heart be placed upon the Lord forever.

Counsel with the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day. (Alma 37:34 37.)

God grant that it may be so, I humbly pray in the name of Jesus Christ, our Redeemer. Amen.

ELDER MILTON R. HUNTER Of the First Council of the Seventy

My dear brethren and sisters, I do humbly trust and pray that the Spirit of God will direct me in the few remarks I make this afternoon and in bearing my testimony. There has been a growing tendency during the past few years for ministers of various Christian religions, writers and numerous others to deny the divinity of Jesus Christ. They put forth the claim that he was a great teacher and class him among the prophets, but they deny that he was literally the Son of the True and Living God.

We, the members of the Church of Jesus Christ of Latter-day Saints, revolt against such teachings, because we know different. We accept Jesus Christ as our Lord, as our God, as our king, as our Savior and Redeemer, as the Only Begotten Son of God here in the flesh, and as the embodiment of all that is good. In fact, in his pre-mortal life, even before this world was created, he enjoyed the status of godhood. Acting in that capacity, along with the Eternal Father, he helped to create this world, as well as many other worlds.

Before human beings were placed upon this earth, the gospel, the plan of salvation, was named after him, namely, the gospel of Jesus Christ; and he became known as the Author of the plan of salvation. Also, the priesthood was given to him, and named after him, being called the Holy Priesthood after the Order of the Son of God.

After mortal beings were placed upon this earth, and throughout various gospel dispensations, he served as the Mediator between the heavens and the earth. Acting in that capacity, he revealed the gospel truths, the will of the Father, through the holy prophets to the human family from age to age as the needs required.

He came to earth in the Meridian of Time, being born of a mortal woman, a virgin, and being the Only Begotten Son of God in the flesh. Thereby he was endowed with a superior amount of godliness. He lived a perfect life while in mortality and through example taught us how to live. He closed his mortal probation by enduring that great suffering which was necessary for him to go through in order for him to take upon himself the sins of the world. So intense was his pain that it caused him to sweat blood from every pore of his body; and this he did that we might not suffer if we will keep his commandments. In modern revelation he declared:

For behold, I, God, have suffered these things for all, that they might not suffer if they will keep his commandments. In modern revelation he declared:

But if they would not repent they must suffer even as I;

Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit. (D. & C. 19:16.)

Finally, after being crucified, on the third day he rose from the grave, broke the bands of death, and brought about universal resurrection. Therefore, every man, woman, and child that has ever lived, or ever shall live upon this earth, regardless of how righteous or how wicked he or she may have been, will rise from the grave and receive immortality through the grace of Jesus Christ. But to those who take upon themselves his name and faithfully keep his commandments, he has promised a blessed eternal life.

After Adam and Eve had been cast out of the Garden of Eden, having passed through the Fall, having had a veil drawn over their minds so that they had forgotten their pre-mortal existence and the gospel plan of salvation, Jesus began his work as the Savior here upon this earth by revealing to them the gospel. Line upon line and precept upon precept were revealed until they had received the same gospel plan in its fulness as we have it today.

Part of that gospel plan was that Adam and his posterity should offer sacrifices. One day Adam was offering a sacrifice unto the Lord, and an angel appeared unto him and said:

Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore. (Moses 5:6-8.)
through the work that he did and the blood that he spilled. (Ibid., 88:9; 101:65; 130:7, 9.)

This earth will be crowned with the glory of the Father, and it shall be given to the Son. It will then be Christ's world, his kingdom, for he has atoned it.

At the end of that one thousand years' period of time, this earth, which has been living under a celestial law, will die. Like the human family, it will be resurrected. At the time of that resurrection, it will be quickened by a celestial power and raised a celestial orb, being the celestial degree of glory for all the people throughout the various nations of the earth at that time.

You and I, as Latter-day Saints and members of Christ's kingdom, are humbly and prayerfully looking forward to the great day when the Son of Man shall come to reign in the glory of his kingdom. Peace and righteousness will prevail universally.

The early Christians in the Mediterranean world took upon themselves the name of Christ. As you all recall, they were known generally as Christians. But as their numbers began to spread and become rather numerous in the Mediterranean world, and as the seeds of apostasy began to grow, about 185 A.D. the leaders decided to change the name to Catholic, meaning universal. Thus by choosing to call themselves "Universal" they lost the name, or set aside the name, that God had decreed would be the only name given under heaven whereby mankind may be saved.

The early Christian reformers broke away from the Catholic Church because of the numerous man-made, false doctrines, teachings, and practices that had corrupted the entire organization during the period of the Great Apostasy. One after another of these Christian reformers organized churches of their own. None of them, however, claimed divine revelation or restoration nor direct commission from Jesus Christ; but in a natural way their churches came into being, and they named them after men or after movements; for example such churches as the Lutheran, Baptists, Methodists, Presbyterian, and numerous others, all man-made, and lacking divine authorization, came into existence as a result of the Protestant Reformation.

It should be kept in mind that not one of these early Christian reformers definitely took upon himself the name of Christ by calling his church in Christ's name. The Eternal Father was-reserving that name for his Church, the Church which the holy prophets had predicted would be restored in the latter days. Therefore, I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God that ye should be obedient unto the end of your lives.

You and I, as Latter-day Saints and members of Christ's kingdom, are humbly and prayerfully looking forward to the great day when the Son of Man shall come to reign in the glory of his kingdom. Peace and righteousness will prevail universally.

At the end of that one thousand years' period of time, this earth, which has been living under a celestial law, will die. Like the human family, it will be resurrected. At the time of that resurrection, it will be quickened by a celestial power and raised a celestial orb, being the celestial degree of glory for all the people throughout the various nations of the earth at that time.

This earth will be crowned with the glory of the Father, and it shall be given to the Son. It will then be Christ's world, his kingdom, for he has atoned it through the work that he did and the blood that he spilled.
p38 Thus, after this earth is celestialized, the Only Begotten of the Father will reign here as the Lord and God of this earth. Those righteous Saints who have kept the commandments while living in mortality will, in accordance with their merits, enter into Christ's kingdom, even the celestial realms. They have become Christ's children, having been given to him by the Father. Thus, they "... have become his sons and his daughters, ... and shall be called by the name of Christ." (Mosiah 5:7, 8.)

p39 Now, my brothers and sisters, I would like to bear my testimony. I know as I know that I live, as I know that I am standing here, that Jesus is the Christ, the Savior of the world, the Only Begotten of the Father, and that his name is the only name which shall be given under heaven whereby we can be saved. I know that by his sufferings at Gethsemane and Golgotha, sweating blood from every pore of his body, and by his atoning sacrifice, he took upon himself our sins and our sufferings if we will repent and keep all of his commandments. You and I who belong to the true Church of Jesus Christ should remember at all times that we have entered into a solemn and sacred covenant to render obedience to all of God's commandments. If we will prove faithful in doing so, I am as sure as I am sure that I am here today that we will rise with the just and, after standing before the judgment seat, be brought into the celestial world to be crowned with glory and exaltation. We shall be found "at the right hand of God," being heirs to Christ's kingdom; and we will be permitted to live eternally with our Savior upon this earth as celestial beings. At that day we will be counted his, even sons and daughters of Jesus Christ, and shall be known by his name, as a result of having taken upon ourselves the name of Christ and having proved faithful in all things.

p40 May God bless you and me, even every member of the Church of Jesus Christ of Latter-day Saints, that we will keep all of the Lord's commandments and thereby live worthy of these great blessings and eventually receive the reward that comes to the faithful. May we some day come back into the presence of the Father and the Son, and be known by Christ's name eternally, the only name given under heaven whereby man may be saved, I humbly pray, through the holy name of the Only Begotten Son. Amen.
I want to add my testimony to those that have already been borne, to the Messiahship of Jesus, the Christ. 

"... by the name of Jesus Christ of Nazareth... for there is none other name under heaven given among men, whereby we must be saved." (Ibid. 4:10, 12.)

But the thing I want to refer to is what Peter said (as has already been quoted here a number of times) to the Sanhedrin, when asked by what name he did this:

"Look on me," he said, "and walk." And the man rose up and walked and leaped and went with them into the temple, and then the leaders in Israel had Peter arrested, and he and John were tried, but they were set free on the advice of the elders and the chief priests. "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up us." And the beggar looked, expecting alms, and Peter said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up us.

Recall the miracle at the Gate Beautiful performed by Peter, when he said to the beggar who was carried there each morning, lame from his mother's womb: "Look on me," he said, "and walk." And the beggar looked, expecting alms, and Peter said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up us.

I refer again to the words of the Savior on that last night. You would do well to read those last chapters of John. Ponder them. They contain so much that is of value to the things that you need in your daily lives. But remember the teaching of Aaron: Prayer must have as a foundation, repentance of sin and faith. 

"Prayer is the soul's sincere desire." Pray, my brothers and sisters. Pray for inspiration. Pray for wisdom. And if you would know for what you might pray, read the words of Amulek when he told you you might pray for your crops and your herds, that you might pray that you would not be overcome by your enemies, and for all the rest of the things that you need in your daily lives. But remember the teaching of Aaron: Prayer must have as a foundation, repentance of sin and faith.

Not only are we a singing people, but we are also a praying people, and our prayers go to our Heavenly Father knowing that he can hear, does hear, and will, in his wisdom, answer, perhaps not always in the way we think they should be answered, because our prayers should always be that they be answered in accordance with his mind and his will, and the answers so come to us. When we pray, we should, of course, express our desires as to the things we wish, but we should always pray with an open mind, asking the Lord to bestow the blessings upon us in his wisdom. We should not pray and ask the Lord to give us what we ourselves, want, and importune him to that effect, except all subject to his will.

This question of prayer, and the answer of prayer, is basic with us. Behind it lies the full doctrine of continuous revelation, because we pray that God will give us his revelation and his inspiration. Over the years, I know that every person in this great Tabernacle has seen manifestations of the power of the Lord in answer to prayer.

The record indicates that when the Savior, himself, approached great crises in his career on earth, he always went to his Father in prayer and asked for help and for guidance, and the Father never failed.

You remember the first great prayer that opened this dispensation. It was uttered in response to those statements of James:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

"For let not that man think that he shall receive any thing of the Lord," unless he so prays. (James 1:5-7.)

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had a wonderful father and mother.

It was remarkable that a woman of that kind should have had the faith to be the first to view the Savior after his resurrection. That he then appeared to the women of Galilee and then to the two on the way to Emmaus, and sometime during the day to Peter. Then to the ten assembled in the chamber at night, and a week later to the eleven. Then to the multitudes on the Sea of Galilee, and then to James, and then to Peter, James and John, Nathanael and Thomas called Didymus, and two others on the Sea of Galilee, then to the eleven prior to his ascension. That then he appeared on this continent to the Nephites. And finally to Joseph in the woods, introduced by the Father, himself, in person; later to Joseph and Sidney in the temple.

To all of these things I bear witness that the Spirit has borne its witness to me.

Brethren and sisters, pray, pray in humility, pray always, pray in your families, pray in secret; live, keeping the commandments of the Lord, so that your prayers may ascend to our Heavenly Father. So live that when occasion comes, you may go to our Heavenly Father and in faith seek his aid in behalf of your loved ones who are sick. I testify to you that the Lord can hear the prayers of his Saints, when they seek him, in humility, in behalf of their sick. I know it.

May the Lord add to the testimony of each of us, build us up and strengthen us, may he give us the spirit of prayer, that we may at all times be able to go to him, and that he at all times will feel able to come to us, in answer to our prayers, I humbly pray, in the name of Jesus. Amen.

Elder Thomas E. McKay

President McKay and Counselors, President Smith, other General Authorities of the Church, and brethren and sisters: It is a great pleasure and privilege for me to be with you this morning, to partake of this fine spirit and to see so many of my brethren and sisters that I have visited in the stakes.

I am especially happy to be here this morning to hear our German choir and last Saturday night in Huntsville I had the privilege of hearing our Swiss members give a wonderful concert. I am especially interested in these people, as you know, because I have spent considerable time among themine birthdays, to be exact, and three missions.

I enjoyed the opening prayer this morning, and I have especially enjoyed President Clark's talk on prayer. I love that theme, and the thought comes to me now of this statement: "Families that pray together, stay together."

I was especially interested also in the wonderful sermon delivered by President McKay in the opening session and in his remarks about his tour in Europe. Most of those countries I have visited.

I love to hear the sermons of these brethren, especially of the First Presidency, and Brother Bowen. I wish he were here. We will miss him, especially with his wonderful sermon be missed in the printed proceedings of the conference.

Of course, I enjoy listening to all the brethren, but I enjoy listening to some more than others. That sounds a little like President J. Golden Kimball. I should not say this, but when these things come into my mind, I generally let them out.

He said, "You know, Brother Thomas, I love all the brethren, but I love some of them a dang sight more than others. Well, I do love to hear all my brethren and I have especially enjoyed these sermons. I have thought quite often, while President McKay and his charming wife and Lawrence and his fine wife were visiting over in Europe, that I was not afraid of them discovering something that I had done that I should not have done, and that is largely due to the influence of my mother.

When I was called on my first mission, just after the return of President McKay from his first mission, forty-two years ago, I was called also to the British Mission; my brother and my father had been there and they had given me names and addresses of people whom I probably would meet, and when I left, they knew I felt very weak, and I was. I was always a home boy, had never been away from home, never been out of the state of Utah when I arrived at the station, my parents were there, of course, and my brothers and sisters and a group of young people, and I did not want to break down before those young people. My mother knew that, so she did not say much to me, but she kissed me good-bye, and she said, "My son, come home clean." Her lips quivered, and mine did, as I said, "Mother, I'll come home clean."

That was all we could say without breaking down, but I have never forgotten that promise. It has been a great help to me throughout my life. When I arrived in Liverpool had been seasick all the way remember dressing and coming out just a few hours before the boat arrived, and passengers looked around at me. I was dressed in a light suit, and was very slender, and I could hear them whisper, "Where did he come from?"

Brother James McMurrin of the European presidency met our boat; and as I shook hands with him, and gave him my name, he asked if I were a bridge of David O. McKay. I said I was, and he replied, "If you make half as good a missionary as your brother we will be satisfied. I think I'll take you to Scotland with me tomorrow night. We are holding conference in Glasgow."

Well, I expected to go there. I had a little black book full of addresses and I thought that would be all right only it frightened me to think of conference. But after the meeting the next day, where we each had an opportunity to bear our testimonies, Brother McMurrin came to me again. He put his hand on my shoulder and said:

"Brother McKay, what would you think, and what would your parents think if we sent you to Germany instead of Scotland?"

I dropped my head. I did not know for a minute what to say, and then I remembered what my father told me when he bade me good-bye. I am sure he was inspired. He said, "It does not matter so much what you work, as how you work. You go where the Lord wants you to go."

I repeated that to Brother McMurrin, and he put his arm around me and said, "That is wonderful." He said "President Schulpies is in Berlin, presiding over the German Mission, and he has written asking for some missionaries who would probably make conference presidents later, and we haven't a missionary in this large group assigned to Germany. I think we will send you there."

Well, I took it with my chin up until I got to my room in the hotel, then my chin went down, and I tell you I had a good cry. But it was the best thing that ever happened to me, brothers and sisters. I should have been welcomed in Glasgow because of my brother and my father before me. It was up to me and the Lord now. I could not speak a word of German. I spent two or three days in London and then went to the World's Fair in Paris where I visited until I received my appointment from President Schulpies.

I was assigned to Stuttgart, Germany and by the way, I met Bishop Buehner there. He could understand my language, and I could understand him. He was two years old. I congratulate him on his appointment to the Presiding Bishopric, and I know his parents are proud, also, of his success here, and the success of his five brothers. They had a wonderful father and mother.
I appreciated very much the remarks upon prayer by President Clark who has preceded us, and recently it came to my attention that some statistics covering the last six years, I was called to preside over the Swiss-Austrian Mission. Several months before we came home Brother Rees, who was president of the East German Mission, was released on account of sickness. I received a cablegram from President Heber J. Grant appointing me to preside over the East German Mission and to continue as President of the Swiss-Austrian Mission until my successor was appointed. They said, "Brother Joseph Fielding Smith will set you apart." He was there visiting the European Mission.

Before he got out of the mission and before he got a chance to set me apart, war was declared, and Brother Smith hurried up to Copenhagen to assist in getting our missionaries home. We sent all our missionaries from the Eastman Mission to Copenhagen.

I went back to Basel, Switzerland, my headquarters, where we remained. I was in Berlin, however, when war was declared.

We remained in Switzerland until March, or just before the first of April 1940, when we returned home.

Again I could tell my mother, and I can still tell her, and I hope the Lord will help me so that when I am released from this earthly mission, I can still meet her, which I will, brothers and sisters. I know as sure as I am standing here that she will be there waiting, and as I say, I hope and pray that the Lord will continue to bless me, so that I can say, "Mother, I have come home clean."

That promise to her has always been a help to me, and it is a good thing to have some standard to guide you. I was very happy when Superintendent Curtis of the Y.M.M.I.A. of the Church informed me that the Boy Scouts had a special project this year of getting everybody out to vote. I took occasion to ask a few questions, and, among other things, about that Boy Scout promise, or oath, as it is sometimes called.

It is a wonderful thing for these Boy Scouts to have made that promise: "On my honor I will do my best to do my duty to my God and my country, and to obey the Scout law; to help other people at all times; to keep myself physically strong, mentally awake, and morally clean." I like to use that word, "clean." That is a great promise, and I am sure that that promise as given to my mother has helped me, and that those boys have received strength from that Boy Scout pledge. I am sure there would not be so much crime and corruption if there were closer adherence to the Scout law.

I am reminded of a story that might help. It came from a young boy in prison in the penitentiary. They had held a meeting there. One of our ward choirs had furnished the music. They had had a good speaker, I think it was Dr. Bennion, and after dismissal the inmates were reluctant to leave. There was a fine spirit there, and they remained seated, and quiet.

Dr. Bennion leaned over and informally spoke to them, and among other things he said, "I wonder if any of you boys," (and there were quite a number of just boys there) "would like to send a message to your comrades outside."

One young fellow arose and raising his right hand to get permission, said "Dr. Bennion, I would like to send my pals a message: 'Don't kid yourselves that nobody hasn't never going to find out.'"

It is not very elegant language, but I tell you it means a lot! Don't kid yourself that nobody hasn't never going to find out."

It is too bad that some of these men, some of whom are now in jail, and others who are still being investigated had not received that admonition and followed it.

In closing, may I urge, as the Boy Scouts are doing, all of you, to register and vote. I think I spoke upon this subject once before from this pulpit, but it is very dear to my right, my privilege to vote.

We have four more days for registering, brothers and sisters. The 7th, the 14th, the 28th, and the 29th of this month. Now, every one of you, register or else you can't vote.

Sister McKay and I were in Ogden on the invitation of our Ogden Stake high priests' quorum. I was invited to make a few remarks, and I recalled that while I presided over that stake so many years, that quorum had, as a project, getting every member on the tithing roll they succeeded.

Then they undertook to make every member a non-user of tobacco. I called attention to that, and then suggested the project at this time, to get all the members and their wives, and the widows, to register, so that we could announce it as an example for all other quorums to follow.

As soon as I sat down, the president arose and said, "President McKay, we accept the challenge, we now invite the presidents of the other 194 quorums, as well as the presidents of seventies and elders and especially all senior members of the Aaronic Priesthood to unite with the Boy Scouts of America in their effort to get all to register and vote."

May I express my appreciation and heartfelt thanks for the gospel. It is the great plan of life and salvation and brings joy and happiness to all who live it.

I bear you my testimony to the divinity of the gospel as revealed to the Prophet Joseph Smith and handed down through the other presidents, including the present leader of the Church, President David O. McKay. I bear you this testimony in the name of Jesus Christ. Amen.

Spenser W. Kimball
ELDER SPENCER W. KIMBALL Of the Council of the Twelve Apostles

I am deeply conscious of the fact mentioned by Brother Thomas E. McKay that not only Brother McKay but most of you would rather hear some speakers than others, and it makes me very apprehensive indeed. I appreciated greatly his testimony. It is good to have Brother McKay with us again.

I appreciated very much the remarks upon prayer by President Clark who has preceded us, and recently it came to my attention that some statistics covering the last few years -
The Lord has promised:

...prove me...if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (Mal. 3:10.)

The Prophet Moroni stopped abruptly in his abridging to offer his own inspired comments concerning the matter of faith:

I would show the world that faith is things which are hoped for and not seen; wherefore, dispute not because ye see not, for ye receive no witness until after the trial of your faith. (Ether 12:6.)

Father Adam understood this basic principle.

...an angel of the Lord appeared unto him, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me. (Moses 5:6.)

He showed his unwavering faith -- his almost unbelievable faith -- and since the witness and the miracle follow rather than precede the faith, the angel now sought to enlighten him:

And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father. (Idem 5:7.)

In faith we plant the seed, and soon we see the miracle of the blossoming. Men have often misunderstood and have reversed the process. They would have the harvest before the planting, the reward before the service, the miracle before the faith. Even the most demanding labor unions would hardly ask the wages before the labor. But many of us would have the vigor without the observance of the health laws, prosperity through the opened windows of heaven without the payment of our tithes. We would have the close communion with our Father without fasting and praying; we would have rain in due season and peace in the land without observing the Sabbath and keeping the other commandments of the Lord. We would pluck the rose before planting the roots; we would harvest the grain before its planting and cultivating.

And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father. (Idem 5:7.)

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And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father. (Idem 5:7.)
Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

So absurd it was to be told that children could be born of centenarians that even Sarah doubted at first. But the faith of a noble pair prevailed, and the miracle son was born to father multitudes of nations.

Exceeding faith was shown by Abraham when the superhuman test was applied to him. His young "child of promise," destined to be the father of empires, must now be offered upon the sacrificial altar. It was God's command, but it seemed so contradictory! How could his son, Isaac, be the father of an uncountable posterity if in his youth his mortal life was to be terminated? Why should he, Abraham, be called upon to do this revolting deed? It was irreconcilable, impossible! And yet he believed God. His undaunted faith carried him with breaking heart toward the land of Moriah with this young son who little suspected the agonies through which his father must have been passed. Saddled asses took the party and supplies. The father and the son carrying the fire and the wood mounted to the place of sacrifice.

"Behold the fire and the wood," said Isaac, "but where is the lamb for a burnt offering." (Gen. 22:7.) What a heavy heart and sad voice it must have been which replied: "My son, God will provide himself a lamb for a burnt offering." (Idem 8.)

The place was reached, the altar built, the fire kindled, and the lad now surely knowing, but trusting and believing, was upon the altar. The father's raised hand was stopped in mid-air by a commanding voice:

"Lay not thine hand upon the lad . . . now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from me." (Idem 12.)

And as the near perfect prophet found the ram in the thicket and offered it upon the altar, he heard the voice of God again speaking:

"And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Idem 18.)

This great and noble Abraham:

Who against hope believed in hope, that he might become the father of many nations....

And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

And being fully persuaded that, what he had promised, he was able also to perform. (Rom. 4:18-21.)

Father Abraham and Mother Sarah knew the promise would be fulfilled. How they did not know and did not demand to know. Isaac positively would live to be the father of a numerous posterity. They knew he would even though he might need to die. They knew he could still be raised from the dead to fulfil the promise, and faith here preceded the miracle.

Paul again said to the Hebrews:

By faith they [the children of Israel] passed through the Red Sea as by dry land. (Heb. 11:29.)

The Israelites knew, as did Pharaoh and his hosts that

They are entangled in the land, the wilderness hath shut them in. (Ex. 14:3.)

And as Pharaoh's trained army approached with all the horses and chariots of Egypt, the escaping multitudes knew full well that they were hemmed in by the marshes, the deserts, and the sea. There was no earthly chance for them to escape the wrath of their pursuers. And in their terror they indicted Moses:

"Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?"

It had been better for us to serve the Egyptians than that we should die in the wilderness. (Idem 11-12.)

No hope on earth for their liberation! What could save them now? The gloating armed forces of Egypt knew that Israel was trapped. Israel knew it only too well. But Moses, their inspired leader with a supreme faith, knew that God would not have called them on this exodus only to have them destroyed. He knew God would provide the escape. He may not at this moment have known just how, but he trusted.

Moses commanded his people:

"Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever."

The Lord shall fight for you. (Idem 1314.)

The mighty warriors pressed on. Hope must have long since died in the breasts of the timid Israelitish souls who knew not faith. Deserts and wilderness and the sea uncrossable sea! No boats, no rafts, nor time to construct them! Hopelessness, fear, despair must have gripped their hearts, and then the miracle came. It was born of the faith of their indomitable leader. A cloud hid them from the view of their enemies. A strong east wind blew all the night; the waters were parted; the bed of the sea was dry; and Israel crossed to another world and saw the returning sea envelop and destroy their pursuers. Israel was safe. Faith had been rewarded, and Moses was vindicated. The impossible had happened. An almost superhuman faith had given birth to an unaccountable and mysterious miracle that was to be the theme of the sermons and warnings of Israel and their prophets for centuries.

Israel was later ready to cross into the Promised Land, the productivity and beauty of which could probably be seen from the higher hills. But how to get there? There were no bridges nor ferries across the flooding Jordan. Too deep for crossing in ordinary times, it was now at the time of harvest impossible to ford. A great prophet, Joshua, received the mind of the Lord and commanded, and another miracle was born of faith.

...and as the feet of the priests that bare the ark were dipped in the brim of the water....

...the waters which came down from above stood and rose up upon an heap... and those that came down failed, and were cut off:...

...and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan. (See Josh. 3:15-17.)
And when

. . . the sols of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before. (Ibid., 4:18.)

The elements find control through faith. The wind, the clouds, the heavens obey the voice of faith. It was by and through the faith of Elijah that the drouth, which devastated Israel, prolonged for three interminable years, was finally terminated when repentance had come to Israel.

. . . Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him. (1 Kings 16:33.)

And Elijah the prophet declared:

Prepare thy chariot, and get thee down, that the rain stop thee not. (Ibid., 18:44.)

Soon the heavens were black with clouds, and the wind was carrying them to Palestine, and "There was a great rain" and a dry, parched land was drenched in moisture, and the miracle of faith had again made good the promises of the Lord.

It was by the supreme faith of the three Hebrews that they were delivered from the fiery furnace of their king, Nebuchadnezzar. And the king asked:

. . . Did not we cast three men bound into the midst of the fire? They answered and said unto the king: True, O king.

He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

. . . these men upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire passed on them. (Dan. 3:24-26, 27.)

Now, if you would discount these miracles of the Old Testament, how can you accept the New Testament? You would also have difficulty in accepting Paul and his associate Apostles, and the Lord Jesus Christ, for they have verified and documented those miraculous events.

Remember that Abraham, Moses, Elijah, and others could not see clearly the end from the beginning. They also walked by faith and without sight. Remember again what the morrow will bring. Accidents, sickness, even death seem to hover over us continually. Little do we know when they might strike.

It takes faith -- unseeing faith -- for young people to proceed immediately with their family responsibilities in the face of financial uncertainties. It takes faith for the young woman to bear her family instead of accepting employment, especially when schooling for the young husband is to be finished. It takes faith to observe the Sabbath when "time and a half" can be had working, when sales can be made, when merchandise can be sold. It takes a great faith to pay tithes when funds are scarce and demands are great. It takes faith to fast and have family prayers and to observe the Word of Wisdom. It takes faith to do ward teaching, stake missionary work, and other service, when sacrifice is required. It takes faith to fill foreign missions. But know this, that all these are of the planting, while faithful, devout families, spiritual security, demands are great. It takes faith to fast and have family prayers and to observe the Word of Wisdom. It takes faith to do ward teaching, stake missionary work, and other service, when sacrifice is required. It takes faith to fill foreign missions. But know this, that all these are of the planting, while faithful, devout families, spiritual security, peace, and eternal life are the harvests.

Remember that there were no clouds in the sky nor any hydrometer in his hand when Elijah promised an immediate break in the long extended drouth; though Joshua may have witnessed the miracle of the Red Sea, yet how could he by mortal means perceive that the flooding Jordan would back up for the exact time needed for the crossing, and then flow on its way to the Dead Sea.

Remember that there were no clouds in the sky, no evidence of rain, and no precedent for the deluge when Noah builded the ark according to commandment. There was no ram in the thicket when Isaac and his father left for Moriah for the sacrifice. Remember there were no towns and cities, no farms and gardens, no homes and storehouses, no blossoming desert in Utah when the persecuted pioneers crossed the plains. And remember that there were no heavenly beings in Palmyra, on the Susquehanna or on Cumorah when the soulngry Joseph slipped quietly into the Grove, knelt in prayer on the river bank, and climbed the slopes of the sacred hill.

But remember: that undaunted faith can stop the mouths of lions, make ineffective the fiery flames, make dry corridors through beds of rivers and seas. Unwavering faith can protect against deluge, terminate drouths, heal the sick, and bring heavenly manifestations. Indomitable faith can help us live the commandments and thereby bring blessings unnumbered with peace, perfection, and exaltation in the kingdom of God. May this be our desire to develop this kind of faith and may we finally attain the blessings which such perfect faith can bring. I pray in the name of Jesus Christ. Amen.

The congregation and the Germaneaking L.D.S. Choir joined in singing the hymn, "Praise To The Man."

President David O. McKay:

Elder S. Dilworth Young of the First Council of the Seventy will now speak to us, and he will be followed by Elder ElRay L. Christiansen.

I realize, my brothers and sisters, that conferences have to run somewhere nearly on time, and in the interest of time, therefore, I shall not talk to you about the thing which I had hoped to discuss, but I shall be happy to bear my testimony.
Before I do so, however, I should like just to say that while you are quite an awe-inspiring group from here, broken down into your component parts I realize that you are, like me, just ordinary folk, wanting to serve the Lord, desiring to do what is right and to follow the precepts of those who lead you.

I recognized your humanity yesterday when, while Brother Cowley was reminding us all of our duty to our wives, one couple came within the range of my vision. They sat happily together, but when Brother Cowley mentioned handholding, the man suddenly became alive and reached over and took his wife's hand. I could not tell whether it was repentance or whether it was a normal process, but as I looked at her, I am sure it was normal. She did not have that startled look, but basked in what to her was an ordinary procedure. And I am sure, as they listened, Brother Cowley said for him in poetical language, what he should have liked to say to his wife had he been given the words. And I think she recognized it, too. I glowed along with them and wished that I might be close to mine so that I could do the same thing.

I am a member of the Church. I have been all my life. I accept its teachings. I am convinced in my own soul that I am a child of our Father in heaven and that the Lord Jesus Christ is the author of my salvation, and that he lives.

I accept without reservation, President McKay as the President of this Church, and therefore, as my President. I recognize him to be a man, and I know, too, as well as I know anything, that one cannot separate a man from his office. I used to think that one could, but one cannot. I am sure that I would love President McKay anyhow. I have had enough dealings with his family to be certain of that. It is a real pleasure to like the man, and then to like him, too, because he is the President of the Church.

I sustain him as a prophet. I do not believe that everything that he says is prophetic, but I earnestly pray always that I may have the gift of discernment, so that when he speaks prophetically I shall be able to recognize it and follow the instruction given.

I recognize him to be a seer. I believe that as the needs of this Church arise, he will be given sight, not only prophecy, but also sight into how things should happen and how things should be done, and having seen, he can interpret to me and to you the things which the Lord tells him to interpret.

I bear witness that he is a revelator and he will reveal as the Lord gives him revelation all of the things of the kingdom which should come forth during his administration as the President of this Church.

What I say for him, I say for his counselors. I have the deepest and most profound respect and a sort of worshipful love for each of the brethren who assist him. I should like to emulate them. And I do, with all my heart, uphold and sustain them, even as they uphold and sustain him.

Now, I know that there are others who have this prophetic gift given to them, the Twelve and the Patriarch, besides the Presidency. I recognize, too, that it is not their lot to stand here as Presidents of the Church at this moment and tell you what to do, as would the President of the Church, and yet they are prophets, seers, and revelators. On the occasions on which they preside in meetings, they are given the gift of prophecy, too. Them also, I uphold and sustain with all my heart, as I do my brethren, the Assistants, the Seventy, and the Bishopric.

But I go farther than that, I uphold and sustain with all my heart, too, my stake president. His right it is to receive inspiration from the Lord about how the Ogden Stake ought to operate; I am a member of that stake. I uphold and sustain, also, as having the gift of inspiration for his people, the bishop of my ward. When he comes to my house to ask me to do something or to put me in the way of my duty, I should not be a true member of the Church if I did not heed his counsel. If I have any advice to give to you this morning it is that I believe that obedience starts with the bishopric; that is, the Church member should be obedient to his bishopric, then to his stake presidency, then to the General Authorities. As you learn, bit by bit, to be obedient in the little things, so when the large and great things are propounded to you, you will neither falter by the wayside nor fall.

I am thankful and deeply grateful for my testimony. I do not know why I should have been blessed in this day to come forth at a time when the gospel is on the earth and the prophets are on the earth, but that they are, I have no doubt. And my thanksgiving goes to my Father in heaven, for the privilege of standing here now and bearing you my testimony, which I could not do without the gift of the Lord, and I do it in the name of Christ. Amen.

ELDER ELRAY L. CHRISTIANSEN

Assistant to the Council of the Twelve Apostles

My brothers and sisters. During the year that I have now served as high priest assigned to assist the Quorum of the Twelve, I have in creased my admiration for all of you people who are serving the Lord; for those who are willing to lay their own affairs aside to work on welfare projects; willing to travel for miles and miles, time after time, to attend their meetings, willing to give of their substance, their all, if necessary, for the work of the Lord, without equivocation I have increased my admiration for these, for you, for all who have thus testified before the Lord that they love him receiving from the Lord; giving to the Lord. That is as it should be.

I am a recipient of that great blessing, peace of mind, which I think is one of the priceless blessings of life. But whenever I think of these groups and individuals who thus serve the Lord, I am filled with admiration for the service and of those who are serving the Lord; for those who are willing to lay their own affairs aside to work on welfare projects; willing to travel for miles and miles, time after time, to attend their meetings, willing to give of their substance, their all, if necessary, for the work of the Lord, without equivocation I have increased my admiration for these, for you, for all who have thus testified before the Lord that they love him receiving from the Lord; giving to the Lord. That is as it should be.

I wonder about those who, with us, have membership in this great Church and yet are satisfied merely to have their names upon the records; who do not feel impelled to give of their substance and of their time and talents, but who are willing to let suffice the fact that they are members of the Church.

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I wonder about those who, with us, have membership in this great Church and yet are satisfied merely to have their names upon the records; who do not feel impelled to give of their substance and of their time and talents, but who are willing to let suffice the fact that they are members of the Church.
Amen.

And so, my brothers and sisters, our knowledge must be translated into service; into good works.

Last spring, I attended the quarterly conference in one of the stakes in southern Idaho. Among the missionaries who reported was Sister Santana, a young woman of Mexican nationality. She had come to that stake to report her mission to those who had sent her. One of the families there had provided the funds for her mission, and it was reported that this Mexican girl had been instrumental in bringing into the Church more than fifty people during her time in the mission field. Among other things, she said through an interpreter; "My testimony is the brightest gem in my possession. It is of more worth to me than is my life. I hope to bear it in good deeds." And she added, to those who had helped her, "Muchas gracias." It touched our hearts to see her with this priceless combination of treasures, a testimony, and a desire to bear it in good deeds.

Any individual who has a testimony that is borne in clean living and in good works can expect to feel in that testimony a tremendous motivating power. It will help to direct him in his life, to guide him, to prompt him, to warn him. It becomes a formidable weapon against evil itself.

Some have asked, "How may one receive a living, impelling, life-directing testimony, such as you speak of? How is such knowledge obtained?" The question was answered by Jesus, when he said:

Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

But wilt thou know, O vain man, that faith without works is dead? (James 2:14, 18-20.)

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. (Matt. 16:15-17.)

Now, Latter-day Saints accept these teachings, and multitudes testify, from their own experience, that they are true. Testimonies borne by individuals in conformity to the laws of the Lord, and through engaging in good works, are sure to induce happiness and bring contentment and peace to such individuals and to their families. Such testimonies may well lead one to exaltation in the kingdom of God.

On the other hand, those who may say, "Oh, I believe these principles all right, but I am not living as I should," or "I am too busy to accept an assignment in the ward or the stake or the quorum," or "I feel that when I have worked all week at my job, I should have the Sabbath day off, to seek pleasure and relaxation and to do what ever I would like to do." They have a testimony, it seems to me, that is barren and fruitless. To that individual, and perhaps to his family, it will cause them to lose many of the sweet things of life such as we have heard related here this morning. Indeed such a philosophy may become the means of preventing the realization of the great eternal blessings which the Lord God would have them enjoy!

Again, those of us who bear testimony should live in harmony with our beliefs, declared in the Article of Faith, "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men," and we should reflect these attributes in our daily lives.

Not long ago I was told of a man in one of the professions, who bore his testimony in good deeds, and in "doing good to all men," at least all men who came to him. In spite of the pressure from the group to increase the fees that were being paid by their patients, contrary to their conscience and their own philosophy, he continued to pursue the practice he had followed in charging reasonable rates for his services and avoiding what he thought to be exorbitant and excessive charges.

Now, it seems to me, he is bearing testimony in good deeds, as Sister Santana wished to do. He has peace of mind. He has his self-respect. He has the respect of his clients, his clients, and incidentally, he has almost more business than he can take care of.

A true measure of one's devotion to a principle is measured not by what he professes, but by what he manifests. By his works. By his deeds.

Twenty-five hundred years ago, a great philosopher, Confucius, put it this way: "Those who know the truth are not equal to those who love it, and those who love it are not equal to those who live it."

What is the profit, my brethren, although man say he hath faith, and have not works? can faith save him? Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

Thou believest that there is one God; thou dost well: the devils also believe, and tremble.

But wilt thou know, O vain man, that faith without works is dead? (James 2:14, 18-20.)

Throughout the Church, thousands and thousands are testifying by their upright lives that God lives, that they are affiliated with the true Church of Jesus Christ upon the earth and by their untiring service and their desire to keep the commandments of God, leaders and members alike, as Abraham did, testify by their willingness to perform any and all duties that may be required of them of the Lord.

Like Sister Santana, they bear their testimonies in good deeds. They are "... doers of the Word, and not hearers only."
I am grateful to the First Presidency of the Church for the opportunity they gave me of going to the California Mission. I am grateful to the Council of the Twelve who sustained them in that choice. I am grateful to the people of that great mission, for the sustaining force they gave me while I was there.

I am grateful for the sustaining power that rested down upon all those worthy men and women in the mission who gave their energies to the Lord. I thank God for my testimony that he lives, and I am happy today as I stand before you that I have held myself in readiness all the days of my life to fulfill to my best ability whatever requirement has been made of me, and whenever I have had the mental ability to get the inferences that the Brethren sought to give me, I have accepted them, and if I have failed in grasping any intimation from the Brethren it has been because in my ignorance I did not comprehend that which was desired. I trust and pray that if there be such cases, that God will forgive my ignorance, which, I think, is my greatest sin.

Ah! there is a challenge to every man in this Church to have faith through righteousness. There is no other means of obtaining it, and we may pray until our voices fade away, but if we do not have righteousness in our daily lives, we will never have enough faith to win salvation.

If I were going to make an exposition upon faith, which I cannot do now, I would give you the outline of faith that was developed in the School of the Prophets, which is the finest exposition upon faith that I know about.

I would first define for you what faith is, and then I would make a requirement, in so far as requirements are made, that you shall know the attributes of God, that he is a personal being, that he is a God of love, that he is all powerful, and how can a man have faith enough to have salvation if he does not believe that God is all-powerful, or that he knows all things?

There is a feeling growing up in the Church amongst some that God's wisdom is limited. Well, if his wisdom is limited, then the particular problem that bothers one is perhaps one of the things that God does not know about. A man cannot have faith enough to be saved unless he comprehends the attributes of God, and then, knowing all these things, he cannot have faith sufficient for salvation, unless he has the certain conviction in his own heart that his own life is in harmony with the divine will. When he reaches that state, where he is able to comprehend that the things he does from day to day are in harmony with the will of God, then he can go forth like the prophets of old, and nothing that the Lord wants done will be impossible to him, according to his assignment in the Church.

I have a testimony that Jesus Christ lives. I never expect to know that any better than I know it now. I have a testimony that Joseph Smith was and is a prophet of the mighty God. I know that God the Father and Jesus Christ, the Son, appeared unto him, and that Heavenly messengers continued to visit him in the restoration of all of the keys and all of the powers and all of the authorities of the plan of salvation, and I know, and I reverence him with all my heart, that the present president of the Church is called of God as actually as was Joseph Smith, and that these men who are associated with him are called of God, even as the Prophets of old, and that the Lord speaks through them.

I know and have a testimony that the Book of Mormon is true, and that if you will read it and comprehend it, you will grow closer to the Lord than in the reading and comprehending of any other book, and I have a testimony that if I, myself, have salvation, I will have to be faithful in obedience to the commandments of the Gospel, and I will have to endure unto the end.

May God grant that we may be able to do that, that we may not shirk, that we may not fear, but that we may be strong in our faith, and determined in our work, to accomplish the purposes of the Lord. In the name of Jesus Christ, Amen.

The speaker to whom we have just listened is Elder Oscar W. McConkie, formerly president of the California Mission, at present president of one of our leading high
Now we know that there are many spirits abroad in the land, and as the Lord says, some of their doctrines are doctrines of devils; some are the commandments of men. Covenants, who have not taken the time to consider the commandments that have been revealed for our eternal good, and that to our detriment.

It is my understanding, I hope I am wrong, that a great multitude of members of this Church have never read the Book of Mormon, are not acquainted with the Doctrine and priesthood again revealed and given to men? Do we feel that we are under any responsibilities to search these scriptures and make ourselves familiar with them? I wonder.

Are we, who profess to believe in the mission of the Prophet Joseph Smith, to testify that angels came to him, and through them that the gospel was restored, the

The Lord in his mercy and kindness sent angels from his presence to reveal gospel and to make known the record of the ancient inhabitants of this continent, the

Now we know that there are many spirits abroad in the land, and as the Lord says, some of their doctrines are doctrines of devils; some are the commandments of men.
After reading the Book of Mormon, ask yourselves, how long would this Korean conflict last if ten percent of the United Nations armed forces were living righteous lives?

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servicemen, themselves. If these servicemen will but live the gospel and teach it to their associates, teach it to those with whom they come in contact, they will do a very

greatest mission fields of the day, the armed services. There is a most important missionary work among the servicemen that can be done by none other than the

but the Lord is at the helm, directing the affairs of man, and especially his work on earth. What was the source of our missionary supply, was taken and put into one of the

Satan is always trying to thwart the work of the Lord, and the Lord repeatedly uses Satan's efforts to fulfil his own purposes. Satan tried to break up our missionary work,

complicated, I wonder whether mortals have the ability to solve the problems at hand.

in this generation for that of living in any other generation we have known of.

We have a knowledge of the plan of life. We know where we are going. We then should know that this life should be full of hardships and trials, and only thereby can we

scientific developments are the minor blessings of this generation. Add to these blessings that of the gospel, the priesthood and the blessings of eternal sealings.

We have our troubles and difficulties, yet there is none of us who would care to exchange our opportunities in this generation for those of another. There are

blessings that are ours. Truly this is a choice time, a choice generation in which to live. We have many blessings, beyond our ability to count them.

Brothers and sisters, I sense very keenly the responsibility in standing here before you, and needless to say, I seek your faith and prayers in my behalf.

It is truly a responsibility and an honor to stand before you, and one cannot help, in standing here, but be conscious of the developments of this age and the many

We have our troubles and difficulties, yet there is none of us who would care to exchange our opportunities in this generation for those of another. There are

opportunities, for example, in education, beyond anything we have ever had in the history of the earth. We have educational buildings, school buildings, university buildings

much better equipped than they have ever been before. We have instructors better prepared, with a greater knowledge and a better method in teaching, than we have ever

have books which contain knowledge which has never been given to man before. We have greater opportunities to go to school, to get knowledge and

much better equipped than they have ever been before. We have instructors better prepared, with a greater knowledge and a better method in teaching, than we have ever

In an earlier revelation, the Lord said:

And whoso having faith ye shall confirm in my church, by the laying on of the hands, and I will bestow the gift of the Holy Ghost upon them. (Ibid., 33:15.) We have the

guidance of the Holy Ghost, but we can't have that guidance if we wilfully refuse to consider the revelations that have been given to help us to understand

guidance in the light and truth of the everlasting gospel. We can't hope to have that guidance when we refuse to consider these great revelations which mean so

much to us both temporally and spiritually. Now if we find ourselves in this condition of unbelief or unwillingness to seek for the light and the knowledge which the Lord has

placed within our reach, then we are liable or in danger of being deceived by evil spirits, the doctrines of devils, and the teachings of men. And when these false influences

are presented before us, we will not have the distinguishing understanding by which we can segregate them and know that they are not of the Lord. And so we may become

prey unto the ungodly, to the vicious, to the cunning, to the crassness of men.

We all have a right to know the truth. It is a requirement the Lord makes of every member of the Church that he know for himself and have a testimony of the truth in

his own heart and not be under the necessity of depending upon anyone else to know that Jesus Christ is the Son of God or that Joseph Smith is a prophet of God. If there

is any person in the sound of my voice, a member of this Church, who does not know in his heart that the Father and the Son appeared to Joseph Smith, revealed

themselves, and made known again the true doctrine concerning God, then that person has not lived up to his or her requirements, the commandments the Lord has placed

upon us, for we should know that fact. We should know that John the Baptist came and restored the Aaronic Priesthood. We ought not to have to depend upon any other

source, only the light of truth which is planted in our hearts by the Holy Spirit through our faithfulness. We should know that Peter, James, and John came and restored the

Melchizedek Priesthood with all its powers, so that the gospel again could be preached, the knowledge of God declared, and righteousness again be found in the earth, for

the salvation of all those who would repent of their sins and turn unto God.

I have in my pocket here an invitation sent to me personally; it may be many of you have received one that was sent to you personally, inviting me to attend one of the

churches to make myself familiar with the doctrines. Now the man who sent this had a perfect right to send it. He has a right to send this to you and to give you that

invitation, but do you have faith enough, knowledge enough of the gospel of Jesus Christ that you would not be deceived if you should accept the invitation, and go and

listen to the doctrines of the church to which this man belongs? Do you know the truth?

I have a testimony, definitely, positively, that our Father in heaven restored the gospel of Jesus Christ, that Joseph Smith told the truth. I know that the Father and the

Son appeared to him, just as well as I know I am here. I know that Jesus Christ is the Son of God, the Redeemer of the world, the Savior of men who will repent and receive

his gospel. Are we all prepared so that we will not be subject to the cunning craftiness of men, to the false doctrines that are in the world, the teachings that are contrary to

the plan of eternal salvation? If we are not then we need to repent.

I am going to read to you a statement that I made sometime ago which I think is true, and which is a guide to me and I hope may be to you.

So far as the philosophy and wisdom of the world are concerned, they mean nothing unless they conform to the revealed word of God. Any doctrine, whether it comes

in the name of religion, science, philosophy, or whatever it may be, if it is in conflict with the revealed word of the Lord, will fail. It may appear plausible. It may be put before

you in language that appeals and which you may not be able to answer. It may appear to be established by evidence that you cannot controvert but all you need to do is to

abide your time. Time will level all things. You will find that every doctrine, every principle, no matter how universally believed, if it is not in accord with the divine word of the

Lord to his servants, will perish. Nor is it necessary for us to try to stretch the word of the Lord in a vain attempt to make it conform to these theories and teachings. The

word of the Lord shall not pass away unfulfilled, but these false doctrines and theories will all fail. Truth, and only truth, will remain when all else has perished. The Lord has

said, "And truth is knowledge of things as they are, and as they were, and as they are to come." (Ibid., 93:24.)

The Lord bless you, I pray, in the name of Jesus Christ. Amen.

ELDER ELDRED G. SMITH Patriarch to the Church

Brothers and sisters, I sense very keenly the responsibility in standing here before you, and needless to say, I seek your faith and prayers in my behalf.

It is truly a responsibility and an honor to stand before you, and one cannot help, in standing here, but be conscious of the developments of this age and the many

blessings that are ours. Truly this is a choice time, a choice generation in which to live. We have many blessings, beyond our ability to count them.

We have our troubles and difficulties, yet there is none of us who would care to exchange our opportunities in this generation for those of another. There are

opportunities, for example, in education, beyond anything we have ever had in the history of the earth. We have educational buildings, school buildings, university buildings

much better equipped than they have ever been before. We have instructors better prepared, with a greater knowledge and a better method in teaching, than we have ever

had before. We have books which contain knowledge which has never been given to man before. We have greater opportunities to go to school, to get knowledge and

education. There are more scholarships offered. The opportunities for the masses to receive a higher education are increasing. A larger percentage of people are receiving

a higher education all the time.

God has poured out knowledge in abundance. This is very evident in the field of science, and especially in medicine, in communication, in transportation. These

scientific developments are the minor blessings of this generation. Add to these blessings that of the gospel, the priesthood and the blessings of eternal sealings.

We have a knowledge of the plan of life. We know where we are going. We then should know that this life should be full of hardships and trials, and only thereby can we

live in this generation for that of living in any other generation we have known of.

Yet, when we look ahead of us in this world of confusion and chaos, my heart goes out in sympathy especially to the youth who have a war and military service staring

them in the face. They say, "What is the use of all this education, training, preparation for the future?" We look ahead, and we see political and economic confusion, so

complicated, I wonder whether mortals have the ability to solve the problems at hand.

Satan is always trying to thwart the work of the Lord, and the Lord repeatedly uses Satan's efforts to fulfill his own purposes. Satan tried to break up our missionary work,

but the Lord is at the helm, directing the affairs of man, and especially his work on earth. What was the source of our missionary supply, was taken and put into one of the

greatest mission fields of the day, the armed services. There is a most important missionary work among the servicemen that can be done by none other than the

servicemen, themselves. If these servicemen will but live the gospel and teach it to their associates, teach it to those with whom they come in contact, they will do a very

great missionary service, that no one else can do.

We have had innumerable experiences from World War II, where people have joined the Church because of watching some serviceman who lived the gospel. And if the

servicemen who are members of the Church will be real Latter-day Saints and live the gospel, using what leisure time they may have in a productive, beneficial manner, and

in teaching others by example as well as by precept, they will be doing a most important missionary service.

After reading the Book of Mormon, ask yourselves, how long would this Korean conflict last if ten percent of the United Nations armed forces were living righteous lives?
Then go another step in your imagination, say, if ten percent were Latter-day Saint men living the gospel, and about fifty percent of all the servicemen were living righteous lives, the power of God would touch the hearts of men and bring peace into the world. And I do not know how we can have real peace any other way.

I wonder whether mortal man has the ability to solve them without the help of the Lord.

We as Latter-day Saints must keep the faith in the future, faith in man, faith in God, live the gospel so that everyone who sees our actions will have a desire to be as we are. They will then sense the happiness and the joy that come to us as the result of our knowledge of the gospel and that are displayed in our everyday life. Thus we will be teaching the gospel.

God will never permit trials to come upon us beyond our power to withstand them, as long as we will put our trust and faith in him.

I think the story of Job is a very good example of that, an example of what life is here on the earth. Briefly and without quoting exactly, the story of Job, to me, tells the story of Satan making the statement to the Lord: Yes, Job is a righteous man; you surrounded him with so much I cannot reach him, but if you would let me go just a little way, if you would take just a little from him, I would show you that Job would curse the Lord. And so the Lord said, All right, I will permit you to go just so far. And so much was taken from Job, and Satan tried again and came back again, and said: If you would let me go just a little farther, I will show you that Job will curse the Lord. And each time the Lord permitted Satan to go only so far. Satan could not go beyond that which the Lord permitted him. And time after time repeating it, until finally the Lord said, all right, Satan, you may have full control over Job except you cannot take his life. Job by this time had become so strengthened, the Lord had permitted only that to come upon him which Job had strength to resist. Job had thereby been strengthened from it until he had the ability to withstand all the trials of Satan. He had come to a state of perfection. And is that not the state which we all seek to attain? Then, without trials, how can we get there?

Have faith and show your faith in your works. Be of good cheer, Satan cannot stand cheerfulness which comes from right living. Accept the present as having the greatest opportunities of life and the future to become greater.

The modern scientific developments are a testimony to me that God is assisting the growth of his work on earth. Most of which has come since the restoration of the gospel. How would it be possible to carry on the administrative affairs of the Church, all over the world, and keep the Church in the unity of one faith and one doctrine, without the benefits of modern methods of scientific developments which we enjoy. How important is the press which makes possible standard instructions in doctrine, and through which we have the scriptures, and other methods of keeping our doctrine a unity all over the world.

How, too, could we do the abundance of sealing work for our dead, without microfilm and other like methods of obtaining records. How blessed are we that the Authorities can travel through the stakes and missions the world over and return so often to report and keep the unity of the doctrine together all over the Church.

How great are the blessings to the world because we have means of travel which permitted President McKay to make this wonderful trip to the missions of Europe, and in such a short time.

Thank the Lord for his blessings. May his choicest blessings be upon us, his people, with ever increasing faith and trust in him, I pray in the name of Jesus Christ. Amen.

President David O. McKay:
Elder Eldred G. Smith, Patriarch to the Church, has just addressed us. We shall now hear from Bishop Thrope B. Isaacs, of the Presiding Bishopric.

BISHOP THORPE B. ISAACS
First Counselor in the Presiding Bishopric

President McKay, President Richards, President Clark, and my beloved brothers and sisters, I am very grateful and thankful for the opportunity of in attendance at this great conference of the Church, where we can be spiritually built up and strengthened in our faith, for surely we have felt the Spirit of the Lord here in every session of the conference, and we have been built up in our faith, and strengthened in our testimony.

We are here to receive instructions and to listen to the words of the prophet, seers, and revelators and servants of God, our Father.

The Lord said in the Doctrine and Covenants, 88 and 63:

Draw near unto me and I will draw near you; seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you.

It is my humble and sincere desire and prayer that my Father in heaven draw near unto me while I speak to you today, and I shall be grateful for interest in your faith and prayers. It is always a very difficult assignment for me, and I am grateful to the Lord for his sustaining influence on previous occasions. The Spirit of the Lord has been here in rich abundance. Before the conference started, the General Authorities met together, and with the beautiful prayer offered by Brother Lee, surely we felt the Lord's influence. We are meeting in his name. We are meeting to bear testimony as to the truthfulness of his work.

Before I say more, I should like to pay tribute, as suggested by Brother Stayner Richards and Brother Cowley yesterday, to my wife. I am one of that type of men who have a hard time saying the things I ought to say as often as I ought to say them. It is her birthday today, and I want her to know that I am grateful for her. I am grateful that she took me by the hand, as Brother Cowley so beautifully portrayed to us. I am grateful that she has given me encouragement when she has known that I was discouraged and down. I am grateful for her faith. Everything that I do of any consequence, I must credit in a large measure to her and to my Father in heaven.

Sometime ago I had in this great Tabernacle a man and his wife and a boy from the East, a man with whom I have been associated in business but who had never been here before. As he came in here and stayed awhile, after the recital, he said, "There is something different here. What is it?" I gave him a Book of Mormon, and then we walked around, and he asked me again, and I said, "It is a little hard to explain, but I would like to tell you what I think it is. This is a house of worship, and if you could read the prayer that was offered at the dedication, you would know that this is a sacred building, and the thing that makes it different is that the Spirit of the Lord is here." It was not long until he spoke and said: "Well, it has to be something like that."

I want to say just a word to the youth of the Church, the young men and women, the young married couples. I would like to say a few words with reference to the value of your personal testimony, probably your most precious possession.

I realize there is great stress being placed on education, and rightly so. This Church has always sponsored and fostered education. Ever since the Pioneers came here, this Church has supported and sustained schools and universities, and seminaries and institutes. The authorities have believed in education but they have also stressed greatly spiritual, religious education in the hearts and souls of our young people.

Education has brought great credit to the Church and to this state. Just recently, there were four educators making a survey, an educational efficiency survey, on one of our great institutions in the state. They were all from the eastern part of the United States, none of them are native sons; and they have studied the trend of education in this state. They made great research, and the chairman of that committee came to me a while ago and said, "We have discovered two very unusual but very prominent factors about the education in the state of Utah." We are a small state and a poor state, and as we learned this morning from Dr. Woodward, speaking to the welfare
Oh, the Master must have placed great value on every soul; precious are they in his sight. (D. & C. 18:15.)

And if it so be that you labor all your days in crying repentance unto this people and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! (D. & C. 18:15.)

The Savior said:

Testimony constantly to the world, to preach the gospel, and to bring salvation to the souls of men.

Oh, a testimony does not all come at once, but if continually developed and cultivated, it is a power and a strength that will be felt forever.

And as your knowledge and testimony grows, and you have the opportunity to compare your knowledge and testimony with that of others; but let me plead with you never to become discouraged. Always remember that the full-bloomed rose was once an unopened bud and that the ripened fruit was once just a blossom and that all great things came from small beginnings.

Young people, you do have a testimony that this is true, and it will be a source of comfort to you in the hour of need.

During the balance of his life he taught as a great missionary. In bonds he bore his testimony to kings, and on the ship, and in the dungeons. He was inspired by his testimony as to the restoration of the gospel in this dispensation, the visit of the Father and the Son to Joseph Smith, the Prophet, as so beautifully written and printed by our brethren in the Salt Lake Times. As he was en route to apprehend them and imprison them, he was suddenly confronted by the Master. He saw a blinding light, and he heard the Master say, "Saul, why persecutest thou me?" And Saul said, "Who art thou, Lord?" And the Lord said, "I am Jesus whom thou persecutest." (See Acts 9:4-5.) Saul was stricken blind and led away, but later he was miraculously healed of that blindness. Surely, if any man had had a testimony to justify the feeling of having arrived, if any one experience could have eternal life.

The object of all gospel teachings is to promote faith and build a testimony. Without a personal conviction or without a personal testimony, our teaching may lack warmth and light. Testimony inspires testimony; conviction begets conviction.

A personal testimony after we have received it, I have learned, and I am grateful that I have learned it, needs to be constantly reinforced. We may have had some faith-promoting experience in our lives, and many of us have; we may even have witnessed a miracle, and some of us have. Some one has said our testimony may be a dynamic concept based upon evidence, proof, and revelation. It may have been acquired through study and prayer, but if our testimony ceases to grow, it may finally cease to be.

Therefore, it requires each of us daily to try to improve our lives, strive to discipline ourselves and properly to conduct our behavior.

Our testimony needs to be constantly cultivated and strengthened to remain forceful and alive. A testimony of the gospel of Jesus Christ, a testimony as to the mission of the Prophet Joseph is a blessing earnestly to be desired, to be prayed for, and to be lived for. When once obtained, that testimony will shine as a beacon to others, and its flame will burn that other torches might be lighted but if our testimony ceases to glow, it may be lost.

In the New Testament, we read of the experience of Saul of Tarsus. He was contending against the truth; he was persecuting the saints. He denied the divinity of Jesus, and then as he was on route to apprehend them and imprison them, he was suddenly confronted by the Master. He saw a blinding light, and he heard the Master say, "Saul, why persecutest thou me?" And Saul said, "Who art thou, Lord?" And the Lord said, "I am Jesus whom thou persecutest." (See Acts 9:4-5.) Saul was stricken blind and led away, but later he was miraculously healed of that blindness. Surely, if any man had had a testimony to justify the feeling of having arrived, if any one experience could have eternal life.

The Lord once said,

Come unto me, O ye house of Israel, and it shall be made manifest unto you how great things the Father hath laid up for you, from the foundation of the world; and it hath not come unto you, because of unbelief. (Ether 4:11.)

Young people, you do have a testimony that this is true, and it will be a source of comfort to you in the hour of need.

As Latter-day Saints our own personal testimony is not alone sufficient. Once acquired and reinforced, it is our duty as individual members of the Church to bear that testimony constantly to the world, to preach the gospel, and to bring salvation to the souls of men.

An ancient philosopher once said:

Unless you bear with the faults of a friend, you thereby betray your own.
Young people, do not lose your testimony. You may discover sometimes that you are in doubt. I think we all have. You may sometimes wonder if your testimony is waning, but let that be a signal to you, let that be the time that you come to one of your brethren, one of your friends; that is the signal for you quickly to associate yourself with the Church and become very active in the Church, that is the time that you must confide in God your Eternal Father.

The person whose fate is most distressing is he who has lost his faith and his testimony. He may live near you or mee may go about performing his daily work, yet he is very much alone. He is unhappy, and he lacks a sense of belonging. Life seems to have no purpose to him; he is the man who having had a testimony has now lost it, but faith and prayer can return him to us and bring about a renewal of that testimony. It has happened to many, and it will happen again.

I want to plead with my friends and my associates, my brothers, my acquaintances, and with all men, to put aside those things which may be keeping you inactive in the Church. I would say to all men, repent of that which you have done that is wrong, go to your Father in heaven, go to your brethren whom you love. There is no reason you cannot go to your brethren. We love you; your bishops love you; you can come to us about anything; and we will treat you truly as our brothers. Do not live longer on the outside, no matter what is keeping you inactive in the Church, whether it be your profession, whether it be your habits, whether it be that somebody has hurt your feelings; no matter what it is, put it aside. Come back into the pales of the Church, and receive those blessings that the Lord has in store for you. Great will be your joy; great will be your happiness.

I ought not to be hard for us to repent. None of us feel good when we do wrong. All of us feel better when we can go to the Lord and ask his forgiveness and when we can go to our brethren and put our hands in theirs and tell us of our shortcomings. Surely no man will take advantage of that kind of confidence. That is the feeling that exists in this Church. That is the brotherhood that is intended between us as brethren in the priesthood and brothers and sisters in the Church.

God grant that we can each have a strong testimony to pull us over those rough spots in life. I am satisfied the happiest men I know of are these men, and I know why they are happy and know why you are happy, because of the great testimony they have, because of their living close to the Lord and partaking of his wonderful and sweet spirit.

May God grant that we may always have that brotherhood that President Stephen L. Richards often talks about. Just the other day I heard him say something like this: "All great men are engaged in some great cause," and what greater cause is there than the cause that we are engaged in, the cause of bringing salvation to the souls of men, and eternal life?

God grant that we may be strong, that we may stay close to the Lord, and when he says, "If you will draw near unto me, I will draw near unto you," (see D. & C. 88:63); may that be our happy lot, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

The German-speaking Choir and the congregation will now sing, "O Say, What Is Truth?"

Elder Oscar A. Kirkham, of the First Council of the Seventy, will speak to us following the singing.

Singing by the Choir and congregation, "O Say, What Is Truth?"

ELDER OSCAR A. KIRKHAM Of the First Council of the Seventy

I humbly pray that the Lord will bless me, as I address you. How serious and important is this responsibility!

Yesterday I read from the Book of Isaiah; the first lines were a theme for the M. I. A. some time ago.

Seek ye the Lord while he may be found. Call ye upon him while he is near.

Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. (Isa. 55:6; 58:8.)

I would like to address myself, with the blessings of my Heavenly Father, to my sons. I am very happy that one of them is in the audience today. The others are scattered in different parts of the world. This is the admonition I would give to them: Be worthy, and advance in the priesthood of God.

What a glorious thing it is to be sufficiently humble, to live sufficiently worthy that one may speak and perform and bless and grow in the name of the Lord! What a glorious blessing our Heavenly Father has made possible in his great plan of salvation for the men of his Church to receive the priesthood of God. This great blessing I pray may be part of the blessings that the gospel brings to my sons. I hope they are worthy to advance in that glorious opportunity from deacon to high priest. A truly great blessing our Heavenly Father has made possible in his great plan of salvation for the men of his Church to receive the priesthood of God. This great blessing I pray may that be our happy lot, I humbly pray in the name of Jesus Christ. Amen.

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How happy I was last summer on shipboard with 627 American youth going to Austria to a world jamboree of Scouts. When the Sabbath day came, we were having a sacrament service. Two of our young men took care of this sacred ordinance of the Lord. A stranger was standing in the door watching the ceremony. He was listening carefully to what was going on, and after these boys, holding the priesthood of God had humbly performed their sacred duty, he walked across the dining room and said to me,

I want two hours. I want them as soon as possible. I have seen nothing like this. I have felt nothing like this on our journey. These young men, blessing the sacred sacrament, calling upon the Lord that they may renew their covenants with the Lord to keep his commandments, that they may have his Spirit to always be with them. This is deeply impressive. Let me meet with you soon.

Yes, truly this is the greatest blessing from God, to speak and perform, to bless and grow in his holy name.

And I would like to express another wish to my sons and I say it with reverence, and with sincere desire: "Be an active Christian citizen." On September 1, President Clark on his eighty-first birthday, was interviewed by the press. I was impressed by the message he gave to them. "This is a great day for each youth," said President Clark, "but he must conquer it for himself, by work, and by right living." This is a theme for a young Christian citizen.

Not long ago I read a story of Benjamin Franklin. On one occasion he went to visit a friend. He took with him his seventeen-year-old son. When he came to the home of his friend, he said to him, "My son, God and liberty." The aged man put his hands upon the head of this youth, and said to him, "My son, God and liberty. God and libertymember these two words." So I say to my son, and your son, to every mother's son throughout the land, as you exercise the glorious right and privilege of Christian citizenship, let this be ever in your heart and mind, "God and liberty."

Next summer, July 17 to 23, fifty thousand boys will camp on the hills of southern California. My, what a glorious experience, a high privilege will be theirs, learning the art of living happily together, and to live as Christians, at least all have expressed their faith in God. I hope your son will be there. I would love to pitch my tent next to his. I would love to see him, as I have seen thousands of others, and before they retire at night, hear them give their prayers to God in thanksgiving and for guidance.
My dear brethren and sisters, I am thankful for the privilege of being with you in this great conference. As I approach this duty that has been assigned me, I humbly pray for the Lord to direct that which I should say and I invoke your sympathetic feeling and prayers in my behalf.

I think there is nothing any man can say of himself that will tend toward our salvation. The Lord has said that we can do nothing in this work without him. I have been grateful in my heart during these services that we have the truth. How wonderful it is to have the truth upon which to stand; and to have it as a guide, as a support, as an enlightenment. The Apostle Paul referred to the gospel as "the power of God unto salvation." Truth is of God and only truth tends towards salvation; there is no power in error except to destroy, to spoil, to bring sorrow and regret and failure. We often speak and frequently dwell upon the need for salvation. May we assume that we accept the truth, that we need salvation. We are here in the earth, banished from the presence of God until we come back into his presence through faith and through his gospel and through obedience. We can only come there through principles of truth and righteousness. We can come back into his presence, where we belong, only by following the plan that he has outlined for us. No one else could outline it. That is his prerogative. It is his work and his glory to bring salvation to his children, and he is the one to plan for that salvation. It is planned according to eternal principles.

I urge our young people with all my heart to learn the doctrines of this Church, for in its doctrines, in its precepts, in its teachings is the power of God unto our salvation. I urge the young people in this Church to accept as a fact, that whatever success they may attain to in life, if they do not secure salvation in the kingdom of God, then that success is failure. We are the children of God. We belong back in his presence when this life is over. If we do not reach there, we have failed. Only the principles of eternal life taught in the gospel will bring us to that salvation.

So many people say, "Well, we want to be honest. We want to be good citizens. We want to be true to our neighbors and our friends. We need no intermediary between us and God. We will do what is right and trust to the future." Well, they are leaning on a broken reed. God has prescribed the principles that will save us and exalt us in his presence, and they are embodied in the teachings of the Church. And we are taught these principles because they are necessary for our salvation. I would that all our young people would study the doctrines of this Church faithfully, be constant readers of its scriptures, and know what is truth. Then when they go forth in the world, in their affairs, in college, in their occupations, they would have standards by which to judge all things; and if any things are contacted in their lives that do not conform to the teachings of this Church, that are contrary to it and the teachings and principles of the gospel, then those things should be rejected or laid on the shelf. They should not be adopted.

Now the Lord teaches us that we are the children of God, that we have a Father in heaven. That is a fundamental truth of the gospel. And that we are to worship him and keep his commandments. I remember not long ago reading of a survey made among college students. They were asked to give their conception of what God was like, and one of them said he considered that God was like an oblong cloud. Well, now I don't know where he got that idea, that God was an oblong cloud. He didn't get it out of the teachings of the Lord Jesus Christ or the gospel of Jesus Christ. What salvation can there be in believing that God is an oblong cloud. It is an error. It cannot save. It can only destroy. We frequently go, and our elders have gone to others to bring them the message of the gospel, and as we begin to teach them the reality of God as our Father, they immediately reject the idea of God being in the form of man or being in any form that we can conceive of and understand because they say, in their superior knowledge, that God is unknowable. If we could know God, they say, he wouldn't be God. Well, to such extremes have gone the speculations and rationalizations of men who have not known the truth. Can there be inspiration? Can there be help, such as the brethren have been speaking of in having blessings and guidance and comfort and support, from an unknown God? The teaching of the gospel is that a knowledge of God and of his Son, Jesus Christ, is essential for our eternal life and salvation.

We are taught to believe in faith and repentance and baptism, for admission to his Church and kingdom. Can we believe in something else and be saved through it? It is impossible.

I went into a great New York church, one of the finest in New York, at the beginning of last year. There was a splendid audience of men and women. I respect them and give them full credit for sincerity in their worship. It happened to be the time when they received new members into their church. There stood up on the front row about five or six people who had come to join the church. One of the ministers came down to the front seat and said to them, "Do you believe in Jesus Christ?" They said, "Yes." He stepped up to them and shook hands with them, and said, "We welcome you into the church." Now does that mean salvation for them through that church? He didn't say, "I welcome you into the Church of Jesus Christ." He was consistent in that, because people are not brought into the Church of Jesus Christ in that way. The Apostle Peter told them how to come into the Church -- when they had repented of their sins to be baptized in the name of Jesus Christ for the remission of their sins that they might receive the gift of the Holy Ghost. That's a true principle. If we believe in that and obey that principle, then there comes salvation to us as we go forward obeying the truth. And so
The statement is frequently made that the gospel embodies all truth, and I can see one very good reason for saying that, because the Lord says that if we keep his commandments, we will grow in knowledge and in truth until we have all truth. It is our prerogative as children of God, by obedience to gain all truth. It is all embodied in the gospel of Jesus Christ.

I hope that when our young men go out to college that they will continue their study of the scriptures, that they will continue their activities in the Church insofar as it is possible where they are located; and if they are desiring with all their hearts to continue in their activities, they will probably find a way of doing it. I believe that young men may go through college and preserve their faith and grow in faith and in intelligence and understanding if they will be faithful and true to their religious obligations, but if they do not do that, they may lose their faith. If there is anyone who wants to go to college and hasn't the spiritual capacity to take on a college education without losing his faith, he had better stay on the farm and do his duty in the Church and serve his fellow men and serve God and grow in knowledge and intelligence and power there, because all the things he might get in colleges do not lead to intelligence. If a thing is true, it does. If it isn't true, it does not.

So, my brethren and sisters, thank the Lord for the truth. Thank the Lord for the gospel of Jesus Christ. Thank the Lord for the splendid leaders God has raised up to instruct us and counsel us and direct us. Let our youth preserve teachable hearts and minds, enlightened by the spirit and power of the Holy Ghost. Then they can go through all the colleges in the world, and all the occupations and needed experiences in the world, and preserve their faith and be successful as men among men, and always be thorough Latter-day Saints and then they are successful indeed.

May God give us power, and the youth of our Church power, to hold on to the faith, to love it with all their hearts, to incorporate it in their lives, to give it first place, so that God may bless and preserve them, and may we all do this and follow this principle, I humbly pray, in the name of Jesus Christ. Amen.

ELDER HENRY D. MOYLE of the Council of the Twelve Apostles

O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the voice of God, with a voice to shake the earth, and cry repentance unto every people! (Alma 29:1)

was the statement of the Prophet of old.

I am sure today in our lives many of us wish that we were something other than we are, thinking likely that their lot is preferable to our own. But Alma said further:

Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God that there might not be more sorrow upon all the face of the earth.

But behold, I am a man, and do sin in my wish, for I ought to be content with the things which the Lord hath allotted unto me. (Ibid., 29:2-3.)

I believe that we, as fellow workers in the priesthood, might well take to heart the admonition of Alma and be content with that which God hath allotted us. We might well be assured that we had something to do with our "allotment" in our pre-existent state. This would be an additional reason for us to accept our present condition and make the best of it. It is what we agreed to do.

We are told in the Doctrine and Covenants that

He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things.

Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.

Then the Lord says:

All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence. (D. & C. 93:28-30.)

For that to be true, we had our own free agency in our pre-mortem existence and whatever we are today is likely the result of that which we willed to be heretofore. We unquestionably knew before we elected to come to this earth the conditions under which we would here exist, and live, and work. So little wonder it is that Alma of old said that we sin in the thought, or in the desire or in the wish that we were someone other than ourselves. He said further:

Now, seeing that I know these things, why should I desire more than to perform the work to which I have been called?

Why should I desire that I were an angel, that I could speak unto all the ends of the earth?

For behold, the Lord doth grant unto all nations, of their own nation and tongue to teach his word, yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true.

I know that which the Lord hath commanded me, and I glory in it. I do not glory of myself, but I glory in that which the Lord hath commanded me; yea, and this is my glory, that perhaps I may be an instrument in the hands of God to bring some soul to repentance; and this is my joy. (Alma 29:6-9.)

I have a conviction deep down in my heart that we are exactly what we should be, each one of us, except as we may have altered that pattern by deviating from the laws of God here in mortality. I have convinced myself that we all have those peculiar attributes, characteristics, and abilities which are essential for us to possess in order that we may fulfill the full purpose of our creation here upon this earth.

Once again, that allotment which has come to us from God is a sacred allotment. It is something of which we should be proud, each one of us in our own right, and not wish that we had somebody else's allotment. Our greatest success comes from being ourselves.

I think that we can console ourselves best by believing that whatever is our allotment in life, whatever is our call in the priesthood, the Lord has been wise and just, and I might add, merciful, in giving to us that which we need to accomplish the particular purpose of our call.

Furthermore, when we are in the full exercise of our faculties, and live in obedience to the laws and commandments of God, that which we do in fulfillment of our call as holders of the priesthood or officers in the Church is all that the people who are thus affected deserve. Otherwise, God could not be just, and we know he is.

If we apply that principle to our lives, practically, does it not mean that when the bishop or the stake president, or the President of the Church, calls upon us to fill an office or to render a service to our fellow men, we should accept that call with an assurance that we possess the essential qualifications given to us of our Heavenly Father in order to properly fulfill that mission?
The Choir will now sing "The Lord is My Shepherd."

At the conclusion of this meeting, the General Sessions of the Conference will be adjourned until 10 o'clock tomorrow morning.

given you, you were told that you represented them and the Church most creditably. Thank you.

your friends and your relatives who are in Germany by the thousands. When you write to them, will you please tell them that we thought of them, and that in commendations

truly thankful and appreciative of the service rendered by our brethren and sisters who come from Germany. While you have been singing, our minds have gone back to

We are

Avoid pushing or crowding, please. Let us remember to be courteous and considerate to others who are also standing.

We suggest and earnestly plead with those thus standing that they be courteous when the doors are opened, and considerate to others in the crowd.

Overflow meetings will be held in the Assembly Hall and Barratt Hall. At both places, we are informed, there will be television.

The session at 10 o'clock Sunday morning will be broadcast over Station KSL and by arrangement through KSL over the stations named in the first session of this conference. That session will also be televised over KSL Television Station Channel 5.

The Church of the Air Broadcast will be from 8:30 to 9 o'clock tomorrow morning. Elder LeGrand Richards of the Council of the Twelve will be the speaker. The Tabernacle Choir Broadcast will be from 9:00 to 9:30 tomorrow morning. Those desiring to attend those broadcasts must be in their seats by 8:20 a.m. The doors will not be opened between broadcasts.

It is requested that the audience, during the broadcasts, refrain from making any disturbing noise. Large crowds will undoubtedly be waiting outside the closed doors. We suggest and earnestly plead with those thus standing that they be courteous when the doors are opened, and considerate to others in the crowd.

Avoid pushing or crowding, please. Let us remember to be courteous and considerate to others who are also standing.

The regular session of the Conference will begin at 10 a.m. tomorrow.

The singing for this session has been by the German-speaking Choir under the direction of Brother Heinz Rimmasch, with Alexander Schreiner at the organ. We are truly thankful and appreciative of the service rendered by our brethren and sisters who come from Germany. While you have been singing, our minds have gone back to your friends and your relatives who are in Germany by the thousands. When you write to them, will you please tell them that we thought of them, and that in commendations given you, you were told that you represented them and the Church most creditably. Thank you.

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The Choir will now sing "The Lord is My Shepherd."
the thought, maybe, knowing stake presidents, as he does, they would take too long to speak, all twelve of them or all fourteen of them, but they were given a minute and a
attendance from all of the stakes and the missions in the Temple area. We called upon each of the stake presidents, and when this plan was submitted to President McKay,
were 1200 people, those were the leaders, the stake presidencies and the high council, the stake clerks, the bishops and their counsellors, and their clerks, in
level and allocated the quota on a per capita basis to each of the stakes and missions in California.
was suggested that we indicate to the people, first of all, how much they should give, that is, how much it was necessary for them to give. We broke it down on a stake
had made, and the plan was finally adopted and as a result we started to raise the million dollars.
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I see before me an audience of ten thousand men holding the priesthood, but I fancy I see something far more impressive and glorious, I see in the heart of each of
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Elder William Noble Waite President of South Los Angeles Stake
One said yesterday, that this is frightening experience. I want you to know that I can concur in that statement. Really, I am scared.
We kept our chins up and it was only afterwards when we got out, and we confided in each other that really we were staggered. But we had received the commission,
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were 1200 people, those were the leaders, the stake presidencies and the high council, the stake clerks, the bishops and their counsellors, and their clerks, in
attendance from all of the stakes and the missions in the Temple area. We called upon each of the stake presidents, and when this plan was submitted to President McKay,
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will build my church; and the gates of hell shall not prevail against it." (Matt 16:15-18.)
I pray humbly that our Heavenly Father will bless me with his Spirit and that each one of you will offer up a prayer in my behalf, that I may make this report satisfactorily to
to all concerned.
Last October the Presidents of the Stakes in the Los Angeles Temple area received a commission by the First Presidency. We were called into session. President
Richards instructed us that morning, and then at the close of the meeting, he gave out this information to the Presidents: That it is customary in the temple areas for people
to make contributions to the temple and "we have decided that possibly a million dollars would be your fair share." Now President Richards, you do not know how nearly you
knocked out fourteen stake presidents with that statement.
We kept our chins up and it was only afterwards when we got out, and we confided in each other that really we were staggered. But we had received the commission,
and so our instructions before we left were to make a plan organize, and submit the plan, and get the approval of the First Presidency and then we would be given the green
light to go forward.
We made such a plan, when we got back to Los Angeles, and we submitted it. The First Presidency made some changes and eliminated some of the suggestions we
had made, and the plan was finally adopted and as a result we started to raise the million dollars.
It was suggested that we indicate to the people, first of all, how much they should give, that is, how much it was necessary for them to give. We broke it down on a stake
level and allocated the quota on a per capita basis to each of the stakes and missions in California.
We put out the literature, the little pamphlet that aided and assisted in the raising of the money, and then we decided we would launch the campaign on February 4th. President McKay agreed to come and start that meeting.
There were 1200 people, those were the leaders, the stake presidencies and the high council, the stake clerks, the bishops and their counsellors, and their clerks, in
attendance from all of the stakes and the missions in the Temple area. We called upon each of the stake presidents, and when this plan was submitted to President McKay,
I think, maybe, knowing stake presidents, as he does, they would take too long to speak, all twelve of them or all fourteen of them, but they were given a minute and a
That is my earnest prayer.

With ten thousand eyes upon you with ten thousand receptive minds and ten thousand open hearts before you, an individual in this position must approach his

BISHOP JOSEPH L. WIRTHLIN
Presiding Bishop of the Church

We shall now hear from Bishop Joseph L. Wirthlin, Presiding Bishop of the Church who holds the presidency of the Aaronic Priesthood.

temple built in this dispensation.

Thank you President Waite, your associates and all the good people who are so unitedly putting forth effort to the consummation of that great building, the largest

President David O. McKay:

Since these pledges have been made, some people seem to be a bit apprehensive as to whether when a person gave a generous pledge he would live up to his

It is our responsibility to follow it up and see that they do in every ward. In every ward in one of these stakes there is an assistant ward clerk, who has a record of every giver, and a record of how much he has paid. When a person gets behind he is tactfully reminded of the fact that he is a little behind, and that he is depriving himself of a lot of blessings when he fails to pay the things that help to move the work of the Lord along, and the money comes in.

This organization is set up in every ward. I should like to report now to you, that we are ahead of schedule in the Temple area. We have paid in excess of a quarter of a

I want to assure the First Presidency and the General Authorities of the Church and the Priesthood of the Church, that our people in the temple area will continue to respond as they have done, and we will pay every dollar of the $1,650,000 and not just a million. Not only that, but we have issued ten thousand pieces of literature to pass out to the newcomers into the area and to the converts that have been made. We want everyone to have an opportunity including the individuals who did not give as much possibly as they would have liked to give at the time, together with the inactive ones who felt at the time that they could not give. So we feel definitely that we will raise the $1,650,000. and if any of the brethren have had any fears or apprehension in regard to that, we should like at this time, to allay those fears, because we feel that we are going to raise that amount of money.

In regard to the temple itself, progress is being made, the excavations have been accomplished, the cement is being poured for the foundations. Incidentally, some of you may not know where the temple is located; it is located on the old Harold Lloyd estate, on a hill that overlooks all of Los Angeles, very close to Santa Monica. It is on Santa Monica Boulevard and Selby Avenue. We are in the process of completing a retaining wall completely around this property. It is high enough that it will overlook the whole city. A very beautiful site.

The old building that was there has been renovated, offices have been made out of the building, and they are very comfortably situated.

Soren Jacobsen is the superintendent of construction, and this is something else I should like to say, that possibly no section in the Church is blessed with a greater number of expert mechanics than we have in that area, and they are very anxious, our people are, to contribute of their time, and their talents in addition to the money they have contributed. We hope they can be given that opportunity, we appreciate there are difficulties in connection with it, but I hope the situation will not get so serious that our people will be deprived of the opportunity and the blessings that will come to them by getting their hands in the mud and plaster and working as they would like to work in the construction of the temple.

I am sure that the way will open up so that our people can contribute of their time and their talents in the construction of the temple.

All of the employment, all of the labor is handled by the employment placement counselor, Dakon Broadhead, who is the employment placement counselor under President Hunter of the Pasadena Stake, is in charge of that work, and all of the employment placement counselors are assisting him. We can supply all of the labor that they will want and that they will need. President Broadhead is doing an excellent job.

We are enthusiastic, my brethren. We are very happy and very proud, and we are very thankful that the First Presidency and the other General Authorities of the Church are building a temple in our area. I am sure it is going to do a great deal of good in Southern California.

I visualise a spiritual renaissance in that area. Our people will be spiritually uplifted. It will be a great blessing. We want everyone to have an opportunity including the individuals who did not give as much possibly as they would have liked to give at the time, together with the inactive ones who felt at the time that they could not give. So we feel definitely that we will raise the $1,650,000. and if any of the brethren have had any fears or apprehension in regard to that, we should like at this time, to allay those fears, because we feel that we are going to raise that amount of money.

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We are enthusiastic. We are resolute in our determination to fulfill the commission which was given to us. Unflinchingly and unhesitatingly, we shall move forward doing everything in our power to see that everything goes in accordance with the plans of the First Presidency of this Church.

In closing, I should like to bear my testimony that I know that this is the work of the Lord, I know that we are being guided and directed by men of God, and all we need to do, brethren, is to follow the counsel and never become so wise that we think we know more than those who give the plans for the direction of this great work, and if we get into line and follow the counsel, there is no question as to the outcome.

God help us to be true to the faith to magnify the Priesthood that we bear and to assist in rolling the work forward! May God bless us in our determination to do this, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay;

Thank you President Waite, your associates and all the good people who are so unitedly putting forth effort to the consummation of that great building, the largest temple built in this dispensation.

We shall now hear from Bishop Joseph L. Wirthlin, Presiding Bishop of the Church who holds the presidency of the Aaronic Priesthood.

BISHOP JOSEPH L. WIRTHLIN
Presiding Bishop of the Church

With ten thousand eyes upon you with ten thousand receptive minds and ten thousand open hearts be fore you, an individual in this position must approach his assignment in the spirit of prayer and with a spirit of humility to the end that the Lord's Holy Spirit will give him inspiration for the moment or two that he stands before you. That is my earnest prayer.
One of the most thrilling and inspiring events in connection with the restoration of the Gospel of the Lord Jesus Christ, took place when two young men who were translating a holy record, came across a passage that had to do with the ordinance of baptism.

It was not clear to them, and as they were wont to do, they went into the woods on the banks of a great river in the state of Pennsylvania, and supplicated the Lord mightily that they might have an understanding relative to the ordinance of baptism, and in answer to that prayer, a heavenly being appeared unto them, announced himself as John the Baptist, indicating to them that he had been sent by Peter, James, and John, the First Presidency of the Church in the days of the Apostles, the Presidency of the Holy Priesthood.

Peter, James and John had sent John the Baptist to restore the Aaronic Priesthood, and laying his hands upon Joseph Smith's and Oliver Cowdery's heads he said these words: "Upon you my fellow servants in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." (D. & C. 13)

Brethren, when we think of the marvelous restoration of the Aaronic Priesthood, that divine power that John the Baptist held at the time Christ was upon the earth, it is no small matter to hold the Aaronic Priesthood.

Joseph Smith said, "The Priesthood is an everlasting principle that existed with God from eternity, and will to eternity, without beginning of days or end of years." The keys to be brought from Heaven whenever the Gospel is sent, the Aaronic Priesthood was sent from the earth because of the great Apostasy that took place shortly after the Apostles, and in order for it to be restored to mankind, it had to be brought from the heavens. Hence John the servant of God who had held those keys 2000 years previously returned with it.

Joseph Smith said again: "It is that which places a man in the condition to receive the ministration of angels and to enjoy the presence of God the Father and his Son, Jesus Christ."

In this Church, the Church of the Lord Jesus Christ, there are 113,000 holders of the Aaronic Priesthood. There are thousands of men who hold the Melchizedek Priesthood, and with this precious gift, the Lord expects us to be diligent and earnest in his service. He declared in the 107th Section, 99th verse, of the Doctrine and Covenants: "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence."

We find in the 113,000 members of the Aaronic Priesthood there are 60,000 over the age of 21 years, and 53,000 under the age of 21. In 1951, 3,300 of these brethren over the age of 21 were advanced to the Melchizedek Priesthood but there were 2516 men who joined the older group of the Aaronic Priesthood, 2516 more than were advanced to the Melchizedek Priesthood.

So after careful consideration, the Presiding Bishopric presented the following plan to the First Presidency and the Council of the Twelve which they have approved. The plan is as follows: We have felt for a long time that the title, "Adult Aaronic Priesthood," should be changed for many reasons. Hence, the names, senior deacon, senior teacher, and senior priest were suggested to the First Presidency and the Council of the Twelve, which they approved. The older group of the Aaronic Priesthood will now be known as the Senior Aaronic Priesthood. Its members will be known as senior deacons, senior teachers, and senior priests.

If all of these 60,000 men were organized into quorums, as the Lord indicated they should be there would be 2793 more Aaronic Priesthood quorums in the Church. If officers were selected for the teachers' and the deacons' quorums, three members in the presidency and one secretary, there would be brought into activity to officer these new Aaronic Priesthood quorums, 7064 officers. Just imagine the potential strength in 2793 new quorums, the available service, and the activity that individual members would derive from priesthood assignments, fulfilling the mandate of the Lord, found in Section 107, verse 99 of the Doctrine and Covenants: "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed in all diligence."

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We are inviting the bishops of the wards in the Church to make a very careful survey of all members of the Aaronic Priesthood over the age of 21 who hold no priesthood. There are 20,000 of them. The bishops of the wards are responsible for this group because they are members of the various wards in which they reside.

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This work demands of all Aaronic Priesthood workers the spirit of tolerance, the spirit of patience and the spirit to persevere and never give up. These men cannot be criticized into activity, neither can they be preached into the Church, but by the spirit of love, tolerance and patience, brethren, they will follow us if we will but mark the way for them.

We will set up as of the first of the year, a study course for the senior members of the Aaronic Priesthood, and as a text we have chosen the book, "A Marvelous Work And A Wonder," written by Elder LeGrand Richards of the Council of the Twelve, one of the great missionaries of the Church, a man, who because of his understanding of the Gospel and his missionary experiences, has had the ability to put into book form the teachings that are necessary to convert people to the Gospel.

We feel that many of these men will need conversion and hence this splendid text will be used during the year 1953. In addition thereto, there should be an activity program. It is true that they have rendered a great service in the Welfare Program. They enjoy working in the Welfare Program, and when they are organized into quorums they should have assigned to them definite projects.
I know of no more inspiring experience than to participate in the administration of the Lord's last supper, and the matter of collecting the Fast Offerings. I am sure they

When the Aaronic Priesthood was organized in the days of Aaron and Moses and at the time that Moses was taken away, and the Melchizedek Priesthood was taken away with him, the Aaronic Priesthood was the only Priesthood that the Children of Israel had in their midst. Aaron stood at its head. Twenty-two thousand members of the tribe of Levi were given to him to render the service needed in that priesthood, and in that group of 22,000 men, there were older men and there could have been younger men.

Now in contrast to that I want to call to your attention the ordination of John the Baptist. You will recall that through the centuries, from the time of Aaron to the advent of John the Baptist the Aaronic Priesthood had deteriorated. It had become an instrument in the hands of wicked men, its powers were taken back into the heavens, and in order to prepare the world for the second coming of the Christ, the Lord sent his servant, John the Baptist, to preach the Gospel of repentance, and of baptism by immersion for the remission of sins, and to call all men to repentance for, said he: "There is one that will follow me that is greater than I."

The Lord revealed this interesting event to the Prophet Joseph in Section 84, verse 28 of the Doctrine and Covenants, when he indicated that an angel from Heaven came down and ordained John at the age of eight days, and so brethren, as far as age is concerned, it is of no consequence.

In the days of Aaron, the Lord selected older men, and in the case of John the Baptist, he selected a child. So as far as the Aaronic Priesthood is concerned, and its responsibilities and the service it must render, age is no barrier.

During the presidency of Peter, James and John, those selected to render service in the Aaronic Priesthood were older men. Paul's message to Timothy declared, "Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;"

"Holding the mystery of the faith in a pure conscience."

"And let these also first be proved; then let them use the office of a deacon being found blameless."

"Even so must their wives be grave, not slanderers, sober, faithful in all things."

"Let the deacons be the husbands of one wife, ruling their children and their own houses well." (1 Timothy 3:8-12)

This quotation is an evidence that in the days of the Apostles, men were called to serve in the office of a deacon, in the office of a teacher and in the office of a priest.

As I consider the duties of the Aaronic Priesthood and the duties that Senior members of the Aaronic Priesthood should accept and fulfill with all the dignity and the honor at their command there are some services in the Aaronic Priesthood wherein experienced and older men are needed.

I refer particularly to the 84th Section, verses 107 to 111 of the Doctrine and Covenants, where the Lord had revealed to the Prophet Joseph that the time had come when the elders and the members of the Melchizedek Priesthood should go out into the world and preach the Restored Gospel of the Lord Jesus Christ.

The Lord declared: "Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments and to prepare the way and to fill appointments that you, yourselves, are not able to fill."

"Behold, this is the way that mine apostles, in ancient days built up my Church unto me." (D. & C. Section 84: 107-108)

Here is a mandate coming from the Lord to the holders of the Melchizedek Priesthood to use members of the lesser priesthood to go before them and to prepare the way, make appointments, and should there be occasions where these brethren of the Melchizedek Priesthood could not keep their appointments, then these brethren of the lesser priesthood are to have that responsibility.

Again the Lord speaks: "Therefore let every man stand in his own office and labor in his own calling, and let not the head say unto the feet it hath no need of the feet; for without the feet how shall the body be able to stand?"

"Also the body hath need of every member, that all may be edified together, that the system may be kept perfect." (D. & C. Section 84:109-110)

So, by the use of the lesser priesthood in connection with the promulgation of the Gospel as the Melchizedek Priesthood carried it forward in the early days of the first Apostles, the Lord requires the use of the lesser priesthood to the end, as he said, that the system may be kept perfect.

I am sure we want to keep the system of the Priesthood perfect today, that the Melchizedek Priesthood cannot say to the lesser priesthood, "I have no need of thee," neither can the Lesser say to the Melchizedek Priesthood, "I have no need of thee," but that they labor together, and be edified together, as the Lord indicates in this revelation.

Again, the Lord goes on to say: "And behold, the high priests should travel, and also the elders, and also the lesser priests; but the deacons and teachers should be appointed to watch over the Church, to be standing ministers unto the Church." (D. & C. 84:111)

And should the time ever come again, and it might come, when the Melchizedek Priesthood will be called out to preach the Gospel to all the world, and that those who shall be left behind to stand as ministers unto the Church may well be deacons and teachers as the Lord revealshoud that time come, I am sure it will require members of the Aaronic Priesthood, men of experience, and men of judgment.

And, there is definitely a place in the Aaronic Priesthood for older men, and there is no such thing as an age barrier. I think as these Aaronic Priesthood quorums are organized and begin to function, and these men qualify to render service, it would be a grand and glorious thing to call upon a senior quorum of deacons to pass the sacrament.

I know of no more inspiring experience than to participate in the administration of the Lord's last supper, and the matter of collecting the Fast Offerings. I am sure they
with him, you are going to have to run. I congratulate him on the very thorough consideration which he has given to the problems which are within his jurisdiction.

PRESIDENT J. REUBEN CLARK Second Counselor in the First Presidency

P4 J. Reuben Clark

The Tabernacle Choir Men's Chorus and the congregation sang the Hymn "I'll Go Where You Want Me To Go, Dear Lord."
My brethren, again, it is a great, I can hardly say pleasure, because this is not a pleasure for me, but it certainly is a great privilege, and a great honor to stand before this great body of the Priesthood, and a great responsibility to try to say something that would be helpful to you, encouraging to you, and perhaps instructive. I do not intend to speak long. President McKay and President Richards are still to talk, the house is warm, and I am sure from the way you are packed in, that you are not too comfortable. We up here have plenty of room. Somebody said, "there is always room at the top."

I have thought I might say just a word, and I can crystallize what I have to say in a very few words, about our living up to our opportunities and our privileges and our rights. We hear so often that these are troublous times and dread times, that we become weary of the constant reminder of something of which we are practically all too fully aware.

I recently had an experience, I am still having it, in my own family, of a dread disease, polio. As I have watched this little granddaughter of mine, who is getting well very rapidly and is promised a full recovery, I have become conscious of how relatively helpless we stand in the presence of some of these modern diseases. It seems as if the medical profession no sooner gets hold of some disease (some that we have known for generations, for centuries have not yet been conquered), but so soon as the medical profession gets hold of them something else, unknown, pops up to take its place.

This morning in the Welfare meeting, Dr. Woodward was explaining how they were building resistance seeds, and he referred to the smut which affects our grains. He said that nature was just as busy inventing new varieties of smut that we did not know anything about and could not handle, as we were busy in trying to find some way of fighting those we knew about. And it does seem to me sometimes as if that is the way in which nature acts with reference to the bodily ailments of the human family.

Now coming to the point: Brethren I know, as I know that I am talking to you, that the spirit of the Lord can help, and does help, where medical science is helpless. You have all had, I am sure, that experience. I do not need to tell it to you, but if you have not had it, then if you do have it, you will feel yourselves blessed beyond all measure if you are in a position to go to the Lord and ask for his help.

When physicians tell you that little can be done, that they know nothing about the disease, I tell you, you fall back awfully fast on the Lord and if we go to the Lord, in humility having lived reasonably righteously, the Lord will hear us. And I am sure the Lord overlooks many, many imperfections, overlooks some transgressions, doubtless. He gives us the benefit of all of the doubts, and then, it being his will and in his wisdom, he gives us the blessings we ask for, for ourselves or for our loved ones.

I am told that the three-year-old son of Brother Darley, our assistant organist, has just been stricken today with polio. I know what is in that poor man's heart and the heart of the mother. May the Lord bless and heal his little one.

As I said this morning, it has always seemed to me that in our prayer, and in our faith, we should always say to the Lord, "not our will, but thine be done."

Now, brethren, do not put off putting yourself in order, if you are not in order, yielding obedience to the commandments of the Lord, so that when the time comes, it comes, and I pray that it will not come to any of you, but when the time comes, you will be able to go to the Lord with a pure heart, and invoke his blessings upon you.

I have often, I think always, since I have been talking to you here, I have spoken of unity. The Presiding Bishop tonight has pointed out in a striking way, how we can unitedly help to save these tens of thousands of our brethren bring them back into the fold, get them active, get them so that they have a right to enjoy the blessings of the Priesthood, the rights to which we are entitled. Join hands with the bishop, help him to work out his problems, help to bring these brethren to a knowledge of the truth.

Somewhere in them, if they have ever been helped, if they have never been helped, if they come from Latter-day Saint families, there is a spark which may be but faintly glowing, but spark it is, and with a breath of helpfulness, solicitation, you can fan that spark into a flame that will build in that man or that woman with faith in God, and ultimately develop in him, a testimony of the Restored Gospel.

Brethren, I wish I could make you feel the urgency of this. I do not know when the Lord is coming. I have no idea about it. But I do know this, that the signs we have today are the signs which he said would precede his coming. Similar signs have been in other days and he did not come. But these signs we do now have, and if the Lord's prophecies, the prophecies of his servants shall come true, and they will, we shall have more than one plague against which to preserve ourselves, against which we shall want to call all the faith that we can possess, to buttress our call to our Heavenly Father for his sustaining power, his comfort, his consolation, and for the healing influences of his Spirit.

God pour this Spirit into the hearts of all of us, I humbly pray, in the name of Jesus. Amen.
I would like to say to these young men, and to those of you who may reach them, that if they will make it convenient to enter into missionary service after coming out of the Army or Navy, or wherever they have served, they will add an experience to their lives of value beyond estimation. They will bring into their lives a service, a feeling for service, and a devotion to the Church, and a love for their fellow missionaries that they haven't been able to get in the Army, and that they won't get any other place to the same extent. So we shall heartily welcome them, if they will prepare themselves on returning home to undertake missions. And let us all hope that they who come home from this service to country have come home clean and wholesome, without the loss of their testimonies, prepared to go forward and do the missionary work.

We have had at least two instances recently reported which give us much encouragement about these servicemen, you have heard something heretofore about them. We just had a letter from the President of the Japanese Mission, in which he said to us, in substance, "I think it won't be necessary for you to send us any more money to help pay the expenses of local missionaries. Our servicemen have committed themselves to monthly contributions which we think will be adequate to take care of about as many local missionaries as we can get."

And we recently had similar notice from Great Britain that the servicemen there had formed a club and made their commitments to support some local missionaries in the British Mission field. That is surely encouraging. However with the diminution in the numbers of our foreign missionaries to some of the foreign-speaking countries, it may be very necessary to give some support to local missionaries who may be called to take their place. In South America, over in Germany, and perhaps in other sections, in Mexico, many of the people who are willing to undertake missionary service have not the means to do so, and while they are willing to contribute time, and perhaps some little aid may come from their homes, they can't bear the whole expense.

I am very glad to say to you that since we last reported a condition of this kind there has been a very generous response on the part of good men and women in the Church, and we have been supplied wholly gratuitously and spontaneously by numbers of men and women, with funds which enable us to give support to some of these missionaries in the foreign mission fields. I can't refrain from mentioning one dear old sister who said in substance, "I am a product of the missionary system. I shall never cease to be grateful for the blessing that the missionaries brought to me. I here with enclose a check for $3,000.00 to help support other missionaries." Such was her devotion and her appreciation of the great blessing that the missionary system had brought to her, and, I presume, her family.

Now, my brethren, we encourage you and particularly the Bishops, to search out all who may be available for missionary service. I lay rather special emphasis upon the returning service men because they are in good position to help us very much. We hope you will be careful in sending older people to send those of good health, that they may not break down in the mission fields, and be an embarrassment to themselves and something of an encumbrance to their associates in the mission field.

I believe that none of us could have listened to the President's opening address at this Conference without having his concept enlarged, and his vision extended, as to the scope and universality of the great work of this Church. That was a great contribution, to give us all the understanding that this is not just a local cause, confined here to the valleys of the mountains and California, and a part of the United States, and the adjoining sections of Canada and Mexico, but that here is God's work set up for all humanity wherever men may live. And when we received the report of the reception accorded to the President of the Church in the various countries of Europe I am sure it made us all feel that the realization of this world dream of ours for the establishment of Zion is more possible of attainment. And I believe it is possible of attainment.

Following the admonition just given to us by President Clark, if the signs of the time point to the beginning of the end, does not the obligation rest more poignantly upon us to discharge the great duty that we have to God's children in the world, and carry this message of truth to them, so that every man and woman and child may have his election, when he understands what his election means. And I conceive it to be the duty of this great people who constitute the custodians of the truth to spread the truth throughout this entire world. There are no boundaries. There should be no boundaries which preclude our Father's children from receiving a knowledge of the truth, and being permitted to come into his great Kingdom.

So if we regard the missionary work in the light of its great potential, if we think of it as being our first assignment to preach the Gospel to every nation, kindred, tongue and people, may we not be induced to give every consideration possible to the securing of missionaries, to the supplying of missionary funds and to doing all that lies within our power to carry the Gospel to the peoples of the world.

I congratulate Stake Presidents upon their careful choice of mission presidents in the stakes. There is a great and wonderful field for their service, and I see the time coming in the not-too-distant future when the number of converts they may be able to make will equal if not surpass those that we are able to make in foreign fields, at least until our missionary forces there may increase.

May the Lord bless you, my brethren, and bring this great missionary spirit close to your hearts, for while there are now available to us innumerable facilities, which make the world very small, (methods of transportation and communication have become such that we are readily transported to distant lands, and our voices are carried instantaneously over the globe) not any of these facilities, however much they may conduce ultimately to the advancement of our work, will ever take the place of and supersede that personal contact which is involved in our missionary service. The reaction of one personality upon another, the bearing of a personal testimony to a fellow man, in order that he may know and feel the truth that the real missionary carries with him nothing will take the place of that, so we will always need to supply missionaries.

I pray the Lord that he will guide and direct us in our missionary efforts, and that will inspire our people in some way to meet the needs of the hour and bless mankind with the dissemination of the great truths of the eternal Gospel. I do so in the name of Jesus. Amen.

PRESIDENT DAVID O. McKAY

Last evening in the meeting of the bishops of the Church a youth chorus furnished the music. It was inspiring. At the singing of the closing song I had to leave this building. Tonight, in the presence of all of you, I apologize to those young men and young women and to you bishops, 4000 of whom, approximately, were here assembled. It is true, I had an excuse, to meet some eastern men at nine o'clock who had to leave the city at seven this morning, and we met that appointment. But that in no way lessened my sense of having shown what to me, always seems disrespect, if not irreverence, on the part of anybody who leaves a house of worship before the close of the exercises. To the Bishopric, to you bishops, to you leaders who had those young people there, and to them especially I offer my apology.

We have had tonight, as we had last night, presented to us by the Presidency of the Aaronic Priesthood, an expanded vision, of the great work of the Lesser Priesthood. God bless you, the President Bishopric and the bishops throughout the Church, as you enter upon this new activity, and he will bless you if you follow the instructions of your leaders and the impressions that the Spirit of the Lord will give you.

Tonight I have a message in my heart, whether I can give it to you, as I should like, it may be a question, and I pray for your sympathy and faith and prayers.

I am going to lead up to the topic by referring to a kind of will that a man wrote to his son. Among other things he said, "It has not been my fate, in life's sharp struggles, to win the honors other men have won. Mine has not been a life of great achievements; I have not done the deeds some men have done. But I have kept unsullied and untarnished that thing, a name entrusted to my care. I have not let dishonor dim its luster, nor have I let shame leave its black mark there." And then, he finally tells what he has done, "I have made, instead, my name synonymous, in all men's minds, with things the most worthwhile." And here, in his opinion, they are: First, "with strength to do the right, though none might see me." Second, "with grit to meet disaster with a smile." Third "with loyalty to those with claims upon me." Fourth, "with justice equally toward foe and friend." Fifth, "with honor, truth, integrity, square-dealing, My word my bond." And that is the subject of my message to you. The sacredness of promise.
The Church of the Air broadcast was presented Sunday morning, October 5 from 8:30 to 9:00 over radio station KSL and the Columbia Broadcasting System, with Elder LeGrand Richards as the speaker. The following is a report of this service:

The Tabernacle Choir, under the leadership of J. Spencer Cornwall, furnished the singing numbers. Frank W. Asper was at the organ. Richard L. Evans was the announcer.

President David O. McKay:

We are a covenant people. I am thankful we are. We develop the virtues mentioned by the gentleman to whom I referred at the opening of my remarks. We keep our covenants, and we will keep his commandments which he has given us, that we may have his Spirit to be with us. What a covenant! and we make it in the presence of one another and in the presence of God whom we are worshipping that day.

You made it, you gave your word. Is your word your bond? I ask the Church, and especially the men who hold the Priesthood.

Another promise: do you remember what you said when you took your sweet wife through the Temple, your confidence in her, her purity, her worthiness was supreme? You made it, your word. Is your word your bond? If so, then there should be no divorces, and the man who, because of his tendency to drink, abuses his wife and severs that connection, the man who, through desire to gratify his passion, becomes untrue to his wife, violates his word. There is no other explanation for it.

Now, the application -- Do you realize that we made a promise, a covenant at the water's edge? You and I are pretty well along in years, some of you, but we later we realized what that covenant is. We buried the "old man," with all of his weaknesses, his jealousies, his tendency to slander, that we might come forth and walk in the newness of life. We refer to it now as the covenant made at the water's edge.

I have told you before about a man a prominent English lord, who had to borrow funds from his two friends. To the first he gave his note, but before he could pay that note, his lordship found himself in financial distress again and borrowed from another friend, to whom he gave his promise. When his lordship's income was sufficient to repay those loans, the two men were present. The man who held his lordship's note was surprised to learn that both could not be paid, and that the gentleman intended to pay the second lender, first. To that the first protested, saying, "Your lordship, I was first to lend you and therefore should be paid first." His lordship answered, "You have my note, guaranteeing payment; this gentleman has only my word of honor. I shall redeem my word of honor first." At that the holder of the note pulled the note from his pocketbook, tore it into shreds and threw the pieces into the wastebasket, saying, "There, your lordship, I have only your promise." "As you have put it upon that basis, you shall be paid first."

Only a little, simple incident of a man outside the Church who sensed that his word was his bond.

Fellow members of the Priesthood, do you esteem your word? In all sincerity I ask it, tonight. You and I have given our words, our covenants.

Do we hold them as sacred as did the people of Ammon, the story of whom you find in the Book of Mormon, who made an oath that they would never shed blood, and the time came when their benefactors were being punished, persecuted, killed, and the people of Ammon thought they would break that oath, but Helaman said no. And so those good men and women preferred death, if necessary, rather than break their word, violate their oath.

You know the story of how two thousand boys went out to sacrifice their lives if necessary, so that their parents would not violate that oath. I wish to read something about those boys.

"And they were all young men, and they were exceedingly valiant for courage, and also for strength and activity; but behold, this was not all -- they were men who were true at all times in whatsoever thing they were entrusted." (Alma 53:20.)

That is a great story, and an inspiration to young men in all the world.

Now, the application -- Do you realize that we made a promise, a covenant at the water's edge? You and I are pretty well along in years, some of you, but we remember our baptism on our eighth birthday. There was a sense that came to us that we would not swear after that baptism, that we would do whatever our parents asked us to do, that we would do our part, or render service in the Church when called upon to do it. We were only children at eight years of age, that is true, but I can remember those feelings and sentiments as clearly as though they were yesterday. Don't you?

Later we realized what that covenant is. We buried the "old man," with all of his weaknesses, his jealousies, his tendency to slander, that we might come forth and walk in the newness of life. We refer to it now as the covenant made at the water's edge.

You made it, you gave your word. Is your word your bond? I ask the Church, and especially the men who hold the Priesthood.

Again, every Sunday in Sacrament meeting we give our word of honor, that we are willing to take upon us the name of the Son, that we will always remember him, that we will keep his commandments which he has given us, that we may have his Spirit to be with us. What a covenant! and we make it in the presence of one another and in the presence of God whom we are worshiping that day.

Another promise: do you remember what you said when you took your sweet wife through the Temple, your confidence in her, her purity, her worthiness was supreme as a snowflake, as spotless as a sunbeam, as worthy of motherhood as the purest virgins. And she had that same confidence in you, as a husband and father, and together you stood in the House of the Lord and covenanted with each other that you would be true.

Is your word your bond? If so, then there should be no divorces, and the man who, because of his tendency to drink, abuses his wife and severs that connection, the man who, through desire to gratify his passion, becomes untrue to his wife, violates his word. There is no other explanation for it.

We are a covenant people. I am thankful we are. We develop the virtues mentioned by the gentleman to whom I referred at the opening of my remarks. We keep our covenants, and we will keep his commandments which he has given us, that we may have his Spirit to be with us. What a covenant! and we make it in the presence of one another and in the presence of God whom we are worshiping that day.

Recently, in this city, a prominent physician lay dying. Realizing that the end was near, he called his sobbing wife to his side and said, "Years ago when I was on a mission I promised I woman who was ill in the hospital that if she did not recover I would do her work in the temple. She did not recover. I tried to get her genealogy but could not, but I have her name, and I ask you now to see to it that my promise to her is fulfilled." His word was his bond. He was called to the other side before he fulfilled it, but he transferred that responsibility to his wife. She came to me following his death, and said, "I have promised to do that woman's work." Now this wife is not a religious woman, and has done very little in the Church, but she has given her promise and she wants it fulfilled. Her Word her Bond!

I have told you before about a man a prominent English lord, who had to borrow funds from his two friends. To the first he gave his note, but before he could pay that note, his lordship found himself in financial distress again and borrowed from another friend, to whom he gave his promise. When his lordship's income was sufficient to repay those loans, the two men were present. The man who held his lordship's note was surprised to learn that both could not be paid, and that the gentleman intended to pay the second lender, first. To that the first protested, saying, "Your lordship, I was first to lend you and therefore should be paid first." His lordship answered, "You have my note, guaranteeing payment; this gentleman has only my word of honor. I shall redeem my word of honor first." At that the holder of the note pulled the note from his pocketbook, tore it into shreds and threw the pieces into the wastebasket, saying, "There, your lordship, I have only your promise." "As you have put it upon that basis, you shall be paid first."
One cannot go among such men without having his heart touched with great sympathy for them and their families. You think of all the factors which brought them to extirpate himself, and again be able to plant his feet on the strait and narrow way "which leadeth unto life"?

Can you imagine a man having followed the "broad" road so far that he could thank God for the privilege of being behind prison bars in the hope that he might be able to respect, achievement and happiness.

This in mind, I call attention to three of many problems with which our youth are faced. The first I mention is the growing practice of profanity. Our young people are particularly susceptible to it. During the war many communications were received from men in the Armed Forces containing alarming statements such as this:

"I have been amazed, astonished, and disgusted at some of the things I have seen and heard in the six weeks that I have been with Uncle Sam. I never expected to hear the swearing and vile talk that I have heard, not in a solled Christian country. Where have the parents been to let a generation grow up so morally wrong?"

And to this question might be added: Where have the teachers of our youth been, and have we of the clergy done all that we might have done?

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (Matthew 7:13-14)

To every individual comes the responsibility of choosing his way; the wide and broad way, that leadeth to destruction; or the strait and narrow way which leadeth unto life.

With this in mind, I call attention to three of many problems with which our youth are faced. The first I mention is the growing practice of profanity. Our young people are particularly susceptible to it. During the war many communications were received from men in the Armed Forces containing alarming statements such as this:

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And to this question might be added: Where have the teachers of our youth been, and have we of the clergy done all that we might have done?

The Lord has never rescinded the commandment He gave to Israel of old through His great Prophet Moses:

"I know not the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh His name in vain. (Exodus 20:7)

Have we as parents taught our children this great commandment in sincerity, so they may have reason to feel their parents believe the Lord meant what He said? It is difficult to understand how a person may truly approach God in prayer, seeking a blessing at His hand, and at the same time be so disrespectful as to take His name in vain.

During the dark days of the Civil War, Lincoln issued an order to the Army and Navy which contained the following statement: "The discipline and character of the National Forces should not suffer, nor the cause they defend be imperiled by the profanation of the Sabbath Day or the name of the Most High."

We are told that he went "so far as to admonish a certain general, who was addicted to the habit of Profanity, to abandon the habit himself and to use his authority to discourage it among the soldiers."

Profanity is incompatible with reverence. Surely at this critical time in our nation's history, when we need the sustaining help of God, we should see that we offend Him not by reason of our language. I appeal to our young people everywhere to hold in reverence the sacred name of Deity, that they may walk acceptably before the Lord and that should there come a time in their lives when they need His sustaining help they may go to Him with good conscience and call upon Him with faith that He will hear their plea.

I now pass to a second problem confronting our youth, and that is the indiscriminate and intemperate use of alcoholic beverages. A short time ago I was asked to speak to the inmates of a state penitentiary. At the close of the meeting quite a number remained to discuss their problems with me, and I was invited to return and talk to the Alcoholics Anonymous group. I listened to the stories of some of this group. The leader, a comparatively young man, said something like this: "I thank God for the privilege of being in this institution." I was surprised at what he said, but he went on to explain: "Before I came here I was no good to myself, to my family, or my country. I was just no gooderiod. But now I have hope that when I leave here I will be worth something to somebody."

Can you imagine a man having followed the "broad" road so far that he could thank God for the privilege of being behind prison bars in the hope that he might be able to extinguish himself, and again be able to plant his feet on the strait and narrow way "which leadeth unto life"?

One cannot go among such men without having his heart touched with great sympathy for them and their families. You think of all the factors which brought them to extirpate himself, and again be able to plant his feet on the strait and narrow way "which leadeth unto life"?
The Lord has made it clear that our bodies are the tabernacles of our spirits. We cannot abuse and offend the body without offending our Creator. To our young people I should like to say that we live in a time when competition, whether in war or in peace, demands clear minds and steady hearts. It becomes each of us to refrain from those substances which in any way might impair our abilities or which might place us in a position where we no longer might feel that we were on the Lord's side.

I have time to mention only one other matter and I do so with concern in my heart for our young people. I speak of virtue and chastity. It is encouraging to find men and women in all walks of life who are seriously disturbed about our moral standards. I state my case with a quotation from the "Woman's Home Companion" of September, 1949, under the heading "Is Chastity Outmoded?"

"Today we talk about sex with an unembarrassed frankness that would have filled our grandparents with amazement and horror. This new liberty of speech has its counterpart in behavior. In many circles the traditional restraints in sex conduct are considered stuffy and out of fashion. Chastity, say modern people, is outmoded."

People may have changed their thinking, but God has not changed. His laws are eternal. Truth is eternal. If we will save our civilization, it will be because we return to an observance of God's laws.

The Lord gave unto ancient Israel the commandment: "Thou shalt not commit adultery." (Exodus 20:14) And the Savior put His stamp of approval upon this commandment and added:

Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. (Matthew 5:27-28)

In the light of such a statement, surely no Christian can feel that chastity is outmoded.

An American prophet, Alma, taught his son Corianton that adultery was "most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost;" that "wickedness never was happiness;" and that "no unclean thing can inherit the kingdom of God."

I am happy to represent a people who have taught such from the beginning of our history. We are striving to teach our children, as our parents have taught us, that there is no double standard of morality and virtue in the sight of God; that He expects every man to protect his virtue, and that of every woman, even though it might cost him his life so to do. To the boys of our Church, upon entering the Armed Forces and leaving their homes, the Presidency of the Church made this statement: "Better dead clean than alive unclean."

During the last war, a doctor who was returning from service in the Islands of the Pacific, said to me: "In the islands everyone lets his standards down." Then he added, "But there was a young nurse there from your community whom no man could touch. She said, I left my home clean and I am going to return the way I left." It was her faith in God, and her respect for the teachings of her parents and church that gave her the courage to choose the strait and narrow way, "which leadeth unto life."

Surely her children and her children's children unto the latest generation will call her blessed for the nobility of her soul. When I think of this girl, and thousands of others throughout the land like her, I compare them with Joseph who was sold into Egypt by his brothers and who later became the savior of his father's family. Potiphar's wife tried repeatedly to seduce him, but as he resisted her and fled from her he said:

How can I do this great wickedness and sin against God? (Genesis 39:9)

"How glorious is he who lives the chaste life. He walks unfeared in the full glare of the noonday sun, for he is without moral infirmity. He can be reached by no shafts of base calumny, for his armour is without flaw. His virtue cannot be challenged by any just accuser, for he lives above reproach. His cheek is never blotched with shame, for he is without hidden sin. He is honored and respected by all mankind, for he is beyond their censure. He is loved by the Lord, for he stands without blemish. The exaltations of eternities await his coming." (Message of the First Presidency, October, 1942)

And so I plead with the youth, keep yourselves clean. Virtue may be old-fashioned, but it is the foundation on which great characters, and great families, and great nations are established; and without it decay is inevitable.

I have some fear that we, the spiritual leaders of the people, in our interpretation of the word of the Lord with respect to the great principles of repentance and forgiveness of sin, have so emphasized the principle of forgiveness that an attitude of complacency is growing among us based on the assumption that if we sin a little we may be forgiven to go on our way without loss. I am inclined to believe that we are in need of placing greater emphasis on abstinence from sin and less on forgiveness, for God has not abrogated the law that as ye sow, so shall ye reap.

And so, in conclusion, I should like to urge our youth as they go into the Armed Services, or as they prepare to meet life, to resist the temptation to profane the name of Deity that they may be blameless before the Lord; to keep their bodies free from those substances which will impede their progress; and to live according to the laws of virtue that generations to come may call them blessed.

Finally, a word to those who teach and lead the youth of the land: Our great responsibility is to teach the youth, with the full power of example and precept, that the Lord desires that His children should be happy, and that the way of happiness is righteousness.

If we are remiss in this responsibility, God will not hold us guiltless.

My parting counsel and advice I give unto you in the words of the Prophet Joshua who said in speaking to the hosts of Israel:

Choose you this day whom ye will serve;... but as for me and my house, we will serve the LORD. (Joshua 24:15.)

God help us to choose the right and to assist others so to do, I humbly pray in the name of Jesus Christ, our Lord. Amen.

(The Choir sang: "The Morning Breaks" areless-Pratt)

Announcer: And now the Choir closes this Church of the Air service with words by Harriet Beecher Stowe, sung to the music of Harry Row Shelley in a song that speaks of a glorious eternal continuance: "So shall it be at last in that bright morning, when the soul waketh and life's shadows flee. Oh, in that hour, fairer than daylight's dawning, shall rise the glorious thought, I am with thee."

(The Choir sang: "Still, Still with Thee" helley)

Announcer: You have been attending CBS Radio's Church of the Air, coming to you from the Mormon Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City. This service was presented in conjunction with the Semi-Annual General Conference of the Church of Jesus Christ of Latter-day Saints, and the
Evans. brought to you by CBS radio, and originating with Radio Station KSL in Salt Lake City.

This concludes the twelve hundred and seventh presentation, continuing the 24th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS radio, and originating with Radio Station KSL in Salt Lake City.

J. Spencer Cornwall conducted the Tabernacle Choir with its three hundred seventy-five singing voices. Frank Asper was at the organ. The spoken word by Richard L. Evans.

In another seven days, at this same hour, music and the spoken word will be heard once more from the Crossroads of the West. SUNDAY MORNING GENERAL CONFERENCE SESSION
The Sunday morning session of Conference convened at 10:00 a.m.

The great Tabernacle was crowded to capacity long before the time to commence this meeting, great crowds of people having gathered on the grounds and in the building in advance of the hour to commence the Church of the Air broadcast at 8:30 a.m. The Assembly Hall and Barratt Hall were also completely filled with people who listened to the services and watched them by means of television. Thousands assembled on the Tabernacle grounds, the weather being delightful, where they listened to the proceedings by amplifying equipment as the services went forward in the Tabernacle.

[C1952 Conference Report, October 5, 1952]

President McKay called the meeting to order promptly at 10 o'clock.

President David O. McKay:

For the information of the listening audience, this is the sixth session of the 123rd Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City.

We have just received word that Dr. Widtsoe, member of the Council of the Twelve, is not able to attend this session and has not been able to attend the previous sessions because of ill health. We should like to say that this is the first Conference in 64 years that Brother Widtsoe has missed, other than when he has been out of the state. Elder A. E. Bowen is confined to his room because of illness, but he is much better than he was when he was stricken a few months ago in the Temple while he was assembled with the Brethren. He has our love. If you are listening in, Brother Bowen, you have our faith and prayers and love for your complete recovery, and all the thousands who are assembled join in that prayer.

We have received word just now that Brother W. W. Seegmiller passed away last evening. We make this announcement because his former missionaries and many friends from all over the state would like to be informed of his passing. We do not know when the funeral services will be held, probably Tuesday or Wednesday, in the Bonneville Ward.

The services this morning will be broadcast in the Assembly Hall and Barratt Hall over the loud-speaking system and by television. The proceedings of this session will be broadcast also over station KSL and by arrangement through KSL over the stations named in the first session of this conference. We shall not repeat the names, but we wish the stations to accept our appreciation for their cooperation in broadcasting the proceedings of this great conference. This session will also be televised over the KSL television station, channel five.

The singing at this morning’s session of the Conference will be by the Tabernacle Choir, with J. Spencer Cornwall conducting and Elder Frank W. Asper at the organ.

We shall begin the services by the Congregation and the Choir singing, “Come, Come, Ye Saints,” conducted by Brother Cornwall.

The opening prayer will be offered by Samuel I. Goodwin, Patriarch to the Inglewood Stake.

The Tabernacle Choir and congregation, under the direction of J. Spencer Cornwall, sang the hymn, “Come, Come, Ye Saints.”

Elder Samuel Goodwin, Patriarch to the Inglewood Stake, offered the invocation.

The Tabernacle Choir then sang the anthem, “O Divine Redeemer.”

President Stephen L. Richards of the First Presidency of the Church will be our first speaker. President Richards will be followed by Elder Levi Edgar Young.

PRESIDENT STEPHEN L. RICHARDS First Counselor in the First Presidency

I feel very deeply the responsibility of this great opportunity. I assure you I need the aid of the Holy Spirit, and I humbly pray that I may enjoy it.

I desire to use this opportunity to extend an invitation. In giving this invitation I feel that I shall have the approval and support of my associates in the Presiding Councils of the Church, not necessarily in its manner of presentation, but in its substance, and that they will sustain me in speaking for them as well as for myself. To the people of the Church, there is nothing novel in this invitation. Although it has gone out to the people of the world for more than a century, there are still few of the world who fully understand its import.

This is the invitation, addressed:

To All Men, Women, and Children

Dear Friends:

You are cordially and earnestly invited to participate in building the kingdom of God in the earth.

Place everywhere.

Time now.

Signed:

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The acceptance of this invitation will not materially alter the living habits of many good people. Those who have within their hearts a love of God and their fellow men, and devote themselves to Christian service, will discover in identifying themselves with our Father’s kingdom a significance to their high idealism and their humanitarian service which will surpass any concept of living they have ever known. They who have not conformed their lives to the divine will and have succumbed to the weaknesses of the flesh, will discover that in participation in the kingdom there is help, merciful and understanding, which fosters repentance and forgiveness and gives strength and courage to overcome and be happy.
I shall try to tell you something about the kingdom and some of its features which hold so much of attraction and promise to all the various segments of the world society.

First, there is the common man of the world. I use "common" in no derogatory sense. The world makes distinctions among men on the basis of education, wealth, and position. Fundamentally, I make no such distinctions, but we are all obliged to admit that the great preponderance of all men are not in worldly preferential classes. This common man in some aspects is the most important element in the world society. In democratic nations, where aristocracy, caste, and status do not circumscribe his activities, he often rises to leadership. Likewise in democratic countries, he chooses the leadership because of his voting preponderance. Perhaps even more importantly, he is at the head of most of the households of the world. He begets its populations, supports its infancy and youth, influences and in large measure determines social and other trends.

What does participation in the kingdom do for the common man? First, it brings to him an enlarged and more adequate understanding of himself. It defines for him in a realistic and not merely in a visionary way his relationship to his God and his fellow men. Second, it brings conscious purpose into his living. It dignifies his service and enables him to distinguish between the really worth while and the frivolous, or less important. It gives to him the legitimate pride of being associated with a great cause, the greatest in all the world; and third, and perhaps in importance greatest of all, membership in the kingdom makes it possible for him to receive the delegation of divine power itself and rejoice in the blessings brought by it to our Father's children.

This wide distribution of the Holy Priesthood is one of the most distinctive features of the restored kingdom of our Lord. There is creditable evidence to believe that when the Savior set up his Church in the Meridian of Time, he caused a wide distribution of the priesthood to members of his Church then as he has done in his restored Church. How logical it seems, upon reflection, that this should be his desire. Why should he wish to restrict the holding of his divine power, which may be delegated to men, to any favored group or ecclesiastical order? If men are the sons of God created in his image and endowed with divine attributes, why should not all who make themselves worthy in righteousness be eligible for the divine commission of the priesthood? All are eligible in the kingdom of our Father. Adherence to his law is the only requirement, and the officers of the kingdom are under compulsion to bring this great benefit to all who are worthy.

If I had time at my disposal, I should like to give to the men to whom I present this invitation a more complete explanation of the nature of the Holy Priesthood and the manner of its exercise, as set forth in revelations given at the founding of the Lord's kingdom in this dispensation. I must content myself merely with the statement that the priesthood of Almighty God, bestowed upon his servants, is a very different thing from what many men of the world suppose it to be. It is an authoritative power given by divine commission, but in essence and use it is invested with the virtue, kindness, mercy, and judgment of its Divine Author, the Savior himself.

Now to the common man who has not known the emoluments and preferences which the world gives a distinction, what an encouragement, what an uplift of spirit, and what high hopes await him as he shares with his brethren the Holy Priesthood in the Lord's kingdom. The common man has aspirations, even though their attainment may seem remote and very dim. Improvement and progression are the laws of life. Here, with the investiture of the Holy Priesthood lie opportunities unlimited for the fulfillment of worthy and lofty ambitions for the common man, as for all men of high or low station in life.

It must have seemed a great and daring project to build a Church without a professional clergy. It was even a greater innovation to set one up without laity, where every man and boy is a minister of religion. Joseph Smith had no precedent for such an organization, save only in the Church set up by the Master himself in his own earthly ministry. It is no wonder that such a novel concept was shocking to the Prophet's contemporaries. It undermined the necessity of the callings of the "gentlemen of the cloth" and wiped out the need for the so-called spiritual experts. While the new doctrine abjures ignorance and acclaims intelligence, its objective is to make every man his own spiritual expert, with divine power in himself to understand and apply the laws of the gospel to himself and those dependent on him. This universal and generous bestowal of the priesthood makes every recipient a teacher and preacher of the word of God; whether or not he be called to a special position, his diocese is as large as his circle of friends, acquaintances, and households, and he is under obligation to teach to them the revealed truth. If he has limitations of utterance, there are no limitations to the power of his example and the radiation of his personality among those who know him. Here in the Lord's kingdom is the most perfect exemplification of his great law of fairness and equality that "God is no respecter of persons."

Now I have very great pleasure in extending this invitation to all women. I am sure I cannot make it as attractive as it could be made, but perhaps I may be able to point out a few items which should be of serious concern to women and which may intrigue their interest. It would be expected that in the women's world I should first bring forward the subject of the home. Despite modern social trends, and the so-called emancipation of women from the alleged drudgery of home life, I am sure we need no statistical proof to convince us that the great preponderance of our women wish to preserve the home and to preserve it as the home of the kingdom. If every woman fully understood this lofty concept of marriage she would want no other. It is not a marriage solemnized with elaborate ceremonies, of which the marriage of the man and woman is one of great dignity with opportunity for the abundant expression of all the finer feelings, the tenderness, the patient love, and the ennobling qualities which are attributes of the home, of which they are such an indispensable part, lies at the very basis of purposeful living here in this life and of our aspirations for the higher blessings in the life to come.

When she unites in marriage with a man of the priesthood in one of the temples of the kingdom, the blessings pronounced upon her are of equal import to those given her husband. She is one of great dignity with opportunity for the abundant expression of all the finer feelings, the tenderness, the patient love, and the ennobling qualities which are attributes of the home, of which they are such an indispensable part, lies at the very basis of purposeful living here in this life and of our aspirations for the higher blessings in the life to come. They will learn that a couple, rightly married, are called to officiate in a transcendently beautiful and vital service. As a priest and priestess in the temple of the Lord, they may be called upon to be ministers of all the sacraments of the holy Church. They may be called upon to be spiritual experts, with divine power in themselves to understand and apply the laws of the gospel to themselves and those dependent on them. This universal and generous bestowal of the priesthood gives every woman an opportunity to be an effective spiritual leader in her own family.

In the kingdom a woman does not hold the priesthood, but she shares it with her husband, and she is the immediate beneficiary of many of its great blessings. When she unites in marriage with a man of the priesthood in one of the temples of the kingdom, the blessings pronounced upon her are of equal import to those given her husband. These blessings are to be realized only through the enduring compact of the marriage, for "man is not without the woman, neither the woman without the man." (1 Cor. 11:11.) If every woman fully understood this lofty concept of marriage she would want no other. It is not a marriage solemnized with elaborate ceremonies, of which the marriage of the man and woman is one of great dignity with opportunity for the abundant expression of all the finer feelings, the tenderness, the patient love, and the ennobling qualities which are attributes of the home, of which they are such an indispensable part, lies at the very basis of purposeful living here in this life and of our aspirations for the higher blessings in the life to come. They will learn that a couple, rightly married, are called to officiate in a transcendently beautiful and vital service. As a priest and priestess in the temple of the Lord, they may be called upon to be ministers of all the sacraments of the holy Church. They may be called upon to be spiritual experts, with divine power in themselves to understand and apply the laws of the gospel to themselves and those dependent on them. This universal and generous bestowal of the priesthood gives every woman an opportunity to be an effective spiritual leader in her own family.

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The home-loving women will find in the kingdom other revealed concepts about life, which will bring to them great happiness and hope and satisfaction. They will learn that the home, of which they are such an indispensable part, lies at the very basis of purposeful living here in this life and of our aspirations for the higher blessings in the life to come. They will learn that a couple, rightly married, are called to officiate in a transcendentally beautiful and vital service. As a priest and priestess in the temple of the home, it is their high privilege to receive the spirit children of our Eternal Father into mortality; then to nurture, train, and lead these chosen ones coming to their home back into the eternal presence whence they came. It takes a moment to say this sentence; it takes a lifetime to fulfill the mission of parenthood. It is a glorious mission when it is accepted and fulfilled. It is a tragic experience when it is resented. Women of the kingdom find the supreme joy of their lives in their families despite the sacrifices and self-denial entailed in their care and training. They are taught and they believe that the highest blessings of heaven will be realized through the projection of their homes into eternity. They have complete confidence in the perpetuity of the family relationship when sanctified and sealed under the power of the Holy Priesthood. If a child is parted from the family group they do not feel that he is lost. They confidently expect a reunion in the eternal family circle, and while they are sorrowful at earthly partings, the only thing they really fear is sin which may deprive the erring one of his place in the eternal home. Women who enter into these eternal unions with their husbands are far better fortified to withstand irritations not uncommonly incident to domestic life. They and their husbands look ahead, and in their long-range vision, they are disposed to overlook many of the temporary obstacles to happy, compatible living. Just think of the tragic plight of innocent children averted by this concept of enduring marriage. Every woman who has serious concern for the attainment of a full and happy life will do well to ponder the eternal truths of the kingdom.
there is an ever-increasing tendency for women to seek activity outside the home. I count it as fortunate that modern conveniences have served to shorten the hours for a mother to spend in home and family care. You will observe that I did not characterize a mother’s duties as drudgery. It has been my observation that devoted mothers have never so regarded their duties to their family, however long the work may have taken. Even when home care required very long hours, mothers of the kingdom found time and means for countless acts of mercy and kindness in both organized and private capacity. Now under the favorable conditions mentioned, a large part of the work of the kingdom of our Lord is carried forward by good women. They have immediate responsibility, under the direction and counsel of the priesthood, for great organizations of women, and they give invaluable assistance in substantially all of the institutions of the Church. They have so many avenues of service that there is opportunity for the utilization and expression of all their talents and great abilities. There is no place in the world where women can render service more completely acceptable to the Father and more satisfying to themselves than in his kingdom.

And now I must extend the invitation to youth, boys and girls in school, on the farm, in the factories, in the military establishments, wherever youth is found. I invite all of you young people to come to a divinely appointed society where there is more knowledge about your beginnings, your needs, and your legitimate purposes and ambitions than is to be found in any other place in the world. I am aware that you may regard that statement as arrogant and presumptuous, but I think you may view it differently when I tell you that the knowledge of which I speak is not made; it is not the product of scholastic research; it is God-given, revealed by him for his kingdom. This knowledge brings reconciliation of all truths, how ever much at variance the findings of an statements of men may seem to be. The whole learning process is simplified. All aspects of life and living are properly evaluated and the objectives made clear, freeing youth from the frustrating uncertainties of much of modern philosophy and teaching.

My young friends, you can scarcely appreciate what a relief it will be for you, and how much it will contribute to your peace of mind and your happiness to have clearly defined objectives to which you can confidently direct the energies of your life. I invite you into activities which will stimulate you to the development and exercise of the best within you. Your latent talents, your love of people, and all of your native abilities shall find opportunity for abundant expression. This society will teach you how to acquire happiness in goodness, which is the only lasting happiness. It will teach you how to become master of yourself, to control appetites and passions, and thus acquire the attributes of great character. It will thus contribute to your success in occupations of your choosing because no permanent success comes to those who do not possess good character.

Perhaps your greatest acquisition in coming into this society and allying yourself with the kingdom will be the knowledge of God and how you can best serve him. You will discover for the first time your mission in life, what the Father has for you to do. You will rise in your own righteous self respect. Young men will be endowed with the Holy Priesthood. They will discover, while not foregoing the happiness of youth, that much of its frivolity and levity may positively be replaced with joyful service in a great cause. Young women also will discover the same thing and be made to rejoice in the good they can do. I have seen thousands of young men and young women go into the mission field.

I have observed that ambitious, intelligent, “red-blooded” people are seldom satisfied except with the best. When I invite men and women into the kingdom, I invite them to come and get the best, which is obtainable in no other place or institution in this wide world. With few exceptions I have admired the men and women I have known, and men and women of high intelligence, deep learning and capacity to serve well in good causes have commanded my respect and esteem. In the presence of a great mind, I have a feeling akin to reverence.

I cannot close without saying a word about my own personal experience in the kingdom of our Father. If I have any justification in doing this, it is in the hope that there may be some who listen who may find a measure of encouragement in what I tell them. I was not trained for the ministry in the sense in which the world understands such training, a condition which I share with my brethren for reasons I have heretofore explained. I was trained in a limited way for the law and for business. Perhaps my most liberal education has come out of contacts with men in many walks of life. With few exceptions I have admired the men and women I have known, and men and women of high intelligence, deep learning and capacity to serve well in good causes have commanded my respect and esteem. In the presence of a great mind, I have a feeling akin to reverence.

There has been over the years, however, one observation which I have made, which, I may say frankly, has reduced my admiration for many able men and women, and has brought to me great concern about them. I have observed that many, successful in material achievements, have seemingly taken pride in emancipating themselves from spiritual things, with a boastful indifference expressed in such statements as “I am not naturally religious”; “Religion is for the women and the children”; “I carry my conscience.” Personally I think these attitudes are defensive tactics, not truly representative of the inner feelings and sober consciousness of those who present them. I am not speaking now of men who have permitted sin to deaden their conscience. I am speaking of men whom I have known in the world of business, and countless others like them.

I wish to make this statement to all such men and women, and I hope I can do it without appearing boastful. I have known professional ambition. I have had association with business institutions for almost a half century of time. I have served in various capacities in commercial and community enterprises, and have enjoyed the emoluments, the satisfactions, and friendly relationships emanating from such associations. With this background of experience, not as a preacher, although it is my duty and privilege to preach, I give to my friends the assurance that if they will recast their ideas and attitudes about the relative importance of the spiritual to the material, and bring themselves to participate in the mighty cause of establishing God’s kingdom in the earth, they will find a satisfaction, a sureness of purpose, a peace and contentment, surpassing anything they have ever known. They will not be ashamed to say to themselves and to their fellow that God and his work come first. When they can develop the faith and the courage to make this acknowledgment, self-sufficiency and egotism will be replaced by humility of spirit. The brotherhood of man will become real to them. Their service will be ennobled, and they will lay the foundation for the attainment of the highest rewards and blessings vouchsafed to humanity.

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region of America. He came to Salt Lake City, as this was one of the centers he had been directed to visit, for he knew that we had many German converts. It would be impossible to tell you the many questions he asked, but the most important one to him was how our religion has worked for education. He was told about our ideals of education and religion.

In a recent book entitled Education -- America's Magic by Raymond M. Hughes, President Emeritus, Iowa State College, and William H. Lancelot, Professor of Vocational Education, Iowa State College, we have the latest statement concerning education in America and in the respective states of America. Speaking of the place of the states of the Union in education, the authors of this book tell us that, “Utah has first place among the states by a wide margin.” In speaking of the place of Utah, we find it leads all the states in adult education.

This appears to be due almost wholly to the high value placed on education by the people of Utah, coupled with high efficiency in the expenditure of funds devoted to school purposes. This combination of great effort and high efficiency in the utilization of school funds seems to have operated in a remarkable manner to overcome many handicaps.

The general condition of education in Utah is also made by Professor Ellsworth Huntington of Yale University in his interesting book, entitled Civilization and Climate, when he writes:

The proud position of Utah is presumably the result of Mormonism. The leaders of that faith have had the wisdom to insist on a thorough system of schools, and have obliged the children to attend them. The “Gentiles” have in self-defense been forced to do equally well, and the result has been admirable. Whatever one may think of Mormonism as a religious belief, it must be credited with having accomplished a remarkable work in spreading a moderate degree of education almost universally among the people of Utah.

Furthermore, the German correspondent was told what his compatriot, Count Keyserling, once wrote. The learned philosopher visited America a few years ago, and on his way across the continent, he stopped off in Salt Lake City. As a result of his visit, he wrote in his famous two-volume work these words:

Undoubtedly Joseph Smith and Brigham Young were just as genuine prophets as were Moses, Luther, and Calvin; only they were exceedingly uneducated.

We Occidentals are not men of understanding, but men of action. The same Mormons whose religious ideas seemed so childish, have achieved a civilization hardly attained by any other people; in barely half a century, they have changed a salt desert into a garden. They are moreover admirable citizens, law-abiding, honest, and progressive.

It is the farsightedness, the quiet and confident patience, the supreme faith in God with which our people have worked. Beginning with the Kirtland Temple, they built, not for present satisfaction, but for some deep and noble purpose for their God. In the Kirtland Temple, the Prophet Joseph Smith showed a great love for education and established Hebrew, Greek, and Latin classes, and attended them himself. In Nauvoo, schools were established and a university founded, all for a great and noble purpose. Their lives were the embodiment of political, civil, and religious faith. Let us consider for a moment just one line of thought, an idealism that remains always among the Mormon people. We speak of schools in Kirtland and later in Nauvoo, activities in educational pursuits that eclipsed all other peoples on the American frontier.

Taking their name from a number of our Lord's disciples, the “Seventies” of the Church of Jesus Christ of Latter-day Saints form the central council of the missionary activity of the organization. As early as the Nauvoo period of Mormon history, the need for a fine library was keenly felt, for the seventies must then as now be eagerly reading and searching for the truths of the gospel. In Times and Seasons, January 1, 1845, the following item was published:

Among the improvements going forward in this city, none merit [sic] higher praise, than the Seventies' Library. The concern has been commenced on a footing and scale broad enough to embrace the arts and sciences, every where: so that the Seventies' while traveling over the face of the globe as the Lord's "Regular Soldiers," can gather all the curious things, both natural and artificial, with all the knowledge, inventions, and wonderful specimens of genius that have been graciously the world for almost six thousand years. (forming) the foundation for the best library in the world!

Nauvoo was destroyed while the Saints were marching to their new home in the far west. But the dreams of the people were never lost, and on July 15, 1851, we read in the Fifth General Epistle of the Church, describing Salt Lake City, the following:

On November 27th, the quorum of Seventies in conference assembled, agreed to erect an extensive rotunda in Great Salt Lake City, to be called the "Seventies' Hall of Science," and Joseph Young, their President, was appointed trustee and superintendent of the work. The foundation of the hall is commenced on East Temple and Second South streets. [Now Main and Second South Streets.] The design is highly commendable to the brethren and such a building is much needed in this place.

Truman O. Angell, later named as the architect of the Salt Lake Temple, was commissioned to draw the plans for the building, as shown by the long-forgotten drawing recently found.

Had the project been carried out the structure undoubtedly would have possessed unusual architectural interest, for it had a majesty and beauty all its own, surpassing anything on the frontier in originality and dignity. Truman Angell's plans show his response to the contemporary Gothic revival, then in its early stages. It was designed to be the repository for the first library brought to Utah in 1851, but owing to the poverty of the people who were just beginning to establish their homes, President Brigham Young prevailed upon his brother Joseph, President of the Seventy, not to build for some years to come. For this reason the edifice was never started. The seventies continued collecting books however, and they soon had a fine library of the modern and ancient classics. From the time of the organization of the First Quorum of Seventy in Kirtland, their duties were pointed out by the Prophet Joseph Smith, and they came to realize that they were to be the teachers, the missionaries of the Church. Sensitive to the words as found in the 109th section of the Doctrine and Covenants:

Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom, seek learning even by study and also by faith. (D. & C. 109:7.)

They had a deep desire to have a library of religious, historical, and literary works, that would give them the urge for self-development.

The seventies became readers of the finest literature of the world, beginning with the Holy Bible, the Book of Mormon, and the two other Church works. The people were poor in purse, but they were concerned with certain influences which were given in the writings of great authors. Sublime was their reverence for knowledge which is akin to the love of truth. They knew that a great work of any sort could only be achieved by the power of some ideal. And it is high ideals in the conduct of life that survive.

Warden of the nation was the block of six thousand years.... (forming) the foundation for the best library in the world!
In addition to the Seventies’ Library was the territorial library brought by ox teams to Utah in 1851. It had been purchased in New York City by Dr. John M. Bernhisel and was a wonderful collection of books. There were the works of Shakespeare, Milton, Bacon, Homer, Juvenal, Lucretius, Virgil, Euripides, Sophocles, Plato, Montaigne, Tacitus, Spenser, Herodotus, Goldsmith, and many others of the great masters of the world’s best literature. The library received copies of the New York Herald, New York Evening Post, the Philadelphia Saturday Courier, and the North American Review. Of the scientific works there were Newton’s Principia, Herschel’s Outlines of Astronomy and Von Humboldt’s Cosmos. These books were also well-known to Orson Pratt. The treatises on philosophy included the works of John Stuart Mill, Martin Luther, John Wesley, and Emanuel Swedenborg.

The subject of education was just one phase of the conversation with our German visitor. The most important subject was that of religion and our sacred books: the Holy Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price, which took up many hours of the three days our friend was here. I called his attention to the scholarly statement made by the famous German scholar, Adolf Harnack, rector of, and professor of church history in the university, and member of the Royal Prussian Academy, Berlin:

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What are these holy places? They are the holy temples of God. They are the meetinghouses, one in each ward, dedicated to the worship of our Heavenly Father. I would say that our homes can become holy places, if we cultivate the Spirit of the Lord Jesus Christ, the spirit of peace.

As I look into the faces of this vast congregation and I think of the vast radio audience, I know there are many among you who live under a cloud of uncertainty. Present are fathers and mothers and sons and daughters, wives and sweethearts of the soldiers engaged on the bloody battlefields of Korea. The word may come that your loved one has made the supreme sacrifice, or that your loved one has been wounded and is maimed for life, or your loved one is a prisoner in the hands of a heathen enemy.

We are other perplexing problems that many of us have. Men of affairs walk the floor at night, wondering how their problems are to be solved. We fail to think of the Savior, of his counsel and his teachings.

I quote to you the twenty-eighth to the thirtieth verses in Matthew eleven wherein the Savior said:

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.

And again he said to us, in the twenty-first verse of the nineteenth section of the Doctrine and Covenants:

Learn of me, and listen to my words; walk in the meekness of my Spirit, and you shall have peace in me.

These declarations of the Savior are the peace-call to the faithful, to the obedient, to those who have accepted him as the Redeemer of the World.

With the peace-call comes this admonition to attend the peace meeting of the Prince of Peace.

But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. (Ibid., 59:12.)

And again the peace-call comes,

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day. (Idem. 9.)

Here we find the source of real peace in the house of the Lord, upon the Sabbath day, here a peace conference is in session with the Savior of the World. The presidents of the church peace conference are three high priests, the bishop of the ward. Under their direction the peace table is prepared by the Aaronic Priesthood, the emblems of the broken body and the split blood are laid upon the table before the congregation. Those officiating are priests, teachers, and deacons of the Aaronic Priesthood. And in turn, the sacramental prayers are offered.

I think of the sacramental prayers as prayers of the covenant, for after all, in the blessing upon the bread and the blessings upon the cup there are covenants that we all ascribe to. First, when the bread is blessed, it is sanctified to all those who partake of it. Secondly, they covenant to eat in remembrance of the body of the Prince of Peace, they covenant to remember the split blood. Thirdly, they agree to witness unto God their willingness to take upon them the name of Jesus Christ, and remember him always. To take upon one the name of Jesus Christ, to me, means that we will accept the Son of God as the Redeemer of the World, that we will accept his plan of salvation and live it as he has commanded us, and then to remember the great sacrifice that he made upon Calvary's hill.

I feel as we attend the peace meeting of the Savior in holy places of worship, that we have no idea of the suffering that the Savior passed through both in the Garden of Gethsemane, and also on the cross.

And the second is like unto it. Thou shalt love thy neighbour as thyself. (Matt. 22:37, 39.)

We speak of love. As I define it, it is the great motivating, stimulating passion which activates us to render service to God, to keep his commandments, and to express our love for him by obedience to his commandments. And if we love our neighbor we will render service to him, whether it be of a materialistic or a spiritual nature.

Third, the Savior said to pray always that ye may not faint. I am sure that we will all agree these are times when the hearts of men are faint, when their hearts fail them.

But in our homes, with the Spirit of Jesus Christ in our souls, we can pray to God, father and mother, sons and daughters meeting together around the family altar of prayer, the Spirit of the Christ will be there in rich abundance giving us the spirit of love for one another, the spirit of wanting to serve God, the spirit of unity, and the spirit of cooperation in all of our endeavors.

Fourth, that we garnish our thoughts and our minds with virtue. Only clean minds and clean bodies can enjoy the Spirit of the Lord Jesus Christ, the spirit of peace.

And in turn, the sacramental prayers are offered.

Fifth, as servants of God, holding his Holy Priesthood, we will recognize our responsibility therein and perform our duties with willing and prayerful hearts.

Sixth, that we will remember the widow, the orphan, the unemployed, and the aged, that we will pledge our support to the welfare program, to the end that there will be in the storehouse of the bishop, the necessities of life to take care of those who are in distress.

This is pure and undefiled religion. Herein we are expressing love for our neighbor who may be in need.

We must remember our dead ancestry, that we will follow the admonition of the prophet, when he declared the time would come when the hearts of the fathers would be turned to the children and the hearts of the children would be turned to the fathers lest the Lord come and smite the earth with a curse.

We will meet all of our obligations with glad hearts, remembering that if the kingdom of God is to grow and expand in the earth, it is necessary that finances be available to pay for the operation and the expense of the Church. That none of us are going to find means and ways where we might deduct from the Lord's tenth this item.
Brethren and sisters, if we love the Christ, if we keep our covenants at his peace table, each Sabbath day, and keep his commandments throughout the week, there is no question in my mind but what our homes will become holy places, where the Spirit of Christ will abide in rich abundance, and where we will be protected from harm and the evils of the world. I am sure if we will do this, subscribe to the peace covenants made at his peace table, through his Holy Spirit the words will come, and the Lord Jesus Christ keeps his promises if we keep ours. This terrible war is constantly upon my mind. I think of young men in the foxholes and in the bunkers on the rocky hillsides of Korea, where under the direction of their group leader, or possibly one of our chaplains, they surround the peace table of the Lord Jesus Christ, partake of the emblems of the Last Supper make covenant with him to always remember him, and as a reward, I am sure that his Spirit whispers to them “My peace I give unto you.”

And in partaking of the sacrament it is well that we follow the admonition of Paul to the Corinthians:

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

I submit the question, “How many of us think that the kingdom of God is meat and drink, made up entirely of the materialistic things of the world?” When we spend our time in the fields plowing, when we spend our time in our businesses, when we spend our time in seeking pleasure in the world on the Lord’s day, it is an indication that we accept the kingdom of God as one of meat, drink, and the materialistic things of life, rather than righteousness and peace and joy in the Holy Ghost, the things of the kingdom of God.

There is a growing tendency in the Church to think if we attend Sunday School on the Sabbath morning and partake of the sacrament, all of the requirements have been met. I hear the words of the Prophet Brigham Young on this point. He said, speaking of the sacrament,

The sacrament meeting, brothers and sisters, should become the family meeting of the Church, where father, mother, sons, and daughters attend together and renew their covenants as they partake of the emblems of the Last Supper.

Yes, there may be war, there may be famine, there may be the disturbances of nature, nations may crumble into dust at our feet, but I promise you that our Redeemer, the Prince of Peace, will keep his covenant with us. He will give us hope and assurance, and whether it be in death, or whether it be in life, he will receive us.

What a grand and wonderful thing it would be if this holy place of the Lord on the Sabbath day were filled to capacity, that each and every individual member of this Church that has made covenant in the waters of baptism, would follow the commandments of the Christ and in particular attend the sacrament meeting.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. (John 14:27.)

Brethren and sisters, in these hours of distress, war and destruction, I promise you if we will go to the peace meeting of our Savior, the Lord Jesus Christ, every Sunday, his Spirit will be there in rich abundance, we will take it into our homes, and by keeping his commandments our homes can become a holy place, they can become
My brethren and sisters: I trust and I pray that the good spirit which has been present throughout these conference sessions may continue with us during the few moments I stand here. I am convinced that there is something greater than man's wisdom back of the great conference system, which was inaugurated by Joseph Smith, the Prophet in the early days of the Church. We have come here, you and I, to be refreshed and to be strengthened; to be edified and reassured in our faith. We have never gone away disappointed. The Lord has blessed his people abundantly and will continue to bless them in the future. Who can estimate the influence and the spiritual power which emanate from these inspiring conference sessions? We come here full of eagerness and anticipation; we listen to the sermons, to the fervent prayers, to the music and the songs of Zion, to the stirring hymns sung by the congregation and last but not least to the anthems and the renditions by our great choir. We are deeply touched and uplifted. Surely, it is good to belong to a Church that is progressive, farseeing, and inspirational in its program program that is calculated to prepare us as members for the eventualities which are sure to come.

We recognize and are aware of a similar power and influence emanating from the missionary system of the Church. Who can measure the influence of just one missionary who goes into the world to proclaim the gospel message? The missionary spirit which rests upon him, somehow or other, reaches out to the home from which he comes, to his relatives and friends and to all with whom he comes in contact. His life becomes a great missionary force in the world.

The Latter-day Saints believe in a God who is not only the Creator, but who is also the Ruler of the universe. He intervenes in great crises when God's plan is in jeopardy and his divine purposes are threatened. I recall, as an example, an incident in the Civil War. It occurred when the Confederates brought out the strange battleship known as the Merrimac. The people of the North were alarmed. The advisers of Lincoln became hysterical. Fear and apprehension took hold of the people. Many complaints came to President Lincoln. "They will shoot down the Capitol," they said. He replied, "God will not permit it. This is his fight." I am sure Lincoln prayed. I feel certain he trusted in God, for on one occasion he is reported to have said, "I have been driven to my knees with the overwhelming conviction that I had nowhere else to go." Lincoln's prayer was answered, because on a beautiful morning, there appeared in the same waters opposite the nation's Capitol, another strange battleship. It was John Ericson's Monitor. The battle that ensued between these two ships was not unlike the battle between David and Goliath. The Merrimac was defeated as was the great giant, Goliath.

I recall, four years ago, driving through the ruined city of Dunkirk, the city which has become famous in world history, because it has suffered ruin and devastation so many times. As we drove through the city, I remember the road led us along a narrow canal. On the right of us lay the ruined city, almost entirely destroyed, on the left was the open country over which the German army approached. Three hundred and fifty thousand British soldiers lay with their backs to the ocean behind improvised fortifications. It looked like annihilation, capture, or defeat for the British army, but at the crucial moment when Britain's soldiers needed help, the God of heaven intervened. What happened? At that moment, a dark, black mist settled down directly over the narrow canal. All visibility disappeared and military operations ceased. How long? Just long enough for Britain's soldiers to escape and make their way across the channel to English shores. I firmly believe that the Almighty can and does intervene in great crises for the benefit of his children, especially when freedom and liberty are at stake.

Another incident is recorded in world history. It happened in the year 1588 when King Philip of Spain sent his "invincible armada" out to destroy the inferior British navy. The British navy was no match for the powerful Spanish fleet of one hundred and twenty ships armed and equipped for battle. Once again the Almighty came to the rescue of the British. At the right moment a storm arose on the high seas, and the Spanish fleet was scattered. A few of them made their way into the French harbor of Calais, but were forced to leave. They were eventually overtaken and destroyed by the British. Thus the tyranny of Spain came to an end, and a new era in human history was begun.

President Levi Edgar Young and Bishop Joseph L. Wirthlin referred to Christopher Columbus as the discoverer of the New World, I thought of him standing high on his little craft fighting and defying, not only the elements and the turbulent waves, but also the superstition and ignorance of his crew to discharge his God-appointed mission. It was no accident that he was permitted to reach the shores of San Salvador in the flimsy vessels he had at his disposal. He was right when he said he was "moved by the Holy Ghost" to achieve his ambition. And thus a new world, new opportunities, and new ideas were given to men to be developed and to be used for God's purposes. Neither can we doubt that Brigham Young, prophet, statesman, and colonizer, was similarly called and inspired in his great pioneer achievement. He and his people were protected in their migrations. By every law of probability they should have perished in the desert. But they did not perish, for God's protection was upon them.

I pray that we may appreciate our membership in the Church and that we may be true and faithful to the standards by which we are guided. An investigator once said to me, "Your Church is the only Church on the face of the earth that advocates high standards and noble ideals." His conclusion I hope, was not correct, but we must preserve the standards, the ideals, and the faith committed to us through Jesus Christ. May we do so, I pray in his name. Amen.

President David O. McKay:

You will be pleased to learn that at the fifth session of this General Conference, there were in attendance in the Tabernacle, the Assembly Hall, Barratt Hall, and on the grounds, 17,825 members of the Priesthood. In addition to that, we learned by telephone that there were assembled down in the Joseph Smith auditorium, Brigham Young University, from 800 to 1000 other members of the Priesthood. That gives you an idea of the activity and strength of the Priesthood of the Church.

This morning Elder LeGrand Richards delivered an excellent sermon over the Church of the Air. We hope all of you heard it. And at 9 o'clock there was presented the usual Choir broadcast over the national hook-up, the Columbia Broadcasting System. They, with the excellent two-minute sermonette given by Elder Richard L. Evans, were heard by probably several million people. We commend President Evans for the great service he is thus rendering. It is marvelous how he maintains that high standard of excellence week after week. This morning was no exception. The Lord bless the Choir, President Evans, and all other forces contributing to the preaching of truth, the spreading of the Gospel of Peace.

We are glad this morning to note in the audience the presence of several of our representatives in Congress, the presence of our State, County and City officials, leading educators, members of the faculty of the University of Utah, President of the Agricultural College and others; President and Deans from the Brigham Young University and the Rick's College; of course we have the members of the Church Board of Education a hundred percent, hooray the members of the Council of the Twelve and Presidency; also Directors of Institutes and Seminaries; and the President of the Weber College and some members of the faculty we note. I am not sure whether the Director of the Branch Agricultural College is present. If so, we welcome him also.

The closing song will be by the Tabernacle Choir, who will sing that exquisite little poem by Tennyson "Crossing The Bar." It breathes the truth of immortality. The Choir will be led by Elder Spencer Cornwall and the closing prayer will be offered by Elder David I. Stoddard, formerly President of the California Mission, after which this Conference will stand adjourned until 2 o'clock this afternoon.

The Choir sang, "Crossing The Bar."

Elder David I. Stoddard offered the benediction.

Conference adjourned until 2 o'clock p.m.
The concluding session of the Conference convened promptly at 2 o'clock Sunday afternoon, October 5th.

Once more the various buildings were crowded with people: The Tabernacle, the Assembly Hall, and Barratt Hall, and once more thousands assembled on the Tabernacle grounds to listen to the proceedings of the Conference.

Begin

President David O. McKay:

We have been requested by our solicitous City officials that we keep the aisles clear, particularly the aisles in the gallery. If anyone should be taken suddenly ill, it would be difficult for the ushers to bring immediate relief. Will you please cooperate with them. We thank these officers at this time for their attentive and effective activity on the Temple Grounds and at street crossings. We commend the people, generally, who are on the grounds and in the Tabernacle, for their care in keeping the grounds neat and presentable.

The officers also, would like us to suggest that all who drive automobiles be a little more careful. There should be no reckless driving on the streets at any time, and particularly during the crowded conditions of the streets during our General Conference.

To our listening audience on the air I announce that this is the concluding session of the 123rd Semi-Annual conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City. These services are being broadcast in the Assembly Hall, also in the Barratt Hall, over a loud speaking system, and by television. The proceedings are also broadcast over KSL and through KSL over all the stations mentioned at the opening session last Friday morning. Again we thank these stations in our surrounding states for their cooperation.

The music for this session will be rendered by the Tabernacle Choir, under the direction of J. Spencer Cornwall, Alexander Schreiner is at the organ.

We shall begin the service by the Tabernacle Choir singing, “Fierce Raged the Tempest,” composed by a member of our Church, with J. Spencer Cornwall conducting.

Singing by the Choir, “Fierce Raged the Tempest.”

President David O. McKay:

Brother Cyril Jenkins of Australia composed the anthem to which you have just listened. He is now in London.

Elder O. A. Sonne, Patriarch to the South Los Angeles Stake, offered the invocation.

The Tabernacle Choir then sang the hymn, "Though Deep'ning Trials Throng Your Way," Brother Cornwall conducting.

President David O. McKay:

Elder Ezra Taft Benson will follow President J. Reuben Clark, Jr., of the First Presidency, who will now present the General Authorities, General Officers and General Auxiliary Officers of the Church for the sustaining vote of this General Conference.

Sustaining Vote

President J. Reuben Clark, Jr., Second Counselor in the First Presidency presented for the vote of the people the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained by those present. The list as presented and sustained is as follows:

GENERAL AUTHORITIES OF THE CHURCH
THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Stephen L. Richards, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES


PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in The First Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE

Thomas E. McKay Stayner Richards Clifford E. Young ElRay L. Christiansen Alma Sonne John Longden George Q. Morris

TRUSTEE-IN-TRUST

David O. McKay As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY
President J. Reuben Clark, Jr:

You have just heard President Clark of the First Presidency present the General Authorities, General Officers and General Auxiliary Officers of the Church. We thank you, brethren and sisters, for your unanimous vote in the affirmative.

President David O. McKay:

Our first speaker will be Elder Ezra T. Benson of the Council of the Twelve. He will be followed by Elder Stapley of the Council of the Twelve.
My beloved brethren and sisters, in deep humility I pray for the sustaining power of the Holy Spirit and for an interest in your faith and prayers.

I have rejoiced in this great conference of the Church and kingdom of God. My soul has echoed approval to everything that has been said and done. I am grateful for my testimony of this great latter-day work, proud to be a part of it, grateful to see the great progress that is being made as it moves forward in the accomplishment of its great mission.

With you, I thrilled at the opening address of our beloved President, David O. McKay, a great message of hope, love, and encouragement. I was happy to have him refer to his visit abroad, and I was pleased that Brother Stayner Richards filled in a few of the gaps which President McKay left unfilled because of his sweet modesty.

My thoughts have been turned back a few years to a glorious, yet trying, but profitable year spent abroad. Not only through these first two addresses but also through the singing of the German Saints in our sessions on Saturday, my thoughts have been turned to the hazardous, but never-to-be-forgotten year 1946 spent in Europe.

I have lived again, my brethren and sisters, months spent among these wonderful people in our missions in Europe. I shall ever be grateful to the First Presidency and my Brethren for the rich opportunity which was mine, and I am grateful to the Saints for the great lessons which they taught me. I shall ever be indebted to them for the blessings that came to me because of my association with them.

As I listened to the singing of our German-speaking choir, I thought of the first time I heard the Saints singing in war-torn, occupied Europe. In the city of Karlsruhe, where we had gone to try to attend a conference of the Saints, we had difficulty finding the meeting place. We had to leave our car blocks away because of the rubble that filled the streets until there was only a narrow path. Finally when we sighted the partially bombarded building we heard the strains of one of our great Latter-day Saint hymns.

Do not believe that "Come, Come Ye Saints" ever stirred the souls of the Saints more deeply than it did that little party of missionaries as we approached that meeting of the Saints. I shall never forget looking into their upturned faces that Sabbath day. God bless them one and all.

I thought, too, of our visits to other cities -- to Frankfurt, Freiberg, Hamburg, Hanover, and our first visit to Berlin. The three and one-half hour meeting with the Saints in Berlin will never be forgotten, nor shall I forget my feelings as we looked into the faces of refugees who had come across country on foot from Poland, people half-starved, with all their earthly belongings on their backs, and yet with the light of truth and faith in God shining in their eyes.

I remember, too, my brethren and sisters, when the first Church welfare supplies arrived in Berlin. I presume you have never had the great and trying experience of looking into the faces of people who are starving when you are unable to give them even a crust of bread. We faced that as we first met with the Saints in parts of Europe.

But when the welfare supplies came it was a time never to be forgotten by these faithful Saints. I can see them now in tears, weeping like children, as they looked upon those first boxes of welfare supplies when they reached occupied Germany.

I have recalled also during this conference, driving through the cities, through the streets, down the once most beautiful street of Unter en Linden and looking over at the once beautiful Tiergarten in Berlin. I remember the Saints pointing out the Kaiserhof Hotel, in ruins, where President Grant and President Clark had stopped when they visited in Germany, and also the destruction of government and university buildings. Yes, I have recalled driving through the industrial Ruhr, once the pride of a great nation but now blasted and silent as death.

I thought, too, this morning and during the conference of our visit to Poland, into the city of Warsaw by freight plane, our meeting with the Saints down in Breslau, recently taken over by the Polish nation under the direction of the communists.

I remembered our meeting with the Saints way up in East Prussia, near the Russian border, Saints who had known slave labor, who had suffered indescribable privation and hardship, worse than death, and yet whose faith and whose testimonies were still burning brightly.

I recalled visiting the great centers of destruction, where under the rule of the powerful despot and dictator, hundreds of thousands of human beings have been slaughtered as evidenced by piles of human ashes. In Dachau alone there were 138,000 destroyed, and this but a small part of some twenty million total who had been brutally slaughtered.

I remember, my brethren and sisters, great tracts of once fertile and productive land lying idle. The anomaly of land idle, and people starving because there was no seed to plant, no machinery with which to plant, cultivate, and harvest, and no power because power machinery had been destroyed and horses had been killed during the bombing and many others killed and eaten for human's food! All these and many other things have passed through my mind the last few days as we have been assembled here in conference.

The aftermath of the war is usually worse than the actual physical combat. Everywhere there is the suffering of old people, innocent women and children. Economies are broken down, the spirits of people crushed, men and women bewildered and a spirit of frustration prevails. It is a saddening thing to see people who have lost their freedom -- the right to choose -- who have lost their right to move about freely, to assemble together as we meet here today. I recalled, too, the sin and corruption, the immorality and the starvation that always follow war.

As a result of witnessing these conditions, there came a deep feeling of gratitude in my heart for enduring faith and an appreciation to our faithful Saints for the lessons which they taught me. I came to have a new appreciation for some of our principles and teachings because of the devotion and example of these good people.

I came to love the Word of Wisdom more than ever before, as I saw its effects in the lives of our people. I saw them get their limited rations, in some of which there would be a small quantity of tobacco. Then the Saints would trade that small quantity for more food, while those with the tobacco habit would trade their limited amount of food for more tobacco even at the risk of starvation. I feel sure that many of the Saints are, no doubt, alive and well today because of their acceptance and living of this simple, and I think often unappreciated, law of health given to the Saints through the goodness of the Lord.

I saw people whose craving for drugs and stimulants had been intensified because of hunger. Men and women offering to sell their clothing, to barter their children's food, and in some cases to surrender their own bodies for immoral purposes in order to satisfy the craving for cigarettes.

I have here an excerpt from an article by Louis Hagen, correspondent for the London Sunday Express, who had reported on conditions in 1946, in Germany particularly. This article is entitled, "How the Cigarette Rules Germany." He states:

At times they have become quite maniacal, selling their children's food, their belongings, and even themselves to get cigarettes. One cannot possibly imagine the length to which people who lack tobacco will go to get a smoke. It is far worse than hunger. If you are hungry and smoke, you don't feel so hungry. But hunger intensifies tenfold...
I need the strength of the Lord as I talk to you for a few moments, and do solicit an interest in your faith and prayers, my brothers and sisters. In my service to the Master. I do not want to take much time this afternoon, and the things that I had thought of saying, I think I shall reserve for some future time.

My brothers and sisters have rejoiced in the spiritual messages of this conference. My faith has been stimulated. I have resolved to be more devoted and more diligent in my service toward the Lord. I hope and pray that my words will help bring strength to your souls.

Delbert L. Stapley
Of the Council of the Twelve Apostles

May we, as individual members of the Church, realize that all of our blessings come from above. May we be true to our covenants. May we live the gospel. May we honor the ordinances of the House of the Lord and keep them sacred. May we be faithful in our service to the Lord.

I am grateful to the Saints for the lessons which they taught me while I mingled among them. My brethren and sisters, may we appreciate the blessings which are ours. May we realize that the blessings come from above and are available to us in the House of the Lord. The richest blessings of this life and of eternity are tied up with these sacred ordinances.

The Saints in Europe taught me a new appreciation for the priesthood of God. I heard them bear testimony of their responsibility and consecration in their homes. Many families who had been isolated from the rest of the membership of the Church had the opportunity to administer the sacred emblems. Yes, even at times when they did not have bread, they used potatoes or potato peelings as the emblem and had the sacrament administered to members of their own household.

I hope and pray that some day temples will be built in other parts of the world. I am grateful to the First Presidency that a temple will be constructed in Switzerland. It is an answer to a prayer of years in my heart that some day temples might be erected close to those already in the United States.

Wealth, power, position, are as nothing, by comparison, to the honor and blessing which comes to us the day we were ordained to the Holy Melchizedek Priesthood. This is a priceless blessing, an eternal blessing.

Oh, my brethren of the priesthood, no honor that will ever come to any of us conferred by men of the world, or any man-made honorable body, will ever approach in importance the great honor and blessing which came to us the day we were ordained to the Holy Melchizedek Priesthood. This is a priceless blessing, an eternal blessing.

We honor you because of your interest in political affairs, and we have confidence that you will always remember that no political power or office which may ever come to you will ever approach in importance the great blessing and honor which came to you when you were ordained to the Holy Priesthood of God.

I thank the Saints abroad because they gave to me a deeper appreciation for the blessings of the holy temples. Sometimes, my brothers and sisters, I feel that we take these blessings largely for granted. Sometimes we live almost under the eaves, in the shade of the temple, and fail to take advantage of the priceless blessings that are available to us in the House of the Lord.

When I heard and saw the yearning in the hearts of the Saints that they might some day go to the temple and have open to them the richest blessings known to men and women in this world, I got a new appreciation of the blessings which we have available to us in these sacred buildings. I rejoice in my heart in the announcement of the First Presidency that a temple will be constructed in Switzerland. It is an answer to a prayer of years in my heart that some day temples might be erected close to those devoted Saints in Europe. I hope and pray that some day temples will be built in other parts of the world.

Many of the Saints would give all if they could just enter the House of the Lord and have those sacred ordinances performed.

I remember one lovely old lady, a devoted sister that I met in a meeting of the Saints way down in Vienna Austria. She was a little old lady, faithful and true. She had been ostracized by her people, by her community. She had been thrown into prison because she failed to bow at the feet of the man who at one time was the minister of her church. She endured hardships; she had been in a concentration camp; and after much struggle and effort on the part of the members of her family here in Zion, and members of Congress from Idaho and Utah, she finally arrived in Zion. When I saw her in a little community up in southwestern Idaho, she expressed, through her daughter, because she could not speak English, her gratitude for her arrival in Zion, and then she added:

"The American doctors do not give me much hope that I'll ever be strong again. I have been starved so long, they say." Then her face lighted up and she added, "But it doesn't matter, just so long as I get strong enough to go up to Idaho Falls or down to Logan and go through the temple. Then I am ready to go."

I am grateful to the Saints for the lessons which they taught me while I mingled among them. My brethren and sisters, we may appreciate the blessings which are ours. May we realize that all these material things are but a means to an end. We are but stewards here in mortality. God will hold us accountable for the use of the material things with which he has blessed us. Let us ever remember that the end is spiritual.

May we, as individual members of the Church, realize that all of our blessings come from above. May we be true to our covenants. May we live the gospel. May we appreciate the blessings of the Word of Wisdom, the priesthood of God, the blessings of the House of the Lord, and the priceless blessings of a personal testimony of the divinity of this work.

May God bless us to this end, I humbly pray as I add my testimony to those borne in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Delbert Leon Stapley of the Council of the Twelve will now speak to us, and he will be followed by Elder Clifford E. Young, one of the Assistants to the Twelve.

Delbert L. Stapley
ELDER DELBERT L. STAPLEY Of the Council of the Twelve Apostles

My brothers and sisters have rejoiced in the spiritual messages of this conference. My faith has been stimulated. I have resolved to be more devoted and more diligent in my service to the Master. I do not want to take much time this afternoon, and the things that I had thought of saying, I think I shall reserve for some future time.

I need the strength of the Lord as I talk to you for a few moments, and do soliciot an interest in your faith and prayers, my brothers and sisters.
This conference has been devoted to a love for and an appreciation of the great blessings that the Church affords to each of us. We have been challenged to devoted service and to live according to the standards, the ideals, and the teachings of this great Church of ours. I also hope we have felt the need of searching for the blessings of the fathers that those things enjoyed by the ancients may be restored to us and enjoyed by us in this the Dispensation of the Fulness of Times.

I remember the progenitor of the great Israelite family was not satisfied with the conditions found in his homeland, and said to secure happiness and peace it was necessary for him to seek for the blessings of the fathers, and the right to administer the same. He had been a follower of righteousness, desiring to receive instructions and to keep the commandments of God, and sought the great blessings of the priesthood, and to be a father of many nations.

And as descendants of this great leader, we, too, should be followers after righteousness, and should seek to know the mind and will of God in order that our lives might conform thereto.

I remember the great devotion of Enoch, who labored constantly and faithfully to perfect his people that they might behold the face of God, and enjoy his presence. He labored valiantly as a servant of the Master and while many failed to accept the gospel message of salvation, there were many who did, and through obedience to the gospel, they were perfected, and were not only permitted to look upon the face of God but were privileged to dwell in his presence and became so sanctified that the Lord received them to himself.

Moses the great deliverer of the Israelites, sought through the Holy Priesthood and the gospel of the Redeemer to perfect and sanctify the Israelites as they wandered in the wilderness, but they would not obey the great law of the gospel. They could not forget the idolatry and the fleshpots of Egypt; they sought to worship images and do things that were contrary to what God would have them do, and as a result this great leader was unable to perfect his people to behold the face of their God as he attempted to do, therefore God took Moses, the Holy Priesthood and the gospel, from the Israelites, and in the place of the gospel with its great blessings, gave them the carnal code of laws.

The Savior came at the appointed time, and this carnal code of laws given as a schoolmaster to prepare the children of God for his coming, failed in its great purpose.

But the Lord established his work called chosen servants to assist him in the service of the ministry, and as the Apostle Paul said to the Ephesians,

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. (Eph. 4:11.)

These devoted servants gave their time and talents willingly to the saving of souls, but apostasy crept in, and the great work of the apostles and others in a measure, was lost. They failed to perfect the people to behold the face of their Redeemer.

And again in this day, the same officers are in the Church and kingdom of God, and have the same commission of perfecting the Saints and edifying the body of Christ.

Now, my brothers and sisters, it seems to me we do have a great responsibility as members of the Church for the Lord has placed upon us the responsibility of carrying this gospel message to every nation, kindred, tongue, and people. I do not think we can accomplish the great purposes the Lord has placed upon us unless we perfect ourselves and sanctify our souls to enjoy the inspiration and the direction of the Holy host, that each of us is entitled to as baptized and faithful members of his kingdom. I believe a bishop called to preside over a ward, needs to perfect and sanctify himself above that of his brethren and sisters, otherwise he cannot give the quality of leadership required in his ward.

I think that same principle holds true for a president of a stake, and on up to and including the President of the Church. I am sure that in our beloved President we have an individual who has well perfected himself, enjoys the love of our Creator, and is inspired of him in the great ministry and service he renders to his fellow men.

My brothers and sisters, we need to incorporate into our lives all the refining influences of the gospel of Jesus Christ. There is much that pertains to the gospel we need to know, and that we need to use for our own benefit and blessing.

Not so long ago I heard a man excommunicated from the Church indict the leadership of the Church for their failure to teach the virtues of life as the cause of his downfall. Now, I am wondering if as leaders of this people, are we failing to teach the simple virtues of life, that would prevent many of our brothers and sisters from going astray and doing things that cause them to fail to receive the great blessings of this Church?

We need to consider the principle of honesty. Our beloved President mentioned it in his talk to the priesthood last evening. We must be honest and sincere as a people. We cannot lie nor cheat in our dealings. We should not take advantage of our fellow men. We cannot receive something that we have not worked for and earned. As a people, we need to teach the principle of honesty; it is a virtue that makes for character and good Latter-day Saints.

We need to be true. We need to be chaste. We have heard much said about chastity in the sessions of this conference.

Now, my brothers and sisters, there are many other simple virtues that go to make up good character. Let us consider these simple virtues as important in the perfecting and sanctifying of our souls, that in obeying these divine principles we may perfect and sanctify ourselves not only to behold the face of God, but also to be worthy when he comes the second time to enjoy his presence and be with him in the great ministrations that he has to accomplish among the children of men.

We need also to consider, as parents and particularly couples of the age that can expect more children in the home, and also our young people who are anticipating marriage, when they accept the great responsibility of bringing children into this world they cannot take the position that because they have gone into the temples of our God and been sealed by the power of the priesthood for time and all eternity, that is all that is necessary to assure to their children every blessing and benefit it is their right to expect.

I would advocate that every Lattery Saint young man and woman anticipating marriage, go into the temples of our God and by the authority of the priesthood be sealed for time and for all eternity. But I would want them, and I would want all other married couples expecting children into their homes to remember that they must ever be faithful to their covenants. I want them to remember that they must utilize their God-given gifts, these heavenly endowments of the spirit, that each is blessed with, that when children come, they may receive all parental gifts and blessings that they should enjoy, and have a right to expect being born under the new and everlasting covenant of marriage.

Now, it is important to us parents to remember our responsibility in respect to all of these holy ordinances and covenants entered into in the temples of our God. We must keep them sacred, and do nothing to violate the provisions of these covenants, otherwise the blessings that are pronounced upon us, and all blessings are predicated upon our obedience, will not be ours to enjoy and perhaps we shall not bestow to our children the gifts and endowments they have a right to receive.

And I know, that in addition to keeping sacred and holy these ordinances and being faithful throughout our lives, we must also develop the native talents God has blessed us with, and they can be developed in the service of this Church, for if men and women will develop their talents, they have an opportunity of passing on to their children these great blessings and gifts of the Spirit. And so, when we consider perfecting ourselves and sanctifying our souls to behold the face of God and enjoy his presence we must think of our children and their children's children.
President David O. McKay:

No unclean thing can inherit the kingdom of heaven. "... Be ye clean that bear the vessels of the Lord." (D. & C. 133:5.) In the name of Jesus Christ. Amen.

Elder CLIFFORD E. YOUNG Of the Council of the Twelve Apostles

This has been a very inspiring conference, my brethren and sisters. This afternoon we have indicated by the raise of our hands that we will sustain the men and women whom God has called in their respective positions as leaders in this Church. This means that as we go from this conference, we will be a little more faithful in the discharge of our duties as Latter-day Saints. We will be a little more loyal to the bishop of the ward where we reside. We will be a little more loyal to the president of the stake and those associated with him. We will be a little more loyal to those who are near and dear to us because they perhaps come first. We will be a little more considerate of our children, their wellbeing; they need our help; they need our counsel; they need an understanding heart.

We have pledged here today that as we sustain this work, and I take it that in sustaining the Authorities that means we will sustain this work, we will sustain ourselves. We will sustain all that pertains to the Church and kingdom of God in the earth. We have that obligation. This is not just a perfunctory exercise that we witness every general conference, at stake conferences but it is a solemn service. We enter into an obligation that we are in harmony with the work of the Lord. We renew our covenant that we will keep his commandments, if you will, because in keeping his commandments we uphold this work, God's work, and we sustain all that pertains to it. And so we have witnessed here today a sacred part of our services, renewing our faith, and witnessing by our uplifted hands that we will sustain those whom God has chosen and thus sustain his work.

I am reminded here of an incident that may illustrate what I am trying to say, and then I will be through for I realize the time is passing rapidly. There presided over one of our stakes some years ago a very worthy stake president. I need not hesitate to mention his name. It was President Heber Moon of the Duchesne Stake. President Moon met with a tragic accident, he and his wife. They lost their lives through an automobile accident on slippery roads as they were coming to Salt Lake City. One of my first appointments was to attend his stake conference. It was not too long after the depression. We were just getting on our feet. Livestock men were beginning to see daylight, and Brother Moon was in the livestock business, and he related this experience. His bank had said to him, "If you will stay with your sheep, cutting your expenses to the quick, we will not let you down; we will try to see you through." It was a time when the bank owned the major part of President Moon's herds. President Moon assured his banker that he would do it. And then he counseled with his family, and it was decided that his boys would give up school and go out to the herd. One day in visiting the herd, he found on the sheep camp table a sack of tobacco. He was concerned about it. His boy was camp tender but was then out with the sheep. He waited until the boy returned, and then he said "Son, saddler another horse, and let's ride around the sheep." So the boy saddled another horse, and they rode around the sheep, and as they were riding along over the range, President Moon remarked about the range and the conditions, and then he said: "Son I am not so sure but what we would be better off if I sold out." The boy said: "Why, Father, what's the matter is the bank pressing you?" "No," he replied, "we're making headway and now have some equity, but you boys, your welfare mean more to me than all the sheep and range combined." The son didn't say anything as they rode back, but on reaching camp the boy went inside and, taking the lid from the camp range, threw the sack of tobacco in the fire. Then turning to his father he said: "Dad, you can depend on it, it will never happen again." That boy is now a member of a stake presidency.

There are two lessons here, my brethren and sisters. One was referred to by Brother Stapley man's honor, and that is a part of our pledge here today, a man's honor not only to himself, but to those who trust him. And the other, our desire and resolve to have an understanding heart with our children and our families. It seems to me that as we covenant here in these sacred exercises, we pledge for a renewal of understanding. We pledge a greater desire to serve and to be true to every trust, the Church, our business associates and our families. May God help us so to be, I pray in the name of Jesus Christ. Amen.

Elder Bruce R. McConkie

President David O. McKay:

The Choir and congregation will now sing two stanzas of "Redeemer of Israel," Brother Cornwall conducting.

The Choir and congregation sang the hymn, "Redeemer of Israel."

The Choir and congregation sang the hymn, "Redeemer of Israel."

Elders BRUCE R. McCONKIE Of the First Council of the Seventy

Just this brief word:

Be clean, be pure, be chaste, for no unclean thing, no impure thing, and no unchaste thing can inherit the kingdom of God.

God spoke to Father Adam and said,

... teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence. (Moses 6:57.)

The voice of the Lord was given by Amulek, saying,

... no unclean thing can inherit the kingdom of heaven; therefore how can ye be saved, except ye inherit the kingdom of heaven? Therefore, ye cannot be saved in your sins. (Alma 11:37.)

And when Christ summarized the plan of salvation to the Nephites, he did it by saying,

And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

Now this is the commandment: Repent, all ye ends of the earth and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day. (3 Nephi 27:19-20.)

President David O. McKay:
That short and impressive sermon just delivered was by Elder Bruce R. McConkie, of the First Council of Seventy. We shall now hear from Elder Richard L. Evans of the First Council of Seventy.

ELDER RICHARD L. EVANS Of the First Council of the Seventy

I was quite willing, I think truthfully I can say, even eager, that you should be spared this. Before the meeting began, I gave to President McKay all rights I might have to say anything this afternoon -- with the result that you see.

I should like to say before proceeding, that, with you, I have much missed here the presence and the utterance of Dr. John A. Widtsoe and Brother Albert E. Bowen. These men have meant much in my life, as they have in yours. I pray that the healing, sustaining, strengthening, peace-giving influence of our Father in heaven, may be with them to give comfort and health and peace to their thoughts and to their souls.

From the first utterance of the conference, the impressive and satisfying statement of comfort, encouragement and caution from President McKay down to the present, we have been fed and strengthened. A wonderful sermon of summary could be given here, I think by taking a sentence or a theme from each of the brethren, and putting them together, and almost I think it would be well to do it. I cannot attempt it fully, but some have lingered indelibly in my thoughts, beginning with the message of encouragement from President McKay; the earnest invitation this morning of President Richards to come into the kingdom, to enjoy its full fruits and fellowship; the fervent utterance of President Clark yesterday as to the power and blessed privilege of prayer. And so we might continue.

I remember Brother Moyle's appeal to live in accordance with our opportunities, to serve in accordance with the lot that is ours, each of us, and a sentence from Bishop Wirthlin lingerings from last night, and runs through my thoughts: that we cannot criticize people into activity.

It has been a glorious conference, a summation of which would be impressive and soul-satisfying anywhere in the world, to any group of men and women, as it has been to us here.

I should like to make this plea to all of us: that we do not wait for another prophet to come to tell us what we already know. I think if we shall miss realizing our highest happiness and possibilities and opportunities and progress and peace and development, it will not be because of what we do not know; it will be because of what we ignore, for I believe verily that the Lord God has given us in his plan and purpose a knowledge of every principle that is essential to our happiness and salvation and to the realizing of our highest possibilities here and hereafter.

In all that we do, of course, there is the element of the human and the divine, a mixture of the two. We are not a perfect people, we are not perfect as individuals, but I hope, and repeat, that we shall not wait for other prophets or for yet another prophet to come to tell us what we already know, but that we shall act on what we have, and go forth from here with renewed purpose and determination to do our best according to our opportunities in the place and in the circumstances and with the gifts and talents with which we find ourselves, with which the Lord God has blessed us, each of us.

And where we have need of repentance, I plead that we shall repents a nation, as a people, as individuals. Where have we made mistakes, I plead that we shall face the facts and admit them. It is well-nigh impossible for a man to repent who is not willing to admit that he has need for repentance. I plead that we shall search our own souls, each of us, that we shall search ourselves individually and as organized entities, as a nation, as a people, as communities, as families, and where we have need for repentance, that we shall not withhold it.

Repentance should be a very popular principle. It has not always been so. Prophets have been stoned and ridiculed and rejected for proclaiming the need for it. But it is the one great, peace-giving principle that is open to him who has erred. It is the principle that is open to all of us that makes it possible to improve.

And over and over again I am comforted with this great, sustaining, strengthening thought, and I leave it with our young people, and with all of us, for such consideration as it, may merit: Our Father in heaven knows us; he knows our hearts; he knows our thoughts. He understands us and loves us as his children, as we love our own children but with his infinitely greater capacity and wisdom and understanding. He knows the motives which move us to do the things we do or fail to do. He knows the influences by which we are sometimes swayed. He understands our missing a perfect performance. He knows our desires, our difficulties, our sorrows, our disappointments, our hopes, our objectives, our wants and our wishes. And he will help us, if we will take him into our confidence in our daily lives, if we will admit him into the counsel of our hearts, and approach him in prayer. He will help to sustain us in life against all adversity and difficulty and disappointment, against all uncertainty, against all the evils of the day. In the fulfilling of our worthy plans and purposes and our cherished hopes, he will help us. It is his declared purpose and intention to help us to immortality and eternal life. It is always comforting and sustaining to know that he understands us and that this is his declared purpose, if we will take him into our confidence and live to merit his companionship and direction, with this great saving, comforting, sustaining principle of repentance ever in mind.

May God be with each of us and all of us. Let this be a time for returning to him in those things in which we might have erred or strayed, a time for considering the values that endure, for calling our families together and teaching them truth, for working and praying and living for the preservation of free principles, for furthering our Father's work, with all that we have and all that we are. Let it be a time for looking inside ourselves, and searching honestly and improving and repenting and altering our ways where they have erred and, strengthening them where they need strengthening, and pursuing them further where they need so pursuing.

And let us not wait for another prophet to come and tell us what we already know or believe with all my heart, and know and testify to you that the principles of salvation and eternal happiness and progress and peace are within our knowledge and reach and if we fail in realizing all that the Father intends for us, it will not be because he has left us in darkness, but because we have ignored something that was within the sphere of our understanding and within our reach.

I plead that we shall repents a nation, as a people, as individuals. Where have we made mistakes, I plead that we shall face the facts and admit them. It is well-nigh impossible for a man to repent who is not willing to admit that he has need for repentance. I plead that we shall search our own souls, each of us, that we shall search ourselves individually and as organized entities, as a nation, as a people, as communities, as families, and where we have need for repentance, that we shall not withhold it.

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May our Father be with all of us in our decisions, with our families. May he be with you young people with your problems, and in all that you face; with President McKay and his counselors, and all associated with them in the farreaching decisions and weighty problems that pertain to the Church officially and with each of us and all of us in our personal lives that his peace may go forth from here with us, with his guiding, directing, sustaining influence, that we may carry back to our homes, back to our wards, back to our businesses and our varied places of activity and acquaintance and association a greater determination to live life to the best of our ability and in accordance with the great knowledge which has been given unto us, I pray in the name of the Lord Jesus Christ. Amen.

PRESIDENT DAVID O. McKay

PRESIDENT DAVID O. McKay

As we draw near the closing hour of this great inspirational conference, I think we can say in the words of Peter on the Mount of Transfiguration "Lord, it is good for us to be here."

I believe conscientiously nearly every person who has assembled with the vast audiences beginning with the Relief Society last Wednesday to this moment may feel a gratitude in his or her heart for the conferences that have been held.

We can express this feeling in prayer and gratitude. At this moment we have a prayer in our hearts that the Lord will bless those of our number who are ailing. We pray that comfort and healing may attend our beloved brother Albert E. Bowen. What a strength he has been to me personally! Brother Bowen, I want you to know we are not unmindful of your loyalty and your hours and hours of devotion to the special assignment given you during the last two years. Today one heart, throughout the Church, says,
God bless you.

Brother Widtsoe, our prayers go to you, also. Your loyalty and faith we all know. Now, as your body is somewhat weakened, we unite in prayer for our Father in heaven to sustain you.

Our hearts go out to those in the Church who are grieving and worried because of sore affliction to their loved ones, and to those who have recently been bereft of loved ones, particularly through polio. As I look over those to whom we should express appreciation, I notice the absence of Brother Roy Darley, one of our organists. He and his wife are at the bedside of their only son, stricken with polio. Our prayers go out to them, and to President Clark and his daughter, President Clark’s little granddaughter, Luacine, has been suffering from that same disease. We are thankful that she is recovering. We want the parents whose little child was stricken last evening, necessitating the father’s being called out from the priesthood meeting, to know that our prayers are that that dread disease may not be fatal to your loved one.

That goes to all parents whose hearts are filled with anxiety because of afflicted ones. This is a prayerful Church. We are one body, and when one suffers we all, to a degree, share that suffering.

I wish to express appreciation for the sustaining help of these noble counselors, President Stephen L. Richards and President J. Reuben Clark, Jr. No man make no exception -- has been more blessed with the strength and wisdom, loyalty and devotion, of two counselors than I, and I express in your presence deep gratitude for their loyalty.

Likewise to the members of the Council of the Twelve and to the other General Authorities of the Church want them to understand that I am not unkind of their willingness to minimize my weaknesses which often stand out so glaringly, and of their magnanimity in magnifying any virtue they might see. They are loyal men, seeking first the kingdom of God and his righteousness. Thank you, noble fellow workers!

We thank the members of the Church for their sustaining prayers in behalf of the General Authorities of the Church. You may know, we wish you to know, that these prayers are effective, and I wish to testify to you, to the Church, and to the world that the inspiration and protecting care of a kind Father in heaven are real. He is closer to the Church than anybody outside the Church -- and some within the Church -- realize.

The Lord is not just an absent, faraway source. He is a kind father, solicitous of the welfare of his children and ready and willing to hear and answer their call. The answer may be negative, as sometimes a wise parent gives a negative answer to the pleadings of a child, but he is ever ready to hear and to answer.

His Beloved Son stands at the head of this Church. It is his Church. Oh, may the world realize that in the very near future, open their minds to study the needs of the war-torn world, and see that those needs may be supplied by obedience to the principles of the revealed word of God!

This is Christ’s Church. God help us all that we may be faithful members therein, and so live that others, seeing our good deeds, may be led to glorify our Father in heaven.

We wish to express appreciation to the choir. What a glorious work these faithful men and women are doing! We appreciate the effort and ability of the conductors, the organists, the officers of the choir, for their work at the conferences, and for their regular broadcasts.

We are grateful for the excellent weather we have enjoyed, unexcelled in all the world, grateful for the responsiveness of the audience to the messages that have been given, grateful for your co-operation, your ready adherence to any suggestion that will be helpful to the Church or to others.

We appreciate all who assisted in any way during this conference, the cooperation of the city officials, rendering ready and efficient service, the traffic officers who have stood at the crossings who have guarded well the safety, and perhaps the lives, of some who might have otherwise been injured, who might have placed their lives in jeopardy.

We are grateful for the flowers from kind hearts that were prompted to place these silent messengers of love here for your pleasure and your inspiration. We thank the ushers who have been so attentive, careful, who have kept these grounds so clean and neat, and in that respect we thank everyone of you for your assistance and care.

We are grateful to the radio stations for their gratuitous service in enabling thousands and thousands to hear the messages of the General Authorities of the Church.

Now, in conclusion, may I venture a suggestion. Twice, during the conference, reference has been made to the fact that we are approaching a general election, in which tension becomes high; sometimes feelings are engendered; often false reports are made; and innocent people are misjudged.

Recently we heard that in one meeting, for example, it was stated authoritatively by somebody that two members of the General Authorities had said that the General Authorities of the Church had held a meeting and had decided to favor one of the leading political parties over the other, here in this state particularly.

In Utah and surrounding states, contests for votes at the polls are being waged on national party lines. Regarding reports already received that the General Authorities of the Church have held a meeting and decided to wield their influence in favor of the candidates of one of these political parties, we will say:

This report is not true, and I take this opportunity here, publicly, to denounce such a report as without foundation in fact.

In the Church, there are members who favor the Democratic party. There are other members who sincerely believe and advocate the principles and ideals of the Republican party. The First Presidency, the Council of the Twelve, and other officers who constitute the General Authorities of the Church, preside over members of both political parties.

The President is President of the Church, not favoring in this election either political party. The welfare of all members of the Church is equally considered by the President, his Counsellors, and the General Authorities. Both political parties will be treated impartially.

The Deseret News is the organ of the Church. It will be equally fair and impartial in the treatment of both political parties. This does not mean however, that error will be condoned. Teachings and ideologies subversive to the fundamental principles of this great Republic, which are contrary to the Constitution of the United States, or which are detrimental to the progress of the Church of Jesus Christ of Latter-day Saints, will be condemned, whether advocated by Republicans or Democrats.

We are all united in admonishing the members of the Church to register. We confirm the admonition already given from this pulpit regarding that important duty. We advocate the necessity of all members of the Church showing appreciation of your franchise, your citizenship, by voting, exercising your right to say who shall be your leaders. They become our servants. That is the spirit of the Constitution.

You hold the right hope we still have it say who shall direct this nation and who shall direct our affairs in state, county, and municipality. Everybody in Utah and our surrounding states where our people are influential should exercise this right.

Now in conclusion, my brethren, I should like to say just a word to the priesthood of the Church, eighteen thousand of whom gathered here last evening. Let us all follow the example of our great Leader and Savior, Jesus Christ, when he sat with his Twelve in that upper room and taught them the lesson of humility. He walked to the doorway where a basin of water stood, covered by a palm leaf, according to the custom of the day, girt himself with a towel as a servant, and washed the disciples’ feet, and
wiped them with the towel.

You will remember that when he came to Peter, the chief Apostle protested: “Thou shalt never wash my feet.”

“If I wash not thy feet thou shalt have neither part nor parcel with me.”

“Nay then,” said impetuous Peter “Not my feet only, but my hands and my head” (see John 13:8-9), and then after the Savior completed that ceremony, he ungirt himself, took his place at the head, and said:

“Ye call me Master and Lord: and ye say well; for so I am.

“If I then, your Lord and Master have washed your feet, ye also ought to wash one another’s feet.

“For I have given you an example that ye should do as I have done to you.” (Idem 13-15.)

In the 121st section of the Doctrine and Covenants, we have one of the greatest lessons in government ever given. I, as you, have studied pedagogy, a little psychology, but in principles of government I think you cannot find anywhere such sublime principles as follows:

“That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

“That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.” (D. & C. 121:36-37.)

“We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

“No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by longsuffering, by gentleness and meekness, and by love unfeigned;

“By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile

“Reprieving betimes with sharpness, when moved upon by the Holy Ghost” not when moved upon by selfishness, retaliation, or enmity -- “and then showing forth afterwards an increase of love toward him whom thou hast reproved lest he esteem thee to be his enemy;”

“That he may know that thy faithfulness is stronger than the cords of death.” (D. & C. 121:39-44.)

“And to all, we close with this: “Let thy bowels also be full of charity toward all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God, and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

“The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.” (Idem 45-46.)

O Father, grant that we may magnify these high ideals of government and instil in our hearts and the hearts of those over whom we preside a love and confidence in thee and thy Beloved Son. In the name of Jesus Christ. Amen.

President David O. McKay:

The Choir will now favor us with “How Beautiful Upon the Mountains.”

The closing prayer will be offered by Brother Albert Choules, formerly president of the Southern States Mission, after which this conference will adjourn sine die.

The Deseret Sunday School Union will convene in this building at 7 p.m. tonight. All Sunday School workers will wish to be in attendance. Others are invited to attend.

The Tabernacle Choir sang: “How Beautiful Upon the Mountains.”

President David O. McKay:

We express special appreciation to KSL for keeping the channels open until the meetings are closed. We ask them kindly to give us credit for having closed once on time.

The Benediction was offered by Elder Albert R. Choules.

Conference adjourned sine die.

The congregational singing of the Conference was directed by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor, of the Tabernacle Choir.

The Salt Lake Tabernacle Choir was in attendance at the Sunday Sessions and furnished musical numbers for those sessions.

The Tabernacle Choir male chorus furnished the choral numbers for the General Priesthood meeting Saturday evening.

The Relief Society Singing Mothers from the Salt Lake and Ogden areas and from the three Sevier stakes, with Sister Florence J. Madsen conducting, furnished musical numbers for the Friday sessions.

At the Saturday morning and afternoon sessions, the choir music was furnished by the German-speaking L.D.S. Choir, with Heinz Rimmasch conducting.

The music of the Church of the Air broadcast and also the Tabernacle Choir and Organ broadcast, Sunday morning, was directed by J. Spencer Cornwall. Alexander
The combined Scandinavian Choirs sang "The Messiah Is Coming."
Elder Joseph Anderson, Clerk of the Conference, read the following reports:

**Church Business**

**CHANGES IN CHURCH OFFICERS STAKE, WARD AND BRANCH ORGANIZATIONS SINCE OCTOBER CONFERENCE 1952**

**MISSION CHANGES AND NEW PRESIDENTS APPOINTED**

Lee B. Valentine appointed president of Argentine Mission to succeed Harold Brown.

Charles V. Liljenquist appointed president of Australian Mission to succeed George A. Christensen.

Hilton A. Robertson released as president of Chinese Mission.

Isaac A. Smoot appointed president of Northern States Mission to succeed Waldo M. Andersen.

Howard B. Stone appointed president of Samoan Mission to succeed Earl S. Paul.

LeRoy H. Duncan appointed president of South African Mission to succeed Evan P. Wright.

William F. Perschon appointed president of Swiss-Austrian Mission to succeed Samuel E. Bringhurst.

John Kenneth Orton appointed president of Tahitian Mission to succeed Othello P. Pearce.

**NEW STAKES ORGANIZED**

Cannon Stake organized March 1, 1953, by division of Pioneer Stake.

Detroit Stake organized November 2, 1952, from Great Lakes and Canadian Missions.

East Ogden Stake organized November 23, 1952, by division of Mt. Ogden and Ogden Stakes.

East Sharon Stake organized November 24, 1952, by division of Sharon Stake.

Klamath Stake organized March 22, 1953, from Northern California Mission.

Layton Stake organized January 25, 1953, by division of North Davis Stake.

Lorin Farr Stake organized November 16, 1952, by division of Ben Lomond Stake.

Mt. Rubidoux Stake organized October 26, 1952, by division of San Bernardino Stake.

North Tooele Stake organized March 29, 1953, by division of Tooele Stake.

Riverdale Stake organized November 30, 1952, by division of Weber, South Ogden and Lake View Stakes.

San Jose Stake organized November 30, 1952, from Palo Alto Stake and Northern California Mission.

**STAKE PRESIDENTS CHOSEN**

Leonard T. Ralphs, president of American Falls Stake to succeed George R. Woolley.

Heber Jay Heiner, Jr., president of Ben Lomond Stake to succeed William Arthur Budge.

Clarence Neeley, president of Benson Stake to succeed Merle G. Hyer.

Fred H. Peck, Jr., president of Cannon Stake.

Winslow B. Whiteley, president of Cassia Stake to succeed Lewis R. Critchfield.

Alan B. Blood, president of Davis Stake to succeed LeRoy H. Duncan.

George W. Romney, president of Detroit Stake.

Scott B. Price, president of East Ogden Stake.

Henry D. Taylor, president of East Sharon Stake.

Carroll William Smith, president of Klamath Stake.

I. Haven Barlow, president of Layton Stake.

Francis M. Zimmerman, president of Long Beach Stake to succeed Virgil H. Spongberg.

Elton W. Wardle, president of Lorin Farr Stake.

Albert Leland Bott, president of Mt. Ogden Stake to succeed Olin H. Ririe.

Vern R. Peel, president of Mt. Rubidoux Stake.

George Smith Haslam, president of North Davis Stake to succeed George H. Holt.
Lloyd P. Mickelsen, president of North Idaho Falls Stake to succeed Henry Ray Hatch.

Orlando T. Barrus, president of North Tooele Stake.

Henry A. Smith, president of Pioneer Stake to succeed Fred H. Peck, Jr.

Rudolph Lincoln Van Kampen, president of Riverdale Stake.

Willford Joseph Reichmann, president of St. George Stake to succeed Wm. H. Bennett.

Lavern M. Hansen, president of San Bernardino Stake to succeed Vern R. Peel.

Serge J. Lauper, president of San Francisco Stake to succeed J. Bryon Barton, deceased

Vernard Lester Beckstrand, president of San Jose Stake.

Philo T. Edwards, president of Sharon Stake to succeed Henry D. Taylor.

John Byron Ravsten, president of Smithfield Stake to succeed George L. Rees.

Myron L. Western, president of West Pocatello Stake to succeed Twayne Austin, deceased.

NEW WARDS ORGANIZED

Bonneville Park Second and Ogden Fortieth Wards, Ben Lomond Stake, formed by division of Bonneville Park Branch and Ogden Twenty-Ninth Ward.

Boise Ninth Ward, Boise Stake, formed by division of Boise Fourth Ward.

Bountiful Eighth and Ninth Wards Bountiful Stake, formed by division of Bountiful Second and Third Wards.

West Suburban Ward, Chicago Stake formerly West Suburban Branch.

Cottonwood Third, South Cottonwood Second and Holladay Fifth Wards, Cottonwood Stake, formed by division of Cottonwood, South Cottonwood and Holladay Third Wards.

Centerville Third Ward, Davis Stake, formed by division of Centerville First Ward.

Denver Fourth Ward, Denver Stake formed by division of Crestmoor Ward.

Ann Arbor, Dearborn, Detroit, Flint, Lansing, Pontiac, Saginaw-Midland and Toledo Wards, Detroit Stake, formerly branches in Great Lakes Mission.

Lethbridge Third Ward, East Lethbridge Stake, formed by division of Lethbridge Second Ward.

Anaheim and Costa Mesa Wards, East Long Beach Stake, formed by division of Fullerton Ward and all of Huntington Beach Branch.

East Mill Creek Second Ward East Mill Creek Stake, formed by division of East Mill Creek Ward.

Clark Ward, Grantsville Stake, formed by division of Grantsville First and Second Wards.

Idaho Falls Fourteenth Ward, Idaho Falls Stake, formed by division of Idaho Falls Ninth Ward.

Redondo Second Ward, Inglewood Stake formed by division of Redondo Ward.

Dublan Second Ward, Juarez Stake, formerly Mexican Branch.

Ashland, Grants Pass, Klamath Falls, Klamath Falls Second, Lakeview and Medford Wards, Klamath Stake, formerly branches in Northern California Mission.

Lehi Sixth and Seventh Wards, Lehi Stake, formed by division of Lehi Wards.

Bonneville Park Ward, Lorin Farr Stake, formerly Bonneville Park Branch.

Henderson Second Ward, Moapa Stake, formed by division of Henderson Ward.

Clifton-Morenci Ward, Mt. Graham Stake, formerly Clifton-Morenci Branch.

Clearfield Third and Fourth Wards, North Davis Stake, formed by division of Clearfield First and Second Wards.

Hunter Second and Redwood Second Wards, North Jordan Stake, formed by division of Hunter and Redwood Wards.

Oakland Fifth Ward, Oakland Stake, formed by division of Oakland and Diamond Wards.

Menlo Park Ward, Palo Alto Stake, formed by division of Palo Alto Ward.

Los Altos Ward, Palo Alto Stake formerly branch in Northern California Mission.

Covina Ward, Pasadena Stake, formed by division of Monrovia and Baldwin Park Wards.

Pocatello Seventeenth Ward, Pocatello Stake, formed by division of Pocatello 13th Ward.

Downey Second Ward, Portneuf Stake, formed by division of Downey Ward.
Burton-Independence Ward, Rexburg Stake, formed by merging Burton and Independence Wards.

Balboa Second Ward, San Francisco Stake, formed by division of Balboa Ward.

Pacific Grove, Salinas, Santa Cruz and Watsonville Wards, San Jose Stake, formerly branches in Northern California Mission.

Kirkland Ward, Seattle Stake, formerly branch in Northwestern States Mission.

Idaho Falls Fifteenth Ward, South Idaho Falls Stake, formed by division of Idaho Falls Eighth Ward.

Ogden 37th, Ogden 38th and Ogden 39th Wards, South Ogden Stake, formed by division of Ogden 34th Ogden 28th and Ogden 14th Wards.

Coalville Second Ward, Summit Stake, formed by division of Coalville Ward and includes membership from Cluff Ward.

Washington Terrace Third and Fourth Wards, Weber Stake, formed by division of Washington Terrace First and Second Wards.

WARDS AND BRANCHES TRANSFERRED

Mt. Ogden, Ogden 30th, Ogden 33rd, Ogden 35th, Ogden 36th and Highland Wards, East Ogden Stake, formerly of Mt. Ogden and Ogden Stakes.

Edgemont First, Edgemont Second, Pleasant View, Oak Hills First, Oak Hills Second Wards, East Sharon Stake formerly of Sharon Stake.

Layton First, Layton Second, Layton Third, Layton Fourth Wards and Sahara Branch, Layton Stake, formerly of North Davis Stake.

Lorin Farr, Ogden Seventh, Ogden Eighth, Ogden Twenty-First Wards, Lorin Farr Stake, formerly of Ben Lomond Stake.

Arlington, Hemet, Ontario, Pomona, Riverside Wards, Corona, Elsinore, Mira Loma and Perris Branches, Mt. Rubidoux Stake, formerly of San Bernardino Stake.

Lakeview, Tooele Second, Tooele Third, Tooele Fifth, Tooele Seventh, Tooele Eighth and Tooele Ninth Wards, North Tooele Stake, formerly of Tooele Stake.

Ogden 22nd, Ogden 32nd, Riverdale, Washington Terrace First, Second, Third and Fourth Wards, Riverdale Stake formerly of Weber and Lake View Stakes.

San Jose First, Second and Third Wards, San Jose Stake, formerly of Palo Alto Stake.

Ogden Ninth, Ogden Eighteenth, Ogden Twenty-Sixth, Ogden Twenty-Seventh Wards, Weber Stake, formerly of South Ogden Stake.

WARD NAME CHANGED

Pleasant Hill Ward, Berkeley Stake, formerly Pleasant Hills Ward.

Cottonwood First Ward, Cottonwood Stake, formerly Cottonwood Ward.

Cottonwood Second Ward, Cottonwood Stake, formerly Big Cottonwood Ward.

Denver Third Ward, Denver Stake formerly Crestmoor Ward.

Oakland Second Ward, Oakland Stake, formerly Elmhurst Ward.

Oakland Third Ward, Oakland Stake, formerly Diamond Ward.

Oakland Fourth Ward, Oakland Stake, formerly Maxwell Park Ward.

San Jose First Ward, San Jose Stake, formerly San Jose Ward.

San Jose Second Ward, San Jose Stake, formerly Willow Glen Ward.

San Jose Third Ward, San Jose Stake, formerly Naglee Park Ward.

INDEPENDENT BRANCHES ORGANIZED

Granger Branch, Lyman Stake, formed by division of Lyman Ward.

Yerington Branch, Reno Stake, formed by division of Hawthorne Ward.

La Sal Branch, San Juan Stake, formerly dependent upon Monticello Ward.

Alderwood Branch, Seattle Stake formed by division of Seattle Fifth Ward.

BRANCHES TRANSFERRED TO STAKES FROM MISSIONS

Chatham, Sarnia, Windsor, Jackson and Selfridge Field Branches, Detroit Stake, formerly of Canadian and Great Lakes Missions.

Alturas, Etna, Tulelake and Yreka Branches, Klamath Stake, formerly of Northern California Mission.

Harmony Hills and Gilroy Branches San Jose Stake, formerly of Northern California Mission.

Monroe, Oak Harbor and Sedroooley Branches, Seattle Stake, formerly of Northwestern States Mission.

WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Bench Ward, Bannock Stake, ward consolidated with Williams Ward.
Central Ward, Bannock Stake, ward consolidated with Grace Second Ward.

Mound Valley Ward, Bannock Stake membership transferred to Cleveland Ward.

Belfry Branch, Big Horn Stake, transferred to West Central States Mission. Piute Branch Millard Stake, membership transferred to Kanosh Ward.

Cambridge Ward, Portneuf Stake, membership transferred to Downey Ward.

Burton and Independence Wards, Rexburg Stake, merged to make Burton Independence Ward.

Cliff Ward, Summit Stake, membership transferred to Coalville Second Ward.

Dove Creek Branch, San Juan Stake, changed from independent branch to dependent branch on Monticello Ward.

THOSE WHO HAVE PASSED AWAY

Elder John A. Widtsoe of the Council of the Twelve.

President Harry L. Payne, President of Arizona Temple.

J. Bryon Barton, President of San Francisco Stake.

Twayne Austin, President of West Pocatello Stake.

STATISTICAL AND FINANCIAL REPORT

Emergency Activity

In April of last year, canyon streams, swollen by heavy spring thaws overflowed into the farms, streets, homes and business houses of northern Utah communities, causing extensive damage and forcing many families from their homes. In Salt Lake City, Ogden, Provo and other communities, 485 families were evacuated from their homes through the efforts of Church Welfare workers. Fifty of these families were housed in homes donated by Church members.

On a purely voluntary basis, 6,606 individuals spent 58,301 hours, and 383 motorized equipment units were contributed for 10,573 hours, in flood control and emergency relief activities. Eighty-one thousand sand bags were donated by our people, and gathered by the boys of the Aaronic Priesthood. Sixty-three thousand of these bags were filled with sand and used in flood control. For the brethren voluntarily working on flood relief projects, thousands of meals were prepared and served by the Relief Society.

In an immunization program sponsored and conducted by the General Church Welfare Committee, 6,734 individuals were immunized against disease, 15,326 injections being made by doctors who contributed 78 hours of service, nurses contributed 310 hours of service and others assisting them worked 1,636 hours, all without any financial remuneration.

After the flood, the rehabilitation problem was met largely by the injured families themselves, and tribute should be paid to their spirit of independence and ability to re-establish themselves after great loss. However, the Welfare Program was called upon to assist in the reclamation of 74 homes and 2 places of business, and in the great task of cleaning away the mud and debris from homes, yards and streets. In this work, 823 persons contributed 9,880 hours and 58 motorized equipment units were contributed for 1,279 hours. Five homes were completely rebuilt.

President David O. McKay:

Elder Joseph Anderson has just read items pertaining to the statistical and financial data of the Church of Jesus Christ of Latter-day Saints.

Elder Orval Adams, Chairman of the Auditing Committee, will now read the report of the Committee.

REPORT OF CHURCH AUDITING COMMITTEE

Elder Orval W. Adams of the Church Auditing Committee read the following report:

President David O. McKay and Counselors, Salt Lake City, Utah.

Dear Brethren:

The balance sheet disclosing the financial condition of the Corporation of the President of the Church of Jesus Christ of Latter-day Saints for the year ending December 31, 1952 has been reviewed. The records appear to be adequate and the accounting system carefully kept. Disbursement of Church funds is controlled through a comprehensive budget system. Receipts for the year were in excess of expenditures. The Church is in a strong financial condition and free from debt.

Respectfully submitted, Orval W. Adams Albert E. Bowen George S. Spencer Harold H. Bennett Church Auditing Committee

IN BEHALF of the General Authorities of the Church, I wish to extend to the ten thousand people or more assembled here in the Tabernacle and on the Tabernacle Block, and to the tens of thousands, perhaps hundreds of thousands, of listeners a cordial welcome to the opening session of this, the 123rd Annual Conference of the Church.

The General Authorities sense deeply the responsibility that rests upon them. Everyone, I am sure, feels, as I, the weight of this responsibility, and each one prays for your prayerful sympathy and your co-operation in the carrying on of this great work of establishing the kingdom of God on earth.

We are especially pleased this morning to note in the audience, His Excellency, Honorable J. Bracken Lee, governor of the state of Utah; His Honor, Mayor Earl J. Glade, and representatives of the leading educational institutions, President A. Ray Olpin of the University of Utah, President Ernest L. Wilkinson of Brigham Young University, Superintendent M. Lynn Bennion of the City schools, and Superintendent E. Allen Bateman, state superintendent of schools. I am not sure whether President...
May we have your sympathy appeal to all who are listening in to give us your faith and prayers, as we present to you this morning the messages that will come from those who will be called to occupy the pulpit.

In addition to the statistical and other data just presented to you by the Clerk of the Conference, you will undoubtedly be interested in the following items which pertain more directly to the spiritual interests of the Church. This is merely a summary, and I shall present it as quickly as possible.

The activity of the men holding the Melchizedek Priesthood is especially gratifying. A summary of the past five years discloses the fact that there is an increase in the following activities: (1) in the number of full tithepayers, (2) the number holding family prayers, (3) the number attending weekly group meetings, (4) the attendance at sacrament meetings shows no increase, and (5) visits by quorum officers to quorum members show a decrease of two percent, but participation in Church work, an increase from forty-four percent to eight-one percent. These figures refer only to Melchizedek Priesthood workers. Favorable as the record is, we admonish them to more activity and urge them to participate more generally in Church activities.

The Relief Society of the Church gives an equally pleasing report, growing in membership, accomplishment, and spirituality. During 1952 there were 7900 names added to the membership. The sisters fully cooperate with the priesthood and lend great strength to wards and stakes, missions and branch activities, such as building programs and welfare projects.

The compassionate services are receiving careful attention. During 1952 there were 209,890 visits made to the sick and the homebound, and 22,500 eight-hour days bedside nursing on a voluntary basis. This is particularly important in view of the pronounced nurse shortage. The sisters have strong testimonies of the truth of the gospel, as is attested by the righteousness of their lives, and evidenced in the testimonies borne during the testimony period held in connection with the monthly theology lessons.

"It is our personal opinion," says the President, "that the Church has never had a generation of Relief Society women more spiritual, more diligent, or more devoted to the work of the Church."

The Sunday School goodly number of Sunday Schools whose superintendents have been left in that position long enough to catch the spirit of effective Sunday School work have made strides in increasing the testimony and spiritual attainment of a large proportion of members by the following means: first, ward teacher training classes for prospective teachers; second, increasing numbers of stakes are holding monthly union meetings which had to be abandoned during the war; third, great numbers of Sunday School teachers report having been helped immensely by the inspiration, the lesson enrichments, and the teaching "knowhow" contained in the great magazine for Sunday School teachers, The Instructor; and, fourth, by double use of ward chapel and classrooms; for example, one overcrowded Sunday School has increased its average attendance from a crowded 342 in 1950 to a comfortable 424 in 1952. And that is not an increase in the membership of the ward.

Young men's Mutual Improvement Association -- Increase of enrolment during last year, 29,000. Last year over 30,000 young people participated in choral productions; not one of them failed significantly to lift the spiritual sights of the participants. Over 25,000 individual talks or speeches were given, most of them on spiritual topics. Over 35,000 young people participated in some way or other in an M.I.A. drama.

Young women's Mutual Improvement Association -- The great purpose of the Young Women's Mutual Improvement Association is to build testimonies in the lives of the young women of the Church, both members and investigators. This purpose is promoted in three major ways: First, there is the girls' program which stresses, along with full activity in the Church, regular attendance at sacrament, Sunday School, and M.I.A. meetings. For the past year over 25,000 individual awards were given to girls.

This means that they attended at least seventy-five percent of the Sunday School and M.I.A. meetings, fifty percent of the sacrament meetings. Over 2000 leaders received an award, which in their case, also indicated attendance at seventy-five percent of the leadership meetings. In December 1952, all girls, twelve to nineteen, in the Church, achieved an average of fifty-seven percent attendance at sacrament meeting, sixty-six percent at Sunday School and sixty-seven percent at M.I.A. This is an increase over the previous year of four percent at sacrament meeting, and three percent at Sunday School and M.I.A.

Primary objectives have been highlighted in the Primary Association this year: first, stimulate interest in the reading of the Book of Mormon; second, promote greater reverence in our chapels; most commendable objective third, teach the children to pray; fourth, stress the importance of the boys receiving the Aaronic Priesthood. Thirty-two thousand officers and teachers have been reading the Book of Mormon as a scripture assignment.

Primary teachers throughout the Church have been urged and advised to accept the responsibility and privilege of teaching the children to pray and to help them to trust in our Father in heaven, believing that he will hear and answer their prayers. Over 7000 boys have been graduated from Primary and have been assisted in their preparation to receive the Aaronic Priesthood.

I wish that the ten thousand people here assembled might have seen the program that was given to the presidents of the Primary Associations in the Hotel Utah last Thursday evening.

We commend the priesthood workers and all the auxiliary workers of the Church. God bless you in your sincere and untiring efforts to teach the young ones and the older ones the principles of truth and salvation.

TWO FUNCTIONS

And now, my dear fellow workers, a few words in general, regarding the great mission that is yours in preaching the gospel of Jesus Christ. In anticipation of this hour, I have been impressed to emphasize two great functions of the Church: first, the putting in order of our homes, and keeping them in order; and second, the proclaiming of the divinity of the mission of our Lord and Savior, Jesus Christ. With these two objectives in mind, may I have your attention, your faith and prayers.

"For what is a man profited," said the Savior, "if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26.)

The first recorded question of the Savior after his baptism in the river Jordan, was, "What seekest thou?" In the text I have just read, he again refers to the dominant incentive prompting man's actions in daily life. If a man seek wealth, worldly honors, pleasures and all that riches and honor can bestow but neglects and leaves undeveloped the eternal riches of his soul, what is he profited?

Thus does the Lord emphasize in a simple though majestic comparison of material and spiritual possessions.

On another occasion, in the Sermon on the Mount, he admonished his hearers to seek "first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Ibid., 6:33.) Seeking to establish the kingdom of God and to foster his righteousness should be the paramount purpose of life. I think none will gainsay that.

Leading statesmen, clear-thinking educators, in public addresses and in magazine articles, frequently refer to what they declare is an apparent spiritual poverty of the present age, and they cite the need for higher moral and ethical standards.

Some months ago, you will recall, a British jet plane crossed and recrossed the Atlantic Ocean in about eight hours. Shortly thereafter a cartoon appeared in the New...
"Now, no faultfinding about your teacher or anybody else.

"Slander is poison to the soul. "Slanderers are like flies that pass all over a man's good parts to light only on his sores." In the ideal home, there is no slanderous gossip about day schoolteachers, about public officials, or Church officials. I am more grateful now, as years have come and gone, to my father, who with hands lifted said, "Our home joys," says Pestalozzi, "are the most delightful earth affords, and the joy of parents in their children is the most holy joy of humanity. It makes their hearts pure and good; it lifts them up to their Father in heaven."
p51 Quarreling and swearing also are evils that lower the standards of the ideal home. I cannot imagine a father or mother swearing in the presence of children or even letting it pass their lips.

p52 George Washington set us a good example in this regard. When he learned that some of his officers were given to profanity, he sent a letter to them on July 1, 1776, from which I quote:

p53 “The general is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion. He hopes the officers will, by example, as well as influence, endeavor to check it, and that both they and the men will reflect that we can have little hope of the blessing of heaven on our arms if we insult it by our impurity and folly. Added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it.

p54 Another deterrent to happiness in the home is the refusal to bear the full responsibility of motherhood and fatherhood. Members of the Church who are healthy and normal should not be guilty of restricting the number of children in the home, especially when such action is prompted by a desire for a good time, or for personal gain, or to keep up with the neighbors, or by a false impression that one or two children in a family can be better educated. These are excuses which members of the Church should not harbor, for they are unjustified.

p55 The question of size of families, I know, brings up many problems: the question of woman’s career, the false cry of “quality, not quantity,” which one writer rightly says should read “extinction, not preservation,” or the matter-of-fact question of daily living and getting on in the world.

p56 With the high ideal of marriage as revealed to the Prophet Joseph Smith members of the Church should have but one goal, and that is to keep in mind the fact that marriage, the foundation of society, is “ordained of God” for the building of permanent homes in which children may be properly reared and taught the principles of the gospel.

p57 The following, I am sure, will strike a responsive chord in the hearts of the majority of parents in the Church. I quote:

p58 “Every period of human life is wonderful; the irresponsible age of childhood, the thrilling years of adolescence and courtship, the productive, fighting, burden-bearing era of parenthood; but the most wonderful time of life comes when the father and mother become chums of their grown-up, successful sons and daughters, and can begin to enjoy their children’s children.

p59 “Youth is confined with restrictions, limitations, schedules, and dominations; adolescence is full of mysteries, longings, and defeats; early fatherhood is absorbed in struggles and in the solution of problems; extreme old age is shadowed by eternal mysteries; but middle age and normal old age, if life has been rightly and fully lived, are filled with the thrills, not merely of success but of companionship with children and grandchildren.

p60 “Every normal individual should complete the full cycle of human life with all its joys and satisfactions in natural order: childhood, adolescence, youth, parenthood, middle age, and the age of grandchildren. Each age has satisfactions which can be known only by experience. You must be born again and again in order to know the full course of human happiness. When the first baby is born, a mother is born, a father is born, and grandparents are born; only by birth can any of these come into being. Only by the natural cycle of life can the great progressive joys of mankind be reached.

p61 “Any social system which prevents the individual from pursuing the normal cycle of life, from marrying young, from rearing a family before the age of fifty or so, and from obtaining the deep peculiar joys of middle life and grandparenthood defeats the divine order of the universe and lays the basis of all sorts of social problems.

p62 “When a young man and woman of the right biological type marry in the early twenties and are prepared to earn a living and support and rear a family they have started in the normal cycle of life. They are likely to give society far fewer problems of crime, immorality, divorce, or poverty than are their unmarried companions. They will have children and rear them while they are strong, enjoy them when they are grown up and successful, depend upon them in weakness, and profit by the finest type of old-age insurance ever invented by man or God, an insurance which pays its annuities in material goods when necessary, but which mainly pays in the rich joys of love and fellowship. . . . The crowning joys of human experience will come in middle age and onward, through the companionship, love and honor of children and grandchildren.” (R. J. Sprague.)

p63 We appeal to all members of the Church to set their homes in order and to enjoy the true happiness of harmonious family life.

p64 As already stated, the second paramount obligation is to proclaim the divine mission of Jesus Christ. Nineteen hundred years ago, a valiant defender of that cause said: “This is the stone which was set at nought of you builders which is become the head of the corner.”

p65 “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” (Acts 4:11-12.)

p66 The man who thus declared Jesus to be the one and only safe leader and guide in the world was an ordinary fisherman who lived nearly two thousand years ago. He grew to manhood, experiencing life among common folk such as you and I. He was not a dreamer. He was thoroughly a man of action, though somewhat impetuous. He was fairly prosperous, possessed qualities of leadership, and, above all, he was honest.

p67 Circumstances drew Peter into close relationship with Jesus of Nazareth. For nearly three years this hardheaded fisherman accompanied Jesus almost constantly. He became intimately acquainted with the Master. Jesus’ philosophy of life became Peter’s philosophy. Not suddenly, but gradually, through careful, critical observation and inward experience, Peter arrived at a firm and sublime conviction, expressed clearly and unhesitatingly when he declared before his accusers, the leaders of the Jewish Sanhedrin, “. . . there is none other name under heaven given among men, whereby we must be saved.”

p68 MODERN VIEW OF SALVATION

p69 Saved is a trite word, frequently applied by religious leaders to a real or imagined instantaneous change of heart. The sense in which we use it this morning is expressed by Dr. Charles Foster Kent, professor of biblical literature in Yale University, who, in answer to the question, “From what does man need to be saved?” writes:

p70 “This question must be answered today, not in the light of metaphysics or abstract theology, but of physiology, psychology, political science, economics, and sociology. In the light of modern psychology, it is apparent that while a man may experience instantaneously what is commonly called conversion his salvation is not attained in a moment but is a continuous educational process. It is accomplished not by negations, but by developing within him nobler impulses and ideals and by bringing him into normal relations with his environment and by teaching him how to function, that is, effectively to accomplish his lifework in the environment in which he is placed.

p71 “This is precisely what Jesus did for the needy men and women who gathered about him during his work in Galilee. And what he did for them then he is able to do for men today, for the needs and the processes of salvation are eternally the same. He was able to perform his saving work because he himself had felt many of the same needs and had found the only way of satisfying them.

p72 “No teacher of the past was more awake to the weakness of human nature than Jesus; but he also saw and proclaimed clearly its divine possibilities. He saw that those possibilities could be realized only as each individual was brought into normal living touch with the Heavenly Father. A man’s recognition of his sonship to God opens his eyes at once to the fact that all men are his brothers. Herein lies the miracle of the religious life. It is the eternal mystery of conversion.
"When once a man enters fully into his filial attitude toward God and fraternal relations with his fellow men, he suddenly finds himself saved from the dominance of his passions, his selfish impulses, from worry and fear. Even the consequences of his past sins no longer master him, but a great alluring field of service opens before him. With this self-forgetting service there come peace and the joy and exultation that crown worthy achievement."

Furthermore, members of the Church declare at Easter season, and throughout the year, that the Church of Jesus Christ stands with Peter, with Paul, with James, and with all other Apostles who accepted the resurrection not only as being literally true, but as being also the consummation of Christ's divine mission upon the earth. Religious leaders since history began have taught virtue, temperance, self-control, service, obedience to righteousness, and duty; some have taught a belief in one supreme ruler and in a hereafter; but only Christ broke the seal of the grave and revealed death as the door to immortality and eternal life. To the unimpeachable evidence of the ancient Apostles to the resurrection of our Lord we add the sublime declaration of the Prophet Joseph Smith:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!" (D. & C. 76:22.)

"As Christ lived after death, so shall the human family, each one taking that place in the next world which he or she merits through actions during earthly life. Since love is as eternal as life, the message of the resurrection is the most comforting, the most glorious ever given to man; for when death takes a loved one from us, we can look into the open grave and say, he is not here; he is alive.

Happy homes give to their inmates a taste of heaven on earth -- acceptance of the divinity of Christ's mission and compliance with the principles of his gospel, give assurance of immortality and eternal life.

I testify that a knowledge of his existence and of the truth of his gospel is the source of the greatest comfort and happiness to man.

May the day speedily come when honest, sincere men and women throughout the world may have in their souls this assurance, I earnestly pray in the name of Jesus Christ. Amen.

President David O. McKay:

The Choir and congregation will now sing, "O Ye Mountains High," with Richard P. Condie conducting.

After the singing, Elder Joseph Fielding Smith, President of the Council of the Twelve will speak to us.

The congregation and the Choir joined in singing the hymn, "O Ye Mountains High."

PRESIDENT JOSEPH FIELDING SMITH President of the Council of the Twelve Apostles

Yesterday, with my Brethren, I was in session with some thirty missionary presidents. We heard a report from all in relation to their work and the work of the missionaries who labor under them. At the close of the meeting, and all through the meeting, we felt to rejoice because of the glowing reports that they were able to give to us.

There is one reason why these missionaries go forth and that is to fulfill the promise that was made by our Redeemer that his gospel of the kingdom should be preached in all the world as a witness before the time of his second coming. In his discourse as recorded in the twenty-fourth chapter of Matthew which came in response to the request of his disciples to know concerning his second coming, and the events that would take place before his coming, he told them of the calamities, the distress among the nations, the wars, the rumors of wars, the commotions, men's hearts failing them, and that they would turn away from the truth. Then speaking of the latter days he said to them:

"And again, because iniquity shall abound, the love of many shall wax cold; but he that shall not be overcome the same shall be saved.

"And again, this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come, or the destruction of the wicked." (Pearl of Great Price. Joseph Smith. 1:30-31.)

Fulfilling that prediction that the gospel would again be preached, inferring that there would be a time when it would not be preached and it would have to be restored, these missionaries are going forth and spending their time which is appointed among the nations of the earth.

Unfortunately, because of conditions which cannot be controlled by the Church, our missionary forces are reduced. We need missionaries. It is true today, as it was one hundred years ago, that the field is wide; the harvest is great; but the laborers are few. Likewise the field is white and ready for the harvest. In a revelation given to the Church November 1, 1831, the Lord said he would send forth his missionaries, or his servants.

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them.

"Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth.

"Wherefore, fear and tremble, O ye people, for what I the Lord have decreed in them shall be fulfilled." (D. & C. 1:4-7.)

Now the Lord has said that his missionaries shall not be stayed and that they shall go forth until he says the work is finished. In this same revelation he also says this:

"For they [the people of the earth] have strayed from mine ordinances, and have broken mine everlasting covenant;

"They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets.

"The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh;"
But that every man might speak in the name of God the Lord, even the Savior of the world;

That faith also might increase in the earth;

That mine everlasting covenant might be established;

That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.” (Ibid., 15-23.)

And so in fulfillment of these promises to the world, our missionaries go forth. No power has been able to stay their hands. It has been tried. Great efforts were made in the very beginning when there was only a handful of missionaries, but the progress of this work could not be stopped. It cannot be stopped now. It must and will go forth that the inhabitants of the earth may have the opportunity of repenting of their sins and receive the remission of their sins and come into the Church and kingdom of God, before these final destructions come upon the wicked, for they have been promised.

There is in the world today distress, turmoil, trouble, commotion, and contention among the nations. There is no peace. There will be no peace until the Prince of Peace comes to bring it. And his warning is to the world to repent. This I might have read, for it is the first verse of this revelation I have been quoting. The righteous have been called on to come out of Babylon, or the world, to receive the gospel of Jesus Christ as it has been restored, and find a place in the kingdom of God.

These missionaries, mostly young men, untrained in the ways of the world, go forth with this message of salvation and confound the great and the mighty, because they have the truth. They are proclaiming this gospel; the honest and sincere are hearing it and are repenting of their sins and coming into the Church. The ungodly will not repent. This truth is also stated in this revelation. They will not repent because today, as in times of old, men love darkness more than light.

I wish to testify to you, my brethren and sisters, and to all the world, that God lives, that he has spoken again from the heavens, and the heavens have never been closed against those who are honest and true, who earnestly seek the guidance of the Lord. The Lord never closed the heavens. Men closed the heavens and said there should be no more revelation, no more commandments, only those which are in the canon of scripture. It was men who said that, not God. Men have said that the Lord finished his work. They have said there could be no more coming of angels, no more scripture, and that we would have to depend on the dead letter of the law as it is recorded in the books contained within the lids of the Bible. Men are saying that did not say it.

And he has restored to us the everlasting gospel and has given us revelation and made known to us many of the plain and important things pertaining to his kingdomthings revealed anciently, and also in the day in which we live, and he will give revelation to this Church from time to time according to the needs of the people, for the heavens are not sealed, only as men have sealed them against themselves.

Let us seek to know his will, hearken to the counsels of the First Presidency of this Church, and the President, who is the mouthpiece, the servant of God, with the authority to receive revelation for the guidance not only of the Latter Saints, but also for the people of the all the world if they will only hearken to it. The Lord bless you, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

President Joseph Fielding Smith, President of the Council of the Twelve has just concluded speaking. Elder Thomas E. McKay, Assistant to the Twelve, will now address us.

Thomas E. McKay

ELDER THOMAS E. MCKAY Assistant to the Council of the Twelve Apostles

PRESIDENT MCKAY and Counselors President Smith, other members of the Council of the Twelve, brethren and sisters, and friends:

It is good to be here, to partake of the wonderful spirit of this occasion.

I am grateful to my Father in heaven for this privilege. I am grateful to my brethren. I love my brethren. I love you, brothers and sisters, and appreciate your support, your cooperation. I love the Lord for what he has done for me and my family, as referred to by President McKay, the great importance of the family life, for my missionary experiences the importance of which was referred to by President Smith.

This is a beautiful world in which we live. The Lord has given us this world; men, as has been stated, have made a mess of certain things, but in spite of that it remains a beautiful world. I am sure we appreciate the music we have heard this morning, the beautiful music furnished by the combined Scandinavian choirs, and of the weekly broadcasts of the Tabernacle Choir, organ, and “The Spoken Word.” I recommend listening to them firsthand or transcribed.

I am reminded now of Richard L. Evans’ “Spoken Word,” of two weeks ago on the dream of John Ruskin, which Brother Evans referred to the children in the garden and in the home. Books music, and entertainment were supplied, with freedom for the children to enjoy themselves. They had everything that a child’s heart could desire and still they were not satisfied. Some of the leaders began pulling the nails, the brass, shiny-headed nails, out of the chairs and other furniture, and others joined them, and in a short time they were all engaged in that useless, destructive pastime, to see how many nails, shiny nails, they could collect. Some of the leaders were jealous of some of the others, and the stronger ones helped themselves to the nails, and before they knew it, they were fighting for nails, shiny nails. No one was satisfied; everybody wanted some of somebody else’s. They fought on for the nails, though they knew they would not be allowed to carry as much as one brass nail away with them. But no, it was who had the most nails at the moment.

John Ruskin said he awoke from his dream because of the noise of the children, and then he thought that it could not have been children that were fighting for such foolish things. “Only men do.” And so it is with the world. Many have forgotten God.

As one writer stated, we look upon our religion, upon our Church, as a spare tire to be used only in time of emergency. An example comes to my mind of this emergency in an accident told by President McKay (I hope he will pardon me for referring to it), when he was returning from his first mission. It was in the summer, August 1899, I think. The boat had gone off its path in its desire to shorten the distance, and ran into an iceberg. The boat stopped; the cargo was shifted a little and the boat listed and they were not satisfied. Some of the leaders began pulling the nails, the brass, shiny-headed nails, out of the chairs and other furniture, and others joined them, and in a short time they were all engaged in that useless, destructive pastime, to see how many nails, shiny nails, they could collect. Some of the leaders were jealous of some of the others, and the stronger ones helped themselves to the nails, and before they knew it, they were fighting for nails, shiny nails. No one was satisfied; everybody wanted some of somebody else’s. They fought on for the nails, though they knew they would not be allowed to carry as much as one brass nail away with them. But no, it was who had the most nails at the moment.

Peace comes to bring it. And his warning is to the world to repent. This I might have read, for it is the first verse of this revelation I have been quoting. The righteous have been called on to come out of Babylon, or the world, to receive the gospel of Jesus Christ as it has been restored, and find a place in the kingdom of God.

And these missionaries, mostly young men, untrained in the ways of the world, go forth with this message of salvation and confound the great and the mighty, because they have the truth. They are proclaiming this gospel; the honest and sincere are hearing it and are repenting of their sins and coming into the Church. The ungodly will not repent. This truth is also stated in this revelation. They will not repent because today, as in times of old, men love darkness more than light.

We live in a land of unequaled beauty. The more we observe this, the more we will realize and appreciate these blessings. One of our great Utah artists, who has moved from Utah and now lives in New York, I believe, states that this Wasatch Range east of here is the most beautiful range of mountains in the world, and I believe he is right. When you go up north to the beautiful peaks north of Brigham City and especially Willard, and down to Ben Lomond and to Mount Ogden, on down to Timpanogos,
At one of the sessions, I think it is generally on the anniversary of the Church, which will be Monday, the Authorities of the Church will be presented for our sustaining vote. I would recommend to the tourists who are in our midst that they attend that session. It is a revelation. It is a wonderful feature of our conferences, of all our conferences.

I am tempted to refer to the presentation at one of our southern conferences. Some of the brethren and sisters take this feature of the conference and think it is not very important. Brother J. Golden Kimball, my dear friend, was attending a conference in one of the stakes in southern Utah, so the story is told. He was presenting the names of the General Authorities and presented the Presidency of the Church. They voted upon them separately when the Council of the Twelve, the First Council of the Seventy there were fewer hands coming up each time, and then he slipped this in: “It has been proposed that we move Mount Nebo in the southern part of the valley to the northern. All in favor, manifest it.” And they voted it. “Any opposed by the same sign.” And nobody voted against it. So he presented the names of the Presiding Bishopric and then asked the president of the stake to continue with the presentation of the stake authorities.

The sustaining of the officers is a revelation will be to the visitor to see how many men and women have definite appointments in this Church. Work is the greatest blessing that can come to us, and this is not a one-man Church brothers and sisters. In the stakes, also the same procedure will be pursued, and I have here the number of stakes and the number of people engaged in each stake with definite appointments also. 206 stakes and approximately three hundred people given definite appointments in each stake, fifteen hundred ninety-five wards, approximately two hundred forty-seven people given definite appointments to work in each ward, two hundred four branches, and practically one hundred seventy-five people given definite appointments for the people to work in each branch.

There is no excuse for anybody in this Church not having work. Yes, it is not a one-man Church. It is not the Church of Joseph Smith, nor of Brigham Young, nor of any of the men, the leaders who have succeeded them. They have all been called of God by the proper authority, but it is the Church, brothers and sisters, of Jesus Christ. He is our head, do not forget that. I testify to you, my friends, my brethren and sisters, that I know that Jesus lives, that he is the Christ, that he is our head, the head of this Church and I bear you that testimony in his name. Amen.

President David O. McKay:

Elder Thomas E. McKay, Assistant to the Twelve, has just addressed us.

The combined Scandinavian choirs will now sing, “Almighty God of Our Fathers,” conducted by Elder R. Hulbert Keddington. The closing prayer will be offered by Elder Gordon C. Young, formerly President of the New Zealand Mission, after which this Conference will stand adjourned until two o’clock this afternoon. The proceedings of that session will be broadcast over KSL at Salt Lake City, and by arrangement through KSL over the other stations named at the beginning of the session.

The Conference will also be broadcast over Television Station KSL, channel five.

Once again we wish to announce that important messages and calls that have come to us for persons supposed to be in attendance at the conference, and for persons to meet others, will be announced at the dismissal of the meeting over the loud speaking system on the grounds. Similar messages coming in will be likewise broadcast at the close of each general session without further notice. Please listen carefully to these announcements.

The music for this session has been furnished by the combined Scandinavian choirs, conducted by R. Hulbert Keddington; Roy M. Darley has been at the organ.

You have all enjoyed these lovely calla lilies, which adorn the banister here on the right and left of the rostrum. They have been furnished by the Berkeley Stake of California. Members of that stake have made such a presentation a traditional project for April Conference. They are particularly appropriate this year at the Easter season.

We thank the members of the Choir the combined choirs and Brother Keddington, for the time you have put forth in practicing, and for the beautiful singing, the inspiring service, that you have rendered during this session.

We shall now hear the Choir sing “Almighty God of Our Fathers,” and Elder Young will offer the benediction.

Singing by the Scandinavian Choirs “Almighty God of Our Fathers.”

Elder Gordon C. Young, former president of the New Zealand Mission, offered the closing prayer.

Conference adjourned until 2:00 p.m.

Conference reconvened at 2:00 p.m., Saturday, April 4.

President David O. McKay:

We repeat that the notices that come to the rostrum will be announced over the loud speaker on the grounds. We shall have to be fair to all, if we announced any one of these that are coming to us, we should be showing partiality. All announcements for meeting your friends or your relatives and of meetings will be announced over the loud speaker, please.

This is the second session of the One Hundred Twenty-Third Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City. These services and all general sessions of the conference will be broadcast in the Assembly Hall, in Barratt Hall, 60 North Main, over a loud speaking system and by television.

Last Thursday morning, this tabernacle was filled with the Primary workers of the Church. Friday night, last evening, it was filled to overflowing with the bishops of the Church. This morning and this afternoon it is filled to overflowing by members in attendance at the conference. It is evident that one pressing need of our Church is a larger building. We need a Coliseum that will seat fifteen or twenty thousand people, even to accommodate those officers and teachers who come to these conferences.

The proceedings of this session will be broadcast over station KSL of Salt Lake City, and by arrangement through KSL over the stations named in the first session of this conference. This session will be televised also over KSL television station, channel 5.

The singing will be furnished by the combined Scandinavian choirs, with Elder R. Hulbert Keddington conducting, and Alexander Schreiner at the organ. We shall begin this service by the Combined Choirs singing, “Send Out the Light,” conducted by Elder Keddington. The opening prayer will be offered by Elder Edward H. Sorensen, formerly President of the Danish Mission.
The Scandinavian Choirs sang: “Send Out Thy Light.”

Elder Edward H. Sorensen, former President of the Danish Mission, offered the opening prayer.

President David O. McKay:

Elder Edward H. Sorensen, formerly President of the Danish Mission, has just offered the invocation.

The combined Scandinavian choirs will now favor us with, “Let Not Thy Heart Be Troubled,” after which Elder Harold B. Lee of the Council of the Twelve, will speak to us.

Singing by the Choir, “Let Not Thy Heart Be Troubled.”

President David O. McKay:

Elder Harold B. Lee of the Council of the Twelve will now address us. He will be followed by Elder Eldred G. Smith, Patriarch to the Church.

ELDER HAROLD B. LEE Of the Council of the Twelve Apostles

I AM overwhelmed, and my soul is subdued by the marvelous spirit of this great conference. I think no one needed more the message of that beautiful number just sung by the choir than I. Let not your heart be troubled, neither let it be afraid.” I seek therefore earnestly for an interest in your faith and prayers for these next few minutes.

Several years ago in company with President S. Dilworth Young and his wife, we toured the New England Mission. At Glace Bay on Cape Breton Island we were introduced to a lovely sister who had been studying the gospel with our missionaries and had been very much attracted to them, but as we talked with her about her understanding of what they had taught, she said:

“I cannot accept this part of your teachings about the gospel of the second chance.”

As we talked on, I discovered that what she was alluding to were the teachings of the missionaries with reference to the statement of the Savior when he said:

Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. (John 5:25.)

She was referring to the missionaries’ interpretation of the words of Peter as he wrote them to the Saints in his day,

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

By which also he went and preached unto the spirits in prison;

Which sometime were disobedient when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. (1 Peter 3:18-20.)

They had taught her what Peter explained from what the Master must have told of his visit to that spirit realm, when he said:

For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh but live according to God in the spirit.

I answered her, “You misunderstand our teachings. We don’t believe in the gospel of the second chance. We do not believe in the gospel of the first chance but we believe in a chance or full opportunity for everyone to hear and to accept the gospel.”

Then I recalled to her what the Master had said,

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (Matt. 24:14.)

I quoted to her from revelation given to the Prophet Joseph Smith in which the Lord said:

Behold, I sent you out to testify and to warn the people, and it becometh every man who hath been warned to warn his neighbor. Therefore, they are left without excuse, in the day of judgment, and the sins be upon their own heads. (D. & C. 88:81-82.)

I read to her from the words of the Prophet of the Book of Mormon where he declared:

For after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed. (Alma 34:33.)

I told her of the vision of the Prophet Joseph that he had in the Kirtland Temple in January 1836, when he saw in vision Adam and Abraham, and saw his own father and mother. He saw his brother Alvin, who had departed this life before he was baptized, saw them in the celestial kingdom, and he marveled, and then the Lord spoke to him and said:

All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; and those who die henceforth without a knowledge of it who would have received it with all their hearts shall be heirs of the celestial kingdom, for I, the Lord, will judge men according to their works, according to the desires of their hearts. (Teachings of the Prophet Joseph Smith, 107.)

Many times I have thought back over that conversation, and I believe now I am beginning to understand what the Master meant when he said to Peter, after Peter had declared his testimony of the divinity of the Savior. The Master had told him that this was a revelation from God, and then added,

And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. (Matt. 16:18.)

There are those with limited or little understanding who believe that statement to refute our teaching that there has been an apostasy. They say, “If there was an apostasy, then the gates of hell did prevail against the Church, contrary to the words of the Savior to Peter.”
I give unto thee the keys to the kingdom of heaven, for he to whom these keys are given shall have no difficulty in obtaining a knowledge of both the salvation of the children of men, both for the living and for the dead. (Matt. 16:19.)

What he said to Peter was tantamount to saying to Joseph, if I can make this meaning clear, what he said to Joseph Smith what he said to Peter and what he has said to every prophet in every dispensation. He gives to each the keys to the kingdom of heaven, and the power to receive revelation in order that the gates of hell shall not prevail against his plan.

In other words, the Lord has said to Joseph Smith what he said to Peter and what he has said to every prophet in every dispensation. He gives to each the keys to the kingdom of heaven, and the power to receive revelation in order that the gates of hell shall not prevail against his plan.

Now the great and grand secret... and the summum bonum of the whole subject that is lying before us, consists in obtaining the powers of the Holy Priesthood. For a considerable time we had a rather spirited discussion, although not unfriendly, in which she argued her case, and that we, the Latter-day Saints, and not their apostates from the truth, were the apostates from the truth.

Several years ago while I served as a missionary, I came to the door of one who belonged to an apostate faction which fell away after the death of the Prophet Joseph Smith. For a considerable time we had a rather spirited discussion, although not unfriendly, in which she argued her case, and that we, the Latter-day Saints, and not their apostates from the truth, were the apostates from the truth.

As President Joseph Fielding Smith told us this morning, it was not God who sealed the heavens following a dispensation of the gospel. It was man. Hence, we are to believe that there would have been but one dispensation beginning with Adam and reaching down to now, except it had been for the wickedness of men.

The gates of hell would have prevailed if Satan had been victorious in the war in heaven, and if his plan which would have nullified free agency had been the order. The gates of hell would have prevailed had there ever been a time when the power to administer the saving ordinances of the gospel would not have been in each dispensation of the gospel upon the earth.

The gates of hell would have prevailed if the gospel had not been taught to the spirits in prison and to those who had not had ample opportunity of hearing the gospel. It contemplated the vicarious work to be carried on in behalf of those who had died without that knowledge in holy temples here in order that they might be judged as though they had heard the gospel here in the flesh.

The gates of hell would have prevailed if Satan had been victorious in the war in heaven, and if his plan which would have nullified free agency had been the order. The gates of hell would have prevailed had there ever been a time when the power to administer the saving ordinances of the gospel would not have been in each dispensation of the gospel upon the earth.

The gates of hell would have prevailed if the gospel had not been taught to the spirits in prison and to those who had not had ample opportunity to receive the gospel here in its fulness. It would have prevailed if there was not a vicarious work for the dead, and had it not been instituted to provide for those in the spirit world who desired to accept the gospel.

The gates of hell would have prevailed were it not for other vicarious work pertaining to the exaltation which those who accept the gospel might receive, both ordinances for the living and for the dead.

Now, as I think of that plan, so perfect in its conception, it is clear that this plan could not have existed except it had been by the revelations of the Living God. So we begin to understand what the Lord meant when he said to Peter,

...upon this rock I will build my church; and the gates of hell shall not prevail against it. (Matt. 16:18.)

He was speaking of the revelation of the Lord to his authorized servants and all the forces of hell combined could not prevent it.

Several years ago while I served as a missionary, I came to the door of one who belonged to an apostate faction which fell away after the death of the Prophet Joseph Smith. For a considerable time we had a rather spirited discussion, although not unfriendly, in which she argued her case, and that we, the Latter-day Saints, and not their faction, were the apostates from the truth.

As we talked on into the afternoon there came an interesting turn to our conversation. It developed that this couple had had but one child, a little boy, who, when about seven years of age, was stricken with an incurable disease. When he came to the age of accountability, of eight, he was still sick, and at nine or shortly thereafter he passed away, still unable to be taken into the waters of baptism.

Now, they accepted the revelation of the Lord through the Prophet Joseph that at eight years of age, the age of accountability, children are to be baptized, except for which they should not enter into the kingdom of heaven.

"Now," she asked, "what do you think we ought to do for our child?"

I replied: "Oh, that is easy. Have him baptized for in the temple. That is what temples are for."

But she said, "We have no temple."

Then there came into my mind a scripture in which the Lord said,

Now the great and grand secret... and the summum bonum of the whole subject that is lying before us, consists in obtaining the powers of the Holy Priesthood. For him to whom these keys are given there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living. (D. & C. 128:11.)

Truly as I thought about her plight the gates of hell had prevailed against her church because the keys and the power to reveal knowledge from heaven was not to be found in that church.

In other words, the Lord has said to Joseph Smith what he said to Peter and what he has said to every prophet in every dispensation. He gives to each the keys to the kingdom of heaven, and the power to receive revelation in order that the gates of hell shall not prevail against his plan.

What he said to Peter was tantamount to saying to Joseph, if I can make this meaning clear.

And I say unto thee, thou art Joseph, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

What he said to Joseph, might well have been said to Peter:

give unto thee the keys to the kingdom of heaven, for he to whom these keys are given shall have no difficulty in obtaining a knowledge of both the salvation of the...
The importance of revelation on which to found this Church was again impressed on the day this Church was organized, when the Lord said, to the Church, not only to those few who were then members, but also to all of us who have since been members,

Wherefore, meaning the church, thou shalt give heed unto all his words [meaning the words of the President of the Church, the Prophet of the Lord] and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

For his word ye shall receive, as if from mine own mouth, in all patience and faith.

For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory. (D. & C. 21:4-6.)

In other words, the Lord has said it was not only important that there be revelation to his Church through his mouthpiece, the one who held the keys, but his Church must also be founded on personal revelation, that every member of the Church who has been baptized and has received the Holy Ghost must be admonished so to live that each might receive a personal testimony and a witness of the divine calling of him who was called to lead as the President of the Church so that he will accept those words and that counsel as if from the mouth of the Lord himself. Otherwise, the gates of hell would prevail against that individual.

It was exactly that meaning that the Apostle Paul intended to convey when he wrote to the Ephesians,

And he gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers. (Eph. 4:11.)

In other words, he organized the Church and set up the proper officers, "that we henceforth be no more children, tossed to and fro and carried about by every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive." Upon this rock, the rock of revelation, to individuals who have the power of the Holy Ghost, and revelation from God to his Church, the Lord in wisdom has designed that therefore the gates of hell shall not prevail against it.

In the midst of travail and suffering the Lord sent this word of comfort to the Prophet Joseph:

God shall give unto you knowledge by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now. . . . According to that which was ordained in the midst of the Council of the Eternal God of all other gods before this world was, that should be reserved unto the finishing and the end thereof, when every man shall enter into his eternal presence and into his immortal rest. (D. & C. 121:26, 32.)

Thus the rock of revealed knowledge has built his Church, and the gates of hell have never prevailed against it.

With that overpowering thought that the plan of the Almighty has been so laid that never has Satan been able to shake it, how we should rejoice at the word of the Lord to Joseph when he said:

What power can stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints. (Ibid., 121:33.)

I am grateful as I stand here this afternoon to realize that this is his Church. We have at the head of this Church an earthly head who presides as the President thereof, the mouthpiece of God. In this day to those who will believe and will listen to counsel, the gates of hell shall never prevail. Those who die without a knowledge will have the right to hear that truth in the spirit world, and if they accept it, work may be done vicariously that they might be judged and blessed even as though they had accepted it in the flesh.

Thanks be to God that the devil's power has never prevailed against his plan of continued revelation to his servants, and never will prevail so long as the earth shall stand, for the gospel plan was laid in heaven and will continue throughout the eternities for the purpose of bringing about immortality and eternal life.

I bear you that humble testimony in the name of the Lord, Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Harold B. Lee, of the Council of the Twelve. Eldred G. Smith, Patriarch to the Church, will now speak to us. He will be followed by President Levi Edgar Young, of the First Council of Seventy.

Eldred G. Smith

ELDER ELDRED G. SMITH Patriarch to the Church

I, LIKE THE other brethren, am in need of your faith and prayers, and I appreciate your faith and prayers in my behalf, especially while I stand before you.

As I look at this vast audience and think of the hundreds of thousands listening over television and radio, the responsibility is frightening in the extreme. There is only one consolation for me: even though you do not remember all that is said here today, there is more to be gained than from the words you hear or than your memory can hold. This is true when you are attending any meeting. You leave the meeting encouraged, your faith renewed, your testimony quickened, the spiritual uplift is beyond measure.

I am reminded of the story which is so often told, and which you all know, of the bishop who visited a member who had become inactive in the ward. They sat in front of an open fire in the fireplace in silence, and, presumably, the bishop thinking about how he could approach the subject, reached forth with the tongs and lifted a hot live coal from the fire and set it on the hearth in front of the fire. They sat in silence and watched the hot, live coal gradually turn cold and black and lifeless. Then the bishop picked up the coal with the tongs again and set it back into the fire with the other living coals and watched it again regain its life and its fire and its heat and its warmth. Still nothing was said. Finally the man said, "Bishop, I see what you came here to tell me."

Through meeting together the fire of our testimony is kept alive and glowing. It is through meeting and working together that we grow in faith and in knowledge. When we withdraw from Church activity, we become as the lone coal on the hearth, cold and lifeless.

We are fulfilling a commandment of the Lord by attending meetings, but to grow in the Church, that alone is not enough. If we stop there, we would not differ much from those of other churches. James tells us:

Be ye doers of the word, and not hearers only, deceiving your own selves.

For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:
How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation.

An ancient prophet, Isaiah, in speaking of the resurrection of the Savior in language, poetic and lofty, says:

The perfect law of liberty referred to here is the law of free agency. So if we were to say,

But whoso useth his power of free agency and chooses the right way, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed.

Now the perfect law of liberty referred to here is the law of free agency. So if we were to say,

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

So exercising our free agency and overcoming evil we become heirs to the blessings of the Lord, not just passive hearers of the word, but active doers of the word.

James also says,

For as the body without the spirit is dead so faith without works is dead also. (Ibid., 2:26.)

Many have expressed the thought that if they receive a written patriarchal blessing it will be fulfilled to the letter without any effort on their part.

Which reminds me of the young woman who declared that she was going to be married in the temple when she got married and that was very certain and all her friends understood her attitude, yet when she was married, she not only married out of the temple, but she married a non-member of the Church. When one of her friends said to her afterwards, "Why, Mary, I thought you, of all people, were going to marry in the temple," she answered "Well, my patriarchal blessing promised me that I would be married in the temple, so I guess I will someday."

We must serve the Lord diligently and intelligently, keeping all his commandments, if we expect to receive his blessings.

When the question arises if the blessings come from our efforts in righteousness in fulfilling the law upon which the blessing is predicated, why have patriarchal blessings? We will get our blessings anyway, if we live for them. And that is very true, because "we must live for our blessings if we get them, but there comes great comfort and consolation from having our blessings both promised and sealed upon us by authorized servants of the Lord in obedience to his word and law, for the Lord has placed authorized agents on the earth to bear his power and his authority, not only to pronounce, but to seal these blessings, that the Lord may have an anchor upon the souls of men and women forever, for neither death nor the destroyer will end these blessings, but the receiver will possess and enjoy them forever and ever."

A patriarchal blessing gives us courage to live as we know we should live.

It helps to keep us from yielding to temptation, to do the things we have been taught to do.

Quoting James again,

Therefore to him that knoweth to do good, and doeth it not, to him it is sin. (Ibid., 4:17.)

After he has received a patriarchal blessing, after he has been taught the Word of Wisdom, the law of tithing, been taught to attend sacrament and priesthood meetings, and been taught the law of celestial sealings, and then he does contrary to those teachings, to him it is sin. After he has been taught honesty, and there is no truth in him for him it is sin. If he has been taught charity, and he has no charity in his heart, to him it is sin. He who has covenanted to devote his time and talents to the service of the Lord and does not do it, to him it is sin. He who has the gospel and teaches it not to others by example as well as by precept, to him it is sin.

Let us live worthy of the blessings of the Lord, by living the gospel every day. Let us show our faith by our works, I pray in the name of Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG Of the First Council of the Seventy

MAN'S ENDOMENT

The Lord created man of the earth, and endued him with strength by himself, and made him according to his image, and put the fear of man upon all flesh, and gave him dominion over beasts and fowls. Counsel, and tongue, and eyes, ears, and a heart, gave he them to understand. Withal he filled them with the knowledge of understanding. And shewed them good and evil. Their ways are ever before him; and shall not be hid from his eyes. (Ecclesiasticus 17:1, 3, 4, 6-9, 11, 12, 15.)

SO MANY words in holy writ will create within us the Spirit of the Lord as we hear them today, for it is the Easter time. All of the Evangelists write beautifully of the resurrection. We read the words of Mark:

And when the sabbath was past, Mary Magdalene, and Mary the mother of James and Salome, had bought sweet spices, that they might come and anoint him.

And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

And when they looked, they saw that the stone was rolled away: for it was very great.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

And he said unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. (Mark 16: 1-6.)

Every year at Easter time, our hearts are gladdened by the commemoration of the resurrection of Jesus Christ, the Savior of the world. Jesus died that we might by our faith be accounted worthy to attain eternal life. "It must needs be," he said, "that the Son of man should suffer and be put to death and rise again." (See Luke 24:7.)

"Because I live, ye shall also live" is the divine message that has brought heavenly solace to millions of souls who have come to the knowledge that death is but the beginning of the greater and truer life.

An ancient prophet, Isaiah, in speaking of the resurrection of the Savior in language, poetic and lofty, says:

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation:
The writer of the Acts of the Apostles gives an account of the last meeting of the risen Messiah with his disciples in Palestine, and his last words to them:

"Our hostilities, and unite us by the lasting ties of mutual fidelity and affection." (Acts 1:7)

The age in which we live should be distinguished by some glorious enterprise... Let the leaders contrive to put an end to our present troubles. The treaties of peace are insufficient for their purpose; they may retard but they cannot prevent our misfortunes. We stand in need of some more endurable plan, which will forever put to an end incidents of his life were vested with the splendor of eternity. When he died upon the cross, he assured us of the greater life beyond the grave.

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: (Job 19:25-26)

 Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. (Exodus 20:12)

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. (Matthew 25:46)

The Ten Commandments became the constitution of the Holy Land, and they have influenced the civic and political life of all civilization since that time.

All through the ages, since God sent his servant Adam to this earth, a divine power has ever directed mankind and given him a knowledge that God lives. The holy Bible is the product of men inspired of God, covering a period of four thousand years. The holy book shows that the Hebrew prophets gave their lives to the service of God. They wrote by the power of the Holy Ghost. God directed them.

We always keep in mind that in the great literature of the world's history, writers have extolled the powers of the mind and intelligences of mankind. Ever since the recording of history began, the divine power of man has been made manifest. "No other single force has entered so widely, so powerfully, so continuously into the renewal of the mortal spirit of man, into the shaping of men's ultimate ideals, and into the formation of personal character, as the sense of contact between the human and the divine." One of the old Hebrew singers -- possibly David -- summed up the lesson of Judah in these words: "They that trust in the Lord shall be as mount Zion, which cannot be removed but abideth for ever." (Ps. 125:1)

The age in which we live should be distinguished by some glorious enterprise... Let the leaders contrive to put an end to our present troubles. The treaties of peace are insufficient for their purpose; they may retard but they cannot prevent our misfortunes. We stand in need of some more endurable plan, which will forever put to an end our hostilities, and unite us by the lasting ties of mutual fidelity and affection.

The writer of the Acts of the Apostles gives an account of the last meeting of the risen Messiah with his disciples in Palestine, and his last words to them:
And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight.

While and while they stood steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. (Acts 1:9.)

Mosiah writes gloriously in the Book of Mormon:

But there is a resurrection, therefore the grave hath no victory, and the sting of death is swallowed up in Christ.

He is the light and the life of the world; yea, a light that is endless, that can never be darkened; yea, and also a life which is endless, that there can be no more death.

Even this mortal shall put on immortality, and this corruption shall put on incorruption, and shall be brought to stand before the bar of God, to be judged of him according to their works whether they be good or whether they be evil. (Mosiah 16:8-10.)

God the Father and Jesus Christ came to this earth and restored the gospel to Joseph Smith, and the Church of Jesus Christ was organized. Through the years the Prophet's life was filled with sorrow and bitter struggle to have men understand. A few came with himen of great character and women of great souls, "That faith might increase in the earth, and that mine everlasting covenant might be established and proclaimed unto the end of the world." The world is weary of the religion about Christ. What it wants is the religion of Jesus Christ. To follow Jesus Christ means to have a part in the building of his kingdom on earth. Here we merge into the sunshine of a great experience.

In words that are forceful and clear we have our tenth Article of Faith as written by the Prophet Joseph Smith:

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this [the American] continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

When Jesus Christ gave his holy prayer in speaking to the people on the mount, he uttered words which to this day are given by the millions of people who hold him as the Savior of the world. He said:

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. (Matt. 6:9-13.)

And we await his kingdom. We live day by day in preparation of his coming, for Christ will come again.

It was John Fiske, the historian at Harvard fifty years ago, who wrote:

The future is lighted for us with the radiant colors of hope. Strife and sorrow shall disappear. Peace and love shall reign supreme. The dream of poets, the lesson of priest and prophet, the inspiration of the great musician, is confirmed in the light of modern knowledge and as we gird ourselves up for the work of life, we may look forward to the time when in the truest sense, the kingdoms of this world shall become the kingdom of Christ, and he shall reign forever and ever, the King of kings and the Lord of lords.

President David O. McKay:

President Levi Edgar Young, senior president of the First Council of the Seventy has just addressed us.

Elder ElRay L. Christiansen, Assistant to the Twelve, will now speak to us.

ELDER ELRAY L. CHRISTIANSEN Assistant to the Council of the Twelve Apostles

How beautiful it is, my brothers and sisters, and how satisfying to the soul that hungers and thirsts after righteousness to sit here and listen to the voices of these inspired leaders as they teach us and expound the truths of the gospel, unadulterated, and unchanged, and everlasting! I have been thrilled with the proceedings of the meetings so far in this conference, and I am grateful to these brethren who are so firm and steadfast, so unassuming, and yet so vigorous in the defense of the truth.

I hope that you will bear with me, brothers and sisters, for a few minutes. I should like to talk about a virtue which I think becomes all of those who claim to be the children of God, the Saints of the Lord, his followers. I concluded to do this after listening yesterday to the mission presidents as they reported their labors, their successes, and the success of the missionaries. They did it so humbly that I concluded that humility must be one of the great virtues that helps to bring about success in doing the work of the Lord.

As I sat in that meeting, I turned to the songbook that was there and found a song, the words of which were written by Eliza R. Snow. I had never before noticed it. I should like to read two stanzas.

The trials of the present day Require the Saints to watch and pray That they may keep the narrow way To celestial glory. For even Saints may turn aside For fear of ill that may betide Or else induced by worldly pride And lose celestial glory.

If we examine the history of the nations of the past that have been great and powerful but that have fallen, we will find nothing in them, I am sure, that would lead us to believe that any nation, or any civilization, or any people can find security merely in its own power and its own self-sufficiency.

The facts of history remind us that where nations and peoples continue to ignore the principles of justice and of right in regard to their peoples and the peoples of other nations, and where they put aside the teachings of God, they experience difficulties, hardships, calamities, and, in the due time of the Lord, history has proved that many of them have been destroyed.

A love of power and personal ambition in the hearts of individual leaders and their associates, pride and self-sufficiency that go with ambition and power, cause them to forget that the real God of the earth is Jesus Christ; that the "earth is the Lord's and the fulness thereof," and that it does not belong to any people, or any nation, or any combination of nations.
Now, that same pride, my brothers and sisters, and the same self-sufficiency that nations and their leaders sometimes feel give them security, may cause an individual to forget that the Lord is God, and may cause him to lose faith in these principles which have been expounded here today unless he repents and turns to Christ, and takes upon him the name of Christ, recognizing him for what he is, the Son of God, the Savior, and the Redeemer of the world, who was crucified, and who in three days came forth from the grave, making it possible for all to receive redemption therefrom.

King Benjamin, recognized the destructiveness of pride and the necessity of humility. He taught this to his people saying to them:

For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and become a saint through the atonement of Christ the Lord, and become as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father. (Mosiah 3:19.)

And he continues to remind his people, saying:

And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness. (Ibid., 38:39, 41.)

Alma, speaking to his son, Shiblon, emphasized this very thing, when he said:

And in nothing doth man offend God or against none is his wrath kindled save those who confess not his hand in all things, and obey not his commandments. (D. & C. 59:21.)

Humility, in my opinion, implies a grateful heart, and the Lord has warned us against ingratitude, for in the Doctrine and Covenants he has said:

Wherefore, I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him.

Pride and ingratitude in the hearts of men are grievous sins in the sight of God, and all of us are guilty of them; I know I am; I suppose you are to a degree as are people generally. When we stop to think, as has been expressed here today, that the Son of God created the world and all that is in it, and that by the shedding of his blood he made possible the redemption of men from the grave, we should not become self-sufficient, but we should remember that we are here living simply because of his mercy and of his kindness and of his love.

Humility, in my opinion, implies acknowledgment, thanksgiving, prayerfulness, all those virtues which become a Latter-day Saint. It is becoming to an individual no matter what his status in life, to acknowledge the Lord for his goodness and for his mercy, to be humble and prayerful and submissive to his will. True humility is uplifting, ennobling.

True humility, in my opinion, implies a grateful heart, and the Lord has warned us against ingratitude, for in the Doctrine and Covenants he has said:

And in nothing doth man offend God or against none is his wrath kindled save those who confess not his hand in all things, and obey not his commandments. (D. & C. 59:21.)

How can a man or a woman or a child learn to become humble and submissive, and gentle and meek? He has made that plain also here in the fifty-ninth section of the Doctrine and Covenants, and I would like to read a verse or two.

Wherefore, I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy mind, and strength; and in the name of Jesus Christ thou shalt serve him.

Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it.

Thou shalt thank the Lord thy God in all things.

Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon the holy day; For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High. (Ibid., 59:5-10.)

And yet, only a part of us see fit to do some of these according to our statistics and reports. The person with true humility will not seek to aggrandize himself. He will serve for the sake of service. He will give his gifts in secret and let it be found out by accident. He will realize that all knowledge comes from God or he knows all. He will not be contentious, unruly, or critical. He will not profane the name of Deity. As a literal child of God, he will feel it a privilege to do his will and keep his commandments.

Finally, the Lord has left us this: In order to shape ourselves to be fit candidates for his kingdom by leading lives of meekness and humility before him, he admonishes us to "let every man esteem his brother as himself, and practise virtue and holiness before me." (Ibid., 38:24-25.)

And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness. (Ibid., 38:39, 41.)

Now, that same pride, my brothers and sisters, and the same self-sufficiency that nations and their leaders sometimes feel give them security, may cause an individual to forget that the Lord is God, and may cause him to lose faith in these principles which have been expounded here today unless he repents and turns to Christ, and takes upon him the name of Christ, recognizing him for what he is, the Son of God, the Savior, and the Redeemer of the world, who was crucified, and who in three days came forth from the grave, making it possible for all to receive redemption therefrom.

And he continues to remind his people, saying:

And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness. (Ibid., 38:39, 41.)

What I have tried to say is that in order to be usable in the hands of the Lord, we must banish pride and self-sufficiency and be meek and humble. We must be
Elder Benson, we are glad to have you with us today. If Brother Samuel E. Bringhurst, recently president of the Swiss-Austrian Mission, is in the audience, he will please be on deck.

We have just listened to President Antoine R. Ivins of the First Council of the Seventy. We shall now hear from Elder Ezra Taft Benson of the Council of the Twelve.

President David O. McKay:

"Good spirit. Let us be glad to give up the things we are asked to give up. Let us be glad to devote ourselves to His service. Let us do it without fear, without compromise, God our Heavenly Father, contingent only, that is, an exaltation in his presence is contingent only upon faithful service unto him and our fellows. Let us let that service be in such a manner that God can make available our services and go forth to bear this testimony. There is no compromise with the testimony that Jesus Christ was born of Mary by miraculous means, then they would pass on to their teachings as to how men and women should live to gain an exaltation in the kingdom of God. That, it seems to me, would have been and should have been and must have been the "word" of every faithful Christian in that day. Likewise it should be your "word" and my "word" today. We, however, have something to add to that because we must tell the world not only these things but also that not too far back Christ the Lord and his Father appeared to the boy Prophet Joseph Smith and brought back to man the testimony that Jesus Christ is the Son of God. Then we must teach also that Peter, James, and John, the Baptist, the Angel Moroni, and the men who had held the keys of the various past dispensations, came back to the Prophet Joseph Smith restoring unto him the keys, all of the keys that had ever been given to man through the various dispensations of time. We are under that obligation, too, and we must do it, not only publicly, but we must do it in our conversations. This should be the theme of every religious conversation of a good member of the Church of Jesus Christ of Latter-day Saints. And it should go out as a living testimony that it is true. Of course when we bear that testimony to others who have not received it, we should do it in all charity, but we should do it with spirit, fearlessly, courageously, and never doubting. If we can develop the faith that will enable us to do that, a faith that God is the Father of our spirits, that he is the Father of Jesus Christ, that Jesus Christ is the Redeemer of the world, and that if we will repent and purify our lives, he will carry the burden of the sins of the world, (and it is only upon that condition, brethren and sisters, that he says he will do it), if we can develop that faith in our hearts, then we should be able to carry on. We must not only develop that faith, but also the faith of a good Latter-day Saint, the faith of a good Christian must be in himself, in his neighbors, and especially in his leaders, that the Church shall go forward vigorously, courageously, to a wonderful realization of its purposes.

Now I say, it must be done very largely in conversation, and in that each one of us becomes a missionary for the Church. He who is warned must warn his neighbor, and if we have that testimony given to us by the Spirit of God, it remains for us to pass it on by word of mouth to those who have not received it. It does not require a call from President McKay to enable us to bear our testimonies to our neighbors. We have been warned. God himself has given us the charge to do it. Then it is not only by word of mouth that we bear testimony, but it is also by purity of life. Through the power we hold in the priesthood of God, we must be able to demonstrate by our lives its value. We can if we will. Our problem is to will to do it, and we must do it in good spirit. I wonder if many of us are sorry that we have so many things that we are told we ought not to do, whether or not they become burdensome to us. I frequently tell the missionaries when I talk to them that they must consider the rules that are set up in the mission field for their protection, and so it is with these things which we ought not to do as members of the Church. They are for our protection; they are the reflection of purity of life.

Brethren and sisters, if we will be an example of the faithful believer, all these things we will do, and in this time of decreasing missionary help, those of us who can should make available our services and go forth to bear this testimony. There is no compromise with the testimony that Jesus Christ was born of Mary by miraculous means, that he is the Son of God, that he was the first fruits of the resurrection, that through that resurrection he made possible to you and me a return to the presence of God our Heavenly Father, contingent only, that is, an exaltation in his presence is contingent only upon faithful service unto him and our fellows. Let us let that service be in good spirit. Let us be glad to give up the things we are asked to give up. Let us be glad to devote ourselves to His service. Let us do it without fear, without compromise, with great courage, and with all the energy which we may possess. If we will do this, my brethren and sisters, we will always enjoy the Spirit of God, that testimony will always remain with us, and the devil will never prevail against us. God grant it, I pray, in the name of Jesus. Amen.

President David O. McKay:

We have just listened to President Antoine R. Ivins of the First Council of the Seventy. We shall now hear from Elder Ezra Taft Benson of the Council of the Twelve.

If Brother Samuel E. Bringhurst, recently president of the Swiss-Austrian Mission, is in the audience, he will please be on deck.

Elder Benson, we are glad to have you with us today.

Elder Ezra Taft Benson
My beloved brethren and sisters: I pray for strength that I may be able to control my emotions and give vent to my feelings. I thank the Lord for the inspiration of this conference. I could wish that it might go on for two more days but for five or ten. I have thrilled with the proceedings of the day and with the sweet, quiet, peaceful influence that is here. The past three months have, to a degree at least, been a study in contrasts.

I am sure, my brethren and sisters, you will never know how very deeply I appreciate my associations in the Church. I appreciate the hundreds and thousands of messages that have come from all parts of this nation and foreign countries expressing confidence and love and giving assurance of your faith and prayers in the new assignment which came to one of the humblest of your number.

You will never know how deeply I have missed the experiences in the Church that have been mine from week to week during the past eight years. Of course I have missed my family and the peace and quiet and love of my home, and I want you to know how much I appreciate the messages that have come following a neartragic accident to two of my loved ones. Messages have been received from all over the Church and from outside as well.

I want you to know how much I have missed the weekly visits to stake conferences, the opportunity of visiting in the missions. I want you to know how deeply I have missed the associations with my brethren of the General Authorities. I have missed the opportunity of performing sacred ordinances at stake conferences and at the Church Offices. I have missed very deeply the privilege of performing ordinations and setting apart my brethren to positions of trust in the Church and kingdom of God. I have missed the visits of humble members of the Church to my office in the Church Office Building.

I have missed the opportunity to go to the temple frequently to perform sacred ordinances, to officiate at marriages for young couples, and to have the opportunity of visiting with them intimately before and after marriage. I have missed very much my contact with the youth of the Church and with the great Mutual Improvement Associations with which I have had the pleasure, under the direction of the First Presidency, of serving.

And I have missed, even more, those Thursday meetings in the temple with my brethren, the sacred hour of prayer around the altar in the temple of God, and I have missed the meetings with the members of the Twelve as we have assembled quarterly. I have also missed the fast days on the first Thursday of the month.

I have been deeply grateful for the good people of the Washington Stake under the faithful leadership of Brother J. Willard Marriott, for their kindness, their love, and their understanding.

I think my testimony of the truth has never been so strong as it is today. I love this work. I know that God stands at the head of it, that he lives, that he is directing this work on the earth. I know that his priesthood and power and authority are here among men, and I know, my brethren and sisters, better than I have ever known before that, even during hours of trial and anxiety, it is possible to draw close to the Lord, to feel of his influence and of his sustaining power that one is never alone, if he will only humble himself before the Almighty. I am grateful for that testimony, for that assurance.

I have been happy in the privilege to serve, in a small way at least, this great country and the government under which we live. I am grateful to the First Presidency and my brethren that they have been willing, not only to give consent, but also to give me their blessing as I responded to the call of the chief executive. I am grateful for their prayers and their faith, and I know that my leaving has, in a small way at least, added to the heavy load they were already carrying.

To me it is a great honor and a privilege to serve the government of the United States of America. Our problems are numerous, complex, and difficult. The responsibility is heavy but I have felt the power of the faith and prayers of the Saints and Christian people generally throughout this nation, who believe in many of those eternal principles that are embodied in the gospel, the principles for which we stand as a people.

I am grateful that I have been able to get men closely associated with me who love America, who believe that the Constitution of this land embodies eternal principles. They are men of faith, who are willing to join with me weekly in prayer in our staff meetings, who love our free institutions, men who want to keep America strong, who are willing to sacrifice financially in order to serve the government of the United States, this blessed land in which we live.

These men believe firmly that the supreme test of any policy, whether it be agricultural or otherwise, is this: How will it affect the morale, the character, and the well-being of our people? They are men who know that we need, and the world needs, a strong America for the critical years ahead; men, whose philosophy of life squares with the philosophy which has come to me through the teachings of the Church and kingdom of God, a philosophy which is based upon eternal principles which to me are priceless, a philosophy which teaches that freedom is a Godven, eternal principle vouchsafed to us under the Constitution.

This freedom must be continually guarded as something more priceless than life itself. Any program that would tend to weaken this freedom is inherently dangerous and should be guarded against. I will not say more today about this philosophy but individual freedom and citizenship responsibility, based upon the principle of helping the individual to help himself, and discouraging people from expecting the government to support them, but encouraging them to support their own government. I am grateful for this philosophy, and I am grateful to learn that this philosophy is accepted generally and rather widely in the hearts of our people throughout this land. I hope and pray that it may be accepted even to a greater extent in the days ahead. I trust that our great purpose shall be to strengthen the individual integrity, freedom, and moral fiber of each citizen.

Brethren and sisters, I love this great nation in which we live. To me it is not just another nation. It is my firm belief that the God of heaven raised up the founding fathers and inspired them to establish the Constitution of this land, and I believe that is Mormon doctrine. This is a part of my religious faith as it is of yours. This is a great and glorious nation, with a God-given, divine mission to perform for liberty-loving people everywhere. This mission cannot be performed unless America is kept strong, and should be guarded against. I will not say more today about this philosophyhis philosophy of individual freedom and citizenship responsibility, based upon the principle of eternal principles that are embodied in the gospel and in the Constitution of our land.

So today I pray to God that no act of mine or program that I shall ever advocate will in the slightest tend to weaken this nation in the accomplishment of that God-given mandate.

Now, my brethren and sisters, we have recently, since our last general conference, passed through a great political campaign in which we have exercised our freedom, our God-given right at the polls. I rejoice in this privilege, that we have been able to go to the polls and express ourselves freely, with heads erect, unafraid. We have differed, as is our privilege, and I pray to God we may never lose this privilege. Many of us have supported men who were not elected. The American people spoke on election day. We chose one of our number as the chief executive, and he has a tremendous responsibility.

I was impressed with that responsibility a few days ago when I was invited to attend a prayer breakfast at the Mayflower Hotel in Washington D. C. Gathered there at an early hour were men of various political faiths various religious affiliations. Brief messages were given; prayers were offered. We heard an inspirational message from the President of the United States. I sat at a table with the Vice President, a prominent congressman from up in the northwest, several southern Democratic friends, and as we visited together and enjoyed the inspiration of that occasion, I couldn't help thanking God that in America it is still possible for men of differing political faiths to come together and in unity appeal to the Almighty for his blessings upon this land of America and him who has been called to serve as the chief executive.

One piece of literature distributed at that meeting came from Conrad L. Hilton, the head of the Hilton chain of hotels. It was a picture of Uncle Sam upon his knees in prayer. I learned from Mr. Hilton later that this had come as a result of an address he had given in Chicago over one of the national broadcasting chains in which he had
The Combined Scandinavian Choirs sang, “The Heavens Are Telling.”

We will now have “The Heavens Are Telling.”

At the conclusion of this meeting the general sessions of the conference will be adjourned until 10 o’clock Sunday morning.

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Schreiner at the organ this afternoon.

The singing for today has been, as heretofore announced, by the combined Scandinavian choirs under the direction of Elder R. Hulbert Keddington, with Alexander

The regular session of conference will begin at 10 o’clock. That session will also be televised over KSL television station, Channel 5.

overflow meetings will be held in the Assembly Hall and Barratt Hall. Proceedings will be televised in the Assembly Hall only.

The closing prayer will be offered by Elder Charles Oscar Dunn, president of the Boise Stake, after which this conference will stand adjourned until seven o’clock this evening, in accordance with the custom of the Church, the General Meeting of the Priesthood of the Church will be held. Only those holding the priesthood are invited to be present. Persons not holding the priesthood will kindly refrain from attempting to enter the building or any of the other buildings that will be occupied.

That session will not be broadcast, but overflow meetings will be held in the Assembly Hall and Barratt Hall. Proceedings will be televised in the Assembly Hall only.

The session at 10 o’clock Sunday morning will be broadcast over Station KSL at Salt Lake City, and by arrangement through KSL over the stations named in the first session of the conference. That session will also be televised over KSL television station, Channel 5.

The Tabernacle Choir broadcast will be from nine to nine-thirty tomorrow morning. Those desiring to attend this broadcast must be in their seats by 8:50 a.m. It is requested that the audience during the broadcast refrain from making any disturbing noise of any kind.

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The singing for today has been, as heretofore announced, by the combined Scandinavian choirs under the direction of Elder R. Hulbert Keddington, with Alexander Schreiner at the organ this afternoon.

You have been thrilled with the excellence of the singing by these combined choirs. We commend the leader and each member of the choir. We commend also your reverent attitude. I do not know whether you have been able to hear all that has been said from this pulpit. Sometimes it is difficult for those in the rear to hear, but we commend the reverent attitude of the choir and particularly the excellence of their singing. The Lord bless them for the service they have rendered.

At the conclusion of this meeting the general sessions of the conference will be adjourned until 10 o’clock Sunday morning.

The Combined Scandinavian Choirs sang, “The Heavens Are Telling.”
It would be a fine thing, and I am sure every mission president would appreciate it, if the fathers of our missionaries would write the mission presidents occasionally. I encourage when they get home, until they get adjusted again. They have been active, they have been working ten hours a day doing missionary work and they need your help and a difficult time adjusting again when they get home. They have been active, they have been working ten hours a day doing missionary work and they need your help and

There is another trying period in the lives of these fine boys and girls, and that is immediately upon reaching home. Please encourage them, give them help. They have a difficult time adjusting again when they get home. They have been active, they have been working ten hours a day doing missionary work and they need your help and encouragement when they get home, until they get adjusted again.

It would be a fine thing, and I am sure every mission president would appreciate it, if the fathers of our missionaries would write the mission presidents occasionally. I
We are grateful to our Heavenly Father for the Gospel. We are grateful for the opportunity we have had of serving the Church. President McKay has mentioned the part we played in obtaining the Temple site in Bern, Switzerland. We deem that a great honor. The greatest privilege that ever came to us, and one that will never be forgotten by the members of our mission there, was the visit of President and Sister McKay and their son Lawrence and wife, they will never forget that, and the enjoyable time we had with them, the few days they were with us will always live in our memory.

May our Heavenly Father continue to bless President McKay, that he may continue to be our inspired leader.

President Thomas E. McKay mentioned these mountains; every morning I thank my Heavenly Father for them. There are no finer mountains in the world, and every time I gaze at them I think of this poem written by the late Harrison R. Merrill, perhaps his last as it was found on his desk after he had passed away.

Oh, God, let this be heaven I do not ask for golden streets Or long for jasper walls, Nor do I sigh for pearly shores Where twilight never falls; Just leave me here beside these peaks In this rough western land, I love this dear old world of Thine Dear God, you understand. Oh, God, let this be heaven I do not crave white stainless robes, I'll keep these marked by toil; Instead of straight and narrow walks I love trails soft with soil; I have been healed by crystal streams, But these from snow-crowned peaks Where dawn burns incense to the day And paints the sky in streaks.

Oh, God, let this be heaven I do not ask for angel wings, Just leave that old peak there And let me climb 'till comes the night I want no golden stair. Then when I say my last adieu And all farewells are given Just leave my spirit here somewhere Oh, God, let this be heaven!

In the last sentence he wrote, "Use your best judgment, you and Sister Christensen. If she can come home alone, you may stay there." Sister Christensen returned home about five months later. I shall never forget the decision we made when President Smith sent a cable to us, after knowing her condition, and said in the cable: "Bring her Home." In the last sentence he wrote, "Use your best judgment, you and Sister Christensen. If she can come home alone, you may stay there." Sister Christensen would have nothing else but that she go home alone, and that I should stay, and I was very willing if she felt she could go home alone.

Whenever I testify tonight, my dear brethren, that the Gospel of Jesus Christ is the only plan that will bring peace and salvation to a troubled, sick world. I bear you my testimony that the messages we have heard today from these our brethren are true, and this group of men whom we will sustain and whom we have always sustained as our General Authorities are God's representatives here on the earth, and if we will but live according to their teachings and their advice, we need have no concern about the future. I have learned that my Heavenly Father will be just as near to me as my life will allow him to be. I have learned that he will take care of all my needs, if I do my part.

President David O. McKay:

Elder George A. Christensen, recently President of the Australian Mission, will be our next speaker.

President Thomas E. McKay would hold a more important position sometime in his life than he held at that time, and I am happy to have lived to see that prophecy come true.
I have had the joy, brethren, as other mission presidents, of living close to the people in the mission, in administering to the sick, advising and counseling the brethren and sisters, talking with the investigators, listening to their prayers and praying with them; attending testimony meetings; witnessing baptisms; and then that great work of associating with the missionaries, your boys and your girls.

It is marvelous how the spirit of the Lord, after the authority has been given and the assignment made by the servants of God to a boy or a girl to proclaim the truth, how it modifies, lifts and inspires, how effective they become, how manly, dignified and gloriously impressive in their labors.

I should like to say this, brethren, that you at home, you parents, have a great deal to do with the success of a mission. Here are a few statements made by some of our missionaries.

One, for instance: "My sister is being married in the temple, president, and I am so happy."

Another: "My father is now keeping the Word of Wisdom."

"I never knew my father, really, until I began to write letters and received letters from him in the mission field. My parents have never been so happy. My father and mother are preparing to enter the temple with me when I return. My mother is now a teacher in the Relief Society."

I can discern from the missionaries, brethren, whether or not the parents are living as the missionaries teach. Possibly the greatest urge for those boys and girls to go forward with confidence, with joy and happiness, with a clear mind and conscience is to know that "my family members are living as I teach."

May I suggest that you help the missionary cause by living as they teach. It is worthwhile, and as one elder said, "My father and mother are happier than they have ever been," and so you parents become happier by living the Gospel and at the same time you strengthen the missionary cause.

So it does, and so we have felt it, and as the Lord sent out his Seventy to preach the Gospel, two by two before his face, into every city and place whither he himself should come, later on those Seventy returned with joy, saying, "Even the devils are subject unto us through thy name."

We have had that experience, brethren, we have had a taste of this that is referred to by the Prophet, these great evidences of the value and power of the Gospel of Jesus Christ and the joy in serving and the joy in proclaiming.

At one time in the mission I felt somewhat concerned about the decreasing number of our missionaries. I felt we could use more. I recalled that stirring spirit portrayed by the Prophet Alma when he declared in substance: "O that I were an angel and had the power of speech and could declare repentance unto all the world."

Then he realized his limitations and withdrew somewhat of his zeal and apologized in a way, to the Lord, and said this: "Why should I desire that I were an angel, that I could speak unto all the ends of the earth, for behold the Lord doth grant unto all nations of their own nations and tongue to teach his word; yea, in wisdom all that he seeth fit that they should have; therefore, we see that the Lord doth counsel in wisdom according to that which is just and true." (Alma 29:8.)

I was very impressed with the thought that people of their own nation and tongue should also be responsible to do missionary work. After receiving the approval of the First Presidency I called forty of our Saints, to part-time missionary work, and it proved a great boon to our mission. Although it did not bring about very many immediate converts and baptisms, yet these part-time missionaries grew in testimony and developed themselves to become more effective officers in the branches, and I am sure they will be.

Today we are lamenting the fact that because of the scarcity of missionaries, it becomes necessary to withdraw them from some of the small and new branches, new areas and new units. Most of these units are made up of new members and although they are faithful, yet it will be difficult for them to carry on in full without the association of the missionaries. What shall we do? We have many young men and women in Australia who could go on a full time mission. Many of them cannot finance a full time mission. Our people in Australia are not wealthy people. They are generally people of humble circumstances. They are a choice people but it is not easy for them to save very few of them have been able to finance a mission.

I now recall a divine injunction given by the Prophet in this dispensation when he, in exhorting the Elders in the 84th Section of the Doctrine and Covenants, makes this matter clear, hat even though we can’t go ourselves, sometimes we may help provide the means and way whereby others may go, for he wrote thus:

"For I will forgive you of your sins with this commandment that you remain steadfast in your minds in solemnity and the spirit of prayer, in bearing testimony to all the world of those things which are communicated unto you."

"Therefore, go ye into all the world and unto whatsoever place ye cannot go ye shall send, that the testimony may go from you into all the world unto every creature." (D. & C. 84:61 62.)

I was very pleased a short time ago after a meeting when two brethren told me: "We will be glad to finance a missionary in Australian of the Australian saints. How much will it cost?"

I said, "It will cost about 20 to 22 pounds a month, equivalent to about $45.00." That seemed to be agreeable to them.

I hope and pray that it will work out. I hope President Liljenquist will find and I am sure he can easily find some fine young women and young men who could be sent, and thus fulfill what Alma inferred, that the people of that nation should be called into service to proclaim the word, and that possibly if we can’t go ourselves, we can send.

Of course, I am sure, it is not the intent of the Church that the Church should send, but is intended that the individual, or the small group should send by giving partial financial support to those who could respond.

Brethren, may I mention one more thing? We try to teach our people prayer and fasting. We try to teach them observance of the various standards of the Church, but we found a strange situation, when we made a survey of our inactive members, to learn the reason for their inactivity. We found that the main reason why they were inactive was because they claimed they had been offended for some reason or other. We therefore, developed and presented this slogan, that, "Real Latter-day Saints never become offended, and they are least likely to give offense."

We proclaimed that repeatedly throughout the mission and it became favorably effective among most of the saints.
We also encouraged and we should encourage the spirit of charity and love toward our fellow men to those who are down-trodden and disturbed. We should all have charity and mercy toward each other.

But we sometimes forget this other virtue, that of rejoicing in each other's achievements. If we would have the spirit of rejoicing in each other's successes, we would likely have charity, we would likely have forbearance, and so we asked the Saints to do what they could to make it a point to cultivate a sincere appreciation when others succeeded.

It may be when another's girl graduated from school with high honors. It may be when the neighbor's boy gave an inspiring talk in Sunday School, possibly a Deacon. There are so many situations where we could sincerely rejoice in the achievements of others.

Brigham Young taught that principle on the way out west, and the Indians also were taught the principle by the pioneers and they appreciated it deeply. The Indian word for that principle is "pukachee." They found deep satisfaction in practicing that new and effective principle, pukachee.

As we told stories to develop this principle with our young people in the Church in Australia, we received glorious response and when we returned to those district conferences the young people seemed delighted to remind us of pukachee and the joy they found in practicing it.

It is an important virtue and works wonders.

Another helpful thing we did is reflected in these lines:

"For what do you live For what you get or what you give? What is the dynamo that makes you go Getting or giving? Get you must if you would give But give you must if you would live For getting without giving is existence without living So get, give and live."

We did not apply that so much in the material way, but we used it mostly with the missionaries. Missionaries can't give the Gospel unless they get it, therefore in order to get it they must be up in the morning at six; study class at seven, breakfast at eight and then a full day of proselyting and through faithfully following the missionary handbook they increased their proselyting to about seven hours per day and so the Lord blessed their efforts because they were prayerfully and humbly getting so they could inspiring give.

I am so grateful that these missionaries were willing to sustain the program, to be loyal and faithful, and to bring about many good results.

There are so many situations where we could sincerely rejoice in the achievements of others.

When our missionaries come to the door, and the occupants learn that these missionaries represent the same Church as our Choir and Richard L. Evans, the door is generally swung open and they are invited in.

So, I certainly commend our Choir. May God bless them, and the spirit of their music, the elevating nature of it and also Richard L. Evans' fine talks on ethics, on fundamentals that anyone can accept. They believe it, and it touches their better selves, and it is good.

Now the way, I believe, is going to be opened and I hope and pray it will be through the faithful efforts of our good friend and brother, Cyril Jenkins, that many other stations will play our records even the British Broadcasting Company, and if it does it will open the way by which many more thousands of good people in the world will hear the divine and lifting messages given by our wonderful choir and Brother Evans.

Brethren, the work of the Gospel in which we are engaged is true. I am proud to be a member of the Church. I am glad that I was a Deacon, a Teacher and a Priest, an Elder and a Seventy, and I have had ward experience and stake experience, and above all, I am so happy for the great joy of regularly and daily striving to do the best I can try and put over the work of the Lord.

I thank these brethren, the General Authorities, bless their hearts, for their confidence and their kindness. They are wonderful. Because of increase in members and attendance they have a building program in Australia that will involve 70 per cent of the branches. Some branches are buying lots, others remodeling, others building new chapels so there is great activity and faithfulness.

I am very grateful for this, and every time we have submitted a building proposal to the General Authorities they have been kind and generous. Even though that mission in the past has been self-sustaining, as far as buildings are concerned, it is just possible in the near future they will have to ask the Brethren here for a little help.

I pray the Lord to bless us all that we may be genuine in our labors, honest and faithful, for this work is of God, and this I declare in all soberness and in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder Harold B. Lee will present a special message to you regarding the Seventies.

ELDER HAROLD B. LEE Of the Council of the Twelve Apostles

FOR SOME time there has been under study by the First Council of the Seventy with the Twelve as to what might be done in behalf of the Seventies who are not affiliated at the present time with any quorum.

In a number of stakes there are no Seventies' Quorums, and there is no Quorum of Seventy in any mission of the Church. As a result, at the present time there are many seventies throughout the missions and in some stakes who have no affiliations whatsoever with a quorum.

Now it is felt that every Seventy should be associated with some Seventies' organization. In order to correct this it is proposed that in the future there shall be three terms used in connection with the organization of Seventies.

First, the quorum as at present to designate an organization where there exists a majority of Seventy, or 36 or more Seventies in a given stake or mission, in which case they will be organized as a Quorum, and so designated.

The term, Unit, is to be used as a name for an organization of Seventies in a stake or a mission where there are less than 36 Seventies, and the term, Group, as at present to designate a segment of either a Quorum or Unit, organized as Priesthood Quorums Groups are now established throughout the Church.
The Lord said that he did these works, the creation of the worlds, "by the word of his power," which is his Only Begotten Son. It seems as if when God speaks, the

Moses continues, "For behold, this is my work and my glory bring to pass the immortality and eternal life of man."

The modern astro-physicists suggest that galaxies may have been formed in the past and disappeared ("passed away"), that the galaxies now formed may disappear ("pass away"), and that others may be formed to take their places, for there is no end to space.

Moses goes on: "And as one earth shall pass away, and the heavens thereof even so shall another come; and there is no end to my works, neither to my words."

The Units thus organized will be supervised under the dual direction of the stake or mission president in conjunction with the First Council of the Seventy, as is the case with Seventies' Quorums throughout the Church.

Now, President McKay has asked that I make this announcement. This has been discussed by the First Presidency and the Council of the Twelve with the First Council of the Seventy, and it will be the recommended procedure hereafter to be followed in organizing the Seventies throughout the Church.

The Men's Chorus of the Tabernacle Choir sang “The Palms.”

We assume, brethren, Bishop Isaacson and Brother Marble, that the ushers have been assigned their places so that we may get a fairly good estimate of the attendance, not only in the Tabernacle, but in the other assemblies.

Our next speaker will be President J. Reuben Clark, Jr., of the First Presidency.

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PRESIDENT J. REUBEN CLARK, JR. Second Counselor in the First Presidency

MY BRETHREN: Obedient to President McKay's request, which is founded I know, on a good reason, I shall take a little more time tonight than I had intended to take, but I do not intend to deprive you of the pleasure and profit of having a few words from him.

I suggest from President McKay's observation about the duty of the ushers, that he has not yet received an estimate of the number of the Priesthood who are here, on the grounds, in other buildings, and of course, we do not know the number that are listening in at the Field House at the Brigham Young University, but I am sure it is a great multitude. I suppose it is the greatest gathering of Priesthood, the true Priesthood, that has occurred in the history of the whole world.

The Lord tried to make a nation of priests out of Israel, but Israel would not, and so the Lord had to organize as he did, giving the Priesthood to one tribe, withdrawing the Melchizedek Priesthood from their midst, and setting up the Priesthood of Aaron.

We have been more fortunate, more blessed, and I hope we may say, in truth, more obedient, than ancient Israel, we do have a nation, a people of priests, for all our male members over twelve years of age do bear the Priesthood. This Priesthood has been known by various names, but apparently the full name is the Holy Priesthood under or according to the Order of the Son of God.

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I want to read to you some verses from the Book of Moses, 1st chapter and the 31st to the 33rd verses, part of the 35th and then the 37th and the 39th. "And behold, the glory of the Lord was upon Moses, so that Moses stood in the presence of God, and talked with him face to face. And the Lord God said unto Moses: For mine own purpose have I made these things." (That is, the things of this earth.) "Here is wisdom and it remaineth in me.

"And by the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth.

"And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten. "* * *

"For behold, there are many words that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them. "* * *

"And the Lord God spake unto Moses, saying: The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine and I know them. * * *

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"And the Lord God spake unto Moses, saying: The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine.

This revelation given to Moses, thousands of years ago, now finds its fruit through the great telescopes that have been recently erected, which show that there are universes, galaxies, unnumbered, some of them as much as a billion or two billion light years away, that is, it takes a billion or two billion years for light traveling 185 thousand miles per second, as I recall, to come from them to us.

Moses goes on: "And as one earth shall pass away, and the heavens thereof even so shall another come; and there is no end to my works, neither to my words."

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15 Now, what is that "word of my power," which does these mighty works in the universe? I want to read to you what Brother Brigham said about that. He said: "If anybody wants to know what the Priesthood of the Son of God is, it is the law by which the worlds are, were, and will continue for ever and ever. It is that system which brings worlds into existence and peoples them, gives them their revolutions, their days, weeks, months, years, their seasons and times, and by which they are rolled up as a scroll, as it were, and go into a higher state of existence."

16 That is, these measureless creations have been formed by the power of the Holy Priesthood of the Order of the Son of God. This Priesthood we, you and I, and all who stand in like places, possess, not in its fullness, as to the exercise of its power, but we do have the Priesthood. How great and how multiple are its powers, which we do in fact possess, some of you, all of you, have witnessed at one time or another in your lives.

17 I would like to read what the Prophet Joseph has said, some of the things he has said, about the Priesthood:

18 "The Priesthood," said the Prophet "is an everlasting principle, and existed with God from eternity and will to eternity, without beginning of days or end of years." Adam (I am taking isolated sentences and passages) . . . Adam stands next to Christ, who is the great High Priest. Adam obtained his Priesthood "in the Creation, before the world was formed."

19 And the following statement of the Prophet is, to me, most significant "Every man who has a calling to minister to the inhabitants of the world." That very purpose in the Grand Council of heaven before this world was. I suppose (said the Prophet) that I was ordained to this very office in that Grand Council.

20 I like to think that not alone did such men as Adam and the Prophet Joseph receive the Priesthood before they came here. I like to think, I can give you no scripture for it, but I like to think that those of us who are set apart, chosen and set apart, to come forth in this the last dispensation of time, which is to draw together all other dispensations, has a like conferring of Priesthood though not perhaps a like setting apart.

21 The Prophet continues, "If a man gets a fullness of the priesthod of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord."

22 That lets us glimpse the fact that we poor humans, weak and clogged with mortality, cannot obtain the priesthood fullness here, not now at any rate, nor until we have yielded obedience to all the commandments and ordinances of the Lord; but when we do, that fullness will be ours.

23 He goes on: "It is (the Priesthood) the channel through which the Almighty commenced revealing His glory at the beginning of the creation of this earth, and through which He has continued to reveal Himself to the children of men to the present time, and through which He will make known His purposes to the end of time."

24 Now brethren, I take it that we can all glimpse something of the nature and the power of this Priesthood, each of us has. With the possession of that power, there comes a tremendous responsibility, so great indeed, that to contemplate it seriously, is almost to crush us. Certainly, it is a humbling thing to think and try to understand and to contemplate that you and I are clothed with that Priesthood, the same Priesthood that obtained in the creation of heavens and of worlds. But remember, we do not have and so we cannot exercise, save only a fraction, a very small fraction, of the fullness of the Priesthood, and we must be most careful in our attempted use of what we have.

25 Years ago, I did a little work classifying somewhat the powers of the Priesthood exercised by the Savior, as recorded in the New Testament. First, I discovered that he had exercised certain creative powers, the powers of creation: witness the turning of water into wine, the feeding of the 5,000 and the 4,000, and I repeat what I think I have said here before, about those latter miracles, please do not accept the explanation that is made by those who are tinctured by this "higher criticism," please do not accept the suggestion that the reason the 5,000 were fed was because they had taken their lunches with them.

26 He exercised control over the elements. You will recall that he acted in seeming disobedience to some of what we call the laws of nature. He stilled the troubled waters on the sea that night when the disciples thought the boat was about to be swamped, and they awakened him in their dire distress and fear. He calmed the waters. On another occasion, while the disciples were going across the sea of Galilee, in their boat, they having left him on the other side of the lake, he came to them in the night, walking on the water. They thought he was a spirit. When they found out who he was, Peter, the impetuous Peter, asked the Savior to bid him to come to him. The Savior bade him, Peter went over the side and started to walk towards him. But the waves piling up in front of him, his faith failed him and he began to sink. He called to the Savior to save him. The Savior said, "O ye of little faith."

27 He controlled life. You will remember he raised the dead he healed the sick, and the infirm, all of these manifestations, in one sense or another involved great creative powers. Most of these exhibitions of his power have been repeated in our time by the exercise of the powers of the Priesthood we hold. I hope that if you have not recently read, you will read the Life of Jacob Hamblin. There is a man to whom the Church has not yet paid due tribute. He was a great missionary. He was a diplomat of the highest order. He was a statesman. He, time and again, used these great priesthood powers to assist him in his work. I wish that we would reprint that faith-promoting series that appeared in the Church Herald in his day.

28 Brethren, have simple faith, for faith is the implementing force of the Priesthood. I want to read to you what Brother Brigham said about that. He said, "If we speak of faith in the abstract, it is the power of God by which the worlds are, were, and will continue for ever and ever, and is a gift of God to those who believe and obey his commandments."

29 If you brethren will run over in your minds the use of the Priesthood you yourselves have made, you will find that all the uses which have to do, at any rate, with the alleviating of human suffering, the bestowal of spiritual powers and graces, all of these works we do are brought about through the exercise of faith.

30 Now, here we are, agents of the Lord, and he, our Lord and Savior, the agent of God, the Father. That is the power we have, that is the responsibility that is ours. We must ask ourselves what kind of agents are we. How well are we magnifying that agency, how nearly are we living in accordance with the commandments of God through which action only shall we ever receive a fulness of the Priesthood which we now possess.

31 I confess, brethren, that to me this is a tremendously important subject. It is a subject that can occupy our time and attention, and upon which we may exert all the mental powers we possess in order that we may gain some understanding thereon and thereof.

32 Brethren, let us take all of this to heart. Let us not treat the Priesthood lightly. Let us not think, as I have said to you before, that we can lay it off tonight and go out somewhere and do as the lust of pleasure dictates, and then come back and put it on and go forward again. The Priesthood cannot be treated in that way.

33 We should never engage in any act and so far as possible, we should not harbor any thought, to which we might not invite the Spirit of the Lord to participate with us.

34 Do not, let us not, I speak to myself as I speak to you, let us not think lightly of this priesthood, let us bend every effort which we possess to do nothing that will either deprive us of the Priesthood, or that will in any way impair our ability and power to exercise it.

35 During the last week of his sojourn on the earth as a mortal in Palestine, the Lord, returning from Bethany to Jerusalem one morning, became hungry. He saw a fig tree in the distance, and thinking to relieve his hunger, he went to it and found that it had only leaves no fruit. So finding, he cursed the tree and declared that thenceforth
One of the greatest medical men in this state, handed over to me and my counselors as the bishopric of a ward, his child, and he said: "Unless the Lord does something for me, my child is very ill." This man had received blessings, he trained in the L.D.S. Hospital and he himself was blessed for his health while there. This man, physicians in this state, who was a member of the Catholic Church and whose wife belonged to another church, his child was very ill. He called me and said, "Would you come to my home. My child is very ill." He acknowledged that the doctrine was all right, then they assigned him to teach it to someone else.

I was grateful when I arrived back from Hong Kong and received a letter from the First Presidency stating that we were welcomed back to the land of liberty, the only place in the world where there is true liberty and freedom. I believe we are living in the greatest day and age of the world. No people have ever enjoyed the blessings that we are experiencing today. When you go into a foreign land, the land of China, where the people have been oppressed, where they have no school facilities, where most of the people are illiterate, where they have no opportunity to advance, where they have no knowledge of the true and living God, then you can realize the blessings that we enjoy.

They have their schools, which they call brain washing, into which these people are taken. Those who still object, whom they are not able to train are moved out. Men are shot without even having an opportunity to defend themselves.

I know of one man who attended school at the University of Utah, an architect who was working on plans for a church building which the First Presidency had approved. This man was a fine, intelligent teacher in one of their schools. He told of young men, 17 and 18 years old who came to him every night and tried to teach him this doctrine of the Communis party. They were generous, would stay with him all night and come the next day. Then he found out that it was necessary in order to rid himself of them, disrupt their family life, carry them away into captivity, disrupt any organization which might try to prohibit the advancement of that evil purpose.

The Chinese people live in villages. Those villages are made up of families, three or four generations of the same family. Sometimes they are in these for protection, and for other family reasons. China is made up of these villages. The evil forces which have come amongst them and oppressed them are now seeking to divide them, disrupt their family life, carry them away into captivity, disrupt any organization which might try to prohibit the advancement of that evil purpose.

Some of the families are taken away, and some individual members of families, some of the scholars, some of the greatest business men, any one who would think for himself or would be most likely to disapprove of these things is removed.

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They have their schools, which they call brain washing, into which these people are taken. Those who still object, whom they are not able to train are moved out. Men are shot without even having an opportunity to defend themselves.
p15 Brethren, you have this power, do not abuse it. You have heard what Brother Clark has said today to you, tonight. Take it seriously. You have this power, do not become as the fig tree. Hearken.

p14 May God bless you. I am happy to meet with you. I pray that the Lord will bless you, that you will realize the power and the authority that has been given to you by our Father in Heaven.

p13 May God bless you. I am happy to meet with you. I pray that the Lord will bless you that you will realize the power and the authority that has been given to you by our Father in Heaven.

p12 I have seen the Lord work in a marvelous way in the Hawaiian Islands. Two children I know of, Japanese children, who were blessed there, who had been taken all over the country because of asthma, were healed--they had not been to school a whole week in their lives, because of that treacherous disease, and yet the Lord blessed them and healed them.

p11 President Wilkinson informs me that twelve foreign languages are taught in the B.Y.U. -- German, French, Portuguese, Greek, Syrian, Russian, Arabic, Latin, Swedish, Norwegian, Finnish, Dutch. In the University of Utah I learn that they have 810 students registered in 12 languages, and so the opportunity is at hand.

p10 Another phase of this missionary work tonight professor James L. Barker for years has urged that we give classes in foreign languages, that our young men may have an opportunity to study at home and get at least the fundamentals before going to a foreign country. Well, it is a good suggestion, but we have not yet been able to make it practical. It seems now that the time has come when we must do something. I have here before me an appeal for the teaching of languages in our high schools. I have a note from one who says that among all our senior high schools, only 15 offer one or more courses in foreign languages. In the Church there are men and women from every country in the world, in which there are missionaries. I should like to encourage our young men and young women, young men particularly, to include in their high school and college courses, some of these languages.

p9 How the way opens up for the preaching of the Gospel! The calling of the boys into the military service has of course crippled our missionary work, more than it should have done. If anybody tells you that members of this Church are not carrying their share in the military work, you may just tell them that they do not know what they are talking about. I just take this opportunity to thank all who are contributing to the missionary cause.

p8 Let me thank you and those of your families who have sent in checks by the scores, recently, with promises to repeat those checks monthly, to aid local missionaries in spreading the Gospel. We do not want any missionary in Australia or New Zealand or in any of the American nations, or in Mexico to have his or her expenses paid entirely but we will assist whenever possible local missionaries who need supplementary assisting. The response to suggestions of some of the brethren for such missionary funds is surprising and gratifying. As far as possible we let the donors know the names of those to whom this money is sent.

p7 You note tonight that the theme has largely been missionary. We have called these brethren from China, Australia, and Switzerland merely illustrative of how widely-spread our Gospel is. We have had them from the Islands, from South Africa. They are calling, calling for missionaries. Within the last few weeks, prominent visitors from India, Indo-China, from Hong Kong, have extended a cordial invitation to us to come to these places. This is a world-wide religion, brethren. It is the Gospel that must be preached to every nation, kindred, tongue and people.

p6 I have nothing but blessing in my heart for you. I love you. I like to call you my beloved associates and fellow workers, and that love is akin to the love we have for our wives and our children, and if we can keep this unity, this confidence, nothing in the world can stop the progress of this work.

p5 It has always been my nature to enjoy the company of my associates. I love to be with my friends. The older I grow the more intense becomes my appreciation of fellowship in the Brotherhood of Christ. I sense that tonight more deeply, more sincerely than ever before. As I have looked into your faces, partaken of your spirit, as I picture those in the Assembly Hall in the Barratt Hall and on the grounds and down in the Field House, I feel that it is one of the greatest privileges, one of the most inspirational experiences in life to associate with men who hold the Holy Priesthood.

p4 There are in the Tabernacle tonight, 10,432; in the Assembly Hall 2,932; in the Barratt Hall 1,220; on the grounds 1,792; the Field House at Provo reports 839; making a total of over 17,000 men of the Priesthood assembled tonight.

p3 Let us thank God every morning, every night, in our family prayers, that we live in the United States of America, the Constitution of which vouchsafes individual freedom, and let us pray also, that the Lord will frustrate the plans of the Communists who would deprive us of that freedom.

p2 “Breathes there the man, with soul so dead, Who never to himself hath said This is my own, my native land?”

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p12 Recently there appeared in a local paper here an excellent editorial on the necessity, on the advisability of teaching languages here in our State, and in the United States. “Modern languages are not as widely or as successfully taught in United States schools as they should be to meet the requirements of the nation’s position. The high school student who takes a language often finds he has practically forgotten it within a year or so. That may be due, in large part, to the fact that there is little opportunity to exercise language skills. The need to learn foreign languages should be accentuated and the acquisition and use of such languages stimulated. When men can talk together, they can get together.”

p13 The responsibility of preaching the Gospel rests upon us. When the people in Macedonia called to Paul, and the spirit told him to go over, he answered that call. They are calling for us in various nations they are calling for more missionaries now in the missions already established, and we must answer that call.

p14 Brethren, in conclusion, let me urge more diligence in living the principles of the Gospel. We may preach, we may write, and publish books, but the most effective way of preaching the Gospel to the nations of the world, is by example.

p15 “Therefore whosoever heareth these sayings of mine,” said the Savior, “and doeth them, I will liken him unto a wise man, which built his house upon a rock:

p16 “And the rain descended, and floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

p17 “And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand:

p18 “And the rain descended, and floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.”

p19 May God add his blessings to the instructions and the reports given this night, may we depart with greater determination in our hearts to serve the Lord and keep his
The Choir sang: "Easter Morning" (Christiansen)

were shut where the disciples were assembled . . . came Jesus and stood in the midst, and saith unto them, Peace be unto you." (John 20:18-19.)

She told the disciples that she had seen the Lord, and that he had spoken these things unto her. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, there came Jesus and stood in the midst, and said unto them, Peace be unto you. After eight days . . . came Jesus, the Lord, and stood in the midst, and said unto them, Peace be unto you. Then saith he to Thomas, I will not believe, except I shall see his hands, and waxen great, arose from the dead, and shewed them his hands and his side. Then said Thomas, Thomas saith unto him, Lord, if thou hadst shewed me any miracle, I believe: now shew me a miracle from heaven, that I may believe, and I will believe. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs did Jesus in the presence of the disciples, which are not written in this book: And these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life in his name. Amen.

The Chorus, Male Chorus of the Tabernacle Choir will now sing "The Pilgrim's Chorus," under the direction of J. Spencer Cornwall, after which Elder Evon W. Huntsman, formerly President of the Tongan Mission, will offer the benediction.

Choir and Organ Broadcast

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, was presented from 9:00 to 9:30 a.m., through the courtesy and facilities of the Columbia Broadcasting System's network, throughout the United States. The broadcast was as follows:

An "Evensong" by Robert Schumann is Frank Asper's first organ offering from Temple Square today.

Long before the hour arrived for the presentation of the Choir and Organ broadcast the Tabernacle was crowded to capacity by members of the Church who had come from all parts of the Stakes and Wards and some of the missions. The Assembly Hall to the south of the Tabernacle was filled with people, as was also the Barratt Hall (60 North Main Street), where those assembled could see and hear the proceedings by means of television, and in addition, thousands of others assembled on the Tabernacle grounds and listened by means of amplifiers.

For the opening music of this Easter hour, we turn to the Eight Favorite Anthems of Evan Stephens: "Christ is risen from the dead . . . Risen truly as He said."

Singing by Men's Chorus of the Tabernacle Choir, "The Pilgrim's Chorus."

The benediction was pronounced by Elder Evon W. Huntsman, former President of the Tongan Mission.

The Choir sang: "Easter Morning" (Christiansen)

President David O. McKay:

Brethren, peace be in your hearts, peace and harmony be in your homes. God bless every man and every woman who has entered the waters of baptism with a testimony of the truth, I bear that testimony to you tonight with all my soul. I know that the power of God rests with his servants. I know that he will reveal and does reveal his mind and will to them. The communications of man's spirit, of one holding the Priesthood, with our Father in Heaven through the Holy Spirit is real. Is there anything in the world more precious than that knowledge? It is more precious than life, because it gives assurance that if death does come, that spirit continues. I bear you that testimony, that communication with our Heavenly Father is real, that Jesus Christ, our Lord, stands at the head of this Church, and that he desires the members so to live that this truth, this Gospel, may be preached in all the world as a witness and then the end will come.

With all my soul I bless you my fellow workers and pray that his inspiration will abide in your hearts and that peace and harmony and love may abide in your homes, in the name of Jesus Christ. Amen.
This morning at 8:30 o'clock, Elder John Longden, Assistant to the Twelve, was a speaker over NBC's "Faith in Action" series. His address heard in this area over KSL television station, channel five.

President Stephen L. Richards and Elder Bowen are listening in over the radio.

Thousands are assembled this morning in the Tabernacle, the Assembly Hall, Barratt Hall, on the walks and lawns of the Tabernacle Grounds, to worship our Lord and Savior, Jesus Christ.

The longer we live the more aware we are of the shortness of this life we live, and the more aware we are of a sense of loss and of loneliness as those whom we have lived among and loved leave us one by one. And ever in the background we are aware of the questions that confront all men: Whence? and Why? and Whither? What lies beyond? Shall we know them as we knew them here? The event to which this day is dedicated is the assurance that we shall live in reality the resurrection of Jesus the Christ, and, through Him, of all others also. We read of it in scripture. We sing of it in song. We speak of it in sermon. We hold to it with full faith, but not perhaps without an ardent, living hope that we shall see it more certainly; or not, in a sense without wishing that we had seen with our eyes and touched with our hands as did Thomas. But when all the evidence is before us it doesn't test our faith too far. True, we don't know how it will be brought about. There are unanswered questions. There are difficulties that may seem insurmountable. But how many unanswered questions are there concerning other things that are all around us? How can we account for the fact that we are, that we feel, that we love, that we live? How can we account for an unnumbered billions of stars that are kept in their course? for the constancy of the sun and of the seasons? for the awesome miracle of a baby's birth? for the inborn instinct of animals? If we had never seen spring return would it not require a far-reaching of faith to imagine that it might be so? If we had never seen trees that seemed dead one day, break forth into full flower -- if we had never seen these before our eyes, these things which we have come to call commonplace -- to accept them could require a far reach of our faith. With ten times ten thousand questions that we cannot answer even about the things we can touch and feel and see, it is but a little further reach of faith to accept the reality of the resurrection and the assurance of everlasting life, and to trust Him who gave us life, to provide the way for us to see and know and live again with those we love and forever.

The third session of the General Conference was not broadcast. It was a General Priesthood Meeting held last evening in the Tabernacle, with overflow meetings in the Assembly Hall and Barratt Hall, and also a special meeting in the Brigham Young University Field House, where 800 people assembled. And for your interest as well, we should like to say, that as nearly as the ushers could count, there were assembled in the Priesthood meeting last evening, in the Tabernacle, the Assembly Hall and Barratt Hall, 16,376, plus 840 in the Field House in Provo, making a total of 17,212 members of the priesthood. It was a thrill and an inspiration to be in their presence.

These services will be broadcast in the Assembly Hall and in Barratt Hall over a loud speaking system and by television. The proceedings of this session will also be broadcast over Station KSL and over the stations named in the first session of the Conference. In addition to these, we are pleased to announce this morning that by special arrangements the following stations are broadcasting the proceedings of today's sessions: KBLA of North Hollywood, KPMO at Pomona, KCSB at San Bernardino, KNOB at Long Beach, KWCA at Barstow all these in California; KLAS at Las Vegas, Nevada; and KULA at Honolulu, Hawaii. We express appreciation to these stations for their cooperation and those named this morning and those given to you the first session of the Conference.

The Conference will also be televised over KSL television station, channel five.

This morning at 9:30 o'clock, Elder John Longden, Assistant to the Twelve, was a speaker over NBC's "Faith in Action" series. His address heard in this area over KDYL was entitled, "Christ the Lord is Risen."
But as time went on, some of the ancient heresies reappeared, and this reappearance has been increasing in volume. The heresies began to question whether Jesus' gospel were lost or changed. That was the first great apostasy.

Then the apostasy began. The Church began to transgress the laws, to change the ordinances, and to break the everlasting covenant. The simple principles of Christ's beliefs with the pagan beliefs, by adopting pagan beliefs. But finally, in the main, these basic antirist heresies disappeared, and Jesus was recognized as the Christ.

APOSTASY BEGAN

Early in the Christian Church there began to arise heresies regarding the Christ. These heresies were aided by the attempt of the early Christians to harmonize their beliefs with the pagan beliefs, by adopting pagan beliefs. But finally, in the main, these basic antirist heresies disappeared, and Jesus was recognized as the Christ.

The Jews and the pagans of the time seem to have had little difficulty with the idea of a Messiahship. The pagan theology was filled with pseudo-gods and goddesses who were merely glorified human beings. They could glimpse Messiahship. But they seemed to have had no concept of the resurrection.

Thus his resurrection was abundantly verified. He appeared to James, apparently separately, then to a great multitude, then again to the disciples at the time of the ascension. He continued to walk with them at conference, where he asked Peter if Peter loved him, and Peter saying "Yes," Jesus said, "Feed my sheep." (John 21:17.)

Thereafter, at the sea of Tiberias, he appeared to several of the disciples, those who had gone fishing, thinking their work was over. Then took place that great conference, where he asked Peter if Peter loved him, and Peter saying "Yes," Jesus said, "Feed my sheep." (John 21:17.)

A week later, the disciples were again assembled together, Thomas this time being there. He had said he would not believe unless he could touch the body of the Savior. Christ came again to them, though the doors were shut, and again instructed them.

During the same day he appeared to Simon Peter. In the evening, of the same day, the ten disciples (Thomas absent) had assembled together in a room. The doors and windows were shut, but suddenly Christ stood in their midst. They were affrighted. He disclosed himself to them, and ate with them.

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Thus his resurrection was abundantly verified.

The Choir singing for this morning's session of the conference, will be by the Tabernacle Choir, J. Spencer Cornwall conducting, and Frank W. Asper at the organ. We shall begin the services by the Choir and Congregation singing, "Come, Come Ye Saints," conducted by Richard P. Condie. The opening prayer will be offered by Elder Fauntleroy Hunsaker, President of the East Los Angeles Stake.

The Choir and congregation joined in singing the hymn, "Come, Come, Ye Saints."

The Choir will now sing, "Our Father Which Art in Heaven, Hallowed Be Thy Name," dedicated to the Tabernacle Choir by the composer, whose name is McGinsey.

The Choir will now sing. Following the Choir we shall hear from President J. Reuben Clark of the First Presidency.

The Choir sang a number, "Our Father Which Art In Heaven, Hallowed Be Thy Name."

President David O. McKay:

As announced, our first speaker this morning will be President J. Reuben Clark, Jr. of the First Presidency. He will be followed by Elder Clifford E. Young, Assistant to the Twelve. President Clark.

J. Reuben Clark, Jr.

PRESIDENT J. REUBEN CLARK, JR. Second Counselor in the First Presidency

MY BRETHREN AND SISTERS: To my own prayer I humbly ask you to add yours, to strengthen me in my weakness, and to so order it that what I shall say in the few minutes I stand before you may be helpful and upbuilding to all of us.

Today is the day in which we commemorate the resurrection of our Lord and Savior, Jesus Christ. Always on this day, I like to run over in my mind the events that happened on that morning of the resurrection. We cannot be too certain of the order, but it could have been, and probably was, as I shall attempt to narrate.

Before it was light, while it was still dark, Mary Magdalene, the great lover, went to the tomb of Jesus and found the stone rolled back. Looking in, she perceived the body was not there. She hastened back to Peter and John and told them. They, running, John outrunning Peter, reached the tomb. John looked in but did not enter. Courageous Peter, coming up, strode in and saw the burial clothes lying about. They then apparently returned to their quarters.

MARY FOLLOWED

It seems that Mary followed along after Peter and John, and, seeing a figure, she approached the figure, thinking it was the gardener, and asked where they had lain her Lord. The figure spoke, "Mary." She recognized him and would have embraced him but he said, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (John 20:17.)

Shortly afterwards, the women from Galilee, carrying spices with them to prepare the body of Jesus for its final burial, came up. They looked in and the angels inside the tomb said, "Ye seek Jesus of Nazareth, which was crucified." (Mark 16:6.)"Ye seek ye the living among the dead? He is not here, but is risen." (Luke 24:5-6.) I am sure that at this moment, if not before, the dense darkness that had enshrouded this great Western Hemisphere broke, the clouds rolled back, the light came, for the life and the light of the world had left the tomb.

The angels told the women to go and notify the disciples. They did, but the disciples thought the words were idle tales and believed not.

APPEARS TO PETER

Later in the day, two of the disciples were on their way to Emmaus. The Lord drew near and walked with them. They did not know him. He inquired as to their sadness as they walked. They asked if he did not know what had happened in Jerusalem in these days. He feigned an ignorance of what they were thinking. They recounted the arrest, the trial, the crucifixion, and the empty tomb. Declaring to them, "O fools, and slow of heart to believe," (Ibid., 25.) he explained to them all the prophets that had prophesied concerning this great event. They entered the village and sat at meat; he broke bread and blessed it. Then they recognized him as he vanished from their sight.

During the same day he appeared to Simon Peter. In the evening, of the same day, the ten disciples (Thomas absent) had assembled together in a room. The doors and windows were shut, but suddenly Christ stood in their midst. They were affrighted. He disclosed himself to them, and ate with them.

A week later, the disciples were again assembled together, Thomas this time being there. He had said he would not believe unless he could touch the body of the Savior. Christ came again to them, though the doors were shut, and again instructed them.

Thereafter, at the sea of Tiberias, he appeared to several of the disciples, those who had gone fishing, thinking their work was over. Then took place that great conference, where he asked Peter if Peter loved him, and Peter saying "Yes," Jesus said, "Feed my sheep." (John 21:17.)

He appeared to James, apparently separately, then to a great multitude, then again to the disciples at the time of the ascension. He continued to walk with them at times over a period of forty days, and then ascended the ascension.

Thus his resurrection was abundantly verified.

The Jews and the pagans of the time seem to have had little difficulty with the idea of a Messiahship. The pagan theology was filled with pseudo-gods and goddesses who were merely glorified human beings. They could glimpse Messiahship. But they seemed to have had no concept of the resurrection.

APOSTASY BEGAN

Early in the Christian Church there began to arise heresies regarding the Christ. These heresies were aided by the attempt of the early Christians to harmonize their beliefs with the pagan beliefs, by adopting pagan beliefs. But finally, in the main, these basic antirist heresies disappeared, and Jesus was recognized as the Christ.

Then the apostasy began. The Church began to transgress the laws, to change the ordinances, and to break the everlasting covenant. The simple principles of Christ's gospel were lost or changed. That was the first great apostasy.

But as time went on, some of the ancient heresies reappeared, and this reappearance has been increasing in volume. The heresies began to question whether Jesus...
he sulked and felt sorry for himself and the gourd. Then the Lord came to him again and said, from their evil ways they would be destroyed. He did not understand that there was an opportunity to repent. After preaching to the people he went over on the side of a hill and he had failed in his responsibility. He thought he knew better than the Lord, and finally, after a serious experience on the sea, and being cast up on the shore by a great

Others have come from broken homes, where there is some question in their minds as to the divinity of this work and where there is a lack of understanding of the truth and the same environment. Some come from good homes, from Latterday Saint homes, where they have been taught the truth and where they know, or should know, the truth.

And so we have this lesson. The Lord is merciful and just and kind because he recognizes that there is a difference in degree, that his children are not all reared under knowledge that brings accountability.

Wisdom. I told Brother Grant of the comment, and he replied. "I was not talking to the outsiders, I was talking to you, to Latter-day Saints who know better." I repeat, it is Wisdom. At the close of the meeting, one of the brethren remarked that he thought President Grant was rather harsh in his appeal for Latter-day Saints to keep the Word of

19-21.)

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (Acts 3:19-21.)

And he shall send Jesus Christ, which before was preached unto you: (Acts 3:22.)

Repent ye therefore, and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; (Acts 3:20.)

And he shall send Jesus Christ, which before was preached unto you: (Acts 3:22.)

20 Another great section of the present Christian world has more or less taken away from the Savior a great part of that spiritual personality which he gave himself, and which his early Apostles gave, and which we give him. They are dividing their worship between him and his mother.

21 We know, and it is our responsibility to carry forward what we do know, that Jesus is the Christ, that he is the Son of God, that he was in truth an atoning sacrifice for the fall, that through him and by him all mortals, whoever they are, will be resurrected, that through his gospel and by it, all may be saved, not only, but exalted in the kingdom of God.

22 It seems that we are almost alone in clinging to the Christ as he described himself and declared himself. This must be because we are the Church of Jesus Christ of Latter-day Saints. Ours is the responsibility to see to it that no act or thought or teaching of ours shall in any way question the divinity of Jesus, nor in any way question that he was the Son of God, nor in any way question the atoning sacrifice which he made for us. If we do, we shall become guilty of that great offense where we shall crucify to ourselves the Son of God afresh, for which I am sure we shall hardly gain forgiveness.

23 Brethren and sisters, cling to the Savior. Accept him as he, himself, described himself: "I am the light and the life of the world." (Ibid., 8:12.) Salvation comes only through him, and as Peter said to his accusers: "... there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

24 May the Lord help us to keep this testimony in our hearts and increase it; may he give us the courage proudly to proclaim it; may our influence in the world be extended until we shall be able to bring the righteous everywhere to the knowledge which they, along with us, if we shall hold our course, shall be saved and exalted in the celestial kingdom, I humbly pray in the name of Jesus. Amen.

25 President David O. McKay:

26 We shall now hear from Elder Clifford E. Young, Assistant to the Council of the Twelve. Brother Young will be followed by President Oscar A. Kirkham, of the First Council of Seventy.

27 Clifford E. Young

ELDER CLIFFORD E. YOUNG Assistant to the Council of the Twelve Apostles

1 MY BRETHREN AND SISTERS, may I express to you my deep gratitude for the privilege of attending this conference.

2 The opening, impressive address of President Clark to which we have just listened has stimulated our faith and given us renewed hope, and I therefore trust that I shall say nothing to detract from it, for I have in my heart on this occasion to say only that which will add to the spirit of this glorious day.

3 There are one or two things that come to my mind as I contemplate the mission of our Lord and Savior, Jesus Christ: things that apply to us in our daily lives. You will remember that as the Savior hung on the cross, his suffering was such that he sweat great drops of blood, yet he offered that memorable prayer, "Father, forgive them; for they know not what they do." (Luke 23:34.)

4 A few days after the Savior had ascended into heaven, Peter and John went to the temple to pray. It was the ninth hour of the day, and as they entered the temple, they noticed a beggar, one who was brought to the temple everyday to ask for alms. He had been afflicted from his birth, and was unable to walk. Peter seeing him said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk.

5 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

6 And he leaping up stood, and walked, and entered with them into the temple walking, and leaping, and praising God. (Acts 3:6-8.)

7 This incident created quite a sensation because later on multitudes followed Peter and John seeking to know more of the power by which this great miracle had been performed. And then Peter, recognizing that some of the very throng were those who had participated in the crucifixion said to them:

8 "And now, brethren I wot that through ignorance ye did it as did also your rulers." (Ibid., 3:17.) We read that there were rulers with the multitude at the crucifixion. "I know that through your ignorance ye did it," is what Peter said to them; thus in accord with what the Savior had said, "Father, forgive them; for they know not what they do." (Luke 23:34.) Then Peter went on to say:

9 Repent ye therefore, and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

10 And he shall send Jesus Christ, which before was preached unto you:

11 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (Acts 3:19-21.)

12 This is an impressive lesson. It is a lesson to you and me, who have been made partakers of the truth. Much is expected of us, because we know. Jesus made it clear. Peter made it clear that in cases of ignorance, the Lord would be merciful, and kind, and just but with those who know and who have the responsibility, it is a different matter. It is knowledge that brings responsibility.

13 I remember one occasion when President Grant attended one of our Alpine Stake meetings where at that time I was presiding. We called all the priesthood together and had invited members of the Church who had been indifferent to their responsibilities, and during that meeting President Grant made a characteristic talk on the Word of Wisdom. At the close of the meeting, one of the brethren remarked that he thought President Grant was rather harsh in his appeal for Latter-day Saints to keep the Word of Wisdom. I told Brother Grant of the comment, and he replied. "I was not talking to the outsiders, I was talking to you, to Latter-day Saints who know better." I repeat, it is knowledge that brings accountability.

14 And so we have this lesson. The Lord is merciful and just and kind because he recognizes that there is a difference in degree, that his children are not all reared under the same environment. Some come from good homes, from Latterday Saint homes, where they have been taught the truth and where they know, or should know, the truth. Others have come from broken homes, where there is some question in their minds as to the divinity of this work and where there is a lack of understanding of the truth and of its great power. To them the Lord is merciful and kind. That is illustrated beautifully in the story of Jonah. You will remember that the Lord had told Jonah to warn Nineveh and he had failed in his responsibility. He thought he knew better than the Lord, and finally, after a serious experience on the sea, and being cast up on the shore by a great fish, the Lord appeared to him again and said, "Now, Jonah, you do as I told you to do." And this time Jonah went to Nineveh and warned the people that if they did not turn from their evil ways they would be destroyed. He did not understand that there was an opportunity to repent. After preaching to the people he went over on the side of a hill and sat under a gourd which the Lord had caused to grow up to protect him from the sun. By and by the gourd wilted, and as Jonah waited and the city was not destroyed, he sulked and felt sorry for himself and the gourd. Then the Lord came to him again and said,
I HUMBLY pray that the Lord will bless me this Easter morning. This is truly a great day when we contemplate what is happening across the earth. In ten thousand churches, on a thousand hilltops, everywhere, men and women are declaring their faith in the divine mission of Jesus Christ. We of the Latter-day Saint Church join our voices happily with the multitudes that declare their faith in God.

One of the most striking expressions of the Savior is, “He went about doing good.” With my life’s work with youth I have constantly been reminded that I must be practical. Youth lives in action, in doing. “He went about doing good.”

I read also these words from Psalm 27:11: “Teach me thy way, O Lord and lead me in a plain path.” Recently in a small village in Nevada, I was called to dedicate a temple. When the Bishop of Zion said these words to me, I felt a deep sense of purpose and direction. They have remained with me ever since.

May God help us to appreciate this and sanctify to our good the lessons learned from this great Easter day, I pray in the name of Jesus. Amen.

ELDER OSCAR A. KIRKHAM Of the First Council of the Seventy

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May God help us to appreciate this and sanctify to our good the lessons learned from this great Easter day, I pray in the name of Jesus. Amen.
Did you read the other day that on Baldy Hill fifteen American soldiers were commissioned to go and bring out a number of boys that had been left, unfortunately not able to get away under the fire? They worked and worked; they heard of another buried somewhere in the debris. They went again very early in the morning before it was light. As they came to a nob of the hill, they heard a voice crying, "Water, water." They quickly dug. They rescued a young man from death and by the grace of God carried him safely down the hill where he received further help. There are many everywhere calling, "Water, water."

Stand for the truth and the right with all good men: In this very tabernacle I heard one evening an appeal made by the queen of Holland. She told of the sorrow of her people, many of them giving their lives, but she ended that beautiful appeal of deep sincerity with these words, "Let us all do our best, and leave the rest to God."

President David O. McKay, addressing the graduating class at the University of Utah, said:

Young men and young women: The future awaits you! It's yours! If you would end war and give peace to the world, you have campaigns to organize and conquests to achieve. These will be campaigns planned for the establishment of justice. These are the conquests of the soul: whether it is better to walk along the easy road to selfishness and indulgence than to strive through self-mastery and service in the realm of spirituality, you must decide.

Have courage for prayer. That must be part of the high resolve of this conference. Courage for the right! So much is happening in public places, so many are brought into contact where public opinion is a power. I am proud and you are proud, when you heard the President of the United States before he gave his inaugural address say, "I want to say a little prayer."

I went one day down to the station with a group of missionaries to say goodbye. A father, my neighbor, was with me. There was a group about us. The stationmaster came out and said, "It will be about twenty minutes before the train leaves. Don't go far away." Then I saw my neighbor walk through the crowd quickly, his son on his arm through the station, and they were gone for a time. Then I saw him return just before the train pulled out. He kissed the boy goodbye, and the boy was off. I walked over to my friend and said: "I want to ask you a personal question. I have a thought that I want to ask you about your boy." I said, "Where did you go when you took your boy? Now, I'm afraid, if this is too private, you do not need to answer, but I have an idea." He said "Oh, I think you have the right idea. I took my boy home. We went to the bedroom alone. I said, 'Son, I am so proud today,' and I finally mustered up courage to do what I should have done probably many times before. 'Sit on the edge of the bed, I want to bless you. I am proud of you. Mother is proud of you. This is a great day.' And I blessed my son."

One other closing story: I heard it in the temple from one of the mission presidents. The children of neighbors and friends often come with their playmates to the auxiliary organizations of the Latter-day Saint Church. One little girl had caught the message on several occasions about family prayer. When she came home one day, she said to her parents, "Have I got any rights in this family?" The father answered, "Why, certainly you have, dear." "Well, I want family prayer." "Well, my dear, you shall have family prayer." But it went on, and when the occasion came again, the child said "Have I got any rights in this family?" There was a longer pause, more reflection, then, "Yes, dear." And family prayer was said.

May God bless us. May we help someone in need. May we stand for the truth and right. May we have courage for prayer. "Teach me in thy way, O Lord, and lead me in a plain path." (Psalms 27:11.) May we as he did ever go about doing good, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder LeGrand Richards of the Council of the Twelve will now speak to us, and he will be followed by Elder Bruce McConkie.

I should like to tell you an experience I had while laboring as a missionary in New Bedford, Massachusetts some years ago. We were approaching the Easter Sunday, and I had a discussion with a minister of the gospel about the mission of the Redeemer of the world. I had him explain to me the God in whom he believed. Naturally, in keeping with the ordinary orthodox Christian view, he explained how God the Father, and God the Son and God the Holy Ghost were one God, and then he went on to indicate their work and said, in substance, that they were so large that they filled the whole universe, and so small that they could dwell in our hearts; that they were the life of the plants and flowers and everything around us. And then I interjected this question, "What are we celebrating this week?" And he said "The Easter," I said, "What does that really mean?" "Well," he said, "it's the resurrection of Christ." I said, "Just what do you mean by the resurrection of Christ?" Then I led him to explain. I said, "You mean that the stone was actually rolled away and that when the women came to the tomb that the angels proclaimed that he was not there, that he was arisen, that the very body that was taken down from the cross and laid in that tomb had arisen?" And he admitted that that was true.

I said that in that body he appeared to his disciples and when doubting Thomas questioned the fact that he was actually the Redeemer whom they had known, he asked Thomas to put his hand in the wound in Jesus' side and feel the prints in his hands, and see that "I am the same," for, said he, "A spirit hath not flesh and bones, as ye see me have." (See Luke 24:39.) And to indicate further the fact that he had that same body that was laid away in the tomb, he took fish and honeycomb and ate with them. I said "Now that was the same body that he laid away in the tomb, wasn't it?" And he agreed that it was.

And then I led him on through the experience of the Savior in ministering among his disciples for forty days until in the presence of five hundred of the brethren he was carried away in the clouds of heaven, and two men dressed in white apparel stood and said, as the brethren gazed into heaven to watch him ascend, "... Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.) And he agreed that that actually happened.

And then I said, "My friend, where is the body that Jesus took out of the tomb, if he and the Father are one and an essence everywhere present in the world? Would you say that Jesus died a second death and laid his body down again?" And he thought for a few minutes. He said, "I am afraid I can't answer that. I have never thought of it before in that way.

Now, brothers and sisters, I thank God that we have a recommitment to this earth in our day and time that he does have his body, that he does actually exist as the Redeemer of the world, that he did break the bands of death, that the grave might have no victory in that it delivered up his body as it will do for all of us, of which we have heard such wonderful testimonies here in this conference.

Sometime ago, Brother Clifford Young gave a Church of the Air address. He told me following that some of the letters he had received commenting on his address. And one was from a minister of the gospel, in which he said something like this: "It pleases me greatly to know that the Mormons believe in the Christ." I have thought a great deal about that statement since, and I have thought of the feeling the world has toward our people. I have compared it to the time when Paul stood at Rome to be judged, and they said unto him, "... we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against." (Acts 28:22.) Why did they speak against it? Was it not the same when Paul stood there bound in chains, when he delivered that marvelous testimony before Agrippa and Festus, when Agrippa said, "Almost thou persuadest me to be a Christian." (Ibid., 26:28.) And Festus said, "... thou art beside thyself; much learning doth make thee mad." (Ibid., 26:24.) To which Paul replied "I am not mad, most noble Festus; but speak forth the words of truth and soberness." (Ibid., 26:25.) And then he said: "I would to God, that..."
Amen.

Brothers and sisters, I leave my testimony with you that the resurrected Christ lives today, that he is directing his Church, that he has raised up a Prophet like unto Moses, as the Lord declared that “the thing which the Lord shall bring forth” by this Prophet like unto Moses, “shall bring my people unto salvation.”

And then he added this statement, “I doubt if you have any idea of the fantastic yarns that are current in New England concerning the Mormon Church. Some of them are so wild that I doubt if the persons who tell them really believe what they are saying themselves.”

That is just like the world. They don't understand, and so they malign us, and they tell all manner of things that are not true, and they do not have the right conception, just like Paul of old. But when the testimony had come to Paul, he was a different man. The Church hadn't changed; Christ hadn't changed; his truth was the same; but Saul of Tarsus had changed. He was now Paul, the Apostle of the Lord Jesus Christ.

A short time ago I sent one of our Church books to a distant relative on my mother's side, back in Massachusetts. My cousin, Merlin Steed, had been there and had visited him. He wrote Merlin a letter and said he had spent three weeks reading the book. He said, “It is a great eye opener to me. It is the first book I have ever read in favor of the Mormons.” And then he added this statement, “I doubt if you have any idea of the fantastic yarns that are current in New England concerning the Mormon Church. Some of them are so wild that I doubt if the persons who tell them really believe what they are saying themselves.”

That is what we have to meet in the world. If the Lord would but take that prejudice out of their hearts! I ask this question: Why did they persecute the saints of old? Why did they put to death the Apostles of the Lord Jesus Christ? Why did they crucify our Lord? Only because of the darkness that covered their minds and the efforts of the evil one to destroy the work of God in the earth, and for that same reason, they misunderstand the motives of this great Church today.

I had an experience in Oregon after my first mission. I had spent some time with a prominent businessman. He didn't know I was a Mormon, and he painted the Mormons and the Mormon missionaries so black it almost made my blood run cold. When he was through, I said, “My friend, now don't you feel embarrassed, because,” I said, “you are sitting right here at the side of a Mormon missionary.” He went red in the face, and I said, “I forgive you,” because I had qualified him before. I said, “Have you ever read a Mormon book?” He said, “No.” I said, “Have you ever met a Mormon?” And he said, “No.” I said, “I forgive you because you are not supposed to know any better. Where did you get your information from?” He said, “You hear it on the streets, and you read it in the magazines and in the newspapers; everybody knows what the Mormons are.”

Now, brethren and sisters, if there is any Church in this world that really believes that Jesus is the Christ, surety it is the Latter-day Saints. No Church has ever exalted as has this Church. He is the head of the Church, literally as the man is the head of the woman; the Church bears his name; and there was no other Church in the world that bore his name when he committed it to this Church and commanded that the Church should be named after him. The whole premise of Mormonism is based upon the fact that the Father and the Son literally appeared to the Prophet Joseph Smith. They couldn't have done that if they were only an essence, everywhere present in the world. With that glorified body that Jesus took out of the tomb, he appeared to Joseph Smith, and if that thing did not actually transpire, we have no right to be assembled here in a conference claiming to be the Church of Jesus Christ. And if it did actually transpire then all the people of this world will ultimately have to accept of the work that he established through the Prophet that he raised up in this dispensation.

We have had testimony borne here today of how he appeared to the Prophet Joseph Smith and Sidney Rigdon, and I would like to leave this thought with you. It wasn't only what Jesus taught. You remember that he said to those of old, “If ye believe not my words, believe then my works.” Here are the works of the Lord Jesus Christ, the establishment of his great Church.

As I have sat here in this conference, I have thought of the words of Nephi of old who saw our day and the coming forth of the Book of Mormon and the establishment of the kingdom of God upon the earth, and he said he saw the Saints of God scattered upon the face of the whole earth and the power of God resting upon them in great glory. And I testify to you that the power of God is with this Church in great glory today.

I would like to add another thought. Jesus said, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven.” (Matt 7:21.) In the world today, in the Christian world, there are too many just saying, “Lord, Lord,” and they are not doing the will of our Father. Then I remind you that when Jesus stood on the Mount of Olives overlooking Jerusalem and recalled how they had rejected him, he cried out, as it were, in the anguish of his soul, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” (Ibid., 23:37.)

Behold, your house is left unto you desolate.

For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. (Ibid., 23:38-39.)

Now I want to tell you that when God the Eternal Father, through his Son Jesus Christ, sends a prophet unto the inhabitants of the earth, when they reject the prophet of God, they reject Christ the Lord. That, he has declared through his own words.

I would like to call your attention to the promise in the Book of Mormon of the prophet that God declared he would send, the promise he made to Joseph who was sold into Egypt that in the latter days out of his seed, he would raise up a choice seer and prophet like unto Moses. And then I remind you that in holy writ we read that there was no prophet in Israel like unto Moses because Moses talked with God face to face, as one man speaks with his friend. According to the scriptures, most of the prophets received the word of God by inspiration, but Moses talked with God, and God declared that in this day he would raise up a prophet like unto Moses. And then he said, “Unto him will I give power to bring forth my word,” and there isn’t time to recount, but you just think of what the Lord has brought forth through this modern Prophet. Then he said, “And not to the bringing forth my word only to the convincing them of my word which shall already have gone forth among them,” and that is what the missionaries of this Church are doing all over the world. They are opening the Bible, the stick of Judah, and teaching the people things they have never heard of. I have told people in the mission field plenty of times that I would show them out of that book things they had never read in their lives, I didn't care how many times they had read it. And then the Lord declared that “the thing which the Lord shall bring forth” by this Prophet like unto Moses, “shall bring my people unto salvation.”

I have my testimony with you that the resurrected Christ lives today, that he is directing his Church, that he has raised up a Prophet like unto Moses of old, and that if we will follow his teachings they will lead us unto salvation. May God help each one of us to do this I pray in the name of the Lord Jesus Christ. Amen.

The Choir and the congregation sang the hymn, “We Thank Thee, O God, For A Prophet.”

President David O. McKay:

Elder LeGrand Richards, of the Council of the Twelve, has just concluded speaking. We shall now hear from Elder Bruce R. McConkie of the First Council of Seventy. He will be followed by Elder Milton R. Hunter.

ELDER BRUCE R. MCCONKIE Of the First Council of the Seventy.
p1 THE Holy Ghost

p2 is the gift of God unto all those who diligently seek him, as well in times of old as in the time that he should manifest himself unto the children of men.

p3 For he is the same yesterday, today, and forever; and the way is prepared for all men from the foundation of the world if it so be that they repent and come unto him.

p4 For he that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost as well in these times as in times of old, and as well in times of old as in times to come; wherefore, the course of the Lord is one eternal round. (1 Ne. 10:17-19.)

p5 The Father, a personage of tabernacle having flesh and bones, begat us as spirits in the beginning and ordained the plan whereby we might have power to grow in intelligence and knowledge and become like him.

p6 The Son, his Firstborn in the spirit and Only Begotten in the flesh, under his direction, became the Creator and Redeemer of the earth and all things that are on it. From time to time he has revealed to men the plan of salvation, the gospel of Jesus Christ.

p7 The Holy Ghost, a personage of spirit, is their minister, who has been given the power and assigned the functions of bearing record of the Father and the Son, of revealing the truths of salvation to men on earth, and in due course, of revealing to them, all truth.

p8 Now, when Christ was here in his ministry, he told his Apostles that when he went away, he would send them another Comforter -- that is a Comforter other than he, himself, for he was a comfort unto them and that this Comforter would recall to their minds all things that he had told them, and would guide them into all truth. And when he said they would be guided into all truth, I believe that he meant it literally, and that in due course -- not in time, but in eternity -- they would obtain a fulness of truth, even as Christ himself, having gone from grace to grace, has received a fulness of truth, and a fulness of the glory of the Father.

p9 But the thing that we are concerned with here in mortality, is to have the Holy Ghost reveal to us the things of God, the knowledge that God is our Father, that Jesus Christ is his Son, literally born of him in the flesh, and that the kingdom of God has been set up on earth again for the last time, that we with the ancients, might be heirs of the fulness of the Father's kingdom.

p10 We believe that it is life eternal to know God and Jesus Christ, whom he has sent, and that these glorious beings are manifest by the power of the Holy Ghost.

p11 We believe that man is saved no faster than he gains knowledge, meaning knowledge of God and of his laws, as these things are revealed by the Holy Ghost.

p12 We believe that no man can be saved in ignorance, meaning in ignorance of God and his laws, of Jesus Christ, and the truths of the gospel, as these things are made manifest by the power of the Holy Ghost.

p13 You will recall it was Paul who said:

p14 . . . Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

p15 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

p16 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. (1 Cor. 2:9-11.)

p17 Now the truths about God and salvation are not gained by the wisdom of men. They are not to be found by the research of the world. They are not found in the creeds of men, for the Lord has said that those creeds are an abomination in his sight. God stands revealed, or he remains forever unknown. Knowledge about God and about the divinity of Jesus Christ and the great atoning sacrifice which he worked out is had in the world today by us, because God has spoken in this day, and has given these truths again, by the same direct revelation that he gave them in times of old.

p18 The Holy Ghost has been given to righteous men from the beginning so they could certify of the truths about God and salvation. He has been the companion of those who have presided over the Church and the kingdom in every age, and by his power they have received revelation and given guidance to the people of the Church and to all people in the world. And when these brethren speak, these brethren, the First Presidency and the Twelve who are prophets, and seers, and revelators, it is by the power of the Holy Ghost and what they say is the mind and the will of the Lord.

p19 Last night when President McKay said, speaking of present-day conditions and what is needed in the world now that the Lord desired that this gospel roll forth and be taken to every nation kindred, tongue, and people, he was telling what the Lord wants done in this day. And so it is for what other counsel we have received. It should be, and is, as the mouth and the voice of the Lord to the Latter-day Saints.

p20 The Holy Ghost is a revelator. He will reveal to any person who is honest and God-fearing and diligent in seeking truth, the fact that this is the Lord's work, that Joseph Smith is his prophet; that he is the greatest witness of Christ that there has been in the world since the day that Christ himself proclaimed that he was the Son of God. And there is not any reason or any excuse why anyone who is upright and honest should not have this knowledge. Every Latter-day Saint should have it.

p21 You will recall that in ancient Israel after Eldad and Medad had been called of God to a high calling, that his Spirit fell upon them and they prophesied in the camp. Then Joshua came before Moses and said, "... My lord Moses forbid them." But Moses who himself had this gift of the Holy Ghost, this spirit of revelation and of prophhecy and it was by this power that he had led Israel through the Red Sea said: "... Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them?" (Num. 11:28-29.)

p22 There is no greater gift that a person can earn and enjoy for himself, in mortality, than the gift of the Holy Ghost, which gift is the right to the constant companionship of that member of the Godhead, and which gift is actually enjoyed only on condition of individual righteousness.

p23 In the name of Jesus Christ. Amen.

p24 President David O. McKay:

p25 He to whom we have just listened is Elder Bruce R. McConkie, of the First Council of the Seventy. Elder Milton R. Hunter of the same Council will now speak to us.

p26 ELDER MILTON R. HUNTER Of the First Council of the Seventy

p27 TODAY the hearts of millions of people throughout the world are turned in adoration to the Master of life and salvation. We, the members of the true Church of Jesus Christ, in this great conference assembled, bow our heads in reverence and from the depths of our hearts thank God for the mission of Jesus Christ and the marvelous atonement which he so gloriously brought about. Already in this meeting we have listened to some wonderful testimonies given by the various speakers regarding the resurrection of the Son of God. Especially is that true in the case of the testimony which was so beautifully presented by President J. Reuben Clark. I also want to voice my
I have never read a statement in any of the holy scriptures dealing with the work of God which is as important as the one found in the Pearl of Great Price. It is as follows:

For behold, this is my work and my glory; to bring to pass the immortality and eternal life of man. (Moses 1:39.)

That marvelous statement contains two distinctive features. The one is the immortality of man; and the other, the eternal life. Each of these items means something entirely different, distinctively different, from the other. Immortality means the resurrection from the grave. Eternal life means the type of life that will be lived in celestial glory by those who showed their love for God by keeping his commandments while living in mortality.

When the Eternal Father appointed his Only Begotten Son to be the Savior of the world, he gave unto him two major assignments. One of these assignments was to break the bands of death and thereby bring about the resurrection of all of God's sons and daughters. In other words, Jesus was to give immortality universally to the human family. The other assignment was to proclaim a gospel plan of salvation to the inhabitants of the earth, granting all men their free agency and promising that all those who would obey that gospel plan, which contained the words of eternal life, eventually would be brought back into the presence of the Father and the Son and receive eternal life.

In the meridian of time, Jesus Christ came into the world; and in three short years' time of public ministry he marked out the pathway which leadeth unto eternal life. In other words, by the life he lived and through the teachings he gave, he proclaimed to the human family the gospel plan of salvation, assuring exaltation to everyone who proved faithful in doing "all things whatsoever the Lord their God shall command them." (Abraham 3:25.) And then, having been rejected by his own, he was crucified, dying as a ransom for the sins of the world.

As was so beautifully explained by President Clark in his address a few moments ago, early on that first Easter morning, Mary Magdalene and others of the women from Galilee who loved Jesus very much went to the tomb for the purpose of giving the Master's body a more proper burial. As has been pointed out, upon finding the tomb empty all the women returned to Jerusalem except Mary Magdalene. She lingered near the doorway of the tomb weeping, and then she looked inside. There she saw two angels dressed in white and heard one of them declare:

I know that ye seek Jesus, which was crucified.

He is not here: for he is risen, . . . (Matt. 28:5-6.)

Thus, as had been predicted by the holy prophets even from the very beginning, Jesus Christ, the Savior of the world, had broken the bands of death. He had now overcome the tomb and the grave and thereby had given assurance to the human family that as he had risen from the grave, each of us also shall rise from the grave and take upon ourselves immortality.

The holy prophets had proclaimed that Jesus Christ was the Lamb of God slain from the foundation of the world; that he would die and rise again; and that every man, woman, and child -- bond and free, rich and poor, righteous and wicked -- would receive immortality as a result of his atoning sacrifice.

Regarding this vital subject, the Lord revealed the fact to the Prophet Joseph Smith that through the redemption of the Only Begotten Son the human family would be raised from death.

In immortality unto eternal life, even as many as would believe;

And they that believe not unto eternal damnation; . . . (D. & C. 29:4344.)

Amulek declared that resurrection or immortality would come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous.

And at the resurrection or the receiving of immortality the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death. (Alma 11:44, 41.)

The other part of that great scripture, previously quoted, is:

For behold, this is my work and my glory to bring to pass . . . the eternal life of man. (Moses 1:39.)

Eternal life is very, very important. A careful study of the scriptures reveals the fact that it is the most desirable and important thing of all that exists.

In modern revelation we read: "Behold, he that hath eternal life is rich." (D. & C. 6:7; 11:7.) The Doctrine and Covenants also states that " . . . eternal life . . . is the greatest of all the gifts of God." (Ibid., 14:7.) Therefore, eternal life is the blessing that comes to the individual who keeps the commandments in their fulness.

Since eternal life is the greatest of all of God's gifts to man, it should be of more importance and much more worth while to you and me to put forth every effort to attain eternal life than it would be to accumulate a million dollars, or even a million, million dollars, or to rise to any position of leadership in this world, or to gratify any or all of our mortal desires.

A careful study of the statements on this subject found in the scriptures, especially those found in the Doctrine and Covenants reveals the fact that eternal life is the gift received by husband and wife who are married for eternity, and has reference to their power of eternal increase or a continuation of the seeds forever and ever. Also exaltation may include less than a continuation of the seeds and Godhood may convey a slightly different shade of meaning. In many of the quotations in the scriptures, "eternal life" and "life eternal" are also used with meanings closely akin with those other words or phrases. Therefore, all of those terms, although possessing slightly different shades in meaning, seem to lead to a similar final goal. In order to come to a more thorough understanding regarding the meaning of those terms, we shall refer directly to latter day revelation. In Section 131 of the Doctrine and Covenants, it is written:

In the celestial glory there are three heavens or degrees;

And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

And if he does not, he cannot obtain it.

He may enter into the other, but that is the end of his kingdom, he cannot have an increase. (Ibid., 131:1-4.)

Section 132, that marvelous revelation on celestial marriage, explains and clarifies the quotation I have just given, and also tells definitely what is meant by eternal life,
For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity and from henceforth are not gods, but are angels of God forever and ever. (Ibid., 132:16-17.)

We also read in the same revelation that if a man and a woman enter into the holy covenant of marriage, according to God’s law, and are sealed by the Holy Spirit of promise, living in accordance with the covenants made therein, rendering obedience to all of his commandments and enduring faithful to the end, they shall rise in the resurrection and be assigned to dwell with the Lord in the celestial glory. And then the revelation states:

Then shall they pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever. (Ibid., 132:19.)

The Prophet Joseph Smith points out that this “continuation of seeds forever and ever,” means to have children in the celestial glory.

To continue the revelation:

Then shall they be gods, because they have no end; . . .

Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory.

For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me. (Ibid., 132:20-22.)

And then the Lord explained the meaning of eternal lives. He said:

This is eternal liveso know the only wise and true God, and Jesus Christ, whom he hath sent. (Ibid., 132:24.)

Now how can we come to know God fully, and completely? Such a knowledge or status cannot be obtained completely in this world. A full knowledge of God can be attained only in the celestial degree of glory by those who ultimately become as he is. When one thinks as he thinks, acts as he acts, attains power comparable to that enjoyed by him, then that individual has attained exaltation or eternal life. To such a person, Jesus has promised: “. . . all that my Father hath shall be given unto him.” (Ibid., 84:38.)

The question of importance which lies deeply imbedded in the hearts of each of us is: How may we gain eternal life?

Jesus Christ, our Lord and Master, came to the earth and pointed out the path which leadeth to eternal life; and he commanded us, saying:

And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

For you shall live by every word that proceedeth forth from the mouth of God. (Ibid., 84:43-44.)

A summary of Jesus of Nazareth’s teachings regarding the pathway that leadeth to eternal life is as follows:

First, we must have faith, faith in Jesus Christ and in the gospel plan which he promulgated;

Second, we must repent of all our sins

Third, we must be baptized by one having proper authority;

Fourth, we must be confirmed members of the Church of Jesus Christ and receive the Holy Ghost;

(Then, according to Nephi, we have entered through the gateway into the kingdom of God and are now on the “. . . straight and narrow path which leadeth to eternal life.” [2 Nephi 31:17 18.])

Fifth, we must receive the Holy Melchizedek Priesthood and honor and magnify that priesthood;

Sixth, we must enter into the law of celestial marriage and keep all of the covenants made therein;

Seventh, we must demonstrate to the Lord through the lives we live and by rendering obedience to his commandments that we are willing to consecrate all we possessour talents, our time, our means, and our very lives if need be -- to the upbuilding of the Church and kingdom of God here upon the earth and also to the salvation of his sons and daughters;

Eighth, we must continue to press forward with unshaken faith in the words of Jesus Christ, whether spoken by himself or through the mouths of his prophets, proving faithful in keeping all of the commandments, presssing “forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men,” and enduring faithful to the end, then, according to the promise of the Eternal Father, we “. . . shall have eternal life.” (Ibid., 31:20.)

Thus, if we prove faithful in walking along the pathway enumerated in those eight points, “. . . feasting upon the word of Christ, . . . [for] there is none other way nor name given under heaven whereby man can be saved in the kingdom of God,” (Ibid., 31:2021) then our election shall be made sure, with the glory of eternal lives as our reward; and then, as the revelation previously quoted states, those faithful ones “. . . shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads.” (D. & C. 132:19.)

I would like to bear my testimony, which testimony has been given to me through the power of the Holy Ghost. I know that Jesus is the Christ, the Only Begotten Son of God. I know as I know that I live that he died for you and me, and on the third day he was resurrected, thereby breaking the bands of death and giving immortality to the human family. I have a strong conviction that some of God’s children will rise through immortality to eternal life and others will rise through immortality to eternal condemnation. It is also my testimony that through the blood that Jesus shed and the sacrifice that he made, he atoned for the sins of those who receive him and keep his commandments: but, on the other hand, as Jesus of Nazareth declared, those who will not receive him and repent and keep his commandments will be required to suffer even as he, the greatest of all, suffered; and his suffering was so intense that it caused him “to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit.” (D. & C. 19:17-18; Mosiah 3:7; Luke 22:44.)
I know also that if we will render obedience to all the commandments given us by our Lord and Savior, Jesus Christ, and also those given through his holy prophets, someday we will come back into the presence of God and hear the voice of the Lamb, saying: "Well done, my beloved servants, enter ye into your exaltation"; and as King Benjamin has said, through the covenants we have made and by taking upon ourselves his name, we become sons and daughters of Jesus Christ and shall dwell with him eternally in the celestial degree of glory. (Mosiah 5:6-10.) This blessing and glory will be ours if we press forward "with an eye single to the glory of God" and endure faithful to the end. (D. & C. 4:5; 82:19.)

May our Eternal Father bless us as Latter-day Saints, who are now on the pathway which leadeth to eternal life that we will be diligent and faithful in all things and eventually receive that great blessing which is "the greatest of all the gifts of God," namely, eternal life, I humbly pray, in the name of Jesus Christ. Amen.
I do not believe that we can bring into our classrooms or sermons the philosophies and doctrines of uninspired men of the world, no matter how well educated they may be, and present them as accepted truth.

I do not believe that any teacher in any organization has the right to discard the prescribed lesson course and substitute in its place magazine articles, philosophical discussions, lectures, or any other extraneous matter.

I do not believe, therefore, that we can bring into our classes or our sermons views and doctrines which are not accepted and officially advocated by the Church.

I do not believe that we can escape the responsibility of starting someone off on the wrong way if we teach wrong principles. I do not believe that any of us can afford to accept such a call, to represent the official views and doctrines of the Church, and to teach those official doctrines in his class or from the pulpit, with the one thought in that which is gone astray?

And so be that he find it, verily I say unto you, he rejoiceth more of that sheep than of the ninety and nine which went not astray.

Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

The work of the Church is a work of conversion. This has been well demonstrated by the testimonies and the wonderful addresses which have been given here, and by the appeals which have been made for further conversions. We seek for conversion of ourselves, of our children, and of all mankind who will listen to us and will be willing to accept the teachings and commandments of the Lord our Savior and by following them work out our salvation. As the Lord says here, "... it is not the will of your Father which is in heaven, that one of these little ones should perish."

But in spite of all the work that is done in the Church in the way of conversion and teaching, and so much wonderful work is done, there are some instances where people go in reverse and fall away. Sometimes they accept the teachings of false leaders and false teachers who lead them astray.

I have heard of a man who claims to be a very good Latter-day Saint. He claims that he loves the Church, but he also loves the world, and he lives as close as he possibly can to the line of disobedience without actually violating the letter of the law. He does not realize that he must avoid even the very appearance of evil. He does not realize, possibly, that by living as close to the line of disobedience as he can he sows seeds of doubt and distrust in the minds of others.

Seeds are sown, seeds of doubt, disbelief, distrust, disrespect. These seeds are watered; they are nurtured, and finally they become fully developed until they produce their evil fruit.

Who sows these seeds of doubt and distrust? They are sown in many ways. I might mention a few.

I have heard of a man who claims to be a very good Latter-day Saint. He claims that he loves the Church, but he also loves the world, and he lives as close as he possibly can to the line of disobedience without actually violating the letter of the law. He does not realize that he must avoid even the very appearance of evil. He does not realize, possibly, that by living as close to the line of disobedience as he can he sows seeds of doubt and distrust in the minds of others.

There are those who live in open rebellion against the word of God and violate the commandments continuously and intentionally, and of course they always leave doubt in the minds of others, with some disrespect for them themselves.

And then there are the seeds that are sown by some of our teachers and preachers within our own organization who like to advance some new doctrine, or some new interpretation, or some speculative theory, or advance something that is sensational, because to advance the sensational seems to feed their ego inasmuch as they become the center of a discussion.

Most of our teachers and preachers are wonderful. They teach the truth; they bring about conversions in the minds and hearts of those who listen to them. But there are these few teachers who sow seeds of doubt by speculative and unsound doctrines, and as they do so they "soften up," to use the army expression, some of their hearers who might later be taken over by the apostate teachers who come among them.

It is my full belief that whenever any of us accepts a position of any description in the Church, we accept along with it the responsibility of that office, whatsoever it may be. I believe that if a person accepts a position as a teacher in one of our organizations, or if he accepts the responsibility of preaching from the pulpit, such person accepts the responsibility which goes with that call. He becomes a representative of the Church in that position. Every teacher and every preacher therefore is duty-bound, upon accepting such a call, to represent the official views and doctrines of the Church, and to teach those official doctrines in his class or from the pulpit, with the one thought in mind that conversion is to come about in the hearts of those who listen to him. I do not believe that conversion to the truth comes through the teaching of half-truths or untruths.

Our classrooms and our assembly rooms have been built at great expense with only one thought in mind, and that is that in them we may teach the truth so that we may convert those who come there, so that they in turn will live the gospel and work out their salvation in the earth.

I do not believe that the classrooms or the pulpits of our Church are for laboratory purposes in which to experiment with new doctrines and speculative notions. They are exclusively for the use of those who are willing to convert men and women and boys and girls to the truth.

There is only one man in all the world who has the right to introduce a new doctrine to this Church, and that man is the President of the Church. So teachers, until you become the President of the Church, will you be willing to content yourselves with the present officially accepted doctrines of the Church?

I do not believe that we can afford the responsibility of starting someone off on the wrong way if we teach wrong principles. I do not believe that any of us can afford to take that responsibility.

I do not believe, therefore, that we can bring into our classes or our sermons views and doctrines which are not accepted and officially advocated by the Church.

I do not believe that any teacher in any organization has the right to discard the prescribed lesson course and substitute in its place magazine articles, philosophical discussions, lectures, or any other extraneous matter.
I do believe positively that as we all die, even so, through the power of Jesus the resurrected Christ, we, too, will literally and physically be resurrected.

I do not believe positively that the revealed doctrines and teachings of the Christ will save us without any additions by unauthorized persons.

I do believe that the Lord has given to the Latter-day Saints a fair amount of intelligence. I do believe that he expects us to use that intelligence in studying his revealed doctrines and teachings, rather than the speculations and theories of men, which only confuse the mind and lead some of our people right out of the Church.

I do believe that whenever we by our acts or our teachings reflect discredit upon the Church or its doctrines, we contribute to the spiritual delinquency of those whom we influence.

I do not believe that we can accept every theory advanced by men of science as though it were true. These men change their minds much too often for that.

I do not believe we should bring into our classes and sermons the doctrines of other churches and teach them as accepted truth.

I do not believe we should accept the current views that the lost ten tribes have been found in the northern nations of Europe or that they have been named, indexed, and classified.

I do not believe that we can accept the peculiar notion that the mythical Odin of the North was in reality the Savior of the world performing his work among the northern nations of Europe or the ten tribes.

I do not believe that we should bring into our classes to discussions of the alleged interpretations of the measurements of the Great Pyramid of Egypt, fantastic and unreliable as they so often are.

I do believe positively that whenever we teach any speculative notion or try to unravel any mystery, or advance any doctrine not accepted by the Church, we contribute to the spiritual delinquency of those whom we influence.

I do not believe that we can accept the peculiar notion that the mythical Odin of the North was in reality the Savior of the world performing his work among the northern nations of Europe or the ten tribes.

I do believe that Jesus Christ is the Son of the Eternal God, Creator of heaven and earth, that he died on the cross and was resurrected the third day, literally and physically.

I do not believe we should give credence to the highly speculative theories about Book of Mormon geography.

I do not believe that there were two Hill Cumorahs, one in Central America and the other one up in New York, for the convenience of the Prophet Joseph Smith, so that the poor boy would not have to walk clear to Central America to get the gold plates.

I do not believe we can be good Latter-day Saints and question the integrity of Joseph Smith.

I do not believe that whenever we by our acts or our teachings reflect discredit upon the Church or its doctrines, we contribute to the spiritual delinquency of those whom we influence.

I do believe that God will hold us accountable for every act and word by which we contribute to the spiritual delinquency of other people.

I do believe that Jesus Christ is the Son of the Eternal God, Creator of heaven and earth, that he died on the cross and was resurrected the third day, literally and physically.

I do not believe positively that whenever we teach any speculative notion or try to unravel any mystery, or advance any doctrine not accepted by the Church, we contribute to the spiritual delinquency of those whom we influence.

I do believe that the President of the Church is in very deed the mouthpiece of God on earth, the prophet, seer, and revelator of the Lord, and that he and he alone has the right and power to give to the Church any new doctrines or new interpretations of existing doctrines.

I do believe that the revealed doctrines and teachings of the Christ will save us without any additions by unauthorized persons.

I do believe that the Lord has given to the Latter-day Saints a fair amount of intelligence. I do believe that he expects us to use that intelligence in studying his revealed word and following his prophets here on earth, so that we will not be tossed about by every wind of doctrine.

I do believe that he expects our teachers and preachers to use the common sense he has given them to teach the simple truth which saves, rather than the speculations and theories of men, which only confuse the mind and lead some of our people right out of the Church.

I do believe that by proper teaching of the revealed truth we can convert ourselves and our children and all others who are willing to listen to us.
I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Mark E. Petersen of the Council of the Twelve has just concluded speaking. Elder Alma Sonne, Assistant to the Twelve, will now address us, and Elder Sonne will be followed by Elder S. Dilworth Young.

ELDER ALMA SONNE Assistant to the Council of the Twelve Apostles

P11 My Brethren and Sisters, I hope all the teachers in the Church will have available to them, the splendid discourse delivered by Elder Mark E. Petersen. I believe the spirit of the anti-Christ is rampant in the world and is asserting itself as never before. That places upon the Church of Jesus Christ of Latter-day Saints a great responsibility because it is our mission to preach Jesus Christ and him crucified.

P12 In this great conference of the Church at this season we are celebrating two great events, as I see it. The Easter time, commemorating the resurrection of the Lord Jesus, and the organization of the Church of Jesus Christ of Latter-day Saints on the 6th day of April, 1830. I have before me the statement made by Joseph Smith, the Prophet, relative to that first organization meeting, where six humble men met together and initiated the great movement which is going forward so rapidly today. The Prophet writes:

P13 Having opened the meeting by solemn prayer to Our Heavenly Father, we proceeded, according to previous commandment, to call on our brethren to know whether they accepted us as their teachers in the things of the Kingdom of God, and whether they were satisfied that we should proceed and be organized as a Church according to said commandment which we had received. To these several propositions they consented by an unanimous vote. I then laid my hands upon Oliver Cowdery, and ordained him an Elder of the “Church of Jesus Christ of Latter-day Saints,” after which, he ordained me also to the office of an Elder of said Church. We then took bread, blessed it, and brake it with them, also wine, blessed it, and drank it with them. We then laid our hands on each individual member of the Church present, that they might receive the gift of the Holy Ghost, and be confirmed members of the Church of Christ. The Holy Ghost was poured out upon us to a very great degree, prophesied whilst we all praised the Lord, and rejoiced exceedingly. (D. & C. 1:77-78.)

P14 I need not tell you, my brethren and sisters, that the Church, commenced with such a humble beginning, grew and prospered. The organization was completed with Apostles, prophets, high priests, seventies, elders, priests, teachers, deacons, patriarchs, and bishops. It was the only Church on the earth thus organized, even though these callings in the priesthood existed in the Primitive Church.

P15 I observed that in the account given of this meeting, three important procedures were introduced: first, the principle of common consent that no man can preside in the Church without the consent of the membership; second, the introduction of the sacrament of the Lord’s supper which was very appropriate because the first principle of the restored gospel is faith in the Lord Jesus Christ, and third, the ordinance of laying on of hands for the gift of the Holy Ghost when a person is confirmed a member of the Church, or, when he is ordained, or set apart, for any responsibility in the Church.

P16 The Church, organized in this manner, has from its very beginning felt a strong urge impelling motive to preach the gospel in all the world, and to build up God’s kingdom upon the earth.

P17 Not long ago, in Gordon B. Hinckley’s book, What of the Mormons?, I read the dramatic account of Samuel H. Smith’s missionary journey in the region near his home. It was probably the first missionary undertaking in this dispensation. Samuel was nineteen years old and a brother of the Prophet Joseph Smith. He carried with him copies of the Book of Mormon in a knapsack thrown over his shoulders. After walking twenty-five miles the first day he was refused lodging by the innkeeper. Continuing his journey the next day he called on Reverend John P. Greene, a Methodist minister. Reverend Greene accepted a book but refused to buy it. During his absence while visiting his circuit, however, his wife read the book, and like many others, was deeply impressed. Mrs. Greene urged her husband to read the book. This he did, and as a result both joined the Church.

P18 Samuel H. Smith returned from his mission, somewhat discouraged, feeling that he had failed. But, unknown to him, the book had fallen into the hands of Brigham Young. He read it and began to investigate Mormonism. He did so for two years, and then he, too, joined the Church. Samuel H. Smith’s mission had not been a failure. The book distributed by him and others also fell into the hands of Dr. Willard Richards of Boston, Massachusetts, who, when he had read the first page, remarked, “Either God or the devil wrote that book.” When he finished the book, he concluded it had come from God, and he, also, joined the Church.

P19 Later, the volume was read by Parley P. Pratt, a minister in the Campbellite Church. He was similarly impressed and joined the Church to become one of its outstanding missionaries. I read his testimony: “As I read, the Spirit of the Lord was upon me, and I knew and comprehended that the book was true as plainly and manifestly as a man knows and comprehends that he exists. My joy was now full, as it were, and I rejoiced sufficiently to more than pay me for all the sorrows, sacrifices, and toils of my life.”

P20 Parley P. Pratt took the book to his brother, Orson Pratt, then a young man nineteen years of age. He, like the others, read the book and became a convert and a great power in the Church.

P21 One of the mission presidents stated yesterday that twenty-five percent of the converts in his mission were brought into the Church through reading the Book of Mormon. Surely, it is a powerful book. It is a great converter. It should be read and studied by all Latter-day Saints, for it will strengthen their faith and give them courage and hope to go forward in the great work of the Lord.

P22 The Church from its very beginning in this dispensation has put forth every effort, it seems to me, to tell the world about the restoration of the gospel and the mission of Joseph Smith, the Prophet. This impression came to me with great force as I read an epistle to the members of the Church under date of April 7, 1851. This was less than four years after the pioneers entered the Salt Lake Valley. The epistle was signed by Brigham Young, Heber C. Kimball, and Willard Richards, and was addressed to the Saints scattered throughout the earth.

P23 I learned from that epistle that all of the Twelve Apostles were then abroad except Wilford Woodruff and Ezra T. Benson. Their President, Orson Hyde, was in Kanawha, Iowa; Parley P. Pratt was on his way to Chile, his mission was to all the lands bordering the Pacific Ocean; Orson Pratt was somewhere in the States on his way to the valley to become associated with the University of Deseret; John Taylor was in Boulogne, France “preaching, publishing, and translating”; Lorenzo Snow was in Italy, visiting the Italian states; Erastus Snow was in Copenhagen, Denmark, where he was translating the Book of Mormon; Franklin D. Richards was presiding over the British Mission with headquarters in Liverpool, England; Amasa Lyman and Charles C. Rich were on their way to the Cajon Pass, and George A. Smith was presiding in Iron County. All of them were preaching the gospel “to every nation, kindred, tongue and people.” What better evidence could they give of their sincerity and integrity? The best leadership of the Church was surely needed here in the valley, where the foundations of a great commonwealth were being laid; cities, towns and villages were being laid out and settled; churches and schools were being erected; and roads and bridges were under construction. But the paramount obligation resting upon the Church then as now was to preach the gospel and to proclaim the divine mission of the Prophet Joseph Smith. In this tremendous responsibility the leaders of the Church have been diligent and determined. May we be given the faith and the understanding to continue in this great enterprise and thus discharge the solemn obligation resting upon all of us, I pray in the name of Jesus Christ. Amen.
ELDER S. DILWORTH YOUNG Of the First Council of the Seventy

BY THE Spirit of the Holy Ghost, about whom my fellow council member spoke so movingly this morning, I can bridge the nineteen hundred odd years between our day and the time of our beloved Lord. By that Spirit I can go with him as he walked the hills of Judea; I can follow him to the cross; I can hear the discussion at Emmaus and can enjoy the perfect love for him which his disciples felt after his resurrection. That event we celebrate today. While the distance in time through the years has been long, it seems but a short time because of this Spirit. I am grateful to have a testimony which speaks to my heart that he was indeed resurrected. Because of that resurrection, I may have hope, hope for eternal life. So also may I enjoy the feeling and knowledge of how my brethren felt when they heard that on that immortal day 133 years ago, a new prophet was in the earth, and that he indeed had seen his Redeemer and had been told that through him, he being faithful, would come the restoration of the everlasting gospel. By the Spirit the vision of that day becomes very real.

We sit here today, comfortable, because of those events and because of our belief and acceptance of them. And on this day, which is Easter, I wonder now, what of the future. We can think of the past; we can enjoy it; but our future depends upon us, and that future is bound up in what we intend to do about preaching this gospel to the nations of the earth.

It should not be a hard thing from fifteen hundred wards, to find four thousand people. It is only three for each ward on the average. In the days of our poverty, can you see two missionaries, who had less apparent reason to have faith than we have, starting out on a mission which they had been told to fill in England? They go off in a wagon, hardly able to stand. On the way they meet a brother who is tending trees, barefooted. I suppose he does not want to do it barefooted, but he does not have any shoes. He says, "I have nothing to give you, but here is a purse." You and I, in our modern way of looking at things, might say, "Well, what is the good of a purse?" But they take it and thank him and go on. A little farther along the road, they meet another one, equally poverty-stricken equally poor. He says, "I have nothing much to give you, what do you have?" And one of them speaks up and says "Well, we have a purse." "Good, I have a dollar to put in that purse." And so he gives them his only dollar. One of those men said later, "From that moment on, that purse was never empty. As I needed, I could take from it that which was necessary."

It befalls my lot to interview, occasionally, missionaries, in the days of our prosperity. A few weeks ago I had a young man come into the office to be interviewed. I said to him in the course of the conversation, "Who is going to support you on this mission?" And he said, "My mother."

I said, "Is your father alive?"

"No, sir, he is dead."

"Can your mother do it?"

"She cannot, but she will."

There is no doubt in my mind that she will.

Many of the boys who go out, go out that way, because somebody has enough faith to know that in the Lord's work the way opens.

I think I shall recount to you, so that you will not overlook others besides widows' sons, an experience had by one of our co-laborers, which was related to me a few days ago. I hope he will forgive me for mentioning it. President Grant, from this pulpit one time, invited men to become missionaries, and said, in effect, too, that that did not exclude stake presidents and bishops. And one of these brethren, a bishop, went home and said to himself, "Well, I guess that must mean me. I am a bishop, and the President of the Church said bishops were not excluded." He had a family of several children, a prosperous growing business, but he laid it aside and accepted a mission and was gone several months, preaching the gospel, because he thought the prophet of the Lord meant him, personally.

Now, he took that to himself. The prophet did not point his finger at him but hearing the word he applied it to himself. I think we must apply it to ourselves, now. If we can not obtain twenty-year-old boys, can't we have some thirty-year-old men? If we have eighteen thousand or so seventies, could we not find four thousand of them? They are minute men. I believe we can.

And, of course, the Presidency have pointed out several times, in my hearing that we do have in the foreign mission fields able people who can already speak the languages, ready and willing to serve. They can do that one thing which we cannot do; that is, interpret to the people our beliefs in terms of that language. They are unable to go because they have not the way to finance themselves.

I know they can be financed. President McKay suggested last night that they should be partially financed, because they ought to make some contribution themselves or their folks ought to help them, too. But we can take care of the difference easily.

It occurred to me one time that in every stake there are between eight hundred and twelve hundred families. I said to the members of one stake, in a quarterly conference, "Why, if you went to only one movie a week, you would be able to save the difference from the two movies you usually attend." One little boy on the front row piped up and said, "I go to three."

Staying away from a movie a week, would make it possible for every stake in this Church to supply anywhere from eight to twelve of those foreigneath members of ours, and no harm would be done.

I used to work in an organization which builds character in boys. Its main object is to have them do things, many times repeated, in order to learn. We had a motto which we tried to instill into those boys. It reads, "Do a good turn daily," the idea being that if a boy does it every day he will soon have the habit of doing it.

The actual builders of the characters of your children are not the organizations but you parents: you can build into your children whatever you want to. Do you want your children to become missionary-minded? Do you want them to believe they ought to be missionaries when they grow up? Then have them do things now which will bring to their minds the work of our missionary system.

May I suggest something? You farmers -- why do not your boys this year have one row of potatoes which, when harvested next fall, will be given to the missionary fund of the Church? No harm is done; nobody is hurt. You beet farmers, why not one row of beets your boys and your girls can harvest, and let that portion apply? You men who raise hay, why not a quarter or half an acre dedicated to the Finnish Mission? You sheep men, have your child raise a lamb, dedicated, when it is fattened and killed, to one of the German missions.

You folk in Californiante nut tree, one orange tree, your children dedicating it and talking about it and picking the fruit, saying all the while, "This is for the missionary..."
Yes, men may have their differences and often do, but these differences can all be settled if men will go about settling those differences as the gospel has prescribed according to the wishes of the Lord. We should have faith in our fellow men; faith in ourselves; faith in our friends and associates; and above all, faith in God our Eternal Father and in his Son, the Redeemer of mankind, the Savior of the world; faith in the mission of the Prophet Joseph Smith, truly an instrument in the hands of God in bringing forth the restored gospel of the Lord Jesus Christ. It is the spirit of the adversary, working upon the minds and hearts and souls of men to discourage them, to cause confusion, to create antagonism and misunderstanding one toward the other.

In the gospel are found the laws of truth, the laws of mankind, and if we live the principles of the gospel, the security that men seek and the security that men desire will come to us as individuals through the living of the gospel of the Lord Jesus Christ. We have seen great changes. We have just finished a very bitter political campaign. There has been prejudice developed, misunderstandings develop, but it is best that we forget them entirely.

Real security to the members of the Church of Jesus Christ of Latter-day Saints will come to us as individuals through the living of the gospel of the Lord Jesus Christ. We make our own security in a large degree, at least we should, both spiritually and temporally. Sometimes incidents happen in the lives of men that disturb them, and they may become irritated, and then they may start finding fault, and then they become critical, and before long they may become bitter, and at that time we lose the finest things in life. True, the world is not at ease. We have been at high tension for a number of years. We have seen great changes. We have just finished a very bitter political campaign. There has been prejudice developed, misunderstandings developed, but it is best that we forget them entirely.

As members of the Church, we need no security other than the gospel. If we live it, there will come to all of us everything that we may need and everything that we may desire, for the Lord has said.

He that receiveth my Father receiveth my Father's kingdom: therefore all that my Father hath shall be given unto him. (D. & C. 84:38.)

The security in the gospel to the brethren of the Church is the kind of security that cannot be found anywhere else in the world. It is the kind of security that the world does not understand. This security is given to the brethren of the Church who hold the Holy Priesthood of God, the power delegated to man to act in the name and in the place of our Father in heaven here upon the earth in the building up of his kingdom. The power of the priesthood is the greatest power and the greatest force on the face of the earth. Talk about real security! That will be with us if we keep the commandments of the Lord, and if we keep the covenants that we have made with the Lord.

There is a security that comes to all members of the Church who have received the great Comforter spoken of by Elder Bruce R. McConkie this morning, the power and the gift of the Holy Ghost. And the Lord said regarding that great Comforter,

He shall abide with you and shall be in you. (John 14:16-17.)

As members of the Church this type of security is the type of security that will be enduring and everlasting.

We must not expect perfection in the other fellow because we ourselves do not give perfection. We might be more tolerant with one another. Yes, we may have our differences, but we should have faith in our fellow men; faith in ourselves; faith in our friends and associates; and above all, faith in God our Eternal Father and in his Son, Jesus Christ; faith in the mission of the Savior who was crucified on Calvary.

When we talk of that, I wonder whether we stop to think of the great suffering that He was willing to go through for us. We should have faith in the mission of the Redeemer of mankind, the Savior of the world; faith in the mission of the Prophet Joseph Smith, truly an instrument in the hands of God in bringing forth the restored gospel that should make our lives sweeter, more tolerant, and more considerate. There isn't any teaching in the gospel that teaches us bitterness; in fact we are taught to be tolerant and forgiving and understanding. The Spirit of the Lord can be found in our own hearts. If we are out of harmony with the Lord, our spiritual well-being is not in accordance with the wishes of the Lord.

Yes, men may have their differences and often do, but these differences can all be settled if men will go about settling those differences as the gospel has prescribed
I did."

Joe said, "Wait a minute, don't forget my partner." I said "What do you mean?" And he said, "You pray over my partner, and then he can thank you for a prayer the same as..."

He took us into his room, and lying in an adjoining bed to his was another young chap, twice the age of Joe. And after visiting for awhile, we were about to go when little..."

"faces. We prayed over little Joe. Two weeks later we called again at the hospital and asked if we could see the little lad. The nurse said, "yes," and when she called him, he..."

I WOULD like very much to welcome my friends who have come from far-off Hawaii, to this conference, Aloha mai, aloha nui loa.

Talking to the young people about that word security that we read so much about, an educator recently informed me of a survey that he had completed of a group of seniors to see exactly what was foremost in their minds, and he asked them about twenty practical questions as to what was really their greatest concern. He asked them whether they wanted to start in business and work their way up, or whether they wanted to go into the government service, or whether they wanted to render social service, or missionary service, what they thought of their fellow men, what they thought of opportunities and security, and to his surprise, a large group of those young men..."

Great Master, touch us with thy skilful hand. Let not the music that is within us die. Great sculptor, hew and polish us. Nor let hidden and lost thy form within us lie. Spare not the stroke, Do with us as thou wilt, Let there be not unfinished or marred. Complete thy purpose that we may become thy perfect image, For thou art God, our Lord.

I know that Joseph Smith is a prophet of God. I am grateful for the mission of his brother, Hyrum. Oh, what a brother! An elder brother to the Prophet. What a lesson he could preach to all the brethren of the Church, brothers, I mean, in families. He stayed with the Prophet until his death. I know that Joseph Smith and Brigham Young were true prophets of God. I know it by the dictates of the Holy Spirit and by the gift and the power of the Holy Ghost. I know that all the Presidencies and Apostles from that time to this have been called of God, and divinely called, and that they are inspired each day of their lives. I know that President David O. McKay is a true, living prophet of God, and that he does receive inspiration and revelation from on high, and that the Lord reveals his will to him and that the Lord has protected him as though in the hollow of his hand.

May we keep the covenants that we have made with the Lord. It is my testimony that there is no enduring security other than the gospel of the Lord Jesus Christ. This security will comfort our hearts: this security will sustain our souls. God grant that we may remain faithful, that we may keep the lines of communication open so that not alone in time of need, but every day of our lives we can humble ourselves, as Brother Christiansen talked about yesterday, that we can go to the Lord, that we will not have to face the problems of life alone. Our big problem is to keep ourselves in tune with the Spirit of the Lord so that we can hear the dictates which prompt us through the power and the gift of the Holy Ghost; this I humbly pray for in the name of Jesus Christ. Amen.

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President Brigham Young, most of the retailing of merchandise was controlled by those not of our faith. Exorbitant prices were charged. To solve the problem, a great

[p13] We are in business to some extent because in the early days of the Church it was necessary for this organization to help establish industry; for example, in the days of

statement of the Church, some twenty-three millions were expended from tithing funds for various purposes.

[p11] The commercial income of the Church provides funds to carry on the operation of the Church for approximately fifteen days out of the year, so you can readily see that

[p9] The first is tithing in cash; the second is tithes in kind; the third is fast offerings; and the fourth, commercial income of the Church.

[p8] Up there in another ward of that hospital there is another sweet friend of mine. She is almost ninety-three years of age, still clear in her mind. I visited her on one of her

birthdays, and at the side of her bed was a little vase of flowers. I read the card, "Many happy returns of the day from the Moose Lodge." She did not know anything about the

Moose Lodge. All she knew about was the Church of Jesus Christ of Latter-day Saints. All she knew about was the years that she had spent in the temple of God, saying as the Master said to that thief upon the cross, "Today shalt thou be with me." (Luke 23:43) as she worked for the dead.

[p9] Joe remind me that I must not forget her birthday this coming July. There must not only be flowers from the Moose Lodge, but there must also be flowers from the ward
to which she belongs.

[p10] I also have another friend about whom I am thinking. She is not in the hospital. She is at a home. Her limbs are rigid. She cannot use her hands. She cannot walk. Her

eyeballs appear to be frozen in their sockets. She has been that way for twenty-five years, and yet when I call on her, she laughs, or tries to; she tries to joke; she asks me
to take her to a dance.

[p11] And so, Joe, I am talking to you. I hope you are listening. There are many others like you, and we remember them, too. We may not have the time to call often. I know

others who must not be forgotten. Oh, I am thinking of the sisters who live on the top floor of the Constitution Building, over here on Main Street. Some of them near unto

ninety, who cannot get out, but who love the Church, who appreciate the blessings of the priesthood, and who are praying for you and for me and for the brethren of this

Church.

[p12] God bless the eight-year-olds of this Church, those who have been baptized. When you were baptized, Joe, you were not sprinkled; water was not poured upon you;

but you, like the Master, to commence to fulfill all righteousness, were taken down into the water; and you were immersed; and now yours is the opportunity to follow in the

footsteps of your Savior and be like unto him.

[p13] God bless you, my young friend, with the power of the priesthood of heaven. God grant that his Spirit may be and abide with you and with your partners down there in

that polio ward. Thank your doctors and your nurses for me, they who are so kind and so gentle and so concerned about the restoration of health to you and your companions.

[p14] But, Joe, continue to rely upon your God. Whatever the results may be, you are of the kingdom of heaven. God grant that we may all have your faith, I pray, in the name of Jesus Christ. Amen.


BISHOP JOSEPH L. WIRTHLIN Presiding Bishop of the Church

[p1] I SINCERELY trust, my brethren and sisters, that I might enjoy the inspiration of the fine, sweet spirit that has inspired the previous speakers. It is a glorious honor and

distinction to hold membership in the Church of the Lord Jesus Christ.

[p2] Through the restoration of the Church and its establishment upon the earth a part of the kingdom of heaven is upon the earth to prepare men for the second coming of

the Prince of Peace, and hence, this great organization is one of divine government.

[p3] Brigham Young declared that the priesthood of the Son of God which we have in our midst is a perfect order and system of government, and this alone can deliver the

human family from all the evils which now afflict its members and insure them of happiness hereafter.

[p4] One of the grand and glorious blessings of this great priesthood government is the fact that every man and young man who holds the priesthood of God, if he will fill his

assignment rendering the service that is required of him, becomes an officer in the priesthood government of the Lord Jesus Christ.

[p5] The priesthood government of the Lord Jesus Christ is comparable in many respects to civil government. It has various departments. There is a department of

education, a department of health, a department of recreation and culture, a welfare department, a judiciary department, and a finance department.

[p6] So, without going into detail with reference to all of these departments and their various functions, I should like to talk to you for a moment about the finance department

of the priesthood government of the Lord Jesus Christ.

[p7] There stands at its head the prophet, revelator, and seer of the Lord Jesus Christ. He directs the great finance department of this government. The Presiding Bishopric

are fiscal agents of the First Presidency, and the many bishops and presidencies of independent branches who receive the finances of the finance department are agents,

and, under the direction of the First Presidency and various committees, disburse the same as the needs of the Church demand.

[p8] The sources of income for the finance department are four:

[p9] The first is tithing in cash; the second is tithes in kind; the third is fast offerings; and the fourth, commercial income of the Church.

[p10] I should like to discuss for a moment the commercial income of the Church. There are many people who are curious about it. Certain groups speculate as to what the

wealth of the Church is what its investments are, as to what the amount of the commercial income might be.

[p11] The commercial income of the Church provides funds to carry on the operation of the Church for approximately fifteen days out of the year, so you can readily see that

it is an infinitesimal part of the funds that are needed to finance the program of the Church, particularly in view of that fact, as was stated yesterday morning, in the financial

statement of the Church, some twenty-three millions were expended from tithing funds for various purposes.

[p12] Out of the question of commercial income, the question arises, "Why is the Church in business?"

[p13] We are in business to some extent because in the early days of the Church it was necessary for this organization to help establish industry; for example, in the days of

President Brigham Young, most of the retailing of merchandise was controlled by those not of our faith. Exorbitant prices were charged. To solve the problem, a great
14 At the same time, there was established what was known as mercantile coops. There was the Eleventh Ward Co-op established on the corner of First South and Seventh East; the Tenth Ward Co-op established on Eighth East and Fourth South; the Twentieth Ward Co-op on the corner of Fifth East and South Temple. These co-ops were also established throughout the settlements of the state for the sole purpose of providing merchandise for our people at the right price.

15 The Church, to some extent, is still interested in these pioneer enterprises. In the great mercantile institution established by Brigham Young and his associates, the Church still has a minority interest. There are literally hundreds of others holding shares in this great institution.

16 We are asked the question: "Why are we in the sugar business?" We are in the sugar business because of the fact that in the days of Willford Woodruff, those who were engaged in the field of agriculture had difficulty in disposing of the kind of crops produced. Hay, grain, and livestock were not marketable. So, in order to solve the problem, the President of the Church and his associates gave consideration to several solutions.

17 Finally it was decided that sugar beets would grow in this area. The climate was right, and out of it there were established sugar factories that our farmers might have channels through which their products could be sold, and where, in return, they might receive cash income.

18 With reference to the establishment of the sugar industry, there was inspiration in it. President Woodruff made it a matter of prayer, and when he had a positive attitude toward the establishment of the sugar industry, there came to him light. When his attitude was negative, all was dark. There is no question but what the prophet of the Lord was inspired and directed in establishing the sugar industry to the end that our farmers might produce a crop which would bring to them a cash return.

19 The Church never was and is not the sole owner of the sugar industry, today, as there are hundreds of other shareholders.

20 The question is asked: "Why are we in the radio and television business?" Solely for the purpose that the voice of the Church might be heard over the air. I am sure our interest in the radio business has more than paid us many dividends in the opportunity provided by the Sunday morning broadcasts of our great choir, and the fine sermons of Elder Richard L. Evans, which are heard by millions of people, and in addition, the broadcasting of general conference.

21 I have met many people not of our faith who have declared: "My church is the Sunday morning broadcast of the great Tabernacle Choir and the sermon of Richard L. Evans."

22 It is true that the Church is interested in some real estate, most of which surrounds this block, purchased for the sole purpose of protecting the temple block from business that would be derogatory to the atmosphere and the spirit of the house of the Lord.

23 The Church has some interests in ranching projects which have grown largely out of colonization projects, particularly in Canada and Mexico.

24 A large ranch was purchased in Canada; parts of it were sold to our people who settled there; and out of it there was left a large tract which was open domain whereon people ran their cattle for years; later it was fenced. Sheep and cattle were placed upon this ranch, and out of its earnings, the ranch operation has been expanded and the dividends returned from this operation have been spent in the erection of chapels in Canada, and paying some of the maintenance expense of the Church in that part of the Lord's vineyard.

25 So the matter of our commercial income should not be one of great curiosity nor speculation, for as I have indicated, it is but an infinitesimal part of the funds needed to finance the priesthood government of the Lord Jesus Christ.

26 The bulk of Church income is derived from tithing, based upon the faith and the testimony of the membership of the true Church. It thrills me as I travel over the Church and see the lovely meetinghouses that have been erected, the cost of which is paid partly from the tithes, and the other part from the contributions of the people.

27 I do not believe that I would be contradicted if I were to make the statement today that of all the religious organizations in the world, this Church at the moment is erecting more places in which to worship God than any other religious organization.

28 The tithes in kind amount to little. There are a few cases where individuals pay their tithing in crops or livestock, and these are immediately converted into cash, and forwarded to the office of the Presiding Bishopric.

29 Tithing is a just and an equitable law. The amount that we are asked to pay as a tithe was fixed by the Lord through revelation and direction to his servants. Tithing is a principle that is as old as the Lord's work itself.

30 We read of Abraham who went to the high priest, Melchizedek, to render unto the Lord a tithe or one-tenth of his crops and herds. Isaac and Jacob paid tithes. As you follow through the history of the ancient prophets, it was the financial law by which the Lord financed his work upon the earth.

31 In the days of the Savior, tithing was used to finance the work of the Lord.

32 But, if you compare tithing with the tax laws of the land, you find tithing is a fixed amount of one's income, percent, no more or no less.

33 In civil government, the tax laws are flexible, and usually flexible upward. The average income tax and taxes paid by the ordinary citizen of this country run between thirty and thirty-five percent of his total income, and there are some cases in which an individual could pay as much as ninety percent of his income to finance the government.

34 However, in the priesthood government of the Lord Jesus Christ, the maximum requirement is ten percent, whether it be from the widow's mite or from the rich man's income.

35 Brigham Young said:

36 Everybody should pay their tenth. A poor woman ought to pay her tenth chicken, if she has to draw out ten times its value for her support.... (Discourses of Brigham Young, 1943 edition, 178.)

37 In civil government if the tax laws are not adhered to, there are certain penalties that are inflicted, fines and imprisonment. But in the priesthood government of the Lord Jesus Christ the matter of tithing comes as a voluntary contribution. If there are any penalties involved and there are, they are self-inflicted because if we refuse to obey the commandments of the Lord we deny ourselves the blessings of heaven. The Lord made it perfectly clear in the 119th section of the Doctrine and Covenants, the 6th verse, wherein he said,

38 And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of zion unto you.

39 The land of Zion is where the Spirit of God can be found in rich abundance. It is a place where we may enjoy peace, brotherly love, and the temporal blessings needed
people; the credit of the Church was saved; and today it rests upon a strong financial foundation.

The Prophet supplicated God mightily for divine direction and received a revelation indicating to him that if the people of the Church would obey the law of tithing their rate of twelve percent interest; and the total income of the Church at the time President Snow came in was required to pay the interest on these loans.

At the time President Lorenzo Snow took over the administration of the priesthood government of the Lord Jesus Christ, it was at the end of a terrible period in its history. The Church had been prosecuted and persecuted with reference to the question of plural marriage. Its properties had been confiscated; money was borrowed at the rate of twelve percent interest; and the total income of the Church at the time President Snow came in was required to pay the interest on these loans.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows, and pour you out a blessing, that there shall not be room enough to receive it. (Malachi 3:10.)

The question is often asked, "How is the tithing disbursed?" The plan for disbursement is found in the 120th section of the Doctrine and Covenants and is as follows:

1. All tithing received by the Presiding Bishopric is transferred in full to the First Presidency.
2. As to the handling of tithing, according to the revelations, the following officers of the priesthood government of the Lord are responsible: the President of the Church who is trustee-in-trust; the Presiding Bishopric, and all of the bishoprics who preside in the wards, and branch presidencies who preside over the branches. Once a month all the tithes received by the ward bishoprics and the branch presidencies are forwarded to the office of the Presiding Bishopric in full; the bishoprics and the branch presidencies do not retain any of the tithing. The tithing is accompanied by duplicate receipts of the receipts issued to the donors. In the office of the Presiding Bishopric a personal tithing account has been set up for each donor. At the end of each three months of the year there is returned to the bishoprics of the Church a tithing statement drawn up in the office of the Presiding Bishopric listing all who have paid tithing during that period and the amount. By this arrangement, the bishoprics of the ward have a record of what each tithepayer has paid for any three months of the year or for the whole year, which makes it possible at tithing settlement time for each tithepayer to receive from the bishop a personal record of tithes paid.

May we do not ask anyone to pay tithing unless they are disposed to do so, but if you pretend to pay tithing, pay it like an honest man. (Discourses of Brigham Young, 1943 edition, 177.)

May we meet our tithing obligations fully and therefrom derive the promised blessings both spiritual and temporal.

The shining example of integrity on the part of the brethren who handle the tithes in the wards and the branches of the Church is without parallel. I doubt if in civil government you will ever find a record of integrity comparable to that which we find in the priesthood government of the Lord Jesus Christ.

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There are spiritual blessings -- the blessing of faith, the blessing of testimony, the divine power that motivates you and me to meet this divine commandment and out of which comes spiritual understanding, and that greatly needed virtue to be honest with our Father in heaven, honest with ourselves, and honest with our fellow men.

Happiness comes, and full fellowship in that we enjoy the association of our Heavenly Father's Holy Spirit. These are rewards of which Malachi spoke.

Brigham Young declared:

If we live our religion we will be willing to pay tithing. We are not our own, we are bought with a price, we are the Lord's and he requires one-tenth of this for the building up of His Kingdom. Whether we have much or little, one-tenth should be paid in for tithing. (Discourses of Brigham Young, 1943 edition, 176.)

In conclusion, my brethren and sisters, if there is any question in your minds about this divine law, I ask you to follow the admonition of the resurrected Savior wherein he counseled as follows:

My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7 16-17.)

I promise you as God lives, through the spirit of the Holy Ghost, that testimony will come into your hearts that the law of tithing is a divine law, and it is necessary to carry on the functions of the priesthood government of the Lord Jesus Christ.

May God give us the strength to obey all of his commandments, that we might enjoy salvation and a place in the celestial kingdom, I humbly ask in the name of Jesus Christ. Amen.
Appreciation is a virtue.

This session will be televised over KSL television station channel five.

The singing for this session will be furnished by the Brigham Young University Combined Choruses, with Brother Newel Waite, conducting, and Frank W. Asper at the organ.

We shall begin by the Brigham Young University Combined Choruses singing, "Blessed be the Lord," Brother Ray Leonard is soloist. This is written by Brother Gerrit deJong, Jr., conducted by Brother Newel Waite.

The opening prayer will be offered by President J. Quayle Ward, President of the University Stake.

The Combined Choruses sang: "Blessed Be The Lord."

President J. Quayle Ward of the University Stake offered the opening prayer.

The Combined Choruses sang the hymn, "High On The Mountain Top."

President David O. McKay:

President J. Reuben Clark, Jr., of the First Presidency, will now present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of the General Conference.

President J. Reuben Clark, Jr., Second Counselor in the First Presidency, presented for the vote of the people the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained by those present. The list as presented and sustained is as follows:

GENERAL AUTHORITIES OF THE CHURCH

THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Stephen L. Richards, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES


Patriarch to the Church

Eldred G. Smith

The counselors in The First Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE

Thomas E. McKay, Stayner Richards, Clifford E. Young, El Ray L. Christiansen, Alma Sonne, John Longden, George Q. Morris.

TRUSTEE-IN-TRUST

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young, Seymour Dilworth Young, Antoine R. Ivins, Milton R. Hunter, Richard L. Evans, Bruce R. McConkie, Oscar A. Kirkham.

PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop Thorpe B. Isaacson, First Counselor Carl W. Buehner, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant

CHURCH BOARD OF EDUCATION

President J. Reuben Clark, Jr.:

President McKay, as far as I have been able to observe, all votes were unanimous in the affirmative.

President David O. McKay:

President J. Reuben Clark, Jr., of the First Presidency, has just presented the General Authorities, the General Officers and the General Auxiliary Officers of the Church, for the sustaining vote of the Conference, and you have just heard that the voting has been unanimous in the affirmative.

Will Brother Adam S. Bennion please come forward and take his place on the rostrum. We welcome Elder Bennion to his position in the Council of the Twelve.

Our first speaker this morning will be Elder Spencer W. Kimball of the Council of the Twelve. He will be followed by Elder George Q. Morris, Assistant to the Twelve.

Spencer W. Kimball
ELDER SPENCER W. KIMBALL Of the Council of the Twelve Apostles

MY BELOVED brothers and sisters: I pray for the blessings of the Lord, as have those who have spoken before me, and I enlist an interest in your faith and prayers. This morning I am missing from our number Elder John A. Widtsoe, our beloved brother, and I pay tribute again to him. I am grateful for his rich life of devotion to the Church and the delightful association we have had with him.

It shall be my great pleasure to sustain and to receive into my heart and into our Council, Brother Adam S. Bennion, whose life of rich and varied experience, his wealth
MUCH has been said in this conference about missionary work. Nearly every speaker has referred to it. I am tremendously interested in the missionary work of the Church, both foreign and stake. I wish to direct my remarks this morning toward the stake missionary service and of that work, the minority program, and of the minority program, particularly the Lamanite phase.

The Lamanite is the forgotten man, and though there has been much progress and though there have been friends raised up to him, he still is the forgotten man and is in need of assistance. It seems to me that if the Lord Jesus Christ were here with us in person, he would emphasize the work among these people. I remember that as early as July 1828, the Lord said:

*And again verily I say unto you, O inhabitants of the earth: I the Lord am willing to make these things known unto all flesh. (D. & C. 1:34.)*

Nevertheless, my work shall go forth, for inasmuch as the knowledge of a Savior has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Savior come unto my people

And to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers

And this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, who dwindled in unbelief because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren the Nephites, because of their iniquities and their abominations.

And for this very purpose are these plates preserved, which contain these records so that the promises of the Lord might be fulfilled, which he made to his people;

And that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord, and that they may believe the gospel and rely upon the merits of Jesus Christ, and be glorified through faith in his name, and that through their repentance they might be saved. Amen. (Ibid., 3:16-20.)

A little later in the same year, 1828, the Lord seemed to have this on his mind, as he dictated:

*And again, verily I say unto them, [the holy prophets of the Book of Mormon] that it should be granted unto them according to their faith in their prayers;* (Ibid., 10:47-48.)

In September 1830, the Lord said:

*And now, behold, I say unto you that you shall go unto the Lamanites and preach my gospel unto them; and inasmuch as they receive thy teachings thou shalt cause my church to be established among them;* (Ibid., 28:8.)

That same month, through the Prophet Joseph, the Lord said to the Whitmers to go with Oliver Cowdery,

... for I have given unto him power to build up my church among the Lamanites. (Ibid., 30:6.)

And again in October of that year, he revealed, "And Ziba Peterson also shall go with them," that is, with Oliver Cowdery, Peter Whitmer, and Parley P. Pratt, "and I myself will go with them and be in their midst; and I am their advocate with the Father, and nothing shall prevail against them." (Ibid., 32:3.)

Then in March 1831, through the Prophet there came a revelation to Sidney Rigdon, Parley P. Pratt, and Leman Copley

But before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose. (Ibid., 49:24.)

And then I am remembering the prayer of the Prophet Joseph in the Kirtland Temple in 1836 and his reference to these people again, and he supplicates the Father,

And cause that the remnants of Jacob, who have been cursed and smitten because of their transgression, be converted from their wild and savage condition to the fullness of the everlasting gospel. (Ibid.,

The Prophet Joseph Smith in 1841 was receiving a great many Indian chiefs and their groups in Nauvoo. They came over on the ferryboat and two flatboats to see the Prophet Joseph. And he says:

I accordingly went down, and met Keokuk, Kis-ku-kosh, Appenoose, and about one hundred chiefs and braves of those tribes, with their families.

Keokuk replied that he had a Book of Mormon at his wigwam which I had given him some years before. "I believe," said he, "you are a great and good man; I look rough, but I also am a son of the Great Spirit. I have heard your advice -- we intend to quit fighting, and follow the good talk you have given us." (DHC 4:4012.)

Now, all through the Doctrine and Covenants, all through those early years, it would seem that the Lord intended that the work among these great people should not be hampered or delayed but should go forward without any delay.

But before the work among the Lamanites must not be postponed, if we desire to retain the approval of God. Thus far we have been content simply to baptize them, let them run wild again, but this must continue no longer. The same devoted effort, the same care and instruction, the same organization and priesthood must be introduced and maintained among the house of Lehi as amongst those of Israel gathered from Gentile nations. As yet God has been doing all and we comparatively nothing. He has led many of them to us and they have been baptized, and now we must instruct them further, organize them into churches with proper presidencies, attach them to our stakes, organizations, etc., in one word, treat them exactly in these respects, as we would and do treat our white brethren. (The Gospel Kingdom, John Taylor, 247.)

Many changes have come since those days. Nations have been annihilated; lands and forests and streams have been appropriated; royalty has been humbled; and great peoples have been subdued and brought to extremes in want, poverty, ignorance, superstition, and deprivation. They have been scattered and driven according to prophecy. They have been hissed and spurned, and the full weight of a big nation has pressed down upon them.

But a new day is dawning. The Lamanites are putting on their beautiful garments; they have made much progress with our limited assistance and much on their own. We have the priesthood among them. Many hundreds are occupied now in positions of responsibility. The Church has been established among them, to a limited degree, and we hope that it will continue. There are Lamanite wards and branches in many parts of the Church. In the islands of the sea, of course, this is a program extending over a century. But here among the Lamanites, as Brother Cowley said so beautifully last night in our Sunday School conference, it is rather a new thing. We have baptized this year 2500 Lamanites in the Church, and we have now approximately 45,000 of them on the records of the Church. We have in the El Paso Third Ward a Lamanite bishop, a
[p31] We have a Pima Indian bishop in the Papago Ward in the Maricopa Stake, a forty-five-year-old man who runs a grade A dairy and operates a 1200 acre farm. He has been on the tribal council, and is a man of power and influence.

[p32] In the Mexican Mission we have the advisory council, twelve strong, faithful men. We have district presidencies and branch presidencies, and it was the privilege of Brother McConkie and myself in November to meet with many of these groups of branch presidencies, and in their very humble circumstances they sat and with their books and pencils were taking notes of suggestions which we gave them as to the conduct of branches and districts in the organization and teaching of their people. These branch presidencies and these Lamanite bishops are interpreting people as to their worthiness and they have the power to withhold or to give temple blessings and other Church privileges to their members.

[p33] All through the Lamanite world we have leaders, and they are emerging now with greater strength and power. We have in the Mexican Mission forty-five young people who are filling full-term missions in addition to the fifty white boys and girls from other areas. There soon will be a preponderance of Spanish-speaking missionaries in that field. They are being supported by the special missionary fund of the Presidency of the Church and by individual donors who are helping them.

[p34] Down in the Navajo area, we have branch presidencies now who are conducting sacrament meetings, who are leading, who are speaking, who are praying, and we have "singing mothers" groups among them. It is glorious to see them growing and expanding and coming into their own. The work is developing among them. A great need is missionaries. In Mexican cities we met in groups where we had as many as two or three hundred people, hungering and thirsting for the word of the Lord, and three-fifths of them were not members of the Church.

[p35] We have branches down in Navajo land and Hopi land, with 105, 140, 160 members of the Church carrying on in normal fashion. This coming from what were termed the primitive Indians yesterday is a great advance, and we are grateful for it.

[p36] Temple work is going forward. Through the work of Sister Ivy Huish Jones, wife of the mission president in the Spanish-American Mission, 10,000 sheets of family groups have been prepared, and all through the Spanish-speaking missions the work is going forward.

[p37] It would do your heart good to see numbers of Lamanite brothers and sisters sealed in the temple. Seventeen couples in San Antonio alone have been sealed in the temple, fifty-three in this small El Paso Ward have been to the temple and had their endowments; 281 people in the Mexican Mission, coming as far as a thousand miles have had their endowments in the holy temple. It is a great joy to see the Hawaiian Temple as I saw it one day filled with Japanese members doing their work, and all of the workers in the temple were Lamanitesamoaans and Hawaiians.

[p38] The question is asked me nearly every day when the Indian program is mentioned: Will they stay with the Church? Will they retain their faith? Or, will they go back "to the blanket?" And I want to tell you that few will return to the blanket when they have had their opportunities in education and the gospel.

[p39] President Golden Buchanan of the Southwest Indian Mission wrote me this: "We have had no excommunications, and with the exception of two or three, none have apostatized nor joined other churches, nor gone back to their own church.... It is my opinion that our loss through apostasy is probably smaller than any other mission or group of people."

[p40] Their superstitions are giving way. The medicine man is being replaced by the administering elders, and also the M.D.'s. They are taking inoculations and vaccinations; they are going to hospitals for their babies. Twenty-three hundred Navajo boys and girls are up at the intermountain Indian school at Brigham City. They are all taken care of with chest X-rays and complete physical examinations. They are learning that there are germs in the world, and by avoiding them they are increasing their health.

[p41] Superstitions held them down but they are giving way and twins are now permitted to live. That was not possible yesterday. Twins were a bad omen and they were not allowed to live but were starved or otherwise permitted to die. But today twins are living. Down in Arizona the other day two boys whose names were Franklin Roosevelt and Wendell Willkie Gallerito were dancing for tourists, and you can guess their ages by their names.

[p42] Marriage has come to have a different significance. The first formal modern wedding was performed in Yakima recently. One of our young couples was married by one of our elders. The Yakima paper stated it was "the first formal wedding in the history of the Yakima Indian tribes."

[p43] Their burials have changed, that is they are changing. It is a gradual process. Instead of cremation, they are being buried. A few years ago with President Flake, I visited Chief Baha Alchesay, the last hereditary chief of the 3800 Apaches in Arizona. He set a pattern for his Apache people when he asked for Christian burial. He had a great funeral; the governor of the state of Arizona was the speaker, and it was conducted by a Protestant minister of the church to which he belonged.

[p44] The Indians wept as they followed him to his grave. They shot no favorite horse; the widow did not clip her hair; no food or water was left in the casket or near it. He was buried in a blue serge suit with a white shirt and with a four-in-hand tie. He was the last of the hereditary chiefs. He did not put the mantle of his chiefship upon his son, as had his father upon him. The work now is carried on in a democratic way by the tribal council groups who are elected by their members.

[p45] The Apaches are quite well-to-do and the Navajos have come into some money, and the Utes out here have received some money; and it is the privilege now of the missionaries and all of us to help teach them to use their money in beneficial ways for themselves instead of squandering it.

[p46] The Indian now has the franchise. Theoretically he has had it ever since World War I, but until last year it was not a reality in Arizona, where the greatest number of the Indians reside. Now they may vote. In the Shonto precinct last fall there were twenty voters and of them, twenty-two were Navajo votes. Of the election board, five out of six were Navajos, three men and two women. It was their first chance to vote for the President of the United States. There were 768 Navajos registered last year. About a fourth of them were not members of the Church.

[p47] I should like to say that Dr. George A. Boyce is doing a good work with the 2300 Indian boys and girls at Brigham City. One hundred and seven of them are Latter-day Saints, and you saw ten or fifteen of them here last night at the Sunday School presentation. One little boy wrote at election time:

[p48] The President promised to protect and defend the government of the United States. He said he would try to stop war and live in freedom. This is what he said. I hope he will.

[p49] Living advantages have increased. There are refrigerators in many homes, and there are also electric lights. Fourteen communities now are being considered for gas in the Navajo reservations and electric lights in a Navajo hogan! It is coming. About one out of every four hogans is said to have a radio in it now.

[p50] In Gallup they have a radio station, and they give an hour a week in the Navajo language to send their messages to the people out in the hinterlands, and every day fifteen-minute-broadcasts are heard.

[p51] This, of course, is old for many of the Lamanites in other areas, but it is new here.

[p52] Employment is increasing. Thousands have found in their service in the war that it was good to sleep between sheets, and to have three good, varied meals a day and to have good clothes and money in their pockets, and to have all the advantages that white people have, and they have come back to the reservations dissatisfied and now thousands of them are working on railroads, in the mines, on the farms; and this brings to us another great opportunity to teach them the gospel as they come among us,
Every principle requires faith. I was very much edified by Bishop Wirthlin’s reference to the law of tithing and the appeal that we should pay tithing. I think that is a good guide to us to guide us and direct us.

In our personal conduct, in overcoming our shortcomings, in keeping the commandments, in being forgiven for our transgressions, in having an increase of the Holy Spirit possible, and it is by the power of God, through this faith, that we are to be perfected and made fit to come back into the presence of our God. We need that faith every day.

The Lord Jesus Christ is the light and the life of the world, the Lord omnipotent. When we have true faith in him, all necessary things are gospel, but faith in the Lord Jesus Christ. And the only true faith in him is a faith in him as the Son of God, the Redeemer of the world, who atoned for our sins, who opened the tomb and instituted the resurrection from the dead. He is the light and the life of the world, the Lord.

We will obtain the advantage of these principles by having faith. In our first principle, it is not the abstract principle of faith that we hold to as the first principle of the gospel, but faith in the Lord Jesus Christ, and that is the method by which we may progress toward salvation and exaltation in the presence of God, and it is held up as the method by which we may progress.

And I could tell you many stories about their honesty and their integrity, about their cleanliness of living, about their love for the program of the Church.

Brothers and sisters, there is much I should like to say to you this morning about this great program, but time will not permit, but I would like to close with one or two further thoughts, and then I am through.

Here is a letter from a good brother who had been in the Church only months. Here is real devotion to the Church. He wrote:

Dear Friend: I am going to write to you for about Miss Mary She is in school at place, and she is write me a letter and she finds that they don't let her go to Mormon Church. Do you know why they don't let her go to our Church, and what can I do for her she can go to Mormon Church, because I ask her and she write me? You know we belong Mormon Church. Will you please write to me and let me know and maybe you know what I do for it? I am sure like it for her to go to Mormon Church. She said they let her go to another kind of Church. You know her. She was down with last month ago when is baptized. I just want to let you know about why they don't let her go to Mormon Church. Answer soon. Please.

The Lord bless the Lamanite people. They are a great people. They are intelligent, and I repeat my theme song: The difference between them and us is opportunity. It is your privilege and mine through education, through employment and every other means, and particularly through bringing the gospel of Jesus Christ in all kindliness and brotherliness to them, to give them that opportunity which will make of them enlightened, faithful sons and daughters of God with all of the blessings which are promised to them.

I pray with one of our Lamanite sisters, who pleaded, "Heavenly Father, please bless the missionaries, that they won't get discouraged with us Indians, and please bless the Indians that they will always listen." This is my prayer, in the name of Jesus Christ. Amen.

George Q. Morris
ELDER GEORGE Q. MORRIS Assistant to the Council of the Twelve Apostles

I sincerely pray that the Lord may direct me to say that which he would have me say. I rejoice in the gospel of Jesus Christ. It is the power of God unto salvation, and what it is doing for the Lamanites, it is doing for all people who will accept it.

There is a statement in the scriptures made by the Apostle Paul, at least so translated,

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection. (Hebrews 6:1.)

I haven't time to deal with the various versions of this passage except to say of course, it doesn't mean that we can discard any of the principles of the gospel of Jesus Christ, we cannot, after joining the Church, leave behind and discard the principles and ordinances that we call the first principles in the articles of our faith. The rendering of this passage by the Prophet Joseph Smith in the inspired version is, "Therefore not leaving the principles of the doctrine of Christ, let us go on to perfection." I believe we should be more cognizant of the fact that we need the first principles of the gospel every day of our lives. It is by these principles that we live.

They are: faith in the Lord Jesus Christ, repentance, baptism by immersion for the remission of sins, and laying on of hands for the gift of the Holy Ghost. By these two principles and the principles involved in these two ordinances we come into the Church, and it is my opinion that it is by the operation of these principles that we stay in the Church, and that we grow in the Church. Without them we could not remain faithful, and with them, we may advance to salvation and perfection through the power of the Lord.

It is sometimes said it is humanly impossible to keep all the commandments of God. The Apostle said we should go on to perfection, and the Lord said in his Sermon on the Mount,

Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matt. 5:48.)

It is not humanly possible for us to become perfect and to keep all the commandments of God, but we are not talking about a human institution. We are talking about what the Apostle Paul said "is the power of God unto salvation" (Romans 1:16), and it is by the power of God that these things are done, as we place ourselves in a position for these principles to operate upon us.

It is the purpose of the Lord to bring us all back into his presence, if we will keep his commandments and enter into covenant with him and walk uprightly before him and serve him and keep his commandments all the days of our lives. Now, I am sure everyone here every day needs some repentance, and we need to have a remission of sins, which comes by virtue of the fact that we repent and that we have been baptized into the Church. And above all, we need the Spirit and power of God. The older I grow, the more I am convinced that the chief thing that we do need, and the highest achievement in the world to which we can attain, is to be guided by the Spirit of God. I have faith that that became perfect by receiving grace upon grace and advancing from grace to grace until he had a fulness. That is set forth as the method, the progress toward salvation and exaltation in the presence of God, and it is held up as the method by which we may progress.

We will obtain the advantage of these principles by having faith. In our first principle, it is not the abstract principle of faith that we hold to as the first principle of the gospel, but faith in the Lord Jesus Christ. And the only true faith in him is a faith in him as the Son of God, the Redeemer of the world, who atoned or our sins, who opened the tomb and instituted the resurrection from the dead. He is the light and the life of the world, the Lord omnipotent. When we have true faith in him, all necessary things are possible, and it is by the power of God, through this faith, that we are to be perfected and made fit to come back into the presence of our God. We need that faith every day in our personal conduct, in overcoming our shortcomings, in keeping the commandments, in being forgiven for our transgressions, in having an increase of the Holy Spirit with us to guide us and direct us.

Every principle requires faith. I was very much edified by Bishop Wirthlin’s reference to the law of tithing and the appeal that we should pay tithing. I think that is a good
I love this country. I love its inspired Constitution and its great free institutions. If I have had a text for the last twenty years, it has been the preservation of all that we have not. They were real people.

If you go yonder to the southeast corner and stand with one eye on their early abode, the log cabin, and the other eye turned a little to the quarter of a century now it has been my privilege to bring men from all parts of the country to this block, and in tribute to our pioneers I always take them to one spot. If you will pay our honest tithing to God, he will bless us and prosper us and increase our faith, and I believe the Lord has a lot of things to do that he can only do through people who have faith to pay their honest tithing.

I speak of that only as an illustration. I think the same principle applies in all our conduct, as far as our characters are concerned. Through faith in the Lord Jesus Christ we may correct ourselves and have our sins remitted and have an increased portion of the Spirit of the Lord.

Now what is the process. The Lord outlines that most wonderfully in the ninety-third section of the Doctrine and Covenants, as I have said referring to the Savior, advancing from grace to grace, he applies the same principle to us: “For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father.” (D. & C. 93:20.) That is the direct, clear word of the Lord Jesus Christ to every man in this world, if he will accept the gospel, and to us who have the gospel. We are promised that we shall be glorified in him, as he is in the Father. Again.

The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth;

And no man receiveth a fulness unless he keepeth his commandments.

That is what the Lord is speaking of in this I have just read when they said we were to receive truth and light because he defines intelligence, which is the glory of God, as light and truth. I thank the Lord for that definition of intelligence because one may become greatly confused as between intelligence and mental brilliance and other unusual qualities that men have. Satan was the Son of the Morning, evidently a powerful spirit in the councils of God called “Lucifer, the Son of the Morning,” but he was without intelligence. The Lord said “he was a murderer from the beginning,” the father of lies. Those are the words of the Lord Jesus Christ who knew him, for he it was whom Satan tried to dethrone.

So that is the course of advancement. It is within our reach not by our power alone, but through the power of God.

Now what is the opposite of that? It is set forth in this same section,

And that wicked one cometh and taketh away light and truth through disobedience from the children of men. (Italics Author's.) (Ibid., 93:39.)

Here is set up the controlling principle of all advancement in the kingdom, that of obedience. Anything we hope for, anything we desire, anything we should have will come to us through the principle of obedience and by the same token all may be lost by disobedience. How simple the gospel is! The requirement is an obedient heart, an obedient heart.

In another place the Lord said,

If you keep not my commandments, the love of the Father shall not continue with you, therefore you shall walk in darkness. (Ibid., 95:12)

May the Lord give us power, humility, and meekness, that with determination and in gratitude and thanksgiving to him, we may be intelligent enough to keep his commandments and glorify his holy name, I humbly pray in the name of Jesus Christ. Amen.

The Combined Choruses of the Brigham Young University and the congregation sang the hymn, "Praise To The Man Who Communed With Jehovah."

President David O. McKay:

Elder Adam S. Bennion, whom you have just this morning sustained as a member of the Council of the Twelve will now address us. He will be followed by Bishop Carl W. Buehner.

Elder Adam S. Bennion Of the Council of the Twelve Apostles

NO MAN who has not been through this experience can appreciate what it means. I am honored but humbled. For years I have been going up and down the land preaching, but in the hour of this greatest call I have no preachment. With your faith and prayers and with the sustaining influence of our Father in heaven, I should like to give you in a few brief minutes my personal witness.

President McKay has been an ideal to me all my life, and I love him. Thirtyeight years ago I was called to the membership of the general board of Sunday Schools at the instance of President McKay and President Stephen L. Richards. During those years I have sat at their feet to admire them, to marvel at their strength, to glory in their service. President Clark I have always regarded as one of the strong men of America. These men who constitute the General Authorities of the Church I have known and have worked with, and I honor and sustain them all. The members of the Twelve, and the Assistants, and the Presiding Bishopric, and all others called to these high positions love them. I can only hope in my heart that they will find it in theirs to sustain me as I sustain them.

I love this Church and its people. In the fall of 1847 my grandfather came across the plains and lived in a log cabin such as is in the southeast corner of this block. For a quarter of a century now it has been my privilege to bring men from all parts of the country to this block, and in tribute to our pioneers I always take them to one spot. If you haven’t seen it, I commend it to you. If you’ll go yonder to the southeast corner and stand with one eye on their early abode, the log cabin, and the other eye turned a little to the northwest, you will realize that while they lived in the log cabin they dreamed dreams of a temple. A hundred years ago this year they laid the foundation. The men who come from New York marvel as they turn from the log cabin and its hint of poverty to the temple that took forty years to build and required four million dollars that they did not have. They were real people.

I love this country. I love its inspired Constitution and its great free institutions. If I have had a text for the last twenty years, it has been the preservation of all that we
I think that perhaps nobody in this congregation came from humbler circumstances than I, and for that I am grateful. I do not recall my father at all because he died when I was a year and a half old, but like you I had a wonderful mother. As a matter of fact, my life has been enriched by three wonderful women: the mother who bore me and nurtured me through the privations of those days when with five little ones she made ends meet somehow; the companion of my life who for forty-one years has sustained me with an unfailling devotion; and a mother-in-law who has none of the attributes that we so familiarly attach to the name, Sister Richard W. Young, with her ninety years of benevolence.

I have said I love this Church and its people, I love the Lord. My life is anchored to the testimony that I have that God lives and that Jesus is the Christ. I glory in my membership in a Church which was instituted through revelation, and I testify to you today that the Prophet Joseph Smith and all of his successors, men of God, have been inspired to build this great institution.

President McKay, in the love I bear you, I give you my life and my service, and with your sustaining benediction and the blessings of heaven, I'll go where you want me to go; I'll give my best in an attempt to do what you and He would have me to do.

God bless you all. If my assignment may in some part be with these grand young people such as are here from Brigham Young University today, it will be a glorious privilege to bear witness to a new generation of the glories of the gospel as they have blessed me at every turn of my life. I pray the blessings of God upon us all, and I dedicate myself to this service, in the name of Jesus Christ. Amen.

Carl W. Buehner

BISHOP CARL W. BUEHNER Second Counselor in the Presiding Bishopric

THIS IS a great and an inspiring conference, and I am most happy that I can be here this morning and raise my hand to sustain those who have been called to preside over us in this great Church.

I would like Brother Bennion to know (I have known him for many years) that he has been an inspiration in my life, and that I am sure he will find great joy and happiness in the new assignment that has come to him.

I should publicly like to thank the First Presidency of the Church for the great experience that came to me immediately following the last general conference, of going into the islands of the Pacific and meeting there a very wonderful people. I had the opportunity of visiting New Zealand, Samoa, Tonga, the island of Niue, and the Hawaiian Islands, and I found there a people of great faith, who have an admiration for the leadership of this Church. I am sure this morning their eyes are focused on this great conference, from which the law goes forth.

I should like to relate one brief experience, and that is because I have observed the great number of people who have tried to get into the Tabernacle to hear the conference. I participated in the dedication of a little chapel at Pago Pago in the Tutuila District, and I observed something there that I would like to recommend to the Church. I would like to see it tried here. This little chapel, which normally I imagine would seat about two hundred people if it were equipped like our chapels are, had no benches in it. The people all sat on the floor with crossed legs. We had 508 in a little chapel that normally would hold two hundred. I am not recommending that we take the benches out of the Tabernacle, but we may use some new chapel as a guinea pig to try the new method, and possibly we could reduce the size of our buildings so that we could build more chapels, be just as happy and just as comfortable as these fine people in the isles of the Pacific. It was a great experience.

My note here says that I was to say something about this beautiful springtime and how nature has put on its new garments. Looking out of the windows, you can tell I didn't write this speech this morning.

When I was in the Hawaiian Islands, I had a little story related to me by President Edward L. Clissold of the Oahu Stake which impressed me very much. He told me of a Filipino man who was very earnestly studying the gospel, who was a very studious sort of person, a man who was very shy and backward, who became acquainted with the missionaries and also with President Clissold, and after becoming intensely interested and studying the gospel for some time, became a convert to the Church. President Clissold said shortly after this time they were holding a quarterly conference in the stake, and he kept having the impression that he should like to have some person, who recently had come into the Church, bear his testimony, and the name of this Filipino who had recently become a convert kept crossing his mind, but he said, "I knew if I called on him it would frighten him to death, knowing the nature of the person; but that idea so persisted that I finally called him up out of the audience, and he came to the stand. When he spoke, he said, I am forty-two years of age. For forty-one years I do not know where I am or where I am going; but for one year, I know where I am and where I am going." I thought, there is a thought-provoking subject on which sermons could be preached. Something came into that man's life that changed his whole perspective, and in a few short months, after becoming acquainted with those who have authority to preach the true gospel, he could also say he knew where he was now, and where he was going. I tell you, brethren and sisters, that probably the great difference between the true Church of Jesus Christ and all these other denominations is in that very statement that those who have accepted the truth know where they are and know where they are going, and I doubt that the rest of the Christian world can say that thing.

I have had some great experiences in the stakes of the Church. My work in the Presiding Bishopric has largely been with an army of men who have become a little little talk, he said, I would like you folks to know that when the bishop asked me to give this little talk, the devil also assigned someone to tell me not to give this talk, and then he began to point out eight different occasions where the devil and he had a contest over whether or not he was going to give this talk. You know, that influence is that very statement that those who have accepted the truth know where they are and know where they are going. I tell you, brethren and sisters, that probably the great difference between the true Church of Jesus Christ and all these other denominations is in that very statement that those who have accepted the truth know where they are and know where they are going, and I doubt that the rest of the Christian world can say that thing.

I was in the North Weber Stake just last week, and I heard another of those young men stand up, and as he did so, he said, "I'll never get over thanking the bishop who put his arm around me four months ago and invited me to do a little something in the Church." Then he bore his testimony indicating how happy he was, and he said, "For twenty years I have been inactive in this Church and have missed a great opportunity." When that meeting was over, the first person to rush up and embrace him was his wife, and standing next to his wife was his mother, her eyes filled with tears. She said to me, "This is one of the greatest days of my life, to have my son stand there, bear his testimony, and express his gratitude that he is now active again in the Church."

I heard a good sister not so long ago in one of the stakes up in the east here, who was responding to a little talk about what the activity of her husband meant to her. She said she had prayed and worked in the Church for twenty years and hoped that the day would come when something would influence her husband to turn him away from some of the habits he had so that eventually they could enjoy some of the great blessings that come to the faithful in the Church. She said that early in his life he had been a sheep man. He went out in the sheep camp and acquired some bad habits. Later on his brother became very ill, and unknown to anyone else, he went to the elders.
Our most important possession is the gospel. It has no counterpart. It encompasses all truth. It is the only plan for life and salvation that is eternal and applies to all mankind. Obedience to its principles, doctrines and ordinances is our only hope for protection and peace in a disturbed world. The Lord has counseled us "to seek first the kingdom of heaven and its righteousness, and all else will be added." The Nephites, following Christ's ministry among them, for two hundred years realized the full benefits of following this counsel. There was an unprecedented era of righteousness and faith among these people. They had all things common among them. There were not rich and poor, bond and free, and there were no contentions or disputations among them. They dealt justly with each other; the Lord prospered them exceedingly; and they builted large cities. In Fourth Nephi we read, 

1. And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God. 

2. And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people. 

3. The faith of many such men often is destroyed and their spiritual opportunities and blessings sacrificed. They become cold and indifferent to religion and pierce themselves and families through with many sorrows. 

4. Our modern scientific material world with its great achievements, conveniences, comforts, and tempting prosperity has diverted many a good man from his avowed plan of building a kingdom of heaven and its righteousness, and all else will be added. The Nephites, following Christ's ministry among them, for two hundred years realized the full benefits of following this counsel. There was an unprecedented era of righteousness and faith among these people. They had all things common among them. There were not rich and poor, bond and free, and there were no contentions or disputations among them. They dealt justly with each other; the Lord prospered them exceedingly; and they builted large cities. In Fourth Nephi we read, 

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6. The faith of many such men often is destroyed and their spiritual opportunities and blessings sacrificed. They become cold and indifferent to religion and pierce themselves and families through with many sorrows. 

7. It is the will of God that man should repent and serve Him in health, and in the strength and power of his mind, in order to secure his blessing, and not wait until he is indifferent to religion and pierced themselves and families through with many sorrows. 

8. We have the responsibility as parents of providing for our own, and in our best endeavors to do so there are normally accumulations of material possessions. There is nothing against a person earning and enjoying material possessions provided he is not spiritually hurt in the process and fulfills completely his heavenly covenants and sacred obligations to his God. "For a man's life does not consist in the abundance of the things which he possesses." 

9. toward the close of his ministry, Christ taught his disciples that he must suffer many things and be crucified and would rise again the third day. Peter rebuked the Savior saying, "Be it far from thee, Lord: this shall not be unto thee." Jesus turned to Peter and said "Get thee behind me, Satan: thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men." (Matt. 16:22-23.) If the Lord walked among us today, would we be an offense unto him and subject to chastisement for savoring the things of men more than the things of God? 

10. Our most important possession is the gospel. It has no counterpart. It encompasses all truth. It is the only plan for life and salvation that is eternal and applies to all mankind. Obedience to its principles, doctrines and ordinances is our only hope for protection and peace in a disturbed world. The Lord has counseled us "to seek first the kingdom of heaven and its righteousness, and all else will be added." The Nephites, following Christ's ministry among them, for two hundred years realized the full benefits of following this counsel. There was an unprecedented era of righteousness and faith among these people. They had all things common among them. There were not rich and poor, bond and free, and there were no contentions or disputations among them. They dealt justly with each other; the Lord prospered them exceedingly; and they builted large cities. In Fourth Nephi we read, 

11. And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people. 

12. And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God. (4 Nephi 15-16.) 

13. He became very faithful and very active. Then she said, as her eyes filled with tears, "Finally, the great day came when the bishop came to us and said "I have noticed the activity of your husband and the members of your family. I am sure you are ready to go into the temple to be sealed for time and all eternity." Then she said, "That great day came when we were in the Salt Lake Temple, my husband and I and our children being sealed together for time and all eternity. I waited twenty-two years, but it was worth every minute of it."
The Prophet Joseph Smith has issued this warning.

We are acquainted with recent government economy moves which, I hope, we all approve and commend our national leaders for, but it does indicate a cautious trend in our national life and is bound to spread to other fields. We have also witnessed an adjustment in farm commodity and livestock prices. In spite of heavy government military orders, consumer merchandise is becoming more plentiful and shortages progressively fewer in number. Prices in some lines are softening, and the cost of living index is lowering. The long sustained inflationary boom period made possible by war scare, high taxes, a staggering government debt, also increasing serious world problems with peace in the balance, are danger signals that call for caution and wise decisions. The economic adjustments now taking place should over the long pull be helpful to our national economy, but some segments of our economic life cannot help being hurt by lower prices caused by such adjustments. Some of our people have problems with peace in the balance, are danger signals that Latter-day Saints cannot ignore. This past week the stock index is lowering. The long sustained inflationary boom period made possible by war scare, high taxes, a staggering government debt, also increasing serious world problems with peace in the balance, are danger signals that call for caution and wise decisions. The economic adjustments now taking place should over the long pull be helpful to our national economy, but some segments of our economic life cannot help being hurt by lower prices caused by such adjustments. Some of our people have already experienced serious and costly losses.

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It is generally conceded that 1953 will be a good business year, the first half favorable, the last half perhaps doubtful, and 1954 rather clouded. The Latter-day Saints already experienced serious and costly losses.

The Church of Jesus Christ of Latter-day Saints has gained influence and prestige among men. Its opportunities to do good are unlimited. If the Church is to be as a light upon a hill and a beacon to all people, I am firmly convinced that our most important duty is to be true, faithful, and devoted disciples of Christ, and not as people of the world, for the Lord has called us out of the world, a people peculiar unto him. In 1 John we read:

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him;

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

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

This does not mean the Lord will deny to his people the good things that modern science and invention have provided for the better enjoyment of life, but we are counseled to forego worldly pursuits and pleasures in favor of heavenly and spiritual things.

The Prophet Joseph Smith has said, "As a Church and a people it behooves us to be wise and to seek to know the will of God and then be willing to do it, for blessed is he that heareth the word of the Lord and keepeth it." To accomplish the purposes of the Lord's latter-day kingdom, his people must show vision and understanding by right choices and judgments in personal affairs as they are influenced by the Holy Ghost, the heavenly gift and power given to guide his faithful Saints. This sets an example and pattern of business conduct that all men can follow with profit and confidence. Under present doubtful economic conditions we, as Latter-day Saints, should not overextend our resources by taking unwise and hazardous chances. To do so would make us vulnerable to reverses and losses, thus seriously and adversely affecting our lives and the Lord's work. To keep ourselves financially strong and secure in whatever we possess is most important to each of us. I believe it wise to have available unused borrowing capacity even under less than normal conditions and also satisfactory bank accounts or savings (which could be cheap dollars) to tide us through difficult situations or conditions. Any reverses without available funds or borrowing privileges could jeopardize entire holdings. This is not a time to have our credit stretched to the limit and no cash reserves on hand.

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I call your attention to the statement by President Joseph Fielding Smith in last Saturday's conference session when he said peace would not come to the earth until the Savior brings it at his second coming.

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In this talk, my brothers and sisters, I am not intending to cause panic or fear in the hearts of the Latter-day Saint people. Again, 1953 is conceded a fair year, the Savior brings it at his second coming.

However, an orderly and planned program of debt liquidation with protection of interests, eliminating all risk hazards should be very helpful and not harmful to the national economy. It is an emergency.

Among our educators who have been in attendance at the Conference sessions, or heads of departments of leading schools, is President John L. Clarke, President of Ricks College. Brother Clarke, will you please call Operator 103 at Rexburg. It is an emergency.

The closing song by the Brigham Young University Combined Choruses, will be "Omnipotence," conducted by Brother Newel Weight, the Soloist is Sister Lula Reeter Ricks College.
ELDER MARION G. ROMNEY Of the Council of the Twelve Apostles

SOMEHOW I don’t feel like giving the talk which I had prepared for the conference. I would, however, like to discuss with you a few things that are in my mind, without attempting to make a speech or deliver a discourse.

In the first place, I extend my welcome to Brother Bennion, who has today been called into the Council of the Twelve. He has great talents and the ability to do great service in the Church. He touched my life for good more than thirty years ago when he gave me encouragement in a trying time.

I express my regrets, too, at the passing of Brother Widtsoe, a great man who for many, many years was one of the outstanding leaders of the Church. I am sure our hearts go out to Sister Widtsoe and to her family. Just a year ago Brother Widtsoe gave his last conference talk. He had recently returned, you will remember, from a very important assignment in Canada. He talked about preserving water and making it available to the land. He told how putting water on land turns barren soil into fertile, productive soil. From this he drew the following gospel lesson:

The weavers of the midlands in England, the coal miners of Wales, the fishermen in Norway, the trudging farmers of Denmark, very common, ordinary people, who accept the gospel from the lips of some humble Mormon missionary become so changed by those enlightening truths of the gospel that they are not the same people any longer. They have been fertilized, so to speak, by the Spirit of God that flows from eternal truth, just as in irrigation the barren, dry soil is fertilized by diverting the stream of water from the irrigation ditch onto the thirsty land. (Conference Report, April, 1952, p. 34.)

I am sure we shall long remember the labors of Brother Widtsoe.

I would like to say a word to you Brother Bowen, if you are listening. Our hearts go out to you; we love you; we recognize the strength of your great character and your unusual intellect. I would like to put in the record a statement from the address you delivered here a year ago. You were explaining how the adoption of the precepts of men had changed the doctrines of the Christian Church. You were, of course, speaking of churches generally, not of the Church of Jesus Christ of Latter-day Saints. Then you concluded I remember these words as you spoke them:

In my view there is only one safety; there is only one cure; and that is to take the pure and unadulterated word of God and set that up as our standard of measurement and measure every creed and doctrine and dogma by that yardstick. That which will not square with the declarations of Almighty God we can lay aside as unsuited for the need of man. (Ibid., p. 66.)
I know, Brother Bowen, you would love to be here today. We would love to have you, and we give you our faith and our prayers.

Now may I call your attention to President Richards' conference address given six months ago. You will recall that he extended an invitation to the peoples of the world. It began with these words:

To the people of the Church, there is nothing novel in this invitation. Although it has gone out to the people of the world for more than a century, there are still few of the world who fully understand its import. This is the invitation, addressed to: To All Men, Women, and Children.

Dear Friends: You are cordially and earnestly invited to participate in building the kingdom of God in the earth. Place, everywhere. Time, October, 1952, pp. 97-98.

President Richards, we remember that great talk. We have re-read it. We pray God, our Eternal Father, to bring you back that you may give many more such talks.

President McKay, in the opening address of this conference, said there were two things that we should do. One of them was to put our homes in order; the other was to bear witness of the Redeemer. He was thus quoted in the press:

I have an assignment from the First Presidency to serve on the Church publications committee. This committee is expected to read and pass upon the literature prepared for use in the study courses of our auxiliary organizations. It would please me immensely if, in the preparation of this literature, we could get away from using the language of those who do not believe in the mission of Adam. I have reference to words and phrases such as "primitive man," "prehistoric man," "before men learned to write," and the like. We sometimes use these terms in a way that offends my feelings; in a way which indicates to me that we get mixed up in our understanding of the mission of Adam. The connotation of these terms, as used by unbelievers, is out of harmony with our understanding of the mission of Adam.

"Adam fell that man might be." (2 Nephi 2:25.) There were no prehistoric men in the line of Adam. The Lord said that Adam was the first man. (Moses 1:34; 3:7; D. & C. 84:16.) It is hard for me to get the idea of a man ahead of Adam, before the first man. The Lord also said that Adam was the first mortal (Moses 3:7) which, as I understand it, means the first mortal on the earth. I understand from a statement in the book of Moses, which was made by Enoch, that there was no death in the world before Adam. (Moses 6:48; see also 2 Nephi 2:22.) Enoch said:

... death hath come upon our fathers; nevertheless we know them, and cannot deny, and even the first of all we know, even Adam.

For a book of remembrance we have written among us, according to the pattern given by the finger of God; and it is given in our own language. (Moses 6:45-46.)

I understand from this that Enoch could read about Adam in a book which had been written under the tutelage of Almighty God. Thus there were no prehistoric men who could not write because men living in the days of Adam, who was the first man, wrote.

I am not a scientist. I do not profess to know anything but Jesus Christ, and him crucified, and the principles of his gospel. If, however, there are some things in the strata of the earth indicating there were men before Adam, they were not the ancestors of Adam.

Adam was the son of God. He was our elder brother, not older than Jesus but he was our brother in the same sense that Jesus was our brother, and he "fell" to earth life. He did not come up through an unbroken line of organic evolution. There had to be a fall. "Adam fell that men might be." (2 Nephi 2:25.)

I will go on now and read this scripture before I forget it:

And as Enoch spake forth the words of God, the people trembled, and could not stand in his presence. (Moses 6:46-47.)

Some men speak of the ancients as being savages, as if they had no intelligence. I tell you this man Enoch had intelligence, and Adam had intelligence, as much as any man that ever lived since or that lives now. They were mighty sons of God.

And he said unto them: Because that Adam fell, we are; and by his fall came death; and we are made partakers of misery and woe. (Moses 6:48.)

If Adam and Eve had not partaken of the forbidden fruit, they would have had no children, and we would not have been. (2 Nephi 2:23-25; Moses 5:11.)

I do not look upon Adam's action as a sin. I think it was a deliberate act of free agency. He chose to do that which had to be done to further the purposes of God. The consequences of his act made necessary the atonement of the Redeemer.

I must not go into a longer discussion, but I say again that I would be very pleased if, in our teaching of the gospel, we could keep revealed truth straight in our minds and not get it confused with the ideas and theories of men, who do not believe what the Lord has revealed with respect to the fall of Adam.

Now, I believe with Enoch, "... Because that Adam fell, we are; and by his fall came death;" (Moses 6:48) that every man must die, as Brother Petersen said yesterday. I believe that to meet the demands of justice, it took the atonement of Jesus Christ to redeem men from that death, that they may be raised again and have their spirits and their bodies, which are separated through death, reunited. I believe that through the atonement of Jesus Christ whatever "transgression" Adam committed was paid for, and that as in Adam all die, even so in Christ shall all be made alive, every living creature. (1 Cor. 15:22; D. & C. 29:24, 77:2.) I believe, too, that through the atonement of Jesus Christ my individual sins, your individual sins, and the individual sins of every human being that ever lived or ever will live upon the earth were atoned for, upon condition that we accept the gospel and live it to the end of our lives.

I know that my Redeemer lives. I shall not know it better when I stand before the bar of God to be judged. I know that Jesus is the Redeemer. I bear that witness to you, not from what people have told me, I bear it out of a knowledge revealed to me by the Holy Spirit. As to this knowledge, the Lord, after commanding the early Apostles of this dispensation to testify that the words he had spoken to them were of him, said:

For it is my voice which speaketh unto you; for they are given by my Spirit unto you, and by my power you can read them one to another; and save it were by my power you could not have them;

Therefore, you can testify that you have heard my voice, and know my words. (D. & C. 18:35-36.)

I am willing to bear this witness to all the Saints and to all men and women everywhere, saints and sinners, in all the world, for it is the eternal truth.
which can love us and which we can love. We may congratulate ourselves that the period of nonage, of follies, of blunder, and of shame, is passed in solitude and when we

dreams and fables. But a sublime hope cheers even the faithful heart, that elsewhere, in other regions of the universal power, souls are now acting, enduring, and daring,

Emerson:

...the voice of the Lord came into my mind." (Enos 10.)

I know that God revealed every principle of salvation necessary to the salvation of men to the Prophet Joseph Smith. I know that his successor who sits here today,

President David O. McKay, holds every power and every authority and all the priesthood that the Prophet Joseph hadness it be the keys of this last dispensation -- but every power

that is necessary to the salvation of men, he holds. Nobody has a testimony of the gospel that will save him unless he knows it, too.

It is an easy thing to believe in the dead prophets, but it is a greater thing to believe in the living prophets. I will give you an illustration.

One day when President Grant was living, I sat in my office across the street following a general conference. A man came over to see me, an elderly man. He was very

upset about what had been said in this conference by some of the Brethren, including myself. I could tell from his speech that he came from a foreign land. After I had

quieted him enough so he would listen I said, "Why did you come to America?"

I came here because a prophet of God told me to come."

"Who was the prophet?" I continued.

"Wilford Woodruff."

"Do you believe Wilford Woodruff was a prophet of God?"

"Yes," said he.

"Do you believe that his successor President Lorenzo Snow, was a prophet of God?"

"Yes, I do."

"Do you believe that President Joseph F. Smith was a prophet of God?"

"Yes, sir."

Then came the "sixty-four dollar question." "Do you believe that Heber J. Grant is a prophet of God?"

His answer: "I think he ought to keep his mouth shut about old age assistance."

I think he ought to keep his mouth shut about old age assistance."

Now I tell you that a man in his position is on the way to apostasy. He is forfeiting his chances for eternal life. So is everyone who cannot follow the living prophet of

Jesus Christ. Amen.

We shall have the joy of work, too, for man also is that he might work, he went forth from the innocence of Eden to the God-like knowledge of good and evil, with the

Divine blessing -- not curse -- as it seems to me: “In the sweat of thy face shalt thou eat bread.” And save in extremity, no man may rightfully violate that law by living by the

sweat from the brow of his brother. It is the eternal, inescapable law that growth comes only from work and preparation whether the growth be material, mental or spiritual.

Work has no substitute. Idleness brings neither profit, nor advantage, nor goodly a withering decay and death. The world is near to forgetting all this; I hope that we as a

people shall keep it ever in remembrance, for in proportion as it is forgotten, evil will rule. (Conference Report, April, 1933, p. 103.)

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I have watched him work through these years, as have the other brethren. We greatly appreciate the example he has set for us.

In conclusion, let me say this by way of general statement. Work, brothers and sisters, work in the kingdom. Get the testimony of the gospel. I think it is a disgrace for

men and women to stand on the same ground day after day in their testimony, their knowledge of the gospel, and their work in the Church. We should go forward. We ought

to be on our mettle all the time, reaching, perfecting our lives, doing more work, going forward preparing to meet the Redeemer. We live in the day just before his coming.

In telling of the joys he anticipated, he said:

Although the Lord had to go all the way to Mexico City to find him, I am grateful that he brought him back to give us this twenty years of service. I want to read a

statement from the message he gave twenty years ago. In it he spoke of his great humility and of the apprehension he felt as to whether he could meet the requirements of

his new position. In telling of the joys he anticipated, he said:

I want to say one more thing before I sit down. Today being the twentieth anniversary of Brother Clark’s call to the First Presidency, I want to pay him a tribute. I love him.

I love him. Although the Lord had to go all the way to Mexico City to find him, I am grateful that he brought him back to give us this twenty years of service. I want to read a

statement from the message he gave twenty years ago. In it he spoke of his great humility and of the apprehension he felt as to whether he could meet the requirements of

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to be on our mettle all the time, reaching, perfecting our lives, doing more work, going forward preparing to meet the Redeemer. We live in the day just before his coming.

We must speed the day, speed the work in preparation for that great day, that we may rest our souls in the kingdom of God, which I hope we may all do, and so pray, in the

name of Jesus Christ. Amen.
I am conscious today that had there come into Emerson's life that which has come into yours and mine, the power of the priesthood of God, he would have had a different idea, a different conception of friendship. We have spoken frequently during this conference of our testimony of the divinity of the work in which we are engaged. We know that God lives, that Jesus is the Christ. We know that the Savior of mankind is the only Begotten Son of the Father. I bear witness to these facts in all solemnity, and I likewise want to bear witness to the fact that there is a brotherhood of man, that just as Jesus is our elder brother, so are we brethren ourselves. We belong to a society in which there can be a perfect friendship. It requires of us but one thing, and that is that we keep the commandments of God. It is this fellowship, this brotherhood that makes it possible for us to magnify the priesthood of God which has been conferred upon us as men of Israel in these latter days.

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If I may enjoy an interest in your feelings and the Spirit of the Lord for a few minutes, I would like to speak upon a subject that I have chosen to call "Monuments to Friendship," a subject which I have chosen because I have been privileged to travel through a number of the stakes of Zion, and I have been thrilled and impressed with the wonderful new buildings that have been erected in the wards and stakes. Indeed they constitute a source of pride to every Latter-day Saint, and they are a credit to the community, and a still greater credit to the Church. They all have a manly furtherance or at least a manly resistance to find a mush of concession.

Friendship demands a religious treatment. We talk of choosing our friends, but friends are self-elected. Let me be alone to the end of the world rather than my friend should overstep by word or look his real sympathy. I am equally balked by antagonism and by compliance. Let him not cease an instant to be himself. I hate when I looked for a manly furtherance or at least a manly resistance to find a mush of concession.

As I have traveled through a number of the stakes of Zion, I have been thrilled and impressed with the wonderful new buildings that have been erected in the wards and stakes. Indeed they constitute a source of pride to every Latter-day Saint, and they are a credit to the community, and a still greater credit to the Church. They all have a manly furtherance or at least a manly resistance to find a mush of concession.

In listening to the reports of the twenty-five or more mission presidents I noted that each one paid a glowing tribute to his wife. Certainly these sisters and the others of our obedience to the principles of truth and right. When you brethren come up to me and shake my hand as your brother and pay respect to the office to which I have been called, there comes into my being a consciousness that that friendship is of no limited duration, but it is just as eternal in its nature as the priesthood which we possess and which causes us to assure another by that handshake that we truly love one another as sons of our Heavenly Father.

I pray that we may go away from this meeting, from this great conference, with our testimonies renewed, and with our desires to serve the Lord and keep his commandments increased. Maybe, after all, there are only two great commandments. We have spoken a great deal about them both. I love the Lord with all my heart, and with all my soul, and I have no other desire in life than to serve him. I hope that I may go on in life to the end of my journey, retaining that love which I have in my heart for him. I have no greater desire than to have that same love for all my fellow men. I hope I may be bound closely to my brothers and my sisters in the kingdom of God and that that relationship may be eternal and be righteous, I pray, humbly in the name of the Lord Jesus Christ. Amen.

I am grateful for the opportunity I have of associating with men who know what it is to belong to an association of true friends, bound together as we are by the bonds of the Holy Priesthood. I bear witness to you today that as we create these friendships and affections that we have for one another, we can continue them eternally through our obedience to the principles of truth and right. When you brethren come up to me and shake my hand as your brother and pay respect to the office to which I have been called, there comes into my being a consciousness that that friendship is of no limited duration, but it is just as eternal in its nature as the priesthood which we possess and which causes us to assure another by that handshake that we truly love one another as sons of our Heavenly Father.

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I want to bear witness to you today, my brethren, that none of us can magnify our callings in the priesthood, none of us can exercise the power of the priesthood efficaciously, and none of us can have that witness come into our hearts that gives us that knowledge supreme of the existence of God and his Son Jesus Christ, unless we are true brethren, unless we belong to a society of men who love one another, and who are devoted to one another, who have confidence in one another, and who are much more apt to forgive the mistakes of one another than to criticize that which we may see amiss in our neighbor.

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On one occasion a small boy returned from Sunday School where apparently they had been talking about the Darwinian theory, and as he entered the home, he said, "Mother, am I descended from a monkey?" She said, "I don't know, Jimmy, I didn't know your father's folks very well."

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Stayner Richards

ELDER STAYNER RICHARDS Assistant to the Council of the Twelve Apostles

After almost a lifetime of acquaintance with Adam S. Bennion, I want to assure him and assure you that I can support him in his new position one hundred percent. I am sure with his intellectual talents, the faith that he has in God, that he will add greatly to the strength of the Church.

In listening to the reports of the twenty-five or more mission presidents I noted that each one paid a glowing tribute to his wife. Certainly these sisters and the others of our obedience to the principles of truth and right. When you brethren come up to me and shake my hand as your brother and pay respect to the office to which I have been called, there comes into my being a consciousness that that friendship is of no limited duration, but it is just as eternal in its nature as the priesthood which we possess and which causes us to assure another by that handshake that we truly love one another as sons of our Heavenly Father.

If I may enjoy an interest in your feelings and the Spirit of the Lord for a few minutes, I would like to speak upon a subject that I have chosen to call "Monuments to Friendship," a subject which I have chosen because I have been privileged to travel through a number of the stakes of Zion, and I have been thrilled and impressed with the wonderful new buildings that have been erected in the wards and stakes. Indeed they constitute a source of pride to every Latter-day Saint, and they are a credit to the community, and a still greater credit to the Church. They all have a spire pointing heavenward, indicating that they are houses of the Lord. They are well designed and built of fine materials. After the landscaping of the grounds around them, they are an inspiration and incentive for all the members of our Church living in those communities to beautify their own places.
As you enter these buildings, you are thrilled with the wonderful facilities for worship, classwork, and recreation provided for the old and young alike. The chapel, recreation hall, and all other rooms are so artistically decorated, with the colors of the walls, drapes, and floor coverings blending into such an attractive picture, that you know expert attention has been given to these items.

The building of these lovely edifices has afforded the opportunity of bringing into activity many of the inactive members of the Church. I think it is safe to say that because of the construction since the war of these nine hundred or more buildings that have been dedicated or are ready for dedication or are now under construction that in each case there have been at least ten or twelve inactive men brought into the Church, and that would mean at least 10,000 families, formerly inactive in the Church, now active and enjoying the great blessings of the gospel.

This building program hasn't been confined to the stakes and wards but has spread out into the mission fields in all parts of the foreign lands except behind the "iron curtain," and the isles of the sea. I know that every mission president present here today and those still out in the foreign fields can testify that these new places, and those that have been purchased, providing lovely places in which to meet, have been a great help to them in the proselyting work. You have no idea how wonderful it is for a missionary after working with certain investigators to be able to invite them into a suitable place in which to worship.

I was asked by the president of the Western Canadian Mission as I met him the other day to please tell my brother that the prophecy which he made at the time he dedicated the beautiful chapel up in Edmonton, Alberta, Canada, in which he stated, "This building will be a missionary of the Church," has been literally fulfilled, and that many prominent people of that rapidly growing city are becoming interested in the Church.

In the British Mission a number of years ago, I understand that consideration was given to the closing of the Scottish District because there were only a very few converts being made there. During the last three years there has been an average of seventy-five to a hundred baptisms, and I think to a great extent it is because of the fine, suitable places of worship owned by the Church now in the cities of Glasgow, Edinburgh, Dundee, and Aberdeen. Just a short time ago I had the privilege of interviewing a returned missionary from France, and he told me that he attended the last baptismal service held in that mission and that a number of those that were baptized first got their interest in the Church because of the fine building that the Church now owns in Paris.

It has been stated that each fine building is equal to ten missionaries. If this is the case, then there have been added 9,000 or more silent but effective "preachers of righteousness" to the force.

These buildings, my brethren and sisters, are all made possible by the payment of tithes and contributions of cash and labor by the membership of the Church, and I say unto you, God bless you, my brethren and sisters, for your faith and for your generosity. Also I am sure that we're all grateful and often go to our knees in prayer in appreciation to the Lord for the First Presidency of our Church, for their foresight and their wisdom in inaugurating this great building program of the Church. We have been growing rapidly, spiritually, and it became necessary to grow in a physical way to take care of the membership of the Church.

Possibly it may not be considered inappropriate to say a word about the building department of the Church under the direction of Elder Howard J. McKean and his associates. They have caused these monuments to spiritually and faith to be erected with good designs, excellent materials, and fine workmanship. Because they are practical builders, they have been able to effect substantial savings to the Church and to the wards and stakes. Great faith has been manifested by the bishops, stake presidents, and local building committees in undertaking the construction of these lovely buildings. A faith-promoting volume could be written about the rich experiences that have come to them. The blessings of the Lord have known no bounds. It would seem that the spirit of the pioneer builders had returned, for they built by faith. As an outstanding example, may I mention about this Tabernacle in which we are now worshipping. It is 150 feet wide by 250 feet long and 70 feet high. It was built between 1863 and 1867 when no finished materials or bolts or steel nails or modern tools were available. They had only the timbers of the nearby canyons and very crude tools and machinery. Under these conditions, it took strong faith to undertake the erection of this unusual elliptical roof. The lattice trusses fitted together with wooden pegs and cowhide must span 150 feet. The least spreading of the trusses would kick out the stone piers below. A prominent engineer of the east, after examining this roof on the inside, stated that it constituted the greatest demonstration of faith that he had seen in any construction.

Now, my brethren and sisters, and especially you bishops and stake and mission presidents, we now rejoice in and are grateful for these beautiful buildings. May I make just a few suggestions to you? In the first place, let us keep them all clean and in order and maintain them in good condition. Then let's encourage all of our people to show respect and reverence to them as houses of the Lord. Above everything else, let us follow the advice just given by Elder Moyle: Let us serve as leaders in the wards, and stakes, and missions in these buildings, in the spirit of love and kindness. Let us carry on our work as the Master says, "Serve each other in love," in such a way that no offenses can be taken by anyone. Finally, though it may not be possible to have neon signs at the top of all of these spires as I would like to see, with these words: "Jesus is the Christ," let us hope that the testimonies of the leaders and members alike bear witness of this great truth and this work is of God, and that the gospel as established in the last days is for the salvation of all honest people throughout the world. And then again, let us invite all visitors to come to these places and assure them that they will never be embarrassed by having a collection plate passed before them. Freely we have received, and freely we give unto the world. God bless you all, my brethren and sisters, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

President Richard L. Evans of the First Council of the Seventy will be our next speaker.

ELDER RICHARD L. EVANS Of the First Council of the Seventy

FIRST OF ALL, I should like to thank Brother Marion G. Romney for his thoughtfulness for some great men, for whom I have deep affection, some present here, and some absent. At the risk of some seeming repetition, I do not feel that I can proceed without acknowledging how much I miss Dr. John A. Widtsoe, scientist, educator, author, public-secretary, personal counselor, friend, and man of God. May his memory be blessed, his family be blessed and comforted, and the purposes and principles for which he gave his life be prospered.

And to President Richards, and to Brother Bowen likewise, my sincere affection and appreciation and blessing. Likewise to President McKay, and President Clark, and President Smith, and these other brethren with whom we have the privilege of associating among the General Authorities. It is a choice and rich friendship and fellowship.

And to Dr. Adam S. Bennion, a word of welcome from me: presumptuous though it may be, I feel that I must speak it. I have been privileged to have many satisfying associations with him. I recall when he was Church commissioner of education, and I was a student in high school: How wise and mature and old he looked to me when I was sixteen, and how able and mature and young he appears to me now that I am somewhat past sixteen. I am sure that I have changed much more than he has.

I am convinced that thoughts are contagious. The evidence of it is that many if not most of those subjects that any of us might have spoken on at this conference have already been so wonderfully well covered, and we have been the beneficiaries of a marvelous outpouring of the Spirit of our Father in heaven. But I could not help thinking as I heard the opening report and message of President McKay, and the statistical data concerning the progress of the Church at the same session, of some of the experiences and hardships and contrasts of the Prophet Joseph Smith and his associates. I went to the office following that session and sought out some things that I had read some time ago, including two comments concerning the Prophet and the dire circumstances in which he found himself during the difficult Kirtland days. One is from April 17, 1834:

I attended a meeting agreeable to appointment, at which time the important subjects of the deliverance of Zion and the building of the Lord's House in Kirtland were
leadership to stir the membership of this Church as he visits throughout the stakes.

At home. Wind south, strong, and chilly. Elder Packard came in this morning, and made me a present of twelve dollars, which he held in a note against me. May God bless him for his liberality. Also, James Aldrich sent me note by hand of Jesse Hitchcock, on which there was twelve dollars due, and may God bless him for his kindness to me. Also the brethren whose names are written below opened their hearts in great liberality, and paid me at the committee's store, the sums set opposite their respective names. (Ibid., II:326-27.)

There follow twenty names with contributions ranging from fifty cents to $5.25, totaling $40.50, for which the Prophet says,

My heart swells with gratitude inexpressible, when I realize the great condescension of my Heavenly Father, in opening the hearts of these my beloved brethren to administer so liberally to my wants. (Ibid., II:327.)

May God help us to do as well with what we have as they did with what they had.

I think we shall go from here today with an awareness in our hearts that we have been taught well. I hope that we shall go from here with an awareness that we must be doers of the word and not hearers only, that we must not stand by and listen only. I think it was Emerson who said, "Tis man's perdition to be safe, when for the truth he ought to die." I should like to paraphrase this sentence and say, "Tis man's perdition to be complate and inactive, when for the truth he ought to live, when he ought to be doing what he knows he ought to be doing." I refer to a favorite theme of mine: As we stand before the Great Judge of all of us, I think it shall not be what we don't know that will get us into trouble or that will cause penalties to come upon us. I think we know enough for our salvation and exaltation in the highest that the Father can give us. I think our difficulties will come rather from what we do know and ignore and fail to live up to; and merciful as our Father may be, kind and indulgent and gracious as he may be, there are some things he cannot give us, as there are some things we cannot give to our own children, except as they earn them and live them and are deserving of them and make them a part of themselves.

I recall from the tenth chapter of Mark the request of James and John the sons of Zebedee, that they be permitted to sit on the right hand and the left hand of the Savior, and how he said unto them, "Ye know not what ye ask: to sit on my right hand and on my left hand is not mine to give..." (Mark 10:38, 40,) No matter how much he may love us, there are some things the Father cannot give us except as we learn them, except as we live as well as we know how to live, except as we keep his commandments, and do what we know we should be doing.

Now, I should like to close with a thought that I take from our new associate, Dr. Adam S. Bennion, whom you have sustained this day. I have never heard a finer baccalaureate address than he delivered at the University of Utah a year or two ago called "The Candle of the Lord," in which he told in his extemporaneous remarks (and I think perhaps it is not in the printed address as he gave it) how puzzled he was in his youth upon having heard or having read in Sunday School the passage of scripture in 2 Samuel in which it recounts that "it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house...." (2 Samuel 11:2.) I was much impressed when I heard Dr. Bennion say how that passage puzzled him because all the roofs that he had known in his youth in the area in which he lived were so steeply constructed that the king could not well have walked upon them. And Brother Bennion told how he inquired of his teacher and received no satisfactory answer, but as soon as he later learned that there were places in the world in which there were not only flat roofs but where people also made a practice of living a part of their lives upon them, walking upon them and resting upon them, the question was cleared for him.

I am sure that many of the unanswered questions that confront us will be answered as easily as this one was for him, when he couldn't understand how the king could walk on a roof in the evening because he had only known steep, sharply constructed roofs that were made to shed the snow.

To our young people: Go forth and search for truth, without fear, but with faith. Where you find discrepancies, or seeming discrepancies, reserve judgment. There is time ahead of us, and eternity also. Theories are changing; textbooks are constantly becoming outdated; new discoveries are being made; and when all the pieces are put in place and everything is added up, and the picture is complete, the answers will seem as simple and satisfying as the answer to this lad, who was puzzled by a king walking on the roof.

Keep to a life well-balanced. Keep some of your time and means for the service of the Lord. Study the things of God as well as the other things that you must study to qualify yourselves for certain activities, and go forth with faith, with trust. I think the world is going on for some time. There is great work to be done. Our building program, our temple in Europe, and other things seem to me to be the evidence that this Church believes in the future and I say to you young people, go forth and live your lives with faith without fear, reserving judgment where you need to, and trusting to the Lord God to lead you into all truth.

May I leave with you my testimony. I was not one of those who had to decide to leave father and mother and family and friends and other things to become identified with this Church. My grandparents did that for me, and in one instance my great-grandparents. My sons represent the fifth generation in the Church. I congratulate those of you who may love us, there are some things the Father cannot give us except as we learn them, except as we live as well as we know how to live, except as we keep his commandments, and do what we know we should be doing.

I think we shall go from here today with an awareness in our hearts that we have been taught well. I hope that we shall go from here with an awareness that we must be doers of the word and not hearers only, that we must not stand by and listen only. I think it was Emerson who said, "Tis man's perdition to be safe, when for the truth he ought to die." I should like to paraphrase this sentence and say, "Tis man's perdition to be complate and inactive, when for the truth he ought to live, when he ought to be doing what he knows he ought to be doing." I refer to a favorite theme of mine: As we stand before the Great Judge of all of us, I think it shall not be what we don't know that will get us into trouble or that will cause penalties to come upon us. I think we know enough for our salvation and exaltation in the highest that the Father can give us. I think our difficulties will come rather from what we do know and ignore and fail to live up to; and merciful as our Father may be, kind and indulgent and gracious as he may be, there are some things he cannot give us, as there are some things we cannot give to our own children, except as they earn them and live them and are deserving of them and make them a part of themselves.

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May I leave with you my testimony. I was not one of those who had to decide to leave father and mother and family and friends and other things to become identified with this Church. My grandparents did that for me, and in one instance my great-grandparents. My sons represent the fifth generation in the Church. I congratulate those of you who did face this decision and who did come into the kingdom. But I have faced some other decisions. I have earnestly considered the alternatives, and I should not know where to go to find the answers to the ever ageless questions of life if I could not find them here. I leave you the witness of my conviction of the divinity of the Lord Jesus Christ, of the divine calling of the Prophet Joseph, and after him, of the like calling of all those who have succeeded him. May God bless us, every one, I pray in Jesus' name. Amen.

President David O. McKay:

Brother J. Spencer Cornwall will now lead the congregation and combined choruses in singing "How Firm a Foundation." We have just listened to Elder Richard L. Evans of the First Council of the Seventy. After singing we shall hear Elder John Longden, Assistant to the Twelve.

The congregation and the Combined Choruses of the Brigham Young University joined in singing the hymn, "How Firm A Foundation."

ELDER JOHN LONGDEN Assistant to the Council of the Twelve Apostles

"How Firm a Foundation, Ye Saints of the Lord."

I am sure I gained strength from the last verse of that song. I have prayed for each one who has occupied this position during the last three days, and in return I know I shall receive of their faith and prayers in my behalf as I stand here for a few moments this afternoon. This was manifest when my associate, Elder Christiansen, placed his hand on my arm a few moments ago and said, "Hold on, we're with you."

I, too, am happy to sustain Brother Bennion who was chosen here this morning as an Apostle of the Lord Jesus Christ. I recall along with Sister Longden, how about twenty-four years ago he brought into our hearts and our souls the words of the Savior to help comfort us. We were called to undergo a serious tragedy in having our three-year-old daughter, our first-born child, taken beyond the veil. His words at that time have rung true through the years. I know he will contribute much with his talents and his leadership to stir the membership of this Church as he visits throughout the stakes.
As I returned to this building just a while ago with President Ivins and his good wife, it was beginning to rain. I heard the strains from the organ playing "God Moves in a Mysterious Way His Wonders to Perform." The words to one of the verses come to me:

Ye fearful Saints, fresh courage take; The clouds ye so much dread are big with mercy And shall break in blessing on your head.

I realize that we have had great blessings here in the past three days in the sessions of this conference; one in particular that we have been brought out of the darkness of the world and into the light of the glories of the gospel of Jesus Christ. I cannot help reflecting upon the words of Peter, that great Apostle, when he said in his day to that generation,

Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. (1 Peter 2:9.)

Yes we have been made partakers of the glorious light of the gospel of Jesus Christ. We have had great manifestations of the inspiration of our Heavenly Father in these sessions of the conference. I have been reflecting as I have listened to the speakers that there has been no improvement in the Ten Commandments, and it is reported that they are some thirty-five hundred years old. There has been no greater wisdom given than that which was given by our Lord and Savior Jesus Christ in his great Sermon on the Mount, almost twenty centuries ago. And there has been no greater teaching than that which was given by the Prophet Joseph Smith when he was asked over a hundred years ago what were the tenets of his faith. He gave what we now know as the Articles of Faith. They teach the world that we believe in God and in his son Jesus Christ, and in the Holy Ghost, and they also confirm those principles which were taught by the Savior as to how we might gain exaltation and eternal life. These truths are contained in the gospel which has been restored for us today. Those Articles of Faith state that men should have authority to perform the ordinances which pertain to the salvation and the exaltation of our Heavenly Father's children. Also, we believe in the same organization that existed in the primitive church. I am grateful that in those Articles of Faith it teaches us that we believe the Bible to be the word of God as far as it is translated correctly. I am further grateful that I belong to a Church which enables and encourages me to have a Bible in my home and to peruse it and study it and understand its teachings.

And then the thirteenth article of our faith,

The word of God is the light of the world and into the light of the glories of the gospel of Jesus Christ. We have had great manifestations of the inspiration of our Heavenly Father in these sessions of the conference. I have been reflecting as I have listened to the speakers that there has been no improvement in the Ten Commandments, and it is

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Obedience to the Ten Commandments, the Sermon on the Mount, and our own Articles of Faith revealed in this day will bring the glorious light of the gospel of Jesus Christ into our lives. We have partaken of a real spiritual feast these past three days. We have exercised some of our God-given senses. We have come, and those of the listening audience on radio, and the viewing audience on TV, have also seen and heard. I hope we will take these things into our hearts that they might register deep into our souls, that we might carry these messages back into our wards and our stakes, that there might be truly an upsurge of spirituality.

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PRESIDENT DAVID O. McKay

THE HOUR that marks the close of this great conference is here.

As you know, four members of our General Authorities have been disabled recently, and are unable to carry on their regular duties. We are thankful to say, however, that two of them have been with us during the sessions that mark the inspiration and uplift of this gathering.

Elder Thomas E. McKay has been incapacitated for several months. He and the others have had to pay the penalty of overwork, over exertion. When he collapsed several months ago, his heartbeats went down, according to the doctor, to sixteen. We are told that when they get below thirty life is precarious, but from that time, when Thomas E. called his family together to say good-bye, up to the present, he has shown gradual improvement and now he counts his heartbeats at thirty-six, thirty-eight, occasionally reach forty. He acknowledges, and we acknowledge, the hand of the Lord in the preservation of his life, and we appreciate, and he appreciates your faith and prayers in his behalf.

Elder Clifford E. Young recently met with an accident, but he, as you know, is sufficiently restored to be enabled to take his part as one of the speakers in this conference, and has given you his message, as has also Elder Thomas E. McKay.

Elder Albert E. Bowen, also stricken, has been confined to the hospital for several months. It is said that one element of true greatness is to choose the right with invincible resolution. That, our Brother Bowen has always done, and expounded the principles of the gospel with a clarity so characteristic of him. Our hearts ache as we note that some of his muscles are not responding. However, we want him to know as we close this great conference, that he still has and will continue to have our faith and prayers for his restoration to health; and we pray that the Lord will give him a desire, and increased faith, to receive the blessings which we hope the Lord will give him. With all our hearts we say God bless you, Brother Bowen.

President Richards, another great leader, has been putting forth too much effort also, and his physical condition requires rest. I am pleased to report to you he is sufficiently recovered to meet occasionally in meetings of the First Presidency. President Clark and I have had three meetings with him during the three days that we have been assembled in this conference, to all the proceedings of which he has been listening over the radio and television.

At the conclusion now he sends this message: "President McKay: I should be very pleased if you would express to the people my deep gratitude for the inspiration of the conference, and also extend to my brethren and sisters my love and my prayers that the united efforts of all the Saints may bring great advancement to the cause we love. Affectionately, Stephen L. Richards."

Let me assure you that there is but one heart in this great audience today, and it responds in reciprocation of your love and blessing. God bless you!
Now, may we take a few moments to express our gratitude to all who have contributed to the inspiration of the sessions held since last Saturday morning.

First, you who were here yesterday morning listened to an inspiring anthem, entitled "Out of the Silence," written by Elder Cyril Jenkins, one of our members and a holder of the priesthood in Australia, who has rendered great service to the Church in having the excellent selections of the Tabernacle Choir put on the radio stations in that far-off land, and who is now in Great Britain, arranging with the British broadcasting stations to have the people in that land have the privilege of hearing the excellent music rendered by this organization. We thank you, Brother Jenkins, and say God bless you, that you may achieve the noble purposes you have in mind.

We express gratitude and commendation for the responsiveness and attentiveness of the audiences. I wish particularly to commend you for your reverential attitude. This is a sacred building, used for many purposes, it is true, until we get an auditorium that will take care of some secular assemblies of the sessions. It is sacred, and we have noted that you have governed yourselves accordingly. From the moment that the clock marked the beginning of a session, perfect order has prevailed. We ask that this example be followed by all the Saints in their ward chapels and in halls in which you meet to worship.

We express appreciation for the cooperation of city officials. Their ready and efficient service has been noted. The traffic officers have rendered valuable service in handling increased traffic. We have already expressed appreciation to the Berkeley Stake for the cala lilies that have beautified the building.

Our ushers have done excellent service! They volunteered last evening to put up a platform. They had it removed early this morning. They have been ready and willing to look after the people who had need of the emergency hospital, which has been on the grounds, and in every way have rendered service to add to the convenience of the many visitors who are here.

Especially we mention appreciation to the various radio stations: here in our own city, KSL, and others in the state of Utah, in Idaho, in Colorado, Nevada, Arizona, California, Hawaii. Managers of these stations, no one can tell how many people have been blessed by your magnanimity and cooperation. We thank you!

We express appreciation to our singers. I do not know that we have ever had for every session such inspiring music rendered by the combined Scandinavian choirs Saturday, the Men's Chorus of the Tabernacle Choir Saturday night, by our own Tabernacle Choir Sunday and by the combined choirs of Brigham Young University today. I can scarcely refrain from commenting on the inspiration that the presence of these young men and young women gives to us.

"How beautiful is youth! how bright it gleams With its illusions, aspirations, dreams! Book of Beginnings, story without end, Every maid a heroine, and each man a friend!"

How glorious is youth, and here are several hundred of them in our presence contributing their talents to the inspiration of our conference. Again, thank you.

To all others who have in any way contributed to our excellence and the inspiration of our conference, the 123rd conference, we express our gratitude.

Now, may I trespass upon your time a few moments to say a final word to you mission presidents, to you presidencies of stakes, bishoprics of wards, to you officers, stake and local, to you mothers who are doing so much to make these new buildings to which reference has been made, so attractive, and in other ways contributing to the advancement of the work.

Much of what you brethren and sisters do we never hear about, and it seems as though you are working without any visible results, but no good deed, no kind word can be spoken without its effect being felt for good upon all. Sometimes the good may be infinitesimal, but as a rock that is thrown in a pool starts a wave from the center which continues to enlarge until every part of the shore is touched, so your deeds, silent, many of them, unknown unspoken, unheralded, continue to radiate and touch many hearts.

We are not unappreciative of what you are doing. Nobody can go out to a dedicatory service of one of these meetinghouses, hear incidents, details, illustrations of what seem to be sacrifices of the hours and hours of work, given freely, without being deeply impressed with the integrity and sincerity of the members of this Church.

Thursday morning this building was crowded to capacity by Primary workers, representatives of one organization. That night, the hotel ballroom was crowded with former workers, general board workers of the Primary, present workers, present officers from stakes. I wish the ten thousand people here could have seen the illustration and the examples they gave showing the growth of the Primary during the last seventy-five years.

Friday night this building was crowded to overflowing by the bishoprics of the Church, under the direction of the Presiding Bishopric.

Saturday, seventeen thousand members of the priesthood filled this house the Assembly Hall, Barratt Hall, Field House at BYU, representing the priesthood of the Church.

We have had a meeting of the patriarchs, another of mission presidents, another of welfare workers, and one of stake missionaries.

"Why all these, and all other meetings in the Church? Tell me! They are held for the good of the individual your son and your daughter and mine. The Lord has said, "... . . . If it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!" (D. & C. 18:15-16.)

The whole purpose of the organization of this great Church, so complete, so perfect, is to bless the individual. How that stands out in striking contrast, in opposition, to the claim of the communist who says that the individual is but a spoke in the wheel of the state that the state is all in all, the individual being but a contributing factor to the perpetuation and strength of the state.

That idea is diametrically opposed to the gospel of Jesus Christ. Jesus sought for a perfect society, "not by agitating the people to revolt against political or social organizations, nor by any reorganization of existing conditions, but by perfecting the individual. He recognized the fallacy in the dream of those who hoped to make a perfect society out of imperfect individuals." In all these labors and associations, he sought the perfection of the individual.

His goal always set before his followers was the emancipation of men and women from greed, from anger, from jealousy, from hatred, from fear; and in their place he hoped to bring about a complete and normal development of the individual's divine powers through right thinking and unselfish efficient service.

He promised no material rewards but he did promise perfected, divine manhood, as we have heard in this conference. "Be ye perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) And with that divine manhood comes the resultant happiness, true happiness.

God bless you, my dear fellow workers, you General Authorities, stake presidencies, bishoprics, every officer and teacher throughout the land, every member. May the Spirit of the Lord abide in your hearts, and in your homes, that people partaking of your radiation of honesty, integrity, uprightness, and faith in our Lord Jesus Christ will be led to glorify our Father in heaven.
Many years ago Chinese philosopher expressed the thought that I am trying to give you, and the result of individual righteousness as follows:

"If there is righteousness in the heart there will be beauty in the character. If there is beauty in the character there will be harmony in the home. If there is harmony in the home there will be order in the nation. If there is order in the nation there will be peace in the world."

God help us to bring about that peace in the only way that it can come, and that through obedience to the gospel of Jesus Christ, I pray in his holy name. Amen.
The opening session of the Conference convened Friday morning, October 2, at 10 o'clock, with President David O. McKay presiding and conducting the services.

The great auditorium and galleries of the Tabernacle were filled with people, large numbers occupied the Assembly Hall to the south of the Tabernacle and also Barratt Hall (40 North Main Street), provision having been made for the overflow crowds to enjoy the services in the Assembly Hall and Barratt Hall by means of television. In addition, many others assembled on the Tabernacle grounds where amplifiers had been provided so that those who were unable to obtain entrance to any of these buildings could hear the services as they were broadcast from the Tabernacle.

The choral singing for this session was furnished by the Relief Society Singing Mothers from Stakes in the Central Utah and Mount Timpanogos regions, with Sister Florence Jepperson Madsen conducting. Alexander Schreiner was at the organ.

President David O. McKay:

This is the opening session of the 124th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah. All the General Authorities of the Church are in attendance. Brother Joseph Anderson is Clerk of the Conference.

These services and all general sessions of the Conference will be broadcast in the Assembly Hall and in Barratt Hall over a loud speaking system and by television. The Tabernacle is crowded to capacity. So far as I can see every seat is taken and some are standing in the doorways.

These services will also be televised over KSL-TV, Channel Five, of Salt Lake City, and will be heard over Radio Station KSL, of Salt Lake City, and by arrangement through KSL, over fourteen radio stations in Utah, Idaho, Arizona, Nevada, and Colorado. The names of these stations have already been announced to the radio and television audience. That was done during the pause a few moments ago.

For the first time, Sunday morning's session will be televised outside the Salt Lake viewing area, over television stations in San Francisco, California, Los Angeles, California, Portland, Oregon, and Tacoma, Washington.

To the audience, those who are assembled in person and to thousands listening in over the radio, the First Presidency and General Authorities extend a most hearty welcome, and pray that our souls may be uplifted and inspired by our assembling together in this great Conference of the Church.

I wish to announce, too, that we have greetings from Tokyo, Japan, through President Mauss, and the following cable from some of our boys in Korea; written at Seoul:

"The brethren of the Seventh Division would like you to know our thoughts are with you at this time." Signed by the Group Presidency, Edwin S. Pearson, Jr., Forrest A. Hansen, Henry N. Griffith, and Russell M. Kunzler. There is a pathos in that, and in your behalf we send our love and blessing to the boys in Korea, and thank them for the message.

The singing for this morning's session will be furnished by five hundred Relief Society Singing Mothers from the seventeen stakes in the Central Utah and Mount Timpanogos Regions, with Sister Florence Jepperson Madsen conducting and Brother Alexander Schreiner at the organ.

We shall begin this session by the Relief Society Singing Mothers singing "Lord, Hear Our Prayer," conducted by Sister Florence Jepperson Madsen.

The Relief Society Singing Mothers sang, "Lord, Hear Our Prayer," after which the opening prayer was offered by Elder Marion Duff Hanks, Assistant Director of the Bureau of Information.

President David O. McKay:
We acknowledge the presence of the following distinguished visitors and others who hold prominent positions in educational circles and in the State. We are not sure that we have been able to observe all who are present, but we mention the following:

Senator Wallace F. Bennett; Mayor Earl J. Glade; Dr. Otto Brinkmann, Superintendent of Schools in West Berlin; Superintendent Lynn Bennion, Superintendent of Salt Lake City Schools; Dr. Aldous H. Dixon, President of the Utah Agricultural College; Dr. Homer Durham, Vice-President of the University of Utah. Dr. Olpin is on a world tour, representing the Government. We acknowledge the presence of Secretary of State, Lamont Toronto; President Ernest Wilkinson, President of the Brigham Young University; and I think, Dr. Miller, President of Weber College. There may be others. We extend to each and all a hearty welcome this morning.

The Singing Mothers will now favor us with, "My Soul is Athirst for God," conducted by Sister Florence Jepperson Madsen. After the singing, Elder Joseph Anderson, Clerk of the Conference, will read the vital statistical data, the changes in ward and stake organizations, and the obituaries of the Church.

Singing by the Relief Society Singing Mothers, "My Soul Is Athirst for God."

Church Business

Elder Joseph Anderson, Clerk of the Conference, then read the following report:

CHANGES IN CHURCH OFFICERS STAKE, WARD AND BRANCH ORGANIZATIONS SINCE APRIL CONFERENCE, 1953 MISSION CHANGES AND NEW PRESIDENTS APPOINTED

Asael T. Sorensen appointed president of the Brazilian Mission to succeed Rulon S. Howells.
Cornelius Zappey appointed president of the East Central States Mission to succeed John B. Matheson.
Harold L. Gregory appointed president of the East German Mission to succeed Arthur Glaus.
Harold Willey Lee appointed president of the French Mission to succeed Golden L. Woolf.
Lorin L. Richards appointed president of the Great Lakes Mission to succeed Carl C. Burton.
Claudious Bowman appointed president of the Mexican Mission to succeed Lucian M. Mecham.
Harold I. Bowman appointed president of the Spanish American Mission to succeed Lorin F. Jones.
Kenneth B. Dyer appointed president of the West German Mission to succeed Edwin Q. Cannon, Sr.

TEMPLE PRESIDENT APPOINTED

Arwell Lee Pierce, appointed president of the Arizona Temple to succeed Harry L. Payne, deceased.

NEW STAKES ORGANIZED

Butte Stake organized June 28, 1953.
North Pocatello Stake organized June 21, 1953.

STAKE PRESIDENTS CHOSEN

Edgar T. Henderson, president of Butte Stake.
Irvin Burrell Romney, president of Juarez Stake to succeed Claudious Bowman.
Jared O. Anderson, president of North Pocatello Stake.

NEW WARDS ORGANIZED

Anaconda, Bozeman, Butte, Dillon, and Helena Wards, Butte Stake.
Laguna Beach Ward, East Long Beach Stake.
Highland View West Ward, East Mill Creek Stake.
Yuba City Second Ward, Gridley Stake.
Idaho Falls Sixteenth Ward, Idaho Falls Stake.
Gardena Ward, Inglewood Stake.
Roy Second and Third Wards, Lake View Stake.
Layton Fifth, Sixth, and Seventh Wards, Layton Stake.
Syracuse Second Ward, North Davis Stake.
Elder Joseph W. Anderson has just read the vital statistical data, the changes in ward and stake organizations, and the obituaries of the Church.

There are a few more items which might be mentioned, in which you will probably be interested.

The Church construction of chapels, classrooms, and recreation halls continues without abatement, indeed, with acceleration. During the last nine months, the Church has spent $5,568,000.00 in stakes, and $2,109,000.00 in missions, a total of $7,677,000.00, or a total to date this year, including local funds contributed for this purpose, in stakes, $10,337,000.00, and in the missions, $2,704,000.00 (I am not reading the full amount), or a total of $13,041,000.00.

TEMPLE CONSTRUCTION

You already know about the dedication of two temple sites in Europe -- the first in the history of the Church -- one at Berne, Switzerland, and another between London and Brighton, England.

The construction of the temple in Los Angeles is proceeding satisfactorily. We wish to commend the members of the Church in the Los Angeles Temple district for their magnanimous contribution to this edifice. As has already been announced, they volunteered to contribute over a million dollars towards the construction and completion of this edifice, and their payments are practically up-to-date. In addition to giving this large cash contribution they recently volunteered to assist in the landscaping, and even now they are planting shrubbery and getting trees so that at the time of dedication of the temple, the grounds will be properly and beautifully landscaped. May the Lord bless these faithful people and enable them to fulfill their promise in order that this edifice may be completely paid for by its dedication within a year and a half or two years.

The plans already are drawn for the temple in Switzerland, and the architect and contractor are proceeding so that that edifice will be completed without delay.

STAKE MISSIONARY WORK

You will be interested to know that the stake missionary work is meeting with unprecedented results: 6518 stake missionaries are now working within the organized stakes. To date there have been 3441 who have accepted the gospel through the efforts of these stake missionaries, and the work is continuing with unabated zeal.

YOUTH PROGRAM

We might mention, too, for your interest, that the youth program is being carried on most ably. I shall not take time to weary you with statistics, but in the girls' program, covering all the girls from twelve to nineteen, for August 1953, there were 56,332 enrolled. We believe that is one hundred percent of all the girls between those ages. The average attendance of the girls at the three meetings this month, August, were as follows: Of those young girls, forty-nine percent of them attended sacrament meetings; fifty-nine percent attended the Sunday Schools; and fifty-four percent attended the MIA meetings. We commend you, sisters. A very definite program is carried out by the MIA for getting in touch with inactive girls and in trying to interest them in the Mutual Improvement Association.
I am glad to report to you that the Church is moving on with great rapidity and its influence being extended throughout the world.

UNIFICATION OF CHURCH SCHOOL SYSTEM

Since our last meeting, as already reported by Brother Anderson, two members of the General Authorities have passed away: Elder A. E. Bowen of the Council of the Twelve, and Elder Stayner Richards, Assistant to the Twelve, stalwarts, clear in vision, sound in judgment; men loyal and true to their callings, to the ideals and doctrines of the Church! We pay respect to their memory. May their acts and services during their lifetime continue to reverberate for good in the hearts not only of all members of the Church, but of all those outside of the Church who were fortunate enough to come in contact with these two great men.

COMMENDATION OF TEACHERS AND CHURCH GROUPS

I have mentioned particularly the work of the Church among the youth, because the future of this world is largely determined, as Goethe says, "upon the opinions of its young men under five and twenty."

If that be true, to awaken in the minds of the youth of the land a desire to achieve life’s truest values is to render the greatest of all great services to our country.

With this thought in mind, I commend the teachers in our public schools, who under present difficulties, are remaining true to their post of duty. Let us hope that they will continue to do so, and not go off on a tangent vainly seeking redress in unions, which will only aggravate a condition already regrettable. We have confidence in the teachers. They will be loyal to their profession, teaching the young to be loyal and true to our country, to love the best in life, rather than to seek that which leads to selfishness.

This morning I want, also, to commend the Presiding Bishopric, the bishops of the wards, the presidencies of the Aaronic Priesthood quorums, for their efforts to bring into activity all the boys between the ages of 12 and 19, and what is equally commendable, they are reaching out to incorporate in this great spiritual uplift those who are classified as the "senior members of the Aaronic Priesthood," a group of potential power for great good, not only in the Church, but in the world, many of them leading businessmen and professional men. I commend you, brethren, for organizing these able men into groups that their influence may be felt for good.

THE KINGDOM OF GOD OR CATASTROPHE

With this in mind, I should like to give the following message, feeling as I do this morning, the potency and divinity of the gospel of Jesus Christ. With all my soul I feel this morning that there is truly "... none other name under heaven given among men, whereby we must be saved." (Acts 4:12) cannot see how men can doubt that.

When I was a boy, there hung above the pulpit in the chapel in Huntsville, (Utah), a picture of President John Taylor. Under it in gold letters were these words: "The Kingdom of God or Nothing."

In childhood I gave little if any thought to its implication, nor in youth did I try to comprehend its significance.

This morning, with world conditions in mind, I am inclined to paraphrase that motto to read: "The kingdom of God or catastrophe."

Tradition tells us that Peter, when on the Appian Way going toward Rome, was met by this question "Quo Vadis?" (Whither goest thou?) Were that question put to people today, many pessimists would answer that we are headed for catastrophe, if not total destruction. One has already said of Europe:

"On the whole, during many generations, there has been a gradual decay of religious influence in European civilization. Each revival touches a lower peak than its predecessor, and each period of darkness, a lower depth. The average curve marks a steady fall in religious tone. Religion is tending to degenerate into a decent formula wherewith to embellish a comfortable life.

"Russia officially sanctions irreligion, and approves a system of sex relations lower than any sanctioned by the lowest African tribe."

"The paleolithic savages so far as we know had no such practices." (Man's Social Destiny, p. 23.)

WHAT MEN THINK

And Hayden, writes as follows: "Today, as never before, mankind is seeking social betterment. Today, as seldom if ever before, human society is threatened with disintegration, if not complete chaos. All the ancient evils of human relationships, injustice, selfishness, abuse of strength, become sinister and terrible when reinforced by the vast increase of material power. The soul of man cowers, starved and fearful, in the midst of a civilization grown too complex for any mind to visualize or to control. Joy and beauty fade from human living. Yet life, abundant, beauteous, laughing life, has been our age-long labor's end. What other conceivable worth has the mastery of the material world, the exploitation of the resources of nature and the creation of wealth, except as a basis for the release of the life of the spirit. We are witnessing either the
Godlike thoughts. He approaches nearest the Christ spirit who makes God the center of his thoughts; and he who can say in his heart, “Not my will, but thine be done,” is a foundation element in true character building; for an upright character is the result only of continued effort and right thinking, the effect of long-cherished associations with the living Christ spirit. 

“Giving God the glory” is a sure means of subduing selfishness. Willingness on the part of the individual to keep God as the ideal in his life. Faith, therefore, is a teaching applicable in my life and yours.

Beloved,” said John, “now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” (1 John 3:2.)

I shall take time this morning to call your attention to four incidents in his life, and mention probably, but of course, briefly, some connotations of those incidents. I repeat, because I feel and know, that through him and through him only, and by obedience to the gospel of Jesus Christ, can we find happiness and salvation in this world and eternal life in the world to come. But I am thinking particularly of happiness and joy here and now, in this atomic age.

The paramount need in the world today is a clearer understanding by human beings of moral and spiritual values, and a desire and determination to attain them.

We live miserably or live abundantly depends upon ourselves. Look introspectively, young man and young woman, and determine whether your innermost thoughts hold you on the animal plane or whether they tend to lift you into the mental, moral, and spiritual realm. And you be your own judge. Are you scheming to exploit another for personal gain? Are you justifying a lie? Are you entertaining the thought of robbing a young woman of her virtue? Are you, young woman, justifying an act of unchastity in exchange for the attention or favor of a male companion? If these or any other selfish sinful thoughts obsess you, then you are not following the path of the abundant life, but are contributing to the continuance of a sordid, unhappy world.
TWO GREAT COMMANDMENTS

The third incident is the scene with the Pharisees when a lawyer asked him: “Master, which is the great commandment in the law?

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind.

“Thou shalt love thy neighbour as thyself.” (Ibid., 22:36-39.)

For two thousand years, practically, men have considered this sublime doctrine as impractical, ideal, they say, but if we sincerely believe in Christ’s divinity, that he is “the way, the truth and the life” (see John 14:6), we cannot consistently doubt the applicability of his teachings to everyday life.

True, there are weighty problems to solve—vils of the slums, the everrecurring conflicts between labor and capital, drunkenness, prostitution, international hatreds, and a hundred other current questions. But if heeded, Christ’s appeal for personal integrity, honor, fair-dealing, and love is basic in the proper solution of all these social and economic difficulties.

CHANGE MEN’S HEARTS

Most certainly before the world even approaches these ideals, men’s hearts must be changed. Christ came into the world for that very purpose. The principal reason for preaching the gospel is to change men’s hearts and lives, and you brethren who go from stake to stake to stake and hear the evidence and testimony of those who have been converted recently through the stake missionary work, can testify how the conversion has changed their lives, as they have given their testimonies. By such conversion they bring peace and good will to the world instead of strife, suffering. On changing men’s hearts Beverly Nichols, author of The Fool Hath Said, writes truly:

“You can change human nature. No man who has felt in him the spirit of Christ even for a half minute can deny this truth, the one great truth in a world of little lies. You do change human nature, your own human nature if you surrender it to him.... Human nature must be changed on an enormous scale in the future unless the world is to be drowned in its own blood. And only Christ can change it.”

“Live in all things outside yourself by love,” says Browning through Paracelsus, “and you shall have joy. This is the life of God; it ought to be our life. In him it was perfect, but in all created things, it is a lesson learned slowly and through difficulty.”

LESSON FOR YOUTH

The fourth scene I name is with his disciples just before Gethsemane, when he said, “And now I am no more in the world, but these are in the world,....

“I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.” (John 17:11, 15.)

There is your lesson, young folk! You are in the midst of temptation, but you, as Christ on the Mount of Temptation, can rise above it. We can so live, it is possible, that as members of the Church we can say to all the world in the words of Thomas Nixon Carver: “Come, our way of life is best because it works best. Our people are efficient, prosperous and happy because we are a body who aid one another in the productive life. We waste none of our substance in luxury, or ostentation. We do not dissipate our energy in brawling, gambling, or unworthy habits. We conserve our resources of body and mind and devote them to the upbuilding of the kingdom of God, which is not a mystical but a real kingdom. We believe that obedience to God means obedience to the laws of nature, which are but the manifestations of His will; and we try by painstaking study to acquire the most complete and exact knowledge of that will, in order that we may conform ourselves to it.”

Yesterday, in this Tabernacle, seven or eight thousand women gathered, mothers, members of the Relief Society. I wish the whole Church might have partaken of the spirit of that great conference. If so, we should have greater assurance in our souls that these ideals to which I have made brief mention will be effective throughout the world in bringing about a desire for greater spirituality, a greater need for the testimony that God lives, that his Son Jesus Christ is the Savior of the world, and that divine beings restored to the Prophet Joseph Smith the gospel of Jesus Christ as he established it in the Meridian of Time.

I bear you that testimony this morning and pray that the influence of priesthood quorums, of auxiliaries, and of the missionaries may be more effective from this time on than ever before in leading the honest in heart of the whole world to turn their eyes upward to the worship of God, our eternal Father, and give them power to control the animal nature and live in the spirit, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Our next speaker will be Bishop Joseph L. Wirthlin, Presiding Bishop of the Church.

BISHOP JOSEPH L. WIRTHLIN Presiding Bishop of the Church

President McKay, my beloved brethren and sisters, this has been a most inspirational hour. I am sure that the Lord has manifested through his servant the course that it works best. Our people are efficient, prosperous and happy because we are a body who aid one another in the productive life. We waste none of our substance in luxury, or ostentation. We do not dissipate our energy in brawling, gambling, or unworthy habits. We conserve our resources of body and mind and devote them to the upbuilding of the kingdom of God, which is not a mystical but a real kingdom. We believe that obedience to God means obedience to the laws of nature, which are but the manifestations of His will; and we try by painstaking study to acquire the most complete and exact knowledge of that will, in order that we may conform ourselves to it.”

There is your lesson, young folk! You are in the midst of temptation, but you, as Christ on the Mount of Temptation, can rise above it.
These are a few of the evidences found in the law and testimony which bear out the great truth here was but one church organized by the Savior during his ministry,

One Lord, one faith, one baptism.

There is one body [one church], and one Spirit, even as ye are called in one hope of your calling;

And again in Ephesians 4, Verses 4 and 5:

Here is evidence where Christ is the head of the Church, one Church not many churches.

Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. (Ibid., 5:24.)

One Church, only one, of which Christ was the head.

For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

And again we read in Ephesians 5:23:

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Reading from 1 Corinthians, 12th Chapter, 28th Verse:

Third: Was there divine authority upon the earth and one gospel?

Second: Were there definitely assigned officers in the Church?

First: Did the Savior establish one Church or many churches?

So God created man in his own image, in the image of God created he him; male and female created he them.

Then another question: Is there a definite set of laws for the spiritual and the mental growth and progress of man to the end that he might enjoy salvation and exaltation in the kingdom of our heavenly Father? Again some may answer in the affirmative; some may doubt; some may have a negative attitude.

Definitely fixed laws and powers govern nature, planets, and the universe which can only be changed by the will of God. Man, the greatest of God's creations, can and does fix the laws that govern his mortal life regardless of any divine plan that was devised for his good. He is blessed with intelligence far above all the other creations. Hence, he knows the difference between good and bad, and being blessed with the divine gift of free agency, can decide what course he will pursue in life.

Recently, a noted reverend doctor declared, "There is nothing to the One Church Idea," which, from my point of view, is an admission by the reverend doctor that there is not anything to the idea of a divine plan for the blessing of our heavenly Father's children. There are many who think as the reverend doctor, and they say, "After all, we are all striving towards eternal life. It makes no difference which path we follow, for our destination is the same." To advocate there is but one God, one faith, and one baptism is considered by many to be narrow and unjust.

In this day and age the words of Paul are applicable when he declared to the Galatians:

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel. (Galatians 1:6.)

The concept of the Godhead has changed since the days of the Savior. He said:

. . . he that hath seen me hath seen the Father.... (John 14:9.)

The idea of one Church, one gospel and in fact, one Savior, in the minds of many, is a fallacy.

It would not be consistent thinking to believe that God is orderly in the governing of the universe and indifferent and disorderly in providing a plan of life and salvation for his greatest creation, namely, his children.

But in the midst of all of this confusion and so-called broadmindedness by the teachers of man-made religions, the voice of a young Prophet was heard, coming from western New York, a young man who again declared that there is one Church, one God, one faith, one baptism. This young man dared to tell the world that he actually saw the Father and the Son. He reaffirmed to the world that God was a personage with body, parts, and passions; that Jesus Christ, the despised Nazarene who was crucified upon Calvary's hill, actually lived. He conversed and talked with him. He received definite instructions and among other things, the resurrected Savior said:

. . . they draw near to me with their lips, but their hearts are far from me.... (Joseph Smith 2:19.)

This young American Prophet boldly declared to the world that an angel had appeared to him and entrusted to his care an ancient record which contained the history of the dealings of the Lord with the people that lived upon this, the American continent in ancient times, and there was contained in this sacred record the divine plan of salvation given to mankind through Jesus Christ when he visited the people upon the American continent.

He declared to the world that John the Baptist appeared to him and conferred upon him the Aaronic Priesthood; that Peter, James, and John, the former apostolic Presidency, bestowed upon him the Melchizedek Priesthood; that Elijah came and gave him the keys for the work of the dead, Moses the keys of gathering, and Elias the return of the spirit of the gospel.

In fact, he declared to the world that the Church of the Lord Jesus Christ had been restored to the earth with the priesthood of God and all the offices and officers that existed in the ancient Church.

The reaction to his divine message and tidings of great joy was received with scorn. He was looked upon as a bigot, narrow-minded. Finally, he sealed his testimony with his blood.

Now, let us go to the law and the testimony to determine whether or not the claims of the Prophet Joseph were false or true. All Christians accept the Bible as the law with his blood.

Definitely, fixed laws and powers govern nature, planets, and the universe which can only be changed by the will of God. Man, the greatest of God's creations, can and does fix the laws that govern his mortal life regardless of any divine plan that was devised for his good. He is blessed with intelligence far above all the other creations. Hence, he knows the difference between good and bad, and being blessed with the divine gift of free agency, can decide what course he will pursue in life.

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First: Did the Savior establish one Church or many churches?

Second: Were there definitely assigned officers in the Church?

Third: Was there divine authority upon the earth and one gospel?

Reading from 1 Corinthians, 12th Chapter, 28th Verse:

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Here we see the servant of God speaking of the Church, one church not many churches.

And again we read in Ephesians 5:23:

For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

One Church, only one, of which Christ was the head.

Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. (Ibid., 5:24.)

Here is evidence where Christ is the head of the Church, one Church not many churches.

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There is one body [one church], and one Spirit, even as ye are called in one hope of your calling;

One Lord, one faith, one baptism.

These are a few of the evidences found in the law and testimony which bear out the great truth here was but one church organized by the Savior during his ministry,
The Apostles were blessed with prophetic vision for we read in Acts 3:19:

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel. (Gal. 1:16.)

And coming back to the Apostles of Christ's day, they observed a falling away -- the apostasy was underway, for Paul declared to the Galatians:

It was a great source of inspiration and encouragement to future generations when Peter promised in a distant day the gift of the Holy Ghost or the spiritual baptism difference between good and bad, and the Savior said, "Suffer little children to come unto me, . . . for of such is the kingdom of God." (Luke 18:16.)

I might digress long enough to say that there are different forms of baptism upon the earth, I speak specifically of baptism by pouring or sprinkling for children. As I understand the words of Peter on the Day of Pentecost, baptism was for the purpose of forgiving sins. Small children are not guilty of sins because they do not know the difference between good and bad.

Here are the principles and the ordinances whereby the children of our heavenly Father might enjoy membership in the one Church, the Church of the Lord Jesus Christ.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (Acts 2:38-39.)

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.

And he called to him his twelve disciples, and gave them power and authority over devils, to cast them out, and to heal sicknesses and incurable diseases.

And he took with him Peter and John and James, and he went up on the mountain to pray.

And it came to pass, that while he thus prayed, behold, an appearance came and stood by him: and behold, a voice came also, and said, "This is my beloved Son, in whom I am well pleased; hear you him."" (Matthew 3:17)

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

This statement of the Savior to the world is definite and clear to the point that there can be but one way, his way, through his organization, the Church of the Lord Jesus Christ -- the one Church.

In his Church are found according to Paul in his message to the Ephesians 4:11:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.

In Ephesians 4:11, Paul speaks of ordained teachers. In Philippians 1:1 the deacons are mentioned.

Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

Here we see a duly authorized servant of God being sent by the Church by those who were in authority in Jerusalem to Antioch to take care of Church affairs.

The Savior makes it very clear when he stated to the people in Matthew 7:13-14 (speaking of one Church, speaking of one organization with definitely ordained servants in the same, and one gospel):

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As we carefully peruse the law and the testimony, we find there was but one Church organized by the Christ. He gave to the world but one gospel plan for the salvation and exaltation of mankind, and the priesthood of God and in it officers duly ordained and authorized to serve in his kingdom upon the earth, his Church

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In other words, all of the Apostles received the Melchizedek Priesthood. They received their apostolic calling from Jesus Christ.

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We find in Luke 10:1, where there are seventies spoken of and who were sent out two and two to every city and place, whither he, the Church, would come.

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The promise was given to the Nations, but the fulfillment is in the Church.

And I say unto you, Ye are the salt of the earth: but if the salt lose his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. (Matthew 5:13)

We enter into this sacred subject, which is the foundation upon which the Church of the Lord Jesus Christ is established, the organization of the Church.

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We find in Philippians 1.1:

There were bishops in the organization of the Church as Christ established it.

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In Luke 1:5, we read of Zacharias, the priest. We read of this same priest in Luke 1:8.

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In Ephesians 4:11, Paul speaks of ordained teachers. In Philippians 1:1 the deacons are mentioned.

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As we carefully peruse the law and the testimony, we find there was but one Church organized by the Christ. He gave to the world but one gospel plan for the salvation and exaltation of mankind, and the priesthood of God and in it officers duly ordained and authorized to serve in his kingdom upon the earth, his Church.

And the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (Acts 2:38-39.)

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And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

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And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;
Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

And continuing on in Acts 3:20 and 21:

And he shall send Jesus Christ, which before was preached unto you:

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

The apostasy was foreseen, and God revealed there would be a restitution, a restoration of all things before the second coming of the Christ.

I think all Christians will admit that Christ atoned for all men hence all men will enjoy the blessings of the resurrection.

Joseph Smith taught the world that in the plan of the gospel as it is represented in Mormonism, there will be a place for all of the Lord's children on the basis of merit as revealed in Revelation 20:12:

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

Modern revelation teaches us in the 76th Section of the Doctrine and Covenants, that all men, the sons and daughters of God, will enjoy a place in one of the glorias prepared for them, according to their deeds in the flesh.

I ask you if this is narrow. I ask if this is bigotry. But I want to say to you, brethren and sisters, this is the broadest plan of salvation that has been given to the world since the Savior was crucified for the sins of all men:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16.)

It is a glorious truth and blessing to enjoy membership in the Church, the one Church of the Lord Jesus Christ restored to the earth in exactly the same form as it existed when Christ established it first twenty centuries ago. Each and everyone of us can testify by the Spirit of the Holy Ghost that we know that God is the same yesterday, today, and forever; that he is a God of order in all things; and that he spoke personally to the Prophet Joseph and assigned him the great task to establish upon the earth the Church of the Lord Jesus Christ, the one Church, the one gospel, and teach the world that there was but one Savior, the Son of God.

Personally, I am not ashamed of the restored gospel of the Lord Jesus Christ as it has been given to us through his Prophet. I want to testify to you that there is but one Church, and that is the Church that carries his name, the Church of Jesus Christ of Latter-day Saints. I want to testify to you, brethren and sisters, that there stands at the head of this one Church, the Church of the Lord Jesus Christ, a Prophet, an Apostle, who has all the same rights, keys, and authority that were enjoyed by Peter in the beginning, and that the same is equally true of the Twelve, and all of those who preside in high places in this great organization.

Certainly, when God the Father declared:

For behold, this is my work and my glory bring to pass the immortality and eternal life of man, (Moses 1:39)

he devised a plan whereby this could be done, and an organization through which it could be accomplished, namely the organization of the Church of the Lord Jesus Christ.

That is my testimony to you. I thank God for it. I hope that every member of this Church will have that same witness in his heart and that the children of men, as the prophet of God called all men this morning to repent of their ways and accept of this divine plan and thus prevent the catastrophe which now faces the world. If the world will follow this divine counsel, there is no question but what we can live in the Spirit of the Christ, namely, the spirit of peace, for which all nations are struggling.

May God bless us. May we express our appreciation day by day for our membership and our many opportunities for salvation and exaltation in the kingdom of God, I humbly ask, in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Joseph L. Wirthlin, Presiding Bishop of the Church, has just concluded speaking.

The Choir and Congregation will now sing, "High On the Mountain Top," two stanzas, led by Brother J. Spencer Cornwall, for whose restoration to health enabling him to be with us this morning, we are grateful.

After the singing, we will hear from our concluding speaker, who will be Elder S. Dilworth Young, of the First Council of Seventy.

Singing by the Choir and congregation, "High On The Mountain Top."

S. Dilworth Young

ELDER S. DILWORTH YOUNG Of the First Council of the Seventy

This morning as President McKay and Bishop Wirthlin spoke, I thought to myself that it is our job to implement the work of the Church, the divinity and purpose of which President McKay bore witness, and the inspired organization to which Bishop Wirthlin testified. Somehow we must, ourselves, through the inspiration of the Lord, and through his guidance, make the destined goal a reality.

There were in the Church, in the stakes of Zion, on December 31, 1952, 1870 quorums of the Melchizedek Priesthood that totalled, in round numbers 138,400 men. All of these hold the right and the privilege to preach the gospel, when called, to any portion of the earth or within their own stakes. Twenty-eight thousand, nine hundred fifty of these men, for various reasons, are not available to the wards or to the stakes in which they live. Some are on missions; 15,000 are engaged in Church activity other than quorum work, five thousand are away from home; and more than five thousand are in the armed services. That leaves a total of 109,000 men, however, who are available.

I estimate that there are in each quorum of the Melchizedek Priesthood, an average of forty-eight men who will not, normally, have direction from any ecclesiastical heads as to what they shall do except by their quorum presidents.

They will not be used by bishops in the wards; they will not be used by the stake officers; and if they have any assigned tasks, it will be because the presidents of their quorums assign them. Therein, in my opinion, lies the acid test of quorum leadership.
p5 When I was a good deal younger, I read a verse of scripture. The first reading thrilled me. I was filled with wonder, and awed at its implications. This is the scripture:

p6 Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

p7 And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born. (Abraham 3:22-23.)

p8 I confess that when I read these words for the first time, there sprang into my heart an intense hope, if a person can have a hope in reverse order, that I might, personally, have been one of those in whose midst the Savior stood when choosing those to be born as leaders on earth. I believe every young man who has any feeling for this Church gets that thought. I think I am not alone in it, at all.

p9 The Lord revealed to Abraham that he was one so chosen. Now Abraham was called by the Lord out of the Chaldees to go and settle in Canaan. The Lord was testing him. I believe that the Lord tests his leaders, even his greatest leaders, by entrusting them with small positions where they will lead but few people. If they prove worthy, and unwaveringly lead these people toward their exaltation, he then adds more and more responsibility until there is no limit to capacity, development, and glory of that leader.

p10 I remember with a good deal of feeling the words with which Abraham described his action. He left the Chaldees with such souls "as we had won in Haran." I think those souls were few. In my humble opinion Abraham led out of that land a group of people corresponding in size to a quorum of elders. Probably when he first started out, he had perhaps fifty or sixty, and the Lord tested him to see if he would lead them as directed, and he did.

p11 Now, brethren, statistically you have about fifty men in your quorums available for assignment. You young elders' presidencies, you young men who have enthusiasm but not yet much practice in the business of doing Church work, if you are to lead fifty men and can lead them into righteousness, if you do it successfully, the Lord will enlarge you and will bring upon you greater leadership, until finally you will find place among those to whom he referred when he spoke to Abraham as being among those who would become his leaders.

p12 You do not have to preside over the Church, or over a stake, or over a ward to qualify for such a great thing. However, I do think that if you preside over a quorum of the priesthood, if it is your responsibility to bring into activity any man, then unless you bring that man into activity, you are not measuring up to what the Lord had in mind when he inspired the president of the stake to call you to that exalted position.

p13 And what I say about an elder applies equally well to a seventy or to a high priest. It matters not. All are offices in the Melchizedek Priesthood, and it is this priesthood which will enlarge this Church and fill the earth.

p14 Let us not, therefore, brethren, fall down in that responsibility. Let us not worry, brethren, about the quorums of the men whom the bishops call. Those men are taken care of, they have something to do. But let us not rest until the men who do not have exact responsibility are given such responsibility through quorum activity. Then we shall grow and then we shall flourish upon the mountain. Great will be our joy, for we shall sing praises and hosannahs to the most high God, as we see his great work coming to fruition.

p15 I add my testimony to that of Bishop Wirthlin, that there stands at the head of this Church a prophet, a seer, and a revelator, and that those who preside with him, and who, under his direction, direct the affairs of this Church are likewise prophets and seers and revelators, and I uphold and sustain them with all my heart. I pray that I can do it with all my strength, for unless a person does it with all his strength, as well as with his heart, not much is accomplished.

p16 This is my prayer, in the name of Jesus Christ. Amen.

p6 End

President David O. McKay:

p1 He to whom we have just listened is President S. Dilworth Young, of the First Council of Seventy.

p2 The Relief Society Singing Mothers will now favor us with, "God Shall Wipe Away All Tears," conducted by Sister Florence Jepperson Madsen.

p3 The closing prayer will be offered by Elder Glen G. Fisher, formerly President of the Western Canadian Mission after which this conference will stand adjourned until 2:00 o'clock this afternoon.

p4 Will you please listen carefully to announcements and important messages that will be given over the loud speaking system on the grounds at the conclusion of this session. All similar messages coming in later will likewise be broadcast at the close of each general session, without further notice.

p5 The music as heretofore announced is furnished by the Relief Society Singing Mothers from 17 stakes in the Central Utah and Mount Timpanogos Regions, conducted by Sister Florence Jepperson Madsen; Brother Alexander Schreiner is at the organ. I am sure I speak your sentiments, after having heard those inspirational musical numbers this morning, that too much praise cannot be expressed for the work and skill of Sister Madsen. Perhaps you do not know that these sisters have been practicing for several months, and so far as possible Sister Madsen has visited groups and has helped them in the singing of these beautiful, inspirational hymns and anthems. But after that, really the only opportunity she has had, for practice with the groups, is since they have come here to Salt Lake City. How masterfully, inspirationally they sing under this inspired director.

p6 "God shall wipe away all tears," by the Singing Mothers.

p7 The Singing Mothers sang: "God Shall Wipe Away All Tears."

p8 Elder Glen G. Fisher offered the closing prayer.

p9 Conference adjourned until 2:00 p.m.

p7 Begin

Conference reconvened at 2:00 p.m., Friday, October 2.

p1 The Relief Society Singing Mothers from Stakes in the Central Utah and Mount Timpanogos regions furnished the choral music for this session of the Conference, Sister Florence Jepperson Madsen, Conductor.

p2 President David O. McKay:
These lovely bouquets of flowers that you see on each side of the pulpit are antheriums from the Oahu Stake, Honolulu. We appreciate the kindness of the thoughtful members in Oahu in sending these flowers to contribute to the pleasure and inspiration of our Conference.

We shall begin the services by the Relief Society Singing Mothers rendering “Out of the Depths Have I Cried Unto Thee,” conducted by Sister Florence Jepperson Madsen. The opening prayer will be offered by Elder Harold Brown, formerly President of the Argentine Mission.

The Relief Society Singing Mothers sang the anthem, “Out Of The Depths Have I Cried Unto Thee.”

President David O. McKay:

For some unaccountable but I am sure excusable reason, Brother Harold Brown has missed this meeting. We shall ask President Willard Smith, President of the Cardston Temple, to offer the invocation.

Willard L. Smith, President of the Alberta Temple, offered the invocation.

President David O. McKay:

The Relief Society Singing Mothers will now favor us with “How Lovely Is Thy Dwelling Place,” conducted by Sister Florence Jepperson Madsen. Following the singing, Elder Clifford E. Young, Assistant to the Council of the Twelve, will speak to us.

The Singing Mothers rendered the sacred selection, “How Lovely Is Thy Dwelling Place.”

Elder CLIFFORD E. YOUNG Assistant to the Council of the Twelve Apostles

My brethren and sisters: It seems to me that every time I stand in this position I feel less sure of myself. I recognize that as we go out in the stakes, there is a warmth of feeling between the congregation of the Saints and those who visit their conferences from time to time, and there should be no difference in this meeting, because that same spirit of warmth and fellowship is multiplied by the increased numbers that are here, and yet notwithstanding that, this vast congregation, and consciousness of the fact that there are so many listening in on the outside, presents a challenge indeed.

I have undertaken today to write what I would like to say in the interest of time, and I sincerely hope that the Lord will be with all of us, that what I shall say may be of benefit to you and to me, and give us increased faith.

Since our last conference it has been my privilege to visit two of the missions of the Church, one in southern California and one in eastern Canada. I have been thrilled with the splendid work that is being done by our missionaries. It seems to me they are doing more effective work than ever in our history. They do not go out with a spirit of antagonism toward any church or any people, but rather in the spirit of the counsel that was given in the early history of the Church by the Prophet Joseph when he said that we should contend against no church, save it be the church of the evil one, that we should take upon ourselves the name of Christ, and speak the truth in soberness, and that as many as repented and were baptized in his name, which is Jesus Christ, and endured to the end, should be saved. He also said that we should declare glad tidings, publish them upon the mountains and upon every high place and among every people that we should be permitted to see. We should do it with all humility, trusting in him, reviling not the revilers, and of tenets we should not talk, but should declare repentance and faith on the Savior, and the remission of sins by baptism and by fire, yea, even the Holy Ghost. It is in this spirit that our missionaries are counseled to go from house to house, preaching and bearing witness of the restored gospel of Christ. We recognize the fact that the world is full of good people, that they have their religious convictions and traditions, traditions that are deeply rooted from ages past. We do not ask them to give up any truths that they have; but we do ask that they re-appraise their faith and their religion, their church, to see if they harmonize with that which was taught by our Lord and Savior, Jesus Christ. Our missionaries do not present a message of a new church; it is a message of the restored Church. We do not have a new gospel. It is the gospel that was preached by Jesus Christ, the same yesterday, today, and forever. Our position as Latterday Saints is that we are entrusted with the responsibility of establishing the kingdom of God in the earth, that it may prepare mankind for the kingdom of heaven that is to come. We feel that there is no greater message that can be brought to the children of men than one that will make men conscious of error and turn them to the truth. Repentance is a grand Christian act. It is not only Christian, but it is also divine.

This missionary activity is a great contribution to our missionary’s life whether he be young or old. For two or more years, he is in the field of a spiritual uplift. He learns to pray as he never did before. He learns to draw near to God, and he finds that God draws near to him. He learns that there is only one way to every human heart, and that is through humility and prayer. He learns to be tolerant with his fellow men. Through study he learns to enrich his mind, enlarge his soul with the thoughts of great men, men of God, prophets of God, and thus he grows in knowledge and wisdom.

In the mission field a missionary is often tempted, but he does not yield. Thus he becomes brave and strong, physically, mentally, morally, and above all, spiritually. A missionary often has great decisions to make, decisions that many times are beyond the wisdom of his youth.

I recall an experience that was related by President J. Robert Price, former president of the Central Atlantic States Mission, as he met with us on one occasion in the temple, telling of two young missionaries who had just recently come into the field, neither of whom had had much experience. Brother Price had received a message that one of the families was having some difficulty, marital trouble as I remember, and so these two young, inexperienced missionaries were sent to this home. On entering the home, one of the elders asked if it would be in order with the family that they first kneel in prayer. And so they all knelt down, and the young elder who led asked that the Lord would guide in the proceedings that should follow, that the differences would be composed in that home, and that peace could be established. And he prayed for the home, and in the sincerity of his heart he brought conviction to those who listened. And when they all arose from their knees the father, who seemingly had been the leader, approached the missionary; taking him by the hand, he said, “We do not need you longer. You have touched our hearts, and we will

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And verily, verily, I say unto you, he that receiveth my gospel receiveth me; and he that receiveth not my gospel receiveth not me.

But to as many as received me, gave I power to become my sons... forever.

I realize that to answer those questions fully would take much more time and space than is allotted to me, so I shall comment only briefly and make a few observations in answer to these questions.

There are those who believe that the kingdom of God was not established until after the advent of the Savior and that the gospel of Jesus Christ was not upon the earth until the time of his advent.

"Where the kingdom of God is not, there is nothing." That statement encourages me to talk about something about which I have been thinking for a long time. If the Lord is making such an experience possible. I express my gratitude to my heavenly Father, and I bear my testimony of the divinity of this great work in the name of Jesus Christ.

I humbly acknowledge on this occasion these blessings, and also the goodness of my parents in making such an experience possible. I express my gratitude to my heavenly Father, and I bear my testimony of the divinity of this great work in the name of Jesus Christ.

The Latter-day Saints are not so uncharitable as to imagine that they are the only ones with whom God is dealing, or are they the only people over whom and toward whom his providences are being exercised. Such a thought has never entered into the hearts of those who are intelligent and reflecting in the Church of Jesus Christ of Latter-day Saints. It is true that we believe and testify that we have been called to proclaim the everlasting gospel in its ancient purity and simplicity, with the plenitude of its gifts and graces, as enjoyed in ancient days, that we have been called to lay the foundation of that work which is destined to grow and increase and spread until it fills the whole earth from north to south and from east to west. Yet we do not on this account arrogate to ourselves all the kindness, all the mercy, care and goodness which God dispenses to his creatures here on the earth, but we firmly believe in every nation and among every kindred, tongue, and people, and in fact in every creed on the face of the earth, there are those whom God watches with particular care, and to whom his blessings are extended, and we believe that his providences are over all the works of his hands, and that none is so remote, friendless, or isolated that he is not the object of his care, his mercy and his love. This is our belief, and when we see the events which are taking place at the present time [and this sounds almost prophetic], when we hear of revolutions and wars, of nation rising against nation, of the various judgments and calamities, as well as the various kindnesses and mercies, that are bestowed upon and extended to the inhabitants of the earth, and to the various nationalities into which they are divided, we see in all these things the hand of our kind and beneficent Creator. We see his providences. We behold his going forth, and we acknowledge his goodness, and we also think that we can discern his overruling care and providence for the bringing to pass the great events of which he has spoken, which will eventually result in the emancipation of our race from the thraldom of evil, under which it now groans.

It is in this spirit, my brethren and sisters, that our missionaries go out into the world to proclaim the restored gospel, and I have nothing but commendation for these fine men and women who are sent out, and for the splendid men and women who preside over them. These mission presidents and their wives, outstanding in their faith and in their devotion to the work of the Lord give these missionaries proper direction, and inspire them in the great work to which they are called. I am grateful to stand here today for the privileges and blessings that were mine over forty years ago to be called to the mission field to preach the gospel. I am grateful for the foundation of faith that was established in my soul because of this unusual experience, and I humbly acknowledge on this occasion these blessings, and also the goodness of my parents in making such an experience possible. I express my gratitude to my heavenly Father, and I bear my testimony of the divinity of this great work in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Clifford E. Young, Assistant to the Council of the Twelve. We shall now hear from Elder Harold B. Lee of the Council of the Twelve, who will be followed by Bishop Isaacson.

ELDER HAROLD B. LEE Of the Council of the Twelve Apostles

In President McKay's address this morning he told of a picture that hung in the Huntsville meetinghouse, a picture of President John Taylor under which were the words, "Where the kingdom of God is not, there is nothing." That statement encourages me to talk about something about which I have been thinking for a long time. If the Lord is willing and I might have his Spirit, I would like to speak about a subject which I will introduce by quoting a question asked by a missionary, and a statement from a great thinker. The missionary asked, "Since the restored Church claims that it is necessary to have the same organization that existed in the primitive church, particularly Twelve Apostles, how then can we claim that the kingdom of God and the gospel were upon the earth before the time of the Savior when they had no Apostles?"

The statement which I wish to read is from Napoleon I, while he was in exile in 1817. It reads as follows: "I could believe in a religion if it existed from the beginning of time, but when I consider Socrates, Plato, and Mohammed, I no longer believe."

There are those who believe that the kingdom of God was not established until after the advent of the Savior and that the gospel of Jesus Christ was not upon the earth until the time of his advent.

As I have thought of that question of the missionary about the organization of the Church, and about Napoleon's statement, three questions have formulated themselves in my thinking: The first, How old is the kingdom of God and the gospel upon the earth? The second, What are the essentials of a gospel dispensation in the world? And third, What officers are necessary in an organization to constitute the Church and kingdom of God? I realize that to answer those questions fully would take much more time than is allotted to me, so I shall comment only briefly and make a few observations in answer to these questions.

In the Lord's revelation to Abraham he spoke of the purpose in sending spirits upon the earth, to "...prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them" (Abr. 3:25), with a promise that if they would keep their second estate they should have glory added upon their heads forever and ever.

In the first chapter of the writings of John, the nature of that glory spoken of in the revelation to Abraham is implied. John said,

But as many as received him, to them gave he power to become the sons of God... (John 1:12).

In a modern revelation that same statement is repeated with slight variation and then clarified, in these words:

But to as many as received me, gave I power to become my sons...

And verily, verily, I say unto you, he that receiveth my gospel receiveth me; and he that receiveth not my gospel receiveth not me.
And then the Lord proceeds to define the fundamental principles of the gospel in these words:

And this is my gospel—penance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and teacheth the peaceable things of the kingdom. (D. & C. 39:4-6.)

The gospel plan, as these scriptures would indicate, was laid in the heavens before the earth was organized and spirits were placed upon it.

That this gospel and the essentials of salvation have been upon the earth in every dispensation from the time of Adam, there can be no doubt. In an early revelation to Moses, which we have contained in the Pearl of Great Price, the Lord, speaking to Adam, said this:

If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you.

Then there follows an account of the baptism of Adam, and this declaration by a voice speaking out of heaven to Adam:

Behold, thou art one in me, a son of God; and thus may all become my sons. (Moses 6:52, 68.)

In writing to the Galatians, the Apostle Paul said,

And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. (Gal. 3:8.)

He was speaking of the ordinance of baptism in Moses' day when he wrote these words to the Corinthians:

How that all our fathers were under the cloud, and all passed through the sea;

And were all baptized unto Moses.... (1 Cor. 10:1-2.)

And then of the children of Israel under the leadership of Moses, Paul again wrote to the Hebrews, and said,

For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. (Hebrews 4:2.)

All of these statements thus recorded in the Bible have been confirmed by modern revelation.

Just as in the dispensations of Adam, Abraham, and Moses were those fundamental teachings given and those fundamental ordinances of the gospel administered, so now we hear the Savior speaking to Nicodemus,

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:5.)

To suppose that God would initiate ordinances on which salvation would be conditioned, and then allow four thousand years to pass without any authority or any organization to administer those ordinances, is untenable to the thinking man. A thinking man would have to conclude with Napoleon, "Unless a religion existed from the beginning, I cannot believe."

Now for just a moment, let's take a hasty look at the Church organizations that have existed in each of these dispensations from the beginning. To Adam was given "... dominion ... over every living thing that moveth upon the earth." (Genesis 1:28.) The government in his time was patriarchal, the priesthood ruled. Men holding the priesthood ruled by direct revelation and commandment. In Enoch's time likewise, his government was patriarchal. Zion, the City of Holiness, was established, and Enoch gave a perfect economic law, known to us as the Order of Enoch. There was likewise a similar government from Noah to Abraham, as we are informed by modern revelation in these words,

The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. (D. & C. 107:40.)

From Moses to the Prophet Samuel, Israel was governed by judges, who were from among the people. And then you will recall, because they were "peculiar" in that type of government, they sought for a king, to be like other peoples; a king to rule over them in secular matters, while a prophet would continue to guide in spiritual affairs. You will recall that Saul was then chosen, followed by David, and by Solomon, and then the division of the children of Israel into the kingdom of Judah and the kingdom of Israel under Rehoboam and Jeroboam.

With the advent of Jesus, the Jews were in a state of apostasy, and you will recall he chose twelve men to be his special witnesses, and to one of these these twelve, Peter, he gave the keys to the kingdom of God. The significance of that commission of the keys of the kingdom to Peter is better understood in the words of a revelation given to us by the Prophet Joseph Smith, when the Lord said this, speaking of the Prophet Joseph,

Unto whom I have given the keys of the kingdom, which belong always unto the Presidency of the High Priesthood. (Ibid.,

In other words, Peter, holding the keys of the kingdom, was as much the president of the High Priesthood in his day as Joseph Smith and his successors, to whom also these "keys" were given in our day, are the presidents of the High Priesthood, and the earthly heads of the Church and kingdom of God on the earth.

The Apostle Paul describing the Church organization in his day said,

And God hath set some in the church, first apostles, secondarily prophets, . . . after that . . . helps, governments, . . . etc. (1 Cor. 12:28.)

But in all of these Church offices we are told again in the revelations

. . . there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred.... (D. & C. 132:7.)

We are living today in the Dispensation of the Fulness of Times, and we were given a statement, inspired by the Lord, to the Prophet Joseph Smith in these words, which make some explanation of what the Dispensation of the Fulness of Times contemplated. He said,

. . . for it is necessary in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should . . . be revealed from the days of Adam, even to the present time. And not only this, but those things which never have been revealed from the foundation of the world . . . shall be revealed . . . in this, the dispensation of the fulness of times....(D. & C. 128:18.)
The Apostle Peter spoke of that, in referring to this same Dispensation of the Fulness of Times, when he said there would be a restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (Acts 3:21.)

It seems clear then that were the Church organization today to be devoid of that which Jesus gave, therefore, in the way of organization, this dispensation would fail by that same token to be an established kingdom of God upon the earth in the Dispensation of the Fulness of Times in which was to be restored "all things." Undoubtedly the organization the Master gave was to be the pattern of organization more perfected than in the past dispensations. There is evidence of this in the fact that after he had left the people here following his resurrection, he went to the Nephites, and there again he chose twelve disciples, whom he set up to govern his Church and that part of the kingdom here on this continent among the Nephites.

We might then ask, what is the kingdom of God? And again we are not left without an answer, for the Lord replied, "The keys of the kingdom of God are committed unto man on the earth..... " Where there are the keys to the kingdom, there is the Church of Jesus Christ, and it is the stone which was cut out of the mountain without hands, as told in Daniel's interpretation of the dream, which was to roll forth and smite the image and break it in pieces and to roll on until it should fill the whole earth. (D. & C. 65.)

The Prophet Joseph Smith makes this definition of the kingdom of God:

Some say that the kingdom of God was not set up upon the earth until the day of Pentecost, and that John did not preach the baptism of repentance for the remission of sins, but I say to you in the name of the Lord that the kingdom of God was set up upon the earth in the days of Adam to the present time. Whenever there has been a righteous man on the earth unto whom God revealed His word and gave power and authority to administer in His name, and where there is a priest of God to administer in the ordinances of the gospel, and officiate in the priesthood of God, there is the kingdom of God.... Where there is a prophet, a priest, or a righteous man unto whom God gives His oracles, there is the kingdom of God; and where the oracles of God are not, there the kingdom of God is not. (Teachings of the Prophet Joseph Smith, pp. 271-272.)

This is but another way of saying what the picture in Huntsville declared as related by President McKay, "Where the kingdom of God is not there is nothing.”

Just as the Master said in his day, the kingdom of God cometh not by observation, meaning that there would be no outward signs or no political changes, so today, it is now among us, as it has been in every dispensation of the gospel since the days of Adam.

Another statement was made by the prophets of the New Testament which to me has some significance. They are quoted as having said that “... the kingdom of God is within you.” (Luke 17:21.) A more correct translation probably would have said, "The kingdom of God is among you or in your midst," but as I thought of that other statement, "The kingdom of God is within you," I recalled an experience that we had with a group of students from Brigham Young University, who were gracious enough to come under the leadership of President Wilkinson to a little group over in the Lion House, and there sixteen, representing sixteen foreign countries, were asked to stand and tell how they came to know about the gospel and accept it, why they were at Brigham Young University, and to bear their testimonies. It was a most intensely interesting evening. We heard from young men and women from Mexico, Argentina, Brazil, the Scandinavian countries, France, and England. The story was the same. When they began to relate how they came to find the gospel, it was this: They were yearning for truth. They were seeking for It. They were not satisfied, and in the midst of their search, someone came to them with the truths of the gospel. They prayed about it and sought the Lord intensely, intently, with all their hearts, and came to receive a divine testimony by which they knew that this the gospel of Jesus Christ. One woman said, "I had been studying the gospel, and this night I came to a meeting and I heard them sing, "Joseph Smith's First Prayer," which gave in song the story of the first vision, and before they had finished that song, into my heart the Spirit bore testimony that this is the Church and kingdom of God. So within the heart of everyone, every honest seeker after truth, if he has the desire to know, and studies with real intent and faith in the Lord Jesus Christ, the kingdom of God may be within him, or in other words, the power to receive it is his.

I bear you my humble witness that this is the Church and kingdom of God in the earth. This is the Dispensation of the Fulness of Times. Except for the fact that it is but a continuation of the same gospel, the same fundamental principles, the same authority which has existed from the beginning of time, we would have to say with Napoleon I, Except you can prove to me that this religion has been from the beginning, I will not believe.

God help us to take this message out to the world and convince them of the power of the gospel and the power which is within them to receive the kingdom of God while it is yet day, I pray humbly in the name of the Lord Jesus Christ. Amen.
Unless we can banish indifference, conquer indolence, renounce injustice, overcome intemperance, expel intolerance, and abolish ingratitude from our souls, we may not be good representative members of the Church, for has not the Psalmist said: “Except the Lord build the house, they labour in vain that build it.” (Psalm 127:1.)

Let us for a moment consider indifference. Indifference can bring great tragedy into our souls, whether it be indifference to the laws of the land or indifference to the laws of God or indifference to the rights and privileges of each other. When we break the laws of the land, there is a penalty. When we break the laws of God, there is likewise a penalty, and when we show indifference to each other, somebody suffers.

Consider desecration of the Sabbath day. Surely our Father in heaven must have felt that this was important when he gave us the commandment concerning the Sabbath day, for he said to us beginning in Exodus 20:8, and if we could only think of this when we break the Sabbath day, I think we would be more careful about it:

Remember the sabbath day, to keep it holy.

Six days shalt thou labour, and do all thy work:

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. (Ex. 20:8-11.)

To so many people, Sunday is now spoken of as a holiday, not a “holy day.” Let us consider this before we break the Sabbath day.

Now there are many ways of being truthful. We may not exactly tell a lie, but if we fail to raise our voices to set a situation right when we could, aren't we as guilty as the one who fails to tell all the truth? Indifference is one way to start one on the road to sorrow.

Indolence is another destroying characteristic. One of the greatest factors in building character is work and our attitude toward that work. I remember hearing President Clark one day say to some of us, “I am grateful for the blessings of work.” Personally I consider it a challenge. I consider it a cure for heartache and discouragement. If we can accomplish something worth while as we go about our day’s work, we can retire at night feeling that our day has been well spent.

When Brigham Young led the Saints into this, the Salt Lake Valley, he knew that there were some among them who would not assume their rightful responsibility, and he knew that it would take the combined efforts of all if they were to survive and be at all successful. He impressed upon them the need to work in order to eat. The Lord has told us in Genesis 3:19: “In the sweat of thy face shalt thou eat bread, . . . ” I believe it is our individual responsibility to work hard, and I am including work and service in the Church.

In our different walks of life we must be careful not to put our own personal above the welfare of the group. This would be unjust. In public life we have seen people who consider the effect of every act, first how will it affect myself, and how will it affect the other people later?

Selfishness is one of the greatest causes of injustice. Few of us are free of selfishness. I think we all have selfishness to a degree. We all have some desire to get ahead and do better than we were doing before. I do not think we can get away from that desire. It is a valid desire. We must remember, however, that if we were selfish we would not be in the Church. If we were selfish we would not be helping other people. We can accomplish much if we will work for the welfare of other people.

We should try to overcome intemperance because it is self-defeating, devastating to character, and paralyzing to one's own progress. We have seen men in prominent places of our communities bring sorrow and disgrace upon themselves and their families because they failed to curb an appetite.

A few months ago I was privileged to cross the country on a train, and there I met a high-ranking army officer, and we visited for many hours. Among other things he told me that the increase in nervous disorders in the army, brought about largely by alcohol and other things, was very disturbing and alarming. He indicated that it was the most self-defeating factor that the army had to contend with, and he told me that one-third of the of the hospitals of this country were occupied by patients with nervous disorders, largely brought about by the use of alcohol and other drugs, and that it would be very alarming to the country if we knew the true status.

Intolerance is another self-destroying evil. If it isn't banished out of our character, it may reflect on the Church as well as on ourselves, because brotherhood, like charity, begins at home. If we would be tolerant, we must obey the first and great commandment; we must love the Lord our God with all our heart, might, mind and strength, and then we must love our neighbor as ourselves.

Brotherhood and the love of mankind must be resident in our hearts, on our streets, in our towns. Otherwise we may not have it in our own hearts. We largely judge others by ourselves. If we are intolerant of others, we can expect the same treatment ourselves. The inner strength of the Church reveals itself to a great extent in our way of treating others.

Now probably the greatest sin of all is the sin of ingratitude, but we, favored of all our Father's children, should fill our hearts with gratitude for the magnitude of the power of the gospel and the blessings that he has brought to us. The resources by which we advance are the real qualities of character that we possess. We must show gratitude for our blessings. We can be judged more by what we love than by what we own.

Our greatest blessings as a people are spiritual, not material. The older I become, the more I am convinced that there are not many things of very much importance which do not belong to the spiritual. There are the things that are important, and then there are the other things.

Nothing can contribute so much to our own growth as being home-loving, Godfearing, freedom-earning, temperate men and women.

May we as individuals consider our own responsibility in the Church and try to become better Latter-day Saints. Each of us could perhaps make one or two adjustments in our own lives that would make us better Latter-day Saints.

I feel good in this work because it is the work of the Lord. I love the people; you have been wonderful to me as I go to you from stake to stake. And I am grateful for the opportunity of partaking of your spirit and of hearing your testimonies. Your kindnesses and courtesies to all the brethren are appreciated. We feel a closeness and warmth through our association with you.

Personally I am unable to express my gratitude for my association with these fine men. I have great love and respect and admiration for each one of them. I am particularly grateful for my close association with Bishop Joseph L. Wirthlin and Bishop Carl Buehner. I love these men. Yes, we talk together, and we pray together. When one has sorrow, we all have sorrow. I am grateful for my association with all of my brethren of the General Authorities. As I get to know them, I would class it as the greatest experience in my life to be with them and partake of their spirit and their advice and counsel, because they are prophets of God. Do you regard these brethren as you would the Apostles of old? In Doctrine and Covenants, Section 68, Verse 4, may we remember this:
And whatsoever they [our leaders] shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation.

Now I think as a people we should keep that in mind when these brethren give us advice and counsel. Talk about love that abideth in the heart of men, I know of no people in the world that has the example to follow as does this people in the President of the Church. Talk about love and beauty. I am sure we could do well to try and emulate that spirit and that love, and that is the same love that the Savior exemplified when he was here upon the earth.

This is a sweet work. It couldn't be anything else because it is the work of our Father in heaven among the children of men. I have had some experiences in school work as a teacher for seventeen years, as superintendent of schools, as an athletic coach, and I had some satisfaction in it, and I am grateful for those experiences, but they are not like this work. There isn't anything like it in the world, and I would plead with every man and woman and boy and girl in the Church to have some activity, to be rendering some service in the Church. While I have been associated with this work, I am sure that I have been the greatest benefactor. It has been sweet and uplifting to me. From the bottom of my heart I want to thank the Lord for his kindness to me. I know what it is to be humble I believe, and I know when I go to the Lord in the proper spirit that my prayers are answered. I know the Spirit of the Lord is understandable. I know that the Spirit of the Lord may be to us ever prevalent if we ourselves keep in tune with his Spirit. May the Lord bless us and give us the power to help each other be happy. May he give us true comfort and genuine friendship and may he bless us that we may fulfill the measure of our creation here upon the earth that when our time comes to leave mortality we may leave without feeling sorry for the way that we have treated each other. Let us give each other those flowers and those praises and those kind words now, here, while we are alive to enjoy them.

I would plead with my friends and associates who are members of the Church to affiliate yourselves with all the activities of the Church. Then you will know what great blessings are and you will know what happiness is, and the Lord will bless you, and I would plead with and encourage my friends who are not members of the Church that they will consider seriously baptism into the Church of Jesus Christ of Latter-day Saints.

May God bless us that we may be true Latter-day Saints, that we may be humble and prayerful, that we may render that sweet service which the Lord expects of us, and receive the blessings that he has in store for us, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Thorpe B. Isaacson of the Presiding Bishopric has just spoken to us. The Choir and Congregation will now in singing, "Praise to the Man Who Communed with Jehovah." Elder J. Spencer Cornwall will conduct, with Elder Roy M. Darley at the organ.

Following the singing, Elder Eldred G. Smith, Patriarch to the Church, will speak.

The Singing Mothers and the congregation joined in singing the hymn, "Praise To The Man Who Communed With Jehovah."

ELDER ELDRED G. SMITH Patriarch to the Church

I sincerely seek an interest in your faith and prayers in my behalf. I feel that I could say amen to all that has been said thus far in this conference. I am sure that I can say amen to all that shall be said.

There has been a question come to me the thought that I would like express here today. A question was put to me recently, which I have heard many times, and I am sure many of you have heard the same question. A young lady asked, "What difference does make whether I go to the temple to be married now, or whether I wait a few years after we are married, and go to the temple? Are not they just the same?" These questions come always from those who are members of the Church and who should know and understand the blessings and purpose of temple marriage.

When I asked, "Why not go to the temple at first?" I got the usual stock answer, "Oh, I intend to go to the temple but not now, later. I am young and I have plenty of time." I recall a friend of mine who had somewhat the same attitude. They wanted to wait a few years, and they have waited. They have waited twenty-four years now. They have two grown children, a son and a daughter. None of the family are active in the Church any more. Their interests lie in a more worldly direction.

Another man told me of his experience. He was married in California. They intended to go to the temple.

They made several trips to Salt Lake City. Never was it quite convenient enough to go to the temple, even though they did make many trips to Salt Lake City. Eventually his wife lost interest in the Church and in Church activity. He lost interest in attending his meetings, then soon his wife lost interest in him and eventually left him, and as a result he lost his wife and children. He has since returned to Church activity, and he testified to me that if he had made the effort to go to the temple, he knew he would not have lost his wife and children. I am sure there are many other such experiences which could be related and of which you know. Those who so procrastinate surely do not fully understand what celestial marriage means to them. They must act on faith. A full knowledge of such things comes only from faithful obedience. To those who marry in the temple, the Lord has made this promise:

Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit the thrones, kingdoms, principalities, and powers, dominions, all heights and depths, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of the seeds forever and ever.

Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.

Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory. (D. & C. 132:19-21.)

How can a person understand that promise and take such a chance? So to procrastinate is the greatest gamble on earth. You gamble with death. Each day spent is a day closer to death and the day of judgment. A man is judged by the knowledge given him. Where much is given, much is expected. To those who have been given the knowledge and the opportunity of temple marriage and then procrastinate, they are gambling the eternal blessings of godhood for a few earthly pleasures. There just isn't any sympathy for a man who knows he has had his chance and has deliberately forfeited it. The Lord referred to such people in his parable of the ten virgins; the five who were wise and kept oil in their lamps and the five foolish who procrastinated until it was too late, and they were therefore shut out of the kingdom. The author of the following poem is anonymous, but surely it was written about many of us:

I'll go where you want me to go, dear Lord; Real service is what I desire. I'll say what you want me to say, But don't ask me to join the choir. I'll say what you want me to say, dear Lord, I like to see things come to pass; But don't ask me to teach anywhere; I would much rather stay in my class. I'll give what you want me to give, dear Lord I yearn for the kingdom to thrive. I'll give you some pennies and nickels, But don't ask me to pay a full tithe. I'll read what you want me to read, dear Lord, If genealogy is not implied. I never did like to search books For the names of people who've died. I'll give what you want me to give, dear Lord, And I'm sure I'll not begrudge it, But I haven't the money to spare To pay on welfare or budget. Yes, I'll go where you want me to go, dear Lord, I'll serve you with all my might, But don't ask me to go to the temple Because I'm much too busy each night.
ELDER MARION G. ROMNEY Of the Council of the Twelve Apostles

The Lord is with all those who try to do his will. The greatest blessings come from obedience. When we demonstrate obedience, the Lord is bound to bestow upon us his blessings. Let us help each other; teach our neighbors. We cannot effectively teach what we do not practise. Seek the Lord in prayer, and he will strengthen your faith and give you courage to do. If you desire the blessings of the Lord and seek them in prayer, with faithful obedience, he will open the way for you to do his will and receive those blessings which are for your good.

I pray the blessings of the Lord to be upon all of us, that as each step in the gospel comes to us we will have the power to accept it with obedience, and by obedience receive the blessings of the Lord, that we may even receive blessings of exaltation and eternal life. These blessings I ask from the Lord in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Eldred G. Smith, Patriarch to the Church, has just spoken to us. Elder Alma Sonne, Assistant to the Twelve, will now address us, and Elder Sonne will be followed by Elder Marion G. Romney.

Elder Alma Sonne

ELDER ALMA SONNE Assistant to the Council of the Twelve Apostles

Brethren and sisters, I want to join with President McKay in expressing appreciation for the very fine singing to which we have listened today. I have often thought that we take for granted the singing and the uplift which come to us from our choirs, and yet we know that singing is an essential part of worship and that we can get nearer to God when we hear these songs of Zion than we can in any other way. I wish all of you could have heard the two choirs who rendered the music in the Oahu (Hawaii) Stake of Zion a week ago last Sunday in the morning and one in the evening service. Everyone present was thrilled as the choirs sang their selections. I have heard choirs sing in all parts of the world, and I am here to testify that our choirs and other musical groups are improving every year, and I sincerely hope that this improvement will continue throughout the Church in the stakes, wards, and missions. For one, I thank the leaders for their devotion and for the effort they put forth to instruct our singers.

I want to say a word about the testimony which comes to each one of us who is active in the Church. A testimony is a precious gift from God. I have often said that the testimony we possess, you and I, is in reality the strength of the Church.

Not very long ago, a man who was investigating the Church and its doctrines came to me with this statement, "I have discovered the genius of Mormonism."

I was interested, of course, and said to him, "What is it, pray?"

He answered, "It is your machinery for doing religious work." Seeing I was not particularly impressed, he turned to me and said, "You don't believe it, do you?"

"No, I don't believe it," I replied, and without further comment he left.

Several weeks passed before the man returned. This time his spirit and attitude were altogether different. Upon entering my office he said, "I have read the Book of Mormon from cover to cover."

"Well, brother, what's the verdict?" I asked.

To my surprise and amazement he replied, "It is true."

"Do you mean to say you believe the Book of Mormon is true?"

"Indeed, I do," he replied, "and I believe Joseph Smith was a prophet of God, and I believe you Mormons," as he called us, "have the restored gospel of Jesus Christ."

Of course, I was very happy. But I asked him another question: "Do you still believe that the genius of Mormonism is its superb organization?"

He answered, "No, never. There is something back of that organization or it would not function." He further said, "The thing that is back of it is the individual testimony of all the Mormons."

I am sure he analyzed the situation correctly, for he proceeded to tell me, "If it had not been for the well-founded faith of the Pioneers, they would never have made the trek across the prairies to the Rocky Mountains." He further said, "If it were not for these convictions, your missionary system would collapse, and soon you would have no missionaries to send into the world. Your fiscal system would crumble similarly, for people don't pay tithing unless they have a testimony."

So I believe it is our paramount duty today and always to safeguard our testimonies and to live so that we will never lose them. That may seem like a big order, but I am sure it is God's will. May he help us to appreciate our responsibilities in this respect and may he help us to safeguard our God-given testimonies.

I recall that Jesus, when he talked to Nicodemus, bore his testimony when he said,

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Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? (John 3:11.)

The testimony which Peter gave to the Savior will live as long as men and women believe in God. "Thou art the Christ, the Son of the living God," and the Savior's answer will similarly live "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (See Matt. 16:16-17.) There, my brethren and sisters, you have the very keystone, the source and explanation of the testimonies which are the strength of the Church.

I know whom I have believed;" (2 Tim. 1:12) said Paul, the Apostle, after a long life of trial and persecution. Paul knew, for he had lived in accordance with the gospel of Jesus Christ. And finally, said Joseph Smith and Sidney Rigdon,
My beloved brethren and sisters and friends: I have in my pocket a wonderful talk, one I have been three months preparing. I find it necessary, however, to deprive you of the great pleasure of hearing it at this time because it has already been given. President McKay gave half of it, and Bishop Wirthlin and Brother Lee used most of my scriptures. I am very happy, however, to be in harmony with them.

I pray the Lord to be with me now while I address myself to another subject, one that has been going through my mind this afternoon. I need your prayers and want you to think these few remarks through with me.

The subject to which I refer is the atonement of the Savior, and surely there could be no more appropriate theme upon which this meeting could close. The atonement of the Master is the central point of world history. Without it, the whole purpose for the creation of earth and our living upon it would fail.

From the very beginning of the world there has been among the Lord's people those who have understood the gospel, a ceremony pointing to the atonement of the Redeemer. When Adam and Eve were driven from the Garden of Eden the Lord told them to build an altar and offer sacrifice. This they did, and they did it without knowing the reason therefor. I wish every one of Adam's posterity had the faith of their first earthly father, the faith to do what the Lord tells him to do without first having to have an explanation as to why he should do it. But to continue with our theme:

And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. (Moses 5:6-7.)

The angel told Adam other things some of them Brother Lee talked about. He told him that in the Meridian of Time the Redeemer would come into the world, and that until he should come God's people were to offer blood sacrifices frequently. This they were to do to point their minds forward to the day when the Redeemer would come and be sacrificed for the sins of the whole world. Then the angel taught Adam the gospel and told him to repent and be baptized, as quoted here this afternoon by Brother Lee.

From the days of Adam to the days of Jesus Christ, every people who understood the gospel offered blood sacrifices, using animals or birds without blemish. They did in contemplation of the great event which was to take place in the Meridian of Time.

When Jesus was about to go through that terrible suffering incident to the atonement, he took his disciples with him to the Passover. As they sat in an upper chamber, Jesus broke bread and blessed it, and gave of it to his Apostles, telling them that this they should do often in remembrance of his body which was soon to be wounded on the cross for them, and for you and for me. Then be took wine, blessed it, and gave of it to them, telling them to do this often in remembrance of his blood which was to be spilled for them.

Jesus then went into the Garden of Gethsemane. There he suffered most. He suffered greatly on the cross, of course, but other men had died by crucifixion; in fact, a man hung on either side of him as he died on the cross. But no man, nor set of men, nor all men put together, ever suffered what the Redeemer suffered in the garden. He went there to pray and suffer. One of the New Testament writers says that it "... was as it were drops of blood falling down to the ground." (Luke 22:44.)

In this dispensation the Lord, calling upon the people to repent, tells them that unless they repent they must suffer even as he suffered. He describes suffering in these words:

Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit and would that I might not drink the bitter cup, and shrink

Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men. (D. & C. 19:18.)

Now, my brethren and sisters, I cannot here discuss with you in detail what the atonement of the Savior means to us. But without it, no man or woman would ever be resurrected. From Adam's time to the time of Jesus, men died -- millions of them. The hills and vales were full of their remains. But not a single one of them ever came out of the grave as a resurrected person until that glorious morning when Jesus was resurrected. Without his victory over death, they never would have come out of their graves, worlds without end. It took the atonement of Jesus Christ to reunite the bodies and spirits of men in the resurrection. And so all the world, believers and non-believers, are indebted to the Redeemer for their certain resurrection, because the resurrection will be as wide as was the fall, which brought death to every man.

There is another phase of the atonement which makes me love the Savior even more, and fills my soul with gratitude beyond expression. It is that in addition to atoning for Adam's transgression, thereby bringing about the resurrection, the Savior by his suffering paid the debt for my personal sins. He paid the debt for your personal sins and for the personal sins of every living soul that ever dwelt upon the earth or that ever will dwell in mortality upon the earth. But this he did conditionally. The benefits of this suffering for our individual transgressions will not come to us unconditionally in the same sense that the resurrection will come regardless of what we do. If we partake of the blessings of the atonement as far as our individual transgressions are concerned, we must obey the law.

And it is perfectly just that we are required to obey it because through the fall of Adam, man's free agency was preserved. We had nothing to do with death's coming into the world; death came as a consequence of Adam's fall. But we have everything to do with our own acts. When we commit sin, we are estranged from God and rendered unfit to enter into his presence. No unclean thing can enter into his presence. We cannot of ourselves, no matter how we may try, rid ourselves of the stain which is upon us as a result of our own transgressions. That stain must be washed away by the blood of the Redeemer, and he has set up the way by which that stain may be removed. That way is the gospel of Jesus Christ. The gospel requires us to believe in the Redeemer, accept his atonement, repent of our sins, be baptized by immersion for the remission of our sins, receive the gift of the Holy Ghost by the laying on of hands, and continue faithfully to observe, or do the best we can to observe, the principles of the gospel all the days of our lives.

We have in the Church an ordinance which I have explained. It is the sacrament. The Lord has commanded us to partake of the sacrament regularly. Members of his Church are by him directed to go on the Sabbath day to the sacrament meeting, and there partake of the sacrament. And what are we to do when we partake of the sacrament? We are to think of all these things above mentioned, and many more. If I can remember one of the prayers, I will conclude with it. This is what we go to the sacrament meeting for; this is what we ought to do when we are there. Think about it:

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, . . .

What we ought to do when we partake of the sacrament is think of the Redeemer's wounded body as we partake of the bread, and of his spilled blood when we partake of the water.

And witness unto thee, O God, the Eternal Father, . . .

A witness is a testimony. We ought, silently, to testify to our Father
And to what end?

That they may always have his Spirit to be with them. (D. & C. 20:77.)

God help us to renew our covenants every week in this manner, and remember the redemption wrought for us by our great Redeemer, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Marion G. Romney of the Council of the Twelve has just spoken to us.

The Relief Society Singing Mothers will now favor us with "Peace I Leave With You," with Sister Florence Jepperson Madsen conducting.

The closing prayer will be offered by President James V. Thompson of the Richland Stake, after which this Conference will stand adjourned until 10 o'clock tomorrow morning.

Tonight at 7 o'clock here in the Tabernacle, under the direction of the Presiding Bishopric, there will be held a meeting of the Bishoprics of the Church, members of Stake and Ward Committees of the Aaronic Priesthood under 21; Senior Members of the Aaronic Priesthood, including High Councilmen in charge of these programs; Stake Presidencies and High Councilmen are also invited to be in attendance. There will also be held tonight in the Assembly Hall a meeting of the Melchizedek Quorum officers. All those who are engaged in the Melchizedek Priesthood quorum work and class instructors and others will please take notice and be in attendance at 7 o'clock.

The music for this session has been furnished by the Relief Society Singing Mothers from the seventeen stakes in the Central Utah and Mt. Timpanogos Region, conducted as we have announced several times by Sister Madsen. Elder Roy M. Darley has been at the organ this afternoon. We have been thrilled and inspired by the singing of this wonderful chorus. You did not know, however, and I didn't until after the session, that that second anthem this morning, "My Soul Is Athirst for God," was composed, by Sister Madsen herself. No wonder this gifted woman can inspire with her leadership as she has done this day. We are grateful to her and to our Singing Mothers for the inspiring contribution they have made this day, as they have heretofore. The Lord bless them abundantly.

"Peace I Leave with You" will now be sung by this musical organization, and prayer will be offered by President Thompson.

After the benediction by President James V. Thompson of the Richland Stake, this Conference will be adjourned until tomorrow morning at 10 o'clock.

Selection by the Singing Mothers: "Peace I Leave With You."

President James V. Thompson of the Richland Stake offered the benediction.

Conference adjourned until 10:00 a.m. Saturday, October 3.

C1953 Conference Report, October 3, 1953

Begin

The third session of the great Conference convened in the Tabernacle Saturday morning, October 3, and was opened promptly at 10 o'clock by President David O. McKay, who presided and conducted the services.

A choir consisting of German-speaking members of the Church under the leadership of Heinz Rimmasch, furnished the choral music for this session.

President David O. McKay:

On this glorious autumn morning, the First Presidency and General Authorities extend hearty greetings and welcome all who are assembled and who are listening in to this, the 124th Semi-Annual Conference of the Church. This third session is being held in Temple Square, Salt Lake City; the grounds are beautiful, the flowers and lawns well kept.

This session will be broadcast in the Assembly Hall and in Barratt Hall, 60 North Main Street, both over a loudspeaking system and by television. The services will also be televised over Station KSL-TV, channel five, Salt Lake City, and will be heard over radio station KSL and by arrangement through KSL over 12 radio stations in Utah, Idaho, Arizona, Nevada, Colorado, the names of which stations have already been announced to the radio audience.

We desire to express our appreciation to these various radio and television stations for their courtesy in making available their time and facilities for these broadcasts. Telegrams this morning and letters indicate how the people throughout this Western territory appreciate the services thus rendered by the radio stations.

The singing for this session will be furnished by German-speaking members of the Church who constitute this choir, with Elder Heinz Rimmasch conducting. Elder Frank W. Asper is at the organ.

We shall begin these services by the Choir singing, "Come O Thou King of Kings," conducted by Elder Rimmasch.

The opening prayer will be offered by Elder Arwell L. Pierce, President of the Arizona Temple.

The congregation sang the hymn, "Come, O Thou King of Kings."

Elder Arwell L. Pierce offered the opening prayer.

President David O. McKay:

We are pleased to note the attendance this morning of prominent state officials, government officials, leaders in educational circles, and others. We do not have their names, but we bid you all welcome.

The German Choir of the Church will now favor us with, "Though Deep'ning Trials Throng Your Way," conducted by Elder Heinz Rimmasch, Brother Asper at the organ. Following the singing, President J. Reuben Clark Jr., of the First Presidency, will address us.
My brothers and sisters: This is an humblest experience. I pray the Lord will bless me while I stand before you, and I ask that you be good enough to add your prayers to mine that I may say something that will be useful, upbuilding, and encouraging to all of us.

I am partly in the unfortunate situation that Brother Romney found himself yesterday. Others that have spoken have gone over my ground. However, I am not like him, I have not a good talk in my coat pocket. Brother Lee and Brother Romney went over much of the ground some of which I shall try to cover this morning. I have made my peace with them.

So far as we know, humankind have been afflicted with great crises since the grand council in heaven. We are in the midst of a great crisis now, and curiously, the crisis which we now face has in it and is a part of it, the great elemental principle that was in the first crisis that occurred in the council in heaven free agency of man.

I should like to personalize that council a little more than I have usually thought. Two great rival personages were in that conference, one standing with the Father. As the chronology is given in the book, it appears that, first they found space in which to build an eden; then they provided that this earth should be built; that the spirits should come here to prove themselves whether they would obey the commandments of the Lord, and they were told of the rewards that would come to them if they did, and the punishments if they did not.

Then the question arose with the Father, "Whom shall I send?" The plan called for redemption. One stood forth and said, "I will redeem all mankind. Not one soul will be lost. I will surely do it. So send me." That plan, when analyzed, involved, as the Lord has told us time and again, the destruction of our free agency. Just how we were to be redeemed under the plan and yet destroy our free agency we are not told. The proposer of that plan said to our heavenly Father, "Give me thine honor." (See Moses 4:1-2; Abraham 3:27.) And our heavenly Father has told us that that meant that he should surrender to the proposer, his power, and he, the Father, become more or less a nonentity, I suppose.

Then the other Personage said, "Send me, and the honor will be thine." The heavenly Father chose the latter, the Only Begotten, who was to be sent to this earth.

Now this first personage, Satan can understand that his proposal was based upon the proposition that since the Father was the Father of all his children and loved them, nothing could be more satisfactory to the Father than the promise to redeem them all. It was a subtle approach, and, of course, God saw it. Satan was "cast downward," and with him went one-third of the hosts of heaven. He declared by his rebellion eternal enmity toward the plan that was adopted, and from that time until now, constantly sought to build the empire, the kingdom for which he planned, by leading us astray. He has never relented for a moment. Having our agency, he was to lead us to do evil.

He first struck at Adam and Eve in the garden and secured from them disobedience. There is much in the scripture that indicates that mere obedience, per se, irrespective of what the obedience involved, is a great virtue in itself. Obedience in spiritual matters requires that on occasion it shall be blind obedience because the Lord cannot explain to us all the things that he asks us to do. We could not understand.

You know, Satan won with Eve, but Eve, when she understood, gave a great hymn of praise that she had fallen because now they would have seed, and could not have had seed had the fall not taken place.

Adam and Eve were thrust out of the garden of Eden; they became mortal, subject to temporal death, but the Lord then said, and did as he said, that he would give to Adam the gospel plan by which the spirits that were to come here could live and gain the reward which he had promised. That gospel plan he gave, and when he gave it, he said it would never be taken away until the end of the world. It is my faith that the gospel plan has always been here, that his priesthood has always been the earth, and that it will continue be so until the end comes. (While through the apostacy since the time of Christ, the priesthood was lost to the people generally and to the Christian churches, yet there have always been on the earth from the beginning, servants of the Lord who have the priesthood. See: as to the descent of the priesthood down through Moses, D. & C. 84:6-17, 25-26; as to Moses, Elias, Elijah, D. & C. 110:11-15; as to the Apostle John, John 21:22-23; and as to the Three Nephites, 3 Nephi 28:1-10. See Teachings of the Prophet Joseph Smith, Smith, pp. 180-181.)

When Adam began to rear a family, Satan struck again. This time he divided the family. Part of them became worldly and wicked, and that wickedness increased. Part of them were righteous. Brother Lee, yesterday traced down the dispensations. There is no need of my retracing their course. These dispensations were, each of them, a crisis. The dispensation in which Enoch lived afforded Enoch a chance to demonstrate that he could do what no other leader of a dispensation has ever done -- prepare a people to be taken into the presence of our heavenly Father. That was the greatest achievement of any leader of any dispensation.

Before the Meridian of Time and the birth of the Messiah, mankind looked forward thereto. Before that, all of the rituals pertaining to the gospel looked to the Messiah, to his birth, as Brother Romney told us. Since that time, we honor him, and our ritual, the sacrament, relates back to that time. We make covenants when we partake of the sacrament. But also, and ever since that time, we have been told that there would be a Dispensation of the Fulness of Times. And as Brother Lee pointed out, we now are in that dispensation, we are in the dispensation which is to prepare for the Second Coming, toward which all true Christians look.

The particular thing that I wish to say today is this: Being in that last dispensation, representing our heavenly Father therein, we have great responsibilities. If the world is to be prepared for the Second Coming, we must do it. No one else has the knowledge. No one else has the authority. The responsibility is ours. The last dispensation has welded together all of the doctrines and principles of the gospel that were advanced in former dispensations. We have the priesthood bestowed by heavenly hands. We have the restoration of the keys, conferred in the Kirkland Temple when Moses and Elias and Elijah came. We have all of the authority, all of the principles that are necessary for the great work of preparation; and ours, I repeat, is the sole responsibility to go forward and see that our mission is carried out.

We must keep the commandments of the Lord. We must do his work. He has told us what we are to do, and if we are to gain the salvation which we hope and expect to gain and meet our responsibilities, we must obey what he has told us to do.

My brothers and sisters, if we think of this carefully, I am sure we cannot approach our work in the Church with lightheartedness. I am sure we shall have to be a praying people. I am sure we shall have to live in accordance with the commandments which he has given. I am sure we must use our utmost endeavors to build up the kingdom of God here on earth.

I add again my testimony, which I have borne time and again, that God lives, that Jesus is the Christ, that he came to earth, lived, moved among men, carried on his mission, that in due time and in accordance with the plan, he was crucified, and lay in the tomb, and rose on the third morning. I testify that Joseph was the Prophet through whom the Lord re-established his Church here on earth, so ushering in this last Dispensation of the Fulness of Times, for the carrying forward of which and the perfecting of which we are responsible, that the priesthood came, that the gospel was fully restored.

I testify that those who followed the Prophet succeeded to his powers, to his rights and prerogatives and that has come down through to our present President, President David Oman McKay. I testify that if we will follow the advice and the counsel of those who are placed over us, we shall carry forward the work which we are
May the Lord bless each and every one of us and help us to do our part, I humbly pray, in the name of Jesus. Amen.

President David O. McKay:

President J. Reuben Clark, Jr., of the First Presidency, has just spoken to us. We shall now hear from Elder Thomas E. McKay, Assistant to the Twelve, who will be followed by Elder Antoine R. Ivins.

ELDER THOMAS E. MCKAY Assistant to the Council of the Twelve Apostles

I am very thankful for this opportunity of being here this morning. I have enjoyed the services thus far, and especially the opening address of President McKay yesterday morning. I pray humbly that the same spirit that has prompted all those who have spoken will help me. Also, I feel very humble, and my heart is full of thanksgiving at this time for this opportunity of again bearing my testimony to you that the gospel is true, that Jesus is the Christ and is head of this Church.

I feel more grateful than ever this morning for my mother, that she was instrumental in insisting on my father's accepting his call to go into the mission field at the time he was called and would not permit him to postpone that call for a year because of her delicate condition. That was a great decision in the history of the David McKay family, and I appreciate it more than this morning ever. She said, "David, you go on that mission. The Lord wants you now, not a year from now. He can take care of me when you are Scotland as well as if you were at bedside." It was just ten days after he left for the mission field that a beautiful little spirit, one of the choicest, came to our home. She was over two years old before my father saw her.

I say I am grateful that that decision was made to go on a mission at that time. I love the missionary work, and I am so grateful to hear the beautiful voices of our German Saints. It is a wonderful choir, and I congratulate them. I am proud of them. I thought perhaps I had heard some of the voices over in Germany and Switzerland, but they all sounded so young and fresh I think perhaps they were born since I left. Anyhow, it is a fine choir, and I congratulate them.

I recall that just fifty-three years ago (now you know why I think they are so young) I am going to reminisce. I had decided I would not, because it is a sign of old age, but I suppose I am as I was the first time I rode a bicycle. Mother told me not to go on the highway. I just reached the highway and had to turn around, and there was a telephone pole and a heavy brace. I kept my eye on that pole and determined not to hit it, but I hit it. That is the way I am with reminiscing. I guess it hearing this fine German choir is partly the cause of it.

Fifty-three years ago, I recall the first mission-wide conference that I attended after arriving there. It was in Berlin. President Francis M. Lyman was president of the European Mission. He had invited to accompany him my good friend, George Q. Morris, one of my classmates, and I knew more of the singers that were there, the students, than I did the missionaries. It was a thrill to meet them.

Our Church has always been interested in the young people studying music, and I was happy at that conference to see so many of our students there. The state of Utah has been proud, too. At that time we had more young people abroad studying music than any other state in the Union, according to population. Of course, that was before World War I, and Berlin and Vienna were the centers of culture so far as music was concerned. Those young men I want to pay tribute to them has been my experience that they have always been willing, no matter what their positions, of them sang in the Kaiser's Opera House, but they were always willing and pleased to take part in the branches and help the missionaries.

I was amused after that trip, to receive a book from Brother Morris, his Baedeker's Rhine. He wanted to prepare before he came into Germany, and he bought this Baedeker's Rhine as a guidebook, and he was kind enough after he arrived in London -- he was President of the London Conference -- to send this book to me. On the flyleaf was written, pardon me (Brother Morris and Sister Morris) was written in quotation marks, "Good-bye, Sweet Day." That is one of Sister Morris' favorite songs. I remember Anthony Lund, later to be conductor of the Tabernacle Choir, told me once that nobody could sing that song just as Sister Emma Ramsey could sing it, and it was "Goodbye, Single Bliss," also, Brother Morris, as far as you were concerned. She had rendered it at that conference. It was a wonderful conference.

After that session we went down to Frankfurt on the Main, and I had headquarters in that mission for thirty months. I was worried, of course, about the conference. I had the responsibility. We had the largest hall in Frankfurt at one of the big hotels. We had freedom there. Frankfurt is what we call a freistadt, and always has been, a free city; it did not belong to any kingdom but did belong to the German Empire.

We had to register our meetings, however, and we became acquainted with the policemen who used to attend, and we would always speak to them on the streets as we met them, and they were our friends. But at this concentcius was new, we had to register it, of course none of our friends came to represent the authorities, but a young officer (in a new suit, his sword shined) came in. Our reception committee met him and offered to show him to a seat on the stand, but that would not do. He took a seat in the choir, the soprano section. He made himself conspicuous. He had me worried. I thought, maybe we will have some trouble here, but after the first song by the congregation, and the prayer, Sister Emma Lucy Gates Bowen, sang "I Know That My Redeemer Lives," and oh, how she did sing it. Right after that the choir, and we had a good choir -- the missionaries were there helping, as usual -- sang that favorite Mormon hymn, "Oh, My Father." They stood up to sing it. When they sat down, I looked for our German officer, but he had disappeared. He was so ashamed of the way he had acted there and then to hear that beautiful singing and see that wonderful choir and hear them, he decided that this was not any place for him.

The next day we took a trip down the Rhine, Brother Lyman and Brother Morris returning to England. Some of the presidents of the other conferences were accompanying us, and we went on and finished the tour of the Frankfurt Conference. Brother William Seegmiller was one of those presidents was president of the Berlin Conference at the time, Brother Hopper was another. You may think I am bragging now, but in that mission under Hugh J. Cannon, one of the greatest missionaries the Church has produced, there were President Mabey, President Neslen, and President Seegmiller, and as I have stated, Brother Hopper. Soon after we returned home, the German Mission, as President Cannon said, had taken over the state: Brother Mabey was governor (this was all at the same time); Brother Neslen was mayor of Salt Lake City; Brother Seegmiller, speaker of the house; Brother Hopper, floor leader in the house; and I was president of the senate. We were all German missionaries there together.

But I want to refer to the soloists that were there, the students that were studying in music, and pay tribute to them for the help they gave us in our missionary work. God bless their memory. I think it was that trip down the Rhine where we got so well acquainted with Brother Lyman, listening to some of his stories about early Church history. Perhaps this visit and better acquaintance with President Francis M. Lyman had a bearing on my call on my second mission, six years after I returned from my first, at least, President Lyman led me to believe so. I had been called to another very important position; I accepted and told the presidency of the Weber Stake I would rather go to South Africa or any other place on a mission than accept, but I accepted it, as bishop of one of the wards. I went home from the party that night and had a good cry.

I did not hear any more of that call, however, to the bishopric. The brethren, contrary to instructions, had spoken to me before they had sent my name in to the General Authorities for their approval, so the next thing I knew I was called to preside over the Swissrman Mission. When I met President Lyman on the street, he smiled and said, "David, Thomas, it is a good thing sometimes to have a friend at court." And I took it from that that he had had something to do with the change from being bishop to presiding over that mission.
The advantages of membership in the Church are tremendous. You know them as well as I. Time would hardly permit that we should enumerate them but they are
world that the gospel and priesthood have been restored.

My beloved brethren and sisters: It is twenty-two years this month since I made the first trip up those steps, and it is no easier today than it was then.

Antoine R. Ivins

Elder Thomas E. McKay, Assistant to the Twelve, has just spoken to us. Elder Antoine R. Ivins, of the First Council of Seventy, will be our next speaker.

And then I remember visiting a stake where a young mother brought her three children and handed the baby to somebody to take care of while she accompanied her

Then, of course, we had to leave the mission. We called local people to take charge, and they had charge all during the war. And I want to pay tribute to those men,

Then President Joseph Fielding Smith and his wife were there touring the mission, they had just about finished. They were hurryng to catch their ship, and a cablegram came from the First Presidency when war was declared, to cancel their passages and remain there and help get the missionaries home. So they had to get out of Germany. They were in the West German Mission at the time. They left for Copenhagen where I had sent all of the missionaries from the East German Mission. Brother Wood went up there with more than half of his missionaries, the others leaving via Holland, but Brother Mark Garff was presiding there in Copenhagen in the Danish Mission and with the added responsibilities was equal to the task as usual. He took care of all of them, and with the assistance of President Smith, did wonderful work; all of the missionaries were returned home.

Since I was in Switzerland, I was permitted to remain a little longer than the others. Our Consul General Boereman in Baselh, I will never forget himade it possible through the offices of the Consul General to telephone to any of the headquarters that I wanted to other Brown over in London, Brother Joseph Evans in Paris, and Brother Murdock in Holland, the Netherlands Mission, and then up to Copenhagen where the other mission presidents were. And this fine man is still alive, and you fisherman friends that I love so much, he is a great fisherman, and that brought us closer togetherdol do anything for us.

Then the local brethren carried on all during the war. But they were not alone; not entirely left alone. Again, music comes into it, our choirs. This wonderful Tabernacle Choir, singing as it has been doing for lo, these many years, the second longest, I think, in radio, continued singing; and their choir numbers were being transcribed by another fine young man in Stuttgart. He had charge of the radio system there, Brother Fred Taylor, Jr. And those Tabernacle Choir songs were transcribed and went into quite a large part of Germany. Our members were thrilled by them.

Scores of letters from appreciative friends in Europe were received by the choir. Sister Mary Jack, secretary of the choir, sent them over to my office. I had the honor of being acting mission president for the European Mission, and we would read them and send them to these fine mission presidents over there.

Well, God bless our choirs and our music, it is a great help to this great missionary work.

I remember, too, I want to recommend not only choirs throughout the Church, but also singing in the home, the parents singing together. husband and wife. President Smith will pardon me for this, I am sure; he gave some fine sermons there in visiting our European Mission, but they will not be remembered like the duet that he and his sweetheart sang; he would sit down on the bench, and she would play the accompaniment, and they would sing a song. The members will remember that. There are members here in the choir who will remember that duet.

I recommend that as an example to you fathers and mothers, you husbands and wives. Sit down at the piano and play together. Sometimes the husband has to play with one finger, but it is all right; I want to tell you it does the work to that family.

And then I remember visiting a stake where a young mother brought her three children and handed the baby to somebody to take care of while she accompanied her family. I do not believe the conference was ever so touched by the beautiful music of that mother accompanying her three daughters. So I recommend music in the home.

God bless our missionary system. This is a great missionary Church. And God bless the music in this system. I am glad that Brother Asper is playing here. He is one of my German missionaries, by the way. And speaking of should stop, I know; my wife is worrying; so are some others, I should not speak so long but I recall receiving a letter on my second mission from Brother Hansen who was presiding over the Nuremberg District. He asked whether the mission could help buy an organ for the branch, that they had a wonderful little organist there, and I was delighted to help them. That little organist is our wonderful, one of the greatest organists in the world today, Brother Alexander Schreiner. God help us to have music in our homes, in our branches, in our stakes, and music everywhere. In the words of Tiny Tim, “God bless us everyone.” I ask this in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Thomas E. McKay, Assistant to the Twelve, has just spoken to us. Elder Antoine R. Ivins, of the First Council of Seventy, will be our next speaker.

ELDER ANTOINE R. IVINS Of the First Council of the Seventy

My beloved brethren and sisters: It is twenty-two years this month since I made the first trip up those steps, and it is no easier today than it was then.

I stand before you as your servant, depending entirely upon your faith and prayers and the Spirit of our heavenly Father to direct the testimony that I shall bear to you today. I have a fervent testimony and knowledge of the truth of the gospel, for which I am truly thankful. I am thankful to be a member of the Church of Jesus Christ of Latter-day Saints, the organization which has the responsibility of implementing in the lives of its members the gospel of Jesus Christ, and the carrying of a warning to the world that the gospel and priesthood have been restored.

The advantages of membership in the Church are tremendous. You know them as well as I. Time would hardly permit that we should enumerate them but they are
p4 I realize that in all, of course, I am the chief beneficiary, because I develop a love for the people whom I serve and love of one’s fellow. Christ said was the second great principle of the gospel. If I can continue to do that and serve you with that motive only I shall be very happy.

p5 I am glad that I belong to a Church which gives me the opportunity of striving to learn these things, to learn the truth, which encourages me to reach out and search constantly for the truth and having learned it, to attempt to apply it. I am glad that you and I are not circumscribed in our privileges of study and research, for it has been the purpose of the Church, from its inception, to stimulate education among the people.

p6 In taking the tremendous advantages as I do of membership in the Church, I feel an equal responsibility towards it; if I am to benefit by it, I should help it meet its tremendous burdens. They are of varying and different types, of course, but if I am to take the benefit of any organization, I feel duty-bound to carry my portion of its burdens, if I can. I feel that loyalty to the Church demands just that thing, and recently in talking to a conference, I suggested that, that if we could implant in the hearts of our children that type of loyalty, they would have no difficulty in subscribing to the program of the Church of which we are all members.

p7 I was glad when President Clark said this morning that there are times when we must accept the requests of our heavenly Father even though we may not understand their purpose and, even though at times it be blind obedience that we render, that we should do it, if we expect to take the benefits and blessings that come from membership in the Church.

p8 When I said that the other day, it was suggested that perhaps I was implying that the leadership of the Church is infallible, and that the free agency of man is circumscribed by that doctrine and teaching, but I do not believe that either. I have never been told what I should study. I exercise my freedom in the things that I teach trying always, of course, to make them conform to the teachings of the Church. But I feel that in it I am not particularly circumscribed in my liberties and in my privileges, and I glory in the fact that the Church throws open to me all of the books that have been written, if I care to delve into them. I have faith that if I delve, seeking the Spirit of God in my teaching, I will never find anything that will upset and disturb my faith in God and the restoration of the gospel.

p9 The blessings of membership in the Church, brothers and sisters, are tremendous. Loyalty to it should prompt you and me to abide by its teachings.
And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the
also: denying the Holy Ghost? (Alma 39:5.)

Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of innocent blood or

The Lord also gave the great law of chastity in ancient times, saying, "Thou shalt not commit adultery." (Ex. 20:14.) Speaking of sex immorality, Alma said to his son:
certainly work against the saving of our souls. Would any women who belong to the true Church be foolish enough to drink tea and thereby contaminate their bodies?

Thus, as Paul proclaimed, our bodies are temples of God, given to us that we might keep them clean, pure, and uncontaminated in all respects, that some day we
might come back with our bodies into the presence of our eternal Maker and have them purified and exalted. So the things that we do that will contaminate our bodies

If any man defile the temple of God him shall God destroy; for the temple of God is holy, which temple ye are. (1 Cor. 3:16-17.)

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the
ELDER OSCAR A. KIRKHAM Of the First Council of the Seventy

I pray that the Lord may be with me and bless me and that you will incline your hearts toward me and lend that sympathetic understanding in this moment of real effort on my part.

There is a matter I wish to present on behalf of our President, President McKay, and brothers and sisters of the Church of Jesus Christ of Latter-day Saints. As a National Council member at large of the Boy Scouts of America, I am pleased to say that President David O. McKay received last summer the highest honor award which can be given by that organization to its leaders—Silver Buffalo.

Scouting membership has reached over three million in the United States of America, making a total of five and a half million members in the world. Among the persons receiving this honor of the Silver Buffalo award are some of America's most distinguished leaders in business, education, art, and religion. "In the service of youth" reads the citation.

We in scouting in the Latter-day Saint Church feel highly honored to have this distinguished recognition come to President David O. McKay. May the Lord bless his kindly words, his noble example, and the power and strength of his message that he has placed in the hearts of men in this glorious movement.

There are two great trails for a boy: from deacon to high priest; from Tenderfoot to Eagle Scout. I humbly pray in my heart that every boy—our boy, my boy, your boy's boy—may have the high privilege, through your encouragement and mine and all good men to devote their energy to following these two great trails that they may bless and glorify their lives.

As youth goes, so will civilization go. Thus we must safeguard their future with noble example on the part of worthy parents and leadership, with devoted personal attention, then our civilization will continue to progress.

Some time ago, a man on the highway halted, impressed by the rolling hills. In the midst of these hills he saw a beautiful straight furrow. He stopped by the fence, expecting to see an old, experienced farmer coming toward the end of the furrow, but instead he saw a youth. Immediately he said to the young chap, "Did you plow the first furrow in this field?"

"Yes, sir."

"You will do many straight things in life. And on his way he went.

Twelve years went by. The man came again. He was met by a lovely limousine at the station. "We have a fine hotel in the city," he was told, "but I am taking the privilege of inviting you to my home. Will you kindly come?"

"Yes, I will be pleased. I am tired of hotels," the gentleman replied.

That night before a large auditorium and before this man arose to address the audience, the man who had been entertaining him said, "I am the mayor of this city. Do you remember twelve years ago seeing a boy plow a straight furrow in an open field? That was I. Please do not say anything about it to this audience, but I shall be eternally grateful to you."

Oh, may the Lord keep deep down in our hearts the fine teaching of our religion, our devotion to our work, to do our utmost to guide youth to its destiny.
How I would love to be a boy again!

God bless my boys and your boys.

Not long ago, from a cabin home, a humble home, a telegram was sent to a son in a distant city, "Come home, Charles. I am not well." Signed, "Mother." And when the son arrived by plane, his mother said, "There are two gifts I want to give you, Charles. I have been thinking about them all day. Each day, on your knees and alone, say a prayer. And the second gift I would love to give you, is each day walk with good men. These are my gifts, Charles. Each day, pray alone on bended knee, and each day walk with good men."

God bless that boy who today is one of America's great Christian leaders president of a bank of thirty million, head of one of the largest organizations in our land, a real Christian gentleman.

This is the touch that must be given. Halt, now; you can help a boy. It may be the army that he may face tomorrow, but today it is only a boy who needs a kindly word. These are precious moments. These are great days in the life of a boy.

And may I say, finally, I am humbly grateful. I wish my words may be from my lips to your hearts. In gratitude I thank God for a fourteen-year-old boy, who read the sacred word, who meditated, who prayed, unafraid, alone, and the Lord heard his prayer.

President David O. McKay:

Elder Oscar A. Kirkham, of the First Council of Seventy, has just addressed us. Our concluding speaker for this morning's session, will be Elder Spencer W. Kimball, of the Council of the Twelve.

Spencer W. Kimball
ELDER SPENCER W. KIMBALL Of the Council of the Twelve Apostles

My beloved brothers and sisters: My heart is filled with gratitude this morning for this occasion, for you, for the gospel, the Church, the priesthood, my family, and for all the privileges that have come to me.

Recently, as I held a meeting with a group of members of bishoprics, I had occasion to read to them that scripture of Paul's, given to Timothy, in which he said:

A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

Not given to wine, no striker, not greedy of filthy lucre.... (1 Tim. 3:23.)

My mind began to explore and I wondered: "What is filthy lucre?" I read a little farther and found that he said the same of the deacons, that they should not be "greedy of filthy lucre."

I wondered about the term. I went to the dictionary to see just what Webster would say, and found that lucre, itself, has a bad connotation, and filthy lucre is worse; and to be "greedy of filthy lucre" is, of course, still worse.

This instruction was given by John, the Revelator, to the Laodicean Saints:

I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot.

So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

As many as I love, I rebuke and chasten: be zealous therefore, and repent. (Rev. 3: 15-19.)

And I began to think of many of our people whose minds are upon their wealth; who are increased with goods; who though clothed elegantly are naked and not in white raiment; who with eyes wide open see not; who are "greedy for filthy lucre."

Now, all money is not lucre; money is not filthy. There is clean money with which to buy food, clothes, shelter, and other necessities and with which to make contributions toward the building of the kingdom of God.

Clean money is that compensation received for a full day's honest work. It is that reasonable pay for faithful service. It is that fair profit from the sale of goods, commodities, or service. It is that income received from transactions where all parties profit.

Filthy lucre is blood money; that which is obtained through theft and robbery. It is that obtained through gambling or the operation of gambling establishments. Filthy lucre is that had through sin or sinful operations and that which comes from the handling of liquor, beer, narcotics and those other many things which are displeasing in the sight of the Lord. Filthy lucre is that money which comes from bribery, and from exploitation.
Compromise money is filthy, graft money is unclean, profits and commissions derived from the sale of worthless stocks are contaminated as is the money derived from other deceptions, excessive charges, oppression to the poor and compensation which is not fully earned. I feel strongly that men who accept wages or salary and do not give commensurate time, energy, devotion, and service are receiving money that is not clean. Certainly those who deal in the forbidden are recipients of filthy lucre.

 Thou shalt not bring the hire of a whore or the price of a dog, into the house of the Lord thy God for any vow: for even both these are abomination unto the Lord thy God. (Deut. 23:18.)

And Micah lashed at this sin. He said:

What is the transgression of Jacob? is it not Samaria? and what are the high places of Judah? are they not Jerusalem?

Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard:

And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered it of the hire of an harlot and they shall return to the hire of an harlot.

For her wound is incurable.... (Micah 1:5-7, 9.)

I am sure that money is unclean when it is obtained through oppression, fraud bribery, or through misrepresentations. You will remember the story of the Prophet Samuel:

. . . he made his sons judges over Israel.

And his sons walked not in his ways, but turned aside after lucre, and took bribes and perverted judgment. (1 Samuel 8:1, 3.)

And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons are with you: and I have walked before you from my childhood unto this day.

Behold, here I am: witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you.

And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand. (Ibid. 12:1-4.)

In Isaiah's day, there were those who accepted gifts as bribes and who brought forth the prophet's comments:

He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him, his waters shall be sure. (Isaiah 33:15-16.)

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:

Which justify the wicked for reward, . . .

Therefore as the fire devoureth the stubble, and the flame consumeth the chaff so their root shall be as rottenness, and their blossom shall go up as dust: . . . (Ibid., 5:22-24.)

In Exodus again we read of gifts of bribery:

And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous. (Exodus 23:8.)

In Matthew, the Master denounced unclean gifts which come from impure and unforgiving hearts:

But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

Leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift. (Matt. 5:22-24.)

The gift is acceptable when it is made clean and uncontaminated.

Fair dealing in business matters, in selling, in buying, and in general representations is spoken of frequently in the scriptures. The warning to Israel is still applicable in our own day:

And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another:

. . . but thou shalt fear thy God: for I am the Lord your God. (Lev. 25:14, 17.)

And in the Proverbs we read:

He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want. (Prov. 22:16.)

Much is said about the hirer and the hired in the scriptures, and about the employer and the employee:

Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

Your riches are corrupted, and your garments are motheaten.

Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the
Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. (James 5: 1-4.)

. . . and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right and fear not me, saith the Lord of hosts. (Malachi 3:5.)

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter;

Woe unto them that are wise in their own eyes, and prudent in their own sight! (Isaiah 5:20-21.)

Again:

Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates:

At his day thou shalt give him his hire neither shall the sun go down upon it; for he is poor, and setteth his heart upon it.... (Deut. 24:14.)

And to me that means, woe unto them who will rationalize, who will explain away their errors in these matters, who justify their oppressions. Farm hands, domestic help, and unprotected people are often oppressed, when economic circumstances place them in the position where they must accept what is offered or remain unemployed. And we sometimes justify ourselves in underpaying and even boast about it:

Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand.

And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage. (Micah 2:1-2.)

And then there are those of us who require excessive compensation for services and who fail to give "value received" and who give no loyalty with their insufficient and inefficient service.

Scripture writers admonish the employed to obey masters, to please their employers, to work with singleness of heart, to be honest in time spent and service rendered and to avoid purloining.

The Lord knows that we need food, clothes, shelter, and other things. He expects us to earn our living. He commands us to give the necessities to our families. He permits, perhaps, that we may have reasonable luxuries, but not with unclean money.

The Savior said,

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. (Matt. 6:24.)

And as we look about, we see many who are greedy for excessive wealth, and especially that which comes with sharp practices and at the expense of strict honesty and complete integrity. It is hard to satisfy us. The more we have, the more we want.

Paul seemed to understand human nature and fully endorsed the statement of the Master: ". . . a rich man shall hardly enter into the kingdom of heaven." (See Matt. 19:24.) He says:

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. (1 Tim. 6:7-10.)

"Having food and raiment let us be therewith content."hy another farm, another herd of sheep, another bunch of cattle, another ranch? Why another hotel, another cafe, another store, another shop? Why another plant, another office, another service, another business? Why another of anything if one has that already which provides the necessities and reasonable luxuries, but not with unclean money.

Paul seemed to understand human nature and fully endorsed the statement of the Master: ". . . a rich man shall hardly enter into the kingdom of heaven." (See Matt. 19:24.) He says:

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. (1 Tim. 6:7-10.)

"Having food and raiment let us be therewith content."
President David O. McKay:

Singing by the Choir, "More Holiness Give Me."

Elder George A. Raymond, President of the Logan Temple, offered the invocation.

The German choir sang the sacred selection, "Hallowed Be Thy Name."

We shall begin these services by the choir singing "Hallowed Be Thy Name." The opening prayer will be offered by Elder A. George Raymond, president of the Logan Temple, and Elder Frank W. Asper at the organ.

Arrangement through KSL over twelve radio stations in Utah, Idaho, and Arizona, the names of which stations have already been announced to the radio audiences. The speaking system and television are operating. These services will also be televised over KSL television of Salt Lake City, and will be heard over radio station KSL and by those in the area.

To those who are unable to gain admittance to the Tabernacle we announce that overflow meetings are held in the Assembly Hall and in the Barratt Hall where a loudspeaker system is operating.

Hundred Twenty-Fourth Seminual Conference of the Church of Jesus Christ of Latter-day Saints.

To the radio audience listening in, we are pleased to announce that the Tabernacle is crowded as heretofore in our sessions. This is the fourth session of the One Hundred Twenty-Fourth Seminual Conference of the Church of Jesus Christ of Latter-day Saints.

The choral music for this afternoon's session was furnished by the German Choir, Elder Heinz Rimmasch, conductor.

In addition to the words of appreciation expressed to the German members of the Choir by Brother Thomas E. McKay, we wish to commend our Choir members and the leader for the choice selections sung so impressively this morning.

They have been accompanied by Brother Frank W. Asper, at the organ.

"Lord, Throughout the World Thy Powers Claim," will now be sung, after which Elder Anderson will offer the benediction.

The German-speaking choir sang "Lord Throughout the World Proclaim."

President Lewis R. Anderson of the Manti Temple pronounced the benediction.

Conference adjourned until 2:00 p.m.

Conference reconvened at 2:00 p.m., Saturday, October 3, 1953.

The choral music for this afternoon's session was furnished by the German Choir, Elder Heinz Rimmasch, conductor.

President David O. McKay, who presided and conducted the services, opening the meeting with the following statement:

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Elder George A. Raymond, President of the Logan Temple, offered the invocation.

Singing by the Choir, "More Holiness Give Me."

President David O. McKay:
Our first speaker this afternoon will be President Joseph Fielding Smith, President of the Council of the Twelve, who will be followed by Bishop Carl W. Buehner.

ELDER JOSEPH FIELDING SMITH President of the Council of the Twelve Apostles

If I may have the guidance of the Spirit of the Lord, I wish to speak of our Redeemer as our Advocate and our Mediator. I think that quite generally we do not understand his mission as fully in this regard as it is possible for us to do.

In the sixth chapter of Exodus there is a statement which is a mistranslation which I will read to you:

"And God spake unto Moses, and said unto him, I am the Lord:"

Now, the Hebrew scriptures inform us that he referred to himself and is referred to throughout the Old Testament as Jehovah, so this cannot be a correct translation. It should read:

"And God spake unto Moses, and said unto him, I am the Lord:"

"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them." (Ex. 6:2-3.)

Now, the Hebrew scriptures inform us that he referred to himself and is referred to throughout the Old Testament as Jehovah, so this cannot be a correct translation. It should read:

"And God spake unto Moses, and said unto him, I am the Lord:"

"And I appeared unto Abraham, unto Isaac, and unto Jacob. I am the Lord God Almighty, the Lord JEHOVAH, and was not my name known among them?"

That changes the whole meaning of it.

Now an advocate is one who defends or pleads for or in behalf of another. A mediator is one who reconciles or brings about agreement between parties. I want to read one or two passages of scripture on this point.

"Lift up your hearts and be glad, for I am in your midst, and am your advocate with the Father; and it is his good will to give you the kingdom." (D. & C. 29:5.)

"Listen to him who is the advocate with the Father, who is pleading your cause before him"

"Saying: Father, behold the sufferings and death of him who did not sin in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified." (Ibid., 45:3-4.)

"Behold, and hearken, O ye elders of my church, saith the Lord your God even Jesus Christ, your advocate, who knoweth the weakness of man and how to succor them who are tempted." (Ibid., 62:1.)

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

"These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood." (Ibid., 76:69.)

"The power and authority of the higher, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the Church,

"To have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant." (Ibid., 107:18-19.)

This from the First Epistle of John Verse 1, Chapter 2: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

Paul wrote to Timothy as follows: "For there is one God, and one mediator between God and men, the man Christ Jesus;"

"Who gave himself a ransom for all, to be testified in due time." (1 Timothy 2:5-6.)

When Adam was in the Garden of Eden he was in the presence of God, our Father. He learned his language. The first part of Genesis dealing with the creation and with Adam in the Garden of Eden is when the Father was present with him.

After he was driven out of the Garden of Eden the scene changed. Adam was banished because of his transgression from the presence of the Father. The scriptures say he became spiritually dead that he was shut out from the presence of God.

From that time on Jesus Christ comes on the scene as our advocate, pleading for us as our mediator through his ministry and labors to reconcile us, to bring us into agreement with God, his Father.

That is part of his great mission. He stands between the Father and man. He pleads our cause. You know when he was upon the earth he prayed frequently, and he prayed for his disciples, pleading with his Father in their behalf, and he has been pleading ever since, and he stands between us and God, our Father.

I would like to call your attention to one little thing in the first vision of the Prophet Joseph Smith. It is very significant, and Joseph Smith did not know it. If he had been perpetrating a fraud, he would not have thought of it. You will recall in your reading that the Father and the Son appeared to him, and the Father introduced the Son and told the Prophet to hear the Son.

Suppose the Prophet had come back from the woods and had said the Father and the Son appeared to him, and the Father had said, "Joseph, what do you want?" and when he asked the question and told him what he wanted, the Father had answered him; then we would know that the story of the Prophet could not be true.

All revelation comes through Jesus Christ. I have not time to go into the scriptures and give you references for that, but that is the fact. He it was who led Israel, and if I do not procrastinate upon the time, I will take the rest of it to read to you the statement from President George Q. Cannon, bearing on this point.

"There is in modern Christendom a strong tendency to ascribe to the Father visits and communications with mankind that were really made by the Lord Jesus. There is even a respectable percentage of the members of his Church, established in these days, who have the idea that it was the Father and not the Son who appeared to the patriarchs and prophets of old, who delivered Israel from Egypt, who gave the law on Sinai, and who was the guide and inspirer of the ancient seers. This was not the understanding of the true servants of God either before or after his coming. Those who preceded the advent of the Messiah understood that he whom they worshiped as Jehovah should in due time tabernacle in the flesh, and the writings of Justin Martyr and other of the early fathers show that this was the belief of the early Christian Church
I am sure you all join with me in expressing our love and admiration for these three great men, for their devoted leadership over the Church.

On his other side is the dean of the General Authorities of the Church, President Clark, in his eighty-third year man who has become one of the greatest statesmen we

besides that, he speaks and looks as a prophet.

honor, men who serve as if in the prime of life, and yet have lived many years beyond those at which most of us retire.

I should like to pay my humble tribute to the three great high priests who preside over our Church, the First Presidency of this Church, the men whom we love and

my testimony of the divinity of this great work, the gospel of Jesus Christ, and I hope in the few moments that I stand here that the Lord will sustain me.

BISHOP CARL W. BUEHNER Second Counselor in the Presiding Bishopric

President David O. McKay:

President Joseph Fielding Smith, president of the Council of the Twelve, has just concluded speaking. We shall now hear from Bishop Carl W. Buehner of the

President McKay:

Standing at his one side is President Stephen L. Richards, the youngest of these three, a man with a great legal mind, a great organizer, and he certainly has been an

President Clark, in his eighty-third year man who has become one of the greatest statesmen we will ever know and with a testimony of the gospel as firm as the Rock of Gibraltar.

I am sure you all join with me in expressing our love and admiration for these three great men, for their devoted leadership over the Church.
|p5 As I figure this up, these men together have lived 237 years, and if I am right, and I don't think I am far from it, they have served either in the Council of the Twelve or as the Presidency of the Church for an aggregate of more than one hundred years.

|p6 I would like to suppose that the combined information of these three outstanding men, together with inspiration and revelation from our heavenly Father, would exceed the knowledge of any other three men upon the face of the earth today. I am sure I am right in this supposition.

|p7 They are our leaders. Brethren and sisters, I wish that leaders of men and nations all over this earth would listen to the counsel of these three great leaders of ours. When I think of the millions, yes, billions of dollars that are spent to create weapons of war, destructive weapons designed to wipe out the people of the earth, and I compare that with the message that goes forth from Zion carried by the missionaries of the Church, I assure you they go forth with greater power than the power of deadly weapons, and I sincerely hope the day will soon come when these young men can go forth as an army of men clothed with righteousness and the power of the priesthood, preaching the gospel of peace and salvation to the nations of the earth. I would that we had twenty thousand of them instead of the two or three thousand we have in the earth today and that they would not be restricted in their work of preaching to every nation, every kindred, every tongue, and every people.

|p8 Recently, when it was announced that we were going to build a temple in Switzerland and another one in England, a number of people came into my office, and I am sure they have to the offices of all these brethren, wondering how they could make a contribution to the erection of these temples.

|p9 Among those who came to see me was a very elderly couple, and they said, "Bishop, just how could we make a small contribution toward the construction of the Swiss Temple? We have had such a thrilling experience in our life doing temple work and genealogical work, we would love to make a little contribution to that temple and to those good people in that far-off land." So, I told them that that was a very easy thing to do, and if they just wanted to leave the money, I would be glad to give them a receipt for it, and I would be sure that it would go toward that very marvelous project. Then, this man's good wife said, "Bishop Buehner, would it be possible for my name to be put on that receipt?" and I said, "We will fix that receipt any way you would like to have it." She said, "Now, I don't want to give you the impression that my husband and I have not been very happy. We have been. We have had a wonderful life together, but I would like to see my name on that receipt along with my husband's name." This seemed satisfactory.

|p10 So they said, "We'll be back in a little while." In about thirty minutes, they returned, and this good man, his life almost over, and so was his wife/she had lived a long time down a check for a thousand dollars, and his wife gave me ten one-hundred-dollar greenbacks, another thousand dollars, each wanting to contribute a thousand dollars toward the erection of the temple in Switzerland.

|p11 Others with their two dollars and five dollars and ten dollars, and a thousand dollars and ten thousand dollars and more is marvelous what the people of the Church voluntarily do to help push forward this great work.

|p12 I heard another little experience that happened somewhere up in the Uintah Basin a while ago, where for twenty-four years they talked about building a new chapel. Finally, the bishopric then in the ward decided they had talked about this thing long enough, and they would like to organize a finance committee, a building committee and go ahead, so they sent out letters assessing the membership of the ward for this purpose.

|p13 Among those who received a letter and an assessment of one hundred dollars was a little widow who had not been very active in the Church, and one that the bishopric did not know very well; but they thought they would visit this woman. When they went to her home, they realized they had made a great mistake. She should never have assessed this poor, little old lady, hundred dollars, they said, and so in the middle of their talk of trying to justify what they had done in taking themselves out of the assessment that they had made to this woman, she said, "Just a minute, brethren, you have assessed me one hundred dollars. I would like to do my part." They said she walked over to the mantel shelf, reached her hand into a little piece of crockery, and counted out to the bishop five hundred dollars in greenbacks.

|p14 Then he said that time went on, and the building got started. They were putting the rafters on it, and one day the bishop got another call from this woman, and he thought, "Oh, dear, she wants her money back, and we have spent it on the chapel."

|p15 When they went to see her, she said, "You don't know how thrilled I am to see our building come into fruition. We have talked about it all these years, but you brethren have actually gone to work, and now I can see it grow, and the rafters are going on. I would just like to give you another five hundred dollars to be sure it is completed because I don't think I'll live until we finish the building, and I would like to have a little credit on the other side."

|p16 This is not just an isolated case. We hear these stories all the time.

|p17 Let me tell you one other experience, a little different from this, and then my time is up.

|p18 When I was up in Richland Stake in Richland, Washington, not so long ago, and a man was called out of the audience to bear his testimony, a new convert to the Church. When he came to the stand, he was shaking much worse than I am now, and I am very shaky and said, "I think I'll tell you people how I became a member of the Church. I was a very ardent Baptist, and I lived in New York City near the leaders of the Baptist Church. One day they called me in and asked me if I would go on a mission to the Belgian Congo and I accepted. Of course, they said, 'Now, we'll pay you $425.00 a month while you are on the mission,' but even at that they could not get very many people to accept.

|p19 Among those young men who were called to serve for the Baptist Church I spent three years there, and when I completed my mission, I got on a boat coming up the African coast. The second day on board that boat, I noticed two fine, clean-cut looking young men walking around the deck of that boat, each with two books under their arms. They so fascinated me; they so humiliated. For twenty-one days as we crossed the ocean we sat on the deck of the boat, and we compared the doctrine I taught as compared with the doctrine of these two missionaries to serve for the Baptist Church. I learned they also had been missionaries in South Africa, and I said to these young men `The Baptist Church pays me $425.00 a month. When he came to the stand, he was shaking much worse than I am now, and I am very shaky and said, "I think I'll tell you people how I became a member of the Church. I was a very ardent Baptist, and I lived in New York City near the leaders of the Baptist Church. One day they called me in and asked me if I would go on a mission to the Belgian Congo and I accepted. Of course, they said, 'Now, we'll pay you $425.00 a month while you are on the mission,' but even at that they could not get very many people to accept.

|p20 Among those who received a letter and an assessment of one hundred dollars was a little widow who had not been very active in the Church, and one that the bishopric did not know very well; but they thought they would visit this woman. When they went to her home and opened the door, they realized they had made a great mistake. She should never have assessed this poor, little old lady, hundred dollars, they said, and so in the middle of their talk of trying to justify what they had done in taking themselves out of the assessment that they had made to this woman, she said, "Just a minute, brethren, you have assessed me one hundred dollars. I would like to do my part." They said she walked over to the mantel shelf, reached her hand into a little piece of crockery, and counted out to the bishop five hundred dollars in greenbacks.

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|p22 Let me tell you one other experience, a little different from this, and then my time is up.

|p23 It is wonderful what you see as you travel about the Church. Brethren and sisters, I just hope we will have a desire to serve our heavenly Father with all our might, mind, and strength.
"We sat deep in thought," said my father, "for we had been listening to a sage of history, a man who knew Shakespeare. We slept under the stars that night, as we did

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Lattery Saints, epics that will thrill the world with their truth and beauty. Let me here relate a story of the long ago:

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lands, and often misery for the sake of communicating the Gospel message. Many have given their lives as they bore testimony of the restored word of God. The splendor

parts of the world to preach the gospel and to turn men's thoughts to their God. This was even true long before there were railroads or quick and safe means of travel by

glory in the light and splendor of the Christian truth. In our day, since the restoration of the gospel, we know the hundreds, yea, thousands who have gone into the remote

them the comfort of one's own salvation." What splendor of life is that of Paul the Apostle, who no sooner was his own life made over, no sooner had the faith and the hope

living God and to turn to him with a repentant heart. No one can deny the force the beauty of the passion for extending one's own belief and hopes to others "for imparting to

Covenant. "That you be ready to receive whatever truth shall be made known to you from the written word of God." But I must herewithal exhort you to take heed what you

part of his will our good God has revealed to Calvin, they will rather die than embrace it and the Calvinists, you see, stick fast where they were left by that great man of God,

reveal anything to you, by any other instrument of His, be as ready to receive it, as ever you were to receive truth, by my ministry; for I am fully persuaded, I am very

Lord hath appointed that or not, I charge you before God and His blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God

name, praise Thy majesty, whom we serve in all humility, we give unto Thy holy protection this new part of the world.

A few days ago, two meetings of all the General Authorities of the Church were held. The first one was in the temple at Logan, and a few days later the second meeting

was held in our temple here in Salt Lake City. In thinking of them I realize more and more that to love and know God is the highest blessedness of mankind. Temples built

by the Latter-day Saints are houses of prayer, of fasting, and of faith, houses of glory and order, houses of God. You recall the words as found in the dedicatory prayer of the

Kirtland Temple which were given by the Prophet Joseph Smith:

organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of

glory, a house of order, a house of God;

Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land; may those principles which were so honorably and nobly defended,

namely, the Constitution of our land, by our fathers, be established forever. (D. & C. 109:7-8, 54.)

I wonder sometimes if in reading our sacred books we enter into the thoughts of the prophets of God, and into their hearts. Have we as religious and moral men sought
to attain the perfect life by contemplation and work? So much might be said about our meetings in the temples. We all felt the goodness and beauty of human life. We felt

as we have never felt before the hunger and labor, love and death, faith and work which operated to produce these sacred buildings.

When we think of the Constitution of our land, we recall many historical statements that are sacred and true. First, the words of the French writer, Michelet. He had

written about the terrible days of the French Revolution when he writes these words:

The world is waiting for a faith, to march forward again to breathe and to live. But never can faith have a beginning in deceit, cunning, or treaties of falsehood.

It is interesting to note that according to Washington Irving, Columbus when he set foot on the island of San Salvador, uttered the following prayer, which has been translated
from the Latin:

O God, our Father, eternal and omnipotent, Creator of heaven and earth and sea, we glorify Thy holy name, praise Thy majesty, whom we serve in all humility, we give

unto Thy holy protection this new part of the world.

Then we have the prayer of Pastor Robinson as he blessed the Pilgrim fathers when they left in the Mayflower for the New World.

Brethren, we are now quickly to part from one another, and whether I may ever live to see your face on earth anymore, but whether the Lord hath appointed that or not, I charge you before God and His blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveal anything to you, by any other instrument of His, be as ready to receive it, as ever you were to receive truth, by my ministry; for I am fully persuaded, I am very confident that the Lord has more truth yet to break forth out of His holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of his will our good God has revealed to Calvin, they will rather die than embrace it and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning a shining light in their times, yet they penetrated not into the whole counsel of God: but were they now living, would be as willing to embrace further light as that which they at first received. I beseech you to remember it as an article in your church Covenant. "That you be ready to receive whatever truth shall be made known to you from the written word of God." But I must herewithal exhort you to take heed what you receive as truth. Examine it, consider it, and compare it with other scriptures of truth, before you receive it; for it is not possible that the Christian world should come so lately out of thick anti-Christian darkness and that perfection of knowledge should break forth at once.

To be called to the field as a missionary is an honor and a recognition of a person's real worth. It is a call to labor with undying zeal to awaken men in the faith in the
living God and to turn to him with a repentant heart. No one can deny the force the beauty of the passion for extending one's own belief and hopes to others "for imparting to
them the comfort of one's own salvation." What splendor of life is that of Paul the Apostle, who so soon was his own life made over, no sooner had the faith and the hope of
a new life taken possession of him, than he was overcame with the desire to disseminate this possession to all the world and to make Jew and Gentile alike see and
glory in the light and splendor of the Christian truth. In our day, since the restoration of the gospel, we know the hundreds, yea, thousands who have gone into the remote
parts of the world to preach the gospel and to turn men's thoughts to their God. This was even true long before there were railroads or quick and safe means of travel by
sea. Missionaries left home and friends to go to far-off China and India, and the South Seas, to say nothing of Europe and South America. They faced hardships in strange
lands, and often misery for the sake of communicating the Gospel message. Many have given their lives as they bore testimony of the restored word of God. The splendor
of their spirits and the grandeur of their achievements are known. The stories of their experiences and accomplishments will someday become the most beautiful epics of
the Latter-day Saints, epics that will thrill the world with their truth and beauty. Let me here relate a story of the long ago:

In the summer of 1857, my father, Seymour B. Young, Phillip Margetts, and David Wilcken were called to England on a mission; They were all of the same age, nineteen years. Constructing a handcart, they made ready to leave. Their first objective was Council Bluffs, just across the Missouri River from Omaha. From there they would take the train for New York, where they could embark on a sailing vessel for England. One night, while they were sitting around a wood fire on the Platte River, singing songs, and talking about the "folks at home," Brother Margetts began to recite some of the fine lines from the plays of Shakespeare, among which were the words of Macbeth:

Tomorrow, and tomorrow, and tomorrow Creeps in this petty pace from day to day To the last syllable of recorded time; And all our yesterdays have lighted fools The

way to dusty death. Out, out, brief candle! Life's but a walking shadow, a poor player That struts and frets his hour upon the stage And then is heard no more.

(William Shakespeare, Macbeth, Act V. Sc. 5.)
As I toured the Western Canadian Mission just a few months ago, I heard many heartwarming missionary stories. One thrilling story I should like to share with you. I was called to do missionary work.

That is the true missionary spirit. That was the word of a prophet of God many years ago. The same teaching goes forth from this pulpit today: that each individual who is a member of this, the Church of Jesus Christ of Latter-day Saints, is on a mission, and that mission is to teach first, by example, and second, by precept, the truths of this gospel, which is the gospel of salvation and exaltation into the presence of our heavenly Father and his Son, Jesus Christ.

Paying tribute to a great missionary who is absent from us today, but who was with us here six months ago occupying a seat on the row that I am privileged to occupy is Elder Stayner Richards.

President David O. McKay:

As missionaries, we should find the good in people. We should judge all people not by their mistakes but by the abundance of their powers. Our work as teachers is based on love, and if we have the love of our listeners, we must see to it that their merits are understood, rather than their faults found out.

Let us keep in mind the beautiful words of the Chinese Confucius, ages before Christ:

Those who know the truth are not equal to those who love it; and they who love it are not equal to those who live it.

I pray that we may all come to a deeper understanding of the gospel, that we may live as God would have us live. Amen.

Elder John Longden, Assistant to the Twelve, will now speak to us. He will be followed by Elder Delbert L. Stapley of the Council of the Twelve.

President John Longden

ELDER JOHN LONGDEN Assistant to the Council of the Twelve Apostles

Blessed are they which do hunger and thirst after righteousness: for they shall be filled. (Matt. 5:6.)

In the opening remarks of our dear President McKay at the beginning of this conference he stated that he hoped our souls might be uplifted and inspired. I am sure you can bear witness with me that our heavenly Father has literally blessed us, and our souls have been uplifted because we have been inspired by the word of the Lord.

I have noted without exception that each who has occupied this position regardless of his calling in the Church, regardless of his standing in the community or the nation, before taking these responsible Church positions, has invoked the blessings of our heavenly Father upon him that he might be able to speak under the inspiration of the Holy Spirit. I realize as I stand before you this afternoon that I must depend upon the inspiration of my heavenly Father through his Son, Jesus Christ, for, to teach the gospel of Jesus Christ can be done not by the wisdom of men, but only by the power of God.

Much has been said here today and yesterday in these conference sessions regarding the missionary program of the Church. I would feel most ungrateful if I did not take just a moment to pay tribute to a great missionary who is absent from us today, but who was with us here six months ago occupying a seat on the row that I am privileged to occupy is Elder Stayner Richards.

He has long labored to spread truth and righteousness, exercising his energy and talent in building up the kingdom of God.

I feel sure that he has touched the hearts of thousands in the British Isles or wherever he has labored to spread truth and righteousness, exercising his energy and talent in building up the kingdom of God.

It was my privilege to labor with him for about fourteen years in the Highland Stake, the stake in which I now reside.

Going back a few years, a prophet of God, Brigham Young, declared:

That is the true missionary spirit. That was the word of a prophet of God many years ago. The same teaching goes forth from this pulpit today: that each individual who has membership in this, the Church of Jesus Christ of Latter-day Saints, is on a mission, and that mission is to teach first, by example, and second, by precept, the truths of this gospel, which is the gospel of salvation and exaltation into the presence of our heavenly Father and his Son, Jesus Christ.

I thrill as I have the privilege of touring missions and visiting in the stakes and mingling with the stake missionary groups to catch the spirit of those who are specifically called to do missionary work.

As I toured the Western Canadian Mission just a few months ago, I heard many heartwarming missionary stories. One thrilling story I should like to share with you. I would like to take you with me for a moment or two to a concentration camp in France, in which are incarcerated two German prisoners, young men who never had become acquainted with each other until they were in this camp.
In all humility, my brothers and sisters, I approach this solemn and sacred responsibility this afternoon. I feel my dependence upon the Lord for his blessings and strength as I speak to you.

So, a gospel conversation ensued. Then this young man became interested and many conversations thereafter followed. The war was over. They were released. The one returned to his locality in Germany, where he further investigated this thing he had heard in a French concentration camp. Then he applied for baptism. He was baptized, and after a few months was called by President Wunderlich to go on a mission for the Church. The young convert said, "I have only twelve marks," but President Wunderlich, because he had the priesthood of God, because he could speak with that power and authority which comes to those who are truly called to serve the Lord, made a promise to that young man if he would accept the call and respond to it that the Lord would provide a way.

So the young man, in blind faith believing, as we have heard from this pulpit today, accepted the call and filled his mission. It was my privilege to interview him while he was doing stake missionary work in the city of Edmonton, Canada. He had migrated from Germany and is now living in Canada.

We all have a zone of influence, my brothers and sisters. I should like to ask the question here today, "When did you last have a gospel conversation with someone who does not claim membership in the Church?"

Well, you do not have to answer it, only in your own minds. I humbly pray that the Spirit of the Lord will take hold of us, that we will exercise our rightful influence to teach the principles of salvation and exaltation to our heavenly Father's children.

I thrill as I see someone here in the audience today who is not ashamed of the gospel of Jesus Christ. After having filled a mission in the Southern States for this great Church before the turn of the century, he decided he wanted to follow further his education in electrical engineering, so he selected that great University of Cornell. One Sunday each student was to have the opportunity and privilege of filing past the rostrum and shaking hands with the first president of Cornell, Andrew White, introducing himself and making known where he was from. When it came this young man's turn, he said "Thomas E. Yates from Scipio, Utah." Immediately Andrew White said, "Are you a Mormon?"

Brother Yates did not flinch because he was not ashamed of the gospel of Jesus Christ. He said, "Yes, sir, I am."

Then Andrew White asked for an interview the following Sunday. Brother Yates said that week seemed mighty long because he realized the persecution that had been sustained by the missionaries, even while he was in the Southern States.

But the time passed, and he was ushered into the study of Andrew White. There it was revealed to him just why he had been invited for this interview.

Andrew White told him, on one occasion while he was a special representative to the Russian government he had become very friendly with Count Leo Tolstoi, the great Russian philanthropist and writer. On one occasion as he called at the home of Tolstoi he was told by the servant that Tolstoi was out in the fields plowing, and if he wanted to see him he would have to go there which he did.

As he met Tolstoi there was the usual friendly salutation, and then Tolstoi said, "If you want to converse with me, you will have to come along while I finish my plowing."

This he did, and they conversed about many things. After a discussion on religion Tolstoi said to Andrew White, "But what about your American religion?"

Andrew White said, "We do not have a state church in America. People are allowed to worship God according to the dictates of their own conscience."

Then Tolstoi decided he would give Andrew White, great as he was, a rebuke, and so as not to lose the significance of this rebuke, I should like to read it to you.

"Then Count Leo Tolstoi, in his honest and stern but lovable manner rebuked the ambassador: 'Dr. White, I am greatly surprised and disappointed that a man of your great learning and position should be so ignorant on this important subject. The Mormon people teach the American religion: their principles teach the people not only of heaven and its attendant glories, but how to live so that their social and economic relations with each other are placed on a sound basis. If the people follow the teachings of this Church -- nothing can stop their progress -- it will be limitless."

"There have been great movements started in the past, but they have died or been modified before they reached maturity. If Mormonism is able to endure, unmodified, until it reaches the third and fourth generations, it is destined to become the greatest power the world has ever known.""

I believe that, as I stand before you today and testify that this thing called Mormonism has continued down through the stream of time for 123 years, unchanged, unmodified, and that it is the fulness of the gospel of Jesus Christ.

Yes, blessed are they who hunger and thirst after righteousness, and brothers and sisters, I believe that men are thirsting and hungering for righteousness in the world today.

It is our great responsibility, as has been outlined here, to be the humble servants in the hands of the Lord in carrying this glorious message to those individuals.

May God bless us with this vision, and the spirit of missionary work, as I bear witness that these things are true in the name of our Savior, Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder John Longden, Assistant to the Council of the Twelve.

Elder Delbert L. Stapley of the Council of the Twelve will now address us.

DeLBERT L. STAPLEY Of the Council of the Twelve Apostles

In all humility, my brothers and sisters, I approach this solemn and sacred responsibility this afternoon. I feel my dependence upon the Lord for his blessings and strength as I speak to you.
When a scientist makes a great discovery, it is not long before some other scientist makes the same discovery. The Lord has released that knowledge in the earth. It is not confined to one or two but to all who search for it. As the brethren of the General Authorities seek the Spirit for inspiration in the preparation of conference talks, and drawing from the same Spirit, there is a constant theme through the talks of each, for the Spirit has influenced them in that direction.

Recently in the solemn assembly held in the Logan Temple, President David O. McKay said, “The Lord is impressing his servants to extend and intensify the work of his Church.”

Stake presidents and bishops, presidents of priesthood quorums, presidents and superintendents of auxiliaries know this statement to be true. There has been increased activity among the Aaronic Priesthood, the senior members of that priesthood, the girls’ program, the Relief Society as it works with inactive women, the missionary program now at home as well as abroad, the great welfare program of the Church, and many other activities designed to build faith and testimonies in the hearts of Latter-day Saints.

The tempo and the good feeling of this upsurge in activity and devotion must inspire and find expression in the lives of all Church members, not just alone in its leaders. As leaders it seems to me necessary that we let information go on down to the rank and file of our Church membership in order that they might have and enjoy the same counsel and direction that we receive. Where this condition is true, and our people understand, it wipes out any prejudice, resentment, or rebellion that might be in their hearts, and also they will support and work diligently for the accomplishment of the Lord's great purposes in the earth.

The Lord has not chosen us to fail in this work of his kingdom, but to succeed. We have no reason to fail. This is the Lord's work. He is inspiring and revealing unto those who have been properly called his mind and his will. This guiding force is present in the affairs of his kingdom today. Without this holy influence we would be groping in spiritual darkness.

In all ages of the world, the divinely appointed servants of God have entreated the people to love the Lord and to keep his commandments. Today is no exception in that respect. We are called to be a light to the world. The Lord has appointed us to be that light because we have the truth of the gospel of our Lord and Savior, Jesus Christ.

The Savior said, “. . . A city that is set on an hill cannot be hid.” (Matt. 5:14.) Nor can we be hid from the world here in the tops of the mountains, for our works and our deeds go out from this place.

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In these days of turmoil and distress, as God’s chosen servant, under the inspiration of his divine calling, he is pointing the way, it seems to me, with clarity and understanding to the people of the Church.

I bear witness to you, my brothers and sisters, that God sustains him, and no one else in the world today but him, because he has the holy calling of prophet, seer, and revelator, representing the Lord upon the earth in our time. He has the right to revelation for the people of the Church, and if all people would understand that they would not be tossed about by those who would seek to divert their minds from the Church and its glorious principles, and I am sure they would be more happy and contented than they now are.

It is a great and inspiring moment in our council to hear President McKay say, “Brethren, the Lord has spoken. His will has been done.” It is a great moment, a thrilling moment, and you have the sure feeling that what he has said or designated is true, and of God.

Now, President McKay does not require any defense. I do not need to say these words in defense of him. His life, his works, his faith, his love and devotion are unquestioned and exemplary, not only to the people of this Church but also to all the world, but if the people of the Church understand the calling and position of the chosen and anointed prophet of God, they will be fortified against false teachers and anti-Christers, and we do have them among us.

When the brethren of Nephi did not understand the vision of their father Lehi, they came to Nephi, their younger brother, for an explanation of that vision. He asked of them, as I would ask of you,

Have ye inquired of the Lord?

They said unto Nephi,

We have not for the Lord maketh no such thing known unto us. (See 1 Ne. 15:8-9.)

Now my brothers and sisters, if there are any doubts in your hearts about your leaders or this Church being true, again I would ask of you, “Have ye inquired of the Lord?” I am sure if you ask sincerely and with real intent that the Lord will manifest the truth of it unto you. There will no longer be any doubt, for God can bear you that witness through the Holy Ghost, which power all of us should seek.

Many of the signs spoken of by the prophets to precede the second coming of Christ are now being fulfilled before us. They are easily recognizable, and they remind us of the parable of the ten virgins, the five who were wise, and the five who were foolish. Those who were foolish were not prepared when the bridegroom came, and as they went out to prepare themselves, the doors were closed against them, and they could not gain admittance.

You and I need to be prepared. We know not the day nor the hour in which the Son of Man shall come, yea, and it shall be at the last day, that he who is filthy shall remain in his filthiness. (Alma 7:21.)

When a scientist makes a great discovery, it is not long before some other scientist makes the same discovery. The Lord has released that knowledge in the earth. It is not confined to one or two but to all who search for it. As the brethren of the General Authorities seek the Spirit for inspiration in the preparation of conference talks, and drawing from the same Spirit, there is a constant theme through the talks of each, for the Spirit has influenced them in that direction.

Recently in the solemn assembly held in the Logan Temple, President David O. McKay said, “The Lord is impressing his servants to extend and intensify the work of his Church.”

Stake presidents and bishops, presidents of priesthood quorums, presidents and superintendents of auxiliaries know this statement to be true. There has been increased activity among the Aaronic Priesthood, the senior members of that priesthood, the girls’ program, the Relief Society as it works with inactive women, the missionary program now at home as well as abroad, the great welfare program of the Church, and many other activities designed to build faith and testimonies in the hearts of Latter-day Saints.

The tempo and the good feeling of this upsurge in activity and devotion must inspire and find expression in the lives of all Church members, not just alone in its leaders. As leaders it seems to me necessary that we let information go on down to the rank and file of our Church membership in order that they might have and enjoy the same counsel and direction that we receive. Where this condition is true, and our people understand, it wipes out any prejudice, resentment, or rebellion that might be in their hearts, and also they will support and work diligently for the accomplishment of the Lord's great purposes in the earth.

The Lord has not chosen us to fail in this work of his kingdom, but to succeed. We have no reason to fail. This is the Lord's work. He is inspiring and revealing unto those who have been properly called his mind and his will. This guiding force is present in the affairs of his kingdom today. Without this holy influence we would be groping in spiritual darkness.

In all ages of the world, the divinely appointed servants of God have entreated the people to love the Lord and to keep his commandments. Today is no exception in that respect. We are called to be a light to the world. The Lord has appointed us to be that light because we have the truth of the gospel of our Lord and Savior, Jesus Christ.

The Savior said, “. . . A city that is set on an hill cannot be hid.” (Matt. 5:14.) Nor can we be hid from the world here in the tops of the mountains, for our works and our deeds go out from this place.

In these days of turmoil and distress, as God’s chosen servant, under the inspiration of his divine calling, he is pointing the way, it seems to me, with clarity and understanding to the people of the Church.

I bear witness to you, my brothers and sisters, that God sustains him, and no one else in the world today but him, because he has the holy calling of prophet, seer, and revelator, representing the Lord upon the earth in our time. He has the right to revelation for the people of the Church, and if all people would understand that they would not be tossed about by those who would seek to divert their minds from the Church and its glorious principles, and I am sure they would be more happy and contented than they now are.

It is a great and inspiring moment in our council to hear President McKay say, “Brethren, the Lord has spoken. His will has been done.” It is a great moment, a thrilling moment, and you have the sure feeling that what he has said or designated is true, and of God.

Now, President McKay does not require any defense. I do not need to say these words in defense of him. His life, his works, his faith, his love and devotion are unquestioned and exemplary, not only to the people of this Church but also to all the world, but if the people of the Church understand the calling and position of the chosen and anointed prophet of God, they will be fortified against false teachers and anti-Christers, and we do have them among us.

When the brethren of Nephi did not understand the vision of their father Lehi, they came to Nephi, their younger brother, for an explanation of that vision. He asked of them, as I would ask of you,

Have ye inquired of the Lord?

They said unto Nephi,

We have not for the Lord maketh no such thing known unto us. (See 1 Ne. 15:8-9.)

Now my brothers and sisters, if there are any doubts in your hearts about your leaders or this Church being true, again I would ask of you, “Have ye inquired of the Lord?” I am sure if you ask sincerely and with real intent that the Lord will manifest the truth of it unto you. There will no longer be any doubt, for God can bear you that witness through the Holy Ghost, which power all of us should seek.

Many of the signs spoken of by the prophets to precede the second coming of Christ are now being fulfilled before us. They are easily recognizable, and they remind us of the parable of the ten virgins, the five who were wise, and the five who were foolish. Those who were foolish were not prepared when the bridegroom came, and as they went out to prepare themselves, the doors were closed against them, and they could not gain admittance.

You and I need to be prepared. We know not the day nor the hour in which the Son of Man shall come. That day we must be prepared for.

Alma, as he wrote to the people of Gideon, complimenting them for their faithfulness said of the Savior,

And he doth not dwell in unholy temples; neither can filthiness or anything which is unclean be received into the kingdom of God; therefore I say unto you the time shall come, yea, and it shall be at the last day, that he who is filthy shall remain in his filthiness. (Alma 7:21.)

Brothers and sisters, worthiness is becoming to the Saints of the living God. The Lord in the Doctrine and Covenants counseled, through the Prophet, the people of his Church to "practise virtue and holiness before me." (38:24.) If they would do so, walking in all worthiness before the Lord, there would come great strength and power to his work among the children of men.
For baptism, we expect every convert to repent truly and forsake all his sins before we approve receiving him into the Church of Jesus Christ. When we invite people into the Church, we must be sure our lives are worthy to make attractive our invitation. I know there are those desiring to come into the Church who look at Church members and wonder why they fail to keep the commandments when they themselves are required to do so before the sacred ordinance of baptism can be performed. It is an individual responsibility. Surely God will hold accountable those who violate the sacred ordinances and covenants of his kingdom. He requires of all who come into his Church to repent of all their sins.

I am wondering, my brothers and sisters, if we should not approach every sacred ordinance or rite of the gospel with complete worthiness. I also wonder if some of the mistakes people make are not because through inactivity or unworthily participating in sacred and holy ordinances, they do not renew nor keep their covenants, obligations, and testimonies in force.

We must always see and understand the great spiritual forces that underlie the mechanics of all gospel ordinances. The outward appearance of these ordinances is but a symbol of their eternal significance. This we should always realize, and again we must always keep in force our covenants and obligations with our God. That opportunity is afforded us as we attend the sacrament meetings and partake of the holy sacrament.

It has been said, that a sacrament is a sacred, binding oath of allegiance to obey one's leader and not desert his standard. We find that true in the sacrament of the Lord's supper. The Lord said to the Nephites on this continent emphasizing the sacredness of this holy ordinance,

He goes on to say the unworthy shall be forbidden to partake, otherwise they shall eat and drink damnation to their souls. The Lord has said to us in our day, "... if any have trespassed, let him not partake until he makes reconciliation." (D. & C. 46:4)

The Apostle Paul said to the Corinthian Saints:

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthy, shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

For this cause many are weak and sickly among you, and many sleep. (1 Cor. 11:27.)

Now, my brothers and sisters, what is true of worthiness in partaking of the sacrament, it seems to me, applies to all the sacred ordinances of the gospel plan, and the other sacred privileges available to us in this great Church of ours.

It applies to advancement in the priesthood, for the receiving of our patriarchal blessings, attendance in holy temples for our sacred endowments and sealings. The great challenge to the Latter-day Saints is to live faithfully, to be worthy, to live exemplary lives, and thus obtain the blessings of God, that they might accomplish the great destiny of this Church and enjoy, as President McKay said yesterday "spiritual companionship with our eternal Father."

Brigham Young said, "The man or woman who lives worthily is now in a state of salvation." The greatest wealth that can be given us, any of us, is eternal life in the presence of God, our Father. There are no riches in all the world that compare to the riches of eternity that God has placed in the way of us all.

There are certain conditions; there are certain laws; there are certain standards and ideals; but if these are observed, they will lead to a state of glory and exaltation. May God help us to be faithful and worthy in all things, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

We express appreciation at this time for the inspirational singing rendered by the Swiss-German Choir this morning and this afternoon. We thank you Brother Rimmer, and all the members of the Choir for the excellent, inspirational service you have rendered. Each number has been characterized by a soulful expression which radiates directly from your hearts, and whenever music is thus rendered it carries the message which our hymns should carry.

In behalf of the congregation assembled and listening in we extend to them our hearty appreciation and thanks.

The Choir will sing "The Lord's Prayer," and the closing prayer will be offered by Elder Harold S. Snow, president of the St. George Temple, after which this conference will be adjourned until 7 o'clock this evening when a general meeting of the Priesthood of the Church will be held in the Tabernacle.

Only those holding the Priesthood are invited to be present. Persons not holding the Priesthood will kindly refrain from attempting to enter the building, and that applies to those who have been excommunicated, who sometimes refuse to accept the excommunication.

That session will not be broadcast. Overflow meetings will be held in the Assembly Hall and in Barratt Hall. At both places, we are informed, there will be television.

The session at 10 o'clock Sunday morning will be broadcast over Station KSL and by arrangement through KSL over radio stations in Utah, Idaho, Arizona, Nevada, Colorado, California, Oregon, Washington, and by television in Utah, California, Oregon, and Washington.

The Church of the Air Broadcast will be from 8 o'clock to 8:30 tomorrow morning. Elder Henry D. Moyle of the Council of the Twelve will be the speaker. Those desiring to attend this broadcast must be in their seats by 7:50 a.m. The Tabernacle Choir Broadcast will be from 9 o'clock to 9:30 tomorrow morning. Those who desire to attend this broadcast must be in their seats by 8:50 a.m., ten minutes before the broadcast begins.

It is requested that the audience, during the broadcasts, refrain from making any noise. Large crowds will undoubtedly be waiting outside the closed doors. Please note this, because the Choir occupies a few moments in practice before the doors are opened, and there is usually a rush by those outside to get good seats.

Now we suggest most earnestly that those thus standing waiting for entrance show courtesy, one to another. Be considerate of others in the crowd.

Avoid pushing or crowding, will you please. Let us remember to be courteous and considerate to others who are also standing. Courtesy is a great virtue. Let us show it one to another, and especially to our visitors who are within the city's gates.

The regular session of the Conference will begin at 10 o'clock tomorrow morning.
We shall now have "The Lord's Prayer," by the Choir, and after the benediction by Elder Snow, this Conference will be adjourned until tomorrow morning at 10 o'clock.

The Choir sang the anthem, "Our Father Which Art in Heaven," (Gates).

Elder Harold S. Snow, President of the St. George Temple, offered the closing prayer.

GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church convened in the Tabernacle at 7:00 P.M., Saturday, October 3.

President McKay presided at this meeting and conducted the services.

The Tabernacle Choir Men's Chorus was present at this meeting and rendered sacred selections.

President David O. McKay:

We have a minute yet, but I think we might as well begin. Every seat is taken.

This is the fifth session of the 124th Semi-Annual Conference of the Church. As previously announced we have overflow meetings in the Assembly Hall, and in Barratt Hall; we have a meeting in the Field House in Provo by direct wire, probably between 1500resident Wilkinson says there may be 2,000 assembled there tonight. We also have a direct wire to the Institute in Logan. It is estimated that between 800 and 1,000 men of the Priesthood will listen in to the proceedings by direct wire from this meeting.

We have just had word that we can accommodate from 300 to 400 at the KSL-TV studios on Motor Avenue.

Television may be shown there, so if there be any who cannot get access to the three buildings, we are in, the Tabernacle, the Assembly Hall, or Barratt Hall, you may find seats at the Motor Avenue studio and see television.

This service will be broadcast, also, on the grounds where there are several hundred already assembled.

The singing during this session will be furnished by the Men's Chorus of the Tabernacle Choir, with Elder J. Spencer Cornwall as director, and Elder Alexander Schreiner at the organ.

We shall begin by the Men's Chorus singing, "Jesu, Joy of Man's Desiring."

After the singing, President Robert I. Burton, in the Presidency of the Salt Lake Temple, will offer the invocation.

The opening selection which was sung by the Chorus was "Jesu, Joy of Man's Desiring."

Elder Robert I. Burton of the Salt Lake Temple Presidency offered the opening prayer.

President David O. McKay:

The Men's Chorus of the Tabernacle Choir will now sing, "I Need Thee Every Hour," directed by Elder Cornwall.

Our first speaker this evening, will be Elder Mark E. Petersen, of the Council of the Twelve, following the singing.

Elder Mark E. Petersen

ELDER MARK E. PETERSEN Of the Council of the Twelve Apostles

Brethren: My heart surely echoes that beautiful song which has just been rendered "I Need Thee Every Hour." It was the favorite song of our recent President of the Council of the Twelve, President George F. Richards. It was also a favorite of our beloved Albert E. Bowen who is no longer with us. It brought many memories to me as I listened to this wonderful chorus sing that song. I have long since learned that without the help of the Lord I can do nothing, and I earnestly pray that he will be with me here tonight.

I would like to read to you two parables, one from the 15th chapter of Luke, and the other from the 101st section of the Doctrine and Covenants.

And he spake this parable unto them, saying

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

And when he hath found it, he layeth it on his shoulders, rejoicing.

And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. (Luke 15:3)

I read this to you to remind you of the fact that the Savior expects that we will participate in a rescue operation, if I may use that expression, a work whereby we will seek after those of our members who have slipped away from us, and bring them back to the fold.

Then he also instituted a work of prevention, and I would like to read to you

the beautiful parable that illustrates that great work whereby we are expected to take preventive measures to keep the enemy from invading our ranks.

A certain nobleman had a spot of land, very choice; and he said unto his servants: Go ye unto my vineyard, even upon this very choice piece of land, and plant twelve olive-trees;
The mother then went home. Shortly afterward the bishop in the home ward sent the word to Brother Kimball and Brother Kimball confirmed the arrangements with this in the ward so that she could have wholesome friends.

The city to work and she was living with such and such a family, and would appreciate it if the bishop would arrange to provide the proper help for Mary in getting acquainted Sunday and there looked up the bishop of the ward and introduced themselves. The mother explained that Mary was going to be in the ward, now that she was coming to home in which Mary could enjoy the proper kind of environment. The father went home, but the mother decided she would stay on a few more days. Where would Mary go when Mary's permanent address was obtained, he would notify Brother Kimball so that Brother Kimball in turn could notify the city officers of the Church who would be.

The nobleman appointed a great nobleman to supervise all the work in the vineyard. The nobleman was very pleased with the work of the vineyard, but he noticed that although there were many, many people in the vineyard who were busy and doing as they should and keeping the commandments, some were slipping away. A work of prevention was necessary. Especially was the nobleman concerned about the young people in the vineyard, so he called upon certain of the servants of the vineyard, telling them to set up an Aaronic Priesthood program whereby the boys of teen-age could be labored with in a protective way to keep them from transgression and to prevent the destroyer from invading their ranks.

The Lord of the vineyard appointed a great nobleman to supervise all the work in the vineyard. The nobleman was very pleased with the work of the vineyard, but he noticed that although there were many, many people in the vineyard who were busy and doing as they should and keeping the commandments, some were slipping away. A work of prevention was necessary. Especially was the nobleman concerned about the young people in the vineyard, so he called upon certain of the servants of the vineyard, telling them to set up an Aaronic Priesthood program whereby the boys of teen-age could be labored with in a protective way to keep them from transgression and to prevent the destroyer from invading their ranks.

Much good was accomplished. But in certain parts of the vineyard there were those who began to say, "What need hath my lord of this program? This is a time of peace. Might not this time be spent in other ways? There is no need of these things." The result was that they became slothful and some of the boys in their charge, not being cared for by the servants in the vineyard, slipped away.

And then the nobleman saw that a labor should be taken up with the girls in the vineyard, and so he assigned a work to the young women of the Mutual Improvement Association to labor among the young ladies of the vineyard and requested that a member of the bishopric in each part of the vineyard should labor with the officers of the young Women's Mutual Improvement Association. Much good was accomplished and the nobleman was pleased. But he also saw, however, that as was the case with the boys, so with the girls, there were some in certain parts of the vineyard who began to say, "What need hath my lord of this program?" As and they did so, some of the girls slipped away, and the destroyer led them down to destruction.

And then the nobleman saw that some of the young women from rural areas were beginning to move into the cities, and as they came, some of them were led astray by evil people. So the nobleman in his great wisdom spoke to the servants in the vineyard and invited them to cooperate in a program whereby the Church officers within the cities could help these girls, providing, of course, the names and addresses of these girls were given to them. So the nobleman requested that the bishops and the other servants in the various rural areas of the vineyard, should send in to one of the other servants in the vineyard, Brother Spencer W. Kimball the names and addresses of the girls who were moving into the city to get away from home for one reason or another, to try their wings. When their permanent addresses were established, Brother Kimball, as one of the servants in the vineyard, could send them to the bishops within the cities who would bring these young ladies into wholesome environment, rather than to allow them to slip away.

There was a girl named Mary, who decided she would like to go to the city. She talked it over with her mother and father. The father told Mary that the bishop in their part of the vineyard had announced in the ward meeting that if any girls were planning on going to the city, the bishop would like to have a consultation with them. So the father and the mother and the young lady all went over to the home of the bishop in this part of the vineyard, and discussed their plans. The bishop arranged with them that when Mary's permanent address was obtained, he would notify Brother Kimball so that Brother Kimball in turn could notify the city officers of the Church who would be willing to co-operate with this young lady.

The father and the mother, however, wanted to go further. They were nervous about their girl. This would be the first time away from home for her. So mother and dad decided that they would go into the city with Mary and help her to find a suitable place in which to live. And after a day's searching they did find a lovely Latter-day Saint home in which Mary could enjoy the proper kind of environment. The father went home, but the mother decided she would stay on a few more days. Where would Mary go to work? The mother was going to help Mary find a job and be sure that Mary found work in an environment which would be wholesome, and so she stayed on until the proper kind of job was found.

Then she decided to stay on until Sunday. Having learned from the landlady where the meetinghouse was, Mary and her mother went over to the meetinghouse on Sunday and there looked up the bishop of the ward and introduced themselves. The mother explained that Mary was going to be in the ward, now that she was coming to the city to work and she was living with such and such a family, and would appreciate it if the bishop would arrange to provide the proper help for Mary in getting acquainted in the ward so that she could have wholesome friends.

The mother then went home. Shortly afterward the bishop in the home ward sent the word to Brother Kimball and Brother Kimball confirmed the arrangements with this.
And then we might say, “Master when you bade your apostles farewell following your resurrection, was the importance of this missionary work indicated in your last Smith.

“And they shall go forth and none shall stay them, for I the Lord have commanded them.” (D&C 1:1-2, 4-5.)

“And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

“For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.” . . .

Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and what I want to say by reading those few verses:

We might ask him his opinion as to the importance of the work, something like this: “Master, is it because you thought the missionary work was so very, very important body of Priesthood, the instruments in his hands for carrying on his work in the earth.

I cannot think of anything I would rather talk about. I love the missionary work. I have had the privilege of filling four missions for the Church, and I just would not want to work of the Church. Those of you who have attended the sessions of this conference will know that a number of the brethren have already spoken on this important subject.

I earnestly pray that I might enjoy the spirit of the Lord during the few moments that I stand before you. It has been suggested that I say a few words on the missionary has been near to us, and if we return to our fields of labor and observe the counsel and the advice that has been given, it will prove to be a great uplift to the Church.

May we have the wisdom, to accept the Lord's program as it is given to us. May we be willing to undertake this work of prevention in saving our girls and our boys from the onslaught of the destroyer. May we be willing to be awake to our responsibilities. May we be willing to follow the leadership of the great nobleman who stands at the head of the vineyard, I pray, in Jesus' name. Amen.

Then she had to find a job. She was not skilled in anything but decided that at least she could wait on tables. The next day she began looking for a job as a waitress in a restaurant. She got a job, and was quite thrilled with it. One of the other girls waiting on tables there seemed to attract her and they became good friends. Within a matter of a week this other waitress had invited Helen to come and live with her in her apartment. Helen, thinking that it was wonderful to have a friend like that, for she was lonesome, went over to stay with her new friend. This girl had a number of boy friends. Some of them were not so young but were rather mature men. The two girls went out with them to have a good time, as they thought. Once in a while liquor was served. Cigarettes were passed around. Helen started going out on her own too, and the other girl went out on her own.

It was not so very long until Helen found out she was going to have a baby. She came to her friend, the other waitress, in a panic, and asked her what in the world she could do. This other girl ridiculed her for allowing herself to get in that condition. But she did direct her to a doctor who performed illegal operations. The operation was performed, but this doctor was not clean. Infection set in. High fever caused Helen to toss about on her bed. The only care she had now was this other waitress, and a good part of the time she was left alone. She became worse and worse and when she seemed to be in desperate condition, the waitress friend got frightened and sent to Helen's home, and told her father and mother they had better come and get her and take her home.

They came and when they found out what the condition was they were terribly distressed. Why should this have happened to their daughter? They rushed her to a hospital where expert care was given to her. Her life was saved. After she had been in the hospital for quite a while, they took her home to the little country town from which she had come.

She now was very much disillusioned. Her life seemed shattered. Her passing through all this was so unnecessary. But some servant in the vineyard had said, "What need hath my lord of this program? There is no need. Isn't Helen old enough to take care of herself? If she moves to the city, that is her business. Why should I bother about her? What need hath my lord of this program?"

And because one of the servants in the vineyard was so slothful and so disinterested in this program of prevention, he had thrust upon him a work of rescue that was far more difficult than the prevention ever would have been.

But this servant in the vineyard, now repented. He began to do the work assigned to him, and the nobleman was pleased. One day the Lord said to him and to all other faithful servants in the vineyard, "This shall be my seal and blessing upon you, a faithful and wise steward in the midst of mine house, a ruler in my kingdom."

May we have the wisdom, to accept the Lord's program as it is given to us. May we be willing to undertake this work of prevention in saving our girls and our boys from the onslaught of the destroyer. May we be willing to be awake to our responsibilities. May we be willing to follow the leadership of the great nobleman who stands at the head of the vineyard, I pray, in Jesus' name. Amen.

LeGrand Richards
ELDER LEGRAND RICHARDS Of the Council of the Twelve Apostles

Brethren: I feel honored to have the privilege of meeting with you here tonight. I have enjoyed the proceedings of this conference a very great deal. I feel that the Lord has been near to us, and if we return to our fields of labor and observe the counsel and the advice that has been given, it will prove to be a great uplift to the Church.

I earnestly pray that I may enjoy the spirit of the Lord during the few moments that I stand before you. It has been suggested that I say a few words on the missionary work of the Church. Those of you who have attended the sessions of this conference will know that a number of the brethren have already spoken on this important subject. I cannot think of anything I would rather talk about. I love the missionary work. I have had the privilege of filling four missions for the Church, and I just would not want to raise a boy and not have him enjoy that opportunity, even though he might have to serve his country.

I wonder if we really appreciate the great importance of the missionary system of the Church. I have often said that to me it is the greatest organization or institution in the world; it the kingdom could not be built. I was thinking about it this morning, and I wondered what the Savior would say if he were here tonight and talking to this body of Priesthood, the instruments in his hands for carrying on his work in the earth.

I might ask him his opinion as to the importance of the work, something like this: "Master, is it because you thought the missionary work was so very, very important that you started out the first few verses of your introduction to the revelations contained in the Doctrine and Covenants with a message on the missionary work?" I preface what I want to say by reading those few verses:

"Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated." . . .

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

And they shall go forth and none shall stay them, for I the Lord have commanded them." (D&C 1:1-2, 4-5.)

That is the beginning of the introduction to the Lord's revelations to guide his Church and kingdom in this dispensation as he spake these words unto the Prophet Joseph Smith.

And then we might say, "Master when you bade your apostles farewell following your resurrection, was the importance of this missionary work indicated in your last
p11 I would like to bear my testimony to you tonight, that my experience has taught me that the Christ has never rescinded that promise. Wherever the missionaries go, bearing his holy Priesthood, bearing witness of the truth, the Lord goes with them. He goes with them and fills their hearts to overflowing.

p12 I have had many a letter from missionaries while president of a mission indicating that. I have an excerpt from a letter from a widow in the missionfield in which she said that five souls were about to be brought into the Church and the very thought of it filled her heart with such joy that she felt like it would burst, and then she added, "such happiness I have never known in my life."

p13 Is it because the Lord promised that he would be with them unto the end of the world, and we are approaching the end of the world, that a missionary can make a statement like one that I heard in Oregon a few weeks ago by a missionary who had just returned from his mission? He came down with his fist on the pulpit and said, "Brothers and sisters, I would not take a check for a million dollars today, for the experience of my mission."

p14 Is it because the Lord is keeping his promise, "And, lo, I am with you, even unto the end of the world," that when we meet for hours and hours, six and eight hours at a time, in the mission field with a missionary group bearing their testimonies and reporting their work, that there is often not a dry eye there? Is it because the Savior has made good his promise that he is with them? After all, he creates the feelings of the human breast, and as I have often said, he is the best paymaster in all the world. His servants are better paid, without their salaries, than others who are paid large salaries for preaching.

p15 I heard President Grant say in Europe, when he was president of the European Mission, that notwithstanding the years he had served as an apostle in the Church, the greatest joy he had ever had in his ministry was in the missionfield. And after we had met in a Priesthood meeting at Rotterdam for a whole day, because he brought a hundred missionaries with him out of England, and each one had had an opportunity to speak, and there had not been a dry eye there, he turned to us missionaries and said, "Now, brethren, today we have feasted on the fat things of the spirit of the Lord. Now go out," he said, "and give it away, give it to the people, he more you give away, the more you will have left." Is it not wonderful? I have been in missionary meetings where I felt like I was lifted up into another world, and that should I open my eyes I could see the angels of heaven there. That, to me, is an evidence of how the Lord values this work.

p16 When he stood upon the Mount of Olives and told his disciples that the temple should be broken down and not one stone should be left upon another, they enquired of him saying, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" He told them of the coming of wars and rumors of wars and tempests and earthquakes and so forth, and then he said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:2, 14.)

p17 And how shall it be preached? Paul said that "faith cometh by hearing and hearing by the word of God." And how shall it be preached, except they be sent. (Rom. 10:14-17.) So, if the Master is to come and claim his kingdom, the Gospel must be preached in all the world for a witness unto all nations.

p18 Is it because this missionary work is so important in his mind that when He said to one, "Follow me, But he said, Lord, suffer me first to go and bury my father," Jesus, as if he would say to the Priesthood of his Church, they should not now preach the kingdom, but go to their homes and bury their fathers. (Luke 9:59-62.)

p19 And then he sent the Seventy out. Is it because the work is so important that he said unto them: "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." (Luke 10:2.)

p20 And, brethren, in this dispensation, when men were first converted to the Church they went to the Prophet Joseph to find out through him from the Lord what thing they should do that would be the most pleasing unto the Lord and almost invariably the answer came back from the Lord through the Prophet of this dispensation, that they should thrust in their sickles and reap because the harvest was white already to be garnered, and then he added, and if it so be that ye shall labor all your days and bring one soul unto me, how great shall be your reward in the kingdom of my Father.

p21 I have thought of that promise and have reached the conclusion that I would not exchange the friendships that have been mine with those whom I have had the privilege of bringing into this Church, with the help of the Lord, as one of his missionaries, for all the wealth of this world. When the Lord said, "If you bring one soul unto me how great shall be your joy," I never realized just what that meant until I had a letter from a man from Phoenix while I was president of the Southern States Mission, in which he indicated that his father was the first of the converts out of the State of Mississippi back in 1840, and said "Since that time my father's own descendants have given 100 years of missionary service to this Church," and there were 15 then in the missionfield, and we had three of them. I told that story here in the Barratt Hall at a Missionary Conference in 1940, just 100 years after that man had been gathered into the fold by the efforts of a missionary, and this good brother happened to be present, and at the close of the meeting he came up and said "Brother Richards, it is now 160 years." When you get to adding 15 or 20 years, a year, it soon runs into figures.

p22 Think of the young missionary who might have traveled through the swamps of Mississippi in those early days, when many of the missionaries contracted the malaria fever, and if he only brought, say, one soul into the Church, he might have felt that his labors had been in vain. But in 100 years time there are 160 years of missionary service from the descendants of that one man, alone not counting all the converts they had made, and their converts, and their converts, until you would have, literally an empire of people who had joined the Church because this missionary brought this one man into the Church.

p23 Is it because of the importance of this great missionary work that when the Savior asked the twelve Nephite disciples what thing they desired at his hands, all but three expressed the desire that they might live to the allotted age of man, and then come unto him in his kingdom, but three of them hesitated, and he told them that he perceived that their desire was as that of his Apostle John, that they might tarry to bring souls unto him, until he should come into his kingdom and for this desire he commended them.

p24 He indicated that the desire of the nine was good, but the desire of the three was a greater desire, to have in their hearts a desire to bring souls unto him.

p25 Brethren, I feel that every man who bears the priesthood of God should desire to contribute to the missionary work of this Church. I think every father in Israel ought to raise his boys with a desire to be missionaries. When we think of the blessings that we have, the priesthood that we bear, it is worth more than all the wealth and the success of the world. Why should we not want to share with those who know not the truth and make it possible for them to enjoy the glorious blessings that are ours which we enjoy as members of this Church.

p26 I remind you of the story that President Grant used to tell about the good Scandinavian brother who came to Utah. He had not been taught very much about the Gospel, but he loved it. The bishop went to him and taught him the law of tithing, and he paid his tithing; he taught him the fast offering, and he paid his fast offering; and then he went to get a contribution for the erection of a meeting house, and the brother did not know why that could not be taken out of the tithing, but before the bishop got through with him, he paid his contribution for the meeting house; and then the bishop went to him to get his son to go on a mission and the brother said, "That is the straw that breaks the camel's back. I am our only child. We just can't let him go." And then the bishop countered, "Brother so-and-so, whom do you love in this world more than any one else outside of your immediate family?" And he thought a minute, then he said, "I guess I love that young missionary who came up to the Land of the Midnight Sun and taught me the Gospel of the Lord Jesus Christ." And then the bishop countered, "How would you like someone to love your boy just like you love that boy?" "Yes," he said "Bishop, you win again. Take him."
The Men's Chorus and the congregation joined in singing: “We Thank Thee, O God, for A Prophet.”

President David O. McKay:

President McKay threw out a challenge to us in the temple in Logan the other day, that each one of us ought to try and bring one soul into the Church during the next year. If every member of this Church would try and do that just think what a harvest there would be, and when you stop to think about it, here in this stake missionary work, we have all of our buildings to offer to our friends, we have a great program. I think now of a man who came into my office a few months ago. He was here from Michigan with his family, and he said, “Bishop, how can I get my family into your Church. I have seen so much and heard so much about your activities for youth, and we do not have any,” he said, “and I must have my children enjoying these things.”

And so, right here in our midst, if we will just carry the message to our neighbors and our friends, many of them will join the Church.

Since the close of the afternoon meeting, I visited with a man for nearly an hour in my office. He lived in one of our towns here in Utah for three years and no one ever offered him the Gospel or told him anything about it or invited him to come to one of our meetings, and then he moved off down to California and years later he got into a good man’s office who gave him a book to read and now he is an Elder in this Church.

I do not know whether this story is true or not, but it is a good story, and I like to tell it, and I heard it when I was young. The story is told of an Englishman who bought a farm up here in Davis County, he was not a member of the Church and all around him were Mormons, but, you know when they met this Englishman neighbor they did not want to impose their religion upon him and so they passed the time of day and talked about current events, and finally one of the neighbors was called on a mission to Great Britain, and while he was there, his English friend decided to go back and visit his relatives in England, and while there he picked up a newspaper one evening and read an announcement of a Mormon Conference to be held and everybody invited and no collection, I know how that goes. “Well,” he said, to himself, “after living out there among them for all this time, I do not know a thing about what they believe. I guess I had better go and listen to them.” So he went, and to his surprise the principal speaker that evening was his neighbor from next door, from over in Davis County, and he had to go all the way back to Great Britain to get that neighbor to tell him of the marvelous work and a wonder the Lord had set his hand to do in our day.

I met a Stake Mission President in one of our stakes outside of Utah, and learned that he was a convert to the Church; that he had lived in Salt Lake City for twelve years, but he had never attended one of our meetings, nor did he join the Church until he moved away, and the missionaries contacted him. I said, “Why didn’t you join when you were in Salt Lake?” He said, “No one ever invited me.”

Brethren, I hope that right here at home we will do some good missionary work. You bishops, don’t be too stingy in giving these mission presidents the help they need, where you have nonmembers living within the confines of your stake. Some of these stakes are going to be comparable to our foreign missions through the missionary work that is being done and the spirit of missionary work that is coming into the Church.

It is a great loss to a man to miss the experience of a mission. It is a great loss to a home to miss having their boys go on missions. A short time ago one of our mission presidents reported that they had eighteen missionaries come into their mission out of homes where the parents were not active in the Church, but in a short time, in fifteen of those homes the parents had become active, so that the missionary work is not done only with the ones we meet in the mission field, but in our own homes, in the lives of the missionaries, in the communities in which we reside, the wards and stakes help to lift the spirituality by the missionary work that is rendered in these wards and in these stakes.

We are also trying to reach out to what we call the minority groups. I like the spirit that Brother Kimball has with these Lamanites. I believe it is because of the importance of this great missionary work that he loves them like he does. I was in a stake president’s home not so long ago, and there was a picture of his missionary boy on the piano, and I said, “Where is he laboring?” And the wife said “Down among the Indians.” And I hardly dared ask the next question, I was afraid. Finally, I got up courage and said, “How is he enjoying it?” “Oh, Bishop,” she said, “He thinks they are wonderful. He is even talking of going back to live there when he gets released from his mission.”

I think that is what the Lord meant when he said, “And, lo, I will be with you alway even until the end of the world.” He plants that love in their hearts. So we have the Indians and the Mexicans and the Chinese and the Japanese and the other races of people here in our midst, and remember the Lord said, “And this Gospel of the Kingdom should be preached in all the world for a witness unto all nations.”

And when John saw the angel flying in the midst of heaven with the everlasting Gospel, it was to be preached to every nation, every kindred, every tongue, and every people. (Rev. 14:6-7.) Does that leave anybody out? If not that is a part of the great missionary responsibility that we bear to the world.

I bear you my testimony that it is one of the sweetest experiences that can come, and I hope that even our boys who have been in the armed forces will not be robbed of the privilege of going on missions. I think the bishops ought to interview them all, and if they are worthy, give them an opportunity and even if they cannot go, they will feel drawn to the Church because they have been invited.

I would like to say in parting to the bishops, do not just sit in your offices and decide that boys cannot afford to go on missions. I will tell you a story that was told to me.

A good brother, a friend of mine, who aims to keep a missionary in the field all the time, decided to go to a poor section of the city and see if the bishop would like to furnish a mission president. I was there in this stake president’s home not so long ago, and there was a picture of his missionary boy on the piano, and I said, “Where is he laboring?” And the wife said “Down among the Indians.” And I hardly dared ask the next question, I was afraid. Finally, I got up courage and said, “How is he enjoying it?” “Oh, Bishop,” she said, “He thinks they are wonderful. He is even talking of going back to live there when he gets released from his mission.”

I think that is what the Lord meant when he said, “And, lo, I will be with you alway even until the end of the world.” He plants that love in their hearts, and think that they love you because you are better than others, they will love you because of your calling, and the Spirit of the Lord that rests upon you.” I do not know just what Brother Lund meant by that, but when I went to leave Holland to return home, I shed a lot more tears than I did when I left my loved ones to go to Holland. I went to one home, and a man old enough to be my father, in the government service all of his life, with a long beard, knelt down on the ground and took my hand in his and hugged it and kissed it and bathed it with his tears, and then I knew what Brother Lund meant, and then I went into another home where the man said, with the tears rolling down her cheeks, “Brother Richards, it was hard to see my daughter leave for Zion a few weeks ago, but it is much harder to see you go.” And then I realized that Brother Lund really meant that, they should love us because of the Spirit that we take with us into the world.
I believe, my brethren, we have cause for encouragement. Listening to the report of the Church made by President McKay at the opening of the Conference, and the various other items which have been mentioned, I believe that we should feel optimistic about the progress of our work. I do. I think that we are going forward, and I have confidence and faith that we will meet all the problems and situations which arise.

I thank the Lord always for the principle of continuous revelation. I thank him that he has made provision for his Spirit to attend all of those who are called to preside in his work, and I speak not only of the General Authorities, but those who are charged with the responsibility of presidency in the stakes and the wards, in the quorums in the missions, in the temple, and in all of our organizations.

I am a firm believer in improvement. I think improvement is the law of life, and I am grateful that we are not so controlled by practices and conditions of the past that we are not open to the consideration of ways and means to advance the Kingdom of our Father.

I remember hearing a president of one of our stakes illustrate the point. One of the sister workers in an organization of the stake said to him, because he was a pretty hard-driving president, "President, it seems that you are never satisfied." "O, yes I am," he said, "I am always satisfied that you can do better." And so I am persuaded that such new methods as present themselves and come regularly through the proper channels will be conducive to the upbuilding of our Father's work. We have evidences of it. I might submit some of the figures to attest this, but time will not permit tonight. The whole picture looks to me to be one of encouragement, one to give us cause for great gratitude in the assurance that the blessings of the Lord have been upon us.

Now there are opportunities for further perfecting our work, and those opportunities rest in large measure with our presiding brethren. I would like to say just a word to the presidencies of quorums. These quorums of priesthood, as you are all aware, are designated of the Lord. They are substantially the only organizations among us, other than that of the general organization of the Church, which have been specifically mentioned in the revelations. The Lord must have set great store by these marvelous institutions which he created. He knew in the beginning that his priesthood would be the basic foundation of his work. I was thinking tonight if Joseph and those associated with him in the beginning of the work could witness what we see tonight, this great demonstration of power, resident within God's Holy Priesthood, and perhaps they do see it, how gratified they would be.

And here is a great reservoir of power to be utilized for the advancement of our Father's Kingdom. Upon the quorums rests the largest measure of that responsibility. I am persuaded that no other organization can or ought to take their place, because they constitute the Lord's grouping of the manpower of his Church. Upon the presidencies of quorums rests the responsibility of seeing that their quorums function properly.

We used to have years and years ago, when the Priesthood Committee of the Church was first organized; many may remember it; President-McKay will, a very concise and comprehensive definition of a quorum. We used to say it is three things: A class, a fraternity, and a service unit. And so we sought to group around these the responsibilities of the men of the quorum. And while there has grown out of the original concept a more elaborate organization, I am persuaded that if we could make our quorums serve the functions indicated by those three things we should accomplish much for the members and for the Church.

I am thoroughly persuaded that we can learn the Gospel in our quorums, and thus comply with the revelation that men are "to learn their duties." When men profess that...
And I take the liberty of urging you men, through your quorum presidencies, to see to it that your teachers study, that they receive the instruction which is provided for them, and the facilities which have been maintained in order to give them a concept of these great truths and to teach them intelligently to those who come to the classes. The more we make our classes worth while to the members, the more readily will they come, and the greater the value they will receive from them.

Now, brethren of priesthood quorum presidencies: You need those councils, and I have no hesitancy in giving you the assurance, if you will confer in council as you are expected to do, God will give you solutions to the problems that confront you with reference to your quorums. And He will enable you to find ways and means of approaching the men whom you would like to reach to bring them into accord with your quorum, and have them enjoy its spirit. I am sure we can go out and get many of these men. My heart is always troubled for the unusually large number of our elders who do not ally themselves with the quorum and secure the spirit and the benefit to be had therefrom. I am not at all persuaded that these are bad men, but I am persuaded that they are negligent often and forgetful and neglectful, and they need your care. And the quorum presidency, no matter how many committees you appoint, the quorum presidency is responsible for every man in the quorum; and I am sure you cannot be relieved of that responsibility, although you will want the help of all those who may come to your assistance.

I always admired my dear brother, the President of the Church, George Albert Smith. I have been with him on many occasions. I have seen him meet many old friends, and I frequently have seen him take their hand, and ask the first question, not how are you getting along, which usually means how much money are you making, but “How are you feeling in the Church?” I have seen him ask that of business men. I have been with him on the streets of this city and had him meet a business man and say, “Well, how are you feeling in the Church?” It was a direct approach, and one usually that brought a response that probably made the man search his conscience, and that is what we need to do with these men, to get them to search their own conscience, and make their own decisions to avail themselves of these glorious opportunities that we bring to them.

Now, my brethren, I recognize that I can't deal with many problems tonight. There is one problem that President McKay suggested that I mention to you about the missionaries, and I fully endorse all that has been said about that great work, and that is, brethren, that we still think it wise to use some caution in the general advertising of missionary farewells. I don't need to take the time to tell you the rather strenuous period we have been through in trying to arrange for our missionary program. It has not been easy. Thank the Lord it is now operating in good measure and producing results, but it has not been easy; and for the time being, it is suggested that you follow the missionary farewells. I don't need to take the time to tell you the rather strenuous period we have been through in trying to arrange for our missionary program. It has not been easy. Thank the Lord it is now operating in good measure and producing results, but it has not been easy; and for the time being, it is suggested that you follow the directives that were issued sometime ago to avoid newspaper advertising of our missionary farewells. Times may change, and this instruction may change.

I just want to bear my testimony to the divinity of this great power that you and I hold. I know that it is genuine. I know that it is authentic. I have no more question about its authenticity and its derivation than I have of any other fact established by the most concrete evidence we could ask. Sometimes there are those who when I gave my hands upon their head in ordination have asked me for the derivation of my priesthood. I repeat four steps: I was ordained by President Joseph F. Smith. He was ordained by President Brigham Young, Brigham Young was ordained by the three witnesses, one of whom was Oliver Cowdery, and that ordination was subsequently confirmed by the Prophet. Oliver Cowdery and Joseph Smith were ordained by angelic ministers from the Lord Jesus Christ himself. We don't have to go into antiquity to establish the authenticity and the genuineness of this power that we hold, and you and I know, that aside from the evidences of its authentic derivation, we know that there is an essence within it which makes it more than a mere name. I have felt it and you have. I know that our Father has given it to his men and boys to establish his work. God help us to use it effectively in the creation of a better world, I humbly pray, in the name of Jesus. Amen.
Several of the brethren throughout this conference have emphasized the value of a testimony. Brother Sonne, particularly, laid stress upon the fact that that is the strength of the Church. It is. There is nothing which a man can possess in this world, which will bring more comfort, more hope and faith than a testimony of the existence of a Heavenly Father who loves us, or of the reality of Jesus Christ, his Only Begotten Son, that those two heavenly personages appeared to the Prophet Joseph and established the Church of Jesus Christ, and that men are officially authorized to represent Deity.

Scientists are seeking that knowledge, some of them in vain. One of them recently declared that he had failed to find it, and had lost his faith even in God, and he is recognized as one of the great.

You know, too, you who have read the book "Man Does Not Stand Alone," how impressively that great author leads the world to accept the existence of God's guidance. You who have heard missionaries return and bear witness that they know that this Gospel is true, will remember, probably, when you were boys, that you, too, would have given anything if you could so testify in truth.

We have hundreds, perhaps thousands of young men here with us tonight. They are eagerly longing to have that testimony. Of its value, there is no question. Of its reality, too, there is no question in the minds of you leaders who possess an absolute knowledge of these things.

But as I have listened to the testimonies, I have wondered how many of us are showing the boys how they may know. Are we sufficiently emphasizing the fact that they will never know it if they indulge in sin; they will never find it out if they live to gratify their passions and appetites. "My spirit shall not always strive with man." (Gen. 6:3; D&C 1:33; Moses 8:17.) His spirit will not dwell in unclean tabernacles. ("The Spirit of the Lord doth not dwell in unholy temples." Helaman 4:24.) And you cannot have a testimony without the Spirit of God.

Young men, may I just name three steps that will aid you in obtaining this priceless possession, and then you follow them.

On the night of Gethsemane, Jesus offered a great prayer. In the introduction he said this: "Father, thou hast heard me," and he thanked the Lord for it, and then he said: "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3.)

That is what a testimony means. To know God, and Jesus Christ, is to have life eternal, the great possession of eternal life.

But the question arises: may I know? Jesus has answered it, as he has shown the way in every aspect of life. One day, when he bore testimony to his divinity, that his teachings were of God, the Pharisees and others around him said, "How knoweth this man letters, having never learned?" How do we know (that was their question), that you are divine? And he gave a simple answer: "If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself." (John 7:15, 17.) There is a definite answer clearcut statement, young man. "If ye will do the will, ye shall know." And, "to know God, and Jesus Christ, whom he has sent, is eternal life." (John 17:3.)

However, there still remains unanswered the question: What is God's will? On one occasion several thousand people asked that question saying "Men and brethren, what shall we do?" It was on the Day of Pentecost, and Peter, who had received a testimony and instructions from the Savior, answered: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off even as many as the Lord our God shall call." (Acts 2:37-39.)

Did you note that first sentence, that first condition? Repentance, which is a changing of life. If you have been swearing, stop it. That is what repentance means. If you have been disobeying father or mother, cease your disobedience. If you have been thinking impure thoughts, substitute them with noble ideas. Repentance means ever to change your thoughts and acts for the better.

A lawyer, a Pharisee asked Christ, on one occasion, "Which is the great commandment in the law?" (Matt. 22:36.) And in answer, most profound, Jesus said, the first fundamental law is to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." (Mark 12:30.) "And the second is like unto it. Thou shalt love thy neighbor as thyself." (Matt. 22:39.) And the Pharisee admitted that Jesus had spoken wisely.

Analyze that and you will find that it means that instead of centering your thoughts on self, that God becomes the center of your existence; your thought is what you are going to do for him. You will pray to him at night. You will pray to him when you have some heavy task to perform. In your school work, pray. I know, you may not hear his voice always, and you may feel that he did not answer your question in your prayer, but in youth, keep praying, holding to the assurance that God is near you to help you.

Christ has given us "all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceedingly great and precious promises: that by these ye might be partakers of the divine nature," (2 Peter 1:3-4) that is, the Holy Ghost promised by Peter, to live in this world and be a partaker of the divine nature of our Father in Heaven.

I bear witness to you that that is a reality. Young man, never lose sight of it. And then, after Peter bore witness that that is a reality, he said this:

"... add to your faith virtue; and to virtue knowledge;
And to knowledge temperance (note the words); and to temperance patience; and to patience godliness;
And to godliness brotherly kindness; and to brotherly kindness charity,"love.

Now note the promise:
"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ," (2 Peter 1:5-8.)
And to know God is eternal life.

Those are divine steps, that lead back to the presence of God, our Eternal Father.

May the young within the sound of our voices tonight, and all in the Church, follow those steps, and gain, each one the precious gift of a knowledge of the divinity of this work, I humbly pray, in the name of Jesus Christ. Amen.

President David O. McKay:

The Men's Chorus of the Tabernacle Choir will sing, "Seek Thy God," after which, Elder Joseph Anderson, Clerk of the Conference, will offer the benediction.

Singing by the Men's Chorus. "Seek Thy God."

Elder Joseph Anderson, Clerk of the Conference and Secretary to the First Presidency, offered the closing prayer.
Even there shall thy hand lead me, and thy right hand shall hold me." (Psalms 139:8-10.)

If I take the wings of the morning, and dwell in the uttermost parts of the sea; of all philosophy when he said: "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

showing us that what we confessedly need has been given us in the religion which came from God. * * * We cannot flee from God's presence. The Psalmist got at the root themes which only revelation can unfold and it transcends its prerogative when it says that a revelation is impossible. It is for reason to take the more modest part of

gives. It can handle categories and make syllogisms, but it cannot make history; cannot survey the whole area of being; cannot speak with authoritative confidence on

retainer, prepared the papers and acted as leading counsel in the great case of Man v. his Maker. It has been trammelled by prejudice, blinded by foregone conclusions, has tried to make "the worse appear the better reason." More than once it has been the leader in an insurrection against the government of God. It has often accepted a

in earthen vessels. Human reason works under the limitations of a finite mind and shares in the defects of a sinful nature. It has often taken the wrong side in debate and

It is true, as has been said, (by Milton, I think) that we need not find fault with Reason since it is all we have wherewith to judge a revelation. But we have this treasure in heaven and earth, our eternal Father, who has instilled in the hearts of obedient children throughout the ages, a love of truth and virtue! God has said:

Many people of the world today have lost their faith in the living God. Their trust is placed in many different gods, fashioned after the weakness and inclination of men: A god who makes might, right; a god of riches, a god of selfishness and greed; a god of lust; a god whom professional and business men serve, men who worship their profession or business to the exclusion of almost all else in life; a god of sports; a god of industrialism or unionism as the case may be; all in preference to the God of

The glory of God is intelligence." (D. & C. 93:36.) Man's intelligence is God-given. Man is the offspring of God. The power to think and reason emanates from this same eternal source. Dr. Francis L. Patton, onetime president of Princeton University, 1882 to 1902, and president of Princeton Theological Seminary, 1902 to 1913, wrote

This same God of whom we bear witness to the world is the creator of heaven and earth and of all things that in them are, of which man is his crowning glory. God

We believe the Bible to be the word of God. We read in the first chapter of Genesis, 27th verse:

So God created man in his own image, in the image of God created he him; male and female created he them.

This same God of whom we bear witness to the world is the creator of heaven and earth and of all things that in them are, of which man is his crowning glory. God
gave man dominion over all things pertaining to this earth.

"The glory of God is intelligence." (D. & C. 93:36.) Man's intelligence is God-given. Man is the offspring of God. The power to think and reason emanates from this same eternal source. Dr. Francis L. Patton, onetime president of Princeton University, 1882 to 1902, and president of Princeton Theological Seminary, 1902 to 1913, wrote a book entitled Fundamental Christianity, dedicated to his wife on their sixtieth wedding anniversary. I quote therefrom:

Henry D. Moyle
ELDER HENRY D. MOYLE Of the Council of the Twelve Apostles

Many people of the world today have lost their faith in the living God. Their trust is placed in many different gods, fashioned after the weakness and inclination of men: A god who makes might, right; a god of riches, a god of selfishness and greed; a god of lust; a god whom professional and business men serve, men who worship their profession or business to the exclusion of almost all else in life; a god of sports; a god of industrialism or unionism as the case may be; all in preference to the God of

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. (Isaiah 24:5.)

Wherefore the Lord said, Forasmuch as this people draw near me with their mouth and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. (Ibid., 29:13)

Through the courtesies and facilities of the Columbia radio network, it is my privilege upon this Church of the Air to represent a people who today profess to worship the God of Israel and lend obedience to his eternal laws.

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This same God of whom we bear witness to the world is the creator of heaven and earth and of all things that in them are, of which man is his crowning glory. God
gave man dominion over all things pertaining to this earth.

"The glory of God is intelligence." (D. & C. 93:36.) Man's intelligence is God-given. Man is the offspring of God. The power to think and reason emanates from this same eternal source. Dr. Francis L. Patton, onetime president of Princeton University, 1882 to 1902, and president of Princeton Theological Seminary, 1902 to 1913, wrote a book entitled Fundamental Christianity, dedicated to his wife on their sixtieth wedding anniversary. I quote therefrom:

It is true, as has been said, (by Milton, I think) that we need not find fault with Reason since it is all we have wherewith to judge a revelation. But we have this treasure in earthen vessels. Human reason works under the limitations of a finite mind and shares in the defects of a sinful nature. It has often taken the wrong side in debate and has tried to make "the worse appear the better reason." More than once it has been the leader in an insurrection against the government of God. It has often accepted a retainer, prepared the papers and acted as leading counsel in the great case of Man v. his Maker. It has been trammeled by prejudice, blinded by foregone conclusions, and dominated by pride. It has misread the facts, or misapplied the reasoning based upon them. All this goes to show that we need another light than that which reason gives. It can handle categories and make syllogisms, but it cannot make history; cannot survey the whole area of being; cannot speak with authoritative confidence on themes which only revelation can unfold and it transcends its prerogative when it says that a revelation is impossible. It is for reason to take the more modest part of showing us that what we confessedly need has been given us in the religion which came from God. * * * We cannot flee from God's presence. The Psalmist got at the root of all philosophy when he said: "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

If I take the wings of the morning, and dwell in the uttermost parts of the sea;

Even there shall thy hand lead me, and thy right hand shall hold me." (Psalms 139:8-10.)
All our observations of nature strongly declare the existence of God. Paul, in his epistle to the Hebrews, writes:

...every house is builded by some man; but he that built all things is God. (Hebrews 3:4.)

The prophets of old have recorded their testimony concerning God in Holy Writ. They, in their lives, exemplified an absolute faith in their God. Moses gives us the early account of God’s dealings with his children here upon this earth; his personality, his character, his attributes to inspire and direct us in our worship of our Creator in whose image we stand. The Lord spake unto Moses face to face as a man speaketh unto his friend. (See Ex. 33:11.) Adam walked and talked with God. The voice of God was heard from the heavens at the baptism of Jesus Christ. Peter, James, and John heard his voice on the Mount of Transfiguration when he declared: “This is my beloved Son, in whom I am well pleased; hear ye him.” (Matt. 17:5.) Stephen saw God.

But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. (Acts 7:55.)

Paul was converted by a heavenly manifestation. Finally in the beginning of this dispensation, which the Church of Jesus Christ of Latter-day Saints proclaims to the world is the Dispensation of the Fulness of Times, in which all things heretofore given of God to man will be restored, we have this remarkable testimony given by two of its early founders concerning the Son of God, Jesus Christ our Lord and Savior.

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

And shewing mercy unto thousands of them that love me, and keep my commandments. (Ex. 20:2-6.)

The Ten Commandments constitute a divine decree of transcendent importance to all mankind. To a believer in God, the very thought of finding fault with his holy judgments is sacrilege. We believe his judgments are binding on us here and now, as well as in all preceding generations and will be binding upon all future generations.

It was Job who proclaimed after he had lost everything but life, and suffered most in body, his absolute reliance upon, and his submission to the decrees of God:

Job's faith in God endured. God's existence was real. He was actually Job's heavenly Father, a Personality to whom he could pray, and upon whose justice and mercy he could depend implicitly.

Job comprehended God. He could not deny his existence. To those who denied God, he propounded some questions that have never been answered by the wisdom of men; for example:

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

Who hath put wisdom in the inward parts? or who hath given understanding to the heart? (Ibid., 38:4, 36.)

God's nearness, yes, his presence, was felt by Job when he finally declared:

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. (Ibid. 19:25-27.)

Though centuries separated them, Job could have declared as well as did the Apostle James:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. (James 1:5.)

Down through the ages, from Father Adam on, came to man the same knowledge and understanding of God received from God by those who sought wisdom, in keeping with the admonition of James.

Today God has not left us alone, dependent upon the testimonies of ancient prophets. In every dispensation of the gospel upon the earth, from the time when Adam
walked and talked with God, to the present, God has revealed himself to man, and through his prophets he has disseminated his law and his gospel to the earth anew that all men might know that he lives, that he is the rewarder of them that diligently seek him. He lives to bless mankind. He has declared from the heavens in these latter days:

p48 For behold, this is my work and my glory bring to pass the immortality and eternal life of man. (P. of G. P., Moses 1:39.)

p49 The importance of this knowledge is made clear by the prophet Jeremiah:

p50 Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

p51 But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord. (Jeremiah 9:23-24.)

p52 God gave knowledge and understanding to the disciples of Christ which prepared them to suffer persecution and even death rather than deny the divine mission of their Lord and Savior,

p53 . . . without faith it is impossible to please him: for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him. (Hebrews 11:6.)

p54 I know that God lives to enlighten our minds, quicken our understandings, and give to us a knowledge and understanding of God and of his eternal purposes and of the divine mission of his Only Begotten Son, Jesus Christ; that he hears and answers our prayers with a filial love for us, his children here upon this earth. In the name of Jesus Christ. Amen.

p55 Music: Organ and humming choir"Sweet Is the Work."

p56 Announcer: Time and facilities for the Church of the Air are provided without charge by CBS Radio and its affiliated stations, and in the same spirit the participating speakers and choirs give their services.

p3 Choir and Organ Broadcast

CHOIR AND ORGAN BROADCAST

p1 The regular Sunday morning Choir and Organ Broadcast was presented Sunday morning, October 4, at 9:00, which was followed at 10:00 o'clock by the regular Conference session.

p2 Long before the hour for commencing the Choir and Organ Broadcast, the Tabernacle was crowded to capacity by members who had assembled from all parts of the Church. In addition, the Assembly Hall just south of the Tabernacle was filled with people, as was also the Barratt Hall (60 North Main Street), provision having been made so that those assembled in these buildings could watch and hear the Conference services by means of television. Then too, hundreds of people assembled on the grounds and listened to the services by means of amplifiers as the Conference was broadcast from the Tabernacle.

p3 The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, was presented from 9:00 to 9:30 a.m., through the courtesy and facilities of the Columbia Broadcasting System’s network, throughout the United States. The broadcast was as follows:

p4 (The organ played "As the Dew," and on signal the Organ and Choir began the hymn, "Gently Raise the Sacred Strain," singing the words to the end of the second line, and humming to the end of the verse for the announcer’s background.)

p5 Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

p6 The CBS Radio Network and its affiliated stations bring you at this hour the Tabernacle Choir and Organ from Temple Square in Salt Lake City, with J. Spencer Cornwall conducting the Choir, Frank Asper at the Organ, and the spoken word by Richard Evans.

p7 The Choir turns first to a song of supplication by Tschesnokoff as arranged by Noble Cain: “Let Thy Holy Presence Come Upon Us, O Lord, We Pray.”

p8 The Choir sang: “Let Thy Holy Presence” -- Tschesnokoff

p9 Announcer: Frank Asper first selects on Temple Square today, a devotional theme from the writings of Robert Leech Bedell: “Lullaby and Prayer.”

p10 (Organ number: “Lullaby and Prayer” -- Bedell)

p11 Announcer: From the Tabernacle Choir we hear one of the hymns of Parley P. Pratt, sung to a hymn tune by John Tullidge: “An Angel from On High the long, long silence broke.”

p12 (The Choir sang: “An Angel From On High” -- Tullidge)

p13 Announcer: We hear another organ offering as Frank Asper selects the quietly thoughtful mood and melody of a song without words by Joseph Bonnet.

p14 (Organ number: “Romance sans Paroles” -- Bonnet)

p15 Announcer: The Tabernacle Choir now recalls a Motet for mixed voices with the music of F. Quilici: “Jesu, Word of God Incarnate.”

p16 (The Choir sang: “Jesu, Word of God” -- Quilici)

p17 THE SPOKEN WORD

p18 We recall the often quoted comment of Lewis Carroll's Red Queen: "Now here, you see, it takes all the running you can do to keep in the same place." It does require an earnest effort to keep even with life; and one of the chronically discouraging experiences is to be chronically behind. Leaping things that should be done sooner, until just a little later is a factor in unhappiness and failure. This is evident in students who habitually leave homework too late and first pursue other pastimes and pleasures, and count on doing the essentials secondly. Ignore the alarm just a little too long, who leave home just a little too late, and who, literally or figuratively, live life breathlessly trying to beat the bell -- and seldom arrive in time to be quite comfortable, or to seem settled or to feel prepared. In the words of a wise educator: "It is easier to keep up than to catch up." Cramming isn't a pleasant pursuit. Nor is trying to do several days work in one. loafing along and then trying to pour in, in one night, all the knowledge that should have been absorbed in small daily doses is always difficult and discouraging. This is true not only of young people, not only of academic obligations, but in all of life as well: Leaving to the end of the year what should be kept up currently, leaving too late any obligation of life, is an uncomfortable way of living, and hazardous as to the things both of time and eternity. There is seldom any real reason to suppose that what we ought to be doing now will be easier to do after we find ourselves farther behind.
There is seldom any experience to suggest that sluffing today and doubling the obligations of tomorrow will improve our future prospects. To concur with the comment of the Red Queen: We have to run so fast to stay where we are. And to the student near the starting of school, and to all people at any point in life: "It is easier to keep up than to catch up." There is no better time to keep up than currently, and there is little reason to suppose that it will be easier to do all at once what should be done in digestible amounts each day. Repentance is a great and blessed principle (one that all of us have need of), and catching up is a kind of repentance. But better than repentance is keeping the commandments; and better than catching up is keeping upo that postponement and procrastination are not permitted to place an always uncomfortable penalty upon us.

Today, for the first time in history, thousands have an opportunity, outside of the State, to meet with us in this worship. With all our hearts, we bid you welcome, and for the Union. (Signed) President Brigham Young.

As we contemplate this new situation, we cannot help but be impressed that this is an epoch-making service. In a way it may be compared to the first telegraph city. Seattle, and probably Sacramento, for we have just learned that telephone connections have been in progress, with a view of having these television sets available in that city.

And we wish to extend greetings and a heartfelt welcome to the thousands who are sitting opposite their television sets in San Francisco, Los Angeles, Portland, Oregon, and Tacoma, Washington. The names of all these stations have already been announced to the radio and television audiences.

This is the sixth session of this General Conference. The fifth session was not broadcast. It was a General Priesthood Meeting, held last evening in the Tabernacle, with overflow meetings in the Assembly Hall and the Barratt Hall, and for your interest as well, we should like to say that as nearly as the ushers could count, there were assembled in that Priesthood meeting last evening 16,173 men and boys holding the Priesthood. The speakers were Elder Mark E. Petersen and Elder LeGrand Richards of the Council of the Twelve, and members of the First Presidency. The Men's Chorus of the Tabernacle Choir furnished the music.

Elder Donald Ellsworth, President of the Mesa Stake, offered the invocation.

The Choir and congregation joined in singing "Come, Come Ye Saints," with Richard L. Condie conducting. The opening prayer will be offered by Elder Donald Ellsworth, President of the Mesa Stake.


Elder Donald Ellsworth, President of the Mesa Stake, offered the invocation.

The Tabernacle Choir sang the hymn "The Morning Breaks," directed by J. Spencer Cornell.

President David O. McKay:

We wish to acknowledge the presence of prominent visitors who are worshipping with us this morning, and others who for the first time are listening in by television. We observe in the audience Senator Wallace F. Bennett, Brother LaMont Toronto, Secretary of State; Dr. Aldous Dixon, President of the Utah Agricultural College; Superintendent Allen Bateman, State Superintendent of Public Instruction; Dr. Homer Durham, Vice President University of Utah; Mayor Earl J. Glade, Mayor of Salt Lake City; Dr. Ernest Wilkinson, President of the Brigham Young University; Dr. M. Lynn Bennion, Superintendent of the Salt Lake City Schools; and others probably whom we have not observed. We bid you all welcome.

And we wish to extend greetings and a heartfelt welcome to the thousands who are sitting opposite their television sets in San Francisco, Los Angeles, Portland and Seattle, and probably Sacramento, for we have just learned that telephone connections have been in progress, with a view of having these television sets available in that city.

As we contemplate this new situation, we cannot help but be impressed that this is an epoch-making service. In a way it may be compared to the first telegraph message that went over the wires from Salt Lake City October 24, 1861. That message was sent to President Abraham Lincoln, and read: "Utah has not seceded but is firm for the Union. (Signed) President Brigham Young."

Today, for the first time in history, thousands have an opportunity, outside of the State, to meet with us in this worship. With all our hearts, we bid you welcome, and pray that the spirit of this great assembly may be in your hearts, to the end that in our worship during the next two hours, our souls may be uplifted, our minds directed towards the real things in life, his existence of our Heavenly Father, his love for his children, and his desire that good will may prevail in the hearts of men to the end that peace may be established in the earth.
I come now to human relations among the nations, which is the phase of the subject most engaging to me at the present time. I understand there is a department of human relations, as comprehended within the social sciences: I don't profess to have knowledge sufficient to warrant my giving any definitions or classifications, but I assume that the social sciences embrace what in the law we used to call domestic relations, which included rights and obligations arising out of the family relationship, the association of people in communities, and even in the larger groupings of states, nations, and races. I readily concede that research and study concerning the social make-up of the world can be and should be of great value in solving some of its problems and directing the thinking and energies of mankind to a more peaceful living together in the societies of the world. I would not discourage continued study in the field of sociology. I could even go along with the president of the university, who seems to recommend greater emphasis upon it. I think, however, to be candid with ourselves, we might ask ourselves just what profit to date has been derived from the study of the social sciences in bringing about a greater stability in the homes of the people, in curbing juvenile delinquency, in composing the acute problems arising out of traditional industrial strife, in suppressing class hatreds manifesting themselves among the peoples of the world, and, lastly, and perhaps most importantly of all, in the acquisition of peace among the nations. I will not say, and I do not wish the inference to be drawn that no progress has been made along the lines I have mentioned. Enlightenment from study is always a step in progress. A development of the facts through research is highly desirable and necessary in the formulation of forward looking programs, but I fear, and I confess I have little more than hearsay evidence and occasional observations in my reading to support my fear, that the teachings of some of the sociologists have retarded more than they have advanced the attainment of the goals good people hope for, especially in regard to home and family life.

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p12 I think there are very few peoples in the world who do not have admiration for the concepts of liberty and freedom which we espouse. The founding of the Republic has been an inspiration to the oppressed everywhere, and still is, but unfortunately the discrepancies I have briefly mentioned, and will hereafter call to your attention, have militated immeasurably against its influence for good.

p13 While in South America a few years ago, I took occasion everywhere I went to inquire what the people knew about our own country. I speak now of the common peoples, not the diplomats and some academic researchers who have greater opportunities for information. I discovered that the people secured their information and formed their opinions about the USA in large measure from the picture shows and the magazines, and the sensational stories carried by the publications about our gangsters and divorces. Most unfortunately, the finer aspects of our American living were seldom brought to their attention. To all too great an extent, they picture us as a land where everything is possible for the man who has the skill and can pay the price. They are apt to think that to be a success in the USA is to be a success in business or politics. It is hard to get them to understand that successful living in the USA is synonymous with the practice of the laws of God, the Code of Honour, which account in large measure for our inability to win the confidence and true friendships of many of those whose cooperation we so urgently need in the crises now confronting us.

p14 I found the same condition, perhaps to a lesser extent, prevailing in Europe and the Near East. There we are judged, as all over the world, by the way we advertise ourselves, and unfortunately, the worst segment of our society constitutes our most effective advertisers.

p15 Now I ask you to observe, as one of the most important points in this consideration, this fact that the values in all this advertisement and education are moral values. Although some of our appraisers are not fit to judge, we are nevertheless judged on moral standards. It doesn't bring respect to the accused even if the accuser has to admit that he himself is guilty of the same sins. Much as we disparage certain ideologies, what we fear most is the ruthless malevolent actions of immoral, ungodly, and Godless men, and most unfortunately, there may be some justification for the other side to question our own sincerity and consistency in moral purpose.

p16 I am aware that there are students of world problems who contend that, after all, the final solutions are economic, that if people are well-fed, clothed, and housed, they will be peaceable and happy. I am not converted to this view. A few months ago I sat at a luncheon in New York City with a man who had given forty years of his life as a missionary in Africa. He was acquainted with many tribes and peoples of what we call the Dark Continent and undoubtedly had had wide opportunities for observation. He told us that among all these tribes he had never been able to discover a word in their language which could be interpreted as materialism, as opposed to spirituality, as we commonly interpret these terms. He said that everything in their lives from the cradle to the grave transpires on to them, a spiritual basis. Many will say that they are crude, backward, ignorant peoples, but I pose this question for you. May it not be that there has been provisionally preserved for them from ancient lineage, a concept of life which in the mad scramble for the earth's bounties, has escaped the great host of their sophisticated brethren, who have attained dominance of the earth and who are now being rudely awakened to the realization that all their materialistic striving and attainments may bring only frustration and ruin?

p17 I know I don't have to argue in this company, perhaps not with many of my listeners, for the recognition of moral and spiritual values in the solution of our problems. I take it that we are all gratified from time to time to hear expressions of this recognition by some of the leading men of the country and the world. I am hesitant to say a word that might be construed in disparagement of such statements, but I am constrained to question a little from time to time their sincerity. Is spirituality anything other than a personal attainment and investiture? Is there any such thing as mass morality? The Master taught us that as a man, not the masses thinks, so is he, not they. It is true that if enough individuals are convinced of spiritual realities, they can greatly influence the society in which they move but it is the individual and not the mass mind which has the conviction.

p18 I hope you will approve the application which I make of this principle. I don't believe that men in high places, in government, in business, or elsewhere can successfully divorce their private lives from their public declarations and protestations. Nor do I believe that women who attain positions of eminence can do it either. We often speak of the gullible public, but I am very much inclined to think that there is enough of discernment in this public to see behind the idealistic words of speaker or writer, the consistency of performance. I note with growing concern the declination of governmental appointing power to take into consideration morality, except as it affects stealing and treason. The sooner men learn that they cannot teach virtue without living it the quicker we will attain the respect of those whose cooperation we seek. And what is it that we are to expect of our foreign neighbors if we have such attitude toward them? We are the home of the Bible, of the Book of Mormon, of the New Testament, and yet our children are given every opportunity to read nothing but lurid stories of our newspapers and magazines if there was not some foundation in fact for their production. That is the pity of it all. They are altogether too true.

p19 You will gather from these remarks that I would subject every representative of the American people, from the small community level, to state, national and international, to the scrutiny and test of virtuous, moral standards. I would. Some will say, you are discounting the value of brains and "know-how" in this intricate business of government and sociology. I am not. I stand in awe of the presence of a great mind with superior intelligence devoted to human welfare. We are greatly dependent upon such minds, but if I had to make a choice, which I ought not to have to make, between talent and integrity, I would choose integrity and virtue, for without them we are lost.

p20 If I speak of things which are perhaps to a considerable extent beyond our control, I shall be accused of propagating visionary, utopian ideas. The young minister to whom I referred a few moments ago told us in an effective sentence that Christ warned that we could not attain perfection in life, but he also admonished that we never cease to strive for it. Furthermore, these are not basically my own ideas, although I may be responsible for the crude way in which they are put. They emanate from the revelations of the Lord. How thankful I am every day that I live that we are not left wholly to rely on the reasoning and wisdom of men, and that God in his infinite solicitude for the welfare of his children has made available his own wisdom and will for the guidance of humanity. To us, my fellow members of the Church of Christ, has been committed much of this revealed wisdom and divine guidance for the human family. This is a precious possession, a pearl of great price, to be forever cherished by us and disseminated to the whole family of the Lord. This revealed knowledge contains the full and complete answer to the problem of human relations. Within it there is the Lord's wisdom about the family, the basic unit of society, the community, government in all its stages, from the most limited to the most comprehensive, economics and property, brotherhood and peace, and most important of all, man's relationship to God, his heavenly Father. Intelligent, worldly-wise men have reasoned for years about these problems. They are seemingly still as far from solution as in ancient days. Think for a moment of the contributions to be made in mending the broken homes of our land and protecting the children from delinquency, crime, and ruin, and restoring to marriage its sanctity, and to the home its solidarity, in the conservation of the human resources of the world. Think of the concept we have to give to the world of the dignity of the individual, the aristocracy of his birth, the incomparable goals of his life, and the freedom of choice to attain them. Think of the help we can give to the cause of brotherhood in the earth through the recognition of the Fatherhood of God and the bond of his Holy Priesthood, a fraternity whose like is not to be found in all the associations of men. Think what it would mean to the worthiness of men to receive the inspiration of God, if all were to accept the concept of the body as being the tabernacle of the Lord's spirit child resident within it. I cannot enumerate all the glorious principles of truth committed to our custody. If we are accused of presumption in claiming some of these precious truths about life, we can but point to the revelations which have brought them to us and charged us with their dissemination.

p21 We set forth the word of God as we have received it. We claim no monopoly on goodness, Christian virtue, and the love of Christ. We rejoice that millions of his adherents, of his children throughout the world revere his holy name and seek to follow in his ways as they understand them. We know the Spirit of the Lord strives with all men for their uplift and betterment. We are not despondent about human nature. We have confidence in men and women the world over. When they shall be privileged to hear the full truth of the gospel of our Lord, countless numbers, under the influence of the Holy Spirit, will embrace the truth. What the world needs for improvement in
human relations is the truth and missionaries. It needs missionaries even more than soldiers, great as may be the need for military defense of our homes and our liberties. So long as we have to soldiers, I wish they could be missionaries also, missionaries for the finest ideals in American life, missionaries for integrity, virtue, and the great character that has brought about the best in the life of the Republic. How much good they could do all over the world where they are stationed if they would so live as to counteract the influence of the ugly pictures of America which are presented to foreign peoples in ways I have mentioned.

22 Not only do we need soldier missionaries, we also need missionaries who are ministers of the gospel of Christ, with information, power, and testimony to give to the people of the world a thorough and complete understanding of the glorious blessings he holds out to the faithful and true. I hope I will not be out of the bounds of propriety and that I will give no offense when I make an appeal to the draft boards of our states to give consideration to the invaluable services which may be rendered by devoted ministers of religion in the promotion of spirituality among our own people and those of foreign lands. The Congress has recognized by the enactment of law this essential feature in our national life and activities. Exemption has been declared for ministers of religion from certain military obligations. We are keenly aware of problems confronting draft boards in some of the determinations they are obliged to make. These men, loyal and devoted citizens of the country, serving without pay, have the thankless task of making selections under the selective service act. In communities where our people reside in numbers, they are confronted with some problems which probably do not arise in other sections. The missionary system employed in the Church probably has no counterpart outside the areas where our people live. We have no professional clergy, as other churches do, and in a sense we have no laity, for all bearing the priesthood are charged with ministerial responsibilities. The missionaries, for whom we claim exemption as provided by law, do not serve in legal ministerial capacity for life, but for very limited periods. After limited ministerial service, they are all instructed to report immediately to draft boards for their disposition. May we take this opportunity of extending, on behalf of the people of the Church, our thanks and appreciation for the understanding cooperation given to our program by the draft boards of many of the states in which our people reside. In this connection, on behalf of the First Presidency, I should like to take the liberty of publicly expressing our thanks and gratitude to General Lewis B. Hershey, national head of Selective Service at Washington, D. C. His uniformly courteous and sympathetic consideration of our problems has been deeply appreciated. I wish to assure General Hershey and all of you that by this public statement of appreciation we intend no inference to be drawn of an endorsement, or the approval of other selective service officials, beyond that which they have expressly given to our program by official action or written communication.

And now, my dear brethren and sisters, I speak no idle words when I give you assurance that we are in a position to make an inestimable contribution to the betterment of human relations in this anxious, distracted world. We are a relatively small group among the populations of the earth, but we are not reliant only on ourselves and our own strength. God is at the helm of this ship, which is his kingdom, sailing through troubled waters. He has charted the course. He has chosen the pilot, his servant, tested and true, to keep us on course. This ship, like the ark of old, bears all the essentials for the reestablishment of the personal reign of the Lord Jesus Christ in the earth, and the essentials for the exaltation of man in the celestial presence of God the Father and the Son. This ship will eventually come to its point of refuge in the harbor of a peaceful world. With all my soul, I plead with you, my beloved brethren and sisters, to stay with the ship, lend a helping hand, and persuade as many of our Father’s children as you can possibly reach to avail themselves of the safety, the security, and the glorious promise awaiting all who cleave unto the Lord, our Master and Deliverer. With inexpressible gratitude for his countless blessings, I invoke upon you, his Church and all his children, his holy and divine benedictions, in the name of the Lord Jesus Christ, Amen.

President David O. McKay:

He to whom we have just listened is President Stephen L. Richards, member of the Quorum of the First Presidency of the Church.

Elder George Q. Morris will please come to the rostrum.

In addition to the prominent educators named at the opening of the meeting, we are pleased to extend welcome to Dr. John L. Clarke, President of Ricks College, Dr. Darrell Chase, President of the Branch Agricultural College at Cedar, Dr. Howard McDonald, President of the Los Angeles State College.

Elder George Q. Morris, Assistant to the Twelve, will now speak to us.

George Q. Morris

ELDER GEORGE Q. MORRIS Assistant to the Council of the Twelve Apostles

My dear brethren and sisters, I thank the Lord for the privilege of being one with you here this morning, and during this whole glorious conference. I pray earnestly that the Spirit of the Lord may direct all that I shall say.

I have been impressed as I have looked over this audience and been conscious of the atmosphere of this great Tabernacle and listened to the impressive and inspired testimonies and exhortations that have been given, that this is truly an historic and sacred building. Here for nearly a century the word of God has been preached by the authority of God, proclaiming the last Dispensation of the Fullness of Times. In this remarkable building, so unique in its structure, so simple, with the absence of all the ornamental and gilded appointments of great cathedrals, humble, brave, and devoted men and women have met to worship God. One prominent feature in this building is the great organ, and the choir seats, from which, as the choir occupy them, the glorious music comes, typical of harmony and heaven. The feature perhaps of greatest significance is this standish series of pulpits token of the priesthood of God, for here is assembled this morning the authoritative presiding servants of God in this last dispensation, men chosen of him, who possess the power and authority to speak in the name of almighty God.

As President Richards was speaking of the world situation and of our relation to it, I could not help feeling, though it may seem presumptuous and some may take offense, that this, nevertheless, is the spiritual capitol of this world. From here God speaks to this world, and his Authorities are officially seated this day in this sacred Tabernacle, and their word is binding on all the world; and they are calling this world to repentance, to accept the gospel of Jesus Christ, the only power in the world that will save it, that will enable men and women to shape acceptable lives before our Father in heaven. Men and women by it are led to love the truth, to love God and to keep his commandments, and by their example and by their word, spread this glorious gospel.

I have before me a very simple statement from the Prophet Moroni, I think a statement of very great significance. He is addressing himself to this generation and all other generations where this idea prevails.

And again I speak unto you who deny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues;

Behold I say unto you, he that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures; if so, he does not understand them. (Mormon 9:7-8.)

That's the key to the history of Christendom for seventeen centuries. Following the death of the apostles, religious leaders set up the principle which persists to this day--perhaps to the best of their knowledge and understanding that revelation had ceased and was finished, and that prophets and apostles were things of the past. And that is in itself definite and conclusive proof that, so far as the world is concerned during seventeen hundred years, such was the case. For when revelation is shut off, and when all the preachers of religion (and this is and was their well-nigh universal opinion) deny its existence, then the Church and kingdom of God is not there, and has not been during this eclipse of seventeen hundred years; and that is the simple reason why men did not know what the gospel was, and why, consequently, when they read the scriptures they could not understand them because they are only understood by the spirit and power by which they were written. The ministrations of the authorized servants of God produce scripture; the scripture cannot produce authorized ministers of God, nor authority to preach, nor are they bringing new revelations to a living
President Richards mentioned that servicemen are missionaries. It brought to mind that statement which we have heard, that an army marches upon its stomach.

Leaders of this Church, these great men who stand before you every six months and manifest to you their great leadership, but never have they been raised to greater...

Brothers and sisters, we are at our greatest, not only in the sight of God, but also in our own sight when we are upon our knees. We have heard tributes paid here to the

...boat arrived, I was taken across the bay, and I walked through that village, and in every home there were cases of typhoid fever. But I walked fearlessly, with my head erect,

...the Father and the Son stood in the presence of a fourteen-year-old boy and talked with him. He saw these celestial Personages. He heard their heart-penetrating voices. He received their glorious instructions. That swept away all the erroneous ideas, the false teachings and conceptions as to the identity and nature of God, and restored the true and living God to the knowledge of man. The second thing was that new scripture was brought forth. The Book of Mormon was given to the world by the power of God, containing a fulness of the gospel, which explains gospel doctrines and teachings and substantiates the teachings of the Bible and makes possible their correct interpretation. Also through the Prophet Joseph Smith a volume of revelations was brought forth, containing today's instructions of God to his Church. And then, third, was restored the priesthood of God, which exists in his Church in all generations, and is the power of God which administers the gospel and manifests godliness to men in the flesh. Without this priesthood the Church of God does not and cannot exist.

...the sun is in the heavens to be seen by all men who will open their eyes to see its light, and here is its center place in the tops of the Rocky Mountains. May God help us to live its principles and proclaim its doctrines and devote our lives and our means and all that we have and are to the establishment of this cause in the earth for the happiness and the salvation of mankind. I humbly bear witness that Jesus Christ is the Christ, the Redeemer of the world, and Joseph Smith was his prophet, and through them this Church has come into existence and will continue, and no power can stay it, for by the power of God it will cover the earth, and Jesus Christ will come and reign in the world. May God give us power to be true to this great revelation of truth, I humbly pray, in the name of Jesus Christ. Amen.

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The Choir and congregation will now sing, "O Ye Mountains High." We invite all who are listening in to join in spirit and where practicable and feasible, in song, as the Choir and congregation now led by Brother Richard P. Condie sing "O Ye Mountains High."

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I trust, my brothers and sisters and friends, that I may be able to round out my thoughts in a fluency of expression that will carry conviction to all of you who are listening. To enable me to do that, I must plead for an interest in your faith and prayers. I believe it was William Jennings Bryan who once said that true eloquence is from the heart and not the eloquence of the properly chosen phrase or the well modulated voice. By that standard of eloquence, if there is any eloquence in what I may say, I assure you that it will be the eloquence of the heart and not the eloquence of the properly chosen phrase or the well modulated voice.

I believe implicitly in the efficacy of prayer. Even as I stand before you I believe in the power of God to instill within my heart those thoughts which may be for your benefit, or for at least the benefit of some of you who may be praying to hear something which you need.

When President Richards was speaking so eloquently, especially about the sanctity of the home and the solidarity of the family, my mind raced back to my early childhood to a home which to me was sacred always, and to a family, the solidarity of which was preserved mostly by the family prayers. I thank God that in my infancy I knelt in a circle, in a humble home, night and morning with my parents, my brothers and sisters, and each in his turn invoked the blessings of God upon the family. I am grateful that I learned to pray in my infancy because I had only passed from infancy when I was called as a missionary to the uttermost bounds of the earth; I had just turned seventeen. I was called to faraway New Zealand, and in that mission I was assigned, without a companion, to one of the most humble places I have ever seen in all my life, one of the most poverty-stricken places, and in that little village, I had to pray. I was there but a few days when a woman came rushing to my room, and I have a picture of that roomo floor, just the ground with a woven mat and a blanket or two. She came rushing to that room and asked me to arise from my bed and hurry to her little hut, and when I arrived there, I found her companion lying on the ground, being consumed by the fire of typhoid fever. All I could do was pray; and I knelt beside that suffering native and I prayed to God, and opened up my heart to him; and I believe the channel was open; and then I placed my hands upon that good brother; and with the

...restored the priesthood of God, which exists in his Church in all generations, and is the power of God which administers the gospel and manifests godliness to men in the flesh. Without this priesthood the Church of God does not and cannot exist.

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I believe implicitly in the efficacy of prayer. Even as I stand before you I believe in the power of God to instill within my heart those thoughts which may be for your benefit, or for at least the benefit of some of you who may be praying to hear something which you need.
p7 A prayer comes to my mind, and no more beautiful prayers were ever uttered than those uttered by our mothers. I recall the prayer of Hannah. You remember Hannah who wanted a child and she went to the sanctuary to pray, but her prayer was not audible. Her lips moved, but she said nothing that could be heard, and Eli thought that she was intoxicated, and he reprimanded her, but then she convinced him that that which she was doing was not because of intoxication, but it was a prayer from her heart to God that she might bear a child. And how earnest she was in that prayer, so earnest, so sincere, that she said, "If God will give me this child, I will lend him to the Lord for this life." (See 1 Sam. 1:11.) How well the mothers know that life is eternal. How well she knew that in lending this child to the Lord for this life, that beyond and down through the ages of eternity, he would be her child, and she would be his mother. The Bible is full of great prayers and the stories of great prayers.

p8 The prophet has all been close to God when they have been upon their knees; and that which they have said in all of their greatness and power as they stood upon their feet was because they first had gone to their knees, and then when they arose, God spoke through them. From Gethsemane to Calvary, Christ was a living prayer. He groaned within himself; he pleaded with his God; he had a wish that the cup might pass from him, but then he uttered those words which should attend every prayer offered up to heaven, " . . . not my will, but thine, be done." (Luke 22:42.) And then on Calvary, as he was hanging upon the cross, he uttered that prayer of prayers, "Father, forgive them; for they know not what they do." (Ibid., 2-3:34.)

p9 We have heard the prayer of the Prophet referred to this morning. Here was a young lad who believed in a promise that if any man lacked wisdom and would ask of God, it would be given to him; and in response to that injunction he took himself out into that grove, away from the superficial structures of men, and he didn't stand looking into heaven; he bowed upon the bended knees of his body, and he offered up his prayer to God his Father to bring clearness of vision to his mind to divest from his mind the confusion which existed there pertaining to religion. How can people doubt that God heard that prayer? Anyone who would question that God heard the prayer of that boy must believe that the Father in heaven is cruel and shuts himself away from his children when they seek him. But he did hear that prayer, and as Elder Morris has mentioned, the light burst from heaven; down through that channel of light came the Father and the Son. Young people, if you prayed for your father to come in your hour of need, would he hide from you? Of course not. Neither will our Father who is in heaven hide from us who seek him out.

p10 God grant that we may always have the spirit of prayer in our hearts.

p11 I love to sit among these great men, men who have a profound knowledge of the gospel of Jesus Christ. I will never have the knowledge of the principles of the gospel as profound as they have because I can't get myself past the first principles. But I know how to pray and I tell you no man knows himself until he has broken his heart before God on his knees and pleaded for his forgiveness. How I enjoy my friends who belong to Alcoholics Anonymous, men who have descended so low in degeneracy that as one of them has said, they have to look up to see the bottom of the gutter. But then they discover that there is a power beyond that can bring them help. In their meetings they often offer this prayer, "God grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference." But each one testifies that he has opened his heart to God, and that deep down in the recesses of that heart, which has almost been blackened by lives thrown away with reckless abandon, he has found a spark of divinity, and that divinity within has reached up for the divine beyond, and then there has come a regeneration of his life, and he is led back to sobriety. But he continues to pray. That he must never cease doing. And I was talking to one of them recently who was a neighbor of mine during my childhood days right over here across the block, and he said to me, "You know, if I hadn't had the fortification of the prayers of my mother when I was a boy in that home, I am sure that even now my own prayers would not be heard. But I was fortified by that mother's prayers, and down through the years as I went astray, I could never divest from my mind the image of my mother upon her knees, with her children, and asking God to bless us. Now I have turned my life back to God," and he said, "I hope to live to see the day when I can be worthy to go where my mother is."

p12 Some people think it is a sign of weakness to get upon one's knees and pray to our heavenly Father. It's the greatest sign of strength that exists. No men are greater than when they are upon their knees in communion with God and having a sacred interview with him. God does not always answer our prayers the way we want them answered, but if the channel is open, I testify to you that he answers them the way they should be answered, and those answers are for our best good and have an eternal and everlasting value.

p13 My brethren in whose council I sit, I know you are men of God. I think of the Master when he said to his disciples, "You have not chosen me, but I have chosen you and ordained you and set you apart." I thank you for your humility because in that humility you have been magnified. I have been called from the profession of the law; you have been called from the great field of education; you have been called from industry. You did not choose him, but he has chosen you and is sending you forth, and as you go forth to the stakes of Zion and the wards of the Church, you carry with you the power of the apostleship, the power of the priesthood of God our Father.

p14 In humility I thank God for this association I have with you. God bless you, and bless us all, as we minister to the people, under the inspiration of God our Father, I pray in the name of Jesus Christ. Amen.

p15 Adam S. Bennion

ELDER ADAM S. BENNION Of the Council of the Twelve Apostles

p1 President McKay, my brethren and sisters, and friends: This is a wonderful conference. The Spirit of the Lord is here; and your sustaining faith and fellowship add to his power. Together we witness to the world that this is God's Church.

p2 I should be ungrateful and ungracious if I did not express appreciation for the blessings of the last six months. In a varied career, these months have been rich beyond compare with anything else in my life. The kindliness of friends has kept a lump in my throat most of the time, and in the spirit of what Brother Cowley has just said, I am here today, thanks to the answer to prayer. It is an inspiring thing to be ordained to this office by the President of this Church -- prophet, seer, and revelator. That day I shall never forget.

p3 But in the complications that attached to trying to leave one job and under the pressure that attaches to this one, I was brought low, and I lay for five days unable to move. I have had pains in my life, but I think these were a little more excruciating than anything I had known. For the first time in my life, I was wholly unable to move. Now if Brother Lee will pardon this personal mention: he, with these other brethren, are men of God. He was good enough to come into my home. He could bear you witness of God, it would be given to him; and in response to that injunction he took himself out into that grove, away from the superficial structures of men, and he didn't stand looking into heaven; he bowed upon the bended knees of his body, and he offered up his prayer to God his Father to bring clearness of vision to his mind to divest from his mind the confusion which existed there pertaining to religion. How can people doubt that God heard that prayer? Anyone who would question that God heard the prayer of that boy must believe that the Father in heaven is cruel and shuts himself away from his children when they seek him. But he did hear that prayer, and as Elder Morris has mentioned, the light burst from heaven; down through that channel of light came the Father and the Son. Young people, if you prayed for your father to come in your hour of need, would he hide from you? Of course not. Neither will our Father who is in heaven hide from us who seek him out.

p4 When I listened to that statesmanlike declaration this morning of Brother [Stephen L.] Richards, I wished that I might have the genius to draw upon the same source of inspiration, to bring to the individual member of this Church some things I have been pondering in recent weeks.

p5 Life was never meant to be a holiday. It has its problems and its perplexities and its crises. When we are children, we turn to our parents for sustaining help. Growing into maturity, we turn to our fellow men and our leaders. All my life I have turned to one other source which I want to commend to you. You have had it. I hope you will keep it always and cherish it.
The Master of mankind came to teach us how to live, and he died that we might be resurrected to live forever. I find my finest challenge, as I find my finest hope, as I turn to him to ask "What would he have me to do?"

Tribute has been paid to our leaders, and I wouldn't flatter them, but I should like to express an appreciation. Would you come to understand what Jesus taught, what his pattern of life is, then I beg you to contemplate the life of our President. For forty years I have been associated with him and have felt of his spirit. He is the Christian ideal man who has the capacity to translate into daily action the sublime truths of him who is the Redeemer of mankind.

A few weeks back I had the privilege of listening to a choir, much like this choir today and of the last two days. It thrilled me so that their singing I cannot forget. You have sung their song; you recall its wonderful words:

Jesus, the very thought of thee
With sweetness fills my breast:
But sweeter far thy face to see
And in thy presence rest.

Nor voice can sing nor heart can frame,
Nor can the memory find
A sweeter sound than thy blest name,
O Savior of mankind!

Oh hope of every contrite heart,
O joy of all the meek,
To these who fall how kind thou art!
How good to those who seek!

Oh hope of every contrite heart,
O joy of all the meek,
To these who fall how kind thou art!
How good to those who seek!

Jesus, our only joy be thou,
As thou our prize wilt be:
Jesus, be thou our glory now
And through eternity.

Bernard of Clairvaux

My brethren and sisters, out across the tomorrows, in the problems that confront you, I commend to you the life and the thought of Jesus Christ. In these brief minutes all that I can hope to do is to give a glimpse of one or two things in his life, a suggestion as to one or two things that he taught, and then the subsequent witness that comes to us because we are Latter-day Saints. Whatever your bringing up may have been, whatever your circumstances may now be, please remember these things: Jesus was born away from home to be cradled in a manger. I think only the mothers here can fully appreciate what that means. He was born the Only Begotten of the Father, and if there may be those who have difficulty in reconciling their understanding that he was not born of Joseph, I beg of you to remember that he was to be the Author of the resurrection, made possible because of the divinity that was in him, born into him, and magnified throughout all his existence.

"And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." (Luke 2:40.) I have always been impressed with his great awakening at twelve.

"And all that heard him were astonished at his understanding and answers." (Ibid., 2:47.)

And then as President McKay pointed out in reference to his great temptation. After forty days you remember he came back, and he " . . . returned in the power of the Spirit . . . " (Ibid., 4:14) to carry forward his great ministry.

In the last six months I have read and re-read the gospels. Having been called to be a witness to him, I made my resolution that I should begin by coming a little more fully to understand him and his message. You remember that "He went about teaching and preaching and doing good." What he did -- and what he preached -- constitute the gospels. Out of them all, let me name ten which you may well ponder:

1. The Beatitudes, first of all, which in nine short verses present one of the most comprehensive statements ever given to the world:

Blessed are the poor in spirit: for theirs is the kingdom of heaven.
Blessed are they that mourn: for they shall be comforted.
Blessed are the meek: for they shall inherit the earth.
Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
Blessed are the merciful: for they shall obtain mercy.
Blessed are the pure in heart: for they shall see God.
Blessed are the peacemakers: for they shall be called the children of God.
Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.
Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. (Matthew 5:3-12.)

2. The Golden Rule, than which there has never been devised a better principle for human relations or for the guidance of the individual life:

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. (Ibid., 7:12.)

3. The Lord's Prayer, patterned for all mankind, sung beautifully yesterday, couched in sixty-six words:

Our Father which art in heaven, Hallowed be thy name.
Thy kingdom come. Thy will be done in earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our debts, as we forgive our debtors.
And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. (Ibid., 6-9-13.)

4. The spirit of the Second Mile:

And whosoever shall compel thee to go a mile, go with him twain. (Ibid., 5:41.)

5. His idea of forgiveness hinted in the phrase:
And it came to pass that the Lord spake unto them saying:

Christ should show himself unto them after his ascension into heaven. And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that I should suffer the will of the Father in all things from the beginning. And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me and have glorified the Father in taking upon myself the sins of the world, in the which I have suffered the will of the Father in all things from the beginning. Behold, I am Jesus Christ, whom the prophets testified shall come into the world. And it came to pass that he stretched forth his hand and spake unto the people, saying:

To another, and wist not what it meant, for they thought it was an angel that had appeared unto them. A white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them. And it came to pass, as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

And it came to pass that the Lord spake unto them saying:
We have his record in the gospels. We have his visitation in Third Nephi. And our Church rests upon the fact that he has come to declare the everlasting gospel to us.

And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying:

Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him. (Ibid., 11:1-17.)

And after this manner do they bear record: The eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father;

And no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father.

And it came to pass that when Jesus had made an end of praying unto the Father, he arose; but so great was the joy of the multitude that they were overcome.

And when he had said these words, he himself also knelt upon the earth; and behold he prayed unto the Father, and the things which he prayed cannot be written, and the multitude did bear record who heard him.

And as they looked to behold they cast their eyes towards heaven, and they saw the heavens open, and they saw angels descending out of heaven as it were in the midst of fire; and they came down and encircled those little ones about, and they were encircled about with fire; and the angels did minister unto them. (Ibid., 17:724.)

And when he had said those words, he himself also knelt upon the earth; and behold he prayed unto the Father, and the things which he prayed cannot be written, and the multitude did bear record who heard him.

And it came to pass that he commanded that their little children should be brought.

And it came to pass that when we had thus spoken, all the multitude with one accord, did go forth with their sick and their afflicted, and their lame, and with their blind, and with their dumb, and with all them that were afflicted in any manner; and he did heal them every one as they were brought forth unto him.

And they arose from the earth, and he said unto them: Blessed are ye because of your faith. And now behold, my joy is full.

And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did to know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

And it came to pass that Jesus stood in the midst; and the multitude gave way till they had all been brought unto him.

And it came to pass that when they had all been brought, and Jesus stood in the midst, he commanded the multitude that they should kneel down upon the ground.

And it came to pass that when they had knelt upon the ground, Jesus groaned within himself, and said: Father, I am troubled because of the wickedness of the people of the house of Israel.

So they brought their little children and set them down upon the ground round about him, and Jesus stood in the midst; and the multitude gave way till they had all been brought unto him.

And it came to pass that when they had all gone forth, and did see with their eyes and did feel with their hands, and did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come.
For your information and for an intensifying of the realization of the fact of our nearness to our brethren and sisters and friends in the Northwest I will read you the following telegrams:


From Millbray, California: “The television reception on the Conference over KVO-TV is excellent in the San Francisco Bay area. We are most grateful for the availability of this great service. Paul A. Peterson, Millbray, Cal.” From San Diego: “We are viewing the Conference perfectly in San Diego over KNX-TV Channel 2. Shirl Kimball.”

From Millbray, California: “The television reception on the Conference over KVO-TV is excellent in the San Francisco Bay area. We are most grateful for the availability of this great service. Paul A. Peterson, Millbray, Cal.” From San Diego: “We are viewing the Conference perfectly in San Diego over KNX-TV Channel 2. Shirl Kimball.”

In closing may I say just a word of appreciation of our choir and its leader. We are glad that Brother Cornwall is sufficiently restored to health to be back with us and attend to his duties as leader of the Choir. Carlyle says that appreciation, or the veneration shown to human worth, is a Godlike virtue. May I express for you this morning that virtue in expressing appreciation of the labors of the Tabernacle Choir. They have been here since 7:10 this morning. God bless them for the service they render, not only throughout the Conference, but throughout the nation.

The closing song will be sung by the Tabernacle Choir, “Jesus Name of Wondrous Love.” How appropriate!

The closing prayer will be offered by Elder James Franklin Peel, President of the Oquirrh Stake, following which this Conference will stand adjourned until 2 o'clock this afternoon.

The Tabernacle Choir sang as a closing number, “Jesus, Name of Wondrous Love.”

Elder James Franklin Peel, President of the Oquirrh Stake, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

THIRD DAY

The concluding session of the great Conference convened in the Tabernacle Sunday afternoon, October 4, at 2:00 p.m., with President David O. McKay presiding and conducting the services.

Again great crowds assembled in the Tabernacle, the Assembly Hall to the south of the Tabernacle, and in Barratt Hall, and in addition a great number listened to the services on the Tabernacle grounds.

The Tabernacle Choir, under the direction of J. Spencer Cornwall, furnished the choral music for this session. Alexander Schreiner was at the organ.

President David O. McKay:

In addition to the prominent educators mentioned this morning, and other distinguished visitors, we note the presence of the president of the Weber College, and the president of the Snow College, and undoubtedly there are others whom we have not yet seen, but to whom we also extend cordial welcome, and we are pleased to have you with us.

The members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah in the concluding session, the seventh session of the One Hundred Twenty-Fourth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

For those who are unable to enter the building -- and the building is crowded to capacity, even the doorways are filled -- to all those who are unable to enter the Tabernacle, we announce that these services are being broadcast in the Assembly Hall and in Barratt Hall over a loud-speaking system and by television.

These services also are being televised over KSL television, Salt Lake City, and are being heard over radio through KSL over 19 radio stations in Utah, Idaho, Arizona, California, Oregon, Washington. The names of these stations have already been announced to the radio audience.

We desire to express our deep appreciation to these various radio stations for their courtesy and contribution in making available their time and facilities for these broadcasts.

In addition to those telegrams of appreciation read this morning, you will be pleased to hear these. This is from Tacoma, Washington:

"CONFERENCE TELECAST VIEWED IN CHAPELS, HOMES, TACOMA STAKE AND VICINITY APPRECIATED. Tacoma Stake Presidency, signed by Elijah Dickson."
This from Van Nuys, California: “RECEPTION WONDERFUL. A MOST INSPIRING PRIVILEGE. GOD BLESS YOU ALL. Curtis McMullin, counselor to Bishop Cottram in the Sherman Oaks Ward.”

These are indicative of the satisfaction and blessing these radio and television officials have rendered to the members of the Church and others in the northwest and on the western coast.

The music for this session will be rendered by the Tabernacle Choir under the direction of Elder J. Spencer Cornwall, with Elder Alexander Schreiner at the organ.

We shall begin this service by the Choir singing “The Pilgrim’s Chorus.”

The opening prayer will be offered by Elder Thomas W. Muir, president of the Emigration Stake.

Elder Thomas W. Muir, President of the Emigration Stake, offered the invocation.

The Choir sang the anthem, “Surely He Hath Borne Our Griefs.”

President David O. McKay:

For those of our listeners who probably have just tuned in we announce again that President J. Reuben Clark Jr. of the First Presidency will now present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of the General Conference.

Those who are listening in, members of the Church, cast their votes with those assembled.

President J. Reuben Clark, Jr., Second Counselor in the First Presidency, presented for the vote of the people the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained by those present. The list as presented and sustained is as follows:

THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Stephen L. Richards, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES


Patriarch to the Church

Eldred G. Smith

The counselors in The First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE

Thomas E. McKay, ElRay L. Christiansen, Clifford E. Young, John Longden, Alma Sonne, Hugh B. Brown, George Q. Morris.

TRUSTEE-IN-TRUST

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young, Milton R. Hunter, Antoine R. Ivins, Bruce R. McConkie, Seymour Dilworth Young, Marion Duff Hanks, Oscar A. Kirkham.

PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop Thorpe B. Isaacson, First Counselor Carl W. Buehner, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant

CHURCH BOARD OF EDUCATION

David O. McKay, Matthew Cowley, Stephen L. Richards, Henry D. Moyle, J. Reuben Clark, Jr., Delbert Leon Stapley, Joseph Fielding Smith, Marion G. Romney, Harold B. Lee, LeGrand Richards, Spencer W. Kimball, Adam S. Bennion, Ezra Taft Benson, Richard L. Evans, Mark E. Petersen,

ADMINISTRATOR, BOARD OF EDUCATION
President J. Reuben Clark, Jr.:

President McKay, so far as I am able to judge, all votes were cast in the affirmative, and no negative votes were cast.

President David O. McKay:

We have just heard President J. Reuben Clark, Jr. of the First Presidency present the General Authorities, General Officers, and General Auxiliary Officers of the Church. We thank you brethren and sisters for your unanimous vote in the affirmative.

Brother Evans, will you please come forward and take your place.

Brother Hanks, will you please take your place with the First Council of Seventy.

Brother Hugh B. Brown is in Edmonton, Alberta, Canada. We were in touch with him last evening by telephone. He expressed surprise, but when we asked his attitude, he said, "I have but one attitude. When the Church calls, my answer is yes."

We asked whether he could fly from Edmonton to Salt Lake to be here in time for this session, but he could not get here before four o'clock, so we suggested that he remain and begin to put his affairs in order, and report at the first possible convenience.

I told him we would express to the audience his willingness and the excellent spirit that he manifested.

Our first speaker this afternoon will be Elder Ezra Taft Benson of the Council of the Twelve. He will be followed by Elder Bruce R. McConkie.

ELDER EZRA TAFT BENSON

ELDER EZRA TAFT BENSON Of the Council of the Twelve Apostles

Humbly and imploringly, my brethren and sisters and friends, I approach this very difficult, but challenging task. I trust that I may have an interest in your faith and prayers and be favored with the sweet influence of the Holy Spirit.

I rejoice in what we have just witnessed, in the call of these three noble men to fill vacancies in the councils of the Church. This is but typical, my brothers and sisters, of what is going on throughout the Church in the wards, stakes, and missions, weekly the calling of men and women to positions of responsibility. Always the response is the same. To me it is a modern miracle not duplicated anywhere upon the earth. I am happy to welcome these brethren. I know them all. I love them.
p1 I have loved Brother Richard L. Evans since I first became acquainted with him years ago. He is loved by the entire Church. He is loved by this nation, because for years he has had a national audience. His influence has reached beyond the borders of America. And I would like to say this to him: Brother Evans, you now enter upon the sweetest association known to men in this world, the association which you will have with your brethren of the First Presidency and the Council of the Twelve. There is nothing in this world in the associations of men so sweet and so satisfying. I know that more deeply today than ever before, particularly since I have been away since last December, and yet at times, though I have been miles away, I have felt even nearer through their faith and prayershe faith and prayers of my brethren.

p4 I love Brother Brown. I have known him for many years. I was closely associated with him in Europe right after the war, and he is loved by the people of the British Isles, the Saints of Europe and the servicemen all over the Church, to whom he rendered such great service during the last war. I had the privilege of serving as a counselor to his older brother, Scott B. Brown, who now serves as a patriarch there. Hugh B. Brown comes from one of the great families of the Church.

p5 I have not known Brother Marion Hawks intimately, but I have watched him with great interest and considered him one of the most promising young men in the Church.

p6 With all my heart I extend the hand of fellowship to these, my brethren and I am sure, as I do so, I am but echoing the feeling of all the other brethren in the councils of the Church as well as the entire Church membership.

p7 Brethren and sisters, this has been a glorious conference. I have received a great spiritual uplift. No, we have not heard anything particularly new. I recall some years ago a young fellow, a Mormon boy, returned from sacrament meeting, and as he met his father, who had been out on a high council assignment, his dad said to him, "Well, son how did you enjoy the sacrament meeting?" He replied, "Well, Dad, it was a good meeting. However, it was pretty much the echoing of re-echoing echoes, but still it was a grand meeting."

p8 We have heard discussed some of the old virtues. We have heard admonitions pertaining to eternal principles. They have been presented in a little different setting, with different emphasis, but in the main there has been very little new, but, oh, how we need the admonitions which have been presented. I would to God that every man, woman, and child in this nation and throughout the world might have been listening to the counsel that has been given.

p9 Now, as we leave the conference and go our various ways, how are we going to implement the instructions that have been given, what are we going to do to see to it that this counsel does not fall unheeded? As I think of the most effective way of implementing this counsel, I turn, my brethren and sisters, naturally, to our most basic institution, the American home, because, after all, it is still our greatest and most primary educational institution. It is, in very deed, the center of our economic, social, and cultural interest. The home is the bulwark of the nation and our most fundamental and basic institution.

p10 Unless as parents, we can go back into the homes of the Church and carry these instructions with a determination to put them into effect at our own firesides with our own children this conference will not have been fully effective.

p11 Marriage, the home, and family are sacred institutions. They are not manmade. Thank God for that. They are divine. The first marriage performed was the marriage of two immortal beings. Following the consummation of that marriage, the Lord gave important scriptures and instruction to us regarding the home and the family.

p12 The Lord made it clear it is not good for man to be alone. Woman was created as a helpmeet for man, and the two united in the sacred bonds of eternal marriage become one flesh.

p13 "What therefore God hath joined together," said he, "let not man put asunder." (Mark 10:9.) Then later "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else." (D. & C. 42:22.) How we need that counsel today in America! What heartaches could be avoided if men would only heed that counsel wholeheartedly. How much less unfaithfulness and infidelity there would be if we could live by that admonition.

p14 Then as though to strengthen further the marriage bond in the home, the Lord gave instructions to children through his prophets. The Apostle Paul, echoing the admonition of Moses on Sinai, said,

p15 Children, obey your parents in the Lord: for this is right.

p16 Honour thy father and mother; which is the first commandment with promise;

p17 That it may be well with thee, and thou mayest live long on the earth. (Eph. 6:1-3.)

p18 And then in modern revelation, the Lord has made it very clear that parents have great and serious responsibilities. Listen to these words as the Lord speaks to the parents of the Church:

p19 And they shall also teach their children to pray, and to walk uprightly before the Lord. (D. & C. 68:28.)

p20 And again, inasmuch as parents . . . teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents. (Ibid., 68:25.)

p21 That is a serious responsibility, and I believe, my brethren and sisters, the early history of this Church clearly indicates that our grandparents, the pioneers of these valleys, in fact, the Pilgrims, who came and settled this great American continent, honored these obligations and were blessed in their homes for so doing.

p22 I realize that many changes have come about in the last fifty to seventy years. Our industrialization, specialization, concentration of populations in great cities, the great reduction in the number of people living on farms, the change in our agriculture -- all these have had their effects. Greater emphasis upon material things and the seeking after money, after pleasure, personal gratification, and the insidious inroads of liquor, tobacco, and gambling -- all these have had a pulling-away influence on this most sacred institution, the American home.

p23 It is difficult to realize that fifty years ago there was only one divorce in sixteen marriages here in America. By 1946 the ratio had increased to one in three, and it is reported in some cities in America, there are actually more divorces each year than marriages. Our best authorities indicate that most of the delinquency in America is the result of broken, bad, and neglected homes. As J. Edgar Hoover, one of the best authorities, has indicated, referring to delinquents, "The actions of the majority of them were, and are, directly related to the conduct of their parents." Yes, crime begins at home.

p24 Now, my brethren and sisters, as Latter-day Saints, what should be done? What can be done? I am sure we all agree that no nation ever rises above its homes. This Church will never rise above its homes. We are no better as a people than are our firesides, our homes. The school, the church, and even the nation, I feel confident, stand helpless before weakened and degraded homes. The good home is the rock foundation, the cornerstone of civilization. It must be preserved. It must be strengthened.

p25 There has never been and there never will be a satisfactory substitute for the home established by the God of heaven. If this nation is to endure, then the home must be safeguarded, strengthened, and restored to its rightful importance.

p26 May I suggest, in the few moments remaining, five simple things that, I believe, we might well give attention to, as some of the needs of our homes today:
First of all, I am convinced, my brethren and sisters, that none of our greatest needs is more time of parents in the home. Youth of the Church and of the nation need more than physical comforts. 

Second, and this was emphasized this morning by Brother Cowley, we need daily devotion in the home. We need to return to the practice of family prayer, secret prayer, the old-fashioned practice of devotion in the home daily, night and morning, the singing of hymns, the reading of the scriptures. How much more happiness there would be, how many fewer divorces there would be, if these simple practices were followed as was the custom in the pioneer home, as well as in the early days of this country, according to the diaries of our early founders.

Third, I think one of the great needs is more parental instruction in life's problems. I know there is a tendency for parents to shrink from this responsibility, the instructing of their own children in the problems of sex, the relationship with other young people, the problem of dating, and all of the many temptations that confront a growing boy and girl. These instructions should not be left to the school or to a class in sociology. The safest place the best place, to give this vital counsel, these sacred instructions, in matters of moral purity should be in the home on a basis of confidence between parent and child. As parents, we should instruct our children. The sacred books of the ancient Persians say: "If you would be holy, instruct your children, because all the good acts they perform will be imputed unto you."

Fourth, I believe there is a great need, my brethren and sisters, for family recreation and cultural activities together. We should do things together as a family. It may mean a reduction in participation in women's clubs, in men's clubs, but if families could only seek their recreation and cultural activities more as a family unit, I am sure that untold benefits and blessings would accrue. A little boy was asked only last summer, after he said he was going to a summer camp, "What is a summer camp?" And he answered "Those places where little boys go for mother's vacation." Let us take more of our vacations together as families. Can we have a weekly evening at home, as has been admonished and counseled for years by the First Presidency of the Church? More wholesome activities together is a great need of the families of America.

And fifth, we need a closer parent-child relationship. This is closely related to the other four matters. One of the greatest needs of our young people is a closer, more frequent companionship with father and mother. There is no satisfactory substitute. I was thrilled some time ago, as I picked up a paper in the East and read an account of a letter which a rich industrialist had sent to his son, his sixteen-year-old boy, as a Christmas present. This man could have given his son anything that money could buy -- an automobile, a yacht, I guess, if he wished. But when the boy came down from his room Christmas morning and went over to the mantel where he usually found his presents, there was an envelope, a plain envelope with his name on it, and he opened it and read: "To my dear son:"

"I give to you one hour each weekday and two hours of my Sundays to be yours to be used as you want it without interference of any kind whatsoever."

"Lovingly,

"Dad."

As I read that, I thought, what a wise father, and what a fortunate son! Yes that is what they need.

May we be faithful to this great obligation of parenthood, this sacred obligation, that we may build our homes solidly upon eternal principles, that we may have no regrets. May we never be recreant to the great trust which has been imposed in us. May we always keep in mind that these spirits that have entered our homes are choice spirits. Many of them have been born under the covenant. As we look into their faces and contemplate their needs we might well consider that some of them were probably choice spirits up there than we were. It is a grave responsibility. May we not shirk it.

God bless us in our homes and in all our worthy endeavors. May we carry with us from this conference the instructions given and put them into practice in our homes I humbly pray, in the name of Jesus Christ. Amen.

ELDER BRUCE R. McCONKIE Of the First Council of the Seventy

It has been my privilege, for seven years now, to serve on the First Council of the Seventy with Elder Richard L. Evans, and I think I can certify to you from personal knowledge, born of that association, that Brother Richard is a man of great ability and devotion to the cause of Christ. He supports and sustains the brethren and the programs of the Church, and, I am persuaded, has a great mission to perform in his new and high calling.

I think, perhaps, there is scarcely a name in the Church more widely known and heralded than his; and in the field of his especial talent and assignment, that of radio, he approaches as near the indispensable man as any man could. For myself, and I am sure, speaking also for the other members of the Council, we are pleased with the selection that has been made and give him, as we do all the brethren who sit on this stand, our united support and love and affection.

Brother Hugh B. Brown and Brother Marion D. Hanks, as yet, I do not know well, but with the rest of these brethren, and with all of you, I extend a welcome hand of fellowship.

I have had it in my heart for sometime, if the Spirit would give me utterance and direction, to say a few words in this great conference about that faith which leads to life and salvation and without which no man can be saved in the kingdom of God.

Briefly, speaking in outline form only, I would like to suggest:

First, what faith is.

Second, how faith may be gained.

And third, the test whereby it may be known whether we have gained faith in sufficient measure to justify a hope of life and salvation.

The Prophet Joseph Smith taught, as may be found recorded in the Lectures on Faith -- which lectures I commend to all men that faith is the first principle in revealed religion, that it is the foundation of all righteousness, that it is a principle of power. He taught that faith is the assurance which men have of the existence of things which they have not seen, that it is the moving cause of all action in intelligent beings, and that it is the first great governing principle which has power, dominion, and authority
He gave this formula whereby men may exercise faith in God unto life and salvation:

First, we must believe in God, and that means in the true and living God, the Being who actually exists and is our Father in heaven, in whose image we are created, and who by his grace and because of his desire to see his children gain salvation, appeared in our day, with his beloved Son, to usher in this great work.

It is not sufficient to believe in a god of wood or stone, one that has been created by men, or to believe in the god described in the creeds that have been created by men. We have to get to the truth if we are to have faith.

Faith is founded on truth. It was Alma who said that, "...if ye have faith ye hope for things which are not seen, which are true," (Alma 32:21) and so, without truth, there can be no faith.

The second requisite in gaining faith is to have a correct idea of the character, perfections, and attributes of God. The Prophet summarizes the character of God in these words, and I think every member of the Church ought to memorize them:

First, that he was God before the world was created and the same God that he was after it was created.

Second, that he is merciful and gracious, slow to anger, abundant in goodness, and that he was so from everlasting and will be so to everlasting.

Third, that he changes not, neither is there variableness with him, and that his course is one eternal round.

Fourth, that he is a God of truth and cannot lie.

Fifth, that he is no respecter of persons.

And sixth, that he is love.

Then the Prophet gives the attributes of God, also six in number, as follows: knowledge, faith or power, justice, judgment, mercy, and truth. The perfections of God are given as the perfections which attach to the attributes of his nature.

Then the third requisite for gaining faith unto life and salvation is so to live that we have the actual knowledge that the course of life we are pursuing is in harmony with the divine will.

I suppose there are many people in the Church who have a measurable knowledge of the attributes of God. I think there are even more who have a correct idea of his character and of his perfections. And I am sure that nearly all, perhaps all in the Church, believe in him as the personal Being who actually lives. But the place where we fail down in acquiring faith, faith unto life and salvation, is in that we do not order our lives in such a way that we have the assurance that our conduct is in harmony with the divine will.

Faith comes by righteousness, and without righteousness and obedience we cannot have the measure of faith that will save us.

Now the test whereby it may be known whether we do have faith is very simple. It is the eternal truth proclaimed by the Lord when he said: "And these signs shall follow them that believe." (Mark 16:17.) If we have faith, there will be signs. If there are no signs, there is no faith. Where there is faith, there will be the gifts of the Spirit; there will be the ministering of angels and the working of miracles. Where there is faith, there will be apostles and prophets; there will be the authority of the priesthood; there will be the knowledge of God and the organization of the kingdom of God on earth.

Now, I suggest to you that faith is the great foundation upon which we must build: faith in God, faith in Christ, faith in the restored truth and in the living oracles who direct the kingdom under the Lord in our day. By faith all things can be done. There is nothing too hard for the Lord, and if we have faith, we can do whatever is requisite, according to his mind and will. By faith the worlds were made; by faith the elements can be controlled, rivers turned out of their courses, mountains removed. By faith we can have angels minister to us, see our sick healed, and the dead raised; and what is more important than all this by faith we can live so as to become the sons of God and joint heirs with Jesus Christ, entitled to receive and inherit and possess, as he has done before, the fulness of the kingdom of the Father.

In the name of Jesus Christ. Amen.

President David O. McKay:

Elder Bruce R. McConkie, of the First Council of Seventy, has just concluded speaking. The Choir and Congregation will now sing, "Redeemer of Israel," conducted by J. Spencer Cornwall, following which we will hear Elder ElRay L. Christiansen, Assistant to the Twelve.

The Choir and congregation joined in singing the hymn, "Redeemer of Israel."

ELDER ELRAY L. CHRISTIANSEN Assistant to the Council of the Twelve Apostles

I remember that we used to come in from the mission field, and somehow we gave a ten minute talk each time the conference convened, and for three times in succession, somehow, I was in this position, the very last speaker before the summary remarks of President Grant. On one occasion I felt to say this: that I had never had a headache to speak of, I had never had a pain, I had never been to the hospital, but I knew what it meant to suffer. I have experienced that, to a degree, during the past three days.

I think in all my experience in temple work, where four thousand couples knelt before the altar at which I officiated, the most thrilling thing was to have the parents, the brothers and sisters, and the in-laws, in addition to the friends assembled in the temple on the day of the marriage of their loved ones who had achieved so much in the early years of their lives and had prepared and qualified themselves to come into the house of the Lord, and there receive their great and eternal blessings. It seems to me that if we intend to be together as families and associate as such in the life to come, that it is necessary for us to get a little experience in being together while here on earth. I was glad to hear Brother Benson speak of family recreational activities, but I think that the most fitting place for families to gather is in the temples of our Lord. If they will do so, often enough, it will help to keep them in line of duty and in a spiritual frame of mind and attitude which is conducive to successful living.

It was always pleasing, I say, to have the parents come to the temple with their children. And now, as I have visited stakes and missions, I have been greatly satisfied in my heart and made to rejoice because many of these same young couples have come to me and with happiness written on their faces, saying: "Do you remember us? We were married in the temple. These are our children. Aren't they wonderful?" Such an experience has been mine in every stake where I have yet gone as well as in every mission that I have visited. To have those young people, after having gone to the temple, living now as they should and active in the Church, even though they may be attending some university far away from home, come and make a sort of report that they are doing well, that they are active and that they are living the gospel and doing all
The picture of these young couples expressing their joy and happiness in their associations and in their anticipation of eternal joy can be contrasted with one case that came to my attention. A young woman of our Church wrote me a letter asking for advice. She said, "I was born in the Church, but I fell in love with a fine young man who did not belong to our Church. We decided finally that we would marry. As we talked it over, we decided that even though our religious beliefs were entirely different, neither of us would impose our beliefs or practices upon the other, that we would leave each other free to worship and to believe as each saw fit." She said, "This went along all right until our baby came. When I wanted to have it blessed in our Church, or branch (she was in a faraway city at the time), my husband objected, and he had the support of his mother and others who insisted that our child be christened in their church. My heart is broken." She ended her letter with this question, "What would you suggest?"

Well, I was dumbfounded to know what to suggest at that point in her experience, my brothers and sisters. I thought, surely somewhere along the line some of us had failed to suggest and to advise and to counsel this young woman long before she got into this situation. She, like others in like circumstances, had thought that everything could be "worked out later."

What shall I say today is said with a hope that others may avoid getting into such a difficult situation in this very important event in their lives of choosing a companion in marriage. How will this young woman now obtain the blessings that are promised to the faithful children of God? How will she obtain her eternal blessings? How will she be assured the association of her husband and of her children and of others that are dear and close to her?

Parents, bishoprics, and all agencies in the Church, and officers and teachers in the various classes are responsible to see that boys and girls do not get so far away from us that they marry out of the Church. Even though there are fine, wholesome, wonderful people outside the Church, nevertheless, when we engage in marriage with them our divine destiny is imperiled!

To preserve the family relationship here and hereafter is one of the great and important purposes of life and of the gospel. That such relationships and associations hereafter should be possible, is consistent with reason. All righteous parents, all righteous people have a natural, inborn desire to associate forever with those whom they love but it is consistent also, my brothers and sisters, to believe that we must conform to the laws of God which make such associations possible! This is clearly stated in the revelations that have come to us in this day. I read from the 131st Section of the Doctrine and Covenants:

In the celestial glory there are three heavens or degrees;

And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

And that is what we are speaking of:

And if he does not, he cannot obtain it.

He may enter into the other, but that is the end of his kingdom; he cannot have an increase. (D. & C. 131:1-4.)

Death does not separate husbands and wives who are united by the power of our Father in heaven in his holy temples. It does not take the children from the parents because these children are born under the covenant and the parents have a right and a claim on them in the life hereafter.

President Brigham Young made this very clear when he said:

"When a man and a woman have received their endowments and sealings, and then have children born unto them afterwards, those children are legal heirs to the kingdom, and to all its blessings and promises, and they are the only ones that are on this earth." (Discourses of Brigham Young, p. 195.) Yet, I have heard persons say to me, surely, a just God would not want marriage to terminate with this life, and I have agreed with them. The Lord does not want that to be. That is why he has instituted this principle of eternal marriage and has given to man here upon the earth the power, the authority, and the keys to seal upon the earth and have it sealed and ratified in the heavens. (See D. & C. 132:3-8.)

Yes, he is a God of order, not of confusion. He has said that all who would have a blessing at his hands must obey the law upon which that blessing is predicated, and so all of us who would have the association, one with the other hereafter, must receive it through the obedience to the law which makes it possible.

My, what disappointment, what regret, what remorse will be felt by those of us who should, because of neglect or indifference, fail or refuse to enter into the marriage covenant according to the way God has designed it! To refuse to enter into such a covenant would end with this life, the associations as husband and wife.

If, after we have received our endowments in the temple and have entered into the covenant of marriage, we refuse to do what the Lord has prescribed that we do, live according to his laws and "abide in my covenant," as he says, if we fail to do that, then we are in danger of losing the blessings which are promised and which can be realized only upon our faithfulness.

Now, in contrast to the remorse that will come to those who see their mistakes too late, what joy and what happiness await those who come forth in the "resurrection of the just" to find their companions by their side, their children, and their grandparents perhaps, all of them having qualified while on earth for the greatest of all the gifts of Godternal life and exaltation in the kingdom of God.

When we think that this greatest of all gifts, this power to have eternal happiness and joy and association with those we love most, is possible for all of us, how foolish, how frail, and how unwise are we if we pass by the opportunity to make these ties binding in the next life.

By example and by precept, parents should show the importance of the temple and of temple work. I have always felt that it is well for children to observe their parents hustling about getting ready to go to the temple, to do work for the dead; to see them preparing their temple clothing; to note that emphasis is given to genealogical research and temple work. I think that is all conducive to good. Children then will inquire of their parents why this is so important and the parents then have the opportunity explain these grand and glorious principles in terms that are understandable to their children. With such help children will have a desire to go themselves to the temple.

Now, the Doctrine and Covenants is replete with the word of the Lord saying that the obligations and covenants that we enter into for this life that are not sanctioned and entered into by the laws of God, end with this life. But it is equally plain when it states that those who do enter into covenants of marriage and sealings in the temples of the Lord shall pass by the angels and the gods and the sentinels and go on to their exaltations and have glory in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of their seeds forever, and that such a marriage will be in full force when they are out of this world.

Oh, how I wish we could teach that to the people of the world, and especially to our own people, so they may not lose the glorious blessing and associations promised to the faithful children of God.

God bless us, my brothers and sisters, that as parents we may teach our children early in life to walk uprightly before the Lord and help them to understand these principles before it is too late.

I pray that we may do this, in wisdom and in love, and in kindness, and prepare them and point them toward the temple and temple marriage as soon as they are able to understand what we say. I testify that this work is true, that the power to seal is upon the earth and that these men who sit before us here have the keys and the authority...
We have just heard Elder ElRay L. Christiansen, Assistant to the Council of the Twelve. Elder Evans, whom you know and have known because of his work on the radio and his service in the stakes, and whom the entire nation knows, will now speak to us, and he will be followed by Elder Marion D. Hanks of the First Council of the Seventy.

ELDER RICHARD L. EVANS Of the Council of the Twelve Apostles

I pray that I may be given utterance in that which I should briefly say.

I have frequented these beloved walls for a period now approaching a quarter century in many situations and assignments. But this is the most difficult thing that I have here to do. It seems that this chapter was not in the script which I had written for myself.

In the brief, but in some respects too long a time since first I became aware of this possibility, I have measured the full measure of my life many times over. There are those here who know much better than I the weight of this work. There is none here who knows better than I my own limitations, inadequacies, and imperfections, and the feeling of smallness which I have. But if you and my Father in heaven will accept me as I am, with your help and his, I shall earnestly endeavor to be better than I am or have ever been.

I should not want to pass without thanking God for a noble father whom I never knew; for a blessed mother who, in her widowhood, reared nine of us and faced her problems on her knees in prayer and on her feet gloriously in courageous action; for brothers and sisters, who with their children, I have had no cause but to be proud of in their faith and their awareness of their responsibilities in life.

I thank him for the choice and lovely girl who has been by my side for twenty years and for the four sons that are ours. I pray for them, for their generation, and for youth everywhere, for their guidance in the ways of truth and righteousness. I pray for their generation, that they may know of the promise of the future, that despite all uncertainties there are glorious certainties that transcend them all, as President McKay noted in his opening address.

I would say to their generation: be prayerful, keep the faith, avoid cynicism, be not shaken by the waves of controversy and confusion which sweep over and are quickly spent, while the truth remains forever.

This is a gospel not of despondency and discouragement, not of ensnaring technicalities, not of quick condemnation, but as President Clark suggested so beautifully in his utterance last evening, it is a gospel of hope, of happiness and of helpfulness, of peace and of promise.

There is no act of man, nor any combination of men, despite what passing troubles they may bring upon this earth, who can thwart the purposes of our Father in heaven, nor stay him in his plans to bring to pass the immortality and eternal life of his children, and I thank God for it.

As to these, my brethren, they know of my affection for the president McKay, President Richards, President Clark, President Smith, President Young of the First Council of the Seventy, Bishop Wirthlin, all others here, each of whom I could name with some point of affection and distinction. No one could be to any man more considerate or gracious or kindly than they have been to me.

I shall miss some of the intimate associations with my beloved brethren of the First Council with whom I have sat for fifteen years. God bless them.

I wish I had had some greater part, or some part at all, in the making of this choice young man who has been sustained by you to sit with the First Council of the Seventy, Brother Marion D. Hanks. He is a man of courage and of faith, and I love him; and you who do not know him will learn to love him. Likewise Brother Hugh B. Brown, with his great gifts of utterance, will give sincere service to the Church.

May I leave with you the witness of my very soul that God lives; that Jesus the Christ is the Only Begotten of the Father in the flesh, our Savior and Redeemer; that the Father and the Son did appear in this dispensation to the Prophet Joseph Smith, and that he and all in line of succession, including our present President McKay, have held the keys and the powers of the priesthood, and do unto this day.

President McKay, I pledge my love and loyalty, and all that is good or useful in me, with gratitude to you for many kindnesses and considerations and for your confidence.

I beg of you, my brethren and sisters, your confidence and help.

May God bless each and all of us in the things we need most, in understanding and peace and joy in living, and in the realization of our highest possibilities here and hereafter, in the name of our Lord Jesus Christ. Amen.

President David O. McKay:

Elder Richard L. Evans, whom you have this day sustained as a member of the Council of the Twelve, has just spoken to us. We shall now hear Elder Marion D. Hanks, whom you have sustained to fill the vacancy in the First Council of the Seventy made by the calling of Elder Evans to the Twelve.

ELDER MARION D. HANKS Of the First Council of the Seventy

I am humbled and honored beyond my capacity to express by this calling and assignment. In the past five years, during which I have followed after the footsteps of Brother Evans on Temple Square, I have had a great many occasions, hundreds of them, to stand behind this pulpit and to welcome to our city, into this great building, thousands of guests who have come here to learn of us and to hear our story. I have always done so humbly but I assure you that I have never felt in doing it as humble as I do today.

In the few brief moments that I shall stand here, I should like to pay tribute to a principle as I pay my respects to a few people to whom it is in my heart today to give thanks. The principle I should like to suggest is one so basic and so simple that each of you knows it, and yet so important that scarcely anything we might say would supersede it, and that is that the gospel of Jesus Christ is a personal thing, a very personal thing.

We talk in multiples, and we think in numbers, and we teach classes with many people in them. We direct guide tours where there are large numbers. But always there is the simple truth which we must understand: that the gospel of Jesus Christ is God's plan to get us home individually; and while we may teach classes, and while we may
We wish to mention again these beautiful flowers sent from Oahu and others furnished by our local florists. We appreciate our singers, and although we have already

commend you.

congregations throughout the Church when they enter our places of worship: Very little moving about, no leaving of the services, I have been favorably impressed and

EXPRESSES APPRECIATION

the Church generally deeply appreciate their cooperative efforts.

p3 This is from Seattle, Washington signed by Wilford H. Payne, Seattle Stake: "Please accept appreciation of the first television broadcast conference session to Saints

and friends in the Northwest."

p4 From Los Angeles, signed by the President of the California Mission Bryan L. Bunker: "Televised conference messages received perfectly. Marvelous missionary

opportunity in the future. Gratefully, President of the California Mission."

p5 President McKay brought him personally, having spent a good deal of time with him, and turned him over to us, and we brought him here to this building and spent

some more time telling him our story, but the thing he wanted to talk about most was how a great man so busy, so very busy, had taken time to give him the personal

attention he had received from President McKay. When I received a note of thanks from this clergyman last week, saying about the same thing, I said to myself, "How

unwilling have you been to take as much time as you have needed or been offered opportunity to take, to bless many, while President McKay, with all he has to do would

take and has taken the time."

p6 I should like to pay a moment of tribute also in reference to the general theme of these few remarks, to the people who serve on these grounds and with whom it has

been my privilege to spend much of my time for five years, particularly to Brother Evans who has no need of my further tribute in your minds. I know. I should like to have it

known here that I have as much love for him as my heart has capacity to offer. The greatest thing that has come into my life in my mature years has been the privilege of

enjoying his confidence and spending time in his company.

p7 I should like to pay tribute to the people who do the work on Temple Square, who greet, and in an individual manner teach and love and take to their homes many who

come here. I should like to pay tribute for a moment also in the same vein, to the youth of this Church with whom I have spent a great part of my short life, and I

should like to say that I have all the faith and confidence in them which it is in my power to possess.

p8 I have had the privilege of teaching them for a number of years now at high school and institute level. I wonder if you know how faithful they are. Do you know, for

instance, that in this very city for a number of years large groups of these young people have been coming at seven o'clock in the morning to learn the story of the Book of

Mormon and to read that great book together in seminary gatherings? This activity has spread to California where thousands of fine young people are meeting the same

test.

p9 I have spent some time in the service. I have spent a good deal of time in the missionary field, and wherever I have gone, I have felt it in my heart that there are

some who are not what they ought to be, I know that that there never has existed on the earth, a more righteous and excellent and loyal group of young people than these

who are ours to teach and to take care of, and I honor them. When they come up to me and tell me occasionally, as they have done this morning on these grounds, that

they appreciate what little I have been able to do in their lives, I rejoice, and my heart fills.

p10 I would like to take just a moment to pay tribute to those who teach the youth of the Church in their religious education classes. While they are not always understood

and while they are criticized to some extent, their job is difficult, and I want to express my own faith in them, and my conviction that there is no body of men more faithful,

more loyal, and more able to support these brethren whose job it is to lead this Church. I am proud to have been numbered among them.

p11 Finally, may I pay tribute, as I feel I must on this occasion and perhaps will not have it or take it here otherwise, to my own family; to my father, whom I did not knowe

passed away when I was a baby; to my angel mother who reared six of us under conditions very much like those Brother Evans' mother endured and braved; to my brothers and

sisters, each of whom I love, and who have given service to this Church; to my beautiful wife who has stood at my side during many hours of activity in the Church; and

to my lovely children.

p12 I should like, too, as I leave this pulpit, to say to you that I do not come to this position faultless. I have been at times a little critical of some people in some instances. I

do not feel critical today, I have been impatient. I do not feel impatient today.

p13 I do ask God to bless me, that my efforts might be of some value to him to these brethren, in forwarding a work which I know to be true, which I have spent my young

life trying to forward in this earth because I know it to be true. I ask God to help me as I in humility seek to do a job which seems to me at this moment to be beyond my

poor capacity to do, and I humbly pray it in the name of Jesus Christ. Amen.

p15 David O. McKay

PRESIDENT DAVID O. MCKAY

p1 We have just listened to Elder Marion D. Hanks, whom, as I stated a few moments ago, you have this day sustained as a member of the First Council of the Seventy.

p2 Messages of appreciation of the television service rendered this forenoon to the people of the Northwest and on the Pacific Coast, still come in. Knowing your interest, I

will read two more.

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and friends in the Northwest."

p4 From Los Angeles, signed by the President of the California Mission Bryan L. Bunker: "Televised conference messages received perfectly. Marvelous missionary

opportunity in the future. Gratefully, President of the California Mission."

p5 And now at the conclusion of this great conference, may we express again the gratitude of our hearts to these men and companies, who have so graciously contributed

of their means, with so little expense to the Church, to broadcast by radio and by television, the proceedings of this great conference. We want them to know that you and

the Church generally deeply appreciate their cooperative efforts.

p6 EXPRESSES APPRECIATION

p7 We express gratitude, also, to the public press. I want to name especially the reporters on our papers, who have given such accurate and careful, complete accounts of

the various meetings, speakers of our conference since last Wednesday, including the great Relief Society conference.

p8 We wish to express appreciation to the audience here in the Tabernacle, your responsiveness and your reverence, may it be an example to the audiences, to the

congregations throughout the Church when they enter our places of worship: Very little moving about, no leaving of the services, I have been favorably impressed and

commend you.

p9 We appreciate the co-operation of our city officials, their ready and efficient service, wherever it is needed; our traffic officers in handling the crowds. I have noticed new

precautionary measures taken and the presence of the members of the police force on the corners, courteously, carefully protecting the crowds surrounding this block and

throughout the city.

p10 We wish to mention again these beautiful flowers sent from Oahu and others furnished by our local florists. We appreciate our singers, and although we have already
The relief society singing mothers from stakes in the Central Utah and Mount Timpanogos regions, with Sister Florence Jepperson Madsen conducting, presented choral numbers at the Friday morning and afternoon sessions.

A choir consisting of the German-speaking members of the church in Salt Lake City furnished the choral music for the Saturday morning and afternoon sessions, Elder Heinz Rimmasch, conductor.

J. Spencer Cornwall directed the Tabernacle choir and Frank W. Asper was at the organ, on the Tabernacle choir and organ broadcast, and also on the church of the Air program.

Accompaniments and interludes on the great organ were played by Alexander Schreiner, Frank W. Asper and Roy A. Darley.

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Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON Clerk of the Conference.

OFFICIAL REPORT OF THE 124TH ANNUAL GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS Sermons and proceedings of April 3-6, 1954, from the Tabernacle on Temple Square, Salt Lake City, Utah Joseph Anderson, Clerk of the Conference Published by The Church of Jesus Christ of Latter-day Saints (c) 1954 by Corporation of the President of The Church of Jesus Christ of Latter-day Saints


C1954 Conference Report, April 3, 1954

Introduction

The One Hundred Twenty-fourth Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Twenty-fourth Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Saturday, Sunday, Monday and Tuesday, April 3, 4, 5, and 6, 1954.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Sunday, Monday and Tuesday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, April 3, at 7:00.

The proceedings of the general sessions were broadcast and telecast over Station KSL, and by arrangement through KSL over the following stations:

In Utah: KSVC at Richfield, KSUB at Cedar City, KVNU at Logan, KJAM at Vernal.

In Idaho: KRXX at Rexburg, KJRL at Pocatello, KID at Idaho Falls, KGEM at Boise, KBAR at Burley (Sunday only), KEEP at Twin Falls.

In California (Sunday only): KBLA at North Hollywood, KEEN at San Jose, KSBR at San Bruno, KRON-FM at San Francisco, KGO-TV at San Francisco, KCCC-TV at Sacramento, KNXTN at Los Angeles.

In Oregon (Sunday only): KPAM at Portland, KSGA at Cottage Grove, KGAL at Lebanon, KGAE at Salem, KERG at Eugene, KOIN-TV at Portland.

In Washington (Sunday Morning only): KTNT-TV at Tacoma.

In Hawaii (Sunday Morning only, by delayed broadcast): KGMB at Honolulu.

The proceedings of the general sessions were also televised over KSL television station, Channel 5.

All general sessions of the Conference were broadcast in the Assembly Hall on Temple Square, and in Barratt Hall (60 North Main Street), over a loudspeaking system and by television. Thousands, in addition, listened to the services on the Tabernacle grounds by means of amplifying equipment.

The proceedings of the General Priesthood meeting were broadcast by special wire in the following places: Bonneville Stake Tabernacle, Granite Stake Tabernacle, Salt Lake City; Sandy Amusement Hall; Ogden Stake Tabernacle; George Albert Smith Fieldhouse of the Brigham Young University, Provo; the Institute of Religion Building of the Utah State Agricultural College in Logan; South Idaho Falls Tabernacle in Idaho Falls; Big Horn Stake Tabernacle in Lovell, Wyoming. This was for the accommodation of large groups of brethren holding the priesthood who had assembled in those buildings to listen to the services.

President David O. McKay presided and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

A full report of Columbia Broadcasting Company's Tabernacle Choir and Organ broadcast is also included in this record as is also a full account of Columbia's Church of the Air program.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

The First Presidency: David O. McKay, Stephen L Richards and J. Reuben Clark, Jr.


Elder Matthew Cowley passed away December 13, 1953.

Elder George Q. Morris was sustained at this Conference (April 6) as a member of the Quorum of the Twelve to fill the vacancy caused by the death of Elder Matthew Cowley.

Assistants to the Twelve Apostles: Thomas E. McKay, Clifford E. Young, Alma Sonne, ElRay L. Christiansen, John Longden, Hugh B. Brown, and Sterling W. Sill.

Elder Sterling W. Sill sustained at an Assistant to the Twelve Apostles to fill the vacancy caused by selecting George Q. Morris to fill the vacancy in the Quorum of the Twelve Apostles.

The First Council of the Seventy: Levi Edgar Young, Antoine R. Ivins, Oscar A. Kirkham, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, and Marion Duff Hanks.


GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and A. William Lund, Assistant.
In this day, a new philosophy had fallen upon the ears of a disillusioned generation. The world was in the throes of a great apostasy.

As we think of the joy mentioned by Lehi, I submit the following questions: Could men have joy in the doctrine that unbaptized babes would burn in hell forever? Could men have joy in being denied the right to worship God according to the dictates of conscience? Could men have joy in being denied the right to read the word of God? Could men have joy in the thought that mental and physical torture manifests genuine repentance? Could men have joy in being lead into the realms of ignorance and worshipping a God of whom they could not conceive?

Many statements fell from the mouth of the young Prophet, but one which startled the world was the declaration: "The glory of God is intelligence." "Men cannot be saved in ignorance."

President David O. McKay, who presided, conducted the services of this meeting, and made the following introductory statement:

"Fellow laborers in the Cause of our Lord and Savior: In behalf of the First Presidency and other General Authorities of the Church, I bid you welcome to this, the opening session of the 124th Annual Conference, probably the most largely attended Priesthood Meeting ever held in the Church."

The Lord, through this American Prophet, revealed in the Book of Moses, Chapter 1, Verse 39, that his glory and work was as declared by the Lord:

"The glory of God is intelligence."

President McKay and my beloved brethren of the Melchizedek and Aaronic Priesthood, I sincerely trust that the Holy Spirit will guide and inspire me in my utterances this night.

This is a new day, new day that dawned when a young man in the woods of western New York supplicated God humbly for divine direction in finding the Church of the Lord Jesus Christ. The prayer was answered. The Father and the Son appeared to him which appearance reaffirmed to the world that God, our Eternal Father, is a being with body, parts and passions and in whose image we are created. His visit confirmed to the world that the despised Nazarene crucified upon Calvary’s Hill was the only begotten of the Father in the flesh -- the Creator of mankind.

The Lord, through this American Prophet, revealed to the world the most important work and glory of the Creator. Imagine if you will he who created all...
brought forcibly to our attention in the 18th Section of the Doctrine & Covenants, the 15th Verse:

could well be emulated by all of us. Again, the statement of Lehi of old: “Adam fell that men might be; and men are, that they might have joy,” and the greatest joy of all is

plan of the priesthood in being our brother’s keeper. Our brethren who are not as interested as they might be have outstanding qualities of character, and these qualities

|p31 There are no deficiencies in the priesthood organization as the Lord has revealed it to us, but there may be some deficiencies in those of us who fail to carry out the

|p29 This places squarely upon the shoulders of all of us the responsibility to strengthen those who may be weak in the spirit of tolerance, patience, and love.

|p27 To those who are active in the priesthood, the Lord has admonished us in the 108th Section of the Doctrine & Covenants, the 7th Verse, as follows:

|p23 This is the joy of which Lehi spoke: “Men are that they might have joy,” and the highest degree of joy will only be found in the presence of God the Eternal Father and

|p22 The Gospel and the Priesthood are the means he employs to save and exalt his obedient children to the possession with him of the same glory and power to be

|p20 The Gospel of salvationhe Priesthood of the Son of God so ordered and organized, in the very nature of it, being a portion of that law of heaven by which worlds are

|p19 One of the greatest evidences of the divine origin of this great Church and its priesthood lies in the fact that every male member of the Church over the age of twelve

|p18 The membership of the Church in stakes only is 1,034,000 of whom 28% hold either the Melchizedek or the Aaronic Priesthood. By the way of comparison, the largest

|p17 Today in the stakes of the Church, there are 156,000 men endowed with the authority of the Holy Melchizedek Priesthood, the priesthood after the order of the Son of

|p16 Brethren, this is a new day -- the day of which the Apostles of old spoke when they prophesied a time of great refreshing would come when there would be a

|p15 And this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent. (John 17:3.)

|p14 The priesthood is that which places a man in condition to receive the ministration of angels and to enjoy the presence of God the Father and his son Jesus Christ, which substantiates the declaration of the former apostle, John the Beloved, when he declared:

|p13 That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the

|p12 In Section 121, Verse 36, of the Doctrine & Covenants, to confirm the above statements, the Lord declared:

|p11 ... is an everlasting principle and existed with God from eternity and will to eternity without beginning of days or end of years. The keys have to be brought from

|p10 Wherein God directed his work for the bringing about the immortality and eternal life of man. John the Baptist returned to earth and conferred upon Joseph Smith and Oliver

|p9 Cowdery the Aaronic Priesthood, the same authority which existed in the days of John the Baptist which holds the keys of the ministering of angels and the gospel of

|p8 Repentance and baptism by immersion for the remission of sins. Shortly thereafter, by divine direction, the Apostolic Presidency, Peter, James, and John bestowed upon

|p7 Joseph Smith and his associate the Melchizedek Priesthood which holds the keys of loosening and binding both upon the earth and in the heavens, the laying on of hands

|p6 That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the

|p5 The rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the

|p4 And thus we see that the doctrine of the restoration of the Priesthood is a part of the plan of the God, the Father of our Lord Jesus Christ, wherein he purposes to bring

|p3 The God of salvation is the God of the Priesthood. As Joseph Smith declared: “We believe in the Priesthood of Jesus and in the restored order of Melchizedek and Aaronic

|p2 That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the

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thingshe universe, endless worlds and man declared that his most important objective was to bring to pass the immortality and eternal life of man. If the work and objectives of

|p33 As I think of our inactive brethren, I feel that they are to some degree the “Forgotten Men.” Might I ask you the question, “What have you done to encourage and

|p32 Neither are they marked men, nor are they to be stigmatized, but rather your responsibility and mine is to find solutions to their problems. We must never forget that the Priesthood is a Divine Brotherhood, and the Divine Brotherhood of God should radiate love, good will and helpfulness to all.

|p31 There are no deficiencies in the priesthood organization as the Lord has revealed it to us, but there may be some deficiencies in those of us who fail to carry out the

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|p29 This places squarely upon the shoulders of all of us the responsibility to strengthen those who may be weak in the spirit of tolerance, patience, and love.

|p28 Therefore, strengthen your brethren in all your conversation, in all your prayers, in all your exhortations, and in all your doings.

|p27 To those who are active in the priesthood, the Lord has admonished us in the 108th Section of the Doctrine & Covenants, the 7th Verse, as follows:

|p26 No individual who holds either the Aaronic or the Melchizedek Priesthood has received it but what they were asked the question as to whether or not they would be

|p25 And arise up and be more careful henceforth in observing your vows, which you have made and do make, and you shall be blessed with exceeding great blessings.

|p24 Some of our brethren who hold the priesthood and have within their grasp all of the blessings and privileges promised to the faithful have laid aside the opportunity of

|p23 This is the joy of which Lehi spoke: “Men are that they might have joy,” and the highest degree of joy will only be found in the presence of God the Eternal Father and his Son Jesus Christ and to share his glory with him.

|p22 The Gospel and the Priesthood are the means he employs to save and exalt his obedient children to the possession with him of the same glory and power to be

|p21 Continuing with another statement, President Brigham Young stated:

|p20 The Gospel of salvationhe Priesthood of the Son of God so ordered and organized, in the very nature of it, being a portion of that law of heaven by which worlds are

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|p1 That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the
If it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

And in the 16th Verse:

And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!

Again, in the spirit of kindness, tolerance and patience let us strive to accomplish the fulfillment of bringing back into the fold of activity every member of the priesthood, and that by uniting together we shall lift one another up to the full stature of servants of God, even from the deacon to the high priest.

These past two years due to the untiring work of stake presidencies, high councilmen, bishops and senior Aaronic Priesthood advisors, it has been possible to organize 1,581 senior Aaronic Priesthood quorums and groups constituted of the following: 826 senior priests quorums, 368 senior teachers quorums, 371 senior deacons quorums, and 16 mixed groups. These priesthood quorum organizations require the services of approximately 5,000 of our senior Aaronic Priesthood brethren to make up the presidencies. This is a most encouraging accomplishment, but we cannot cease our efforts upon this accomplishment, but we must look forward to see what there is left to be done.

In the stakes, there are 65,000 senior members of the Aaronic Priesthood. If all of these brethren were organized into quorums as the Lord has indicated in the 107th Section of the Doctrine & Covenants, we would have at least a total of 5,000 Senior Aaronic Priesthood quorums. The accomplishment of this will require unceasing effort. In 1953, 3,000 senior members of the Aaronic Priesthood were advanced to the Melchizedek Priesthood. For this accomplishment, I would have you know we are most grateful, but unfortunately there were more of our brethren joined the senior Aaronic Priesthood group than were advanced to the Melchizedek Priesthood, which brings me to another question, "What about our sons who hold the Aaronic Priesthood under the age of twenty-one?" The world is in a most uncommon condition. The years 1953 and 1954 were years of challenge and spiritual growth. In these two years there were 3,332 twenty-one year olds who attended the Aaronic Priesthood meetings.

There have been no assignments made to the deacons, either for passing the sacrament or gathering fast offerings. In fact, there was no action in the quorum meeting, and boys continued to neglect their duties. There were no assignments made to the deacons, either for passing the sacrament or gathering fast offerings. In fact, there was no action in the quorum meeting, and boys continued to neglect their duties.

During the time it took to drive the five miles, what do you suppose this wise man talked about? Did he talk about the Church? "No." Did he talk about priesthood? "No." Was he critical of the boy for his failure to attend to his priestly obligations? "No." But, he talked about the things that the boy and all boys are interested in, namely athletics. He opened up the subject by telling the boy of his own experience when he and his brother William were the champion bicycle riders of the State of Utah. Was the boy interested? "Surely," for he, too, was interested in athletics as all boys are. The president of the stake, the president of the Temple brought himself down to the level of the boy in being able to look through the eyes of a boy, and with the same viewpoint, the boy opened his heart to President Wood and was willing to talk about his achievements in the field of athletics.

Arriving at the chapel, President Wood asked the boy if he would attend his deacons meeting, "Yes," he would. Then, the president requested him to listen intently and to report to him as to what had been said and what had been done. After the meeting, it was easy to open up a discussion on the priesthood, and as the boy reported in all frankness and forthrightness, he told the president that he hadn't heard anything he liked, nor was there anything done in the quorum meeting that interested him. President Wood asked him what was wrong, and the boy readily answered, "The teacher was not prepared. I knew he was not prepared because when the quorum opened its meeting, he handed the manual first to one boy and then to another to read a paragraph." He said, "I might as well have stayed home, I am sure I would have learned more." There were no assignments made to the deacons, either for passing the sacrament or gathering fast offerings. In fact, there was no action in the quorum meeting, and boys love action.

Arriving home, the president extended another invitation to the boy to attend priesthood meeting. The boy consented, but during the interim between the first meeting and the second, the president of the stake went to the advisor of the deacons quorum and pointed out to him the reason why the boys were inactive and indifferent, the president's reason being that the teacher was unprepared, secondly, the president of the deacons quorum was not called up to preside over the quorum, and thirdly, no assignments were made. The president of the deacons quorum was in its place presiding over the meeting, and assignments were made, and thus for six consecutive weeks the man with the greatest amount of responsibility and work to do made a round trip of twenty miles to pick up a deacon and take him to priesthood meeting. As the seventh week dawned, the president asked himself the question, "I wonder if I am accomplishing anything in behalf of this boy? Tonight I will make a test of my plan." In place of driving to the boy's home, the president went to priesthood meeting, and soon the fruits of the president's efforts were manifested, for thirty minutes late, the deacon came in. At the end of the meeting, President Wood declared, "I received the greatest thrill of my life. That boy sided up to me and placed his hand in mine, looked me squarely in the eye, and expressed his gratitude and appreciation for what I had done in just two words in boy language, "My Pal."
President J. Reuben Clark, Jr. will now speak to us.

And so through the whole realm of our activities.

And that brings me back to my theme songthis question of unity. We shall never, brethren, get to the place that the Lord expects us to go and marked out for us to get to, save we shall work together in unison. We cannot each one go out by himself, along his own lines, live his own life, so to speak, and have this Church reach the destiny which it will reach if we do cooperate.

And I repeat to you what I have said time and time again in these Priesthood meetings, and pardon the repetition, but I think there is still room for some to accomplish. Every man living as he should, cooperating as he should, brings into the ward or into the quorum a power against evil that cannot be attained in any other way.

Now, brethren, I should like to urge you to take to heart the lesson which this picture has taught us tonight. Remember the splendid instruction given us by the Presiding Bishop and rally around our leaders, let them tell us what to do and how to do it, and then so doing, we shall build up in our quorums, in our ward, in our stake, in Church a power for good, for righteousness which Satan cannot tear down and he is on the look-out all the time, all the time, day and night. Perhaps all of us, each of us, can think of some way in which we might help our presiding officers and to build up the unity, the standing together which is so essential to this Church.

May the Lord give us this spirit of unity, I humbly pray, in the name of Jesus Christ. Amen.
P5 David O. McKay

p15 May the Lord bless you, my brethren, I humbly ask in the name of Jesus Christ. Amen.

Win for ourselves his confidence and we will win the confidence of the Lord, and the blessings which will make us happy.

We should exercise the great priesthood which has been given to us in the manner in which we should exercise it, we shall accomplish for those who offend, as well as for the Church, a great service. And I ask the Lord to bless us in this great

Kingdom of the Lord to make them understand these principles which he has laid down, and I believe that if we exercise the great priesthood which has been given to us in the law of the Lord, to uphold the law, and righteously and mercifully enforce it for the blessing of our membership in the Church and all mankind.

Appellate courts, culminating in the First Presidency of the Church, have likewise been designated by revelation having both appellate and original jurisdiction.

By the term "godly sorrow," which the scriptures tell us "worketh repentance to salvation... but the sorrow of the world worketh death." (2 Cor. 7:10.) This godly sorrow is something more than admission after being discovered in sin, and the judges in Zion will do well not to confuse the two. Next after godly sorrow comes confession, which is prompted by the inward sorrow and the earnest desire for relief from the suffering entailed by acute realization of wrong-doing of which we saw an impressive illustration tonight. To whom should confession be made? To the Lord, of course, whose law has been vied. To the aggrieved person or persons, as an essential in making due retribution if that is necessary. And then certainly to the Lord's representative, his appointed judge in Israel, under whose ecclesiastical jurisdiction the offender lives and holds membership in the Kingdom.

Is the offender justified in by-passing his immediate Church authority and judge, and going to those who do not know him so well to make his confession? Almost universally, I think the answer should be No, for the local tribunals are in position to know the individual, his history and environs far better than those who have not had close contact with him, and in consequence the local authorities have a background which will enable them to pass judgment with more justice, and also mercy, than might be reasonably expected from any other source. It follows that it is the order of the Church for confessions to be made to the Bishop, which entails heavy and exacting responsibilities on the part of the Bishop, the first of which is that every confession should be received and held in the utmost confidence. A Bishop who violates such a sacred confidence is himself guilty of an offense before God and the Church. Where it becomes necessary to take counselors into his confidence, as it frequently does, and where it is necessary to organize tribunals, the Bishop should inform the confessor, and if possible obtain his permission so to do.

Why is confession essential? First, because the Lord has commanded it, and secondly, because the offender cannot live and participate in the Kingdom of God, to receive the blessings there-from, with a lie in his heart.

To have been able to so master himself as to trust himself in the face of ever-recurring temptation; and secondly, to enable the judges to make a more reliable
We have several notes here should be considered by presiding officers in stakes and wards, in addition to those already mentioned in the message given by the Bishopric and by the counselors in the Presidency.

One of these I will mention. The others we can carry over. Will the presidencies of stakes at your quarterly conference please present to the visiting General Authorities any problems which you have that are current, or might he current within a few days or weeks. Let the Brethren who are on the ground consider these problems with you. It may be the reorganization of a bishopric, the appointment of high councilmen, or the reorganization of a high council. Not infrequently we find before us correspondence from stakes in which quarterly conference was held just the week before our Thursday meeting, problems which should have been taken up with the visiting Brethren.

If you will follow that little suggestion it will expedite matters in the Presidency's office, which are accumulating.

As I contemplate the vast audience of Priesthood tonight, assembled in the various places named at the opening of the meeting, and realize the potency and power of this great body of men, I am overwhelmed. As I sat in the audience and listened to the message given so impressively by the Bishopric, and so successfully by the men and women who produced that film, I felt my feelings swell within my breast as to the possibility of the good that will be done, and can be done, by these fifteen or twenty or twenty-five thousand men of the Priesthood who are worshipping tonight.

There's surely somewhere a lowly place in earth's harvest fields so wide, Where I may labor thro' life's short day For Jesus, the Crucified; So trusting my all to Thy tender care, And knowing Thou lovest me, I'll do Thy will with a heart sincere, I'll be what you want me to be.

I hope everybody who sang that verse applied it to himself, and in a way made a sacred vow to do better in the future than in the past, and there came to mind five fundamental virtues which should be associated with that will. I will just name them.

First is faith, -- faith in God the Father, in His Son, faith in our fellow men.

The second is honesty, a childish sincerity, honest in dealing with Our fellow men. It is the foundation of all character. If you offer prayer at night and you have dealt dishonestly with your fellows during the day, I rather think that as the king in Hamlet, your words fly up but your thoughts remain below; but if you have dealt honestly, the Lord will hear and answer your true feelings.

The third is loyalty. A true friend is loyal. Many acquaintances are not, and may not be. Be loyal to the Priesthood. Be loyal to your wives and to your families, loyal to your friends.

I cannot think that the Spirit of God will strive with a man who in any way helps to break up another man's family. I care not what seeming attraction may be between him and the wife of the other man. God will withdraw his Spirit from such a one.

Do you know that five or six letters that have come just this week from broken-hearted wives of some men who are disillusioned with the Church have their origin in dishonest dealings with men, or fancied dishonest dealings of brethren, and three of them from broken-hearted wives who are pleading for something to be said to have their husbands brought to recall what it means to be loyal to covenants made in the House of the Lord.

Fourth, there springs from that chastity. All these 25,000 men, clean. That means something in this old world.

Fifth, in the heart of each one a willingness, indeed, a desire, to serve their fellow men.

I may say no more, but I feel impressed to ask you, and all other listening in to repeat with me the First Article of Faith, and the Thirteenth Article of Faith, and let us say it slowly, and think of each word as we say it.

You recall the first: "We believe in God, he Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we ma say that we follow the admonition of Paul: we believe all things, we hope all things, we have endured man things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

Will you brethren? The first, (The brethren repeated the First Article of Faith.)

The brethren then repeated the Thirteenth Article of Faith.

May inspiration from on high and the constant guidance of the Holy Spirit enable each of us to accentuate that belief by radiating in our daily lives the ideals and principles of the Gospel of Jesus Christ, I earnestly pray in the name of our Lord and Savior, Jesus Christ. Amen.

The Millennial Chorus will now sing "Onward Christian Soldiers," directed by A. Burt Keddington, after which Elder Evan P. Wright, formerly president of the South African Mission, will offer the closing prayer.

The session at 10 o'clock Sunday morning will be broadcast over Station KSL, and by arrangement through KSL over 14 radio stations in Utah, Idaho, Arizona, Nevada, Colorado, California, Oregon, and Wyoming, and by 10 television stations in Utah, Washington, Oregon, California, Arizona, and Colorado, to an estimated number of television receivers of 3,861,400 people.

The Church of the Air Broadcast will be from 8 to 8:30 o'clock tomorrow morning. President J. Reuben Clark, Jr. of the First Presidency will be the speaker.

The Tabernacle Choir Broadcast will be from 9 o'clock to 9:30 tomorrow morning. Those desiring to attend these broadcasts must be in their seats by 7:50 a.m. It is requested that the audience during the broadcast refrain from making any disturbing noise. Large crowds will undoubtedly be waiting outside the closed doors.

Please note this. We suggest and earnestly plead with those thus standing that they be courteous when the doors are opened and considerate of others in the crowd. Avoid pushing or crowding, please. Let us remember to be courteous and considerate to others who are also standing.

The regular session of the conference will begin at 10 o'clock.

The Book of Mormon Oratorio will be presented by the Utah Symphony Orchestra and the University of Utah Combined Choruses in the Salt Lake Tabernacle Tuesday.
I am glad we have the following estimates or count:

- Tabernacle attendance, over 9,000.
- Assembly Hall, over 2,500.
- Barratt Hall, over 1,300.
- Estimated on the grounds, over 1,700.
- Brigham Young University Fieldhouse, 1,800.
- Ogden Tabernacle, 860.
- Logan, 470.
- Idaho Falls, 500.
- Bonneville Stake House, 611.
- Southeast Stake House, 717.
- Mt. Jordan Stake House, 345.

This makes a total of over 20,000 members of the Priesthood assembled.

"Onward Christian Soldiers" will now be sung by the Chorus, and the benediction will be offered by Elder Evan P. Wright, formerly president of the South African Mission.

The Millennial Chorus sang the hymn, "Onward Christian Soldiers.

Elder Evan P. Wright offered the closing prayer.

C1954 Conference Report, April 4, 1954

CHURCH OF THE AIR

President J. Reuben Clark, Jr.

Through the resurrection of Christ, resurrection shall come to every mortal born to the earth, each in his own due time, thus redemption from the Fall will be universal. Through obedience to the commandments of Christ's Gospel, an exaltation in the Kingdom of God may be also attained by every mortal. These are the glorious and eternal truths which this Easter Time brings vividly and with consolation to our troubled minds and fearsome hearts.

Centuries before, the Psalmist gave us in outline, the horrors of body and mind of a crucifixion and foretold the actual outcry of Christ on the cross, as in the very extreme of mortal agony and of hopeless despair, he exclaimed: "My God, my God, why hast thou forsaken me?" (Psalm 22:1; Matthew 27:46; Mark 15:34.)

Jesus, himself, predicted his death and resurrection time and again as he went about his mission.
At the time of the Second Passover, Jesus, preaching to the multitude, said: "Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28-29.)

Mark tells us that at Caesarea Philipi, "he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. And he spake that saying openly." Matthew makes essentially the same record of that occasion. Speaking to the Disciples shortly thereafter, Jesus gave them the same message. (Mark 8:31-32; Matthew 16:21; Luke 9:22.)

Matthew tells us that following the Third Passover, while they still abode in Galilee, Jesus again declared his resurrection, and Mark adds, "But they understood not that saying, and were afraid to ask him," while Luke tells us that they understood not, "and it was hid from them, that they perceived it not." (Matthew 17:22-23; Mark 9:31-32; Luke 9:43-45.)

While the Disciples, so told time and time again, "perceived it not," the people and the scribes and chief priests and all the rest knew about it, or he spoke "openly."

In the temple precincts on the third day of the final week, as the last hours were pressing upon him with their infinite responsibility, Jesus prayed: "Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name." An answering voice from heaven declared: "I have both glorified it, and will glorify it again." Some hearing thought it thundered, others that an angel spoke. Only Jesus understood. So, as he awaited the coming of Judas and the soldiers, in that agony of infinite, anxious, fearful responsibility which all but overpowered him, he cried out: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (John 12:27-29; Matthew 26:39.)

But he made many less direct declarations regarding his resurrection, as the one at the Last Supper where he told his Disciples that after he left, the Father would send the Comforter, the Holy Ghost. (John 14:18, 26.)

Jesus left no room for doubt that he was to be slain and then resurrected, yet it was hid from the Disciples.

The resurrection of Christ has been challenged from the very hour he stepped forth from the tomb in the early morning of that day of days, nineteen and a half centuries ago.

Recalling those predictions of his resurrection which he made openly, the chief priests and Pharisees, after Christ's burial, besought Pilate to place guards at the tomb, "lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch." (Matthew 27:62-66.)

But the eternal plan of God was not to be frustrated. In the early morning hours, before it was light, an angel with a countenance like lightning, descended from heaven, rolled back and sat upon the stone with which the chief priests and Pharisees had sealed the sepulchre. "And for fear of him the keepers did shake, and became as dead men." Recovering from their stupor, they hastened to the city, "and shewed unto the chief priests all the things that were done," who gave the keepers "large money" to hold their tongues as to the real events, and to spread the lie that "the disciples came by night, and stole him away while they slept." (Matthew 28:1-4, 11-13.)

From that hour of that morning till now, Satan has persuaded heretics to deny the Christ and his resurrection.

As the watch went to report to their masters, Mary Magdalene (who had already been to the empty tomb "when it was yet dark"), and Mary, the mother of James, and Salome, with some women from Galilee, had, at sunrise, fearfully entered the empty sepulchre, where two angels stood beside them, clothed in white, shining garments. One spoke to them, saying: "Why seek ye the living among the dead? Ye seek Jesus of Nazareth, which was crucified. He is not here, but is risen... go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you." (John 20:1; Matthew 28:1, 5-7; Mark 16:1-7; Luke 24:1-6.)

The reports of the women seemed to the disciples as idle tales, and believed not.

Thus was announced to the Disciples and his followers the resurrection of the risen Christ. Complete was the vicarious atonement of the Son of God for the Fall of Adam.

On that same day of the resurrection, the risen Christ appeared to Mary, to the women at the tomb, to Peter, to the two Disciples journeying to Emmaus, and in that evening to all the Disciples except Thomas; a week later to all the Disciples including Thomas; later still on the shores of the Sea of Tiberias, to Peter and those who had also gone fishing; and afterward to some five hundred of the brethren at once, and to James; then to the living Disciples at a mountain in Galilee by appointment by the Christ; and lastly to the Disciples at the ascension.

Thus was the resurrection currently witnessed by the Apostles and other followers of Jesus, the Carpenter of Nazareth, the Son of God, the Christ.

This Church of ours accepts all the foregoing as the literal facts pertaining to the resurrection; none is symbolism, none is allegory. These things are the warp and the woof of the Restored Gospel of Jesus Christ. They admit of no questioning, amongst us they are not questioned. That they are true is our testimony to the world.

The Church of Jesus Christ of Latter-day Saints accepts Jesus, the Christ, at his own estimate when he proclaimed his Godhood to the Jews on the temple grounds at Jerusalem: "Before Abraham was, I am": when he petitioned in the great intercessory prayer: "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 8:58; 17:5.)

In modern revelation, Jesus, the Christ, has over and over again declared himself in the same language.

This is the Jesus, the Christ, to which we of this Church yield full and complete allegiance, unmarred by rationalizing, by any derogation as to his divine personality, his work among men, his vicarious sacrifice for their sins, in his membership in the Holy Trinity.

Final peace will come into this bloody world only when Jesus and his teachings shall rule the world.

The great mission of this Church is to proclaim Christ and him crucified and his Gospel. This should be the message that all Christendom declares.

That Jesus of Nazareth was the Son of God, the First Fruits of the Resurrection, the Redeemer of the World, a member of the Trinity, is testimony which I humbly give, in his name. Amen.

(The Choir sang: "The Voice of God is Heard Again."tenebros.)

(Organ Selection: "God Moves in a Mysterious Way."radbury.)

Announcer: From the Choir we have heard one of the hymns of Evan Stephens: "The voice of God again is heard, The silence has been broken, The curse of darkness is withdrawn, The Lord from heaven hath spoken."
CHOIR AND ORGAN BROADCAST

1. The Choir sang: "O Worship the King." -- Haydn.
6. Announcer: The Choir sings a worshipful song by Haydn: "O worship the King all glorious above, and gratefully sing His wonderful love." 
7. Announcer: The Choir sings a sacred song with words and music by Will James: "Jesus, our Lord, we, adore Thee, Jesus, our crucified Savior." 
8. Announcer: Frank Asper turns now to the devotional quality and character of an 18th Century Italian "Aria" by Tenaglia, as arranged by Philip James.
9. Announcer: From the "Elijah" by Mendelssohn comes the music of this sacred song with words selected from the Old Testament texts: "Oh! That I knew, where I might find Him, Oh that I might even come before His presence. . . If with all your hearts ye truly seek me, Ye shall ever surely find me, Thus saith our God." 
10. Announcer: Frank Asper moves now into a majestic theme from the Psalm settings of Benedetto Marcello: "The Heavens Declare the Glory of God, and the firmament showeth His handiwork." 
12. Announcer: Frank Asper turns now to the devotional quality and character of an 18th Century Italian "Aria" by Tenaglia, as arranged by Philip James.
13. Announcer: From the "Elijah" by Mendelssohn comes the music of this sacred song with words selected from the Old Testament texts: "Oh! That I knew, where I might find Him, Oh that I might even come before His presence. . . If with all your hearts ye truly seek me, Ye shall ever surely find me, Thus saith our God." 
14. Announcer: Frank Asper moves now into a majestic theme from the Psalm settings of Benedetto Marcello: "The Heavens Declare the Glory of God, and the firmament showeth His handiwork." 
15. Announcer: The Choir sings: "Praise to the Lord." 
17. Announcer: The Choir sings: "Jesus, our Lord, we, adore Thee, Jesus, our crucified Savior." 
33. Organ Selection: "Psalm VIII." -- Marcello.
38. Organ Selection: "Psalm VIII." -- Marcello.
43. Organ Selection: "Psalm VIII." -- Marcello.
45. Announcer: The Choir sings: "O Worship the King." -- Haydn.
60. Announcer: The Choir sings: "O Worship the King." -- Haydn.
63. Organ Selection: "Psalm VIII." -- Marcello.
68. Organ Selection: "Psalm VIII." -- Marcello.
70. Announcer: The Choir sings: "O Worship the King." -- Haydn.
73. Organ Selection: "Psalm VIII." -- Marcello.
75. Announcer: The Choir sings: "O Worship the King." -- Haydn.
78. Organ Selection: "Psalm VIII." -- Marcello.
83. Organ Selection: "Psalm VIII." -- Marcello.
85. Announcer: The Choir sings: "O Worship the King." -- Haydn.
88. Organ Selection: "Psalm VIII." -- Marcello.
90. Announcer: The Choir sings: "O Worship the King." -- Haydn.
95. Announcer: The Choir sings: "O Worship the King." -- Haydn.
98. Organ Selection: "Psalm VIII." -- Marcello.
100. Announcer: The Choir sings: "O Worship the King." -- Haydn.
103. Organ Selection: "Psalm VIII." -- Marcello.
118. Organ Selection: "Psalm VIII." -- Marcello.
120. Announcer: The Choir sings: "O Worship the King." -- Haydn.
123. Organ Selection: "Psalm VIII." -- Marcello.
In solemn worship this beautiful Sunday morning, thousands are assembled in the Tabernacle in Salt Lake City, in the Assembly Hall, Barratt Hall, and many are gathered on the walks and lawns of the Tabernacle Grounds listening to the service over a public address system. Other thousands are listening in over radio and television stations. This is the second session of the One Hundred and Twenty-Fourth Annual Conference of the Church of Jesus Christ of Latter-day Saints. The first session was not broadcast. It was a General Priesthood meeting held last evening in the Tabernacle, with overflow meetings in the Assembly Hall, the Barratt Hall, and by direct wire over a public address system to members of the Priesthood assembled in the Bonneville Stake Tabernacle; Granite Stake Tabernacle; Sandy Amusement Hall; Ogden Stake Tabernacle; George Albert Smith Fieldhouse at the Brigham Young University at Provo; the Church Institute Building of the Utah State Agricultural College at Logan; South Idaho Falls Tabernacle, Idaho Falls; Big Horn Stake Tabernacle, Lovell, Wyoming.

For your information and interest we should like to say that as nearly as the ushers could count there were assembled in that Priesthood Meeting last evening over 20,000 men and boys who hold the Priesthood. Besides the showing of a film relating to the Senior Aaronic Priesthood the speakers last evening were Bishop Joseph L. Wirthlin and members of the First Presidency.

The Millennial Chorus under the direction of Elder A. Burt Kedington furnished the music, and may I take occasion now to thank that group of excellent singers because in the rush last evening I believe we overlooked expressing to them our appreciation of the excellent service rendered.

We are now assembled in the second session of the One Hundred Twenty-Fourth Annual Conference of the Church. All the General Authorities are in attendance. There is one vacant seat since last October, that of Elder Matthew Cowley, who passed away during the ceremonies of the laying of the cornerstone of the Los Angeles Temple.

He was of a genial nature, a loyal friend, a great evangelist, a friend to man, a true servant and Apostle of the Lord and Savior, Jesus Christ. Elder Cowley has gone to a rich reward, and received the plaudit, "Well done thou good and faithful servant, enter into the joy of Thy Lord." We miss him, but we know that he lives.

Elder Joseph Anderson is clerk of the Conference.

These services and all general sessions of the conference will be broadcast in the Assembly Hall, in Barratt Hall, over a public address system, and by television, and you will be interested in this: the service will also be televised over KSL television, Channel 5, and over 10 television stations in Washington, Oregon, California, Arizona, and Colorado to an estimated number of television receivers of 3,861,400.

The service will likewise be heard over Radio Station KSL, and by arrangement through KSL over 14 radio stations in Utah, Idaho, Arizona, Nevada, Colorado, California, Oregon, and Wyoming. The names of these stations have already been announced to the television and radio audiences. That is what we were pausing for at the opening.

Arrangements have also been made to have this session broadcast in Hawaii by tape recording next Sunday.

We desire to express our appreciation to these various television and radio stations for their courtesy in making available their time and facilities for these broadcasts.

To the audience, those who are assembled in person and the thousands comprising the television and radio audiences, the First Presidency and General Authorities extend a most hearty welcome, and pray that our souls may be uplifted and inspired by our assembling together in this great conference of the Church. God bless you all.

I wish to announce too that we have greetings from some of our boys in Korea: "Our hearts beat in tune with the membership of the Church in sustaining you, and with bowed heads we pray for your welfare and that of the sons and daughters of Zion." LDS Group Chaplain Herbert J. Marsh, First Marine Division, Korea.

Also, to the First Presidency: "May our Heavenly Father's choicest blessings be with you and the membership of the Church as you assemble in General Conference." Signed, Chaplains of the Servicemen and Korean members, First Marine Division in Korea.

We wish to acknowledge also the following: United States Senator Wallace F. Bennett. I have not seen Senator Arthur Watkins. I think he is not here. Congressman William A. Dawson. We have a message from Governor Lee wishing us success, and explaining that an appointment out of the city prevents his being present. We appreciate his message.

We see also present our mayor of the City, Earl J. Glade and Secretary of State Lamont Toronto. We have some special visitors whom we bid welcome whose names have not been handed to me.

We have the following educators: president and deans of the BYU, Dr. Ernest L. Wilkinson; A. Ray Olpin, president of the University of Utah; Dr. Henry Aldous Dixon, president of the Utah State Agricultural College; Dr. E. Allen Bateman, state superintendent of public instruction; Dr. Lynn Bennion, Superintendent of Salt Lake City schools; Dr. William Miller, president of the Weber College; Dr. John Clarke, president of Ricks College; Dr. Lester B. Whetton, director of Snow College; Dr. Daryl Chase, president of the Branch Agricultural College; and I believe, Dr. Howard McDonald of Los Angeles State College.

Others whom probably we have not observed will please realize that you are welcome with these I have named.

We have before us also our mission presidents from the United States, Mexico, Guatemala; stake presidents, counselors, and bishoprics. To all we extend a hearty welcome and express satisfaction and pleasure in your presence and your cooperative spirit in these sessions.
The following I take from Section 4 of the Doctrine and Covenants. It was recorded in 1829.

Now behold a marvelous work is about to come forth among the children of men. These qualifications were not the possession of wealth, not social distinction, not political preferment, not military achievement, not nobility of birth; but a desire to serve God with all your "heart, mind, and strength" Spiritual qualities that contribute to nobility of soul. I repeat: no popularity, no wealth, no theological training in Church government a marvelous work was about to come forth among the children of men.

Another significant feature of this revelation, and others given about the same period, is the naming of essential qualifications of those who were to participate in the bringing about of this marvelous work. These qualifications were not the possession of wealth, not social distinction, not political preferment, not military achievement, not nobility of birth; but a desire to serve God with all your "heart, mind, and strength" Spiritual qualities that contribute to nobility of soul. I repeat: no popularity, no wealth, no theological training in Church government a marvelous work was about to come forth among the children of men.

In passing, it is interesting to note that about that same period Robert Owen of England, a man of exceptional ability, a religious person, decried the departure of the churches from the simple teachings of Jesus. He was dissatisfied also with economic conditions of that time, for he saw little children, indeed he had some working in his own factories, who were only eight and ten years of age. He introduced the law which required the prohibition of little children from working at night and limited others to ten hours a day. He was desirous of establishing conditions which would at least ameliorate some of these conditions which were almost unbearable in society at that time.

He won the confidence of leaders, and the Duke of Kent (Queen Victoria's father) became his patron. With a fortune in his hand, he came to the new world about 1823. He established what he hoped would be an ideal society. Within three years he had lost two hundred thousand dollars, and his experiment failed.

Joseph Smith had no such royal patron, no potentially influential friends. Over one hundred years have passed, and the work of the Church today is stronger and more flourishing than ever before.

This morning I feel impressed to refer briefly to the missionary phase of this "marvelous work."

Recent visits to the various missions of the world have impressed me more deeply than ever with the importance and magnitude of the Church, and with its responsibility to make more potent the proclaiming of the gospel of Jesus Christ.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matthew 28:19-20.)

Such was the charge given by the risen Lord to his authorized disciples over nineteen hundreds years ago! Such is the charge given by the risen Lord to his authorized servants today. In the corresponding account given by Mark the passage reads: "Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned," or condemned. (Mark 16:15-16.)

In both these records you will note two fundamental messages are clearly stated:

First: The responsibility to proclaim the gospel of Jesus Christ to all the world is explicitly given to those who were called and ordained Apostles of the Lord.

Second: The message implied by Matthew and stated definitely by Mark that, to use Peter's words, . . . there is none other name under heaven given among men, whereby we must be saved.” (Acts 4:12.)

In these passages are also intimated, if not clearly stated, that there are two great divisions in the Church of Jesus Christ. First is the missionary, and the second, organization for instruction, mutual edification, and service.
Four conditions contribute to the intensifying of the thought or sense of responsibility of the Church.

First of these are modern means of transportation. These have made practically all nations neighbors. When the Twelve Apostles of old received the admonition from the Lord to go into all the world to preach the gospel, they had, to quote Beverley Nichols, “only the wind to bear them over the seas, only a few pence in their pocket but a shining faith in their hearts. They fell far short of their ideal, their words were twisted and mocked, and false temples were built over their bones in praise of a Christ they would have rejected. And yet, by the light of their inspiration, many of the world’s loveliest things were created, and many of the

Second, another condition that intensifies the responsibility of the Church in its responsibility to the peoples of the world is the willingness of men and women to consecrate their time, their means, and their ability to the advancement of the kingdom of God. No one can associate intimately with mission presidents and with missionaries without being filled with commendation and praise for their sincerity, their untiring energy, their concern for their associates, and or their unselfish devotion to the proclamation of peace and good will. And the same is true of other men in various occupations and callings throughout the Church.

Even more worthy of admiration, meriting more highly the gratitude of the many blessed by their intelligent, loving service, and entire forgetfulness of themselves are our wives and mothers. The inestimable work they do in the missionary field, as in the home, too seldom receives due recognition and praise. I have profound respect, for example, for the mission president’s wife who, while showing her deepest tenderness in helping her husband to do his duty, yet in her own sphere, by intelligent, superb planning and unselfish service, gives to any habitation the true spirit of home; and by tender admonition and encouragement, lightens the heart of homesick elders with the assurance that they can and will succeed.

Third, the fulfillment of prophecies made over a hundred years ago regarding the growth of the Church brings forcibly to our minds the responsibility of proclaiming the truth.

Let us take a glimpse at what the Church has accomplished since its humble beginning in 1830. There have been since that time 67,615 missionaries set apart, at an approximate cost to them and their families of $54,500,000.00.

Within the last fifty years the number of missions in the Church has doubled from twenty-one to forty-two today, with 1754 branches.

In addition to what the individuals have spent in missionary work, the Church between 1910 and 1937, inclusive, expended $18,620,028.00. From 1938 to 1953, inclusive, $34,026,640.00, making a total from Church funds of $52,646,668.00. This does not include what the Church spent between the years 1830 and 1910. I could not get those figures. So that is a total amount in dollars expended for missionary service of $107,146,668.00. Just let your mind go back now to the beginning before there was a Church organized, before the Book of Mormon was published, and think how truly was the word spoken that a marvelous work and a wonder was about to come forth.

A half century ago there were comparatively few chapels in the missions owned by the Church. Today there are 410 completed in the United States, Canada, Mexico, and Hawaii, at a cost of $8,488,431.00. There are 206 completed In foreign lands at a cost of $4,525,335.00.

There are 142 buildings now under construction in the missions at a cost of $6,058,450.00. Besides these mission chapels, there are thirty-three mission homes purchased at a cost of over $1,000,000.00.

At the turn of the century there were forty-five stakes, with approximately 550 wards. Today there are 212 stakes with 1683 wards and 232 independent branches.

In addition to this, there are 112 seminary and institute buildings completed at a cost of $2,788,798.00; Brigham Young University buildings, $9,470,000.00, or a total cost of $32,464,438.00.

Now note in the wards and stakes, although this is not directly on my theme, we have nearly 1300 chapels, completed at an original cost of $76,196,505.00; 351 others under construction at a cost of $34,916,707.00; a total cost for ward and stake buildings of $111,113,205.00; or a grand total for Church buildings of $143,577,643.00.

Here is another phase of Church work for Baptists who did not have a chance to hear the gospel before they died. As of December 31, 1953, there had been performed a total of 17,357,931 baptisms, and a total number of endowments of 15,035,700.

A marvelous work and a wonder!

Creditable chapels are now found in Finland, Denmark, Sweden, Norway, France, Germany, Belgium, Holland, Switzerland, and throughout the British Empire. Members in Johannesburg are waiting for plans to build a modern chapel on a very suitable lot already secured for that purpose.

On our recent tour to South America we had the pleasure of laying the cornerstone of a chapel in Montevideo, which would be a credit to any ward in the Church, with its chapel, recreation hall, and classrooms. Other sites are already chosen throughout the mission. At Durban, there will be a chapel, recreation hall, and classrooms ready for dedication some time next month.

In the fastest growing city in the world, so they told us, Paulohere the price of a lot for a chapel is almost prohibitive, the president of the mission is authorized to see for dedication some time next month.

Other branches in Brazil are calling for suitable accommodations. In the Argentine Mission we visited six chapels near Buenos Aires, in fact, in that city. Though it was merely an investigating tour, we found at each place from fifty to one hundred and fifty members waiting to greet us.

Ever since its organization, the Panama Branch in the Central American Mission has been the recipient of the hospitality of Rabbi Nathan Witrins and the members of the Jewish Church who shared their meeting accommodations with our Church members. Here an active, energetic group merit a meeting place of their own. We express appreciation of the co-operation of this Jewish group who entertained us while we were there visiting officially.

In Guatemala there are already being completed a chapel with its tile flooring and oak finish at such a reasonable cost as would make any ward in the Church envious.

In Johannesburg are waiting for plans to build a modern chapel on a very suitable lot already secured for that purpose.

Here is another phase of Church work for those who did not have a chance to hear the gospel before they died. As of December 31, 1953, there had been performed a total of 17,357,931 baptisms, and a total number of endowments of 15,035,700.

The proclamation of peace and good will. And the same is true of other men in various occupations and callings throughout the Church.

Brethren and sisters, I cite these few conditions and references not only by way of commendation to the officers and members of these various missions, but for the purpose of calling your attention to this important question:

Fourth, if within a little more than a century this Church could achieve such success in numbers, wealth, and influence, how much more, comparatively speaking, might we accomplish within the next half century with a million and a half loyal members, with comparative prosperity attending our efforts, and with a better understanding in the minds of the intelligent, well-informed people as to the purposes and aims of the Church of Jesus Christ?
He gave that great truth back again to the world, and unfortunately many of them, even to this day, are not ready nor willing to receive it. Now, in the preface to the book of God with that knowledge clearly in his mind, and proclaimed it to the world that Jesus Christ is literally the only begotten Son of God in the flesh, and that he is in the body after the resurrection and was swallowed up in some mysterious way into the great body of God, ethereal in its nature.

They are recorded in the New Testament. That never entered their minds, but they continued that same doctrine of the mysterious nature of God, that Jesus Christ lost his

The men of the Protestant Reformation did not understand it, and in their endeavors to correct the evils that they saw then existing, it never entered into their minds that

Strange as that may be, considering the plainness with which the doctrine is taught throughout the scriptures, and so plainly presented this morning by President Clark

Ours is the responsibility, greater than ever before, to proclaim:

1. That the Church is divinely established by the appearance of God the Father and his Son Jesus Christ to the Prophet Joseph Smith, and that divine through the priesthood is given to represent Deity in establishing Christ's Church upon the earth.

2. That its assigned responsibility is to fulfill the admonition of Jesus to his Apostles to "Go ye therefore, and teach all nations, baptizing them in his name of the Father, and of the Son, and of the Holy Ghost:

3. To proclaim peace and good will unto all mankind.

4. To exert every effort, and all means within our reach to make evildoersmen good, good men better, and all people happier.

5. To proclaim the truth that each individual is a child of God and important in his sight; that he is entitled to freedom of thought, freedom of speech, freedom of assembly; that he has the right to worship God according to the dictates of his conscience. In this positive declaration, we imply that organizations or churches which deprive the individual of these inherent rights are not in harmony with God's will nor with his revealed word.

Finally, ours is the responsibility to make available to the tens of thousands of faithful members throughout the foreign missions the privilege of participating in the eternal nature of covenants and ceremonies.

Not counting Kirtland and Nauvoo, eight temples have been completed and are now in use, with two more under construction at a total cost of $13,758,750.00.

One of our greatest responsibilities is to make accessible to faithful members of the Church in foreign lands suitable houses of the Lord. Tens of thousands of them are not able to come where temples are, and where they receive the blessings of the endowment, to have sealed to them their wives and their children for time and all eternity. Ours is the duty to carry the temple to them. It may not be expensive, but it will be complete, and thus will churches be built and strengthened throughout the world.

On this Sunday morning, may we demonstrate our knowledge of the reality of Christ's existence and our love for the gospel by renewed service to his Church, by greater kindness and forbearance toward our associates, and by exercising more charity for the honest in heart the world over.

In the words of President John Taylor, and radiating his same spirit, we say to the priesthood throughout the world:

"Go to every tribe and nation; Visit every land and clime; Sound to all the proclamation; Tell to all the truth sublime; That the gospel, Does in ancient glory shine."

God give us this power and the spirit of our callings in rich abundance I pray in the name of Jesus Christ. Amen.

President David O. McKay:

To the listening audience, President David O. McKay has just addressed us. We shall now hear from President Joseph Fielding Smith, president of the Council Of the Twelve. He will be followed by Elder Hugh B. Brown.

President Smith.

PRESIDENT JOSEPH FIELDING SMITH Of the Council of the Twelve Apostles

I have always taken a great interest in Section 4 of the Doctrine and Covenants, one reason being that it was given directly to my great-grandfather, who made inquiry to know what the Lord would have him do. Second, because I have always considered that this revelation was written to me, not only to me, but also to every man in the Church holding the Holy Priesthood.

It was not intended as a personal revelation.

May I make a comment? I do not wish to detract from anything that has been said by President McKay, but I would like to make this comment in relation to verse 4: "For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul."

There is a great responsibility resting upon the members of the Church, both men and women, to proclaim the words of eternal life, but more especially upon these men who have accepted the priesthood with a promise that they would be true and faithful and would magnify their callings, and in the verse that I have read the Lord proclaims this fact: that if we fail in the duties that are assigned to us and refuse to accept the responsibilities which come from that priesthood, that we ourselves are in danger of losing our own salvation. It is a great responsibility resting upon each of us to proclaim this truth to a benighted world. I say benighted because for hundreds of years they have been without the guidance of the Spirit of the Lord and the proper understanding of the things which are written in the scriptures. They have not had a correct understanding of the nature of God, not until the Prophet Joseph Smith came to reveal it.

Strange as that may be, considering the plainness with which the doctrine is taught throughout the scriptures, and so plainly presented this morning by President Clark in his radio talk, that Jesus Christ is the Son of God, that they are separate individuals or personages, one the Father and one the Son, but the world did not understand. They do not understand it today notwithstanding the fact that the Lord has made it so plain through the revelations that came through the Prophet Joseph Smith.

It is rather remarkable, is it not, that all the great religious teachers of the world, since the time of the passing of the Apostles to the time that this youth went out into the woods to pray, had no clear understanding of the nature of God.

The men of the Protestant Reformation did not understand it, and in their endeavors to correct the evils that they saw then existing, it never entered into their minds that the doctrine that had been proclaimed since the third century or the fourth century of the Christian era was not in accord with the revelations given by the Apostles of God as they are recorded in the New Testament. That never entered their minds, but they continued that same doctrine of the mysterious nature of God, that Jesus Christ lost his body after the resurrection and was swallowed up in some mysterious way into the great body of God, ethereal in its nature.

Now, when Joseph Smith went out into the woods to pray, he had no understanding that the Father and the Son were separate Personages. I am sure of that. How would he know it after listening to the teachings of the ministers of his day? But he came back after the manifestation was given to him, having been instructed by the Son of God with that knowledge clearly in his mind, and proclaimed it to the world that Jesus Christ is literally the only begotten Son of God in the flesh, and that he is in the image of his Father.

He gave that great truth back again to the world, and unfortunately many of them, even to this day, are not ready nor willing to receive it. Now, in the preface to the book...
BRETHREN AND SISTERS, there are times when silence would seem to be more appropriate than speech, when one is so overwhelmed that speech is no longer an adequate medium of expression, when one could wish that he could broadcast a message from his soul without opening his mouth.

Some years ago we took our little family down to the Grand Canyon of the Colorado. The children were young. We stood where thousands of you have stood, on Inspiration Point, and we saw with awe and wonder the depths, the distances, the majesty of that scene. We felt our littleness and insignificance, again it seems that prayer would be the only appropriate form of speech. A man may talk to God when he is afraid to talk to men. Would you join then in a continuation of the beautiful prayer that was offered in the invocation by President [Golden L.] Woolf, which expressed thanks and gratitude for our blessings? All of us are tempted to unite with affection and thankfulness to the Father of our Redeemer, and to say, "Blessed is he who humbly and reverently seeks to approach the throne of God, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually.

Indeed some of us are aware this morning of sustenance from tributaries which have their source on the other side of the valley of life. We thank thee, our Father, for the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh.

And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets of God, the Book of Mormon.

And also to those whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually.

For I the Lord cannot look upon sin with the least degree of allowance. (D&C 1:17-31.)

I wish the Lord could have said, and I wish he could say it today, that this is the only Church upon the face of the earth with which he is well pleased considering this Church individually. That he cannot say, but if we would humble ourselves, if those who are wayward and indifferent, who have received the testimony of the truth would repent, and if every man and every woman and child who is old enough to understand would turn unto the Lord with full purpose of heart and honor and serve him as we are commanded to do, the Lord would be able to say it.

The day is promised when righteousness shall prevail, and when it shall cover the face of the earth as the waters do the sea, and I am sure that many of us will have to humble ourselves if we live to see that day, and if we do not humble ourselves, and should that day come, we will have to be removed.

Brothers and sisters, let us keep the commandments of God as they have been revealed. Let us set the example before the people of the earth, that they, seeing our good works, may feel to repent and receive the truth and accept the plan of salvation, that they may receive salvation in the celestial kingdom of God, and so I pray in the name of Jesus Christ, Amen.

ELDER HUGH B. BROWN Assistant to the Council of the Twelve Apostles

Some of us look back through five generations of Latter-day Saints. We think of them who were associated with the Prophet, of their trials and difficulties; of heaven's choicest blessings.

If for a moment we become personal, it is not because our experiences and heritage are unique; they are but typical of the lives of Latter-day Saints. It is because of the lives of Latter-day Saints.

We are thinking of a father, willing all his life to lay everything upon the altar, sending boys on missions, building up new areas, struggling against the elements. We are thinking of a pioneer mother, a woman who somehow had the genius to inspire in the hearts of each of her seven sons and seven daughters a sense of their individual worth and who predicted for them blessings in the future predicated upon observance of law.

We are thinking too of our companions, and I am sure all of you brethren who are assembled and who are listening will join in a tribute to those who know us best, in our weaknesses, and still somehow contrive to bring out of us something of our potential worth; who pray and love us into being our better selves.
p8 This speech would not now be made if it were not for one of the choicest of the daughters of Israel. Her faith and loyalty and love were such that she never forgot her home.

p9 We thank God for the privilege that has been ours of working with the young people of the Church. The inspiring message of our beloved President about conditions in the world and the need for missionaries makes those of us who have had that experience feel, as I am sure these mission presidents here today must feel, how great it would be if there could be a thousand of them. I am sure each mission could absorb all the missionaries that we now can send.

p10 Thank God for the privilege of working with those young people descendants of pioneer stock, faithful, full of integrity and faith. They have meant so much to our lives.

p11 Humbly we thank God for the priceless privilege that has been ours to associate with the men in the service, men who are willing to die for freedom and country, and have the courage to live the principles of the gospel. We have seen them coming back from bombing missions, kneeling in their battle dress and talking to God as few men talk. Thank God for the privilege of associating with the servicemen. God bless them.

p12 May we, as we leave this conference, not forget them, but let a flood of letters go out to them, expressing our faith in them, letting them know that we are praying for them.

p13 Thank God, too, for the great privilege of associating with the students in Brigham Young University, the inspiration that comes from those thousands of valiant young Latter-day Saints, fruits of the gospel, nourished and sustained by the blood of their pioneer ancestors, Truly they are thoroughbreds. We almost envy you young people who are listening in, and who are here today, envy you the future, dark and difficult though it may seem. Do not allow the huge events that are darkening the horizon to intimidate your souls, for God will make you equal to your time and task. The same one who led your parents will stand by you if you forsake him not. We envy you as you go forth with the improved methods and increased power to which reference has been made, and we say, with the poet,

p14 Ye that have faith to look with fearless eyes Beyond the tragedy of a world at strife, And know that out of death and night shall rise The dawn of ampler life: Rejoice, whatever anguish rend the heart, That God has given you the priceless dower To live in these great times and have your part That ye may tell your sons who see the light In Freedom's crowning hour, High in the heavens their heritage to take "I saw the powers of darkness take their flight; "I saw the morning break."

p15 (Found on the body of an Australian and credited to Sir Owen Seaman.)

p16 Now, while it would be inappropriate to even mention the first personal pronoun in this speech, it would be ungrateful indeed if reference were not made to the gratitude that fills our hearts for the privilege that now is ours to associate with these great men, a privilege that must not be misread as merit. We love and support and honor them. We thank God for the privilege of sitting at the feet of greater men than Gamaliel of old who tutored Paul.

p17 God help us all that we may add to our faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience, godliness, and to godliness, brotherly kindness, and to brotherly kindness, charity. God grant that these things may be in us and abound, in the name of Jesus Christ. Amen.

p18 President David O. McKay:

p19 The congregation and Choir will now join in singing "High On The Mountain Top."

p20 After the singing President Stephen L Richards of the First Presidency will speak to us.

p21 The Choir and congregation joined in singing the hymn, "High on the Mountain Top."

p8 Stephen L Richards

PRESIDENT STEPHEN L RICHARDS First Counselor in the First Presidency

p1 I am deeply grateful to be associated with you, my dear brethren and sisters, in this great conference of the Church. In your presence I give thanks for the blessings of health and strength sufficient to enable me to participate in the cause so dear to our hearts. I thank God for the testimony and conviction which has come to me in my youth, and grown throughout the years, that he lives, that he is the Organizer and Ruler of the universe, that his Son is our Redeemer and Savior and the Lord of this earth, who is youth, and grown throughout the years, that he lives, that he is the Organizer and Ruler of the universe, that his Son is our Redeemer and Savior and the Lord of this earth, and that his gospel, planned in the beginning to bring to pass the immortality and eternal life of man, has been authentically restored to the earth in its fulness, after a long period of time during which its spirit and power were lost to God's children

p2 So grateful I am for these transcendent blessings which have come into my own life that years ago I resolved that with the Lord's help and the limited powers at my disposal I would do what I could to extend these benefactions to my fellow men, my brethren and sisters in the family of the lord. With such a purpose in mind, I have selected a text to inspiring addresses which have taken place not only at this session but also at the Church of the Air session, I would think to be substantially unnecessary, and yet which I fear in the interest of some at least, may with propriety be called to your attention. I have in mind the preface to the famous gospel which Paul gave to us years and years ago, in the following well-known words: . . . I am not ashamed of the gospel of Christ. (Romans 1:16.) I am induced to dwell upon these words through the observations which I have made for many years pertinent to the conduct of men and women both within and without the Church. I have remarked on previous occasions that Paul must have been inspired, as he gave his definition of the gospel, to look down through the ages of men and with prophetic vision fathom the reasoning, the philosophies, and the dispositions of men of all ages. Not only was his preface justified on the premise of vision and understanding, but it also conformed to the words of the Master himself, when, at the conclusion of his sermon after feeding the multitude, he uttered these portentous words: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." (Mark 8:38.)

p3 Why should men be ashamed of the gospel of Christ? It is conceivable that many may not be converted and have faith sufficient to accept the divinity of the Lord Jesus and the efficacy of his gospel, but having once had assurance of his reality and the blessings which flow therefrom, why are they so hesitant in the acknowledgment of his goodness and merciful consideration for them? I don't know that I am competent to point out the psychological basis for this state of mind, but I doubt that a psychologist is needed to understand some of the factors that contribute to it.

p4 Undoubtedly one of the factors is pride; I think a false pride, which induces a sense of fear, nearly always without justification, that a confession of religious faith will make for loss of prestige and standing among a certain class of associates. There is sometimes fear that ridicule will follow such an acknowledgment, and of course no one likes to be ridiculed because that is great injury to pride and self-esteem and hard to take.

p5 There are some who regard the acknowledgment of spiritual power as a stigma of weakness, that the humility which is essential to the acceptance of divine a power is incompatible with strength of manhood and self-determination. That was in large measure the doctrine of Hitler and is today the philosophy of Communism. I hope there are not many who adopt such a philosophy of life.

p6 There are some who seem to feel that their liberties are circumscribed by the acceptance and acknowledgment of spiritual forces and that they are much freer and better off to make no profession of faith whatever. Considered in the light of a deterrent to wrong-doing, perhaps they are right, but such a concept is really an abandonment
p7 Then there are those, constituting perhaps the largest portion of that group within the Church who seem ashamed of the gospel of Christ, who are just too weak to stand under all circumstances and conditions for the right and the truth as they know it to be. Some of these are our so-called intellectuals, who persuade themselves that they suffer something of a loss of caste in the sophisticated world in which they move by plain, unequivocal acknowledgment of the Lord's supremacy and our dependence on Him. How they come to persuade themselves that a lesser order of intelligence is required to comprehend and acquire the eternal and transcendently beautiful and vital truths and concepts of life, human behavior and destiny coming through revelation, than the findings of science, I do not understand. Both are important, all a part of God's wise provision for humanity. Why disparage either? There is one type of thinking with which I have some sympathy, and that is for the man who is hesitant to make professions who has not acquired the strength to live up to them. He fails, however, not so much in the category of those ashamed of the gospel as of those who have not sufficient conviction of the truth to bring to them mastery of themselves and their habits.

p8 Now while I may not have pointed out all of the factors and circumstances which give rise to this state of being ashamed of the gospel, I should like to pass to the more important and positive aspects of my theme by asking the comprehensive question, "What is there about the gospel of Christ to be ashamed of?"

p9 The gospel of Christ is revelation. The Savior himself was a revelation, coming to earth to reveal to men in the flesh the Father, his personality and his attributes. Christ himself was in no sense an outgrowth of his times and environment. He came in shocking contrast to the philosophies and practices prevailing at the time, as is being pointed out so impressively by our current speaker [Hugh Nibley] on the Sunday evening radio hour of the Church. The gospel was restored in the latter days through revelation. Few people acquainted with the life and history of the Prophet Joseph Smith, and the circumstances under which the restoration took place, will honestly contend that the great work he initiated could have come about on his own initiative and personal capabilities. Revelation is the foundation of the gospel of Christ. Why be ashamed of it? Would it make anybody happier to ascribe the origin of the gospel to the rationalizing of men? Such a position would surely rob it of its authority and vitality. Why should any Christian wish to do that? He may not be a Christian. That is within his right of election, but if he is a Christian, how can he be ashamed of revelation?

p10 Priesthood is an essential component of the gospel plan. Why should men be ashamed of the priesthood? In granting the priesthood to man, the Lord has dignified and honored him as perhaps he could have done in no other way. The priesthood is the power by which the worlds were created, and is "...without beginning of days or end of years." (Alma 13:7) It is the specific delegation of the authority of the Lord to administer the ordinances of the holy gospel, and it is the requisite investiture of a man to receive his highest reward in the life to come. It is the kindest, most charitable, most considerate and merciful power and authority ever described in all literature. It tempers and sweetens the life of him who holds it and it blesses the lives of those to whom he ministers. It is the perfect plan of service to humankind because within its sphere come the greatest of all blessings to man and woman. Why should any man be ashamed of this precious endowment? If he had a commission from political authority, he would probably boast of it. I speak to my own brethren when I ask them how they justify themselves in speaking lightly of this sacred and divine blessing which has come into their lives. There are men, I know, and I hope I won't offend by mentioning them as a class, who have flippantly joked about the priesthood most of their lives. Some of these men, like myself, are reaching an age where life's expectancy is not too long. Out of my friendship for them, I ask them to repent before it is too late.

p11 I mention next the wisdom which the gospel of Christ brings to us about the human body, its status and its care. We are indebted to science, and the great men of research, for the development of much knowledge concerning the human body. I pay sincere tribute to those who have contributed so much to our health, our comfort, and our longevity. I believe that there will be unfolded to these devoted men science many more of nature's secrets to combat disease disasters, to free men for a larger measure of usefulness in the world. But science has not discovered the secret of life itself, its beginnings and its purposes. The gospel of Christ has disclosed that information. It has told us in plainness of our beginnings as spirit children of the Father, of our coming to earth to take on mortal bodies, of our probation here, and our destiny, if we so elect, to win high places on our return to the Father in the eternities to come. Our bodies, thus housing the eternal spirit, take on a glorified spiritual concept which science cannot give them. Out of that concept we come to know that we cannot desecrate the body with impunity, and without offering offense to him who made provision for us to have it. It follows that we cannot take poison into it, or otherwise abuse it, without injury to our own self-respect and without great ingratitude. What an incentive to health and cleanliness of life this lofty concept is! In its major aspects the demonstrations of science in the last hundred years have tended to confirm the wisdom of the Word of Wisdom, a product of the gospel of Christ. Where is the thoughtful man or woman who is ashamed of this exalted concept of the human body?

p12 In the society it is generally acknowledged that there is no greater establishment than that of the home. Families are the component units in communities and nations, and thoughtful people the world over assert that if all could right with the homes of the people, the progress of civilization would be assured. Next to its witness for the supremacy of one God and the coming forth of his Son, perhaps the greatest contribution emanating from the holy Bible is its historical and doctrinal support for the unity of the family in the patriarchal order. From the beginning man and woman were to cleave together. Marriage has been ordained of God, and sons and daughters commanded to honor their fathers and their mothers. All of the earlier pronouncements concerning marriage and family ties set forth in the ancient scriptures were adopted by and incorporated into the gospel of Christ. Revelations given with the restoration of the gospel in the latter days have expanded man's understanding of this allimportant relationship. The wedlock of a man and woman has been given a significance never before mentioned in all Christian literature, although undoubtedly wished for and hoped for by countless thousands who passed away before the new revelation came. I say wished for and hoped for because I feel sure that Christian men and women of firm faith in immortality have always longed and prayed for the reunion of their families in the hereafter. Well, that assurance came with the restored gospel of Christ and the authority of the Holy Priesthood, under whose power men and women were no more united in marriage until "death doth them art, but the were sealed together..." (D&C 132:20). Our bodies, thus housing the eternal spirit, take on a glorified spiritual concept which science cannot give them. Out of that concept we come to know that we cannot desecrate the body with impunity, and without offering offense to him who made provision for us to have it. It follows that we cannot take poison into it, or otherwise abuse it, without injury to our own self-respect and without great ingratitude. What an incentive to health and cleanliness of life this lofty concept is! In its major aspects the demonstrations of science in the last hundred years have tended to confirm the wisdom of the Word of Wisdom, a product of the gospel of Christ. Where is the thoughtful man or woman who is ashamed of this exalted concept of the human body?

p13 I wish that all loving husbands and wives, fathers and mothers, who have lived in the past and who live at present, could enjoy the peace, satisfaction, and encouragement that this great doctrine of the Church of Jesus Christ brings. How can one be ashamed of this exalting principle of life and salvation? Is one ashamed of it when he or she prefers a wedding in a church with elaborate, costly, and showy pageantry designed for social prestige, to the simple, quiet, sequestered, meaningful, sacred service performed in the temple of God? Is she ashamed of the gospel of Christ when she declines to yield to the requirements of modesty and appropriateness in dress for the sacred temple ceremonies? Is he ashamed of the gospel when he cannot muster the courage and strength to forsake a personal habit incompatible with the life which is contemplated for the participants in the holy order of marriage? O my young friends, who contemplate selecting partners for life, I entreat you, be not ashamed of the gospel of Christ. Avail yourselves of the great and beautiful privileges it offers to you. If you do, a rich happiness will come into your lives that will far exceed any slight deprivation you may think you suffer in obtaining the promised blessings.

p14 We live in a world where good men pray for brotherhood and peace. I am sure that to many their prayers seem in vain. So many years have passed since there was a measure of good feeling among nations that we have mostly forgotten that it ever existed and despair that it ever may be. Only the Lord knows what the future holds in store. We as a people are resigned to the acceptance of his will and purposes. I think, however, it is not displeasing to him for us to pray and hope for peace, and certainly it is not out of order for his Church to endeavor to lay the foundations for peace. It has been made known to us through revelation that a lasting peace can come only through righteousness and brotherhood. So long as the adversary of light and truth is able to lead his followers in rebellion against God and the gospel of Christ, so long will there be conflict in the world.

p15 I am not one who believes that this conflict will never cease, for I have faith in the triumph of truth and of God's plans. His eternal plans are laid out for us in the gospel of Christ, and however much stress statesmen and men of the world lay on other formulas, true Christians know that conformity to the plans of the gospel alone will bring enduring peace. The gospel provides us with full understanding of all the requisites. It tells us that first there must be recognition of the supremacy of and love of God the Father, and secondly, that man recognizing himself as a son of God must love his fellow man. These are the basic requirements, but we are given innumerable instructions as to how to implement them.

p16 His Church has been set up in the earth as a tangible institution to foster and encompass the divinely appointed society in which men may live. This government is under the jurisdiction of appointed servants in the Holy Priesthood, who are authorized to give counsel and make decisions in the operation of the Church. The society itself is founded upon the fundamental principle and assumption that individual salvation here and hereafter is acquired through our Savior by individual good living in compliance with the laws and ordinances of the gospel. The over-all function of the Church is to bless its members and all of God's children. All of its purposes are altruistic and...
It endeavors to create a brotherhood among men in fraternities of the priesthood who exemplify the oneness for which he prayed with his own disciples before his departure. This fraternity sufficiently extended in the world will bring peace. To bring peace to the human soul and all mankind is a major objective of the gospel of Christ. Who is ashamed of this noble aspiration? Who is ashamed to be identified with such a lofty cause? I wish I could answer: Few Christians and none within the Church of Jesus Christ. I am afraid that answer would not be accurate, but I express the earnest hope that as the years go by and the designs and purposes of the Lord become more apparent, the number of those who are ashamed of the gospel of Christ will rapidly diminish. I take the liberty of holding out a promise to Christian men everywhere and to their wives and children: If you will develop within yourselves a deeper appreciation for the benefactions coming into your lives through the ministry and gospel of our Lord, and if you will more freely acknowledge in the presence of all men his divine Lordship of the earth, a measure of peace and happiness will come into your hearts and souls which will enrich your lives, and the lives of countless others, and God will bless you and make you happy.

Then too, my brethren and sisters in the Church and kingdom of our Lord, I make this solemn declaration: If you are never ashamed of the gospel of Christ, if you will always pray to him and never defame his sacred name, if you will never make light of the Holy Priesthood and the ceremonies and ordinances of the gospel, a spirit of rebellion will never come into your hearts.

Your confidence in the leadership of the Church will grow and increase. Your relationships with your brethren and sisters will become more tender and sweet. You will grow in faith and in good works, and when your life's mission has been completed and you go hence to your reward, the Savior will greet you, as he has promised, with those glorious words, "I am not ashamed of you."

May that be our lot, I humbly pray in the name of Jesus. Amen.

President David O. McKay:

President Stephen L. Richards of the First Presidency of the Church has just concluded speaking. To the listening audience, I believe I neglected to tell you that the speaker who preceded the congregational singing was Elder Hugh B. Brown, member of the assistants to the Council of the Twelve.

These conferences furnish us the opportunity to say thank you to the Tabernacle Choir and the members thereof, to the Chorister and Organists, and the Officers. Their devotion is commendable. They have been here since seven as you know, continuing week after week, and month after month, rendering service. So this is an opportunity, brothers and sisters, to say thank you. We do appreciate what you are doing.

We wish to express appreciation also to the Berkeley Stake for these beautiful calla lillies, which adorn the rostrum, and appreciation to the Tacoma Stake for 3,000 daffodils, contributed by the Puyallup Valley Daffodil Festival Committee for the beautification of this building during Conference.

We express appreciation to the city officials for their efficient care in directing traffic this morning. You all have noticed how efficiently they are handling that, and we wish them to know that we appreciate their cooperation, he mayor, city council, and all who are contributing to the safety of the great congregations assembled, and that we may sense perhaps more definitely the size of the congregation of which we form a part this morning, I am going to take two minutes to read you the following messages that have come in.


"We are enjoying excellent television reception and deeply appreciate the wonderful opportunity of joining you in General Conference." Oregon City Ward.

"This from Moreland Ward bishopric in the Portland Stake: "Reception of Conference session over KOYN-TV excellent. Thrilling many congregations and thousands throughout Northwest. Congratulations."

"Reception coming over KOYN wonderful. We are enjoying it. May it ever continue."

"From the High Priests' Presidency, K. M. Kingsworth, in Portland: "Reception of Conference is splendid. Congratulations."

"Television reception of Conference is excellent. All Saints in the wards of San Diego Stake enjoying Conference with you. God bless you and sustain you."

"Enjoying Conference over television greatly in Gridley Stake. Many for first time. 400 Present in Yuba City Chapel, God bless you."

"Any important messages or calls that have come to us for persons supposed to be in attendance at the Conference will be announced at the dismissal of the meeting over the public address system of the Church. Similar messages coming in will likewise be broadcast at the close of each general session without further notice. Please listen carefully to these announcements."

"The closing song by the Tabernacle Choir will be "He Watching Over Israel," conducted by J. Spencer Cornwall."

"The closing prayer will be offered by Elder Lucian M. Mecham, Jr., formerly president of the Mexican Mission, following which this Conference will stand adjourned until 2 o'clock this afternoon."

"The Tabernacle Choir sang the anthem, "He Watching Over Israel."

Elder Lucian M. Mecham, Jr., formerly president of the Mexican Mission, offered benediction.

Conference adjourned until 2 o'clock.
We desire to express our deep appreciation to these various radio stations for their courtesy in making available their time and facilities for these broadcasts, and with our expression we desire to add the following from the Tacoma Third Ward, Bishop Preston Ricks: “Receiving telecast clearly. Thanks to you and station KTMT for making it possible.”

President David O. McKay:

The Choir sang the anthem, “Shepherd, Lead Me.”


President David O. McKay:


The Choir sang the anthem, “Shepherd, Lead Me.”

President J. Reuben Clark, Jr. Second Counselor in the First presidency

I have thought I might appropriately talk today about our Bible. What I want to say is of a technical and controversial nature, and I have written it out so that I might be sure to say what I want to say. What I shall say will have primary application to the New Testament.

As of today and outside the Roman world, which uses the Latin text, there are two principal Greek texts of the Bible used for English translation. We are today interested only in the text of the New Testament. The first of these is the “Byzantine” Greek text. Our King James Version is a translation of this text. The second is the “Alexandrian” text (as identified by some scholars), which is the controlling text of the translation found in the Revised Versions of the last three quarters of a century. There is a popular impression that these Revised Versions are merely corrected translations of the “Byzantine” Greek text. This is not the fact. Of these Revised Versions, the first appeared in 1881 (a British Version with American participation), the second in 1901 (an American Version, largely a duplication of the 1881 version), and the third in 1946-1952 (an amended American Version). In all these translations the “Alexandrian” Greek text controlled in certain great essentials.

The title page of the latest revision—the Revised Standard Version (New Testament, 1946)—common with the other revisions, is not so fully revealing as it might be. As each of the others, it carries the impression that this is a further revision of the King James Version, whereas in fact it is rather a revision of the earlier revisions.

The “Byzantine” Greek text, which in translation is our Bible, the King James Version, is said to have been the generally accepted text all non-Roman Christendom from the last half of the fourth century, till the middle of the last century.

This King James or Authorized Version, “as far as it is translated correctly has been the version accepted by this Church since it was organized. The Prophet Joseph Smith undertook, under the inspiration of the Lord, to make a revision of the Bible—not a translation. This work was never completed, except as to certain portions appearing in the Pearl of Great Price. Since the work was not completed, the Church has never formally adopted it, save as to the parts in the Pearl of Great Price.

At this point, it ought to be observed that Bible critics may, for our purpose, be placed in two schools: extreme Textualists and Sound or High Textualists.

The Extreme Textualists rule out the whole of the so-called miraculous elements of the Gospel events which lie outside the range of known laws of nature (as understood by these Textualists) and brand all these elements as myths, legends, popular exaggeration, symbolism, allegory. One scholar has measured their thesis as follows: “The Gospels, as manipulated by the uncertain methods of this sort of criticism, seem capable of yielding a picture of any sort of Jesus that the critic desires.”

The Sound or High Textualists admit the miraculous element but seem sometimes to treat it somewhat gingerly.

We have now to do with the Extreme Textualists, in considering these various revisions of 1881-1885, 1900-1901, and 1946-1952.

Before going farther it might be well briefly to note that, out of over four thousand known Greek manuscripts (in large part fragments), the Extreme Textualists pin their faith primarily to two Greek Codices, Sinaiticus (discovered in a convent on Mt. Sinai by Tischendorf in 1844) and Vaticanus (brought to the Vatican in Rome as early as 1481). These are claimed to be the two oldest known vellum manuscripts. Tischendorf exploited Sinaiticus; Westcott and Hort, Vaticanus, using Sinaiticus as a supporting
The Byzantine Greek text is the basis of our King James Version, and the Sinaicusticanus text existed side by side apparently for almost the first eight hundred years; they appear to have been in virtual competition. Then the church as a whole adopted the Byzantine text which became the ruling text from that time till the challenge of it in the middle of the last century. During all this time, the Roman Church had its own Latin text that developed into the Vulgate.

Modern criticism made its appearance about the middle of the 1700's. Once begun, it steadily increased as time went on. At first it related primarily to the Old Testament; then the New Testament became involved, and while the whole Byzantine text the Textus Receptus (in translation, the King James Version) as brought under fire, the chief objective of the Extreme Textualist attack became the Gospels. By the end of the first quarter of the 1800's, the warfare against the "Byzantine" text was open, vicious, and unrelenting. It must be remembered that the attack of the Extreme Twists pivoted upon the personality and character of Jesus of Nazareth and the accuracy and truth of his teachings, doctrines, and works.

For the first three Christian centuries, and following Simon the Sorcerer (whom Peter scathingly execrated for seeking to buy the Holy Ghost with gold; Acts 8:17 ff), heretics and heresies, great and small, sought to distort or wipe out the recognition of Jesus as Christ. Time buried the heretics and most of the heresies. But one heresy lived on, appearing now and again in the flowing centuries, usually in the dark corners of ecclesiastical discussions, but sometimes in the open. I refer to Arianism that nearly wrecked the Christian Church in the time of Constantine. It is an obscure and shifting doctrine that, shortly put, and in general terms, denies Godhood to the Christ. (Robertson, History, Vol. I, pp. 385 ff.; Hastings, Encyclopedia, sub voce "Arianism"); Neander, History, Vol. II, pp. 403 ff.; Schaff, History of the Christian Church, Vol. III, p. 620.)

While not now paraded, the doctrine lies behind the thinking and writings of those Bible critics who are grouped together as Extreme Textualists. To this group (as already intimated) must be charged the Bible revisions of the last three quarters of a century the British, which the great body of the Christian Church refused to accept; the American, which had no better reception; and the recent (1946-1952) American revision (Revised Standard Version), which perpetuates the unacceptable changes of the two earlier revisions. The Greek manuscripts relied upon by the Extreme Textualists seem all to be tinctured with Arianism, which had its birth in Alexandria, from which the text gets its name, Alexandrian.

The translation found in these various revisions, contains, on the one hand, many passages that in effect voice Arian or near-Arian concepts, and, on the other hand, omits many passages that contradict Arian doctrines. It is affirmed that the changes they have made run into thousands in the Greek text and 36,191 in the English translation. In a recent magazine, Allen Wikgren is quoted as having observed in The Interpreter's Bible, that of "some 180,000 words in the New Testament, alterations amounted to an estimated 30,000, or an average of 4 1/2 per verse.

For a century and a quarter, the Church of Jesus Christ of Latter-day Saints has declared the King James Version of the Bible to be the word of God, with a reservation as to incorrect translations of the Greek text on which it was based. The Inspired Version of the Prophet, so far as finished, supports the King James Version in all essentials on this point of the Godhood of Jesus the Christ. With our belief in Jesus as the Son of God, the Only Begotten, this Church cannot accept any version that takes from Jesus the Christ any attribute of Godhood.

I shall call attention to a very few only (some sixteen) of the thousands of new renderings in these revisions, particularly the latest Revised Standard Version. They will show that this Church cannot accept any of these versions as setting forth the true record of God's word to men.

LITERATURE OF THE NEW TESTAMENT

In the first place, I must note that one the virtues claimed by the Revisionists for their new work is that it consciously and deliberately sets about to destroy the New Testament as a book of supreme classic literature. They have all succeeded. They say the English of the King James Version is of too much beauty and elegance, is in English too majestic and lofty for the writings of New Testament times. I merely ask, could any language be too great, too elegant, too beautiful, too lofty, to record the doings and sayings of Jesus of Nazareth, the Christ?

ELIMINATION OF WOE "MIRACLE"

I have already noted that the Extreme Textualists rule out the whole of the so-called miraculous elements of the New Testament and brand them as myths, legends, popular exaggeration, symbolism, allegory. To further this thesis of theirs, they have eliminated the word miracle whenever it occurs in the New Testament (except in some half dozen places) and have substituted for the word miracle the word sign. A miracle may be a sign, but a sign is not necessarily a miracle. This attempt to discredit or destroy miracles by changing the name we give to them seems puerile, yet over the years, if not corrected, it would leave its effect. We Latter-day Saints know that Jesus did perform miracles, that his ancient Apostles performed them, and that through the exercise of the Holy Priesthood after the order of the Son of God, those duly authorized perform miracles today. This is our testimony to the world. We cannot accept a Bible text that would take the miraculous out of our lives. This manipulation is a prop for Arianism.

THE VIRGIN BIRTH (Matt. 1:25.)

In connection it should be noted that the Revisionists have so manipulated the account of the birth of Jesus, as recorded in Matthew, as to give ground for the contention that the virgin birth of Jesus is a myth. Matthew in our Bible says speaking about Joseph: "And knew her not till she had brought forth her firstborn son." The Inspired Version follows the King James Version.

The Revised Standard Version reads: "But knew her not until she had borne a son," which opens the door for a contention regarding Mary's virginity. We can admit no question on this point, which was made certain in the great vision to Nephi. (See 1 Nephi 11:18 ff.) The overwhelming Greek Manuscript authority (there are more than 4000 of them, mostly fragments) sustains the King James Version. This is a change that tends to take away the Christian concept of the birth of Jesus. This bends toward Arianism.

MESSAGE OF THE HEAVENLY HOST (Luke 2:14.)

In the King James Version, the message of the heavenly host to the shepherds, reads: "Glory to God in the highest, and on earth peace, good will toward men." The Inspired Version follows without essential change, the King James Version. The Revisionists have changed this to read: "Glory to God in the highest, and on earth peace among men with whom he is pleased!" Obviously, the Revisionists have changed the sense and scope of the message from a greeting and blessing to all men, to a message to a restricted few. Christ's mission was for all men. Scholars affirm this change first comes into view in the second century and disappears in the fifth. We cannot accept this mutilation.

"THE SON OF GOD" (Mark 1:1.)

Mark's opening sentence in the King James Version reads thus: "The beginning of the gospel of Jesus Christ, the Son of God." The Inspired Version follows the King James. So do the Revised Versions, but the Revisionists have a marginal note that casts doubt upon the phrase, "The Son of God," by noting that some authorities omit...
The accounts given in Matthew (26:26-29) and in Mark (14:22-25) are not substantially changed in the revisions from the account given in the King James Version. But marginal note introduced by the words: "Other ancient authorities add..." (quoting).

In the King James Version John declares: "All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men." The Revised Standard Version substitutes forth: for in the phrase made by him. The Inspired version of the Prophet Joseph follows the King James Version in part, with a different rendering for the fourth verse: "In him was the gospel, and the gospel was the life, and the life was the light of men."

But the Revisionists have cast a doubt on these passages by a marginal note which adds an alternative reading which omits and contracts the passage to read: "Without him was not anything made which has been made was life in him." Scholars affirm that this is a known perversion brought in by the Gnostics in the second century. It is an heretical change.

This is another omission and change affecting the dignity and personality of Christ.

The Son of Man which is in heaven (John 3:13.)

John quotes Jesus as saying to Nicodemus:

The Son of Man which is in heaven, Hallowed be thy name. Thy kingdom come, Thy will be done, On earth as it is in heaven. Give us this day our daily bread; And forgive us our debts, As we also have forgiven our debtors; And lead us not into temptation, But deliver us from evil.

In his great Sermon on the Mount, Jesus taught the multitude how to pray, having warned them against praying in vain repetitions as the heathen do, who "think that they shall be heard for their much speaking," because, said he, "your Father knoweth what things ye have need of, before ye ask him." Every Sunday School child knows, or should know, the Lord's Prayer found in our Bible. I shall not repeat it. I will repeat the form found in the last revision (the Revised Standard Version):

Our Father who art in heaven, Hallowed be thy name. Thy kingdom come, Thy will be done, On earth as it is in heaven. Give us this day our daily bread; And forgive us our debts, As we also have forgiven our debtors; And lead us not into temptation, But deliver us from evil.

The British and first American revisions said, "but deliver us from the evil one," and there was a further slight difference between the two earlier texts.

We miss from the forgoing those great sanctifying words that ended the prayer: "For thine is the kingdom, and the power, and the glory, for ever. Amen,"found in our Bible.

A marginal note in the earlier versions reads substantially as in the latest version: "Other authorities, some ancient, add, in some form, For thine is the kingdom and the power and the glory, forever. Amen."

Thus was eliminated from the Lord's Prayer that great commitment made by the Only Begotten in the Council Of Heaven, as he countered the proposal of Satan, the record quoting the Father, "But, behold, my Beloved Son which was my Beloved and Chosen from the beginning, said unto me, other, thy will be done, and the glory be thine forever." (Moses 4:2.)

The prayer as given in Luke has been considerably tampered with.

Scholars affirm the changes made in these prayers stem from the pen of Marcion, the heretic of almost 1800 years ago. The reliance for these changes is placed in the five manuscripts (out of the 4000) adopted by the Extreme Textualists and scholars say these greatly disagree as among themselves on this point.

The Church cannot accept a text so constructed, eliminating fundamental principles, as against King James Version, supported, as it is here, by the Inspired Version.

The Institution of the Sacrament (Luke 22:19-20.)

During the Last Supper in the Upper Chamber, Jesus instituted the sacrament. Luke's account thereof is as follows:

And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

The British Revised Version text was in substance the same, but a marginal note said: "Some ancient authorities omit which is for you following body) and which is poured out for you following blood. (The King James Version says, "which is shed for you.")

The account in the last revisioned Revised Standard Versionreads: "And he took bread, and when he had given thanks he brake it and gave it to them, saying, This is my body. . . ." so omitting the final sentence regarding the atoning blood.

Here again the doubt that was cast in the first revisions by a marginal note, becomes in the latest revision the actual text, while the King James Version text becomes a marginal note introduced by the words: "Other ancient authorities add..." (quoting).

Thus the latest revision practically completely eliminates from Luke's account of the institution of the sacrament, the portion dealing with the atoning blood.

The accounts given in Matthew (26:26-29) and in Mark (14:22-25) are not substantially changed in the revisions from the account given in the King James Version. But
CASTING OUT EVIL SPIRITS (Matt. 17:21.)

The King James Version records in Matthew that when the disciples questioned why they could not cast out an evil spirit from one afflicted, Jesus, heaving cast out the evil spirit, replied: "Howbeit this kind goeth not out but by prayer and fasting."

This declaration of Matthew is omitted in all the revisions (including the latest), with a marginal note reading: "Other ancient authorities insert verse 21. 'But this kind never comes out except by prayer and fasting.'" This elimination has been made notwithstanding scholars say that, as of the time of the first revision (1881) it is vouched for by every known uncial manuscript (manuscripts written in capital letters) but two, by every known cursive (manuscripts written in a running hand) but one, by the Latin and other versions, and by the ancient Fathers.

The omission of this verse seems clearly in the interest of the Arian doctrine.

Here again the uninformed reader is led to believe he is justified in a choice, though in reality there is no justification for a choice. Fasting is an essential element in the exercise of spiritual powers.

THE SON OF MAN IS COME TO SAVE (Matt 18:11.)

Introducing his parable of the lost sheep as recorded in Matthew, Jesus said, as recorded in the King James Version: "For the Son of man is come to save that which was lost."

The revisions omit this verse entirely from their text, but insert a marginal note in their conventional form, varied slightly in the latest revision: "Many ancient authorities omit ver. 43, 44." he verses regarding the strengthening angel and sweat of blood.

The justification offered for casting a doubt upon them is that they are "an early Western interpolation, . . . a fragment from the Traditions, written or oral, . . . an 'evangelic Tradition,' therefore, 'rescued from oblivion by the Scribes of the second century.'"

The Inspired Version, with a slight, unimportant change, follows the King James Version. Furthermore, the question is settled for us by modern revelation for King Benjamin predicted this specific suffering (Mosiah 3:7) and the Lord himself recounted it in a revelation to the Prophet Joseph. (D. & C. 19:18.)

The omission of this verse seems clearly in the interest of the Arian doctrine.

Our Church could not accept this elimination.


In Luke's record of Jesus in the Garden of Gethsemane, he states Jesus prayed:

"Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."

All the revisions print these verses substantially as in the King James Version, but add their doubt-raising marginal note, in their conventional form: "Many ancient authorities omit ver. 43, 44." he verses regarding the strengthening angel and sweat of blood.

These two verses contain our sole record of this event found in the New Testament. Scholars affirm that as of 1881, these verses were witnessed by "the whole body of the Manuscripts, uncial as well as cursive, and by every ancient Version," and by "upwards of forty famous personages from every part of ancient Christendom," including the Fathers, "fourteen of them being as old, ome of them, a great deal older,han our oldest MSS."

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We cannot accept the elimination of any part of the record of this great moment of almost unbearable agony.

THE WORDS ON THE CROSS (Luke 23:34.)

After Jesus had been nailed to the cross, and it had been planted in the ground, Jesus rayed: "Father, forgive them: for they know not what they do."

All the revisions print these words, but add the customary doubt-raising marginal note, "Some ancient authorities omit And Jesus said, Father, forgive them; for they know not what they do."

Scholars writing in 1881 say: “And yet these words are found in every known uncial and in every known cursive Copy, except four; besides being found in every ancient Version," and upwards of forty of the Fathers, beginning with Irenaeus of the second century.

No other prayer offered by Jesus on earth brings us closer to his divinity than this plea for his crucifiers.

CHRIST'S SALUTATION TO THE APOSTLES IN THE UPPER CHAMBER (Luke 24:36.)
Luke's account in the King James Version reads, as to the appearance of Christ in the Upper Chamber the night following the morning of the resurrection: "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

The Revised Versions (British, 1881, and American, 1901) print, but cast doubt upon the phrase, "and saith unto them, Peace be unto you," with a note reading, "Some ancient authorities omit and saith unto them, Peace be unto you."

In this passage in the latest revision (the Revised Standard Version), the Revisionists have again made good the doubt raised in the earlier revisions and have entirely omitted the phrase from the printed text, and print a marginal note: "Other ancient authorities add and said to them, 'Peace to you!'"

Yet our scholar of 1881 affirms: "And yet the precious words ('and saith unto them, peace be unto you') are vouched for by 18 uncials (with Aleph A B at their head), and every known cursive copy of the Gospels: by all the Versions: and (as before) by Eusebius, nd Ambrose, y Chrysostom, nd Cyril, nd Augustine." The Inspired Version expands the King James Version but does not in any way destroy the essential elements of the record.

We of the Church cannot surrender this passage.

CHRIST DISPLAYS HIS HANDS AND FEET (Luke 24:40.)

In his account, Luke follows the salutation, "Peace be unto you, with a passage reading as follows, in the King James Version: "And when he had thus spoken he shewed them his hands and his feet.

The earlier revisions (British, 1881, American, 1901) add to this passage a marginal note (though printing the verse their text): "Some ancient authorities omit ver. 40."

Once more, the latest revision the Revised Standard Version makes good the doubt raised in the earlier revisions, and omits this passage from the text and adds a marginal note reading: "Other ancient authorities add verse 40, And when he had said this, he showed them his hands and his feet."

Again the doubt cast by the earlier revisions has become the ruling text.

Our collator of the 1880's comments that the words are found in eighteen uncials, beginning with Aleph A B; in every known cursive; in all the ancient versions, and he names ten of the earlier Fathers who quote them.

The Inspired Version follows the King James Version in this passage.

This record regarding the resurrected body of Jesus is of the last importance. We cannot suffer the loss of this incident, nor admit a doubt on its testimony.

CONJECTURAL EMENDATIONS

Bishop Westcott and Doctor Hort, in their own built Greek text of the New Testament, introduced a number of changes -- additions and omissions -- for which they added no authority whatsoever. A very learned collator declares that these conjectural emendations are "destitute not only of historical foundation, but of all probability, resulting from the internal goodness of the Text which its adoption would force upon us."

Another collator likens the claims urged for these emendations as equivalent to a claim of revelation, and says: "If these distinguished Professors have enjoyed a Revelation as to what the Evangelists actually wrote, they would do well to acquaint the world with the fact at the earliest possible moment. If, on the contrary, they are merely relying on their own inner consciousness for the power of divine the truth of Scripture at a glance, -- they must be prepared to find their decrees treated with the contumely which is due to imposture, of whatever kind."

The Revisionists responsible for the Revised Standard Version the latest revision other plume themselves upon the fact that they have kept but one conjectural emendation" offered by Westcott and Hort. This is not quite accurate, but that point is immaterial. The emendation they affirm they retain is Jude 5.

The King James Version reads: "I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved a people out of the land of Egypt, afterward destroyed them that believed not.

6. And the angels which kept not their first estate, but left their proper habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

"6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

The particular phrase of interest to the Latter-day Saint is found in verse 6 the angels which kept not their first estate."

The English revision (1881) proposed:

"5. Now I desire to put you in remembrance, though ye know all things once for all, how that the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not. 6. And angels which kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day."

The American Version (1901) was identical save for two words: how is omitted before "that the Lord," and which is changed to that after "angels."

The Inspired Version of the Prophet Joseph follows the King James Version.

The Revised Standard Version which retains Westcott and Hort's conjectural emendation reads:

"5. Now I desire to remind you, though you were once for all fully Informed, that he who saved a people out of the land of Egypt, afterward destroyed those who did not believe. 6. And the angels that did not keep their own position but left their proper dwelling have been kept by him in eternal chains in the nether gloom until the judgment of the great day."

No one with an understanding of the great truths announced in Abraham 3, would have eliminated "first estate." The expression "nether gloom" may be good mythology (we do not know), but it does not describe any Christian concept.

This emendation sufficiently establishes the unreliability of the Revised Standard Version, so far as the Latter-day Saints are concerned.

We shall consider one more omission, perhaps the largest individual omission made in all the text, and certainly among the most important

THE LAST TWELVE VERSES OF MARK (Mark 16:9-20.)

These tell that Christ first appeared to Mary Magdalene, who reported to the disciples, but they believed not; then of the appearance of Jesus to the two disciples on the way to Emmaus, who reported to the disciples, who still believed not; then of the appearance to the eleven who sat at meat, whom he reproved for their unbelief and
appointments. I believe there is, and has been going on for some time, a new awakening in the hearts of the men who handle the great organization of the priesthood. They

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men who are presiding officers in the Melchizedek Priesthood, the stake presidencies who guide them in their work and the high councilmen who assist the stake

organization of the Church, ordained Oliver Cowdery to be one of the Presiding Elders; Oliver Cowdery ordained Joseph Smith to be one of the Presiding Elders, Thus there

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ELDER S. DILWORTH YOUNG Of the First Council of the Seventy

P12 S. Dilworth Young

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God grant to each and every of us this priceless testimony, I ask, in Jesus' name. Amen.

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To the Latter-day Saint, Jesus was the Christ, the Only Begotten, the Son of God, a member of the Trinity. All our modern Scriptures are to this point, and the true

This may be the final verdict where there is not too much concern over Arian doctrines denying Godhood to Jesus, and other erroneous doctrines, but to the Latter-
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The Revised Standard Version (again making the earlier doubt cast a near certainty in their text), omits these verses (Mark 16:9-20) from the text and prints them as a marginal note, beginning: “Other texts and versions add as 16:9-20 the following passage:” Then follow the verses named.

One collator (1881) says these verses "are recognized by every one of the Versions," are “attested by every known Copy, except two of bad character: by a mighty

chorus of Fathers: by the un-faltering Tradition of the Church universal.” And a second collator of the same era affirms that he defends these verses "without the slightest

The Revised Versions (British 1881, American, 1901) print these passages as part of the text, but leave extra space between verses 8 and 9 of the text, so

suggesting that something is wrong. They add this marginal note: “The two oldest Greek manuscripts, and some other authorities, Omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel.”

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The elimination of these last twelve verses of Mark would undoubtedly add comfort to the Arians. If this whole record could be discredited, their cause would be that

much advanced. It is gratifying to note that the great scholar Scrivener thought his contemporary Burgon had successfully established their authenticity.

It is not opportune now to discuss almost innumerable instances from among the thousands of changes by the Revisionists. Many, many of them are on a par with those we have mentioned. Enough has been said to show that the Latter-day Saints may not safely accept the latest revision as containing for them the word of Our Heavenly Father for his children, nor a dependable record of the work and mission of our Lord Jesus Christ. We must cling to the text that has guided us for a century and a quarter.

We will close by quoting a few sentences from Dr. Kenyon, who seems more than any other to be today, the leader of the Extreme Textualists to be looked up to by the rest who is more tolerant of contrary opinions than some others. In the concluding paragraphs of his book, Our Bible and the Ancient Manuscripts (1948), he discusses the Revised Versions as compared with the King James Version, and while never surrendering the claim of superiority for the revisions, he does yield these concessions:

"More than fifty years have now passed since the publication of the Revised Version [British], and the dust of the original controversy has had time to die down. In

less than that time the Authorized Version [King James] drove the Geneva Bible from the field; but there is no sign of a similar victory of the Revised over the Authorized. The general verdict is, we think, this. There is no doubt that the Revised represents, in the New Testament, a very superior Greek text.”

This is the Extreme Textualist view, but not the view of the opposing scholar High or Sound Textualist. Kenyon continues:

"There is no doubt that in very many places, especially in the prophetic and poetical books of the Old Testament and in the Epistles in the New, it makes the

meaning clearer and represents the original more accurately. On both these grounds the Revised Version is indispensable for any One who really wishes to Study the Bible. On the other hand, it is universally felt that very many of the verbal changes introduced by Revisers, especially in the Gospels (where they are more noticeable because of the greater familiarity of these books), are unnecessary and disturbing. . . . In the Gospels the sense of discomfort from the constant changes of the familiar words is too great, and the changes, where they do not rest on a change in the text translated, are unnecessary. . . It is true that the Authorized Version [King James] has struck its roots too deeply into our language and literature, and is itself too a monument of literary art, to be dispossessed without a preponderating balance of loss. We can no more do without the Authorized Version [King James] than we can do without Shakespeare and Bacon. . . Both are now essential parts of our heritage; and the final verdict must be:

The Revised for Study, the Authorized for reading.” (Kenyon, Our Bible, pp. 243-44.)

This may be the final verdict where there is not too much concern over Arian doctrines denying Godhood to Jesus, and other erroneous doctrines, but to the Latter-
day Saint, the final verdict must be that no text that minimizes or denies the Godhood of Jesus, can be regarded as the word of God, no matter how old and respected the

manuscript may be which sets out such views.

To the Latter-day Saint, Jesus was the Christ, the Only Begotten, the Son of God, a member of the Trinity. All our modern Scriptures are to this point, and the true

ancient scriptures will neither take away from, nor destroy this everlasting truth,

God grant to each and every of us this priceless testimony, I ask, in Jesus’ name. Amen.

President David O. McKay:

President J. Reuben Clark, Jr., of the First Presidency, has just spoken to us. We shall now hear from Elder S. Dilworth Young, of the First Council of Seventy. He will be followed by Elder Antoine R. Ivins.

ELDER S. DILWORTH YOUNG Of the First Council of the Seventy

On Tuesday, April 6, 1830, six men gathered in the home of the Whitmer family and organized the Church, I can remember with what surprise I learned for the first time, years ago, that it did not happen on a Sunday. Apparently the sixth day of April was more important than the day of the week. Joseph Smith, the Prophet, on the day of the organization of the Church, ordained Oliver Cowdery to be one of the Presiding Elders; Oliver Cowdery ordained Joseph Smith to be one of the Presiding Elders, Thus there were two presiding officers over four others.

Last night I sat with the assembled multitude who filled this building. Reports said there were in the neighborhood of nine thousand men here. If we should take all of the men who are presiding officers in the Melchizedek Priesthood, the stake presidencies who guide them in their work and the high councilmen who assist the stake presidencies in directing the efforts of the presidencies of quorums, and put them in this building, the group would be about as large as the number here last night. In 124 years, the Church and its Melchizedek Priesthood has grown sufficiently so that officers would now fill this building. The bishoprics or officers of the Aaronic Priesthood are not included in the total.

I do not detect that Joseph Smith ever lacked confidence in the destiny of the Church. How much of our day he could see I do not know. I suspect the Lord showed him the ultimate end, if not all of the immediate steps. I always marvel that he did not waver as to what was going to be accomplished. He did not set a timetable, but the assurance is there for all of us to read, and to understand that the Church will fill the earth. We are now well on the way. We should not waver ourselves because it cannot be stopped. From the beginning with two officers we have grown until those presiding could barely squeeze into this tabernacle.

We have been a long time learning how to use presiding authority. Officers have been appointed by the hundreds and have not known what to do with their appointments. I believe there is, and has been going on for some time, a new awakening in the hearts of the men who handle the great organization of the priesthood. They
There is a quorum of elders in a city not far from here. (I shall not identify it.) The members of this quorum are composed largely of men who do shift-work; consequently their time is eaten into at the moments when they should be attending their meetings. That quorum of elders, under the direction of a president who seems to know how to do it, with the able assistance of two very splendid counselors, has had for the past two or three months, if the facts are reported correctly, fifty-five percent of his men attending the weekly morning priesthood meeting. He took sixty percent of them to the monthly priesthood meeting of the stake. He has them organized so that there is not a class in the Sunday School of his ward, but where one of the elders is assigned to sit there, with the lesson all prepared, ready to take part in case the regular teacher should fail to come or should need assistance.

The same thing is done, in the other auxiliaries, in case they are needed. Such is the possibility of quorums of the priesthood if they recognize the need. The remarkable thing about it is that there is not a man who holds the priesthood but what if he feels necessary and wanted leaps to the cause.

Your jobs brethren, is to make them feel necessary and wanted.

Another instance: There is taking part in a bit of work a large body of the Melchizedek Priesthood quorums from about 135 stake I estimate there are somewhere in the neighborhood of a thousand quorums. In one item, that of whether or not the presidents of the quorums and their counselors will visit their members often to encourage them, there has been an improvement of more than four hundred percent. Now, that is a statistic. I do not like statistics, but I would submit to you that when the president of a quorum, and his counselors, pick up heir hats and their coats and with courage in their hearts and humility in their souls, leave their firesides to go out and find their brethren of the priesthood, to warm them up and make them feel necessary, that ceases to be a statistic but begins to approach what the Savior must have meant when he said, "Greater love hath no man than this..." (John 15:13.) Surely they are finding their friends. If they will keep it up, the fruits of that action alone will activate their brethren and their children will be ready to go with the opportunity when it comes. There will be no necessity for doubling of positions in the various wards and auxiliaries of the Church. It will also have its effect upon the home. When the Church was organized with six members in 1830, it was prophesied that it would fill the earth. I should like to say this about a man and a wife and four children. They make six. Whenever any man in this Church takes his proper place in the home as head of that home, under the righteousness of the priesthood, and takes care of his family the way he should, raising his children to believe, to have faith, and to accept the principles, the ultimate destiny of that family, the final end to that man will be the same as though he had organized a church. In the final accounting, his place will be so high that his six will have swelled into a multitude. So we may, ourselves, brethren, do things which will duplicate for us, alone, what the Prophet has done so nobly for us all.

Well, that is us the priesthood. I have often wondered what would happen to a man who suddenly found himself without it. Many of us do not care much about it and let it go, but suppose we did not have it? Suppose we could not use it? Suppose we suddenly were told we could not exercise it? I had such an experience one time during World War II. My son had occasion to come home on a furlough from his army camp. It was during the time that conference was being held, and in obedience to the request of the government, the Church had ceased to hold its meetings in this building but was holding them in the Assembly Hall. Consequently, because of its size, admission had to be by ticket. Unless: a man had a presiding position in the Church, he could not get a ticket. There was just not enough room to have anybody come but the stake and ward leaders. The Presidency of the Church in their kindness, thinking of those boys who needed an extra lift, saw to it that any boy who came home on a furlough could have a ticket and get in. I recall bringing my son down from Ogden and stopping at the south gate and watching him go through. As the guard let him pass and closed the gate in my face, I press up against the bars, watching him as he finally disappeared into the open door of the Assembly Hall. And then I think I knew what it means if a person suddenly cannot do what he would like to do in this Church, cannot associate with those with whom he would like to associate. I was completely cut off from my rights. I held the priesthood, but I could not exercise it. There were doorkeepers and attendants, and gardeners, and ushers thereof I was not allowed to enter. I turned away with the dreadful feeling of being left out. I hope I never have a similar experience again. It was a lesson to me of what could happen to me if I lost my rights. I do not want to lose want to be able, when the time comes, to walk through that gate and meet my family and my loved ones and then go on to that destiny which is reserved for those who desire to be righteous. I believe I echo the feeling of everybody who holds the priesthood or who is the wife or child of one who holds such priesthood.

There are many things requisite to that. President Richards referred to one of the most important of them today, and that is the family organization entered into with the approval and under the authority of the priesthood of God, sealed by a servant of God and under the holy spirit of promise

It should be our purpose, brethren and sisters, as we approach this situation, to do it in all seriousness, understanding its tremendous potentialities and responsibilities, with a determination in our hearts that we will do everything we possibly can to make it a success and to enjoy in that relationship the Spirit of God, our heavenly Father.

One of my friends, one day, in talking to me, said, "You know, Antoine, if I were God, I would have done things differently," and I said, "How?" "Well," he said, "in the first place I would have fixed it up so that whenever a man married a woman, he would have been happy."
and said, "Aren't you holding a meeting this afternoon?" and he said, "No, we hadn't planned on it."

Well," the man said, "there is a whole group over at the chapel waiting

And another is the marvelous feeling of faith that the Lord plants in the hearts of the missionaries. I have seen missionaries in the field who would gladly have given their

God wherever you find them, whatever their color might be, is a wonderful thing to me.

And that to me is one of the marvelous things about this Church, about which President McKay spoke this morning, when he told of the announcement the Lord made to

For as many of you as have been baptized into Christ have put on Christ.

Cowley loved those colonies and people as he did, because I found the love they had in their hearts for him. It was while I was in New Zealand that I received the word of

Conference, I have had the privilege, by appointment of the First Presidency, of visiting the islands of the Pacific, and now I think I can understand why Brother Matthew

I feel humble, my brothers and sisters, as I occupy this position. I pray that I may enjoy the Spirit the Lord for the few moments that I am here. Since our last

Our efforts should be to so live that we will have claim upon our heavenly Father for his Spirit to help us over these rough places, so that the example we set to our

Children should be taught that there is a greater likelihood of success if the contracting parties have community of interests. It may not always be imperative, I

But after having gone that far, brethren and sisters, we are not always safe. There are too many cases where older people fail. Many of the things which disrupt

After having laid the stone, then they must build upon it, and that building must be the reflection of a chaste, virtuous, honest, upright life on the part of the father and mother of the family. You know and I know that does not always exist, but it should always exist, when a family starts out.

The physical dangers from the nonobservance of the law of chastity can well be overcome, but I have never yet found anybody who could say that the moral effects of its

I do not want to say more today, but I plead, brethren and sisters, for an effort on our part to so instill in the hearts and minds of growing children, who are our

The Choir and congregation joined in singing the hymn, "Redeemer of Israel." following which we will hear from Elder LeGrand Richards.

The Choir and congregation joined in singing the hymn, "Redeemer of Israel."

Elder LeGrand, of the Council of the Twelve, will now speak to us. Elder Richards will be followed by Elder Ezra Taft Benson.

Elder LeGRAND RICHARDS Of the Council of the Twelve Apostles

I feel humble, my brothers and sisters, as I occupy this position. I pray that I may enjoy the Spirit the Lord for the few moments that I am here. Since our last conference, I have had the privilege, by appointment of the First Presidency, of visiting the islands of the Pacific, and now I think I can understand why Brother Matthew Cowley loved those colonies and people as he did, because I found the love they had in their hearts for him. It was while I was in New Zealand that I received the word of his passing. Those people truly love him, and as you travel through the Church and you feel the faith and the spirit of the members in whichever land you happen to go, be it in those lands, or in the Hawaiian Islands, or in Europe, you cannot help but be impressed with the words of the Apostle Paul, when he said:

For ye are all the children of God by faith in Christ Jesus.

As for many of you as have been baptized into Christ have put on Christ.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. (Gal. 3:26-28)

And that to me is one of the marvelous things about this Church, about which President McKay spoke this morning, when he told of the announcement the Lord made to the Prophet Joseph that a marvelous work was about to come forth among the children of men. The faith and the unity and the oneness that exists among the Saints of God wherever you find them, whatever their color might be, is a wonderful thing to me.

And another is the marvelous feeling of faith that the Lord plants in the hearts of the missionaries. I have seen missionaries in the field who would gladly have given their lives for the testimony of the truth that the Lord had given to them.

We had a missionary in our mission, who was on his second mission, and he told of when he was on his first mission. While at lunch, two men rode up on horseback and said, "Aren't you holding a meeting this afternoon?" and he said, "No, we hadn't planned on it. "Well," the man said, "there is a whole group over at the chapel waiting
find where the springs and wells were, and the reservoirs and the iron mines, it is a marvelous thing, and that land is being rebuilt.

If you read your current magazines, such as the article that appeared in the March Reader's Digest about what is going on over there, how the men use the Bible to...
I wish it were possible for all of us to place our trusts completely in God and to keep his commandments fully. I wish we had the courage, the faith, and the strength of the Church and kingdom of which we are a part. Throughout my life, I have felt very keenly the obligation to this, the Church and kingdom of God, and my gratitude to my heavenly Father for his blessings.

I have in mind a desire to offer just a bit of hope and encouragement and admonition this afternoon. I owe a debt, as all of us who are gathered here do, to this great conference of the Church and the quarterly conferences in the stakes of Zion.

My beloved brethren and sisters and friends: Humbly I acknowledge the great honor, privilege, and responsibility which is mine, as I look into your faces. I am grateful for this conference, thankful to the Lord that I am able to be here, to mingle with you, partake of this sweet spirit, and grateful to him that he has seen fit to call these general conferences of the Church and the quarterly conferences in the stakes of Zion.

I have in my heart a feeling that it will not be long until the Presidency of the Church will feel to open up the missionary work among these people, because the Savior indicated that the fullness of his gospel would be preached unto them in the latter days and not only that, but also in a revelation to the Prophet Joseph, he indicated that the gospel was to be preached, as President McKay pointed out, to all nations, to the Gentiles, first, and then to the Jews, so that the day will come when we will carry the message to them.

I wish it were possible for all of us to place our trusts completely in God and to keep his commandments fully. I wish we had the courage, the faith, and the strength of the Church and kingdom of which we are a part. Throughout my life, I have felt very keenly the obligation to this, the Church and kingdom of God, and my gratitude to my heavenly Father that my lot has been cast with these people.

In closing, I give you the words of Isaiah. I believe the words of the prophets with all my heart. They will also be among the Jews, and the Jews shall know them not. (See 1 Sam. 17: 43, 45.)

And then he told about another case when one man with a white robe and a long beard appeared, and they all saw him, and they gave up their arms. Now I do not know, but the Lord said that he would do something for the Jews in the latter days, and when he permitted the Three Nephites to tarry upon this land, he said:

The Jews told them that they did not know anything of the three men, for this group was their entire force. The Arabs said that they saw three persons, with long beards and flowing white robes who warned them not to fight any longer, otherwise they would all be killed. They became so frightened that they decided to give up. What an encouraging this was for the Jews to realize that God was fighting for them.

In the Jewish Hope, of September 1950, was an article by Arthur U. Michelson. I will not take time to read it, but he tells of a visit he made to Jerusalem, when he heard the experience of the Jewish army. They had only-one cannon, and were facing the Arabs with their well-trained and equipped army, and so when they used this cannon, they moved it from place to place so the enemy would think they had many, and every time the cannon was fired, they would beat tin cans in order to make a lot of noise so that the enemy would think they had many cannons.

And it shall come to pass, when the Lord seeth fit in his wisdom that they shall minister unto all the scattered tribes of Israel, and unto all nations, kindreds, tongues and people, and shall bring out of them unto Jesus many souls, that their desire may be fulfilled, and also because of the convincing power of God which is in them. (3 Ne. 28:27-29.)

And behold they will be among the Gentiles, and the Gentiles shall know them not.

Whoever these persons were, they seemed to have "convincing power sufficient to cause a whole army to surrender.

In permitting these Three Nephites to tarry upon the earth until he, Jesus, should come in his glory, he must have had in mind some great things for them to accomplish in bringing about a fulfillment of his promises. Whether it was the conviction of the army of the Arabs to surrender, I do not know, but this I do know: That what is going on in the Holy Land should convince one that the Lord is moving rapidly toward restoring the Jews to the land of their fathers and is giving them that land and redeeming it from its waste condition, as the prophets have foretold.

In closing, I give you the words of Isaiah. I believe the words of the prophets with all my heart.

The grass withereth, the flower fadeth: but the word of our God shall stand for ever. (Isa. 40:8)
character so that we would in very deed place our trust in our heavenly Father and keep all of his commandments and do that which is right.

Many years ago, when I was a boy in my teens, a particular course of study in the Young Men's Mutual Improvement Association made a deep and lasting impression upon my life. It was a series of lessons on the development of character. I have often wished that that course might be repeated. The first in the series was a group of lessons on courage. There is a rather interesting sidelight which I recall. In those days in our manuals, it was not uncommon to carry advertising, and I remember that on the lower front cover was an advertisement which read as follows: "Oldest, largest, best. LDS Business College. Day Sessions, $7.00 a month; Night Sessions, $4.00 a month."

It is not about the advertisement that I wish to speak, but on the flyleaf of that excellent course of study there appeared a few stanzas from a "Selected" poem under the caption, "Trust in God and Do the Right"

"Courage, brother, do not stumble, Though thy path is dark as night; There's a star to guide the humble Trust in God and do the right."

Let the road be long and dreary, And its ending out of sight, Foot it bravely-strong or weary, Trust in God and do the right.

Perish "policy" and cunning, Perish all that fears the light; Whether losing, whether winning, Trust in God and do the right.

Some will hate thee, some will love thee, Some will flatter, some will slight, Turn from man, and look above thee, Trust in God and do the right.

Simple rule and safest guiding, Inward peace and inward light, Star upon our path abiding, Trust in God and do the right.

At the head of that first chapter appeared those reassuring words of Joshua, later used as a theme in MIA:

"Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest (Joshua 1:9.)"

And then the Psalmist:

"Be still, and know that I am God. (Psalm 46:10.)"

It is a great blessing, my brethren and sisters, to have an inner peace, to have an assurance, to have a spirit of serenity, an inward calm during times of strife and struggle, during times of sorrow and reverses. It is soul-satisfying to know that God is at the helm, that he is mindful of his children, and that we can with full confidence place our trust in him. I believe that all the truly great men of the earth have been men who trusted in God and who have striven to do that which is right as they understood the right.

I have often read the words of Abraham Lincoln when he said,

"Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest (Joshua 1:9.)"

And then the Psalmist:

"Be still, and know that I am God. (Psalm 46:10.)"

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I have often read the words of Abraham Lincoln when he said,
Elder Ezra Taft Benson, of the Council of the Twelve, has just spoken to us.

President David O. McKay:

Elder Ezra Taft Benson, of the Council of the Twelve, has just spoken to us.

The Deseret Sunday School Union Conference will convene in the Salt Lake Tabernacle at 7:00 o'clock tonight. All Sunday School workers should be in attendance. Others are cordially invited. We are informed by the Superintendent that provision will be made for overflow audiences in the Assembly Hall and in Barratt Hall.

I am sure I express your feelings when I again say we are grateful for the excellent singing of our Choir. Their service is an inspiration to all.

To you who probably did not hear the appreciation this morning, these calla lilies are from the Berkeley Stake, the daffodils from the Tacoma Stake.

We express our appreciation to you ushers who have rendered such excellent service this day. To the public press, the reporters, for their fair and accurate report.

To the congregation for your responsive attention and your refraining from leaving your seats and moving around. It has truly been an hour of worship.

To the various radio and television stations, we wish to say that your assistance rendered here in our own city and state and in other states named throughout the sessions thus far, has been the means of permitting tens of thousands to hear the proceedings of this Conference.

To the public press, the reporters, for their fair and accurate report.
We called attention to a number of telegrams received yesterday from the members of the Church and others in the Northwest and from cities in California, which expressed appreciation for having furnished them the television privilege. Last night after adjournment we received two others which I think are worthy of mention: One telegram from a group of Lamanite members down in Phoenix. They express their gratitude for the privilege they had of joining you in these services. And the other, a telegram expressing the same appreciation rom a group of our Chinese members in San Francisco.

We desire to express appreciation to these various radio stations for their courtesy in making available their time and facilities for these broadcasts.

We called attention to a number of telegrams received yesterday from the members of the Church and others in the Northwest and from cities in California, which expressed appreciation for having furnished them the television privilege. Last night after adjournment we received two others which I think are worthy of mention: One telegram from a group of Lamanite members down in Phoenix. They express their gratitude for the privilege they had of joining you in these services. And the other, a telegram expressing the same appreciation rom a group of our Chinese members in San Francisco.

The street is crowded. Let each one follow what they now call the Golden Rule, Do unto others as you would have others do unto you. Let us practice courtesy here in Utah, and set an example. The Tabernacle Choir will now favor us with, "And Then Shall Your Light Break Forth," with J. Spencer Cornwall conducting. The benediction will be offered by Elder Rulon S. Howells, more recently released as President of the Brazilian Mission, after which this Conference will be adjourned until ten o'clock Monday morning.

Elder Rulon S. Howells, more recently released as President of the Brazilian Mission, will offer the benediction and this Conference will be adjourned until ten o'clock tomorrow morning.

Elder Howells, recently released president of the Brazilian Mission, will offer the benediction and this Conference will be adjourned until ten o'clock tomorrow morning.

Elder Rulon S. Howells, formerly resident of the Brazilian Mission, offered the closing prayer.

Conference adjourned until 10 o'clock a.m., Monday, April 5.

Conference Report, April 5, 1954

The streets are crowded. Let each one follow what they now call the Golden Rule, Do unto others as you would have others do unto you. Let us practice courtesy here in Utah, and set an example. The Tabernacle Choir will now favor us with, "And Then Shall Your Light Break Forth," with J. Spencer Cornwall conducting. The benediction will be offered by Elder Rulon S. Howells, more recently released as President of the Brazilian Mission, after which this Conference will be adjourned until ten o'clock Monday morning.

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Elder Rulon S. Howells, formerly resident of the Brazilian Mission, offered the closing prayer.

Conference adjourned until 10 o'clock a.m., Monday, April 5.

The fourth session of the Conference convened at 10 o'clock am, Monday, April 5.

The choral singing for this session of the Conference was furnished by the Brigham Young University Combined Choruses under the direction of Don L Earl.

The opening prayer was offered by Elder Ray E. Dillman, formerly president of the Western States Mission.

The Choir sang as a concluding number, "And Then Shall Your Light Break Forth."

President David O. McKay:

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MISSION CHANGES AND NEW PRESIDENTS APPOINTED

Alvin Rulon Dyer appointed president of Central States Mission to succeed J. Orval Ellsworth.


Harold I. Bowman appointed president of Spanish-American Mission to succeed Lorin F. Jones.

Eben R. T. Blomquist appointed president of Swedish Mission to succeed Clarence F. Johnson.

Legrand Fitzgerald Smith appointed president of Texas-Louisiana Mission to succeed Benjamin L. Bowring.

Samuel Allen Hendricks appointed president of West Central States Mission to succeed Sylvester Broadbent.

A. Lewis Elggren appointed president of Western States Mission to succeed Ray E. Dillman.

Temple Presidents Appointed

Benjamin L. Bowring appointed president of Hawaiian Temple to succeed Ralph E. Woolley.

ElRay L. Christiansen appointed president of Salt Lake Temple to succeed Robert D. Young.

NEW STAKES ORGANIZED

Dallas Stake organized October 18, 1953, from Texas-Louisiana Mission.

East Phoenix Stake organized February 28, 1954, by division of Phoenix Stake.

Houston Stake organized October 11, 1953, from Texas-Louisiana Mission.

Salmon River Stake organized October 18, 1953, by division of Lost River Stake.

STAKE PRESIDENTS CHOSEN

Nathan Eldon Tanner, president of Calgary Stake, to succeed Octave W. Ursenbach.

C. Leland Davey, president of Cannon Stake, to succeed Fred H. Peck, Jr. deceased.

Ervin W. Atkerson, president of Dallas Stake.

Junius E. Driggs, president of East Phoenix Stake.

Raymond Jay Pace, president of Farr West Stake, to succeed Wilmer J. Maw, deceased.

Jack Byron Trunnell, president of Houston Stake.

Loyd Sorensen, president of Humboldt Stake, to succeed Harvey A. Dahl.

Walter W. Hunter, president of Liberty Stake, to succeed A. Lewis Elggren.

Lawrence D. Olpin, president of Lorin Farr Stake, to succeed Elton W. Wardle, deceased.

Stephen L. Smith, president of Malad Stake to succeed Samuel A. Hendricks.

Heber Earl Stokes, president of Malad Stake.

George Edwin Grover, president of Shelley Stake, to succeed J. Berkley Larsen.

Ralph A. Richards, president of South Summit Stake, to succeed Moses C Taylor.

Clement P. Hilton, president of Young Stake, to succeed Willard C. Stolworthy

NEW WARDS ORGANIZED

Lewiston Fourth Ward, Benson Stake, formed by division of Lewiston First Ward.

Rodeo Ward, Berkeley Stake, formerly Rodeo Branch.

Blackfoot Sixth Ward, Blackfoot Stake, formed by division of Blackfoot Second Ward.

Bountiful Tenth Ward, Bountiful Stake, formed by division of Bountiful Fifth Ward.

Calgary Third Ward, Calgary Stake, formed by division of Calgary First and Second Wards.

Cannon Fourth and Fifth Wards, Cannon Stake, formed by division of Glendale Park First and Cannon Wards.

West Allis Ward, Chicago Stake, formerly South Milwaukee Branch.

Dallas, Fort Worth, Kelsey, Longview, Shreveport and Waco Wards, Dallas Stake, formerly branches in Texas-Louisiana Mission.
Boulder Ward, Denver Stake, formerly Boulder Branch.

Midvale Third Ward, East Jordan Stake, formed by division of Garden View Ward.

Norwalk Second Ward, East Long Beach Stake, formed by division of Norwalk Ward.

Ogden Forty-First and Forty-Third Wards, East Ogden Stake, formed by division of Highland and Thirty-Third Wards.

Ensign Second Ward, Ensign Stake, formed by division of West Ensign Ward.

Gridley Second Ward, Gridley Stake, formed by division of Gridley Ward.

Austin, Baytown, Beaumont, Houston First, Houston Second, San Antonio, Silsbee, Williamson Wards, Houston Stake, formerly branches in Texas-Louisiana Mission.

Temple Second Ward, Temple Stake, formed by division of Temple Ward.

Monument Park Second Ward, Monument Park Stake, formed by division of Monument Park Ward.

Ogden Forty-Fourth Ward, Mt. Ogden Stake, formed by division of Ogden Seventeenth Ward.

Murray Ninth Ward, Murray Stake, formed by division of Murray Fifth Ward.

Sunset Second Ward, North Davis Stake, formed by division of Sunset Ward.

Idaho Falls Seventeenth Ward, North Idaho Falls Stake, formed by division of Idaho Falls First Ward.

Tooele Tenth Ward, North Tooele Stake, formed by division of Tooele Second Ward.

San Lorenzo Ward, Oakland Stake, formed by division of Hayward Ward.


Arcadia, West Arcadia and West Covina Wards, Pasadena Stake, formed by division of Monrovia, Las Flores and Baldwin Park Wards.

Pocatello Twenty-First Ward, Pocatello Stake, formed by division of Pocatello Fourth Ward.

Avalon, Roosevelt Third and Roosevelt Fourth Wards, Roosevelt Stake, formed by consolidation of Randlett & Leota Wards and division of Roosevelt Second and Roosevelt Wards.

Leadore Ward, Salmon River Stake, formerly Leadore Branch.

Capitol Hill Second Ward, Salt Lake Stake, formed by division of Capitol Hill Ward.

Van Nuys Third Ward, San Fernando Stake, formed by division of Reseda and Van Nuys Second Wards.

Lompoc Ward, Santa Barbara Stake, formerly Lompoc Branch.

Fairfield Ward, Santa Rosa Stake, formerly Fairfield Branch.

Ammon Second Ward, South Idaho Falls Stake, formed by division of Ammon Ward.

Bell Ward, South Los Angeles Stake, formed by division of Maywood Ward. Kimball and Lee Wards, South Salt Lake Stake, formed by division of Central Park, Burton, and Eldredge Wards.

Spokane Third Ward, Spokane Stake, formed by division of North Spokane Ward.

Bryan Second, Emerson Second and Richards Second Wards, Sugar House Stake, formed by division of Bryan, Hawthorne, Emerson, Richards and Sugar House Wards.

Lindon Second, Pleasant Grove Fifth and Sixth Wards, Timpanogos Stake, formed by division of Lindon, Pleasant Grove First and Third Wards.

Falls Church and Silver Spring Wards, Washington Stake, formed by division of Arlington and Chevy Chase Wards.

Kenwood Second Ward, Wilford Stake, formed by division of Kenwood Ward.

Pocatello Nineteenth and Twentieth Wards, West Pocatello Stake, formed division of Pocatello Third and Tenth Wards.

WARDS AND BRANCHES TRANSFERRED

Rosemary Ward and Brooks Branch, Calgary Stake, formerly of East Lethbridge Stake.

Phoenix First, Fourth, Fifth, Seven and Scottsdale Wards and SpanishAmerican Branch, East Phoenix Stake formerly Phoenix Stake.

Challis, Lemhi, Salmon First, Salmon Second Wards and Leadore Branch, Salmon River Stake, formerly of Lost River Stake.

Hayden Branch, Southern Arizona Stake, formerly of Mesa Stake.

STAKE, WARD AND BRANCH NAME CHANGED
Calgary Stake, formerly Lethbridge Stake.

Lethbridge Stake, formerly East Lethbridge Stake.

Liberty-Sharon Ward, Bear Lake Stake, formerly Liberty Ward.

Cannon Second Ward, Cannon Stake, formerly Glendale Park First Ward.

Cannon Third Ward, Cannon Stake, formerly Glendale Park Second Ward.


Spokane First Ward, Spokane Stake, formerly Spokane Central Ward.

Spokane Second Ward, Spokane Stake, formerly North Spokane Ward.

Spokane Fourth Ward, Spokane Stake, formerly Dishman Ward.

Grassy Lake Branch, Lethbridge Stake, formerly Burdette Branch.

INDEPENDENT BRANCHES ORGANIZED

Red Deer Branch, Calgary Stake, formerly of Western Canadian Mission.

Gleburne, Enoch, Grand Prairie, Gilmer, Hooks, Kilgore, Pittsburg, Sherman, Queen City and Wichita Falls Branches, Dallas Stake, formerly of Texas-Louisiana Mission.

Bow Island Branch, East Lethbridge Stake, formed by division of Burdette Branch.

North Campus Branch, East Provo Stake formed by division of Campus Branch.

Bryan, Galveston, Jacinto City, Lake Charles, Orange, Port Arthur and Velasco Branches, Houston Stake, formerly of Texas-Louisiana Mission.

Vauxhall Branch, Lethbridge Stake, formed by division of Taber First Ward.

Hercules Branch, Oquirrh Stake, formerly dependent on Spencer Ward.

Mexican Branch, Pocatello Stake.

Los Flores Branch, Santa Barbara Stake, formed by division of San Luis Obispo and Santa Maria Wards.


WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Sharon Ward, Bear Lake Stake, membership consolidated with Liberty Ward.

Oak Grove Branch, Florida Stake, made dependent branch on Lake City Ward.

THOSE WHO HAVE PASSED AWAY

Elder Matthew Cowley of the Council of the Twelve.

Fred H. Peck, Jr., president of Cannon Stake.

Wilmer J. Maw, president of Farr West Stake.

Elton W. Wardle, president of Lorin Farr Stake.

STATISTICAL AND FINANCIAL REPORT

For the Information of the Members of the Church

The First Presidency issues the following statement of items concerning the condition and operation of the Church for the year 1953. The statement will include three sections: First, Statistical Information; Second, Financial Data; and Third, Miscellaneous Items.

STATISTICAL INFORMATION

Number of Stakes of Zion, at end of year ........ 211 Number of Wards ................................ 1,655 Number of Independent Branches ................. 229 Total Wards and Independent Branches, at end of year 1,884 Number of Missions ............................. 42

Church Membership:

1,034,381 Missions ........................................ 211,981 Total Membership (at the end of year) ........ 1,246,362

Church Growth:

44,535 Children baptized in Stakes and Missions ....... 25,771 Converts baptized in Stakes and Missions ....... 16,436

Social Statistics:
Birth rate per thousand ........................................... 39.24  
Marriage rate per thousand .................................... 9.24  
Death rate per thousand .......................................... 5.68  
(These data on births, marriages and deaths are computed from stake reports and do not include the missions)

II. FINANCIAL DATA

First, Expenditures for Church organizations which originate directly and indirectly from the office of the Corporation of the President, which expenditures are funded in the main from the tithes of the Church.

Administrative Expenses
- For salaries of Church employees in the office of the Presidency and the office of the Presiding Bishopric, and special committees; for the living allowances and traveling expenses of the General Authorities; and for equipment and miscellaneous items of office expense ....... $ 1,407,913

Stakes and Wards
- For expenses of 211 stakes and 1884 wards and independent branches, including the maintenance of buildings; expenses and mileage allowances of stake presidents and bishops; furnishings for stake and ward offices; erection, remodeling and repairing of stake and ward buildings ....... $ 11,715,107

Missions and Missionary Work
- For maintenance and operation of the established missions of the Church; living and traveling expenses of mission presidents; return fares of missionaries; for expenses of bureaus of information and of the Missionary Home in Salt Lake City; for free literature, radio and publicity expense; for erection, remodeling, purchase, maintenance and renting of meeting houses and other buildings ....... $ 5,755,081

Temples
- For expenses of the eight temples now in operation and for construction work, repairs and maintenance of all temple buildings, outbuildings, and grounds ....... $ 2,781,191

Welfare
- For the purchase of equipment, commodities and containers; for operating expenses of bishops' storehouses, and for the transportation of commodities; for the purchase, construction and remodeling of bishops' storehouses and other general welfare properties; for General Church Welfare Committee administrative expenses and for the care of the neediedents, light, fuel, hospitalization, burials, etc. ....... $ 1,514,873

General Buildings and Grounds
- For maintenance of and repairs and improvements to general Church buildings and grounds, including the Church Administration building, Church hospitals, Salt Lake Tabernacle, and buildings situated immediately adjacent to the Temple Block ....... $552,388

Schools and Educational Activities
- For operating expenses of the Church Educational System, including the Brigham Young University, Ricks College, Juarez Stake Schools, 18 institutes, 189 seminaries, and of the Deseret Gymnasium; and for the erection and repair of buildings; and for purchase of build sites ....... $ 4,879,227

Genealogical Society
- For the maintenance of the genealogical library, archives, temple index bureau, and allied departments; for indexing photographing and filing genealogical and temple ordinance data, including the names of 614,280 persons forwarded to the temple ordinances; and for microfilm copies of genealogical records from 9 states and 10 foreign countries equivalent to 84,849 printed volumes of approximately 300 pages per volume ....... $ 941,002

Other Expenses
- For taxes and assessments; insurance; contributions to civic and nonChurch educational institutions; for maintenance and repair of historic properties and monuments; for restoration of the Church Fire Insurance Fund; and for other purposes ....... $ 353,597

Second, Expenditures which originate in the stake wards, missions, schools and other organizations and agencies of the Church, which are covered by institutional collections and by contributions of the people other than tithing.

For construction and repair of meeting houses and other buildings and for purchases of sites, buildings and furnishings ....... $ 11,922,841

For stake, ward and mission maintenance purposes (including auxiliaries' recreation expenses) ....... $ 5,386,784

For assistance to needy from ward and mission fast offerings ....... 1,459,850

For acquisition of storehouses and budget production projects (including the operating expenditures of said projects) ....... 1,147,672

For assistance to missionaries from contributions received by ward and stakes ....... 253,114

For operation of the primary children's hospital, of the auxiliary general boards, and of the temples ....... 343,018

Educational institutions from tuitions and dormitory and other service income ....... 2,801,065
hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him: “It is said thou shalt not tempt the Lord thy God.” (See Luke 4:3-12)

on a pinnacle of the temple and said unto him: “If thou be the Son of God, cast thyself down: for it is written he shall give his angels charge concerning thee: and in their remark, “Get thee behind me Satan, for it is written thou shalt worship Lord thy God, and him only shalt thou serve.” We are told he brought him to Jerusalem and set him eye the kingdoms and principalities and powers which he claimed he had a right to bestow if the Savior would but bow down and worship him, Satan. Again the significant remark, “Man shall not live by bread alone but by every word of God.” Still the Son of the Morning was not satisfied. He took the Savior to a high mountain and showed him in the twinkling of an eye the kingdoms and principalities and powers which he claimed he had a right to bestow if the Savior would but bow down and worship him, Satan.

Even our Lord and Master Jesus the great example to us all, suffered temptation. Satan knew that after he had fasted for forty days and forty nights there would be a physical weakness. He said: “If thou be the Son of God, command this stone that it be made bread.” The significant remark of Jesus to Satan was: “It is not good for man to live by bread alone but by every word of God.” Still the Son of the Morning was not satisfied. He took the Savior to a high mountain and showed him in the twinkling of an eye the kingdoms and principalities and powers which he claimed he had a right to bestow if the Savior would but bow down and worship him, Satan. Again the significant remark, “Get thee behind me Satan, for it is written thou shalt worship Lord thy God, and him only shalt thou serve.” We are told he brought him to Jerusalem and set him on a pinnacle of the temple and said unto him: “If thou be the Son of God, cast thyself down: for it is written he shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him: “It is said thou shalt not tempt the Lord thy God.” (See Luke 4:3-12)
I would be indeed ungrateful this morning were I not to acknowledge the blessings of my Heavenly Father to me and mine, and I do that most humbly.

I seek for the uplift of the spirit of this great conference and your faith and prayers in these next few minutes.

I could wish for no better background for the few thoughts I would like to express than the buoyancy of the wonderful youth representing our great Brigham Young University who have sung to us so inspiringly at this session of our conference.

The text that I would like to consider for a few moments is in the nature of a question from a young Latter-day Saint youth at Fort Lewis military training camp, a son of a prominent Latter-day Saint family. His question was: "What is your concept of a Christlike life? Please explain in detail the qualifications necessary for one to gain an exaltation in the kingdom of heaven."

I was intrigued by that question, and if the Spirit of the Lord is willing, I should like to make an answer to that young man within the time limitations this morning; and if the congregation here will pardon me, I will talk directly to that young man who may possibly be in attendance because I believe that his question is the question that is being asked by every serious-minded Latter-day Saint youth today.

Young man, your question is not unique. It is not different. It is the same question that has been asked by the honest-hearted ever since the world began. It is the question that was in the mind of Nicodemus, the master in Israel, when he came to the Savior by night, and the Master discerning the purpose of his coming, explained to him what was necessary in order for him to enter or even to see the kingdom of God.

It was the same question asked by the zealous Saul of Tarsus on that memorable occasion while on his way to Damascus when he was blinded by the light; he heard a voice speak out of heaven; humbled as only one can be humbled in the presence of a great spiritual experience. In answer to the Lord's rebuke, the humble Saul asked, "Lord, what wilt thou have me to do?" (Acts 9:6.) It was the cry of the sinful David who, amidst his pleadings and his sufferings, granted the knowledge of the course which he must pursue, in order that his soul would not be left in hell. It was the same thing the Jews asked on the day of Pentecost: "What must we do to be saved?" (See Acts 2:37.)

To answer your question fully, and that of these others to which I have made reference would require a full explanation of the plan of salvation given in the gospel of Jesus Christ. While yet in your youth, you have done well to ask that question, young man, to seek counsel as to your course in life, for every soul who lives has the possibility, as you have, of an exaltation in the celestial kingdom.

I wish you could have been here to the general priesthood meeting on Saturday night, but maybe you were. I wish you could have repeated under President McKay's direction the first Article of Faith, "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost," and then listened intently to every word as you repeated with President McKay the thirteenth Article of Faith: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. . . ." But I would have you this morning think of another of the Articles of Faith in connection therewith because it has a particular significance in the answer to your question: "We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel." (Third Article of Faith.)

A great philosopher has said the same thing in other words when he declared: "Every one of us, with of God and within the limitations of human capability, himself makes his own disposition, his character, and his permanent condition." (Emil Souvestre.)

May God bless us that we as a people may go forward in the spiritual strength which is rightfully ours, to proclaim the truths of the gospel and enjoy his spirit by doing a great missionary work. This is our responsibility. I bear witness to you that God lives, that Jesus is the Christ, that President David O. McKay is the mouthpiece of our Heavenly Father in the earth and those men associated with him in the Presidency and the Quorum of the Twelve and the Patriarch are prophets of God. May we take their teachings and counsel and effect them in our lives that we may truly enjoy the spiritual strength and happiness which will bring the sweet peace that passeth understanding. I humbly pray in the name of the Lord Jesus Christ. Amen.
During a long ocean voyage to Australia where he was to be stationed and from where he was to go into combat, he began to think about this young woman. He began to think that he had been a little hasty in his judgment about her religious convictions. Perhaps it was her religion that had made her the fine girl that she was. With that on his mind, he began to seek companionship with our Latter-day Saint men. He finally met a Latter-day Saint chaplain there and became associated with the Latter-day Saint boys of the camp and began to study the gospel. On her birthday he had sent her this picture attached, and behind the picture was a slip of paper which proved to be a certificate evidencing the fact that he had been baptized a member of the Church of Jesus Christ of Latter-day Saints. In the letter which accompanied the picture, he had said, "I am preparing now to live worthy so that when I come home, I can be ordained an elder and together we can be married in the house of the Lord."

There, young man, is the first thing that you must think of, if you would have an exaltation in the celestial kingdom. Marriage is eternal, and there was a youth who realized the foundation on which she must build if she were to have a fullness of eternal happiness. The second example is that of an impetuous young man. One morning he was confronted by his mother with rather a startling statement. His mother said to him, "Son, last night I had a premonition. I had a feeling that you are going to be faced with a grave temptation by a certain woman who is setting her cap for you. I warn you to be on guard." And this youth brushed it aside in his characteristic way, "Oh, Mother, you are silly; nothing is farther from the fact. She is a fine woman." And the mother replied, "Well, be careful, my son." Within thirty days from the time of his mother's warning, that youth stood face to face with the temptation about which his mother had been warned.

Youth, if you want to be guided by wisdom, stay close to your parents. Listen to the counsel of your father and your mother and lean heavily upon the experience of their lives because they are entitled to inspiration in the rearing of their family. Young man, may I plead with you to keep yourself morally clean? Revere womanhood. May I remind you of what you repeated some years ago as a slogan in the MIA. It was a quotation from a portion of a message of the First Presidency particularly to servicemen in military service during some of these strenuous, difficult times through which you and others like you have lived. This is what the First Presidency wrote: "How glorious and near to the angels is youth that is clean. This youth has joy unspeakable here and eternal happiness hereafter. Sexual purity is youth's most precious possession. It is the foundation of all righteousness. Better dead clean, than alive unclean."

Honor your name, young man. You come of an illustrious family. Not to maintain the high standards which the Presidency have suggested would not only be a blight upon you, but a blight upon that great family name you bear, and a blight upon the Church for which your forefathers and ancestors sacrificed their lives to establish.

In the prayer at the dedication of the Idaho Falls Temple the First Presidency said something of great importance to the girls about the purity of life. This is what the Presidency wrote in that inspired prayer: "We pray for the daughters of Zion. May they be preserved in virtue, chastity, and purity of life, be blessed with vigorous bodies and minds, and with great faith. May they develop into true womanhood and receive choice companions under the new and everlasting covenant for time and for all eternity in thy temples provided for this priceless privilege and purpose." 

Young man, should you find companionship with a beautiful young girl, will you remember that quotation, and will you take occasion during your courtship to read to her that most vital message from the prophets of the living God in our day to warn her also against one of the besetting sins of this world in which we live?

May I now give you the third example to suggest a third danger? The story of this incident comes from the testimony of the wife of a mission president who just returned from one of our Communist-dominated countries. A young girl attending a school in that country one day was abused by her teacher when he learned of her identity as a Latter-day Saint girl, having faith in a living God. As a punishment to her, she sat down and wrote fifty times, there is no God." This little girl, shaken by the punishment imposed by that teacher, went home and talked it over with her mother. Her mother said, "No, girl, you must never write, 'There is no God.' You go back and tell your teacher you know there is a God and you can't lie." And the girl went back and faced this teacher, and he said, "You go back and write that and write it a hundred times, 'There is no God.'" And I warn you that something terrible will happen to you." 

The mother and daughter prayed nearly all night that night, and then next morning they fasted and went together to the room of that teacher. They waited for him to come. He didn't show up, and the principal, seeing that they were waiting, came to them and asked, "Are you waiting for your teacher?" She said, "Yes, we are waiting for him." "Well, I am sorry to tell you that he suffered a heart attack and died suddenly this morning."

Something terrible did happen, but it wasn't to that young girl. It happened to a man inspired with satanic motives.

Young man, I would warn you, along with the others of your age, to be forewarned of the threats to your faith. I warn you against the man-made philosophies and the doctrines which would destroy that faith in God basic to exaltation in the celestial kingdom.

If you remember those examples, young man, and live worthy of your name, the marvelous rewards of our heavenly Father will be yours. Listen to what the Lord promised:

Verily, thus saith the Lord: It shall come to pass that every soul that forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keep my commandments, shall see my face and shall know that I am. (D&C 93:1)

And after you begin to understand that, then, young man, go to the 76th Section of the Doctrine and Covenants, in some respects, one of the most glorious visions that has ever been given to mortal man. Read from the 50th to the 70th verses of that great vision, and you will have understanding in better words than I can give you today.

My son, go and have your patriarchal blessing, for there under inspiration your patriarch will give you, as someone has said, "paragraphs from the book of your own promised:

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And now after this brief conversation with you, my young brother, may I close it by a little quotation from a great thinker who said this:

The highest of all arts is the art of living well. Beyond the beauty of sculpture and painting, of poetry or music, is the beauty of a well-spent life. Here all can be artists. Every man can be a hero.

Obedience to that divine command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," (Matt. 5:48) will ally man with God and will make of earth a paradise.

God bless you, my young friend. Keep on thinking the serious thoughts and asking those serious questions, and in time, as you keep your eyes fixed upon the stars to earth a paradise.

God bless you, my young friend. Keep on thinking the serious thoughts and asking those serious questions, and in time, as you keep your eyes fixed upon the stars to

Heart had gone out to this fine young man.
In Germany there were intense poverty, suffering, and religious persecutions in the eighteenth century. America had been settled along the Atlantic coast, when the cause at the time of the terrible suffering at Valley Forge. Your own forefathers had not recovered from the terrible times of the Thirty Years' war when they turned to soldier, Baron Von Steuben, was an officer in Washington's army, and the name of Hyam Solomon will ever be remembered for his giving his entire fortune to the American documents like the Constitution of the United States. It was a period of great and wise men, and among them were families from your native land. The noted German dominants were the Scandinavian countries. The dominant people were English. Most of them had a profound belief in religion and morality, which ideals were expressed in their civic life. The United States was one of the youngest nations of the world's history. The government was organized in 1789, under the supervision of the first president, George Washington. There were thirteen divisions called states, which had been settled by people from England, Germany, France, Italy, Spain, and the Scandinavian countries. The dominant people were English. Most of them had a profound belief in religion and morality, which ideals were expressed in their civic documents like the Constitution of the United States. It was a period of great and wise men, and among them were families from your native land. The noted German soldier, Baron Von Steuben, was an officer in Washington's army, and the name of Hyam Solomon will ever be remembered for his giving his entire fortune to the American cause at the time of the terrible suffering at Valley Forge. Your own forefathers had not recovered from the terrible times of the Thirty Years' war when they turned to America. In Germany there were intense poverty, suffering, and religious persecutions in the eighteenth century. America had been settled along the Atlantic coast, when
p3 | Children of your fathers entered our schools and universities and came to understand our American civic and political life. In this country, you have preserved your arts and music and literature and great schools of philosophy. Your Immanuel Kant was known by our earliest educators. The Germans have come to know the fundamentals of the Constitution of the United States. If you were attending our schools, you would learn that the Opening statement of the Mayflower Compact is: "In the name of God, Amen." And a little prayer you find the words: "... for the glory of God and advancement of the Christian faith." Americans have always promoted the ideals of the Christian faith. Among our noted documents of history are the Articles of Confederation, which begin with these lines:

p4 | Whereas we all came to these parts of America with one and the same end, namely, to advance the kingdom of our Lord, Jesus Christ, and to enjoy the liberty of the gospel in its purity.

p5 | Then I have pride in calling our attention to the first meeting held in Virginia known as the General Assembly of Virginia. To this meeting came many of your German people, possibly there were some of your own forebears. In the account of the first meeting of the Virginians, we have these lines:

p6 | ... as much as men's affairs do little prosper where God's service is neglected, all the burgesses took their places in the choir till a prayer was said by the Reverend Mr. Bache, a German minister, "that it would please God to guide and to sanctify all our proceedings to his own glory."

p7 | Finally, read the Declaration of Independence, which acknowledges the Creator as the source of life and liberty, relies upon "the protection of Divine Providence," and is written in a spirit of reverence, with an appeal to the right as established by God. You see our fathers always in this civic and political life, acknowledged the leadership of God and sought humbly to follow him. Take your Bible and read the 127th Psalm:

p8 | Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain.

p9 | Here in America, men were free to believe as they wished. The history of the United States has largely been a history of religious beliefs. In fact, the American people are naturally believers in God, the eternal Father, and in his Son Jesus, the Christ.

p10 | After the lapse of the ages when a new world of discovery and invention had changed man's social outlook and the way of living had been recreated in the world, it was natural that someone should come forth to look to God for a revelation of his holy word. Many stouthearted followers of the Holy Bible looked toward the new day. In 1620, Pastor John Robinson, in bidding the Pilgrim Fathers good-bye as they passed the shores of Holland for far-off America, said to his congregation of faithful men and women:

p11 | If God reveal anything to you, by any other instrument of His, be as ready to receive it as ever you were to receive truth by my ministry; for I am fully persuaded, I am very confident, that the Lord has more truth yet to break forth out of His holy word. ... I beseech you to remember it is an article in your Church Covenant that you be ready to receive whatever truth shall be made known to you from the written word of God.

p12 | During the French Revolution, Michelet wrote in his history of France:

p13 | The world is waiting for a Faith to march forward again, to breathe and to live. But never can a faith have a beginning in deceit, cunning, or treatise of falsehood.

p14 | Soon after these words were written, there was born on the frontier of the United States "a new Faith to march forward again, to breathe and to live." A young boy walked into the woods one day boy not hungering for food, but for God, and like the shepherds of old, he felt he must go...even unto Bethlehem." (Luke 2:15.)

p15 | The youthful prophet was Joseph Smith, who knew that what the world needed first, and to the end, was God. Not in the heavens alone and in the past, but God here, and ready by the man whom he hath ordained to repeat and enlarge the work given to the world eighteen hundred years before. Joseph Smith had that divine discontent, which gave him the certainty that whoever opens his heart to the Savior of mankind receives life, and light, and strength.

p16 | From the day that the Prophet announced his divine calling until his death, he wrote and spoke the revelations of God and became the clarion of a new day. He awakened a new eagerness in the hearts of men. He met the problems of the ethical and religious conditions of mankind and gave anew the way from the material world to the kingdom of God. The finer elements of life were restored to primacy. Human conduct was won to better issues, which are the cultivation of righteousness in the entire life and activity of mankind.

p17 | The coming of John the Baptist, and later of Peter, James, and John, resulted in the establishment of the Church of Jesus Christ of Latter-day Saints, for these holy men had restored the priesthood of God, and the divine work of these latter days was begun for the redemption and salvation of mankind. The plight of the world at that time was its lack of vision, its loss of the principles of the gospel of our Lord and Savior Jesus Christ. With the restoration of the gospel came a spiritual conviction, a dynamic knowledge, which has been woven into the very lives of the Latter-day Saints. Man's relationship to his heavenly Father has become known. There is a new vision of the kingdom of God, the purpose of which is to culminate in the reign of righteousness upon the earth. This is the prevalent note in the restored gospel. God reigns in heaven and in earth. He is the divine King of nations.

p18 | Out of our faith, we find everything that is holy and pure and of good report. The morning of the first Sabbath day after the arrival of the Pioneers in this valley, Saturday, July 24, 1847, divine services were held, and the people were seated in a circle out in the sagebrush, and nearby were the waters of a lovely stream. Gratitude to God was expressed in song and prayer, and the words of Isaiah were read by Apostle Orson Pratt, who gave the assurance:

p19 | How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

p20 | Thy watchmen shall lift up the voice; with the voice together shall they sing: for they sing: for they shall see eye to eye, when the Lord shall bring again Zion (Isaiah 52:7-8).

p21 | The Latter-day Saints believe and know honestly that Adam came to earth sent from God, from Heaven. He held the priesthood of God and became the first teacher of the gospel to his descendants. The divine ideals as taught by the Father of us all were held sacred, and from that time to the days of the Messiah upon the earth, the truths of God were planted in the hearts of his children. Maurice Maeterlinck, in his book, The Great Secret, says that what we read in the oldest archives of wisdom gives only a echo of sublimer doctrines. We come down to the age of the prophets. Says a noted historian:

p22 | How fitting it is that Malachi should seal up the book of the Old Testament prophecy by such a clear statement of the coming of the Lord, the Messenger of the Covenant, the Son of righteousness, and thus give the last prediction of him, with whom the evangelists begin their gospel history.

p23 | Hugo Munsterberg of Harvard University, a noted German, wrote, in his Psychology and Life, something of the past glory of the sacred words:

p24 | There is a truth, a beauty, a morality, which is independent of psychological conditions. Every straightforward man, to whom the duties of his real life are no sounding brass, speaks with a sound voice to the psychologist: "There are more things in heaven and earth than are dreamt of in your philosophy."
By the power of the Holy Priesthood which Joseph Smith received from heaven, he established our true relationship to God. Out of this grows the salvation of man's true immortal life. The nations bear witness to the idea of a light that is not of man. We can give our word to the world that the forces which are to make the world what it ought to be are now within it. We are to study more deeply and constantly the divine truths of the gospel of Jesus Christ. We must know the history of the Church of which we are members. We must understand the meaning of the priesthood of God, which has been given to us. We must know the divine teachings of the Holy Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. How beautifully do they teach the words Of Shakespeare:

What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! (Shakespeare, Hamlet, Act II, Sc. 2.)

What a directive purpose the Prophet Joseph Smith gives us in the words as found in the 88th section of the Doctrine and Covenants:

Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith.

Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, house of fasting, a house of faith a house of learning, a house of glory, a house of order, a house of God. (Verses 118-119.)

From the beginning of the history of the Church, Joseph Smith organized schools of learning. He became a student and a member of the Latin, Greek, and Hebrew classes established in the Kirtland Temple. He established the University of the City of Nauvoo, encouraged the building of the Seventies' Hall of Science. From these institutions came the wonderful schools of learning in Utah.

In 1851, the first extensive library was brought by ox teams to this state. It had been purchased in New York City by Dr. Job M. Bernhisel and was a wonderful collection of books. There were the works of Shakespeare, Milton, Bacon, Homer, Juvenal, Lucretius, Virgil, Euripides, Sophocles, Plato, Montaigne, Tacitus, Spenser, Herodotus, Goldsmith, and many others of the great masters of the world's best literature. The library received copies of the New York Herald, New York Evening Post, the Philadelphia Saturday Courier, and the North American Review. Of the scientific works there were Newton's Principia, Herschel's Outlines of Astronomy, and Von Humboldt's Cosmos. The treatises on philosophy included the works of John Stuart Mill, Martin Luther, John Wesley, and Emanuel Swedenborg.

The pioneers were always striving to understand the arts and sciences for they sensed keenly the power of all truth. They knew the human constants -- hunger and labor, seedtime and harvest, love and faith -- which entered into their lives from the very first. They built the Tabernacle which you visited. They continued establishing schools and colleges and established a theater in the wilderness which in time became recognized by the artists of the London stage as well as the famous dramatists of America. Mr. M. B. Leavitt has written in his Fifty Years of the American Stage:

Sweeping as the statement may seem, I do not believe that the theater has ever rested on a higher plane, both as to its purpose, and its offerings, than at Salt Lake City, the Capital of Mormonism.

Utah today has become a great state. Ellsworth Huntington of Yale University, has recently written in his book, entitled, Civilization and Climate:

The proud position of Utah is presumably the result of Mormonism. The leaders of that faith have had the wisdom to insist on a thorough system of schools, and have obliged the children to attend them. The "Gentiles" have in self-defence, been forced to do equally well, and the result has been admirable. Whatever one may think of Mormonism as a religious belief, it must be credited with having accomplished a remarkable work in spreading a moderate degree of education almost universally among the people of Utah.

Count Hermann Keyserling, the noted German philosopher and historian, came to Salt Lake City a few years ago and afterwards wrote in his Travel Diary of a Philosopher, these words:

The Mormons have achieved a civilization hardly attained by any other people. In barely half a century they have changed a salt-desert into a garden. They are, moreover, admirable citizens, law abiding, honest, and progressive.

All the religious denominations of the world have been welcomed to Utah. One of our Articles of Faith Says:

We claim the privilege of worshiping Almighty God according to the dictates of our own conscience and allow all men the same privilege, let them worship how, where, or what they may.

Wherever the Mormons have settled, this has been the attitude of the Church toward all denominations and peoples. In an ordinance relating to religious societies passed by the city council of Nauvoo, we have these words:

AN ORDINANCE RELATING TO RELIGIOUS SOCIETIES

Be it ordained by the City Council of the City of Nauvoo, that the Catholics, Presbyterians, Methodists, Baptists, Latter-day Saints, Quakers, Episcopalians, Universalists, Unitarians, Mohammedans, and all other religious sects and denominations whatever, shall have free toleration and equal privileges in this city; and should any person be guilty of ridiculing or abusing or otherwise depreciating another in consequence of his religion, or of disturbing or interrupting any religious meeting within the limits of this city, he shall on conviction thereof before the Mayor or Municipal Court be fined or imprisoned at the discretion of the Mayor or Court.

You are now to be conducted to our central place of worship, the Tabernacle. Elder Zimmerman, my brother in the priesthood of God, will conduct you there and will tell you much about the building. Professor T. E. Tallmadge, Fellow American Institute of Architects, says in his Story of Architecture in America:

Up and down the Atlantic Seaboard through the Western reserve, along the Gulf of Mexico, up the Mississippi, and over the plains, the Greek Revival spread. I have noticed that the famous Tabernacle built in Salt Lake City by that extraordinary man, Brigham Young, has the tell-tale Greek profiles in its mouldings and cornices.

In some of our early-day buildings we find no lack of knowledge and appreciation of the fine arts. You may recall how you Germans had been influenced by the Greeks in your fine architecture. I recall a number of great buildings notable in architectural history where the Greek influence is plainly seen. I may mention the old Museum and the Brandenburg Gate in Berlin, and in Vienna, the Parliament House. As you listen to the music of the great organ which was built by a noted organist in Pioneer days, it gives me pride to tell you that the Tabernacle is now known as one of the greatest symphony halls in the world. As early as 1875, our people heard the music of Beethoven and Bach, and picking up a program of Easter Choral Services in 1949, we find that Jesu, Priceless Treasure of Johann Sebastian Bach, together with the Requiem of Johannes Brahms, constituted the program. The great Brahms Requiem is not a mass for the dead but rather an ode to the departed.

This is just to tell you that the Latter-day Saints have been lovers of the classical music as well as of all the arts and literature since the Church was organized. Many a time, the people have in worship sung with the choir: "How Lovely Is, Thy Dwelling Place, O Lord of Hosts."

May I say in conclusion, my fellow students, that the Mormon people have expressed their love of God by their constant faith and prayer which have resulted in great love for all peoples wherever they live on the earth.

May I pray that you students may have a prosperous and happy journey throughout America and that you may return to your homes in peace and safety. May God ever
A short time ago, in company with Brother J. Leonard Love of the welfare committee, I had the opportunity of attending a stake conference at Snowflake, Arizona. While there, we were invited to a dinner which was being held for the Aaronic Priesthood boys of the stake. It was a memorable occasion. The program was delightful. Several beautiful numbers were given, one of which was a solo by a young boy who had a clear soprano voice. It was a solo which brought back to my mind a number of wonderful memories that young man stood up before those four hundred or more boys and sang:

A "Mormon" boy, a "Mormon" boy, I am a "Mormon" boy; I might be envied by a king, For I am a "Mormon" boy.

As young people we talked about it, remembering this man who wanted to strike himself on the head. One of the students then said, “Well, which is crazier, to be batting yourself on the head all the time, or to be taking things into your body that would poison you? Which is worse—poison your body and defile it, to make yourself intoxicated so that you don’t know what you are doing, or without thinking about it to base yourself on the head? Which is crazier of the two?”

Now think in terms of modern science. Think how doctors are discovering, despite the arguments of all the tobacco to the contrary, that you do tend to develop cancer of the lung through cigarettes. Which is crazier, to bat yourself on the head with a stick, or to bring into your body these things that will destroy your body? Which is worse—poison your body and defile it, to make yourself intoxicated so that you don’t know what you are doing, or without thinking about it to base yourself on the head? Which is crazier of the two?”

As I listened to that boy in Snowflake sing this song, I thought how often it is that our boys and our girls, when they get into junior high and possibly into senior high, feel as if they are growing up and must put away childish things. It is true that they must put away certain childish acts, but other things which are taught them in childhood are so very important and so basic that all through their lives they must remember them. The message of this song by Evan Stephens is one of them.

A "Mormon" boy, . . . I might be envied by a king, For I am a "Mormon" boy.

And then there was another song that I loved very much as a young lad. It carries with it another glorious lesson which our young people should remember even though they begin to grow up in those high school years. The song to which I refer is one written by Eliza R. Snow. You remember that Sister Snow wrote, O My Father," “How Great the Wisdom and the Love,” and some others of our most beautiful hymns. But she knew also how to write for young people. In this beautiful song she placed the ideals of the Church in the language of children, and had them sing it in the hope that as they grew up they would not abandon the ideals of which she spoke, but would allow them to become steadily more important in their lives. I hope every one of you continues to sing it, and to hum it over as you go along the street, and that you remember the great lessons she wrote into it:

That the children may live long And be beautiful and strong Tea and coffee and tobacco they despise, Drink no liquor, and they eat But a very little meat; They are seeking to be great and good and wise.

As young people we talked about it, remembering this man who wanted to strike himself on the head. One of the students then said, “Well, which is crazier, to be batting yourself on the head all the time, or to be taking things into your body that would poison you? Which is worse—poison your body and defile it, to make yourself intoxicated so that you don’t know what you are doing, or without thinking about it to base yourself on the head? Which is crazier of the two?”

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May every boy and girl experience that joy is my humble prayer, in the name of the Lord Jesus Christ. Amen.
There are always overwhelming feelings on these occasions. Two of those that rise to the top at this time are inadequacy and gratitude for fellowship with you and for any part in the Church.

I recall reading a statement that President McKay is reported to have made, as he alighted at the airport of one of the large South American cities on his recent tour: that “there are three beautiful things in the world: love, friendship and brotherhood.” They are all in evidence here and help to feed and sustain us and to send us away encouraged and enriched.

I am mindful of the glorious principles that have been enunciated here, which, with others, make this a most satisfying gospel to feed the human soul. Some of these are: faith, repentance, the assurance of forgiveness with proper repentance; the eternal continuance of personality, of individual identity; the assurance that we may have everlasting association with those we love; testimony; the knowledge that no man stands between us and our God; the assurance of eternal plan and purpose; continuous revelation; free agency; and the fact that this is an inclusive message and opportunity and gospel and Church, and not an exclusive one that its blessings are to all men who are willing to partake of them, and are not reserved to a special few predestined by our Father in heaven to have the blessings and benefits. It is his purpose to save all his children and to exalt all his children, not merely to warn and turn them away, but to labor with them in love and in patience, and to bring them back into his presence, if they will.

A great man has been in our midst here for a few days, one of the notable men of medicine. Sir Alexander Fleming, whom we have had the pleasure in this community of meeting and bearing on one or two occasions. He told the story of how, in working in a laboratory in a London hospital back in 1928, he observed the action of an accidental mold that had drifted into his laboratory from some source and which had an arresting effect on some germ colonies. He recorded his diaries, as he recorded it in his diary, was this: “I was sufficiently interested to pursue the subject. The appearance of the culture plant was such that I thought it should not be neglected.” Thus, penicillin was discovered and put to immeasurable human benefit.

I was sufficiently interested to pursue the subject.” Well, with a mold so common, so accessible, one wonders why someone did not see it sooner, why someone did not “pursue the subject” sooner. That the world should go so long without such a discovery from such a common and available source would seem to be but a further indication that there is ever before us an infinity of undiscovered things and that opportunities are limitless, and that “revelation” of this kind is continuous, as is direct revelation from our Father in heaven.

The songs of birds that are all around us, we often do not hear. Two enterprising scientists not long ago made some “visual recordings” of birds songs with an audiospectrograph, so that the human eye could “see” the music that the birds were making, but the human ear could not hear it as it reached above the range of “normal” human hearing.

Who knows what unseen and unheard things may be all around us? There are limitless possibilities; there is infinity before us, and revelation must be continuous. Sometimes we wonder why others cannot see some of the things that we see. Sometimes we wonder why we cannot see some of the things that they see. There may be many reasons for this. We differ in our experience; we differ in our perception; we differ in our preoccupation. Some of us have our thoughts fixed on one thing at a time, and some on another. But there are great things to be discovered if we will have ears to hear and eyes to see and be sufficiently interested “to pursue the subject” as was this great man of medicine.

There may be things that some of us do not see. Peter and Paul, seemingly did not always see the same things but they both loved the gospel; they both lived for it, and both were willing to die for it. There are great fundamentals and requirements and commandments on which there can be no doubt and no differences, of which the Lord has spoken definitely. Beyond this, some, such as Sir Alexander Fleming, see some things that some of us do not see.

As to free agency: mercifully and wonderfully that was settled in the heavens a long time ago when Lucifer challenged it. It is one of the great and glorious principles of the gospel of Jesus Christ.

I recall a comment reported to have been made by President Clark to a graduating class last spring, in which he said, in substance, that Lucifer must have thought that God was very “old-fashioned.” Lucifer was proposing some very different ways of doing some things. It seems that he would have done some things in a much more “efficient” manner, if you will put “efficiency” in quotations. He would have delivered all our Father’s children back to him in a strait jacket!

The only kind of “efficiency” that the Lord God is interested in for us is that kind of efficiency which contributes to and promotes the development and growth of his children in helping them choose for themselves the great things and the right things, the right way of life. It is a question of faithfulness and trust. And I would say today, keep faith in freedom. Avoid the principle of compulsion.

And now for a moment or two, may I yield to the temptation to speak another thought or two to these young people who are here from Brigham Young University, to these others who are here in this congregation, and beyond here, to all who will hear or read, and to all those of this generation, whom they represent, following along the lines of the moving and impressive instructions of Brother Lee and Brother Petersen this morning:

It is apparent that man has acquired the power to destroy the works of man. The instruments of destruction are ever more fearful with each passing day. But man has not acquired the power to destroy the works of the Lord. The Lord is the one who created the world that man is in. And this is an opportunity that the Lord has given us until the time comes to leave this life, which will be swiftly and soon enough. There is no running away from life, no running away from ourselves. We can run away from where we are, but not from what we are or from who we are; and all we have to do is to live a day at a time to the best of our ability. The weight of the future is not on us except as it comes moment by moment.

In the words of Thomas Carlyle, “The crash of the whole solar and stellar systems could only kill you once. There is no point in living in fear, in panic, or in apprehension. Endure to the end, keep faithful, for he who made us and gave us life and who keeps creation in its course will not forsake us. And though we have acquired the instruments for destroying the works of man, if we should be so foolish as to set them loose, yet the power and the purposes of God as concerning us and all his creations are constant and ever surround us with their protection and their peace, if we will be partakers of these things.”
May I close with the testimony of a beloved friend, who is not with us, Dr. John A. Widtsoe. In one of the closing sentences of his book, In Sunlit in which he looked back on his life as a scientist, as a convert, as an educator, as an Apostle, and as a great and humble servant of men and of God, as a man who had seen much of life from many sides and who had come forth from it all with a sweet and simple faith -- on the last pages of this book he wrote these words which he left for the record of posterity:

"I have no bitterness, nor is there any hatred in my heart. I have been the beneficiary of the hand of the Lord. I have been a witness of the power and truth of the gospel. I have been a voice for righteousness."

During this long life, I have had occasion to test, time and time again, the verity of the foundations of the Church of Jesus Christ of Latter-day Saints. The answer has always been the same: Joseph Smith told the truth. (In a Sunlit Land, pp. 243-244.)

I leave this with you as a witness of my soul this day, to you a choice and blessed generation of youth. God bless you and be with you; go forth and live your lives; rely on him; keep sweet and humble, and his blessings and guidance will be with you. May he bless you in all your decisions, I pray, in Jesus’ name. Amen.

President David O. McKay:

He to whom we have just listened is Elder Richard L. Evans. Elder Eldred G. Smith, Patriarch to the Church, will now speak to us, and he will be followed by Elder Bruce McConkie.

Elder Eldred G. Smith

ELDER ELDRED G. SMITH Patriarch to the Church

I wish to express my gratitude for the prayer that was offered at the opening of this session, and I pray that I shall receive my share of the answer to that prayer.

Truly, these are great gatherings, gatherings of a faithful people, seeking spiritual food to buoy us up and give us courage and strength to carry us along the way a little farther.

In my mind I see a parallel in these gatherings to the young man who asked the Savior,

Good Master, what good thing shall I do, that I may have eternal life?

And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

He saith unto him, Which?

And he answered, All these things have I kept from my youth up: what lack I yet?

Jesus enumerated a number of things to do and he answered,

All these things have I kept from my youth up: what lack I yet?

Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasures in heaven: and come and follow me.

But when the young man heard that sang, he went away sorrowful: for he had great possessions.

Nevertheless the young man had been keeping the commandments. We who are members of the Church are also the more righteous who are trying to keep the commandments.

The young man went away sorrowful. I wonder how many of us do a similar thing when we leave these conference sessions, President Smith called our attention to the fact that the Lord is pleased with the Church collectively but not individually.

The instructions from the Lord and from the prophets of all times comes down to us: "Say nothing but repentance unto this generation." (D. & C. 6:9.)

And such counsel is found in most of the addresses given at these conferences, and when we, who are trying to keep his commandments, are taught repentance, do we accept it as only something for the other person the sinner as something done on prerequisite to baptism and then any more?

After a spiritual feast such as we have in these sessions, it is natural to want to share with others what we have received, and surely we should do so. But do we accept the instructions for ourselves and put them into practice, each for his own benefit first?

As long as we are not perfect, we are in need of repentance, for all improvement comes as a result of repentance. Each should take daily inventory of himself and try to do better each day. Repentance is a daily affair.

Do we have pride to overcome? The Lord says, "Be thou humble; and the Lord thy God shall lead thee by the hand." (Ibid., 112:10.)

One of the greatest pitfalls that we must watch is the pride of self righteousness. Are we ever guilty -- when we devote so much of our time and our efforts to activities in the Church -- of being lifted up in the pride of our own importance?

There was a discussion recently between a member of a stake board and a ward officer over a roadshow that had just been presented. The stake officer was highly indignant because the daughter of the ward leader had a speaking part while her own daughter was only in the chorus.

Are we always wholeheartedly glad when others succeed, or is our praise lacking in sincerity? or are we a little grudgingly, or not at all?

Are you so self-righteous that you have neighbors on all sides of you who do not attend Church or are not members Of the Church and you do nothing to assist them?

Another common fault for which many of us may have cause for repentance is repeating a bit of gossip we have heard. Whether it be true or not is beside the point. If it is not kind, it does not bear repeating.

Are you willing to forgive? Remember, in the Lord's prayer, Christ prayed, "Forgive our trespasses as we forgive those who trespass against us."

Do you refrain from passing judgment, or do you condemn others for the faults you see in them?
May I invite your attention to a comparison between the Church of Jesus Christ, as it was organized and perfected in New Testament times, and the self-styled Christian churches that exist in the world today? In order to do so I shall take the liberty of raising a number of queries, and shall assume that each of us has a sufficient working knowledge of the New Testament to recognize the basis upon which each query rests.

Where is there a people that beeves that there should be Twelve apostles holding the keys of the kingdom, presiding over and directing all the affairs of the Church?

Where is there a church that has the organization that existed among the primitive Saints, that has Apostles and prophets, pastors, evangelists, and the rest?

Where is there a people that has the New Testament ordinance of baptism for the dead?

Where do we find a people who lay hands on the head of every convert for the present bestowal of the Holy Ghost; or who, when there are sick among them, call in the elders of the church, that they may anoint them with oil and pray over them, that the prayer of faith may heal the sick and God may raise them up?

Where in the world today will we find a church that has as its official title some combination of the names of Christ, according to the New Testament pattern?
That means he must be baptized and receive the Holy Ghost. (John 3:5.)

Inasmuch as God is a just God, the same principles, the same ordinances, the same conditions that apply to the salvation of the living apply also to the salvation of the dead! Since God is just, his divine plan of salvation includes the means and the power by which all men will be raised in immortality and those who have believed and obeyed the gospel law, both in immortality and unto eternal life?

Where is there a people that has a real, intelligent, and scriptural understanding of the atoning sacrifice of Jesus Christ, that knows that because of that transcendent act all men will be raised in immortality and those who have believed and obeyed the gospel law, both in immortality and unto eternal life?

Where is there a people that knows that the plan of salvation, based on the atoning sacrifice of Christ, consists in having faith in Christ, in repenting of one's sins, in being baptized under the hands of a legal administrator, in receiving the gift and guidance of the Holy Spirit, and then in enduring in righteousness unto the end?

Where is there a church that believes that the gospel is preached to those in the spirit world, that they may live according to God in the spirit, and be judged according to men in the flesh?

Where is there a people that believes that between the first and second comings of Christ, there was to be a complete, total, universal falling away from the faith once delivered to the Saints?

Where is there a people that believes that in the last days there was to be an era of restoration, a time of restitution, in which God would give again all things that he had spoken by the mouths of all his holy prophets since the world began?

Where is there a people that believes that this restoration of the gospel was to be effected by angelic ministration, and that the gospel so restored was then to be carried to all the peoples of the earth?

Where is there a people that believes that in a day subsequent to New Testament times, the kingdom was to be restored to Israel and the scattered remnants of that people gathered back to the lands of their inheritance?

Where is there a people that actually believes that signs will follow those who accept and obey the gospel law, that professes to have among the membership of the church the working of miracles, the ministering of angels, the gifts of the Spirit, and a of the powers and graces that were had anciently?

Now we might multiply questions on all of these matters, but I submit to you that there is only one Church in all the world that so much as claims to have every essential identifying characteristic of the Church organized and perfected by Christ and his Apostles anciently, and that one Church is the Church of Jesus Christ of Latter-day Saints.

Now, may I say by way both of testimony and of doctrine, that you and I are living in the era of restoration. We are living in the times of restitution. The heavens are no longer sealed. The voice of God is heard again. The kingdom is established on earth, and that kingdom is the Church of Jesus Christ of Latter-day Saints, and it has again every grace and right, power, privilege, and authority that the Almighty ever gave to the Saints in primitive times.

And now we are nearing the end of the world. The time is not far distant when the kingdoms of this world will become the kingdoms of our God and of his Christ, and if you and I live worthily and walk as most of us already know we should, we will be entitled to receive an eternal inheritance in his eternal world. In the name of Jesus Christ. Amen.

I have always enjoyed listening to that beautiful little song, “The Prayer Perfect,” and I am thinking just now of the last few words in that song:

And with all the needy, O divide, I pray, This vast treasure of content that is mine today.

As we sit here, brothers and sisters, we are blessed with vast treasures of content, knowing full well and having the assurance that God lives, and that this is his Church and kingdom; knowing that if we will keep the commandments of the Lord, that we may go back into his presence; that we may reach out and bring our loved ones and our friends this same blessing. This brings a great measure of contentment. But we must not rest contented, for the Lord has placed upon our shoulders the responsibility, not only of perfecting our own lives, but also of teaching to all the world this gospel. That has been emphasized in this conference. In addition to that, he has given us the responsibility of identifying our dead kindred, of placing their names in the temples and there receiving ordinances as proxies for them.

There are those, even among us who belittle and minimize this part of the gospel plan. There are many in the world who believe it not at all, yet it is true, and it is indispensable to the welfare and the salvation, both of the living and of the dead! Since God is just, his divine plan of salvation includes the means and the power by which those who have died without a knowledge of the gospel may hear it and, if they will, may accept it and receive that which has already been mentioned in this conference; namely the great gift of immortality and eternal life.

For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. (1 Peter 4:6.)

Inasmuch as God is a just God, the same principles, the same ordinances, the same conditions that apply to the salvation of the living apply also to the salvation of the dead even that of baptism, which we know is indispensable for our membership in the Church and kingdom of God. The Lord has said,

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:5.)

That means he must be baptized and receive the Holy Ghost.
Now, when the Savior said that, he made no exceptions. There was no distinction between the living and the dead. All were included; all must meet this prerequisite for membership and citizenship in that kingdom.

Wilford Woodruff, seventy-eight years ago tomorrow, said something about this, when he made this significant statement:

God is no respecter of persons; he will privileges to one generation and withhold them from another; and the whole human family, from Father Adam down to our day have got to have the privilege, somewhere, of hearing the gospel of Christ; . . . They have to be preached to in the spirit world. But nobody will baptize them there, therefore someone must administer to them by proxy here in the flesh, that they may be judged according to man in the flesh and have part in the first resurrection. (Discourses of Wilford Woodruff, p. 179.)

And then a few years later this great man said this: "We have got to enter these temples and redeem our dead. . . . This is the great work of the last dispensation, the redemption of the living and of the dead."

Now, this is a tremendous task, a stupendous assignment. I feel sure, however, that as we work with the means and powers that we have and do our utmost toward this great work of redeeming the dead, that the Lord will, as he has done in the immediate past, provide additional ways and means and improved facilities by which this work can be better accomplished.

It is for a good reason that he has placed this responsibility upon us. It teaches us unselfishness. It teaches us love of others. It teaches us to be Christ-like and even become, in reality, saviors upon Mount Zion.

Another reason that he has placed it upon our shoulders is to provide through us the necessary ordinances for those who have passed on. My brothers and sisters, we cannot escape this assignment on behalf of the dead!

Now in order that the righteous dead may receive by proper authority the ordinances that are necessary for the blessings of immortality and eternal life, the Lord long, long ago promised the world that he would send from his presence one who possessed the authority and the keys to begin anew this work upon the earth. The promise was made through Malachi, the prophet, when he said,

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (Mal. 4:5-6.)

Now, the Prophet Joseph Smith said that this word turn should be understood to mean bind or seal the hearts of the children to their fathers, and vice versa. I like the words of Moroni to the Prophet Joseph in regard to this. Said Moroni:

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before e coming of the great and dreadful day of the lord.

And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers

as they have done in a most marvelous way.

If it were not so, the whole earth would be utterly wasted at his coming. (D&C 2:1-3.)

The literal fulfillment of this promise has been made in our day! If we turn to the 110th section of the Doctrine and Covenants, we will find that the Prophet Malachi's prediction has been literally fulfilled: that Elijah has come. On April 3, 1836, when Joseph and Oliver were in the Kirtland Temple, after certain ceremonies, including the sacrament, had been taken care of, they retired to the pulpit; and the veils being dropped, they bowed their heads in solemn and silent prayer, and then they declared that after arising from this prayer, that

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

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

His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah. . . . (Ibid., 110:1-3.)

The Lord told them that their sins were forgiven; that he had accepted that house, the temple in Kirtland, as the work of their hands; that it should be only the beginning of such things, and that

. . . the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house.

And the fame of this house shall spread to foreign lands; . . . (Ibid., 9-10)

And the Savior told them this was the beginning of the blessings which shall be poured upon the heads of the people all over the world.

We have seen, in part, the fulfillment of that.

After this vision closed, Moses appeared to them and committed to them the keys of the gathering of Israel from the four parts of the earth. This was followed by the visitation of Elias who committed the gospel of Abraham, then they declared that:

After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

Behold, the time has fully come, which was spoken of by the mouth of Malachi, verifying that he [Elijah] should be sent, great and dreadful day of the lord come

To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse

"Therefore," (And this is the important thing). . . .

Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the lord is near, even at the doors. (Ibid., 13-16.)
p40 Now, I know that men say, and they have said to me, "We do not believe this." But the disbelief of a million men does not change the fact! The restoration of this priesthood will, as has been predicted, save the earth from being utterly wasted at the coming of the Lord, otherwise his purposes would be thwarted; and we are told he has said that his purposes and his designs will not be frustrated, but only the designs and the purposes and the acts of men will be brought to naught.

p41 We must not assume that the mission of Elijah and the powers that were given by him are confined only to the dead, for the living also must receive these same ordinances and have them performed if they would have exaltation and eternal life in the celestial kingdom of heaven.

p42 How wonderful it is to see the young people! People come to the temples of the Lord in great numbers and receive their blessings. How fitting it is to see the parents and the grandparents come with their children. This is the ideal way, for if we are going to come together as families in the next life, it has always seemed to me that we should get some practice in getting together with our families under such circumstances in this life.

p43 The obligation of the Latter-day Saints is three-fold:

1. To prepare themselves to go to the temple and receive their blessings and to teach their children to live so that they may be worthy and have a desire to go.

2. To gather the records of our dead and place them in the temples.

3. Only by so doing can we perfect ourselves and receive the fullness of joy here and hereafter!

p44 The Prophet Joseph has said that we should not procrastinate in this work. I know that many are active in it, many are anxiously engaged in it, but the majority of us are unconcerned. We must not cave it to Aunt Martha or someone else to identify our dead and to go to the temples; we must not assume that it has been done; it is our individual obligation to do this work! The Prophet has said that the Saints have not too much time to save and redeem the dead and to gather together the living relatives, and that is important, that they may be saved also. "They have not too much time," he said, "before the earth will be smitten and the consumption decreed falls upon the world." (See Teachings of the Prophet Joseph Smith, p. 330.) So, before that day comes, while the day lasts and before the night comes when no man can work, let us rejoice in this great restoration and participate in it to our joy and to our satisfaction. May we do this, I pray humbly, in the name of the Lord Jesus Christ. Amen.

p45 President David O. McKay:

Elder ElRay L. Christiansen has just spoken to us, Assistant to the Twelve. Elder Clifford E. Young, Assistant to the Twelve, will now address us.

ELDER CLIFFORD E. YOUNG Assistant to the Council of the Twelve Apostles

p46 Last Friday the General Authorities met with the mission presidents who had been serving in this country and in Central America. It was an inspiring meeting, and they who were there expressed their gratitude and appreciation for the privilege of coming here to the headquarters of the Church and meeting with their brethren and reporting their labors, feeling the spirit of testimony as expressed by their associates and by all who were privileged to speak in the meeting which was held in the temple.

p47 Then we have had our brethren who have offered prayers or spoken, express their gratitude for the privilege of being in attendance at this conference. We, ourselves, have partaken of that spirit, faithful to the Almighty that we are, that we can sit under the sound of the voice of the prophets of God and of the other General Authorities as they have spoken and listen to their counsel, and partake of their spirit. We are grateful for this privilege and blessing.

p48 You people who are listening in and who are watching on television are also grateful. Yesterday this latter privilege was extended wider than ever before in the history of the Church, and I know we were all thrilled as we heard President McKay tell of the extent of these televised and broadcasted services.

p49 But this raised a question in my mind, as did our meeting with the mission presidents. I thought of some of our mission presidents over in the old country who are working faithfully, who are devoted to this work, giving of their time and their means, faithful to their trust, and yet they could not be with us.

p50 I thought too, of the thousands of Saints, in the islands of the sea, and in the old country, and even in this country, who cannot partake of the spirit of these services because they are not able to be here or to come within the radius of television or of the radio, and yet they are just as anxious as we are, and they are just as devoted as we are. The Lord will not forget the He will in his own way bless them, and they learn of these services; as they read the testimonies of these meetings, they will partake of the same spirit, perhaps not so potently as we; but the Lord will bless them, and they too will share with us because he will not leave them alone.

p51 Brother Christiansen has been telling ing us of our obligations to those who have gone, of the revelations of the Lord that the hearts of the children shall be turned to their fathers, and the hearts of the fathers to their children, for "were it not so the whole, earth would be wasted at his coming." In listening to Brother Christiansen we have been impressed with the magnitude of this work, and we have been given an insight into the mercies of our heavenly Father.

p52 As people who are permitted to enjoy the blessings of being here and are made aware of the blessings and privileges that come and will come to us through the atonement, we cannot help being made aware of and be concerned with the thousands of God's children who, through no fault of their own, are not blessed as are we.

p53 I was in the home two weeks ago of one of our brethren where there is a little girl who is deficient, a little child who never will have the opportunity in this life to fulfill the purposes of the lord for which she was paced here, unless God shall intervene with a miracle and heal her little body and her mind. Her mind apparently through some physical pressure and through no fault of her own, nor is it through any failure of her parents to do the will of the Lord is not able to grasp the things that you and I are able to grasp, and thus she will go through life underprivileged, not physically only, but lacking in the expression of mental powers. It is not her spirit that is injured, but her body, and the body is the medium of expression of the spirit in this life; and when the body is injured either in birth or before or afterwards, and as a result the spirit cannot give expression to a normal life here, then we speak of such as being defective, and handicapped.

p54 And there are thousands of such everywhere. I wish you could go with me to our state training school in Utah County and see the hundreds of little children and men and women who are thus afflicted. As I have observed these, the question has arisen in my mind, "What is the answer to this problem of these underprivileged children, these people who are not blessed as are we?" come back to the same conclusion that as those who are not here will also sometime share in the blessings that we are enjoying in these meetings, and as those who do not know the law will be judged without the law, even so will the Lord grant to these who are not privileged, his blessings so that nothing will be withheld from them if it is through no fault of their own.

p55 The Lord has said that those who live without law shall be judged without law, and by the same token those who are not privileged to have the blessings in this life that you and I have who are mentally and physically able and strong, they also shall ultimately receive blessings from our heavenly Father, and through the atonement of Jesus Christ, blessings that are withheld from them through no fault of their own shall not be withheld from them.
And so I am grateful with you, my brethren and sisters, for the gospel of the Lord Jesus Christ. It is not narrow in its application. It is unlimited in its blessings and privileges to all of God's children who will to do right when once they understand. For those who are mentally deficient, through no fault of their own, someday these pressures will be lifted. The healing power of the Almighty will come to their bodies, just as it will come to ours, and as it came to the body of the Savior; and their spirits, which are the offspring of God, will have the privilege of inhabiting bodies, their own bodies that will be healed and free from pressures and affliction so that there will be no limit to possibilities of the spirits, their minds, and their souls.

Now these are blessings that are ours. They are a part of the gospel of Jesus Christ, and just as the gospel provides for those who will not have the privilege, and who have not had the privilege, of hearing it in times past, and who may not in the future, just as the gospel will be ultimately made possible for them through the great vicarious work, the atoning sacrifice of Jesus Christ, so through this infinite atonement will there come blessings to those who now are deficient and from whom are withheld blessings that you and I enjoy.

May the Lord help us to appreciate these things. To me this is one of the great blessings of the gospel of Jesus Christ. It is one of the great revelations that have come down through the Prophet Joseph, as expressed by the prophets in the Book of Mormon. We do not understand the processes, as we do not understand the processes in many things, but that does not make the fact untrue. It is as real and true as are many of the things that are apparent to us today. May the Lord help us to understand these things better than we have in the past, and may he give comfort to the hundreds and thousands of mothers whose hearts are bleeding because of the deficiencies in their children, deficiencies that have come through no fault of the parents or no fault of the child, I humbly pray in the name of Jesus. Amen.

The congregation and the Brigham Young University Combined Choruses joined in singing the hymn, "Praise to the Man Who Communed With Jehovah."

President David O. McKay:

Elder Adam S. Bennion Of the Council of the Twelve Apostles

My brethren and sisters: Tomorrow I shall officially celebrate my first birthday. The only thing now I can tell you for sure is that one year does not make much difference in your feelings as you face this undertaking. But it has been a wonderful year, most challenging, the most enriching, the most satisfying year in my life. I come to you with a new witness, blessed beyond any hope I ever had. I come to you with the assurance that leaves no doubt in the soul.

Each week end we have gone out to some stake to meet the people who constitute the membership of this Church. It is a singular thing that you are not in a stake thirty minutes but you feel as if you might have been born there or if you had lived there all your life. The people of this Church are a wonderful people, and I express my gratitude for their thoughtfulness, their hospitality, their friendliness, and their kindness. I am grateful, too, that we are remembered in their prayers, and I want to assure them that they are remembered in ours.

I have been sitting here today thinking that this great audience in the kindness of soul that I know is you might this day and this night remember in your prayers three wonderful women, among the many, who may stand in need. These three I know about.

Brother Lee in the eloquence of his witness did not confide in you the sorrow that is in his heart. Sister Lee lies critically ill as the result of a fall and a broken hip. Knowing her as we do, I bid you good people to remember her in your prayers.

There stands alone today, the little woman who has gone around the world and stood at the side of Elder Matthew Cowley, one of the finest witnesses this Church has ever had. May God put it into your hearts to remember her.

The third woman is the wife of our beloved President. This heroic soul, who carried on through thirty-five thousand miles, with all kinds of traveling day and night, and who never flinched, has given out of her devotion the reserve of strength which is the difference between full enjoyment of health and the struggle to bear up against the load that comes to the helpmate of one whose burden is so tremendous. And so, out of the love that I know you bear both of them, I am sure you will remember them, that there shall be built back into their bodies the strength that was spent on that, one of the greatest missionary trips ever taken.

It is good to be with you. This has been a wonderful conference. To come into this Tabernacle and listen to these testimonies is to know in your heart that this is God's work. I bear you that witness,

Last October, I made the suggestion that perhaps you could have an unusual gas in '53 if you read a chapter from the New Testament each day between that conference and the Christmas holidays. I want to thank those who have written in their letters, some of them signed by entire families. I am grateful to your children who caught the spirit of your suggestion. It has been wonderful to me so much that I am going on with that reading. I do not mean to replace it or substitute for it, but I resolved when I came into this calling that, among other things, I would read into two fields very fully:

1. The New Testament, and try to catch the spirit of Him in whose service we are engaged; and,
2. The history of our forefathers through whom we have received the blessings of the restoration of this glorious gospel.

And so in the spare time that we do not have been trying to find a few minutes regularly for Church history. I want to commend it to you. And all the time I have been reading, I have come to two convictions, and they constitute the burden of what I want to say this afternoon. As you read the history of the pioneers, it becomes increasingly clear with every page that you read, that they endured adversity and hardship. They could stand persecution; they could bear up under abuse; they could recover from the inflection of all kinds of harmful hatreds. That record is clear. The question before our generation is: Can we and our children endure prosperity and ease?

I have not the time this afternoon to compare the two struggles. I sometimes wonder which is the harder. It sounds very much easier to slide along in complacency, with everything that we need. But such a course has never yet been the route followed by God's chosen people.

To go upon any scene in Church history fully would take more time than I have, and yet I want you to pause with me all too briefly at five spots along the way. As you read the history, you become impressed first that God was moving his people west all the time; from New York to Salt Lake City, his hand was in their moving; and as he moved them, he seemed to be preparing them for that greater trek which was still ahead.

The second conviction that must attach to any such reading is that Satan at every turn in the road was trying to block the program. You remember, from the very beginning, when the Prophet went out to the Sacred Grove to pray. . . . Let me quote:

After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the
And for pause five, let us live all too briefly with the handcart companies of October 1856:


It was during these adverse conditions that an unknown camp poet penned this prayer:

Describing the sorrowful scene of that tragic day, Dr. B. W. Richmond, a non-Mormon reports that the two wagons were met near the temple grounds by a “vast concourse of citizens. The officials formed around the bodies, while the masses silently opened to give them way, and as the mournful procession moved on, the women broke out in lamentations at the sight of the two rude boxes in the wagons, covered with Indian blankets. The weeping was communicated to the crowd, and spread along the vast waves of humanity extending from the Temple to the residence of the Prophet. The groans and sobs and shrieks grew louder, and louder, till the sound resembled the roar of a mighty tempest, or the low, deep roar of the distant tornado.” (D. H. C., VII:102-112; Andrew Jensen, Historical Record, pp. 572-576; B. H. Roberts, Rise and Fall of Nauvoo, pp. 330,312, 404456.)

Describing the exodus across Iowa, February 1846:

The excited mob, believing that they had killed all four of the prisoners and hearing a shout, “The Mormons are coming,” fled from Carthage in terror, followed by most of the frantic citizens. It was this false cry, no doubt, that saved the lives of Willard Richards and John Taylor.

On February 22, 1846 a raging blizzard, leaving twelve inches of snow, struck the Mormon pioneers huddled in their temporary camp at Sugar Creek, Iowa. Following this terrible storm, the weather turned frigid, “12 below Zero,” even sealing the great Mississippi River from shore to shore. On one of these nights nine babies came into camp, born under almost every variety of frontier camp life imaginable. Eliza R Snow tells of one in a rude improvised shelter, the sides of which were formed of blankets fastened to poles stuck in the ground. The owner of the hut had peeled bark from cottonwood trees and had made a sort of a roof covering through which the water leaked, and the trails of these exiles were easily followed by the blood which flowed from their lacerated feet.

Men galloped off at midnight for Warsaw. He later testified that he fully expected that Carthage would be laid in ashes before morning.

The colonel made the agreement with Colonel Pitcher, to disarm the mob was never executed; but as soon as the brethren had surrendered their arms, bands of armed men were turned loose upon them. . . The men who had made up the rank and file of the militia on the 5th of November, the next day were riding over the country in armed gangs threatening men, women, and children with violence, searching for arms, and brutally tying up and whipping some of the men, and shooting at others. The leaders of these ruffians were some of the prominent men of the county; Colonel Pitcher and Lieutenant Governor Boggs being among the number. The Priests in the county, it seems, were determined not to be outdone by the politicians, for the Reverend Isaac McCoy and other preachers of the gospel were seen leading armed bands of marauders from place to place; and were the main inspirers of cowardly assaults on the defenseless.

Throughout the first two weeks of November, 1833, men, women, and children fled in confusion, from their burning homes. Lyman Wight gave testimony in court that one company of one hundred and ninety women and children, except three decrepit old menere driven thirty miles across a burnt prairie. The round was thinly crusted with sleet, and the trails of these exiles were easily followed by the blood which flowed from their lacerated feet.

Before the Jacksonites ceased their wholesale depredations, they had killed Andrew Barber and wounded several other brethren; had burned 203 homes and one flour mill; had driven the ownerswhenever hundred and ninety women and children, except three decrepit old menere driven thirty miles across a burnt prairie. The round was thinly crusted with sleet, and the trails of these exiles were easily followed by the blood which flowed from their lacerated feet.

During these adverse conditions that an unknown camp poet penned this prayer:

Let us make a second pause just for a few minutes in Jackson County to catch the spirit of the expulsion of our people.

P29 Elder Parley P. Pratt leaves this vivid picture of the exiles along the Missouri River: “The shore began to be lined on both sides of the ferry with men, women, and children; goods, wagons, boxes, provisions, etc., while the ferry was constantly employed; and when night closed upon us the cottonwood bottom had much the appearance of a camp meeting. Hundreds of people were seen in every direction, some in tents and some in the open air around their fires while the rain, descended in torrents. Hush were inquiring for their wives; wives for their husbands; parents for children and children for parents. Some had the good fortune to escape with their families, household and some provisions; while others not the fate of their friends, and had lost all their goods. The scene was indescribable and, I am sure, would have melted the hearts of any people on the earth, except our blind oppressors.” (Joseph Smith, History of the Church, I: 426-440; B. H. Roberts, Missouri Persecutions, pp. 105-107.)

Did we have the time this afternoon, I should ask you to go into Carthage jail with me, where I have stood, stirred by the bloodstains on the floor, to ponder the deaths of the Prophet Joseph and his brother, Hyrum; the inspired friendship and faith and trust of Willard Richards and John Taylor. But tarry with me just a minute and try to imagine the impact of the martyrdom:

He has jumped the window,” Shouted the rabble, and they rushed pellmell downstairs Willard Richards, hurrying to the window, looked down upon the Prophet, surrounded by frenzied men. He then start for the stairway, but a distressed call from John Taylor stopped him, “Take me.” Happy that John was not dead, Willard dragged him from under the bed and into another room. While hiding him under an old mattress, he admonished gravely: “If your wounds are not fatal, want you to live to tell the story.” Brother Richards expected to be shot mortally.

The excited mob, believing that they had killed all four of the prisoners and hearing a shout, “The Mormons are coming,” fled from Carthage in terror, followed by most of the frantic citizens. It was this false cry, no doubt, that saved the lives of Willard Richards and John Taylor.

On the morning after the martyrdom, Willard Richards and a few friends, having dressed as best they could the bleeding wounds of Elder Taylor at the Hamilton House, put the bodies of Joseph and Hyrum in two boxes, which they placed on two borrowed wagons and started for Nauvoo, the “City of Joseph.”

Two wagons were met near the temple grounds by a “vast concourse of citizens. The officials formed around the bodies, while the masses silently opened to give them way, and as the mournful procession moved on, the women broke out in lamentations at the sight of the two rude boxes in the wagons, covered with Indian blankets. The weeping was communicated to the crowd, and spread along the vast waves of humanity extending from the Temple to the residence of the Prophet. The groans and sobs and shrieks grew louder, and louder, till the sound resembled the roar of a mighty tempest, or the low, deep roar of the distant tornado.” (D. H. C., VII:102-112; Andrew Jensen, Historical Record, pp. 572-576; B. H. Roberts, Rise and Fall of Nauvoo, pp. 330,312, 404456.)

Pause four is a brief glimpse at the exodus across Iowa, February 1846:

On February 22, 1846 a raging blizzard, leaving twelve inches of snow, struck the Mormon pioneers huddled in their temporary camp at Sugar Creek, Iowa. Following this terrible storm, the weather turned frigid, “12 below Zero,” even sealing the great Mississippi River from shore to shore. On one of these nights nine babies came into camp, born under almost every variety of frontier camp life imaginable. Eliza R Snow tells of one in a rude improvised shelter, the sides of which were formed of blankets fastened to poles stuck in the ground. The owner of the hut had peeled bark from cottonwood trees and had made a sort of a roof covering through which the water leaked, but helpful sisters held pans over the newborn child and its mother.

It was during these adverse conditions that an unknown camp poet penned this prayer:

“God pity the exiles, when storms come down When snow-laden clouds hang low on the ground, When the chill blast of winter, with frost on its breath Sweeps through the tents like the angel of death! When the sharp cry of child-birth is heard on the air, And the voice of the father breaks down in his prayer, As he pleads with Jehovah, his loved ones to spare!” (Edward W. Tullidge, The Women of Mormondom, pp. 307-309; Memoirs of John R. Young, Utah Pioneer, 1847, p. 14.)

And for pause five, let us live all too briefly with the handcart companies of October 1856:
p35 Contrary to the anticipation of these poorly clad people, the fall and early winter of 1856 were unusually stormy and merciless. A winter blizzard broke upon Willie's Party at the Sweetwater, and it struck Martin's group that was struggling across the alkaline waste lands above the last crossing of the Platte.

p36 The frigid, two-day storm, covering the country with more than a foot of snow, smashed tents and wagon covers. Ten, twelve, and sometimes as many as fifteen deaths came in a day. Shallow graves were scraped out. At night packs of marauding wolves howled or fought at the burial places. From all appearances these two companies were doomed to perish on the eastern slopes of the Rockies, three hundred miles from Zion.

p37 When the storm subsided, the companies made a fresh start but moved only a few miles a day. It was under these trying conditions that two horsemen, riding ahead of the rescue parties from Salt Lake City, met Willie's Company October 28, 1856 on the Sweetwater River.

p38 John Chislett, a member of Willie's Company, expressing his overwhelming joy, exclaimed:

p39 "More welcome messengers never came from the courts of glory than these two young men were to us. They lost no time, after encouraging us all they could to press forward, but sped further to convey their glad news to Edward Martin, the fifth handcart company, who had left Florence about two weeks after us, and who it was feared were even worse off than we were. As they went from our view, man...a hearty 'God bless you,' followed them."

p40 Dan W. Jones, one of the rescuing party, gives a distressing picture of Martins company: "The train was strung out for three or four miles. There were old men pulling and tugging at their carts, and children, six and eight, years of age, struggling through the snow and mud. As night came on the mud and snow froze to their clothing."

p41 After Martin's Company had lost almost one fourth of its number in "Martin's Ravine," it moved forward to the Sweetwater River hundred feet wide, waist deep, and filled with floating ice. At the sight of this barrier, many Saints sank by their carts. In this helpless condition they were found by three sturdy who had pushed ahead of the wagons. These brawny rescuers heroically waded the river and began carrying the sick and feeble across. This human fording continued back and forth; trip after trip through those chilling waters until every person and his cart had been safely landed upon the opposite shore.

p42 President Young, upon learning of this valorous service, wept freely. And while reporting it to the Saints in General Conference, predicted: "That act alone will insure David P. Kimball, George W. Grant, and C. Allen Huntington an everlasting salvation in the Celestial Kingdom of God, worlds without end."

p43 With the coming of 104 relief outfits from Salt Lake City, the emigrants abandoned their carts. Those who were unable to walk were loaded into the wagons. Death from freezing and exposure, nevertheless, continued daily. Before the last survivors arrived in Salt Lake City, Sunday, November 30, 222 of these valiant pioneers had found graves by the roadside. (Joseph Fielding Smith, Essentials in Church History, p. 489; Levi Edgar Young, Founding of Utah, p. 148; Solomon F. Kimball, Life of David P. Kimball, p. 9; Roberts, Comprehensive History, IV: 100-107.)

p44 Under the spirit of achievements like these, it is inspiring to hear these fine young people of Brigham Young University put their hearts, as well as their voices, into "Come, Come, Ye Saints."

p45 How fitting it is to be able to turn to that classic volume of President Clark's To Them of the Last Wagon and The Pioneers for a tribute and a challenge.

p46 One thing in common all these peoples had in their search for freedom to worship God schooling in hardship, persecution, sacrifice, that burned out from their souls the dross, leaving in them only the gold of loftiest character and faith, aye tried, tested, refined. God has never worked out his purposes through the pampered victims of ease and luxury and riotous living. Always He has used to meet the great crises in His work, those in whom hardship, privation, and persecution had built characters and wills of iron. God shapes His servants in the forge of adversity; He does not fashion them in the hot house of ease and luxury. (The Pioneers, p. 41.)

p47 In living our lives let us never forget that the deeds of our fathers and mothers are theirs, not ours, that their works cannot be counted to our glory; that we can claim no excellence and no place, because of what they did; that we must rise by our own labor, and that labor failing we shall fall. We claim no honor, no reward, no respect, nor special position or recognition, no credit because of what our fathers were or what they wrought. We stand upon our own feet in our own shoes. There is no aristocracy of birth in this Church; it belongs equally to the highest and the lowliest. For as Peter said to Cornelius, the Roman centurion, seeking him: "Of a truth I perceive that God is no respecter of persons:

p48 "But in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34-35.) (To Them of the Last Wagon, p. 28.)

p49 What of us? Can we keep and preserve what they wrought? Shall we pass on to our children the heritage they left us, or shall we lightly fritter it away? Have we their faith, their bravery, their courage; could we endure their hardships and sufferings, make their sacrifices, bear up under their trials, their sorrows, their tragedies, believe the simple things they knew were true, have the simple faith that worked miracles for them, follow, and not falter or fall by the wayside, where our leaders advance, face the slander and the scorn of an unpopular belief? Can we do the thousands of little and big things that made them the heroic builders of a great Church, a great commonwealth? (The Pioneers, p. 45.)

p50 Confident, as I am, that the blood of the pioneers still flows in the veins of their grandchildren and great-grandchildren, I give you in witness the young men and women of this chorus. I have already caught of the spirit of these youths at their university. I give it as my judgment, that called upon to face Carthage, or the trek across the continent, they would heroically meet both challenges. I honor this new generation.

p51 On the fifteenth of March I was in Los Angeles. There had gathered there some 1600 fine young people, and the next night we had a thousand at San Diego. Then it was that I learned that 1700 grand young people, every morning of the school week, go from three to twenty-three miles to attend a seminary class that meets at seven o'clock in the morning for which work they get no high school credit. The young girl, Janie Kimball, who pinned and honorary seminary pin on me, was given that privilege because her father had driven her fifteen miles every morning and then had driven her back to her high school, and she had not missed a class all year. She reported to me they might have to miss high school, but they never would miss the class where they learned the word of the Lord.

p52 To you parents, as you dream dreams for the children you cherish, may I offer these suggestions:

p53 1. Make sure that your children know our pioneer story. Let it not be said in any Latter-day Saint home that the children grow up in ignorance of the achievements of their forebears. Both you and they will stir to the materials in the books already quoted in this address and in such other publications as:

p54 Family Journals and Diaries

p55 Major Howard Egan, Pioneering the West Autobiography, Parley P. Pratt

p56 William Clayton's Journal

p57 Leaves from My Journal

p58 The L.D.S. Church, Its Doctrines and Achievements, to be published by Carter E. Grant.

p59 2. Give them responsibility; let them do some work. It is an ungracious thing for the lovely daughter who is studying the piano to be led to believe that she cannot do
The Relief Society Singing Mothers sang, "O Savior of the World."

Elder John B. Matheson, formerly president of the East Central States Mission, offered the opening prayer. The opening selection was by the Relief Society, Singing Mothers, "O Lord Most Holy." Conducting and Brother Frank W. Asper at the organ. We shall begin this session by the Relief Society Singing Mothers singing, "O Lord Most Holy." The invocation will be offered by Elder John B. Matheson, conducting and Frank W. Asper at the organ.

The Brigham Young University Combined Choruses have furnished the music this afternoon and this morning. We commend this group of young people for the service they have rendered this day. We would like to say to them that the greatest joy that comes to the human heart is found in the happiness that we give to others and in the service that we render our fellow men. We hope, young folks, that the happiness that awakened in the hearts of thousands this day will come back into your own, and God bless you in all the service that will be offered to you to render in your future lives. "He that loseth his life for my sake shall find it." You will find your joy in making others happy. God bless you.

These Choruses will sing, "The Hallelujah Chorus," under the direction of Elder Crawford Gates.

The benediction will be offered by Elder J. Orval Ellsworth, formerly President of the Central States Mission, after which this Conference will be adjourned until 10:00 o'clock tomorrow morning.

A meeting devoted to the work of the stake and foreign missions will be held in the Tabernacle this evening at 7:00 o'clock. Mission Presidents in attendance at the General Conference, all stake mission presidents, and stake missionaries, and the presidencies of stakes are requested to attend this meeting. An invitation is extended, also, to members of High Councils, bishops, presidents of seventies' quorums, and general boards of auxiliary organizations.

To the members of the choirs we should like to say that there will be a reception for you and others in the Church School System, immediately after this meeting in the Lafayette Ballroom in the Hotel Utah in honor of the Administrators of the unified Church School System, including the Administrators of the Brigham Young University, Ricks College, L.D.S. Business College, McCune School of Music, and the Juarez Stake Academy, and also the Directors of all Latter-day Saint Institutes of Religion. Parents and students are also invited.

Singing, "Hallelujah Chorus." and after the benediction, this Conference will be adjourned until tomorrow morning.

The Brigham Young University Combined Choruses sang the "Hallelujah Chorus."

Elder J. Orval Ellsworth, formerly president of the Central States Mission, offered the closing prayer.

Conference adjourned until Tuesday, April 6, at 10:00 a.m.

As heretofore announced, these services will be broadcast to the Assembly Hall and Barratt Hall over a public address system and by television. They will also be televised over KSL-TV Channels, and by arrangement through KSL over twelve radio stations in Utah, Idaho, Arizona and Wyoming, the name of each of which was just announced during the pause.

Because of some who may be listening in, we desire again to express our appreciation to these various radio stations their courtesy in making available their time and facilities for these broadcasts. Cards and telegrams are still coming in expressing appreciation of those who listened in Sunday over the television in the Northwest and California.

You are happy, I am sure, to recognize our Singing Mothers, who will furnish the music for this session and this afternoon, Sister Florence Jepperson Madsen, conducting and Brother Frank W. Asper at the organ. We shall begin this session by the Relief Society Singing Mothers singing, "O Lord Most Holy." The invocation will be offered by Elder John B. Matheson, formerly President of the East Central States Mission.

The opening selection was by the Relief Society, Singing Mothers, "O Lord Most Holy."

Elder John B. Matheson, formerly president of the East Central States Mission, offered the opening prayer.

"O Savior of the World" will now be sung by the Relief Society Singing Mothers. Following the song, we will hear from Elder Kimball of the Council of the Twelve.

The Relief Society Singing Mothers sang, "O Savior of the World."
ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

This has been a glorious conference. It pleases me greatly to notice that at each succeeding conference there is a larger sprinkling of Japanese and Chinese brothers and sisters; of Hawaiians and other islanders; of Indians, Mexicans, Spanish-Americans and others. It makes me very happy indeed, and I wish to address my remarks this morning in behalf of those minorities.

Recently there came to my desk a letter, anonymously written. Generally the wastebasket receives all such messages, written by people who have not the courage to sign their statements. But this time I saved it. It reads in part as follows:

I never dreamed I would live to see the day when the Church would invite an Indian buck to talk in the Salt Lake Tabernacle -- an Indian squaw to talk in the Ogden Tabernacle -- Indians to go through the Salt Lake Temple

The sacred places desecrated by the invasion of everything that is forced on the white race.

This letter now goes into the fire also, but it gives me the theme for the words I wish to say today.

If the Lord were to acknowledge a superior race, would it not be Israel, the very people whom you would spurn and deprive? Do you carry in your veins as pure Israelitish blood as those whom you criticize? Do you find any scriptures, my critic, which would show that the Christ would exclude the Lamanite Israelites from the waters of baptism, from the priesthood, from the pulpit, or from the temple? Did not the Lord remove the Amalekites, Midianites, Canaanites to make place for the chosen Israel?

If the Lord were to admit a superior race, would it not be the whites, the very people whom you would spurn and deprive? Do you feel the magnanimity of the Savior, his kindness, his mercy, his love?

Then see how the Lord preserved the Bible through the dark ages and preserved the Book of Mormon gold plates through the same barren period so that both of these holy scriptures might be brought by the Gentiles back to Israel and fulfill the saying that "the first shall be last and the last shall be first." (See Matt 19:30.)

And when those of the circumcision complained, Peter, now very sure, rehearsed the whole story and concluded with these memorable words:

"What was I that I could withstand God," he said in defense.

The gospel had been brought to the Jew or Israel, and now was to be taken to the Gentile. It was for all.

The Lord would have eliminated bigotry and class distinction. He talked to the Samaritan woman at the well, healed the centurion's kin, and blessed the child of the Canaanitish woman. And though he personally came to the "lost sheep of the house of Israel" and sent his Apostles first to them rather than to the Samaritans and other Gentiles, yet he later sent Paul to bring the gospel to the Gentiles and revealed to Peter that the gospel was for all. The prejudices were ed in Peter, and it took a vision from heaven to help him to cast off his bias. The voice had commanded: "Rise, Peter; kill, and eat," when the vessel descended from the heaven containing all mariner of beasts, reptiles and fowls. Punctilious Peter expressed his life-long prejudices and habits in saying, "Not so, Lord; for I have never eaten any thing that is common or unclean." Then the heavenly voice had power of the program was for all. "What God hath cleansed," it said, "that call not thou common." Peter's long-sustained prejudices gave way finally under the power of the thrice repeated command. When the devout Gentile Cornelius immediately thereafter appealed to him for the gospel, the full meaning of the vision burst upon Peter and he exclaimed, "God hath shewed me that I should not call any man common or unclean." (See Acts 10:11-28.)

And think not to say within yourselves, We have Abraham to our father: for I say unto you, that Cod is able of these stones to raise up children unto Abraham. (Matt. 3:7-9.)

And put no difference between us and them. (Ibid., 15:7-9.)

"What was I that I could withstand God," he said in defense.

And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

What was I that I could withstand God," he said in defense.

The gospel had been brought to the Jew or Israel, and now was to be taken to the Gentile. It was for all.

The Savior finally instructed his Apostles:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (Matt. 28:19.)

And through the Prophet Nephi he

Invited them all to come unto him... and he remembered the heathen; and all are alike unto God, both Jew and Gentile. (2 Nephi 26:33.)

Then see how the Lord preserved the Bible through the dark ages and preserved the Book of Mormon gold plates through the same barren period so that both of these holy scriptures might be brought by the Gentiles back to Israel and fulfill the saying that "the first shall be last and the last shall be first." (See Matt 19:30.)

And now, Mrs. Anonymous, when the Lord has made of all flesh equal; when he has accepted both the Gentiles and Israel; when he finds no difference between them, who are we to find a difference and to exclude from the Church and its activities and blessings the lowly Indian? Have you read the scriptures, ancient or modern? Have you felt the magnanimity of the Savior, his kindness, his mercy, his love?

If the Lord were to acknowledge a superior race, would it not be Israel, the very people whom you would spurn and deprive? Do you carry in your veins as pure Israelitish blood as those whom you criticize? Do you find any scriptures, my critic, which would show that the Christ would exclude the Lamanite Israelites from the waters of baptism, from the priesthood, from the pulpit, or from the temple? Did not the Lord remove the Amalekites, Midianites, Canaanites to make place for the chosen Israel, and when centuries later he saw the impending destruction of Jerusalem and the temple, and when it was imminent that Judah and Israel were to be captured and exiled, did not the Lord send a righteous few, under Lehi, to find and colonize this American land, this choicest land under heaven? Did he not lead and teach and punish and forgive this same people through a thousand hectic years of varied experience and did he not reiterate frequently his willingness to forgive and his eagerness to bless this very people? Did not the Lord show special and preferred interest in his Israel? Did he not reserve for them alone his personal visits and ministrations? And did he not
himself make a personal visit of many days to his Lehite people and say to them:

Ye are my disciples.

And behold, this is the land of your inheritance; and the Father hath given it unto you.

And they [the Jews] understood me not that I said they [the lehites] shall hear my voice; and they understood me not that the Gentiles should not at any time hear my voice that I should not manifest myself unto them save it were by the Holy Ghost.

But behold, ye have both heard my voice, and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath given me. (3 Nephi 15:12-13, 23-24.)

Would those who scorn the Indian and deprive him of the blessings remember how the Lord loves his Lamanites and how he told his first leaders in this dispensation to . . . journey among the Lamanites.

And it shall be given thee . . . what thou shalt do. (D. & C. 28:14-15.)

Remember how he authorized them to build up his Church "among the Lamanites" (ibid., 30:6) and from the later Prophet, John Taylor, who said: "And now we must instruct them further and organize them into churches with proper presidencies, attach them to our stakes and organizations." (The Gospel Kingdom, p. 247.)

In the days immediately preceding the coming of the Lord, even the Lamanite Prophet Samuel felt the sting and smart of the caustic discriminations when he said:

And now, because I am a Lamanite, and have spoken unto you the words which the Lord commanded me, and because it was hard against you, ye are angry with me and do seek to destroy me, and have cast me out from among you. (Helaman 14:10.)

If Mrs. Anonymous would exclude the Indian from the temple, how could she justify the Lord's provision that they would assist in the building of the New Jerusalem with its temple?

O intolerance, thou art an ugly creature! What crimes have been committed under thy influence, what injustices under thy Satanic spell!

Charlotte Gilman wrote: "I ran into a prejudice that quite cut off my view." (From Stanza I of "An Obstacle.")

It was to a hypocritical and intolerant group to whom the Lord gave his classic parable,

And two men went up into the temple to pray; the one a Pharisee, and the other a publican.

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

I fast twice in the week, I give tithes of all that I possess.

But in every nation he that feareth him, and worketh righteousness, is accepted with him. (Ibid., 10:34-35.)

Did not the Lord know that in these times there would be many duplicates of Mr. and Mrs. Anonymous who might need the warning which he gave through his Prophet Moroni: "... Who will despise the works of the Lord? Who will despise the children of Christ? Behold, all ye who are despisers of the works of the Lord." (Mormon 9:26.)

The Prophet Mormon wrote:

Yea, wo unto him that shall deny the revelations of the Lord. .

Yea, and ye need not any longer hiss, nor spurn, nor make game of the Jews, nor any of the remnant of the House of Israel; for behold, the Lord remembereth his covenant unto them . . . according to that which he hath sworn. (3 Nephi 29:6, 8.)

It is most evident that all of the many prejudiced ones fail to catch the spirit of the gospel and the teachings of the Christ as they hiss and spurn and scoff and criticize. The Lord said in Matthew:

Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged: . . .

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. (Matt. 7:1-5.)

And again, the Lord said through Paul:

Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest: another, thou condemnest thyself; . . .

And thinkest thou this, O man... that thou shalt escape the judgment of God? (Roman 2:1,3.)
And again, through Moroni:

1. For behold, that same judge shall be judged rashly again; . . . he that smiteth shall be smitten again, of the lord. (Mormon 8:19.)

2. I remember that the Lord was long-suffering with ancient Israel. For a long time he endured their pettiness, listened to their eternal complaining, revolted at their filthiness, groaned at their idolatries and their adulteries, and wept at their faithlessness; and yet finally forgave them and led the rising generation of them into the promised land. And they had been the victims of four centuries of destructive background of servitude but consistent now with their continued faithfulness, every door was opened to them toward immortality and eternal life.

3. Here he has the Indian or Lamanite, with a background of twenty-five centuries of superstition, degradation, idolatry, and indolence. He has loathed their wickedness, chastised them, brought the Gentiles to them for nursing fathers and mothers, and (it would seem) has finally forgiven them. Their sufferings have been sore, their humiliation complete, their punishment severe and long, their heartaches many, and their opportunities reduced. Has he not now forgiven them and accepted them? Can we not now forgive and accept them? Ancient Israel was given forty years. Can we not allow at least forty years of patient and intensive proselyting and organizing among modern Israel before we judge too harshly?

4. What a monster is prejudice! It means pre-judging. How many of us are guilty of it? Often we think ourselves free of its destructive force, but we need only to test ourselves. Our expressions, our voice tones, our movements, our thoughts betray us. We are often so willing that others make the contacts, do the proselyting, have the associations. Until we project ourselves into the very situation, we little realize our bias and our prejudice.

5. Why will we, the prospered, the blessed, hiss? When, oh, when, will we cease to spurn? When will we who think we are free of bias, purge from our souls the sometimes unconscious prejudice we possess? When will we end our making game of these wanderers? When wig we cease throwing our pennies disdainfully to them at the gate?

6. Mr. and Mrs. Anonymous: I present to you a people who, according to prophecies, have been scattered and driven, defrauded and deprived, who are a "branch of the tree of Israel" -- lost from its body -- wanderers in a strange land" -- their own land. I give you nations who have gone through the deep waters of the rivers of sorrow and anguish and pain; a people who have visited upon their heads the sins of their fathers not unto the third and fourth generation but through a hundred generations. I bring you to a multitude who have asked for bread and have received a stone and who have asked for fish and have been given a serpent. (See 3 Nephi 14:9:10.)

7. This people ask not for your distant, faraway sympathy, your haughty disdain, your despisable contempt, your supercilious scorn, your turned-up nose, your scathing snubbery, your arrogant scoffing, nor your cold, calculating tolerance. It is a people who, unable to raise themselves by their own bootstraps, call for assistance from those who can push and lift and open doors. It is a people who pray for mercy, ask forgiveness, be for membership in the kingdom wit its opportunities to learn and do. It is a good folk who ask for fraternity, a handclasp of friendship, a word of encouragement; it is a group of nations who cry for warm acceptance and sincere brotherhood. I give you a chosen race, an affectionate and warm-hearted people, a responsive but timid and frightened folk, a simple group with childlike faith. I point you to a people in whose veins flows the blood of prophets and martyrs; a people who have intelligence and capacity to climb to former heights but who need the vision and the opportunity and the assistance of the nursing parents.

8. These people can rise to the loftiness of their fathers when opportunity has knocked at their door a few generations. If we fully help them, they can eventually soar to greatness. The ungerminated seeds are waiting for the rains of kindness and opportunity; the sunshine of gospel truth; the cultivation through the Church program of training and activity, and the seeds will come to life, and the harvest will be fabulous, for the Lord has promised it repeatedly.

9. Why will we, the prospered, the blessed, hiss? When, oh, when, will we cease to spurn? When will we who think we are free of bias, purge from our souls the unconscious prejudice we possess? When will we end our making game of these wanderers? When wig we cease throwing our pennies disdainfully to them at the gate?

10. I beg of you, do not disparage the Lamanite-Nephites unless you too, have the devoutness and strength to abandon public office to do missionary work among a despised people and this without compensation, as did the four sons of Mosiah; until you too can walk away from the ease and luxury and the emoluments and power of kingship to hunger and thirst, to be persecuted, imprisoned, and beaten for fourteen years of proselyting endeavor as did their people. Ammon and his brothers, and as did the great Nephi who gave up the judgeship to proselyte. Some of their descendants also could be among us. Their seed could be called Samoans or Maoris.

11. I beg of you, do not disparage the Lamanite-Nephites unless you too, have the devoutness and strength to abandon public office to do missionary work among a despised people and this without compensation, as did the four sons of Mosiah; until you too can walk away from the ease and luxury and the emoluments and power of kingship to hunger and thirst, to be persecuted, imprisoned, and beaten for fourteen years of proselyting endeavor as did their people. Ammon and his brothers, and as did the great Nephi who gave up the judgeship to proselyte. Some of their descendants also could be among us. Their seed could be called Samoans or Maoris.

12. I ask you: Do not scoff and ignore these Nephite-Lamanites unless you can equal their forebears in greatness and until you can kneel with those thousands of NephiteLamanites: I pray you to not despise them until you are able to equal their faraway folk who had such faith and fortitude and strength until you have that faith to burn at the stake with the Prophet Abinadi. It is possible that the prophet's children are among us. Some of them could be now called Lagunas or Shoshones.

13. I beg of you, do not disparage the Lamanite-Nephites unless you too, have the devoutness and strength to abandon public office to do missionary work among a despised people and this without compensation, as did the four sons of Mosiah; until you too can walk away from the ease and luxury and the emoluments and power of kingship to hunger and thirst, to be persecuted, imprisoned, and beaten for fourteen years of proselyting endeavor as did their people. Ammon and his brothers, and as did the great Nephi who gave up the judgeship to proselyte. Some of their descendants also could be among us. Their seed could be called Samoans or Maoris.

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15. I beg of you, do not disparage the Lamanite-Nephites unless you too, have the devoutness and strength to abandon public office to do missionary work among a despised people and this without compensation, as did the four sons of Mosiah; until you too can walk away from the ease and luxury and the emoluments and power of kingship to hunger and thirst, to be persecuted, imprisoned, and beaten for fourteen years of proselyting endeavor as did their people. Ammon and his brothers, and as did the great Nephi who gave up the judgeship to proselyte. Some of their descendants also could be among us. Their seed could be called Samoans or Maoris.

16. I beg of you, do not disparage the Lamanite-Nephites unless you too, have the devoutness and strength to abandon public office to do missionary work among a despised people and this without compensation, as did the four sons of Mosiah; until you too can walk away from the ease and luxury and the emoluments and power of kingship to hunger and thirst, to be persecuted, imprisoned, and beaten for fourteen years of proselyting endeavor as did their people. Ammon and his brothers, and as did the great Nephi who gave up the judgeship to proselyte. Some of their descendants also could be among us. Their seed could be called Samoans or Maoris.
The speaker to whom we have just listened is Elder Spencer W. Kimball, of the Council of the Twelve. For the sustaining vote of this General Conference, there will now be presented the General Authorities, the General Officers, and the General Auxiliary Officers of the Church. President J. Reuben Clark, Jr., will present these officers.

Presented for the vote of the people

President J. Reuben Clark, Jr., Second Counselor in the First Presidency, presented for the vote of the people the General Authorities, General Officers, and General Auxiliary Officers of the Church as follows, and they were unanimously sustained by those present.

GENERAL AUTHORITIES OF THE CHURCH

PRESIDENT OF THE FIRST PRESIDENCY

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES
Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES

PATRIARCH TO THE CHURCH
Eldred G. Smith

The Counselors in The First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators. ASSISTANTS TO THE TWELVE APOSTLES
Thomas E. McKay Clifford E. Young Alma Sonne El Ray L. Christiansen John Longden Hugh B. Brown Sterling W. Sill

TRUSTEE-IN-TRUST
David O. McKay

ASST. PRESIDENT OF THE COUNCIL OF THE SEVENTY
Levi Edgar Young Milton R. Hunter Antoine R. Ivins Bruce R. McConkie Oscar A. Kirkham Marion D. Hanks Seymour Dilworth Young

PRESIDING BISHOPRIC
Joseph L. Wirthlin, Presiding Bishop Thorpe B. Isaacson, First Counselor Carl W. Buehner, Second Counselor

CHURCH BOARD OF EDUCATION

ADMINISTRATOR, BOARD OF EDUCATION
Ernest L. Wilkinson

CHURCH AUDITING COMMITTEE
Orval W. Adams George S. Spencer Harold H. Bennett

TABERNACLE CHOIR
Lester F. Hewlett, President J. Spencer Cornwall, Conductor Richard P. Condie, Assistant Conductor

ORGANISTS
Alexander Schreiner Frank W. Asper Roy M. Darley, Assistant

CHURCH WELFARE COMMITTEE

GENERAL CHURCH WELFARE COMMITTEE
Henry D. Moyle, Chairman Harold B. Lee, Managing Director Marion G. Romney, Assistant Managing Director

GENERAL AUXILIARY OFFICERS OF THE CHURCH
Belle Smith Spafford, President Marianne Clark Sharp, First Counselor Velma Nebeker Simonsen, Second Counselor
with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent David Lawrence McKay, First Assistant Superintendent Lynn S. Richards, Second Assistant Superintendent

with all members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Elbert R. Curtis, General Superintendent A. Walter Stevenson, First Assistant Superintendent David S. King, Second Assistant Superintendent

with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President Emily H. Bennett, First Counselor LaRue C. Longden, Second Counselor

with all members of the Board as at present constituted.

PRIMARY ASSOCIATION

LaVern W. Parmley, President Arta M. Hale, First Counselor Leone W. Doxey, Second Counselor

with all members of the Board as at present constituted.

President Clark:

President McKay, the voting seemed to be unanimous in the affirmative.

President David O. McKay:

Elder Morris, will you take your place, please. Elder Sill, in the congregation, will please come forward and take his place among the Assistants.

We have just heard presented the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of the General Conference, and all voting has been in the affirmative, unanimously.

Our next speaker will be Elder Alma Sonne, Assistant to the Twelve.

ELDER ALMA SONNE Assistant to the Council of the Twelve Apostles

My brethren and sisters: I am very happy about the appointment of Elder George Q. Morris as a member of the Council of the Twelve. It has been a great joy and certainly a great pleasure for me to have been closely associated with him during the past few years. He is a man of faith, a man of splendid leadership, who is solid and sound in the doctrines of the Church, and who will be of inestimable help to the brethren who devise the policy of this great Church of which we are members.

God bless him in this great responsibility and give him the strength to do the work which will be required at his hands.

I have been abundantly blessed, as you have, by the spiritual uplift which has come to the Latter-day Saints during this conference. This uplift has emanated from the singing of the various choirs, from the fervent testimonies of the Lord's servants who have spoken, through the timely admonitions, and through the clarifying demonstrations of activities particularly as they have pertained to the missionary work of the Church. I believe that the paramount obligation resting upon the Church today is to proclaim the divine mission of Jesus Christ. His Church, while standing practically alone amongst all the Christian churches, is boldly declaring that Jesus is the Christ, the Son of the living God.

What is there left, my brethren and sisters, if you eliminate Jesus as the Son of God? It is the foundation of our faith. Surely, no Church that is instrumental in destroying Christ's divinity has any right to be called a Christian church.

A few years ago, H. G. Wells was invited to write down the names of six men who stood, as it were, on the corners of history. He did not hesitate in writing the first name, which was Jesus of Nazareth, and then as if he wanted to apologize, he quickly remarked, "I am not a Christian. I am a writer of history," implying no doubt, that he had not accepted the deityship of Jesus Christ.

So the mission is resting upon you and me and the missionaries of the Church to proclaim in our messages that Jesus is the Christ, the Son of the living God, and that he did in reality rise from the dead and appeared to his friends and disciples, and proved beyond any question of a doubt, that death is not the end, and that we are expected to obey his commandments which he has given through holy men, called prophets.

May we be qualified and anxious to discharge this important responsibility, I pray, in the name of Jesus Christ, the Lord. Amen.

President David O. McKay:

Bishop Carl W. Buehner, of the Presiding Bishopric, will be our next speaker. He to whom we have just listened, is Elder Alma Sonne, Assistant to the Twelve.

Bishop Buehner will be followed by Marion D. Hanks, of the First Council of Seventy.

Carl W. Buehner
My dear brethren and sisters: Each general conference seems to be more inspiring than the last, and this is certainly no exception, from the outstanding priesthood meeting last Saturday evening to and including each session to this very moment.

I was grateful to raise my hand this morning and sustain these great men who comprise the leadership of the Church. I welcome with all my heart Elder George Q. Morris, whom I have learned to love over the years, as the new member of the Council of the Twelve. I also wish to extend my support and sincere best wishes to Elder Sterling W. Sill whom I have also known for many years and who I am sure will be a great strength to the Church.

My message this morning has to do with overweight and underweight. We are a great people to check up on each other. We have our plans, our schedule, our programs, and our organizations. I should like to suggest this morning that it might be a good idea to check up a little on ourselves. I know the first look I have of myself as I peek in the mirror early in the morning is really quite frightening, and then when I realize what the next fifteen or twenty minutes can do with the aid of a few common implements we find in the bathroom, such as a comb and brush (for those who need it), a razor, washcloth, toothbrush, etc., for the men; and for the sisters, some cold cream, a little rouge, face powder, and lipstick, the transformation brings confidence and courage to face the problems of another day. Then when you arrive at work, and someone greets you by saying, "Good morning, you look fine," you are so enthusiastic that you can conquer anything that comes your way. The day seems cheerful and bright.

I appreciate the fact that some of us have physical difficulties that require a doctor's check-up, and usually after a good physical check-up, we are informed that we have high blood pressure and that we are overweight and should reduce. This could easily be one of my difficulties. I have been supporting Brother Benson in his great plan of disposing of government surpluses and assisting him every way possible in that respect. I am also thoroughly converted to the welfare program in which we are admonished to put away a year's supply. No one has ever indicated that we should carry around a half a year of it and put the other half year's supply in the basement; but many of us do it just that way. I am sure our doctor would tell us that it is well to be converted to these great programs but that we would be healthier and much better off if we would put the full year's supply in the basement and get our blood pressure down.

Along with these physical habits and check-ups, I would like to suggest that we have a little spiritual check-up, and ask ourselves a few simple questions. I am appreciating, too, a great deal more the value of visual aids as we have observed them during this conference, and would like to suggest that we make a little chart, one that can be marked, and see just how good we are. In filling in such a chart, we might find some blank spaces. In other words, we might find that we are spiritually a little underweight. We might even be lightweights. Some of us might even be featherweights. A look at such a chart will indicate in some degree our spiritual activity and give us a check-up in that respect. May I suggest that we ask ourselves some of these questions:

Do I sustain the General Authorities of the Church?
Do I go to sacrament meeting and renew my covenants with my heavenly Father?
Do I have family prayer in my home? Do I have THE IMPROVEMENT ERA in my home?
Do I study the gospel for fifteen minutes each day?
Do I have home evening?
Do I pay my ward maintenance?
Do I offer assistance to my bishop? Do I do something to make my home happier?
Am I a good neighbor?
Do I fast each month and pay my fast offering to the bishop?
Do I contribute to the stake and ward building program?
Do I expose my neighbor to the gospel?
Do I pay my debts and live within my means?
Am I honest with the Lord in the payment of my tithes, and do I go to tithing settlement?
Do I do my ward teaching?
Do I participate in the welfare program?
Am I doing my research and temple work?
Am I taking advantage of the auxiliaries: the Relief Society, the Mutual, Sunday School, and Primary?
We might add to this list many other questions. If we could transfer some of the surplus weight we carry around in our physical bodies and add that weight to our spiritual lives (and I do not think we will ever become overweight in this respect), we will increase our weight and become better able to fulfill the responsibilities and obligations that the Lord expects of us and to carry out the counsel of the leadership of the Church.

We are all interested in security. I tell you, brethren and sisters, that no greater security can come to any member of the Church than to keep the commandments of our heavenly Father, especially those of tithing, fast offering, and aiding the welfare program. When I think of the great blessings promised to the membership of the Church from the payment of an honest tithing, I feel there is not a member of the Church who can afford not to pay his tithing. Likewise, great blessings come from fasting and prayer.

I remember not long ago being in a stake there I had given a little talk on the value of fasting and paying fast offerings. Near the end of the meeting, one of the brethren said, "Brother Buehner, I believe all you have said but would like to ask this question: What if after the fasting period is over you are so hungry that you don't only eat the meal you are entitled to but you at the two meals fasted?" I could not help feeling that this is very typical of us human beings. We are not going to give away anything that we can reclaim. I made these observations at the time. First, my advice would be that we should not eat three meals at the same time and undo the wonderful blessing that has come from fasting, but more important than this, I indicated, "I do not care how much you eat after the twenty-four-hour fasting period is over, just see that you do not eat the Lord's two meals." I feel sure this is good advice. The Lord has promised wonderful blessings from keeping the commandment of the fast.

I feel I should not take more time. I love this Church. I love its devoted leadership. I admire and love you people. The world looks bright and happy to me. I am glad to be alive, and sincerely pray that the Lord will bless each and every one of you, in the name of Jesus Christ. Amen.
I remember a conference years ago in which someone following Bishop Richards spoke of the still small voice. I may fit that description today after this wonderful and energetic and lovely message from Bishop Buehner.

My heart is full of gratitude today for many things. I am very grateful for the rain, and for the lovely weather which preceded it, each of which is a blessing suited to our needs. I am very grateful a we may meet in this marvelous old building. I am grateful for the privilege of missionary service on these grounds for the past six years. One cannot have intimate acquaintance with these buildings day after day and not acquire in his soul an appreciation for them and for those who built them.

These buildings attract others, in addition to us. I remember the guide tour which was joined by a sweet woman from an eastern city. As we left this building she, who had come with some pre-conceived negative notions about Mormonism but had been touched by what she heard and felt here, turned to her husband and almost reverentially and with a tear in her eye said to him, but still with her notions, "George, isn't it marvelous what ignorant people can do?"

Well, it has been a great blessing these years to be able to tell such good people, and many thousands like them, that the people who did the work which we enjoy here today and each day, were not ignorant. They were people of courage and faith and dignity and initiative and integrity, who were always willing to give up conveniences and comforts but never their convictions; they were not ignorant people.

It has been a great privilege also to know, as we have learned to love these buildings and those who built them, something of other monuments which they left us, not so physically tangible, but infinitely more important. Last night as I walked through these grounds at a late hour I made a habit of that, I commended it to you, for these are beautiful and thoughtful and wonderful hours, in the early morning and late evening thought of the words reported to be inscribed on the tombstone of Sir Christopher Wren, the great British architect and builder. It is said that there is written on the tomb of this man who built more than fifty chapels in London, including St. Paul's, and was one of the great architects of his day, these words: "If you seek his monument, look around you."

I suggest to you that as Latter-day Saints it isn't very difficult to look around us and see the monuments left by those who worked here so well and courageously, and with such integrity, so long ago. In the moment or two available, may I suggest two or three of these other monuments which they made available to us: the monumental blessing, for instance, of truth and testimony, of spiritual knowledge, of freedom from the sins of the world; the monumental heritage of possibility for personal union with God, for peace in this life, and eternal life in the world to come; the monumental gift of great books of scripture, in which are written not only the lessons of life, but the great revelations of God to men. And with these and all the other monuments, they left us the monument of work, which they were willing and able to perform. O how we need to learn it.

With a knowledge of these monuments they dedicated to us, there comes the sober second thought expressed well by Goethe, the great German poetphilosopher, who said: "What from your fathers' heritage is lent, earn it anew to really possess it," which is to say that while these great blessings of monumental value come to us from our pioneer forebears, they are of such a nature that they may be really possessed only by him or her who is willing to really earn and merit them.

There was the day, and I recall it with pleasure, when a man came here, a man from the government of Israel, in fact he was a ministerial official of that nation. He happened to be late in the evening, and there weren't many people around, and I had a casual and very pleasant talk with him. He was a jolly fellow of the kind Brother Buehner has been talking about, a little bit corpulent and pleasant and humorous. He was a Jew of intelligence, with rabbinical training in fact. He asked many questions of interest about us and our faith, and I had the privilege of telling him as best I could of the great truths, monumental truths, that had come to us from God through our forebears. He invited conversation about our relationship, him and me, and I told him we were cousins in a real sense, that we both came from the family of Israel, and I identified myself as being of the lineage of Ephraim. He leaned back, gasped, and said, "Say again." And so we began to repeat, "Through Abraham, Isaac, Jacob, and through Joseph to Ephraim, came the covenant blessings; many of us are of Ephraim."

"Well," he said, "I came to America to learn about agriculture. I came to Utah to learn about irrigation. I expected to learn many interesting things, but I never expected to find the lost sons of Ephraim.

He went away. He came back in the morning. He said, "Tell me again." So we told him, "From God to Abraham, Isaac, Jacob, and through Joseph to Ephraim come the birthright blessings." And we talked for some time, identifying his progenitors, his forebears, with ours, and he left figuratively, almost literally, holding his head in his hands with what he had heard. We have heard from him several times since, he bearing testimony in his own way of this, to him, new and marvelous story. And I thought how grateful I am for the monumental link left me which connects me with all dispensations past, which tells me who I am, whence I came, and what my destiny might be.

I am grateful for many other monumental truths. If it were feasible we might show you a file, full of letters from people of education, wealth, power, prominence, good character, reiterating, each of them in his own words, the simple story one of them told as he wrote, "I found in one hour on these grounds among your people more peace and faith and something to hang to than I had ever known before." Well, these are monumental blessings, but they come to us only as we individually earn them, which is the only manner in which we might really possess them.

I may suggest to you, as I conclude, one other little item which I think will be of interest. I mentioned the great scriptures, these books of truth and revelation, which God has given us. These too must be individually earned to be possessed. It would thrill you, and in a sense make you chagrined, as it has me, to learn the reaction of many great and good people to these scriptures. Let me read you two lines from two letters from a certain doctor from Tel-Aviv. He had had the Book of Mormon. He said, "The first reading has made this material precious for me in another sense. It deals with many problems occupying me, as every man concerned with his and mankind's destiny." And he writes a little later, "I would like to add that I have been deeply impressed by everything that I have read about you, and particularly as a Hebrew scholar, by the true continuation of the Bible spirit in the Book of Mormon."

I will read one other simple sentence from a lovely woman who picked up a copy of the Book of Mormon and who wrote this: "I am reading with greatest delight the blessed truths contained in that book. I never dreamed that the Book of Mormon was like that; in fact, I thought hard things about it and you, for I received my information from articles in secular magazines. I belong to another denomination, but," and get this, "how I rejoice to know the truth and drink in the precious words of Nephi and Mosiah and Alma; and my heart rejoices, and I think to myself, how marvelous it is to be able to drink in the precious words of Nephi and Mosiah and Alma, and yet how many Latter-day Saints have lived and died without ever having known them."

God bless us to appreciate, to understand what the scriptures say. Hear the Lord's word recorded in the Doctrine and Covenants: "For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift." (D. & C. 88:33.)

God help us to appreciate the monuments around us. God bless us that we may have sense enough, faith enough, courage enough, to understand that there are marvelous truths that we might really possess, but which we must individually earn anew, if we would have them, I humbly pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder George Q. Morris, whom you have just sustained as a member of the Twelve, will be our next speaker.
I have been a number of circumstances that have combined themselves together this morning to produce in my heart great humility, accompanied by a feeling of inadequacy to discharge properly the responsibilities of this appointment. I pray that I might receive the necessary strength to fulfill those obligations. I am grateful for the confidence of the brethren who are responsible for this appointment. I also appreciate very much your sustaining vote. I promise the General Authorities of the Church, as well as the General Church membership, and Him whose name the Church bears, that I will do the very best I can.

Many times I have prayed to my Father in heaven that He would help me to do my work. I hope that I may pray more and more effectively that I may help him to do his work, and by that means express to him the appreciation that I feel for all of the blessings of my life.

I am grateful for my wife and family. I am grateful for my parents, grandparents, and great-grandparents. As my great-grandfather marched with the Mormon Battalion to assist in the war with Mexico, my great-grandma marched with her little family across the plains to establish herself and her posterity in this valley. The wagon containing her earthly possessions was drawn by a team of oxen. Before reaching her destination one of the oxen died. My great-grandmother lifted the yoke of the fallen oxen to her own shoulders and continued the march. I pray that I may draw from her strength and determination.

I appreciate the great opportunity of being a part of this Church, both for what it has meant to me in the past, and for what it will mean in the future. The real worth of a man is not in himself alone, but in what he stands for. It is an inspiring thing to me that the most humble of us may stand for the most important things. Joseph Smith was great because of what he stood for.

When Joseph Smith arose from his knees, after his first vision, and walked across the fields to his father's house, and went into the kitchen where his mother was working, and leaning against the fireplace for support, said in substance, "Mother, I have seen God," at that instant he did not know a bit more surely than I know or than you know that it is right to be honest, that it is right to be virtuous, and that all the other principles for which this Church stands are right. It is right to spend our strength in
The great psychologist, William James, said that the greatest use of life is to spend it for something that outlasts it.

In a Sunday School class which I visited recently I heard a Sunday School teacher recount that thrilling story of creation, that "God created man in his own image," and I found myself wishing that I might have been there to have witnessed this great beginning, and then it occurred to me, as it has occurred many times since, that the creation of man is not something that was finished and done with in the Garden of Eden. The creation of man is still going on, and in a very real sense each of us is a creator -- that is, the attitudes, the enthusiasms, the faith, the determination to serve God, that are so important to our eternal exaltation, are being currently within us and in others.

It is more important to build a great character than to build a great skyscraper. We know that the worth of souls is great, but mostly we are not great for what we are, we are great or what we may become, and it is my hope and prayer in my own behalf that I may develop those qualities that will enable me to accomplish the duties of this assignment as is expected of me by my Father in heaven and those who preside over me in the Church.

May the blessings of our Father in heaven be with us that we may understand our opportunities, I pray in Jesus name. Amen.

Henry D. Moyle
ELDER HENRY D. MOYLE Of the Council of the Twelve Apostles

I am grateful, my brethren and sisters, to be back in this goodly land. I am very happy this morning to welcome into the circle of the General Authorities those who have been called of our heavenly Father to fill these important positions and sustained this day by the vote of the people. I can't help commenting with some pride that my father, as well as Brother George Q. Morris and his father and his mother, came from the old Fifteenth Ward. It seemed, as I grew up to manhood, that the Fifteenth Ward became a part of me although I never had the privilege of living in it, because I heard so much from the lips of my father concerning the wonderful families that lived in that ward. He always mentioned the Morris family, and Sister Morris, and what a lovely woman she was. Brother Morris’s father was one of the great industrial leaders of the state and helped with others of our forefathers to make this state what it is. So I am happy to welcome Brother Morris into our Council this day. I have appreciated the associations that we have had with him in the past.

I have never been in my life so grateful as I am this day for the blessings of the restored gospel of Jesus Christ, for my membership in the Church, and for what strength the Lord has given me to assist in helping his children here upon the earth. My labors this winter in the great countries of Europe have brought me close to the people. I have had the opportunity of visiting them in their towns and in their villages, seeing them in their homes, feeling of their faith and of their devotion, and understanding to some slight extent the difficulties that confront them in their daily lives, the manner in which they are still ostracized by their neighbors the moment that they join the Church and begin to proclaim the gospel of Jesus Christ to their neighbors and friends and their families. My heart goes out to them, and above all else, a desire that I have within me to be of help to them. I feel now, as I have felt all winter, that every ounce of strength, every blessing that the Lord has given me, should be shared with the people. I would love to live among them and ask the Lord to continue to bless me that I might have strength to impart unto them and to give to them the blessings that come from the power of the priesthood which has been restored in these latter days.

Never has the power of the priesthood been so bestowed upon me or felt in my presence, as it has been this winter, as we have gone forth to seek to bless the Saints in Europe. I have been impressed with the one attribute common to them all, and that was the fact that they wanted no pity. I wish you could all have been present in Berlin: Nearly a thousand people assembled there on a Sabbath morning with a beautiful choir, singing the hymns of Zion in German, so dear to my heart. We listened to the testimonies of those men, the expressions of gratitude in their hearts for that which they had, and when you looked around, you wondered really what they had to be fateful for, as compare with us. They have but one thing, the most priceless gift that our Father in heaven has given to man, the testimony of the divinity of our Lord and Savior Jesus Christ. It has brought strength to their hearts; it has destroyed fear; and it has reconciled them to whatever their lot may be.

I had the privilege of shaking hands with some four hundred people who live behind the Iron Curtain. I heard their leaders say that they knew that they had a mission there to perform that was far greater than any mission that they could perform elsewhere in the world. They did not seek by migration to relieve themselves of the burdens, of the oppression, or of the persecution under which they live. All they prayed for was strength that they might stand the same, and in overcoming their obstacles grow strong. I had one lovely sister say to me she was so glad that she lived where she did and had the opportunity to meet all of these oppressive circumstances of life because she knew within her very being that she was growing stronger, and she rather pitied those of us who had been born in the Church, considered in a way as though by so being we had been born in the lap of luxury and ease.

I tell you in that meeting in Berlin there was not a word of pity, not a word of complaint, nothing but praises sung and spoken to our Father in heaven for the blessings that he gave them, for the freedom that they enjoyed.

I might take you from Berlin for a moment down into Switzerland where circumstances are a little more favorable, but where still in some of the cantons we do not have the religious freedom that we would like. A little blackhaired boy, not more than eight or nine years of age, came up to me after our meeting in Basel, and with fear and trembling he said he wanted to shake hands with me, and when he got hold of my hand, he looked up into my eyes with his big black eyes and he said, "Brother Moyle, would you come and administer to my father?"

When I went to that boy's home, I met a faithful mother, and an older brother. That mother threw her arms around me, and she said, "Brother Moyle, we have fasted and prayed, and especially this youngest son of mine, that he might have the courage that we older ones lacked to ask you to come to our home and bless our father who is so critically ill."

I tell you when I saw the faith of that boy, and the faith of that mother and of that son, and of the appreciation that they had for the priesthood of God, it touched my heart to the very core. It gave me a sense of humility I would like to keep all the days of my life. The Spirit of the Lord and his power were there present, and we blessed that good father and gave to that family the desires of their heart through the gift and power of our heavenly Father.

That instance could be multiplied many times in the experiences which we had this winter. I was so grateful that my good wife was with me. Those people seemed to feel as though they had been specially blessed by the presence of my good wife and the love and the affection that she bestowed upon these wonderful people.

I tell you, brethren and sisters, when the faith of Latter-day Saints is such that they can praise the Lord for the restoration of the gospel of Jesus Christ and the blessings which that has brought into their lives through their obedience to its principles, to the exclusion of practically all else in life, then we see, I am sure, reflected in their lives the image, the Spirit, and the power of our heavenly Father. God bless these people.
Elder John B. Hawkes, formerly president of the North Central States Mission, offered the benediction.

Following the benediction by Elder John B. Hawkes, until recently President of the North Central States Mission, this conference will stand adjourned until 2 o'clock this afternoon.
President McKay:

For those who are unable to enter the building, we announce that the services are being broadcast in the Assembly Hall and in Barratt Hall over a public address system, also by television. As heretofore announced, these services are also being televised over KSL, channel five, of Salt Lake City, and are being heard over radio through KSL, over twelve radio stations as just announced over the radio station. As there may be some listening in who have not heard our expression of appreciation of the service rendered by these radios, we express again deep appreciation for their courtesy in making available their time and facilities for these broadcasts.

We are pleased to note the attendance this afternoon of prominent state officials, leaders in educational circles, and particularly to acknowledge the presence of Sir Alexander Fleming, native of Ayrshire, Scotland, world-renowned discoverer of penicillin, and famed British doctor, and also Lady Fleming. Dr. Fleming is Director of the Wright Fleming Institute of Microbiology in London. We are pleased, Doctor and Lady Fleming, to have you in our session, in our congregation this afternoon.

The music for this session will be rendered by the Relief Society Singing Mothers, conducted by Florence Jepperson Madsen, with Frank W. Asper at the organ. The Singing Mothers will now favor us with "Seek Ye the Lord." The opening prayer will be offered by Elder Sylvester Broadbent, formerly President of the West Central States Mission.

A musical selection, "Seek Ye the Lord," was sung by the Relief Society Singing Mothers.

The opening prayer was offered by Elder Sylvester Broadbent, formerly president of the West Central States Mission.

The Relief Society Singing Mothers sang "In His Steps."

When we realize that these mothers come in small groups from various and in some cases distant, parts of the Church, and have had only one or possibly two opportunities to practice as a group, we marvel at the expression and inspiration that Sister Madsen succeeds in bringing out of this wonderful Singing Mothers organization.

It is said that honest confession is good for the soul. We will let President Clark now not make a confession but an acknowledgement for all of us of an oversight this morning.

Sustaining of Presidency

President J. Reuben Clark, Jr.:

I am covered with chagrin about this, but I failed to present this morning one of the most important offices in the Church; having in mind what the Lord has said to us about the importance of records and the keeping of records, it is inexcusable that I should have looked over presenting this office. I have apologized to President McKay, I have apologized to Brother Joseph Fielding, I apologize to the audience.

It has been proposed that we sustain Joseph Fielding Smith as Church Historian and Recorder, with A. William Lund as his assistant. All those in favor of this proposal will signify it by raising the right hand. (Those present raised their right hands.) Those opposed by the same sign. (No hands raised.)

Thank you, brothers and sisters. The voting was unanimously in the affirmative.

President David O. McKay:

He is forgiven.

Our first speaker this afternoon will be Bishop Thorpe B. Isaacson, of the Presiding Bishopric. He will be followed by Elder Milton R. Hunter.

BISHOP THORPE B. ISAACSON First Counselor in the Presiding Bishopric

With the statement, confession is good for the soul, just made by President Clark, I can truthfully tell you that I confess to you that I am nervous, frightened, and humble, and I hope this confession will be good for my soul.

President McKay, President Richards, President Clark, my beloved brothers and sisters and friends: As we have listened to this beautiful music today and the music in each session of the conference, it reminds me of the statement, "the song of the righteous is a prayer unto God." (See D. & C. 25:12) The music has been a prayer unto our Father in heaven, and it certainly has mellowed our souls. I pray the Lord to be with me as I speak to you for a few moments.

We have had another great conference of the Church, certainly a spiritual conference. Our testimonies have been increased. Every meeting has been rich with the Spirit of the Lord. Truly, we have been fed the bread of life; and as we listen to these great sermons, these wonderful addresses, I wonder when we leave here today whether that will be the last that we will think of them. Would it not be well for us, when these addresses are published, to read them again, to spend an evening reading these marvelous addresses to our family? Certainly we recognize that we have listened to the word of the Lord, and it would be well for us, I am sure, if we read and re-read them. There are so many of our young people who do not get a chance to hear these conferences. I am sure they would thrill if they would read these addresses.

As one of the most humble among you, and one of the weakest, I have long since realized that if I try to do my work without the help of the Lord, I utterly fail, and I know without his blessing I am as nothing.

I sincerely trust that the radio and television audiences have been able to partake of the spirit of this conference. Certainly there has been a beautiful, sweet spirit here at every session. The spirit of worship, the spirit of reverence, the spirit of thankfulness and gratitude Lord has said, "When ye shall meet in has been here in rich
If the Lord will direct me, I should like to say one or two things on the subject of faith, not from the scientific, technical viewpoint, but just practical, personal, simple faith; faith in God, that God lives, and I quote from the Doctrine and Covenants, section 50, verse 24:

That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light growtheth brighter and brighter until the perfect day.

The Apostle Paul tells us without faith it is impossible to please God, and without faith it is impossible to accomplish anything of real value. (See Heb. 11:6.)

In the Doctrine and Covenants, section 14, verse 9, may I quote:

10 Behold, I am Jesus Christ, the Son of the living God, who created the heavens and the earth, a light which cannot be hid in darkness.

Faith in Jesus Christ, the Son of God. Faith in the mission of Jesus Christ -- that mission was for the redemption of you and me and all mankind! How he loved the world! How he suffered and died that we might live and have eternal life, probably God's greatest gift to man. May we have faith in the mission of our beloved Savior, faith in the gospel of Jesus Christ, which has been restored to us in our day in its fulness.

12 Faith in the Prophet Joseph Smith, chosen of the Father and his Son Jesus Christ, to bring forth the restored gospel!

13 Faith in the mission of the Prophet Joseph! Faith that he actually saw God and his Son, and that he received visitations from heavenly messengers on many occasions! Faith in the life, the devotion, and the mission of the Prophet Joseph Smith! Faith in the prophets of God since that time up to the present! Faith and knowledge that President David O. McKay is a true prophet of God! Faith that the First Presidency of the Church and the Quorum of the Twelve Apostles and the Patriarch are prophets, seers, and revelators, and servants of God, our Father!

14 How would you like to have known Moses? How would you like to have known Elijah, Abraham, Peter, James, John, and some of the other great prophets? Oh, we read about them and sometimes we wish we had known these prophets. Have we the faith to recognize and realize that these prophets today are called of the same God who called the prophets of old? Have we the faith to recognize in them that they are special witnesses for Christ? Sometimes I wonder if we get so close to the forest that we cannot see the trees.

15 I bear you my testimony that I have felt and I know that these men are true prophets of God and that he does reveal his mind and will to them. As I have said before, I have watched decisions now for a number of years, and I want to tell you that the decisions they make are the decisions inspired of the Lord, and they are not their decisions, but they are the decisions of our Father in heaven.

16 I hope the membership in the Church can accept those decisions as inspired revelations and inspiration.

17 Faith in the power of the priesthood, the power of God, the power and authority delegated to men and boys to act in the name and in the place of our Father in heaven here upon the earth. How often have we witnessed the power of the priesthood and faith in the sparing of the lives of our loved ones, restoring them to their health, that they could be with us longer.

18 I want to bear you my testimony that I know that God does hear and answer prayers, and it is through the power of the priesthood and faith that many of our loved ones have been spared, that their health has been restored. I hope we will have the faith to accept this and not take it too much for granted. Faith in each other! Paul in his writings uses this expression: "For we walk by faith, not by sight." (2 Cor. 5:7.)

19 I would rather walk in the dark with Thee, Than walk alone in light I would rather walk by faith with Thee, Than walk alone by sight.

20 Let your blessings come from faith more than by sight. This was evidenced by the words of the Master to Thomas, when he said, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. (John 20:29.)

21 We need not walk alone nor stumble in the dark, because if our faith is right, it will light our way. Faith a gift of God.

22 The brotherhood of Christ is beautiful to behold. Why? Because it is of God. We have witnessed it here, and we witness it in every session.

24 Jesus speaking said,

25 I am the resurrection, and the life: be that believeth in me, though he were dead, yet shall he live;

26 And whosoever believeth in me shall never die. (Ibid., 11:2526.)

27 That is the faith of the membership of this Church.

28 Faith in the principle of prayer! Where we go and we do we without the principle of prayer? A while ago I was thrilled as I attended a stake conference. A young man who was asked to give the invocation lived in an area where there had been considerable drought. They were worried about moisture, and when he was called upon to pray, among other beautiful and appropriate thoughts, he prayed to the Lord for moisture. That boy had faith, faith in prayer, faith in God, and he was not afraid to ask the Lord for the blessings that they needed. Then, the next week, I was at another conference in the same area where they, too, were worrying about moisture, but during the week they had had considerable moisture, and this young man in his prayer, I do not recall whether it was the invocation or benediction, thanked the Lord for the moisture that had come to them, assuring them that their crops would be matured.

29 Many of our young people are not here, but I hope as parents we will teach them to pray, that they may be able to take their problems to their Father in heaven. I would feel very bad if I ever learned that my children did not pray for their father or their mother. I could assure them, as you can, that we pray for them constantly. Certainly, they can do no less than to pray for their parents. Fathers and mothers, do your children pray for you, or are they too modest? I hope the young people will be considerate of their parents. My father and mother have been dead a long time, but how I would like to put my arms around her and thank her for all she did for me. Do you think I would hesitate today to tell her that I love her? No, no, not if I had a chance. Sometimes young people do not take that opportunity when they have the chance.

30 Are your children disrespectful to you, parents? Sometime ago I heard a boy refer to his father as the old man, and then I heard him refer to his mother as the old woman. No, I would not speak about my father today that way, nor my mother, and I hope our young people will be taught not to address their father and mother in that way.

31 When Jesus was on the Mount of Olives with his disciples, he withdrew that he might go and pray in secret to his Father. His heart was heavy; his cross seemed unbearable. He wanted to be alone with his Father; the understanding between Jesus and his Father, the loving trust between father and child; we, too, can have that beautiful relationship as father and child.
Faith that we can receive comfort, strength, and blessings from our heavenly Father through the medium of prayer.

Recently I read these expressions on the subject of “Secret Prayer,” and with your permission I should like to read them:

The soul with a broken heart, on bended knees, with head bowed reverently, cannot long remain in the shadows of the night of spiritual blindness. To pray in secret to our divine Father in heaven brings solace to the aching heart, companionship to the lonely, assurance to the oppressed, light to the pathway, power to the weak, strength to the strong, and the calm conviction that: God, our eternal Father, lives and that Jesus is the Christ.

What a privilege to shut oneself away from the world and be with God alone in prayer. He knows us for what we really are and not for what we may appear to be. If we are righteous, he is happy. If we are sinfull and we go before him alone, and there in the language of the heart tell him we love him and we want his help in doing right, his divine emotions well up within him, and in his unspakable majesty and unqualified mercy he takes us in his arms, as it were, and we feel the warmth and the infinite love of his holy person. He waits patiently, but anxiously to breathe his divine essence into the human heart upon its contrite invitation. Oh, that all men could have this experience.

Secret prayer is the prayer of the heart. Its language is bathed in simplicity. We kneel before our heavenly Father, knowing that before, and as we speak, he knows our every weakness and our every secret desire. We pray to him in the light of this knowledge. There is no masquerade in secret prayer. (Author unknown.)

Youth, keep your faith in God. Do not allow the teachings of the world, despondency, or discouragement cause you to lose your faith in God and in his Son, Jesus Christ. Men who lose their faith are of all men most unhappy. Youth, you will need great faith. You may not be required to pull a handcart across the plains, but your road may not always be easy, and you will need great faith in God to face the trials of life. Stay close to your Father in heaven and partake of his Spirit through the principle of prayer.

I bear testimony to you that I know God lives, and I know when I live righteously, I can feel his influence, and I know when I waver, the Lord is not pleased.

May the Lord bless us with great faith, that we may live close to him at all times, that we may remember the teachings of this conference, I humbly pray in the name of Jesus. Amen.

It is indeed with humility, my brothers and sisters, that I occupy this position this afternoon. I humbly trust and pray that the Spirit of God will direct the things which I shall say.

If I were to ask you a question and if each of you could answer me individually, I wonder what your answers would be. The question is, What is there in all this world that you would rather have? In other words, if you had one wish, and if that one wish could be granted, what would it be?

I recall that when I was teaching students at the LDS Institute of Religion at Logan, on several different occasions I asked the college students the question which I have just asked you. Almost immediately and invariably those fine young college men would reply, “A million dollars,” or they would say, “A Cadillac,” or something else of a worldly nature. After due consideration of this problem, we always came to a united conclusion that material things of this world are not the most worth while. They are transitory; they are soon gone. Furthermore, material things do not supply complete satisfaction in life. Invariably our conclusion was that the spiritual things are the most worth while. They are eternal.

I was always agreed finally with the great statement made by Father Lehi, wherein he said, “Adam fell that men might be; and men are, that they may have joy.” (2 Nephi 2:25.) I know of no other statement in any of our scriptures which expresses the principal purpose of man’s existence more aptly than does that one made by Father Lehi.

I believe with all my heart that God the eternal Father wants his children on this earth to have joy, an abundance of joy. I believe, also, that he expects members of the Church of Jesus Christ of Latter-day Saints, we who have taken upon ourselves the name of Christ, to live an abundant, joyful, happy life. Our lives should be lived in such a way as to bring to us a fulness of joy today, tomorrow, next week, ten years from now, a hundred years from now, a thousand years from now, and even, throughout the eternities. I want to remind each of us that God has placed within the reach of the members of the Church of Jesus Christ the possibilities of that joy, that perpetual and eternal joy, if we will just obey the laws that bring that joy into our lives.

Throughout the entire history of mankind, from the days of Adam down to the present time, throughout all nations and among all peoples, there has been a strong urge in the hearts of human beings to have pleasure, to have joy. They have tried every avenue available to man to satisfy that urge.

I suppose that the vast majority of people have felt that if they could accumulate a lot of wealth, then with that money they could buy anything they desired. In other words, they believe that an abundant life, a fulness of joy could be purchased with that wealth. Numerous people have struggled diligently to accumulate wealth, with the result that many of them have become exceedingly rich. Some of them have actually worshiped mammon. (Matt. 6:24; 19:17-26; Luke 16:8-14; 12:15-23.) Doubtless these people found that that wealth brought additional problems, troubles, and sometimes additional sins. In most cases such wealth and the love for it brought additional sorrow. They have found to their great regret that as the Savior said, “. . . a man’s life consisteth not in the abundance of things which he possesseth.” (Luke 12:15.)

I recognize the fact that the possession of a certain amount of money is good. The Lord wants us to have a certain amount of the material things; but in modern revelation he condemned in strong terms the selfish rich man, as well as the greedy poor man. (D. & C. 56:16-17.)

Other people have felt that they could satisfy that urge for happiness by indulging all of their physical appetites; for example, even some Latter-day Saints have felt that they could satisfy that inner urge for happiness by breaking the Word of Wisdom by satisfying their appetite for tea, coffee, tobacco, and liquor. Certainly many of them found that those things did not increase their joy. They cut off many of their opportunities for an abundant life, and especially is that true in the case of using alcohol. The devil has found no better tool to bring about poverty, misery, and divorce, and even to lead one into gross sins, than the use of alcohol.

Others have felt that by indulging their sexual emotions, by committing adultery, they could satisfy that inward urge for happiness. It is my opinion that such self-indulgent people, without any exception, find to their regret and chagrin that sin never is happiness. They have found that adulterers become very unhappy in this life, and indulgent people, without any exception, find to their regret and chagrin that sin never is happiness. They have found that adulterers become very unhappy in this life, and even to lead one into gross sins, than the use of alcohol.

If we cannot find the abundant life and complete happiness in the realm of the physical, wherein lies the basis of happiness? In the first place, I would say that happiness comes from within, and not from without. As the good book says, “. . . as he [a man] thinketh in his heart, so is he.” (Proverbs 23:7.) I shall paraphrase that statement by saying, “As a man thinketh in his heart, so shall his joy become.” We control our happiness from within by our thoughts and actions. People can be happy...
Now I would like to point out some of the laws upon which happiness is based, although I will not have time to point out all of them. I will suggest, first, as Brother Isaacson has just explained, that we must have faith if we are to be happy. We must have faith in God the eternal Father: that he is actually and literally the Father of our spirits; that he loves us abundantly; and that he controls within his hands, so to speak, the destiny of man and of nations. We must have faith that all will go well under his divine directorship; and that his divine plan will ultimately be fulfilled.

We must have faith in Jesus Christ: faith that he is our Lord, our Master, our Savior, our Redeemer, our Advocate with the Father. We must have faith that through the atoning blood which he spilled, he gave us immortality. We will rise from the grave; we will live again.

Also, we must have faith in the gospel plan of salvation which he proclaimed and an assurance that if we render obedience to that gospel plan we shall come back into the presence of God and receive a glorious exaltation and a fulness of joy.

We must have faith in our fellow men.

We must have faith in ourselves: faith that we can accomplish the things which we rightly take into our hearts to accomplish. I know that we may meet many disappointments; but if we are to be happy, we cannot take them too seriously. We must take them, so to speak, on the chin, and then with faith in our hearts continue forward.

Along with that faith, we must have courage to meet the world with all of its perplexing problems from day to day. We must do away with all fear that is within our hearts. Fear is a destroyer of happiness. It confuses the mind. It brings about many distresses. We must remember and do as God told Joshua: "... Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." (Joshua 1:9.) That is my faith.

I believe, also, that another basic root of happiness is good health. It is quite essential to a fulness of joy. God has blessed us with good health, and it is our job to live in such a way as to maintain that health that we may have an abundance of joy continuously. I know there are some people who are handicapped with poor health, and they are still able to control their thoughts and minds in such a way that they still experience a great amount of joy. However, it is far easier to experience a fulness of joy if our health is good.

I believe that one of the basic roots of happiness is work. When God gave Adam the commandment that he should earn his bread by the sweat of his face, and also proclaimed that the noxious weeds and other similar things that were placed upon the earth, and the troubles that we meet, are here for our own good, God proclaimed a great truth. I know of no thing which gives more joy to our hearts than to have a job that we like, and to do that job efficiently and well. An indescribable amount of peace and satisfaction comes into one's heart through work well done. President McKay yesterday mentioned one very definite item basic to happiness. It is service. Joy comes as a result of serving our fellow men. We serve our God through service to our children. There is nothing sweeter in all the world than the spiritual blessings which come to us as the result of service, as the result of losing our lives for the Master's sake, with the promise that someday we shall receive eternal life.

The last basic item that I will mention -- it is rather inclusive and a very large one, if we are to be happy today, tomorrow, next week, continuously, and eternally -- is: We must keep all of God's commandments. In other words, we must render obedience to "... every word that proceedeth forth from the mouth of God." (D. & C. 84:44.) You and I have joined the true Church of Jesus Christ. We have taken upon ourselves the name of the Master and have entered into a covenant to keep all of his commandments. The Savior came into this world, according to his own statement, to give us life more abundantly -- in other words, that we might have joy, an abundance of joy, a continuance of joy. Thus it is essential that we follow the pathway which the Son of Man marked out for us if we are to receive that abundant life which is a fulness of joy.

We must learn to love the Lord our God with all of our hearts, might, mind, and strength. (Matt. 22:37-38.) We must abide by that Golden Rule (ibid., 7:12) and learn to love our neighbors as ourselves. (Ibid., 22:39.) In this way, and in this way only, shall we have a fulness of joy. There is no other road.

The night before the Savior's crucifixion, he said to his Apostles, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." (John 14:27.) It is the peace that comes through the Spirit of Jesus Christ; it is the light of Christ that enters into our hearts, that gives us a joy, the prophets have proclaimed... which passeth all understanding... (Philippians 4:7.)

Also, in addition to the Spirit of Christ, we have received the Holy Ghost, a Comforter, to comfort us in time of distress. This Comforter brings a Godly peace into our hearts.

So again I will say, my dear brothers and sisters, God has placed within your hands and my hands, as members of his kingdom, the way to find joy, the way of life, the way of life more abundantly. I do humbly ask him to bless you and me, that we will keep all of the commandments, that we will abide by all of the laws basic to happiness. May we make effective in our Lehi's statement that "Adam fell that men might be; and men are, that they might have joy." (2 Nephi 2:25.)

And this I ask in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Milton R. Hunter of the First Council of Seventy has just concluded speaking. We shall now hear from Elder Marion G. Romney of the Council of the Twelve.

Elder Marion G. Romney

To you who are listening in over radio and looking in by television, I extend the hand of fellowship. I sincerely pray that while I speak to you a few moments, I may say something which will be beneficial to you and which, perhaps (and this is my greatest desire), will stimulate you to think of things of eternal value and renew in you a determination to live to obtain them.

As a member of the Council of the Twelve Apostles, it gives me great pleasure to be here with you this evening. I think you are the group who would attend the second session in a stake conference.

I have been in meetings constantly for five days, and I am reminded of an experience my wife and I had one time as we rode from SC George to Cedar City. The driver of the automobile in which we rode had with him little boy, who was just tall enough to stand on his feet and look out through the windshield. He wore cowboy chaps and a cowboy hat. His father told us of two things he liked to do was to put on his cowboy clothes and ride his pony, and the other was to go to picture shows. It was difficult to persuade him to terminate either experience when he got at it. They would try to get him home after he had seen a show through once, but he continued to stay on.

I have a number of things that I want to say, but I am afraid I have not time to do so. I will close by saying that I extend the hand of fellowship to you.
I have in my heart a desire to emphasize the importance of doing the will of God now while today lasts. Perhaps more hangs upon what a man does during the short period of his mortal probation than upon his performance in any other period of equal duration since the spirit hosts took sides in the great war in heaven. 

And then follows our text: 

Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming. 

For after today cometh the burning . . . for verily I say, tomorrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of Hosts; and I will not spare any that remain in Babylon. 

We have heard the prayer of the Prophet referred to this morning. Here was a young lad who believed in a promise that man lacked wisdom and would ask of God it would be given to him; and in response to that injunction he took himself out into that grove, away from the superficial structures men, and he didn't stand looking into heaven; he bowed upon the bends knees of his body, and he offered up his prayer to God his Father to bring clearness of vision to his mind, to divest from his mind the confusion which existed there pertaining to religion. How can people doubt that God heard that prayer? Anyone who would question that God heard the prayer of that boy must believe that the Father in heaven is cruel and shuts himself away from his children when they seek him. But he did hear that prayer, and as Elder Morris has mentioned, the light burst from heaven; down through that channel of light came the Father and the Son. Young people, if you prayed for your father to come in your hour of need, would he hide from you? Of course not. Neither will our Father who is in heaven hide from us who seek him great service. 

We may be able to catch in this exempt something of his eloquence and of his humility. 

For behold, this life is the time for men to prepare to meet God; yea, behold, the day of this life is the day for men to perform their labors. 

God grant that we may always have the spirit of prayer in our hearts. (THE IMPROVEMENT ERA, December 1953, p. 962.) 

I welcome Elder Sill into the Councils of the Church. I have known him for nineteen years now. Back in those days he and I were companion bishops serving under President Joseph L. Wirthlin, who was then our stake president. I know of his ability and of his loyalty. I know that he never let his tithing go unpaid. I remember an occasion when he consulted me about it at the end of the year, when some of his calculations had gone wrong, and he did not have the ready cash to pay his tithing in full. We talked it over, and he went to the bank and borrowed the money to make it up. I am sure he will render a great service. 

I extend to Brother Morris a hearty welcome as he comes into the Council Of The Twelve. I have loved him for a long time. I remember some years ago attending a meeting where he addressed a group of Scout leaders. He said there something which still lingers in my mind. He was talking about boys who had been brought into the Church through the activities of that organization, about their conversion, and then he said this, in substance: That not only had boys been converted from out of the Church, but that many boys born in the Church had been converted. Then he emphasized the truth that whether one is born in the Church or out of the Church, he must be converted in order to receive the blessings of heaven. 

At some time I was a member of the Quorum of the Twelve, and we lived near each other. When we were young we used to study together and visit each other a good deal. Sometimes we would get together and read the Doctrine and Covenants. 

That passage from the Prophet's writings has been on my mind a great deal. He gave it at the end of a long sermon, in which he had been urging the people of his day to make their calling and their election sure. He himself had made his calling and election sure. 

I want to read a text by which we may test ourselves today and always as to where we stand with reference to our faith and belief in God. It is the 25th verse of the 64th Section of the Doctrine and Covenants: 

For behold, this life is the time for men to prepare to meet God; yea, behold, the day of this life is the day for men to perform their labors. 

With those words we closed our meeting. I have always felt that Elder Morris's words fit the closing of the meeting very well. I have always felt that if we were to follow Elder Morris's words, we would have a part in the kingdom of our Father. 

In this conference we have been greatly entertained at times with eloquent oratory. We have been taught by great teachers. We have heard enough truth and direction for many reasons. One is that in this paragraph he mentioned Brother Morris, who today fills the vacancy left in the Quorum by his passing. We may be able to catch in this exempt something of his eloquence and of his humility. 

Wherefore, if ye believe me, ye will labor while it is called today. 

I have in my heart a desire to emphasize the importance of doing the will of God now while today lasts. Perhaps more hangs upon what a man does during the short period of his mortal probation than upon his performance in any other period of equal duration since the spirit hosts took sides in the great war in heaven. 

Amulek, Alma's missionary companion, speaks to this subject as follows: 

For behold, this life is the time for men to prepare to meet God; yea, behold, the day of this life is the day for men to perform their labors. 

Therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity,
Nephi taught this same doctrine and went one step farther. He declared that we must not only labor in this life, but that we must also continue that labor until the end of life. He pointed out that the gate by which one enters upon this straight and narrow path is repentance and baptism with water and of fire and the Holy Ghost, and then continued:

And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask if all is done? Behold, I say unto you, Nay; ...

... ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life. (2 Nephi 31:19-20.)

And now, my beloved brethren, I know by this that unless a man shall endure to the end, in following the example of the sons of the living God, he cannot be saved. (ibid., 31:16.)

Mormon's performance, along with his counsel to his son Moroni, is an heroic example of one's continuing unto the end under the most trying circumstances. You will recall that it was Mormon who led the degenerate Nephites in their final struggle against the Lamanites. And a discouraging and thankless job it was! As he approached the inevitable end, he wrote to his beloved son Moroni, advising that he had just fought an important battle in which he not conquer, and in which three of his most valorant leaders and a great number of his choice men had been killed. He continued,

And now behold, my son, I fear lest the Lamanites shall destroy this people; for they do not repent, and Satan stirreth them up continually to anger one with another. Behold, I am laboring with them continually; and when I speak the word of God with sharpness they tremble and anger against me; and when! use no sharpness they harden their hearts against it; wherefore, I fear lest the Spirit of the Lord hath ceased striving with them.

For so exceedingly do they anger that it seemeth me that they have no fear of death; and they have lost their love, one towards another; and they thirst after blood and revenge continually. (Moroni 9:3-5.)

And now, my beloved son, notwithstanding their hardness, let us labor diligently; for if we should cease to labor, we should be brought under condemnation; for we have a labor to perform whilst in this tabernacle of clay, but we may conquer the enemy of all righteousness, and rest our souls in the kingdom of God. (Ibid., 9:6.)

In the light of these teachings, it would seem to be most unwise to rely upon the doctrine of the so-called second chance and wait until after death to perform our good works. I am acquainted with the doctrine that those who have had no opportunity to hear and receive the gospel in this life will have that opportunity in the world to come, and I rejoice in it. I rejoice in the vision and the revelation received by the Prophet Joseph Smith on the 21st day of January 1836, which teaches this doctrine. The Prophet reported that vision and that revelation in part as follows:

The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof. . . . I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. I saw Fathers Adam and Abraham, and my father and mother, my brother, Alvin, that has long since slept, and marvelled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set His hand to gather Israel the second time, and had not been baptized for the remission of sins.

Thus came the voice of the lord unto me, saying

All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts. (D. H. C. 2:380.)

All this I accept with joy. However, it does not teach, and I have never found anything in the scriptures nor in the teachings of the prophets which encourages me to believe, that those who have the gospel taught to them here will be able to make up their loss if they choose to wait for the next life to obey it. I would not advise anyone to take that chance. As I understand the scriptures, taking such a hazard would be fatal.

Amulek, after speaking of the "night of darkness wherein there can be no labor performed," added:

Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.

For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked. (Alma 34:34-35.)

On this point of deferring obedience to the gospel, we might with profit consider the Savior's parable of the ten virgins. I do not remember any provision being made in that parable for the five foolish virgins to enter into the marriage at a later time. I do remember, however, that after the door was shut they, having in the meantime filled their lamps with oil, came saying, "Lord, Lord, open to us," and that his answer was, Verily I say unto you, I know you not." (See Matt. 25:1-13.)

In 1831 the Lord continued with the lesson he had in mind to teach with this parable. Speaking to the Prophet Joseph, he specified some of the blessings to be received by the five wise virgins. Said he:

And at that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the foolish virgins. Said the Prophet Joseph,

If men would acquire salvation they have got to be subject, before they leave this world, to certain rules and principles, which were fixed by an unalterable decree.
The gospel to perfect and exalt man.

the primitive Church, with prophets, apostles, evangelists, etc., and with authority divinely bestowed through the priesthood of God to officiate in all the saving ordinances of the Church. Therefore, if ye do these things blessed are ye, for ye shall be lifted up at the last day. (3 Nephi 27:21-22.)

And how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, and then the Lord adds this significant phrase, if it be called in my name.

And ye shall remember the church articles and covenants to keep them. (D. & C. 33:10-14.)

Behold, verily, verily, I say unto you, thin is my gospel; and remember that they shall have faith in me or they can in nowise be saved; and if they do have faith in me then they shall be blessed forever. (D. H. 6. 6:50-51.)

Failing to make such an effort, a person identifies himself as one who does not believe the Lord, for, said he, "... if ye believe me, ye will labor while it is called today. And how be it my church save it be called in my name? And if it so be that the church is built upon my gospel then will the Father show forth his own works in it. (Ibid., 27:7-8, 10.)

Therefore, I assure you my brothers and sisters, the southern route to this stand is no shorter than the northern route. I find it rather difficult to be in the caboose of conference speakers, particularly because I am sitting on the last seat, realizing that many of my brethren have already given part of my message to you.

I assure you my brothers and sisters, I testify that the Church of Jesus Christ of Latter-day Saints is built upon the true gospel of Jesus Christ. It does bear his name and does show forth the works of God in it. I call your attention to the specific and general information given Sunday morning by President McKay of the growth and the progress of the Church. Through this conference my mind has been upon Brother Cowley. I want to say to you, my brothers and sisters, he was a man of God, one who exemplified the calling of apostleship in a high degree. We loved him: he was loved by the people. We were stirred by his inspiring messages.

My brothers and sisters, I testify that the Church of Jesus Christ of Latter-day Saints is built upon the true gospel of Jesus Christ. It does bear his name and does show forth the works of God in it. I call your attention to the specific and general information given Sunday morning by President McKay of the growth and the progress of the Church. The Church provides for the temporal and spiritual needs of its people. Its missionaries bear the gospel message to all nations. It is set up after the organization of the primitive Church, with prophets, apostles, evangelists, etc., and with authority divinely bestowed through the priesthood of God to officiate in all the saving ordinances of the gospel to perfect and exalt man.
perfecting and sanctifying of his people. It is said, in the writings of Moses:

I call your attention to the great patriarch, Enoch, who lived so close to God that he walked and talked with him and was given great power in the priesthood, to the Church members.

I am firmly convinced our greatest blessings as a Church and people come collectively and not individually. If God were pleased with us individually, It follows he goods to protect the work of the Church, and insofar as possible, the welfare of its members.

If we should be adversely affected, even temporarily, can we sustain ourselves for a reasonable period without help? We have all been counseled to set our personal affairs in good order. Those who have heeded this counsel, I firmly believe, are wise. Your Church follows its own counsel, cushioning its finances and storing welfare goods to protect the work of the Church, and insofar as possible, the welfare of its members.

To be realistic we have to view present economic conditions with some concern. The economy has tightened up. Unemployment is a problem. Church members are perplexities to provide the temporal needs and to increase spirituality among our people. Is this plan operating in the homes of the Latter-day Saints?

Now may I call your attention to the Church welfare program. This plan was given by revelation and has been implemented in this generation of uncertainties and for the blessing and for the good of God's children, and being our Creator, certainly he would not give us any principle or reveal any truth that was not for our good.

And this is the type of faith, my brothers and sisters, that Latter-day Saints should have, and recognize that scripture is from God, revealed through the Holy Ghost for the salvation of all Saints in the last days and given for a principle with promise. Many have doubted, and by their acts have refused to accept this revelation to be a word of wisdom. The inviting advertising appeal and enticing claims of tobacco interests are listened to and accepted by men and women their Creator's revealed truth tobacco is not good for man. But now that science is proving cancer to be linked with tobacco use, many are dropping the habit through fear of this dreaded and often incurable disease. why will men set at naught the revelations of God about good health habits taught in the Word of Wisdom, and yield to habit-forming products from plants or herbs that are detrimental to their systems or bodily functions?

Daily we see the disastrous results of strong drink -- accidents on the highways, homes broken, wives and children suffering and in want, ofttimes deserted and helpless, with no hope to live normal and happy lives. The Lord has said,

That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father.

And, again, strong drinks are not for the belly, but for the washing of your bodies. (D. & C. 89:5, 7.)

When these revealed truths are verified by scientific research in the field of health, thus becoming actual knowledge, it makes the faith of the so-called believer appear weak and presumptive, and also clearly demonstrates rebellious and disobedient attitudes, prompted no doubt by a feeling of restricted freedoms. Of what value, my brothers and sisters, is faith if people have lost their privilege to exercise it? Can God be pleased with people of little or no faith? Listen to the words of Alma:

Now I ask, is this faith? Behold, I say unto you, Nay; for if a man knoweth a thing he hath no cause to believe, for he knoweth it.

Yea, there are many who do say: If thou wilt show unto us a sign from heaven, then we shall know of a surety; then we shall believe.

When these revealed truths are verified by scientific research in the field of health, thus becoming actual knowledge, it makes the faith of the so-called believer appear weak and presumptive, and also clearly demonstrates rebellious and disobedient attitudes, prompted no doubt by a feeling of restricted freedoms. Of what value, my brothers and sisters, is faith if people have lost their privilege to exercise it? Can God be pleased with people of little or no faith? Listen to the words of Alma:

If men will open their hearts to truth, the Holy Ghost will stimulate their faith to accept the revelations and follow the counsel of divinely appointed leaders. Faith is a gift from God, to be earnestly sought for. It cannot be the type of faith exhibited by Thomas, who would not accept his fellow workers' word that Jesus had risen and appeared unto them, unless he had the privilege of feeling the prints of the nails in his hands and thrusting his own hand into the side of the Savior. It cannot be the type of faith of those who seek after signs upon which they might establish faith.

The Lord revealed to the Prophet Joseph Smith 121 years ago the Word of Wisdom, the Lord's law of health, showing forth the order and will of God in the temporal salvation of all Saints in the last days and given for a principle with promise. Many have doubted, and by their acts have refused to accept this revelation to be a word of wisdom. The inviting advertising appeal and enticing claims of tobacco interests are listened to and accepted by men and women their Creator's revealed truth tobacco is not good for man. But now that science is proving cancer to be linked with tobacco use, many are dropping the habit through fear of this dreaded and often incurable disease. why will men set at naught the revelations of God about good health habits taught in the Word of Wisdom, and yield to habit-forming products from plants or herbs that are detrimental to their systems or bodily functions?

Daily we see the disastrous results of strong drink -- accidents on the highways, homes broken, wives and children suffering and in want, ofttimes deserted and helpless, with no hope to live normal and happy lives. The Lord has said,

That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father.

And, again, strong drinks are not for the belly, but for the washing of your bodies. (D. & C. 89:5, 7.)

When these revealed truths are verified by scientific research in the field of health, thus becoming actual knowledge, it makes the faith of the so-called believer appear weak and presumptive, and also clearly demonstrates rebellious and disobedient attitudes, prompted no doubt by a feeling of restricted freedoms. Of what value, my brothers and sisters, is faith if people have lost their privilege to exercise it? Can God be pleased with people of little or no faith? Listen to the words of Alma:

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And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish. (Moses 7:17.)

And Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is fled. (Ibid., 7:69.)

Then we read the account of the Savior's visit to the Nephites where he established his kingdom among them. Righteousness was taught the people by the disciples whom Jesus chose, and a condition of righteousness prevailed among all the people. We read in Fourth Nephi that:

did deal justly one with another.

And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.

And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.

. . .and surely there could not be a happier people among all the people who had been created by the hand of God. (4 Nephi 2:3, 12, 15-16.)

Now in contrast to these two seemingly perfect conditions we have examples of unrighteousness on the part of the people whereby they did not enjoy the full blessings of God that he held out to them through promise if they would but serve him and keep his commandments.

Moses, the great prophet, lawgiver, and friend of God, sought diligently to sanctify the children of Israel that they might behold the face of their God. They would not listen, but hardened their hearts; therefore, God took Moses, the Holy Priesthood, and the gospel out of their midst and left with them the Lesser Priesthood and the law of carnal commandments, which priesthood and law does not have the power to perfect nor sanctify people.

And then again in our day, as recorded in the 105th Section of the Doctrine and Covenants, the Lord said:

Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now.

But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them;

And are not united according to the union required by the law of the celestial kingdom;

And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself.

Therefore, in consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion. (D. & C. 105:2-5, 9.)

When Brigham Young established our people in the tops of these mountains, he promised them that if they would keep the commandments of God and serve the Lord, that the Lord would temper the elements for their sakes, and their lands should produce bountifully.

Now, I recognize, my brothers and sisters, that a condition of righteousness is becoming better and stronger among the people of the Church. I feel this is true as I make my visits to the stakes of Zion. However, there is room for improvement, and I am sure if we would put into operation the plans that have been developed to reactivate the inactive, that we could bring about a condition of righteousness that would permit the blessings of God to flow to us in rich measure.

In the 42nd Section of the Doctrine and Covenants called the revelation embracing the Law of the Lord, the Lord said to the Prophet Joseph Smith:

And again, every person who belongeth to this church of Christ, shall observe to keep all the commandments and covenants of the church. (Ibid., 42:78.)

And the Savior said as he walked among men,

If ye continue in my word, then are ye my disciples indeed. (John 8:31.)

In closing, my brothers and sisters, I would plead with the Saints and with all peoples to have the kind of faith that leads to good works, to accept the atoning sacrifice and redeeming power of the Son of God, to keep all his laws and commandments, to walk uprightly and in all holiness before him, that the blessings of heaven might be theirs to enjoy; and his Church prosper and fulfill its great destiny of saving the souls of men.

I bear my testimony and witness to you and all men that this work is of God, and therefore true. May we all enjoy that witness and that testimony, and do all within our power to step forward the interests of this great kingdom, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Delbert L. Stapley of the Council of the Twelve.

Many years ago it was said that great men taken up in any way are profitable company. A great man is a living light fountain," said Carlisle, "in whose radiance it is always good and pleasant to be near."

I took the privilege of sending a note to Dr. Bryner, asking if Sir Alexander Fleming would not say a few words to this congregation this afternoon, and received the word, "Yes, Dr. Fleming will."

Thank you, Dr. Fleming, and while you are coming to the rostrum, I will tell the audience that Sir Alexander is a member of the Royal Society. He has been knighted by King George VI, received the Nobel Prize in medicine, and wears in the lapel of his coat the Award of Merit from the United States of America, which is one award given by our Government.

We welcome Dr. Fleming as a great man, and will appreciate a few words from him to this congregation.

Alexander Fleming

SIR ALEXANDER FLEMING
...
Therefore, if ye have desires to serve God ye are called to the work;

And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." (D. & C. 4:2-3,5-6.)

He that would save his life in the home, in business, in society, in politics, and particularly in association with his fellow men should lose that life for the good of others. "He that will lose his life for my sake shall find it." (See Matt. 16:25.)

God bless you stake presidents, presidencies, high councilmen, bishoprics of wards, members of Melchizedek Priesthood quorums, Aaronic Priesthood quorums, members of the auxiliary organizations, Relief Society, Sunday School, Young Men's and Young Women's Mutual Associations, Primary Associations.

Now I have included the entire membership of the Church, excepting the little babes. I repeat, God bless you that the spirit of this great conference may go with you to bring peace into your hearts as you lose yourselves for the good of others; harmony in your homes as you curtail that impetuous tendency to cause discord, as you control that tongue and do not say the thing that hurts.

God bless the youth throughout the world, members of the Church particularly, that they may seek first the kingdom of God and his righteousness, that all else may be added unto them, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

We express gratitude and commendation to all who have assisted during Conference sessions, particularly the Millennial Chorus, under the direction of Elder Keddington, at the Priesthood Meeting, the Tabernacle Choir, Brigham Young University Combined Choruses, and the Relief Society Singing Mothers this day.

They will now sing "O May I Know the Lord as Friend," under the baton of Sister Florence Jepperson Madsen.

The closing prayer will be offered by Elder Milan D. Smith, president of the Union Stake, whose presence here we deeply appreciate.

Selection by the Relief Society Singing Mothers, "O May I Know the Lord as Friend."

President David O. McKay:

Tonight the Book of Mormon Oratorio will be presented in this Tabernacle. Please apply the Golden Rule as you drive along the highways to your homes.

After the benediction by President Milan D. Smith, this Conference will be adjourned for six months.

The benediction was offered by President Milan D. Smith, President of the Union Stake.

Conference adjourned for six months.

The congregational singing of the Conference was conducted by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor, of the Tabernacle Choir.

The Tabernacle Choir furnished the choral singing for the Sunday morning and afternoon sessions, J. Spencer Cornwall conducting.

The Millennial Chorus, under the direction of A. Burt Keddington, furnished musical numbers at the General Priesthood meeting.

The Brigham Young University Combined Choruses furnished the choral music for the Monday morning and afternoon sessions. Don L. Earl was the conductor at the morning meeting, and Crawford Gates directed the singing of the Choruses at the afternoon meeting.

The Relief Society Singing Mothers, under the leadership of Sister Florence Jepperson Madsen, furnished the choral numbers for the Tuesday morning and afternoon sessions.

J. Spencer Cornwall directed the singing of the Tabernacle Choir and Frank W. Asper was at the organ on the Church of the Air program, and also in the Tabernacle Choir and Organ broadcast.

Accompaniments and interludes on the great organ were played by Alexander Schreiner, Frank W. Asper, and Roy A. Darley.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

Joseph Anderson Clerk of the Conference
All the General Authorities are in attendance except Elder Adam S. Bennion, who is recuperating from a recent operation, and we advise him to follow the admonition and advice of the doctor, not to exert himself during his recuperation; and Bishop Joseph L. Wirthlin, who has been confined to the hospital and to his home for several weeks. We have a letter from Bishop Wirthlin saying he is feeling well, and he sends his love and greetings particularly "to all members of the Church through you, my constant prayer for them. My prayers go out and love go to all members who hold the Aaronic Priesthood, as deacons, teachers, or priests, including their officers and supervisors."

Elder Joseph Anderson is Clerk of the Conference.

These services, and all general sessions of the Conference, will be broadcast in the Assembly Hall and in Barratt Hall, over a public address system, and by television.

The services this morning are also being televised over KSL, channel 5, of Salt Lake City, and by arrangement through KSL over nine radio stations in Utah, Idaho, and Arizona. The names of these stations have already been announced to the radio audience.

We desire to express our appreciation to these various radio stations for their courtesy and cooperation in making available their time and facilities for these broadcasts.

You will note these gorgeous flowers arranged here on the rostrum. They are semicarpal flowers from the Saints in Hawaii. You will be interested to note that you find among them the red ginger, the torch ginger, antherium, the croton, the bird of paradise, and draecena. We express through President Haycock our sincere appreciation to the Saints who have put forth such efforts and expense in furnishing for our delight these rare, brilliant specimens of the Creator's handiwork.

We acknowledge the presence of the following distinguished visitors and others who hold prominent positions in educational circles and in the State. We are not sure that we have been able to observe all who are present, but we make note with satisfaction, as you do, of our fellow laborer, Elder Ezra Taft Benson, United States Secretary of Agriculture, who is in his accustomed place with the Twelve; also United States Senator Wallace F. Bennett; United States Representative, the Honorable William A. Dawson. I have not seen the Governor this morning. We note the presence of the Mayor of the City, Honorable Earl J. Glade. We note the presence of the Secretary of State, Mr. Lamont Toronto. We have representing education, the President of the University of Utah, Dr. A. Ray Olpin; we welcome him. We have not seen President Dixon yet of the Agricultural College. We see Dr. M. Lynn Bennion, Superintendent of Salt Lake City schools; also the President of Snow College, Dr. Lester B. Whetton, and others. We welcome you, and express satisfaction and pleasure in your presence and your cooperative spirit.

When there is a mother in the house, matters always speed well. We have many mothers here assembled in the Relief Society Singing Mothers group, whom we welcome with all our hearts, and love. They will furnish the music for this morning's session, under the able and professional direction of Sister Florence Jepperson Madsen. These mothers come from Salt Lake, Cache Valley, and Southern Idaho areas. Elder Frank W. Asper is at the organ.

We shall begin this session by the Relief Society Singing Mothers singing: "Incline Thine Ear," under Sister Florence Jepperson Madsen. The prayer will be offered by Elder Howard W. Hunter, President of the Pasadena Stake.

The Relief Society Singing Mothers, will now favor us with "Open Our Eyes," conducted by Sister Florence Jepperson Madsen. The solo will be sung by Sister Anna Jean Skidmore.

After the singing, Elder Joseph Anderson, Clerk of the Conference, will read the vital statistical data, the changes in ward and stake organizations, and the obituaries of the Church.

Singing by the Relief Society Singing Mothers, "Open Our Eyes."

Brother Joseph Anderson will now give the statistics.

Elder Joseph Anderson, Clerk of the Conference, read the following report:

Grand Coulee Stake organized April 18, 1954, from Northwestern States Mission.

Orange County Stake organized June 27, 1954, by division of East Long Beach Stake.

South Blackfoot Stake organized June 20, 1954, by division of Blackfoot Stake.

STAKE PRESIDENTS CHOSEN

Glenn E. Nielson, president of Big Horn Stake, to succeed Frank H. Brown.

Max Alexander Bryan, president of East Long Beach Stake, to succeed John C. Dalton.

Elmo Judson Bergeson, president of Grand Coulee Stake.

Leo A. Crandall, president of Kolob Stake, to succeed Ernest A. Strong.

William Grant Bangert, president of North Jordan Stake to succeed John D. Hill.

John C. Dalton, president of Orange County Stake.

Barry P. Knudson, president of San Diego Stake, to succeed Wallace W. Johnson.

Lawrence T. Lambert, president of South Blackfoot Stake.

Robert Roscoe Garrett, president of Juab Stake, to succeed Lester H. Belliston.
C. Carlisle Carlson, president of Portland Stake, to succeed George L. Scott.

NEW WARDS ORGANIZED

Moreland Second Ward, Blackfoot Stake, formed by division of Moreland Ward.

Meridian Second Ward, Boise Stake, formed by division of Meridian Ward.

Bellflower Second Ward, East Long Beach Stake, formed by division of Bellflower and Lakewood Wards.

Lakewood Second Ward, East Long Beach Stake, formed by division of Lakewood Ward.

Phoenix Eleventh Ward, East Phoenix Stake, formed by division of Phoenix Seventh Ward.

Fresno Third Ward, Fresno Stake, formed by division of Fresno First Ward.

Fresno Fourth Ward, Fresno Stake, formed by division of Fresno Second Ward.

Sunland Ward, Glendale Stake, formerly Sunland Branch.

Gooding Second Ward, Gooding Stake, formed by division of Gooding Ward.

Ellensburg, Ephrata, Moses Lake, Moses Lake Second, Othello, Quincy and Wenatchee Wards, Grand Coulee Stake, formerly branches in Northwestern States Mission.

Parleys Fourth Ward, Highland Stake, formed by division of Rosslyn Heights and Parleys Wards.

Hawthorne Ward, Inglewood Stake, formed by division of Lawndale Ward.

Westchester Second Ward, Inglewood Stake, formed by division of Westchester Ward.

Roy Fourth Ward, Lake View Stake, formed by division of Lake View Ward.

Ogden Forty-fifth Ward, Lorin Farr Stake, formed by division of Ogden Eighth and Twentyrst Wards.

Chandler Second Ward, Mesa Stake, formed by division of Chandler Ward.

Mesa Eleventh Ward, Mesa Stake, formed by division of Mesa Fifth, Seventh and Ninth Wards.

Mill Creek Fourth Ward, Mill Creek Stake, formed by division of Mill Creek First Ward.

Hunt Ward, Minidoka Stake, formerly Hunt Branch.

Beacon Third Ward, Monument Park Stake, formed by division of Canyoncrest Ward, Highland Stake.

Monument Park Fourth Ward, Monument Park Stake, formed by division of Hillside Ward.

Ontario Second Ward, Mt. Rubidoux Stake, formed by division of Ontario Ward.

Pomona Second Ward, Mt. Rubidoux Stake, formed by division of Pomona Ward.

Granger Fourth Ward, North Jordan Stake, formed by division of Granger Second Ward.

Kearns Third Ward, North Jordan Stake, formed by division of Kearns Ward.

Salina Third Ward, North Sevier Stake, formed by division of Salina Second Ward

Centerville Ward, Oakland Stake, formerly Centerville Branch.

San Bruno Ward, Palo Alto Stake, formed by division of Burlingame Ward.

Buckeye Ward, Phoenix Stake, formerly Buckeye Branch.

Phoenix Tenth Ward, Phoenix Stake, formed by division of Glendale Ward.

Poplar Grove Fourth Ward, Pioneer Stake, formed by division of Poplar Grove Ward.

Portland Seventh Ward, Portland Stake, formed by division of Portland Third Ward.

Hermiston Ward, Richland Stake, formerly Hermiston Branch.

Lewisville Second Ward, Rigby Stake, formed by division of Lewiville Ward.

Rose Park Fourth Ward, Riverside Stake, formed by division of Rose Park Second Ward.

Rose Park Fifth Ward, Riverside Stake, formed by division of Rose Park Second Ward.

San Diego Eighth Ward, San Diego Stake, formed by division of Fairmount and La Mesa Wards.

Santa Monica Second Ward, Santa Monica Stake, formed by division of Santa Monica and Mar Vista Wards.
p56 Santa Monica Third Ward, Santa Monica Stake, formed by division of Santa Monica and Brentwood Wards.
p57 Val Verda Second Ward, South Davis Stake, formed by division of Val Verda Ward.
p58 Tooele Eleventh Ward, Tooele Stake, formed by division of Tooele Fourth Ward.
p60 Pocatello Twentycond Ward, West Pocatello Stake, formed by division of Pocatello Fifth and Sixteenth Wards.
p61 WARDS AND BRANCHES TRANSFERRED
p63 Anaheim, Costa Mesa, Garden Grove, Fullerton, Laguna Beach, and Santa Ana Wards, Orange County Stake, formerly of East Long Beach Stake.
p64 Blackfoot Second, Blackfoot Third, Blackfoot Fifth, Blackfoot Sixth, Pingree, Riverside, Riverton and Thomas Wards, South Blackfoot Stake, formerly of Blackfoot Stake.
p65 WARD AND BRANCH NAME CHANGED
p66 Portland Fourth Ward, Columbia River Stake, formerly Irvington Ward.
p67 Portland Fifth Ward, Columbia River Stake, formerly University Park Ward.
p68 Portland Sixth Ward, Columbia River Stake, formerly Laurelhurst Ward.
p69 Parleys Second Ward, Highland Stake, formerly Rosslyn Heights Ward.
p70 Parleys Third Ward, Highland Stake, formerly Canyoncrest Ward.
p71 Monument Park Third Ward, Monument Park Stake, formerly Hillside Ward.
p72 Monument Park Fifth Ward, Monument Park Stake, formerly Laurelcrest Ward.
p73 Monument Park Sixth Ward, Monument Park Stake, formerly Beacon Ward.
p74 Monument Park Seventh Ward, Monument Park Stake, formerly Beacon Second Ward.
p75 Monument Park Eighth Ward, Monument Park Stake, formerly Beacon Third Ward.
p76 Monument Park Ninth Ward, Monument Park Stake, formerly Indian Hills Ward.
p77 Portland Ward, Portland Stake, formerly Colonial Heights Ward.
p78 Portland Second Ward, Portland Stake, formerly Moreland Ward.
p80 San Diego Ward, San Diego Stake, formerly Hillcrest Ward.
p83 San Diego Fifth Ward, Sand Diego Stake, formerly Linda Vista Ward.
p84 San Diego Sixth Ward, San Diego Stake, formerly Ocean Beach Ward.
p85 San Diego Seventh Ward, San Diego Stake, formerly Pacific Beach Ward.
p86 INDEPENDENT BRANCHES ORGANIZED
p87 Orinda Branch, Berkeley Stake, formerly dependent on Walnut Creek Ward.
p88 Strawberry Branch, Duchesne Stake.
p89 Macleod Branch, Lethbridge Stake, formed by division of Orton Ward.
p90 Florence Branch, Mesa Stake, formerly dependent on Coolidge Ward.
p91 Greenville Branch, Reno Stake, formed by division of Westwood Ward.
p92 Herlong Branch, Reno Stake, formed by division of Susanville Ward.
p93 Tijuana Branch, San Diego Stake, formed by division of Spanish American Branch.
p94 Hollister Branch, San Jose Stake, formed by division of Gilroy Branch.
p95 Healdsburg Branch, Santa Rosa Stake, formed by division of Santa Rosa Ward.
p96 Milk River Branch, Taylor Stake, formed by division of Raymond Fourth Ward.
Beloved brethren and sisters: Few of you realize the great responsibility of this moment. I humbly seek your sympathetic and prayerful assistance, and above all the guiding influence of the Spirit of the Lord.

At this, the opening Session of the 125th seminual conference of the Church, it gives me great satisfaction and joy, in behalf of the General Authorities of the Church, to extend a welcome to you stake presidencies, bishoprics, and to all members who are present at this service here in the Tabernacle and in other groups on Temple Square, and to those listening in by radio and television. May the spirit of unity and oneness characterize this great session this morning.

You join me, I am sure, when we extend love and greetings to members of the Church and to interested, loyal friends throughout the world, in Canada and Mexico; in Europe, South Africa, South America, New Zealand, Australia, the Polynesian Islands, in Japan and China, Greenland, and Iceland, to groups in Korea and the Philippines, on Guam, and other islands of the Pacific. May the spirit of this conference be felt by them through the mysterious medium of soul communion, even before they read the minutes of our great conference.

Among the purposes of these general conferences are, in summary, as follows:

1. To inform the membership of general conditions — whether the Church is progressing or retrogressing, economically, ecclesiastically, or spiritually.
2. To commend true merit.
3. To express gratitude for divine guidance.
4. To give instruction in principles, in doctrine, in the law of the gospel.
5. To proclaim the restoration, with divine authority to administer in all the ordinances of the gospel of Jesus Christ, and to declare, quoting the Apostle Peter, that "there is none other name under heaven given among men" than Jesus Christ "whereby we must be saved." (Acts 4:12.)
6. To admonish and inspire to continue in greater activity.

When thinking and praying in anticipation of this moment, I felt impressed to say a word about what the Church is doing to help parents in rearing their children, having in mind particularly the teenagers of our Church. In a very familiar poem a mother says to her son:

"Do you know that your soul is of my soul such a part, That you seem to be fibre and core of my heart?"

Be yours then the task, if task it should be, To force the proud world to do homage to me, Be sure it will say, when its verdict you've won, She reaped as she sowed, Lo!

I should like to say a word in commendation of the groups in the Church who are helping you mothers and fathers to have your children bring you honor. Before doing that, however, I should like to make a brief report to you of conditions.

Through the loyalty and faithfulness of the members of the Church in paying tithes and offerings, by income from investments and generous contributions from wellwishing, devoted friends, the Church is entirely out of debt, strong financially, and working under a budget carefully planned to meet all obligations incurred in the great building program of chapels, temples, recreation halls, classrooms, throughout the Organized stakes and missions of the world.

We commend all of you, and each of you, for your faithfulness in thus contributing to the finances of the Church, without which it would be impossible to supply the needs of a rapidly increasing membership.

We have just heard the report given by the Clerk of the Conference of the organization of new wards, branches, and stakes during the last six months. The growth of the Church at home and abroad is most encouraging.

With this increase in membership are evidences of increased spirituality. Spirituality results in the greatest good when expressed in acts, not merely in day dreams. "...shew me thy faith without thy works," said James, "and I will shew thee my faith by my works." (James 2:18.)

The great majority of the members of the Church are seeking first the kingdom of God and his righteousness. This is shown, first in contributions in cash and labor in building four hundred chapels at an average cost last year of $80,000 each. In addition to this, the people of Southern California, for example, have contributed in cash toward the building and furnishing of the Los Angeles Temple, over one million dollars. On January 2, 1952, there was a meeting called of all stake presidencies in the Southern California district, at which those present voted unanimously to raise a million dollars to be paid as the building progressed. Today we are pleased to report that pledges for that amount and more have been fulfilled.

Another example of spirituality is the missionary work. There are at present 3457 fulltime missionaries laboring in the forty-three missions, supported financially either by themselves or by their parents. There are 7188 missionaries in organized stakes, making a total number of missionaries paying their own expenses of 10,645.

Melchizedek Priesthood quorum work has never been more effective. The Senior Aaronic Priesthood activity is giving results unprecedented. The female Relief Society, the first auxiliary organized in the Church, is carrying on at its usual high standards, its influence extending beyond the boundaries of the Church as exemplified by the recent trip abroad by its worthy president, Sister Belle Smith Spafford, accompanied by Sister Marba C. Josephson of the Young Women's Mutual Improvement Association. All of you should read their reports.
Perhaps the Church could do more for the delinquents who get into the clutches of the law, but I feel impressed to refer to agencies working to prevent young people from becoming delinquents. For approximately three thousand years men have read the admonition: "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.) The word train means "to teach, or to direct the growth of, to form by instruction, discipline, drill, and proper education. Our most precious possessions are not our abundant harvests, nor our orchards yielding luscious fruit, nor our waterways, nor our million miles of paved highways, nor our oil wells, nor our rich mines of copper, silver and gold, nor even of uranium most precious possessions, our treasures of eternity, are our children. These merit and should receive our greatest and our most constant care and guidance.

Daniel Webster was right when he said:

"If we work upon marble, it will perish; If we work upon brass, time will efface it; If we rear temples, they will crumble into dust; But if we work upon immortal souls, If we imbue them with principles, With the just fear of the Creator and love of fellow men, We engrave on those tablets something which will brighten eternity."

The bringing of children into the world bears with it great responsibilities and opens to view the noblest purpose of life, namely, a partnership with deity "to bring to pass the immortality and eternal life of man." (Moses 1:39.)

The most effective way to teach is by example. It is the child's nature to be active. It is the duty of the parents and of guardians so to direct that activity, as to lead children to know God's love, and the happiness found in obedience to the gospel of Jesus Christ. Parents should ever keep in mind that admonition is of much more avail when example conforms to the admonition given.

You will be gratified, and thinking men generally will be interested, to know what the Aaronic Priesthood quorums and the auxiliary boards are doing in a practical way to assist you parents to train your children to become upright in character, loyal citizens of their country, and faithful members of the Church.

Recently I sent a letter to the presidency of the Aaronic Priesthood, to the general superintendencies of the Sunday School and YMMIA, and to the general presidencies of the YMIA and to the Primary five groups dealing directly with the young people of the Church. In that letter I inquired as to how effectively they are attempting to contact all children and youth in these great organizations. Here are some of the headings of that letter: First, give your total membership, your total enrolment; second, give the percent of those who should or might be enrolled; third, method or methods of contacting the indifferent; fourth, how may parents render more effective coeration; and fifth, what have been your outstanding achievements during 1953 and 1954.

In the Aaronic Priesthood, we learned that they have an enrolment for the young men under twenty of 63,641. The percent of the enrolment of the total members that should be enrolled, 92.79. In the Sunday School, they have an enrolment of 983,025; 91 percent of those who should be enrolled. They had a weekly attendance of 381,656, or 35.5 percent of the total membership of the Church. The Young Men's Mutual, May 31, 1953, had an enrolment of 129,528, and on a corresponding day this year, 140,754; an average weekly attendance of 88,546. Every boy or man between the ages of twelve and twenty is enrolled in that organization, every one; 31,856 of these are enrolled in scouting; 25,368 are enrolled as Explorers. The total enrolment for 1953 was 124,079 plus visitors of 11,342. To date (note the increase) the enrolment is 134,303, with a weekly average of visitors of 10,384, or a total of 144,676, and the average attendance is 64% of those enrolled.

The Young Women's enrolment for 1953 was 124,079 plus visitors of 11,342. To date (note the increase) the enrolment is 134,303, with a weekly average of visitors of 10,384, or a total of 144,676, and the average attendance is 64% of those enrolled.

One cannot help having a pretty warm spot in one's heart for these teenagers in Mutual and Sunday School.
"Would you find it incredible that this boy is one of 1,700 typical, funloving teenagers who get up every morning to attend a 7 a.m. to 8 a.m. Bible class before going on to high school? They do it without credit, without coercion, and often against tremendous odds. They do it five days a week, nine months a year, despite day-light-saving time.

Furthermore, so great is the demand for this early morning instruction that next September (that's this month) 90 classes will open to meet the requests of 2,500 students in Southern California alone.

Not at all. This has been going on in the Los Angeles area for the last four years. It is a part of the program of daily religious education offered by the Church of Jesus Christ of Latter-day Saints, a program which last year served 38,000 young men and women in seven western states and in Canada and Mexico. "With the Bible as text, emphasis is placed on a practical application of its teachings to the lives of youth. What better blueprint for living was ever recorded than that preserved by the prophets? The answers to the questions of modern youth, as uncertainties pile up on them in an increasingly chaotic world, are all found in the experience of the past.

"This is the key to why these young people leave cosy, warm beds on chilly winter mornings to attend daily classes that are not accepted either high school graduation or college entrance credit.

"Neither are these selected students. They are not even all members of the same church. There's a piquant little redhead in one class who answered our question this way: "No, I'm not a Mormon. I simply couldn't understand why my best friend insisted on getting up so early to come down here, so I came along one morning for laughs. I got so interested I asked to register. I haven't missed day since!"

"No, they are not selected obeying their own desire to learn. They represent a crosssection of young America with all its problems. They are average kids looking for a defense against the grim spectre of fear and destruction that now shrouds their future.

"And how do these Bible teachers meet that challenge?

By teaching respect for the inspired Constitution of the United States with its God-given liberty, regard for the rights of others, and love for all mankind. By showing the wisdom of avoiding the mistakes of the past, and fostering a dynamic and living faith in God and the ultimate triumph of good. All this through daily basic instruction in the Master's written word.

Teachers are also meeting the challenge by putting into the hands of the young people the tools of self-vernment and teaching them their use, thus preparing them for leadership, when in the process of inexorable time they will become our leaders.

"In the words of one vivacious brunette, president of her class: 'Every senior student gets a turn being a class officer. We learn confidence in ourselves and how to do the job. Besides, when you're responsible for the whole class, it makes you think, twice before you make a decision.'

This teamwork (referring to Bible class and to the baseball team practicing in Church recreation hall after school particularly), one student says, 'This teamwork is also noticeable in the group spirit of the classroom.'

"The youth of America are studying together, singing together, praying together, and loving it. In one class, five nationalities -- Russian, Mexican, Italian, Greek, and American -- work as one.

"There is a carry-over, too, with the students. Bill Kemsley, a husky youth, was graduated last June from the first three-year course. Bill drove sixteen miles each morning from his home in San Fernando to a North Hollywood class. He transported a carload of students to class and back to San Fernando. The second year he transferred to North Hollywood High.

"I wanted to get away from my old companions," he said seriously. 'They weren't bad fellows, you understand, but I guess my standards had changed. Two of those boys are in jail now,' he added thoughtfully.

"Parents, too, no longer show inertia where this program is concerned. Their comments read like a before-and-after commercial: I used to have such a time getting Mary out of bed in the morning. Now she gets me up! . . ."

"And what is being done," concludes the author, "in Southern California to open a frontier for youth to live and learn the fundamentals of peace and progress could be duplicated anywhere in America by any similar group."

Brethren and sisters, in presenting this general picture of what the Church is doing for teenagers I have had in mind, first, to commend the workers for their diligence and efficiency. God bless them. And second, to show how effective the Church is in its divine organization in touching the life and activities of every member therein. We see how true are Paul's words when he wrote: And he gave some, apostles; and some, prophets; and some, pastors and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:"

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." (Eph. 4:11.)

"In conclusion, and by way of testimony, the gospel is truly the power of God, and the Church the divine means of bringing, first, satisfaction and joy to the individual, here and now; second, bringing harmony in the home; third, more general understanding and resultant peace among the nations; and fourth, salvation and exaltation in the kingdom of our Father.

"With all my soul I pray that the Lord will hasten the day when the influence of this divine organization will be felt more potently for the good of the inhabitants of the world, in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Carl W. Buehner of the Presiding Bishopric will now address us after which we shall hear from the Choir and congregation, "O Ye Mountains High."

Bishop Buehner of the Presiding Bishopric.
At a recent quarterly conference, a high councilman was invited to speak, and when he came to the pulpit he expressed the situation in these classic words: “Every time I stand up to speak my brain sits down.” I have wondered what happens to me, but I think that describes it about as well as anything.

I hope, brothers and sisters, you will have a little prayer in your hearts for me, and for all those who are asked to participate in this great conference of the Church. I have been lifted and inspired by the powerful message of the President. I am sure we were all thrilled with the statistics given, to learn that we are making progress and that we are headed in the right direction. President McKay is an inspiration to everyone and I suppose the Number One missionary in the Church. He lifts people wherever he goes. I have often thought we might well adopt a new slogan in the Church -- something to this effect: “Let’s follow the Leader.” We cannot follow him all over the world as he has traveled far and wide, but if we would show the same enthusiasm for the work that has been assigned to us, as he does for the work that is his, we would have even greater records in our Church.

I would like to say a few words this morning about another program of great magnitude in the Church that I have learned to love since I have been very close to it, and that is the ward teaching program. I would like to commend the leadership of the Church for the progress we have made in this activity. We are visiting more families than we have ever visited before. I think the effectiveness of our message in the homes are more impressive than they have ever been. This year our records indicate that we are visiting thirty thousand more homes every month than we visited a year ago. This is very commendable.

I feel this about ward teaching that it is the one program in the Church that literally extends its arms around the entire Church. That other units only have the ministry of their particular organization, but if we do one hundred percent ward teaching, we will have a visit in the home of every member of the Church every month. In these days where there is great concern and many problems, I know of no finer program than to have two fine ward teachers visit and bless each home, leave a message of inspiration and encouragement, and invite the membership of the Church to attend the various meetings of the Church. It becomes, to me, the one organization that can get into every home in the Church every month.

What do you ward teachers find in the homes of the members of the Church? I have been a ward teacher. We enter homes where there is a wonderful spirit and a fine influence. We also visit homes where there are young men and women in the service of our country, others who are off in the mission fields of the Church. There are frequently young people away from home attending school. Parents are concerned about the temptations confronting these youngsters. We can bring cheer, consolation, and comfort, and make them feel good about the wisdom and mission of these young people.

We find homes where there are now many economic difficulties, people in distress. These should be reported to the bishop. We find homes where there is illness. We find homes where there is not too much interest in the activities of the Church. We find homes where there is a little criticism toward the General Authorities of the Church, and even persons critical of some of the teachings of the Church. I want to tell you, brethren and sisters, ward teaching can perform a great mission as it gets into the homes of the members and brings a spirit of love and appreciation, of inspiration, of fellowship, and of invitation to join the activities of this great Church.

So, I have learned to love this program. I have learned to feel its strength. We have already heard this morning statistics indicating progress that has been made. I would like to feel that some of the success being achieved is due in a large measure to more effective ward teaching and because we are doing a better job by visiting more homes than ever before.

I remember some time ago Bishop LeGrand Richards announcing to the Church that any bishop should be ashamed who did not have at least twenty-five percent of his membership at sacrament meeting. We all thought this could not be done. What has happened? In the last few months we have had a Church average of as high as thirty percent; several months of thirty percent. Even in the summertime when our activities have declined some, we have not had less than twenty percent.

Brethren, I have the same feeling toward this great program for senior Aaronic Priesthood groups in the Church. When it was announced that we should organize these men into priesthood quorums, we received protests from all over the Church claiming, “It cannot be done. We do not get enough of these men into our wards to even have a group.

This morning I would like to tell you that we have over 1600 quorums of senior members of the Aaronic Priesthood that we did not have before the program was announced to the Church. So these things can be done.

I appreciate, too, some of the faithful men who have worked in this program. There are those that you hear very little about. Recently at a quarterly conference one man came to me and said, “Bishop, I have been a ward teacher for sixty years. Sixty years! I thought that might be as long as anyone had been a ward teacher. We wrote a little article in the Church Section of the Deseret News following that information, asking if there had been any who had served longer, and if so we would like to hear from them. We got a letter back from a man who said, “I am now ninety years of age. I became a ward teacher when I was twelve. I have been a ward teacher for eighty-four years, and I have only missed one or two times in that entire period visiting my district.”

Just a week or two ago I was in Ogden attending conference, and a man came to me and said, “I would like to tell you about my ward teaching companion. He had a perfect record of ward teaching for seventy-five years. He has shaken hands with every President of the Church except the Prophet Joseph Smith.” It was a real pleasure to have that man introduced to that entire quarterly conference audience and then to invite anyone to exceed that record.

Now brethren, can you do better than this man with eighty-four years teaching? Most of you cannot, you have not started early enough -- but possibly we can get some of our Aaronic Priesthood boys to start at twelve, and if they live to be one hundred they might beat that record. There are great possibilities, great opportunities.

We heard another interesting experience of a man who had been stricken eight or nine years ago and was flat on his back in bed. As a matter of fact, he was so paralyzed that he could not even have the use of his fingers. He finally learned how to write a little by putting a pencil between his teeth. He became a ward teaching district supervisor, and he had to assist him, a blind man who was not even a member of the Church, but who was a very good friend of his. The story that we got in this letter was that during the time that this man had been the district supervisor in his ward, they have never had less than ninety percent of their families visited.

Then I heard another one from up in the Portland area. I saw a man in a wheel chair who had been brought in to every session of the conference. The stake president said, “I would like to introduce you to this man. He is a one hundred percent ward teacher.”

When I shook hands with him and congratulated him, I said, “How do you do it?”

He said, “Well, I have to be carried into the homes. They have to carry me out again. I can wheel my chair from one home to the next, but it is a wonderful experience. I would not miss it for anything, and I just love to do my ward teaching.

Sometimes I think, brethren, somebody ought to break our ankles or our arms to help us appreciate the possibilities we have. I read the story of the two men down in the Paso Stake who said they drove 120 miles every month to visit two families, but they always have one hundred percent ward teaching visits.

You hear stories like this wherever you go. I have heard men, when asked, “What are you doing in the Church?” say, “I am only a ward teacher,” and I have said, “What do you mean by saying you are only a ward teacher? What you ought to do is swell up with pride and say, ‘I am a ward teacher, and I am doing my teaching, and I am grateful to the bishop for the opportunity he has given me of serving in this great Church and kingdom.’”
I feel, brethren, that we have to feed the spiritual body just as we have to feed the physical body, if we want to keep it alive, and here is a great opportunity to perform that service. I owe some of us feel that we do not amount to very much, and I remind you of the story of the elephant and the mouse. You have probably heard it.

The two of them together crossed a rickety old bridge. When they got on the other side, the mouse looked up into the eyes of the elephant and said, "Boy, didn't we shake that bridge.

Well now, maybe we are just the difference in what it takes to make this program shake, or make it go. Brethren, we express our appreciation and gratitude for what you have done. I hope you can see with us the great possibilities of getting into every home every month. We will strengthen this Church as it has never been strengthened before, and that is my testimony to you, and I bear it in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Carl W. Buehner of the Presiding Bishopric has just concluded speaking.

The Choir and the Congregation will now sing one verse of "O Ye Mountains High," under the direction of Brother J. Spencer Cornwall.

Elder Hugh B. Brown will speak to us following the singing.

Elder Hugh B. Brown will now speak to us, one of the Assistants to the Twelve. He will be followed by Elder Mark E. Petersen, of the Council of the Twelve.

My dear brothers and sisters: Bishop Carl Buehner and I, being first to speak in this conference, are perhaps somewhat like two boys just coming out of the dentist's chair. We look through our tears pityingly at those in the outer office who are waiting for their turn.

We have all been inspired this morning by the stirring appeal of our President, and by the reports we have heard. We have all been encouraged in our work. I hope what I shall say will not seem to be a discord. President McKay closed with the words, "Let loyalty to the marriage covenant pervade the home." We who are favored with the privilege and charged with the responsibility of speaking at the general conferences of the Church wonder through the months what phase of the gospel, what subject we should discuss. Because of some work I have been asked to do, there is only one subject I can think of to talk about, and on that I am very poorly qualified.

In introduction, may I read some scripture which I think is pertinent:

And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.

So God created man in his own image, in the image of God created he him; male and female created he them.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth. (Gen. 2:18; 1:27.)

And in another scripture:

For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh.

What therefore God hath joined together, let not man put asunder. (Mark 10:7)

And again:

Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. (1 Cor. 11:11.)

Let the husband render unto the wife due benevolence and likewise also the wife unto the husband. Paul speaking:

Wives, submit yourselves unto your own husbands, as unto the Lord.

Husbands, love your wives even as Christ also loved the church. (Eph. 5:22, 25.)

Inasmuch as man of this congregation are holders of the priesthood, I remind all of us that we submit ourselves unto the Lord in righteousness and because of righteousness. This requirement of the wives to submit to their husbands presupposes righteousness on the husbands.

In the celestial glory there are three heavens or degrees;

In order to obtain the highest a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

And if he does not, he cannot obtain it. (D. & C. 131:1)

In the Old Testament scripture, the prophet said on one occasion: " ... to your tents, O Israel," (1 Kings 12:16) and again, "Lengthen thy cords, and strengthen thy stakes," referring to their tents or homes and their need of support.

Throughout the world today there is confusion, apprehension, danger. In our own land we are spending billions to fortify and defend our country and protect our homes. Not only are we stockpiling armaments and atom bombs and other instruments of war, but we are also building a radar system, sky high and continent wide, extending across Canada and up into the Arctic Circle, all with the idea, basically, of defending our homes.

Sometimes we, as individuals, feel weak and helpless in the face of all this and wonder what we might do to help. May I call your attention to the fact that right in the inner citadel of our defensive system, the home, which is the very bulwark of our strength and solidarity, right there the enemy is making inroads which truly are frightening. In what I have to say on this subject, I hope no one will feel that I am chastising or blaming or condemning. I think I realize, because of recent experiences, that there are many innocent victims of desertion and betrayal. My heart goes out to many lovely women who are left to raise their children alone, and certainly to them we say a word of...
p23 In the last issue [October 1954] of the Reader's Digest, the startling statement is made that "one thousand times every day in the United States a judge's gavel falls and with two words, 'divorce granted,' somebody's love story comes to an end." And may I add, with some home becomes a casualty. One thousand of them a day in the United States, 365,000 in a year! May I say, regretfully, that the Intermountain States in this list are above the average in the number of divorces granted. May I also say that even among those who are married in the temple, the servant, who first made his appearance in the Garden of Eden, creeps in and continues his attempt to separate man and woman against the decree of God that they should be one flesh.

p24 According to statistics there is one divorce for every three marriages in the United States. What would we think if 33 1/3 percent of all the ships that set sail on the ocean were doomed to ship, wreck and to failure? And what would the board of directors of the company do if the cause of that failure could be traced to the captain and the mate, who could not agree and work together? Many divorces start before marriage.

p25 We who wrestle with this problem have traced some of the causes, and in many cases they lead back into the childhood homes of the you couples, who are now divorcees. We believe, brethren and sisters, as has been so eloquently said this morning, that proper parental example and training in the home would help to stem this tide of divorce. Parents should teach their children by example and by precept the sacredness of the marriage covenant, should teach them that there is no joy in all the world comparable to the joy that comes through happy wedlock. But like all blessings, this joy is predicated upon obedience to law.

p26 Parents, who fail to teach their children to exemplify and practice the things that make a happy home, who do not teach them that there is no joy in all the world comparable to the joy that comes through happy wedlock. But like all blessings, this joy is predicated upon obedience to law.

p27 Fathers should teach their boys that there is no freedom except through obedience to law. Children should be reared in disciplined homes where rules are obeyed and the rights of others are respected. Parents should "reprove betimes with sharpness" and then show an increase of love. The child that is pampered in the home will expect to be pampered after marriage. Among the seeds of divorce one of the most prolific is over indulgence. It grows into extreme selfishness.

p28 There are certain weaknesses in all of us which we say are inherent. I shall not attempt to list them but refer to one or two that men and women should themselves and overcome before their spouse discovers and magnifies them.

p29 I think now of self-control. Many of the cases which I review started with uncontrolled appetites and tempers, leading often to cruelty, mental and physical. When in a temper the tongue may be venomous. The Apostle James said, "... it is an unruly evil, full of deadly poison" (James 3:8.) That is only potential, but it is often true. The tongue, with which we say our prayers and pledge our troth is sometimes used to wound those we love best. "Boys flying kites haul in their white winged birds; we can't do that when we're flying words."

p30 A middle-aged couple on the farm had a violent quarrel at breakfast time. Later in the day they started for town in the buggy, with a fine team of horses to sell their vegetables and eggs. As the horses trotted along, Mary said, "John, why can't we travel together like these horses do? They don't quarrel and fight." John said, "Mary, we could if there was only one tongue between us."

p31 Oh, the unkind things we say to those we love.

p32 We have kind words for the stranger And smiles for the sometime guest, While oft to our own The bitter tone, Though we love our own the best!

p33 Of course, and this is the saddest part of what I have to say, there are evil intruders, more deadly sins, which strike at the very foundation of our homes. Infidelity, love's counterfeit, is the most disintegrating influence that can enter a man's life. It is to the home what treason is to the nation. Lust is fatal to love. It sometimes causes men in military service to destroy the very home which they would die to defend on the battlefield.

p34 In the U.S. News and World Report, there is an article on "Why Teenagers Go Wrong." Divorce is high on that list, and it is reported that onef of all the adult criminals have been baptized and receive the holy Spirit, you who have testimonies of Jesus, who keep the commandments and overcome by faith, and are sealed by the holy Spirit to be pampered after marriage. Among the seeds of divorce one of the most prolific is over indulgence. It grows into extreme selfishness.

p35 But let US think of some positive aspects of this subject. I should like for the next minute to talk to the young people who may be listening in: to tell them that though this enemy is extant, and though they must meet situations where they must face and overcome difficulties, they can train and prepare themselves for this glorious experience with the same promise of success as awaits the wellained and disciplined person in any field of activity. Marriage is life at work.

p36 I speak, first, of love. I am not thinking of that flutter of the heart or the droop of the eyelash which you young folks may identify as such, that may well be the beginning of love, but I am thinking of the love that "suffereth long and is kind, that envieth not, vaunteth not itself, is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil; the love that beareth all things, endureth all things, the love that never faileth." (See 1 Cor. 13.) And I remind you that the Master who loved most of all, endured the most and proved his love by his endurance. Yes, "there is beauty all around, when there's love at home.

p37 I speak next of prayer. The husband, who will kneel every day in the home and thank Cod for his wife and list her virtues in his supplication to be entered on the credit side of the family ledger will overlook or be unmindful of her little weaknessese will never seek the divorce courts. The woman who kneels with her children in the home and humbly thanks God for a kind, loving, and wonderful father and husband, even though at times that prayer may be only a wish, it will still impress upon the souls of the children an image and hold before them an ideal which they will try to realize in themselves. Quoting Sister Benson on the TV program recently, "The family that prays together stays together."

p38 Young people of the Church, read the seventyxth section of the Doctrine and Covenants. Here is the prize which you may earn and enjoy, with God's help. You who begin as juvenile delinquents, and most juvenile delinquents come from broken homes. Let people who are considering divorce pause and consider possible consequences.

p39 Of course, and this is the saddest part of what I have to say, there are evil intruders, more deadly sins, which strike at the very foundation of our homes. Infidelity, love's counterfeit, is the most disintegrating influence that can enter a man's life. It is to the home what treason is to the nation. Lust is fatal to love. It sometimes causes men in military service to destroy the very home which they would die to defend on the battlefield.

p40 God help us that we may put on the whole armor of God, having our loins girt about with truth, and having the breastplate of righteousness, the shield of faith, the sword of the spirit, and go forward in the fear of God and protect our homes. Yes, to your tents, or homes, O Israel, lengthen the silken cords of love and strengthen the stakes of faith and righteousness to the glory of God and our own salvation in the name of Jesus Christ. Amen.

p41 President David O. McKay:

p42 Elder Hugh B. Brown, Assistant to the Council of the Twelve, has just spoken to us.

p43 Elder Mark E. Petersen of the Council of the Twelve will be our concluding speaker.

p46 Mark E. Petersen
ELDER MARK E. PETERSEN Of the Council of the Twelve Apostles

1 As a postscript to these stirring things which we have heard this morning, may I say that in my humble opinion, one of the foundation stones of success in the home is companionship in the home, and that companionship must begin with husband and wife.

2 You remember that you started out with your courtship on a basis of companionship. You husbands remember when you courted your wives that you did all you could to be enjoyable companions to them; you took them out, showed them a good time, paid them compliments. You never thought of criticizing them or embarrassing them because that would never win a fair lady, but you put your own best foot forward always, and you did all you could to convince that young lady that this association with you would provide for her a loving, wholesome, desirable companionship.

3 You ladies remember how you responded, and then together you decided that you would be married because you desired to have that type of companionship perpetuated throughout your lives.

4 Where is that companionship now? Are you, as husbands and wives, real companions today? Do you have fun together? Do you ever go out together and really have a good time? Do you work together? Do you worship God together? Do you maintain that his respect for each other that you once had, remembering that there can be no real love at home unless there is respect for each other, and that there is precious little respect unless we are respectable?

5 The Lord had something to say about companionship in the home. He gave a great commandment in section 42 of the Doctrine and Covenants, verse 22, and this is what he said:

6 Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else. (verse 22)

7 I believe, ladies, that that commandment is just as applicable to you, and that you could receive it as though it said: "Thou shalt love thy husband with all thy heart, and shalt cleave unto him and none else." And when the Lord commands that husband and wife love each other with all their hearts, it means that it shall be a wholehearted love, and that there shall be no holding back and no reservations. Then the second part of that command, to "cleave unto her," I believe means that we shall be good companions, one to the other. I believe that when the Lord says that we shall cleave unto husband and wife, that he means that we shall be enjoyable, desirable happy, loving companions one, with the other.

8 Then there is that very potent last portion, "and none else," which rules out all types of competition. Any married man who pays attention to any woman other than his wife, to that extent is in rebellion against Almighty God, and any woman who is married and receives attention from any other man is flying in the face of Providence and violating the law of heaven.

9 Now if you have broken this law, what is the answer? President Stephen L. Richards gave it to you yesterday in the Relief Society conference. What is the answer to any broken law? If you the Sabbath, is the answer further violation? If you break the law of chastity, is the answer further violation? There is only one answer to a broken law, and that is repentance, and if you have broken the law which says, "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else," is the answer divorce, or is it repentance with a broken heart and a contrite spirit?

10 There is another type of companionship in the home which is so fundamental to love at home, and that is companionship between parents and children. I am sure that many of you parents do not realize the gravity of the temptations which face your young people. There are sins in which your young people become involved that many of you parents do not even dream about, but they are terrible things which will drag them down into the depths of hell if they yield to them, and will break your hearts, as parents. Companionship between parents and children will provide a fortification against those temptations and may save them.

11 You fathers, are you willing to be corn anions to your sons? Oh, they need you, and they plead for you. Would each father be willing to spend one hour a day with his son if he knew that the boy's very salvation depended upon it? Oh, I know there are many of you who will say you do not have time. I know that some of you will say that business is too demanding and you cannot spare the time from your job and your other exacting assignments, but I would like to tell you that there is not a job in the world as important to you as your son. If you are so busy that you cannot be a companion to your son so that you can help to save his soul, you are too busy, and you need to readjust. If you will be a companion to him, and if you will keep the standards of the Church, and in that companionship teach those standards to your son, as that boy watches you observe those high principles, he will have respect both for you and those principles and will be converted to them, and thereby you will place him on the high road to salvation.

12 You mothers, teach your daughters by means of companionship also. A couple of weeks ago when I was coming home on the train, there was in the same car with me a young mother and her two little girls. It was a long ride, and these little girls were tired and peevish. This mother was one of those strict disciplinarians who apparently knew nothing about discipline. I am sure that with that stern face, if she had ever smiled it would have cracked her face all over, she was so rigid and so stern. She gave those children a very bad time, and they gave her a bad time, and a bad time was had by all.

13 Then, as I went into the next car on my way to the diner, I noticed another mother and her two little girls. There was none of the atmosphere of what I have just described to you. There was happiness and laughter and joy because on the same train and over the same long journey this second mother was playing with her little daughters. She was a playmate, a pal, to them. I noticed that in the midst of the game one of the little girls came up and hugged her mother, and said, "Mother, I love you so much." Then she went back to play her game again.

14 I thought, what a pattern for all mothers. If mothers would just be companions, beginning when the children are small, what a marvelous influence they could have. And mothers, as they grow up, do not change the recipe. Continue to be companions to them, and as you give them that companionship, they will love you; they will honor you; they will seek your advice. Even when they have grown up, you will see that from time to time in the midst of their games or their worries, they will come to you and put their arms about you and say, "Mother, I love you.

15 Love at home comes through proper companionship. Husband and wife may be kept together through it. Mother and father can save their sons and their daughters by proper companionship, and that they will, I humbly pray in Jesus' name. Amen.
Because a man has great schooling, is educated according to the ideas of the world, is not sufficient reason why he should be called to take charge of a class in any of the gospel and who have faith and a testimony of the truth. We have them. We want men who are trained in the principles of the Church, and those who have charge of priesthood quorums, and the other organizations of the Church, to see to it that in the choosing of teachers they use wisdom and imaginations, and almost invariably they are brethren who are not in line. They have brilliant, trained minds, sometimes with pleasing, influential personalities, but lacking the spirit of truth that comes by obedience. You cannot give what you do not possess. In my humble opinion only those who believe in, and can prove their teachings by actions, are qualified to teach in our Sunday Schools, our Mutual Improvement Associations, and in the priesthood quorums of the Church. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

PRESIDENT JOSEPH FIELDING SMITH Of the Council of the Twelve Apostles

I, too, am concerned over the faith of our young people, for that matter, of all the members of the Church in this day when there are so many prevailing notions, ideas, and philosophies. I have realized for a long time the need of spiritual protection, protection in the teachings that we give to our young people in our organizations, to Save them from the false doctrines and teachings of the world.

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"Remember," the Lord has said, "the worth of souls is great in the sight of God;"

For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

"And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

"And how great is his joy in the soul that repenteth!

"Wherefore, you are called to cry repentance unto this people.

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!" (D. & C. 18:10.)

In the early days of the Church men came out of the world and received the testimony of the gospel, but they had been trained in the traditions of the world, the religious world, and they brought in with them some of those religious notions. The Lord had to correct them, and he said:

"Let us reason even as a man reasoneth one with another face to face.

"Now, when a man reasoneth he is understood of man, because he reasoneth as a man; even so will I, the Lord, reason with you that you may understand.

"Wherefore, I the Lord ask you this question unto what were ye ordained?

"To preach my gospel by the Spirit, even the Comforter which was sent forth to teach the truth.

"And then received ye spirits which ye could not understand, and received them to be of God; and in this are ye justified?

"Behold ye shall answer this question yourselves; nevertheless, I will be merciful unto you; he that is weak among you hereafter shall be made strong.

"Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the spirit of truth or some other way?

"And if it be by some other way it is not of God.

"And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth or some other way?

"If it be some other way it is not of God.

"Therefore, why is it that ye cannot understand and know, that he that receiveth the word by the Spirit of truth receiveth it as it is preached by the Spirit of truth?

"Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together.

"And that which doth not edify is not of God, and is darkness." (Ibid., 50:11.)

It makes no difference who the teacher is, if he teaches false doctrine, if he teaches that which has been condemned by the Lord, that is contrary to what is written in the revelations given to the Church, then he should not teach.

In the forty-second section of the Doctrine and Covenants the Lord declares that he who hath not the Spirit shall not teach. I call upon you brethren in the wards and in the stakes to be alert to find men who have faith in their hearts and a love of the truth of the gospel of Jesus Christ and do not choose men simply because they have a personality or worldly wisdom. Find if they have in their hearts a love of divine truth. If a man cannot accept the revelations in the Bible, in the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, which we have received as standards, if he has reservations in his mind in regard to the things that are there recorded, which have come to us by the word of the Lord, then he ought not be teaching in any organization, any class, anywhere in the Church of Jesus Christ of Latter-day Saints.

May the Lord bless us one and all, guide us in righteousness, help us through the study of the scriptures to know his will, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

President Joseph Fielding Smith, President of the Quorum of the Twelve, has just concluded speaking. We shall now hear from Elder Antoine R. Ivins, of the First Council of Seventy, who will be followed by Elder Eldred G. Smith.

ELDER ANTOINE R. IVINS Of the First Council of Seventy

My brethren and sisters: If I say anything that may be helpful to you this afternoon, it will be because you lend me your faith and prayers, for I sense a deep feeling of responsibility as I occupy your time.

I represent one of the quorums of the priesthood which we call the General Authorities of the Church. You face the General Authorities. We face the great body of the priesthood who regulate, under the direction of the General Authorities, the affairs of the wards, the stakes, and the missions of the Church. To bear that priesthood is a tremendous responsibility, and it is the duty of us who bear it to magnify it, to come to understand through our faith, our prayers, and our Service what the duties of the various offices are and then strive to magnify our calling.

Whenever one accepts an ordination in the priesthood, I take it that there is an implied promise, even if it is not voiced, that he will undertake to magnify that calling. Too many of us, I think, when we fail, lay it to the fact that the devil tempts us. I think myself, we ought to take personal responsibility for it, because when we are endowed with the priesthood we are supposed to have access to our heavenly Father and to his Spirit, which would give us control over all of these weaknesses and temptations, and if we would enjoy to the very fullest the Spirit of God, we would have that control.
NOW, the only way to get this Spirit that I know of is to work for it. The Lord has said if we would do the things he has told us to do, we will know of the doctrine, whether it be of God. And we should strive first of all to get that testimony that will carry us through and over all the temptations and pitfalls that may lie in our path. I think that is the only way really to know that the gospel is true, to put it into practice in our lives. There are many of us, perhaps, who feel that the position which we hold is not too important, but I like, as I go through the stakes and meet the priesthood of the stakes, to express my idea that so far as I am concerned, the most important job, if you want to call it a job, and the most important assignment in the priesthood is the one I have. If I can manage to magnify my calling, I should not worry about what other people, either ahead of me or who work along by my side, are able to do. My problem, brethren and sisters, is to magnify my particular calling.

Now the priesthood of the brethren who stand before us is a great and wonderful endowment. All of the grand and glorious privileges that we enjoy as members of the Church come to us only through the offices of that priesthood. We should appreciate it, brothers and sisters; we should love it; and we should strive to magnify it.

This has been the problem, of course, of mankind from the beginning, to live in a manner that would please God. We should strive to do it.

Now, some of us are presidents of elders' quorums, some of us are presidents of seventies' quorums, some of us are presidents of high priests' quorums, and some of us have special offices in this priesthood. Are we willing, and are we determined to accept the responsibilities of these various offices and magnify them?

Brethren and sisters, when I contemplate the fact that the privileges which you and I enjoy are carrying into a life which will extend beyond this one into eternity, then I am overpowered with the thought that I should bend every effort and every power within me to magnify my calling, so I should be worthy of a high and exalted position afterwards. It is within the possibility of every man to do it. That was the design of God, our heavenly Father, that we should come here with equal privileges. The problem is, are we willing, and will we do it? We can if we will. Will we leave this conference with a renewed determination to magnify our callings, and to help the people whom we are set apart to help, we who are leaders of the Church, or will we just think we have had a pleasant time and proceed to forget the admonitions?

Brethren and sisters, we cannot afford to forget the good resolutions that we make when we sit under the spell of these brethren who are surrounding us. We cannot wish ourselves into success; praying will help; but there must be activity if we magnify this calling.

There are many of us, as I said, who are presidents of elders' quorums. The elders' quorum is the largest quorum in the Melchizedek Priesthood, larger than the combined quorums of the high priests and the seventies. If we would strive to benefit and bless the Melchizedek Priesthood, generally, in the Church, it seems that that is the place where we should put special effort, because it is the large group, and it just happens to be, if we can trust the statistics of the Church, the group where our help could be most effective and most noticeable. But do we do it? We, who are presidents of the elders' quorums? Do we sit down with our brethren, privately, and talk over their problems with them, striving to encourage them in their work, or are we content to stand up before them on Sunday morning in the quorum meeting, announce a hymn and a prayer and a speaker, and let it go at that?

Bishop Buehner this morning spoke about the dignity of ward teaching. I believe the best ward teaching that I ever heard of was that performed by a friend of mine on the ditchbank with the boys, the teenage boys of his particular ward. Ward teaching should go right into the homes of the people and attack their personal problems. It is not a matter of the weather or things of that sort. We have discovered in the stake missionary work that in ten years we have picked up seven thousand children whose baptism had been neglected because they had not been taught its necessity. When the stake missionaries found them, they were eager to be baptized, not only willing, but eager. It has always appealed to me that somewhere along the line, some ward teacher, as well as the father and mother, forgot a duty, and the same thing, I think, applies to the elders' quorums and the seventies' quorums.

The duty of a president is to understand the private life of every member of his quorum and do what he can to ameliorate adverse conditions and to enhance the good ones. If we could do that, brethren, as quorum presidents, as bishops, as stake presidents, as high councilmen, think what a wonderful contribution it would be to the welfare of the membership of the Church. After all, brethren, those of us who are here are mainly of that category, or those categories -- those of us who are here, whom I am facing now, are mainly men -- who have official responsibility in this priesthood, and what are we doing about it? We are doing a wonderful work, it is true, but we are not nearing perfection in it. When we consider the great number of men who have gone past their majority and into married life without ever having received any priesthood at all, then you will agree with me that somewhere along the line, we have not succeeded in doing what we should do.

When you contemplate the great number of priests who go out of the priests' quorum and never get into the elders' quorum, you will have to admit again that somewhere along the line leadership has failed.

Now, brethren and sisters, we who hold the priesthood have that responsibility. We who hold office in it, presiding offices in it, have perhaps the greater responsibility. We who are the wives, or you who are the wives, I cannot include myself in that, have the responsibility of helping your husbands to do it, and too often it is your failure to cooperate which prevents an officer from fully magnifying his calling.

My appeal today, brethren and sisters, is that we who have this responsibility shall make a renewed effort to understand our problems and to magnify it, and the wives should make a definite resolution that they will never stand in the way of the official performance of the duty of a husband.

May God bless us, not only with an understanding of our problems, but also with the power to do it, I pray in the name of Jesus. Amen.

President David O. McKay:

We have just heard a message from Elder Antoine R. Ivins, of the First Council of Seventy. Elder Eldred G. Smith, Patriarch to the Church, will now address us.

Elder Eldred G. Smith

My brothers and sisters: I assure you I need your faith and prayers in my behalf. If there is anyone who needs the help of the Lord, I do. I can heartily endorse all that has been said at this conference, and I have faith that I can endorse everything that will be said in this conference. I like Brother Mark Petersen's comment of a postscript to what has been said, and I would like to add my thought as another postscript.

Now, in the very beginning, God placed Adam on the earth, and he gave him dominion over the fish and the fowl and the cattle and over all the earth. Now this would seem to call it a job, and the most important assignment in the priesthood is the one I have. If I can manage to magnify my calling, I should not worry about what other people, either ahead of me or who work along by my side, are able to do. My problem, brethren and sisters, is to magnify my particular calling.

May God bless us, not only with an understanding of our problems, but also with the power to do it, I pray in the name of Jesus. Amen.

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May God bless us, not only with an understanding of our problems, but also with the power to do it, I pray in the name of Jesus. Amen.

President David O. McKay:
Every person who comes to the earth must have an opportunity to receive all the blessings of these sealings if he will accept, sometime before the end of the millennium. There could not be a just God if it were otherwise. These sealing blessings are obtained, first, through the ordinance of baptism into the Church of Jesus Christ. Then the wife is to be sealed to the husband for time and for all eternity, and those children who are born outside of this wedlock must be sealed to their parents that they may receive the blessings as though they were born under the new and everlasting covenant.

Those who have died without this law may have the privilege of receiving these blessings by proxy. That is where our responsibility comes in. We must first teach the gospel to the living, and then for those of our families who died without the law we must gather their records that this great and important work can be done for them.

Quoting the Prophet Joseph Smith in Section 128 of the Doctrine and Covenants on this subject:

And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary and essential to our salvation, as Paul says concerning the father -- that they without us cannot be made perfect, for we cannot without our dead be made perfect.

And again, in connection with this quotation I will give you another quotation from one of the prophets, who had his eye fixed on the restoration of the priesthood, the glories to be revealed in the last days, and in an especial manner this most glorious of all subjects belonging to the everlasting gospel, namely, the baptism for the dead; for Malachi says, last chapter, verses 5th and 6th: Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse.

...the earth will be smitten with a curse unless there is a welding link of some kind or other between the fathers and the children, upon some subject or other, beholding what is that subject? It is the baptism for the dead. For we without them cannot be made perfect; neither can they without us be made Perfect. (D. & C. 128:15.)

This does not refer to just the few of us who are members of the Church today -- a handful of his children -- but this work must be done for all of our ancestors before we can be sure of our salvation. It is a tremendous task! At the rate we are baptizing for the dead in our temples today, plus the baptisms of the living, it is estimated that it would take over four thousand years to baptize the two billion four hundred million who are now living on the earth, without counting the dead. Are there as many righteous dead as there are people living today? If so, how is this work going to be accomplished? It is a task which must be done. All of God's children who will accept the gospel must become welded into one great family. For this purpose he has seen fit to send choice spirits to various parts of the earth. These choice spirits accept the gospel when it is brought to them. Then from that nucleus, others of their families and friends accept the gospel. They come to the temples of the Lord and perform their own sealings and then the work for their dead ancestors.

Converts have three sealing steps they must be present for in the temple: Those who are married must have the wife sealed to the husband, then their children sealed to them, then those parents are to be sealed to their parents. Those who are born under the covenant have these choice blessings automatically.

Do we appreciate those blessings? Many converts would willingly spend the rest of their lives in whatever effort is necessary to obtain the opportunity of being sealed to their parents and consider it well worth the effort.

Then we need to gather all the records of our ancestors that we possibly can. I do not mean just a halfhearted attempt. Seek diligently, constantly, and prayerfully. Do not wait for a convenient time will never come. Do not put it off until old age when we not able to do anything else. We never know what tomorrow will bring, and we must see that the work is done, completing the sealing of each family group. There is no one who can escape the responsibility of this work. We will not be excused because we thought an aunt or some other relative was doing the work.

One young lady, a genealogist, was asked the question, "What if you find an undesirable character in your family tree, such as a pirate or convict or the like?" She answered "My responsibility does not concern how he lived but just that he lived and died. After all, I owe my existence to him, and my only way of paying that debt is to do the baptism and sealing work for him. It will be up to him to accept it."

This is a responsibility for each of us. Not one of us can be made perfect without this work. I doubt if the Lord will accept the excuse that we are so busy working in the auxiliary organizations that we cannot spend a part of our time in genealogy. Any part of this we do not do which we should do must be done by someone else, for it must be done. If we shirk our responsibilities, how can we expect the blessings?

To those scattered around the world, may I say a word of encouragement? Be of good cheer, be diligent, trust in the Lord, and he will help you. You were probably placed where you are to do a special work in gathering records or to fulfill a special missionary assignment. If you will let him, the Lord will give you success in your work and much happiness in so doing.

May his blessing be upon all those who are diligent in this work, that we may prepare the way for his coming, I pray, in the name of Jesus Christ, Amen.

President David O. McKay:

We have just listened to the Patriarch to the Church, Elder Eldred G. Smith.

The congregation will now rise and sing "Praise to the Man Who Communed With Jehovah." After the Singing Elder Sterling W. Sill will Speak to us.

Singing by the Choir and congregation, "Praise to the Man Who Communed with Jehovah."

STERLING W. SILL

ELDER STERLING W. SILL Assistant to the Council of the Twelve Apostles

In four days it will be six months since President McKay invited me to his office to notify me that I had been called to this position. These six months have been tremendous months to me. While I have always been active in Church work, it has mostly been in some ward or stake capacity, and sometimes our appreciation is restricted by our experience. But during these last six months I have had the new experience of visiting many stakes of the Church, located in six states and one foreign country. In each case I have not been in that stake more than a few hours before I have felt almost as much at home as though I had lived there all of my life, and I have been delighted and inspired to find that all over the Church there is the same fervent testimony of the gospel, and the same devotion to God that has characterized the great men and women of my own ward and stake, to whom I owe such a great debt of gratitude.

This has been a profitable experience to me for many other reasons. One is that I have become a little better acquainted with the men who lead the Church, not only because of more frequent personal contact, but also on the day of my appointment I made a resolution that I would read from beginning to end every book that had been written by every present General Authority of the Church in order that I might learn something from his devotion and faith. I have not finished this project yet, but I have made substantial progress in that direction, and I have been delighted at the great stimulation and inspiration that I have received. I found out a long time ago, that we may not only be inspired by our Father in heaven, but we may also receive inspiration from his children.
This particular reading comes as a sort of climax to a great experience that began for me ten years ago when I heard Adam S. Bennion give a lecture on the value of great literature. It was near the end of the Japanese war and he presented this proposition: Suppose that you were going to be a prisoner in a Japanese concentration camp for the next four years, and that you would be permitted to take with you the works of any ten authors. Which would you take, and what would you expect to get from your study? That is, what are the values in great literature? great human thought? Brother Bennion's idea was that one might study the ten authors in the world in whom he had the greatest interest and confidence, the men that he would like most to resemble, and then read everything that they had ever written, and one by one try to exhaust each in turn; that is, you think his every thought. You try to feel as he felt. You may probe and pry and peep into every corner of his mind. You try to live his life over again.

Following this suggestion has been a wonderful experience to me, and presently I am rereading one of my ten authors. This particular author has written five books. One of them is entitled the Old Testament. Another is the New Testament. One is the Book of Mormon. One is the Doctrine and Covenants and one is the Pearl of Great Price. Each time we read a book with a new purpose it becomes a new book. This is not because the words in the book have changed, but because we bring to it a new outlook; for example, one might read the Bible to get from it its literature, or its history, or its philosophy, or its psychology, or its theology, but I am not reading the standard works of the Church primarily for any of these reasons. Rather, I am trying to get better acquainted with the author.

Daniel Twlingh wrote a sacred song entitled, "I Walked Today Where Jesus Walked," and I have no doubt that that would be a thrilling experience, to stand on the very spot of ground on which Jesus once stood, but we may have an experience which is far more important. For through the scriptures we can think, today, what Jesus thought. We can try to feel as he felt. We can try to do as he did. We may try to become what he is.

Someone has asked this question: How would you like to create your own mind? But isn't that about what we are all doing? William James said "...the mind is made up by what it feeds upon." Someone else has said, the mind, like the dyer's hand, is colored by what it holds." That is, if I hold in my hand a sponge full of purple dye, my hand becomes purple, and when I hold our minds and hearts we think the thoughts of God, ideas having to do with great spirituality and devotion and faith, then our lives are made up accordingly, as far as the writer of the Proverbs said, "...As he [a man] thinketh in his heart, so is he." (Proverbs 23:7.)

I am very grateful for these wonderful books which we call the standard works of the Church, because through them we may think even the thoughts of God as the prophets have recorded them through all the ages of the world. The Old Testament was written in the period antedating the mortality of Jesus. The New Testament is written about his life. The Doctrine and Covenants was written in our own day. And the Book of Mormon and the Pearl of Great Price reach across all three of these periods.

But, in addition to the standard works, I am very grateful for the recorded ideas of those who presently and in the past have led the Church. Because they have written their ideas down, we can think their thoughts. I hope I do not embarrass President Joseph Fielding Smith by speaking about his recent great book entitled Manis Origin and Destiny which I think is one of the great books of the Church. I would like to see every person in the world read this great book, for what knowledge could be more important and helpful to man than the ideas therein presented. President Smith has packed into this book the study, meditation, and devotion of a lifetime, but through our reading we may make all of these ideas our own in a week or a month. This is one of the advantages of a great book.

To try to indicate the need that exists in the world, and in our own lives, for proper religious information, I would like to tell you of an experience that I had a few weeks before I read Brother Smith's book. I happened to be in a large eastern city on a business assignment and, inasmuch as I was in the city Sunday and was not convenient to my own Church, I went to hear one of the great Protestant ministers of the world. After the meeting was over, I was shown through their great church edifice, and I bought a book written by the minister, which I read very carefully on the train coming home. Three weeks later I was again in this city and again went to hear this man speak. After the service was over a large group of people lined up to shake hands with the speaker. After all of the others had gone, I introduced myself and told him how much I had enjoyed his sermons and his book, but there were some things that I could not understand and I would appreciate it if he would discuss some of them with me. He had used some phrases in reference to God such as "immerse yourself in God," or "send your roots down into God," or "fill your mind with God," and I asked him if he would explain to me his conception of God. He was very frank to say, "I do not know what God is, and I do not know of anyone who does know. If someone could find out what God is, that would be the greatest news that had ever come into the world." I said to him, "Would you give me your idea of what is meant by the statement in Genesis (1:27) which says that 'God created man in his own image?'" He said, "There is one thing of which I am reasonably sure, and that is that God is not an anthropomorphic God; that man was not created in the image of God."

This great man, who is one of the most popular religious leaders in the world, does not understand God, and yet Jesus said, "...this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) In addition to this, this man who has taken upon himself to minister in the name of Christ does not understand preistence or the resurrection. He does not know the difference between the Aaronic and the Melchizedek Priesthood, nor does he understand the doctrines of Jesus that are plainly mentioned and discussed in the scriptures. Yet this man is the spiritual director of thousands of people.

I was greatly impressed by the earnestness of his declaration that to know God would be the greatest information that could ever come into the world. When I returned home, I decided to find out what were the important events that were happening in the world today so that I could make a comparison. I called up a newspaperman and asked him if he would let me know what were the greatest news events of the last year. He listed the following:

- Stalin's death in March 1953.
- The execution of the Rosenbergs in June 1953.
- The Greenlease kidnapping last fall.
- The Harry Dexter White case last fall.
- The East German food riots in early 1954.
- The hydrogen bomb.
- The launching of the atomic submarine, Nautilus, in January 1954.
- The Puerto Ricans who shot up Congress in March 1954.
- The polio vaccination test, 1954.
- The Army-McCarthy hearings, 1954.

Most of these events have to do with bringing death into the world, whereas to know God could bring eternal life to all men. With this in mind, I opened the Doctrine and Covenants and read with a new appreciation the account of this greatest event that has happened upon this earth since the days that Jesus lived upon it. This wonderful event is recorded so that everyone may read and understand. We declare to the world that in the spring of 1820, God the Father and his son, Jesus Christ, appeared to Joseph Smith, to establish upon the earth a belief in the God of Genesis, and to restore in its fullness the knowledge of all of the principles of the gospel. To discover God is the greatest discovery that anyone ever makes in his lifetime, and in trying to understand the great responsibility that goes with such a discovery, I got down on my knees and asked God to help me bear an acceptable witness of him to all of those with whom I should come in contact. When it was revealed to Paul as he
After the resurrection of our Lord and Savior Jesus Christ, He appeared in the upper chamber on one occasion and, oh, they were glad to see Him receive their Lord. I believe that applies in this dispensation in this year 1954, as it did almost two thousand years ago when that positive declaration was given by Peter.

And with many other words did He testify and exhort, saving, “Save yourselves from this untoward generation (Acts 2:36).” For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, “Men and brethren, what shall we do?” Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. And Simon Peter answered and said, “Thou art the Christ, the Son of the living God.”

He saith unto them, “But whom say ye that I am?” Again on another occasion, on the day of Pentecost, the Savior had commissioned His disciples to go forward and proclaim His doctrines. They had the power and authority necessary to teach the gospel of Jesus Christ and to administer in the ordinances thereof which pertain to the salvation and exaltation of our heavenly Father’s children.

Would you say that was a positive testimony that Peter had? He knew that Jesus was the Christ, the Son of the living God. That came unto him by divine revelation. It journeyed on the way to Damascus that Jesus was the Christ, a great responsibility was placed upon him. When the same thing was made known to Joseph Smith, a tremendous responsibility was placed upon him. He said, “...I had a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it.” (P. of G. P. Joseph Smith 2:25.) Now that the same thing has been made known to us, a great responsibility has been placed upon us, and I pray that our heavenly Father will help us to be effective, inspired, untiring bearers of this great truth to all men everywhere in the world. This prayer I ask in Jesus’ name. Amen.

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The necessity of missionary work to be done among those professing faith in newshioned religions conceived of men and among those who deny all faiths, deny even the teaches the oldshioned gospel of Jesus Christ." This very attempt on the part of this great church to distinguish itself from other presenty churches is evidence sufficient of.

Not many years ago in Knoxville, Tennessee, I saw a sign done in bronze on the corner of a bank building which read in substance: "The Church around the corner the old fashioned gospel of Jesus Christ." This very attempt on the part of this great church to distinguish itself from other presenty churches is evidence sufficient of the necessity of missionary work to be done among those professing faith in newshioned religions conceived of men and among those who deny all faiths, deny even the.

And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the lord.

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

The other disciples therefore said unto him, We have seen the lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

And Thomas answered and said unto him, My lord and my God.

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. (John 20:19.)

I have not seen the Master Jesus Christ, but I have a firm conviction and testimony that he lives. I know that I have been blessed as I go about in my humble, weak way endeavoring to fulfill assignments which come to me by those in authority. I cannot deny that God and his Son Jesus Christ have been with me to bless me that the people might be fed the bread of life.

I am grateful for a positive testimony.

In conclusion I should like to give you a positive testimony from the Old Testament. The Prophet Job had suffered much, and yet his testimony was sufficiently strong that he had the power to subdue and rise above and overcome the weaknesses of the flesh because the Spirit of the Lord had taken precedence in his life. So indelibly did he desire his testimony to be inscribed upon the hearts and minds of men that he said:

Oh that my words were now written! oh that they were printed in a book!

That they were graven with an iron pen and lead in the rock for ever!

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God.

Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. (Job 19:23.)

Yes, my brothers and sisters and friends of the radio and television audience, you may also have a positive testimony that God lives and that Jesus is the Christ, the divine Son of God our heavenly Father, and I trust that those who are hungering and thirsting after righteousness may have a desire within their hearts to accept truth, for all truth emanates from God our eternal Father.

This is my testimony to you today, and I bear it in humility and in the name of the Lord Jesus Christ. Amen.

ELDER HENRY D. MOYLE Of the Council of the Twelve Apostles

The restoration of the gospel this statement presupposes two fundamental facts (1) the former existence of the gospel upon the earth; (2) its loss is appearance, etc. Was there a divine church? It is as much our mission on earth to proclaim the existence of the gospel in earlier dispensations as anything can be. The world today wonders why there a divine church? It is as much our mission on earth to proclaim the existence of the gospel in earlier dispensations as anything can be.

And Jesus answered and said unto them, Take heed that no man deceive you.

For many shall come in my name, saying, I am Christ; and shall deceive many. (Matthew 24:4)

We go into the world to teach them the former as well as the latter-day gospel of Jesus Christ. Did not the prophets Isaiah and Micah say:

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

O house of Jacob, come ye, and let us walk in the light of the Lord. (Isaiah 2:2 see also Micah 4:1)

Not many years ago in Knoxville, Tennessee, I saw a sign done in bronze on the corner of a bank building which read in substance: "The Church around the corner teaches the old fashioned gospel of Jesus Christ." This very attempt on the part of this great church to distinguish itself from other presenty churches is evidence sufficient of the necessity of missionary work to be done among those professing faith in newshioned religions conceived of men and among those who deny all faiths, deny even the.
We have a mission to proclaim the gospel existence and the true conception of God to our fellow men, the establishment of His Church upon the earth by His Only Begotten Son, Jesus Christ. We cannot, in fact, proclaim the restoration of the gospel without proclaiming its preistence. The restoration must bring back that which was originally established. Something else would not be a restoration; neither can you restore that which is already here. We can restore only that which is lost, gone, disappeared. Restoration means to bring back that which we formerly had.

The foundation upon which the Church of Jesus Christ is organized in these latter days is the statement of Jesus Christ to the boy who, in the strength and simplicity of his faith, prayed to God for enlightenment upon this very subject. Where is the Church of Jesus Christ to be found? The boy of fourteen asked the Lord which of all the sects was right and which he should join. He was told the Lord that he must join none of them, for they were all wrong, that all their creeds were an abomination in his sight, that they drew near to him with their lips but their hearts were far from him. They teach for doctrine the commandments of men, having a form of godliness but they deny the power thereof. He again forbade the boy to join any of them. A restoration of the divine Church was later to be effected through the instrumentality of this boy as he grew to manhood, the Prophet Joseph Smith. The Angel Moroni later told the Prophet in September of 1823:

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the lord. (D. & C. 2:1)

Joseph Smith was not only given the priesthoode keys of which Elijah held, but previously he and Oliver Cowdery had also received the apostolic priesthoood at the hands of Peter, James, and John, with authority and direction once again to select twelve apostles. The priesthood of God was thus once again restored to the earth, the authority by which the divine Church should be reestablished on the earth, so vital to the world at large, whether Christian or heathen, is this restoration, that every bearer of the priesthood should be wellversed in the historic facts such as we have of the original foundations of the gospels disappearance and its restoration as well as the first principles of the gospel itself. What could be more appropriate for the large body of the priesthood of the Church than periodically to direct its study to these matters of such great historic value to us and to our missionary work. We have studied them now for three years. We have not been left without evidence of an apostasy from the gospel as given us by the Savior. Our course of study prepared by Elder James L. Barker has given us many important historic facts with which we should be familiar. Others will find, and from time to time, add more to our fund of knowledge just as Elders Parley P. Pratt, James E. Talmage, and B. H. Roberts, and others have done in the past from historic sources. The scriptures themselves prophesy of the falling away from the true gospel of Jesus Christ.

We read:

I charge thee therefore before God, and the lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with longsuffering and doctrine.

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

And they shall turn away their ears from the truth, and shall be turned unto fables. (2 Timothy 4:1)

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. (2 Peter 1:21.)

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the lord that bought them, and bring upon themselves swift destruction.

And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. (Ibid: 2:1)

The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. (Isaiah 24:4)

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell and to every nation, and kindred, and tongue, and people.

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. (Revelation 14:6)

This gospel now restored to earth is a plan of life and salvation, a means by which through our obedience we can be brought back into the presence of our eternal heavenly Father crowned with glory, immortality, and eternal lives. It has always had a universal application. It was the same gospel in Jerusalem, Constantinople, Ephesus, or Rome. It is eternal in its endurance! If we were to go to any of these cities or any place else to which the Apostles of Christ carried the true gospel and they claimed to be the rightful successors of Christ, we would have one absolute, unchangeable, accurate, and at the same time simple standard by which we could judge the validity of their claims, assuming as the facts compel, that after a relatively short time the teachings of those professing to be the followers of Christ differed in practically every country if not in every great city. It has been the purpose of these priesthoood courses which Brother Barker has outlined, for us to put these various, presently claims to this test of any of their teachings and practices conform to Christ’s?

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. (Galatians 1:6) (Italics added.)

For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him. (2 Cor. 11:4.)

The pertinent facts have had to be searched out from the writings of almost countless men for nigh onto two thousand years, all of them written with few, if any, exceptions by men who have in turn found the subject matter of their writings as a matter of intensive research. By their very nature the facts found have not lent themselves to too great a simplification. The priesthood quorums for the past three years have struggled with these lessons. Some of them put themselves in the spirit of the researcher and have succeeded in getting the greatest benefit therefrom. They are the ones who have qualified themselves from secular history itself, written for the most part by the clergy, directly affected by the recital of the facts, the changes of doctrine which actually took place in their own churches, the departures from the simple truths enunciated by the Savior himself, the establishment of pagan practices within the church, to establish the departure of all the churches of the world in 1830 from the simple truths of the gospel of Jesus Christ.
We need only refer to a few examples which are so clearly set forth in the priesthood manuals of the last three years. Take, for example, baptism without authority, performed otherwise than by immersion; the doctrines of infant damnation, of transubstantiation, of predestination, of an immaterial God who created man both body and soul out of nothing, that man may be saved by grace alone, indulgences, absolutions, intercession of saints, along with the miraculous power of relics, of masses, of the worship of images in churches, of purgatory, of monasticism. Such a marked departure from the simple principles of the gospel of Jesus Christ. The change was so obvious, thinking people were compelled to participate in the great Reformation as soon as the Bible itself came into their hands.

We are told that by the year 1520 there were eighteen translations of the Bible in German, eleven in Italian, four in Bohemian, and two in Dutch. Thus those who read the Bible for the first time were shocked at the depth and the breadth of the departure which had taken place in the churches of the world from the simple truths of the gospel of Jesus Christ. These are the benefits which have come to those who have studied earnestly the priesthood manuals of the last three years.

Others have struggled without getting so deeply into the spirit in which this great work entitled The Divine Church was written. It has been a subject that could not be mastered without effort. Let me say it was not written without effort. There seems to be a relationship between the effort of the author and that required by the student to master the course. Others, we are advised, fell by the wayside and substituted other courses more to their individual liking. They have not prepared themselves to meet these issues so vital and current today in our intercourse with our fellow men in spreading the light which is ours among our neighbors at home and abroad.

For next year we have prepared a course of study to consider the restoration of the same divine Church upon the earth with the restoration of its simple principles and practices. We hope our priesthood leaders will accept these lessons in the spirit in which they are written. In studying them, go back constantly in considering the restoration to the history of the departure therefrom on the part of the churches of the world. We want to continue to perfect ourselves in this respect through a continued study of the important history outlined in the manuals of the last three years. It should be our purpose in teaching and studying these lessons on the restoration, whether we be teacher or student, to relate our studies back to the apostasy by a comparison of the details of the restoration of the gospel with the principles which were taught in the churches of the world in 1830. In this manner can we learn in the next two years as we consider these lessons on the restoration written by Elder Roy A. Weiker as much or more of the facts contained in our previous three manuals on the divine Church, dealing as they do with the apostasy as we did during the past years themselves. This is important, too, because many who shall have occasion to attend the priesthood quorum meetings this year and next year were not present during the past three years. The question naturally arises -- how can we study the restoration as I have tried to emphasize, without some study of what we are restoring? Answering the question, if the world once had it, what has it done with it? The very fact that these three volumes of Elder Barker's on The Divine Church were not as simple as some desired is added reason why we should read them a second time, and those in the meantime who have been advanced into the Melchizedek Priesthood, or who have returned from the forces or from missions or both, might have the benefit of them for the first time. We advocate very seriously a first reading of these manuals by all who have not already mastered them. The dividends to be received from a study such as suggested, are certain, not alone in qualifying us to teach others, but above all to give to each of us a broader foundation of knowledge upon which our own faith may rest. We never lose sight in all our class-work and study of the fact that the glory of God is intelligence. Knowledge is Her Truth is joyous.

Furthermore, in the study of the restoration we should advise ourselves of present doctrines of the churches of the world. In many instances we will find that these doctrines have changed somewhat since 1830 to conform more nearly to the teachings of the restored gospel of Jesus Christ.

We may expect as time goes on, in fast, we may hope that the churches of the world will continue not only to see, but also to appreciate the light which was brought to the earth by the restoration of the gospel of Jesus Christ in these latter days through the instrumentality of the Prophet Joseph Smith and realize that just as the church was organized by the Savior when he was upon the earth, so must it continue throughout the restoration. We hope the people of the world will learn to appreciate the words of Paul to the Ephesians:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:
Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:
That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. (Ephesians 4:11.)
May the Lord hasten the day when the peoples of the world will realize the source of this light which is enlightening the world. It should be the purpose of the priesthood of the Church so to qualify themselves that they may individually and collectively be a light set upon a hill.
Ye are the light of the world. A city that is set on an hill cannot be hid.
Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matthew 5:14, 16.)
End

President David O. McKay:
Elder Henry D. Moyle, of the Council of the Twelve, has just addressed us.
During this morning's session, as this afternoon, we have been highly favored with the inspiring of the Relief Society Singing Mothers. I am sure you would have me express to them, your gratitude for their presence and inspiration. I cannot adequately represent in that expression. I merely say that you see in this group approximately 500 mothers. To produce the beautiful singing, with which they have inspired us, three things, I think, must have aided them:
First, think of the number of practices they have had to attend, in groups, for they come from Salt Lake, Cache Valley, southern towns in Idaho. Then there is the effort which Sister Madsen would have to put forth to meet them, to practice somewhere. I do not know how she does it. So there we see selfish, willingness to serve on the part of these noble women.
The second element would be their natural ability, their natural talent to sing, and their responsiveness to a great leader.
But there is a third element, I think, which makes them so impressive, and that third element is expressed by Tennyson through the mouth of a prince, after his father had rather condemned women for their independence, saying that they should become subservient and so on, but the prince answered:
She of whom you speak, My mother, looks as pure as some serene Creation minted in the golden moods Of sovereign artists; not a thought, a touch, But pure as lines of green that streak the white Of the first snowdrop's inner leaves."
It is that purity that I attach to the motherhood of the Church.
And when we think of 500 mothers with that purity, we are in a mood to accept that singing at its best and highest.
We thank you, mothers, for the effort you put forth in practicing, for your response to the leadership of your great leader; and for all who have listened to you today I will express the gratitude of our group.
The Savior said that in the last days there would be those who would come and say, "Lo, here is Christ, or there..."

Well, there are, now, wolves in the sheepfold disguised as sheep. Against them and against their teachings we must all be fighting affirmatively for the truths of the gospel.
You know, I feel that we must not pare that down to mere place. That man and that woman that teach false doctrine as the doctrine of Christ are crying, "Lo, here is Christ," in the sense in which that great statement of the Savior is to be understood.

So I am happy that we Latter-day Saints have a blessing and a heritage that which teaches us the truths of this everlasting gospel, which has been with the world from the beginning. We are marvelously blessed and a blessing always carries with it responsibility. Having that blessing, the responsibility is ours to live in accordance with the truths which we have. We are blessed that we know that this life is purposeful. We are blessed that we know that before we came we had an existence. We are blessed to know that we came to this earth which was created for the purpose of giving us the experiences of mortality. We are blessed that we know that if we observe and keep the commandments of the Lord that our salvation and exaltation is assured. That is part of the sixth sense which we have.

We are blessed that we believe in God, a Personage who has manifested himself in our day, in the great vision of all time, concerning which these children sang so beautifully at the opening of this meeting. We are blessed with that testimony, that the Son was in the image of the Father, and that we also are created in his image. That is part of our blessing.

We are blessed that God not only spoke in ancient times, but that he also speaks today and has spoken, speaks with all the definiteness and the specifications that he spoke to Israel at Mount Sinai. He does not speak alone in parables as he taught some of the multitudes, you will remember, in Palestine, stating that he taught them thus lest they should understand and believe and he would have to bless them. He speaks definitely, I repeat, that all can understand.

Revelation, continuous revelation, comes from our heavenly Father, and for the Church it comes and comes alone to the President of the Church. Each individual living properly may have that inspiration coming from him, and if you do not have it, amend your ways, and you will get it. Revelation is not intuition, as some would suggest.

We are blessed in the faith that we have, the living, active faith which not alone inspires us to live as we should, but which gives us power and strength. Our people have defined faith as the moving cause of all action. Faith is not trust, faith is a living, and I think an intelligent, force, which God himself performs his work.

We are blessed that along with that faith, we have the priesthood, the Holy Priesthood of God; the authority of that priesthood is the authority to act in the name of our heavenly Father and exercise his power to the extent which that authority has bestowed upon us. We are blessed as thousands know, that that priesthood, with the faith exercised through it, heals our sick, gives us peace, gives us comfort, gives us consolation, helps us in our daily work, day by day. We are blessed in that more than I can express, and I think there are few here today who do not have a manifestation or exercise of faith through the administrations of the priesthood.

We are blessed, I was going to say, beyond all, in our knowledge, our testimony, our witness that Jesus is the Christ. And what a responsibility that knowledge brings to us, that he came to earth a sacrifice to answer for the Fall of Adam. How that was brought about, the Lord has not revealed. I am not sure that if he revealed it we finite minds could understand it. A part of the trouble of the world today is that men are declining to believe things they cannot understand. Out of the great myriads of things that pertain to existence and to the universe, how few there are that men can understand and yet, why should we deny the universe and its wonders because finite man cannot comprehend.

Jesus, the Savior of the world, born of woman, divine, lived his life through, became a sacrifice, went into the tomb, arose the morning of the third day, a resurrected Being and thereafter moved among his fellow men, select groups, almost as when he was a mortal, ate with them, talked with them, taught them. We are the beneficiaries of that sacrifice, for by his resurrection he brought resurrection to all of us; every man and woman born in mortality on the earth is the beneficiary of that great sacrifice. I repeat, that testimony and that witness brings to each and every of us a great responsibility. You cannot be an honest professor of Christianity if you do not believe and live as Christ marked out.

We are blessed with a knowledge that just as all down through history men and women have gone astray, so we know that the Church set up by the Christ and by the Apostles who followed him, was not long upon the earth. A few centuries and it had become corrupt. It became an apostate church. This is our witness; this is our testimony. That blessing is one of the blessings that goes with our belief in Mormonism.

Since the true Church had disappeared, bringing down in its ruins the priesthood of the Church, it was necessary that there should be a restoration, and in due course of time that restoration came. You know, it has always been a difficult thing for me, wholly ignoring my beliefs and testimonies and witness in the gospel, how men could say that for the first centuries, millenniums, the Lord taught and spoke with his children, guided them and directed them, told them what to do in their times of distress, and then to say that at the end of the Christian era revelation ceased.

Surely, mankind never was in a more distressed and uncertain condition than today, the day in which we live. Shall we say that God has stopped his voice, has closed his ears to our prayers, that he no longer cares for or loves us? Rationally, the conclusion to that question that he has, would be absurd. So in this day of ours, a little over a hundred years ago, God came, he and his Son, Jesus Christ, and opened up through the Prophet Joseph Smith, this last Dispensation of the Fullness of Times. We Mormons are blessed with a testimony and a witness of that.

We are also blessed with a testimony and witness that not only did the powers and the authority come to Joseph but that he passed them on, and that today, President McKay, as prophet, seer, and revelator, stands for the Church as the mouthpiece of God, and when he speaks through the inspiration of the Lord, as he will when he speaks to the Church, he proclaims what the Lord would have us know today.

My brothers and sisters, for all of these blessings, I am grateful. I am glad that I have that sixth sense which enables me not only merely to believe, but to have a spiritual knowledge that all that I have said today is true, with countless other principles which there is not time to mention.

I bear you my witness that God lives, that he still speaks, not in vague, mystic terms, but directly. I bear you my witness that Jesus is the Only Begotten of the Father, that he came to earth, put on mortality and answered the demands of justice by fulfilling his mission, by his giving of his life in the necessary sacrifice to bring us free from the Fall. I bear you my testimony that he is the Son of God, the atoning sacrifice, the first fruits of the resurrection, that we all shall be resurrected, even as was he, and come forth, even as he came forth, in the image in which we live.

I bear you my testimony again that the authority conferred upon Joseph still is in the Church and that the President of the Church, our great leader, President David O. McKay, is the repository at this moment of all the power and authority that was conferred upon Joseph at the beginning of the dispensation, through the ministrations of angels and of the Savior himself.

May God increase this testimony to me, and to you having the testimony, will he give us the power and the strength to live in accordance with the principles of the gospel, I humbly pray, in the name of Jesus. Amen.

President David O. McKay: J. Reuben Clark, Jr. of the First Presidency of the Church has just spoken to us. We shall now hear from Bishop Thorpe B. Isaacson, a member of the
President McKay, President Richards, President Clark, my beloved brothers and sisters, and friends: I humbly pray that the Lord will help me as I speak to you today. I shall grateful because I know that that will give me more strength than anything I could do.

I wonder if you have ever asked yourself how you would feel if you were occupying this position. If you will answer that, then I am sure that is the way you will feel for me.

I am thankful that we can attend these great conferences of the Church. We are all spiritually strengthened and built up in our. not know what we would do without our general conferences. I hope and pray that each person in the radio and television audience may be able to partake of the spirit of the conference with us.

You who may have problemsmay be someone in the radio or television audience who has a problem hope you can get great comfort from these conferences. I have come to the conclusion that no matter what our problems may be, we can find an answer in the gospel of Jesus Christ. To those who may be discouraged or those who may be worried, I would plead with you that we try to understand the gospel and adopt its principles in our lives, and we will solve our problems and be able to put discouragement aside.

Some weeks ago it was my privilege to receive an invitation from the United States Administration of Foreign Operations to fulfill an assignment in far-off Iran. I am grateful for that experience. On my way I stopped at Paris and Rome. I will not say anything about those European countries except to say that I was rather disturbed and concerned over their attitude toward, and their criticism of, this great government and this great country. I was worried! I wondered if it was possible for us to purchase with money.

After I left Rome, I flew into the city of Damascus, and as I entered that ancient city, I could not help thinking of Paul the Apostle -- how he had persecuted the Saints, how he had been stricken blind, and of his repentance. Then I thought of how he was blessed and healed and became a great Apostle of the Lord, Jesus Christ.

From Damascus I flew into the city of Tehran, the capital of Iran. My heart went out to that little nation, only 150 miles from Russia, living in constant fear of that great Soviet power. There I met a people who love freed and who would not sacrifice that freedom even if it meant the loss of their own lives. My sympathy and interest, and my heart went out to that If we believe anything in the breadth of humanity, then I do not see how we can deny helping that people, not with money -- they do not grants or a dowel -- but they some assistance in learning how they can better take care of themselves.

While I was in Iran, I heard great tributes paid to one of our own brethren, one of our own fine men in the Church. I have never heard finer tributes paid to a man than I heard paid to Dr. Franklin S. Harris who went there, when he was president of the Utah State Agricultural College, to render that country assistance. From the Prime Minister to the Minister of Agriculture and the Minister of Education and government officials, how they praised the work and the inspiration and the guidance of that great teacher and that great scientist. He brought great credit to this nation, to this state and to this Church. He is a great man.

After I finished my assignment in Iran, I flew to the country of Lebanon. Then I arranged for a trip down into a country where I have always wanted to go, down into the country of Jerusalem. Before I left here, President McKay said to me, "You will get out of Jerusalem about what you look for and about what you take in." As we flew over that beautiful blue Sea of Galilee, I could not help thinking of the miracles that had been performed therefe feeding of the five thousand, the healing of the sick, the blessing of the blind that they could see and the crippled that they could walk. I could not help thinking of that beautiful song we sing, "O Galilee! sweet Galilee! Where Jesus loved so much to be."

I think I was never so impressed as I was when viewing that country from the sky, realizing that those rugged mountains were the wilderness we have read and heard so much about. Jesus loved his life in Galilee, and the people loved him. Yes, he went about doing good in Galilee. Then we followed the River Jordan on its way to the Dead Sea. We landed in the Arab section of Jerusalem. Now there are two sections of that city, the Jewish section and the Arab section. There is great hatred there. I feel sorry for the city of Jerusalem. You cannot cross over from one side to the other, so we landed on the side where we desired to go.

Soon after our arrival we were assigned a very high type Arab Christian guide; he spoke English well. The first lace he took us was the approximate location do not know whether he was entirely accurate or not the at approximate place, said he, where fist was arrested and his mockery trial was held. He was never convicted. Then the guide described the judge, Pontius Pilate, the trial, the charges, the attitude of Pontius Pilate and the mob. Jesus the Savior was never condemned. He was never guilty, but Pontius Pilate did not have the courage to release him, because in the face of that trial, mobs were calling, "Cruify Jesus."

As he led us over those narrow cobblestone streets, up toward the Hill of Calvary, I thought of the song that Sister Jessie Evans Smith sings so beautifully, "I Walked Today Where Jesus Walked." As we came near the Hill of Calvary, the guide said, "About here was where the cross was so heavy that Jesus could not carry it any longer. He fell to the ground because of his great suffering, his abuse, and his torture when he was stripped to the waist, whipped with a heavy whip until his flesh lay open. Here he fell, and he was forced to arise and continue." As Jesus was suffering such agony, his mother Mary, seeing him, broke through the crowd to embrace him, but she was not permitted to do so.

As the daughters of Jerusalem were weeping, Jesus told them, "... weep not for me, but weep for ourselves, and for your children." (Luke 23:28.) That remark was not a rebuke, but was a warning which was prompted by his great love for mankind. He knew of the later destruction of Jerusalem. A terrible disaster awaited a city steeped in iniquity.

Then as we reached the Hill of Calvary and the guide described the crucifixion, I was severely touched to think that that suffering which we have heard here expressed by President Clark and others today was for us that we might live again. He had told his disciples that he would be crucified in Jerusalem, but they did not realize the intenseness of the suffering he was willing and anxious -- and would have to endure to accomplish his mission. But what a lesson he had taught us prior to that when he went into the Garden of Gethsemane, and as we walked into the Garden of Gethsemane, I bowed my head in thankfulness to the Savior.

Before his crucifixion, he, too, sought strength from his Father that he could meet that test, and how he met it! Others who had been tortured would scream and condemn and curse, but he had taught the spirit of love all his life, and now he was faced with that test, and how he measured up to it in the face of all that suffering we probably cannot understand. Then from his lips burst forth those great words, "Father, forgive them; for they know not what they do" (Ibid., 23:34), and I thought then and there if Jesus the Christ, the Savior of the world, could say and feel that way after all the torture, agony, and suffering which he had received, surely he taught us the great lesson of love and forgiveness, and I pledged that I would never hold hatred or bitterness or jealousy or anything like that in my heart toward anyone again. What a lesson Jesus had taught the world!

Before his crucifixion, as President Clark just stated, he told his disciples that he would come forth on the third day, and that word soon spread among the people, and a strong guard was then placed over the tomb to see that his not stolen by his friends. No, his body was not stolen. An angel from heaven came down and rolled the stone away, and Jesus came forth from the tomb on the third day as he said he would, and even then, those lose to him could not believe. You remember the story of Thomas. He had to see and feel before he could understand that the Savior had risen. Here was the mission of Jesus, death and resurrection.

Then as the guide took us back into the Garden of Gethsemanehat is the place where Jesus loved to go and prayhe guide said of all places which brought comfort to Thomas. He had to see and feel before he could understand that the Savior had risen. Here was the mission of Jesus, death and resurrection.
No wonder he was calm; no wonder he was lovable and kind. Even in the face of that torture and suffering, God had prepared him to meet this crisis.

Then the guide took us upon the Mount of Olives; some would say that the Sermon on the Mount was given there, but others would not agree; regardless, that great preachment, probably the greatest preachment of all time, the Sermon on the Mount, should be our guide today, in business, in education, in religion, in all of our phases of life. Oh, it will do us good to read the Sermon on the Mount, and it will make us better people if we will practice its teachings.

Then, as the guide said, “From this spot Jesus ascended to heaven, and that is the last that we have any record of the Savior of the world, the Redeemer of mankind,” I felt more grateful than ever in my life that I could carry that story a little farther. I said to the guide, “No, this was not the end of Jesus the Christ, the Redeemer of the world, the Savior of mankind,” and I know the guide was sincere when he said, “No, we have no other record of anything on Jesus since he ascended from this place to be with his Father.”

Then I told him as best I could in the little time I had that he did reappear again with God the Father to the boy Prophet, Joseph Smith, in an other wooded area. He was interested, but I am sure he could not accept this on that first interview, but I only hope and pray that this intelligent guide will read and study so that he can carry that story on to the time when the gospel was restored again. When I went back to my room, I locked my door and knelt down and thanked God more humbly, I think, than I have ever done before in my life for the teachings, the mission, the resurrection, of the Lord Jesus and the restored gospel of Jesus Christ.

Some would say he was a great teacher. Some of the world like to leave it at that. Oh, no, he was more than just a great teacher. He was the Son of God. He was the Redeemer of the world, and he did appear just as surely to the Prophet Joseph in the Sacred Grove as he appeared to his disciples in Jerusalem.

May God bless us that we may appreciate these blessings that have come to us, I humbly pray in the name of Jesus Christ. Amen.

President McKay, Counselors, President Smith and other General Authorities of the Church, my brethren and sisters and friends:

I love the gospel, brethren and sisters, and with President Clark who has just delivered a wonderful address and the others who have spoken yesterday and today, I bear my testimony with them that the gospel is true, that the gospel has been given to us for our happiness, not altogether in the life to come, but in this life. I think the Lord has meant that we should be happy here and not wait until the hereafter, and I know we can.

“Adam fell that men might be; and men are, that they might have joy,” (2 Nephi 2:25) joy in this life, and the greatest joy that any person can have is through obedience to the gospel of Jesus Christ. It has been given to us for that purpose, that we might have joy, and I testify to you that through obedience to the gospel we will be happy, the happiest people in the world. I believe we are, today, because of the gospel. I like the expression, too, in the Declaration of Independence:

... all men are created equal; that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness.

We all like that expression, “the pursuit of happiness.”

God help us to understand the gospel, and to live it, and to appreciate it. It is a beautiful world. These beautiful flowers, how they add to the enjoyment of all of us, more than we realize! I was delighted, too, more than I can express, that the brethren and sisters in Hawaii remembered the wives of the Authorities, and sent them beautiful orchids. That touched my heart.

Our wives and our mothers are too often forgotten in this world, and, brethren and sisters, you cannot estimate what they mean to us, and I think that we should express our appreciation for them more than we do. We men love our wives, of course, but we take it too much for granted, I think, sometimes, and we forget to tell them that we love them. We go home from our work at the office, a little tired, find a wonderful meal prepared for us. What do we do? Get the newspaper, get it in our left hand, and then swallow the meal down with our right, not knowing sometimes what we are eating even. Our wives have spent a lot of time preparing the meal for us, and it would not hurt us to express our appreciation. I think that some of the wives have not had a bouquet of flowers since before we were married. We used to take them a bouquet once in a while when we were “sparking” them, as we say, a box of candy perhaps, and that is the last they have had. It would not hurt us occasionally; in fact, it would help us as well as them, if they were remembered. Many of us do not know when their birthday is; we do not remember the anniversary of our marriage; these little things we forget. My favorite theme is appreciation; I like to talk along this line. My favorite song is “There is beauty all around when there’s Love at Home,” and I like to hear that. I am glad the home was mentioned so often yesterday. In fact, I appreciate everything that has been done and said in this conference, the singing yesterday and the singing today, the sermons that have been delivered. I am glad I am in harmony with them.
It was inspiring to me yesterday, when President McKay said: "Every member of this Relief Society Singing Mothers Chorus has one other Church service job besides...

Brethren and sisters, it would be well for all of us to learn these Articles of Faith, as well as the tourists, and not only learn them, but also live them, as may God help us so to do, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Oscar A. Kirkham, of the First Council of Seventy, will now speak to us. He will be followed by Elder Stapley, of the Council of the Twelve.

ELDER OSCAR A. KIRKHAM Of the First Council of the Seventy

I humbly pray that the Lord will bless me. I take the privilege of letting first words be those of appreciation. I bear my testimony to the truthfulness of the gospel of Jesus Christ. I pray daily to a personal God. I bear testimony to the divine mission of Jesus Christ, of Joseph Smith, and of President David O. McKay. I never utter these words and bear this testimony but something fine, something worthy within me swells my bosom and makes me proud, and yet extremely humble.

I am grateful for this song, "Come, come, ye Saints" that has just been sung. It truly is a classic among the Latter-day Saint people. And if President Clark will permit, I would love to read part of his eloquent tribute to this glorious pioneers. After expressing himself in his book, To Them of the Last Wagon, he finishes with these words:

Log cabins grew into adobe houses and these into buildings of brick and stone. A mighty Temple, dedicated to the work of the Lord, rose in their midst, carved from the granite of canyon walls, the first of eight that this people were to build to the salvation of their dead. Meetinghouses everywhere welcomed the worshiper. Stores, banks, factories, mines, mills, smelters, came into being. Flocks and herds peopled the ranges. Schools and colleges came early and multiplied. The hive of industry became the symbol of a great commonwealth. Faith and strength and righteousness bore their fruit of comfort and safety and the joy of living.

All through the years the people have been blessed, even in their most dire need, blessed, they feel, beyond all other peoples on earth, blessed in their right to get and safely to keep the fruits of their own labors; blessed in their right peaceably to assemble, to discuss their grievances, to speak fully their minds, to print without let or hindrance what they thought and said: blessed to live under a reign of law and order: blessed to worship God according to the dictates of their consciences under the law of the land.

We honor these men and women of iron will, of surpassing spirituality, of a trusting, living, simple faith. They have done their work: they have earned their reward, which God is bestowing upon them. None can rob them of the fruits of their labors. They are secure.

I bow in reverence, I humbly pray it shall ever be kept alive within my heart, a deep and abiding appreciation for that glorious sacrifice of men and women. I caught a bit of the spirit of it last month when I toured the Southwest Indian Mission. It was great to be down on the San Juan, down on the Colorado. It was great to see far-off on the cliff yonder, miles away, to see four great stalwart trees that the Pioneers had planted years ago. It humbled me greatly to stand at the graveside of those who sacrificed in the opening up of that great western country. Somehow I wished that I might have lived with them.

Elder Oscar A. Kirkham will now speak to us. He will be followed by Elder Stapley, of the Council of the Twelve.

One day on this recent trip of the Southwest Indian Mission, a Navajo Indian boy, with a group of his little friends, was being taken to Southern California to live for the winter in the comfortable homes of Latter-day Saint people, to enjoy their hospitality and spiritual friendship. One little fellow with a little shattered suitcase was crying while his Navajo mother was drying her eyes, yet stoically standing by his side without a word to say, and another son, not so small, he was about sixteen years of age, courageously stood by. Great things have been accomplished by the boys of fourteen, fifteen, and sixteen: these are great years in a young man's life, and "Benjamin," the older Navajo boy, put his hand on the head of his little brother and said, "We don't cry." That was all. The little fellow braced himself to what was to him a great task, leaving mother and the other children. They drove away to a new home.

Thank God for "Come, come, ye Saints." Thank God for the people who pioneered the great wasteland of the Southwest and in many places restored it. I have in my heart also great gratitude toward the leadership of these early days in our Church.

When Brigham Young and Joseph Smith met for the first time, here are the words describing that meeting:

We proceeded to Kirtland and stopped at John P. Greene's, who had just arrived there with his family. We rested a few minutes, took some refreshments and started to see the Prophet. We went to his father's house and learned that he was in the woods chopping. We immediately repaired to the woods, where we found the Prophet, and two or three of his brothers, chopping and hauling wood. Here my joy was full [said Brigham Young] at the privilege of shaking the hand of the Prophet of God, and receiving the sure testimony, by the spirit of prophecy, that he was all that any man could believe him to be as a true prophet. (DHC, I, p. 297, Note.)

Greatness meets chopping wood. No pomp, no ceremony! Brigham Young receives the true testimony.

Be ye humble; and the lord thy God shall lead thee by the hand, and give thee answer to thy prayers. (D. & C. 112:10.)
Doings unto him and them and conferred upon them the gifts, the authorities, and the powers to officiate in all the affairs of God's kingdom. It seems

Lord gave revelations to the Prophet Joseph singly upon many occasions; also to Joseph and Oliver Cowdery; also to Joseph and Martin Harris. Heavenly resurrected

Three men were shown these plates by an angel of God and the voice of the Lord declared from heaven that the record was true and the translation correct, and they

branch of God's people. This record Joseph later translated by the gift and power of God.

therefore, because of its importance, God the eternal Father and his Son Jesus Christ personally appeared to the boy, Joseph Smith, and informed him of his holy calling.

Shortly thereafter followed the long period of spiritual darkness, and then came the time for the last and most important of all God's dispensations to be ushered in;
President David O. McKay:

Elder Delbert L. Stapley of the Council of the Twelve has just addressed us. We pray that the effort he has put forth will not take from his physical strength which he needs during his recuperation from a serious illness.

Elder June W. Black, president of the Deseret Stake, just offered the invocation. The Combined Scandinavian Choirs will now favor us with “Let Not Your Heart Be Troubled,” after which Elder Spencer W. Kimball of the Council of the Twelve will address us.

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We desire to express our appreciation always at each session to these radio stations who are thus favoring the public with these radio announcements.

We shall begin these services by the Combined Choirs singing, “The Kin of Love My Shepherd Is.” The opening prayer will be offered by Elder June W Black, president of the Deseret Stake.

The Beehive Chorus will now sing “The Twentyird Psalm,” conducted by Margrit Lohner. To these hundreds of sweet young girls who have rendered such inspiring service we extend our gratitude. You have rendered a service most beautiful and commendable. In making others happy you will bring happiness to yourself. May that service we offer today inspire you all through your future lives, that you may continue to devote your talents, your sweetness, your efforts, to the in building the Kingdom of God. Thank you, Sister Lohner, and all these sweet girls who have responded so willingly to your leadership.

The closing prayer will be offered by Elder Arthur Glaus, formerly president of the East German Mission, after which this Conference will be adjourned until 2 o’clock this afternoon. Brother Roy M. Darley has been at the organ, Sister Kathryn Fairbanks at the piano.

The Beehive Girls Chorus sang a selection, “The Twentyird Psalm.”

The opening prayer was offered by Elder Arthur Glaus, formerly President of the East German Mission.

Conference adjourned until 2:00 p.m.

To those who are listening in over the radio or television, we are pleased to announce that we are assembled in the great Tabernacle on Temple Square in Salt Lake City in the fourth session of the One Hundred Twentyfifth Seminual Conference of the Church of Jesus Christ of Latter-day Saints. To those who are unable to gain admission or obtain seats here in the Tabernacle, and we note many who are standing in the doorways, we announce that overflow meetings are held this afternoon in the Assembly Hall and is the Barratt Hall, where the public address system and television are operating.

These services are also being televised over KSL, Channel 5, in Salt Lake City and for those who were not here this morning or listening in, these services are broadcast over nine radio stations in Utah, California, Idaho, and Arizona. The names of these station have already been announced.

We desire to express our appreciation always at each session to these radio stations who are thus favoring the public with these radio announcements.

We are pleased to note in the audience this afternoon prominent state officials, leaders in educational circles, our leading state institutions represented here, the University of Utah, the Brigham Young University, Utah State Agricultural College, Snow College, Dixie, and others of our educational institutions. We extend a hearty welcome all of you.

The singing this afternoon might be by the Combined Scandinavian Choir with Hulbert Keddington conducting, and Alexander Schreiner at the organ.

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It was inspirational as the program progressed to its conclusion, to see the beautiful picture as a Personage came above the hill. Because of the blackness under him, it appeared as though he stood in midir, with long white robes flowing in the breeze that blew from the top of the hill. I was inspired, and that inspiration has remained with me ever since. There was being portrayed the story of the coming of the Savior to this land when these thousands of people gathered at the temple, and were looking intently up toward heaven. They heard the voice, neither loud nor harsh, but a penetrating one, and it pierced their very souls. The third time they could understand, and they heard the voice say:

Behold my Beloved Son in whom I am well pleased, in whom I have glorified my name ear ye him. (3 Ne. 11:7.)

Then came the voice of him who had appeared to these Nephite people saying: . . . I am Jesus Christ." (Ibid., 11:10.)

The first may be blind obedience, but the latter is certainly faith obedience.

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His message then and before and since always to his people has been:

To obey! To hearken! What a difficult requirement! Often we hear: "Nobody can tell me what clothes to wear, what I shall eat or drink. No one can outline my life for me." Saul was like that. He could do the expedient things but could find alibis as to the things which countered his own desires.

In his arrogant and haughty state he took things in his own hands wholly disregarding the commandments of the Lord.

He will serve in a Church position, for here is activity which he likes and honor which he craves, or contribute to a chapel where his donation will be known, but rationalization is easy as to tithepaying which he finds so difficult. He cannot afford tithiness or death has laid a heavy hand is not sure it is always distributed as he would have it done, and who knows anyway of his failure?

Another will attend some meetings but Saulke rationalize as to the rest of the day. Why should he not see a ball game, a show, do his necessary yard work, or carry on business as usual?

Another would religiously attend his outward Church duties but resist any suggestions as to family frictions in his home life or family prayers when the family is so hard to assemble?

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Our Lord wept bitterly when he saw his creatures breaking his commandments in the prelude days, but he refrained from force. They must have their agency: would make of us spineless creatures without will or purpose, or destiny.

Our heavenly Father, knowing all things, gave us this fundamental law of free agency. He could force our obedience, compel our goodness, regiment our acts, but that agency men would be lifeless, limp weaklings, and worthless to themselves and to the world.

sooner or later, even the utmost farthing. No soul is clever enough to evade penalties indefinitely or to counter this extensive and basic law of retribution. Without free agency men would be lifeless, limp weaklings, and worthless to themselves and to the world.

We may speed one hundred miles an hour, park our car against fireplugs, drive on the wrong side of the road, resist arrest, rob a bank, but we will pay penalties.

jungle; but we cannot avoid the penalties of disobedience to law.

seems harsh to some and to take away free agency. This is not true, for the decision is ourse may accept or reject, comply or ignore.

Blind obedience it might be when no agency exists, when there is regimentation, but in all of the commands of the Lord given through his servants, there is total obedience of faith in one in whom confidence may safely be imposed.

Is it blind obedience when we, with our limited vision, elementary knowledge, selfish desires, ulterior motives, and carnal urges, accept and follow the guidance of those who have set up protective devices?

Is it blind obedience when the pilot guides his ship between the buoys which mark the reefs and thus keeps his vessel in deep water or is it confidence in the integrity of those who have set up protective devices?

Is it blind obedience when the little child gleefully jumps from the table into the strong arms of its smiling father, or is this implicit trust in loving parent who feels sure of his catch who loves the child better than life itself?

Is it blind obedience when an afflicted one takes vilesting medicine prescribed by his physician or yields his own precious body to the scalpel of the surgeon or is this the obedience of faith in one in whom confidence may safely be imposed?

Is it blind obedience when the air traveler fastens his seat belt as that sign flashes or is it confidence in the experience and wisdom of those who know more of hazards and dangers?

Is it blind obedience when we, with our limited vision, elementary knowledge, selfish desires, ulterior motives, and carnal urges, accept and follow the guidance and obey the commands of our loving Father who begot us, created a world for us, loves us, and has planned a constructive program for us, wholly without ulterior motive, whose greatest joy and glory is to "bring to pass the immortality and eternal life" of all his children?

Is it then blind obedience when we, with our limited vision, elementary knowledge, selfish desires, ulterior motives, and carnal urges, accept and follow the guidance and obey the commands of our loving Father who begot us, created a world for us, loves us, and has planned a constructive program for us, wholly without ulterior motive, whose greatest joy and glory is to "bring to pass the immortality and eternal life" of all his children?

A man obeys strictly the income tax law and pays fully and before due date his property taxes but justifies himself in disregarding the law of the Sabbath or the payment of tithes on time, if at all. In the one case he may suffer only deprivation of freedom or resources or lose his home or personal property, but in the other he opens doors to the loss of a soul. The spiritual as truly brings penalties as the temporal, the principal difference is the swiftness of punishment, the Lord being so longferning.

When men speak of all faith and all obedience as blind, are they not covering their own weaknesses? Are they not seeking an alibi to justify their own failure to hearken?

And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to . . . a land which is choice above all other lands. (1 Nephi 2:20.)

With compliance born of faith and confidence, the vessel was finished, loaded, and launched.

No swords nor bayonets, no famine nor pestilence drove the Lehites from the lush shores of Bountiful, but seeing obedience led them across uncharted oceans. The Lord had promised:

And with compliance born of faith and confidence, the vessel was finished, loaded, and launched.

There was no compulsion in Noah's movements so blind obedience. It was not raining when this man of God made the craft which was to save his family. After its completion, a full week of dry weather preceded the storm. Here was obedience born in testimony of the power, sureness, justice And Noah's trust was justified, and a race was perpetuated.

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One would hardly call the first blind obedience, yet he sometimes regards the spiritual commands as such.

Is it blind obedience when the student pays his tuition, reads his text assignments, attends classes, and thus qualifies for his eventual degrees? Perhaps he himself might set different and easier standards for graduation, but he obeys every requirement of the catalog whether or not he understands its total implication.

Is it then blind obedience when we, with our limited vision, elementary knowledge, selfish desires, ulterior motives, and carnal urges, accept and follow the guidance and obey the commands of our loving Father who begot us, created a world for us, loves us, and has planned a constructive program for us, wholly without ulterior motive, whose greatest joy and glory is to "bring to pass the immortality and eternal life" of all his children?

Is it then blind obedience when we, with our limited vision, elementary knowledge, selfish desires, ulterior motives, and carnal urges, accept and follow the guidance and obey the commands of our loving Father who begot us, created a world for us, loves us, and has planned a constructive program for us, wholly without ulterior motive, whose greatest joy and glory is to "bring to pass the immortality and eternal life" of all his children?
The Lord said unto Enoch: Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency. (Moses 7:32.)

They were permitted to ignore the warnings of the prophets till their cup of iniquity was full, ran over, and flooded the world and drowned its inhabitants.

Rewards for faithfulness and penalties for disobedience are certain. God is longsuffering, patient, and kind, where as men and natural laws are often swift and cruel.

Our righteous and wise parents, Adam and Eve, were exemplary in the matter of obedience born of childlike faith:

... And Adam was obedient unto the commandments of the Lord.

And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not save the Lord commanded me.

And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. (Ibid., 5:5)

Blind obedience? Assuredly not. They had known Jehovah, heard his voice, walked with him in the Garden of Eden, and knew of his goodness, justice, and understanding. And so for many days* they killed the blemishless lambs and offered them without knowing why, but in total confidence that there was righteous purpose in the law and that the reason would unfold later after compliance.

Obedience was paramount in the healing of the lepers. They cried:

Jesus, Master, have mercy on us.

And when he saw them, he said unto them, Go shew yourselves unto the priests.

And it came to pass, that, as they went, they were cleansed. (Luke 17:13.)

It is certain that the priests made no contribution to the healing. The ten had probably lived all their lives in the jurisdiction of the priests who are not own ever to have healed lepers. The miracle happened when, but not until, they obeyed in every detail. No blind obedience here. These lepers knew Christ would not fail them. They had faith not only in his power but also in his goodness and integrity.

So also did the man born blind move toward wholeness of sight, yet he obeyed the voice of authority. Questioned by the skeptical Pharisees as to his unparalleled sight recovery, he stoutly maintained,

He put clay upon mine eyes, and I washed, and do see.

He is a prophet.

How simple the process! How gentle the command! How faithful the obedience! How glorious the reward!

Strange provide pure, sterile tissue for spittle and forbid expectorating even on sidewalks.

We bathe with soap, scrub with disinfectants, and scald dishes, pots, and pans with boiling water to kill the germs from the filth of clay.

We use for culinary purposes and especially in hospitals and sickrooms only water purified by chemical processes.

But here the Master disregarded all our rules of sanitation and prescribed spittle, germdden clay, and impure water from the contaminated pool of Siloam which bathed the sweaty bodies of laborers and the sore bodies of the sick and diseased.

Is there healing in mere clay to make eyes see? Is there medicinal value in the spittle to cure infirmities? Are there curative properties in the waters of Siloam to open eyes of congenital blind? The answer is obvious. The miracle was conceived in the womb of faith and born and matured in the act of obedience.

Had the command involved oil instead of spittle, herbs instead of clay, and waters of a pure bubbling spring instead of filthy Siloam, the result would have been the same. But some would have said that oil and herbs and pure water had healed the eyes, but even the untrained must know that these could not cure one. Consequently, only one conclusion could be drawn: The unparalleled miracle was positively the result of faith obedience. But had the sightless one disobeyed any of the phases of the command, he would indubitably have suffered till death with continued blindness.

Though there is no compulsion, the spiritual laws of today must also be obeyed if blessings are to be realized, for as the Lord has said:

I, the lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise. (D. & C. 82:10.)

And:

Mine arm is kindled against the rebellious. (See ibid., 56:1.)

And:

And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed. (Ibid., 1:3.)
Then I think it was in our last conference, or the one before, that President McKay invited all of us as members of the Church to be missionaries for the Church. We just
ultimately as a great mountain and fill the whole earth. I know that is true. There is a God in heaven that made known that secret, and we know it by the power and the
king Nebuchadnezzar what shall be in the latter days.” (Daniel 2:28.) And then he saw the establishment of this work that we are engaged in and that it should become
the kingdom of God in the earth. What more could He ask from righteous men and women the world over? When the Christ was asked to teach his disciples to pray, after
That is because of the great leadership we have. Only a few conferences ago President Richards invited all men everywhere, in and out of the Church, to unite in building
heed the voice of the servants of God who are sent unto them. At the present time the Church is probably engaged in its greatest missionary effort in its entire history.
I thank the Lord for these, my brethren, for President McKay and his Counselors. I know they are prophets of God, and I know the Lord is inspiring them in their work.
I thank the Lord for the great missionary system of this Church, that is sharing with the honest in heart the world over the blessings that are ours, when they are willing
wonderful. I can best express my regard for you in the words of Peter of old to the Saints of his day. He said:
I thank him for you, the Saints of Zion. There are many noble leaders in the stakes and wards, the auxiliaries and the boards of this Church, and I love you. You are
companionship. I honor them, and I revere them, and I thank God for the many gifts they possess for the building of his kingdom, and I testify to you that they are men who
have consecrated their lives to this great work in which we are engaged.
I thank the Lord for the hope of obtaining eternal life with my loved ones, my wife and children, my father and mother, and brothers and sisters, and with
blessings before the Lord, for which I thank him, I realize that most of them are because of my membership in the Church of Jesus Christ. Amen.
I feel grateful, my brothers and sisters, for the privilege of attending this conference with you. I have been built up and strengthened; and as I have counted my
blessings before the Lord, for which I thank him, I realize that most of them are because of my membership in the Church of Jesus Christ of Latter-day Saints. I do not know
what the Lord could add more than he has. I believe I am one of the happiest men in all the world. I thank him for membership in his great Church. I thank him for the Holy
Priesthood that I bear. I thank him for the hope of obtaining eternal life with my loved ones, my wife and children, my father and mother, and brothers and sisters, and with
these my brethren of the General Authorities, and you the Saints of Zion, obedience to the laws the ore of the gospel. Of that I have a positive assurance in my heart, I
know we have the gospel of the Lord Jesus
And:  
Wherefore, verily I say, let the wicked take heed, and let the rebellious fear and tremble; and let the unbelieving hold their lips, for the day of wrath shall come upon
them as a whirlwind, and all flesh shall know that I am God. (Ibid., 63:5)
And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer. (Ibid., 105:6.)
And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (Ibid., 130:21.)
And so we render intelligent, constructive obedience when we voluntarily, humbly, and happily obey the commands of our Lord:
1. Be ye clean who bear the vessels of the Lord.
2. Thou shalt go to the house of prayer upon my holy day.
3. Bring all the tithes into the storehouse.
4. Honor the Sabbath Day to keep it holy.
5. Ye are the temple of God if ye not with liquor, tobacco, tea, and coffee.
6. Repent or suffer.
7. Bow down upon thy knees before the Lord.
8. Judge not that ye be not judged.
9. Except a man be born of the water and of the spirit he cannot enter into the kingdom of God.
10. A man must enter into the new and everlasting covenant to be exalted.
11. Woe unto those who come not unto this priesthood.
May God bless all of us, members of his Church, and all others, in the great world which he has created and peopled to live and obey his commandments, I pray in
the name of Jesus Christ. Amen.
President David O. McKay:
He who has just addressed us is Elder Spencer W. Kimball, a member of the Council of the Twelve. Elder LeGrand Richards, a member of the same Council, will
now address us. He will be followed by President Levi Edgar Young.
LeGrand Richards
ELDER LEGRAND RICHARDS Of the Council of the Twelve Apostles
I feel grateful, my brothers and sisters, for the privilege of attending this conference with you. I have been built up and strengthened; and as I have counted my
blessings before the Lord, for which I thank him, I realize that most of them are because of my membership in the Church of Jesus Christ of Latter-day Saints. I do not know
what the Lord could add more than he has. I believe I am one of the happiest men in all the world. I thank him for membership in his great Church. I thank him for the Holy
Priesthood that I bear. I thank him for the hope of obtaining eternal life with my loved ones, my wife and children, my father and mother, and brothers and sisters, and with
these my brethren of the General Authorities, and you the Saints of Zion, obedience to the laws the ore of the gospel. Of that I have a positive assurance in my heart, I
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I thank the Lord for these, my brethren, for President McKay and his Counselors. I know they are prophets of God, and I know the Lord is inspiring them in their work.
They are eat leaders, and I thank the Lord for Gem and for the Twelve, and for all the General Authorities, and while I feel the least among them, I feel grateful for their
companionship. I honor them, and I revere them, and I thank God for the many gifts they possess for the building of his kingdom, and I testify to you that they are men who
have consecrated their lives to this great work in which we are engaged.
And I thank him for you, the Saints of Zion. There are many noble leaders in the stakes and wards, the auxiliaries and the boards of this Church, and I love you. You are
wonderful. I can best express my regard for you in the words of Peter of old to the Saints of his day. He said:
But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called out of darkness into
his marvellous light. (1 Peter 2:9.)
And it is because we have then called out of darkness into his marvelous light that we can be so happy and enjoy the blessings that are ours.
I thank the Lord for the great missionary system of this Church, that is sharing with the honest in heart the world over the blessings that are ours, when they are willing
to heed the voice of the servants of God who are sent unto them. At the present time the Church is probably engaged in its greatest missionary effort in its entire history.
That is because of the great leadership we have. Only a few conferences ago President Richards invited all men everywhere, in and out of the Church, to unite in building
the kingdom of God in the earth. What more could He ask from righteous men and women the world over? When the Christ was asked to teach his disciples to pray, after
duly saluting the Father, the first thing he taught them to pray for was, "Thy kingdom come, Thy will be done in earth, as it is in heaven." (Matt. 6:10.) And that is what we
pray for daily, and that is what we work for, and we have the positive assurance through our faith and through the testimony of the Holy Ghost that we are not praying nor
working in vain, for the kingdom of God has been set up in the earth, and we are privileged to lend our strength to help establish it among men and carry it to the nations of
the earth.
In giving the dream of Nebuchadnezzar and its interpretation, the Prophet Daniel said: "But there is a God in heaven that revealeth secrets, and maketh known to the
king Nebuchadnezzar what shall be in the latter days.” (Daniel 2:28.) And then he saw the establishment of this work that we are engaged in and that it should become
ultimately as a great mountain and fill the whole earth. I know that is true. There is a God in heaven that made known that secret, and we know it by the power and the
testimony of the Holy Ghost.
Then I think it was in our last conference, or the one before, that President McKay invited all of us as members of the Church to be missionaries for the Church. We just
After the Savior was resurrected and appeared to His Apostles, He sent them into all the world to preach the gospel, to every creature, baptizing them in the name of the Father, and of the Son and of the Holy Ghost. He said,

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. (Matt. 28:20.)"

"The missionary work was not to end back in those early days, because when his disciples asked for the sign of his second coming, he told them of the wars and the rumors of wars and pestilence, and earthquakes and the fall of nations, then he added ... this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Ibid., 24:14.) So the preaching of the gospel unto all nations is an evidence that the end is near at hand. Because Jesus knew that his Church would continue this great missionary work, he told his disciples, "... and, lo, I am with you alway, even unto the end of the world." (Ibid., 28:20.)

The Saints of Zion have responded to the call of these, the Presidency of the Church, as they have never done before. We find from our records that during the first eight months of this year we have baptized 10,929 converts, those who have come to know the truth. That does not include the baptisms of the children of members. That is a tremendous growth and increase in the work of the Lord.

And then when you go among the Saints and interview the prospective missionaries and go into the mission fields and interview the missionaries and find the spirit that God is endowing them with, you just know that this cannot be the work of man. It is the work of God; no man could do what the Lord has done.

"To me, the missionary system of this Church is one of the greatest institutions the world has ever known. In no other way has there been such evidence of sacrifice and devotion and love and loyalty to God and to his work as in great missionary work of his Church. We find it difficult at times to turn members down who want to go on missions. One of my good friends was getting up in years and I tried to persuade him he was too old to go on a mission, and he said, "Well, Brother Richards, what could I do that would be more wonderful than to die in the service of the Lord?" Another good brother came to me who had been on a mission with his wife and said, "If I sell my home and automobile, we can go on another mission" willing to give the last that they had in order to accomplish this missionary work, and that is the spirit we find wherever we go.

A young man reporting his mission a short time ago, who was himself a convert to the Church, came down with his fist on the pulpit and said, "I would not take a check for a million dollars for the experience of my mission."

And the brethren made a call for the Saints who could afford it to send in some of their surplus funds to help carry on the missionary work with some of these young people in foreign missions where they are not prospered and blessed as we are here in America, and the response has been wonderful, and every time a remittance comes you feel to thank the Lord for the faith of him who sent it.

While I was still the Presiding Bishop, following a general conference, I received a letter from a lady schoolteacher in Nevada. She said, "It was said in conference that fifty-five dollars a month was the average cost of a missionary. I am enclosing my check for that amount, and I will send a like amount for each month for the next two years to keep a missionary in the field, because it is not possible for me to go myself."

As long as the Lord will put such feelings in the hearts of the members of his Church, no one can stop his work from growing.

A few years ago I had a conversation with a man who came to the office while I was Presiding Bishop to interest the Church in a business proposition. We drifted into a discussion of religion. I said, "Do you love the Lord?" He said, "I do." I said, "Do you love him enough that you would be willing to join the Mormon Church, if you knew the Lord wanted you to?" And he thought for a few minutes, and said, "I do." Then I said, "As one of his servants, I want to promise you that if you will investigate our message and get down on your knees before the Lord, you can know that this is the work of God, just as much as you know anything in this world."

A few weeks ago he was in Salt Lake City and called to see if my wife and I would take lunch with him and his wife. He is now a high priest in the Church, and he said, "But, Bishop, why couldn't I have heard the gospel thirty years ago, so that I could have had the joy of service in the Church all through these years?"

Such a testimony makes one realize what the gospel means to a new convert.

I had a man sit in my office not long ago, and some of the brethren know him. He served for over thirty years as a minister of the gospel in a sectarian church, and then through contact with our missionaries he joined the Church, and he said, "When I think of how little I had as a minister of the gospel to offer to my people as compared to what I now have in the fullness of the gospel as it has been restored, I want to go back and tell all of my friends what I have found. But now, he said, "they won't listen to me; I am an apostate from their church." But such was the joy he had found in his membership in the Church.

I was visiting in a stake of Zion not long ago, and the president told me this story. And he is here today. He said a Jewish boy came into the stake during the war, serving in the armed forces, and he fell in love with a Mormon girl, and he married her; she converted him, and he joined the Church. Then he went back to see his people in the east, and they disinherited him, and he said to his father and mother, "You can't disinherit me. What I have found out there among the Mormons is worth more than all the money this family ever owned." And then he said to the president, "How long will I have to wait to get into the temple with this lovely wife of mine, so I will be sure she is mine forever?"

Such is the joy the gospel brings to the new convert.

I had a man come to my office when I was in the mission field. He said, "When I think of who I was and what I was when the gospel found me and what I am today," he said, "I just can't believe that I am the same person. I do not think the same thoughts; I don't have the same habits; I don't have the same ideals in life." He said, "I have literally been born again."

And that is what Paul meant when he said,

"We are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. (Rom. 6:4.)"

And I knew that man walked in a newness of life. (Rom. 6:4.)

They do not all come too easy. We have to break through the walls of many a missionary away, and then I happened to make a friend of him and got into his home, and when he could prejudice. One of my friends turned not handle the situation and his minister would not, he went to the plant where he was the foreman and said to the owner, "If any of you know any ministers who are not afraid of the Mormon elders, I would sure like to get in touch with them. I don't care what church they belong to," and so for the next few months we had a different minister every week It was one of the most interesting experiences of my entire life. But every time they would leave, he would say, "Well, you have made me nearer a Mormon than I was before," and one day he put his feet up on the table, smoking his big cigar and said, "Brother
day, she brought the threefold leaven of enduring society: faith, gentleness, and home, with the nurture of children.

concerning the pioneer mother:

and gentleness, which give it a certain aloofness. The influence of the monument is one of deep thought and faith in life and God. Benjamin Ide Wheeler wrote these words.

When the general conference comes around, we note that the Relief Society of the Church has its meetings with the sisters who come from all parts of the world where

I recall. It runs coelestem adspicit lucem. The eagle is looking toward the celestial light and this recalls the real motive, why the Latter-day Saints are meeting in this building.

Underneath your bronze eagle is a Latin expression which

with their visit to this building and what they heard. There is now in the congregation the superintendent of schools of Copenhagen, Denmark. With him are others from that

you will accept the Lord's work and help build his kingdom or you are going to kick against the pricks and I remind you what the Savior said to Saul on the way to

Damascus: "... it is hard for thee to kick against the pricks." (Acts 9:5.) Well, he told me when we first commenced visiting him that he had all the religion he wanted, he knew he had faith in God, and he believed in God, and the only way I could get him to understand that there might be truths he did not have, was to tell him that if he had never seen a light greater than a candle, he would not believe that he was in the darkness, but when he saw real light, then he would know that the candle was not sufficient. Well, he joined the Church right after that and came and visited me had been transferred was old enough to be my daddy, and he took me in his arms and said, "Brother Richards, I didn't think a man could be as happy as I am." I said, "I thought you had plenty before."

Now I want to say to you Latter-day Saints, and President McKay has called all of you to be missionaries for the Church. I hope you will not be afraid. I hope you know that this is the work of God and not the work of man. I hope you know that if your neighbors and your relatives will hunger and thirst after righteousness, that you can promise them that if they will investigate and get down on their knees, I care not what church they belong to, they will find in the message you have for them the gospel of the Lord Jesus Christ, and I tell you you ought not to be afraid to promise them that, because I know that if they are sincere, your promises will be fulfilled.

Before I close, I want to read to you a few excerpts from letters from a lady who wrote to the Bureau of Information. The first letter was in November of 1953:

"Will you please inform me about your Church, its origin, its history, and present-day aims, enterprises, and ideals? I would appreciate this information first-hand and believe you will be better to supply it than vague and often misleading hearsay can. If your Church is the one I have been seeking for fifty-three years and never found, so far, in any Christian Church or 'off color' religious societies -- from theosophy to free thought, I might be able to contribute, as well as receive benefits. I am not a chronic, curiously, seeking person nor an habitual joiner. The brethren sent her some literature to read, and then she wrote back under date of December 18, 1953. I am just quoting parts of her letter:

"I do not want to appear 'gushy,' but I will say this for your religion. I find it interesting; it quickens within me a feeling -- what shall I call it -- a gladness? Like a beautiful song I might have known long, long ago, and had lost and forgotten, in a way both sublime and sorrowful." What did Jesus say? "These things have I spoken unto you, that your joy might be full, (John 15:11) and the gospel quickens something within the soul of man such as he has never known before. She said, "I had investigated, studied, and discarded Protestant creeds by the time I was fifteen. I unconsciously turned to pantheism, love of nature, therein finding God, for I perceived life in all elements and things. I even studied Catholicism, but backed off when I was told that unbaptized infants, though they did not go to hell, went to their special limbo, but never saw the face of God. Agnostically, I asked, 'Is a God that merciless and cruel worth having his face looked upon?' I am glad to find a Church courageous and sensible enough to teach the absurdity of infant baptism." And then last July after having been baptized a member of the Church, she wrote: "I now have a serenity and composure, and inner strength, and an inward joy which I never before possessed. Do all souls receiving enlightenment exclaim within their silent hearts, feeling compassion for a blind groping and grieving world: 'Oh, suffering world! I come, . . . I come! . . ."

Each of us should be ready and willing to answer such a call, We ought to be ready to go and give all we can to bring these people to a knowledge of the truth that they might share with us the joy that is ours.

When you read a statement like that of how this woman ought without finding the truth, it makes you understand the words of Roger Williams who gave up his pastorate in the oldest Baptist Church of America and gave this as the reason:

There is no regularly constituted Church of Christ, on earth, nor any person authorized to administer any Church ordinance, nor can there be until new Apostles are sent by the great Head of the Church, for whose coming I am seeking. (Picturesque American, page 503.)

Isn't it marvelous that He has come, that the great Head of the Church has given us again Apostles and Prophets and that the Church of Christ is in our midst, built upon the foundation of Apostles and Prophets with Christ our Lord as the chief cornerstone?

I bear you solemn witness that I know that this is true and the power of God is in this work for the blessing of every honest soul in the world who is willing to come and to pay the price by keeping his commandments.

God help us to do our part, and God bless all who are doing it, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

The congregation will arise and sing, "Redeemer of Israel," conducted by Richard P. Condie. After the singing we shall hear Brother Young.

Singing by the Combined Choirs and the congregation, "Redeemer of Israel," Richard P. Condie conducting.

President David O. McKay:

The speaker to whom you listened just before the singing, was Elder LeGrand Richards of the Council of the Twelve. President Levi Edgar Young of the First Council of the Seventy will now address us. He will be followed by Elder Alma Sonne.

LEVI EDMOND YOUNG

ELDER LEVI EDMOND YOUNG Of the First Council of the Seventy

President McKay: brethren and sisters: We have had a number of visitors today, many of whom were Methodists who came from Australia. They seemed to be pleased with their visit to this building and what they heard. There is now in the congregation the superintendent of schools of Copenhagen, Denmark. With him are others from that country. We remember well of being in our city and visiting the university that you represent. You graduated from there, you tell me, and we recall that above the gates of your campus there is a great eagle done in bronze, something like our eagle on the Eagle Gate, just east of here. Underneath your bronze eagle is a Latin expression which I recall. It runs coelestem adspicit lucem. The eagle is looking toward the celestial light and this recalls the real motive, why the Latter-day Saints are meeting in this building.

I said, "I thought you had plenty before."

"Oh, but I didn't know," he said.
Though I speak to the seventies during the few minutes I have to give a message, I realize that whatever truth is uttered is a lesson to all the brethren holding the priesthood of God. The seventies have a specific calling which none of us can forget.

Taking their name from the number of our Lord's disciples, the seventies form the central council for the missionary activity of the Church. From the beginning of their organization in 1835, the seventies have felt the need for a complete reference library, and in Times and Seasons, January 1, 1845, the following item was published: "Among the improvements going forward in this city of Nauvoo, none merit higher praise, than the Seventies' Library. The concern has been commenced on a footing and scale, broad enough to embrace the arts and sciences everywhere, so that the Seventies' while traveling over the face of the globe, as the Lord's "Regular Soldiers," can gather all the curious things, both natural and artificial, with all the knowledge, inventions, and wonderful specimens of genius that have been gracing the world for almost six thousand years...form[ing] the foundation for the best library in the world. (Times and Seasons, v:762.)"

After the destruction of Nauvoo, the dreams of the people were never lost, and on April 7, 1851, we read in the fifth general epistle of the Church, describing Salt Lake City, the following: "On November 27th, the quorum of Seventies in conference assembled, agreed to erect an extensive rotunda in Great Salt Lake City, to be called the "Seventies' Hall of Science," and Joseph Young, their president, was appointed trustee and superintendent of the work. Truman O. Angell, the architect of the Salt Lake Temple, was commissioned to draw the plans for the building. The large drawing that was made by Elder Angell was found many years later and was photographed and produced in an article published by the Utah State Historical Review in July 1946.

I had the project been carried through, the structure would have possessed unusual architectural interest. It had majesty and beauty that surpassed any building of its kind on the American frontier in originality and dignity. It was designed to be the repository not only of the seventies' library, but also for the library brought to Utah in 1851. Owing to the poverty of the people who were just beginning to establish their homes, President Brigham Young prevailed upon his brother Joseph, president of the seventies, not to build it for some years to come. For this reason, the edifice was never started. The seventies continued collecting books, however, and they soon had a fine library of the modern and ancient classics of literature. Among these books were:


These few titles mentioned indicate the types of history and literature that the seventies were bringing together. The lesson of what such books contain will ever be truths that we should remember. The literature of the ages that has been preserved, conveys the thought that men had knowledge of great truths that have influenced humanity and have brought the civilization we have today. I recall that at the close of a lecture of William James at Harvard University, the learned philosopher uttered these words:

"I have had much comfort lately in meditating on the passages which show the personality of the Holy Ghost, and his distinctness from the Father and the Son. It is a subject that requires searching into to find out, but when realized, gives one so much more true and lively a sense of the fullness of the Godhead, and its work in us, than when only thinking of the Spirit in its effect upon us."

President Brigham Young issued the following in 1850:

"It is very desirable that all the Saints should improve every opportunity of securing at least a copy of every valuable treatise on education, book, map, chart, or diagram that may contain interesting, useful, and attractive matter, to gain the attention of children and cause them to love to learn to read; and also every historical, mathematical, philosophical, geographical, astronomical, scientific, practical, and all other variety of useful and interesting writings, maps, etc., to present to the general church recorder when they shall arrive at their destination, from which important and interesting matter may be gleaned to compile the most valuable works on every science and subject, for the benefit of the rising generation. We have a printing press, and any one who can take good printing or writing paper to the valley will be blessing themselves and the church. We also want all kinds of mathematical instruments, together with all rare specimens of natural curiosities and works of art that can be gathered."

Seldom can one read a sentence that expresses a more thoughtful ideal than the one the Prophet Joseph Smith gave us when he wrote: "And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study and also by faith."

It is a beautiful concept, for good books on history and fine literary writings give us the great discoverers and interpreters of life. They take us into an intellectual world and also by faith. (D. & C. 88: 118.)

"And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study and also by faith." (Ibid., 109:14.)

We are living in an age of books, written on all subjects and from many viewpoints. To train ourselves to seek knowledge out of the best of books is an admonition that we should carefully and most sincerely remember. To know what good books are is an art. Any missionary can have a list of the world's best literature from people who know what good literature is. Learn to read the best, however, and in time the gospel will become a field of immortal thoughts. "The beauty of a great book," says Emerson, "is the beauty of one's own mind." Think for a moment of the Holy Bible.

The Book of Genesis stands indeed at the head of the literature of the world. It is more recent than some of the writings of Chaldea or Egypt which have come down to us, and is incomparably the noblest composition of early ages, in its moral and spiritual characteristics. (Geikie, Hours with the Bible.)

However highly we may estimate the scientific, philosophic, and religious genius of the narrators of Genesis, II, more important to us, and for the religious instruction of youth, is the fact that they were men, who had surrendered themselves wholly to God, and who had derived their knowledge from Him. (Rudolph Kittel of Leipzig University, Scientific Study of the Old Testament.)

"The first leaf of the Mosaic record," says Jean Paul, "has more weight than all the folios of men of science and philosophers." "And he is right," says Geikie, "for we owe to it, the earliest and grandest revelation of that first principle of all religion, the existence, the unity, the personality, and the moral government of God."
of twelve had left the faith.

"In 1837 and in 1838 four of the Twelve apostatized," and then he names them: "John F. Boynton, Lyman E. Johnson, Luke S. Johnson, William E. McLellin." Four out of twelve.

Andrew Jenson, I note beneath the names of these men these statements:

I hold before me a list of the Twelve Apostles, the first Quorum of the Twelve, organized in the year 1835. As I read it from an historical record prepared by the late Andrew Jenson, I note beneath the names of these men these statements:

p30 "I think I may safely challenge anyone," says President B. H. Roberts, "to point out a broader field of knowledge than is here indicated. It includes all spiritual truth, all scientific truth, and all secular knowledge of the past, of the present, of the future, of the heavens and the earth."

p31 In closing I wish to quote the words of John Fiske, the historian at Harvard fifty years ago who said to a class in history:

p32 The future is lighted for us with the radiant colors of hope. Strife and sorrow shall disappear. Peace and love shall reign supreme. The dream of poets, the lesson of priest and prophet, the inspiration of the great musician, is confirmed in the light of modern knowledge, and as we gird ourselves up for the work of life, we may look forward to the time when in the truest sense, the kingdoms of this world shall become the Kingdom of Christ, and He shall reign forever and ever, the King of kings and Lord of Lords.

p33 President Edgar Young of the First Council of Seventy has just spoken to us. Elder Alma Sonne, Assistant to the Twelve, will be our next speaker. Elder Sonne will be followed by Elder Marion G. Romney.

Elder Alma Sonne

ELDER ALMA SONNE Assistant to the Council of the Twelve Apostles

p1 My brethren and sisters, I feel deeply sensible of the responsibility which rests upon me at this moment. It has occurred to me during the day that all of the brethren who have stood before you have been outstanding leaders in the Church, even before they were called to their present positions of responsibility. Many of them have been leaders in the stakes of Zion. Some of them have been leaders in the mission field, and all of them have been leaders in the Church and kingdom of God.

p2 On May 30, 1835 Elder George A. Smith was called on a mission to the east. Before leaving, he called on the Prophet Joseph Smith, his cousin, who gave him this advice: "Preach short sermons. Make short prayers, and deliver your sermons with a prayerful heart." I believe all the sermons to which we have listened today and yesterday have been short sermons, and I believe many prayers have been offered to our Father, especially those by whom the Lord has been called upon to Speak.

p3 A year ago I visited an old house in Hiram, Ohio, and stood in the very bedroom in that house from which the Prophet Joseph Smith had been taken by an angry mob, tied to a tree, and covered with a coat of tar and feathers. I know the Prophet must have been bruised during the ordeal. I know also that He must have been greatly humiliated, but his zeal and determination for the truth were not lessened. He was not dismayed nor discouraged, neither was He vindictive nor bitter. The Prophet expected opposition and persecution. It was His lot, as it had been with all the prophets who had preceded him in their respective responsibilities. They were challenged on every turn. He, like his predecessors, faced it with the utmost courage, knowing that sometime, somewhere, he would be fully vindicated, as have all the others who paved the way for spiritual enlightenment.

p4 We marvel at his powers of endurance, his steadfastness of purpose, and his unquenchable fire and spirit. To those who would not and could not understand he said: "No unhallowed hand can stop the work of God from progressing." Mobs, persecution, defamation, were powerless against it.

p5 Governor Ford of Illinois must have sensed the spirit and stamina back of what he called Mormonism. There was something there which even he could not comprehend. He feared its growth because he felt it was bound to go forward, regardless of its opponents, however ruthless and godless they might be. It could not be stifled nor frustrated by the enemy. Governor Ford wrote in his history of Illinois:

"It is feared that within the course of a century some man gifted like Paul, some splendid orator, will make the name of the martyred prophet ring as loud and stir the souls of men as much as the mighty name of Christ itself." He refers to places like Sharon, Palmyra, Manchester, Kirtland, Far West, Adamdina, Ramus, Nauvoo, and the Carthage Jail. "They," said he, "may become holy and venerable places of classic interest in another age like Jerusalem, the Garden of Gethsemane, the Mount of Olives, and the Mount of Calvary to the Christian, or Mecca and Medina to the Turk."

p7 What did he fear, this governor of a sovereign state? What had he to fear? He feared that Mormonism would survive to tell the world what happened at Carthage and other places. He feared that his name would go down in history coupled with that of Herod and Pontius Pilate, who were connected with and in a measure responsible for the crucifixion of the Lord.

p8 Joseph Smith's name is secure in the books of history. He has brought to the religious world more truth, bringing it nearer to God, than has anyone else in modern times. But Joseph Smith's leadership was tested in other ways.

p9 I hold before me a list of the Twelve Apostles, the first Quorum of the Twelve, organized in the year 1835. As I read it from an historical record prepared by the late Andrew Jenson, I note beneath the names of these men these statements:

p10 "In 1837 and in 1838 four of the Twelve apostatized," and then he names them: "John F. Boynton, Lyman E. Johnson, Luke S. Johnson, William E. McLellin." Four out of twelve had left the faith.

p11 Later he wrote, "William Smith and John E. Page denied the faith. On October 25, 1838, David W. Patten was killed." Already six of these twelve, you will see, had fallen by the way.
My beloved brethren and sisters: I would like you to give me a special interest in your faith and prayers as I attempt to edify this mighty congregation, those present in this building and those beyond. I need your faith and prayers because I desire to say a few words about "the royal law according to the scriptures." If you observe which, the Apostle James says, "Thou shalt love thy neighbour as thyself." (James 2:8.) This matter is very important to me, it lies next to my heart, and it should be important to you.

During the last few weeks it has been my pleasure to meet with stake and ward welfare workers in 136 stakes. During the next few weeks I hope to meet the rest of you. In passing I might say that of the 136 stake presidents in these stakes, only three "fled the realm" when they saw us coming. All the rest of you stood and took it. Your courage and strength are admirable and very much appreciated.

Your performance in the fulfillment of this "royal law" gives me great joy and inspires me in me a hope for an early redemption of Zion. With all my heart I salute you.

As evidence of your love for your neighbors, you carry on in your numerous welfare activities. At the coal mine, in the mills and factories, in canneries, you toil. In orchards, fields, and on the ranches, you endure the heat and the cold. On construction jobs and in sewing rooms, you labor. You battle floods and disease. You sit in council late into the nights, wrestling with problems of policy and procedure incident to your divine service. You find work for the unemployed. In times of distress, you administer to the suffering and give comfort to the bereaved.

Freely do you contribute of your means, not alone in acquiring welfare facilities, but also as a continuing practice you contribute the cash value of two meals each month, that your bishops may have, not only commodities with which to warm and feed the cold and hungry and clothe the naked, but money also with which to provide their other needs. Your accomplishments during the last twenty years in doing all this voluntarily and without expectation or hope of personal gain, is a modern miracle. It has brought you to a state of perfection in gospel living unmatched since the golden era of the Nephites.

As you thus labor for your brethren and sisters, you merit the assurance that you are in very deed ministering to your Redeemer. Such assurance you have in King Benjamin's words: . . . "when ye are in the service of your fellow beings ye are only in the service of your God." (Mosiah 2:17.) You have it from the Lord himself in this dispensation, for " . . . inasmuch," said he, "as ye impart of your substance unto the poor, ye will do it unto me." (D. & C. 42:31.)

You also have the satisfaction of knowing that you are discharging an obligation which from the beginning has been laid upon the members of Christ's Church.

The method of implementation in force at a given time has varied with the degree of perfection in gospel living attained by the Saints. But the royal law" has persisted. It is as much a part of the requirements of the gospel of Jesus Christ, and obedience thereto is as certainly a prerequisite to exaltation in the celestial kingdom, as are baptism and the laying on of hands. It has been taught, and practiced in some form, in every gospel dispensation.

We have already noted what the Lord required of the children of Israel with respect thereto, even as they emerged from four hundred years of slavery. Simple as were the instructions, they contained the two basic principles of every Godven plan for implementing the "royal law"first, those who had to give, and second, those who received were to labor for what they got.

Away back before the flood, Enoch, to a generation vexed with "wars and bloodshed," taught the gospel of Jesus Christ in mighty power, including the procedure required by the celestial law in loving one's neighbor as one's self. Those who believed, lived it, with the result that...
that the Lord contemplated no exceptions to the "royal law" is evidenced by the fact that he concluded his instructions to the brethren whom he sent from Kirtland to western Missouri in June 1831, with this admonition: "And remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple." (Ibid., 52:40.) These brethren, all but destitute, were to make their way across four states. The Prophet himself walked almost the whole distance from St. Louis to Independence, three hundred miles.

It occurs to me that if these brethren in their poverty could not qualify as disciples of the Lord without remembering the poor and the needy, the sick and afflicted, it will be most difficult for us to so qualify should we neglect them, enjoying, as we do in such abundance, the bounties of the earth.

I repeat, then, that in this divine service you have the satisfaction of knowing that you are discharging an obligation which has from the beginning been laid upon the Saints of God, and which obligation rests now in full force upon us, the Saints of the latter days.

In the early 1830's, the Lord directed the Saints to implement the "royal law" by living the United Order. In this they failed. Because they did not learn to impart of their substance as becometh Saints to the poor and afflicted among them, the Lord permitted them to be driven from Missouri, and the requirement that they live the United Order was withdrawn. But the "royal law" was not withdrawn. It remained in full force. At least partially to fulfill it, the Saints, since then, have been bound by the law of tithing and the "fast.

About twenty years ago, just a century following the United Order experiment, the Lord inspired the inauguration of the present Church welfare plan. In it, we are being given another opportunity to show our mettle, to stand up and be counted, to prove ourselves worthy -- or unworthy, as the case may be -- of rising toward a fuller compliance with the "royal law." Personally, I am very pleased with the progress we are making, and I believe the Lord is pleased also, for he is blessing our efforts remarkably.

Let us continue to merit his approval. We should not be discouraged if some Church members are not enthusiastic about the presently established Church practice for the implementation of the "royal law." Their apathy is due to a lack of appreciation of what the Lord designs to accomplish by it. Sometimes when I get a little low in spirits about this matter, I am revived by reading the following quotation from a sermon by President Brigham Young:

...he that is idle shall not eat the bread nor wear the garments of the laborer. (D. & C. 42:4?)

And the idler shall not have place in the Church, except he repent and mend his ways. (Ibid., 75:29)

However, on this point King Benjamin taught that the man who withheld his substance from the poor, charging that they, through misconduct, had brought their distress upon themselves,

...hath great cause to repent; and except he repenteth of that which he hath done he perisheth forever, and hath no interest in the kingdom of God. (Mosiah 4:18)

Now the issues, brothers and sisters, which turn upon keeping the "royal law" are such as to challenge every soul who understands them to high endeavor.

The efficacy of our fasting turns upon it. So spake the Lord to ancient Israel. "Wherefore have we fasted" cried they, "and thou seest not? wherefore have we afflicted our soul, and thou taketh no knowledge?"

Because, came the answer, you do not keep the fast which I commanded. True, you bow down your heads as a bulrush and spread sackcloth and ashes under your feet, but you do not deal your bread to the hungry, nor provide housing for the poor, nor do you cover the naked. When you do these things, "Then shalt thou call, and the Lord shall answer; shalt thou cry, and he shall answer. Here I am. And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness as the noonday: And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." (See Isaiah 58:3.)

The efficacy of praying turns upon obedience to the "royal law." So taught Amulek to his hearers as he counseled them to cry unto the Lord in their fields, in their houses, their closets and secret places, in their wilderness and over their households, "both morning, midy, and evening, ... and when you do not cry unto the Lord," he continued, "let your hearts be full, drawn out in prayer upon him continually for your welfare, and also for the welfare of those who are around you." And then he concluded his matchless sermon on prayer with this challenging statement: "And now behold, my beloved brethren, I say unto you, do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need say unto you, if ye do not any of these things, behold, your prayer is vain, and availith you nothing, and ye are as hypocrites who do deny the faith." (See Alma 34:17.)

King Benjamin went so far as to teach his people that imparting of their substance to the poor was a prerequisite to a retention of a remission of their sins (see Mosiah 4:26), and Mormon taught the same doctrine. (See Alma 4:12.)

These teachings are in full harmony with the modern revelations on the subject, in one of which the Lord said he had given men their agency and made them stewards over earthly blessings, all of which had been prepared by him, for he had stretched out the heavens and built the earth; that it was full and there was enough to spare; that it was his purpose to provide for his Saints, but that it must be done in his own way, which was "that the poor shall be exalted, in that the rich are made low. . . .Therefore," he said, "if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment." (See D. & C. 104:13.)

The very building of Zion and the escape of the Saints from the tribulations yet to be poured out upon the nations turn upon a full compliance with the "royal law." We can with profit let our minds dwell upon these things: for Zion, "the New Jerusalem," is yet to be built, and it is to be "a land of peace, a city of refuge, a place of safety for the saints of the Most High God: . . . And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. . . . And every man that will not take his sword against his neighbor must needs flee unto Zion for safety." (See ibid., 45:65.)
Surely, my brethren and sisters, we should take courage and great joy in our labors as we contemplate the many issues which turn upon keeping the "royal law." In fact, Jesus taught that the final judgment will turn upon it.

When shall we build it? you ask. Well, according to the scriptures, not until we can fully and ungrudgingly yield obedience to the "royal law." For the Lord has made it plain that Zion cannot be built up until the Saints become united according to the "union required by the laws of the celestial kingdom," which laws, he explains, require us to impart of our substance "as becometh saints, to the poor and afflicted" among us. (See ibid., 105:1)

As he sat upon the Mount of Olives just two days before the final Passover, his anxious disciples plied him with many questions. Concerning his second coming, he said:

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

When saw we thee a stranger, and took thee in? or naked, and clothed thee?

Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Matt. 25:31.)

I know President George Albert Smith understood this scripture. I remember when we were gathering clothes to ship to Europe for our people in distress. I remember the packages he sent. In one were two suits of clothes, direct from the cleaners. I doubt if President Smith had ever worn them. In another came shirts from the laundry, wrapped in cellophane paper, ready to be worn. In other packages we received were thousands of pounds of clothing, much of it ragged, dirty, and unfit to wear. I contemplated at that time, and I do now, how the donors of those goods would feel when they realized the truth of this statement of the Master, that "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Ibid., 25:40.)

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

Then shall they also answer him, saying, lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

And these shall go away into everlasting punishment: but the righteous into life eternal. (Ibid., 25:41.)

Surely, my brothers and sisters, we have great reason to be encouraged, and a great motive to go forward in this work. May we each, through full compliance with the "royal law according to the scriptures," be qualified on that great day for a place among the righteous. I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

We have just heard Elder Marion G. Romney of the Council of the Twelve. The Combined Scandinavian Chorus will now sing: "The Heavens Are Telling," from "The Creation," conducted by Elder Hulbert Keddington. The closing prayer will be offered by Daniel S. Frost, President of the Kanab Stake, after which this Conference will be adjourned until seven o'clock this evening, when the General Meeting of the priesthood of the Church will be held in this Tabernacle.

Only those holding the priesthood are invited to be present. The building will be adequate even then to accommodate the priesthood, so persons not holding the priesthood will kindly refrain from attempting to enter the building. This priesthood session will not be broadcast.

Overflow meetings, however, will be held in the Assembly Hall and Barratt Hall, and by direct wire over a public address system to members of the priesthood assembled, in addition to Barratt Hall and the Assembly Hall, in thirteyn other Church buildings in Salt Lake City, Logan, Ogden and Provo, Utah; Idaho Falls, Idaho; Las Vegas and Overton, Nevada; Evanston and Lovell, Wyoming; Denver, Colorado; Seattle and Tacoma, Washington; Portland, Oregon; Long Beach, Los Angeles, Pasadena, Huntington Park, Burbank, Reseda, Santa Ana, San Diego, San Bernardino, San Mateo, Palo Alto, San Jose, Pacific Grove, and Santa Rosa, California; and Phoenix and Mesa, Arizona.

It will probably be the largest assembly of priesthood ever held in the Church.

The session at ten o'clock Sunday Morning will be broadcast over Station KSL, and over fifteen other radio stations in Utah, California, Idaho, Oregon, Nevada, Colorado, and Arizona, and by special arrangement over eight television stations in Utah, Washington, Colorado, Oregon, California and Arizona.

The Church of the Air Broadcast will be from 8:30 to 9:00 tomorrow morning. Elder Richard L. Evans of the Council of the Twelve will be the speaker. The Tabernacle Choir broadcast will be from 9:00 to 9:30 tomorrow morning. Those desiring to attend these broadcasts must be in their seats by 8:20 A.M.

It is requested that the audience, during the broadcasts refrain from making any noise. Large crowds will undoubtedly be waiting outside the closed doors during these broadcasts. Heretofore there has been a rush by those outside to get good seats. We suggest and earnestly plead that those thus standing will be courteous and considerate one to another. Avoid pushing or crowding, will you please. Courtesy is a great virtue. Let us show it one to another, and especially tomorrow morning to our visitors who are within the city's gates.
The regular session of the Conference will begin at ten o'clock tomorrow morning.

We shall now have "The Heavens are Telling" by the Scandinavian Choirs, and after the benediction by Elder Daniel S. Frost, this Conference will be adjourned until tomorrow morning at 10 o'clock.

We must take time to express our appreciation to the members of these combined Choirs. I assume many of your countrymen were thrilled when you sang that second song in their native tongue. Some of us could not understand the words, but we felt your spirit. We thank you, Brother Keddington, and all members of the Choirs, and say God bless you for the service you are rendering.

The Combined Scandinavian Choirs sang the anthem, "The Heavens Are Telling."

The closing prayer was offered by President Daniel S. Frost of the Kanab Stake.

Conference adjourned until Sunday, October 3, at 10 o'clock a.m.

C1954 General Priesthood Meeting, 1954

Begin

GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church convened in the Tabernacle at 7 o'clock p.m., Saturday, October 2.

President David O. McKay presided and conducted the services.

The music for this meeting was furnished by the Tabernacle Choir Men's Chorus, Elder J. Spencer Cornwall, Director. Elder Alexander Schreiner was at the organ.

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This is the Fifth Session of the One Hundred Twenty-Seventh Semiannual Conference of the Church of Jesus Christ of Latter-day Saints. You will be interested to know, you fellow workers, that these services are being broadcast in the Assembly Hall, in Barratt Hall, over public address systems, and in addition are being broadcast by direct wire over a public system to members of the priesthood assembled in 40 other Church buildings in Salt Lake City, Logan, Ogden, and Provo in Utah; Idaho Falls, Idaho; Las Vegas and Overton in Nevada; Evanston and Lovell, Wyoming; Denver, Colorado; Seattle and Tacoma in Washington; Portland, Oregon; Long Beach, Los Angeles, Pasadena, Huntington Park, Burbank, Reseda, Santa Ana, San Diego, San Bernardino, San Francisco, Oakland, Berkeley, San Mateo, Palo Alto, San Jose, Pacific Grove, and Santa Rosa, California; Phoenix and Mesa, Arizona. They can hear us, and we extend to them your love and fellowship. We pray that the Spirit of the gathering here will permeate every gathering assembled. We should like to get a report from them before we dismiss. We are not sure that we shall be able to.

We shall begin these services by the congregation singing, "Do What Is Right," with J. Spencer Cornwall conducting.

After the singing Elder John Kenneth Orton, formerly president of the Tahitian Mission, will offer the opening prayer.

The congregation and chorus joined in singing the hymn, "Do What Is Right."

Elder John Kenneth Orton, formerly President of the Tahitian Mission, offered the invocation.

President David O. McKay:

If President Waite is not near the rostrum, will you please come forward and take your place here.

The Men's Chorus of the Tabernacle Choir will now sing, "The Discovery," directed by Elder Cornwall.

The Tabernacle Men's Chorus sang the anthem, "The Discovery."

President David O. McKay:

Our first speaker this evening will be Elder William Noble Waite, president of the South Los Angeles Stake. The presidencies, the bishoprics, and the members of the Church in the temple area of the Los Angeles Temple, have during the last two years accomplished a great achievement. We believe you would like to hear a brief report of their most commendable efforts and their willingness to share in the expense of that great temple.

Elder William Noble Waite

ELDER WILLIAM NOBLE WAITE President of the South Los Angeles Stake

Humbly, my brethren, I accept the assignment given me, and pray for inspiration of the Lord to direct my remarks, that they may be appropriate and intelligent.

This is an inspiring sight to see this Tabernacle filled to overflowing with the priesthood of the Church. President McKay has asked me, as chairman of the Temple Committee in Los Angeles, to review for the priesthood of the Church the progress of the Temple. I am very happy to make this report.

Three years ago today the First Presidency assigned the stakes of southern California the responsibility of raising one million dollars to aid in the construction of the Los Angeles Temple. We accepted the challenge, and with the approval of President McKay and his counselors, the campaign was launched.

February 4, 1952. Within two months of this time the people of the Los Angeles Temple area had pledged one million, six hundred forty-eight thousand dollars. In April of that same year, we began our collections. Quarterports were made regularly to the Expenditures Committee of the Church. The quarter ending September 30 of 1954, that was the day before yesterday, showed that we had remitted to the Presiding Bishopric of the Church, one million, forty thousand dollars. By the time the Temple is ready for dedication we will have raised every dollar pledged of the $1,648,000.

Today all of the presidents of the southern California area met with the First Presidency and unanimously accepted the proposal made by them that we finish the job.
I think I would be remiss in my responsibility if I were not to recognize my brethren, the presidents of the Los Angeles Temple area. We have been very close to each other. Together in a spirit of love and harmony we are resolved to do our duty.

I think I should take just one minute to identify each president and the Stake over which he presides: President John Russon of the Los Angeles Stake; President Howard Hunter of the Pasadena Stake; President Hugh Smith of the San Fernando Stake; President Edwin Dibble of the Glendale Stake; President Garrett Barlow of the Santa Monica Stake; President Austin Gudmundsen of the Inglewood Stake; President Alan Pettit of the Bakersfield Stake; President Arthur Godfrey of the Santa Barbara Stake; President Faun Hunsaker of the East Los Angeles Stake; President Vern Peeln of the Mt. Rubidoux Stake; President Lavern Hansen of the San Bernardino Stake; President Francis Zimmerman of the Long Beach Stake; President Max Bryan of the East Lone Beach Stake; President John Dalton of the Orange County Stake; President Barry Knudson of the San Diego Stake; President Bunker of the California Mission.

I am to recognize my brethren because they have so capably assisted in carrying the load.

Now, my brethren, I come before you tonight in humility and with hope and a prayer that I may say something that might encourage someone. This group here represents the priesthood leadership throughout the Church. The Lord has established and ordained a divine program for the benefit of his children, and it is through you that he represents and works with the boys and girls so that in ten years from now there will not be 90,000 Senior members of the Aaronic Priesthood and thousands of boys and girls who are inactive in the Church.

Let us work long and diligently, leaving no stone unturned, my brethren, until we have reactivated the inactive young people of our Church.

President David O. McKay:

You will all agree, I am sure, that we have glimpsed an example of great devotion to a divine Cause, and we express to the people who have thus manifested their love by their deeds, your commendation and blessing with the commendation and blessings of the General Authorities of the Church. They have had to build their meeting houses, they are building them, they have paid their tithing just the same during the past two years.

In keeping with this temple idea, we shall now hear from Elder El Ray L. Christiansen, Assistant to the Twelve, and President of the Salt Lake Temple.

ELDER ELRAY L. CHRISTIANSSEN Assistant to the Council of the Twelve Apostles

It brought great joy to my heart, as it would to yours, to hear the report of President Waite on the progress of that great temple in which we shall worship God and participate in the higher ordinances, performing those ordinances and receiving those powers and blessings that will entitle us and qualify us, if we are faithful, to receive the greatest of all the gifts of God, eternal life. I am sure that the people in the Los Angeles area are grateful that they have an opportunity to visit the "Mormon Temple." They have planted, the flowers will be in full bloom, all of the landscaping will be completed. The poet once said, "A thing of beauty is a joy forever." This beautiful Temple adorned in all its beauty will be to us, I'm sure, a joy forever.

Suppose that 25,000 people listening tonight will resolve, each one in his heart, that he will do more than just raise his hand to the square, he will go back into the ward he represents and work with the boys and girls so that in ten years from now there will not be 90,000 Senior members of the Aaronic Priesthood and thousands of boys and girls who are inactive in the Church. There are no bad boys and there are no bad girls who cannot be reached with a sympathetic heart that understands the needs of youth. Let us work long and diligently, leaving no stone unturned, my brethren, until we have reactivated the inactive young people of our Church.

I testify to you that I know this is the Gospel of Jesus Christ. I sat in the audience today when Bishop Isaacson was speaking about the life of Christ, and cried like a child! I am thankful that I know he is the Savior of the world. We are guided and directed by Brethren who are divinely appointed to the position they hold, my brethren McKay and his counselors, and the Quorum of the Twelve, and all of the General Authorities of the Church. God help us to sustain them and do something about it in the stakes and wards we represent, so that there will be a spiritual uprise in this Church, and we shall be happy because of the good we do, is my prayer and my testimony, and I bear it to you humbly in the name of the Lord, Jesus Christ. Amen.

President El Ray L. Christiansen

Now, my brethren, I come before you tonight in humility and with hope and a prayer that I may say something that might encourage someone. This group here represents the priesthood leadership throughout the Church. The Lord has established and ordained a divine program for the benefit of his children, and it is through you leaders, as well as the others in the Church, that he must operate and proceed in order to bring about his purposes, to establish faith, and to help his children qualify for the Celestial kingdom of Heaven. It is almost overwhelming to me, when I think of it, to realize that the progress of his plan is determined largely by the effectiveness of the leadership throughout the Church, and in accordance to their devotion.
Not only does his plan provide a way of salvation for the living, but also the means and power whereby those who have died without a knowledge of the gospel may also be saved. This shows the love of God for all mankind, and the justice that he renders to all. Our obligation as members of the Church is not alone to the living, but likewise to the dead. For the dead, it is a program of love and Christ-like service on the part of the living.

John Taylor, the President of the Church, at one time made this statement: "We are here to cooperate with God in the salvation of the living and in the redemption of the dead, in the blessing of our ancestors and in pouring out the blessings upon our children and their children. That is the object of our existence," he said.

It is pleasing to witness the devotion of so many of the saints in this vicarious service on behalf of the dead. Last Wednesday in the Salt Lake Temple, 1364 endowments were given on behalf of the dead, besides hundreds of baptisms and sealings for the dead that went on during that same day. In the other temples this same program of activity is carried on day by day on behalf of the dead, and, of course, great numbers of the living come and receive their blessings as well. Even with this great concourse of people that comes to the temples, the Lord is way ahead of us. He has helped us in these last days to provide modern means of recording, a microfilming of and research throughout the libraries of the world, and has thus speeded up the work of making available records for research purposes. The inflow of microfilm records into the Genealogical Library approximates now 150,000 to 200,000 pages per day. Truly, the Lord has come to our help! But, sad to say, my brethren, a hundred thousand family group sheets are being held in the archives awaiting the endowment ordinances for the male names on those sheets. The endowment, of course, must be done before these parents and their children can be sealed together. The endowment work for the sisters' names on those sheets has already been done. The sisters are far ahead of the brethren in this endowment work for the dead.

The fact is, there are in the Salt Lake Temple alone, more than 100,000 surplus male names waiting there for some selfless individuals to engage in these ordinances in their behalf. At least another hundred thousand male names are in the files of the other temples in the Church. The dead, we are told, should bury the dead, but it takes the living to redeem the dead through this vicarious service.

President Brigham Young, pleading for the cause of the dead, once made this statement:

May I speak on one other matter, briefly. Many, too many, of our young boys and girls are being married somewhere other than in the House of the Lord. It is a sad prospect to see the members of the Church, who are called upon to be the torchbearers of the gospel, marrying in those institutions which are not consecrated to the Kingdom of God. I want to appeal to our genealogical quorums, organize themselves and assume greater responsibility in this activity, and take upon them the responsibility of bringing to an equal number the male and the female names in the temples; and to encourage your wives to permit you and urge you to attend these temple sessions on your stake days until there is an equal number of male and female names in the temples. Then after that is accomplished, with the new system that is being adopted, of placing most all the names in the temple files, where anyone may come and use them, it will make much easier the process of balancing the male and the female names and maintaining that balance. Bishops and the stake presidencies did well to give their genealogical chairman their active assistance in these things. I feel that it is not sufficient merely to announce that "next Wednesday is our stake temple day." I think it would be helpful if at times the bishops and stake presidencies could announce that on their temple days, the presidency of the stake, the high councilmen, and the bishops would join with the priesthood and go to the temple. Many stake and ward leaders are doing this with satisfying results. If that could be done the endowment work for these names would soon be completed.

I am convinced through observation that where members of the ward go to the temple consistently the problems of the bishopric are reduced and minimized to a very few comparatively, and I am sure that if the parents will go to the temple at regular intervals it will result in happier, more harmonious home-life. We do not feel like being ugly and coarse and selfish after we have gone to the temple and participated in those great and holy ordinances. We feel better, we are better men, we are better women, and I am sure that if we went to the temple regularly we would become better fathers and more considerate husbands and our lives would have a more purposeful meaning.

I believe it was Melvin J. Ballard who made this statement: "If you would be eternally rich, invest in the human soul." When I was at the Logan Temple, a group of men from one of the stakes which was assigned to spend the day there had come together in a car and after the morning session had gone out to the entrance planning to go home. One of them needed to go, he thought, but the stake president came along and learned of their intentions, so he said to them, "Well, now, brethren, if you need to go, you had better go, but when you are travelling over those hills by the Bear River and you imagine that you hear some mourning, it could be those five men who had thought you were going to stay here and do the work for them today." Well, they twisted a little bit. We noticed they walked out to the gate, and there the had another conference, as they shifted their weight from one foot to the other. In about five minutes they came back into the temple to make redemption possible for five more persons. Those men had the proper feeling for the dead, who along with the living have a right to the blessings of eternal life.

Now, may I say something about one or two other matters. We are desirous of keeping the temples themselves clean and immaculate. Everything about the temple should be clean and wholesome. Those who come to the temple should be clean in mind and in body and their temple clothing should be fresh and clean. Cleanliness becometh the House of the Lord.

If those who attend the temple have their own clothing, they will find it is more convenient for them and surely it is proper and appropriate. What better gift could be given to our children at the time of their marriage than their temple clothing.

May I speak on one other matter, briefly. Many, too many, of our young boys and girls are being married somewhere other than in the House of the Lord. It is a sad situation when we live in the shadows of these temples, when we know the history, the sacrifices, the faith and devotion of those who made these blessings and privileges possible, to have our young people married in the courthouses and other places, leaving their blessings behind them. A few of them wish to be married civilly with the intention of going into the temple later. That is a risky procedure. Many of them, most of them, will forsake their blessings and their divine destiny by so doing. I am convinced that the time to be married right is when we are married.

Now these conditions call for the sympathetic interest, understanding and help of every leader in supplementing the help and the teaching of the parents. The faces of our boys and girls should be turned towards the temple early in their lives, that is the time to do it! I feel that we make a mistake if we wait until they fall in love with and become engaged to someone who will not take them to the temple, before we begin to point out to them the blessings that await them in the House of the Lord. When they are five or six or seven years of age, that is the time for parents to begin instructing their children. Otherwise, they will be lured into the ways of the world and their blessings may be lost and the eternal association with their loved ones may never be realized.

I was walking past the new Relief Society Building a few days ago, and I passed by two little girls. They appeared to be about eight years of age. They were looking admiringly at the temple, and one of them said, "What do they do in there?" The other said, "I don't know what they do in there, but I know this, that when I get married I am going to be married in there." Now, those little girls were only eight years of age but the one had been properly taught somewhere by someone because her mind was made up. Those who are not taught and encouraged early in their years are often difficult to teach.
My brethren: It is a duty to respond to the call of the President of the Church and to stand before you and say something that will be helpful and that will upbuild all of us. Again I ask that you help me with your faith and your prayers for I have long since learned that only by such assistance is it possible for me to do or say anything either as it should be done or said or as will be helpful to those to whom I speak.

May we learn our duty and do our duty as leaders in making these blessings possible, both to the living who come under our direction, and to the dead, I humbly pray, that I may bless you, and crown you with honor, immortality, and eternal life. That is the purpose of these temples.

The temple presidencies and workers are conscious of the need of providing in these holy places, an atmosphere of kindness, an atmosphere and a feeling of patience and of love, so that those who come will long remember their visit and will want to come back again. We recognize the need of administering the ordinances in an impressive manner; of being reverent and dignified ourselves, and of making welcome those who come.

The temple presidencies are desirous of making each temple a house of prayer and meditation. What a wonderful place the temple is, if we come in the right mood, to meditate, silently and offer up our thanks to the Lord.

We are desirous that each temple be a house of faith, a house of learning, a House of God. In a revelation to the Prophet Joseph Smith, given at Nauvoo in 1841, the Lord said this:

"And verily I say unto you, let this house be built unto my name." . . . (speaking of the Nauvoo Temple) "that I may reveal mine ordinances therein unto my people; for I deign to reveal unto my Church things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times."

"And I will show unto my servant Joseph, all things pertaining to this house," (some people ask, "Where do we get these ordinances." Well, there is the answer.) The Lord said, "And I will show unto my servant Joseph all things pertaining to this house, and the priesthood thereof, and the place whereon it shall be built." (D. C. 124:40.)

In the 55th verse of that Section, the 124th, the Lord continues: "... that ye may prove yourselves unto me that ye are faithful in all things whatsoever I command you, that I may bless you, and crown you with honor, immortality, and eternal life." That is the purpose of these temples.

May we learn our duty and do our duty as leaders in making these blessings possible, both to the living who come under our direction, and to the dead, I humbly pray, bearing testimony that these things are of God. I do it in the name of Jesus Christ, our Lord. Amen.

President David O. McKay:

We shall now hear from President J. Reuben Clark, Jr., member of the First Presidency.

J. Reuben Clark, Jr.

PRESIDENT J. REUBEN CLARK, JR. Second Counselor in the First Presidency

My brethren: It is a duty to respond to the call of the President of the Church and to stand before you and try to say something that will be helpful and that will uplift all of us. Again I ask that you help me with your faith and your prayers for I have long since learned that only by such assistance is it possible for me to do or say anything either as it should be done or said or as will be helpful to those to whom I speak.

We are all impressed, I am sure, with the great gathering of Priesthood not alone here in this building, in the Assembly Hall and Barratt Hall, but in the various Stake Houses throughout this entire Western counts I foresee in no distant future that we shall have wires running into the East and I can foresee that at this great Priesthood meeting we might have fifty or a hundred or a hundred and fifty thousand members of the Priesthood gathered together to listen to the instructions, the admonitions, and the encouragement that are given on these occasions.

I would assume from what we have been told regarding the potential attendance, that not only is this the greatest gathering of Priesthood that the Church has ever seen, but that it is the greatest gathering of Priesthood that the world has ever seen, up until this point of time. In the old days when Israel gathered together, the Priesthood was confined to one tribe. The great body of Israel did not possess the Priesthood and their great gatherings were therefore not of the sort of which this gathering is.

I am impressed with the number who bear the Priesthood today, here on earth. I have seen no figures showing how many bear it who are on the other side, but it must run into the millions. We are not so many here. There are in the Melchizedek Priesthood, approximately, a little over a quarter of a million bearing that Priesthood, and the Aaronic Priesthood, there are a little over 153,000, a combined Priesthood membership, according to the figures which I have, of about 377,000. This Priesthood is organized into quorums; these quorums are presided over by officers; these officers are obedient to their superiors. The authority runs from the top clear down along a distinct line, and reaches the last ordained deacon.

It is a marvellous organization, one that has been framed and created and established by our Heavenly Father that we might be effective in our work and in our service. You know, I like to think of it with all of its organization, I like to think of it as the Army of the Lord, the Army to which the Lord looks to carry on his great warfare with evil.

You have a Commander sitting here on the stand, with all the authority relating to your priesthood activity that any Commander possesses with reference to an Army. You have a great division of this priesthood, under the submand of the Presiding Bishopric, who have a little army of their own of 153,000 boys and men.

Years ago we used to hear that there was no comparable organization of men in the world, except the German army. We were better organized by that appraisal even than the armies of the world, with that exception. The Lord set up this great organization, man did not do it, and he set it up when we were few in number, but it is set up on such principles that however great it may become in numbers, it can still function, operating under our Commander. We are to fight evil, we are to fight the foes of righteousness, we are to fight a life and death struggle for ourselves, not only, but for those who are associated with us, for the membership of the Church.
Now, the thinking of society has undergone a great change just in a generation. I and many others can well remember that a half century or less ago in nearly all aspects of our work. We must do as we are asked to do. We must obey counsel. We must act as one, and we shall act as one, if we carry through on the idea that we are the Army of the Lord to fight evil and to establish righteousness and to do the works which the Lord has commanded us to do.

May God give us the power and the strength to be really an Army of the Lord, serving him, keeping his commandments, doing as we are told, saving men, I humbly pray, in the name of Jesus. Amen.

To me, it is an enthralling thought that the priesthood of the Church of Jesus Christ is the Army of the Lord.

When Cromwell was fighting his battles to obtain the control of Britain, on one occasion he came to a stream, and across the stream was the enemy. Before his men plunged into the stream, he said, "Put your trust in God, my boys, and keep your powder dry." He did not say, "but keep your powder dry," because that would have had in it an implication of derision of the first statement. "Put your trust in God." Cromwell said: "Put your trust in God... and keep your powder dry."

That statement embodies a principle which is just as applicable to you brethren as it was to the army of Cromwell.

"Put your trust in God ... and keep your powder dry." And what is our powder? Well, there is one little tag I would like to suggest to you, before talking about the powder, and that is this: Do not cross over the line into the camp of the enemy, and beware of those who cross the line from your enemy and come into your ranks. They may be all right, but many and many a man, I think that is not an exaggeration, is coming over to us from the camp of the enemy. We welcome him and take him in, and he turns out to be a spy, one who is seeking to destroy us. Be on your guard.

Now, as to the powder. The man who is unchaste has wet powder. The man who is guilty of that filthy crime of homosexuality, has wet powder. The man who cheats his neighbor, his powder is not dry. The man who blasphemes, his powder is not dry. So the man who lies, and steals. Somewhat so the man who is selfish, who is unkind, who is uncharitable. So is the man who does not do his duty in the great army, who does not stand guard to keep out the enemy, the man who does not live so that the Lord can give him inspiration and revelation according to his needs.

Any man who fails to live up to the standards of the Church, as we know them, as they have been prescribed, is not keeping his powder dry.

What kind of an Army are we going to be?

Now I come back to my theme song. As an Army, we must be united: we must, as the Army of the Lord, have no allegiance except to the eat Cause and the officers of this Church who direct our work. We must do as we are asked to do. We must obey counsel. We must act as one, and we shall act as one, if we carry through on the idea that we are the Army of the Lord to fight evil and to establish righteousness and to do the works which the Lord has commanded us to do.

May God give us the power and the strength to be really an Army of the Lord, serving him, keeping his commandments, doing as we are told, saving men, I humbly pray, in the name of Jesus. Amen.

The congregation and chorus joined in singing the hymn, "Come, Let Us Anew."

President David O. McKay:

Our next speaker will be President Stephen L. Richards of the First Presidency.

PRESIDENT STEPHEN L RICHARDS First Counselor in the First Presidency

My dear brethren, gathered tonight a vast congregation, both seen and unseen, I greet you in the fraternity of the Holy Priesthood, which in the providence of our Lord we have the honor and the privilege to bear. I esteem you as my brethren, my friends, and colleagues in the advancement of the glorious cause we have the honor to represent. I honor all of you for your noble aspirations, and for your devotion to this great cause of the Lord.

The contributions made and to be made by the priesthood of God, as so well and beautifully outlined just now for us by President Clark, is one of the most encouraging of all the aspects of our work. The priesthood is integrated with our whole life. It is part and parcel of it, and there is nothing in life to us who hold it that we contemplate without the priesthood.

I am deeply concerned, as my Brethren are also, as indicated in the remarks of this Conference, about the fundamental institution not only of our Society, but the Society of the whole world, the home. President McKay alerted us to it as he spoke of the children and their delinquency, and the need for a home life that would give to the youth a better and greater outlook upon the world and their place in it. The thing that particularly concerns me is this terrible evil of divorce.

I spoke of it to the Relief Society the other day, and I would like to make further comment about it tonight. I trust that what I may have not be incompatible with that which has been heretofore spoken in the Conference, but rather complementary to it.

In my talk to the sisters I tried to outline the contributions which the Church and its organizations throughout our whole history have made to the solidarity and welling of the home. I pointed out the theology of the Church which so adequately and so beautifully furnishes the basic concept of the home, hat this sacred institution, ordained of the Lord, is charged with the primary responsibility for receiving the spirit children of the Father, tabernacled in the flesh, and then to nurture, train and develop these children in morality, and then return them to the Celestial presence whence they came. I know that the priesthood is one of the greatest contributing agencies in the achievement of this glorious undertaking, and I would like to enlarge a little on the responsibilities and opportunities of the priesthood in this matter.

I made the statement, and I hope you will approve of it, that the remedy for domestic problems and irritations is not divorce, but repentance. I am thoroughly convinced in my heart that this is true, and I hope you will approve of that interpretation. I am sure that there is much that can be done to lessen this great evil.

A long time ago I was a practicing attorney. I have investigated domestic problems. I have seen and tried divorce suits, and heard the evidence of the parties. As I look back over my experiences and observations, I can recall few instances where repentance of bad conduct on the part of the man or woman or both would not have been the answer. We are commanded to repent of all sin, and while I hesitate to say it for fear of hurting the feelings of some, I am constrained to believe that divorce is sin. If sin is an infraction of God's law, then surely this separation is in that category. There has been repeated before in our presence that great commandment:

"For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh. . .

"What therefore God hath joined together, let not man put asunder." (Mark 10:7)

So divorce contravenes the law of God. Now, I do not mean to say that there may not be exceptions to be treated with some tolerance, but for my own part I am fearful of any interpretation which does not put divorce in the category of evil and sin.

Now, the thinking of society has undergone a great change just in a generation. I and many others can well remember that a half century or less ago in nearly all the
It would seem that some other people are thinking a little along this line. I clipped from the paper the other day an item with the following heading: "BRITAIN PAPER RAPS DIVORCE, 'ONEE POLYGAMISTS!'"

"London, Sept. 24 (AP)-The Weekly 'Church of England newspaper blasted away Friday at 'one-at-a-time polygamy' and demanded tightening of British divorce laws."

"Changes should be made, the weekly said, so that 'a third divorce, happily rare in this count but common enough in America, should be impossible.'"

"The editorial advocated making a second divorce much harder to get than the first one and declared that third parties in triangles involving married couples should be sent to jail."

I doubt that I could agree with everything in this editorial, but I bring it to your attention merely to show even in the modern world there is that great agitation over this subject.

Now, my brethren, I believe that if you will unite in emphasizing in all your teachings and contacts with the people the glorious concept of eternal marriage so well known to all, (it has been mentioned so well here this evening), and the evil inherent in divorce, the separation of parents, the breaking of family ties, we can do good among our own people at least. Our bishops, our ward teachers, our priesthood quorum officers, have an obligation to keep themselves informed of conditions prevailing in the homes of our people.

As I have said before in the presence of our fellow laborers in the Council and in this General Priesthood Meeting, I feel in your presence and sense more keenly what membership in his Kingdom, that we may all give united support to his Holy Cause. I ask his blessings ever to attend you in the name of Jesus Christ. Amen.

For one, I pray for strength in myself and in all of you to live according to the Lord's word, to show gratitude and appreciation for our testimonies and for our power within ourselves to set the example for this whole world, and there are enough of us, even in comparison with the great populations of the world, to set this example so that it may be read by all the peoples of the world if we will but live to our opportunities and the responsibilities the Lord has given us.

And for increasing tolerance for this great evil? Not a word. His law stands today as it has always done, and members of his Church with the enlightenment of the latter-day revelations know better than anyone else in the world why divorce is an evil, attended with fearful consequences perpetuated into eternity.

The next morning early I entered my study, reached for a little book that contains what I call "liter nuggets, taken from Church works, from poets, writers such as Scott, Burns, Longfellow and others, and the thought came, "I believe I should like to take some of these nuggets and apply them to the priesthood of the Church."
p4 The first is in harmony with the great comparison made by President Clark of the army and the battle, and it is also, as I shall develop it, in harmony with the impressive remarks by President Richards. "The greatest battle of life is fought out within the silent chambers of the soul."

p5 I ask you fellow workers to do again what undoubtedly you have done frequently, to sit down and commune with yourself. There is a battle on with you, and with me, every day. Fight out with yourself and decide upon your course of action what your duty is first to y. of somebody getting into your life who will make an unhappiness or do some unhappiness in your home, as we have heard tonight.

p6 Second, your duty to your quorum. You decide whether you owe your quorum anything, and see if you have strength enough to do it alter you decide.

p7 Third, you decide in that silent moment what your duty is to your Church.

p8 And fourth, what you owe to your fellow men.

p9 Associated on that page was this comment from one of the most sincere writers we have. It is in "The Simple Life." "First, be of your own country, your own city, your own home, your own Church, your own workshop. Then, if you can, set out from this to go beyond it. That is the plain and natural order, and a man must fortify himself with very valid reasons to arrive at reverting it. Each one is occupied with something else too often than what concerns him. He is absent from his post. He ignores his trade. That is what complicates life, and it would be so simple for each one to be about his own matters.

p10 Decide where your duty is, even remembering that "the greatest battle of life is fought out within the silent chambers of your own soul."

p11 The second that I picked out is this: "What e'er thou art, act well thy part." That, of course, applies to moral and lawful endeavors, and not to harmful or villainous actions. That influenced me fifty years ago when, as I have told some of you before, Peter G. Johnson and I were walking around Stirling Castle in Scotland. I was discouraged, I was just starting my first mission. I had been snubbed that day in tracturing. I was homesick, and we walked around the Stirling Castle, really not doing our duty, and as we retered the town I saw a building, halfnished, and to my surprise, from the sidewalk I saw an inscription over the lintel of the front door, carved in stone. I said to Brother Johnson, "I want to go over and see what that is." I was not more than half way up the pathway leading to it, when that message struck me, carved there: "What e'er thou art, act well thy part." As I rejoined my companion and told him, do you know what man came into my mind first? The custodian at the University of Utah, from which I was just graduated. I realized that I had as great a respect for that man as I had for any professor in whose class I had sat. He acted well his part. I recalled how he helped us with the football suits, how he helped us with some of our lessons, for he was a university graduate himself. Humble but to this day I hold respect for him.

p12 What are you? Are you men who hold the priesthood of God, who hold divine authority to represent Deity in whatever position to which you have been assigned. When a man, an ordinary man is set apart in his community as a sheriff, there is something added to him. When a policeman on these streets, at the crossing, holds up his hand, you stop. There is something more about him than just an individual, there is the power that is given him. And so it is throughout life. No man can be given a position without being enhanced. It is a reality. So, too, is the power of the priesthood. It was so real in the days of Peter that Simon the Sorcerer, who was making money by his tricks, wanted to buy it, and offered the Apostles money: "Give me also this power, that on whosoever I lay hands, he may receive the Holy Ghost." Oh, what a denunciation Peter gave him! 'Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. . . . For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. . . . Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." And so strong was the denunciation that Simon said, "Pray ye to the Lord for me, that none of these things which ye have spoken come upon me." (Acts 8:19, 20, 23, 24.)

p13 There was no doubt in Simon's mind about the reality of the power of the Holy Ghost. "What e'er thou art, act well thy part." Are you a deacon, do the duties of a deacon well. Are you a teacher, do your work well. A priest watching over the Church, visiting with them, young men in this Church, if we could just do the duties of the teacher and of the priest, teaching people their duty, what a power for good to young men eighteen years of age, and nineteen. Not incorrigible, not recreants, but leaders. Brethren there is nothing in the world so powerful in guiding youth as to have them act well their parts in the priesthood.

p14 In the same passage quoted by President Richards, the Lord says that many are called, but few are chosen, and why are they not chosen? Because their hearts are set so much upon the things of this world and aspire to the honors of men, that they do not learn this one lesson, that the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only u n the principle of righteousness. That they may be conferred upon us, it is true, but when men begin to exercise unrighteous dominion, then the power that is given to them is withdrawn, they are left to themselves to kick against the pricks; to fight against God.

p15 I can merely mention these. You work them out for yourself.

p16 The third: "There is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.) It was a most dramatic scene when that sentence was uttered, and so you have this thought expressed as follows: The world's hope and destiny, the world's hope and destiny are centered in the Man of Galilee, our Lord and Savior, Jesus Christ.

p17 In your moment when you are fighting out the battle of the day, will you look introspectively and see whether you really believe that? Paul Kane once asked this question: "Is Jesus only a legendary figure in history, a Saint to be painted in the stained glass of church windows, a sort of sacred fairy not to be approached and hardly to be mentioned by name, or is he stir what he was when he was in the flesh, a reality, a man of like passions with ourselves, an elder brother, a guide, a counselor, a comforter, a great voice calling to us out of the past to live nobly, to guide bravely, and keep up our courage to the last."

p18 What is he to you, my fellow laborer? When you kneel down to pray at night, do you feel his nearness, his personality hearing you, do you feel a power that operates perhaps as the radio or a greater power so that you feel that you are communing with him? You are not just saying your prayers, you are praying. Do you know tonight that he is real, our Savior, the Head of the Church? I know he is, and I know, too, that a whole nation right tonight is trying to teach a million boys that Christ is but a myth and there is no God.

p19 And now I will just pass to the fourth. "If my life is of no value to my friends, it is of no value to me, said the Prophet Joseph when he was on the way to Carthage. You hold the priesthood to bless others; not for selfish purposes nor for selfish advancement, but to bless others, and under that gem, or nugget, I have these lines from the great writer Browning, who puts in the mouth of Paracelsus, who thought learning would bring him everything -- success, knowledge, etc., and he was going to rise above his fellow men and become great, and maybe hand it down to them if they would let him. He ignored the advice of Festus, his friend, not to leave his fellowmen.

p20 Paracelsus obtained his knowledge, but he learned the lesson of life. Finally, an old man, Paracelsus was in Greece, and Festus heard about him and rushed to his old friend's bedside There, that great philosopher and scholar said, "Festus, I have found the secret of life!"

p21 "What is it?" said Festus.

p22 Paracelsus said, "There was a time when I was happy."

p23 "And when was that?" said Festus; "All I hope depends upon that answer.

p24 "When, but the time I vowed myself to man!"
"Great God," exclaimed Festus, "Thy judgments are inscrutable!"

"There is an answer to the longing of the human heart," continued Paracelsus, "and it is this: Live in all things outside yourself by love, and you will have joy. That was the life of God; it ought to be our life. In him it was perfect, but in all created things it is a lesson learned through difficulty.

Time has passed. I give you these nuggets and ask you to fight your fight daily, and say nothing that will hurt your wife, that will cause her tears, even though she might cause you provocation. Realize that those children are your eternal possessions, treasures of eternity. Do not dare to set an improper example towards them. You are men of the priesthood and you are leaders. Never let them hear a cross word. You should control yourself. He is a weak man who flies into a passion, whether he is working a machine or plowing or writing or whatever he may be doing in the home. A man of the priesthood should not fly into a passion. Learn to be dignified. You cannot picture Christ flying into a passion. Indignant with sin? Yes. Overturning the money changers when they insulted God and defiled the temple. Yes: But so dignified and noble that when he stands before Pilate he makes that leader say: "Behold, the man."

God bless you, our dear fellow laborers as you go back now to your homes in stakes and wards and magnify the Holy Priesthood, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

We have some reports: Pasadena Stake, "200 brethren especially grateful for opportunity to hear Conference." Seattle, "Reception excellent. Extend sincere appreciation for privilege. May God's blessings continue to be with you and the brethren. Seattle Stake Presidency." And many others. They are now summarized here, a total of 19,607 members of the priesthood reporting in Idaho, Utah, Nevada, Wyoming, Colorado, Washington, Oregon, Southern California, Central California, Northern California and Arizona. Previous years 8,000, 10,000, 12,000, 17,000, 16,000; April, 1954, we had 20,111. Tonight we have 19,607 as reported,

The Men's Chorus of the Tabernacle Choir, will now sing, "The Lord Bless and Keep You," conducted by Elder Cornwall, alter which, Elder Elmo P. Humpherys, President of the Reno Stake, will offer the benediction.

The Tabernacle Choir Men's Chorus sang, "The Lord Bless and Keep You."

President Elmo P. Humpherys of the Reno Stake offered the benediction.

The Choir sang, "How Beautiful upon the Mountains." -- Harker

Thank you, Brother Cornwall, and all members of the Chorus.

President Elmo P. Humpherys of the Reno Stake offered the benediction.

C1954 CONFTALK:October 3, 1954

The Choir opens with F. Flaxington Harker's setting for a cherished Old Testament text: "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace, . . . that publisheth salvation; that saith unto Zion, Thy God reigneth!"

(The Choir sang, "How Beautiful upon the Mountains." -- Harker)

Announcer: We shall now hear on this Church of the Air Service Richard L. Evans of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, frequently referred to as the "Mormon" Church. Richard Evans has titled today's talk: "We Are Not Alone in Life."

Elder Richard L. Evans

ELDER RICHARD L. EVANS Of the Council of the Twelve Apostles

My Beloved Friends:

As we see and talk to other people (and even sometimes as we look into our own hearts), it is apparent that there is much of loneliness in life. Only the loneliness that comes from lack of companionship with people also the loneliness that comes with lack of purpose, lack of understanding of the reasons why we live.

No doubt, some loneliness comes because we are always inseparably ourselves. Some thoughts, some experiences, some intuitions, some of the awareness we have within us we cannot fully share with anyone else. We come into the world alone. We leave it alone. We are always and eternally our own separate selves.

But loneliness is more than simply solitude. (A person can be very lonely in a crowded busy place). And there is a kind of loneliness that comes from a sense of not belonging, of not fitting in, of not knowing our part in the picturef not knowing what we are, or who we are, or where we came from, or where we are going, or why we are here, or what life is basically all about.

The mortal years of life pass swiftly and soon. And except for some glorious, eternal certainties there could well be a universal feeling of frustration. We labor long for things that sustain life and for things that afford a little passing pleasureiful there is nothing of these tangibles that we can take with us. These things we call our own are ours only for a short time. The farmer's fields not long ago belonged to someone else, and soon again will belong to someone else. The stocks, the bonds, the Buildings, the houses we have, whatever we have title to, we shall all shall lie in yet a little whilendir we our going will make a mockery of all the titles of our earthly tenancy.
About all we can take with us after all, are the knowledge and character we have acquired, the intelligence we have developed or improved upon, the service we have given, the lessons we have learned, and the blessed assurance that we may have our life and loved ones, always and forever assured us by a wise and kindly Father whose children we all are. And knowing Him, ana what He is to us, (and what we are to one another), what His purpose is in sending us here from His presence, is one of the surest safeguards against loneliness and feelings of isolation.

Some few evenings ago, I sat at dinner by the side of a distinguished, successful industrialist, who told me simply and in a few sentences how he faced the heavy problems of his life, and met the decisions of each day:

"When I get up in the morning," he said, "I often feel that I can't face it but as I get down on my knees and say simply 'God help me to do what I have to do this day,' strength comes and I feel that I am equal to it. And I think of Him as my Father, and talk to Him as simply and directly as I used to talk to my father when he was here."

And then he added: "Sometimes I do things I know I shouldn't do. But when I do, I don't lie to God about my motives. I know it's no use. I know He knows my heart, my thoughts. I know what I have done, and He knows what I have done. And I don't try to deceive Him or myself."

I was mellowed and humbled by the direct and simple spirit of this friend with whom I sat the other evening. He was not of my faith, but in my own earnest belief, he could not have talked to God with so much satisfaction or assurance if he had thought of Him merely as a force, or as an ineffable essence, the nature and purpose of which he knew nothing at least nothing that would bring to him the assured feeling that he was in fact talking to his Father.

It is urgently important in life to draw nearer to a knowledge of the nature of God, and of our relationship to Him and to one another. And what better place to begin than with the first book of the Bible? better place to turn than to literal scriptural language?

"In the beginning God created the heavens and the earth. . . . And God said, Let us make' man in our own image, after our likeness: . . . So God created man in his own image, in the image of God created he him; . . . And God saw everything that he had made, and, behold, it was very good." (Genesis 1:1, 26, 27, 31)

It was a good world; it is a good world despite the foolishness and perversities of men. It is good because of its beauties and bounties, and because of the glorious purpose and limitless possibilities that a loving Father has given His children.

Father whom the scriptures testify is personal and approachable, even as Paul proclaimed in His Epistle to the Hebrews that Jesus the Christ was in "the express image" of His Father's person. (Hebrews 1:3.)

"And Stephen the Martyr, "being full of the Holy Ghost, looked up steadfastly into heaven, and saw . . . Jesus standing on the right hand of God." (Acts 7:55.)

And Jesus frequently addressed His Father. In Gethsemane: "O my Father, if it be possible, let this cup pass from me." (Matt. 26:39.)

"And now, O Father, glorify thou me . . . with the glory which I had with thee before the world was. . . ."

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. . . ." (John 17:1, 5, 11, 33.)

There is much more of scripture that affirms the oneness of purpose of the Father and of His beloved Sonnd that also affirms their separateness of person as a literal, physical fact. And as Jesus approached Him, so also we approach the Father, in all our needs. In every problem, in sorrow and success, in all the things we struggle with from day to day, we can reach out to Him with the assurance that He is there. He lives. He speaks. His voice is not unto the ancients only, but even unto our own day there is witness of His personal presence. He is a God of continuous revelation, of continuous mindfulness for all of us, and He does not shut Himself in the Heavens if we will let Him come into our lives.

He has sent us here, from where we were with Him before birth, for a brief period of mortal experience, with our free agency, our right of choice, with principles and commandments, and with His Spirit to light us through life, and has assured us everlasting life with the glorious promise of limitless and eternal progress and possibilities, with all the sweetness of association of family and friends in the peace and protection of His presence, we will. He has assured us that "men are that they might have joy,"

"He that keepeth thee will not slumber. (Psalm 121:3.)"

Knowing our feelings for our own loved ones, for our own children, we can take confidence in the merry and love and understanding and in the helpfulness of our Father in heaven, who will not leave the humblest child or the most lonely among us, alone in life.

You who are sick...you who are wracked with pain, you who are confined with physical infirmity...you are not alone in life. There is faith, there is hope, there is mercy, there is help from Him. "He that keepeth thee will not slumber. (Psalm 121:3.)"

You who are discouraged, whose obligations are heavy, whose best efforts somehow seem to fall short of success; you who have been falsely dealt with; you who have met reverses and disappointments, you who have lost heart: There is a kind and just and merciful Father in heaven to whom you can turn, and who will see that you lose nothing that should have been yours. He can bring peace to your hearts, and restore faith and purpose. You are not alone.

And you who are tried and tempted, by appetites, by evil in its subtle shapes; you who have been careless in your conduct, who have lived the kind of lives that fall short of what you know you should have lived and are contending with conscience and are torn inside yourselves: You also are not alone in life, for the Lord God who gave us life has also given the glorious principle of repentance, which, upon sincere turning away from false ways, can restore again the blessed peace that comes with quiet conscience.

You who have been hurt -- hurt in your hearts, hurt in spirit, you who have been offended and have withdrawn yourselves and become a little aloof -- you need not be alone. The door is open.

You who have unanswered questions (which all of us have); you who are torn between the teachings of contending teachers, who are confused by conflicting theories: Keep faith. Reserve judgment. Be patient. God lives. He is the source of all truth, and where there seem to be discrepancies it is simply because we do not know enough. The theories of men change swiftly, but "the glory of God is intelligence," (Doctrine and Covenants 93:36) and there is no truth in all the universe that the Father of us all would not wish you to seek and to accept man cannot be "saved in ignorance." (Doctrine and Covenants 131:6) Keep an open mind and an open heart and a teachable spirit. "Seek learning, even by study and also by faith." (Doctrine and Covenants 88:118.)

And you who are young, who have ambitions for the future, but who face serious uncertainties: Go forward and live your lives with faith. Look far ahead; decide on
And you who have lost your loved ones: You are not alone. God, who is the Father of the spirits of all men, has sent us here from His presence until He calls us to return. And our loved ones who have left us will always be themselves, and we may see and know and be with them again, always and forever - if we will but take the steps that lead to eternal family reunion. They are nearer to us than we know.

We are none of us alone in life. We belong to an eternal family. We belong also to one another -- and God, who made us in His image, is the Father of us all. And there is justice and mercy and fair and adequate opportunity for all of us from Him who is and has been mindful of us all, from birth and before -- through death and beyond.

He is there and within our reach. He will guide and enlighten and lift. He is the source of truth, of comfort, of protection, and of the peace that passeth understanding, and the source of the sweet and satisfying assurance that life and truth are limitless and everlasting, and despite all problems and all perplexities we are not left alone in life.

We would testify to all who hear this day of the living reality of Him who did make us in His own image that He lives, that He has spoken, that He does speak; that He sent His Son into the world, who is our Savior and of whose divinity this day we testify; and that the heavens have been opened in this day and dispensation.

We are none of us alone in life, but in the hands of Him to whom His Son, our Savior and Redeemer, offered this sublime prayer: "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." (Matthew 6:9.)
President David O. McKay:

p5 The Fifth Session of this the One Hundred Twentyfifth Seminual Conference of the Church was held last evening, the General Priesthood Meeting. The speakers were Elder William Noble Waite, president of the South Los Angeles Stake; Elder ErRay L. Christiansen, Assistant to the Twelve, and president of the Salt Lake Temple; and the First Presidency.

p6 There were in attendance, it was reported, over 19,000 members of the priesthood. I am sure that there were over 20,000, because I noted in the count they gave only 6800 in the Tabernacle, and the Tabernacle was crowded to capacity, excepting only the aisles, so we can safely say that we had over 20,000 members of the priesthood in attendance at that Priesthood Meeting, and 19 overflow assemblies. We received this telegram this morning from the East Phoenix Stake presidency: "Priesthood brethren of Phoenix and East Phoenix Stakes send love, greetings, and sincere thanks for the special wire carrying priesthood session proceedings. Reception was excellent. We look forward to this plan being a permanent practice."

p7 We have an announcement here from one of our radiolevision friends from North Hollywood, California: "Please make announcement that the 10 a.m. Sunday Session which will be heard in Los Angeles on your television broadcast Radio Station KBLA, Burbank, California, serving the San Fernando Valley and metropolitan Los Angeles will rebroadcast entire conference beginning October 10 from 2 to 3 p.m. and continuing for one hour each Sunday at the same time until the sessions have been broadcast. KBLA in 1952 was the first station to broadcast the conference in Southern California. With kindest regards and best wishes."

p8 The Fifth Session of this General Conference, as I say, was held last evening. Elder Richard L. Evans of the Council of the Twelve was the speaker this morning on Columbus's Church of the Air. I hope you all heard that excellent address, and also the Choir Broadcast this morning was excellent, as always. In fact, I thought, Brother Cornwall, you are getting better than ever. (Laughter)

p9 We are now assembled in the Sixth Session of the One Hundred Twentyfifth Seminual Conference of the Church of Jesus Christ of Latter-day Saints. All the General Authorities are in attendance, excepting Bishop Joseph L. Wirthlin and Elder Adam S. Bennett. Sister Bennett is here and Brother Bennett is listening in.

p10 These services and the services this afternoon will be broadcast in the Assembly Hall and Barratt Hall over a public address system and by television. We have announced the services heretofore of 15 radio stations in Utah, California, Idaho, Oregon, Nevada, Colorado, and Arizona, and by special arrangement over 10 television stations in Utah, Washington, Colorado, Oregon, California, and Arizona. What a mighty congregation assembled this morning to worship the Lord, and to participate in this great seminual Conference. It is overwhelming. We are indeed grateful for those who are cooperating.

p11 We note in the audience members of the U.S. Congress, representatives of our State institutions of learning, of the Junior Colleges, Seminary teachers the Secretary of State, the Mayor, to all of whom we express a cordial welcome. We appreciate the good of harmony and the desire to cooperate in the effort to uplift humanity, and to establish truth.
I propose on this occasion to present for the attention of members of the Church, and other friends who listen to our proceedings, some features of our missionary system. I shall not give statistical items. They appear in our publications from time to time. My concern is that our missionary efforts may be more thoroughly understood and appreciated by all people.

I recognize that I cannot hope to give an adequate understanding of this great activity in the Church without the Spirit of our Lord which underlies it. I therefore solicit the aid of your faith and prayers in presenting it, and the direction of our Father.

I mention first a rather pronounced tendency in recent years to emphasize the value of the teaching process in the proclamation of the gospel. I do not mean to infer that our missionaries have not always sought to teach through their preaching. As teaching concerns itself largely with the impartation of knowledge, so of course all good preaching embraces teaching. The tendency of which I speak is directed more particularly to the organization and planning of our gospel teaching in missionary work. I feel that there is ample warrant for this planned teaching of the gospel to investigators.

The Savior commanded his disciples, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

“Teaching them to observe all things whatsoever I have commanded you.” (Matthew 28:19.)

Teaching with testimony is the epitome of missionary effort.

If you will bear with me, I will review for you briefly some of the major items included within the planned or standardized program used by the missionaries as they contact the good men and women all over the world who will listen to their message. Here is the outline of their gospel teaching, usually presented to their listeners in family groups in the homes of the people in what are called “cottage meetings.”

First, the Godhead. The missionary calls attention to the necessity of a correct understanding of the Supreme Ruler of the Universe, his personality and attributes, to the extent that it is possible for men to have understanding of Deity. Nearly all investigators readily assent that such an understanding is important and highly desirable in all religious considerations.

The missionary then reviews the concepts and teachings of the various denominational churches on this subject, and then brings forward, with the operation of the investigator through references pointed out in his own Bible, the support which the scriptures offer for the personality of Deity as opposed to his being merely an essence or spirit pervading the universe. To anyone believing the Bible, the composition of the Godhead with three distinct personalities is made clear, and then the missionary, with conviction and testimony, gives to the investigator the substantiating experience of the Prophet Joseph Smith, in which he beheld both the Father and the Son, felt and experienced the glory of their presence, looked upon their forms and countenances, and heard with his ears the sweet, comforting, exalting resonance of their voices.

What an abiding satisfaction to the searcher for truth is this first lesson and testimony of the missionary! Confusion with reference to this allimportant theological principle is resolved, and the way is opened for further understanding of the whole province of religion, embracing as it does man's relationship to Deity, his origin, his purpose in earth life, and his ultimate destiny.

Next, the missionary presents to his investigating group a lesson on the apostasy. He reviews the Primitive Church set up by the Savior himself, and the essential features which the Lord prescribed for his authentic work of salvation to go forward. He has little difficulty in winning assent from his listeners that if men and churches depart from the essentials which the Savior established, they are not in a position to represent him authentically, and that the ordinances lack validity if not administered by his delegated authority.

After considering the many variations and departures from the essential features of the Lord's Primitive Church, it is not difficult for the investigator to understand why a restoration was necessary, with a new delegation of power and authority to set up the Lord's work and administer the ordinances of the gospel.

Then again follows the earnest, sincere testimony of the missionary as to the experiences of the Prophet Joseph and his fellow laborer, which manifestations of divine power serve not only to corroborate the apostasy, but also to substantiate beyond question the necessity for and the actuality of the restoration, and so the restoration is the next lesson, with its new commission to hold and exercise the Holy Priesthood with an interpretation of that divine power, which in my thinking has never been equaled in any writing, sacred or otherwise.

It is said that the most beautiful words in the English language are those of the Savior when in his Sermon on the Mount, he answered his own question: "And why take ye thought for raiment?" with these matchless phrases:
"And truth is knowledge of things as they are, and as they were, and as they are to come; and ye shall know the truth, and the truth shall make you free." (John 8:32.)

Of course I have not set forth the experience of every investigator, nor every missionary, in this outline of our procedures. I set forth the opportunities of the plan, and I faith assures him his trust will be rewarded. He acquires the philosophy of humility. He no longer regards himself as selfefficient. He depends on the Lord, and his knowledge he has received. Perhaps never before in his experience has he thought seriously of the need for repentance. Now he knows that all men are called to in an eternity of progression in knowledge, power, and goodness.

He is taught the real meaning and application of faith and repentance, and the necessity for baptism by the authorized servants of the Lord, for admission into his kingdom. He is taught the province of the Holy Ghost. He learns of the revelations and statements of the prophets regarding heavenly things which may be known only through our Father's revelations to man. He learns of the preistence, before earth life, of the Christ, our Elder Brother, the Firstborn of the Father.

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This Church for a century and a quarter has been declaring these truths to the world. The testimonies we have heard, the teachings of the gospel, the purposes of the Church for a century and a quarter have been declaring these truths to the world. The testimonies we have heard, the teachings of the gospel, the purposes of

My dear brethren and sisters: I thank the Lord for the privilege of being with you this morning and of having fellowship with you in the Church of Jesus Christ, and I thank the Lord help us to be exemplars and teachers of the truth which we have. I know we have it. The Lord help us to share it with our fellow men, I ask in the name of Jesus Christ. Amen.

For myself, I pray for strength to be a consistent contributor and supporter of the cause which I dearly love. I offer the same prayer for you, my brethren and my sisters.

The Lord help us to be exemplars and teachers of the truth which we have. I know we have it. The Lord help us to share it with our fellow men, I ask in the name of Jesus Christ. Amen.

President David O. McKay: President Stephen L Richards of the First Presidency has just spoken to us. This telegram has just come from Bakersfield First Ward, California:

Brethren, we thank you for the privilege of enjoying Conference with you on television. Sincerely.

What a great blessing, what wonderful inventions are the radio and television when properly used for noble purposes.

This, for example, makes us sense clearly that tens of thousands are sitting with us this morning in worship.

Elder George Q. Morris of the Council of the Twelve, will now address us. He will be followed by Elder Clifford E. Young.

ELDER GEORGE Q. MORRIS Of the Council of the Twelve Apostles

My dear brethren and sisters: I thank the Lord for the privilege of being with you this morning and of having fellowship with you in the Church of Jesus Christ, and I thank the Lord for the instructions, the simple, beautiful, convincing gospel instructions that we have received this morning and in all preceding sessions of this conference.

I am wholly dependent upon my Father in heaven and upon your assistance in that he shall lead me to say the things that I should say upon this occasion.

This Church for a century and a quarter has been declaring these truths to the world. The testimonies we have heard, the teachings of the gospel, the purposes of the Church for a century and a quarter have been declaring these truths to the world. The testimonies we have heard, the teachings of the gospel, the purposes of
What a glorious message of hope and faith and joy this should be to the distraught world. And it is such to the honest in heart, those who are seeking with all their hearts to know and keep the commandments of God.

When the Lord visited this continent and set up his Church among his people soon after his ascension into the heavens, they were querying after he left them one day, as to what they should name the Church, and when he came the next day to continue his instructions to them, he knew their contentions and queries and said:

And how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if so be that it is built upon my gospel. (3 Nephi 27:8.)

What a simple and logical and beautiful explanation of the facts! And that is something to guide us in the midst of all the religious confusion that exists in the world today.

The Church of Jesus Christ by his direction bears his name. In this day when it has again been restored, the same instructions came to the Prophet Joseph Smith that this Church should be called the Church of Jesus Christ of Latter-day Saints, the "Latter-day Saints" being added to distinguish it from all other dispensations.

The Lord continued in his instructions to the effect that: If the Church has his name and it is built upon his gospel, then it is his Church; and if they would pray to the Father he would hear their prayers, and his works shall be manifest in the Church.

Note the significant qualification added that not only must it have his name, but it must also be based upon his gospel. Then he adds that if churches are built that are based upon the works of men or the works of Satan, then these will have joy in their churches for a period but the time will come when they will be hewn down and cast into the fire.

The Lord has very clearly set before us in this simple statement a guiding principle: There is one Church of Jesus Christ, bearing his name and preaching his gospel. All other churches are the churches of men, and there can be no salvation in them, and the time will come when they will be destroyed.

When the Prophet Joseph Smith was a youth, he had to come before the whole Christian world and declare to them the principle that there could be only one true church in the world. In his search for the truth he had been logical in his thinking; he wanted to serve God and keep his commandments; and as he viewed the denominations in Christendom, he concluded that all these churches could not be true, that they might all be wrong, but that they could not all be right, and then, as we have had explained to us by previous speakers, he received in the presence of the Father and the Son the latter's words that all the creeds were wrong and that they were an abomination in the sight of God. They were the creeds of men that were not true, and untruth God cannot tolerate.

After a century there has been some change in thought, perhaps the leaven has been at work. There are many Christian leaders in the denominations today who are declaring there can be but one true church, and they have a most sincere desire to unify the divergent denominations making up the Christian churches of the world.

About a month ago they held in the Chicago area a World Council of Churches, desiring if possible to work toward unity. It is interesting to note that this great council of nearly six hundred delegates representing forty-eight countries and about 160 denominations met within the precincts of one of the stakes of the Church of Jesus Christ that has been restored to the earth, and in the general location in our country where Joseph Smith and Hyrum Smith became martyrs for their testimony concerning the one true Church, the Church of Jesus Christ, that had been restored.

It is interesting to note that in their desire for unity, many of the church leaders are speaking forthrightly to their people. One prominent speaker expressed this thought that if Jesus Christ should come to the earth today and see the denominations bearing his name, he would say, "If these are Christian churches, then I am not a Christian."

I want to read, not exact quotations, but some expressions here, because I want them to be accurate in representing what others are thinking. One particular Protestant writer in great clearness and sincerity, expresses his belief that the churches should become united, and states these reasons:

That Protestantism is conscious and the demonstrations agree that the true Church exists in the mind of Christ, but that he recognizes none of the denominations as his Church.

That there should be one united Church, that it now exists, but it is hidden by manmade denominational churches.

That the true Church can only come by a dissolution of the denominational churches as churches, which are but an apostate denominational system.

That the way to a united church is for the denominations to abdicate their churchism and the church functions which they have sinfully usurped.

That the desire of many leaders of Christendom is to release the believers of Christ from the Protestant apostasy into which it has been led by the evil spirit of sectarianism.

That in bringing about the united church the errors must be avoided which led Protestantism into the apostasy of sectarianism.

Such are the ideas now current in Protestantism.

Men are not satisfied with the conditions of the denominations in the world. To understand how the apostasy thus described came about, they need to understand the truth that has been referred to here, that there have been various dispensations of the gospel, that there were long periods when it was not on the earth. It should be understood that the Dispensation of the Meridian of Time was but a restoration of the gospel previously taken from the earth and that although that dispensation was glorified by the presence of the Lord Jesus Christ, himself opening it and in it offering his great atonement, yet it was to come to an end. It should also be clearly understood as was explained in this conference, that when the prophets and the Apostles, the very foundation of the Church of Jesus Christ, disappeared, then his Church of necessity disappeared. That dispensation ended. The true Church was again taken from the earth. This being so, then it is clear that men had no way of knowing the will of God, of preserving the true principles of the gospel, of continuing to know the true and living God. The revelations of God were not available to them. It must follow, therefore, that all the churches built up since the Apostles and prophets and the true Church were taken from the earth are churches made by men, and "the power of God unto salvation" could not be in them.

If people could but understand this principle, if our youth could, then they would look for the restored Church of Jesus Christ of the last dispensation which bears his name, is built upon his gospel, and which has in it his authority and power as Apostles and prophets.

Just for a moment may we glance at what constitutes the setting up of the Church of Christ? Men set up their churches day by day, by private interpretations of the scriptures, but for the Church of Jesus Christ, which can come from God only, to be set up, the heavens must be opened, a dispensation of truth must come. First of all, God ordinarily, with an exception I shall note, appears to a man whom he has selected as his prophet, and reveals himself to him, for a true Church cannot be built on a false faith and a false God. So that it may be known not only what kind of being he is but who he is, he identifies himself as the true and living God. Then he gives this man his authority, the Holy Priesthood; thus he is equipped so that the Lord may direct him step by step to establish the Church in the earth. That was what the Lord did with
Abraham who talked with God face to face, and he received the priesthood and the Urim and Thummim. The Lord gave him needful revelations, telling him what to do and where to go, and made covenants with him.

p25 Regarding the Dispensation of the Meridian of Time, the Lord in that instance did not come and choose a prophet, but the Father sent his Firstborn, whom by divine investiture he had elevated to the Godhead, sharing with him the glory and the honor and the power of his own Fatherhood, he sent him to be his Only Begotten Son in the flesh; so that he came with all this power and authority that was in him. He, the Spirit of light, he from whom the priesthood comes, he from whom revelations come, he himself came as directed by the Father and for thirty years lived in the world, revealing himself and revealing through himself God the eternal Father, being in his express image, and taught the principles of the gospel of salvation as directed by the Father, atoned for the sins of the world and instituted the resurrection from the dead.

p26 These are the simple truths as to a restoration of the gospel of Jesus Christ and it is the simple truth, that by these means this gospel has again been restored in these last days by the Lord Jesus Christ, the sole source of salvation for the human family, through the Prophet Joseph Smith, who received the Holy Priesthood, followed his instructions, received his revelations and built up again his Church; and thus an open channel of revelation was established, which channel shall never be closed, for this is the Church of the last dispensation and it shall never again be taken from the earth.

p27 I bear humble witness that this channel of communication is now open and that through it our beloved prophet David O. McKay, receives instructions from God, that this is the Church and kingdom of God, and that in it is the power of God unto salvation, because it is the Church of Jesus Christ. May God touch the hearts of men and women to understand these simple truths, that they may receive this message with gladness and thanksgiving and embrace it for their salvation and exaltation, I humbly pray in the name of Jesus Christ. Amen.

p28 President David O. McKay:

p29 He to whom we have just listened is Elder George Q. Morris of the Council of the Twelve.

p30 The Choir and Congregation will now sing "We Thank Thee O God For a Prophet." After the singing, Elder Marion D. Hanks of the First Council of the Seventy will speak to us.

p31 Here is an interesting message just received: Mr. Shirl Kimball, Servicemen's Coordinator in San Diego, reports that the members of the Church recruits at the Marine Corps Depot are receiving by television this conference session, and are grateful for the privilege of receiving it. The facilities for receiving it at the Base were provided by the Commanding Personnel.

p32 The congregation and Choir sang the hymn, "We Thank Thee, O God, for a Prophet."

P6 Marion D. Hanks

ELDER MARION D. HANKS Of the First Council of the Seventy

p1 This experience makes me feel like a Marine lieutenant friend of mine. He had been in the last war for four years and when he learned they were considering his recall, he sent the board a telegram in which he said: "I desire to remind you that I spent four years in the last war, and I just want you to know I do not want to crow in ahead of anyone else who wants the experience.

p2 I am grateful for a great many things this morning. I am always grateful to be on these grounds and in this building, for daily association with them has never dimmed their beauty and their memories for me. I am grateful for the lovely flowers which festoon this stand, for many of us learned to know them and what they represent in the islands of the sea; and I am particularly grateful for the blessing of aloha or love which motivated the good people who sent them.

p3 I am especially grateful this morning, for freedom. As a serviceman who had opportunity in an armed conflict to help defend this nation, as a young American, and as a Latter-day Saint, I am as grateful for freedom as my intelligence and capacity to understand it allow me to be.

p4 But as I look at you and consider myself, I think of another kind of freedom which is even more important than that which we here enjoy to assemble and to teach and to worship. This freedom has no relationship to prison walls, or to any other aspect of physical restraint or deprivation. It may, in fact, be employed by one immersed in deepest dungeon, penniless and starving and in ill health. On the other hand, it may be absent from one who is not physically restrained, who has an abundance of wealth, health, prominence, I think of the freedom taught by Jesus to certain of the descendants of Abraham many centuries ago. Having taught them of his Father, he gave them another great lesson, in these words, many having believed on him:

p5 If ye continue in my word, then are ye my disciples indeed;

p6 And ye shall know the truth, and the truth shall make you free.

p7 They answered him, [angrily, you see, because they were already free, were they not?] We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

p8 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

p9 And the servant abideth not in the house for ever: but the son abideth ever.

p10 If the son therefore shall make you free, ye shall be free indeed. (John 8:31.)

p11 There is a freedom different from and superior to even that which we enjoy today, to meet, to teach, and to worship. What is it? Is it, as some suppose, the right to do as we please? Do we find this freedom in indulgence, in unrighteousness, in sin? Do we find it in giving loose rein to passion, to emotions, to appetites, to the unrighteous thought or act?

p12 This freedom of which Jesus spoke does not company with unrighteousness nor is it the product of the evil act. This freedom, this freedom which he taught as being most important to mankind, comes to those who in righteousness have faith in God, learn hid law, and seek to understand it, and who, obedient to it, and with responsibility, seek to do his will.

p13 There are many among us, and throughout the world, young and old (though perhaps we too often confine the lesson to the young) who have the idea that freedom, the freedom of which we speak, can be found in unlicensed liberty. But this freedom which Jesus taught is not the freedom of irresponsibility or unrighteousness, but the freedom which accompanies obedience.

p14 Is that husband free, for instance, who with disloyalty to his wife and family and with lust in heart, entangles himself in alliances outside his own home? Is that father free who, neglecting his children, turns them away and does not love them and teach them? Is that man free who hates his neighbor, and who will not forgive the trespasses his neighbor has committed against him?
Is that wife and mother free who will not perform the duties of her home with joy in her heart, realizing this to be her great calling? Is that woman free who gives her time to selfish social pursuits of doubtful worth instead of to her neighbor, her community, her Church, or her God, in honest service, when there is so much to do?

Is that boy free who trifles with good habits, who cheats a little in school, who will not accept sound counsel and loving parental advice, but who, making his own stubborn way (for he is of the age when he thinks he knows better than they) chooses companions who are on the wrong path, goes about his activities with them, perhaps even stealing from some others the most precious things they enjoy? Is the young girl free who thinks so little of herself that she allows herself to be handled as if she were worth nothing, or who talks with evil tongue about her friends or acquaintances; who will not be counseled, who will not be helpful or humble in the home?

The obvious answer is that these people are not free. True, they have the right to choose, but they violate their agency in choosing that which denies them the very freedom which God would have his children enjoy; for how is this freedom achieved?

Let me quote two or three verses of scripture. In addition to the words of the Lord, telling us that truth makes us free, he said again as recorded in the Doctrine and Covenants, the sacred book of the restoration:

I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free. (D. & C. 98:8.)

And He said to us, as John recorded it when he was among men:

Now ye are clean through the word which I have spoken unto you.

Abide in me, and I in you. ...

And the Psalmist sang, "And I will walk at liberty: for I seek thy precepts." (Psalms 119:45.)

And again, James:

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. (James 1:25.)

Finally, and perhaps most importantly, out of the book of 2 Corinthians this simple statement:

My humble testimony is that real freedom is not irresponsibility or license, but that real freedom accompanies faith in God, the understanding of his word, and obedience to it. (And each of us, I believe, knows personally the difference between the freedom of faith and obedience, and the bondage of sin.)

God bless us to realize as we seek to learn the marvelous principles of the gospel that he who will not in his heart forgive, he who will not be clean, he who will not seek to know the truths of the Lord as they apply not only to the obedience which is a word, but also to the obedience which is a way of living, is not free.

God bless us that we may have faith, that we may learn his word and live it, in order that we may have his spirit with us, for "... where the Spirit of the Lord is, there is liberty." (Ibid., 3:17.) In the name of Jesus Christ. Amen.

President David O. McKay:

Elder Marion D. Hanks, of the First Council of Seventy, has just spoken to us. Elder Clifford E. Young, Assistant to the Twelve, will now address us. He will be followed by Elder S. Dilworth Young.

CLIFFORD E. YOUNG Assistant to the Council of the Twelve Apostles

I feel as if I had run through a red light!

My brethren and sisters: I join you this beautiful Sabbath morning in expressing gratitude for a testimony of the divinity of this work. As I drove up this morning from my home in Utah County, I could not help feeling that I had a father and a mother who believed. My father, it is his 17th anniversary today, knew the Prophet Joseph, not only as a boy, however, but his family knew the Prophet intimately, and they loved him. My father loved him. My mother loved his name. They have instilled in the hearts of us children an appreciation of this great work. They went through times that were rough. Father knew the criticisms that had been heaped against the Prophet, but he knew they were not true, and he knew in very deed that Joseph was all that he pretended to be.

I tried to think this morning, as I was driving along, what I would have thought, had I lived in the little village of Palmyra in 1820, when a young boy was to return to his home and tell his parents of the great manifestation that had come to him. I am wondering what I would have thought, had I even been a brother, as was Hyrum, six years older than the Prophet. Would I have believed him or would I have thought that there was something wrong with the boy? But I am sure if I had come under that parental influence and had felt the faith and warmth of those parents who knew, I, too, would have subscribed to his great message and would have believed.

A mother knows the weakness of her children; she knows those weaknesses before anyone else. She does not parade them, for which we are grateful, but she knows the weaknesses, and Lucy Smith would have known whether or not the Prophet, the boy, was telling the truth. She would have known whether his message was one of truth or one of error, and she did know it and she never wavered through her life; neither did the father, who stood loyally and truly by the side of the young Prophet. It was a fantastic message. It was not easy to believe. And I try to picture the Prophet as we picture the Savior as he stood before Pilate, alone; his disciples had left him, even Peter had said that he did not know him when he was pressed by some of the rabble; so Jesus stood alone. In that early day in the history of the Church, the Prophet stood alone, and yet think of this great work today. One and a quarter centuries have passed and here we have the evidence of the leaven that was referred to by Brother Morris, small as it was, leavening the lump; and this message of the restored gospel is spreading throughout the land.

I thought of these things as I drove along, and then I thought of Oliver Cowdery. Oliver Cowdery at one time lost the gift of faith. He was like many of us today! Some little thing had cankered his soul, We sometimes let little things canker our souls, and we lose the great values and blessings that come through faithful service in this Church. Oliver had let little things canker his soul. Phineas Young who was very close to my father's family, and who was a brother-in-law of Oliver Cowdery, labored with Oliver, wrote him letter after letter, telling him never to mind the little things but to remember that the truth had been restored and that he, Oliver, knew it and that he should come back in the Church.

In this very pulpit a number of years ago, Brother Alonzo Hinckley read a letter that Oliver Cowdery had written to Phineas Young, in which he set forth some of his grievances, feeling that he had been injured by some of his friends, and Phineas Young wrote back to him and said, "Never mind all that; suppose there was some..."
p7 It is a marvelous testimony, my brothers and sisters. He had been out of the Church ten years. It was nearly twenty years since he had written the Book of Mormon, as it fell from the lips of the Prophet Joseph, as he Joseph, translated. He could easily have wavered; he could have said, "We were mistaken. It was all a mistake. Joseph made everything. Willard Ashton, the coach, never did tell me I had to obey any rules of the game, but I just knew that I had to; there was no other way to play it. Why? Because it was the way he played it. He did not talk about it, he did it. During that same period, there was Adam Bennion; I had four happy years under Adam S. Bennion. I cannot recall that he ever mentioned to me in all those years how I ought to conduct myself, but I knew how I should. I knew what he expected without his saying a word. There came a time in our young lives when there was a crisis in our school as well as in another school, when there had to be an honor vindicated. We knew that when the time came Adam Bennion would vindicate our honor; we knew he could do nothing else, because he was that kind of man.

p5 Those are three men, scoutmasters, out of many who without saying words influenced lives.

p6 Now, you work with boys. Let me tell you several subtle things which you can do, if you believe them, or can do them as though you believe them, which will immeasurably increase the work and the joy of the boyhood of this Church.

p7 When Sunday morning comes along, Mr. Scoutmaster, will you be found sitting in the class with the deacons, or will you be so anxious about your own salvation that you will be up in the elders’ or the seventies’ or the high priests’ quorum? I advise you to feel the importance of these young men under your care so greatly that when they walk into their class, even though you may not be their adviser in that deacons’ quorum, there you will be sitting next to them, letting them see with their eyes that what is in your eyes in the reflection of what is in the teacher’s eyes.

p8 I often thought what effect it must have on a boy to reach out the sacrament plate to his scoutmaster sitting in sacrament meeting. Boys love their scoutmasters, usually, and here sits the scoutmaster where he belongs, and the boy hands him the plate or the cup and smiles at him, and the scoutmaster smiles back. Not a word has been said, but the boy knows what it means to do his duty to God. He does not have to put his hand up and say it, he just knows it.

p9 Do you scoutmasters realize that every time you pass a grove of trees in your hiking programs and in your camping out, that it is possible for your boys to duplicate in a measure the experience of the Prophet Joseph? What a lovely thing it would be if a scoutmaster could subtly teach a boy that whenever he came into a grove or passed a grove, if he cared to go in there and kneel down and offer a prayer to his Father, perhaps the Father would hear the prayer. He might not show Himself to him, but he would reveal Himself to him by a method which we have been told is sure, by the Holy Ghost.

p10 The forests of our land, where God might influence boys are not confined to New York state, my brothers and sisters and fellow scoutmasters. They are here and around us.

p11 I have been a Scout executive a long time, but I cannot recall many occasions that I have heard a scoutmaster bear his witness at a campfire that Jesus is the Christ. I have been guilty of that myself. Could I do it over again, I would use many more occasions before the last embers died, to stand there and tell my boys of the living Christ and of the goodness of him in these days to reveal himself to the boy Prophet.

p12 What can teach observance of the Sabbath day more effectively than the quiet ways of the leader as he guides his boys in the breaking of camp on Saturday evening. As he lets them out of the car at each home his cheery, “See you tomorrow in priesthood meeting” is a powerful sermon. Conversely the noise of wheels turning against the pavement on Sunday is louder than any words of advice.

p13 And finally, I would be remiss indeed if I did not teach them to talk to their Father in heaven. Campfire programs and camping out programs and hikes and trips, when boys are away from home, put them on their own as to whether they shall talk to their Father or not. They can do it individually, as I have suggested, in groves, but they...
must do it collectively at times. I should like to ask you one favor. There has been given to the Boy Scout organizations, I think rightfully enough, a pattern of prayer which is used throughout scouting, and which, while all right for the boys of other faiths, does not belong in our groups. I can repeat it in about ten words; it is short. I say it with all reverence both toward the Lord and respect toward the men who think it is a good prayer: "May the great Scoutmaster of all good Scouts be with us until we meet again," they say, and then they dismiss the boys to go to bed.

14 My fellow Scout leaders, at your came fires and in your dismissals, teach your boys that the Lord is not a great Scoutmaster. He is our God. When you pray to him and when they pray to him, address him as he suggested himself. Let them say, "Our Father, which art in heaven," asking for the favors of the night, for the protecting care, for love and peace at home, and for all things concerning which they should inquire. Then let them always close it by saying, "In the name of Jesus Christ," thus bearing their witness that they believe in his holy name. That is the kind of prayer we ought to have our Latter-day Saint Scouts say. For its kind, I have no objection to the other, but we have our kind which is better. It makes boys vocally and can be given inspirationally fit many occasions.

15 My testimony is that God lives, and that he who sits on this stand, presiding, is his prophet and his servant. I would that all the boys in our care will develop the same testimony with the help of their leaders, in the name of Jesus Christ. Amen.

Milton R. Hunter
ELDER MILTON R. HUNTER Of the First Council of the Seventy

1 Since the day that the Angel Moroni gave the golden plates to the Prophet Joseph Smith from which he translated and published the Book of Mormon, vast amounts of marvellous evidences have accumulated. These evidences sustain the divine authenticity and truthfulness of that holy ancient record.

2 Also, during the same period of time, enemies of truth and light have done everything within their power to oppose the Book of Mormon, trying to prove that its claims are false. Some of these men, no doubt, were merely misled; but the majority of them did what they did with evil intent. The result has been that all of their works have come to naught. The evil results of their efforts have vanished as the dew on earth's verdure vanishes in the presence of the rising sun. Thus, the Book of Mormon stands today in higher repute than ever before in the history of the Church. None of its claims have been proven to be false. On the other hand, a vast accumulation of evidences -- some of which speak as it were from the dust and others from the ancient past -- continue to bear witness to the divinity of this sacred book and to its truthfulness.

3 Beyond a shadow of doubt, the Book of Mormon is the word of God, a divine and sacred book, preserved by the Lord and his holy angels to come forth in the latter days as a new witness to Jesus Christ and the gospel which he proclaimed.

4 I shall point out some of the astounding Book of Mormon evidences, listing them under three major headings: first archaeological evidences; secondestimones of sixteenth century Indian historians; and thirdwritings of Catholic padres of the sixteenth and seventeenth centuries, which writers secured their information firsthand from the Indians.

5 American archaeology had its birth shortly before the death of the Prophet Joseph Smith. John Lloyd Stephens had visited Guatemala, Honduras, and Yucatan, had come back to the United States, and had written a glowing report of the beautiful temples, pyramids, and other archaeological remains which dotted the jungles of Central America and Mexico. (John Lloyd Stephens, Incidents of Travel in Central America, Chiapas, and Yucatan (1841): Incidents of travel in Yucatan (1843).) From the time of the publishing of Stephens' books forward, the governments of Mexico, Central America, and portions of South America, as well as archaeological organizations from the United States and her neighbors to the south, have spent vast amounts of money, and have exerted an untold amount of effort at numerous of these archaeological sites. Also, considerable work has been done in reconstructing the ancient buildings. In reconstructing these marvellous pyramids, temples, and other archaeological ruins, the archaeologists and their helpers have placed the stones as far as possible back as they were when the ancient Americans first erected the buildings. The result is that today the country from north of Mexico City southward to Chile is literally dotted with numerous archaeological sites, many of which have been excavated by archaeologists.

6 Before proceeding further, I desire to point out, definitely, that the majority of the archaeological ruins that have been excavated postdate Book of Mormon times, and some of them were originally erected several hundred years following the close of Nephite history. Then you may ask, "What evidence do these ancient ruins give to sustain the Book of Mormon?"

7 I shall answer as follows: The Book of Mormon claims that great civilizations lived in ancient America. In fact, that sacred record points out that three separate peoples came to America in ancient times and established their civilizations. These peoples were known as Jaredites, Nephites, and Mulekites. The best archaeologists at the present time claim that many of the archaeological remains that have been excavated were built over earlier temples, pyramids, and other buildings, connoting earlier civilizations; and in many respects these earlier peoples were more highly developed, or more civilized, than the people who erected the buildings of the archaeological remains that are now extant; for example, Miguel Covarrubias, speaking the views of the Mexican archaeologists, places the La Venta site within the period of 200 B. C. to 300 A. D. To quote from this writer:

8 Everywhere there are archaeological treasures that lie hidden in the Jungles and under the rich soil of southern Vera Cruz, burial mounds and pyramids, masterfully carved colossal monuments of basalt, splendid statuettes of precious jade, and sensitively modeled figurines of clay of all of an unprecedented, high artistic quality. The tantalizing presence of a great and remote past in what is now uninhabited, impenetrable jungle is all the more puzzling because archaeologists now agree that many of these artistic masterpieces date back to the beginnings of the Christian era. Appearing suddenly out of nowhere in a state of full development, they constitute a culture that seems to have been the root, the mother culture, from which the latter and better-known (Maya, Totonac, Zapotec, etc.) cultures sprang.

9 This oldest of native American high cultures is also the newest, since it was "discovered" only a few years ago and still awaits exhaustive scientific study. (Miguel Covarrubias, Mexico Southhe Isthmus of Tehuantepec (1946), pp. 79.)

10 Latter-day Saints know that the three oldest "native American high cultures were the Jaredite, Nephite, and Mulekite cultures, the latter two fitting well within the La Venta period.

11 The La Venta archaeological site, located near the coast of the Gulf of Mexico, was excavated by Dr. Matthew W. Stirling in 193940. He is credited with dating this Venta period. According to the excavator, Dr. Matthew W. Stirling, the Jaredite culture is the oldest, the Nephite culture the middle, and the Mulekite culture the youngest. The Jaredite culture is said to have flourished from 200 B. C. to 300 A. D. To quote from this writer:

12 Dr. Stirling also found in southwestern Mexico at Izapa a stone covered with carvings which have been interpreted by Dr. M. Wells Jakeman of Brigham Young University as a representation of Lehi's dream of the "Tree of Life," recorded in 1 Nephi 8:1. To quote Dr. Jakeman:

13 . . . the resemblance of this sculpture to the Book of Mormon account cannot be accidental. . . . It practically establishes an historical connection . . . between the ancient Central American priests responsible for the sculpture and the Lehi people of the Book of Mormon! Indeed, the accurate and detailed knowledge of Lehi's vision . . . displayed by these priests in this sculpture, can be explained only by their identification as an actual group of the Lehi people. (M. Wells Jakeman, "An Unusual Tree of Life
p14 Of special interest to Latter-day Saints is the temple of Quetzalcoatl, located at Teotihuacan, north of Mexico City. This temple is decorated with serpent’s heads, surrounded with quetzal feathers. Quetzal is the name of the bird with resplendent long, green feathers, found mainly in Guatemala and Honduras. (Hunter and Ferguson, op. cit., pp. 198, 1952.) Coatl is the ancient Mexican word for serpent. (Ibid., 199; Verrill, 1011.)

p15 The Book of Mormon gives a beautiful account of Christ’s appearance to the Nephites following his crucifixion and resurrection. (3 Nephi, chapters 11 to 28, pp. 4203.) To them he gave the true gospel plan of salvation, and the people lived in almost perfect righteousness for over two hundred years. Certainly Christ’s visit constituted one of the greatest events, if not the greatest, that transpired in ancient America.

p16 Following the apostasy of the Nephites and the Lamanites from the true religion of the Master and the extermination of the Nephite civilization (about 400 A.D.), the Lamanites or Indians retained in their traditions a memory of the appearance of the resurrected Savior to their forefathers. This whitearded God, according to one tradition, came to the people through the air, and as he descended to earth the sunrays sparkled on his beautiful white body and clothing. The quetzal bird as it flew through the air reminded the people of the glorious beauty and radiant splendor of the whitearded God who had appeared to their ancestors; and so they added a pagan touch to that memorable event by selecting the most beautiful and highly prized bird of the New World, the quetzal, as a symbol of the white God, or Jesus Christ. Also, coatl, or serpent, was an ancient symbol of Israel’s Anointed One. Thus, the Indians commemorated their whitearded God with the symbol of “Quetzal serpent” or Quetzalcoatl. (George C. Vaillant, Aztecs of Mexico, p. 52; Bancroft, Native Races, vol. 2, p. 511 ff.; Numbers 21:8 John 3:14; Maurice H. Fairbridge, Studies in Biblical and Semitic Symbolism, p. 25; Hunter and Ferguson, op. cit., pp. 1952; Verrill, op. cit., p. 67.)

p17 Traditions existed among practically every American Indian tribe, especially the more civilized peoples of Peru, Central America, Guatemala, Yucatan, and Mexico, to the effect that their ancestors were visited by a whitearded God, who gave them their culture, their civilization, and their religion, and who promised that someday he would return to their descendants. These traditions account for the easy conquest of Mexico and Peru; but, more important, they all bear witness to Christ’s appearance to the ancient Americans, as accounted in the Book of Mormon.

p18 Also, of special interest to members of the Church of Jesus Christ are the beautiful and famous archaeological ruins in Yucatan, especially those at Chichén Itzá, Uxmal, and Kabah. The massive pyramids, temples, and other important structures were erected during the tenth century A.D., constituting the workmanship of the New Mayan Empire. Those Mayas of Yucatan, as had the Toltecs of Teotihuacán, worshiped the whitearded God, whom they called Kukulcan. They carved motifs to Kukulcan on their buildings similar to those at Teotihuacán and at other Mexican sites, i.e., the plumed serpent. (Ibid., p. 101 ff.) In fact, the plumed serpent is extensively used in decorating all of their buildings.

p19 Also, the Mayas decorated their buildings with another motif or symbol that of a bearded white man wearing quetzal feathers. The latter carvings represented priests of Kukulcan (Quetzalcoatl), or probably Kukulcan himself. They are definitely not of Indian type but are of Hebraic type. To quote Theodore Arthur Willard:

p20 An interesting sidelight . . . is the distinctly Semitic cast of countenance of some of the ancient sculptures and murals found at Chichén Itzá and in other old Maya cities. The dignity of face and serene poise of those carved or painted likenesses is strikingly Hebraic. (Theodore Arthur Willard, The City of the Sacred Well, p. 36.)

p21 The marvelous archaeological finds at Palenque in the Usumacinta Valley -- especially the cross and the Egyptian-type burials, the famous ruins of the Old Mayan Empire in Honduras and Guatemala -- especially those at Copan, Uaxactún, and Quiriguá, all bear testimony to the Book of Mormon’s claims that high civilizations lived in ancient America. The late Dr. Sylvanus G. Morley maintained that the Maya history had its beginning as early as 300 B.C. (Morley, op. cit., p. 14) and that pre-Maya history extends back to about 3000 B.C. (Ibid., pp. 38, 44.) The former date would reach in the earlier part of Nephite history, and the latter would extend to the beginnings of Jaredite history.

p22 When one considers all of the wonderful archaeological remains in Mexico, Honduras, Guatemala, and Central America, and those of South America, one comes to the conclusion that those of the northern hemisphere do not surpass the marvelous archaeological ruins found in Peru, Ecuador, Brazil, and Colombia. Numerous buildings have been excavated and some of them reconstructed. Thousands of graves have been opened and from them have been taken the most beautiful and artistic workings in gold, silver, copper, and precious stones of various kinds. (Verrill, op. cit., 1835.) Also, from these graves there have been taken the most finely woven, beautiful laces, the most gorgeous wool and cotton cloths, and “fine-twined linen.” In fact, various archaeologists maintain that the world has known no races of people who surpassed the predecessors of the Inca civilization in these various handicrafts. Some of them maintain that the earliest South American civilization dates as far back as 3000 B.C.; (Ibid., pp. 1745, 183, 210.) for example, A. Hyatt Verrill states:

p23 Despite the high attainment in art, engineering, astronomy and government which were reached by the Aztecs, the Incas, the Mayas and others, in a way these unknown, forgotten races of South America were more remarkable, and were unquestionably far more ancient. From the Chibcha district in Colombia to northern Chile, numerous races rose to a civilized state, vanished and were forgotten centuries before the first Montezuma or the first Inca saw the light of day. (Ibid., p. 148.)

p24 As a general rule, when we find a race excelling in some one art or occupation it may have the people deficient in some other art or industry, but the Chimus appear to have been masters of all trades. Their textiles, especially their laces, were marvelous examples of weaving, and their mosaic and mother of pearl work was exquisite. Many specimens of these are truly wonderful examples of this highly developed art. There are vases, cups, ceremonial utensils, ear plugs, breastplates, wooden utensils, objects made of clay and of bone that are highly and most artistically embellished with mosaic inlay of mother of pearl, the red Spondylus shell, colored stone and precious metals. Many of their robes and ponchos of magnificent textiles are completely covered with ornaments of gold, silver, mother of pearl and sections of bright colored sea shells arranged in charming patterns so as to give the effect of a mosaic cloth.

p25 They were also highly skilled wood carvers and there is scarcely a wooden object that is not handsomely carved. 84, 84. They had developed a unique method of weaving feathers into cloth thus producing feather robes, tunics, head coverings, etc., that are gorgeous in color and design. . .

p26 Even in their ordinary metal work the Chimus exhibited the greatest skill and a most artistic taste. Metals were cast, embossed, etched, engraved, pressed, hammered, spun or built up into innumerable forms by welding and soldering. In fact every means of working metals known to modern artisans was employed by the Chimus. (Ibid., pp. 1547)

p27 It is to be recalled that the Book of Mormon history is confined to the period between the building of the Tower of Babel and 421 A.D., the period during which the ancient Americans made their greatest achievements in the various handicrafts as described by Mr. Verrill. Also, we should recall that the Book of Mormon made such claims as follows:

p28 [The Jaredites had] . . . all manner of fruit, and of rain, and of silks, and of fine linen, and of gold, and of silver, and of precious things. (Ether 9:17)

p29 [The Nephites and Mulekites also had an abundance] . . . of all things whatsoever they stood in need of abundance of gold, and of silver, and of precious things, and abundance of silk and fine-twined linen, and all manner of good homey cloth. ( Alma 1:29; see 4:6.)

p30 Again we read:

p31 And behold, there was all manner of gold in both these lands, and of silver, and of precious ore of every kind; and there were also curious workmen, who did work all kinds of ore and did refine it; and thus they did become rich.
We recall that in 3 Nephi it is written:

eclipsed, and the earth trembled, and the rocks broke, and many other things and signs took place, . . . This happened in the year of ce Calli, which, adjusting this count It was 166 years since they had adjusted their years and times with the equinox, and 270 since the Ancient Ones had been destroyed, when the sun and the moon crucifixion, as follows:

The second group of settlers Ixtlilxochitl called the Tultecs. His account of these people, although much briefer, corresponds very closely to the account given in the Book of Mormon of the Nephites, event after event agreeing in the principal points. He even tells of the last great wars between the two people with dates almost identical with those recorded in the Book of Mormon.

The third people, whom Ixtlilxochitl called Olmecs and who are identified as the Mulekites, exterminated the last of the first colonizers. This event reminds one of the more beautiful and complete account found in the Book of Mormon.

The greatest book of the Indian writings of the sixteenth century is the Works of Ixtlilxochitl, written about 1600 A.D. by an Aztec prince named Ixtlilxochitl who lived near the City of Mexico. (Hunter and Ferguson, op cit., pp. 10.) This Indian writer claimed that ancient America was settled by three distinctive groups of people. The first settlers, termed the Ancient Ones, the Giants, or the First Tultecs, he claimed came from the Tower of Babel at the time of the confounding of tongues. They came to this near the City of Mexico. (Hunter and Ferguson, op. cit., pp. 8, 56, 70, 80, 250.)

Another Quichya book, the Popol Vuh, much more detailed than Totonacan, was written between 1554 and 1558 A.D. In its present printed form, it is a book containing over two hundred pages. It might be termed the Lamanite account of their history and religion, as the Book of Mormon is the Nephite account. Regarding this book, Brasseur de Bourbourg wrote:

This manuscript . . . is written in a Quich of great elegance, and the author must have been one of the princes of the royal family, of their his who composed it a few years after the arrival of the Spaniards, when all of their ancient books were disappearing. (Brasseur de Bourbourg, cited in Popol Vuh, p. 21.)

In this book the Quichya Indians of Guatemala give an account of the creation of the world, (Popol Vuh, pp. 81.) of the origin of man, (Ibid., pp. 86.) of the flood, (Ibid., p. 90.) of the confusion of tongues, (Ibid., p. 36.) and of the coming of their ancestors across the sea from the East, (Ibid., pp. 18, 79.) It also mentions the fact that the colonizers were guided to their new home by a peculiar instrument, called Pizomal (Ibid., p. 205.) (the Liahona). Thus the Popol Vuh in many items sustains the teachings of the more beautiful and complete account found in the Book of Mormon.

A third book written by the Indians of Guatemala, The Annals of the Cakchiquels, also bears witness to the teachings of the Book of Mormon. The writers, the Cakchiquel Indians, were a branch of the Quichyas. I shall quote from this writing:

The Annals of the Cakchiquels (tr. from Cakchequelya into Eng. by Adrian Recinos and Delia Goetz, 1953), pp. 43.)

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The Popol Vuh was first translated into English by Delia Goetz and Sylvanus G. Morley and published in 1950. The Popol Vuh appears to have been written, in part, from memory, following ancient originals, and in part, copied from the sacred books of the Quiches . . . This manuscript . . . is written in a Quich of great elegance, and the author must have been one of the princes of the royal family, of their his who composed it a few years after the arrival of the Spaniards, when all of their ancient books were disappearing. (Brasseur de Bourbourg, cited in Popol Vuh, p. 21.)

These statements are all in perfect agreement with the claims made in the Book of Mormon. (1 Nephi 17:40) We should recall that Nephi and his brethren built their ship at a place which they named Bountiful which was located on the southeastern shores of Arabia or "bordering on Babylonia"; and from that place they set sail for America. (Ibid., 17:5)

P42 That Totonican also claims that God gave to their original prophetader a peculiar instrument, called Girongal, through the power of which the people were guided to their new home. (Totonacan, op cit., p. 170) One is reminded of the Liahona which was given by the Lord to Father Lehi. (1 Nephi 16:10; Alma 37:38.)

P44 In this book the Quichya Indians of Guatemala give an account of the creation of the world, (Popol Vuh, pp. 81.) of the origin of man, (Ibid., pp. 86.) of the flood, (Ibid., p. 90.) of the confusion of tongues, (Ibid., p. 36.) and of the coming of their ancestors across the sea from the East, (Ibid., pp. 18, 79.) It also mentions the fact that the colonizers were guided to their new home by a peculiar instrument, called Pizomal (Ibid., p. 205.) (the Liahona). Thus the Popol Vuh in many items sustains the teachings of the more beautiful and complete account found in the Book of Mormon.

P46 A third book written by the Indians of Guatemala, The Annals of the Cakchiquels, also bears witness to the teachings of the Book of Mormon. The writers, the Cakchiquel Indians, were a branch of the Quichyas. I shall quote from this writing:

P47 I shall write the stories of our first fathers and grandfathers . . . that from the other side of the sea we came to the place called Tulan [Bountiful]. . . .

P48 Thus, then we were four families who arrived at Tulan, we the Cakchiquel people, oh, our sons! so they told us. (The Annals of the Cakchiquels (tr. from Cakchequelya into Eng. by Adrian Recinos and Delia Goetz, 1953), pp. 43.)

P49 The greatest book of the Indian writings of the sixteenth century is the Works of Ixtlilxochitl, written about 1600 A.D. by an Aztec prince named Ixtlilxochitl who lived near the City of Mexico. (Hunter and Ferguson, op cit., pp. 10.) This Indian writer claimed that ancient America was settled by three distinctive groups of people. The first settlers, termed the Ancient Ones, the Giants, or the First Tultecs, he claimed came from the Tower of Babel at the time of the confounding of tongues. They came to this land across the sea from the East. Many details of their history are given by Ixtlilxochitl which correspond closely to the Jaredite history in the Book of Ether.

P50 The second group of settlers Ixtlilxochitl called the Tultecs. His account of these people, although much briefer, corresponds very closely to the account given in the Book of Mormon of the Nephites, event after event agreeing in the principal points. He even tells of the last great wars between the two people with dates almost identical with those recorded in the Book of Mormon.

P51 The third people, whom Ixtlilxochitl called Olmecs and who are identified as the Mulekites, exterminated the last of the first colonizers. This event reminds one of the more beautiful and complete account found in the Book of Mormon.

P52 Throughout the entire Works of Ixtlilxochitl, point after point, both in history and doctrine, are reasonably comparable to the historical events and teachings of the Book of Mormon. Merely for the purpose of illustration, I shall give one quotation from Ixtlilxochitl. He tells of the terrific destruction that took place at the time of Christ's crucifixion, as follows:

P53 It was 166 years since they had adjusted their years and times with the equinox, and 270 since the Ancient Ones had been destroyed, when the sun and the moon eclipsed, and the earth trembled, and the rocks broke, and many other things and signs took place, . . . This happened in the year of ce Calli, which, adjusting this count with ours, comes to be at the same time when Christ out. Lord suffered, and they say it happened during the first days of the year. (Works of Ixtlilxochitl, in Hunter and Ferguson, Ibid., p. 190.)

P54 We recall that in 3 Nephi it is written:
And it came to pass in the thirty and fourth year, in the first month, on the fourth day of the month, there arose a great storm, such an one as never had been known in all the land. (3 Nephi 8:5.)

And then the Book of Mormon account continues with a description of the terrific destruction that took place while Christ hanged on the cross and the intense darkness which prevailed for three days while the Master’s in the tomb. Observe that the Book of Mormon gives the time of this event as the first month of the year and the fourth day of the month and during the period of Christ’s crucifixion while Ixtlixochitl states “... at the same time when Christ our Lord suffered, ... during the first days of the year.” There is no way under heaven whereby this Indian could have known such facts except through direct revelation from the Lord or from records which were in his possession. He claimed the latter.

Some authors are prone to discredit the writings of Ixtlixochitl and the other Indian historians on the grounds that they could have been influenced by the Spanish Catholic priests. It is a fact of great significance, however, that these Indian writers recorded numerous historical facts, as well as items pertaining to the social and religious teachings and customs of their ancestors, of which the Catholic padres could have had no knowledge save only through possessing the Book of Mormon or comparable records. Such writings of the Catholic priests did not have; but the Indians did possess records and traditions of their ancestors, which resulted in their writings comparing so favorably with the Book of Mormon.

The third item I suggested that I would discuss is the writings of the sixteenth century Catholic missionaries who got their information directly from the Indians. One of the most important of these writers was Bernardino de Sahagun. He lived in Mexico from 1529 to 1590 A.D. and produced his scholarly work in Aztec in the latter part of the sixteenth century. (Bernardino de Sahagun, Historia de Las Nuevas de Nueva Espana, cited in Hunter and Ferguson, op. cit., pp. 30.) It is one of the most reliable and comprehensive reports concerning the ancients of Middle America. It was first published in Spanish in 1829, and since then portions of it have been published in English. Sahagun states:

Concerning the origin of these peoples, the report the old men [of central Mexico] give is that they came by sea ... in some wooden boats. ... But it is conjectured by a report found among all these natives that they came from seven caves, and that these seven caves are the seven ships or canoes in which the first settlers of this land came, ...
mothers whose sons are at Fort Ord, as I read the one from San Diego:

[p77] "Servicemen at Fort Ord express gratitude for conference being aired over KRON. Over five hundred servicemen are assembled in the post chapel and enjoying Sunday morning session. Reception excellent. Faithful Chaplain Ben F. Mortenson."

[p78] The closing song will be by the Tabernacle Choir: "Worthy is the Lamb that Was Slain," from "The Messiah,"84, conducted by Elder Cornwall, and the closing prayer will be offered by Elder Ernest A. Nelson, formerly President of the Hawaiian Mission.

[p79] I am sure those members from Hawaii whom I see in the audience, will feel at home with these lovely flowers and with the invocation by President Clissold and the benediction by President Nelson. We have a touch of Hawaii this morning.

[p80] Following the benediction this Conference will be adjourned until two o'clock.

[p81] It is evident that President Hunter omitted some vital items. This is to authorize him to include them in the Conference pamphlet when his sermon is printed.


[p83] Conference adjourned until 2 p.m.

[10 Begin

[p1] The concluding session of the Conference convened in the Tabernacle at 2 o'clock P.M., Sunday, October 3.

[p2] Again the Tabernacle was crowded to capacity, as were also the Assembly Hall south of the Tabernacle, and the Barratt Hall, and again great numbers assembled on the Tabernacle grounds, where they listened to the services by means of amplifiers that had been installed. Again untold numbers listened to the services as they were broadcast by television and radio.

[p3] The Tabernacle Choir, under the direction of J. Spencer Cornwall, furnished the choral music for this session, with Alexander Schreiner at the organ.

[p4] President David O. McKay:

[p5] Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah, in the concluding and seventh session of the One Hundred Twentyfifth Seminual Conference of the Church of Jesus Christ of Latter-day Saints. For those who are unable to enter the building we announce, as heretofore, that these services are being broadcast in the Assembly Hall, in Barratt Hall, over the public address system, and by television; also that these services are being televised over KSL, and are being heard by radio through KSL over 16 radio stations in Utah, California, Idaho, Oregon, Washington, Colorado, and Arizona, the names of which stations have already been announced, and in appreciation of the services these stations are rendering, we have since I reported this morning, 25 or 30 other telegrams, coming from people who express gratitude for the opportunity they have of worshipping with you. There is a note here that the total potential radio audience listening to the services of this General Conference is 7,223,240.

[p6] The music for this season will be rendered by the Tabernacle Choir under the direction of J. Spencer Cornwall, with Alexander Schreiner at the organ. We shall begin by the Choir singing, "Let All Mortal Flesh Keep Silence."

[p7] The opening prayer will be offered by Elder Clarence F. Johnson, formerly president of the Swedish Mission.

[p8] As the opening musical number, the Choir sang the anthem, "Let All Mortal Flesh Keep Silence."

[p9] Elder Clarence F. Johnson, formerly President of the Swedish Mission, offered the opening prayer.

[p10] President David O. McKay:

[p11] Elder Clarence F. Johnson, formerly president of the Swedish Mission, has just offered the invocation.

[p12] The Tabernacle Choir will now sing, "His Yoke Is Easy," from the Messiah, conducted by Elder J. Spencer Cornwall, and Dr. Schreiner at the organ.

[p13] The Choir sang the anthem, "His Yoke Is Easy."

[p14] President David O. McKay:

[p15] President Clark of the First Presidency will now present the General Authorities, General Officers, and General Auxiliary Officers of the Church, for the sustaining vote of this General Conference, after which we shall hear from Elder Ezra Taft Benson.


[p1] SUSTAINING OF THE GENERAL AUTHORITIES OF THE CHURCH

[p2] President J. Reuben Clark, Jr.

[p3] My brethren and sisters, this is not a pro forma proceeding. We meet as a constituent assembly. You represent the entire Church, and when, in an affirmative vote, you raise your hand to Sustain the Authorities, you make a covenant to that effect with the Lord.

[p4] This, of course, applies to those listening in. I beseech you regard this as a most important ceremony.

[p5] President Clark then presented for the vote of the people the General Authorities, General Officers, and General Auxiliary Officers of the Church as follows, and they were unanimously sustained by those present.

[p6] THE FIRST PRESIDENCY

[p7] David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints. (President McKay's name was presented and all present voted in the affirmative. President Clark overlooked asking for a negative vote, and upon being reminded by President McKay that he should do so, he made the following comment: "Excuse me. I did not see anything but all upraised hands. (Laughter) If anybody wants to vote negative, now is your opportunity. President George Albert Smith, on a similar occasion, said, 'All who want to vote negatively, raise the left hand.'"") Stephen L Richards, First Counselor in the First Presidency. J. Reuben Clark, Jr., Second Counselor in the First Presidency.
I am grateful for the Constitution of this land. I am grateful that the Founding Fathers made it clear that our allegiance runs to that Constitution and the glorious eternal
pointing out the great blessings of freedom and free agency, and explaining so clearly the source of these priceless blessings.

I have rejoiced, my brethren and sisters, that in recent years our great leader has raised his voice from one end of this land to the other, and in foreign countries, They might have joy if through their efforts and the wise exercise of their free agency they lived to merit that joy. You will recall that through Moses the Lord said that Satan
when the God of heaven said to one of his ancient prophets, "... men are, that they might have joy," (2 Ne. 2:25) he also implied that men should have free agency.

They are endowed by their Creator with certain unalienable rights" -- rights which cannot be conferred by any man or nation, rights which only the God of heaven can bestow
I am grateful, too, my brethren and sisters that they saw fit to state, among other things, that "we hold these truths to be self-evident, that all men are created equal, that
I am grateful for the freedom they have vouchsafed to us. I am grateful that they recognized, as great leaders of this nation

I love this nation of which we are a part. To me it is not just another nation, not just a member of a family of nations. It is a great and glorious nation with a divine mission and it has been brought into being under the inspiration of heaven. It is truly a land choice above all others. I thank God for the knowledge which we have regarding

I am grateful for the faith, the love, and the confidence of my associates in the General Authorities; the support of my wife and family; for the prayers and the support of the Saints of Zion, as well as the millions of good people outside the Church. I know I shall never be able to express adequately the gratitude I feel for those who have so loyally and so helpfully sustained and supported me with their love, confidence, and prayers.

I am grateful for the Constitution of this land. I am grateful that the Founding Fathers made it clear that our allegiance runs to that Constitution and the glorious eternal

We have always recognized, that the freedom which we enjoy did not originate with the 'Founding Fathers; that this glorious principle, this great boon of freedom and respect for

When I contemplate the great events that have transpired here, going way back to the days when our first parents were placed in the Garden of Eden, and recall that this garden was here in America, that it was here also where Adam met with a body of great high priests at Adamdiman shortly before his death and gave him his final blessing, and that to that same spot he is to return again to meet with the leaders of his people, his children -- when I contemplate, my brethren and sisters, that here in this land will be established the New Jerusalem, that here in this land will Zion be built -- when I contemplate that prophets of God ancienly served here in this land, and that the resurrected Christ appeared unto them -- and when I contemplate that the greatest of all visions, the coming of God the Father, and the Son to the boy Prophet in our day took place in this land, my heart fills with gratitude that I am privileged to live here, and that I have the honor and privilege of not only serving in the Church, but also of serving in the government of this great land.

I consider it an honor and privilege.

I am grateful for the Founding Fathers of this land and for the freedom they have vouchsafed to us. I am grateful that they recognized, as great leaders of this nation

So, my brethren and sisters, I am happy in the assignment which is mine. My one fear, and my one anxiety is that I may inadvertently sometime do something or say something that will cast an unfavorable light or bring discredit upon the Church and kingdom of God and the people whom I love so dearly, and upon this great nation which we all love. I pray that this may never happen.

I am very grateful I have received a witness from the Almighty that at the present time, at least, I am serving where he Wishes me to serve. I have never had any doubts of that fact since that early morning hour when I met our great leader, my beloved associate, President David O. McKay, on the parking lot of the Church Office Building, band he made the statement to me, My mind is clear. I know what the Lord wants you to do."

I am grateful for the privilege of attending this conference, and for the opportunity to express my thoughts to this great congregation, representing the entire Church. You have heard his announcement that all voting is in the affirmative.

We shall now hear from our beloved associate, Elder Ezra Taft Benson.

ELDER EZRA TAFT BENSON Of the Council of the Twelve Apostles

My beloved brethren and sisters and friends: I deem this a signal honor, a truly great privilege, but a sobering responsibility. I pray for the inspiration of heaven and for an interest in your faith and prayers. My heart is full to overflowing with gratitude for the blessings which we enjoy and which are mine. I thank the Lord that in his infinite wisdom he has seen fit to call these great conferences of the Church. No One, I am sure, has benefitted more richly from these conferences than I have. I have literally received a spiritual uplift, for which I am most grateful to my heavenly Father.

In addition to attending the conference, I have had the glorious privilege of spending an hour or so in meditation in the temple of God to the east of us. I humbly acknowledge the sustaining power of my heavenly Father throughout my entire life, for which I am most grateful, and particularly for his Sustaining power during the last twenty months.

I am grateful for the Constitution of this land. I am grateful for the Founding Fathers of this land and for the freedom they have vouchsafed to us. I am grateful that they recognized, as great leaders of this nation
Today I would like to propose four questions which every Latter-day Saint might well ask as he attempts to appraise any program, policy, or idea promoted by any gospel in its fullness. It is our responsibility, my brethren and sisters, to see that this freedom is maintained, so that the Church can flourish in the future under this Godspired Constitution, under an environment of freedom, could it have been possible to have established the Church and kingdom of God and restored the God of heaven directed in the founding of this nation. It isn't any wonder, therefore, that Joseph Smith, the Prophet -- a truly great American -- referring to the Constitution, said:

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood. (Ibid., 101:80.)

I hope and pray that we will be wise as the children of light, as the children to whom God has revealed these glorious truths. It is my conviction that only in this land, of the Constitution of this land. I recall the words of the Savior in which he said, "According," he said, "to the laws and constitution ... which I have suffered to be established and should be maintained for the rights and protection of all flesh." (D. & C. 101:77.) And then he made this most impressive declaration:

And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me. (D. & C. 98:4)

As I read that for the first time some years ago I thought, "What an indictment of corrupt would-be political leaders in many parts of the world -- demagogues who deal in half-truths, innuendos, and falsehoods! Here the God of heaven has pointed out the type of men he wants elected to public office among his people." It is not enough, my brethren and sisters who have gone before?

It is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner. . . . (Teachings of the Prophet Joseph Smith, p. 147.)

I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free.

And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them. And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me. (D. & C. 98:4)

It is gratifying that the Constitutions in many of the other lands Of our neighbors in the Americas are patterned very much after this divine-appointed Constitution, which the God of heaven directed in the founding of this nation. It isn't any wonder, therefore, that Joseph Smith, the Prophet -- a truly great American -- referring to the Constitution, said:

Here again the God of heaven has given us guidance, as always, both in the revelations and in the word that has come from his living Oracles. He has told us some of the things we must do in order to preserve this freedom and safeguard the blessings we have today. May I refer to one of these revelations, a revelation given at a time when the Lord was counseling the Saints to accept patiently their persecutions and their hardships with the full assurance that all these things would eventually be for their good and benefit.

And it is very clear, my brethren and sisters, that the Lord disapproves of force, coercion, and intimidation. It is also very clear from the history of the world that only free and honest men and wise men are elected to public office. Our allegiance runs to the Constitution and to the principles embodied therein. Our allegiance does not run to any man, to a king, or a dictator, or a president, although we revere and honor those whom we elect to high office. Our allegiance runs to the Constitution and to the principles embodied therein. The Founding Fathers made that clear and provided well for checks and balances and safeguards in an attempt to guarantee this freedom to those of us who live in this land.

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood. (Ibid., 101:80.)

And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them. And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me. (D. & C. 98:4)

I hope and pray that we will be wise as the children of light, as the children to whom God has revealed these glorious truths. It is my conviction that only in this land, under this Godspired Constitution, under an environment of freedom, could it have been possible to have established the Church and kingdom of God and restored the gospel in its fullness. It is our responsibility, my brethren and sisters, to see that this freedom is maintained, so that the Church can flourish in the future.

Today I would like to propose four questions which every Latter-day Saint might well ask as he attempts to appraise any program, policy, or idea promoted by any
ELDER BRUCE R. McCONKIE Of the First Council of the Seventy

First, is the proposal, the policy, or the idea being promoted right as measured by the gospel of Jesus Christ? I assure you it is much easier for One to measure a proposed policy by the gospel of Jesus Christ if he has accepted the gospel and is living it.

Secondly, is it right as measured by the Constitution of this land and the glorious principles embodied in that Constitution? Now that suggests that we must read and study the Constitution, the Declaration Of Independence, and the Bill of Rights, that we might know what principles are embodied therein.

Thirdly, we might well ask the question: Is it right as measured by the counsel of the living oracles of God? It is my conviction, my brethren and sisters, that these living oracles are not only authorized, but are obligated to give counsel to this people on any subject which is vital to the welfare of this people and the upbuilding of the kingdom of God. So, that measure should be applied. Is it right as measured by the counsel of the living oracles of God?

Fourthly, what will be the effect On the morale and the character of the people if this or that policy is adopted? After all, as a Church we are interested in building men and women, building character, because character is the one thing we make in this world and take with us into the next. It must never be sacrificed for expediency.

We must provide effective and courageous, Godspired leadership so that the people among whom we labor may choose wisely between the issues. The choice is theirs, but providing them the opportunity to choose the right with a knowledge of the revelations of God and the counsel of the living Oracles, that is our responsibility as leaders in the priesthood.

The Prophet Joseph said in substance at one time: It is our duty to consecrate all our influence to make popular that which is sound and good, and unpopular that which is unsound.

It is right politically for a man who has influence to use it.

I thought last night, my brethren, where could there be a greater influence for good in this world than in a magnified priesthood? Nineteen thousand members of the priesthood assembled last night. One quarter million hold the Melchizedek Priesthood! What a power and influence for good could be wielded in this blessed land if we would heed the admonition which the Lord has given and see to it that men who are wise and good and honest would have our vigorous support and receive our interest in their selection and election to high office in the community, county, state, and federal government. Let us, my brethren, seek to take an active part in our local, state, and national affairs. We are commanded by the Lord to do so. It is as binding on us as any of the Lord's commandments. Actually, it is when good men do nothing that evil flourishes.

The priesthood of the Church and kingdom of God who magnify their callings are good men. Of course there will be opposition. There will be conflicts. There will be misrepresentation. We must stand firm, however, for that which we believe to be right as measured by these standards, for those things which we know to be good and true, and the God of heaven will sustain us.

We have approaching us a great election in this country. My plea with you today, my brethren and sisters, is that regardless of the political party with which you are affiliated, you will remember the standards which the God of heaven has given us, and that you and all of us will use our influence as a means of helping to safeguard the liberty of this country, and those noble concepts established under the inspiration of heaven. We must see to it that honest men, good men, wise men, are elected to public office in this land, choice above all others, men who will use their influence to protect and strengthen those basic concepts that have made this nation great.

In closing I quote these words from J. E. Hamilton:

How much now we need a leadership that will tell the truth and talk straight, not about what is expedient, but about what is eternally right, and call our people to a crusade for it, and pledge America to the defense of it, so that all nations will be convinced that we mean it! We need men who will ignore the consequences, tell the truth, and take a long chance with God.

It is my prayer that the great promises which have been made by the prophets of God regarding this land will be realized because a righteous people will merit their fulfillment. May we do our duty as citizens and as members of the Church to see to it that the right kind of people are elected to public office, so that rich blessings which we now enjoy and which have been promised to us, may be realized in all the days to come.

I testify to you, my brethren and sisters, that this is a choice land, that God held this hemisphere, as it were, in the palm of his hand for hundreds, yea, thousands of years in order that the great mission of this land might be undertaken and might be accomplished. The kingdom of God is again upon the earth. I testify to you that God has spoken again from the heavens in this land, in our day; that God the Father, and the Son did appear to the Prophet Joseph; that they revealed themselves unto him, and that through that great of all visions, a new gospel dispensation was opened up in preparation for the Second coming of the Master.

With all the power that I possess I invite men everywhere to investigate the truths of the claims of this people, that they too may join with us in building the kingdom in preparation for that glorious day when the Redeemer will come again to dwell upon the earth as King of kings, and Lord of lords. I pray that this day may be hastened, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Ezra Taft Benson of the Council of the Twelve has just spoken to us. The congregation will now sing, "Now Let Us Rejoice in t Salvation," conducted by J. Spencer Cornwall.

After the singing we shall hear Elder Bruce R. McConkie.

The Choir and congregation sang the hymn, "Now Let Us Rejoice In the Day of Salvation."

President David O. McKay:

Elder Bruce R. McConkie of the First Council of Seventy will now speak to us. He will be followed by Elder Harold B. Lee.

ELDER BRUCE R. McCONKIE Of the First Council of the Seventy
p1 Certain basic truths must be accepted by all men now living if they would gain for themselves the fullness of that reward which is prepared in the mansions of the Father. These great truths are known only by revelation. They are revealed in the gospel, and are most devoutly believed by faithful members of the Church of Jesus Christ of Latter-day Saints.

p2 Many of them have been taught with power and conviction (in the sessions of this conference) by the living Oracles who stand at the head of this kingdom. They have been taught in plainness, and with that authorization and power which comes from the Holy Ghost and from no other source. May I be so bold as to recapitulate, as we near the close of the conference, a few of these great fundamental truths.

p3 We believe that there is a God in heaven who is infinite and eternal, an almighty, all-powerful being -- a personage of tabernacle, a being in the express image of whose body we mortal men have been created.

p4 We believe that he has all power and all wisdom; that he knows all things, that in his infinite grace, love, and condescension for us, he has ordained the plan of creation, of redemption, of salvation, and of possible progression to an eternal exaltation on high.

p5 We believe that he is our Father in heaven, literally; that we are his spirit offspring; that we dwell with him in the preexistent eternities, were taught by him, saw his face, knew of the terms and conditions that apply to the plan of salvation, and desired with an overwhelming longing that we, his spirit offspring, might progress to the state where we would have glorious bodies, and would attain the state of exaltation he then had.

p6 We believe that he directed the creation of this earth, and all things that are on it; that he placed Adam and Eve, the first man and the first woman, here; commanded them to multiply and fill the earth with posterity, and to provide bodies for the hosts of spirit children who yet lived and dwelt in his presence.

p7 We believe that Adam fell that men might be; that the fall of Adam brought into the world a temporal death and a spiritual death -- the temporal death being something that accompanies mortality and results in due course in the separation of body and spirit; and the spiritual death being to cast Out of the presence of God and to die as pertaining to things of the spirit Or the things of righteousness.

p8 We believe that after the fall of man, the voice of God was heard by Adam and his posterity; that angels from the presence of God ministered unto them; that the gift of the Holy Ghost was poured out upon those who diligently sought the Lordy all of which means the fullness of the gospel, the plan of redemption and salvation, was made known; and that this plan was revealed from age to age in periods that we call dispensations of the gospel.

p9 We believe that in the Meridian of Time the promised Messiah was born into the world as the literal Son of God; that he came into this world with life in himself, was the life and the light of the world; and by command of the Father (having the power to lay down his life and take it up again) to work out the infinite and eternal atonement.

p10 We believe that he is literally the Son of God as you and I are the sons and daughters of our parents, and, as the angel said to King Benjamin, that "salvation was, and is, and is to come, in and through the atoning blood Of Christ, the Lord Omnipotent." (Mosiah 3:18.)

p11 We believe that he did in fact work out the infinite and eternal atonement; that he was lifted up upon the cross; that he died, was resurrected, rising again the third day to ascend to the Majesty on High.

p12 We believe that he ransomed all men, unconditionally, from the temporal effects of the fall of Adam, in that all men will be raised in immortality and live eternally in that state, body and spirit inseparably connected; and that he offered to all men a conditional ransom from the spiritual effects of the fall of Adam, provided that men would repent and abide in the truths and laws of the everlasting gospel that are revealed from age to age.

p13 We believe that the predicted era of gross darkness, of apostasy, came and Succeeded the meridian dispensation, and that it was not until our day that the fullness of light and truth again burst upon the earth.

p14 We believe that God has spoken again; that his voice has been heard again among men; that again angels have ministered from his presence; that again the gift of the Holy Ghost has been poured out upon those who have sought the Lordy all of which means once again the kingdom of God has been set up among men, the Church of Jesus Christ has been established, and the decree gone forth that it will remain until the coming of the Son of Man, and of course, ever thereafter.

p15 We believe that Joseph Smith, Jun., was the mighty prophet of the restoration; that by the grace and condescension of God (the young prophet having been prepared from eternity for his mission) he received line upon line, precept upon precept, key, power, and authority upon key, power, and authority, until all things were restored, and every power and grace was had again that would enable men to be saved and exalted in the kingdom of the

p16 We believe, as our scripture so plainly recites, that

p17 Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. (D. & C. 135:3.)

p18 We believe that this plan of salvation -- had of old, restored anew in our day -- consists in these things: that men must come to a knowledge of the nature and kind of being that God is. They must learn his character, attributes, and perfections. They must have faith in the Lord Jesus Christ; must repent of their sins; must be baptized in water and of the Spirit by legal administrators who have power to bind on earth and to seal in heaven; and that then they must endure in righteousness and in faith, living by every word that proceedeth forth from the mouth of God, unto the end of their respective mortal probation.

p19 We believe something more, as several of these brethren have said during this conference: that neither is the man without the woman nor the woman without the man in the Lord, but that the gate to exaltation and the fullness of eternal life in the kingdom of the Father is the new and everlasting covenant of marriage; and just as men may enter in at the gate of repentance and baptism, and work out for themselves a salvation hereafter by faith and diligence, so they may enter in at the gate of celestial marriage, and, conditioned upon keeping that covenant, come up in the resurrection as husband and wife, the family unit continuing through all eternity, and thus, eventually as members of the family of God, members of the Church of the Firstborn -- become joint heirs with Jesus Christ, and receive, inherit, and possess all things.

p20 Now, we believe that God is no respecter of persons; that a soul is just as precious in his sight in this day as a soul has ever been in any age of the earth's history; and that he is just as willing now as he was in the days of any ancient prophet or any faithful people who have gone before to reveal to his children on earth the truths of salvation, and he will reveal them to any man who will come before him in faith, believing, seeking wisdom, as the young boy Prophet came when the hour had come for the opening of this final glorious dispensation.

p21 I am grateful beyond any measure of expression that I have for the absolute certainty that there is in my heart of the divinity of this work, and I know that God Almighty will give any man this knowledge and open the door to possible, eventual salvation and exaltation to any man who will come in faith, believing, knocking at the door, and asking that he may receive the truth.

p22 In the name of Jesus Christ. Amen.

p23 President David O. McKay:
It seems incredible to me, as I think about it today, that six months ago yesterday my dear companion lay critically ill in the LDS Hospital, her body cruelly broken in an unfortunate accident. For someone to have told me and the doctors six months ago that before another six months should pass, that she would accompany me on an assignment to the Orient, where in two months we would travel 20,000 miles and visit six countries and peoples, it would seem to me to have been such an impossibility as to have been wholly unthinkable.

But when our beloved leader, the President of the Church, took us into his office and gave us blessings for this mission, little did I realize how the Lord could even then, beyond the skill of doctors or human minds and skill, bless that dear companion and fulfill to the letter the words of the President when he said to her: “You will come back from this trip increased in strength and healed in body.” It has been one of the greatest testimonies that has come to me, and I stand today humbly and bear witness to the effectiveness of the prayers and blessings of, not only our President, but also of the faithful Saints everywhere.

If I could take as something of a text, then, the words of the Master, perhaps my feelings today could be best expressed in His words. John the Baptist had sent his disciples to Jesus, after John had received reports about the work of the Master, and they came asking him, “Art thou he that should come? or look we for another?” The answer that Jesus gave for them to carry back to John the Baptist was:

Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. (Luke 7:20,22.)

To you, President McKay, before the body of the Church today, as a humble servant, whom you sent out into the Far East to check on affairs there, to visit our boys in military service, our scattered Saints in that far land, I come back to you testifying, as the Master told the disciples to testify to John, the miraculous power of divine intervention is out there, which is one of the signs of the divinity of the work of the Lord.

We have seen one “nigh unto death” raised miraculously during this visit. We have seen the hand of the Almighty stay the storms and the winds, and overcome obstacles that otherwise would have made impossible the fulfillment of our mission. We have passed through danger-ridden country only a few hundred miles from where a war is brewing. We have seen the humble and the poor having the gospel preached to them. The signs of divinity are in the Far East. The work of the Almighty is increasing with a tremendous surge.

I do not know whether it was just a coincidence, or whether President McKay had some thought about it, but one of the commanding generals, when I was introduced to him in Korea, said, “Well, you have a lot of relatives in this country.” The five most prominent names in Korea are Yi, Chang, Kim, Pak, and Lee. In China I discovered that there were over five hundred thousand Chinese who have the surname of Li (Lee), and actually, some of the immigration authorities, when I signed my name, or they saw a name on my passport, would ask: “Chinese?” And I answered, “No, American.” Then the comment, “You look Chinese.”

So, I was accepted, President McKay, as almost a native. My coloring as to hair and eyes and skin seem to fit the general terrain.

Some years ago I read a statement contained in Parley P. Pratt’s The Key to Theology. I wondered then at the meaning of this statement, and I come back to you today testifying that it was a prophecy that is today being fulfilled. I read from that inspired statement:

Physically speaking, there seems to need but the consummation of two great enterprises more, in order to complete the preparations necessary for the fulfillment of Isaiah and other Prophets, in regard to the restoration of Israel to Palestine, from the four quarters of the earth . . . under the auspices of that great, universal and permanent theocracy which is to succeed the long reign of mystery.

Then he names those two great enterprises, one, the Europea railroad which was then in the process of being consummated, and the other the Great Western Railway from the Atlantic to the Pacific in this country. Then he said this:

Politically speaking, some barriers yet remain to be removed, and some conquests to be achieved, such as the subjugation of Japan, and the triumph of constitutional liberty among certain nations where mind, and thought, and religion are still prescribed by law. (The Key to Theology, 75.) Subjugation means conquering by force. I want to ask you that one of the most significant things I have seen in the Far East is the fulfillment of what Elder Parley P. Pratt testified would be one of the significant developments necessary to the consummation of God’s purposes, “the subjugation of Japan and the triumph of constitutional liberty among certain nations where mind and thought, and religion are still prescribed by law.”

I traveled on this assignment with Sister Lee and President Robertson and Sister Robertson. We had visited our native Saints and servicemen in all the districts of the mainland of Japan from Hokkaido on the north to Kyushu on the south, and representatives from the great cities. I then went across with President Robertson to Korea, and then to Okinawa, Hong Kong, the Philippines, and Guam. I want to say to the parents, who are anxiously inquiring about their boys, something that I hope will calm your feelings, and will encourage you in your faith.

From the time that the First Presidency announced this appointment our telephones were ringing at home and at the office from anxious parents, and the substance of their anxiety was summed up in what one father said: “Will you see my boy over there, and take him the love from a lonesome dad?”

We met with a total of 1563 Latter-day Saint boys in military service, in our conferences in Japan, Korea, Okinawa, the Philippines, and Guam they had arranged district conferences which simulated our stake conferences, and it was like holding a stake conference every other day all through this trip, because of the thoroughness with which they had organized their work.

I have never listened to better sermons than I heard preached by our five Latter-day Saint chaplains and our group leaders over there. They are studying the gospel. The excellence of their Organization and the orderliness of their procedures under a mission committee comprising three lieutenant colonels, answerable of course to the mission president, and they in turn supervised by chaplains and by group leaders, is worthy of note. In every camp where we went, under military orders, we were accorded every privilege that could be accorded one going into those areas, and the first procedure was invariably an introduction to the commanding general of the camp, and a brief interview, during which he extended to us all the courtesies of the camp, and bade us welcome, and in a number of instances, came to our meeting.

They know of our boys. They know of the work of the Latter-day Saints, and perhaps their attitude towards our boys is best summed up in what General Richard S. Whitcomb said to us down at Pusan, Korea, after we had been at the general’s mess the night before, and he had indicated he would like to come to our meeting the next morning.

With 109 of our boys present, General Whitcomb rose to speak to them, and after a word of greeting, he said this, and I asked him if I might repeat it to you, President McKay, and to the fathers and mothers back home. (General Whitcomb is characterized by our boys there as one of the toughest disciplinarians in the United States Army.)

I have always known the members of your Church to be a substantial people.
On Guam I was furnished with a little paper from the camp which indicated that for the month of August one of our boys there, a Brother Douglas K. Eager, had been designated as the "Airman of the Month of August," and the citation read: "He won the award on the basis of his devotion to duty, character, appearance, industry, and military bearing."

One of the supervising chaplains, to take another example, from Clark Field in the Philippines, said this to me as we walked out of a meeting with the Protestant chaplains on the base: "I have never known any group of men in my military experience who have greater devotion to their country, and to their God, and to their Church. Finer characters than are to be found among the boys of the Latter-day Saints."

All through our visits, they had arranged their own programs and sang three songs over and over again without anybody suggesting it. They sang, first, "We Thank Thee, O God, for a Prophet," and in every district conference they sustained the General Authorities of the Church. It was one of the highlights of their conference.

The other that seems to have become their theme song while in military service is:

Come, come ye Saints, no toil nor labor fear But with joy, wend your way.

Why should we mourn or think our lot is hard? 'Tis not so, all is right. And should we die before our journey's through Happy day, all is well. We then are free from toil and sorrow, too. With the just, we shall dwell.

And then, finally, you must know what they were singing otherwise. They were singing about the hills of home, "O Ye Mountains High, where the clear blue sky, Arches over the vales of the free," and time and again I heard the wives of our few men, who are permitted to be with them in some places, and our boys everywhere, as they would shake hands, say, as tears would fill their eyes: "I wasn't homesick until I shook hands with you, Brother Lee." Someone from home!

Then they would say something like this: "Tell the folks back home not to worry about us. We are all right, but we worry sometimes about the folks back home.

I think my appraisal of what I saw among the boys there might be expressed in what Ralph Waldo Emerson is quoted as having said: "It is easy in the world to live after the world's opinion. It is easy in solitude to live after one's own. But the great man is he, who in the midst of the crowd, keeps with perfect sweetness the independence of solitude.

Such is the way I found our boys, with the marks of true greatness upon their brows, keeping with perfect sweetness the independence of solitude.

From the contributions of our military men in the Far East, sufficient money is being raised each month to sustain 21 full-time missionaries from Japan, who otherwise could not fill missions as full-time missionaries in the Japanese Mission. That amounts to forty dollars a month for each missionary. Or a total of between eight and nine hundred dollars each month. This is the second group of missionaries, which, when completed, will mean that our boys over there have contributed from Out of their meager military allowances a total of over forty thousand dollars for sending local missionaries to do the work that otherwise could not be done.

Directly as a result of the work of the Latter-day Saint servicemen there were 47 converts last year, while another 103 have been baptized so far this year by the missionaries of the Japanese Mission. It was on the first Sunday of last month at 6:30 in the morning, just at the break of day, in Seoul, Korea, that we baptized a native Korean student and a young serviceman. At Clark Field last Sunday morning at 7:30 we baptized four, one a young native Filipino mother, who later bore her testimony in the conference session. What this means to servicemen as they come into the Church is perhaps best expressed in a humble testimony from a young seaman that came to Tokyo off the aircraft carrier, Hornet, which had docked at Yokohama. Later we met him down at Manila Bay. He came up at the close of the meeting in Tokyo, his arm in a sling, and explained that he had a badly infected arm. As he shook hands with me he said, "I am getting ready to be baptized a member of the Church, and if we are down at Manila when I meet you there, I hope to tell you I have been baptized."

At Manila he came, his arm now was perfectly healed, and said: "I was baptized on August 27. Something happened to me after I left that conference in Tokyo. My arm was swollen and was painful all through the meeting, but after I had shaken hands with you, I got on the train going back to the boat. Suddenly the pain ceased, my arm was healed, and now I am going back to that lovely wife who has been praying that I would straighten my life. I smoked, and I drank, and I did a lot of things to cause her sorrow, and I am going back to that sweetheart of mine, and I am going to spend the rest of my life trying to prove myself worthy of her love." His faith had brought healing to his body and his soul. That is what the gospel meant to this seaman, who became a convert to the gospel of Jesus Christ.

Over there we have boys who are homesick for home. How they are thinking about their mothers and their wives and sweethearts is suggested by the fact that when Sister Lee would speak, they would oftentimes come up at the close of services and they would say to me some words of appreciation, but then they would say: "We really appreciated Sister Lee's talk," and they gathered around her because she was a touch of mother. They would tell her how she reminded them of their mothers. She was the one who played for our singing during the conference. This little girl came home after she had joined the Church and said to her grandmother: "Grandma, your church is not true because you do not understand God, and you do not understand about the Godhead," and then she proceeded to teach her the missionary lesson about the Godhead.

This elderly grandmother said, "Any Church that can teach a child like that must have something." Our young Japanese missionary sister from the Hawaiian Islands.
There is another evidence of an awakening in Japan. Representatives of some of the leading newspapers in Japan, many of them, interviewed us, and wrote articles, both in English and Japanese. Our Japanese Saints were a bit amused about one of these articles where the heading was: "Mormon Polygamist Visits Japan." Fortunately the misleading statement was corrected in the body of the article. Following that announcement we received an invitation from a group who styled themselves, "The League of New Japan's Religious Organizations," who claim to have a following of ten millions of people. For the first time Japan is enjoying religious freedom. They asked that I meet with fifteen leaders of these fifteen religious organizations, comprising the league, and there discuss with them Mormonism, and then submit to a discussion following that time.

Their invitation is a bit interesting!

Invitation to the friendly talk meeting with one of the leaders of the "Mormon" Church. As Rev. Harold B. Lee who is one of the highest leaders of "Mormon Church" (The Church of Jesus Christ of Latter-day Saints) which is one of the most influential churches in America, is visiting Japan on his journey to fulfill his mission in the Pacific Ocean area. In order to promote good will we would like to hold a friendly talk meeting, . . . Also, paying respect to the laws of Mormonism no refreshment of tea or cake will be served at that meeting.

At that hour, with Brother Tatsui Sato from the mission office translating my words, they listened. Of these men, none claimed to be Christians, and yet in the discussion that followed I learned that they were in truth more Christian than many of the soiled Christians who neither accept the divinity of the mission of Jesus nor of his reality as the Son of the living God.

They recorded my talk on a tape recorder, and when the half hour was finished for discussion, they were still asking questions, so that our interview extended into two hours and a half, and that recording they promised later would be presented in their quarterly paper where they proposed to give it publicity. I told them that if they were interested and would send me their names and addresses, I would see that each got a copy of the Book of Mormon for them to study.

A few days later I received a letter in Japanese, which Brother Sato translated, and wherein the president in charge gave me the names and addresses. His letter reads:

We have no words to express our thanks for your very instructive address, which you gave us the other day. Although you were very busy and must have been tired on your way to preach the gospel in the Oriental area, yet you shared your very precious time for us, for which we have to be very grateful.

Then he said:

May we take advantage of your words that you would present us the Book of Mormon that we may understand better? We send you the list of names who attended the meeting. Copies of the Book of Mormon have been sent to these leaders.

There is one thing more I should like to tell you about. At Pusan we have only three members on record, and when we arrived at a meeting, that was something of a surprise party for us, we found to our astonishment that we had in attendance not just three members, but besides our more than 100 servicemen we had 103 Koreans, mostly young people of about high school age, and as a part of the proceedings they presented to me this scroll, written on silk parchment, both in Korean and in English, in which they had written these words, mind you, this was written and presented by a group most all of whom were nonmembers:

We sincerely welcome Apostle Harold B. Lee who come to Korea. The mission of his visiting Korea is very important and we are thankful to our Father in heaven from our heart deeply. For great support you have given us for the people of Korea.

Here we would like to express our gratitude to the soldiers who stayed in Korea. And preached the true gospel to us and also chance we have had of gathering together with them under the name of our heavenly Father, therefore we are under a vow to repay their kindness. With thanks with all our eulogy to you for your distinguished service of the faithfulness which will perform your important mission to come our Korea. And visiting our Korea in spite of it is long distance. We humbly pray in the name of Jesus Christ, A Men. From: Korean Group in Pusan of the Church of Jesus Christ of Latter-day Saints.

Well, that is significant, because for the first time they too are enjoying religious freedom.

I must tell you, President McKay, about the meeting with our lovely Chinese folks in Hong Kong. We had no meeting place. They have not had much opportunity since they were baptized. It has now been nearly a year since they received the sacrament. But in our hotel room overlooking the harbor from Kowloon to Hong Kong we held a sacrament meeting. We bore testimony to them. We had gone up to that high point overlooking Hong Kong, where Brother Cowley, in company with President Robertson, President Aki, and their wives, had dedicated that land to the opening of a mission, July 14, 1949. There, too, we bowed our heads and asked the Lord for the degree of Brother Cowley's blessing that had been received, and asked the Lord for a further outpouring of his blessing. Then, after we had visited briefly with these young Chinese students, one of these was a young girl little Yook Sin Yuenhey call her Nora, a beautiful little girl who speaks good English, as taught her by the missionaries. As our bus pulled out from the hotel the next day to take us to the airport, she reached up her hand through the window, and said to me as a parting word: "Apostle Lee, tell President McKay to please send the Church back to China." And I said to her, as the tears were in my eyes also, "My dear sweet girl, as long as we have a faithful, devoted band like you who without a shepherd, are remaining true, the Church is in China."

Well, I say, President McKay, as I commenced, I have gone now under your appointment to the Far East. We have seen the miracles of God's divine intervention. We have seen how the gospel has been preached, to the poor as an evidence of its divinity. God grant that the time shall not be far distant until the deathgrip of communism shall be unloosed, and those peoples shall be free to receive in fullness the gospel of Jesus Christ, for I am convinced that there are hundreds of thousands of souls who are begging for the truth.

I bear you my solemn testimony that I know these things are true, that God lives, and that this is his work, and I bear it humbly in the name of Jesus Christ. Amen.

David O. McKay
President David O. McKay

At the closing of this great conference, I know you would have me express appreciation to persons and agencies that have helped in taking care of all who have been in attendance. I know in naming individuals and groups that I may omit some, but to you all we express appreciation and gratitude for your services:

To the public press, to you reporters, for your care and accuracy in reporting the proceedings, to the audiences for their responsiveness and attentiveness throughout the sessions of the conference; to the city officials; the traffic officers in handling increased traffic. As we have driven up and down South Temple we have noticed how attentive, how careful to duty, how considerate of the pedestrians you have been. Thank you! We mention the fire department also. They went to the trouble of seeing to it by actual tests that the fire wagons could in an emergency come through the gates. To the Red Cross, have been on hand to render any assistance to those who might need their tender care. For the semiopical flowers from Hawaii, we have already expressed appreciation. To the ushers, we say thank you. We have noted your attention to your assigned duties as given by your superiors under the Presiding Bishopric.
Gratefully we mention again the assistance rendered by the various radio and television stations here in our own city and state and in other states named in the various sessions of this conference. What a means of permitting hundreds of thousands of people to hear the proceedings of this conference of the Church! We thank you congregations assembled in the stakes in California, Arizona, Washington, Oregon, Idaho, Wyoming, and Colorado for the messages of appreciation you have sent in. Everyone has said that the proceedings have gone over the wire perfectly and then added: "Thank you and God bless you for the opportunity we have had this day of joining and worshiping with you.

We must mention again gratitude, not only appreciation, but gratitude for the groups of Singers who have contributed so much to the inspiration of this conference, beginning with the Relief Society Mothers, and followed next day by those lovely little girls in the Bee Hive chorus. Just their presence and their sweet voices, aside from their singing, brought tears to many a mother's eye. Then the combined Scandinavian choirs, and the Men's Chorus of the Tabernacle Choir last evening in the priesthood meeting, and finally, our own Tabernacle Choir. Do you know they have been here since seven o'clock this morning?

I am happy to renounce to you in appreciation of the effort service that this body of devoted singers is rendering under the able directorship of Brother J. Spencer Cornwall and the organists, Elders Alexander Schreiner, Frank Asper, and Roy Darley, they will be given a trip to Europe. They will go as ambassadors of goodwill representing in honor and artistry the state, as well as the Church. With all our hearts, here today we say, thank you and God bless you in the preparation of that great trip!

All that has been said and done and sung, all the testimonies borne have directly or indirectly led to this divine admonition: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

Let us then make God the center of our lives. That was one of the first admonitions given when the gospel was first preached to man. To have communion with God, through his Holy Spirit, is one of the noblest aspirations in life. It is when the peace and love of God have entered the soul, when serving him becomes the motive factor in one's life and existence that we can touch other lives, quickening and inspiring them, even though no word be spoken. There is operative in the world a spiritual force as active and as real as the waves that have carried the message today to those tens of thousands by radio and television.

"Lord, who shall abide in thy tabernacle?" cried the Psalmist. That means; who can come into that realm, that spiritual realm . . . "who shall dwell in thy holy hill?"

"He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." (Psalm 15.)

Let us, as we seek first the kingdom of God, avoid backbiting and evil speaking. Gossip bespeaks either a vacant mind or one that entertains jealousy or envy. Let us avoid self-righteousness. There is a proverb that says, "Every way of a man is right in his own eyes: but the Lord pondereth the hearts." (Prov. 21:2.) "Whoso boasteth himself of a false gift is like clouds and wind without rain." (Ibid., 25:14.)

Finally, brethren and sisters, "be perfected, be comforted, be of one mind, live in peace and the God of love and peace will be with you." (See 2 Cor. 13:11.) Keep in mind the Savior's prayer: "Make them one, Father, as thou and I are one."

I wish that all within the sound of my voice at this moment, all who have any prejudice in their hearts, might have glimpsed the General Authorities in the House of the Lord last Thursday morning, when they met in fasting and prayer to prepare themselves spiritually for the responsibilities awaiting them in this great conference. You would have glimpsed the unity of the First Presidency and through this transmission of heart to heart, soul to soul, you would have known the love I bear for these two counselors, for their clear vision and sound judgment and their patience with their leader when necessary. You would have glimpsed the unity and love of these twelve men, of their Assistants and of the First Council of the Seventy, the Patriarch, and the Presiding Bishopric. We pray that the love and unity in that meeting may extend to every stake presidency, mission presidency, every bishopric, every priesthood quorum and auxiliary throughout the Church. With such unity and love there is no power on earth which can stop the progress of this, the work of God.

May his blessings attend you, now, as you go to your homes, We bless you that the spirit of unity and the spirit of testimony of the divinity of this work may abide in your hearts always, that peace and love may be in your homes as never before, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

The Tabernacle Choir will now favor us with "God Be With You Till We Meet Again," Elder Cornwall conducting, and the benediction will be offered by Elder Davis Green, President of the Minidoka Stake, after which this conference will be adjourned for six months.

The Choir and congregation joined in singing the hymn, "God Be With You Till We Meet Again."

The closing prayer was offered by President Davis Green of the Minidoka Stake.

Conference adjourned for six months.

President David O. McKay:

Just one moment, please. I overlooked to tell you that tonight the Deseret Sunday School General SemiAnnual Conference will be held in this building at 7 o'clock.

The congregational singing of the Conference was conducted by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor of the Tabernacle Choir.

The Tabernacle Choir furnished the choral singing for the Sunday morning and afternoon sessions, J. Spencer Cornwall conducting.

The Tabernacle Choir Men's Chorus, under the direction of J. Spencer Cornwall, furnished musical numbers at the General Priesthood meeting.

The Relief Society Singing Mothers from the Salt Lake, Cache Valley and Southern Idaho areas, with Sister Florence Jepperson Madsen conducting, furnished the music for the Friday morning and afternoon sessions.

At the Saturday morning session the Bee Hive Girls 40th Anniversary Chorus (Young Women's Mutual Improvement Association), under the direction of Sister Margrit Lohner, furnished musical numbers.

Saturday afternoon, the choral music was by the Combined Scandinavian Choirs, with Hulbert Keddington conducting.

J. Spencer Cornwall directed the singing of the Tabernacle Choir and Frank W. Asper was at the organ on the Church of the Air program, and also the Tabernacle Choir and Organ broadcast.
Once I began to talk I found that I could not but mention the events of this night, that I may bring to you a message of the people who dwell deep in the South Pacific. I ask our Heavenly Father to bless me that I may bring to you the message which the Lord has given me, and the word which I wish to convey to you today.

President McKay, President Richards, President Clark and President Smith, fellow members of the Priesthood of God, I pray that the Spirit of the Lord will give me the words which I seek. I shall pray that the Lord will guide me. I shall pray that He will enable me to tell you of the things which concern the people of the South Pacific. I shall pray that He will enable me to speak of the things which concern the people of the Church.

Last December Elder Wendell B. Mendenhall was appointed to go on a special mission to New Zealand to attend to matters important to the building of a temple. He performed his duty well. We should like to hear from him tonight. I think you will be pleased to get the spirit of that mission.

In Utah, 17 Church buildings; in Idaho, 10; Wyoming, 2; Nevada, 3; Colorado, 1; Washington, 4; Oregon, 2; Arizona, 2; California, 32; a total of 71 sessions in addition to these on this Temple Block.

This is the second most happy surprise we have had today. This afternoon, in the midst of the snowstorm, we found this Tabernacle filled to overflowing by members of the Primary Ward and Stake Boards,—an overflow meeting even during that blizzard. Now tonight, in the midst of this most unprecedented snowstorm, we find the Tabernacle filled, people standing, overflow meetings, well attended. It is an indication of the interest, faith, and loyalty of members of the Church.

We have here a notice from Bishop Isaacson that the plane carrying the flowers for Conference was not able to land on account of the snowstorm and had to fly to Denver. The flowers will be sent back as soon as possible. Another surprise! A demonstration of the means of transportation in this age.

What I am going to read now must not be taken as a precedent, but I am going to read it. I have a letter here from Mr. Hendry, the Vice President and General Manager of Intermountain Theatres:

"All stake presidents, Bishops, and their wives are invited to attend a special preview showing of the new motion picture, "A Man Called Peter," deeply spiritual story of Mr. Peter Marshall, to be held on Tuesday, April 5, at 9:30 a.m. at the Utah and the Capitol Theatres. The picture is being shown at both theatres simultaneously at this time. You are all invited. I read it because "A Man Called Peter" is well worth seeing, and has a message of spirituality most timely for the nation at this time. We thank Mr. Hendry and his associates for this courteous invitation to Presidencies of stakes and Bishoprics, who may make arrangements accordingly.

This General Priesthood session is the opening session of the One Hundred Twenty-Fifth Annual Conference of the Church of Jesus Christ of Latter-day Saints. You will be interested to know that these services are being broadcast in the Assembly Hall, in Barratt Hall, over a public address system, and in addition are being broadcast by direct wire over a public address system to members of the Priesthood assembled as follows:

- In Utah, 17 Church buildings; in Idaho, 10; Wyoming, 2; Nevada, 3; Colorado, 1; Washington, 4; Oregon, 2; Arizona, 2; California, 32; a total of 71 sessions in addition to these on this Temple Block.

The singing during this session will be furnished by the Men's Chorus of the Tabernacle Choir, with Elder J. Spencer Cornwall as director, and Elder Alexander Schreiner at the organ. We shall open by the Men's Chorus of the Tabernacle Choir singing, "Jesus, Lover of My Soul," conducted by Elder Cornwall, after which Elder Gordon M. Romney, president of the Central American Mission, will offer the invocation.

Singing by the Men's Chorus, "Jesus, Lover of My Soul."

Elder Gordon Romney, President of the Central American Mission, offered the invocation.

The Men's Chorus then sang the hymn, "O Say, What Is Truth?"

President David O. McKay:
They acquired a rock quarry and more than 4,000 acres of timberland. They purchased a sawmill and started to saw timber. They started to crush rock. The concrete proceeded. They had to have labor, and so they established themselves on this basis.

In 1949 President Gordon C. Young bought the first piece of property in New Zealand for the Church on which the college was to be built. There is a very spiritual story school and farm lands. To my knowledge there is no other project underway in the Church that is comparable to this one in New Zealand.

"Received personal assurance this day from the Minister of Lands and Maori Affairs that the New Zealand Government will not oppose the acquisition of this property." And we hazarded the chance and said, "Yes.

I wish all the membership of the Church could have heard her humble testimony. I wish every member of the Church could have the same simplicity of faith, that humility to believe in very deep in the greatness of the Prophet of the Living God. The experiences which followed President McKay's visit there were many and touched the hearts of thousands.

As President McKay told you, one of my assignments was to select several likely spots on which a temple could be built. Several spots which looked like they might be desirable were found, but as I was traveling in a car one afternoon I came upon another spot and without any question of a doubt I knew the reason why the temple should be there. I drove up over the top of a hill overlooking the area and my decision was confirmed.

The property was not ours. It lay between two pieces of property owned by the Church. We had to investigate and find out if it was possible to purchase this property. It was owned by three brothers, their sister, and mother. I went to see these people. I had been to see them before, however, and they had told me they did not want to sell. One day as we were leaving the college the three brothers came up to the car and said they would like to see me. President McKay went on up to the house and I stayed and talked with them. They said, "President Mendenhall, we have decided we do not want to sell the property at all, but after President McKay has finished his tour, will you come and see us?"

The day President McKay left for Australia, Elder George Biesinger, who is in charge of the construction, and I, went back to see the Murray brothers. We sat on the hill that morning and talked to them about their property, and about eleven o'clock we decided we would go see an attorney. There were two of the brothers present so they called the other brother who was fishing. They called the sister from another community and they got their mother and all went into town. At three o'clock that afternoon they had decided to sell the property.

Elder Biesinger and I had gone over the property very thoroughly and had put a valuation on it by breaking it down into various lots and acres. We met with the attorney and he over-priced the property considerably. After discussing the matter for about an hour, he said, "Would you be willing to consider this purchase if I break this property down my way and arrive at its valuation?" And we hazarded the chance and said, "Yes.

He figured the property his way, not knowing what was in our hearts or that we had our own valuation on paper in our pockets. He passed his paper to us. We looked at it. It was exactly the same figure, right to the penny, we had figured that morning before going to his office. At five-thirty that evening we had the signed papers. The attorney had his stenographer go to his home to draw up the contract. It then had to go through the Land Court, the Aggregation Court, to determine whether the government would approve this purchase.

We had already been to the House of Parliament. President McKay and his party had had a visit with the deputy prime minister and we had visited with the Minister of Lands and Maori Affairs and others concerned. Following our visits to the different offices, and due to the favorable impression President McKay had made on these men, we were assured that the Minister of Lands and Maori Affairs would come and view the property.

In the meantime the property was turned down by the Aggregation Court but the Minister did not know this. At ten o'clock the next morning he came and we escorted him over the property and later he said, "It will take about two weeks to determine whether we will approve this purchase or not." And as we drove by the beautiful buildings under construction around the college, he turned to me and asked, "Mr. Mendenhall, what are your intentions concerning this school? Is it for Maoris only?" I said, "No sir, Mr. Corbett. This school is for Maoris and Pakihis (meaning English) alike. We believe in developing the Maori people to the highest standard of any people in this land," and he replied, "That is the very policy I believe in."

As we drove out of the gate Mr. Corbett turned to me and said, "Will you please take this dictation?" I took a pad from my pocket and he said something to this effect: "Received personal assurance this day from the Minister of Lands and Maori Affairs that the New Zealand Government will not oppose the acquisition of this property." And the transaction was closed. The property is now owned by the Church and will soon be ready to be used for the purpose of building a temple and the development of the school and farm lands. To my knowledge there is no other project underway in the Church that is comparable to this one in New Zealand.

In 1949 President Gordon C. Young bought the first piece of property in New Zealand for the Church on which the college was to be built. There is a very spiritual story back of this purchase and the way it was purchased, similar to the one I have just related. However, a portion of the property was acquired and later on additional property was purchased. Elder George Biesinger was sent to be the building director. They started out. They had no transportation permits. They had nothing with which to build. They had no timber. One of the first things they had to have was a brick plant. Then they had to have concrete. Then they had to have someone teach them how to proceed. They had to have labor, and so they established themselves on this basis.

They purchased a sawmill and started to saw timber. They started to crush rock. The concrete
Greetings from Finland, as we would say—"Terveisia lhetyssaarnajilta ja jsenilt Suomen lhetyksenlilt"—or greetings from the missionaries, and members of the Finnish

President McKay, President Richards, President Clark, President Smith, fellow brethren of the Priesthood, I am privileged to be with you this evening. I bring you

Henry A. Matis will be our next speaker.

When the Finnish Mission was first organized, President Henry A. Matis was appointed president. He has just recently been released. He is with us here tonight, and

where in June there is no night, as we hope the Gospel will shine in the hearts of all some day, night and day and forever.

Typical of the world mission of the Church of Jesus Christ, we shall now ask you to come from under the Southern Cross of New Zealand up to near the Arctic Circle,

President David O. McKay:

"Thank you. Goodbye, and God bless you." Affectionately, David O. McKay.

The meaningful 'haere mai, haere mai', to each one and to all, we say with hearts full of gratitude to you, and especially for the Gospel of Jesus Christ that makes us one,

friends, to the Church officials, missionaries in the field, and at the college, to the thousands of loyal members of the Church, who have so graciously expressed their love in

"Our assigned week in New Zealand is ended— one short week. Truly time rushes by us like the wind. The welcome extended to Sister McKay, President Murdock and

President McKay assigned Elder Biesinger and me to go through the mission to call men to come to help build and to help finish the school. We were going to locate

15 or 20 men. We covered all but four districts of the mission and came back with 100 men. Some of them owned their own business. Some were carpenters, bricklayers.

There were farmers, plumbers, and they just dropped their work and said, "We are willing to give our time and our services to the building of this college." They knew

nothing at all about the temple at this time. They were only coming to build the college in response to a call. About six o'clock one morning I was talking to a man and he

said, "President Mendenhall, I have only been a member of the Church for two weeks. May I bring my wife and go to the college and build? I will spend the rest of my

life doing anything you want me to do." Following this conversation another man came up to me and said, "I have milked cows all my life. You must have a dairy at the

college. I have 12 cows and a milking plant and if you will bring a truck and take the 12 cows, I will give you both the milking plant and the cows and I will devote the rest of

my life on the dairy."

We had a man who has spent most of his time in bed for over two years call to us one morning as we went by and wave a 50 pound note from his window. He asked us to come in, which we did. He said, "I can't help build this college but I will support one man for two years and here is a 50 pound note for my first installment in keeping that man on the job."

I was talking to a man on the college grounds one day and I said, "Who are you?" He replied, "I belong to so-and-so, who is my wife and she is a member of the Church." I said, "What are you doing here?" He answered, "I came here because my wife asked me to come." I said, "Do you do everything your wife asks you to do?" and he replied, "Sure I do. She is a Mormon and I believe what she says." I said, "Are you a member of the Church?" and he answered, "No sir." Then I asked, "Why aren't you & member of the Church?" and he replied, "Because my wife hasn't asked me."

Well, that is the way these things go. Today, that man is a member of the Church. Someone besides his wife asked him.

My brethren, these people have real faith. They are willing to respond to the call of authority, and this vast program that is in progress in New Zealand merits our

humble prayers and our humble attention. I pray humbly that all of us may have an interest in these people. We owe a great deal to Matthew Cowley who spirited this program to a great extent and I testify to you and as President McKay would do also, that on many occasions while we were there, Brother Cowley's presence was actually felt.

President McKay talked of this one night in the little town of Tauranga, where Brother Cowley first started his early mission, and I testify to you that the grand and

powerful spirit of that man, as well as his influence, was felt many times while President McKay was touring that mission.

At the close of the tour there was a great farewell given for President and Sister McKay at the Auckland Airport. Following the dancing and singing prepared for this

farewell, an announcement was made over the loudspeaker that there would be a closing prayer. Everyone, including the airport officials removed their hats. A very

personal friend of President McKay's stood up to the microphone and offered a most beautiful prayer. As I looked around I saw hundreds of people with their heads bowed.

Jim Elkington, a Maori man whom President McKay has known for 34 years, gave this prayer and asked the blessings of the Lord to remain with President and Sister

McKay and Brother Murdock. It was most touching indeed.

Just before President McKay left, a parting message to the people of New Zealand was read and I should like to read it to you.

"Our assigned week in New Zealand is ended— one short week. Truly time rushes by us like the wind. The welcome extended to Sister McKay, President Murdock and

me by the people of this great country will ever remain one of our hearts' treasures. To the Government, County, Municipal and City Officials, to the many non-member

friends, to the Church officials, missionaries in the field, and at the college, to the thousands of loyal members of the Church, who have so graciously expressed their love in

the meaningful 'haere mai, haere mai'; to each one and to all, we say with hearts full of gratitude to you, and especially for the Gospel of Jesus Christ that makes us one,

'Thank you. Goodbye, and God bless you.' Affectionately, David O. McKay."

The influence of the prophet of the lord in all the Pacific is historical, and the blessings of the temple in the Pacific will do more for those people such as nothing in all

the history of Mormonism has done for them. This brings to them the fullness of the Gospel.

God bless them for their desire to serve him and to keep his commandments, and I bear my witness to you I know that these thin s are true, and the Gospel is true, and

my life is only important to me and to others as I keep the commandments of God and serve him, all of which I ask in Jesus' name. Amen.

President David O. McKay;

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where in June there is no night, as we hope the Gospel will shine in the hearts of all some day, night and day and forever.

When the Finnish Mission was first organized, President Henry A. Matis was appointed president. He has just recently been released. He is with us here tonight, and

will be our next speaker.

Henry A. Matis

ELDER HENRY A. MATIS Former President of the Finnish Mission

President McKay, President Richards, President Clark, President Smith, fellow brethren of the Priesthood, I am privileged to be with you this evening. I bring you
greetings from Finland, as we would say--"Terveisia ihetysaarnajilta ja jsenilt Suomen ihetyskentlt"--or greetings from the missionaries, and members of the Finnish
I am appreciative, brethren, being the weakest of the weak, before you and testifying to the goodness of our Heavenly Father to me in his work of the ministry. I am appreciative, also, of the opportunity that we have had of serving him, particularly in the country of Finland.

As a great missionary in the Book of Mormon, the Prophet Alma said, "O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!" (Alma 29:1).

Brethren, I have had the wish of my heart, I have been a missionary. I have had the opportunity of crying repentance to the Finnish people. Possibly a little personal history would give you some background as to why I am appreciative of this opportunity, and of this blessing.

I was born near the borders of Utah in a little mining town called Telluride, Colorado. After finishing college, I went to Pittsburgh, Pennsylvania, in the Eastern States Mission, to hear the Gospel message. The Lord needed to prepare me, brethren, so that I could accept the truths of the Gospel. I bear testimony that he prepared me for the Gospel as well as that he prepared me to go to Finland. You see, it is unusual in that I am of Finnish descent. My father and mother were Finnish. They came to a land of promise not knowing about the Gospel. I was reared without the Gospel.

In 1904, Elder Francis M. Lyman dedicated the land of Finland to the preaching of the Gospel. Because there was no religious freedom at that time, very little proselyting was done, even in the Swedish language, which was universal at that time. However, the Lord blessed this little country, and in 1917 Finland gained its independence from Czarist Russia. In 1921 the Finns received their religious freedom. We know from history the Lord spared Finland, and in his wisdom and in his kindness, blessed that country So that it would receive the Gospel in its fullness, taught in the Finnish language.

It was under such circumstances, when the war-ridden but humble Finns thanked their God, our Heavenly Father, for their preservation, that Elder Ezra Taft Benson visited Finland during his tour of the European Missions in 1946. There, Elder Benson, accompanied by President Eben R. T. Blomquist of the Swedish Mission, in the little farming community of Larsmo in Northern Finland dedicated the land to the preaching of the Gospel, and particularly in the native Finnish tongue. After a very successful tour of the European missions, Elder Benson returned to his home and the Lord's work in Zion. Early in the spring of the following year, Elder Ezra Taft Benson left this city by train to go to an eastern city on business. The Lord, in some miraculous way, caused that Elder Benson would get off the train to make a purchase and that the train would leave without him. Brethren, this was unusual, but what was more unusual about the circumstances was that President John K. Edmunds of the Chicago Stake asked me to meet Elder Benson at the airport. I did this thanking my Heavenly Father for the opportunity of being of service, but Elder Benson, who was looking for someone to open the mission in Finland, observed that I was interested in that country and that I was of Finnish extraction. I am thankful for that small incident, because I bear testimony to you that it was arranged by our Heavenly Father so that my wife, I, and our family could go to Finland to serve him.

We have been in Finland seven years. It is difficult to compress seven years into the few minutes that I stand before you, but, brethren, I wish to bear testimony to you that our Heavenly Father's spirit was with us during our time in the Finnish Mission.

We have been proselyting among a sincere, humble people. The missionaries we have received have been the best in the Church and the Lord has sent them at a particular time to that mission that they might further his work there.

We enjoyed every minute of our mission. In fact, when we left Finland it was like leaving home. Also, when we left there were five hundred members, as well as eleven meeting places which were evidences of the Lord's blessings to us.

Time in athletic Finland is computed either before the XV Olympic Games or after the Olympic games in 1952 which were held in Helsinki. By permission of the First Presidency, we in the Finnish Mission received permission to assist in these Olympic Games. We not only assisted the American officials and athletes, but we also had the opportunity to teach them the Gospel principles, to make the Church known to the leading athletes of the world. One event, however, overshadowed the Olympics in 1952, and that was the visit of our beloved leader, President David O. McKay. The Finns will never forget the visit of President David O. McKay, Sister McKay, and their party. We were grateful to have Sister McKay spend seventy-fifth birthday in Finland, on John's Day of "Juhannus" as the Finns would say, I wish to take this opportunity to thank President McKay again in behalf of the Finns, the Finnish members and those missionaries who were in Finland, for his visit during that time.

We remember that Finland always pays her debts. This is one thing that we as Americans remember. But do we as members of the Church know how that has been of benefit to the Church and to the Gospel? In 1948 Congress passed Public Law 265 in which all of the money that Finland pays on her war debt will be returned back to her in the form of scholarships and purchase of educational equipment. This gave the missionaries opportunity to hold English classes, to teach English, but primarily to teach the Gospel of Jesus Christ. Also, Sister Matis was asked to be the English examiner, which gave her the opportunity to contact many hundreds of Finnish citizens who have applied for these scholarships. Brethren, when we needed help the most, the Lord blessed us through the war debt that Finland owed the United States.

Probably little did President Brigham Young know when he sent the pioneers into Western Canada that his vision would assist the Finnish Mission. But, brethren, during the recent Korean War when very few missionaries were sent from the wards and stakes here in the United States, the missionaries from Canada saved the day for the Finnish Mission, as I am sure they did for other missions. The missionaries from Canada were a God-send to our little, young Finnish Mission.

In 1948, we had the opportunity of registering the Church of Jesus Christ of Latter-day Saints in Finland, that is, to have the same status as any other church in that country. It gave us the opportunity of proselyting and of owning property in the name of the Church. It gave us the opportunity of printing literature and of holding meetings, but it also gave us the responsibility of keeping a register of all our Finnish members. Now, what did that mean, brethren? It meant that each member of another church who wanted to join the L.D.S. Church must go to his priest and say, "I want to be a Mormon." This is necessary before baptism. You see that our baptisms were reduced, but the strength of our members and the testimonies of our members were increased. We received sincere members, humble members, but, brethren, best of all, the Finnish Saints cannot be like Nicodemus of old, who went to his Master by night. The Finnish Saint must go to his Master and Savior, Jesus Christ, openly.

During the recent Korean War when very few missionaries were sent from the wards and stakes here in the United States, the missionaries from Canada saved the day for the Finnish Mission, as I am sure they did for other missions. The missionaries from Canada were a God-send to our little, young Finnish Mission.

Another very important blessing from our Father in Heaven to the Finnish Mission and to the people there was the microfilming program. When permission was given to microfilm, the blessings that resulted from that were beyond measure. I was grateful, brethren, that I received my own genealogy on my mother's and father's lineage back to 1600. But more important is the fact that I received a further testimony of the Lord's goodness and of his plan in that one of my ancestors was the first Archbishop of Finland, Bishop Isak Rothevius. This Archbishop of the Lutheran Church began the keeping of Lutheran Church records, while I, his descendant, was instrumental in the microfilming of those same records.

Any story of the Finnish Mission, brethren, would not be complete unless I mentioned the names of Anders Johannessen and Loviisa Johannessen. This fine Swedish-speaking couple were the true Mormon pioneers in Finland. They joined the Church over seventy years ago. What is remarkable about this is that for about twenty-five years they had very little contact with the missionaries who came over from the Swedish Mission. Regardless of this loss of contact, they remained true and faithful to their covenants that they had made with their Heavenly Father in baptism.

The descendants of Anders and Loviisa Johannessen were among that small group of Saints who met with Elder Benson in Larsmo on July 16, 1946, when he rededicated Finland to the preaching of the Gospel.

I bear testimony to you, brethren, that I know this Church is true. I know that Joseph Smith was and is a prophet of our Heaven sent to restore the Gospel truths on this earth. I bear you my testimony that I know that God lives, and that he answers prayers. I bear testimony to you that Jesus is the Christ, the Son of God, the Redeemer of all mankind. I ask the Lord to bless you, to bless us during this Conference time and to bless his work throughout the world. I do this in the name of Jesus Christ. Amen.

...
It is a high privilege to greet you, my brethren of the Priesthood of our Lord. It is a very humbling thought to realize that I stand in the presence of this great congregation in the Tabernacle, and that my words are heard by the vast numbers gathered in the meeting places mentioned by President McKay. The power and the influence and the unity we should try to be united in the matter of Gospel doctrines and practices, each and all of us trying so to serve the Lord that we might meet and satisfy the covenant which we make when we eat the bread and drink the water in remembrance of his body and of his blood.

I do not think this is a slight matter. There are groups, not many but some, who take it as road to the left and call it the most important, another takes the road to the right with the same plea, another emphasizes this point, another that point, belittling some other points, and declaring that things are of the essence, and other things may be ignored. I do not read anywhere that the Lord has given to individually, the right to say which is most important. We should seek to keep all of the commandments. I repeat, speaking in the language of today, the Gospel is “one package.”

I hope and pray that the Lord will give us that unity, along with all the other unities about whom we know. I repeat what I have said so often here, that we being truly united, there is nothing that the Lord wants to be done that will fail of doing if we ‘et our hands and our hearts thereto. And I pray again that we may see the necessity of accepting the Gospel and all of it, that we may be saved and exalted in his presence.

I bear my testimony to the truthfulness of the Gospel, that God lives, that Jesus is the Christ, the Atoning Sacrifice and all that that involves. I bear my testimony to the Restoration of the Gospel through the Prophet Joseph Smith, to the reality of the First Vision. I bear my testimony to the powers and to the authorities which were first given and then exercised by the Prophet, and that have been bestowed upon and exercised by all those who have followed in his place from Brigham Young down to President McKay. And I bear you my testimony that if I did not believe these things and accept them I should not feel that I was worthy to be a member of this Church. We must accept it all, belittling nothing, shadowing nothing, but openly espousing, advocating, living the principles of the Gospel.

God give us this power, I humbly pray, in the name of Jesus. Amen.

We shall now hear from President J. Reuben Clark, Jr. of the First Presidency.

The congregation will now join in singing, “Do What Is Right.” Under the leadership of Elder Cornwall.

The congregation and chorus sang the hymn, “Do What Is Right.”

PRESIDENT STEPHEN L RICHARDS First Counselor in the First Presidency

It is a high privilege to greet you, my brethren of the Priesthood of our Lord. It is a very humbling thought to realize that I stand in the presence of this great congregation in the Tabernacle, and that my words are heard by the vast numbers gathered in the meeting places mentioned by President McKay. The power and the influence and the potentialities of this vast group of men overwhelm me. I think of what they have accomplished, and what they are still to accomplish in the advancement of our Father's Kingdom in this world.

I rejoice tonight in the brotherhood of the Holy Priesthood, in the regard and the love which we hold for each other, in our common purpose, and our mutual understanding. I love my brethren. I think I understand them. I never feel strange in their presence. We speak the same language. We are dominated by the same spirit, and I am sure that there is a bond uniting the brethren of the priesthood that transcends any earthly ties among men, and if the peoples of this world could only understand the bond that binds us together, they would begin to comprehend what is meant by the brotherhood of man.

So I rejoice, my brethren, in association with you. I am grateful to be united with you in giving our service to this greatest of all the causes in this world. I am grateful, as are you, for this remarkable power that God has given to us, this authentic endowment of his own divine authority to administer the ordinances of the Holy Gospel, to bless our fellowmen, and to bless our families and ourselves.

I look upon the priesthood as an investiture of power and wisdom which can come in equal measure from no other source Of which I am aware. A man of the priesthood, as I understand it, is entitled to the inspiration of God in presiding over his fly. If he is called to office, he is entitled to inspiration to guide him in the administration of his office. If he is called to go out into the mission field, he is entitled to receive the great inspiration that the Lord gives to men in the performance of their duty. If he is called on to bless the sick, he has the divine power to bestow the blessings that come from the Lord. If he is called on to ordain his fellowmen, he has the authentic authority to give to them the Holy Priesthood and the offices therein.

All of these blessings, which almost defy in their magnitude our finite conception, belong to and are a part of the Holy Priesthood which we bear. We are entitled to
I pray, my brethren, that we may appreciate this wonderful gift that has come to us, and show by our lives that we are grateful to our Lord for it. I look upon the priesthood as an instrument of service. I am sure that it was not bestowed upon any of us merely for his own aggrandizement, but it was given to men to use for the blessing of themselves, their families, and their fellowmen, and the more it is used the more potent it becomes within the servant of the Lord who ministers under the power of the Holy Priesthood.

We are told very definitely in that great section of the Doctrine and Covenants, which I often characterize as the Constitution of the priesthood, that one cannot minister in any degree of unrighteousness, for if he do so, amen to the priesthood of that man. His effort, his labors, his ministry will not be efficacious. He must have the background of righteousness to make him able, capable, of administering the powers of the Holy Priesthood.

I cannot forbear to read to you those well-known verses of the conclusion of the 121st Section of the Doctrine and Covenants which express in such beautiful language, I sometimes think the most beautiful to be found in all literature, the spirit of the priesthood as it has come to us with the fullness of the everlasting Gospel.

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (D. & C. 121:45-46.)

Where could we expect to secure a more encouraging and hopeful promise than in those words of latter-day scripture? I pray that we may live to be the beneficiaries of that incomparable pronouncement.

Now, my brethren, if I have any duty to counsel, I would like to say just a word, looking toward the future that may await us, a word that has oft been repeated in assemblies of this kind. I am sure that it is wise to look to the future. I am sure that in our affairs we would do well to provide for such safeguards in our finances, in our business expansions, as to meet a day that may not be quite so propitious as recent times have been. I hope that my brethren will not have to pass through some of the experiences I have seen passed through before, and I believe that with caution and wisdom they can avoid some of those tragedies that have come in times past.

I have always believed, my brethren, that gambling is not legitimate business. I have always believed that legitimate business contemplates a fair exchange of services for services or property, or property for property, in which exchange both parties benefit. I have always believed that any attempts to bet something for nothing, to take undue chances, is not only attended with demoralization of business integrity, but often with great tragedy. In my experience of half a century I have seen many of those tragedies. And so, out of my regard for you I warn you against unwise expansion, and incurring of debt, but to keep as well as you may within safe grounds, that the circumstances of the future may not rise to plague you and embarrass you, and I believe that the Lord would have you do this because I believe he wants you free--free from the bondage of onorous and embarrassing debts, free from obligations to creditors that might impair your service in his great Cause.

I believe he wants you free to perform his work, to respond to the calls that he makes of you, and I have seen altogether too many in a position of finding it difficult to respond to such calls when they are under the bondage of debt.

The Lord bless you that wisdom may come with your priesthood--a superior wisdom,--and a discernment which the Spirit of the Lord gives to you. May all be well with you. You have done a great work for the Church, and I know you stand ready to continue that great service, and I know that no greater happiness can come into our lives than the satisfaction which follows from sincere, devoted, helpful service in the Cause of our Lord.

May that unity which President Clark pleads for prevail among us, that the bonds of brotherhood may be strengthened even as the years go by. The Lord bless us that that brotherhood may be brought to the support of our beloved President who represents all of us in his great administration of this work and its extension throughout this world, I pray in the name of Jesus. Amen.

David O. McKay
PRESIDENT DAVID O. MCKAY

This has been truly a spiritual hour. Everyone present has felt the power of his Priesthood. Everyone has felt the sincerity in the testimonies that have been borne by our Brethren.

Messages that are coming from the assemblies mentioned at the opening of the meeting indicate that they, too, are partaking of this same spirit. I trust that my duty in answering some of your questions of a practical nature may not detract in any way, but if possible add to the spiritual influence thus far manifested.

The question has been asked: Is it proper in the administration of ward affairs, for the bishop to add to the budget assignment for ward operations, the cost of one or more of the Church magazines? If so, should he designate the magazine that the members of the ward should take? The answer: No ward, stake, or mission is under obligation to raise an assigned quota for any magazine published by the Church and it should not be included in the budget.

Second: Should a member of the bishopric be present always in the Junior Sunday School when the Sacrament is administered? This answer should be given by the Superintendency of the Sunday School, but we will mention this one fact: There should be a member of the Bishopric present, or one appointed by them holding the Melchizedek Priesthood in the Junior Sunday School when the Sacrament is administered.

Next, there is a question which indicates the necessity of being more careful about permitting fathers or other relatives to assist in ordinances of the Fast Meeting. For example, if a father asks to baptize his son, the bishop of course will know whether the father is worthy, or whether he holds the Priesthood. But suppose the father of the son lives in another ward, and appears at the baptismal service and requests the right to baptize. The bishop who has that baptismal service under his direction, should be sure that this father has the authority, and that will apply in blessing a child, or in confirming a baptized member. It is suggested, therefore, that the bishop will explain in announcing a baptismal ceremony or the confirmation, that if any father belonging to another ward wishes to participate he should apply to the bishop before the ordinance, and the bishop should request him to bring his recommend from the ward of which he is a member. We need not particularize to tell you why.

Next: It is reported that recently some members who have been here for only a few years, indeed a few months, from the mission field, entered the temple and were unable, of course, to understand the ceremony they could not understand the English language. Bishops, under these conditions, it would be well for you not to be in a hurry to issue recommends to the temple to those who do not understand the services nor the ordinances. Their going might prove more injurious to them than helpful.

In order to assist members of the Church better to understand the temple ceremony, arrangements are being made, and have been made for them to hear that ceremony in their native tongue. This will apply now already to six, possibly seven, nationalities. The ceremony has been translated into other languages and as fast as we possibly can, notice will be given when the ceremony will be presented to particular nationalities. We already have the ceremony in Spanish, as you know, with good results. We have already had a ceremony in the temple in the Swedish language. The ceremony is now in German, about completed in Norwegian, Danish, French, and the Dutch language. Bishops, you may very rightfully and wisely, ask the members who apply to you for recommends to the temple, a few weeks, probably months, and first hear the
In all our assemblies. God bless you all.

To others who are also standing, and tonight we have had an excellent demonstration of reverence, and also of the interest in this proceeding. Hundreds are standing up in

Let us remember to be courteous and considerate

Brown, Assistant to the Twelve. will be heard over NBC “Faith in Action” series tomorrow morning, the program to be released locally over KDYL from 8:45 to 9:00 a.m.

Tomorrow morning at 10 o'clock we will meet in the Tabernacle in the second session of our Conference. The Church of the Air Broadcast will be from 8:00 to 8:30 o'clock tomorrow morning. Elder Harold B. Lee of the Council of the Twelve will be the speaker. The Tabernacle Choir Broadcast will be from 9:00 to 9:30. Elder Hugh B.

For reasons of space I am not going to say nothing about it.

This afternoon Brother Moyle brought Brother Leo Ellsworth into the office. He is a prosperous man of responsibility, governing probably hundreds of thousands of

Mr. Nathan L. Miller, Director and General Counsel for the United States Steel Corporation, former Governor of New York State, arose. I remember well his opening sentence: “I am one of those New Englanders who have harbored all the ill-stories that have been circulated about the Mormons; but I will confess that this visit has extended my horizons!” He then said, “No one can walk or drive around this city, observe its cleanliness, its wide, well-kept streets, the physical accomplishments evident on every hand without being impressed with a feeling that there is something peculiarly distinctive here—something different horn that felt in any other city. I don’t know,” he continued, “whether to call it a spirituality—yes, that is it!—there is evidence of a spirituality, the lack of which is felt in other cities.” He said he had been searching for the source of it; but could not find that source until he heard the tributes paid the Pioneers during a brief interview in the office of the First Presidency. There was a faith, a great ideal, a greatness among the founders of this State which the descendants evidently have succeeded in a degree to hold. “Your very isolation,” he continued, “has been a contributing factor in helping the Pioneers to maintain the high standards that characterized the lives of the founders of this State.”

Mr. Miller has now passed, but I wish he had been here tonight and partaken of the spirit of these men mentioned, who are devoting their all to the advancement of the work.

President David O. McKay:

I will not take time to read all these, although you would probably be interested. Notwithstanding this most unusual storm, we have on the Tabernacle Grounds, 7,987 men of the Priesthood, 8,000 approximately. In the other assemblies, 16,747, a total tonight in the Priesthood Meeting of 24,734. This is the largest on record.

The Men's Chorus of the Tabernacle Choir will sing, "Thou Art Repose," under the direction of Elder Cornwall, after which President Delbert G. Taylor, president of the Eastern States Mission, will offer the benediction.

Those desiring to attend the Church of the Air and the Tabernacle Choir Broadcast must be in their seats at 7:50 a.m. It is requested that the audience during the broadcast refrain from making any noise. Large crowds will undoubtedly be waiting outside the closed doors. We suggest and earnestly plead with those thus standing that they be courteous when the doors are opened and considerate of others in the crowd. Please avoid pushing or crowding. Let us remember to be courteous and considerate to others who are also standing, and tonight we have had an excellent demonstration of reverence, and also of the interest in this proceeding. Hundreds are standing up in the gallery and in the doorways. I have not seen one, not one, move from his position, although it must be tiresome after two hours—an example, brethren, for all the Church in all our assemblies. God bless you all.
Thank you, brethren. Brother Romney, who offered the invocation, is one other who has given of his interests. President Taylor will now offer the benediction.

The closing prayer was offered by President Delbert G. Taylor of the Eastern States Mission.
April 3, 1955, through the courtesy and facilities of the Columbia Broadcasting System's network, throughout the United States. The broadcast was as follows:

The third of the remarkable spiritual experiences to which the disciples were privileged is thus described by the Master, himself: "Ye have not chosen me but I have chosen you and ordained you,--that whatsoever ye ask the Father in my name He may give it you." (John 15:16) Try to imagine if you can, be "called" by the Master and "ordained" under His hands. That these ordinations resulted in an endowment of power from on high as well as giving authority to act officially as the Lord's representatives, is well attested by the miraculous events that followed, which made of them, "men different because of that divine commission.

Not alone were these special apostolic witnesses to receive and enjoy these heavenly gifts. They were commissioned to transmit them by ordinances to others who had received the witness of the divine mission of the risen Lord. Acting by authority of their priestly office, it was as though the Lord were saying as He did through a prophet in recent times: "And I will lay my hand upon you by the hand of my servant . . . and ye shall receive the Holy Ghost." (D&C 38:2)

The historians have given us a summary and a thrilling description of how men so chosen an so ordained were blessed with heaven use they "came in the name of the Lord."

After the departure of Jesus from them, he gave them the first proof of that majesty and power by which he was exalted, by the radiant gift of the Holy Ghost upon them on the day of Pentecost according to His promise . . . Dr. Mosheim in his Ecclesiastical history writes that "no sooner had the apostles received this special gift, this celestial guide, than their ignorance was turned into light, their doubts into certainty, their fears into firm and invincible fortitude, and their former backwardness into an ardent and inextinguishable zeal . . . ." The growth of the Church among the Gentile nations during this period was most phenomenal. How was it possible that a handful of apostles, who as fishermen and publicans could engage the learned and the mighty as well as the simple and those of low degree to forsake their religion and embrace a new religion? There can be but one answer to that question. There were undoubted marks of a celestial power, perpetually attending their ministry. There was in their very language an "incredible energy or amazing power of sending light into the understanding and conviction of the heart." (Mosheim's Ecclesiastical History, Vol. 1 pp. 56-58)

Then the historians enumerate the miracles, the gift of prophecy, the power of discernment, a contempt for riches, and a serene tranquility in the face of death, all the while maintaining their lives above reproach, and then conclude with this declaration: "Thus were the messengers of the divine Savior, the heralds of his spiritual and immortal kingdom, furnished for their glorious work as the voice of ancient history so loudly testifies." (Mosheim's Ecclesiastical History, Vol. 1 pp. 56-58.)

As we review again the matchless and unselfish devotion of these early prophets and martyrs to the gospel of Christ, may we bow in reverence and repeat with a greater appreciation and comprehension as with the multitude in Jerusalem on the occasion of the triumphal entry the words: "How blessed is he that cometh in the name of the Lord."

The place of these heaven-endowed messengers who represent the Lord in every dispensation of the gospel upon the earth may be illustrated by an incident related by a traveler in northern Europe. Our traveler was leaving by boat from Stockholm, Sweden out into the Baltic Sea. To do so, the boat had to pass through a thousand or more islands. Standing on the forward deck, the traveler found himself becoming impatient because of what seemed to him to be a careless course. Why not & course near this island or another. The crossing of the Baltic Sea is frequently "stormy." The traveler was therefore overwhelmed with concern for his safety and the safety of the many passengers aboard. He kept saying to himself, "What's wrong with the old pilot? Has he lost his sense of direction? Suddenly he was aware of markers along the charted course which appeared as mere broom handles sticking up in the water. Someone had carefully explored these channels and had charted the safest course for ships to take. So It Is in life's course on the way to immortality and eternal life: "God's engineers" by following a blueprint made in heaven, have charted the course for safest and happiest passage and have forewarned us of the danger areas.

How dreary and frustrated is the human soul who not only does not come "in the name of the Lord," but who disregards the guide-posts marked out by God's "engineers" of the above illustration! this the Apostle to the Gentiles wrote: "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19) That misery certainly can only be matched in him who in this life, has no faith or hope in Christ. Without such faith, man Is, as someone has said, "but a creature of circumstance." Truly, as the Master instructed his faithful Peter, His Church, the true religion in which He was the "chief cornerstone" was to be built upon a "rock," the rock of revelation. All others are tossed about by storm over the waves of time.

What strength and fortitude comes to him who puts his trust in the Lord! I recently heard a missionary for the Church tell of an incident which occurred in an atheist-dominated country. A young student with a fervent belief in God and in the mission of the Savior of the world was ridiculed and abused by her teacher who scorned the idea of a God. As a punishment, the teacher required that she write twenty times, "There is no God." The young student refused. In a rage the teacher demanded that she write "There is no God" more times. Standing on the forward deck, the traveler found himself becoming impatient because of what seemed to him to be a careless course. Why not & course near this island or another. The crossing of the Baltic Sea is frequently "stormy." The traveler was therefore overwhelmed with concern for his safety and the safety of the many passengers aboard. He kept saying to himself, "What's wrong with the old pilot? Has he lost his sense of direction? Suddenly he was aware of markers along the charted course which appeared as mere broom handles sticking up in the water. Someone had carefully explored these channels and had charted the safest course for ships to take. So It Is in life's course on the way to immortality and eternal life: "God's engineers" by following a blueprint made in heaven, have charted the course for safest and happiest passage and have forewarned us of the danger areas.

But what strength and fortitude comes to him who puts his trust in the Lord! I recently heard a missionary for the Church tell of an incident which occurred in an atheist-dominated country. A young student with a fervent belief in God and in the mission of the Savior of the world was ridiculed and abused by her teacher who scorned the idea of a God. As a punishment, the teacher required that she write twenty times, "There is no God." The young student refused. In a rage the teacher demanded that she write "There is no God" more times. Standing on the forward deck, the traveler found himself becoming impatient because of what seemed to him to be a careless course. Why not & course near this island or another. The crossing of the Baltic Sea is frequently "stormy." The traveler was therefore overwhelmed with concern for his safety and the safety of the many passengers aboard. He kept saying to himself, "What's wrong with the old pilot? Has he lost his sense of direction? Suddenly he was aware of markers along the charted course which appeared as mere broom handles sticking up in the water. Someone had carefully explored these channels and had charted the safest course for ships to take. So It Is in life's course on the way to immortality and eternal life: "God's engineers" by following a blueprint made in heaven, have charted the course for safest and happiest passage and have forewarned us of the danger areas.

The triumphant entry of Jesus into Jerusalem, which is commemorated on this Sunday was in truth but a prelude to the greater day of triumph only a few days distant. Before His crucifixion, He had spoken of His personal triumph over worldly things, when He said: "In me ye might have peace. In the world ye have tribulation: but of good cheer, I have overcome the world." (John 16: 33) But there was yet that greater day of victory when he triumphed over death and opened the way to a universal resurrection. The Apostle Paul in exultation wrote to the Corinthians: "Death is swallowed up in victory--O death where is thy sting? O grave where is thy victory? . . . Thanks be to God which giveth us the victory through our Lord Jesus Christ." (1 Cor. 15:54-7)

Today as did they in past dispensations, we declare "The fundamental principles of our religion are the testimony of the Apostles and Prophets concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; and all other things which pertain to our religion are only appendages to it." (Teachings, p. 121.)

O that the inhabitants of an unrepentant world would humble themselves and with faith in the Redeemer of mankind join in the chorus of the multitude who welcomed the Master into the Holy City, "Blessed be the King that cometh in the name of the Lord! Hosanna to the Son of David. Peace in heaven and glory in the highest. Blessed is He that cometh in the name of the Lord." For that I pray humbly in the name of the King of Kings, Jesus Christ, Amen.

Music: Organ and humming choir: "Sweet is the Work."
The Sunday morning general session commenced promptly at 10:00 a.m., with President David O. McKay presiding and conducting the services.
For your interest we should like to say that as nearly as the ushers could count there were assembled in that Priesthood meeting last evening over 25,000 men and boys -- 24,734 reported last evening, with 20 other places to account for, and this morning we have received an additional 419, making, as I say, over 25,000, -- the largest Priesthood Meeting ever held in the Church.

The speakers last evening were Elders Wendell B. Mendenhall, president of the San Joaquin Stake, and Henry A. Matis, formerly president of the Finnish Mission, and members of the First Presidency.

The Men's Chorus of the Tabernacle Choir, under the direction of Elder J. Spencer Cornwall, furnished the music.

Elder Harold B. Lee was the speaker on Columbia's Church of the Air program this morning at 8 o'clock, and Elder Hugh B. Brown was heard over NBC network Faith in Action series from 8:45 to 9 a.m.

We are now assembled, as I stated, in the second session of the One Hundred Twenty-Fifth Annual Conference of the Church. All the General Authorities of the Church, I think, are in attendance. Elder Joseph Anderson is Clerk of the Conference. These services and all general sessions of the Conference will be broadcast in the Assembly Hall, in Barratt Hall, and over a public address system and by television.

The services this morning will also be televised over KSL, Channel 5 of Salt Lake City, and over 18 television stations in Utah, Idaho, Oregon, Nevada, Arizona, California, Washington, and Colorado.

They likewise will be heard over Radio Station KSL of Salt Lake City, and by arrangement through KSL over 14 radio stations in Utah, Idaho, Oregon, Nevada, Arizona, New Mexico, and Texas. The names of these stations have already been announced to the television and radio audiences.

We desire most appreciatively to express our gratitude to these various television and radio stations for their courtesy in making available their time and facilities for these broadcasts. It is truly a great service.

To the audience, those who are assembled in person, and to the thousands comprising the television and radio audiences, the First Presidency and General Authorities extend a most hearty welcome, that our souls may be by our assembling together in this great Conference of the Church. God bless you all.

We have greetings from a number of people, -- telegrams from those who were listening in to the Priesthood Meeting--all expressing appreciation for the opportunity they had. We shall not take time to read these telegrams, but express appreciation to those who have sent them.

We acknowledge the presence of prominent visitors who are in attendance this morning. It is difficult to name all, but we have asked for names of those. We may miss some. We have the Secretary of Agriculture, our fellow-worker in the Elder Ezra Taft Benson; United States Senators, Arthur V. Watkins and Wallace F. Bennett; Representatives in the House, I think, William A. Dawson, and H. Aldous Dixon, although I cannot see them; the Governor of the, the Honorable J. Bracken Lee; Mayor of the City the Honorable Earl J. Glade; Ernest L. Wilkinson of the educators, and president of the B.Y.U.; Dr. A. Ray Olphin; Presiding Bishop of the University of Utah; Dr. Daryl Chase, president of the Utah State Agricultural College; Dr. Arthur Bruhm of the Dixie College; Dr. E. Allan Bateman, State Superintendent of Public Instruction.

I see a telegram from Superintendent M. Lynn Bennion that he was unable to attend this morning because of conditions that prevented his coming. We have with us also Dr. William P. Miller, president of Weber College; Dr. John L. Clarke, president of Ricks College; Dr. Lester B. Whetten of Snow College; Dr. Royden Brathwaite of the Agricultural College; Dr. Howard McDonald, president of Los Angeles State College; others whom probably we have not observed will phase realize that you are welcomed with these whom I have named.

We have before us also our mission presidents from the United States, Mexico, Guatemala, Canada; stake presidents, counselors, and bishops. To all we extend a hearty welcome and express satisfaction and joy in your presence and your cooperative spirit in these gatherings of this great Conference.

The Choir singing for this morning's session will be by the Salt Lake Tabernacle Choir, with J. Spencer Cornwall conducting and Elder Frank W. Asper at the organ. The Choir and congregation will now join in singing, "High on the Mountain Top," with Elder Richard P. Condie conducting.

The opening prayer will be offered by Dyer, president of the Central States Mission.

All join with the Choir in singing.

The Choir and congregation sang the hymn, "High On the Mountain Top."

Elder Alvin A. Dyer, President of the Central States Mission, offered the opening prayer.

President David O. McKay:

"The Lord's Prayer" will be sung by the Tabernacle Choir, conducted by Elder J. Spencer Cornwall. Following the Choir's singing we shall hear from President David O. McKay.

The Choir sang an anthem, "The Lord's Prayer,"--Gates.

PRESIDENT DAVID O. MCKAY

My beloved brethren and sisters: The sense of responsibility of this moment is overwhelming. In anticipation of it I have prayed earnestly, daily, for inspiration and strength, and now I ask you for your sympathetic cooperation and your prayers that the interests of the Church, the establishing of the kingdom of God among men, may be enhanced.

And lift up an ensign of peace, and make a proclamation for peace unto the ends of the earth." (D. & C. 105:39.)

This quotation is from a revelation given to the Prophet Joseph Smith when Zion's Camp was at Fishing River, June 22, 1834. In that one sentence, the Lord sets forth one of the great purposes of his Church--to bring about harmony in human relations; in the individual to experience a mental or spiritual state in which there is personal freedom from "disquieting or perturbing" conditions that might interfere with the consummation of God's purposes to bring about the immortality and eternal life of man.

Considering world conditions, I think it is highly gratifying to note the commendable efforts, the wise, conservative judgment manifest by the President of the United States, the Secretary of State, and other sincere statesmen in Congress, including our own worthy Senators and Representatives to foster the cause of peace and to avert a world-wide clash of arms. But it is very apparent that international conditions at present centering at Quemoy and Matsu Islands are filled with such volatile problems that...
null
Then shall all shackles fall; the stormy clangor
Of wild war music o'er the earth shall cease;
Love shall tread out the baleful fire of anger,
And in its ashes plant the

Follow with reverent steps the great example
Of him whose holy work was 'doing good';
So shall the wide earth seem our Father's temple,
Each loving life a psalm of

Thus in our homes, in our wards, branches, and stakes,
we may join the appointed messengers in organized missions,
and consistently proclaim the restored gospel
with a desire to build, not to destroy.

"And they shall also teach their children to pray,
and to walk uprightly before the Lord."

"And their children shall be baptized for the remission of their sins
when eight years old, and receive the laying on of the hands.

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized,
that teach them not to understand the doctrine of repentance, faith
and character detests and despises it."

"If truth be the rock-foundation of the child's character,
as a fact, not as a theory, the future of that child is as fully assured
as it is possible for human pre-vision to guarantee." (Wm. George Jordan, The Power of Truth.)

The parent must live truth, or the child will not live it. The child will startle you with its quickness in puncturing the bubble of your pretended knowledge;
in instinctively piercing the heart of a sophistry without being conscious of process; in relentlessly enumerating your unfilled promises;
in detecting with a justice of a court of equity a technically of speech that is virtually a lie. He will justify his own lapses from truth by appeal
to some white lie told to a visitor and unknown to be overheard by the little ones,
whose mental powers we ever underestimate in theory though we may overpraise in words.

"If the home does not develop obedience, society will demand it and get it. It is therefore better for the home
with its kindness, sympathy, and understanding to train
the child in obedience rather than callously to leave him to the brutal and unsympathetic discipline
that society will impose if the home has not already fulfilled this
obligation."

The best time to teach the child obedience is between the ages of two to four.
It is then that the child should learn that there are limits to his actions,
that there are certain bounds beyond which he cannot ass with impunity.
This conformity to come conditions can be easily obtained with kindness,
but with firmness.

"If truth be the rock-foundation of the child's character, as a fact,
not as a theory, the future of that child is as fully assured
as it is possible for human pre-vision to guarantee."

Commenting upon this, one educators: "Thousands of conventions are laid down by society today.
conventions which are often institutionalized and crystallized.
Whether he likes it or not, every individual must conform to these conventions
if he is to be either efficient or happy. If he does not conform, society brings all sorts of
pressure to bear upon him. He may be jailed for certain kinds of nonconformity.
For other less serious kinds he may become sored, disappointed,
and even neurotic.

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pressure to bear upon him. He may be jailed for certain kinds of nonconformity.
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and even neurotic.

"If the home does not develop obedience, society will demand it and get it. It is therefore better for the home
with its kindness, sympathy, and understanding to train
the child in obedience rather than callously to leave him to the brutal and unsympathetic discipline
that society will impose if the home has not already fulfilled this
obligation.

The most effective way to teach religion in the home is not by preaching but by living.
If you would teach faith in God,
show faith in him yourself; if you would teach
With respect to the responsibility of parents teaching religion to their children,
the Lord is very explicit in the Doctrine and Covenants, Section 68, 25th to 28th verse:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized,
that teach them not to understand the doctrine of repentance, faith
in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost
by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

"And their children shall be baptized for the remission of their sins
when eight years old, and receive the laying on of the hands.

"And they shall also teach their children to pray, and to walk uprightly before the Lord."

Brethren and sisters, let us strive to have fewer broken homes,
and in our homes to have harmony and peace. From such homes will go men and women motivated
with a desire to build, not to destroy.

Thus in our homes, in our wards, branches, and stakes,
we may join the appointed messengers in organized missions,
and consistently proclaim the restored gospel of peace unto the ends of the earth.

"Follow with reverent steps the great example Of him whose holy work was 'doing good';
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

"Then shall all shackles fall: the stormy clangor Of wild war music o'er the earth shall cease;
Love shall tread out the baleful fire of anger,
And in its ashes plant the
We shall now hear from Elder ElRay L. Christiansen, Assistant to the Twelve, who will be followed by Elder Marion G. Romney.

ELDER ELRAY L. CHRISTIANSEN Assistant to the Council of the Twelve Apostles

After listening to President David O. McKay's timely and helpful message, brothers and sisters, I am sure that you feel, as did I, to say again in your hearts:

We thank thee, O God, for a Prophet, To guide us in these latter days; We thank thee for sending the gospel To lighten our minds with its rays.

May we utter that thanks and show it in a fervent and personal response to this appeal of our great leader.

I am sure that what I shall say will not be new to anyone, but it is a matter to which we should give serious consideration. The Latter-day Saints are a blessed people because they have made covenants with the Lord. As he made covenants with Israel of old, so he has made covenants with us, and we have made personal and individual covenants with him.

A covenant is a bond; a solemn agreement. It involves at least two individuals, and, of course, both parties must abide by the conditions of the covenant in order to make it effective and binding. The gospel in its fullness, as it has been restored, is the new and everlasting covenant of God. The new and everlasting covenant embodies all covenants, bonds, and obligations that are required of the Lord for peace in the world, for peace in the hearts of men and for the salvation and exaltation of man.

In a revelation given to the Church through the Prophet Joseph Smith, the Lord, bidding the people to hearken and listen together to his voice "while it is yet day," said to them:

And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me. (D. & C. 45:9.)

Why does the Lord make or require covenants and commandments and obligations and laws? I have heard people ask, if he loves us why does he restrict us? Just as any father would restrict his child, if it is a blessing to that child, so our Father gives us these laws and ordinances and commandments and covenants, not that we should be burdened or restricted by them, but that we may be lifted up and made free, our burdens may be light; that we may, through obedience to them, more nearly perfect our lives and thereby prepare ourselves for the glories that await those who are willing to conform to the laws and ordinances of the gospel. His laws are not grievous; they are not burdensome.

Covenants made with the Lord are eternal in their nature. Agreements made between men end when those men are dead. Such agreements are not eternal. The Lord made it very clear that the covenants he makes with men are eternal and that those which are between man and man shall be shaken and destroyed eventually.

Behold, mine house is a house of order, saith the Lord God, and not a house of confusion.

And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God. (Ibid., 13:8, 13.)

Every member of this Church has made covenants with God. When we entered into the waters of baptism and were confirmed members of the Church, we entered into a covenant with him. In section twenty-two of the Doctrine and Covenants the Lord refers to baptism as "a new and everlasting covenant, even that which was from the beginning." And in another revelation to Joseph Smith given in 1830, the Lord said, concerning baptism and the covenants associated with it (and I often wonder if we consider seriously enough those covenants and obligations that are connected with our entering into the waters of baptism and into membership in this Church), this he said:

All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church. (Ibid., 20:37.)

Those requirements and expectations are rather definite. The obligations and covenants are clearly stated. Both the blessings of becoming a member of the Church and the obligations of such membership should be understood and impressed upon all candidates for baptism and membership in the Church, both the young and the old.

Again, when we partake of the sacrament of the Lord's supper, we enter into covenants with him. We make a covenant that we will take upon us the name of the Son. That means, it seems to me, to be like him as nearly as possible, to do as he would do, to live in our everyday lives as he would live, to be a true disciple of Christ.

Now, he who takes upon him the name of Christ surely will obliterate from his life such things as profane and vulgar language, and evil thinking, "For," says the Lord, "as he thinketh in his heart, so is he." (Prov. 23:7.)

Surely those who take upon them the name of Christ will be honest and true, chaste and benevolent and virtuous and will do good to all men.

When we partake of the sacrament, we make a covenant to keep his commandments, all of them, certainly to love the Lord our God with all our hearts, and with all our might, and with all our strength, and to love our neighbor as ourselves. By keeping the commandments made in the sacrament service, one is promised that his Spirit will be with him, to guide him, to direct him, to warn him, and to teach him. There is nothing more desirable that one could ask than to have the accompaniment of the Spirit of God.

Let us be grateful for the privilege we have each week of going to the sacrament table and there renewing our covenants with the Lord. Let us also leave the sacrament table with a determination to keep the covenant that we make there.

When we are ordained to the priesthood we enter into what is known as the oath and covenant of the priesthood. We agree to magnify and honor that priesthood by living by every word that proceedeth from the mouth of God.

Always there are blessings promised to those who keep the covenants made with the Lord. In the eighty-fourth section of the Doctrine and Covenants, the Lord
And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that as I have if the Church was built upon his gospel his Father would show forth his own works in it, but that if it was not built upon his gospel, but upon the works of men or upon the works of the devil, they would have joy in their works for a season, but by and by the end would come when they would be thrown down and cast into the fire, he said:

Do we comprehend that if we abide the laws of the priesthood we shall become heirs of God and joint-heirs of Jesus Christ? Who can comprehend that by obeying the celestial law, all the Father hath shall be given unto us, exaltations, thrones, principalities, powers, dominions. Who can comprehend it? And yet it is here stated.

We may also enter into that order of the priesthood known as the "new and everlasting covenant of marriage." Those who remain true to that covenant and to all other covenants are promised of the Lord that they will come forth in the resurrection of the just with their husbands and their wives as their companions, and with their children, if they are faithful and keep the covenants which they shall make, to live with them in a state of never-ending happiness. What hope, what assurance, what joy that should bring to the hearts of men! The great joy and consolation that comes from the divine assurance that the family ties ma transcend the boundaries of death and continue eternally is priceless to all who love their families and their friends.

We are indeed a covenant-making people. I hope and pray that we are also a covenant-keeping people. Unspeaking joy, indescribable blessings and associations with those that we love await all who receive the covenants of God and who endure to the end, faithful and true.

For--

May we go forth from this conference more determined than ever so to do, I pray in the name of Jesus Christ, the Lord. Amen.

ELDER MARION G. ROMNEY Of the Council of the Twelve Apostles

I thought at first I would bore you with a written speech, but I believe I can do it without one. Moreover, as I give you the message I have for you, I want to look you straight in the eye.

My office is that of special witness of the redeemer and of gospel. I desire to have the spirit of that office and to testify to you of some eternal truths which are worth while to my brethren and sisters in the Church who have fervent testimonies, to members of my own family, whom I love, to every one of you who is looking in on this conference from the outside, to every soul who hears my voice, and to all the ends of the earth. What I have to say I did not learn through my five senses. I have learned a lot about the truth through my natural senses, the concepts I have came from what I have heard and read, but the truths to which I testify I have learned through revelation.

Now, do not misunderstand. I do not propose to give a startling account of an open vision. I have not seen one. Neither have I heard an audible voice. Revelation comes through three or four channels. One is the open vision; another is the audible voice; another is the witness of the Spirit. Enos spoke of this method--the witness of the Spirit--when he said that he heard the voice of God say unto him, . . . "thy sins are forgiven thee." (Enos 5.) And then a little later, after he had prayed for his brethren, the Nephites, he said,

. . . the voice of the lord came into my mind again, saying: I will visit thy brethren according to their diligence in keeping my commandments. (Ibid., 10.)

Recently I heard a famous character say, "What the world needs today is a prophet." That was a wise statement, but it is not exactly correct. The things the peoples of the world need today are ears to hear the living prophet, because we already have one. He has been sent by Almighty God, not only to the members of the Church, but also to you other good people who are seeing and hearing this service by television and hearing it over the radio. Most of the last three quarters of an hour that prophet has been standing before you, if you have been where you could see into this session. If you have not heard his voice, I hope and pray that you will. President David O. McKay is a prophet of the Living God. If you are the type of person who would believe that Moses was a prophet, had you lived in his day, you know that President McKay is a prophet. If you would have accepted Elijah or even the Son of Man, you will accept President David O. McKay as a prophet of the Living God.

There are other prophets who will talk to you during this conference. Two I will mention, the men who stand with President David O. McKay. As James and John stood beside Peter after the passing of the Redeemer, so President Stephen L Richards and President J. Reuben Clark, Jr., stand with President McKay. The three of them are prophets as much as any men who ever lived upon the earth have been prophets. I plead with you to hear their voices.

There will be other men speak to you in the sessions of this conference who have been called with the same calling as the Twelve Apostles in the days of the Savior. These men will speak words of eternal life. They will bear record of the truths of the gospel of Jesus Christ which you will need to accept and live by if you are to be true followers of Christ. These men will preach and teach the gospel of Jesus Christ as he himself defined it.

That there may be no misunderstanding as to what that gospel is, I want to read two or three verses from the statement of the Savior. After he had told his disciples that if the Church was built upon his gospel his Father would show forth his own works in it, but that if it was not built upon his gospel, but upon the works of men or upon the works of the devil, they would have joy in their works for a season, but by and by the end would come when they would be thrown down and cast into the fire, he said:

This is the gospel which I have given unto you--that I came into the world to do the will of my Father, because my Father sent me.

And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that as I have
We are blessed that there come to us, we invite them to our homes, spirits from the other world. As they thus come at our invitation they impose upon us an obligation.

It is love, kindness, consideration, and understanding.

We have been greatly impressed with the President's message and particularly that part of it which dealt with the home and with what I might call discipline in the home. Discipline is not a rod.

Oh, my beloved brothers and sisters, my good friends whom I have never seen and who have never seen me, I bear witness to you that there is revelation in this day, these eternal verities are true.

These are the fundamentals of the gospel of Jesus Christ, as he put them in his own language. Having stated them, he followed with the commandment,

And for this cause have I been lifted up; therefore, according to the power of the Father I will draw all men unto me, that they may be judged according to their works. (3 Nephi 27:13-15.)

And then he added:

And for this cause have I been lifted up; therefore, according to the power of the Father I will draw all men unto me, that they may be judged according to their works.

Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day.

Verily, verily, I say unto you, this is my gospel. . . . (Ibid., 27:20-21.)

In this short statement the Master named four eternal verities upon which all else in his gospel is founded: first, the relationship between himself and his Father; second, the fact of his atonement; third, the universal resurrection; and fourth, the judgment.

As to the relationship between himself and his Father, he said: "I came into the world to do the will of my father: because my father sent me." This verity, so simply put, is the cornerstone of his gospel. A Christian brotherhood can no more be built without the acceptance of the fact that Jesus is the Son of God than the superstructure of this great building can be supported without its foundation. The very burden of the Master's message during all his life was that he is the Son of God. The Father himself, who seldom speaks on any other question, time after time bore witness that Jesus is his Son. That fact is an essential part of the message of the restoration.

That the atonement was a fact is as essential to the gospel of Jesus Christ as is the Sonship of Jesus. We have the sacrament to remind us every week or his atonement. The only purpose, or at least the main purpose, for which Jesus came into the world was to make the atonement. Others could have been sent to preach the gospel. As a matter of fact, others have been sent in every other dispensation—Abraham, Enoch, Moses, for example, and in this dispensation the Prophet Joseph Smith. These great prophets taught the gospel of Jesus Christ as plainly as did Jesus himself. But in the Meridian of Time Jesus came. He came not only to teach the gospel, but also to be the Redeemer of the world. He was the only one who qualified to be the Redeemer, first, because he and he alone had life within himself—eternal life, which he inherited from his divine Father. He was the only one who ever lived a sinless life upon the earth, and he alone was foreordained to be the Redeemer.

The resurrection is inherent in the atonement. Jesus said he came to do the will of his Father, and that the will of his Father was that he should be lifted up upon the cross. He further said that the purpose for which he was to be lifted up upon the cross was that he might draw all men to him. That he does through the resurrection.

The purpose for which men are to come before him after the resurrection is that they may be judged of the works which they have done in the flesh.

These are the fundamentals of the gospel of Jesus Christ, as he put them in his own language. Having stated them, he followed with the commandment,

Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost. (Ibid., 27:20.)

Now, all men who believe in Jesus and want to be his followers will have to accept those four verities. They will also have to obey the commandment. When the commandment is obeyed, they will receive the witness of the Holy Ghost. Surely they will receive it. It comes to every man who will live for it. As an example, I read to you a few lines from the testimony of a missionary in the field. Six months ago today, he sat here in this building on his way to the mission field. After being in a foreign land for five months, learning a foreign language, he wrote this to his parents:

When I first came over here and started in this missionary work, I did not know if I was going to be able to last it out. It was really hard on me to go out from door to door and have the people laugh at me and not listen to me. And for a while there I really wondered if I did have a testimony of the gospel. I knew that if I did not have a very strong one that I would not be able to stick it out. The devil was really working on me, too, because I had a feeling of unrest and uncontentedness, and I did not have the desire to go out and give the message to the people.

But today there is nothing I would rather do. The Lord has blessed me with a very strong testimony of the gospel. I know without any doubt that Jesus is the Christ, the Son of God, and that God lives and he has a body of flesh and bones. I know that Joseph Smith, Jr. was and is a prophet of God, that he restored the gospel here on the earth in these latter days. I know that the leaders of the Church today are prophets, seers, and revelators, and there is nothing I would rather do than tell these people we come in contact with that I know that these things are . . .

I pray that I may be a worthy representative of my family and my Church and the Lord, and I bear you this testimony through the gift of the Holy Ghost and in the name of Jesus Christ.

Now, there is a twenty-year-old lad who has that witness. He knows, because he has been touched through the sixth sense, if you will, the witness of the Spirit, that these eternal verities are true.

Oh, my beloved brothers and sisters, my good friends whom I have never seen and who have never seen me, I bear witness to you that there is revelation in this day, that there is a power from God which wants to come into our hearts and bring us peace, that peace which will be conducive to the peace of the world, of which our great living prophet spoke this morning. I bear this witness to you in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Marion G. Romney of the Council of the Twelve has just addressed us. The Choir and Congregation will now join in singing, "We Thank Thee O God For a Prophet," conducted by Elder Richard P. Condie. After the singing President J. Reuben Clark, Jr. of the First Presidency will speak to us. All join in singing, "We Thank Thee O God For a Prophet."

The Choir and congregation joined in singing the hymn, "We Thank Thee, O God, For a Prophet."

My brothers and sisters: Those whom I see and those who are viewing whom I do not see, I stand before you with gratitude that I have been present today and heard the great messages that have been delivered. While my own personal feelings are of no consequence, I had really contemplated doing little more than bearing my testimony, but our President has seen fit to change somewhat the program that I understood was to be followed, and so I face you with his expression that I occupy more of your time. I have been greatly impressed with the President's message and particularly that part of it which dealt with the home and with what I might call discipline in the home. Discipline is not a rod.

It is love, kindness, consideration, and understanding.

We are blessed that there come to us, we invite them to our homes, spirits from the other world. As they thus come at our invitation they impose upon us an obligation.
Generations ago the Psalmist sang: "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." (Psalms 8:4-5.)

We appreciate what the city officials are doing and have done in directing traffic this stormy morning. They are always on hand during our great Conferences to protect this great organization.

We thank, also, the Berkeley Stake of California for these lovely calla lilies which you have admired and which are so conducive to the beauty of these decorations.

We express, also, appreciation to the Choir, members of which have been here since seven o'clock this morning, to the conductors, to the organists, to the officers of this great organization.

We have looked at these things, and we have said in our hearts, and in our speech, that the old has been "outmoded." We see the results, and we believe. But it has been rather an easy transition from the outmoding of these material instrumentalities given by God for our good (and we shall yet use them for the promulgation of truth though not yet do I catch a glimpse even of bow in all cases they shall be used, but yet they will be so used)--it has been an easy transition, I say, to affirm that ace the greatest discoveries of all times; he has increased beyond the wildest dreams of the most imaginative poet, our powers of transmission of speech. He has increased our powers of speed of transportation. He has discovered to us great secrets of energy which we know how to create but not yet how to control.

The Psalmist must have had in mind and was perhaps referring to the great announcement made in the opening of the sacred record, "So cod created man in his own image, in the image of God created he him; male and female created he them." (Gen I :27.)

We have said in our hearts and in our speech, that the old has been "outmoded." We see the results, and we believe. But it has been rather an easy transition from the outmoding of these material instrumentalities given by God for our good (and we shall yet use them for the promulgation of truth though not yet do I catch a glimpse even of bow in all cases they shall be used, but yet they will be so used)--it has been an easy transition, I say, to affirm that ace the greatest discoveries of all times; he has increased beyond the wildest dreams of the most imaginative poet, our powers of transmission of speech. He has increased our powers of speed of transportation. He has discovered to us great secrets of energy which we know how to create but not yet how to control.

We are not moving blindly, we are not moving by the maxims of the past only. We are not moving alone, guided only by the revelations given in ancient times. We are moving forward under revelations given in modern times and are moving forward under a knowledge that if we need further light, it shall be given to us.

Moreover, we of this Church have our testimony and our knowledge that God still speaks to us, that he does not permit us to wander in darkness and in silence, uninstructed, uninspired, without revelation. No principle of the gospel is more glorious than that principle of continuous revelation because we know that so often as it is used we get clearer and clearer light and knowledge which we must apply in all the duties and callings of life.

We have looked at these things, and we have said in our hearts, and in our speech, that the old has been "outmoded." We see the results, and we believe. But it has been rather an easy transition from the outmoding of these material instrumentalities given by God for our good (and we shall yet use them for the promulgation of truth though not yet do I catch a glimpse even of bow in all cases they shall be used, but yet they will be so used)--it has been an easy transition, I say, to affirm that ace the greatest discoveries of all times; he has increased beyond the wildest dreams of the most imaginative poet, our powers of transmission of speech. He has increased our powers of speed of transportation. He has discovered to us great secrets of energy which we know how to create but not yet how to control.

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In those statements, in that declaration, pregnant with meaning, is bound up the whole plan of life and salvation, our existence before we came, our existence here, and our existence hereafter. Go created us spiritually. He created the bodies through whom, down through the ages he has provided tabernacles, temples for those spirits which he had created. He brought us here, offsprings of his love, tabernacled with his hopes and his prayers, that we would go forward and live through our existence here in accordance with his will, that we might then, passing on, reach the high destiny which he had planned for us.

We might never be in a position from the very first, that we might not know what he wished us to do, he gave the gospel from the very beginning that men might know his ways, know what they have to do in they that might fulfill their measure of creation and reach that high destiny he had provided.

The Psalmist must have had in mind and was perhaps referring to the great announcement made in the opening of the sacred record, "So cod created man in his own image, in the image of God created he him; male and female created he them." (Gen I :27.)

President David O. McKay:

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." (Psalms 8:4-5.)

Generations ago the Psalmist sang: "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." (Psalms 8:4-5.)

We appreciate what the city officials are doing and have done in directing traffic this stormy morning. They are always on hand during our great Conferences to protect this great organization.

We express, also, appreciation to the Choir, members of which have been here since seven o'clock this morning, to the conductors, to the organists, to the officers of this great organization.

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lfe and to look after the convenience of those who are here in attendance.

Scores of telegrams have come from those who have been favored this morning over the radio and television and have participated in these exercises. We shall not take time to read them, but we thank those of our associates who have taken the time to tell how clearly the messages given this morning have gone over the wire.

Any important messages or calls that have come to us for persons supposed to be in attendance at the Conference, will be announced at the dismissal of the meeting over the public address system on the grounds. Similar messages this afternoon will be treated accordingly. Please listen carefully on dismissal to these announcements.

As heretofore announced, the singing this morning has been furnished by the Tabernacle Choir and Congregation, with J. Spencer Cornwall and Richard P. Condie, conducting. Brother Frank W. Asper has been at the Organ.

The closing song by the Choir will be, “Worthy Is The Lamb,” under the direction of Elder Cornwall.

The benediction will be offered by President Bryan L. Bunker, president Of the California Mission, following which this Conference will be adjourned until 2:00 o'clock this afternoon.

The Choir sang as the concluding number, “Worthy Is The Lamb.”

President David O. McKay:

I am not sure that when I was mentioning the presidents of missions who were doing the work in the South Seas, that I mentioned President Sidney J. Ottley, who presides over the New Zealand Mission. He, with the others named, is carrying on the work down in that particular area.

President Bryan L. Bunker, who presides over the California Mission, will now offer the benediction.

Elder Bryan L. Bunker, President of the California Mission, offered the closing prayer.

Conference adjourned until 2:00 p.m.

Begin

The third session of the Conference commenced at 2:00 p.m., Sunday, April 3.

The Tabernacle Choir furnished the music for this session.

President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the third session of the One Hundred Twenty-Fifth Annual Conference of The Church of Jesus Christ of Latter-day Saints.

For those who are unable to enter the building, we announce that these services are being broadcast in the Assembly Hall, in Barratt Hall, over a public address system, and by television. These services are also being televised over KSL TV, Channel 5 in Salt Lake City, and are being heard over radio through KSL over 18 radio stations in Utah, Idaho, Nevada, Washington, Arizona, Colorado, California, and New Mexico. The names of these stations have already been announced to the radio audience.

We have received many telegrams, and continue to receive them, from listeners in the stakes named last evening and today. They all report that the services have been heard clearly, and they express appreciation. We shall not take time to read them. There are too many. There is one, however, to which I wish to make reference, and that is one from San Diego, in which the Servicemen assembled send greetings to their parents. The others should be printed in the Church Section of the Deseret News. I think you will be interested in them.

The music for this session will be rendered by the Tabernacle Choir under the direction of Elder Cornwall, with Alexander Schreiner at the organ. We shall begin by the Tabernacle Choir singing, “For Unto us a Child is Born.” The opening prayer will be offered by Elder Peter J. Ricks, president of the Southern State's Mission.

The Choir sang the anthem, “For Unto us a Child is Born.”

President Peter J. Ricks of the Southern States Mission offered the opening prayer.

The Choir will now sing, “Light in Darkness,” under the direction of Brother J. Spencer Cornwall. After the singing President Stephen L Richards of the First Presidency will address us


President David O. McKay:

President Stephen L Richards of the First Presidency will be our first speaker this afternoon. He will be followed by Elder Eldred G Smith.

President Stephen Richards

PRESIDENT STEPHEN L RICHARDS First Counselor in the First Presidency

My dear brethren and sisters, I rejoice with you in this great conference of the Church. I have been coming to conferences for a half century. I think I have seldom missed a session. I cannot remember of ever having attended a more enlightening and inspiring session than that of this morning. I feel certain that all who were present here or who heard the proceedings must have been deeply impressed.

Naturally, I have an earnest and a prayerful desire to make some little contribution to these proceedings, and I earnestly solicit your co-operation and sympathy and your prayers in an undertaking to that end. I am taking the liberty of addressing my remarks in large measure to our friends who pay us the courtesy and the honor to give some attention to these proceedings.

We are approximating the Easter time, as we were so well apprised this morning in the beautiful sermons of Brother Lee and Brother Brown. At this time the whole world may focus, in a measure at least, its attention upon Christianity, for I cannot think, even in countries of adverse philosophies, that attention will not be given to the progress of that we call Christianity, and propose, if I may, to discuss some phases of that great theme—Christianity. Recently I heard a minister in an eloquent address over the radio
I define Christianity as “the Society of the Friends of Jesus.” The dictionary defines Christianity as “the body of Christian believers.” Is there a significant distinction between these two definitions? Is an adequate concept of Christianity available to us and to the world, and is it important? I have thought that matters pertaining to this subject might be worth our consideration for a short time.

The Society of the Friends of Jesus is a nice-sounding phrase. I had never heard it before. The use of the word society may be somewhat difficult of justification because society usually connotes something more of an integrated unit of people with companionship and association, generally of a friendly character and common purpose. There is so much diversity of interpretation effort, and purpose in Christendom as to make questionable the application of the word society. However, that consideration might be regarded as somewhat technical, and I do not press it.

The more important difference in the two definitions I have quoted is the distinction between friends and believers.

I may be unduly apprehensive, but I think I discern in this gracious use of the word friends a tendency which is supported by many of the circumstances which come to our attention to forsake and depart from the concept that no one may be classified as Christian except he “believe” in Jesus Christ and the principles for which he stands. All of us have friends with whom we are cordial, to whose principles of conduct and life we do not subscribe. A friend of the historical character, Jesus, may have esteem and admiration for his life, his teachings, and accomplishments, but he may not be a Christian believer as the old definition designates one to be counted in the body of Christianity.

I cannot bring myself to think that the Savior himself would be satisfied with this new definition, however well intended it may have been. The Lord used the term friends most impressively—not quite, I fear, in the same sense in which it is used in the definition. You all remember the great pronouncement to his disciples:

“Greater love hath no man than this, that a man lay down his life for his friends.”

“Ye are my friends, if ye do whatsoever I command you.”

The essence of the friendship here set forth lies in belief and acceptance of the divinity of the Master. It is inconceivable that he should extend the friendship he so beautifully described to any others than those who were believers. We know of his compassion, his mercy, and concern for all our Father’s children, but it should never be forgotten that he set forth in unequivocal language the eligibility of those admitted to the circle of his friendship.

“Ye are my friends, if ye do whatsoever I command you.”

If I could feel that the speaker to whom I listened had in mind such a quality of friendship as the Savior portrays, I would have little hesitancy in the acceptance of his definition, but I heard nothing in his sermon to indicate that was his concept.

Now, my brethren and sisters, it may well seem to you that I have overplayed this matter of definitions, but the other aspect of the subject which I have mentioned I am sure cannot be too strongly emphasized. Is there available to mankind today an interpretation of Christianity and the definition of a Christian which may be safely accepted and relied upon? As a Christian believer I am assured that there is, and that all men may know, if they will to acquire the knowledge, who is a Christian acceptable to the author of Christianity, the Lord Jesus Christ.

I hope you will bear in mind that I do not bring these matters forward with any assumption on my part that I have the right to judge of the Christian status of my fellow men. No one, under the declaration of the Savior, has the right of judgment of his fellows unless he be specifically commissioned so to do. Scarcely anyone fully conscious of the responsibility of exercising such judgment would ever seek it, for the Lord has said: “For with what judgment ye judge, ye shall be judged.”

I hope my point in pointing out some of the attributes of a Christian is to enable each man to determine for himself the state of his worthiness of this honorable designation.

I believe that no man can count himself Christian who is not concerned about religion, who does not have regard for things divine, and for his own standing in relation thereto. Irrespective of what his antecedents and his affiliations may have been and are, it is most difficult to understand how he can be justified in the designation of Christian if he has lost or never had vital interest in religion.

I am sorry to say there may be very large numbers in such a category. Many do not resent their classification as Christians. Many welcome, and some seek, the reputation for practicing Christian virtues. I know of few, if any, men who are not pleased to be called “a Christian gentleman,” although there has never been evident, in many cases, any interest or activity in the Christian religion.

There are two significant articles in recent issue of a popular magazine. one article is entitled, “What Are We Worried About?” and the caption of the other article is, “64,000,000 Americans Do Not Go to Church. What Do They Believe?”

I mention concern about religion as an essential element in the Christian faith. According to the first article, about five thousand persons in many walks of life and different localities were interviewed on the question, “What kinds of things do you worry about most?” The report is that “An overwhelming majority answered solely in terms of personal or family problems (health, finances, employment, children’s welfare, etc.)—40% were worried about family finances, wages, expenses, etc., 30% mentioned personal problems such as marriage difficulties, children’s welfare, and so on. 29% were worried about health— their own or of someone in the family. Only 8% were worried about world problems, occasioned chiefly by the possibility of being drafted.”

The article does not state that the matter of religion was ruled out, but it appears from the report that no one who answered was worried about religion in any form. It may be that a subsequent article which is promised may give attention to that subject.

Now if worry contemplates anxiety and deep concern, is it not significant that no one of this great number interviewed expressed any anxiety or fearful concern about things religious? If this poll may justifiably be interpreted (and perhaps its authors would not approve such an interpretation) as further gravitation of the people of our country toward materialism, then I think it carries serious import for all of us.

I think I speak for this entire congregation who listens to these services and I know that I speak for myself, when I say that there is no matter fraught with more anxiety and deep concern among all the problems that confront us than the religious welfare of ourselves, our families, and our fellow men. I firmly believe that this is an essential characteristic of a Christian, and I earnestly appeal to every man who discovers within himself a growing tendency to shrug off religious thinking and participation to stop and consider the effect of his spiritual lethargy on himself, his family, his friends, and his standing as a Christian.

I mentioned another article in the magazine which has some relevance to the measure which a man may apply to his own standing as a Christian. I cannot see how anyone can logically and consistently take on the designation of Christian unless he accepts the divinity of the Christ according to the scriptural record of the Christ. Without the record, of course, there would be for us no Christ. Christ is our Lord of the Gospels, as President Clark has so aptly designated him in his book. If the Gospels constitute the record and the history, how can we without building up an artificial and imaginary record fail to accept the divinity of the Father and the Son and still call ourselves Christians?
Our righteous endeavors. Praying without humility is praying without faith. You just cannot have true faith without humility. What better example do we have than the simple, 

It is not always the words we use in prayer that count so much as the spirit in which they are said. If we are truly humble, we will acknowledge the hand of the Lord in all service. Remember how the Lord criticized the hypocrites who prayed openly for the glory of men. He said, 

Let us enjoy the prosperity in which we live, with humble gratitude in our hearts, expressing our thanks to the Lord. Let us be humble in all our prayers. Beware of lip righteousness, they enjoyed prosperity. With prosperity came a feeling of self-sufficiency and pride. They forgot to acknowledge the Lord as the Giver of all their blessings. They 

Some of these dangers were referred to by President McKay this morning. Do you remember what happened so often in the Book of Mormon? When the people were 

But, brothers and sisters, if we learn anything from history—and history is our greatest teacher—we learn that our present favorable conditions may have a hidden danger. 

The Church is growing very rapidly, and our missionaries are having amazing success. The people of the world are impressed with the accomplishments of the Church. 

Other nations—not only a choice land, but also a choice generation. In addition to all the luxuries of modern living, we have the blessings of the fullness of the gospel. 

Facing the problems that confront the world under the stress of the anxieties of the threat of a devastating and annihilating war, is it going too far to ask men and women in this land which has come to be the leader in the cause of freedom to subject themselves, their lives, and their feelings to their own scrutiny to answer to their consciences whether they are truly Christian in belief and purpose? All who can so conscientiously classify themselves are in a position to make a contribution to the noble cause our country espouses, which I am sure can come from no other source in equal measure. I am content for this occasion to leave the matter of Christian definition with this comment: I would be willing to accept the minister's statement that "Christianity is the Society of the Friends of Jesus," if friends could be interpreted as the Savior pronounced: 

Ye are my friends, if ye do whatsoever I command you. (John 15:14.) 

I owe it to myself and to my fellow members in the Church of Jesus Christ of Latter-day Saints to make an additional statement, particularly for the benefit of those not of our number who may listen to these proceedings. We would like all to know that additional evidences for the divinity of the Christ, and for the support of the Christian concept have providentially come to the world in these latter days, and that a fullness of the Lord's gospel, and the authority and power to administer it have been restored to the earth through his chosen servant for the enlightenment and blessing of all mankind; and further, that this enlarged understanding of the true nature of Christianity is available to all who will sincerely and humbly seek to know it; and that knowledge of it, the adoption of the restored gospel as a way of life, will immeasurably enhance the prospect of the triumph of the forces of freedom over their opponents. I extend to all an earnest invitation to investigate for themselves. 

In conclusion, I leave this parting word. I have deep respect, esteem, and love in my heart for all men and women everywhere who may be rightly counted Christian. I have regard for all who practice the Christian virtues. I know that the Christ loves those who love him, and who serve him, even with limited knowledge of his real nature and his true gospel. 

God bless Christianity, "the body of Christian believers," and true friends of Jesus, I ask humbly in the name of our Lord Jesus Christ. Amen. 

President David O. McKay: 

You have just heard President Stephen L Richards of the First Presidency of the Church. We will now hear from Elder Eldred G. Smith, Patriarch to the Church. He will be followed by Bishop Isaacson. 

Brothers and sisters, I seek an interest in your faith and prayers. This is a humble experience, and I hope that I will always appreciate the honors and the blessings that have been given to me and that I shall always appreciate the blessings of the Lord. 

The other night a cartoon appeared in The Deseret News which showed Uncle Sam deluged in the overflowing contents of a large horn of plenty. The title read, "Isn't it time we count our blessings?" These cartoonists have a gift of catching the essence of a situation and portraying it very graphically. We live in a land blessed above all other nations—not only a choice land, but also a choice generation. In addition to all the luxuries of modern living, we have the blessings of the fullness of the gospel. 

Today we do not have the physical opposition of hardship and persecution that we had in the earlier days. 

The people of the world are impressed with the accomplishments of the Church. But, brothers and sisters, if we learn anything from history—and history is our greatest teacher—we learn that our present favorable conditions may have a hidden danger. 

Let us enjoy the prosperity in which we live, with humble gratitude in our hearts, expressing our thanks to the Lord. Let us be humble in all our prayers. Beware of lip service. Remember how the Lord criticized the hypocrites who prayed openly for the glory of men. He said, 

Verily I say unto you, they have their reward. (Matt. 6:5.)
President George Albert Smith has told a story which I think will bear repeating.

It was about a nine-year-old boy who was to undergo a serious operation. As they prepared to give him the anesthetic, he asked those attending him to pray for him. When they would not, he said, "If you can't pray for me, will you please wait while I pray for myself?"

They removed the sheet, and he knelt on the operating table, bowed his head and said, "Heavenly Father, I am an orphan boy. I am awful sick. Won't you please make me well? Bless these men who are going to operate that they will do it right. If you will make me well, I will try to be a good man. Thank you, Heavenly Father, for making me well."

When he finished praying, he lay down. The doctors' and nurses' eyes were filled with tears. Then he said, "I am ready."

The operation was successful, and the boy speedily recovered.

The doctor later said, "I have operated on hundreds of people, men and women who thought they had faith to be healed, but never, until I stood over that little boy have I felt the presence of God as I felt it then. That boy opened the windows of heaven and talked to his Heavenly Father as one would talk to another, face to face. I am a better man for having had the experience of hearing a small boy talk to his Father in heaven as if he were present."

Humility is one of the qualities that help build faith. Would a missionary be successful if he were not humble? He has to be teachable with a receptive mind before he can teach others, and to be teachable, he must be humble. And we should all be missionaries.

All the requirements of living the gospel become easier through humility.

A young man told me his experience in becoming a member of the Church, which is typical of many in their activities of investigating the Church. He said the missionaries came to the lesson on the Word of Wisdom. He and his wife were both users of tobacco. After the meeting was over and the missionaries had left, they talked it over with each other and decided between themselves, "Well, if the is what the Lord wants and if this is the Lord's Church, we will it." He said that he was not particular concerned about himself, he thought he could do it easily; he was worried about his wife; she had never tried to quit before. On the other hand, he had quit several times. After proving to himself that he could quit, of course, he went back to the use of cigarettes again. But he said in this case, it was just the reverse. His wife quit without any apparent difficulty, but he had tremendous difficulty. He became nervous and irritable. He could not rest. He was cranky among his fellow workers. He could not sleep at night. But inasmuch as his wife had quit, he was not going to be outdone by her. So, one night, he became so restless, so disturbed that he could not sleep, and his wife suggested to him that he pray about it. He thought that was a good joke. He ridiculed the idea of prayer; he said, "This is something I have to do. Nobody can help me with this. I can do this."

But as the night passed, and he had done everything he could to stimulate sleep and rest without any success, finally in despair he humbled himself enough to kneel at the side of the bed and pray vocally. According to his own testimony, he said that he got up from his prayer, got into bed, went to sleep, and has never been tempted by cigarettes since. He absolutely lost the taste for tobacco. He said, "The Word of Wisdom was not a health program for me. It was a lesson in humility." He said, "I had to learn humility. That is what it meant to him. As it is with many of the requirements of the Church, we have to demonstrate humble obedience.

It is a humbling experience to look into the sky and contemplate the vastness just try to count all those you can see with the 'naked eye. Throughout the ages, man has tried to count them, and as telescopes have been made larger and larger, the scope has increased until we realize the utter impossibility of numbering all the stars. How small are we then, when we consider that God is the Master and Creator of the universe.

Just stand on the rim of the Grand Canyon and feel your insignificance as you gaze on the grandeur and immensity of nature or watch the beauties of Niagara and realize your own weakness in the presence of such great power.

Then ask yourself as David asked our Maker and the Creator of all: "What is man that thou art mindful of him?" (Ps. 8:4.)

Yes, God is mindful of you and me because we are his children.

He has given us this earth and all we have--the very air we breathe, food to eat, life itself. He rewards us for every good deed. Of ourselves we are nothing. Brothers and sisters, let us not be self-sufficient. Let us not forget to be humble and acknowledge the Lord, who is so good to us.

King Benjamin told his people:

And now, in the first place, he hath created you, and granted unto you our lives, for which ye are indebted unto him.

And secondly, he doth require that ye should do as he hath commanded you; for which if ye do, he doth immediately bless you; and therefore he hath paid you. And ye are still indebted unto him, and are, and will be forever and ever; therefore, of what have ye to boast?

And now I ask, can ye say aught of yourselves? I answer you, Nab Ye cannot say that ye are even as much as the dust of the earth; yet ye were created of the dust of the earth; but behold, it belongeth to him who created you. (Mosiah 2:23-25.)

My brothers and sisters, be not lifted up in the pride of your hearts that you forget the Giver of all your blessings. Do not let self-righteousness rob you of humility before God. Acknowledge him in all things. Let your faith be simple and childlike.

On one occasion,

...came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

And Jesus called a little child unto him, and set him in the midst of them,

And doth require that ye should do as he hath commanded you; for which if ye do, he doth immediately bless you; and therefore he hath paid you. And ye are still indebted unto him, and are, and will be forever and ever; therefore, of what have ye to boast?

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. (Matt 18:1-4.)

May we then be humble as a little child is my prayer in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder Eldred G. Smith, Patriarch to the Church. Bishop Torphe B. Isaacson of the Presiding Bishopric of the Church will be our next speaker. The Presiding Bishopric of the Church holds the Presidency of the Aaronic Priesthood.

Torphe B. Isaacson
President McKay, President Richards, President Clark, my beloved brethren of the General Authorities, my dear brothers and sisters and friends: I feel very humble in standing before this great audience today, and I sincerely ask for a solemn prayer in your hearts in my behalf. I am grateful to be here with you in this great general conference of the Church. Truly, we have been spiritually strengthened and built up in our faith. We come here for that purpose, and I pray that the Lord will help me that I may say something that will give you strength and increase your faith and your testimony.

We spend much of our time in our business and temporal affairs, in our educational, social, and recreational life. We spend a great deal of our time in government and politics. Probably that is as it should be, but I wonder how much time we actually spend in developing the spiritual side of our lives--probably, may I say, the better part of our lives? The older I become, the more I realize that this is the better side of our lives and certainly the most important side of our lives.

It is not uncommon for thousands of us Latter-day Saints to bow our heads in prayer and close our eyes, and to follow the prayer of him who may be mouth. Truly we are a praying people. The world has judged us to be a praying people, and we confess that we not only pray in large gatherings at conference, but we also pray every day of our lives, and we accept the principle of prayer.

I would like to say a few words about the Aaronic Priesthood. I am directing my remarks particularly to those concerned with Aaronic Priesthood boys from twelve to twenty-one. There are approximately seventy thousand of them in the stakes of the Church, not counting the missions. We also have about that same number of Senior members of the Aaronic Priesthood, wonderful men who bear the Aaronic Priesthood, or a total of approximately 140,000 men and boys holding that wonderful priesthood, the Aaronic Priesthood, which gives them the power and the blessing and the authority and the responsibility of acting in the name of God, our Eternal Father.

I hope, parents, that you will take an interest in these Aaronic Priesthood boys. Fathers and mothers, help them on Sunday mornings. They are sleepy; they are tired; they are growing boys. Help them to get up on Sunday morning and attend their priesthood meetings. You wonderful wives of the Senior members, encourage your husbands on Sunday morning to get up in time to put on their Sunday clothes and go to Church. That will give to them and to you great blessings that you will not know any other way.

May I try briefly to pray some of the incidents concerning the restoration of the Aaronic Priesthood? I would like to take you back to the beautiful Susquehanna River, near Harmony, Pennsylvania. Joseph Smith and Oliver Cowdery, two young men, age twenty-three and twenty-two, respectively, stood on those beautiful banks of the Susquehanna River in Pennsylvania. Their faces reflected the seriousness of their thoughts. It was evident that peace permeated their entire being, and every act bespoke humility and faith in God, their Eternal Father. They had intentionally secluded themselves from the world that they might seek the counsel of their Father in heaven.

May 15, 1829—it was a beautiful day. Winter was over. Spring was in the air. Nature had painted the leaves of the trees with a delicate green. The song of the birds overhead blended with the sounds of the river to produce harmonious overtones that added serenity to that beautiful occasion. The sun cast its golden rays through the motionless leaves of the semi-dense overgrowth, making a wonderful study in light and shadow. All was calm and peaceful, that day. It was indeed a sacred spot and a sacred hour. Cares and worries and concern were largely overcome by the handiwork of God. The harmonious beauty that surrounded them contributed to the sacredness of the place and of the occasion, but the seriousness of their mission made them semi-oblivious to it. They now knelt together in humble prayer, seeking guidance from God, their Eternal Father.

These two young men were concerned about the principle of baptism for the remission of sins, and they desired to know more concerning the details of this sacred ordinance. What was the proper mode? How, and to whom, and by whom should this ordinance be performed? In their work of translating the Book of Mormon they had become concerned regarding the problem, as they contrasted the instructions of that sacred book with the practices of the churches of that day. They knew, however, that their Father in heaven would supply the wisdom they now sought.

And while they were engaged in prayer, a messenger, whom God had sent, appeared to them, and he spoke, unto them. "I am thy fellow servant. The resurrected John the Baptist now stood before them— he, who had come out of the wilderness crying repentance to the people of his day; he, who had baptized our Lord and Savior at Bethabara in the River Jordan. Yes, this was the same John who on that sacred occasion heard the Father's voice from heaven declare, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17.) This was the same John who witnessed the Holy Ghost descend on Jesus; he, the literal descendant of Aaron who held the keys of the Aaronic Priesthood by right and ordination; he of whom the Lord said, "No greater prophet born of woman" (see Luke 7:28); he, who had been beheaded for his courageous denunciation of sin and for his love of truth. Now he stood before them in majesty; the glory that surrounded him was far more brilliant than the May sunshine. His presence dispelled all doubts and all fears, and these two young men opened their souls to partake of his great wisdom.

He then laid his hands upon their heads and conferred upon them the Aaronic Priesthood keys which he had held throughout the centuries. The awards of that ordination prayer were indelibly impressed upon the minds of these two young men:

Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness. (D. & C. 13.)

He then told them that the Aaronic Priesthood was an appendage of the Melchizedek Priesthood, that it had not the power of the laying on of hands for the gift of the Holy Ghost, but that this power should later be given to them. Then he told these two young men that he came under the direction of Peter, James, and John, who held the keys of the Priesthood of Melchizedek, which priesthood, in due time, would be conferred upon them and which later was conferred upon them.

These two young men were then directed by this messenger to go down into the river, that beautiful Susquehanna River. Joseph Smith was instructed to baptize Oliver, and Oliver, in turn, was instructed to baptize Joseph. They were then to ordain each other to the Aaronic Priesthood by the laying on of hands. Joseph ordained Oliver to the Aaronic Priesthood first, and Oliver then ordained Joseph.

This glorious spiritual experience that followed their baptism and ordination to the priesthood was accompanied by the spirit of prophecy. As they left this hallowed spot, their hearts were light. The Aaronic Priesthood was again restored to the earth by an angel of God to his servants, the first time in many centuries for man to be divinely commissioned with the priesthood. This vision demonstrated conclusively that the heavens were not closed and gave positive proof of the promise of the resurrection.

I bear you my testimony that I know this priesthood was restored to the earth. I bear you my testimony that I know God lives and that Jesus is the Christ, the Son of God, our Redeemer and our Savior, our Elder Brother. I bar you my testimony that I know this is the true work that we are engaged in, and I know that Joseph Smith was a Prophet of God. I know that President David O. McKay is a true, living prophet of God, our Eternal Father, and I bear you that testimony, and I know it to be true, and I know it by the power and gift of the Holy Ghost, that testifies to me that this is true. I bear you that testimony in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Bishop Thorpe B. Isaacson of the Presiding Bishopric of the Church. The congregation will now join in singing, "Redeemer of Israel," conducted by Elder J. Spencer Cornwall.

After the singing, Elder Ezra Taft Benson of the Council of the Twelve will speak to us. We are very happy to have Elder Benson with us. His duties as Secretary of
ELDER EZRA TAFT BENSON Of the Council of the Twelve Apostles

My brethren and sisters and friends, seen and unseen: I approach this assignment this afternoon in deep humility. It is truly a sobering experience and yet a signal honor. I seek the inspiration of heaven and your faith and prayers as I attempt to speak for a few moments.

I am very grateful for the opportunity of being here at this great conference. I am grateful to President McKay for inviting me to come, and I would like to say to him, in response to his kind words, that I am sure no one on earth is as happy as I that I am able to be here today.

I am very grateful that the Lord permitted our plane to land during the storm last night, just in time to get to that great priesthood meeting. As President McKay referred to the fact that seventy-one different gatherings were assembled last night, and that we had never had this many outlets for the general priesthood meeting, I thought of a rather humorous thing that was said by one of our national entertainers on TV, who is helping in a promotion program for greater consumption of dairy products. We have had some excess of these commodities. This entertainer has been employed by the farmers of this country, through the American Dairy Association, whose president is one of our stake presidents. On the air he expressed his pride at being associated with this great organization, not only an organization of farmers, but also man millions of dairy cows. Now," he said "ladies and gentlemen, there ma be organizations with more branches, but I am sure there is no organization with more outlets."

I rejoice with you, my brethren and sisters, in this great conference. I have received a spiritual uplift from the testimonies borne, and I am particularly grateful that I was able to hear the messages of the First Presidency in the priesthood conference session last night and again today. I cannot think of a richer experience than the experience of the last twenty-four hours.

I am grateful for all of the blessings that are mine. I have been sitting here today enumerating them. I am grateful to be able to live in this day, to enjoy the freedoms and the liberties which are ours and the associations which we have in the Church and in this great nation.

I am grateful for the confidence and the love of my brethren and sisters in the Church.

As I listened to that great message of the President this morning, a message which we all need in our homes, my heart filled with gratitude and thanksgiving that the Prophet of God could in very deed speak as one having authority on this very sacred and important subject of the home and family. I am grateful for my home and my family. I am grateful for my companion an for her inspiration, strength, and help. I know t at I could not have accomplished the little that I have achieved, without her great faith, devotion, and support.

I am grateful that I have come from a good Latter-day Saint home.

I thank the Lord for the opportunity that has been mine to associate with my brethren of the General Authorities. For nine glorious years I had almost daily association with them. The last two ears I have been in their presence much less frequently, and I am sure they will never know fully how much I have missed the very close and intimate association of those earlier years.

I am grateful for the faith and prayers of the Saints and for the support of good people everywhere in the responsibilities which are mine now in the government as well as in the Church. I thank God for the letters that have come during hours of stress from faithful members of the Church and good people elsewhere.

President McKay spoke of these wonderful mission presidents, and they are wonderful men. As he did so I thought of one who lies ill in a local hospital, whose illness I learned about since coming to this conference--one with whom I had the great pleasure of walking the streets of Holland at the close of the war--one of the most valiant President Cornelius Zappaye. (President passed away April 22, 1955. He was a former president of both the Netherlands and the East Central States Missions. He had been released from the latter mission in March 1955) if you are listening in today, may I say to you that we love you, that God loves you for your devotions, and it is our prayer that he may see fit to restore you fully and speedily to health and strength. It is my hope and prayer that someday we may be able to team as missionaries, if not in this life, then in the eternities to come.

I am grateful for the glorious saving principles of the gospel, my brethren and sisters, for my progenitors who had the courage and the strength to accept the truth when they heard it and to join themselves with an unpopular people. I am grateful for the rich heritage which is mine. I am thankful for the mission of Joseph Smith, the Prophet, and for those who have succeeded him, for their valiant devotion to the truth. I am grateful that I have been made the recipient of the priceless blessings that have come through the gospel.

Today I have in my heart a love not only for these, but also for all of God's have no ill feeling toward any human being. With you, I hate in, but I love the sinner. We all have need to repent.

I rejoice in the spread of the gospel growth of the Church in all he world I have been thrilled as I have read the accounts of President McKay's visits to the missions in the South Pacific. I thrilled with the messages last night from two of our associates who reported on missionary activities in the South Pacific and way up in far-off Finland. I am very grateful, brethren and sisters, for all of these priceless blessings.

I realize that through the ages there has been a tendency for truth to be pretty much on the scaffold and error n the throne. I recognize that there as been a tendency to revere prophets dead and to persecute the living oracles. I recognize that there are two great forces in the world. And as the Book of Mormon prophet said, for it must needs he, that there is an opposition in all things. (2 Nephi 2:11.)

I am grateful that we have our free agency which to me is an eternal blessing, an eternal principle. I recognize that today Satan, the adversary, is still alert. He is not using the means of persecution towards this people which he once used, but he is still the enemy of truth, and he is using other methods today. He is probably using the method of encouraging complacency. He is probably making an effort to lull us away into a false security because things seem well in Zion. One of the Book of Mormon prophets said this would be the case in the last days. You remember Nephil's prediction when he said:

For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion, yea, Zion prospereth, all is well--and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

Therefore, wo be unto him that is at ease in Zion!

Wo be unto him that crieth: All is well! (Ibid., 28:20-21,24-25.)
In the last few weeks I have had the glorious privilege of visiting eleven of our Latin American countries. The visit was threefold in character. First of all, it was a response to invitations from leaders of those nations, particularly ministers of agriculture; it also provided opportunity to get better acquainted with their agriculture, and also to learn something of the results of the exports which we are making into those nations, of breeding stock, such as beef cattle, dairy cattle, hogs, poultry, and also many strains of seeds; it also provided an opportunity, so the President of the United States thought, to help strengthen the bonds of friendship and understanding with our splendid neighbors south of the border.

I want to say to you, my brethren and sisters, it was a most satisfying experience. I am very grateful to have had the opportunity to visit with the Presidents of those nations, with the ministers of agriculture, and with the people generally. I appreciate the opportunity of visiting on ranches, farms, and plantations, getting into the homes of the people and feeling of their warm spirit and their friendliness toward the people of the United States.

I think the outlook down south is most encouraging. Those countries are on the march today, and they want to team up with the United States. They have a deep love and respect for our people here. They admire and respect our technology, our methods, our free enterprise system. They are very anxious to raise the standards of living of their own people by adopting the practices which we have followed in this country. There is an economic awakening in many of those countries, and I look for unheard of developments in the years ahead. I hope that those developments will include an increase and a spread of the restored gospel. They are moving, as it were, almost from the one-horse handpaw to the caterpillar tractor overnight. They are not doing it with the slow transition as we have done it here.

I found they like to be referred to as Americans. They are very proud that they have thousands of their students here in the United States learning our way of life and learning of our agriculture and our technology. I found they were very happy to learn that to the Latter-day Saints the Promised Land, the land of Zion, includes all of North and South America. gas pleased to find, too, that there is evidence that communism has largely failed in those countries. True, there are some danger spots, still, but there is evidence that political stability is increasing. I was very much pleased as I visited personally with the Presidents of those republics, to hear them speak out in support of the principles of freedom which have meant so much to our great nation and our good neighbor to the north of us.

Our technical aid down south is paying off. They need technical assistance and encouragement more than the need grants. I feel that the future is bright, and I am very happy that our Church missions are spreading out in these lands.

I came back impressed that those people want us to help them to help themselves. The future looks bright, and I said to some of my associates upon my return that if I were a young man of twenty-five today, I would consider heading south. Probably when we get the inter-American highway completed, it will be easier for us to visit our neighbors to the south. I hope so.

I am sure, my brethren and sisters, that in the days ahead, many will accept of the truth, particularly in the countries that I have just had the opportunity to visit. I am pleased, too, to find in the travels to these eleven countries, that our Mormon people are found in almost every nation.

Generally speaking, they are giving a good account of themselves. I was pleased with the contacts I had with them. Beginning in Cuba, in our visit with the then President-elect, Batista, and continuing through ten other nations—I was pleased that we had the opportunity to say something about the Church and explain the fundamentals of the gospel.

Sister Benson is a more effective missionary, I think, than her husband. It seems to me we have been shipping Church books down there for days since our return. We have sent many copies of our literature, mostly in response to conversations which she had with the gracious wives of the Presidents, ministers of agriculture, the ambassadors, and others.

I was pleased to meet our servicemen in Puerto Rico from Ramsey Air Force Base and from Fort Buchanan. In the Virgin Islands where I met, as a member of the Virgin Islands Corporation Board, I was surprised, as a certain technician, an electrical engineer, was invited in to consult with us, to find that he was a member of the Church. As similar experiences were repeated, I thought of the comment made by a businessman from the north-central states sometime ago who registered in a Washington hotel and asked if there were any Mormons in Washington. The hotel clerk replied, "I suppose there are. They seem to be everywhere."

Well, I found them down there. Not very many, but a few of them almost everywhere! In Trinidad, which is in the British orbit, we found a member of the Church serving as one of the secretaries of the consulate. In Venezuela we had received advance letters from one or two families expressing the hope that we might hold a service while we were there. Then when I had the pleasure of addressing the Ammerican Chamber of Commerce in Caracas, who should be presiding there as president, but one of our Mormon boys from Tooele, Utah. It was a great thrill as we went from Caracas over to Barquisimeto to have the opportunity of holding a service in a hotel room with representatives of three or four Mormon families in that area and to find that they were eager to get a Sunday School started.

In Panama, in Costa Rica, in Nicaragua, of course, we found groups of the Saints and missionaries. It was always a great pleasure to see them at the airports or to hold a brief meeting with them or to join them for breakfast or lunch. I wish our busy schedule might have permitted us to spend more time with those fine groups. Quite by accident, because of plane trouble, we stopped in Guatemala. We had the opportunity during seven hours there, to view the lovely new mission home and chapel and to have a long visit with the ambassador, and to hear him speak in praise about our people. In fact, I was pleased everywhere that we went to find the Church well spoken of.

We completed our little two and a half weeks swing by spending a Sabbath day in Mexico City with President and Sister Bowman and the missionaries and the Saints in a large gathering there. Later the next day, as I visited with the President of that republic, he expressed surprise and apparently seemed somewhat pleased to find the number of people we have right in Mexico City of our faith. He had known of our people in the Colonies, and he spoke highly of the Church and its people.
May we be able to make our influence felt for good in the world because we must help to serve as the leaven which is going to leaven the world with righteousness. In large measure, that is our mission.

So, my brethren, may we prepare, as elders in Israel, to help enlarge and to strengthen the boundaries of Zion, enlarge her stakes, and build up the kingdom. God expects us to arise and shine because we are the salt of the earth, the light of the world, and I believe the hope of the world because we are the stewards of the revealed truth of God.

The Lord has made it very clear in the revelations. "Verily I say unto you all," he said, back in 1838, "Arise and shine forth, that thy light may be standard for the nations." (D. & C. 115:5.)

And six years earlier, he said to a then struggling Church, small in numbers, inflicted with persecutions;

For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments. (Ibid., 82:14.)

What are those garments? Those garments are the garments of righteousness, the garments of devotion to the truth--the gospel in action.

Our message is a world message, my brethren an sisters and friends. In that glorious first section in the Doctrine and Covenants, given as a preface to the Book of Commandments, the Lord bad these words to say, which I quote to you in closing:

Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

For verily the voice of the lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. (Ibid., 1:1-2.)

These are sobering words, words from the Master, Jesus the Christ, through his Prophet, Joseph Smith, to all God's children.

May we not be at ease in Zion. We have a tremendous responsibility. This is God's work, my brethren and sisters and friends, and I give you my testimony today that I know that God lives, that he is a Personal God, that he hears and answers prayers. I know that Jesus is the Christ, the Redeemer of the world, our Elder Brother, the Savior of mankind. I know, too, that Joseph Smith is and was a Prophet of God, an instrument in the hands of the Almighty in ushering in this the last and the greatest of all gospel dispensations. The priesthood has been restored; the truth is here in its fullness. I know it as I know that I live, and I thank God for that testimony, and pray his blessings upon all of us, in the name of Jesus Christ. Amen.

Joseph Fielding Smith
PRESIDENT JOSEPH FIELDING SMITH Of the Council of the Twelve Apostles

My good brethren and sisters and friends, I realize that this is a very important and responsible position; that our words go out, the extent of which we do not know. It is needful, therefore, that we have the guidance of the Spirit of the Lord, that we may speak his truth. I trust that the few words that I say may find an echo in your hearts and be dictated by the Spirit of the Lord.

Near the close of a discourse by our Lord and Savior, many believed on him. It is written: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

And ye shall. know the truth, and the truth shall make you free." (John 8:31-32.)

The only truth that makes us free is the truth of the gospel of Jesus Christ. In fact, all truth belongs to the gospel of Jesus Christ. When our Savior was brought before Pilate, Pilate questioned him and asked him if he were a king. Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (Ibid., 18:37.)

Then Pilate asked him, "What is truth?" Perhaps the Savior had no time given him to answer. Perhaps he was silent, and from that time until now volumes have been written asking that question. The only true answer that has been given was given by the Lord to the Prophet Joseph Smith.

"And truth is knowledge of things as they are, and as they were, and as they are to come." (D. & C. 93:24.) In other words, truth is that which endures. All else must perish. This being true, it behooves us to search for truth--this truth the Savior spoke of that makes us free.

Not all truth is of the same value or importance. Some truths are greater than others. The greatest truth, or the greatest truths, we find in the fundamentals of the gospel of Jesus Christ. First of all, that Jesus Christ is the Son of God, the Redeemer of the world, who came into this world to die that men might live. That truth we should know. It is far more important to know that Jesus Christ is our Redeemer, that he has given unto us the principles of eternal life, than it is to know all that can be obtained in secular education.

It is far more important to know that baptism is for the remission of sins, and when properly performed by one who has the authority, remission of sins will come, and through the baptism following, of the Holy Ghost, we come back into the presence of God our Father, at last, through the guidance of the Holy Ghost.

To know the way to eternal life is far more important than all the learning that the world can give. We find that in the sacred principles which have been revealed for the last time, and in these ordinances which are being performed for the last time--that is, in the Dispensation of the Fullness of Times--for the gospel will never be restored again. It has been restored to remain. The Lord has ordained his servants, and has given them authority to execute his laws, to preach his gospel, to cry repentance, to call upon men to humble themselves and receive these fundamental principles of eternal life.

The way of eternal life is here. The covenants that were promised that lead to that great gift are here. All men on the face of the earth have now the privilege not only of repentance, but also of remission of sins through the waters of baptism, and the gift of the Holy Ghost by the laying on of hands, and to receive the covenants and obligations which were promised ancienly that will bring them back into the presence of God, our Father.

These blessings are free. They are the most important truths in all the world. Brethren and sisters, we have received them. Let us be true and faithful, turning neither to the right nor to the left in the keeping of the commandments of the Lord, and by example as well as by precept, serve him, I humbly pray in the name of Jesus Christ. Amen.
President David O. McKay:

President Joseph Fielding Smith, President of the Council of the Twelve, has just spoken to us, and we shall now hear from Elder Oscar A. Kirkham of the First Council of Seventy, who will be our concluding speaker.

Elder Oscar A. Kirkham

ELDER OSCAR A. KIRKHAM Of the First Council of the Seventy

I trust the Lord will be with me and bless me as I address you. In the Third Epistle of John, the fourth verse, are these words:

I have no greater joy than to hear that my children walk in truth.

The greatest gift that can come to a boy, as I review the humble experiences of my own life, is that he may have good guidance, that he may sense a faith in God, and enjoy the gospel of Jesus Christ, that he may receive the gift of the Holy Ghost and hold worthily the Holy Priesthood.

The other evening a lad came to our home. He was accompanying a high priest. They were our ward teachers. The high priest said as he addressed us, "Brother Kirkham, we have a little message for you from our bishop concerning our religion." The message was given. We felt the spirit of it. It was simple and sincere. I thanked them, then the high priest turned to the boy of fourteen, a teacher in the Aaronic Priesthood, and said, "John, you say a prayer for Brother Kirkham and his family." We were appreciative and listened, for we know that we have no greater joy than to know that we walk in truth.

Coming down on the elevator in our office building the other day, a young man recognized me and he said, "This is my mother, Brother Kirkham. I'm just back from my mission. She has worked continuously for me while I've been away. She has kept me. She saw that my check came every month to pay my expenses. Now, Lord being willing, Mother is going on a mission. I will pay her way." The greatest gift that comes to us in early life is to be guided in simple truths, and to do the will of our Heavenly Father. As President McKay said to us this morning, "We are concerned with those simple, vital things that help us." That boy you meet tonight or tomorrow morning or the next day and what you say to him and do for him is all-important.

I know a boy in Iowa who one day was plowing in an Open field.

He did not know at the time that a very distinguished gentleman was passing by, but the man said, "The furrow in that open field was plowed so straight that I 'had to stop.' Did you plow the first furrow in this field?" "Yes," said he. "They did not peg it off for you?" "No, sir." Then my friend said to the boy, "You'll plow many straight things in life. Good-bye."

Several years went by. My friend came again to Iowa. He was met by a gentleman, this time in a fine automobile. "Do you remember being in these parts about twelve years ago?" "Yes, I have a note here in my book of a straight furrow plowed in an open field by a boy." "Well," said the man, "I don't want you to say anything to these people about this incident, but I am the mayor of this city. I want to say to you, I was behind that plow. I was that boy. You journeyed on over the hill that day on your way. What you said as we chatted about 'The straight furrow' has lingered with me through these years. I wanted you to know that those few words have given me encouragement ever since that day."

We philosophize; we delve into great truths--these things enrich our lives, but it is still the simple things that are effective. We "have no greater joy than to hear that our children walk in truth."

May God bless us that this joy may ever be ours and that we may ever appreciate the sacred words of the Lord as given in the Holy Scriptures and with courage and simplicity live the truth, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder Oscar A. Kirkham of the First Council of Seventy.

Tonight the Deseret Sunday School Conference will convene in the Salt Lake Tabernacle at 7:00 p.m. All Sunday School workers should be in attendance; others are cordially invited. We are informed by the Superintendent that provision will be made for overflow audiences in the Assembly Hall and in Barratt Hall.

We express our appreciation to you ushers who have rendered such excellent service this day. We commend you for the orderly manner in which you have performed your duties.

We also express appreciation to the public press, to the reporters for their fair and accurate reports. Thank you. To the various radio and television stations, we wish to say that your assistance rendered here in our own city and state and in other states named throughout the sessions, has been the means of permitting tens of thousands to hear the proceedings of this Conference.

We have had a most unusual storm, you might find the roads still slippery. We caution drivers to be careful after the dismissal of this meeting. Practice courtesy. That is a great safety means on the highway, just simple courtesy.

The singing for this afternoon has been furnished by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting and Elder Alexander Schreiner at the organ. I have already expressed appreciation for you, I do so again for others who have been listening in this afternoon to the inspirational singing of this great organization.

The Choir will now sing, "The Hallelujah Chorus," with Elder Cornwall conducting. Elder Claudious Bowman, president of the Mexican Mission, will offer the benediction, following which this Conference will be adjourned until tomorrow morning at ten o'clock.

The "Hallelujah Chorus" was sung by the Choir.

Elder Claudious Bowman, President of the Mexican Mission offered the closing prayer.

Conference adjourned until 10:00 a.m., Monday, April 4th

Conference reconvened Monday morning, April 4, at 10:00 a.m. The Brigham Young University Combined Choruses, with John R. Halliday conducting, furnished the
But I would like to read to you the rest of the Savior's words in that quotation. He said: "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

Now, there are some exceptions, I know, but I say as a general rule great homes produce great young people. Parents who are active in the Church usually produce young people who are active in the Church. Observation that where young people are active in the Church, as a general rule they come from homes where parents also are active in the Church.

You recall that the Savior at one time said: "... every good tree bringeth forth good fruit." (Matt. 7:17.) I know that even from a good tree occasionally a piece of fruit may fall, and as the prodigal go the way of all the earth, but that does not change the great underlying fact that "every good tree bringeth forth good fruit."

Isn't it thrilling, brothers and sisters, hear these young people sing praises to God and express their trust in him? It gives you a wonderful feeling of confidence, doesn't it, to know that the rising generation is made up of such marvelous young people.

As I reflect upon the youth of Zion, I reflect also upon the homes from which they come. I know that great homes produce great people. Those homes need not be rich in this world's goods, but if they are rich in the wisdom of God, they are rich indeed, and young people who grow up in homes such as those are great young people.

Isn't it thrilling, brothers and sisters, hear these young people sing praises to God and express their trust in him? It gives you a wonderful feeling of confidence, doesn't it, to know that the rising generation is made up of such marvelous young people.

Two weeks ago my wife and I had the opportunity of attending a meeting at Some hundreds of M Men and Gleaner Girls, and there again we were impressed with the fact that our young people are great. Those hundreds of young people stood up in that meeting and gave the MIA theme for this year. I wish you could have heard them singing, as always.

We shall begin these services by the Brigham Young University Combined Choruses singing, "For the Strength of the Hills," under the direction of Professor Halliday. The opening prayer will be offered by Elder J. Melvin Toone, president of the Canadian Mission.

The Brigham Young University Combined Choruses sang the hymn, "For the Strength of the Hills."

The opening prayer was offered by President J. Melvin Toone of the Canadian Mission.

Our first speaker this morning is Elder Mark E. Petersen of the Council of the Twelve. He will be followed by Elder John Longden.

ELDER MARK E. PETERSEN Of Council of the Twelve Apostles

Isn't it thrilling, brothers and sisters, hear these young people sing praises to God and express their trust in him? It gives you a wonderful feeling of confidence, doesn't it, to know that the rising generation is made up of such marvelous young people.

Two weeks ago my wife and I had the opportunity of attending a meeting at Some hundreds of M Men and Gleaner Girls, and there again we were impressed with the fact that our young people are great. Those hundreds of young people stood up in that meeting and gave the MIA theme for this year. I wish you could have heard them because e spoke with such clarity. They were in almost perfect unison, and as they said these words, it gave me a great thrill:

Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you he made rich.

Behold, he that hath eternal life is rich. (D. & C. 6:7.)

As I say, hearing those voices in unison say those inspired words, moved me deeply inside. I was so thrilled that young people could stand and say and believe that "he that hath eternal life is rich."

When my wife and I were in South America recently, we had the same kind of thrill because there we saw your sons and daughters, sometimes under difficult and even adverse circumstances standing in the glory of your young manhood and woman in the glory of their membership in this Church, in the glory of being missionaries for the Son of God, speak in languages previously unknown to them, bearing testimony of the restoration of the gospel of Christ. Oh, how happy we were! How humble we felt in their presence, and again came to us this great conviction that the youth of Zion are a great people.

As I reflect upon the youth of Zion, I reflect also upon the homes from which they come. I know that great homes produce great people. Those homes need not be rich in this world's goods, but if they are rich in the wisdom of God, they are rich indeed, and young people who grow up in homes such as those are great young people.

You recall that the Savior at one time said: ..... every good tree bringeth forth good fruit." (Matt. 7:17.) I know that even from a good tree occasionally a piece of fruit may fall, and as the prodigal go the way of all the earth, but that does not change the great underlying fact that "every good tree bringeth forth good fruit.

As I have studied your young people and mine, I have come to the conclusion that they are great because by and large they come from great homes. It has been my observation that where young people are active in the Church, as a general rule they come from homes where parents also are active in the Church.

Now, there are some exceptions, I know, but I say as a general rule great homes produce great young people. Parents who are active in the Church usually produce children who are active in the Church, again proving the truth of the Savior's words that "every good tree bringeth forth good fruit."

But I would like to read to you the rest of the Savior's words in that quotation. He said: "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil
Now what about the meaning of those words? Do homes which are not classed as good homes produce evil young people? And if they do, who must bear the blame?

There have been many public opinion polls taken in the United States, as you know, and I suppose they have touched almost every subject under the sun. There is not very much left uncovered by the time they get through.

I have been shocked and astonished at one of these public opinion polls which indicates that there is a higher percentage of drinkers of alcoholic beverages in the age group of fifteen to thirty years than in any other age group. This particular poll indicated that sixty-seven percent of American young people from fifteen to thirty years of age use alcoholic beverages occasionally or more or less regularly.

Now these studies, and others, tell us where these young people learn to drink. Again I was astonished to learn that the majority of the American young people who drink liquor learn to drink from their own parents.

A number of studies, as I say, have been made on this subject, some of them among college students, some among high school students, and even some elementary students have been brought into the study. One of the studies having to do with college students indicated that eighty-five percent of the drinking students have drinking parents. This same study, which included information on students who abstain from the use of liquor, said that seventy-seven percent of the students who abstain from the use of liquor have both parents who abstain from the use of liquor. Isn't that a great lesson? The majority of the drinking students drink because their parents drink. The majority of the abstaining students have parents who abstain.

One of these studies was conducted in the state of Idaho by the department of social studies of the University of Idaho, and the figures sustain the general results as obtained in other studies in eastern United States. They found that the drinking habits of students follow almost exactly the drinking habits of parents. I quote just one line from their report:

"The proportions of students who drink are approximately equal to the proportions of parents who drink with the knowledge of the students.

In eastern United States a study was made along the same lines. After the completion of the survey those who conducted it reported: "It certainly is not surprising to find a tendency for students to follow the example of their parents in deciding whether or not to drink."

Dr. Andrew C. Ivy, head of the department of clinical science at the University of Illinois, recently wrote an article in the magazine, Life and Health, entitled, "Why I Don't Drink." He commented on the fact that there are over sixty million drinkers in the United States, and after discussing that horrible fact, asked this question: "Who can save future citizens from drink?" He answered, "The fathers and mothers of today's children.

And then he said this: "Children, teenagers, and college students drink and do other things that harm their bodies, characters, and lives largely because their parents do. If we are going to reverse the trend to moral decline and degeneration in our country, mothers as well as fathers are going to have to correct their own irresponsible behavior.

He goes on to say, "The question for parents to answer is: 'Has drinking alcoholic beverages contributed so much to my happiness that I want my child and all children to take the one in twenty chance of becoming an alcoholic?'"

Then he said, "Seventy percent of the chronically alcoholic in the United States started drinking as teenagers.

In studies that have been made with regard to smoking habits, the same type of thing has been developed. It is discovered that by and large smoking parents have smoking children, and abstaining parents, by and large, have abstaining children. The same thing is true with Church activity, as I have already indicated. If parents reject religious activity, their children generally reject religious activity. If, on the other hand, as we have points out, parents are active and enthusiastic and faithful about their Church responsibilities, as a rule the children likewise are active.

And so we may reach some definite conclusions and say that where parents smoke they can expect their children to smoke. Where parents drink, they may expect their children to dry. Where parents deny religious activity and interest, they can expect their children to deny religious interest.

Now these same studies have gone into the questions: Why do people drink? Why do people smoke? I do not know anybody, with his eyes open, who would suppose that drinking would do him any good, or that smoking would do him any good. Even the merchants of these commodities are now changing the claims in some advertising that they are good for a person. I remember there was a time when they used to advertise that smoking was good for digestion, but they do not any more since the doctors have discovered that tobacco is one of the very worst things for your stomach, and that whether you smoke or chew the tobacco, you can get stomach ulcers from it, and you can develop cancer of the stomach from the ulcers. So tobacco companies have stopped advertising about how good for your digestion it is if you smoke cigarettes.

Why do people smoke, and why do they drink? According to these surveys, it is because they think it is smart. They think it is popular. They think it is the thing to do because the Joneses and others they happen to know and regard as smart also smoke or drink. For that reason they think they should take up the habit, and because parents who are blinded by this false notion of popularity lead their children, who are blinded by the bad example of their parents, they both fall into the ditch.

So we can begin to see the truth in the Savior's words, can't we, that a corrupt tree will bring forth evil fruit. I ask you parents if you have the right to gamble with the future lives and happiness of your children. If we set our children an example which is almost sure to lead to failure, what is our responsibility? If we should lead our own children into disaster, would we ever forgive ourselves?

Two weeks ago Brother [Delbert L.] Stapley and I happened to have the privilege of being in the same conference together. Brother Stapley there delivered one of his wonderful talks, and in his discussion gave me a new point of view on an old subject, and with his permission I would like to mention it here.

Brother Stapley was talking about the fact that children cannot be tempted by the devil before they are eight years of age because the Lord has not given Satan that right. Just suppose that there was a basketball game, and for eight minutes one of the teams was ruled off the field while the remaining team stayed in there and pitched as many baskets as it could for eight minutes, and every basket would count. Just think about that.

And suppose there was a football game in which one of the teams was ruled off the field while the other made touchdowns for eight minutes, and every touchdown would count, and it could make these touchdowns without any opposition from the other team. Just think what kind of score it could develop!

You do not get that in athletics, but you do get it in the rearing of your children because during the first eight years of their lives, Satan has no right and no power to tempt those children. If they are tempted, if they sin, you have to blame somebody else besides Satan. During those first eight years you are left in the field without the opposition of Satan in the training of your children. For eight years you can train them, mold their characters, develop their faith, and teach them to pray, and to love God, and to keep his commandments, without any interference or any opposition from Satan.

Have you ever thought of that way? I hadn't until Brother Stapley mentioned it, but I was glad he did because, as I say, it gave me a new point of view. The first eight years of a child's life in a Latter-day Saint home form the golden age for parents in the rearing of their children—a golden age when Mother and Father may set them the proper example, and play with them, and pray with them, and enjoy them, and develop Christlike traits of character in their children without the opposition of Satan.
Have you that kind of home? In your home are you setting up the circumstances and the surroundings whereby those children can get the most out of this golden age? Are you doing all you can while you do not have the interference of Satan to train those children? Or, on the other hand, are you careless enough so that you tempt your own children, so that you will lead them into paths of sin, so that you teach the own bad example how to do things of the world?

Well, I come back again to the Savior’s words: “... every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.” (Matt. 7:17.)

May our homes be good homes, from which we may send good young people, trained and reared in the gospel of Christ, is my humble prayer, in his holy name. Amen.

**President David O. McKay:**

He to whom you have just listened is Elder Mark E. Petersen of the Council of the Twelve. Elder John Longden, Assistant to the Twelve, will now speak to us. Elder Longden will be followed by Elder Levi Edgar Young.

**ELDER JOHN LONGDEN Assistant to the Council of the Twelve Apostles**

My dear brothers and sisters, I am humbly grateful as I accept this great responsibility and assignment this morning, and testify to you that without the assistance of my Heavenly Father I would not even be able to stand here. I am grateful this morning for faith in the gospel of Jesus Christ. I am grateful this morning for faith in a divine, Living God; in the divine mission of his Son, Jesus Christ. I am grateful for faith that the gospel of Jesus Christ has been restored in its fullness, and I reflect at this moment on the words of David, oftentimes referred to as the Psalmist David, as recorded in the twentyseventh Psalm:

> The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? (Psalms 27:1.)

There was no fear in the heart and mind of David because I believe he was a prayerful man. He had implicit faith in God, his Father, and thus he was able to go forth in one experience as he faced the Philistine, the giant, Goliath. You will recall the great lesson there where Goliath indicated he would cut David up and feed him to the fowls and the beasts. David, even though he was small of stature by comparison, had the assistance of our Heavenly Father and his Son, Jesus Christ, and he said to Goliath:

> Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. (1 Sam. 17:45.)

And therein was the strength of David because he had not defied God. He was willing to live in submission to the teachings of righteousness. I am sure there was no spirit of arrogance in the mind of David at that time, but he was a humble, prayerful man.

We have a lesson in the attitude of prayer as given by the Master in the parable of the Pharisee and the publican. We are told that the Pharisee was grateful that he was not an extortioner.

> He was not an adulterer. He paid his tithes and his offerings, He d and he prayed, and he was not like unto this lowly publican. (Luke 18:13-14.)

And the publican, standing afar off, would not lift up so much as his eyes onto heaven, but smote upon his breast; saying, God be merciful to me a sinner. (Luke 18:13-14.)

We must have the spirit of humility as we seek God through this channel of prayer to give thanks unto him for all the blessings which are ours, particularly we, as members of the Church of Jesus Christ of Latter-day Saints, that we have membership in his great Church—not the church of man, but the Church of Jesus Christ, for it bears his name.

Regarding the principle of prayer, the Savior, the Master himself, was asked by his disciples and others, “Teach us how to pray, and how shall we pray?” He replied:

> Our Father which art in heaven, Hallowed be thy name. (Luke 11:1-2.)

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. (Matthew 6:9-13.)

We have there a simple prayer, a prayer that points the way to the throne of God, our Eternal Father, the Father of our spirits. The Savior further taught:

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. (Ibid., 7:7-9.)

I like the words of Robert Burns, the great Scotch poet: They never sought in vain who sought the Lord aright.

I testify to you these words are true. As we seek the Lord aright, we shall not seek in vain. Jesus so taught. He said:

If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

Or if he shall ask an egg, will he offer him a scorpion?

If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? (Luke 11:11-13.)

The Lord has revealed again in this day, as recorded in the Doctrine and Covenants in several sections (and I would c our reading the twentieth, the thirty-first, the sixty-first, the sixty-eighth, and the ninety-third, which deal with this great power of prayer) that we should pray constantly, earnestly, and sincerely that we be not led into temptation, as has so beautifully been given to us this morning by Elder Petersen. We are told we should teach our children how to pray and to walk uprightly before the Lord.
p26 I want to tell the young people within the sound of my voice that it is nothing to be ashamed of that you humble yourself before the Lord in prayer. It is not a sign of weakness. I testify to you that it is a sign of great strength for the Lord will be your light and your salvation. He is ever ready to assist us to continue in the path of righteousness. He does not fail us.

p27 I am grateful for the power of prayer. I was thrilled last August as I attended the MIA conference in Los Angeles to witness prayer in action. They were preparing a huge chorus of fifteen hundred voices to appear in the Hollywood Bowl. The young singers had their prayer, and the concert was just about ready to begin. It was my privilege to back stage with the wonderful, humble, prayerful directors and accompanists. The purpose of this little gathering was to seek the Lord for his sustaining strength and power. Here were musicians with their degrees and their letters in music, who still relied on Almighty God, who is ever present to bless, to encourage, and to build. So they went forth upon their assignment with the humble assurance that they were not performing their duties alone. Seventeen thousand five hundred persons were witnesses of an outstanding performance, and I bear witness to you that our Father did hear and answer their prayer.

p28 I should like to give you in conclusion an experience that came to my attention two days after the passing of that great prophet of God, Elder Matthew Cowley. It was given to me by a man who some thirty-five or forty years before had been district president of Brother Cowley down in New Zealand as he labored with those Maori people. He had only been out for two and one half months, and a district missionary conference was called. In one of those sessions, the morning session, Brother Cowley had an opportunity to speak. As the story has been related to me, he spoke for fifteen or twenty minutes in a fluent Maori tongue, so much so that it amazed the older Maori people in the congregation.

p29 After the meeting, the district president and Brother Cowley were walking to a Maori home to partake of food between the sessions, and the district president said, "How did you do it?" Brother Cowley asked, "Do what?" "How did you master this Maori language in such a short time?" A young missionary, seventeen years of age!

p30 Brother Cowley said, "When I came here I did not know one word of Maori, but I decided I was going to learn twenty new words each day, and I did. But when I came to put them together, I was not successful." By this time they were passing a cornfield, and Brother Cowley said, "You see that cornfield? I went out there, and I talked to the Lord, but before that, I fasted, and that night I tried again, but the words just didn't seem to jell. So the next day I fasted again, and I went out into that cornfield, and I talked to the Lord Again, I tried that night with a little more success. On the third day I fasted again, and I went out into the cornfield, and I talked to the Lord I told the Lord that I believed his Church and kingdom had been established upon the earth; that men had the authority to proclaim the fullness of the gospel of Jesus Christ which pertained to the salvation and exaltation of our Heavenly Father's children. I told him that I had been called by this same authority to fill a mission, but if this was not the mission in which I was to serve to please make it known because I wanted to serve where I could accomplish the greatest amount of good."

p31 That was the spirit of Brother Cowley. He said, "The next morning, as we knelt in family prayer in that Maori home, I was called upon by the head of the household to be mouth. I tried to speak in English, and I could not. When I tried in Maori, the words just flowed forth, and I knew that God had answered my prayer and this was where I should serve." A young lad seventeen years of age!

p32 Brothers and sisters, friends of the radio and television audience, I bear witness to you in all humility and sincerity that God does today hear and answer prayer if we will put our hearts and our lives in tune with His Spirit and with his commandments.

p33 I humbly pray that we may continue to exercise and take advantage of this great invitation which the Lord has extended, that we may humble ourselves in prayer, teach our children to pray, that they may have the strength and the light of Jesus Christ in their lives. I bear witness to you that these things are true, in the name of Jesus Christ, our Savior. Amen.

p34 Levi Edgar Young

ELDER LEVI EDGAR YOUNG Of the First Council of the Seventy

p1 While I speak these few minutes, may I have the Spirit of the Lord to direct me.

p2 I rejoice with you in the great messages we have heard from our First Presidency on the important question of teaching and the proper training of our children. The first thing we should teach our children is respect for all human beings. All are children of God. Man is made in the image of God. Respect for all men leads to a love for law and order. In the home is taught obedience to the loving directions of our Father in heaven. Then comes self-discipline, selfdirection. Whether we are teachers of the gospel or professional men, we can and should dedicate ourselves to help our children to develop their potentialities for good, for truth, for love, for beauty, and above all, reverence for God.

p3 Our young people must be educated to think clearly and deeply, and students of schools and universities should be taught that the famous authors and philosophers of the world have produced writings which glorify God and the divinity of man. We are reminded of the words of Carl Schurz, when he said; "Ideals are like stars; you will not succeed in touching them with your hands. But like a seafaring man on the desert of waters, you choose them as your guides, and following them, you will reach your destiny.

p4 We teach the gospel of good works. It is excellent; it is ennobling; but that is not all. Man owes to God and to his fellow men, not only his conduct, but also his thoughts, not only to do much, but also to think aright as to honor, integrity, and honesty.

p5 To understand the true value of the ideals of American people when they think of their government of the United States, one must recall the character of the people who settled these shores in the seventeenth century. "They brought hither in their little ships, not money, not merchandise, no array of armed force, but they came freighted with religion, learning, law, and the Spirit of God. They stepped forth upon the shore, and a wild and frowning wilderness received them." Strong in their faith in God, they began their combat with danger and hardship. Disease smote them, but they fainted not. At times they had nothing to eat but the roots of the plants they gathered. They first built houses for God and then for themselves. They established schools and developed a strong morality which was always their principal characteristic. They educated their children to a high faith in God. Villages began to smile; churches arose; industries multiplied; colleges were established; and every town had a democratic government for all to take part. The states that were formed grew into a nation with noble, fundamental ideas of government. And so came our own United States, the most democratic government in the history of the world. What a glorious history our early country had, for religious people went not only to New England, but we have also the Quakers and Methodists and other religious groups settling along the Atlantic Coast.

p6 For this reason and others, we believe that honest inquiry into any field of knowledge should be encouraged. But one should always have for a guiding thought his need for beauty, for goodness, for love, and the communion with the divine. "To me," says Dr. Green of Yale University, "truth, beauty, goodness; and Deity are ultimate objects for beauty, for goodness, and for the communion with the divine." In the home is taught obedience to the loving directions of our Father in heaven. Then comes self-discipline, selfdirection. Whether we are teachers of the gospel or professional men, we can and should dedicate ourselves to help our children to develop their potentialities for good, for truth, for love, for beauty, and above all, reverence for God.

p7 In a General Epistle of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, issued December 23, 1847, at Winter Quarters and signed by President Brigham Young, we have these words:

p8 The Kingdom of God consists in correct principles; and it mattereth not what a man's religious faith is; whether he be a Presbyterian, or a Methodist, or a Baptist, or a Latter-day Saint or "Mormon," or a Campbellite, or a Catholic, or an Episcopalian, or Mohometan, or even pagan, or anything else, if he will bow the knee, and with his tongue confess that Jesus is the Christ, and will support good and wholesome laws for the regulation of society, we hail him as a brother, and will stand by him while he stands by us in these things; for every man's religious faith is a matter between his own soul and his God alone.
We ask no pre-eminence; we want no preeminence; but where God has placed us, there we will stand; and that is, to be one with our brethren, and our brethren are those that keep the commandments of God, and do the will of our Father who is in heaven; and by them we will stand, and with them we will dwell in time and in eternity. (Journal History, Dec. 23, 1847.)

How nobly did the Prophet Joseph Smith declare this ideal when he said:

We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may. (Eleventh Article of Faith.)

It is to be remembered that there are men walking the earth and beckoning us to follow them to the future—not abreast of us, but ahead of us. Religion explains them as men blessed of heaven; men so spiritually endowed as to be able to respond to the inspiration of the infinite, which they know comes from God. They are good men, and wonderful is the vitality of goodness. Men are keeping faith and virtue and are working for the freedom and happiness of the human race. Their discipline is the loyalty of each man's heart to the voice of God. These men look for authority, for principles, for divine government. They have noble thoughts, beautiful sentiments, worthy aspirations, courageous living for a true and happier life. They know that God has not separated himself from the world nor does he lightly regard anyone's need. There is a true light which "lighteth every man that cometh into the world" (John 1:9), a saying rich in promise. God reveals his principles of eternal life to good men who have discerning vision and deep faith. The world has always had such men; it has such men today.

In all of our history there has been nothing in the way of persecution by the Latter-day Saints of other people, but we have been taught by the Prophet Joseph Smith from the beginning, when God spoke to him, that all children of God and that we should approach them with love and the testimony that God lives and that Jesus is the Christ, the Redeemer of the world.

Someday, he will be found again among the thirsting people for whom he lived and died. As he came back after his death to confirm the faith of his disciples, and to comfort their desolate hearts, so will he come again to establish his kingdom in the earth and usher in the reign of peace. May we be blessed with a love for mankind, I ask in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Levi Edgar Young, Senior President of the First Council of Seventy, has just spoken to us.

The congregation will now sing, "Come, Come, Ye Saints," under the direction of Elder J. Spencer Cornwall.

After the singing, Bishop Carl W. Buehner of the Presiding Bishopric will speak to us.

The Choir and congregation sang the hymn, "Come, Come Ye Saints."

President David O. McKay:

Bishop Carl W. Buehner of the Presiding Bishopric will now speak to us. He will be followed by Elder Marion D. Hanks.

My dear brethren and sisters, at this moment I am so nervous and excited I don't know whether my sermon has been delivered yet or not. I have been deeply moved by the powerful discourses given during the course of this conference. I am grateful to be one of you. I have all but been lifted out of this world and made to feel very close to the other side, not only because of the experience I am having at this moment, but also because of the wonderful things that have been said and the Spirit by which they have been spoken.

Then I begin to feel that maybe we are not very far from the other side at any time, after all. Reference has been made to the spirits that come here every day to inhabit these little new bodies, these spirits, pure, sweet, innocent. They cannot speak to us. They cannot tell us of the great experience that they had in the sphere from which they just came, but every day they are coming here-messengers from the spirit world. Then they live here in this mortal life a few years, some a very short time, maybe a few hours, a few days, a few years, and for the best of us not too many years.

Then we leave this life. People every day leave this life, returning again to the presence of our Heavenly Father. They can speak. They can report. They can tell of our faithfulness and of how the work is progressing here in this life.

In the past few days I learned of a person whose remaining days in mortality have been measured out to him. They said he could only live one more week. Then I thought about others—those I have read about in the newspapers, some who, it has been said, could only live another month, or a few months, or some, perhaps a year. I began to wonder what I would do if someone said to me, "Your days are measured. You will only live here one more week, or one more month," realizing the great work there is to do and all that I might have done, all that I should have done, and now time is running out. What would I do?

I think, brethren and sisters, possibily the first thing I would do is to make peace with everyone that I have learned to know, and I would do some fast repenting, even though it might not be very effective. It would be better to be in a repentant mood all the time.

I am sure time is measured for you, for me, and for all of us.

Maybe not in so many days—perhaps we have not been told how many days we will yet live upon this earth, but we certainly know of the great work that we must do while we are still here. Someone wrote these few lines that I thought were rather interesting:

Suppose you live to be seventy. How long is it? How many years of that span will really count? Allow for eight hours out of twenty-four in which you lie unconscious, asleep in bed. Subtract your kid days and your old age. Deduct the days when sickness puts you out of the game, and seventy years is not very long after all, is it? But it is all the time you've got. What are you going to do with it? Life is time. Kill time and you commit suicide. Footprints in the sands of time are not made by sitting down. When the Great Referee calls time, have something worth while to show.

I think our short life here in mortality is something like taking a journey. Many of you have taken a long journey to get here to conference, and you are going to take one to return to your homes. Many of us travel every week. We get road maps, we get books on travel, and we discover where we are going, but often as we travel down a highway, we come to an intersection that is not very well marked, and we do not know which way to turn. Often we get on a detour, and we travel an hour or two hours or three hours or a hundred miles or two hundred miles before we discover we are lost.

Then we have to turn around and come back. Have you ever discovered when you return to the point where you begin your detour that that time is lost? You cannot turn your watch back. You cannot turn time back. We have just lost two hours or four hours or two hundred miles of that journey, and it is gone forever.
11 I think sometimes some of us traveling this mortal life of ours are doing some detouring. We are not coming to our meetings as faithfully as we should. We are not keeping the commandments of our Heavenly Father all the way. We are not doing all the things that the Lord has asked us to do--we are detouring, we are losing time, and that time can never be made up again. That time is lost.

12 I have learned, too, that while there are many roads that come to Salt Lake City to bring you to general conference, according to the scriptures there are only two roads that we can travel as it pertains to our spiritual life. One is the broad road that leads to destruction and damnation--the other, the straight and narrow road that leads to life eternal.

13 Often I feel when we detour we get off the straight and narrow path, and we lose time. We actually waste time. We do not do the thing that the Lord expects us to do to inherit the great blessings that he has in store for us. Therefore, I would suggest to every member of the Church, that while we cannot change the length of time we live in mortality, we can change what we do with the time we have at our disposal. Keep the commandments. Be loyal to the leadership of the Church. Help build up the kingdom of our Heavenly Father. Pay your tithes. Pay your offerings.

14 Security comes from the paying of tithes! Everything we have belongs to the Lord. He said, "Return a tenth of your increase." For giving a tenth of it back he promises us great blessings--great blessings to return a tenth of what has given us, and many have a difficult time understanding its importance.

15 Living in a world filled with evil and temptations, it is not always easy to do the things we know we sold do. I wish to refer again to the spirits coming from the spirit world, inhabiting little mortal bodies to live a life under these conditions. I am particularly interested in one of these at this very moment, for I am expecting my thirteenth grandchild. It might be being born right at this moment. It might be this afternoon, and it might be in the days to follow. As I think of the journey this little spirit will travel In mortality, I think of the anxiety in the spirit world as they bid farewell to a spirit to come to this life. The mourning and sorrow and grief must be much greater than it is when one leaves this life returning to the other side.

16 I hope, brethren and sisters, we will all have a desire to make our trip a round trip--from the presence of our Heavenly Father back again to the presence of our Heavenly Father. I must not take longer. In closing, I would like to relate a story that I have told a number of times, which some of you have heard before, but it has a point to it worth consideration.

17 It is about the golfer who went out on the golf course and placed his ball on a tee. He raised his club and drove the ball way down the fairway, and when he finally found it, it was in the center of a large ant hill. He stepped up close to it, took another club out of his bag, and swung at the ball. He missed it and tore out about a third of the ant hill. He stepped up a little closer. He raised his club and swung a second time. He missed the ball again and mutilated the ant hill on the other side. By that time the remaining ants in the ant hill became very much alarmed at what was happening to their homes, their relatives, their friends, and they called together their leaders very hurriedly for a solution. A moment later the leaders made this report: "If you want to be saved, you had better get on the ball."

18 Think it over, brethren and sisters. I think that would fit our lives in many ways. Think it over, and then conform your lives with the time that has been allotted to you. Stay on the straight and narrow pathway that leads us back again into the presence of our Heavenly Father to enjoy with him the great blessings of the righteous and the faithful.

19 That this may come to each and every one of us sincerely and humbly in the name Christ. Amen.

20 President David O. McKay:

21 He to whom you have just listened is Bishop Carl W. Buehner of the Presiding Bishopric. We shall now hear from Elder Marion D. Hanks of the First Council of Seventy, who will be followed by Elder Delbert L. Stapley.

22 Elder Marion D. Hanks

ELDER MARION D. HANKS Of the First Council of the Seventy

1 I should like to join briefly with Brother Petersen in commending and bearing my witness of faith in the young people of the Church in this day. Ten days ago I met with a great conference of servicemen at the Lackland Air Force Base near San Antonio. It was a marvelous experience and one which I appreciated and was grateful for. Yesterday I met two of those fine young men in this conference; they had flown in from Lackland with some twenty-five others. Unfortunately the storm that prevented the delivery of our flowers for this conference also stopped their landing here. They had to go back to Denver and then on back to their base (except these two), since they had to be there this morning. They missed, the twenty-five, the blessing of being here, yet their faith in coming evidenced their courage, their devotion, and the great loyalty they and their generation have for the Church.

2 I am grateful I am connected closely to them and with them in bonds of love and faith in God and the message of the great restoration.

3 Notwithstanding the pressures of this experience, I sat yesterday afternoon almost wishing I might be called in order that I might then bear timely testimony of the great blessings of our Heavenly Father to enjoy with him the great blessings of the righteous and the faithful.

4 To those who are coming to our meetings, I ask you to bear with me as I attempt to make my testimony timely.

5 My mission has been to go to the men and the women of the Church to try to impress upon them the magnitude of the work that is ahead of them. We have tried to impress upon them that the work to be done by them is of the greatest importance. We told them that the Church is in the hands of men and women who have the responsibility of seeking that which is spiritually indispensable, and which is the most important thing a man can seek.

6 I honor these men, and I feel very humble as I travel in their presence and bear witness with them of the truths God has given us to know.

7 I read recently out of a newspaper a few words I should like to call to your attention as an example of another great idea these men call my attention to. Dateline, New York City, last August 7, from a press service, these words, written by three ministers of Christian denominations:

8 The true ministry of the layman is being rediscovered. He is now coming back to the function he exercised in the early church. There is today in the church a great resurgence of Christian interest on the part of the laity. In ancient times, in the days of Christ, there was not the marked distinction between the laity and clergy. Laity as used in the New Testament simply meant the people of God, but through the centuries more and more of the work of the church fell on the shoulders of those who made it their full time profession. The liturgical movement in both Catholicism and Protestantism is winning back for the laity their ancient rights in the church's worship life. The layman in his secular work is increasingly seeing his vocation as that of the Church's chief evangelist. He is the church in the world.
It is a truth spoken by men of good will and courage and devotion, but which has been available to the knowledge of these and other men since the days of the Prophet of God who died in the year 1844 at the hands of intolerant neighbors. This teaching, preaching, leadership of the Church must be done in Christ's Church today as it was done in his day—by the humble members of the Church, laymen holding the priesthood and authority of God. These and other truths are here available to men, and the world is beginning to learn some of them.

Last week-end, a counselor in one of the great stakes I had the privilege of visiting called attention to certain recent articles dealing with the way a chapel ought to be built, saying that in our day churches are coming to the conclusion that chapels ought to be built with classrooms attached and with recreational facilities.

I say to these good and honest people that from the beginning of the restoration of the gospel of the Lord, it has been known that the gospel was meant to take care of the full life of man; and whenever they find a Latter-day Saint chapel fully completed and dedicated, they will invariably find that there are in it classrooms and recreational facilities designed to provide for development in all the aspects of the lives of its members—physical, social, intellectual, cultural, as well as spiritual.

There is time for but one other thought. I read recently in one of our great national magazines a few words I thought to be highly significant about our relationship with our Father in heaven. This came from one of the great religious leaders of our day, a man whom I have revered and whose works I have read since I was a boy. Says he:

Vital religion cannot be maintained and preserved on the theory that God dealt with our human race only in the far past ages, and that the Bible is the only evidence we have that our God is a living, revealing, communicating God. If God ever spoke, he is still the great I Am, not the great He Was.

The answer is that God does live, that the Savior is the great I Am; he has always been, he shall always be. God's truths are revealed to men when they will pay the price of seeking earnestly, and finding, being willing to accept, and accepting, then dedicating themselves consistently and loyally to him and to his cause.

I am grateful that I have been, by the providence of God, brought into an age and into a Church where the truths are known of which I am able to bear witness today: That God does live, that he does reveal his truths, that this is the Church of Jesus Christ on the earth, that we may through obedience to his word find peace, here and now, enjoy eternal opportunity commensurate with our preparation for it, and arrive at a reunion with him who made us and who is our Father which art in heaven. Of this I testify in the name of Jesus Christ. Amen.

Bishop Buehner, commenting upon the limited time allotted us in life, and the fact that many detour and get lost and thus fail to find the narrow way that leads to life eternal, brings me to the theme that I should like to discuss with you this morning.

Among the many choice teachings given by the Savior in that inspiring Sermon on the Mount, is this important instruction:

Enter ye in at the strait gate. . .

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (Matthew 7:13-14.)

You will observe that I have quoted only the positive elements of this scripture. To enter the straight gate implies obedience to gospel requirements, and the narrow way that leads to life connotes additional requirements, rites, and ordinances for all who desire salvation and exaltation. Like so many teachings of our Lord, the interpretation, explanation, and procedures were left for his chosen prophets by inspiration and revelation, when the time was ready, to unfold to man's knowledge. It is true of this scripture.

I should like to ask, "What is the straight gate spoken of by the Savior by which we should enter?" Nephi, in the closing days of his ministry, gave a great discourse to his people embodying much in the way of prophesying, and in it furnishes the most direct and comprehensive answer to this question by saying:

For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost. (2 Nephi 31:17.)

Nephi also said to his people: "Wherefore, do the things which I have told you I have seen that your Lord and your Redeemer should do; for, for this cause have they been shown unto me, that ye might know the gate by which ye should enter." (Idem.)

Nephi, in vision, almost six centuries before the coming of our Lord and Savior, Jesus Christ, in the flesh, witnessed his baptism at the hands of John the Baptist, even as we have it recorded in the third chapter of Matthew, when our worthy Lord came to John and asked to be baptized of him. But John, humble as he was, realizing that this was his Lord, objected by saying,

I have need to be baptized of thee, and comest thou to me?

And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (Matthew 3:14-17.)

In this scripture we see the plan and the way to enter this straight gate, even baptism by water and receiving the gift of the Holy Ghost; the Savior saying to John by way of emphasis, "for thus it becometh us to fulfil all righteousness."

Now what did the Savior mean by making this statement? Again we turn to the writings of Nephi and read:

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

And now, I would ask of you, my beloved brethren, wherein the Lamb of God did fulfil all righteousness in being baptized by water?

Know ye not that he was holy? But notwithstanding he being holy, he showeth unto the children of men that, according to the flesh he humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments.

This is a truth spoken by men of good will and courage and devotion, but which has been available to the knowledge of these and other men since the days of the Prophet of God who died in the year 1844 at the hands of intolerant neighbors. The teaching, preaching, leadership of the Church should be done in Christ's Church today as it was done in his day—by the humble members of the Church, laymen holding the priesthood and authority of God. These and other truths are here available to men, and the world is beginning to learn some of them.
And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, these blessings cannot be obtained by us. Referring again to this same section, the Lord said to the Prophet Joseph in the 132nd section of the Doctrine and Covenants which I quote:

Now, important as it might be to be appointed a ministering angel of God, certainly far more happiness would come to an individual to have at his side a loving companion, children, posterity--throughout the eternity, and unless we enter into this holy covenant of marriage and have it sealed by the Holy Spirit of promise, these blessings cannot be obtained by us.}

For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; therefore without posterity they have no need of a kingdom. That is verified in the writings of the Prophet:

Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven; which angels are ministering servants, to officiate in all the sacred ordinances with the right to seal and bind for time and all eternity both the living and the dead.

Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven; which angels are ministering servants, to officiate in all the sacred ordinances with the right to seal and bind for time and all eternity both the living and the dead.

How sublime, comprehensive, significant, and important the endowment becomes when we understand it. When one has been endowed according to the order of the Son of God, which ordination and priesthood makes possible receiving the spiritual blessings of God's kingdom, for it is in the gospel ordinances officiated in by the authority of the Holy Priesthood that the powers of godliness are manifest unto men in the flesh. In this dispensation God has restored the keys, powers, and authorities to officiate in all the sacred ordinances with the right to seal and bind for time and all eternity both the living and the dead.

And the Father, passing the angels who stand as sentinels, being enabled to give them the key word, the signs and the tokens pertaining to the Holy Priesthood, and gain you their endowments and sealings, to prepare them for celestial glory. Worthy women, as worthy men, enjoy the privileges of temple ordinances and blessings, receiving them by the authority of the Holy Priesthood. Both make covenants with God, and both accept obligations and responsibility; also pledge faithfulness and obedience to God.

For the sacred purpose of obtaining the higher gospel ordinances and blessings, God has commanded that temples should be built wherein his people can receive their endowments and sealings, to prepare them for celestial glory. Worthy women, as worthy men, enjoy the privileges of temple ordinances and blessings, receiving them by the authority of the Holy Priesthood. Both make covenants with God, and both accept obligations and responsibility; also pledge faithfulness and obedience to God.

Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life.

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Wherefore, after he was baptized with water the Holy Ghost descended upon him in the form of a dove.

Here we see the straightness of the gate by which the Son of God entered our Heavenly Father's kingdom and the reason for his doing so, which sets the example and pattern for all mankind to follow, for said he, "Follow thou me and do the things which ye have seen me do."

My brothers and sisters, we see from this that the function of the Holy Ghost to those who have received its bestowal is to guide in the narrow way to an understanding of what is required for eternal life and glory. Men, through faithfulness, must become worthy for ordination to the Holy Melchizedek Priesthood, that priesthood after the order of the Son of God, which ordination and priesthood makes possible receiving the spiritual blessings of God's kingdom, for it is in the gospel ordinances officiated in by the authority of the Holy Priesthood that the powers of godliness are manifest unto men in the flesh. In this dispensation God has restored the keys, powers, and authorities to officiate in all the sacred ordinances with the right to seal and bind for time and all eternity both the living and the dead.

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And in order to obtain the highest a man must enter into this order of the priesthood, [meaning the new and the everlasting covenant of marriage];

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And if he does not he cannot obtain it.

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Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven; which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory.

Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven; which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory.

For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever. (Ibid., 132:15-17.)

Now, important as it might be to be appointed a ministering angel of God, certainly far more happiness would come to an individual to have at his side a loving companion, children, posterity--throughout the eternity, and unless we enter into this holy covenant of marriage and have it sealed by the Holy Spirit of promise, these blessings cannot be obtained by us.

And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy
Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood; [and then certain conditions are enumerated]; ... it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of the seeds forever and ever.

Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.

Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory.

Then shall they be gods, because they have all power, and the angels are subject unto them.

And now mark you,

For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me.

But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am ye shall be also.

This is eternal lives--to know the only wise and true God, and Jesus Christ, whom he hath sent. (Ibid., 132:19-24.)

Therefore, my brothers and sisters, these conditions then meet the requirements for the narrowness of the way. It involves receiving the temple ordinances and sealings, keeping all the commandments of God, remaining faithful and devoted to the end of mortal life, which then earns the great gift of eternal life.

Nephi, Joseph Smith, Brigham Young, true servants and prophets of God, by inspiration and revelation have interpreted and explained the significance of this important statement of the Savior. All who have repented and then been baptized and received the Holy Ghost by authorized servants of God have entered in by the straight gate. The narrow way can only be followed by obedience and faithfulness to all the sacred ordinances and requirements of the higher gospel plan, obtained in the holy temples of God.

This is the true doctrine of Christ. This is the order and law of the Holy Priesthood. There is no other plan nor way to obtain eternal lives, and a continuation of posterity. God again said to the Prophet:

For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world. (Ibid., 132:5.)

Let us understand these things, my brothers and sisters, and if we have not taken care of the conditions that lead into the narrow way and that take us to eternal life, let us submit to the requirements of these great principles and teach all others to do. Likewise, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

We have just heard Elder Delbert L. Stapley of the Council of the Twelve. President Ernest Wilkinson of the Brigham Young University, will you please come to the rostrum immediately after the benediction.

The singing for this session has been furnished by the Brigham Young University Combined Choruses, with Professor John R. Halliday conducting, Elder Alexander Schreiner at the organ. The Brigham Young University Combined Choruses will now favor us with, "Hallelujah" from "The Mount of Olives," under the direction of Professor Halliday.

The closing prayer will be offered by Elder Golden R. Buchanan, President of the Southwest-Indian Mission, after which this Conference will be adjourned until two o'clock this afternoon.

The Brigham Young University Combined Choruses sang "Hallelujah," (from Mount of Olives)

President Golden R. Buchanan, President of the Southwest Indian Mission offered the benediction.

Conference adjourned until 2:00 p.m.

Conference reconvened at 2:00 p.m., Monday, April 14th.

The Brigham Young University Combined Choruses furnished the choral music for this meeting, Norman Gulbrandsen conducting.

This is the fifth session of the 125th Annual Conference of the Church of Jesus Christ of Latter-day Saints. The Tabernacle, as usual, is well filled. Some are standing, all seats are occupied. As heretofore announced, the services are also broadcast to the Assembly Hall and Barratt Hall and over radio stations announced in other sessions.

The Brigham Young University Combined Choruses will now sing, "Behold, 'Tis Eventide," conducted by Elder Norman Gulbrandsen. Following the singing,
Elder Henry D. Moyle will address us.

Singing by the Combined Choruses, "Behold 'Tis Eventide."

ELDER HENRY D. MOYLE Of the Council of the Twelve Apostles

Two years ago Elder LeGrand Richards was addressing a convention in this city of men of various faiths and denominations, and he began his remarks by calling them all to repentance. I had the opportunity recently of meeting that same group and to realize the tremendous impact that that statement made upon them by one who spoke with authority.

And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. (1 John 4:14-15.)

Our mission in this Church is twofold. We must call all people to repentance, and to those who hearken unto our words teach the principles of the gospel of Jesus Christ.

Repent ye for the kingdom of heaven is at hand.

Repent and believe the gospel.

Christ said he came to call sinners to repentance and to save them.

Repentance grows out of faith in God. No matter how good we are, we have all sinned and have fallen short of the glory of God. As Alma of old said:

We must come forth and stand before him in his glory, and in his power, and in his might, majesty, and dominion, and acknowledge to our everlasting shame that all his judgments are just; that he is just in all his works, and that he is merciful unto the children of men, that he has all power to save every man that believeth on his name and bringeth forth fruit meet for repentance. (Alma 12:15.)

I am sure we all need to pray, "O God, have mercy on me a sinner."

Nothing is so much calculated to lead people to forsake sin as to take them by the hand and watch over them with tenderness.

So long as there is sin among men, repentance is as essential in one age of the world as in another. Joseph Smith said: "God does not look upon sin with allowance, but when men sin there must be allowance made for them." (See D. & C. 1:32-33.) We read:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but cave everlasting life. (John 3:16-17.)

We have a great example of the fruits of repentance when we go back to the Day of Pentecost, when the Apostles of old bore this testimony to the multitude, and they each heard it in their own tongue:

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. (Acts 2:36.)

This testimony of the Apostles provoked the inquiry, "Men and brethren, what shall we do?" (Ibid., 2:37.)

And then Peter gave the most wonderfully inspired reply:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Ibid., 2:38.)

that greatest of all promises which God has made to man.

It was the same with Paul, on the road to Damascus, when he questioned the Lord, "Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. (Ibid., 9:5.) And then Paul asked the Savior, "Lord what wilt thou have me to do?" (Ibid., 9:6.)

Submit yourselves therefore to God. Resist the devil, and he will flee from you.

Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

Humble yourselves in the sight of the Lord, and he shall lift you up. (James 4:7-10.)

What business has any citizen of the kingdom to talk of a certain standard which is meant for him and not for all the subjects of the kingdom? What is it but adopting the maxim which the Roman poet unfairly ascribed to a Greek hero, "that laws were not born for him?" 1 tell you that his laws were born for all the children of our Heavenly Father upon the face of the earth. "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46.)

Repentance is a t that cannot be trifled with every day of our lives. Daily transgressions, daily repentance are not pleasing in the sight of the Lord. We know as Latter-day Saints that in our lives, just as we have heard this beautiful chorus-choir sing, it is even now the eventide of the day in which we might properly repent.

Do not procrastinate repentance. Deathbed repentance does not fulfil the law--man should repent and serve the Lord in health and in strength, in vigor of body and mind, and give of his life, such as may remain, when that faith in Cod, which creates the spirit of repentance within us, is received by him.

If we submit to his Spirit, we may bring forth now the fruits of good works which are to his glory. We may look for the day when every law of the kingdom shall be fulfilled and when all shall know him from the least to the greatest.

And churches, in the sense of their own nothingness, may seek after the foundation which God has laid and which will endure the shock of all winds and waves. And churches which rest upon their own decrees and traditions and holiness will be like the man who
p38 The Church accepts the sinners into its society, not to foster them in their wickedness, but if they repent, to sanctify and cleanse them, by our kindness, from all unrighteousness.

p39 At the first organization in heaven we were all present and saw the Savior chosen and appointed and the plan of salvation made, and we sanctioned it. (Teachings of the Prophet Joseph Smith, page 181.)

p40 Repentance, therefore, follows the violation of a law to which we ascribed of our own free will and choice; a law we covenanted in the heavens to obey; a law which through our acceptance gave us the privilege of coming here into mortality and working out our mortal existence that we might thereby progress to the higher spheres which await us. There was no reluctance in our acquiescence of this plan. We sang together as the sons of God; all of them shouted for joy.

p41 No other proof should be needed, but if other proof were needed, we find it within ourselves. The power we possess to differentiate between right and wrong, good and evil, the Spirit of God within us with which we were born, our own free agency, all establish within ourselves, any external evidence of selves, wit any kind, the fact that we are under covenant to do that which is right; that which does not violate our own sensitive conscience.

p42 It is told of Lord Byron that when he was a lad attending a school, a companion of his fell under the displeasure of an overbearing bully, who unmercifully beat him. Byron happened to be resent, and he went up to this bully, bowing that there was no use for him to attempt to fight him, and asked how long he intended to beat his friend.

p43 . . . we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? (Heb. 12:9.)

p44 Whatever we choose to do is voluntary, just as was the redeeming sacrifice of the Savior of mankind.

p45 It is told of Lord Byron that when he was a lad attending a school, a companion of his fell under the displeasure of an overbearing bully, who unmercifully beat him. Byron happened to be resent, and he went up to this bully, bowing that there was no use for him to attempt to fight him, and asked how long he intended to beat his friend.

p46 Ours is a stronger case than that of Lord Byron's. He was under no prior commitment to do as he did. We are charged with the responsibility of doing as we have heretofore agreed. Repentance becomes our second chance to accomplish the purpose of our creation. As we repent, we are forgiven. Maybe Paul had this same thought in mind when he said:

p47 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? (1 Cor. 6:19-20.)

p48 For ye are bought with a price: therefore glorify God in glorify God in your body, and in your spirit, which are God's. (1 Cor. 6:19-20.)

p49 The Savior fulfilled all of his commitments.

p50 If in this life only we have hope in Christ, we are of all men most miserable.

p51 But now is Christ risen from the dead, and become the firstfruits of them that slept.

p52 For since by man came death, by man came also the lion of the dead.

p53 For as in Adam all die, even so in Christ shall all be made alive. (1 Cor. 15:19-22.)

p54 Christ fulfilled the great mission for which he came to this earth: to atone for the sins of mankind to make the principle of repentance efficacious in our eternal progress.

p55 The Nephi version is as follows:

p56 But behold, all things have been done in the wisdom of him who knoweth all things.

p57 Adam fell that men might be; and men are, that they might have joy.

p58 And the Messiah cometh in the fullness of time, that he may redeem the children of men from the fall. And because that they are redeemed from the fall they have become free forever, knowing good from evil; to act for themselves and not to be acted upon, save it be by the punishment of the law at the great and last day, according to the commandments which God hath given. (2 Nephi 2:24-26.)

p59 Therefore we believe in preaching the doctrine of repentance in all the world, both to old and young, rich and poor, bond and free. . . . But we discover, in order to be benefited by the doctrine of repentance, we must believe in obtaining the remission of sins and in order to obtain the remission of our sins, we must believe in the doctrine of baptism in the name of the Lord Jesus Christ. And if we believe in baptism for the remission of sins, we may expect a fulfillment of the promise of the Holy Ghost, for the promise extends to all whom the Lord our God shall call, says the Prophet Joseph Smith. (Teachings of the Prophet Joseph Smith, page 82.)

p60 The Savior finally said:
During the last three months it has been my privilege to visit two of the missions of the Church, and I have been impressed with an important phase of the work in which we are engaged, the missionary work of the Church.

You will recall that the Savior on calling his Apostles said to them:

**Ye have not chosen me, but I have chosen you, and ordained you, that ye should go forth.** (John 15:16.)

Repent, and be baptized every one of you... (Acts 2:38.)

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations, first upon the Gentiles, and then upon the Jews. (D. & C. 133:8.)

The same teachings, a truth that may have been in and out of favor, but an eternal truth, just the same. So today we have in the Church the responsibility, and that responsibility is made more apparent as we think of the great missionary system of the Church—we have the responsibility of preaching the gospel, and an added obligation to that which was given the disciples of the Savior, that of preaching the restored gospel, the same gospel but reaffirmed in this day, because in the minds of men it was for a time in and out of favor, but the truth has not changed; it is eternal.

Now, in harmony with that, in the very beginning of this work, the Prophet Joseph called missionaries who were sent to various parts of the United States and then later to Great Britain and other countries. The record of their work and conversions is impressive and ever will be an inspiration to those who read of it and who are engaged in the missionary work of the Church.

Then there was a lull for a time; the Saints came west; and missionary work was seemingly at a standstill, but not for long. Within two years or less after the Saints had settled in these valleys, Elder John Taylor was sent to England as a missionary and then to France. In addition to the commission to preach the gospel, he was given the mission of seeking out some industry that could be brought to this country and established among our people in the west that would help them economically. It was through the efforts of Brother Taylor that the sugar industry was finally brought here to the West. That is a story of itself.
Antoine R. Ivins

Elder Clifford E. Young, Assistant to the Twelve, has just spoken to us. We shall now hear from Elder Antoine R. Ivins, member of the First Council of Seventy.

President David O. McKay:

May God help us to fulfill our obligation in this great work, I pray in the name of Jesus. Amen.

Antoine R. Ivins

ELDER ANTOINE R. IVINS Of the First Council of the Seventy

My brethren and sisters, I hope you will unite your prayers with mine that what I say may perchance carry a helpful and useful message.

Before I start to bear my testimony, however, the remarks of the morning have prompted me to recount an experience that my father and I had about sixty years ago, in the hope that the point may be understood.

As one visits the missions of the Church, he becomes impressed more than ever with the need of our fulfilling the purposes for which the Lord has placed us here, bearing witness of the gospel as it has been restored in this day, not preaching anything new, not changes, merely changes because men per chance have changed in their own minds, but the eternal truths being the same.

May God help us to fulfill our obligation in this great work, I pray in the name of Jesus. Amen.
I have seen attendance at our conference meetings grow and grow and grow, until today nearly every place we go, the attendance is limited by the capacity of the accommodations we provide. I take it to indicate, and I believe I am right in this, that it does denote a definite increase in spirituality among the people.

Now we have heard that term used many, many times. It is not an easy thing to define this idea of spirituality. I get no satisfaction from the dictionary. The interpretation there is one given by people who perhaps do not understand their true relationship to God and his work.

Since we are the spirit children of God, I take it that the primary manifestation of spirituality is an acknowledgment that we are sons and daughters of God, and that Jesus Christ is our Elder Brother, and it is not surprising to me, knowing that that testimony exists in the hearts of our people, that people not of our faith coming into the community, as reported by President McKay the other night, sense an unusual feeling and spirit among the people. The recognition that we are the sons and daughters of God, spiritually born of him, it seems to me, is a starting place if you are going to try to define spirituality. Then it seems to me to be a feeling of nearness to God, Our Heavenly Father, a devotion to his cause, and a determination to acquit ourselves to the utmost of our ability, of the responsibility he has given us in life.

I wonder if that is a fair definition of spirituality? It seems to me that it could be. And then it's our problem to do what we can first with ourselves, and then with people who may be inclined to listen to us, to instil in their hearts the same consciousness that they are the sons and daughters of God, and that God had a definite purpose in bringing us here into this life of mortality.

When you teach men that, then there is a greater purpose in life, of course. There is a greater incentive, there is a greater motive for righteousness, whereas perhaps spirituality could be measured by the degree of righteousness of the lives of people. It is a difficult thing because we do not know or read the hearts of people. Frequently we misjudge them. If we could know their hearts, perhaps we could form a correct estimate of their spirituality, of their feeling toward God. That is difficult, and from what has been said today gather that there are many people who have not the same understanding of it, who feel that spirituality and the ordinary pursuits of life are separated by a rather wide space, and sometimes we feel that a man who devotes himself assiduously to the practical purposes of life, rendering his share, of course, in Church service, may not be as spiritual as a man who does not do that, but who spends his whole time dreaming about the uncertain things for which there has been no answer.

I believe we are wrong, brothers and sisters, if we try to make that separation. I believe it is the purpose of God that every honest member of the Church, every honest man for that matter, should have a vigorous, active, potent testimony that Jesus is the Christ, that God is our Father, and then should come, through his prayer and faith, to an understanding of the plan of salvation, and you know, when I look before me and see the men who plow the fields, who ride the ranges, and manage the stakes, I feel justified to suggesting, brothers and sisters, that to put one group on one side and the other group on the other side, as to spirituality, is a dangerous thing, for I have worked with and slept with men who handle the practical things of life, and at the same time apply a spiritual interpretation to everything that is done.

I believe, as the Doctrine and Covenants says, that God has given us no law which is not a spiritual law, and the law of life is a law of action. I believe it would be possible, with the exercise of due faith for a man to apply the spiritual interpretation to every legitimate act of life, and it is our purpose—it should be our purpose, brothers and sisters—in our relationships with each other to strive for that spiritual aspect.

If you will pardon the reference to my father, I would like to tell you that one time I walked into the biggest bank in this city.

Its president, who was not a member of the Church, called me over, and he said: "Mr. Ivins, I pay tribute to your father. He came the nearest to combining religion and business of any man I ever knew," and then he said: "Do you know, I cannot do it. I have to be a hard-boiled businessman." But some way or another I came to realize that under the influence of the gospel of Jesus Christ such a combination is possible, not only possible, but to be highly recommended.

Now brethren and sisters, it should be our purpose so to combine the Spirit of God with our daily undertakings that we can ask upon everything we undertake to do, the blessing of God, Our Heavenly Father; that we may never take advantage of another; that we may always yield full service for the compensation that we receive; that our brethren and our sisters will never have cause to say that we may have taken undue advantage of them. When we come to apply that in our lives, this idea of spirituality will then be more or less a tangible thing.

Spirituality is not a thing that you can go to the market and buy with dollars and cents and carry home in a basket, but it is a thing which you can absorb in a gathering like this. It has to be absorbed. It cannot be bought. It cannot be done up in packages and handed to a neighbor. It must be absorbed by him through the emanations of our own spiriits.

Let us strive for it, brothers and sisters. Let us seek the blessings of God in all we do, then Zion will shine as a light on a hill which all the world can see.

God bless us, I pray in the name of Jesus. Amen.

President David O. McKay:

Elder Antoine R. Ivins, one of the seven presidents of the First Council of the Seventy, has just concluded speaking. The congregation will now sing "Praise to the Man who Communed with Jehovah," conducted by Elder Richard P. Condie, assistant director of the Tabernacle Choir. Following the singing, we will hear from Elder Alma Sonne.

The conegregation and the Brigham Young University Combined Choruses joined in singing the hymn, "Praise to the Man Who Communed with Jehovah."

Alma Sonne

ELDER ALMA SONNE Assistant to the Council of the Twelve Apostles

My brethren and sisters, I assure you at the outset that I will keep my eyes on the clock. I know my brethren will also keep their eyes on the clock. I ask you for an interest in your faith and prayers. There is so much to say on an occasion like this, and there are so many to say it that time becomes very precious.

A week ago I stood before a group of high school students in one of the stakes not far from here. I urged them on that occasion to accept as a project the reading of the Gospel according to Matthew in order to familiarize themselves with the life of Jesus Christ. I recall years ago reading about Lew Wallace who wrote the great story, Ben Hur. It appears that while he was writing this book, he was visited by a certain well-known and gifted agnostic. The agnostic encouraged him to write the book. "But," said he, "do not emphasize the divinity of Jesus Christ. Treat this character as you would any other character in history." But Lew Wallace had studiously read the Gospels and formed his opinions of the Master on the record left by Matthew, Mark, Luke, and John.

We have heard many things during this conference, and during this Easter time, about Jesus, the Christ. His perfect life has been extolled. His teachings have been expounded. His resurrection has been explained in the light of modern and ancient scriptures, and his divine mission has been emphasized by everyone who has spoken from this stand during the conference.

Someone has said, "Jesus is still loved, but he is also hated, among men." There are those who would crucify him the second time, this time in the hearts of men. Yet there is no explanation offered for his marvelous life and his perfect record except the one he himself gave. "I came forth from the father," and, "If ye have seen me ye have seen the father." In his prayer of intercession for his Twelve Apostles, he said: "This is life eternal—that they might know thee, the only true God, and Jesus Christ, whom
In the same prayer he said, "Glorify thou me with the glory which I had with thee before the world was." He left no room for equivocation and argument on the question of his divinity and his Sonship, and I am happy today as I stand here, that I belong to a Church which accepts that teaching as very fundamental.

It was William Jennings who stated in his famous lecture called, The Prince of Peace, "It is easier to believe him divine than to explain in any other way what he said and did and was." There are marks of distinction which set him apart from all others who have lived upon the earth. He was the master of every situation which confronted him. He answered all questions put to him where an answer would enlighten the questioner.

Albert J. Beveridge, a Senator from Indiana, stated many years ago: "The Son of Mary is the prince of public speakers." He was right, for the Sermon on the Mount is the greatest sermon ever preached. It has endured nineteen centuries of criticism. It has survived the apostasy, the Dark Ages, the Renaissance, and the Reformation, and its powerful message is still reverberating through the world. It will never die.

Yesterday I know you were touched, as I was, when our great choir sang "The Lord's Prayer." "The Lord's Prayer," says someone, "is perfect in its diction. It is comprehensive in its scope." It covers the essential phases of human existence. His stories and parables will live forever. "The story of the Prodigal Son," said Charles Dickens, "is the most beautiful story ever told."

There is another one like unto it. It is the story of the Good Samaritan, and I think of one more with which you are very familiar. It begins, "A sower went out to sow." (Luke 8:5.) What a lovely statement that is! All of these stories called parables charm and captivate the reader. They are timely today, as fresh as they were nineteen hundred years ago when they were given. They stir the heart to better and nobler living. They are a force for righteousness in the world.

And there is another thing which I called to the attention of the young students a week ago, when I said, "Jesus is the most compelling personality in human history." He spoke two words to his followers: "Follow me," (Matthew 8:22) and strong men gave up their fishing nets and followed him even to death.

Pilate was uneasy and disturbed before him. When you enter the great Salt Lake Temple, and as you go into the Assembly Room, I wish you would do as I have frequently done--examine that magnificent painting of the Lord Jesus standing before Pontius Pilate--Jesus so calm and unruffled; Pilate so deeply disturbed. The contrast is impressive.

I recall another incident. It happened in the Garden of Gethsemane when the Roman soldiers came to arrest the Master. As they entered, Jesus said to these hard-faced men, "Whom seek ye?" They answered, "Jesus of Nazareth." "I am he," replied Jesus, and those men, in silent tribute, "went backward and fell to the ground." He asked again "Whom seek ye?" They answered, "Jesus of Nazareth." "I am he," responded the Lord, and then, characteristic of his great soul, he said, "If therefore ye seek me, let these go their way, referring, of course, to his disciples. (See John 18:4-8.)

The writer of that circumstance gives one more sentence, which reads, "And Judas stood with them." (See Ibid., 18:5.) I wonder what the thoughts of Judas were as he stood there witnessing the courage and love of Jesus, whom he had already betrayed. The moral side of Christ's character has no parallel. In it we find absolute perfection. No flaw, no blemish, no weakness is discovered. He is without sin. He was as great as the gospel he preached. He met every situation perfectly. He did the right thing at the right moment.

I am reminded of the spies who were sent out by the chief priests to trip and trap him if they could. "Is it lawful to pay tribute to Caesar?" they asked. Jesus asked for a coin. They produced what happened to be a tax coin with which the Jews paid taxes to the Roman government. "Whose image is on the coin?" asked Jesus. "It is the image of Caesar." Then said the Lord, "Render unto Caesar the things which are Caesar's, and unto God the things which are God's." (See Matthew 22:17-21.) I submit that it was the best answer that could possibly be given under the circumstances. Not only that, it was a great sermon, although very brief, on the matter of honesty.

May we worship the Lord and Master in spirit and in truth. May each of us have the conviction that he is the Redeemer of the world and the promised Messiah, and may we join hands in carrying forward his work and in explaining the restored gospel which has come to earth in these, the last days, through the instrumentality of Joseph Smith, the Prophet, I pray most humbly in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Alma Sonne, Assistant to the Twelve, has just concluded speaking. We shall now hear from Elder Hugh B. Brown, Assistant to the Council of the Twelve.

President Hugh B. Brown

ELDER HUGH B. BROWN Assistant to the Council of the Twelve Apostles

My brethren and sisters, President McKay has been kind enough to advise the General Authorities in advance that they might be expected to speak at certain sessions of the conference. My turn was to come next Wednesday. During a half century of active service in the Church, I have never felt so wholly inadequate, so totally dependent on divine guidance as I feel right now. For that guidance I humbly pray.

We sang yesterday, "We thank Thee, O God, for a Prophet." This hymn referred originally to the Prophet Joseph Smith. In a meeting not long ago when President McKay announced that the congregation would sing, "We Thank Thee, O God, for a Prophet," he said, characteristically, "I wish you would have in mind the Prophet Joseph Smith when you sing today."

I should like to offer a prayer that has been in my heart for years, a prayer which I believe is in the heart of every Latter-day Saint throughout the world. "We thank thee, O God, for the Prophet, David O. McKay, to guide us in these later-latter days. We thank thee that through thy blessings he has had the vitality, the vigor, and the health to carry the message of the gospel to the four corners of the earth. We thank thee that his influence and his presence have revitalized the Saints wherever he has gone and have given them courage and a hope. We thank thee that he more than any man among us, more than any of his predecessors, has carried the inspiration and the message of the gospel to the greatest and to an ever-increasing international audience. We pray that thou wilt bless him continually and spare him to us, that we may enjoy his great work."

From the bottom of my heart I sustain and support these men, the President of the Church and his Counselors, the President of the Council of the Twelve, and each individual member of that Council, and the Patriarch as prophets, seers, and revelators to the Church. I am grateful for the privilege of meeting with them occasionally.

Some of our friends have said we are inclined to worship the General Authorities. We love them; we listen to their counsel; we thank God for them; but they would not permit us to worship them. If we should be so inclined, they would be the first to rebuke us. They would doubtless say to us what the angel said to John on the Isle of Patmos, when he was about to kneel before him,

"Seest thou do it not: I am thy fellow-servant . . . worship God. (Rev. 19:10.)"

But it is our privilege to be guided by their inspired counsel. I pray that God will help us never to lose sight of and ever be grateful for the outstanding leadership in the Church today.
It is my conviction that new revelation will come when we have learned to live up to the truth we now have. Wisdom counsels patience.

Findings in the light of newly discovered truth. As long as scientists are still searching and discovering and as long as new revelation is promised, why insist upon final answers now? We believe thing to reserve judgment on problems that are difficult of solution until more light comes. This principle of withholding judgment and waiting for new answers, there would be an end to the search. We must not expect to have all the answers immediately, for God himself in his wisdom has withheld some of them. We will be uninhibited in that search.

Young people, we will protect your freedom to think, to express your thoughts, and to search for truth. We want you to continue that search fearlessly. We promise you the revelations concerning the nature and attributes of our Heavenly Father and of his Son, Jesus Christ, are of transcendent importance to all men everywhere. Modern confirmation and elucidation of biblical evidence on this all-important subject began with the first vision in the Sacred Grove in 1820, and it was renewed and continued in that glorious vision in 1832 at Hiram, Ohio, when the Lord declared, "Great is his wisdom, marvelous are his ways, and the extent of his doings none find out."

His purposes fail not, neither are there any who can stay his hand.

From eternity to eternity he is the same, and his years never fail. (D. & C. 76:1-4.)

The restoration of the gospel of Jesus Christ came pursuant to prophetic promise and was a necessary sequel to the great apostasy.

It was during the apostasy that an attempt was made to harmonize pagan philosophy with Christian truth. This task was undertaken at the behest of non-Christian emperors and resulted in uninspired declarations in which God was defined--or rather denied--by declaring him to be immaterial, incomprehensible, and without body or parts, occupying no part of finite or infinite space, in other words, non-existent.

We thank God for the restoration of the gospel which refutes such doctrine. In their attempt to incorporate Jesus the Christ into their pagan concept of the Godhead, the Roman emperors, through their appointed delegates to various councils, undertook to have him divest himself of his body, that body which came from the tomb when the angel rolled the stone away, that glorified body with which he ascended into heaven before the wondering gaze of his disciples. Obviously this resurrected body, being material, could not become a part of their immaterial God which had no parts. They would have him shed that body and thereby everything that Easter stands for; for if he is incomprehensible and immaterial, then he is not a resurrected being; and if he is not a resurrected being, Easter is meaningless.

Again I say let us thank God for the clarification that has come through modern revelation concerning the personal attributes of the three members of the Godhead.

Jesus Christ revealed the Father to us and said, "... he that hath seen me hath seen the Father." (John 14:9.) The Son was in his express image. He revealed a compassionate Father, a divine Parent, one in whom were incorporated the attributes of justice, judgment, mercy, and truth. He revealed a God of love, of forgiveness, and understanding. The restored gospel supplants the motives of fear and awe with faith and trust. The beloved disciple tells us, "... perfect love casteth out fear." (1 John 4:18.) Love as a dominant attribute of God and a saving quality in man is reasserted and emphasized.

The new commandment which Jesus gave was, "That ye love one another even as I have loved you." His love for us is eternal. Nothing can separate us from it. Sin may separate us from him, but his love endures forever. Listen to Paul's testimony: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (Romans 8:38-39.)

For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (Romans 8:38-39.)

One of the most lethal weapons which the Adversary has devised to destroy the young people of the Church and of the world is to persuade them that if they have made a mistake they are lost, there is no hope. According to that doctrine, if a young person, in a weak moment, becomes guilty of some misdemeanor, he might as well go on to juvenile delinquency and crime and felony because he is lost anyway. So the devil would have them believe and thus lead them down to hell; whereas, he could tell them the Gospel is the power of God unto salvation to every one that believeth, "... the word of the cross is foolishness to them that perish; but unto us which are saved it is the power of God. (1 Corinthians 1:18.) And the figs if we are willing to pay the price--and they cost less. While ours is a world governed by rigid and unwavering law, man has free agency, he may choose to obey or disobey the law, but he must of course abide the consequences of his choice.

One other thing to the young folk- sometimes you come to us with problems when you are perplexed and confused and feel that you are inhibited not free to think or to express your thoughts. When we talk to you of free agency and explain that it refers not only to actions but to thoughts and opinions, you wonder if that is always the case. Some of you have said to us, "But our right to express our own opinions is trammelled or abridged by the authoritative statements of parents, teachers, and others.

Young people, we will protect your freedom to think, to express your thoughts, and to search for truth. We want you to continue that search fearlessly. We promise you will be uninhibited in that search.

You should remember, however, that God has given us sources through which we may have some authoritative answers. Not all the answers, no! If we had all the answers, there would be an end to the search. We must not expect to have all the answers immediately, for God himself in his wisdom has withheld some of them. We believe in continued and continuing revelation, and that means that we believe there are things to be made known which we do not now know.

We believe thing to reserve judgment on problems that are difficult of solution until more light comes. This principle of withholding judgment and waiting for new revelation should apply in all fields of learning. Scientists make rather definite statements at times, but some of us have lived to see them either amend or abandon their findings in the light of newly discovered truth. As long as scientists are still searching and discovering and as long as new revelation is promised, why insist upon final answers now? It is my conviction that new revelation will come when we have learned to live up to the truth we now have. Wisdom counsels patience.
And so, with respect to some things that now seem difficult to understand, we can well afford to wait until we have all the facts, until all the evidence is in. Now do not misunderstand me. There will never come a time when any revelation of truth from God will be in conflict with any other truth revealed from him, whether it comes as direct instruction or as reward for diligent search, or as commandment or as revelation for the guidance of the leaders of the Church or as inspiration to the leaders for their guidance in the Church. When that time comes, I bear you my witness, prophetic witness, if you will, that he will reveal his will to the leaders of the Church concerning all of his people. He has said,

Remember the worth of souls [all souls] is great. In the sight of God,

For, behold the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

And how great is his joy in the soul that repenteth! (D. & C. 18:10-13. Italics added.)

Brothers and sisters, I humbly bear my testimony to you that I do know that God is my Father, that Jesus of Nazareth is my Redeemer and my friend. I thank him for the blessed privilege of engaging in the ministry, and I praise his holy name that through his servants he has shown his willingness to use the weakest of us to do some little good in that ministry.

God bless us to recognize him as the Good Shepherd and to go forward with faith, unafraid of the future, and with complete confidence to say with the Psalmist:

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

The Lord is my shepherd; I shall not want.

The Lord is my shepherd; I shall not want.

The Lord is my shepherd; I shall not want.

The Lord is my shepherd; I shall not want.
Conference reconvened Wednesday morning, April 6, at 10:00 o'clock am.

The choral music for this session was furnished by the Relief Society Singing Mothers from the Jordan Valley and Mount Timpanogos regions, and Kolob Nebo, Palmyra and contiguous stakes, with Sister Florence Jepperson Madsen conducting and Frank W. Asper at the organ.

President David O. McKay:

One hundred twenty-five years ago today, the Church of Jesus Christ of Latter-day Saints was organized with six members. Before that date the Lord had revealed to the Prophet Joseph that a marvelous work and a wonder was about to come forth among the children of men. I believe we can say today that that prophecy has been literally fulfilled.

The First Presidency and General Authorities extend hearty greetings and a welcome to all who are assembled here this morning and who are listening in to this, the 125th Annual Conference of the Church. The sixth session is being held here in the Salt Lake Tabernacle on Temple Square in Salt Lake City. The services are also being broadcast in the Assembly Hall and in Barratt Hall over a public address system and by television. The Tabernacle is filled, and all comfortably seated, and those who fail to get a seat, those standing in the doorways may participate in the services by attending one of the two buildings named, and for those who are listening in, we announce again that these services, as those which preceded these, are being televised over KSL-TV, channel five, and over KID-TV of Idaho Falls, Idaho. They are also being heard over radio station KSL, Salt Lake City, and by arrangement through KSL, over eleven radio stations in Utah, Idaho, Nevada, Arizona, and Colorado, the names of which stations have already been announced, so we need not repeat them.

We are pleased to note the attendance of our Senators, State officials, leaders in educational circles, and other prominent officials in City and State. We welcome you all.

The singing for this session will be furnished by the Relief Society Singing Mothers from the Jordan Valley and Mt. Timpanogos Regions, and Kolob, Nebo, Palmyra, and Santsuin-Tantock Stakes, with Sister Florence Jepperson Madsen conducting, and Elder Frank W. Asper at the organ. We welcome our Singing Mothers with love and appreciation.

We shall begin this session by the Relief Society Singing Mothers singing, "The Morning Breaks," under the direction of Sister Madsen.

The opening prayer will be offered by Elder Isaac A. Smoot, president of the Northern States Mission.

The opening prayer was offered by Elder Isaac A. Smoot, President of the Northern States Mission.

President David O. McKay:

The Relief Society Singing Mothers will now favor us with the song, "Out of the Depths," with Sister Florence Jepperson Madsen conducting.

Following the singing, Elder Joseph Anderson, Clerk of the Conference, will read the vital statistical data, changes in the ward and stake organizations, and financial expenditures.

Selection by the Singing Mothers, "Out of the Depths." Elder Joseph Anderson, Clerk of the Conference, read the following reports:

Stastical Data

Changes in Church Officers Stake, Ward and Branch Organizations Since October Conference, 1955

Mission Changes and New Presidents Appointed

M. Ross Richards appointed president of the East Central States Mission, to succeed Cornelius Zappey.

Theodore C. Jacobsen appointed president of the Eastern States Mission, to succeed Delbert G. Taylor.

Phileon Benjamin Robinson, Jr. appointed president of the Finnish Mission, to succeed Henry A. Matis.

Junius M. Jackson appointed president of the New England Mission, to succeed J. Howard Maughan.

Ariel Smith Ballif appointed president of the New Zealand Mission, to succeed Sidney J. Ottley.

Ellis Vard Christensen appointed president of the Tahitian Mission, to succeed John Kenneth Orton.

New Stakes Organized

Las Vegas Stake organized October 8, 1955 by division of Moapa Stake.

North Sacramento Stake organized December 12, 1955 by division of Sacramento Stake.

Taylorsville Stake organized October 10, 1955 by division of North Jordan Stake.

West Boise Stake organized November 7, 1955 by division of Boise Stake.

Stake Presidents Chosen

Wallace D. Yardley, president of Beaver Stake, to succeed A. Carlos Murdock.

Sherman Taft Hill, president of East Provo Stake, to succeed Ariel S. Ballif.

Lionel Marcus West, president of El Paso Stake to succeed Edward V. Turley.

Thomas Gay Myers, president of Las Vegas Stake.
Edwin Ernest James, president of Lyman Stake, to succeed John Whitaker Taylor.

Grant Martin Bowler, president of Moapa Stake, to succeed Thomas Gay Myers.

Austin George Hunt, president of North Sacramento Stake.

Albert B. Crandall, president of Sacramento Stake, to succeed Perry E. Tingey.

J. Golden Snow, president of Taylor Stake to succeed James H. Walker, deceased.

Wayne Charles Player, president of Taylorsville Stake.

Ernest Clifford Anderson, president of Union Stake to succeed Milan D. Smith

Dale T. Browning, president of Weber Stake, to succeed N. Russell Tanner.

David Keith Ricks, president of West Boise Stake.

Howard William Barben, president of West Jordan Stake to succeed Lawrence T. Dahl.

NEW WARDS ORGANIZED

Lovell Second Ward, Big Horn Stake, formed by division of Lovell and Lovell West Wards.

Lovell Third Ward, Big Horn Stake, formed by division of Lovell and Lovell West Wards.

Holladay Sixth Ward, Cottonwood Stake formed by division of Holladay Fifth Ward.

Butler Second Ward, East Jordan Stake, formed by division of Butler Ward.

Union Third Ward, East Jordan Stake, formed by division of Union Second Ward.

Sunland Ward, Glendale Stake, formerly Sunland Branch.

Grant Seventh Ward, Grant Stake, formed by division of Grant Sixth Ward.

Crystal Heights Second Ward, Highland Stake, formed by division of Crystal Heights Ward.

Hawthorne Ward, Inglewood Stake, formed by division of Lawndale Ward.

Manhattan Beach Ward, Inglewood Stake, formed by division of Redondo Second Ward.

Westchester Second Ward, Inglewood Stake, formed by division of Westchester Ward.

Mapleton Second Ward, Kolob Stake, formed by division of Mapleton and Springville First Wards.

Henderson Third Ward, Las Vegas Stake, formed by division of Henderson First and Second Wards.

Las Vegas Eighth Ward, Las Vegas Stake, formed by division of Las Vegas Second and Fifth Wards.

Lethbridge Fourth Ward, Lethbridge Stake, formed by division of Lethbridge First and Third Wards.

Malad Fourth Ward, Malad Stake, formed by division of Malad Second and Third Wards.

Mill Creek Fifth Ward, Mill Creek Stake, formed by division of Winder Ward.

Las Vegas Seventh Ward, Moapa Stake, formed by division of Las Vegas Fourth Ward.

Granger Fifth Ward, North Jordan Stake, formed by division of Granger Second Ward.

Ogden Forty-Sixth Ward, North Weber Stake, formed by division of Ogden Tenth Ward.

Kalihi-Kai Ward, Oahu Stake, formed by division of Kalihi Ward. Kaneohe Ward, Oahu Stake, formerly Kaneohe Branch.

Laie Second Ward, Oahu Stake, formed by division of Laie Ward.

Centerville Ward, Oakland Stake, formerly Centerville Branch.

San Carlos Ward, Palo Alto Stake, formed by division of Redwood City Ward.


Sunnyvale Ward, Palo Alto Stake formed by division of Los Altos Ward.

Glendora Ward, Pasadena Stake, formed by division of Covina Ward.

Phoenix Twelfth Ward, Phoenix Stake, formed by division of Phoenix Sixth Ward.

Pasco Ward, Richland Stake, formed by division of Pasco-Kennewick Ward.

Richland Third Ward, Richland Stake, formed by division of Richland Second Ward.
Arden Ward, Sacramento Stake, formed by division of Del Paso and Carmichael Wards

Pima Second Ward, St. Joseph Stake, formed by division of Pima Ward.

Thatcher Second Ward, St. Joseph Stake, formed by division of Thatcher Ward.

Modesto Second Ward, San Joaquin Stake, formed by division of Modesto Ward.

Los Gatos Ward, San Jose Stake, formed by division of San Jose Second Ward.

Crest View Second Ward, Sharon Stake, formed by division of Crest View Ward.

Thatcher-Penrose Ward, South Bear River Stake, formed by merger of Thatcher and Penrose Wards.

Thomas Second Ward, South Black-foot Stake, formed by division of Thomas Ward.

Bountiful Eleventh Ward, South Davis Stake, formed by division of Bountiful Fourth and Seventh Wards.


Kears Four Ward, Taylorsville Stake, formed by division of Kears Third Ward.

Filer Ward, Twin Falls Stake, formerly Filer Branch.

Enterprise Second Ward, Uvada Stake, formed by division of Enterprise Ward.

College Park Ward, Washington Stake, formed by division of Capitol and Washington Wards.

Durango Ward, Young Stake, formerly Durango Branch.

Boulder City, Henderson, Henderson Second, Kingman, Las Vegas First, Las Vegas Second, Las Vegas Third, Las Vegas Fourth, Las Vegas Fifth, Las Vegas Sixth, and Las Vegas Seventh Wards, Las Vegas Stake, formerly of Moapa Stake.

Alamo Ward, Moapa Stake, formerly of Uvada Stake.

Arcade, Arden, Carmichael, Del Paso, Fair Oaks, Roseville Wards and Auburn Branch, North Sacramento Stake, formerly of Sacramento Stake.

Bennion, Kears, Kears Second, Kears Third, Taylorsville, and Taylorsville Second Wards, Taylorsville Stake, formerly of North Jordan Stake.

New Castle Ward, Uvada Stake, formerly of Cedar Stake.

Boise Third, Boise Fifth, Boise Seventh, Boise Eighth, Meridian, Meridian Second Wards and Eagle Branch, West Boise Stake, formerly of Boise Stake.

Lovell Fourth Ward, Big Horn Stake, formerly Lovell West Ward.

Grant First Ward, Grant Stake, formerly Wandamere Park Ward.

Grant Second Ward, Grant Stake, formerly Wandamere Ward.

Grant Third Ward, Grant Stake, formerly Smith West Ward.

Grant Fourth Ward, Grant Stake, formerly Smith Ward.

Grant Fifth Ward, Grant Stake, formerly Hillcrest Ward.

Grant Sixth Ward, Grant Stake, formerly Ridgedale Ward.

Grant Eighth Ward, Grant Stake, formerly Lorraine Ward.

Grant Ninth Ward, Grant Stake, formerly Springview Ward.

Grant Tenth Ward, Grant Stake, formerly Spring Glen Ward.

Ogden Forty-Seventh Ward, Lorin Farr Stake, formerly Bonneville Park Ward.

Murray Tenth Ward, Murray Stake, formerly Grant Ward.

Ten Sleep Branch, Big Horn Stake, formerly dependent on Worland Ward. Sanger Branch, Fresno Stake, formed by division of Fresno First Ward.

Warden Branch, Grand Coulee Stake, formed by division of Moses Lake Second Ward.

Maricopa Indian Branch, Phoenix Stake, formed by division of Phoenix Sixth Ward.

Prosser Branch, Richland Stake, formerly dependent on Sunnyside Ward.
Randlett Branch, Roosevelt Stake (Indian Branch—membership taken from several wards.)

Promontory Branch, South Bear River Stake, formerly dependent on Penrose Ward.

Tod Park Branch, Tooele Stake, formed by consolidation of East Tod Park and West Tod Park Branches.

Spanish-American Branch, Weber Stake, membership taken from several Wards.

WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Iona Branch, Big Horn Stake, membership transferred to Lovell Second Ward.

Marion Ward, Cassia Stake, membership transferred to Oakley First and Oakley Second Wards.

Oakley Third Ward, Cassia Stake, membership transferred to Oakley and Oakley Second Wards.

Bryce Ward, St. Joseph Stake, membership transferred to Pima Ward.

Eden Ward, St. Joseph Stake, membership transferred to Pima Ward.

Thatcher and Penrose Wards, South Bear River Stake, merged to make Thatcher-Penrose Ward.

East Tod Park Branch and West Tod Park Branch merged to make Tod Park Branch.

FINANCIAL DATA

STATISTICAL AND FINANCIAL REPORT

For the Information of the Members of the Church

The First Presidency issues the following statement of items concerning the condition and operation of the Church for the year 1955. The statement will include three sections: First, Statistical Information; Second, Financial Data; and Third, Miscellaneous Items.

I. STATISTICAL INFORMATION

Number of Stakes of Zion, at end of 1955 .......... 219 Number of Wards ................................... 1,757 Number of Independent Branches .................... 236 Total Wards and Independent Branches, at end of year ......................... 1,993 Number of Missions ................................ 42

Church Membership, December 31, 1955: In the Stakes ..................................... 1,079,583 In the Missions ................................... 222,657 Total Membership ........................................ 1,302,240

Church Growth during 1955: Children blessed in Stakes and Missions ........... 48,057 Children baptized in Stakes and Missions .......... 27,223 Converts baptized in Stakes and Missions .......... 18,573

Social Statistics: (of membership in the Stakes, 1955)

Birth rate per thousand ......................... 39.46 Marriage rate per thousand ................. 8.20 Death rate per thousand .............. 5.46

Missionaries: Number of missionaries who at the close of 1955 were laboring or were enroute to or from their fields of labor . 3,868

Number engaged in missionary work in the stakes .... 6,946 Total missionaries .................. 10,814 Number of missionaries who received training in the Missionary Home during 1955 ..................... 2,022

II. EXPENDITURES OF THE CHURCH IN 1955

Missions and Missionary Work For erection, purchase, remodeling, equipping, and repair of meeting houses and other mission buildings and for purchase of building sites:

From Church General Funds .................3,477,987 From Other Contributions .................1,209,776 For general operating expenses of the missions, including expenses of mission branches; for publicity work and for expenses of bureaus of information; for operation of certain schools in foreign missions; for maintenance of the Missionary Home in Salt Lake City; and for return fares of missionaries:

From Church General Funds ..................1,684,031 From Other Contributions ..................748,605 Total Expenditures for Missions and Missionary Work 7,120,399

Stakes and Wards For erection, purchase, remodeling, equipping, and repair of buildings, and for purchase of building sites: From Church General Funds .................8,264,790 From Other Contributions .................7,176,912 For general operating expenses of the stakes and wards, including heat, light, water, janitor expense, supplies, and so forth: From Church General Funds .................3,216,097 From Other Contributions .................4,976,595 Total Expenditures for Wards and Stakes 23,634,394

Temples For erection and equipping of new temples and for improvements and repairs to existing temples: From Church General Funds .................2,808,448 From Other Contributions .................265,582 For general operating expenses of the eight temples now in operation: From Church General Funds .................409,114 From Other Contributions .................16,157 Total Expenditures for Temples ...............3,499,330

Church School System For erection, purchase, remodeling, equipping, and repair of buildings, and for purchase of land: From Church General Funds .................1,462,548 From Other Contributions .................246,975 For general operating expenses of Brigham Young University, Ricks College, Juarez Stake Schools, and the institutes of religion and seminaries: From Church General Funds .................3,898,808 From Other Contributions .................0 Total Expenditures for the Church school system 5,608,131
Report of the Church Auditing Committee.

Dear Brethren:

Elder Orval Adams will now read the report of the Church Auditing Committee.

Salt Lake City, Utah
April 2, 1955

President David O. McKay and Counselors, Salt Lake City, Utah.

Elder Orval W. Adams of the Church Auditing Committee read the following report:

The balance sheet, with supporting schedules and statement of revenue and expenditures, disclosing the financial condition of the Corporation of the President of the Church of Jesus Christ of Latter-day Saints for the December 31, 1955 has been reviewed. The records appear to be adequate and the accounting system carefully kept. We commend those who keep the financial records of the Church, including the ward clerks and their assistants, the stake clerks and their assistants, the mission and branch secretaries for their devoted and efficient service. Disbursement of Church funds is controlled through a comprehensive budget system. The receipts for the year were in excess of the expenditures. The Church is in strong financial condition and free from debt.

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Respectfully submitted,

[Name]

[Position]

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Respectfully submitted,

[Name]

[Position]
We thank the Auditing Committee, the report of which you have just heard from Elder Orval Adams.

President J. Reuben Clark, Jr.:

My brothers and sisters, the ceremony in which we are about to engage is neither casual nor pro forma. As members of the Church you are about to exercise one of the highest privileges which as mere members you have, that of sustaining those who are to preside over you. It is a ceremony which should be approached with the spirit of reverence, devotion and prayer.

President Clark then presented for the vote of the people the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained by those present. The list as presented and sustained is as follows:

1. **GENERAL AUTHORITIES OF THE CHURCH**
   - **THE FIRST PRESIDENCY**
     - David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.
     - Stephen L Richards, First Counselor in the First Presidency.
     - J. Reuben Clark, Jr., Second Counselor in the First Presidency.
   - **PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES**
     - Joseph Fielding Smith
   - **QUORUM OF THE TWELVE APOSTLES**
     - Joseph Fielding Smith
     - Delbert L. Stapley
     - Harold B. Lee
     - Marion G. Romney
     - Spencer W. Kimball
     - LeGrand Richards
     - Ezra Taft Benson
     - Adam S. Bennion
     - Mark E. Petersen
   - **PATRIARCH TO THE CHURCH**
     - Eldred G. Smith
   - **ASSISTANTS TO THE TWELVE**
     - Thomas E. McKay
     - John Longden
     - Clifford E. Young
     - Hugh B. Brown
     - Alma Sonne
     - Sterling W. Sill
     - El Ray L. Christiansen
   - **TRUSTEE-IN-TRUST**
     - David O. McKay
   - **THE FIRST COUNCIL OF THE SEVENTY**
     - Levi Edgar Young
     - Milton R. Hunter
     - Antoine R. Ivins
     - Bruce R. McConkie
     - Oscar A. Kirkham
     - Marion D. Hanks
     - Seymour Dilworth Young
   - **PRESIDING BISHOPRIC**
     - Joseph L. Wirthlin, Presiding Bishop
     - Thorpe B. Isaacson, First Counselor
     - Carl W. Buehner, Second Counselor
   - **CHURCH HISTORIAN AND RECORDER**
     - Joseph Fielding Smith, with A. William Lund as Assistant.
   - **CHURCH BOARD OF EDUCATION**
     - David O. McKay
     - Henry D. Moyle
     - Stephen L Richards
     - Delbert L. Stapley
     - J. Reuben Clark, Jr.
     - Marion G. Romney
     - LeGrand Richards
     - Harold B. Lee
     - Adam S. Bennion
     - Spencer W. Kimball
     - Richard L. Evans
     - Ezra Taft Benson
     - George Q. Morris
     - Mark E. Petersen
     - Ernest L. Wilkinson
   - **Administrator, Board of Education**
   - **CHURCH AUDITING COMMITTEE**
     - Orval W. Adams
     - George S. Spencer
     - Harold H. Bennett
   - **TABERNACLE CHOIR**
     - Lester F. Hewlett, President
     - J. Spencer Cornwall, Conductor
     - Richard P. Condie, Assistant Conductor
   - **ORGANISTS**
     - Alexander Schreiner
     - Frank W. Asper
     - Roy M. Darley, Assistant
   - **CHURCH WELFARE COMMITTEE**
   - **ADVISERS**
     - Harold B. Lee
     - El Ray L. Christiansen
     - Henry D. Moyle
     - John Longden
     - Delbert L. Stapley
     - Antoine R. Ivins
     - Marion G. Romney
     - Oscar A. Kirkham
     - LeGrand Richards
President Clark:

President McKay, as far as I am able to judge, the unanimous vote for the sustaining of these officers was cast in the affirmative without any dissenting vote.

President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency has just presented the Authorities and Officers of the Church for the sustaining vote of this General Conference. You have just heard his announcement.

You will note this morning, you who are in the Tabernacle, that we have our daffodils, and they seem to have been well taken care of on their trip to Denver and return. They are beautiful. They are the gifts and have been presented for the beautification of the Tabernacle during these services by the Puyallup Festival Committee of Tacoma, Washington. Again we extend thanks to these generous donors, and report to them that the daffodils do look beautiful.

Elder Spencer W. Kimball of the Council of the Twelve will be our first speaker this morning. He will be followed by Elder S. Dilworth Young.

ELDER SPENCER W. KIMBALL Of the Council of the Twelve Apostles

A young Indian lad in my presence recently bore his testimony, and he said: "I am proud that I am a Navajo. I am proud, more proud, that I am a Mormon, and I am still more proud that I hold the priesthood," and that is the way I feel today in this great assembly on this anniversary. One hundred and twenty-five years ago six people gathered together in the first conference; and at this conference some ten sessions have filled the building to its capacity. I bear witness that the work that we are engaged in is the work of the Lord in all its comprehensiveness, and I am grateful that I am a member of the Lord's Church. I have rayed much that what I say this morning might be beneficial to someone.

The Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. (Acts 9:5.)

The Lord was speaking to the powerful figure, Saul of Tarsus, Paul of Christianity. I often wondered just what this meant. I found one authority who offered this:

... Those who kick at the goad, that stifle and smother the convictions of conscience, that rebel against God's truths laws, that quarrel with His providences, that persecute and oppose His ministers, because they reprove them ... and fly in the face of their reprovers, they kick against the pricks, and will have a great deal to answer for. (Commentaries by Henry M. Scott.)

A goad is defined as a spear or a sharp pointed stick used to sting or prig. The burro who kicks the sharp instrument with which he is being prodded is kicking at the pricks. His retaliation does little damage to the sharp stick or to him who wields it but brings distress to the foot that kicks it.

I well remember in my youth a neighbor who moved about some days on crutches. He was evasive when asked the cause of his misfortune, but an ear witness told me, as he chuckled: "John stubbed his toe on a chair in the night and in his quick, fierce anger, he kicked the chair and broke his toe." The rocking chair rocked on and on, and perhaps smiled at the stupidity of man.
The first king of Israel quarreled with Providence. His stubbornness cost him his kingdom and brought forth the caustic denunciation from his prophet:

For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king. (1 Samuel 15:23.)

O foolish monarch! Given power, wealth, opportunity, why throw them all away? The Prophet Samuel denounced the independent, arrogant Saul; the superior, unhumble Saul; the proud, conceited Saul:

When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? (Ibid., 15:17.)

There is the man who rebelled against the call of Brigham Young to go to southern valleys, saying: "Nobody is going to tell me where to go and what to do." Through his personal rebellion, he took his entire family out of the Church. How little he retarded the colonization program! The valleys were settled in spite of him. How little his disaffection injured the Church! It has grown steadily without him. But how he has suffered in his eternal progression. In contrast, there were many who pulled up stakes, moved to new worlds, and reared families of faith and devotion.

There are many who, because troubles come, cease praying to the Lord, letting loose of the very rod of protection at the precise moment when that hand-hold is so vital.

The man who, to satisfy his own egotism, took a stand against the Authorities of the Church. He followed the usual pattern, not apostasy at first, only superiority of knowledge and mild criticism. He loved the brethren, he said, but they failed to see and interpret as he would like. He would still love the Church, he maintained, but his criticism grew and developed into everwidening circles. He was right, he assured himself; he could not yield in good conscience; he had his pride. His children did not accept his philosophy wholly, but their confidence was shaken. In their frustration, they married out of the Church, and he lost them. Later he realized his folly and returned to humbleness, but so very late. He had lost his children. "It is hard for thee to kick against the pricks."

The Prophet Ezekiel said:

The fathers have eaten sour grapes, and the children's teeth are set on edge. (Ezekiel 18:2.)

There is the man who resisted release from positions in the Church. He knew positions were temporary trusts, but he criticized the presiding leader who had released him, complaining that proper recognition had not been given; the time had not been propitious; it had been a reflection upon his effectiveness. He bitterly built up a case for himself, absented himself from his meetings, and justified himself in his resultant estrangement. His children partook of his frustrations, and his children's children. In later life he "came to himself," and on the brink of the grave made an about-face. His family would not effect the transformation which now he would give his life to have them make. How selfish! Haughty pride induces eating sour grapes, and innocent ones have their teeth set on edge. "It is hard for thee to kick against the pricks."

Eight lovely children had blessed the temple marriage of a man and woman who in later years were denied a temple recommend. They would not be so dealt with by this young bishop. Why should they be deprived and humiliated? Were they less worthy than others? They argued that this boy-bishop was too strict, too orthodox. Never would they be active, nor enter the door of that Church as long as that bishop presided. They would show him. The history of this family is tragic. The four younger ones were never baptized; the four older ones never were ordained, endowed, nor sealed. No missions were filled by this family. Today the parents are ill at ease, still defiant. They had covered themselves with a cloud, and righteous prayers could not pass through. (See Lam. 3:44.)

Sour grapes! Such unhappy food!

The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught. (D. & C. 3:1.)

But the individual who fights them finds disillusionment, disappointment, and misery. The Lord said: "... the rebellious shall be pierced with much sorrow." (Ibid., 1:3.)

He outlines further the fate of the fighters.

As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream.

Why are so few chosen?

Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson--

That the rights of the priesthood . . .

... may be conferred upon us it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition . . . in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God. (Ibid., 121:33-38.)

Of such who defy the Lord, trample upon his sacred ordinances, fight his leaders, the Lord has this to say:

Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them.

But those who cry transgression do it because they are the servants of sin, and are the children of disobedience themselves. . . .

Wo unto them: . . . they shall be severed from the ordinances of mine house.

... they shall be despised by those that flattered them.

They shall not have right to the priesthood, nor their posterity after them from generation to generation. (Ibid., 121:16-17, 19, 21.)

In the last century the Lord condemned a Brother Almon Babbitt:

... behold, he aspireth to establish his counsel which I have ordained, even that of the Presidency of my Church; and he setteeth up a golden calf for the worship of my people. (Ibid., 124:84.)

He was like those Romans of whom Paul spoke:
For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.

Because that, when they knew God, they glorified him not as God, . . . but became vain in their imaginations, and their foolish heart was darkened.

Professing themselves to be wise, they became fools. (Romans 1:18, 21, 22.)

For although a man y have many revelations, and have to do many mighty works, [the Lord said] yet if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him. (D. & C. 3:4.)

Martin Harris was chastised by the Redeemer as a wicked man, who has set at naught the counsels of God, and has broken the most sacred promises which were made before God, and has depended upon his own wisdom. (Ibid., 3:12-13.)

Only the transgression of His people can nullify the work of the Lord, He says. And Jacob laments:

O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish. (2 Nephi 9:28.)

Men continue to try to create God, to control God, and to thwart his purposes but:

His purposes fail not, neither are there any who can stay his hand.

From eternity to eternity he is the same, and his years never fail. (D. & C. 76:3-4.)

But men in their egotism continue to try. Against men like these, Paul warned his colleague:

O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called. (1 Tim. 6:20.)

The Caesars burned the early Saints as torches, subjected them to the claws of wild beasts in the coliseums, drove them underground into the catacombs, confiscated their property, and snuffed out their lives, but all to no avail, for the fires of devotion and sacrifice were only intensified thereby.

The persecutors decapitated John the Baptist, ran a lance through the Apostle James, and according to tradition martyred the missionary, Paul, and crucified the mighty Simon Barjona. They failed of purpose. Where a relatively few contemporaries ever heard them, hundreds of millions have since been enlightened by their doctrines and inspired by their testimonies.

"Mormonism will fail if we kill their prophet," they said a century ago as they murdered Joseph Smith in cold blood. Undoubtedly their fiendish grins of satisfaction at such a foul deed changed to perturbed grimaces when they came to realize that they had been but kicking against sharp points, injuring only themselves. Mormonism was not destroyed by the cruel martyrdom, but here was its vitality. The bullet-torn flesh fertilized the soil; the blood they shed moistened the seed; and the spirits they sent heavenward will testify against them throughout eternities. The cause persists and grows.

Gamaliel, the noted Pharisee doctor of the law, teacher of Saul of Tarsus, had deeper perception than did his associates, the chief priests who would have slain the Apostles. He warned:

. . .take heed to yourselves what ye intend to do as touching these men. . .

Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. (Acts 5:35, 38-39.)

What sagacity! How wise this learned man! "Take heed to yourselves," he warned. It was a boomerang. He reminded them of the fate of the influential Theudas with his great swelling words, his vaunted knowledge, his brilliant mind, his superior logic, who with his following of hundreds kicked "against the pricks," resisted truth, fought against God, and came to nought."

He spoke of Judas of Galilee and his vain philosophies and his flattering words which brought him and his following oblivion. Early leaders whose names are linked with those of Joseph and Hyrum have come and gone. Heavens opened, revelations flowed, and holy angels ministered to them. Positions of trust were given them, but with it all there came arrogance, jealousies, and disaffections.

For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter:

Their wine is the poison of dragons, and the cruel venom of asps. (Deut. 32:32-33.)

Are not these the self-planted, self-nourished, and self-harvested grapes of wrath? O stupid man, O egotistical man! Thinking only of self he profanes the way of the Lord and brings, sorrow to his posterity whose roses turn to ashes, whose fruit becomes only skin-covered stones. The grapes are so sour. How terrifying such a responsibility! "It is hard for thee to kick against the pricks."

But wo unto him that has the law given, yea, and that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state! (2 Nephi 9:27.)

In a page from the journal of the Prophet Joseph, we find this: "At 3:30 pm. I met with Brigham Young [and others whom he named] in my office." And then this: "Write to Oliver Cowdery and ask him if he has not eaten husks long enough? If he is not almost ready to return, be clothed with robes of righteousness, and go up to Jerusalem? Orson Hyde hath need of him." (History of the Church, Vol. 5, pp. 366, 368.)

This is likely reminiscent of the prodigal son whose sad fate brought him to the eating of husks with the swine after he had turned from the luxurious board of plenty at his father's table. And like him, the modern man of rare opportunity fought against his conscience, stifled his best impulses; and finally when the earthly powers were near an end, his influence in the world largely terminated, he "came to himself" back to the program he had resisted. Many teeth had been set on edge in the years of his unproductive, sterile years. His brother-in-law, David Whitmer, said of him as he was restored to the Church late in life:

"Oliver died the happiest man I ever saw. After shaking hands with his family and kissing his wife and daughter, he said: 'Now I lay me down for the last time. . . ." And he died with a smile on his face."
Peace, sweet peace, finally comes to all men when they humbly yield to the gentle pressures of the Spirit.

p67 The story of the transformation of Alma is not unlike that of Paul. With his companions he set about to "steady the ark," to set straight the leaders of the Church, and to take over the minds of the people. These young men were brilliant, eloquent, impressive. The angel of the Lord in a cloud spoke "as it were with a voice of thunder which caused the earth to shake," and the astonished men fell to the earth, Alma becoming dumb and lifeless. Carried helpless to his father he was recovered after long fasting and prayer by those who loved him. In his remorse he cried out:

p68 I was in the darkest abyss but now I behold the marvelous light of God. My soul was wracked with eternal torment, but I am snatched and my soul is pained no more.

p69 It took courage for Alma and the princes to admit they were wrong, but they went about "zealously striving to repair all the injuries which they had done to the church." (See Mosiah 27:35.)

p70 We quote Paul again:

p71 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. (Col. 2:8.)

p72 The antediluvians were a law unto themselves and locked doors against themselves. Jonah, in his egotism, took offense when the repentance of Nineveh rendered unnecessary the fulfillment of his prophecy. Judas fought against God and suffered the buffettings of Satan. Sherem with his learning, his eloquence and his flattery, sought to turn away people from the simple faith, and he died in remorse and humiliation. Nehor tried to advance his own cause, increase his popularity, and lead a following with his criticisms and flatteries, and came to ignominious death. Korihor, with his teachings of intellectual liberty and his rationalizations, followed his temporary popularity with be he streets. The Jonahs and Almas and Korihors live on and undertake cover their sins, gratify their pride, and vain ambitions. They grieve the Spirit of the Lord, withdraw from holy places and righteous influences, and in the words of the Savior:

p73 Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints and to fight against God. (D. & C. 121:38.)

p74 But be it said to the everlasting glory of men, numerous who have tasted of and recovered offense, having come to realize that so long as mortality exists we live and work with imperfect people; and there will be misunderstandings, offenses, and injuries to sensitive feelings. The best of motives are often misunderstood. It is gratifying to find many who, in their bigness of soul have straightened out their thinking, swallowed their pride, forgiven what they had felt were personal slights. Numerous others who have walked critical, lonely, thorny paths in abject misery, have finally accepted correction, acknowledged errors, cleansed their hearts of bitterness, and have come again to peace, that coveted peace which is so conspicuous in its absence. And the frustrations of criticism, bitterness, and the resultant estrangements have given place to warmth and light and peace. And all those who have come into the warmth of the love of the Lord Jesus Christ and his program, could shout with the Prophet Joseph Smith:

p75 ... let your hearts rejoice, and be exceedingly glad. ... 

p76 And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy. And let the eternal creations declare his name forever and ever! And again I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honor, and immortality, and eternal life; kingdoms, principalities, and powers! (Ibid., 128:22-23.)

p77 May God bless us all that we may live near him always, I pray in the name of Jesus Christ. Amen.

p78 President David O. McKay:

p79 Elder Spencer W. Kimball of the Council of the Twelve has just concluded speaking. Before we hear from Elder S. Dilworth Young, the Choir and Congregation will join in singing, "O Ye Mountains High," conducted by Brother J. Spencer Cornwall.

p80 Singing by the congregation and Singing Mothers, "O Ye Mountains High."

p81 President David O. McKay:

p82 Elder S. Dilworth Young, one of the presidents of the First Council of Seventy, will now speak to us. He will be followed by Elder George O. Morris of = the Council of the Twelve.

P7 S. Dilworth Young

ELDER S. DILWORTH YOUNG Of the First Council of the Seventy

p1 I assure you, my brethren and sisters, that it is an easy thing to be a follower of Brother Spencer Kimball, both in making addresses and in the work of the Church. His gentleness and kindness to those with whom he conducts affairs is known by all of you and shared by me. Likewise, it is easy to follow the lead of the Presidency. There have been times in my life when I have had to be rebuked. Never yet, however, was it done in any way other than in the utmost gentleness, and I have found myself more anxious than ever to do better work. "Kicking against the pricks"—that particular kind of pricks—is easy.

p2 Saturday I sat for a good part of the meeting in the last session of the Primary conference as those lovely women portrayed to the audience the things they do for children in Primary. I recalled how in like manner the Sunday School officers and teachers attempt gently to lead children into righteousness, and, as the children grow older, how the Mutual Improvement Associations gather them into groups and attempt to interpret to them the nature of their acts in relation to the gospel—a worthy effort. It occurred to me that we parents leave too much to them.

p3 It was said in my hearing some time ago that if a child goes to all of these auxiliary organizations faithfully, he is bound, all things being equal, to become a good Latter-day Saint when he grows up. Let me assure you that that is true in part, but only if another factor is brought into the picture.

p4 That Primary child will leave about five o'clock for home, will walk down the street, or along the village road, and will arrive eventually at his own domicile. There is where the next test comes.

p5 In the few moments allotted to me, I should like to talk about two items, and I do not wish to be misunderstood, but I want to be as clear as I know how to be. These have to do with the use of things in the home which touch that child's character. You heard it said the other day that Satan has no power over a child until eight years of age. I believe that to be true, but I wish to remind you all, and myself, too, that Satan may have no power to tempt a child before eight years of age, but some of his emissaries go all out to condition a child so that when he becomes eight he will not be conscious that sinning is very bad. Exposing children, small children particularly, to the constant barrage of situations which can affect their outlook on the matters on which they must make decisions is a subtle way to bring them into evil later. I suspect, it is no different with large children. Nowadays the home is one place where the child meets this test.

p6 The first item is comic books, and the things we call "funnies." Harmlessly appearing things they are. A frustrated mother likes to get the supper on, and the child nagging at her can easily be pacified, if he is old enough, by a handful of these books. It is easy entertainment, and she may feel that the child will look at them and gain something from the pictures.
p7 I am ever grateful to my uncle, and to my own parents for letting me in the line of reading good things. I well recall two incidents. One day there came to my door the postman, and he brought a magazine known then as the Cosmopolitan. In that day it was not what it is today. It was considered to be a high-class magazine, about as high as they come in America. My name was on it, and there was a note accompanying it, and it said: "You are to have this subscription for a whole year, with love--Uncle Lee." I was then six years old, and I could no more understand the words in that magazine than I could have understood an angel, had I seen one. But it was my magazine, and every month I watched for it, and every month I tried to justify my uncle's confidence in me that he thought I could understand such a thing. The gift, even though not understood, built in me a pride that I wanted to measure up.

p8 Another time he stood in the library of the old house on Fourth East--I suppose he knew I was in the house--and I burst into the library, and there he was in front of a bookcase with a book open in his hand. He said, "Come here." I went there. He read to me a most exciting adventure between some white men and some Indians. He said, "This is a great book, and I know you will like it." Then he put it in my hands, and said, "Read it, and when you finish reading it, I have another one equally good for you." Thus I became acquainted with The Last of the Mohicans, and I thus was led until I could appreciate good literature, and had learned to read well and rapidly--one of the greatest gifts I have ever had.

p9 Brothers and sisters, do not allow your children to have in their hands things which will keep them from learning the art of reading, and which in addition will also give them evil from pictures which you have not censored yourselves.

p10 The second item is a thing which I am sure many of you will not agree about--television--the very thing that is bringing this conference to thousands of people. Used correctly it is a great blessing. Abused, it can be a source of evil. How would you like to have a man walk into your home and say to your daughter, aged ten, "Look; honey; I have some pictures to show you, and then he shows her some pictures of half-dressed people performing antics, doing lewd things or questionable things or uncultured things. You would do anything in your power to keep him from entering your house, and yet at the touch of a button that is what you have if you do not take care.

p11 No one knows how far it will go, and no one knows where it will stop. You keep on feeding to a child--a small child--the sight of his parents laughing over a humorous situation, happily engaged in enjoying something, and then having that linked to some item which the producers are trying to sell which is evil, and the child will connect the laughter with the evil, and will not see any evil in it. If you keep that up for several years, over and over again, what do you think will happen?

p12 I saw an example of it just the other day. Sister Young and I happened to be in a small town overnight on our way to a conference, and having an hour or two to spend, we happened to pass a theater which advertised a moving picture which was very famous a year or two ago. We went in.

p13 The theme of the picture had to do with three men coming home from war, two of whom spend their first night home with their families getting drunk. The antics of these drunken men brought hysterical laughter from a certain group. It was not the adults. It was the high-pitched, shrill, laughter of small children. Where do you suppose they learned to laugh at that sort of thing? Do you think that such a show would cause it? No. They have been exposed for a long time to such things. Movies are not the entire cause. Television has its share of the blame to take.

p14 I think it would be a good thing sometimes if we had on our instruments at home a little slot in which we had to drop fifty cents before we could enjoy the program. That might be a deterrent to some programs which we view because we do not have the discrimination to turn them off.

p15 Nowdays, gone is the dining room, that sacred place where Father gathered his family around him at suppertime, and where he could give instruction and they could get acquainted. Now it has disappeared into the laps of those who sit by small stools gulping food while they watch their favorite program on television.

p16 There will be other evils come, too, if we do not control this, and the other things which come into our homes uncensored, simply because they are there, and we permit them. Handled correctly television can be an influence for good. Handled incorrectly, it will become a force for endless evil.

p17 I wanted to raise my voice to that extent this morning. My testimony of the gospel of Jesus Christ is sure at this moment. I hope it will always be so. If I act right, it will be. I know that the President of this Church, President McKay, is the Prophet of the Living God, and that those who help him are, also, and I pledge myself and all that I have to the service to which they have called me. In the name of Christ. Amen.

p8 George Q. Morris

ELDER GEORGE Q. MORRIS Of the Council of the Twelve Apostles

p1 My dear brethren and sisters, I am thankful for the privilege of being with you in this great conference, and have been thrilled with the messages we have received, beginning with the impressive and inspired message from President McKay, up until this moment. I sincerely pray that the Lord may direct me to say that which is true and that he would have said.

p2 I have been impressed with the number of references to and testimonies regarding our Lord and Savior, Jesus Christ. It is our obligation and our privilege to proclaim him to the world. He has come to us in our day. He has established for us his Church. He has placed in it his authority and his power, and he is directing it through his servant on the earth who stands as his representative in the world today.

p3 It is our privilege and our pleasure and our joy to proclaim his divinity, and that fact, the divinity of Jesus Christ, is the center fact of human existence, and the basic truth in human life. If we do not know that and are not governed by it, our lives will be failures. Unless we have his message and his instructions, we shall not know what life is, we shall not know who we are or what we are; we shall not know how to live; we shall not know what aim to place before us in life, because it is only through the gospel of Jesus Christ that we know the truth that should guide us day by day and sustain us through our lives and make us truly intelligent beings.

p4 Jesus Christ is the spirit of truth, the spirit of light; and truth and light the Lord has defined as being intelligence. If we would be truly intelligent, we should learn the truth concerning his character and mission.

p5 The obligations are such and our relations to him are such that it is our most serious duty in life to know him and love him and keep his commandments and thereby know and love our Father in heaven and keep his commandments, because he is the messenger from the Father; he is the one chosen of the Father to represent him in the earth, chosen of the Father to be the Redeemer of the world, chosen of the Father to be the Creator of the world. Into his hands the Father has placed all things, and we are in his hands. One day we will stand before him to be judged, and we will be judged as to our relations to him and our attitude towards him and whether or not we have listened to his words and kept his commandments. We will all come to that day and to that accounting, and so will every man and woman in the world.

p6 It seems easy for some people to appraise Jesus Christ and put him in his place as no doubt a very great Teacher and a great Prophet, a man who lived a wonderful life. The "wise and the prudent" have a way of doing this. I rather think the humble and the meek accept him as the Redeemer of the world. He said:
My dear brethren and sisters, I humbly ask an interest in your faith prayers and that the Spirit of God may direct what I may say today. I would like to speak briefly on the subject of “Indian Traditions of the Book of Mormon.”

Since the publishing of that sacred scripture on March 26, 1830, a number of missionaries have been informed by various Indians that according to their traditions their progenitors in the distant past had possessed a sacred, religious book, which volume had disappeared; and a prominent factor in those traditions is the claim that that sacred record would be possessed again by the American Indians. On a number of occasions these people have identified the Book of Mormon as the record of their ancestors for which, in accordance with their traditions, they had been waiting and seeking.

I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. (Matt. 11:25.)

President David O. McKay:

Elders Milton R. Hunter and Leroy E. Cowley:

Elder Milton R. Hunter:

ELDER MILTON R. HUNTER Of the First Council of the Seventy

My dear brethren and sisters, I humbly ask an interest in your faith prayers and that the Spirit of God may direct what I may say today. I would like to speak briefly on the subject of "Indian Traditions of the Book of Mormon."

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Elder Glen G. Fisher, former president of the Western Canadian Mission, wrote an article which was published in THE IMPROVEMENT ERA in March 1952, in which he graphically described the experiences had in 1908 by Chief Yellow Face and his Cree Indians in their search for the sacred book of their ancestors. (Glen G. Fisher, "Chief Yellow Face," IMPROVEMENT ERA, (Salt City, March 1952), pp. 148-150, 180-184.) They came from northern Canada to southern Alberta, camped on the Mormon ranch, and during several months' time patiently waited for an opportunity to get a copy of the Book of Mormon and be taught its contents, because they knew that this book was the record of their ancestors. After they had learned of the purpose of the sojourn of Chief Yellow Face and members of his tribe, some of the Latter-day Saints who worked on the Mormon ranch spent evening after evening teaching the Indians the contents of the Book of Mormon. The Indian chief and his followers expressed much joy and deep satisfaction regarding what they were taught, declaring that the Book of Mormon was truly the sacred record of their ancestors which had been preserved for their enlightenment.

In the April issue of THE IMPROVEMENT ERA, Elder Golden R. Buchanan, president of the Southwest Indian Mission, described some of the traditions of the Indians whom he has been working. He wrote: “The people lost their records and their ‘books.’ But as the Hopis say, ‘We were not left without hope; we were told some day young white men with blue eyes would come knocking at Hopi doors and would bring back to us our records and our true story. They would come from the east and that we would know them by their outstretched hands, and they would call us my brother” and “my sister.” (Golden R Buchanan, “Indian Traditions,” ibid., (Salt City, April 1955), p. 285.)

There may be people who would question the validity of the evidences in the examples I have given of Indian traditions of the Book of Mormon, maintaining that these evidences have all come forth since the publishing of that book and may have been instigated by it or by the Mormon missionaries. Be that as it may!
The most pertinent portion of his book in relationship to our subject today deals with a very important character called Hueman. He and his work are described at great length in several places in the Works of Ixtlilxochitl, his unusual accomplishments being highly extolled. If one was to study thoughtfully Ixtlilxochitl's account of Hueman and compare it with the portrayal of the character, personality, activities, and various accomplishments of Mormon as described in the Nephite record, one could easily identify the two men as being the same individual. (Works of Ixtlilxochitl, cited in, Milton R. Hunter and Thomas Stuart Ferguson, Ancient America and the Book of Mormon (Oakland, California, 1950), pp. 337-316.) For example, their names are quite similar—the one in the Indian manuscript being called Hueman and the other in the Nephite account being called Mormon. Each is claimed to have been a great prophet of God. Each is claimed to have been the head general of the army. (Ibid., pp. 342-354.) Each is claimed to have been instrumental in bringing about a treaty of peace in 350 A.D., which treaty is claimed to have lasted for ten years. (Ibid., pp. 349-370.) And the last comparison which shall make, and probably most pertinent one to our subject to a is: Each is claimed to have been the compiler of a very important religious record which delineates the religious beliefs and history of the inhabitants of ancient America. (Ibid., pp. 337-338, 341-342.)

Since each of us is more or less acquainted with the account given in the Nephite record of Mormon's activities, under the direction of the Lord, in taking a thousand years accumulation of records and from them compiling and abridging in one book the story of his people, which momentous task was completed by his son Moroni and brought forth in the latter days under the title of the Book of Mormon, I shall not spend time to discuss that point further. I would like, however, to quote directly from the Works of Ixtlilxochitl wherein he described Hueman as a collector and compiler of the sacred records of his people. While meditating on this particular quotation, the thought came to me that upon reading this quotation one could easily imagine that he was reading the Nephite account of Mormon's activities as a writer and keeper of records. To quote from the sixteenth century Indian document:

And before going on I want to make an account of Hueman, the astrologer. Before dying he gathered to ether all the his-tories the Tultecas had from he creation of the world up to that [his] time and had them pictured in a very large book, where were pictured all their persecutions and hardships, prosperities and good happenings, kings and lords, laws and good government of their ancestors, old sayings and good examples, temples, idols, sacrifices, rites and ceremonies that they had, astrology, philosophy, architecture, and the other arts, good as well as bad, and a resume of all the things of science, knowledge, prosperous and adverse bees, another things; and he entitled his book called it Teamaxtli, which, well interpreted means Various Things of God and Divine Book. The natives now call the Holy Scriptures [meaning the Bible] Teamaxtli because it is almost the same, . . . (Ibid., pp. 337-338.) This marvelous quotation describing the activities of Hueman in writing or compiling a very important book is so similar to the Nephites' account of Mormon's activities that such a quotation constitutes a noteworthy Book of Mormon evidence.

The second example which I shall give of an early Indian document which contains numerous, marvelous evidences sustaining the claims made by the Book of Mormon is known today as the Popol Vuh. (Popol Vuh, The Sacred Book of the Ancient Quiche-Maya. (Eng. tr. by Delia Goetz and Sylvan G. Morley, Norman, Oklahoma, 1950), pp. 1-767.) The original manuscript was written in the Quich language by a Quiche-Maya Indian in faraway Guatemala, Central America, near y three hundred years before the Prophet Joseph Smith published the account translate from the Nephites' records. Between the years 1554 and 1558 A.D., an Indian at Chichicastenango, Guatemala wrote what has become accepted as a very important religious book, according to the sixteenth century document to call it the Popol Vuh after the name of the lost Quich-Maya book. The meaning of Popol Vuh, according to the sixteenth century document, is The Book of the People, or The Book of the Princes, or The Book of the Community. It seems that those titles, according to the content of the Book of Mormon, would also be very fitting for the Nephite records.
Elder James A. McMurrin, President of the Northwestern States Mission, offered the closing prayer.

The closing prayer will be offered Elder James A. McMurrin, president of the Northwestern States Mission, after which this Conference will stand adjourned until two o'clock this afternoon.

President David O. McKay:

I bear witness to these things, and I do so in the name of Jesus Christ. Amen.

The latter two historians of the Nephite nation, like the prophets during the early period, had firm convictions that the records would be preserved and brought forth in the latter days to thee descendants of the Lamanites. Shortly before his death, Mormon recorded in the records a sermon to the descendants of the Lamanites in which he said:

... I would speak somewhat unto the remnant of this people who are spared, ... For behold, this is written for the intent that ye ... will know concerning your fathers, and also the marvelous works which were wrought by the power of God among them. (Mormon 7:1, 9.)

Following Mormon's death and after Moroni had completed the abridgment of the Jaredite records, he wrote:

Wherefore, I write a few more things contrary to that which I had supposed; ... that perhaps they may be of worth to my brethren, the Lamanites, in some future day, and also the marvelous works which were wrought by the power of God among them. (Mormon 7:1, 9.)

Wherefore, I write a few more things contrary to that which I had supposed; ... that perhaps they may be of worth to my brethren, the Lamanites, in some future day, according to the will of the Lord. (Moroni 1:4)

I bear witness that the Book of Mormon contains the word of God and that it was written originally by holy prophets with the knowledge that it would be preserved to be brought forth in the latter days for the benefit of the descendants of the Lamanites--the American Indians. In fact, one of the declared purposes of writing and preserving that sacred book is proclaimed in its preface, which declares that it was "... written to the Lamanites."

Since the knowledge of all the things of which I have spoken was so widely had by the Nephites, it is my firm conviction that the Lamanites were also fully aware of the records and the promises contained therein to their posterity. Following the close of Nephite history, certainly the Lamanites and their Indian descendants would hand such knowledge down from age to age by tradition to the present time, which has actually happened; and so it is easily understandable why the Indians who live in various parts of the Americas have similar traditions of the Book of Mormon. These Indian traditions, to my way of thinking, provide important evidences sustaining the claims made by the writers-thereby constituting additional important Book of Mormon evidences.

I bear witness to these things, and I do so in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Milton R. Hunter of the First Council of Seventy has just spoken to us. The Relief Society Singing Mothers will now sing, "My Soul Is Athirst for God," conducted by Sister Florence Jepperson Madsen.

The closing prayer will be offered Elder James A. McMurrin, president of the Northwestern States Mission, after which this Conference will stand adjourned until two o'clock this afternoon.

The Singing Mothers will be with us again this afternoon.

Singing by the Singing, Mothers, "My Soul Is Athirst for God.

Elder James A. McMurrin, President of the Northwestern States Mission, offered the closing prayer.
The concluding session of the Conference commenced at 2:00 pm., Wednesday, April 6, 1955.

The Relief Society Singing Mothers were present at this session and furnished the choral music.

President David O. McKay:

We are assembled in the Tabernacle in Salt Lake City in the concluding and seventh session of the 125th Annual Conference of the Church of Jesus Christ of Latter-day Saints.

The music for this session will be rendered by the Relief Society Singing Mothers from the Jordan Valley and Mount Timpanogos Regions and Kolob, Nebo, Palmyra, and Santsqua-in-Tintic Stakes, conducted by Sister Florence Jepperson Madsen, with Elder Frank W. Asper at the organ.

We shall commence this service by the Relief Society Singing Mothers singing, "The Lord is My Shepherd." The opening prayer will be offered by Elder G. Eugene England, President of the North Central States Mission. "The Lord is My Shepherd."

Singing by the Relief Society Singing Mothers, "The Lord Is My Shepherd."

Elder G. Eugene England, President of the North Central States Mission, offered the invocation.

The Relief Society Singing Mothers sang a number, "Could Ye Not Watch?"

President David O. McKay:

That is glorious.

Our first speaker this afternoon will be Elder Adam S. Bennion of the Council of the Twelve. He will be followed by Elder Richard L. Evans.

ELDER ADAM S. BENNION Of the Council of the Twelve Apostles

For myself and for all of you, I express gratitude to these Singing Mothers. I am grateful that the loveliness of their lullabies has been sublimated into the holiness of their hymns under the inspirational leadership of Sister [Florence Jepperson] Madsen.

Those of us who sit here this afternoon, still subject to our turn, know that this is the hour. It reminds me of the time when we used to play musical chairs. You remember when we gathered in a circle around the chairs and the host took a chair out each time around, so that there was one chair fewer than people. We knew when we got down to the last three or four chairs that that was it.

Well, the chairs have all been taken out but three!

Brother Richard Evans and I have been sitting here together for three days, observing to each other that there is strength in this audience—strong men and remarkable women.

It is intriguing to me to know that in a hundred and a quarter years six members have grown into a million and a quarter people. That is a wonderful achievement in the Lord's work.

I am doubly grateful to be here today because last October I missed this conference. Recently out of the hospital, I was convalescing at home. But that experience has brought me something that perhaps I could have had in no other way. I stand here today grateful for the blessings of our Father in heaven and his goodness. I bring you my witness to the power of the priesthood, because under the hands of these my good brethren, I have been blessed back to health and strength. I know the power of healing is in this priesthood, and I give you my witness that it is.

This has been a wonderful conference. I have sat here much of the time with a lump in my throat. I am honored to be here. I rejoice in the power of the leadership of this First Presidency. They are among the strongest men ever to guide the destinies of this Church. I pay my tribute to my brethren. It is a sustaining force to have every one of them give us his blessing for this experience. These are strong men, as you know from the evidence of this conference. They are devoted men, and ink their hands you can feel good about the future of this great Church.

I pray that the few minutes I occupy I may be in tune with the Spirit, the uplifting Spirit, that we have felt all the way through this conference.

I am always concerned about the carry-over effect of our teachings. The gospel, in the language of Paul, is the power of God unto salvation, and these conferences and all of our meetings and the very genius of the gospel itself are meant to help us the better to live.

Each week we go out to some stake of some mission. Each Monday morning I come back lifted up and built up not only in my faith but also in the assurance of the goodness of the people among whom we labor. I bear you witness that the evidence we get week after week is that the gospel makes better men and women; it transforms their lives; and I want to hint from two of our conferences some of the things that shall never leave me the same again.

When I was introduced to the home at which I was to stay in Klamath [Oregon-California] Stake, I felt a little embarrassed because the hostess, the wife of a member of the stake presidency, was in a wheel chair, crippled from the effects of polio for twenty years. But the look in her face convinced me that I need have no misgivings. She wheeled around in that wheel chair, thanks to the kindness of a good husband, as if the house had been built just for her. She wheels out into the kitchen between the range and serving table where she prepares the food, makes a turn, and has it ready for distribution. She teaches a Sunday School class, is a leader in Relief Society, and if you ever shook hands with that little woman and caught the look in her face, you would know that, while an affliction can cripple the body, it never can handicap such a spirit.

A few weeks later I went down to Zion Park [Utah] Stake. I shall be grateful all the rest of my days for the inspiration of that visit. In one family there I think I saw as much affliction as I have ever seen in any other one family. But those good people have risen above it so wonderfully. The president of the stake down there served in the war, and it is almost a miracle that he came back alive. He wears a steel plate now, a cranial plate, with the index across the forehead that it is there. His wife, stricken arthritically, with feet she could hardly walk upon until they were all broken anew and made over, and her hands so gnarled and twisted that as you reach to shake her hand, you wish you could give her a blessing. Two fine boys born into the family and then the third child, a little girl, under the complications of Rh-negative, invalided through eight years. I want to tell you that when you walk into that home and catch the spirit of the father and the mother and you watch the boys rush over to help the little child...
I am mindful of the struggle we have to go through to get a home, and then the pride we feel as we come into it, and then the joy of children as they come to bless it. I am thankful that we can find joy in a second place. It is in the life of the home, which has been spoken of here so beautifully throughout this conference, beginning with that paragraph in that great document begins with a blessing. "Blessed are the poor in spirit," and so on through all of them. In the concluding paragraph of that great document, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my name's sake. Then rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. (Matt. 5:11-12.)

There has been a tendency, perhaps all too strong, recently, to coddle the children we love. In our own state legislature in an attempt to protect children, we could easily do them a great disservice. I notice, this morning that our governor indicates that he would be willing to call the legislature back into session to correct the mistake because there is no great wisdom in putting a premium upon idleness, either for children or for men.

For years I kept in touch with one of the finest writers in America, who wrote this little paragraph awhile back in a Chicago paper:

"The sleep of a labouring man is sweet, whether he eat little or much: (I am glad I have not been rich--because this next line says) . . . but the abundance of the rich makes him heavy and burdensome." And there is this wonderful passage in John. When the Savior was criticized for something he did on the Sabbath, he answered his accusers by saying, "My Father worketh hitherto, and I work." (John 5:17.)

For all my life I have enjoyed the blessed privilege of living with people who love to work. I rejoice in a helpmate who delights in keeping up our home. Born in a country town out in this valley, I still thrill as I think of the work of two men, Robert and Willard Pixton, who were pioneers in my town. They prided themselves that there was never a weed in the potato patch. They selected their grain, and when it rolled into the fall harvest, it was beautiful. Those men worked as if they loved to work, and when fall came, after they had plowed and planted and cultivated and irrigated and harvested--with the barns full of hay and the granaries rich in grain--and the cellars bulging with fruit and vegetables--I am just sure that Robert and Willard Pixton gathered the family together in a Thanksgiving that was full of joy-joy for the blessings of heaven.

I have always been glad that I lived in a humble home--a home in which people loved to work. I can recall the thrill of the days when we brought in the new straw and put it under the rag carpet that had been woven from the rags which mother used to cut and wind into balls to be taken over to be made into a carpet. How we used to love to "tromp" the straw to get it down so that the carpet could be stretched over it; and then we would attach the stretcher and "stomp" some more and pull and the carpet down. Those were great days. No man ever relaxed more luxuriously on a Persian rug.

All my life I have enjoyed the blessed privilege of living with people who love to work. I rejoice in a helpmate who delights in keeping up our home. Born in a country town out in this valley, I still thrill as I think of the work of two men, Robert and Willard Pixton, who were pioneers in my town. They prided themselves that there was never a weed in the potato patch. They selected their grain, and when it rolled into the fall harvest, it was beautiful. Those men worked as if they loved to work, and when fall came, after they had plowed and planted and cultivated and irrigated and harvested--with the barns full of hay and the granaries rich in grain--and the cellars bulging with fruit and vegetables--I am just sure that Robert and Willard Pixton gathered the family together in a Thanksgiving that was full of joy-joy for the blessings of heaven.

When a young man finds no joy in his daily work, goes to it in the morning with regret, has no feeling of thankfulness that he has work to do, and dislikes the hours in which he does it, there is something wrong. It is a cheering thing to have the habit of industry, the desire to do each day's work better than that of the day before, and to leave it conscious of having done it well. There is a sad future for the young man who hates work, who dislikes his employer and gives as little of effort as he can get by with. He will suffer more from the shirking than his employer, because he is destroying his own chance for joy in his life.

As someone has said: "Joy is more intense than happiness, deeper than gladness, to which it is akin, nobler and enduring than pleasure." As I have been thinking about it, joy seems to me to be essentially spiritual and has an abiding quality with a hint of eternal bliss.

How we may aspire to this thing called the joy of living? We cannot buy it; it is not or sale in the market place, nor can you go out to cultivate it directly. At best it seems to be a sort of by-product. It is an end result achieved from worthy performance.

The Beatitudes in the Sermon on the Mount. You remember that every paragraph in that great document begins with a blessing. "Blessed are the poor in spirit," and so on through all of them. In the concluding paragraph of that great document, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my name's sake. Then rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. (Matt. 5:11-12.)

Joy is more intense than happiness, deeper than gladness, to which it is akin, nobler and enduring than pleasure. I have always thought that eating was in the realm of pleasure--but I want to tell you that some meals get pretty close to joy.

Someone has said, "Happy is the man who has work he loves to do," but somebody else has added the basic fundamental thought, "Happy is the man who loves the work he has to do."
Let me give you a homely illustration of the difference between a joyous family and an agitated one. Some people make their lives center in "don'ts" and "mustn'ts" and "can'ts." I often think of the mother who used to say, "Go and see what Billy is doing and tell him to quit." That kind of parent gets into the car and proceeds to tell her children what they cannot do and orders them to be quiet. The wise parent, who has the joy in the association of the children, says, "Lot's see how many white horses we can see in the next hundred miles." Perhaps we shall have to change the white horses to red tractors. It is an interest to trace the alphabet on the billboards along the way--good fun to try to work out a complete alphabet. It is fun to find the best signboard along the way or, if you want to, and lean a little to the intellectual side, you can get one of the children's best current books--not the cheap ones that Brother Dilworth [Young] talked about this morning--but one of those beautifully illustrated books now available, and you can sit in the back seat (if you have the kind of driver) and fill in the time that otherwise might drag. That is joy in the making.

In the home, too, there is the joy of a few good friends--not too many--because you cannot cultivate them--but a few of the friends who will stand by you in all that comes in life. We have such friends--God be praised for them.

In the language of Shakespeare, "Those friends thou hast, and their adoption tried, grapple them to thy soul with hoops of steel."

I hurry into the third suggestion that I want to give you. We find joy in the work we do. We find joy in the privileges of the home with its children and its friends, but in the third place, and finally, we find joy in the service of the Lord.

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls:

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax great.

Add to that promise the glorious one already quoted in this conference by President Richards:

And whoso receiveth you, there will I be also, for I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up. (D. & C. 84:88. Italics added.)

Add to that promise the glorious one already quoted in this conference by President Richards:

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever. (Ibid., 121:45-46.)

I give you my witness, my good brethren and sisters, that in the service of the Lord comes the supreme joy of life. And when you have coupled it with the nobility of work and the satisfaction of having friends and children about you, God can bless you, and he will. May he do so abundantly, I pray in the name of Jesus Christ.

Amen.

President David O. McKay:

Elder Adam S. Bennion of the Council of the Twelve has just concluded speaking. Elder Richard L. Evans of the Council of the Twelve will now speak to us.

ELDER RICHARD L. EVANS Of the Council of the Twelve Apostles

I cherish the privilege of sitting by Brother Adam S. Bennion, but not of following him as a speaker. He makes this task doubly difficult.

What I should least like to do today would be to detract in any way from the glorious quality and content and spirit of the messages which we have heard here these past four or five days beginning with President McKay's message of Sunday morning on peace in the world and the influence of the home; going back before that to President Richards' remarks in the priesthood meeting on Saturday evening, as concerning the counsel that we should not overextend ourselves in debt (which reminded me of the counsel given to Joseph Smith not to run faster nor labor more than we have strength and means); then the glorious talks--two of them--by President J. Reuben Clark on fundamentals, including the counsel to keep all of the commandments; and President Smith's remarks at the missionary meeting, reminding us of our inescapable obligations to bear witness to the world.
I think at this point we could well ask the question, or questions: What is the ultimate meaning and purpose of these conferences; what is the real meaning of this miscellany of messages (or seeming miscellany to those who are not quite aware of the wholeness of the gospel)? Why do all this? Why come together? Why so exert ourselves and so concern ourselves? Why not just relax and be comfortable and complacent? Why is it all important? I suppose we are busier, per capita, than any other people that I know of, and if we were not some great far-reaching, basic importance to all this effort we go to, and all this gathering we do, all this activity, and all this instructing and edifying of one another, it would save us a lot of time and trouble if we knew that it were not important.

These things would not be so important except for the reality of everlasting life, but the most meaningful things in life are everlasting, and what we do is important because we are everlasting.

For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it. (Matt. 16:25.)

Now Brother Bennion has already pursued a theme that I might have pursued; and some comments that I might have made on happiness he has transcended with his own joy. But the meaning of all this that we do, and the reason for all of it, is because men are immortal; because the object of life is happiness, peace, eternal life, and everlasting progress; and these are sufficient indeed to justify all we do, and much more.

I should like to read into the record, in witness of the truth of this statement, a sentence from Joseph Smith concerning the aim and object of life:

p9 Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and Christ, on the glorious reality and divine this path is virtue faithfulness, holiness, and the commandments of God. (Teachings of the Prophet Joseph Smith, pp. 255-256.)

Brother Bennion has ably brought before us some of the things that have in them the makings of joy and of happiness. There is a long list of other things. We could extend ourselves into the recital of them for a long time to come; among them: obedience; freedom; freedom to think, a kind of freedom in which we keep ourselves from the enslavement of habits that are detrimental to happiness; an open mind to truth; love; a sense of belonging; a conviction of purpose, purpose in time and in eternity; cleanliness; the peace that comes with a quiet conscience; patience; repentance; these are all indispensable elements of happiness.

Another I have not named is family unity. Not many days ago my lovely wife, the mother of our four sons, and I, with our sons, were all together—the six of us—in a car going to the same place with a common purpose and a common destination in mind; and sharply the thought came to me, how much less it would mean if we were not together, and if we were divided in our objectives; if their mother were trying to tell them to go one place or to believe one thing, and I were trying to tell them to go another place or to believe another thing; if she were setting before them a certain set of ideals or objectives, and I were setting before her a different set of ideals and objectives. This would not be fair to a home. It would not be fair to children. It would not be fair to the future.

One of the greatest elements of joy and peace and effectiveness in life is the unity of parents in ‘a home; and with my young friends who are contemplating entering into this most important of all relationships, that of marriage, I would plead this day to think of this: No marriage has a right to be made, which, at its making, has less than the prospect of lasting everlastingly. No marriage at its making, has to impose the penalty upon a home of pulling children two ways at once. It is not fair to the children. It is not fair to the community. It is not fair to the future. It is difficult enough to teach children when both parents are pulling in the same direction, but when the two people that children have the most right to look to for guidance are each telling them something basically different, and are each persuading them on a different course in a different way, it has in it the seeds of trouble and discontent and frustration and unhappiness and ineffectiveness in life.

I would leave this with you as one of the greatest elements, one of the indispensable elements of happiness: unity in the home.

We could mention many more. There is humility, always an indispensable. I like to recall a sentence from Owen Meredith which rings in my heart: “O be sure that no man learn anything at all unless he first learn humility.” Of course, there is faith, the first of the first principles of the gospel. What a glorious thing faith is! Faith! All of us would like to know a lot of answers we do not know. All of us shall some day. But it was meant that men should live in part by faith. It is a glorious thing to have it, to meet the unanswered questions, to meet the fears of life, to carry us over all difficulties—the glorious principle of faith, the first of the first principles of the gospel.

From the fourth section of the Doctrine and Covenants I would recall these elements of joy and happiness, of peace, and of purpose in life:

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

Ask, and ye shall receive; knock, and it shall be opened unto you. (D. & C. 4:6-7.)

I haven’t the language to express to you the love I feel for these, my brethren, for their fatherly and brotherly affection, confidence, and encouragement. I haven’t the words to express to you the gratitude I feel for my fellowship with you and my membership in this Church, in this choice and cherished fellowship; and I am grateful for the love and affection I feel in my heart for all men, all of my Father’s children, and for the things we have in common.

I think I know something of the weight of responsibility that comes with influencing the lives of others. I believe I sense something of the responsibility of bearing witness; and yet to you who are here, and to all who may listen within and outside membership in this Church, I would leave with you the witness of my soul as to the divinity the Lord Jesus Christ; as to the Fatherhood of God, who made us in his image: as to the divine reality of the mission and message of Joseph Smith, and the appearance of the Father and the Son unto him, not just in a manner of speaking, but in very fact; as to the inspired and authorized leadership of this Church in this day; the prophetic calling of President McKay; as to the glorious destiny of all men, if they will follow the promises, the purposes, the commandments, and go all the way in keeping them—not just part way.

God lives. His purposes are eternal. Truth will triumph. Injustice will be righted. Men are immortal. There are happiness, peace, everlasting life, eternal progress for all of us on the terms on which our Father offers them to us.

To my beloved young friends of this glorious young generation that we have in the Church today: May I plead with you to be patient, to search the scriptures, to keep your lives balanced, and to reserve judgment, to keep faith, to keel clean, to go forth and rise to the high destiny that is yours, and to live your lives and make your homes with unity of purpose with your companions so that you may realize that joy and effectiveness and peace and undivided purpose in life which will lead to limit-less possibilities here and hereafter.

God bless you and give you every needed thing in life, I pray in Jesus’ name. Amen.
If we are to inherit eternal life in the kingdom of our Father, we must overcome the world. The world is a state of wickedness, evil, and carnality, a corrupt state in which men dwell and in which wickedness holds sway. To overcome the world, we must triumph over these things.

All men who live in this world, in this state of carnality, and who have not overcome the world, are themselves carnal and sensual and devilish by nature. That is the kind of inheritance that we have received as part of this mortality, and our object and end is to overcome the world and develop the kind of bodies, and the attributes and perfections, that will enable us to dwell with holy, pure, and exalted beings in the eternal world.

These truths have been revealed to us in many revelations; for instance, John wrote these words:

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. (1 John 2:15-17)

And the world passeth away, and the lust that will of God abideth for ever. (1 John 2:15-17)

And the great Nephite prophet, Alma, in discoursing upon the probationary nature of our mortal existence said that all men are "carnal, sensual, and devilish, by nature." (Alma 42:10)

From James we have these words:

... ye know not whether the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. (James 4:4)

For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father. (Mosiah 3:19)

As we understand the plan of salvation, we came into this sphere of existence for two purposes. First: We came to gain this natural body, this tangible body, this body which here in this life is a temporary house for the eternal spirit, but which body we will receive back again in immortality through the atoning sacrifice of Christ. Second: We came here to see if we would have the spiritual integrity, the devotion to righteousness, to overcome the world, to put off the natural man, to curb and control the appetites that are natural in this type of existence.

We have been put in this environment advisedly. We were on probation of a sort when we lived in the presence of God, our Heavenly Father. But in that sphere we walked by sight; in that sphere we had spirit bodies. We have been sent down here to walk by faith, and we have been given natural bodies, which are subject to the ills and vicissitudes, the temptations and lusts of the flesh. And now, if by obedience to the laws and ordinances of the gospel, by keeping the standards of personal righteousness that are found in the gospel, if by doing this, we can overcome the world, we will be taking the bodies which we possess and transforming them into the kind of bodies that can dwell with exalted beings.

The Prophet said that if we would go where God is, we must be like him; that is, we must develop the characteristics and the attributes and the perfections which God has. The struggle which we face is whether we will overcome the world or whether we will be overcome by the world. All men forsake the world when they come into the Church; they then overcome the world if they continue in righteousness and in diligence in keeping the commandments of God.

No one has overcome the world, the world of carnality and corruption, until he has given his heart to Christ, until he uses all his talents, abilities, and strength in keeping the commandments of God, and in causing this great work to roll forth.

The Lord has given us the agency, the talent, and the ability to achieve in this field. He sent his Son into the world to be the great Exemplar, to be a Pattern, to mark the way whereby we, like him, might attain glory and eternal reward.

It was Christ who said: "I have overcome the world." (John 16:33) and it was also Christ who promised,

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. (Revelation 3:21.)

In the name of Jesus Christ. Amen.

President David O. McKay:

Elder Bruce R. McConkie of the First Council of Seventy has, just concluded speaking. We shall now hear from Elder Sterling W. Sill, Assistant to the Twelve. He will be followed by Elder LeGrand Richards.

ELDER STERLING W. SILL Assistant to the Council of the Twelve Apostles

In the early part of the year 1842, John Wentworth, editor of the Chicago Democrat, went to Nauvoo and obtained an interview with the Prophet Joseph Smith. He requested, among other things, that the Prophet write out a statement of the things in which the Church believed, and the Prophet wrote the Thirteen Articles of Faith. Later these were accepted by the vote of the people and became a part of the doctrine of the Church. They are now included in the Pearl of Great Price and form a part of that great volume of latter-day scripture.

This afternoon, and on this anniversary of the birth of the Savior of the world, I would like to offer for your consideration the first four words of the Prophet's statement, from the point of view of its being the greatest success formula in the world. Victor Hugo said, "There is nothing in the world as powerful as an idea whose time has come, and if we can learn anything from the signs of the times, we know that the time has fully come when great faith in God should take a firmer hold upon our minds.

It has been a hundred thirty-five years since God the Father and his Son, Jesus Christ, reappeared upon the earth to reestablish among men a belief in the God of Genesis and to usher in the greatest and final dispensation. And so as the very foundation of our faith, the Prophet said, "We believe in God."
But the most thrilling and motivating part of this idea is what the words themselves indicate, that "we believe in God." We trust him. We believe that he knows his business, that regardless of chance or the errors of men, his purposes will prevail. We believe that our interests are his interests, that he is a wise Heavenly Father who will give us detailed instructions, setting forth objectives and the best methods for attaining them. It must be equally obvious that there are tremendous advantages in a complete acceptance of, and an unwavering faith in, the gospel; for as an earthly father is powerless to confer the maximum benefit upon a son who has no confidence in the motives or abilities of the father, so God is powerless to confer the greatest blessings upon men who do not believe in him. A great power attaches to a definite objective held by a strong faith. Jesus said, "If thou canst believe, all things are possible to him that believe." (Mark 9:23.)

Sometime ago I read about the great woman swimming champion, Florence Chadwick. In 1950 she swam the English Channel, and then on July 4, 1952, she attempted to swim the twenty-one miles of water lying between Catalina Island and the southern California coast. The temperature of the water was forty-eight degrees, and a heavy fog lay over the sea. When she was only half mile or so from her objective, she became discouraged and decided to quit. Her father who was in the boat nearby encouraged her by pointing through the fog and telling her that land and success were near at hand. But she was discouraged, and a discouraged person is always a weak person.

The next day Miss Chadwick was interviewed by some newspapermen. They knew that she had swum greater distances on previous occasions, and they wanted to know the reason for her present failure. In answering their questions, Miss Chadwick said, no, it wasn't the cold water and it wasn't the distance. She said, "I was licked by the fog."

And then she recalled that on the occasion when she swam the English Channel, she had had a similar experience. When only a short way from shore she had given up, and this time also, her father had pointed ahead, and she had raised herself out of the water just long enough to get the picture of her objective firmly fixed in her mind. This gave her a great new surge of strength, and she never stopped again until she felt under her feet the firm earth of victory.

I thought of this recently when a stranger called me on the telephone and asked if he and his wife might come and discuss with me a great tragedy that had recently occurred in their family. He explained that a speeding automobile had taken the life of their only daughter, and they asked me to try and help them understand something about the purpose of life and the meaning of death and what their relationship ought to be with each other, and where God fits into the picture, and whether or not there was any use for them to try to live on. This great tragedy weighed upon them so oppressively that they almost seemed to be suffocating, and for three and a half hours I tried as hard as I could to help them with their problem. But there wasn't much of a foundation on which to build, and I discovered that it can be a devastating thing all of a sudden to need great faith in God and not be able to find it. It wasn't that they were rebellious or that they disbelieved in God. Their skepticism went deeper; they hadn't given him a thought one way or the other. But they were discouraged, and a discouraged person is always a weak person.

You can't merely snap your fingers and get great faith in God, any more than you can snap your fingers and get great musical ability. Faith holds of us only when we take hold of it. The great psychologist, William James, said, "That which holds our attention determines our action," and one of the unfortunate things in life is that we sometimes focus our attention on the wrong things.

I have been disturbed a little, as I have gone around and become more conscious of the great variety of temptations that we wrestle with and succumb to. When we enumerate all of the temptations, we find that we often fall before some very small ones, merely because we have continued to entertain them. We talk until we are weary about the "temptations down," not so much about the "temptations up."

The dictionary says that to tempt is "to arouse a desire for," and so I assume that I am correct in thinking that temptation can go in either direction, although it is the easiest thing in the world to allow our minds to become loaded with the temptations downward—the temptations of lethargy, the temptations of sloth, the temptations of ignorance, the temptations of sin.

But every thought tends to reproduce itself in an act. Rags, tatters, and dirt are always in the mind before they appear on the body. One of the greatest handicaps to spiritual growth, or any other kind of growth, is to have a negative mind, and I suppose that one of the functions of a great faith is to lift our thoughts upward, to houseclean our minds, to sweep out our "temptations down," and fill our minds with the "temptations up."

And so I would like to offer you the thought of some of the thrilling temptations upward—the temptations of culture, the temptations of service, the temptations of great industry, the temptations to focus our minds on great spirituality, the temptation to believe in God.

I am certain that the greatest waste there is in the world is not the devastation that goes with war; nor is it the cost that accompanies crime; nor is it both of these put together. The greatest waste in the world is that human beings, you and I, live so far below the level of our possibilities.

Henry Ward Beecher was once asked whether or not he believed that Christianity had failed, and he said that so far as he knew, it had never been tried. Compared with what we might be, we are only half awake. We have great concern that our lives may someday come to an end, but the real tragedy is that so many lives never really have a beginning. The fires in our souls need rekindling. In speaking of education, Francis Bacon said, "If you want a tree to produce, don't worry so much about the bouquets; fertilize the roots." Then suppose we give in to that temptation to stimulate those great God-given powers within ourselves which can lift us toward heaven.

The brute creation goes down on all fours, which tends to throw its gaze upon the ground. But man stands upright in the image of his Maker that his vision may reach to the stars.

The mission of Jesus was up. Even in Gethsemane with the awful weight of our sins upon his soul, his face looked up to God. But whatever may be the attitude of the body, the spirit should be on its toes. When Jesus was teaching us to pray, he inserted that wonderful phrase which says, "Thy will be done." But even when we repeat these inspiring words, intended to lift us up, we usually surround it with a spirit of martyred resignation. When we say, "Thy will, not mine, be done" (see Luke 22:42), we may be hoping for the best but we are usually expecting the worst.

We fill our hearts with too many doubts and fears and negative thoughts. But try to imagine what the great Creator would have us do if we did his will. Can you conceive of any limits he would place upon our progress? What would God have us "arouse a desire for"? Certainly not for weakness, or failure, or sin! Certainly he does not want us to fill our minds with the temptations down. He is not leased when we become the problem children of God. His will is for us to become beautiful and glorious children of God.

But the great truths of life become known only to those who are prepared to accept them. So I would like to present for your consideration the thrilling temptations of the gospel, the temptations to live worthy of the celestial kingdom, to attain a celestial body, a celestial mind, a celestial personality, to live with a celestial family and...
There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. (Gal. 3:28.)

And I will give you pastors according to mine heart. (Jer. 3:14-15.)

I am sure as we come to the closing moments of this great conference our hearts are full of gratitude to the Lord for the blessings it has brought to each of us individually and to the Church. We have had some wonderful counsel and advice and instruction given to us. The music has been delightful. The prayers from these mission residents have thrilled us, and, altogether, I am sure that we feel in our hearts a re-dedication of our lives and our talents and all that we have to the building of the kingdom of God in the earth.

I am grateful for the presence here of these mission presidents and the great work that they are accomplishing. They are noble men. They have great responsibility. They have entrusted to them your boys and girls, the youth of Zion, who have gone forth as missionaries, and when new converts come into the Church, they have the responsibility to see that they are all put to work, that they use the gifts and the talents with which the Lord has endowed them for the building up of his kingdom, and for the honor and glory of his name, and for the blessing of his children, that there shall be no wasted manpower, just as the bishops in these wards share that great responsibility also.

Then I toured two missions and interviewed eighty-five missionaries individually in one and sixty-five in the other. I was in another mission where one young man said, "Bishop, why do the brethren not send someone around to teach our parents the gospel the way we are teaching it to these people here in the mission field?" I came to feel that if you wanted to find the happiest people in this world, and really have had their hearts touched with divine joy, you should go into the mission field. You find these young men and young women who are giving all their time to the work of the Lord, and one by one they will testify that it is the happiest time of their entire lives I have met for hours with the missionaries in the mission field, and they would say: "When we were home, we heard the returned missionaries say that their mission was the happiest time of their lives, and we did not believe a word of it, and now we know what they were talking about." One young man said, "There isn't a corporation or a company in this world that could pay me a large enough salary to get me to leave my mission." Another young man said: "I would not take a check for a million dollars for the experience of my mission," and as I listened to such statements, I thought of the words of Alma when he said that he would that he had the voice of an angel that he might cry repentance for hours with the missionaries in the mission field, and they would say: "When we were home, we heard the returned missionaries say that their mission was the happiest time of their lives, and we did not believe a word of it, and now we know what they were talking about." One young man said, "There isn't a corporation or a company in this world that could pay me a large enough salary to get me to leave my mission." Another young man said: "I would not take a check for a million dollars for the experience of my mission," and as I listened to such statements, I thought of the words of Alma when he said that he would that he had the voice of an angel that he might cry repentance for hours with the missionaries in the mission field, and they would say: "When we were home, we heard the returned missionaries say that their mission was the happiest time of their lives, and we did not believe a word of it, and now we know what they were talking about." One young man said, "There isn't a corporation or a company in this world that could pay me a large enough salary to get me to leave my mission." Another young man said: "I would not take a check for a million dollars for the experience of my mission," and as I listened to such statements, I thought of the words of Alma when he said that he would that he had the voice of an angel that he might cry repentance for hours with the missionaries in the mission field, and they would say: "When we were home, we heard the returned missionaries say that their mission was the happiest time of their lives, and we did not believe a word of it, and now we know what they were talking about." One young man said, "There isn't a corporation or a company in this world that could pay me a large enough salary to get me to leave my mission." Another young man said: "I would not take a check for a million dollars for the experience of my mission," and as I listened to such statements, I thought of the words of Alma when he said that he would that he had the voice of an angel that he might cry repentance for hours with the missionaries in the mission field, and they would say: "When we were home, we heard the returned missionaries say that their mission was the happiest time of their lives, and we did not believe a word of it, and now we know what they were talking about." One young man said, "There isn't a corporation or a company in this world that could pay me a large enough salary to get me to leave my mission." Another young man said: "I would not take a check for a million dollars for the experience of my mission," and as I listened to such statements, I thought of the words of Alma when he said that he would that he had the voice of an angel that he might cry repentance for
That, as we travel in the missions, as President McKay has just done, down in the islands of the South Pacific, and down in Central America where I have just been, I interviewed some of the missionaries who are converts to the Church who have never been here in our midst, and when they tell us that they had nothing to live for until the gospel found them, and now they really have something to live for, and bear witness that the time that they have been in the Church is the happiest time of all their lives, it makes you feel grateful to God that the Church has grown to such proportions that it can begin to reach out into all these foreign fields and carry to them the message of eternal truth as the Lord has revealed it.

I told those good people down in that land that if I had come to them from the States with enough money to give each of them a million dollars, it would not be worth one hundredth part as much to them as the message of eternal truth that I brought to them. As a matter of importance I can tell you that it is what Jesus called the "pearl of great price."

He said that when a merchant man seeking goodly pearls found the "pearl of great price," he went and sold all that he had and bought it. (Matt. 13:45-46.) And when one has acquired it, it is a thing that brings joy and peace and happiness and satisfaction into one's soul, the like of which he cannot find in any other way in the world.

I have great faith in the words of the prophets. I believe, as Isaiah said, that known unto God are all of his works from the beginning, and he has permitted his prophets to speak of those things, and when you stop to analyze what prophecy really is, no mortal man of himself could catch as it were the intelligence of God and know the future events of the world and portray them to the world except by the power of the Holy Ghost.

That is what Peter meant when he said,

"Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taunted by the precept of men:" I have great faith in the words of the prophets. I believe, as Isaiah said, that known unto God are all of his works from the beginning, and he has permitted his prophets to speak of those things, and when you stop to analyze what prophecy really is, no mortal man of himself could catch as it were the intelligence of God and know the future events of the world and portray them to the world except by the power of the Holy Ghost.

Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

Therefore, behold, I will proceed to do a marvelous work among this people even a marvelous work and a wonder for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. (Isaiah 29:13.)

I wonder, in the minds of the world, when they read such promises as this, how they can sit idly by and not believe that some day the God of heaven would fulfill this great promise that a marvelous work and a wonder was about to come forth. That was also the statement made nearly three thousand years ago recorded by Isaiah, which event we will celebrate next Sunday, it being Easter, and from him, this boy pet, Joseph Smith, learned that he should join none of the churches.

Some years ago, one of our great commentators is reported to have made this statement. He said he was asked what message could be broadcast to the world that would be considered of greater value than any other message that could go out over the air. He said after giving the thought consideration, he came to the conclusion that the greatest message that could be broadcast to this world would be to say that a man who had lived upon the earth and died, had returned again with a message from God. If that be true, we have the greatest message that can possibly be broadcast to the world. We not only testify that a man who lived upon the earth and died has returned with a message from God, but also that God, the Eternal Father, introduced his own Son in his resurrected body of flesh and bone, to the boy Prophet, Joseph Smith, which event we will celebrate next Sunday, it being Easter, and from him, this boy pet, Joseph Smith, learned that he should join none of the churches.

Now, that is a hard thing to say to most people because they think all the churches are good. And there is good in them, just as there is in the Kiwanis Club and the Rotary Club, and the Exchange Club, and other civic organizations, but there are no people, no organization, nor individual, who can take upon himself or themselves the power of the Holy Priesthood, the power to bind on earth and it shall be bound in heaven. That power has to come from God, the Eternal Father,

When we see the perfectness of nature and how marvelous the Lord's works are, it is hard to believe that he could be the author of all the confusion there is in the world today in spiritual matters. Some of our greatest leaders have borne their testimonies of the need of Christianity coming again as It was formerly. I would like to read a few words from Dr. Harry Emerson Fosdick, who you know is one of our great spiritual leaders in the United States. He said:

A religious reformation is afoot, and at heart it is the endeavor to recover for our modern life the religion of Jesus as against the vast, intricate, largely inadequate and often positively false religions about Jesus. Christianity today has largely left the religion which he preached, taught, and lived, and has substituted another kind of religion altogether. If Jesus could come back to earth now, hear the mythologies built up around him, see the creedalism, denominationalism, sacramentalism, carried on in his name, he would certainly say, "If this is Christianity, I am not a Christian."

This is not a statement from the Mormons but in substance is the same statement the Redeemer of the world made to this boy Prophet, Joseph Smith, when the Father introduced him and the Savior inquired of Joseph what he wanted to know. He told him he should join none of the churches. President McKay has referred here to that great promise that a marvelous work and a wonder was about to come forth. That was also the statement made nearly three thousand years ago recorded by Isaiah, when he said:

Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

Therefore, behold, I will proceed to do a marvelous work among this people even a marvelous work and a wonder for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. (Isaiah 29:13.)

I wonder, in the minds of the world, when they read such promises as this, how they can sit idly by and not believe that some day the God of heaven would fulfill this promise, because as Peter said, we have a more sure word of prophecy, and here the Lord declared that he would bring forth a marvelous work and a wonder. Why should not the world open their hearts and be willing to investigate when we bring to them the announcement that the God of heaven has revealed himself, and with him, his only Begotten Son? Such a knowledge as is certainly is worth more than all the wealth of the world and is the greatest message that could possibly be broadcast to the world,

Take the other prophecies of the scripture. I think of the words of Jesus as he walked along the way and met the two disciples on their way to Emmaus, following his crucifixion, and as he listened to them you will recall he said,

O fools, and slow of heart to believe all that the prophets have spoken:

Ought not Christ to have suffered these things and enter into his glory? (Luke 24: 25-26.)

Then he began to explain the scriptures to them and opened their understanding that they might understand the scriptures.

So today, if the Savior were here among us, he would say to this world in which we live,
Have I not permitted the prophets to speak unto you? Have I not given them the signs of the times in the latter days by which you should know that there was to be a new truth revealed to the earth in the day when men should teach for doctrine the commandments of men? Why should you not be praying unto the God of Israel that message that is promised by the prophets should come, just as Israel should have been coming of the great Redeemer of the world when he came in the Meridian of Time?

Today we are, as the prophets of old have indicated, speaking world generally, as they who have eyes that see not, and ears that hear not, and hearts that do not understand and comprehend the marvelous things that the Lord has done.

We have testimony here today of the fact that the Father and the Son are real personages with bodies. You remember, some of you, who read the book written by Senator Beveridge, in which he devoted a chapter to the young man and the pupil. He told of his experience interviewing ministers and others during his vacation time, and how people wanted to believe. They wanted to believe that there is a God who is a real Personage, and then he said that one great railroad magnate said that he would give all the wealth of the United States to know that after he died he would live again with a conscious identity, knowing who he was and who other people were.

To every Latter-day Saint, through the restoration of the gospel, that becomes an obvious common truth in our Church, and yet here was a man who would have given all the wealth of the United States in order to know that one great truth that we have to teach.

I want to say a few words about the coming of Moroni, who brought the plates from which the Book of Mormon was translated. You just cannot believe the words of the prophets, you cannot believe the Holy Bible, without knowing that there is a companion volume of scripture to go with it. What is it worth? To some of us it has been a great inspiration in our lives.

I heard a young serviceman, who returned from the service, talking in a youth not long ago. He held up the Book of Mormon and said: "This book kept me clean and brought me home clean to my loved ones. I read from it every day that I was in the service."

Some years ago a story was told about an elder who was sent on a mission. He wrote letters back to President Joseph F. Smith, calling his attention to this statement and that statement in the Book of Mormon, so wonderful he thought the Presidency of the Church had never read them just because he had not read them.

I wonder how many copies of the Book of Mormon there are in our libraries that never get read?

A short time ago an article appeared in the newspaper which stated that William A. Kennedy was here from Lima, Peru, to gather money to establish a research university down in Lima, Peru, to study the early inhabitants of the Americas, particularly dealing with the Mayan and Incan civilizations. This article said that with the pledges he had, when matched by the small American countries, as they had promised, it would give them over thirty million dollars, with an assurance that within five years the amount would be increased to between sixty and seventy million dollars, and that President Hoover had agreed to serve on that board. I have never heard what became of it, but this was the thought I had. They were willing to contribute sixty to seventy million dollars to learn something about the early inhabitants of that land, and when they have spent it all, they would not know one thousandth part as much as they could learn by reading the Book of Mormon that they could get for fifty cents, and if they did not have the fifty cents, we would give them a copy for nothing.

The Book of Mormon not only tells us the history of the people, an what they did, but it also gives unto us the words of their prophets, and not only that, it also tells us that this is a land choice above all other lands. Upon this land shall be built the New Jerusalem of the Lord our God, and they will not likely find that recorded in any relics they find down in those mounds in South and Central America, many of which I have recently seen.

I was thrilled by Brother Hunter's testimony of these records that parallel the records of the Book of Mormon. I have never seen this in print, but I heard President Callis make this statement: that after the Book of Mormon came forth the Prophet Joseph was terribly worried about world would say, and he said, "O Lord, what will the world say?" And the answer came back, "Fear not, I will cause the earth to testify of the truth of these things," and from that day until now, and only the Lord knows what is yet ahead, external evidences have been brought forth of the divinity of that book.

But more than all this is the promise contained in the last chapter by Moroni, that if one will read it with a prayerful heart the Lord will manifest the truth of it unto him by the power of the Holy Ghost.

When I was a boy, I led our Sunday School in reciting the testimony of the three witnesses, and their words have rung through my heart from that day until this, when those men testified that an angel of God came down from heaven and brought and laid before their eyes the plates from which the Book of Mormon was translated and testified that it was translated by the gift and by the power of God.

I give you that witness today. I wish there were time to discuss other marvelous things the Lord has given us in the restoration of the gospel. Then you would know why it is the greatest message that could be broadcast to the world and why it is worth more than all the wealth of this world.

I bear you solemn witness that I know this work is of God. I know the greatest joy that can fill the human soul and breast is the testimony of the Spirit of God, and I tell you, brothers and sisters, we ought to go out and share it with our neighbors and our friends, and may God bless every effort that is being put forth by the membership of this Church in that direction I pray, and leave you my love and blessing, in the name of the Lord, Jesus Christ. Amen.

President David O. McKay:

Elder LeGrand Richards of the Council of the Twelve, has just concluded speaking.

There are two other members of the General Authorities from whom we should like to hear, but we told them in the Thursday meeting preceding the opening of this Conference that we would excuse them, that they might conserve their physical strength which they lost, one several years ago, and one a few months ago, in over exertion in the performance of their duties: Elder Thomas E. McKay, and Bishop Joseph L. Wirthlin.

I extend to you their appreciation and gratitude for your faith and prayers and their love for the Church, for the membership, their testimony of the truth of the divinity of this work. God bless them both.

David O. McKay

PRESIDENT DAVID O. McKAY

Now, in conclusion of this inspirational Conference, we wish to express once again our gratitude to all who have contributed to its success including those who have furnished these lovely flowers not only for the beauty of the flowers themselves, but especially for the spirit that prompted the giving. The calla lilies come from Berkeley Stake and the daffodils, from the Tacoma Stake through the courtesy of the Puyallup Daffodil Festival Committee of Tacoma.

We express appreciation to City officials for their efficient care in directing traffic during the Conference; to the reporters; to radio and television stations, for the service in our own City and State and other States named throughout the sessions--this service has been the means of permitting tens of thousands to hear the proceedings of the Conference--to the daily papers, here in the City and in the State, we express appreciation for their cooperation and their efforts accurately to report the proceedings of this great Conference.
President David O. McKay:

Our Singing Mothers will now Favor us with "God Shall Wipe Away All Tears," with Florence Jepperson Madsen conducting.

The closing prayer will be offered by Elder R. Scott Zimmerman, President of the Western Canadian Mission, after which this Conference will be adjourned for six months.
The opening session of the Conference convened Friday morning, September 30, 1955 at 10 o'clock, with president David O. McKay presiding and conducting the services.

The large Tabernacle auditorium and galleries were filled with people, the Assembly Hall just south of the Tabernacle was also occupied by Saints who had come from far and near, as was also Barratt Hall (60 North Main Street), provision having been made for the overflow crowds to hear and see the services of the various Conference sessions by means of television. In addition, many others assembled on the Tabernacle grounds where they listened to the Conference proceedings by means of amplifiers that had been installed for the accommodation of the listening audience on the grounds.

The choral singing for this session was furnished by the Germaneaking L.D.S. Organization Choir, Elder Heinz Rimmash, Conductor. Frank W. Asper was at the organ. President David O. McKay:

This is the opening session of the 126th Seminual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

I wish to make an announcement at this time of a special meeting to be held on the fourth floor of the Salt Lake Temple Sunday afternoon, October 2nd, at 4:45 o'clock meeting of Temple presidencies with the General Authorities of the Church. We announce that now so that those who are not here may have an opportunity to be present.

We are pleased to announce that all the General Authorities are in attendance at this session, excepting probably Elder Ezra Taft Benson who was called to Washington to a special meeting of the Cabinet this morning. He will return sometime tomorrow and be with us at some of the sessions of the Conference.

Elder Joseph Anderson is Clerk of the Conference.

These services, and all General Sessions of the Conference, will be broadcast in the Assembly Hall and in Barratt Hall, over a public address system and by television.

The services this morning are also being televised over KSL, Channel 5, and by arrangement through KSL over 14 radio stations in Utah, Idaho, Nevada, Oregon, Arizona, and California. Special television cable installation will be shown in four chapels in Pocatello, Idaho. The names of these stations have already been announced to the radio audience.

We desire to express our appreciation to these various television and radio stations for their courtesy in making available their time and facilities for these broadcasts.

To the audience seated here in the Tabernacle and the Assembly Hall and to the thousands listening in over the radio, the First presidency and General Authorities extend a most hearty welcome, and pray that we may receive encouragement and inspiration during our attendance at this great Conference of the Church.

We acknowledge the presence of the following distinguished visitors and others who hold prominent positions in educational circles and in the State. We are not sure that we have been able to observe all who are present, but we mention the following: Senator Arthur V. Watkins; United States Representatives, Honorable William A. Dawson and Honorable H. Aidos Dixon; Secretary of State LaMont Toronto; president A. Ray Olpin of the University of Utah; Dr. William P. Miller of Weber College; president Ernest L. Wilkinson of the Brigham Young University, and probably others. If we have omitted you, you know that our eyesight is getting dim, and also be assured that we are welcome with these whom I have named.
Brethren and sisters: Being keenly sensitive of the great responsibility of this moment, I crave an interest in your sympathetic attention and especially in your faith and prayers.

My feelings this morning can be expressed in one word --gratitude. I should like to quote from the Psalmist:

"O give thanks unto the Lord; call upon his name: make known his deeds among the people." (Psalm 105:1)

Giving thanks means in this case, I am sure, a fullness of thanks, which is the outward expression of a grateful feeling. Gratitude is the feeling itself. That is in the heart. Thankfulness is measured by the number of words; gratitude is measured by the nature of our actions. Thankfulness is the beginning of gratitude; gratitude the completion of thankfulness. "Gratitude is the heart's recognition of kindness that the lips cannot repay."

I feel grateful and happy this morning for so many evidences of the goodness of the Lord that I wish I could strike a note of optimism that would reverberate to the uttermost parts of the Church. In the words of Frank L. Stanton:

"This world o' God's is brighter Than we ever dream or know; Its burdens growin' lighter An' it's Love that makes 'em so! An' I'm thankful that I'm livin' Where Love's blessedness I see, 'Neath a Heaven that's forgivin' Where the bells ring 'Home' to me!"

I know that since our conference last April, many of us have had difficulties, disappointments, and failures where we wanted so much to succeed; wounded feelings from barbed tongues; sickness; some of us have passed through the experience of death of loved ones; but these are all incidents in life which, when not understood, may narrow our feelings until we are crushed.

I am aware, too, that there have been jealousies, petty intrigues, meannesses, misunderstandings on occasions, and that men and women, magnifying these weaknesses of human nature, have made themselves miserable and perhaps scattered gloom instead of sunshine into the hearts of their associates.

But notwithstanding these disagreeable, discouraging facts, I am sure that we have cause this morning to rise above petty things and, as the Psalmist says, make known among the people the Lord's deeds, which are always good and beautiful. Paraphrasing a familiar song, let us, "Count our many blessings; name them one by one, and it will surprise us what the Lord has done."

There are so many things for which we should be thankful, time will not permit our even naming them, but I should like to call your attention at least to four or five:

First: loyalty and devotion of the presiding priesthood of the Church.
Second: the vitality and growth of the Church.
Third: the success of the choir on its recent tour in Europe,
Fourth: the dedication of the temple.
Fifth: the happiness we may secure in obedience to the restored gospel of Jesus Christ.

I haven't words to express my gratitude for the support and loyalty of president Richards and president Clark and the work they have carried on at the office and throughout the Church, I make this public expression of my appreciation and gratitude, which applies also to the Council of the Twelve, the Assistants, the Seventy, the Bishopric, and the patriarch, and to all those who preside in stakes and wards and quorums and organizations, in the presidencies of missions throughout the world. Nobody who has not come in contact with these men and women can realize their loyalty, their energy, and devotion. I wish to express, too, appreciation for the cooperation of the civic authorities in our state and in nations, in the South Pacific, in Europe, and wherever the missions of the Church are operating. I know these are mere words, but they express a true feeling of gratitude. God bless them wherever they are.

Activity and Growth of the Church

Now as to the activity and growth of the Church, that is shown in many ways:

First, in the increase in membership. You will be pleased to know that since we met last October, over 73,500 people have joined the Church; two new missions have been organized, the South Australian Mission, attended by Elder Marion G. Romney, who was accompanied by Sister Romney; and the Southern Far East Mission (the Japanese Mission changed to the Northern Far East Mission) where president Joseph Fielding Smith officiated, accompanied by Sister Smith, and by Brother Herald Grant.
p21 Other missions are demanding similar attention.

p22 The activity and vitality of the Church are shown also in the increase in tithing. Last year the tithing was the largest we have ever had, and this year up to September, it is 10.7 percent higher than last. This is a very significant index to the service, loyalty, and spirituality of the members of the Church. We are grateful to you for your devotion.

p23 As members of the Church in our worshiping assemblies, we should improve I think, in this regard, presiding authorities in stake, ward, and quorum meetings, and especially teachers in classes, should make special effort to maintain better order and more reverence during hours of study. Less talking behind the pulpit will have a salutary effect upon those who face it. By example and precept children should be impressed with the inappropriateness of confusion and disorder in a worshiping congregation. They should be impressed in childhood, and it has emphasized in youth, that it is disrespectful to talk or even whisper during a sermon, and that it is the height of rudeness to leave a worshiping assembly before dismissal.

p24 Courtesy, respect, deference, and kind consideration are all pleasing attributes that may be shown on all occasions, and wherever manifested contribute to the pleasure and sweetness of human relations.

p25 If there were more reverence in human hearts, there would be less room for sin and sorrow and more increased capacity for joy and gladness. To make more cherished, more adaptable, more attractive, this gem among brilliant virtues is a project worthy of the most united and prayerful efforts of every officer, every parent, and every member of the Church.

p26 Successful Tour of the Tabernacle Choir

p27 Another reason for gratitude and joy this morning is the recent successful tour of the choir in Europe.

p28 The reception given them at Greenock, Scotland, when the Provost, Mr. John Porter, and the Bagpiper Band of that city, gathered on the wharf, took a tug out even to the ship, and returned with the second group of singers, was almost a royal welcome. I cannot refrain from mentioning that, because fifty-eight years before, I stood on the same wharf and saw emigrants, returning missionaries take the tugboat out to the ocean liner. I contrasted our feelings and the attitude of the people fivey-eight years ago with this reception on that morning.

p29 Then in the afternoon, it was repeated by the Lord Provost of Glasgow and his Lady, Lord and Lady Andrew Hood. As he stated, in his extemporaneous speech of welcomes he laid aside his prepared speech this is probably the first time an organized group of the Church of Jesus Christ of Latter-day Saints has been officially received in Scotland. That was Friday, August 19, 1955.

p30 I shall let others who were constantly with the choir report their achievements. Sister McKay and our party had the Opportunity to attend only four concerts -- the one held in Kelvin Hall, Glasgow; in Royal Albert Hall, London; the Fest Hall in Bern, Switzerland; and in Tonhalle in Zurich, Switzerland.

p31 The service rendered by the Tabernacle Choir on their tour brought credit to our state, and the Church, and to our country as perhaps no other organization has been able to do.

p32 To transport 379 members of a singing group with their escorts, making a company of approximately 600, was a herculean task. The difficulties of transportation and hotel accommodations had really just begun when they landed at Greenock. But their tour, as you all know, proved to be successful beyond our fondest hopes. At every concert they were given an ovation. Elder Richard L. Evans especially, who gave the spoken word, Elder Lester F. Hewlett, president of the choir, the directors, the, and every member of the choir deserve the highest praise. The dignified attitude of the group as a whole, their comely deportment, their evident sincerity of purpose, their responsiveness, won the audience even before they started to sing.

p33 Mr. Edmund J. Pendleton, music critic of the New York Herald Tribune of Paris, France, wrote as follows: (I will read this one because I think it has not been published.)

p34 “The simplicity of attitude and the evident sincerity on the part of every participant from the last chorister to the conductor, J. Spencer Cornwall, is moving to behold. The wealth and health of the choir's sonority, and its freely consented discipline, achieved results difficult to duplicate without a similar faith in a job to be done. The whole program was sung by heart, in the most literal sense.

p35 “The technical side of the performance - tone quality, attack, shading, diction thoroughly satisfactory, and in certain strong moments thrilling.”

p36 It gives me great pleasure, therefore, to make public acknowledgment and express the thankfulness of a grateful heart to Elder W. Jack Thomas and his faithful wife, Emma, who first suggested a European tour and worked so diligently and enthusiastically in soliciting funds, and who labored so faithfully for months in looking after the transportation and physical comforts of the members of the choir; also to the advisory committee -- Elders Mark E. Petersen, Adam S. Bennion, LeGrand Richards, who proved themselves masters of details, the application of which contributed much to the success of the tour.

p37 To President Paul C. Child, who with Mr. Charles D. DeKock, manager of the Foreign Escorted Tours Department, New York City, and Mr. Robert H. Smith, also representing the Foreign Escorted Tours Department of New York, had complete charge of all the transportation problems as soon as the choir landed at Greenock, Scotland, until the final concert held in the Palais de Chaillot Theater, Saturday night, September 17, we wish to express deep appreciation.

p38 These men, with Elder Richard L. Evans, worked night and day to make the trip successful. In London, for example, when the tour managers were selling roundup tickets to the groundbreaking ceremonies in Newchapel near London, at a cost of two dollars each, Mr. DeKock worried all night about it and the next morning said to Brother Child: “This is a very important event, and many people are coming from all over Great Britain and various other countries to attend; it would be a shame if members of the choir were not present.” (That was not scheduled, you see, originally.) “I am going to furnish the transportation free of charge to everyone who wishes to attend those services.”

p39 After he heard the choir concert in Manchester, England, the same gentleman said: “Paul, I took this job as an objective thing; I want you to know from this hour on it is subjective. I have never been so lifted up in all my life! I am going to give everything I have to the success of this tour.”

p40 Mr. Robert R. Mullen, who handled the over publicity of the choir tour and worked in conjunction with the J. Walter Thompson Company in Europe, told Elder Mark E. Petersen that his company was so much in sympathy with the over publicity of the choir tour that they did all of their work at cost, without charging any agency commission such as is usually the case.

p41 To all individuals and business firms who contributed their money towards paying the expenses of this eventful tour, we now publicly express our gratitude. I have no hesitation in saying that from the standpoint of good will, in fostering better understanding between our Church, our state, our country, and the European nations visited, money has never been spent more profitably.
Dedication of the Swiss Temple

Another cause for rejoicing this morning (and I tell you it is a most significant one as an event in the history of the Church) is the dedication of the first temple on
European soil, Sunday, September 11, 1955, with two sessions that day, and two each succeeding day until Thursday, September 15. The Tabernacle Choir was present
and furnished the music, with Sister Ewan Harbrecht as soloist. The choir and Sister Harbrecht never sang more feelingly than they did at both the morning and afternoon
sessions of the first day of the dedication. I wish all members of the Church might have felt the intensity of the spiritual services on that memorable occasion.

When the time came to welcome the hundreds who crowded the rooms at the first session, it seemed proper to express also a welcome to an unseen, but seemingly
real audience, among whom were possibly former presidents and apostles of the Church, probably headed by the Prophet Joseph Smith, to whom was revealed the
essential ordinances of baptism for those who died without having heard the gospel; also his nephew, President Joseph F. Smith, who prophesied forty-nine years ago in
the city of Bern that "temples would be built in divers countries of the world." Among them, too, I thought surely might be numbered Elder Stayner Richards who was
president of the British Mission at the time those two temple sites in Europe were chosen. With these distinguished leaders we thought, too, there might have been
departed loved ones whom "we could not see, but whose presence we felt." At any rate, we all agreed that the veil between those who participated in those exercises and
loved ones who had gone before seemed very thin.

Again, we take opportunity to express publicly appreciation to the architects, contractors, technicians, and workers who labored long and faithfully to have the temple
completed for dedication on that day. Two nights before that service, workmen labored all night long and expressed themselves as doing it willingly.

It had been announced that regular ordinance work would not commence until Monday morning, September 18, but through the indefatigable efforts of Elder Gordon B.
Hinckley, assisted by Elder Paul Evans and others, it was reported that a company might be accommodated on the morning of the 16th following the final dedicatory service
Thursday night.

Accordingly, two sessions were scheduled for German-speaking people at 7 o'clock in the morning, and the other at 1 p.m. But members from the French Mission said,
"the choir will be in Paris Saturday night, and if, while we are present here, we could go through the temple and get home for that, we should appreciate it." Accordingly, we
gave them 5:00 p.m. Friday, as their opportunity to go through the temple.

Then came President Eben R. T. Blomquist, representing the Swedish people, who said, "If we could come at 9:00 o'clock at night, we would be willing to wait over so
that we could return Saturday in accordance with our schedule." So instead of two sessions, we granted four, resulting in continual sessions from seven o'clock Friday
morning until seven o'clock Saturday night.

Members from the Netherlands Mission had been invited to come Saturday morning at 7:30. They were there, and the workers who had worked all night, who were
necessary to guide the workers from Holland, continued on duty.

The faithful members endured the inconveniences gladly because the privilege of going through the temple at that time was a great accommodation to them.

We here express appreciation to President William F. Perschon, President Samuel E. Bringhurst, Elder Edward O. Anderson, Elder Gordon B. Hinckley, Elder Paul Evans,
and all the missionaries and workers who rendered such unselfish service to the fortunate members of the Church who were privileged to go through the first temple
in Europe.

The Gospel Plan the Greatest of All Blessings

Truly, it is fitting to give thanks to the Lord anti to talk of all his wondrous work; and in doing so, we must include the greatest of all of His blessings the sending of his
Only Begotten Son to give to all our Father's children redemption, and to those who will listen and obey the gospel, salvation and exaltation in the kingdom of our Father.
Obedience to the principles of the gospel brings happiness, and happiness is what all men seek. Indeed, the Prophet Joseph Smith said that "Happiness is the object and
design of our existence, and will be the end thereof" -- and this is important -- "if we pursue the path that leads to it." As an end in itself, happiness is never found; it comes
incidentally. Note: "It will be the end thereof if we follow the path that leads to it, and this path is virtue, uprightness, faithfulness, holiness, and keeping all the
commandments of God." (Teachings of the Prophet Joseph Smith, pp. 2556.) "Happiness consists not of having, but of being -- not of possessing, but of enjoying. It is a
warm glow of the heart at peace with itself. A martyr at the stake may have happiness that a kin on his throne might envy. Man is the creator of his own happiness. It is the
incarnation of life lived in harmony with high ideals. For what a man has he may be dependent upon others; what he is rests with him alone. What he obtains in life is but
an aroma of life lived in harmony with high ideals. For what a man has he may be dependent upon others; what he is rests with him alone. What he obtains in life is but
acquisition; what he attains is true growth."

William George Jordan continues: "The basis of happiness is the love of something outside itself. Search every instance of happiness in the world, and you will find,
when all the incidental features are eliminated, there is always the constant, unchangeable element of love of parent for child; love of man and woman for each other
(husband and wife); love of humanity in some form, or a great life work into which the individual throws all his energies.

"Happiness is the voice of Optimism, of faith, of simple, steadfast love," interest in some great cause, that is worthy of a life's work. My fellow workers: What is the "Great
cause worthy of our life's work?" The restored Church of Jesus Christ! Is there anything greater in all the world?

My heart rejoices that we have the privilege of working together to establish through that Church the kingdom of God on earth.

May our great life's work be the promulgation of the restored gospel, that God's purposes may be consummated for the peace and happiness of mankind, I humbly pray
this morning, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Richard L. Evans will be our next speaker. He will be followed by Elder Bruce R. McConkie.

ELDER RICHARD L. EVANS Of the Council of the Twelve Apostles

My beloved brethren and sisters:

I should like to echo from the depths of my heart this morning, that gratitude of which President McKay has so beautifully and eloquently spoken; gratitude to my Father
in heaven for so much beyond my ability to mention, for the onward march of his Church and kingdom, for his goodness in the lives of all of us.
At this time I should like to express gratitude for Sister Evans and me for the privilege we have had of being witnesses of some glorious and significant events of which President McKay has spoken; and gratitude for the leadership of President McKay and his Counselors, and for the association of these, my brethren, and you, my brethren and sisters.

We watched the President under a wide variety of conditions in a number of countries of Europe, in several of the great cities of the continent and of Great Britain, exchanging greetings with public officials, meeting in press conferences, attending the concerts, and participating in public receptions. He was seemingly indefatigable, always gracious, always an effective and wonderful representative of the President and the people; not sparing himself, traveling many hours and many miles sometimes to attend one of the choir concerts under stormy and difficult conditions, getting back to his hotel in the very early hours of the morning.

I should like to echo his gratitude for the success of this tour.

I think a public confession here would not be inappropriate: Some of us, many of us, maybe most of us, had great apprehension and some reservations concerning the choir’s tour. I must confess humbly, that some of us might have postponed it, and perhaps would have looked again at the commitment to do it. I must confess that as the two trains pulled us out of Salt Lake City on the evening of August 10, I felt, if not like a lamb going to the slaughter, at least like one that was going to be shorn. But the President of the Church had committed us to it, and so we went. (I should hesitate to say this publicly, but when he sets a deadline, the seemingly impossible happens, as witness the dedication of the Swiss Temple. When you get a mixture of the quiet, purposeful stubbornness of the Scots and the Welsh, along with the courage and conviction of a prophetic calling, you have a combination which, once having been committed to a course or a great cause, is something to be reckoned with!)

Blessedly and providentially, by the combined services of a great number of able and devoted people, many of whom the President has mentioned, and by the hand of Providence, we had a great venture in understanding, as we so characterized it before Our European audiences.

Now, to some of the highlights, briefly: The President has mentioned the reception at Greenock, Scotland, by the Provost of the city and the Bagpipe Corps, and the reception of the entire choir by the Lord Provost of Glasgow and the great audience at Glasgow’s Kelvin Hall the following evening. Then we went to Manchester and to Cardiff, where the Stars and Stripes were raised over Cardiff Castle by the gracious Lord Mayor of that great city in honor of the Tabernacle Choir and its sponsoring institution, and of the country from which it came not beneath the British flag, or any other flag, but waving there alone as came into the city, the Stars and Stripes over Cardiff Castle, with the Lord Mayor addressing us as brothers and sisters, and giving every evidence of his feelings of sincerity in the terms in which he addressed us.

There are many other unforgettable experiences. Berlin is one of them. We presented an extra concert in the afternoon for those who came, principally from the Eastern Zone, who would neither be able to afford, nor, for the most part would be able to be present in the evening hours because of distances traveled and restrictions encountered. To see that audience of those from the areas which have not known some of the great privileges and blessings that we have known, to feel their spirit, to feel them wanting to be demonstrative, wanting to overflow in appreciation, and seemingly not knowing quite how to, and then melting and overflowing was an unforgettable experience. The audience of the evening was one quite in contrast with the refugee audience and those from eastern areas who had come in the afternoon.

The President has mentioned the temple dedication and the concerts in Switzerland, where we sang in Bern and Zurich; those in Copenhagen (an extra one being presented there by our male chorus in Tivoli Gardens, in response to public demand); the great audience in the Royal Albert Hall in London, a place of great tradition, of great prestige, sometimes of great reserves in audience there in that great hall of some seven to eight thousand people, melting, taking us into their hearts and we taking them into ours. It was a wonderful and satisfying and unforgettable experience.

Then in Paris, the final concert (not forgetting those in Amsterdam and Scheveningen in the Netherlands and in Wiesbaden, Germany, which were equally significant) where the city council and the ranking officers of the city of Paris presented medals to the principals of the choir and scrolls of commendation, not only to individuals, but also to some of us as representatives of the Church, they having also passed a special appropriation for refreshments for the entire group of six hundred in the magnificent city palace where royalty has been entreated for generations. There was no honor that we knew of that the city of Paris could do for the Tabernacle Choir and the Church and the country from which they came that they did not do and extend to us.

Everywhere public officials of the countries in which we found ourselves, as well as our own diplomatic officers, and the press, and the public, were as gracious and warm and wonderful as one could ask from his own kin and countrymen. Scores of wonderful stories appeared throughout Europe in the public press; and we were on the air in many places. It seemed that virtually no doors that we had time to open were closed to us and no hearts either, or so it seemed.

Thank God for all his blessings and mercies and for far-reaching consequences beyond our ability to estimate or to foresee.

I think the Berlin Telegraph summed it up in a sentence when it said in its edition immediately after the Berlin concert, “This was not only music, but the building of a human bridge.” This we also felt it was.

Now as to two or three of the sidelights: One was the language barrier. What happened at the Tower of Babel never should have happened, but by the perverseness of men it did, and by the dispersion of men it has continued. We wrestled with it all the way, but not with so much difficulty as we might have supposed. In all places to which we went a large percentage of our audiences were bilingual and understood us without translators. We used interpreters, but in many places the reaction of the audience to the English was more immediate than the reaction to the translations which followed.

We found no insurmountable barrier of language or of geography to understanding among men. We found nothing that could prevent sincere and honest people from taking one another to the hearts of each other, in peace, in honor, and in understanding.

We found nothing to cause us to come to any conclusion except that all men are children of the Lord God, and that all are precious in his sight. We found no people that we could not love. We found no people for whom we did not come away with affection in our souls and in our hearts. We found no people for whom we did not feel a genuine, deep, and grateful friendship. Thank God for this, also -- for not letting the barriers of language or of boundaries or of geography keep us from a satisfying and glorious understanding.

There were some other sidelines. We had about twofifths of the passenger list on the SS Saxonia, on which we sailed from Montreal to Europe. Six hundred of a passenger list of some nine hundred. I think perhaps the most frustrated man on the SS Saxonia on this trip was the bartender! (I think perhaps the next most frustrated man aboard was the steward who operated the bingo game!)

There were many incidents of humor, some of illness and difficulty, but despite fatigue, despite difficult and sometimes discouraging conditions and a close, demanding schedule, the choir rose magnificently on every occasion and did a marvelous and wonderful service.

I am grateful this morning in following the theme of gratitude, for the courage and conviction of President McKay in committing us to the tour, despite our fears and apprehensions. I am grateful for the favorable outcome, which is beyond our ability to estimate.

If I may be pardoned another thought or two of personal gratitude: I am grateful that my gracious wife was with us. I was proud of her performance at press conferences and public receptions and on all other occasions (as I was of Sister McKay also, and those who were with her and the President). I am grateful to have our eldest son serving among the missionaries of Europe (hundreds of whom we have met), serving in my own field of labor at precisely the age, even to the month, at which I
We come back not much given to boasting. We are aware of the art and culture of Europe, of its great cathedrals, of its great contributions, its great peoples, its great history, its great accomplishments, and are not so much disposed to boast of ourselves or of any physical attainments. I am sure that we have the greatest of many things here. But of this I am sure, and of this I bear you witness this day: that we have the greatest message for mankind, the gospel of Jesus Christ restored in its fullness, and the greatest opportunity to convey it to others that any people ever had, and the greatest responsibility upon us to do it.

God help us to do it and to meet the greatness of this responsibility.

I like to close with a few words from the closing sentences of King Benjamin's great sermon to his people, from the Book of Mormon:

My heart was moved today, as I am sure all of your hearts were, as we heard President McKay tell of the achievements and results of the Tabernacle Choir trip and then bear witness of his feelings and sentiments relative to the dedication of the new temple in Switzerland.

It appears from what is going on relative to this temple and others that are in course of construction and are contemplated, that you and I are living in an age when the brethren feel that the great blessings of the temple should be made readily available to people in all nations and in all places where congregations of the Saints are of sufficient numbers to warrant such.

I think if I might have the Spirit for a few moments, that I would like to say something to you as to why the Latter-day Saints build temples. Temples are not just houses of worship; they are not meeting houses or tabernacles; they are not something designed where we can assemble together and be fed the bread of life and taught our obligations and responsibilities. But temples, as we understand, build, and dedicate them, are sacred sanctuaries, set apart from the world, houses prepared and given to the Lord in which can be performed the ordinances, and in which can be taught the principles, whereby you and I can have opportunity to enter into an eternal fullness in the kingdom of our Father.

When we come out of the world and join the Church, when we become members of this kingdom, we get on a path which is named the "strait and narrow path." Membership in the Church starts us out toward a goal which is called eternal life. Baptism is not an end in itself; it is the beginning of the process of working out our salvation with fear and trembling before the Lord.

After we have joined the Church and have come into the kingdom, and have been given the right to the constant companionship of the Holy Ghost, then if we press forward and keep the commandments of God, at longest and eventually, we are entitled to an inheritance in his eternal world where the fullness of his glory is found.

As we understand the revelations, when we accept Christ and join the Church, we have power given us to become the sons of God. We are not his sons and daughters by Church membership alone, but we have the ability and the capacity and the power to attain unto that status after we accept the Lord with all our hearts. (See D & C 39:1)

Now the ordinances that are performed in the temples are the ordinances of exaltation; they open the door to us to an inheritance of sonship; they open the door to us so that we may become sons and daughters, members of the household of God in eternity. If we go to the temples with an honest heart and a contrite spirit, having prepared ourselves by personal righteousness and worthiness and proper living, then in those houses we receive the ordinances and the instructions which enable us, if we thereafter continue faithful, to receive eventually the fullness of the Father.

The temple ordinances open the door to gaining all power and all wisdom and all knowledge. Temple ordinances open up the way to membership in the Church of the Firstborn. They open the door to becoming kings and priests and inheriting all things.

Now the mere fact that we receive the ordinances in no sense guarantees that we will receive these rewards. The fact that we are sealed in the temple for time and eternity to our wives and our children does not guarantee that in the end we shall obtain those blessings.

I am grateful for the work of all the missionaries, and the mission presidents, and all the devoted people, and for the forward move and the great and glorious achievements and progress and opportunities that are ours.

We are aware of the art and culture of Europe, of its great cathedrals, of its great contributions, its great peoples, its great history, its great accomplishments, and are not so much disposed to boast of ourselves or of any physical attainments. I am sure that we have the greatest of many things here. But of this I am sure, and of this I bear you witness this day: that we have the greatest message for mankind, the gospel of Jesus Christ restored in its fullness, and the greatest opportunity to convey it to others that any people ever had, and the greatest responsibility upon us to do it.

All of these things, these exaltations and honors and glories, are offered to us and all the world in and through the ordinances that are performed in these sacred sanctuaries which are set apart from the world. After we have partaken of these ordinances, then it is incumbent upon us that we live in harmony with the principles of
It appeals to me that we ought to think, all of us as individuals, since the brethren are doing all the things they are relative to temple building, that this is an age and a
time and an hour when all of us ought to set our houses in order and do the things that I am sure we already know we should, in order to become inheritors of these eternal
blessings. The blessings come on conditions of personal righteousness, on conditions of Overcoming, as the Lords aid. “To him that overcometh will I grant to sit with me in
my throne, even as I also overcame, and am set down with my Father in his throne.” (Rev. 3:21.) In the name of Jesus Christ. Amen.

Let us all join with the Choir in singing that favorite hymn, conducted now by Elder Heinz Rimmasch.
Singing by the Choir and congregation, “Come, Come, Ye Saints.”

President David O. McKay:

Our next speaker will be Elder Delbert L. Stapley of the Council of the Twelve. He will be followed by Elder Hugh B. Brown.

ELDER DELBERT L. STAPLEY Of the Council of the Twelve Apostles

My brothers and sisters: I face you humbly this morning. A feature of a general conference is the diversity of messages treated by members of the General Authorities. I
hesitate to break the theme of the previous speakers, but I firmly believe variety does have some value.

It is distinctly a new approach to providing social care. The plan is not a dole. The edict, “In the sweat of thy face shalt thou eat bread,” (Gen. 3:19) applies today as
anciently. Also in this dispensation the Lord declared, “. . . he that is idle shall not eat the bread nor wear the garments of the laborer.” (D & C 42:42.) Each able person is
expected to work for what he receives, which in part is the genius and a basic principle of the plan; however, the incapacitated and aged, unable to work, whose relatives
cannot or do not provide for them, are taken care of according to their wants and needs as long as these needs are just.

Welfare workers should make those helped feel good in receiving welfare assistance. Some claim humiliation in accepting help from the Church, yet are not
embarrassed by receiving a government dole. The best antidote against humiliation is to furnish work opportunities for those receiving benefits in the program to give them
the right feeling of having earned and therefore entitled to welfare assistance.

We are setting a pattern in welfare work that the world is watching. Being inspired of God, it must work successfully, but the success of it lies in leadership and people. It
leadership’s point of view and attitudes which must be right. The stake presidents and bishops of the Church who stand out as acknowledged and respected leaders are
those who, according to their divine appointment, have taken seriously the welfare program and in love and understanding have made it work advantageously in the lives of
their people. Training Church membership in welfare activities has proved an important facility in getting them to do other things important to spiritual growth and testimony.

Welfare is still, however, a program of education. Leadership must see to it that information concerning the plan, together with the counsel and instruction from the
presiding brethren, reaches the rank and file of Church members for better understanding. Improved understanding wipes out prejudice and resentment to the plan. Our
people are entitled to be properly informed. The better informed they are, the more ready the acceptance and the better work they will do. We cannot overlook the
importance of proper attitudes toward the plan on the part of the membership of the Church. All must be encouraged to accept and come the Church way completely or the
program will fall short in its goals. It does not replace tithing but is an added step supplementing that divine law in the care of the needy of the Church.

Ofttimes the greatest antagonisms and the worst enemies to the program are found within our own ranks. I will always remember and thank Elder Marion G. Romney for
the important lesson he taught me many years ago in a special stake and ward welfare meeting held in Phoenix, Arizona, while the program was still quite young. I informed
him our company was paying heavy taxes, and I wanted to see our people obtain their proportionate share of public assistance. At that time I felt keenly the rightness of this
position. He said to me, “That may be good for the world, but it isn’t the Lord’s plan. The welfare program is the Lord’s way of providing for his own.” He then explained its
purpose and operation in more detail. No doubt other of the welfare brethren or General Authorities had given the same counsel on previous visits, but somehow it did not
register nor take root in my mind. On that occasion the Holy Ghost bore witness to my spirit of the truth of that which Elder Romney testified. Fortified with this witness, from
that time forward I have strongly advocated and supported this worthy program from the Lord. It is right in principle and true in its concepts, regardless of one’s approach to
the plan. A little prayerful meditation in an honest and sincere manner will bring true conviction into the hearts of the uncertain and skeptical.

The welfare program in operation since 1936 is a continuing plan for the people of the Church until a more perfect and higher plan is revealed. When we demonstrate
our faith, worthiness, willingness, and unity to live fully the principles of the welfare plan, it will lead and prepare us for the higher law of the celestial kingdom. The Lord has
affirmed in this dispensation:

And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself. (Ibid., 105:5.)

I would dislike to see any logical facet or service that comes within the concepts and functions of the welfare plan sacrificed in exchange for what I would term insecure
mande social formulas for collective or personal benefits. I should not like to see any proposed substitute for the plan unless it is better, and the only way it could be better,
In my estimation, is for God to reveal it.

We may not yet see or understand the immediate need of the welfare program, but as surely as God lives and as time goes on, the inspiration of it will prove a blessing
to the people of the Church. Sometimes I think people not of the Church who take time to learn about the program see the divine nature and the rich blessings of it
more fully than some of our own who have not gone to that trouble. I am confident that knowledge of the welfare program has brought much good will and friendliness to the
Church. Thus it has opened many doors to our missionaries for the teaching of the restored gospel of our Lord. It has become, then, a powerful missionary agency, not for
the help it offers but for the faith the plan promotes.

Listen to the written comments of a few visitors representing a cross section of many faiths who have visited Welfare Square to learn about the plan and have the
privilege of seeing it in action:

"A very good piece of work. Every church should have it."

"The Mormons are to be admired for their great work which sets an example for others:"
President David O. McKay:

I bear you my witness to the truthfulness of this great program. I hope we have the faith and the strength to go forward and make it function even as it has been sufficiently warned; now it is a test of faith and devotion. Can we, my brothers and sisters of the Church, measure up? Thus appear foolish because we have not obeyed the Lord or the counsel of his servants. The welfare plan is the Lord’s way to care and provide for his people. We have at our disposal the opportunity of working together develops moral and spiritual strength that expresses itself in the improved record of ward and stake accomplishments. And you in your work.

Many faithful souls who now require assistance, and some of them may be their own immediate relatives. If the true concepts of this plan are operating in families, the attitude of your Church for the aged is wonderful. Never fail to stress family obligations to the aged and helpless. May God bless your Church and you in your work.

If some people of the Church are waiting for adverse circumstances to affect them personally before supporting the program, they should remember that there are many faithful souls who now require assistance, and some of them may be their own immediate relatives. I am constrained in all honesty to give much credit to the functions, activities, and work connected with welfare. The organizational plan that makes possible immediate direct contact with bishops, presidencies of stake priesthood quorums, and Relief Societies for help and assistance from its members on any welfare project or activity, brings into service many people, the inactive with the active, whose opportunities for working together develops moral and spiritual strength that expresses itself in the improved record of ward and stake accomplishments.

I call your attention to the great service the Church has been able to render to the destitute Saints in Europe following World War II. Conditions were tragic; the outlook of the people hopeless. Immediate help was required. The storehouses of the Church were wellocked. Here was a test to meet a real crisis. How well that crisis was met is now history, but the performance was creditably done, thanks to the faith and works of the people. In what finer way could the second great commandment, “love thy neighbour as thyself” (Mark 12:31) be so ably demonstrated? Friendly and brotherly hands clasping across the sea in the spirit of love and good will! A strength and blessing to the faraway Saints who in their troubles were not forgotten by their brothers and sisters in Zion! Their morale was lifted; their courage and faith returned. The Church became better known in Europe through the welfare distribution of life’s necessities; the attitudes of nonmembers became more tolerant and friendly toward us; and missionary work flourished again. It was a turning point for a brighter and a more hopeful future for the Church.

I sincerely believe and am bold enough to suggest that one of the chief foundations and contributing factors leading to the erecting of the Swiss Temple, with all of its blessings to the European Saints, can be credited to this magnificent welfare effort.

It has been said that future events cast their shadows before them; therefore, accepting the experience of history and the prophecies concerning the calamities of the latter days, there is sufficient cause to promote and develop the great welfare program further, to make it fully and successfully Operative, stable and strong, with assurance and security to our people, and thus inviting to the entire Church membership. The people of the Church can then be encouraged to come the Churchy with confidence.

We must always remember the parable of the five wise and the five foolish virgins. When difficult times come, and surely they will, let us not be found unprepared and thus appear foolish because we have not obeyed the Lord or the counsel of his servants. The welfare plan is the Lord’s way to care and provide for his people. We have been sufficiently warned; now it is a test of faith and devotion. Can we, my brothers and sisters of the Church, measure up?

I bear you my witness to the truthfulness of this great program. I hope we have the faith and the strength to go forward and make it function even as it has been revealed and as it has been outlined for the blessing of the people of the Church, I humbly pray, in the name of Jesus Christ. Amen.

President David O. McKay:
P.24 Since 1830 more than 71,000 men and women have served in foreign mission fields. They are literally carrying the injunction, “Go ye into all the world.” Missions have

P.23 Believing as we do that this is the same gospel which Jesus taught, that in fact, as Paul said, there is no other gospel, and that it must be preached to all the world as

P.22 The early missionaries of this Church, like their predecessors, endured persecution, made many sacrifices, and were willing to die if need be in proclaiming and

P.21 We have the same message, and it is taught by the same authority as that which led the apostles to dedicate their lives to it. To carry this message to Jew and gentile, Paul went from Jerusalem to Antioch, thence west to Cyprus and Asia Minor, even into Europe, and finally took his long and adventurous journey to Rome where he knew

P.20 We have the same message, and it is taught by the same authority as that which led the apostles to dedicate their lives to it. To carry this message to Jew and gentile, Paul went from Jerusalem to Antioch, thence west to Cyprus and Asia Minor, even into Europe, and finally took his long and adventurous journey to Rome where he knew

P.19 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (Acts

P.18 And he shall send Jesus Christ, which before was preached unto you:

P.17 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the lord;

P.16 He predicted the latter day appearance of the Savior saying,

P.15 For the promise is unto you, and to your children, and to all that are afar off, even as many as the lord our God shall call. (Ibid., 2:38.)

P.14 Jesus of Nazareth, in the Meridian of Time, went about the whole of Galilee teaching in their synagogues and preaching the gospel of the kingdom of God. (See

P.13 Jesus of Nazareth, in the Meridian of Time, went about the whole of Galilee teaching in their synagogues and preaching the gospel of the kingdom of God. (See

P.12 For one hundred and twenty years Noah warned the unheeding people of judgments to come. The gospel was known to Abraham, to Moses, and to the prophets.

P.11 And thus the Gospel began to be preached, and by his own voice, and by the gift of the Holy Ghost. (Moses 5:58.)

P.10 That the preaching of the gospel is of transcendent importance is evidenced by the fact that it was enjoined in every dispensation from the beginning. Jehovah himself

P.9 And how shall they preach, except they be sent? (Romans 10:14.)

P.8 . . . how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

P.7 Now if this gospel, this power of God, is to be effective unto the salvation of men, they must believe it, but quoting Paul again,

P.6 This gospel of which we speak is a message of good will, of glad tidings. It is the way of salvation in this life, and a method of exaltation in the life to come. Furthermore, it is a message of peace On earth, for which all the world is praying. The Apostle Paul defined it as " . . . the power of God unto salvation to every one that believeth." (Romans 1:16.)

P.5 . . . this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (Matt. 24:14.)

P.4 The injunction of the Savior, given in Jerusalem and repeated in this day, “Go ye into all the world, and preach the gospel to every creature,” (Mark 16:15) is imperative. That it must be done before his work can be consummated is evidenced by his further statement,

P.3 The gospel of Jesus Christ makes knowledge of and obedience to law prerequisite to the enjoyment of its blessings. The plan of redemption provides that all the sons of God must hear the gospel and be given an opportunity to embrace it, directly or vicariously.

P.2 There are two activities of the Church which are not only of paramount importance to the members of the church, but are also of great and increasing interest and
coreous and judges, appealed to the highest authority, was imprisoned many times, and finally sealed his testimony with his blood.

P.1 The humble and moving prayer of our President at the opening of his address, and his request that we pray for him, were gloriously answered as he gave us that

P.21 I have fought a good fight, I have finished my course, I have kept the faith. (2 Timothy 4:7.)

P.22 The early missionaries of this Church, like their predecessors, endured persecution, made many sacrifices, and were willing to die if need be in proclaiming and

P.23 Believing as we do that this is the same gospel which Jesus taught, that in fact, as Paul said, there is no other gospel, and that it must be preached to all the world as

P.24 Since 1830 more than 71,000 men and women have served in foreign mission fields. They are literally carrying the injunction, “Go ye into all the world.” Missions have

P.25 The weekly broadcasts of the Tabernacle Choir have carried the gospel of good will and harmony unto millions during the past twenty years. In their recent tour of

P.26 Other millions of strangers within the gates of Temple Square have learned of the heretofore unpublished chapters of the life of Christ -- chapters telling of his visit to
That the General Authorities of the Church are devoted to this work with self-sacrificing zeal is evidenced by the fact that they traveled since last October conference a total of more than 756,000 miles.

Let us refer to only a few of the brethren and only part of their travels. President Joseph Fielding Smith traveled over 30,000 miles in his recent tour of the South Pacific Mission. Elder Lee made a similar journey last year. Elder Kimball has just returned from Europe where he visited fourteen countries and traveled more than 50,000 miles. Elder Mark E. Petersen in his tour of South American missions covered 20,000 miles, and Elder Romney traveled 33,000 miles in visiting Australia, New Zealand, and other South Pacific countries.

The members of the Council of the Twelve spent their whole time visiting stakes and missions. The members of the First Presidency have been even more active. We all wonder at and pray for a continuation of their vitality, endurance, and inspiration.

From January 1954 to October 1955, President David O. McKay, now in his 83rd year, visited twenty-five countries on six continents in land, sea, and air journeys of approximately 100,000 miles.

Our Heavenly Father, in order, as he said, to cut his work short in righteousness, has made available to us such improved facilities of travel and communication as would have been nothing short of miraculous in the days of Peter and Paul or even to our pioneer fathers. Steamships and airplanes enable us to go farther in hours than they could have gone in months. Radio and television have amplified the voice and made it possible to take the gospel into the homes of the people of almost all nations.

The day may not be far distant when there will be a world-wide reacting of the day of Pentecost on such a colossal scale that people in every land may hear the message of the gospel, each in his own tongue and at his own fireside. Surely Out of Zion shall go forth the law and the word of the Lord from Jerusalem. He has said,

... he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people;

And the Lord, even the savior, shall stand in the midst of his people, and shall reign over all flesh. (D & C 133:21, 25.)

But is salvation to come only to those now living who accept the gospel or to the few -- always a minority -- who listened to the prophets in other dispensations. No, the thought is repugnant to reason, and inconsistent with the character and attributes of God. That the preaching of the gospel is not to be limited to mortal beings is attested by the scripture, for Christ

... went and preached unto the spirits Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing. ... (1 Peter 3:19.)

And further,

For . . . this cause was the gospel preached also to them that are dead, that they might be judged according to men in the ~e~h but live according to God in the spirit. (Ibid., 4:6.)

While the message of the gospel is being carried to them that are dead, the living have for the past 125 years been doing for them what they could not do for themselves. Jesus said a man must be born of the water and of the spirit before he can see the kingdom of God. This is a universal law applying to all, both living and dead. Water is a mundane element, and baptism is an earthly ordinance. How then shall the dead comply with the law respecting baptism?

The need and efficacy of the law of agency, of proxy or vicarious service was recognized before the world was created. The doctrine of the atonement could not have become operative unless it were possible for one person to do for another that which the latter could not do for himself. It was under the law of vicarious service that Christ redeemed us from the fall of Adam,

... as in Adam all die, even so in Christ shall all be made alive. (1 Cor. 15:22.)

Since the Church was organized more than fifteen million saving ordinances have been performed by the living for the dead. New temples are being built in many lands to facilitate and consummate this stupendous work. The tremendous cost of preaching the gospel to both the living and the dead and making its blessings available is met largely from the voluntary contributions of the people. The missionary and temple work of the Church is an unequaled mass demonstration of self-sacrificing service.

Yes, the gospel is the power of God unto salvation to all them that believe. There is a power available to man which, when properly utilized, will result in his salvation. This power is equal to the task because it is in fact the power of God as Paul declared it to be. Before men can use this power, they must hear, believe, and obey. There will be no arbitrary use of this power; no force will ever be applied. The keys to its use are faith and intelligent cooperation. Our mission is to declare to the world first that there is such a power; second, to explain the eternal and immutable laws which govern its use; third, to perform authoritatively the ordinances which by divine decree have been made prerequisite to seeing or entering the kingdom of God; and fourth, to warn the nations of the calamities which shall be visited upon the ungodly before the second advent of the Savior.

We preach the same gospel that was taught anciently. We teach it by the same authority. That gospel, and the authority to teach it and administer in its ordinances, was restored to this earth at the dawn of the Dispensation of the Fullness of Times. We hail that dawn as we sing the great hymn of Parley P. Pratt:

The morning breaks; the shadows flee; Lo, Zion's standard is unfurled! The dawning of a brighter day Majestic rises on the world.

Jehovah speaks! let earth give ear, And Gentile nations turn and live. His mighty arm is making bare, His covenant people to receive.

Heavenly Father, wilt thou bless all of us that we, too, may fight a good fight, may finish the course, may keep the faith, we humbly pray in the name of Jesus Christ. Amen.
One great church is loosening, apparently, the bands which they formerly had that bound them to Jesus Christ, by setting up in his place the mother of Jesus, Mary. We from him his divinity.

Today the great Christian world art' retreating from their early and true belief in Jesus as the Christ. They are explaining him in different ways. They are taking away the others who were members of the Sanhedrin. These demanded of Peter and John by what power and by what name they had done these things. (See ibid., 4:1.)

The Jewish rulers could not endure this challenge. Peter and John were arrested, thrown into jail, and then, when morning came, they were called before Annas, the real high priest, Caiaphas, his sonw, who was the titular high priest, made so by the Roman government, with John and Alexander, and others, kindred of the high priest, and by special arrangement over two television stations in Idaho. The names of these stations have already been announced to the radio audience.

We shall begin these services by the Choir's singing "A Mighty Fortress," conducted by Elder Heinz Rimmash.

The Choir sang the musical number, "A Mighty Fortress."

Elder Jesse M. Smith, President of the Snowflake Stake, offered the invocation.

President David O. McKay:

The invocation was offered by Elder Jesse M. Smith, president of the Snowflake Stake.

The German Speaking Church Organization Choir will favor us with, "Cherubim Song," conducted by Elder Heinz Rimmash, following which President J. Reuben Clark, Jr. of the First Presidency will speak to us.

Singing by the Choir, "Cherubim Song."

President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency will be our first speaker this afternoon. If President Thomas E. McKay will make his way to the rostrum, we should like to hear a few words from him following President Clark.

My brethren and sisters, those who are before me and those who are on the air: I rejoice with you in the glorious inspiration that we had in the morning session and for the encouragement which it gave to us as to the way in which we are regarded in the world, and as to the duty which that imposes upon us, and for the other instructions which we received. It is my earnest desire and my prayer that I may be able to say something today that will be fruitful, that will build up our faith, and that will, I hope, call attention to one great principle which I think is at the base, one of the two great incidents that are at the base of all that we believe and all that we know.

Paul, speaking to the Corinthians, in the beginning of his First Epistle, thanked God that he had only baptized two of them in Corinthis, Crispus and Gaius, and he more or less repudiated the rest of them because of their paganism and their unbelief. Very early in his First Epistle he told them about how he felt about this. He said: "For I determined not to know any thing among you, save Jesus Christ, and him crucified." (1 Cor. 2:2.)

And if you would read in this connection, and I hope you will, the fifteenth chapter of First Corinthians, dealing with the resurrection, you will read there one of the great, masterful sermons that have been preached in the world on the resurrection, in which, with searching logic and great argument, Paul showed how vain was all we believed and all we taught if Christ was not resurrected.

I recall, also, in this connection, those words of Peter at the time he and John had gone to visit the Temple. As they started inward from the Court of the Gentiles to the Court of the Women, there at the Gate Beautiful, which was the entrance, they came to a beggar who seemingly had been brought there for years. He made his living by what he got begging from those who went in. Peter and John stopped a moment, said to him: "Look on us," and he, expecting to receive alms from them, looked up, and Peter said to him:

"Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." And he reached down and took the man by the hand, and as the man came to his feet, his feet and his ankles straightened, and he walked and leaped for joy and praised God. (See Acts 3:1)

The German Speaking L.D.S. Organization Choir furnished the choral music for this session. Heinz Rimmash conducted the Choir. Frank W. Asper was at the organ.

The Choir sang the choral music, "Praise Ye The Lord."

Elder William Howard Allen offered the closing prayer.

"Praise Ye the Lord," now, and then the prayer by Elder William Howard Allen.

The Choir sang the musical number, "Praise Ye The Lord."

Elder William Howard Allen offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

President David O. McKay:

The Choir sang "Praise Ye The Lord."

President David O. McKay:

President J. Reuben Clark, Jr. offered the closing prayer.

Serve the Church in every way that is possible. The great Christian world art' retreating from their early and true belief in Jesus as the Christ. They are explaining him in different ways. They are taking away...
Now with the Presidency of this Church, down to and including our present President, David O. McKay.

I bear my testimony to the restoration of the priesthood.

I bear my testimony to the truth of the restored gospel.

I bear my testimony that he, with the Father, appeared to the young Prophet and opened up the Dispensation of the Fullness of Times.

I bear my testimony to the truth of the restored gospel.

I bear my testimony to the restoration of the priesthood.
I am very grateful, my brethren and sisters, for this wonderful opportunity again to bear you my testimony to the divinity of this work. I have thoroughly enjoyed the testimonies that have been borne this morning and now the testimony of President Clark.

I was very pleased to hear our German brethren and sisters furnishing the music this morning. I thought at one time that perhaps there might be some in the choir to whom I taught in English my favorite song, "Love At Home"; but after hearing their voices, they all sounded so young and fresh I got to thinking of how long ago that was. Fifty years ago I decided that none of them were born at the time I taught that English class. I am grateful for the great missionary work that is being done in the Church. I am grateful especially for the gospel, and as I say, this Opportunity of again bearing my testimony of its divinity.

I am thankful, especially for my parentage and for my brothers and sisters. About a week or ten days ago, Sister McKay and I were up at the old home; we had some visitors. They came in. We knew them, not too well; I had met them before. We were delighted to say borne things about the old home, about our childhood experiences there, especially those with President McKay, and when -- e got through and were saying goode, the brother there held my hand a while. Then he said, "You have been blessed with understanding parents." I had not heard it described just that way before, not in so many words, and I told him so. I said, "Yes, not only have I been blessed with understanding parents, but with a kind, blacked, beautiful, understanding wife."

I am very happy for this opportunity to bear testimony to the goodness of my parents, my wife, our family, my brothers and sisters, and children and grandchildren, for their kindness to me. I can truthfully say that there has been love in the home, there in the old Huntsville home.

My favorite song, as some of you already know, is "Love At Home."

There is beauty all around When there's love at home; There is joy in every sound When there's love at home. Peace and plenty here abide, Smiling sweet on every side. Time doth softly, sweetly glide When there's love at home.

In the cottage there is joy When there's love at home; Hate and envy ne'er annoy When there's love at home. Roses bloom beneath our feet; All the earth's a garden sweet, Making life a bliss complete When there's love at home.

Kindly heaven smiles above When there's love at home; All the world is filled with love When there's love at home. Sweeter sings the brooklet by; Brighter beams the azure sky; Oh, there's One who smiles on high When there's love at home.

I am grateful for my parents, my wife, and my children. God bless our mothers, our wives, not only in the Church but throughout the world. Whenever you find a leader among the men, you will find that there is a 'good wife at his side. She may not be mentioned; she may not be very welllow the man gets the credit, the plaudits of people, but I tell you when the final score is made up, perhaps the wife will receive greater mention, greater blessings than the husband. So do not forget these wives and our mothers, you brethren.

I was so happy to hear all about the movements of the Tabernacle Choir in Europe. Sister McKay read to me all we could get out of the newspapers, and I listened to the radio very carefully. I received a thrill, brothers and sisters, when they were in Berlin, and I do not know who had charge of the broadcast, but there came over the radio the singing of our members in Berlin.

They burst forth in song to express their appreciation for this great event in their district. I was especially overcome when I heard the choir had been able to sing to those refugees. God bless them. There are thousands and thousands of them there that need such music now, and that need the gospel. I know what kind of people some of them are.

On my second mission over there I had the privilege of visiting the members up in Koenigsberg, where they had, I think I may say, one of the finest choirs in the Church. To hear those brothers and sisters sing, you would know they are of the house of Israel. We went on up farther north and had the privilege of crossing the boundary line from the Memel Branch into Russia. The people there were so kind. They are ready for the gospel, so do not be hard on them (the people are not responsible for what the leaders do), but pray for them.

I am so happy and thankful that our Church school, Brigham Young University, has a class in Russian. I hope more of the young men will prepare. I am not saying that anything might happen, but so many things are happening and are happening so fast that we cannot tell. It is a good thing to be prepared. I often thought, while in the mission field, of some of the prophecies that have been made with reference to the conclusion here on this earth, "when the end shall come"; for example, the gospel, it says, of the kingdom shall be preached to all nations, "and then shall the end come."

Well, I visited in Europe, Germany, Austria, Hungary, France, Switzerland; all included in the then Swissman Mission. There are millions of people there. I thought, "Well, if the end does not come before all of these people receive the gospel, I guess it will be a long while." But judging from events that have recently happened, especially with my brother, President David O. visiting so many countries of the world in such a short time, the broadcasts of our choir and their wonderful visit over there, the gospel may be preached to all people before we realize it.

I am so thankful for this temple that has been established in Bern, the beautiful capital of Switzerland, beautiful Switzerland. It is a great little country. If I had been consulted on the location, I am so thankful now I was not) I believe I would not have thought of Bern. The larger branches and most of the members are outside of that city. But Bern is the capital where are located the beautiful government buildings. There is one of the finest genealogical libraries that I have ever had the privilege of visiting located in Bern. I visited there and met the head man. We visited so long we could not get away. The telephone rang, and his wife asked why he did not come home to lunch. She was not very happy about it, but he told her to never mind waiting any longer, that he would get his lunch down near the building that day.

They are anxious and ready to explain the work that they have done there already in genealogical work. I believe from all I have heard and studied that the records in Switzerland that have been kept in the various churches are the most complete or as complete as any others in the world and in Germany, also. Now we have the modern inventions that are able to film these records. Before it was so difficult for our members to decipher them; the churches are not heated and dimly lighted. Our members had great difficulty going down in the archives and getting the names. But it has been changed. The records have been filmed, and thousands of names are ready to be taken to the temple.
I sit here among these brethren who are special witnesses of the Lord Jesus Christ unto the world. I do not believe there is one of them who would not give his life who was privileged to tarry until the Savior should come, for the testimony of Jesus that burned in their souls. They taught, and they were men full of faith, and they were true to the testimony that they had, and they went forth fearlessly even until one gave his life, except the Apostle John, who was privileged to tarry until the Savior should come, for the testimony of Jesus that burned in their souls.

In this great preparation the Master is to make, it requires that he have an organization. He called his twelve, humble men they were, but they were men who could be acquired it and called it the Pearl of Great Price, and we would also understand what he meant when he said, "Never mind."

Great shall be their reward and eternal shall be their glory. (D & C 76:6.)

We just do not have the capacity to appreciate the great blessings that await the faithful, for the Lord said to the Prophet:

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? (Matt. 16:26.)

If we understood really what the gospel is, we would know why Jesus said that the merchantman seeking costly pearls would sell all that he had in order that he might acquire it and called it the Pearl of Great Price, and we would also understand what he meant when he said, "Never mind."

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away.

Then we read farther that it is they who die in Christ who shall come forth in the morning of the first resurrection, but that the rest of the dead live not again until the thousand years are ended.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away.

He that overcometh shall inherit all things: and I will be his God, and he shall be my son. (Rev. 21:4, 7.)

And I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. (Matt. 26:63.)

And Jesus answered,

Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. (Ibid., 26:64.)

It is this "coming in the clouds of heaven," and the work that is necessary to be done to prepare for his coming that I would like to say a few words about this afternoon. Let us turn to the holy scriptures for the promises of the resurrection, and President Clark has referred to the resurrection. Think of getting our bodies back out of the grave and being reunited with our loved ones, and then read the testimony of John when he was banished upon the Isle of Patmos, describing that time:

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And may I say this, many of the members are already here, and I suppose over eighty per cent of them have come here with hundreds of names to work for in the temple. I love these members; they are temple workers; they are templowied; and I am so happy and thankful for the completion of this temple in Bern.

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Then I think of his great atonement and of the promises that yet await us of his unfinished work. You remember then he stood before the chief priest of the Jews, Caiaaphas, and Caiaaphas said,

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Rejoice, O Jerusalem, and all you who love her! For the Lord has comforted his people, and has relieved his afflicted ones. He has raised up a stronghold for the needy; for the poor, he has removed the reproach of those who were bitter in heart. He has extended his hand to the help of all who cry to him. 

I know the joy of the testimony of the Holy Ghost, that rapture fills your bosom as you feel yourself in his very presence. I know it is worth every effort that we can put forth. 

In our meeting in the temple yesteryear, one of the Presidency indicated that he thought one of the things we needed to teach the Saints most was to live worthy to go to the temples. We are building temples. They are great institutions in the Church, and we should teach our young people to appreciate them. I had this additional thought that what our people, who have been through the temple, need to know is the sacredness of the obligations they enter into in these holy temples.

And then we have the words of Peter in which he said, 

And then we have the words of Peter in which he said, 

24 And then we have the words of Peter in which he said, 

25 We have also a more sure word of prophecy, whereby we do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

26 Knowing this first, that no prophecy of the scripture is of any private interpretation.

27 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. (2 Peter 1:19.)

28 And that is what makes the word of more sure than anything else in all this world.

29 We ought to analyze the prophecies with respect to this great latter-day dispensation and the preparation for the coming of the Son of Man as he testified to Caiaphas that he would come in the clouds of heaven.

30 I would like to read you a statement about the need of a prophet. This is from a minister. While I was in the South, two conventions were held by one of the large churches in Atlanta, Georgia, and in one of them Bishop Warren A. Candler, among other things, made this statement:

31 "We need the reappearance of prophets sent from God."

32 Then Dr. Ainsworth discussed the condition of the world and the need of something to arrest the world from its present decadent condition, and asked these words:

33 "Never in the nation's history was the arresting voice of a prophet of God more needed than it is today.

34 Then here are the words of a minister in England a few years ago:

35 "We all recognize that something has got to be done, for at the moment we are in a plight where our earthly leaders falter, our people drift and die. We cannot forget that when the blind set out to lead the blind, chances are that both will find themselves in a ditch. A dictator being out of the question, what about a prophet? The prophet never is self-pointed. It is well to keep that in mind. Nor is he chosen of his fellows. Always he is heaven sent; yet I am cheered at the thought that he has the knack of appearing at the right time. That being so, I incline to the belief that our prophet must surely be getting ready for us. Let us not forget that, hope and pray as we will for his coming. Men have an old habit of greeting the true prophet with stones. We need not be surprised if an old fashioned welcome awaits the prophet of our day. No one can say when such a prophet will come, but of our need of him there is no question."

36 We find people today who say, "Well, we could accept your message, but we cannot believe that Joseph Smith was a prophet." If they believed in the preexistent life, they could then understand. When Jeremiah was called as a boy to be a prophet, he could not understand it, and the Lord said to him, 

37 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. (Jer. 1:5.)

38 The Lord not only knew Jeremiah, but he also knew Joseph Smith. Three thousand years ago the Lord revealed unto Joseph who was sold into Egypt, that in the latter days, out of his loins, he would raise up a choice seer and a prophet like unto Moses. (2 Nephi 3:11, 14.)

39 And we read in holy writ that there was no prophet Israel like unto Moses because Moses talked with God face to face, and that is the kind of prophet the Lord promised Joseph he would raise up out of his loins in the latter days, and that Joseph Smith was this promised Prophet is our testimony to the world. The things that Jesus and the prophets declared would have to be accomplished before his coming, could not be accomplished without a prophet through whom the Lord could work.

40 We read in Malachi where the Lord said through his prophet that he would send a messenger to prepare the way for his coming, and swiftly he would come to his temple. Who but a prophet could be this messenger? Has there ever been a time that he came swiftly to his temple? How could the temple be prepared for his coming without a prophet? This promise has reference to his second coming, for Malachi adds:

41 . . . who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and full of fuller's soap. (Mal. 3:2.)

42 So in his last coming, he will come swiftly to his temple. He will come to sit in judgment, as Malachi saw, and Malachi's thoughts, going along that same line, saw the coming of the great and dreadful day of the Lord in the latterdays when

43 . . . all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. (Ibid., 4:1.)

44 And then he goes on to say that before that day he would send Elijah the prophet to turn the hearts of the fathers to the children. Now why does not the world believe that Elijah will come? They can believe that he was taken to heaven in the clouds of heaven, in a flaming chariot, and here is the promise that he should come in the latter days. And we bear witness that Elijah did come, and because of the knowledge and the information he brought, we continue to build these temples and do this great work that is being done in the temples of the Lord.

45 When Peter was speaking to those who had put to death Christ, he said, 

46 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;
Joseph Smith was and is a Prophet of the Living God. We have heard witness from this pulpit today that a prophet should he called to lead, guide, and direct latter-day Israel. I believe that Joseph Smith was a great spiritual leader. I believe that he is the greatest spiritual leader since the advent of Jesus Christ in mortality. I believe there are four great events, spiritual events, if you please, that may form the cornerstones of this great Church.

First, the vision to the boy, Joseph, who humbly desired to know truth and secluded himself in the woods to pray. Four weeks ago it was my privilege to stand in that hallowed place, and with bowed head and gratitude in my heart for the witness that has come to me that he is in very deed a prophet. I visualized in my mind's eye what the experience must have been as he was visited there by God, the Father, the Father of our spirits, and Jesus Christ, his divine literal Son. This was in answer to his humble plea and prayer after reading the first chapter of James, and the fifth verse:

"And the Spirit spake by the mouth of all his holy prophets since the world began."

(3 Nephi 1:19.)

Then there was the new record of Joseph to come forth to be joined with the record of Judah according to the command the Lord gave to Ezekiel, and how could that be without a prophet of God? The world is beginning to recognize the power and the spirit that is in this work, a power which causes every man to be willing to devote himself to the building of the kingdom which is the kind of power and influence that can overcome the world and establish his kingdom in the earth.

"These I will make my rulers"; for there were many of the noble and great ones there, and then he added: "Abraham, thou art one of them; thou wast chosen before thou wast born." (Abraham 3:23.)

Behold, your house is left unto you desolate.

"These are only a few of the things the Lord promised to do before the coming of the Redeemer of the world. We bear witness to the world that this Prophet, Joseph Smith, raised up of the Lord, was in very deed the instrument that the Lord had in waiting through the centuries, in the preexistent state when the Lord stood in the midst of the spirits and said to Abraham:

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For I say unto you, Ye shall not see me henceforth, [notwithstanding his promise]e shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. (Matt. 23:37.)

We have had some wonderful testimonies of people of standing on the great work that the Prophet Joseph has done. I cannot take time to go into that. I will just give you this one thought. The other day Brother Levi Edgar Young showed me a history of the state of Vermont, and under the caption, Sharon, we read these words:

"Sharon enters the Hall of Fame by being the birthplace of one of the immortals of American history, Joseph Smith, who founded the Mormon religion.

The world is beginning to recognize the power and the spirit that is in this work, a power which causes every man to be willing to devote himself to the building of the kingdom which is the kind of power and influence that can overcome the world and establish his kingdom in the earth.

I bear you my witness that this is in very deed the work of the Lord, and that he is at the helm, and I do it in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder LeGrand Richards of the Council of the Twelve has just spoken to us. Elder John Longden, Assistant to the Twelve, will now address us.

ELDER JOHN LONGDEN Assistant to the Council of the Twelve Apostles

Joseph Smith was and is a Prophet of the Living God. We have heard witness from this pulpit today that a prophet should be called to lead, guide, and direct latter-day Israel. I believe that Joseph Smith was a great spiritual leader. I believe that he is the greatest spiritual leader since the advent of Jesus Christ in mortality. I believe there are four great events, spiritual events, if you please, that may form the cornerstones of this great Church.

First, the vision to the boy, Joseph, who humbly desired to know truth and secluded himself in the woods to pray. Four weeks ago it was my privilege to stand in that hallowed place, and with bowed head and gratitude in my heart for the witness that has come to me that he is in very deed a prophet. I visualized in my mind's eye what the experience must have been as he was visited there by God, the Father, the Father of our spirits, and Jesus Christ, his divine literal Son. This was in answer to his humble plea and prayer after reading the first chapter of James, and the fifth verse:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. (James 1:5.)

But let him ask in faith, nothing wavering. For he that waveth is like a wave of the sea driven with the wind and tossed. (Ibid., 1:6.)

As we have heard testimony borne today, he sealed his testimony with his life's blood, that he had seen God the Father and Jesus Christ, the Son.

I believe in that vision.

And as I believe the second great event is the coming forth of the Book of Mormon. It was not written by Joseph Smith but translated by him under the inspiration of our Heavenly Father.

It was my privilege a few months ago to visit a stake in Idaho. I listened to a young man, a convert to the Church, bear witness and testimony in the morning session, and I shall ever be grateful for his testimony. During the war he was assigned in a Naval unit to Logan, Utah, at the Utah State Agricultural College. He attended one or two of our meetings, and then he was sent for further training to San Diego. He became acquainted with one of our chaplains, Elder John Boud. John Boud presented him with a Book of Mormon. The young man, after completing his service for Uncle Sam, returned to his home in the East, attending again Columbia University, so he might finish his studies and graduate.

Now, remember he had already been among them. He had already been crucified, and here is the promise of Peter that the Lord would send him again, but he adds:

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (Ibid., 3:21.)

How can one believe the Holy Bible and not believe that one of the preparatory things for the coming of the Redeemer of the world would be a "restitution of all things which God hath spoken by the mouth of all his, holy prophets since the world began.

We have mentioned the coming of Elijah. President Clark mentioned the restoration of the priesthood, the Aaronic and the Melchizedek, and then there was the kingdom to be set up that Daniel saw in the last days that should become as a great mountain and fill the whole earth, and how could that be without a prophet of God?

Then there was the new record of Joseph to come forth to be joined with the record of Judah according to the command the Lord gave to Ezekiel, and how could that be without a prophet who should do this work, for the Lord said that he would bring it forth and he would join it to the record of Judah, and he would make them one in his hands. (Ezek. 37:16.) The Lord works through his servants, the prophets.

These are only a few of the things the Lord promised to do before the coming of the Redeemer of the world. We bear witness to the world that this Prophet, Joseph Smith, raised up of the Lord, was in very deed the instrument that the Lord had in waiting through the centuries, in the preexistent state when the Lord stood in the midst of the spirits and said to Abraham:

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He walked in the paths of humility, and clean was his heart. His words were not crooked nor double. He went everywhere, teaching the people the beauty of meekness. He

The last century that one of the noblest chiefs left this message. It is called the message of Gard and was quoted in the Overland Monthly in 1872:

whites had taken their lands, and this brought about many Indian wars. Indian chiefs rose at times to great heights of noble thoughts and actions. It was in the early days of

Some still better chance than that and that we shall in some way come into his presence again.

Our little Humster, whom you never saw since his first babyhood, has also gone over to the majority. We buried him yesterday under the pine tree, at my father's side.

student from Harvard College, writing his thesis for his doctor's degree in philosophy, had his attention called to the belief that Williams James, one of the most learned

church, and one of them was the son of wellown Jewish parents. We had a chance of speaking about the Holy Bible and particularly the book of Genesis, part of which

a pleasant hour which we spent together, for their minds were open to the great truths of religion. They were not all of the same

A few days ago we had the opportunity of meeting a group of students who are doing advanced work in a wellown university who came with the purpose of talking over a

If men can be found who will revolt against the spirit of thoughtlessness and who are personalities sound enough and profound enough to let the ethical ideals radiate

and unite us by the lasting ties of mutual affection and fidelity.

I believe the third great spiritual event was the organization of the Church of Jesus Christ, with apostles, prophets, pastors, teachers, evangelists and so forth. And you and you have my witness and testimony this afternoon that these men in the First Presidency, the Council of the Twelve Apostles, and the Patriarch to the Church, are in very deed prophets of the Living God, representing him and bearing special witness of his divinity to the world today.

Then I believe, finally, the fourth cornerstone or spiritual event was the embodiment of the truths contained in the message which Joseph Smith gave to the world, completely revolutionizing, if you please, the spiritual things, something that was definitely contrary to the doctrines of men which had been taught up to that period, and in that gospel we have a form or a pattern for living. For the gospel of Jesus Christ teaches me how to live, not how to die, but to enjoy life here in this mortal life, with all its problems, with all its trials, with all its troubles.

I am grateful that I can have echo in my heart and in my mind the words of Jesus:

Come unto me, . . . Take my yoke upon you, . . . For my yoke is easy, and my burden is light. (Matt. 11 28.)

Brothers and sisters, may we be further resolved today, as we leave this glorious conference, more to spiritualize our lives upon the great truths which are presented for our study, contained in the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price.

I bear you my testimony that God lives, that Jesus is his divine Son, our Elder Brother, that he is the Savior of the World, that Joseph Smith was and is a Prophet of God and that those who have succeeded him in that position in this Church have been men of God, even prophets, down to President David O. McKay today.

May God bless us that that testimony may abide within our hearts, that we will be equipped to meet the various trials and problems which may confront us, I humbly

in the name of the Lord Jesus Christ, our divine Savior. Amen.

President David O. McKay:

The Choir and congregation joined in singing the., hymn "High On The Mountain Top.

President David O. McKay:

Elder Levi Edgar Young of the First Council of the Seventy will now speak to us, and Elder Young will be followed by Bishop Joseph L. Wirthlin.

ELDER LEVI EDGAR YOUNG Of the First Council of the Seventy

I am very glad today to know that the members of this choir are descendants of the German people. Many of them were born here, it is true. It always reminds me, when

We, my brethren and sisters, have a great heritage, and the object of our general conferences is to bring the members of the Church together to hear the word of God. We are living in an age when the truths of God are needed to solve the problems of our times. Our fathers, their lips glowing with the words of faith; called God to witness that the truths of the gospel would be taught our children of the future. No age of history has been more complex than that of today, and one of the problems is how to teach our children that they may grow up with faith in God and his eternal purposes. There are fundamental truths that must ever be known and held sacred by us and by the children of the world, for we have been passing through an age of wars, and never in all history has the hate of man for man been so universal as it has been the last few years. It was a writer of ancient times, 500 years B.C. who wrote:

The age in which we live should be distinguished by some glorious enterprise. Let the leaders strive to put an end to our present troubles. Treaties of peace are insufficient for that purpose. They may retard, but they cannot prevent our misfortunes. We are in need of some durable plan which will forever put an end to our hostilities and unite us by the lasting ties of mutual affection and fidelity.

It is only a few weeks ago that Albert Schweitzer left this message to Americans, and we may say the world, for he has become a world character:

If men can be found who will revolt against the spirit of thoughtlessness and who are personalities sound enough and profound enough to let the ethical ideals radiate from them as forces, there will start an activity of the spirit which will be strong enough to evoke a new mental and spiritual disposition in mankind.

A few days ago we had the opportunity of meeting a group of students who are doing advanced work in a wellown university who came with the purpose of talking over a few questions that had puzzled them. It was a pleasant hour which we spent together, for their minds were open to the great truths of religion. They were not all of the same church, and one of them was the son of wellown Jewish parents. We had a chance of speaking about the Holy Bible and particularly the book of Genesis, part of which came up for discussion. We all agreed that nothing surpasses the first chapter of Genesis in sheer beauty, for it is the divine truth that God lives and is the Creator of heaven and earth and is the Father of mankind. What a fine thing for the youth of the world to have this knowledge taught them. It was just a few days ago too, that a student from Harvard College, writing his thesis for his doctor's degree in philosophy, had his attention called to the belief that Williams James, one of the most learned men, wrote when his little boy died:

Our little Humster, whom you never saw since his first babyhood, has also gone over to the majority. We buried him yesterday under the pine tree, at my father's side.

Another beautiful truth could be taught to the youth of our schools. It concerns the American Indians. The tribes of America always held through the years that the whites had taken their lands, and this brought about many Indian wars. Indian chiefs rose at times to great heights of noble thoughts and actions. It was in the early days of the last century that one of the noblest chiefs left this message. It is called the message of Gard and was quoted in the Overland Monthly in 1872:

Many snows ago, there lived a young Hoopa named Gard. He knew the stars and the habits of the trees. "Wide as the eagles fly," was he known for his love of peace. He walked in the paths of humility, and clean was his heart. His words were not crooked nor double. He went everywhere, teaching the people the beauty of meekness. He
Prophet:
connection with my belief that we are in the Church of the Lord Jesus Christ established through the Prophet Joseph Smith.

BISHOP JOSEPH L. WIRTHLIN Presiding Bishop of the Church

speak to us.

Elder Levi Edgar Young, Senior President of the First Council of Seventy, has just concluded speaking. Bishop Joseph L. Wirthlin of the Presiding Bishopric will now speak to us.

President David O. McKay:

Elder Levi Edgar Young, Senior President of the First Council of Seventy, has just concluded speaking. Bishop Joseph L. Wirthlin of the Presiding Bishopric will now speak to us.

President McKay, my beloved brethren and sisters; I sincerely trust that the Lord may bless me in the endeavor to express to you one or two thoughts that I have in connection with my belief that we are in the Church of the Lord Jesus Christ established through the Prophet Joseph Smith.

In thinking of the Prophet Joseph Smith, there comes to mind a great statement made in the Doctrine and Covenants, section four, wherein the Lord said this to the Prophet:

The report of Gard went throughout the land. Grayarded men came many days journey to sit at his feet. But one day Gard went from his wigwam and was gone many suns. His brother was distressed and feared. At first he said: "He is teaching the people and will come back.

After coming to him on the sky and spoke to his brother. "Listen. I have been in the land of souls. I have beheld the great God above. I have come back to earth to bring a message to the Hoopas, that they must dwell in peace with their neighboring tribes. Put from your all thoughts vengeance. Wash your hearts clean. Redden your arrows no more in your brother's blood. Then the Great Man will make you to increase greatly and be happy in His good land. Ye shall keep the dance of Peace which the Great Man has appointed. When ye observe, ye shall know if ye are clean in your hearts by a sign."

Having said these words, Gard was wrapped in a cloud and floated up into the souls.

With all the individual and racial differences among men of the nations of the world, there are also common characteristics. Spiritually minded people have always lived. The sublime faith in God as shown in the writings of the Old Testament indicates that this life on earth is but a period of preparation for the life hereafter. Maeterlinck, the Belgian writer, tells us that when we become acquainted with ancient religions, we must understand in their broad outlines and divine principles, and the farther back we go, the more perfect they are and the more closely related to the loftiest beliefs of our own times.

"Every man who learns," says Ralph Waldo Emerson, "must do so by laborious reading." Such a man looks forward to an expanding knowledge. He becomes a lover of books, and great books tell us of God and truth. The attitude of the Prophet Joseph Smith alone in reference to study and the gaining of knowledge from books is one of the sublime truths of his life. He had the spirit of learning, a thing we need in our schools today.

The gospel of Jesus Christ will yet appeal to millions; yes it will be seen and known in all the world. The future is lighted for us with the radiant colors of hope. Strife and sorrow will disappear. Peace and love will reign supreme sometime. The lesson of prophets, the dream of poets and musicians is confirmed in the light of modern knowledge, and as we gird ourselves for the work of life, my brethren and sisters, today and tomorrow, we may look forward to the time when in the truest sense the kingdoms of this world will become the kingdoms of Christ, and he shall reign forever and ever as King of kings, and Lord of lords.

That is the great ideal of the future of the members of this Church, of the gospel of Jesus Christ, and that we may know it, I ask in the name of Jesus Christ, our Redeemer. Amen.

President McKay, my beloved brethren and sisters; I sincerely trust that the Lord may bless me in the endeavor to express to you one or two thoughts that I have in connection with my belief that we are in the Church of the Lord Jesus Christ established through the Prophet Joseph Smith.

In thinking of the Prophet Joseph Smith, there comes to mind a great statement made in the Doctrine and Covenants, section four, wherein the Lord said this to the Prophet:
Now behold, a marvelous work is about to come forth among the children of men. (vs. 1.)

That was given to the Prophet in 1829. In 1830, the Church was organized with but six members. The Prophet lost his life in 1844, at which time there were in the Church approximately forty to forty-five thousand members, an indication to me, and I am sure to you, that when the Lord said to the Prophet, “Now behold, a marvelous work is about to come forth among the children of men who heard of that great revelation accepted it, and the result, as I said, was that there were between forty and forty-five thousand who were members of the Church when the Prophet lost his life.

It is most inspiring to me to know that the Church was in existence for fourteen years when the Prophet died, and when you think of the accomplishment in that period of time, there is no question but what the Prophet Joseph was being inspired by the Lord in building up the kingdom.

From that time on, after the death of the Prophet, it was necessary for the Church to leave Nauvoo and come into the tops of these mountains where we now exist. Brigham Young became the President, and during his period there were approximately 150,000 members; in the time of President John Taylor, approximately 200,000; in the time of President Wilford Woodruff, approximately 250,000; in the days of President Lorenzo Snow, approximately 278,645; in the days of President Joseph F. Smith, approximately 495,960; in the days of President Heber J. Grant, approximately 979,454; and in the days of President George Albert Smith, approximately 1,111,314 members. Today, in the day of President David O. McKay, there are approximately, in 1954, 1,302,400.

This again proves to us, as the Lord said through the Prophet Joseph, “Now behold, a marvelous work is about to come forth among the children of men.” And the children of men have accepted it from that day until this day an are accepting it as it is being taught to them by missionaries and others who are bringing to them the gospel of the Lord Jesus Christ.

I think of the great work of President David O. McKay. In 1952, President McKay visited eleven nations. In 1953, President McKay selected sites for two new temples of which, of course, has already been dedicated, you know, in faroff Switzerland, and another one soon is to be built in Great Britain. In addition, in 1954, President David O. McKay covered 50,000 air miles, visiting eight nations in Europe, Africa, South America, and South America. In 1955, President McKay visited seven nations in the South Pacific, including Hawaii, Samoa, Australia, and New Zealand, and at the same time selected a site for a temple in New Zealand; all of which again is evidence of the fact that the Lord did reveal to the Prophet Joseph that a great and a marvelous work was about to be taught and sent forth among men.

In 1893, President Woodruff made this statement as he dedicated the Salt Lake Temple, “That from this time on, the power of the evil one would be broken and that the enemy would have less power over the Saints.” How true that is! When we go back into the history of this great Church, from 1893 until now, we find that the power of the evil one has become weak; and therefore, it has been possible to go out and preach the gospel in the world. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. (Rom. 1:16.)

It is most inspiring to me to know that the Church was in existence for fourteen years when the Prophet died, and when you think of the accomplishment in that period of time, there is no question but what the Prophet Joseph was being inspired by the Lord in building up the kingdom.

There is no question in my mind that when an individual who, in his heart, desires to serve God and live the gospel of the Lord Jesus Christ and prays to the Lord, he will receive the blessings of the Lord according to what his needs are. I think of the words of the Lord, too, wherein he said this: “The glory of God is intelligence, . . . (Ibid., 93:36.)

Therefore, brethren and sisters, would like to say this, that each and every one of us has great responsibilities because we belong to the Church of the Lord Jesus Christ, and the Lord said this through the Prophet Joseph to us:

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

Therefore, if ye have desires to serve God ye are called to the work;

For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul; (Ibid., 4:2)

Actually, if we have the faith in our hearts that this is the work of the Lord Jesus Christ and desire to serve the Lord, we can only do it through the work and through the results of our efforts in building up the kingdom and making it strong, so strong that the world will accept the great truths as they are being forwarded to them through our missionaries, and as has been done through our President in the last two or three years.

I accept what the Lord said through the Prophet to us, in speaking about what we should do, and what our attitude should be:

And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

Then he went on to say:

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

Ask, and ye shall receive; knock, and it shall be opened unto you. Amen. (Ibid., 4:5)

There is no question in my mind that when an individual who, in his heart, desires to serve God and live the gospel of the Lord Jesus Christ and prays to the Lord, he will receive the blessings of the Lord according to what his needs are. I think of the words of the Lord, too, wherein he said this: “The glory of God is intelligence, . . . (Ibid., 93:36.)

What a marvelous opportunity we all have in this great Church where the apostles of the Lord Jesus Christ teach us the gospel! Therein we do receive the knowledge of the glory of God; “The glory of God is intelligence, (Ibid., 93:36) which intelligence we can use in our lives from day to day. Surely it becomes the glory of God unto us.

In my testimony I feel as did the apostle of old, when Paul said:

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. (Rom. 1:16.)

I would make one addition, and I might not ashamed of the gospel of Christ, for it is the power of God unto salvation revealed to us and given to us through the Prophet Joseph and every one of the Apostles who has lived from that day until this time.

I am grateful for the testimony I have that this is the Church of the Lord Jesus Christ. I am grateful for the testimony that I know that Joseph Smith was a Prophet of God, and every President of the Church has been a prophet of Godas an apostle. I am grateful for the opportunity of the services that are rendered through the power of the priesthood, for with our priesthood, brethren and sisters, we have many responsibilities and many opportunities to help build up the kingdom. I leave you my humble testimony that this is the Church of the Lord Jesus Christ, that Joseph Smith was indeed a Prophet of God. There is no question about it: This is the work of God. May we do all within our power to continue to build it up, and therein enjoy all of the blessings that the Lord will give us as we go forward in his behalf, I humbly ask, in the name of Jesus. Amen
President David O. McKay: I know I express your feelings when I say that we are grateful to hear Bishop Wirthlin speak with his characteristic energy and faith. The Lord bless him, and continue to bless him that he may continue in the great work he is performing.

The Presiding Bishopric will conduct a special meeting in the Tabernacle tonight, beginning at seven o'clock. The meeting will feature the Aaronic Priesthood program. The following leaders are invited to be in attendance: stake presidencies, high councilmen, bishops, members of stake and ward Aaronic Priesthood committees, and all other leaders interested in the Aaronic Priesthood program at seven o'clock.

We are truly thankful for their inspirational singing this day. What a blessing their songs have been, and the way they have been rendered. The son of the righteous, truly is a prayer unto the Lord.

The third session of the Conference was held in the Tabernacle Saturday morning, October 1, at 10 o'clock, with President David O. McKay presiding and conducting.

The M.I.A. Chorus sang the hymn, "The Morning Breaks."

Elder Joseph Anderson, Clerk of the Conference, will now give the vital statistical data, the changes in ward and stake organizations, and the obituaries of the Church.

Elder Joseph Anderson, Clerk of the Conference, read the following report:
NEW TEMPLE PRESIDENT

Samuel E. Bringhurst appointed president of the Swiss Temple.

MISSION CHANGES AND NEW PRESIDENTS APPOINTED

Gulf States Mission, formerly known as the Texasuisiana Mission.

Northern Far East Mission, formerly known as the Japanese Mission.

South Australian Mission, new mission created from a division of the Australian Mission. Thomas Sanford Bingham appointed president.

Southern Far East Mission, new mission, created from a division of the former Japanese Mission. Herald Grant Heaton appointed president.

Zelph Y. Erekson appointed president of the Australian Mission, to succeed Charles V. Liljenquist.

Clifton G. M. Kerr appointed president of the British Mission, to succeed A. Hamer Reiser.


J. Earl Lewis appointed president of the Canadian Mission, to succeed J. Melvin Toone.

Edgar L. Wagner appointed president of the Central American Mission, to succeed Gordon M. Romney.

Henry A. Smith appointed president of the Central Atlantic States Mission, to succeed Claude W. Naider.

Douglas H. Driggs appointed president of the Northwestern States Mission, to succeed James A. McMurrin.

Berkeley L. Bunker appointed president of the Southern States Mission to succeed Peter J. Ricks.

Alfred Eugene Rohner appointed president of the Southwest Indian Mission, to succeed Golden R. Buchanan.

Fred W. Stone appointed president of the Tongan Mission to succeed D'Monte W. Coombs.

Frank D. Parry appointed president of the Uruguayan Mission to succeed Lyman S. Shreeve.

NEW STAKES ORGANIZED

Honolulu Stake organized August 28, 1955 by division of Oahu Stake.

New Orleans Stake organized June 19, 1955 from branches in the Texasuisiana and Southern States Missions.

Redondo Stake organized May 29, 1955 by the division of Inglewood Stake.

STAKE PRESIDENTS CHOSEN

Phil D. Jensen, president of Alpine Stake, to succeed Edward V. Burgess.

Frank B. Bowers, president of Bonneville Stake, to succeed Junius M. Jackson.

Ben E. Lewis, president of East Sharon Stake, to succeed Henry D. Taylor.

Julius B. Papa, president of Gridley Stake, to succeed Harry E. McClure.

Jay Ambrose Quealy, Jr., president of Honolulu Stake.

Clive M. Larson, president of New Orleans Stake.

Grant M. Burbidge, president of Pioneer Stake, to succeed Henry A. Smith.

Leslie Lloyd Prestwich, president of Redondo Stake.

George C. Ficklin, president of South Bear River Stake, to succeed Clifton G. M. Kerr.

Percy K. Fetzer, president of Temple View Stake, to succeed Adiel F. Stewart.

G. Marion Hinckley, president of West Utah Stake, to succeed J. Earl Lewis.

NEW WARDS ORGANIZED

Palmdale Ward, Bakersfield Stake, formed by division of Lancaster Ward.

Ogden 48th Ward, Ben Lomond Stake, formed by division of Ogden 40th Ward.

Cowley 2nd Ward, Big Horn Stake, formed by division of Cowley Ward and Deaver-Frannie Branch.

Hailey Ward, Blaine Stake, formerly Hailey Branch.

North 33rd Ward, Bonneville Stake, formed by division of 33rd Ward.
Logan 21st Ward, Cache Stake, formed by division of Logan 9th and 15th Wards.

Cannon 7th Ward, Cannon Stake, formed by division of Jordan Park Ward.

Cedar 7th Ward, Cedar Stake, formed by division of College Ward.

Kaysville 4th Ward, Davis Stake, formed by division of Kaysville 3rd Ward.

Kaysville 5th Ward, Davis Stake, formed by division of Kaysville 2nd and 3rd Wards.

Kaysville 6th Ward, Davis Stake, formed by division of Kaysville 1st Ward.

Union 4th Ward, East Jordan Stake, formed by division of Union 1st Ward.

Whittier 3rd Ward, East Los Angeles Stake, formed by division of Whittier 1st Ward.

Whittier 4th Ward, East Los Angeles Stake, formed by division of Whittier 2nd Ward.

Garden Heights South Ward, East Mill Creek Stake, formed by division of Garden Heights Ward.

Phoenix 13th Ward, East Phoenix Stake was formerly Spanisherican Branch.

Hanford Ward, Fresno Stake, formerly Hanford Branch.


Mountain View 2nd Ward, Hillside Stake, formed by division of Mountain View Ward.

Mountain View 4th Ward, Hillside Stake, formed by division of Monte Vista and South Edgehill Wards.

Wasatch 2nd Ward, Hillside Stake, formed by division of Wasatch and Edgehill Wards.

Iona 2nd Ward, Idaho Falls Stake, formed by division of Iona Ward.

Idaho Falls 20th Ward, Idaho Falls Stake, formed by division of 5th, 9th, and 14th Wards.

Idaho Falls 21st Ward, Idaho Falls Stake, formed by division of 5th, 9th and 14th Wards.

Layton 8th Ward, Layton Stake, formed by division of Layton 3rd Ward.

Long Beach 7th Ward, Long Beach Stake, formed by division of Long Beach 2nd Ward.

Westwood 2nd Ward, Los Angeles Stake, formed by division of Westwood Ward.

Casa Grande Ward, Mesa Stake, formerly Casa Grande Branch.

Rupert 4th Ward, Minidoka Stake, formed by division of Rupert 2nd Ward

Riverside 2nd Ward, Mt. Rubidoux Stake, formed by division of Riverside Ward.

Middleton Ward, Nampa Stake, formed by consolidation of Black Canyon and Star Branches.

Baton Rouge Ward, New Orleans Stake, formerly a branch in the Texasuisiana Mission.

Biloxi Ward, New Orleans Stake, formerly a branch in the Southern States Mission.

Columbia Ward, New Orleans Stake, formerly a branch in the Southern States Mission.

Hammond Ward, New Orleans Stake, formerly a branch in the Texasuisiana Mission.

Hattiesburg Ward, New Orleans Stake, formerly a branch in the Southern States Mission.

Liberty Ward, New Orleans Stake, formerly a branch in the Southern States Mission.

New Orleans Ward, New Orleans Stake, formerly a branch in the Texasuisiana Mission.

Idaho Falls 18th Ward, North Idaho Falls Stake, formed by division of the Idaho Falls 4th and 10th Wards.

Idaho Falls 19th Ward, North Idaho Falls Stake, formed by division of Idaho Falls 10th and 13th Wards.

North Highlands Ward, North Sacramento Stake, formed by division of Del Paso Ward.

Ogden 49th Ward, Riverdale Stake, formed by division of Ogden 32nd and Riverdale Wards.

Auburn Ward, Sacramento Stake, formerly Auburn Branch.

Sacramento 5th Ward, Sacramento Stake, formed by division of Sacramento 1st Ward.

San Jose 4th Ward, San Jose Stake, formed by division of San Jose 1st Ward.

Monticello 2nd Ward, San Juan Stake, formed by division of Monticello Ward.
Westdale 2nd Ward, Santa Monica Stake, formed by division of Westdale and LaCienega Wards.

Shelley 4th Ward, Shelley Stake, formed by division of Shelley 1st Ward.

Kearns 5th Ward, Taylorsville Stake, formed by division of Kearns 4th Ward.

Vernal 4th Ward, Uintah Stake, formed by division of Vernal 2nd Ward.

Vernal 5th Ward, Uintah Stake, formed by division of Vernal 1st and 3rd Wards.

Belvedere 2nd Ward, Wells Stake, formed by division of Belvedere Ward. South Jordan 2nd Ward, West Jordan Stake, formed by division of South Jordan Ward.

West Jordan 3rd Ward, West Jordan Stake, formed by division of West Jordan 1st Ward.

Wilford 2nd Ward, Wilford Stake, formed by division of Wilford and Cummings Wards.

Evanston 4th Ward, Woodruff Stake, formed by division of Evanston 1st and 3rd Wards.

Auwaiolimu, Kahala, Kailua, Kaimuki, Kaneohe, Waikiki, and Waimanalo, Honolulu Stake, formerly of Oahu Stake.

Cannon 6th Ward, Cannon Stake, formerly Jordan Park Ward.

Edgehill 2nd Ward, Hillside Stake, formerly South Edgehill Ward.

Mountain View 3rd Ward, Hillside Stake, formerly Monte Vista Ward.

Eastland Branch, San Juan Stake, formerly Lockerby Branch.

Albany Branch, New Orleans Stake, formerly a branch in the Texasuisiana Mission.

Bayou LaCroix Branch, New Orleans Stake, formerly a branch in the Southern States Mission.

Bogalusa Branch, New Orleans Stake, formerly a branch in the Texasuisiana Mission.

Darbun Branch, New Orleans Stake, formerly a branch in the Southern States Mission.

Gonzales Branch, New Orleans Stake, formerly a branch in the Texasuisiana Mission.

McNeill Branch, New Orleans Stake, formerly a branch in the Texasuisiana Mission.

Pride Branch, New Orleans Stake, formerly a branch in the Texasuisiana Mission.

Sand Hill Branch, New Orleans Stake, formerly a branch in the Southern States Mission.

Sharp Park Branch, Palo Alto Stake formed by division of San Bruno Ward.

Elk Grove Branch, Sacramento Stake, formed by division of Sacramento 4th Ward.

Vacaville Branch, Santa Rosa Stake, formed by division of Fairfield Ward.

Deer Park Branch, Spokane Stake formed by division of Spokane 3rd Ward.

Riggins Branch, Weiser Stake, formed by division of McCall Branch.

Deaver-Frannie Branch, Big Horn Stake, membership transferred to Cowley Ward.

Sabrina Branch, Layton Stake, membership transferred to Layton 7th Ward.

La Brea Ward, Los Angeles Stake, membership transferred to Arlington and Wilshire Wards.

Tooele 9th Ward, North Tooele Stake membership transferred to Tooele 5th and 8th Wards.

Kahana Branch, Oahu Stake, membership transferred to Hauula Branch.

Kimball Ward, Shelley Stake, membership transferred to Firth Ward.

THOSE WHO HAVE PASSED AWAY

Howard J. McKean, Chairman, Church Building Committee.

Cornelius Zappey, president of the East Central States Mission.

Claude W. Nalder, president of the Central Atlantic States Mission.
I suppose there are members in the congregation and who are listening in who are anxious to know something about their boys who are in the service of the country in the Far East; and others who are anxious to know about their sons serving in the mission fields in that section of the world. I will have more to say about that as I continue. I wish to make a brief report of what was accomplished in the mission assigned to me to the Far East.

Wednesday the 27th, conference convened in Karuizawa in Japan and was held for three days with the missionaries of the Japanese Mission and servicemen who were able to attend. At that conference the division of the Japanese Mission was presented, renaming the northern part composed of Korea, Japan, and Okinawa, the Northern Far East Mission, and the southern part, composed of Formosa, Hong Kong, the Philippine Islands, and Guam, the Southern Far East Mission, with Herald Grant Heaton as president, Hilton A. Robertson remaining as president of the Northern Far East Mission. He had been presiding over all that territory before the division.

This vote was received unanimously in the affirmative, and every place we went and held conference from that time on, the same procedure was carried out, so that the members of the Church in each place had an opportunity to vote on the matter of creating two missions out of what was the Japanese Mission.

Now the term Japanese Mission hardly suited the situation, for it was not just Japan that was concerned. Therefore, they readily accepted the change and that the northern part be called the Northern Far East Mission, taking in Korea, Japan, and Okinawa.

Wednesday we went to Munsani. We held a meeting there on the borders of the land separating North from South Korea. On Thursday following, we returned to Seoul, attended to some business there, and then took plane for Pusan and held meetings with the members there.

President Joseph Fielding Smith

PRESIDENT JOSEPH FIELDING SMITH Of the Council of the Twelve Apostles

Wednesday, August 23, we left at 10:30 pm. for the Island of Guam where we arrived the next morning. We remained in Guam, holding meetings with Saints and servicemen until the morning of Friday, August 26, when we took our leave and by plane arrived in Honolulu, Friday morning, August 26, at 4:45 am.

I want to say a few words of commendation for some of these brethren in the Far East who are doing a wonderful work: first, Colonel Robert H. Slover, chairman of the servicemen's coordinating committee in those lands, a vigorous, energetic, faithful man in the service of the country, devoting his time to our servicemen, attending to the details and looking after the interests of the young men in the service in a most thorough manner.

Now I want to say to you mothers, particularly, fathers, too, who have sons in the mission field in any of these Eastern countries. We have no missionaries in some of these lands.
Certainly the greatest question to be decided by any man during his lifetime is the one suggested by Pilate, “What shall I do with Jesus?” The Jews made their choice and their choice goes on forever 'twixt the darkness and the light.

Some great cause, God's new Messiah Offering each the bloom or blight Parts the goats upon the left hand And the sheep upon the right.

Once to every man and nation Comes a moment to decide In the strife of truth and falsehood For the good or evil side.

In our lives we are forced to make many decisions. By our answers to life's questions, we determine our own destiny. James Russell Lowell wrote some significant lines entitled, “The Present Crisis.” He says:

Do not feel disappointed. The missionaries do not feel disappointed unless perchance they never received the spirit of their mission. You fathers and mothers who have sons serving in the forces, be proud of them. They are fine young men. Some of our servicemen are converts, who have been brought into the Church by the teachings, by precept and by example -- principally by example by the members of the Church who are also serving with them in the forces.

I met a number of young men who said, “We came in the Church because of the lives of these young men and because they taught us the principles of the gospel.”

They are doing a good work. There might be one or two that may be careless, but those young men with whom I had the privilege of meeting, talking to, would bear their testimony of the truth and were walking humbly. And as I met with the officers and chaplains (and unfortunately, at this time, we have no chaplain of the Church there), but when I met with them, universally they said, “We like your young men; They are clean. They are dependable.”

One of these chaplains, when I was talking with him, said, “I keep two of these young men of your faith with me all the time. If I lose one of them, if he is called away, I get another.” While I was talking with him, a young man came in with a message, and when he was in there, he held out his hand and said, “I am Brother sod. (I do not remember his name now.)” He received the instruction given him and departed. A little later another one came. He likewise was a member of the Church. This man, not a member of the Church, said, “I keep them with me all the time because they are dependable.”

Be proud of your boys. Be proud of your young men in the mission field. That is a good field, and those people are entitled to hear the truth just as well as the people of Europe or of any other part of this world. These people who are living and laboring among them are happy. I saw none that was discontented.

The Spirit of the Lord is leading them. The doors are opening for them to preach the gospel.

Now just one more word that I would like to say. This comes a little close to me; nevertheless I want to say it. Sister Smith's singing everywhere we went was a great help. When she could not go to Korea, we took a record of "The King of Glory," and we were able to broadcast the recording from the military grounds so it could be heard all over the city; so her voice was heard there, although she was not privileged to accompany me.

It was a glorious visit. I think we accomplished some good.

Brother Heaton, a young man, full of energy and astonishingly full of knowledge, knows those people in the Far East and loves them, and he will be successful in his mission field.

The Lord bless you, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

That interesting report of the expansion of the Church in the Far East, a significant epoch in Church history, to which you have just listened, was given by President Joseph Fielding Smith, President of the Quorum of the Twelve Apostles. We shall now hear Brother Sterling W. Sill, Assistant to the Twelve. He will be followed by Elder Marion D. Hanks.

ELDER STERLING W. SILL Assistant to the Council of the Twelve Apostles

Much has been said at this conference about the life and mission of the Master. I pray that what I may say will not detract from that which has already been said.

After that long awful night of betrayal and trial, Jesus was brought before Pilate. Pilate believed that Jesus was innocent of any wrong and made a weak attempt to try and save his life by taking advantage of one of his privileges as Roman governor to release a prisoner to the Jews at the time of the Passover. Pilate had in his custody a noted insurrectionist and murderer by the name of Barabbas, and probably relying upon the sense of fairness of the Jews that certainly they would not consent to the release of this notorious criminal and punish an innocent man, Pilate said, “Whom shall I release unto you? Barabbas or Jesus which is called Christ?” (See Matt. 27:21.) And Pilate musty have been startled to hear them say, “Barabbas.”

He said, “Then what shall I do with Jesus?” And the Jews replied, “Let him be crucified.” Pilate said, “Shall I crucify your king?” And they said, “We have no king but Caesar.”

Then Pilate took water and washed his hands before the multitude, saying, “. . . I am innocent of the blood of this just man: see ye to it.” And the Jews said, “. . . His blood be upon us and on our children. Then Barabbas was released and Jesus was delivered to be crucified.” (See Matt. 27:24.)

We might safely assume that both Pilate and the Jews felt that they had permanently settled any question which may have arisen in connection with the life of Christ -- Pilate by merely washing his hands, and the putting to death the very Son of God.

But there is a peculiar relationship which exists between the life of Jesus Christ and every other soul born into the world. In that great period of our preexistence, Jesus was appointed and ordained to be the Savior of the world and the Redeemer of men, and there is no other name given by which man can be saved. What Pilate and the Jews did to Jesus did not alter that relationship in the slightest degree, either for them or for us. For Jesus also bore our sins, and we are therefore party to his suffering and his atonement.

In our lives we are forced to make many decisions. By our answers to life's questions, we determine our own destiny. James Russell Lowell wrote some significant lines entitled, "The Present Crisis." He says:

Once to every man and nation Comes a moment to decide In the strife of truth and falsehood For the good or evil side.

Some great cause, God's new Messiah Offering each the bloom or blight Parts the goats upon the left hand And the sheep upon the right.

And the choice goes on forever 'Twixt the darkness and the light.

Certainly the greatest question to be decided by any man during his lifetime is the one suggested by Pilate, “What shall I do with Jesus?” The Jews made their
You may evade him as Pilate tried. Vainly you'll struggle from him to hide. What will you do with Jesus?

What will you do with Jesus? Neutral you cannot be, and someday your soul may be asking What will he do with me?

One of the best methods for solving a problem is to weigh carefully each of the alternatives. In this case there seem to be three. The first is that we may follow the example of the Jews and reject him and thereby, as Paul says, crucify unto ourselves the Son of God afresh. Such a course is unthinkable. But much of what the Jews did, they did in ignorance. Upon the cross Jesus said, "... Father, forgive them; for they know not what they do." (Luke 23:34.) The Jews didn't really understand what they were doing when they put to death the Savior of the world. Pilate didn't know that this young peasant carpenter standing before him was in very deed the great Jehovah who had created the earth.

But we might ask ourselves this question. Why didn't they know? here is probably only one answer: They lacked the honest effort, earnest inquiry, and humble prayer necessary to find the truth. But in large measure, we make exactly the same mistakes. When we absent ourselves from sacrament meeting, we don't really understand what we are doing. When we fail to pay our tithing or when we are married "until death do us part," we know not what we do. It is our ignorance as well as our sins that stands between us and our salvation.

If the Jews suffered so great a penalty for their sins committed largely in ignorance, what about us? We have all of the information that the Jews had, but in addition we have the judgment of time shining upon the life of Christ. We have the testimony of the apostles bearing witness to his divinity and sealing their testimony with their blood.

But in addition, a great flood of new knowledge has come into the world. In the early spring of 1820, God the Father and his Son Jesus Christ reappeared upon the earth to reestablish among men a belief in God. Besides this, we have been given three great volumes of new scripture outlining and explaining in every detail the simple principles of the gospel. If we lose our way, it will bed our own choice and not because we can't know the truth, except, if like the Jews, we fail to be sufficiently thoughtful and diligent, thereby exposing ourselves to the risk of "ignorantly" rejecting our personal Savior and with him our chances for eternal exaltation.

The second alternative of this question, "What shall I do with Jesus?" is that we may try to be neutral, and believe neither one thing nor the other. That is impossible, for either God is, or God is not. There is no middle ground. It is all or nothing. We either accept him by design or we reject him by default. For when we fail to decide a question one way, we automatically decide it the other way. That is, when we fail to decide to get on the train, we automatically decide to stay. off the train.

If a man should err in believing the gospel of Jesus Christ to be true, he could not possibly be the loser by the mistake. But how irreparable is his loss who should err in supposing the revelations of God to be false. There are many people who try to dispose of this question, "What shall I do with Jesus?" by saying that he was merely a great teacher. This is certainly a poor substitute for knowing the truth. It is also pretty dangerous, for as has been said:

Suppose there is a Christ, but that I should be Christless; Suppose there is a cleansing, but that I should remain unclean; Suppose there is a Heavenly Father's love, but that I should remain an alien; Suppose there is a heaven, but that I should be cast down to hell.

It has been said that "Man's greatest unkindness to man is not to hate him but to be indifferent to him." He who is indifferent to his friend is unkind to his friend. But he who is indifferent to his Savior is unmerciful unto himself.

Our third alternative to this question of "What shall I do with Jesus?" is that we may accept him. We may accept him eagerly and enthusiastically. We may fill our minds with his word, and consecrate our lives to his service. We have his own counsel on this question. In our own day he has said,

O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. (D & C 4:2.)

Each of us has been complimented by being reserved to live upon the earth in this greatest of all dispensations. We live when a great flood tide of wonders and knowledge and accomplishment has been release in the world. Our forefathers lived on a flat, stationary earth and plowed their ground with wooden sticks. But we live on an earth of power steering and jet propulsion. Noah reached the gospel for many years and failed to bring conversion to a single person outside his own family. Even in the dispensation of Jesus, less than one hundred years ha passed before the apostles all had been put to death and the world was well on its way into darkness of complete apostasy.

But we live in a time when "the field is white already to harvest." We have examples of stake missionaries who have brought conversion into the lives of five or ten or twenty human souls in a single year, and as Samuel Walter Foss cried, "Give me men to match my mountains," so the Church is crying for men to match the great opportunities of the present day.

In 1932 Walter Pitkin wrote a book entitled Life Begins at Forty. But life begins every morning. Life begins when we begin, and our real progress begins when we accept God's answer to that greatest question of our lives, "What shall we do with Jesus?"

May our Heavenly Father inspire us to get the right answer before it is too late, I pray in the name of Jesus Christ, Amen.
Memory is a beautiful and wonderful thing. As President Smith named this morning the places he had been and some of the events of his missionary adventures, my heart responded as many of yours must have to the enumeration of places familiar to many of us under circumstances very different from the mission which motivated him. I thought specifically of one island he did not visit but which might well be some day the subject of such a mission, where 5300 American boys gave their lives in order that the cause which they represented might be successful.

It was of one of those boys that I thought this morning, and as President Smith spoke, I tried to remember and write down a few words I once memorized which came from the pen of one of the American boys who died in the battle of Iwo Jima.

This twenty-year-old boy with his head in his mind that the predicament mankind had worked themselves into was one which only divine help might solve. He cried for a new revelation, for a voice from on high, for a voice of spiritual authority. I wondered when I first read it which of those whom I knew and loved and lost had answered his cry -- whether it was Marsden or Elwin or Ray or Chick or David or one of many others -- I wonder which one has told him, as surely one of them has, that the voice of spiritual authority has been and is being heard in our very day. The voice from on high has spoken to man, a voice which has proclaimed that God in truth does live, that Jesus is in truth his divinely Begotten Son who lived to teach us how to live, and died to save us; that there is a plan which God himself has made available to his beloved children, obedience to which will bring us the blessings which we might as his children naturally expect if we are obedient to his will, and which will ultimately exalt us in that condition of beauty and glory which will allow us eternally to work, to grow, to learn, to love, to live with him who is our Father.

As we moved to Pensacola, we found a young navy officer active as one of the district presidency, traveling with two of his wonderful young companions in the service from branch to branch, bearing witness of the truth, stimulating the saints, and work that needs to be done. Almost everywhere we have gone -- San Antonio, Los Angeles, Washington, D. C., and elsewhere -- we have found the same dedication and the same basic loyalty to the Lord.

Now to you wonderful young people who are here behind me, and to all others, may I say that there are those who would seek to make a "deal" with you, in the vernacular of our day, who would invite you to trade your "faith, your self-respect, your loyalty to the Lord, for some of the enticements of this day -- for education or wealth, for social preference, for political prominence or business success, for acceptability at school, for improper indulgence, for any of the others of the enticements which allure. However, may I say to you that there is nothing in this world more worth while than to give up to be a good Latter-day Saint. If wealth or education, social preference or political prominence, power in your profession these are what you want, my testimony, and I get it traveling through the Church among the wonderful people of this faith, that you may be anything you want to be worth being, and a believing, faithful Latter-day Saint.

There was a writer who said: "People who take off their religion to be educated or wealthy or socially accepted are like the man who took off his boots to walk in a broach." Many young men and women, I think, as I conclude, of a wonderful young man who was the only Latter-day Saint in a leading university in a great southern state. He said he had been offered a graduate scholarship when he was finished, and hoped it would still be available after he had served a mission. There are many, many similar cases throughout the Church. No Latter-day Saint young person needs to sacrifice anything important to be a real member of the Church. Remember that there are many wonderful people, old and young who have got out of human ability to run. I'm no religious fanatic, but we are in a situation where something better than human brains has got to give us advice.
It is good to see many in the audience whom we meet in stakes as we come to you each Sunday in stake conferences. Many times we come to you as total strangers, but tonight we have been privileged, have been encouraged, to sing with you and speak with you. I believe, as did President David O. McKay, that the music of the Church, the songs that we sing, have the power to inspire and uplift and give us new courage and new strength in the face of the trials and the suffering we all experience in our lives. When we sing of our faith, we bring the comfort and the assurance of the Spirit of the Lord into our souls, and when we sing that faith in the Church, in the Prophet, in the Lord, we are able to understand and feel that deepest, most profound sense of the love and protection that the Lord has for His children. It is beautiful and it is good.

I recall a poem I learned as a boy:

Hand in hand with angels through the world we go; Brighter eyes are on us than we blind ones know; Tenderer voices greet us than we deaf will own; But never walking heav’nward can we walk alone.

Those who dislike guidance, it seems to me, lack in humility. Jesus believed in guidance. I read a verse from the Gospels:

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

I thought of the statement made by someone who said, "Tell me the ballads a people sing, and I will tell you their character." I hope the Latter-day Saints will be judged by the songs they sing on occasions like this. This hymn, in particular, suggested guidance, prophetic guidance. Guidance is a beautiful word, it is a meaningful word. We all need to be guided and directed and inspired in our work and in our responsibilities.

I would like to thank my wife now because I did not do it this morning, when she was kind enough to offer a very beautiful prayer in my behalf. I was too touched then to be able to respond. I was going back again to that great prophet, the greatest of all the prophets, said Jesus, born of women. (See Luke 7:28.) These prophets were not dreamers, they were not visionary men, they were practical men. They saw the present and the future needs of the people to whom they were sent. They were men with a vision, but their vision was grounded in the reality of the needs of the people to whom they were sent. They saw the need and they responded to it, and they made a difference in the lives of those to whom they were sent.

Moses, the lawgiver of Israel, during the years of exodus from Egypt. Both of them were deeply concerned with the spiritual and temporal welfare of their people. Prophets came as they were needed. May we, you and I, heed the prophets who live today. May we be guided by their inspiring instruction, and may we undertake with the faith and the courage that they have shown in the face of adversity.

Looking back over the magnificent achievements of Brigham Young and those who followed, we can picture the tragic exodus of covered wagons and handcart companies. Every day was a challenge, and every night a hazard, full of danger and uncertainty. But the sturdy and unconquerable pioneers, under their prophet, never faltered; they pressed forward to their destination. On their arrival, they beheld a barren wasteland, covered with sagebrush and possessed by the savage Indians. What did they do? They saw the need and they responded to it. They planted the crops, they built the homes, they established the communities, they set the example. They saw the need and they met it. They were men of action, men of faith, men of courage. They were men who never gave up, who never gave in, who never gave up. They were men of vision, but their vision was grounded in the reality of the needs of the people to whom they were sent.

President Brigham Young, for instance, was a great prophet and more than a prophet. He was called to a great responsibility. It was not unlike that which fell upon Moses, the lawgiver of Israel, during the years of exodus from Egypt. Both of them were deeply concerned with the spiritual and temporal welfare of their people. Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify: and some of them shall ye scourge in your synagogues, and persecute them from city to city. (Matt. 23:34.)

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And when ye stand praying, if your father also shall see your good thoughts, how much more shall your heavenly Father see your good thoughts? (Matt. 6:6.)

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You will realize the significance of Paul's question put to Agrippa and the others: "Believeth thou the prophets?" Paul believed the prophets. He quoted their words to justify and substantiate his claims. I am convinced that the warnings and admonitions of the prophets, had they been duly regarded and respected, would have transformed the world, and evil forces operative in public and private life, now and in the past, would have been far less powerful.

We believe in prophets. We believe the only safe course for us is to follow the admonition of the prophets. Said Jesus:

But woe unto you, scribes and Pharisees, Hypocrites! For ye pay tithes of mint and anise and cummin, and have left out the weightier matters of the law, judgment, mercy, and faith. These you ought to have done, and not to leave the other undone. (Matt. 23:23-24.)

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For I say unto you, That...
We are grateful for your thoughtfulness and for your kindness and courtesy to us. We are grateful to you for your encouragement.

I cannot help expressing deep affection and appreciation for the stake presidents of this Church and for the ward bishoprics, for we see your great devotion. You so frequently put aside your own personal interests because of your responsibilities in the Church, and particularly among the young people of the Church.

I wish you could have all been at the meeting in the temple Thursday morning where the General Authorities were invited and privileged to meet with the First Presidency. When President McKay was speaking to us and sharing with us his experiences recently in Europe, I could not help thinking of a passage or statement that Brigham Young once made when he was referring to the humble man who converted him to the Church. He said something like this, "His spirit bore witness to my spirit, and I believed." That morning in the temple it was as if the Spirit of the Lord was speaking to the President of the Church and prophet of the Lord, and his Spirit bore witness to our spirits, and we believed.

I cannot help thinking you are partaking of some Spirit in this conference, because it has carried over into the conference so beautifully, and we have all felt that Spirit. What is that Spirit? It is the Spirit of our Heavenly Father, and we are privileged to enjoy that Spirit through the gift and the power of the Holy Ghost, for which I am sure all members of the Church are very grateful.

Sometime ago it was my privilege to visit one of the army camps, a large post of the government where many of our Latter-day Saint boys are stationed. Many of them are stationed there for their entire time in the army. Because they are stationed there for such a long time, many of them are privileged to bring their wives and children to live at the post.

They attended their Sunday evening service, and when I entered that chapel hall, it was filled to capacity. It was a thrill to see all those Latter-day Saint boys dressed in their military uniforms, and in the main accompanied by their wonderful wives, and in many instances, their new babies.

I wish all the parents of those boys could have looked in on them that night and listened to some of them speak. The brotherhood that existed in that group is not often found in the world. Those men loved one another. They were living with each other and praying for each other. I saw man of the young men in that audience whose fathers I know. I saw some of the young married women with their babies whose parents I know. You would have been very proud of them. They told me that there was seldom a time when any of our Latter-day Saint boys ever missed this Sunday service. President Joseph Fielding Smith just now told us that our servicemen are doing a great work for their country and for their Church. Of this I am confident.

After that wonderful meeting where we were all spiritually uplifted, a young man came up to me with his wife, and I recognized her. I knew her parents well. He asked, "May I ride with you into a certain city where tomorrow morning I must go to the hospital? I have an appointment to be there by eight o'clock." We told him that he could ride with us. I watched him bid goodnight to his wife and baby before leaving for the hospital for surgery. He was so calm and so wonderful, and so was she.

When they bade each other goodnight, I thought how unusual. What faith those two young people have in each other! What confidence they have in the Lord! But it did not take. me long to find out what was behind it. As we were riding along, I asked, "Will your wife get to see you while you are in the hospital?" And he said, "Oh no. It is too far away, and she hasn't a car." "Is she here on the post alone?" "Yes. Her folks aren't here, and my folks aren't here, but we have each other." Then he said, "We have the Lord, so she'll get along all right, and I'll be just fine. I'll be home in a few days."

What faith! Then he said, "While we've been out here, we've had wonderful experiences that mean so much to us." Then he gave me this experience as near as I can repeat it.

They were going to have a new baby, and his wife was not at all well. She had not been well for months. The doctor was worried about her, and so was he. There they were alone, except for the wonderful buddies that were around them, but no parents on either side were there with them. They were far from home.

One day the doctor called this young man and his wife to his office, and said, "I think I ought to tell you that I am very worried about your wife, and I think I should tell you that even your wife's life is, in danger as well as that of the baby.

Now, that would be quite a hard thing for a young couple to take. The doctor said, "Come back in three days. I am going to have another specialist here because I need his help. I am not a specialist in that line, but I know things are not right." He had made a lot of tests, examinations, and Xys. So in three days he asked them to come back.

That young couple went home that night, and I believe as nearly every young couple would do in this Church, they fasted, and they prayed nearly all night, pleading with the Lord to bless her that she would be well and that they could have their little baby. Next day he went to his assignment. He came home the second night, and they followed that same procedure, praying into the night with little sleep. The third day he went to his assignment, and he came home again. They followed that same procedure, and the three days were up. They should meet with the two doctors the next day.

The following morning when the sun came up and his wife awoke, she said to her wonderful sweetheart, "I feel much better," and as he looked at her, he said, "I am sure you are better." Her eyes were bright, and there was a little color in her cheeks, but they went off to see the doctors. When they walked in, the first doctor said to her, "Well, you look so much better today," and she said, "I feel much better."

Then the new doctor and the first doctor went over the charts and the history of the case. The second doctor was just as alarmed after he studied the charts and the Xys. Other Xys were taken, and the two doctors took the Xys and developed them and went into the other room, and they couldn't believe their eyes. Xys do not lie. They are factual. They put these Xys down by the side of each other, and the first doctor was astounded, and the second doctor said, "Are you sure these are the same Xys you took before?" "Oh yes," he said, "they are the only ones I have. I am sure they are the same Xys."

They went back out to the office and told this young man and his wife that they could go home, that there was nothing for them to worry about, that everything would be all right. The new second doctor went away, assuring the first doctor that he need not be concerned. This young couple was very happy and knew the Lord had answered their prayers.

This young man testified to me that, of course, those doctors, not being in the Church, could not understand the power of the priesthood. They could not understand our faith and the prayers and the fasting of these young people. "That night when we went home," the young man said, "we spent most of that night thanking the Lord for his blessings and for the miracle that had been performed, and in two or three weeks we had our new baby. You saw her tonight beautiful, healthy, lovely baby." Then he bore a strong testimony, testifying to the power of the priesthood; and his witness and his testimony was wonderful for a young man. I am sure that such testimonies are shared by thousands and hundreds of thousands of Latter-day Saints. What would that young man and his wife have done if they had not had that faith? What would they have done if they couldn't go to the Lord?
Our responsibility as members of the Church of Jesus Christ to declare the mission of the Savior was impressed upon us recently in a council meeting when President

David O. McKay made this significant statement:

"This is the Church of Jesus Christ, and it is our obligation to preach to the world that he is the Son of God, our Redeemer and our Saviour. We should love him for the mission and the sins that he took upon himself that we might live eternally. God's greatest gift to man.

I would plead with all of us that we adjust our affairs and our lives and our living so that when the time comes that we need the blessings of the Lord, we can go to him and know that he will hear us and grant our petitions.

I bear testimony to you that I know that God lives. Yes, his Spirit has borne witness to my spirit, and I believe, and I know, and I know Jesus was the Son of God, our Saviour and Redeemer. We should love him for the mission and the sins that he took upon himself that we might live eternally. God's greatest gift to man.

God bless you, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Thorne B. Isaacson of the Presiding Bishopric has just addressed us. Elder Harold B. Lee of the Council of the Twelve will be our concluding speaker.

Elder Harold B. Lee

ELDER HAROLD B. LEE Of the Council of the Twelve Apostles

The excellent remarks of Elder Sterling W. Sill this morning have recalled a story I heard repeated in a very impressive talk which was given recently where I was assigned to dedicate a new chapel. Our attention was called to the name on the front of the building -- The Church of Jesus Christ of Latter-day Saints. This is the story of the mission to impress our responsibility to Him in whose name we were then in meeting.

It was in 1909 at the University of Edinburgh. Lord Balfour, then the Prime Minister of England, was delivering an address on the subject of moral values which unite nations. He spoke of the common knowledge and common commercial resources which nations had to unite them, their intercultural relationships, their bonds of human friendships, and the improved methods of communication; and then closed his address amid the thunderous applause of those who had heard his, as judged by the world's standards, masterful address.

But the applause was interrupted by a Japanese student who was studying at the University. He stood up in the gallery and asked, "But Mr. Balfour, what about Jesus Christ?" There was a hushed silence as the presiding officer arose to conclude the meeting. They had heard a stern rebuke thus voiced by one of a pagan nation to the representative of one of the greatest so-called Christian nations on the face of the earth, for in his address Mr. Balfour had omitted the greatest and most fundamental of all essential bonds which would unite the nations of the earth.

The essentiality of that knowledge of the Savior and his divine mission was impressed by the Master on one occasion when he said to the Pharisees who had gathered around him, as they usually did to try to embarrass or to entrap him, "What think ye of Christ? . . . And they answered, "The son of David" (Matt. 22:42) referring of course to his Israelite lineage.

In all likelihood the Master was trying to call them back to what John, the forerunner of the Master, had taught when he had impressed the vital importance of this essential knowledge in his declaration.

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. (John 3:36.)

During his ministry there had been others not possessed of faith who had declared themselves about the Master. In his home country of Nazareth they had said in derision:

Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and loses, and Simon, and Judas? . . . And they were offended in him.

The Master sadly replied:

A prophet is not without honour save in his own country, and in his own house.

(Matthew 13:55, 57.)

On another occasion they said of him in scorn:

The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. . . . (Ibid., 11:19.)

In Jerusalem the scribes which came down said,

He hath Beelzebub, and by the prince of the devils casteth he out devils. (Mark 3:22.)

In contrast to these unsavory epithets, his faithful followers such as Peter, the chiefest of the apostles declared: "Thou art the Christ, the Son of the living God." (Matt. 16:16.) From his faithful Martha, "Yea Lord: I believe that thou art Christ, the Son of God, which should come into the world." (John 11:27.) And from another of his disciples after he had seen and handled the Risen Lord, Thomas impressed his testimony with these simple words: "My Lord and my God!" (Ibid., 20:28.) The measure of difference between those two groups of individuals who answered the query, "What think ye of Christ?" (Matt. 22:42) was the quality of which the Master had spoken of in his great Sermon on the Mount: "Blessed are the pure in heart: for they shall see God." (Ibid., 5:8.)

Our responsibility as members of the Church of Jesus Christ to declare the mission of the Savior was impressed upon us recently in a council meeting when President David O. McKay made this significant statement:

"This is the Church of Jesus Christ, and it is our obligation to preach to the world that he is the Son of God, our Redeemer and our Saviour, just a great teacher, but in reality the Son of our Father in heaven, and the Redeemer of the world; that he has broken the bands of death and has brought resurrection, that through him, by obedience to the gospel, we will gain eternal exaltation in his kingdom. May the Lord give us power and increase our ability to represent him in the world.

In that memorable Wentworth Letter, historically important to the Church, where the Prophet Joseph Smith answered the query as to what the Church believed, was the statement: "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

The symbolism of our belief and our declaration to the world is to be found everywhere. As I saw the pictures of the Swiss Temple, I read the words above the entrance and again recalled that on many of our other sacred structures are those significant words: "Holiness to the Lord." As you go into the great Salt Lake Temple, you will see what the pioneers did to symbolize every move they were to make through that sacred building. Even on almost every doorknob there has been cast in the beauty of their artistry those same words, "Holiness to the Lord." By that symbol every door in the temples of our God, indeed every step we take in life, is opened to those who go forward in "Holiness to the Lord!"
The dreariest prospect that can be imagined to those who have not only these symbols to constantly remind them, but also the testimony of that humble boy who told the coming of the Father and the Son in very person to converse with him, who bore testimony that other worthies came and restored their powers, and their keys of the priesthood, the dreariest prospect of those of this Church who have those testimonies and that knowledge given them, is that to be found in the Lord's castigation of those who have been given a divine calling by a divine command and had disobeyed when he said: "They who are not chosen have sinned a very grievous sin in that they are walking in the darkness at noon." (D & C 35:6.) Then he added, "If ye keep not my commandments, the love of the Father shall not continue with you, therefore shall walk in darkness." (Ibid., 95:12.)

Under the caption of an article, "What Makes Men Strong?" recently, I. Edgar Hoover, the head of the Federal Bureau of Investigation, made this significant statement: "Today we should ask ourselves the question, in answer to what the Master asked of those in his day, "What think ye of Christ?" We ought to ask as we would say it today, "What think we of Christ?" and then make it a little more personal and ask, "What think I of Christ?" Do I think of him as the Redeemer of my soul? Do I think of him as one who would die upon the cross? Do I think of him as I think of the Master, Jesus Christ?

Let me say that many of you will see the time when you will have all the trouble, trial, and persecution you can stand, and plenty of opportunities to show that you were not to be dismayed at all. I think of the man who, when he realized that he was in great trouble, said, "I know that I am in the company of the Lord, and therefore I will have peace." I think of the man who said, "I know that the Father has directed me to do this thing, and therefore I will not be dismayed." I think of the man who said, "I know that I have done right, and therefore I will not be dismayed."

Let me say that many of you will see the time when you will have all the trouble, trial, and persecution you can stand, and plenty of opportunities to show that you were to be steadfast and courageous. I think of the man who said, "I know that I am in the company of the Lord, and therefore I will have peace." I think of the man who said, "I know that the Father has directed me to do this thing, and therefore I will not be dismayed." I think of the man who said, "I know that I have done right, and therefore I will not be dismayed."
Elder Harold B. Lee of the Council of the Twelve has just addressed us. The Mutual Improvement Association Choruses from the Salt Lake Valley stakes will now sing, "Behold, God the Lord Passed By," conducted by Elder Elvis B. Terry. The closing prayer will be offered by Elder Antone K. Romney, president of the Provo Stake, after which this Conference will be adjourned until 2 o’clock this afternoon.

We are favored now to hear this pleasing group of singers, our young men and young women, sing the closing song.

The M.I.A. Chorus from the Salt Lake Valley Stakes sang the selection, "Behold, God the Lord Passed By."

President David O. McKay:

Will President Critchlow, president of the South Ogden Stake, come to the rostrum immediately at the close of this meeting.

President Antone K. Romney will now offer the benediction.

Elder Antone K. Romney, President of the Provo Stake offered the closing prayer.

Conference adjourned until 2 o’clock p.m.

Conference reconvened at 2 o’clock p.m.

President David O. McKay presided and commenced the meeting promptly at the time appointed.

The M.I.A. Chorus from the Salt Lake Valley Stakes was present and furnished the choral music for the meeting, with Ruth Hardy Funk conducting and Roy M. Darley at the organ.

President David O. McKay:

This cable which I hold in my hand was sent today from Buenos Aires, South America, and illustrates how close our far away members are to us here at headquarters. It is from President Valentine, who says, "The Argentine Saints and missionaries are all safe. Joining you in spirit at Conference."

Again the great Tabernacle on Temple Square in Salt Lake City is filled to capacity. Every seat is taken, so far as we can observe, and there are people standing in the doorways, at this the fourth session of the 126th SemiAnnual Conference of the Church of Jesus Christ of Latter-day Saints.

Overflow meetings are being held in the Assembly Hall and in Barratt Hall and services are being televised over KSL, Channel 5, and broadcast over Radio Station KSL, and by arrangement over eleven radio stations in Utah, Idaho, Oregon, Arizona, and California. And this is particularly interesting: special television cable installation will be shown in four chapels in Pocatello, Idaho, and by special arrangement over three television stations in Idaho. The names of these stations have already been announced to the radio audience.

The singing for this afternoon's session will be by the Mutual Improvement Association Chorus from the Salt Lake Valley stakes, with Sister Ruth Hardy Funk conducting, and Elder Roy M. Darley at the organ.

We shall begin by the Mutual Improvement Association Chorus singing, "Let the Mountains Shout for Joy," conducted by Sister Funk.

The opening prayer will be offered by Elder David E. Heywood, Sr., President of the Phoenix Stake.

Singing by the Chorus, "Let The Mountains Shout For Joy."

President David E. Heywood, Sr., of the Phoenix Stake offered the opening prayer.

Elder David E. Heywood, Sr., offered the invocation. He is president of the Phoenix Stake.

The M.I.A. Chorus from the Salt Lake Valley stakes will now favor us with "Jesus, Name of Wondrous Love," conducted by Sister Ruth Hardy Funk, after which Elder Mark E. Petersen of the Council of the Twelve will address us.

The Chorus sang the anthem, "Jesus, Name of Wondrous Love."

President David O. McKay:

Elder Mark E. Petersen of the Council of the Twelve will be our first speaker this afternoon. He will be followed by Elder Eldred G. Smith.

Mark E. Petersen
ELDER MARK E. PETERSEN Of the Council of the Twelve Apostles

I was surely pleased, brothers and sisters, when the First Presidency invited these wonderful young people to sing at this conference, and I would like you young people to know how grateful I am for your willingness to be here and for the excellence of your performance.

I am very proud of the MIA and the work the MIA is doing, and I am very proud of you that you sing so beautifully to our Savior, whom I know you love. I am glad that now, this year, together with all the rest of the young people of the Church, every wee you recite our MIA theme in which you declare that you are not ashamed of the gospel of Christ. I know you love it. I hope that always you will love it and that you will be faithful and true in every respect. God bless you for your work.

I do love the young people of the Church, and I love their faith. As I visit with them from time to time, I know that the Spirit of God rests upon them, and that the spirit of conversion is in them, and that most of them are serving the Lord and keeping his commandments. So I feel very, very good about the rising generation and about the future of this great Church.

Occasionally, however, there are some of our young people who go off on a tangent and do not keep the faith. One day I had a young man come in to visit with me. He had lost his faith. He came to me not because he thought I could do him any good, but because his mother had asked him to come to one of the brethren and see if some
Tell you the name of daughter of Pharaoh, that they know now from ancient records which they have dug up that that story is true, and that Moses was reared in the bulrushes.

"Do you not know that the archaeologists have discovered facts which prove that Moses was found in the bulrushes by a daughter of Pharaoh, and that they can even identify the bulrushes?"

"Yes, the story of Moses and the bulrushes," he quickly said.

"Well, I don't think of any at the moment."

"For instance?"

Then he brought up the Bible. "The Bible is full of stories that nobody could believe." "No, I could not believe it," he said. Incredible? Which is more difficult to believe, that God could speak in heaven and all the people of America hear it, or that the President of the United States could speak in the White House and all the people in America hear it? Which is more difficult to believe? Are these things incredible?

Then I brought up another thing. "In the Book of Mormon, which you say you do not believe, it says that the voice of Christ was heard all over the land by the people, and that they could hear what I would whisper those many, many miles away."

"Why don't you believe in prayer?" "I don't believe that I could kneel down in my bedroom and whisper a few words and have God way up in heaven, if there is a God, hear what I would whisper those many, many miles away.

"Would you believe it if it came from an archaeologist? If an archaeologist should find plates of ancient vintage with inscriptions upon them, and those plates were metallic, would you accept it?"

"You are no different from the scientists of the world who are believing the same thing and working in that direction. But," I said, "is it any more incredible to believe that a man could leave this earth and go out into space than to believe that a man could come from space and visit this world? Which is more difficult to believe, that you or I could fly to the moon or that Moroni could come to the Prophet Joseph Smith?"

Then he said, "But then there is that gold plate story that I cannot take.

He said, "Well, this idea that there was a book of gold plates with ancient inscriptions, and that Joseph Smith found it buried in the ground."

"Would you believe it if it came from an archaeologist? If an archaeologist should find plates of ancient vintage with inscriptions upon them, and those plates were metallic, would you accept it?"

"Well, I could believe it because archaeologists are men of science."

"These men of science have proven that there are such things as plates of gold. They themselves have dug up metallic plates with ancient inscriptions on them, records of the past, and they may be seen in museums of this that incredible? Is it any more difficult to believe that an archaeologist could find ancient records of lead or silver or copper or gold, with inscriptions, records of the past, than to believe that the Nephites made records of the past and that they were brought forth in our day? Which is the more difficult to believe?"

Then he said, "But, I do not believe in prayer.

"Why don't you believe in prayer?" "I don't believe that I could kneel down in my bedroom and whisper a few words and have God way up in heaven, if there is a God, hear what I would whisper those many, many miles away.

Then I told him about my wife and me being in Buenos Aires last Christmas. As we sat with the missionaries in the mission home that evening, the telephone rang, and we said, "Hello." On the other end of that telephone wire and across space where there were no wires, and then again picked up by other wires, came the voices of our daughter and son wishing us "Merry Christmas," saying it would not be Christmas unless they could speak to us.

"Incredible? There we were in Buenos Aires speaking in a normal tone of voice. They were in Salt Lake City. Our voices would go to the end of the wire, and then they would travel where there would be just space, and beyond the space over another wire. Is that incredible? If man can do that, do you not suppose God could hear your prayer?"

Then I brought up another thing. "In the Book of Mormon, which you say you do not believe, it says that the voice of Christ was heard all over the land by the people, all at once, simultaneously. I have heard people like you say they could not believe that." "No, I could not believe it," he said. Incredible? Which is more difficult to believe, that God could speak in heaven and all the people of America hear it, or that the President of the United States could speak in the White House and all the people in America hear it? Which is more difficult to believe? Are these things incredible?

Then he brought up the Bible. "The Bible is full of stories that nobody could believe."

"For instance?"

"Well, I don't think of any at the moment."

I suggested the story of Moses and the bulrushes. "Yes, the story of Moses and the bulrushes," he quickly said.

"Do you not know that the archaeologists have discovered facts which prove that Moses was found in the bulrushes by a daughter of Pharaoh, and that they can even tell you the name of daughter of Pharaoh, that they know now from ancient records which they have dug up that that story is true, and that Moses was reared in the bulrushes."
And he has given to me testimony that Joseph Smith truly knelt in prayer and in answer received the glorious visitation in which he talked face to face with the Father of Nazareth was his literal Son in the flesh, and that he is our Savior, and our Redeemer. I testify to you, and I testify to all men, that God has made known to me that he lives, and I know it as well as I know that I live. He has given me testimony that Jesus returned to that faith in God, of which the Psalmist of old sang: “The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.” (Psalm 24:1.)

Even the most pragmatic materialist in the face of present scientific knowledge, is led to the inevitable conclusion that the heavens declare the glory of God and the brotherhood of man, lifting ourselves closer to him by doing his will.

The existence of a Supreme Being is demonstrated by infinite adjustments without which life itself would be impossible. Man's presence on earth and the magnificent demonstrations of his intellect are a part of a program being carried out by the Supreme Intelligence. Let us then hold fast to our belief in a Supreme Intelligence, the love of God and the brotherhood of man.

Finally, as he closes his book, he says:

No oak tree ever bore chestnuts. No whale ever gave birth to a fish, and waving fields of wheat in every grain are wheat, and corn is corn. Law governs the atomic arrangement in the genes which absolutely determine every genus of life from beginning to extinction.

The first chapter of Genesis contains the real story of creation, and its essence has not been changed by knowledge acquired since it was written. The differences have arisen over details, which are not worth controversy.

He says that even the chronological arrangement in the story of the creation as given in Genesis fits into the modern scientific knowledge, and then he asks the question, “Can science pick a flaw in this briefest story ever told, the world's history in a few lines of print?” With regard to the story of creation, he again asks whether we should consider it incredible.

Then I took from my bookcase a little book called, Man Does Not Stand Alone, by Cressy Morrison. Cressy Morrison is pastesident of the New York Academy of Science, pastesident of the American Institute of New York, member of the Executive Board of the National Research Council, a Fellow of the American Museum of Natural History, a life member of the Royal Institution of Great Britain. He wrote this little book to prove from the standpoint of an upte scientist that it would have been impossible for the earth to be made by chance. I read this:

Suppose you take ten pennies and mark them from one to ten. Put them in your pocket and give them a good shake. Now try to draw them out in sequence, from one to ten, putting each coin back in your pocket after each draw. Your chance of drawing number one, is one to ten; your chance of drawing one and two in succession would be one in a hundred; your chance of drawing one, two, and three in succession would be one in a thousand. Your chance of drawing one, two, three, and four in succession would be one in ten thousand, and so on until your chance of drawing from number one to number ten in succession would reach the unbelievable figure of one chance in ten billion.

Then Morrison goes on to say:

The object in dealing with so simple a problem is to show how enormously figures multiply against chance. So many essential conditions are necessary for life to exist on our earth, that it is mathematically impossible that all of them could exist in proper relationship by chance, on any one earth at any one time. Therefore, there must be in nature some form of intelligent direction. If this be true, then there must be a purpose.

Then he reviewed the intricacy of creation, the intricacy of our own lives, the bodies of other living things, even of little plants. He talked about evolution and said that Darwin's theory was concocted before science had learned about the genes. "The genes," he said, "keep all forms of life within their own spheres. Life produces creations;" he said, "of varied designs in the image of its predecessors and gives them the power to repeat themselves for untold generations."

Then he asked the question whether it is really incredible to believe what the Bible says about everything having been formed originally to bring forth after its own kind:

Then he writes,

No oak tree ever bore chestnuts. No whale ever gave birth to a fish, and waving fields of wheat in every grain are wheat, and corn is corn. Law governs the atomic arrangement in the genes which absolutely determine every genus of life from beginning to extinction.

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Finally, as he closes his book, he says:

The existence of a Supreme Being is demonstrated by infinite adjustments without which life itself would be impossible. Man's presence on earth and the magnificent demonstrations of his intellect are a part of a program being carried out by the Supreme Intelligence. Let us then hold fast to our belief in a Supreme Intelligence, the love of God and the brotherhood of man, lifting ourselves closer to him by doing his will.

I was certainly happy, recently to read a graduation address delivered at the commencement exercises of one of our large universities, by Dr. Joseph W. Barker, pastesident and chairman of the Research Corporation of America and formerly dean of the engineering school of Columbia University.

He explained in his address that the scientists of the nineteenth century had been misled by certain of their observations and as a result came to conclusions which definitely were atheistic, but now he says:

Even the most pragmatic materialist in the face of present scientific knowledge, is led to the inevitable conclusion that the heavens declare the glory of God and the firmaments showeth his handwork.

As the children of Israel foretold the worship of the golden calf and returned to the faith of Jehovah, so have we foresworn the crass mechanistic materialism and returned to that faith in God, of which the Psalmist of old sang: “The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.” (Psalm 24:1.)

To paraphrase the words of Paul: Why should it be thought a thing incredible with you, that there should be a God? Why should it be a thin incredible with you, that he should speak to men and show himself to them? Why should it be a thing incredible with you, that he should record the history of his people on plates of gold? Why should it be a thing incredible with you that a little boy of fourteen years should go into a grove of trees near his home, pray to God in all humility and receive an answer?

I testify to you, and I testify to all men, that God has made known to me that he lives, and I know it as well as I know that I live. He has given me testimony that Jesus of Nazareth was his literal Son in the flesh, and that he is our Savior, and our Redeemer.

And he has given to me testimony that Joseph Smith truly knelt in prayer and in answer received the glorious visitation in which he talked face to face with the Father and the Son.
One Lord, one faith, one baptism,

One God and Father of all, who is above all, and through all, and in you all. (Eph. 4:1)

There is one body, and one Spirit, even as ye are called,

With all lowliness and meekness, with longsuffering, forbearing one another in love;

Endeavoring to keep the unity of the Spirit in the bond of peace.

I therefore . . . beseech you that ye walk worthy of the vocation wherewith ye are called,

With all lowliness and meekness, with longsuffering, forbearing one another in love;
Towards the close of his life, Nephi, the first writer on the Nephite records, handed the plates to his brother Jacob and instructed Jacob to record carefully the close of his life, Nephi, the first writer on the Nephite records, handed the plates to his brother Jacob and instructed Jacob to record carefully the teachings of the Nephites, which he and his brethren had been instructed to record by the Lord.

The teachings of the Nephites, which they had been instructed to record by the Lord, were recorded in the Book of Mormon. The Book of Mormon contains the record of the Nephites, which includes the teachings of Nephi, who was a prophet of the Lord. Nephi's teachings are recorded in the Book of Mormon, which contains the gospel of Jesus Christ as revealed to the Nephites by the Lord.

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The teachings of the Nephites, which they had been instructed to record by the Lord, were recorded in the Book of Mormon. The Book of Mormon contains the record of the Nephites, which includes the teachings of Nephi, who was a prophet of the Lord. Nephi's teachings are recorded in the Book of Mormon, which contains the gospel of Jesus Christ as revealed to the Nephites by the Lord.
I will go and do the things the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he prepare a way for them that they may accomplish the thing which he commandeth. (1 Nephi 3:7.)

I believe that possibly the greatest statement recorded on the purpose of man or purpose of life was given in two short lines by father Lehi wherein he said: "Adam fell that men might be; and men are, that they might have joy." (2 Nephi 2:25.) It is my conviction that the joy of which Lehi spake is a joy that would come today and remain tomorrow, next week; next year, a hundred years, a thousand years, yea, eternally. A thorough study of the Book of Mormon and its companion scriptures which I hold in my hand assures us that the only way to attain that joy is to render obedience to all of God's commandments continuously. The more completely our lives conform to the teachings of the Master, the greater shall be our joy.

The Doctrine and Covenants, the second volume of these latter-day scriptures which I hold in my hand, is filled with revelation from heaven, given primarily through the instrumentality of the Prophet Joseph Smith for the salvation of all the members of the human family who will receive and obey. These revelations were also given for the building of the kingdom of God or the Church of Jesus Christ here upon the earth in the latter days preparatory for the coming of the Savior to usher in the millennial reign.

The Doctrine and Covenants, in my opinion, like the Book of Mormon, contains many of the greatest teachings found in any book in the world: for example, I know of no revelation given through the holy prophets in any age of this world's history regarding post-mortal life and the final status of the human family which surpasses section seventy-six of the Doctrine and Covenants, known as the vision, or the three degrees of glory. This stupendous revelation was given to the Prophet Joseph Smith and Sidney Rigdon.

They were permitted to look into the celestial degree of glory, behold conditions there, and record what they saw while "yet in the Spirit." (D & C 76:80, 113.) Then they were shown in vision the terrestrial glory and likewise the telestial glory. A short vision of perdition was also shown unto them. The conditions requisite for entrance into any of these worlds were made known unto them.

In addition to the great revelation on the three degrees of glory, the Doctrine and Covenants contains many more revelations regarding post-mortal life. For example, section eighty-eight expands our knowledge of the three degrees of glory. Also, there is a marvelous statement found in section 131. To quote:

In the celestial glory there are three heavens or degrees;
And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];
And if he does not, he cannot obtain it.
One of the greatest revelations in any scripture is the one on celestial marriage, found in section 132 of the Doctrine and Covenants. This marvelous revelation deals with the crowning principle of the gospel of Jesus Christ, setting forth the condition on which one may gain eternal life or exaltation in the presence of God. This revelation informs us that man cannot be exalted without woman, nor the woman without man. It makes clear the doctrine that those who prove faithful in all things which the Lord hath commanded, go to the house of the Lord and enter into the covenant of marriage according to God's plan, and continue faithful all the days of their lives, shall rise in the resurrection and
shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.

Then shall they be gods... (Ibid., 132:19.)

Thus section 132 gives us an understanding of how to obtain the highest blessing that our Eternal Father has in store for those who love him and keep his commandments. Furthermore, the revelations which I have referred to briefly give us more definite information on the postmortal life of man and the ultimate goals to be attained than can be found in any other scriptures in the world.

The Doctrine and Covenants, like the Book of Mormon, also contains diamondlike statements which are superb; for example, the one on law is remarkable. To quote:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated
And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (Ibid., 130:20.)
Another diamond-like statement is: "The glory of God is intelligence, or, in other words, light and truth." (Ibid., 93:36.)
In addition to the great revelations referred to, the Doctrine and Covenants contains the wonderful instructions known as the Word of Wisdom, several revelations on missionary work, instruction on priesthood, and numerous other pertinent revelations which I cannot name in the short time alloted to me.

The third great treasure which I hold in my hand is the Pearl of Great Price, a pearl indeed. It is composed of two revelations given to Moses and rerevealed to Joseph Smith; the book of Abraham, written by the great patriarch and translated by the Prophet Joseph; the twenty-fourth chapter of Matthew; some of the early visions beheld by the Prophet; some of his teachings; and the Articles of Faith. They are compated in approximately sixty pages, but every page is dynamic and powerful. It is a wonderful book.

The Pearl of Great Price also contains revelations on certain subjects superior to any other scriptures or writings on those subjects found in the world; for example, Abraham's vision of prenatal life in which he learned of the eternal nature of things; of the grand council in heaven; and of the plan of salvation as presented there constitutes one of the greatest of God's revelations to his holy prophets. And the knowledge obtained by Moses in his vision of Lucifer and the part he played at the grand council, added to Abraham's vision, gives us the most complete understanding found in any literature regarding man's prenatal life and God's purposes for the good of man.

The Pearl of Great Price also helps to clarify some of the difficult passages in the other scriptures; for example, when Jesus Christ was living in mortality, the New Testament writers report that time and time again he referred to himself as the Son of Man. Many modern scholars in their commentaries have endeavored to explain what the Master may have meant by this appellation. These scholars have almost universally maintained that Jesus in referring to himself as the Son of Man meant that he was a righteous Judge, who shall come in the meridian of time. (Moses 6:57.)

Thus we see that Jesus of Nazareth was not pointing out his mortal manhood but that he was declaring his divinity, his Godhood, his Messiah-ship, his powers as a Savior, his position as the Only Begotten of the Father, each time that he called himself the Son of Man. He was referring to himself as -- the "Son of the Man of Holiness,
The Pearl of Great Price also contains some diamond-like statements, as do the other latter-day scriptures. As an example, I shall quote: "For behold, this is my work and my glory to bring to pass e immortality and eternal life of man." (Ibid., 1:39.)

Never in my life have I read in any scripture or in any other writing a statement which defines the work of God (meaning the Father and the Son) more completely, more thoroughly, and more accurately, in one short statement, than does that one. Jesus Christ came into the world, being sent here by the Father to die, to be resurrected, and to break the bands of death. He did rise from the grave, and he did put into operation, so to speak, a universal law of resurrection so that every man, woman, and child who ever lives upon this earth will rise from the grave and thereby receive immortality. The wicked as well as the righteous shall be resurrected and, through the grace of Christ and by the authorization of the Father, receive immortality. Thus God's work is to give immortality to the human family.

Shortly after Adam and Eve were cast from the Garden of Eden, Jesus Christ, the Savior of the world, began his work to give man eternal life by revealing the gospel plan of salvation to Father Adam. In the Meridian of Time Christ came to the world to show us how to live. The revelation of the gospel has continued to come from heaven throughout the various gospel dispensations and climaxcd in our dispensation, coming to the world through the Prophet Joseph Smith in the Dispensation of the Fulness of Times. All the sons and daughters of God who live fully in accordance with this gospel plan will receive eternal life, thereby helping to complete the work and the glory of God.

In conclusion, I desire to speak briefly to the members of the Church of Jesus Christ. If we as members will give heed to the teachings of the Savior, rendering obedience to all of his commandments, if we will walk along the path which these latter-day scriptures point out, all of the blessings promised in these scriptures will be ours. Some day we shall come back into the presence of the Father and the Son and receive eternal life.

My brothers and sisters, I have merely given a brief analysis of these three great treasures. Let me admonish that we all study the scriptures as we study them day and night, and that we keep their teachings in our minds continuously. The Savior said: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.)

The holy scriptures have been my closest companion throughout my life. I love them and read them continually. I think I have gone through the Book of Mormon forty-five times. Every time I read it I find new thoughts. I believe with all my heart, as I said in the beginning of my talk, that these three latter-day scriptures, together with the Bible, constitute some of the greatest treasures that we possess. If we will permit them to do so, they will serve as our guides to bring us back unto God. May our Heavenly Father bless us that we ma fully utilize effectively in our lives these great treasures, I humbly pray, in the name of Jesus Christ. Amen.

I have heard of others who have painted their way into the Church. Not long ago I heard of a man who had some good Mormon neighbors who were building a chapel. He was a painter. He was invited to assist in painting the chapel, and he not only made a fine contribution painting, but he painted himself right into the Church.

I have heard some who have had some unusual experiences in becoming members of the Church through the building program. I was down in a stake in California a few months ago. It was a wonderful experience to hear the people talk about their feelings and experiences in becoming members of the Church.

I remember a mother standing up in a conference in the southern part of Utah, giving credit for her membership in the Church to a four-year-old daughter. She said, "My husband and I and our three children moved into this community a few months ago, and shortly after we became established, we decided that our children should have some religious affiliation. I do not know why I did not think of the parents should, but children that they go to Church with other children living in the community. A few weeks later my little daughter, four years old, came home to me after Sunday School one morning, and said, "Mother, how is it that everyone else's mother goes to Sunday School with them, but you don't go to Sunday School with me?" And the mother said, "You might as well have stabbed me in the back with a dagger, it cut that deep. I decided I wasn't going to have my little daughter accuse me of being the only mother not attending Sunday School with her daughter, so I began doing." Then she said, "I met some of the most wonderful people that I have ever learned to know in my life, and I heard things in Sunday School that were new and impressive to me, and it wasn't very long after that, that I became a member of this Church."

I have heard some who have had some unusual experiences in becoming members of the Church through the building program. I was down in a stake in California a while ago. We had a little time to visit, and the stake press dent took me to a new branch that was under construction. While we were riding to the new building, he said, "You know, this has been a very unusual project. The Church has furnished the material, and the branch has done all of the work. They have a man here who is a nonmember of the Church who has contributed free all of the plumbing labor for this building, and a senior member of the Aaronic Priesthood who has done all of the electrical work in the building."

As we approached the building, I noticed the roof was on, and the outside was stuccoed. We went around to the front. There we saw a plaster mixer running, and a woman shoveling sand and hardll into the mixer. That seemed a little unusual to me. We walked into the building, and I was made acquainted with the branch president. I said to him, "Say, I am a little worried about a woman outside, shoveling sand and hardll into a mixer." He said, "You better be careful what you say; that is my wife. She is a part of my firm. She is the best hod carrier we have here in Yucaipa." Just at that time she came into the front door with a large wheelbarrow full of plaster and loaded up her husband's mortar board until he could not talk to us any longer. He had to get it on the wall. I feel certain that the man who did the plumbing in that building has plumbed himself right into the Church. I am quite sure he has.
I heard of a man down in Las Vegas, just a month or so ago, that plastered himself into the Church. So you see, you can become interested in the Church in many different ways.

I think we are losing some opportunities if we do not invite our neighbors who are not members of the Church to help us in the erection of our wonderful buildings. The plasterer was thrilled as he told me of his profession. He was invited to come over and help. He met the finest men he has known working on that building. Through this contact, he became a member of the Church.

The most recent I have heard is about a minister of a church, who, I think, is going to preach himself in. The chorus we heard this morning is bound to sing people into the Church. Through our living the gospel, we can melt people into the Church. But here is a man who is going to preach himself in and may bring with him a number of his own congregation. I would like to read a little from a talk he delivered. It is a good Mormon sermon delivered by the Reverend Frank S. Morley of the Grace Presbyterian Church of Calgary, Alberta, Canada. His subject was, "What we can learn from the Church of Jesus Christ of Latter-day Saints." This is what he said:

"About all I knew of the Mormons until comparatively recently was what I had read in Zane Grey. I remembered an adverse picture built around one of Zane Grey's novels that I had read when I was a boy, that I had seen as a boy. That sort of impression remained with me unhappily until comparatively recently when I came to know a good many of that Church more intimately, and I began to find out a bit more about that Church. Especially did I find it out when two young men came to call on me not long after I had been in Calgary. They came from afar down in the United States. They came just to talk over their faith with me. I thought that was very wonderful of these two young men. It took some courage -- at least I would have thought it took some courage to come up and face a rather formidable Presbyterian minister, and they walked in and talked -- just young fellows who had just started to shave. I think -- and began to talk about their faith. I asked them how they were managing to make a living because they said they paid their own expenses, and one boy told me he had just written home and told his father to sell a cow he owned and to send up the money. They dedicate two years to such work and pay their own expenses. After that, another couple of young men came up to see me and also talked about their faith and answered some more of my questions.

At the [Utah] centennial celebration in 1947, the Mormon Church said they had sent out 51,612 missionaries in that one hundred years out for two-year terms and paying their own expenses! They had in 1949, 8,695 at work in thirty countries. But since then they are sending out something like four thousand annually, so I guess they have more missionaries at work in the world now. An amazing missionary work for a Church that is comparatively small and comparatively new.

"Now what are the things that I like about this Church? First, their clear statement of faith. For example, their first statement is that they believe in God, in Jesus Christ, and in the Holy Spirit. It had been said to me that Mormons do not believe in Jesus Christ! Such superstitions and misunderstandings we have regarding them need clearing up. They believe in things that we would find a little peculiar, perhaps, like eternal progression, revelation taking place today, prophetic revelation, eternal marriage. They don't believe that death makes any divorce. But is this faith bad?

The second thing I like about them is that their religion enters into their life immediately. Idleness, laziness, living off the government's things to them are evil. They believe that one should work and should not be supported by the government.

Third, is that it is a family-centered religion. This family-centered religion begins with family prayers in the morning and family prayers at night, and no food is eaten until it is blessed. The entire family goes to Church, led by the father and the mother. There is a home evening each week. Isn't that a wonderful thing? One evening in the week everybody is home in the Mormon family, and they again have family life.

"In order to hold office in the Mormon Church, you have to follow the Book of Wisdom strictly, no coffee, no liquor, and no tobacco (which will immediately rule out a good many of us).

You have to be morally clean, you have to pay a tithe, and you have to be an active worker in the Church. Now I don't know whether it's because of this way of life to which their religion is related so intimately or not, but they are perhaps the healthiest people in the world. During the war, in Utah you found more men acceptable for the services than any other state in the United States.

The death rate in the United States is 10 per 1000, but among the Mormons it is under 6 per 1000. The births per 1000 in the United States are 24 but among the Mormons 38. In the leading 22 civilized nations of the world, the average number of children born out of wedlock are 74 per 1000. In the United States 40 per 1000 are born out of wedlock, but in Utah only 10, and in Idaho (which is next in proportion being a Mormon state) 11. An amazing contrast! They have a very low divorce rate also.

Another thing I like is in the Church is its fellowship, especially among young people. They keep their young people around the Church. And another thing, and it may result from this fellowship, they believe in early marriage. That's a good idea. As a matter of fact, they prepare their young people for marriage. It would be a fine thing if our young people were prepared more for marriage. The protestant church has a most inadequate preparation of young people for marriage.

Another thing I like about their Church is their devotion. Take the stake president for example. A stake is a certain area that goes a long way outside of Calgary -- takes in a vast area. The stake president is unpaid. The man that holds that position is a most prominent citizen -- one of our busiest -- and yet the stake president gives this sort of time to his Church: He gives one night a month for faculty meeting of the stake officers. He gives one night a week for a stake presidency meeting. He gives two Sundays a month to visit the wards. He gives one full afternoon one Saturday a month. He attends two general conferences a year at Salt Lake City, and they last for three days each. He has four stake conferences a year where he gives one and onefold each, and one day a month he gives to the temple. Now just think of that sort of time! Just think of it! I can't; it appals me. [And here I would like to say, I am glad he does not know how much more time a stake president or a bishop puts in for the Church or he might faint.] That amazing sort of time! We have nothing like it! In our church there's nothing at all resembling that sort of sacrifice of time, and I know my church from coast to coast.

I think also of their generosity not only in the matter of time, but with their tithes. They pay oneth. On the first Sunday of each month they have a fast offering. They take care of their members, and that's another thing I like about their Church. Their wards are divided into what they call 'blocks,' which merely means a section of the city, and in that section there will be from 3 to 8 families who are Mormons, and they will be visited by two teachers. Every month they will be visited by two teachers. [And I wish that were right, too.] They may be missed this month for some reason, they may be in California or away when called upon, but they will be visited next month. Every family in the Mormon Church is visited by these teachers from 6 to 12 times every year. Last month they teachers. Every month they will be visited by two teachers. [And if the rest of you do that well, then you will hear no more complaints from the ward teaching committee.] Some folk were away when they were called on. Normally their program is about 80 percent efficient in their calling. These teachers do three things. They carry, first, a message for the month. Secondly, they go to help, if any is needed, and then they encourage activity in Church life.

"What message does this hold for us? First of all, this Church is composed of laymen. There is no one in the Calgary Stake who is paid at all. Isn't that astounding? It's a layman's church.

Just think of the work these laymen do. Our protestant church is built upon laymen. Our Presbyterian Church is built upon laymen. Unless we can revive the laymen of the Presbyterian Church, I don't believe it has any great future. All of the work except some inconsequential things are turned back upon the minister of the Church. Unless we can get the laymen of our church to teach, I tell you our church will be a dwindling church.

"The teaching we get from this Mormon Church is that religion is not to be taken easily. A religion that imposes no obligation is no religion."

He said many other wonderful things. I have the complete sermon over in my office, if some of you would like to get the rest. I cannot help feeling that this man is on
I am interested in the new converts to the Church. I am grateful to see them coming from all walks of life and through all the different channels we have in the Church. I would like to say to those listening to me today who are not members of the Church: Investigate the Church; listen to the missionaries; work your way into the Church on a building project; catch the spirit through the singing of these choruses or through any other avenue that will impress you with the most important thing that can come into your life testimony of the gospel. And then for some of you that are not as active as you should be, I would like to say to you: Become more active, enjoy the great blessings that our Father in heaven has in store for the faithful of this great Church and kingdom of his, established for the last time upon the earth.

I would like to close by adding my testimony that I know that God lives, and that Jesus Christ is his Son, the Savior of the world, and that the gospel has been restored in this Dispensation of the Fulness of Times through his servant, the Prophet Joseph Smith.

One other thought I would like to leave is this: "It is recommended that we take an interest in the future, that's where we'll spend the rest of our life."

This may be a good thought to close on. May the Lord bless each and every one of us, I pray, humbly, in the name of the Lord Jesus Christ. Amen.

I bring you greetings from your servicemen, men in the military. Your boys, some of whom have their families with them, love the gospel with all their souls and show their testimony to anyone who will listen. We met eight hundred of them down in the Bavarian Alps at Berchtesgaden, underneath Hitler's famous Eagle's Nest which stands high on the Alpine mountain above. The hotels were evacuated and turned over to this great concourse of men and their families.

I shall never forget a certain testimony meeting. A young man who was still quite emotional after the upset of the week said to us: "I just got a cablegram last week telling of the death of my father." He continued: "I telephoned across a continent and across an ocean, and I heard my mother's voice on the wire, the sweet voice of my newly widowed mother." He said, "I am the youngest of her eight children, and I said to her, 'Mom, how are you?' and she said, 'I am all right, son; I want you to stay and fill your mission. The Lord will take care of us.'"

I learned from these testimonies, of hundreds of people who have become active in the Church through their missionary sons and daughters, some who have joined the Church, even fathers and mothers. One example: A mother dissuaded her eldest son from going into the mission field. She and his father were not members of the Church. They said, "You are wasting your time. Go to college instead; do something that is worth while. Do not go on a mission." They used all of their persuasive powers, but finally, when they realized that he was positively going, they said, "All right, go ahead." Two weeks before the boy sailed from New York, his mother approached him one morning and said, "Son, today I am being baptized."

Another boy said, "My mother works fourteen hours every day to sustain me on my mission." Another boy said, "I am on my mission because of the blessings of the Lord. My high school graduate brother could not go to college if I went on my mission, but my mother said, 'You are going on your mission.' And as I was about ready to leave, we had word that my younger brother had received a scholarship to the university, and good neighbors brought in a hundred dollar bill to put into my hand, and I am still in the mission field and nearly ready to go home.

I shall never forget a certain testimony meeting. A young man who was still quite emotional after the upset of the week said to us: "I just got a cablegram last week telling of the death of my father." He continued: "I telephoned across a continent and across an ocean, and I heard my mother's voice on the wire, the sweet voice of my newly widowed mother." He said, "I am the youngest of her eight children, and I said to her, 'Mom, how are you?' and she said, 'I am all right, son; I want you to stay and fill your mission. The Lord will take care of us.'"
p16 | I think of these young men and their financing chapels which they would never inhabit. Down in Heidelberg they were raising the money to build a chapel which would be used by the local Saints and which they themselves would never occupy. Again at Salzburg, Austria, thousands of dollars were raised by them to match that which was so generously given by the Church, and another beautiful structure is being erected there. Tall, clean handsome, stalwart young men, in England, France, Germany, Austria, even in Austria where they are now watching with great interest the packing of the suitcases and trunks by the eastern neighbors.

p17 | I bring you greetings from the members, 36,000 of them over there, about half of whom we saw and to whom we bore witness, and many of whose testimonies we heard. We saw them in all these many countries. In Norway from Oslo north, through all the principal cities. At Trondheim our hearts beat a little faster as we realized that that was Brother Widtsoe’s home, and we flew over the little island where he was born, and we knew how happy he would be to see the chapel which is now being erected in his home town. Here in Norway we found happy people, handsome and healthy, too proud to be petty. We flew low over the fjords in seaplanes. We could see all the little fishing villages and the beauty of the fjords and the mountains.

p18 | We came to Bupa, up in the north part, way up in the Arctic Circle, and there we saw a sign which said, "twenty hours to Los Angeles" over the North Pole. In fact, we went so far north that we could almost smell the sulphur in the Southern California smog.

p19 | In Narvik the lights went out at 10:30 every night, according to city ordinance. After our meetings we sat eating some refreshments furnished by kind friends, and the lights went out, but we hardly knew it. We went right on eating and finished our evening and then went home, and at two o’clock that morning, as we prepared to go into Sweden, I read the newspaper outlours and then again in the room, whith any lights. We were far up in the north country.

p20 | We crossed over the Swedish border and the fjords and the thick ice, and the deep snow. We saw the Laplanders and the reindeer; we saw nearly everybody but Santa Claus there in the north Country.

p21 | We found the Swedes were solid, reliable, wonderful people, and we traveled three weeks down through Sweden, to all the principal cities, dedicated eight chapels in that area and came to the beautiful green carpet of the level country of the south where they have more windmills, they say, than are found in Holland.

p22 | Finland was a place which brought us a great joy, and we found youth gathered together there, Finnish youth, strong and resolute. Finland has been the football of neighbor nations throughout the centuries – Finland, little Finland, the honest little country that pays its debts, Finland that has just paid its war assessment, not debt, and has just completed paying the levy which was assessed by its eastern neighbors. They never call them by their names; they always call them the neighbors. Little Finland is on a granite peninsula which the glaciers cleaned of its soil and left hard and difficult, but these people, solid and determined, are like the granite on which they builded their houses, and they carry on. We found the people, and especially the members of the Church there, forty, and some odd in number, growing and faithful, devoted missionaries among them.

p23 | Denmark has its level country, so level in fact that you sometimes wonder if you are seeing a great ocean liner crossing the land. It does not seem that there is water beyond. They are a happy, independent people.

p24 | We went to Britain, over to Britain where four societies are rolled all into one society that have been likened by one writer to a horse, a bull, a mule, and a deer: the Scotsmen with their thrift and their conscientious loveliness; the Welsh people with their shrewd, intense, patriotic devotions; the Irish, with their whimsical, mystical, delightful personalities; and then the English with their determinationhe people who sang as they were being bombed almost to the last inch, "There will always be an England."

p25 | We went to the Netherlands and found strong people there. They have been fighting against the ocean and other elements all their eternities. They are wholesome, warmhearted people who take their families with them everywhere they go, even on their bicycles. Two bicycles will take a family of four or five or six to Church, to the beach, riding. They go as families.

p26 | Belgium is in both the French and the Netherlands missions. Here we find people much like the French, to whom I had difficulty at first to get close, but they grow on one, and I found sweet, lovable people, old women who loved the gospel as any of our mothers love the gospel, and youth who are willing to sacrifice and give themselves to it.

p27 | We have found some Spanish members in France, Italian members in Switzerland. We have Indonesian brothers and sisters in Holland and Yugoslavs in Austria, members of the Church, faithful members. Greeks, we found, and even Russians in East Germany belonging to the Church. One of our East German lady missionaries was begging for the privilege of going on a mission among the Russians over in East Germany or in Russia.

p28 | We went into the Saar, to Saarbruchen, and saw the devastation there. One cannot forget the war; its ruins are everywhere present, though it has been ten years. I cannot imagine what Brother Benson saw a decade ago, when there is still So much destruction. I crossed the Saar at early dawn. I walked with the workers as they went with their lunch baskets over to their employment, and I came to a section of the city, the old section, which has hardly had a broken brick disturbed since the bomb dust settled, and all of the ugly terrible things that were there ten years ago still remain ghosts of the past.

p29 | The first morning in Berlin we came to the Charlottensburg Chapel for our meeting with the missionaries. We had already become somewhat used to the sight of armless men and legless men on the streets. We saw sightless men and crutchsupported men and battle-scarred men, but we were wholly unprepared for the experience that was to meet us on the path before the chapel when there came running to us a human form like a derelict at sea. His hair was disheveled, his eyes glaring, his face unshaved, his clothes in tatters. He came shuffling to us almost as much like animal as man. He wrapped his arms around our feet; he kissed our hands; he hugged our one, and I found sweet, lovable people, old women who loved the gospel as any of our mothers love the gospel, and youth who are willing to sacrifice and give themselves to it.

p30 | Other heartaches came in various parts of the city: old women pacing longworn station platforms meeting trains and busses, their placards reading, “Have you seen my boy?” Sometimes his picture was on the placard, and pictures and descriptions were in newspapers of lost sons and husbands and others.

p31 | The husband of one of our own lovely sisters disappeared ten years ago. A twenty year prison term was meted this political prisoner, but for five long ears the family never knew whether he lived or died. After five years he was located in a prison with twenty more ears to serve. Now his wife may visit him under guard a half hour each three months: he may write twenty lines once a month, letters which are censored.

p32 | I arose very early one morning in Berlin and walked out to see the ruins on every hand -- across the street, around the block, everywhere they were. I plunged into a sad, reminiscent reverie and fell into the mood to write it down and returned to the typewriter.

p33 | May I quote a few lines from my journal:

p34 | Friday, August 26, 1955:

p35 | Ten years now since the world war tragedy! Here were fences around the former grand estates Wire fences, Rusty fences, Wind-blown rotting fences, Proud, haughty fences leveled in humiliation.

p36 | Metal gates hanging unkept; creaking hinges.
There were windows, too many windows, cold, open windows, open to storm and sky. Bricked windows, Glassless windows.

There were jagged chimneys piercing skies, Iron bedsteads hanging from chimneys, Plumbing pipes reaching into space like dragon's claws.

Here were trees -- Limbless trees except for new growth. Tall trees leaning, branches all one side. Amputated limbs and trunks, but not with saw. Jagged arms pointing at whom are they pointing? Vines climbing naked trunks to cover broken limbs and torn and battered trees. Small trees, ragged shrubs growing from the ruble where once were pianos, rugs and pictures: Trees growing entwined Vines climbing and spreading to cover ugliness. Nature trying to sweeten sourness. Grotesque figures standing out against the sky, pointing into space like accusing hands and fingers. Empty pools, Broken swimming pools, a reminder of leisure and luxury of forgotten rich. Twisted steel, Arches without buildings, Doorways without walls Porches and doorways, nothing else, porches and doorways. Sagging floors, Ceilings of splintered wood, shattered plaster hanging like cobwebs.

Excavations which are graves Excavations where rodents play and insects find their homes.

Proud estates, quarter blocks, ghost yards, spectre houses, all so still. Silence, silence, deathly silence No playful shouts, no children laugh. Silent walls, silent houses, silent blocks, silent death. Bricks are here Broken bricks, Pulverized bricks, Piled up bricks, covering bones of humans never found.

Rubble, rubble, rubble, Foundations upended, Rotting wood, Twisted steel, Destruction, devastation, desolation, Broken fences, Shattered statues, Creaking shutters Rusty mail boxes, Rustiness! Ugliness! Jaggedness! Screaming jaggedness!

Unmolested squirrels scampering, Tiny birds twittering To bring back life to deadness.


We went across the corridor into Berlin. We came to feel much as they seemed to feel, I think The slamming of a door startles one. A new voice one has not heard disturbs one for the moment. There is the corridor with its numerous inspections by Americans and Russians. I went to catch the train as we came out, and as I got out of the car at the depot, in the dark, I heard a strange voice which startled me. It said, "Mr. Kimball. Let me see your passport and travel permits with the Russian translations." I found it was only one of the United States Army boys, but coming out of the darkness it was quite a shock.

We held a meeting all day with the district presidents, about a hundred of them from the Russian Zone, from Koenigsberg down to Dresden and Leipzig. From all over the area they had come in for this meeting, and I stood three hours without interruption explaining to them the doctrines, the program, the policy, the plan of the Church. They can get much help from the mission because the mission authorities cannot pass through the iron curtain. They can come over to the American sector once in a while with some jeopardy to themselves.

Another day we had thirty-four missionaries from beyond the curtain, wonderful missionaries, in an all night session of testimony and instruction. There were twelve young women and twenty young men, just like your own sons, not quite so expensively groomed, few cameras, little money to spend. Many of them average about $3.40 a month.

That is what sustains a missionary with the depreciated currency of East Germany. Thirty-four dollars would take care of ten missionaries a month; a hundred dollars would nearly take care of the whole mission for a month or would sustain one missionary through a month. They do not have many luxuries, very few indeed, but their testimonies are warm and convincing. I could have spent weeks with them, they inspired me so!

We met many families that have been disrupted. One sweet member's husband had been the district president and had disappeared ten years ago and has never been heard from since. The little tenard son who played about his father's knees at the time he disappeared, has been the branch president over in a place in West Germany to which they had been, evacuated, and now he is on a full time mission. It was my privilege the other day to see that mother and that son together in the Swiss Temple through the blessings of a kind soul in America who made it possible for this woman to go to Switzerland. I saw the sweet mother and the stalwart son embrace and kiss as they met in the holy temple in Bern, and they went through the temple together for their endowments and are waiting now, of course, until they find their husband-- father or know that he is dead so that the rest of the temple work may be attended to.

Another privilege of my attending the temple cation was a glorious one: to be with President McKay; to feel the inspiration of that occasion; to feel, as he has expressed, the nearness of those who may generally be thought to be far away; to see the glistening eyes of the Saints coming from all these countries; to hear their whispered gratitude; to feel their newly found peace. Someone said yesterday, there never should have been a Babel. There having been a Babel, it is in reverse now. The confusion of Babel is being overcome. The Finns and the Dutch and the British, the Germans and the French and the Hollanders, the Scandinavians, Italians, Austrians all meeting under one roof! All of them heard the voice of the prophet of the Lord. Everyone of them heard his message in his own tongue. Everyone of them heard the ordinances of the gospel, the ordinances of the temple, in his own tongue. The confusion of Babel is in reverse.

The hatreds so prevalent in the past, are meltingrench, Britishers, and Hollanders, and Germans, all together with love for each other. I am sure the hatred is not all gone in the nation, but I feel it is greatly reduced among the Saints, and they love each other, and their is sacrifice, and there is devotion, and there is faith, a great faith among those good people.

So I come home from Europe, after six months of glorious experiences with the people, with the fine leadership, with the excellent missionaries, the faithful servicemen. I come home with a deeper appreciation for the gospel and the Church and its people.

Nineteen hundred and fifty-five is an important year. If the press of Europe knew what had actually happened in 1955, every paper would have had screaming headlines and fulsome, frontage articles, about the happenings of the year. But we know that when the Father and the Son appeared in 1820, there were no headlines, and perhaps no newspaper heralded the coming of the Melchizedek Priesthood to the world in 1829 or the organization of the Church in 1830 or the dedication of the temple in Kirtland in 1836. In 1955, the priesthood quorums came to all the missions of the Church, including the European missions; the temple came to Europe; and the Church came to Europe as it has never come before; and now, as we have told the Saints in Europe in hundreds of meetings in many different locations, if the Saints in Europe will return to their lands and will build the Church and the kingdom in Europe and train and hold their children and bring them into the holy temples in Europe for marriage, the kingdom can grow and prosper, and God will bless them, and that I know.

I bear you my testimony, as I express my gratitude upon returning home. I bear you my witness that the gospel is true, it is glorious, it is good, it is wholesome, it is divine, and I say this earnestly but humbly in the name of Jesus Christ. Amen.

President David O. McKay:
The First Presidency, in anticipating this vast audience, and the importance of this great Priesthood meeting, thought that it would be a good place to center our minds on the highest virtue of the human soul. I believe that Carlyle places reverence as the highest attribute.

I have often said that love is the divinest attribute of the human soul, and I believe that. I think that sympathy is next to it. There are others who say that reverence is the divinest attribute of the human soul.

President David O. McKay:
The Choir then sang, "Zion Hears the Watchman Singing.

In case some of our brethren listening in are a little late, he who offered the invocation is Elder David B. Haight, president of the Palo Alto Stake.

President David O. McKay:
The singing during this session will be furnished by the Bonneville Stake Priesthood Chorus, under the direction of David A. Shand. Roy M. Darley was at the organ console.

As an opening number the Bonneville Stake Priesthood Chorus sang "The Lord's Prayer," after which the invocation was offered by Elder David B. Haight, President of the Palo Alto Stake.

The singing during this session will be furnished by the Bonneville Stake Priesthood Chorus, with Elder David A. Shand as Director, and Elder Roy M. Darley at the Organ. This chorus will now sing, "The Lord's Prayer." After the singing Elder David B. Haight, president of the Palo Alto Stake, will offer the opening prayer.

The Choir will now sing "Psalm 150," conducted by Sister Ruth Hardy Funk. The closing prayer will be offered by Elder John L. Murdock, President of the Santa Rosa Stake, after which this Conference will be adjourned until 7 o'clock this evening, when the General Meeting of the Priesthood of the Church will be held in the Salt Lake Tabernacle.

Only those holding the Priesthood are invited to be present. Persons not holding the Priesthood will kindly refrain from attempting to enter the building. This Priesthood Session will not be broadcast, excepting in the overflow meetings that have already been appointed, in the Assembly Hall and Barratt Hall, and by direct wire over a public address system to members of the Priesthood assembled, in addition to Barratt Hall and the Assembly Hall, in fifty-seven other Church buildings in Idaho, Utah, Colorado, Washington, Oregon, Arizona, Wyoming, Nevada, and California. It will probably be the largest assembly of Priesthood ever held in the Church.

This great Chorus will now sing, "Psalm 150," conducted by Sister Ruth Hardy Funk. The closing prayer will be offered by Elder John L. Murdock, President of the Santa Rosa Stake.

Conference adjourned until 7:00 pm.

Conference adjourned until 7:00 pm.

GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church was held in the Tabernacle at 7:00 pm., Saturday, October 1, 1955.

The Tabernacle, auditorium and galleries, was filled to capacity. The Assembly Hall just south of the Tabernacle, and the Barratt Hall were also filled with people. Provision had been made for the overflow crowds to meet in these buildings and see and hear the services as they were broadcast from the Tabernacle. In addition, the services were broadcast by direct wire over a public address system to members of the Priesthood who had assembled in 50 other Church buildings in Utah, Idaho, Wyoming, Nevada, Colorado, Washington, Oregon, Arizona, and California. The singing during this session will be broadcast over the stations already named.

The Choir will now sing "Psalm 150." Benediction will be offered by Elder John L. Murdock, and this conference will be adjourned until this evening.

The M.I.A. Chorus sang an anthem, "Psalm 150," after which the closing prayer was offered by Elder John L. Murdock, President of the Santa Rosa Stake.

Conference adjourned until 7:00 pm.

Will you please take note of the following:

He who has just concluded speaking is Elder Spencer W. Kimball of the Council of the Twelve who has just completed a six months' mission visiting the European Missions of the Church.

The following announcement is of importance as regarding the Sunday morning broadcast. The broadcast of the Tabernacle Choir, to be heard in this building tomorrow morning, was recorded in Zurich, Switzerland. This broadcast will be heard in the Tabernacle and on the air from 9:30 to 10:00 am. The doors of the Tabernacle will be opened at 9:15 tomorrow morning. Those who enter the building after 9:30 a.m. are asked to do so quietly, and without conversation, so that visitors assembled here may hear the recorded broadcast undisturbed.

As we have listened to your inspirational singing, you dear young folks, I have been reminded of the poet's tribute to youth:

How beautiful is youth! how bright it gleams With its illusions, aspirations, dreams! Book of Beginnings, Story without End, Each maid a heroine, and every man a friend!

I wish to add to that, how inspirationally you have sung this day, and awakened righteous pride in our hearts for your willing service rendered; and the third thoughtears through us like the wind. You are enjoying youth today. You have rendered service which all the congregation here assembled and listening in, have enjoyed. It will be only a few years when you will be carrying the responsibilities of the Church. God bless you that you may so live that you will be worthy of the inspiration and guidance of our Lord and Savior, Jesus Christ, who stands at the head of our Church, and who loves every one of you and would have you join him in representing the whole human family, eventually, to his Father, our Father, and God. Thank you and your leaders, and God bless you.

This great Chorus will now sing, "Psalm 150," conducted by Sister Ruth Hardy Funk. The closing prayer will be offered by Elder John L. Murdock, President of the Santa Rosa Stake.

I wish to add to that, how inspirationally you have sung this day, and awakened righteous pride in our hearts for your willing service rendered; and the third thoughtears through us like the wind. You are enjoying youth today. You have rendered service which all the congregation here assembled and listening in, have enjoyed. It will be only a few years when you will be carrying the responsibilities of the Church. God bless you that you may so live that you will be worthy of the inspiration and guidance of our Lord and Savior, Jesus Christ, who stands at the head of our Church, and who loves every one of you and would have you join him in representing the whole human family, eventually, to his Father, our Father, and God. Thank you and your leaders, and God bless you.

How beautiful is youth! how bright it gleams With its illusions, aspirations, dreams! Book of Beginnings, Story without End, Each maid a heroine, and every man a friend!
ELDER THOMAS W. MUIR President of the Emigration Stake

My beloved brethren of the Priesthood, I can assure you that it is an awesome task to stand before you this evening, in the presence of the Lord’s anointed, and of you, my brethren, and attempt to discuss the subject of obtaining and maintaining reverence in the Church. Were it not for the sympathy and the love of my presiding brethren, and for the prayers which I feel are in your hearts for me, I should shrink from this great responsibility.

When I consider the number of brethren who are gathered here this evening, and those who will listen to the proceedings of this session of this Conference, I am grateful to my Father in Heaven that, through the medium of the great inventions that have been brought to us for our benefit, through the inspiration of our Father in Heaven, the messages of this great Conference may be heard by our brethren and sisters throughout the length and breadth of the Church.

Someone has said that “reverence is the mark of a divine testimony and of sincere worship.” I should like to agree, my brethren, with that definition, for without a divine testimony burning in our hearts that God lives and that Jesus Christ is the Savior of the World, we should find it difficult to worship them in spirit and in truth.

That is what we have met for in this Conference of the Church.

We have been invited to meet here where we may hear the messages of the Lord’s anointed and where we, under the influence of the Spirit of the Lord, may resolve to correct and better our lives, that we may more fully live in keeping with the commandments and the desires of our Father in Heaven.

I believe this matter of reverence is a personal matter with each one of us and as we come to love our Heavenly Father more dearly, and as we bring into our lives the realization of the great mission of our Lord and Savior, Jesus Christ, we become more reverent in our thoughts concerning them and in the actions of our lives.

I believe among other things that the matter of reverence resolves itself into responsibilities which you and I have. First I shall name an acceptance of our responsibility to worship and to adore God our Father and His Son, Jesus Christ. I am sure that no people upon the face of the earth have a better understanding of the attributes and nature of God our Father, and our Lord, Jesus Christ, than have we.

We who have a testimony of the Gospel believe that in that Sacred Grove, on that beautiful spring morning, the Father and Son actually appeared to the Prophet Joseph Smith, and this is the basis of every testimony and belief which we have, and were it not that we believe implicitly and without doubt in this testimony of the First Vision, we should not be led to believe any of the other principles of the Gospel of Jesus Christ which have been revealed through the Prophet Joseph Smith.

Because of this testimony which we have, and this feeling which is within our hearts, our minds, and our souls, we are led to the conclusion that our great responsibility is to honor and reverence God our Father, and His Son, Jesus Christ.

Then I think another conclusion we must come to is that an acceptance of this belief brings to us the great responsibility that no blasphemy shall pass our lips, that our lives shall be wholly in keeping with that which we know to be the truth, that we shall not be found telling rude or lewd stories, but that our language in all that we must be in accordance with that which we believe.

Then I think we have the great responsibility to honor and revere and reverence those who have been chosen, set apart, and ordained as the divine servants of our Father in Heaven, and they should know that we of the Priesthood have in our hearts a desire to sustain and support them in the great responsibilities that are theirs.

Then I believe that we have the great responsibility of honoring the Sabbath Day and keeping it holy. Coupled with that is the obligation to visit the House of the Lord on the Sabbath Day and then conduct ourselves within the sacred edifices which have been dedicated to the worship of Almighty God to the end that we may have the Holy Spirit of our Father and His Son, Jesus Christ, to be with us.

Now, what is our problem, my brethren of the Priesthood? I believe that you all know that as Latter-day Saints we are a friendly people. We usually attend Sacrament Service with our neighbors, those with whom we are well acquainted, and throughout the Church it has become a habit with us to meet with them and talk to them, prior to the convening of our Sacrament Services and sometimes during those Sacrament Services, to the annoyance of some and to an exhibition of a lack of reverence on our part.

I know that most of you have had within your hearing criticism levelled at you by investigators and others who are not members of the Church, that we are not a reverent people. I believe that we shall have to accept this indictment of our friends. I believe that the time has now come within the Church that we should weigh this important matter within our minds and see if our Sacrament Services, and the other services which we hold in the name of our Father in Heaven, cannot come more closely to that which we desire.

I know that each of us who hold the Priesthood has a responsibility to bring to the attention of our families the condition which exists.

I believe the brethren of the Church who are the patriarchs of their own homes have the greatest influence, or at least should have, with their families of any who might talk to them. I believe that we, as fathers in Israel, have the responsibility of calling our children and our wives into counsel with us and there we should explain to them the great necessity of our conforming our lives to this great principle of reverence.

I would like to say that I believe that those who are in charge of the Aaronic Priesthood of the Church, as advisors, as bishops of wards, should explain this great principle of reverence to, our young men. I believe that the auxiliary organizations of the Church, through their officers and teachers, should explain that which is required and that which is desired, that our services may be more beautiful and in keeping with that which our Prophet desires.

I would like to say something, too, about the physical conditions in our Houses of Worship. I believe that when we invite the Spirit of our heavenly Father to meet with us there, that his house should be immaculate. When our Father told us that we should keep our bodies clean, I believe that he also meant that we should keep our Houses of Worship in the same way. You are all aware that at our Sacrament Services the central and most important feature is the administration and passing of the Sacrament to the membership of the Church. I should like to see the day when every Sacrament table in the Church would be graced with the finest and most immaculate linen that is possible to place upon that table. I believe that there are those within our wards who would be happy to receive that assignment.

I believe there are many things that would especially contribute to the solemnity of our Sacrament Services, and one of those is: That we be more punctual in our attendance at those meetings. My brethren, I have attended meetings where there were so many who entered the chapel late, and the disturbance so great, that I felt the Spirit of the Lord had been offended. Someone has said that “Punctuality is, a stern virtue and a graceful courtesy. I say when we are invited to meet in the House of the Lord with the Spirit of our Father in Heaven, that we should be there on time and that we should not destroy the spirit, the solemnity, nor the beauty of the meeting by our
Recently I observed a bishopric in action. Five minutes before Sacrament Meeting was scheduled to begin, I sat alone on the stand; the bishopric were greeting people in order to enjoy reverence in our meetings or gatherings. Reverence is similarly neglected. The problem accordingly has fallen into the laps of Church leaders and teachers and we are obliged to make up for this parental neglect by solving the reverence problem, or any other problem for that matter, is a frank recognition that the problem actually exists.

Have your stake Primary Boards, to whom the skit has been made available by the General Board, present it to leaders in your respective stakes. Witnessing the skit will help parents to understand the problem of reverence. I commend it to you stake presidents with a suggestion that you arrange a few groups of parents, invited by our bishops for the express purpose of discussing the problem of reverence. I believe that the skit will be a great help in solving the problem of reverence which should be in the hearts and minds of each one of us.

Now, may our Father's choicest blessings be with us, and as we go back into our homes in the stakes and the missions, in the wards and the branches of the Church, may we seek more reverently to serve our Father in Heaven.

This I humbly pray in the name of Jesus Christ, our Redeemer. Amen.

My objective is not to philosophize on the subject of reverence. I have been asked to tell you what a stake president can do to promote and increase reverence in his stake. The Priesthood offices which we hold deserve our own personal respect and honor and the respect in which we hold them, I am sure, is a measure of our reverence.

The Priesthood offices which we hold deserve our own personal respect and honor and the respect in which we hold them, I am sure, is a measure of our reverence. Our Priesthood is undoubtedly God's greatest gift to his children. Three reasons prompt that statement. First, we who hold the Priesthood are officers in his Kingdom; we are in training; and greater responsibilities lie ahead. Only one and one-half million out of two billion children -- our Father's children -- now grace the earth, and many of these will be discovered. The power of the Priesthood is similar to electrical power in that it, too, cannot be seen. And again, we do not know what it is, yet we are aware of many miraculous things resulting from its use. We have seen the sick healed; we know the dead have been raised; and we have been told that by the power of the Priesthood worlds without number were created. As officers in God's Kingdom, we have access to this power, and as we progress in our training we shall become aware of many other applications of this marvelous power.

Secondly, offices in the Priesthood are accompanied by a power that is beyond our present ability to appreciate. It may be likened to electrical energy. Vocationally I have been selling electricity for years, yet I've never seen it and I don't know what it is, but I do know some of the things it can accomplish and I'm sure additional uses will be discovered. The power of the Priesthood is similar to electrical power in that it, too, cannot be seen. And again, we do not know what it is, yet we are aware of many miraculous things resulting from its use. We have seen the sick healed; we know the dead have been raised; and we have been told that by the power of the Priesthood worlds without number were created. As officers in God's Kingdom, we have access to this power, and as we progress in our training we shall become aware of many other applications of this marvelous power.

Lastly, if we are faithful to our Priesthood and magnify our callings, we may be sanctified, so we are told, by the spirit unto the renewing of our bodies, and all that our Priesthood has may be ours.

Now brethren, can you think of a greater gift? May I repeat, our Priesthood deserves honor and demands our greatest respect. These constitute the essence of reverence.

My objective is not to philosophize on the subject of reverence. I have been asked to tell you what a stake president can do to promote and increase reverence in his stake. In my stake we have asked our stake Primary Board to introduce and spearhead an activity which they accepted at the last General Primary Conference. They have prepared a little dramatic skit involving the reverence theme which will interest any age group. It was presented to our stake executives in our monthly stake leadership meeting where Sunday School, M.I.A., Primary and other stake officers were in attendance. It was also presented in our monthly Priesthood Leadership Meeting where bishops, presidencies of elders, seventies and high priest quorums were in attendance. We caved requested that it be presented in Ward Leadership Meetings and to groups of parents, invited by our bishops for the express purpose of discussing the problem of reverence. I commend it to you stake presidents with a suggestion that you have your stake Primary Boards, to whom the skit has been made available by the General Board, present it to leaders in your respective stakes. Witnessing the skit will create more interest and be more hell than anything I might say tonight on the reverence subject.

The conduct as well as attitudes of leaders in the stakes and wards too frequently promote irreverence. We teach by example as well as precept, and the first step in solving the reverence problem, or any other problem for that matter, is a frank recognition that the problem actually exists.

The earliest training in discipline belongs in the home, but since parents generally neglect teaching the Gospel in their homes, it is reasonable to suspect that training in reverence is similarly neglected. The problem accordingly has fallen into the laps of Church leaders and teachers and we are obliged to make up for this parental neglect by the conduct of our meetings or gatherings.

Recently I observed a bishopric in action. Five minutes before Sacrament Meeting was scheduled to begin, I sat alone on the stand; the bishopric were greeting people in order to enjoy reverence in our meetings or gatherings.
It seems to me that order or reverence might well begin with the leaders. Bishops should be counseled to be reverently in their place during the quieting music. How can they expect others to refrain from talking when they are conferring among themselves? In the Primary stik, to which I have made reference, teachers were observed coming to meeting late, as well as unprepared. They were shown in a huddle determining who would conduct, who would lead the singing, what song to sing, who would teach a class and who was to pray.

Preparation, my brethren, is a key to reverence. Promptness in beginning meetings begets respect, and discipline is born of respect.

One of my bishops, a while ago, visited a Primary meeting. He arrived before the teachers and he found children dancing on a grand piano; others climbing out of chapel windows. He angrily forbade his Primary to hold subsequent meetings in the lovely chapel. Later he did relent upon promise of the president to have at least one officer of the Primary there early to supervise the children as they arrived. We want our children to enjoy the environment of our lovely chapels. Beautiful surroundings—class rooms—promote reverence.

A new Primary president once came to me and said, "Our janitor at the chapel refuses to let children enter the building until the exact starting time of our meetings because the children run wild and deface the furnishings. He is rough; has an iron hook in place of a missing hand and has, scared children away from Primary. What had really happened was obvious. Primary officers and teachers were arriving later than the children. There was no supervision and I discovered that children had actually been kept out in rain and snow until teachers arrived. This problem was again easily resolved by the simple assignment of one teacher to be on hand when children arrived with further instructions to stay on guard while other teachers were enjoying an early prayer meeting.

When did you bishops last attend a Primary Meeting, or an M.I.A. meeting? Some of you saw the film here last evening. You witnessed the interest the Aaronic Priesthood advisors had in the boys, how they labored with them, talked to them, and visited in their homes. When all of our leaders exhibit the same love and interest in the membership of their groups, discipline or reverence will no longer be a problem.

Executives in all of our organizations can well afford to hold preliminary prayer meetings, in which arrangements for teachers and all other business of the meeting to follow can be checked. Teachers should never absent themselves from classes without providing substitute teachers and they should always remember that they are teaching children rather than lessons.

Recently I visited an elders quorum meeting. The teacher passed the lesson manual around, inviting members to read sections of the lesson. I detected a spirit of irreverence. Obviously the class resented the procedure; some were reluctant to read, I presume, is sure to be taught by the teacher. He, obviously, was unprepared. Unpreparedness on the part of a teacher may well be a contributing factor to a state of irreverence.

Now a word about younger children in sacrament meetings. Bishops, you have the responsibility of tactfully advising parents not to let their children run up and down aisles. This practice distracts attention and also disturbs speakers. Members have been frank enough to tell me that they dislike to go to meetings. "Too many noisy children," one said. Many of our chapels now have cry rooms. Parents with noisy children should be tactfully counseled to use them.

Some of us may presently be occupying new chapels. There is no better time to initiate a program of reverence. The building is new, beautiful, and one has a natural desire to respect it as a House of the Lord. Years ago, I attended a sacrament meeting in a new chapel in Brigham City. My host said to me, as we were about to enter, "Please don't whisper during the service, otherwise one of the appointed monitors, seated in the rear, may observe and will surely come down and tap you on the shoulder. Let's not be humiliated." You may be assured I did not whisper.

Now brethren, let us, too, be firm in this matter of reverence. Our approach should be firm, sincere, and of course tactful. Irreverence may actually be keeping some of our members from our meetings.

Our stake Primary Board made a survey at the request of the General Board, to find out what children liked or disliked about Primary. One of the questions asked was, "How could my teacher make Primary better?" Many of the children answered, "Keep order in the class." Another question was, "What do you like least about Primary?" One child's answer summed up the many, "Disorder -- especially when the teacher doesn't come." The survey clearly indicated that children want to be disciplined. The kind of teachers they like are good ones, strict ones, those who can give a good lesson, those who can keep the class quiet, the kind ones, etc. Surveys of this kind can be revealing. To questions that may involve embarrassment, adults are inclined to be evasive; children will speak truthfully, as well as eagerly. We discovered that in another children's survey several years ago. We asked, "How many of you have family prayers in your homes?" The truthful answers were startling, to say the least. We learned some things about the habits of a few of our leaders.

In conclusion, let me inject one other very good reason for the most profound reverence possible in our sacred gatherings, namely, to avoid offense to our unseen visitors. There have been times when I have been conducting stake conferences that I thought I felt the presence of unseen visitors. We always request the help of our Heavenly Father in our opening prayers. Why then is it unreasonable to fancy the presence of that requested help? Isn't it reasonable also to expect that authorities on the unseen side of our Father's Kingdom are interested in what we may be doing?

General Authorities come to our stake conferences to help and check on us; stake authorities go into the wards to help and check; and I fancy that some of our Father's other authorities, likewise come occasionally, to inspire and to check. And for their sakes, we ought to be profoundly reverent.

Stake presidents and bishops cannot escape the responsibility of promoting reverence in our respective stakes and wards. Responsibility may be delegated but in the delegation presidents and bishops lose none of it, yet those so delegated receive it all. It's like "eating our cake and having it." That, however, is the peculiar nature of responsibility.

I found an excellent reverence application in this story told by a Primary teacher. "Rupert stood by the side of the road watching an unusual number of people hurry past. At length he recognized a friend. 'Where are all of you going in such a hurry?' he asked. The friend paused, 'I can't hear,' he said. 'I've heard nothing,' Rupert answered. 'Well,' continued his friend, 'the King has lost his royal emerald! Yesterday he attended a wedding of the nobility and wore the emerald on the slender golden chain around his neck. In some way the emerald became loosened from the chain. Everyone is searching, for the King has offered a reward of ten pieces of gold to the one who finds it. Come, we must hurry. But I cannot go without asking grandmother,' faltered Rupert. 'Then I cannot wait. I want to find the emerald,' replied his friend. Rupert hurried back to the cabin at the edge of the woods to seek his grandmother's permission. 'If I could find it we could leave this hut with its dampness and buy a piece of land up on the hillside,' he pleaded with grandmother. But his grandmother shook her head. 'What would the sheep do, she asked. 'Already they are restless in the pen, waiting for the door. When it was time to begin the meeting, they came to the stand, conferred among themselves, then signaled the organist to stop playing and then the meeting began, tardily. Notwithstanding the lovely preliminary music, there was disorder. Conversation was rampant, until the bishop arose to start the service.

Brethren, we too, will never find the reverence we seek unless we do our duty. May our Heavenly Father help us to do our duty in this respect, I humbly pray in the name of Jesus Christ. Amen.
I know that man by nature is the most noble of all the Lord's creations. I know that he is endowed with intelligence, with reason, with a conscience, and many of the
his servants in his latter-day work.
I do not know how to give proper estimate of that great power.

A few years ago I stood on the banks of the Susquehanna River at or near the place where Joseph and Oliver received under the hands of John the Baptist the Aaronic
ordained to this very office in that Council."

May God give us all of the blessings that we need to help us to magnify our Priesthood, which is the power and the authority to exercise some of the powers that God,
possesses, I humbly pray, in the name of Jesus. Amen.

We shall now hear from President Stephen L Richards.

PRESIDENT STEPHEN L RICHARDS First Counselor in the First Presidency

Brethren, may the Lord bless me and bless you, give us and me abundantly of his spirit, that will enable us, first, to recognize what we are, the representatives of God
on earth, endowed with certain of his powers. Never forget that. And next, help us so to live that we may enjoy those powers and exercise them, and then we shall rear our
families as they should be reared. We will heal them when they are sick. We will be protected from harm and accident and disease. We will have more happiness than any

One reason, I think, for that is, among many other reasons, that the Gospel teaches us to be respectful one of another. You know, in this Church of ours, as I have often
saw before, every man who is worthy has a chance to direct and a chance to serve, and when the man directs he will have in mind the time when he served and when he
serves, he will recall when he directed. It builds for a mutual consideration, a mutual affection, a mutual regard, a mutual fellowship, a mutual brotherhood.

This people of ours is a highly cultured people. We have a few rough edges to grind down, but our courtesy, our kindness, our affection one for the other, passes far beyond
which our young people have and which they demonstrate, as it is reported to us, to the astonishment of the leaders of the Army and of the Navy. We have a culture in art. This people
of ours is a highly cultured people. We have a few rough edges to grind down, but our courtesy, our kindness, our affection one for the other, passes far beyond

I have listened to this music, tonight, President McKay, and I have listened to it on the other days of this Conference, we have had a new singing organization each day, we
will have another tomorrow, when I think that these will be drawn primarily from this particular area, and when I think that out of this area, perhaps has been drawn for
the Tabernacle Choir, which is largely absent, the whole choir that went to Europe, and then when I think of all the Church organizations, all over this western country,
equally proficient, I am prepared to declare that this people of ours, have a culture in music that is more excellent, more universal, than any other group of people in the
world. I firmly believe that. And our culture is not only in music. Our culture is in literature. Our culture is manifested in our public speaking. Our culture is manifested training
which our young people have and which they demonstrate, as it is reported to us, to the astonishment of the leaders of the Army and of the Navy. We have a culture in art.

What are we? We bear the priesthood. What is the Priesthood? Through it we exercise certain authorities and powers of Godhood, itself. He as not given us all of
the powers, and we are not living up to the requirements sometimes, some of us, that entitle us to exercise the powers which he has given, e would be a mightier people if we
did.

I have always been impressed with the fact that Adam received his priesthood in the Creation, so said the Prophet, before the world was. The Prophet also said that any
man who had the responsibility of administering to the inhabitants of this earth likewise was ordained in the Council of Heaven; and he further said, "I suppose that I was
ordained to this very office in that Council."

What are we? We are the agents of God, himself, through the Holy Order of the Priesthood of the Son of God. I wonder if we think of that. I wonder if that is on our
minds when we deal with one another, when we deal with our families, with our neighbors, and with our friends. We hold these powers with which out of his abundance God
has endowed us, that we might be able to carry on the mission with which we were charged when we came here.

Brethren, may the Lord bless me and bless you, give you and me abundantly of his spirit, that will enable us, first, to recognize what we are, the representatives of God
on earth, endowed with certain of his powers. Never forget that. And next, help us so to live that we may enjoy those powers and exercise them, and then we shall rear our
families as they should be reared. We will heal them when they are sick. We will be protected from harm and accident and disease. We will have more happiness than any
of us can now imagine, all subject to the will of the Lord.

May God give us all of the blessings that we need to help us to magnify our Priesthood, which is the power and the authority to exercise some of the powers that God,
himself, possesses, I humbly pray, in the name of Jesus. Amen.

President David O. McKay:

We shall now hear from President Stephen L Richards.

PRESIDENT STEPHEN L RICHARDS First Counselor in the First Presidency

A few years ago I stood on the banks of the Susquehanna River at or near the place where Joseph and Oliver received under the hands of John the Baptist the Aaronic
Priesthood. I learned that 'it is not known just where the Melchizedek Priesthood was bestowed, but it is assumed that it is in that vicinity. I had time for contemplation in the
visit to this historic place, and I knew, as I contemplated the remarkable gift that the Lord had brought in this Dispensation, that the accounts of Joseph and Oliver were true;
and I felt as sure of that divine experience as if it had taken place before me. I had not had occasion to doubt it before, and certainly I have entertained no doubt about it
since; and it has been my pleasure and satisfaction throughout the years to declare the authenticity and the divine origin of the Priesthood of God which has come through
his servants in his latter-day work.

I do not know how to give proper estimate of that great power.

I know that man by nature is the most noble of all the Lord's creations. I know that he is endowed with intelligence, with reason, with a conscience, and many of the
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But I have reached the conclusion in my own mind that no man, however great his intellectual attainments, however vast and far-reaching his service may be, arrives at the full measure of his sonship and the manhood the Lord intended him to have, without the investiture of the Holy Priesthood, and with that appreciation, my brethren, I have given thanks to the Lord all my life for this marvelous blessing which has come to melessing that some of my progenitors had, and a blessing which more than any other heritage I want my sons and my grandsons and my great-grandsons to enjoy.

There may be many of our young men, and some older ones, who are in this vast listening congregation tonight who have not been with us before and some who have not felt the warmth of the fellowship that we are permitted to enjoy. I hope I am not presumptuous when I welcome them into the bonds of fraternity and the brotherhood of the Holy Priesthood. And I know of few things that you can do to more perfectly bring to theme newomers a deep appreciation of this great and wonderful blessing than to take em to your hearts and your counsels in the quorums of the Holy Priesthood. The Lord has provided these quorums. He has specified them. He has given the very numbers which constitute them, and we know that he intends that they should be true fraternities among our brethren. Every one of us needs the help of a friend. We all need sympathetic understanding. We need encouragement. Sometimes we need correction. Within the quorums of the Priesthood there lie the facilities and the opportunities for a brotherhood that shall help all within it.

I would like to see the quorums of the Priesthood assume a larger and more important place in the teaching of the Gospel, in the nurturing of our young men and boys, and in their preparation for the great work of the latter days. I believe that they are organizations which the Lord himself designed to bless all of our brethren.

Now of course many things might be said about the opportunities that these quorums afford. Will you, my brethren, give to these groups to which you belong, these sacred societies, your allegiance, your love and devotion, and your help. The Lord needs his Priesthood to carry forward his work. I do not know that any of us can envision what the coming of the Savior will be like, but I have always felt that when he does come he will require the aid of his servants in perfecting the Kingdom, and that he will call upon his Priesthood in preference to any others to consummate his glorious work. I would like to be ready to serve acceptably to him when that day comes, and I know you would also, so I ask the Lord to bless us that we may so devote ourselves to the great Cause to which we have the honor to belong, to so uphold the standards of righteousness, to so proclaim the Gospel of our Lord, and to so live as to be worthy to be called and chosen now and when he comes, and that is my prayer for all of us, in the name of Jesus. Amen.

David O. McKay

PRESIDENT DAVID O. MCKAY

We have received a message reading as follows: "Gathered in San Fernando Stake nearly completed stake center are 251 boys, 456 men, or a total attendance of 707." Mes. Pratt, First Counselor, Stake Presidency.

Later in the Conference perhaps we can give a total report.

Much has been said, brethren, during the Conference about the favorable reports made in the public press, compliments paid by government and state officials, to the leaders of the Choir in Europe, to the excellency of the Choir, paying compliments to the Church, etc., and every word spoken has been merited. Some might feel that such praise will be dangerous. Let me tell you that nothing has been said about the efforts of the Adversary coordinately with these words of praise.

When permission was granted by state and local officials to erect the Swiss Temple near Bern, notice was given that such permission had been granted, and the request made that if anybody had any objection, let him so express himself. High poles were erected on the site, showing the height of the main building.

Well, there was opposition led by a minister. A certain time elapsed other objections. Finally the authoritative council met and decided that the application to erect a temple be granted.

This minister met again and said, "I protest it." "Oh yes," said the chairman, or leader of that group, "but you did not put your objections in writing."

"Well," said the minister, "I did not know that was necessary."

"You are too late now. Permission is granted."
The Sunday morning session of the Conference convened in the Tabernacle at 10 o’clock as assembled here may hear the recorded broadcast undisturbed. This record was made in Zurich, Switzerland. Those of you who enter the building after 9:30 are asked to do so quietly, and without conversation, so that visitors the air from 9:30 to 10:00 am.

Just a moment please about tomorrow morning. There will be a broadcast, but the Choir will not be in their seats, of course. You may hear it in the Tabernacle and on the air from 9:30 to 10:00 am.

The Chorus, under the direction of Brother Shand, will now sing “Hosanna Anthem,” and Elder George Z. Aposhian, president of the Wilford Stake, will offer the accompaniment. In behalf of the 22,000, (and 12 more places to hear from), we thank you from the bottom of our hearts.

To you brethren of Bonneville Stake we express our sincere gratitude for your having practiced to render the service you have rendered so inspirationally tonight.

President David O. McKay:

I have just been handed the information that there is a total of 22,004 in assembly, and 12 more places to hear from.

To you brethren of Bonneville Stake we express our sincere gratitude for your having practiced to render the service you have rendered so inspirationally tonight.

What a feast we have had today and yesterday, from the German Choir and those young people today, and now just one stake tonight, with the string instrument accompaniment. In behalf of the 22,000, (and 12 more places to hear from), we thank you from the bottom of our hearts.

The Chorus, under the direction of Brother Shand, will now sing “Hosanna Anthem,” and Elder George Z. Aposhian, president of the Wilford Stake, will offer the benediction.

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The Chorus sang the “Hosanna Anthem.”

The benediction was pronounced by President George Z. Aposhian, of the Wilford Stake.

The Sunday morning session of the Conference convened in the Tabernacle at 10 o’clock.
However, prior to the commencement of the Conference session the Tabernacle Choir and Organ Broadcast was presented as follows:

**C 1955 Conference Report, October 2, 1955**

**TABERNACLE CHOIR AND ORGAN BROADCAST**

The following broadcast, written and announced by Richard L. Evans, was recorded in the Grosser Tonhalleal in Zurich, Switzerland, on September 14, 1955, and was presented from 9:30 to 10:00 am. Sunday, October 2, 1955, through the courtesy and facilities of KSL and the Columbia Broadcasting System's network, throughout the United States. The broadcast was as follows:

**p1** Announcer: Once more we welcome you with music and the spoken word as the Tabernacle Choir continues its European concert tour.

**p2** (The organ played "As the Dew from Heaven Distilling," and on signal the Choir and organ broke into the hymn, "Gently Raise The Sacred Strain," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

**p3** Announcer: Once more we welcome you with music and the spoken word as the Tabernacle Choir continues its European concert tour.

**p4** The CBS Radio Network and its affiliated stations bring you today's presentation, transcribed, from the Grosser Tonhalle-Saal in Zurich, Switzerland, with J. Spencer Cornwall conducting the Tabernacle Choir, Frank Asper, Tabernacle Organist, and the spoken word by Richard Evans.

**p5** First today is a stirring hymn with the music of William Croft and the words of Isaac Watts: "O God Our Help In Ages Past, our hope for years to come. Our shelter from the stormy blast and our eternal home.


**p7** Announcer: With Frank Asper at the Grosser Tonhalle-Saal Organ in Zurich, Switzerland, we move into a stately religious march movement by Karg-Elert: "Now Thank We All our God."

**p8** (Organ selection: "Now Thank We All our God." -- Karg-Elert.)

**p9** Announcer: The Choir continues with a song of the peace and quiet of a hallowed place, a song by Evan Stephens; "Holiness becometh the house of the Lord, house of prayer, house of song, house of the holy word. . . Hushed be the footfall and gentle the voice . . . with quiet, contentment, and peace . . . holiness becometh the house of the Lord.

**p10** (The Choir sang: "Holiness Becometh the House of the Lord." -- Stephens.)

**p11** Announcer: From the Grosser Tonhalleal Organ in Zurich, Switzerland we hear another quietly thoughtful mood and melody as Frank Asper presents a song without words by Joseph Bonnet.

**p12** (Organ selection: "Romance sans Paroles."onnet.)

**p13** Announcer: In the pressures and impatience and thoughtlessness of life, our relationships with others are often likely to be less considerate than they should be -- and all of us it seems, are almost sure to have our feelings hurt from time to time -- and often, unthinkingly, are likely to hurt the feelings of others also. Sometimes the consequences of hurt feelings, of personal offense, have been appallingly serious, far out of proportion to the first cause, as men have stubbornly misunderstood one another and families and others implacably have fought and feuded (like Shakespeare's Capulets and Montagues), and the lives of the innocent have been blighted (like Romeo and Juliet), and irreparable damage has been done -- because someone has had his pride injured, because someone has had his feelings hurt. It is true that people are often thoughtless, often inconsiderate, blunt, undiplomatic, sometimes cruel, and often deal with others the wrong way. But men being as they are, imperfect as they are, so long as we live with one another, we are sometimes going to have our feelings hurt, even when others don't know they have hurt us. There likely isn't one of us who hasn't been hurt (and likely there isn't one of us who hasn't hurt others, whether we know it or not). But if too easily we assume a martyr's role, if we nurture and magnify our hurts, if we withdraw ourselves from fellowship, from activity, and bulk and brood and let our injuries fester, we do serious damage to ourselves, our families, our friends, and to the causes we might have served. As in the healing process following some kinds of surgery, so hurts of the heart, hurt pride, and injured feelings can sooner be healed if we don't nurse them too long, if we are sooner up, and out, and active. Life goes on whether we go with it or not, and sitting aside in hurt silence when there are things to be done is one unfortunate way of letting life waste away. We do ourselves great damage by lingering too long in injured inactivity. We commend once more these words recalled from an unidentified author: "In the very depths of your soul, dig a grave; let it be as some forgotten spot to which no path leads; and there in the eternal silence bury the wrongs which you have suffered. Your heart will feel as if a load had fallen from it, and a divine peace will come to abide with you." (Revised)

**p14** (Organ selection: "I Need Thee Every Hour."ony.)

**p15** Announcer: With Dr. Asper at the Grosser Tonhalleal Organ we have heard a hymn tune by Robert Lowry, which is titled from the words of Annie S. Hawkes: "I need Thee every hour, most gracious Lord; no tender voice like thine can peace afford. . . . I Need Thee Every Hour."

**p16** And now, the Tabernacle Choir sings from this impressive Swiss setting a song by Percy Fletcher, a song of the quiet of closing day with the consoling, strengthening words of Samuel Longfellow: "Again, as evening's shadow falls, we gather in these hallowed walls: And evening hymn and evening prayer rise mingling with the hallowed air. May struggles hearts, that seek release, Here find the rest of God's own peace, and strengthen'd here by hymn and prayer, Lay down the burden and the care. O God of Light, to Thee we bow; Within all shadows standeth Thou, Give deeper calm than night can bring; Give sweeter songs than lips can sing."

**p17** (The Choir sang: "Again as Evening's Shadow Falls."gether.)

**p18** (The Choir sang: "Abide With Me."onk.)

**p19** Announcer: Abide with me, fast falls the eventide, the darkness deepens, Lord with me abide. When other helpers fail and comforts flee, help of the helpless, O abide with me.

**p20** Once more we leave you until another seven days of life have swiftly come and gone again. May peace be with you, this day -- and always.

**p21** This concludes another presentation, continuing the 27th year of this traditional broadcast, brought to you by CBS Radio and its affiliated stations, transcribed, from the Grosser Tonhalleal in Zurich, Switzerland, and produced by Radio Station KSL.

**p22** J. Spencer Cornwall conducted the Tabernacle Choir with its three hundred seventyve voices. Frank Asper was at the organ. The spoken word by Richard Evans.

**p23** In another seven days, at this same hour, music and the spoken word will be heard once more as the Tabernacle Choir concludes its European concert tour.
President David O. McKay:

The thousands assembled in the Tabernacle in Salt Lake City this morning have just listened to the weekly broadcast of the Choir, but this time by transmission from Zurich, Switzerland—a good illustration of how we may utilize modern inventions and discoveries for the preaching of the Gospel.

There are thousands assembled not only in the Tabernacle and on the Tabernacle Grounds, but in the Assembly Hall, Barratt Hall, and in other buildings throughout the west. Last evening we had a large Priesthood Meeting, one of the largest ever held in the history of the Church, if not the largest. There are 12 meeting places yet to hear from, and the total attendance as given from those who reported was over 22,000. They met in Arizona, California, Colorado, Idaho, Nevada, Oregon, Washington and Wyoming. As an illustration of the success, here is one message from California which came last evening:

"Gathered in San Fernando Stake at nearly completed stake center are 251 boys and 456 men, or a total attendance of 707." That came from the first counselor in the stake presidency, and another message from California, at Oakland: "Over 300 Priesthood members Berkeley and Oakland Stakes deeply grateful for opportunity enjoying Priesthood conference with you. Reception over closed circuit wonderful." That is from the high council.

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|p3| I have thought, my brethren and sisters, that it might be appropriate here today to propound this question: How may all this just pride, admiration, rejoicing and enthusiasm be translated into effective service and devotion for the continued expansion of our Father's kingdom here in the earth?

|p4| Perhaps a general answer to this question might suffice—live righteously and serve faithfully! I think a breakdown of that answer might be of some value to us.

|p5| The first specific item which I shall mention is the need for more people to serve in these missionary callings.

|p6| Fortunately, after deliberations and negotiations covering a long period of time, we have some clarification and consequent liberalization in the calling of our young men to serve as foreign missionaries. A foreign missionary is one who serves outside the stake where he lives. It has long been the practice of the Church to utilize young men for this service. I wish here to express my own gratitude and that of the officers and membership of the Church for the young men who have so dutifully, willingly, and faithfully responded to their missionary calls. What a glorious and admirable segment of our society are these young men of the Church! They are the pride of the communities from which they come.

|p7| Young men are well adapted to missionary service. They have the physical strength and stamina; they have the mental alertness; they have the adaptability and the buoyance of youth, and when properly conditioned for the service, they have the spiritual receptiveness to bring them a firmness of conviction and testimony that becomes contagious to those whom they serve.

|p8| The innate goodness of these young men shines from their very countenances, as they visit the homes of the people.

|p9| It has been my observation that although young, these missionaries quickly attain a maturity in thought, judgment, and wisdom that is without parallel for those of their age. As ministers of religion they are frequently confronted with important problems and situations of vital nature to those concerned. They handle organizational matters; they deal with delicate domestic problems; they give fatherly counsel to young and old alike; and they bless with a sagacity and power far beyond the maturity of their years. You know what it is, my brethren and sisters, which enables them so successfully to perform these labors of wisdom and love.

|p10| Some understandings have recently been reached which enable us to call to the missionary service more of our young men. We need them. We can use them to great advantage. We hope bishops, presidents of stakes, and presidents of missions, will diligently search out those who are eligible for this distinguished service. The young men do not call themselves. No one does in this Church. Our missionaries travel in pairs. No one goes alone. One sick or disabled man detains another from his work and often retards the performance of important responsibilities. So, while we cannot insure against unforeseeable sickness and accident in the mission field, we must take every precaution to assure physical fitness and good health before departure on these assignments.

|p11| Missionary service is strenuous. Its success depends on energy and intelligent devotion to its ideals and procedures. Good health is a requisite for mission eligibility, at least in the foreign missionary service. Our missionaries travel in pairs. No one goes alone. One sick or disabled man detains another from his work and often retards the performance of important responsibilities. So, while we cannot insure against unforeseeable sickness and accident in the mission field, we must take every precaution to assure physical fitness and good health before departure on these assignments.

|p12| If any of our people suffer disappointment because of our requirements for good health as a requisite to the foreign missionary calling, we hope they may take a measure of comfort in the realization that the missionary work to be accomplished is immeasurable, and that it is just as important to bring the gospel to their next door neighbors as to one of our Father's children ten thousand miles away.

|p13| I cannot pass by without mention of some phases of the preparation for our missionaries. We have had a little difficulty in recent years in convincing some public officials that our young men possess the qualifications to be classified as ministers of religion. Legally now the point is pretty well cleared.

|p14| We extend our appreciation for the good offices of this state's representatives in Congress and their friends in bringing about a Congressional Historical Record in the Legislation extending the Draft Act, which clearly recognizes in the interpretation of the statute the exemptibility of our missionaries as ministers of religion. We do not regard this favorable interpretation as being a discriminatory concession to us in any respect or degree. It helps us because it is a just clarification which may not have been clear to some officials.

|p15| Now, not because there is urgent need of it, but because I think it may serve other purposes, I wish to bring forward a few items which justify this conclusion that our young men missionaries are ministers of religion. I grant you that they do not always look as other ministers look. They may be disappointing to some in formality and grace of expression. Many of them may not have attained the scholastic standing reached by most of the profession. What is the missionary's training for the ministry?

|p16| First, he is usually reared in a home presided over by a man of the priesthood, who, in certain aspects at least, may be looked on as a man of the ministry. The functions of the ministry are carried forward in large measure in the future missionary's home. Prayer, blessings, scriptural and religious learning are features of his early environment. He is accorded the opportunity of participation. He prays, he sings, he reads, he studies, and in adolescent years, joins in sacred religious ordinances.

|p17| Second, in the religious educational program of the Church, he becomes identified with the organizations of the Church. His mother may bring him to Sunday School as a baby; he toddles into the infant classes; and from then on he is taught, and he learns the literature of the Church and the ways of the Lord.

|p18| Third, he is integrated into a spiritual society. His recreation, which not infrequently brings the contacts which enable him to choose his life's partner, is supervised and directed under religious auspices, whose constant endeavor it is to clarify and define the ultimate goals of life. In the atmosphere of such spirituality, his spirit nature is nurtured and developed. His liberal participation in all such institutions and exercises is calculated for the development of that spirituality. What I may ask, is more essential to a ministerial calling?

|p19| Fourth, there then comes to the adolescent youth training and experience without counterpart in any other institutions of which I am aware. He enters the quorums of the priesthood. At the age of twelve he is first ordained and inducted into a group of approximately his own age.

|p20| He is taught the history of the priesthood, and he is made to understand that the power conferred upon him, even though a mere youth, derives from the authentic sources. He learns what it means to be called of God, to be held in trust as a minister of the gospel, and to be an instrument of the eternal purposes. He is taught the history of the priesthood, and he is made to understand that the power conferred upon him, even though a mere youth, derives from the authentic sources. He learns what it means to be called of God, to be held in trust as a minister of the gospel, and to be an instrument of the eternal purposes. He is taught the history of the priesthood, and he is made to understand that the power conferred upon him, even though a mere youth, derives from the authentic sources. He learns what it means to be called of God, to be held in trust as a minister of the gospel, and to be an instrument of the eternal purposes. He is taught the history of the priesthood, and he is made to understand that the power conferred upon him, even though a mere youth, derives from the authentic sources. He learns what it means to be called of God, to be held in trust as a minister of the gospel, and to be an instrument of the eternal purposes. He is taught the history of the priesthood, and he is made to understand that the power conferred upon him, even though a mere youth, derives from the authentic sources. He learns what it means to be called of God, to be held in trust as a minister of the gospel, and to be an instrument of the eternal purposes. He is taught the history of the priesthood, and he is made to understand that the power conferred upon him, even though a mere youth, derives from the authentic sources. He learns what it means to be called of God, to be held in trust as a minister of the gospel, and to be an instrument of the eternal purposes. He is taught the history of the priesthood, and he is made to understand that the power conferred upon him, even though a mere youth, derives from the authentic sources. He learns what it means to be called of God, to be held in trust as a minister of the gospel, and to be an instrument of the eternal purposes. He is taught the history of the priesthood, and he is made to understand that the power conferred upon him, even though a mere youth, derives from the authentic sources. He learns what it means to be called of God, to be held in trust as a minister of the gospel, and to be an instrument of the eternal purposes. He is taught the history of the priesthood, and he is made to understand that the power conferred upon him, even though a mere youth, derives from the authentic sources. He learns what it means to be called of God, to be held in trust as a minister of the gospel, and to be an instrument of the eternal purposes. He is taught the history of the priesthood, and he is made to understand that the power conferred upon him, even though a mere youth, derives from the authentic sources. He learns what it means to be called of God, to be held in trust as a minister of the gospel, and to be an instrument of the eternal purposes. He is taught the history of the priesthood, and he is made to understand that the power conferred upon him, even though a mere youth, derives from the authentic sources. He learns what it means to be called of God, to be held in trust as a minister of the gospel, and to be an instrument of the eternal purposes. He is taught the history of the priesthood, and he is made to understand that the power conferred upon him, even though a mere youth, derives from the authentic sources. He learns what it means to be called of God, to be held in trust as a minister of the gospel, and to be an instrument of the eternal purposes. He is taught the history of the priesthood, and he is made to understand that the power conferred upon him, even though a mere youth, derives from the authentic sources. He learns what it means to be called of God, to be held in trust as a minister of the gospel, and to be an instrument of the eternal purposes. He is taught the history of the priesthood, and he is made to understand that the power conferred upon him, even though a mere youth, derives from the authentic sources. He learns what it means to be called of God, to be held in trust as a minister of the gospel, and to be an instrument of the eternal purposes. He is
We often say we have a converted ministry who go forth with complete conviction and testimony. These missionaries need a converted constituency whose conviction and behavior of that society.

The principles of life which they teach are exemplified in that society, and their vitality and effectiveness are measured and appraised very largely by the living and active missionaries who are sent out to the world representing not only great principles of truth, but also a divinely appointed society, established under the revelations coming from our Father in heaven.

Many travel. There is widespread knowledge, particularly where there is no censorship in the dissemination of news, of communities, and social systems. Our missionaries are called upon to explain the distinctive interpretations and features of the gospel.

How, may I ask, can we hope to do this in a way more acceptable to him than by the world-wide dissemination of the distinctive interpretations and features of the gospel in more or less generalized statements? It is not difficult to uphold and contend for the virtues of Christian life in a Christian community. Many like to do it; I am glad to see it.

I have observed that there is frequently adopted a principle of negotiation between conflicting groups and interests which runs something after this order: emphasize the areas of agreement and minimize those of difference. It may be that that is acceptable as a diplomatic policy, and it may have some virtue in religious discussion, but I am not able to see how we can make great progress in teaching the true gospel to our fellow men without forcefully bringing to their attention in frankness and good spirit, the actual experiences of the ministrations of our Eternal Parent, and the Organizer and Ruler of the universe.

Do you deny the power of the Holy Spirit to move upon anyone except under the laying on of hands by him who holds the priesthood of God? Would you like to have the Holy Ghost as a guide and companion in life as promised by the Savior?

After the lecture on the personality of God, follows the question: Are you, my friend, converted to the worship of a personal God, the Father of the Lord Jesus Christ, our Eternal Parent, and the Organizer and Ruler of the universe? Is he a real Father in heaven to you, as you offer your prayers and supplications to him? Or are you inclined to accept in lieu of such a concept that God is merely a principle of power in the universe without personality? Do you believe that such a nebulous concept of the Almighty will be adequate to govern the affairs of men and bring reverential obedience to divine law and brotherhood among the sons of God?

After the subject of the Holy Ghost has been explained in the light of the scriptures and modern revelation, these questions, very frank, perhaps bold, addressed to the friend who listens: Have you received the Holy Ghost? If you answer yes, how did you receive it? Do you believe, after what you have heard, that it can be conferred upon anyone except under the laying on of hands by him who holds the priesthood of God? Would you like to have the Holy Ghost as a guide and companion in life as promised by the Savior?

Finally, as to modern revelation, so important and essential in the establishment of the restored Church: Have you, my friend, one single piece of competent evidence to negate the actuality of the experiences of Joseph Smith, which through his record and solemn testimony he has left to the Church and all men? Do you deny the power of the Holy Spirit to move upon anyone except under the laying on of hands by him who holds the priesthood of God? Would you like to have the Holy Ghost as a guide and companion in life as promised by the Savior?

Now, you may say, we are always frank! Are we? How many men and women are there among us who find it much easier to present things about the Church and the gospel in more or less generalized statements? It is not difficult to uphold and contend for the virtues of Christian life in a Christian community.

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Do you believe that such a nebulous concept of the Almighty will be adequate to govern the affairs of men and bring reverential obedience to divine law and brotherhood among the sons of God?

After or during each exposition of a principle of the restored gospel, the speaker confronted his listeners with one or more personal questions, of which the following are examples. (I attempt to give only the idea, not the language.) All of the questions were presented with the utmost courtesy, and in a spirit of friendliness, but in frankness.

After the lecture on the personality of God, the question is: Are you, my friend, converted to the worship of a personal God, the Father of the Lord Jesus Christ, our Eternal Parent, and the Organizer and Ruler of the universe? Is he a real Father in heaven to you, as you offer your prayers and supplications to him? Or are you inclined to accept in lieu of such a concept that God is merely a principle of power in the universe without personality? Do you believe that such a nebulous concept of the Almighty will be adequate to govern the affairs of men and bring reverential obedience to divine law and brotherhood among the sons of God?

And then after an explanation of baptism, these frank questions: Are you, my Christian friend, convinced in your own heart that the baptism you have received is the baptism prescribed by the Savior of the world as essential for the salvation of man and entrance into the Father's kingdom? Have you complete confidence that the authority performing baptism for you emanates directly from the Savior, who is the Author of salvation? Would you not, if you seek for truth, feel far more contented to receive baptism in the manner in which our Lord himself received it, performed by divine authority traceable directly to reliable sources verified by recent history, not subject to the debate and confusion arising out of questionable interpretations and practices of ancient times with historical records inadequate for present competent proof?

After the subject of the Holy Ghost has been explained in the light of the scriptures and modern revelation, these questions, very frank, perhaps bold, addressed to the friend who listens: Have you received the Holy Ghost? If you answer yes, how did you receive it? Do you believe, after what you have heard, that it can be conferred upon anyone except under the laying on of hands by him who holds the priesthood of God? Would you like to have the Holy Ghost as a guide and companion in life as promised by the Savior?

Finally, as to modern revelation, so important and essential in the establishment of the restored Church: Have you, my friend, one single piece of competent evidence to negate the actuality of the experiences of Joseph Smith, which through his record and solemn testimony he has left to the Church and all men? Do you deny the power of the Holy Spirit to move upon anyone except under the laying on of hands by him who holds the priesthood of God? Would you like to have the Holy Ghost as a guide and companion in life as promised by the Savior?

Now, you may say, we are always frank! Are we? How many men and women are there among us who find it much easier to present things about the Church and the gospel in more or less generalized statements? It is not difficult to uphold and contend for the virtues of Christian life in a Christian community.

I have observed that there is frequently adopted a principle of negotiation between conflicting groups and interests which runs something after this order: emphasize the areas of agreement and minimize those of difference. It may be that that is acceptable as a diplomatic policy, and it may have some virtue in religious discussion, but I am not able to see how we can make great progress in teaching the true gospel to our fellow men without forcefully bringing to their attention in frankness, but good spirit, the actual experiences of Joseph Smith, which through his record and solemn testimony he has left to the Church and all men. Do you deny the power of the Holy Spirit to move upon anyone except under the laying on of hands by him who holds the priesthood of God? Would you like to have the Holy Ghost as a guide and companion in life as promised by the Savior?
They said, “Yes, we are Christians.” “Do you mean to tell me that you Jews believe in the divinity of Jesus Christ?”

“I went into their establishment, not knowing just who they were, to inquire about something, and then I saw Testament and other evidences that led me to ask them, was an organization of Jews who had been converted to Christianityuch as they were able to comprehend and believe.

was in touch with an association in New York City while I was there that was a’ mission to the Jews, to preach Christianity to the Jewish people, and singularly enough it

understand why, but we do. They are building up their cities, planting their vineyards, developing industry, and they are beginning to believe in Jesus Christ as foretold. I

The Jews, because of conditions growing out of World War I, are going back to Palestine, crowding back so rapidly that they can hardly be cared for. They do not

have been gathered from all the nations of the earth.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall

in the tops of these mountains, and Israel is gathering to it.

Lord of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. (Daniel 2:44.)

How could we identify this kingdom? Well, there are many ways.

Mark the advance of civilization, from the ancient, Asiatic powers, with whom God had dealings through his prophets, advancing westward over Asia, advancing westrd

up of his kingdom; on which he established this free government, giving this nation power over the mother country in the Revolutionary War. During these years in Europe

through Europe, always westward, and then it was stopped for centuries. Thousands of miles of ocean formed an impediment to this advancement. Then in due time the

Lord bridged that great gap, inspiring Columbus to discover this land, this the greatest of all continents and the choicest of all lands, which God had reserved for the setting up of his kingdom; on which he established this free government, giving this nation power over the mother country in the Revolutionary War. During these years in Europe before America was discovered, kingdoms were established all over the land and continued for centuries.

It was in the time of these kings that this kingdom of God was to be established. It is interesting to note that in great movements, and the establishment of kingdoms and dominions, two things are very essential: transportation and communication. Without those, developments of that kind are not possible. The Lord has taken care of that, and now as his kingdom advances in power, we hear the spoken word around the world, and we are on the way, I think, even to be able to see around the world through television; and we are having planes built that will take us from here to our temple in Bern and to our other operations in Europe between sunrise and sunset. The Lord has provided the necessary means at the right time.

Another identification: The Lord, through his prophets, and the Savior while he was with the Nephites, said that there would be a sign given when the Father would undertake to establish his kingdom for the last time among the nations.

And when the record of this people comes to your descendants then you may know that the work of the Father is being begun among the nations of the earth.

Well, that Book of Mormon came to their descendants, and they have had it for a hundred years. The Lord also said that the time would come for the gathering of

Israel to this nation, the land of Joseph, and the Jews to their land in Palestine. For a hundred years, the gospel has been preached. You or your fathers and mothers have been gathered from all the nations of the earth because you and they are of the blood of Israel. They heard the message of the gospel, and we have been gathered here to this nation. Significantly enough, the movement westward continued when this great land was opened, even in this land, when we were driven from the east we moved further west, until we have come to the last stand in the westward movement in the tops of these Rocky Mountains. There is no place further west to go and no further need of it, for God has now established his kingdom in the tops of these mountains, and Israel is gathering to it.

The Jews, because of conditions growing out of World War I, are going back to Palestine, crowding back so rapidly that they can hardly be cared for. They do not understand why, but we do. They are building up their cities, planting their vineyards, developing industry, and they are beginning to believe in Jesus Christ as foretold. I was in touch with an association in New York City while I was there that was a’ mission to the Jews, to preach Christianity to the Jewish people, and singularly enough it was an organization of Jews who had been converted to Christianity and they were able to comprehend and believe.

I went into their establishment, not knowing just who they were, to inquire about something, and then I saw Testament and other evidences that led me to ask them, “Are you Christians?”

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yourselves, "I know that this is so. I believe it, and I am going to abide by it." As you get that determination and say it, somehow the spirit will reter into you and fortify you in your

my grandchildren and yours, that you can be determined to know about this thing by your own desire. You do not have to take someone else's word about it. Say to your children, wherever you be, know that Jesus is the Christ. You may pile up evidence and knowledge, but only by that spirit will you know it.

not know why he knew it, but he did know it. He was going to learn why later. All children will learn to understand that whispering someday, and only by that whispering can you

fear to do it) turned on these other boys and said, "Well, we have the truth, and you haven't, and that is all there is to it." And that is all there was to it, too. He did not have the courage to do it, but he did know it. He was going to learn why later. All children will learn to understand that whispering someday, and only by that whispering can you children, wherever you be, know that Jesus is the Christ. You may pile up evidence and knowledge, but only by that spirit will you know it.

I can remember when I was a small child at the Lowell School up on D Street and Second Avenue. Four of us boys were gathered in the corner by the school fence, two of us were Latter-day Saints, and two of us were not. The two who were not were bating the two Latter-day Saints. One of them (it was not I, although I might have had the courage to do it) turned on these other boys and said, "Well, we have the truth, and you haven't, and that is all there is to it." And that is all there was to it, too. He did not know why he knew it, but he did know it. He was going to learn why later. All children will learn to understand that whispering someday, and only by that whispering can you children, wherever you be, know that Jesus is the Christ. You may pile up evidence and knowledge, but only by that spirit will you know it.

Now the spirit does not always whisper. Sometimes it leaves one, and then one is left to his own resources. Then enters free agency. I should like to say to my children, my grandchildren and yours, that you can be determined to know about this thing by your own desire. You do not have to take someone else's word about it. Say to yourselves, "I know that this is so. I believe it, and I am going to abide by it." As you get that determination and say it, somehow the spirit will enter into you and fortify you in it.
There will be times when the Spirit will not come to you. Here are some evidences which eventually will grow into your hearts until they will sustain you when the Spirit is not present. There is the evidence which you will gain from the Book of Mormon. When you read that book, it will be an evidence to you. Coupled with it will be evidences found in the ancient Old Testament of how the Lord dealt with his ancient people. You will discover that it is very similar to the way he dealt with those in the Book of Mormon. The pattern of the New Testament will be an evidence to you, for like that pattern the Church today is established. There you will read it and take comfort from it.

You, when you get old enough to understand them, will be able to gain great comfort from the books of Moses and of Abraham, the revelations of the Lord to great, inspired men. These will give you renewed assurance. Archaeological discovery, that is, the digging in ancient mounds to find evidences of what kind of people lived there, will further your belief, because slowly but surely, as these evidences come forth, they bear their silent, dusty witness of the truth of the gospel.

One of the most noble witnesses and one of the most assurance and convincing witnesses is the lives of your own parents. Watch them live, watch how the gospel touches their hearts and makes them gentle and kind. That is the surest evidence that it is a power beyond any earthly conceptions effect upon the lives of your own folk and those you see around you who are trying to work righteousness.

Another evidence, as you get older, will be the evidence you will see in the effort of the Church to help its own through the welfare program. Such altruistic come things can only come from those who want to practice and believe the truth. This great evidence will also bear its witness to you as you get older and take part in it; as you go to the cannery or as you go to weed the beet fields and help harvest the peas. Those evidences will come to you because of your work and your actions in that program.

Then, of course, you are going to have great deal of pleasure and fun, but you are going to see the evidence of the auxiliary programs of the Church. They touch your lives, starting with childhood and taking you through to adulthood, giving you ideals and knowledge of how to handle yourselves and your companions, how to be happy and joyful, and how to enjoy that portion of the gospel, for the gospel is a happy thing. And the Mutual Improvement Associations and the Sunday School and the Primary will contribute evidences within your ability to understand if you will but heed.

And finally, not finally but somewhere along the line, each young man will be given the priesthood. And then he will have a chance to practice the power which will eventually take him into the presence of our Heavenly Father. You will not know about much at first, for it will be evidenced by such simple acts as the passing of the bread when the sacrament is administered in honor of our Lord and Savior. Later on you will be able to baptize, and, too, you will be able to lay on hands for the reception of the Holy Ghost, and after that you will be able to administer to your own sick. And still you will not know what that power is. Finally you will feel it, and you will learn, when you become old, that eventually it will take you into the presence of your Father in heaven.

Determination does it, my young friends. Be determined that you are going to get these evidences into your hearts, and then pray to the Lord that he will give you the Spirit of the Holy Ghost.

One more thing you will have evidence of the whispering of the Spirit. You will hear testimony borne by others that there sits on this stand one who is not only the President of the Church but who is the Prophet of the Living God. That evidence can be borne into your hearts no matter how young you are, that the Lord has seen to it that his power has been carried forward from the days of Joseph Smith.

Let me give you an example of what can happen to you. Brigham Young stood up one day in the early history of this Church and told the assembled people that the Lord, through the Prophet Joseph Smith, had put upon his shoulders and those of the Twelve, the kingdom; that they were to bear it on and it was not to be done by Sidney Rigdon and others who were making claim, but that the Prophet had given to him and his fellows in the Twelve the power of God to carry on this work. There sat in that audience, my young friends, those who were full of faith, and the Lord manifested to them through a miracle that what President Young said was true, for he appeared unto them to be the very Prophet Joseph himself, and his voice sounded like the Prophet. They knew by that sign that he spoke truth.

But there also sat in that audience those who did not, and who did not want to believe, and who were critical. They saw and heard nothing, and they did not believe, and they apostatized. of those who believed, you in this audience are their descendants. Those who did not believe, where are they?

It is the right and privilege of everyone, grown, half grown, or tiny, to know by the Spirit that the President of this Church today, President David O. McKay, is a prophet of the Living God, that his Counselors are prophets, that the members of the Quorum of the Twelve and the Patriarch are prophets. All of the rest of us should sustain them in their holy offices so that they can direct the work, and we can forward it under their direction.

That testimony every man, woman, and child may know, not by any knowledge that comes from books, but by the whispering of the Spirit of the Holy Ghost.

I would that I were as simple as a little child, so that I might have as simple a testimony as has a child, but I do know that these things of which I have spoken are true, I bear witness of them humbly in the name of Jesus Christ. Amen.

President David O. McKay:

Elder S. Dilworth Young of the First Council of Seventy has just concluded speaking.

The Choir and Congregation will now sing: “For the Strength of the Hills,” after which we shall hear Elder Ezra Taft Benson.

The Combined Choruses and the congregation joined in singing the hymn, “For the Strength of the Hills.”

President David O. McKay:

We acknowledge the receipt of a dozen or more telegrams from those who gathered last evening in Priesthood meeting in the various parts of the west. Their numbers will add to the 22,000 reported already.

Elder Ezra Taft Benson of the Council of the Twelve will now speak to us.

ELDER EZRA TAFT BENSON Of the Council of the Twelve Apostles

My beloved brethren and sisters and friends: I thank God for that stirring hymn which we have just sung. ["For the Strength of the Hills."]

In deep humility I stand before you this morning. I seek an interest in your faith and prayers, and the blessings of our Heavenly Father, that I might have his Spirit to sustain me.

This is a great honor, a sobering responsibility, and a sacred privilege. I thrill with this great conference and the messages that have been given. Although I will have to get part of the messages through the written word, I am very grateful to the Lord that I was able to attend part of the meetings yesterday and to be here this morning. It became necessary to attend an important cabinet meeting in Washington on Friday and to stop in Denver en route to Salt Lake City.

I would like to say to you, my brethren and sisters and friends, that I am very happy to report, based on that visit and on a telephone conversation five minutes before
I have been deeply impressed with the attitude of the world toward the Church and kingdom of which we are a part. It seems as if we have not been deprived of blessings which your lives merit, and I hope too there will be an increased interest in spiritual matters so that those nations might be preserved in peace.

During one terrible night in England five of our six airplanes were destroyed. We lost, as I recall, twenty members of the priesthood. Then followed one of the best demonstrations of the spirit of the welfare program that I think this Church affords: The President of the United States continues to make excellent progress. He has been informed of the spontaneous prayers that have been offered.

May God bless those wonderful people who will be recipients of the blessings of the temple, provided they prepare themselves for those blessings by living the gospel. And I sincerely hope and pray that not only they, but also all of us everywhere, will make that preparation that we may enjoy the richest blessings known to men and women in this world who are united with the sacred ordinances and blessings of the temples of God. While I recognize that there are many Saints who are still isolated and who will be unable, probably, to reach the temples, this movement in Europe which I am sure was made under inspiration will bring the temples closer to many thousands of our members.

Now, my brethren and sisters, much has been said regarding the attitude of the world toward the Church and kingdom of which we are a part. It seems as if we have understood it as it was, accepted it, and we shall always express our love and confidence and prayers in my behalf, and an expression of interest and pride in the growth of the Church in all the world. I believe I have also found evidence of increased faith and devotion.
The Mothers Chorus will now sing, “When Children Pray,” Sister Madsen conducting, following which the opening prayer will be offered by Elder Alwyn C. Sessions, Asper is at the organ. Mothers’ Choruses from Twentye Stakes in the Bannock and East Idaho and from Star Valley, under the direction of Sister Florence Jepperson Madsen. Elder Frank W. Asper is at the organ.

The music for this, the seventh session of the 126th Semiannual Conference of the Church of Jesus Christ of Latter-day Saints, will be rendered by the Combined Singing Mothers Choruses, under the direction of Florence Jepperson Madsen, with Frank W. Asper at the organ.

The concluding session of the Conference was held at 2:00 p.m., Sunday, October 2, with President McKay presiding and conducting the services.

President David O. McKay:

I think it is worthy to note that President Ezra Taft Benson has just concluded speaking. Elder Ezra Taft Benson of the Council of the Twelve has just concluded speaking. His remarks were thoughtful and wise. He spoke of the importance of living the gospel and the challenges we face in doing so. He stressed the need for us to be steadfast in our faith and to remain true to our covenants.

I am encouraged by his words and the words of President McKay. They remind us of the importance of our faith and the need to uphold the standards of the Church. We must remain vigilant and true to our beliefs, even in the face of adversity.

President McKay, I thought, very wisely said last night that should opposition come our way, it is to live to prove false any false accusations. With all my heart I endorse that sentiment.

But there is real danger, my brothers and sisters. There is real danger that during this period we may let down our guard, as it were; that we may be tempted to join with the world and adopt some of their standards against which we have been warned by the Lord. I think this is particularly true in the social field. Only recently there came to my attention the fact that a group of young women, wives, some of whose husbands are employed in the government of the United States and of men who had attained a certain amount of prominence in their respective fields, who had more or less concluded that in order to be accepted by the world, in order that their husbands might get ahead in the world, they would have to let down just a little in their standards. They had concluded they would have to serve cocktails and coffee in their homes when friends came.

I want to testify to you, my brothers and sisters, and particularly to the young married couples of this Church, that such a conclusion is not only unwise and unjustified, but it is also dangerous and can lead only to heartache and disappointment and a loss of faith. I am confident that now more than ever before, possibly, is a time for us to live the gospel, to keep the commandments, to maintain every standard of the Church, and to be true to our covenants. By so doing we not only guarantee and safeguard our own future and our salvation and exaltation, but we will also tend to safeguard the future of our own descendants and assure to a much greater extent our own success in our chosen fields, no matter what those fields might be.

I think it was Nephi who said that the time would come when there would be a tendency for people to become pacified; they would be lulled away into a false security; there would be those who would be at ease in Zion, saying “Zion prospers, all is well”; and that the devil would cheat their souls and lead them carefully down to hell. (See 2 Nephi 28:21.)

I think we need to be on the alert today to see that that does not happen in the Church. I had occasion many times on this last tour through Europe, as I have had before, to thank the Lord for the Word of Wisdom. Man were the conversations we had regarding the Church, and particularly those my good wife had, as we sat at dinners, luncheons, etc., and it came to their attention that we did not drink liquor, smoke, etc. Immediately they wanted to know more about the Church, and always there was commendation for our standards. Never once was there any embarrassment. Always there was a feeling of gratitude and thanksgiving on our part at the end of the day or evening because of the standards which the God of heaven has provided in his Church.

This was the same no matter how high the station of the officials with whom we met. And I say to you, it always will be true of men of goodwill, men of character. As Latter-day Saints we cannot afford to let down our standards, to refuse to live the gospel completely and fully.

Let us bless us, my brethren and sisters, that we may continue a peculiar people, as Peter said of the saints of old. He referred to them as a peculiar people. So are we, and may we continue so. May we who hold the priesthood of God be unafraid to step forward and provide the righteous leadership which is necessary in our various fields of activities! His is a time for demonstration, my brethren of the priesthood, to let the world know something of the fruits of Mormonism, something of the testimonies which we bear, something of our faith and our determination to live the gospel.

Yes, let us do what is right, and we shall have no occasion to worry. I testify to you with all my soul that this work in which we are engaged is the truth. God has again spoken from the heavens. His work is upon the earth. Joseph Smith was in very deed a Prophet of God. The same power and authority which he bore is now in the hands we bear, something of our faith and our determination to live the gospel.

But there is real danger, my brothers and sisters. There is real danger that during this period we may let down our guard, as it were; that we may be tempted to join with the world and adopt some of their standards against which we have been warned by the Lord. I think this is particularly true in the social field. Only recently there came to my attention the fact that a group of young women, wives, some of whose husbands are employed in the government of the United States and of men who had attained a certain amount of prominence in their respective fields, who had more or less concluded that in order to be accepted by the world, in order that their husbands might get ahead in the world, they would have to let down just a little in their standards. They had concluded they would have to serve cocktails and coffee in their homes when friends came.

But I would like to raise this warning, my brothers and sisters. In this period of apparent goodwill -- good feeling toward the Church -- when it seems as if we have no great obstacles any more as we once had, there should be deep concern. In my judgment, in the hour of our success is our greatest danger. And apparently this is an hour of great success. No more persecution -- persecution which once tended to drive us together and make us united! Now we seem to be accepted by the world. Will it mean disunity? Will it mean that we will rest on our laurels and sit back, as it were, and think that all is well in Zion? I think there is real danger in this period, this period of praise and commendation. I am happy for it, provided we be careful, that we be on our guard. The praise of the world will not save us. It will not extoll us in the celestial kingdom. Only the living of the principles of the gospel will bring us salvation and exaltation. And so I hope that our performance in living the gospel will be equal to the commendation and the praise we are receiving, that our performance will at least equal our reputation, and we have a good reputation. God grant that we may merit all the good that have been said about us, and that more good things might be accurately said about us in the future.

I realize that the devil is alert. He is the enemy of this work. He is the enemy of all righteousness, and I know that he is clever, that he never takes a holiday. He works overtime. He is ingenious. I am confident he will devise new ways to fight this work. We may not know just what form those schemes will take, but we must be vigilant.

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Elder Ezra Taft Benson of the Council of the Twelve has just concluded speaking. His remarks were thoughtful and wise. He spoke of the importance of living the gospel and the challenges we face in doing so. He stressed the need for us to be steadfast in our faith and to remain true to our covenants.

I endorse that sentiment.

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I endorse that sentiment.
The Singing Mothers Choruses sang "When Children Pray."

Elder Alwyn C. Sessions, President of the Fresno Stake, offered the invocation.

President David O. McKay:

President Alwyn C. Sessions, president of the Fresno Stake, has just offered the invocation.

The Combined Singing Mothers Choruses will now favor us with "Unto Thee I Lift Mine Eyes," conducted by Sister Florence Jepperson Madsen.

Following the singing by the Mothers, President J. Reuben Clark, Jr. will present for your consideration and action the General Authorities, General Officers, General Auxiliary Officers of the Church for the sustaining vote of this General Conference.

The Singing Mothers Choruses sang the anthem, "Unto Thee I Lift Mine Eyes."

SUSTAINING OF THE GENERAL AUTHORITIES OF THE CHURCH

President J. Reuben Clark, Jr.:

My brethren and sisters, perhaps that beautiful song, so beautifully rendered, is a fitting prelude to the functions which we are now about to perform. In the language of political science, this is a constituent assembly. Your action here today binds the whole Church. This is your one opportunity at this Conference to express your views, and I feel to urge upon you the understanding that here you covenant with the Lord that you will support and sustain those whom you do support and sustain by your vote.

President Clark then presented for the vote of the people the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained by those present. The list as presented and sustained is as follows:

THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Stephen L Richards, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES

Delbert L. Stapley, Harold B. Lee, Marion G. Romney, Spencer W. Kimball, LeGrand Richards, Ezra Taft Benson, Adam S. Bennion, Mark E. Petersen, Richard L. Evans, Henry D. Moyle, George Q. Morris

Patriarch to the Church

Eldred G. Smith

The Counselors in The First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE

Thomas E. McKay, John Longden, Clifford E. Young, Hugh B. Brown, Alma Sonne, Sterling W. Sill, El Ray L. Christiansen

TRUSTEEST

David O. McKay

As Trustee for The Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young, Milton R Hunter, Antoine R. Ivins, Bruce R. McConkie, Oscar A. Kirkham, Marion D. Hanks, Seymour Dilworth, Young

PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop, Thorpe B. Isaacson, First Counselor, Carl W. Buehner, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, A. William Lund, Assistant

CHURCH BOARD OF EDUCATION

President McKay, so far as I was able to see, the voting was unanimous in the affirmative.

Our first speaker this afternoon will be Elder Antoine R. Ivins of the First Council of Seventy. He will be followed by Elder Adam 5. Bennion of the Council of the Twelve.

Antoine R. Ivins
ELDER ANTOINE R. IVINS Of the First Council of the Seventy

My brethren and sisters: I sincerely seek an interest in your faith and prayers, that what I shall undertake to say in the next few minutes may be directed by the Spirit of our Heavenly Father and may be delivered in a spirit of love and fellowship, for I love the work of the Lord, and I love his people; I love to work with them.

I have been interested in this conference, especially interested in the many references that have been made to the foreign missionary work and to the newly completed temple in Switzerland. Those references have caused me to reflect upon the purposes of temples. We have had some instruction already as to why we build them. It seems to me that so far as a newly erected temple is concerned, perhaps its major purpose would be to take care of the living, because I believe the accommodations of those already existent would take care of the vicarious work that we have available at the present time. So this newly erected temple is likely to be most beneficial for the living people of Europe. They who have never had the experience of an endowment in the temple before, will receive a wonderful uplift in their spirituality as they enjoy this rare and wonderful privilege which is given to us in the temples of God.

The priesthood has for its purpose integrating into the lives of people the ordinances and the benefits of the gospel of Jesus Christ. The greatest and most supreme of all of these blessings comes to us through the administration of the priesthood in the temples of God and in no other place and were this new temple limited to the benefits the people receive in mortality, its erection and administration would be amply justified, but the benefits of these ordinances when they are carried through to their ultimate end, are not limited to mortality. They penetrate the veil between mortality and eternity, giving people advantages which are past our understanding. Really, they are so sublime and wonderful that they stagger our imagination.
In the Doctrine and Covenants we are told that any man who can attain to the magnification of all of his duties in the Melchizedek Priesthood would and will ultimately attain to the powers of God.

No man who goes into a temple and is content with receiving his own endowments realizes the full possibilities that the temple offers him. He only who takes a wife into the temple and is sealed to her for time and all eternity can ultimately attain to the tremendous and wonderful blessings that are held out as an inducement for righteous living. That seems to me to be the sublime and supreme distinction between the Church of Jesus Christ of Latter-day Saints and all other religious denominations.

During the last year, 1954, and this year up to the present, as we have ministered among the stakes of Zion, there has been placed in our hands an item, a statistical item relative to the numbers of people who avail themselves of this grand and glorious privilege. I have kept account of the stakes I visited last year and this. Last year there were reported 1811 marriages in the stakes that I visited, and I was surprised to learn that less than half of them were consummated in the temple, a fifth of them involving people who were not members of the Church.

It is an astonishing thing. I rather feel to regard that as an unsatisfactory percentage. There may be people who think it is perhaps all that could be expected, but I do not. I think that we ought to strive to increase that percentage, and then once you make up your mind that that should be an incentive and an objective, the question then is: Where are you going to start to bring about an improvement?

It seems to me that the duty of teaching people who are approaching marriageable age, the advantages of celestial and eternal marriage, first, and always, is with the parents. Then I wonder how parents who have not availed themselves of that privilege and who hardly live so as to impress their children with the desirability of perpetuating the marriage relationship, can expect so to impress their children. I have come to decide, brethren and sisters, that the place to start is not with the young folk, but with the old folk, to get the fathers and mothers of young people fully to appreciate the advantages, the wonderful advantages of celestial marriage, and then to present to their growing children an example which will make marriage, a marriage for eternity, attractive to them.

If the parents do not do it, where can we lay the responsibility for it? We have a good many agencies that are supposed to supplement the efforts of the parents, brethren and sisters, but it seems to me that fathers and mothers can never escape the responsibility for this instruction.

So behooves us to live to be worthy of it. If we have not already availed ourselves of the opportunity to bring our lives into conformity with the standards of the gospel so that we can avail ourselves of that privilege, what example do we set as a lesson to our children? Words fall flat when they do not show in the example of the parents the value of the teaching.

So I believe that is where we ought to begin, brethren and sisters, and there are many of us who can take it to heart. I am sure there is a wonderful percentage of people who make every possible effort to magnify their calling and obligation, but there are many others of us who do not. We let jealousy and hatred and other things enter into family relationships which disrupt them and disturb them, resulting too frequently in the dissolution of the union, and all of that is not right, brethren and sisters. It is not right, and it behooves us as fathers and mothers to set the example and then give the instruction. That instruction should be subtle. It should be attractive. It should be convincing.

Then to supplement the efforts of the father and the mother, we have the bishopric of the ward. We had a wonderful film on the responsibility of a bishop the other night. There have been bishops in the Church who have seen and used the opportunity that is theirs to instruct their young people when they approach marriageable age in the advantages of celestial and eternal marriage. There, again, is the closest contact I believe that we have in the Church to supplement the efforts of the fathers and the mothers. And if fathers and mothers and bishops and auxiliary associations should combine in a serious effort to teach this truth, I believe we could make it so attractive that the evils which befall many of our young people would cease to be attractive to them, and they would develop a strength in their youth which would carry them through all their future lives in honorable service to God, our Heavenly Father, and in righteous living.

Now what will we do about it? We cannot dream ourselves into it, brethren and sisters, and if any single one who is here today finds opportunity, he should start action at once to correct his life and make it appropriate for the realization of these grand and glorious principles and privileges.

The greatest result of such living is the union of a man and a woman for time and eternity, sealed by the Holy Spirit of Promise, with the power of eternal increase, an attribute of Godhood. “... all that my Father hath shall be given unto him” (D & C 84:38) is the promise made to the man who receives and magnifies the priesthood. God bless you. Amen.

President David O. McKay:

President Antoine R. Ivins has just concluded speaking. He will be followed by Elder Adam S. Bennion of the Council of the Twelve.

ELDER ADAM S. BENNION Of the Council of the Twelve Apostles

This has been a stirring conference, my brethren and sisters, and I trust that the few minutes I may occupy I may catch its spirit in prayer that was uttered at the beginning of this session.

We have always had beautiful music at these sessions. Today’s singing was music at its best. While this group of mothers sang, I looked over the brethren down below, and I think I got a new meaning to the Eighth Psalm:

What is man, that thou art mindful of him? and the son of man, that thou visitest him?

For thou hast made him a little lower than the angels. . . (Psalm 8:4)

When they sang that first song, “When Children Pray,” I was reminded of the experience of the little fellow, twodhalf, who was sitting at the table and was asked to say the blessing. He had his hands crossed over his eyes, said the author, “The better to peek through,” and then offered his prayer, understandable only to his mother one other. I am sure this choir has brought us into the spirit of Him who understands.

It is an honor to follow the leadership of this great First Presidency and to labor in the fellowship of my Brethren of the General Authorities. The evidence of this conference, I think, must be convincing to all of you that they are strong, devoted men.

I give you my witness that they are men of God.

As we walked out of the morning session, I shook hands with Sister John A. Widtsoe, the wife of the man whom I had the honor to follow into this quorum. As we threaded our way through the narrow lane that down there in the great crowd that gathers around the car of our President, Sister Widtsoe said, “The soul of people hungers and I think I got a new meaning to the Eighth Psalm:

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Among the stirring things of this conference is the living evidence here today of Thomas E. McKay and Bishop Joseph L. Wirthlin. They have been so critically ill that man's power alone could never have made it possible for them to give the witness they have given in this conference.

The other night as I read into the Book of Mormon, I turned to the book of Ether, wherein is this remarkable passage:

Wherefore, whoso believeth in God might with surety hope for a better world, yea, even a place at the right hand of God, which hope cometh of faith, maketh an anchor to the souls of men, which would make them sure and steadfast, always abounding in good works, being led to glorify God. ( Ether 12:4.)

As I pondered the meaning of an anchor, I was impressed that faith is that anchor. It is a wonderful thing to be anchored to the truth of Almighty God through faith which bids us to know that e lives. But faith is more than, an anchor. As a matter of fact, if I have a theme for these few minutes, it centers in the thought of the faith which impels us to action. Faith is a dynamic thing. Faith is an adventurous term.

I love to read the life and story of Abraham and of Nephi, and both of them echo the same sentiment.

And Christ truly said unto our fathers: If ye have faith ye can do all things which are expedient unto me. (Moroni 10:23.)

The kind of faith that I have in mind is the kind that always leads into works. I am mindful of James' injunction,

For as the body without the spirit is dead, so faith without works is dead also. (James 2:26.)

For those who receive it in faith, and work righteousness, shall receive a crown of eternal life. (See D & C 20:14.)

Now faith is the substance of things hoped for, the evidence of things not seen.

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. (Ibid., 11:8.)

Read 1 Nephi, chapters 2 and 3, the glorious experience of Nephi, who believed he could get the plates from Laban, against the doubt of his brother, Laman, who was sure he could not read those two chapters to find the power of the faith and the emptiness of doubt and disbelief.

The kind of faith that I have in mind is the kind that always leads into works. I am mindful of James' injunction,

But wit thou know, O vain man, that faith without works is dead? (James 2:20.)

Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. (Ibid., 2:18.)

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. (Hebrews 11:6.)

Consider these further meaningful scriptures:

For as the body without the spirit is dead, so faith without works is dead also. (James 2:26.)

And Christ truly said unto our fathers: If ye have faith ye can do all things which are expedient unto me. (Moroni 10:23.)

And except ye have charity ye can in nowise be saved in the kingdom of God; neither can ye be saved in the kingdom of God if ye have not faith; neither can ye if ye have no hope. (Ibid., 10:21.)

Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men.

And if you have not faith, ho , and charity, you can do nothing. (D & C 18:18.)

But after repenting, and humbling himself sincerely, through faith, God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all other whiteness; . . . (Ibid., 20:6.)

And it came to pass that the Lord spake unto me, saying: Blessed art thou, Nephi, because of thy faith, for thou hast sought me diligently, with lowliness of heart. (1 Nephi 2:19.)
And it came to pass that I, Nephi, said unto my father: I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them. (Ibid., 3:7.)

We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost. (Fourth Article of Faith.)

The FAITH OF OUR FATHERS

The second thought I want to leave with you is the faith of our fathers. What a wonderful place to contemplate the faith of our forebears. Before you go out this afternoon from these grounds, won't you take one more look at the Seagull Monument and read the inscription on the north side: 'Erected in grateful remembrance of the memory of God to the Mormon Pioneers. When you gather in this edifice, you must think of the faith of men who from 1863 to 1867 toiled to build it to 1870 to complete the balcony. As you look now at the pipes in this great organ, you must be mindful that some of them were made possible only because the pioneers discovered certain kinds of timber three hundred miles to the south.

I talked the other day with a grandson of a man who helped to saw that timber, and he said it took eighteen yoke of oxen to drag the tree from where it grew to the location of the saw that had been set up. Then by ox team they had the problem of bringing it three hundred miles to this squareland over what roads! Men without faith never would have done it!

I go out through these grounds, and though I have said it many times, will you let me say it again: The privilege that is ours at times to bring visitors to this spot always inclines me to take them to the southeast corner, for when our grandfathers lived in log cabins such as you see out there, they were dreaming dreams of the temple into which they put forty years of effort and four millions of dollars, which they did not have. That is faith!

Reference has been made to the glorious experience of the choir, and I understand every place they sang Come, Come Ye Saints they were encored again and again. We sing it frequently. Let me read the third verse again. William Clayton was not speculating about their arrival here. He said:

We'll find the place which God for us prepared, Far away in the West, Where none shall come to hurt or make afraid; There the Saints will be blessed. We'll make the air with music ring, Shout praises to our God and King; Above the rest these words we'll tell All is well! All is well!

Do you know what he was doing when wrote that? It was on the 15th of April between Nauvoo and Winter Quarters, one of the toughest trips that any people ever took. I beg of you to remember that six hundred people lost their lives in those three hundred miles. He had been sick much of the time. Pick up his journal and read the first twenty pages — the little journal of William Clayton.

He had been ill. His wife, Diantha, was still ill — too ill to travel. As you read those twenty pages, you will notice how often he was writing a letter to be sent back to his wife, hoping that she would be well. Then came the glad news that she had given birth to a son, she herself too ill to move. She struggled against the ague and against the mumps. He himself was sick, but the morning — I love to read this — the morning the word came that he had a son — notice the practicality of it — he said they had been spending the day in a search, for "Henry Terry's horses are missing. They've been hunted all day, but are not found yet. This morning I composed a new song, 'All is Well.' I feel to thank my Heavenly Father for my boy, and pray that he will spare and preserve his life and that of his mother, and so order that it be soon that we may be together again." He asked President Brigham Young, "Could they not send back and bring her along?" and President Young said, "You may."

I tried to conjure up last night that as William Clayton talked to Brigham Young about the new song he had just written, whether either one of them could ever have imagined, even in fancy, that ears later 379 voices of the c take that same hymn and sing it to 60,000 people in Europe. And yet they did it. And we live today under the reflected glory of that choir. That's faith in its fulfillment.

 Brigham Young said these remarkable things:

I do not wish men here; that was the providence of the Almighty; it was the power of God that wrought out salvation for this people; I never could have devised such a plan. . . . We have faith, we live by faith; we came to these mountains by faith. We came here, I often say, though to the ears of some the expression may sound rude, naked and barefoot, and comparatively this is true. . . . We had to have faith to come here. When we met Mr. Bridger on the Big Sandy River, said he, "Mr. Young, I would dive a thousand dollars if I knew an ear of corn could be ripened in the Great Basin." Said I, "Wait eighteen months and I will show you many of them." Did I say this from knowledge? No, it was my faith; but we had not the least encouragement from natural reasoning and all that we could learn of this country its sterility, its cold and frost, to believe that we could ever raise anything. But we travelled on, breaking the road through the mountains and building bridges until we arrived here, and then we did everything we could to sustain ourselves. We had faith that we could raise grain; was there any harm in this? Not at all. If we had not had faith, what would have become of us? We would have gone down in unbelief, have closed up every resource for our sustenance and should never have raised anything. (History of Brigham Young, Ms. 3:95.)

The FAITH OF TOMORROW

Then I wanted you to take just a brief look at what I like to call the faith of tomorrow. I was impressed a little while back at a convention in Chicago of the young people of that town. They said they were getting a little tired of those screaming headlines each day about some wild exploit of some wild youngster, so they gathered themselves together, and made a study. They took a look at police records in Chicago, and they discovered that of all the juvenile delinquency cases that came before the court in Chicago in Cook County, all were attributable to three percent of the population, and they made a plea in that convention: "Let's not forget the ninetyseventeen percent as we brand the immaturity of the three." Then they said what to me was a wonderful thing: "We pledge ourselves to live so as to honor and revere our parents, to be decent ourselves, and to prepare ourselves to defend this nation to live that those whose names we bear will be proud we came along." That gives a man faith in a new generation!

This has been a wonderful year to me. A year ago now I was not here. I give you my witness along with Brother Wirthlin and Brother Thomas E. McKay that the God who lives answers prayers. I give you my witness that that same God can carry the benediction of the faith of these people to President Eisenhower. May it be so.

We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost. (Fourth Article of Faith.)
The Prophet Joseph Smith permitted himself to be tab by the mob and be put to death, and along with him, Hyrum, whose life was lost by an assassin's bullet, and in this dispensation of the gospel, thousands have met the test when called upon to sacrifice their personal positions, their time, and even their lives, in order to establish and defend the kingdom of God upon the earth.

For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living. (Ibid., 12:43.)

. . . he called unto his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury: placing her money in the treasury, but it was the spirit of sacrifice that she had shown. As he observed others throwing their money into the treasury, the record states:

in monetary value, about one half of a penny of our money, but it was not the smallness of her offering that made it especially acceptable unto the Lord as he witnessed her dedication, of:consecration of that which he dearly loved! No wonder that Abraham was called a "friend of God." Abraham knew that to accomplish his purposes, God could, if he desired, raise up Isaac from the dead, even after he had died. But what a lesson that is in service, of love for others.

When we are called to give of our all, there are blessings in life that bring forth the blessings of heaven. In no other way, as I see it, can the Lord raise up a people who will be fit for the kingdom, who will have it ready for his coming. By sacrifice, of:consecration of that which we dearly loved! No wonder that Abraham was called a "friend of God." The sweetness and the joy of life is found when we are willing to deny ourselves for the good and the benefit of others. Service to others, service in the Church, giving of our substance, is part of the life of a Latter-day Saint. We are taught that sacrifice for the perfecting of the individual member by his adherence to the principles of that gospel. It is designed to teach us to forget ourselves, to be unselfish. I have come to think that selfishness on the part of those of us who are inclined that way is one of the great deterrents to our progress and to the realization of a divine destiny. Let us be determined to overcome selfishness and personal aggrandizement by sharing with others that which we have, by dedicating ourselves to the work at hand which we have to do, through dedication of our talents, our time, our substance, our lilies, and our offerings, our love, our goodness and kindness one to another, always seeing the good in others.

I am do grateful, my brothers and sisters, for the blessings that have come to me from this conference. I have thought of 'it in this way: "If thy brother ask thee to go with him one mile, go with him twain." (See Matt. 5:41.) As someone put it: "The first is an obligation; the second, a consecration."

I have made up my mind that henceforth, because of the marvelous things that have been said here, I will be more determined to dedicate that which I have in the way of energy and substance to the work of the Lord here upon the earth -- more determined than I have ever been before.

It seems to me that the life of a Latter-day Saint is intended to be a life of dedication and of consecration to the things of God. The gospel of Jesus Christ is a program for the perfecting of the individual member by his adherence to the principles of that gospel. It is designed to teach us to forget ourselves, to be unselfish. I have come to think that selfishness on the part of those of us who are inclined that way is one of the great deterrents to our progress and to the realization of a divine destiny. Let us be determined to overcome selfishness and personal aggrandizement by sharing with others that which we have, by dedicating ourselves to the work at hand which we have to do, through dedication of our talents, our time, our substance, our lilies, and our offerings, our love, our goodness and kindness one to another, always seeing the good in others.

When we partake of the sacrament, brothers and sisters, we presumably take upon us the name of Christ. We agree to do as he would do, to act as he would act:

by love serve one another. For all the law is' fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. (Gal. 5:13.)

The reward of unselfish service has been told us by the Lord when he has said that "... whosoever will save his life shall lose it: and whosoever will lose his life for my sake [I take it, in his service and the service of his fellow men] shall find it." (Matt. 16:25.) The sweetness and the joy of life is found when we are willing to deny ourselves for the good and the benefit of others.

Again, when Abraham and Sarah were commanded of the Lordequested at leasto give as a sacrifice their son Isaac, we can imagine what must have gone through their minds. Nevertheless, they met the test. The Lord did it to see how much they loved him. Abraham was sustained, I am sure, by an unwavering trust in God. I am sure that Abraham knew that to accomplish his purposes, God could, if he desired, raise up Isaac from the dead, even after he had died. But what a lesson that is in service, of dedication, of:consecration of that which he dearly loved! No wonder that Abraham was called a "friend of God."

An opportunity demonstrate his Lord was given to another man. He had great possessions, and he had a chance to test his unselfishness when he asked of the Lord, "What shall I do to inherit eternal life?" (Luke 10:25.) Now this man had done many good things...He had kept most of the commandments, I understand, but he had become selfish because of his great possessions. Evidently he thought more of them than he did of eternal life, because when told by the Savior that in order to gain eternal life he should sell whatsoever he had and give to the poor and take up the cross and follow him, he was sad, and according to the record, "... went away grieved: for he had great possessions." (Mark 10:22.) He had not learned the meaning of dedication and of consecration.

Contrast this man with a certain poor widow who cast into the treasury her two mites, which made a farthing -- all that she had. Her contribution amounted to very little in monetary value, about one half of a penny of our money, but it was not the smallness of her offering that made it especially acceptable unto the Lord as he witnessed her placing her money in the treasury, but it was the spirit of sacrifice that she had shown. As he observed others throwing their money into the treasury, the record states:

. . . he called unto his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury: placing her money in the treasury, but it was the spirit of sacrifice that she had shown. As he observed others throwing their money into the treasury, the record states:

For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living. (Ibid., 12:43.)

Dedication, it seems to me, in some form, is the real essence of all religion. Dedication to the will of the Lord and to his work is the religion of the Latter-day Saints. In this dispensation of the gospel, thousands have met the test when called upon to sacrifice their personal positions, their time, and even their lives, in order to establish and defend the kingdom of God upon the earth.

The Prophet Joseph Smith permitted himself to be tab by the mob and be put to death, and along with him, Hyrum, whose life was lost by an assassin's bullet, and in...
It was not long ago that I was in one of the stakes in southern Idaho. I was asked to interview five young men between twenty and thirty years of age, most of them married and having one or two children, to see if they were ready to receive an office in the Melchizedek Priesthood for which they had been recommended. I received the thrill of my life. Somehow, I decided not to know whether I made a mistake or not but I decided to see what the depth of their willingness to sacrifice was. As each one came into the room, I sat down with him, introduced myself, and became better acquainted with him. Then I stated that the Church had acquired a great tract of land in Brush Creek and wished to prepare it for settlement for the Saints. The water had to be brought on to it, the brush had to be cleared and the land leveled, homes built, schools erected, and all things must be done from scratch. It will be no easy thing. I said: “If you were asked to go, would you take your wife and family and leave what you have and go to Brush Creek and settle it?” Every one of those young men said yes.

And as I have witnessed their sorrowing, I have remembered the sorrowing of repentant men in days of old; Zeezrom, for example, whose “soul,” after he realized what he had done in opposing the ministry of Alma and Amulek, . . . began to be harrowed up under a consciousness of his own guilt; yea, he began to be encircled about the pains of hell.” So severe were his sufferings that he “. . . lay sick at Sidom, with a burning fever, which was caused by the great tribulations of his mind on account of his wickedness.” (See Alma 14 and 15.) And Alma, who said of the suffering he endured for “seeking to destroy the church of God”: “wickedness.” (See Alma 14 and 15.) And Alma, who said of the suffering he endured for “seeking to destroy the church of God”: “It took a person with power over death to pay the debt to justice to bring men forth in the resurrection. It took a sinless one, a god, even the sinless Son of God, to satisfy the demands of justice for men's sins. They themselves could not make an atonement which would either bring about their resurrection or pay for their sins and bring about their spiritual rebirth. . . . If you were asked to go, would you take your wife and family and leave what you have and go to Brush Creek and settle it?” Every one of those young men said yes.

I felt like putting my arms around each of those young men. I commended them, and then I got down on my knees, and I thanked the Lord for such young men of this day who were ready to dedicate, to consecrate, to leave all that they had and go, no matter where they may be called to go and build up Zion. That is the test that we all should be ready to meet.

Among the many things for which I am thankful is the sanctifying process of repentance. I am grateful to the Lord Jesus Christ who, through the atonement he wrought, gave us the gift of repentance. I am grateful that he was willing voluntarily to give his life for us. That is literally what he did. He did not have to give it; he did not have to die. Because he was the Son of God, he was not subject to the fall, as were men. Within him was power to live forever. “. . . I lay down my life for the sheep” e said. “No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.” (John 10:15, 18.) He inherited power over death from his divine Father.

With the Apostle Paul, brothers and sisters, let us say, as we go from this conference, “. . . let him give, not grudgingly, or of necessity: for God loveth a cheerful giver.” (2 Cor. 9:6)

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (Romans 8:38.)

May it be so with us. I testify that this is the work of God; that his power is within this Church -- the power to bring redemption to the dead and salvation to the living, and I am honored to be affiliated with the membership of this Church and to do my little bit in furthering the work. God bless you and keep you and comfort you when you need comfort, I pray humbly, in the name of Jesus Christ, our Lord. Amen.

President David O. McKay:

The congregation will please rise and sing one verse of “Praise to the Man Who Communed with Jehovah.”

The Combined Choruses and the congregation joined in singing the hymn, “Praise to the Man Who Communed with Jehovah.”

President David O. McKay:

Elder Marion G. Romney of the Council of the Twelve will now address us.

Elder Marion G. Romney

ELDER MARION G. ROMNEY Of the Council of the Twelve Apostles

My beloved brothers and sisters: President McKay began this great conference on a note of gratitude. My soul immediately responded to the theme. The spirit of it has inspired the proceedings of every session of the conference. In harmony with it, let me say that I am grateful for the peace that has come into my heart during the conference, and for the peace of this moment as I stand before you to express my feelings.

Among the many things for which I am thankful is the sanctifying process of repentance. I am grateful to the Lord Jesus Christ who, through the atonement he wrought, gave us the gift of repentance. I am grateful that he was willing voluntarily to give his life for us. That is literally what he did. He did not have to give it; he did not have to die. Because he was the Son of God, he was not subject to the fall, as were men. Within him was power to live forever. “. . . I lay down my life for the sheep” e said. “No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.” (John 10:15, 18.) He inherited power over death from his divine Father.

It took a person with power over death to pay the debt to justice to bring men forth in the resurrection. It took a sinless one, a god, even the sinless Son of God, to satisfy the demands of justice for men's sins. They themselves could not make an atonement which would either bring about their resurrection or pay for their sins and bring about their spiritual rebirth.

And so I repeat, I am grateful for my Redeemer, grateful that he paid the debt and brought about the means of repentance so that by repenting of my transgressions I can bring my soul within the reach of his atoning blood and thereby be cleansed of sin; for, after all, it is by the grace of Christ that men are saved, after all they can do. The thing they can and must do is repent. I love the doctrine of repentance.

During the past few months I have seen the need of it, how I have seen the need of it. I have seen missionaries, saints, and nonmembers of the Church, in far-off lands sorrowing with a godly sorrow for sin. I have heard them say, “Oh, Brother Romney, do you think there is any hope for me, any chance for me to get on even the bottom rung of the gospel ladder?”

And as I have witnessed their sorrowing, I have remembered the sorrowing of repentant men in days of old: Zeezrom, for example, whose “soul,” after he realized what he had done in opposing the ministry of Alma and Amulek, “. . . began to be harrowed up under a consciousness of his own guilt; yea, he began to be encircled about the pains of hell.” So severe were his sufferings that he “. . . lay sick at Sidom, with a burning fever, which was caused by the great tribulations of his mind on account of his wickedness.” (See Alma 14 and 15.) And Alma, who said of the suffering he endured for “seeking to destroy the church of God”: 
But then I also remembered the rest which came into their souls when, through repentance, they found forgiveness. "Yea, I sa unto you," said Alma to his son Helaman, that as "there could be nothing so exquisite and so bitter as were my pains" o . . . on the other hand, there can be nothing so exquisite and sweet as was my Joy. (Ibid., 96.)

And so I was comforted and encouraged those who confided in me, and I encourage all sorrowing, repentant men to be comforted -- comforted by the experience of Alma and by Paul's assurance that " . . . godly sorrow worketh repentance to salvation." (2 Cor. 7:10.) For today, as well as in days of old, there is hope, there is peace, there is rest in Christ for all whose godly sorrow brings them to that repentance which worketh salvation. Forgiveness is as wide as repentance. Every person will be forgiven for all the transgression of which he truly repents. If he repents of all his sins, he shall stand spotless before God because of the atonement of our Master and Savior, Jesus Christ; while he that exercises no faith unto repentance remains " . . . as though there had been no redemption made, except it be the loosing of the bands of death." (Alma 11:41.) Such is the gist of God's merciful plan of redemption.

My brothers and sisters, there are many among us whose distress and suffering are unnecessarily prolonged because the do not complete their repentance by confessing their sins. You will recall the following words of the Savior,

I command you to repent, . . . and that you confess your sins, lest you suffer these punishments of which I have spoken. (D & C 19:20)

Rejoice that as "there could be nothing so exquisite and so bitter as were my pains" o . . . on the other hand, there can be nothing so exquisite and sweet as was my Joy. (Ibid., 96.)

Let us in this manner clear for righteous living the decks of our own lives, and get on our way to eternal life. Only by so doing can we rid ourselves of those guilty feelings of unworthiness, depression, fear, uncertainty, and selfcondemnation which block our upward climb. So long as we put off either the forsaking or confessing of our sins, just so long do we delay the day of our redemption.

One having forsaken his sins and, by proper confession, cleared his conduct with the Lord, with the people he has offended, and with the Church of Jesus Christ, where necessary, may with full confidence seek the Lord's forgiveness and go forth in newness of life, relying upon the merits of Christ.

Let us in this manner clear for righteous living the decks of our own lives, and get on our way to eternal life. Only by so doing can we rid ourselves of those guilty feelings of unworthiness, depression, fear, uncertainty, and selfcondemnation which block our upward climb. So long as we put off either the forsaking or confessing of our sins, just so long do we delay the day of our redemption.

Let not the past hang heavy as a millstone to thy heels, To drag thee downward as each upward impulse to thy nobler self appeals; But as the joyous butterfly from its chrysalistic shell breaks free, So from the past must thou rise jubilant, thine own true self to be.

This we may do today if we will, for Amulek assures us that

If we will repent and harden not [our] hearts, immediately shall the great plan of redemption be brought about unto [us]. (See Alma 34:31.)

And President Joseph F. Smith spoke these comforting words:

. . . none of the children of the Father who are redeemed through obedience, faith, repentance, and baptism for the remission of sins, and who live in that redeemed condition, and die in that condition, are subject to Satan. . . . They are absolutely beyond his reach just as little children are who die without sin. (Gospel Doctrine, p. 570.)

God grant that it may be so with us all, I humbly pray in the name of Jesus Christ, our Redeemer. Amen.

President David O. McKay:

Elder Clifford E. Young will please come forward. Elder Marion G. Romney of the Council of the Twelve has just spoken to us, and some of you will wonder who the Elder is who spoke just prior to our singing. It was Elder ElRay L. Christiansen, Assistant to the Twelve.

Elder Clifford E. Young, Assistant to the Twelve, will now speak to us, and he will be followed by Elder Oscar A. Kirkham of the First Council of Seventy.

ELDER CLIFFORD E. YOUNG Assistant to the Council of the Twelve Apostles

My brethren and sisters: When I was on my mission many years ago, I was laboring in Southern Germany, and in 1907 President Joseph F. Smith, in company with then Bishop Charles W. Nibley, who subsequently was called to be a Counselor to President Heber J. Grant, was traveling through the missions. While in Switzerland, as has been related here, a meeting was held attended by Saints and some of the missionaries, at which President Smith made that memorable prediction that the day would come when there would be temples in Europe and in that land of Switzerland.
PRESIDENT DAVID O. McKAY

| P16 David O. McKay

congregation. We unite our prayers, Brother Moyle, for your complete and permanent restoration to your usual vigor and health.

p4 I came home from my mission in 1908. Conditions here were not too good. There was persecution here at home, criticism toward the leaders of Church, President Joseph F. Smith being especially singled out in newspapers and magazines for vitriolic attacks on the part of those antagonistic to the Church.

p5 There are two types of persecution. In the early history of the Church it was more or less physical. Later on it was of the nature I have described. It just seemed that the work could not go forward.

p6 What a change now! God moves in the affairs of men. It is his work. We are his children, and no matter what may come, if we do our part in preaching the gospel, declaring its message, its saving truths, there will be no question about the outcome. These things we have learned over the years.

p7 No one would have hazarded such a prediction except a prophet of the Living God. He saw, he knew, through the prophetic powers that he possessed, and today, during this conference, we have had related to us the fulfillment of that great prediction.

p8 Thus, my brethren and sisters, it has ever been, and thus it will ever be in this work. There will be no failure. We may fail. Six months ago, you will recall we had a heavy snowstorm conference weather they called it and President McKay announced that all the roads in Wyoming were blocked and that the Saints should not attempt to drive home until the storm cleared. Today under such beautiful weather conditions we meet in conference. How this epitomizes the rolling forth of the work of the Lord! We meet storms; we meet roadblocks; then the storm clears. We ourselves sometimes throw up roadblocks when we fail to do our part, when we fail to support the organizations, when presiding officers in wards and stakes fail to give the necessary direction to the auxiliary organizations, helping them in their work, all of them being important and necessary. We throw up roadblocks when we fail to do our duty and keep his commandments. But the Lord, just as the storm cleared, clears the way, and in spite of us his work goes on, and there is no failure.

p9 I am grateful for my testimony. I am grateful for the cleansing power of the gospel of the Lord Jesus Christ. I thank the Lord for faith in God. I thank him for his blessings that come even in the face of adversity and affliction, for the power to see even beyond the affliction. I am grateful for these blessings.

p10 God sustains us. You know what was said of the Savior?hat although he were a son, yet learned he obedience by suffering, by the things which he suffered, and being made perfect through that suffering, he became the author of eternal salvation to all who obey.

p11 Thus it is with us, my brethren and sisters, and I leave with you my testimony, and pray that God may help us that there may be no failure on our part, and that we may not place any roadblocks because we have sufficient evidence to know that even against odds and adversity, there is no failure.

p12 God help us to appreciate these things, I pray in the name of Jesus. Amen.

p13 President David O. McKay:

p14 Elder Clifford E. Young, Assistant to the Twelve, has just spoken to us. Elder Oscar A. Kirkham of the First Council of the Seventy will be our concluding speaker.

p15 Oscar A. Kirkham

ELDER OSCAR A. KIRKHAM Of the First Council of the Seventy

p16 I pray for the blessings of our Heavenly Father.

p17 President J. Reuben Clark, on his eighty-second birthday, said these words: "This is a great world for each youth, but he must conquer it for himself by work and right living."

p18 President Stephen L Richards, at the dedication of a ward chapel in Cache Stake stated: "We are engaged in building the kingdom here on earth. That is our assignment. Men are not endowed with the same talents, but everyone can make a contribution in his way."

p19 President David O. McKay said, at the dedication of a chapel in the Box Elder Stake: "Three virtues contribute to the spirit of man: first, control of the passions; second, reverence; a great man is reverent in his attitude toward God and his Son, Jesus Christ; third, service to his fellow men."

p20 Out of our welfare program has come: "They are putting a roof on the house of a sick brother. Men and boys are, harvesting the widow's potato crop.

p21 Lucy B. Young, one of President Brigham Young's wives, said one day in Germany to me, "I went up the hall in the Lion House. President Young had just crossed the road on South Temple and hurried into his office. With the curiosity of a good woman, I walked up to the end of the hall and listened at the door. I heard President Brigham Young say: "Down on your knees, Brigham! Down on your knees!" He had had some difficulty with the men across the street. In a few moments he opened the door calmly, with perfect control, and went about his work.

p22 May God school our feelings, give us a desire to do the right with such fine determination and faith, I humbly pray in the name of Jesus Christ. Amen.

p23 President David O. McKay:

p24 Elder Oscar A. Kirkham of the First Council of Seventy has just addressed us briefly, but he said much in those few words.

p25 We have been deprived of the inspiration of remarks from Elder Henry D. Moyle. He would rather I would not say what I am going to say, and I do not want my remarks to arouse any undue anxiety in your hearts.

p26 Brother Moyle was one of four of the Twelve who were present at the dedicatory services of the Swiss Temple. Just prior to that he filled a special appointment. As always, he said, "Yes, I will go." I think that the filling of that appointment did not result in the cold from which he suffered when he got back to Bern. Be that as it may want to say that he participated in all the exercises, too. He speaks German fluently, and hundreds of thousands of German Saints rejoiced in his message.

p27 The doctor thought he should not attend these services. He has a very painful case of shingles. I have deemed it unwise to have him exert himself to address this large congregation. We unite our prayers, Brother Moyle, for your complete and permanent restoration to your usual vigor and health.

p28 David O. McKay

PRESIDENT DAVID O. McKay
To you Saints listening in: Thank you for the many telegrams you have sent. We rejoice with you in the excellent transmission of the messages from this tabernacle. I know the Saints would be pleased to hear your comments, but time will not permit our reading them. I have two here, though, which I am sure the Saints and you in California will be pleased to hear.

One is: "The servicemen assembled at Fort Ord and those gathered in homes enjoyed the TV broadcast of conference this morning. Approximately ninety in attendance."--Harry Connell.

The other is from Tijuana, Mexico: "The Saints gathered here in Mexico enjoying good conference reception. Proceedings are being translated into Spanish. Best wishes. -- Tijuana Branch Presidency, Tijuana, Mexico." Then, as you see, dozens of others. We are just one great, united Church -- united in love.

In your behalf, may I express appreciation and gratitude to all who have assisted in any way in making this great seminual conference such an inspirational success. As I was driven down to this session, I saw the officers of the law on duty, and I thought that their diligence has prevented accidents; perhaps they have saved lives by their faithfulness. I know they have greatly contributed to our convenience, and we thank them and our city fathers for their cooperation. To you reporters for your fair and accurate reports we express thanks; also to the audience as a whole for your responsiveness, attentiveness, and example in reverence, too, even you who have to stand in the doorways. It is all these little things which contribute to a spirit of unity, brotherhood, and love. The fire department has been on hand in case of an emergency. Red Cross officials have been rendering service.

These flowers we have mentioned before. I did not tell you however that the presidency of the Wilford Stake permission to furnish these flowers. We did not ask them. They asked for the privilege of contributing to the beauty. We accept their flowers as messengers of love. We thank you, and to think that these other flowers could come across the Pacific Ocean and retain their beauty and fragrance as these have done emphasizes the nearness of our Saints in the faroff parts of the world to us.

We mention the ushers. Have you noticed how quietly they have attended to their duty? They have been on hand, each at his post, with no confusion whatever. Thank you for considering your post important and doing your duty well.

To the various radio and television stations in our own city and state, and in other states named in the various sessions of the conference, we render our special thanks in behalf of the thousands of people who have heard these proceedings due to your courtesy and contribution.

To these groups of singers from Friday morning on, we cannot say in words that which we feel in our hearts. The German Saints on Friday -- how well they sang! How gladly they rendered that service! That group of young men and young women on Saturday -- why they just seemed to throw their young hearts into the expression of love through singing, and we all responded to it!

And this afternoon, shall I say the climax? I can, because our mothers who always sing from the heart have just lifted us to spiritual heights, and Sister Madsen, how the Lord has blessed her to get these groups of mothers together an to sing with such expression! It is so inspiring! Well, on behalf of the thousands who listen, we thank you, one and all, for what you have today.

I have time to say only a word in conclusion. The brethren who have addressed us have been inspired of the Lord, as you will all testify, and they have given us sublime messages. They have given us the gospel. chat shall we do about it?

I remember fifty-eight years ago, on one occasion I sat in council with two local elders in Glasgow who had trouble which they could not solve, and which threatened to become serious. Something that was said touched the sympathy of one, and when you touch the sympathy of a Scotchman you have him, and he said, "Tell us what you want us to do, and we'll do it." (Tell us what you want us to do, and we'll do it.)

Well, we have been told in this conference what to do. God help us to do it. May I mention two important things just by way of emphasis upon which we should center our efforts. One pertains to the priesthood quorums. Fellow-presiding officers in missions, stakes, wards, and quorums, make your quorums more effective in regard to brotherhood and service. The quorums are units which should effectively hold the priesthood in sacred bonds and in helpfulness.

I refer particularly to the senior members of the Aaronic Priesthood -- you businessmen, successful in the business world; you professional men who have devoted your time to the success of your vocations and are successful and are leading men in civic and political affairs -- get together more, closely in your quorum. Yes, it may be teachers -- that is all right. You meet as teachers, adult teachers, and help one another. If one of your number be sick, two or three of you get together and call on him. You can do that. You do 'not like to preach, and you hesitate to appear before an audience, even to pray. You can go together and sit by the side of your comrade who lies in bed. He will never forget it.

You elders perhaps have one of your number sick, and his crop needs harvesting. Get together and harvest it. One of your members has a son on a mission, and his funds are getting low. Just ask if you can be of help to him. Your thoughtfulness he will never forget. Such acts as these are what the Savior had in mind when he said, "Inasmuch as ye do it unto the least of these my brethren, ye do it unto me." (See Man. 25:40.) There is no other way that you can serve. Christ. You can kneel down and pray to him, that is good. You can plead with him to give you his guidance through the Holy Spirits, we do that and must do it. We have to do it. But it is these practical, daily visits in life, it is the controlling of our tongue, in not speaking evil of a brother, but speaking well of him, that the Savior marks as true service.

Read Peter's first epistle where he refers to the Holy Priesthood: "... ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." (1 Peter 2:9.) In his second epistle (see ch. 1:4) note the significance of this: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, ..." When you sense that, you have reached happiness.

Now the other point relates to your homes. Let us go home with a determination to have our homes places of contentment and peace. There is not one of us who cannot contribute to that condition. The ideal home should be found among the members of the Church of Jesus Christ, and I am just sufficiently old-fashioned to think that the home is still the foundation of the state, especially of a republic. Do not forget it. And the state has no right to take your children and attempt to train them and substitute for your protection, mother, and your prayerful guidance.

Brother Bennion referred to the influence of a mother. He expressed what each one of us may do. But I am referring now to the fathers' contributing to the home by showing a high sense of regard and courtesy to your wives in the home. Courtesy is a wonderful virtue, and it should be shown in the home. Courtesy is saying "thank you"; "if you please"; "pardon me." Have you forgotten those terms in the home? Children, hearing them, will themselves become courteous to mother and to father, and to each other. The home is the place to teach the virtues of society. The home is the place to instill the faith that has been emphasized in this conference.

Husbands, remember the covenants you have made to your wives. Do not permit our affections to be led away from the mother of your children. Mothers, do not forget that you owe something to your children and to your husband. You, too, can keep yourself attractive. You, too, can refrain from finding fault. You, too, can contribute to the happiness and contentment of the home, the sweetest place on earth. That is about as near heaven as you will get here. Do not make it a hell. Some do.

We have had too many broken homes since the war, too many separations by divorce. Let us reduce that number. There is no use terminating a marriage just because of a few misunderstandings. Guard against misunderstandings by curbing your tongue. You hold the priesthood. Can't you control your tongue as well as your actions? Do not say that the thing that comes to your mind when things go wrong, and by a quickmpered remark wound her who has given her life to you. Control your temper.
Yes, you see weaknesses. The women see them in us husbands, too. I'll tell you they see them! They control their tongues more frequently, I think, than we do. Let us reverence womanhood. Is it not strange, when you think of it, that the one thing of which the world has accused this Church is the one thing in which this Church deserves most credit -- keeping the home pure and stable, educating children in the faith of our fathers, with in the Lord Jesus Christ and the Father and in the restoration of the gospel.

Now, here is a final appeal at this conference for us to go home, to go back and set our homes in order. God bless you in so doing, I pray in the name of Jesus Christ. Amen.

President David O. McKay:
The Choir will sing, “The Silent Sea Know not What the Future Hath of Marvel or Surprise,” after which the benediction will be offered by Elder George L. Nelson, president of the Monument Park Stake, after which this Conference will be adjourned for six months.

“The Silent Sea,” by our Singing Mothers, led by Sister Madsen.

Singing by the Combined Choruses, “The Silent Sea.”

President David O. McKay:
The Deseret Sunday School Union Conference will convene in this building tonight at 7 o’clock. All Sunday School workers will desire to be in attendance, and all are invited.

Presidencies of the temples will please make their way at once to the fourth floor of the temple building.

President George L. Nelson of the Monument Park Stake will now offer the benediction.

The benediction was offered by Elder George L. Nelson, President of the Monument Park Stake.

Conference adjourned for six months.

The congregational singing of the Conference was conducted by the conductors of the various choirs which furnished the music for each day’s sessions, and by Elder Richard P. Condie.

The choral singing for the Friday morning and afternoon sessions was furnished by the German Speaking Church Organization Choir, with Heinz Rimmasch conducting, and Frank W. Asper at the organ.

At the Saturday morning and afternoon sessions the choral singing was furnished by the MIA Chorus from the Salt Lake Valley Stakes, with Elvis B. Terry conducting at the morning session, and Ruth Hardy Funk at the afternoon session, with Roy M. Darley at the organ.

At the General Priesthood Meeting held Saturday evening the choral music was furnished by the Bonneville Stake Priesthood Chorus, with David A. Shand as director, and Roy M. Darley at the organ.

The Relief Society Singing Mothers from 21 stakes in the Bannock and East Idaho Regions, with Sister Florence Jepperson Madsen conducting, and Frank W. Asper at the organ, furnished the music for the Sunday morning and afternoon sessions.

Accompaniments and interludes on the great organ were played by Frank W. Asper and Roy M. Darley.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON Clerk of the Conference

Conference Report, April 1956, Introduction. OFFICIAL REPORT OF THE 126TH ANNUAL GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS Sermons and proceedings of April 6-8, 1956, from the Tabernacle on Temple Square, Salt Lake City, Utah Joseph Anderson, Clerk of the Conference Published by The Church of Jesus Christ of Latter-day Saints (c) 1956 by Corporation of the President of The Church of Jesus Christ of Latter-day Saints


Conference Report, April 6, 1956

The opening session of the Conference convened in the Tabernacle, Salt Lake City, Utah, Friday, April 6, 1956, at 10:00 o’clock am.

President David O. McKay presided and conducted the meeting.

The Brigham Young University Combined Choruses furnished the choral music for this session of the Conference, Ralph Woodward conducting.

President McKay made the following introductory remarks:

All who saw the glorious eastern sky this morning before sunrise must have responded to the words of the poet: “Now morn her rosy steps in the eastern clime advancing, sows the earth with orient pearls.” All Salt Lake Valley, and I think this western area, is filled with that sunlight. I hope that all who are listening and all who are assembled in houses of worship this morning will have their hearts filled with the sunshine of the Holy Spirit, that we may have the spirit of love and true brotherhood abiding with us during this session, and those that follow in the One Hundred Twenty-Sixth Annual Conference of the Church of Jesus Christ of Latter-day Saints.
We are convened in the Tabernacle on Temple Square in Salt Lake City. All the General Authorities are in attendance excepting Elder Ezra Taft Benson, whose duties as Secretary of Agriculture necessitated his flying back to Washington last evening.

Elder Joseph Anderson is Clerk of the Conference.

These services and all general sessions of the Conference will be broadcast in the Assembly Hall, in Barratt Hall, over public address system and by television. The Tabernacle is filled to capacity. The services this morning are also being televised over KSL-TV, Channel 5, of Salt Lake City, and by arrangement through KSL over three television stations in Idaho. They likewise are being heard over twelve radio stations in Oregon, Utah, Idaho, Colorado, Nevada, and Arizona. The names of these stations have already been announced to the television and radio audience.

We desire most appreciatively to express our gratitude to those various radio and television stations for their courtesy in making available their time and facilities for these broadcasts. It is truly a great service.

To those who are assembled in person, and to the untold thousands comprising the television and radio audiences, the First Presidency and General Authorities extend a most hearty welcome, and pray that our souls may be uplifted and inspired by our assembling together in this great Conference of the Church.

We note these beautiful Calla Lilies and Daffodils. For the tenth consecutive year the Berkeley Stake has graciously furnished us flowers to beautify this building during the sessions of Conference. These Calla Lilies are messengers of their affection and loyal support. We thank the members of the Berkeley Stake for this loving service. These beautiful Daffodils have come from the Puyallup Daffodil Festival through the Tacoma Stake in the northwest. Thank you for these lovely flowers. Mrs. Mary R. Persson of Woodland, California, sent several dozen Calla Lilies to gladden our hearts, and in a note, stated: “Grown in my own garden.” We send deep appreciation and thanks to Mrs. Persson.

President David O. McKay

President Arthur J. Godfrey, president of the Santa Barbara Stake, offered the invocation.

We acknowledge the presence of the following distinguished visitors and others who hold prominent positions in educational circles, and in the state. I am not sure that we have been able to observe all who are present, but we mention the following: Senator Wallace F. Bennett; Congressman H. Aldous Dixon; Mayor Adiel F. Stewart of Salt Lake City; Superintendent of Salt Lake City Schools M. Lynn Bennion; Lamont Toronto, Secretary of State; President Ernest L. Wilkinson of the Brigham Young University. There may be others whom we have not been able to observe, but we mention these and assure you that you and all others unmentioned are welcome at our services.

We all know that the Primary Conference concluded last evening, and it is a note of interest, very significant, to know that there were so many in attendance that they could not accommodate them in this large Tabernacle, and so they held two sessions, and they were very inspirational—according to reports, exceptionally so. I think that the Primary General Presidency and Boards should be happy this morning on the success of their great Conference.

The opening prayer will be offered by Elder Arthur J. Godfrey, president of the Santa Barbara Stake. The Brigham Young University Combined Choruses will now sing, “The Heavens Are Telling,” with Ralph Woodward conducting, and Elder Alexander Schreiner at the organ.

We learn yesterday that sometime today 18 or 20 servicemen will come in a government plane to attend Conference from Scott Air Force, Belleville, Illinois, and about the same number from the Vance Air Force, Enid, Oklahoma. They will be a little late for this morning's session, so we suggest that Bishop Isaacson and his excellent corps of ushers reserve seats with the stake presidencies this afternoon, so the servicemen may enter the Tabernacle. We shall appreciate it.

Here is another interesting feature. We learned yesterday that sometime today 18 or 20 servicemen will come in a government plane to attend Conference from Scott Air Force, Belleville, Illinois, and about the same number from the Vance Air Force, Enid, Oklahoma. They will be a little late for this morning's session, so we suggest that Bishop Isaacson and his excellent corps of ushers reserve seats with the stake presidencies this afternoon, so the servicemen may enter the Tabernacle. We shall appreciate it.

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It is highly appropriate to express to this general conference appreciation of the contributed efforts, time, and means of the thousands of men and women who had the responsibility of directing and caring for the convenience and comfort of hundreds of visitors, sometimes as many as 25,000 a day.

First, this appreciation applies especially to the stake presidencies, high councils and bishoprics in the temple area, and all the members of committees appointed by them; second, to the architect and his associates; and third, to the contractor and assistants; fourth, to the faithful women who constituted a reception committee, who were at their assigned posts of duty every day for over nine weeks, outside and inside the temple; fifth, to the presidency of the Temple Mission and directors of the Bureau of Information; sixth, to the eleven doctors who were on hand to render first aid. Incidentally, forty-seven persons received medical care. We express appreciation also to our own committees and those in California--the committee on transportation and accommodation; the committee on press and radio and public relations; the committee on seating those thousands of people; and, I might say especially, the committee who, through KSL, installed television in the various rooms, thus adding to the interest and convenience of over 5,000 members to attend each of the eight sessions of the dedicatory services.

We appreciate the contributions given by people in the temple district, every promise fulfilled, and more--voluntarily given.

Brethren and sisters, one hundred and twenty-six years ago today, the Church of Jesus Christ of Latter-day Saints was organized in the home of Peter Whitmer, Sr. Six members founded the organization, though there were others present.

About fourteen months prior to that organization, a revelation was given to the Prophet Joseph saying, a marvelous work was about to come forth among the children of men.

In that revelation we read the following regarding the spirit of the Church:

"Then therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. . .

"And faith, hope, charity and love, with an eye single to qualify him for the work, glory of God,

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." (D & C 4:2,5-6.)

Compared with the nearly two thousand years since Jesus Christ, the Son of God, established his Church in the Meridian of Time, one hundred and twenty-six years constitute a very brief period, yet the growth and progress of the restored Church during that time have been remarkable. From a membership of six, the Church now numbers over a million and a quarter, divided into 227 stakes and forty-four missions. It has built twelve temples, with two more under construction, and 2,646 other houses of worship are completed and under construction.

In educational matters, its accomplishments are highly commendable. Besides the general interest of the members in the University of Utah, the Utah State Agricultural College, and other state institutions, the Church supports an educational system of which it may justly be proud: Brigham Young University, Ricks Junior College, 140 seminaries and institutes, and is now building junior colleges in New Zealand, Hawaii, Tongatabu, Tonga, Pesega, and Mapasaga, Samoa.

The Church supports twelve hospitals, and through its welfare department needy persons are either rehabilitated or given necessary assistance from fast offerings and tithing funds. Though temples, tabernacles, and other Church edifices cost millions, all dedicated buildings are wholly paid for, and the Church is entirely free from debt.

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But I am not so sure whether we are maintaining the high standards required of us in our homes. I feel constrained, therefore, at this opening session to make an appeal for more stability, more harmony and happiness in home life. It has been truly said that "the strength of a nation, especially of a republican nation, is in the intelligent, well-ordered homes of the people." In no other group in the world should there be more contented, more happy homes than in the Church of Jesus Christ of Latter-day Saints.

Just this month there appeared in a leading magazine the encouraging statement that American homes and family life are steadily strengthening. According to that article, the total population of our country has doubled since 1900. The number of families has tripled. This growth in family life is shown by the rapid increase in home ownership. One hundred-twenty percent more families owned their own homes in 1955 than in 1940. There are sixty-seven percent more children under five years of age now than in 1940, that is, in the country at large. There are sixty-one percent more children in group age five to nine years.

Loyalty as a Contributing Factor

Recently our attention has been called to conditions that seem to justify our admonishing the membership of the Church to keep their homes exemplary before the world.

To the young people of the Church, particularly, I should like to say first that a happy home begins not at the marriage altar, but during the brilliant, fiery days of youth. The first contributing factor to a happy home is the sublime virtue of loyalty, one of the noblest attributes of the human soul. Loyalty means being faithful and true. It means fidelity to parents, fidelity to duty, fidelity to a cause or principle, fidelity to love. Disloyalty to parents during teen age is often a source of sorrow and sometimes tragedy in married life.

I have received several letters this last month from young folk--two of them in their teens--irked because of what they consider interference of parents. Young people in all the Church and all the nation should understand that both the Church and the state hold parents responsible for the conduct and protection of their children. The Church, you will recall, is very explicit in that. . . . Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the Living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized." (D & C 68:25-26.)
Having been brought before him on a juvenile delinquency charge, the judge quizzed his colleagues, and they agreed that not one of the city's estimated 10,000 Chinese-American teenagers, to their knowledge, had ever been haled into court on a charge of depradation, narcotics, speeding, burglary, vandalism, stickup, purse snatching, or mugging accusations.

A check with San Francisco, where there is a large colony of Chinese-Americans, tells the same story.

P. H. Chang, Chinese Consul-General in New York City, was asked to comment on that. He said, "I have heard this story many times from many judges. I'll tell you why I think this is so. Filial piety is a cardinal virtue my people have brought on their way from China that was once free. A Chinese child, no matter where he lives, is brought up to recognize that he cannot shame his parents. Before a Chinese child makes a move, he stops to think what the reaction of his parents will be. Will they be proud or will they be ashamed? Above all other things, the Chinese child is anxious to please his parents.

"Most Chinese-Americans, no matter how wealthy or poor, maintain a strict family style home. Mealtime is a ceremonious affair which must be attended by every member of the family. Schooling, reverence for religion, and decorum plus reverence for the elders, are the prime movers in developing the child from infancy."

And the paper says, "The amazing record of the Chinese-American youngster shows that it is in the home that the cure for juvenile delinquency will be found, and in no other place." (From an editorial in the Saturday Evening Post reprinted in the Reader's Digest, July 1955.)

So, young people, loyalty to parents, if not a direct contributing factor to a happy home, is at least a safeguard against hastily assuming and lightly esteeming the duties and responsibilities of marriage.

Next to loyalty to parents, I should like to urge loyalty to self. Remember, if you would be happy, if you reach the goal of success in the distant future, your first duty is to be loyal to the best that is in you, not to the basest.

There is a saying in the Bible that "every idle word that men shall speak, they shall give account thereof in the day of judgment." (Matt. 12:36.) Psychology assures us that "We are spinning our own fates, good or evil, and never to be undone. Every smallest stroke of virtue or of vice leaves its never so little scar. The drunken Rip Van Winkle, in Jefferson's play, excuses himself for every fresh delirium by saying, 'I won't count this time.'"

"Well!" continues James, the psychologist, "he may not count it, and a kind Heaven may not count it; but it is being counted none the less. Down among his nerve cells and fibres the molecules are counting it, registering and storing it up to e used against him when the next temptation comes. Nothing we ever do is, in strict scientific literalness, wiped out. Of course, this has its good side as well as its bad one. As we become permanent drunkards by so many separate drinks, so we become saints in the moral, and authorities and experts in the practical and scientific spheres, by so many separate acts and hours of work. Let no youth have any anxiety about the upshot of his education, whatever the line of it may be. If he keep faithfully each hour of the working day, he may safely leave the final result to itself. He can with perfect certainty count on waking up some fine morning, to find himself one of the competent ones of his generation, in whatever pursuit he may have singled out. Silently, between the lines of his education, whatever the line of it may be, the by-ways where people grovel but do not aspire. As a result their search for happiness is in vain. They grasp at what seems substance to find only ashes.

A good ideal for youth to build a happy home is this: Keep true to the best and never let an hour of indulgence scar your life for eternity.

Next under that heading of loyalty, I urge loyalty to your future companion. When harmony, mutual consideration, and trust pass out of the home, hell enters in. A memory of a simple indulgence in youth sometimes opens hell's door. Girls, choose a husband who has respect for womanhood! Young man, choose a girl who, in her teens, has virtue and strength enough to keep herself true to her future husband! Don the road of indulgence are too many good young girls, seeking vainly for happiness in arduous careers than all other causes put together." (Psychology, William James, Henry Holt, 1892, p. 150.)

A good ideal for youth to build a happy home is this: Keep true to the best and never let an hour of indulgence scar your life for eternity.

Continued Courtship

Next to loyalty as contributive to a happy home, I should like to urge continued courtship, and apply this to grown people. Too many couples have come to the altar of marriage looking upon the marriage ceremony as the end of courtship instead of the beginning of an eternal courtship. Let us not forget that during the burdens of home life—and they come—that tender words of appreciation, courteous acts are even more appreciated than during those sweet days and months of courtship. It is after the ceremony and during the trials that daily arise in the home that a word of "thank you," or "pardon me, "if you please," on the part of husband or wife contributes to that love that developed in the by-ways where people grovel but do not aspire. As a result their search for happiness is in vain. They grasp at what seems substance to find only ashes.

If you would have a happy marriage, keep your reputation as well as your character unsullied.

It is a common saying throughout the world that young men may sow their wild oats, but young women should be chaperoned. In general, this is pretty well carried out, but in the Church we have but one standard, and it is just as important for young men to keep themselves chaste as it is for women. No matter what the opportunity, no matter what the temptation, let the young man know that to find happiness he must hold sacred his true manhood. Marriage is a failure when manhood is a failure. Let him know that to gain moral strength he must learn to resist temptation, learn to say with Christ, "Get thee hence, Satan. for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:10.) Then he is happy; there is peace instead of turbulency in his soul.

The amazing record of the Chinese-American youngster shows that it is in the home that the cure for juvenile delinquency will be found, and in no other place.” (From an editorial in the Saturday Evening Post reprinted in the Reader's Digest, July 1955.)

That is explicit, and parents, that is your responsibility.
What I mean may be illustrated by a young woman who said to her husband, "I know that my cooking isn't good; I hate it as much as you do, but do you find me sitting around griping about it?" This griping after marriage is what makes it unpleasant. I recall the words of Will Carleton:

"Boys flying kites haul in their white-winged birds-- You can't do that when you're flying words. Thoughts unexpressed may sometimes fall back dead, But God himself can't kill them when they're said."

Marriage offers an opportunity to share in the love and care of children, and that is the true purpose of marriage. One writer truly says: "Without children, or without believing that children are important, marriage is incomplete and unfulfilled. Children take time, trouble, and more patience than we usually have. They interfere with freedom, good times, and luxury, but children are the real purpose and reason behind marriage. If we do not put the proper value on parenthood, we are not emotionally or socially ready for marriage.

Marriage is a relationship that cannot survive selfishness, impatience, domineering, inequality, and lack of respect. Marriage is a relationship that thrives on acceptance, equality, sharing, giving, helping, doing one's part, learning together, enjoying humor," and a home is full of humor with children.

The more you keep in company with your wife, the happier you are. Business takes you away from home. She is there alone. Do not let companionship with other women divide your affection, and that applies to woman as well as to man. At one time I thought that it did not; that man was wholly to blame for the unrest, the disagreements and sorrows that are occurring too frequently, but I have had to modify my opinion. Companionship is the means of perpetuating that love which brought about your union.

In conclusion, for the proper solution of the great problems of marriage we may turn with safety to Jesus, our Guide. He declared, as I read in the beginning, that marriage is ordained of God and that only under the most exceptional conditions should it be set aside. In the teachings of the Church of Jesus Christ, the family assumes supreme importance in the development of the individual and of society. "Happy and thrice happy are they who enjoy an uninterrupted union, and whose love, unbroken by any complaints, shall not dissolve until the last day."

It will not dissolve when sealed by the authority of the Holy Priesthood throughout all eternity. The marriage ceremony, when thus sealed, produces happiness and joy unsurpassed by any other experience in the world. "What therefore God hath joined together, let not man put asunder."

"Home's not merely four square walls, Though with pictures hung and gilded; Home is where Affection calls, Filled with shrines the Heart has builded!"

"Home's not merely roof and room-- It needs something to endear it; Home is where the heart can bloom, Where there's some kind [heart] to cheer it!

What is home with none to meet, None to welcome, none to greet us? Home is sweet--and only sweet-- Where there's one we love to meet us." Charles Swain

To the Church, not only to young people, but also to married people, I plead this morning for more contented homes brought about through love, faithfulness, loyalty, self-control, and obedience to the principles of marriage as set for us by revelation to the members of the restored Church of Jesus Christ.

May God help us to be exemplary to the world in this respect, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Joseph L. Wirthlin will be our next speaker. He will be followed by Elder Sterling W. Sill.

BISHOP JOSEPH L. WIRTHLIN Presiding Bishop of the Church

The crucifixion of the Christ and his resurrection; that after the resurrection he appeared on this, the American continent, and established the Church of Jesus Christ as he had established it in far-off Jerusalem. I think if our young people had that history and had it in their hearts and understood fully the gospel of the Lord Jesus Christ as it has been restored through the Prophet Joseph Smith, it would so impress them that they would endeavor to live it in every way.

It would be most inspiring and wonderful to tell these young people something about the Apostles who lived in the days of Jesus the Christ, and who were selected by the Lord Jesus Christ as it has been restored through the Prophet Joseph Smith, it would so impress them that they would endeavor to live it in every way.

They should know something of the Book of Mormon--how Joseph Smith received the same--and in that wonderful book we find the story of the Christ and his gospel in its fulness. It is an interesting thing to tell them, too, how that same Christ appeared among the Nephites, and among other things the Nephites heard God the Father saying, "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name--hear ye him," (3 Nephi 11:7) and thereby, came the establishment of the Church of Jesus Christ was actually organized by Christ in the days of these apostles.

The Word of Wisdom is a law established to help us overcome this: "You must not drink alcoholic beverages in excess... You must not smoke tobacco... You must not take recreational drugs... You must not gamble... You must be abstinent from sexual immorality..." You must take care of your body, and of your soul. If you don't, then you will not be able to enjoy the fulness of the blessing of the gospel.

The Lord Jesus Christ taught us that if we lose our minds, and if we don't have the means to know what is true, and what is false, we may be led astray, and we may be led to do things that are not good for us, and that are not good for society. He said, "If anyone destroys one of these little ones, it would be better for him if a millstone were hung around his neck and he were thrown into the sea."

"Home's not merely four square walls, Though with pictures hung and gilded; Home is where Affection calls, Filled with shrines the Heart has builded!"

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May God help us to be exemplary to the world in this respect, I pray in the name of Jesus Christ. Amen.
Therefore, if ye have desires to serve God ye are called to the work.

So, parents, it is a wonderful thing that your sons who hold the Aaronic Priesthood will have the feeling and the desire to go forward and to render every service that is possible for them. The time is coming when they will be called to serve in capacities that will require the exercise of power and responsibility. The Lord has said, "And they shall also teach their children to pray, and to walk uprightly before the Lord." (D & C 68:28.)

We should read to them about the appearance of John the Baptist to the Prophet Joseph when he said this:

Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness. (D & C 13.)

These young men are ordained members of the Aaronic Priesthood at the age of twelve. In the minds of many people, this may seem questionable; but it should not be, because if they will but read or hear the words and repeat them and remember them, the words of Christ, when he spoke to his mother and said: "Wist ye not that I must be about my Father's business?" I am sure that every deacon will have that same attitude.

It is a wonderful thing if a father will tell his son what it means to pass the sacrament and what it means to be called by the bishop to go out and collect the fast offerings for the gospel of those who are in need. It is an inspiring lesson that ought to be taught to these young men to the end that day by day they will endeavor to live the gospel of the Lord Jesus Christ and actually have in their hearts his spirit. It is a marvelous thing to talk to these young men about the Prophet Joseph, who at the age of fourteen asked the Lord, "Lord, where may I find the Church of the Christ?" and in answer thereto, the Father and the Son appeared, and the Father said, "This is My Beloved Son. Hear Him!" And Joseph, at the age of fourteen, heard these words of the Christ and received direction from on high as to how the Church should be established.

It is well to remember that many of these young men who hold the Aaronic Priesthood at the age of fourteen are called to be teacher-to-go out among the people and teach them the gospel of the Lord Jesus Christ, with a member of the Melchizedek Priesthood, and to render such other service as the bishop may feel is necessary.

It is a wonderful thing to think of the priests, these young men who at the age of sixteen become active in the same assignments as did John the Baptist. It is marvelous to know that these young men have the right to preach repentance, perform the ordinance of baptism, and bless the Sacrament. John the Baptist did not have the privilege of the Church because he had passed on, and the Sacrament of course was established just before Christ was crucified. So these young priests of today have opportunities that John the Baptist did not enjoy. We also read in the Book of Mormon: "After they had prayed unto the Father in the name of Christ, they laid their hands upon them, and said:

"In the name of Jesus Christ I ordain you to be a priest, (or, if he be a teacher) I ordain you to be a teacher, to preach repentance and remission of sins through Jesus Christ, by the endureance of faith on his name to the end. Amen." (Moroni 3:2-3.)

Responsibility devolves upon bishops, bishops, counselors, fathers and mothers, that we should impress upon these young men the sacredness of blessing the Sacrament and the doctrine of repentance, faith in Christ, the Son of the Living God, baptism, and the gift of the Holy Ghost by the laying on of hands. Then the Lord went on and said this to us in conclusion: "And they shall also teach their children to pray, and to walk uprightly before the Lord." (D & C 68:28.)

So, brethren and sisters, as parents we have great responsibility, as President McKay has already pointed out, in our homes; and I think one of the greatest responsibilities that falls upon us, and one we should follow closely, is the matter of holding a home evening with our young people. Call on some of them to pray. Give some of them the assignment to tell us something about faith, something about the gift of the Holy Ghost, and something about the matter of holding the Aaronic Priesthood. If that is done, there is no question that these young people will meet all of the requirements that come to them through the gift and the power of the Holy Ghost.

Only last Sunday, I attended a conference where many of these young people had the opportunity of bearing testimony. It was a great thrill to hear them say that they know that Jesus the Christ lives—\textit{that} they know that he is that Christ. Some might question it because of their age; but nevertheless if they receive the gift of the Holy Ghost, they will have that knowledge.

I recall the time when I was baptized and confirmed a member of the Church at fast meeting. I had a peculiar feeling, and something came to my soul that gave me happiness and joy—something that I had never experienced before. On the way home, I said to Mother: "I had a peculiar feeling, Mother, when the bishop laid his hands upon my head and confirmed me a member of the Church, and said, 'Receive the Holy Ghost.'"
And they shall wander from sea to sea, and from the north even to the east, and run to and fro to seek after the word of the Lord, and shall not find it.

Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine for bread, nor a thirst for water, but of hearing the words of the Lord:

It is a little bit difficult to understand “a famine” when one of our most pressing problems is surplus and oversupply. But it is even more difficult when men have pushed famine, the Prophet Amos said, God out of their interests, to understand another kind of famine which he foretold should come upon the earth in consequence of disobedience and sin. In foretelling this famine, the Prophet Amos said, “Wist ye not that I must be about my Father’s business?” This I pray will be the blessing of every member of the Aaronic Priesthood, and every young person who has membership in this Church, which I humbly ask and pray for in the name of Jesus Christ, our Savior. Amen.

Last Sunday we celebrated the event which initiated upon this earth the universal bodily resurrection. Great events have a way of increasing in importance in our minds when we hold them up for study and contemplation and try to determine their significance, particularly as they apply to our own lives. To assist in this process, we have adopted the very helpful custom of setting aside special days to think about special things. In addition to Easter we have many other wonderful days.

We have set aside the thirteenth of next month as Mother’s Day, and we hold the significance of this great occasion with all that it stands for, up before our minds, and as a result the quality of our lives tends to adjust upward to maintain the level of our thoughts.

Each Fourth of July we set aside a day to celebrate our nation’s birth-day, and we think about our freedom, and what it means, and what it has cost, and what would happen if it were lost, and what we might be able to do to further promote the great idea of freedom in our lives, and in the world about us.

On the twenty-fifth of December we set aside another day and hold up before our minds the life and teachings of Him who was ordained to be the Savior of the world and the Redeemer of men.

And we think about his example and his sacrifice and what they mean to us, what he had in mind when he said, “If I be lifted up, I will draw all men unto me.” (See John 12:32.)

It has been said that the human mind has some of the qualities of the tendrils of a climbing vine; that is, it tends to attach itself and draw itself upward by what it is put in contact with. We set aside these special days to put our minds in contact with the greatest ideas and ideals in the world. From this point of view, think what the effect has been in America over the years to both old and young, of looking up to the virtues and accomplishments of Washington and Lincoln, both of whom we believe to have been raised up by God, one to be the father of this divinely favored country and the other to save it from dissolution.

The lives of both of these great men so rich in integrity, honor, and devotion to duty, are held up before our minds to draw us to a higher level of thinking.

This year happens to be the 250th anniversary of the birth of Benjamin Franklin, and during this year throughout America much is being written and spoken about the outstanding character qualities of this great American. And as our minds attach themselves, we tend to absorb these qualities to ennoble our own lives. Each of these special occasions serves a necessary and different purpose.

This morning I would like to put your minds in contact with the fact that this is the 150th anniversary year of the birth of the Prophet Joseph Smith whose life marks the beginning of the greatest and final gospel dispensation. The importance of this great event has an unusual and overwhelming significance in the life of every human being who lives upon the earth.

In holding this thought up for your consideration, I would like to take you back in history some 3700 years to the birth of another prophet by the name of Joseph. This Joseph was the son of Jacob and one of the twelve brethren who later became the leaders of the Twelve Tribes. Like Joseph Smith, this Joseph also received manifestations of the will of the Lord at a very early age. This apparent favor caused some jealousies among his brothers, and when Joseph was seventeen years old, he was sent by his father to inquire about the welfare of his brothers who were tending the family flocks at Dothan. When they saw him approaching, they said, “Behold the dreamer cometh,” and they plotted to take his life. But by the intercession of one of his brothers, a compromise was reached, and they sold Joseph for twenty pieces of silver, which is approximately eleven dollars in American money, to a group of Ishmaelites who were going down into Egypt to sell their spices.

In Egypt God did not forsake Joseph but continued to give him other manifestations of the divine will. This fact was known to some of Joseph’s associates, and fifteen years later when Pharaoh had a dream which troubled him, Joseph was sent for. Joseph told Pharaoh that there would come seven years of great plenty. These would be followed by seven years of famine, and Joseph advised Pharaoh to build granaries and store up the corn in the good years to reduce the suffering during the years of famine. Pharaoh, seeing that Joseph was a man of ability and understanding and that the Lord was with him, appointed him to be the manager of this great Egyptian welfare program. Then Joseph built granaries and stored up the corn during these seven years of plenty.

Finally the years of abundance were over, and the great famine began. Then Joseph opened the granaries, and all of the surrounding nations, including the brothers of Joseph, came to Egypt to buy corn. When the brothers learned that Joseph was now a man of great authority and power, they were naturally very frightened. But Joseph quieted their fears with these words. He said,

... be not grieved nor angry with yourselves, ... that ye sold me hither: for God did send me before you to preserve life. (Gen. 45:5.)

And thus for approximately eleven dollars several nations were saved from starvation.

It is a little bit difficult to understand “a famine” when one of our most pressing problems is surplus and oversupply. But it is even more difficult when men have pushed God out of their interests, to understand another kind of famine which he foretold should come upon the earth in consequence of disobedience and sin. In foretelling this famine, the Prophet Amos said,”Wist ye not that I must be about my Father’s business?” This I pray will be the blessing of every member of the Aaronic Priesthood, and every young person who has membership in this Church, which I humbly ask and pray for in the name of Jesus Christ, our Savior. Amen.

Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine for bread, nor a thirst for water, but of hearing the words of the Lord:

And they [men] shall wander from sea to sea, and from the north even to the east, and shall run to and fro to seek after the word of the Lord, and shall not find it. (Amos 8:11-12.)
The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant. (Isaiah 24:5.)

The ministry of the Master himself was permitted to continue for only three short years. Then one by one each of the apostles was put to death. According to tradition Peter, Andrew, Simon, and Philip were crucified; James and Paul were beheaded; Bartholomew was flayed alive; Matthew was slain with a battle-ax; Thomas was run through with a lance; James was beaten to death; Thaddeus was shot through with arrows; Barnabas was stoned; Mark was dragged to death in the streets of Alexandria; and John, the one surviving apostle, was banished to that rocky little island in the Aegean Sea called Patmos. (Luke 24:50.)

The Church, thus left without divine leadership, soon sank to the lower level of a 'strictly human institution, and as conditions went from bad to worse, that prophecy of Isaiah saw complete fulfilment which said, "For, behold, the darkness shall cover the earth, and gross darkness the people." (Isaiah 60:2.)

But as has been said, God always provides the remedy before the plague. Six hundred years B.C. a little group of Israelites who were descendants of Joseph were led away from Jerusalem by the Lord, headed for a far-off land which we now know as America. They brought with them their records and the writings of their prophets, including the writings of this same Prophet Joseph who was sent into Egypt 'to preserve life.' After their arrival in the promised land, Lehi read to them a prophecy made by their famous ancestor, Joseph, about events that should take place in the latter days in this new land.

He said,

Yeia, Joseph truly said: Thus saith the lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers.

And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing, which the lord shall bring forth by his hand, by the power of the lord shall bring my people unto salvation, (2 Nephi 3:7, 15.)

Joseph Smith fulfilled these prophecies. Joseph had said, "His name shall be called after me." Joseph. "And it shall be after the name of his father." Joseph Smith's father's name was Joseph. Then the prophet said, "And he shall be like unto me." Joseph, the son of Jacob, was sent before the face of the Egyptian famine to preserve life. And Joseph Smith was sent before the face of the spiritual famine spoken of by Amos, for exactly the same purpose, to unlock the granaries of spiritual truth, to dispel the darkness that covered the earth, and make possible that every living soul might have 'life everlasting.'

One of the most thrilling events that has ever happened in the world came as a part of the fulfilment of this prophecy, when in the early spring of 1820, God the Father and his Son, Jesus Christ, reappeared upon this earth to open this greatest and final gospel dispensation. And God has placed in the hands of men three great volumes of new scripture, outlining in every detail the simple principles of the gospel, that all men might be led the breadth of life and be enabled thereby to work out their individual personal exaltation.

But it is possible to perish even in the presence of plenty. In the early gold rush days of this country many men lost their lives trying to cross what was known as the great American desert. Later when their bodies were recovered, it was found that many of them had died in close proximity to the water holes. With just a little additional knowledge, they would have been able to have saved their own lives.

This experience of the forty-niners has its spiritual counterpart in our own day. Emerson indicated this possibility when he said,

On the brink of the waters of life and truth we are miserably dying. Sometimes we are furthest away when we are closest by. We stand on the brink of an ocean of power, but each must take the step that would bring him there.

It is always a pathetic tragedy when that step is not taken. This is evidenced by the fact that nineteen hundred years ago unheeding men lived in the very presence of the Son of God, and in response to his invitation to partake of the truths of eternal life they merely said, "His blood be upon us, and on our children." (Matt. 27:25.) And so it has been. They were so near--yet they were so far away. How this event should challenge our initiative and put us on our feet, earnestly seeking that greatest of all blessings, eternal exaltation!

But nineteen hundred years have come and gone since that time, and the lives of men are still being wasted by the devastation of spiritual famine. Certainly it is just as true now as it was then, that "there is only one name given whereby man must be saved." (See Acts 4:12.) Yet out of over two billion people who presently occupy the earth, only one-third even bear the name of Christian. And this one-third is divided into some 250 contending sects, all claiming to accept the Bible as the inspired word of God and the only authoritative rule of faith and doctrine. Their confusion on even the most simple points of doctrine is indicated by the report that some seventy-eight of them to the knowledge of the covenants which I have made with thy fathers.

Almost every Protestant church came into existence because of "a protest" or an "argument." The division of opinion caused by the Civil War was responsible for the formation of many new churches. The Church of England was organized because the Pope refused to give Henry VIII a divorce. There are many "state churches." It was Emperor Constantine, not the servants of the Lord, that made Christianity the church of the Roman Empire.

And as this famine has run its long, destructive course, many of the truths that Jesus came to give to the world have been lost, even to "know God" which Jesus declared was "life eternal."
Inspirations came to three of these chaps. They pledged together that they would read the Bible, the Book of Mormon, and the other general scriptures.

A lonely boy in Shanghai, China, hunts for a Mormon. No one is found. He wants to find one of his own people. "Try a Latter-day Saint," says a fellow companion.

And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you.

Therefore ye must always pray unto the Father in my name;

Another of these standard works of the Church is the Book of Mormon, to which I refer briefly. I read from Third Nephi:

In the beginning God created the heaven and the earth. . .

And God said, let there be light: and there was light. . .

In the beginning God created the heaven and the earth. . .

And God said, let there be light: and there was light. . .

The Bible, the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price! There are the four great standard works of the Church.

During the last year or two I have tried to make them a part of my life. I humbly bear testimony that in them there is inspiration, there is strength, there is confidence, there is the word of the Lord.

Let me read a few sentences of the Bible. I quote from the 21st Psalm--one of my favorite passages of scripture. They are all familiar to you.

The Lord is my light and my salvation; whom shall I fear? the lord is the strength of my life; of whom shall I be afraid? . . .

Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

One thing have I desired of the lord, that will I seek after; that I may dwell in the house of the lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

One day Saints. Have you read them? Do we know what they are? I often think of the inspiration and help that has come to me as I have read the word of the Lord.

In these few minutes allotted to me, I humbly pray that the Lord will bless me. I feel the weight of the responsibility. I certainly need blessings of the Lord. I want to try and leave with you one idea that you may carry back into your own private thinking and life to magnify, to bless, to make beautiful. And I believe out of my own thinking and prayers it is here.

There is a phrase that is often heard among the Latter-day Saint people. It was heard when I was a boy. The four standard works of the Church of Jesus Christ of Latter-day Saints. Have you read them? Do we know what they are? I often think of the inspiration and help that has come to me as I have read the word of the Lord.

The Lord is my light and my salvation; whom shall I fear? the lord is the strength of my life; of whom shall I be afraid? . . .

One thing have I desired of the lord, that will I seek after; that I may dwell in the house of the lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the lord. . .

Wait on the. Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the lord. (Ps. 27:1, 3-6, 14.)

There is great beauty and strength in the Bible. Do you read the Bible? Do you read it prayerfully? A library of sixty-six books written by many men, covering nearly three thousand years. The general theme is a true and living God sounding the call to reform and rededication.

The Old Testament is the divine fore-showing of his coming. The New Testament, the gospel of Jesus Christ; our Lord, the masterpiece of world literature, the most majestic exposition of religion ever given to man.

The first five books of the Old Testament stand at the head of the literature of the world. Words like these:

In the beginning God created the heaven and the earth. . .

And God said, let there be light: and there was light. . .

So God created man in his own image, in the image of God created he him. (Gen. 1:1, 3, 27.)

It contains the great teachings of the Ten Commandments, the Sermon on the Mount. Fewer words, if any, have such a great influence for good upon the human family. Here by prayerful study we may learn the truer values of life, the road to real happiness.

I am going to try to make it a real part of my life. Out of prayerful thought I bear testimony and invite you that this year may be a great year for you and for me in this glorious literature.

Another of these standard works of the Church is the Book of Mormon, to which I refer briefly. I read from Third Nephi:

Therefore ye must always pray unto the Father in my name;

And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you.

Pray in your families unto the Father, always in my name, that your wives and your children may be blessed. (3 Nephi 18:19-21.)

A lonely boy in Shanghai, China, hunts for a Mormon. No one is found. He wants to find one of his own people. "Try a Latter-day Saint," says a fellow companion. "They are sometimes called that." Discouraged he goes back to his bunk. He finds the fellows waiting with a package on his cot. He opens it and finds the package wrapped in a white box. At first he thinks it is a box of candy and goodies, and then when he looks closer he sees a name. Reverently he says, "Hello, Mother." "A Book of Mormon," says a fellow nearby.

Inspirations came to three of these chaps. They pledged together that they would read the Bible, the Book of Mormon, and the other general scriptures.
the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them. (1 Nephi 3:7.)

This startled the imagination and the will of these fellows to go after this task.

The Doctrine and Covenants, another of the standard works of the Church. In Section 78:

And ye cannot bear all things now; nevertheless, be of good cheer, for I will lead you along. The kingdom is yours and the blessings thereof are yours, and the riches of eternity are yours.

And he who receiveth all things with thankfulness shall he made glorious; and the things of this earth shall be added unto him, even an hundred fold, yea, more. (D & C 78:18-19.)

When we had finished reading the Doctrine and Covenants, my wife said, “Oscar, I think we should say a prayer. We prayed.

The Pearl of Great Price, another of the four standard works of the Church. This book contains the Book of Moses, the Book of Abraham, and extracts from the history of Joseph Smith, the Prophet, and other important words of the Lord.

I close with these words from the Third Epistle of John, 4th verse:

I have no greater joy than to hear that my children walk in truth.

May the Lord bless us as we prayerfully study the four great standard works of the Church.

When we had finished reading the Doctrine and Covenants, my wife said, “Oscar, I think we should say a prayer. We prayed.

I close with these words from the Third Epistle of John, 4th verse:

I have no greater joy than to hear that my children walk in truth.

May the Lord bless us as we prayerfully study the four great standard works of the Church.

May the Lord bless our children that they may ever walk in truth, that by the reading or studying of these great books, there shall come to them inspiration, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Oscar A. Kirkham of the First Council of Seventy has just addressed us.

The Brigham Young University Combined Choruses will now favor us with, “The Gospel Restored.” This is arranged by Dr. Gerrit de Jong, to be conducted by Elder Ralph Woodward.

The closing prayer will be offered by Elder Austin Gudmundsen, president of the Inglewood Stake, after which this Conference will stand adjourned until two o'clock this afternoon.

The music for this session has been furnished by the Brigham Young University Combined Choruses, conducted by Elder Ralph Woodward. Elder Alexander Schreiner has been at the organ. This group of choice young people with their inspirational singing will be with us again this afternoon.


President David O. McKay:

Elder Austin Gudmundsen, president of the Inglewood Stake, will now offer the benediction and the Conference will be adjourned until two o'clock.

Elder Austin Gudmundsen, president of the Inglewood Stake, offered the closing prayer.

Conference adjourned until 2 o'clock pm.
CHANGES IN CHURCH OFFICERS, WARD AND BRANCH ORGANIZATIONS SINCE OCTOBER CONFERENCE, 1955

TEMPLE PRESIDENTS APPOINTED


MISSION PRESIDENTS APPOINTED


NEW WARDS ORGANIZED


WARDS AND BRANCHES TRANSFERRED

Church Membership, December 31, 1955: In the Stakes .............................. 1,126,265 In the Missions ........................... 231,009

Total Wards and Independent Branches, at end of year ... 2082 An increase of 89 during the year Number of Full-Time Missions at end of year .............. 44 An increase of 2 during the year

Church Growth during 1955: Children blessed in Stakes and Missions ........... 48,421 Children baptized in Stakes and Missions ........ 32,807 Converts baptized in Stakes and Missions .... 21,669 An increase in 3,096 in convert baptisms over the preceding year

Social Statistics: (of membership in the Stakes, 1955) Birth rate per thousand ......................... 37.64 Marriage rate per thousand ...................... 8.64 Death rate per thousand ...................... 5.53

Priesthood: Members holding the Aaronic Priesthood December 31, 1955: Deacons ................................. 62,963 Teachers ................................ 46,942 Priests ....................................... 37,782 Total number holding Aaronic Priesthood ..... 186,250 An increase of 8,189 during the year

Melchizedek Priesthood ................ 356,061

Total number holding Melchizedek Priesthood .. 186,250 An increase of 7,103 during the year Grand total, members holding Aaronic or Melchizedek Priesthood .................. 59,906 Total number holding Aaronic Priesthood ..... 169,811 An increase of 8,189 during the year
This section will show for each of the major fields of activity, first, expenditures of CHURCH GENERAL FUNDS, these funds having been received principally from the tithes of the Church, and second, expenditures of other contributions of the people to stakes, wards, missions, schools, and other agencies of the Church.

Missions and Missionary Work: For buildings, sites, furnishings and building repairs in the Missions (including meeting houses, mission headquarters, and mission school buildings): From Church General Funds $4,750,248. From Other Contributions $999,091. For operating expenses of the missions, including expenses of mission branches; for publicity work; for expenses of bureaus of information; for operation of certain schools in foreign missions and for general expenses of the Missionary Program: From Church General Funds $2,321,809. From Other Contributions $778,549. Total Expenditures for Missions and Missionary Work $7,849,817. (Note: In addition to the foregoing expenditures of the Church for Missionary Work, it is estimated that members and friends paid out over $3,200,000 for the support of full-time missionaries during the year, bringing total expenditures by the Church and its people for all mission purposes to more than $12,000,000 in 1955, not including value of the time given by the missionaries themselves.)

Stakes and Wards: For buildings, sites, repairs and furnishings: From Church General Funds $8,421,288. From Other Contributions $6,992,516. For general operating expenses: From Church General Funds $3,833,608. From Other Contributions $4,961,310. Total Expenditures for Wards and Stakes $24,208,722.

Temples: For new construction, improvements, repairs, and equipment: From Church General Funds $2,093,272. From Other Contributions $1,620,198. Total Expenditures for Temples $3,713,470.

Church College of Hawaii: From Church General Funds $4,650,849. From Other Contributions $0. Total Expenditures for the Church School System $7,694,274.

Welfare: For erection, purchase, remodeling, and repair of Bishops' Storehouses and other general welfare properties, and for equipment: From Church General Funds $279,670. From Other Contributions $2,252,113. For the care of the needy (rents, fuel, hospitalization, burials, etc.): for operating expenses of Bishops' Storehouses; for purchase of commodities and containers and for transportation; and for General Church Welfare Committee administrative expenses: From Church General Funds $952,751. From Other Contributions $2,574,827. Total Expenditures for Welfare (not including value of donated labor) $3,527,578.

Buildings and Grounds: For construction, improvement, repair and equipping of buildings not included under other headings: From Church General Funds $533,328. From Other Contributions $387,323.

Administrative Expenses: For personnel and other costs of operating the general administrative offices of the Church; for living allowances and traveling expenses of the General Authorities; and for current expenses of special committees: From Church General Funds $1,620,198. From Other Contributions $0. Total Expenditures for Administrative Expenses $1,620,198.

All Other Activities and Expenses: For taxes, insurance, contributions to civic and miscellaneous organizations and causes, and for other purposes: From Church General Funds $573,275. From Other Contributions $6,059,361. Grand Total, Budget Expenditures from Church General Funds $34,654,403. Grand Total, Expenditures From Other Contributions $2,574,827. Total Expenditures Both From Budgeted Church General Funds and From Other Contributions $37,229,230. Add: Amounts loaned by the Church to Hospitals and Church Schools for capital improvement projects, not included in the foregoing table $1,468,401.

Church School System: Total cumulative enrollments in the unified Church School System during the year 1955-56 $64,467.

Revised May 4, 1956
My brothers and sisters, I am asked to present for your sustaining vote, the various officers designated in general terms by President McKay. As you know, you are in certain senses a constituent assembly and your vote is the vote of the Church and in your voting therefore, you represent not only your-selves, but all the members of the Church who are not here. This vote testifies that you pledge your support to the officers who shall be presented to you and for whom you vote affirmatively, and as I take it, is a covenant with the Lord that you will so sustain, loyally, those for whom you vote.

GENERAL AUTHORITIES OF THE CHURCH

THE FIRST PRESIDENCY


PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES


PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in The First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE

Thomas E. McKay John Longden Clifford E. Young Hugh B. Brown Alma Sonne Sterling W. Sill El Ray L. Christiansen

TRUSTEE-IN-TRUST

David O. McKay As Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young Milton R. Hunter Antoine R. Ivins Bruce R. McConkie Oscar A. Kirkham Marion D. Hanks Seymour Dilworth Young

PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop Thorpe B. Isaacson, First Counselor Carl W. Buehner, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant.

CHURCH BOARD OF EDUCATION


ADMINISTRATOR, BOARD OF EDUCATION

Ernest L. Wilkinson

CHURCH AUDITING COMMITTEE

Orval W. Adams George S. Spencer Harold H. Bennett

TABERNACLE CHOIR

Lester F. Hewlett, President Spencer Cornwall, Conductor Richard P. Condie, Assistant Conductor

ORGANISTS

Alexander Schreiner Frank W. Asper Roy M. Darley, Assistant

CHURCH WELFARE COMMITTEE


GENERAL CHURCH WELFARE COMMITTEE

Henry D. Moyle, Chairman Harold B. Lee, Managing Director Marion G. Romney, Assistant Managing Director

CHURCH WELFARE COMMITTEE

I was visiting in London, urged me to come, and it didn't take much urging. Brother Edwin Tout and his family. They were all musicians, all singers. He had rented his home in Ogden, and they had moved to London, so he could be there with the 

I went to London. I had promised our local paper in Ogden, the Standard [now the Standard-Examiner], to write a report occasionally of my visit. I started one from until you hear from President Schulthess."

You go where the Lord wants you to go.” I repeated that to Brother McMurrin, and he said, “Well, we are going to send you to Germany. President Schulthess is in Berlin as 

The words of my father just before I left Ogden to go on that mission came to me. “Remember, my boy, it doesn't matter so much where you work. It is how you work. however, the brethren had had a meeting, and we were called together Saturday morning, and after they had heard from each of us, Brother McMurrin again came to me, put his arm around me, and said, “Brother McKay, what would you think, and what would your parents think if we sent you to Germany instead of to Scotland?”

But this group of singers that I refer to were students. They were advanced students in music, studying abroad. I first came in contact with some of them when I landed in Liverpool on my first mission. I had been ordained a seventy and set apart to labor in Great Britain as a missionary by President Heber J. Grant. When I arrived in Liverpool, Elder James McMurrin, a counselor in the European Mission presidency, met the boat and asked our names. When I told him my name, he said, "Are you a brother of David O. McKay?” I said, “I am.” He said, "Well, if you do just half as good a work as he did, we will be satisfied I think we will take you with us to Glasgow in Liverpool on my first mission. I had been ordained a seventy and set apart to labor in Great Britain as a missionary by President Heber J. Grant. When I arrived in Liverpool, Elder James McMurrin, a counselor in the European Mission presidency, met the boat and asked our names. When I told him my name, he said, "Are you a brother of David O. McKay?” I said, “I am.” He said, "Well, if you do just half as good a work as he did, we will be satisfied I think we will take you with us to Glasgow tomorrow night.” They were going there to hold conference.

I had a grandmother who used to visit us in Huntsville when we were quite young. I remember one morning she arose early. My father, however, had already gone to the canyon to get some barn timber. She asked about him. They told her where he had gone, so she said, "Well, it's election day in Ogden. I'm going down to vote." There was nothing special to vote for, no specific items, but she walked the thirteen miles and cast her vote. That is an example that we can follow.

A short time ago I received a telephone call, a rather unusual call. When I said hello, the speaker called me by my first name and said, "Tom, I have wanted to call you for some time. You are one of the kindest men that I have ever known.” I appreciated the compliment. It also suggested, besides being a compliment, giving me, as it were, a shot in the arm, a theme around which I should like to say a few words today. That theme is kind words. "Let us all speak kind words to each other. Kind words are sweet tones of the heart." I like those sentences--I like that definition of kind words. They are sweet tones of the heart, and if I may take just a minute or two out of the time allotted to me, I should like to express appreciation for a group of singers, student singers, who have not often been mentioned. They mention our choir--God bless them. This is a wonderful choir we have heard today. Our own Tabernacle Choir has been emphasized. You cannot estimate the good they are doing, and especially on their recent trip to Europe. I have done missionary work in those countries visited by the choir, and, oh, how those people will appreciate and continue to appreciate the good that the members of the choir did at the dedication of the temple.

But this group of singers that I refer to were students. They were advanced students in music, studying abroad. I first came in contact with some of them when I landed in Liverpool on my first mission. I had been ordained a seventy and set apart to labor in Great Britain as a missionary by President Heber J. Grant. When I arrived in Liverpool, Elder James McMurrin, a counselor in the European Mission presidency, met the boat and asked our names. When I told him my name, he said, "Are you a brother of David O. McKay?” I said, “I am.” He said, "Well, if you do just half as good a work as he did, we will be satisfied I think we will take you with us to Glasgow tomorrow night.” They were going there to hold conference.

I had expected to go to Scotland. I had a little black book full of addresses from my father and from my brother who had been there before me. That night, however, the brethren had had a meeting, and we were called together Saturday morning, and after they had heard from each of us, Brother McMurrin again came to me, put his arm around me, and said, “Brother McKay, what would you think, and what would your parents think if we sent you to Germany instead of to Scotland?”

I repeated that to Brother McMurrin, and he said, "Well, we are going to send you to Germany. President Schulthess is in Berlin as mission president. He is calling for missionaries, and there is not one in this large group (and it was a large group) assigned to the German Mission. You may spend a few days visiting in London and then go to Paris, (it was 1900, and the World Fair was on), and wait there at a hotel where the missionaries who are visiting the fair are staying, until you hear from President Schulthess."

I went to London. I had promised our local paper in Ogden, the Standard [now the Standard-Examiner], to write a report occasionally of my visit. I started one from London. I am glad I never sent it. I was disappointed in London. It was storming. I had been on the boat eight days. I was sick eight days, and then to have my assignment changed to a country that I knew nothing about--at least I did not know the language. I was rather discouraged.

However, I met some people there in London on Sunday at the meeting who were from Ogden, and I want to mention them; they were missionary students. It was Brother Edwin Tout and his family. They were all musicians, all singers. He had rented his home in Ogden, and they had moved to London, so he could be there with the children while they were getting advanced lessons in music. Of course I had known them at home, and they made me welcome and invited me to come to their home while I was visiting in London, urged me to come, and it didn't take much urging.
Besides this he gave them knowledge, and the law of life for an heritage.

He gave them to glory in his marvellous acts for ever, that they might declare his works with understanding.

He set his eye upon their hearts, that he might shew them the greatness of his works.

Withal he filled them with the knowledge of understanding, and shewed them good and evil.

And put the fear of man upon all flesh, and gave him dominion over beasts and fowls . . .

He endued them with strength by themselves and made them according to his image

In the book of Ecclesiasticus, [Apocrypha], chapter 17, we read: Joseph Smith.

of one of the immortals of American History, Joseph Smith who founded the Mormon religion." It is a noble tribute written by the state historian concerning the Prophet

paragraph to which I refer says that: "Sharon was settled in 1765 by Connecticut emigrants and organized in 1766. Sharon entered the Hall of Fame by being the birthplace

of the First Council of Seventy will speak to us.

Elder Thomas E. McKay, Assistant to the Twelve, has just spoken to us.

President McKay: The Brigham Young University Combined Choruses and the congregation joined in singing the hymn, "Oh Say, What Is Truth?"

The Congregation will now join in singing, "Oh, Say, What Is Truth?" with the Choir, conducted by J. Spencer Cornwall. Following the singing, Elder Levi Edgar Young

President David O. McKay: We shall now hear from Elder Levi Edgar Young of the First Council of Seventy, who will be followed by Elder Eldred G. Smith, Patriarch to the Church.

ELDER LEVI EDGAR YOUNG Of the First Council of the Seventy

President McKay, my brethren and sisters: I pray that the Lord may bless me that what I say may be of some help to everyone in this large audience. It is quite natural

that when we are called upon to speak, we give utterance to the thoughts that are on our minds and in our hearts.

I have been thinking this day of the words of the Vermont Historical Society when they wrote concerning the history of Sharon. To quote a sentence or two, the paragraph

to which I refer says that: "Sharon was settled in 1765 by Connecticut emigrants and organized in 1766. Sharon entered the Hall of Fame by being the birthplace

of one of the immortals of American History, Joseph Smith who founded the Mormon religion." It is a noble tribute written by the state historian concerning the Prophet

Joseph Smith.

If you have roses, bless your soul, Just pin one in my buttonhole While I'm alive and well today; Don't wait until I've gone away.

Don't tell the folks I am a saint Or any other thing I ain't; If you have jam like that to spread, Please hand it out before I'm dead.

If you have roses, bless your soul, Just pin one in my buttonhole While I'm alive and well today; Don't wait until I've gone away.

That was his favorite poem. It was requested at his service that this poem be read, and I understand that it was. I refer to Brother James Hart. God bless his memory, also.

Now, with reference to this telephone call, it did give me a theme, kind words; I never heard my father, and nobody else did, speak an unkind word to my mother, so it

has not been difficult for me to say kind words. I trust, my brothers and sisters, and pray that we may all remember to speak kind words to each other, and especially may

the Lord help us to remember that "Kind words are sweet tones of the heart," I pray in the name of Jesus Christ. Amen.

That was his favorite poem. It was requested at his service that this poem be read, and I understand that it was. I refer to Brother James Hart. God bless his memory, also.

One of those students who was there is the one who telephoned to me. He is now near his eighty-second birthday but still going strong, and, Hugh, I want to thank you

those few kind words, if you are listening in.

My first attendance at the statewide mission conference was in Berlin, and it was surprising how many of these advanced music students I knew and had met at home.

One of those students who was there is the one who telephoned to me. He is now near his eighty-second birthday but still going strong, and, Hugh, I want to thank you

those few kind words, if you are listening in.

He always gave us something. He had a wonderful memory, and I always remembered this poem that he quoted:

"When I quit this mortal shore And mosey round the earth no more, Don't weep, don't sigh, don't sob; I may have struck a better job.

Don't go and buy a huge bouquet For which you'll find it hard to pay; Don't mope around and feel all blue, I may be better off than you.

Don't tell the folks I am a saint Or any other thing I ain't; If you have jam like that to spread, Please hand it out before I'm dead.

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the Lord help us to remember that "Kind words are sweet tones of the heart," I pray in the name of Jesus Christ. Amen.
He made an everlasting covenant with them, and shewed them his judgments.

Their ways are ever before him, and shall not be hid from his eyes.

These words direct our minds and hearts to the Holy Bible and the first chapter of Genesis, the beauty and truthfulness of which impress every reader with its inherent greatness. We think of the Holy Bible and the other holy books, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. This being the anniversary of the founding of the Church of Jesus Christ of Latter-day Saints by the Prophet Joseph Smith, it is good to think of them, for they give us the teachings of God, our Father. A few thoughts in reference to the Holy Bible as a whole will be welcome to all. William Lyon Phelps, professor of English literature at Yale University, wrote these words in his, Human Nature in the Bible:

Every one who has a thorough knowledge of the Bible may truly be called educated; and no other learning or culture, no matter how extensive or elegant, can, among Europeans and Americans, form a proper substitute. Western civilization is founded upon the Bible; our ideas, our wisdom, our philosophy, our literature, our art, our ideals, come more from the Bible than from all other books put together. It is a revelation of divinity and humanity; it contains the loftiest religious aspirations along with a candid representation of all that is earthly. . .

The Holy Bible was written by many men under different conditions. It is the product of men inspired of God, covering a period of three thousand years. Like John of Patmos, we hear the "voice of many waters," yet unified "as the clear note of a trumpet." Beginning with our first parents and culminating in Jesus Christ and the Church he founded, it is a manifestation of the divine will, and was written by the inspiration of God, our Father in heaven. The book shows that the Hebrew prophets gave their lives to the service of God. They wrote by the power of the Holy Ghost. God directed them.

The Book of Genesis stands indeed at the head of the literature of the world. It is more recent than some of the Chaldea or Egypt which have come down to us and is incomparably the noblest composition of early ages, in its moral and spiritual characteristics. (Geikie, Hours With the Bible.)

However highly we may estimate the scientific, philosophic, and religious genius of the narrators of Genesis more important to us, and for the religious instruction of youth, is the fact that they were men, who had surrendered themselves wholly to God, and who had derived their knowledge from Him. (Rudolph Kittel of Leipzig University.)

"The first leaf of the Mosaic record," says Jean Paul, "has more weight than all the folios of men of science and philosophers." "And he is right," says Geikie, "for we owe to it the earliest and grandest revelation of that first principle of all religion—the existence, the unity, the personality, and the moral government of God."

The life of Christ, our Savior, as given in the New Testament, is to old and young alike, the most moving and convincing truth that he came from some higher sphere into our earthly history with a mission to reveal God and save man. "He preached the gospel of the kingdom; and forever even until all the aeons have been closed, and the earth itself, with the heavens that now are, have passed away, shall everyone of his true and faithful children find peace and hope and forgiveness in His name, and that name shall be called Emmanuel or God With Us."

In reference to the other Church works, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price stand with the Bible at the head of the religious books of today. Everyone of our four Church works has a genuine and divine truth that God lives and that we are his children and are given the duty to work out our destinies. We cannot study them enough. Just to read the first chapter of the Book of Mormon gives us a lesson in the meaning of education. To think that Nephi was educated in both the learning of the Egyptians and the Jews! Today few people realize what that learning was. Some scholars maintain that the learning of the Egyptians in ancient times has never been equaled.

We are all thinking this day of Jesus Christ, our Savior. Among the many things of his life we will recall his Sermon on the Mount. It is the most beautiful sermon ever given to man, and no one can read a single sentence of it without being built up in spirit and truth.

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

And he opened his mouth, and taught them, saying,

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

We must remember that there were ancient religions long before the Redeemer of the world was born, and the writers were men of divine knowledge. Ah ancient Japanese leader of religion writes,

I will halt here today and having purified myself, we will go forth tomorrow and worship in the temple of the Deity.

And a writer of Buddhism says,

Let us cultivate good will towards all the world. This is the mode of living.

In the chronological writings of Padre Claudio Clemente is conserved a form of prayer said to have been used by Columbus on Friday morning, October 12, 1492, as he stepped on the land of the New World. The prayer was used by Cortez, Balboa, and Pizarro later on in their discoveries.

O God, our Father, eternal and omnipotent, Creator of heaven and earth and sea, we glorify Thy Holy name, praise Thy majesty, whom we serve in all humility, we give unto Thy Holy protection this new part of the world.

So many of the fathers of our church were descendants of the early Pilgrims to Massachusetts. For this reason we have always felt the beauty of the story of the
I charge you before God and His blessed angels, that you follow me no farther than you have seen me follow the Lord, Jesus Christ. If God reveal anything to you, by any other instrument of His, be as ready to receive it, as ever you were to receive truth, by my ministry; for I am fully persuaded, I am very confident that the Lord has more truth yet to break forth out of His holy word.

It was Sir Isaac Newton who wrote a book on mathematics which is said to be the greatest scientific work of its kind ever written. I speak of Newton for his life has always thrilled me. Born in 1642 in Lincolnshire, England, he was a frail little farm boy who used to wander into the gardens and fields where he lived. He would look up at the sun and stars, for to him they possessed such heavenly qualities unlike anything on earth. The sight of a falling apple one day caused him to wonder about the force that drew the apple to earth. Newton began to work with the laws of motion and universal gravitation. As a result he produced one of the greatest books of all times entitled, Principia. It was a scientific work of the highest merit. Just before he died he wrote that the wonders of the universe had been given their shape and motion by the God.

A copy of the Principia was given to the Seventies' Library by Orson Pratt who had been called by President Brigham Young to go to Austria on a mission in 1864. Pratt had already written and published his book called, Biquadratic Equations, which was used at the University of Vienna. It was in Vienna that he obtained Newton's Principia which he brought home to the Seventies' Library.

After the Quorum of the Seventy had been organized in Kirtland in 1835, the brethren were stirred by certain words of the Prophet Joseph Smith as found in the Doctrine and Covenants:

And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom, seek learning even by study and also by faith; ... (D & C 109:7.)

The admonition of the Prophet grew in the hearts of the seventies who knew that they must become the missionaries of the Church. It was not long before a library was established which developed into one of the largest collections of history and literature in the early history of America. Books were brought from all over the world, and the collection of the great works of mankind stirred the seventies to a desire to develop the art of reading.

I pray that we may come to a greater appreciation of the truth and beauty of the divine books that teach the gospel of our Lord and Savior, Jesus Christ. Amen.

President David O. McKay:

Elder Levi Edgar Young of the First Council of Seventy has just concluded speaking. Elder Eldred G. Smith, Patriarch to the Church, will now speak to us. He will be followed by Elder Adam S. Bennion, who will be our concluding speaker.

I appreciate the prayers that have been offered in behalf of those who shall part in this conference, and I pray that I shall receive my share of those blessings which have been asked.

I appreciated the privilege of attending the Los Angeles Temple dedication with the other General Authorities of the Church, and I also want to express appreciation for the sustaining vote in my behalf of this assembly today, for I feel that is a very personal help and support to me in my work. I also wish to sustain you the General Authorities and others whom we have sustained in this conference, especially President McKay as the President of the Church of Jesus Christ of Latter-day Saints, who holds the keys of the gospel at this time through which we may receive the blessings of the Lord of salvation and eternal life which are promised through the gospel.

On that memorable occasion which we read of in the Book of Mormon, in Third Nephi, when Christ spoke from the heavens so that all could hear, he said,

Yea, verily I say unto you, if ye will come unto me ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me.

And continuing further, he said:

And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, . . . (3 Nephi 9:14,20.)

All are invited to come unto him that they may have eternal life. The glory of God is"... to bring to pass the immortality and eternal life of man." (P. of G. P., Moses 1:39.) The Lord wants only to bring us back into the presence of God. For that purpose he has established the priesthood on the earth. He has established his kingdom with just laws and ordinances, through obedience to which we may obtain eternal life in the presence of our Father in heaven.

All God asks of us is that we keep his commandments, that we obey the laws and ordinances of the gospel. These laws are not unjust, as are some which are given by corrupt rulers. They are simple laws which bring nothing but happiness to those who obey them.

Prophet Joseph Smith makes the following comparison:

Were a king to extend his domination over the habitable earth, and send forth his laws which were the most perfect kind, and command his subjects one and all to yield obedience to the same and add as a reward to those who obeyed them, that at a certain period they should be called to attend the marriage of his son, who in due time was to receive the kingdom, and they should be made equal with him in the same; and fix as a penalty for disobedience that every individual guilty of it should be cast out of the marriage feast, and have no part nor portion with his government, what rational mind could for a moment accuse the king with injustice for punishing such rebellious subjects? In the first place his laws were just, easy to be complied with, and perfect: nothing of a tyrannical nature was required of them; but the very construction of the laws was equity and beauty; and when obeyed would produce the happiest condition possible to all who adhered to them, beside the last great benefit of sitting down with the royal robe in the presence of the king at the great, grand marriage supper of his son, and be made equal with him in all the affairs of the kingdom. (Teachings of the Prophet Joseph Smith, p. 52.)

Then the Lord has said, "Behold, mine arm of mercy is extended towards you." (See Jacob 6:5.) This means to all the inhabitants of the earth, not just to the few who have already heard his voice, but to all the children of God, to the ends of the earth, to those of all nations, regardless of time or place of their life on the earth. Yes, his invitation reaches to those who lived before his ministry on the earth, to those who are yet to be born on the earth. Most important of all this invitation is to us, to all of this generation, to you and to me. Are you willing to accept his invitation, can you offer a broken heart and contrite spirit, are you willing to seek him? He has said,

Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you. (Matt. 6:33.)
We are pleased to welcome all who are present, particularly the servicemen who are in attendance, and officials of Church, State and Government. I note in the over radio stations and television stations as heretofore announced.

The Tabernacle is filled as far as we can see to overflowing, and other meetings are being held in the Assembly Hall and in the Barratt Hall. These services are being broadcast and North Davis Stakes, with Sister Florence Jepperson Madsen conducting.

Music for this session of the Conference was furnished by the Relief Society Singing Mothers from the Pioneer, Salt Lake and Sugar House Regions, and Davis, Layton and North Davis Stakes, with Sister Florence Jepperson Madsen conducting.

Elder John F. Hobson, president of the Summit Stake, offered the closing prayer.

The Brigham Young University Combined Choruses will sing, "And the Glory of the Lord," conducted by Elder Gates, and the closing prayer will be offered by Elder John F. Hobson, president of Summit Stake, after which this Conference will stand adjourned until 10:00 o'clock tomorrow morning.

The Brigham Young University Combined Choruses sang an anthem, "And the Glory of the Lord."

Elder John F. Hobson, president of the Summit Stake, offered the closing prayer.

Conference adjourned until 10:00 a.m., Saturday, April 7, 1956.

President David O. McKay:

A meeting devoted to the work of foreign and stake missions will be held in the Tabernacle this evening at 7:00 o'clock. Mission presidents, all stake mission presidencies and district presidents are requested to attend this meeting. A special invitation is extended also to stake presidencies, high councilmen, bishops, presidents of Seventies quorums, and officers and members of auxiliary General Boards.

The Temple Presidents in attendance will please meet at 4:30 this afternoon. That is why we are dismissing a little early.

The singing for this session has been furnished by the Brigham Young University Combined Choruses, with Crawford Gates conducting and Alexander Schreiner at the organ. I do not know what to say to express our appreciation to these young people for their presence today. There comes to my mind a saying that:

There are gains for all our losses. There are balms for all our pain. But when youth the dream departs, It takes something from our hearts And it never comes again.

And just your presence today, young men and young women of the Brigham Young University, has rejuvenated our hearts, but more than that, your singing this morning and this afternoon has been most inspirational. In behalf of the congregation and those listening in as well, I extend to you hearty thanks. The Lord bless you, I pray.

The meeting for the patriarchs was set at 8:30 tomorrow morning. That will not give you sufficient time. President Smith and the members of the Twelve, we would like you to meet them at 8:00 o'clock instead of at 8:30, in the Barratt Hall, if you will please.

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President David O. McKay:

At this the commencement of the third session of the 126th Annual Conference of the Church of Jesus Christ of Latter-day Saints, we are pleased to announce that the Tabernacle is filled as far as we can see to overflowing, and other meetings are being held in the Assembly Hall and in the Barratt Hall. These services are being broadcast over radio stations and television stations as heretofore announced.

We are pleased to welcome all who are present, particularly the servicemen who are in attendance, and officials of Church, State and Government. I note in the
Pilate queried, “What is truth?” (See John 18:36-38.)

tried to get the Jews to release Jesus—he finally said to Pilate, “My kingdom is not of this world,” and that his mission was to establish truth, and then that poor, perplexed

I recall that as he stood before Pilate, Pilate’s first question was political. “Art thou the King of the Jews...” (Matt. 27:11.) And finally he said to Pilate, who six times

Worldly power was not for him.

I recall how after he fed the multitude of five thousand, they would have taken him and made him king, but he thrust that aside also. Worldly power had no allurement.

the kingdoms of the world if he would merely bow down and worship him, offered him all the power that could be bestowed through human hands; but he cast that aside.

He was indifferent, so indifferent to the worldly things. His mind was fixed quite otherwise. The very temptation that came to him from Satan, when Satan offered him all

impressed with the observation which he made to a man who came seeking to follow him, to go with him, and he said to the man, “The foxes have holes, and the birds of

value his lowliness, born in the home of a lowly carpenter, not in the halls of the great, not in the palaces of national rulers, but with royal blood in his mortal veins. I am

There has been an apostasy from that knowledge of the Christ. You know, the more I contemplate the life of the Savior, the more I am impressed, the more I come to

This morning you will note with satisfaction and gratitude that we have the Singing Mothers with us. They are from the Pioneer, Salt Lake and Sugarhouse Regions and

of our Heavenly Father, are forsaking him. They are making of Christ, as I have often said, a great teacher, a great philosopher, a great character, where they do not

of the innumerable testimonies regarding his personality, I should like to call your attention only to two or three. The first is the great prayer which he offered on the

question that, but they deny to him that he was and is the Christ.

Of all of the innumerable testimonies regarding his personality, I should like to call your attention only to two or three. The first is the great prayer which he offered on the

night before his crucifixion, after they had left the chamber and gone out to the Mount of Olives, that great prayer: “And this is life eternal, that they might know thee the only

ancient testimony he received at the Gate Beautiful of the temple, he replied: “. . . the name of Jesus Christ of Nazareth, . . . for there is none other name under heaven given

It is a trite expression that we live in an age of materialism, a materialism which has enthroned worldly things and in a materialism that has cast a shadow even over our

As I see it, one of the great reasons for this is the shadow which we have cast over Jesus as the Christ. Even some of our great sectarian churches, like ourselves sons of

of the innumerable testimonies regarding his personality, I should like to call your attention only to two or three. The first is the great prayer which he offered on the

no sacrifice which they will not make. They stand as ready to do the bidding of the spirit as manifested through the Presiding Authorities of the Church as did the early

therefore, and the early Saints in the beginning and the opening of this the Last Dispensation of the Fulness of Times. I am grateful to you for that. I appreciate that without that loyalty and that devotion the work of the Lord would drag, and we should not do the things that he desires that we should do. Thank you for your devotion, your loyalty, your service.

It is a trite expression that we live in an age of materialism, a materialism which has enthroned worldly things and in a materialism that has cast a shadow even over our

This morning you will note with satisfaction and gratitude that we have the Singing Mothers with us. They are from the Pioneer, Salt Lake and Sugarhouse Regions and

have nests; but the Son of man hath not where to lay his head.” (Matt. 8:20.)

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I would like to begin by expressing my gratitude to our Heavenly Father for the devotion, the loyalty, and the great service of thousands of our Latter-day Saints. There is

My brothers and sisters: It is with deep humility that I rise this morning to say something to you. As always, I trust that you will add your prayers to mine that what I say

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and Davis, Layton and North Davis Stakes. Sister Florence Jepperson Madsen is conducting, with Frank W. Asper at the organ. These mothers inspire us just by their
I have in mind the things which He did, the miracles which he performed. There were only three occasions, I believe, when he undertook specifically to provide food for the multitude or for anyone. The first was the feeding of the five thousand on the mount, the second was the feeding of the four thousand on the plain, and the third was that beautiful incident on the Lake of Galilee after he was resurrected when, as the fishermen, the Apostles who had turned again to fishing, drew near the shore with their nets empty, he, the Resurrected Christ, stood on the shore with coals of fire and fish and bread prepared for eating.

I recall but one instance where in fact he furnished money, and I am not sure of another incident somewhat similar to it. I refer to the time when he lacked money for taxes, and he sent Peter down to secure it from the mouth of a fish. He was not providing money to those with whom he worked. The other incident where money was involved directly for him, was when he was asked if taxes should be paid to Caesar, and he, taking a coin and showing the image thereon, said, “Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.” (Matt. 22:21.)

As to wealth: You will remember how the rich young ruler came to him and asked what he should do. The Savior told him to obey the commandments. He said, “Master, all these have I observed from my youth.” Then said the Master, “Sell that thou hast, and give to the poor . . . and follow me.” And the rich young man turned away. (See Matt. 19:16-22.) He wanted all of the spiritual blessings which God could bestow, but at the same time he wanted to retain his wealth.

And said unto him, Art thou he that should come, or do we look for another?

Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.” (Luke 9:61-62.)

Much more along this line might be said, but I want to call your attention to his formula, the principle which guided him, and how beautiful it is, and how it lets all of us who are poor come, to him, and how it promises to us his spirit. He said in the closing of the incident that was connected with the coming of the disciples, “Come unto me, all ye that labour and are heavy laden, and I will give you rest.” (Matt. 11:28.)

I thank the Relief Society for their song.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.” (Matt. 11:29-30.)

His gospel can be lived, can be enjoyed by the poorest of us; the poorest of us may enjoy the blessings of the gospel, the blessings of the priesthood which accompany it. We need neither worldly position nor wealth in order to enjoy all that he has to give. His is the salvation and exaltation if we follow him, of all of us. There is nothing requiring more than a broken heart and a contrite spirit; and all that flows therefrom.

May the Lord give us the power so to live that we may have the blessings which he has promised; may he give us, to each of us, the broken heart and the contrite spirit; may we turn to Jesus the Christ, the Author of our salvation, our Elder Brother; may we worship him in spirit and in truth; may we approach our Heavenly Father through him, that his blessings may be ours, I humbly pray, in the name of Jesus. Amen.

President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency has just spoken to us. We shall now hear Elder Adam 5. Bennion of the Council of the Twelve. He will be followed by Elder Richard L. Evans.

Adam S. Bennion

ELDER ADAM S. BENNION Of the Council of the Twelve Apostles

President McKay, my brethren and sisters: To look at this great audience and to follow the strength of these leaders behind us, makes a man humble. I sincerely trust that the Lord may give me his spirit through the few minutes that I shall occupy.

It is a stirring thing to listen to these mothers sing. I think when I was a baby I must have been rocked asleep by a good mother because I have loved music ever since. Sister [Florence J.] Madsen continues to be a great blessing to this Church, and through her to all these wonderful women we give our appreciation.

I have in mind the things which He did, the miracles which he performed. There were only three occasions, I believe, when he undertook specifically to provide food for the multitude or for anyone. The first was the feeding of the five thousand on the mount, the second was the feeding of the four thousand on the plain, and the third was that beautiful incident on the Lake of Galilee after he was resurrected when, as the fishermen, the Apostles who had turned again to fishing, drew near the shore with their nets empty, he, the Resurrected Christ, stood on the shore with coals of fire and fish and bread prepared for eating.

I met with a group of boys like these up in faraway Alaska. As I visited with them, I asked them how they were getting on and whether they saved anything. One of those fine young men said, “I have plans ahead. I am saving an E Bond—it is true it is a small one, only $18.75 a month, but if I stay here for three years I will have $1,000, and then if I have the good fortune to get my GI benefits, I am on my way through college.” That prompted the thought that when we talk of Bonds, we usually talk in terms of money. But there are other bonds, and I want to turn to them for just a few minutes this morning.
Following yesterday’s inspiring message from our President, I turned to a book that was handed me by my good friend, Orval Adams, a collection of talks of Frank Totton, one of the outstanding businessmen of America. When he died, his good wife gathered together, as a fitting memorial to her husband, some of the things that he had said. The friendship of Orval Adams who put the book in my hands, I shall always appreciate.

I beg you to remember that this is the speech of a man who spent his life in banking. But he said to some fine men of America, “There are finer bonds than money bonds. They are more secure, and they pay finer interest.” I want to turn to just one of the bonds to which he made reference.

And I quote: “There are family Bonds.” I wish he could have sat here yesterday morning. “Nothing can impair these ties except ourselves. The average modern home is equipped with countless inventions which have practically eliminated the drudgery of housework. The mechanics of the home are faultless; but mechanics do not make a happy home. The success or failure of human relationships determines the value of human bonds. Some of us in moments of discouragement may think that the American home is breaking down. But in spite of the widely chronicled divorce cases the fact remains that many families are happy families; the father and mother still in love with each other and the children dutiful and respectful. Business success, honors, titles, and rewards in the last analysis are all brought home to the family, and all those glittering accomplishments are empty honors indeed if one has not a proud family to share them. The family is by far the most important single institution in our commonwealth, and happy indeed is the man, who, when he closes his desk at night has before him the glad-some picture of the sparkling family group with which he shortly will have his evening meal. Family bonds are gilt-edged investments. If you wish to check me on this, ‘ask the man who owns one.’

I am prompted by this little article and what we listened to yesterday morning to add these humble suggestions to the parents who would continue to hold gilt-edged family bonds:

1. Live as you would have your children live.
2. Breathe affection into the family’s circle by “staying engaged” as the years come and go.
3. Anticipate situations and keep discipline in the spirit of section 121 of the Doctrine and Covenants.
4. Know your children’s companions. Invite them to share your home. Establish sensible coming-in times at night and know fully where their evening entertainment takes them.
5. Cultivate a family with shared responsibility in the home. The unkindest tang that parents who have worked hard can do in their lives is to deny the children the blessed privilege of work under responsible assignments.
6. Feature regular family prayers.
7. Build a spirit in the home in keeping with Galatians 5:22.
8. If I had a theme this morning it would be “Bonds-Series F.” You have had your experience with the E bonds; these are F bonds. The first one is that family bond to which I have made reference.
9. The second is the Bond of friendship, one of the richest bonds in all the world.
10. I was prompted to say as I looked out over this audience, do not come to this conference with ten thousand people without shaking hands with two or three good men and women you never have met before. There are wonderful people gathered here. If anybody is too bashful and thinks he would be snubbed, there is one handshake from one man who would love to share it with you.
11. I like to think of David and Jonathan--of Ruth and Naomi--and I like to think of the Prophet Joseph and Hyrum, who died together, I like to think of the three men who sat behind me. I like to think of the men that we visit week after week, you men who constitute stake presidencies and high councils and bishoprics, presidents of organizations— you will all bear me witness that along with all the gifts that come as a result of your callings, there is the blessed privilege of knowing one another well—the privilege of finding out how wonderful people can be.
12. I have always loved Dr. Samuel Johnson’s famous admonition: “If a man does not make new acquaintances as he advances through life, he will soon find himself alone. A man should keep his friendship in constant repair.” (Ital. author’s.)
13. Then I think of that wonderful line from Shakespeare:
14. Those friends thou hast, and their adoption tried, Grapple them to thy soul with hoops of steel. (Shakespeare, Hamlet 1, 111, 62-63.)
15. Philips Brooks added the thought, “There is no more beautiful sight to see in all this world—full as it is of beautiful adjustments and mutual ministrations—than the growth of two friends’ natures, who as they grow old together, are always fathoming with newer needs, deeper depths of each other’s life, and opening richer veins of each other’s helpfulness.”
16. But the third of this series F bonds I want to leave with you this morning is Bonds of faith.
17. I am so glad that this conference was launched upon the basis of something you can do. It is no mere academic sort of thing; it is a way of life, this religion of ours. We can say with Micah:
18. He hath shewed thee, O man, what is good; and what doth the lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Micah 6:8.)
19. Family, friends, and faith, to me are three of the supreme values of life!
20. Two days ago we had the privilege of listening to the witnesses of thirtyone mission presidents. Among the wonderful things they told us was the report of a conference in faraway Japan, where people sat all day long in a room unheated, so cold that every Saint gathered could see his own breath through the whole conference— but they stayed. That takes faith.
That is faith!

You can invest in faith, my brothers and sisters, and it pays rich dividends, rich beyond any of the bonds I know.

Will you let me close with my simple witness to you in the terms of the faith that I cherish? I was born into this Church, proud that one grandfather came into the valley in '47 and that another one used to freight between here and the Missouri River. With that kind of heritage, God forbid that I should ever falter in the faith of those progenitors.

I have studied this gospel through four universities, and I am so happy to be able to say that the more I have studied, the more wonderful this gospel becomes--so simple, so sublime, so satisfying. I give you my witness. I have tried this gospel on, and it works--it works in every situation in life. And finally, I give you my testimony that the witness has come. It has come from Cumorah; it has come from Alaska; it has come from Hawaii; it has come from the hearthstone in my own home. I know as I stand here that God lives and hears and answers prayers. The recipient of answers to those prayers bids you to build richly, to invest in the bonds that never fail--bonds of family, of true, sacred friends, and faith in Almighty God.

And I leave that witness with you, humbly, in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Adam S. Bennion of the Council of the Twelve. We shall now hear from Brother Richard L. Evans of the Council of the Twelve.

Richard L. Evans Of the Council of the Twelve Apostles

I suppose that the singing which most of us first remember is the singing of our mothers. I can remember, as a child, my cheeks wet with tears for the sweetness of my mother's singing. Music can be very mechanical or it can stir and feed and satisfy the soul. Of such we have heard here this day, and with you I am grateful for the sweetness of the singing of these mothers here assembled.

There is a sweet presence which I miss here this morning, and did yesterday--that of Sister McKay. I should like her to know that she is much missed at this conference. I have seen her and her beloved husband in their graciousness together in various countries, under many conditions, and when our President spoke of love at home yesterday and of what pertains to the making of a good home, I am sure he was speaking out of the experience of his life and heart, for his courtly graciousness and gentlemanly consideration of Sister McKay on all occasions, under all conditions, and in all places, has been a source of inspiration.

At a time of conference I am always faced with a dilemma--one which stems from the necessity of selecting always two subjects: one for the Sunday morning CBS broadcast and one for the regular conference sessions. It isn't ever easy. Those who work with me at the office know that I seldom select a subject for Sunday before Friday, and my family well know that the agonizing experience between Saturday evening and Sunday morning does not see these short subjects in their final form until a very late hour. That is a dangerous way to live, a hazardous way!

People often ask why I do not work farther ahead. I cannot tell you why. I wish I could prepare in advance, and I have no criticism of those who do only envy them. But I have a conviction from experience that there is a kind of contagion in the air, and if one waits to catch it, he will come closer to the spirit of the occasion than if he prepares too far in advance. I have tried it both ways, and those things, even for radio, which I have prepared too far in advance seem to have a sort of pre-prepared flavor.

Fortunately for me today the theme I selected for tomorrow morning has been concurrently in my mind with which I should like to say in just a few words at this session of conference.

It is interesting how, in reading scripture over and over again, one often, after many readings and a long time, quite unexpectedly finds some word or phrase that comes into his consciousness with a new and particular meaning. I have had, within the last few hours, just such an experience.

This scripture, so familiar to you, and which will perhaps be the theme of the broadcast tomorrow morning, is no doubt one of the most quoted in the Church--one which I have read most often and heard most often, even unto thousands of times--that "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life" (and this is the phrase that struck me anew only yesterday) "through his diligence and obedience than another, he will have so much the advantage in the world to come," not just a miscellaneous acquisition of knowledge, but knowledge and intelligence, through diligence and obedience. (See D & C 130:18, 19.)

Those words are most meaningful--and I have no fear of learning, of the pursuit of knowledge, for any of our young people, if they will keep in mind diligence and obedience--obedience to the commandments of God, diligence in keeping close to the Church, in keeping active, keeping prayerful, keeping clean, keeping circumspect in their conduct. It isn't learning or the love of learning, or knowledge, or the pursuit of any subject that would take from a man his faith, but it is failure to keep the commandments, the failure of a man to feed all sides of himself, and on this subject I should like to read just a few lines that I discarded from what might be used tomorrow morning, and make them serve now:

"Intelligence would not let a man lose his faith in finding truth. Learning does not lead to loss of faith. False learning might, but not true learning. Lack of learning may. Failure to keep the commandments may lead to loss of faith. Loss of balance may lead to loss of faith. A man may pursue learning along too narrow lines and forget to feed all sides of himself; he may forget his spirit and starve it, but not learning itself leads to loss of faith, not the search for truth, for truth cannot come in conflict with truth. A man can have the pure love of learning and seek for it insatiably, and still keep a simple faith if he will keep the commandments, if he will feed his spirit, if he will be patient, and sweet in humility, and not commit himself to quick conclusions or tentative theories. If he will really seek for eternal truth, with 'diligence and obedience' he can keep and pursue an insatiable love of learning and still keep his faith., for 'the glory of God is intelligence.'

"We don't know the millionth part of one percent about anything. We don't know what water is. We don't know what electricity is. We don't know what heat is. We have a lot of hypotheses about these things, but that is all; but we do not let our ignorance about these things deprive us of their use.'

We are committed to continuous revelation, to an infinite search for truth, and there are some very significant lines accredited to Thomas Edison that I should like to share with you: "We don't know the millionth part of one percent about anything. We don't know what water is. We don't know what electricity is. We don't know what heat is. We have a lot of hypotheses about these things, but that is all; but we do not let our ignorance about these things deprive us of their use.'

We don't altogether know what faith is, or prayer, and the ultimate meaning or power of them. We don't altogether understand all the commandments, but the limitations of our knowledge should not keep us from observing them and using them, as we pursue learning and the love of learning, keeping the commandments of God and keeping close to him and his truth, in a well-balanced life, in the gospel of Jesus Christ, and using it as our standard as the measure of all things.

I am not concerned about the unanswered questions. I should like to know all the answers, but those I don't know do not bother me. This I know, and leave it with you as the conviction of my soul--that God lives, that Jesus the Christ, his divine and very Son, lives and stands by his side in the God-head; that these two did appear to a
I said to the stake president: "How come? Do you have a harvest like this every year?" He said, "No, this orchard is ten years old, and this is the first time I have ever

were delicious by name and also to taste, Branches were literally touching the round, they were so heavily laden with delicious fruit. I know they were delicious because I sampled several of those apples. They were delicious by name and also to taste,

In conclusion I should like to give you a spiritual thought. I visited the Juarez Stake just a little over two bears ago. I went out into an apple orchard. I saw there a

in this beat gospel, which I testify to you has been restored to the earth in its fulness. Latter-day Saints need not wander in darkness.

The day of salvation, yes--

...but there be some that trouble you, and would pervert the gospel of Christ.

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. (Gal. 1:7-8.)

These were the words of the Apostle Paul to the Galatians almost two thousand years ago. I testify to you this morning the words you hear in this conference are truly

the gospel of Jesus Christ. It is his gospel—not the gospel of Peter, not the gospel of Mark, not the gospel of Paul, not the gospel of John, or any of the other of those great

apostles—they are merely the servants of the Lord Jesus Christ ordained to preach the gospel of Jesus Christ.

I should like to call the attention of the young people here and in the unseen audience to one or two thoughts which I trust will be a stimulation. Following the excellent

remarks that have been given already, truly the word of the Lord, I would hope to continue in the same spirit.

How does our spiritual growth compare with our material progress? I realize that there would be those who would pervert the gospel, who would endeavor to weaken

faith, who would endeavor to weaken the testimony of you young people as you go to study and improve your minds and to develop the intelligence which God has given

you, but I humbly plead that you will always remember and understand who you are as you seek to study and to improve your minds. See that your spiritual growth keeps

up with your material and economic progress.

I testify to you that you are the light of the world. Just previous to the statement which I quoted from Paul to the Galatian saints two thousand years ago, Jesus Christ, in

his Sermon on the Mount said,

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matt. 5:14-16.)

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. (Matt. 5:15.)

You have the opportunity to be the light of the world, for today is a new day. The eyes of the world, I feel, are upon us. All the glorious things that have occurred within

recent months the visit of the choir to Europe, the dedication of the temple in Switzerland, and then the Los Angeles Temple a few weeks ago, have focused much attention

on the Latter-day Saints. In an hour and a half in Los Angeles in a taxi and on a bus and in a store, several people who did not know who we were—neither Sister Longden

nor I, asked if we had seen the Mormon temple, and all seemed most anxious to tab about it. They said, "Be sure you see the Mormon temple and see the Angel Moroni." I

thrill as I see tourists come to these rounds and on Main Street and look heavenward to see the Angel Moroni. There is much gratitude and appreciation swelling in my

heart that that light has come into our lives. We should understand the message that he has delivered to the earth.

Yes, do not leave the Lord out of your studies. A few weeks ago I read a story of a great physician. Someone said to him, "How does it feel to have within your hands

the power of life and death as you operate?" And he said, "I never Del that way. In fact, in my younger days when I was cocksure, I was glorying in my record. I was not

humble. In an operation I had to have a hairbreadth decision, and I was incorrect. So for some years I did not practise, and then as I sat one day meditating upon my

failure, there was a spirit came to me. It seemed to say, God has given you these hands. God has given you your brains—develop them and utilize them in worth-while

effort," and so now, since taking up my practice again, I never step scalpel in band unless there is a prayer in my heart, 'O God, guide my hands, and give to me of thy

knowledge, for thou art the Great Physician, and I am only thy servant.'"

I pray that we will have the desire to develop our spiritual selves, for only under and by and through that spirit can we attain the great accomplishments that are held

out for us by our Heavenly Father. I ask, as you study the philosophies, that you will give the gospel of Jesus Christ an even break. Study consistently the truths embodied

in this beat gospel, which I testify to you has been restored to the earth in its fulness. Latter-day Saints need not wander in darkness.

In conclusion I should like to give you a spiritual thought. I visited the Juarez Stake just a little over two bears ago. I went out into an apple orchard. I saw there a

glorious harvest which they were reaping, the like of which I had never seen before.

Branches were literally touching the round, they were so heavily laden with delicious fruit. I know they were delicious because I sampled several of those apples. They

were delicious by name and also to taste,

I said to the stake president: "How come? Do you have a harvest like this every year?" He said, "No, this orchard is ten years old, and this is the first time I have ever
President David O. McKay:

Elder John Longden, Assistant to the Twelve, has just addressed us. We will now hear from Bishop Thorpe B. Isaacson of the Presiding Bishopric. He will be followed by Elder Milton R. Hunter.

BISHOP THORPE B. ISAACSON First Counselor in the Presiding Bishopric

President McKay, President Richards, President Clark, my brethren of the General Authorities, and my dear brothers and sisters: I feel very humble this morning standing before this great audience, this wonderful audience. I humbly pray that the Lord will answer my prayers and sustain me and guide me in what I shall say.

If I have the strength and if I may be forgiven, I should like to thank my wife for a prayer that she offered this morning. As we had our family prayers, she asked if she could say a prayer, also, and I felt ashamed that I had not asked her without her asking me. I think, brethren, that we ought to have our wives join often in our prayers. While they may not hold the priesthood, I am not so sure that the Holy Ghost does not function in the lives of our wives and mothers in probably a keener sense than in our own.

After she had prayed for President McKay and all the General Authorities of the Church, she made a special petition to the Lord for her husband and asked that he could be blessed with courage, and then she said, "For courage cometh of the Lord."

Yes, young people, courage cometh from the Lord. Argument, debate, criticism, and faultfinding are not of the Lord. Despondency and discouragement are not of the Lord. Courage cometh from the Lord.

On Thursday morning it was our privilege as General Authorities of the Church to meet the First Presidency in the temple preparatory for this great conference. I do not have the ability to express to you and share with you the spirit of that meeting, but I can testify to you that I know that the spirit of the Lord was there in rich abundance and that the prayers that were offered and instructions that we received were divine.

Someone said at the close of the meeting in the temple, "If we could only go now from this beautiful meeting in the temple to the conference, then we would not need to worry, because of the beautiful spirit present." I believe that same sweet spirit which existed in the meeting in the temple has carried over in full according to and the implications there, pleading with the Lord to bless the conference. Yes, I think the same sweet spirit has been here as we prayed to the Lord that it would be.

Much has been said about the Aaronic Priesthood. I shall not forget the visit I recently made to the Susquehanna River and the feeling that I had as I stood somewhere near the spot where the Prophet Joseph and Oliver Cowdery went to seek the guidance of the Lord, and where John the Baptist appeared to them. I wonder if we can imagine how they must have felt when the heavenly messenger appeared to them.

You know, when the Prophet received his first vision, there were some who said he was not a learned man. Perhaps not, if you judge by the knowledge of men, but he had seen God. He knew more about God than any other man in his dispensation. He had seen the Resurrected Christ. He knew more about Jesus than any other man in this dispensation. To know God and his Son, Jesus Christ, as Joseph Smith knew them, is divine power and the fountain off all knowledge. Someone has said, 'He who knows books knows much; he who knows nature knows more; but he who knows God, has reached the goal of human wisdom."

Much has been said about the visitation of John the Baptist to the Prophet and to Oliver. Oh, the feeling that they must have had!

Oliver Cowdery attempted to write a letter to his brother, explaining the kind of feeling he had when the Aaronic Priesthood was bestowed upon him. Their eyes of spiritual understanding were opened. May I read a copy of the letter that Oliver sent to his brother describing the visit of John the Baptist and the restoration of the Aaronic Priesthood?

On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us while the veil was parted and the angel of God came down clothed with glory and delivered the anxiously looked for message, and the keys of the gospel of repentance. What joy! what wonder! what amazement! While the world was racked and disturbed--while millions were grooping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld--our ears heard, Al in the "blaze of day"; yes, more--above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, "I am thy fellow servant, dispelled every fear. We listened, we gazed, we admired! 'Twas the voice of an angel from glory--'twas a message from the Most High, and as we heard we rejoiced, while his love enkindled upon our souls, and we were rapt in the vision of the Almighty! Where was room for doubt? Nowhere; uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever. But, dear brother, think further, think for a moment with what joy filled our hearts and with what surprise we must have bowed, (for who would have bowed the knee for such a blessing?) when we received under his hands the Holy Priesthood, . . . (DHC 1:43.)

May I plead with the boys of the Aaronic Priesthood and the men holding the Aaronic Priesthood to value highly that great blessing of the Aaronic Priesthood. May I plead with you, my brethren, my friends, and my associates, my business acquaintances, to make such adjustments as necessary in your lives and do not put it off too long so that you can have the joy and the blessings that come from the Holy Priesthood.

God bless you, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Thorpe B. Isaacson of the Presiding Bishopric has just concluded speaking. We shall now hear from Elder Milton R. Hunter of the First Council of Seventy.

Elder Milton R. Hunter

ELDER MILTON R. HUNTER Of the First Council of the Seventy
My dear brethren and sisters: It is with deep humility that I occupy this position this morning. I sincerely ask an interest in your faith and prayers and that the spirit of God may direct the things that I may say.

During the past eleven years in which I have served as a member of the First Council of the Seventy, I have had the marvelous opportunity, privilege, and blessing of participating in missionary work both in the states of Zion and in the foreign missions. I am indeed grateful for the numerous blessings derived therefrom and humbly express sincere thanks to my Father in heaven. I also take this opportunity to express deep gratitude to President David O. McKay, to his Counselors, and to President Joseph Fielding Smith, and to any others who have had a part in giving me my assignments, because I love missionary work very much and have a strong testimony of the truthfulness of the gospel of Jesus Christ.

I know that the missionary program is one of the greatest assignments that God has given to the Church in this dispensation. I thoroughly appreciate the fact that the responsibility rests upon you and me to take the gospel to every nation, kindred, tongue, and people preparatory for the coming of the Son of Man. It is my firm conviction that when we have done this job sufficiently well, the Lord will accept our sacrifices, our efforts, and our accomplishments, and will usher in the millennial reign. The Savior told his apostles that this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (Matt. 24:14.)

As I stand here today, my thoughts revert to the numerous wonderful experiences which I have enjoyed while touring various missions. Perhaps paramount among these experiences are the missionary testimony and report meetings which I have attended. These meetings constitute some of the highlights of my life and especially of my participation in missionary work. In these meetings the elders and lady missionaries have poured out their deepest feelings unto God. On numerous occasions in those meetings missionary after missionary in deep humility bore witness that God lives, that Jesus is the Christ—the Savior of the world, that Joseph Smith was a prophet of God, and that the gospel is on earth again and then with the deepest of gratitude each missionary in turn thanked God for the privilege of serving in the great missionary work, even expressing gratitude for the privilege of paying his own expenses or of his parents paying them. On all of these occasions the room was filled with the spirit of God, and the Holy Ghost bore witness to me that the gospel of Jesus Christ was true and that the missionary program was of supreme importance. My heart was filled to overflowing even beyond expression; and silently I thanked God for the gospel of Jesus Christ, for my membership in the Church, for my sacred testimony, and for my privilege of participating in missionary work.

On many of those occasions the thought came to my mind: “If the parents of these elders and lady missionaries could be here today and could feel, hear, and see what we are experiencing, they would be fully repaid for sending their children on missions.”

In addition to the principal purpose of missionary work, i.e., finding the honest in heart, teaching them the gospel, and thereby bringing souls unto God, I truly believe that a mission is one of the greatest schools in the world for the personal development of the missionaries. Those humble laborers who put their hearts and souls into the work and lose themselves in the service of others naturally receive an individual growth and development beyond their greatest expectations. I think there is no university that can better prepare our sons and daughters for positions of leadership and for life in general, developing their personalities more fully, than can service in the mission fields. From this viewpoint, as well as from many others, the missionary program is marvelous and a great blessing to the members of God’s kingdom.

In addition to the personal development that the missionaries receive, they attain an enrichment of one of God’s greatest gifts—an increased testimony of the gospel of Jesus Christ. By doing so they receive hidden treasures of knowledge—an absolute assurance that God lives, that Jesus is the Christ, the Savior of the world, and that the gospel has been restored to earth again—which knowledge surpasses anything which they could receive in a material way.

I rejoice in the numerous opportunities that I have had to participate in the various phases of church work, and especially do I appreciate the privilege I have had of touring twenty-one missions which has given me the opportunity to bear witness to the truthfulness of the restored gospel and to the divinity of Jesus Christ in practically all of the major cities from Alaska in the north to the Panama Canal in the south. I sincerely thank my Eternal Father for these opportunities and once again express deep appreciation to the First Presidency and the Council of the Twelve, under whose leadership I serve.

Recently I had the privilege of touring the Central American Mission. Its headquarters are in Guatemala City. I am thoroughly convinced that there are prospects are unusual success in this mission. I am happy to report that under the able leadership of President and Sister Wagner, the proselyting work is going forward rapidly and successfully. The missionaries are laboring faithfully and enthusiastically. There was an average attendance of 229 percent throughout the entire mission tour, which fact indicates that the missionaries had done an unusually successful work in preparing the Saints and investigators for the conferences held during the mission tour. I congratulate President and Sister Wagner, as well as the missionaries of the Central American Mission, for their intelligent efforts and the high quality of work that is being done. May God’s blessings continue to attend them.

I also congratulate all of the mission presidents and their wives in all the missions throughout the world for the unusual accomplishments that they are achieving. I know that the mission presidents are outstanding men and their wives are marvelous women. Perhaps in no period in church history has tee leadership been better in the mission fields than at the present time. I also congratulate all of the missionaries throughout the world for the high caliber of proselyting work that is being done. I know of no time in the history of the Church when the missionary program has been carried forward on as energetic, intelligent, and high plane in general as is occurring at the present time.

I was especially grateful for the privilege of touring the Central American Mission because of my intense interest in the Book of Mormon and in the Lamanites or Indians. Perhaps there is no part of either of the Americas that has as many full-blooded Indians residing therein as do some of the countries of Central America. This fact is especially true of Guatemala. In that country approximately sixty percent of the people are full-blooded Indians. They are primarily of the Quiche Maya race. These people have refrained from marriage with white peoples primarily because they believe that their Indian blood and their people in general are equal, if not superior, to the white races. The parents among the Quiche Maya people regulate the marriages of their sons and daughters, just as did the parents in ancient Israel. It is their purpose to see that their children marry within their own race and preserve their own religion and culture as far as possible.

The Quiche Maya Indians have a great heritage and an unusual culture. They are a very religious people. Their religion became definitely paganized following the Book of Mormon period; however, a study of their religious beliefs and practices readily reveals the fact that the roots of many of their religious practices extend back into Book of Mormon times when the true gospel of Jesus Christ was had by their ancestors.

The Quiche Mayas of Guatemala during the sixteenth century, the Catholic padres soon found that they could not stamp out the Indians’ religion; thereupon they imposed as many of the Catholic beliefs and practices on the Indian religion as the natives would take, making the Quiche Mayan religion of today a conglomerate.

It is my personal belief that the Quiche Mayas of Guatemala are as directly descended from Book of Mormon peoples as any of the Indians of the Western Hemisphere. Through my research and personal contact with these people, I have learned that they have many traditions that have a kinship to the Book of Mormon teachings. This fact holds true in the written works, such as the Title of the Lords of Totonicap n, the Popol Vuh, and The Annals of the Cakchiquels, as well as in their oral traditions, many of which have been handed down from generation to generation to the present day. The fact that many of the Quiche Mayas do not speak Spanish but have retained their native tongue has made it possible for their traditions to be carried forward unalloyed to our day.

It had been informed that the Quiche Mayas of Guatemala still retained many of their ancient traditions, some of which evidently had their roots in Book of Mormon times, and so when I received the assignment to tour the Central American Mission, I wrote to President Wagner and requested that his missionaries arrange for me to interview some of the old Quiche Maya Indians at Totonicap n. I advised the president to have the missionaries make arrangements for me to interview someone who was
well informed on the traditions of that people. In accordance with my request, when I arrived at Totonicapán I found that the missionaries had engaged the services of a
man named Jesus Caranza Juarez. Mr. Juarez was a very intelligent person. He not only spoke Quiche Maya, but he also was very apt in the use of the Spanish language.
He had been initiated in all the rites and rituals of the Quiche Maya religion and had a thorough understanding of the traditions of that people. For these reasons he was an
ideal person to interview.

p17 Since I do not speak Spanish, I asked one of the missionaries to act as interpreter. I said to the missionary, “Do not give Mr. Juarez any lead questions that might
indicate to him the kind of answers that we desire to receive. I want to know the exact and accurate traditions of his people; and so I would suggest that you ask simple,
straight-forward questions; for example, the first question I suggest that you ask is: “What are the Quiche Maya practices and teachings regarding marriage?”

p18 Once again I warned the missionary to make no explanation to Mr. Juarez but merely to give him the direct question as I had suggested. This procedure the missionary
followed. In response to the foregoing question, Mr. Juarez immediately replied:

p19 “Marriage is the most sacred, the most revered, the most holy, and the greatest of all the religious teachings and practices in the Quiche Maya religion. We have two
kinds of marriages. In one kind the ceremony is performed by the priest. Only the good people marry in this kind of marriage. By good people I mean those who do not get
drunk, those who do not steal nor lie, and those who are morally clean—in brief, the people who live in accordance with all the teachings of the Quiche Maya religion.”

p20 Then he said, “The priest performs the marriage ceremony for those good people; and when he marries them, they are married not only for this life but for the next
world also. They remain husband and wife forever.”

p21 I was surprised, in fact astonished, to get such an explanation regarding the marriage custom of the Quiche Maya Indians, and so I injected a question at this point. I
told the missionary, “Ask Mr. Juarez where the Quiche Maya people ever got such a teaching and practice in their religion. Ask him if they got it from the Catholic
Church?”

p22 The reason I asked that question is because the Catholic religion is about the only one that has made much headway in Guatemala. The Quiche Maya Indians have had
some of the Catholic beliefs and practices superimposed upon their ancient paganized Indian religion.

p23 The missionary asked Mr. Juarez the question as directed, and Mr. Juarez immediately replied:

p24 “Oh, not Certainly not! We did not get that teaching from the Catholics. The Catholics do not have that kind of marriage, and they never have had that kind of
marriage.”

p25 Then Mr. Juarez explained: “We got that type of marriage from our ancestors. It came down from generation to generation through tradition. Our people practised that
type of marriage and had a belief in marriage after death many, many years before the Spanish conquest. In fact, it dates back as far as our traditions go.”

p26 I have never read in the writings of archaeologists or other students of the Quiche Mayas that these Indians perform marriages which they will endure after death. Pea
fact that these Indians believe that their marriages continue for the next world would not be of interest to most people who contact them, and so authors would neglect to
make a record of that practice even if they had been told that such existed.

p27 Although I was greatly surprised to hear that the Quiche Maya Indians practise a form of marriage which they believe will endure throughout the next world, I was
pleased to learn that such was their tradition because I have understood that every time the gospel of Jesus Christ has been on the earth in its fulness that God’s true law of
celestial marriage constituted part of that gospel. I also know that the true gospel of Jesus Christ was had in ancient America in Book of Mormon days, and certainly the
Nephites would have had the true order of celestial marriage. Thus the Quiche Maya Indians of Guatemala, being descendants of the Book of Mormon peoples, have
preserved in their system of marriage certain things which hold a resemblance to the true order of marriage as given by the Lord to the Nephites.

p28 Mr. Juarez continued his description of the Quiche Maya custom of marriage by describing the other type of marriage in a rather interesting terminology. He said:

p29 “The other kind of marriage our people call the renegade marriage. Those who receive this kind of marriage are the people that the priests will not marry because they are
not good people. They do not live in accordance with the teachings of the Quiche Maya religion.”

p30 Then he explained why they were not good people, pointing out that their lives were opposite to the lives of the people who were married by the priests for this life and for
the world to come. He said:

p31 “These people who receive the renegade marriage get drunk. They are not honest. They are immoral, and they are not people of good integrity. Their marriages last
only until death. They are not married for the world to come.”

p32 Mr. Juarez also described to us the various orders of the Quiche Maya priesthood. He stated that the priests were selected from among the spiritualminded or psychic
boys just as they merged into adolescence; and then he explained how these boys were trained for their appointments as priests. He also described to us the Quich Maya’s
system of baptism and the various other rites in their religion, as well as the tradition of their origin.

p33 As you probably already know, the Quiche Mayas have a tradition that they are descendants of Abraham and Jacob, being of the house of Israel. Their traditions
maintain that their ancestors came from over the sea and that they were brought to America by the Lord, being led by a prophet of God. They also maintain that that
prophet had a peculiar instrument which guided them here which instrument operated in accordance with the faith of the people. Certainly one readily recognizes that
instrument as being the Liahona, which is described in the Book of Mormon. (Alma 37:38.) All of the foregoing claims made by the Quiche Maya Indians are recorded in
their early writings, and of course they correlate quite closely with the account given in the Book of Mormon.

p34 The following day after interviewing Mr. Juarez at Totonicapán, the mission president, his wife, some missionaries, and I drove to Chichicastenango, Guatemala, for
the purpose of attending a Quiche Maya religious service. At eight o’clock in the morning in the St. Tomas Cathedral, erected for the Indians by the Catholic Church, the
Catholic priest conducted mass for the Indians, it being a Catholic religious service.

p35 As soon as the Catholic mass ended, the Indians conducted their own religious services, which in general were definitely pagan but in which I could also readily
recognize some factors which evidently had their origin in Book of Mormon days.

p36 I was intensely interested to see twelve Quiche Maya men on the stand at the front of the cathedral presiding over the Indian services. I asked a young Quiche Maya
man who was serving as our guide who those twelve men were. He replied:

p37 “They are the twelve high priests who are in charge of the Quiche Maya religion.”

p38 I then asked, Why twelve?”

p39 The answer I received was: “Custom, tradition!” And then the guide explained that the twelve men were the best men that could be found among his people. He said
that they were selected to be head over the church because of their good characters, because of their abilities of leadership, and because of various other good
qualifications which he enumerated.
This young man who was serving as our interpreter could speak English fluently as well as Spanish and Quiche. He informed us that he had had very little schooling and had learned English and Spanish from the tourists. This fact indicated to me that he was very intelligent.

In a recent conversation with President Edgar Wagner of the Central American Mission, I stated that it was my opinion that if his missionaries could convert this Quiche Maya guide and several other young men of similar abilities—young men who could speak Spanish, English, and also Quiche and then if they were called to do missionary work among the Quiche Maya people, they perhaps would make a marvelous contribution in taking the gospel to those people.

Some of the elders from the United States could be assigned to serve as companions to the Quiche Maya missionaries for the principal purpose of giving them a basic understanding of the gospel. Then these Quiche missionaries, who would undoubtedly be favorably received by their own people, could easily obtain admittance into the homes of the best of the Quiche Maya families, perhaps even into the homes of the twelve high priests who preside over their church. In this way the gospel of Jesus Christ, with special emphasis on the Book of Mormon, could be taken to the Indians who speak only Quiche. I believe that these Indians would readily recognize that the Book of Mormon was their book, since the traditions which they hold so sacred fit so well with the teachings of that book.

At the present time we are not able to do missionary work with a vast majority of the Quiche Maya Indians because they do not speak Spanish or English and our missionaries do not speak Quiche. These Indians are a very religious people, practicing their own religion according to their highly cherished traditions. I believe the day will come when missionary work will go forth with much power and success among this people. At that time we shall see results similar to those which we read about in the Book of Mormon when the sons of King Mosiah did such phenomenal work among the Lamanites. Eventually the day of the Lamanites will come when all of the predictions regarding them made by the holy prophets and recorded in the Book of Mormon will be fulfilled. It is my opinion that at that time thousands and thousands of the Quiche Maya Indians will join the Church of Jesus Christ of Latter-day Saints and will become valiant in the faith.

In closing I humbly ask God's choicest blessings to come upon the missionaries in the Central American Mission and also upon the missionary work throughout the entire world. May the proselyting program go forward with much force that the honest in heart may be sought out quickly. This I ask humbly, in the name of Jesus Christ. Amen.
I desire to preface what I have to say today by recognizing and paying honor to our beloved President, David O. McKay, who has rounded out fifty years of devoted service as one of the General Authorities of the Church. I want you to know that it is a great privilege and blessing to be associated with him in the General Councils of the Church. We love him as you love him. It is our privilege to feel the strength of his spirit, the power of his personality, the strength of his character, and the inspiration of his soul as we associate daily with him in the affairs of the Church of Jesus Christ of Latter-day Saints.

President McKay is the epitome of saintliness, for he incorporated into his life the great truths of the gospel of our Lord. We all know that the gospel has a great refining influence in the lives of those who accept it and who obey it. It is a great blessing in our Council, after a matter has been taken care of, to hear President McKay say: "The will of the Lord has been done." My brethren and sisters, President McKay has given a long, faithful, and devoted service to this Church and its people. Truly he represents everything the Church teaches, and it couldn't fail to an individual to have a greater privilege than to sit at his feet and to learn of him. There is not anything too unimportant for him to give his personal attention and consideration. The Lord loves him and is sustaining him by his holy power. He represents what we look for in a prophet of the Living God. I hope we will all pay him honor on this important day in his life.

Now, my brothers and sisters, today I should like to represent another voice speaking in behalf of the Lamanite people and the Church's responsibility to them, with the hope we shall all be encouraged more fully to support and carry the Lamanite banner until these people of chosen lineage realize every privilege and blessing promised to them by revelation and prophecy.

While there are many scriptural statements in the Book of Mormon that support with unquestioned evidence a return to the true gospel of our Lord and the restoration of promised blessings as members of the house of Israel, I shall refer to three only:

In 1 Nephi, 15th chapter, we are informed by Nephi that in the latter days and m generations after the Messiah shall be manifested in body unto the children of men, then shall the fulness of the gospel of the Messiah come unto the gentiles, and from the gentiles unto the remnant of father Lehi's posterity, who are the American Indian and his blood relations in the isles of the Pacific.

"And at that day shall the remnant of our seed know," continues Nephi, "that they are of the house of Israel, and that they are the covenant people of the Lord; and then shall they know and come to the knowledge of their forefathers, and also to the knowledge of the gospel of their Redeemer, which was ministered unto their fathers by him; wherefore, they shall come to the knowledge of their Redeemer and the very points of his doctrine, that they may know how to come unto him and be saved." (1 Nephi 15:14.)

Now, my brothers and sisters, as I speak of the Indians, I have in mind all elements of this branch of the house of Israel.

When the Savior visited the Nephites on this continent following his resurrection on the Eastern Hemisphere, he informed them that the establishment of his Church among the gentiles in this land of freedom, the coming forth of the Book of Mormon and its teachings to their descendants, was the sign by which they were to recognize his work among the children of men. Then he affirms:

And when these things come to pass that thy seed shall begin to know these things—it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto people who are of the house of Israel. 21:7.)

Mormon, a great prophet toward the close of the Nephite history, speaks of the loathsome state to which the Indian should fall, beyond the description of which which ever had been among the Nephites or the Lamanites, and then declares that after the scattering of his people by the gentiles and after they have suffered much affliction and tribulation, then the Lord will remember the covenant which he made unto Abraham and to all the house of Israel.

When the Lord brought forth the record of the Book of Mormon to Joseph Smith in this dispensation, he committed to his Church with that important record the responsibility of taking to the Indian and Lamanite people the knowledge of their forefathers and the fulness of the gospel, which record also includes the Lord's promises to them as a branch of the house of Israel.

In the Doctrine and Covenants, section 3, the Lord, after reproving the Prophet Joseph Smith for the loss of certain manuscripts relating to the first part of the Book of Mormon, declared:

Nevertheless, my work shall go forth, for inasmuch as the knowledge of a Savior has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Savior come unto my people--

And this testimony shall come to the knowledge of the Lamanites, and the leumelleis, and the Ishmaelites, who dwindled in unbelief because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren the Nephites, because of their iniquities and their abominations.

And for this very purpose are these plates preserved, which contain these record—that the promises of the Lord might be fulfilled, which he made to his people;

And that the Lamanites might come to the knowledge of their fathers, and that the might know the promises of the Lord, and that they may believe the gospel and rely upon the merits of Jesus Christ, and be glorified through faith in his name, and that through their repentance they might be saved. (D & C 3:1620.)

Very shortly after this revelation was given, the Lord gave another revelation that instructed the Prophet to open the work among the Lamanites, as we learn in reading section 28 of the Doctrine and Covenants, wherein Oliver Cowdery was called as the first missionary to the Indians from the newly restored Church. The assignment reads:

And now, behold, I say unto you that you shall go unto the Lamanites and preach my gospel unto them; and inasmuch as they receive thy teachings thou shalt cause my church to be established among them:... (ibid., 28:8.)

Three others were later appointed by revelation to accompany Oliver Cowdery on this first mission to the Indian people.

[President Brigham Young gave much prayerful thought and attention to promoting the gospel among the Indians and in establishing friendly relations between them and the Saints.]

President John Taylor was greatly concerned about an active Lamanite program, for he declared:

The work of the Lord among the Lamanites must not be postponed, if we desire to retain the approval of God. Thus far we have been content simply to baptize them and let them run wild again, but this must continue no longer; the same devoted effort, the same care in instructing, the same organization of priesthood must be introduced and maintained among the house of Lehi as amongst those of Israel gathered from gentile nations. As yet, God has been doing all, and we comparatively nothing. He has led many of them to us, and they have been baptized, and now we must instruct them further and organize them into churches with proper presidencies, attach them to our stakes, organizations, etc. In one word, treat them exactly in these respects, as we would and do treat our white brethren. (The Gospel Kingdom, p. 247.)

President Wilford Woodruff stated:
I am satisfied that, although we have done a little for the Lamanites, we have got to do a great deal more. (The Discourses of Wilford Woodruff, p. 296.)

President George Albert Smith, in re-inaugurating work among the Indians during his administration, strongly emphasized the importance of the Church mission to the Indians in these simple yet dynamic words:

"... the day is here for the gospel to go to the Lamanites, and we must never fail them again."

This was later reaffirmed by President David O. McKay when he emphatically declared: "God would hold us accountable if we failed."

These statements make unmistakably clear what our duty is to the Indian people. Now, my brothers and sisters, we should not deny to them longer their full rights and opportunities for blessings. We must always remember, we only have the authentic record which furnishes the true origin of the American Indians, their history and God's work and gospel teachings among them. Great are the promises of the Lord unto the Indians, which spiritual blessings this people alone hold the keys, rights, and powers to grant and bestow upon them.

In a sense I do not feel sorry for the Indian people because they are children of promise, belonging as they do to the house of Israel and are the posterity of Abraham, the father of the faithful, through whose lineage the Lord promised that all nations of the earth are to be blessed; therefore, they are a chosen race and people unto God, possessing a divine and royal heritage. However, I do feel sorry about the lack of privileges, denial of citizenship rights, and insufficient opportunities for schooling and culture which continue to shroud them in darkness and despair. There are too many of them in our modern day, living under most primitive conditions and circumstances which destroy faith, initiative, ambition, and confidence. That it required hundreds of years for the Indians to reach their low state of degeneracy does not allow the Church or the nation unlimited time to return them to the high civilization and spiritual activation they once enjoyed nor the opportunities and blessings of our present enlightened era of scientific knowledge, productive achievement and culture.

Our apparent insufficient interest and somewhat unsatisfactory follow-up of the Prophet Joseph Smith's taking the Book of Mormon and the gospel to the Indian as well as partial failure to heed the counsel of all presidents of the Church in relation to this program, is an indictment against us and represents a challenge and an obligation we cannot afford longer to ignore.

It is unfortunate that we have permitted others to indoctrinate them to different ways of life than that of their fathers as recorded in the Book of Mormon. Our efforts over the years have not been sustained, but intermittent, and each stoppage of activity causes us to lose ground and permits others to become more firmly entrenched, creating a serious proselyting problem which could in large measure have been avoided. The Indians themselves have chided the missionaries about such conditions and occurrences.

Without question in my mind, we must fulfill completely the Church duty to the Indian and thus lay suitable plans to prevent any future departure from a chosen course of intense missionary activity among them. We truly cannot afford to neglect them again. It called to an accounting by the Lord, could we vindicate the apparent indifference towards them? The Lord has counseled that we are not to be commanded in all things and he that doeth not anything until he is commanded and receiveth a commandment with doubtful heart and keepeth it with slothfulness, the same is damned. (See D & C 98:26.) The revelations make clear the Church path of duty. What additional direction is needed to awaken us to the importance of this God-given task?

My brothers and sisters, the Indian cause and program is not a dead issue in the Church today but continues a constant challenge and duty. We must regain through devoted service to the Indian God's approval and blessing upon this most important assignment.

In my judgment, to be successful the Indian program must become a full Church effort that involves every person and organization. We should also encourage government bodies to study more thoroughly Indian problems, give them increasing local autonomy and furnish the type and quality of leadership and help to elevate the Indian to his rightful place of ultimate citizenship with opportunity to enjoy every educational and work advantage that will make him independent and self-sustaining. Because the first inhabitants and rightful citizens of our great country are in a minority group does not do injustice to their cause, nor should they be ignored by the strong political parties of our nation. The government, having subjugated and taken possession of their lands and made them wards of the government, places upon this nation and people a debt and obligation that should be fully and honestly met to permit them in proper time to enjoy full rights and benefits of citizenship with economic and social privileges and proper home life in the society of American peoples.

Perhaps too thoughtlessly we consider the Book of Mormon as belonging to us exclusively, overlooking the source of its divine preparation, also the descendants of the people to whom the record was originally given. We hold it in sacred trust for the American Indian as well as for our own use. The Book of Mormon record has for the American Indian a familiar voice speaking as it does from the dust of their ancestors.

We must rely on stake and full-time mission leadership and missionaries, priesthood quorums, also the Church auxiliaries, to carry forward this important work. I cannot promise you that it will be an easy task. It will be full of discouragements and will require years to attain reasonable progress, but when accomplished, think of the marvelous blessings and satisfactions we as a people can experience for bringing a backward branch of the house of Israel to a knowledge of truth and of their God. The problems and handicaps that now exist in working among tee Indians cause an assignment to be distasteful to some, and because the results often are disappointing and quite unproductive, tend to frighten many away who are considered for missionary service among them. Perhaps they are fearful of what they might find and revolt against the idea of working with and associating those people who live under such humble circumstances and for the most part are without modern facilities that we accept as a part of our daily living. The Lord taught that to eat with unwashed hands did not defile a man, but those things which proceed out of the mouth and come forth from the heart, they defile the man. (See Matthew 15:18-20.)

We should take seriously these words of Jacob, the brother of Nephi:

"... Wherefore, a commandment I give unto you, which is the word of God, that ye revile no more against them because of the darkness of their skins; . . ." (Jacob 3:9.)

We cannot promise you that it will be an easy task. It will be full of discouragements and will require years to attain reasonable progress, but when accomplished, think of the marvelous blessings and satisfactions we as a people can experience for bringing a backward branch of the house of Israel to a knowledge of truth and of their God. The problems and handicaps that now exist in working among tee Indians cause an assignment to be distasteful to some, and because the results often are disappointing and quite unproductive, tend to frighten many away who are considered for missionary service among them. Perhaps they are fearful of what they might find and revolt against the idea of working with and associating those people who live under such humble circumstances and for the most part are without modern facilities that we accept as a part of our daily living. The Lord taught that to eat with unwashed hands did not defile a man, but those things which proceed out of the mouth and come forth from the heart, they defile the man. (See Matthew 15:18-20.)

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"... Wherefore, I command you, that ye revile no more against them because of the darkness of their skins; . . ." (Jacob 3:9.)

Why do we as a people hesitate, my brothers and sisters, to pursue fully the work God has assigned us to do by revelation? How can the Indians be encouraged to a full life of opportunity, joy, and happiness without our help? As we meditate this challenge, we should remember the example of the Christ who humbly and washed the feet of his disciples to teach them the lesson of humility in his service.

Calling to mind the vision and lesson given to the Apostle Peter, who at first resisted taking the gospel to the gentiles, "We cannot call that common or unclean which God has cleansed." (See Acts 10:15.) Does not that same counsel apply to us today, now that the time has arrived for the Indian to receive the fulness of the gospel of our Lord? I am firmly convinced the Lord in his own way is preparing the Indian people to receive the message of the restored gospel, but we must willingly cooperate with him in this program according to the important assignment given to the Church.

Now we should resolve, my brothers and sisters, to never give up in this program regardless of disappointments and discouragements, but fulfill in a pleasing way to the Lord our duty to the Indian people with patience, love, and kindness. Also, we must faithfully keep all promises made to them, and by real sustained interest and never failing them again build confidence through our efforts to serve and thus create a desire within them for the gospel and kingdom of our Lord.

I do not want you to get the idea from this talk that the Church does not have an Indian program and is not making some progress in this field of service, because we are, but we must step up our efforts, increase effectiveness of the work, and accomplish much more than we are now doing to fully bless these people and to please the Lord, our God.
I recognize and express appreciation to those of our brothers and sisters who have given and are giving such faithful and devoted service to the peoples of Lamanite origin. I pray that the choice blessings of our Heavenly Father will be upon this branch of the house of Israel, that our efforts among them will never diminish but will continue in order that they may enjoy the blessing God has promised to them, which I humbly pray, in the name of Jesus Christ. Amen.

President David O. McKay:

That earnest appeal for the Lamanites to which we have just listened was given by Elder Delbert L. Stapley of the Council of the Twelve. President Joseph Fielding Smith, president of the Quorum of the Twelve, will now speak to us. He will be followed by Elder Henry D. Moyle.

Joseph Fielding Smith

PRESIDENT JOSEPH FIELDING SMITH Of the Council of the Twelve Apostles

My dear brethren and sisters: We are here assembled, as we assemble at every conference, for the purpose of instructing, building up, and encouraging so that when we return to our homes, we will be able to teach our people and keep them in the path of truth. We may even be admonished, if that is necessary.

This afternoon I wish to bear testimony to the restoration of the gospel, to the mission of our Redeemer, to the call of the Prophet Joseph Smith and the establishment of this work in the dispensation in which we live, known as the Dispensation of the Fullness of Times. I know absolutely that Jesus Christ is the only Begotten Son of God, the Redeemer of the world, the Savior of men insofar as they will repent of their sins and accept the gospel. Through his death he redeemed all men and took upon himself that sacrifice which would relieve us of our sins that we may not answer for them if we will accept him and be true and faithful to his teachings.

I am just as fully satisfied, because I know, that the Father and the Son appeared to Joseph Smith and revealed to him the great truth which had been lost because of the wickedness of the world; that they are separate distinct Personages; that the Father and the Son, together with the Holy Ghost, constitute the Godhead, the great ruling power of the universe; that Jesus Christ volunteered to come into this world to redeem it; that John the Baptist came to the Prophet, as did Moroni before him, and Peter, James, and John later, to give authority and to usher in the kingdom of God anew in this dispensation in which we live, because men had turned away from the truth. Through darkness which covered the earth they had lost the knowledge of God; they had transgressed the laws and changed the ordinances; and instead of teaching the simple truths of the gospel of Jesus Christ, they taught the commandments of men just as the Lord Jesus Christ declared to the Prophet Joseph Smith.

I am grateful for my membership in this Church, for the opportunity that has been mine to serve. My desire is to prove true and faithful to the end. I realize that is this Dispensation of the Fullness of Times; that we live in perilous days; that men's hearts are failing; that contention prevails; nations stand in opposition to nations; and there is no peace.

I realize, because I discover it, that there is commotion not only among men, but also in the elements pertaining to this earth; that they too are becoming an. These judgments of the Almighty are being poured out upon the inhabitants of the earth by earthquakes, by flood, by famine and pestilence, and in many other ways, all of these are signs that have been given by our Lord Jesus Christ to convince men upon the face of the earth that his coming is near, even at our doors.

When you return to your homes, teach the people. Call upon them to repent wherein they need to repent, to get on their knees before the Lord, to remember their covenants, and their obligations to keep them, and to walk faithfully and humbly in the sight of their Eternal Father.

That is one of the most important missions that we have. Let us carry it out, I humbly pray in the name of the Lord, Jesus Christ. Amen.

President David O. McKay:

We have just heard President Joseph Fielding Smith, president of the Quorum of the Twelve. Elder Henry D. Moyle of the Council of the Twelve will now address us. He will be followed by Elder Alma Sonne.

ELDER HENRY D. MOYLE Of the Council of the Twelve Apostles

I, like Elder Stapley, have had in mind calling to your attention at least, a part of the great service that President David O. McKay has rendered the Church and his Maker during the last fifty years, and particularly that service been rendered during the last twenty years since the establishment of the great Church welfare program came about.

When the Lord speaks through his servants, as he did in 1936, there is no room left for any doubt in the minds of true Latter-day Saints. We believe in the words of Amos which have been quoted here before today, that

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. (Amos 3:7.)

In this respect we reaffirm our ninth article of faith:

We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the Kingdom of God.

There is a story that has oft been told by President McKay, particularly during the early days of the welfare program, that I should like to repeat. It is the story of an engineer who pulled his train into a station one dark and stormy night, and while the engineer was going calmly about oiling his engine, getting ready for the next run, a timid passenger from the coach came up to him and asked him if he were not afraid of going out into the dark. Without looking up the engineer said, "I'm not pulling my train out into the dark tonight." "Oh, I beg your pardon, I thought you were going to be our engineer," said the man. "I am, but I won't be in the dark tonight." He said, "Why, I should think you would be very nervous with the lives of all these men and women on this train depending upon you." For an answer the engineer pointed up to the headlight that threw an intense white light several hundred yards ahead on the track and said, "When I pull out of this station tonight I am going to run just to the edge of that light, and then I get there, that light will be extended several hundred yards ahead, and I shall run to the end of that light and so on throughout the night. I'll be running in the light all the way." And the man replied, "Thanks for the lesson, faithful engineer."

President McKay continued: "I can say this to you: The first circle of light we have seen is October 1st, 1936, when by that date we shall see to it that we have sufficient food, fuel, clothing, etc., to see every needy family through this coming winter, and by the time we get to October 1st, the light will have extended sufficiently far to permit us to see the next move we should make. I can promise you one thing, that we'll be running in the light all the way through this dark night."

No more prophetic utterances, I am sure, could have been made at that time. And it is my privilege today to bear testimony to the fact that that prophetic statement has been fulfilled, and that ever since then we have been running in that light, and the story, of course, is not yet told but will yet reveal a great work of inspiration and progress.
Those who have been helped by the program during the last twenty years are naturally grateful for the program of the Church, for the generosity of the Saints, and for the inspiration of the brethren who preside over them, but the interesting fact is that those who have been called to labor and to give and to sacrifice and to carry out this great work, are also extremely grateful. They are grateful for the opportunity that they have had to serve their fellowmen. They know the truthfulness of the words that “it is more blessed to give than to receive.” They have cause every day of their lives to thank the Lord for the privilege which has been theirs of carrying on this inspired work. As a matter of fact, this is the spirit of welfare work. It has insured its success from the beginning, and it will continue with us to carry on in the future.

I know of nothing more faith-promoting in the Church than to be associated with the welfare program and to participate in its activities. Back of it all has been the faithfulness and the devotion of the people of the Church. I do not want to deal in superlatives today, but I am sure that no credit would be too great for the membership of the Church who have met every emergency and have provided for every need which has made itself known since this great program was initiated. The people have not failed. They are not failing now. Their efforts are keeping pace with the needs of their brethren. Both have necessarily expanded as our problems have arisen.

Whereas twenty years ago we only had 115 stakes, we now have 227. Not alone has there been an increase in numbers, but our society has become more complex. I mean by that, of course, the society in which we live. So far as the Church is concerned, our society should be kept as simple as ever. Now in the world there are many limitations imposed upon our freedom of action, individually and collectively, many restraints upon us in government and industry, and in all our activities of life we are circumscribed, of necessity. Many of these influences are insidious in the nature, some of which we are not aware of until we are struck with the full force and effect thereof, and often then we are left helpless if we stand alone.

I have long since been satisfied in my own mind that the commencement of our intensive collective effort to meet these problems was timed of the Lord. Had it not been for the inspiration of the Almighty, President Grant and his Counselors would not have foreseen as they did the future requirements to meet the changing conditions in the world in which we live. Their prophetic foresight made it possible for the people to anticipate and prepare for the future. They also gave us the plan under which we have operated. Up to this time, April 1936, most of our welfare cases were handled by the bishop, individually. He stood, as it were, alone out in the world, with his own resources pretty much, and the result was that he was not capable, standing alone, of meeting these intricate problems as they arose in our new society. With the advent of the program designed to meet our present complex problems, all the bishops of the Church were united in a way that each might share with the other, and all profit by the experiences gained throughout the Church.

But this change in the program from the individual bishop to the welfare program did not in any wise change the principle or the practice upon which our care for the poor was based. It still remains the work of the individual bishop to take care of his own. Thus we continue to carry out in the welfare program the mandate of the Lord given to us in the establishment of his Church and kingdom here in these latter days, just as it was imposed upon the people of prior dispensations.

What happened in the primitive church? The same practice of taking care of the poor and the needy, no doubt in a greater degree of perfection than now, for we are told:

And sold their possessions and goods, and parted them to all men, as every man had need. (Acts 2:44-45.)

And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. (Acts 4:32, 34.)

Neither was there any among them that lacked. (Acts 4:32, 34.)

You know, King Benjamin, in speaking of those who would not assist the poor, would not succor the needy, said,

And Amulek, speaking on the same subject, said:

And behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith.” (Alma 34:28) when we do not take care of the poor and the needy.

And in the opening of this dispensation, the Lord said unto us through his Prophet, Joseph Smith:

Behold, I say unto you, that ye must visit the poor and the needy and administer to their relief, . . (D & C 44:6.)

And remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple. (D & C 52:40.)

I know of no more eloquent characterization of the welfare program than that made by President McKay on October 2, 1936, after we had had six months’ experience in this work:

"I do not know of any activity,” the President said, “with which we have been associated which promises more fruitful results in temporal and spiritual achievement than this Church security [welfare] program. . . . It is going to stand out in Church history as significant. . . . Brethren, I congratulate you with all my heart. You are not doing it for yourselves, but for others and for the Lord, by providing, and contributing to the progress and success of the Church.

"The development of our spiritual nature should concern us most. Spirituality is the highest acquisition of the soul, the divine in man; the supreme, crowning gift that makes him king of all created things.” It is the consciousness of victory over self and of communion with the infinite. It is spirituality alone which really gives one of the best in life.

Throughout this conference frequent reference has been made, and appropriately so, to the plan inaugurated the General Authorities of the Church for the relief of those who are unemployed. It is at present one of our greatest, and one of the most important concerns of the Church. During the few minutes allotted to me I desire to call attention to the spiritual value of this important and far-reaching undertaking.

In the 29th Section of the Doctrine and Covenants, we are told that all things unto the Lord are spiritual, ‘and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.

Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal or sensual.’ (D & C 29:34-35.)
That doctrine is the very foundation of the restored gospel of Jesus Christ. Jesus again supplied it when he appeared to Saul of Tarsus on the "way to Damascus when he said, "Rabboni, which is to say, "The Lord is risen." (Mark 16:6.) I believe that was the most important announcement ever made to the world.

I rejoice in the stability of this Church, in the soundness of its doctrines, and I am very happy that all of those doctrines are in agreement with the Holy Bible.

There are those who have relied entirely on their finite understanding and their human vision which, to say the least, is darkened "by the shadows of earth." The human soul needs an anchorage. Man cannot live by bread alone. Mankind needs a vindication against the tyranny of death and against the ravages of time and decay. Jesus said, "God said, Let there be light: and there was light." (Can. I:3.) I suppose from the standpoint of beauty and majesty that sentence has no parallel, and yet I thought of bearing his testimony to the divinity of this great work.

There are those whose life's guidance is not derived from the divine guidance which they derive from the Church. They are like blind men, with no spiritual guide to lead them. They are like children, who have no spiritual leaders to guide them. They are like animals, who have no spiritual leaders to guide them.

It is of prime importance, of course, that we should have acquired the various projects that we have throughout the Church, but it is my humble judgment today that it would be far better for us never to have acquired a welfare project than to fail to take care of it now that we have it. The Lord will not hold us blameless, those of us who lead in the wards and the stakes of the Church, if we take of the funds of people, those sacred trust funds, and purchase projects and then do not utilize those projects as the Lord would have us. So I say today that the severest test is here confronting us now.

Now we have never judged the success of our welfare projects by their earning power, by any profit which might accrue therefrom, nor have we judged them as they might function in time of plenty, where ere is no unemployment, where we have been required to draw upon the busy people of the Church for the greatest contribution for their maintenance. We should never forget the fact that these projects reach the peak of their importance when they produce in time of need that which is necessary to meet the emergency, and that which at the same time will furnish to the greatest number of men and women in periods of unemployment the employment by which they can gain that which they need for the sustenance of themselves and their families.

I want to say a word in conclusion about our tax situation. Some people both within and without the Church seem to worry about some welfare projects upon which no state tax has been levied. Let me say to you humbly, my brethren and sisters, and to the world, that we pay in very deed a hundred percent of the production of these farm projects of ours to the same identical cause to which much of our taxes are dedicated. The gross production of our welfare projects goes to relieve a tax burden rather than the small fraction which would be charged us were we limited alone to the tax that might be levied upon it if it were not tax-exempt by law. I am sure that the people in the Church and out of the Church should have no worry about our not meeting our civic responsibilities. I am sure that we will always be found doing more than our share in the communities in which we live throughout the world. Think of it, with the vast number of welfare projects we have now, scattered as they are throughout the United States and Canada, we can be assured that no particular climatic condition or no particular disaster could affect us all, and that we are in the position where when one community is hurt we can draw from the other communities and the other projects of the Church to assist them. With every new project we have added insurance for our future welfare and protection.

I hope and pray that we may always be responsive in the future as we have been in the past to the great leadership of President McKay and to that inspiration and direction which will come to him as he continues to preside over us in the Church and kingdom of God, and this I pray humbly, in the name of Jesus Christ. Amen.

President David O. McKay:
Elder Henry D. Moyle of the Council of the Twelve has just addressed us. We shall now hear from Elder Alma Sonne, Assistant to the Twelve.
Alma Sonne Assistant to the Council of the Twelve Apostles
My brethren and sisters: I want to say that I endorse with all my heart the remarks which have been made this afternoon by Elder Stapley, President Smith, and Elder Moyle, and I join in with them in expressing my love and admiration for President David O. McKay, who has given this Church fifty years of unselish service. I remember him for almost that number of years. During all of that time he has traveled through the nations of the earth representing this Church, explaining the gospel principles, and bearing his testimony to the divinity of this great work.

I had a friend once who was educated along literary lines. He told me one day that the finest sentence in all literature is in the Bible. When I asked him to repeat it he said, "God said, Let there be light: and there was light." (Can. I:3.) I suppose from the standpoint of beauty and majesty that sentence has no parallel, and yet I thought of another sentence, a sentence of only three words, spoken by the angel on the morning of the resurrection. The angel said, "He is risen." (Mark 16:6.) I believe that was the most important announcement ever made to the world.

Rejoice in the stability of this Church, in the soundness of its doctrines, and I am very happy that all of those doctrines are in agreement with the Holy Bible.

I read a book the other night which suggested that the stories of the resurrection, and the stories of the miracles performed by Jesus originated during a period of myth making. I confess that I am somewhat annoyed when a supposed leader of a Christian church will make a statement like that. Strip the Christian religion of the doctrine of resurrection, and the stories of the miracles performed by Jesus originated during a period of myth making. I confess that I am somewhat annoyed when a supposed leader of a Christian church will make a statement like that. Strip the Christian religion of the doctrine of resurrection, and the stories of the miracles performed by Jesus originated during a period of myth making.
ELDER BRUCE R. MCCONKIE Of the First Council of the Seventy

We believe in the law of justification. By virtue of this law, if a man walks, acts, and lives in this life in such a manner that his conduct is justified by the Spirit, he eventually will attain an inheritance in the celestial world.

In the early 1830's, when the Lord was talking to the Prophet about what is called the new and everlasting covenant—that is, about the fulness of the gospel—he revealed this further truth relative to this great law of justification, and I think these following words are a perfect one sentence summary of the whole law of the whole gospel. The Lord said:

... All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power... are of no efficacy, virtue, or force in and after the resurrection from the dead. (D & C 132:7.)

One more expression in the revelations has bearing on this. The Lord said:

The same thing that is true of baptism is true of marriage. If a couple comes forward worthily, a couple who is just and true, and they enter into that ordinance under the hands of a legal administrator, he is justified by the Spirit in the act which has been performed; that is, it is ratified by the Holy Ghost, or it is sealed by the Holy Spirit of Promise. As a result it is of full force and validity in this life and in the life to come.

And last, but not least, he gave to the modern world a vindication and an irrefutable witness when he appeared to Joseph Smith, the Prophet, in a grove of trees in New York, where God spoke these words:

And the Lord asked the question: "Saul, Saul, why persecutest thou me?" (Acts 9:4.)

"This is My Beloved Son. Hear Him!" (P. of G. P., Joseph Smith 2:17.)

The strongest fortification you and I can have against the uncertainties of life is the testimony which we have received from our Father in heaven concerning the resurrection. May we cherish it, and may we keep it strong; and may we always be valiant for the truth. I pray in the name of Jesus Christ. Amen.

In the summary of the gospel law given in the days of Father Adam, we find this sentence:

For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified. (Moses 6:60.)

In the name of Jesus Christ. Amen.
BISHOP CARL W. BUEHNER Second Counselor in the Presiding Bishopric

It truly a spiritual feast to attend one of these great conferences. There has been a theme running through these talks that has said to me that we are a great Church of action, and the more action the greater the Church. I am sure we believe in being doers of the word and not hearers only.

I constantly marvel at some of the stories I hear of the faith of the young people in the Church, and I have been inspired by them. I heard a story of a student of psychology who was given an assignment to ask a series of questions of some of our very young people as part of his assignment at the university. Among the questions that he asked was: "Who are the three greatest men in the world?"

The first youngster he asked the question of was seven years of age, and the seven-year-old boy said: "George Washington, Abraham Lincoln, and Brigham Young." And I thought that was a pretty good answer for a seven-year-old boy. The student went two houses down the street and asked the same question of a five-year-old boy: "Who are the three greatest men in the world?" And the five-year-old boy said: "Our Heavenly Father, Jesus, and President McKay." If you could add fifty years to the age of the five-year-old child, I doubt he could give a better answer fifty years later than he did when he was interviewed at five years of age. That was a remarkable answer for a five-year-old boy, and it denotes the teaching that is going on in the homes of some of our young people.

Then this same man asked another question of a lad just turning three years of age--not much more than learning to talk. He said to this boy three, "Who is God?" And the youngster, after a second, said, "Sunday School." He identified the word God with Sunday School. This man said: "I asked the same question of a girl much older one day: 'Who is God?' and she said, 'That's a naughty word. We do not say that in our home.'

These statements are full of meaning to me, and I appreciate them. Good training by the parents of their children, even though they are very young, usually stays with them all their life. Think of these same youngsters a little later when they hold the Aaronic Priesthood. I have shaken hands with hundreds of young men, and girls of corresponding ages. As I attend this great conference because of having a perfect record in attending all of their meetings during the past year.

Last evening Elder LeGrand Richards and I had the honor of being entertained by a group from the West Arcadia Ward of the Pasadena Stake. Some forty-one youngsters have been brought here by their bishop because they are one hundred percenters in the Church, and I never saw such a fine group and felt such a marvelous spirit as I did among these young people. I sat next to a girl who has been a 100 percent, who has only been a member of the Church for three weeks, and sitting on the same row was another girl twenty years of age who had been a 100 percent for a whole year. Her parents have been objecting to her becoming a member of the Church. She said, "I am just waiting to be twenty years of age so that I can be baptized a member of the Church. My parents, not understanding what this means to me, have been objecting to this." In spite of the fact that this girl is not a member, her record has still been 100 percent perfect, and she has paid to the Church one-tenth of all she has earned during the past year. I could not help remarking to her, "Because of your great faith, I would not be surprised if you bring your father and mother into the Church when you are admitted."

It is a great blessing and a wonderful privilege to be associated with these young people--to feel their marvelous spirit.

Just a few days ago a bishop came into our office, and said, "I must tell you about one of my Aaronic Priests. He has had a perfect record ever since he has been in the Aaronic Priesthood. On Monday morning he was stricken with polio. He was taken to the hospital. As soon as he arrived at the hospital and his doctor came to attend him, he said to his doctor: 'Doctor, I have to be out of here next Saturday night, even if I go on crutches. I am a hundred percent in my Church activities, and I have to be in my meetings next Sunday,' and his doctor said: 'Son, I am afraid you are going to be here for months. You will never be home next Sunday to attend your meetings. The young priest man said, 'Well, I have faith that the Lord will let me get back so that I will not break my record.' He was administered to during the week. On Saturday night that boy left the hospital on crutches. On Sunday he attended his meetings, and three days later threw away his crutches.

I like the faith of these young men. I told the brethren in our temple meeting last Thursday of two others that impressed me. I was attending a conference in Idaho a year ago on a cold winter's night, with deep snow on the ground--it was seven or eight below zero. At the close of our priesthood leadership meeting, a man brought a deacon up to shake hands with me. He said, "This young man tonight walked five and a half miles through the deep snow, with the stinging wind blowing in his face to catch a ride to come sixty-five miles farther to be in the priesthood leadership meeting because you wanted the presidents of the Aaronic Priesthood in this meeting."

Well, I'll tell you, it is a great honor to shake hands with a boy who magnifies his priesthood as did this young man.

The following Sunday I could not attend my conference because of roads that were all but impassable. Early Sunday morning I was digging a little pathway through the deep snow that had fallen during the night, and down the street came another youngster without a hat on, whistling a little, yet very cheerful. As he came by, I said, "Son, is it time to go to Church?" and he said, Yes, sir. It will be priesthood meeting in fifteen minutes, and you'd better be there."

Well, you know, if every man in our ward had had an invitation to come to priesthood meeting as I had that Sunday morning, we would have had one hundred percent of our men in attendance. As long as we have young men exercising such great faith and appreciative of the power of the priesthood as these young men, we are always going to have leadership in this great Church.

Just one more--I heard this just a few days ago, and this is for you men in the service. We are proud of you. I heard of a young man who, with members of his company, attended a beer party. As the party progressed, the other members noticed that this young man was not indulging. They used every method they could to try to get this young man to drink beer and to smoke cigarettes along with the rest of them, and the young man said, "No, I have been taught differently. I am not interested. I am just here to see, what is going on, but not to take part."

Finally, they decided they were going to test him a little more, and the different men of the company began a collection until they had collected $17.00. Then they said to this young fellow, "If you will take a drink of beer or if you will smoke a cigarette, here is $17.00" and the young man said, "No, sir. No money can buy that which I have been taught not to do."

Standing nearby, but unobserved, was someone who heard this young man being tempted. It was the captain of his company. The following morning, the captain called this young man in for an interview, and said to the boy, "I saw and heard what you did last night when you were out with other men of your company. I admire you for your stand. Our company and this army needs men like you. You can have any job you wish in this company."

Well, young servicemen, you are a great asset to the Church when you live your lives in harmony with its teachings. Some of you have been excellent missionaries.

I have often said, "Life in this Church means a job in this Church." May we all secure a job and be active and do all we can to help build up God's kingdom, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Carl W. Buehner of the Presiding Bishopric has just spoken to us. Elder Marion G. Romney of the Council of the Twelve will be our concluding speaker.
ELDER MARION G. ROMNEY Of the Council of the Twelve Apostles

With you, my brethren and sisters, I have enjoyed this day very much, and in harmony with Elder Sonne there echoes in my heart feelings of approval of all that has been said and done. I join with the other brethren in congratulating the Church on having our great President, after fifty years of wonderful service, as our leader. I have loved him for a long time. I met him first in California when as a lad I was a Mormon refugee from Mexico. I saw him later in far away Australia. More recently I had the great honor to be the first member of the Council of the Twelve selected by him. I greatly honor him.

I think I can give you my message for this conference so that you can get it fully if you will do a little reading. Because of the great interest evidenced by the public in, and some resulting confusion from, certain so-called supernatural manifestations, such as telecast healings, hypnotic performances, and the doctrine of reincarnation, I thought it might be appropriate for me to take as text the seventh Article of Faith, which reads: "We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc."

You can get the message I would like to give you in more detail than I will have time to give it here if you will read the forty-sixth section of the Doctrine and Covenants and an editorial written by the Prophet Joseph Smith in 1842, titled "Try the Spirits," which you will find in Volume IV, History of the Church, page 571. It is also printed in the Teachings of the Prophet Joseph Smith, compiled by our beloved President of the Council of the Twelve, beginning on page 202.

The gifts named in the seventh Article of Faith, quoted above, are gifts of the Holy Ghost. The enjoyment or them has always been a distinctive characteristic of the Church of Jesus Christ. As a matter of fact, without the gift or revelation, which is one of the gifts of the Holy Ghost, there could be no Church of Jesus Christ. This is apparent from the obvious fact that in order for his Church to exist, there must be a society of people who individually have testimonies that Jesus is the Christ. According to Paul, such testimonies are revealed only by the Holy Ghost, for said he, "... no man can [know] say that Jesus is the Lord, but by the Holy Ghost." (See 1 Cor. 12:3.) In the forty-sixth section of the Doctrine and Covenants, the Lord specifically lists such knowledge as one of the gifts of the Holy Ghost, as follows: "To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God (D & C 46:13.) Everyone who has a testimony of Jesus has received it by revelation from the Holy Ghost. The Holy Ghost is a revealer, and everyone who receives him receives revelation.

Wherever and whenever revelation is operative, manifestations of other gifts of the Holy Ghost are prevalent. This has been so in all dispensations. It began with Father Adam who, having obeyed, repented and called upon God in the name of the Son, "... was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.

"And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit..." (Moses 6:64-65.) And in that very day "the Holy Ghost fell upon" him, and he "began to prophesy." (Ibid., 5:9-10.)

The prophets from Adam to Malachi all enjoyed gifts of the Spirit. To Abraham was shown in vision the spirits of men as they were in the spirit world ere this earth rolled into being or ever "the morning stars sang together or the sons of God shouted for joy." (See Job 38:7.) In the days of Moses, Aaron's rod became a serpent, the waters of Egypt were turned to blood, for the Israelites a dry passage was provided through the Red Sea, and in the desert water burst from the solid rock to quench their thirst. In the days of the prophets, the widow's son was raised from the dead, and fire came down from heaven to consume Elijah's sacrifice in his contest with the priests of Baal. The leprous Naaman was instantly healed by following the instructions of Elisha.

Jesus exercised power over all things. He healed the sick, restored the lame, gave sight to the blind, cast out devils, and raised the dead. He turned water into wine, cursed the barren fig tree, stilled the storm, and walked upon the sea. He miraculously fed the four and the five thousand, and provided the tribute money.

Among the gifts of the spirit manifest in the Apostolic Church, Paul lists wisdom, knowledge, faith, healing, working of miracles, prophecy, discerning of spirits, diverse kinds of tongues, and the interpretation of tongues. The New Testament records numerous examples of the manifestation of these gifts.

Among the Jaredites and Nephites, the manifestations of these gifts were likewise prevalent. Mormon testified that they would not cease except for unbelief, "... so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved?" (Moroni 7:36.)

Unfortunately, however, and because of unbelief, they did cease, both in the old world and in the new. For more than fifteen centuries, so far as our records reveal, no mortal man enjoyed them. Then finally came that glorious event in 1820 when, by the appearance of the Father and the Son, this awful darkness was put to flight and the return of these gifts of the spirit heralded.

The Prophet Joseph translated the Book of Mormon by the gift of the Holy Ghost. The directions to him to organize the Church came in like manner. Within a year from the organization of the Church, the Lord set forth in a revelation the gifts which were to be enjoyed in the restored Church. He named all those listed by Paul, to which were added the following:

To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world.

To others it is given to believe on his words, that they also might have eternal life if they continue faithful.

And again, to some it is given by the Holy Ghost to know the differences of administration, .

And ... to some to know the diversities of operations, whether they be of God, . (D & C 46:13-16.)

In 1839 the Prophet Joseph told Mr. Van Buren, then President of the United States, that possession of "the gift of the Holy Ghost" was the distinguishing difference between the restored Church and other religions of the day.

I know that the gifts of the Holy Spirit are in the Church today. Every faithful Latter-day Saint knows that they are. As Sister Romney and L left this building at the close of one of the conference meetings yesterday, a faithful sister was waiting at the door for us. She called our attention to an administration received by her some three years ago at a stake conference in California. She, with cancer, and her family, all fasting, sought for her a blessing. She reported yesterday that she was well. No evidence of her former affliction remains. Presently she is a stake missionary.

Yes, all the gifts of the Holy Spirit are in the Church today.

Il. Not All Supernatural Manifestations Are Gifts of the Spirit.

By the statement in the revelation on spiritual gifts, "... it is given by the Holy Ghost to some to know the diversities of operations, whether they be of God, ... and to others the discerning of spirits," it appears that there are some apparently supernatural manifestations which are not worked by the power of the Holy Ghost. The truth is there are many which are not. The world today is full of counterfeiters. It has always been so. Away back in the days of Moses, when Aaron's rod became a serpent, then
III. Distinguishing Between the Manifestations of the Spirit and the Counterfeits.

This brings us to our most important consideration. Believing as we do in all the gifts named in the 46th section of the Doctrine and Covenants, and knowing that there are counterfeits to them, how are we to distinguish between the true and the false, the genuine and the counterfeit?

The Apostle John gave to the saints in his day the following test:

And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: . . . (1 John 4:1-3.)

This was a good test for them. It will not, however, do for us.

The reason is given by the Prophet Joseph as follows:

Did not the Apostle speak the truth? Certainly he did, but he spoke to a people who were under the penalty of death, the moment they embraced Christianity; and no one without a knowledge of the fact would confess it, and expose themselves to death. (History of the Church, Vol. IV, p. 580.)

The Prophet Joseph having recited some of the workings of evil spirits in his day, said:

A man must have the discerning of spirits before he can drag into daylight this hellish influence and unfold it unto the world, in all its soul-destroying, diabolical, and horrid colors; for nothing is a greater injury to the children of men than to be under the influence of a false spirit when they think they have the spirit of God. Thousands have felt the influence of its terrible power and baneful effects. Long pilgrimages have been undertaken, penances endured, and pain, misery and ruin have followed in their train; nations have been convulsed, kingdoms overthrown, provinces laid waste, and blood, carnage and desolation are habiliments in which it has been clothed. (History of the Church, Vol. IV, p. 573.)

Without attempting an exhaustive discussion of this question, I shall take the liberty to suggest three simple tests which, if applied, will prove of great value in making the distinction.

First, determine whether the alleged supernatural manifestation is edifying. If it is not, then it is not of God because spiritual gifts are given for the edification of God's people.

Paul, writing to the Corinthian saints concerning spiritual gifts, instructed them to "let all things be done unto edifying." And of those who would speak in tongues he said, "If there be no interpreter, let him keep silence in the church; . . ." And as to prophecy he added, " . . . the spirits of the prophets are subject to the prophets.

For God is not the author of confusion, but of peace. . . . (1 Cor. 14:26-33.) He compared the speaking in tongues without a clear interpretation thereof to a trumpet giving forth an uncertain sound, at which no one would know whether to prepare for the battle. "There are," he wrote, . . . So many kinds of voices in the world, . . .

Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. (1 Cor. 14:8-11.)

That the saints of the infant Church in this dispensation be not deceived, the Lord pleaded with them to keep in mind that the purpose of spiritual gifts was to benefit those who loved him and kept his commandments. They were not to be given as signs to those who would consume them upon their lusts.
Finally:

And it shall come to pass that he that asketh in Spirit shall receive in Spirit; them to discern all those gifts lest there shall be any among you professing and yet be not of God.

Remember that kindred gifts--knowledge, wisdom, and "to know the diversities of operations whether they be of God,"-- and not after sensational and miraculous signs and wonders.

The gift of "discernment of spirits" is the sure solution to this knotty problem. Seek after this gift, brethren and sisters, and after its spirit of God. (See 1 Cor. 2:11.)

In conclusion, I again call attention to the statement of the Prophet Joseph Smith already quoted, that "A man must have the discerning of spirits before he can drag into daylight this hellish influence and unfold it unto the world in all its soul-destroying, diabolical, and horrid colors;" for after all, the things of God can be understood only by the spirit of God. (History of the Church, Vol. 2, p 307.)

He said that he possessed the spirit of his fathers, that he was a literal descendant of Matthias, the Apostle, who was chosen in the place of Judas that fell; that his spirit was resurrected in him; and that this was the way or scheme of eternal life this transmigration of soul or spirit from father to son.

I told him that his doctrine was of the devil. (History of the Church, Vol. 2, p 307.)

Second--this pertains particularly to purported supernatural healing--find out whether the purported healer follows the divinely established procedure, that is, does he do as Jesus did when he laid his hands upon the sick and healed them (See Mark 6:5) and as his apostles did when, at his direction, they "went out, and preached that men should repent.

"And . . . cast out many devils, and anointed with oil many that were sick, and healed them." (Ibid., 6:12-13.) The pattern which prevailed in the Apostolic Church, and which has been prescribed anew by revelation in this day (D & C 42:43-44), is set out by James as follows:

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

And the prayer of faith shall save the sick, and the Lord shall raise him up; and if be have committed sins, they shall be forgiven him. (James 5:14-15.)

Third, find out whether the worker of the purported miracle has himself received the gift of the Holy Ghost through the prescribed ordinances. If he has not, then his works, whatever they may be, are not the manifestations of the Holy Spirit. This is a key test because, as we have already pointed out, the gifts of the spirit are given by the power of the Holy Ghost. Without the gift of the Holy Ghost, the manifestations of his gifts may not be enjoyed. The Prophet Joseph Smith states this foundation doctrine as follows:

We believe in the gift of the Holy Ghost being enjoyed now, as much as it was in the Apostles' day; we believe that it [the gift of the Holy Ghost] is necessary to make and to organize the priesthood, that no man can be called to fill any office in the ministry without it; we also believe in prophecy, in tongues, in visions, and in revelations, in gifts, and in healings; and that these things cannot be enjoyed without the gift of the Holy Ghost. (History of the Church, Vol. V, p. 27.)

Thus one who has never received the gift of the Holy Ghost cannot possibly work miracles by his power.

Now, we know that there is but one way to obtain the gift of the Holy Ghost. That way is through the prescribed ordinances of baptism by immersion for the remission of sins and the laying on of hands for the gift of the Holy Ghost. The Apostle Paul's procedure emphasizes the indispensability of these ordinances. Coming to Ephesians: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

When they heard this, they were baptized in the name of the Lord Jesus.

And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. (Acts 19:2-6.)

These gifts of the spirit they could not possibly have exercised until after they had received the gift of the Holy Ghost through compliance with the proper ordinances. Such has been the procedure for receiving the gift of the Holy Ghost from the days of Father Adam. We quoted at the beginning of these remarks the procedure by which he received it. That procedure was precisely the same as that followed by Paul in bestowing it. Such will always be the procedure, for God established it. Said the Prophet Joseph,

Baptism is a holy ordinance preparatory to the reception of the Holy Ghost; it is the channel and key by which the Holy Ghost will be administered.

The gift of the Holy Ghost by the laying on of hands, cannot be received through the medium of any other principle than the principle of righteousness, for if the proposals are not complied with it is of no use, but withdrawn. (History of the Church, Vol. III, p. 379.)

Now, righteous men, bearing the holy priesthood of the living God and endowed with the gift of the Holy Ghost, who are magnifying their callings--and such are the only men upon the earth with the right to receive and exercise the gifts of the spirit--will do so circumspectly and in all humility. They will not spectacularly advertise their divine power nor boast about it. Neither will they display it for money. Of this you may be sure.

IV. Tests for Special Claims and Doctrines

Now, the Prophet gave other tests applicable to special claims and doctrines, of which the following two are typical.

(1) He made it clear that there is never more than one man on the earth at a time authorized to receive revelations for the Church. This principle answered the claims of the purported peepstone revelations.

(2) Of an interview with a Mr. Matthias, the Prophet wrote:

He said that he possessed the spirit of his fathers, that he was a literal descendant of Matthias, the Apostle, who was chosen in the place of Judas that fell; that his spirit was resurrected in him; and that this was the way or scheme of eternal life this transmigration of soul or spirit from father to son.

I told him that his doctrine was of the devil. (History of the Church, Vol. 2, p 307.)

Thus removing all doubt with respect to the purported doctrine of "transmigration of souls or spirits," currently referred to as reincarnation.

In conclusion, I again call attention to the statement of the Prophet Joseph Smith already quoted, that "A man must have the discerning of spirits before he can drag into daylight this hellish influence and unfold it unto the world in all its soul-destroying, diabolical, and horrid colors;" for after all, the things of God can be understood only by the spirit of God. (See 1 Cor. 2:11.) The gift of "discernment of spirits" is the sure solution to this knotty problem. Seek after this gift, brethren and sisters, and after its kindred gifts--knowledge, wisdom, and "to know the diversities of operations whether they be of God,"-- and not after sensational and miraculous signs and wonders. Remember that

unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church and to be elders unto the church, are to have it given unto them to discern all those gifts lest there shall be any among you professing and yet be not of God.

And it shall come to pass that he that asketh in Spirit shall receive in Spirit;

That unto some it may be given to have all those gifts, that there may be a head in order that every member may be profited thereby. (D & C 46:27-29.)

Finally:
The General Priesthood Session is the Fifth Session of the One Hundred Twenty-sixth Annual Conference of the Church of Jesus Christ of Latter-day Saints. You will be interested to know that these services are being broadcast in the Assembly Hall, in the Barratt Hall, Salt Lake City, over a public address system. In addition the services are being relayed by closed circuit to members of the Priesthood assembled in 65 other Church buildings in Utah, Idaho, Oregon, Nevada, Colorado, Washington, Arizona, Wyoming, and Hawaii.

The General Priesthood meeting of the Church was held in the Tabernacle Saturday evening, April 7, 1956, at 7:00 p.m.

President David O. McKay:

The session at ten o'clock Sunday morning will be broadcast over station KSL and by arrangement through KSL over fourteen radio stations in Utah Idaho, Colorado, Nevada, Arizona, and Oregon. These services will also be televised over KSL-TV, Channel 5, and by special arrangement over eighteen television stations in Idaho, Washington, California, Oregon, Arizona, Nevada, and Colorado. This will be the largest television coverage we have ever had.

The special music for this session was furnished by the Reno Latter-day Saints Male Chorus, with Elder Ladd R. Cropper, director and Elder Roy M. Darley as organist.

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President Joseph Fielding Smith, president of the Quorum of the Twelve, will be the speaker.

The Tabernacle Choir broadcast will be from 9:30 to 10:00 A.M.

Those desiring to attend the Tabernacle Choir broadcast must be in their seats at 9:15 A.M. It is requested that the audience during the broadcast refrain from making any disturbance. Large crowds will undoubtedly be waiting outside the closed doors and when opened there is usually a rush by those outside to get good seats. We plead with those thus standing to be courteous and considerate one to another. Avoid pushing, crowding, will you please. Courtesy is a great virtue. Let us show it one to another and especially to our visitors who are within the city's gates.

You who have been following this session over the television, as you who have been sitting here in the Tabernacle, will have observed that our Singing Mothers have filled all of the seats usually occupied by the Choir, and as I have counted, 35 others on each side of the Tabernacle occupy seats in the gallery. They move over to join in the inspirational singing.

I do not know what to say in appreciation of what these mothers are doing, what they do to furnish this music, to practice and to take time out of their busy lives to take the songs given by Sister Madsen, practice them and then come to a general practice so that they can sing as they have sung this day to us.

There is one of the most beautiful tributes in literature to Mother—it is most poetic, but I like it and I like to think of my mother when I say it. It is in "The Princess." The Prince is talking to his father, who had been speaking rather disparagingly about women, and the Prince adds:

"... and she of whom you speak, My mother, looks as whole (now note this comparison) as some serene Creation minted in the golden mood Of sovereign artist; not a thought, a touch, But pure as lines of green that streak the white Of the first snowdrop's inner leaves."

Many in the audience undoubtedly their mothers here. Thank you, and God bless you. And you, Sister Madsen, for your masterful leadership.

The Relief Society Singing Mothers will now favor us with, "I Know That My Redeemer Liveth." After the benediction by Elder C. Bryant Whiting, this Conference will be adjourned until this evening at 7:00 o'clock.

"I Know That My Redeemer Liveth."

Singing by the Relief Society Singing Mothers, "I Know That My Redeemer Liveth."

The benediction was offered by President C. Bryant Whiting of the St. Johns Stake.

Conference adjourned until 7:00 p.m.

God grant that it may be so I humbly pray in the name of Jesus Christ. Amen.
ELDER MARK E. PETERSEN Of the Council of the Twelve Apostles

In his magnificent opening address, President McKay, you will recall, spoke of the great responsibility we have to our children, of the importance of parents properly rearing their children, and then, of course, of the responsibility of the Church in cooperating with the family in assisting the children to understand the reason for living a righteous life.

We are endeavoring to develop among the Latter-day Saints what Peter spoke of as a "royal priesthood, an holy nation, a peculiar people called out of darkness into his marvelous light." And yet, as we do so in this modern age, it seems that the very gates of hell at times seem open to invite our young people in. With alluring advertisements on radio, on TV, and in the newspapers and magazines, men of the world attempt to make evil appear to be good and desirable. They attempt to make temptation glitter like gold. In the face of it our children must make a great decision. They must understand so that they can intelligently make a choice between that which is right and that which is wrong.

We believe that as a general thing, if we train up a child in the way he should go, when he is old he will not depart from it. We believe that comes with the inspiration of our Father in Heaven.

The Lord has said in revelation in these, the last days that he would bless us, his people, so that the gates of hell would have no power over us if we would but be obedient unto him. If we properly teach our children to do what is right, the allurements of the world need not have any great effect upon them. We need not have such great fears if we teach them properly and convert them and help them to obtain a testimony of the Gospel, because that testimony will be a fortification for them, a great defense against the temptations and the allurements of the world.

So, in our homes we endeavor to teach our young people properly. We have our Home Evenings. We sit down and talk with them and teach them objectively. We teach our children as we attend recreational events. We set them a proper example.

We do all we can to convert them to the Gospel. But as we do so, we must have help from the Church. We must have full cooperation from our brothers and sisters in the auxiliaries and the priesthood quorums so that in very deed, with the Church and the home working together, we may accomplish the great purpose we have in mind.

As President McKay explained, a Committee of the Twelve, under the direction of Elder Harold B. Lee, has been studying the problem of how to help you in your homes and your Church organizations better to give the young people of the Church an appreciation of the standards of the Church, that they may love them better, that they may uphold them and sustain them.

As we studied the matter over, and as we considered the allurements of the advertising, we felt that we could use advertising methods to good advantage in our program. By using the skill and the devices that are available through advertising and through the work of wonderful Latter-day Saint men in advertising, we hoped to be of some assistance in helping our young people, just at a glance at times, to catch a new view of the beauties of the standards of the Church.

As we talked it over as a Committee, we thought we would like to present to our young people a series of advertisements in an attractive way so that they could catch more of the spirit and the beauty of the standards of the Church, and have something to reinforce them in their resistance to the temptations of the world.

As we talked about the possibilities, we realized that we would need professional assistance.

One day we invited Brother David W. Evans, who has a splendid advertising agency which operates in many parts of the United States, to come and sit in with us and discuss the matter. We told him about our idea, and asked if he would cooperate with his wonderful organization. He, like every other Latter-day Saint, responded wonderfully to the call and said that he would be glad to give us any time that he could, and give us the facilities of his organization in working out a campaign.

So as we talked further, and he told us about an artist he has working for him--Dale Kilburn--who did some beautiful work. He showed us some of the things Brother Kilburn had done, and the result was that Brother David W. Evans and members of his staff and Dale Kilburn cooperated in preparing for us the advertisements we hope to present to the Church.

It is our thought that we shall give an advertisement in poster form to every ward in the Church once every two months, so that the poster would stand in a good place in the meeting house for a two-month period. These beautiful posters—and they are beautiful—will need to be displayed. Unless they are properly displayed they will lose much of their value, and we are asking, therefore, that a proper display be made in each one of the ward meeting houses. These posters may be best be displayed in a glass covered case that might be placed upon the wall in the foyer of a meeting house.

We realize that you do not have such a case, but as we talked with Brother Lee about it, Brother Lee suggested that here would be an excellent priesthood project. The Church service committee of the elders' quorums in every ward has, in connection with its activities, the anti liquor-tobacco program. Brother Lee suggests that a project be given to each Church service committee of each elders' quorum to provide a case such as we speak of for each ward in the stake—a glass front, a wooden frame, a proper back to which may be attached these posters.

We believe this will be a very good priesthood quorum project under the direction of the Church service committee. If you will immediately begin on the construction of these cases and have them ready by the middle of May, then we will begin the presentation of these posters on the first of June, or very shortly thereafter. Keep in mind that...
Our next picture is based on the value of prayer. This picture shows George Washington, Abraham Lincoln, and President Eisenhower in the background, and then in say, 'No, thank you.' Be honest with yourself. Wanting to be popular is natural, but when an inner voice says, 'Don't do that, it is wrong,' then say no and hang on to that no. So it's not only proper, it's wise to hostess. In our next picture we have something based on Emily Post: a couple out for the evening being offered drinks by the host. The caption at the top says, "The Guest, the hostess, receives one of these cards so that it may be read and understood, and possibly be of help in converting them to be clean."

The next picture will show how the two will be displayed together--the main poster on the one side, and the additional piece on the other. That is the way it will appear in the display case we are asking the priesthood quorums to provide in each ward. This will come, as we say, once every two months, each time with a new theme.

As we talked about this still further, we decided it would be a wonderful thing not only to display this poster in the lobby or the foyer of a meeting house, but we thought it would be a wonderful thing to give to each young person in the ward from 12 to 20 this poster in miniature, with a beautiful message on the reverse side--something they could put in their pockets and carry home, something beautiful enough so that they could set it on their dresser, something that they would be glad to read over with their friends. So we decided that we would use the main picture of the bride and the groom with the large caption: "Virtue Is Its Own Reward," and then the theme at the bottom, "Be Honest With Yourself," as the face of this card, which will be approximately postcard size.

Then, as we show you in the next picture, on the opposite side will be a message: "Virtue is its own reward. There is more to marriage than music and moonlight. There is trust and sharing, and being loved and deserving to be. There is companionship through years of growing old together, and to each partner in an honest marriage there will come a time when nothing will be more important than personal purity, and it will not be just at some passing hour, but day after day, year after year, as long as you look at your loved ones, as long as you can feel in reality or in memory the small hand of a son or daughter as it closes around your finger. You, each of you, should take no less than marriage as personal purity. You have a right to expect it of the companion you choose. You have a sacred obligation to keep it and to offer it in return. The rewards of virtuous living are rich and enduring, but the price of sin runs high. The reward of virtue is a quiet conscience, the right to answer every question without reservation, the right to look every man squarely in the eye, and every boy and girl and woman also, without an accusing conscience. It is the right to pass on to your children and your children's children a clean record, a clean heritage, a good name. You cannot cheat, you cannot avoid consequences, so be virtuous. Be honest with yourself."

In order to insure a proper distribution of these cards so that every boy and girl, active or inactive, from the ages 12 to 20 in every ward and branch in all the stakes of the Church, shall receive a card like this, we are now going to the bishops. The bishop is the head of the Aaronic Priesthood, and the bishop has a counselor who is assigned to work with the YWMA on the YWMI's Girls' Program. We are asking each one of you as bishop, when these cards are delivered to your ward, to see to it that every boy in the Aaronic Priesthood, and every boy of Aaronic Priesthood age who is not ordained to any priesthood, receives one of these cards.

Then, through your counselor who is associated with the YWMI's Girls' Program in the YWMA, we ask that you see to it that every girl, active or inactive, in that age group, receives one of these cards so that it may be read and understood, and possibly be of help in converting them to be clean.

In the next picture we show you another poster--a very happy looking young couple, a boy and a girl, and the expression, "Healthy, Happy, Lucky You. Be Honest With Yourself." In the next picture we will you show you another poster--a happy looking young couple, a boy and a girl, and the expression, "Healthy, Happy, Lucky You. Be Honest With Yourself." The opposite side will have a message: "Virtue is Its Own Reward." At the very bottom you will notice that we have again, "Be Honest With Yourself." The message is this: "Virtue is its own reward, and these are its rewards: peace of mind, the love of loved ones, a good name, a quiet conscience, the confidence of family and friends, the strength of personal purity, the trust of your children, the sense of purpose in life here, an assurance of everlasting life with those you love, and of peace and limitless progress hereafter. All this is yours for keeping the commandments. Be true to your friends, your family, your Father in Heaven. In other words, Be Honest With Yourself." I was so thankful for what President McKay said yesterday about being loyal to ourselves, because this entire program will tie in with his suggestion. We will teach our children to be honest with themselves.

The next picture we will show you will be displayed together--the main poster on the one side, and the additional piece on the other. That is the way it will appear in the display case we are asking the priesthood quorums to provide in each ward. This will come, as we say, once every two months, each time with a new theme.

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Then, through your counselor who is associated with the LDS Girls' Program in the YWMA, we ask that you see to it that every girl, active or inactive, in that age group, receives one of these cards so that it may be read and understood, and possibly be of help in converting them to be clean.

In the next picture we show you another poster--a very happy looking young couple, a boy and a girl, and the expression, "Healthy, Happy, Lucky You. Be Honest With Yourself."
In our next view on the screen the side-piece is shown, and it reads like this: "Great and wise men and women of all ages have sought and received help through prayer, and all these are proper petitions to an understanding Father in Heaven: the trust of a child at his mother's knee, the prayer of a father for the return of a wayward son, the students' honest seeking for answers, a young man's reverent request for strength to do his best in a ball game or business venture, the young woman's plea for guidance in choosing a husband. Do you ever need help from a higher source? Then follow the example of the great and good of all the ages. Ask and receive. Pray. Be honest with yourself."

Brethren, we are planning to continue this program for some time. The artist has in mind painting such additional ones as representations of modesty, in dress and actions, and other such subjects.

Now, brethren, as these posters and cards come to you, you will be getting additional support. We are going to ask the publishers of all of the Church publications, the magazines and the Church Section of the Deseret News, to give us a full month. During the month posters appear new we will place, with permission, a full-page display tied in with the current poster. We are having written up a series of success stories from the lives of true Latter-day Saint men who have made good in a big way in big business or in the professions, still maintaining their standards. The theme will be that they are succeeding not in spite of, but with the assistance of, their observance of the standards of the Church. This human interest story based on the standards of the Church will come in the alternate months in between the placing of the new posters.

The MIA have already pledged to us their assistance, and they will give us a further follow-through at their June Conference. The Presiding Bishopric, who have helped us in this planning, particularly Bishop Joseph L. Wirthlin, will give us their support for our program. The other organizations, although not yet contacted, are always similarly cooperative.

Brethren, we humbly ask that each one of you cooperate with this positive effort to teach good Latter-day Saint standards to the young people of the Church. We believe that by these positive methods we can help them to realize that to help them succeed most in the earth, they will desire to keep the standards of the Church, and that this may be is our humble prayer, in the name of the Lord, Jesus Christ. Amen.

As I remember back, it seems to me that each of my brothers and sisters were equally sure. I think the whole thing—the whole explanation—was summed up by my brothers and sisters. My mother and my brother, Hyrum, had felt they would like to espouse the cause of the Presbyterian Church, and so indicated. Myself, I favored the Methodist Church. I thought that was nearer to what I considered Christ to be. But we were a loyal family and we did not ever quarrel over these things. It was all happy conversation, reasoning, discussion, and all of the family were saved and to accept Christ.

We were having a hard time. Father had contracted for some land. It was heavily forested. It is no easy thing to cut down hardwood trees of diameter from three to four feet, and yet that was our lot if we expected to clear the land and make a farm out of it. We progressed slowly by hard work.

On one particular clear sunny day in early spring, when the buds were starting to come out a little, a rare thing in New York state in that season of the year, I had been sent to clear in the lower bottom land, and having spent the whole day there, did not have much connection with the family. I came home that evening in time for supper and gathered with the family around the table. Our usual custom was to have a verse of Scripture and a prayer over the food, and then to indulge ourselves in conversation concerning religion. We had good cause, because at that moment there were in the town four ministers representing four churches, all of them pleading with us to be saved and to accept Christ.

My mother and my brother, Hyrum, had felt they would like to espouse the cause of the Presbyterian Church, and so indicated. Myself, I favored the Methodist Church. I thought that was nearer to what I considered Christ to be. But we were a loyal family and we did not ever quarrel over these things. It was all happy conversation, reasoning, discussion, and all of the family were saved and to accept Christ.

As I remember back, it seems to me that each of my brothers and sisters were equally sure. I think the whole thing—the whole explanation—was summed up by my father when he said, in his quiet way, "Boys and girls, it is of God." That seemed to be the feeling of all of us.

I experienced also a new feeling toward Joseph. In my eyes, suddenly, though he was but a boy, he seemed to assume the stature of a man, and I had equal confidence, as I had of the sureness of his vision, that he had the stature and would grow to fill it in such a way that he could always carry the burdens which the Lord was placing upon him.

The passing years have done nothing to change my feelings in that respect. He did measure up. For the first time, I guess, since the history in the days of Christ, we had found the truth about the Father and the Son, which is now so clearly testified of in the Scriptures. Up until that time the Father and Son relationship had been a mystery. But another thing we also learned: we learned the true feeling which comes when the Holy Ghost bears witness of the truth, for that, my brethren, was also a part of the revelation that day.

You see, it could not very well be that the Father and the Son could come and reveal themselves to a boy and have the world believe that boy unless the third member of the Grand Presidency of Heaven also played his part and bore witness to our souls with such sureness we could not fail to accept the fact that what he said was true. It
Thank you for your patience in this imaginary excursion. My brethren, that great revelation of two glorious Beings, and the testimony of its truth, witnessed by the Holy Ghost—has been the basis of this Church. The strength we have today of a million and three hundred and fifty thousand, our immense outlay of buildings and the vast numbers of you of the Priesthood, is because all of us have also had borne in upon our souls that same, still, small, quiet, witness that indeed the events did transpire; that indeed Joseph Smith was a Prophet; and indeed carried his work to the satisfaction of his Father in Heaven, and we know by the same whispering of the spirit that his keys are held by President McKay and those who associate with him as prophets and seers and revelators.

That is my testimony also, in the name of Christ. Amen.

The congregation will now sing, “Do What Is Right,” with Elder J. Spencer Cornwall conducting.


President David O. McKay:

That is my testimony also, in the name of Christ. Amen.
thee, and they have believed that thou didst send me.

|p18| "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

|p19| "And all mine are thine, and thine are mine; and I am glorified in them. (He is speaking of those, I repeat, who hold the same Priesthood that you brethren here before me, holders of the Melchizedek Priesthood, now possess.)

|p20| "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

|p21| "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

|p22| "And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

|p23| "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

|p24| "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

|p25| "They are not of the world, even as I am not of the world.

|p26| "Sanctify them through thy truth: thy word is truth.

|p27| "As thou hast sent me into the world, even so have I also sent them into the world.

|p28| "And for their sakes I sanctify myself, that they also might be sanctified through truth.

|p29| "Neither pray I for these alone, but for them also which shall believe on me through their word;

|p30| "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

|p31| "And the glory which thou gavest me I have given them; that they may be one, even as we are one:

|p32| "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

|p33| "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

|p34| "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

|p35| "And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." (John 17:8-26.)

|p36| Brethren, I take it that that is a prayer offered for us, just as applicable to us as it was to the Apostles in whose immediate behalf Christ was intervening.

|p37| "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

|p38| "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

|p39| "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

|p40| "And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

|p41| "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

|p42| "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

|p43| "They are not of the world, even as I am not of the world.

|p44| "Sanctify them through thy truth: thy word is truth.

|p45| "As thou hast sent me into the world, even so have I also sent them into the world.

|p46| "And for their sakes I sanctify myself, that they also might be sanctified through truth.

|p47| "Neither pray I for these alone, but for them also which shall believe on me through their word;

|p48| "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

|p49| "And the glory which thou gavest me I have given them; that they may be one, even as we are one:

|p50| "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

|p51| "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

|p52| "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

|p53| "And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." (John 17:8-26.)

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President David McKay

Life is too precious. It is the greatest gift that the Lord has given to us. We cannot waste it, and if I, by bringing this to your attention, can save one carload of teenagers from careening into a station and killing them, as they did the other night, I shall be grateful, and therefore I take the liberty of bringing this to the attention of my brethren of the Priesthood.

I know about boys, all right. I've got three sons and eight grandsons, and if they ever start speeding I only hope and pray that a State Trooper is there to catch them and that a judge fines them properly.

Here's what I tell most young people who come before me and try to talk themselves out of their 'jam.' 'Young man,' I say, 'consider this one of the luckiest days of your life—for you have wound up in a traffic court instead of a graveyard.'

I recently had an 18-year-old high-school student in my court. He had been clocked at midnight doing 80 m.p.h. on a two-lane highway. I asked him why his father had not come to court with him.

"He's here," the boy said, "in the back of the court." I asked the father to come forward.

"My son got himself into this," the father said, "and he'll have to get himself out of it. There's no excuse for driving a car at that speed."

"Did you have a reason?" I asked the boy.

"Yes, sir," he answered. "I had been up late several nights in a row, so I wanted to get home to catch up on my sleep."

"Well," I said, "you had a distance of twenty-five miles to cover. Now by going eighty miles an hour instead of the legal limit you probably saved about fifteen minutes. And in the process, you might have been killed—or killed somebody else. Do you think the risk was worth it?"

"No, sir," the boy said. "I guess not. I guess I deserve to be fined."

I noticed the father perk up at that, and I could see he felt a little better about his son's scrape with the law. I admire that father much more than one who tries to 'protect' his son by influencing the judge or prosecutor.

"How can we slow you down? How can we make you obey the speed limit which is clearly and incessantly indicated on every highway in this country?"

"Fines haven't worked. Threats haven't worked."

Public education doesn't seem to be working.

Maybe Connecticut's new experiment will. Governor Abraham A. Ribicoff recently issued an order which, as far as I know, is the most drastic speed rule in the nation. Any one who exceeds the speed limit on any road, highway or street in the state of Connecticut now automatically loses his driver's license for 30 days; if it is a second conviction, he loses it for 60 days. And the regulation applies not only to residents of Connecticut, but also to speeders from other states with which Connecticut has reciprocity agreements. (Reprinted from This Week Magazine. Copyright 1956 by the United Newspapers Magazine Corporation.)

Now, I did not read this to advocate that Governor's recommendation. I do not know enough about it to know whether that is the best recommendation that can be proposed. I read this try to save the lives of some of our people. I notice these smash-ups in the paper every day or two, and if it does not tell what Church they belong to, I nearly always follow it up and find where they are to be buried from, and I find out that a great proportion of all those in this area are members of my own Church, my brethren in the Priesthood.

I know quite a lot about boys, and I do think about them. For instance, I think about those two young fellows at Storrs, Conn., who killed themselves smashing into a tree; the Hartford boys who wound up on morgue slabs after their car turned over three times and landed in a ditch; those four college boys who were doing 75 on the Wilbur Cross Parkway—two died instantly and two in the hospital.

I know about boys, who come before me and try to talk themselves out of their 'jam.' "Young man," I say, "consider this one of the luckiest days of your life—for you have wound up in a traffic court instead of a graveyard."

The Priesthood to see if we cannot develop a respect for the law which will enable us to avoid many of these tragic accidents. My heart bleeds for the victims. My heart bleeds for the innocent victims who ride along safely and are run into by these speed demons. This Judge has a whole lot of good sense, and I think maybe he has a deterrent that will be helpful in this greatest carnage that our Country has ever known.

The Lord bless us, help us to preserve our lives, and to use our lives for the high purposes that the Lord has given us, I pray in the name of Jesus. Amen.
My esteemed fellow-workers. I hope what I say now may not detract from the spiritual instructions received and the appeals made for our young people. But there are a few suggestions to you, stake officers, stake presidencies and bishops of wards, which we hope you will take without comment. I will just name them.

1. In our Handbook of Instructions we read (which many of you bishops probably have not read, because it has not been reprinted): "Sunday School should not be closed on a day of Stake Conference. All classes with the exception of the Gospel Doctrine and other adult classes, should remain in session. This applies to every ward except where Conference is being held in a ward building and Sunday School and Conference cannot be accommodated in the building at the same time. It is understood, however, that the attendance of all members of the Church, old and young, at Stake Conference shall be encouraged, and that a member of any Sunday School class who desires to attend Stake Conference should be excused to do so, and that any class in the Sunday School may, under proper supervision, attend a Stake Conference in a body, but to close the Sunday School and turn out a hundred or several hundred, young boys and girls who do not go to Conference or who cannot find seats in the congregation, is contrary to instructions given.

2. Many wards at different times of the year decide that they will not hold any Sunday night meeting on Fast Day. These meetings should be held in the interest of the Auxiliaries.

3. This is very important. Substitutions should not be made for our Sacrament Meetings. Seminary graduation exercises should be held at some other hour or on some weekday night; they should not take the place of our Sacrament Meetings.

4. Tonight I shall take time to mention only two features.

"The teacher's duty is to watch over the church always"—this is the Word of the Lord, and the more closely we follow that the more satisfaction we shall have in our labors.

"The teacher's duty is to watch over the church always, and be with and strengthen them;"

"And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;"

"And see that the church meet together often, and also see that all the members do their duty." (D. & C. 20:53-55)

"The teacher's duty is to watch over the church always, and be with and strengthen them, Not just when you go to make a formal visit, when you are sitting there before the radio or the television, but at

"Somehow, some way, you can reach them and give them."

"Watch over them always."

"Some party, some way, wherever they are going, get in their company, get their confidence, take a hold of their arm—"watch over them always.""

5. Those who emphasized one part of their duty. First, Father submitted himself to them, for they came as his representatives and would be in ever house. Their duty was to see that "each member does his duty." Now that takes tact and some of you say for teachers so to question the people gives offense. I grant you all that, and I am not going to discuss it. But the Lord has asked you to do just that thing. How you do it, the inspiration of the Lord must prompt.

6. Now tonight I should like to emphasize another phase of ward teaching—"watching over the Church always."

7. The teacher's duty is not performed when he goes only once a month to each house. I remember when one Bishop made it a duty of the ward teacher to go at once to a house bereaved of a loved one and see what could be done in order to bring comfort to those who were grieving and to make arrangements for the funeral. It is the

"Teacher's duty to see that there is no want; if there is sickness there, to go and administer—watching over those families always."

8. In conclusion, let me commend the Committee of the Twelve for the great project they have presented to us tonight. You can see its value. I am sure that you were all deeply impressed with Brother Petersen's message.

9. These lines came to me when he gave the principal theme:

"You ought to be true for the sake of the folk who believe you are true. You never should stoop to a deed that your friends think you wouldn't do. If you are false to yourself, be the blemish but small. You have injured your friends; you've been false to them all." (Edgar A. Guest)
The Tabernacle Choir broadcast will be from 9:30 to 10:00 am. tomorrow morning. Those desiring to attend the Tabernacle Choir broadcast must be in their seats at 9:15 a.m. It is requested, and we repeat this, that the audience during the broadcast refrain from making any disturbance. Large crowds will undoubtedly be waiting outside the closed doors. We suggest that those standing be courteous when the doors are opened and considerate of others in the crowd. Avoid pushing or crowding, will you please.

The regular session of the Conference will begin at 10:00 o'clock tomorrow morning. The Reno Male Chorus will now sing, "Thanks Be to God." The benediction will be offered by Elder Roy D. Olpin, president of the Millard Stake.

The Reno Latter-day Saints Male Chorus sang the hymn, "Thanks Be to God."

President David O. McKay:
An anthem, “The Lord’s Prayer,” was sung by the Tabernacle Choir.

The opening prayer was offered by President Thomas Gay Myers of the Las Vegas Stake.

President David O. McKay:

He who just offered the invocation is Elder Thomas G. Myers, president of the Las Vegas Stake.

The Tabernacle Choir will now sing, For Unto Us a Child Is Born.” Following the Choir singing, we shall hear from President Stephen L. Richards.

Singing by the Choir, “For Unto Us a Child Is Born.”

President David O. McKay:

President Stephen L. Richards of the First Presidency will be our first speaker this morning. He will be followed by Elder LeGrand Richards.

PRESIDENT STEPHEN L. RICHARDS First Counselor in the First Presidency

In the spirit of the brotherhood and the love which the gospel of our Lord inspires, I greet you this morning, my brethren and sisters and friends. The sun is shining in Salt Lake City, bringing with it good cheer to those assembled here in the conference. I hope that those who are away from us, and who listen in, are likewise happy and well, rejoicing in the blessings that the Lord has so bounteously bestowed upon all.

I wish to bring you this morning a message of encouragement. I need the aid of our Father and his spirit in so doing, and I trust he will bless all of you likewise.

It is said that the Dispensation of the Meridian of Time opened with the words: “Repent ye: for the kingdom of heaven is at hand” (Matt. 3:2) first uttered by John the Baptist and then by the Savior after his ordeal of fasting and temptation, when “From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.” (Matt. 4:17.)

It is interesting to contemplate the intonation of voice used in the pronunciation of these first portentous words. I have heard them repeated in tones of a piercing proclamation to convey the impression of a stem command and authoritative exhortation. Undoubtedly they were meant to be all three—a penetrating pronouncement, a command, and an exhortation. But I like to think that there was also an intonation in the voice of our Lord, as he spoke these words, indicative of entreaty and kindly solicitude to the erring ones to whom the words were addressed.

A part of the mission of our Savior was to bring the element of mercy to the rigorous, exacting, hard-hearted people among whom his mission began. When he taught forbearance and kindly, merciful consideration for human frailty and weakness, he was accused of violating and dispensing with the law. His reply to this accusation was: “Think not that I come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.” (Matt. 5:17.)

Repentance was always, and is, a part of the law and the gospel plan, and the mercy which the Savior brought is essential to the doctrine of repentance and to the administration of the laws of God. The fine balance between the two is preserved for us in the great principle that mercy shall not rob justice (Alma 42:25), nor justice, mercy.

Before I comment further on the principle of repentance, I wish to make it clear that I regard all laws of the gospel as essential in the plan of salvation, and that no one of his children may hope to obtain the highest exaltation in the celestial kingdom without complying with every law and every commandment given of the Lord for men to follow. I believe also that the Lord fully recognizes the frailties and the weaknesses of his children while they undergo mortal probation. He subjected them to the tests of mortality. He gave them their free agency to cope with its temptations and problems. He planted within them a sense of right, and surrounded them with his Holy Spirit to help them chart the course of their lives, but he knew from the beginning that not all would have the vision and the strength of character to pursue the straight and narrow way. He knew that many would succumb to the seductive temptations of the adversary whom he permitted to be in the world with his children to test and ultimately to strengthen their faith and determination.

Repentance was from the beginning a necessary part of the plan. It was not the only part of the plan indicative of the love and mercy of the Lord. The laws and commandments are themselves generous and loving provisions, formulated by our Father to bring to pass the greatest possible happiness and blessing to his vast family whom he loves. Every single commandment, stem as it may appear to some, is in reality an avenue to the glorious realm of peace and happiness. But repentance is an outstanding principle of mercy and love and kindness, attesting the concern and love of the Father for his children, for in final analysis, he gave his Beloved Son, not alone

I have never regarded repentance as being a static thing. It is difficult to imagine how men may repent once and for all for a full lifetime of experience. I look upon it as a progressive principle applying to each of us day by day. With those who have been given the noble concepts of a perfect life, there must be very few, if any, who do not feel that each day he or she may have fallen short of the ideal of perfection; so, each day, working toward, but failing fully to realize this lofty goal, each must feel the need for repentance—and so each, with such a feeling of inadequacy, will seek the forgiveness of his Father in heaven and also his fellow men if them he has offended. It is this constant sorrowing and striving that constitutes the progressive, constantly applicable, principle of repentance. This ever-recurring acknowledgment of weakness and error and seeking and living for the higher and better will lead us to perfection.

We have a tendency to grade and evaluate the mistakes of life, in which we have support from the revelations. Some deviations we classify as serious, even to the point of unforgivable. Others we look upon with more allowance. In some cases the gravity of the offense and the extent of culpability are subjects for judicial determination by those appointed to be judges in the Church of our Father. All such judgments are authoritative, and we believe, almost without exception, righteous judgments. The penalties are to be observed. But even such serious infractions do not do away with the merciful principle of repentance, and I know of no judicial tribunal in the Church that does not uniformly admonish and entreat those who are convicted of offenses to repent, to sin no more, and by their lives seek and be worthy of forgiveness.

There are so-called lesser offenses which are not brought to the attention of Church tribunals but which frequently come before the presiding officials who are judges in Israel, with relation to the advancement of men and women in the offices and privileges of the Church. Questions arise in connection with advancement in the priesthood, temple recommends, and suitability for offices in the organizations. I wish each one who may feel that his progress is being retarded, and he is not recognized as he would like to be, might ask himself what there is in his life to bring about this retardation. I am sure that each one, if he is frank with himself, will find the answer. There is a remedy—a universal remedy—that does not fail. It is repentance, turning away from that which impairs progress and deprives one of the true Spirit of the Lord. While I have mentioned offenses that are spoken of as serious and those which are less serious, I would have all understand that there is no departure from the ways pointed out by the Savior which is not serious and which will not impair the full development of a child of God.

I have said these things about the great salutary doctrine of repentance as a constantly applicable, progressive principle of life. I would like now to devote a little attention to the encouragement we may give each other and all our friends in the adoption of this principle. We are enjoined by the revelations coming to us with the
We know but few of the phases, and none very well. To be considerate and kind in judgment is a Christlike attribute. An all-wise Providence in making judgment sees and knows all the phases of human conduct.

Just as repentance is a divine principle, so is forgiveness. The Lord has said, "I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men." (D & C 64:10.)

I have always felt that the Savior intended the father in the parable to typify the Eternal Father of all of us. He knew the rigidity of the Jewish law. He knew what a terrible offense it was to renounce one's patrimony--an unforgivable offense, I assume, in the Jewish household. So he had this wayward son come back to his father, not to be made a hired servant, but to be received and loved. He did not have the younger son restored to all the privileges he had forfeited. The older, more dutiful son, complained of the feast that had been made on the return of his younger brother, but the father consoled him with the statement: "Son, thou art ever with me, and all that I have is thine." And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. "Father, I have sinned against heaven, and before thee, and in thy sight, and am no more worthy to be called thy son." (Luke 15:20-24.)

I think it is significant that the Lord made it clear in the parable that the younger son had lost much by his wayward course, but in a measure, at least, he paid for it, and was lost, and is found." (Luke 15:31-32.)

P14 There was the woman taken in sin. I think I have never seen a more impressive spectacle featured on the screen than that portrayed years ago when the movies were without sound in the picture called "The Ten Commandments." There was the woman cast into the dust, ashamed, hopeless. Surrounding her were hard-faced men, stones poised in their hands, ready, seemingly eager, to execute the penalty of the law. The plight of the woman was pitiful, desperate. Then suddenly there came on the scene the portrayal of the Christ. In his presence they were silenced, and withheld the stones, and then the scriptural account was enacted:

P20 "And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

P21 "When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?" (John 8:4:11.)

P22 "She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more." (John 8:4:11.)

P24 When he had spent all that he had, a mighty famine came in the land, and he found himself in great want. He was obliged to seek work, and his master sent him into the fields to feed swine, perhaps the lowest, most menial and degrading of all things that could come to a Jew. We are told that so great were his hunger and desperation that he feared the very beasts of the field would fare better than he. It is an example not only of the power and the beauty of his teachings, but of his love of the people and his compassion. I think it will profit us to reflect on the fact that the Son of God came not to be lord over men, but to serve them. He asked not that we should do as he did, but that we should be as he was. He knew that he would have to pay a heavy penalty for his transgressions.

P25 When so reduced in bodily strength and spirit, he came to himself. We have reason to believe that he was caught in the spirit of repentance, and in his despiration he said to himself: "How many hired servants of my father's have bread enough and to spare, and I perish with hunger!"

I would arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

P27 "And am no more worthy to be called thy son: make me as one of thy hired servants." (Luke 15:21.)

P28 "And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. "And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." (Luke 15:20-21.)

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P33 Just as repentance is a divine principle, so is forgiveness. The Lord has said, "I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men." (D & C 64:10.) If we were more liberal in our forgiveness, we would be more encouraging to repentance. Someone has said that the supreme charity of the world is in obedience to the divine injunction, "Judge not, When the Savior gave that injunction, he was well aware of the limitations of human understanding and sympathy. We can see overt acts, but we cannot see inner feelings nor can we read intentions. An all-wise Providence in making judgment sees and knows all the phases of human conduct. We know but few of the phases, and none very well. To be considerate and kind in judgment is a Christlike attribute.
So may we hold out the merciful, saving principle of repentance to ourselves and to all our Father's children. Let us issue the call as we have been commanded to do, but let it be so tempered in love and humility that all may receive it as a heartfelt invitation to share the glorious principles of the gospel which have come to the earth through revelation in these latter days. Let no brother or sister in the whole family of God feel that he or she has gone beyond the point where error and sin may be left behind and true repentance enlighten the soul with hope and faith.

Many years ago, while visiting one of the missions of the Church, a man asked if he might drive me to my next appointment. I spoke to the mission president, and he said he thought it would be all right. During the course of the journey, this man painfully outlined for me the course of his life. He told me something of his home and of his youth, and then in deep sorrow, he confessed his transgressions. They were very serious, and his consciousness of guilt almost overwhelmed him, and then almost choked with emotion, he asked the question he had premeditated when he sought my company: 'Brother Richards, is there any hope for me? Now that I have learned the gospel from the missionaries and have come to understand the kind of life the Lord expects his children to live, the consciousness of my offenses overwhelms me. May I ever be forgiven?' He so shook with sobs that I feared somewhat for his security in the driver's seat.

His deep moving contrition touched my heart. I breathed a silent prayer that I might console and help him. And then I set before him the things I have tried to set before you this day. I gave him the same examples of the merciful principle of repentance and forgiveness, and when I held out to him hope and encouragement, he was consoled, he regained his composure, and in a voice ringing with determination, he cried out, 'With the Lord's help I will make myself worthy and regain that I have lost.' I was sure the Lord would help him in his effort.

This man did not know, although he must have heard the whisperings of his conscience, how grievous were his transgressions until he heard the true gospel, but members of the Church who have been taught know, and their knowledge brings accountability and responsibility. To them repentance has special significance. They are leaders and teachers to the unenlightened. On their shoulders they carry the weight of the kingdom. Its progress is retarded not so much by lack of effort as by insufficiency of repentance—individual repentance—which is essential to make them profitable servants.

And to my friends and our friends, not of the Church, may I humbly and sincerely hold out this glorious doctrine as the true way to happiness and peace. I call upon all in tones of entreaty and concern to stop damning God, to refrain from intemperate judgment, to be honest and virtuous. If you want peace and happiness, if you have made mistakes, you can repent if you will. The Lord will help you, and he will reward you a thousand times over for your effort. What the world needs is a repentant world, and you may be assured there is no enduring happiness in anything but goodness.

I invoke the blessings of the Lord upon all in the name of Jesus Christ. Amen.

President Stephen L. Richards of the First Presidency of the Church has just spoken to us. Elder LeGrand Richards of the Council of the Twelve will be our next speaker. Elder Richards will be followed by Elder Marion D. Hanks.

LeGrand Richards
ELDER LEGRAND RICHARDS Of the Council of the Twelve Apostles

As I occupy this position of responsibility this morning, I first express the feelings of my heart of gratitude to the Lord for my membership in this Church and all that it means to me and for my fellowship with the members of the Church. They are wonderful people. If we have listened to the prayers of these stake presidents who have prayed in the conference, we know something of the faith and the leadership ability of the men who preside throughout the stakes of Zion. I feel to say God bless them all, and all you fine people and those who are listening in, who are giving of their time and their talents and their means to help build the kingdom of God in the earth.

One of the great events of the last year as far as the Church is concerned was the choir trip to Europe. I thought I would like to pass on to its members this morning, since they are here, comments that came in a missionary's letter from Berlin a few days ago.

He said, 'When we go out tracting now and we announce ourselves as representatives of the Church of Jesus Christ of Latter-day Saints, and the people do not quite understand, we say, 'The Mormon Choir that was just here,' and they say, 'Oh, come in.' The missionaries say the choir has done so much good in opening the doors of the people for them to carry on their missionary work.

I thought since the announcement has been made that these services are being broadcast all over this western part of the United States by television and radio, that for the few moments assigned to me I would like to speak primarily to those who are not members of our Church who might be listening in, and I imagine that notwithstanding the thousands here in this building, and on this temple block that there are even greater audiences listening in over the radio and the television.

I am sure that the building of the temple in Los Angeles has impressed the people who have seen it end the 662,000 who went through during the period that it was open for inspection, and I imagine that there were many of those people who would like to have heard more about this Church and its teachings because of that beautiful edifice.

I was in a group in Los Angeles, and a man who had traveled all around the world indicated that he thought the temple there was the eighth wonder of the world.

When President Clark talked to the Primary officers and teachers who were assembled here last week, he exhorted them to teach the simple truths of the gospel, and I love the simple truths of the gospel. So I would like to preface what I say here today to those who might be listening in with this thought, that I believe that there is not an honest man nor an honest woman in this world who really loves the Lord who would not join this Church if he knew what it was.

When I say really love the Lord I have in mind such as of whom the Master spoke when he said that except a man be willing to forsake father and mother and wife and children and lands and herds and all that he hath, and take his name upon him, "he cannot be my disciple." (See Luke 14:26.)

And that is what he meant when he said that we should seek first the kingdom of God, and his righteousness, and all other things would be added unto us. (See Matt. 6:33.)

There is not a person who has that kind of love of God who would not accept this Church and join it if he really knew what it was, and our mission is to make that known to the world, and hence I appreciate the great missionary cause of this Church.

We are told now that we have over 12,000 missionaries, and nearly half of them are full-time missionaries giving their entire time to tell the world and our brothers and sisters who are not of us, of the marvelous thing the Lord has accomplished in this dispensation. If these people only knew how we love them, how we pray for them, how we pray for the Lord to lead the missionaries to their doors and to give them the ability to explain the truth to them in a convincing manner so that they will really know, I am sure they would realize that there is a sincerity in this Church that might not be found anywhere else in all the world.
are being led to the honest in heart. 

restoration of the gospel, but what I have said ought to be sufficient to make you want to know more about it, and our missionaries are available. Among that 22,000 these marvelous things, and we bear witness to the world that they are true. Of course, in fifteen minutes I can not tell you much about what has gone on in this world in the instrumentality of the Prophet Joseph Smith.

|p13| When Paul stood before Festus and King Agrippa and bore that marvelous testimony, how he had seen a light and heard a voice and how the Son of God said to him, "... Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks," (Acts 26:14) and then as Paul reasoned before these two great Romans he said, "Why should it be thought a thing incredible with you that God should raise the dead?" (Acts 26:8.) To be able to accept the message of Paul in those days that God really had raised the dead, for Christ had been raised from the dead and had appeared to him, was harder, possibly, to believe than the message of the prophet of this dispensation.

|p14| You will recall that when that testimony was borne, Festus said, "Paul, thou art beside thyself; much learning doth make thee mad," to which Paul replied, "I am not mad, most noble Festus; but speak forth the words of truth and soberness," to which King Agrippa replied, "Almost thou persuadest me to be a Christian." (Acts 26:24-25, 28.)

|p15| Now the Prophet Joseph Smith declared that the Father and the Son appeared to him when he was a mere lad, not quite fifteen, and the thing that he could not understand was the prejudice that that statement aroused in the minds of leaders of men and leaders of religion, for he was a boy of no great pretense, just a farmer's boy without education, and he said he could understand, but he said he felt as he imagined Paul felt. He knew that he had seen a light. He knew that he had heard the voices of these two Personages, God the Father and his Son, Jesus Christ. And he said he knew that God knew it, and he dared not deny it because he knew that by so doing he would come under condemnation before God.

|p16| Does it seem any more incredible today to believe that the God of heaven and his Son Jesus Christ who was resurrected from the grave should appear to man here upon this earth than to believe that Christ was resurrected, a thing that had never been seen or heard of before at the time of his resurrection?

|p17| We read in the scriptures how the Father announced his approval of the Son at his baptism and on the mount of the transfiguration. We read that Stephen gazed into heaven and saw Christ sitting on the right hand of his Father, so we know they do exist, and then think of all that the prophets have foretold for the latter days, and it does not seem incredible that they should usher in this the greatest gospel dispensation of all time by a personal visitation to this earth.

|p18| And if they were to come, to whom would they come? The prophet Amos tells us, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.) And when there are no prophets, there is no leadership of God in the world, for his way of leading his people is through his servants the prophets.

|p19| We read of when Jeremiah was called to be a prophet. As you will remember, he was young; he could not understand it, so the Lord had to comfort him by saying, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. (Jer. 1:5.)

|p20| We know through the declaration of one of the American prophets, as recorded in the Book of Mormon, that Joseph Smith was called before he was born and was in waiting three thousand years before his birth to come forth to usher in this great latter-day gospel dispensation, so that it is no miracle and not a thing incredible that God would raise up a man to do the work that needed to be done in restoring his work to the earth in this dispensation.

|p21| Peter saw the latter days. The Christ looked forward to his coming in the latter days. He taught his apostles to pray, Thy kingdom come. Thy will be done in earth, as it is in heaven. (Matt. 6:10.) And men and women have prayed that from those days until the present, without ever realizing that those words would literally be fulfilled, that the kingdom of God would be established in earth as it is in heaven. Peter, speaking to those who put to death the Christ, said that they should repent that their sins might be blotted out, when the times of refreshing shall come from the presence of the Lord;

|p22| "And he shall send Jesus Christ. which before was preached unto you:

|p23| "Whom the heaven must receive," Peter says, "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21.)

|p24| There is not a man or woman in this world who really loves the Lord who would not accept the truth if he knew what God really had restored in this "restitution of all things spoken by the mouths of all the holy prophets since the world began." That is one of the simple truths declared by the restoration of the gospel through the Prophet Joseph Smith.

|p25| Then we have the statement when John was banished upon the Isle of Patmos, and the angel called him and said, "... Come up hither, and I will shew thee things which must be hereafter." (Rev. 4:1.) Now remember, Christ had already been crucified, and then John was shown that in the latter days, "another angel [would] fly in the midst of heaven, having the everlasting gospel." (Rev. 14:6) And that is the only gospel that can save men. Jesus said, "But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:9.) And John saw that this angel would have "the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and [every] kindred, and [every] tongue, and [every] people." (See Rev. 14:6.) This truly is a declaration that no one would be in possession of the "everlasting gospel" when that angel would come.

|p26| We see the Angel Moroni on the temple here and on the Los Angeles Temple with his trumpet as if he were declaring to the world that:

|p27| An angel from on high The long, long silence broke, Descending from the sky These gracious words he spoke. -Parley P. Pratt

|p28| And we have his message of the restoration of the gospel.

|p29| When Daniel interpreted King Nebuchadnezzar's dream, and you will remember the king had already forgotten the dream, he said to him, "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days (Dan. 2:28.) And then he declared the rise and fall of the kingdoms of this world until in the latter days, and he mentions that specifically, "... the God of heaven [shall] set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to another people and it shall . . . stand for ever," (Dan. 2:44) and as a little stone it should roll forth until it should become as a great mountain and fill the whole earth. (See Dan. 2:45.)

|p30| There are many other prophecies concerning the marvelous work and a wonder the Lord promised to do in the latter days. How could that kingdom be set up in the world just by men studying the scriptures, differing in their interpretation of the words of the prophets? We have to have a prophet of God, for "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets," and it is our testimony to the world that that kingdom has been established in the earth through the instrumentality of the Prophet Joseph Smith.

|p31| Through the work of the missionaries, nearly 22,000 people have left the faith of their fathers during the last year and joined this Church because they have believed these marvelous things, and we bear witness to the world that they are true. Of course, in fifteen minutes I can not tell you much about what has gone on in this world in the last years of the gospel, but what I have said ought to be sufficient to make you want to know more about it, and our missionaries are available. Among that 22,000 converts are ministers of the gospel, for there are many honest men among them, and this work is going forth under the inspiration of the Almighty, and our missionaries are being led to the honest in heart.
We had a man down in South Carolina, when I was there, who told us that he saw two missionaries in a dream come to his home a year before they actually knocked at his door, and when they knocked at his door, he said, "Come in, you have the gospel of the Lord Jesus Christ for me."

Brother and Sister Romney are sitting down here on the front row. He just presided in the Central American Mission. I toured that mission with him a year ago last January, and two of the lady missionaries said they were walking along the street one day, and a man came up to them and said, "I know who you are. I have seen you in a dream. You have the truth. Will you come to our home and teach it to us?"

So I bear you my solemn witness today that there is evidence sufficient to any honest man or any honest woman who really loves the Lord that we do in very deep have the kingdom of God to offer unto them, and I bear you that witness in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

I need the inspiration and guidance of the Holy Spirit and earnestly pray for them this morning.

In our files on Temple Square we have a great many letters from people who have come to us seeking to learn something of the truths which have been testified of here this morning. We have letters from many who have not been here but who have come in contact in some way with the Church or its principles or its people, and who have written to express (so often in almost the same words) what so many here have expressed, that they feel, they sense, they experience among the Latter-day Saints something different from anything they have ever known before.

Friday morning, at the opening session of this conference, we had the pleasure of the presence here of a fine gentleman who had been introduced to us by letter from President George Romney of the Detroit Stake. Prior to that session and following it, we talked for some hours with this wonderful, dedicated man. He had come here to learn a little about this feeling, this sense of dedication, this peace which he said he had experienced among the Mormons. He is a man of real loyalty to principle, whose mind and mouth and life are clean and decent, and who is seeking earnestly to do that which God would have him do.

He wanted to know many things about us. He knew much already.

One statement he made, like those which I have quoted, almost to the word, was, "I have been an active, loyal, participating member of a certain church, but I think something is missing." He had come here to try to find out what.

May I bear witness that this experience has happened many times, and that out of it we have extracted the simple lesson that the truths of the gospel of the Lord Jesus Christ are available here to men, in reality, and that as they seek them and find them and honor them, their lives enjoy a kind of peace and fulfillment they did not know before.

I suppose it is the most fundamental and axiomatic thing we might say of religious faith that to be fruitful and productive of good it has to be based in truth. The fact that there is widespread interest in religion in this nation and the world does not warrant the supposition that all those who have religious interest and religious faith will enjoy the peace and the sense of purpose and the abundant life promised the Lord to those who would find and follow his way, for it is not enough simply, to be "religious" or to be "sincere" in one's convictions. It is not enough to be sincerely convinced of something that is false. We must have faith in true principles and live them courageously if our religion is to help us accomplish God's purposes for us.

The call for faith comes from many quarters. Carl Jung, considered by many to be one of the most important living psychiatrists, is reported recently to have said that among all his patients over thirty-five there was not one whose basic problem was not lack of religious faith. Recently in the Christmas issue of a great magazine there was printed a statement that has much meaning to the Latter-day Saints who know the statement of the prophet Amulek, quoted in Alma, chapter 10, that the prayers and lives of a righteous remnant preserved the land, and who know also that there are other accounts of this same circumstance recorded in the Book of Mormon. Concluding an editorial, the writer said: "No doubt most Americans are less religious than they should be. They then owe a vast and continuing debt to the saving remnant in their midst who do hunger and thirst after righteousness and walk humbly before the God. They do not do this for America's sake, but without them America would be little more than a geographical expression."

A widely known statement made in recent years by a great military leader calls our generation "ethical infants," "moral adolescents."

We join with all those who recognize, as those quoted have been shown to recognize, the great need for honor, integrity, humility, prayerfulness, righteousness, the whole truth—all attributes and characteristics flowing from and concomitant to deep religious faith which is founded on truth.

The President of the United States is quoted as having said something last year which has special meaning to Latter-day Saints, in connection with the first contribution of the restoration we have mentioned. These are his words: "Whence did we come? Why are we here? What is the true reason for our existence? And where are we going? For the answers we have . . . the faith of our religious convictions."

One of the most important aspects of the restoration is that it supplies answers to these most fundamental spiritual questions. We may learn who we really are, and what our relationship is with Him from whom we came. We are taught that the Bible may be believed when it teaches that we are the children, the literal spirit children, of our Father in heaven. We have assurance that Christ was indeed the Living Son of God, that he came to teach men how to live and died that we might live eternally. We know that men are free and responsible agents in a world where there are alternative forces and courses to choose among, and that we are not only free to choose but also under the necessity of choosing the path and course we shall pursue. Man has within him, in an embryonic sense, those basic attributes which are characteristic of our Father in heaven and which are in him in their fullness. Man is capable of love, mercy, and justice, attributes which have their fullest development in him. We have assurance through the restored gospel of the Lord Jesus Christ that we are literal children of God, that we can become like him, that the ultimate of our possibility is that someday under his guidance we may even participate with him in his great creative work.

The truths of the restoration testify that there was a plan before this world was, and that that plan contemplated our earthly existence, our freedom, and our
The Church of Jesus Christ of Latter-day Saints testifies to the world that the program restored by the Master of men in our day is the same program he taught men when he was among them. And as Christ taught men to have faith, to repent of their sins, to be baptized for the remission of those sins, in order that they might receive the gift of the Holy Ghost, so taught Paul and the others. Do you remember the occasion described in the second chapter of Acts, an occasion almost analogous to scenes we hear about in various parts of the world today, when the multitude, having been taught the mission and message of Jesus (but by the apostles who have been "chosen" and "ordained" by Christ so do) found faith in the Messiah, and came to Peter and the others and said: "Men and brethren, what shall we do?" What did Peter answer? Did he tell them to go to some Church, any church, and pursue any program or course they chose, whatever it might be, so long as they were sincere? His answer is recorded in the Holy Bible that all may read:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (Acts 2:38-39.)

It is revealed anew in our day that not only must a man believe, but also that he must believe that which is true, and he must do that which God has commanded. There is one final thing we spoke of: if one is to learn the answers to the basic spiritual problems of his life and is to pursue a purposeful program fruitfully and happily, he must have a motivation, an "inner aim" our friends sometimes call it, a spiritual assurance, a testimony which will inspire and impel him to learn and to live. The enjoyment of that testimony is one of the great possibilities that has come to us through the restoration of the gospel of the Lord Jesus Christ.

We testify to you that religious faith is important and urgently necessary, but it must be based in truth. The truth available to all men is that God in our very dispensation has spoken, restoring the ancient truths, restoring the only gospel, the good word of God for his children.

My beloved brethren and sisters: It is a sobering thought to face you wonderful people and hope to say some encouraging word. My own ministry has been one of an effort to encourage myself and others to do better the things we have to do as members of the Church.

President David O. McKay:

Elder Marion D. Hanks of the First Council of Seventy has just addressed us. The Choir and congregation will now join in singing, "Redeemer of Israel," conducted by Elder J. Spencer Cornwall.

After the singing, Elder Antoine R. Ivins will address us.

The Choir and congregation joined in singing the hymn, "Redeemer of Israel."

President David O. McKay:

Elder Antoine R. Ivins of the First Council of Seventy will now speak to us, and he will be followed by Elder Hugh B. Brown.

ELDER ANTOINE R. IVINS Of the First Council of the Seventy

My beloved brethren and sisters: It is a sobering thought to face you wonderful people and hope to say some encouraging word. My own ministry has been one of an effort to encourage myself and others to do better the things we have to do as members of the Church.

It is almost twenty-five years since I first faced a congregation in this capacity. I have enjoyed those twenty-five years very much. There have been a few echoes come back that help has been rendered to people. When it comes, it is always satisfying.

I believe that without reserve I can bear testimony to every thought which has been delivered in this conference. My hope is that the testimony I undertake to bear to you today may be consonant with the spirit of those to which we have listened and that perchance some help may come from it.

We have heard several times the testimony that Jesus Christ actually is the Son of God, that he was tabernacled in the flesh, that he was resurrected from the dead to open up the privilege for all of us to return to the presence of God and stand judgment for our deeds. We have heard a humble prayer the Prophet Joseph Smith succeeded in opening the gates of heaven and having appear to him God the Father and Jesus Christ, through which a renewed testimony as to the individuality of the Father and the Son has come back to the earth.

We have heard also that the heavens were reopened; the Angel Moroni appeared to the Prophet Joseph Smith and instructed him over many occasions in his duties and responsibilities, and further that that the priesthood was restored through the instrumentality of heavenly beings.

Every one of those questions is a vital question to every member of the Church of Jesus Christ of Latter-day Saints.

I think that all of us here without doubt would testify as to the truth of all of these things. It is that testimony on which the vitality of the Church rests.

Not the least important of all of these events was the restoration of the priesthood, because the priesthood is the order in which the ordinances essential to exaltation in the kingdom of God, when properly observed and when our action justifies it, are performed. Without that priesthood the Church could not function. There is a difference between the gospel and the Church and the priesthood. Each has its function in our lives. The priesthood then becomes as important to us perhaps as any other phase of our existence.

We were told last night of the tremendous priesthood there is in the Church as compared with that of other religious groups. My experience and the checking that I have made over the last two or three years indicates to me that there would be on an average in the stakes of Zion about ten percent of the members of the stakes who bear the Melchizedek Priesthood. That is, when united with simple, pure faith, the greatest power that there is among men.

I represent one group of that priesthood, twenty odd thousand of them. It has been my effort, along with my colleagues over these twenty-five years, to stimulate that group to greater service and greater activity. Now, if it is real, and we testify that it is, that that priesthood has come back and that priesthood is a right to function on behalf of God, our Heavenly Father, in the ordinances essential to man's blessing and happiness, then we who accept it have a tremendous responsibility, and our problem is to magnify that calling.
p11 I take it that every man who allows me to place my hands upon his head and ordain him to an office in that priesthood, promises actually or impliedly that he will do what may be within his power to magnify that calling. It is interesting indeed when we contemplate the possibilities of it.

p12 To show you how near some of us are to the actual restoration of that Priesthood, let me tell you this: Joseph Smith received the Melchizedek Priesthood from Peter, James, and John. Joseph Smith ordained Joseph Young a seventy in the Melchizedek Priesthood. Joseph Young ordained my father at the age of seventeen as a seventy in the Melchizedek Priesthood. And my father ordained me an elder. There are others who are closer to it than that. But when we think that we are actually only a step or two away from an ordination by Peter, James, and John to the Prophet Joseph Smith, and when we think that that ordination makes us emissaries and representatives of our Heavenly Father; when we further think that without the functioning of that priesthood we would never gain an exaltation in the kingdom of God, it is almost overwhelming, is it not?

p13 Now, what do we do about it? I am as much interested in what we are going to do with it as the fact that we have it, and it means that we must work with ourselves and work with those people over whom we can have an influence. We cannot dream ourselves into exaltation. Dreams have no value unless they prove to be incentives for greater activity. It is fine to dream about the possibilities of life, but until we do something about it, those dreams are useless.

p14 When we scan the statistics of the Church, we discover that there are too many, far too many of the people who have accepted this responsibility who do nothing about it. There is the group which should have our special attention. The seventies of the Church are missionaries. Their field of labor is world-wide. Being world-wide, it includes their own households. It is the responsibility of every seventy, of every elder, and every high priest in the Church, first, to purify his own life, bringing it into harmony with the teachings of the gospel, that thereby he may gain the peace of mind and the happiness of which you have just heard, and then after doing that, he has the responsibility of extending his influence and his efforts beyond his own.

p15 I feel that the primary responsibility of us individually is to bring into harmony himself and his household to the teachings of the principles of the gospel. Could we do that, what a wonderful power there would be in the priesthood which we bear.

p16 If we understand our responsibilities, this priesthood is a thing of great power. We have been told today that Satan and his emissaries are rampant in the earth, walking up and down trying to deceive people. God knew that would happen when he placed man on the earth and when he expelled Satan from the heavens, but he, it seems to me, prepared a way to meet it, and that preparation is the life that justifies the receipt of the priesthood and the actual receipt of that priesthood through proper channels.

p17 I believe that it is within the power of every man who holds the Melchizedek Priesthood to say, "Get thee behind me, Satan." Whenever a man holding that priesthood yields to the temptations of the flesh and does the evil that is rampant in the earth, it is an admission on his part that he does not appreciate his priesthood, that he does not accompany the gift of that priesthood with a faith that makes it powerful.

p18 You know and I know, you have had many illustrations of the effective use of the priesthood when it is combined with faith. Besides the healing of the sick, the gift which is not given to all people I admit but which comes only through the union of faith and priesthood, there are many other gracious and wonderful gifts that come to us through the exercise of this priesthood. It is such a tremendous power that if every one of the men who hold the Melchizedek Priesthood would fully magnify his calling, united with a perfect faith, we could almost control the activities of the society in which we live, nation-wide and international. The trouble is that we just do not do it. We do not do what we know we ought to do, and it is saddening to study our statistics and find how many people fail to appreciate this wonderful thing which came back to us in the most miraculous way.

p19 Now, brethren, what are we going to do about it? We have it. It is our privilege to use it. Will we use it wisely or will we let it idle and rust out? I hope that we will be conscious of this tremendous responsibility because it is just that, that we will go away from this conference with a conscious responsibility of the priesthood, that when we go back we will bear testimony to our own and to others of the wonderful things that we have heard today, that we will bring our own lives as nearly as possible into complete harmony with the gospel of Jesus Christ, for we have been told today that to attain to the highest exaltation in the kingdom of God, to sit with God in the councils of heaven, enjoying the privileges of eternal progress and eternal increase, that even at least we will have to learn to obey all of the commandments of God.

p20 Let us start about it now, brethren and sisters; let us do better tomorrow than we did yesterday or than we have done today, with all of our wonderful resolutions. Let us make tomorrow a better day.

p21 God bless us in the effort, I pray, in the name of Jesus. Amen.

p22 President David O. McKay:

p23 Elder Antoine R. Ivins of the First Council of Seventy has just addressed us. We shall now hear Elder Hugh B. Brown, Assistant to the Twelve, who will be our concluding speaker.

p24 Hugh B. Brown

ELDER HUGH B. BROWN Assistant to the Council of the Twelve Apostles

p1 I wonder if sometimes our people think when they hear each speaker ask for divine guidance that it has come to be just a habit. If you were asked to occupy this position, you would know that that is not the case. For that guidance I humbly pray.

p2 I should like to follow the example of being brief which was set yesterday by President Joseph Fielding Smith. I think he demonstrated the truth of the statement that for a speech to be immortal it does not need to be everlasting.

p3 It is not surprising that Elder LeGrand Richards and I should be thinking along similar lines, because both of us have had missionary experience, and whenever a missionary stands before a congregation of Saints, if there is one single individual present who is not a member of the Church, the missionary will talk to him and ignore all the rest. I should like to follow his lead, if I may, and address what I have to say to you out there, our other brothers and sisters who are not members of the Church, and I think it is not presumptuous to think there are thousands of you listening in.

p4 Since our last April conference, reporters, editors, commentators, and others at home and abroad have given considerable time and space to the Church and its activities. As has been intimated, this results partly at least from the tour of the choir, the dedication of the Swiss and Los Angeles temples, and the announcement of other temples to be built. We appreciate the uniform friendliness and general accuracy of these reports and comments. They have ranged from learned discussions of various phases of the gospel to such brief and inaccurate generalizations as that, "To be a Mormon simply means that one does not drink tea or coffee or use tobacco or liquor."

p5 Now, we do accept and try to live the Word of Wisdom, a law of health, first because the Lord thought enough of it to give a revelation on it and also because for a long time we have proved its worth. But there are other things we would like our friends to know about the Church, and so for a few moments I would like to discuss some phases of Mormonism which are not so generally known.

p6 Because of limitation of time and of the speaker, any attempted exposition will be inadequate and incomplete. I should like first, however, to say to you that the conduct of a typical member of the Church of Jesus Christ of Latter-day Saints, or Mormon, is influenced not so much by prohibitions, inhibitions, or Church discipline as by his own inner convictions regarding the essential dignity and possible glory of the individual, the meaning of life, man's origin, purpose, and possible destiny.
Mormonism is not just a code of ethics; it is not merely a set of inhibitive injunctions; it is not just a theoretical system of doctrine and philosophy. It is rather a way of life, based upon a concept of God as our Eternal Father, and of man, created in the bodily image of God, a son of God, who has all of the obligations, opportunities, and potentials of heirship. The Mormon concept of Deity with its accompanying concept of man's potential God-like status, should cause believers to resist the down drag of habits and indulgences which are inimical to or would impede or delay man's progress towards his goal.

Perhaps you would like to take a quick look at Mormonism through the eyes of a non-member of the Church who has taken time to study it. I have the author's permission to read some paragraphs from a pamphlet recently published by the department of humanities of the Massachusetts Institute of Technology under the general caption "The Sociology of Mormonism." These studies were made and written by Dr. Thomas F. O'Dea, who has a distinguished academic career at Harvard, at Stanford, and at M.I.T. These writings show careful study, keen analysis, and an enviable facility of expression. I shall read some excerpts:

Of the many churches founded in the regions south of the Great Lakes in the first half of the nineteenth century, the Church of Jesus Christ of Latter-day Saints or the Mormon Church alone avoided the stagnant back-waters of sectarianism. The need to start over again four times in sixteen years contributed to flexibility and avoided sectarian atmosphere and culture.

And again he says,

In 1847 the Mormons, harassed and persecuted, dispossessed of all but a fact, leadership and a superb organization, crossed the plains and settled in the Utah desert.

The law of progression is then a law of endless development of all the powers of man in the midst of a universe, becoming increasingly more complex. No more are collaboratively gaining increasing mastery over it. Man's life on earth is seen as one of an infinity of episodes characterized by increasing development and mastery of oneself, and therefore we build these temples which you, our friends, have seen and of you have heard.

We believe in a pre-existent state where we exercised free agency, where there were individual differences, where life was purposeful and progressive, and where man in his original state existed as intelligence.

"* * * The Mormon Church defines itself as a restoration in the latter days of the original gospel of Jesus Christ, which had been corrupted and lost in part for the past fifteen centuries. Its restoration is conceived in terms of Christian history. * * * It is a new interpretation of Christianity itself. A unique prophet and a unique and timely moment as well as a uniquely appropriate place are part of this conception. Mormonism holds itself to have been revealed in the fullness of time--a fullness of time which involves the destiny of the Western Hemisphere and the American nation. The America of discovery and the development of the political institutions of the United States are seen as prepared by divine guidance for the restoration which was to be made through the agency of the original prophet, Joseph Smith."

"* * * Mormonism lived its Exodus and Chronicles not once but many times. It had its moment, its world, its Moses and its Joshua. Circumstances had given it a stage upon which its reenactment of Biblical history was neither farce nor symbolic pageant."

"* * * Yes, our history has in part a reenactment of biblical history, but what is more important, our doctrine is a reaffirmation of biblical truth. We believe in the God of the Old Testament--Jehovah, the God of Abraham, Isaac, and Jacob. We believe that that Divine Personage became Jesus the Christ of the New Testament, the Son of God, the Redeemer of the world. We believe that through the atonement of Christ all mankind may be saved obedience to the laws and ordinances of the gospel. We emphasize *all mankind* and *obedience* because the gospel and its saving ordinances are to be made available to the living on this earth, and to the living elsewhere, with obedience as prerequisite to blessings."

For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. (1 Peter 4:6.)

Believing as we do in the great vicarious service of the Master which is the very foundation of Christianity, we undertake to do for our dead, what they cannot do for themselves, and therefore we build these temples which you, our friends, have seen and of you have heard.

We believe in a pre-existent state where we exercised free agency, where there were individual differences, where life was purposeful and progressive, and where man in his original state existed as intelligence.

"After referring to "the inestimable contributions to the settlement of the West and the planting there of a viable and vital American civilization," Dr. O'Dea Says: "How remarkably familiar are the basic elements of the Mormon gospel, how remarkably like apprehension of America by other Americans when it sheds its theological poignancy." He refers to Mormon theology as

"* * * Mormonism is not just a code of ethics; it is not merely a set of inhibitive injunctions; it is not just a theoretical system of doctrine and philosophy. It is rather a way of life, based upon a concept of God as our Eternal Father, and of man, created in the bodily image of God, a son of God, who has all of the obligations, opportunities, and potentials of heirship. The Mormon concept of Deity with its accompanying concept of man's potential God-like status, should cause believers to resist the down drag of habits and indulgences which are inimical to or would impede or delay man's progress towards his goal."
We proclaim the scriptural and inspiring doctrine that man should look up and not down for his source, for he is of divine lineage; that man is innocent at birth, which is the antithesis of the ball and chain doctrine of original sin and innate wickedness.

For a few moments we should like to add some words of appreciation because many on the Coast who are looking at their televisions may not be with us this afternoon. Our attendance at the Priesthood Meeting last evening should be changed because of some telegrams that have come in. We gave you the number of 29,371; 1809 should be added to that, making a total of 31,180 men holding the Priesthood assembled in the Priesthood Meeting last evening.

Words of welcome were extended to you educators this morning and we are glad. We have seen and hope that we have present others, John L. Clarke, President of Ricks College; President Lester Whetten of Snow College; Arthur F. Bruhn of Dixie College. We have not seen Dr. Braithwaite of U.S.A.C. Branch, and I am not sure whether William Miller of Weber is present. We welcome these and two other groups, the presence of members of which indicates the extent of the attendance at this great conference: our mission presidents who represent areas from Guatemala, Mexico, on the south, to Canada on the north, and our servicemen who represent boys in the service from Greenland on the north to Texas on the south. God bless them.

We should like to express appreciation, too, before we dismiss at this time to those who have sent these beautiful flowers that adorn the rostrum. The Berkeley Stake has graciously furnished us flowers to beautify this building; the calla lilies are messengers of their affection and loyal support. We thank the members of this stake for these gifts. Sister Mary R. Persson of Woodland, California, sent calla lilies and in the note that accompanied it, I read, "Grown in my own garden." We wish to extend our thanks to this lady, and to the Puyallup Daffodil Festival, who through the Tacoma Stake in the north sent these beautiful daffodils.

Expression of appreciation to others, many others, we can give at the close of meeting this afternoon.

The Choir sang an anthem, "Glorious, Everlasting." The closing prayer will be offered by Elder Alonzo F. Hopkin, president of the Woodruff Stake, following which this Conference will stand adjourned until two o'clock this afternoon.
The Choir sang the hymn, "O My Father."

President Dee L. Andreasen, president of the Bannock Stake, offered the invocation.

The invocation just offered was by Elder Dee Lloyd Andreasen, president of the Bannock Stake. The Tabernacle Choir will now sing, "Beautiful Savior, after which Elder Harold B. Lee of the Council of the Twelve will address us.

Our first speaker this afternoon will be Elder Harold B. Lee of the Council of the Twelve. He will be followed by Elder George Q. Morris of the same Council.

ELDER HAROLD B. LEE Of the Council of the Twelve Apostles

Several days ago my attention was attracted to a picture in one of the local newspapers. The picture shows two men with a shovel setting a highway sign. Within the block "U," which is the official designation of the Utah state highway department, is the figure 187, and then a sign underneath the block "U," which reads: "The shortest designated highway in the state." Then I read the cutlines underneath and the accompanying article which described this short highway as being only one-quarter of a mile in length. It curved gracefully off to the right of the main highway 91 going south and led down over the brow of the hill, seemingly to invite anyone who wanted to travel that pleasant way. Then I looked more closely to see what the picture was. One of the men in the picture was the warden of the Utah State Penitentiary, and the other was a member of the state prison board. The highway marked U 187 led to a building which I could distinguish at the foot of the hill. With somewhat of a shock I recognized this building as the Utah State Penitentiary. The shortest designated highway in the state was a wide paved road from the mainly traveled road to the state prison!

If I could get the spirit of this great conference, I think probably I would like to title the few words of my brief address this afternoon as "The Shortest Designated Highway in Life" and draw something of a parallel to that other "shortest designated highway" to which I have made reference. As I seek for that guidance, my earnest prayer would be that what I say would be in harmony with the great messages of our beloved leaders, the First Presidency. I suppose there is nothing that a General Authority desires more than that what he does and what he says will be in harmony with their desires, and more than that, what he says would be in harmony with Him of whom we have sung so beautifully at the opening of this service.

This other highway in life is also broad. It is a way to destruction, as the Master explained to his disciples when he said in a very significant statement,

for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat. (Matt. 7:13.)

I would like now for the next few minutes to talk about that highway because it is clearly blueprinted in the records of life which the Lord has given us. I remember a remark the late president Charles A. Callis made to me one day--we were talking about some of these matters, and he remarked, "You know, I think that probably the most important thing we as General Authorities ought to be preaching is not only repentance from sin, but even more important than that, to teach the young people particularly, the importance we as General Authorities ought to be preaching is not only repentance from sin, but even more important than that, to teach the young people particularly, the importance of the awfulness of the sins from which suffer.

Nephi predicted and spoke of the sad state of those who habitually sinned and would not repent when he said:

For the Spirit of the Lord will not always strive with man. And when the Spirit ceaseth to strive with man then cometh speedy destruction, and this grieveth my soul. (2 Nephi 26:11.)

Mormon described some people, his people, from whom the spirit of the Lord had departed, and when I read that and then read what I shall now read to you, it seems clear to me that what he was talking about was not merely the to have the companionship of or the gift of the Holy Ghost, but he was talking of that light of truth to which every one born into the world is entitled and will never cease to strive with the individual unless he loses it through his own sinning. This is what Mormon said:

For behold, the Spirit of the Lord hath ed to strive with their fathers; and they are without Christ and God in the world; and they are driven about as chaff before the wind.

. . . behold, they are led about by Satan, even as chaff is driven before the wind, or as an vessel is tossed about upon the waves, without sail or anchor, or without anything wherewith to steer her; and even as she is, so are they. (Mormon 5:16, 18.)

The story is told of the late President Calvin Coolidge who was a master of few words in his expressions. He came home from his church meeting one morning, and his wife asked, "What did the preacher talk about this morning?" His reply was, "Sin." She again asked "What did the minister say about it?" His reply was, "The minister was agin' it." And so are all preachers of righteousness, they are against this thing called sin.
Now mark you this statement: "The story of the first fall is, moreover, the story of every sin." (D & C Commentary, 1919 edition, p. 211.)

Some have asserted that the story of the fall is but a myth, or an allegory, but it is given in the Scriptures as part of the history of the human family, and must be either accepted as such, or rejected as fiction. The fall was as necessary for the development of the race as was the creation.

Dr. J. M. Sjodahl makes this rather interesting comment:

In President Joseph Fielding Smith's impressive discourse this morning over the CBS broadcast, he explained the meaning and the need of a Redeemer, in order to redeem a "fallen" world. The "fall," by which men became subject to the temptation of the devil, is as necessary to the progress of man as is the creation.

Nephi spoke of some teachings against which we must be on guard lest we follow that road, when he said that in a day to come, which we realize now is our day, there would be those who would "teach us to become angry against that which is good, to lull us away into carnal security and to flatter us by telling us there is no devil, there is no hell." (See 2 Nephi 28:20-22.)

We see some of the signs which like the signs to the state penitentiary we know lead us downward. Some are called taverns; some are called lounges; and some are called roadhouses. They have bright, neon-lighted signs outside with catch-phrase names. They are dimly lighted inside; they have sensuous music. These are the unmistakable trademarks of the hell holes of Satan.

If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. . . . (Gen. 4:7.)

It is just that short to the way of sin--right at our very doors.

These are they who are going to inhabit that prison which lies at the end of that short highway:

These are they who suffer the wrath of God on earth.

These are they who suffer the vengeance of eternal fire.

And the end thereof, neither the place thereof, nor their torment, no man knows. (D & C 76:45.)

And again, the nature of the punishment which shall be received in that prison is clearly explained:

"For behold," said the prophet Amulek, "if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his: therefore the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked." (Alma 34:35.)

Now as to the location of that place, reference is made to it in these words:

And the end thereof, neither the place thereof, nor their torment, no man knows. (D & C 76:45.)

Like all broad highways of life which beckon to that prison, there are allurements which we are oftimes encouraged to follow. As Father Lehi explained to his son, Jacob

... it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter. (2 Nephi 2:15.)

In other words, he set the tree of the knowledge of good and evil in opposition to the tree of life. The fruit of the one which was "bitter" was the tree of life, and the forbidden fruit was the one which was "sweet to the taste."

James Russell Lowell caught this great truth in his poem, "The Present Crisis:"

Careless seems the great Avenger; history's pages but record

One death-grapple in the darkness 'twixt old systems and the word; Truth forever on the scaffold, wrong forever on the throne, Yet that scaffold sways the future, and,

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Now mark you this statement: "The story of the first fall is, moreover, the story of every sin." (D & C Commentary, 1919 edition, p. 211.)
Temptation begins with doubt as to the truth of the prohibition. “Has God said?” [is always the question of him who doubts and is tempted to sin.] “It is continued by a contemplation of the pleasure that may be derived from doing that which has been prohibited. It ends with a sense of shame and degradation and dread of the presence of God. Such is the beginning and development of every transgression. (Idem.)

Now the way to eternal life has fortunately been marked out just as plainly. There sits in this congregation a young woman who was about to fail in her faith because of a sudden sorrow which she was not quite prepared to bridge over after having been a convert of a few years. She had a dream in which she saw herself going back to the church of her previous acquaintance. As she drove along in her car, she came to a road which she took only to find that it was a road under construction, and after ten tortuous miles returning she found to her amazement that there were plain warning signs all along the way which, if she had observed, would have guided her along a safe detour road and passed the shoals of difficulty.

Well, the Master said it:

Enter ye in at the strait gate:

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (Matt. 7:13-14.)

As Jesus was teaching in the cities and villages towards Jerusalem as to what the kingdom of heaven was like, one asked him, “Are there few that be saved?” That question reminded me of the remark of a good friend of mine who had heard one of the brethren talk about the requirements in order to attain the celestial kingdom. This friend said to me somewhat weakly after he had heard the sermon, “He has made it so difficult that I don’t think anyone could qualify for the celestial kingdom.”

Contrary to that, the Master said,

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.” (Matt. 11:29-30.)

When you think about it there is so much promised in the gospel for so little required on our part; for example, the ordinance of baptism is given us for the remission of sins, for entrance into the kingdom—a new birth; the gift of the Holy Ghost gives us the right to companionship with one of the Godhead; administration to the sick, qualifies the individual with faith for a special blessing; by paying our tithing, the windows of heaven may be opened unto us; by fasting and by paying our fast offerings, we are told that then we might call on the Lord and he will hear our cry and our call; celestial marriage promises us that family life will exist beyond the grave. But all of these blessings are ours on one condition, and this is spoken of by Nephi, when he said:

For we labor diligently to write, to persuade our children and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, [but mark you this condition,] after all we can do. (2 Nephi 25:23. Italics added.)

The Master did not directly answer that question, “Are there few that be saved?” But he answered, “Strive to enter in at the strait gate.” Strive means to struggle in opposition or contention, to contend, to battle for or against a person or a thing opposed, to strive as against temptation, and to strive for truth.

Well, in all that striving, remember Temple Bailey's parable for mothers: “The young mother said to the guide at the beginning of her way, ‘Is the way long?’ And the guide replied, ‘Yes, and the way is hard, and you will be old before you reach the end of it. But the end will be better than the beginning.’

Oh, that we might think of these warnings and remember the prayer of the Prophet Joseph in the midst of his persecutions, when he cried out, asking why the Lord would not see and hear the sufferings of the Saints, and then hear the Lord answer:

My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes. (D & C 121:7-8.)

Oh, may we pray the prayer of the Alcoholics Anonymous, those men who are striving to come back: “O Lord,” they pray, “give me the humility to accept the things I cannot change, and the courage to change the things I can change, and then the wisdom to tell the difference.”

And may we pray that prayer which I heard set to beautiful music at a stake conference just recently:

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And may we pray that prayer which I heard set to beautiful music at a stake conference just recently:

Lord, when the twilight of life is falling Help me and guide me where you want me. Lord, when I hear that your voice is calling, Make me worthy to abide with thee.

Lord, when I feel that at times I'm straying Lead me, O Lord, lead me aright. Send forth thy light and thy love I'm praying That the dark and dreary way be bright.

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Lord, give me faith that I may heed thy call Lord, give me strength that I may never fall. Help me to find the path that thou hast trod, Help me to love, and obey thee,

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And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.

And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.

But behold, all things have been done in the wisdom of him who knoweth all things.

Adam fell that men might be; and men are, that they might have joy. (2 Nephi 2:22-25.)

What a wonderful statement that is. So it was the design of our Father in heaven that man should have an earth experience and that Adam should fall and that transgression and sin should come into the world which called for the atonement.

Now, I think the principle question before us is not do we comprehend the atonement, but do we accept it and know that it is true. Many things about us we do not comprehend; as one speaker said, with respect to electricity, the scientific men say they do not know all about it; do not know much about it, they do not know what it is. They know how it acts, but they do not know why it acts, and yet we all avail ourselves of the blessing of electricity without comprehending it.

I think it is exactly the same with the glorious principle of atonement. If electricity in our highly developed civilization were taken out of our lives, our civilization would stop, it is so integrated into our activities. And if the principle of the atonement were taken away, what would be the result? We would have no Jewish scriptures, we would have no Jewish people. There would have been no covenant with Abraham. We would have no New Testament. We would have no gospel of Jesus Christ, for the atonement is the foundation of it all.

And what would Spirit world existence mean, what objective would it have, if there were nothing beyond our existence in the spirit world, because God found it necessary for us to come to the earth to get our experience, to gain a body, to pass through death, to be raised an immortalized and glorified being so that we might go on to perfection. Without the atonement there would have been no creation of an earth because that would have meant that we would have all come to the earth as is stated by Lehi, and after transgression had occurred, death would follow, and the earth would be merely the eternal graveyard of the sons and daughters of God. That would have been the end.

The Lord would not undertake to create an earth for that end. An earth life would never have been planned except for this glorious principle of the atonement. And would we have an heaven without the principle of the atonement, would we ever have had an existence in heaven as spirit children of God without the atonement, for God the Eternal Father is a being, a Glorified Being of flesh and bone, exalted and celestialized, and that comes through death and the resurrection by means of the atonement. Unless spirit and matter are inseparably connected, we cannot have a fulness of joy. And if they are so connected, we may have joy in its fullest degree, which I would say means attainment, achievement, exaltation. We must come to the earth; we must have earth life; we through death; and we must be exalted and glorified through the power of God and through the gospel and the resurrection.

None of these things would have been possible or contemplated or planned or carried out without this principle of atonement, the Son of God dying for all the children of men. We may not be able to comprehend it, in its fulness, but we can know it, and we can understand how the Son of God, the Firstborn among all the children of God, dying for all the rest, would gain power and influence over the children of men, and we can understand what their love should be for him and their devotion should be towards him because his suffering was such that no human being could endure it. He accepted it. It was so terrible that he almost wished that he might not have to endure it. But he accepted it and glorified his Father in heaven and made possible our earth life, our resurrection, our exaltation, and the blessings of eternal life.

It is impossible for me to understand why so-called Christian men and men of intelligence try to rob the Lord Jesus Christ of his Messiahship. It can only be because of their darkness. Scholarship, barren and cold, does not comprehend life and does not give us the key to this life.

Our relationship with God our Eternal Father is a relationship of our hearts, and a pure heart is wiser and more intelligent than a barren intellect.

We are called upon to love God with all our hearts and our fellow men as ourselves; and by this glorious principle of the atonement, we are here today through the mercy and blessings of God.

May we always remember that we are the children of God; may we live like the children of God. Thank God for the truth, the most glorious, the strongest, most wonderful thing in the world or in the eternities. Thank God for the restored truth. I bear my witness that the truth is here in this Church and kingdom of God, and the power of God is here unto our salvation. Jesus Christ is our Messiah; he said those who would not accept his Messiahship would die in their sins, and I bear witness this is true, and that those who will accept his Messiahship may be redeemed and exalted.

I bear my humble witness that Joseph Smith was a Prophet of the Living God, through whom the Lord restored these glorious truths for the salvation of the human family. I thank God for him and his successors, and I bear witness that all the keys and powers that the Lord gave to Peter, James, and John are here resident now in those who are in our midst. May God help us to be true in all things, I humbly pray, in the name of Jesus Christ. Amen.
p1 The wonderful addresses, the singing, and all that has pertained to the conference, including the prayers of the brethren, have found lodgment in my soul. I am determined to leave here and live a better life, and to do some things better that I may not have done so well. I hope, brethren and sisters, that all of us will have that determination. Someone said, “He who learns and learns and acts not what he knows, is like the man who plows and plows and never sows.” So I hope that we can go from here and sow seeds of righteousness in our own homes and hearts and among others.

p2 I pray in all humility that my brief and sketchy message may not detract from that which has been said and that I may have your sympathy and prayers in presenting what I have to say. I speak in the spirit of commendation and encouragement and not in the way of fault-finding or criticism.

p3 I believe, my brethren and sisters, that there is a need in the world for emphasis to be given to a great principle of which the Lord has spoken many times and which his apostles, old and modern, have advocated. That is the need of our being more charitable, and I assume that need exists among us. I know that it exists with me. I do not have in mind at this moment the relief of the suffering through giving of our substance; that is a necessary and proper principle, of course, but rather I have in mind the kind of charity that is demonstrated in being lenient and tolerant in judging others and in judging their action; the kind of charity that forgives those who accuse us wrongfully, who misinterprets our intentions; the kind of charity that is patient in the presence of those who are quick to judge us.

p4 I have in mind the charity that impels us to be sympathetic, compassionate, and merciful, not only in times of sickness and affliction and distress, but also in times of weakness or error on the part of others.

p5 We are taught that he that is merciful shall be rewarded in kind. The Lord has said, “Blessed are the merciful: for they shall obtain mercy.” (Matt. 5:7.) I speak of the kind of charity that not only forgives but also that forgets the acts of those who trespass against us, who offend us, who hurt us. There is need of that brand of charity, if I may call it such, which causes one to refuse to speak of or to repeat unkind remarks which are said about another—even though they may be true! The more perfect one becomes, the less he is inclined to speak of the imperfections of others.

p6 There is need of that kind of charity that gives hope to those who are unnoticed, those who are discouraged, and the afflicted. There is need of charity that can instill into the hearts of those who have made mistakes the desire to repent and to seek forgiveness of those against whom they may have done wrong. After all, true charity is love in action. And it seems to me that the need of charity, like the need of God, is everywhere.

p7 There is need of that type of charity which refuses to find satisfaction either in hearing or in repeating or broadcasting the reports of misfortunes that befall others, unless in so doing the unfortunate one may be benefited.

p8 Horace Mann once said: “To pity distress is but human; to relieve it is Godlike.”

p9 There is need for the kind of charity that causes one to refuse to be a tale-bearer among the people, for, as the Apostle James taught,

p10 If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain. (James 1:26.)

p11 Never, in my opinion, has there been recorded a more eloquent and appealing discourse or communication on the subject of charity than that found in the first epistle of Paul to the Corinthian Saints, with which you are all well acquainted, but which I hope you will permit me to bring to you again:

p12 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

p13 And though I have the gift of prophecy, and understand all mysteries, and knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

p14 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

p15 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

p16 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

p17 Rejoiceth not in iniquity, but rejoiceth in the truth;

p18 Beareth all things, believeth all things, hopeth all things, endureth all things.

p19 Charity never faileth: . . .

p20 And now abideth faith, hope, charity, these three; but the greatest of these is charity. (1 Cor. 13:1-8, 13.)

p21 At the conclusion of one of the last sessions of a general conference, back in 1902, I believe it was, President Joseph F. Smith appealed to the members of the Church in these words:

p22 "We hope and pray that you will go from this conference to your homes feeling in your hearts and from the depths of your souls to forgive one another and never from this time forth bear malice toward another fellow creature! I do not care whether he is a member of the Church of Jesus Christ of Latter-day Saints or not, whether he is a friend or foe, whether he is good or bad. It is extremely hurtful for any man holding the priesthood, enjoying the gift of the Holy Ghost to harbor the spirit of envy or malice, or retaliation, or intolerance toward or against his fellow man. We ought to say in our hearts: ‘Let God be judge between me and thee, but as for me, I will forgive!’ I will say unto you, that Latter-day Saints who harbor feelings of unforgiveness in their souls are more censorable than the one who has sinned against them.

p23 Go home and dismiss envy, and hatred from your hearts; dismiss the feeling of unforgiveness; and cultivate in your souls the spirit of Christ which crieth out on the cross: ‘Father, forgive them, for they know not what they do.’

p24 “. . . except ye have charity,” Moroni said in his farewell message to the Lamanites, “ye can in nowise be saved in the kingdom of God; neither can ye be saved in the kingdom of God if ye have not faith; neither can ye if ye have no hope.” (Moroni 10:21.)

p25 His father, Mormon, spoke of charity in these words: “But charity is the pure love of Christ, and it endureth forever; and whosoever is found possessed of it at the last day, it shall be well with him.

p26 Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ; that ye may become the sons of God; that when he shall appear we shall be like him, for we shall see him as he is: . . . .” (Moroni 7:47-48.)

p27 And in the words of Mormon, I pray, as he prayed, “that we may have this hope; that we may be purified even as he is pure,” in the name of Jesus Christ, the Lord. Amen.
I desire to make a few comments, and they could be enlarged upon if time would permit, prompted by the inspired address of President McKay in the opening session of this conference in which he gave us a great ideal, an ideal of what a home and our lives ought to be. I do not know how you felt about it, but after President McKay had finished, I felt in my heart that I would from now on like to be just a little kinder and a little more considerate, less impatient, less impulsive. I would like to be able to offer counsel, and I would like to be worthy to offer that counsel to our boys and girls, our youth.

I would like them to feel as we felt that in a home of a Latter-day Saint may be found the finest concepts of life, a pattern of life, that when our young people take upon themselves the responsibilities of a home, they may lay such a foundation that will ultimately give them the same type of home as President McKay so beautifully portrayed to us.

As our leader spoke, he spoke authoritatively. We had that demonstrated Saturday in the impressive address of Brother Thomas E. McKay, my colleague. I have been in his home; I know the sweetness of spirit there. And he reflected yesterday in his address those high ideals and great virtues as he told of the home life from which he came. We knew again of the power of example that we have had demonstrated to us by these two of our beloved brethren.

I have a little concern for our young people. Last night I read some figures in the Deseret News. I want to call attention to these figures and some of the comments of the writer of the editorial. I quote from the editorial entitled "Lengthening Debt's Shadow":

"Economists and economizers--home, business and government--have reason to raise an eyebrow over the fact that the nation has posted a record increase of $660 million debt for installment buying of goods other than autos since a year ago. For types of goods, Americans are now in debt $6 1/4 billions. "This is not all they owe, either. Americans have also increased their pay-by-the-month personal loans to 5 1/2 billions. This is a gain of $733 millions, or 15% In the space of 12 months. . . ."

This does not include the purchasing of homes. This just refers to consumer debts.

The danger there, my brethren and sisters, as I see it, lies in our young people undertaking obligations they cannot meet. It has always seemed to me that a young man was justified in going in debt for a home, provided that obligation did not exceed his ability to pay. A young man should not feel that when just starting out in life he should have as good a home as his father. His father probably has struggled for many years to get his home. But a young man and woman starting out should take into consideration the fact that his parents had little to start with and that they are starting from the beginning, and heirs should be a humble home. The tendency today, however, is to build and buy extravagantly, frequently beyond the ability to pay.

And that is not the only difficulty. In addition to the obligations incident to a home are the obligations incident to this consumer buying think we must have all of the gadgets, all of the conveniences that are advertised. They are desirable to have. They are convenient. No one would refuse a mother an electric washer, an electric dryer, a refrigerator, if we could afford them. No one would refuse his children television or a radio or a good car, if he could afford them. But brethren and sisters, if we are going to maintain the high standard, the spiritual standard of our homes, we must safeguard ourselves and our children against obligations that will bring sorrow and friction into the home and that will upset the high standards that we want to preserve for them.

This is the reason that I mention these things, and much more could be said about them. I have seen so many cases of sorrow and suffering incident to too much debt. It has been my experience now for over forty years to be connected with financing. I have seen young couples start out happily in life and finally bring to themselves distress, not only financially, but also spiritually and emotionally, all because their debts had reached a point where they could not pay them. They became upset, and friction and quarreling ensued, which brought about a condition in the home that is in contravention to the spirit and the ideals taught us in this conference.

I hope you will not consider it presumptuous on my part if I offer a word of caution to our young people against these practices. We should teach our boys and girls to have honor above everything else, honor in paying their debts.

Someone in this conference spoke of bonds, not government bonds, but a bond of integrity and honor. We need to teach that to our children and to ourselves. Somewhere I read of an old Chinese practice. If a young man wanted to borrow money (I do not know how it is now) but in the days of the older civilization, if a Chinese boy wished to borrow money, he would go to the banker and tell him, "I am a son of Lu Sing, I would like to borrow a thousand dollars." And the banker, knowing the integrity of Lu Sing, would lend the boy the thousand dollars without a scratch of a pen. There was nothing but a verbal contract because the banker knew of the integrity of the family, the honor of the family, and he knew that the family would not let him down, even if the boy should fail, and rarely did the boy fail. It is a striking example of the value of a word, and we can well adopt it in our lives--not necessarily the practice of it, but the intrinsic value of honor and integrity that our word is as good as our bond.

Young people, do not go into debt beyond your ability to pay. Let us as parents help them to avoid these pitfalls.

Now, one other thought. As President McKay spoke of the ideal home and the love of home, I thought of an ideal home back in 1820, of a boy who came into that home one spring morning to tell his father and mother of a great revelation, and the father and mother believed the boy. His brother Hyrum believed him, and his brother Alvin. Hyrum was twenty, six years older than the Prophet, and Alvin was eight years older, he being over twenty-two.

It is significant, my brethren and sister--a fourteen-year-old boy telling his father and mother of the greatest revelation of all time since the birth of the Savior and having parents and brothers and sister believe him. From that time on there was loyalty and devotion in that home. The boy was to instruct his father, not in unkindness but in love, because his father believed in him, his mother believed in him. If there had been any element of fraud, if the boy had been inclined to tell an untruth, the parents would have
With my eyes open. I must close them to get my concepts of him. The artists. I appreciate them, but they do not give me the complete or acceptable picture of the Lord, and no picture I have ever seen is adequate. I can never see the Christ that is the picture that men have of him. In my own office at home and at the Church Office Building I have rather large pictures of Jesus as he has been portrayed by time streams of lava glowed from the same heart to scorch and overwhelm the workers of iniquity. He was pious, but there was not a trace about him of sanctimoniousness. Unique, but not eccentric; sympathetic, but never sentimental. Great streams of sympathy flowed from his tender heart toward those who needed sympathy; but at the same time matter-of-fact, but he was never prosaic, never dull. His life always had in it the glamour of romance. He was courageous, but never reckless; prudent, but never a coward; throwing upon everything he touched a light that never was on land or sea, the inspiration of a poet's dream. But he never was flighty. He was practical, hard-headed, confident, and faith, and from that faith and that home was to come the Church of Jesus Christ of Latter-day Saints.

In my files I find a description of the Savior written by one who gave his own artistic concept. I give it to you without author as it came to me:

In my files I find a description of Christ written by one who gave his own artistic concept. I give it to you without author as it came to me:

There lives at this time in Judea a man of singular virtue whose name is Jesus, whom the barbarians esteem as a prophet; but his followers love and adore him as the offspring of God. He calls back the dead from the graves and heals all sorts of diseases with a word or a touch. He is a tall man, well shaped, an amiable and reverent aspect, his hair of a color that can hardly be matched, falling into graceful curls, waving about and very agreeably couching upon his shoulders, parted on the crown of his head, running as a stream to the front after the fashion of the Nazarites. His forehead is high, large, imposing; his cheeks without spot or wrinkle, beautiful with a lovely red, his nose and mouth formed with exquisite symmetry; his beard, and of a color suitable to his hair, reaching below his chin and parted in the middle like a fork; his eyes, bright blue, clear and serene look innocent, dignified, manly and mature; in proportion of body most perfect and captivating, his arms and hands delectable to behold. He rebukes with majesty, counsels with mildness, and his whole address, whether in word or deed, being eloquent and grave. No man has seen him laugh, yet his manners are exceedingly pleasant, but he has wept frequently in the presence of men. He is temperate, modest, wise—a man for his extraordinary beauty and divine perfection, surpassing the children of men in every sense.

In reproving he is terrible; admonishing, courteous; in speaking, very modest and wise; in proportion of body, well-shaped. None have seen him laugh, yet his manners are exceedingly pleasant, but he has wept frequently in the presence of men. He is temperate, modest, wise—a man for his extraordinary beauty and divine perfection, surpassing the children of men in every sense.
The Christ of whom they spoke and whom the tried to picture was the Master as lived on the earth among mortals. I should like now to give another picture of the Christ as it is given by one who saw him after he was immortal, after his resurrection. I quote:

"I John, who also am your brother, and companion in tribulation . . . was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."

Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, ... And I turned to see the voice that spake with me. And being turned, I saw.

And I pray this in his name—in the name of him whom I love, adore, and worship, in the name of our Lord and Savior and Redeemer, Jesus Christ. Amen.
Finally, I wish to express gratitude to my beloved associates, the General Authorities, who so kindly and considerately made mention of my half century of service in the work of the Lord: the volunteer labor missionaries who are down in New Zealand, down in Hawaii, who will be in Mexico and other places where schools and temples are being built; we should like them to know that we have them in mind and that they have our blessing, able businessmen, skilled in carpentry, cement work, steel work. Not many in the Church know what they are doing. But it is a great force of skilled workmen contributing to the upbuilding of the kingdom of God.  

And we shall mention, too, the young men who accept one-year, two-year mission calls to lay bricks, or to drive trucks, repair machinery, etc. Young men, we appreciate what you are doing. It is a great school for you, and you learn much even while you contribute your time and effort.
Next to the affection we have for our home and loved ones, we prize the loyalty of friends, but even more precious is the true feeling of brotherhood in Christ. This choicest of all blessings in human association in the Church has been most manifest during this conference ever since our meeting referred to by Brother Kimball of the General Authorities in the house of the Lord last Thursday morning, and as expressed throughout this conference. Truly, we can sense more clearly than ever what John three apostle had in mind when he wrote, We know that we have passed from death unto life, because we love the brethren.” (1 John 3:14.) And I wish to tell you auxiliary workers and you members in the priesthood quorums of stakes and wards, that the brethren love you just that way.

And what the Primary is doing—you could see by the reports of the great convention, and the high percentage of children that they have in attendance at their weekly meetings—they are doing just what you brethren have asked them to do. The Young Women’s Mutual Improvement Association has enrolled every girl in the Church. They will help you teach—our local Young Women’s Association and its officers—to find out when one of the girls is moving to another place, and they will be there to welcome them and to try to help them. The Young Men’s Mutual Improvement Association in their competitive games, in their cultural, inspirational meetings—what a wonderful work they are doing! So, also, the great Sunday School cause, and our mothers in Relief Society—where in all the world can you find so many groups working so efficiently—helps in government, as guides to your children—as you find in the Church of Jesus Christ!

We are not boasting; we are just stating facts. We might not say it to you officers of these auxiliaries, but we love you, and in our hearts are prayers for your success. And the priesthood quorums, the deacons and the Aaronic Priesthood, the teachers and the priests—there again, everyone enrolled, an opportunity for every boy to be active; instead of having the gang-spirit, where the members try to destroy or to interfere with the ease and comfort of others, we have them active and rendering service to others. And that means, as President Clark stated, over a hundred thousand of them, and the Presiding Bishopric bringing in the Senior Aaronic members; then the Melchizedek, the elders, seventies, and high priests—there is where we touch our home life.

There are three parables to which I shall refer and close, all relating to lost ones. What I have said relates to preventing them from getting on the highway that leads to the detention home or to the penitentiary. Christ gave three parables which you will find in the 15th chapter of Luke. One is the parable of the Lost Sheep which wandered away from the flock; the second was the loss of one of Ten Pieces of Silver by a housewife; and the third was the Prodigal Son.

The first referred to one that just simply wandered because it wanted to seek the best in sustenance of life; there was no sin involved. It became so engrossed in its own welfare that it wandered away from the flock.

The second was largely due to carelessness, neglect; and the third was a determination to an abandonment to a life of indulgence and sin.

Now you will find many in the Church of these and girls who drift from the Church because of other interests. They are not bad boys. Find them, bring them back into activity in the fold.

In the second parable, the parents, through carelessness, let the girls go, or the girls defy parental interference or authority. Often the boys start out with wrong companions. You know how to deal with them—get them, too, into activity.

The third, the prodigal son or the prodigal girl who goes down the line, who refuses the invitation to come back, refuses to enter into the activity of the Church—such a one, as did the prodigal son, will go, I suppose, until he comes to himself and then, as President Richards so eloquently expressed today, the spirit of repentance and the spirit of forgiveness will be operative.

Brethren and sisters, may our Heavenly Father sanctify the instructions, admonitions, and testimonies that we have heard throughout this great and memorable conference. May he fill our hearts with love for one another in the true brotherhood of Christ.

May that love in our homes, in our groups, in priesthood, and in the auxiliaries radiate so-effectively that others seeing our good lives may be led to glorify our Father in heaven, I pray, in the name of Jesus Christ. Amen.
At this season of the year the attention of Christians everywhere is centered on the resurrection of our Lord Jesus Christ. It is well that it is so; for this is the most important event that ever occurred in our fallen world. When Adam and Eve were placed in the Garden of Eden, there was no death. It was by the violation of a commandment that brought mortality and death upon them. The Lord said to them:

Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Genesis 2:16, 17.)

After they had eaten the Lord cursed the ground for their sakes and said:

"In the sweat of thy face shalt thou eat bread, till thou return unto the round; for out of it was thou taken: for dust thou art, and unto dust shalt thou return." (Genesis 3:19.)

This mortal death we have inherited, and it is decreed that every soul shall die. However, it is not the purpose of the Lord that this condition shall endure forever. Justice demanded that the broken law should be repaired. Death was not to gain the victory. Man kind were not to be forced to partake of everlasting destruction from which there could be no relief. Knowing what Adam would do, the Lord has prepared the way for man's escape from this awful fate. To bring this restoration it was necessary that there could be an infinite atonement that would repair the broken law. It would have been Adam's place to pay the penalty for his transgression; but Adam had placed himself beyond the power by which such an atonement could come. Death had gained a victory over him and likewise over his posterity.

Therefore it became necessary that one who was without sin and free from the power of death, and yet with the power to die, should come to make the sacrifice and redeem mankind from the grave and likewise grant them power of remission of their sins. To fulfill this mission the Son of God was chosen and sent into the world to pay the debt. Peter bears record of this wherein he declared:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversations received by tradition from our fathers: But with the precious blood of Christ, as of a lamb without blemish and without spot;

Who verily was foreordained before the foundation of the world, but was manifest in these times for you." (1 Peter 1:18-20.)

Likewise the angel revealed to John in his glorious vision:

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." (Rev. 13:8.)

Paul, in writing to the Church in Corinth taught the atonement of Jesus Christ and the redemption from the grave. Said he:

If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and became the first fruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

As in Adam all die, even so in Christ shall all be made alive.

But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

Then cometh the end, when he shall have delivered up the kingdom of God, even the Father; when he shall have put down all rule and all authority and power.

For he must reign till he hath put all enemies under his feet.

The last enemy that shall be destroyed is death.

For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (1 Cor. 15:19-38.)

Jesus proclaimed himself to be the resurrection and the life," (John 11:25) and to the Jews he said:

"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. * * *

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.

Verily, verily, I say unto you. The hour is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

For as the Father hath life in himself; so hath he given to the Son to have life in himself;

And hath given him authority to execute judgment also, because he is the Son of man.

Marvel not at this: For the hour is coming, in the which all that are in the graves shall hear his voice,

And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:21,24-29.)
Again he said to the Jews:

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:28.)

There is not a more beautiful saying in the Bible than these words of Jesus:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up;"

"That whosoever believeth in him should not perish, but have eternal life.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

"For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

"But he that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God." (John 3:14-21.)

The atonement by which men are redeemed, was made by one without blemish and without spot. He had to be one who had life in himself, and therefore all power over death. No mortal man could make the atonement. Moreover, the atonement had to be made by the shedding of blood, for blood is the vitalizing force of the mortal body. Therefore the Lord said to ancient Israel:

"And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth my manner of blood: I will even set my face against that soul that eateth blood, and will cut him off from among the people.

"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." (Lev. 17:10-11.)

In Hebrews it is also written:

"And almost all things are by the law purged with blood; and without shedding of blood is no remission." (Hebrews 9:22.)

The Scriptures are replete with passages teaching us that there could be no remission of sins without the shedding of the blood of Jesus Christ. He, when with his apostles at the feast of the last Passover, broke and blessed bread and gave it to them to eat; likewise he blessed the wine and gave it to them to drink, saying:

"For this is my blood of the testament, which is shed for many for the remission of sins." (Matt. 26:28.)

"I am the good shepherd, and know my sheep, and am known of mine.

"As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep.

"Therefore doth my Father love me, because I lay down my life that I might take it again.

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (John 10:14, 15, 17, 18.)

We learn then from these passages that the atonement is universal in its application. And every creature will benefit by it. First, there is a universal redemption from death. It is unconditional. The children of Adam had no agency in the transgression of their first parents, therefore they are not required to exercise any agency in their redemption from its penalty. They are redeemed from death, without faith, repentance, baptism, or any other act, either of mind or of body. These are the dead who have broken the covenants, violated the commandments and who loved darkness rather than light.

The other salvation is that which is given to the righteous, those who confess repentance and a willingness to obey the commandments of God. These are they of whom the Savior spoke, who have "everlasting life," and shall not come into condemnation; but have "passed from death unto life," which life is to dwell in eternal glory.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books according to their works.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." (Rev. 20:12-13.)
President McKay made the following introductory remarks:

President David O. McKay:

The opening session of the 127th Semiannual Conference of the Church of Jesus Christ of Latter-day Saints is now convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

All the General Authorities of the Church are in attendance, excepting Elder Milton R. Hunter of the First Council of Seventy, whose attending physician telephoned us the other day, saying it would be unwise for Elder Hunter to attempt to attend Conference as perfect quiet is necessary for his restoration to health. Elder Hunter, you have our faith and prayers this morning for your complete recovery.

Elder Joseph Anderson is Clerk of the Conference.

These services, and all General Sessions of the Conference, will be broadcast in the Assembly Hall and in Barratt Hall over a public address system and by television.

The services this morning are also being televised over KSL, Channel 5, and are being heard over Radio Station KSL and by arrangement through KSL over 10 Radio Stations in Utah, Idaho, and Nevada. The names of these stations have already been announced to the radio audience.

We express our gratitude to these various television and radio stations for their courtesy in making available their time and facilities for these broadcasts.

To the audience seated in the Tabernacle and the Assembly Hall and to the thousands listening in over the radio, the First Presidency and General Authorities of the Church extend a most hearty welcome, and pray that we may receive encouragement and inspiration during our attendance at this great Conference of the Church.

I wish to announce, too, that we have greetings from missions and from others who wish us well. One of these comes from New Zealand, from President Ariel S. Ballif, president of that mission. "The love of the Saints and the thoughts of all Church members in New Zealand are now turned toward the assembly of our leaders and the great congregation of Saints. We send our 'Arohai' and bear witness to you of our testimony of the truthfulness of the Gospel in the great activity of our people here in the land of Aotearoa. We long for the inspiration that comes from our Church leaders. We are looking forward to the time when we shall have the blessing of a general visit to our land."

To the members of the Air Force and others in the armed forces, we extend a hearty welcome. Many are here in the audience, some with their respective officers, and they propose to attend the services throughout.

We acknowledge the presence of the following distinguished visitors and others who hold prominent positions in educational circles and in the State. We are not sure that we have been able to observe all who are present, but we mention the following:

Elder Benson, member of the Council of the Twelve, and also in the Cabinet of the President of the United States; Senator Wallace F. Bennett; Representative William A. Dawson; Representative H. Aldous Dixon; Lamont Toronto, Secretary of State; Adiel F. Stewart, Mayor of Salt Lake City; Ernest L. Wilkinson, president of Brigham Young University; President A. Ray Olpin, president of the University of Utah; President John L. Clarke, president of Ricks College.

We have a letter, an expression of appreciation, from the president of Weber College; we have present Superintendent of Public Instruction E. Allen Bateman; and the Superintendent of Salt Lake City Schools, Dr. M. Lynn Bennion.

Undoubtedly there are others to whom as to these we extend a hearty welcome. We are glad to see you and have you participate in these exercises and partake of the spirit of this occasion.

We also have before us our Stake Presidencies, the Bishoprics of the Church, and we also have the wives of our mission presidents who have come here to attend the dedicatory services of the beautiful Relief Society home.

To all we extend a hearty welcome and express satisfaction and pleasure in your presence and your cooperative spirit.

The singing for this morning will be furnished by the Relief Society Singing Mothers from the Northern Utah Region, Ogden Region, and Summit Stake, with Sister Florence J. Madsen conducting, with Frank W. Asper at organ.

We shall begin this session by the Relief Society Singing Mothers singing: "In Heavenly Love Abiding," conducted by Sister Florence J. Madsen.

The opening prayer will be offered by Elder Francis M. Zimmerman, president of the Long Beach Stake.

Singing by the Singing Mothers, "In Heavenly Love Abiding."

Elder Francis M. Zimmerman, president of the Long Beach Stake offered the opening prayer.

President David O. McKay:

The invocation was just offered by President Francis M. Zimmerman of the Long Beach Stake, California.

The Relief Society Singing Mothers will now sing: "The Lord's Prayer," conducted by Sister Florence J. Madsen.

"The Lord's Prayer" was sung by the Singing Mothers.

President David O. McKay

President David O. McKay:

The passing of years and the repetition of experience fail to lessen the great responsibility of addressing the congregation in this great tabernacle and others listening in over the radio. I have prayed and now pray for the inspiration of the Lord, that I may be able to perform this duty acceptably to him and to you, my brethren and sisters.

What I have in mind I should like to associate with this passage of scripture taken from Matthew:

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

"For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."
"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? (Matt. 16:26.)"

"For the Son of man shall come in the glory of his father with his angels; and then he shall reward every man according to his works." (Matt. 16:24.)

Before emphasizing one or more particular points contained in that remarkable passage, I should like to give a brief report regarding some activities of the Church since our conference six months ago. During that interim the Church has been moving forward most encouragingly. Priesthood quorums have increased in number, particularly in the mission field, and, through the efficient efforts of the priesthood committees among the General Authorities, a greater enrollment in the quorums generally has resulted. There are today in the stakes and missions of the Church 237 high priests quorums; 449 seventies quorums and 17 units; 1,750 elders quorums and two units; 171 quorums and 1,725 groups of priests; 737 quorums, and 1,230 groups of teachers; 1,988 quorums, and 551 groups of deacons.

Those are all organizations established by revelation for activity in spiritual things, as well as temporal, for boys, and for young men under nineteen years of age, most of them seventeen and eighteen.

The general boards of auxiliaries are functioning efficiently, and local organizations are cohering with them in earnest efforts to instill high ideals in the minds of childhood and youth.

It is a sobering thought, my brothers and sisters, to realize that all quorums, all auxiliaries, all Church schools, seminaries, institutes, colleges, the Church university, all Church edifices, all preparations of lessons, the expenditure of hundreds of thousands of dollars monthly for the publication of books, equipment, illustrative material, and so forth -- all efforts of thousands of officers and teachers -- are for one purpose: namely, the education and proper training of your boys and girls and the edification of all members of the Church. Everything that has been and is now being done points to that one general purpose. Do you appreciate it by cooperating with these forces and sending your young children, and your young men and women to these various organizations in the Church? If not, you are shirking part of your duty.

We have only words of commendation to the Twelve, the Assistants to the Twelve, and other General Authorities, including the Presiding Bishopric; to the general boards, the members of the general Church building committee, the stake and ward officers, each and all working for the good of the individual to bring to pass the Lord's purposes, who declared: "... this is my work and my glory bring to pass the immortality and eternal life of man." (P of G P, Moses 1:39.)

You will be interested to learn that since the first of the year there have been 136 Church edifices dedicated. It is estimated that in the final quarter of 1956 there will possibly be added to this number forty-four more buildings, making a total of buildings dedicated in English-speaking wards and stakes and missions of 180.

In foreign missions it is estimated that there will be somewhere in the neighborhood of fifty to sixty houses of worship dedicated in this year 1956, making a total in all of approximately 240.

A means to an end! From the standpoint of numbers and material prosperity, therefore, the Church has every reason to be encouraged. All these things, I repeat, are means to the perfecting of the soul that is the end.

The great question is: Have we progressed spiritually as well as in these physical and teaching organizations? The answer is yes.

The accomplishments before mentioned, the efforts put forth, are in themselves really expressions of spirituality, and here we offer in our hearts a prayer that God will bless the total membership of the Church who have contributed of their means, talents, and efforts to the accomplishment of the purposes named, the means, and structures and Church edifices especially. It is marvelous what you have done.

"Every noble impulse, every unselfish expression of love, every brave suffering for the right; every surrender of self to something higher than self; every loyalty to an ideal; every unselfish devotion to principle; every helpfulness to humanity; every act of self-control; every fine courage of the soul, undefeated by pretense or policy, but by being, doing, and living of good for the very good's sake is spirituality."

And our text emphasizes the fact that the human being consists of spirit and body: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26.)

Indeed, man's earthly existence is but a test, whether he will concentrate his efforts, his mind, his soul upon things which contribute to his comfort and gratification of his physical instincts and passions, or whether he will make as his life's purpose and aim the acquisition of spiritual qualities.

The spiritual road has Christ as its ideal, not the gratification of the physical, for he that would save his life, yielding to that present gratification of a seeming need, will lose his life.

If he would seek the real purpose of life, the individual must live for some thing higher than self. He hears the Savior's voice saying: "I am the way, the truth, and the life." (John 14:6.) Following that voice, he soon learns that there is no one great thing which he can do to attain happiness or eternal life. He learns that "life is made up not of great sacrifices or duties, but of little things in which smiles and kindness and small obligations given habitually are what win and preserve the heart and secure comfort."

Spirituality, our true aim, is the consciousness of victory over self and of communion with the Infinite. Spirituality impels one to conquer difficulties and acquire more and more strength. To feel one's faculties unfolding and truth expanding the soul is one of life's sublimest experiences. Would that all might so live as to experience that ecstasy!

Being "honest, true, chaste, benevolent, virtuous, and in doing good to all men" are attributes which contribute to spirituality, the highest acquisition of the soul. It is the divine in man, the supreme, crowning gift that makes him king of all created things.

The spiritual life is the true life of man. It is what distinguishes him from the beasts of the forests. It lifts him above the physical, yet he is still susceptible to all the natural contributions that life can give him that are needful for his happiness or contributive to his advancement. "Though in the world, not of the world." (See John 8:23.)

Jesus taught that men and women fail to live truly, unless they have spirituality. In Jefferson's Life and Teachings of Jesus, we read that the spiritual force underlies everything, and without it nothing worthwhile can be accomplished. And I quote: "Spiritual needs can be met only by spiritual means. All government, laws, methods, and organizations are of no value unless" spirituality guides them. All "men and women are filled with truth," with this spirituality and "righteousness, and mercy. Material things have no power to raise the sunken spirit. Gravitation, electricity, and steam are great forces, but they are all powerless to change the motives of men and women." "Except a man be born again, he cannot see the kingdom of God." (See John 3-3.)

Spirituality and morality as taught by the Church of Jesus Christ are firmly anchored in fundamental principles from which the world can never escape even if it would, and the first fundamental is a belief among the members of the Church who are truly converted, a knowledge the existence of God the Father and his Son Jesus Christ. Children of the Church are taught, at least should be taught, to recognize him and to pray to him as one who can listen and hear and feel just as an earthly father can listen and hear and feel, and they have absorbed into their very beings, if taught rightly, from their mothers and their fathers, the real testimony that this personal God has spoken in this dispensation.

Inseparable from the acceptance of the existence of God is an attitude of reverence, to which I wish now to call attention most earnestly to the entire Church. The
Christ and his gospel mankind will be brought back into his presence, I bear witness to you, and to the world, in the name of Jesus Christ. Amen.

“Ask, and ye shall receive; knock, and it shall be opened unto you.” (D & C Sec 4.)

“Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

Therefore, if ye have desires to serve God ye are called to the work; for behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth last day.

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the

Thus, a marvelous work is about to come forth among the children of men.

“Then shall the righteous shine as the sun in the kingdom of their father.” (Matt. 13:43.)

I repeat now:

For what is a man profited, if he shall gain the whole world, [physical desires, gratification of appetites, money, wealth] -- gain the whole world, and lose his own soul?

If any man will come after me, let him deny himself, and take up his cross, and follow me.

I repeat now:

“...make not my Father's house an house of merchandise.” (John 2:16.) Making and spending money, even in conversation, faultfinding, and particularly gossiping about neighbors in a house of worship, are essentially violations of this command given nearly two thousand years ago.

If there were more reverence in human hearts, there would be less room for sin and resultant sorrow; more capacity for joy and gladness. To make more cherished, more adaptable, more attractive this gem among brilliant virtues, is a project worthy of the most united and prayerful efforts of every officer, every parent, and every member of the Church.

Three influences in home life awaken reverence in children and contribute to its development in their souls. These are: first, firm but Gentle Guidance; second, Courtesy shown by parents to each other, and to children; and third, Prayer in which children participate. In every home in this Church parents should strive to act intelligently in impressing children with those three fundamentals.

Reverence in the houses of worship: Churches are dedicated and set apart as houses of worship. This means, of course, that all who enter do so, or at least pretend to do so, with an intent to get nearer the presence of the Lord than they can in the street or amidst the worries of a workaday life. In other words, we go to the Lord's house to meet him and to commune with him in spirit. Such a meeting place, then, should first of all be fitting and appropriate in all respects, whether God is considered as the invited guest, or the worshipers as his guests.

Whether the place of meeting is a humble chapel or a "poem in architecture" built of white marble and inlaid with precious stones makes little or no difference in our approach and attitude toward the Infinite Presence. To know God is there should be sufficient to impel us to conduct ourselves orderly, reverently.

In this regard, as members of the Church in our worshiping assemblies, we have much room for improvement. Presiding authorities in stake, ward, and quorum meetings, and especially teachers in classes, should make special effort to maintain better order and more reverence during hours of worship and of study. Less talking behind the pulpit will have a salutary effect upon those who face it. By example and precept, children should be impressed with the inappropriateness of confusion and disorder in a worshiping congregation. They should be impressed in childhood, and have it emphasized in youth, that it is disrespectful to talk or even to whisper during a sermon, and that it is the height of rudeness, excepting in an emergency, to leave a worshiping assembly before dismissal.

One of the most pronounced outbursts of Jesus' indignation was caused by the desecration of the Lord's temple. As he overturned the tables of moneychangers and ordered out those who were bartering and trading in the holy sanctuary, he gave a warning admonition that has come down through the centuries:

...not my Father's house an house of merchandise."

"For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.

"For the Son of man shall come in the glory of his Father with his angels: and then he shall reward every man according to his works." (Matt. 16:24.)

In these words of the Savior we have designated either by direct statement or implication four eternal truths

First, the existence of God our Eternal Father.

Second, the divine Sonship of Jesus Christ.

Third, that man has a spirit as well as a body, and he may direct his life to serve him,

Fourth, that soul development results from complete control of physical desires and passions.

With that scripture in conclusion I desire to call attention to another fundamental truth:

fourth, that soul development results from complete control of physical desires and passions.

But to know God is there should be sufficient to impel us to conduct ourselves orderly, reverently.

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One step after another leads to a life of peace. How much better the world could be and would be if we could be conscious of the spiritual forces, inspiring such beauty in the character, building our faith, prompts us to live nearer our Heavenly Father and more fully to keep his commandments.

If there is righteousness in the heart, There will be beauty in the character. If there is beauty in the character, There will be harmony in the home. If there is harmony in the home, There will be order in the nation. If there is order in the nation, There will be peace in the world.

So it is here this morning. We have heard President McKay quote this verse which I would like to give on this occasion. It is so appropriate.

It is very much like the feelings and emotions that are stirred within us when we attend a funeral service. Our hearts are drawn in love and sympathy, and we leave them.

There are three things, my brethren and sisters, that I would like to touch on in connection with these scriptures which I have read. Time will not permit my enlarging on them.

Then Peter taught them the basic principles of the gospel, that they should repent and be baptized for the remission of their sins; and he promised them that they, too, would have the blessings of the Holy Ghost which had rested upon him and others of the Twelve. Later, we find Peter and John going up to the temple.

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

Who seeing Peter and John about to go into the temple asked an alms.

And Peter, fastening his eyes upon him with John, said, Look on us.

And he gave heed unto them, expecting to receive something of them. [Something material.]

Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

And he leaping up stood, and walked, and entered with them into the temple, walking and leaping, and praising God.

And all the people saw him walking and praising God:

And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. (Acts 3:1.)

When the fame of this miracle spread, people gathered from near and far to listen to the message, as they had on the Day of Pentecost. Among these people were some who doubtless had participated in the crucifixion of Jesus. They had not realized what they had done. Then Peter, preaching to them, said:

And now, brethren, I wot that through ignorance ye did it, as did also your rulers, [I know, using the old English expression, "I wot," I know that through ignorance ye did it, as did also your rulers.]

But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord

And he shall send Jesus Christ, which before was preached unto you:

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

And Peter taught them the basic principles of the gospel, that they should repent and be baptized for the remission of their sins; and he promised them that they, too, would have the blessings of the Holy Ghost which had rested upon him and others of the Twelve. Later, we find Peter and John going up to the temple.

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*The Prophet Joseph Smith interpreted this prayer as referring to the Roman soldiers.

So Peter said, I know that what ye did ye did in ignorance; therefore, repent. What a blessed privilege, and what a source of consolation it is, to know that it is in our knowledge of things for which we are held responsible. The Lord recognizes that his children are not always aware of the things required of them, and hence his compassion and love are extended to his children. The great principle of repentance is vouchsafed to them, that they may turn from error and evil and return to God and feel the power of these blessings that come through faithfulness and devotion to his work when once his work is understood by his children. So we have in this a message of hope.

Finally, as Peter said, "Repent and be converted." We need conversion in our homes. We need to correct some of the practices of faultfinding, of misconstruing motives.

Now we are in the throes of a political campaign. Whatever we do, brethren and sisters, let us not impute the motives of our brethren because they do not agree with us; and may they not question our motives. Let us recognize principle. We may disagree with our neighbors as to policy or methods, but let us not question the integrity of anyone. This leads to bearing of false witness. It leads to enmity and the cankering of one's soul. I think much of the unhappiness found in homes is due to faultfinding and question of motives. We need to cultivate the spirit of understanding and forbearance. We can have this spirit if we kneel together in prayer and if we show a sympathetic interest in one another's problems, in the problems of our children. Be interested in them and in their well-being.

I was impressed recently in going into the home of one of our stake presidents in Logan. He and his wife have two lovely boys. One of them was going out on a Scout trip during the week to win a merit badge. Do you know that good mother of the boy who was only twelve years old was taking her sleeping bag and going to camp out with him under the stars to give him guidance and help, knowing the in his extreme youth he needed that guidance?

Maybe we may not only be able to proclaim the truth in word, but also in deed! May we be able to take from this meeting the spirit of this solemn occasion with its impressiveness into our homes, our wards and stakes, and, above all, into our lives, I humbly pray in the name of Jesus. Amen.

President David O. McKay:

Elder Clifford E. Young, Assistant to the Twelve, has just spoken to us. Bishop Thorpe B. Isaacson of the Presiding Bishopric will be our next speaker.

BISHOP THORPE B. ISAACSON First Counselor in the Presiding Bishopric

President McKay, President Richards, President Clark, my dear brothers and sisters and friends of the radio and television audience, I wish every person in this vast congregation could stand here and look at this beautiful sight, with a background of these beautiful Singing Mothers. I humbly pray that I may have an interest in your faith and prayers, that I shall say nothing that will detract from the beautiful addresses that we have already listened to.

There is great strength that comes to those who attend the sessions of the general conferences of the Church, or to those who listen to them over radio and television. Those who read the conference messages will be strengthened in their faith because these conferences, in the planning of them, everything that is said and done here is done under the inspiration of God, our Eternal Father. You must know, of course, that we come to you very humbly, full of love, prayerful, and dependent upon the Lord.

I would like to use as my theme for a few moments verses five and six from the third chapter of Proverbs. My reason for deciding upon this theme is that recently I have had contacts with a few young men, fine young men, who for one reason or another have been confused. Teachers have disturbed them, and they were seeking counsel.

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.

That is the best advice that I could give to any person who may be disturbed. I think to follow that course would give us the answer to any problem or any sorrow or any disturbance with which we may now or later be confronted.

"Lean not unto thine own understanding." That scripture reminds me, if I may inject it without being misunderstood, of the proceedings at the inauguration nearly four years ago of President Dwight D. Eisenhower, where he bowed his head and prayed because he felt the need for divine aid and guidance.

That same course has been followed by other great leaders. In fact, as I have tried to study great men, I could not find one who has not followed that same practice. This was even true of Jesus, the Son of God, as he went into the Garden of Gethsemane. It was my pleasure to stand there a couple of years ago, in Jerusalem, and when I think now of the Garden of Gethsemane on the outskirts of Jerusalem, I think of the place where Jesus, the Son of God, went to pray. He did not lean on his own understanding, but there he went, not once, but on many occasions, seeking strength from his Father. This was particularly true the night before his crucifixion when he desired to be blessed and sustained by his Father to go through the ordeal that was to face him on the morrow.

Our beloved Prophet Joseph did not lean on his own understanding. No, he went into the Sacred Grove to seek divine guidance. As I stood on the banks of the Susquehanna River some months ago, I could not help thinking of the visit that Joseph and Oliver made to the banks of that river when they needed divine guidance, and they could not lean on their own understanding. They went to that secluded place close to his home where they, too, knelt down on their knees and asked God to reveal his will unto them, and he sent a heavenly messenger, John the Baptist, to deliver his message. "Lean not unto thine own understanding." I have always felt bad to think that that great organization as we know the United Nations, composed of representative leaders throughout the world—studying and planning and trying to solve the problem of a lust and everlasting peace, do not open their sessions with prayer. A man who attended that session once reported to me that he went away from there sad. There was confusion; there was anger; there was disagreement. There had been no petition to the Lord asking for divine guidance, and yet the very peace of the world largely hinges on that great body of men. Because some disbelieve and some will not admit divine guidance, we are denied the blessings that would result if that very important group of men would call upon the Lord for inspiration and guidance.

What would our Founding Fathers think of that? Our Pioneer fathers? Our Pilgrim fathers, and those who formed the Constitution of this land? They did not lean on their own understanding. I hope the leaders of the nations of the world will change that policy in the United Nations and lean not on their own understanding.
What must we do to "receive" his gift? The answer of the prophets has been the same, both anciently and in this dispensation, both in the eastern hemisphere and the through the Prophet in 1832, but he understands also that in the plan of God it is necessary that we accept this free gift if we would enjoy all of our eternal possibilities. For the Lord told his people and that all who are willing and obedient may enjoy the blessing of God's great gift of eternal life.

Many of our large universities have now experienced a great growth in undergraduate study for religious courses, and many churches are now attracting crowds that overflow their meetinghouses. Attendance at religious courses has doubled. Many colleges and universities now hold what they call a "Religious Emphasis Week," and specialists have found that eighty percent recognize the need for religious faith, and now there are very few who will admit atheism. "Lean not on thine own understanding."

Religion in all its forms is very popular and a significant topic in formal debates and common conversation by intelligent people today. In the educational world, the indifference long accorded religion has now given way. It was only in recent years that the study of theology was merely tolerated. Today it is almost a universal acknowledgment that the study of religion rightfully belongs to everyone.

That new interest in religion is widespread, and many have come to recognize that science alone cannot measure up to expectations in providing answers to the deepest questions of religion, and sometimes religion has something tremendous to say in the present world struggle. This change or revival is one of honest and intelligent inquiry, and students are approaching courses with openness.

It would be well if all students would place religion first in their lives, and this would give them faith in living in the world today, as well as in tomorrow's world. The love of God and the seeking of his divine guidance will lend strength to the soul of every person.

Young people, ask and it shall be given. Watch your thinking, young people. Do not let anyone disturb your thinking. There may be those who lack the faith of your forefathers. Remember, you are today where your thoughts have brought you. You will be tomorrow, and the next day, and every day where your thoughts will take you. "In all thy ways acknowledge him." Keep your ideals. Ideals are like the stars: You cannot touch them with your hands, but like the mariner, you can use them for your guidance; and if you follow them, they will light the way, and you will reach your destination.

The Church has been the fountainhead of good over the centuries, and its spiritual message of God's love for man has brought, not only comfort and pureness of heart to men and women down through the ages, but it has also inspired them to the heights of achievement when they turn to God for strength.

Religion again is "intellectually respectable" and sound. Students and teachers have a growing disposition to seek faith in God, and they realize that the ultimate answers lie far beyond the reach of scientific research.

President David O. McKay:

Bishop Thorpe B. Isaacson of the Presiding Bishopric has just addressed us. The Choir and Congregation will now join in singing, "O Say, What Is Truth?" under the direction of Elder J. Spencer Cornwall. After the singing Elder Marion D. Hanks will address us, and he will be followed by Elder Marion G. Romney, who will be our concluding speaker.

The Choir and congregation joined in singing the hymn, "O Say, What Is Truth?"

Elder Marion D. Hanks of the First Council of Seventy will now speak to us.

Elder Marion D. Hanks

Elder Marion D. Hanks of the First Council of the Seventy

The Gospel of Jesus Christ teaches us that the salvation and exaltation of men are made possible solely through the graciousness and goodness and love of God in his gift to us of his Divine Son, whose life exemplified the Father's purposeful plan for abundant living and whose sacrificial death made available to us and gave us a vision of our eternal possibilities as children of God. From the record of Nephi we read these impressive words:

For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do. (2 Nephi 25:23.)

The records of latter-day revelation, as well as those of former days, attest to the great truth that through the atonement of Christ all men will certainly be resurrected, and that all who are willing and obedient may enjoy the blessing of God's great gift of eternal life.

The Latter-day Saint understands that through the gift of God, through the great atoning sacrifice of his Divine Son, all that we might achieve is made possible for us, but he understands also that in the plan of God it is necessary that we accept this free gift if we would enjoy all of our eternal possibilities. For the Lord told his people through the Prophet in 1832,

For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift. (D & C 88:33.)

What must we do to "receive" his gift? The answer of the prophets has been the same, both anciently and in this dispensation, both in the eastern hemisphere and the
Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Acts 2:38.)

Nephi in his parting testimony expressed his feeling of compassion for his own people, for the Jew, and for the gentile, and said:

But behold, for none of these can I hope except they shall be reconciled unto Christ, and enter into the narrow gate, and walk in the straight path which leads to life, and continue in the path until the end of the day of probation. (2 Nephi 33:9.)

And after bearing his witness of the Messiah to his people this same prophet said:

For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost. (Ibid., 31:17.)

And this is my gospel-pentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost. (D & C 39:5)

There is one other thought companion to these. Testifying that fundamental to everything we believe and hope for and have faith in is the great sacrifice of the Son of the living God, knowing that he requires of us that we accept his great gift, there is something else necessary if we are to enjoy the high spiritual possibilities which it is within our capacity to achieve. Let me refer to the teachings of Nephi to his people after he had taught them faith, repentance, baptism, and the reception of the gift of the Holy Ghost, as previously quoted. Said he,

And then are ye in this straight and narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son; . . .

And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.

Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life.

And now, behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God. . . . (2 Nephi 31:18.)

We accept with all our souls the absolute efficacy and essentiality of the atonement of Christ. We attest to the words of Peter and of other prophets ancient and modern that it is necessary for us to accept our Heavenly Father’s gift by obedience to what we know as the first principles and ordinances of the gospel. We know also that if we are to enjoy the high possibilities for which we are created and which we might desire as children of God, we must build upon our faith and obedience with right thinking and well-doing. We must press forward with steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Through so doing, if we endure to the end, we shall have eternal life. There is no other way.

I testify of this in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Marion D. Hanks of the First Council of Seventy has just addressed us. Elder Marion G. Romney of the Council of the Twelve will be our concluding speaker.

My beloved brethren and sisters: The very short talk just given by Brother Marion D. Hanks reminds me of an experience I had in Provo in the early days of my ministry. While I was attending a Utah Stake conference, President Roy Murdock showed me through a recently remodeled Church edifice. I expressed satisfaction with it and remarked that I thought they had everything in it that they would need. He said, “Yes, Brother Romney, we have everything we need except a trap door behind the pulpit to let the speakers through when they talk too long.”

We do not need a trap door here for Brother Hanks. I appreciate very much his yielding so much time to me.

I was tremendously moved by President McKay's opening address. With it he set this conference on a very high spiritual plane. I have also enjoyed what the brethren who have followed him have said. I am sure that what I shall say will be anti-climax to President McKay's great talk, but I hope it will be in harmony therewith. I invite you to join with me in praying that our Heavenly Father will bless us these few minutes while I speak, to the end that we may conclude this meeting on the same high plane on which President McKay launched it.

I have in mind making a few remarks about “the perfecting of the saints,” which Paul listed first when, in writing to the Ephesians, he set forth the purposes for which Church officers and teachers were given. You will remember that he said:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints. . . . (Eph. 4:11.)

It has been said that the major responsibilities resting upon the membership of the Church may be classified under three heads:

1. Preaching the gospel.
2. Performing vicariously the saving ordinances of the gospel for the dead.
3. Perfecting the Saints.

As to the preaching of the gospel, our obligation is to carry it “unto the ends of the world,” “unto every nation, and kindred, and tongue, and people,” “and before kings and rulers.” (D & C 1:23; 133:37.)
It is thrilling to contemplate the progress being made in carrying out this great commission. I am sure we shall all be inspired anew when we hear Elders Moyle and Bernnion report their recent tours of the South American and the European missions.

In similar vein, our present leaders are continually putting us in remembrance of the importance of living the gospel. They are repeatedly urging us to gird up our loins and take upon us the whole armor of Christ. We heard President McKay make the plea this morning, and only recently and on more than one occasion, we have heard the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure. (D. H. C., p. 380.)

After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost . . . then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord Almighty himself has said that the perfection upon which exaltation hangs, I repeat, is an individual matter. It is conditioned upon the observance of celestial laws as they apply to earth life. The Word of Wisdom is one of them, so also are chastity, tithing, observance of the Sabbath day, prayer, honesty, industry, love of God and fellow men, patience, kindness, charity, and all the rest of the principles and ordinances of the gospel of Jesus Christ. Each individual who observes one or more of these laws shall receive the blessings predicated thereon, and each Church member who will, with all the energy of his soul, diligently strive to live them all, shall receive the blessings predicated upon such striving. Eternal life, the greatest gift of God, is that blessing, and it will follow the living of the gospel as the night the day, regardless of statistics or averages, of or what others think or say or do, for the Lord Almighty himself has said that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am. (D & C 93:1.)

... every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am. (D & C 93:1.)

The converse, that every member of the Church who refuses to do so will fall short of the glory of God, is just as true, for the Lord has also said that no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end. (3 Nephi 12:48; 1 John 3:3.)

Because there are so many people about us who have no vision of the goal to which we are inspired by the gospel, we are in danger of becoming surfeited with the things of the world and are apt to slacken in our daily striving to move onward in our quest for eternal life. It has therefore been one of the burdens of Church leadership in all dispensations to encourage the Saints to keep these things constantly in their remembrance.

Peter the chief apostle, was deeply concerned about this matter when, almost within the shadow of his own cross, he penned his second and, so far as we know, his last epistle. Greeting the saints, who he said had "obtained like precious faith" with him, he reminded them that they had been rescued from the lusts of this world and brought into glory and virtue through the righteousness of Christ. He assured them that by possessing themselves of the Christian virtues he enumerated, and which President McKay this day repeated in our hearing, they could be made "partakers of the divine nature."

"For," said he,

... if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fail:

For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;

Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.

Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. (2 Peter 1:8.)

The Prophet Joseph Smith in his day over and over again pleaded with the Saints in the very words of Peter to make their "calling and election sure." Explaining what he meant by this admonition he said,

After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost . . . then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure. (D. H. C., Vol. 3, p. 380.)

In similar vein, our present leaders are continually putting us in remembrance of the importance of living the gospel. They are repeatedly urging us to gird up our loins and take upon us the whole armor of Christ. We heard President McKay make the plea this morning, and only recently and on more than one occasion, we have heard...
President McKay urge us to become "partakers of the divine nature," think this is one of his favorite quotations, ich Peter says we may do by escaping through the righteousness of Christ “the corruption that is in the world through lust.” (2 Peter 1:4.)

Let us be reminded that we came into the Church of Jesus Christ through a cleansing and a purifying process. Believing that Jesus brought about our resurrection and put into operation the great plan of mercy by which our sins may be washed away in his blood, we developed a faith in him which moved us to repentance in the hope that, by complying with the saving principles of the gospel, might be raised unto life eternal and gain an exaltation "through the atonement of Christ and the power of his resurrection.” (Moroni 9:41.)

Then, in final preparation for Church membership, and as evidence of our willingness to take upon us the name of Christ and of our determination to keep his commandments, we were baptized by immersion for the remission of sin. As Jesus came forth from the tomb with a glorified body, having left all corruptibility in the grave, so we through baptism should have buried in the watery grave the corruption of our sins, and come forth to walk in newness of life, never again to return to worldly lusts. Thus prepared we were confirmed members of the Church and given the gift of the Holy Ghost. Through these principles and ordinances we were cleansed and purified. Having thus washed our garments in the blood of Christ, we entered through the straight gate and stood redeemed on the narrow way which leads to life eternal. It should have then been, and it should now be, the controlling desire of every Church member, and it is the desire of every member who is on the way to eternal life always to retain this redeemed status.

With complete surrender to the spirit of the gospel let us, honestly and without guile, search our own souls and find the weakness which presently impedes our upward climb to eternal life. If that weakness be faultfinding, evil speaking of the Lord's anointed, or profaning the name of Deity, let us desist. If it be neglecting our prayers, let us pause night and morning in our mad rush and kneel with our families and in our secret chambers while we pour out our souls in thanksgiving and petition, until hungering and thirsting after righteousness we are filled with the Holy Ghost. If it be failure to obtain the sealing ordinances of the temple for ourselves and families, let us study preparatory to enter that holy place and obtain them before it is too late. If it be the giving way to anger or appetite for the things forbidden in the Word of Wisdom, or surrendering to baser lusts; if it be desecration of the Sabbath or refusing to contribute of our time and means according to the laws of the Church for the building of the kingdom; whatever it be, let us find it, recognize it, and do something about it daily.

Let us resolve never to relax in our Striving for that perfection in ourselves which will bring us to eternal life. Doing so we can all measurably hasten that great day foreshadowed by Paul when he instructed the Saints that Jesus...
There are present on the stand this afternoon all the General Authorities excepting two, who are detained at home because of illness.

For those who are unable to enter the building, we announce that these services are being broadcast in the Assembly Hall and in Barratt Hall over a public address system and by television. These services are also being televised over KSL, Channel 5, of Salt Lake City, and are being heard over radio station KSL of Salt Lake City and by arrangement through KSL over 11 radio stations in Utah, Idaho, and Nevada, and three television stations in Utah and Idaho. The names of these stations have already been announced to the radio audience.

We desire to express our appreciation to these various radio stations for their courtesy in making available their time and facilities for these broadcasts.

We are favored again this afternoon by the presence of the Relief Society Singing Mothers from the Northern Utah Region, Ogden Region, and Summit Stake, with Florence J. Madsen conducting, and Frank W. Asper at the organ.

We shall begin these services by the Relief Society Singing Mothers singing, "Holy Lord God," conducted by Sister Madsen.

The opening prayer will be offered by Elder Ross C. Lee, president of the Gooding Stake.

The Choir will now sing, "Holy Lord God."

As announced by the President, the Singing Mothers sang as an opening number, "Holy Lord God."

President Ross C. Lee of the Gooding Stake offered the invocation.

President David O. McKay:

The invocation was offered by President Ross C. Lee of the Gooding Stake.

The Relief Society Singing Mothers will now favor us with, "The Twentyird Psalm."

Following this, President Joseph Fielding Smith will speak to us.

The Singing Mothers sang an anthem, "The Twentyird Psalm."

President David O. McKay:

President Joseph Fielding Smith of the council of the Twelve Apostles will be our first speaker this afternoon. He will be followed by Elder LeGrand Richards.

Joseph Fielding Smith

PRESIDENT JOSEPH FIELDING SMITH Of the Council of the Twelve Apostles

I address my remarks not only to those who are assembled here, but also to those who are scattered abroad, many of whom may not be members of the Church.

The Lord said that in the mouth of two or three witnesses, all things should be established, and he has always had witnesses who could bear testimony of this truth by divine revelation and appointment.

When he sent the missionaries out in the early days after the restoration of the gospel, the Lord said he sent them that they might "be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you."

"Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor.

"Therefore, they are left without excuse, and their sins are upon their own heads." (D & C 88:80.)

So the words that are spoken by those who are commissioned and have the authority to bear witness of the truth are binding not only upon the members of the Church, but also upon all unto whom this message comes.

In regard to the coming forth of the Book of Mormon, the Lord said that he would choose witnesses. There should be three special witnesses that should bear record to the world, and said he:

"And there is none other which shall view it, save it be a few according to the will of God, to bear testimony of his word unto the children of men; for the Lord God hath said that the words of the faithful should speak as if it were from the dead."

"Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good will he establish his word; and wo be unto him that rejecteth the word of God!" (2 Ne. 27:13.)

I shall not take time to read the testimonies of the Three Witnesses, nor of the Eight Witnesses to the Book of Mormon. These are published in each copy of that book. The testimony of Oliver Cowdery, David Whitmer, and Martin Harris was that in the presence of an angel they beheld the record from which the Book of Mormon was translated, and had the privilege of examining it in the presence of that heavenly being, and the voice of the Lord sounded to them from the heavens calling upon them to bear witness of this truth, to every nation, kindred, tongue, and people.

Eight other witnesses beheld the plates, but not in the presence of an angel. These are the witnesses spoken of in the Book of Mormon, whom the Lord said he would call to bear record of the truth of this Book of Mormon.

All those who have heard of the Book of Mormon, all those who have read it, have had the opportunity to read the testimonies of Oliver Cowdery, David Whitmer, and Martin Harris, who bore solemn testimony to the truth of this record, that is, of its being revealed. If they refuse to read (and yet their attention has been called to this fact, that the Lord has spoken, that he has given into the hands of the world today the record of those people who lived anciently) and they turn away and reject it, they will have to answer for it before the Judgment seat of God.

And wo be unto those who take it upon themselves to fight these revelations.

I bear witness to you that the Lord has made it very clear to me by revelation which I have received, and many of you who are here present can bear witness likewise,
that these things are true, and that is the privilege of any sincere person who will endeavor to read with a prayerful spirit and a desire to know whether the book is true or not; and he will receive that testimony according to the promise that was made by Moroni, who sealed the record to come forth in the Dispensation of the Fulness of Times.

I thought it would be well, however, to bring two testimonies here and read them, one from David Whitmer and one from Oliver Cowdery. When I read these, I am going to read the copies that I made from the original sources. This is not a copy from a copy, but a copy from the original, that I read to you.

This is a testimony of David Whitmer, given in Richmond, Missouri, March 19, 1881, and from the original document, which was published in the Richmond Conservator on that date.

Unto all nations, kindreds, tongues and people unto whom these presence shall come.

It having been represented by one John Murphy of Polo [Caldwell County], Missouri, that I had in a conversation with him last summer, denied my testimony as one of the three witnesses to the Book of Mormon.

To the end thereof, that he may understand me now if he did not then, and that the world may know the truth, I wish now, standing as it were, in every sunset of life, and in the fear of God, once for all to make this public statement:

That I have never at any time, denied that testimony or any part thereof, which has so long since been published with that book, as one of the three witnesses.

Those who know me best, will know that I have always adhered to that testimony. And that no man may be misled or doubt my present views in regard to the same, I do now again affirm the truth of all my statements as then made and published.

He that hath an ear to hear, let him hear: It was no delusion. What is written is written, and he that readeth let him understand.

And if any man doubt should he not carefully and honestly read and understand the same before presuming to sit in judgment, and condemning the light which shineth in darkness, and showeth the way to eternal life, as pointed out by the hand of God?

In the Spirit of Christ who hath said follow thou me; for `I am the life, the light, and the way.' I submit this statement to the world. God, in whom I trust being my judge, as to the sincerity of my motives and the faith and hope that is in me of eternal life.

My sincere desire is that the world may be benefited by the plain and simple statement of the truth.

And all the honor be to the Father, the Son and the Holy Ghost, which is one God. Amen.

This document bears the signature and endorsement as to the character of David Whitmer by the following citizens of Richmond, Ray County, Missouri.

We the undersigned citizens of Richmond, Ray County, Mo., where David Whitmer, Sr. has resided since the year A.D. 1838, certify that we have been long and intimately acquainted with him, and know him to be a man of the highest integrity and of undoubted truth and veracity even at Richmond, Mo., this March 19, A.D. 1881.

A. W. Doniphan
George W. Dunn, Judge of the Fifth Judicial Circuit.
T. D. Woodson, President Ray County Savings Bank
Jacob O. Child, Editor of Conservator
H. C. Garmen, Cashier Ray County Savings Bank
W. A. Holman, County Treasurer
J. S. Hughes, Banker, Richmond, Mo.
James Hughes, Banker, Richmond, Mo.
D. P. Whitmer, Attorney At Law James W. Black, Attorney At Law
L. C. Cantwell, Postmaster, Richmond, Mo.
Geo. I. Watson, Mayor
Jas. A. Davis, Revenue Collector
J. Hughes, Probate Judge and P. J. Ray County Courts
Geo. W. Trigg, County Clerk Rays County
H. W. Mosby, M.D.
Thos. McGinnis, Late Sheriff Ray County
W. R. Holman, Furniture Merchant
J. P. Quouisinbery, Merchant
Lewis Slaughter, Recorder of Deeds
G. W. Buchanan, M.D.
I AM SURE I express the feeling of every heart here today when I say that I have thrilled with the sessions of this conference up to this present moment. The music has been out of this world, and the prayers have been beautiful, and the instructions and counsel and advice and the testimonies of the brethren have been wonderful.

I pray that I may make a contribution that may be helpful to the final success of this conference.

I would like to say a few words about prophecy. I have always been a great believer in the words of the prophets. Through Isaiah the Lord said:

"I am God, and there is none like me,"

Declaring the end from the beginning. (Isa. 46:9.)

To me it seems that the prophets have laid out just about as completely and perfectly the great plan of the Lord with respect to this earth and the inhabitants thereof until the final winding up scenes when his kingdom shall have been established, and he shall come and reign as King of kings, as an architect does when he plans a building.

So I believe in prophecy. You remember when the Savior appeared to the two disciples on the way to Emmaus; as he listened to them he said: "O fools, and slow of heart to believe all that the prophets have spoken." (Luke 24:25.) And Peter tells us that "We have also a more sure word of prophecy; more sure than anything else, "...a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (2 Peter 1:19.)

I want to refer to two prophecies from the Book of Mormon. I quote the words of Moroni:

For the eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled.

Search the prophecies of Isaiah. (Mormon 8:22.)

Then I read a statement from Nephi:

In the days that the prophecies of Isaiah shall be fulfilled men shall know of a surety, at the times when they shall come to pass.

I know that they shall be of great worth unto them in the last days; for in that day shall they understand them; wherefore, for their good have I written them. (2 Nephi 25:7)

We are all here today in fulfilment of the words of the prophets, and I love the prophecies of Isaiah because it seems to me that he lived almost more in our day than
You will recall that when the angel Moroni appeared to the Prophet Joseph Smith three times during the night and the next morning, and this was when he was only a young man of eighteen, Moroni quoted from the eleventh chapter of Isaiah and told the Prophet that these things were about to come to pass, and I read from that chapter the following:

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people.

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

The envoy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. (Isa. 11:11.)

We read in the Book of Mormon, which President Joseph Fielding Smith has just been speaking, and you know how marvelously it has been preserved through the centuries and has been given to us in this dispensation, also in fulfillment of the words of the prophets that there was to be a record of Joseph joined to the record of Judah in the preface to the Book of Mormon, we read the purpose for which the Lord preserved it:

The Lord Jesus Christ as the Savior promised them it would be brought in the latter days.

The importance of this the Lord declared in these words: 

And they also of the tribe of Judah, after their pain shall be sanctified in holiness before the Lord, to dwell in his presence day and night, forever and ever. (Ibid., 133:35.)

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations, first upon the Gentiles, and then upon the Jews. (D & C 133:8.)

You know how literally the Church has fulfilled that command; the gospel is going to nearly every nation under heaven, and now into the Far Eastern countries, to the Japanese and the Chinese and the Koreans and the Filipinos and so forth, and the Lord said that it should go first to the gentiles and then unto the Jews. That is the command which the Lord gave unto the elders of the Church in this day.

Then the Lord says:

And it seems to me that the only way that the tribe of Judah can be sanctified to dwell in his presence forever and ever will be when we bring to them the gospel of the Lord Jesus Christ as the Savior promised them it would be brought in the latter days.

I quote again the words of the Lord to the Prophet Joseph in 1833:

Therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children;

And again, the hearts of the Jews unto the prophets, and the prophets unto the Jews; lest I come and smite the whole earth with a curse, and all flesh be consumed before me. (Ibid., 98:16.)

As I understand this command, we the prophets must turn our hearts unto the Jews, and then we may hope that they will turn their hearts unto us because of the message that we shall bring unto them through the restoration of the gospel in this dispensation. The importance of this the Lord declared in these words: 

The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. (Isa. 11:11.)

Now for a few moments I would like to refer to the second part of this promise, “and they also of the tribe of Judah, after their pain shall be sanctified in holiness before the Lord, to dwell in his presence day and night, forever and ever.” There is not time today to consider fully what the Lord is doing, according to his promise, in gathering the Jews back to the Holy Land. After two thousand years they now have a nation of their own and it is to be hoped that with the help of the Lord they can establish it in permanency and fulfill all the words of the prophets.

Then Isaiah says, “The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.” We are from Ephraim. The Lord expects us, since we are the custodians of his gospel as restored in these latter days, according to my understanding, to extend the hand of friendship to Judah, because after all we are all descendants of the prophets Abraham, Isaac, and Jacob, and we come under the promises that through their descendants should all the nations of the earth be blessed.

I do not know how the enmity and the envy between Ephraim and Judah can disappear except that we of the house of Ephraim, who have the custody of the gospel, should lead out in trying to bring to this branch of the house of Israel the blessings of the restored gospel.

In a revelation given to the Prophet Joseph Smith on November 3, 1831, the Lord said:

And they also of the tribe of Judah, after their pain shall be sanctified in holiness before the Lord, to dwell in his presence day and night, forever and ever. (Ibid., 133:35.)

And again, the hearts of the Jews unto the prophets, and the prophets unto the Jews; lest I come and smite the whole earth with a curse, and all flesh be consumed before me. (Ibid., 98:16.)

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And again, the hearts of the Jews unto the prophets, and the prophets unto the Jews; lest I come and smite the whole earth with a curse, and all flesh be consumed before me.

The Lord said again in a revelation given the day the Church was organized, in commanding and giving to Oliver through the Prophet Joseph the responsibility to carry the gospel to the nations of the earth:

And the first preacher of this church unto the church, and before the world, yea, before the gentiles; yea, and thus saith the Lord God, lo, lo! to the Jews also. Amen. (Ibid., 21:12.)

It would therefore appear that we have a great responsibility to preach the gospel unto the Jews.

We read in the Book of Mormon about which President Joseph Fielding Smith has just been speaking, and you know how marvelously it has been preserved through the centuries and has been given to us in this dispensation, also in fulfillment of the words of the prophets that there was to be a record of Joseph joined to the record of Judah in the preface to the Book of Mormon, we read the purpose for which the Lord preserved it:

Which is to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever -- And also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations . . .

If this book is to be a witness unto the Jew that Jesus is the Christ, manifesting himself unto all nations, it will be because we, the members of his Church, take this book unto them, and I am very happy to say to you today, those who may not know it, that the missionary committee has approval of the First Presidency to start preaching the gospel unto the Jewish people in some of the stakes of Zion where there are many of them residing, on somewhat of a trial basis to see if their hearts are inclined enough to be willing to accept the message that the Lord has for them.

I read a few words from Second Nephi:

And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews.
And it shall come to pass that my people, which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one. And I will show unto them that fight against my word and against my people, who are of the house of Israel, that I am God, and that I covenanted with Abraham that I would remember his seed forever. (2 Nephi 29:13.)

If the Jews are to have the records of the Nephites, it will be because we take these records to them.

When the Savior visited the Nephites, he promised them that the time would come when the Jews would have the fulness of the gospel preached unto them. I read:

And it shall come to pass that the time cometh when the fulness of my gospel shall be preached unto them. (3 Nephi 20:30.)

And then the Prophet Jacob in the Book of Mormon made this statement:

That he has spoken unto the Jews, by the mouth of his holy prophets, even from the beginning down, from generation to generation, until the time comes that they shall be restored to the true church and fold of God; when they shall be gathered home to the lands of their inheritance, and shall be established in all their lands of promise. (2 Nephi 9:2.)

It seems to me that now that the Jews are being "gathered home to the lands of their inheritance" and are being "established in all their lands of promise," that this is the time when "they shall be restored to the true Church and fold of God"; and this can only be done through our preaching the gospel unto them.

I do not know how familiar you are with the history of the Jewish people, but they have suffered, it seems to me, as few if any people who have ever lived upon the face of this earth; they have been driven from country to country; their people have been ravaged and put to death; parents have been separated from each other; their children have been put to death because they have been accused of things that they were never responsible for. That is all in fulfillment also of the words of the prophets.

It is my privilege to be personally acquainted with quite a few converted Jews of prominence, and I find in their hearts the same love of God, the same love of the truth, the same testimony of the divinity of the work, that you and I have, and I would like to have read to you some of their testimonies, but time will not permit. I have burning in my soul a testimony that if we will be kind to them, the Lord will richly reward us for every kindness we show unto these, our brethren of the house of Israel.

There is a question with some as to when the times of the gentiles shall be fulfilled. The gospel came first to the Jews in the Meridian of Time, and then to the gentiles, and the promise was that in the latter days it would come first to the gentiles and then unto the Jews. But you will recall that the Lord did not wait until all the Jews were converted before he sent the gospel to the gentiles, through that marvelous vision and experience Peter had. It seems to me that if we wait until all the gentiles are converted before we take the gospel to the Jews, we shall never convert the Jews; and yet the Lord promised them that the fulness of his gospel would be preached unto them. We have a few faithful missionaries working with the Jewish people and we are getting some encouragement and I extend to all of you Latter-day Saints an invitation to help these missionaries and to help in this great movement, according to the promises of the Lord, through showing kindness to them; and I bear you my witness that if you will do this the Lord will bless you for it, as he will for all that you do for the building of his kingdom in the earth, and I leave you my love and blessing in the name of the Lord Jesus Christ. Amen.
I PRAY FOR the blessings of the spirit of the Lord. It has been my high privilege through the years to address myself largely to the young people of this Church. Today, with fathers and mothers and grandfathers and grandmothers wanting to take the liberty of speaking to them all. Through the years one commandment has been intensified because of my travel in many lands, and my association with many people, to make it really part of my life. I recite briefly the fourth commandment: Keep the Sabbath day holy.

In the Old Testament we read that keeping the Sabbath was made a sign between Jehovah and the Israelites:

Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord.

(May I inject, for I sense deeply to whom I am talking. Yes, I appeal to you to keep the Sabbath day holy. Meetings, meetings, meetings, but never lose sight of the great commandment of God to keep the Sabbath day holy.)

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. (Ex. 31:15.)

This counsel still remains with us today, and brings its many blessings to us. Elder John A. Widtsoe has said: "Keeping the Sabbath day builds a man physically, mentally, and spiritually. Physically he may rest and have a change of occupation. Mentally, because he is engaged in quorum and other meetings, private reading and studying. Spiritually, because the day is dedicated to the Lord. Spiritual communion, contemplation, these are two essentials of the Sabbath: It is a day of rest. It should be kept holy."

On the Sabbath day every person shall attend religious meetings; fast, if desired, but always fast on the day designated as fast day; partake of the Sacrament, another opportunity, with all its great teachings; bear testimony of the Lord's truth and goodness. I call your attention especially to the next: Make right any misunderstandings with your fellow men. Do all things with singleness of heart toward the divine purpose of the Sabbath day. It then becomes a day of blessing, rejoicing, and prayer. When this is done, living satisfaction comes from a Sabbath well kept.

Latter-day Saints of today often face the question: "Are we expected to observe the Sabbath day in the spirit in which the original commandment was given, or have changing conditions modified and liberalized our living so that we may engage in some activities which in the past have been banned?" To every Latter-day Saint the answer is: Keep the Sabbath day holy. The command to observe the Lord's day was first given as one of the Ten Commandments to the children of Israel from Mt. Sinai. Since that time it has been reiterated in every dispensation.

The Bible is clear, but as far as that record is concerned, to its very end Sabbath observance continues to be the law of the Lord, The Book of Mormon definitely makes the same commandment a part of the gospel teaching. The Doctrine and Covenants, the most modern scripture, confirms this teaching, and enjoins strict observance of the Sabbath day. At no time has there been any pronouncement, scriptural or otherwise, to change the commandment. Therefore, regardless of what other churches may sanction, Latter-day Saints are under the obligation to give strict observance, to rest from their labors, and to pay devotion to the Most High.

Advance preparation could limit even household duties to a minimum. On Saturday in my grandmother's home the shoes were polished and placed in rows. Pies were baked, and the weekly bath was taken care of.

Pioneers observed the Sabbath day as they crossed the plains. From Rebecca Winters' diary I quote:

We camped early on a Saturday in August. We had broken our wagons, and we wished to mend our shoes. Washing and cooking to be done, for Sunday was always observed. All retired early for rest, waiting for that lovely dawn, the hour when we sang praises to God. As we sat and waited in our church in the forest for words of inspiration, the men wore their clean hickory shirts, and the women and children had clean starched bonnets. "How Firm a Foundation" was sung. Prayer was offered. Testimonies were borne. The gospel was preached, and counsel and instruction given by our Captain. All felt to renew their diligence in serving the Lord, and with fresh hope in their hearts they would soon meet with the faithful in the Valley. So was spent the Sabbath on the plains.

So important did this principle become a part of family life in a southern Utah city that a good mother, although very ill, called her boys to her bedside and said: "Never put a harness on a horse on the Sabbath day." This counsel has been kept, and this family has become one of southern Utah's most prosperous families, and all have enjoyed living the good life.

The spirit of rest, worship, and prayer should be fostered and made a part of every Latter-day Saint home. May we live and enjoy this commandment of the Lord, and especially give it to our children, our neighbors' children, and, friends: "Six days may work be done; but on the seventh, may we keep it a day holy to the Lord, I humbly pray.

President David O. McKay:

Elder Oscar A. Kirkham of the First Council of Seventy has just concluded speaking. The congregation will now join in singing, "Redeemer of Israel." After the singing, Elder ElRay L. Christiansen will speak to us.

The Choir and congregation joined in singing the hymn, "Redeemer of Israel."

President David O. McKay:

Elder ElRay L. Christiansen, Assistant to the Twelve, will now speak to us. Elder Christiansen will be followed by Elder Adam S. Bennion, who will be our concluding speaker.

ELDER ELRAY L. CHRISTIANSEN Assistant to the Council of the Twelve Apostles

I STAND BEFORE you in deep humility, my brothers and sisters, and with a prayer in my heart that what I might say may be of some encouragement to all of us. I should like to base my remarks upon a divine truth that is found in the Book of Proverbs. It reads as follows:

For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life. (Prov. 6:23.)

There are good people in every segment of life who have developed an erroneous philosophy that the laws of God, even the great Ten Commandments, are intended only for certain people; for those whom they describe as being extremely religious, or for the less fortunate; that while it is essential to observe the laws of the land, it matters little or none if one observes the laws of God. Some of these people feel that the laws of God are inhibitions to one's freedom, and that they who are not religiously inclined are automatically exempt from the laws and commandments of the Lord; that if one minds his own business and lives his own life, so to speak, he has sufficient religion for his own welfare, and that salvation and joy everlasting somehow will be forthcoming.
Surely these are shortsighted views. Actually, the laws and commandments of the Lord are the foundation principles upon which lives of happiness, success, and peace are built. They are designed to bless and benefit all mankind. The love of the Lord is universal, all-inclusive. He has said:

Remember the worth of souls is great in the sight of God;

For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. (D & C 18:10.)

That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. (Ibid., 88:35.)

Observance of law brings harmony, peace, and order. Without observance of law there is found confusion, sorrow, remorse, failure, whether it be the laws of man or the laws of God, whether it be nations, or whether it be individuals. There are those who ask, (they have asked me and really that is the reason I am speaking along this line), “If the Lord loves us why does he then give so many commandments, many of them restrictive in their nature?” The answer is because he loves us. He wishes to save us from sorrow, remorse, failure, and from losing our blessings.

While I was attending a conference in California not so long ago, I was told of one of our members living there, whose business it is to assist those who are in difficulty, that he had been given permission to interview a fine young man who was in serious trouble with the law. The interviewer asked this question: “Would you mind giving me the dominant reason for your being here in this condition?” This young man, after a moment’s thought, replied: “I am here because no one loved me enough to correct me. I am grateful that I have been given a chance to start over.”

So, brothers and sisters, we need simply to remember that which is expected of us. The Lord will remember that which is expected of him.

Now, his commandments are not grievous. They are not oppressive. We sing in one of our hymns: “How gentle God’s commands! How kind his precepts are!”

The laws of God are not given to us to burden us nor to handicap us. They are not impositions! They are the statutes which must be observed if the purpose of life and existence is to be realized. Even those who are called to go through trial, sorrow, tribulation, and adversity are promised that, if they are faithful, the reward to them for such obedience may be even greater. It is comforting to read the word of the Lord in regard to that:

For verily I say unto you, blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven.

Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation.

For after much tribulation come the blessings. Wherefore the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand. (Ibid., 58:2)

If one is inclined to question the advocacy of observing the law, whether it be the laws of man, the laws of nature, or the laws of God, he should consider these words of the Lord:

And again, verily I say unto you, that which is governed by law is also preserved by law and perfected and sanctified by the same. (Ibid., 88:34.)

There is a reciprocal blessing from observing the law.

That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. (Ibid., 88:35.)

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Now, the Lord loves us enough to say “Thou shalt not.” The gospel of Jesus Christ is the perfect law of liberty, according to the Apostle James. God is its author. He sets forth the conditions. He is its fountainhead. The gospel is a great system of laws, laws are eternal principles by which our Father in heaven designs to save mankind, his sons and his daughters, and not only to save them, but also to share with them all that the Father has associated with those we love, honor, powers, glory, dominions, and even exaltations,

But while he gives us commandments, he also gives us the freedom, the liberty to reject them if we so choose. As he spoke to Adam and Eve in the garden, he told them they could eat of every tree of the garden. This they were free to do. However, he gave commandment that they should not eat of the Tree of the Knowledge of Good and Evil, or the penalty of death would follow. They could eat of it if they wished, but they must remember that he forbade it. They were at liberty to break the commandment. Their liberty was not restricted, but if they did eat of the tree, they would have to pay the penalty.

As it was with our first parents, so it is with us. We have the divine right and also the individual responsibility to determine whether we will accept or whether we will reject the laws and principles and commandments of God. But my, how grateful we ought to be that these laws are given us to direct us, that we may not lose our way in darkness and misunderstanding, and with the vain philosophies of the world.

How thankful we ought to be for such truths as these:

Men are, that they might have joy. (2 Nephi 2:25.)

I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise. (D & C 82:10.)

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated.

And when we obtain any blessing from God, it is by obedience to that law upon which it [that blessing] is predicated. (Ibid., 130:20.)

And, finally, this most beautiful statement of King Benjamin in his address:
And moreover, I would desire that ye should consider on the blessed and happy state of those that keep the commandments of God.

For behold, they are blessed in all things, both temporal and spiritual: and if they hold out faithful to the end they are received into heaven, that thereby they may dwell with God in a state of neverdying happiness. O remember, remember that these things are true; for the Lord hath spoken it. (Mosiah 2:41.)

May we also be grateful for these laws, and use them for the purpose for which they are designed, to sanctify and perfect our lives, that we too may dwell with him in a neverdying state of happiness. I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder ElRay L. Christiansen, Assistant to the Twelve, has just concluded speaking. ~NTh shall now hear from Elder Adam S. Bennion of the Council of the Twelve. Brother Bennion has just recently returned from an assignment to the European Missions.

ELDER ADAM S. BENNION Of the Council of the Twelve Apostles

President McKay, and my beloved brethren and sisters, there are fathers and mothers sitting in this audience, and I feel sure listening in at their radios, whose sons and daughters I have seen and fellowshipped within the last five months. I trust that I may enjoy the blessing of our Father in heaven to bring you in some little measure the spirit under which those grand young people are working. You can be proud of them. I have never been so proud of the young people of the Church as I have in these last five months.

Since April we have traveled 31,000 miles. We have addressed 32,000 people and have sat in and discussed with, and taken a little note on 1,056 missionaries, all of whom we have heard in testimony, and all of whom would like to send to you the new love they have developed since they left home. Home never seems so sweet as when you are away from it, and they know it.

I give you my witness that they have realized the promise that the Lord gave his missionaries of an earlier generation. The occasion for the blessing was in the case of James Covill, who was to go upon a mission, and who had this wonderful promise given by way of revelation through the Prophet Joseph:

Thou shalt preach the fulness of my gospel, which I have sent forth in these last days, the covenant which I have sent forth to recover my people, which are of the house of Israel.

Now, notice this promise:

And it shall come to pass that power shall rest upon thee; thou shalt have great faith, and I will be with thee and go before thy face. (D & C 39:11.)

Over and over again those boys in European missions have said, "We never call on a house alone," and then they add, "and we are not talking about our companions."

This has been the most tremendous experience of our lives. So many things could be said. I have to be impersonal. There are ten wonderful mission presidents laboring in the field, all of them doing excellent work. Let me say to you parents by way of assurance, the mission presidents and their wives treat these young men and women as if they were their own children. They could not be more thoughtful and more careful. I just regret that I cannot pay them the tribute they so richly deserve. They, their wives, their staffs, all connected with the missions, are working wonderfully. I give you this little evidence:

By the end of June the European missions had done as much in the matter of conversions, eighty percent as much, as they did in all of 1955; three missions by the end of June had already equaled or surpassed the totals reached in the preceding year. I give you, because you may have a particular interest, the names of the three missions: the Swisstarian is evident that the temple is registering its great influence; the Norwegianich now has doubled last year's record; and the Finnishshd I wish I could bring you the full beauties of Finland; somehow I seemed to think it was going to be the end of the earth, but they are wonderful people. I think patriotism has never been more strongly asserted than in that land of freedom which prays never to be subject to Russia on the east and never to be conquered by Sweden on the west. You who love liberty, I wish you could have listened while they sang Finlandia under the leadership of the leader of the symphony orchestra in Finland. I refer to it only as typical of the wonderful things we found in Europe.

I have to confess the urge to give a travelog is very great, but I won't do it. I have been asked over and over again which is the most wonderful of all the countries, and I say, "All of them." Every country has its own charm. To me they are all wonderful. They are lovely. It just seemed to me as if we were driving through a perpetual park, and the people are correspondingly wonderful. They opened their hearts to us in a kindliness and consideration at every turn.

I have said this a number of times. I think if you could take two hundred people out of each city that we visited and put them down in some faraway corner you could not hear them speakam sure you would not know where to return them. God's children are his children wherever they live, and when they belong to this Church, after you have been with them ten minutes you feel quite as much at home as if you were in your own land.

While I do not want to indulge in a travelog, I hope you will give me the liberty of saying three things about our impressions. I have mentioned the beauty of Europe. It is lovely country.

The second thing I want to say about Europe is that they are making such an heroic recovery. The cities that once were bombed and blasted -- I know there are a few stark and empty buildings standing like scarecrows on the horizon of civilization after city is now being built in a newness, a modernity, a richness that bespeaks the sacrifice of those people.

The third thing I want to say about Europe -- I had fun in the British Isles because I said if there's anything the matter with us Americans you have to take part of the responsibility -- because we are your grandchildren. It is a wonderful thing to walk where your grandfather once walked, and I had the gracious privilege, thanks to the courtesy of these same wonderful people, to be where my people have been and from which lands they came, Wales on my father's side, and Scotland on my mother's. I turn to President McKay because all the time we were in Scotland they honored him with the name of McKay, and they love you. I bring the greetings of all the people we met to these grand folk among whom it is my privilege to labor.

You know, I could not escape the thought all the time I was in Wales and Scotland of what my grandfolds thought when they crossed the plains. I am sure they must have cast one lingering look behind to the green they left in both lands. As a matter of fact, I became aware of another great truth in my life. If they had not listened to some wonderful missionary, and some missionary had not been good enough to go to them, I might never have been born in the Church. As a matter of fact, as I stood in Hawarden, Wales, it just dawned upon me that maybe if they had not so listened, I would not even have been. That is a sobering thought for one who loves life.

I want to add one other note. My first experience was to talk to the servicemen servicemen Berchtesgaden, under the Eagle's Nest of Hitler, his great hideout. If you have boys who are in the service I have been stirred a lot of times, but I think I was never stirred more than as I joined with 740 boys of the armed services who took time out to come to a testimony meeting, and to do honor to the Church they represent so beautifully in their lives.
I closed the tour by flying from Glasgow back to Heidelberg to dedicate a chapel, and the reason they wanted to dedicate it while one of us was still in Europe was that they might say thanks to those boys who were to be released from the service in October and November. Do you know that those boys over there in the service of our country, out of their earnings, toward a chapel which they would never remain to enjoy, contributed $5,000 that it might be dedicated? It has been dedicated, and I quote the chaplain of the armed forces of the United States in Europe, who at that dedicatory program said: "I just wish, Mr. Bennion, that all of us could live the ideals Of Your Mormon boys." I say that, out of appreciation to these fine young men who bear our colors with honor and distinction.

Now just briefly I have a theme today which I would like to share with you. It is that he that loseth his life for my sake shall find it. (Matt. 10:39.) If there exists a group of devoted folk in this Church course you fine men and women are all devoted's these boys who have taken two or two and a half years out of their lives to proclaim the truths of the gospel. They breathe it; they think it; they eat and drink it; they work day and night in the interest of this great Church.

For five months it has been my privilege to be close to them. I think I caught the pulse of their feeling, and all the time I have been impressed with this thought: "What the gospel does for people!" To me it is tremendous. You can argue against a passage, but you cannot argue against a life. There is an argument against a theory, but there is no argument against kindness and goodness.

Now for a brief moment, I wish I could take you with me to those testimony meetings. What the gospel does for these missionaries! Young men just out of their teens, taking on the responsibility of manhood, are the representatives of our great institution throughout the world. They are carrying on with all the glory that attaches to mankind at its best. Over and over again brethren have said two things in their meetings: "We suppose we always had a testimony of the gospel, but we somehow took it for granted. We did not know just why we believed, or how much it meant. We looked upon the gospel much as we did upon our parents part of the heritage we are born to, but necessarily just part of it. Not any longer!"

Do you want to catch the spirit of them? We have both our own young men and women and those who have been called from Europe. Look in just for a minute as a young German sister stands up to bear her testimony and prefaces what she says with the remark: "You will understand, Brother Bennion, that when I joined the Church I had to give up my family. I got along fine except on mail day. When the letters come, and the missionaries are so thrilled to get a word from home, it is awfully hard when you never get a letter from home."

I am going to say it before I sit down. We have a phrase in English, but they have a better one in Scandinavian. We say, when we get emotionally disturbed, we get a lump in our throats, and I have one right now. I cannot think of that girl, I cannot see her and know what she is doing for two years in the absence of all parental consideration or even interest. Well, I do get a lump in my throat, but I like the Scandinavian phrase better. They say they get a clump i halsen. I love that word "clump." I told them I was going to bring it home.

I wish you could sit down with a boy and have him take out the last letter he got from home and Dad, and have him say, You know, the thing that thrills me most about my mission is that I think I am having a little to do with converting my own folks. Then they will tell you that their father had been disinterested or unconcerned, but now he writes of the thrill he gets out of being a stake missionary. I wish you could see the boys' faces light up as they say, "It's wonderful to know that the mission is converting both of us.

Do I not think I remember anything more vividly than the story of one boy who broke completely in his testimony. He said, "You know, I did not know what was going on at home, and when I got to leave, Mom said she was going to get me a fine suitcase. So we went down and looked over the luggage. I picked the piece that I wanted, and when I picked it out she went into her pocketbook and pulled out six and a half books of S & H stamps that she had been saving through the years for the day when her son would go on a mission." And then as he broke completely, he said, "The thing that troubles me today is that I don't believe I said thanks." But he said thanks in our meeting. That boy will never be the same again, and I just hope that some of his gratitude rubs off through what I say so briefly today upon the heart of that good woman.

Well, it's a wonderful thing to sit in with a thousand boys and let them bare their souls, open their hearts, and tell you just how they feel, and give the evidence that they are born anew, that the great, new, glorious gospel is in their souls. You can be proud of them. They are willing; they are happy; they are working hard.

If I had the time, I would love to tell you what they are doing in their street meetings. They have developed an ingenuity that is almost unbelievable. Not only are they doing a work of which you can be proud, but I assure you they love you!"
We are pleased to announce to all listening in that the Third Session of the One Hundred Twentieth Semi-Annual Conference of the Church of Jesus Christ of Latter-

President David O. McKay:

We have just listened to Elder Adam S. Bennion of the Council of the Twelve, who has just returned from special assignment to European Missions.

Tonight the Presiding Bishopric will conduct a special meeting in the Tabernacle at 7 p.m. Those expected to be in attendance include bishops and counselors; members of stake and ward committees for Aaronic Priesthood under 21; members of stake and ward committees for Senior members of the Aaronic Priesthood; chairmen of stake committees on ward teaching and division supervisors. Stake presidencies and high councilmen are invited to attend.

An agricultural meeting sponsored by the General Church Welfare Committee will be held tomorrow morning at 7:30 in the Assembly Hall. The following are invited to attend: stake presidents, bishops or their representatives, all ward and stake agricultural representatives, and others interested in agriculture.

A poet once wrote:

The holiest words my tongue can frame
The noblest thoughts my soul can claim
Unworthy are to praise the name
More precious than all others
An infant when her love first came A man, I find it still the same
Reverently I breathe her name
The precious name of Mother.

I believe it is because of this mother love that we are so deeply impressed with the singing of this group. That is not the only reason, however; I marvel at the ability of Sister Madsen to gather these mothers from distant parts and inspire our hearts as she does, or as they do. Sister Madsen composed a number that was sung especially for the dedication of the Relief Society Building. I am sure you would like to hear it. I have passed her a note. She may say no, but I hope she will say yes.

The Singing Mothers will sing as a closing number of this inspiring session, "Thy Blessing on This House, Dear Lord."

That will be followed by the benediction by Elder Vernon L. Holman, president of the Panguitch Stake, after which this Conference will stand adjourned until ten o'clock tomorrow morning.

Singing by the Singing Mothers, "Thy Blessing on This House, Dear Lord."

The gospel humbles a man; it mellows him; it gladdens him; it motivates him; it sustains him; it redeems him; and it exalts him.

It has been wonderful. I have hinted all too briefly what the gospel is doing for the missionaries. I have tried to indicate what it is doing for the Saints, and you can just make up your mind they are wonderful. They are devoted. There is not anything they would not do for this Church.

The gospel humbles a man; it mellows him; it gladdens him; it motivates him; it sustains him; it redeems him; and it exalts him.

A man, I find it still the same
Reverently I breathe her name
The precious name of Mother.

The gospel humbles a man; it mellows him; it gladdens him; it motivates him; it sustains him; it redeems him; and it exalts him.

For the dedication of the Relief Society Building I am sure you would like to hear it. I have passed her a note. She may say no, but I hope she will say yes.

Sister Madsen to gather these mothers from distant parts and inspire our hearts as she does, or as they do. Sister Madsen composed a number that was sung especially for the dedication of the Relief Society Building. I am sure you would like to hear it. I have passed her a note. She may say no, but I hope she will say yes.
Stewart, Mayor of Salt Lake City; John L. Clarke, president of Ricks College; William Miller, president of Weber College; and others. The president of the University is absent this morning because of illness.

We have a message from Guatemala. "Our prayers for you and Saints congregated in the Tabernacle. Central American Mission by President Wagner." We welcome all who are listening in, and who are in attendance. We just seem to be one great congregational family assembled in worship this Saturday morning.

The singing for this session is furnished by the Combined Scandinavian Choirs, with R. Hulbert Keddington conducting, and Alexander Schreiner at the organ. We shall begin these services by the Combined Scandinavian Choirs singing, "Arise, O Glorious Zion."

The opening prayer will be offered by President Levern M. Hansen of the San Bernardino Stake.

The Combined Choirs sang the hymn, "Arise, O Glorious Zion.

Elder Levern M. Hansen, president of the San Bernardino Stake, offered the invocation.

President David O. McKay:

The Combined Scandinavian Choirs will now favor us with "Come, Dearest Lord." After the singing, Elder Joseph Anderson, Clerk of the Conference, will read the changes in ward, stake, and branch organizations since April Conference, 1956, and the obituaries of the Church.

Singing by the Combined Choirs, "Come, Dearest Lord."

Elder Joseph Anderson, Clerk of the Conference, read the following report:

CHANGES IN CHURCH OFFICERS STAKE, WARD AND BRANCH ORGANIZATIONS SINCE APRIL CONFERENCE, 1956

TEMPLE PRESIDENTS APPOINTED

Octave W. Ursenbach, president of the Alberta Temple, to succeed Willard L. Smith.

MISSION PRESIDENTS APPOINTED

Lorin N. Pace, president of the Argentine Mission, to succeed Lee B. Valentine.

Reuel E. Christensen, president of the Great Lakes Mission, to succeed Lorin L. Richards.

Rulon J. Sperry, president of the Netherlands Mission, to succeed Donovan H. Van Dam.

J. Leonard Love, president of the Northern California Mission, to succeed Thomas W. Gardner.

Charles I. Sampson, president of the Samoan Mission, to succeed Howard B. Stone.


Harry T. Oscarson, president of the Swedish Mission, to succeed Eben R. T. Blomquist.

NEW STAKES ORGANIZED

Burbank Stake organized September 16, 1956 by division of San Fernando Stake.

Flagstaff Stake organized September 23, 1956 by division of Snowflake Stake and the California Mission.

Hayward Stake organized August 26, 1956 by division of Oakland Stake.

Lake Mead Stake organized August 19, 1956 by division of Las Vegas Stake.

Oakland-Kelley Stake organized August 26, 1956 by consolidation of Oakland and Berkeley Stakes.

Reseda Stake organized September 16, 1956 by division of San Fernando Stake.

Spanish Fork Stake organized September 30, 1956 by division of Nebo and Palmyra Stake.

Walnut Creek Stake organized August 26, 1956 by division of Berkeley Stake.

STAKE PRESIDENTS APPOINTED

James David Pratt, president of Burbank Stake.

Wilburn C. West, president of Emigration Stake, to succeed Thomas W. Muir.

Burton R. Smith, president of Flagstaff Stake.

Eugene C. Ludwig, president of Grant Stake, to succeed Oscar J. Harline.

Milton P. Ream, president of Hayward Stake.

David Samuel Brown, president of Juarez Stake, to succeed Irvin B. Romney.
James I. Gibson, president of Lake Mead Stake.

Joseph R. Ison, president of Nampa Stake, to succeed Leon H. Swenson.

Archibald J. Anderson, president of North Sanpete Stake, to succeed William C. Olsen.

Leslie O. Stone, president of Oaklandrkeley Stake.

James Austin Cope, Jr., president of Palmyra Stake, to succeed J. Angus Christensen.

Hugh C. Smith, president of Reseda Stake.

Ezra John Nixon, president of Roosevelt Stake, to succeed Hollis G. Hullinger.

Don Carlos Brown, Jr., president of San Fernando Stake, to succeed Hugh C. Smith.

J. Elliott Cameron, president of South Sanpete Stake, to succeed Reuel E. Christensen.

Joseph Young Toronto, president of Spanish Fork Stake.

A. Hamer Reiser, president of Sugar House Stake, to succeed Harry T. Oscarn.

Boyd L. Fugal, president of Timpanogos Stake, to succeed Merrill N. Warnick.

William B. Wallis, president of Uintah Stake, to succeed Archie John son.

Willford W. Kirton, Jr., president of University Stake, to succeed J. Quayle Ward.

Emery R. Ranker, president of Walnut Creek Stake.

Nicholas J. Teerlink, president of Wells Stake to succeed Fred W. Schwendiman.

NEW WARDS ORGANIZED

Mountain Home Ward, Boise Stake, formerly Mountain Home Branch.

Bountiful Twelfth Ward, Bountiful Stake, formed by division of Bountiful Fifth Ward.

Butte West Ward, Butte Stake, formed by division of Butte Ward.

Portland Eighth Ward, Columbia River Stake, formed by division of Portland Sixth Ward.

Cottonwood Fourth Ward, Cottonwood Stake, formed by division of Cottonwood Second Ward.


Dallas Second Ward, Dallas Stake, formed by division of Dallas Ward.

East Mill Creek Fourth and Fifth Wards, East Mill Creek Stake, formed by division of Evergreen Ward.

Provo Nineteenth Ward, East Provo Stake, formed by division of Provo Ninth Ward and a realignment of the boundaries of the Provo Eighth, Twelfth, Thirteenth, and Fifteenth Wards.

Edgemont Third Ward, East Sharon Stake, formed by division of Edgemont Second Ward.

Prescott Ward, Flagstaff Stake, formerly a branch in the California Mission.

Verdugo Hills Ward, Glendale Stake, formed by division of La Canada Ward.

Makiki Ward, Honolulu Stake, formed by division of Auwaiolimu Ward.

Springville Tenth Ward, Kolob Stake, formed by division of Springville Fourth, Fifth, and Seventh Wards.

Springville Eleventh Ward, Kolob Stake, formed by division of Springville Fifth and Sixth Wards.

Springville Twelfth Ward, Kolob Stake, formed by division of Springville First and Second Wards.

Lynwood Second Ward, Long Beach Stake, formed by division of Lynwood Ward.

Monument Park Tenth Ward, Monument Park Stake, formed by division of Monument Park Fifth and Sixth Wards.

Sandy Sixth Ward, Mt. Jordan Stake, formed by division of Sandy First Ward.

Pocatello Twentyird Ward, North Pocatello Stake, formed by division of Pocatello Thirteenth and Seventeenth Wards.

Pocatello Twentyurth Ward, North Pocatello Stake, formed by division of Pocatello Eighth and Fifteenth Wards.

El Camino Ward, North Sacramento Stake, formed by division of Carmichael Ward.

Hayward Second Ward, Oakland Stake, formed by division of Hayward Ward.

Garden Grove Second Ward, Orange County Stake, formed by division of Garden Grove Ward.

Orange Ward, Orange County Stake, formed by division of Santa Ana Ward.

Westminster Ward, Orange County Stake, formed by division of Garden Grove Ward.

Orem Tenth Ward, Orem Stake, formed by division of Orem First Ward.

Salem Second Ward, Palmyra Stake, formed by division of Salem Ward.

Spanish Fork Eighth Ward, Palmyra Stake, formed by division of Spanish Fork Fifth Ward.


Phoenix Sixteenth Ward, Phoenix Stake, formed by division of Phoenix Eighth and Tenth Wards.

Hillsboro Ward, Portland Stake, formerly Hillsboro Branch.

McMinnville Ward, Portland Stake, formerly McMinnvillie Branch.

West Hills Ward, Portland Stake, formerly Beaverton Branch.


Yucaipa Ward, San Bernardino Stake, formerly Yucaipa Branch.

Reseda Second Ward, San Fernando Stake, formed by division of Reseda Ward.

San Fernando Second Ward, San Fernando Stake, formed by division of San Fernando Ward.

Bay Ward, San Francisco Stake, formed by division of San Francisco Ward.

Paso Robles Ward, Santa Barbara Stake, formerly Paso Robles Branch.

Seattle Ninth Ward, Seattle Stake, formed by division of Seattle Sixth Ward.

Valley View Third Ward, Willford Stake, formed by division of Valley View Second Ward.

Santa Clara Ward, Williamette Stake, formed by division of Eugene Ward.

Burbank, North Hollywood, North Hollywood Second, and Studio City Wards, Burbank Stake, formerly of San Fernando Stake.

Sunset Ward, Burbank Stake, formerly of Glendale Stake.

Flagstaff and Winslow Wards, Flagstaff Stake, formerly of the California Mission.

Castro Valley, Centerville, Hayward, Hayward Second, Oakland Second, San Leandro, and San Lorenzo Wards, Livermore Branch, Hayward Stake, formerly of Oakland Stake.

Boulder City, Henderson, Henderson Second and Third, and Kingman Wards, Lake Mead Stake, formerly of Las Vegas Stake.

Needles Branch, Lake Mead Stake, formerly of the California Mission.

Berkeley First, Second, Third, East Richmond, and Richmond Wards, Oakland-berkeley Stake, formerly of Berkeley Stake.

Alameda, Oakland, Oakland Third, Fourth, and Fifth Wards, Oakland-Berkeley Stake, formerly of Oakland Stake.

Benjamin Ward, Palmyra Stake, formerly of Nebo Stake.

Canoga Park, Encino, Granada Hills, Reseda, Reseda Second, Woodland Hills, and Simi Branch, Reseda Stake, formerly of San Fernando Stake.

Salem, Salem Second, Spanish Fork First, Second, Fifth, and Eighth Wards, Birdseye and Thistle Branches, Spanish Fork Stake, formerly of Palmyra Stake.

Concord, Concord Second, Martinez, Pleasant Hill, Pittsburg, Rodeo, and Walnut Creek Wards, Orinda Branch, Walnut Creek Stake, formerly of Berkeley Stake.

Burbank 2nd Ward, Burbank Stake, formerly Sunset Ward.

Butte East Ward, Butte Stake, formerly Butte Ward.

West Hills Ward, Portland Stake, formerly Beaverton Branch.

Rexburg Seventh Ward, Rexburg Stake, formerly Burtondependence Ward.
INDEPENDENT BRANCHES ORGANIZED

- Deer Lodge Branch, Butte Stake formed by division of Anaconda Ward.
- Marshall Branch, Dallas Stake formed by division of Longview Ward.
- Bagdad Branch, Flagstaff Stake, formerly a branch in the California Mission.
- Chino Valley Branch, Flagstaff Stake, formerly a branch in the California Mission.
- Williams Branch, Flagstaff Stake, formerly a branch in the California Mission.
- Mariposa Branch, Fresno Stake formed by division of Merced Ward.
- Montello Branch, Humboldt Stake, formerly dependent on Wells Ward.
- Needles Branch, Lake Mead Stake, formerly a branch in the California Mission.
- Coaldale Branch, Lethbridge Stake, formerly dependent on Lethbridge Second Ward.
- Ft. McDowell Branch, Maricopa Stake, formerly dependent on Papago Ward.
- Chino Branch, Mt. Rubidoux Stake formed by division of Poinona Second and Ontario Wards.
- Lincoln Branch, North Sacramento Stake formed by division of Roseville and Yuba City Second Wards.
- Lovelock Branch, Reno Stake formed by division of Sparks East Ward. Westod Branch, Reno Stake formerly Westwood Ward.
- Columbia Basin Branch, Richland Stake formed by division of Pasco Ward.
- Cobalt Branch, Salmon River Stake formed by division of Salmon Second Ward.
- Pahsimeroi Branch, Salmon River Stake, formerly dependent on Challis Ward.
- Intermountain School Branch, South Box Elder Stake formed by division of Brigham Sixth Ward.
- Agua Prieta Branch, Southern Arizona Stake formed by division of Douglas Ward.
- Cananea Branch, Southern Arizona Stake formed by division of Bisbee Ward.
- Fry Branch, Southern Arizona Stake formed by division of St. David Ward.
- Priest River Branch, Spokane Stake, formerly a branch in the Northwestern States Mission.
- Pilot Rock Branch, Union Stake, formed by division of Pendleton Ward.

STAKE DISCONTINUED

- Berkeley Stake, consolidated with Oakland Stake.

WARDS AND INDEPENDENT BRANCHES DISCONTINUED

- Lago Ward, Bannock Stake, membership transferred to Williams Ward.
- Shady Cove Branch, Klamath Stake now dependent on Medford Ward.
- Granger Branch, Lyman Stake, membership transferred to Green River First Ward.
- Nounan Ward, Montpelier Stake, membership transferred to Georgetown Ward.
- Lebanon Branch, Mt. Graham Stake, membership transferred to Layton Second Ward.
- Bennett Ward, Roosevelt Stake, membership transferred to Whiterocks Ward.
- Moffatt Ward, Roosevelt Stake, membership transferred to Ballard Ward.
- Junction City Branch, Willamette Stake, membership transferred to Santa Clara Ward.
- Kline Branch, Young Stake, membership transferred to Redmesa Ward.

THOSE WHO HAVE PASSED AWAY

- Edward J. Wood, first president of Alberta Temple, President of Alberta Stake for 39 years, and patriarch.
- William M. Waddoups, first president of Hawaiian Temple, former president of Hawaiian and Samoan Missions.
- Louise Bush Parry, wife of President Frank D. Parry of the Uruguayan Mission.

President David O. McKay:
I shall be deeply grateful, my brethren and sisters, if I may have your faith and prayers and the assistance of the Holy Spirit in an effort to continue the lofty themes, the vital advice and counsel which have been given by my brethren during the preceding sessions of this conference. I greet my brethren and sisters with love and fellowship, and I extend also to our friends who listen in to the proceedings my appreciation of their interest, and my concern for their good in the consideration of the great principles of life and salvation.

As we meet in successive general conferences of the Church, our thoughts are repeatedly directed to the fundamental principles and purposes of the mighty cause which we have the honor to represent. It is well that it is so, and it is fervently hoped that we shall never become so absorbed and enmeshed in the mass of detail relating to organization and procedure as to obscure even for a moment the true purpose of our establishment in the earth.

Within the past few weeks, in order to meet the requirements of a distant foreign country for the Church to hold property and otherwise carry forward its activities within that country, the First Presidency has caused to be prepared and submitted to the governing authority of the foreign country a statement of beliefs and objectives of the Church. To cover the principal beliefs of the Church of Jesus Christ of Latter-day Saints, we submitted the Articles of Faith issued by the Prophet Joseph Smith, which for a period of more than a hundred years have been distributed throughout the world. I would not impose on the patience of an audience entirely composed of members of the Church to repeat these articles so well known to my brethren and sisters, but being convinced that many thousands of our friends not of the Church listen to these proceedings, I am going to ask you to indulge me as I present them:

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.
5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe in the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this [the American] continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paraisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things Joseph Smith.
14. I shall not comment generally on the Articles of Faith. They speak for themselves, and we trust they may prove acceptable to the government to which we submitted them as a statement of our principal beliefs.
15. In addition to the requirement of a statement of beliefs and doctrines, we were asked to set forth our purposes and objectives as a Church. The following is a brief statement of objectives which was sent. I quote:
16. "The objectives of the Church are to bear witness to the divinity of the Lord Jesus Christ; to teach all men the principles of his Gospel; and to convert and persuade them to follow in his ways and keep the commandments of God, that they may thus advance the Kingdom of God in the earth to bring brotherhood and peace to men and nations, and earn exaltation for themselves."
17. "To achieve this objective the Church of Jesus Christ of Latter-day Saints builds and maintains churches, temples, educational institutions for all ages, recreational buildings and facilities, and projects designed to teach and encourage vocational and industrial preparation for self-sufficient living. It teaches loyalty to country and fosters good citizenship in all communities where it is established."
18. The statement submitted was necessarily brief. May I amplify some portions of it?
19. How and to what extent are we bearing witness to the divinity of the Lord Jesus Christ? From the latest figures available I give you the following: We are at present maintaining about five thousand missionaries in the mission fields of the Church, which are established in nearly all countries of the world where the laws and practices of the people will permit their establishment. The average cost for each missionary a month is $58.96, to cover his living and maintenance in the mission field. The total monthly cost for our missionary force exceeds $290,000.00, borne chiefly by parents of the missionaries, the missionaries themselves, quorums, and other generous persons who contribute to the missionary fund. This vast sum of money, amounting to more than $3,400,000.00 a year, is spent in the countries where the missionaries labor, and thus contributes, substantially in some instances, to the national economy of these countries.
20. Our missionaries do not live "off" the peoples in the countries where they are sent. They bring in rather than take from the communities where they serve. In addition to the five thousand missionaries who serve in these missions which we call foreign, there are 6,429 stake missionaries, who do not leave their homes, but perform missionary service among neighbors and friends not of the Church in the communities where they live. They give their service without compensation, as do all missionaries of the


It will be interesting to members of the Church to know that for the first eight months of the year 1956 there were 9,910 convert baptisms in the foreign missions, and 5,549 in the stake missions, making a total of 15,459, a sufficient number, if concentrated, to make three or four new stakes in the Church.

The principal duty and the first obligation resting upon all of these 11,500 missionaries is to bear witness of the divinity of the Lord, Jesus Christ. They are sent into the world as ambassadors of Jesus Christ, and they are taught from the beginning that they cannot effectively represent and serve him without a firm personal testimony as to his divinity. If they live the principles of the gospel, they never lose their testimonies, and they are always ready, under the influence of the Holy Spirit, to bear testimony with such conviction as to arrest the attention of God-fearing people. This bearing of sincere testimony serves as a persuading and convincing influence to touch the lives of many long before the immature missionary has been able fully to absorb and master the principles of the gospel in the teaching process.

How essential is this bearing of testimony to the divinity of the Lord Jesus Christ? Why, it is the first essential credential of a Christian. Jesus himself set the example, when, in justifying himself before the Jews, he said: "I am one that bear witness of myself, and the Father that sent me beareth witness of me." (John 8:18.) And from all we can learn from scripture, we must conclude that there is but one indispensable fact which lies at the basis of the whole Christian doctrine to which witness must be borne, and that is that Jesus Christ was the Son of God and sent by him to perform his mission in the world. How can anyone professing Christianity satisfy a Christian conscience without that testimony and that witness? Why are men reluctant so to commit themselves? Some may entertain conscientious doubts as to the divine nature of the Christ. I am sure they would do well humbly and opencly to seek more knowledge about him. Many more, I fear, are in the category suggested by Paul who are "ashamed" openly to bear witness of him. They seem to think that in some way it is belittling to their intelligence, and I fear too that some regard an open confession of faith as a commitment to a course of life they do not have the strength and the will to follow.

I regret this reluctance, particularly of prominent and influential men, openly to declare their faith, because I am sure that their influence is very considerable, particularly in the lives of the young people who admire their successes, their standing in the community, and who could be made to see richer and nobler purposes in life through the example and open statements of those they so much esteem.

I think I know the underlying reason for this reticence. It is selfefficiency resulting from a lack of humility. Men of success are so prone to forget their dependence on a beneficent providence. It seems often necessary to bring into the lives of the haughty and proud calamity and great deprivation. A rich man sometimes loses his possessions, his cherished wife and children, even his good name, before he begins to pray and acknowledge the supreme dispenser of all good things that endure. I appeal for more testimony, for more courage to bear witness, for more humility to acknowledge the goodness of the Lord to his children.

The second item in the statement of objectives which I mentioned is "to teach all men the principles of his gospel; and to convert and persuade them to follow in his ways and keep the commandments of God." Many of the principles of the gospel which our missionaries and our people teach are set forth in the Articles of Faith which I have read. Time will not permit any extensive comment on them. I wish, however, to mention a few items.

I mention the eleventh and twelfth articles: "We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the liberty wherever we go. They are part of the gospel of Jesus Christ, and as such we teach them.

"We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

"I am able to understand from the history of the times how much importance the Prophet Joseph Smith attached to these articles in his day. The violation of the principles by bigoted and unscrupulous persons entailed infinite suffering and persecution to him and his people. I question if, however, except with divine insight, he could have envisioned what realization of these principles would mean to the whole world a century or more after he lived. I am not sufficiently informed to know whether other churches have any comparable statements in their constitutions or declarations of faith, but the history of our times justifies the assertion that few, if any, things have contributed more to the chaotic condition of the world than the violation of the cardinal principles set forth in this statement of belief. They contain the very essence of freedom and liberty, and they support the majesty of the law. They are inspired statements, and within them is comprehended the only true basis on which permanent peace may be established. We preach and we practise these principles all over the world wherever we are given opportunity. We proclaim and we urge them in defense of liberty wherever we go. They are part of the gospel of Jesus Christ, and as such we teach them.

Perhaps we encounter some resistance in teaching the principles of the gospel because we have important aspects of it given by revelation that are explanatory and go beyond the conventional teaching of Christianity as our eighth article of faith proclaims: "We believe the Bible to be the word of God as far as it is translated correctly." We teach the Bible as the history of God's dealings with man, and as the basis of the Christian gospel, but we have additional explanatory revelation which does not contravene the Bible, but which serves to interpret and make plain many of its statements which are obscure or incomplete.

I shall give you one illustration which is typical of others. The Savior comforted his disciples at the time of his departure with that supreme statement of comfort: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." (John 14:2.)

For many centuries the world was without an explanation of the "many mansions" in our Father's house. In February 1832, the Prophet Joseph wrote: "From sundry revelations which had been received, it was apparent that many important points touching the salvation of man had been taken from the Bible, or lost before it was compiled. It appeared self evident from what truths were left, that if God rewarded every one according to the deeds done in the body, the term Heaven, as intended for the Saints' eternal home, must include more kingdoms than one." (See Introduction to D & C 76.)

This was in answer to this query in the mind of the Prophet that the revelation which is sometimes characterized as "The Vision" came to him. It is the explanation of the words of the Savior in that it defines the mansions, kingdoms, and glories which prevail in heaven, my Father's house. These kingdoms are designated as the celestial, the terrestrial, and the telestial. These designations conform with the declarations of the Apostle Paul in his first epistle to the Corinthians, wherein he sets forth,

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory." (1 Cor. 15:41.)

I wish I had the time to read to all our friends the description and attributes of these kingdoms and glories of the hereafter. Here is a revelation which makes plain to all the Lord loves all his children, and in the orderly provision he has made for salvation every good deed is rewarded, and all who have not utterly destroyed their prospects for recognition will find place in the gradations of glory to which they are severally entitled. Here is universal justice in law and order, tempered with great mercy.

The Lord loves all his children, and in the orderly provision he has made for salvation every good deed is rewarded, and all who have not utterly destroyed their prospects for recognition will find place in the gradations of glory to which they are severally entitled. Here is universal justice in law and order, tempered with great mercy.
If there be any disposed to criticize this view as being narrow and intolerant, we must bring to their attention the fact that we did not formulate the rules, regulations, and requirements for entrance into the celestial kingdom of our Father. The Lord did that, both in ancient and modern revelation. We seek to teach men that these rules of eligibility, though seemingly strict and rigid, are in fact generous provisions for the happiness of the Father's children here and hereafter. If any of the requirements seem to circumscribe the personal liberty of individuals, it is because these so-called personal liberties in wisdom are not in the end good for the individual or communities. Every commandment the Lord has given is for the blessing and good of mankind.

So our mission is to bear witness of the divinity of the Lord Jesus Christ, and teach his restored gospel in all its completeness. The Lord has been good to us. He has caused that provision be made so that there are available to us all the facilities essential to realize our great purposes. He has blessed the Church with the devotion of faithful members scarcely to be equaled in any movement of which we have record. They are generous in giving, they are responsive to calls to duty, and their lives exemplify the loving principles by which they should live.

Some fall by the wayside in weakness, to whom we always hold out the hopeful doctrine of repentance. It is a glorious feeling, my brethren and sisters, to have place with the faithful, to feel the warm, generous support of true brethren in the Church of Christ. I have long been the recipient of his blessings, and I humbly make this acknowledgment and give thanks for membership in his Church and the privilege of serving him, for health to carry on, for the confidence and love of my associates, and for the privilege of living in the society of the Saints of God.

I bear my humble witness that God lives; that Jesus Christ was his Only Begotten Son in the flesh; that the biblical account of his birth and life is true and not fictitious; that however much we may proclaim our admiration of his attributes and his teachings, that above all his mission was divine; that we cannot truly worship him without recognition of his sovereignty and his lordship. I am happy to kneel at the throne of his power and give to him my allegiance and feeble effort for the establishment of his kingdom in the earth.

I bear witness that Joseph Smith was his prophet, chosen to bring the complete gospel to the earth in the Dispensation of the Fulness of Times; that he accomplished his mission; and that all men today are the beneficiaries of his inestimable contributions.

I bear witness that the holy priesthood has been restored, and continues in the Church of Christ; that that holy priesthood and power is here in the earth today in the year 1956, reposed in thousands of good men, servants of the Lord, with President David O. McKay appointed, sustained, and approved of the Lord, standing at the head, all to the end that the kingdom of our Father may be established and advanced in the earth. Christ will come again. Our mission is to prepare the kingdom for his coming.

The Lord help us all to be devoted to that exalted undertaking! Humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

President Stephen L. Richards of the First Presidency is the one who delivered that fine sermon just now. We shall now hear from Elder George Q. Morris of the Council of the Twelve. He will be followed by the Congregation singing, "High on the Mountain Top."

Elder George Q. Morris:

MY DEAR brethren and sisters, I am entirely dependent upon the Spirit of the Lord to direct me, and pray that the same sweet spirit that has prevailed will continue with us to lead me to say that which I should say. I am very thankful to the Lord that this his Church is built on the rock of revelation, so that we are not turned about in all directions by all kinds of opinions and doctrines. But as this is our blessing, we have also an obligation to know the truth, and live the truth, and speak the truth. What a supreme blessing is truth in this distraught world.

At a meeting I recently attended where reference was made to a revelation concerning the origin and nature of man and the creation of the world, a young man came to me and said how discouraged and depressed by the teachings he was receiving in college that he worried about it, and about how he could pass his examinations because he could not accept these teachings. Of course I could only tell him that he would have to hold to the truth no matter what the situation was. That is an obligation that we do have as a people. Who else has the revelations of God? What other church in the world is based upon these revelations? Having them, we must be true to them.

As the Lord built his Church upon the rock of revelation so that it would endure, I think we ourselves as individuals must stand on this same rock of revelation in our conduct, our thinking, and our lives, that we can endure; otherwise we will fall.

I hope this young man can hold to that principle, and I am concerned for all of our young people as they go into the field of higher education and meet all the ideas that are so prevalent, which are in sharp conflict with the revelations of God that we know to be true. I suppose he had been taught something about the origin of man according to the theory of organic evolution. I presume he might have been told what I remember reading in some man's writings, that we would have to look for our origin in some minute life in the ocean, perhaps, or in some amoeba-like organism's simplest form of life. That, he said, was man's beginning.

But we know better than that. The Lord says we were in the beginning with him.

Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth;

Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be. (D & C 93:23, 29.)

We know beyond all doubt that we existed with God in the eternities and that we existed with him in the heavens as his sons and daughters.

And he called upon our father Adam by his own voice, saying: I am God: made the world, and men before they were in the flesh. (Moses 6:51.)

Now, no matter what men may think, no matter what their theories may be, we need not be disturbed in the least because we know the truth; I hope our children can be assured by their parents that they need not be disturbed because these revelations are true. Man did not come from the bottom of the ocean, but from heaven, and God is his Father. The Savior said that so beautifully to Mary:

... go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. (John 20:17.)

The Son came to the world to redeem it, to reveal unto us our Father, and to give his truth to the world; also demonstrating his origin and his coming into the world to be the same as ours. He said,
I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. (Ibid., 16:28.)

This is true of us all.

In the spirit world he was perfect, the Firstborn of the Father. Our Father elevated him to the Godhead. He became the Son and was given power to create man and the earth. As declared in the Book of Mormon, he was" . . . the God of Israel, and the God of the whole earth. . . ." (3 Nephi 11:14.)

What was his bodily condition before his birth into the world, while he was the Son in the Godhead, and Jehovah to the Jews, and the God of the whole world? He was a spirit dwelling in a spiritual body of refined matter in the same form as our earthly bodies. The Prophet Joseph Smith has told us that all spirit is matter. He said:

There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes. (D & C 131:7.)

The Lord Jesus Christ then, as a spirit, had a spiritual body of this pure material. When he revealed himself to the brother of Jared, he said,

Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh. (Ether 3:16.)

We were all men and women in heaven, just as we are men and women here. We were not hazy shadows. Though spirits, we had form; we had substance. The Lord said he had created man after the image of his spirit body, which was the same form in which he was to appear on earth.

That which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; the spirit of man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created. (D & C 77:2.)

The prophets said the Savior would come and take upon himself a tabernacle of flesh, and so he came in his spirit body and took from the earth the elements needed to obtain a tabernacle of flesh and blood. We know how he did that. We have done the same thing; and we came here in the same form as he did. As his spiritual body clothed itself in a tabernacle of flesh and blood, so has ours.

As he stood before Pilate to be judged, Pilate said, "Behold the man." When he calmed the wind and the waves, the people said, "What manner of man is this, that the sea and the wind obey him?" So he was a man, as we are men. He was also Deity, because of his perfection, and because his Father had by divine investiture raised him to that position. While he was in the earth, he was still he who had created the earth, as he was also when he submitted to apostate priests and a pagan Roman governor to be judged and to be crucified.

So what manner of creatures are we? His Father was our Father.

The offspring is like the parent. You cannot change that law. In the book of Moses, speaking of the Father, it says:

... in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time. (Moses 6:57.)

Now these are the truths concerning ourselves. Let us realize who we are and what we are and how we should live. And when we meet these teachings opposed to God's word that come to us and our children, let us know what they are. They are nothing but the opinions of men. Think how fantastic that a man, who is a son of God, should deny God and insist that he came from a low form of life up through the shapes of lower animals to the image of God. How preposterous that is! But our concept is based on the principle that the Apostle Paul laid down. The first verse in the Bible says that the earth was created by God, and the first chapter, that God created man in his own image. All through the scriptures it is proclaimed that man is a son of God.

When men do not believe the truth, what is left for them to believe? Nothing but delusion and fallacy and error! So Paul said:

... they received not the love of truth, that they might be saved.

And for this cause God shall send them strong delusion, that they should believe a lie." (2 Thes. 2:10.)

When our children are told about the "missing link" or the "prehistoric man" what can we say? In the light of the revealed word of God, what are we to conclude? The Lord Jesus Christ who created man and the earth has, from the creation, declared that we all originated in heaven. His teachings are that we were perfectly organized beings with spiritual bodies similar in form to our mortal bodies, but of finer material; that we were sons and daughters of God and came to the earth in these spirit bodies patterned after the spirit body of the Lord Jesus Christ; that we each took from the earth a body of flesh and blood to tabernacle our spirit body, as did he; that we were men and women with spirit (material) bodies, in the same form as those we now have, long before this earth was ever formed; that in the eternities past men like us with bodies of flesh and blood have lived in worlds like ours, many of which have passed away, and that others have been created for men like us to inhabit.

And worlds without number have I created, . . .

And as one earth shall pass away, and the heavens thereof, even so shall another come . . .

For behold, this is my work and my gloryo bring to pass the immortality and eternal life of man. (Moses 1:33, 38, 39.)

This being true, man did not originate here in spirit or body. Man in a body of flesh and blood has lived through the eternities. How foolish to look for the origin of the human body in this world at this late time. The theory that man came into his present form through a process of evolutions is untrue and delusion. This being the case and so declared by the divine Creator of all these worlds, our own included, it must follow that there never was a missing link" on the earth. There never was a "prehistoric man," in the sense that he was part man and part something else. No such creature ever existed in this or any other world. He or it exists only in the minds of men who refuse the truth and have a theory of their own that is utterly false -- contrary to the revealed word of God. Such an idea could come only after rejecting God's word. That creature which men visualize in their minds because of their false theory, they draw in pictures and they model in clay and say that such a thing once existed upon the earth. There never did exist such a creature in the earth, or out of the earth. God sent man as a perfect being, his offspring in his image, with a material (spiritual) body in the same form as we are now, to be born on the earth, to obtain a tabernacle of flesh and have an earth existence.

We are all pre-earth men, but not one a "prehistoric man." The earth did not originate man. "The Man" -- The Son of Man" -- created the earth and all that is in it.

And it came to pass that the Lord spake unto Moses, saying: Behold, I reveal unto you concerning this heaven, and this earth; write the words which I speak. I am the Beginning and the End, the Almighty God; by mine Only Begotten I created these things; yea, in the beginning I created the heaven, and the earth upon which thou standest. (Ibid., 2:1.)

God help us to live consistent with this great truth. I bear my humble witness that this is true; that this is the living Church of God restored to the earth, based upon revelation, and that revelation is operative now and will continue so; that Joseph Smith was a prophet of the Living God, who associated with God and heavenly beings and
Therefore sanctify yourselves. . .

You will remember the first scripture says, this was taught by them during many years; and I bear witness that the keys of the Holy Priesthood, the power for the salvation of the human family, abides in the President of this Church today, and that no man can bypass this Church and find salvation. No man can bypass Joseph Smith and receive salvation. God honors his servants. I bear this humble witness in the name of Jesus Christ. Amen.

President David O. McKay:

Elder George Q. Morris of the Council of the Twelve has just addressed us. After the singing by the Congregation, "High On the Mountain Top," Elder Antoine R. Ivins will address us.

The Congregation will sing.

The Combined Choirs and the congregation joined in singing the hymn, "High On The Mountain Top."

President David O. McKay:

Elder Antoine R. Ivins of the First Council of Seventy will now speak to us. He will be followed by Elder John Longden.

Antoine R. Ivins

ELDER ANTOINE R. IVINS Of the First Council of the Seventy

MY BELOVED brethren and sisters, it is not an idle hope that I express n I ask you to join your faith and prayers with mine. It is the only way, I believe, that I can say a word to you today that may be helpful and inspire an effort to approach more nearly the life that our Heavenly Father would like us to live.

Before I talk about what I had in mind, I would like to say to the singers today that I appreciate very much the music which they have rendered, and I have great interest in their group for two reasons: One is that my grandfather was chosen by the President of the Church to carry the gospel to Scandinavia; another is that I discovered in reading the genealogical history of one line of my heritage, that it was carried back to the Norsemen who came into England such a long, long time ago.

Now I admit that this student in carrying it back had to use tenague boots over some of the stretches, but I hope it is true nevertheless.

I had thought that I would begin today by bearing my testimony to the restoration of the priesthood, the organization of the Church, and to a return of a true interpretation of the gospel of Jesus Christ.

President Richards has done that so beautifully that all I will ask is that you let me incorporate his testimony in mine, because I believe from the bottom of my heart that what he has said is true.

Many of us who are here today are bearers of the priesthood. We are all, or nearly all of us, members of the Church in which that priesthood functions for the development and welling of people. I presume we are all here to try and gain a little better understanding of the gospel plan and a greater enthusiasm for it, a greater determination to carry its teachings into our daily lives.

We have been told that we are the children of God, our Heavenly Father, that we had a conscious spiritual existence before we came here. The gospel plan is one which God and his Son Jesus Christ developed, which if properly followed by the spirits who come into the earth, would lead them back not only to the presence of God but also to an exaltation in his presence, all of which has been explained to us today. The gospel includes many things that we should do. Some phases of its expression are in the form of "thou shalt not" do this or that. Others are in the positive form of "thou shalt" do this and that. Of course, it is our purpose to learn what they are and properly interpret them and integrate them into our daily living.

There is given to Adam and Eve in the Garden of Eden, according to recorded history, the revealed words which we have, was to multiply and replenish the earth. In my recent visits to the stakes over the last two or three years, I have tried to keep a record of the percentages of the people who were married as members of the Church, who were married in the temple. I discovered that about fifty-five percent of the marriages were celebrated in the temple. Forty-five percent of them were of people who had not the inclination to go to the temple for that purpose.

I feel in my heart that it was the intent of God that when marriage should be celebrated, it should be done with the vow and promise that it would never be broken, so that the great privileges of exaltation which are promised us could be realized throughout eternity. It is an unfortunate thing that many of these marriages are hastily contracted and not sealed by the powers of the priesthood. Consequently, many of them break up and result in disaster.

Now how are we going to find out the things that we should do to make a marriage like this perpetual? We have to return to the gospel of Jesus Christ and put its teachings into practice. Could we make a perfect effort at that, of course, we would eventually attain to the powers of God, for that is the promise which he has given us.

Our purpose in coming here today is to learn something about it and how, perhaps better, we can do those great things.

I would like to read to you a scripture found in the Doctrine and Covenants which I think expresses the purpose of the gospel:

Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him, for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will. (D & C 88:68.)

Then, in another section we read:

For you shall live by every word that proceedeth forth from the mouth of God. (Ibid., 84:44.)

The recorded revelations that we have modern ones find in the the Doctrine and Covenants and the Pearl of Great Price, but there are many revealed expressions of the doctrine and will of God, our Heavenly Father, in the Bible, so we have the three sources. John says in his writings,

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. (John 5:39.)

It is my firm conviction that when we come to understand really the scriptures, we discover that every single purpose therein is to testify that Jesus Christ was to come, is the Son of God, and was to work out a redemption for us. He prepared the plan that we should follow. It is our purpose to learn it and then to try to live by every word that has proceeded from the mouth of God.

You will remember the first scripture says,

Therefore sanctify yourselves...
...and if we love our neighbor, we are going to extend to him our spiritual aid and comfort in the spirit of mercy. That does not mean feeding them and clothing them; it means helping them to adjust their lives to the will of God. We should assist, if we can, and if we cannot, we should respect them and be willing to bear with their mistakes.

For you shall live "by every word that proceedeth out of the mouth of God." (Matt. 4:4.) That is the key, brethren and sisters. Let us learn what it is; and when we learn it, let us not try to find loopholes in the recorded statements that will justify our failure, but let us determine through prayer and humility to reach a proper understanding of the plan and then live it as nearly perfectly as we can.

To sanctify means to make holy, and only holy things can come back to the presence of God, our Heavenly Father. So, sooner or later, if we enjoy the privilege of association under the influence of Jesus Christ and the Father, it will be because we sanctify ourselves, that our minds may be single to God. If we had that single purpose, we would strive to learn how, and then to do just exactly what would be required.

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If we would follow the Master, we must understand this principle and take advantage of the blessings it offers. This brings me to my second story:

President McKay also quoted from the Master wherein he said we should deny ourselves, take up our cross daily, and follow him, that we might be able to enjoy life in this mortal existence regardless of its trials or its obstacles.

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The third story is a review of an experience from the life of Brother Matthew Cowley and his dear wife Elva. I trust she will forgive me. Matthew and she were working in Washington, D.C. They decided to be married by civil law and then later on to come out to the temple and be sealed for time and eternity. Their invitations were printed and were about to be mailed when a letter came from Matthew's father pleading that they forsake such a plan and be married by that authority which God has restored to earth. He even forwarded the money for their transportation back to Salt Lake City. Their response was favorable. The gospel teachings from early youth, almost put aside for a time, finally registered upon the minds of these young people. They obeyed, and have always rejoiced that they followed the counsel of their parents. It is not good to substitute a civil ceremony even for a time when it is at all possible to accept the blessings of a temple marriage.

In conclusion, the words of Robert Burns come to me: "An atheist's laughs are a poor exchange for Deity offended." There may be those who would scoff at temple marriage. Never offend our Eternal Father and Jesus Christ by not accepting one of their greatest and most important blessings.

May God bless us as parents to teach more earnestly this vital truth of temple marriage and may our children respond to these teachings, I humbly pray in the name of the Lord Jesus Christ, our Savior. Amen.

President David O. McKay:

You have just listened to Elder John Longden, Assistant to the Twelve. Elder Spencer W. Kimball of the Council of the Twelve will be our concluding speaker.

Spencer W. Kimball

ELDER SPENCER W. KIMBALL Of the Council of the Twelve Apostles

MY BELOVED brothers and sisters, I should like to speak to you today about our Lamanite brothers. I quote from Nephite prophets:

thus saith our God: I will afflict thy seed by the hand of the Gentiles; nevertheless, I will soften the hearts of the Gentiles, that they shall be like unto a father to them; . . . (2 Nephi 10:18.)

And again:

. . . . the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; and by them shall our seed be scattered.

And after our seed is scattered the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; wherefore, it is likened unto their being nourished by the Gentiles and being carried in their arms and on their shoulders. (1 Nephi 22:7-8.)

Relatively little progress had been made since Columbus discovered America, until recent years. Hundreds of thousands of Indians were killed by the invading gentiles from Europe, 128,000 in New England alone, according to historians. The rest were pushed back, scattered, and finally placed on reservations. The battle of America continued for hundreds of years, the red people fighting for their families, their homes, their hunting grounds, and their very existence.

Finally the scriptures are being fulfilled. "Nursing fathers and mothers" are being raised up to bring the blessings of freedom and education and health to the sons of Lehi. We can remember when the majority of Navajo children were without schools, and other tribes were considerably limited. It is said that "The darkest hour is just before the dawn." But their day is dawning. There has perhaps been more constructive consideration given to the Indian people in the last decade than in the entire century before.

In 1947 the cry was raised: "The Navajos are freezing and starving." You remember, I am sure. Truckloads of clothing and food were gathered here in Utah and taken from our Church welfare storehouses for these distressed Indians. Simultaneously, the press took up the cry and the warmhearted people of the nation, and particularly of the West, answered the call with bedding, food, clothing, and money. The echoes resounded from ocean to ocean and a sleeping nation roused itself.

Pictures and stories of want and starvation were printed in newspapers and magazines; pressures were brought to bear upon officials; and the important prophecies began to be fulfilled and the arms of the gentile nation which had scattered the Lamanites now opened to enfold them, and the shoulders which once were used to push them into reservations, now squared away to carry these deprived ones to their destiny. Even within the past two or three years, great strides have been made. Education, the common denominator and leveller, is coming to the red man. The clinic and hospital are available to him. Indian children are being born in hospitals; sanitation is being taught; and the sun is rising on the Indian world with the government, churches, and many agencies becoming nursing parents" to them.

Yesterday tribal people resisted education; today they grasp it eagerly. Not long ago nearly all Indians were illiterate and unschooled; today in 1956 nearly every Indian child in America may have some training. Yesterday Indian children were kidnapped from their parents and forced to school. Today parents beg for schools, and children eagerly attend.

Indian life is swiftly changing Like the sand in wind-swept dunes, Ever changing 'established patterns, New strong forces, healing wounds. (Spencer W. Kimball.)

Mr. Paul Jones, chairman of the Navajo Council, recalls his childhood in his inaugural speech of April 4, 1955:

The salvation and hope of our Navajo people lies in education . . . at one time we made our living on livestock and a little compact. When we returned from Fort Sumner there were 9,000 of us. There are now 76,000. . . . We must be educated in order to be absorbed with the rest of the people of these United States . . . those of you who have been educated must tell your people of the benefits of education. . . . It is the greatest hope that we have for our Navajo people. . . . When they returned (from Ft. Sumner) they were reluctant to send their children to school. The Federal Government had to send police out to gather the children for school. . . . I remember myself distinctly. I was of school age at that time. My father and mother used to hide me under sheepskins and blankets when they saw a person coming who represented the school. I was the only boy in the family. They used to hide me when they saw the school people or policemen coming. However, one bright day, they made a mistake. My parents were not on the lookout, and someone saw me, even though I was hiding behind the hogan. That person said: "That boy must go to school." So away I went to school. But our eyes are now open to the advantages that school has for us . . .
Several of our young people were formerly brought up at the colleges of the Northern Provinces; they were instructed in all your sciences; but when they came back to us, they were bad runners; ignorant of every meaning of living in the woods; unable to bear either cold or hunger; knew neither how to build a cabin, take a deer, or kill an enemy; spoke our language imperfectly; were therefore neither fit for hunters, warriors, or counselors; they were totally good for nothing. We are however not the less obliged by your kind offer, though we decline accepting it. And to show our grateful sense of it, if the Gentlemen of Virginia will send us a dozen of their sons, we will take great care of their education, instruct them in all we know, and make men of them.

That comes from the old records, and Dr. Ernest Wilkinson quoted it in the Indian Congress here last week.

Now may I tell you of our most perfect program and unselfish adventure in human relationships. The "outing" program had been attempted by others at times, but I think never on this basis. As we began to bring into the Church many faithful Indians, almost their first desire was that their children should have the schooling and church training which the non-Indian children enjoy. Indian families working among us here in our beet, cotton, or potato fields saw the luxury enjoyed by white children who were well-fed and well-dressed, in comfortable homes, going to excellent schools daily. They saw their own little deprived fellows who must follow the family to the faraway fields so parents could earn money to feed them. Their dreams and yearnings finally forced the affectionate parents to become bold enough to approach a white employer:

"Would you let our little girl stay with you and go to school after we have gone back to the reservation? She will be a good girl and cause you no trouble."

With the earnestness in their voices and the pleading in their eyes, who could resist? The experiment began. A few children were left in homes. They were happy and grateful.

The foster parents were pleased, and neighbors wished also to participate. On the reservation, natural parents told their neighbors, who also wrote pleading letters for their own children. The number increased to twenty, sixty, eighty, and then last year to 253. It grew like Topsy. Arrangements at first were between natural parents on the reservation and willing foster parents in Utah; but when the Church determined to give it support, the plan was given legal status and brought under the Utah State Department of Public Welfare, children's service, through the state license of the Relief Society. Inasmuch as it is illegal for anyone without a state license to engage in any way in the placing or receiving of children, it is urged that neither missionaries nor members engage in any way in the placing or receiving of children.

Here is how the plan works:

In August more than 250 Indian children move northward. The Begay family is typical. The Begays have a team and spring wagon and ride slowly across the hills and valleys and barren stretches to the gathering place. In the miles and miles of travel, Father and Mother Begay have time to discuss with Ruth and Billie the great adventure ahead: "Here is your opportunity," Father Begay is saying. "Our Church is taking you to a good Mormon home in Utah where you will be kindly treated and may go to school. You must be grateful and study hard and learn."

And now Mother Begay, in colorful velveteen, and her hair in a bob, is adding: "These Church members are doing this in the goodness of their hearts. They are not paid for the food and clothes and shelter and training that they are giving you. They will treat you like one of their own. You must do your part like the children of the family."

At last they reach the Gap in northern Arizona. Other Indian families are arriving also in wagons and pickups. The kindly driver loads their belongings into the chartered busses. Our friendly Church chaperon meets the family and the children. Farewells are said, and tears are shed as affectionate parents and children part for the school term. Though already homesick and lonely at heart, neither parents nor children would change their minds, so grateful are they for the opportunities just opening. The Begays and the Chees and the Biligodys hitch up their horses, and with a tearful happiness, drive to their homes on the reservation, while the busses, filled with eager excited children, drive northward.

One observer wrote this of the parting:

There were a few tearsears of premature homesickness from youngsters leaving the reservation for the first time and suddenly reluctant and fearful of the future. Tears from little brothers and sisters, too young or otherwise unqualified for the great adventure. And there were a few furtive tears from parents, realizing at this moment of parting how long and lonely the months stretched out before spring vacation.

Just a few hours and the busses are in Richfield, Utah. The kindly chaperon has kept the children happy and looked after their every need. It is very early in the morning at the reception center, but it is already a hive of industry, and keen expectancy is in the air. Sevier Stake becomes the host, and the stake presidency, members of the priesthood, and the Relief Society sisters are waiting. There is the smell of bacon in the air, and the young redskins, some of whom have been here before, file out of the busses and into the Church dining room for bacon, eggs, milk, fruit, and cereal, prepared by the Relief Society sisters.

Soon breakfast is over. The processing is begun. Kind sisters take the girls in one building and understanding priesthood brethren the boys in another where they are bathed and shampooed and made ready for the clinic. The food, soap, shampoo, and other things are furnished free by the Church. All who assist are volunteer workers, doing this like all of their Church work, without remuneration. Six hundred towels are furnished free by a generous linen company, typical of many other favors. The children line up for the clinic where several physicians, furnished by the United States Health Service, senior medical students, technicians, and several nurses, on loan from the Utah State Health Department, all go to work. The little folk’s chests are x-rayed; their hearts, eyes, skin, ears, teeth, and temperatures are checked, and a complete record made. Their fears are quieted by sweet, sympathetic women when tears of unhappiness follow the needle-jabbing of immunization and the blood test. They know this is for their good. Lunchtime comes, and another appetizing meal is enjoyed from welfare supplies. There is some rest, and there is supervised play and a movie.

Then come the foster families, hundreds of them, from all over Utah: unpaid families whose only desire is to provide unselfishly for the child and to “father” him and train and guide him. They are driving in from Kanab and Salt Lake City; from Moroni and Escalante; from St. George and the Uintah Basin-unselfish families anticipating the new arrival to their family. There are stake presidents, bishops, mayors, editors, doctors, farmers—the finest people in the communities of Utah and of the world-each family to receive for the school term an Indian child, accepted by them to become a real part of the family. The white children present excitedly speculate as to which of the Indian youngsters, so hungrily eating luncheon, is to be their new brother or sister. In the stake tabernacle films are shown on Indian culture, and a talk is given on the part each is to play in this glorious human drama. Four days of this processing follow.

Now, for the school term, the Indian child is on a par with his new brothers and sisters. He rides horses, feasts at picnics, does chores, goes swimming, takes music lessons. He goes to school and enters into every church, civic, and community activity on an equal basis. Before the meal, the new family member takes his turn in family prayers and blessing the food. He goes to Sunday School and priesthood meeting. The little ones go to Primary and the larger ones to MIA, and all the family go together to Sacrament meeting. The child attends seminary and is advanced in priesthood and auxiliary activities. Many do baptism work in the temples. In school he fits into the regular classes, and if his language is faulty, likely the teacher will gladly give up her noon hour to tutor him. Foster parents write to natural parents, sending pictures. Case workers visit every child and family monthly and visit schoolteachers and principals often and assure themselves that harmony and understanding prevail.

The Indian children have proved themselves to be alert, brilliant, and responsive. They often take the lead in their classes, being elected to school offices, and they great care of their education, instruct them in all we know, and make men of them.

"She is one of our best workers. I wish we had many more like her."

Four months and Christmas comes. The children remain in Utah where they share the Christmas gifts, parties, and other kindnesses equal to and the same as the white children. Latter-day Saints have a keen interest in the Indians and are willing to share with and sacrifice for them.

Five more eventful months pass and 250 Indian children are on their way back to the reservation. Though some might like to remain in Utah, all are sent home to keep welded the natural family ties. Again farewells are said, and tears are shed, and they reluctantly leave their Utah homes and the tearful family whose home and hearts they
Much planning and prayer and fasting have gone into our program. In the summer the social workers travel through the reservation. They visit each home or hogan and get acquainted with the children and the parents, catching the spirit of the family, its background, the training of the children, and their individual needs. Our missionaries, who nurture them constantly, these special workers urge the parents to have the children examined and treated for dental and medical needs. Proper legal contracts are secured, and arrangements are made whereby missionaries will pilot them the coming August to the proper place for embarkation. Careful studies are made for efficient and understanding placement for the coming year.

Now the workers return to the Utah communities and visit the white families who have previously signified their willingness to co-operate. The home and its facilities are studied to be sure the child and family will be comfortable and happy. The family is interviewed and, through a visit to the bishop of the ward, is evaluated and their worthiness determined. No child of trusting Indian Church members is placed in a broken home or one which is not an exemplary one. No child goes into a home where liquor is used or where there is friction or delinquent children. He goes into a well-ordered home where there is the rare combination of kindness and discipline, firmness and affection; into a praying family, a religious, devoted family of character, faith, and love. Here is opportunity at its best for the Indian to get away from his worst enemies: idleness, liquor, and immorality.

It is heartwarming to see the friendly co-operation of government, state, and local and school officials and teachers. Our Church classes have absorbed the little fellows into their groups, and timid, shrinking children have become happy, normal playmates and work-mates and family members. One young Indian, after five consecutive years with a delightful, co-operative family, graduated from a Utah high school where he was student-body president, and with a $350.00 Standard Oil scholarship, attended Brigham Young University; he is now in the Northern States Mission on a full, regular mission. Two other Indian boys are filling regular missions in the Southwest Indian Mission, where Oneida Indian girls have also filled missions. This is the beginning. The future is most promising.

We expect our graduating youth will continue from these high schools into Brigham Young University. At first there were a few, and some of them discontinued, but last year with thirty-four representing eighteen tribes from east to west, and this year with even more, they are already taking hold and stabilizing themselves. From now on we expect that Indians in ever-increasing numbers will be numbered in the graduating classes of Brigham Young University.

The Church has generously provided for an intermediate program whereby Indian students who have come a little short of collegiate requirements may have special tutorial service from skilled teachers. Scholarships are provided to assist worthy students in the university, but many of our Indian children are already paying their entire way.

Hundreds of our Indian youth are receiving character-building and religious training wherever they go in government schools in Kansas, Oklahoma, Oregon, California, Nevada, Arizona, New Mexico, and in the great Intermountain Indian School at Brigham City, Utah, where we have a branch of the Church comprised of Indians. Here, President David O. McKay last winter dedicated the commodious chapel near the school wherein our youth are taught correct principles, all the virtues and the doctrines of the gospel of Jesus Christ.

Our program is appreciated by the Indian people. When some opposition threatened the program last summer in one area, a petition was sent to us signed by many Indian parents pleading for the continuance of the program, and reservation officials were also approached. The petition read:

We expect that in your organization has done wonders for our children, and we wish you would try every effort to place our children this year.

One prominent non-member observer wrote us:

You have the most perfect program for Navajo children that has ever been initiated to this time. We are all grateful for its outstanding success.

Another said:

I have never enjoyed a more wonderful experience in wholehearted cooperation and complete harmony of effort than I enjoyed at Richfield.

A tribal leader wrote us:

. . . This is very gratifying to our Navajo people in that your organization has taken such interest in our Navajo children. . . We deeply appreciate your service to our Navajo people. . . There have been several notifications reporting the foster homes for educational purposes by your child placing agency as a very important and noteworthy help.

Two missionaries wrote, when the children had returned home for the summer:

Yesterday in our testimony meeting, a mother of one of the girls who went to Utah this year got up and told how grateful she was to our Father in heaven that her girl had been able to go up to Utah where she could learn to pray, speak English better, cook, sew, and gain the schooling that she wanted her child to have that she herself didn't get.

One sister wrote of the first Sacrament meeting after the return of the children from Utah, how without embarrassment they had taken part in the services, giving talks, songs, and how some had borne testimony with such poise and impressiveness that the parents were amazed, as were Indian children who had been away to other schools.

In our great country times are changing. Schools are provided for practically every Indian child, and tribal funds are made available for determined but impecunious students. True religion and faith in the Eternal God are replacing superstition; the physician is taking the place of the medicine man; and administration by the priesthood is replacing the sand patterns and the signs for the Latter-day Saint members. Young couples are obtaining licenses from court clerks and being married by ministers and bishops. Bodies are being buried much the same as the white dead. The Indians who still place on the grave meats and fruits and other foods cannot understand why the dead of the white man can smell the flowers any more than the Indian dead can enjoy the food. The destructive custom of burning the home and its contents when death occurs therein is giving way. One of our sweet Apache sisters wrote this at the death of her husband:

I live in my house. I do not burn it like other Indians. I believe what the missionaries tell me. I think they are my brother.

This is our adventure in good citizenship and righteous living, our experiment in human relationships carried on by this, the Church of Jesus Christ of Latter-day Saints. Knowing the origin and destiny of the red men and believing the promises of God as recorded in the Book of Mormon, our people are willing to sacrifice for the progress and development of these whose deprivations pyramided mountain high but whose curse is now being lifted. Hundreds more sacrificing Latter-day Saints may yet have the opportunity of providing temporary homes for Lehi's children to get an education and to learn the gospel and to become Church leaders.

It is not a proselyting program, for we bring from the reservations those Indian children who are already members of the Church and whose families generally are members. The program will make good young people, stalwart adults. It will fortify them against the evils of the world; it will train them to become self-sufficient; it will develop them into leaders prepared to return to their own people and bring to them the benefits which can come from education.
The children are taught in superior schools, fully accredited, and among the best in the nation. They have sufficient companionship of their own race to retain their pride in and love for their own people, for in the same community and school are other Indian young people. They have the environment of the best communities where are found the least in the world's vices and the most of its culture and refinement. They retain their family ties with natural parents by correspondence, pictures, relayed reports, and also letters through the case workers, and they return to their homes for the summer months to keep bound their home and family loves and loyalties. They grow naturally into the culture of America at its best, attending with a minority of their own group and a majority of the non-Indian children, activities in school, community, church, and family. They are not institutionalized but individualized and become recognized members of the family where they are integrated and "counted in" for every family pleasure, adventure, or sacred experience.

Our program is unique. Here is no family of marginal income who must take in a boarder to supplement the family living. Here is no mercenary care. But here non-Indian families in a very real and lovable way absorb the Indian children as new members of the family. These families, give, give, and give as only dedicated people will give. There is no remuneration for them; but their total compensation for the food, clothes, shelter, care, and love they give is the satisfaction which comes in giving opportunity for an enriched life to one who could not otherwise have it.

We rejoice in the greatly accelerated schooling of Indian children by the government, the states, and other churches and agencies, but we present this program of training in home and school and community as the finest program conceived of man for the rapid and permanent advancement and progress of the Indian child so long deprived. Let them have one generation of this sustained program, and see a new Indian world of culture, happiness, and prosperity.

In conclusion we say: God bless these selfless hundreds of families who have become and are yet to become "nursing fathers and mothers" who will continue to carry the chosen children of the ancient prophet Lehi "in their arms and upon their shoulders," I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

The opening prayer will be offered by Elder George W. Romney, president of Detroit Stake, after which this Conference will be adjourned until two o'clock this afternoon.

Elder Alexander Schreiner has been at the organ.

Singing by the Combined Scandinavian Choirs, "The King of Love My Shepherd Is."

The closing prayer was offered by Elder George W. Romney, president of the Detroit Stake.

Conference adjourned until 2:00 p.m.

Conference reconvened in the Tabernacle Saturday afternoon, October 6, at 2:00 p.m.

The Combined Scandinavian Choirs furnished the music for this session. R. Hulbert Keddington was the conductor, Roy M. n Darley; organist.

The great Tabernacle on Temple Square in Salt Lake City is filled to capacity. Every seat, so far as we can observe, is taken, and people are standing in the doorways at this, the Fourth Session of the One Hundred Twenty-seventh Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

For the benefit of those standing in the doorways we are pleased to announce that overflow meetings are being held in the Assembly Hall, and in Barratt Hall, where a public address system and television are operating. These services, for those who are listening, are also being televised over KSL-TV, Channel 5, of Salt Lake City, and broadcast over Radio Station KSL, and also over 11 radio stations in Utah, Nevada, and Idaho, and by special arrangement over two television stations in Utah and Idaho.

We are pleased to note the attendance this afternoon of prominent national and state officials, leaders in educational circles. We extend a hearty welcome to these, especially to the wives of the mission presidents who have been in attendance here by special invitation to the dedicatory services of the Relief Society building, and we welcome our boys who are here who are enlisted in the Military Service, and all who are listening in.

The singing for the afternoon session will be by the Combined Scandinavian Choirs, with Elder R. Hulbert Keddington conducting, and Elder Roy M. Darley at the organ. We shall begin these services by the Combined Choirs singing, "How Lovely Are the Messengers." The opening prayer will be offered by Elder Heber J. Heiner, Jr., president of the Ben Lomond Stake.

Singing by the Combined Choirs, "How Lovely Are The Messengers."

The opening prayer was offered by Elder Heber J. Heiner, Jr., president of the Ben Lomond Stake.

President David O. McKay:

The invocation just offered was by Elder Heber J. Heiner, Jr., president of the Ben Lomond Stake in Ogden. The Combined Scandinavian Choirs will now favor us with "Almighty God, We Humbly Bow Before Thee." Following this, we shall hear from Elder Harold B. Lee.

Selection by the Combined Scandinavian Choirs, "Almighty God, We Humbly Bow Before Thee."

President David O. McKay:

Elder Harold B. Lee of the Council of the Twelve will be our first speaker this afternoon. He will be followed by Elder Sterling W. Sill.
ELDER HAROLD B. LEE Of the Council of the Twelve Apostles

On this afternoon, I am encouraged by the impressive discourse of President McKay at the opening of this conference to give humble expression to some thoughts that I have had on what I consider to be one of the most important matters which concern the Latter-day Saints today.

In the Documentary History of the Church, Volume IV, there is recorded an incident, and there is a letter which was prepared by the Prophet Joseph Smith at the request of the editor and publisher of a newspaper, who had asked the Prophet to write an article telling of the rise, the progress, the persecutions, and the faith of the Latter-day Saints. The Prophet agreed to do so on one condition, and that condition was that they would take his article in its entirety, with no deletions or changes. There appears then, in this letter, or this article which was written for the paper, one of the most important historical documents which we have in Church history.

In that letter the Prophet Joseph Smith told about an experience that he had on the evening of September 21, 1823. While he was engaged in humble prayer unto God, suddenly he discovered that the room in which he was praying was being filled with light, a light brighter than the brightness of the sun, and as he marveled at this brightness, he was aware that a personage had entered the room with a consuming brightness even greater than that which he had beheld in the room.

As he recovered from the shock of the appearance of this personage, who introduced himself to the Prophet as a messenger sent from God, the messenger announced four things, which are declared in this document to which I have made reference and which are of great significance to the work today and as it was to be established under the instrumentality of the boy prophet, Joseph Smith. I shall only make brief reference to three of these announcements of the heavenly messenger.

The first thing that the messenger said was that the covenant which God had made with ancient Israel was at hand and about to be fulfilled. This undoubtedly made reference to that covenant which was announced to Abraham, who because of his faithfulness, was promised that through him and his seed all the nations of the earth would be blessed; and God would make of Abraham's seed a great nation. We need only to be reminded that the Savior of the world came through that lineage; and while his personal ministry was only to the house of Israel, before he left his disciples he declared to them that they were to preach repentance and remission of sins unto all the earth, beginning at Jerusalem. From this lineage a chosen people was to be prepared to set up the kingdom of God in these last days, and it was over this kingdom which the Christ was to reign when he came on earth for the second time.

The second announcement that was made by this heavenly messenger was that a preparatory work for the second coming of the Messiah was speedily to commence. You will recall that just before the Master's crucifixion he told his disciples that he would come again, and they said to him, as they sat upon the mount with him, perhaps for one of the last times, "Master, tell us when these things shall be." And then there came from his lips a train of happenings which he said would be the sure foretelling that the time was nigh at hand when his second coming was drawing near, when he should appear in the clouds of heaven with great power and great glory.

After he administered forty days among them after his crucifixion and resurrection, he was caught away from them in the clouds of heaven, and two angelic personages dressed in white said to those who were witnesses of the Master's ascension: Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. (Acts 1:11.)

The third thing that the messenger announced to the Prophet was that the time was at hand for the gospel in all its fulness to be preached in power unto all the nations. This was in fulfilment of that which had been promised to John when the angel would fly in the midst of heaven, "having the [fulness of] the everlasting gospel to preach to them that dwell on the earth." (Rev. 14:6.) The restoration of that fulness of the gospel was accomplished when the Book of Mormon, which was declared to be a record in which the fulness of the gospel was contained, was restored to the world through the Prophet Joseph Smith.

That the gospel might be "preached in power" required something else. Preceding the organization of the Church it was necessary that the keys of the priesthood be committed again unto men so that the gospel could be preached with power, and its ordinances administered unto men.

But the final and fourth thing which was announced is the thing about which I wish to address the few remarks that I make this afternoon. That was that a people might be prepared for the millennial reign. The meaning of that term was understood, apparently, from the prophets down from Enoch's time to the Prophet Joseph Smith's time, when the Lord spoke of a thousand year period in the world's history which would be called a millennial reign, which would commence with the second coming of the Savior. John saw in vision the resurrection of the just who would reign with Christ for a thousand years. He saw that during this period Satan would be bound, that there would be peace upon the whole earth. Heaven and earth would be closely associated, and all unfinished work pertaining to this world would be completed. Injustices would be righted, and at the end of that reign would come a final judgment.

Now, I have asked myself, this being the time to prepare for the millennial reign, how shall we set about to prepare a people to receive the coming Of the Lord? As I have thought seriously about that matter, I have reached two or three sure conclusions in my own thinking. This preparation demands first that a people, to receive the time was nigh at hand when his second coming was drawing near, when he should appear in the clouds of heaven with great power and great glory. The nature of God is the thought of Him as a substance, as mere energy, and chiefly as law. Just stop and consider for a moment what it would mean for us to try to obey the personality he cannot comprehend?

Great thinkers have long since recognized this need in religion if it is to become a vital force. George Harris, in his book A Century of Change in Religion, said this: "The thought of God as a personality is a necessary condition of everything that is contained within the field of religious experience."

Professor Hacking of Harvard in his "Meaning of God in Human Experience, made even a more significant statement when he wrote: "The alternative to the thought of God as a person is the thought of Him as a substance, as mere energy, and chiefly as law. Just stop and consider for a moment what it would mean for us to try to obey the will of substance, of love, of energy, or worship law, and you will have some idea at least of how near this question of the personality of God comes to the heart of true religion."

When the Apostle Paul spoke of the organization of the Church, he said that one of the prime purposes of its organization was for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man. (Eph. 4:12-13.)

And you will remember in that last memorable prayer, the Master said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17:3.)

Eternal life is God's life, or life with God. In other words, it seems to me, they are trying to tell us that the worthiness to abide in his holy presence can be obtained only by knowing God and by knowing Jesus Christ whom he has sent.

To my thinking, another requisite of that preparation to receive the Lord at the beginning of his millennial reign demands that the people be taught to accept the divinity of the mission of Jesus as the Savior of the world. Why was the Savior sent into the world? The Master himself answered that question during his ministry when he said:
For God sent not his Son into the world to condemn the world; but that the world through him might be saved.” (Ibid., 3:17.)

For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance. (D & C 18:11-12.)

Saved from what? Redeemed from what? Well, first, saved from mortal death through the resurrection of the dead. But in another sense we are saved likewise by his atoning sacrifice. We are saved from sin. Here is what the Prophet Alma explained to his people concerning this matter:

And he shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else. (Alma 11:40.)

That last declaration of the Prophet Alma points to still another requirement, as I see it, for a people to be prepared to receive the Savior’s coming. We must be cleansed and purified and sanctified to be made worthy to receive and abide that holy presence. The Prophet Mormon put it this way:

Behold, I say unto you that ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls in hell. (Mormon 9:4.)

How can this cleansing take place? The answer is: through holy ordinances which the Lord has established for that purpose. We are saved by grace, yes, through the atonement of the Master, but Nephi taught this other principle: for we know that it is by grace that we are saved, after all we can do.” (2 Nephi 25:23.)

Now the nature of that ordinance by which salvation can be obtained is explained clearly also by the Prophet Nephi:

Therefore, my beloved brethren, I know that if ye shall follow the Son, with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism — yea, by following your Lord and your Savior down into the water, according to his word, behold, then ye shall receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost; and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel.

And I heard a voice from the Father, saying: Yea, the words of my Beloved are true and faithful. He that endureth to the end, the same shall be saved. (Ibid., 31:13, 15.)

And now, finally, there is still one more thing that is necessary, to my thinking, before that preparation is made for the millennial reign. We must accept the divine mission of the Prophet Joseph Smith as the instrumentality through which the restoration of the gospel and the organization of the Church of Jesus Christ was accomplished. Each member of the Church, to be prepared for the millennial reign, must receive a testimony, each for himself, of the divinity of the work established by Joseph Smith. It was this that was taught plainly by the Saints after the advent of the Savior upon the earth, and one of the leaders in our day has said it again, when he declared, I suppose with reference to the parable of the five foolish and five wise virgins in the Master’s parable, “The time will come when no man nor woman will be able to endure on borrowed light. Each will have to be guided by the light within himself.” (Life of Heber C. Kimball, pp. 449-450.)

These things being true, then it must become our object and our whole desire to teach these fundamental things to prepare our people for his coming. As Brother Romney delivered his very excellent address on the subject of the perfecting of the Saints, I remembered what a prominent commentator said about the quotation from the writings of Paul to the Ephesians. He said there should be no comma after the word saints. He said he should read “for the perfecting of the saints in the work of the ministry,” stressing the importance of perfecting all who are called to positions of leadership in preparing the people to receive a knowledge of the Son of God. Whether or not this is the correct interpretation, it is certain that in our homes, in our seminaries and institutes, in the auxiliary organizations, in the priesthood quorums, we must teach the knowledge and nature of the Godhead. We must teach the mission of the Savior of the world. We need to teach the need of and the restoration of the gospel through the instrumentality of the Prophet Joseph Smith.

I suppose some might think it presumptuous if I were to plead with the teachers of youth in secular as well as in religious education not to tear down the foundation stones upon which a human soul can build faith necessary to prepare to meet their Redeemer. I would from my humble station invite those who would fight against the truth as taught in the restored Church to think seriously of what a wise counselor said to the enemies of Christ in the day of Peter and his associates. This counselor admonished:

Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

But if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God. (Acts 5:38-39.)

Perhaps today is the time for us to hear again the rallying call that was put into words by W. W. Phelps:

Awake! O ye people, the Savior is coming; He’ll suddenly come to his temple, we hear; Repentance is needed of all that are living, To gain them a lot of inheritance near. Today will soon pass and that unknown tomorrow May leave many souls in a more dreadful state Than came by the flood, or that fell on Gomorrah— Yea, weeping and wailing when grief is too late. Be ready, O island, the Savior is coming; He’ll bring again Zion, the prophets declare; Repent of your sins, and have faith in redemption, To gain you a lot of inheritance there. A voice to the nations in season is given, Prepare, oh, prepare for the kingdom’s new birth, To call the elect from the four winds of heaven; For Jesus is coming to reign upon earth.”

May the Lord bless us as his children to recognize that call, and may we say and be able to say it with power, "Choose you this day whom ye will serve, . . . but as for me and my house, we will serve the Lord, (the God of this land),” (Josh. 24:15) and prepare for the coming of the Savior, which may not be too long delayed, to cut short for the reign of righteousness the wickedness that well nigh seems to engulf a wicked world; when those who are righteous at his coming will be caught up in the clouds of heaven to meet him, and those who are asleep in their graves, who are righteous likewise, will be caught up in the clouds of heaven to meet him.

I bear you my solemn witness that I believe these things to be true with all my soul. This is the day for us to prepare that people ready to receive the coming of the Lord, and I bear that testimony in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Harold B. Lee of the Council of the Twelve. We shall now hear from Elder Sterling W. Sill, Assistant to the Twelve. He will be followed by Elder S. Dilworth Young.

Sterling W. Sill
I love life, and I want to live. To drink of life's fulness, take all it can give; I love life, every moment must count, To glory in its sunshine and revel in its fount.

Now if mortal life is worth so much, how much is eternal life worth? And what would it mean to us if it were lost? God himself placed a value on eternal life when he said it was his greatest gift to man. It therefore automatically becomes our most important opportunity to give every co-operation to help bring it about. And a good place to start is the place suggested by the philosophers: that is, to live our appreciation every day. What a wonderful way to begin this quest for eternal life, if we could always live the sentiment of the song that says...

The gift of eternal exaltation includes not only a celestial body, but also a celestial mind. We will have quickened senses, amplified powers of perception, and vastly increased capacity for happiness and understanding.

We know from firsthand experience some of the traits and characteristics of glorified, immortal beings, from those who have visited the earth. In describing the Angel Moroni, the Prophet Joseph Smith said, "His whole person was glorious beyond description, and his countenance truly like lightning. Not only was his person glorious, but also the Prophet said his clothing was brilliant "beyond any earthly thing I had ever seen; nor do I believe that any earthly thing could be made to appear, so exceedingly white and brilliant." (P of G P, Joseph Smith 2:32, 31.)

We are all familiar with the wonderful lift it gives us to be appropriately dressed in beautiful clothing. We adorn our bodies and keep them clean and attractive and in other ways go to great lengths to make them pleasant places to live. If attractive clothing gives us pleasure, what must be the joy of living forever, dressed in a glorified, white and brilliant. (P of G P, Joseph Smith 2:32, 31.)

In the days of Job it was said, "All that a man hath will he give for his life." (Job 2:4.) For a very wise purpose, God has implanted in every human heart a great natural desire for continued existence. We cling to life with every ounce of our strength. Even in severe sickness or oppressive trouble, we will still go to almost any length to prolong life even for a week or a month, though the period gained may be one of pain or hopelessness. But we will suffer almost any inconvenience or endure almost any hardship just to live.

“Now if mortal life is worth so much, how much is eternal life worth? And what would it mean to us if it were lost?”

ELDER STERLING W. SILL Assistant to the Council of the Twelve Apostles
The objective of life is not only to live long, but also to live well. It is not only to acquire but also to become; it is not only to receive benefits but also to render service. Wealth consists not so much in what we have as in what we are and do. I suppose that the eight most important words ever spoken are these: “So God created man in his own image (Gen 1:27).” But not only has each of you been created in the image of God, but each has also been endowed with a set of attributes of divinity, the development of which is one of the purposes for which we live. As Jesus admonished us, “Be ye therefore perfect, even as your Father which is in heaven is perfect.” (Matt. 5:48.) The plan of eternal progression contemplates that the offspring may ultimately become like the parent, and therefore fulfills the scripture which says that “men are that they might have joy.” (2 Nephi 2:25) as the greatest joys of life are the joys of being.

Then there is the purpose of life, that which gives life its significance. Children are not well taught by just being told. When I was a young man, at one time I worked on a ranch in Idaho for a large cattle outfit. Fences were more of a curiosity than now. The first morning I went to work for them (and I was green at it) the boss sent the man who took care of the "remuda," the horses, out to get them before day-light. I was curious to know how those cowboys were going to rope and saddle their horses because I could see no corral. I assumed the "punchers" were going to have
May I conclude by reminding you of the first thing that I said, things "seen and heard." How necessary it is for a parent to bear that witness! I have an aged great-grandmother, long since dead, who in her ninety-seventh year was approached by one who had lost faith, and thinking perhaps that the grandmother, too, had lost some, she asked her, "How do you know that he was a Prophet?" The aged woman thought for a while, then said, "We all knew that he was a Prophet." I asked the foreman why that was, and he said, "They know better." I did not learn until later what "better" meant, but the horses through fear first and habit second had long since learned where they could go and where they could not, and what they could do and what they should not do about stepping over that rope.

Fourth, it is a poor parent who is not up or awake when the children come home from late parties or late dates. Then is the time to invite them to talk over what happened; to enjoy the things which were good and to be counseled on avoiding the things which were sorrowful; to counsel wisely about the things which they might have done which were wrong. This practice, kept up all the days of his childhood, will be a great deterrent for a child who is anxious to stay out longer than he should. My mother sat up for me, and I did not have the nerve ever to keep her waiting too long. I knew she was there. It helped me. It will help all the children.

The point is, by the time the child is twenty, he should be so companionable with his father that he can talk to him about anything he wants to. The way to do it is to be companionable at every age of his life, from the beginning. That is why it is important to learn how to handle a baby, fathers, and do all the things that a baby requires.

Second, when Father comes home at night, I suggest to him that he really resist this temptation and put the paper in a hidden place until the children have gone to bed. The newspaper has no place in the home where children are until the father has spent the evening with them. And it is like reading for fifteen minutes a day—if you spend fifteen minutes or twenty minutes with each child according to his years in doing things which are interesting to him and being a companion to him, you have come nearer to fulfilling your obligations as a father. If you leave it up to the mother, and get behind the newspaper, I think you have committed a sin, because the child is neglected, and you have not done your duty. So be firm; put the newspaper under the mat until after the children have gone to bed.

Third, be sure to spend time with each child, according to that child's age and interests. With a three-year-old girl, if you have to, get down and play paper dolls. With a seventeen-year-old son, who wants to go to the Brigham Young-University of Utah game, that is where you should be (unless you have to be in this priesthood meeting).

Second, let us revive that happy custom of taking our meals together. Let us abolish the snack bars in our kitchens and establish a table around which all may sit, and let Father have breakfast with his children as well as supper and let them sit there for a few moments after each meal and have conversation about things about which Father and Mother would like to talk. That custom is going out of our existence rapidly. It is a powerful thing; it will work wonders on children.

May I give you half a dozen homely and homey suggestions which to me seem simple, in relation to teaching children? Before I give them to you, may I say that teaching is an attitude. One does not learn by the words spoken, but rather by the attitude and spirit in which they are spoken. One does not always learn by action, but by the happiness with which the action is performed. And the lesson must be repeated over and over again all the time the child is growing up. Surely the Lord knew what he was doing when he said, in effect, "I am going to give you these children for twenty years or so, before they mature, and in that twenty years repeat with them what they must know well." Twenty years is a long time to a child. You have plenty of time to give them the habit of not stepping over the rope without having them fear it.

President David O. McKay:

Elder S. Dilworth Young of the First Council of Seventy has just addressed us. The congregation now will sing, "Praise To The Man Who Communed With Jehovah." Elder Richard P. Condred will lead us.

After the singing, Bishop Joseph L. Wirthlin will address us.

Singing by the Combined Choirs and the congregation, "Praise to the Man Who Communed with Jehovah."

President David O. McKay:

BISHOP JOSEPH L. WIRTHLIN Presiding Bishop of the Church

MY BELOVED brethren and sisters, I want to bear you my testimony that I know Joseph Smith was a prophet selected by God for the purpose of establishing the
The Church was established with a membership of six people, and in that day it was thought by many it would be only a short time until the Church would be destroyed, particularly after the life of the Prophet had been taken. Today, the membership of the Church is approximately 1,375,000, indicating to the world that it may have been weak in the beginning of its establishment, but out of it the Church has become strong and powerful because of the people who accepted the gospel.

In connection therewith, the Book of Mormon and the Pearl of Great Price were given to the world through revelation, and in every case, there still may be found in the thoughts of many the weakness of things, but these weak things are becoming strong and going forth and breaking down the mighty and strong ones in the world.

The Prophet Joseph never had the opportunity of attending great schools or universities. He was one of the common ones that the Lord selected because the Lord knew it would be possible to give him the assignments of establishing the Church and teaching the world the gospel of the Lord Jesus Christ as it was about to be given to mankind.

I think of the great missions of the Church in the world, some forty-five of them, where the gospel is being preached to every nation, kindred, tongue, and people. It is a great source of encouragement to everyone of us to know that the gospel is being taught to the people of the world, even in far-off Korea where ten years ago we very seldom thought or dreamed that the gospel would be taken to the Korean people. Yet, the people in Korea are accepting it, and the Church is being established. Some of the weak things are there, but they are being accepted, and the mighty and great things among that people are being broken down to the end that the people will come to an understanding of the gospel.

The same is true with reference to the Japanese and Chinese people. We know that Brother Henry D. Moyle, who has spent much time these past few months among the great people of South America, has done a great work among the missionaries and has taught the people the gospel of the Lord Jesus Christ. The strong and mighty things in South America are being broken down, and the people there are anxious to accept the restored gospel and enjoy all the blessings therein.

In the revelations from the Lord to the Prophet, indicating to him the work that should be done for the dead, we are reminded of a statement of Paul, an apostle of the Savior, when he said,

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? (1 Cor. 15:29.)

This has been a question in the minds of many individuals something they cannot understand. Paul understood it; that is the reason he asked that question. So, again,

One of the mighty and strong ones in the world has been the idea that the dead will not have an opportunity of accepting the gospel of the Lord Jesus Christ, or of all of the opportunities that, no doubt, existed in the days of Christ himself, when he visited those people who had died and were held in prison because they were wicked during the days of Noah. So, there was established, through the Prophet Joseph, the temples. At the present time we have ten of them. The Prophet Joseph, you will recall, established a temple in Nauvoo wherein work was done for the dead.

The Statement of Ordinances Performed in all the Temples, as compiled in the Salt Lake Temple, indicates that from the time when temple ordinances for the living and the dead were revealed to the Prophet Smith until December 31, 1955, 18,607,876 baptisms have been done for the dead; 15,848,297 endowments for the dead; 4,138,706 sealings of dead couples; 8,198,061 sealings of dead children to parents; or a total of 46,792,940 ordinances done for the dead. This indicates to us again the truth of the words of the Lord when he said,

The weak things of the world shall come forth and break down the mighty and strong ones. (Ibid., 1:19.)

We must come to the understanding that through the Prophet Joseph, the temples have been established wherein the dead may have all of the blessings and opportunities which may be enjoyed by those who are now living. You and I have the same opportunities of going into the temples.

Also, according to the same Statement of Ordinances Performed in all the Temples, as previously mentioned, 56,649 baptisms have been done for the living; 478,711 endowments for the living; 231,139 sealings of living couples; 208,209 sealings of living children to parents, or a total of 974,708 ordinances.

Through the work for the dead and the living for the Church and preparing the people for the second coming of Jesus the Christ.

The Prophet Joseph declared: "I saw the Father and the Son, and I knew that God knew it, and I could not deny it, neither dared I do it: at least I knew that by so doing I would offend God and come under condemnation." (See P of G, JS 2:25.) He was willing to give up his life for the truth when he said to the world, "I saw the Father and the Son." They knew it, and he dared not say anything else other than that because to do so would bring him under condemnation. The Prophet Joseph has given to us the gospel of the Lord Jesus Christ and has so told us that while in the eyes of the world today there may be weak things in the gospel, yet as you and I and the world become acquainted with them, live them, and understand them, the time will come whereby these "weak things" will come forth and break down the mighty and strong ones.

As a people living in Zion where we are close to the prophet, close to the apostles, and all of those who guide and direct our affairs, we should realize that we must live the gospel of the Lord Jesus Christ in its fulness that we may be among those who might be called "the weak things of the world," and through the kind of lives we live make it possible to break down that which is contrary to the gospel of the Lord Jesus Christ.

We are all grateful that from the Prophet Joseph came also the establishment of the Book of Mormon, and with it the priesthood—the Melchizedek Priesthood and the
I have a prayer in my heart that sometime the day will come when our missionaries will have the opportunity to go into Russia and preach the gospel of the Lord Jesus Christ to that people and say to them, "The weak things of the world shall come forth and break down the mighty and strong ones." We well know that in Russia there are mighty and strong things, but before that people can enjoy the gospel of the Lord Jesus Christ, some of that mightiness and some of those strong things must be broken down, that the Russian people can accept the gospel of the Lord Jesus Christ and enjoy all of the blessings. There are literally millions there who desire to know more about the Christ and be taught something about him. That opportunity will come to this people. The Church of the Lord Jesus Christ has the priesthood, the authority, and the direction from on high to preach the gospel to every nation, kindred, tongue, and people.

May God bless every one of us that we will so live that the world will say as an individual said who had the privilege of going through the beautiful temple at Los Angeles: "This temple is beautiful; it is marvelous; there is something about it that is different." And then she said, "The Mormon people have something." This individual acknowledges that the Mormon people have something different, and we do have something individuals. We have the gospel of the Lord Jesus Christ; we have a prophet; we have the same organization that existed in the days of Peter, James, and John. These are our blessings; these are our opportunities; and I humbly pray that the Lord will bless us, that the world will accept us and will say that we do indeed have the gospel of the Lord Jesus Christ. I pray this will be the blessing and the inspiration of each and every one of us, in his holy name. Amen.

The youth of the Church, "think, then act safely."

I ask the youth of the Church, do you really want that? Do you really want to cut loose from the protection of home? Think of all that home means. Think of all the word mother means. Think of the strong protecting power of Dad. Think of all that home stands for. And then think of the opposite. Think of the strong protective power of the Church of the Lord Jesus Christ, and get into a strange city. Although there are many good people living in all these cities, there are others who are cold and grasping and predatory, seeking innocent boys and girls to get them in their trap.

I thought, too, of these young people. Many of them had no idea what they were getting into when they left home and came to the larger centers. They had absolutely no idea. Some of them came with only three or four dollars in their pockets and thought of course the minute they landed here they would get a job and the three or four dollars -- in one case a girl had six -- the three or four to six dollars would last until they got their first payday, and then they would be on easy street, and everything would go fine.

They would come to the larger city and look for a cheap place in which to live. Some of them were really cheap, on Twenty-fifth Street or on West Second South, or down on Canal Street in another city. They could not afford much, so they would get into a rooming house of some kind and think they were on their own and then discover that they had walked into tragedy. Some of the young people, unfortunately, could not wait to leave their homes. They wanted to break away and get on their own, and they did not realize what it meant to cut loose from home, to get away from the protection of Mother and Dad, and get into a strange city. Although there are many good people in all these cities, there are others who are cold and grasping and predatory, seeking innocent boys and girls to get them in their trap.

My mind went to the bishops, to the stake presidents. I still wondered why we have not responded more readily to the appeal of the First Presidency of the Church that you bishops, you counselors in bishoprics, you members of stake presidencies, and you parents co-operate with the program instituted by the Presidency and headed by Elder Kimball in an effort to protect your young people as they come to these larger cities. Will you not co-operate, will you not help? If you parents cannot control your children and they must go away, if instead of their being obedient to you, you are more obedient to them, at least will you not go to your bishop and talk about it, and then let the machinery of the Church help you? Will you "think, and then act safely?"

One of the big fears I have in connection with these young people coming to the larger centers is that so many of them actually want to break away from home, cut the apron strings, so to speak. They feel that they are self-sufficient; they know it all; Mother and Dad are old-fashioned. This is a modern world, and they want to be modern; they want to live in a modern way.

I ask the youth of the Church, do you really want that? Do you really want to cut loose from the protection of home? Think of all that home means. Think of all the word mother means. Think of the strong protecting power of Dad. Think of all that home stands for. Then think of the opposite. Think of the powers that are destructive of the home. And think of the powers that work contrary to the advice of Mother and Dad and ask if that is what you want.

O youth of the Church, "think, then act safely."

One of the big difficulties about the young people who come on their own and have cut loose, escaped the apron strings, is that they then feel so free and in such a new life, they want also to cut loose from the Church. They do not go to the meetings any more. They go to other places and meet other people, and instead of Church friends, clean, fine Latter-day Saint friends, they pick up friends of the other side, of the lower element.
And whatsoever thing is good is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is.

And by the power of the Holy Ghost ye may know the truth of all things.

When ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall multiply these things, and ponder it in your hearts.

Moroni gives us the key to that law. As he was preparing the records which were given into his keeping, and he was finishing his part of them before putting them away, he wrote in his record:

I enjoyed Brother [Adam S.] Bennion's discussion of the converts in Europe, which brought to my mind many similar experiences I have through contacts with converts to the Church. One of the prominent things that he told us was the thrill and the joy of these young people, missionaries and servicemen, who are growing in their testimony, that the testimony of the gospel is one of their choicest possessions and one of the things that brings so much joy to them. Those who come to my office, so often converts to the Church, that anyone who attempts to pet with you attempts to make an indecent approach? Petting is indecent and sinful, and the person who attempts to pet with you is himself both indecent and sinful and is likewise lustful. The invitation to pet, remember, so often ends up in the invitation to something worse. The young people themselves call it, "going all the way." Is that what you want?

Will you not remember that in the category of crime, God says sex sin is next to murder? Do you want it? It will bring broken hearts and remorse and misery all the days of your life and only the most sincere repentance can ever wipe it out. But oh, how you will suffer as many have suffered the remorse that accompanies such a terrible sin as that.

Oh, youth of the Church, oh, parents, oh, bishops, who have charge of the youth, and you MIA workers and Sunday School and Primary, you Relief Society mothers, will you all use the intelligence God has given you, will you think, act safely, and live your religion?

That is my humble prayer for us all, in Jesus' name. Amen.

President David O. McKay:

Elder Mark E. Petersen of the Council of the Twelve has just spoken to us. Elder Eldred G. Smith, Patriarch to the Church, will be our concluding speaker.

I come before you, brothers and sisters, with a sincere desire that I may have an interest in your faith and prayers while I take this time, for I am sure that I need it.

I wish to add my testimony of the divinity of the gospel to those others of this conference, for I know of a surety of the divinity of the gospel of Jesus Christ and that it has been restored in this, the latter day.

I enjoyed Brother [Adam S.] Bennion's discussion of the converts in Europe, which brought to my mind many similar experiences I have through contacts with converts to the Church. One of the prominent things that he told us was the thrill and the joy of these young people, missionaries and servicemen, who are growing in their testimony, that the testimony of the gospel is one of their choicest possessions and one of the things that brings so much joy to them. Those who come to my office, so often converts to the Church, have repeated to me the same stories that Brother Bennion repeated that life has just begun for them.

A husband and wife said that they felt that they had wasted fifteen years of their married life, for now, since they had joined the Church, they were just beginning to live again.

It is not so much the words that they express, but it is the thrill and the joy that lights up their faces when they say it, in all sincerity joy that can come from no other source.

So, as this knowledge of the gospel is one of the most important things for us to gain, I have heard many times members of the Church, as well as investigators or non-members, ask the question, "How does one know? How does one get a testimony of the gospel?" The Lord has told us, and it has been repeated here before in this conference:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated.

And when we obtain any blessings from God, it is by obedience to that law upon which it is predicated. (D & C 130:20.)

If we want the blessing of a testimony of the gospel of Jesus Christ and want to know, even if we are just investigators and want to know which is the gospel of Jesus Christ, then we have to find out what that law is and fulfill it.

Moroni gives us the key to that law. As he was preparing the records which were given into his keeping, and he was finishing his part of them before putting them away for some future datee knew not when it would comee wrote in his record:

Behold, I would exhort you that when ye shall read these things, if it be wisdom in God ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam ever down unto the time that ye shall receive these things, and ponder it in your hearts.

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

And by the power of the Holy Ghost ye may know the truth of all things.

And whatsoever thing is good is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is.
And ye may know that he is, by the power of the Holy Ghost; wherefore I would exhort you that ye deny not the power of God; for he worketh by power, according to the faith of the children of men, the same today and tomorrow, and forever. (Moroni 10:3-7.)

Now he has given us two thoughts, primarily, in this record: first, "ask God, the Eternal Father, in the name of Christ." And second he said, "... he will manifest the truth of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things." So if we are going to find the law by which we may gain a knowledge, we have the key to it here; first, we must do something ourselves, we must ask for it, and, second, then we will be given that through the Spirit.

In section eighty-nine there is another key. The promise that is given there is:

And all saints who remember to keep and do these sayings, walking in obedience to the commandments," and then the Lord gives us a promise of health and adds, "... shall find wisdom and great treasures of knowledge, even hidden treasures." (D & C 89:18-19.)

If we will learn the law of obedience and take that first step ourselves, the Lord will prompt us and give us that knowledge through the Spirit.

The Lord has said: "Ask, and it shall be given you; seek, and ye shall find: knock, and it shall be opened unto you." (Matt. 7:7.) If we do not seek, if we do not ask, if we do not knock, then we cannot receive that knowledge.

In cottage meetings and other gatherings where the gospel is proclaimed, all do not receive it the same; yet the same thing is taught to all. There are some in the group who will apply that law by which that blessing may be received, that of putting themselves in tune with the Spirit, just like a large radio transmitting station. The Lord's spirit is with us all. The gospel of Jesus Christ is being proclaimed, but if we do not put ourselves in tune, we do not get the reception. If we do not get the reception, it is not the fault of the broadcasting station, it is the fault of the receiver, and we are the receiver; we must put our spirit in tune.

The soul is made up of body and spirit, and as we get in tune with the Spirit, then we receive that testimony by the Spirit.

We were reminded last Thursday in our meeting in the temple prior to this conference that the greatest testimony is that which comes and testifies of the Spirit. We cannot always trust what we see and what we hear, but we can always trust that prompting of the Spirit that comes to us, which declares to us that which is true; and by that power we get our strength and testimony of the gospel of Jesus Christ.

The Prophet Joseph Smith had to take that first step and ask for knowledge. He read in James that if ye lack wisdom and shall ask, ye shall receive. He took the words of James to heart and went into the grove of trees and knelt and asked for that knowledge which he received. There the Prophet saw and heard, and surely it was testified to him of the Spirit that this was true and that these things which he experienced were true, by which he received a true knowledge of God the Father and of the Son, so that he knew that Jesus Christ lived, and that the Father lived, and knew that he had truly seen a vision, as we have heard testified here today.

So I say, let us put ourselves in tune. If there are members in the Church who are uncertain, who are lacking in that strength of a testimony, ask, and ye shall receive, knock, and it shall be opened unto you. If you will put yourself in tune that your spirit shall be in tune with the Spirit of the Holy Ghost, then you shall receive a knowledge of the gospel of Jesus Christ.

May the blessings of the Lord be with us all, that we may all enjoy that prompting of the Spirit and be able to assist others as a result of that knowledge given to us, I pray in the name of Jesus Christ. Amen.

President David O. McKay:
ELDER MARK E. PETERSEN Of the Council of the Twelve Apostles

p1 BRETHREN, TWO OR three weeks ago the Deseret News ran an editorial, caption of which asked the question, “Too much Word of Wisdom?” It was a great surprise to me to see some of the letters that came in response to that little editorial. Obviously the editorial defended the position that we could not say too much about the Word of Wisdom. It is all important. We cannot be too clean in the work of the Lord. But it was amazing that some apparently good Latter-day Saints, writing in would insist that we did say too much about the Word of Wisdom, that it did not really matter if people smoked a little—after all it was the popular thing these days and if young people are going to get along well with their crowds at school, they ought to do like the other fellow does. It was a great surprise to me to see that Latter-day Saints, raised in the Church, would take this position.

p2 We have had other reactions, occasionally, which have rather frightened me. I was talking with one of our brethren right recently and he said, “My little five year old girl was watching television and was watching the Lucky Strike program. When the program was over, she turned to Dad, and said, ‘Daddy, when I grow up I am going to smoke Lucky Strikes.’” It turned this man pale as he thought about the effect of the advertising upon his little girl.

p3 The world today is dramatizing immodesty, dramatizing the use of cigarettes, dramatizing the use of liquor to a point where they are making it seem that it is the popular thing, that if you are going to get along well in the world, then you must indulge in these things.

p4 How are we going to counteract this sort of thing, I ask you? The only way is to have a positive approach and move forward and maintain our standards and use every legitimate device we can to promote wholesome thinking in regard to the vicious things that are being held out to our young people today. It was with this thought in mind that the First Presidency endorsed a suggestion from the General Priesthood Committee of which Brother Lee is chairman, suggesting that we use the devices of advertising to teach the positive side of clean living as a means of counteracting the same type of approach used on the other side.

p5 We were very grateful for the wonderful encouragement we received from the First Presidency on this matter. They have given it their whole hearted support and they are hoping that the entire Church will likewise support it. We have been getting wonderful support from many sources. We have had hundreds of letters come in from bishops and others telling us of their reaction to the use of the posters and the small cards which have been distributed now for several months, and which we first announced to you here six months ago.

p6 One bishop writing under date of day before yesterday, October 4th, says this:

p7 “Those posters for youth along with the smaller individual corresponding cards, are masterpieces. There is so much psychology leading youth away from correct principles that my heart leaps for joy that our Church is using powerful ways and means to strengthen youth. May the Lord continue to bless you with power.”

p8 Another bishop writing under date of September 30th, sent us a letter which is duplicated by scores and scores of others which have come during the last couple of months. He writes:

p9 “We feel favorably impressed with the posters which we have received. They are dignified and attractive. I notice that our ward members both the youth and their parents, stop and take time to read the message given on them, and twice I have had young persons who were absent at the time the cards were given out, come to me before I had the opportunity to go to them and ask if I had a card for them. I hear the young folks talking among themselves about the message on the card and I feel that...
in the middle of September we received the first mailing piece from one of the young people themselves. We have been hearing since, but this was the first. It was a little postcard I was so proud of it I sent it down to the Presidency's office because I wanted them to see it:

"To Whom It May Concern," the way, it was addressed merely to the L.D.S. Church Headquarters, and gives the address To Whom It May Concern: (and as I say this comes from a young lady) had a refreshing experience to pick up a card, "healthy, happy, lucky you." Through such a positive approach youth will react positively because it shows you really do have faith in us. It is really good to see things like these posters arising away from 'thou shalt not.' Thanks for your faith in us. Sincerely"—and then the name is given.

brethren, the program as we have it under way, is doing a great deal of good. The program becomes a device in your hands for making your work easier. It is a program likewise which may touch the hearts of young people who may not be touched in other ways as you would like to have them. We believe that this program will strengthen faith and give to our young people an appreciation of the worthwhileness of living a clean life.

Many, many of the wards and the stakes have given us 100% cooperation in this matter, such as is reflected in the letters of these bishops, and their efforts are surely appreciated as is suggested in this letter. But, unfortunately, brethren, six months after we have announced the program, we still have some wards in some stakes where nothing has been done. It makes us sad to think that young people are going astray who might be saved if only this device, among other things, were handed to them. But instead of being distributed the cards and the posters are safely tucked away in the bishop's office.

Bishops, you cannot afford to be without this program. Your young people need it. We hold you responsible for putting it into effect in your wards. We ask that your Aaronic Priesthood organization take care of the distribution of the little cards for the boys. The bishopric is in charge of the Aaronic Priesthood, therefore, it is their responsibility to see that each boy from twelve to twenty receives one of these little cards.

I think most of you are familiar with them.

We ask that the L.D.S. girls committee in each ward, made up of Y.W.M.I.A. workers, distribute the cards to the girls of the ward between the ages of twelve and twenty-five. Yet you, the bishopric, are advisers to these M.I.A. sisters, so it is in your hands again to see that there is a full distribution of the cards to the girls, also.

Now, there is the large poster. You are familiar with that. It comes in two pieces. One is the principal picture bearing the main caption, with our theme which is "Be Honest With Yourself." And then we have the side piece, you remember, which gives a message. It is hoped that poster and the side piece will be properly shown in a display case in a prominent place in your foyer or other part of your building, if you do not have a foyer, which will be prominent enough so that people will see it.

Many there are who stop and look at the picture and admire the artistry and catch the message, whether it be "Virtue is its own reward," or "Happy, Healthy, Lucky you," or "Be Honest With Yourself." And many having seen the picture and the caption have paused to read the entire message on the side. But we have found that there are some of these display cases which have been placed in such a manner that they are really hidden away. I have been in some buildings where I actually have had to search for them. In one dark corner, behind the door, I found one of these display cases, and because the people come in and out when the door is opened, the door effectively hid the display case. Nobody ever got to see the poster except the janitor who looked at it when he locked the door after everyone had gone out.

Do you suppose that Lucky Strike cigarettes would ever put an advertisement in a place like that? Ask yourself now. You are opposing them in trying to obtain the interest of that boy or girl, are you not? You are in competition with them in a very real sense. The boy or the girl is going to look at the attractive ads of the cigarette or will look at the attractive ad of the Church. Lucky Strike, Camel, Old Gold, will never hide their ads away where you cannot see them. They are on the most prominent billboards and they use the best radio programs you can find anywhere. Why should we hide our light under a bushel?

Brethren, bring out these posters where people can see them and read them. Frame them in an attractive way because the display is part of it, I would say almost half of it.

If you do not have these posters displayed in your foyers by this time, will you in the spirit of our campaing be honest with yourself, be honest with your young people, and adequately and beautifully display these posters where everyone who passes by will see them and enjoy them?

Stake presidents, you preside over the stake, and in that respect you preside over all of the wards and branches in your stake. Will each stake president take it upon himself as a special assignment to go to every ward in his stake within the next week and look for the posters and see how they are displayed, and if they are not what you, as a stake president use your influence to have the posters well displayed? It is your responsibility, stake presidents, to see that your stake functions. Every ward is a part of your stake. Without them you have no stake. This is part of the Church program. As presidents of stakes and as bishops of wards, when we receive our appointments, we agree to accept the responsibility accompanying those appointments and now part of that responsibility is the proper display of those posters and the proper distribution of these little cards.

I would like to ask every bishop, are you sure that all the young people of the proper age groups in your ward are receiving the individual cards with our specialized message. Only yesterday I talked with the father of a young man, sixteen or seventeen years of age, who lives in one of the most progressive stakes in the Church right here in Salt Lake City. I asked if his son had seen any of these cards yet, and he said, "No, he has not seen them." I know the son goes to Church regularly, but there has been no distribution of the cards. We are now in the midst of mailing out the third set of cards and this boy has not yet received the first.

That reminds me of some of the difficulty we had during the World War. The First Presidency authorized our distribution of a little pamphlet, a midget sized Church magazine. This boy has not yet received the first.

We appreciate the deep significance of the thought given. In behalf of my own sons and the young people of this ward, I wish to thank you brethren for this program. I feel convinced that it will prove to be very worthwhile and of great value as an aid to the parents and teachers of the youth of the Church."
I dwell in the midst of them all; I now, therefore, have come down unto thee to deliver unto thee the works which my hands have made, wherein my wisdom I am going on, now, and reading from the third chapter of Abraham. The Lord has been talking about the intelligences, and he says: I like to think of that, as I have said, as spiritual relativity.

They; I am the Lord thy God, I am more intelligent than they all.

These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than then that there shall be one greater than that, and he begins to apply that to individuals: astronomy, and then the Lord begins to apply those matters of astronomy of which he has been talking, where he has one planet and then another greater than that, and

If you will read the third chapter of the Book of Abraham, you will find that the Lord is giving instructions to Abraham about various matters, including matters of happiness. That is my right as a member of the body politic, and just because somebody else thinks he would like some of my happiness, I not imposing upon him or taking to take away a part of my life to give to somebody else who thinks he would like some of it. I feel the same way about liberty. I feel the same way about pursuit of

The ideology I have in mind is what I might call the ideology of equality. We have a sort of feeling about our own people in our own nation and the nations of the world, that everybody is equal to everybody else. You remember that the Declaration of Independence said, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.

Those phrases seem to have caught the imagination of people of various kinds. I am not going to talk about them, somebody would accuse me of talking politics, but I have this kind of a feeling about them, that they are not intended to suggest that force shall be brought to bear upon me, if I be a lawabiding man, tending my own business, to take away a part of my life to give to somebody else who thinks he would like some of it. I feel the same way about liberty. I feel the same way about pursuit of happiness. That is my right as a member of the body politic, and just because somebody else thinks he would like some of my happiness, I not imposing upon him or taking anything away from him, that I should be compelled to bestow upon him some of my happiness, is just beyond me.

Now, I want to talk tonight about what I will call spiritual relativity. I do not know anything about what scientific relativity means, but I can get some idea about what I am going to talk about. I am going to speak from the Book of Abraham, primarily, and my speaking will consist principally in reading, in the first part of what I say, with perhaps an interpolation of a remark here and there.

One of these ideologies which is perhaps politically not so important but which socially is most important, has been talked about tonight by Brother Mark E. Petersen, he ideology which lowers moral standards that we have been taught in the past to regard as sacred. I endorse all that Brother Mark has said tonight and urge you bishops, presidents of stakes, and heads of households, to follow his advice.

I am going to talk tonight, or plan to, about another ideology, and I should like, in all humility on my part, to have the assistance of your faith and prayers. I shall try not to be too long; it may be I shall be a bit dull. I am going to read in part, perhaps a good part, what I say.

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If you will read the third chapter of the Book of Abraham, you will find that the Lord is giving instructions to Abraham about various matters, including matters of astronomy, and then the Lord begins to apply those matters of astronomy which he has been talking, where he has one planet and then another greater than that, and then that there shall be one greater than that, and he begins to apply that to individuals:

19. And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than then that there shall be one greater than that, and he begins to apply that to individuals:

21. I dwell in the midst of them all; I now, therefore, have come down unto thee to deliver unto thee the works which my hands have made, wherein my wisdom
22. Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were,, many of the noble and great ones;

23. And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

In that great body of intelligences there were those whom the Lord has described as "noble and great ones"; obviously others were not noble and great. Then going on, apparently in the same sentence, as it is punctuated:

24. And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

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26. Then the Lord goes on and tells its about the two beings who came and offered to build this earth and implement its creation. Satan, we learn from other scriptures, declared that he would save everybody, apparently either take away their free agency or else cause that nothing that they did would be a crime. The other one said he would do the will of the Father. The Father said that he would take the one who said he would do his will. Then it says:

27. Then the Lord goes on and tells its about the two beings who came and offered to build this earth and implement its creation. Satan, we learn from other scriptures, declared that he would save everybody, apparently either take away their free agency or else cause that nothing that they did would be a crime. The other one said he would do the will of the Father. The Father said that he would take the one who said he would do his will. Then it says:

28. And then they asked that the Savior, (when he cast them out of the manhey said they were "legion") that the Savior would permit them to go into the nearby herd of swine. I have always thought that there was a beautiful expression there. They asked him not to send them out into the "deep." You will recall that they went into the swine, apparently in the same sentence, as it is punctuated:

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31. Then the next chapter (chapter 4) says:

32. And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and darkness reigned upon the face of the deep, the Spirit of the Gods was brooding upon the face of the waters.

33. And then they asked that the Savior, (when he cast them out of the manhey said they were "legion") that the Savior would permit them to go into the nearby herd of swine. I have always thought that there was a beautiful expression there. They asked him not to send them out into the "deep." You will recall that they went into the swine, and the swine ran down into the sea and were drowned. (Matt. 8:28-34; Mark 5:1-20; Luke 8:26-39.)
I like to think that perhaps we may have been there at that Grand Council and that we, the great body of this Church, with our divine commandment, our divine destiny, our divine responsibility, to carry the Gospel to the nations of the earth to think that we were endowed somehow with a mission, perhaps with the Priesthood, to carry on the work which we have to do.

Now, the Prophet told us that from that time down, apparently until the time of Moses, the Priesthood descended in a regular line from father to son, through their succeeding generations. (D&C Sec. 84.)

You will remember at the very beginning there was a contest in the Priesthood. At any rate, Cain offered a sacrifice that was not acceptable to the Lord. You know the result. (Gen. 4.)

From that time on down to the time of Moses, we note that the men that were named (they are named in the Doctrine and Covenants, Sections 84 and 107) carried on the Priesthood. It does not seem to have been the only one among the Israelites who then held the Melchizedek Priesthood. He tried, you will recall we are told, to have Israel fit itself to partake of the Melchizedek Priesthood. Israel would not do it, and so there was established the Aaronic Priesthood, the Lesser Priesthood, and that was bestowed upon Aaron and his family. (D&C. 84:18 ff.)

Way along at the beginning, soon after they began the exodus, Aaron and Miriam, the sister, apparently basing their actions upon the fact that Moses had married an Egyptian, Ethiopian, nevertheless it appears in the account that they accused Moses, who held the Melchizedek Priesthood and Aaron held only the Aaronic Priesthood, Moses of usurping power that he had formerly possessed. You will recall that they were severely chastened, chastised. Miriam was stricken with leprosy. (Num. 12.)

I have always thought that there was in this an indication of the priesthood status of women, because of the punishment which apparently was inflicted upon Aaron, which differed from the punishment which was inflicted upon Miriam; hat here was an indication that women did not receive the Priesthood, and certainly so far as we know, women have not had the Priesthood. Miriam's punishment may have covered her seeming claim that she had a right to priesthood powers.

When that was settled, you will remember that a Levite, Korah, and Dathan and Abiram, apparently Reubenites, rebelled against Moses and said he was taking too much upon himself. They did not have the authority to officiate, they did not have the Priesthood that Moses had, and they did not have the authority that Aaron had. They rebelled. I will not take time to do more than tell you that finally a challenge was issued by Moses. They came out with their censers, and the earth opened and swallowed them up. (Num. 16.)

But they (Moses and Aaron) were not content with that demonstration. You will remember that then the question arose as to where the Priesthood authority was, and apparently Moses intended to settle it once for all, so he planned the experience of the rod that blossomed. Each of the tribes got a rod, and it was placed in a container in the tabernacle, as I recall it, and the rod that blossomed was to be the rod of the tribe that was chosen. Aaron's rod blossomed; the others did not.

I want to get from this the proposition that Israel, generally, did not have the Priesthood that Aaron had. Even the Levites, who had a secondary kind of officiating authority in taking care of the tabernacle, did not have the right to offer sacrifice, which belonged entirely to Aaron and his sons. (Num. 16.)

And you may recall that rather early in their Priesthood experience there were two sons of Aaron, Nadab and Abihu, who offered "strange fire" before the Lord, and they were smitten, killed. (Lev. 10.)

The Lord has always guarded his Priesthood with the utmost care, so that all during Israel's time, only a few held the Priesthood, and of that few only one family, seemingly, had the right to officiate. There evidently were individuals at various periods in Israel's history who held the Melchizedek Priesthood, but it was not generally possessed. Apparently the Priesthood has not ever gone to all humanity. The Lord has guarded it very, very carefully, and he guards it in the same way today.

So, my brothers, we need not be dismayed or suffer any inconvenience or embarrassment from the fact that the Priesthood is a sacred calling which is bestowed upon those whom the Lord designates, with such powers and such authority as the Lord may indicate by virtue of the office. We have deacons, teachers, priests, elders, seventies, high priests. You know how that comes about, how we get these various grades of Priesthood.

But two points:

First, there never was a time when all spirits were equal, so far as the Lord has revealed; so far as he has revealed, there never will be a time when all spirits are equal. He has provided different kingdoms and glories for the different kinds of individuals as they come to this earth, and I can imagine, having in mind the Gadarene demons, I can imagine that those who did not keep their first estate but who still may come to earth and get a body, are anxious to come and get a body no matter what the conditions are, if we are to judge by the anxiety of those demons who were cast out and who asked that they be permitted to enter the swine.

Next, the Priesthood has never been possessed by all individuals; the Lord has chosen those to whom he wishes to delegate his authority. He has carefully guarded the exercise of that authority. Some, our sisters, for instance, have never held the Priesthood.

Thank you, brethren, for your kindness.

I bear you my testimony that the Lord lives. I bear you my testimony that Jesus is the Christ, that he lived, was crucified, died, was resurrected.

I bear you my testimony that the Priesthood has been restored to us through the restoration that came through the Prophet. I bear you my testimony that all of the rights and the powers which Joseph had have descended from him till now and that they are now possessed by President David O. McKay.

May the Lord bless us and build up our testimonies, enable us to understand the principles of the Gospel and not get off on the theory of this ideology that everybody is alike, and all have equal rights,-our rights depend upon our course before we came here, and our course since we arrived.

God bless you, I pray in the name of his Son. Amen.

President David O. McKay:

President Stephen L Richards of the First Presidency will now address us.

Stephen L Richards

PRESIDENT STEPHEN L RICHARDS First Counselor in the First Presidency

MY DEAR BRETHREN, President McKay has accorded me the privilege of bringing to your attention some matters concerning our missionary work. We think it well that the whole Priesthood of the Church should have an understanding of the great missionary work which is carried forward, reaching such large proportions as we took the
p2 So, there does arise the necessity of having some definitely defined procedures for the direction of this great undertaking, and we think it well if you knew perhaps a little more about these procedures than all may now know, although of course generally our work is well understood by this vast congregation of Priesthood.

p3 I am going to mention several matters which relate largely to the calling of our brethren into the mission field. Experience has taught us that it is not wise to call young men just married or just to be married. We have learned that it is better to let such a young man in justice to his wife begin his home at once so that he may have a period of time within which to establish a proper family relationship. So we would like young men and their bishops to understand that it is better that they be not recommended under the circumstances which I have mentioned.

p4 We bring to your attention again the health of the missionaries. We feel a deep interest in conserving the health of our young people. We recognize that the mothers who let their sons go feel that they must have the best care, and we ask all to help safeguard conditions of health before missionaries go into the mission field. We are grateful to a great many doctors who render their services free of charge in physical examinations. Sometimes, however, the examinations, I suppose, seem necessarily hurried, and histories of disabling maladies sometimes do not come to light, and out of the arbor for missionary work, they are sometimes overlooked, and then sorrow comes in the mission field. Sickness requiring the missionary patient to be sent home, or hospitalized for long periods of time, of course, is embarrassing to the missionary and his family, to his companion in the mission field, and to the mission work generally. We again urge bishops to use the greatest of care in assuring us that those who go into the field, so far as is foreseeable, are in a state of health that will enable them to accomplish their work.

p5 Our sisters help us in the mission field tremendously. We have reports from every mission that the influence of the sisters is one of the most refining and ennobling of all the good forces that we have in the mission field, and we know that there are many who would like to go into the field; but we have long since established a minimum age for sister missionaries. That age is 23, and that was not arrived at without considerable care, examination of statistical information regarding marriages, etc., and we find still that many endeavor to secure exceptions to that rule, which only make for charges of discrimination, and which do not facilitate our work. Please know that that is the age for sister missionaries, and help us in conforming to it.

p6 Nearly all missionaries are asked by those who interview them if they will go where they are sent, and I think nearly always the missionaries reply yes, they will. I am sure that nearly all of them recognize that it is essential to respond to calls to go where they are needed. One can readily see that if preferences should be recognized generally, one mission might be hard to say overstaffed but there would be many more than in other missions, and some missions might be left with few missionaries. We have constant calls from mission presidents for the replacement of missionaries being released. Oftentimes it is necessary for missionaries to maintain branches, and therefore it is essential that our prospective missionaries go where they are called, and cheerfully respond to their calls, and that even though they may have some preferences, that they subdue those preferences for the good of the whole Cause, and the building up of our missionary work.

p7 Six months ago, as I recall it, we called your attention to the necessity of making welcome into the wards and branches of the Church all of the new converts. We are hopeful that progress has been made. Many of those who come into the Church feel at a loss if they do not receive a welcome among the Saints with whom they gather. Our people themselves should be persuaded to extend the hand of welcome to every new convert in the Church, and wherever it is possible the bishop of a ward, or the president of a branch should provide activity for these new converts as readily as may be done.

p8 I wish tonight to thank those who have so generously contributed to our general missionary fund. We have been more than gratified with the gifts which have been made to this fund which have enabled many poor people, young men without means in foreign lands, and young women too, to undertake missions for the Church. I note that so far as our record goes 174 missionaries have in the last few years been assisted from these contributed missionary funds. One hundred of those missions have been completed; 74 missionaries are still in the field. In nearly all instances they have written to the contributors expressing their appreciation for the opportunity afforded to them to go out and serve the Lord.

p9 Now, another item: No young man, or young woman either, should be pressed into the missionary service. It is true that it is perfectly legitimate to point out the advantages of missionary service, its opportunities, but everyone who goes should be imbued with the remarkable opportunities that a mission affords, and he should also know that he goes to bear witness of the Living Christ to all men, and to the divinity and the vitality of this work of the latter days. It is unfortunate when some get into the mission field and say that they were so pressured into coming that they have no interest in it. There are very few in this category, but we do think that there should always be assurance that those who go into the field go with a full understanding of what their work is to be, and with willingness to perform that work.

p10 I pay my tribute to the wonderful men of the Church who so gloriously respond to missionary calls. They have set an outstanding record. I think in the eyes of the world nothing commends us to the esteem of men more than our marvelous missionary system. Indeed, many are unable to comprehend how our youth will go out at the expense of their parents, and at their own expense, to disseminate the principles of the Gospel among men without any contribution whatever, and I pray the Lord to bless all the families that send these missionaries forth. May they have the satisfaction in their hearts of knowing that they are contributing tremendously to the advancement of this great work.

p11 As we indicated this morning, baptisms are most encouraging, and they will continue to increase as you supply this great missionary movement with the young men and the young women that it needs to carry forth. Older men and older women are also welcome if they are in good health, but we have had many instances where their health would not stand the rigors of the missionary calling.

p12 I will not take more time to dwell upon this important phase of our work, but I will solicit your cooperation -- cooperation of bishops, and presidents of stakes, and of all the Priesthood -- in seeing that our processes for the selection of missionaries and their placement in the field operates smoothly, without disappointment to missionaries or their families, and without regrets to anyone.

p13 I pray the Lord's blessings upon you, my brethren of the Priesthood. I honor you in your respective callings, and I know that the holy power which you hold, and which is so potent and indispensable to the establishment of our Father's Kingdom, is genuine and divine. I thank God that he hold his divine power, that he has so generously endowed us with the right to represent him, and I thank him for all blessings in the name of Jesus Christ. Amen.

p5 David O. McKay

PRESIDENT DAVID O. McKAY

p1 THIS AFTERNOON at the height of a most inspirational meeting I saw two young men on my left in the gallery rise from their seats and walk out of the building. I hastily put on my long distance glasses to see more definitely who they were. They impressed me as being teachers, about the age of 15.

p2 That little act emphasized one of the points to be mentioned at this Priesthood Meeting, and that is the attitude of our young men bearing the Aaronic Priesthood who are asked to administer the emblems of our Lord's death and life. No more sacred ordinance has been given to us by the Lord than the administration of the Sacrament. I shall not dwell long upon its significance, the principal one of which is a covenant that we make with the Lord. We give our word of honor to do certain things, which as the Brethren said today, are contributive to our spiritual growth and happiness if kept, but which weaken our characters if we violate them.

p3 Say over in your mind briefly just what that covenant is. Those two men who are representing the audience appeal to the Lord in the name of the Redeemer, and ask him to bless and sanctify that bread or water to the souls of all those who partake of it. That is a sacred approach. "That they may do it in remembrance of the body (or blood) of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his
p4 That is one of the prayers given to us word for word. Young men who are given the Priesthood, the importance of which we have heard tonight, are asked to give the

congregation the opportunity to make that covenant, and the two priests who are to bless it, or the four who are to participate, should be instructed regarding the importance

and sacredness of their calling. No whispering should be engaged in by all of those boys. All preparation should be carefully made before the hour of the sacrament meeting, and

those young men should at least refrain from conversation, even if they do not contemplate the responsibility which is theirs.

p5 I am not going to say much about the dress. We are not a people who look to formality, certainly we do not believe in phylacteries, in uniforms, on sacred occasions, but I
do think that the Lord will be pleased with a bishopric if they will instruct the young men who are invited to administer the sacrament to dress properly. He will not be

displeased if they come with a white shirt instead of a colored one, and we are not so poor that we cannot afford clean, white shirts for the boys who administer the

sacrament. If they do not have them, at least they will come with clean hands, and especially with a pure heart.

p6 I have seen deacons not all dressed alike, but they have a special tie or a special shirt as evidence that those young men have been instructed that "you have a special
calling this morning. Come in your best." And when they are all in white I think it contributes to the sacredness of it. Anything that will make the young boys feel that they

have been called upon to officiate in the Priesthood in one of the most sacred ordinances in the Church, and they too should remain quiet, even before the opening of the meeting.

p7 That is just preliminary. I said I saw these two boys leave the building this afternoon, and it reminded me that in some of our wards, these young men who have been

appointed to administer the sacrament, and who have officiated in the order of the Priesthood, start for the door and leave the worshiping assembly. I will not say it is

sacrilege, but I will say that it is not in keeping with the order and sacredness of the service which they have rendered by virtue of the Priesthood.

p8 Instruct them, bishops. When they accept that duty, they accept the responsibility of remaining throughout that entire meeting hour. They are part of it. A bishop would

not think of leaving. His counselors would not. Neither should your representatives who administer the sacrament.

p9 There should be more order in the administration of the sacrament. A keener sense of the promise, the covenant, we make will add much to the spirituality of the

membership of the Church, and will entitle us to the guidance of the Holy Spirit. Indeed that is a principal end of our existence.

p10 I like that parable Jesus gave when he said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin:

p11 "And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." (Matthew 6:28-29.)

p12 "Consider the lilies, how they grow," with their roots down in the ground seeking for sustenance, and all that sustenance and vitality going up through the stem for one

purpose, until that flower blossoms in the sunshine in fulfillment of its life, receiving the glory of the sunshine, and the completion of pistil and stamens.

p13 So we, with our tentacles in the earth, our hands, our brains, which God has given us physically, seek life and sustenance in subduing matter. Why? That we might

realize the ideal, that our souls too may blossom in the sunshine of God's Holy Spirit, "that thy Spirit may be always with us:"

p14 Brethren, let us have the Lesser Priesthood remain and participate in that administration in sacredness, in reverence, and contribute to the order of the worshiping

assembly.

p15 There is one other principle to which I wish to call attention tonight, and that is the observance of the Sabbath Day. I was grieved, recently, and probably you were, to

receive an invitation to attend the opening of a new multi-million dollar runway at the Hill Field Air Force Base. All our service boys will want to be there. Thousands of loyal

citizens will want to be there, but why should it be on Sunday? We have our boys of the Air Force here tonight. They are loyal. Our boys are bringing honor to our Country.

Their Captains, their officers, write to us and tell us how proud they are, and that goes for the boys particularly who are maintaining the ideals of the Church. Most of them are -- God bless them.

p16 Sunday is worship day. It is holy. This is a Christian nation, and the Lord has promised that as long as we keep him in mind and worship him this Country will stand this

Government will stand. No other nation can take it or destroy it. But if we forget Him, God's promises are not binding.

p17 Why should Sunday be observed as a day of rest? First, Sunday is essential to the true development and strength of body, and that is a principle which we should

proclaim more generally abroad, and practice. I know that you men who have sedentary occupations, as we do in the Church, say it is good to go out and have exercise. That

will be better for us. But there is something more than just that. Sunday is a day when we change our clothes, put on clean linen. It is truth that “cleanliness is next to
godliness,” and the Lord said, "Be ye clean that bear the vessels of the Lord."

p18 Bacon, the great philosopher, said, "Cleanliness of body was ever esteemed to proceed from a due reverence to God. The consciousness of clean linen is in and of

itself a source of moral strength, second only to that of a clean conscience." The farmer who makes his boys go out and haul hay, even when a storm is coming, is doing

his boys an injustice. It would be much better to let that hay be destroyed than to deprive those boys of a sense of coming nearer to the Eternal Spirit, and partake of the

sacrament, that they may always have his Spirit to be with them.

p19 A second purpose for keeping holy the Sabbath Day is: "That thou mayest more fully keep thyself unspotted from the world." Contemplation during that sacred hour,

self communion, and higher than that, communion in thought and feeling with the Lord—realization that He is near enough to be aware of what you are thinking. What you

think about really what you are.

p20 "Nae treasures, nor pleasures, Could make us happy lang; The heart ay's the part ay That makes us right or wrang.

p21 Keep thyself unspotted from the world, and ask God to forgive you if you have in mind injuring anyone who trusts you mean morallyr if you have in mind wronging

anybody, cleanse it from your mind. Read Doctrine and Covenants Section 59.

p22 There is a third reason. Keeping holy the Sabbath Day is a law of God, resounding through the ages from Mt. Sinai. You cannot transgress the law of God without

circumscribing your spirit. Finally, our Sabbath, the first day of the week, commemorates the greatest event in all history: Christ's resurrection and his visit as a resurrected

being to his assembled Apostles. His birth, of course, was necessary, and just as great, so I say this is one of the greatest events in all history.

p23 "The Sunday," says Emerson, "is the core of our civilization, dedicated to thought and reverence. It invites to the noblest solitude, and to the noblest society."

p24 We have other instructions and suggestions, but I will add no more than to commend the excellent admonitions given by Brother Petersen, President Clark, and

President Richards.

p25 I will conclude with reference to an incident as a missionary in Scotland in 1898. After having been in Stirling only a few weeks, I walked around Stirling Castle with my
President David O. McKay:

Eighteen groups have not yet reported the number who are listening to this service by direct wire broadcast. The grand total thus far reported is 26,874. God bless you brethren and keep you true to the Restored Gospel of Jesus Christ.

The Church of the Air Broadcast over the Columbia Broadcasting System network, which will have been recorded in advance, so you need not come to the Tabernacle to hear it, will be released by transcription by KSL Radio Station tomorrow morning from 7:30 to 8:00 a.m. Elder Alma Sonne, Assistant to the Twelve will be the speaker.

The Tabernacle Choir broadcast will be from 9:30 to 10:00 a.m. Those desiring to attend the Tabernacle Choir broadcast must be in their seats at 9:15 a.m. It is requested that the audience, during the broadcast, refrain from making any disturbance. Large crowds will undoubtedly be waiting outside the closed doors, and when opened there is usually a rush by those outside to get good seats. We plead with those thus standing to be courteous and considerate one to another. Avoid pushing and crowding, will you please. Courtesy is a great virtue. Let us show it one to another, and particularly to our visitors who are within our gates.

The Tabernacle Choir Men's Chorus furnished the singing for us tonight. We thank them and Brother Cornwall for their presence, and for their excellent singing. They will now sing, "Pilgrim's Chorus," after which Elder Frederick Lyman Schenk, president of the Twin Falls Stake, will offer the benediction, and this Conference will be adjourned until 10 o'clock tomorrow morning.

The Tabernacle Choir Men's Chorus sang "Pilgrim's Chorus," after which the benediction was pronounced by Frederick Lyman Schenk, president of the Twin Falls Stake.

(C1956 Conference Report, October 7, 1956)
These teachers who announce this difference as to the life of the Savior and his teachings, some of them, find place amongst us.

And eschatology is defined as “The doctrine of the last or final things, death, resurrection, immortality, the end of the world, final judgment, and the future state; the doctrine of last things.”

Christ . . . cannot have been both the same unclouded thinker of the moral sayings and the apocalyptic fanatic of the eschatological passages. These has been stated by one scholar thus:

There are all sorts of cults, all sorts of shadings of what we have called Christianity. There is one group of scholars that work insidiously sometimes, pretending Christianity and a belief in Christ, but nevertheless who subtly and insidiously teach us things that do not come within what we understand as Christianity. The position of the Church extend a most hearty welcome, and here this morning I think it would be well to extend appreciation so that those listening in on the Coast and Hawaii may hear us, appreciation for these lovely flowers that decorate the rostrum and other places in the Tabernacle. Elder Edward Clissold, president of the Oahu Stake, has sent us word that the beautiful anthuriums and other tropical flowers decorating the building bring to us the greetings and love of the members of the Oahu Stake and others in Hawaii. I wish to state that these flowers were flown here by the United Air Lines free of charge.

We welcome prominent officials we see sitting here. I am sure we cannot recognize you all. We bid the following welcome: Senator Arthur V. Watkins, Senator Wallace F. Bennett, Congressman William A. Dawson, Secretary of State Lamont Toronto, Adiel F. Stewart, Mayor of the City, President A. Ray Olpin of the University of Utah, President Daryl Chase, President of the Utah State Agricultural College, President William P. Miller, President of Weber College, President J. Elliot Cameron, Director of Snow College, Superintendent of Public Instruction, Prof. E. Allen Bateman; Superintendent of Salt Lake City Schools, Prof. M. Lynn Bennion, and others; Congressman H. Aldous Dixon. We cannot see you very well, but all are welcome and we are glad to have you fellowship with us.

We also welcome the wives of the presidents of the missions, who have been here attending the dedicatory services of the Relief Society Home.

Presidencies of stakes, bishoprics of wards, and all are welcome, as you know, and we pray that the spirit of fellowship and good will with the Spirit of the Lord will continue with us throughout this session as it has through the preceding sessions of this Conference.

The Tabernacle Choir will furnish the singing this morning, under the direction of Elder J. Spencer Cornwall. Elder Alexander Schreiner is at the organ.

We shall begin these services with the congregation singing: “O Ye Mountains High.”

The opening prayer will be offered by Elder Ward C. Holbrook, president of the South Davis Stake.

Singing by the, congregation, “O Ye Mountains High.

The opening prayer was offered by Elder Ward C. Holbrook, president of the South Davis Stake.

President David O. McKay:

The invocation was offered by President Ward C. Holbrook of the South Davis Stake.

All you who are listening in will be pleased to know that sitting among the audience that crowds this Tabernacle to capacity are several hundred servicemen, members of the Church, who have come from several different camps to participate in this Conference. Young men, with your officers who are accompanying you, we extend our heartfelt greeting and pray the Lord's blessings to attend you.

The Tabernacle Choir will now sing, “If, With All Your Hearts,” under the direction of Elder Cornwall. Following the Choir's singing, we shall hear from President J. Reuben Clark, Jr.

The Tabernacle Choir sang the selection “If, With All Your Hearts.”

President David O. McKay:

As already announced, President J. Reuben Clark, Jr. of the First Presidency will be our first speaker this morning. He will be followed by Elder Hugh B. Brown.

President J. Reuben Clark, Jr.

PRESIDENT J. REUBEN CLARK, JR. Second Counselor in the First Presidency

MY BROTHERS AND SISTERS, as with all of us I stand before you in humility, with a prayer in my heart that I may be able to say something that will be helpful in building up our faith, strengthening our testimonies, and I ask that you will extend to me your faith and your prayers to the same end, that all may be benefitted.

I would like to begin what I have to say this morning with a quotation of some scriptures. One scripture has already been frequently quoted that came from the great intercessory prayer which the Savior delivered the night before the day he was crucified:

"And this is life eternal, that they might know thee the only true God, and, Jesus Christ, whom thou hast sent. (John 17:3.)"

Then I would like to quote the first three verses and the fourteenth of the first chapter of John:

"In the beginning was the Word, and the Word was with God, and the Word was God."

"The same was in the beginning with God.

"All things were made by him; and without him was not any thing made that was made."

And the fourteenth verse: “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

And finally, I will quote the passage from First Corinthians, where Paul, speaking to the backsliding Corinthians, among whom already began to appear what finally became the great apostasy, and complaining about them and their thoughts, he said,

"For I determined not to know any thing among you, save Jesus Christ, and him crucified.” (1 Cor. 2:2.)

There are all sorts of cults, all sorts of shadings of what we have called Christianity. There is one group of scholars that work insidiously sometimes, pretending Christianity and a belief in Christ, but nevertheless who subtly and insidiously teach us things that do not come within what we understand as Christianity. The position of these has been stated by one scholar thus:

"Christ . . . cannot have been both the same unclouded thinker of the moral sayings and the apocalyptic fanatic of the eschatological passages.

And eschatology is defined as "The doctrine of the last or final things, death, resurrection, immortality, the end of the world, final judgment, and the future state; the doctrine of last things."
These critics say one of these two, the moral teachings or the eschatology, must be given up as historical and the one chosen to be got rid of is the eschatological. Anything beyond the moral teachings is put in the realm of myth, legend, popular exaggeration, symbolism, allegory, or transference of the miraculous from other departments of tradition into the life of Jesus.

Their standard of elimination is that any “event which lies outside the range of the known laws of Nature,” must be disregarded. This destroys the divine origin of Jesus, his miracles, his resurrection, and much of his doctrine.

I want to read now just a few verses from the Olivet Discourse, the discourse which the Savior delivered on the Mount of Olives at the near conclusion, or conclusion of the third day of the Passion Week which he had spent in the temple or the temple precincts. I am going to read from all three Synoptists, because each says essentially the same thing, but in somewhat different language. I am reading from the 24th chapter of Matthew. They had gone out to the Mount of Olives, Jesus and his disciples; they asked if he would like them to tell him about the temple, and so on, and it was then that he predicted that the temple would be destroyed, and thereafter in this discourse he touched upon not only the destruction of the temple but the Second Coming. Not always can you be clear as to which he was referring, but the passages that I shall read have reference as to what should finally take place.

Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

And Jesus answered and said unto them, Take heed that no man deceive you.

For many shall come in my name, saying, I am Christ; and shall deceive many.

Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

Behold, I have told you before.

Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. (Matt. 24:3-5; 23:26.)

Mark said: “And Jesus answering them began to say, Take heed lest any man deceive you:

For many shall come in my name, saying, I am Christ; and shall deceive many.

And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:

For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

But take ye heed: behold, I have foretold you all things.” (Mark 13:5-6, 21-23.) **** And Luke says, more shortly than is recorded by the others:

And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them. (Luke 21:8.)

I think perhaps when we first read these extracts we may think that the Savior is talking primarily of a person, somebody to come to impersonate the Christ and claim to be the Christ. It seems to me, however, from the way in which these records are made and what they say, that the Savior also had in mind anyone who would come and say to you, “This is Christ that I teach; that is Christ that I teach; that is the Christian doctrine.” In that sense I think that these scholars about whom I have already read, who would discard everything that they could not account for by the known laws of nature, they are in effect false Christs, for they are telling us that the things that we believe in Christ are myths, tradition, symbolism, allegory; they did not exist.

Now, that kind of a religion, that kind of Christianity would require that we discard all that we know about the Great Council in heaven and what was determined there, because these things lie outside the known laws of nature, as those scholars understand them.

We would have to discard the Fall as being a myth, an allegory, symbolism.

We would have to discard the virgin birth, the divine conception, the very foundation of our religion; that would have to go.

We would have to discard the witness of the Father at the time of the baptism of the Savior; that would go as myth, symbolism, allegory.

We would have to discard practically all of the miracles as not taking place and those that might be accepted would be spoken of as signs. A sign can be a miracle, but not necessarily so. A miracle is a sign, but more than that.

We would have to discard the testimony of the Father, at the time of the transfiguration, that Jesus was his Son.

We would have to discard that great occasion, the raising of Lazarus and the incidents thereof, the reply of the Savior to Martha:

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die.” (John 11:25-26.) That would have to go into the discard as myth, allegory, symbolism, tradition.

Finally, we would have to discard all that we know about the resurrection and its effect; all of that is gone.

As to all these, and almost countless other matters: be not deceived, believe them not, follow not after the false Christs.

I would like you to appreciate that without the eschatology of the records of the Savior’s life, we should have nothing left but husks, moral teachings, and ethics which, if lived, would make us a great people, a humane people, a peaceful people, but would not carry us back into the presence of our Heavenly Father.

In my view, that doctrine is not only sacrilegious, but to me it is also blasphemy, something to be utterly cast away. We have less left after they get through with their discards than the old paganism, for that paganism, the old Greek mythology, did acknowledge and have a kind of worship of divine beings which they conceived; they did believe in them and worship them.

My whole soul rebels against this emasculation of Christianity. Jesus did live. First, there was the great plan in heaven; that did actually occur. All that we know about it took place there. There was the plan; the earth was formed; Adam came; the human family followed. We came here to prove ourselves. Finally, Christ was born in the Meridian of Time. He lived. He taught. He gave instructions. He was crucified. Then on the morning of the third day, he was resurrected, thus bringing to each and every of us the blessings of the resurrection. We all shall be resurrected. All of that has gone for these people to whom I refer. It is myth, tradition, allegory. Be not deceived by
We believe this is the Dispensation of the Fulness of Times of which the Apostle Paul spoke, upon the earth, organized under his divine guidance--the very kingdom for which you and Christians in all nations and climes have been praying since Jesus first taught the kingdom of God to his disciples. Perhaps you, our friends, ask what was restored that we did not have before? We humbly, but without equivocation, reply that the kingdom of God has been set up because the Christians were turned heathens again, and only had a dead form left. (John Wesley's Works, Vol. VII, 89; 26-27.)

The apostles and prophets predicted an apostasy, and great historians such as Mosheim and Eusebius record it as a fact. We are not alone among the churches in proclaiming a universal apostasy. The Church of England frankly sets it forth in the following words:

So that laity and clergy, learned and unlearned, all ages, sects, and degrees of men, women, and children of whole Christendom . . . have been at once drowned in abominable idolatry; . . . and that by the space of eight hundred years and more. (Homily against Peril of Idolatry.)

John Wesley, one of the founders of Methodism, comments as follows on the early decline of spiritual power and the cessation of the divine gifts and graces within the Church:

It does not appear that these extraordinary gifts of the Holy Spirit were common in the Church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian. . . . From this time they almost totally ceased, very few instances of the kind being found. The cause of this was not, as has been supposed, because there was no more occasion for them, because all the world was become Christians. This is a miserable mistake; not a twelfth part of it was then nominally Christian. The real cause of it was that the love of many, almost all Christians, so-called, was waxed cold. The Christians had no more of the spirit of Christ than the other heathens. . . . This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian church--because the Christians were turned heathens again, and only had a dead form left. (John Wesley's Works, Vol. VII, 89; 26-27.)

Peter said the time would come when men would not endure sound doctrine, but after their own lusts they should heap unto themselves teachers having itching ears. The Apostle Paul warned against the intrusion of falsehoods and said, But the difference between us and other churches lies in our faith in and proclamation of what we believe to be the most important message that has come to this earth since Christ lived among men. We make that statement because we believe that the restoration of the gospel was introduced by Jesus Christ personally, and therefore there could be no more important message.

Now when we say, as we do say, that there has been a divine restoration of the apostolic Church, with all of the power and authority thereof, we are aware that it presupposes, and we declare, that there was a need for a restoration; that there had been an apostasy; that during the middle and dark ages there was spiritual stagnation. If it is not true that there was an apostasy, then our declaration of a restoration is superficial and meaningless. If it is true that there has been a restoration, then all men everywhere should know of it, for the gospel of the kingdom must be preached to all the world.

The difference between us and other churches lies in our faith in and proclamation of what we believe to be the most important message that has come to this earth since Christ lived among men. We make that statement because we believe that the restoration of the gospel was introduced by Jesus Christ personally, and therefore there could be no more important message.

If it is not true that there was an apostasy, then our declaration of a restoration is superficial and meaningless. If it is true that there has been a restoration, then all men everywhere should know of it, for the gospel of the kingdom must be preached to all the world.

So that laity and clergy, learned and unlearned, all ages, sects, and degrees of men, women, and children of whole Christendom . . . have been at once drowned in abominable idolatry; . . . and that by the space of eight hundred years and more. (Homily against Peril of Idolatry.)
That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

(Eph. 1:10.)

Now you, my friends, may think it presumptuous for us to claim that this is the Church and kingdom of God and it would be presumptuous if we said men had organized it, or that men were responsible for its restoration. That certainly men were chosen and had part in it is true. But it is not presumptuous to announce that the God of heavens has set up his kingdom, for he did it pursuant to divine decree, and in harmony with what the apostles and prophets of old saw in holy vision.

It has been said that history repeats itself, but someone recently observed: "We learn from history that we do not learn from history." Christians have often wondered how the Jews could have rejected Christ when they had been hoping and praying through the centuries for the coming of the promised Messiah. Let us add to our prayer "Thy kingdom come" the centuries old petition that we may not reject it when it comes.

We believe that this kingdom is now set up in order that the will of God might be done in the earth as it is in heaven, and that it is preparatory to the second coming of the Son of God. We believe it is the kingdom which Daniel saw. All of you will remember reading the story of the king of Babylon, Nebuchadnezzar, who had a dream in which he saw a great image with a head of gold, shoulders and arms of silver, body of brass, legs of iron, and feet and toes of iron and clay. You will remember that the king called in his wise men but could not get the interpretation of his dream, that he sent for Daniel, who, when asked if he could interpret the dream, said, "There is a God in heaven that revealeth secrets, and maketh known what shall be in the latter days."

Then he said,

Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. (Daniel 2:37.)

He went on to say the king had power and control over all things, and then he said, "Thou art this head of gold." Then Daniel, with prophetic insight, and in amazing detail, foresaw the rise and fall of the nations of the earth -- the great Babylonian empire, represented by the head of gold, the Medo-Persian empire, by the shoulders and arms of silver, the Greek, by the brass, the divided kingdom of Rome, by the legs of iron, and the feet and toes which represented the divided kingdoms of Europe and the world, which would not cleave together, and, said Daniel, "... in the days of these kings shall the God of heaven set up a kingdom, which shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Ibid., 2:44.)

Is it presumptuous for us to say that that prophecy has been literally fulfilled? Do you not think it likely that inasmuch as Daniel saw so accurately the rise and fall of these kingdoms, each in turn, that the latter part of his great prophetic declaration must be also fulfilled? If the kingdom of God is not on the earth, then we believe firmly that that part of Daniel's vision will yet be fulfilled.

That it has been and is being fulfilled in these latter days we humbly declare. We should like to say to you, our friends, that there is a way that you may know whether what we say is true or false. Paraphrasing an ancient prophet, we exhort you who hear these things that you ask God the Eternal Father, in the name of Jesus Christ, if what we say is true, and if you will ask in faith, he will reveal the truth of it unto you by the power of the Holy Ghost. That is a promise made under the inspiration of the Spirit of God to all who will hear and put it to the test.

Hundreds of thousands of people from almost every country have put it to the test, and over a million and a quarter of them will testify, each in his own tongue, that they did ask God the Eternal Father whether these things are true, and that he did reveal the truth of it unto them. I humbly and sincerely declare to you that God has revealed to me the truth of the prophet's declaration of the restoration of the gospel of the Lord Jesus Christ, pursuant to John's revelation when he said:

I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come. (Rev. 14:6-7.)

Humbly I bear witness to the truth of the declaration of the Church of Jesus Christ of Latter-day Saints that this angel has flown; that Christ has appeared; that other heavenly beings have visited the earth and restored the priesthood; that the kingdom of God is set up; and that the Savior will come to this earth and reign as King of kings and Lord of lords pursuant to promise, to which I testify humbly in the name of Jesus Christ. Amen.

President David O. McKay:

To whom you have just listened is Elder Hugh B. Brown, Assistant to the Quorum of the Twelve. We shall now hear from Elder Richard L. Evans, member of the Council of the Twelve, to whom you have listened every Sunday morning during the Choir broadcasts.

Richard L. Evans

ELDER RICHARD L. EVANS Of the Council of the Twelve Apostles

I am grateful for a conviction of the many things men have in common. So much of our heritage, so much of basic belief, so much of so much that matters most in life, we have in common. And among the greatest of things we have in common is our relationship to the God and Father of us all, who made us in his image and whose children we all are. For this I am grateful. I am grateful also for the love I have in my heart for mankind.

I should like to share with you, in quick review, another thing we have in common, often overlooked, not always observed, the commandments of God I should like to go back first to the Ten Commandments and quickly cite them, not in full text, but in full meaning:

Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image. Thou shalt not take the name of the Lord, thy God, in vain. Remember the sabbath day to keep it holy.

I wish all of you present and all of you on the air could have heard last evening, President McKay's statement concerning the Sabbath day. I would not wish to particularize at this time as did they in ancient Israel, as to what one should or should not do on the Sabbath day, but I am sure that there are many activities and events, public, and private, that ought to be deferred to another day, and I would remind you again that the word the Lord used concerning the Sabbath was "holy": "to keep it holy."

Honour thy father and thy mother. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt not covet.
I am grateful for these things in common, and I am grateful for a respect I have for the sincere convictions of all men, and the respect other men have for our sincere convictions.

I should like to share with you quickly and briefly some other things that we would hope men have in common, which we would subscribe to as members of the Church of Jesus Christ of Latter-day Saints, some of which are incorporated in our Articles of Faith and some of which appear elsewhere. The audience this morning being what it is, outside these walls, I should like to read some of these Articles of Faith:

We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

(Each of these is tempting to elaborate. Each one might well be the subject of a sermon.)

We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

(There are others, and I will not take time to read them all.)

We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men, and passing over some words of Paul] there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

The Lord has had many peoples and has dealt with them under many conditions at many times in many places, even unto the present, and his similar dealings with others as with ancient Israel we accept as scripture.

We believe also in the eternal continuance of the marriage covenant, and not just a marriage that death dissolves. We believe that the sweetest and most meaningful things in life are everlasting.

We believe in and accept all truth, and believe in the search for truth, through the inspiration of Almighty God and through the searching and seeking of earnest and honest men.

Now, it should not seem a thing strange that there are certain requirements and commandments and ordinances that must be accepted or adhered to. In all things in life, both in the physical world and in the spiritual world, there are causes and consequences. Some of them we have to accept on faith. Even those which are demonstrated fact, we have to accept in part on faith, because we do not know the "why" of all things. We do not know why two atoms of hydrogen and one of oxygen make water, but we know they do. The "why" is something we shall learn later.

We do not know "why" the necessity for baptism and all the other ordinances under the hands of those having divine authority. We accept them on faith, in full faith.

We believe in the acceptance of all truth, but not all theory. I have spent a good many years in my life in academic walls. I have a profound respect for scholars and scholarship and science and scientists, the ablest among whom would be the first to admit that their findings are still in flux, and that there is yet infinitely much to be discovered.

Patience, faith, virtue, humility, and a never-ceasing search, and living and keeping the commandments of God, are required of all of us and it should not seem a thing strange that the Lord God has requirements and prescribed ways, and that just any way that men choose will not lead to the highest blessings that God can give. Those who wish to realize limitless opportunities and exaltation and happiness here and hereafter in the fullest possible measure must live according to his commandments, according to his prescribed way in the fullest possible way.

Truth is not always convenient. The commandments of God are not always convenient. They do not bend themselves to our convenience. Truth does not adapt itself to what we wish it were. We had better adapt our lives to what it is. We had better adapt our lives to the commandments of God, whether they are convenient or not.

Patience, faith, conforming our lives to truth, the keeping of the commandments, trust in the eternal future he assurance that the most meaningful things in life are everlasting, and a patient search and seizing upon what the soul and the spirit with its imprint upon the soul tells us to be true these are required of us.

May I share with you a statement from an eminent and able New England scholar, a statement written to me in a letter just a few days ago by Dr. Henry Beston:

"Never bind life in the cords of an unintelligent skepticism. Unintelligent credulity can be dangerous, but an unintelligent skepticism locks the doors of the mind."

We can rationalize away almost anything, anything ever said, anything that ever happened, anything ever written or spoken. But we cannot rationalize away the witness of the Spirit unto our souls, which brings knowledge more sure than the things we can touch, and see, and feel. That witness I leave with you this day as to the reality of those things of which Brother Hugh B. Brown and President Clark have previously spoken, as to the glorious events of the restoration of the gospel of Jesus Christ, as to the way of life and salvation, and the divine reality of our Savior, who came to earth not to condemn but to save us.

Our Father in heaven is not an umpire who is trying to count us out. He is not a competitive who is trying to outsmart us. He is not a prosecutor who is trying to convict us. He is a Loving Father who wants our happiness and eternal progress and everlasting opportunity and glorious accomplishment, and who will help us all he can if we will but give him, in our lives, the opportunity to do so with obedience and humility and faith and patience.

God help us to live to have his help, that these things which he has in store for his children, all of whom we are, may be ours, I pray in the name of Jesus Christ. Amen.
ELDER BRUCE R. McCONKIE Of the First Council of the Seventy

THIS MORNING we have heard fervent and true witness borne by these great men who have stood in this pulpit about the fundamental truths on which we stand. We have heard witness borne of the divine mission of Christ our Lord, of the glorious things incident to the restoration of the gospel, and of the establishment of the kingdom of God on earth in our day.

Along with these brethren, as a witness of these things, knowing for a surety of the truth of what I say, I bear witness and testimony and record that God has spoken in this our day; that the heavens have been opened; that the fulness of the gospel has been given again to men on earth; that angels have ministered from the presence of the Lord; and that the kingdom of God, the Church of Jesus Christ of Latter-day Saints, is here in the most literal and real sense.

Now, this is a startling, a dramatic, a marvelous announcement and claim to make. Perhaps it staggered the imagination of people who have not been schooled in the revelations.

Permit me to remind you that the ancient revelations speak in great measure, at extended length, about the glorious things that are to occur in the latterdays, in the era of restoration. I think there is no single subject covered in the ancient revelations as extensively, not even excepting the many revelations about the divine mission of our Lord, as is the general subject of the great era of restoration, the period when God will gather all things in one and consummate his glorious work in the latter days.

For instance: You will recall that after our Lord had organized and set up his Church in the Meridian of Time, after he had ministered among his apostles, his brethren, for a period of forty days following his resurrection, after all things were established for that era, and on the occasion when he was to ascend in glory to his Father, he asked the question: “Lord, wilt thou at this time restore again the kingdom to Israel?” And you will recall that he replied, “It is not for you to know the times or the seasons, which, the Father hath put in his own power. (Acts 1:6-7.) But then he sent his witnesses to declare the glad tidings of salvation for that era to all the world.

In other words, those brethren knew that in a day subsequent to that which then was, in a period after New Testament times, the promises, glorious promises made to Israel, were to be fulfilled.

You will recall that all of the prophets in ancient Israel spoke and wrote at great length about the latter days and the restoration of the kingdom to Israel.

You will recall that early in his ministry, when Peter was speaking to those on whose hands the blood of Christ was found, he said these very expressive words:

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

And he shall send Jesus Christ, which before was preached unto you: [now please note]

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (Acts 3:19-21.)

That is to say, between the first and second comings of our Lord, there was to be an era in the earth’s history which was named “the times of restitution of all things,” or as we would express it, in more up-to-date language, the era or period or age of restoration.

You will recall that it was Paul who said that in the Dispensation of the Fulness of Times all things would be gathered together in one in Christ, both things which are in heaven and on earth. (See Eph. 1:10.)

You will recall the words that Elder Hugh B. Brown quoted to us that an angelic ministrant should fly through the midst of heaven in the latter days to bring the everlasting gospel to men on earth. (See Rev. 14:6-7.)

We need not multiply illustrations; we easily could do so. There are multitudes and multitudes of scriptures which tell the events that are to transpire in our day, and so far as we can learn, no one else ever claimed revealed knowledge of their fulfilment; no one else ever came professing to know of the fulfilment of the prophecies of old, relative to the setting up of the kingdom of God in the last days.

We have this witness in our hearts, a witness borne of the Spirit, that these things have in our day occurred; and we believe most firmly that the Lord is no respecter of persons, which means that he will give the Holy Ghost to any living soul who will abide the law entitling him to receive revelations therefrom, and that member of the Godhead will bear record to him of the divinity of Christ his Son and of this great latter-day work that has been established.

You know, from the beginning, from the days of the Prophet Joseph to this moment, the men who have been living oracles, witnesses of the truth of these things, have been sound, stable, mature, intelligent, competent men. We have not been led by people who are unstable or fanatical or unbalanced in any sense of the word. We have had men who have been educators and bankers, presidents of insurance companies, people who have sat in the halls of Congress and in Cabinets with Presidents, the most stable, mature, and sensible men, industrialists and otherwise, that anyone could expect to find.

Now it would seem to me that when men of the highest, soundest caliber mean the living oracles, the Presidency and the Twelve, from the beginning to now stand up as we have heard it done here this morning, and bear fervent witness to the divinity of these things, and certify that they know as they know that they live, that God has spoken in this day, it seems to me that any person in the world who has spiritual inclination ought to stay himself and wonder, and be willing to search and make inquiry, and find whether these glorious and marvelous things are true, or whether they are not.

I had a man tell me how it came about that he was converted to the Church in his later years, past sixty. He said that he chanced to be on Temple Square. He walked into this building when President J. Reuben Clark was addressing a civic organization on a civic or political subject. At the end of his talk, this man told me, President Clark said in substance, “Now, I am going to bear you my testimony about Joseph Smith and the restoration of the gospel,” which he did with the power that few can equal. The convert then said, “I had never before heard of Joseph Smith, but I did know who J. Reuben Clark was, and I figured that if a man of that caliber would tell me in the
And the old statesman continued, "In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayers in this room for divine protection. Our prayers, sir, were heard these Founding Fathers, Benjamin Franklin, his head gray with age, about the oldest in the group, and possibly the most experienced statesman of the lot, is reported to at the Constitutional Convention, when it seemed as if their efforts were to fall flat and to be of no avail, one of those whom the God of heaven had raised up unto this very . . . with a firm reliance on Divine Providence we mutually pledge to each other our lives, our fortunes, and our sacred honor.

Then, at the close of the document they said, "Then, at the close of the document they said, "They spoke of eternal truths. They spoke of the fact that men are endowed by their Creator with certain inalienable rights, about which President Clark spoke so beautifully Independence, a sacred document issued in white heat on the anvil of defiance, they appealed to the Almighty, both at the opening of that document and at its closing.

The Founding Fathers, in order that their new experiment make sense, had to turn to religion, had to turn to the scriptures, had to turn to the prophecies the Decalogue, the Sermon on the Mount. Then when the time came for the establishment of the Constitution and when the time came for them to issue their Declaration of

I am very grateful today that prayer has played such an important part in the establishment of this great nation. To every Latter-day Saint this nation has a prophetic and stress and difficulty. Thank God for prayer.

It is my testimony, my brothers and sisters and friends, that God does hear and answer prayers. I have never doubted that fact. From childhood, at my mother's knee and later and beyond that, in every walk of life, in every walk of life, expressing their feelings and indicating that their prayers are being offered.

Only recently I was speaking at a great meeting in Chicago dinner meeting an audience not wholly friendly. Just before I was to speak a colored waiter whispered over my shoulder and said "Mr. Secretary, would it be helpful to you before you speak to know that thousands of people throughout America are praying for you tonight."

I know not by what methods rare But this I know: God answers prayer. I know that he has given his word Which tells me prayer is always heard And will be answered soon or late And so I pray, and calmly wait. I know not if the blessings sought Will come just in the way I thought But leave my prayers with him alone Whose will is wiser than my own; Assured that he will grant my quest Or send some answer far more blessed. Eliza M. Hickok

10 It is my testimony, my brothers and sisters and friends, that God does hear and answer prayers. I have never doubted that fact. From childhood, at my mother's knee where I first learned to pray; as a young man in my teens; as a missionary in foreign lands; as a father; as a Church leader; as a government official, I know without any question that it is possible for men and women to reach out in humility and prayer and tap that Unseen Power; to have prayers answered. Man does not stand alone, or at least he need not stand alone. Prayer will open doors; prayer will remove barriers; prayer will ease pressures; prayer will give inner peace and comfort during times of strain and stress and difficulty. Thank God for prayer.

11 I am very grateful today that prayer has played such an important part in the establishment of this great nation. To every Latter-day Saint this nation has a prophetic history. Ancient American prophets predicted the coming forth of this nation and the establishment of the Constitution of this land. You can read in that sacred volume, the Book of Mormon, prophecies made centuries before this nation was established regarding the coming of Columbus and the Pilgrim fathers. Ancient prophets said these would humble themselves before the Lord. I have always been very grateful in reading the official records to find that they did humble themselves before the Lord; that their first official act in coming to these shores was to go on to their knees in humble gratitude and thanksgiving to the Lord.

12 The Founding Fathers, in order that their new experiment make sense, had to turn to religion, had to turn to the scriptures, had to turn to the prophecies the Decalogue, the Sermon on the Mount. Then when the time came for the establishment of the Constitution and when the time came for them to issue their Declaration of Independence, a sacred document issued in white heat on the anvil of defiance, they appealed to the Almighty, both at the opening of that document and at its closing. They spoke of eternal truths. They spoke of the fact that men are endowed by their Creator with certain inalienable rights, about which President Clark spoke so beautifully last evening.

Then, at the close of the document they said, "I am very grateful today that prayer has played such an important part in the establishment of this great nation. To every Latter-day Saint this nation has a prophetic history. Ancient American prophets predicted the coming forth of this nation and the establishment of the Constitution of this land. You can read in that sacred volume, the Book of Mormon, prophecies made centuries before this nation was established regarding the coming of Columbus and the Pilgrim fathers. Ancient prophets said these would humble themselves before the Lord. I have always been very grateful in reading the official records to find that they did humble themselves before the Lord; that their first official act in coming to these shores was to go on to their knees in humble gratitude and thanksgiving to the Lord.

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And even in the formulation of the Constitution, which was done slowly and painfully, wrought on the forge of national necessity, prayer played an important part. There at the Constitutional Convention, when it seemed as if their efforts were to fall flat and to be of no avail, one of those whom the God of heaven had raised up unto this very purpose, to help establish the Constitution of this land and you can read of it in Section 181 of the Doctrine and Covenants, in a revelation given to the Prophet Joseph Smith. Of these Founding Fathers, Benjamin Franklin, his head gray with age, about the oldest in the group, and possibly the most experienced statesman of the lot, is reported to have stood up in the convention and uttered these words:

In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayers in this room for divine protection. Our prayers, sir were heard and they were graciously answered. . . . I have lived a long time and the longer I live the more convincing proofs I see of this truth that God governs the affairs of men.

And the old statesman continued,
If a sparrow cannot fall to the ground without His notice, is it possible that an empire can rise without His aid? We have been assured, sir, in the sacred writings that except the Lord builds a house they labor in vain who build it. I firmly believe this and I also believe that without this conferring aid we shall succeed in this political building no better than the builders of Babel.

It is my belief today, my brethren and sisters, that we need as a nation that same faith, that same reliance on divine aid and assistance, as was needed at that Constitutional Convention. I am very grateful that they established and wrote into their documents -- their basic documents -- a recognition of their dependence upon the Almighty; that they stamped on their coins the slogan, "In God We Trust."

Does it not inspire you, as it does me, when you go back through the history of this land and try to envision in your mind Washington at Valley Forge, during that terrible winter, on bended knees in the snow imploring divine guidance? Does it not thrill you as you see Abraham Lincoln during the crucial days of the Civil War driven to his knees in prayer to the Almighty, and to hear him say:

"God rules this world. It is the duty of nations as well as of men to own their dependence upon the over-ruling power of God, to confess their sins and transgressions in humble sorrow and to recognize the sublime truth that those nations only are blessed whose God is the Lord."

It is my plea today, my brethren and sisters -- men of the priesthood particularly -- that we use our influence as American citizens, and as citizens of the kingdom of God, as men who have faith in faith in God, that we will encourage our leaders, national, state, local, and civic leaders to take an interest in this matter of encouraging our people in this blessed land to bow themselves before the Almighty in prayer. I think there would be great safety in a nation on its knees. What assurance it would give of the blessings of the Almighty if the American people could all be found daily -- night and morning -- on their knees expressing gratitude for blessings already received, and acknowledging their dependence upon the Almighty and seeking for his divine direction.

I hope we may encourage that practice in our service clubs, schools, in our meetings of farmers, businessmen, and professional men. I have been pleased to see what I think is a turn toward an increase of interest in prayer and in religion. I was very pleased to find an increasing number of prayer groups in the Congress of the United States, where members of that body, of opposite political faith, could come together weekly and unite in humble prayer and petition to the Almighty.

I am pleased to find the increasing evidence of the practice of prayer in the executive branch of the government. I testify to the blessings which prayer has brought to the cabinet meetings of the President and to my own staff meetings. I think there is a need for it, my brethren and sisters, throughout our government. Without his divine help we cannot succeed. With his help we cannot fail.

May I mention a simple little experience that came to my personal attention some time ago. I think it was two or three years ago now when the President of the United States issued a proclamation for a day of prayer. It was not the first time it has been done in this great country, and I hope it will not be the last time. I am glad it has been done again this year. Then as is the custom, as the head of one of the departments of government, it was my responsibility, I felt, to send a memorandum to the heads of the twenty agencies in the Department of Agriculture, and to the employees, referring to the presidential proclamation in which we were asked to devote a day to giving thanks for blessings received, and to beseech God to strengthen us in our efforts toward a peaceful world. And so, this memorandum was sent out, from which I read just one or two sentences:

In keeping with the President's proclamation, all members of the Department of Agriculture are requested to plan their work schedules and reserve the time between 11:30 a.m. and 11:45 a.m. free from appointments and interference so that all in their respective offices may utilize this time for meditation and prayer. Facilities are inadequate for the Department as a whole to meet together. We feel, therefore, that in addition to this brief period of time set aside during the day, all should be encouraged to petition God in their homes and with their loved ones both morning and evening for guidance, clemency, and forgiveness.

I was not only pleased, but I was also delighted with the response that came from the employees of that great department. I have before me a typical little note that went to the head of one of these agencies from one of the men appointed in charge of one of the groups. I would like to read it to you as an evidence of the fact that people do respond to leadership which calls for men and women to recognize their dependence upon the Almighty, and to humble themselves before him. This is the note:

In response to Secretary Benson's memorandum of September 20 about President Eisenhower's proclamation for a day of prayer, approximately 100 of our Forest Service family met in the conference room from 11:30 to 11:45 a.m. on Wednesday September 22. Every division in the Washington office was represented from the messenger rooms up.

I read the Secretary's memorandum which in itself is a spiritual message of encouragement and inspiration. W. K. Williams read a prayer by J. Edgar Hoover, a copy of which is attached. The meeting was closed with oral prayers by both Mr. Williams and myself.

Following the meeting and continuing through today there have been numerous telephone calls and personal expressions of satisfaction over this opportunity for the Forest Service family to join with the President, Mr. Benson and other national leaders in this period of prayer for a more peaceful world.

Brethren and sisters, I am convinced in my heart that the spectacle of a nation praying is more awe-inspiring more powerful, than the explosion of an atomic bomb. The force of prayer is greater than any possible combination of man-controlled powers because, as J. Edgar Hoover has so well said, prayer is man's greatest means of tapping the resources of God.

I am pleased that this nation, on several occasions, has appealed to the United Nations to open the General Assemblies with an appeal to the Almighty. I am pleased that only recently our representative in that body referred to by President McKay some months ago, Ambassador Henry Cabot Lodge, Jr., wrote a letter to the seventy-five members of the United Nations appealing to them to open meetings with an appeal to the Almighty; that some representative of the churches represented there be invited in their own words to lead in prayer. Senator Lodge made the appeal to all and invited them to join him in this petition. Senator Lodge said:

I do so in the conviction that we cannot make the United Nations into a successful instrument of God's peace without God's help. And I believe that we cannot fail. To this end I propose that we ask for that help.

There is probably no single thing that the United Nations can do which will so move and touch millions of people around the world and will give them such confidence in the United Nations.

I was pleased, my brethren and sisters, as I read the report of the April conference and the remarks by Elder Mark E. Petersen, speaking as directed by the First Presidency, in announcing the series of new Church posters and cards for the benefit particularly of our young people, to note that one of them was going to be devoted to prayer. I wish there were time this morning to read the account of this particular card and poster on prayer. One will show the picture of George Washington, Abraham Lincoln, and President Eisenhower in the background, and then in the foreground a family group. At the top we will read: "Great Men Pray," and again at the bottom: "Be Honest with Yourself."

Then that lovely sidepiece of explanation, which is an inspiration, and which I wish every American could read, yes every person in the world, regarding the benefits and the blessings of prayer.

Brethren and sisters, I would like to see this nation on its knees in humble prayer. A few months ago I received a lovely poster from Conrad W. Hilton of hotel fame. This poster showed Uncle Sam in his red, white, and blue uniform on his knees, praying to the Almighty. Then the caption: "America on its knees . . . not beaten there by the hammer and sickle, but freely, intelligently, responsibly, confidently, powerfully. America now knows it can destroy Communism and win the battle for peace. We need
Yes, it is in our own enlightened self-interest to engage in this simple practice, this powerful practice of prayer. Roger Babson said many years ago: "What this country needs more than anything else is old-fashioned family prayer."

Thank God for prayer!

In closing may I quote from one or two of the scriptures because the scriptures are replete with admonitions and direction to God's children to pray. Of course, Christ set the all-important example.

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. (2 Chron. 7:14.)

So said our Heavenly Father to ancient Israel, and I am sure that call is repeated to us today. I ask you, when you go home, to turn to that sacred volume of scripture that American volume of scripture, if you will the Book of Mormon, and read the words of Amulek, in the thirty-fourth chapter of Alma, in which he calls upon us to humble ourselves and continue in prayer to the Almighty. He admonishes us to cry unto him over our families, over our flocks over our herds, over our fields, to seek him daily.

Yes, my brethren and sisters, there is power in prayer. All things are possible through prayer. It was through prayer that the heavens were opened in this dispensation. The prayer of a boy fourteen years of age, in the Sacred Grove, opened a new gospel dispensation, and brought forth a vision of the Father and the Son, as they appeared as glorified heavenly beings before the boy, Joseph.

God help us to pray. In the words of Alma, I close:

Counsel with the Lord in all thy doings and he will direct thee for good; yea, when thou liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day. (Alma 37:37.)

God grant that we may so live and so pray, that we may be lifted up at the last day, I humbly pray in the name of Jesus Christ. Amen.
The Tabernacle Choir sang the anthem, "Lamb of God."

President J. Reuben Clark, Jr.

My brothers and sisters, as announced by President McKay, we are about to engage in what in human government would be termed the exercise of our franchise as members of the Church of Jesus Christ of Latter-day Saints. Your sustaining vote means more than merely you have no objection or you are willing that those proposed should serve. By your vote witnessed by the raising of your hands and arms to the square, you not alone indicate that you have no objection, but your vote constitutes a pledge that you will support and sustain those for whom you so vote.

This is not a pro forma operation. May the Lord impress upon us the significance of our votes as we proceed.

GENERAL AUTHORITIES OF THE CHURCH

The First Presidency


President of the Council of the Twelve Apostles

Joseph Fielding Smith

Quorum of the Twelve Apostles


Patriarch to the Church

Eldred G. Smith

The Counselors in The First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE

Thomas E. McKay Clifford E. Young Alma Sonne El Ray L. Christiansen John Longden Hugh B. Brown Sterling W. Sill

TRUSTEE-IN-TRUST

David O. McKay

As Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

The First Council of the Seventy

Levi Edgar Young Antoine R. Ivins Oscar A. Kirkham Seymour Dilworth Young Milton R. Hunter Bruce R. McConkie Marion D. Hanks

Presiding Bishopric

Joseph L. Wirthlin, Presiding Bishop Thorpe B. Isaacson, First Counselor Carl W. Buehner, Second Counselor

Church Historian and Recorder

Joseph Fielding Smith, with A. William Lund as Assistant.

Church Board of Education


Church Welfare Committee


Deseret Sunday School Union

George R. Hill, General Superintendent David Lawrence McKay, First Assistant Superintendent Lynn S. Richards, Second Assistant Superintendent with all members of the Board as at present constituted.

Young Men's Mutual Improvement Association

Elbert R. Curtis, General Superintendent A. Walter Stevenson, First Assistant Superintendent David S. King, Second Assistant Superintendent with all members of the Board as at present constituted.

Young Women's Mutual Improvement Association

Bertha S. Reeder, President Emily H. Bennett, First Counselor LaRue C. Longden, Second Counselor with all members of the Board as at present constituted.
ELDER HENRY D. MOYLE

ELDER HENRY D. MOYLE Of the Council of the Twelve Apostles

MY BRETHREN AND SISTERS, I can ask for nothing more than to have that spirit here with me today that I enjoyed as I undertook to fulfill my assignment to visit the missions of South America this past summer.

We have today, for example, five or six Spanish-speaking missions. We have three German-speaking missions. We have three Scandinavian missions, and many Saints.

We have been called by the priesthood of God to the extent of learning that language.

At a time when I stood up to address those elders that there was a spiritual awakening in process in South America; that the elders who were then working there would, during the short term of their mission, become conscious of this awakening; and that it would bring a great joy and satisfaction into their lives.

As I toured those missions, I became more and more convinced that that awakening had started in large measure through the relatively recent visits of our General Authorities to that great continent. I have in mind the visit there of President David O. McKay and President Stephen L. Richards, and of Elder Mark E. Petersen some eighteen months preceding my visit.

I am here to bear witness to you today that those impressions which I received upon that occasion have in part fulfilled themselves already. In that great land of Brazil we are forging ahead with our conversions and our baptisms far more rapidly than we have ever done before in the history of that mission. When I first arrived and made that prediction, President Sorensen and his elders had hopes of three hundred baptisms this year. They have exceeded that mark, and now hope for five hundred.

There has been a change in the feeling, the attitude of the missionaries. They sense, as they have never sensed before, that they are part of a great movement that is marching on to accomplish its great purpose among 54 million people who live in Brazil, and of which some 35 million are of European extraction. These people represent half of the entire population of South America.

From the moment we landed in Brazil until we completed our mission in Brazil, the Argentine, and the Uruguayan missions, there seemed never to be a moment but that day were not as favorable as they might have been for the making of a good impression. I was inclined to be just a little discouraged. However an impression came over me when I stood up to address those elders that there was a spiritual awakening in process in South America; that the elders who were then working there would, during the short term of their mission, become conscious of this awakening; and that it would bring a great joy and satisfaction into their lives.

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There has been a change in the feeling, the attitude of the missionaries. They sense, as they have never sensed before, that they are part of a great movement that is marching on to accomplish its great purpose among 54 million people who live in Brazil, and of which some 35 million are of European extraction. These people represent half of the entire population of South America.

From the moment we landed in Brazil until we completed our mission in Brazil, the Argentine, and the Uruguayan missions, there seemed never to be a moment but that day were not as favorable as they might have been for the making of a good impression. I was inclined to be just a little discouraged. However an impression came over me when I stood up to address those elders that there was a spiritual awakening in process in South America; that the elders who were then working there would, during the short term of their mission, become conscious of this awakening; and that it would bring a great joy and satisfaction into their lives.

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I have been equally thrilled by the marvelous music today. Brother Petersen had two foreign expressions that revealed his gratitude for the Scandinavian choir, but in how proud the Scandinavians would have been had they been able to hear this choir sing from this tabernacle.

Since hearing Brother Moyle today and Brother Bennion last Friday, I have had the feeling that our members living in countries far away from us seem much nearer to feel their strength and their power. I wish you had the same privilege that we have of meeting with them. It is also a great privilege to travel in the stakes of the Church and the scripture that says the first shall be last and the last shall be first. In this case the last is about the last.

Elder Henry D. Moyle of the Council of the Twelve has just concluded speaking. We shall now hear from Bishop Carl W. Buehner of the Presiding Bishopric.

This I pray humbly, may be our lot, in the name of the Lord Jesus Christ. Amen.

I wonder if it would not be becoming of us as Latter-day Saints to revive the language of our forefathers in order that we might better qualify ourselves to carry out the great mission which is ours of preaching the gospel to the nations of the earth.

I was rather interested in the tendency of the South American countries to concentrate upon the legal language, so to speak; in Brazil and in the Argentine many people are of German extraction. One whole state in Brazil is a German state, but during the war it became important that all should speak Portuguese as a security measure. So they had to give up the teaching of German in the schools of that German state of Santa Catarina. Inside of a few years, just half a generation, you now go to young boys and girls whose parents and grandparents spoke German fluently, and speak to them in German, and they answer you in Portuguese. They still understand a little, but they have entirely given up the speaking of that great tongue. The same is true to a large measure with the French. There are many French people there.

Now, it is important, even down there, that these languages should be perpetuated. We have not been able as a Church to send missionaries into Italy, into Portugal, into Spain. Every time we convert a person in South America of European extraction, we are bringing the gospel closer to their families on the continent. Instance after instance was given us of how, when a Portuguese family in Brazil is converted to the Church, they begin immediately sending their tracts and their literature, and above all, the Book of Mormon, into Portugal. Some are able to save enough to go to Portugal. The primary purpose of the visit of these people now to the Old Country, whether they be French or German or Portuguese or Italian, is to preach the gospel to their people, their families.

The result is that we have some instances where they have gone to the Old Country and converted their families, and then their families have had to come to this country in order to be baptized.

In all such instances, you see how essential it is to retain the language of our forebears. I desire to tell you the story of one German lad who was born of very wealthy parents. His father owned a tremendous estate in Germany. He called his son in one day and said, "My boy, all this is yours. I am going to retire."

The boy looked up at his father and said, "I do not know why, but I am not going to accept it. I am going to travel." Then he said, "I was led as it were by a spirit to come here to Brazil, and for eight long years I wondered why I had left home. I never was dissatisfied. I was always happy about it, but I did not know why until finally one day two Mormon elders came to me and preached the gospel. Fortunately these two men who were on a mission struggling to speak the Portuguese language could speak enough German to this young man to teach him the gospel. He said, "They had no more than finished their first conference with me than I knew why I had left my father's home."

His home now has been a gathering place for the elders. He has left his wife and his family of five children and is laboring in a distant city in Brazil as a full-time missionary. He is preaching the gospel to those who speak German in that city.

There is an obligation resting upon us, brethren and sisters, to see to it that the next generation of missionaries that come from our homes come better prepared in two respects to go forth and fulfil their missions, wherever they may be called:

First, to learn those languages which are in a way native to the family. I am sure those who come of German extraction will be able to speak the language with a better accent, with a larger vocabulary, and with a greater natural ease than those who did not have that gift by right of inheritance.

Second, to know the restored gospel and understand the great plan of life and salvation and have a love of the work.

I plead with you, my brethren and sisters, to anticipate; and while we are anticipating a mission for our sons and our daughters, we ought to anticipate for them also a marriage, a military career for our sons so long as we have compulsory military training, and then a life's work. We cannot begin too young. We certainly will increase the percentage of temple marriages if we take it upon ourselves to instruct our young people in these important affairs of life in their early ages; we will make better missionaries of them, make better citizens and better soldiers.

We were trying to impress upon the people the personality of God, his personal attributes. Sister Moyle generally emphasized that point by telling this little story. There was a boy (I cannot tell it as well as she does, but I will do my best), five years old who was accustomed to kneel down at his bed at night and say his prayers. On this particular night the mother listened at the door to see just what he said. This is what she heard: "God, bless Mama, bless Papa, bless Grandma," and then he usually hopped into bed. But on this occasion he remained on his knees and he said, "And dear God, please take care of yourself, for if anything happened to you we would all be sunk."

Every time we convert a person the personality of God is more and more impressed upon them. In this case it was impressed upon this little boy. He must have heard a great deal about the personality of God, because he said, "And dear God, please take care of yourself." The mother listened at the door and heard this, and she knew that she must have told him to pray in this way. Therefore, we have a great obligation to see that our young folks understand the personality of God.

There is an obligation resting upon us, brethren and sisters, to see to it that the next generation of missionaries that come out from our homes come better prepared in two respects:

First, to learn those languages which are in a way native to the family. I am sure those who come of German extraction will be able to speak the language with a better accent, with a larger vocabulary, and with a greater natural ease than those who did not have that gift by right of inheritance.

Second, to know the restored gospel and understand the great plan of life and salvation and have a love of the work.

I do not feel that this report would be complete if I did not tell you of a little story that my wife used in practically all of the meetings that we held in these three missions. We were trying to impress upon the people the personality of God, his personal attributes. Sister Moyle generally emphasized that point by telling this little story. There was a boy (I cannot tell it as well as she does, but I will do my best), five years old who was accustomed to kneel down at his bed at night and say his prayers. On this particular night the mother listened at the door to see just what he said. This is what she heard: "God, bless Mama, bless Papa, bless Grandma," and then he usually hopped into bed. But on this occasion he remained on his knees and he said, "And dear God, please take care of yourself, for if anything happened to you we would all be sunk."

Now, I hope and pray, my brethren and sisters, that we may all see keenly the importance of living closely to our Heavenly Father and having our children live closely to him, that they may appreciate in very deed the personality of God and qualify themselves to go out into the world and preach Jesus Christ and him crucified; for I bear witness to you today that he lives, and that be died for the sins of the world, and that he has arisen as our atoning Savior and made possible for us through his redeeming sacrifice the privilege of gaining immortality and eternal life in the kingdom of our Heavenly Father.

I pray humbly, may be our lot, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder Henry D. Moyle of the Council of the Twelve has just concluded speaking. We shall now hear from Bishop Carl W. Buehner of the Presiding Bishopric.

BISHOP CARL W. BUEHNER Second Counselor in the Presiding Bishopric

My dear brethren and sisters, I suppose you wonder what I might say, and I will tell you I am wondering that myself. I have been looking for another interpretation of the scripture that says the first shall be last and the last shall be first. In this case the last is about the last.

I certainly enjoy my work in the Church, and with the others I would like to bear my testimony to the divinity of this great work. It is wonderful to meet with the brethren, to feel their strength and their power. I wish you had the same privilege that we have of meeting with them. It is also a great privilege to travel in the stakes of the Church and meet you wonderful people in the areas in which you live.

Since hearing Brother Moyle today and Brother Bennion last Friday, I have had the feeling that our members living in countries far away from us seem much nearer to us, and hearing the choir sing yesterday, representing the countries of Scandinavia, I could not help thinking what a wonderful representation they were of the people and how proud the Scandinavians would have been had they been able to hear this choir sing from this tabernacle.

I have been equally thrilled by the marvelous music today. Brother Petersen had two foreign expressions that revealed his gratitude for the Scandinavian choir, but in
I have been thinking a little of the great day in which we live and some of the marvelous things we observe, some things that are blessings to us, some that might tend to destroy us, and others that might lead to our self-preservation. I have been thinking of the scientist or the inventor who sits in his laboratory with his test tubes, his chemicals, his minerals, and all of the devices to measure time, speed, weight, etc., and ponders over some of the remarkable things that he has produced.

The atomic bomb that we have heard about during this conference is not very large. It is said that the one dropped at Bikini lifted ten million tons of water ten miles into the air. It is almost impossible to imagine such power. The H-Bomb exploded at Eniwetok all but wiped out a whole island in the Pacific Ocean, leaving a crater 175 feet deep and one mile wide. It is said that the power from this bomb exceeded the power of all the bombs dropped during World War II on Germany and Japan combined.

You may have read recently that a one pound slug of polished uranium, which is about the size of a golf ball, contains more power than all the TNT you could put into Yankee Stadium.

What man is doing is tremendous. I think of the speed and ease with which we travel. Compare this with the way Christopher Columbus and his crew crossed the ocean in the Nina, Pinta, and Santa Maria; one day, twenty-four hours a day. Have you ever multiplied that? He traveled and discovered a new land at the rapid speed of two miles an hour! Coming to conference, I am sure some of you walked five miles an hour to get a seat here.

I read in the paper recently that a jet plane had traveled 1,900 miles an hour and had gone into the air fourteen miles and broken the sound barrier — whatever that is. I have had a jet ride. I know how it feels to travel five hundred miles an hour in the air. It is thrilling and exciting. Another jet plane went all but four times that fast. We are living in a great day!
It is no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other is My Beloved Son. Hear Him! (ibid., 2:11, 14.)

I think the great message of the ages still is that God lives, that he is mindful of us, his children, that he is all-powerful, that his Son is the Savior and Redeemer of the world.

Other messengers came also. I should not take more time, but just let me describe one other who came to the earth. Two or three years had elapsed since the time that the Father and the Son had appeared to the Prophet Joseph Smith:

While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noon, when immediately a person appeared at my bedside, standing in the air, for his feet did not touch the floor.

He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him, I was afraid; but the fear soon left me.

He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; . . . (Ibid., 2:30.)

Actually these heavenly beings have been sent in this great Dispensation of the Fulness of Times. I would commend that you accept the testimonies of the brethren who have spoken during this conference concerning this great thing, the restoration of the gospel, and I am sure if you can accept them, you will have a conviction, a knowledge, and an understanding that this great latter-day work is divine.

May we all, always, young people and all of us, have a desire to ask, to knock, to seek, and to put together those combinations that will help us eventually gain a home in the celestial kingdom of our Heavenly Father, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Carl W. Buehner of the Presiding Bishopric has just spoken to us. Under the direction of Brother Cornwall the Choir and Congregation will now sing, "We Thank Thee, O God, For a Prophet." Elder Levi Edgar Young will speak to us following the singing.

The Choir and congregation sang the hymn, "We Thank Thee, O God, For A Prophet."

President David O. McKay:

Elder Levi Edgar Young of the First Council of Seventy will now speak to us. He will be followed by Elder Delbert L. Stapley of the Council of the Twelve.

MY BRETHREN AND SISTERS: With you I have enjoyed this great conference. The divine words and teachings of President McKay and all the brethren will remain with us, that we may grow in wisdom and truth.

As the brethren have referred to the noble servants who had the revelations of the Lord in the days when the Prophet Joseph Smith lived, I think of an incident that shall ever hold in my heart and mind. Having been called to preside over the Swissarian Mission many years ago, I was sent to visit the University of Vienna. I was taken through the library, one of the largest libraries of the world, and the attendant who was escorting me took down a book from a shelf, and opening it, I read the title of it. It was the Principia, written by Sir Isaac Newton in the early part of the eighteenth century, and was known as the greatest scientific work of the world. It was written in Latin, the universal language of science at the time, and was the major guide to the world's scientific thought. "Newton died in peace," says one writer, "and in the knowledge that the fathomless wonders of the universe had been given their shape and their motion by the sure hand of God."

While I was looking at the Principia, my guide took from the shelf another book, which he said was a wonderful work of science. It was the volume on mathematics written by Apostle Orson Pratt. You may imagine my feelings as I read the title. The volume was published in London, and was used in the higher institutions of learning in Germany, Austria, and France. Here they had placed it at the side of the Principia.

I wish to say a few words of gratitude to President McKay and his counselors, and all the brethren who have spoken to us. In these three days of meetings I am sure everyone feels that he has been encouraged and strengthened by what he has heard. I shall not give to you this afternoon any prepared talk but merely express my gratitude for the divine teachings which have come to me as I listened to the words of wisdom and truth.

All of us have had our faith renewed, our testimonies strengthened, our spiritual selves quickened with divine light. Our paths have been made clearer before us, and we are now resolved to serve more diligently our Lord in righteousness. To refer to the beautiful messages of our Presidency and others, we believe all that God has revealed, and that he will yet reveal many great and important truths pertaining to the Kingdom of God. The ideals of love, of government, of intelligence, have been impressive, and we must contemplate these ideals with our best thoughts, each one of us; put them into practice -- our missionaries especially -- and our class leaders. Teachers must always remember that in speaking to people, they must convince them that we are interested in the good and mighty things that they believe.

We must in words and demeanor show always the dignity and authority of man, and talk of the noble rank he holds among the works of God. We must act in the worthy power of pure thought and let our ideals prevail. Let us try more diligently to become cultivated men and women.

We have been told to purify ourselves, to come closer to the perfect ideal which Jesus our Redeemer taught. The path is straight before us. We must love God; we must love our neighbor; we must do unto others as we would have them do unto us. Our attention has been called to the Ten Commandments, the Sermon on the Mount, the Lord's Prayer, the birth and resurrection of Jesus Christ, our Redeemer. We must have faith in mankind, and the divinity of man should be made known to our children. We must be more determined than ever to fulfill the great task expected of us, to make ourselves better, to make this a better world to live in, and to bring mankind nearer to God. We have been taught that our salvation and the salvation of all mankind is found in the true and everlasting gospel.

President Joseph Young, who was for many years President of the First Council of the Seventy, was chosen by the Prophet Joseph Smith to this important position. He said on one occasion in speaking of the quorums of Seventies:

The most effective way to satisfy one's noble impulses is training one's intelligence, to have a deep faith in Almighty God, and develop a love for Truth. We should give years of study of good books, years of devotion in the search for Truth. The Gospel demands this of brethren holding the priesthood of God.
In his dedicatory prayer in the Kirtland Temple, we have the words of the Prophet Joseph Smith:

10 ... seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith. (D & C 88:118)

12 In this day and age of schools and colleges, what a wonderful saying this is.

13 Let us remember the words we have heard at this conference and make them a part of our lives, I ask in the name of Jesus Christ. Amen.

President David O. McKay:

15 We have just listened to Elder Levi Edgar Young, Senior President of the First Council of Seventy. Elder Delbert L. Stapley of the Council of the Twelve will be our concluding speaker.

DELBERT L. STAPLEY Of the Council of the Twelve Apostles

1 MY BROTHERS AND SISTERS, I should like to express first of all appreciation for the spiritual uplift of this great conference. I have been inspired by it. I have been blessed by it. I am sure you have.

2 In his opening address at the last April general conference, our beloved President David O. McKay voiced an appeal for stability and harmony in the home. He expressed this timely concern:

3 "I am not so sure whether we are maintaining the high standards required of us in our homes. I feel constrained, therefore, at this opening session to make an appeal for more stability, more harmony, and happiness in home life."

4 I would recommend, my brothers and sisters, a reading and study of this inspired and important address. The wisdom of it is so apparent to ward and stake leaders acquainted with the problems in the home life of some Church couples, and the poor relationship between some parents and their children. It is apparent also to the leaders who work with youth. The President's vital message brought immediate response from the administrative officers of the Church Board of Education. They kindly invited me to address and lead a discussion on the subject, "Counseling on Standards of Morality," at a summer seminar scheduled for the Church seminary and institute instructors on the Brigham Young University campus.

5 In my personal interviews of youth over the Church and in visiting with ward and stake leaders I had gained some knowledge of the existence of moral problems among groups of Church young people. However, in preparation for this special and important assignment with the seminary and institute instructors who are charged with teaching the gospel to the youth of the Church, and therefore are close to them and their problems, I invited to my office a representative group of each, also four choice young people, two boys and two girls. The result of these interviews, together with the information developed from class discussion of the subject, was revealing and somewhat alarming. At the risk of some possible criticism, I desire frankly and honestly to point out a few facts concerning the disturbing problems that beset us and to make what I hope will be some helpful suggestions.

6 Here I should like to borrow the opening paragraph of an article I recently prepared for the November issue of the Relief Society Magazine which will appear under the caption, "Developing Safeguards for Youth":

7 "One of the serious problems confronting parents today is a growing tendency of moral laxity among youth. Too many parents are not fully aware that such a condition exists. Therefore, blind to the evils to which their children are exposed, unsuspectingly, therefore thoughtlessly, they contribute to an increase of immoral and sinful practices among them."

8 Good homes where the gospel is taught and lived and where love predominates are basic to the true character and high moral standards of youth. Parents should recognize there is much in this modern world to challenge the interests of young people. Much of what is offered is good, but some is bad, cheap, and of low standard. The pressures of unwholesome influences are dressed up so enticingly and exerted so cunningly, that if accepted they would destroy the virtues that make for true nobility of character and a life of joy and happiness.

9 Although we would not want it otherwise, there is so much knowledge present in the world today; and tomorrow and each succeeding day thereafter discovery, invention, and knowledge will continue to increase and become so conveniently available that mental development and learning will come earlier and earlier in the life of youth. With it, unless youth is well grounded in the faith, will come worldly sophistication and material pursuits and pleasures. Without maturity of feelings and judgment, wrong roads and attitudes can be easily taken that would impair the promise to them of a rich, useful, and happy life.

10 Parents and leaders of youth must recognize the worldly pressures to which young people are constantly subjected and not close their eyes to the worldly evils that gnaw unceasingly at the true moral patterns ordained of God for man to obey.

11 Our great challenge is to prepare youth now by wise and understanding teaching and counseling to escape these lurking perils that would destroy their very souls. To wait until after sins are committed before taking action will not eliminate the consequences nor the sorrow and heartache that follow transgression. Satan, through his human aids, has cunningly devised alluring schemes and enticements that confuse and frustrate youth as to the true values of life. The moral and spiritual standards of the gospel are frequently endangered. Knowledge of life and its facts are too often obtained by youth from wrong and undesirable sources because the home and parents, the proper source, too frequently close the door by sideeping the issue or question, when a timely, intelligent, or understanding answer or explanation might change for good the whole course of a young person's life.

12 No doubt many parents lack an adequate vocabulary to express themselves about such intimate matters, but if they are parents of teenagers, does it excuse them from learning and securing proper counsel and training to fulfill their God-given responsibility of bringing up children in the true ways of the Lord?

13 If parents would take full advantage of the plans and programs of the Church through the priesthood quorums, the auxiliary organizations, and the Brigham Young University extension courses in family living, they would competently qualify themselves for the important task of youth guidance. If parents do not fully become acquainted with the problems of their children when growing up in this age of freedom from restraints in boy-girl relationships, can they recognize the danger signals that may be developing in their lives?

14 Most young people are wonderful, teachable, and controllable. The adult world with its conduct confuses them. Correction in this area would largely solve the perplexities and the problems of youth. How versed are parents in the jargon of speech and terminology employed by youth to enable them to evaluate the meaning and seriousness of necking, light and heavy petting, dare games, selfuse, and other evil practices with which youth often are too well acquainted, that weaken restraints and resistance and thereby destroy the true moral concepts of life?

15 Parents, live close to your children and more particularly during the adolescent years while they are in the process of growing up and experiencing physical changes,
I also pray, my brothers and sisters, that as leaders we shall give consideration to the problems of youth, to the need of doing something constructive that will help them to understand life, gain a knowledge and a testimony of the gospel that will carry them over difficult ground into a life of joy and happiness, and this I humbly pray, in this and in the written words of President David O. McKay:

“Perhaps children should not blame parents for their own mistakes, but often they do, following a transgression that proper and timely instruction and counsel could have prevented. A simple and honest answer to questions and problems so vital to youth could make the big difference in their lives when temptations arise.

Parents should build comradeship and love in the home and eliminate strained relations to insure stability and security of home life for children. In dealing with children there should always be love and kindness, yet firmness, when setting up controls and rules of conduct.

Youth, if properly taught, for the most part expect and desire restrictions to guide them in social activities and dates. Safeguards and protective counsel are necessary to fortify them against familiarities and intimacies that lead to sin.

What appears to youth as fun, excitement, or glamour may present lurking dangers. If parents enjoy the confidence of their children and know what their plans are, they will then be able to see the hidden perils before them and from the experience of parenthood give protective guidance and counsel to help control their emotions and to safeguard virtue and honor, so essential to youth for a happy and satisfying life.

Personal ownership or freedom in the use of family cars seems to be a need in the lives of youth today, yet without adequate controls and the observance of respectable hours following parties or dances the cars often become agents for immoral and immoral actions.

The responsibility of parents and youth leaders in this modern scientific world in which we live is to teach and show youth how to live among these modern factors and still express a wholesome, integrated response to them and build up a set of standards of life, objectives that will wisely carry out of life the things that destroy and cultivate those virtues that build security and peace of soul. Parents should help youth to realize a clean mind and body make for happiness now and eternally.

Young people today have too much excitement, distraction, and passive entertainment. Perhaps we too much for them and rob them of the excitement, legitimate and fully satisfying, of the creativeness which youth formerly enjoyed.

Morality is one of the highest achievements to which a human being can aspire. It indicates full and complete emotional maturity and orientation. It is, therefore, very complex and reaches into fields of living which we ordinarily do not associate with morality. If anything interferes with this development of maturity, it may be the underlying cause of immorality.

The home environment and training, then, become an important and prime consideration. A young man made this profound statement:

"I know in my own life one of the reasons I was chaste was that I never thought of being otherwise. I had a good, wholesome environment and a deep love for my parents, and the temptations were eliminated partly because of it."

Parents and teachers, also speakers from the pulpit, throughout the years have emphasized to the youth of the Church full observance of the Word of Wisdom. Our young people are thoroughly conscious of this divine law of health. The same constant effort and understanding, however, have not been placed upon the law of chastity. Perhaps it is because of its very delicate and intimate nature that chastity does not receive the same attention in the home, in the classroom, or from the pulpit as the Word of Wisdom.

The violation of moral purity is of the two sins far more serious in the eyes of God. Young people who are guilty of moral offenses are often true observers of the Word of Wisdom. This is an evidence that the law of chastity is not receiving the attention it deserves in the program of the home or of the Church.

In a survey conducted by a group of Church seminaries, each young person was given a list of commandments and laws governing the Church, among which were the Word of Wisdom and chastity. The young people were asked to list these commandments and laws in the order of their importance. In the compilation of the results of this survey most students placed the Word of Wisdom in first position. Somewhere in their training they had not been properly taught that the most serious sin short of committing murder is that of immorality. The true and vitaly important values of morality must be clearly and unmistakably established in the minds and hearts of youth to assure acceptance and compliance by them.

Religion should always be on a understandable and practical plane in the home where children can live and enjoy it. Perhaps the Church should provide courses of study for the priesthood, applying the gospel to help the men become better husbands and fathers. A comparable course might be suggested for the Relief Society, dealing with the woman's role as a Latter-day Saint wife, mother, and home builder. Such courses, to have value, must not deal simply in generalities and admonitions, but must relate the principles of the gospel to the concrete knowledge of human nature and behavior.

God will not excuse us for our failure to find the full life meaning in our theology nor for failure to apply its values to the home and family relationships. Children, through sound home religious instruction, can be helped to attain wholesome satisfactions in life by developing basic loyalties to Deity, to the restored gospel of Christ, to the appointed leaders of the people, to the home and family, and also to the fundamental principles of proper moral conduct.

Mothers, unless absolutely necessary, should not seek employment outside the home, but rather should honorably fulfill their chief mission in life as wife, mother, and homemaker. Many problems of youth stem from mothers accepting remunerative positions that take them and their wholesome influence out of the home. Mother and the home are synonymous, therefore important to the safe rearing of youth.

In closing, my brothers and sisters, I return again to President McKay's appeal as quoted in the beginning of my talk, and suggest that we searchingly ask ourselves these questions: Are we maintaining the high and important gospel standards in our homes? Is family prayer engaged in daily? Do we set a proper example as true and faithful Saints for our children to follow with profit and enrichment of moral character values that will assure them a life of joy and happiness. Does harmony prevail in the home environment and training, then, become an important and prime consideration. A young man made this profound statement:

"I know in my own life one of the reasons I was chaste was that I never thought of being otherwise. I had a good, wholesome environment and a deep love for my parents, and the temptations were eliminated partly because of it."

Parents and teachers, also speakers from the pulpit, throughout the years have emphasized to the youth of the Church full observance of the Word of Wisdom. Our young people are thoroughly conscious of this divine law of health. The same constant effort and understanding, however, have not been placed upon the law of chastity. Perhaps it is because of its very delicate and intimate nature that chastity does not receive the same attention in the home, in the classroom, or from the pulpit as the Word of Wisdom.

The violation of moral purity is of the two sins far more serious in the eyes of God. Young people who are guilty of moral offenses are often true observers of the Word of Wisdom. This is an evidence that the law of chastity is not receiving the attention it deserves in the program of the home or of the Church.

In a survey conducted by a group of Church seminaries, each young person was given a list of commandments and laws governing the Church, among which were the Word of Wisdom and chastity. The young people were asked to list these commandments and laws in the order of their importance. In the compilation of the results of this survey most students placed the Word of Wisdom in first position. Somewhere in their training they had not been properly taught that the most serious sin short of committing murder is that of immorality. The true and vitaly important values of morality must be clearly and unmistakably established in the minds and hearts of youth to assure acceptance and compliance by them.

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p37 We have a note that says that when we sustained the presidency of the Young Women's Mutual Improvement Association of the Church, inadvertently Sister Reeder's first name was given as "Martha." Whether it was "Martha" or "Mary," we sustain unanimously Sister Bertha S. Reeder as president of the Young Women's Mutual Improvement Association.

p38 We have a report of all but fourteen of the eighty-one halls in which the priesthood meeting was broadcast last night. The actual count of those in attendance totals 27,966. On the basis of those in attendance last April at the places that have not reported, the committee estimates an additional 1785 people, making a total of 29,752 members of the priesthood in attendance last evening. Thank you.

P14 David O. McKay
PRESIDENT DAVID O. McKAY

p1 JUST A WORD about our obligation as citizens:

p2 When the Apostle Paul was being bound with thongs for a scourging, he said to the centurion that stood by, "Is it lawful for you to scourge a man that is a Roman, and uncondemned?"

p3 Then the chief captain came and said to Paul: "Tell me, art thou a Roman?" and Paul answered that he was. "And the chief captain answered, With a great sum obtained I this freedom."

p4 I fancy that Paul straightened up when he said: "But I was free born!" (See Acts 22:25.)

p5 I wonder if we freeborn Americans appreciate what it is to have the right to vote, to express by our vote our choice of those who are to rule over us. No, thank heaven, not to rule over us, but to serve us in the service of the government. For you, the electorate, are the rulers in this great Republic.

p6 Those who have taken out their citizenship I think appreciate it even more than some of us who have it by birth.

p7 We have an election in November, in which you have the right to state who will fill the offices that are now to be filled in the nation, in the state, and in our local affairs. We ask, we plead that every member of the Church go to the polls in November and cast your vote for the men and women whom you wish to occupy the offices named. Now you choose, and choose wisely and prayerfully, but cast your vote.

p8 We have a moment left in which to express appreciation and gratitude for those who have quietly and effectively rendered service in making these three days of conference so memorable. Undoubtedly I shall overlook some, but our hearts go out to everyone, and to all groups who have contributed to the success of this, probably the greatest, the most inspirational conference we have held.

p9 I can just merely name them. First, we thank the public press, especially our leading newspapers who have been so fair and generous in letting the public who could not attend conference understand and to a degree partake of the inspiration that radiated not only from the words but also from the hearts of the speakers. We express appreciation to the reporters who have daily taken notes and so fairly and accurately reported each session of the conference.

p10 We express appreciation for the cooperation of the city officials, including Chief Cleon W. Skousen and the traffic officers. We have noticed, as have many of you, that officers in uniform have been constantly at posts of duty protecting, as far as they could, pedestrians from any possible danger.

p11 We express appreciation to the ushers who have rendered service early and late in seating the great audiences. They have been quiet, but effective, in their services.

p12 We have already expressed appreciation for these beautiful flowers, "prophets of beauty and song," among the sweetest of God's blessings to men, to life. How beautiful is God's world if we but stop to listen and to look.

p13 We express appreciation for the assistance rendered by the various radio and television stations, here in our own city and state, and in other states named in the various sessions of the conference. Truly, their service has been the means of permitting tens of thousands of people to hear the proceedings of this, the one hundred twentieth seminual conference of the Church.

p14 We have been greatly blessed throughout the conference with music first day the "Singing Mothers," conducted by Sister Florence J. Madsen; the second, by the combined Scandinavian choir under the direction of Brother R. Hubert Keddington; and today, the inspirational singing of our own Tabernacle Choir under the leadership of Brother J. Spencer Cornwall. How their singing, so willingly and spiritually rendered, has uplifted our souls! We have always had good singing in previous conferences, but I feel somehow that these three group of singers throughout this conference have reached superior heights, and we say thank you, and God bless you!

p15 I wish to express gratitude for the support, blessing, and strength always of Presidents Richards and Clark and for the spirit of unity that pervades the Quorum of the Presidency. The wisdom of these able men is ever directed to the furtherance of the kingdom of God. May the Lord continue to bless them.

p16 Likewise, these members of the Council of the Twelve: You can feel that in these quorums (and I include now the Assistants to the Twelve, the First Council of the Seventy, the Presiding Bishopric, and the Patriarch) you can feel radiating from these men that for which Christ prayed when he offered that great intercessory prayer. Among other things he said:

p17 "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." (John 17:11.)

p18 These brethren prove daily, as was particularly evidenced in a sacred meeting in the temple last Thursday, that they have that spirit of oneness, and we are united in praying that you presidencies of stakes, bishoprics of wards, presidencies of quorums, presidencies and superintendencies of auxiliaries, may be so blessed that you too may say: We strive to be one as the Father and Son are one. God bless you that this may be true.

p19 Just preceding the opening of this conference, the Relief Society held dedicatory services of the new Relief Society home. They have been crowded, and have had to work in the congested hallways, stacked with boxes, to prepare sacred clothing. They have been forced to store away mementos and gifts because they had no room for them. Officers in uniform have been constantly at posts of duty protecting, as far as they could, pedestrians from any possible danger.

p20 What is more, the dedication of this home has given room now to the other auxiliaries who are crowded, inconvenienced in their efforts to serve the Church. The removal of the Relief Society from their old quarters to the new will relieve the congested quarters of the other auxiliaries. We suggest to these auxiliaries that they continue as best they can. Committees are now working on plans to help you that you may have more room. In the meantime, work as best you can until the opportunity comes to give you also more room.

p21 There are some others to whom I wish to express gratitude. We have not heard from them. They are the men and women throughout the entire Church who are contributing of their time and means to the advancement of the truth, not just in teaching, but in genuine service in many ways. Some of these are struggling to make their...
Some of them are wealthy men and women who have retired, who count their wealth in millions. It means something when a man of means will give to the Church his contribution of a million, and then say, "All my time is yours." It means something to leave your vocation, cross the ocean, and render service to the building of schools and temples. God bless those who are rendering this service, and bless you all, for I think we can say for the Church, "We are striving to be one, Father, as thou and thy Son are one."

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," said our Lord and Savior. (Matt. 25:40.)

We are grateful to the Lord for the guiding influence of his Holy Spirit throughout this conference. There is a saying that "My soul rejects the use of words; Lord, look at my heart." We can sincerely say, as unitedly we express gratitude to him for his presence during this conference: "Lord, look at our hearts!"

God help us all to serve one another in his name for the good and advancement of the kingdom of God, I pray in the name of Jesus Christ. Amen.

The Tabernacle Choir will now sing, "By Babylon's Wave," with Brother Cornwall conducting. The closing prayer will be offered by Elder Loyal Hall, president of the Mt. Logan Stake, after which this Conference will be adjourned for six months.

As a concluding number the Choir sang the selection, "By Babylon's Wave."

Remember the Deseret Sunday School Union Conference will convene in this building at seven o'clock tonight. All Sunday School workers will wish to be in attendance, and the public is cordially invited.

Elder W. Loyal Hall, president of the Mt. Logan Stake pronounced the benediction.

Conference adjourned sine die.

The congregational singing was conducted by J. Spencer Cornwall and Richard P. Condie, Conductor and Assistant Conductor respectively of the Salt Lake Mormon Tabernacle Choir.

The choral music for the Friday sessions was furnished by the Relief Society Singing Mothers from the Northern Utah Region, Ogden Region, and Summit Stake, with Florence Jepperson Madsen conducting.

At the Saturday morning and afternoon sessions the music was furnished by the Combined Scandinavian Choirs, with R. Hulbert Keddington conducting.

The Tabernacle Choir Male Chorus furnished the choral music for the General Priesthood meeting, J. Spencer Cornwall conducting.

J. Spencer Cornwall directed the singing of the Salt Lake Mormon Tabernacle Choir at the Church of the Air and Tabernacle Choir and Organ broadcasts, and also at the Sunday morning and afternoon conference sessions.

Accompaniments and interludes on the Organ were played by Alexander Schreiner, Frank W. Asper and Roy M. Darley.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON
Clerk of the Conference

CHURCH OF THE AIR
Columbia Broadcasting System's Church of the Air was presented at 7:30 a.m., Sunday, October 7, 1956. The program was as follows:

The Tabernacle Choir, under the direction of J. Spencer Cornwall, furnished the music for this service with Alexander Schreiner at the organ. Richard L. Evans was the announcer.

Music: Organ and humming choir: "Sweet Is the Work."

Announcer: The Church of the Air is presented by CBS Radio so that clergymen of many faiths may speak to a nationwide congregation. Today's service, in connection with the Semiannual General Conference of the Church of Jesus Christ of Latter-day Saints, comes to you transcribed from the Mormon Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah. Our speaker is Elder Alma Sonne, business and civic leader, and Assistant to the Council of the Twelve Apostles of the Church. Music is by the Tabernacle Choir directed by J. Spencer Cornwall, with Alexander Schreiner at the organ.

The Tabernacle Choir opens this Church of the Air service with F. Flaxington Harker's setting for a beloved and comforting Old Testament text: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace . . . that publisheth salvation; that saith unto Zion, Thy God reigneth!"

Announcer: We shall now hear on this Church of the Air Service Elder Alma Sonne, business and civic leader and Assistant to the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, frequently referred to as the Mormon Church. Elder Sonne has titled today's talk: "Faith, the Bedrock of Life."

ELDER ALMA SONNE Assistant to the Council of the Twelve Apostles

I AM AWARE that Christianity does not mean the same to all people. There are many beliefs, many interpretations, numerous conflicts and much discussion on matters
One hopeful feature of the modern times in which we live is a return to the Bible. From beginning to end this sacred volume is a message of faith. It is a powerful testimony of the existence of God, and the divine mission of Jesus Christ. Its religious significance is recognized in all Christian countries. History proves that the Holy Bible has irrevocably altered the lives of men and nations. It has touched deeply the very heart of humanity, its influence has reached into the literature of the world and its passages have been quoted by preachers and laymen alike.

I believe that Biblical research and intensive study of the sacred writing will some day contribute much to the intelligent use of the Bible. Scholarship and honest investigation will eventually remove all doubt respecting its divine authenticity, its truthfulness and reliability as a guide to human progress.

It is natural for most men to turn to the past for proved wisdom. The Bible contains the wisdom of the ages and the demonstrations of God's power to uplift the human family. From its pages come a transcendent comfort and a deeper sense of life's purposes. I refer to its teachings with the utmost confidence. "Search the scriptures," said Jesus, "for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.)

The greatest advocate and teacher of faith in God is Jesus Christ. During his ministry he demonstrated its power. He taught faith to the unrepentant. He urged those stricken with disease to exercise their faith as a means of receiving the desired blessing. He healed the sick, raised up the dying, restored sight to the blind and brought hope and comfort to the distressed.

Thomas Didymus, who was profoundly shaken by the scene at Golgotha, had lost his faith. He had said on one occasion that he was ready to die with his Master. But like the others, he ran away. He had become sullen, resentful and unbelieving. "... Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." (John 20:25.)

A week later, the disciples were in the same house as on the first occasion and Thomas was with them. Suddenly the Lord appeared. He greeted them all, with the words "Peace be unto you. His eyes searched out the doubting Apostle. He called him by name and said: "Reach hither thy finger, and be hold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God." (John 20:27.)

But to Thomas came the distinction of receiving the last, but not the least, of the Beatitudes. "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (John 20:29.) Is this not the very foundation of the Christian religion? Is it not fundamental to everything that Jesus taught and did? Thomas Didymus admitted his defeat. He was prepared at that moment to recognize his Lord as the Son of God, the Redeemer of the world. Thus fortified Thomas Didymus, like the others, could climb the difficult heights of self-sacrifice without wavering or faltering. His faith had been restored, his doubts had fled and the foundation upon which he stood would never give way.

Faith opens the door to an understanding of God's character and attributes. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3.) These words came from the prayer which Jesus offered to his Father for the apostles and all others who believe on him.

Faith is constructive for it supplies the urge to do things. A people blessed with faith are progressive, and invincible before difficulties. Israel was delivered from the Egyptian bondage through the exercise of faith. The pioneers found their way to a home in the West and laid the foundation of a commonwealth in the desert because of their faith in God's promises. By the same token the Pilgrim fathers established their ideals of civil and religious liberty in America.

Without an abiding faith the soul has no anchorage and is "driven with the wind and tossed." (James 1:6.) Man's faith in God is an acknowledgment of God's power to save and exalt the human family. It recognizes the deiship of Jesus Christ and accepts his gospel as the plan of salvation. It puts man in possession of vital information to lead him onward and upward, and to inspire him to live in harmony with divine law.

Faith is a gift of God to be developed by prayerful and opened investigation. It sets up hope and courage and explores the realms of the unseen. A loss of faith is a tragic setback in the journey towards perfection.

Skepticism, on the other hand, has no vitality. It offers no program. It contradicts every claim to a life after death. It robs man of his belief in moral and spiritual values, and destroys his fondest hopes and noblest aspirations. Unbelief is negative and rejects the revelations of God however manifested.

We are surrounded by many mysterious manifestations in nature and the outside world which we cannot explain. And yet the miracles performed by Jesus and the Prophets have been a stumbling block to many whose faith is weak. These deniers of God's power have refused to accept the God of the Bible as the Creator and the Ruler of the universe. Jesus, Himself, proclaimed his supremacy when he said: ... All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptisming them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." (Matt. 28:18.) No Christian can read those words without having a sense of awe and reverence for the Redeemer of mankind. He is the light of the world. He has no parallel among the many who have aspired to world leadership.

Paul, the Apostle, was a product of Christ's gospel. The power of faith manifested itself in the complete conquest which it made of him. There is as much difference between Saul of Tarsus and Paul, the Apostle, as there is between night and day. He came at a juncture in the Christian movement when he was most needed. His call to service in the ministry was unexpected for he was already listed with the enemies of the cause he later represented. His entire life from the day of his conversion, reflected an unconquerable faith, a firm conviction and an unshakable testimony which has lived for centuries.

His second letter to Timothy, which may have been his last, reveals his anxiety and concern for those who had joined the faith. The letter was written from his dungeon in Rome, where he was a prisoner for the gospel's sake. He begs Timothy to come to him and to bring a cloak which he had left behind in one of his missionary journeys. He also asks for books and parchments to satisfy his yearning for knowledge and studies which he had pursued during his years of missionary work. I quote from his epistle. ... for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (2 Tim. 1:12.) What could be more reassuring?

How does the letter end? I read the closing words: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Tim. 4:6)

Those words are not the strain of the vanquished. A few days later, no doubt, he was put to death by Nero, a man stained with every crime and steeped in every vice.

Prayer is a manifestation of Faith. Every spiritual truth and all religious attainments have been achieved through prayer. It is an avenue of enlightenment. In his utmost extremity man is helpless and hopeless without God. Thoroughly humbled, he kneels in prayer and comes away triumphant. He does what is humanly impossible. Prayer has given stimulus and effectiveness to his strivings.
When the Master gathered his disciples at the foot of the Mount and delivered his magnificent Sermon to them, He taught them how to pray. "... enter into thy closet," said He, "and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father which seeth in secret, shall reward thee openly." (Matt. 6:6) The prayer of faith is a personal communion with God. It is the pathway to power. It is the read to deliverance and contentment.

"Let men decide firmly what they will not do, and they will be free to do vigorously what they ought to do." (Mencius, Discourses, iv; 300 B.C.) And now as to decisions of preferences to what suit we should select, or what course we should pursue, we didn't have an inch or a foot or a dollar -- or a pint or a pound -- and had to quibble about every length and measure and amount!) The decisions of principle, we repeat, should be more or less automatic. (Being without standards in making such decisions would be like trying to do business without standards of weight or money or measure. Suppose we didn't have an inch or a foot or a dollar -- or a pint or a pound -- and had to quibble about every length and measure and amount!) The decisions of principle, we repeat, should be more or less automatic. In this we are reminded of what Mencius said in one strong, short sentence: "Let men decide firmly what they will not do, and they will be free to do vigorously what they ought to do."

"Commit adultery" is quite clear-cut. Many such decisions are clearly covered by the commandments, and we could waste a whole lifetime wrestling with what ought to be settled swiftly to resolve. For example, "Thou shalt not commit adultery." (Mencius, Discourses, iv; 300 B.C.) And now as to decisions of preferences to what suit we should select, or what course we should pursue, we didn't have an inch or a foot or a dollar -- or a pint or a pound -- and had to quibble about every length and measure and amount!) The decisions of principle, we repeat, should be more or less automatic. (Being without standards in making such decisions would be like trying to do business without standards of weight or money or measure. Suppose we didn't have an inch or a foot or a dollar -- or a pint or a pound -- and had to quibble about every length and measure and amount!) The decisions of principle, we repeat, should be more or less automatic. In this we are reminded of what Mencius said in one strong, short sentence: "Let men decide firmly what they will not do, and they will be free to do vigorously what they ought to do."

"Thou shalt not steal," for example, is quite clear-cut. "Thou shalt not bear false witness is quite clear-cut. The wild winds hushed; the angry deep sank, like a little child to sleep. The sullen billows ceased to leap, At Thy will. So, when our life is clouded o'er, and stormwinds drift us from the shore, Say, lest we sink to rise no more, 'Peace, be still.'"

"Fierce raged the tempest o'er the deep, Watch did Thine anxious servants keep, But thou wast wrapped in guileless sleep, Calm and still. The wild winds hushed; the angry deep sank, like a little child to sleep. The sullen billows ceased to leap, At Thy will. So, when our life is clouded o'er, and stormwinds drift us from the shore, Say, lest we sink to rise no more, 'Peace, be still.'"
And now with the earnest conviction of these scriptural words, the Choir closes with worshipful and moving music from the Messiah: “Worthy is the Lamb that was slain and hath redeemed us to God. ... Blessing and honor, glory and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.

The Choir sang: “Worthy is the Lamb.”

Announcer: Once more we leave you within the shadows of the everlasting hills. May peace be with you, this day -- and always.

This concludes the 1416th presentation continuing the 28th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

J. Spencer Cornwall conducted the Tabernacle Choir with its three hundred seventy-five voices. Alexander Schreiner was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard once more from the Crossroads of the West.

Improvement Era, June 1957, Introduction. OFFICIAL REPORT OF THE 127TH ANNUAL GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS Sermons and proceedings of April 5-7, 1957, from the Tabernacle on Temple Square, Salt Lake City, Utah The Improvement Era, June 1957, Volume 60, Number 6 Published by The Church of Jesus Christ of Latter-day Saints (c) 1957 by Corporation of the President of The Church of Jesus Christ of Latter-day Saints

PRESIDENT OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

David O. McKay

Salvation, an Individual Responsibility by President David O McKay

PRESENTING THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

OPENING ADDRESS AT THE FIRST SESSION, APRIL 5, 1957

MY BELOVED brethren and sisters, this is one of the most humbling experiences of my life. In anticipation of this moment I have spent many hours of thought and many hours of prayer. I think there is no experience in the world that makes one of the General Authorities, or any man who holds the priesthood, feel so dependent upon inspiration, as standing before a vast audience of members of the Church. I do pray for your sympathetic attention, and for the guidance of the Holy Spirit. It is a joy to meet with you, notwithstanding the sense of responsibility.

I have chosen as a text, to indicate a line of thought: “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” (Matt. 7:21.)

The thought is, as expressed by James: “But be ye doers of the word, and not hearers only.” (James 1:22, italics added.) That applies particularly to each individual. Salvation is an individual affair. We are not saved as congregations, nor as groups, but we are saved as we come into the world as individuals, and the Lord’s purpose is to save the individual, each being precious in his sight.

Before commenting further upon the theme, I desire to express commendation for the progress made by the Church and individual groups during the last six months and during the past year.

This has been another prosperous year for the Church. Increased faith and more active participation in Church activity are evidenced almost weekly by the reports of the General Authorities of their assigned visits throughout the stakes and missions. Some illustrative facts follow:

1. Regarding Sacrament Meetings: Attendance at Sacrament meetings during 1956 is the highest yet attained in the Church -- 15,000 more people attended last year than in 1955, and that was the highest percentage of attendance to date. From 1945 to 1955 there has been a gradual increase of attendance at Sacrament meetings of eleven percent.

2. Regarding Tithes and Offerings: Greater devotion is evident, also, in the increase of tithes and offerings. It appears that a larger proportion of the members are contributing a larger proportion of their incomes, the result being that tithes and offerings have increased during recent years substantially more than the growth in membership and the indicated increase in average incomes of the Saints. Those two items point to increased spirituality, the very object of our organization.

3. Regarding the Welfare Plan: We are grateful for the progress that has been made in the welfare plan. Hundreds of projects have been established, and bishops’ storehouses equipped to supply in a helpful and dignified manner the needs of the poor. The priesthood generally and the Relief Society sisters have responded to this important work. We are especially grateful to the members of the general Church welfare committee, who have given direct supervision to this program for a period of over twenty years. The basic concepts of the welfare program have been tested and proved to be sound.

Nevertheless, we must constantly remind ourselves of the primary purpose of the plan, which is to assist men and women who, through misfortune, ill fortune, or disaster, find themselves without gainful employment, to become once again self-supporting.

Second, to assist men and women who, through misfortune, ill fortune, or disaster, find themselves without gainful employment, to become once again self-supporting.

Third, to increase among the members of the Church the true spirit of the brotherhood of Christ, having in mind in all their service the divine saying, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” (Matt. 25:40.)

4. Missionary Work: In 1956 there were 23,923 baptisms performed in foreign and stake missions, which is an increase of nine percent over the previous year.

5. Schools in Polynesia: I am sure you will be interested in the progress of the schools in Polynesia. The New Zealand College will be finished and ready for opening in February 1958. It is composed of an administration building, a student center building, which is made up of two fullale gymnasia, cafeteria, kitchen, student center, lounge, swimming pool, locker rooms, and an audatorium combined with the gymnasium which will seat 4500 people. There are five classroom wings which will
and weakness that will bring failure. With "fear and trembling" we should seek the strength and grace of God for inspiration to obtain the final victory.

demonstrate by activity, by thoughtful, obedient effort the reality of faith. But this must be done with a consciousness that absolute dependence upon self may produce pride

belief or faith a moving power to do, to accomplish, to produce soul growth, his professing will avail him nothing. "Work out your own salvation" is an exhortation to

The Church does not accept the doctrine that a mere murmured belief in Jesus Christ is all that is necessary. A man may say he believes, but if he does nothing to make

"Wherefore, my beloved . . . [and that branch in Philippi was the first branch in Europe] work out your own salvation with fear and trembling. For it is God which worketh

Looking around us, we are convinced that we are living in an era of great progress, embracing wonderful inventions and scientific discoveries. Man's search for the unknown has led him out of the world of matter literally into the realm of space. He splits the atom, sets off horrifying hydrogen explosions, flies through space at a speed faster than sound, is taking steps to build satellites to accompany the earth in its revolutions. Many of the imaginations of Jules Verne are now commonplace realities. Flying to the moon is an achievement now considered possible.

The earth itself, figuratively speaking, is shrinking. The railroad, automobiles, airplanes, have made New York and San Francisco nextor neighbors, and Greenland and the South Pole only a few days apart!

But with all these things comes increased responsibility to every individual, man, woman, and child. New inventions bring greater Opportunities, but demand more activity, more strength of character. Many years ago you and I read the following comment by Roger W. Babson, the great statistician:

"Although the airplane opens up boundless opportunities, it also threatens limitless perils. All depends upon whether we can match this flood of new material powers with an equal gain in spiritual forces. The coming generation can see in a minute more than the former generation could see in a week. The coming generation can out-hear and out-travel the former generation. Horsepower has expanded beyond all dreams. But what about manpower?"

What about spiritual power, and the power of judgment, discretion, and self-control? Unless there is a development of character equal to this enlargement of physical forces there is sure trouble ahead. Twenty years ago an intoxicated man might tip the buggy over, but commonly the old horse would bring him home. Today a driver under the influence of liquor maims and kills. Tomorrow, therefore, is something to ponder over. Without moral progress in pace with physical progress the airplane will merely make dissipation more disastrous, immorality more widespread, and crime more efficient. One result of the automobile has been to put hell on wheels; the airplane will put hell on wings unless righteousness, too, is speeded up. On the development of character depends whether the airplane shall bring prosperity or calamity."

Along this same line also are the comments of Mr. A. Cressy Morrison, eminent scientist who, fearing "a period of regression for true civilization," says: "If we have read the signs of the times correctly, or even if we have exaggerated some of the symptoms, the only salvation for mankind will be found in religion.

However, it must be a sound Christian religion, vitalized by its own primitive ideals: aware of the progress of science, rid of prejudice against fair speculative intelligence, and soaring high above frontiers. Never in her two thousand years has the Church had a more urgent call and a nobler opportunity to fulfill her obligations as the comforter and guide of humanity." That is from Man Does Not Stand Alone (p. 264), a book I commend to all earnest seekers after truth.

Well, as our text says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.)

Too many people in the world are sitting and giving only lip service to God; too many have forgotten him; too many are denying him; too many are crying, "Lord, Lord," but fail to follow his principles. Many of us through selfishness are lingering near the edge of the animal jungle where Nature's law demands us to do everything with self in view. Selfreservation is the first law of mortal life, but Jesus says, "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." (Ibid., 10:39.)

The first experience of our Savior after his baptism, and after having been acknowledged by his Father as his Only Begotten Son, was to triumph over selfishness on the Mount of Temptation.

Applicable today is Paul's admonition to the Philippians, given over nineteen hundred years ago:

"Wherefore, my beloved . . . [and that branch in Philippi was the first branch in Europe] work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.

"Do all things without murmuring and disputings:

An outstanding doctrine of the Church is that each individual carries the responsibility to work out his own salvation, and salvation is a process of gradual development. The Church does not accept the doctrine that a mere murmured belief in Jesus Christ is all that is necessary. A man may say he believes, but if he does nothing to make that belief or faith a moving power to do, to accomplish, to produce soul growth, his professing will avail him nothing. "Work out your own salvation" is an exhortation to demonstrate by activity, by thoughtful, obedient effort the reality of faith. But this must be done with a consciousness that absolute dependence upon self may produce pride and weakness that will bring failure. With "fear and trembling" we should seek the strength and grace of God for inspiration to obtain the final victory.
[p40] I am not unmindful of the scripture that declares: “by grace are ye saved through faith; and that not of yourselves: it is the gift of God.” (Ephesians 2:8.) That is absolutely true, for man in his taking upon himself mortality was impotent to save himself. When left to grope in a natural state, he would have become, and did become, so we are told in modern scripture, “carnal, sensual, and devilish, by nature.” (Alma 42:10.) But the Lord, through his grace, appeared to man, gave him the gospel or eternal plan whereby he might rise above the carnal and selfish things of life and obtain spiritual perfection. But he must rise by his own efforts and he must walk by faith.

[p41] “Who would ascend the stairway leading upward to eternal life must tread it step by step from the base stone to the summit of its flight. Not a single stair can be missed, not one duty neglected, if the climber would avoid danger and delay and arrive with all safety and expedition to the topmost landing of the celestial exaltation.” The responsibility is upon each individual to choose the path of righteousness, of faithfulness and duty to fellow men. If he choose otherwise and as a result meets failure, misery, and death, he alone is to blame. President Brigham Young, speaking on this thought, once said:

[p42] “If Brother Brigham should take a wrong track and be shut out of the kingdom of heaven, no person will be to blame but Brother Brigham. I am the only being in heaven, earth, or hell, that can be blamed. This will equally apply to every latter-day Saint. Salvation is an individual operation. I am the only person that can possibly save myself. When salvation is sent to me, I can reject or receive it. In receiving it, I yield implicit obedience and submission to its great Author throughout my life, and to those whom he shall appoint to instruct me; in rejecting it, I follow the dictates of my own will in preference to the will of my Creator.”

[p43] In thus emphasizing individual effort, I am not unmindful of the necessity of coeration.

[p44] “There is a destiny which makes us brothers, None lives to self alone; All that we send into the lives of others Comes back into our own.”

[p45] Edwin Markham (Used by Permission.)

[p46] A single, struggling individual may be stalled with his heavy load even as he begins to climb the hill before him. To reach the top unaided is an impossibility. With a little help from fellow travelers, quorums, or wards, he makes the grade and goes on his way in gratitude and rejoicing.

[p47] This is in harmony with the teachings of Jesus, “who sought to perfect society, not by popular agitation or by reorganization, but by perfecting the individual. He recognized the fatal fallacy in the dream of those who hoped to make a perfect state out of imperfect individuals. The ideal social state, which he described as the kingdom of God, is a commonwealth in which all men are united and governed by a commanding love both for God and for their neighbors.”

[p48] The present turmoil and bitter strivings threaten to undermine basic foundations of Christian relationship. Liberty, freedom of speech, self-government, faith in God, and particularly faith in the efficacy of the restored gospel of Jesus Christ, are facing a bombardment from the ranks of error such as the world has seldom if ever witnessed.

[p49] Too many men quail under the impending onslaught, and cry vainly, “What can we do?” To members of the Church, to men everywhere, the Church answers, “Keep the commandments of God,” as named specifically, for example, by the Prophet Nephi:

[p50] “...God hath given a commandment that all men should have charity, which charity is love. And except they should have charity they were nothing. .

[p51] “And again, the Lord God hath commanded that men should not murder; that they should not lie; that they should not steal; that they should not take the name of the Lord their God in vain: that they should not envy; that they should not have malice; that they should not contend one with another; that they should not commit whoredoms; and that they should do none of these things; for whose doeth them shall perish.” (2 Nephi 26:30, 32.) I commend this chapter to you.

[p52] Avoidance of Intoxicating Liquor: In this dispensation the Lord has warned mankind against the use of intoxicating liquors. In violation of that warning alcoholism is now a national problem. Americans spend the staggering sum of more than nine billion dollars every year for alcoholic beverages. In addition, lost wages, crime, and accidents traced to alcoholism cost Americans another $667,000,000 a year. (Facts given by Dr. Chester A. Winyard in “Alcohol and Human Tissues.” See Deseret News, February 10, 1954.)

[p53] Alcoholism has become a major public health problem, for it is 155 times more prevalent than polio, 11 times more prevalent than tuberculosis, and 6 times more prevalent than cancer. If the number of alcoholics continues to increase during the next ten years as it has during the past ten years, alcoholism will soon affect every family in the United States.” So says a pamphlet published by the National Committee for the Prevention of Alcoholism, Washington, D. C., July 22, 1956.

[p54] Over a hundred years ago the Lord said through the Prophet Joseph Smith that “tobacco . . . is not good for man. (D & C 89:8.) Luther Burbank in the “Dearborn Independent” says:

[p55] “How much would you know about tobacco if, upon the tombstone of everyone killed by it were inscribed, ‘Killed by tobacco’?”

[p56] “You would know a lot more about it than you do now, but you would not know all, because tobacco does more than kill. It hafflins. It has its victims in the cemeteries and in the streets. It is bad enough to be dead, but it is a question if it is not sometimes worse to be halfad, to be nervous, irritable, unable to sleep well, with efficiency cut

[p57] “Let me tell you how tobacco kills. Smokers do not all drop dead around the cigar lighters in tobacco stores. They go away and, years later, die of something else. From the tobacco trust’s point of view, that is one of the finest things about tobacco. The victims do not die on the premises, even when sold the worst cigars. They go away, and when they die, the doctors certify that they died of something else, pneumonia, heart disease, typhoid fever, or what not.

[p58] “In other words, tobacco kills indirectly and escapes the blame,” confirming what the Prophet Joseph said before, “tobacco . . . is not good for man.”

[p59] “Approximately 38,000,000 Americans are regular cigarette smokers, although a million and a half have quit smoking entirely in the last eighteen months, according to estimates based on a survey made by the US Bureau of the Census for the National Cancer Institute of the Public Health Service, Department of Health, Education, and Welfare. The 38,000,000 cigarette smokers include 25,000,000 men and 13,000,000 women.” (See “America’s Smoking Habits,” THE IMPROVEMENT ERA, April 1957.)

[p60] In the Church no teacher who indulges in smoking should be permitted to teach our children in Primary and Sunday School. Through the Prophet Joseph the Lord gave the Word of Wisdom to all.

[p61] It is time, in the light of revelation and the discoveries of science, that this Church upholds its principles regarding, these things.

[p62] The best way to prevent indulgence in these harmful habits is to refuse to tamper with them. Let each youth decline the first invitation to indulge, remembering that “The soul that is worth the honor of earth, is the soul that resists desire.”
THE WAYWARD

I LAY ASIDE the beautiful lei made of baby orchids, presented to us so graciously by our Hawaiian sisters, while I speak, fearing too sharp a contrast between the brilliance of its beauty, and the drabness of what may follow. (Laughter)

My brethren and sisters and friends, I believe that most families or parts of families to whom I have the honor of speaking today are deeply and anxiously concerned about reports that reach us constantly regarding the waywardness of youth. I can think of no milder term than waywardness to characterize what I have in mind. You know of many other harsher terms more frequently used, and I do not say without justification. I use wayward because there is an element in the term which deserves our thoughtful consideration. The word literally means taking one's own way, and the connotation, of course, is in contravention of, or at variance with, an established way or order.

Is there an established way or order? Under the law the answer must be yeast least to the extent that the law covers the ways of life. The Ten Commandments is not a legal document, but its principles are all incorporated into the law by means of penalties prescribed for infraction of these commandments, at least so far as violations of the commandments may be manifest in social behavior.

Would it not be a great gain in winning respect for the law to make it more clear that the laws of the land in the main have their Origin in divine pronouncements, and that in the main they win approval only as they conform to such generally accepted standards of morality and righteousness? Is that not the vital distinction between democracy and communism? The test of democratic law has always been, and will continue to be, is it right in accordance with revealed principles of righteousness? The test of communist law seems to be, is it effective in the maintenance of controls superimposed by arbitrary authority? It seems to be of no concern that there is no conformity to divine principles of human conduct, and no recognition of divinity as well.

Could we help wayward youth if we confronted each one with wayward tendencies with these forthright questions: "Are you a communist and an anarchist? Is it your purpose to overthrow the government and forfeit all the safeguards, the rights, and liberties derived from our ancestors who fought so valiantly and made so many sacrifices for the free society we now enjoy? Are you an atheist? Do you believe there is no divine source of right and wrong? Would you like to see this country of ours, and other peace-seeking democratic countries, turned over to communist domination and dictatorship? You should know that vice and crime in sufficiently extended proportions can do that without a single foreign bomb being exploded in our territory. Vice and crime are rebellion. They can bring on war as devastating as that between states, and they have able and clever leadership, for their general is the father of lies, the author of clever seductions and enticements, the deceiver, the adversary, the opponent of all that is good and virtuous. That leader is Satan, given power to tempt humanity in mortality that they may develop resistance and strength. They who follow his lead, though they may think themselves tough, are weaklings without resistance. There is no wisdom without vision. If they had vision, they could see and understand the gravity and the futility of their offenses, and they would be able to see prison walls stronger and more impenetrable than those built of steel and concrete which will separate them from all the finer things of lifefamily, friends, the love of God and fellow men."

I do not know that such an imaginary conversation and approach would have a deterrent effect upon those with wayward tendencies. I do believe, however, it would be good for those who ask the questions, mothers, teachers, and other guardians of children. Such questions might serve to set in the minds of all some fundamental principles concerning respect for authority, loyalty, and duty. Most unfortunately there are many young folk who have no one to ask the questions. What a pity! May the Lord bring repentance to those parents whose selfishness, whose untimely separations, and whose misguided lives have inflicted such tragic conditions on their offspring and on society.

I think it is a mistake for those charged with the custody of children to lose sight of or abandon the principle of reproof. The Lord has used that principle in dealing with his children during all the time of which we have record, and he has never given us any indication that it should be abandoned. No one who advocates love as the most important and potent factor in parent and teacher and child relations can go too far to suit me, but let it never be forgotten that reproof may be, and very often is, an important element in that loving relationship.

The Lord has told us how to reprove I should like to remind my brethren and sisters, and tell my other friends, what he has said about it. Before I do so, however, I am going to tell you of an incident which occurred on a ship while I was returning from a visit to South America a number of years ago. On this voyage, which included two Sundays, I was asked by those representing the captain of the vessel to conduct what were called "divine services." There was no one on board of our own faith to whom I might appeal for assistance. I had made the acquaintance of a rather elderly man who was a retired minister of another church, so I asked him if he would participate and offer prayer. He gave a very beautiful prayer at one of the services. After the prayer I engaged him in conversation, and among other things we spoke of the care of youth and family responsibility. He recited an impressive incident in his own experience. He said that while he was an active minister there was among his parishioners a very lovely family. They bad a promising son who married. He established a home and began to have his own family. Most unfortunately, however, he took up the habit of drinking, and within a comparatively short time reached the stage where he might be classed as an alcoholic. His wife and his family were, of course, greatly distressed. They pleaded with him, and so did the minister, to abandon his wayward course, but seemingly to no avail.

One day my friend, the minister, met this young man coming down the street. He recognized him some little distance before they met. The young man offered his hand in greeting, but the minister rejected the offer, and he said, in substance, to the young man: "John, I rebuke you, and in the authority of my ministry I command you to cease the terrible practices which are ruining your home and bringing such sorrow to your loved ones." With these words the minister left the young man, confused and shocked, standing on the sidewalk. My friend told me that after he had gone a short distance he was tempted to go back and apologize. He said that he had never done such a thing before, and he could not understand how he had come to speak such seemingly cruel words to one of his friends for whom he felt such responsibility.

When he had finished telling me of the incident, I picked up a volume which I had with me, and I read to him these words:

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by longferring, by gentleness and meekness, and by love unfeigned;" (D & C 107:990.)

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile
"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;"

That he may know that thy faithfulness is stronger than the cords of death. (D & C 121:41.)

"That's it, that's it!!" the old minister said to me excitedly.

"Where did you find that?" I told him that it was part of a revelation concerning the nature of the Holy Priesthood, given to the Prophet Joseph Smith more than a hundred years before this conversation took place. The minister then told me that after he had given the rebuke to the young man, a few weeks passed, and the man came to him and thanked him, and said to him, "All the pleading of my friends and family made me sorrowful but did not bring to me the courage to act. That rebuke which you gave to me that day on the street has given me a strength that I could not acquire before.

I have never taken a drink since, and I have the resolution and the faith to believe that I never will again."

It is a kindness to reprove in the spirit of love. It is an unkindness to mitigate the gravity of offenses in those for whose guidance and direction we have responsibility.

Next, I would like to ask this question. Has the word duty come to have anything in the nature of an unpleasant reaction on the part of those undertaking to lay down principles for the guidance of youth? Sometimes I hear so much about uninhibited independence of action and free development of personality that it makes me wonder if the concept of duty has gone out of the picture.

Conformity also seems to be a term that has come in for a measure of odium. The only place where I hear duty and conformity come with great acclaim is in the military establishments. Everybody there seems to be most exacting without toleration for any departure or insubordination, and I have never heard of reproof there being administered in any such way as I have described. I suppose it would be shocking to the proponents of the so-called individualistic development theory to assert or assume that discipline is just as necessary for the success of an orderly society as it is for the success of armies and navies.

Why should the incucation of the principle of duty in the training of youth be regarded in any unfavorable light whatsoever? Do we obtain anything of worth except conformity to this principle? It is true that the concept of duty may entail some self-denial, but do we not all suffer for success, in the sense, at least, that we discipline ourselves to the conditions of success? In athletics, which often seem so important to youth, no one achieves distinction except by conformity to training, which is duty, and to the governing rules. In business the same is true. There are governing rules and principles which must be observed. Sometimes men think they can gamble and get away with it, but in the end they cannot succeed in business by this method, for legitimate business is built upon the principle of exchange of values. There are some who think that in professional and academic life the so-called individualist without conformity may win great success and distinction. In reality, this is not true, for the great researchers and contributors to the welfare of humanity are generally not non-conformists -- they are expansionists -- building upon the knowledge already acquired for the extension of principles and formulas to good purpose.

I hope I do not labor this point too much, but when I hear occasionally oftentimes teachers, and some parents, too, who decry the old-fashioned concepts of conformity and duty, and place a premium on nonconformity without its alleged abridgment of intellectual freedom, I cannot help feeling grave concern about students and youth who are subjected to such views by those whose scholarly attainments they respect and admire. I wish all who project such teaching might find a way of discovering its relation to deviations in youth which so much plague society today. I am bold enough to say, whether it be wisdom or not, that any teacher taking advantage of the prestige which his position gives him, who advocates or permits the impression to prevail that the traditional standards of morality prevailing in the good homes of his students are not binding on the individuals who make up his class, is untrue to both his constituency and his calling, and remembering that these moral principles and standards have been incorporated into the laws of the land, it may not be going too far to view his teaching as traitorous to the law and the government under which he operates.

I make these drastic statements not so much by way of indictment, because I am sure there are very, very few who would intentionally mislead their students, but rather by way of caution against a philosophy which could greatly add to this waywardness of youth.

What chances do we take when we teach our youth that there are well-cognized standards of morality incorporated into the very structure of the law of the land? And if a teacher has the mind to give the history of our institutions and our laws, it is objectionable to tell the truth about the source of these moral concepts and principles which have come down to us? Is it an infringement on any personal liberty to reveal the fact that the Ten Commandments furnish the foundation and basis for much of our law? If it is not an infringement, why should not all of our students and our youth know this? I think it would greatly enhance their respect for the laws of our land and bring to them a more clearly defined understanding of duty and obligation in a country governed by such law. They ought to know that they cannot enjoy personal health and personal freedom of motion without the corresponding duty to protect from assault and molestation. And they ought to be made fully aware of the fact that there can be no advantages they bring without the duty to protect property and rightful owners in the possession thereof. They ought to know that they cannot enjoy property, money, and all the blessings which are held out as a reward for compliance. It is essential that this be made clear to youth, that they may understand that moral standards and principles are not just prohibitive and negative in character, but that they are the essential foundation to happiness and the attainment of joy. If they could once be persuaded that there is no enduring happiness in sin, but only in goodness, the battle would be won.

Teach duty, require duty, if need be, in children to bless their lives with proper understanding and practices essential to their happiness.

Now, there are other concepts and principles indispensable to happy living in a good society which are not incorporated as such into the laws of the land. No penalties are provided for their infraction. The Ten Commandments were given largely by way of injuction: "Thou shalt not The Beatitudes come to us as persuasion and incentive. They are not negative, but positive, in character. All who believe in the standards of righteousness and morality set up by the Ten Commandments know and understand that the gracious persuasion of the Beatitudes and other of the Savior's teachings furnish the highest incentive to yield obedience to the commandments and attain the blessings which are held out as a reward for compliance. It is essential that this be made clear to youth, that they may understand that moral standards and principles are not just prohibitive and negative in character, but that they are the essential foundation to happiness and the attainment of joy. If they could once be persuaded that there is no enduring happiness in sin, but only in goodness, the battle would be won.

I know that a great effort is put forth by millions of good people to hold before youth the advantages and the lasting values emanating from the teachings of our Lord. I rejoice in these efforts, and I am sure that unmeasured good comes from them to countless of our Father's children. If I may make any contribution whatever to this great undertaking of persuasion for the adoption of the Christian principles as a way of life, it is this: to make clear that the kingdom of God is a kingdom of law; that the governing laws are of divine origin; that they are eternally right and do not change -- interpretations may be changed, but the laws are eternal; that infraction of the law is sin and draws a penalty. We know of the penalty attached to these laws when they are being incorporated in the laws of the state. We have not been shown the exact nature of the penalties which the Lord imposes, but we do know that no law of his may be broken with impunity.

I want this taught to youth so that they may comprehend it. It is their due and their right to have these things given to them without dilution or apology. This is justice and mercy. Neither shall rob the other. How can it be a kindness to any youth to whitewash and ameliorate the crime and the sin of stealing, of assault to bodily injure, of vandalism, the wanton destruction of property, of malicious scandal, of lying and deceit, and perhaps the greatest of all, that robbery which steals virtue from either woman or man?

Perhaps at this point I should tell those not of the Church something they may not know. Within our society the law of virtue is applicable equally to men as to women, and all are taught that it is better to lose life than virtue. To some these teachings may seem extreme. We believe they are justified and have approval of the Christ whom we follow.

I will repeat a circumstance which came under my observation some years ago, with apologies for its repetition to those who have heard it. I presided over a conference session in one of our older meetinghouses in which there was a relatively small balcony in the rear of the chapel. This balcony was filled with young men and...
p34 That is all that he said to these young people. There was profound silence. I think that no one who was present will ever forget the occasion and the impression made on these young men and women. I think that this man did not overemphasize the moral principle which he impressed on these young people. May it not be that when we come to the final judgment, as all of us will, that may be the first question propounded for each of us? Are you clean?

p35 Washington said that morality and religion were the firmest props of government. I say morality and morality are indispensable to a good society founded on happy homes in nations of freedom. One of the disappointments that have come to me in the observation of our political life is that all too frequently our citizens are prone to tolerate private immorality in public office, and that by comity neither side will accuse the other. I do not make this indictment general, but I firmly believe that there are a sufficient number of cases of hypocritical living in public affairs, and a sufficient number of instances of infidelity in the homes of the land, exposed and unexposed, as to have furnished an example for youth which has not been encouraging. The need of the hour is for good example and good teaching, and teaching is very difficult without the fortification of example.

p36 You may have observed that I have not used the term delinquency. I chose waywardness for this discussion, because I wanted to give to youth the benefit of all doubt possible. Wayward youth has gone his own way, in large measure because he has not adequately been shown the right way.

p37 I humbly pray that all the forces at our command, the home, the church, the school, the government, and the exemplars of the nation, shall all combine to show wayward youth the right way, which is God's way, in the name of Jesus Christ. Amen.

p3 J. Reuben Clark, Jr.

p1 THE CONSTITUTION

p2 by President J. Reuben Clark, Jr. OF THE FIRST PRESIDENCY

p3 (Delivered at the Saturday morning session, April 6, 1957.)

p4 MY BROTHERS AND SISTERS, contrary to my usual custom and practice, I intend to read what I have to say today. I assure you I have tried to prepare it under the influence of our Heavenly Father, and I humbly pray that it will carry the message which I had hoped for.

p5 I plan to say something today about the Constitution of the United States of America -- its Framers and some of its essential principles -- America, the land choice of all other lands -- for its great and priceless liberties, including the security of our homes and property, our freedom of speech and of the press, freedom of religion and the free exercise thereof, indeed freedom itself and its liberties, as our fathers knew and enjoyed, as also ourselves, depend upon its preservation. As there is much detail and as I wish to be as accurate as I may be, I have written out what I wish to say.

p6 It seems wise to remind ourselves of these matters because some people belittle that great document and its fundamental principles, sometimes to the point of derision. Sometimes we forget it.

p7 Constitution "Outmoded"

p8 These defamers say that the Constitution, and our government under it, are outmoded; not responsive to present conditions of life and living; not sufficient to meet and solve present problems; and that we need a modern, up-to-date system of government. They let us know what should be done to meet their ideas and plans, which seem always to run to despotism.

p9 I have observed that numbers of these defamers take advantage to the utmost of every liberty and freedom created and protected by the Constitution in order to destroy it and its guarantees, so to make easy the setting up of a tyranny that would deprive the common man of his freedom and liberties under it, so permitting these defamers to set up a government that would give place, power, and privilege to them in a despotism to be imposed upon the mass of mankind. We have witnessed this very despotism.

p10 There would be a Kremlin in every country on the globe, all under the supereminent in Moscow.

p11 One class of these defamers are the same persons who declare the Ten Commandments, the basic law of the civilized world, to be outmoded, although these Commandments still speak with their divine power and authority against the same evils existing today, each one of them, not one missing, even as they existed in the days of Moses; Commandments that proclaim righteous principles that are as valid and applicable today as when, on Mt. Sinai, they were written on slabs of stone by the finger of God. Sinners would get rid of the divine rebukes and penalties prescribed for their wickedness and would treat as naught the promised rewards for that righteous life that would rob them of the fleshly pleasures of sin.

p12 Sermon on the Mount "Outmoded"

p13 The same people declare the Sermon on the Mount to be outmoded, irresponsible to the needs of the people of today. The divine truths of the Sermon, its surpassing loveliness, indeed the sublimity of its ethical teachings, do not, say they, harmonize with their modern life where we see greed, ambition, selfishness, dishonesty, deceit, falsehood, and licentiousness thrive and on which they live and riot. We have noted this experiment also.

p14 If all that God and his Only Begotten taught that will lead us to the immortality and eternal life that is God's declared glory, could be wiped out and forgotten, leaving only Satan and his work, the followers of Satan would, in their ignorance, have reached a Satanic heaven.

p15 Organization of Constitutional Convention

p16 The Constitution of the United States was framed in Independence Hall, Philadelphia, May 14, 1787, to September 17, 1787. The Framers were delegates sent thereto by "the Thirteen Colonies. Seventy-four were appointed; fifty-five reported at the Convention; nineteen did not attend; thirty-nine signed the Constitution. Representatives signed from each of the Colonies except Rhode Island.

p17 Bill of Rights

p18 The Constitution as signed lacked a Bill of Rights, though these rights were discussed in the Convention. As the Colonies voted to ratify the Constitution, each
The American Constitution is the most wonderful work ever struck off at a given time by the brain and purpose of man.

What a group of men of surpassing abilities, attainments, experience, and achievements! There has not been another such group of men in all the one hundred they were in their respective Colonies, later States. They were all seasoned patriots of loftiest patriotism. They were not backwoodsmen from the far-off frontiers, not one of

There were many other distinguished men. They were distinguished before the time of the Convention; they won great distinction after. Men of affairs and influence, South Carolina.

We might add, as among the most distinguished of this group, the other Morris (Governor) from Pennsylvania, and the other Pinckney (Charles Cotesworth) from Massachusetts and Mifflin (Pennsylvania) had been Presidents of the Continental Congress; Clymer (Pennsylvania), Continental Treasurer; Robert Morris (Pennsylvania), Superintendent of Finances; Sherman (Connecticut), a member of the Board of War and Ordnance, all in the Continental Congress.

The Framers and their fathers had in the preceding seventy years, fought through four purely European wars in America between the British and her colonists on one side, and the French and her Indian allies on the other. The colonists had little, if any, concern in the European issues. They fought because the homelands fought. In the first three of these wars the colonists lost much, suffered massacres. Yet at the end of each war, every European government returned, each to the other, the gains either had made in America. The colonists had heavy losses, had no gains except the experience that built up over the decades, experience that aided them, first, in winning their independence, and, thereafter, in establishing this Government.

No wonder Washington in his Farewell Address counseled against foreign entanglements. He stated the reasons drawn from colonial experience.

The Framers were men of affairs in their own right. Some were distinguished financiers. More than half of them were university men, some educated in the leading American colleges -- Harvard, Yale, Columbia, Princeton, William and Mary; others in the great colleges of Great Britain -- Oxford, Glasgow, Edinburgh. Washington and Franklin were among those who had no college education. Altogether there were seventy-four delegates appointed; fifty-five who reported at the Convention, “all of them,” it has been said, “respectable for family and for personal qualities.” Of these fifty-five, only thirty-nine were present at the signing. Nineteen failed to attend.

They were men of varied political beliefs. Some were Federalists; some anti-Federalists. Some seemed favorable to a mere revamping of the Articles of Confederation.

The amazing thing is that there was not in all the world’s history a government organization even among confederacies, that could be taken by the Framers as a preliminary blueprint for building the political structure they were to build. Franklin declared:

“The thing is to have gone back to ancient history for models of Government, and examined the different forms of those Republics which, having been formed with the seeds of their own dissolution, now no longer exist. And we have viewed Modern States all around Europe, but find none of their Constitutions suitable to our circumstances.”

They had been in session for about a month (June 26, 1787) when Madison declared:

“...as it was more than probable we were now digesting a plan which in its operation would decide forever the fate of Republican Government we ought not only to provide every guard to liberty that its preservation could require, but be equally careful to supply the defects which our own experience had particularly pointed out.”

Who the Framers Were

Of those thirty-nine signers, twenty six had seen service in the Continental Congress. They knew legislative processes and problems. Thirteen had served both in the Continental Congress and in the Army. What a wealth of experience they had obtained in both legislative and executive duties! Of the nineteen who served in the Army, seventeen had served as officers; they knew the problems of armed forces in the field; and of these seventeen, four had served on Washington’s staff.

Let us go down the roll: Washington, the “Father of his Country,” and Madison, sometimes called the “Father of the Constitution,” were later Presidents of the United States. Hamilton (a financial genius) was Secretary of the Treasury under Washington. McHenry (Maryland) was Secretary of War under Washington. Randolph (Virginia) acted as Attorney General for Washington and later as his Secretary of State. Rutledge (South Carolina), a distinguished jurist, was later Chief Justice in the United States Supreme Court. Oliver Ellsworth (absent when the Constitution was signed) was also later a Chief Justice of the Supreme Court. Blair, Paterson, and Wilson were later Justices of the Supreme Court. (Wilson had been on the Board of War and Ordnance in the Second Continental Congress.)

Benjamin Franklin, a philosopher and scientist, had behind him years of most distinguished and successful diplomatic service. King (Massachusetts) was later a Senator and thereafter Minister to Great Britain. Charles Pinckney (South Carolina) was Minister to Spain. Dickinson (Delaware) founded Dickinson College, and Johnson (Connecticut) was President of Columbia College. Gerry (Massachusetts) was later Vice President of the United States, and Ingersoll (Pennsylvania) a candidate for the Vice-presidency.

Horatio Gates (Massachusetts) and Mifflin (Pennsylvania) had been Presidents of the Continental Congress; Clymer (Pennsylvania), Continental Treasurer; Robert Morris (Pennsylvania), Superintendent of Finances; Sherman (Connecticut), a member of the Board of War and Ordnance, all in the Continental Congress.

We might add, as among the most distinguished of this group, the other Morris (Governor) from Pennsylvania, and the other Pinckney (Charles Cotesworth) from South Carolina.

There were many other distinguished men. They were distinguished before the time of the Convention; they won great distinction after. Men of affairs and influence, they were in their respective Colonies, later States. They were all seasoned patriots of loftiest patriotism. They were not backwoodsmen from the far-off frontiers, not one of them.

What a group of men of surpassing abilities, attainments, experience, and achievements! There has not been another such group of men in all the one hundred seventy years of our history, no group that even challenged the supremacy of this group. Gladstone solemnly declared:

“...The American Constitution is the most wonderful work ever struck off at a given time by the brain and purpose of man.”
An examination of the records of the Convention will show how anxiously earnest the Framers were to set up these and other principles of free government.

For the blessings proclaimed for all.

No branch of the government might encroach upon the powers conferred upon another branch of government. In order to forestall foreseeable encroachments, the Convention provided in the Constitution itself for a very few invasions by one or the other, into one of the other departments, to make sure that one department should not absorb the functions of the other or encroach thereon, or gain an overbalancing power and authority against the other. These have been termed “checks and balances.”

A third principle that was inherent in all the provisions of the Constitution was that none of the departments could delegate its powers to the others. The courts of the country have from the first insisted upon the operation of this principle. There have been some fancy nearapproaches to such an attempted delegation, particularly in recent years, and some unique justifying reasoning therefor, but the courts have consistently insisted upon the basic principle, which is still operative.

The whole training and experiences of the colonists had been in the Common Law, with its freedoms and liberties even under their kings. They knew the functions of the legislative, executive, and judicial arms of government.

As to all matters under consideration by the Convention, the history of the world was combed for applicable experiences and precedents.

When God plows his furrow, his furrow is deep and straight, clear to the end. God gave us the heritage; ours is the duty to cherish and protect it. We have, as a people, a special relationship to these men and their work.

The Framers were deeply read in the facts of history; they were learned in the forms and practices and systems of the governments of the world, past and present; they were, in matters political, equally at home in Rome, in Athens, in Paris, and in London; they had a long, varied, and intense experience in the work of governing their various Colonies; they were among the leaders of a weak and poor people that had successfully fought a revolution against one of the great Powers of the earth; there were among them some of the ablest, most experienced and seasoned military leaders of the world.

When (1833) the Lord gave these approving revelations, the Constitution with its coterminous Bill of Rights, was almost fifty years old. Two amendments only had then been made; one (1798) concerned the Federal judicial power, the other (1804) the election of President and Vice President. Some thirty years later (1865, 1866) came the next two amendments terminating slavery and guaranteeing citizenship and its protection, so meeting the principle declared by the Lord in 1833 regarding bondage of men, one to another.

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No Kings in America

The Convention seems to have experienced no really serious difficulty in setting up a judiciary department, nor, in certain aspects, the legislative department with its powers, until it came to those powers which dealt with matters that in some governments had been regarded as belonging to the executive. You will recollect that practically all of these Framers had suffered under George III and his Minister, Lord North. So they abandoned the British model, for, as Randolph said, “... the fixt genius of the people of America required a different form of Government.” This ruled out royalty.

It might be noted that Washington, as the Revolution closed, had definitively scotched at Newburgh, the kingship idea.

Of course, the Framers did not know (no living mortal then knew) that centuries before a prophet of the Lord had declared as to America:

“Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written.” (Ether 2:12.)

Nor did the Framers know (again, no living mortal then knew) that centuries after this prophecy, but still centuries before the Framers met, another prophet had declared:

“And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.” (2 Nephi 10:11.)

The unhappy, shortved experiences of the Dom Pedros in Brazil and of Maximilian in Mexico seem the exceptions that prove the rule. The Spirit of the Lord was leading.

In providing for the executive department, there was considerable discussion as to whether the executive department should be one person or several. Commenting upon a proposal for three, Randolph said their unity would be “as the foetus of monarchy.”

Who should choose, elect, or appoint (the terms were used almost interchangeably) the Chief Executive was exhaustively debated; so was the problem of the length of his term, from one year, to Hamilton's during "good behaviour," including the question whether he should be ineligible for reection; and whether he should be subject to impeachment.

Power to Declare War

But one of their most searching examinations related to the war powers of government, including the power to declare war. It became clear very early in the debates that as Chief Executive, the President should execute the laws passed by Congress. But he was also made Commander in Chief of the Army and Navy of the United States and of the State Militia when called into the service of the United States. The delegates were fearfully anxious over this function of government. There was one suggestion that the Commander in Chief should not personally go into the field with the troops, so fearful were they of his power.

Where War Powers Rest

But in whom should rest the soled war powers? This was the urgent problem. It soon became clear that the Convention was unalterably opposed to endowing the President with these war powers; it was conceded he should have the power to repel invasions, but not to commence war, which meant he could not declare war.

Chief Executives Conceived as Plain Human Beings

Some of the arguments made in this connection, involving the possibility of a military usurper, remind one of the potential calamities pictured by Lincoln in his prophetic Lyceum Address, where he sketched what an ambitious, fame-and-power-seeking executive might do.

Various other potential actions by the executive were explored. Future Presidents of the Republic were conceived as including men capable of doing the things that ambitious men in power had done over the ages. Men were still human, had the same urges and ambitions. The earnest effort was to make as nearly impossible as could be, the malfeasances of the past by men in high executive office in the future; and seemingly perhaps beyond everything else as a practical matter, to prevent the President from taking us into war of his own volition. The Framers therefore provided that the war powers, including the declaration of war, should rest exclusively in the Congress, both by express provisions, and, as the record shows, by the conscious intent of the Framers.

The Net Position of the National Executive

The net result may be stated thus: as Chief Executive the President was to enforce the laws passed by Congress, including those passed by Congress in the exercise of the war powers that were explicitly and exclusively possessed by Congress; as Commander in Chief of the Army and Navy of the United States and of the State Militia when called into the service of the United States, he was to direct the military operations thereof in the field, with the powers incident thereto.

These principles should never be forgotten by any free, libertyving American, the kind of American the Constitution and the Bill of Rights make of us, and in which they were designed to protect us.

This is the leading.

Furthermore, under our form of government, we the people of the United States, as the Preamble to the Constitution declares, formed this government. We alone are sovereign. We are wholly free to exercise our sovereign will in the way we prescribe. The sovereignty is not personal, as under the Civil Law. The Constitution expressly provides the only way in which we may change our Constitution.

We may well repeat again: We the people have all the powers, we have not delegated away to our government, and the institutions of government have such powers and those only as we have given to them. The total residuum of powers, including all rights and liberties not given up by us to Federal or State Governments, is still in us, to remain so till we constitutionally provide otherwise. Under the Civil Law that basically governs Continental Europe, the people have only such rights as a personal sovereign or his equivalent bestows, the residuum remaining in him or them. Wherever and whenever powers are exercised by any person or branch of our government that are not, granted by the Constitution, such powers are to that extent usurpations.

The Constitution and Ourselves

Will not each of you ask yourself this question: What would probably have happened if Joseph Smith had been born and had attempted to carry on his work of the Restoration of the Gospel and the Holy Priesthood, if he had been born and had sought to go forward in any other country in the world?
p101 Having in mind what the Lord has said about the Constitution and its Framers, that the Constitution should be "established, and should be maintained for the rights and protection of all flesh," that it was for the protection of the moral agency, free agency, God gave us, that its "principle of freedom in maintaining rights and privileges, belongs to all mankind," all of which point to the destiny of the free government our Constitution provides, unless thrown away by the nations in mind all this, with its implications, speaking for myself, I declare that the divine sanction thus repeatedly given by the Lord himself to the Constitution of the United States as it came from the hands of the Frimmers with its coterminous Bill of Rights, makes of the principles of that document an integral part of my religious faith. It is a revelation from the Lord. I believe and reverence its Godspired provisions. My faith, my knowledge, my testimony of the Restored Gospel, based on the divine principle of continuous revelation, compel me so to believe. Thus has the Lord approved of our political system, an approval, so far as I know, as he has given to no other political system of any other people in the world since the time of Jesus.

p102 The Constitution, as approved by the Lord, is still the same great vanguard of liberty and freedom in human government that it was the day it was written. No other human system of government, affording equal protection for human life, liberty, and the pursuit of happiness, has yet been devised or vouchsafed to man. Its great principles are as applicable, efficient, and sufficient to bring today the greatest good to the greatest number, as they were the day the Constitution was signed. Our Constitution and our Government under it, were designed by God as an instrumentality for righteousness through peace, not war.

p103 Our Constitutional Destiny

p104 Speaking of the destiny that the Lord has offered to mankind in his declarations regarding the scope and efficacy of the Constitution and its principles, we may note that already the Lord has moved upon many nations of the earth so to go forward. The Latin American countries have followed our lead and adopted our constitutional form of government, adapted to their legal concepts, without compulsion or restraint from us. Likewise, the people of Canada in the British North America Act have embodied great principles that are basic to our Constitution. The people of Australia have likewise followed along our governmental footpath. In Canada and in Australia, the great constitutional decisions of John Marshall and his associates are quoted in their courts and followed in their adjudications. I repeat, none of this has come because of force of arms. The Constitution will never reach its destiny through force. God's principles are taken by men because they are eternal and true and touch the divine spirit in men. This is the only true way to permanent world peace, the aspiration of men since the beginning. God never planted his Spirit, his truth, in the hearts of men from the point of a bayonet.

p105 The Framers had their dark days, in their work. There were discouragements, there were hours of near hopelessness for some. Yet, as they were engaged in God's work, and he was at the helm, we know it was as certain as the day dawn, that Satan would be there also, with his thwarting designs.

p106 But I see in their divers views, their different concepts, even the promotion of their different local interests, not the confusion which challenged Franklin, but a searching, almost meticulous study and examination of the fundamental principles involved, and the final adoption of the wisest and best of it all I see the winnowing of the wheat, the blowing away of the chaff.

p107 Franklin's Prayer

p108 On one of these dark days, the venerable Franklin, ripe in years and in experience, arose and spoke to the Convention (June 28, 1787). Said he:

p109 "The small progress we have made, after 4 or five weeks close attendance & continual reasonings with each otherur different sentiments on almost every question,

p110 "In this situation of this Assembly, groping as it were in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, Sir, that we have not hitherto once thought of humbly applying to the Father of lights to illuminate our understandings? In the beginning of the Contest with G. Britain, when we were sensible of danger we had daily prayer for the divine protection. Our prayers, Sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a Supernintending providence in our favor. To that kind providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful friend? or do we imagine that we no longer need his assistance? I have lived, Sir, a long time, and the longer I live, the more convincing proofs I see of this truth that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, Sir, in the sacred writings, that 'except the Lord build the House they labour in vain that build it.' I firmly believe this; and I also believe that without his concurring aid we shall succeed in this political building no better than the Builders of Babel: We shall be divided by our little partial local interests; our projects will be confounded, and we ourselves shall become a reproach and bye word down to future ages. And what is worse, mankind may hereafter from this unfortunate instance, despair of establishing Governments by Human Wisdom and leave it to chance, war and conquest." So spoke Franklin.

p111 My Witness

p112 Out of more years, but of far, far less wisdom and experience, I echo Franklin's testimony "that God governs in the affairs of men," and that without his concurring aid we shall build in vain, and "our projects will be confounded, and we ourselves shall become a reproach and, bye word down to future ages."

p113 I bear my testimony that without God's aid, we shall not preserve our political heritage neither to our own blessing, nor to the blessing of our posterity, nor to the blessing of the downtrodden peoples of the world.

p114 In broad outline, the Lord has declared through our Constitution his form for human government. Our Own prophets have declared in our day the responsibility of the Elders of Zion in the preservation of the Constitution. We cannot, guiltless, escape that responsibility. We cannot be laggards, nor can we be deserters.

p115 On the back of the chair in which Washington sat as President during the Convention, was carved a hallden sun, showing just above a range of hills. As the signing of the Constitution was about over, Franklin observed to some fellow delegates:

p116 "I have often and often, in the course of the session, and the vicissitudes of my hopes and fears as to its issue, looked at that (sun) behind the President, without being able to tell whether it was rising or setting; but now, at length, I have the happiness to know that it is a rising, and not a setting sun."

p117 Such was the prophecy that marked the closing of the greatest political convention of all time for the Lord was there working out his purposes in a system he could endorse.

p118 God give us the power, each of us, to enshrine in our hearts the eternal truths of our Constitution; that coma what may, we shall never desert these truths, but work always and unceasingly that, as Lincoln said, "government of the people, by the people, for the people, shall not perish from the earth."
The Sabbath--A Day of Rest

By President Joseph Fielding Smith of the Council of the Twelve

Delivered Saturday afternoon, April 6, 1957.

In his remarks this morning President Clark stated that there are those who would destroy the Constitution of the United States, and there are those who would destroy the Decalogue, or the Ten Commandments. I would like to speak on the Ten Commandments, if time would permit, but since it will not I shall center on one of them: that of keeping the Sabbath day holy.

These commandments have not been abrogated nor annulled, and they are in force as much today, although not observed, as they were when they were thundered from Mount Sinai. The Sabbath day has become a day of pleasure, of revelry, anything but a day of worship, from one border of the country to the other; and I regret to say that too many would be too many members of the Church of Jesus Christ of latter-day Saints have joined that procession, and the Sabbath day to some members of the Church is looked upon as a day of revelry, of pleasure, rather than one in which we can serve the Lord our God with all our hearts, with all our minds, and strength.

The Lord cannot forgive us when we know better and we violate his commandments. He has given unto us a law, a commandment, saying that we are to accept the words of the Lord as he has revealed them unto us. We have no right to transgress this law or any one of the other laws that are so fundamental to our exaltation, and how can the members of the Church expect to receive salvation and exaltation in the celestial kingdom of God, and show contempt for his sacred commandments?

Now, I will hurry as fast as I can, but I want to read to you a condemnation that the Lord pronounced upon Israel because they refused to keep this commandment.

Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness.

And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them.

Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.

But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted; then I said, I would pour out my fury upon them in the wilderness, to consume them.

But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands;

Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.

Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

But I said unto their children in the wilderness. Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:

I am the Lord your God; walk in my statutes, and keep my judgments, and do them;

And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God. (Ezek. 20:10.)

Those are the words of the Lord to Ezekiel. Notwithstanding all their backsliding and their wickedness and their violation of his commandments, the Lord still pleaded with them; and in the days of Ezekiel, after the greatest number of the tribes of Israel had been carried off because of their rebellion, the Lord pleaded with those who still remained to keep his sabbaths, to walk in his statutes and even then they refused. Yet he said if they would do these things, it was a covenant with him, and by keeping that covenant he would bless them.

Now, this is the law to the Church today just as it was the law to ancient Israel, and some of our people get rather disturbed because they feel that observing the Sabbath day curtails their activities. So I want to read to you now the commandment the Lord has given to modern Israel, and this we ought to learn to keep.

Wherefore, I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him.

Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it.

Thou shalt thank the Lord thy God in all things.

Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full.

Verily, this is fasting and prayer, or in other words, rejoicing and prayer.

And insomuch as ye do these things with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is sin, but with a glad heart and a cheerful countenance.
Seeking to find the source of some of the diseases that so far have baffled the medical world. I honor them. God bless them for the great work they are doing. If we apply it in our lives, we sense that degree of freedom to which we apply it, and there are so many ways, my brethren and sisters, that we can apply it.

We have it exemplified in the field of science. Human suffering is being alleviated by the unselfish efforts of men and women who are devoting their time unselfishly, trying to discover the causes of disease and find a remedy. I marvel as I travel about in meeting some of our own brethren, great men, devoting their time unselfishly in the fields of science whereby they may relieve human suffering, trying to find truth, that mankind may be free.

Do we apply it in our lives? If we do, then we sense that degree of freedom to which we apply it, and there are so many ways, my brethren and sisters, that we can apply it.
In all of these fields, “know the truth.” I think of our young people -- President McKay has touched on this so forcibly -- what it would mean to our young people if they could avoid some of these pitfalls, if they could know the truth and would live the truth.

I was reading recently a talk by the eminent English scientist and surgeon, Dr. William Osler. He has gone now but a generation ago he was known all over the world for his great work. England claims him; she knighted him. He was born in Canada. He spent a good deal of time in this country. Some of our own local men of a generation ago knew him well. He spent fifteen years at Johns Hopkins. In a talk he gave before the students of Yale University in 1913, his thesis was to “live today your fullest, live the truth today.” Never mind yesterday, it is past. You cannot do much about it. But you can live today and that will prepare you for tomorrow.

Among other things he cautioned the men to whom he was talking, on the excessive use of liquor might have said to avoid it entirely -- and the excessive use of tobacco, and he pointed out the evils of these things to which Brother McKay has alluded.

“If you will avoid these,” he said, “You will have a clear mind. Your vision will be clear and keen. It will add to your happiness. It will make today a better day.”

I would that we could emphasize that among our own people, our young people especially, to help them to live today and to get all that they can out of life. We have the truth, and in living it, we may be free.

Now there is one more thing have mentioned it here from this pulpit before, and I come in contact with it so often that I am going to repeat it. I think our young people, as they start out in life, should exercise caution. We have been taught from this pulpit time and time again to avoid obligations that we cannot meet, and yet many of our people find themselves in bondage. They have not lived the truth, hence they are not free. They are in bondage. All young boys and girls who start out in life owe it to themselves and to their children, just as fast as they can, to see that their homes are their own. I know it is a struggle. I know from my own experience, and I know what debt means.

Brigham Young warned us against debt. And we heard President Grant from this pulpit say what it had done for him, the struggle he had had, but he also said this, against the counsel of some of his friends: “I never wavered in my obligations to the Lord during it all, and because of that I was able to pay my obligations.” And he promised the people that if they would be true to their tithes and their offerings, not excuse themselves on the ground of debt, they would be able to be free. I accept that as a truth, and I can bear testimony to it, my brethren and sisters:

So this “knowing the truth” is an everyday principle. It is a principle we can live every day in our lives. It has a practical application.

Then there is the spiritual side of it all. When Jesus was talking to his disciples, he was also reminding them that he and the Father were one. In this same chapter to which I referred, he pointed out that he and the Father bore witness of this eternal truth that he was the Son of God, the Redeemer of the world. They did not believe it, but it was an eternal truth just the same.

Think what that means! So know that truth. We are nearing Easter, which will be celebrated with all the pageantry and tradition typical of it. But underlying it all will be the fundamental truths that Jesus was the Christ, the Redeemer of the world, the Savior; that there is a continuity of life; that life does not end with death. What blessed concepts! And they are true and God will bear witness to our souls these truths, if we will seek to know. He has given us the way.

The Lord help us that we may know the truth, that we may be free, I humbly pray in the name of Jesus Christ. Amen.

WITH WHAT WE KNOW

Richard L. Evans

WITH YOU, my brethren and sisters, I have been moved and sobered and satisfied by the opening address of our beloved President, and his utterance as to the inescapable importance of personal responsibility.

Beyond all that our Savior did for us in his saving grace, without which there would be no hope of salvation for any of us, beyond all this, it is clearly up to each of us, in the freedom God has given us, and in the right and responsibility of choice which he has placed everlastingly before us, what we will do with our lives.

Our President’s remarks call to mind a sentence from, I think, Viscount John Morley, in which he said that “no man can climb out beyond the limitations of his own character.” It is everlastingly and basically true: No man can rise above the limitations of his own character.

Sometimes we would like to believe that there is less responsibility upon us than there is for the outcome of our lives. I am reminded of the story of a small lad who came home from school and accosted his father, saying: “Dad, here is my report card. It’s bad again. What do you think is wrong with me? Heredity or environment?” There are some other alternatives that he had not thought of! (He might have thought of studying!)

There are some considerations that all of us must soberly think of in accepting personal responsibility for the keeping of the commandments, for the choices we make, for how we use the freedom God has given us, for the choices we make, for how we use the freedom God has given us, for the choices we make, for how we use the freedom God has given us, for the choices we make, for how we use the freedom God has given us, for the choices we make, for how we use the freedom God has given us, for the choices we make, for how we use the freedom God has given us, for the choices we make, for how we use the freedom God has given us, for the choices we make, for how we use the freedom God has given us, for the choices we make, for how we use the freedom God has given us, for the choices we make, for how we use the freedom God has given us, for the choices we make, for how we use the freedom God has given us, for the choices we make, for how we use the freedom God has given us, for the choices we make, for how we use the freedom God has given us, for the choices we make, for how we use the freedom God has given us, for the choices we make, for how we use the freedom God has given us, for the choices we make, for how we use the freedom God has given us, for the choices we make, for how we use the freedom God has given us, for the choices we make, for how we use the freedom God has given us, for the choices we make, for how we use the freedom God has given us, for the choices we make.

Well, I agreed with him. We do need to know more. I should like to know all the answers. I am sure we all would. But, I said, “Let us. begin with what we know. I think we can agree that there are some things we do know. What are we doing with them? Let us begin with the Ten Commandments, and also the two great commandments:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself. (Matthew 22:37.)

Do you know anyone who is keeping them in their fullness? Just for example, do you know anyone who literally and always loves his neighbor as himself? I agree we can agree that there are some things we do know. What are we doing with them? Let us begin with the Ten Commandments, and also the two great commandments:

And in replying to this young man, I could not refrain from observing that even though I were to agree with him that there are some things I would do differently from my point of view. I reminded him that wee and I cannot make a worm, and we cannot make a blade of grass, and who were we to dictate to the Creator in our small wisdom?
One thing he was troubled about was the necessity for faith: Why could he not know by sight or sound of the existence of God himself. “Why can’t I see him? Why doesn’t he tell these things to me? Why do I have to live by faith?”

Let us take the case of Lucifer, who lived with his Father. He did not have to have faith as to the existence of his Father in heaven, but what did his knowledge do for him? He was brilliant, but he lacked humility. He was arrogant and overly ambitious. He wanted to usurp his Father’s power, and he wanted to do things in his own way. He wanted to change the commandments, to change the rules, and to run the kingdom according to his own pleasure and convenience, and his own view of things. So it is not always just not knowing that gets in our way. With his brilliance, humility would have saved Lucifer, but that he did not seem to have.

Now President McKay has invited our attention to some things specifically concerning the use of which we have been cautioned against, and concerning certain practices and dangers, and concerning the commandments which have been given to us plainly and clearly, all of which bring before all of us the question, often disputed, as to what is right and what is wrong:

Often we hear it argued that if a person does only those things which harm himself, he has a perfect right to do so, since there is no harm done except to himself.

Specifically with reference to the use of some thingsome of which President McKay has mentioned this morning think we can lay down a line of right and wrong quite clearly, more clearly than we sometimes suppose. I think that whatever is detrimental to health and happiness, or whatever impairs effectiveness or efficiency, is clearly wrong, morally wrong, spiritually wrong, as well as physically wrong, and I do not believe that a person harms only himself in the use of what he calls his right to live his life as he pleases.

In the first place, if he impairs his own efficiency he is robbing his loved ones, and the world, of some things that he might have produced or done for them. Secondly, if he impairs his health, he is placing a burden on others, or the possibility of that burden -- and no man can know that he is not going to place that burden upon other people.

So, I say again, the line seems to be rather sharply drawn, or can be: that when we do those things that are harmful to us or to others, or which impair our efficiency or that of others, clearly we are doing that which is wrong. It is more than just a personal choice. It becomes a concern for everyone. It does become a moral matter.

The glory of God is intelligence, and I cannot conceive of man’s being accounted as being intelligent if he does that to himself or to others which impairs health and happiness and effectiveness and efficiency. Indeed, all the commandments are designed to bring about these very things: our health and happiness, and peace and progress, and effectiveness here and hereafter, limitlessly; and we need to keep that humility which is ever called for in the making of our choices and the living of our lives.

And even if we sometimes think we would run the world differently, in our limited understanding, we know so little with all we know. We still cannot answer most, if any, of the questions asked of Job many centuries ago, when the Lord God answered Job out of the whirlwind and said:

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding, . . . Hast thou entered into the springs of the sea? . . . Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? . . . declare if thou knowest it all. Where is the way where light dwelleth? and as for darkness, where is the place thereof, . . . Who hath put wisdom in the inward parts?

We might ask it another way. Who has given the body the wisdom to heal itself? Who has placed instinct in animals

Who hath given understanding to the heart?

. . . Who provideth for the raven his food?

. . . Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich?

Which leaveth her eggs in the earth, and warmeth them in dust,

. . . Hast thou given the horse strength?

. . . Doth the hawk fly by thy wisdom, and stretch her wings toward the south?

. . . Hast thou given the horse strength?

. . . Doth the eagle mount up at thy command, and make her nest on high?

. . . Shall he that contendeth with the Almighty instruct him? He that reproveth God, let him answer it. (See Job 38.)

Life is short at best. Even if we should live twice as long as our present expectancy, it would still be short. We should have our minds and hearts and the whole intent of our souls on the things that give us health and happiness and effectiveness here, and which will lead to limitless progress hereafter, and there are cleart ways of discerning the difference between right and wrong. I pray that we may find them and live by them, and that our Father’s purposes and promises concerning each of us may be realized by the wisdom of our choices and by the acceptance of this personal responsibility of which President McKay has spoken. For beyond our Savior’s saving grace no one stands between us and our own salvation’s exaltation. I pray that we may find it, and that we may be part of that glorious homecoming which it is our Father’s hope and purpose to bring about for the whole human family.

God bless you and be with you, and with us all in the use of our freedom, and in the acceptance of the challenge and trust which our President has given unto us this day in meeting and living by this personal responsibility, and making our choices wisely so that all that our Father intends for each of us may be ours in his presence and in his kingdom with our loved ones. In Jesus’ name. Amen.

FOR THIS CAUSE...

OF THE COUNCIL OF THE TWELVE

I AM SURE OUR hearts have all been stirred this morning with appreciation for being privileged to be members of this great Church, for our great leader and the power of his leadership, and for these our Brethren, and I rejoice in being with you, in being a part of this great latter-day gospel movement.

The President referred in his talk this morning to the great progress that is being made and has been made in the world scientifically, the comforts that we enjoy, the powers that have been harnessed, and as I think of thatelectricity and the sound waves that have brought us all these modern conveniences wonder if the world realizes that there are other unseen powers that are operating in the world, the power of darkness seeking to destroy the work of the Lord, and the power of God in the hearts of the honest who find the way of eternal truth.
I would like to predicate the few words that I say this morning on an experience that I had a few weeks ago in attending a stake conference in a neighboring state. One of the fine men of the community, through the efforts of our stake missionaries, had recently joined the Church. He was happy in his membership in the Church. It brought a change in his life, a change in his thoughts, a change in his habits, a change in his desires and interest in his fellow men. He had a neighbor with whom he had been very friendly. They lent each other equipment from their farms, but as soon as this man joined the Church his neighbor turned against him.

The new convert ran for a position on the school board, and his neighbor went out and gathered people from far and near to bring them into the polls to defeat this former friend and neighbor. After the election was over, the new convert went to his neighbor. He said, "What have I done that would change your attitude toward me as it has been changed?" The answer was, "I do not like the Mormons."

If he had been living in the days of the Savior, his answer would have been, "I do not like the Christians," and I think of the words of the Savior when he said:

If ye were of the world, ye would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also.

But all these things will they do unto you for my name's sake, because they know not him that sent me. (John 15:18.)

If we understood the power there is operating in the world to deceive the nations! Reference has been made this morning to Satan. We read in Revelation that when he was cast out of heaven, the cry went up,

Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. (Rev. 12:12.)

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

And prevailed not; neither was their place found any more in heaven.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: be was cast out into the earth, and his angels were cast out with him. (Ibid., 12:7)

Just think of that statement for a moment, that he "deceiveth the whole world." I am sure the world does not know how often they listen to his deceptive voice in the things that they do and in the decisions that they make. At this particular point, when we look back over the history of Christianity, we ask ourselves, "How could they have crucified our Lord, the one great example unto all men?" The only answer is because they were deceived by this power of darkness. It is not only those who are wicked who listen to his voice, but also many righteous people who mean to be doing God's service, just like Paul of old, or Saul of Tarsus. You remember how he held the cloaks for those who stoned Stephen to death, not because Stephen had done any harm, but because this power that "deceiveth the whole world" could not make place for him in this world, and brought about his martyrdom.

Paul, on his way to Damascus, went to obtain a writ to persecute the Saints, and then it was that the voice of the Master said, "Saul, Saul, why persecutest thou me?. . . it is hard for thee to kick against the pricks." (Acts 9:4) You see, Paul had thought he was doing the Lord's service, but after he came to know the power of the truth, he gave his life. We read how often he was scourged and whipped, and finally he was beheaded at Rome under Nero. Take the history of all of the apostles. Why were they put to death? Why did the world hate them? Because they were not of the world, and the world could not fellowship these apostles.

I was in Mexico a few weeks ago, where I saw oil paintings of all of the apostles and how they were put to death. Peter, as you know, was hanged with his head downward. James was beheaded at Jerusalem, and Paul, as I have told you, was beheaded at Rome. John was thrown into a cauldron of boiling oil. Through the power of God his life was saved, and all of the apostles were put to death save John. Why? Because this power of the evil one "deceiveth the whole world," according to the word of John.

Those of us who have had considerable missionary experience know how literally that is true. Why were the Saints all looked down upon? When Paul appeared in Rome, as you will remember, the high priests said,

... we desire to hear of thee what thou thinkest, for as concerning this sect, we know that it is everywhere spoken against. (Acts 28:22.)

Why was the truth everywhere spoken against? Well, you see, there was a war in heaven. There isn't time to go into detail; I just read to you a few words about that. Satan and a third of the hosts of heaven were cast down upon this earth, and they brought with them the knowledge that they had, and according to Isaiah, Satan has decreed that he would exalt his throne above the throne of God, that he would become like unto the Most High.

Then Isaiah speaks of him who has deceived the nations and destroyed the world and the inhabitants thereof, and all we need to do is to look at the history of the world, and realize the power that is bringing about such destruction, when, if we would heed the light of truth and inspiration of the Spirit of the Lord, all men might live in harmony and in peace, and the nations of the earth might walk in the light of the Lord their God, which condition, we are told, will ultimately come to pass.

So these great persecutions we find in our own work. As the Church was evil-spoken of in that day, it is evil-spoken of in our day. We have found this as we have labored among the people. If it were not for that power that deceiveth the nations, there would be hundreds of thousands of honest people in this world join this Church because it literally is the Church of Jesus Christ restored again to the earth in this day.

I think of Nicodemus who came to the Savior of the world. He said, we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him." And Jesus told him bow he should be born again, and then he said, "We speak that we do know, and testify that we have seen; and ye receive not our witness." (John 3:2, 11.)

Now we are witnesses of the Lord Jesus Christ, and we speak that we do know to the world, and we testify that we have known, and we know that his truth has been restored to the earth, and the heavens have been opened; and so, as Jesus said, "because ye are not of the world, . . . therefore the world hateth you.

Many of our finest members are those who have had prejudices against this Church until they were brought into contact in a way that we could present the gospel message to them. I had a report from one of my distant relatives back in New England a short time ago, and he had just read one of our books. He said, "I doubt if you have any idea the erroneous conception the people of New England have regarding the Mormon Church. Sometimes I wonder if they believe the things that they tell."

A man in New England to whom I had the privilege of preaching the gospel wrote me a letter after I returned home. He was the treasurer of his own church. He thanked me for bringing him the truth but said, "I am too big a coward to accept it until I can get my friends and my relatives and my neighbors to feeling more friendly toward your people." You see, because we are not of the world, therefore the world hates us.
In my Father's house are many mansions: that varying rewards will be meted out. Our Lord said, "Every thinking person knows there will be different degrees of reward in the life hereafter. The mere fact that men are to be judged according to their works indicates the fullness of salvation, the fullness being eternal life or exaltation in the kingdom of God.

Let us turn the light of introspection upon ourselves. How much do we love our husbands and our wives? How much do we love our children? How fervent and realistic is our desire to have the family unit continue in eternity? May I say something relative to the relationship between the continuation of the family unit in eternity, and receiving the fullness of salvation, the fullness being eternal life or exaltation in the kingdom of God.

The Lord said this: "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else" (D & C 42:22); and similarly we might say, "Thou shalt love thy husband with all thy heart, and shalt cleave unto him and none else."

We were holding a conference in Mississippi when I was the president of the mission there, and a young college man came up at the close of the morning meeting and wanted to know if he could talk in the afternoon meeting, and I assured him he might. He said, "But I am not a member of your Church." "Well," I said, "you cannot say anything that will hurt any of our members," and so we called him up to speak, and this is what he said:

"I was raised here in Mississippi to believe that the Mormons were the most undesirable people in the world, and then I finished my college education and went to Arizona to work. There my lot was cast with the Mormon people, and when I returned here it was cast with the Mormons here. Now I have been attending their meetings. I know what their lives are, and their ideals, and their teachings, and I no longer think of the Mormons as the most undesirable people in the world. I am wondering when I will be good enough to be a member of the Mormon Church."

That is what people find when they know the truth, and if the evil one were not out deceiving the minds of the whole world, as the scriptures say, this work would go on with mighty progress in the world.

Pres. McKay spoke this morning in plainness and with great force and power, saying that we should keep the commandments of God; that we should be doers of the word, and not bearers only: that we should work out our salvation with fear and trembling before God; in accordance with the principle that it is not he who saith, "Lord, Lord," but he that doeth the will of the Father, who will gain eternal salvation.

I remember one minister in Holland. His friends who had joined our Church persuaded him to come and listen to our missionaries, and at the close of the meeting he denounced Joseph Smith as a false prophet, as a deceiver, as everything vile he could think of, and then he went home and went to bed. He told me this story himself, and he was one of the finest companions I have ever labored with in the Church.

He said, "I did not know what I had done, but I knew that I had grieved God because peace had gone out of my mind. I lay and tossed all night until the wee hours of the morning, and then arose and walked the streets until I thought the Mormon elders would be up, and then I went to their door and asked for a copy of the Book of Mormon." I want to tell you that I never listened to a testimony that impressed me more than to hear that man of God bear witness that he knew that Joseph Smith was a prophet of God, and the Book of Mormon was true, and the kingdom of God had been established in the earth to prepare the way for the coming of the Lord.

We have had a good many ministers join the Church just recently one last week right here in Salt Lake City men who are humble enough to, realize that the truth must be established in the earth as it was in the days of old to prepare the way for the coming of the Lord.

In closing, I would like to read a little statement from two of our recent converts. This is a copy from a letter that I received a few days ago from a woman I met in Alabama while touring that mission last November dignified, beautiful character. She left her own church, and after so doing, she went back to the minister to ask him to take her name off the records. She said, "May I go in the classroom where I have stood for years, and taught a Sunday School class? I want to thank God for the privilege that has been mine of teaching in that room and ask his blessings upon me as I leave it."

Here are a few words from her letter: "Elder Richards, I was a member of this wonderful Church one year, the 5th of February, and I can truthfully say, 1956 was the happiest year of my life. There is hardly a day that passes that something doesn't happen that strengthens my testimony. I only regret that I did not have an opportunity to receive this gospel about thirty years ago. I will just have to be content with doing what I can the rest of my life." And then she tells of her activities in the Church.

This is from a woman who wrote in to Salt Lake City for information from the Bureau of Information, and they sent her literature to read. Then after joining the Church she wrote: "I now have a serenity and composure, and inner strength, and an inward joy which I never before possessed. That is the kind of joy Paul had, and others who had been enemies of the Church, until Paul was willing to give his life for his testimony. You will remember when he stood in chains, and Festus said, "Paul, thou art beside thyself; much learning doth make thee mad," to which Paul replied, "I am not mad, most noble Festus; but speak forth the words of truth and soberness." Agrippa said, "Almost thou persuadest me to be a Christian," to which Paul replied in words like this, "I would to God, that not only thou, but also all that hear me this day, were . . . as I am, except these bonds. (Acts 26:24, 28.)

Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: (Ibid., 5:35, 38.)

I bear you my witness that there is not an honest man nor an honest woman in this world who really loves the Lord who would not join this Church if he knew what it was, and we find testimonies coming to us from all sides.

I remember one minister in Holland. His friends who had joined our Church persuaded him to come and listen to our missionaries, and at the close of the meeting he denounced Joseph Smith as a false prophet, as a deceiver, as everything vile he could think of, and then he went home and went to bed. He told me this story himself, and he was one of the finest companions I have ever labored with in the Church.

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And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: (Ibid., 5:35, 38.)

I bear you my solemn witness that any man or any woman who lifts a voice or a hand to stay the progress of this work is fighting against God, the Eternal Father, and is deceived by the author of evil in the world. God bless you all in the great missionary cause of the Church, I pray in the name of Jesus Christ.

Amen.

PRESIDENT McKay spoke this morning in plainness and with great force and power, saying that we should keep the commandments of God; that we should be doers of the word, and not bearers only: that we should work out our salvation with fear and trembling before God in accordance with the principle that it is not he who saith, "Lord, Lord," but he that doeth the will of the Father, who will gain eternal salvation.

I would like to call attention to one particular commandment commandment given in that revelation which is known as the law of the Church, a commandment which, if kept, will give us joy and peace and happiness in this life and assure us of that fullness of salvation to which our President referred this morning.

The Lord said this: "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else" (D & C 42:22); and similarly we might say, "Thou shalt love thy husband with all thy heart, and shalt cleave unto him and none else."

Let us turn the light of introspection upon ourselves. How much do we love our husbands and our wives? How much do we love our children? How fervent and realistic is our desire to have the family unit continue in eternity? May I say something relative to the relationship between the continuation of the family unit in eternity, and receiving the fullness of salvation, the fullness being eternal life or exaltation in the kingdom of God.

Every thinking person knows there will be different degrees of reward in the life hereafter. The mere fact that men are to be judged according to their works indicates that varying rewards will be meted out. Our Lord said,

In my Father's house are many mansions:
Led by the priesthood and members of the genealogical committee into the temple, they gave the right to citizenship in the kingdom of God to perhaps 750 souls. As they orderly entered the temple, they possessed the spirit of reverence. They realized they were on holy ground and were about to enter into God's holy temple to perform baptisms for the dead.

The second incident:

The second incident involves two little boys, Mark and Joe, who wanted to touch the temple. Joe was two years old, and he wanted to touch the temple so that when he grew old, he would remember he touched the temple when he was two years old. Mark, being two years old as well, pointed to his little brother in the cart and said, "His name is Joe. Will you shake hands with little Joe? It is little Joe's birthday today, and I want him to touch the temple so when he gets to be an old man he will remember he touched the temple when he was two years old."

As I stood there with a lump in my throat, I heard the little boy say to his infant brother, "Now, Joe, you will always remember when you was two years old you touched the temple.' They thanked me and departed for home.

One morning not so long ago I was sitting at the desk in the temple gate house reading when my attention was drawn to a knock on the door. There stood two little fellows, with a solemn, reverent attitude rare in children so young.

"Do you know what this building is?" I asked.

They有色 they were two years old you touched the temple.' They thanked me and departed for home.

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As I stood there with a lump in my throat, I heard the little boy say to his infant brother, "Now, Joe, you will always remember when you was two years old you touched the temple.' They thanked me and departed for home.
The morality of planning a childless marriage, even temporarily, there is the practical fact that few marriages turn out happily that are deliberately childless.

And then the final incident:

As I see almost daily latter-day Saint women who have sold their birthright for a pot of porridge and are now reaping the whirlwind they would break, daughter taking departure and entering into the temple of the Lord Mother is heard to say, ‘Oh, if I had but listened to my parents and to the counsel given me by my bishop to prepare myself and wait until with my husband, I could be married in the house of the Lord! I have tried for thirty years to convince my husband that Mormonism is true, but I have utterly failed. And to think I am not even permitted to witness my daughter’s marriage and that I may never have the joyous experience which is now to be hers!’

As I relate these incidents, those of you who may not now be members of the Church may ask, “But why is a marriage in the temple so important?” Brother McConkie has answered it perfectly. Shall I summarize what he said as he has quoted from the scriptures? Only through this sacred ordinance of a temple marriage can members of the Church receive an exaltation in the celestial kingdom.

Listen again to the word of the Lord:

And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

And if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have an increase. (D & C 131:1)

The Lord has said it again in another revelation:

Except a man and his wife enter into an everlasting covenant, and are married for eternity while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. But those who are married by the power and authority of the priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the celestial glory. The unpardonable sin is to shed innocent blood or to be accessory thereto. All other sins will be visited with judgment in the flesh, and the spirit being delivered to the buffetings of Satan until the day of the Lord Jesus. (D H C Vol. 5, pp. 391)

And of course, this last statement means clearly on condition that they repent of their sins.

As I have gone throughout the Church, I have been concerned to know why there are so many of our young people who do not avail themselves of the opportunity of going to the temple. I have asked our leaders as I have gone about to stake conferences, and they have given me several answers.

The most frequent reason given is that young people do not have proper encouragement from their homes. Unfortunately, many, unlike the little children in the incident I have related, have not been impressed in their childhood with the sacred privileges of the temple. Parents who themselves have lightly regarded their temple covenants can expect little better from their children because of their bad example. Little children should not be taught to reverence the temple itself but to look forward reverently to the holy experiences which one day might be theirs.

And then another reason is one that strikes a bit of pain to the hearts of all of us who realize that there must be much truth to it. Our leaders say that some do not go to the house of the Lord because they are not worthy of a temple recommend. It was the late Brother Orson F. Whitney who wrote a beautiful verse which is found at the entrance of the Alberta Temple:

Hearts must be pure to come within these walls Where spreads a feast unknown to festive halls. Freely partake, for freely God has given, And taste the holy joys that tell of heaven. Here learn of Him who triumphed o’er the grave, And unto men the Keys, the kingdom gave: Joined here by powers that past and present bind The living and the dead perfection find.

Now there are certain standards that are required as President McConkie has explained, and the bishop and the stake president are expected to scrutinize each applicant in order to keep sacred these holy temples where these sacred ordinances are being performed.

With regard to this matter of keeping young people pure and clean for these sacred privileges, I found something that to me was great wisdom from an address by Dr. Henry I. Bowman, President of Stephens College at Columbia, Missouri. It is an all-girls’ junior college. The article is headed: “Petting, Hasty Marriages, and Babies.” I read one or two paragraphs:

If any girl thinks she is doing her boy friend a favor by permitting or encouraging petting, she’s both stupid and juvenile. A friendship with a girl of a warm, vibrant, and genuine personality and charm friendship that later may culminate in marriages more significant to a lonely boy.

Now and then, young people enter into hasty marriages with the hope of insuring fidelity of the other during their separation. They forget that fidelity depends, not upon formal vows, but upon an inherent sense of decency and honor. If that is lacking, no ceremony can make up for it. A sweetheart is just as powerful an urge to fidelity as a wife.

I’ve noticed that few partners in hasty or war marriages include in their sketchy plans the possibility of a baby. One recent bride told me casually she was going to live with her parents until her husband returned. “And will there be room if you have a child?” I asked. “Heavens, no,” she replied, “we aren’t worrying about that.” Like thousands of other brides and grooms, this couple is accepting the responsibilities of marriage without accepting the responsibilities of children. Aside from the question of the morality of planning a childless marriage, even temporarily, there is the practical fact that few marriages turn out happily that are deliberately childless.
"Well, how far can you see anyway?"

The witness said, "Oh, about thirty feet."

making it pretty rough for the witness. The lawyer said, "Did you see the accident?" The witness replied, "Yes, sir."

TRUTH WILL PREVAIL

ordinance, for which I pray in the name of the Lord Jesus Christ. Amen.

Oh, that every father-heart in this whole Church could hear the cry of that mother-heart, and before it is too late, prepare himself to go and to enter into this sacred

never have a chance to be a family together in the celestial kingdom. Thank God for you, Daddy, and for what you have done for us.

him, and for that moment she seemed to forget that there was anybody else in the room but just the two of them. She said to him, "Daddy, I don't know how to tell you how

came into that most beautiful of all the rooms in the temple, and as they knelt at the altar, their five little girls dressed in beautiful white dresses came in and took their

of this man; he was given the priesthood and a recommend; and they went to the temple. She described the going to the temple and what it meant, and how finally they

So he tried all through these years but had never been successful. Before he was ready, they had five lovely girls in their family. But now somebody touched the heart

priesthood. He said, "If you will join me in a civil marriage, I promise you I will get in shape, and I will get a recommend and take you to the temple." He was like the man

An incident. I was attending a stake conference where a mother was asked to speak of the joys that had now come since she and her

heartaches, or disappointments to destroy, and supplies the greatest stimulus for life's highest attainments! (Relief Society Magazine, June 1955, p. 351.)

shows her daughter that here, nearest to heaven on earth, heart communes with heart, in a mutuality of love that begins a oneness which defies the ravages of hardship,

is worldly, and in the presence of parents and intimate family friends, a beautiful, youthful bride and groom clasp hands across a holy altar. Thank God for that mother who

ceremony itself. Blessed is the wise mother who paints a living picture to her daughter of a sacred scene in an exquisite, heavenly sealing room where, shut out from all that

In this day, the fashions, the sham, the pretenses, and the glamour of the world have badly distorted the holy concept of home and marriage, and even the marriage

That great festival day, that ceremony itself, the marriage ceremony is a sacred scene in an exquisite, heavenly sealing room where, shut out from all that

I wish the parents could understand that youth will find their mates from that company which they frequent the most. However, we must not despair, even if some of

TRUTH WILL PREVAIL

Our boys overseas have looked forward to the day when they could come home and marry sweet, clean girls.

Some time ago, I wrote something to the mothers of the Church about preparing their daughters to enter the temple:

President Brigham Young, commenting upon this very matter, said this:

Those who go to the marriage altar with love in their hearts, we might say to them in truth, if they will be true to the covenants that they take in the temple, fifty years

Those who attain to the blessings of the first or celestial resurrection will be pure and holy, and perfect in body. Every man and woman that reaches to this

unseparable attainment will be as beautiful as the angels that surround the throne of God. If you can, by faithfulness in this life, attain the right to come up in the morning of

the resurrection, you need entertain no fears that the wife will be dissatisfied with her husband or the husband with the wife, for those of the first resurrection will be free

from sin and from the consequences and power of sin. This body is "sown in corruption. It is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in

weakness, it is raised in power: it is sown a natural body; it is raised a spiritual body." "And as we have borne the image of the earthly, we shall also bear the image of the

weakness, it is raised in power; it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in

power."

"And as we have borne the image of the earthly, we shall also bear the image of the heavenly." (Journal of Discourses 10:24.)

Those who go to the marriage altar with love in their hearts, we might say to them in truth, if they will be true to the covenants that they take in the temple, fifty years

after their marriage they can say to each other: "We must have not known what true love was when we were married, because we think so much more of each other

today!" And so it will be if they will follow the counsel of their leaders and obey the holy, sacred instructions given in the temple ceremony; they will grow more perfectly in

love even to a fullness of love in the presence of the Lord himself. Young people do not know the true sacredness of marriage until they have been taught by the temple

Another of the reasons given why some do not marry in the temple is that they marry out of the Church and therefore cannot enter the temple. Dr. Paul Popenoe, who

is not of us but is a wise man in counseling on such matters, has this to say concerning marrying outside of your church:

The price may be almost anything. It may be alienation from your own family or alienation of your bride from hers; it may be giving up your church to join hers. It may be

the abandonment of each of church affiliation, and living thenceforward without association with organized religions; it may be less than any of these, or much more; count

the price before you go ahead; and if you want to do it, pay it in advance!

I wish the parents could understand that youth will find their mates from that company which they frequent the most. However, we must not despair, even if some of

ours do marry away from us. We must not relinquish our hold upon them or slacken our efforts to try to persuade, as long as life shall last.

Finally, our leaders say that because of the fashions of the day our young people are persuaded to marry out of the Church. They desire a solied church wedding with

much pomp and ceremony, some because they prefer a sort of semidity in their social life that is not permitted in those who have obeyed the basic requirements of the

temple which counsel as to modesty in dress. Careless mothers who permit even in childhood or babyhood nudity or semidity in dress are but sowing the seeds of disregard

for standards of modesty which if taught and adhered to in her growing up years will prepare a daughter for entrance into the holy and sacred ordinances of the Lord.

I listened to a young lad I was interviewing for a mission in Canada, and as I talked to him to inquire whether he had kept himself morally clean, he smiled, this

handsome, fine son, and replied, "I will have to tell you what my mother told me. She said, 'Son, no mother can raise a fine son without the aid of a pure, sweet girl to help

her. Be sure, then, Son, you choose the right kind of girl companion.'" He said, "I have done that, and I am clean, as my mother has counseled me to be."

Our boys overseas have looked forward to the day when they could come home and marry sweet, clean girls.

Some time ago, I wrote something to the mothers of the Church about preparing their daughters to enter the temple:

In this day, the fashions, the sham, the pretenses, and the glamour of the world have badly distorted the holy concept of home and marriage, and even the marriage

ceremony itself. Blessed is the wise mother who paints a living picture to her daughter of a sacred scene in an exquisite, heavenly sealing room where, shut out from all that

is worldly, and in the presence of parents and intimate family friends, a beautiful, youthful bride and groom clasp hands across a holy altar. Thank God for that mother who

shows her daughter that here, nearest to heaven on earth, heart communes with heart, in a mutuality of love that begins a oneness which defies the ravages of hardship,

heartaches, or disappointments to destroy, and supplies the greatest stimulus for life's highest attainments! (Relief Society Magazine, June 1955, p. 351.)

And now may I close with one more incident. I was attending a stake conference where a mother was asked to speak of the joys that had now come since she and her

husband had together been to the temple. She said when they were married he was a fine, honorable man, but he had some habits that did not permit him to hold the

priesthood. He said, "If you will join me in a civil marriage, I promise you I will get in shape, and I will get a recommend and take you to the temple." He was like the man

who said he knew he could stop smoking because he had done it a thousand times.

So he tried all through these years but had never been successful. Before he was ready, they had five lovely girls in their family. But now somebody touched the heart

of this man; he was given the priesthood and a recommend; and they went to the temple. She described the going to the temple and what it meant, and how finally they

came into that most beautiful of all the rooms in the temple, and as they knelt at the altar, their five little girls dressed in beautiful white dresses came in and took their

places around the altar, and there a man of God pronounced them a family for eternity.

Her story was impressively told and touched every heart. Then she leaned over the pulpit. Sitting right down in the front seat was her husband. She looked down at

him, and for that moment she seemed to forget that there was anybody else in the room but just the two of them. She said to him, "Daddy, I don't know how to tell you how

the girls and I feel about what you have done for us. I guess all we can say is, Daddy, thanks from the bottom of our hearts, because except for you, the girls and I would

never have a chance to be a family together in the celestial kingdom. Thank God for you, Daddy, and for what you have done for us."

Oh, that every father-heart in this whole Church could hear the cry of that mother-heart, and before it is too late, prepare himself to go and to enter into this sacred

ordinance, for which I pray in the name of the Lord Jesus Christ. Amen.

Alma Sonne

TRUTH WILL PREVAIL

Assistant to the Council of the Twelve
P1 A Sorrowing People

P2 By President Levi Edgar Young: President of the First Council of the Seventy

P3 President McKay and Counselors: My brethren and sisters: I should like to say something about a people whom we all know and respect. I refer to the Jewish race who today are suffering in their native land of Palestine because of peoples who are determined to drive them from their homeshomes that have belonged to them from the far distant ages. In every period of the world's history, the Jewish people have stood for the brotherhood of mankind and have recognized that God gave the world its first children who came from heaven. From the days of Abraham, the Jews have maintained their identity as have no other people in history. They have remained one race in blood, instinct, and faith in one Supreme Being. They still follow the words of the Prophet Jeremiah when he addressed the Jewish captives in Babylon:

P4 Build ye houses and dwell in them; and plant gardens, and eat the fruit of them;
And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it [his blessings]. . . ye shall have peace. (Jer. 29:5, 7.)

What great help the Jews of all ages have given to the divine principles of life! Levinger in his History of the Jews tells us that Columbus had with him on his first voyage, five Jews, including the man who first stepped on American soil. When they reached the first little island, the interpreter, who was a Jew, was the first man to write a description of the land. In the chronological writings of Padre Claudio Clemente is preserved a form of prayer said to have been used by Columbus on Friday morning, October 12, as he stepped on the land of the New World. The prayer was used by Cortez, Balboa, and Pizarro in their discoveries.

Columbus declared in one of his letters to the king and queen of Spain that he was the "agent in the hand of God to go forth upon the mighty deep." According to Washington Irving, Columbus, when he set foot on the island of San Salvador, uttered the following prayer, which has been translated from the Latin:

O God, our Father, eternal and omnipotent, creator of heaven and earth and sea, we glorify Thy Holy name, praise Thy majesty, whom we serve in all humility, we give unto Thy Holy protection this new part of the world.

Jews continued coming to America, but they were poor lowly immigrants, and their suffering was something terrible. And yet, the Jews were ever ready to help in times of distress. During the American Revolution, the "great majority of the Jews in the thirteen colonies were ardent in the cause of Liberty. Jews were elected to the Continental Congress." And many of them in every colony advanced all the money they had to help the American army. The man who did more, however, than any other Jew, was Haym Salomon, a wealthy Jew who lived in Philadelphia. Haym Salomon was a native of Poland. He was liberally educated, and his family was very cultured. Robert Morris writes in his journal:

I sent to Haym Salomon and desired in every way to have him raise funds for the army. The men were starving everywhere.

Haym Salomon responded. He first gave money to the starving soldiers and then to such men as Jefferson, Washington, and James Madison. At the close of the war, he had given all he had, $700,000, and within a few months, it is said, Salomon died of starvation. The family was never reimbursed, and the wife and children suffered greatly, owing, of course, to the death of husband and father. Theirs was a great sacrifice for the gaining of American independence.

The place held by the Jews in creating our English literature is now becoming known. The character of Shylock in Shakespeare's famous comedy sums up the tragic position of the Jew in medieval Europe. The German, Lessing, in his Nathan the Wise was instrumental in having the ideals of the Jews understood. And it was a Jew, Spinoza, who helped to bring about the enlightenment which enabled the Jews to take a place in modern society. We can hardly realize the large number of Jewish writers who have created the literature of America. Fannie Hurst, Edna Ferber, Sholem Asch, and Robert Nathan are only a few of the many famous Jewish writers here in our country. You no doubt have read Israel Zangwill's The Melting Pot, which is a direct outcome of his visit to America.

The Jewish people have had their own music since the days of Abraham when they used to sing and dance in their sacred meetings. And to think of the famous Jewish actors on the American stage who gave renown to the old Salt Lake Theater. It was Charles Frohman who once declared that the Mormon theater in Salt Lake City seemed to have a spirit of light that made the actors play at their very best.

Charles Frohman lost his life when the Lusitania went down some years ago. As he stood on the deck of the ship trying to comfort the passengers that were weeping and praying, he said, "Why fear death. . . it is the most beautiful experience of life."

The history of the Jews through all the ages beginning with the Holy Bible is a story of faith, love of God, and tenderness for all mankind that someday will become known.

In September 1823, the Prophet Joseph Smith prayed to the Lord to forgive him his imperfections, and in answer to his humble pleading God gave him a vision, and a glorious person stood before him. "When I first looked upon him," said Joseph, "I was afraid, but the fear soon left me."

He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; and that God had a work for me to do; . . . (J. S. 2:32.)

The Angel Moroni then quoted the eleventh chapter of Isaiah, saying it was about to be fulfilled.

Knowing this historic fact, the sculptor, Cyrus Dallin, made the Angel Moroni that graces the central tower of our Salt Lake Temple.

And now comes an event in the history of the Church that causes the most intensive faith in the work of God in this day. The Prophet Joseph Smith sent Apostle Orson Hyde to the Holy Land in 1841, where he dedicated the land for the return of the children of Judah. The prayer was prophetic in every way. Beautiful are the words of Orson Hyde as he prayed to God that the Holy Land of the Jews should be saved. I give only a few words of the prayer:

Now, O Lord! Thy servant has been obedient to the heavenly vision which Thou gavest him in his native land; and under the shadow of Thine outstretched arm, he has safely arrived in this place to dedicate and consecrate this land unto Thee, for the gathering together of Judah's scattered remnants, according to the predictions of the holy Prophetsor the building up of Jerusalem again after it has been trodden down by the Gentiles so long, and for rearing a Temple in honor of Thy name. . .

Grant, therefore, O Lord, in the name of Thy well-beloved Son, Jesus Christ, to remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil. Let the vine and olive produce in their strength, and let the flocks and herds greatly increase and multiply upon the mountains and the bills; and let Thy great kindness conquer and subdue the unbelief of Thy people. Do Thou take from them their stony heart, and give them a heart of flesh; and may the Sun of Thy favor dispel the cold mists of darkness which have beclouded their atmosphere. Incline them to gather in upon this land according to Thy word. Let them come like clouds and like doves to their windows. Let the large ships of the nations bring them from the distant isles; and let kings become their nursing fathers, and queens with motherly fondness wipe the tear of sorrow from their eye. (D H G 4:456 italics added.)

How beautifully the Prophet Isaiah has given words of encouragement to Zion:

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, Lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

Behold, the Lord God will come with strong hand, And his arm shall rule for him. (Isaiah 40:9.)

May we give our faith and prayers to the Jewish people in all the world this day, I ask in the name of Jesus Christ. Amen.
|p2| by Carl W. Buehner OF THE PRESIDING BISHOPRIC|

|p3| MY DEAR brethren and sisters, I would like to dedicate the few moments allotted to me to the faithful youth of the Church, who in my opinion are carrying their full load as true champions. Their records have never been better. Their influence is felt for good and wide. I am sure their influence has been felt in the home. There they have helped to develop the spirit of "love at home" and bring strength to the family.

|p4| Their searching questions have done much to stimulate inactive parents to activity and faithfulness in the Church. I would like to relate a few little experiences that have come to me which have impressed this on my mind. The first is a story about a little boy named Mark.

|p5| While I was attending a youth conference up north recently, during the evening's entertainment it was announced that a little boy named Mark would play some piano solos. The master of ceremonies suggested that he would like to have Mark's father come forward with him and introduce them. They both came up front to the microphone. The father explained that when little Mark was only two months of age, his eyes had to be removed from their sockets because of cancer. When Mark became about two and one-half years of age, he found his way to a piano and there began to play some little simple pieces of music. Mark is now six years of age, and he was going to play some piano solos for us.

|p6| As his father was talking about Mark, he said, "Mark just loves to play the piano; Mark just loves to play the organ; Mark just loves to play the trumpet; and Mark just loves to play the string instruments. About this time, Mark's little high voice came ringing out, and he said, "Daddy, I love you, too." You could feel an affinity between a father and a son that was wonderful. Then the father took little Mark over to the piano. Being a very small boy, he could not reach from one end of it to the other, so he went first to the left side, found the end of the piano, then walked to the right side and located the other end. Then standing on the tip of his toes and straining every muscle of his body, Mark reached for the top of the piano. This he could scarcely do. When he had become oriented, he mounted the piano bench and played three numbers with the finesse of a professional. Mark inspired every person there that night. Mark, if you are listening, I would like to tell you that you are on your way to becoming a great man. I feel with all of us for our piano solos; we will never be as accomplished as little Mark who lost his eyesight when he was only two months of age.

|p7| I think of a father of a large family who have recently become members of the Church. This father was invited to give a short talk at one of the sessions of our quarterly conferences. The children were very proud of their dad, and as he was speaking to us, he said, "Do you know I changed my necktie six times this morning. Each of my children had an idea I would look better in another necktie." I thought two things about this: wonderful it is to have six different possibilities in the way of neckties to wear with a suit, and how proud these children were of their dad. They wanted him to look his very best when he addressed our quarterly conference that morning. I appreciate this in these children. There may have been some younger who could not express their opinion his story just represented the six who could. I enjoyed the feeling of love felt in that home between these children and their parents.

|p8| Recently, I heard the story of another man who is now just coming into activity in the Church. He indicated that his son came to him and said, "Dad, do you know what I'm going to do tomorrow is?" To which the father replied, "Yes, my boy, you will be eight years of age." "That's right, Dad," he said, "and do you know what that means?" The father indicated that he did and said, "I have been thinking about this, Son, I have spoken to the bishop, and we have made arrangements to have someone baptize you." To this the boy replied, "But, Dad, I don't want just someone to baptize me want you to baptize me. The countenance of the father fell, and he appeared very embarrassed as he had to say to his son, "Because of my inactivity in the Church, I only hold the office of a deacon and that does not carry with it the authority to baptize." To this the boy said, "Dad, I'll wait." "Just think of the responsibility that was placed on my shoulders," the father continued. "Now I was preventing my son from becoming a member of this Church. Because of my inactivity and because I had not been advanced in the priesthood, this prevented me from enjoying the privilege of baptizing my son a member of the Church." "However, the challenge worked. This good father really went to work, and he indicated that within a few months he had qualified himself to be ordained a priest and had the honor of officiating at the baptism of his son.

|p10| I heard another impressive story of a different nature. I was in the home of some wonderful people that I met during a recent quarterly conference in California. There were a father and a mother who had five children. The mother was to have a serious operation and was very much concerned about it, as any of us would be if we were to go through the same ordeal. The children in the home began to sense the anxiety of their mother as she was preparing to leave home and enter the hospital. They realized the seriousness of what might happen. A day or two before the mother left for the hospital, one of the younger boys, about six years of age, came to her and said, "Mother, everything is going to be all right. I talked to the Lord last night about your condition. I told him you were going to undergo a serious operation and that you were worried about it. The Lord understands, Mother, and everything is going to be all right." To this she said, "You know, a calmness came over me. I knew everything would turn out all right, and it did." Later she said to me, "This little boy would never think of going to bed at night without first offering his prayer to his Heavenly Father. Some of the other children might, but not this boy." You must admit with me that young people with such faith exercise a great influence in the home.

|p11| Another experience that impressed me was concerning a young lad who recently attended a Senior Aaronic Priesthood graduation exercise, a little redaded fellow and the only youngster present with the men and women who were participating in this service. When the meeting was over, he came to the sponsors of the Senior Aaronic Priesthood school to express his appreciation to them for what the school had done for his dad. Young people, I think you are wonderful!

|p12| A little girl eight years of age came home from Sunday School one morning and said to her father, "You know, Dad, I have been learning some wonderful things about heavenly and what we must do to have a home with our Heavenly Father when we leave here. I would like to ask you a question. What is going to happen to us if I keep on doing the things my Sunday School teacher has been telling me to do, and you keep doing the things I have seen you do?"

|p13| The father said, "I could not answer my daughter, and it disturbed me. That night I called the bishop to see which night of the week they held priesthood meeting. You can tell how long I have been away from Church -- they don't hold priesthood meeting in the evenings any more. The bishop was not at home, but his wife indicated I should call the ward clerk. This I did, and he told me the time that the priesthood meeting now convened on Sunday morning. He further said, "I will be looking for you. I am a little sandalved man, and will have on a light gray suit. You will meet me at the door when you come Sunday morning." Then I said to him, "So you will know who I am. I weigh about hundred pounds. I have black curly hair and will be wearing a blue suit." When I approached the chapel on Sunday morning I saw the clerk, and standing next to him was a very large man who turned out to be the bishop of the ward. The challenge by my daughter started me back into activity in this Church of ours. I am now an assistant ward clerk.

|p14| I see that my time has gone. I have some more stories to relate. someday I might write a book, and you can read them then. [Laughter.]

|p15| In conclusion I should like to say, God bless the youth of the Church. I love them. I love to work with them. They are doing great things, and I am sure their faces are turned in the right direction. If those of us who have to do with these young people will give of our time to assist them so that their lives will follow the course that is set for them, which will lead them back into eternal life, joy and happiness will not only be theirs but ours. May it be so, and may our Heavenly Father's blessings be with us, each and every one, I humbly pray in the name of Jesus Christ. Amen. 

|P12| Henry D Moyle

|p1| THE GREATEST GIFT
And now after 120 years of terrific scrutiny, the works and testimony of the Prophet Joseph Smith stand unimpeached. No one can imagine a severer test of inspiration of his high calling.

Through the witness of the Spirit I know that Joseph Smith was a Prophet of God, raised up to fulfil the promises made of old, to bring to mankind the opportunity to make clear to our understandings. Then knowledge flows freely to us from heaven.

The builder who first bridged Niagara's gorge Before he swung his cable, shore to shore, Sent out, across the gulf, his venturing kite Bearing slender cord for unseen hands To grasp upon the further cliff, and draw A greater cord, and a greater yet; Till at last across the chasm swung The cable -- then a mighty bridge in air! So we may send our little timid thought Across the void, out to God's reaching hands, Send our love and faith to thread the deed Thought after thought, until the little cord Has grown to a chain no chance to break, And we are anchored to the Infinite. -- Edwin Markham

We must then constantly qualify ourselves as witnesses of spiritual matters. One of President McKay's favorite poems illustrates the thought I have in mind:

The builder who first bridged Niagara's gorge Before he swung his cable, shore to shore, Sent out, across the gulf, his venturing kite Bearing slender cord for unseen hands To grasp upon the further cliff, and draw A greater cord, and a greater yet; Till at last across the chasm swung The cable -- then a mighty bridge in air! So we may send our little timid thought Across the void, out to God's reaching hands, Send our love and faith to thread the deed Thought after thought, until the little cord Has grown to a chain no chance to break, And we are anchored to the Infinite. -- Edwin Markham
Go, sell the oil, and pay thy debt, and live thou and thy children of the rest. (2 Kings 4:1)

By a miracle Elisha enabled her to acquire a goodly supply of oil. And he said to her: "Your creditor was on his way to take your two sons and sell them as slaves."

For months I have had borne in upon my heart a desire to discuss a certain matter in this conference which I feel impressed to discuss with you. I hope I will, not be misunderstood. I assure you that I also need the counsel which I am about to express.

MY BELOVED brethren and sisters, humbly and gratefully I approach this sobering responsibility. I am grateful for this conference. I have had a prayer in my heart in the beginning of this conference and the great and statesmanlike address to which we have just listened from President Clark.

"PAY THY DEBT, AND LIVE" by Ezra Taft Benson OF THE COUNCIL OF THE TWELVE

May we all become in our own right, saviors upon Mount Zion, instruments in the hands of the Lord in helping to establish his Church and kingdom here upon the earth, continually bearing our witness in his behalf, that the world may know that God has once again spoken from the heavens to give us direction and purpose in our lives.

Risen Lord, the Master of us all, whose sins he took upon himself. I know that through his redeeming sacrifice immortality and eternal life is ours, through our obedience to the great plan of life and salvation of which he was the Author.

The Lord has said: "... this is my work and my glory to bring to pass the immortality and eternal life of man" (Moses 1:39) result which cannot be accomplished without understanding from on high, an understanding which the Almighty alone can inspire.

"The testimony of the Holy Ghost is Spirit speaking to spirit, and is not confined, solely to the natural or physical sense."

"I bear witness to you, my beloved brethren and sisters, that there is the testimony of the Spirit. I know by the manifestation of the Spirit that Jesus is the Christ, the Risen Lord, the Master of us all, whose sins he took upon himself. I know that through his redeeming sacrifice immortality and eternal life is ours, through our obedience to the great plan of life and salvation of which he was the Author.

May we all become in our own right, saviors upon Mount Zion, instruments in the hands of the Lord in helping to establish his Church and kingdom here upon the earth, continually bearing our witness in his behalf, that the world may know that God has once again spoken from the heavens to give us direction and purpose in our lives. We as his duly ordained servants come to open the door to all who seek righteousness.

The Lord has said:

"... this is my work and my glory to bring to pass the immortality and eternal life of man" (Moses 1:39) result which cannot be accomplished without understanding from on high, an understanding which the Almighty alone can inspire.

God help us to accomplish the high purposes he has for us in life, I pray humbly, in the name of the Lord Jesus Christ. Amen.

C1957 Conference Report, April 6, 1957

|1 Ezra Taft Benson

|1 SATURDAY MORNING SESSION, APRIL 6, 1957

|2 "PAY THY DEBT, AND LIVE" by Ezra Taft Benson OF THE COUNCIL OF THE TWELVE

|3 MY BELOVED brethren and sisters, humbly and gratefully I approach this sobering responsibility. I am grateful for this conference. I have had a prayer in my heart in the last few moments that every person living in this world might have the opportunity to hear and to read the masterful address given by our beloved President at the beginning of this conference and the great and statesmanlike address to which we have just listened from President Clark.

|4 For months I have had borne in upon my heart a desire to discuss a certain matter in this conference which I feel impressed to discuss with you. I hope I will, not be misunderstood. I assure you that I also need the counsel which I am about to express.

|5 In the book of Kings we read about a woman who came weeping to Elisha, the prophet. Her husband had died, and she owed a debt that she could not pay; and the creditor was on his way to take her two sons and sell them as slaves.

|6 By a miracle Elisha enabled her to acquire a goodly supply of oil. And he said to her:

|7 Go, sell the oil, and pay thy debt, and live thou and thy children of the rest. (2 Kings 4:1)
Personal income even after taxes, on a per capita basis, is the highest it has ever been. Yet mortgage debt and personal debt have been increasing. Between

But is it not apparent that in the areas of both public and personal debt the limitations of soundness have been seriously strained?

Sound business debt is one of the elements of growth. Sound mortgage credit is a real help to a family that must borrow for a home.

Now I do not mean to say that all debt is bad. Of course not.

We have mortgaged our future. We have done so because we live beyond our income.

Our own pioneer forefathers have left us a heritage of thrift, saving, freedom from debt.

Surely they would counsel us today: "Pay thy debt, and live."

I speak to you today of a twofold duty which all of us have duty to our country as Americans -- and a duty to ourselves as individuals, as children of God.

Twenty years ago the federal government received one-tenth of all the taxes collected in the United States. Today the federal government collects not one-tenth but three-quarters of all our taxes. Twenty years ago all taxes, federal, state, and local, took fourteen percent of our national income. Today, taxes take thirty percent.

Many forces work together toward the concentration of power at the federal level. Our people have come to look to the federal government as the provider, at no cost to them, of whatever is needful. If this trend continues, the states may be left hollow shells, operating primarily as the field districts of federal departments and depending upon the Federal Treasury for their support.

The national debt today is 277 billion dollars, equal to two-thirds of a year's total income. Interest on this debt is more than seven billion dollars a year, about sixty percent as much as the net income of all our farm people.

Through a great effort, in this the period of our greatest prosperity, we reduced this debt by four billion dollars last year (1956), and the expectation is for a further slight reduction this year. This but illustrates how much easier it is to go into debt than to get out.

Poverty is hard; debt is horrible, said another philosopher (Surgeon).

And one of the wisest men in the annals of our country, Ben Franklin, wrote:

"Pay thy debt, and live." How fruitful these words have ever been! What wise counsel they are for us today!

I have discovered the philosopher's stone that turns everything into gold; it is, "Pay as you go."

Think what you do when you run into debt; you give to another power over your liberty.

True, times have changed since Franklin's day, but the principles of truth and wisdom never change. Our inspired leaders have always urged latter-day Saints to get out of debt, live within our means, and pay as we go.

Our own pioneer forefathers have left us a heritage of thrift, saving, freedom from debt.

Read the words of wise men down through the ages, and we find over and over again this great insistence upon the wisdom of being debtee. Shakespeare put on the lips of one of his characters in Hamlet these words:

Neither a borrower nor a lender be: For loan oft loses both itself and friend, And borrowing dulls the edge of husbandry.

I assure you we are not content to do this. We are going to help the states strengthen the foundations of government, so that they may be able to shoulder their responsibilities.

It was an increase in terms of real value of more than forty percent in the last ten years. The increase in output for each person since 1946 has been nearly twenty percent.

Twenty years ago the federal government received one-tenth of all the taxes collected in the United States. Today the federal government collects not one-tenth but three-quarters of all our taxes.

What kind of culture are we providing for those who will follow us? Are we painstakingly laying the foundations of our system of government? Or are we neglecting them, and thus adding to the dangers of the future?

I am deeply convinced that it lies in the blessings of our Heavenly Father and in the untrammeled initiative, enterprise, and freedom of our people, in the fact that success or failure of our nation rests primarily with the people.

Yet, despite our wealth, our productivity, our material progress, do we not see signs of danger ahead? Do we not discern unhealthy tendencies, perhaps even germs of decay, in a general weakening of some of our oldest American traditions?

In the past quarter century, there has been a tremendous shift from individual to governmental responsibility in many phases of economic and social life. There has been a rapid shift of responsibility from the states to the federal government.

Twenty years ago all taxes, federal, state, and local, took fourteen percent of our national income. Today, taxes take thirty percent.

History teaches that when individuals have given up looking after their own economic needs and transferred a large share of that responsibility to the government, both they and the government have failed.

At least twenty great civilizations have disappeared. The pattern is shockingly similar. All, before their collapse, showed a decline in spiritual values, in moral stamina, and in the freedom and responsibility of their citizens. They showed such symptoms as excessive taxation, bloated bureaucracy, government paternalism, and generally a rather elaborate set of supports, controls, and regulations, affecting prices, wages, production, and consumption.

When we add up our total debt -- debt owed by federal, state, and local governments, by business and by individuals -- the sum is a staggering 693 billion dollars. In ten years, our total debt has risen nearly 300 billion dollars -- about seventy-five percent. Most of this increase was in private debts, which climbed from 252 to 425 billion dollars, or an increase of seventy percent.

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But is it not apparent that in the areas of both public and personal debt the limitations of soundness have been seriously strained?

Personal income even after taxes, on a per capita basis, is the highest it has ever been. Yet mortgage debt and personal debt have been increasing. Between
December 1952 and December 1956, home mortgage debt rose sixty percent. This was by no means due entirely to the building boom.

Personal debt has also sharply increased reaching a total of 42 billion dollars at the end of 1956, compared with about 9 billion dollars only fifteen years earlier. The increase in personal debt during the past two years exceeded the total personal debt outstanding in 1954. No matter which income group we select, the proportion of people with such debt has increased since 1949. A few years ago only one family out of three owed personal debts; now more than half have such obligations.

Why this great increase in debt today?

Have incomes declined so that people must borrow money to maintain their level of living? No, incomes generally have shown a steady climb to the present record level.

Is there something about the distribution of income which explains this increase in debt? No, strangely enough, personal debt is reported most frequently not for the low but for the middle income brackets, those families with incomes from $3000 to $7500 annually.

How, then, can we explain the increase in private debt?

One reason, I believe, is that the adult experience of many people covers only the period of the war and postwar inflationary period, the years of high employment and high income since the early forties. During these years, those who went in debt to buy a home or a farm saw the value of their equity increase. Those who bought cars or home utilities experienced relatively little difficulty in paying for them. Wages and prices rose. Incomes increased. The longer one postponed a purchase, the more he had to pay.

For many of these people it is difficult to believe that serious recession will ever come again. Feeling secure in their expectations of continuing employment and a steady flow of wages and salaries, they obligate their future income without thought of what they would do if they should lose their jobs or their incomes were stopped for some other reason. But the best authorities have repeatedly said that we are not yet smart enough to control our economy without downward adjustments. Sooner or later these adjustments will come.

Another reason for the increase in debt, I believe, is deeper causes greater concern. This is the rise of materialism as contrasted with spiritual values. Many a family, in order to make a "proper showing," will commit itself for a larger and more expensive house than is needed, in an expensive neighborhood. Again almost everyone would, it seems, like to keep up with the Joneses. With the increasing standard of living, that temptation increases with each new gadget that comes on the market. The subtle and carefully planned techniques of modern advertising are aimed at the weakest points of consumer resistance. And there is a growing feeling, unfortunately, that material things should be had now, without waiting, without saving, without selfsacrifice.

How many people stop to think when they buy on a thirty-ninth basis that they place their future earnings for three years ahead in the hands of moneylenders. What is there about a late model car that can make such a sacrifice worth while?

Worse still, a large proportion of families with personal debt have no liquid assets whatsoever to fall back upon. What troubles they invite if their income should be suddenly cut off or seriously reduced! We all know of families who have obligated themselves for more than they could pay.

There is a world of heartache behind such cases.

All of us as Americans have a patriotic responsibility not to contribute to the inflation danger by needlessly building still higher the mountain of total debt. All of us as individuals above all, as members of families -- have an obligation in conscience not to mismanage our resources.

Yes, there is a tendency for all of us to want to "keep up with the Joneses," but even though our income is low we have plenty of company. This should make it easier to live within our income and resist borrowing from the future except in cases of necessity for luxuries.

It is not fair to ourselves or our communities to be so improvident in our spending that the day our income stops we must turn to relief agencies or the Church for financial aid.

Do not, I solemnly urge you, tie yourselves to the payment of carrying charges that are often exorbitant. Save now and buy later, and you will be much farther ahead. You will spare yourselves high interest and other payments, and the money you save may provide opportunity for you to buy later at substantial cash discounts.

If you must incur debt to meet the reasonable necessities of life such as buying a house and furniture, then, I implore you as you value your solvency and happiness, buy within your means.

So, use credit wisely to acquire a farm, to own a home.

But resist the temptation to plunge into a property far more pretentious or spacious than you really need.

How much better off you will be, especially young families just starting out, if first you buy a small house which you can expect to pay for in a relatively short time. Such a house in a neighborhood where values are increasing will usually provide the basis for a very large down payment on a bigger home when you are ready for it.

True, you can sometimes buy with little or no down payment, and on long terms. But these terms mean that a very large part of your total payments will go to pay interest charges, not to retire the principal of the debt. Remember, interest never sleeps or takes a holiday. Such payments of interest can easily become a tremendous burden, especially when you add to them taxes and cost of repairs.

Do not leave yourself or your family unprotected against financial storms. Forego luxuries, for the time being at least, to build up savings. How wise is it to provide for the future education of children and for old age.

The smaller the family income, the more important it is that every dollar be used wisely. Efficient spending and saving will give the family more security, more opportunities, more education, and a higher standard of living.

As I look back on the establishment of my own home I’m grateful for a companion who, although accustomed to many of the luxuries of life, was willing to start humbly.

Vividly, I recall her doing the washing by hand, until we could buy a secondhand washer. There was no overstuffed furniture; there was no carpeting on the floors. As a graduate student on a $70/month scholarship, I recall entertaining at dinner the head of the department at the college. He sat down at a card table which was not used for anything except playing cards. The only means of sauce was a bottle of catsup which we had to buy. We collected vegetables from the college experimental plots to cut down on the grocery bill and live within our means. Many have had similar experiences in a determination to make ends meet.

Now, when personal incomes nationally are at the highest level in history, is the time to pay off obligations.

I doubt that there will be soon again a more favorable time for latter-day Saints generally to get out of debt than now. Let us use the opportunity we have to speed up
MY DEAR brethren and sisters, I humbly ask an interest in your faith and prayers and also the guidance of the Spirit of God that I might express a few thoughts and feelings that are in my heart today.

I am happy beyond expression to be here, although it does entail my occupying a few moments' time.

As President David O. McKay suggested, six months ago I was ill; but I listened to the conference over the radio. I heard our beloved prophet, seer, and revelator in his most kind and beautiful way excuse Dr. Ernest L. Wilkinson, president of Brigham Young University, who was also ill, and myself from conference, extend his blessings to us, and ask that the Spirit of God be with us that we might become well. Then I listened to the prayers given by various stake presidents at the conference sessions. They humbly remembered us in their prayers and faithfully pleaded with our Father in heaven to restore us to health. I knew at that time that we would both have a complete restoration of my health. We are now well and able to go forth and do our assigned tasks.

May I add this to Amulek's counsel: Pray to the Lord over your debts that they may be paid. Pray to him for faith to get out of debt, to live within your means, and to pay as you go.

Yes, "pay thy debt, and live!"

Yes, let us live within our income. Let us pay as we go. Let us "pay thy debt, and live!"

I am happy beyond expression to be here, although it does entail my occupying a few moments' time.

I thank him for all the blessings that I have received, not only for the restoration of my health and strength, which is most valuable, but also for the gospel, for the privilege I have of being a member of the Church, for the testimony of the gospel which I possess, and for the opportunities that I have to work in the Church. I recognize our Father in heaven as the giver of all gifts and gratefully acknowledge that he has been very, very generous with me.

I stand here today humbly acknowledging the goodness of God,testifying that he has preserved our lives and restored both of us to health. We are now well and able to go forth and do our assigned tasks.

Never in my life have I had as much gratitude in my heart for the blessings of my Father in heaven as I have at the present time.

I thank you for all the blessings that I have received, not only for the restoration of my health and strength which is most valuable, but also for the gospel, for the privilege I have of being a member of the Church, for the testimony of the gospel which I possess, and for the opportunities that I have to work in the church. I recognize our Father in heaven as the giver of all gifts and gratefully acknowledge that he has been very, very generous with me.

In deep humility I want to take this special opportunity to thank from the depths of my heart President David O. McKay, his counselors -- Brother Stephen L Richards and Brother J. Reuben Clark, Jr.-- President Joseph Fielding Smith, the Quorum of the Twelve, the Assistants to the Apostles, the First Council of the Seventy close colleagues, the Presiding Bishopric, and the Patriarch to the Church for their kindness to me during the past several months, their generosity, and their consideration. Their goodness to me has been beyond what I could ever imagine. I thank them from the depths of my heart.

All I can do is merely say, "Thank You."

I have always recognized these brethren, the General Authorities of the Church, as being men of God, prophets called to lead us in the kingdom. I have always loved them, but I can honestly say this morning that I love them more deeply than I ever had the ability to love before. My illness has increased my ability to appreciate.

During the past several months I have received numerous letters from the Saints in which they expressed their appreciation, prayers, and best wishes for the restoration of my health. During the past twelve years I have stayed in the homes of many of the stake presidencies and Saints. I have toured twenty missions with many mission presidents and have received the hospitality of many of the Saints throughout the stakes of Zion and the mission fields. For all of these things, I am very, very grateful. Although I have not taken opportunity during the past to express my appreciation, I now desire to express my gratitude to everyone here today who has befriended me. Sister Hunter and I are especially grateful to President Wilkinson and his good wife for their kindness to us. May the Lord continue his blessings on them.

If there is any one thing that I have learned in the past few years, I have learned that there are wonderful people all over the Church, real Saints of the Most High.
Last, but not least, I should like to express deep appreciation to my dear wife and my children. They have been most wonderful throughout my illness. They have taken over all the work; in fact, I am not allowed to open a garage door, and that makes me feel very lazy. I feel that the Lord has given no man in the world a better wife than he has given me, and so I express my sincere gratitude and deep love to her and appreciation to our children.

I have had much time to think and meditate during the past several months. I have always thought that I bad appreciation in my heart, and gratitude, but I have reached the conclusion that I, and maybe you, accept the numerous blessings which come to us from God more or less for granted, so to speak, sunshine that we have, the fresh air, the food, and the clothing, and all these things that we have from day to day, the health that we enjoy.

I recognize that the Psalmist is right wherein he declared: "The earth is the Lord's, and the fullness thereof;" (Psalm 24:1.) And as King Benjamin so beautifully taught his people, we are but stewards; we are debtors, debtors to God for all that we possess. He could take these things away from us in the twinkling of an eye.

I hope that we can become very appreciative, because I think that is one of the grand principles of the gospel of Jesus Christ. The principle of gratitude is closely akin to the attribute of love. It is akin to unselfishness. In showing our appreciation, I think possibly the best opportunity we have is to serve each other.

In this way we help to build God's kingdom.

So in closing, I want to bear testimony that I know this is the true Church of Jesus Christ, that he is our Savior, our Lord, and our God. As he has said, those who take upon themselves his name, who keep all of his commandments and abide faithfully to the end, through his atoning blood their garments shall be washed white, and they will stand spotless before him at the last day and receive an eternal exaltation.

May God bless you and me as members of the true Church of Jesus Christ that this will be our happy lot, I humbly pray, in Jesus' name. Amen.
TO GAIN A TESTIMONY

PRESIDENT MCKAY, and brethren and sisters, I stand before you this afternoon and I wish to bear testimony to the mercies of our Heavenly Father and the blessings that I have received from Him. When next month arrives, I will have lived seventy years in this troubled world of ours with only one serious case of sickness, and I am thankful for the strength and courage that has sustained me through all these years.

Let us remember that even though God had a foreknowledge of what “would be” under certain conditions, it is not His will nor His desire that vice, injustice, and crime, disobedience and intolerance and bloodshed and war exist in the world. His purposes are to provide a way where men may find happiness and joy, peace, now and forever. Nevertheless, He will not interfere with the agency of men! But fortunately, according to Mormon’s teaching: . . . the Spirit of Christ is given to every man, that he may know good from evil,” and have a “perfect knowledge,” whether it is of God or of the devil. (See Moroni 7:16.)

And now, my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall send forth his mighty winds, yea, his shafts in the whirlwind, yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you to drag you down to the gulf of misery and endless woe, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build they cannot fall. (Helaman 5:12.)

There, my brothers and sisters, is the prescription for peace and security, nationality and individuality.

May we always choose the right. May we always defend the right, at home and throughout the land, and seek for peace and serenity and tranquility on the foundation for peace that was laid down by the Lord Jesus Christ, the God of this land, I pray humbly in the name of Jesus Christ. Amen.
Testimony! I have come to believe that any person who has an honest testimony will strive to the utmost of his ability to live true to the teachings that have come to us from our Heavenly Father through the revelations of Jesus Christ, given to the leadership of this Church.

testimony! How do we get it? We get it through faith. You who were here last night heard that the testimony which was borne to us came as a result of prayer. Of course, there was instruction. There was study; but our brother told us that he went down on his knees in fervent prayer and arose with a conviction in his heart that the gospel is true. He bore testimony to its wonderful blessings which came to him with the privileges of membership in this Church.

Testimony! That is the great thing we should strive for, brethren and sisters. We get it through faith and prayer and service. We retain it through faith and prayer and service. Christ told Peter that he had founded his Church upon revelation, the revealed testimony that he was the Son of God. He said the gates of hell would not prevail against it. I wish we were able to testify that the gates of hell can never prevail against the testimony on the part of an individual, and I believe that is true as long as the testimony abides in such strength as to determine the conduct of people. But, unfortunately, it happens with many that, having once had a testimony, they give way to the weaknesses of the flesh.

Their testimony begins to dim, and in time, to disappear, and when it disappears, men frequently give themselves over to the powers of the flesh.

Now we should strive, brethren and sisters, to retain ever in our hearts that testimony, and to do it we must serve. The missionary cause is served in many ways. One way is by carrying to the people the message of the restored gospel, as was shown in our meeting last night. Another way was mentioned by President [J. Reuben] Clark last night in our meeting, and that is by living the gospel.

So, I feel that the best way we can teach the gospel is first to live it, showing individually and collectively the powers there are in the observance of the teachings of our Savior and in the exercise of the priesthood which God has caused to be restored. I believe honestly, brethren and sisters, that any man who lives worthy of the Melchizedek Priesthood has absolute control over the evil and sins of the world as far as he himself is concerned. He may not be able to control other people, but if he accepts and lives worthy of the Melchizedek Priesthood, he should have absolute power over evil. That is our purpose, brethren and sisters. If we could do that, if we could live that way, we would set before nonmembers and inactive members alike an example of which they could never complain and which must certainly impel them seriously to study the gospel.

We have in the Church as our responsibility for missionary service, a force of men who could be counted in the seventy thousands, men who were born in the Church, men who for one reason or another have not felt inclined to accept the responsibility and exercise the privileges of membership to the extent of receiving the priesthood, or at least the Melchizedek Priesthood. It is one of the largest mission fields we have in the Church, brethren and sisters. There is an effort being made on the part of the leadership of the Church to reach that particular group of people.

Two weeks ago last night Sister Ivins and I sat down at a banquet in Mesa, Arizona, where fifty men with their wives had taken the course that is suggested in this particular school [for senior members of the Aaronic Priesthood] designed to reach this particular group of people. They were a happy group. They had learned through that teaching some of the value, some of the joy, and some of the happiness that comes from study of the gospel and service in this Church. I would that a school of that kind could be established in every stake in the Church and carried through successfully, because I believe, and I think you will admit, that any man who takes the trouble to study seriously the revealed word of God for a reasonable period of time cannot but accept the truth of it, and then, if he can get the testimony of which I speak, he will accept its benefits and blessings.

Now how are people going to effect this? The other night I listened to a song which was written in Spanish and English, "Que Sera, Sera" ("Whatever Will Be, Will Be"), and there is an implication in that song that this mother, talking to her daughter, would lead her to believe that the daughter herself could have no effect upon the future. But that is a false implication. Using the same reasoning, you would say these inactive men are as they are because they are, and maybe that is true. But they are not as they are because they had to be. They themselves, had they inclined, could have moved themselves out of this condition and into the full exercise of the privileges of the priesthood. It means honest living, of course, brethren and sisters, but it is worth the effort.

Testimony! Can you help one to gain a testimony that will impel him to service? What greater thing could you do? Are you going to sit by and leave these men to others, or are you going to use your influence with your neighbors, with your friends, in an effort to carry to them this testimony? It must be done in friendship. It must be done in simplicity. It must be done in faith, and with prayer, and God help us to do it, I pray in the name of Jesus Christ. Amen.

"...SEEK NOT TO COUNSEL THE LORD"

PRESIDENT MCKAY, President Richards, President Clark, my dear brothers and sisters and friends, I think this is the most humbling of all experiences, and I believe it would be for you if you were occupying this position. I deeply and sincerely pray that the Lord will sustain me the few minutes that I shall speak today. I will be most grateful to you for an interest in your faith and prayers and for your patience and your kind understanding.

Conference time is a marvelous time. People all over the world who are listening to the conference on the radio, or who are watching the conference proceedings on television, those who are in attendance and those who are reading of the conference, as well as those who are here that will take these messages back to their respective places of labor will all be blessed and benefitted from this conference of worship.

In trying to illustrate conference time, I would like to refer to a statement made the other day in a local newspaper by Brother Jack M. Reed, who is the Tribune Church editor. With his permission may I quote:

"Conference" is sort of a magic word that transforms Salt Lake City... thousands of persons converging upon Temple Squareand affect in small measure or large the daily lives of nearly everyone in Utah's capital city.

Personally, I think in a measure that describes the great spiritual uplift and the importance of the general conference of God's true Church on the earth.

It is just ten years ago today that my first assignment came to speak to the general conference of this Church. I would be a very ungrateful person if I did not publicly thank the Lord for his kindesses and mercies to me. Time will not permit me to tell you the wonderful blessings that have come to me during these lovely ten years of service. However, I believe I have worked harder during these past ten years than in any other ten years of my life, but likewise this work has given me great joy and happiness for which I am truly grateful, and I am deeply indebted to the Lord and to the Church.

Likewise, I would be ungrateful if I did not publicly thank my wife and my family for their coeration and assistance. They have helped me a great deal, and I know they have prayed diligently for me in this work. They have taken my responsibilities and assisted me in many ways with my personal chores, and I know it was because they wanted my Church work to come first. I can truly and humbly say that I love my Church work more than any other work that I have done in my life. I have had many fascinating positions, such as teaching, coaching athletics, salavemanship work, and business experiences, but there is nothing that compares with the work and the service in the Church. Nothing will give a person the joy and happiness that he gets from service to his brethren and his fellow men in Church work.
I would like to thank the members of the wards, and stakes that I have had the privilege of visiting. Your wonderful loyalty and devotion to the Church has been an inspiration to me. My faith and my testimony have been strengthened because of your glorious example. Your devotion, your loyalty, your love for the Church, and your willingness to take care of all Church assignments are truly a great tribute to you and the Lord will bless you.

Some of the things that I said ten years ago when I first spoke in the general conference of the Church, among other things I said then, I would like to repeat now that I have only been associated with the Brethren of the General Authorities for about three months stated then that I had learned to love the General Authorities very much. I also testified to you then that I knew these Brethren are men of God; and today again, I want to reemphasize to you and testify to you that I love these men very much, one of them, and I know truly that they are men of God.

I know that President David O. McKay is a living prophet of Jesus Christ the same as were the prophets of old, and with him President Richards and President Clark, together with the Quorum of the Twelve Apostles and all of the other General Authorities of the Church know they are Prophets and servants of God our Eternal Father. May I also testify to you that I believe they are divinely called of the Lord, and I hope that you believe that. I would like also to testify to you that I know they constantly seek divine guidance, and I also testify to you that they receive divine guidance from our Holy Father.

I trust the Brethren, and especially Apostle Delbert L. Stapley, will forgive me if I tell you of the kind invitation from the First Presidency to all of the General Authorities to a meeting in the temple prior to the commencement of this general conference.

I do not have the time nor the ability to describe to you the spirit of that meeting in the temple on Thursday morning. Brother Stapley offered the prayer, and I am certain that we all felt that his prayer ascended to our Father in heaven and that prayer was answered in our behalf. Truly that sweet spirit which was experienced in that meeting as Brother Stapley was offering that prayer has carried over until now, and it will carry through the entire conference.

Today I intended to say a few things, but I have changed my mind because of the lack of time. However, because of my sincere interest in the rehabilitation of alcoholics, I would like to pay a tribute to those who are trying to overcome this habit or disease, and to overcome the cruel monster of alcohol. I would like to say a word of encouragement to 11,000 alcoholics in the state of Utah and about 5,000,000 alcoholics in the United States, because of an experience that I had with one of them last night following our missionary meeting held in the Tabernacle. I was very proud of this man who has triumphed and who has conquered that cruel monster alcohol. Yes, I want to pay tribute to him to whom I talked last night for his triumph. I want to testify to the others who desire a way to overcome that habit and that disease that, as this wonderful man who has conquered and who has made a wonderful comeback assured me, the only way for him or anyone else to conquer alcohol is to seek the help of God.

May I quote from Jacob, chapter 4, verse 10, from the Book of Mormon. It is the MIA theme:

Wherefore, brethren, seek not to counsel the Lord, but to take counsel from his hand. For behold, ye yourselves know that be counseleth in wisdom, and in justice, and in great mercy, over all his works.

That wonderful man who has had a struggle, as all of the alcoholics have, to defeat or conquer that habit testified strongly last night that there is only one way for anyone to overcome that treacherous habit and disease and that is by seeking the counsel of God their Father. I commend that wonderful organization (Alcoholics Anonymous) and the members who believe in God, for they will find great strength when all else seems to fail.

Yes, today we are faced with confusions and uncertainties and threats. We are sometimes tempted to agree with those who say the reason for our great difference today is that our problems are so different from those faced by other generations. But this is not so; the only difference is our forefathers relied on God our Eternal Father for everything. Today there are too many of us that have forgotten God. We feel self-sufficient. Even as long as we think we are, it is always dangerous to feel or think that we do not need to rely on a Divine Power, and I would like to refer to that Divine Power as the Power of God our Eternal Father.

In closing, may I give you one quick illustration regarding this passage:

... seek not to counsel the Lord, but to take counsel from his hand. For behold, ye yourselves know that he counseleth in wisdom, and in justice, and in great mercy, over all his works.

Here is my story:

A few weeks ago a business associate of mine asked me to go with him to make the acquaintance of and visit and talk with eight wonderful young latterday Saint practicing physicians. He wanted me to go to see these doctors and meet them, wishing that I would agree to write a letter recommending consideration for these doctors so they could successfully get a loan to build a medical clinic. I agreed to go with him.

As we discussed the time for the appointment with these doctors, my friend informed me that it could either be in the morning between 6:30 and 7 o'clock or after 9 o'clock at night. I then decided that it would be better for me to meet them in the morning between 6:30 and 7 o'clock. We left Salt Lake City very early. It was dark because it was in the winter months. We drove to their offices some little way out of Salt Lake City, arriving between 6:30 and 7 a.m.

Soon their individual cars appeared at the office. I was then made acquainted with these wonderful, fine doctors, and we were invited into their office. After all had assembled, and we were comfortably seated, the oldest of these eight doctors (he himself was a comparatively young man) walked over and shut the door. Then he said, "Would you mind joining us in morning prayer before we discuss our business problems with you?" Then I thought, "... seek not to counsel the Lord but to take counsel I was somewhat astounded at this procedure, but I confess I was humbly grateful and proud of these young doctors. The presiding doctor called on one of the other doctors over all his works.

To my recollection, I have never had that experience with professional or businessmen before. I asked the doctors before I left, "Is this your common practice?" "Oh, yes, every morning, six days a week, we meet here between 6:30 and 7, where we lock our door, and before starting our duties of the day, call on God our Eternal Father for his divine guidance. If for any reason one of the doctors has important or urgent surgery or an urgent patient call, we go ahead without him, and each takes his turn offering the morning prayer." Of course these doctors will be successful! I thought they were wonderful.

How many teachers, how many bankers, how many business or professional men, how many of us follow that kind of procedure every morning? These doctors are seeking the divine guidance of God their Eternal Father, and mainly they are men skilled in science, trained in their profession, but not sufficiently so that they can rely upon their own training and their own natural abilities.

God grant that each of us may seek counsel, for we ourselves know that the Lord "counseleth in wisdom, and in justice, and in great mercy," I humbly pray in the name of Jesus Christ. Amen.

John Longden
p4 The servicemen of this Church are in a position to do great missionary work with their fellow men by just living the gospel, maintaining the standards and ideals of the Master.

p5 Customs may change, but principles do not. On one occasion we are told that the Master

p6 . . . went up into the temple, and taught.

p7 And the Jews marveled, saying, How knoweth this man letters, having never learned?

p8 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

p9 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:14.)

p10 The principles the Master taught in the temple almost two thousand years ago are just as true today and important to the welfare of our lives as they were to the people whom he taught. There is a promise that if any man will do the will of the Father he shall know of the doctrine, whether it be of God. This is evidence to me that a man may receive a positive assurance of truth if he will but humble himself before the Lord and do the will of the Father.

p11 Yes, the gospel of Jesus Christ is positive. Here in the sessions so far, we have heard everyone who has spoken bear witness and testimony regarding the truth which they have spoken. It is a marvelous thing to have a testimony of the gospel of Jesus Christ. It was possible to receive a positive assurance, or testimony, in the days of the Master; so it is possible today, for this is an eternal truth. Many times we hear the statement: “The gospel is true; I know the gospel is true.” I have a witness and testify to you also that I know this thing called Mormonism is true, for it embodies the full gospel of Jesus Christ. When individuals have that testimony, though there may be periods of confusion -- periods of deliberation -- they are always able to come through, provided the roots of their testimony are deep within their hearts.

p12 The Psalmist declared,

p13 Blessed are they that keep his testimonies, and that seek him with the whole heart. (Psalm 119:2.)

p14 I have a witness that this gospel must go to all people and that all people must come to a knowledge of the truths which are taught from this pulpit before they can bend the knee and bow the head and confess that Jesus is the Christ.

p15 Recently I saw the testimony of a young mother manifest as she had her three young sons around her. She had just become a widow, her husband having suffered a dreadful disease for three years. Only the light and knowledge of the gospel had given her hope and courage. Yes, the roots of her testimony were deep.

p16 Through the restoration of the Church and kingdom of God, we understand our responsibility to take the gospel to all the world, working with those who are nonmembers of the true Church. Also we are to labor patiently with members who have become somewhat delinquent and dilatory to their duties, their testimonies having been weakened through inactivity or other reasons. A keen interest is manifest in this reactivation program and much good is being accomplished.

p17 Some months ago it was my privilege to attend what we term a men and wives meeting. On the stand was a husband who had been reactivated. His wife was with him. Their seven children sat with them. The wife was with child. They had a son in Korea, and they had lost a little girl some six years before. The wife stood in the pulpit that morning expressing sweet, humble gratitude that there was now spirituality in their home and happiness because the priesthood was being honored. Truly, happiness was reflected in the faces of those lovely children who sat with them. Then the husband related briefly some of his experiences. He told how he had been born in a little town just north of Logan, Utah, where I should judge ninety-nine percent are members of the Church. His mother passed away when he was six years of age. The children had been farmed out to various relatives, and this boy was with an aunt and uncle until he was thirteen years of age. At twelve he had been ordained a deacon because he had been obedient to the teaching and training received through attending Primary and Sunday School and all the services he could attend. When he became thirteen, his father decided to move into the backwoods of Wyoming, where they were some distance from a Church. There was no transportation, so he didn’t attend his meetings. He got out of the habit of going to Church, he said, and took up other habits. Later, he married a lovely woman who had faith, who had a precious spark in her heart and her soul. She continued to yearn for the day when he would see the light and would know this gospel as the Master had taught it.

p18 He said, “I have done many things that I am ashamed of. I smoked, I drank - and stronger than beer on occasion. I am not proud of it. I have not been the father that I should have been to these children. There has not been true happiness in our home; I have not been the husband that I should have been to my good wife; but I stand here today to testify to you that I would not return to that old life for all the gold in Fort Knox. I have not missed a Sacrament meeting from that time to this, which is five years, except when I have been in Salt Lake City attending general conference.

p19 How grateful I am that the gospel can work in the lives of individuals when they have the desire, when they understand the meaning of being doers of the word, referred to in President David O. McKay’s message at the opening of this conference.

p20 May we all, I pray, have the desire to demonstrate by our works that we truly are followers of the Master. May our testimonies be cultivated and fed by the spirit of truth to remain strong, regardless of trials or obstacles, that we may be able to rise above them, even as John on the Isle of Patmos, who recognized that he was there because of the word of God and the testimony of Jesus Christ:

p21 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. (Rev. 1:9.)

p22 Yes, customs may change, but principles do not; for assurance, knowledge, and testimony are eternal principles of the gospel of Jesus Christ today as they were yesterday; I so testify to you in all sobriety. May God bless us to live in accordance with his glorious eternal truths I humbly pray in the name of Jesus Christ, our Savior. Amen.

p7 Eldred G. Smith

p1 HOUSE OF THE LORD

p2 by Eldred G. Smith PATRIARCH TO THE CHURCH

p3 I AS THE OTHERS who have preceded me, seek an interest in your faith and prayers while I take this time.

p4 I have been thankful for this chorus, for the music that they have rendered to us. I am more thankful for that wonderful hosannah anthem they sang at the close of this morning’s session. It was a real thrill, and coming on this day it has another and vital importance. Today is the eightieth anniversary of the dedication of the St. George
Many people wonder about the difference in the many buildings that we have in the Church. I think we have more variety of buildings than anyone else. We have the temple, which is different from any other building in the world, and people, outside the Church, of course, have to be instructed in the difference, and they wonder why until they are taught what is different about our temples.

The word temple comes from the Latin templum which was the equivalent of the Hebrew "beth Elohim" and signified the abode of Deity; hence, as associated with divine worship, it meant literally the "house of the Lord."

Temples have never been regarded as places of ordinary public assembly or public houses of worship, but as sacred enclosures consecrated to the most solemn ceremonies of religion. Whether a house of the Lord be the gift of a man or of a nation, the best, if offered willingly and with pure intent, is always excellent in the sight of God, however poor by other comparison that best may be.

There are always materials and means available to build temples whenever and wherever there are enough Saints worthy to receive the blessings to be had therein. The best way to build temples is to do missionary work and bring souls unto him, and the temples will then be built.

As the children of Israel wandered in the wilderness, the Lord requested a house of the Lord, or a tabernacle, to be built. To the call for material wherewith to build the tabernacle there was such willing and liberal response that the need was more than met. It is recorded:

For the stuff they had was sufficient for all the work to make it, and too much. (Ex. 36:7.)

After Israel had become established 422

in the land of promise, after four decades of wandering in the wilderness, the tabernacle with its sacred contents found a resting place in Shiloh; and thither came the tribes to learn the will and word of God. Afterward it was removed to Gibeon, and yet later to the City of David, or Zion.

David, the second king of Israel, desired and planned to build a house unto the Lord. But the Lord made it plain that to be acceptable to him, it was not enough that the gift alone be appropriate, but that the giver must also be worthy. Nevertheless David was permitted to gather materials for the house of the Lord, which edifice not he, but Solomon, his son, built.

Solomon the king, the man of wisdom, the master builder, was led astray by the wiles of idolatrous women, and his wayward ways fostered iniquity in Israel. The nation was no longer a unit; there were factions and sects, parties and creeds, some worshiping on the hilltops, others under green trees, each party claiming excellence for its own particular shrine. The temple soon lost its sanctity.

Are we, in this generation, immune to the same disaster? How often have I heard people say that they prefer to commune with their Maker in the canyons, or elsewhere, instead of attending their Sacrament meetings. As President Smith has told us today, many people are losing the right attitude toward keeping the Sabbath day holy. As a result they lose the desire and the right to go to the temple. Some intend to go later, when it is more convenient. These people lose the blessings of eternity, and to them the temple loses its sanctity.

Solomon's temple was finally destroyed. The temple of Zerubbabel was erected by the Jews 515 years before Christ, again using the best the people could give. Sixteen years B.C. Herod I, king of Judea, reconstructed the rundown temple of Zerubbabel, which was later partially destroyed at the time of the crucifixion of Christ. In A.D. it was utterly destroyed by fire when the Jews became the captives of the Romans under the rule of Titus. The temple of Herod was the last temple or house of the Lord on the Earth. Since then, many church buildings have been built, but no offer of a sanctuary was made unto the Lord; indeed it appears that no need of such was recognized. The apostate church declared that direct communication from God had ceased, and in place of divine administration, a self-instituted government claimed supreme power.

James Cardinal Gibbons, in explaining the infallibility of the pope in Faith of Our Fathers, says:

1st. The infallibility of the Popes does not signify that they are inspired. The Apostles were endowed with the gift of inspiration, and we accept their writings as the revealed word of God.

No Catholic, on the contrary, claims that the Pope is inspired, or endowed with divine revelation properly so called.

A more complete denial of the power of God could not be made.

Today we have the sacred temples again, not one, but many, today being the eightieth anniversary of the dedication of the first temple to be completed among the mountains of the west, the temple in St. George. And these temples stand as evidence and a witness that the gospel of Jesus Christ is again in the earth, restored by revelation to authorized servants of God.

Anciently, to gain salvation had two requirements: first, to live a righteous life, keeping the commandments of God; second, to accept and participate in the ordinances of the gospel, administered by authorized servants of God.

These requirements have never changed. Today we believe that man may be saved by obedience to the laws and ordinances of the gospel. We believe that man must be called of God to administer in the ordinances thereof.

Jesus said:

Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:5.)

Baptism, then, is a requirement for all, both the living and the dead, for entrance into the kingdom of God, except those who died before the age of eight. How then can the dead be baptized? Many who are dead lived at a time when the gospel was not on the earth. Would it be just to deny them the kingdom of God? Certainly not. The Lord has provided that the living may be baptized by proxy for the dead. A man may be baptized by proxy for a man who has died.

Evidence that such vicarious work was performed in the early Christian Church is found in the words of Paul to the Corinthians:

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? (1 Cor. 15:29.)

Peter tells us:

For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. (1 Peter 4:6.)
The Prophet Joseph Smith taught that the power, glory, and blessings of the priesthood could not continue with those who received ordination, only as their efficacy in the eternal celestial mansions of God. Priesthood can cast it aside and then wear it as desired and expect to have his bestowed blessings ratified and sealed by the Holy Spirit of Promise. That heavenly sealing heirs together of the grace of life. We also know that individually and separately they cannot attain to the highest glory in the celestial kingdom. No man holding the Holy Priesthood can function in his sacred priesthood calling. The husband and wife relationship was planned of God to be an eternal partnership. The family that is united in faithfulness and sealed together by the binding power of the Holy Priesthood can be assured the great privilege of sharing eternal glory together in perfect companionship. That being true, then, the Holy Priesthood, which is God's authority and sealing power, is not only of great importance to the man who possesses it, but also to his wife and children, for they cannot enjoy in full measure the blessings, opportunities, and privileges of the gospel unless the husband and father worthily honors and faithfully and contentedly functions in his sacred priesthood calling. The husband and wife relationship was planned of God to be an eternal partnership. The family that is united in faithfulness and sealed together by the binding power of the Holy Priesthood can be assured the great privilege of sharing eternal glory together in perfect companionship. No true parent would want to deny loved ones opportunities for blessings both here in mortality and eternally. Our families and the desire for eternal association with them as a family unit in celestial glory are worth all the sacrifice we are required to make to secure such blessings. We cannot afford indifference because life hereafter is too precious to be wasted.

Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins. (James 5:19.) If I understand the plan of exaltation correctly, all eternal blessings are obtained by and through the Holy Priesthood of God. They cannot be obtained in any other way. That being true, then, the Holy Priesthood, which is God's authority and sealing power, is not only of great importance to the man who possesses it, but also to his wife and children, for they cannot enjoy in full measure the blessings, opportunities, and privileges of the gospel unless the husband and father worthily honors and faithfully and contentedly functions in his sacred priesthood calling. The husband and wife relationship was planned of God to be an eternal partnership. The family that is united in faithfulness and sealed together by the binding power of the Holy Priesthood can be assured the great privilege of sharing eternal glory together in perfect companionship. No true parent would want to deny loved ones opportunities for blessings both here in mortality and eternally. Our families and the desire for eternal association with them as a family unit in celestial glory are worth all the sacrifice we are required to make to secure such blessings. We cannot afford indifference because life hereafter is too precious to be wasted. The joy and happiness of all our loved ones depends upon our actions and spiritual activities. No man can be saved and exalted in the kingdom of God without the woman, and no woman can reach perfection and exaltation in the kingdom of God alone. There is no union for time and eternity that can be perfected outside the law of God, and the order of his house. An individual may attain a degree of salvation alone, but when they are exalted they will be exalted according to the law of the celestial kingdom. The Apostle Peter exhorted the husbands to, 

Dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be heard in heaven. (1 Peter 3:7.) Having perfect knowledge through ancient and modern revelation concerning the eternity of the marriage relationship, we can understand how husband and wife are heirs together of the grace of life. We also know that individually and separately they cannot attain to the highest glory in the celestial kingdom. No man holding the Holy Priesthood can cast it aside and then wear it as desired and expect to have his bestowed blessings ratified and sealed by the Holy Spirit of Promise. That heavenly sealing power to all covenants, vows, and performances is gained by the righteousness of individuals. The ordinances, endowments, and blessings received are otherwise not efficacious in the eternal celestial mansions of God.

The Prophet Joseph Smith taught that the power, glory, and blessings of the priesthood could not continue with those who received ordination, only as their
The power and authority of the higher, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the church. To have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant. (Ibid., 107:18.)

Therefore, because of its sacred nature and authority, possessing binding and sealing powers into the eternities, the priesthood is accepted by those who receive its bestowal with an oath and covenant which involves obligations and trusts of the most sacred character. Those who receive it must, like God, abide in it, for they share and enjoy with him the right of his authority and power; therefore, they must not permit themselves to be moved out of the right way nor to fail.

According to a revelation on priesthood recorded in the 84th section of the Doctrine and Covenants, there are two main requirements of this oath and covenant. First is faithfulness, which denotes obedience to the laws of God and connotes true observance of all gospel standards. For better understanding of the oath and covenant of the priesthood, may I propound these questions:

1. Can a man be faithful who does not abide by the first two great commandments, to love the Lord God with all his heart, soul, strength, and mind, and his neighbor as himself?

2. Can a man be faithful who is not honest and truthful in all dealings and relationships with his fellow men?

3. Can a man be faithful who does not honor the Sabbath day and keep it holy, attend the Sacrament and priesthood meetings; also worthily fulfil all other duties in keeping with his callings and obligations that day?

4. Can a man be faithful who does not plan and arrange for daily family prayer in the home?

5. Can a man be faithful who does not teach his children the true principles of the gospel of Christ and then set them a worthy example by living according to those truths?

6. Can a man be faithful who does not observe and keep the Word of Wisdom?

7. Can a man be faithful who does not pay an honest tithing and fast offering?

8. Can a man be faithful who does not obey the law of chastity and is not morally clean in his life and habits?

9. Can a man be faithful who does not, through obedience and sacrifice, prepare himself worthily for the holy temples of God where he can receive his endowments and sealings in the higher ordinances of the gospel and thus bind his family happily and eternally together in love and understanding?

10. Can a man be faithful who does not honor and obey the laws of the land?

Perhaps we could summarize by asking, “Can a man be faithful if lie does not keep all the commandments of God?” The Savior counseled the man who came to him and inquired, “Good Master, what good thing shall I do, that I may have eternal life?” saying, “. . . if thou wilt enter into life, keep the commandments.” (Matt. 19:16.) This counsel from the Lord is all inclusive and clearly points the way to joy and happiness.

These enumerated thoughts are just a few requirements associated with faithfulness, but each is important. As you meditate the full meaning of the word, other attributes that are important qualities of faithfulness will also impress and inspire your mind and heart for better understanding and personal resolves.

The second requirement of the oath and covenant of the Holy Priesthood is to magnify one's calling. To magnify is to honor, to exalt and glorify, and cause to be held in greater esteem or respect. It also means to increase the importance of, to enlarge and make greater. Keeping this definition in mind, may I again resort to a few questions for more lucid understanding:

1. Can a man magnify his office and calling without honoring and abiding in the priesthood faithfulness and worthily as a devoted and true servant of God?

2. Can a man magnify his calling without giving spiritual and humble dignity to his office?

3. Can a man magnify his calling who refuses to accept positions and responsibilities of trust when called upon to serve by his stake president, bishop, or other constituted authority?

4. Can a man magnify his calling if be is not obedient to gospel standards and requirements, and if he also fails to be amenable to the counsel and direction of righteous men who are properly called and approved by the people as their authorized leaders?

5. Can a man magnify his calling who refuses to sustain by his faith, prayers, and works those whom God has called and ordained to preside over him?

6. Can a man magnify his calling who does not use his priesthood in righteousness for the blessing and benefit of his fellow men?

7. Can a man magnify his calling who does not banish all iniquity from his soul, that he may gain favor with God and thus enjoy power in the use of the priesthood to bless people?

Again, may I summarize by asking, “Can a man magnify his calling who is not willing to sacrifice and consecrate all for the building of God's kingdom in righteousness, truth, and power in the earth?”
Incidentally, as we build up false hopes on something else, there will be a time of terrible awakening. So the Prophet Joseph Smith declared:

What a beautiful description of a day that we should follow once a month for the alleviation of suffering, for our own spiritual growth and development, and to carry out the purposes of the Lord that there shall be no want, no suffering, but every attention given to those who are afflicted and in distress.

And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.

And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. (Isaiah 58:6 10.)

Then shall the light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.

And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. (Isaiah 58:6 10.)

What a beautiful description of a day that we should follow once a month for the alleviation of suffering, for our own spiritual growth and development, and to carry out the purposes of the Lord that there shall be no want, no suffering, but every attention given to those who are afflicted and in distress.

I was told the other day (I did not learn any more of the details) that a bishop invited some of the members of his ward to a banquet, and as one man had his plate presented to him there was on it a small piece of meat and a small piece of carrot. I do not know what the man's impressions were or what questions arose in his mind, but it was explained to him that that represented the fast offering that he had been giving to the needy. Now that was surely a very realistic way of pointing out his present need.

The Lord revealed to Isaiah the true observance of the fast day; after rejecting the methods used by Israel at that time, he then points out the right way that the day should be observed. Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

Is it not to deal thy bread to the hungry, and that you bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou bide not thysel from thine own flesh?

Then shall the light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.

And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. (Isaiah 58:6 10.)

What a beautiful, simple, direct, and inspired provision the Lord made through the Prophet Joseph Smith! People were to endure hunger and not partake of food they would have consumed so that it might be dispensed to the poor.

The Lord is bound to fulfill this promise to those who abide by the conditions of the oath and covenant. If men are not faithful in magnifying their callings, they have no right to expect the blessings of this promise. Now the Lord has affixed a penalty for violating the oath and covenant of the Holy Priesthood by proclaiming, . . . whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. (Ibid., 84:41.)

This severe penalty for violating altogether the oath and covenant should cause the unfaithful to repent of their actions, sins, and transgressions and do the works of righteousness, that they might obtain forgiveness and gain a renewal of God's promises and blessings to them. If men recommended for the office of elder in the Melchizedek Priesthood thoroughly understood the oath and covenant, also the penalty for its violation, at the time of accepting the priesthood, fewer of them, I feel certain, would transgress its obligations and drift into inactivity and thereby come under condemnation.

Now that was surely a very realistic way of pointing out his present need. What a beautiful, simple, direct, and inspired provision the Lord made through the Prophet Joseph Smith! People were to endure hunger and not partake of food they would have consumed so that it might be dispensed to the poor.

And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.

To be faithful and devoted to priesthood obligations is the only way man can gain favor and power with God and have rightful claim upon him for blessings to himself, his family, and others to whom he may minister. The priesthood will not abide in force and power with him who does not honor it in his life by complying with the requirements of heaven. The Prophet Joseph Smith declared: "A man can do nothing for himself unless God direct him in the right way; and the priesthood is for that purpose." To magnify his calling in the priesthood a man must use it in righteousness and service to his fellow men. If he does so, he will gain power in its use and thus become enlarged in his gifts and abilities to perform greater service. Every man who receives the Holy Priesthood and is ordained according to the gifts and callings of God unto him, and faithfully magnifies his sacred calling, which fulfills the conditions of the oath and covenant, is sanctified by the Spirit unto the renewing of his body. He is then worthy to be numbered among the elect of God, having also received the Father's kingdom. By the power of the Spirit, which is light and truth, and through honoring the Holy Priesthood in faithfulness and obedience, a man develops holiness of life and character; therefore, he is set apart by this regeneration of soul for special and sacred trusts with the glorious promise for having continued in the oath and covenant of the priesthood, that "all that my Father hath shall be given unto him." (See D & C 84:38.)

Incidentally, as we build up false hopes on something else, there will be a time of terrible awakening. So the Prophet Joseph Smith declared:...
In addition to these regular missionaries, there are another 500 local labor missionaries and 120 Zion labor supervisors working there under the inspired and able

Two other names are immortal among the Polynesians. Their love for Elder and Sister Matthew Cowley borders on devotion. They mention their names in hushed tones

We wish publicly to thank him and his counselors for the priceless privilege of visiting the wonderful people of those islands and for the honor of

And remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple. (Ibid., 52:40.)

And now, for the sake of these things which I have spoken unto you, that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally, according to their wants. (Mosiah 4:26.)

And remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple. (Ibid., 52:40.)

May the Lord help us to discharge this great obligation in gladness and in joy, with all our hearts, I humbly pray, in the name of Jesus Christ. Amen.
There are now forty-one chapels under construction, five major college projects, four mission homes, and another thirty chapels will be under construction within the year. I think in all the history of the Church we have never had a more inspiring example of voluntary co-operative effort than we saw in the college and temple projects in New Zealand and Hawaii. Not only do the missionaries and supervisors work on these projects without pay or benefits as they work most of them are also housed and fed by the local members of the Church. A representative of the press, after visiting the New Zealand project, expressed amazement and said, "A more completely unselfish work has never come to my attention."

There are now over 59,000,000 members of the Church in the South Pacific, and as we traveled among them we were reminded of the early missionaries who were there when conditions were quite different. We thought of President Joseph F. Smith, President George Q. Cannon, of my own grandfather, James S. Brown, and others, who endured hardship and privation under those primitive conditions. In fact, some of them were in danger at times of becoming the chief ingredient for an old-fashioned stew. They were mercifully preserved from that. We hope that they who planted those early seeds are sharing with us the joy of a wonderful harvest. We bring you then, from the dignified, humble, faithful Polynesians and others in the South Pacific, who covered us with love and leis, their "Alohaiora Koutou Katoa," or in other words, "Greetings, and God bless you."

During our tour, many questions were asked concerning the Church and its activities. The one most frequently asked was, "Are the Mormons Christians, and if so, how does the Church differ from other Christian churches?" Now, if to be a Christian means to believe that Jesus of Nazareth was the Son of God, the Redeemer of the world, and to follow his teachings; if being a Christian means to live or try to live the Christian life as he directed, then we answer the first part of that question with a categorical, "Yes, we are Christians."

The answer to the second part of the question is a complex one and cannot be given in a short address. However, perhaps some of our nonmember friends who have honored us with their presence here in or the radio and television audiences would be interested in a brief reference to some of those differences.

The thirteen Articles of Faith, published by the Church in 1842, are roughly the equivalent of creeds in other religious organizations. Therein is set forth a concise and authoritative statement on the teachings of the Church of Jesus Christ of latter-day Saints. Of course, to point out the differences between these teachings and others would require an analysis and discussion far beyond the time limits of this occasion and the ability of the speaker. We may, however, refer in passing to some of them. It is worthy of note and doubtless surprising to some that everything we teach or practice is based upon and is in strict harmony with the King James Version of the Holy Bible, which we accept as the word of God.

We believe in other scriptures in addition to the Holy Bible; scriptures that were produced as scriptures have always been produced, by, as Peter said, "holy men of God, [who] spake as they were moved by the Holy Ghost." (2 Peter 1:21.) There is meticulous agreement between the Book of Mormon and the Holy Bible, agreement not only on basic doctrine, but each also has the same central theme, viz: predicting the event, recording the advent, and bearing witness to the import of the life and mission of Jesus the Christ. The fact that these sacred volumes were written on different hemispheres, at times when there was no intercommunication, is not only evidence of divine purpose but also indicates inspired authorship.

The latter-day Saints, like the former Saints, believe in the gifts of the Spirit as enumerated by the Apostle Paul: tongues, prophecy, revelation, visions, healings, interpretation of tongues, etc. (See 1 Cor. 12:7.)

We believe that these gifts as enjoyed now are part of the blessings that have come through the restoration of the gospel. We realize that when we say they have been restored to the Church it implies they were taken away or were no longer enjoyed. History, both profane and sacred, confirms that fact. Many candid and devout Christian writers assert and deplore the loss of these gifts and agree with John Wesley that they were not enjoyed beyond the second or third century and were seldom known after that fatal period when the emperor, Constantine, claimed to be a Christian.

Our observance of the Word of Wisdom, God's law of health, is distinctive and is a physical and spiritual blessing to the people. Reference has been made in this conference to the awful price the world is paying for the use of things which God has said are not good for man.

We practice the law of tithing as it was taught and practiced ancienly, and, being the Lord's financial law, we find it superior to any manda economic system. Fast offerings, the welfare program as administered by the priesthood, the Relief Society, and other agencies are an extension of the Church's economic policy, always having in mind the physical as well as the spiritual welling of the people.

Some complain that we are too materialistic, that our teachings lack spiritual emphasis; they say we should keep the spiritual life free from contamination with the material, which, according to them, is gross and evil. But we are reminded that man's body was made in the image of God, from the dust of the earth. That the Savior did not consider earthly substances as evil is evidenced by the fact that he was baptized in the earthly element of water and pointed to such baptism as the gateway to his kingdom to all who would follow him. Furthermore, he taught the deepest truths about the human spirit by reference to common material things, such as the birds of the air, the lilies of the field, sheep and shepherds, and farmers sowing seed. He chose humble fishermen for his disciples and not only taught them to become fishermen of men but also gave them a lesson in fishing for fish. He and his apostles spent much of their time ministering to the poor, healing the sick, moving among the common people as they were engaged in the mundane affairs of life, mending the bodies as well as the souls of men.

We believe that religion should touch the lives of men redemptively here and now, at every point of human experience, that matter is not essentially evil but that its purpose is to serve spirit, while spirit controls and glorifies matter. There is a beneficent and eternal relationship between spirit and element. The Lord, speaking through the Prophet Joseph Smith, declared,

For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fullness of joy;

And when separated, man cannot receive a fullness of joy.

The elements are the tabernacle of God; Yea, man is the tabernacle of God, even temples; . . . (D & C 93:33.)

We believe the gospel of Jesus Christ must be preached to all the world, and to this end we have a great and unique missionary system. Young men and women are called, thousands of them each year, to spend two or three years of their life in missionary service, at their own expense. They are willing to interrupt their education, postpone their marriage, or give up their employment in order to perform this service. As we heard yesterday, there are now 13,000 of them at home and abroad, in various phases of missionary activity. These young people are instructed that they are not to attack or cast any aspersions on other churches but to respect every man's right to worship God as he may see fit.

The organization, government, and discipline of the Church have attracted wide and favorable attention. The Church bestows the priesthood upon all worthy male members over twelve years of age. With a total membership of fewer than a million and a half, we have 372,530 men and boys who hold some office in the priesthood. This membership is only on basic doctrine, but each also has the same central theme, viz: predicting the event, recording the advent, and bearing witness to the import of the life and mission of Jesus the Christ. The fact that these sacred volumes were written on different hemispheres, at times when there was no intercommunication, is not only evidence of divine purpose but also indicates inspired authorship.

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So we might go on, far beyond the limits of time here, in simply listing the distinctive teachings of the Church. But there is one basic and fundamental difference to which we call attention for a moment, namely, the doctrine of Deity. On this transcendently important subject we take sharp but friendly issue with the creeds of men, and
We believe that Jesus of Nazareth is the Son of God and the Messiah who was expected through the centuries but rejected when he came. We believe that the Godhead consists of the Father, the Son, and the Holy Ghost, generally known as the Holy Trinity, but we believe that they are separate and distinct Personages, that the Father and the Son are personal and material and increasingly comprehensible as men progress and gain understanding; that the Father and Son have bodies composed of parts and possessed of feelings; that the Holy Ghost is a Personality of Spirit.

If Jesus of Nazareth was and is God, as John the Beloved and others declared him to be (See John 1:1, then God must be personal and material. It was not an incomprehensible, immaterial essence that came forth from the tomb, but the glorified, resurrected body of Jesus the Christ; it was a body of flesh and bone, as he himself declared, and as Thomas was called upon to verify by touch as well as sight. It was this body which ascended into heaven in the presence of the amazed disciples. It was this body which the attending angels declared should come again when they said,

Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. (Acts 1:11.)

When Jesus came and revealed God to men, he held up to them a personal, living ideal and exhorted them to become perfect, even as his Father is perfect. The value of having an ideal is that it inspires emulation. We seek to become like that which we adore. Surely no one aspires to become diffused, immaterial essence, devoid of body, parts, or feeling and without center or circumference. Faith that a living, personal God is the Father of the human spirit encourages men to push back their horizons, to look up instead of down for their source. It enlarges their vista and life takes on new interest and new meaning. It encourages men to live more abundantly, and he said this was one purpose of his coming.

Because the Father called us sons and the Savior called us brothers, we posit for man an exalted Godlike status with almost limitless possibilities. This Godlike quality in man, which is the root of his dignity, gives deeper meaning and a higher purpose to life, establishes faith and fortitude, and supplies the necessary valor to realize the vision without which people perish. It renews man's determination to pursue the eternal quest for answers to the whence and why and whither of life.

If this claim of a restoration be true, then we should expect the pristine Church to be a prototype of the restored Church, for not only he but also his teachings are the same, yesterday, today, and forever. It follows then that to outline and delineate the difference between the restored Church and other churches, one needs only to become familiar with the Church as it was organized by Christ and his apostles in the Meridian of Time and then compare the churches of modern times with that pristine Church. Whatever differences appear they are the differences between the churches of men and the restored Church of Jesus Christ.

Also, our faith in the materiality and separate individualities of the Father and the Son sustains faith in the doctrine of the second coming of Christ, when he shall reign during the millennium and we shall have a thousand years of peace. The prophets of old predicted his second coming in no uncertain or mystical terms. We refer to Job, Psalms, Isaiah, Joel, Zachariah, Malachi, and others. He himself promised that he would come in the glory of the Father with his angels. We read in Matthew,

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: (Matt. 25:31.)

Paul, in writing to the Thessalonians, said,

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: (1 Thes. 4:16.)

We bear witness to the restoration of the gospel of the Lord Jesus Christ. We bear witness that the Church has been organized and that it like its prototype, the primitive Church, is built upon the foundation of apostles and prophets, Jesus Christ himself being the chief cornerstone. Through this restoration men have been given the right to speak and act in the name of God as ancienly, and through the endowment and employment of these gifts among men, the truth has been restored, and we humbly proclaim it.

Time will not permit even the mention of other, and there are many other differences, but we repeat, we are Christians; we believe in the Holy Trinity, Father, Son, and Holy Ghost, in the holy scriptures, ancient and modern; we believe in the doctrine of the second coming of the Christ, and we believe that when he comes he will be as the Bible has promised, a glorified, resurrected Being, whose feet shall stand upon the Mount of Olives. We look forward to that coming and pray that God will help us and all men to prepare for it, in the name of Jesus Christ. Amen.


[1] FATHER'S DAY


Each year on the second Sunday in May we set aside a very special day which we call Mother's Day. This is a day for honoring our mothers, and is traditionally a day of family unity and happiness. On this day we put on our best clothes and perform our most thoughtful acts to honor and please our mothers.

Two days ago was a kind of special Mother's Day to me, inasmuch as it was my mother's birthday, and though she has long since departed this life, I am very grateful for the privilege which is mine to remember and honor her.

Closely associated with Mother's Day, we set aside another special day on the third Sunday in June which we call Father's Day.

The importance of both of these great days was given divine emphasis and approval some 3,400 years ago when God descended in fire upon Mt. Sinai, and to the accompaniment of lightnings and thunders, said
p7 Honour thy father and thy mother. (Ex. 20:12.)

p8 As I understand it, the observance of this commandment brings more benefit to the children than to the parents, for when we honor an ideal, our lives are uplifted by it. It has been said that "the sins of the fathers are visited upon the children," but that may also apply to their virtues; for, as the poet said, "When the high heart we magnify, and the sure vision celebrate, and worship greatness passing by. Ourselves are great."

p9 In President McKay's great book Gospel Ideals, he said, "The other night I dreamed about my mother." And then he said, "I would like to dream about my mother more often." That is, in his dream, his mind went back and relived those important experiences when he learned from his mother the lessons of life that helped to prepare him for his present high place in the world. Each time we relive some sacred experience, that experience is renewed in vitality, and we are able to reabsorb the original good.

p10 It was while trying to relive my own mother's devotion on her birthday, that I selected the title for what I would like to say to you this morning. The title that I think would please her most is "Father's Day." And I don't mean the Father's Day that comes on the third Sunday in June. I mean the Father's Day that comes on the first day of each week, when we try to honor and please our Heavenly Father.

p11 Alexander Hamilton once gave the secret of his extraordinary success and we can apply his formula to the observance of the Sabbath day. Mr. Hamilton said: "Men give me some credit for genius. But all the genius I have lies in this. When I have a subject in mind I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. The result is what some men call the fruits of genius, whereas it is in reality the fruits of study and labor."

p12 This idea was strikingly illustrated to me sometime ago in conversation with a friend who said, "But I am just not religious," and he shrugged his shoulders as if to say, "There is nothing that I can do about it." With the hope of helping him, I said, "Bill, I am sure that what you say is true, that you are not religious. But have you ever thought about the circumstances that brought that situation about? How could you ever hope to be religious? You don't study religion; you don't read the scriptures; you don't go to church; you don't pray to God; you don't think about him; you don't meditate about religious things. How could you ever hope to be religious?"

p13 Of course, President McKay has loved his mother and tried to please her, she has been enabled to help guide and enrich his life. And because President McKay has loved and honored his Heavenly Father, God has been able to magnify him and make him great.

p14 The relative importance of this great day that we call the Sabbath might be indicated to us by the frequency of its reoccurrence. That is, we have one day to honor Washington, one day to honor Lincoln, one day for Thanksgiving, one day for our nation's birthday. And then our Father in heaven, in his wisdom, has set aside one of all the days to honor God. This day is also set aside primarily for our benefit. When one honors a wonderful mother, he tends to make her standards his own, and when one honors God he tends to become like God, and thereby helps to bring about his own eternal exaltation.

p15 It is still true that, "As a man thinketh in his heart, so is he." Everything starts from that one beginning.

p16 Mind is the master power That molds and makes, And man is mind. And evermore he takes the tools of thought And fashions what he wills, Bringing forth a thousand joys, a thousand ills. He thinks in secret, and it comes to pass Environment is but his looking glass.

p17 When the high heart we magnify, And the sure vision celebrate And worship greatness passing by. Ourselves are great.

p18 Remember the Sabbath day, to keep it holy. (Ex. 20:8.)

p19 In his dream, his mind went back and relived those important experiences when he learned from his mother the lessons of life that helped to prepare him for his present high place in the world. Each time we relive some sacred experience, that experience is renewed in vitality, and we are able to reabsorb the original good.

p20 It is a thrilling idea to think of the possibility of becoming a genius in the things of the spirit, a "genius" in the work of the Lord. This can actually be brought about by devoting our minds and our hearts to the important considerations for which this one day in seven was set aside.

p21 We know of many who have raised themselves to great heights of achievement by this simple means. But think how wonderfully we can upgrade our spirituality by making effective use of "The Lord's Day," which he has set aside especially to enrich our lives.

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p23 Honour thy father and thy mother. (Ex. 20:12.)

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p27 Spiritual and participating in various kinds of sports. He told me that he could quote the batting averages of every important major league baseball player in the United States, and at the same time, he confessed that he could not quote one single verse from the word of God.
Our spiritual health must always be primarily our own responsibility. A physician judges the health by the appetite, and our spirituality may be judged the same way. It is easy to ruin our appetite for the things of God when we build bars in our homes instead of altars. By the desecration of the Sabbath Day we may become more interested in a horse race than in the celestial kingdom.

William James said, “That which holds our attention determines our action.” That rule applies to a prize fight or the celestial kingdom. We ourselves choose the interests that will shape our destiny. But no life can in its final analysis ever really be successful that is primarily concerned with its own shallow pleasures and narrow interests, but can find no time for the author of our lives and our blessings. Someone said:

No time for God, What fools we are To clutter up our lives With worthless things And leave without the Lord of life And life itself.

Only when we make God and his word central in our lives, can we develop that wonderful religious talent that will lead us back into his presence.

In 1935, Clarence Day, Jr., wrote a play entitled, Life with Father, and I would like to borrow that title this morning to apply to your eternal life. In Section 76 of the Doctrine and Covenants, the Lord names those who will qualify for the celestial kingdom. He says:

These shall dwell in the presence of God and his Christ forever and ever. (D & C 76:62.)

Wherefore, as it is written they are gods, even the sons of God. (D & C 76:58.)

These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun in the firmament is written of as being typical. (D & C 76:70.)

Then by way of contrast, I would like to offer for your consideration the prospect of “life without father.” Suppose that we should become a part of that innumerable company who will spend eternity in the celestial kingdom, of whom it is said, “Where God and Christ are, they cannot come, worlds without end.” (Ibid., 76:112.)

I would just like to point out in passing that that is a very long time to be excluded from association with those we would like most to be with.

One of the most devastating of all human emotions is the sense of being alone, of not being wanted, of being unworthy. Suppose that sometime we find that because we have weighted our interests in the wrong places, that we have become unfulf for the presence of God and have therefore lost our greatest blessing. A peculiar thing happens when we stand on our heads so to speak, for then it seems to us that all the world is upside down, and we are then unable properly to appraise values.

The most valuable thing in life is life itself. The greatest gift of God is eternal life, that is, “Life with Father.” Therefore these fifty-two wonderful days have been set aside especially to help us prepare for that magnificent experience which lies just beyond our mortality. One of our most inspiring hymns says:

We feel it a pleasure to serve Thee, And love to obey Thy command. William Fowler

And one of the most important of those commands has to do with our observance of that great day on which we try to please God, the day I like to think of as “Father’s Day,” the divine command concerning which not only came down to us across the ages from the fires of Sinai, but it has been given anew by the direct command of God in our own day. For God has said again to us in substance, in our own interests,

Remember the sabbath day, to keep it holy. (Ex. 20:8.)

May God help us so to do, I pray in Jesus’ name. Amen.

Mark E Petersen

Ancient Records and the Book of Mormon

By Mark E Petersen

SINCE WE LAST met in general conference, we have passed the one hundredth anniversary of the birth of President Heber J. Grant.

I call this to your attention because I have great appreciation for that wonderful man, for the remarkable influence he had upon my life, particularly in my younger years.

It was President Grant who gave to me my first real introduction to the Book of Mormon. When I was about ten years of age, he came to the ward in which I lived and spoke in one of our Sacrament meetings. As he has done on other occasions, that day he told of his own first reading of the Book of Mormon and of the great impression made upon him by the life of Nephi. In his address he made Nephi such a reality to me that I had a desire to read about him for myself.

I took my father’s Book of Mormon, and I read the story of Nephi, having in mind what President Grant had said. As I read, not only did I learn to appreciate that great prophet of old, but I had come into my soul also a deep love for the Book of Mormon, even as a boy.

You will remember another address that President Grant gave, sometimes repeating, pertaining to the Book of Mormon. I would like to read to you an excerpt from that address. Said President Grant: “When I was a young unmarried man, another young man who had received a doctor’s degree ridiculed me for believing in the Book of Mormon. He said he could point out two lies in that book. One was that the people had built their homes out of cement, and they were very skilful in the use of cement. He said there had never been found and never would be found, a house built of cement by the ancient inhabitants of this country, because the people in that early age knew nothing about cement. He said that should he enough to make one disbelieve the book. I said: ‘That does not affect my faith one particle. I read the Book of Mormon prayerfully and supplicated God for a testimony in my heart and soul of the divinity of it, and I have accepted it and believe it with all my heart.’ I also said to him, ‘If my children do not find cement houses, I expect that my grandchildren will.’ Now, since that time, houses made of cement and massive structures of the same material have been uncovered.

Not very far from the City of Mexico there is a monument two hundred and ten feet high, built of cement. . . My first counselor [Anthony W. Ivins] has stood on that monument. You could put forty tabernacles like this one inside of it. It covers more than ten acres of ground and is two and a half times higher than this building. From the top of that monument one can see small mounds, and as these mounds are being uncovered, they are found to be wonderfully built cement houses, with drain pipes of cement, showing skill and ability, superior almost to anything we have today so far as the use of cement is concerned.

Another statement that this doctor made,” continued President Grant, “was this: that the voice of man can only carry a few hundred feet, and yet the Book of Mormon teaches that . . . Jesus Christ . . . spoke to the people and his voice was heard all over the land. ‘That is a lie,’ said he, ‘and you know it.’ I said, ‘That is no lie at all. Jesus
Christ, under God, was the Creator of this earth, and if he had the power and ability to create the earth I believe that he could arrange for his voice to carry all over the world at one and the same time.

"The radio is doing what?" asks President Grant. "I read the other day that a song had been heard nine thousand miles away, not only every word of it, but every note... We had four letters from New Zealand or Australia, I have forgotten which, to the effect that people there had heard perfectly the programs that had been broadcast over the radio. In that program the announcement was made that if anybody in a foreign land who heard the program would so indicate there would be sent to him a pound box of candy, and four people wrote for the boxes of candy. It takes the sun eighteen and one half hours to travel that far (with reference to the rotation of the earth), yet the voice carried that distance as quickly as you can snap your finger.

"I said to this man," continued President Grant, 'the voice of the Savior could go all over the world if he so arranged it.' The radio has proved what I said.

"Faith is a gift of God, band I thank God for the faith in and the knowledge of the divinity of the Book of Mormon which I had in my youthful days, and that these two alleged scientific facts, which are now known to be fallacies, did not destroy my faith." (Conference Report, April, 1929:1280.)

This was very interesting to me because I had an experience similar to it. When I was a young missionary, I came to a professional man and his wife and told them the story of the coming forth of the Book of Mormon, and of its having been translated by Joseph Smith through the power of God from a set of gold plates. This professional man laughed at me and ridiculed the idea that gold plates were ever used as records of the past. "Why," he said, "I have specialized in ancient history, and I know from all my reading there is not one single instance in all of the textbooks where it says that ancient records were inscribed upon gold plates." He said, "If you know anything at all about ancient history, you know that clay tablets were used, and that papyrus was used, but never is there a mention of gold plates."

I was a student at school when I was called on my mission, and I had read some little bit in ancient history. I remembered that there was not any mention in my textbooks, either, about gold plates, although much had been said about the clay tablets. So I had no scholastic answer for this man. But as I stood before him, I remembered President Grant and his testimony that I heard as a ten year old, and then as I later heard, this declaration that he made which I have read to you.

In my simplicity I bore testimony to this learned man that although I knew little about the history of the past, and I had no scholastic material to present him to the gold plates, God had given me a testimony that indeed Joseph Smith did have gold plates, and that from them the Book of Mormon was translated, and that I knew it was true.

I used to think a lot about that conversation and wondered about the historians, and why they had said nothing about gold plates. It did not disturb me, however.

But how different are things today! History is no longer silent about the gold plates. Historians not only are vocal, but they are also eloquent in announcing to the world that many sets of plates of precious metal have been found containing many records of the past engraved on their pages by skilful men who knew how to write on plates of metal. Archaeologists have found gold plates and silver plates, copper plates and brass plates and bronze plates. They have found big plates and little plates, thick plates and thin plates. Some of them were found separately and singly, and others had been brought together in book form any with pages of gold and silver as thin as modern paper, many of them skilfully and beautifully engraved with the record of the civilizations of the past.

Quite as interesting to me as the discovery that there have been many other plates was the manner in which these plates were found. Under the stones of the palace of the Chaldean monarch, Sargon, was found a set of plates, some of gold and some of silver, and do you know how they were deposited? They were placed in a box made of stone carefully put together and buried in the ground. In Iran have been found some plates of King Darius, dating back to 518 BC. They were gold and silver also, and beautifully engraved. And how had they been preserved? By having been placed in a carefully made box of stone and buried in the ground.

As I read these things, my mind went quickly back to the description of Joseph Smith, pertaining to the manner in which the Book of Mormon plates had been preserved, for Joseph Smith wrote:

Convenient to the village of Manchester, Ontario county, New York, stands a hill of considerable size, and the most elevated of any in the neighborhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all around was covered with earth.

Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them. (J. S. 2:5 1.)

When I read the reports of these other plates and remembered the story of Joseph Smith, I said to myself; "Thank the Lord. Surely God moves in a mysterious way, his wonders to perform!"

Plates have been found in many places, in both the Old World and the New. They have been found in Palestine, in Egypt, in Babylonia, ancient Assyria, Rome, ancient Carthage, Portugal, Italy, ancient Phoenicia, India, Pakistan, Arabia, several places in South America and Central America, Mexico, and in the United States. A set was found in the state of Ohio. Many copper plates have been found, including one set of eight in Dunklin County, Missouri. Another set was found near Mound City, Missouri, and still another in the state of Georgia. Five copper and two brass plates were found among the Tuckaubatchee Indians, who have a tradition that these plates were given to them by God.

When I thought about the plates being discovered in Ohio, Georgia, and Missouri, I asked a friend of mine: "Which is more difficult to believe: that plates were found in Georgia and Missouri and Ohio, or that they were found in the state of New York?"

Then he said, "Yes, but, you involve an angel with your plates."

"Do you believe the Bible?" He asked, "Yes." I asked him, "Which is more difficult: to believe that an angel came down from heaven and showed Joseph Smith the resting place of a set of plates made by ancient man; or to believe that God would come down from heaven himself and with his hand engrave the Ten Commandments upon two tablets of stone and give them to Moses?"

Then I remembered that we do not receive a testimony from scientific research, nor from argument. I remembered that the only way we get a testimony of the truthfulness of the Book of Mormon is in the way President Grant received it, in a way that I received it, and as a million other latter-day Saints have received the way explained by Mormon when he said:

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, be will manifest the truth of it unto you, by the power of the Holy Ghost. (Moroni 10:4.)

With all the fervor of my soul I thank the Almighty that he has given to me a testimony of that book. And what is the testimony? That the Book of Mormon is true, that it is the word of God, a new volume of scripture for this modern world. And I testify to you and all others who listen that if they will but read the Book of Mormon prayerfully with a sincere heart and ask God for a testimony of it, they will receive it, as so many of the others of us have, and this is my testimony, in the name of the Lord Jesus Christ. Amen.
WHAT IS DISTINCTIVE ABOUT MORMONISM?

FOUR YEARS HAVE come and gone since I was called to this position, and they have been tremendous years: Here with these devoted brethren, out in the stakes and wards with our wonderful people, in representative military camps from Canada to Germany, and in the mission fields with the inspiring devotion of our young men and women and the heartwarming response of the Saints.

Together with these assignments have come opportunities to attend stimulating Religious Emphasis Weeks at representative universities of America. It is an intriguing experience to be invited to be a member of a team made up of a Catholic priest, an Episcopalian minister, a Presbyterian, a Methodist, a Baptist, a Seventh Day Adventist, a Christian Scientist, a Jewish rabbi, and a Mormon elder.

To meet with faculties of those institutions and with students and then to spend the evening in joint sessions of fraternity members and sorority girls, attempting to answer the questions which they ask. I think I have never been asked so many questions in my life before, and I have never been so grateful for the restored gospel of Jesus Christ and so proud of the program which it carries forward.

One of the most meaningful questions ever put to me was this one in one of the universities: "Mr. Bennion, what has your Church given to America that America didn't already have?" I have been thinking about that question ever since, and one day I hope to have a complete answer.

When it was first put to me, I offered five simple answers. Today I should like to do something I have not done in a conference here before. You good people who sit out there by your radios, I hope you have a pencil handy, because I am going to violate all the rules of psychology. The psychologists say we ought to limit ourselves to three ideas, or to five, at most. I am going to take you to a score of them today, and I am sure you cannot remember them all, but if you will jot them down, my thought is that it is a wonderful thing to get the whole scope of the gospel, to run it through in its entirety as best we can in these few minutes.

Well, I started out with my answer to "What has your Church given to America that America didn't already have?" and I said, first of all A Welfare Plan. A plan to insure a wonderful thing to get the whole scope of the gospel, to run it through in its entirety as best we can in these few minutes.

Jesus Christ and so proud of the program which it carries forward.

Go ye into all the world, preach the gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost. (D & C 68:8.)

Then the Lord will be with you and bless you.

Thousands have heard and obeyed this word of the Lord. Now why not you, young men, take this opportunity? There will be something seriously wanting in your life unless you have this experience. Here is one of the finest things you can do for peace, happiness, and personal progress. Plan now, now! As the thought crosses your mind, let it meet high resolve in your own life. There are thousands who are waiting to hear the word of the Lord. Yes, many are waiting to hear your voice.

My religion is your religion; let us live this great life fully together.

The second thing I suggest to you, my young friends -- you must be worthy to be married in a temple of the Lord for time and for eternity.

It may take time for; you and your young bride to understand all that it signifies, it may take a little courage, for it all seems so strange, but it is beautiful and understandable. It will be an answer to your prayer and to mine.

Remember, you said that night as you proposed, "It must be in a temple of God."

It was in an early testimony meeting, after you made that declaration, that I saw you both stand together, and you, young man, courageously spoke for both of you. I was sitting in the audience. My, how you thrilled me. I said, "Now you are on the way.

This will be a great life. Joy will fill your hearts. This is the Mormon way of life."

To go on a mission, to be married in the temple of God for time and for eternity!

One father, a nonmember of the Church, said, when his son was ready for departure for his mission: "Son, I am very proud of you. Your life and your conduct have been an inspiration to your mother and me. Son, I want to be your first convert to the Church. Take hold of me. Don't let me turn back. I want to be your first convert."

For these lovely experiences for our youth, I humbly pray. There is much that can be said for the latter-day Saint Church program. It has been blessed and inspired of the Lord. As you have listened this day, the day before, and the day before that, your meditations have been enriching. The Lord has been talking to you.

I have selected merely these two great teachings, which I feel are especially vital to the lives and happiness of our youth.

In a few days thousands of youth from all parts of the United States will meet at Valley Forge, and then a few days later, thousands more will meet in London, England. They will come from all over the world. They are of many colors and races; I have camped with them; I know these men and boys; and if I may be bold to say, they have faith in God!

May the Lord bless us as we make more and more friends, as we mingle with people that we may give freely that which God has given us so abundantly, I pray in the name of Jesus Christ. Amen.
Wherever this welfare plan has been explained, men have said, "Certainly that is a contribution to America."

The second thing I named was A Great Pioneer Story. I love to live over again the heroic experiences of our forebears when, driven out of their homes in Nauvoo in the dead of winter, they trudged across three hundred miles of snow and mud and muck to Winter Quarters, then to launch another trek of a thousand miles through an uninhabited wilderness to a haven characterized significantly by their prophet leader, Brigham Young, when he said: "We will go so far that our enemies will not choose to follow us and we will pick so unpromising a place that nobody will covet it." (Brigham Young to President James K. Polk, August 9, 1846.)

We love now to sing the song:

We'll find the place which God for us prepared, Far away in the West; Where none shall come to hurt or make afraid; There the Saints will be blessed. "Come, Come, Ye Saints."

In that story is a tale to match Plymouth, a tale reminiscent of Israel on her way to the Promised Land. There are courage and devotion and sacrifice and faith triumphant over hardship, and I submit to you, as I have submitted to the universities of this country -- there is a contribution.

In the third place, and the men of these universities are impressed with it, we have given to the world and to America A Religious Literature. Try naming a modern church which has given to America anything to match the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price.

I love to read to inquirers after truth those masterful and moving and inspired messages such as are found in the Doctrine and Covenants. May I commend to you when you go home from this conference, that you try in your family circle, reading aloud once more, sections 76 and 84 and 88 and 93 and 121 and 130.

The fourth thing we have given to America is A Wonderful Concept of Deity. If you will read representative descriptions of Deity popular a hundred and thirty years ago, with all their intangible vagaries, you will be grateful, as I am, for the Prophet Joseph Smith's forthright and simple declaration in his account of his glorious vision:

When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other this is My Beloved Son. Hear Him! (J. S. 2:17.)

It will stir you to read again his final testimony as recorded in section 76.

The fifth thing that we have given to America is The Priesthood. It was similarly wonderful for the Prophet Joseph not only to announce the personalities of God the Father and the Son, but also to announce the return of John the Baptist to confer the Aaronic Priesthood, and the return of Peter, James, and John, bringing the Melchizedek Priesthood.

We declare to the world that the priesthood, long lost, has been restored in this the last great dispensation, the authority to act in the name of God given us through the laying on of hands by messengers out of heaven. And that is a contribution.

Other inquiries have prompted me to extend my analysis. Over and over again I have been asked throughout America and Europe to name the features that are distinctive of Mormonism. I can only name them here but taken together they set out a pattern which deserves the thoughtful consideration of men everywhere. I leave them with you in the hope that they might heighten your appreciation of a wonderful program. I have given you five, and with a temerity that perhaps exceeds my good judgment, I want to add the list up to twenty. And you will appreciate the fact that all I can do is to name them. You take them and fill them in. They make a wonderful study.

The Principle of Free Agency. The glorious privilege of choosing what we shall believe, what we shall do, and what we shall become.

The Idea of Eternal Progression. An everlasting becoming! As Professor Rugh once said: "Life can become the achievement of a perpetual triumph." I think the poet Browning had some such idea in mind when he penned the lines: "A man's aim should exceed his grasp or what's a heaven for."

Tithing. The key to the financing of the program of the Church, a returning to God of onenth in appreciation for the nineths he so generously gives to us his children.

Temples and Temple Ordinances. Try to name the modern church that builds temples for sacred ordinances, that teaches genealogical research, that does vicarious work for the honored dead of other generations.

Ward Teaching. This was stressed so beautifully and effectively last night in our General Priesthood meeting by our beloved President. It is heartening to know that every family in the Church may receive an official call each month by a representative of a bishop to inquire in a friendly spirit into the health and welling of the members of the family and to leave a stimulating gospel message for meditation during the month.

Lay Leadership. Leadership inheres in the membership of the Church. Leaders are chosen from the ranks. The door is open for any worthy young man or young woman to enter upon the path that leads to presidency in the various organizations of the Church.

A Wonderful Organization. The genius of that organization is reflected in the fact that in a typical ward rd it is interesting to call the roll as we did in this one ward, a ward of 600 members thirty-six men and women are actually engaged in leadership responsibility, and the channels of activity are perfectly clear.

A WorkDay Program. Mormonism is not merely a system of belief, it is a gospel of activity. It is not confined to church worship on the Sabbath Day -- it reaches into the daily lives of its members every day in the week. As someone said happily in Europe: "The Church doesn't work its members to death -- it works them to life."

A Philosophy of Grace and Works. So often in discussions men get lost as between faith and grace and works. It is clear that our redemption is made possible by the grace of our Lord and Savior, but it is inconceivable that the greatest gift of God to man can be realized without effort. Such an idea runs counter to the scripture and to every experience we have in life. It squares with reason that when we have done all that we can in and of ourselves, then God sublimates our efforts through his mercy.

The Word of Wisdom. In the interest of health and spiritual power, it is good to know that we have section 89 of the Doctrine and Covenants for our guidance.

The Great Missionary System. One of the finest evidences of the vitality and selflessness of Mormonism is the fact that regularly some 5,000 of her choice youth, at their own expense, go out into almost all the corners of the globe and for two years devote themselves to proclaiming the truths of the restored gospel for the blessing of their fellow men.

A Great Program for Youth. A good friend of mine out of New York recently said he wished he could have his own children to live in Utah, to come under the bennedictions of our program for young folk. I feel sure there is no element of boasting in proclaiming that in the matter of a wellunded program for the development of the talent youth through recreation, scouting, dramatics, public speaking, athletics, social leadership, and religious study and contemplation, the Church offers some of the finest training in the world.
I submit this excerpt as enough like the story that the Prophet wrote to bear witness that he wrote it accurately and correctly.

I am witness that there is a God, for I saw him in open day, while praying in a silent grove in the spring of 1820. Then Brother Stevenson wrote: “He further testified Edward Stevenson told how in 1834 the Prophet came to Pontiac, Michigan, Stevenson’s home town, and there held a series of meetings, attended by Brother Stevenson. Brother Stevenson wrote that the following was the Prophet’s testimony on that occasion:

I CANNOT remember the time when I have not heard the story, quoted by Elder Bennion, concerning the coming of the Father and the Son to the Prophet Joseph Smith. I am convinced as I grow older and become proportionately wiser that if boys and girls in our Church could keep that story uppermost in their hearts, believing it, having a testimony of it, much of the ills of our youth which President Richards so graphically portrayed this morning would not be.

I am concerned however with one item which has recently been called to my attention on this matter. There appears to be going about our communities some writing to the effect that the Prophet Joseph Smith evolved his doctrine from what might have been a vision, in which he is supposed to have said that he saw an angel, instead of the Father and Son. According to this theory, by the time he was inspired to write the occurrence in 1838, he had come to the conclusion that there were two Beings.

This rather shocked me. I can see no reason why the Prophet, with his brilliant mind, would have failed to remember in sharp relief every detail of that eventful day. I can remember quite vividly that in 1915 I had a mere dream, and while the dream was prophetic in its nature, it was not startling. It has been long since fulfilled, but I can remember every detail of it as sharply and clearly as though it had happened yesterday. How then could any man conceive that the Prophet, receiving such a vision as he received, would not remember it and would fail to write it clearly, distinctly, and accurately?

It seems to me, too, that he had evolved such a thing, his enemies would have used it against him. In 1838 there was a crisis in the Church. Men were falling away. It was at that time that Oliver Cowdery became disaffected. If any man in this Church had ever heard that story of the first vision, Oliver Cowdery must have heard it. Yet his reasons for disaffection were ever given as an evolution of his vision. Other men of that time did not use it as their excuse. In 1844, when the final conspiracy was concocted to murder Joseph Smith, the reasons given by those men were not discrepancies in his story of the first vision, but rather other matters far removed from it.

When Joseph wrote the story in 1838, men and women who had known him ever since he had started this work took the story in their stride; that is, it was common enough knowledge from the beginning that no one took an exception to it. Everybody knew it; everybody had heard it; not exactly in the words in which he wrote it believe no man will speak extemporaneously in the same manner that he will write something essentially the same, and when the Saints read it, it merely confirmed what they had heard over and over again.

His mother should have known something about it. You will remember, he walked into her house that morning and told her that the church to which she had given allegiance was not true. To my way of thinking, he must have told her all about the vision. When she chose to write the story of her son’s experience, she did not put it in her own words. I suspect that she must have felt that so nearly was what he had written the way he had described it to her, that she quoted his written statement.

All of these things seem to me to add up to irreputable evidence, although not said exactly, that Joseph Smith, in 1838, told the correct story of his vision of 1820.

Recently I made some slight investigation, although not enough, trying to find the testimonies of some of those who had heard Joseph say these things before 1838. I did not find much -- I did not have time to look far -- but I have one, which I should like to give you.

Edward Stevenson told how in 1834 the Prophet came to Pontiac, Michigan, Stevenson’s home town, and there held a series of meetings, attended by Brother Stevenson. Brother Stevenson wrote that the following was the Prophet’s testimony on that occasion:

"I am witness that there is a God, for I saw him in open day, while praying in a silent grove in the spring of 1820.” Then Brother Stevenson wrote: “He further testified that God the Eternal Father, pointing to a separate Personage in the likeness of himself, said, ‘This is my beloved Son. Hear Him.’”

I submit this excerpt as enough like the story that the Prophet wrote to bear witness that he wrote it accurately and correctly.
I am of the fifth generation. I can remember the second generation. My grandchildren are of the seventh generation. Likely in their day, they will remember not only my generation, but will see also, before they die, the tenth or the eleventh generation. It is just possible that some of them may be interested enough to want to know what their grandfather thought about these things, and they will investigate the conference reports. I should like them to have in my words what I believe about this great event.

So will you indulge me while I talk a moment to my grandchildren and to my great grandchildren, to Loraine, to Parkie, to Charlotte, to Annette, and Wendy, and any other that may come hereafter. (I hope there will be many of them.) I want you to know that I know that Joseph Smith walked into a grove in 1820, inspired of the Lord to do so, knelt down, as he said, among the silent trees, offered up a prayer, and there he was given a vision in which he saw God the Eternal Father, who in his turn introduced to Joseph his beloved Son. The Son told Joseph many things which would transpire but of which he was not allowed to speak. Beginning with that vision, which gave us our first knowledge since the time of the Savior of the true relationship of our Father and his Son to us, has grown this Church. That is my solemn and humble testimony to those of my house who in the future will want to know what I thought and believed.

In order that they will have no doubt, and that no carping critic may read into my words things that are not there, I should like to repeat for their benefit what the Prophet Joseph Smith said when he wrote his vision:

I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other: This is My Beloved Son. Hear Him! (Joseph Smith 2:16.)

I will stand on that witness and add mine that I know by the Spirit of the Holy Ghost that it is true, in the name of Jesus Christ. Amen.

Joseph L. Wirthlin

Our obligations

President McKay, my beloved brethren and sisters, I sincerely trust I may have an interest in your prayers that I might express a few thoughts I have with reference to the gospel of the Lord Jesus Christ.

I do not recall ever having attended a more inspirational conference. Our prophet has received revelation for our good and benefit. If I have one thought above another, it is that as we go home and continue to live from day to day, we should remember what President McKay has said to us. If we will live accordingly day by day, without a doubt the Lord will bless, inspire, and help us in all of our endeavors.

As I think of President McKay, I see him as a prophet and as an apostle of the Lord Jesus Christ. He has always been deeply interested in the young people and children, as well as older individuals. I have made many trips with him and always the children have looked forward to the opportunity of coming in contact with him. He invariably shakes hands with them.

I cannot help recalling Saturday night when, coming to our priesthood meeting here, a group of the Aaronic Priesthood were standing by the door at the rear of the Tabernacle. I approached them and asked if they did not care to come inside and find a seat.

They said, yes, they would like to have a seat, but in the meantime they were waiting to shake hands with President McKay. I thought to myself, now, if all of these young people accept our President as a prophet and follow his leadership as he directs them in their lives, they will live the gospel of the Lord Jesus Christ and become strong in carrying forward his work here upon the earth.

I also think of President McKay as an apostle of the Lord Jesus Christ, and of what the Savior said in Luke,

But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God. (Luke 18:16.)

I am sure that is the attitude and the feeling of our prophet.

I am sure that the young people who come in touch with him feel that they are actually shaking hands with a prophet, with an apostle of the Lord Jesus Christ.

Brethren and sisters, I am sure that is the attitude and the feeling of all of us after having attended this grand conference.

Concerning the responsibility of parents to their children, the Lord said to the Prophet Joseph Smith:

But I have commanded you to bring up your children in light and truth. (D & C 93:40.)

In the Lord's words, brethren and sisters, we have great responsibility in seeing that our children are brought up in the light and truth of the gospel of the Lord Jesus Christ as it has been revealed through the Prophet Joseph, and as it is further revealed from time to time.

I also think of the wonderful opportunities all of our young people enjoy in this great Church, wherein they hear and are taught the gospel truths. We have our great Sunday School organization in which our children, regardless of age, may become acquainted with the teachings and life of Jesus Christ; where they may learn about the establishment of the Church and the fact that the Prophet Joseph actually saw the Father and the Son; where they learn that both the Aaronic and Melchizedek Priesthood were given back to mankind. They are also taught something with reference to the Sacrament, its purpose and what it represents.

We have another great organization—the Primary Association, which is interested in teaching our young children the gospel, teaching them the manner of prayer, what it means to be baptized and to become a member of the Church of Jesus Christ of latter-day Saints.

There is another great organization, the YWMA, where our young women are taught the necessity of living a life so sweet and clean that the day will come when they may enjoy the blessings of motherhood, where they are taught the necessity of attending Sacrament meeting and Sunday School and of taking full advantage of all the training available in the YWMA.

To provide for our young men we have the YMMA, where our sons may enjoy the opportunities of recreational activities, public speaking, drama, and singing. In the YMMA our young men are taught to live lives that will be modest and clean that when the time comes, they may become honorable fathers and be in a position to receive divine direction from on high in the care and training of their families.

There is still another great system for the blessing of our youth, one established by the Presidency of the Church: our great seminaries of religious education, where our sons and daughters are taught the gospel of the Lord Jesus Christ, where their questions are invited and answers given by trained and efficient teachers.
Through it all, brethren and sisters, as we think of what has and is being done by the Church, there is no reason why your sons and daughters, and mine, should not become the kind of people the Lord needs to carry on this great work before the second coming of Jesus the Christ.

After all, our young people have opportunities of rendering service. In most instances, if they have followed all of the advancements they have had, taken advantage of all the opportunities afforded them in these great organizations, and particularly in the seminary schools, they should be able to go forward and meet their Church and family responsibilities.

I do not suppose the Lord is looking so much at ages in calling individuals to do his work as he is at whether or not they accept him and live the gospel day by day. I often think of Jesus the Christ know you are all familiar with the story when Joseph was in the temple where Joseph and Mary found him. When they came to him, he said:

How is it that ye sought me? wist ye not that I must be about my Father's business? (Luke 2:49.)

At the age of twelve he realized what his assignment was, and he did not hesitate to declare to the world, " . . . wist ye not that I must be about my Father's business?"

Brethren and sisters, I am sure that all our young people who have taken, and who will continue to take advantage of the opportunities afforded in these great institutions that have been prepared for them will say, " . . . wist ye not that I must be about my Father's business?"

With reference to the matter of ages, as I said, the Lord does not worry so much about the age as lie does about the loyalty and devotion of those assigned to do his work.

When speaking of youth, I think of the accomplishments of Mormon as recorded in the Book of Mormon. As a young man at the age of fifteen, he desired to ask the Lord a question in prayer, and his answer was the appearance of the Father. Can you imagine God the Father revealing himself to a boy at the age of fifteen? Well, that is exactly what happened in Mormon's experience.

At the age of sixteen, Mormon became the general of the Nephite Army. It is something to think about that at the age of sixteen Mormon was called to be the general of the great army of the Nephite people. It was not much of a matter. The thing that counted was that Mormon knew the Lord, and the Lord knew him, and Mormon met his assignment with all the attitudes and the feelings of the father and the mother. If the father and the mother are living the gospel of the Lord Jesus Christ as they should, there is little question that they may increase. But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness. Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you. (Alma 34:18.)

Therefore, because of the fact that Mother taught us how to pray, why we should pray, and what to pray for, prayer has always been a great source of comfort and inspiration to me. I always enjoy reading the admonitions of the Prophet Amulek:

Yea, cry unto him for mercy; for he is mighty to save. Yea, humble yourselves, and continue in prayer unto him. Cry unto him when ye are in your fields, yea, over all your flocks. Cry unto him in your houses, yea, over all your household, both morning, midy, and evening. Yea, cry unto him against the power of your enemies. Yea, cry unto him against the devil, who is an enemy to all righteousness. Cry unto him over the crops of your fields, that ye may prosper in them. Cry over the flocks of your fields, that they may increase. But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness. Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you. (Alma 34:18.)

I am sure that our sons and daughters will have that same attitude and that same inspiration if we teach them the necessity of prayer, of becoming acquainted with God the Father and his Son Jesus Christ, and also of remembering that if they will live the right kind of lives, and be sweet and clean, they will enjoy the power and the gift of the Holy Ghost. I am sure they do enjoy these blessings, as a short time ago I attended a fast meeting during which a little girl about twelve years of age stood up and bore her testimony. Among other things, she said, "I know that God lives. I know that Jesus Christ is his Son. I know that Joseph Smith saw the Father and the Son," and she went on and bore her testimony very impressively.

Brethren and sisters, I was convinced as I listened to that little girl that, without a doubt, she had been given the gift and the power of the Holy Ghost.

If our sons and daughters realize the blessings of this great gift, I am sure they are going to live and pray and work to the end that the power and the gift of the Holy Ghost will come to them as they live throughout the years.

It is a wonderful thing, as I said, to teach them to pray. I cannot help thinking of another experience that comes to mind in connection with three children, one boy and two girls, the boy about ten and the daughters about eight and five. It was a Sunday afternoon. The mother was taken suddenly ill. The doctor was called. The sisters of the Relief Society came in to render whatever service they could. The children could not get into the room because it was so small. They walked around the house as they wondered about their mother. Finally, one of them said to the others, "Mother has taught us time and time again to pray if we have difficulty and trouble. Now, Mother has trouble. Mother is sick and ill. Let us pray. So, going around to the rear of the building, they found a little old hut where coal was kept. They knelt down in the coal, and first the son called upon the Lord to bless the mother; secondly, the older sister prayed and asked the Lord to heal their mother. That day before the sun went down, that mother was comparatively well.

Brothers and sisters, that came about because three children had been taught to believe in God. They believed what their mother had told them, that if they had difficulty, or if anyone else in the family had difficulty, to call upon the Lord. As a result of the mother's teachings, the children prayed for her, and she was made well.
There is no question in my mind but what our children believe in God and in his Son, Jesus Christ. If in our homes, we will teach them to pray, to remember that the Lord hears and answers prayers, it will make a great difference to them in the way they will live and the kind of Latter-day Saints they will become.

Whether we are poor or rich, if we neglect our prayers and Sacrament meetings, we neglect the Spirit of the Lord, and the spirit of darkness comes over us.

How true it is in the lives of individuals who fail to pray, and how dark is the darkness that comes into their souls.

And again, we must remember this in connection with our children, that we owe something each Sunday to the Lord. The matter of remembering that the Sabbath is a holy day has already been stated by President Joseph Fielding Smith. We should remember that the Sabbath day is the Lord's day -- the holy day. Concerning our responsibilities, President Brigham Young said that we should teach our children to attend Sacrament meeting. His statement was, "After the Sunday School is over, let the parents take the pains to bring their children to meeting."

Of course, we all know the meeting President Young had in mind the Sacrament meeting where our children have the privilege of partaking of the Sacrament and learning of its significance.

I am sure if our sons and daughters have that experience and realize they are partaking of the Sacrament, they will understand its sacred purpose, and out of it there will come a great source of inspiration. I am sure of that.

Now, concerning the Aaronic Priesthood: Fathers and mothers who have sons who are deacons, teachers, or priests, please help them to realize that they have the greatest gift of God to his sons. With that thought in their minds, and living lives that are sweet and clean, and with the encouragement of Father and Mother, without a doubt they will receive the assignments that are given to them from time to time, and the faithful performance of their responsibilities will be a great source of inspiration to live as the servants of the Lord should live.

It is wonderful to know that in a home where probably the father holds the Melchizedek Priesthood, he may have a son who is a deacon, a teacher, or a priest. What an inspiration it must be when the father will say to his sons, "Now, Sons, let's go to our meeting together. Let us be together. We both hold the priesthood.

You hold the Aaronic Priesthood, and I hold the Melchizedek Priesthood." By attending their priesthood meetings together, I am sure it must be a great source of inspiration to carry to the father, the mother, and, of course, to the sons who are endeavoring to carry out the assignments that come to them.

In the Church of the Lord Jesus Christ, our people have so many responsibilities, so much that brings to them the sure knowledge that this is the work of the Lord.

In conclusion, if we continue to pray, there is no doubt in my mind but that we will always have divine direction in all of our endeavors. I am sure we will. Should there come a time of difficulty and trouble, we should remember what the Savior said through the Prophet Joseph Smith: "Pray always, that ye may not faint. That ye may not faint! I am sure, brethren and sisters, that in our lives we have some difficulties perhaps when we do feel faint. To all such, the Savior said:

Pray always, that ye may not faint, until I come. Behold, and In, I will come quickly, and receive you unto myself. Amen. (D & C 88:126.)

I am sure that if we will all live the gospel as we should, we will enjoy its blessings, and when we have difficulties, through the power of prayer, the Lord will bless and inspire us in our work and in our homes.

Now, may the Lord continue to bless us and so inspire us that each one of our children will be happy and thrilled to follow our attitudes in the matter of living the gospel as it has been restored.

My humble testimony to you is that this is the Church of the Lord Jesus Christ, that he who stands at the head is a prophet, an apostle, who receives from time to time the mind and the will of our Heavenly Father as it should be given to his people for their blessing, for their benefit, and for their inspiration, which I humbly say in the name of Jesus Christ. Amen.

Marion D. Hanks

QUESTIONS FOR THE ICONOCLAST

by Marion D. Hanks OF THE FIRST COUNCIL OF THE SEVENTY

THE SEVENTY ARE traditionally minutemen. I have just been multiplied.

Under the stimulation of the great song we have sung together, I should like to put into the record a story and a statement which I think President McKay probably does not know of, but which I think should be known to him and to all of us.

In the last few years it has been my occasional blessing to take distinguished visitors to our city, who have come to Temple Square, into the offices of the President of the Church to greet him, to be greeted by him, and to feel the strength and stimulation and love which always emanates from him.

A few months ago Brother Evans and I with some others were privileged to attend a conference in the office of President McKay with one of the leading labor leaders in America, possibly as influential and important a man as there is in his field. He was accompanied by his wife and two little daughters, and the experience was a beautiful and impressive one. There was no posturing, no pretense or effort to impress by President McKay, only genuine friendliness, interest, and love. The part of the story I would want remembered and on the record was what occurred when we had left the office. We stood in the halls of the Church Office Building, and this man, who in his employment and administration influences the lives of many millions of men, said to those of us who stood with him, and he said it with a moist eye, "I have lived in many lands. I have been in the presence of kings and presidents and rulers, and I want to say to you men that I do not think our generation will produce another character like that."

This has happened not once, but many times. And for no other purpose than to express my own faith and convictions about President McKay and the office and calling which he holds, I repeat to you who may not have enjoyed such privilege my observation that many men who are good and stalwart and powerful in their own right recognize in him who leads us a great man and an authorized representative of our Heavenly Father.

There have been many things in this conference which have inspired sincere gratitude in me. With no desire to be lengthy I would like to express my appreciation for the return to their measure of health which they enjoy of our two good Brethren in the Council of the Seventy. We have learned to love and respect Brother Kirkham and Brother Hunter and feel for them the esteem and brotherhood which this wonderful service opportunity should engender in us.

I would like humbly to express another feeling of gratitude. There sits in this building today a man who was among the very first to whom I bore testimony of the gospel on these grounds when I came out of the service eleven years ago. He is here today as a bishop of a ward in one of the great new stakes in the Church. Having been
When the little boy was brought back on the trail, the ranger was very angry, chastised him severely, declared him banished from the group, and started to send him always be.

There has been given us enough light to walk the paths we are here to tread. As the Lord in his wisdom desires that we have more light, we have the assurance that it will truth, to "knock," "ask," and "search diligently." Yet there come times when we reach the end of our capacity to reason and to understand. We must learn to walk by faith.

I thought, as the lights went on and off, how realistic this experience is to life. We talk of questions, some solvable. We know that the Lord has encouraged us to seek to abandon the marvelous demonstrable truths of the gospel because there are some questions one cannot satisfactorily resolve would be foolishness in the extreme.

As I left the cavern, I thought to myself that these may be legitimate fields for inquiry, and it may be that someday someone will discover the answers, though that seems doubtful. But would it not be a most foolish thing to abandon the cave because we do not know the answers? Suppose someone should take it into his mind that all the glory of this wonder, God's handiwork, should be abandoned and never enjoyed more because those mysterious questions were not answered. Suppose one with had an accident and was trapped in darkness and could not figure out how to get out? Would not this be foolish and tragic?

Do you know that some of our wonderful young people of great potential intelligence and capacity and contribution are abandoning their faith and their way of life in the gospel, with all the strength and beauty of it, because they have come to questions for which they have not learned satisfactory answers?

May I read you a statement from the pen of one of the most learned among us, who left us a legacy of scientific research and useful knowledge, and of great faiths. Dr. Widtsoe, after encouraging mature examination," said:

"Wise men do not throw the Church overboard because they have not satisfied themselves concerning every principle of the gospel. Under the law of progression every principle may in time find lodgment in the inner consciousness of the seeker."

To abandon the marvelous demonstrable truths of the gospel because there are some questions one cannot satisfactorily resolve would be foolishness in the extreme. As President Clark said the other evening, "A foolish man can ask the questions that the wisest cannot answer. It is no reproach to our religion or to us not to be able to answer definitively, categorically, finally, every question that can be asked. I plead with you, and I talk not theoretically but with some of your faces in my mind, not to abandon all that is good in your religion because there are some things you do not understand.

Now, President Clark in his two great sermons in the evening meetings, Brother Evans in his conference address and in this morning's wonderful short sermon, and President Richards this morning, have all alluded in some measure to something I would now like to say. I could not presume to add to what they have said, but I can raise my voice with them and testify to as much of your own experience as I know to be true. What I say I say humbly, knowing my own limitations, and not from any position of personal arrogance or assumed unusual competence. I would speak to some who influence these young people in causing them to abandon what they believe.

Along the trail down in the cavern, we walked, and as we walked, we passed beneath a large, high dome. Below it, appropriately named, was a deep hole called "The Bottomless Pit." There was conjecture among the people as to what might have caused this empty place in the earth. Some thought it might have been an ancient fossil deposit, others an area of highly soluble materials, others the result of an earthquake movement or some other like occurrence of nature. It was discussed for a time with no conclusion reached. The ranger informed the party that those mysterious questions were not answered. Suppose one with had an accident and was trapped in darkness and could not figure out how to get out? Would not this be foolish and tragic?

Some weeks ago it was my privilege to go into one of the great subterranean caverns in the southwestern part of our land. Thousands upon thousands of people visit it annually. The day I went into it, far below the surface of the earth, I was in the company of a large group, but no one whom I knew personally. The path on which we walked through this great cavern over a period of more than an hour was quite a narrow one, permitting two to walk abreast, if a bit crowded. The trail was lighted in sections as we went and was very clearly marked with white stones at the edges and with signs all along the way. We were accompanied by three forest rangers and met others as we went. I walked near the front and heard some of the comments of the ranger as we went as the magnificent scenery of this underground wonderland.

As we walked, we passed beneath a huge, high dome. Below it, appropriately named, was a deep hole called "The Bottomless Pit." There was conjecture among the people as to what might have caused this empty place in the earth. Some thought it might have been an ancient fossil deposit, others an area of highly soluble materials, others the result of an earthquake movement or some other like occurrence of nature. It was discussed for a time with no conclusion reached. The ranger informed the party that those mysterious questions were not answered. Suppose one with had an accident and was trapped in darkness and could not figure out how to get out? Would not this be foolish and tragic?

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p28 We left the cavern a while later. My teacher's mind and my interest in youth had brought me to some renewed conclusions, and I pass them on earnestly to mature persons who are given to assisting young people off the trail. The dictionary has a word for them: iconoclast. It is defined as, “One who attacks cherished beliefs as shams.” What if the cherished beliefs that are attacked along the trail are true? What if they are the very beliefs that make these boys and girls the worthwhile, promising people they are? What if the foundations of their faith are effectively shaken at this crucial period, and they dangle, with no substantial footings to stand on? President McKay in his opening address quoted the economist, Babson, from whose writings I should now like to read a sentence: “Men of importance believe in the future because they will make it so.”

p29 “Many of the most important men in America, who are what they are because of what they learned at their mother’s knee, now deny their own and other people’s children those same blessings, in the name of ‘liberalism’ or ‘progressivism’ or ‘emanicipation.’”

p30 Such men, Babson says, deny others the very blessings that made them what they are.

p31 Do you know that when one who has influence with youth, be he teacher, leader, or parent, seriously weakens the foundations upon which a young person has built, by faith-defying challenges the youngster is not yet equipped to meet, be fashions a disciple who has been effectively cut loose from fundamentals at a time when he needs most to rely on them? The challenger may himself be a moral, educated, well-meaning person of integrity, doing what he does in the name of honesty and truth. His own character may have been formed in an atmosphere of faith and conviction which through his influence he may now help to destroy in his young follower. “Disenchanted” himself in his mature years, he turns his powers on an immature mind and leaves it ready prey for nostrums and superstitions and behavior he himself would disdain.

p32 Let me ask a question or two, as I hurry to a conclusion. To you who influence this boy, to “emanicipate” him, in your way of thinking, may I ask you: Have you really helped him develop his capacity to contribute to the world’s useful knowledge and useful work? In which particular is he a better person when you get through with him? In what aspect of life has his ability to serve been strengthened? Does he love God and his fellow men more? Is he a more moral, clean, virtuous, decent man? Is he a more faithful husband, father, or son? Has he learned more gracefully to honor his father and mother? Does he merit his increased respect and esteem as he matures? Is his power for good increased? Has he acquired a greater influence for motivating others to constructive, participating citizenship? Is he a more worthy, admirable person to his younger brothers and sisters? Has he experienced increased of generosity, unselshfulness, thoughtfulness for the needs of others through your tutelage? Is he more kind, considerate, gentle, sensitive? Does he have more sympathy, love, and understanding for those who are distressed? Does he live life more courageously, manfully? Will he endure tribulation more patiently and understandingly because of you?

p33 I have answers to these questions. Again I do not, talk from theory but with faces and lives in my mind. My experience is that when you get through with him, as fine a man as you are, as much respect as I may have for your education and your brilliance and your effectiveness and your personal integrity, you have not improved him in any of these important ways. He may be, in fact, he often is, cynical, destructively critical, vain, highminded, impervious to instruction. Quite often he has acquired habits and attitudes toward society and moral behavior which break the hearts of those who love him most and which you yourself would never stoop to. He sneers at his parents, those whom he once respected, and often at God and holy things. It is quite a responsibility you have assumed.

p34 May I commend to you what Richard L. Evans said this morning: “A teacher is responsible for the total effect of his teaching.” So it is true of a parent, an official, a leader of youth. What is the total effect of your influence on the young?

p35 I want to mention one other thought that came in the cavern. As we walked in that subterranean beauty, I thought what each of you under like circumstances would have thought. I thought how wonderful it would be if my lovely wife and little girls could be with me; I wanted to share with them the wonder, the inspiration, the nearness to God I felt then. A verse of scripture came to mind. It is recorded in First Nephi:

p36 And it came to pass that I did go forth and partake of the fruit thereof; and I beheld that it was most sweet, above all that I ever before tasted. Yea, and I beheld that the fruit thereof was white, to exceed all the whiteness that I had ever seen.

p37 And as I partook of the fruit thereof it filled my soul with exceeding great joy; wherefore, I began to be desirous that my family should partake of it also; . . . (1 Nephi 8:11.)

p38 We should all desire to share the goodness and beauty and truth of the gospel with Others of God’s children.

p39 In the story of Ammon’s missionary work among the Lamanites there is one statement the unusual language of which sometimes evokes mirth in a student when he first hears it, but which to me is one of the most sacred and provocative verses in all the record.

p40 The king has been stricken and lies as if he were dead. Ammon is summoned by the queen, his loving, loyal wife. She says:

p41 . . . I would that ye should go and see my husband, for he has been laid upon his bed for the space of two days and two nights; and some say that he is not dead, but others say that lie is dead and that he stinketh, and that he ought to be placed in the sepulchre; but as for myself, to me be doth not stink. (Alma 19:5.)

p42 The love of this faithful wife for her beloved husband seems typical to me of the love which will obtain in the heavenly kingdom and which should here characterize our relationships with those dear to us.

p43 I pray that the Spirit of the Lord will guide the young people of the Church as they seek answers to their questions, for this is encouraged, that they may seek “by study and also by faith”; that they may with dedication and honest effort seek for useful knowledge, for the Lord has said that “to be learned is good,” if we hearken to the counsels of God.

p44 I caution those who influence young people, and ask you to look at the total effect of your teaching. I bear my witness as to the truthfulness of the message of the Prophet Joseph in his testimony of the mission of the Lord Jesus Christ, and of the restoration, in the name of Jesus Christ. Amen.

P10 David O. McKay

P1 TO KNOW GOD

P2 by President David O. McKay

P3 AT THE CONCLUSION of this great conference, I am sure you would have me express appreciation to all who have contributed to it, including those who have so inspired us with their uplifting sermons. I shall repeat, of course, some expressions which we have already given directly at the time of service.

P4 You have been blessed by the sight of these beautiful flowers, so profusely displayed before you. Call a lilies from the high priests’ quorum of the Oakland Stake; the daffodils from Puyallup Valley Daffodil Festival, Inc., sent here through the Tacoma Stake; the spring flowers here from the Phoenix and the East Phoenix stakes; the bird of paradise flowers from the Los Angeles Temple Grounds. We express appreciation for the truthfulness of all who have desired to make pleasant these gatherings.
Through these "messengers of love."

Page 5 We thank representatives of the public press for their fair and accurate reports throughout the sessions of conference; the city officials, Chief W. Cleon Skousen, and traffic officers for their cooperation in handling the increased traffic here in the city. We express appreciation to the fire department and to the Red Cross for being on hand to render any service that might be needed.

Page 6 To the Tabernacle ushers, who have rendered service early and late in seating the great audiences!

Page 7 For assistance rendered by the various radio and television stations, here in our own city and state, and other states named in the various sessions of the conference, we are grateful. This truly has been the means of permitting tens of thousands of people to hear the proceedings of the 127th annual general conference of the Church.

Page 8 We appreciate the choirs. Never have we had better service than the choral groups have rendered during these three days, beginning Friday with the Brigham Young University combined choraluses, with Norman Gulbransen and Newell B. Weight conducting; the Institute of Religion chorus from the Utah State University, with David Austin Stash conducting; the Tabernacle Choir male chorus last evening under the direction of J. Spencer Cornwall -- all these choir seats filled -- a larger group, I think, than we have ever had before. It was appropriate, too, because it was the largest priesthood meeting ever held in the Church. And now, today, we appreciate the singing of the Tabernacle Choir under the direction of Brother Cornwall. We express appreciation, also, to the organists, Alexander Schreiner and Frank W. Asper, and Brother Roy M. Darley, assistant organist.

Page 9 I should like to say just a word in conclusion.

Page 10 I do not know how many of you heard Brother Marion G. Romney this morning. I hope all of you listened to his excellent address over the Churcher broadcast, speaking about the reality of inspiration from God to individuals. I was reminded of what Peter said. (My fellow workers know that I am rather partial to Peter, the chief Apostle of the Meridian of Times practical man, a successful fisherman.) But as I have read his life, I find that he rose from a seeming indifference to religion to the heights of spirituality, and I find confirmation of that in the following reference in his First Epistle General. He refers to an "inheritance incorruptible, and unapproachable," and that inheritance the "lively hope by the resurrection of Jesus Christ from the dead," a hope that "fadeth not away, reserved in heaven for you.

Page 11 "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Page 12 "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." (See 1 Peter 1:3)

Page 13 Then he continues in his Second Epistle, referring to the sacredness of the priesthood, "that by these ye might be partakers of the divine nature; . . ." (2 Peter 1:4.)

Page 14 Happy is the man who has experienced that relationship to his Maker, wherein we are "partakers of the divine nature." That is a reality, and I so testify to you here in this sacred hour.

Page 15 Then Peter says that we must go on from that. . .

Page 16 "...giving all diligence, add to your faith virtue; and to virtue knowledge;

Page 17 "And to knowledge temperance; and to temperance patience; and to patience godliness;

Page 18 "And to godliness brotherly kindness; and to brotherly kindness charity." (Ibid., 1:5)

Page 19 Note those virtues from that practical man who had experienced the relationship, the real relationship to his Creator. And you have had that experience, many, and I hope all may have it. It is glorious. And then the promise:

Page 20 "For if these things [virtues] be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (Ibid., 1:8.)

Page 21 And you have heard in this conference what that knowledge means; to know God and Jesus Christ, his Son, is eternal life. Or, in the exact words, as recorded in the 17th chapter of John:

Page 22 "And this is life eternal [this is Jesus praying to his Father, two distinct personages], that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

Page 23 That, my brothers and sisters, is the highest purpose of life.

Page 24 It has been put in one sentence that the whole purpose of life is "to subdue matter" (conquer everything physical, our passions, enmity, selfishness, and all that), "to subdue matter that we might realize the ideal," and that is the ideallife eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Page 25 With all my soul, at the conclusion of this highly spiritual conference, I bless you that you may attain that testimony, that high spiritual state, which will make all who attain it ready to enter through the veil into the presence of God, our Eternal Father.

Page 26 Thank you, Brethren and our fellow workers of the General Authorities, for the messages you have given during this conference. You have been blessed. Thank you, brethren and sisters, here especially in this great Tabernacle, for your reverent attitude in every session. May you go home now with your children to your neighbors, and radiate that high spirit of love, brotherhood, virtue, integrity, which will lead them to investigate the gospel of Jesus Christ and eventually accept those principles, that they too, someday, may realize what it is to be "partakers of the divine nature," I pray, in the name of Jesus Christ. Amen.

1957 Conference Report, Notice, October 1957

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The opening session of the Conference convened in the great Tabernacle Friday morning, April 4, at 10 o'clock, with President David O. McKay presiding and conducting.

President David O. McKay:

President McKay made the following introductory remarks:

The Brigham Young University Combined Choruses furnished the choral music for this session.

President McKay made the following introductory remarks:

The Brigham Young University Combined Choruses will now sing, "O My Father," the solo by Sister Janice Bailey, conducted by Elder John R. Halliday.

Elder A. Hamer Reiser, formerly president of the British Mission and now president of the Sugar House Stake, offered the invocation.

The opening prayer will be offered by Elder A. Hamer Reiser, formerly president of the British Mission and president of the Sugar House Stake. The Brigham Young University Combined Choruses will now sing, "How Beautiful Are The Feet Of Him," to be conducted by Elder John R. Halliday.

We shall open this service by the Brigham Young University Combined Choruses singing, "How Beautiful Are The Feet Of Him," to be conducted by Elder Halliday.

We acknowledge the presence of the following distinguished visitors here may be others, but these have been handed in, and we extend welcome to you. We are glad to welcome our fellow worker, Elder Ezra Taft Benson, United States Secretary of Agriculture; Arthur V. Watkins, United States Senator; Wallace F. Bennett, United States Senator; Henry Aldous Dixon, Congressman; Ernest L. Wilkinson, President of the Brigham Young University; President A. Ray Olpin of the University of Utah; J. Elliott Cameron, Director of the Snow College; E. Allen Bateman, State Superintendent of Public Instruction; and perhaps others whom I am sure we may not see. I would like to mention, also, the presence of Mr. Elmaar H. Bakken, Director of the Division of Relationships, National Council, Boy Scouts of America, from New Brunswick, New Jersey.
p1 May I say to these students that their presence and especially their inspiring singing add much to the sacredness of this assembly. It is glorious to have several hundred students sing with such spirit and devotion. We are proud of them and of the university from which they come. We appreciate the coaction of President Wilkinson, members of the faculty, and the students in postponing their regular day’s work in school to join in this worship.

p2 It is over fifty years since I stood here for the first time as one of the General Authorities of the Church. I remember well then my trembling and humility at facing such an audience and accepting a position as one of the leaders. The passing of a half a century has made it no easier to face this vast audience and to realize the responsibility that one holds in discharging such a responsibility. This morning, as then and during the intervening years, I solicit your sympathy and your prayers.

p3 A year has passed since we met on such an occasion. In behalf of the First Presidency I bid you welcome, not only those who are here in the Tabernacle, the Assembly Hall, and other surrounding halls, but also the vast audience listening in over radio and television. We are very happy indeed that you are taking time out to participate in the general conference of the Church.

p4 We extend welcome especially to the 31,817 converts of the Church during this past year. That group alone will constitute six stakes of five thousand each. We bid you welcome and trust that you, with all others listening in, will realize the added responsibility which is yours as you assume the responsibility of membership in the Church of Christ.

p5 We wish to commend the missionaries in the stakes and in the field who have been instrumental in bringing these added numbers to the Church of Christ -- six new stakes, more than that if we limit the number to three thousand each.

p6 "And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!" (D & C 18:15.)

p7 And as you bring many souls, how much joy you will experience. We commend those who have been diligent during the past year in carrying the message of glad tidings to so many people.

p8 I shall not take time to report the advance in priesthood work, in auxiliary work, and other phases of the Church, but you may feel gratified indeed with the work of the past year.

p9 It has been difficult for me to put even in outline the message that I have had in my heart for the people of the Church and the people of the world. There is a saying by Paul, that "to be carnally minded is death; but to be spiritually minded is life and peace." (Rom. 8:6.)

p10 Carnal relates, as you know, to the physical. It includes sensual. But we have in mind this morning the physical surroundings and our animal instincts, the anger that comes to us, the unpleasant words that are spoken, making life unpleasant, rather than emphasizing the spiritual side, the real side of our nature.

p11 The text was suggested several weeks ago, particularly emphasized at that time, by a report that came to me of unpleasantness in a home, and I wondered why we cannot emphasize spiritual attitudes in our homes instead of unpleasant attitudes; why, having before us all the admonitions of the Lord, all the opportunities offered by the Church, we cannot express spiritual attitudes every day of our lives. What good is religion if it does not make our daily lives better? Why need there be emphasis put upon the carnal side of our natures? True, that is the natural reaction for all animals. But having in our possession the high principles of the gospel as revealed through Christ, why cannot members of the Church at least in the home, in school, in all their associations, emphasize the spiritual side of their natures instead of the carnal side?

p12 I learned through a letter of a condition which I think, so far as members of the Church are concerned, is absolutely inexcusable. A husband and wife quarreling husband demeaning himself to such an extent as to curse his wife, and in a mad fit of anger overturning a table spread with dishes creature in the form of a man harboring the nature of an animal! A man in such a mental state that the anger itself does him more harm than the condition which aroused his anger, and in reality, brothers and sisters, he suffers more from the vexation than he does from the acts that aroused that vexation.

p13 I wonder how long it will take us to realize that in matters of temper nothing can bring us damage but ourselves are responsible for what helps us and what injures us. But the harm that each one sustains he carries about with him, and never is he a real sufferer but by his own fault. I think you get that thought, and yet the tendency of each one is to blame somebody else, the wife blaming the husband, the husband blaming the wife, children finding fault with the parents when the fault lies with themselves. If in the dignity of manhood such a man would cease to magnify his troubles; would face things as they really are; recognize blessings that immediately surround him; cease to entertain disparaging wishes for another; how much more of a man he would be, to say nothing about being a better husband and a more worthy father! A man who cannot control his temper is not very likely to control his passion, and no matter what his pretensions in religion, he moves in daily life very close to the animal plane.

p14 Religion is supposed to lift us on a higher level. Religion appeals to the spirit in man, the real person, and yet how often notwithstanding our possessing a testimony of the truth, we yield to the carnal side of our nature. The man who quarrels in his home, banishes from his heart the spirit of religion. A mother in this Church who would light a cigarette in the home is yielding to the carnal side of her nature. How far below the ideal of the Church! Any quarreling in the home is antagonistic to the spirituality which Christ would have us develop within us, and it is in our daily life that these expressions have their effect.

p15 Man is making great progress in science and invention, greater perhaps than ever before, but is not making comparable progress in character and spirituality.

p16 I read awhile ago of a remark of General Omar N. Bradley, formerly Army’s Chief of Staff, who on one occasion said: “With the monstrous weapons man already has, humanity is in danger of being trapped in this world by its moral adolescence. Our knowledge of science has clearly outstripped our capacity to control it.”

p17 "We have too many men of science; too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount. Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death.

p18 "The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living."

p19 Our living comes hourly and daily in the home, in our association in business affairs, in our meeting strangers. It is the attitude of the person during the daily contacts by which we show whether we are appealing to the carnal or to the spiritual within us and within those with whom we associate. It is a daily matter. I do not know whether we can get the thought over or not. And it is within the power of each one, especially members of the Church who make such pretensions. You cannot imagine a real, true Christian, and especially a member of the Mormon Church, swearing at his wife. Why, it is inconceivable that such a thing as that could be in a home and especially with children around. How can anyone justify parents quarreling in front of children! In the instance to which I have referred the man (I should say the brute) even struck his wife. Such a thing should never be. That is out of the life of Church members.

p20 Christ has asked us to develop the spiritual within us.

p21 Man’s earthly existence is but a test as to whether he will concentrate his efforts, his mind, his soul upon things which contribute to the comfort and gratification of his physical nature or whether he will make as his life’s purpose the acquisition of spiritual qualities.
Every noble impulse, every unselfish expression of love, every brave suffering for the right; every surrender of self to something higher than self; every loyalty to an ideal; every unselfish devotion to principle; every helpfulness to humanity; every act of self-control; every fine courage of the soul, undefeated by pretence or policy, but by being, doing, and living for the good of the very good's sake what is spirituality.

The spiritual road has Christ as its ideal the gratification of the physical, for he that will save his life, yielding to that first gratification of a seeming need, will lose his life, lose his happiness, the pleasure of living at this present time. If he would seek the real purpose of living, the individual must live for something higher than self. He bears the Savior's voice, saying: "I am the way, the truth, and the life." (John 14:6.) Following that voice he soon learns that there is no one great thing which he can do to attain happiness or eternal life. He learns that "life is made up not of great sacrifices or duties, but of little things in which smiles and kindness and small obligations given habitually are what win and preserve the heart and secure comfort."

Spirituality, our true aim, is the consciousness of victory over self, and of communion with the Infinite. Spirituality impels one to conquer difficulties and acquire more and more strength. To feel one's faculties unfolding, and truth expanding in the soul, is one of life's sublimest experiences.

The thing a man does practically lay to heart," says Carlyle, "and know for certain concerning his vital relations to this mysterious Universe, and his duty and destiny there, that is in all cases the primary thing for him, and creatively determines all the rest....

And, I say, if you tell me what that is, you tell me to a very great extent what the man is, what the kind of things he will do is."

The man who sets his heart upon the things of the world, who does not hesitate to cheat his brother, who will lie for gain, who will steal from his neighbor, or who, by slander, will rob another of his reputation, lives on a low, animal plane of existence, and either stifles his spirituality or permits it to lie dormant. To be thus carnally minded is to be spiritually dead.

On the other hand, keeping in mind our daily vocations, the man who tills the soil, garners his fruit, increases his flocks and his herds, having in mind making better the world in which he lives, desiring to contribute to the happiness of his family and his fellows, and who does all things for the glory of God, will, to the extent that he denies himself for these ideals, develop his spirituality. Indeed, only to the extent that he does this will he rise above the plane of the animal world.

Years ago we read in school the following from Rudolph Eucken:

"I cannot," he says, "conceive of the development of a powerful personality, a deep-rooted, profound mind, of a character rising above this world, without his having experienced a divinity in life above, beyond the world of sensible reality, and as surely as we create in ourselves a life in contrast to pure nature, growing by degrees and extending to the heights of the true, the good, and the beautiful, we may have the same assurance of that religion called universal."

Paul, you will remember, expresses it more specifically:

"But if ye bite and devour one another, take heed that ye be not consumed one of another.

"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

"But if ye be led of the Spirit, ye are not under the law."

"Now the works of the flesh," he says, "are manifest, which are these; Adultery...."

The young man who leaves his home at night having in mind anything that would injure either the character or the life or the reputation of a young woman with whose company he is entrusted, is carnalized instead of spiritualized.

"....fornication, uncleanness...."

"....hatred, variance, emulations....strife, seditions...."

"Envyings... drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,"

"Meekness, temperance: against such there is no law."

"And they that are Christ's have crucified the flesh with the affections and lusts."

"If we live in the Spirit, let us also walk in the Spirit," daily, hourly. (Gal. 5:15.)

It can be done, and it should be done in every home of the Latter-day Saint Church.

With all our boasted civilization there never was a time when spiritual awakening and spiritual ideals were more needed. Civilization has grown too complex for the human mind to visualize or to control. Unless mankind come to a speedy realization that the higher and not the baser qualities of man must be developed, the present status of civilization is in jeopardy. Life on the animal plane has as its ideal the survival of the fittest, crush or be crushed, mangle or be mangled, kill or be killed. For man, with his intelligence, this is a sure road to anguish and death.

About fifty years ago, Lord Balfour, Prime Minister of Great Britain, delivered a lecture in the McEwen Hall of the University of Edinburgh on the subject, "The Moral Values Which Unite the Nations." In an interesting and convincing manner, the gentleman presented four fundamental ties that unite the different nations of the world: (1) "Common Knowledge"; (2) "Common Commercial Interests"; (3) "The Intercourse of Diplomatic Relationship"; (4) "The Bonds of Human Friendship." The audience greeted his masterful address with a great outburst of applause.

As the presiding officer arose to express his appreciation and that of the audience, a Japanese student who was doing graduate work at the University stood up, and leaning over the balcony, said, "But, Mr. Balfour, what about Jesus Christ?"

Mr. Robin E. Spear, to whom Professor Lang related this incident, writes:

"One could have heard a pin drop in the hall. Everyone felt at once the justice of the rebuke. The leading statesman of the greatest Christian empire in the world had been dealing with the different ties that are to unite mankind, and had omitted the one fundamental and essential bond. And everyone felt, too, the dramatic element in the}
One of these phylactery passages is recorded in the sixth chapter of Deuteronomy, wherein the Lord pointed out their need by saying: "that no matter where they were, or what they were doing, these passages would always be in their sight, and consequently in their thoughts.

To help ancient Israel remember, the Lord instituted among them the custom of wearing phylacteries. That is, they were required to write out the most important passages of their scripture upon pieces of parchment and then bind them across their foreheads and between their eyes and upon their wrists and around their necks, so as to have no hope, no ambition; all these with every trait of character, every inclination, every tendency remain with each individual. In other words, our lives are made up of daily thoughts and actions. We may resolve to let all our sorrows and weaknesses go with the passing time, but we know that every thought, every inclination has left its indelible impression upon our souls, and we shall have to deal with it today.

So live, then, that each day will find you conscious of having wilfully made no person unhappy. No one who has lived a well-spent day will have a sleepless night because of a stricken conscience. Daniel Webster once said that the greatest thought that had ever occupied his mind was the realization of the fact that, and I quote, "there is no evil we cannot face or flee from but the consequences of duty disregarded. A sense of obligation pursues us ever. It is omnipresent like the Deity. If we take to ourselves the wings of the morning and dwell in the uttermost parts of the sea, duty performed, or duty violated is still with us, for our happiness or our misery. If we say that we shall cover ourselves, in the darkness as in the light, our obligations are yet with us. We cannot escape their power nor fly from their presence. They are with us in this life, will be with us at its close, and in that scene of inconceivable solemnity which lies yet farther on, we shall find ourselves followed by the consciousness of duty -- to pain us forever if it has been violated, and to console us so far as God has given us grace to perform it. Weighed against conscience the world itself is but a bubble. For God himself is in conscience lending it authority."

Mankind needs a spiritual awakening, brethren and sisters; the carnal minded are causing heartaches and threatening the extinction of the race.

But the sun of hope is rising. Thinking men and women are recognizing the need of man's looking up towards the heavens instead of groveling in response to the animal instinct. One man, commenting upon this, said that if all the destroyers of civilization could be eliminated, and the traits of the rest of us that come from destructive strains could be eliminated, an approach to the millennium some hundred years hence is by no means inconceivable.

"Can you imagine," he continues, "what this country would be like if ten or twenty billion dollars a year" (that is the amount expended to take care of our criminals) "were added to our national income? That would mean five hundred dollars, or one thousand dollars per family; but the average today, even if we include Henry Ford, is only twenty-five hundred, or three thousand dollars. What would happen if that sum were increased by twenty or even forty percent all around? Even if you cannot imagine the result, do you realize what it would be like to feel no need of locking doors and windows, no fear of leaving your car unprotected, no danger that your wife or daughter would be insulted, or you yourself sandbagged if you went out at night, no fear that you would have any uncollectable bills except through accident or unpreventable misfortune, no fear that in political election there would be any bribery, or in politics any graft, and no fear that anyone anywhere was trying to "do you an imagine all that? It would almost be heaven on earth. Of course, it cannot happen" (some day it will have to happen) "...and yet if all the destroyers of civilization could be eliminated, and if the traits of the rest of us that come from destructive strains could be eliminated, an approach to such a state some hundred years hence is by no means inconceivable."

Spirtual awakening in the hearts of millions of men and women would bring about a changed world. I am hopeful, my brethren and sisters, that the dawning of that day is not far distant. I am conscious, as I hope all of you are, that the responsibility to try to bring about such a day rests upon the priesthood of the Church of Jesus Christ and upon the membership and upon husbands and wives and upon children in Mormon homes.

May that message be felt throughout the conference that we are now holding. We cannot just come and meet and talk about good things and then go home and express our feelings, the feelings of our carnal nature.

My faith in the ultimate triumph of the gospel of Jesus Christ assures me that a spiritual awakening must come. It will come through the acceptance of Jesus Christ and obedience to his gospel and in no other way completely. I believe there never was a time in the history of the world when there was such a need for a united, determined stand to uphold Christ and the restoration of the gospel through the Prophet Joseph Smith as there is today.

God bless you here assembled that we may sense as never before the efficacy of the restored gospel and that we hold as a duty our application of spiritual traits in our daily association with one another in home, in business, in society, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Sterling W. Sill, Assistant to the Twelve, will now speak to us. He will be followed by Elder Spencer W. Kimball.

ELDER STERLING W. SILL Assistant to the Council of the Twelve Apostles

Since the last general conference it has been my privilege, in company with President and Sister Henry A. Smith, to tour the Central Atlantic States Mission. Our travels took us to Jamestown, Virginia, where during this past year some $25,000,000 has been spent to commemorate the 350th anniversary of the establishment of the first English settlement in America. During this 350 years, there has been built upon this continent the greatest nation, having the highest standard of living, ever known in the world. I have thought many times, what a wonderful investment this $25,000,000 would be if it could help us to understand the source of our blessings and what we might do to preserve them.

As I stood at Jamestown thinking of the wonderful advantages of living in this land of freedom and opportunity, my mind went back to make a comparison with the ancient Hebrews being established in their promised land. Before they crossed the Jordan, God said to them,

"Thou shalt inhabit cities which thou didst not build, and thou shalt eat from vines which thou hast not planted, and thou shalt drink from wells which thou didst not dig. (See Deut. 6:10.)"

Every American is in that same situation. Certainly there is no one within the sound of my voice who doesn't eat from vines which he did not plant.

Then the Lord said something to the Hebrews that is particularly appropriate to us. He said, "But when thou hast eaten and are full, beware lest thou forget the Lord, thy God." (See ibid., 6:11.)

There is a stimulating power derived from remembering our blessings and the source from which they come. Nations, like individuals, in the past have fallen when they have forgotten God. Certainly the greatest danger facing America as we pass this important milestone in our history, is not inferior armaments, and it is not a lagging industrial production, and it is not an inadequate food supply. In fact, it has been said that our national problem is surplus; our national disease is overweight; our national sin is forgetfulness. And the greatest need of our lives is to remember the source of our blessings.

To help ancient Israel remember, the Lord instituted among them the custom of wearing phylacteries. That is, they were required to write out the most important passages of their scripture upon pieces of parchment and then bind them across their foreheads and between their eyes and upon their wrists and around their necks, so that no matter where they were, or what they were doing, these passages would always be in their sight, and consequently in their thoughts.

One of these phylactery passages is recorded in the sixth chapter of Deuteronomy, wherein the Lord pointed out their need by saying:
And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. (Deut. 6:5)

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. (Deut. 6:5)

And these words, which I command thee this day, shall be in thine heart:

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. (Deut. 6:5)

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And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. (Deut. 6:5)
Then even those who have lived here but who have forgotten God, must be cast out; they must live some other place. But those who are entitled to live upon this earth when it is celestialized will then not only enjoy the highest standard of living, but also the highest standard of happiness ever known by man. But all of this is based upon our ability to remember and serve God.

On this important anniversary, we need to remember that we are not the first but the fifth culture that has lived upon this land, each of the other four having been destroyed because they have forgotten God. We must forever keep in mind that our national as well as our individual welfare has been put in our hands, and the law governing our welfare has been clearly stated to us.

We not only have the greatest blessings, but we also have the greatest responsibilities. We have the responsibility to carry the message of the gospel to "every nation and kindred and tongue and people." We have the responsibility of putting the gospel in force in our own lives. We must exercise a kind of leadership corresponding to our opportunities and our blessings. Certainly we must not be content to dwell in the house built by the Pilgrims and the Pioneers. We must make history ourselves. The highest standard of living is important, but it is far more important to have the highest standard of honor and the highest standard of obedience and the highest standard of remembering. Then our country will be safe and our freedom and our happiness will be secure. Then we may earn the right to live forever in this favored land upon this celestialized earth.

I close with the inspiring poem of Henry Carey,

America

My country! 'tis of thee, Sweet land of liberty, Of thee I sing; Land where my fathers died, Land of the pilgrim's pride, From every mountain side, Let freedom ring. My native country, thee, Land of the noble, free, Thy name I love; I love thy rocks and rills, Thy woods and templed hills; My heart with rapture thrills Like that above. Let music swell the breeze, And ring from all the trees, Sweet freedom's song; Let mortal tongues awake, Let all that breathe partake, Let rocks their silence break, The sound prolong.

Our father's God! to thee, Author of liberty, To thee we sing; Long may our land be bright With freedom's holy light, Protect us by thy might, Great God, our king!

That we may always remember the source of our blessings, and that we may prove ourselves worthy of him who is their Author, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

The congregation will now join with the Combined Choruses of the Brigham Young University in singing, "We Thank Thee, O God, For a Prophet."

The congregation and the Combined Choruses united in singing the hymn, "We Thank Thee, O God, For a Prophet."

President David O. McKay:

We shall now hear from Elder Spencer W. Kimball of the Council of the Twelve. He will be followed by Elder John Longden.

Spencer W. Kimball

ELDER SPENCER W. KIMBALL Of the Council of the Twelve Apostles

My beloved brothers and sisters, first I should like to acknowledge the goodness of the Lord to me.

As I heard the President speak of the converts of the past year, I tried to visualize four huge tabernacles, or one twice as wide and long, as this one, full of all new converts from last year only.

I am conscious this morning of three empty places among our Brethren. I am thinking today of Brother Oscar Kirkham, a great man who has influenced youth tremendously and has given a long life of service. I am remembering Elder Thomas Evans McKay as one like Nathanael, a man without guile. And my mind returns to Elder Adam S. Bennion, our very close colleague, and I think of the scripture which says, "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." (Luke 2:40.) And then when they went down to Nazareth, it was said of the Lord, again, "And Jesus increased in wisdom and stature, and in favour with God." (Ibid., 2:52.) An already great man, Elder Bennion increased in wisdom, greatness, spirituality. We express to the families of these three men our affection and our sympathy.

In the moments allotted to me may I address my remarks to any here and in the radio and television audience who have not experienced the glow, the warmth, the peace which come to those who see the eternal path clearly and know positively of its correctness, and who are courageously toiling toward those eternal goals.

In experiences of mortality we sometimes suffer from optical illusions; we hear noises that do not exist; we experience nocturnal adventures quite unreal, and distorted; but in the spiritual realm one can have positive certainty, for the Lord has repeated numerous times the definite promise here expressed:

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:17. Italics added.)

In courts of law the witness is asked to take an oath that the information he is about to give is "the truth, the whole truth, and nothing but the truth," and the statements made are called his "testimony." In spiritual matters, we may likewise have a testimony. This sureness of the spiritual is unique and pertains to the realness of a personal God; the continued active life of the Christ, separate from but like his Father; the divinity of the restoration of the organization and doctrines of God's Church on the earth and the power of the divine, authoritative priesthood given to men, through revelations from God. These can be known as surely as that the sun shines, by every responsible person, and to fail to attain this knowledge is to admit that one has not paid the price. Like academic degrees it is obtained by intense strivings. That soul who is clean through repentance and the ordinances receives it if he desires and reaches for it, investigates conscientiously, studies, and prays faithfully.

A sure knowledge of the spiritual is an open door to rewards attainable and joys unspeakable. To ignore the testimony is to grope in caves of impenetrable darkness; to creep along in fog over hazardous highways. That person is to be pitied who may still be walking in darkness at noonday, who is tripping over obstacles which can be removed and who dwells in the dim flickering candlelight of insecurity and skepticism. The testimony is the electric light illuminating the cavern; the wind and sun dissipating the fog; the power equipment removing boulders from the road. It is the mansion on the hill replacing the shack in the marshes; the harvester shelving the sickle and cradle; the tractor, train, automobile, and plane displacing the ox team. It is the rich nourishing kernels of corn instead of the husks in the trough. It is much more than all else, for this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (Ibid., 17:3.)

Eternal life is the greatest gift. To obtain it is not easy. The price is high.
p11 Nicodemus of old inquired the price. The answer perplexed him. Let us interview that good man who came so near and yet evidently missed the mark.

p12 Your name is Nicodemus? You are a member of the powerful sect of the Pharisees? You are a member of the Jewish Sanhedrin? You knew the person from Nazareth called Jesus Christ? You heard his sermons and witnessed his miracles? You looked into his eyes and heard his voice?

p13 You are a good man, Nicodemus, honorable and just, for you will yet defend our Lord before your colleagues, asking he be not condemned without a hearing. You are also generous, for you will yet bring one hundred weight of aloes and myrrh to his burial. You have at least some faith, but have you courage enough to face criticism? You are identified as one who came under cover of darkness. In your senatorial seat you and your colleagues have impressive powers, making laws and controlling destinies.

p14 It is night now. You have not been seen. You are addressing our Lord:

p15 Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. (Ibid., 3:2.)

p16 His ready answer wrinkles your brow. This is the simple total answer to the weightiest of all questions.

p17 Verily, verily I say unto thee, Except a man be born again he cannot see the kingdom of God. (Ibid., 3:3.)

p18 You are well versed in the law, Nicodemus, but what of the gospel? To gain eternal life there must be a rebirth, a transformation, and an unburdening of the self of pride, weaknesses, and prejudice. You must begin as a little child, clean, teachable. You seem not to understand.

p19 "How can a man be born when he is old?" (Ibid., 3:4.) Your question is strange for a learned man. Must you reduce all to human logic? Must everything be rational to your finite, materialistic mind?

p20 He says:

p21 Come unto me, and I will give you rest.

p22 Take my yoke upon you, and . . . ye shall find rest unto your souls. (Matt. 11:28.)

p23 He expects you to divest yourself of every foreign thought, act, and inclination, and accept him and live his plan. And the "rest," which is exaltation, will be your glory.

p24 But you still do not seem to understand, Mr. Pharisee. Is it so complex? Are you afraid of what your brother Pharisees may think of you, fearful of losing your exalted place in the Sanhedrin? Or, do you not see? Certainly a little glimpse has been given you. You acknowledged the miracle worker must be sent from God, but the curtain so slightly opened will close again if you do not act upon the new knowledge being offered you.

p25 You are highly educated, my good man. Many sit at your feet to learn. Does your superior training blind you? Must a prophet or a God be measured in the test tubes of a physical laboratory? Can you not accept anything you cannot prove by the rules of the schools in which you studied?

p26 You are not accepting it. The Lord is postulating again the necessary requirements:

p27 Except a man be born again, he cannot see the kingdom of God. (John 3:3; italics added.)

p28 That total answer came in one sentence of thirteen small words. You are wondering, weighing, Mr. Rationalizer. You seem impressed, but you are bound. How much you do not realize! Did you expect it in eloquent, impressive words? Is it frustrating in its simplicity? You are rationalizing, Sir. You cannot weigh this on the scales of your secular knowledge and training. They are too crude, mundane. You need finer mechanism.

p29 Your question about returning to the mother's womb for rebirth -- was it intended as a question, Mr. Intellectual, or to prove your superior logic; or to point out that Christ was irrational; or was it mere perplexity? He knows your professional background and culture of the analytic training you have had. He is so kind and patient. He will explain further in eighty-one words, sixty-five of which are one syllable ones:

p30 Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

p31 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

p32 Marvel not that I said unto thee, Ye must be born again.

p33 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. (Ibid., 3:5)

p34 How beautiful, forceful, positive! Is there excuse to question, to hesitate, to reject? O Nicodemus, this moment of crisis cannot last long. You are on a perilous summit. Your decision can mean the difference between exaltation and a deprivation greater than you know. You had a spark of desire. Why did you extinguish it?

p35 What made you refer to our Master as "a teacher come from God"? Do you not believe in prophets? Have you not all your life waited for a Redeemer? After all his sermons, testimonies, and miracles, is he still only an inspired teacher to you? Could he not be the longsighted Christ? Have you tried to believe and accept, or are you bound down with fetters of tradition, chains of materialism, and handcuffs of losable prestige? O timid one, awaken, exert yourself, draw back the curtains your training and background have hung over the windows of your soul! You are speaking to no ordinary man, no common philosopher, no mere prophet. You are in the presence of the real Messiah, the great physician, the master psychiatrist, the very Christ. You are questioning the maker of heaven and earth, the Son of God.

p36 Open the curtains, my skeptic brother. Rid yourself of your intellectual conservatism. This is a crucial moment. You are being offered a gift priceless beyond your imagination. Will you let it pass? Talking with Christ, you should be awed to a tremble, quaking in shoeless feet on such holy ground, and on your knees in reverent humility. This is your Lord, your Savior, your Redeemer. Can't you understand, O ye of little faith? Can't you feel his love and kindness and see the sadness and disappointment in those penetrating eyes as he notes your withdrawal? He is saying:

p37 Set aside your pride and arrogance. Cast from you all worldly burdens. Repent of your transgressions, purify your hands, and mind, and heart, believe that I am the bread of life, the waters from the pure spring. Accept me and my gospel; go down into the waters in proper baptism.

p38 Can you envision the cleanliness as one emerges from the watery grave, washed, and the freedom and joy and glory of it? But after all this you still ask, "How can these things be?" Your question astonishes us and brings from the Master this chastisement:

p39 Art thou a master of Israel, and knowest not these things? (John 3:10.)
O my brother, opportunity's doors are closing. Why can't you understand? Too many materialistic obstacles? He knows your influence, wealth, erudition, your exalted place in community, in government, in the powerful church group.

He offers you not a dependent, decadent kingdom like your doomed and dying Judah. He invites you to rule, not as emperor of a temporary world power like Rome, which is destined to crumble as clay, but is offering you citizenship in the kingdom of heaven, eventually to rise in stature and authority until you are a king in your own right with a dominion greater than the combined empires of all the earth.

Your decision seems weighted with earthly treasures and the plaudits of men and the conveniences of affluence. My heart weeps for you, friend Nicodemus. You seem such a good man, philanthropic, kind, generous. You could have been such a power in the Lord's kingdom. You had a spark of desire. It could have been kindled into a living flame. You might have been one of his seventies, to proselyte as an advance agent, or an apostle, or even the President of his Church. You might have filled the vacancy when Matthias was called or have been an apostle to the gentiles with Paul and suffered with him in his perils of the sea, among robbers, in prisons, in his beatings and stonings, and even in his death. How little we realize the doors of opportunity which we oft close with one wrong decision. But the price was too high, wasn't it, man of wealth?

Unwilling that you slip back in your darkness without having every opportunity, Christ will bear you his testimony again. He will not leave you guiltless. You cannot escape the condemnation of this testimony, Mr. Rationalizer. Hear him:

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. (Ibid., 3:12, 17, 11; italics added.)

O Nicodemus, why did you receive not his witness? Why did you not open your heart to understanding? Why did you hesitate when the Redeemer of the world so condescended? Had you humbly taken the first step of repentance and then proper baptism, then would have come to you the Holy Ghost through the laying on of hands by one of his apostles, or be himself might have done it.

The Holy Ghost would have abided with you so long as you merited and would have whispered to you so that you, too, could have exclaimed with your Redeemer, trained to accept the miracles, visions, prophets, and revelations?

Influence? Are you too weak to accept and carry a load of service? Are you too busy to study and pray and learn of Christ and his program? Are you too materialistically wealth?

Too wealthy and fettered with the cares of this world to accept the difficult demands of Christ's Church? Are you so influential as to fear to prejudice your position or local preconceived and prejudiced notions? Do you think that no good thing can come out of Nazareth, or Palmyra, or Salt Lake City? Are you too biased to accept new truth?

Now, my beloved, listening friends, you too are generous and kind. You too are prayerful and religious. But are you also like Nicodemus, burdened down with preconceived and prejudiced notions? Do you think that no good thing can come out of Nazareth, or Palmyra, or Salt Lake City? Are you so biased to accept new truth?

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If any of you, my listeners, is a modern Nicodemus, I beg of you to grasp the new world of truths. Your Lord Jesus Christ pleads with you:

...what he hath seen and heard, that testifieth; and no man receiveth his testimony. (Ibid., 3:32.)

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And John wrote:

He offers you not a dependent, decadent kingdom like your doomed and dying Judah. He invites you to rule, not as emperor of a temporary world power like Rome, which is destined to crumble as clay, but is offering you citizenship in the kingdom of heaven, eventually to rise in stature and authority until you are a king in your own right with a dominion greater than the combined empires of all the earth.

He that hath an ear let him hear. (Rev. 3:20.)

My second coming is near at hand.

Pretended and usurping representatives are legion, but I called them not; nor do I recognize their ordinances.

Creeds are numerous, but they are not of my authorship.

Churches are many, but they are churches of men, not mine.

My true Church is restored to earth with my saving doctrines.

Robbers, in prisons, in his beatings and stonings, and even in his death. How little we realize the doors of opportunity which we oft close with one wrong decision. But the price was too high, wasn't it, man of wealth?

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Creeds are numerous, but they are not of my authorship.

Churches are many, but they are churches of men, not mine.

My true Church is restored to earth with my saving doctrines.

O my disbeliever brother, the New Testament could have recorded your name countless times instead of thrice. You could have lived forever in the minds and hearts of countless millions. Because of your many abilities you might have been one chosen to walk up the slopes of the Holy Mount of Transfiguration, to have unspeakable revelations, to join others in martyrdom, and rule eternally with Christ.

You might have walked where Jesus walked and stayed where he was staying; You might have eaten bread and sop and knelt where he was praying; He might have washed your weary feet and wiped them with his dryer; He might have laid his precious bands upon your head with Fire.

You might have eased his weary way and wiped away his bleeding; You might have helped in his defense when he was sorely needing; Most disappointing words are oft expressed by tongue and writing; The saddest words, “It might have been” are always the most biting.

Now, my beloved, listening friends, you too are generous and kind. You too are prayerful and religious. But are you also like Nicodemus, burdened down with preconceived and prejudiced notions? Do you think that no good thing can come out of Nazareth, or Palmyra, or Salt Lake City? Are you so biased to accept new truth?

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If any of you, my listeners, is a modern Nicodemus, I beg of you to grasp the new world of truths. Your Lord Jesus Christ pleads with you:

My true Church is restored to earth with my saving doctrines.

I have placed in authoritative positions apostles and others divinely called, and in leadership a prophet who today receives my divine revelations.

Churches are many, but they are churches of men, not mine.

Creeds are numerous, but they are not of my authorship.

Organizations are everywhere, but they are not organized nor accepted by me.

Pretended and usurping representatives are legion, but I called them not; nor do I recognize their ordinances.

My second coming is near at hand.

...I stand at the door, and knock: if any man bear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

To him that overcometh will I grant to sit with me in my throne...

He that hath an ear let him hear. (Rev. 3:20.)

This testimony I bear, in the name of Jesus Christ our Master. Amen.

President David O. McKay:

Elder Spencer W. Kimball has just spoken to us. He was preceded by Elder Sterling W. Sill, Assistant to the Twelve. We shall now hear Elder John Longden, Assistant to the Twelve.

John Longden
ELDER JOHN LONGDEN Assistant to the Council of the Twelve Apostles

1 Much has been said this morning regarding the Spirit, and I feel that we have felt the Spirit of the Lord here this morning. In order to feel the Spirit of the Lord we must understand God; he must be known to us, and not unknown.

2 I should like to draw from Holy Writ two experiences, one in the life of the Apostle Paul on Mars' hill and the other in the life of Moses.

3 You will recall that when Paul visited Mars' hill he said:

4 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. (Acts 17:23.)

5 The following experience in the life of Moses is recorded in Exodus 32:1: Moses delayed in coming down from the mount. The children of Israel became restless and said unto Aaron, "Make us gods which shall go before us; this Moses, we know not where he is." So Aaron persuaded them to bring their jewelry, and he fashioned it with a graving tool and made a molten calf. "These be thy Gods!" And so Aaron built an altar and proclaimed, "We feast, drink and play.

6 Then the Lord said unto Moses,

7 Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:

8 They have turned aside quickly out of the way which I commanded them: [they have made them a "golden calf."] (Exodus 32:7)

9 From both these experiences -- the prophet Moses, and the Apostle Paul on Mars' hill -- we learn these lessons: The people had their devotions, built altars, worshiped an unknown God, and worshiped in ignorance. In each case, as today, authorized servants taught the true and living God.

10 We have heard this experience about the spiritual and the carnal. May I say that the golden calf is the carnal or the carnal may be likened unto the worship of the golden calf, or the material things of lifeasting, drinking, and playing, and forgetting the spirit?

11 It is essential to know God and to worship him in truth, for Jesus said:

12 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17:3.)

13 We cannot serve both God and mammon. It is necessary to know to whom we pray and to pay our devotions so that such may be done in spirit and in truth. We have heard the mouthpiece of our Heavenly Father, President David O. McKay, this morning from this pulpit draw conclusively to our attention the need to develop the spirit within us, to understand God, and then to have these things apply in our lives.

14 The Apostle Paul further declared:

15 Forasmuch then as we are the offspring of God, we ought not to think that the Godad is like unto gold, or silver, or stone, graven by art and man's device. (Acts 17:29.)

16 We can be influenced by man's device today which is contrary to enjoying the spirit; "...for the letter killeth, but the spirit giveth life." (2 Cor. 3:6.)

17 Are we worshiping God in the full spirit of truth or are there any golden calves or idols in our lives? Do we on occasion worship the gods of hate, bitterness, vanity, deceit, profanity, dishonesty, disloyalty, immorality, apostasy, money, gold, silver, uranium (to bring us upte), power, clothes, passions, styles, a broken Sabbath, new cars with higher speed, in fact, all material things? The New Testament poses a very important question:

18 Is not the life more than meat, and the body than raiment? (Matt. 6:25.)

19 It is easy to follow the world and think in a material or physical vein. I am reminded of an experience which happened as we toured the Western States Mission four years ago with President and Sister A. Lewis Elggren. As we journeyed through the state of Nebraska, we saw road signs, "Do not fail to see the Pioneer Village and the Progress of Man." As I am always interested in the pioneers and the progress of man, I was anxious to see what progress man had made. When we finally arrived, we found, a new, very modern building: In it were the various styles of automobiles, beginning with one of the first ones produced up to and including the new highwered, streamlined, most modern car. And this was supposed to represent the progress of man! Yes, it is easy to follow the world and think of the material, the carnal, rather than the spiritual.

20 Do we worship these carnal or material things in preference to the spiritual? We do need a balance. We may prefer to worship the movies, movie stars, television, radio, and all forms of recreation. Do these things take us from our quorum meetings, Sunday School, and Sacrament meetings? If so, these are just some of the modern golden calves which can come into our lives, and we worship them in preference to developing our spiritual lives.

21 In the days of Moses the children of Israel merely gave material things to make their golden calf. Today we are giving our precious time. Material things can be replaced, but time cannot be called back, and time is allotted to each of us on an equal basis -- twenty-four golden hours each day.

22 What are we doing with them? Are we using them to the best advantage?

23 Now is the time to do something about it! We all no doubt have approached a railroad crossing and have been exposed to the sign which reads, "Stop! Look! Listen!"

24 May we sincerely take this to heart. What if Paul should pass by today as he passed Mars' hill? What if Jesus should appear today (and no man knoweth the hour of his coming)? Are we as ready to meet him as we can be? I trust we will banish from our lives any worship of golden calves, and worship our Father in spirit and in truth.

25 It is my privilege to know many young couples on the campuses of the universities in this and other areas who are getting their education and at the same time having their babies, raising their families, and finding time to serve the true and living God. I thrill at their devotion.

26 Then I think of the couple who went to the bank and placed a mortgage on their home in order to finance their sixth son on his mission. They wanted all their sons to have this privilege and honor. They had a witness of the true and living God and were worshiping him and assisting in this great work.

27 As I toured the Southwest Indian Mission last fall, I met a Lamanite brother. I learned he was eighty-four years of age. A few years ago in this little branch where he lived, there were but a few members of the Church. Several times when he went to priesthood meeting, he was the only one present, but he didn't leave; he would sing a hymn and pray. His witness had come to him through worship of the true and living God.

28 Then I think of the parents who are humbly proud of their sons and daughters receiving all the awards and achievements possible through constant Church activity and participation. These are the homes where joy and happiness prevail because they are worshiping the true and living God. This is the type of home President McKay has spoken of this morning.
Now as to idols, they were prevalent in the days of Moses, of Paul, and are among us today. Paul’s words to the Thessalonian saints, First Thessalonians, the first chapter and the ninth verse...and how ye turned to God from idols to serve the living and true God,” would indicate that they had seen the error of their ways and had turned to the worship of God.

So if there need be repentance in any of our hearts today, let us exercise the courage and fortitude necessary to turn from our idols to worship and serve the true and living God. If anyone within the sound of my voice has not yet been blessed with membership in the true Church of Jesus Christ of Latter-day Saints, I pray that the Spirit of the Lord will prevail upon him to receive the witness that the words spoken from this pulpit are divine and for the benefit of our spiritual and eternal lives.

It is our individual responsibility to see that our spiritual lives are in tune with the teachings of the Master, who said, "... seek ye first the kingdom of God..." I testify to you that the material and physical things which we need to sustain life will be granted us. I testify further that God is our Heavenly Father. He is not a mystery but can be known if we desire to know him. This is my witness and testimony to you, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder John Longden, Assistant to the Twelve, has just addressed us.

The music of this session has been furnished by the Brigham Young University Combined Choruses, conducted by Elder John R. Halliday. Elder Alexander Schreiner has been at the organ. We are pleased to announce that the Choruses will be with us this afternoon. They will sing now, "Alleluia, Christ is Risen," after which the benediction will be offered by Elder Lyman S. Shreeve, formerly president of the Uruguayan Mission.

An anthem, "Alleluia, Christ is Risen," was sung by the Brigham Young University Combined Choruses.

President David O. McKay:

Elder Lyman S. Shreeve will offer the benediction, following which this Conference will be adjourned until two o'clock this afternoon.

Elder Lyman S. Shreeve, formerly president of the Uruguayan Mission, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

The second session of the Conference convened at 2 o'clock p.m., with President David O. McKay presiding and conducting the services.

The Brigham Young University Combined Choruses was present again this afternoon and furnished the choral music for the session.

The Tabernacle auditorium and galleries were crowded to capacity. Overflow crowds were accommodated in the Assembly Hall on the Tabernacle Grounds and in Barratt Hall, 60 North Main Street.

President David O. McKay:

We are favored again by the presence of the Brigham Young University Combined Choruses, with Elder Don L. Earl conducting and Elder Roy M. Darley at the organ.

We shall begin these services by the Brigham Young University Combined Choruses rendering, "Send Forth Thy Spirit." The opening prayer will be offered by Elder Lloyd P. Mickelsen, president of the North Idaho Falls Stake.

The opening selection was a number by the Brigham Young University Combined Choruses, "Send Forth Thy Spirit."

President David O. McKay:

Elder Joseph Anderson, Clerk of the Conference, will now read the report of the vital statistics and some financial expenditures, following which Elder Orval W. Adams will read the report of the Church Auditing Committee.

Elder Joseph Anderson, Clerk of the Conference, then read statistical and financial data:

<table>
<thead>
<tr>
<th>CHANGES IN CHURCH OFFICERS STAKE, WARD AND BRANCH ORGANIZATIONS, MISSIONS AND TEMPLES SINCE APRIL CONFERENCE, 1957</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>TEMPLE PRESIDENTS APPOINTED</strong></td>
</tr>
<tr>
<td>New Zealand Temple: E. Albert Rosenvall.</td>
</tr>
<tr>
<td><strong>MISSION PRESIDENTS APPOINTED</strong></td>
</tr>
<tr>
<td>Central States Mission: Samuel R. Carpenter to succeed Alvin R. Dyer.</td>
</tr>
<tr>
<td>East German Mission: Burtis F. Robbins, to succeed Herold L. Gregory.</td>
</tr>
</tbody>
</table>


South Australian Mission: John O. Simonsen, to succeed Thomas S. Bingham.


West Central States Mission: Casper W. Merrill, to succeed George F. Simmons.

West Spanisherican Mission: Leland M. Perry.

Western States Mission: David S. Romney, to succeed A. Lewis Elggren.

NEW MISSION ORGANIZED

NAME OF MISSION CHANGED

North German Mission, formerly the East German Mission.

NEW STAKES ORGANIZED

Albuquerque Stake organized October 27, 1957 from a part of the Western States Mission.

Atlanta Stake organized May 5, 1957 from a part of the Southern States Mission.

Great Falls Stake organized June 16, 1957 from a part of the West Central States Mission.

Kearns Stake organized February 2, 1958 by division of Taylorsville Stake.

Kearns North Stake organized February 2, 1958 by division of Taylorsville Stake.

Midvale Stake organized June 30, 1957 by division of East Jordan Stake.

Missoula Stake organized June 16, 1957 from a part of the West Central States Mission.

Monterey Bay Stake organized March 2, 1958 by division of San Jose Stake.

Monument Park West Stake organized September 29, 1957 by division of Monument Park Stake.

Murray South Stake organized April 28, 1957 by division of Murray Stake.

North Seattle Stake organized May 19, 1957 by division of Seattle Stake.

Orem West Stake organized November 3, 1957 by division of Orem Stake.

Orlando Stake organized February 23, 1958 from a part of the Southern States Mission.

Phoenix North Stake organized January 19, 1958 by division of Phoenix Stake.

San Antonio Stake organized January 19, 1958, by division of Houston Stake and the Gulf States Mission.

San Luis Obispo Stake organized September 22, 1957 by division of Santa Barbara Stake.

San Mateo Stake organized September 15, 1957 by division of Palo Alto Stake.

Santa Ana Stake organized December 8, 1957 by division of Orange County Stake.

Shreveport Stake organized January 26, 1958 by division of Dallas Stake and the Gulf States Mission.

Virginia Stake organized June 30, 1957 from a part of the Central Atlantic States Mission.

STAKE DISCONTINUED


STAKE PRESIDENTS APPOINTED


Atlanta Stake: William Lemuel Nicholls.

Cache Stake: Reed Murdock Broadbent, to succeed Casper W. Merrill.

Duchesne Stake. Elmer Ray Moon, to succeed A. Hale Holgate.
East Jordan Stake: Donald Brady Milne, to succeed Reed H. Beckstead.


Great Falls Stake: Victor Bowen.

Gunnison Stake: Alvin Robert Barlow, to succeed Elmo S. Sorensen.

Houston Stake: Melvin Lee Gillie, to succeed Jack B. Trunnell; Keith Mar Taylor to succeed Melvin Lee Gillie.

Kearsne Stake: Merrill A. Nelson.

Kearsne North Stake: Volma W. Heaton.

Logan Stake: Lloyd R. Hunsaker, to succeed Henry R. Cooper.

Lost River Stake: Joseph Burns Beal, to succeed J. Cleve Hansen.

Midvale Stake: Reed H. Beckstead.

Missoula Stake: Grant Kidd Patten.

Monterey Bay Stake: James Newton Wallace, Jr.

Monument Park West Stake: Frank C. Berg.


Murray South Stake: Donald William Challis.

North Seattle Stake: Wilford Houghton Payne.

Northvier Stake: Milo J. Bosshardt, to succeed Dale H. Peterson.

Oquirrh Stake: William B. Martin, to succeed J. Franklin Peel.

Orem Stake: Melvin Dover Hunt, to succeed Walter R. Holdaway.

Orem West Stake: Edward Carlyle Bunker.

Orlando Stake: W. Leonard Duggar.

Phoenix North Stake: Rudger Grant Smith.

Reno Stake: James Price Ronnow, to succeed Paul J. Callis.

Salt Lake Stake: Glen P. Umberger, to succeed Lincoln F. Hanks.

San Antonio Stake: Roland C. Bremer.

San Bernardino Stake: Wayne A. Reeves, to succeed Lever M. Hansen.

San Mateo Stake: Arthur J. Godfrey.


Santa Ana Stake: Karl Connell Durham.

Santa Barbara Stake: Harry J. Haldeman, to succeed Arthur J. Godfrey.

Seattle Stake: Layton Byron Jones, to succeed Wilford H. Payne.

Sheveport Stake: J. Milton Belisle.

South Salt Lake Stake: Rolf Christiansen, to succeed S. Ross Fox.

South Sevier Stake: Rulon Stewart Rasmussen, to succeed William B. Daniels.

Virginia Stake: Cashell Donahoe, Sr.

Washington Stake: Milan Dale Smith, to succeed J. Willard Marriott.

Yellowstone Stake: Max C. Mortensen, to succeed William J. Lewis.

NEW WARDS ORGANIZED


Atlanta Stake: Atlanta, Atlanta Second, Columbus, Empire, and Macon Wards, formerly branches in the Southern States Mission.

Bakersfield Stake: Lancaster Second Ward, formed by division of Lancaster Ward.
Ben Lomond Stake: North Ogden Fourth Ward, formed by division of North Ogden Second Ward; Ogden Fifty-fourth Ward, formed by division of Ogden Twentieth Ward.

Blackfoot Stake: Blackfoot Eighth Ward, formed by division of Blackfoot First Ward.

Bountiful Stake: Bountiful Fifteenth Ward, formed by division of Bountiful Second Ward; Bountiful Sixteenth Ward, formed by division of Bountiful Third Ward.

Brigham Young University Stake: B.Y. Campus Eighteenth Ward, formed from various wards.

Chicago Stake: Chicago Heights Ward, formerly Park Forest Branch; South Shore Ward, formerly South Shore Branch.

Columbia River Stake: Vancouver Second Ward, formed by division of Vancouver Ward.

Cottonwood Stake: Cottonwood Fifth Ward, formed by division of Cottonwood Third Ward; South Cottonwood Third Ward, formed by division of South Cottonwood Ward.

Denver Stake: Denver Seventh Ward, formerly North Denver Branch; Laramie Second Ward, formed by division of Laramie Ward.

Duchesne Stake: Altamont Ward, formed by consolidation of Altonah and Boneta Wards; Moon Lake Ward, formed by consolidation of Talmage and Mountain Home Wards.

East Cache Stake: University First Ward, formerly College Hill Branch; University Second Ward, formed from various wards; University Third Ward, formed from various wards; University Fourth Ward, formed from various wards; University Fifth Ward, formed by division of University First Ward.

East Jordan Stake: Butler Third Ward, formed by division of Butler and Butler Second Wards; Butler Fourth Ward, formed by division of Butler and Butler Second Wards.

East Mesa Stake: Mesa Fifteenth Ward, formed by division of Mesa Sixth and Tenth Wards; Mesa Seventeenth Ward, formed by division of Mesa Seventh and Ninth Wards.


Flagstaff Stake: Flagstaff College Ward, formed by division of Flagstaff Ward.

Florida Stake: Jacksonville Fifth Ward, formed by division of Jacksonville First Ward.

Great Falls Stake: Great Falls, Great Falls Second, Shelby, and Sun River Valley Wards, formerly branches in the West Central States Mission; Fairfield Ward, formed by consolidation of Golden Ridge and Fairfield Branches.

Hayward Stake: Livermore Ward, formerly Livermore Branch; San Lorenzo Second Ward, formed by division of San Lorenzo Ward.

Holladay Stake: Holladay Ninth Ward, formed by division of Holladay Fifth Ward; Holladay Tenth Ward, formed by division of Holladay Third Ward; Holladay Eleventh Ward, formed by division of Holladay First and Second Wards.

Houston Stake: Bellfort Ward, formed by division of Houston First Ward; Jacinto City Ward, formerly Jacinto City Branch.


Lake View Stake: Roy Fifth Ward, formed by division of Roy Fourth and Lake View Wards; Roy Sixth Ward, formed by division of Lake View Ward.

Lorin Farr Stake: Ogden Fifty-first Ward, formed by division of Ogden Forty-fifth and Forty-seventh Wards.

Mesa Stake: Mesa Thirteenth Ward, formed by division of Mesa Fifth and Eleventh Wards.

Midvale Stake: East Midvale Third Ward, formed by division of East Midvale Second Ward.

Mill Creek Stake: Mill Creek Sixth Ward, formed by division of Valley Center First and Second Wards; Mill Creek Seventh Ward, formed by division of Mill Creek Third Ward; Mill Creek Eighth Ward, formed by division of Mill Creek Second Ward; Mill Creek Ninth Ward, formed by division of Winder Ward.


Mt. Jordan Stake: Sandy Seventh Ward, formed by division of Sandy Fifth Ward.

Mt. Logan Stake: River Heights Second Ward, formed by division of River Heights Ward.

Mt. Ogden Stake: Ogden Fifty-second Ward, formed by division of Ogden Twelfth and Twenty-third Wards; Ogden Fifty-third Ward, formed by division of Ogden Forty-fourth Ward.

Murray Stake: Murray Fourteenth Ward, formed by division of Murray Seventh Ward.

Nampa Stake: Caldwell Second Ward, formed by division of Caldwell Ward.

North Jordan Stake: Granger Eighth Ward, formed by division of Granger Ward; Hunter Third Ward, formed by division of Hunter Second Ward.

North Pocatello Stake: Pocatello Twentyfifth Ward, formed by division of Pocatello Seventh Ward.

North Sacramento Stake: Citrus Heights Ward, formed by division of Roseville Ward; Orangevale Ward, formed by division of Fair Oaks Ward.

Orange County Stake: Buena Park Second Ward, formed by division of Buena Park Ward, Fullerton Second Ward, formed by division of Fullerton Ward; La Habra Ward, formed by division of Fullerton Ward.

Orlando Stake: Bradenton, Ellsworth, Melbourne, Orlando, Tampa, and Winter Haven Wards, formerly branches in the Southern States Mission.

Palmyra Stake: Spanish Fork Tenth Ward, formed by division of Spanish Fork Third, Fourth, Sixth, and Seventh Wards; Spanish Fork Eleventh Ward, formed by division of Spanish Fork Third, Fourth, Sixth, and Seventh Wards.


Redondo Stake: Lomita Ward, formed by division of Wilmington Ward; Torrance Second Ward, formed by division of Lawndale, Gardena, and Redondo Second Wards.

Reseda Stake: Tarzana Ward, formed by division of Encino Ward.

Rose Park Stake: Rose Park Eighth Ward, formed by division of Rose Park Fifth Ward.

St. Joseph Stake: College Ward, formerly a branch at the L. D. S. Institute.

San Antonio Stake: Corpus Christi Ward, formerly a branch in the Gulf States Mission.

San Bernardino Stake: San Bernardino Fourth Ward, formed by division of San Bernardino Second Ward.

San Diego Stake: San Diego Ninth Ward, formed by division of San Diego Second, Eighth, and La Mesa Wards.

San Joaquin Stake: Stockton Third Ward, formed by division of Stockton First and Second Wards.

San Jose Stake: Santa Clara Ward, formed by division of San Jose Fourth Ward.

San Luis Obispo Stake: Las Flores Ward, formerly Las Flores Branch.

Santa Barbara Stake: Camarillo Ward, formed by division of Oxnard Ward.

Santa Rosa Stake: Petaluma Ward, formerly Petaluma Branch.

Seattle Stake: Bellevue Ward, formed by division of Kirkland Ward; Renton Second Ward, formed by division of Renton Ward.

Sharon Stake: Orem Nineteenth Ward, formed by division of Orem Eleventh Ward; Provo Twentieth Ward, formed by division of Orem Twelfth, Provo Seventeenth, and Eighteenth Wards.

Shreveport Stake: Many and Natchitoches Wards, formerly branches in the Gulf States Mission.

South Los Angeles Stake: Downey Third Ward, formed by division of Downey First Ward.

South Ogden Stake: Ogden Fiftyfth Ward, formed by division of Ogden Thirtyurth and Fiftieth Wards.

Spanish Fork Stake: Spanish Fork Twelfth Ward, formed by division of Spanish Fork First Ward.

Spokane Stake: Lewiston Second Ward, formed by division of Lewiston Ward; Moscow Second Ward, formed from various wards; Spokane Fifth Ward, formed by division of Spokane Fourth Ward.

Tacoma Stake: Chehalis Ward, formerly Chehalis Branch; Tacoma Fifth Ward, formed by division of Tacoma Second and Third Wards.

Taylorsville Stake: Kearns Ninth Ward, formed by division of Kearns Third and Fourth Wards; Kearns Tenth Ward, formed by division of Kearns Fourth Ward; Kearns Eleventh Ward, formed by division of Kearns Fifth Ward.

Timpanogos Stake: Pleasant Grove Seventh Ward, formed by division of Grove Ward.

Tucson Stake: Tucson Fifth Ward, formed by division of Tucson First, Second, Third, and Fourth Wards.

Twin Falls Stake: Twin Falls Seventh Ward, formed by division of Twin Falls Fifth Ward.

Virginia Stake: Dutch Gap, Elizabeth City, Newport News, Norfolk, Petersburg, and Portsmouth Wards, formerly branches in the Central Atlantic States Mission.

University Stake: University Fourth Ward, formed by division of University Third Ward.

Walnut Creek Stake: Lafayetteinda Ward, formed by division of Walnut Creek Ward and consolidation of Orinda Branch.

Weiser Stake: Weiser Second Ward, formed by division of Weiser Ward.

Wilford Stake: Grandview Second Ward, formed by division of Grandview, Imperial, and Cummings Second Wards.

WARDS AND BRANCHES TRANSFERRED

Albuquerque Stake: Albuquerque, Albuquerque Second, Third, Fourth, Blueter, Los Alamos Wards; Las Vegas, Santa Fe, and Taos Branches, formerly branches in the Western States Mission.

Atlanta Stake: Atlanta, Atlanta Second, Columbus, Empire, and Macon Wards; Athens, Buchanan, Gibson, Milledgeville, and Palmetto Branches, formerly branches in the Southern States Mission.
Duchesne Stake: Altamont, Bluebell, Moon Lake, and Mt. Emmons Wards, formerly of Moon Lake Stake.

Gooding Stake: Hunt Ward, formerly of Minidoka Stake.

Great Falls Stake: Great Falls, Great Falls Second, Shelby, and Sun River Valley Wards; Browning, Bynum, Conrad, Cut Bank, Fairfield, Ft. Benton, and Golden Ridge Branches, formerly branches in the West Central States Mission.

Kearns Stake: Kearns, Kearns Second, Sixth, Seventh, and Eighth Wards, formerly of Taylorsville Stake.

Kearns North Stake: Kearns Third, Fourth, Fifth, Ninth, Tenth, and Eleventh Wards, formerly of Taylorsville Stake.

Midvale Stake: East Midvale First, Second, Midvale First, Second, Third, and Fourth Wards, formerly of East Jordan Stake.

Missoula Stake: Airlndale, Charlo, Corvallis, Hamilton, Missoula, Missoula Second, Polson, St. Ignatius, and Stevensville Wards; Darby, Superior, and Thompson Falls Branches, formerly branches in the West Central States Mission.

Monterey Bay Stake: Pacific Grove, Salinas, Santa Cruz, Seaside, and Watsonville Wards; Gilroy, Hollister, and Harmony Hills Branches, formerly of San Jose Stake.

Monument Park West Stake: Monument Park Third, Fourth, Fifth, Sixth, Seventh, Eighth, and Tenth Wards, formerly of Monument Park Stake.

North Seattle Stake: Alderwood, Bellingham, Everett, Seattle Third, Fifth, Seventh, and Eighth Wards; Monroe, Oak Harbor, and Sedroolley Branches, formerly of Seattle Stake.

Orem West Stake: Orem Third, Fourth, Fifth, Eighth, Ninth, and Vineyard Wards, formerly of Orem Stake.

Orlando Stake: Bradenton, Ellsworth, Melbourne, Orlando, Tampa, and Winter Haven Wards; Belleview, Dade City, Daytona Beach, Dunedin, Fruitland Park, New Smyrna Beach, St. Petersburg, Sanford, and Springhead Branches, formerly branches in the Southern States Mission.

Phoenix North Stake: Phoenix Eighth, Ninth, Tenth, Sixteenth, Glendale, and Glendale Second Wards, formerly of Phoenix Stake.

San Antonio Stake: Austin and San Antonio Wards; Lackland Branch, formerly of Houston Stake; Corpus Christi Ward; Kenedy and Victoria Branches, formerly branches in the Gulf States Mission.

San Luis Obispo Stake: Lompoc, San Luis Obispo, Santa Maria, Paso Robles Wards; Las Flores Branch, formerly of Santa Barbara Stake.


Santa Ana Stake: Costa Mesa, Garden Grove, Garden Grove Second, Laguna Beach, Orange, Santa Ana, and Westminster Wards, formerly of Orange County Stake.

Shreveport Stake: Kelseyvlyer, Longview, and Shreveport Wards; Hooks, Kilgore, Marshall, Queen City, and Texarkana Branches, formerly of Dallas Stake; Many, Natchitoches Wards; Coushatta Branch, formerly branches in the Gulf States Mission.

Virginia Stake: Dutch Gap, Elizabeth City, Newport News, Norfolk, Petersburg, and Portsmouth Wards; Franklin Branch, formerly branches in the Central Atlantic States Mission; Richmond Ward, formerly of Washington Stake.

WARD AND BRANCH NAMES CHANGED

Albuquerque Stake: Las Vegas, Santa Fe, and Taos Branches, formerly branches in the Western States Mission.

Atlanta Stake: Athens, Buchanan, Gibson, Milledgeville, and Palmetto Branches, formerly branches in the Southern States Mission; Marietta Branch, formed by division of Buchanan Branch and Atlanta Ward.

Bakersfield Stake: Edwards Branch, formed by division of Lancaster Ward.

Cedar Stake: Indian Branch, formed by division of Cedar First Ward.

El Paso Stake: Hatch Branch, formed by division of Las Cruces Ward.

Flagstaff Stake: Grand Canyon Branch, formerly dependent upon Williams Branch.
Fresno Stake: Chowchilla Branch, formerly Chowchilla Ward; Madera Branch, formed by division of Chowchilla Ward.


Houston Stake: Buna Branch, formerly dependent upon Williamson Ward; Huntsville Branch, formerly dependent upon Melbourne Ward.

Kanab Stake: Page Branch, formed from various wards.

Mesa Stake: Eloy Branch, formed by division of Casa Grande Ward.

Missoula Stake: Darby, Superior, and Thompson Falls Branches, formerly branches in the West Central States Mission.

New York Stake: Suffolk Branch, formed by division of Uniondale Ward.

North Sacramento Stake: Rocklin Branch, formerly dependent upon Roseville Ward.

North Seattle Stake: Arlington Branch, formerly dependent upon Everett Ward.

Orlando Stake: Belleview, Dade City, Daytona Beach, Dunedin, Fruitland Park, New Smyrna Beach, St. Petersburg, Sanford, Springhead Branches, formerly branches in the Southern States Mission.

St. Johns Stake: Nutrioso Branch, formed by division of Alpine Ward.

San Antonio Stake: Kennedy and Victoria Branches, formerly branches in the Gulf States Mission; San Marcos Branch, formed by division of Austin Ward.

San Bernardino Stake: Lucerne Valley Branch, formerly dependent upon Victorville Ward.

Santa Monica Stake: Pacific Palisades Branch, formed by division of Santa Monica Third Ward.

Shreveport Stake: Coushatta Branch, formerly a branch in the Gulf States Mission.

Union Stake: Brownlee Branch, formed by division of Baker Ward.

Virginia Stake: Franklin Branch, formerly a branch in the Central Atlantic States Mission.

Weiser Stake: Council Branch, formed by division of Weiser River Branch; New Meadows Branch, formed by division of McCall Branch.

Willamette Stake: Myrtle Creek Branch, formerly dependent upon Roseburg Ward.

Wards and Independent Branches Discontinued

Bear Lake Stake: Lanark Ward, membership transferred to Liberty Ward.

Butte Stake: Belgrade Branch, membership transferred to Bozeman Ward.

Chicago Stake: Batavia Branch, membership transferred to Aurora Branch.

Dallas Stake: Enoch Branch, membership transferred to Kelseymer Ward; Pittsburg Branch, membership transferred to Kelseymer Ward.

Denver Stake: Pueblo Ward, made a branch in the Western States Mission.

Duchesne Stake: Altonah and Boneta Wards, membership transferred to Altamont Ward; Arcadia Ward, membership transferred to Bridgeland Ward; Mountain Home and Talmage Wards, membership transferred to Moon Lake Ward; Strawberry Branch, membership transferred to Duchesne Ward; Upalco Ward, membership transferred to Mt. Emmons Ward.

Grand Junction Stake: Baggs Branch, membership transferred to Craig Ward.

Great Falls Stake: Ft. Benton Branch, membership transferred to Great Falls Second Ward; Golden Ridge Branch, membership transferred to Fairfield Ward.

Humboldt Stake: Rowland Branch, membership transferred to Elko Ward.

Oaklandrkeley Stake: East Richmond Ward, membership transferred to Richmond Ward.

Oquirrh Stake: Garfield First Ward, membership transferred to various wards.

Pocatello Stake: Pocatello Twentyrst Ward, membership transferred to Pocatello Fourth and Fourteenth Wards.

San Juan Stake: LaSal Branch, membership transferred to Monticello Second Ward.

Union Stake: Imbler Branch, membership transferred to Elgin Branch.

Walnut Creek Stake: Orinda Branch, membership transferred to Lafayetteinda Ward.

Wayne Stake: Grover Branch, membership transferred to Teasdale Ward.

Weiser Stake: Stibnite Branch, membership transferred to Council Branch.

Wilford Stake: Cummings Second Ward, membership transferred to Imperial, Imperial Second, and Grandview Second Wards.

Those Who Have Passed Away

Elder Adam S. Bennion of the Council of the Twelve Apostles.
President David O. McKay:

Elder Joseph Anderson has just read the statistical data, financial expenditures, etc., relating to the Church of Jesus Christ of Latter-day Saints for 1957. Elder Orval W. Adams will now read the report of the Church Auditing Committee, after which we shall hear from President Joseph Fielding Smith.

Church Auditing Committee

Elder Orval W. Adams of the Church Auditing Committee read the following report:

Salt Lake City, Utah March 31, 1958

President David O. McKay and Counselors, Salt Lake City, Utah.

Dear Brethren:

We have reviewed the Report of the Income and Expenditures of the Corporation of the President of the Church of Jesus Christ of Latter-day Saints for the year 1957. The record keeping shows evidence of great care and the reports prepared are clear and concise. An adequate system of internal audit control has been maintained.

Expenditures are well within the income of the Church and it is indicated that expenses have been held below the figures budgeted. We have been assured that the Church is free from debt.

Respectfully submitted,

Orval W. Adams
Harold H. Bennett
Church Auditing Committee.

President David O. McKay:

We shall now hear from President Joseph Fielding Smith, President of the Council of the Twelve Apostles. He will be followed by Elder S. Dilworth Young.

Joseph Fielding Smith

PRESIDENT JOSEPH FIELDING SMITH Of the Council of the Twelve Apostles

I will address my remarks, if I may have the right inspiration, to the fathers and mothers of the Church of Jesus Christ of Latter-day Saints, likewise to those who are engaged in the organizations of the Church looking after the youth of Israel.

Some few months ago I read in the paper that the majority of crimes committed in the United States were committed by those who were of teen ages. That was a shock to me and I think to thousands of others, many thousands throughout this land, for it seemed to be so unusual and a trend that boded only evil for this country. We have been troubled even in our own city, and this trouble has existed in all parts of the land, with vandalism, the wanton destruction of property, crimes by children and teenagers, which show a tendency that will lead only to serious trouble within the borders of our country in years to come.

So I appeal to you, my dear brethren and sisters, husbands and wives, fathers and mothers, to take advantage of every opportunity the Church affords to have your children trained in the various organizations provided for them by the revelations of the Lord: the Primary, the Sunday School, the Mutual Improvement organizations, and the quorums of the Lesser Priesthood under the direction of our bishoprics.

I hope that you are teaching your children in your homes to pray. I hope that you are having family prayers, morning and evening, that your children are taught by example and by precept to observe the commandments that are so precious and so sacred and mean so much to our salvation in the kingdom of God.

The Lord said in a revelation given to the Church in 1831:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents. (D&C 68:25.)

And I think I could add with equal truth in any branch of the Church in any mission or any other place outside of the stakes of Zion. The Lord requires this at our hands. I am reminded of a statement that was made in a discourse by President Brigham Young one time which I am not able to quote correctly, but the substance of it is this:

You say this is my wife. You say these are my children. That all depends upon your keeping the commandments of God.

That is the substance of it. In other words, the Lord can take away from you this wife. He can take away from you these children. He has not relinquished his claim upon any of the children that have been entrusted to our care.

So I make this appeal because the tendency in this country today, as you all know who read the papers, is towards nuclear energy, traveling to the moon, getting off the earth, and going somewhere else. But people have forgotten God. We cannot afford to do that.

Let us as members of the Church, no matter what else we may think about space travel, keep our feet on the ground, spiritually and in the home.

One thing, too, that I would like to call attention to young people, when they marry, are not satisfied to begin with a little and humbly, but they want to receive just about as much as their parents have at the time they, the children, get married. They must have an automobile; they have to have a television set, a radio, all kinds of
ELDER S. DILWORTH YOUNG Of the First Council Of the Seventy

I echo the words of President McKay this morning and of President Smith this afternoon expressing an anxiety we should have for our children. In that connection I also remember that the day after tomorrow is the anniversary of the resurrection of the Lord Jesus Christ. I think, too, that April 6 is as near the anniversary of the actual day that it took place as we shall ever be able to ascertain.

I believe, too, that the Lord himself did not consider that the resurrection was his greatest gift to man. I do not attempt to defend the statement. I believe that he knew that we could not understand all of his purposes but that as humans we might understand what it meant to lay down a body and take it up again. I believe his highest purpose is that his children who will support and sustain him will be given exaltation in his presence. That, I think, is what he had in mind when he came to the earth in the first place. I think he taught it to those who could understand the doctrine, and I believe that he has restored it to us in this last day with the purpose now of bringing it to a fulfillment.

If that be true, then the family is probably the greatest element in our lives today. Without the family we shall not attain exaltation, as I understand exaltation to be. And of course without children the family would not be very much.

But if we lose our children in the process of attaining exaltation, I think it is a little vain to assume that we are going to have very much happiness. Therefore I would raise my voice in asking that we give special attention to the children. Too, in 1958, we should begin to take steps which will correct the abuses which affect their lives in many places.

It so happens that much of my life has been spent working with children. This gives me some right to mention three needs which I think I can draw from that experience. I could name a dozen, but I have chosen these three because of associations I have had with three men. Each of these men is associated in my experience with children. In one case, one taught me as a youth. In the other two cases, in my work with children, I had dealings with them. I think in the things they told me and in the things they did in the experiences they went through with me, I have found the things which I believe are true as I have gone through life and worked with children.

Dr. Adam S. Bennion would not have said, "Make things easy for youth." Rather he would have them develop honor by means of sharp competition. On the playing court he would have applied the lessons which would be their strength in manhood. He wanted keen, sharp, hard play; to win hard, fair, and square; to lose gracefully. But let some man try to use these fields of action to win illegitimately, to use an unfair tactic to further his own ends, to make the end justify foul means, and Adam Bennion would have applied the lessons which would be their strength in manhood.

At some point in their lives all children must be protected from the designs of conspiring men. Adam Bennion was one who was fearless, outspoken, their protector. Youth needs that protection by adults.

Oscar A. Kirkham could lift boys and girls out of themselves, to aspire to high things. In his hands they rode on the wings of eagles; they acquired the rugged strength of the mighty oak. He pointed the way to show that the greatest adventures are those in fields of morality, honor, and integrity. When he left them, the embers of the campfire dying down, somehow each one knew that the message was the echo of his own unformed ideals leaping into high resolve. We need more of that, too.

Thomas E. McKay was a stake president. I was a member of his stake for many years. Thomas E. McKay was for children. When help was needed, his weight and his influence were applied with full force and without reservation, and it was no mean force. He made only one stipulation to me when I was working with children. The man operating the program must not let the parents or the Church down. The principles of salvation and the testimonies of leaders must be the guiding factors.

These three elements were part of the living souls of the three men of whom I speak, whom I loved and revered.

Now, may I summarize what I have just said as to what our children might need and which we should be alert to give them:

Teach youth to play fair and square, to play hard and to win modestly, to lose gracefully, but, above all things, protect them from evil men until they are old enough to protect themselves. That is a vital thing.

Fire each child with the desire to reach the heights of happy achievement. Unless the spark kindles the flame, an inner flame, it will not warm the soul. This is vital, too.

Finally, keep always in mind the ultimate goal, exaltation in the presence of the Father and the Son. Do nothing to cloud this goal in the minds of children, my brethren. Do everything to keep its guiding light brightly shining.
I pray that I shall have an interest in your faith and prayers while I take this precious time. We have heard of the successes of the missionary work and the other activities of the Church. The growth of the Church is glorious in all its activities. The success of man and the Church can be measured, I think, in the answer to the question, "How near to God are you?"

Every one of us came from a preternary existence. We always existed. Before coming to this earth we lived with our heavenly parents. We were their children. Challenging Job, the Lord said:

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

When the morning stars sang together, and all the sons of God shouted for joy? (Job 38:4, 7.)

And again Abraham said:

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born. (Abraham 3:22.)

We are all children of our heavenly parents. We lived with them in the celestial kingdom. We walked by sight. We knew what the celestial glory was. As spirits only, we could not partake of the fulness thereof. We knew how our Heavenly Father came to his exaltation. Was it any wonder, then, that we shouted for joy when it was made known unto us that we could come to earth? We knew this was the step necessary and the opportunity for us to gain that glory which we there knew so well. We were promised that if we were faithful in all things we would have the opportunity to return unto our Father in heaven. We knew we would come here, having forgotten all, and be tried and tested. This was to be an opportunity where we would learn from our own experience. We were to learn good from evil, right from wrong. We would learn obedience.

To prove our obedience, among other things, there was a gospel plan given. This plan made necessary a Savior. Jesus Christ, the Only Begotten of the Father in the flesh, came in the Meridian of Time, and through his atoning sacrifice broke the bonds of death and opened the gates of the resurrection.

This Sunday all Christians celebrate the anniversary of this great day. Through him all shall have a glorious resurrection. We were promised the right and opportunity to return to our Father in heaven. Jesus Christ was our Elder Brother in that preternary existence. He was, however, the Only Begotten of the Father in the flesh. It was he who created this earth. Thus, as a God, begotten of the Father in the flesh, he had power over life and death. No power could take his life unless he gave it. He could have lived forever. But no, he chose to do the will of the Father and give his life that all might live. Thus he broke the bonds of death and opened the doors of the resurrection, giving to all mankind, all God's children, the opportunity to be resurrected and come unto him.

Through Christ we shall all be resurrected, but not all to the same glory. In Corinthians we read:

There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

So also is the resurrection of the dead. . . (1 Cor. 15:40.)

The highest glory is the celestial, and naturally, the abode of our Father in heaven. To attain this glory there are special requirements. For this purpose is the gospel given to man. How well we, individually, accept and fulfill the laws of the gospel determines how near to God we will come.

How near to God are you? The Lord has said:

Come unto me all ye that labour and are heavy laden, and I will give you rest. (Matt. 11:28.)

Brother Kimball reminded us this morning, and I have often heard him say, "Rest is not relaxation and lounging. It is exaltation."

Christ has given us the gospel as a way of life that will lead us, if we will live it fully, to exaltation. He has not left us to stumble blindly in the dark. It is there for us to follow and obey. Christ said to Nicodemus:

Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Nicodemus did not understand, and the Lord added,

Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:3, 5.)

How near to God are you? If you have not entered the waters of baptism yet, I suggest that you seek God in prayer and ask for understanding that you also may come nearer to him. Through prayer and wholehearted desire we may come near enough to him to receive extra added strength, to keep his commandments, to overcome evil, to change from bad habits to good habits.

Johnson said "bad men excuse their faults; good men leave them." Have you placed a barrier between you and God through misdeeds, neglect, omissions, or habits displeasing to God which keep you from coming nearer to him? How near to God are you? Repentance is a very difficult task, yet we all have plenty of it to do. Prayer is
the gospel of Jesus Christ we have the perfect plan for the happiness that we may achieve.

Given to us by our Father should be cherished by each individual, for each may determine for himself whether he will perfect his life by keeping the commandments of God. It is here, now, that we determine where and what we will be in that life which follows this one upon the earth. The precious right to direct the life that has been state of our existence, which was necessary in order to continue the next phase and rise to the heights of joy and happiness and receive all that the Lord desires us to achieve. Jesus Christ said to the Prophet Joseph Smith in the Sacred Grove in that greatest of all visions:

Now, I am sure that we must have been faithful, even valiant, in that preexistent world because we have graduated, so to speak, with some degree of honor into this category.

There is nothing, certainly, that I would like more than to find myself with my family, with those I love, with my friends, and with my Brethren, but I know that in order to merit those young people who have asked us such questions as: "Why worry so much about us?" "What difference does it make?" "Why is it necessary that we do this?"

I had had a desire to discuss a few truths of the gospel, having in mind particularly those Saints who are in somewhat of a quandary as to what it is all about, particularly those young people who have asked us such questions as: "Why worry so much about us?" "What difference does it make?" "Why is it necessary that we do this?"

For a wise and glorious purpose Thou hast placed me here on earth, And withheld the recollection Of my former friends and birth. Yet oftentimes a secret something Whispered, "You're a stranger here." And I felt that I had wandered From a more exalted sphere.

So sang the poetess, Eliza R. Snow. Since the Lord has seen fit to open again the windows of heaven and reveal his mind and will to his servants, the prophets, beginning with the Prophet Joseph Smith, greater understanding and knowledge has come to man in relation to his origin, his place on earth, and his relationship to God. As we have already heard, this earth was organized for a special, definite, and divinely designed purpose. We might live here and by following the plan of the gospel of Jesus Christ work out our destiny, our future, our salvation. Every one of us will die. All of us will be resurrected, and all of us will live forever -- somewhere. Where we shall live in the hereafter is left entirely to each one of us as an individual. It is possible for us to rise to exaltation in the celestial world, or, if we are dilatory or disobedient or indifferent, it is possible for us to remain with those of that category.

There are varying degrees of salvation, of happiness, of joy, and the frightening thing to me is that it is left to me to determine where I will fit in, in that life to come. There is nothing, certainly, that I would like more than to find myself with my family, with those I love, with my friends, and with my Brethren, but I know that in order to merit that, I must conform to certain principles, accept all the laws and ordinances of the gospel. I must yield valiant service in the cause of righteousness, in helping to build up the kingdom, and I must, of course, have accepted baptism by immersion by proper authority in order to become a member of the Church of Jesus Christ of Latter-day Saints. Those ordinances are indispensable and essential for all of us. I hope that those boys and girls who have talked to me about this, and others who may be in the same frame of mind, who are seeking for happiness, begin by conforming their lives to the principles of this glorious gospel, which is a gospel of happiness, a gospel of joy, a gospel that will bring us peace, even the peace that passeth understanding.

The Prophet Joseph Smith once made this statement, which is wonderful to contemplate:

Happiness is the object and design of our existence, and will be the end thereof, if we pursue the path that leads to it, and this path is virtue, uprightness, faithfulness, holiness, and in keeping all of the commandments of God. (Teachings of the Prophet Joseph Smith, pages 255)

That is a simple prescription and it is just as easy to follow as it is to follow the compass once we set our course and get our directions.

Now, I am sure that we must have been faithful, even valiant, in that preexistent world because we have graduated, so to speak, with some degree of honor into this state of our existence, which was necessary in order to continue the next phase and rise to the heights of joy and happiness and receive all that the Lord desires us to receive. It is here, now, that we determine where and what we will be in that life which follows this one upon the earth. The precious right to direct the life that has been given to us by our Father should be cherished by each individual, for each may determine for himself whether he will perfect his life by keeping the commandments of God or whether he will follow his own inclinations and onward ways. All of us, however, will be rewarded according to our works, and our salvation will be graded accordingly. In the gospel of Jesus Christ we have the perfect plan for the happiness that we may achieve.
There is no need for any of us to get lost in the wilderness of doubt and uncertainty, and of foolish doctrines, because the way is clearly defined.

10 Someone has aptly said: "Good character is determined by what you stand for, not by what you fall for." Why does the Lord, through his servants, constantly admonish us to choose the right and to keep his commandments? Simply because he is our Father, and he wishes us to be led into eternal happiness. He wants us to be free from the bondage of sin and of wrongdoing. His commandments are given to help us, not to hinder us. He would impose nothing upon us except it be for our good. He wishes to assist us through these commandments, which are principles by which we must learn to keep in order to find joy and peace, rather than regret and remorse.

12 The adversary presents his principles and arguments in the most approved style, and in the most winning tone, attended with the most graceful attitudes; and he is so careful to ingratiate himself into the favor of the powerful and influential of mankind, uniting himself with popular parties, floating into offices of trust and emolument by pandering to popular feeling, though it should seriously wrong and oppress the innocent. (Discourses of Brigham Young, page 69.)

13 Satan is cunning. I will never forget what Brother Thomas E. McKay said in an address from this pulpit, "We do not lose our faith by a blowout -- just by slow leaks." That is the way the Adversary works. The Book of Mormon makes the statement that he ensnares us, and if we do not repent, he "leads us carefully down to hell." He never jerks, just rather eases us along, unless we turn from the path of wrongdoing.

14 It was Emerson who said: "Man has two creators -- his God and himself." Having this life given to us to live and to plan and direct, it is a tremendous responsibility that rests upon us. We must constantly segregate the things which endure from the things which are transitory. Splitsecond decisions, which all of us sometimes have to make, can be more safely made if there have been set up beforehand some "musts" and some "must nots." In this day of glamour, entertainment, pressure, new temptations, in this day of moral laxity when more and more are feeling less and less the individual and personal responsibility for wrongdoing, it is imperative that each of us develops a firm desire to choose the right regardless of the circumstances.

15 Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually.

16 But behold, that which is of God inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God. (Moroni 7:12.)

17 My dear brethren and sisters, I sincerely pray that the Lord will direct me by his spirit to say what I should say today. I had been thinking along lines similar to what the President of the Church of Jesus Christ of Latter-day Saints, David O. McKay, President of the Council of the Twelve Apostles, said at this very pulpit recently:

20 Your parents, my young brothers and sisters, do not wish their association with you to end with this life, but they realize that now is the time and the place and the opportunity to prepare for that grand reunion beyond the grave. A week or so ago a young couple came to the temple and received their endowments and were sealed in holy matrimony. In the group that met with them in the sealing room were represented three generations on each side. That, it seems to me, is as it should be. Families should participate as families in holy places. If we expect to be together as families in the next life, and it seems to me that is the center and the objective of the whole, then it is best and well that we get together as families in these holy temples under such circumstances as that.

21 The overwhelming desire that should be in the mind of every young boy and every young girl as he or she moves into young manhood and womanhood is to prepare himself or herself each day that he or she lives to be worthy of entering into the house of the Lord, and there receive the fabulous blessings that the Lord extends to those who desire them. How glorious is the doctrine that man was in the beginning with God! How glorious is the doctrine that families may be perpetuated forever! Of all the goodness of God we have received evidence upon evidence of our divine origin, and the knowledge that we are indeed his children.

22 Not only the Bible but also modern scriptures have revealed to us great and fundamental truths which are not generally understood as to the origin and destiny of man. In addition, appearances of the Lord himself and appearances of his heavenly messengers have added to the faith and knowledge of this people. I pray, brothers and sisters, that all of us, especially those who are coming into manhood and womanhood, may give sober thought to these glorious principles and be able to build our lives upon the sure foundation of the gospel of Jesus Christ, "whereon if men build they cannot fall."

23 I testify that he is real, he is the Savior. He was resurrected and he lives, and this is his plan for happiness and exaltation, and I do it humbly in the name of Jesus Christ, the Lord. Amen.

24 President David O. McKay:

25 Elder ElRay L. Christiansen has just spoken to us. He is Assistant to the Council of the Twelve, and also president of the Salt Lake Temple. Elder George Q. Morris of the Council of the Twelve will now speak to us, and he will be followed by Elder LeGrand Richards.

26 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! (Matt. 18:7.)
This is a very definite and clear declaration so far as we are concerned that in the world there must be offenses. There must be sin in the world, but the Lord blocks any illogical reasoning that there because there is sin we cannot be blamed for having partaken of it with his statement: "but woe to that man by whom the offence cometh!"

7 He also says, in the Doctrine and Covenants, 29:39, "And it must needs be that the devil should tempt the children of men. That is a necessary situation in our lives. Then we are told what happened when transgression occurred. Because of Adam's transgression, the Lord said: "... cursed shall be the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." (Moses 4:23.) I think we should bear in mind that the Lord said for the sake of Adam he would curse the land, and he followed this by saying,

8 By the sweat of thy face shalt thou eat bread, until thou shalt return unto the ground -- for thou shalt surely die -- for out of it was thou taken: for dust thou wast, and unto dust shalt thou return. (Ibid., 4:25.)

9 Now this seems to paint a very gloomy picture, and some people do not go much farther than this, and try to blame Adam for the sins and troubles that come into their lives. I just want to say here in passing that I hope none of us as a member of this Church speak lightly of Adam, an august and glorious personage close to the throne of God, the father of our race, and identified as Michael, the great archangel. We should think of him and speak of him with love and with reverence, and not tolerate any other attitude in our presence.

10 That gloomy picture does look serious, and life is serious, but the Lord explains further:

11 And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet. (D & C 29:39.)

12 This is a clear and definite statement that I think we must accept literally.

13 Further, the Lord said, after Adam had transgressed: "And I, the Lord God, said unto mine Only Begotten: Behold, the man is become as one of us to know good and evil." (Moses 4:28) testifying that through his transgression Adam had attained a knowledge of good and evil which he did not have before.

14 Then the Father gives further instructions to Adam:

15 And the Lord spake unto Adam, saying: Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good. (Ibid., 6:55.)

16 This being "conceived in sin," as I understand it, is only that they are in the midst of sin. They come into the world where sin is prevalent, and it will enter into their hearts, but it will lead them "to taste the bitter, that they may know to prize the good." And then with further emphasis on the matter of agency, the Lord says, "... it is given to them to know good from evil; wherefore they are agents unto themselves. (Ibid., 6:56.)

17 This matter of agency is the very essence of our existence. The Lord said unto Enoch:

18 Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency. (Ibid., 7:32.)

19 Also the revelation in the 93rd section of the Doctrine and Covenants emphasizes again this matter of agency. We are intelligences, and the Lord says,

20 All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence. (D & C 93:30.)

21 If we take away their free agency we nullify the purpose of the existence of mankind in the world. Satan attempted to do that.

22 By these revelations we see why sin is in the world and adversities and evils of various kinds. We can picture the plight of Adam and Eve. They had been condemned to sorrows, woes, troubles, and labor and they were cast out from the presence of God, and death had been declared to be their fate. A pathetic picture, indeed. But now a most important thing happened. Adam and Eve had explained to them the gospel of Jesus Christ. What would be their reaction? When the Lord explained this to them, that a redemption should come through Jesus Christ, the Only Begotten of the Father, Adam exclaimed:

23 Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh shall I see God. (Moses 5:10.)

24 And what was the response of Eve, his wife. She

25 heard all of these things, and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and...eternal life. (Ibid., 5:11.)

26 There is the key to the question of evil. If we cannot be good, except as we resist and overcome evil, then evil must be present to be resisted.

27 So this earth life is set up according to true principles, and these conditions that followed the transgression were not, in the usual sense, penalties that were inflicted upon us. All these that I have named to you that seem to be sad inflictions of punishment, sorrow, and trouble are in the end not that. They are blessings. We have attained a knowledge of good and evil, the power to prize the sweet, to become agents unto ourselves, the power to obtain redemption and eternal life. These things had their origin in this transgression. The Lord has set the earth up so we have to labor if we are going to live, which preserves us from the curse of idleness and indolence; and though the Lord condemns us to death -- it is one of the greatest blessings that comes to us here because it is the doorway to immortality, and we can never attain immortality without dying.

28 So these are all real blessings. We come to the earth with all these conditions arranged as they are so that we have to struggle constantly against evil, struggle to preserve our lives, struggle for everything of true value that is the thing for us to understand this is the course of life that is most desirable, and for our good. We have no need to find fault with these conditions. The Lord has ordained them all for our welfare and happiness. The truth as I understand and feel about it is simply that circumstances placed Adam in a position where by a technical transgression he could come into mortal life, moving out of immortality into these earth conditions for his blessing, for the blessing of the race, without which no immortality and eternal life and exaltation could ever come. And in doing this, also, of course, his body, taken from the earth, was made mortal absolute essential.

29 There is no salvation or exaltation except through the possession of a body of flesh and blood.

30 In conclusion I want to give this inspired declaration by the Prophet Lehi:

31 For it must needs be, that there is an opposition in all things. If not so,... righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one;
And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.

And they would have had no children; therefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.

But behold, all things have been done in the wisdom of him who knoweth all things.

Adam fell that men might be; and men are, that they might have joy. (2 Nephi 2:11, 22.)

The answer to all the problems in the world is the gospel of Jesus Christ, which enables us to overcome all adversities, sin, and death, and go back into the presence of God fit to dwell in his presence, through the Lord Jesus Christ, our Redeemer.

I bear this humble witness that this is the Church of Jesus Christ, organized by him personally; that President David O. McKay is conducting the affairs of this Church as the Lord Jesus Christ directs him, and I bear this witness in the name of Jesus Christ. Amen.

I believe the words of the Apostle Peter when he said that

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

for the unity of the faith, and of the knowledge of the Son of God,

And then beginning with Moses and the prophets, he showed them how that in all things they testified of him.

And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.

And you only need to look at the world today to know how we are becoming more divided year after year instead of more united because the apostles and prophets whom...
When she stood up, she said,

In Washington just recently, while holding a missionary meeting, a young mother of two children, a new convert to the Church, was asked to say a few words, and has been realized in their behalf in that God has manifested unto them the truth of the words of that book.

How could he do that without a prophet of God to bring forth that marvelous record and join it to the record of Judah? We have that record before us. It has been not have transpired without a prophet unto whom God could reveal his mind and will and give wisdom beyond the wisdom of man to accomplish all the prophets have foretold.

Briefly, let us refer to the promise given by Daniel in his interpretation of Nebuchadnezzar's dream. He had already forgotten his dream, and he called for the wise men and the soothsayers and astrologers, and none of them could tell him his dream. Then he sent for the prophet in Israel, and Daniel took it up with the Lord. And he said that there was a God in heaven who knew all Nebuchadnezzar's dream and the interpretation thereof. Then Daniel told him of the rise and fall of the Kingdoms of this world until the latter days when the God of heaven would set up a kingdom that would never be destroyed or given to another people, but it would go forth until it would become as a great mountain and fill the whole earth, and it would stand forever, until one like the Son of Man would come in the clouds of heaven, to the Ancient of Days.

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed. (Dan. 7:14.)

Why do we read these things in the scriptures if they are not meant to be fulfilled? How can the world accept the scriptures and then believe that all these things can transpire without a prophet of the Living God to whom God can reveal his mind and will?

I bear you witness that Joseph Smith was the messenger sent, that he was the instrument in the hands of God in setting up this kingdom.

There is not time to go into details, but anyone with a fair mind who will analyze the organization of this Church and what it is accomplishing and the great order of the priesthood (for every man and every man's son can bear the priesthood of God and become partners with him in the building of his kingdom), could not hope to find anything else to compare with it in all the world. There just is not such an organization.

In the olden days they used to liken this Church to the German army. You know what happened to that, but the Church is still going on. One of our Presidents of the United States made the statement not long ago that the greatest organization in the world for the development of men and women was the Mormon Church. And one of our great writers recently said he considered it the most dynamic church in America. We know there is no other organization like it in this world, and any thoughtful person who will investigate will come to that conclusion; and that is one of the tangible evidences that Joseph Smith was a prophet of God, that he was the instrument in the hands of our Father in heaven in setting up his kingdom in the earth.

If we could but take time to go into some of the achievements of the Church -- take, for instance, our welfare program. Of those who come here and see what we are doing, one man wrote recently, "Why aren't we all Mormons?" Another wrote, "I guess I am on the wrong boat." The world begins to see that we have a program the like of which cannot be found anywhere in this world today.

Then we come to our youth program, and those who come among us bear witness that there is nothing like it in the world. We know that is true.

Then we come to the great missionary program of this Church, and there is not anything like it in all this world. I tell you, the sacrifices that men and women and their children make to help carry this gospel message to every land and every clime must be a most wonderful, acceptable thing to our Father in heaven because he has indicated his interest in carrying the gospel to the nations of the earth.

So I give to my friends this great organization as one of the tangible evidences that Joseph Smith was a prophet of God.

I would like to refer briefly to the promise in the fourth chapter of Malachi:

And if he sends his messenger, who could he be other than a prophet of God, since God will do nothing but he revealeth his secret unto his servants the prophets? And if he sends his messenger to prepare the way for his coming, that he may come swiftly to his temple, we could expect that all the promises of the prophets pertaining to the preparation for his coming would be fulfilled under the direction of this messenger. And these promises could not be fulfilled except there was a prophet unto whom God could reveal his mind and will and give wisdom beyond the wisdom of man to accomplish all the prophets have foretold.

I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. (Mal. 3:1.)

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. (Mal. 3:1.)

25 When he sends his messenger, who could he be other than a prophet of God, since God will do nothing but he revealeth his secret unto his servants the prophets? And if he sends his messenger to prepare the way for his coming, that he may come swiftly to his temple, we could expect that all the promises of the prophets pertaining to the preparation for his coming would be fulfilled under the direction of this messenger. And these promises could not be fulfilled except there was a prophet unto whom God could reveal his mind and will and give wisdom beyond the wisdom of man to accomplish all the prophets have foretold.

In Washington just recently, while holding a missionary meeting, a young mother of two children, a new convert to the Church, was asked to say a few words, and when she stood up, she said,
We are very pleased to announce that the singing for this session will be furnished by the Combined Choruses of the Logan Lattery Saints Institute and Utah State University. These services are also being broadcast in the Assembly Hall and in Barratt Hall by television.

This session of the Conference will be broadcast as a public service over television and radio stations throughout the West. We again express appreciation for the contributions of Wallace F. Bennett, United States Senator; William A. Dawson, Congressman; LaMont Toronto, Secretary of State; Adiel F. Stewart, Mayor of Salt Lake City; Ernest L. Wilkinson, President of the Brigham Young University; William P. Miller, President of Weber College; J. Elliott Cameron, Director of Snow College; and undoubtedly others.

We have asked for a report and you will be pleased to know that we have with us our fellow worker, Elder Ezra Taft Benson, United States Secretary of Agriculture; Elder Orlando T. Barrus, president of the North Tooele Stake, after which this Conference will stand adjourned until ten o'clock tomorrow morning.

We wish to say in behalf of you who have enjoyed the presence and the singing of this lovely chorus, that we hope the joy they have given to us will come back into their own hearts. They say that all that you send in the hearts of others will come back to your own. We hope you had the joy in your attendance at the Conference that you have given to us. We thank you very much for coming up this day, missing your classes (laughter) or just that you have been really spiritually fed as you have inspired us by your singing. We are proud of you and proud of your school.

We have already expressed appreciation for these flowers.

An agricultural meeting, sponsored by the General Church Welfare Committee, will be held tomorrow morning at 7:30 o'clock in the Assembly Hall. The following are invited to attend: stake presidents, bishops or their representatives, all ward and stake agricultural representatives, and others interested in agriculture.

We shall now hear “Praise Ye the Lord,” by the Brigham Young University Combined Choruses, and Elder Orlando T. Barrus will offer the benediction.

Singing by the Brigham Young University Combined Choruses, “Praise Ye The Lord.”

President Orlando T. Barrus of the North Tooele Stake offered the closing prayer.

Conference adjourned until 10 o'clock a.m., Saturday, April 5.

Conference reconvened in the Tabernacle Saturday morning, April 5, at 10:00 o'clock.

Again the Tabernacle was filled to overflowing and those who could not find accommodation in that building listened to the services in the Assembly Hall and Barratt Hall as they were broadcast by television from the Tabernacle.

President David O. McKay presided and conducted the services.

The singing for this session was furnished by the Combined Choruses of the Logan Lattery Saints Institute and the Utah State University, with James L. Bradley conducting and Frank W. Asper at the organ.

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the third session of the One Hundred Twenty-Third Annual Conference of the Church of Jesus Christ of Latter-day Saints. All members of the General Authorities are present. We welcome all present here in the Tabernacle, which is filled to overflowing, and to the television and radio audience we also extend a hearty welcome. We express appreciation for the presence of state officials and educational leaders in our own state and from elsewhere.

We have asked for a report and you will be pleased to know that we have with us our fellow worker, Elder Ezra Taft Benson, United States Secretary of Agriculture; Wallace F. Bennett, United States Senator; William A. Dawson, Congressman; LaMont Toronto, Secretary of State; Adiel F. Stewart, Mayor of Salt Lake City; Ernest L. Wilkinson, President of the Brigham Young University; William P. Miller, President of Weber College; J. Elliott Cameron, Director of Snow College; and undoubtedly others. I thought Senator Watkins was here, he was present at other sessions. These are some of the persons who have already been overlooked. We extend welcome and appreciate your presence and your confidence. We appreciate, too, the number of young men and young women students of the colleges who are joining us this morning.

This session of the Conference will be broadcast as a public service over television and radio stations throughout the West. We again express appreciation for the service that is being rendered by the owners and managers of these various stations. The names of the stations have already been announced prior to the opening of this session. These services are also being broadcast in the Assembly Hall and in Barratt Hall by television.

We are very pleased to announce that the singing for this session will be furnished by the Combined Choruses of the Logan Lattery Saints Institute and Utah State University. These services are also being broadcast in the Assembly Hall and in Barratt Hall by television.

This is another tangible evidence that Joseph Smith was a prophet of God and one that the world has not yet been able to account for except as the Prophet Joseph declared.
We shall begin these services by the Combined Choruses of Logan Lattery Saints Institute and Utah State University singing, "Let The Mountains Shout For Joy," and the opening prayer will be offered by Elder Edgar T. Henderson, president of the Butte Stake.

Singing by the Combined Choruses, "The Morning Breaks; the Shadows Flee."

We shall now hear from President J. Reuben Clark, Jr. of the First Presidency. President Clark will be followed by Elder Antoine R. Ivins.

PRESIDENT J. REUBEN CLARK, JR. Second Counselor in the First Presidency

My brothers and sisters, here present, those on the air, and our friends who may be listening: It is with a deep sense of the responsibility which rests upon me by virtue of my position that I stand before you this morning and with a prayer in my heart that the Lord will bless me and help me to say something that will be useful and upbuilding to you. And to that end may I ask that you be good enough to mingle your prayers with mine that we may accomplish this purpose.

For many years I have tried at this particular season of the year to have in mind some of the essentials of that great, last three days of the Savior's mortality. I have tried to run over in my mind some of the chief events, the death, the crucifixion, and the resurrection of him who has given us the plan by which we may come back into our Heavenly Father's presence. With your permission, I should like to run over this account, as briefly as may be, because it is the crucial incident in the life of the world.

The Last Supper

I shall adopt that time we now celebrate in commemoration thereof which is usually accepted by Christendom, and therefore I will go forward beginning on Thursday night, the night of the Last Supper in the Upper Chamber, begun by an unseemly controversy as to precedence and signalized by the institution of the Sacrament, which occurred, I feel, after Judas had left the Chamber to arrange to betray the Master. That was a great Supper. There were great sermons preached by the Master.

The Mount of Olives

When they had finished they went out to the Mount of Olives, where he preached again, and then a little later they retired to the Garden, and the Savior, taking Peter, James, and John, left the rest of the Disciples and went a little farther on.

The Garden of Gethsemane

Then the Savior left them and went still farther on, and asked them to wait and watch while he was gone. He went, and the burden of his prayer was: "O my Father, if it be possible, let this cup pass from me: . . . nevertheless not my will, but thine, be done."

He returned and found his three Disciples sleeping. Reproving them gently, he went away again, and gave the same prayer. He knew what was ahead of him. He knew the end was near. He returned to find the three Disciples sleeping again. Again a slight reproval, and the third time he went, the third time he prayed, and then came back and, finding them again asleep, said: "Sleep on now, and take your rest: behold, the hour is at hand."

The Arrest

And shortly after that, Judas returned with the crowd that was to arrest the Savior and did arrest him. When they came up, Peter drew his sword and struck off the ear of Malchus, the servant of the high priest. The Savior restored it and then gave utterance to that great principle: " . . . they that take the sword shall perish with the sword."

The Trial

He was arrested. He was taken first, in what they say was an illegal examination, to Annas, the real high priest, the father-in-law of Caiaphas, the titular high priest, who had been installed by the Roman Government. From Annas he went to Caiaphas, and it was Caiaphas who, in an agony of fear and apprehension, said, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." And the Savior said to him, "Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power."

The Sanhedrin

From Caiaphas he was sent to the Sanhedrin, later on in the morning (it was now early morning), and the Sanhedrin passed what apparently was a formal judgment that he was to be crucified.

Before Pilate

As the Jews could not impose the death penalty, from the Sanhedrin he was taken to Pilate, against whom Christendom has for nearly two thousand years vented its dislike, and yet, as I read the record, Pilate did practically all that the law under which he operated as stated in the Gospels, permitted him to do. Pilate came back to the multitude on at least five occasions and sought to secure the release of Jesus. At first he returned merely saying, "I find no fault in this man." And the multitude renewed their demand for his crucifixion.

To Herod

Then Pilate sent him to Herod, and Herod sent him back, and Pilate began again the examination of Jesus. This time, and from then until the end, he pleaded that they take Barabbas and release Jesus. Three times at least this was done and each time they said, "Release unto us Barabbas." It was their right, apparently, to demand the
The Resurrection

That was today, Saturday.

could light no fires.

the first three hours of violent storm and earthquakes; he told of his own mission and gave them hope. On this continent they could feel the darkness, it was so dense. They

This morning, Saturday, the chief priests and the Pharisees went to Pilate and petitioned, saying, "We remember that that deceiver said, while he was yet alive, After

can only be accepted by faith. He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, "Ye have a watch: go your way, make it as sure as you can.

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Voice in America

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While it is still dark, Mary Magdalene will be coming, and finding the sepulchre open, will rush back to Peter and John and tell them that the sepulchre is vacant. They will run, John outrunning Peter, to the sepulchre, look in and find it vacant.

Meanwhile Mary will have come and the Savior will appear to her, a repentant and forgiven sinner, a woman, the first witness of the resurrection. You will remember, she will try to touch him and he will say to her, “Touch me not; for I am not yet ascended to my Father.”

Shortly after, the women from Galilee will come, expecting to go in, the Sabbath now being past, and prepare the body finally for burial. There will be two angels in the sepulchre, and they will say to them: “Why seek ye the living among the dead? . . . Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here . . . go quickly, and tell his disciples.”

And so there will thus be worked out in the morning, the atoning sacrifice, predicted, provided for, before the foundations of the earth were laid.

It is now twenty-four years since I first stood at this pulpit and bore my testimony to you. In that time I have had the pleasure of ministering among the people of the stakes and the wards, and I have been in the territory of all the mission fields of Mexico, Canada, and the United States. I have seen it effective in the lives of people, and verily it has told us there is no space without a kingdom. He has told us that there are kingdoms with glory and kingdoms without glory. He has made a place for all of us, no matter who we are, where we are, how or when we lived.

The Final Judgment

I have a feeling, my brothers and sisters, that when the time comes for passing judgment, that great principle not to condemn the world, but to save it, will be fully operative and that for every good deed we have done, we shall receive the full reward that it is possible to bestow under the rules and laws governing, and having in mind justice. And I have the further feeling that for every ill thing we do there will be imposed upon us the least penalty that may properly be bestowed, having in mind the principles involved, eternal justice seasoned by mercy and love.

In the Passover Chamber, the Savior had said they could not go where he was going, but they knew where it was. Thomas said he did not know. Where was it? And then the Savior uttered those great words: “I am the way, the truth, and the life: no man cometh unto the Father, but by me.”

Over and over again in his ministry, he proclaimed those principles. He is the way, he is the life, he is the truth, he is the light. That is the message which comes to us, and may God give to each of us the power to follow him, to live in his light, tread his way, observe his truths; I humbly pray, in the name of Jesus, his Son. Amen.

President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency has just addressed us. We shall now hear from Elder Antoine R. Ivins of the First Council of Seventy, who will be followed by Elder Alma Sonne.

ELDER ANTOINE R. IVINS Of the First Council of the Seventy

My beloved brethren and sisters, it is almost a frightening situation to face you and realize the obligation that that implies on my part. I seek an interest in your faith and prayers that anything that I may say may be directed by the Spirit of God our Heavenly Father.

First, I desire to say to Sister Bennion, Sister McKay, and Sister Kirkham, that I loved their husbands dearly and miss their presence today and hope that God will comfort the sisters in the absence of these wonderful men.

As you have been told, I am a member of the First Council of the Seventy, a group selected to proclaim the restored gospel of Jesus Christ, and I am always interested in the progress that that great movement makes. There are many ways of doing it, of course; there are many fields of labor in which we embark to spread a knowledge of the restored gospel of Jesus Christ.

I have enjoyed the remarks of President Clark. I believe that there has come into my heart through inspiration and revelation a testimony that Jesus Christ is the Son of God, that he has worked out for us the means by which we can return to the presence of God, even in exaltation.

Last night we had a very interesting missionary meeting, and from my point of view, one of the most pleasing features of it was the very sweet and humble testimony of a new member of the Church as to the joys and the satisfactions that have come into his heart after having found what he called the pearl of great price. That comes about because the priesthood of God has been restored to the earth. The men who hold that priesthood have the obligation, which is really a privilege, of carrying to the world a knowledge of the plan of life and salvation, which through experience and observation I can testify is really true and effective in the lives of men and women who accept it and live it. People who accept that testimony have the privilege of coming into the fold and enjoying the many blessings that can result through the ministry of the priesthood of God.

It is a wonderful responsibility to hold that priesthood. It is a tremendous opportunity that we have in its administration, not only for the benefit of others who have not understood it and appreciated it, but for our own sakes as well.

It is now twenty-four years since I first stood at this pulpit and bore my testimony to you. In that time I have had the pleasure of ministering among the people of the stakes and the wards, and I have been in the territory of all the mission fields of Mexico, Canada, and the United States. I have seen it effective in the lives of people, and verily it is, as we were told last night, a pearl of great price which is within the reach of all who will strive to get it.

Now the pearl of great price is not a bound volume. We have one we call the Pearl of Great Price, of course, but that is not the pearl of great price to which I refer. The pearl of great price, what is it? It is the opportunity, I believe, to earn an exaltation in the kingdom of God, which comes to us as a merciful gift from Christ our Lord. Now, there
I like to think of the pearl of great price as being in escrow, brethren and sisters, and we can only receive it if perhaps we will not know whether or not we have done it successfully until the end of our days -- by obtaining and exercising and magnifying the offices of the priesthood. That is what it means, brethren and sisters, the opportunity of the priesthood magnified in the lives of men and women, and the exaltation that can come about through that exercise.

To me that is the pearl of great price. It will never be retrieved from escrow until God gives us the word of commendation for a life well lived.

There are many, many men in the priesthood of God; we were told yesterday that there are almost 203,000 men in the Melchizedek Priesthood, and those men have that opportunity and that responsibility. As I have moved about among the stakes and checked in recent years, I have discovered, however, that there are many people who have gone through the formality of having that blessing bestowed upon them who evidently do not appreciate it. I have come to think that the Melchizedek Priesthood, perhaps, in certain sections, is the most unappreciated gift that we have. In many sections where I have been there are at least thirty percent of the elders who are reported inactive. Of course, I do not know just what "inactive" means, but certain it is that when they are reported as such they are not striving fully to magnify their calling.

I like to suggest to those people the advantage of doing it hold up to them an incentive for it, and I would like to read you a little from the Doctrine and Covenants, which sets up that privilege:

For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

Now that means, to become the elect of God one has to magnify his calling in the priesthood.

And also all they who receive this priesthood receive me, saith the Lord;

For he that receiveth my servants receiveth me;

And he that receiveth me receiveth my Father;

And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father bath shall be given unto him.

And this is according to the oath and covenant which belongeth to the priesthood.

Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved. (D & C 84:33.)

Now that, my brethren and sisters, is the blessing that may be obtained by magnifying the calling we have in the priesthood. Two hundred and three thousand men have that opportunity. Two hundred and three thousand men, if they live to avail themselves of all of the privileges of the Melchizedek Priesthood, will be able to take from escrow that pearl of great price which is, in my opinion, exaltation in the kingdom of God our Heavenly Father.

The culminating privilege in the testimony of that fine brother last night was the fact that he had been able to take his wife and children to the temple in Los Angeles, to be sealed to his wife and have his children sealed to him. In many, many meetings which I have attended, meetings of elders and their wives and of reclaimed members of the Church, if you will permit that expression, the culminating blessing to which these brethren have testified is the privilege of being sealed to their wives and having their children sealed to them in the temple of God; and still, not fifty percent of our people who marry avail themselves of that privilege. All that our Father hath shall be given to him who magnifies that calling, and that means that he shall take his wife to the temple, because we are told also that men who succeed in fully living up to all of the privileges and responsibilities of the Melchizedek Priesthood shall become gods with the power of eternal increase. That is the pearl of great price, brethren and sisters.

Then, why should we not strive, once we have been offered that privilege, to magnify it?

Now it is our duty, the duty of those of us who strive to do it, to help others to realize the importance of it and then give aid and succor where it is necessary to strengthen in their determination these people who have not yet seen fit to qualify for all these blessings. We have many of them, yes, many of them, and who are they? They are our brothers, our cousins, our uncles, and in cases, our fathers. I had an elder in my chair, setting him apart one day, and asked his father if he could help me, it being a Melchizedek Priesthood function, and he said, "No." I said, "Well, brother, you have to be careful, because as soon as this son of yours gets in the mission field he is going to start to work on you to convince you of these things." He said, "Brother Ivins, he is not waiting to get in the mission field; he is starting now."

Well, there we are, brethren and sisters. That is just a typical instance of many men who are willing that their sons should go out and serve in this cause and are hopeful that their sons will be able to live better lives than they have.

On another occasion, as one of those fathers left my office, I said, "Now, the next time you bring a son in, and you say it is going to be soon, be sure that you can help me." He said, "I will."

Now, brethren and sisters, we all know that these things are important in our lives, but why cannot we develop the courage that it takes to qualify for the Spirit of God through exercising the priesthood that has been given to us to the very fullest of our ability? Why cannot we? That is the great and important problem, it seems to me, brethren and sisters.

I testify to you that priesthood is virile in the lives of men, that it is actual, that it has been restored. Bless your soul, in one direction, there are only two steps between my ordination as an elder and the Prophet Joseph Smith. It is here, brethren and sisters, in its vigor and in its strength and in its purity in unbroken line. Now why cannot we live worthy of it and magnify it?

May God help us to do it, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Antoine R. Ivins of the First Council of Seventy has just spoken to us. Elder Alma Sonne, Assistant to the Twelve, will now address us.

Alma Sonne

ELDER ALMA SONNE Assistant to the Council of the Twelve Apostles

My brethren and sisters, I have been deeply impressed by the stirring and sublime messages which have come to us during this conference, also by the singing of the choirs -- for singing, after all, is surely a part of divine worship.
A few years ago I made some notes which I headed, "Jesus Christ Reality." I had two reasons for making the notes. One was that I had just read an article entitled "Jesus Christ Myth," and the other was the reading of a summary in a Denver newspaper of some sermons delivered on the previous Sunday. One of the ministers, according to the report, made the following statement: "It matters not to me whether the historical Jesus lived or not so long as I have access to the philosophy of life which is attributed to him."

The protestant minister who made this statement, it appears, is willing to teach Christianity without Christ. By so doing he removes the greatest and strongest incentive to live a Christlike life. But Jesus cannot be disposed of in any such flippant and thoughtless manner. He still lives not only in the hearts of mankind but also on the pages of history, and he is still the most beautiful and attractive personality in human history.

It was Colonel Robert G. Ingersoll who said many years ago: "For the man Jesus, I have the profoundest admiration. I gladly pay to him the homage of my tears; but for Jesus as the Son of God, I will have nothing to do with him."

I submit to you, my brethren and sisters, that the statement made by Mr. Ingersoll is not one whit more unchristian than that made by the minister who occupied a Christian pulpit. It is said that when Ingersoll died many of the preachers in Christendom searched in their vocabularies for words that sting and bite with which to execrate his memory.

It is reported that Napoleon once said, "Is it not amazing that the ambitious dreams of Alexander the Great, Julius Caesar, and Napoleon Bonaparte should vanish into thin air and a Jewish peasant should extend a crucified hand across the pages of history and control the destinies of the human family?"

Some of you will recall that a few years ago H. G. Wells, the historian, was asked to write down the names of six characters in world history, who, in his opinion, had wielded the greatest influence for good among the children of men. Without any pause or hesitation he quickly wrote the name Jesus of Nazareth. He then remarked: "But I am not a Christian. I am a writer of history." He then put down four more names, all of which I have forgotten. But he ended the list with the name, Abraham Lincoln, who presided over this nation during the crucial days of the Civil War.

It was Lincoln who said: "I am not bound to win, but I am bound to succeed. I am not bound to live up to what light I have. I stand with a man who is right, and I stand with him as long as he is right, but I part company with him when he is wrong." I have always regarded Abraham Lincoln as our greatest statesman who exemplified Christian ideals in his management of the nation.

As intimated by these men, Jesus stands alone even among the world's greatest like a tall majestic mountain which lifts its form above the hills and valleys. There is no one with whom be can be compared. We readily classify all leaders who have achieved and won fame in music, in art, in literature, in statesmanship, and even in militarism, but we cannot put Jesus with any group. History has accounted for most men.

The intellectual activity of the sixteenth century, for instance, produced Shakespeare, Milton, and many others. The struggle and desire for freedom in the eighteenth century made men like Thomas Jefferson, George Washington, Patrick Henry, Benjamin Franklin, John Adams, Alexander Hamilton, and others. The wild robber spirit of the east produced Alexander the Great. But who, except the believer, will account for Jesus? He came out of a city noted for ignorance, yet he rose to intellectual and spiritual heights. He lived in a period of hatred and bigotry, yet he personified love and goodwill. His name and fame have been remembered, and yet he wrote no book to keep alive his memory. His gospel of salvation was entrusted to a few humble men whom he trained for three years and sent forth to proclaim his truths. These men, judged by worldly standards, were meek and lowly and without influence in the recognized circles of their day. Discussion of Jesus has filled volumes. His memory is everywhere. He takes a place midmost in history and is the central figure around which events are woven. Strangely enough, he is both loved and hated. There are people on earth today who would crush him the second time were he to come again.

A determined effort was made to blot him out completely, yet he lives in the hearts of men and women the world over. Many have died for him and there are many who would die for him today if it were necessary. He is slowly but surely conquering the world. His contemporaries, like Pontius Pilate and Herod the Great, would probably have been forgotten were it not for their association and connection with him during their lives.

What is the position of the Church with respect to this great, outstanding character about whom we have heard so much today? This morning we heard a wonderful and powerful sermon delivered by President J. Reuben Clark, Jr., concerning Christ's resurrection, his last three days on the earth, and the atonement he wrought out on Calvary. There are those who claim to be followers of the Nazarene who deny, ridicule, and endeavor to explain away the great miracles connected with his ministry among men. To them we say, "Christianity is either history or nothing." To deny Christ's divinity is to turn one's back on the integrity and reliability of many scriptural declarations and to question the revelations of God.

Mormonism declares that Jesus Christ lived upon the earth, that he mingled with men, that he preached his powerful Sermon on the Mount to a small group of friends and associates who gathered on a mountainside, that he performed mighty miracles, that he was born of the Virgin Mary, that he was put to death on the cross by his enemies, that he arose from the grave on the third day after his crucifixion, and finally, that he is the Son of God. Mormonism also declares that he chose twelve apostles, that he commissioned them to preach the gospel of salvation which he had taught them, and that like him they performed many miracles in his name and established his Church upon the earth.

May we always remember him and keep all the commandments which he has given us, I pray in his name. Amen.

President David O. McKay:

We have just listened to Elder Alma Sonne, Assistant to the Twelve. The congregation and chorus will now sing, "Re redeemer of Israel," under the direction of Elder James L. Bradley. After the singing we shall hear from Bishop Carl W. Buehner.

The Congregation and the Combined Choruses joined in singing the hymn, "Re redeemer of Israel," James L. Bradley directing.

President David O. McKay:

Bishop Carl W. Buehner

Bishop Carl W. BUEHNER Second Counselor in the Presiding Bishopric

I esteem it a great honor, my brothers and sisters, to be in your presence and to bear you my humble testimony of the divinity of this great work. As I look into the faces of this large audience of leaders gathered from all parts of the Church, fully aware of the tremendous activity going on in the Church, I feel to say, "God bless you every one."

Last Wednesday and Thursday, I enjoyed the honor of attending and participating in a number of sessions of the outstanding Primary conference. I came to a realization, more than ever before, of the marvelous influence of these sisters on the lives of our children. I would like wholeheartedly to commend them for the fine work
Among other things, they are teaching the Articles of Faith in language the children can understand. This after all is the very heart of the gospel. They are also conducting departments which are providing a great stimulation in preparing the young boys to receive the Aaronic Priesthood.

I heard a story the other day that could well be the result of the teaching of the Primary organization. This concerned a family that came to the bishop at tithing settlement time. In the group were the father, mother, and a number of children. As they came into the bishop's office, he greeted each of them, and when they were all seated, the bishop said, "I assume you have come to about your tithing and that you would each like to express your wishes concerning your own tithing account. Shall we start with little Johnny on the end of the line? Johnny, would you like to come forward and settle your tithing?" To this Johnny replied, "Yes," and he reached in his pocket, pocketed out a little worn purse, and after fumbling around in it a little while, found a dime, two nickels, and two or three pennies. He put these on the bishop's desk and said, "Bishop, this is my tithing in full." The bishop congratulated Johnny, wrote him out a receipt, indicated on it that it was tithing in full, and gave it to him. Returning to his seat, Johnny very proudly displayed the receipt to his father and said, "Dad, when you settle yours, I hope you will get one that says on it, 'Paid in full.'"

Faith-promoting stories such as this indicate to me that someone is providing our children with a desire to keep the principles of the gospel.

I feel honored and very grateful that I have been found worthy to be one of those selected to preside over the Aaronic Priesthood in this growing Church of ours. I sincerely hope that the Lord will assist us in our objective of saving every boy who comes under our direction. Some of the bishops are catching the vision and spirit of this. Not long ago I sat with one of these brethren while attending a ward teaching convention. He said to me, "Bishop, we have not lost one boy of Aaronic Priesthood age in our ward in the past five years."

For the want of activity, the love was lost. For the want of love, the service was lost. For the want of service, the faith was lost. For the want of faith, the repentance was lost. For the want of repentance, the kingdom was lost. And all because of a nail. Then I recall at Christmas time being in my own ward and hearing my own bishop say to me, "This morning out of forty-eight boys holding the Aaronic Priesthood in our ward, forty-four were present at priesthood meeting, three had good excuses, and out of the forty-eight, only one is a problem boy." I imagine when all of the big guns are centered on that one boy, he will succumb, too. It will be easier for him to come to church than to endure all the pressure that will be put on him to bring him back into activity.

I have always been a great believer in our young men. I am happy to be associated with them, and I appreciate what you are doing to help us keep every one of them active in the Church.

A charming sister, Janet Frame Mecham, whose husband is the chairman of the Aaronic Priesthood committee in one of our stakes, observing the activities of her husband as he went about the work assigned to him, wrote the following lines:

Let's Accelerate in Fifty-eight

In fifty-eight let's cohere To accomplish what we designate. Our record we'll accentuate As each member we will stimulate. In the plan we want to instigate, Let's not one of us procrastinate. But each thing we shall inaugurate, Let's unanimously corroborate.

There are methods we'll incorporate, And others we must perpetuate. But some we cannot tolerate As we keep our plans right up to.

Let each one our time here dedicate To each job our leaders delegate, And our efforts unitedly concentrate So each priesthood bearer will participate.

Joy and blessings forever compensate For the work and plans we consummate. There are stakes we could impersonate, But each one we should evaluate.

Take the best from each and contemplate How their methods we'll accelerate So our record will reverberate Through the Church in nineteen fifty-eight.

I am sure her husband could not have produced such a masterpiece.

Our problem does not concern us so much with the boys under twenty since their records are improving each year but with those who are over twenty who through the years have slipped into inactivity. These brethren we designate as senior members of the Aaronic Priesthood. I do not know when these brethren all got away from us, but I do know that we now have the greatest program we have ever had to bring them back to an appreciation of this great power called the priesthoodaronic Priesthood. Last year some three hundred and fifty schools for senior members of the Aaronic Priesthood were held in the Church. From these schools came a tremendous result for good. I have heard men bear their testimonies with tears dripping from their cheeks, grateful for the program of reactivation and that someone has gone out of his way to put his arm around them and invite them back into the activities of the priesthood program.

Brethren, we have some eighty thousand men like this. I hope through the united effort of all of the organizations that can make a contribution that we will have success in bringing back into activity most of these men who are depriving themselves of the blessings of our Heavenly Father, because they are now outside and not inside enjoying the blessings which come from magnifying the priesthood that they bear.

Recently, a sister who is the wife of one of these brethren said among other things while addressing a session of quarterly conference, "All I want for Christmas is a temple marriage." Her husband sitting in front of her heard this request. I would like eighty thousand other women to challenge their husbands to prepare their lives so that there can be eighty thousand temple marriages of this same type. We would strengthen the activity in this Church as we have never seen it before.

Responding to an assignment to give a talk, a senior member of the Aaronic Priesthood in the Portland Stake quoted a few familiar lines from Benjamin Franklin's Almanac:

For the want of a nail, the shoe was lost. For the want of the shoe, the horse was lost. For the want of the horse, the rider was lost. For the want of the rider, the battle was lost. For the loss of the battle, the kingdom was lost, And all because of a nail.

This senior member paraphrased these few lines, and this is what he said:

For the want of activity, the love was lost. For the want of love, the service was lost. For the want of service, the faith was lost. For the want of faith, the repentance was lost. For the want of repentance, the salvation was lost. For the loss of salvation, a place in God's kingdom was lost. And all because of the want of activity.

I do not have time to elaborate on this, but I think that man had a great thought.

What is the Aaronic Priesthood? It is a power that has been delegated to man that has in it great blessings and great opportunities to serve. The Aaronic Priesthood was named after a devoted and faithful man, Aaron, the brother of Moses, who was given to Moses as a spokesman since, as the scriptures record, Moses was slow of speech. It was by the power of the Aaronic Priesthood that John the Baptist came crying in the wilderness and told of one coming who was greater and mightier than he and who would perform great miracles. It was by the power of this same priesthood that the Savior of the world was baptized in the River Jordan by John the Baptist. It was this same John the Baptist who under the direction of Peter, James, and John restored the Aaronic Priesthood to Joseph Smith and Oliver Cowdery. After his ascension, Joseph Smith and Oliver Cowdery, by the authority of the Aaronic Priesthood that had come to them, baptized each other in the Susquehanna River. It is the power by which the emblems of the Sacrament are administered each Sunday and given to the members of the Church in remembrance of the broken body and the spirit blood of the Savior of the world.
And so we lay our coats away. These Brethren whom we love have laid theirs away, but not their spirits. They are active on the other side. I dare say that they know there. He showed them to the doubting disciples. "...handle me, and see;" he said, "for a spirit hath not flesh and bone; as ye see me have." (Luke 24:39.)

Of course, we have to repent and make amends, but there is this message of hope because God wants to save his children. And so we lay our bodies down. The Savior laid his down, but he was active and busy, and then in three days he took it up, a body of flesh and bones. It doubtless was not entirely healed. The scars were still there. He showed them to the doubting disciples. "...handle me, and see;" he said, "for a spirit hath not flesh and bone; as ye see me have." (Luke 24:39.)

And so we lay our coats away. These Brethren whom we love have laid theirs away, but not their spirits. They are active on the other side. I dare say that they know this day what we are doing, and they may be near us as we meet today. It is a glorious thought this message of Easter and the resurrection.

Now, to make a comment or two in harmony with what has been said on this occasion: We are celebrating Easter. It is a time when our hearts are turned to our fathers, to our children, to those whom we love who have passed to the other side. I have thought a lot about my colleague, Brother Thomas E. McKay, by whom I have sat for

|p8| My brethren and sisters, you will readily understand that in the interest of time I can only bear my witness to the truth of the messages we have received thus far in this conference. As I have listened this morning, I have been profoundly impressed. I think that it would be a good thing for all of us, after listening to President Clark, if we could become familiar with the manual that our brethren of the Melchizedek Priesthood are using this year. As you doubtless know, we are using Our Lord of the Gospels, that splendid book Brother Clark has given to us after years and years of careful study. We are not Bible readers. Here is an opportunity for us in our homes to become such, and I would like to recommend that the members of the families -- not only the priesthood -- but all the members, become familiar with this monumental work by reading the Melchizedek Priesthood manual. At first it may appear to be somewhat complicated and involved, but it is not. It is beautiful because of its simplicity, and I am sure all will so regard it if they read it.

|p9| Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, wherein few, that is, eight souls were saved by water. (1 Peter 3:18.)

|p10| Of course, we have to repent and make amends, but there is this message of hope because God wants to save his children. And so we lay our bodies down. The Savior laid his down, but he was active and busy, and then in three days he took it up, a body of flesh and bones. It doubtless was not entirely healed. The scars were still there. He showed them to the doubting disciples. "...handle me, and see;" he said, "for a spirit hath not flesh and bone; as ye see me have." (Luke 24:39.)

|p11| And so we lay our coats away. These Brethren whom we love have laid theirs away, but not their spirits. They are active on the other side. I dare say that they know this day what we are doing, and they may be near us as we meet today. It is a glorious thought this message of Easter and the resurrection.

|p12| Now, the other lesson: As we met in the final services were in the Assembly Hall for Brother Thomas E. and Brother Oscar, and here in this Tabernacle for Brother Bennion were all touched. Our hearts were mellowed. They were full of compassion. Brethren and sisters, is not that spirit the agency that is going to make this world better prepared for the second coming of the Savior? We were all sympathetic and thoughtful of those in sorrow with no unkindness in our hearts. To me that is one of the purposes of death. We do not understand all of its purposes, but there is a refining element, a healing balm that comes from the sorrow incident to the passing of those we love.
I want to read these lines from Catherine Marshall, who wrote so feelingly after her husband's passing. Peter Marshall had been Chaplain of the U S Senate and was widely known for his faith and integrity.

For the first time I understood why the Bible speaks of God's love as a refiner's fire, which burns us clean but does not consume. The pain of parting was like a burning flame in my heart, but it was a cleansing, refining action, consuming the dross and leaving the imperishable part of me intact and stronger than ever before. (From A Man Called Peter.)

Is not that what these experiences do for all of us? And it is true whenever we are called to a house of mourning. The Lord said, "It is better to go to the house of mourning, than to go to the house of feasting." (Eccl. 7:2.) He knew what sorrow, affliction, and death would do for his children, and we know from experience what they do for us.

Sign up for mailings from the Church. You will receive a Bible class and religiously inspired articles every month. You will also be updated about events taking place in your area.

Paul wrote of Jesus, "Though he were a Son, yet learned he obedience by the things which he suffered." (Heb. 5:8.) Obedience of mind and of soul! We learn obedience of the soul, and we learn to harmonize our thinking and our feelings with all that is good because of these blessings, and then with these blessings there comes a glorious blessing of a reuniting as there came the glorious blessing of the Savior coming back to his disciples as a living reality the Resurrected Lord.

And to you and me this has been reaffirmed in this day through the Prophet Joseph, for which we are humbly grateful to our Heavenly Father. In the name of Jesus Christ, Amen.

President David O. McKay:

Elder Clifford E. Young, Assistant to the Twelve, has just spoken to us. Our concluding speaker will be Elder Ezra Taft Benson, a member of the Council of the Twelve.

Elder Ezra Taft Benson

My brethren and sisters and friends, seen and unseen: I am grateful beyond my power of expression for the blessings of this conference. I have in my pocket a perfectly good manuscript which I feel impressed not to impose upon you today. There is something in my heart I should like to say in the few moments remaining in this meeting.

Like some of my Brethren who have referred to the recent passing of our three beloved associates, I, too, miss them deeply. It may come as somewhat of a surprise to some when I say that Brother Adam S. Bennion, who was older than he appeared, was my teacher. I am probably younger than I appear, but Brother Bennion was one of the truly great teachers who have touched my life.

For a term at the Alpine summer school, of Brigham Young University, I was fortunate enough to sit at the feet of Adam S. Bennion in a course that I shall never forget course in biography. I remember the term paper which he assigned to us. It caused us to turn the searchlight on our own lives. The subject was "Why I Am What I Am." Under his stimulating direction that group of students searched their souls for the influences that had come into their lives, the examples that had been set them, the temptations that had crossed their paths, and the influences of the Church and of good men and women. I still have that term paper; I am grateful to Brother Bennion that he turned my thoughts inward and made me analyze my own life and the influences which had affected the life of a young man up to that time. I am grateful for the contribution which he made as one of the great teachers of the Church. My life has been enriched. He helped inspire me to seek the good things which I enjoy.

I had the glorious privilege of traveling to stake conferences with Brother Thomas E. McKay. I think I never met a sweeter, more humble, and more beloved man. He was good to be with. I loved him. My life has been enriched through my association with Thomas E. McKay.

As an MIA worker I was stimulated and inspired as a boy, and later as a stake superintendent of the YMMIA by Brother Oscar A. Kirkham. He had the power to inspire youth and their leaders to noble achievement. I loved him as he loved the youth of the Church.

God bless the memory of these three noble souls whom we miss so much today. The world is a better place to live because they lived in it. I hope to live worthy to meet them in the eternal world.

My brethren and sisters, I love the Church and all that pertains to it. It has been my pleasure in the last few years to mingle with many people in and out of the Church. I am very grateful for the spirit of brotherhood and fellowship which we find in the Church. This spirit is a somewhat intangible thing. It is difficult to describe. But it is real enough. You have to feel it to appreciate it.

Recently with my wife, two daughters, and members of my staff, I made a world trade trip which took me into fourteen countries. In most of these countries I was very proud and happy to meet members of the Church. They were at the airports to welcome us and bid us farewell as we departed. Several groups came to the embassies to see us.

In far-off Japan it was a joy to join with some four hundred Japanese members of the Church in a Sunday morning service. We rejoiced to have the privilege to meet with our Mormon servicemen, some of whom had traveled a thousand miles to attend meetings on the Sabbath day. I will long remember the meeting with the Saints in Hong Kong, some of them refugees from Red China, and the spirit present as it met with local and fulltime missionaries, and mingled with the Saints. We met with groups of the Saints in Turkey, in Greece, in Spain, in France, in England. Yes, even in the country of Jordan we met a family or two of the Saints in a Union Sunday School, a Christian Sunday School attended by many fine people of various faiths. I had the glorious privilege of addressing the group, and I was very pleased to find in the leadership of the Sunday School a member of the Church living the gospel, promoting the kingdom through example and through word of mouth.

I had many pleasant gospel conversations. Good people -- heads of states and other high officials in India, Pakistan, Jordan, Israel, Italy, Portugal, and other countries showed sincere interest in the Church and its people. Much Church literature has been mailed to new, good friends around the world. Their hospitality and friendliness will never be forgotten. Although we felt especially close to members of the Church, we were impressed with the fact that people everywhere are essentially good. They long for peace. They love their families and seek to improve themselves and raise their standards of living. I came back with a greater love for all of God's children -- for he has truly "made of one blood all nations."

So, my brothers and sisters, as I travel about the world, it is a glorious thing to note how the Church is growing and increasing. One very fine leader of a foreign state, when I asked him if there were any Mormons in his particular capital city, said: "Mr. Secretary, I have traveled a great deal, and I have come to believe that the Mormons are everywhere. Wherever I go, I find them." His statement called to mind an incident when we first moved to Washington, back in 1939 or 1940. I had gone to my office early to get some work done before the telephones started ringing. I had just seated myself at the desk when the telephone rang. The man at the other end said, "I would like to have lunch with you today. I am a stranger to you, but I have something that is very urgent." I consented reluctantly, and a few hours later we faced each other across a luncheon table at a downtown hotel.

He said, "I suppose you wonder why I have invited you here." Then he added: "Last week as I came out of a luncheon meeting in Chicago, I told some of my business
We shall begin these services by the Combined Choruses singing, "The Heavens Are Telling." The opening prayer will be offered by Elder Raymond J. Pace, president of the Logan Lattery Saints Institute and the Utah State University, Alma Dittmer conducting. As already announced to the audience, the singing for this session has been furnished by the Combined Choruses of the Logan Lattery Saints Institute and the Utah State University.

Selection by the Combined Choruses of the Logan Lattery Saints Institute and the Utah State University, "The Lord Bless You and Keep You." President David O. McKay:

The combined Choruses of the Logan Lattery Saints Institute and the Utah State University will now favor us with, "The Lord Bless You and Keep You," conducted by Professor Bradley. The closing prayer will be offered by Elder Jared O. Anderson, president of the North Pocatello Stake, after which this Conference will be adjourned until 2 o'clock this afternoon.

As already announced to the audience, the singing for this session has been furnished by the Combined Choruses of the Logan Lattery Saints Institute and the Utah State University, consisting of 300 voices, by Alma Dittmer conducting. Frank W. Asper has been at the organ. We appreciate very much what these young people have done. They left Logan this morning, came down in buses, and are furnishing the music for this occasion. They will be with us this afternoon.

Selection by the Combined Choruses of the Logan Lattery Saints Institute and the Utah State University, "The Lord Bless You and Keep You."

Elder Jared O. Anderson, president of the North Pocatello Stake, pronounced the benediction.

Conference adjourned until 2 o'clock p.m.
The Lord has said:

Men cannot be saved in ignorance. What a glorious understanding of life these eternal truths give to us. The leaders of the Church from the beginning have pursued a consistent course in endeavoring to give life to these truths. We can be justly proud of our accomplishments in seeking to educate our youth in the eternal principles of the gospel.

So today we view with the just pride of accomplishment the work of all our auxiliary organizations.

Sisters who are actively engaged in Relief Society work and who have been blessed by it, are the ones who take the little children to Primary when they are six years of age. They encourage them to follow through and to graduate from Primary. The boys are there prepared and qualified to enter into the Aaronic Priesthood and receive the blessings and powers incident thereto, the young girls, with the young boys, to pursue their weekme Church activities in the Mutual Improvement Associations.

These same Relief Society sisters are the mothers who uniformly throughout the Church take their families to Sunday School where parents and children, the entire family, join in studying the principles of the gospel and worship God on the Sabbath day.

How grateful we all are for our parents whose kindly insistence and persuasion gave us the benefits of all these great organizations. Thus we had instilled in our hearts the love of the restored gospel of Jesus Christ.

All our activities in the Church tend to develop our minds and increase our understandings. In all our work we are called upon to participate. We speak, we sing, we pray in our own individual right entitled to take part in every appropriate activity.

We understand that man cannot be saved in ignorance.

We cannot overlook the great work which is accomplished in our priesthood quorums, where every man is taught to be his brother's keeper, where the necessity exists for us to know the gospel, to be capable of fulfilling our responsibilities in the priesthood, finally to go into the mission field prepared to deliver the message of truth and light to the world. This is our crowning achievement.

Our Sacrament meetings are sacred gatherings where we partake of the Sacrament of the Lord's Supper and meet thus to renew our covenants and to worship God. Here we are likewise inspired to learn. It is in these gatherings, with their rich outpouring of the spirit of the Lord, that we learn some of the greatest truths of the gospel.

Now the experience of one hundred and thirty years has taught us that over and above and beyond all these opportunities for learning, unexcelled as they are, there is a need for a more intensive, detailed study of the Church. Born of these needs of the past is our present Unified Church School System. I can speak with feeling and a deep sense of appreciation for what the Church schools did for me. I wish every Lattery Saint boy and girl the same glorious experience. The spirit of our Church schools is contagious. It is wonderful to be a part of a student body where all teachers and students alike are dedicated to their work with like ideals, ambitions, and understanding of life, determined to fulfill life's destinies to the fullest extent, where confidence in one another reigns, a brotherhood of man recognizing the Fatherhood of God, an atmosphere of righteousness and virtue where trust and confidence abide.

"If men do not comprehend the character of God, they do not comprehend themselves." (Joseph F. Smith.)

For the most part, it can be said that those who attend our Church institutions of learning have been inspired to do so as a result of the training and inspiration they received in the Primary and Sunday School and Mutuals, encouraged by mothers trained in the Relief Society and fathers active in the priesthood. It is the coeration of parents and students that accomplishes our full purpose.

Our children are entitled as a matter of right to our encouragement, patience, perseverance. Likely no people have received such a challenge as is ours.

The Lord has said:
And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old the sin be upon the heads of the parents.

For this shall be a law unto the inhabitants of Zion or in any of her stakes which are organized.

And they shall also teach their children to pray and to walk uprightly before the Lord. (D & C 68:25, 28.)

The unified church school system can play a great part in helping us fulfill our duty to our children. It is in our weekday schoolwork, whether it be seminary, institute, college, or university, that we can in large measure make up for the deficiency in all other activities, a wonderful systematic presentation of religion, our own and other religions as well. We believe it important to know the history of religion generally, the origin, purpose, and practice of the religions of the world with which we are surrounded and with which we come in contact throughout life. We believe the greater, the more general our knowledge is, the freer we become and the more intelligent the use we make of our free agency.

We are called upon daily to judge, to decide, to determine for ourselves the innumerable problems that arise in our lives and the lives of our families and friends.

If we are familiar with the basic principles of the gospel, our decisions are far more likely to be based on truth rather than error.

See Teachings of the Prophet Joseph Smith:

The cause of God is one common cause, in which the Saints are alike all interested; we are all members of the one common body, and all partake of the same spirit, and are baptized into one baptism and possess alike the same glorious hope. The advancement of the cause of God and the building up of Zion is as much one man's business as another's. The only difference is that one is called to fulfill one duty, and another another duty; "but if one member suffers, all the members suffer with it, and if one member is honored, all the rest rejoice with it, and the eye cannot say to the ear, I have no need of thee, nor the head to the foot I have no need of thee;" party feelings, separate interests, exclusive designs should be lost sight of in the one common cause, in the interest of the whole. (Teachings of the Prophet Joseph Smith, page 231.)

This is a work destined to bring about the destruction of the powers of darkness, the renovation of the earth, the glory of God and the salvation of the human family.

John Taylor once said:

We want . . . to be alive in the cause of education. . . . And instead of doing as many of the world do, take the works of God to try to prove that there is no God, we want to prove by God's works that he does exist, that be lives and rules and holds us, as it were, in the hollow of his hand.

And then we want to study also the principles of education, and to get the very best teachers we can to teach our children; see that they are men and women who fear God and keep his commandments. . . . Let others who fear not God take their course; but it is for us to train our children up in the fear of God. God will hold us responsible for this trust. . .

You will see the day that Zion will be far ahead of the outside world in everything pertaining to learning of every kind as we are today in regard to religious matters. You mark my words, and write them down, and see if they do not come to pass. We are not dependent upon them, but we are upon the Lord. We did not get our priesthood nor our information in regard to his law from them. It came from God. . . (The Gospel Kingdom, pages 274)

Heber J. Grant stated:

There is one thing, and only one thing that church schools should do, and that is to make Lattery Saints.

We are prepared to take care of the religious training of every Lattery Saint boy and girl who lives within the areas where seminaries, institutes, colleges, and universities of the Church have been instituted. There are few if any places within the organized stakes of Zion that need be without appropriate religious training for their families if they so desire. We are constantly expanding our seminaries and institutes.

We are confident as General Authorities of the Church that we have pretty well done our part within the limits of our current income.

We realize the economic waste when all do not participate. Serious as this is, it cannot be compared with our spiritual loss. Measured by any conceivable standard, graduates of our seminaries and institutes are better qualified to meet all of life's problems than those who have absented themselves from these opportunities. Some of these problems to which I specially refer are:

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Better take an extra year of high school than miss such an essential basic preparation for our life's work.

Every returned missionary realizes the importance of a Church school education. Those who go on missions first invariably come home with a desire to learn more, both in their academic studies and of the gospel. Last year we had over 1300 returned missionaries at Brigham Young University and large numbers registered in our institutes at other great seats of learning.

Each of the student body presidents at Brigham Young University for the past six years has been a returned missionary.

Our seminary attendance has increased 26.6 percent in four years.

Another important detail. Our division of religion in our educational system has been organized to train and direct stake missionaries. In one school, out of a student body of 400 nonmembers, 60 were converted and baptized in a year.

There may be some problems, some obstacles, some inconveniences in endeavoring to register for and attend seminary and institute classes regularly. It is the things in life for which we are compelled to struggle that generally are worth the most to us in the long run. The fruits of our educational system can be observed in the lives and accomplishments of our graduates from seminaries, institutes, and schools. A recent survey showed 87 percent of a group of graduates married in the temple and another 6 or 7 percent later sealed to each other for time and for all eternity.

Brigham Young in the Deed of Trust to the BYU in 1875 wrote:

That the pupils shall be instructed in such branches as are usually taught in an academy of learning, also in the Old and New Testaments, Book of Mormon, and Doctrine and Covenants.
I want you to remember that you ought not to teach even the alphabet or the multiplication tables without the spirit of God. That is all. God bless you.

Academic rank among our teachers in the Church school system depends upon personal qualities, including attitude toward and adherence to the principles and teachings of the Church of Jesus Christ of Latter-day Saints.

Worth as a teacher.

Academic scholarship and competence, degrees and distinction.

Achievement and competence in scientific research, philosophic investigation, artistic production, or other professional endeavors.

Service to Church and community.

To assist in building up our Unified Church School System we have organized district, stake, and ward education committees:

1. Contact during the summer all students of high school and college age and persuade them to enroll in seminaries and institutes.

2. Act as a transportation committee to create ward transportation pools to transport students from home to seminary classes; to encourage all students away from home to enter into active participation in the Church; to give bishop or branch president names of all students moving into his area.

Stake, and in some places district, boards are organized to meet regularly with seminary and institute personnel.

Acquaint stake and ward officers with details of the Church educational system, inviting them to be active in the support and direction of its program.

We as Latter-day Saints should learn to stand alone. We should insure our children doing likewise in their generation. We have all been instructed of the Lord to act for ourselves in whatever sphere God places us. We have been instructed of the Lord to be a free people.

Wherefore, hear my voice and follow me, and you shall be a free people, and ye shall have no laws but my laws when I come, for I am your lawgiver, and what can stay my hand? (D&C 38:22; 78:14.)

The Lord has said:

That through my providence, notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world. (Ibid., 78:14.)

With the knowledge of our destiny and our purpose on earth, we readily understand the great emphasis placed by the Church on the education of our youth.

It should need no argument for those of us who are grounded in the faith to accept without hesitancy the great educational program prescribed, prepared, and made available for our people by our great leaders. The First Presidency stand at the head of our Unified Church School System. How could they encourage us more than they do to accept and utilize that which they prepare for us?

Again the Lord has said:

And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation.

Behold, this is the promise of the Lord unto you, O ye my servants. (Ibid., 68:4)

Great strength is given us by the knowledge we have of the inspiration which directs our leaders.

A weekday religious training is the ideal established for us all. These daily classes do much toward inspiring our youth to follow onward and upward to obtain an education far beyond that which they might otherwise be expected to attain.

No other time, no other effort in our school careers will bless us more than our Church schoolwork. Faith, devotion, stability, ambition will be engendered in our hearts by the study of the gospel under men who hold the priesthood, inspired of our Heavenly Father, dedicated to the development of intellects and the establishment of virtue in the hearts and lives of their students.

I attended a wonderful seminary meeting in Canada last Saturday, just at this time, and the coordinator there gave this instruction to those seminary teachers: "Go out and tell the students and the parents that if they have to take an extra year of high school in order to get in seminary that it will be worth more than all else to them."

May God bless us to appreciate the privileges and the opportunities afforded us in this great institutional system, I pray humbly in Jesus' name. Amen.

President David O. McKay:

He to whom you have just listened is Elder Henry D. Moyle of the Council of the Twelve. Elder Levi Edgar Young of the First Council of Seventy will be our next speaker. He will be followed by Elder Bruce R. McConkie.

I pray that I may say a few words that will be helpful in connection with the great ideals that we have already heard during this conference.

I want to mention very briefly an organization in America known as "The Americanistian Palestine Committee," of which I have the honor of being a member with Right Reverend Arthur W. Moulton of the Episcopal Church. The two of us are on the executive committee of this great organization. There are over two hundred different religious sects in the United States, and many sects here in Utah. They vary, of course, in their activities, but every group follows ideals and looks to God for help.

When Christopher Columbus reached this western world in 1492, he in time expressed to the king and queen of Spain that he was "the agent in the hands of God, to go
It is the idealism of the different ages that has saved the world. There is a hidden reality in the hearts of men. Truth, beauty, and goodness belong to the ideal world of day. History knows no more magnificent men than the prophets of Israel. They were the idealists of the ancient world. They grappled with the same problems which we have Moses communed with him on Mount Sinai and received from him the commandments which have molded the true concept of government throughout the civilized world. a power around and beyond them which gave them a concept of their ever-loving Father. Those holy men knew their Creator, listened to him, spoke to him, loved him.

There have been holy men, prophets of God, throughout the ages. They have felt the divine, creative presence of God. They believed in Providence, and felt there was writing by King Hezekiah about 700 B.C. Palestine has been referred to as a "dry and thirsty land," and yet the melting snows of Lebanon, Mermon, and Carmel, as well as four thousand years ago and how the farmer prepared the land for the seed and made the threshing floors. There is an aqueduct near Jerusalem with an inscription on it describes the glory of redeeming the land:

And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. The Israelites had their planting and harvest songs, and like the Navajo Indians, they ascribed all the gifts of nature to a merciful and loving God. The Prophet Isaiah describes the glory of redeeming the land: The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. The religious principles of ancient Israel brought about the highest system of ethical life, which to this day remains the most vital to human conduct. The elements the Israelish character idealized were the homely virtues of a rustic people: industry, frugality, chastity, uprightness; and then the harder virtues, like bravery, and a fortitude that can endure all except defeat. Finally, the people to whom God spoke in the days of Abraham, Moses, and the ages after them learned a deep-seated piety, obedience to the declarations of the Lord their God, and perfect trust in the revelations of him who made the world and created man. Superbly did Israel rise to the knowledge of the true and living God.

Throughout the ages, the truths of religion have become closely identified with the thoughts and habits of mankind. Religion in the most intelligent use of the term confesses the divine relationship between man and his God. It is more than knowledge and obedience, for its home is in the deepest nature of man, where, in its allegiance to truth and its devotion to right, it governs life. The words of Pastor Robinson recall what Roger Williams, the founder of Providence, Rhode Island, once said. Williams was much disturbed as to his right to administer the ordinances of the church, and finally he came to the conclusion that there could "be no recovery out of the apostasy till Christ shall send forth new apostles to plant churches anew."

Brethren, we are now quickly to part from one another, and whether I may ever live to see your face on earth any more, the God of Heaven only knows: but whether the Lord hath appointed that or not, I charge you before God and His blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveal anything to you, by any other instrument of His, be as ready to receive it, as ever you were to receive truth, by my ministry; for I am fully persuaded, I am very confident that the Lord has more truth yet to break forth out of His holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of his will or good God has revealed to Calvin, they will rather die than embrace it, and the Calvinists; you see, stick fast, where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but were they now living, would be as willing to embrace further light as that which they at first received. I beseech you to remember it as an article in your church Covenant. "That be you ready to receive whatever truth shall be made known to you from the written word of God." But I must herewith exhort you to take heed what you receive as truth. Examine it, consider it, and compare it with other scriptures of truth, before you receive it; for it is not possible that the Christian world should come so lately out of thick antichristian darkness, and that perfection of knowledge should break forth at once.

It is interesting to know that God has never forsaken his children. All nations have had something of the truths of God. Carlyle in his Heroes and Hero Worship notes that the calling of a prophet, the Man of God, the man, that is, who speaks to the people of God, has penetrated into the secret of the sacred mystery of the Universe. The prophet is the revealer of what we are to do.

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If we walk in this life in such a manner as to use all of the time that there is, seven days a week, either for the purpose of gaining a livelihood or for engaging in determining whether we will turn to the things of righteousness or whether we will go off after the manner of the world, walking as carnal men do.

And examined in the very manner in which we are now being examined. May I suggest to you some of the things that there are in the world which stand as tests in have mortal bodies that are subject to different enticements; and this particular portion of all eternity is that which is segregated as the time when we will be tested and tried around us, for the very purpose of determining whether we will overcome the world, whether we will turn to spiritual things rather than be engulfed in carnal things.

Well, then, an omnipotent God has deliberately and advisedly placed us in the circumstances in which we now find ourselves, with enticements and lusts of every sort...
In addition to elders, there were selected seventies receiving the Melchizedek Priesthood, for in Luke 10:1 it states,

And when they had ordained them elders in every church, and bad prayed with fasting, they commended them to the Lord, on whom they believed.

Elders were called and ordained, as we read in Acts 14:23,

It is a great source of inspiration to every member of this Church to know that the Aaronic Priesthood actually existed in the days of the Christ and the apostles. Others

Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.

We read in Philippians 1:1 from a statement of the Apostle Paul as follows,

teachers." The teachers held the Aaronic Priesthood.

After the Church was organized, we read in Ephesians 4:11, "And he gave some apostles; and some, prophets; and some evangelists; and some, pastors and

Christ requested baptism of John,

In requesting baptism of John, Christ recognized that John held the Aaronic Priesthood, the office of a priest.

John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it

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BISHOP JOSEPH L. WIRTHLIN Presiding Bishop of the Church

In the name of Jesus Christ. Amen.

We shall now hear from Bishop Joseph L. Wirthlin, Presiding Bishop of the Church. He will be followed by Elder Richard L. Evans.

Joseph L. Wirthlin

Our general conference being held on April 4, 5, and 6 recalls vividly those memorable days of the crucifixion and the resurrection of the Lord Jesus Christ. The words of Paul voice the testimony of each of us when he said,

In requesting baptism of John, Christ recognized that John held the Aaronic Priesthood, the office of a priest.

After the Church was organized, we read in Ephesians 4:11, "And he gave some apostles; and some, prophets; and some evangelists; and some, pastors and teachers." The teachers held the Aaronic Priesthood.

We read in Philippians 1:1 from a statement of the Apostle Paul as follows,

Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.

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were called to receive the Melchizedek Priesthood. Elders were called and ordained, as we read in Acts 14:23.

And when they had ordained them elders in every church, and bad prayed with fasting, they commended them to the Lord, on whom they believed.

In addition to elders, there were selected seventies receiving the Melchizedek Priesthood, for in Luke 10:1 it states,
After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

The Christ was the great high priest. Others were also so blessed, including the apostles. We read in Hebrews 5:1,

For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.

The history of the New Testament points out definitely the existence of the Aaronic Priesthood, wherein there were deacons, teachers, and priests, and the Melchizedek Priesthood with elders, seventies, and high priests. There stood at the head, the apostles and the bishops, guiding and directing the two priesthoods. The members of the Aaronic and Melchizedek priesthoods taught the membership of the Church faith, repentance, baptism for the remission of sins, and laying on of hands for the gift of the Holy Ghost by those who held the Melchizedek Priesthood. The seventies with the apostles were assigned to preach the gospel to the known world at that time. Those who held the priesthood were directed to be helpful to the poor, teach the membership of the Church to pay their tithing, to observe the Lord's day, not to profane, to be honest, and to attend Sacrament meeting. Again, the New Testament makes it clear that work was being done for the dead, for did not the Apostle Paul say in 1 Corinthians 15:29,

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

So with both the Aaronic and Melchizedek priesthoods, the saints of the Church 2,000 years ago enjoyed the same privileges, divine direction, and inspiration as do the membership of the Church in this day. The Church 2,000 years ago was one of activity and opportunity for services to be rendered by every individual member to assist in building up the kingdom. For again, reading the words of the Apostle James,

Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. (James 2:18.)

After the resurrection of the Christ, there stood as the president of the Church the Apostle Peter, who through divine direction and inspiration continued to teach the gospel and the existence of the Lord Jesus Christ to the people and those not of the faith. To those who were loyal, devoted, true, and active in the gospel, it is said,

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. (1 Peter 2:9.)

It was Paul who realized there was soon to come about a change in the Church, for did he not declare in 2 Timothy 4:3

For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears;

And they shall turn away their ears from the truth, and shall be turned unto fables.

He realized that the Church of the Lord Jesus Christ would soon be changed from the teachings of the Christ and the apostles to that of individuals who were teaching false doctrine.

Two hundred years later, the gospel had been changed, the priesthood had been taken away, and the earth was left in spiritual darkness; but this was not to exist forever, for John the beloved had said in Revelation 14:6,

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

Two thousand years later, there was a boy at the age of fourteen, Joseph Smith, who lived in Palmyra, New York. Among the churches in Palmyra, New York, was great misunderstanding of the gospel. It was impossible to find the church organization and the priesthood as it existed nearly 2,000 years before. Joseph was very much concerned about the differences of opinion among the various churches and the doctrines they were teaching. He was one in whose heart was a testimony that in the Bible could be found the answers to his many questions. The statement of James the Apostle gave him the necessary information,

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

Two hundred years later, there was a boy at the age of forty-four, Joseph Smith, who lived in Palmyra, New York. Among the churches in Palmyra, New York, was great misunderstanding of the gospel. It was impossible to find the church organization and the priesthood as it existed nearly 2,000 years before. Joseph was very much concerned about the differences of opinion among the various churches and the doctrines they were teaching. He was one in whose heart was a testimony that in the Bible could be found the answers to his many questions. The statement of James the Apostle gave him the necessary information,

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. (James 1:5)

Joseph followed the admonition given to him by the Apostle James and made it a matter of prayer, asking God where he might find the Church of the Lord Jesus Christ. In answer thereto, there appeared the Father and the Son, the first appearance of the Father and the Son since Jesus Christ was upon the earth nearly 2,000 years before. The Lord said to the Prophet Joseph, "This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.) Instructions to Joseph by the Christ indicated that his Church was not upon the earth, but in time it would be reestablished.

There appeared other heavenly beings to the Prophet Joseph, among whom was Moroni, who had lived upon the American continent and had prepared the history of the great events that had taken place in the coming of Lehi and his sons and in the establishment of both the Nephite and Lamanite nations and that Jesus Christ the Son of God actually appeared upon the American continent, established his Church, and organized the Aaronic and Melchizedek priesthoods. Jesus taught the Nephite people the gospel as he had the people in Israel, bestowing upon them the same rights, blessings, and privileges. Moroni also indicated to Joseph that he would receive the gold plates containing the history of America. The gold plates were written in a strange language, which the Prophet Joseph translated, and Oliver Cowdery acted as scribe. In so doing, they came across the manner of baptizing, which was not clear to them. They made it a matter of prayer to the Lord, and there appeared a heavenly being who introduced himself as John the Baptist. This event took place on May 15, 1829, in Harmony, Pennsylvania. He placed his hands upon the heads of Joseph Smith and Oliver Cowdery and uttered these words,

Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness. (D&C 13.)

Through the appearances of the Father and the Son, Moroni, and John the Baptist, the Aaronic Priesthood was restored and placed upon the earth. Some few weeks later, three apostles, Peter, James, and John, appeared and bestowed upon Joseph Smith and Oliver Cowdery the Melchizedek Priesthood. We can readily see that the Church of Jesus Christ was again restored, organized, and placed upon the earth with both the Aaronic and Melchizedek priesthoods, for the salvation, inspiration, and guidance of the sons and daughters of our Heavenly Father.

As the Aaronic Priesthood and Melchizedek Priesthood 2,000 years ago had very definite assignments, it is now true that those who hold the Aaronic and Melchizedek priesthoods have the same assignments to teach faith, repentance, baptism for the remission of sins, laying on of hands for the gift of the Holy Ghost by those who hold the Melchizedek Priesthood, fasting, missionary work to preach the gospel to every nation, kindred, tongue, and people, helping the poor, paying tithing, observing the Lord's day, being honest, attending Sacrament meeting, and doing work for the dead. The Prophet Joseph Smith received a marvelous revelation from the Lord which is recorded in the Doctrine and Covenants, section 2, wherein the membership of the Church were instructed to do work for the dead. The Lord said,
Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

If it were not so, the whole earth would be utterly wasted at his coming.

My brethren and sisters, I bear you my testimony that the gospel of the Lord Jesus Christ and the organization of the Church with the Aaronic and Melchizedek priesthoods have been restored to the earth through the Prophet Joseph. He actually saw the Father and the Son. Those of us who have the privilege and blessing of membership in the Church of Jesus Christ of Latter-day Saints have very definite responsibilities and assignments, particularly in connection with the marvelous revelation wherein the Lord said,

For I will raise up unto myself a pure people, that will serve me in righteousness;

And all that call upon the name of the Lord, and keep his commandments, shall be saved. (Ibid., 100:16.)

This is a definite promise for each and every one of us who is sweet and clean in body and mind, wherein there will come the gift of the Holy Ghost in building up our testimonies and giving us the full understanding of the restored gospel of the Lord Jesus Christ. In addition thereto, in our hearts will be that testimony that there stands at the head of the Church an apostle of the Lord Jesus Christ as there was 2,000 years ago in the days of Peter, with the same desire to inspire the Saints of today. Peter visited many of the saints, as does our president and apostle today, with the same attitude and feeling with reference to the membership of the Church as Peter had when he said,

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. (1 Peter 2:9.)

My brethren and sisters, it is wonderful to know that all of us are here enjoying the blessings of the Church and the gospel because we are among those who have literally been called out of darkness into his restored light. One hundred years ago, our grandfathers and grandmothers and many of our own fathers and mothers were literally drawn out of the darkness of the world into the marvelous light of the Lord Jesus Christ through missionaries. Men and women today are accepting the truth and becoming members of his Church. There is no other Church in the world where individuals have as great responsibilities, particularly those who hold the Aaronic and Melchizedek priesthoods.

I humbly pray that we shall be worthy to follow in his footsteps and be inspired by the statement of the Christ 2,000 years ago when he said,

...wist ye not that I must be about my Father's business?

And I ask it in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Joseph L. Wirthlin, Presiding Bishop of the Church, has just concluded speaking. Elder Richard L. Evans, a member of the Council of the Twelve, will now address us. Elder Milton R. Hunter will follow Elder Evans.

Richard L. Evans

ELDER RICHARD L. EVANS Of the Council of the Twelve Apostles

President McKay and my brethren and sisters, I acknowledge my need for help in this humbling position and would wish to go back, in these few moments which I have, to the theme set by President McKay yesterday morning and recall as a text and a title:

For to be carnally minded is death; but to be spiritually minded is life and peace. (Rom. 8:6.)

I cannot think of a greater blessing nor anything more earnestly to be sought after than life and peace.

As I have heard the words of life and peace spoken in this conference these past two days, as I have contemplated the ways of life and peace, I have thought inevitably of some voices and faces of the past mingled with those of the present. Those three who most recently have left us have been mentioned a number of times in this conference. I have counted others, especially during the late hours of last night and the early hours of this morning, and have written down some nineteen or twenty names of beloved Brethren with whom I have here sat during some nineteen and a half years, and who have since left this life.

I would read the list, but am afraid I might miss some; but I should like to recall from some of those voices of the past some things that they have said, that they may mingle again with us in the present. (One thing that their having gone impresses upon us is how swiftly the days of life move and how choice must be the company on the other side where all of us hope eventually to find ourselves in the kingdom of our Father.)

Melvin J. Ballard is one. A printed card which has crossed the desk of some of us these past few days gives these sentences of a paragraph by Brother Ballard:

Man is a child of God, therefore he partakes of the divine nature of his Father. Within him lie germs of infinite development. Potentially he is a godlike being. Therefore he may rise eternally towards the likeness of his Father in heaven. Upward, divine, unending is man's destiny.

I thought of Brother Albert E. Bowen, a choice spirit with a profound mind, and from the last talk he gave at a general conference, I have taken these sentences:

Our religion comprehends more than just the ethical code. It contains a body of principles, through the observance of which we are promised the great reward of eternal life and salvation in the kingdom of God. . . . It all centers in Jesus the Christ. Our religion comprises the teachings and life and actions of Jesus of Nazareth. That constitutes our religion.

I have thought of Brother Matthew Cowley and the last talk he gave here, as I recall, a beautiful talk on prayer:

Some people think it is a sign of weakness to get upon one's knees and pray to our Heavenly Father. It's the greatest sign of strength that exists. No men are greater than when they are upon their knees in communion with God and having a sacred interview with him.

The voice of Thomas E. McKay, you will remember it, pleading for love at home. I think it was the last talk he gave here:

I never heard my father, and nobody else did, speak an unkind word to my mother, so it has not been difficult for me to say kind words.

You will remember those two phrases recalled by Brother Hanks at the funeral service of Brother Oscar Kirkham:
"Your name is safe in our home" and "What will it do to the man?"

And many other voices come to mind.

Dr. Adam S. Bennion's bench this day is a lonelier place without his sitting beside us. To say that he is much missed would be an acute understatement. You may recall his most outstanding University baccalaureate address in the stadium under the starlight, some six or seven years ago, with the hills to the east in their beauty catching the last tints of the sunset:

Here in the shadow of these everlasting hills I bring you no argument -- I bring you a conviction. A conviction that we and the world in which we live are the product not of chance -- not of the mere interplay of lines of force -- but the master work of a great Creator. A conviction that we are the children of our Father in heaven, who created the universe and all of us, and that He still guides our destinies. Hence the title, "Candle of the Lord." Or, if you prefer the whole text: "The spirit of man is the candle of the Lord." (Proverbs 20:27.)

There is a light that lights all of us who come into the world. We have the assurance of John for this:

In him was life; and the life was the light of men. . . . the true Light, which lighteth every man that cometh into the world. (John 1:4, 9.)

I think that one of the worst things we could say of any man is that there is not light in him. And in thinking of the candle of the Lord, I am thinking of the candle of conscience, and of much else, also.

I could not think of the voices and faces of the past without thinking of my beloved friend who (wish Dr. James E. Talmage) was my mission president, Dr. John A. Widtsoe. I can hear him say many times: "I would rather go through life trusting my fellow men, and have a few of them disappoint me, than to go through life mistrusting everyone."

I can hear him say to the discouraged, to the penitent, to those who are weighted with problems and weighted with sin: "Look up, not down. Look forward, not back."

I can hear him recall an old and ancient thought, many versions of which have been recalled and restated over the ages: "Count no man happy until he is dead" is another way of Saying, "He that shall endure to the end shall be saved." We have to finish the race. There is a reward for consistency in life.

I can hear him say: "He giveth twice who giveth quickly."

The time when men need things is when they need them. The time when a man needs nourishment is when he is hungry. The time when youth need counsel may be a very perishable time. It may be this very night and not when it is convenient, not tomorrow, not next week. "He giveth twice who giveth quickly."

I can hear Dr. Joseph F. Merrill saying: "No one ever falls over a precipice who never goes near one."

Do not tempt temptation. None of us knows his own strength. We should not flit around the edge of anything that we cannot honestly ask the blessing of the Lord upon, neither to visit any place where we would be ashamed to take our sister or sweetheart.

The Good Spirit will not go with us on to the Devil's ground, and if we are standing alone upon the ground belonging to the adversary of men's souls, he may have the power to trip us up and destroy us. The only safe ground is so far from danger as it is possible to get. Virtue is more valuable than life.

There are some who come and say they have not been taught, that they wish they had known differently. But the commandments are pretty plain. I would not worry too much about the obscure passages of scripture. We will not be held accountable for things we do not know, but we will be for those we do know.

I think of a sentence from Mark Twain. One would always expect a bit of humor from him, and there is something of whimsy in this sentence of his: "The scripture passages that bother me the most are the ones I understand." I think we do not need to worry too much about the ones we do not understand.

Back to President Grant:

A virtue is more valuable than life. Never allow yourself to go out of curiosity to see any of the "undercrust" in this world. We can't handle dirty things and keep our hands clean.

These are some of the voices of the past. They are true voices, mingled with those of the present, in counsel to this generation and to those yet in the future.

I would plead with my beloved young friends, many of whom come, some of whom are burdened with sin and sorrow, and older ones also, not to quibble about definitions, and shades of meaning and obscure passages and try to rationalize and outreason the scriptures. The commandments are basic to our very nature. They are not arbitrary. The Lord God has not just sat down and thought up a series of thou shalt nots. He knows us. He knows our natures. He knows what will lead to happiness, to "life and peace," to refer back to the text of President McKay. He knows what will help us to realize our highest possibilities.

There are consequences in all things. As surely as we live the law we shall reap the rewards of living the law. As surely as we break the law we shall pay some penalties, but blessedly with that mercy of which President Clark spoke so beautifully.

I give you these voices of the past, and bring your attention, my beloved young friends, to the commandments and ask you to look beyond the sophistries of men and the rationalizing that would wave them away, and remember the strong, terse language of our Savior, who was no more sharp in his language at any time than when he was talking to hypocrites and such, when he said: "Ye blind guides, which strain at a gnat, and swallow a camel." (Matt. 23:24.)

Attaining "life and peace" is not a matter of quibbling. It is not a matter of obscure meanings. It is just a matter of knowing the simple commandments of God and living and keeping them.
May I bring your attention in closing to some sentences from Mr. Cecil B. DeMille in his great address to the graduates of Brigham Young University last June:

We cannot break the Ten Commandments. We can only break ourselves against them else, by keeping them, rise through them to the fulness of freedom under God. God means us to be free. With divine daring, He gave us the power of choice.

One choice sentence from an unknown source:
Human harvests are not just gathered in the autumn of life. They are planted, cultivated, and reaped, each and every day.

May God help us and our youth and all the generations, as we mingle the voices of the past with those of the present, to walk the ways that will lead to life and peace, I pray in the name of our Redeemer, Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Richard L. Evans, a member of the Council of the Twelve. Elder Milton R. Hunter of the First Council of Seventy will be our concluding speaker.

ELDER MILTON R. HUNTER Of the First Council of the Seventy

In the session of conference this morning, I am sure that all of you listened with great satisfaction and joy as did I to President Clark's very wonderful account of Christ's last few days upon the earth, his crucifixion, and his glorious resurrection, which broke the bands of death and brought about the resurrection for the entire human family. Thus the Only Begotten Son gave general salvation to all the people who have lived or who shall live in this world as a free gift, in that he redeemed them from the grave. Paul declared:

For as in Adam all die, even so in Christ shall all be made alive. (1 Cor. 15:22.)

In addition to this, Jesus Christ through the gospel plan of salvation made it possible for all people who will pay the price to come back into his presence and dwell forever in celestial glory.

Perhaps the greatest statement in the scriptures which defines the work of the Father and the Son summated however through the "Lamb of God" declares that "... this is my work and my glory to bring to pass the immortality and eternal life of man." (Moses 1:39.) Thus through Christ's resurrection he gave every man, woman, and child who live in this world immortality, i.e., resurrection from the grave. Through the plan of salvation, or the gospel of Jesus Christ, he made it possible for all people who would receive him and the gospel the opportunity to work out their exaltation. For those who would receive the gospel without entering into the covenant of celestial marriage, but however remain faithful to the end of their lives, Christ's redemption and their faithfulness promises them a place in celestial glory.

This afternoon I desire to talk upon the phase of the atonement of Jesus Christ which will be effective in the lives of that part of the human family whom God the Father hath given unto the Son hose who will enter celestial glory. If I were to give a title to what I desire to talk about, it would be, "Cleansed or Sanctified through the Blood of the Lamb."

After Adam and Eve were cast from the Garden of Eden, through diverse ways the gospel of Jesus Christ was given to Father Adam; namely, by the administration of angels, by the voice of Jehovah, and by the witness of the Holy Ghost. We read in the scriptures:

And thus the Gospel began to be preached, from the beginning, being declared by holy angels sent forth from the presence of God, and by his own voice, and by the gift of the Holy Ghost. (Moses 5:58.)

On a certain occasion Adam was offering a sacrifice, and an angel appeared unto him and asked:

Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore. (Ibid., 5:6)

And the voice of God spoke from heaven, commanding all men everywhere that they must repent of all their sins, and take upon themselves the name of the Son and be baptized:

And as many as believed in the Son, and repented of their sins should be saved; and as many as believed not and repented not, should be damned. (See ibid., 5:14; 6:50.)

Thus in the very beginning Adam and his posterity were given the law of sacrifice. They were to take lamb'sperfect lambs without spot or blemish, their blood, and sacrifice them. The blood and bodies of the lambs represented the great atoning sacrifice of the Only Begotten Son of God. Lamb of God, in the foundation of the world to redeem his people. Adam was told that the Lamb of God would come to earth in the Meridian of Time, and that his name was "... Jesus Christ, the only name which shall be given under heaven whereby salvation shall, come unto the children of men,..." (Moses 6:52.) Thus Adam and his posterity who accepted the gospel observed the law of sacrifice to commemorate the Savior's sacrifice.

The night before the Israelites left Egypt, in compliance with a commandment of the Lord given to Moses, each family took a lamb without spot or blemish. They shed the blood of these lambs, and sprinkled it upon the doorposts of their homes. During that night the destroying angel passed through Egypt, and passed by all the homes on whose doorposts blood had been sprinkled; but in the households where there was no blood on the doorposts the firstborn died. After the Israelites had left Egypt, the Lord commanded them to commemorate that great event by the observance of a feast once each year known as the Feast of the Passover.

The pastoral lambs were of special importance in that feast; as I have already said, they were lambs without spot or blemish, which lambs symbolized the Lamb of God, he who would come in the Meridian of Time to redeem those who would accept him.

We find that many of the ancient prophets spoke of Christ under such terminology as the "Lamb of God" or the "Lamb slain from the foundation of the world to redeem his people." For example, John the Baptist was standing on the banks of the Jordan River conversing with John, the son of Zebedee, and Andrew, Peter's brother. That ancient prophet, seeing Jesus coming toward them, said, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29, 34.)

Nephi, after having had a vision, said that the garments of the apostles of Jesus "... are made white... in the blood of the Lamb." Amulek, speaking of those who...
And then cometh the New Jerusalem; and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb;...

Ether described the second coming of Christ, accompanied by the hosts of heaven, to dwell upon the earth during the millennium, as follows:

And lo, he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death; for behold, blood cometh from every pore, so great shall be his anguish for the wickedness and abominations of his people. (Mosiah 3:7.)

Perhaps it would be best to go to the scriptures and see what the prophets of God have said on this subject. King Benjamin claimed that "the blood of Christ atoneth for the sins of little children who die before they reach the age of accountability." (Mosiah 3:16.) Mormon wrote a revelation from Christ to his son Moroni, stating that "little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me,...

And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. (Luke 22:44.)

There he shed much of his blood and took upon himself the sins of those who would receive him. (Mosiah 3:16.)

Now I would like to ask a question: Who will be cleansed or sanctified through the blood of the Lamb?

Perhaps it would be best to go to the scriptures and see what the prophets of God have said on this subject. King Benjamin claimed that "the blood of Christ atoneth for the sins of little children who die before they reach the age of accountability." (Mosiah 3:16.) Mormon wrote a revelation from Christ to his son Moroni, stating that "little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me,...

But little children are alive in Christ, even from the foundation of the world. (Moroni 8:8, 12.)

In modern revelation, we read:

...little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me,...

But little children are holy, being sanctified through the atonement of Jesus Christ. (D & C 74:7; 29:46.)

Also, according to King Benjamin, Christ's blood will cleanse or sanctify those people who do not have a chance to receive the gospel in mortality but who live lives sufficiently good that temple work will be effective for them and who receive the gospel in the spirit world. To quote that ancient propheting:

For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died not knowing the will of God concerning them, or who have ignorantly sinned. (Mosiah 3:11.)

Thirdly this is of great importance to every member of the Church of Jesus Christ of Latter-day Saints and to all people throughout the world who are honest in heart and who desire to come back into the presence of God's blood will cleanse or sanctify all those who take upon themselves the name of Christ through faith, repentance, baptism, and confirmation, and then by keeping his commandments live faithfully to the end.

When the gospel was first given to Adam, certain ordinances were established which were necessary for entrance into celestial glory, and they were very beautiful in their symbolism. Adam was commanded that all men must repent, be baptized, receive the Holy Ghost, and keep God's commandments, preparatory to being sanctified through the blood of the Lamb. I would like to read a very powerful statement from the Pearl of Great Price:

That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified. (Moses 6:59.)

Alma, Amulek, Nephi, John the Revelator, the Prophet Joseph Smith, numerous other prophets, and even the Master, definitely declared that Christ's blood would cleanse or sanctify those who would accept the true church, keep God's commandments, and eventually enter celestial glory. Speaking of the great patriarchs who lived in ancient times, Alma wrote:

Thus they became high priests forever, after the order of the Son, the Only Begotten of the Father, . . . and it was on account of their exceeding faith and repentance, and their righteousness before God,...

Therefore they were called after this holy order and were sanctified, and their garments were washed white through the blood of the Lamb. (Alma 13:9.)

One of the clearest and most definite statements on this subject was made by Amulek.

And he [Christ] shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else.

Therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death; for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works. (Alma 11:40.)

Let us quote the words of the resurrected Lord to the Nephites on this subject:

And no unclean thing can enter into his [the Father's] kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end. (3 Nephi 27:19.)

Ether described the second coming of Christ, accompanied by the hosts of heaven, to dwell upon the earth during the millennium, as follows:

And then cometh the New Jerusalem; and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb;...
And then also cometh the Jerusalem of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb. (Ether 13:10)

In closing I would like to remind all members of the Church of Jesus Christ of Latter-day Saints that you and I have taken upon ourselves the name of Christ through faith, repentance, baptism, and confirmation. All of us have entered into a covenant that we will keep all of God's commandments. The Lord has promised us that if we do so and remain faithful to the end that someday we shall be quickened by a celestial power. At that time we shall rise as celestial beings, and enter into the presence of God. Then the righteous shall be sanctified through the blood of the Lamb and be worthy to dwell in the presence of the Lamb of God forevermore.

May this be our happy lot and also the happy lot of all those who will receive the gospel of Jesus Christ, I pray in Jesus' name. Amen.

President David O. McKay:

Elder Milton R. Hunter of the First Council of Seventy has just spoken. You will all remember: “As in Adam all die, even so in Christ shall all be made alive.”

Tonight in the Tabernacle the General Priesthood Meeting will be held, commencing at 7 o'clock. Tomorrow morning the Tabernacle Choir Broadcast will be from 9:30 to 10 o'clock. Those desiring to attend this broadcast must be in their seats at 9:15 a.m. We remind you that large crowds will undoubtedly be waiting outside the closed doors, and when they are opened there is usually a rush by those outside to get good seats. We plead with persons thus standing to be courteous and considerate one to another. Avoid pushing and crowding, will you please.Courtesy is a great virtue. Let us show it one to another, and especially to our visitors who are within our gates.

You will be interested to know that only those holding the Priesthood are invited to be present tonight. Persons not holding the Priesthood will kindly refrain from attempting to enter the building. This Priesthood session will not be broadcast, but in addition to overflow meetings in the Assembly Hall and in Barratt Hall, the proceedings of this Priesthood meeting will be relayed by closed circuit to members of the Priesthood assembled in 128 other Church buildings from Coast to Coast and in Canada.

The singing for this session, as we have already informed you, has been furnished by the Combined Choruses of the Logan Church Saints Institute and the Utah State University, under the direction of Alma Dittmer, with Frank W. Asper at the organ.

We wish to express our appreciation once again for these young men and women from the colleges and universities. The hours they have spent in practice in the weeks that have gone by resulted in the inspiration of their singing the songs of Zion to this group today, and we thank you for the effort you have put forth during these hours of practice, the effort you have had to put forth coming down in buses this day, and particularly for your inspirational singing during these sessions. The Lord bless you. We are proud of you. We are glad to have had your company as well as your inspirational singing. May the Lord's protecting care be with you going back to your homes, and may this experience ever be a happy memory for you, as it will be for all of us.

They will now sing, “Glorious Is Thy Name, Almighty Lord,” and the benediction will be offered by Elder Sidney J. Ottley, formerly president of the New Zealand Mission. After the benediction this Conference will be adjourned until tomorrow morning at 10 o'clock.

Singing by the Combined Choruses of the Logan Church Saints Institute and the Utah State University, “Glorious Is Thy Name, Almighty Lord.”

President David O. McKay:

Elder Harold B. Lee of the Council of the Twelve will be the speaker on the Columbia Broadcasting System's Church of the Air program tomorrow morning at 7:30 o'clock. The Tabernacle Choir will furnish the music, and that address will be repeated tomorrow at 9:00 p.m.

Elder Ottley will now offer the benediction.

Elder Sidney J. Ottley, formerly president of the New Zealand Mission, offered the closing prayer.

The General Priesthood meeting of the Church was held in the Tabernacle at 7:00 p.m., Saturday, April 5. President David O. McKay president and conducted the meeting.

The choral singing for this session was furnished by the Men's Chorus of the Tabernacle Choir, with Richard P. Condie as director and Alexander Schreiner at the organ.

This is the fifth session of the One Hundred Twenty-eighth Annual Conference of the Church of Jesus Christ of Latter-day Saints. You will be interested to know that these services are being relayed by closed circuit to members of the Priesthood gathered in the Assembly Hall, Barratt Hall, and in 128 other Church buildings from coast to coast, and in Canada. We hope you have already seen them in print.

This is a very remarkable Priesthood gathering tonight.

The singing during this session will be furnished by the Men's Chorus of the Tabernacle Choir, with Richard P. Condie as Director, and Alexander Schreiner at the organ.

We shall open these services by the Men's Chorus of the Tabernacle Choir singing, "Guide Me To Thee," with Richard P. Condie conducting. After the singing Elder Charles V. Liljenquist, formerly president of the Australian Mission, will offer the opening prayer.

Singing by the Tabernacle Choir Men's Chorus, "Guide Me To Thee."

Elder Charles V. Liljenquist, formerly president of the Australian Mission, offered the opening prayer.

President David O. McKay:

The Men's Chorus of the Tabernacle Choir will now sing, "Seek Thy God," directed by Richard P. Condie.

A selection, "Seek Thy God," was sung by the Tabernacle Choir Male Chorus.
In this wonderful period from about the age of 12 to whenever you are married, preparation for marriage should be a very important consideration for your young high school years and being so terribly concerned about the romantic aspect of life, why not think ahead and take a long view? Think in terms of preparing for marriage and family life. I was told that of boys and girls who were married while in one high school in this valley, within one year 50 per cent of them were divorced. I believe that this is true for sure, but I can believe that it might be.

Marriage and family life. I was told that of boys and girls who were married while in one high school in this valley, within one year 50 per cent of them were divorced. I believe that this is true for sure, but I can believe that it might be.

Marriage and family life. I was told that of boys and girls who were married while in one high school in this valley, within one year 50 per cent of them were divorced. I believe that this is true for sure, but I can believe that it might be.
First of all, use these years to prepare yourself to be a good husband and father. Learn how to work, because after you are married, you must work to be happy. Learn a vocation which will satisfy your mind, your soul, and your creative urges. Learn how to live with other people: first in your own home and in your neighborhood. Learn to love to work in the Church – something you can do all the days of your life. Learn to read good books, to listen to beautiful music, to serve your neighbor. Build within yourself resources that will make of you a mature, manly adult by the time of your marriage.

And secondly, in your relations with girls during these wonderful years these promises year by year do not really settle down to a steady relationship in your early teens, when you have had little experience in understanding yourself and girls. Rather, build friendships. Be friendly. Do not take yourself quite so seriously in courtship in the early years. Make friends with several girls. Take two or three over the same period of time. There you will have comparative value. You will get to understand girls and to know them as friends. You will understand your relationship to them and learn how to communicate with them. You will lay the foundations of fine human relations with the opposite sex. Associate on a group basis a great deal.

And third, brethren: After you have proved yourself to be a man, after you are ready to earn a living for your family in good measure, after you have much to offer to your prospective wife, then I suggest that you look around to find a girl who has much to offer to you and to your great purpose in building a good family life. Choose from among all the fine girls that you have known, or find another girl with whom you may build an enduring friendship. And go slowly with this girl, building a broad, deep friendship with her.

The third suggestion I have to make is this: You bishops, teachers and leaders do not know how much fathers need you. An adolescent boy is seeking to become an adult and to be independent, and he is seeking the companionship of those his own age. Many a wonderful boy, unconsciously, has to almost rebel against his father during his adolescent years.

The other night, at a wedding reception a lovely girl of fine parents in our community was the bride, married in the temple. As her Mutual Improvement Association teacher came through the line, the bride threw her arms around her teacher and said: "Oh, thank you for helping me to have this experience today. You did so much for me.

At a boy all the time -- maybe only half of the time?

Can we train a girl to develop her talent, her music, her household skills, even to have experiences in service, in worship, in responsibilities, so that she is not looking to marriage, and who will wait and practice self-control until they are mature and until they earn the right to a deep love, they will know what real love is. Kind of love that is part of life; fruit of a good life together. Those who are interested only in the taste and the flavor, and who rush into a romantic relationship, often taste a bitter fruit.

The third one is this: I think we should discourage and not promote too early dating between the sexes. The other night a mother came to me and said that her 11-year-old daughter, who is in the sixth grade, insists upon using rouge and cosmetics and wants a date every week with a boy in the same class.

The other Saturday I came home and found our 12-year-old son preparing to go on a date with an 11-year-old neighbor girl to a private dancing party two blocks away, at a home in which we were not acquainted. I took the liberty of breaking up the date with as much grace as I could.

Brethren, if our young men must wait until they are 20, 23, 25, or even 29, until they are married, why should we rush the boy-girl dating relationship? Why should we encourage it too much through the schools and through our Church groups? I would say let us be careful.

You cannot just dam off human nature, any more than you dam off water. If you dam off water, it will break out in another place. If you dam off human nature, it, too, will break out in some unwholesome way. So, while we are discouraging early dating, I think we must substitute something in its place. My second thought, then, is this: Make life meaningful and rich for the boy as a boy, and for the girl as a girl, during these early teen years; in fact, all through adolescence.

If a boy can find himself through work, through gaining skill, through learning, through fulfilling responsibility, and can get basic satisfactions within himself during these years, he will not be overly dependent upon his relationships with girls. He will not hunger for a steady relationship nor for a deep affectional relationship with a girl to prove his own worth or to find security within himself or self-esteem.

And secondly, in your relations with girls during these wonderful years not settle down to a steady relationship in your early teens, when you have had little experience in understanding yourself and girls. Rather, build friendships. Be friendly. Do not take yourself quite so seriously in courtship in the early years. Make friends with several girls. Take two or three over the same period of time. There you will have comparative value. You will get to understand girls and to know them as friends. You will understand your relationship to them and learn how to communicate with them. You will lay the foundations of fine human relations with the opposite sex. Associate on a group basis a great deal.

The third suggestion I have to make is this: You bishops, teachers and leaders do not know how much fathers need you. An adolescent boy is seeking to become an adult and to be independent, and he is seeking the companionship of those his own age. Many a wonderful boy, unconsciously, has to almost rebel against his father during these middle teen years in order to feel himself a man and to be independent. But this boy still needs friendship and companionship of men, of adults. He does not have the same feelings of rebellion toward you men that he would feel; perhaps unconsciously, toward his father. Let me illustrate:

The other night, at a wedding reception a lovely girl of fine parents in our community was the bride, married in the temple. As her Mutual Improvement Association teacher came through the line, the bride threw her arms around her teacher and said: "Oh, thank you for helping me to have this experience today. You did so much for me.

Here is a girl with a wonderful mother, but she needed also the help of this extra person to keep her ideals and goals high; to give her strength during these critical years.

I plead with you, brethren, and with myself, that we not think of our young men in terms of numbers or statistics, that we do not think of our work in terms of activities or even in terms of groups; but that we think of these young men individually and think only of the nearness that we have to them, of our understanding and our love for them. If we can stay close to them, then we can talk about these personal things.

My fourth suggestion concerns itself with this problem of dancing all evening with the same girl and of going steady so young. Sometimes we can use young people to help us help other young people. Let me give an illustration:

Down at the Institute of Religion in Tucson, Arizona, 20 years ago, we had 40 boys and 45 girls who came to Mutual. The boys were prone to dance after Mutual with...
Gene Fullmer, former middleweight boxing champion of the world; the second will be Bob Richards, Olympic star; and the third will be Cecil B. deMille, motion picture.

So that you may have a preview of what these records will provide, we will now play for you short excerpts from three of them. The first voice you will hear will be that of

In order to defray the expense involved, a very slight handling charge will be made to the stakes.

letter containing suggestions for their use will be mailed out with the first record, and we are ready to mail the first record immediately.

that actually you may receive only three records a year, each with two recordings, one on each side, to give you the six playings.

It is our plan to send a recording to each stake in the month following the distribution of the posters. For instance, this month you will receive a poster; next month you

ELDER MARK E. PETERSEN Of the Council of the Twelve Apostles

Our next presentation this evening will be by Brother Mark E. Petersen. We will let him carry it to us.

A Presbyterian boy, a medical student, said to me in a personal conversation, "Some of the Mormon boys at the 'dorm' smoke and drink. They are good fellows, too."

Then he said, "I don't smoke and drink."

Can we, fellow workers, do as well by our young people?

My young brethren, I pray with all my heart that you will use wisdom in your youth and lay the foundations for happiness in marriage, by building friendships, by being chaste.

We older men teachers and leaders help us to help them to this end, I pray in the name of Jesus Christ.

President David O. McKay:

Our next presentation this evening will be by Brother Mark E. Petersen. We will let him carry it to us.

Mark E. Petersen

ELDER MARK E. PETERSEN Of the Council of the Twelve Apostles

You are familiar with the posters and the cards which we are distributing under the general caption, "Be Honest With Yourself." These posters, as you recall, are distributed every other month. It is now our plan to augment this program with the addition of some character building and faith promoting statements from people prominent in various walks of life. These statements will be placed upon phonograph records which may be played in your wards and stakes to various groups of young people and to older ones as well if that is desired.

From the sports world we are obtaining statements from such men as Glen Cunningham, the champion miler, Bob Richards, Olympic pole vaulting champion, and Gene Fullmer, and others. From the world of business we have such persons as Cecil B. deMille, movie producer, Merlo J. Pusey, Associate Editor of the Washington Post, a Pulitzer Prize winner, and we are now in correspondence with J. Edgar Hoover of the F.B.I. about the use of some of his material.

These statements are recordings being made by these men themselves. Their own voices will be heard, and they can have a great influence upon the membership of the Church for good.

It is our plan to send a recording to each stake in the month following the distribution of the posters. For instance, this month you will receive a poster; next month you will have a record. In this way there will be six posters a year and six recordings a year. For the most part we will place two recordings on every record, one on each side, so that actually you may receive only three records a year, each with two recordings, one on each side, to give you the six playings.

It is our plan to deliver the records to stake presidents who in turn will direct the manner of their distribution to Priesthood and auxiliary groups within their own stake. A letter containing suggestions for their use will be mailed out with the first record, and we are ready to mail the first record immediately.

In order to defray the expense involved, a very slight handling charge will be made to the stakes.

So that you may have a preview of what these records will provide, we will now play for you short excerpts from three of them. The first voice you will hear will be that of Gene Fullmer, former middleweight boxing champion of the world; the second will be Bob Richards, Olympic star; and the third will be that of Cecil B. deMille, motion picture producer.
President David O. McKay:

President David O. McKay: The congregation will now sing, "Do What is Right." Richard P. Condie leading.

President J. Reuben Clark, Jr. of the First Presidency will now speak to us.

President J. Reuben Clark, Jr.

President J. Reuben Clark, Jr. Second Counselor in the First Presidency

My brethren, and as the phrase in Holy Writ goes, from Dan to Beersheba, north, south, east, west:

President McKay, I can envision within the reasonable future that we shall broadcast throughout the civilized world, a broadcast in which by means of the proper interpreting organization here in Salt Lake City, perhaps in this building, the French will hear what we say in French, the German in German, the Spanish speaking people in Spanish, and so on throughout the whole earth.

It is a great, a great triumph which we already have.

I had intended to say a little something tonight more by way of suggestion than anything else. I would like to recommend that you people read the Prophet's translation of the 24th Chapter of Matthew. I am not acting as a prophet or a seer, I am only asking that you read that chapter. We have heard during this Conference certain passages of scripture repeatedly referred to. The Prayer, soliloquy, of the Great High Priest:

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17:3)

We have heard the statement made by Peter to the Sanhedrin responsive to their question, by whom did he do these things:

By the name of Jesus Christ of Nazareth, whom ye crucified . . . for there is none other name under heaven given among men, whereby we must be saved. (Acts 4:10)

We have heard the scripture where Thomas was told by the Savior, responsive to his question, that no one could come to the Father, save through him. (John 14:4)

And I have in mind and will read to you, what was said by Alma to his son Shiblon:

And now, my son, I have told you this that ye may learn wisdom, that ye may learn of me that there is no other way or means whereby man can be saved, only in and through Christ. Behold, he is the life and the light of the world. Behold, he is the word of truth and righteousness. (Alma 38:9)

And then I want to read to you or call your attention to those various statements by Paul in which he compares the wisdom of men and the wisdom of God, pointing out how great God's wisdom is and how slight is the wisdom of man. Then I want to read to you from the sermon which the Savior made to the multitude after he had met and answered the visitors from John, the sermon in which he paid that great tribute to John and turning to the multitude he said:

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.

Christ is the only one through whom, through his teachings and his work and his sacrifice and his atonement, by which we can reach the divine destiny which has been declared for us. We are living in perilous times. That is trite. Man has discovered and is trying to learn how to use some of the great forces that evidently were operative at the time of the creation of the universe. We know nothing about them, we play with them as a child plays with the live end of a high voltage transmission wire. We know not how to control them nor what they will do. We are equally challenged in all walks of life, economic, financial, social, religious, with new theories, new problems, new solutions. We live in a maze of unknown, untried ideas and concepts.

Be not dismayed. Remember what I have read to you and referred you to. Christ is our answer. Christ is our salvation. Let not your heart be troubled, neither let it be afraid. (John 14:27) And remember, you who may be influenced by discoveries of science today, that the discoveries of science in my day have been thrown away and given up and in so far as present discoveries are not in accord with truth, they will be thrown away and discarded. "Let not your heart be troubled, neither let it be afraid." For my yoke is easy, and my burden is light.

Brethren, keep your eye on the beam, the Word of God, and he will bless you.

May that blessing come to all of us, I humbly pray, in the name of Jesus. Amen.

President David O. McKay:

President Stephen L. Richards of the First Presidency will now address us.

President Stephen L. Richards

President Stephen L. Richards First Counselor in the First Presidency

I was privileged to look over the annual report of the General Relief Society Board the other day, and I noted this conspicuous record of service. In the year 1957 the Relief Society teachers made 3,125,813 Family Visits by the Visiting Teachers, an increase of 184,383 over the previous year.

And in the category of what is called "compassionate service" the record shows 275,469 visits of Relief Society members to the homes of the sick and the homebound, an increase of 19,750 over the previous year.

I thought what a challenge to the brethren of the Priesthood of this Church! I regard the Priesthood of the Church of God as being the truest
I am sure that this fraternity contemplates affectionate feeling one for another, and mutual helpfulness. There have been presented to us tonight opportunities for helping, advising, counseling, safeguarding, the welfare of the younger members of the Priesthood as well as the older. Why ought we not to perform a service comparable to that of our sisters and go to see those who are in some form of distress, who need us, even without appointment as fellow members of this great fraternity?

I do not know that you noticed in our statistical information last night that there were approximately 3000 converts, or ten percent of all our converts, which were not made by the missionaries serving under appointment either in the stakes or in the regular missions. Nearly ten percent of the converts were made by friends, neighbors and families who brought the message of life and truth to their close friends.

May we not, as members of the Priesthood, without appointment, consider our obligations to our neighbors and our friends, and do them the incomparable blessed service of taking the truth to them and teaching them the way of life?

The Lord bless us that we may truly be a brotherhood, and that our unity, our love, and our concern for each other shall characterize us as servants of our Lord, Jesus Christ, I pray in the name of Jesus. Amen.

David O. McKay
PRESIDENT DAVID O. McKAY

I hold in my hand the number of the men of the Priesthood in the quorums of this fraternity to which President Richards has referred, Melchizedek and Aaronic: In round numbers, in the Melchizedek quorums -- High Priests, Seventies, Elders -- High Priests, 41,552; Seventies, 20,649; Elders, 120,230 -- Approximately 190,000 men; 150,000 Aaronic Priesthood members.

As I have listened to the wonderful messages given tonight, there came to my mind the words of the Savior:

"...whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock;" (Matt. 7:24.)

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:" (Matt. 7:24.)

Over three hundred thousand men holding the Priesthood, carrying the responsibility of exemplars as well as proclaimers. Exemplars! If we could get but half of these men to apply in their lives every practical suggestion given tonight what a mighty influence for good would be accomplished! May I take, for example, some suggestions from the theme of Brother Lowell Bennion?

Young people, young girls in high school, going daily in courtship with young boys of their age, of the girls' age, in their early 'teens, depriving themselves of becoming better acquainted with other companions; and in that daily courtship in their early age, becoming so intimate as to arouse their passions for an hour's pleasure, bringing misery upon themselves through life. And that is not imagination! You men in the Presidencies of Stakes and Bishoprics of Wards, and you fathers and mothers of some of them, know that that is not imagination.

What practical suggestions Brother Bennion has given us in regard to this early association? The Mutuals are trying to work out Saturday night dances to entertain these young people. They merit entertainment, and we must furnish it for them. In our own wards, young men and young women come to those dances, and the young man and his girl spend the entire time they are there in that social in each other's company, dancing together hour after hour.

Years ago we did not use to do that. Now, they say, "Well, I pay my ticket; I bring my girl, and I have the right to dance with her." I wonder if we can do something, Bishops, to help our Mutuals make more effective their plans to have all the young people become well acquainted with one another as suggested by Brother Bennion. That is just one means.

We have young people who go out in society, our young boys and girls; they are not quite strong enough to say no when the cigarette and wine glass are passed around. They look upon father and mother and some of us teachers as oldshioned. They erroneously think that it is all right to participate in the "wine cup" in the social ethics of the crowd, out in the canyon and other places. Some of our boys and girls are so eager to be the "hale fellow, well met" that they go to an extreme, and disappoint, not to say disgust, visitors from outside who look upon the Mormon boys and girls as abstainers from these things.

Can we go from this great Priesthood Meeting with just a little more determination to put into effect the suggestions given by Brother Bennion at the request of the Authorities? They were excellent and you are now expected to carry out those suggestions. "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man."
And our boys and girls in high schools, in universities, junior colleges, need our help. Their parents need our help. Let us try to follow the suggestions given tonight to aid them when they go to their socials.

It is time now to put forth extra effort to maintain the standards of right, the Word of Wisdom, and to pay attention as we have never done be fore to the efforts sent out by our Church Committee under the caption, “Be Honest With Yourself.” These records that will be sent out, will you please use, make them effective in directing the boys and girls in the right way.

We are facing conditions which demand the highest intelligence, the deepest spirituality, the greatest effort that the Priesthood of God can possibly put forth.

Tonight in the Salt Lake Tabernacle we have 7,478 men of the Priesthood; in the Assembly Hall and in Barratt Hall and on the grounds, 3,600; in the one hundred and twenty-eight groups that have reported in, 34,076; a total of 45,154 men holding the Priesthood. President Clark was right when he said that the time will come when we shall be able to reach every part of the world. This is the largest attendance ever assembled in the Church. Last year we had 37,180; an increase this year of 7,970 people in Priesthood meeting.

With all my heart I say, God bless you.

Thank you, brethren, who have taken part tonight, Brother Lowell Bennion, Brother Mark Petersen, and those who are associated with him and those who are sending out these standards of action, appealing to our young folks in a way which we hope will be more impressive just by sending printed matter to them.

I conclude, that “. . . whosoever heareth these sayings of mine,” said the Savior, “and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.”

I like to think in that connection that here are several hundred thousand married men in the Melchizedek Priesthood, not even counting some of the Aaronic Priesthood, several hundred thousand men, every one of whom should be an exemplary husband. If that one thing were true, what an example to the civilized world! And that is not imagination, it really should be -- several hundred thousand men, fathers, to whom every son should be respectful and obedient, especially those sons who hold that Priesthood. Several hundred thousand men, fathers, to whom their daughters should be respectful, whose wives should be cooperative with them; no quarreling in the home -- homes in which you would never hear the name of God taken in vain. And it should not be. Several hundred thousand homes in which prayers are offered, children participating, the blessing asked on the food. Suppose that were published as a fact, as it should be, what an example to the civilized world! We need not worry about going out into space, we can bring evolutions right here in our own towns, in our own cities, and in our own communities. Is this saying too much, fellow members of Priesthood quorums? I can feel your spirit; that is just how you feel. You feel mine. We feel our neighbor's.

Let us realize that we are members of the greatest fraternity, the greatest brotherhood -- the brotherhood of Christ -- in all the world, and do our very best each day -- all day -- to maintain the standards of these quorums, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

The Men's Chorus of the Tabernacle Choir will sing, "I Need Thee Every Hour," conducted by Richard P. Condie, after which Elder Donovan H. Van Dam, formerly president of the Netherlands Mission, will offer the closing prayer. The session at ten o'clock Sunday morning, tomorrow morning, will be broadcast as a public service over television and radio stations throughout the West. The Tabernacle Choir Broadcast will be from 9:30 to 10:00 A.M. Those desiring to attend the Tabernacle Choir Broadcast must be in their seats at 9:15 A.M. It is requested that the audience during the broadcast refrain from making any slight disturbance such as coughing. Large crowds will undoubtedly be waiting outside the closed doors, and when opened there is usually a rush by those outside to get good seats. Be courteous, respectful. At 7:30 o'clock tomorrow morning, Elder Harold B. Lee of the Council of the Twelve will be the speaker on the Columbia Broadcasting System's "Churcher" program. The music for this service will be furnished by the Tabernacle Choir under the direction of Brother Condie.

As thousands leave this great Priesthood Meeting tonight, let us keep in mind the admonition that is constantly being given us to drive carefully. Let us have courtesy in the city and on the highways.

The Men's Chorus will now sing, "I Need Thee Every Hour," and Brother Van Dam will offer the benediction. This Conference will then be adjourned until ten o'clock tomorrow morning.

The Tabernacle Choir Male Chorus sang the hymn, "I Need Thee Every Hour."

President David O. McKay:

Brother Condie and members of the Tabernacle Choir Men's Chorus, thank you for this inspirational singing. We would like to say more, all that could be said, to express our appreciation for your coming out tonight and singing to us.

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1958 Conference Report, April 6, 1958

The regular Conference service convened promptly at 10 a.m., following the Tabernacle Choir and Organ broadcast, with President David O. McKay presiding and conducting the services.

The Tabernacle Choir furnished the music for this session, Richard P. Condie conducting, and Alexander Schreiner at the organ.

President David O. McKay:

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing, "Mine Eyes Have Seen the Glory of the Coming of the Lord." The opening prayer will be offered by Elder William Roscoe Cahoon, president of the Pocatello Stake.

Singing by the Choir, "Mine Eyes Have Seen the Glory of the Coming of the Lord."

President William Roscoe Cahoon of the Pocatello Stake offered the opening prayer.
President David O. McKay:

The Tabernacle Choir will now sing, “Easter Morning,” with Richard P. Condie conducting. Following the singing President Stephen L. Richards will address us.

Singing by the Choir, “Easter Morning.”

PRESIDENT STEPHEN L. RICHARDS First Counselor in the First Presidency

My dear brethren and sisters and friends listening to the proceedings of our conference, I extend to all of you my warmest greetings and my sincere and earnest solicitude for your happiness and welling. I rejoice with you on this Easter Sunday in the opportunity we all have to pay homage to our Savior and to give to him our thanksgiving and veneration for the incomparable gift of eternal life which he brought to all mankind. We remind ourselves on this day that we are charged with the transcendent responsibility of building and maintaining his kingdom in the earth. It is in the hope that I may add a word of contribution to that greatest of all causes that I bring to you a somewhat practical suggestion on this sacred day. Termites are permeating the foundation of the kingdom—homes of the people—more destructive and elusive than those semimicroscopic little animals that break down our walls. Corrective measures are imperative.

I have chosen to make some comment on a theme which I earnestly hope may not prove to be too provocative, and certainly not offensive, to our sisters and to other women who may listen. I lift my text, with full acknowledgment, from an article appearing in This Week Magazine of some months ago, and recently reprinted in the Reader's Digest, written by Judge Samuel S. Leibowitz, senior judge of Brooklyn's highest criminal court. The article is entitled: “Nine Words That Can Stop Juvenile Delinquency,” and the nine words used by the Judge are these: “Put Father Back at the Head of the Family.”

It is likely that many of our audience have read this challenging article, and there is no time at my disposal to do more than to set before you a few statistical items and a few conclusions drawn by this eminent judge who has spent 21 years of his life as a criminal lawyer and 16 years as a judge in the criminal court, with long years of study and observation on causes of teenage crime. He went to Europe and discovered from official reports that the percentage of crimes committed in each of the following countries by offenders 18 years of age or under was as follows:

- In Italy: 2 percent of sex crimes, and 1/2 of 1 percent of homicides.
- In France: 7 percent of sex crimes, with 8 percent of homicides.
- In Belgium: 12 percent of sex crimes, with 1 percent of homicides.
- In Germany: 15 percent of sex crimes, with 2 percent of homicides.
- In Britain: 16 percent of sex crimes, and 1 percent of homicides.

Andere is the tragedyn the United States 35 percent of all sex crimes are committed by offenders under 18, and 12 percent of all murders are committed by offenders under 18. Teenage offenders in the United States exceeded those of other countries reported, ranging from 1800 percent to 100 percent. The judge reached the conclusion that there must be some factor principal in this great disparity so unfavorable to our own country, and he discovered, as perhaps might well have been assumed, that the primary reason for the reduction of juvenile delinquency in the European countries was respect for authority, and that the principal contribution to that respect, which might not have been so readily assumed, was respect for authority in the home, which, as he points out, normally reposes in the father as head of the family.

These conclusions reached by this judicial investigator I believe would seem more sensational and surprising to people outside of the Church to which we have the honor to belong than to our own members. For generations we as a Church have been endeavoring to do just what the judge advocates -- to put and keep Father at the head of the family, and with all our might we have been trying to make him fit for that high and heavy responsibility.

May I take a few minutes to give you our concept of home, fatherhood, and motherhood? Nothing occupies a more unique and distinctive and important position in our theology and understanding of God’s purposes for his children.

We define a home as being a divinely appointed institution established on the enduring compact of a good man and a good woman, wherein spiritual children of our Eternal Father are permitted to receive mortal bodies endowed with eternal intelligence, these children so received in the home to be nurtured in health and so guided in the ways of living by loving and wise parents that they may be conditioned on completion of their lives to return to the presence of the Lord whence their spirits originally came. In this greatest of all enterprises the man and the woman are partners, if you will, of the enduring compact which binds them together.

In this eternal compact, however, there is a feature which may not be understood by many thousands of men and women who enter into Christian marriage. It is the element of priesthood. Two things have been revealed about priesthood and marriage which are of most vital importance. First, that no marriage which is to endure forever, so that in essence a home may be projected into eternity, may be established without the authorization and sanction of divinely appointed priesthood. And secondly, that no marriage is eligible for the solemnization of divinely appointed priesthood without the man party to the compact having first received the endowment of the Holy Priesthood himself.

We call the ordinance of marriage when performed not only for time but for all eternity a sealing of a good woman to a good man of the priesthood, with the express understanding and covenant that the priesthood of the man, if he shall be faithful and live worthy to enjoy it, shall be the supreme authority of the household, and no good woman of our faith begrudges her worthy husband of the priesthood the respect which goes with his high calling. She knows that to build him up in the esteem of their children, and thus make him conscious of the responsibility of leadership is the surest safeguard she can bring to her family in a world of temptation. The women of the Church rejoice in the priesthood of their husbands. They know that that priesthood is not expressed in autocratic or unrighteous dominion. They know that it is a divinely given power to be exercised only in longferring and patience, kindness and mercy, “reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him” who has been reproved. (D & C 121:43.) They know that that priesthood has true virtue within it the power to bless, the power to heal, the power to counsel, to make peace and harmony prevail.

Perhaps the saddest of all our women are they who see their husbands fall away from that priesthood with which they have been endowed. They are the wives who are filled with anxiety for the future of themselves and their, families. In the true companionship of a husband of the priesthood a good woman may pass through any trouble and have comfort, resignation, and peace. But if her husband fails her and fails his holy calling, it is hard indeed for consolation to come to her. She grieves, she prays, she pleads sometimes seemingly in vain.

You husbands of the priesthood who have been neglectful of your covenants, I plead with you, in behalf of sorrowing wives and families, to relieve the pain you are causing those who love you, to regain manhood and strength and be worthy to assume in righteousness the leadership of your families. They want to respect you. They will if you will let them.

I think I have spoken for the great majority of our wives and mothers. There may be, however, a few who are not helping as much as they may do in the maintenance and reestablishment of respect for proper authority and leadership in the home. We have many brilliant women. I have admiration for their superior accomplishments. They
not only for present generations but that may shape its course for ages to come.

I readily respond to the idea I am advancing. I know that they will welcome anything that is right to guard against an everincreasing calamity that shakes our very national life,

care shall always be a major factor in the development of good and virtuous men and women. Because of their intense love of home and family I believe they will the more

in the societies of men? Can you think of a greater kindness to youth than to prepare them in love and firmness to be worthy of the love of God and the eternal blessings

|p34 Where can we hope for a greater contribution to come to the order of the kingdom than from the homes of our land? What greater tribute may we pay to our beloved

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except he be subjected to the power and the influence of Satan, the father of evil. Some sophisticated people ridicule the idea of such a personage of power, but that does

This and other illuminating scriptures indicate that man could not have had his free agency to develop strength of character, resistance to evil, and go on to perfection

that students of juvenile delinquency seem agreed upon the fact that the child, to be safe for society and his home, must have dependable standards to live by. There must

sociologists and criminologists, it seems to me we cannot be going far afield by endeavoring to furnish to youth criteria for the guidance of their lives. There are no criteria

that seem dependable excepting only those which have been tried and not found wanting, principles of righteousness and truth, coming to us from divine sources. I

that there is something lacking in the training for life of such perverts. I noted with satisfaction the observations of J. Edgar

First, because the Bible plainly says he exists. Second, "because I see his work everywhere." Third, because great scholars have recognized his existence.

The other day Billy Graham wrote an article for the same magazine from which I have quoted, under the caption, "Why I Believe in the Devil." He gave three reasons.

Yesterday we read of a youth of rather high social standing gratifying a passion to kill, which resulted in the murder of a girl. Tomorrow we will read of another such case, or the next day, or shortly thereafter. Certainly there is something lacking in the training for life of such perverts. I noted with satisfaction the observations of J. Edgar Hoover in the paper right before last on that same subject.

The first reason is enough for me. The Lord has revealed the existence of Satan and his place and function in the eternal plan of life and salvation. Billy Graham apparently did not know what modern scripture contained in the Book of Mormon and our Doctrine and Covenants reveals on this subject, or he would have quoted it, or at least I hope he would. Here is a quotation:

It must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet. (D & C 29:39.)

This and other illuminating scriptures indicate that man could not have had his free agency to develop strength of character, resistance to evil, and go on to perfection except he be subjected to the power and the influence of Satan, the father of evil. Some sophisticated people ridicule the idea of such a personage of power, but that does not dispense with the revealed account of his actuality and the record of his accomplishments.

Sunday School teachers and others may give to the growing child teachings concerning good and evil, but who like the father of the family can teach the power of the Adversary and the resistance necessary to be built up to resist his seductive temptations to the children for whom he is responsible? Who can demonstrate to the child by the power of example the virtues and the standards of righteousness as can this head of the family?

To all who believe that order is the law of heaven and that the kingdom of God is established on the principles of righteousness, I submit these questions: Can order be maintained without acceptance of law and without discipline? Is discipline possible without recognition of authority? In human institutions and the government of men is it not essential that authority be vested in personalities? Where is the personality more perfectly endowed by nature and divine ordnance to receive and exercise authority in his own household than the father of that household?

Where can we hope for a greater contribution to come to the order of the kingdom than from the homes of our land? What greater tribute may we pay to our beloved Saviour on this Easter day than to reddeniate ourselves to the maintenance of a righteous discipline in his kingdom, and in all the worthy institutions which have been set up in the societies of men? Can you think of a greater kindness to youth than to prepare them in love and firmness to be worthy of the love of God and the eternal blessings which he holds out to all who obey?

So, my friends, I have no hesitancy, no feeling of dubiety and uncertainty in advocating the adoption in your homes of this salutary promising idea to bring Father back as the head of the family. I have no words to express my admiration and deep-seated regard for the mothers in our homes, and I am fully aware that their loving, patient care shall always be a major factor in the development of good and virtuous men and women. Because of their intense love of home and family I believe they will the more readily respond to the idea I am advancing. I know that they will welcome anything that is right to guard against an everincreasing calamity that shakes our very national life, not only for present generations but that may shape its course for ages to come.
God bless the homes of our own land and of all the whole world. God bless the children that they may come to know truth and righteousness and adopt all that is good in their lives. God bless the mothers for the love they bring into our homes, and God bless the fathers that they may be worthy to take their appointed places as heads of the house holds over which they may preside in gentleness, love, dignity, and honor, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

President Stephen L. Richards of the First Presidency has just spoken to us. We shall now hear from Elder Marion D. Hanks of the First Council of Seventy.

ELDER MARION D. HANKS Of the First Council of the Seventy

Perhaps no conference in my remembrance has devoted such effective and repeated emphasis to the home and the family, to children and youth, and to those who have to deal with them. Not attempting to correlate or specifically to fit in with what has been said, and out of my modest experience and ability, I would like today, in the time allotted to me, to talk not to the young (which I have often done), nor exclusively to their parents, but about the young to the adult generation in and out of the Church.

Out of my love for young people and the blessing of teaching them over the years and the association and friendship I have enjoyed with them, I have learned a few things, some of which I would like to mention today as pertinent to the general theme of home and family and the relationships of adult and youth.

About the young people I have learned these things, among others:

1. That by and large they are inclined to be like their parents, to be what their parents are. President Richards has impressively given the basis for my brief repetition of this thought. There are, I am certain, exceptions, since each child, like each of us, is an agent before God, blessed with the right to choose and responsible for his choices. They, like we, must choose, and therefore some of them are not like their fine parents, while some improve upon their parents. But we may repeat with absolute assurance that by and large they are inclined to be like their parents.

2. Now, this characteristic of youth can result in great good or bad, depending upon what parents are, what kind of example and precept they present.

3. A second thing I mention about the young: they can be tremendously influenced by interested adults other than their parents, by teachers, leaders, counselors, bishops, by interested adults who will take time to love and give attention to them, to have confidence in them, and faith, because young people, like the rest of us, respond to those who show interest in them. They love those who love them, trust those who trust them, and in general can be counted upon responding to the type of adult who is interested in them.

4. Of course, this, can be a good or bad thing, depending upon the kind of adults who show interest, and what their motivations are.

5. A third thing I have learned about the young: They love an ideal. They are great followers. Their ideal may be a singer, an actor, a teacher, a parent, an author, an explorer, a scientist, an athlete; but they are inclined to choose someone to idealize. Usually it is someone older than they, more mature and adult, but not always.

6. This, like other characteristics of the young, can be good or bad, depending upon the persons whom they choose to idealize.

7. I have learned about the young that they can be taught, that they are responsive to the atmosphere and environment of the world around them. They respond to advertising and example, to filth and evil and degradation and bad influence, and they will respond likewise to virtue and decency and integrity and honor, if these qualities are manifested to them in language they can understand. They can be taught.

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9. I have learned about the young that they can be taught, that they are responsive to the atmosphere and environment of the world around them. They respond to advertising and example, to filth and evil and degradation and bad influence, and they will respond likewise to virtue and decency and integrity and honor, if these qualities are manifested to them in language they can understand. They can be taught.

10. For that purpose, the Brethren have provided a series of small cards and large posters, with a general theme, "Be Honest with Yourself," and some magnificent contributions have been made to this program of voices of successful, spiritual men, whose example and whose counsel will bless the lives of the young.

11. Now, I have one serious question to ask. I have talked about the young, and have said of them that they are going to be like their parents by and large, but that they will respond to interested adults outside of the home; that they are responsive also to ideas and ideals; that they can be taught; and that we are attempting to get them to "be honest" with themselves. The question I ask is: "Are we, the adult generation, honest with ourselves and with them?"

12. Time will not permit any kind of extensive treatment of the problem or question, but I repeat it and ask: Is it possible that in our approaches to the youth we are missing the significance of the opportunity to teach them that is ours? Could it be that Thoreau speaks of many of us when he says there are "thousands hacking at the branches of evil to one who is striking at the roots"?

13. I read a statement by an interested modern observer a time ago, which is a little harsh, perhaps, but which I repeat because I am sure it has some truth in it. He says, Young people must learn to respect the young, and the young will respect the old. The young will respect the old who are kind to them and who respect them. They need to come to know their elders. The world's tragedy is that it must be grown up.

14. And as a key to what I am hoping to suggest to you, in and out of the Church, interested adults, these words of Quaresh:

Thou canst not rebuke in children what they see practised in thee. Till reason be ripe, examples direct more than precept. Such as is thy behavior before thy children's faces, such is theirs behind thy back.

May I point out an example or two. The Lord has given us counsel about the significance of this magnificent machine, the body with which we are mortally blessed, and has taught us that the body is an eternal component of the soul. "The spirit and the body are the soul of man." We teach the young that their bodies matter, and that their
May I give you a quotation from Alma to express to you how we feel:

Where are they today, and what have we done about it? We want to tell them that we love them, and we welcome them back into activity in the Church. We want to share with them some of the joys and blessings that we are privileged to enjoy. When you stop to think of this large group of men, if it were possible to consider what goes on in the world around us, the movies and television, the books and plays, the advertising in the newspapers we read, that so pervert the great creative capacity of man given us of God in order that we might find a partner, get married in his appointed way, establish a home and build a family, an outpost on earth of heaven's promise. So many have perverted this magnificent gift of God that we live in a world where sexual adventuring is almost, it would seem, a rule among many, looked upon as a form of amusement. I say I cannot believe that we can with honor and honesty tell the young to "be honest" with themselves knowing that they are responsive to the example we interested adults set.

It is so with use who claim to be followers of the Risen Christ and yet do not obey his commandments. It is so especially on this significant Easter day. He said:

I am the way, the truth, and the life: no man cometh unto the Father but by me. (John 14:6.)

I say to you that there are those who know for certain for themselves that God lives, that Jesus is the Christ, and that living his commandments and being honest with ourselves is the only way really to motivate the young to do what we would like them to do. I testify that I do know these things. God bless us that we may bless them as he intends we shall, I pray in Jesus' name. Amen.

President David O. McKay:

Elder Marion D. Hanks of the First Council of Seventy has just addressed us. The Choir and congregation will now sing, "High On The Mountain Top," with Richard P. Condie conducting. After the singing Bishop Thorpe B. Isaacson of the Presiding Bishopric will address us.

The Choir and congregation joined in singing the hymn, "High On The Mountain Top."

President David O. McKay:

Bishop Thorpe B. Isaacson of the Presiding Bishopric will now speak to us. Bishop Isaacson will be followed by Elder Mark E. Petersen.

Thorpe B. Isaacson

Surely we all owe a debt of gratitude to this marvelous choir. Brother Condie and the choir have won our hearts this morning. There are many individuals in the Church and out of the Church all over the world who greatly appreciate their beautiful music and the selections of their renditions.

While standing before you today, I pray that the Lord may sustain me and direct me, and I shall be grateful to each of you for an interest in your faith and prayers. Truly, this is a humbling experience. I am sure it would be a humbling experience for you, too, but probably that is as it should be because we are here this morning in his beautiful Sabbath Easter morning's true worship. We acknowledge God as our Heavenly Father, We accept Jesus Christ as the Savior and the Redeemer of the world. We teach his birth in Bethlehem, his life in Galilee, and his sojourn in Jerusalem. We accept the mission of Jesus as the Savior of the world. We recant that mission, his contribution, the trial of Jesus that President Clark so beautifully told us about yesterday, and finally the crucifixion of the Savior on the hill of Calvary in Old Jerusalem.

A few years ago as I stood by the side of that tomb in Old Jerusalem I think I loved Jesus more then than I have ever done before in my life. We accept the resurrection of Jesus as true, and we know he came forth from the tomb as the Resurrected Christ, thereby giving eternal life, probably God's greatest gift to man.

We teach and we recognize the appearance of God, the Father, and his Son, Jesus Christ, to the Prophet Joseph in the Sacred Grove. There are some of our friends who can hardly accept that as truth, but we would plead with them to study and pray, and that testimony will come to them. We acknowledge Joseph Smith as a prophet of God. He was raised up, preserved, and divinely called. We teach and we believe in the revelations received by the Prophet Joseph. These revelations are true, and this chosen prophet left to the world more doctrines of life and salvation than any other person who ever lived, save Christ himself. He was truly a divinely called and inspired prophet, and sealed his testimony with his life and blood along with his wonderful brother, Hyrum, who was also martyred at Carthage Jail in Illinois.

Yes, we accept these things as factual, and we know without a doubt that they are true; that the Lord revealed his will to this prophet, and after the death of the Prophet Smith another great prophet was raised up, preserved, and divinely called -- the prophet and President Brigham Young, who had a great mission to perform in leading this people on that unknown journey. After the death of the Prophet Brigham Young, other prophets were raised up and divinely called to lead the Church, each one in his time a true prophet of the Lord. At the present time one stands at the head of this Church and is the mouthpiece of God, our Eternal Father. President David O. McKay is a prophet of the Lord, just as were the prophets of old. I bear testimony to you that I know this to be true, and I know it by the power and gift of the Holy Ghost. The Spirit of the Lord testifies to our spirits and we believe.

I would like to address some of my remarks to a very large group of brethren whom I regard as fine men and of great potential power and strength and in whom I have great interest, the senior members of the Aaronic Priesthood. I know many of them, and I want to express to them our love and our friendship. We have only one desire, that we can share with them some of the joys and blessings that we are privileged to enjoy. When you stop to think of this large group of men, if it were possible to assemble them, we would fill this tabernacle ten times as it is filled this morning.

Where are they today, and what have we done about it? We want to tell them that we love them, and we welcome them back into activity in the Church. We want to assure them of our interest in their welfare. We have been greatly impressed with the progress made by these wonderful men, and we would plead with all of our brethren of this group and other groups that if for any reason you may have become inactive in the Church, we want you back because it will bring you greater joys and blessings than have ever come to you in any other way in your life. We can promise you that the gospel of the Lord Jesus Christ changes the pattern and the attitude and the personality and the personal spiritual strength of men who will accept Christ and the teachings of the gospel.

May I give you a quotation from Alma to express to you how we feel:
In a recently completed survey, with 224 stakes reporting regarding the activity of their schools for senior members of the Aaronic Priesthood, we are pleasantly encouraged and grateful to see what is taking place. We have, for instance, at the present time, approximately 367 schools now in session for the senior members of the Aaronic Priesthood and their wives, some of them on a ward and some on a stake basis. We have had enrolled in these schools in the last year more than 17,000 of these wonderful men and their wives, and we are learning of some glorious experiences that have come into the lives of these brethren.

Just yesterday I shook hands with a former senior member of the Aaronic Priesthood who now is a stake president. It is not uncommon for us to shake hands with some who are now bishops.

May I give you a few excerpts from some of the special survey sheets regarding these schools, the comments of which are from the senior members of the Aaronic Priesthood?

Perhaps the greatest benefit that I received from the school was the feeling that my Church was still very much interested in me in spite of my inactivity for so many years, and that I was still needed and wanted in the Church; that I still had a chance to make up in a way for years of absence; that there was still time left, but that I must not procrastinate longer.

I have completed the first school, and I recommend that all the senior members of the Aaronic Priesthood attend these schools. It is a great feeling to feel yourself grow as you get interested again in the Church. This school seems to give us the spark that we need for most of us to get started again, and I would recommend to every senior member of the Aaronic Priesthood that you attend these schools.

It was through this school that my wife and I received the spark of hope, and now we are working our way to the temple.

It is wonderful to see how the lives of individuals may be changed, and the lives of sons and daughters likewise are changed, because they are happy when their fathers and mothers make adjustments in their own lives. To sons and daughters who come from a divided family -- the father a member of the Church or the mother a member of the Church -- you can do so much for your mother and your father. A girl, a while ago, sent this letter to her father and mother in answer to a letter that she had received.

Dear Mother and Daddy: I received your letter, and I have never had such a pleasant and wonderful surprise in my life as when I read it, telling me that Dad was now going to join the Church. I started to cry, and I cry every time I think of it because really, I have never been so happy. This is the blessing that I have been praying for ever since I was big enough to know how to pray.

Young people, you, too, can do that for your fathers and your mothers.

Dad, I know you will now be greatly blessed, and if you will live the commandments our Heavenly Father has given us, you will soon have the Holy Priesthood which will give you the power to do the things that you have never dreamed of doing before. I think it will be so wonderful if you will both live worthy of being married in the temple some day.

I cannot think of a more glorious wedding gift for me than to be sealed to both my mother and father and my sweetheart, Jim, on the same day. Another great thing will be that now, Daddy, you will be able to assist in many ordinances of the Church, and someday assist in the blessings of my babies. That will mean so much to me. Nothing could have ever made me happier than this has made me.

I love you, and as your daughter, I am very proud of both of you. You have made me so happy, and I will always be what you expect me to be.

We are humble and truly grateful for our membership in this Church. We do not wish to appear arrogant or haughty, because we realize that we are not as good as we should be, but we are thankful we are as good as we are, and are grateful to God for what we can yet become.

The Church offers us the opportunity to worship God and a chance to come into an awareness of him. With him there is healing of sorrows, strength for the day, and peace at the last. If we have been at odds with ourselves or with God, our Father, and the universe, reconciliation with the Master, with our fellows, and our soul can come. That change will come about if we are humble, repentant, and seek the assistance of our Heavenly Father, but it can never take place without communion with the Lord and a spiritual religious belief and faith.

The understanding of God’s goodness enables man to meet everyday needs, problems, and troubles. We can come to a reconciliation with God, with people, and with ourselves. Despair and discouragement can be transformed to confidence, guilt to forgiveness; cross purposes and uncertain goals can be changed to spiritual strength. Yes, one’s real personality heretofore utterly alone can take on a new character with true humility. True religion gives one strength to ask forgiveness of one’s fellow men. If that be difficult, and sometimes it is, all we need to do is to become humble, and it gives us spiritual strength to ask for God’s forgiveness. If we can only accept and thoroughly recognize that God is our Father, if we will listen to his words, we will not be troubled.

The gospel as taught by the Church of Jesus Christ of Latter-day Saints will lift one higher than any other philosophy on earth. It will give one a higher knowledge, more to live for and more to die for than any other church on the earth, because it is the true Church of Jesus Christ. The truths of the gospel are beautiful. As a church and as a people, we are particularly blessed with the scriptures of the Book of Mormon, and I would like to say to my friends who may be inactive, or those not of the Church, the Lord has made all of us a very definite promise in the Book of Mormon (see Moroni 10:3, and I hope that every man within the sound of my voice who has never done so will read the following. The Lord said:

Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember bow merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your hearts.

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

And by the power of the Holy Ghost ye may know the truth of all things. (Moroni 10:3)
God can win strange victories in the hearts and lives of those who believe in him. Too many people have been trying to do without God, perhaps that is the reason for some of their failures.

Too many people are trying to give irreligion the garb of respectability. They have acted as if we could acquire education without acquiring a knowledge of religion, and wisdom without the experience and practice of religion.

Perhaps we have not found peace within ourselves. The lack of peace usually goes with the lack of belief in the Almighty God and a knowledge of the availability to us of his guidance. We have not been able to establish peace among the nations of the world. With all our knowledge, we yet urgently need to gain sufficient understanding completely to recognize that there is an inescapable cause and effect relationship between these mounting failures and our diminishing faith. Unless we are willing to prepare for a new dark age, we must soon acknowledge that as good as we think we are, we are not good enough to get along without the God our forefathers found indispensable.

Every person might follow the admonition of Alma:

Counsel with the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night lie down into the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God. (Alma 37:37.)

May I close with this thought:

We expect to pass through this world but once; therefore, any good that we can do or any kindness that we can show to any living person, let us do it now. Let us not defer it or neglect it, for we shall not pass this way again.

May God favor us by granting to each of us the companionship and the association of his sweet, holy Spirit, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Thorpe B. Isaacson of the Presiding Bishopric has just addressed us. Elder Mark E. Petersen of the Council of the Twelve will now speak to us. He will be followed by Elder Hugh B. Brown.

ELDER MARK E. PETERSEN Of the Council of the Twelve Apostles

As we pay tribute to the Savior of the world on this Easter day and express gratitude to him for his great atonement, we must remember, also, that to be a true Christian means that we love Jesus Christ and that to love him means to obey him.

How can we truly love him unless we walk in his footsteps. How can we sincerely honor him unless we follow his teachings?

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Matt. 7:21.)

His great fundamental teaching was that of love, and out of love he taught unity, harmony, brotherhood, sisterhood. He prayed, you recall, that his disciples might be one, even as he and his Father were one. He taught that a house divided against itself cannot stand. A man cannot divide his loyalties, either. No one can serve two masters.

When he placed apostles and prophets in the Christian church, as Paul explains, he did so to help the saints to be united, to reach a unity of faith, to understand what is true harmony. Yet, as we contemplate these teachings, we must realize that Christianity itself is sadly divided. Thoughts of unity among the churches are repugnant to most Christians, and still they claim to believe the Master's teachings urging unity and brotherhood, not division and lack of harmony.

One of the most difficult things about this division in modern Christianity is the effect it has upon family life. In these days of far too much discord in the average American home, religious differences frequently become the important cause of discord, sometimes to the extent of breaking up homes, causing separations and divorce, with all their accompanying heartaches.

Every young couple on making plans for marriage hopes for a happy home life. Everyone wants to make a success of marriage. Most young couples have faith in God and seek his blessings upon their marriage. But in so many instances the very religions to which they hold tend to bring unhappiness to them because the couples belong to different religious faiths. This difference becomes a source of irritation, conflict, quarreling, and unhappiness. It becomes so to such an extent that those who have studied marriage most are convinced that solled interfait marriages generally are a mistake.

Christianity is too divided to permit Christians of different denominations to live together in peace and harmony. It may be a great reflection upon Christian living and Christian concepts, but it is nevertheless true. Interfaith marriage jeopardizes the stability and happiness of the home.

The Christian denominations are the first to recognize this. They, themselves, advise their young people to avoid marital disharmony by marrying within their own faith. I have written to many clergymen of various faiths from coast to coast, asking their views on this subject, and have received back a whole sheaf of letters, all advising against interfait marriage. To give you a small cross section of their opinions, I read to you a few of the letters, at least excerpts from them.

From New York City, St. Patrick's Information Center, the Rev. Charles J. McManus writes:

You can gather the position of our Church from the fact that Catholics are forbidden to marry nontholics by Church law.

And from the Salt Lake Diocese of the Catholic Church, a letter signed by the Rev. Francis T. Kelleher, says:

His Excellency, Bishop Hunt has requested that I answer your letter of August 23.

...a mixed marriage is always potentially dangerous. Disagreement on religion can lead to unhappiness for both parties, confusion and indifference on the part of the children, and even breakup of the family. We have seen it happen time and again.

From the First Presbyterian Church of Salt Lake City, the Rev. E. E. Bollinger writes:

The Protestant tradition has always taken a firm stand in advising young people to marry within their own historic faith.

We agree with the LDS Bishop, the Jewish Rabbi, and the Roman Catholic Priest, that chances for harmony in marriage are greatly minimized when there are two major religious traditions in the home.
And the Apostle Paul said: 

For they will turn away thy son from following me, . . . so will the anger of the Lord be kindled against you, . . . (Deut. 7:3)

Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

Through Moses, he commanded his ancient people to refrain from marrying unbelievers. Said he:

Can two walk together, except they be agreed? (Amos 3:3.)

The slogan of religious groups that “Families that pray together, stay together” might be restated to say that “families that can do things together, plan things together, stay together.”

Educators have made considerable research into this problem. I quote only one, Dr. Earl E. Emme, Professor of Psychology and Religion, Florida Southern College, who, on October 16, 1957, addressed an open meeting of Pi Gamma Mu, a National Honor Society in Social Science. He listed numerous reasons why people of different religious faiths should not marry. He advocated marriage within your own church. I only give two comments from him in the interest of time. First, he says:

...interfaith marriages . . . mean additional strain on the marriage bond.

We wrote to the Greek Orthodox Church in New York City. The Director of Public Relations, Mr. Arthur Dore, wrote and said:

...our Church . . . never encourages mixed marriages because, speaking from experience, mixed marriages are likely to be a failure...

The Colorado Woman’s College recently conducted a discussion for the students of the college in which a Jewish rabbi, a Catholic priest, and a Protestant minister spoke. Following this discussion, the Rocky Mountain News summarized the information given in their issue of February 5, 1958, and said:

Marriage between people of different religious faiths is often the start of loss of faith, delinquency or divorce.

The New York Times on June 24, 1956, carried an article entitled, “Why Marriages Go Wrong,” and among other things said:

...there are approximately three times as many divorces or separations in Catholic/Catholic marriages as there are when the marital partners are of the same faith, and about four times as many when a Catholic father is married to a Protestant mother. And here again the story of marital unhappiness is far larger than divorce and separation statistics show.

Being further interested I decided to write to judges in divorce courts of the nation, and went from New York to San Francisco and Los Angeles, and I read only a few of the replies given us by these gentlemen:

From the Circuit Court of Cook County, Illinois (Chicago), Judge B. Fain Tucker writes:

...there is an obvious advantage in the same church membership. Dissimilarity of interest in any field may prove a hazard in marriage. This is particularly true with religion...I believe that family worship/may play a tremendous role in strengthening marriage ties. Family worship is easier if both spouses belong to the same church...

He goes on to say:

Difference in religion will aggravate the “inw” problem where the parents of one or both spouses are deeply religious. The religious training of the children when the spouses are of different churches, is one of the most vexing problems of all.

Then from the Superior Court of San Francisco, Judge Orla St. Clair writes:

Where the parents are of different religious faiths, we often find that if the marriage fails the bitterness over the religious problems for the children seems to be all out of proportion. . . . if the marriage is a failure, this mixed faith problem is an extremely vexatious one from the point of view of the court trying to decide custody and visitation matters.

From the Supreme Court of the State of New York, Justice Samuel M. Gold writes:

...religion does play a part in maintaining a happy marriage and . . . the chances of a marriage being successful are greater when young people marry within their own faith.

And from Denver, Colorado, District Court, Judge Joseph E. Cook writes:

...interfaith marriages do not succeed as well as between people of the same faith; especially where children are involved.

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A survey of representative textbooks used in marriage courses [in colleges and universities] shows that they all counsel the students against mixed marriages.

And second.

The slogan of religious groups that “Families that pray together, stay together” might be restated to say that “families that can do things together, plan things together, stay together.”

“The key word,” he says, “is together.” And then he adds, “The happygether family cannot remain so if religion is not included.”

Even the Lord has spoken on this subject. Anciently he asked through one of his prophets:

Can two walk together, except they be agreed? (Amos 3:3.)

Through Moses, he commanded his ancient people to refrain from marrying unbelievers. Said he:

Neither shalt thou make marriages with them; thy daughter shalt not give unto his son, nor his daughter shalt thou take unto thy son.

For they will turn away thy son from following me, . . . so will the anger of the Lord be kindled against you, . . . (Deut. 7:3)

And the Apostle Paul said:
An ancient prophet gave the assurance that God would require nothing of his children save he provided a way for them to carry out his commandments. I rely on that promise and pray for divine guidance. Speaking of the Lord making provision for the carrying out of his commandments, I am reminded that in ancient days and in our time he required that the gospel of the kingdom should be preached to all the world. When this commandment was given to the founders of the Church, perhaps it seemed to be an insuperable task, but God has kept his promises and has made provision whereby we are able to reach more people with the gospel in a few minutes than our fathers could reach in years. We are grateful for the microphone, the radio and television; but these facilities, great as they are, as President Clark indicated last night, are just in their infancy, and God will, in his own due time, give us such improvements and amplifications as will enable us to carry out his great commandment.

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But before his coming certain things must happen. Among them, as he said in answer to the question of his apostles as to what should be the sign of his coming and the end of the world, "...this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.) It is significant that he said "this gospel of the kingdom," not "a gospel," or "some gospel," but "this gospel." And the Apostle Paul, always precise and zealous said:

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The question then arises, "Where shall we find that gospel?" The Church of Jesus Christ of Latter-day Saints makes certain definite statements with respect to what the gospel is. A commission was appointed in England recently by the Archbishops of Canterbury and York to make a complete survey of modern evangelism, and they were asked to seek and discover if they could find the causes for the wide and deep gulf that exists between the church and the people. This commission in the preamble to their report, emphasized the irrelevance of the church in the life and thought of the community in general.

The most arresting observation made by the commission was, "We believe that the tendency to preach another gospel, or a partial gospel, has been the weakness (not to say the sin) of the church." This observation reminds us of Paul's warning and anathema which for emphasis he repeated:

As we said before, so say I now again. If any man preach any other gospel unto you than that ye have received, let him be accursed. (Ibid., 1:9.)

What gospel did Paul preach? All will agree that he was converted to the gospel of Jesus Christ as now taught in the New Testament through personal communication and instruction. He became one of its chief exponents, most effective and fearless defenders, and finally one of its martyrs. Many are asking, "Where can one find a church which teaches the gospel as Paul taught it?" Any search for the true gospel leads at once to the matter of origin and authority.

In a brief consideration of that subject we shall not challenge the claims of other churches unless our claim that we have the gospel is taken as a challenge. The Catholic Church bases its claims to authority on the long line of apostolic succession. Many of the other churches began with a protest against or an attempted reformation of the soled mother church. As the great reformers failed to change or reform the false teachings and undesirable conditions they claimed to have discovered, and as they were successively excommunicated, some of them undertook to establish new churches without claiming new revelation or authoritative ordination.

The restored gospel of Jesus Christ does not base its claim to authority on apostolic succession, nor did it begin with a protest against or attempt to reform other churches. Furthermore, this Church did not have its beginning in scholarly analysis of the gospel as taught in the Bible. Its founder, at the time of his first vision, did not claim to be a profound student of theology, and he knew little of the writings of the early church fathers. His message came as a direct revelation from heaven.

We say humbly but fearlessly that the restored gospel of Jesus Christ is the divinely inspired way of life, the plan of salvation. It is the gospel of the kingdom of which Jesus spoke. It is, as was its prototype in the Meridian of Time, the fulness of the everlasting and unchangeable gospel, the very power of God unto salvation, the everlasting gospel which, through angelic ministration in the latter days, was, according to John the beloved, to be carried to every nation, kindred, tongue, and people.

Some express amazement and disbelief when we claim that the restoration began with a vision of heavenly beings and revelations from God. These claims should not be thought incredible to anyone who believes in the Holy Bible, for such events were standard procedure in both the Old and New Testaments.

Mormonism is a message of glad tidings to all people, a glorious declaration that the prophecies recorded in both Old and New Testaments concerning the latter days have been and are being fulfilled. It is an announcement that the God of heaven has set up a kingdom as predicted by Daniel. It is a proclamation that the times of refreshing have come from the presence of the Lord, when there is to be a restitution of all things which God has spoken by the mouths of all his holy prophets since the world began as promised by Peter. (Acts 3:19.) We humbly and gratefully announce the opening of the Dispensation of the Fulness of Times in which, as promised by Paul, all things are to be gathered together in Christ, both which are in heaven and which are on earth. (Eph. 1:10.)

The above scriptures concerning the restoration refer to the whole gospel. We think neither individuals nor groups of men, under whatever title, are justified in their attempts to pick and choose between particular aspects of the whole gospel. We profoundly dissent from the opinion that there is an element in the message which changes with varying conditions. The message of the Church of Jesus Christ of Latter-day Saints is that there has been a restoration of the identical gospel which Jesus taught and which the apostles preached at his command. It is a gospel of glad tidings of great joy, a gospel of hope and saving power as was enjoyed by members of the Church in the days of the Savior and his apostles.

The restored gospel is also a warning of judgment to come, a judgment which is neither fiction nor superstition but is a tremendous and solemn truth, when all that is found valueless or out of harmony with the purposes of God must be abolished.

Some may not understand how this message of good news can include a warning of judgment to come, but judgment is integral to the gospel. It is the assertion of the final triumph of good and the abolition of evil.

While the Church, which was organized under divine direction, is the kingdom of God on earth, its membership consists of men and women who are not yet made perfect. It is a mixed society with an international complexion, subject in varying degrees to the weaknesses of humanity. It does not claim to be a picture gallery where every portrait is a masterpiece; therefore, Church membership requires continued tolerance, charity, and love of fellow men.

We do not claim to have achieved perfection; we often fall short of our ideals; but with additional revelations from the Lord, and with the gift of the Holy Ghost to help us, we hope it may be said of the Church of Jesus Christ of Latter-day Saints what Peter said to the Church of Jesus Christ of former Saints:

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: (1 Peter 2:9.)

We look upon the restoration and the second coming of Jesus Christ as sequels to the resurrection. We believe that a full understanding of the significance of the resurrection must include consideration of and belief in the second coming which, as he himself declared, must be preceded by the preaching of the gospel of the kingdom to all the world.

There are those who wonder at our assurance, and sometimes they say our presumptions we make such positive and definite statements, but we ask you, our friends: If you knew of a revelation from God, and knew it to be a revelation, would you equivocate or water it down, or be afraid to defend it, or assert it? In my opinion, no greater measure neutralize each others’ influence in the minds of people.

We say humbly but fearlessly that the restored gospel of Jesus Christ is the divinely inspired way of life, the plan of salvation. It is the gospel of the kingdom of which Jesus spoke. It is, as was its prototype in the Meridian of Time, the fulness of the everlasting and unchangeable gospel, the very power of God unto salvation, the everlasting gospel which, through angelic ministration in the latter days, was, according to John the beloved, to be carried to every nation, kindred, tongue, and people.
President David O. McKay:

Elder Hugh B. Brown, Assistant to the Twelve, has been our concluding speaker. You who attend regularly notice that we omitted some matters in the opening of this session on Easter morning. We should like to refer to some conditions for which we are very appreciative. At the conclusion of the sixth session of this Conference we express our sincere appreciation to the owners and managers of the many television and radio stations who have offered their facilities to us last evening and this morning. Television sets have been open on the Coast and all around since the opening of this session. We are grateful for the wonderful public service thus so generously extended.

We would like you friends to know too, and our leaders in social, political, and educational circles, that we are grateful for your attendance at these sessions, and particularly this morning those who have been in the Tabernacle, in the Assembly Hall, and Barratt Hall, and other places. We have asked for your names, and I am sure people will be pleased to know that we have had here this morning our Governor, George Dewey Clyde; Judge Christensen of the United States District Court; our own Ezra Taft Benson, member of the Twelve and in the Cabinet of President Eisenhower; Senator Arthur V. Watkins; Senator Wallace F. Bennett; Congressmen Henry Aldous Dixon and William A. Dawson; LaMont Toronto, Secretary of State; Adiel F. Stewart, Mayor of Salt Lake City; Ernest L. Wilkinson, president of the Brigham Young University, who was with us with his Chorus on Friday; Dr. William P. Miller, president of Weber College; J. Elliot Cameron, director of Snow College; Arthur F. Bruhn, president of Dixie College; E. Allen Bateman, State Superintendent of Public Instruction; M. Lynn Bennion, Superintendent of Salt Lake City Schools; Dr. A. Ray Olpin, president of the University of Utah; and undoubtedly others.

It means much this spirit of cooperation on Easter morning, your presence during the hour of worship, reaching all classes of people. We want you to know that we are not unmindful of its effect.

We have present also the stake presidencies, bishoprics, temple presidencies, general auxiliary officers. We have the mission presidencies, who can reach us by means of transportation the United States, Mexico, Central America, Canada, and Hawaii. We extend a cordial welcome to all of you. It is glorious to meet with you and have you partake of the spirit of the General Conference, and let us partake of your spirit and your presence here.

Now that we are in touch with the Coast we desire to mention again the flowers which decorate this building. The daffodils were sent to us from the Puyallup Valley Daffodil Festival, Inc. through the Tacoma Stake. The calla lilies were sent to us by the high priests quorum of the Oakland and the Stake. The sweet peas were sent by the Indian children of the Fort McDowell, Arizona Indian Reservation. We express our deep appreciation to these three groups for their thoughtfulness in sending these beautiful flowers for our enjoyment during the Conference sessions.

At 7:30 o'clock this morning Elder Harold B. Lee of the Council of the Twelve was the speaker on the Columbia Broadcasting System's Church of the Air program. The music for this service was furnished by the Tabernacle Choir under the direction of Richard P. Condie.

We desire to mention the General Priesthood Meeting which was the fifth session of this General Conference. This meeting was held in the Salt Lake Tabernacle, with overflow meetings in the Assembly Hall and Barratt Hall. The proceedings were relayed by closed circuit to members of the Priesthood assembled in 128 Church buildings from Coast to Coast and in Canada. It is undoubtedly the largest General Priesthood Meeting ever held in the Church -- 45,154 Priesthood members in attendance.

The singing for this morning's session, I repeat, has been furnished by the Tabernacle Choir, with Alexander Schreiner at the organ, and under the direction of Richard P. Condie. We express appreciation to these men and women who give so generously of their time and talents, and are working so earnestly to lift the standards of this great organization. They will conclude this service now by singing, "Listen to the Lambs," following which Elder Eben R. T. Blomquist, formerly president of the Swedish Mission, will offer the closing prayer.

The Tabernacle Choir sang the anthem, "Listen to the Lambs."

President David O. McKay:

After the benediction by President Eben R. T. Blomquist, this Conference will be adjourned until 2 o'clock this afternoon.

Elder Eben R. T. Blomquist, formerly president of the Swedish Mission, offered the closing prayer.

Conference adjourned until 2:00 p.m.

The concluding session of the Conference convened in the Tabernacle at 2:00 p.m., Sunday, April 6, with President David O. McKay presiding and conducting the services.

The choral music for this session was furnished by the Tabernacle Choir.

President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square, Salt Lake City, in the concluding session of the One Hundred Twenty-ninth Annual Conference of the Church. For those who are unable to enter the building we announce that these services are being broadcast in the Assembly Hall and Barratt Hall over television. The music for this session will be rendered by the Tabernacle Choir, Richard P. Condie conducting, Frank W. Asper at the organ. We shall begin this service by the Tabernacle Choir singing, "I Waited For The Lord," with Jay E. Welch conducting. Brother Welch is Assistant Conductor of the Choir. The opening prayer will be offered by Elder William Franz Perschon, formerly president of the Swissssian Mission.

The Tabernacle Choir sang, "I Waited for the Lord," Jay E. Welch conducting.

Elder William Franz Perschon, formerly president of the Swissssian Mission, offered the invocation.

President David O. McKay:

The invocation just offered was by President William Franz Perschon, formerly president of the Swissssian Mission. The Tabernacle Choir will now sing, "Angelico Choir," with Jessie Evans Smith as soloist, conducted by Richard P. Condie. After the singing, President J. Reuben Clark, Jr. of the First Presidency will present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of this General Conference.

A musical selection, "Angelico Choir," was sung by the Choir, Richard P. Condie conducting, Jessie Evans Smith soloist.

President David O. McKay:
President J. Reuben Clark, Jr., of the First Presidency will now present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of the General Conference, after which Elder Delbert L. Stapley will speak to us.

President J. Reuben Clark, Jr.:

My brethren and sisters, by assignment of President McKay I present to you for your sustaining vote the General Authorities and General Officers of the Church. I repeat what I think I have said on several occasions: this is not a prorma matter. By the raising of your hands you covenant with the Lord to sustain the Officers in their offices and callings for which you vote.

President Clark then presented for the sustaining vote of the people the General Authorities, General Officers, and General Auxiliary Officers of the Church, who were presented and sustained in the following order:

GENERAL AUTHORITIES OF THE CHURCH

THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Stephen L. Richards, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES


PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE


TRUSTEES

David O. McKay

Trustee for the Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young, Antoine R. Ivins, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, Marion D. Hanks, Albert Theodore Tuttle.

PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop Thorpe B. Isaacson, First Counselor Carl W. Buehner, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund and Preston Nibley as Assistants.

CHURCH BOARD OF EDUCATION


ADMINISTRATOR, BOARD OF EDUCATION

Ernest L. Wilkinson

CHURCH AUDITING COMMITTEE

ORVAL W. ADAMS HAROLD H. BENNETT

TABERNACLE CHOIR

Lester F. Hewlett, President Richard P. Condie, Conductor Jay E. Welch, Assistant Conductor

ORGANISTS
Alexander Schreiner Frank W. Asper Roy M. Darley, Assistant

CHURCH WELFARE COMMITTEE

ADVISERS


GENERAL CHURCH WELFARE COMMITTEE

Harold B. Lee, Chairman Harold B. Lee, Managing Director Marion G. Romney, Assistant Managing Director

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President Marianne Clark Sharp, First Counselor Helen Woodruff Anderson, Second Counselor with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent David Lawrence McKay, First Assistant Superintendent Lynn S. Richards, Second Assistant Superintendent with all members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

We are releasing the present Superintendency, Elbert R. Curtis, A. Walter Stevenson, and David S. King, and the General Board of the Young Men's Mutual Improvement Association, with the understanding that they will continue to function as now until the end of the next June Conference, when the new Superintendency and Board will assume the duties and responsibilities of heading this great organization. It is proposed that we extend to these brethren who are now released a vote of appreciation for their many years of meritorious service. All who favor this proposal will please indicate it.

It is proposed that we sustain as the new Superintendent, Joseph T. Bentley.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President Emily H. Bennett, First Counselor LaRue C. Longden, Second Counselor with all members of the Board as at present constituted.

PRIMARY ASSOCIATION

LaVern W. Parmley, President Arta M. Hale, First Counselor Leone W. Doxey, Second Counselor with all members of the Board as at present constituted.

President J. Reuben Clark, Jr.:

President McKay, so far as I was able to determine the vote was unanimous in the affirmative on all of the recommendations.

President David O. McKay:

We have just heard President J. Reuben Clark, Jr. of the First Presidency present the General Authorities, General Officers, and General Auxiliary Officers of the Church. We thank you, brethren and sisters, for your unanimous votes in the affirmative. Elder Delbert L. Stapley of the Council of the Twelve will be our next speaker. He will be followed by Elder Albert Theodore Tuttle of the First Council of Seventy.

Delbert L. Stapley

ELDER DELBERT L. STAPLEY Of the Council of the Twelve Apostles

My brothers and sisters and friends, I should like to express my appreciation for the Brethren sustained among the group of General Authorities with all my heart. I welcome them in these new positions. I know each personally for his faith, devotion, and dedication to the great cause of the Lord. I pledge to them my faith, my prayers, and my help.

This has been a great spiritual conference with choice, enlightening messages. I hope my message will not detract from this sacred day and the important event we commemorate, the resurrection of our Lord and Savior, Jesus Christ.

Often in conversation with devout and sincere men not of our faith, the subject of religion routinely comes up as an important and interesting topic for discussion. After answering questions and supplying information about the restored Church of Christ, also following an exchange of doctrinal beliefs, the friendly discussion usually terminates with their saying something like this:

“We are all God's children; therefore, it makes no difference to which church a person belongs; we are all working for the same place.” Then, apparently without profound thinking, they add: “There are many roads to get to heaven; therefore, it does not matter which road we take, we will all end up in God's presence.”

This mande philosophyor such it isounds good, but the scriptures do not support it. I assu each of you that the road to God's presence is not that easy. I feel certain that the devil chuckles whenever this false opinion is expressed, for it pleases him that the minds of men have been so blinded to revealed truth by his cunning craftiness and deceit that they will believe any religion to be acceptable to God regardless of its tenets and ordinances or how or by whom those ordinances are administered.

Occasionally, to justify or bolster their Christian belief and church allegiance, men will simply say, “We admire your church, but you agree, do you not, that although of different faiths we are all striving for the same goals?” True, we are, but to me this statement evidences an uncertainty and lack of personal assurance of the rightness of their convictions and church membership, because the conversation had neither solicited nor suggested any explanation of their religious choice.

Recently a father wrote an unchristianlike letter to his son, who, after prayerful study, gave up the church of his parents, in which he had been most active, to join the
Church of Jesus Christ of Latter Saints. The father, apparently suffering from a vain and injured false pride, used this argument as one of many, which were most unfair and bitter, in order to win his son back to the church of his youth and young manhood: (I quote from his letter.) “My father often told us that if we lived by God's Ten Commandments and the Golden Rule every minute that we were awake, we would have all the religion we needed to live a good, wholesome, and righteous life on this earth, thereby pleasing God and reaping our rewards in heaven.” And then he quoted a noted evangelist of our day as saying, “There is no true church,” and the father added, “I believe the same.”

No one will deny the everlasting importance of the Ten Commandments. They are as binding today upon mankind as they were at the time God gave them to Moses upon Mount Sinai. Also, the Golden Rule today is basic to our Christian way of life. However, this father, like so many others, is blinded in his concept of what true religion is and what it requires of an individual. Many people, no doubt, would agree with the statement attributed to the evangelist, that there is “no true church.” Many others would not be certain because of the confusion caused by so many churches all claiming to be right. I testify in all sincerity and humility that the true Church of Christ is upon the earth, and every person, in the interest of his salvation and exaltation, is duty bound to find it and to obey its way of life.

A few months ago I saw a large 1957 calendar hanging on a church wall with this caption in bold letters, challenging all who looked upon it to “Go to Church Sunday,” followed with this message: “I'll go to my Church, you go to yours, but let us walk together.” How can people going to different churches of divergent faiths, doctrines, and tenets, walk together in understanding and peace when they disagree on basic Christian principles and true gospel teachings and faith concepts? Does not walking together imply agreement, unity of faith, and oneness of purpose?

The Lord, reasoning with the children of Israel because of their waywardness and failure to follow the prophets, declared to them through the Prophet Amos:

You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

Can two walk together, except they be agreed? (Amos 3:2)

A great and important lesson is taught in this scripture; namely, that we should walk together, agreed in faith and doctrine with the Lord. Is not that admonition and counsel just as applicable today to the people of the world as it was in the days of the Prophet Amos?

It was the Apostle Paul, writing to the Ephesian saints, who taught the "one Lord, one faith, one baptism" doctrine, and also testified to them that Christ

gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; . . .” (Eph. 4:11.)

These officers, since the days of Christ, are and always will be in the true Church of Christ as long as the earth shall stand.

With the multiplicity of churches in the world today all claiming the right way, and so many yielding to the generally accepted opinion that all roads or churches lead to eternal life, how important it is that these officers of the true Church of Christ, enumerated by the Apostle Paul, reveal light and truth in the midst of confusion and darkness of teaching, to guide mankind unerringly to the safe harbor of God's everlasting kingdom.

If truth is consistent, and I testify it is, can there be more than one true way to God and eternal life? The Savior said to the Jews who believed on him:

If ye continue in my word, then are ye my disciples indeed;

And ye shall know the truth, and the truth shall make you free. (John 8:31.)

A man cannot truly be free who is handicapped by false tradition, false teachings, error, and a lack of true knowledge that saves.

Among the eternal truths taught by our Redeemer in his great Sermon on the Mount is this important and challenging obligation: “...seek ye first the kingdom of God, and his righteousness...” (Matt. 6:33.) The Lord specified a certain kingdom, not many kingdoms or any kingdom, but only God's kingdom. It is the gospel of this kingdom that the Lord declared, when outlining the signs and events that would precede his second coming, was to be preached in all the world as a witness unto all nations before the end should come. (See ibid., 24:14.) The duty, therefore, of every man is to search honestly and sincerely in faith until he finds God's kingdom and yields obedience to its full requirements.

When Thomas asked the Lord, "...how can we know the way?" the Savior answered, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:5) Thomas did not ask his Lord what different ways could be chosen or taken, nor did the Savior reveal more than one way or plan by which eternal life can be obtained. He presented the plan he received from his Father, for he declared:

My doctrine is not mine, but his that sent me.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.” (Ibid., 7:16.)

When Christ ministered among men, he did not accept the sects of the Pharisees and Sadducees, but admonished his listeners to beware of their doctrine. (Matt. 16:12.) He called them blind guides and referred to them, with the scribes, as hypocrites who built the tombs of the prophets: . . . compared them unto whited sepulchres and said they omitted the weightier matters of the law. (Ibid., 23:23.) The Pharisees believed in the resurrection of man, but the Sadducees did not accept this doctrinal belief. Both could not be right.

Just as the Judah kingdom of the house of Israel had departed from the right way into error and apostasy because of tradition and false teachings, even so today many people are in spiritual darkness because they do not have the light of truth found in the true gospel of Jesus Christ.

It was not the purpose and calling of Christ's apostles anciently to convert and permit people to join any church, but only the true church that Christ had established among men. The Apostle Paul, addressing himself to the Corinthian saints, warned them by Saying:

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. (1 Cor. 1:10.)

He then calls attention to reports that there were contentions among them and asks, “Is Christ divided?” Later in this same epistle he refers to himself as a wise masterilder and states:
If God’s children close their minds and hearts to truth and refuse to obey the saving ordinances of the true kingdom of God and thus fail to obtain rightful citizenship in the kingdom of our Father, we cannot follow a different course of teachings and beliefs and rest securely with him in the kingdom of our Father. Christ said he came not to do his own will but the will of him that sent him. He also advocated, “Come follow me.” To do so would lead us into the waters of baptism, even as Christ was baptized, and by one marked out by the Redeemer and Savior of men? (Ibid., 6:40.)

If any man preach any other gospel unto you than that ye have received, let him be accursed. (Gal. 1:6) And then to rephasize it, Paul repeated:“And why call ye me, Lord, Lord, and do not the things which I say?” (Luke 6:46.) He also taught: “The disciple is not above his master: but every one that is perfect shall be as his master.” (Ibid., 6:40.)

Then they that gladly received his word were baptized:... And every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed, by fire; and the fire shall try every man’s work of what sort it is. (Ibid., 3:10, 13.)

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. (Matt. 7:21.)

For other foundation can no man lay than that is laid, which is Jesus Christ. (Ibid., 10:16.) He did not suggest there were to be many folds and many shepherds, each following his own will but the will of him that sent him. He also advocated, “Come follow me.” To do so would lead us into the waters of baptism, even as Christ was baptized, and by one marked out by the Redeemer and Savior of men? (Ibid., 6:40.)

Does not this scripture clearly reveal that there is only one true gospel plan? Does not this scripture clearly reveal that there is only one true gospel plan? (Acts 2:41; 4:32.)

And then shall I profess unto them, I never knew you: depart from me, ye that work iniquity. (Matt. 7:21.)

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. (Matt. 7:21.)

And though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. (Gal. 1:6) And then to rephasize it, Paul repeated:“And why call ye me, Lord, Lord, and do not the things which I say?” (Luke 6:46.) He also taught: “The disciple is not above his master: but every one that is perfect shall be as his master.” (Ibid., 6:40.)

Now if ye are not the sheep of the good shepherd, of what fold are ye? Behold, I say unto you, that the devil is your shepherd, and ye are of his fold; and now, who can deny this? Behold, I say unto you, whosoever denieth this is a liar and a child of the devil. (Alma 5:38.)

And every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed, by fire; and the fire shall try every man’s work of what sort it is. (Ibid., 3:10, 13.)

For other foundation can no man lay than that is laid, which is Jesus Christ. (Ibid., 10:16.) He did not suggest there were to be many folds and many shepherds, each following his own will but the will of him that sent him. He also advocated, “Come follow me.” To do so would lead us into the waters of baptism, even as Christ was baptized, and by one marked out by the Redeemer and Savior of men? (Ibid., 6:40.)

What must we do in order to be in the kingdom of our Father? To be in the kingdom of our Father, we must be members of the true church of Christ. If we are to be members of the true church of Christ, we must be baptized. If we are to be baptized, we must obey the word of God. And if we are to obey the word of God, we must hear the voice of the good shepherd, to the name by which ye are called, behold, ye are not the sheep of the good shepherd.

And then shall I profess unto them, I never knew you: depart from me, ye that work iniquity. (Matt. 7:21.)

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. (John 10:1.)

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. (Matt. 7:21.)

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. (Matt. 7:21.)
Sometimes we think we do not have time to get daily religious training. It seems to me that while we are in this life, sent here for the purpose of getting acquainted with the principles, and ordinances revealed for the salvation and exaltation of mankind. I testify also that there can be only one true kingdom of God on earth with the authority and power to teach and administer the sacred gospel ordinances for the blessings of the human family.

May God grant that through the restoration of his kingdom in this, the Dispensation of the Fulness of Times, his will shall be done on earth as it is in heaven, as our Savior taught us to pray. I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

Will Elder Hugh B. Brown please take his place with the Twelve, and will Brother Gordon B. Hinckley come forward and take his place among the Assistants to the Twelve, also Brother Henry D. Taylor.

We shall now hear from Elder Albert Theodore Tuttle, whom you have just sustained as one of the First Council of Seventy of the Church.

ELDER ALBERT THEODORE TUTTLE Of the First Council of the Seventy

President McKay, my brothers and sisters: at this time I would surely like to have Brother Benson share with me the manuscript he has in his pocket.

I am sure I need not try to tell you what a humbling experience this is. Perhaps the only people who fully understand the impact of such an assignment are these Brethren who sit before you.

Knowing something of Brother Oscar A. Kirkham, his life and his tremendous stature, gives me no consolation in fulfilling the vacancy which resulted from his passing. On the contrary, it has increased the weight of this responsibility. I must confess that at the present time I do not know why the Lord has called me to this position. I have been taught a principle all of my life to which President Clark has given expression, that we neither seek nor do we decline the calls that come to us in this Church.

Acceptance of this principle coupled with my faith that the Brethren who direct the affairs of this Church are acting for the Lord, lends strength sufficient to accept this assignment, and to pledge my heart, mind, and strength to the future assignments which shall be given to me. I thank you for your sustaining vote. I trust that in the days to come you will feel inclined to carry out the admonition of President Clark and help sustain me with your prayers.

Occasions such as this give one cause for serious reflection. If I have a message today it is an expression of gratitude for those who have helped to bring me to this position of high honor. First, I want to express my gratitude to my Heavenly Father for the blessings and opportunities that he has made mine throughout my life; secondly to my sweet and devoted companion, who has been in every sense what Brother Cowley has termed a "companionfe." For her sweet and silent and effective support, I express my appreciation.

I am thankful, too, to my five children from whom I have learned many lessons of life and who have given me a better understanding of my Father in heaven and his relationship to all of us, his children. To have them climb upon my knee and throw themselves upon my neck and express in their innocent way their love and their affection typifies, I am sure, what our Father in heaven wants us to do: to come to him, to rely upon him, to ask of him, that we may receive.

I am grateful for my wonderful mother and father and for the boundless love and valuable teachings received in our home. I am grateful, too, for my only sister. In our home we had both precept and example, which, I think should be found in every Latter Saint home and to which I owe most of what I am.

I think I have learned another lesson from my children, too, when they have remembered to express appreciation to me for something good. We all may well learn to express our appreciation to our Father in heaven for his many blessings.

I am grateful for my wonderful mother and father and for the boundless love and valuable teachings received in our home. I am grateful, too, for my only sister. In our home we had both precept and example, which, I think should be found in every Latter Saint home and to which I owe most of what I am.

I owe a debt of gratitude to my father and grandfather, who joined the Church when they heard the truth and came to the valleys of the mountains and built what we know today. I am grateful that they had the courage to leave their homes and accept calls which came to them to colonize in the Great Basin area.

I am deeply grateful to my parents, both within and without the Church. I am a product of this Church. I hope and pray that I can be counted a worthy one, because from my early youth I have been taught in all of the organizations of the Church, in the Primary, the Mutual, the Sunday School, and the priesthood classes, and have had opportunity to learn and serve in them. Today I cannot help thinking of the lovely women and the fine men in these auxiliaries and priesthood quorums who have taught me the gospel and strengthened my testimony. To them I voice my appreciation.

Because of my association in the educational program of the Church (and all of my productive life has been spent in it), I feel a greater appreciation and kinship to my seminary and institute teachers and those at Brigham Young University than to others. I certainly would echo the eloquent plea of Elder Moyle that all parents in this Church see it to that their sons and daughters enroll in seminary, and that those college students who do not attend the Church schools should enroll in institutes of religion, where men of devotion and dedication can balance their religious education with their secular learning. It is my belief, my brothers and sisters, that we do not lose young people who go away to college and further their education if they are so engaged secular learning is balanced with teachings of the restored gospel of Jesus Christ.

I realize that young people are under tremendous pressure from school to complete the requirements both for graduation and for entrance into a university, and sometimes we think we do not have time to get daily religious training. It seems to me that while we are in this life, sent here for the purpose of getting acquainted with the truth of the gospel of Jesus Christ, we do not have time to get daily religious training.

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I am grateful for the life of the Prophet Joseph Smith. I truly believe he talked to our Heavenly Father and his Son, Jesus Christ, in the Sacred Grove in the year 1820. I have salvation and also the possibilities of exaltation through our acts.

I wish to leave with you today, brethren and sisters, my witness that I know that we have a Heavenly Father, that he loves us, that he is interested in us. I bear my testimony that we are His children, and that we are loved by Him. I am grateful for my parents who have long since passed away, for the training which they gave their six sons and two daughters that whenever a call came from the Brethren, there could be one answer, and that was to say ~Yes," accept the calling, and then serve with all of our heart, might, mind, and strength.

Henry D. Taylor

ELDER HENRY D. TAYLOR Assistant to the Council of the Twelve Apostles

I am grateful for the life of the Prophet Joseph Smith. I truly believe he talked to our Heavenly Father and his Son, Jesus Christ, in the Sacred Grove in the year 1820.

President McKay pointed out that a vacancy or vacancies would exist in the Assistants to the Council of the Twelve, and it was his desire and the desire of the Brethren requesting that I be in President McKay's office at five o'clock. I was there. Shortly after that the lightning struck.

At 4:15 yesterday, as the afternoon session of conference was concluding, I was handed a note written by Sister Clare Middlemiss, President McKay's secretary, requesting that I be in President McKay's office at five o'clock. I was there. Shortly after that the lightning struck.

President David O. McKay:

You have just been listening to Elder Albert Theodore Tuttle, who this day was sustained as one of the First Council of Seventy. He fills a vacancy in that Council made by the death of Elder Oscar A. Kirkham. The Choir and congregation will now sing, "How Firm A Foundation," conducted by Brother Jay E. Welch. After the singing, we would like to hear from Brother Henry D. Taylor, who is today sustained as an Assistant to the Twelve.

The Choir and congregation joined in singing the hymn, "How Firm A Foundation," conducted by Jay E. Welch.

President David O. McKay:

We shall now hear from Brother Henry D. Taylor, Assistant to the Twelve, so chosen this day. He will be followed by Elder Gordon B. Hinckley.

Henry D. Taylor

ELDER HENRY D. TAYLOR Assistant to the Council of the Twelve Apostles

As we have called missionaries, also branch and district presidencies and others to positions of leadership and responsibility, we have pointed out to them that "often the Brethren are sustained by the spirit of our Heavenly Father in answer to those prayers.

I also rely upon the assurance that prayers are being offered up daily throughout this Church for the General Authorities, and I know those prayers are heard and that the Brethren are sustained by the spirit of our Heavenly Father in answer to those prayers.

As we have called missionaries, also branch and district presidencies and others to positions of leadership and responsibility, we have pointed out to them that "often men are called not for what they are, but for what they may become." Now, it is an easy thing to give advice and counsel like that. Sometimes those words come back to us, so in giving counsel it might be well to keep in mind this adage, to "let our words be sweet and tender because tomorrow we may have to eat them."
I do not know why under the blessing of Providence I have had the marvelous association which I have had with President Richards. In 1935 when I was released from my mission, Elder Joseph F. Merrill of the Council of the Twelve, who was my mission president, asked that I meet with the First Presidency to tell them of some conditions which came from their hearts as a result of the opportunities that had been given them; as I saw young husbands and wives with their families -- their bright and beautiful elderly people from behind the Iron Curtain who had lost their families in the wars that had washed over them, and witnessed the expressions of joy and tears of gladness which came from their hearts as a result of the opportunities that had been given them; as I saw young husbands and wives with their families -- their bright and beautiful children -- and saw those families united in an eternal relationship, I knew with a certainty even beyond what I had known before that this man was inspired and directed of the Lord to bring these priceless blessings into the lives of those men and women of faith gathered from the nations of Europe.

I had the great opportunity of being with him at the Swiss Temple, and as I saw those people gathered from ten nations to participate in the temple ordinances: as I saw elderly people from behind the Iron Curtain who had lost their families in the wars that had washed over them, and witnessed the expressions of joy and tears of gladness which came from their hearts as a result of the opportunities that had been given them; as I saw young husbands and wives with their families -- their bright and beautiful elderly people from behind the Iron Curtain who had lost their families in the wars that had washed over them, and witnessed the expressions of joy and tears of gladness which came from their hearts as a result of the opportunities that had been given them; as I saw young husbands and wives with their families -- their bright and beautiful children -- and saw those families united in an eternal relationship, I knew with a certainty even beyond what I had known before that this man was inspired and directed of the Lord to bring these priceless blessings into the lives of those men and women of faith gathered from the nations of Europe.

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I have been touched by the mission presidents with whom I have worked. As I have known their stories, the great sacrifices which they have made to go into the world, the devotion with which they labor, the manner in which they give of themselves, I have been humbled. I have been inspired by the missionaries with whom I have had association. I have seen them as they have gone out in all kinds of weather, late and soon, doing their work and bearing testimony, often at great sacrifice, and bringing a marvelous harvest of souls into the kingdom of God. I have been touched by their parents, with many of whom I have talked. There are still many widows in this Church who wash and iron, who sweep and empty wastebaskets to keep sons and daughters in the mission field, and who would mortgage all they have to give whatever might be felt necessary to make more effective the work of a son or daughter in the mission field.

I have thought, as has Brother Tuttle, of my teachers of the Primary, the Sunday School, and the MIA, and of the Aaronic Priesthood leaders who helped me along when I was a noisy boy, and who exercised patience and forbearance. I do not remember many of the specific lessons they taught, but somehow there was born in my heart a conviction concerning the truth of this work.

I shall always be grateful to the bishop who recommended me for a mission, to my companions in the field, to the humble men and women of faith among whom I labored; to Brother George D. Pyper of the Sunday School, who invited me to serve on the general board; to my stake president who invited me to become his counselor. To Brother Harold B. Lee I feel particularly indebted for a blessing which he gave me when he set me apart as a stake president. I shall never forget the language and spirit of that blessing.

Now, in conclusion, I should like to express my appreciation to my father. He lies critically ill in the hospital. If I feel any selfish satisfaction in this honor, it is the satisfaction that comes from the realization that one of his sons has been worthy of the confidence of the Brethren. And if I feel any regret, it is that, unless the Lord rules to the contrary, he will not know of this in mortality because of the condition in which he lies today.

No son ever had a better father. He was busy in the Church -- for twentyfive years he was in the stake presidency and fulfilled many other responsibilities -- but he never forced his views upon us and never compelled us to participate. He never touched one of his children. But by some inspired psychology he planted in us a faith, a love for the restored gospel, and, I think, a desire to do the right thing.

I would like also to express appreciation to my marvelous and faithful mother. She died three years before I went on a mission. I received my call in the days of depression, and money was scarce, and the mission to which I went was then the most costly in the Church. But we found that she, through the years, had banked some of her small change and set up, as it were, a trust fund so that her boys might go on missions regardless of any economic catastrophe that might hit the family.

I would also like to express appreciation for the wonderful women who have come into our home and for my own beloved companion and our five children.

I say these things for two reasons: first, because I am grateful to all who have helped me along the way, and secondly, because I would like to make the point that all of us, in our various situations, are the result, largely, of the lives that touch ours; and that as teachers and officers in the Church we affect for good or ill all who come under our direction according to our diligence in meeting our responsibilities.
ELDER MARION G. ROMNEY Of the Council of the Twelve Apostles

My beloved brethren and sisters: I loved and respected our leaders who have gone to their rewards since last conference. To Sisters Bennion, McKay, and Kirkham I pay my respects and pray the Lord to comfort, sustain, and bless them and their families.

I have taken as my text the words of Nephi:

Wherefore, I write unto my people, unto all those that shall receive hereafter these things which I write, that they may know the judgments of God, that they come upon all nations, according to the word which be hath spoken. (2 Nephi 25:3.)

In the main the missionaries in Mexico are in good health, working hard, and therefore enjoying the spirit of their callings. We visited with and heard the reports and testimonies of 254 of them.

Many of the people among whom they labor are receptive to the gospel. Last year there were 1,288 convert baptisms. As of the first of the year the Church membership in Mexico was 11,249.

The missionaries tell of many faith-promoting experiences. To me, however, the greatest is the transformation taking place in the feelings, thinking, and interests of the missionaries themselves. Their adjustment to the environment and the language, together with the love they develop for the humble people they serve, must be seen to be appreciated. It could not be accomplished but by the power of God. Imagine, if you will, an English-speaking twenty-year-old lad becoming so absorbed in Spanish that after but three months he has difficulty bearing his testimony in English. Like all true missionaries, each regards his own field of labor as choice above all others.

My fellow countrymen, Harvey H. Taylor and Claudious Bowman, the mission presidents, are wise and able men. With their devoted wives they give faithful service.

In Mexico, itself, marked advancement has been made during the past forty years. Reforms forged in the Revolution have measurably advanced the democratic process. A comparatively stable government has arisen. Phenomenal progress has been made in education. Industry has expanded. Hard-faced roads and air lanes crisscross the country. The population is rapidly increasing. For many, living standards have improved.

I have been touched by the testimonies of these men who have this day been called into service as General Authorities. I feel certain that the Lord inspired President McKay to name them. From my acquaintance with them and my knowledge of their work, I can testify that all of them are faithful and devoted servants of God.

It occurred to me that by these and other means the Lord is beginning to prepare the remnant of Lehi to receive their promised blessings.

...ye are the children of the prophets; and ye are of the house of Israel; and ye are of the covenant which the Father made with . . . Abraham.

Looking into the faces of nearly 10,000 Church members and investigators, I thought of their promised blessings and contrasted their present status with that to which they must rise to attain them. I thought also of our divine commission to carry the gospel to them and was all but overwhelmed by the magnitude of the task. But then I remembered, too, the Lord's assurance that he will hasten his work in its time and was comforted with the knowledge that the acceptance of the gospel will greatly accelerate their advancement. Personally, I am very grateful for the impetus being given by the First Presidency to the work among them.

Many other matters weighed upon my mind as throughout our extensive traveling we observed conditions among them. The effects of the Spanish conquest and of four centuries of domination by secular and ecclesiastical tyrants are everywhere painfully apparent. The ruins, with their mute evidence of solled fertility cults and human sacrifice, eloquently testify to the degraded status to which they had fallen long before the Spanish conquest.

My heart was saddened as I contrasted their present circumstances with the blessed conditions which prevailed among their progenitors following the postresurrection ministry of Jesus. At that time, as you will remember, they developed a society superior to any since Eden, save that of Enoch only; a society in which, "there was no contention . . . because of the love of God which did dwell in the hearts of the people"; a society in which, "there were no envying, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness;" a society in which every member had conquered the lusts of the flesh. ... and surely," concludes the record, "there could not be a happier people among all the people who had been created by the hand of God." (4 Nephi 15.)
"...my joy is great, even unto fulness, because of you,..." Jesus said to them, yea, and even the Father rejoiceth, and also all the holy angels (3 Nephi 27:30.) As I contemplated this golden era, I remembered also that even as Jesus spoke his joy was turned to sorrow and he said, as he pressed the apostasy into which their posterity would fall:

But behold, it sorroweth me because of the fourth generation from this generation,...for they will sell me for silver and for gold, and for that which moth doth corrupt and which thieves can break through and steal. And in that day will I visit them, even in turning their works upon their own heads. (Ibid., 27:32.)

They who spurned the light of his gospel and began the descent into the awful darkness through which the remnant has since passed not only had this warning before them, they also had the warning of Nephi given some six hundred years earlier. He foretold their apostasy, concluding with this doleful note:

And I looked, and beheld three generations pass away in righteousness; and their garments were white even unto the Lamb of God. . . .

And I beheld . . . that the seed of my brethren did over power the people of my seed.

And . . . after they had dwindled in unbelief they became a dark, and loathsome, and a filthy people, full of idleness and all manner of abominations. (1 Nephi 12:11, 15, 19, 21, 23.)

Notwithstanding these warnings, they wilfully took the downward course. The judgments of God which have since been visited upon them have been but the inevitable fruits of their rebellion. These judgments came, however, as Nephi said they would, according to the word which the Lord had spoken:

But, the time for them to prepare to receive their blessings is now at hand. Of this we are assured, because Jesus said that when the Book of Mormon should be brought to them, "...it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of" his promises. (3 Nephi 21:7.)

Great is the message of the Book of Mormon to the remnant of Lehi. From it they may learn of their origin, that they are of the house of Israel, that they are heirs of the covenant. It reveals to them and teaches them of Jesus Christ and his gospel. If they will study, learn, and accept it for what it in truth is, they will come to know and understand their past, they will obtain a vision of and a hope in their future, and they will realize as did their progenitors that only through accepting and obeying the gospel of Jesus Christ can they obtain their promised blessings.

But I would not leave you with the impression that the message of the Book of Mormon is for the remnant only. It has peculiar application to us of the United States. The message expressed by Nephi and confirmed by the epic of the Book of Mormon peoples is universal,

...the judgments of God [have always and will continue to] . . . come upon all nations [regardless of time or place], according to the word which he hath spoken. (2 Nephi 25:3.)

This law embraces two divinely revealed constants. Amos put one of them in these words,

Surely the Lord will do nothing, but he revealeth his secret unto his servants the prophets. (Amos 3:7.)

Jesus thus stated the other:

Although, the days will come, that heaven and earth shall pass away; yet my words shall not pass away, but all shall be fulfilled. (Joseph Smith 1:35.)

Understanding and applying these truths, men and nations may determine for themselves the cycle of their own lives, whether it shall terminate in the shadow or in the light.

History amply testifies to this conclusion. Through Noah the Lord warned the antediluvians of their impending destruction. With the warning, he presented the means of escape -- the gospel of Jesus Christ. His hearers spurned the warning; rejected the gospel; the floods came.

The Lord sent many prophets to the Jaredites, who

prophesied of the destruction of that great people except they should repent, . . . (Ether 11:1.)

As the end approached, Ether,

did cry from the morning even until the going down of the sun, exhorting the people to believe in God unto repentance lest they should be destroyed, . . . (Ibid., 12:3.)

The prophets were rejected and the Jaredite nation perished.

"...in the . . . reign of Zedekiah . . . came many prophets, prophesying unto the people that they must repent, or the great city Jerusalem," would be destroyed with many of its inhabitants, while others, "should be carried away captive into Babylon." (1 Nephi 1:4, 13.) The prophets and their message were rejected, and the Babylonian captivity followed.

Jesus told the multitude at Jerusalem that their rejection of him would bring desolation to their homeland; the buildings of the temple would be thrown down, and not one stone would be left upon another; that in the destruction the Jews would suffer great tribulation, and thereafter be scattered upon the earth to be hated of all nations. True, they crucified Jesus for his warning. But Titus besieged Jerusalem. The temple was destroyed, and the Jews were scattered.

We today are at the crossroads of another cycle in the universal pattern, a cycle fraught with everlasting consequences. Whether it shall close in the light or in the shadow is for us to determine. The ominous signs are upon us, and the issues are crystal clear.

Our whole world is in confusion. The wisdom of our wise men has proved inadequate to stay the rising crisis. With the means to unleash universal destruction in the hands of evil men, fear and apprehension ride with every breeze. In the past, situations similar to ours have generally terminated in destruction. It would seem that the judgments of God are about to be once more poured out upon the nations.

The world situation being as it is, I feel impelled to emphasize the fact that, as already pointed out with respect to similar situations in the past, the Lord saw this one
No man or woman who has listened in can be true to himself or to herself without doing something to make life sweeter and better in their home than it was. That is our duty.

In the preface to the Doctrine and Covenants, the book in which the revelations sounding the warning and declaring anew the saving principles and ordinances of the gospel are published, the Lord said:

Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

And also gave commandments to others, that they should proclaim these things unto the world. (Ibid., 1:17.)

By spurning the warning and rejecting the means of escape, we shall most certainly bring upon ourselves the predicted destruction, for the words of Jesus, "Although . . . heaven and earth shall pass away; . . . my words shall not pass away," (Joseph Smith 1:35) are still immutable.

On the other hand, if men will hearken to and accept the means of escape, the gospel of Jesus Christ as restored through the Prophet Joseph Smith, the rewards shall be clearly drawn from history, the Lord always warns the people of a new dispensation through prophets raised up unto them in their own day. This he has done for this generation through the great prophet of the restoration, Joseph Smith, Jr. Through him the Lord repeatedly declared that the world was ripening in iniquity and that unless men repented destruction would overtake them.

For example, in March 1829, he said:

A desolate scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming.

Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem; and my word shall be verified at this time as it hath hitherto been verified. (D&C 5:19.)

You will note that this prediction, as were like predictions in the past, is conditional. "If they repent not," is the condition. For this generation as for all others, the Lord has provided the means of escape. This means is now, and has always been, the gospel of Jesus Christ.

I would be ungrateful if I did not acknowledge that Zina Card Brown, my beloved wife, is more responsible for my being here today than am I. To these two women I am profoundly grateful and thank God for their lives and their influence on my life.

I could mention many to whom I am indebted, as others have done. I shall not take that time. I cannot, however, refrain from speaking of my angel mother, who, when I was a little child, had faith in my destiny, and all through my life helped me to believe and try to be worthy of it.

I would be ungrateful if I did not acknowledge that Zina Card Brown, my beloved wife, is more responsible for my being here today than am I. To these two women I am profoundly grateful and thank God for their lives and their influence on my life.

I thank President McKay for his confidence. I love him with all my heart. It has been my privilege to do some little work with and for him to help to take a little of the burden from his heart. I thank God for that association. I love and honor his Counselors and the members of the Quorum of the Twelve, each one of whom I know, in each one of whom I have absolute confidence. I restate my faith. I rededicate my life. I thank you for your confidence. I pray for forgiveness of my weaknesses and sins, and ask for your charity and tolerance and for God's blessings, in the name of Jesus Christ. Amen.

And now another annual conference of the Church has become history. In conclusion, none of us should leave this conference, first, without a resolution in his or her heart to live a better life. True religion cannot be worn only on Sundays, laid aside as you put aside your Sunday clothes, and left to lie in mothballs during the week. True spirituality should be expressed in daily activity. That has been a theme of this great conference.

No father, no mother, no husband, no wife, and no children who have been here in attendance with them should return home without going into a better home than that which they left when they came. No fathers and mothers who have listened in can be true to their ideals as members, and to the noble thoughts inspired by the remarks of these Brethren of the General Authorities, without living tonight and in the future in a more spiritual home than heretofore. That is our duty.
let us drive carefully as we go to our homes. We have here a notice which may be of interest to you who are leaving. "U.S. Highway 50, Donner's Pass," it says, "is closed, but U.S. Highway 40 over Donner's Pass is open for passenger cars. Chains, however, are necessary. U.S. Highway 40 (Alternate) through Feather River Canyon is open. Chains, however, are necessary there." We thank the Highway Patrol for sending this information to us.

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unshakable faith in the reality of the resurrected Lord and in the certainty of the resurrection of all mankind would provide the essential courage to accept "insecurity with...

In the brief time allotted for this Easter message, I should like to cite a few of the "inevitables" which all may one day face, and draw some parallels from sacred... 

For as the Father hath life in himself, so hath He given to the Son to have life in Himself: . . . . . . for as the Father hath life in himself, so hath He given to the Son to have life in Himself: and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. . . . . . . . . . .

And to execute judgment also, because He is the Son of God.” (John 5:25.) 

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Consider as one of life's inevitables, if you will, the condition of one suffering from an incurable malady, or faced with the heart-rending prospect of impending death to a loved one. Have you ever felt yourself spiritually devastated by an insurmountable grief?

May I take you to a sacred scene portraying one whose all seemed slipping from her grasp and let you feel her strength in a fateful hour! Huddled at the foot of the cross was the silent figure of a beautiful little child with shawl drawn tightly about her head and shoulders. Cruelly tormented on the cross above her was her first-born son. One can but feebly understand the intensity of the suffering of Mary's mother. She now faced in reality the import of old Simeon's doleful prediction as he had blessed this son as a tiny infant child. "He shall be as a sign for to be spoken against; Yea, a sword shall pierce thine own heart also." (Luke 2:34.)

What was it that sustained her during her tragic ordeal? She knew the reality of an existence beyond this mortal life. Had she not conversed with an angel, a messenger of God? She undoubtedly had heard of her son's last recorded prayer before His betrayal as it has been written by John: "And now, O Father," he had prayed, "Gloryfith me with thine own self with the glory which I had with thee before the world was," (John 17:5) This painted mother with bowed head heard His last prayer murmured from the cross through tortured lips: "Father, into Thy hands I commend My spirit," (Luke 23:46) thus inspiring her with resignation and a testimony of reassurance of a reunion shortly with Him and with God her Heavenly Father. Heaven is not far removed from him who, in deep sorrow, looks confidently forward to a glorious day of resurrection. It was a wise man who said: "We cannot banish dangers but we can banish fears. We must not demean life by standing in awe of death." (Sarnoff)

Let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God. . . and thy dominion shall be an everlasting dominion. . ." (D & C 121:45.)

And now still another of the all-too-often "inevitables": As the press, the radio and television brings to you daily the frightening prospect of devastating war with atomic or hydrogen bombs and guided missiles, are you filled with forebodings of impending doom? What is there to set your soul free from such terrifying anxieties?

As the challenge of dictator nations is before us with their advances in destructive military science, it is a challenge, of course, for us to be strong in military science. We must beware, however, lest our much learning in these worldly matters likewise makes us mad. It is also a challenge for us to be holy through faith in that Divine Redeemer by whom all who obediently serve Him might be saved. Atomic power and guided missiles, are dangers only when they are in the hands of evil men.
p32 Today in commemoration of the world's greatest victory I invite the honest in heart everywhere in deep humility to rise above their human fears and frustrations and rejoice as did the apostle to the Gentiles "Thanks be to God which giveth us the victory through our Lord Jesus Christ." (1 Cor. 15:57.)

p33 All of which I pray for us and for all men everywhere who seek to serve Him and keep His commandments.

p34 (The Choir sang: "Alleluia, ones."

p35 Announcer: We have heard an Easter anthem by David Hugh Jones sung by the Tabernacle Choir, with the words of Charles Wesley, "Alleluia. "Christ the Lord is ris'n today! Raise your joys and triumphs high, Sing ye heavens... and earth reply. Christ the Lord is ris'n today.

p36 And now the men's chorus of the Choir recalls the words of Eliza R. Snow, with the music of James McGranahan, in a hymn of the eternal journey of man: "O My Father, thou that dwellest in the high and glorious place. When shall I regain thy presence And again behold thy face? In thy holy habitation Did my Spirit once reside? In my first primeval childhood, was I nurtured near thy side."

p37 (The Men's Chorus of the Choir sang: "O My Father." cGranahan.)

p38 Music: Organ and humming choir: "Sweet Is The Work."

p39 Announcer: You have been attending CBS Radio's Church of the Air. Today's service, in connection with the Annual General Conference of the Church of Jesus Christ of Latter Saints, came to you transcribed from the Mormon Tabernacle on Temple Square through the facilities of Station KSL in Salt Lake City, Utah. Our speaker was Elder Harold B. Lee, a member of the Council of the Twelve Apostles of the Church. Music was by the Tabernacle Choir, directed by Richard P. Condie. Alexander Schreiner was at the organ.

p40 Choir and Organ Broadcast

p1 SALT LAKE MORMON TABERNACLE CHOIR AND ORGAN BROADCAST

p2 The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:30 to 10:00 a.m. Sunday, April 6, 1958, through the courtesy of the Columbia Broadcasting System's network, throughout the United States, parts of Canada, and through other facilities to several points overseas. The broadcast was as follows:

p3 (The organ played, "As the Dew From Heaven Distilling," and on signal the Choir and organ broke into the hymn, "Gently Raise the Sacred Strain," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

p4 Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

p5 The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard P. Condie conducting the Tabernacle Choir, Alexander Schreiner, Tabernacle Organist, and the spoken word by Richard Evans.

p6 The Choir first recalls a "Galilean Easter Carol" by R. Deane Shure: "Joy dawned again on Easter day; the sun shone out with fairer ray, when to their longing eyes restored, the apostles saw their risen Lord."

p7 (The Choir sang: "Galilean Easter Carol." hure.)

p8 Announcer: Alexander Schreiner takes first from the Byzantine sketches, Mulet's stirring music on a New Testament text, with the witness of Peter's words: "Thou art the Christ; the son of the living God." And the Saviour's reply "... flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:16.) We hear the "Toccata in F Sharp Minor."

p9 (Organ selection: "Toccata in F Sharp Minor." ulet.)

p10 Announcer: With words written on a theme from Jeremiah, William L. Dawson has given us a simple, moving, sacred song: "There Is a Balm in Gilead, to heal the sin sick soul... Sometimes I feel discouraged, And think my work's in vain, But then the Holy Spirit revives my soul again... If you cannot sing like angels, if you cannot preach like Paul, You can tell the love of Jesus, And say 'He died for all'... There is a Balm in Gilead, to make the wounded whole. There is a Balm in Gilead, to heal the sin sick soul."

p11 (The Choir sang: "There Is a Balm In Gilead." awson.)

p12 Announcer: Dr. Schreiner turns now to the calm and quieting phrases of one of Louis Vierne's organ offerings: "Communion In E Flat."

p13 (Organ selection: "Communion In E Flat." ieme.)

p14 Announcer: Every special day calls for some searching as to its significance. And Easter is no exception. We are all aware of the outward evidences of it, but what of the real cause for its commemoration: the resurrection of Jesus the Christ, our Lord and our Savior, who redeemed us from death. "Supernatural" some may say, and in saying so may suggest some unresolved reservations. But what is or isn't supernatural? Here we are alive, on a planet suspended in space -- a beautiful and wondrous one, with sunrise and sunset, and seedtime and harvest, and the changing seasons; and all that grows, and all that moves; and man and his searching mind, and the power to learn, and the love of loved ones, and all the evidence of the planning of Providence. Is this natural or supernatural? Perhaps some would suppose that the most natural thing is nothing. How did anything -- or anyone -- ever come to be in the first place? When was there a beginning of anything at all? "Who wound up the Universe?" is one of the classic questions. Who organized it -- and who keeps it in its course? You see, we live in the midst of miracles. We see them at our very side. The first flower of Spring is a miracle, the first bud that breaks Winter's death and dormancy. Birth itself is a miracle -- the awesome, sobering miracle of the newborn babe - with hands reaching, with eyes watching, with ears listening, and intelligence that responds to truth. The fact that we live, that we are, that we think and learn and love -- all this is a miracle and a mystery. Who gave instinct to animals? Who gave the body mechanism to heal itself? Who gave two cells the intelligence to join and divide, to become an eye, or a tooth, or the hair of the head? Natural? Supernatural? We recall the oft-quoted question of Pascal, "Which is the more difficult, to be born, or to rise again?" [Blaise Pascal, Pensees, XXIV.] Surely immortality is no more a miracle than mortality is. And the Lord God who gave us life here, can give us life eternally. To the believer there is the blessing of believing, even of knowing, beyond belief. To the doubter let it be said: He cannot know that the believer does not know. And with Job we would witness this day with a
President McKay opened the Conference with the following introductory remarks:

President McKay:

This is the opening session of the One Hundred Twenty-Eighth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah. All the General Authorities of the Church are in attendance excepting Elder Harold B. Lee and Elder ElRay L. Christiansen. Elder Lee is visiting the South African Mission. Elder Christiansen is in the European missions.

Elder Joseph Anderson is Clerk of the Conference.

For the convenience of those who are unable to enter the building—the Tabernacle, which is filled so far as we can see, every seat occupied—we announce that these services and all general sessions of the Conference will be broadcast as a public service over television and radio stations throughout the West. The names of these stations have already been announced to the television and radio audiences. To the owners and managers of these various stations we wish to express our sincere appreciation for this outstanding public service so generously extended.

To the large audience assembled in the Tabernacle, to the overflow gathering in the Assembly and in Barratt Hall, and to the untold thousands comprising the television and radio audiences, in behalf of the First Presidency, the Council of the Twelve, and other General Authorities, we bid you a hearty welcome.

We are favored this morning by having the Relief Society Singing Mothers from three Southern California regions to furnish the music. You who were fortunate enough to hear the program of the General Board of the Relief Society last Wednesday and Thursday will know what a treat is in store for us with these Singing Mothers.

The music for this session of the Conference was furnished by the Relief Society Singing Mothers from the three Southern California regions, Sister Florence Jepperson Madsen conducting, with Alexander Schreiner at the organ.

The Choir sang: “Christ The Lord Is Ris’n Today.”

(The Choir sang: “Hallelujah Chorus.”

The Choir sang: “Abide with me; ‘tis eventide! the day is past and gone; The shadows of the evening fall; The night is coming on! Within my heart a welcome guest, Within my home abide; O Savior, stay this night with me; Behold, ‘tis eventide.”

“The beautiful flowers which you see arranged on the rostrum and pulpit have come from two countries far removed from each other, South Africa and Hawaii. The flowers from South Africa are a variety of the protea, the national flower of South Africa. These flowers are unique inasmuch as South Africa is the only place in the world where they are found. Our gardener, Brother Irvin T. Nelson, this morning informed me that these are taken right out of the desert, according to pictures he has seen, and they seem to be just that.

“The other flowers, the beautiful red antheriums, have come to us from the Honolulu Stake. Elder Jay A. Quealy, Jr., president, says that the members of the stake send their love and greetings with these lovely flowers.

We express appreciation of the effort put forth by these far off branches, wards, and stakes joining hands with us here.
We criticize no honest soul in choosing his religion and living by it, but when the truth is available, we take the position that every individual, adequately to exercise his hearts of innumerable people, to this inadequate interpretation. We planned on being In attendance, but found it impossible to do so. He extends to all his prayers and best wishes for a successful Conference, and hopes he will be able to be in attendance at the other sessions. We have before us men who are not especially appointed, but who, out of good will and their best wishes for the success of the Conference, are here with us this morning. We are glad that Brother Benson, a member of the Council of the Twelve, is with us. Also here are Arthur V. Watkins, United States Senator; Wallace F. Bennett, United States Senator; William A. Dawson, Congressman; Henry Aldous Dixon, Congressman; George Dewey Clyde, our own Governor of the State; Lamont Toronto, Secretary of State; Ernest L. Wilkinson, president of the Brigham Young University; Dr. k Ray Olpin, president of the University of Utah; E. Allen Bateman, State Superintendent of Public Instruction; M. Lynn Bennion, Superintendent of Salt Lake City Schools; Dr. William Miller, president of the Weber College; and perhaps others whom we have not been able to see from the rostrum. We welcome all-presidents of stakes, bishops of wards to all we extend welcome and express satisfaction and pleasure in your presence and your cooperative spirit. The music for this morning's session, as already announced, will be furnished by the Relief Society Singing Mothers from the three Southern California regions, with Sister Florence Jepperson Madsen conducting, and Elder Alexander Schreiner at the organ. We shall begin this session by the Relief Society Singing Mothers singing, "The Morning Breaks, The Shadows Flee." The opening prayer will be offered by Elder Lee Benson Valentine, formerly president of the Argentine Mission. Singing by the Relief Society Singing Mothers, "The, Morning Breaks, The Shadows Flee. Elder Lee Benson Valentine, former president of the Argentine Mission, offered the invocation. President David O. McKay: The invocation was just offered by Elder Lee Benson Valentine, formerly president of the Argentine Mission. The Relief Society Singing Mothers will now sing, "If Ye Love Me, Keep My Commandments." Music by Sister Florence Jepperson Madsen, who will now lead the Chorus in singing. The Singing Mothers Chorus sang the selection, "If Ye Love Me, Keep My Commandments." President David O. McKay: Our first speaker this morning will be President Stephen L Richards of the First Presidency of the Church. He will be followed by Elder Antoine R. Ivins.

Elder STEPHEN L RICHARDS First Counselor in the First Presidency

My dear brethren and sisters and friends: I join in the welcome and greeting extended to you by President McKay. I respond humbly to the assignment to speak to you in the opening of our conference with unusual anxiety in the thought that many may expect the usual inspirational opening address by the President. I counsel those who are disappointed to be patient, because they will be amply rewarded in a later session. I am taking the liberty of addressing my remarks in large measure to our friends who compliment us by listening to the conference over radio and television. The message I have for them I give with frankness, hoping that they will not misconstrue my frankness for disrespect of them and their beliefs. Only by being outspoken can I hope to make any contribution.

Some time ago a member of my family sent to me a critical article written by Mr. Edmund Fuller in a publication called Saturday Review. The criticism of the writer is directed against the effort made to satisfy what the author designates as "general religious hunger," with books, articles, and public appearances of nationally advertised individuals, carrying on a propaganda for what is characterized as (these are quoted) "the good life," "peace of mind," "positive thinking," and "successful" or "confident living." What the author objects to most strenuously is not so much that propaganda should be issued for the optimism of "peace of mind" and "positive thinking," but that this psychological optimism should be held out in any form as an interpretation of or a substitute for the real Christian religion. He expresses deep concern in the situation, not so much because such propagandists are taking from an uninformed and unthinking public millions of dollars from the sale of their books and services, but that the uninformed victims of the propaganda are losing something far more important than their money—an intelligent and true concept of religion and Christianity.

Mr. Fuller, the critic, asks, "Where, in all the morass of false witness, whether in quests for successful living or in saccharine sentimentality—where are the great, historic central themes, subjects, words of Christianity through the ages? Where are considerations of the Trinity, incarnation, covenant, atonement, redemption, salvation, sin, offering, judgment, worship, sacrament, sacrifice, communion, and the idea of the Holy?"

In general, I find myself in agreement with this criticism. I think, however, that Mr. Fuller himself is only partially informed with reference to the true Christian religion, and I think, too, that the trends which he analyzes and criticizes have come about and are in part tolerated by people of the world because of inadequate understanding of the vital concepts of true religion.

Not infrequently do we see and hear the statement published that what the world needs is to come to Christ, and that only Christ can save the world. We subscribe, of course, to these statements, but we question with ample justification the interpretation of the Christ and his teachings which has been brought to the world these many years. I believe we are justified in ascribing many of these attempts to find substitute for the real Christian faith, and the failure of that faith to find true lodging in the hearts of innumerable people, to this inadequate interpretation.

We criticize no honest soul in choosing his religion and living by it, but when the truth is available, we take the position that every individual, adequately to exercise his
How much of tolerance should be allowed for the mistakes in interpretation and practices of the past, as pertaining to the followers of Christ, we are not prepared to say. The Lord will judge, and his judgment will be righteous and merciful. We are constrained to deplore the results of these misinterpretations. The revelations predict the outcome which has literally come to pass. Isaiah foresaw both the conditions and results. You will recall this impressive and portentous statement:

"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: ..." (Isaiah 29:13-14.)

This great statement is corroborated by the Savior in Matthew 15:8-9, and by revelations and prophecies of modern times. In March of 1831, less than a year after the organization of the Church, the Prophet Joseph Smith received from the Lord a comforting and encouraging assurance confirmatory of the predictions which had been made centuries before, which reads as follows:

"And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel." (D & C 45:28.)

That light, my brethren and sisters and friends, has come to the world. It is the light of revelation, and through revelation has come the true interpretation of the Christ, his mission, and his gospel. All men of all nations embraced within the family of the Eternal Father are entitled by his decree to receive the light and to receive an understanding of the true, revealed order of the kingdom of God. The Church of Jesus Christ of Latter-day Saints, established under the direction of the Father and the Son, is the custodian of the revealed principles of the restored gospel and the authority to administer its ordinances under divine commission. I am aware that by many this will be regarded as an extreme and presumptuous statement. We make it only because we are constrained by the revelations so to do. I assure you it would be much easier to attempt to win a reputation for tolerance by modifying and ameliorating our position. If we did so, we and our message would be of little value to our brothers and sisters in the world, and we should be untrue to our commission.

Revelation is the foundation of our faith. We are not ashamed to declare that the Lord has spoken through his servants in modern times as he did in days of old. Why should men find so much difficulty in accepting revelation? I assume that it is because it seems to them unnatural that messages should come from the unseen world, but certainly it is no more unnatural in the present day than in the past, and few would deny the need of God's guidance in the world of today.

I think that the Apostle Paul was inspired to foresee the conditions of the world when he gave his famous definition of the gospel: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; ..." (Romans 1:16.) He must have foreseen that men, lacking in faith, would be ashamed of the gospel of Christ, and particularly revelation, the seemingly unnatural process by which the Lord communicates with man.

I believe that this is the single most important reason for the existence of the Church of Jesus Christ of Latter-day Saints. It was established in the 19th century, at a time when the world was in darkness, and the only light that was visible was the light of revelation. The Church was established to be a witness of the truth, and to be a light to the world.

The Church of Jesus Christ of Latter-day Saints was established under the direction of the Father and the Son, and is the custodian of the revealed principles of the restored gospel. The Church is the authority to administer its ordinances under divine commission. The Church has the responsibility to extend the knowledge of truth, born out of gratitude for blessings received.

The Church of Jesus Christ of Latter-day Saints is a debt-a debt to be paid not so much to the donor of the gift he has received, but a repayment in terms of conscious effort to give to others the light and truth which the Church has received.

This debt is a debt to the world, and it is a debt to the future generations. The Church has a responsibility to pass on the light and truth that it has received to others, and to ensure that it is passed on to the next generation.

The Church of Jesus Christ of Latter-day Saints is dedicated to the propagation of the gospel of Christ, and particularly revelation, the seemingly unnatural process by which the Lord communicates with man. The Church is dedicated to extending the knowledge of truth, born out of gratitude for blessings received.

The Church of Jesus Christ of Latter-day Saints is dedicated to extending the knowledge of truth, born out of gratitude for blessings received. The Church is dedicated to the propagation of the gospel of Christ, and particularly revelation, the seemingly unnatural process by which the Lord communicates with man. The Church is dedicated to extending the knowledge of truth, born out of gratitude for blessings received.
I am of the definite opinion that the religious hunger of the people, as Mr. Fuller puts it, cannot be satisfied with the current interpretation of the Christ put forth by many professing Christianity. All proclaim him a great teacher. Most assert that he is Savior of mankind, and all invest him with the highest and noblest attributes. Altogether too many, however, worship at the shrine of his attributes, but deny the sovereignty of the King. In my humble opinion, what the world so urgently needs is a present realistic concept and recognition of the Christ as Lord of this earth, as Lawgiver and Judge. If he were recognized as the author and projector of all moral codes and righteousness, and if it were recognized that infliction of his law is sin, I am sure there would be less violation than we see today, and there would be far less tolerance for violation, which is today undermining the morality of nations. Christ will save the world when and only when men and women of the world put themselves in position to be saved. It is unthinkable that he can deviate from the inexorable laws of righteousness, which from the beginning to the end he has set for mankind. When men sin, there is no substitute for repentance to bring to them a restoration of blessings they have forfeited. So any interpretation of the Christ as Lord of the earth which would invest him with capricious and variable judgment founded on so-called grace and pity is harmful and not true. The true gospel is not a spiritual sedative. It is a challenge to the strength and will of mankind to enter into an everlasting covenant with injunctions and promises, the observance of which yields the reward of exaltation in the eternal presence. Christ is the author of mercy, but he himself said that he came to fulfill the law and not do away with it, and he declared that mercy shall not rob justice.

Elder Antoine R. Ivins

President Stephen L. Richards of the First Presidency of the Church has just spoken to us. Elder Antoine R. Ivins of the First Council of Seventy will now address us.

May the world come to peace and happiness through the recognition of the true Christ, I ask humbly in his name. Amen.
I marvel at, and am grateful, for the breadth of the kingdom, its spread over the world, and I know that the end is not yet—that this stone which was cut out of the latter-day work.

I think of the word of the Lord to the Prophet in the loneliness of Liberty Jail: “The ends of the earth work has spread over the earth. I think of the statement made by Moroni in 1823 to an unknown farm boy in western New York that his “name should be had for good and Father’s work: (1) its breadth; (2) its depth; (3) the devotion of its advocates; (4) the effect of their teaching; (5) the strength of its leadership.

During the past six months Sister Hinckley and I have had the opportunity of participating in the dedication of the New Zealand and London temples. If I may, I should like to make some observations out of the experiences of those occasions and comment with appreciation on five great qualities or aspects that I have noted in this, our message to the world.

I think that is one of our greatest responsibilities, today, brethren and sisters—to live the gospel of Jesus Christ in our homes, in our families, in our ministry among the people, in our business relationships, so that growing men and women can see the results that may come from an inspired testimony that Jesus Christ is the Son of God, that the gospel has been restored, that as has been said this morning, the Church is the custodian of the priesthood and that we have the responsibility of carrying this message to the world.

We are happy, brethren and sisters, in the contributions you are making of the services of your sons and daughters. They are coming to us in great numbers and most of them are eminently worthy. When they come to me, I hope you will have taught them that they must not be afraid to tell the truth as some of them say they are. We have nothing but good will toward those young people. Our sole and only purpose is to help them to see as they should see, to live as they should live, and to serve as they should serve; and may God bless us all with the power to so impress these young people with the truth of these grand and glorious teachings, I pray in the name of Jesus Christ, our Redeemer. Amen.

Elder Antoine R. Ivins of the First Council of Seventy has just spoken to us. We shall now hear from Elder Gordon B. Hinckley, Assistant to the Twelve.

President David O. McKay:

Elder Gordon B. HINCKLEY Assistant to the Council of the Twelve Apostles

President McKay, President Richards, President Clark, my dear brethren and sisters:

During the past six months Sister Hinckley and I have had the opportunity of participating in the dedication of the New Zealand and London temples. If I may, I should like to make some observations out of the experiences of those occasions and comment with appreciation on five great qualities or aspects that I have noted in this, our Father's work: (1) its breadth; (2) its depth; (3) the devotion of its advocates; (4) the effect of their teaching; (5) the strength of its leadership.

I am grateful, my brethren and sisters, for the breadth of this kingdom. My testimony of the Prophet Joseph Smith has been strengthened by the manner in which this work has spread over the earth. I think of the statement made by Moroni in 1823 to an unknown farm boy in western New York that his "name should be had for good and evil among all nations, kindreds, and tongues." (Joseph Smith 2:33.) I think of the word of the Lord to the Prophet in the loneliness of Liberty Jail: "The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee;

While the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand." (D&C 122:1-2.)

My brethren and sisters, I have witnessed the fulfillment of these marvelous promises. In the temples in Europe I have seen the people of Finland, Sweden, and Norway, of Denmark, Belgium, and Holland, of Germany, Austria, France, and England and even from South Africa—pure in heart, noble, virtuous men and women of those lands seeking blessings under the authority which came through the Prophet Joseph Smith. In New Zealand I have seen the people of that land, of Australia, Tasmania, Samoa, Tonga, Rarotonga, Fiji, and Tahiti, with the smile of truth upon their faces as they sought blessings in the house of the Lord, each in his own tongue testifying of this great latter-day work.

I marvel at, and am grateful, for the breadth of the kingdom, its spread over the world, and I know that the end is not yet—that this stone which was cut out of the
Secondly, as I am grateful for the breadth of the kingdom, I am likewise grateful for the depth of its teaching. To spread laterally is one thing. To grow in "the third dimension of religion," as one writer put it, is another.

I think we witnessed in these temples that third dimension. I shall never forget the testimony of a young man who had come from Perth on the west coast of Australia. He and his wife and children had traveled across Australia, a distance approximately as great as from San Francisco to New York, and then across the Tasman Sea to New Zealand. He said they had to sell their furniture, their car, their dishes, and many other of their prized possessions, but, he said, as he looked at his wife and their lovely children, he knew these were more precious than car, furniture, or china. By hard work and careful saving he could replace his worldly goods, but he could never afford to lose those he loved.

And so they had come, with a sustaining conviction in their hearts that life, love, and family may all be eternal under the plan of the Lord. And as they kneeled about the altar of the temple and were bound together under the authority of the Holy Priesthood in an imperishable relationship, one glimpsed the great, eternal purposes of God—the everlasting verities that transcend in beauty and satisfaction the thin values by which most men gauge their lives.

Inherent in the events of that day in the temple—in the instruction given in the endowment, in the covenants made, in the ordinances performed—were answers to the great eternal questions of where we come from, why we are here, and where we are going—of the purpose of life under the plan of our Creator. These are the things which give depth and meaning, a third dimension to our faith, for which I feel deeply grateful this day.

Thirdly, our experiences of the past six months have given me a new appreciation for the devotion of the advocates of this cause, our missionaries. I have come to a renewed sense of gratitude for the sacrifices of those who laid the foundations of this great work.

While in England I spent a few hours in Preston, my first field of labor as a missionary twenty-five years ago. It was in this city that missionaries first preached the gospel in Europe in 1837. As we moved along those old cobbled streets and flagstone walks, I thought of those seven men of 121 years ago—strangers in a strange land, walking in poverty, but with a great conviction and a great enthusiasm.

We stood beside Vauxhall Chapel where they first spoke, beside the River Ribble where they first baptized, on the site of the old Cockpit where they bore testimony. In spite of bitter opposition, in spite of mobbings, arrests, and every manner of persecution, they went forward, garnering souls in a harvest that will go on forever as the posterity of their converts increase in number.

And as they sacrificed and labored, so labor their successors. We met more than five hundred missionaries of Europe. One cannot witness these young men and women at work without marveling at their devotion. One cannot see the maturity that has come into their lives without recognizing the inspiration of this great program. One cannot hear their testimonies without sensing the tremendous power of truth. The Lord bless them for their wonderful devotion and for their wonderful faith. You can be proud of them.

Fourthly, I am grateful for the effect of their teachings. The Lord has declared: "... this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) You need not wait for the life beyond to see the accomplishment of that purpose. You may witness that process every day in the mission field. The revelation declares that "That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day." (D & C 50:24.)

That sublime principle of growth was evident in the lives of those who came to these temples. Whether they were brown-skinned Maoris, Samoans, or Tongans, or fair-skinned Europeans, they seemed to have a quality indefinable and wonderful. Perhaps it was a certain kind of cleanliness—no more cigarettes, no more liquor, no more tea. Perhaps it was the company they kept— the kind of company one ought to find in the Church. Perhaps it was their knowledge of the gospel, their assurance concerning the purpose of life. In any event, it was there, and it was inspiring.

I am grateful for the power of the gospel in the hearts and lives of men and women, and I never saw that power more evident than when the Saints came to the house of the Lord.

Finally, there came out of these experiences an increased gratitude for our leader and for a conviction of his divine appointment.

A short time ago while doing some research in the missionary records of the Church, I came across the appraisal made by Elder David O. McKay's mission president when he completed his first mission in the British Isles. That appraisal reads as follows:

*As a speaker: Good.*

*As a writer: Good.*

*As a presiding officer: Very good.*

*Has he a good knowledge of the gospel? Yes.*

*Has he been energetic? Very.*

*Is he discreet and does he carry a good influence? Yes sir!*

*Remarks: None better in the mission.*

That was written in 1899.

As I read that I thought of another David, the son of Jesse, who was ordained to become the leader of Israel. And I thought of the solid consistency of President McKay's life, from the time he first labored in the British Isles as a young man, through the sixty years that passed prior to his return to dedicate the House of the Lord in this same land.

The affection in which he is held, his unfailing kindness and consideration, his ease in meeting every situation, the fruits of his ministry, all attest to his prophetic calling.

On his arrival at the New Zealand Temple he was given a great welcoming festival. As he walked through the crowd, elderly men and women, who first had met him in the islands in 1921, wept at the return of their apostle-prophet.

In London we watched him face with ease a battery of newspaper and television men and bear testimony to them. In both temples we heard him give counsel that was inspiring and offer prayers of dedication that were solemn and beautiful and moving.
ELDER MARK E. PETERSEN Of the Council of the Twelve Apostles

Last June while we were touring one of the missions of the Church in the eastern part of the United States, we stopped one morning about 8 o'clock to get breakfast at a cafe'. This cafe' was located just a half block from a junior high school. As we were sitting there eating our breakfast, about a dozen of these junior high school students came into the cafe' and played some records and lounged about for a few minutes waiting for school to start. They were on their way to school. I noticed that every one of these boys and girls, who seemed to be about fourteen years of age, smoked cigarettes. I was struck even more by the manner in which they smoked than by the fact that they were smoking; such a bravo type of spirit-a show-off-giving everybody the impression, apparently, that now they were grown up; now that they could smoke cigarets they had "arrived."

That night before going to bed I picked up a magazine in the hotel, and on the back page of the magazine was a full page advertisement. It showed a husky looking man, apparently in the bloom of health, smoking a cigaret. The caption across the ad said: "Where there's a man there's a ...... cigaret." I do not give the name.

As I read that ad my mind flashed back immediately to those boys and girls in the cafe'. I wondered if they had read that ad. I wondered if they thought that "Where there's a man there's a cigaret." I wondered if they got the idea that cigarets make the man, that cigarets make the woman. Then I began to ask myself whether these boys and girls would suppose that they would be lacking in manhood or womanhood if they did not smoke?

Young people, do you believe that you would lack in manhood or womanhood if you did not smoke? Would you believe, for instance, that President Eisenhowzer is any less a man because on doctor's orders he quit smoking? Would any of you believe that President Harry S Truman was any less a man because he refused to smoke? Would any of you believe that Franklin Delano Roosevelt was any less a man because he responded to the advice of his doctors with respect to smoking, and then even later tried to persuade his biographer, Harry Hopkins, to do likewise?

Would any of you believe that Carl Sandburg, the Lincoln biographer, is any less a man because he will not smoke? Would you believe it of Governor Harriman of New York, or Bernard Gimbel, the head of the great Gimbel Department Store in New York City? Would you believe that Lyndon B. Johnson, majority leader of the United States Senate, is any less a man because he will not smoke? Do you believe that J. Edgar Hoover, the head of the FBI, is any less a man because he neither smokes nor drinks? Or a man like Charles Boyer of the movies, or TV personalities such as Victor Borge and Pat Boone? Do you believe the kind of advertising that is put out by the tobacco people?

The United States Congress made an investigation of cigaret advertising, and after their investigation they published a report known as "False and Misleading Advertising," having to do with filter-tip cigarets. It was published by a committee on Government Operations of the House of Representatives of the United States Congress on February 20, 1958. It was published by the United States government in the Government Printing House and paid for by government money. I would like to read just an excerpt or two from it. The Hon. Robert T. Secrest, a member of the Federal Trade Commission, was one of the men who gave testimony in connection with this investigation, and among other things he said that the Surgeon General's recent statement that "excessive cigaret smoking is one of the causative factors in lung cancer" calls for a "new approach" by the commission in its regulation of cigaret advertising. Then the report goes on to say this:

The cigaret industry has done a grave disservice to the smoking public, initially, blatantly, and more recently, very subtly, publicizing the filter-tip smoke as a health protection.

Despite repeated private and even public invitations to appear before the subcommittee, the tobacco industry refused all such invitations. In one instance the invitation was accepted only to be declined later because of a 'previous engagement,' when it was learned no other tobacco-company official would appear.

During a period fraught with public concern over grave health implications of cigaret smoking, business responsibility and even decency would apparently dictate that the American public is entitled to an accounting from the cigaret manufacturers. It is indeed most reprehensible that the tobacco industry should so shirk its vast responsibilities to the consumer and apparently conspire to boycott the hearings of a congressional committee.

I am sure your congressman would send you a copy of this if you were interested in it. It is Union Calendar No. 539, House Report No. 1372.

Young people, in the face of things like that, do you believe cigaret advertising? Do you believe that cigarets make the man, or that cigarets make the woman? What makes a man? What makes a woman? Is it the cigaret or the cocktail, or is it the clean life, the development of good character, faith in God, and keeping his commandments?

Young people, be honest with yourselves. Answer these questions. Believe in God. Serve him. Uphold the program of the Church, and you will live wonderful, happy lives. That you may do this is my earnest prayer, in Jesus' name. Amen.
At the dedication of the New Zealand Church College, the Prime Minister of New Zealand gave an interesting and challenging talk most favorable to the Church and its members reactivated who are now in full fellowship.

The tempo of the proselyting program has stepped up in Australia, and with nineteen new lovely buildings to meet and worship in and to carry forward the full Church priesthood of God, it is not too difficult to understand the truth of the mission president's statement. "If the Church were not true, the 5000 missionaries representing it would have represented the Church honorably and effectively, and are a great credit to it. Thousands of converts each year result from their devoted service.

Moral and spiritual values which upgrade his character attainments for successful and happy living. With few exceptions, the more than 5000 missionaries now serving are rich and rewarding. Faith is increased; testimonies are strengthened; principles of righteousness and truth are acquired which build into the missionary fundamental over 350 young missionaries. I pay sincere and humble tribute to them for their faithful devotion to a great cause. I know many families make tremendous financial sacrifices to support their missionary sons and daughters while away from home in the service of the ministry. The compensations, however, for faithful and devoted service are rich and rewarding. Faith is increased; testimonies are strengthened; principles of righteousness and truth are acquired which build into the missionary fundamental moral and spiritual values which upgrade his character attainments for successful and happy living. With few exceptions, the more than 5000 missionaries now serving represent the Church honorably and effectively, and are a great credit to it. Thousands of converts each year result from their devoted service.

Currently a mission president reporting his mission made this significant statement: "If the Church were not true, the 5000 missionaries representing it would have proved it long ago." I have often thought how true that statement is. Actuated as they are by the same spirit, the Holy Ghost, and officiating by the authority of the true priesthood of God, it is not too difficult to understand the truth of the mission president's statement.

The tempo of the proselyting program, prospects for increased conversions are constantly improving. The chapel-building program alone has set forward the work of the Church many years. From the beginning of construction of a beautiful and serviceable chapel in one small branch to the time of dedication, thirty-three converts were baptized and twenty-five passive members reactivated who are now in full fellowship.

In two widely separated towns of the Australian Mission where lovely buildings are completed and in service, the mayors attended the appointed meetings to bid us welcome. One, acquainted with the Word of Wisdom, told how he had been prevailed upon to give up the habit of tobacco and of the personal satisfaction he experienced in doing so. He complimented the Church and its people for building such a lovely edifice in which to worship and to foster cultural activities for the wholesome and broad enrichment of their lives. He also pledged to them the full support of his office and the town council he represented. It was a beautiful tribute and a marvelous pledge of cooperation. The second mayor also gave like praise and commendation and declared that the Church building was most attractive and inviting, which added spiritual strength and prestige to their progressive city. He expressed the hope that the work of the Church would prosper there, and wished the people every success in their religious program. He promised, in conclusion, to return again. He made a profound observation by saying that to many people churches were like elevators they could just get on at any time and be taken to heaven without the good life and good works to their credit. He firmly believed faith and works go together.

At the dedication of the New Zealand Church College, the Prime Minister of New Zealand gave an interesting and challenging talk most favorable to the Church and...
Our message to the world is one of faith in God and his beloved Son, Jesus Christ, our Savior and Redeemer. It is a message of brotherhood, hope, peace, and salvation, which is the same for all nations, kindreds, tongues, and people throughout the world. Such is the encouragement of those who know us best.

Conference adjourned until 2 o'clock this afternoon. The Singing Mothers will be with us again this afternoon. The evening we spent with her was enriched by her testimony and charm of character.

How wonderful it is, my brothers and sisters, that the true gospel of our Lord can be understood by the simple, yet is so profound it can challenge the most learned thinker with its depths of knowledge and wisdom. The gospel has the power to bring people together in love and understanding and give purpose and wise direction to life.

The faraway converts of New Zealand and Australia—and I listened to many teach and preach the same truths, principles, and gospel ordinances as orthodox as we do here. Their testimonies are fervent, spiritual, and convincing. To associate with and listen to them, one would think and feel as if he were in the congregations of the Saints at home. Truly, all who belong to this Church and yield obedience to its teachings are actuated by the same spirit, the Holy Ghost, whose function it is to guide into all truth, to bear witness of the Father and the Son, and to keep the Saints of God united wherever they are. What a blessing it is to be guided by a power which prevents misunderstandings and divisions among the true followers of Christ.

A good woman, called upon by the missionaries while tracting in her neighborhood, advised that her niece had joined the Church eight months previously. “Your Church has done so much for her,” she said, and then asked, “Can you do the same for me?”

A faithful sister, eighty-nine years of age but young in spirit, related to me this testimony and experience. As a young woman, her father informed her a new scripture was to come, and the Church presenting it would be true. She was greatly impressed by this statement and remembered it. Her father passed away, and time moved on, but still the new scripture had not come to her attention. Some years later two missionaries knocked at her door. When she received them they introduced to her the Book of Mormon which they advised was a new scripture revealed by God. She immediately recalled the words of her father. She had her witness. She said to me, “I didn’t need the elders to teach me the gospel. I knew they represented the true Church.” She was quickly converted and baptized by them. For over fifty years this good sister has remained a faithful and devoted member. Her home has been, and is now, a rallying point for missionary work. The evening we spent with her was enriched by her testimony and charm of character.

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The following wire has been received from President Casper W. Merrill of the West Central States Mission at Billings, Montana: “Conference coming in good over KOOK-TV. Missionaries are in homes of investigators receiving the message. President Richards’ opening address a great asset to our work. We all join in sending our love.”
Now let me refer to another passage of scripture.

To our salvation and exaltation we can understand.

The gospel is simple. There is nothing difficult about it. There are mysteries, no doubt. We do not need to bother about the mysteries, but the simple things pertaining to our salvation and exaltation we can understand.

Now, let’s talk about the simplicity of the gospel. It’s not something that requires a deep understanding of complex theology or esoteric knowledge. The core message of the gospel is straightforward: believe in Jesus Christ, repent of your sins, and be baptized. That’s the essence of the gospel, and it’s accessible to everyone.

However, there are those who do not have the necessary knowledge, information, and understanding to resist the false doctrines and teachings of those who come to them. They go through life without the knowledge that they need to make informed decisions. Therefore, when those cunning and crafty in their deceit come to them, they disturb them in their faith, if they have faith left.

The most important thing is that we avoid being deceived by false teachings and teachings that do not come from the Lord. We need to be cautious and discerning when we are presented with new beliefs or ideas, and we should always seek the guidance of the Holy Spirit to determine whether they are true or false.

Now, let me address those who are indifferent and a little wayward sometimes, those who do not appreciate the privileges and opportunities that are given unto them to serve God and keep his commandments. If they are not here, I hope they are listening to what is going on in this building today. They do not come to the conferences-at least, not very many of them. But after receiving the light and the knowledge and the information which the Spirit of the Lord can give, it is an awful thing to turn away.

Baptism and confirmation into the Church do not necessarily insure our exaltation in the kingdom of God. They do, provided we are true and faithful to every covenant and obligation required of us in the commandments of our Eternal Father. It is he who endures to the end that will be saved, and there is a danger that confronts us through the temptations of the adversary if we yield to those temptations that we may lose it all. The greatest punishment that can come to any individual in this world is punishment that will come to those who have received the light and truth of the gospel of Jesus Christ, who have passed through the waters of baptism, who have hands laid upon their heads for the gift of the Holy Ghost, and then turn away from the truth, for the Lord will not hold them guiltless.

Now, let me turn to the question of the Son of Perdition. He is the one who has never received the light and who has become a Son of Perdition. He will be punished if they rebel against God. They will have to pay the price of their sinning, but it is only those who have the light through the priesthood and through the power of God and through their membership in the Church who will be banished forever from his influence into outer darkness to dwell with the devil and his angels. That is a punishment that will not come to those who have never known the truth. Bad as they may suffer, and awful as their punishment may be, they are not among that group which is to suffer the eternal death and banishment from all influence concerning the power of God.

Now, let me talk to those who are indifferent and a little wayward sometimes, those who do not appreciate the privileges and opportunities that are given unto them to serve God and keep his commandments. If they are not here, I hope they are listening to what is going on in this building today. They do not come to the conferences-at least, not very many of them. But after receiving the light and the knowledge and the information which the Spirit of the Lord can give, it is an awful thing to turn away.

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Now, let me refer to another passage of scripture.
To me the story of Job has a great lesson in it. In all the trials of Job, Lucifer did unto Job only that which the Lord permitted. Lucifer does not have power over us, only we have not changed the content of the steel. And so is life a tempering process.

Another process is that of heat treatment. We can take a bar of steel and cut it in two, one part of it we put through a heat treatment where it is heated to a terrifically high degree of temperature and held through a given length of time, and then quickly plunged into a solution of brine, cold water, oil, or some other method of quenching—an extreme reverse again from the heat to the cold. Then that piece of steel, so treated, becomes so hard that it can cut the counterpart from which it was previously cut, yet tougher the steel gets. This is cold rolled steel. We do not change the content of the steel. After this process it has the same content it had before, but through the process it has been submerged you? Have you been tempted to cry out, "Why this to me?" You can always find someone in worse straits than you.

I pray that the spirit of the Lord will be with me, and that I may have his inspiration as has been given to others in this conference.

I noticed in an article on the editorial page of the News last evening, calling our attention to the troubled world we are in. Have you had any problems? Have you had any difficulties? Have you had any trials? Have you ever been discouraged? Have you had any heartaches? Have you ever felt that disaster had fallen upon you and completely submerged you? Have you been tempted to cry out, "Why this to me?" You can always find someone in worse straits than you.

I talked to a middle-aged woman who was blind. I have met others who were converts to the Church who were blind or crippled or mute; others who have physical difficulties and handicaps in this life. Even though this woman was blind from birth, she was a convert to the Church. I asked her how she became a member of the Church, and she explained how, through the facilities the missionaries had made available to her of Braille and "talking books," she had received a knowledge of the gospel, and, through her study, through the Spirit of the Lord, a testimony of the gospel had come to her.

I asked her about her family. She mentioned she had two sisters who had their sight, but she said, "They do not see. Even though they had the sight of their eyes they did not understand the gospel. They could not see it. She bore testimony to me that she would rather be as she was and have the gospel of Jesus Christ, than to trade places with either of her sisters who did not have the gospel. It really thrilled me.

God gives us darkness to see into the distance. He gives us light to see close up. The stars shine in the daylight as much as they do at night, yet we need the darkness in which to see the stars. We can see into the distance, as this blind woman did, through the Spirit even farther than we can see with our natural eyes. This life is full of contrasts. We have pleasure and pain, good and evil, virtue and vice. One purpose of this life is to be tried and tested, and as some have said, they wondered why they did not receive the gospel when they were younger. They had to wait until they were thirty, or forty, or fifty years old, and some even older, before they heard and accepted the gospel. Probably part of the testing purpose of this life was that they were so born into the world that they would be tried and tested to see whether they would have the faith under those circumstances to accept the gospel when
The exodus from Missouri to Illinois with its suffering, exposure, hardship, and trial, has few parallels in history. The Latter-day Saints moved into the counties northward.

In the year 1831, the Latter-day Saints gathered in Kirtland, Ohio. They were poor from the standpoint of worldly possessions, but they had been taught correct responsibility. I realize that there may be thousands who are listening eagerly to the messages which come from this building, and among them are many who desire very sincerely to increase their faith and to strengthen their testimonies concerning the divinity of God's work.

The Latter-day Saints have been abundantly blessed. Without God's blessings the work could not proceed. Without God's blessings the many settlements made in this Rocky Mountain region by the pioneers could not have been accomplished. Without divine inspiration and guidance the great missionary system could not operate as it does today. Without his blessings temples could not be erected at home and abroad as at present. And without his blessings we could not sustain upwards of five thousand missionaries in the field to proclaim the gospel truths. Neither could we build the churches and support the schools and places of education which have been developed in our midst.

I feel sure, as I stand here, that God's work will not diminish in the earth. Eventually every knee will bow and every tongue will confess that Jesus is the Christ. The adversary, powerful as he is in the world today, will be defeated in his plans and in his purposes. The end of evil, so rampant in the world, will come when the gospel of the kingdom has been preached as a witness in all the world and when the power of Satan is broken.

The work being done is destined to conquer and to touch the human heart and even where Christian sentiments are still slumbering. The work is going forward today, at home and abroad, and we have reason, you and I, to rejoice at its success; and so I say, again, God's work will not diminish in the world or in the Church, it will continue its onward course. It has survived attacks from without and crises and threats from within, but it has never weakened. It is full of vitality and power.

The large gathering of Latter-day Saints here and in other places, the recent expansion and the enlarged projects now under way, are evidences of virility and strength. The work being done is destined to conquer and to touch the human heart and even where Christian sentiments are still slumbering.

I was interested this morning when Elder Hinckley read from Section 122 of the Doctrine and Covenants. They were words of reassurance to the Prophet Joseph Smith. They came at a moment when he needed to be reassured, when he was being maligne, betrayed, and imprisoned. They were given to him in Liberty Jail where he received words of comfort and strength from his Heavenly Father. Few men have discharged their responsibility with greater confidence and a firmer trust in God than did Joseph Smith. I marvel as I contemplate the soundness of his program and the durability of his teachings.

I recall the words of the Savior about John -the Baptist. He said:

"What went ye out into the wilderness to see? A reed shaken with the wind?" (Matt. 11:7-8.) They went out to see a man who had been true to his calling, a spiritual giant, a great prophet.

"... A man clothed in soft raiment?" (Matt. 11:7-8.) They went out to see a man who had been true to his calling, a spiritual giant, a great prophet.

You may rest assured that no worldly allurements could swerve him from his sacred calling. When you find a man who discharges his obligations to God, first and foremost, you will find a strong man, an unconquerable spirit, not a reed shaken by the wind. He is not swayed by popular motives nor by passing currents. He stands on a foundation that will never give way.
The destination of the people was a bog which had to be reclaimed to make it fit for human habitation. This was in 1839. In 1844, five years later, the population of the city had reached 20,000. Did the Lord bless the Latter-day Saints in those early days? These refugees built comfortable homes, public buildings, schools, and a temple which cost the enormous sum of one million dollars. How could they accomplish this thing? All of this, as you know, they abandoned and left to their enemies so the Latter-day Saints could worship God according to the dictates of their consciences. They wanted to be free from persecution and malice.

The next movement was to the Rocky Mountains, beyond the confines of civilization in the great unexplored West. The Salt Lake Basin was at that time regarded as an irredescentable waste. What has happened in this intermountain region, you already know. The desert has blossomed as a rose. The climate has been tempered. Miracles have been wrought and the precious things of the earth are coming to light.

I mention these things, brethren and sisters, not to bring up the past but to point out the constructive spirit of the Mormon faith. I conclude that any worthy project which will enhance God's work can be accomplished by the Latter-day Saints for God's work will not fail. It will triumph in the world beyond the wildest dreams of those who laid so firmly the foundation of all we have and are. The same authority which actuated and inspired Joseph Smith and Brigham Young is directing the present leaders of the Church today. I know this to be a fact.

I know God is with his people. I know his inspiration is resting upon those who are directing its affairs, and I know God's work will triumph in the earth and the Latter-day Saints will carry forward the great program successfully until it is fully realized, for God is still blessing his people.

May we always remember it and may we live worthily before him so that these blessings can come to all of us, I pray, in the name of Jesus Christ. Amen.

In this morning's session of the conference, President Stephen L. Richards stated that Isaiah prophesied that in the last days the Lord would establish "a marvelous work and a wonder" among the children of men. In connection with that marvelous work and a wonder, Isaiah said:

"And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit (Isaiah 29:4.)"

"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:

"And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. (Ibid., vs. 9-12.)"

"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. (Ibid., vs. 14.)"

"And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

"The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." (Ibid., vs. 18, 19.)

The Prophet Nephi, who lived about a hundred years after Isaiah died, was commanded by the Lord that he and his posterity should write a religious record which should contain especially testimonies and evidences that Jesus is the Christ, the Savior of the world. It would contain the gospel of Jesus Christ as revealed to his people. As part of that revelation from the Lord, Nephi wrote:

"For, behold, saith the Lamb: I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious; and after thy seed shall be destroyed, and dwindle in unbelief, and also the seed of thy brethren, behold, these things shall be hid up, to come forth unto the Gentiles, by the gift and power of the Lamb.

And in them shall be written my gospel, saith the Lamb, and my rock and my salvation." (1 Nephi 13:35-36.)

Nephi was picked up by the Spirit of the Lord and taken on top of a high mountain. There he was shown a glorious vision of the history of the world. As part of that vision, Nephi saw that in the latter days the Spirit of God would come down upon a man. He would get in a ship and cross a large body of water and come to the promised land, or the land which was inhabited by the seed of his brethren. His testimony indicates that Columbus was this man.

Nephi also saw that following the discovery of this land-America-by the man who was brought here by the Spirit of the Lord, that the Spirit of God would come down upon many people who lived in the countries across the large body of water. Seeking religious freedom, they would leave their native homes and, crossing "the many waters," come to "the promised land." He saw that there they would develop a young nation; and this young nation would be prospered and blessed by the Lord. It would rise up in revolt against its mother nation. And then he saw that the Spirit and power of God would rest down upon the inhabitants of this young nation, "and also that the wrath of God was upon all those who were gathered together against them to battle." He saw that the inhabitants of the young nation would win their independence from the mother nation and that they "...were delivered by the power of God out of the hands of all other nations." (Ibid., 13:12-19.)

It is evident that Nephi saw in vision the coming of the Pilgrims and others, the rise of the thirteen colonies, the Revolutionary War, and the establishment of the United States of America.

As his vision continued, he observed that through the power of God this young nation would become a free nation, a nation which would be "lifted up by the power of God above all other nations." (Ibid., 13:30.) It would be established in a "choice land above all lands," the land which the Lord had covenanted with Lehi to give to his seed for an inheritance.

Now, why should the Lord, as is evidenced from what I have said, make the United States a free nation, a greater and more powerful nation than any other nation under heaven?
If we select a spot away from Palestine, where could the utmost bound of the everlasting hills be better located than here in the Rocky Mountains, centered here in Salt
(L. 49:22, 26.)

"The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph

According to the word of the Lord through his ancient prophets, Ephraim was to receive the birthright through his father Joseph. Jacob gave his son Joseph a blessing

missionary activities are going forward today even at a greater momentum than ever before. The honest in heart are being searched out, and the kingdom of God is being

hundred years' time since the Church was founded, thousands and thousands of missionaries have proclaimed the everlasting gospel throughout most of the world; and

man can be saved. (2 Nephi 25:20.) The honest in heart-those who would receive the Book of Mormon and the restored gospel and take upon themselves the name of

by sending his messengers throughout the earth, declaring the restoration of the gospel and proclaiming Jesus to be the Christ, the only name given under heaven whereby

of Mormon to every nation, kindred, tongue, and people, searching out the honest in heart, in order that all of the covenants that had been made with Abraham, Isaac, and

accepted by the Master as his, declaring it to be". .. the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased (D & C 1:30.)

fulfilling this portion of the marvelous work and a wonder.

was given to the Prophet. Through the gift and power of God and the Urim and Thummim, he translated the Book of Mormon and published it on March 26, 1830, thus

great race of ancient Americans. He told Joseph Smith about that sacred record which God had preserved to be brought forth in the latter days. Four years later the record

have a place and a people where he would perform his "marvelous work and a wonder." Let us quote the words of Jesus Christ which were given through his Prophet,

Nephi:

"Therefore, I will proceed to do a marvelous work among this people, yea, a marvelous work and a wonder, . . . “ (2 Nephi 26:7.)

Another phase of "a marvelous work and a wonder" would be the fulfilling of the covenants made by the Lord with the children of Israel. Nephi predicted that at the time

that Jehovah would establish his gospel among the Gentiles in the land of promise he would remember the covenants he had made with the house of Israel-the covenant to

return the Jews to Palestine, the covenant to establish Ephraim with the birthright in the promised land, the covenants with the Lamanites-and he would fulfill all of these

Third, the record of the Nephites, the Book of Mormon, would be given to this American prophet. He would translate and publish a book which would contain the gospel

of Jesus Christ. Nephi predicted that the words of this book will judge the inhabitants of the earth at the last day. (2 Nephi 25:18.)

And, fourth, the Book of Mormon, as a portion of this "marvelous work and a wonder," would be given through the seed of Ephraim-who would have the birthright-or as

Nephi stated, through the Gentiles, to the Jews, to the Lamanites, and to all of the dispersed of the house of Israel, wherever they are throughout the world. This book would

come forth to bear witness that Jesus is the Christ, the Savior of the world, to be a new witness to the Bible, and to help proclaim the gospel to the honest throughout the

Now, let us see how these prophecies have been fulfilled. In the spring of 1820, in the state of New York, a boy named Joseph Smith retired to a grove of trees, and

there he knelt down and prayed to his eternal Father, asking which of all the churches he should join. In answer to this prayer, one of the most glorious and marvelous

heavenly manifestations that has ever been seen by man occurred. The eternal Father and his Only Begotten Son appeared to this boyprophet. The latter told him to join

none of the Christian churches, that Christ's true Church wasn't upon the earth, and that Joseph had been selected to be an instrument in the hands of God through which the

true Church would be established.

Thus the Eternal Father and his Only Begotten Son inaugurated this "marvelous work and a wonder" with this greatest and most wonderful heavenly manifestation that mortal man has seen in the latter days.

John the Revelator looked down through the stream of time and he saw the day about which Nephi had prophesied. He wrote:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and

tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the

fountains of waters." (Rev. 14:6-7.)

Certainly reason tells us that if the gospel of Jesus Christ were upon the earth at that time there would have been no need for an angel to "fly in the midst of heaven,

having the everlasting gospel" to bring to earth again.

On September 21, 1823, that angel did fly in the midst of heaven. He appeared to the Prophet Joseph Smith, and declared himself to be the Angel Moroni, the last of a

great race of ancient Americans. He told Joseph Smith about that sacred record which God had preserved to be brought forth in the latter days. Four years later the record

was given to the Prophet. Through the gift and power of God and the Urim and Thummim, he translated the Book of Mormon and published it on March 26, 1830, thus

fulfilling this portion of the marvelous work and a wonder.

Eleven days later the Prophet Joseph Smith established, as the result of a direct revelation from the Savior, the Church of Jesus Christ of Latter-day Saints, which was

accepted by the Master as his, declaring it to be". .. the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased (D & C 1:30.)

Previous to this time Joseph Smith had received the Holy Melchizedek Priesthood, also, as part of this marvelous work and a wonder; and as time passed he received through

revelation and heavenly visitations all of the ordinances and doctrines necessary to the salvation and the exaltation of the human family.

As another important phase of "a marvelous work and a wonder," the Prophet was commanded that he and the Church members should take the gospel and the Book of

Mormon to every nation, kindred, tongue, and people, searching out the honest in heart, in order that all of the covenants that had been made with Abraham, Isaac, and

Jacob and others of the house of Israel might be fulfilled. Thus through this missionary work, Christ would fulfill his covenants which he had made with the children of men

by sending his messengers throughout the earth, declaring the restoration of the gospel and proclaiming Jesus to be the Christ, the only name given under heaven whereby

man can be saved. (2 Nephi 25:20.) The honest in heart-those who would receive the Book of Mormon and the restored gospel and take upon themselves the name of

Christ by joining his Church-were sought out of thee -world preparatory for the second coming of Christ, that his kingdom might be fully established here upon the earth.

Thereupon the Prophet Joseph Smith inaugurated the greatest and most extensive missionary program that has ever been known in the world. During more than one hundred

years' time since the Church was founded, thousands and thousands of missionaries have proclaimed the everlasting gospel throughout most of the world; and

missionary activities are going forward today even at a greater momentum than ever before. The honest in heart are being searched out, and the kingdom of God is being

According to the word of the Lord through his ancient prophets, Ephraim was to receive the birthright through his father Joseph. Jacob gave his son Joseph a blessing

in which he said:

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall. .

"The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph

(Gen. 49:22, 26.)

If we select a spot away from Palestine, where could the utmost bound of the everlasting hills be better located than here in the Rocky Mountains, centered here in Salt
President McKay, my brethren and sisters, I sincerely trust that the Lord will give me the inspiration and the desire I have in my heart to bear testimony to you that I know Joseph Smith was indeed a prophet, that he actually saw the Father and the Son. There appeared to him an angel called Moroni, and through Moroni, he received the golden plates from which the Book of Mormon was translated and made available to the people of the world.

The prophet of old indicating that Jesus Christ, the Son of God, would be upon this, the American continent, which event took place when he appeared to the Nephites after his resurrection. He organized the Church, and gave them the same privileges and opportunities that existed among the people in Jerusalem.

The climax of this whole marvelous work and a wonder will be the coming of Jesus Christ through the clouds of heaven to his kingdom to reign as King of kings and Lord of lords. (Rev. 19:16.) To him shall be given "... dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." (Dan. 7:14.)

These things I know through the power of the Holy Ghost which has borne testimony to my heart; and I bear this testimony to you humbly in Jesus' name. Amen.

President David O. McKay:

Elder Milton R. Hunter of the First Council of Seventy has just spoken to us. Bishop Joseph L. Wirthlin of the Presiding Bishopric will now address us, and he will be followed by Elder Henry D. Moyle.

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p12 In 1956, the American people spent $10,500,000,000 for alcohol. They spent for tobacco in 1956, $5,373,000,000, proving the truth of this statement made by the Prophet that in the last days conspiring men would endeavor to encourage and suggest to the people that they should use tobacco and alcohol. On the use of these two poisons, the American people spent approximately $16,000,000,000. I mention that to you because we have only spent $14,350,000,000 for education. We have been spending less for education than we have for the use of tobacco and alcohol.

p13 On a religious basis and for welfare purposes in the United States, we have spent $3,356,000,000 — approximately one-fifth of the amount we have spent for the use of tobacco and alcohol.

p14 Now please keep in mind this wonderful revelation was given to us 125 years ago. At that time, medical science had not given any consideration to the use of tobacco and alcohol. So, we can come to but one conclusion: Joseph Smith received a revelation of the Lord whereby we are to protect ourselves against these individuals who are anxious that young men and young women over the country shall use alcohol and tobacco.

p15 There is another marvelous revelation given to the Prophet Joseph that has to do with the welfare program. This wonderful revelation is found in The Doctrine and Covenants, Section 78, Verse 3:

"For verily I say unto you, the time has come, and is now at hand; and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion."

p16 "This was given to the Prophet in Hiram, Ohio, in March 1832. The Lord realized then as the Church was organized, there must be an organization of some kind whereby those who were in need could be helped. He said there should be an organization, "...regulating and establishing the affairs of the storehouse... both in this place and in the land of Zion."

p17 The great welfare program was given first to the Prophet Joseph in the form of a revelation from our Heavenly Father. Now we find these storehouses all over Zion, and wherever you find stakes, you also find these wonderful storehouses for the benefit and the ask assistance of those who are in need.

p18 This brings us to the conclusion, in the final analysis, that Jesus Christ and the Father appeared to the Prophet Joseph and gave him the direction, inspiration, and the revelations that were necessary to organize the Church, not only to organize it, but to protect the people and guide and direct them against all that is evil and contrary to the mind and will of our Heavenly Father.

p19 In the Saturday Evening Post of October 11, 1958, there appeared a wonderful statement on the establishment of the welfare program. The world is beginning to recognize that the welfare program is necessary and essential in assisting those who are in need of help, be it food or clothing or whatnot.

p20 Joseph Smith actually received the revelation whereby the great welfare program came into existence. The Lord realized that the time would come when we would need it all over the land of Zion, wherever our people are to be found that we might be able to assist them and provide them with the necessities of life.

p21 Another marvelous revelation is one that is not encouraging, but nevertheless is true, and we must give it consideration. It is section 87 of the Doctrine and Covenants and it reads:

"Verily, thus saith the Lord concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls;"

p22 "And the time will come that war will be poured out upon all nations, beginning at this place." He could only have known this through the revelations that were given to him by the Lord. Then also He said, "For behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and then war shall be poured out upon all nations.

p23 "And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war." (D & C 87:1-4.)

p24 In many cases I am quite sure we all think this has to do particularly with the slaves in the Southern States, but I believe, brethren and sisters, that it was intended that this referred to slaves all over the world, and I think of those, particularly in the land of Russia and other countries wherein they have been taken over by that great nation and where the people are actually the slaves of those individuals who guide and direct the affairs of Russia and China, and where the rights and the privilege to worship God and to come to a knowledge that Jesus Christ is his Son is denied them.

p25 He also said, "And it shall come to pass also that the remnants who are left of the land will marshal themselves, and shall become exceedingly angry, and shall vex the Gentiles with a sore vexation.

p26 "And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations;" (Idem, 5-6.)

p27 In the matter of famine and plague and earthquakes, we can go back to World War I, where 40,000,000 individuals lost their lives either through the war or through famine or plague. And in the world war lost passed wherein our own nation was involved, we lost 408,789 of our men. In Korea, we lost 33,629.

p28 The Prophet Joseph gave us this marvelous revelation in 1832. The Civil War came in 1861; the war between Denmark and Prussia in 1864; Italy and Austria in 1865 and 1866; Austria and Prussia in 1866; Russia and Turkey in 1877; China and Japan in 1894 and 1895; Spanish-American in 1898; Japan and Russia in 1904 and 1905; World War I in 1914-1918; then the next war was a comparatively small one, Ethiopia and Italy, when the people in that land of Ethiopia were taken over and controlled by Italy. I am grateful to the Lord that they now have their freedom. Then, the World War just passed and, of course, the Korean War.

p29 These nations of Russia, China, Korea, Syria, Israel, Egypt, Arabia, Lebanon-all of these nations are now in an attitude of war of some kind. Just what the results are going to be, I do not know. Of course, from the revelations we can and do know that some day there will be one great war in a certain area, that area possibly may be in and around some of these countries I have mentioned, probably around Israel.

p30 In the Saturday Evening Post of October 11, 1958, there appeared a wonderful statement on the establishment of the welfare program. The world is beginning to recognize that the welfare program is necessary and essential in assisting those who are in need of help, be it food or clothing or whatnot.

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p33 "These six things doth the Lord hate: yea, seven are an abomination unto him:

p34 "A proud look, a lying tongue, and hands that shed innocent blood,

p35 "An heart that deviseth wicked imaginations, feet that be swift in running to mischief.
"A false witness that speaketh lies, and he that soweth discord among brethren."

This statement by Solomon, thousands of years ago, was given for the information that in the last days some of these individuals who lead and guide and direct nations would have in their hearts, "A proud look, a lying tongue, and hands that shed innocent blood."

As we think of the events that have taken place in the last years, we wonder whether or not these are the individuals who are going to cause the great world war which sometime will come before the Christ appears.

What is going to be our position? What is yours and what is mine? What is that of the membership of the world? What is that of the membership of all of those who believe in Jesus as the Son of God? In the marvelous revelation given to the Prophet Joseph in the Doctrine & Covenants, section 88, verse 126, he said this:

"Pray always, that ye may not faint, until I come, behold, and lo, I will come quickly, and receive you unto myself. Amen.

So, if we are loyal and devoted to Jesus Christ, if we live the gospel as we should, if we are sweet and clean, and if war and difficulties come, as he said, "Pray always," for if we will pray to God and to his Son Jesus Christ, there is no question but that the Lord will help us solve our problems and give us the guidance and the direction that we need.

Then, finally, he said this, "Where-fore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold, it cometh quickly, saith the Lord. Amen."

As I think of this statement, "stand ye in holy places," I wonder what these holy places are. I am sure these holy places, one of which, brethren and sisters, could be our own homes if we are prayerful, if we are teaching our sons and daughters to know that God lives, to know that Jesus Christ is his Son, to know that Joseph Smith actually saw the Father and the Son, if we have our prayers day and night, if the whole family has the knowledge and the testimony that God actually lives, and the Lord will help us solve our problems and overcome them. Our homes should be a holy place. There is the holy place where we may go once a week and partake of the Sacrament and be taught the gospel of the Lord Jesus Christ by those who are assigned to teach us and give us more knowledge about the gospel.

Another holy place, of course, is the temple—these wonderful buildings of the Lord Jesus Christ wherein we can go and be sealed together, father and mother, sons and daughters, for time and eternity. In this holy place, we can do the work for the dead who did not have the same privileges and opportunities that you and I have had.

I do testify to you that Joseph Smith was a prophet who saw the Father and the Son and other heavenly beings in establishing the priesthood and organizing the Church of Jesus Christ of Latter-day Saints. May all the world accept this testimony, I pray humbly, in the name of Jesus Christ Amen.

President David O. McKay:

Bishop Joseph L. Wirthlin of the Presiding Bishopric of the Church has just addressed us. Elder Henry D. Moyle of the Council of the Twelve will now speak to us.

Henry D. Moyle
ELDER HENRY D. MOYLE Of the Council of the Twelve Apostles

My brethren and sisters, I am grateful for this opportunity to bear my testimony to you today and to bring to you a message from those who claim membership in the Church, who are part of this great society of friends in the world living under circumstances much less favorable than those under which we live.

I believe one of the most inspiring instances in my life was the opportunity I had this summer, at the direction of President McKay, to visit our Saints in East Germany. We held a great conference in the city of Leipzig. Into that city came busloads of members of the Church from all of Saxony, from Dresden, Freiberg, Chemnitz, Stuttgart, Plauen, as far away as Mecklenberg.

I have never seen an exhibition of greater unity, of greater devotion one to another, nor have I ever seen a greater appreciation in the hearts of my brethren and sisters for the restored gospel of Jesus Christ. I think you would have to live the experience in order to appreciate what I am trying to say to you.

These people have had trials and tribulations, losses to undergo. I know of one family in which all of the male members of that family for four generations just disappeared in the war. But those who were left behind, the mothers and the children, remained true to the faith. There are people there today who have had membership in the Church for more than fifty years, men and women whom I knew when I was on my mission in 1909 and 1910 in that very country, men and women who have withstood the persecutions heaped upon them not only from outside but from within and have stayed true to the Church.

As I understand it, there are many people, almost every day, leaving East Germany for West Germany, and so one of the questions that I propounded to many of the Saints with whom I had the opportunity of talking, was the question as to whether or not they did not desire to come out of East Germany and to migrate West. Without a single exception in that group in Leipzig, they all said that they felt that their place was to be in their own native country. They wanted to stay there. They wanted to help build up the Church. They wanted to do missionary work among their neighbors and their friends.

We have a great leader behind the Iron Curtain, a young man by the name of Henry Burkardt. I met him five years ago. I marveled then at his faith, his loyalty, and his devotion to the Church. Then he was unmarried and has a family, and the Lord has magnified him in his calling as first counselor to the mission president of the North German Mission, President Btritis Robbins. He has served in this capacity under several mission presidents. I had a meeting there that lasted all one Saturday, with the missionaries, the local missionaries, with the branch presidents, with the district presidents, of those branches and districts, and every one of them bore witness to the devotion of Brother Burkardt and of their love and affection for him. He has all of the attributes of a great leader. And there he stands, practically alone so far as help from the outside is concerned.

Those people would like to know what we are doing here today. They look forward to our general conferences, never to know what happens here, never to have any conference reports, except in rare instances, and all they know is what they hear occasionally, when our mission president finds it possible to go behind the Iron Curtain and to meet with them for a day or two, not oftener than twice a year. And then in those meetings, there is so much business to transact, that he has little opportunity to tell of the progress of the Church.

I was very much impressed with the thought that there had not been a General Authority enter into the lives of those people in twenty-nine years. Well, they just could not come up and shake hands with you without expressing their gratitude, with tears coming into their eyes. They wanted all of them to share what little they had there to eat, with us. I tell you, it would have done all your hearts good if you had been there to see them.

I realized as never before, the extent to which our Saints in Europe sustain President McKay as a true prophet of God. Those who attended the London Temple dedication and heard his inspired dedicator prayer need no one to tell them that he is a prophet of God. They knew it as they met and associated with him. They received the witness that he is guided by inspiration and revelation in leading the Church.

Everywhere in Europe the Church seems to be progressing, growing and developing, and multiplying. And so my thoughts turned to the words which are to be found in the Acts of the Apostles, when the brethren visited Caesarea. This was after Paul's conversion:
The Relief Society Singing Mothers, at the conclusion of this session, will favor us with, “Peace I Leave With You,” under the leadership of Sister Florence Jepperson Madsen.

The closing prayer will be offered by Elder Howard B. Stone, formerly president of the Samoan Mission, after which this Conference will stand adjourned until ten o'clock tomorrow morning.

I just wish to say one word in appreciation of our Singing Mothers. You have been thrilled with this artistic, impressive singing, under the leadership of this wonderful director. But not many know what they have done in preparation of this service. They were with the Relief Society two days, they have been here all day today, they will be with us tomorrow. I have learned since this morning’s session that some of these Sisters traveled two hundred miles to practice these songs, that they had to stay over night. One day they practiced eight hour-four hours in the morning and four hours in the afternoon, and Sister Madsen taught them, led them, instructed them, these lovely mothers.

We do not know wish the world knewhat these women of ours in the Church do freely, what they sacrifice. Motherhood is a great responsibility, a sacred responsibility. And in addition to that service they spend hours, two hundred miles to practice, two hundred miles back. Oh, yes, Sisters, the Church appreciates it, and for all of these things you have our blessing and prayers that you will be guided, your children protected while you are away, while you are rendering this service. They will be with us again tomorrow morning.

There are a few notices that we shall have to give. As announced this morning, these lovely flowers on the rostrum, the protea, are from members of the Relief Society sisters of the South African Mission. The red antheriums are from the Saints of the Honolulu Stake.

Tonight at seven o'clock, in this building, will be held the Aaronic Priesthood Monument dedication. The Aaronic Priesthood Memorial Monument will be dedicated, with a special program beginning at seven o'clock. All Aaronic Priesthood members and leaders are invited to attend.

Secretaries of the ward and stake Welfare Committees will meet in Barratt Hall tonight, with members of the General Church Welfare Committee.

The Agricultural meeting of the Welfare Organization will be held tomorrow morning at 7:30 o'clock. There will be an Agricultural meeting under the direction of the General Church Welfare Committee for all stake presidents, bishops, and their associates in charge of the operation of welfare production projects, tomorrow morning at 7:30 o'clock in the Assembly Hall.

There will be a meeting for all patriarchs of the Church tomorrow morning at eight o'clock.

There will be a meeting for all in the
Church at ten o'clock tomorrow morning.

Our Singing Mothers will now sing, “Peace I Leave With You,” and this Conference will be adjourned by benediction until tomorrow morning at ten o'clock.

The Singing Mothers Chorus sang the selection, “Peace I Leave With You.”
The third general session of the Conference convened promptly at 10 o’clock Saturday morning, October 11, with President David O. McKay presiding and conducting the meeting.

The Relief Society Singing Mothers of the three Southern California regions were present and furnished the choral music for this session. Sister Florence Jepperson Madsen directed the singing, with Frank W. Asper at the organ.

President McKay made the following introductory remarks:

The Tabernacle is filled to overflowing this morning, at this, the third session of the One Hundred Twenty-Eighth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We welcome this large audience and all who are listening in by radio or television.

We are pleased to note occupying front seats prominent officials in government, state, educational affairs - we appreciate their attendance. You will be pleased to note Senator Watkins, Senator Bennett, Congressman William A. Dawson, Congressman Henry Aldous Dixon, Governor George Dewey Clyde, Secretary of State Lamont Christensen, Judge of the Federal Court, and others I am sure whom we have probably overlooked. We appreciate the interest shown by these government, state, and educational officials.

There are some cables here you would be interested in, too. Here is one from New Zealand South Mission: “To the First Presidency and Saints assembled, Greeting and Aloha Nui from missionaries and saintesses of the newest mission in the Church. New Zealand South Mission. President A. Anderson.”

And we have here about fifty Samoans, members of the Samoan Choir. We welcome you here. They are sitting here in a body. ‘Tal o-fa lava’ (Samoan greeting)

This is an interesting note. We met some of our Marine boys yesterday. We are always pleased to hear that our soldier boys are maintaining their standards. Here is one from the Commander of the Chaplain Corps of the United States Navy, the Rev. L. W. Meacham. He says:

This note is written for the purpose of expressing my appreciation for the fine work which the lay leaders of your Church have done on this station in caring for the spiritual needs of the members of the Church of Jesus Christ of Latter-day Saints. We have been happy to provide a place for them to use as a place of worship. We hope that this group will be highly benefited by attendance upon the 128th Semi-annual Conference of the Church. The Chaplains on this station send Christian greetings to your Conference and pray God’s richest blessings upon it.”

I have a note here also that 150 Lesser Priesthood boys, each of whom was qualified for the Award by 100% attendance at their meetings, and their leaders, have driven nearly a thousand miles from Calgary, Canada, to be present on this occasion, and undoubtedly to be present on the great occasion last evening at the Lesser Priesthood service dedicating the Monument.

This session of the Conference will be broadcast as a public service over television and radio stations throughout the West. We again express appreciation for the service that is being rendered by the owners and managers of these various stations. Their names, as I have told you, have already been announced.

The Singing Mothers are here with us and I am going to take just a minute so that you will appreciate what these mothers have done and are doing. I have told you that they are from three regions in California, and includes the following stakes: Bakersfield, Burbank, Covina, East Long Beach, East Los Angeles, Glendale, Inglewood, Long Beach, Los Angeles, Mount Rubidoux, Orange County, Pasadena, Redondo, Reseda, San Bernardino, San Diego, San Diego East, San Fernando, Santa Ana, Santa Monica, and South Los Angeles. And they have travel led from all those stakes to practice before they came over here. It is wonderful and we are happy, gratefully happy, for your presence this morning.

They will now sing, “Glory to God,” under the direction of Sister Florence Jepperson Madsen.

The opening prayer will be offered by Elder Lorin L. Richards, formerly president of the Great Lakes Mission.

Singing by the Relief Society Singing Mothers Chorus, “Glory to God.”

Elder Lorin L. Richards, formerly president of the Great Lakes Mission, offered the invocation.

President David O. McKay:

The Relief Society Singing Mothers will now favor us with, “Teach Me, O Lord, The Way Of Thy Statutes,” under the direction of Sister Florence Jepperson Madsen. After the singing Elder Joseph Anderson, Clerk of the Conference, will read the changes in Stake, Ward, and Branch organizations since April Conference, 1958.

The Relief Society Singing Mothers sang: “Teach Me, O Lord, The Way Of Thy Statutes.”

Statistical Data

Elder Joseph Anderson, Clerk of the Conference, then read statistical data:

CHANGES IN CHURCH OFFICERS STAKE, WARD, AND BRANCH ORGANIZATIONS SINCE APRIL CONFERENCE, 1958

TEMPLE PRESIDENTS APPOINTED


NEW MISSION ORGANIZED
New Zealand South Mission.

MISSION PRESIDENTS APPOINTED

Brazilian Mission: William Grant Bangerter to succeed Asael T. Sorensen.

British Mission: T. Bowring Woodbury, to succeed Clifton G. M. Kerr.

California Mission: Jesse A. Udall, to succeed Henry D. Taylor.

Finnish Mission: John D. Warner to succeed Phileon B. Robinson, Jr.

Mexican Mission: Harvey H. Taylor, to succeed Claudious Bowman.


Northern Mexican Mission: Israel Ivins Bentley, to succeed Harvey H. Taylor.

Southwest Indian Mission: Frederick A. Turley to succeed Alfred E. Rohner.

Tahitian Mission: Joseph Rex Reeder, to succeed Ellis V. Christensen.

Western Canadian Mission: Parley

Andrew Arave, to succeed Moroni M. Larson.

NEW STAKES ORGANIZED

Auckland Stake organized May 18, 1958 from a part of the New Zealand Mission.

Bountiful North Stake organized April 20, 1958 by division of Bountiful Stake.

Bountiful South Stake organized April 20, 1958 by division of Bountiful and South Davis Stakes.

Granger Stake organized June 8, 1958 by division of North Jordan Stake.

Olympus Stake organized June 29, 1958 by division of Holladay Stake.

St. Louis Stake organized June 1, 1958 from a part of the Central States Mission.

San Diego East Stake organized April 20, 1958 by division of San Diego Stake.

Utah State University Stake organized April 13, 1958 by division of East Cache Stake.

Yuma Stake organized April 27, 1958 from a part of the California Mission.

STAKE PRESIDENTS APPOINTED

Auckland Stake: George Ross Biesinger.

Blackfoot Stake: Willard Smith Wray, to succeed Parley A. Arave.

Bountiful Stake: Stanford G. Smith, to succeed Thomas Amby Briggs.

Bountiful North Stake: Henry E. Peterson.

Bountiful South Stake: Ward C. Holbrook.

East Mill Creek Stake: O. Layton Alldredge, to succeed Gordon B. Hinckley.

Granger Stake: William Grant Bangerter.

Holladay Stake: Bernard P. Brockbank, to succeed G. Carlos Smith.

North Box Elder Stake: Malcolm C. Young, to succeed Vernal Willie.

North Jordan Stake: Eldon Verne Breeze, to succeed William Grant Bangerter.

Olympus Stake: Heber E. Peterson.

St. George Stake: Rudger Clawson Atkin, to succeed Wilford J. Reichmann.

St. Joseph Stake: Jack Solon Daley, to succeed Jesse A. Udall.

St. Louis Stake: Roy William Oscarson.

San Diego East Stake: Cecil Ivan Burningham.

South Davis Stake: Wallace Rollins, to succeed Ward C. Holbrook.
South Los Angeles Stake: Clifford B. Wright, to succeed William Noble Waite.

South Sanpete Stake: Vernon Leon Kunz, to succeed J. Elliott Cameron.

Utah State University Stake: Reed Bullen.

Yuma Stake: Marion Turley.

NEW WARDS ORGANIZED


Bakersfield Stake: Bakersfield Fourth Ward, formed by division of Bakersfield First Ward.

Brigham Young University Stake: B.Y. Campus Nineteenth, Twenty-first, Twenty-second, Twenty-third, and Twenty-fourth Wards, formed from various wards.

Butler Fifth Ward, formed by division of Butler Fourth Ward.


East Long Beach Stake: Long Beach Eighth Ward, formed by division of Long Beach Third Ward.

East Los Angeles Stake: Monterey Park Ward, formed by division of Alhambra, Eastmont, Belvedere, and Mission Park Wards.

East Mill Creek Stake: East Mill Creek Fifth Ward, formed by division of East Mill Creek Third Ward.

Flagstaff Stake: Flagstaff Second Ward, formed by division of Flagstaff Ward.

Kearns Stake: Kearns Twelfth Ward, formed by division of Kearns Sixth Ward.

Las Vegas Stake: Las Vegas Tenth Ward, formed by division of Las Vegas Third and Fourth Wards.

Long Beach Stake: Long Beach Ninth Ward, formed by division of Long Beach Fourth Ward.

Lorin Farr Stake: Ogden Fifty-Sixth Ward, formed by division of Lorin Farr and Ogden Seventh Wards.

Lost River Stake: Arco Second Ward, formed by division of Arco Ward.

Mill Creek Stake: Mill Creek Tenth Ward, formed by division of Mill Creek Fifth Ward.

Mt Rubidoux Stake: Chino Ward, formerly Chino Branch.

New York Stake: Montclair Ward, formed by division of Short Hills and North Jersey Wards; North Jersey Ward, formerly North Jersey Branch.

North Idaho Falls Stake: Ucon Second Ward, formed by division of Ucon Ward.

Ogden Stake: Ogden Fifty-Seventh Ward, formed by division of Ogden Fourth and Sixth Wards.


Oquirrh Stake: Lake Ridge Ward, formed by division of Spencer and Spencer Second Wards: Lake Ridge Second Ward, formed by division of Silencer and Spencer Second Wards.

Orem West Stake: Orem Twentieth Ward, formed by division of Orem Fifth Ward: Orem Twenty - First Ward, formed by division of Orem Third Ward.


Redondo Stake: Palos Verdes Ward, formed by division of Redondo Ward.

Reno Stake: Carson City Ward, formerly Carson City Branch.

Richland Stake: Yakima Second Ward, formed by division of Yakima Ward.

St. Louis Stake: Alton, Belleville, East St. Louis, St. Louis First, St. Louis Second Wards, formerly branches in the Central States Mission.

San Diego Stake: San Diego Tenth Ward, formed by division of San Diego Fifth Ward.


San Francisco Stake: Greenbrae Ward, formed by division of San Rafael Ward. San Joaquin Stake: Manteca Ward, formerly Manteca Branch.

San Juan Stake: Blanding Third Ward, formed by division of Blanding and Grayson Wards.

Seattle Stake: Seattle Tenth Ward, formed by division of Seattle Fourth Ward.
Sharon Stake: Provo Twenty-First Ward, formed by division of Provo Seventeenth Ward.

South Box Elder Stake: Brigham' City Ninth Ward, formed by division of Brigham City Second Ward; Brigham City Tenth Ward, formed by division of Brigham City Fifth Ward; Brigham City Eleventh Ward, formed by division of Brigham City Sixth Ward.

South Ogden Stake: Ogden Fifty-Eighth Ward, formed by division of Ogden Thirty-Ninth Ward.

South Salt Lake Stake: Madison Ward, formed by division of Kimball and North Central Park Wards.

Utah State University Stake: University Sixth Ward, formed from various wards.

Yuma Stake: Blythe, Brawley, El Centro, Wellton, Yuma, and Yuma Second Wards, formerly branches in the California Mission.

WARDS AND BRANCHES TRANSFERRED


Bountiful North Stake: Bountiful Fifth, Tenth, Twelfth, Thirteenth, West Bountiful, and West Bountiful Second Wards, formerly of Bountiful Stake.

Bountiful South Stake: Bountiful Second, Eighth, and Fifteenth Wards, formerly of Bountiful Stake; Bountiful Fourth, Seventh, and Fourteenth Wards, formerly of South Davis Stake.

Granger Stake: Granger, Granger Third, Fifth, Sixth, Seventh, Eighth, Redwood and Redwood Second Wards, formerly of North Jordan Stake.

Olympus Stake: Holladay Fifth, Sixth, Seventh, and Ninth Wards, formerly 6th Holladay Stake.

St. Louis Stake: Mton, Belleville, East St Louis, St. Louis First, and Second Wards; Rolla Branch, formerly branches in the Central States Mission.

San Diego East Stake: San Diego Second, Ninth, Chula Vista, El Cajon, La Mesa, and National City Wards, Spanish-American and Tijuana Branches, formerly of San Diego Stake.

Southern Arizona Stake: Agua Priete Branch, transferred to the Northern Mexican Mission.

Utah State University Stake: University First Ward, formerly of East Cache Stake.

Yuma Stake: Blythe, Brawley, El Centro, Wellton, Yuma, and Yuma Second Wards, Calexico and Parker Branches, formerly branches in the California Mission.

WARD AND BRANCH NAMES CHANGED

East Long Beach Stake: La Mirada Ward, formerly Norwalk Fourth Ward.

East Los Angeles Stake: South San Gabriel Ward, formerly Mission Park Ward.

Raft River Stake: Lynn Ward, formerly Moulton Ward.

San Juan Stake: Blanding Second Ward, formerly Grayson Ward.

South Summit Stake: Park City Ward, formerly Park City Second Ward.

INDEPENDENT BRANCHES ORGANIZED

Auckland Stake: Huntley Branch, formerly a branch in the New Zealand Mission.

Dallas Stake: Paris Branch, formerly dependent upon Sherman Ward.

Grantsville Stake: Lake Side Branch, formed from various wards.

Great Falls Stake: Augusta Branch, formed by division of Sun River Valley and Fairfield Wards; Fort Benton Branch, formerly dependent upon Great Falls Second Ward.

Orlando Stake: Cocoa Branch, formed by division of Melbourne Ward and New Smyrna Beach Branch.

Phoenix North Stake: Wendon Branch, formerly dependent upon Wickenburg Ward.

Richland Stake: North Franklin Branch, formed by division of Columbia Basin and Connell Branches.

St. Louis Stake: Rolla Branch, formerly a branch in the Central States Mission.

San Francisco Stake: Polynesian Branch, formed by division of Chinese Polynesian Branch.

San Diego Stake: Coronado Branch, formed by division of San Diego Ward.

San Jose Stake: Northern California Branch for the Deaf, formed from various wards; Spanish-American Branch, formed from various wards.

Santa Rosa Stake: Lamanite Branch, formed by division of Healdsburg and Sebastopol Branches.

Sevier Stake: Yoomeenchoopeets Branch, formed by division of Richfield Fifth Ward.

Union Stake: Halfway Branch, formerly dependent upon Baker Ward.

Virginia Stake: Beaverdam Branch, formed by division of Richmond Ward; Williamsburg Branch, formed by division of Newport News Ward.
p126 Young Stake: Pagosa Springs Branch, formerly a branch in the Western States Mission.
p127 Yuma Stake: Calexico and Parker Branches, formerly branches in the California Mission.
p128 WARDS AND INDEPENDENT BRANCHES DISCONTINUED
p129 Duchesne Stake: Fruitland Branch, membership transferred to Tabiona Ward.
p130 Lethbridge Stake: Vauxhall Branch, now dependent upon Taber Second Ward.
p131 Roosevelt Stake: Montwil Ward, membership transferred to Neola and Roosevelt Second Wards.
p132 San Francisco Stake: Chinese-Polynesian Branch, Chinese membership now dependent upon Bay Ward.
p133 South Summit Stake: Park City First Ward, membership transferred to Park City Second Ward.
p134 THOSE WHO HAVE PASSED AWAY
p135 Clifford E. Young, Assistant to the Council of the Twelve Apostles.
p136 James L. Barker, a member of the Sunday School General Board and former president of the Argentine Mission and the French Mission.
p137 Claudious Bowman, president of the Mexican Mission.
p138 President David O. McKay:
p139 Elder Joseph Anderson, Clerk of the Conference, has just read the changes in the ward and stake organizations since our last Conference. President J. Reuben Clark, Jr. of the First Presidency will now present for your consideration and action the General Authorities, General Officers, General Auxiliary Officers of the Church for the sustaining vote of this General Conference.
p140 The General Authorities in our meeting last Thursday recommended that we add another Assistant to the Twelve, so there will be two new Assistants presented to you this morning for your sustaining vote.

P3 Sustaining Vote
p1 President J. Reuben Clark, Jr.:
p2 My brethren and sisters: We have again come to one of the most important functions of a General Conference, to sustain the officers of the Church, General Authorities, and the officers of the Church organizations. As I have said before, this is not a pro-forma function. As you raise your hands to sustain these officers, you solemnly pledge yourselves to support them. Everyone should cast his vote with that thought in mind.

p3 GENERAL AUTHORITIES OF THE CHURCH THE FIRST PRESIDENCY
p4 David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.
p5 Stephen L Richards, First Counselor in the First Presidency.
p6 J. Reuben Clark, Jr., Second Counselor in the First Presidency.
p7 PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES Joseph Fielding Smith
p8 QUORUM OF THE TWELVE APOSTLES
p10 PATRIARCH TO THE CHURCH Eldred G. Smith
p11 The Counselors in The First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

p12 ASSISTANTS TO THE TWELVE
p14 TRUSTEE-IN-TRUST David O. McKay Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

p15 THE FIRST COUNCIL OF THE SEVENTY
p16 Levi Edgar Young Antoine R. Ivins Seymour Dillworth Young Milton R. Hunter Bruce R. McConkie Marion D. Hanks Albert Theodore Tuttle
p17 PRESIDING BISHOPRIC Joseph L. Wirthlin, Presiding Bishop Thorpe B. Isacson, First Counselor Carl W. Buehner, Second Counselor
p18 GENERAL OFFICERS OF THE CHURCH
p19 CHURCH HISTORIAN AND RECORDER Joseph Fielding Smith, with A. William Lund and Preston Nibley as Assistants.


p21 Administrator, BOARD OF EDUCATION Ernest L. Wilkinson
violation of the sanctity of the temple. But I think the rebuke goes below and beyond that.

I take it that none of us would wish to pray for anything that would bring us within that classification. We normally think of it, these incidents, as being indications of the those who bought and sold animals for a sacrifice. He declared, ". . . ye have made it [his house] a den of thieves." (Luke 19:46.)

I recall that when the Savior began his mission he cleansed the temple. He likewise cleansed it at the close of his mission, driving out the moneychangers, driving out we should have. We do not pray, should not pray for the bad, the unwholesome things of this earth.

I take it that none of us under those circumstances would pray for something that was unwholesome or would pray for something that the Lord would not approve that knows more than we know and who has the power to change events to suit our prayers if he so desires.

whom we address our prayers in the same way. But the commonest instinct of all humanity is to pray to a superior Being, some Being somewhere, of some kind, who peoples of the world that can equal the desire to pray and the resulting prayers. We do not all pray alike. We do not all understand to

I, along with you, am a believer in prayer. Prayer is the royal road between each of us and our Heavenly Father. Whether it remains open or is closed is for our determination. We are a Church, with all that we have received in that capacity and all that we, individually, have received, as the result of prayer. A boy, troubled, uncertain, faithful, desiring to know the will of the Lord had in mind those great verses from James:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed."

"For let not that man think that he shall receive any thing of the Lord." (James 1:5-7.)

"If for love, or for the Father and the Son came to him in person and told him of the work there was for him to do. And from there on, the line of communication, the royal line, between him and our Heavenly Father was never broken.

I believe in the doctrine of continuous revelation. We advocate it boldly and with rightful pride, boast of it. It is seriously challenged by many, by many great Church organizations. But I would like to challenge those organizations on their position. If, as they contend, God no longer informs his children, advises them and counsels them, that being their position, then I ask them why they pray. The fact that they pray seems to me to give the falsehood to their opposition.

I would like to say just a word or two about prays. I assume that all of us pray because we want what we pray for. I think there is no common denominator for all the peoples of the world that can equal the desire to pray and the resulting prayers. We do not all pray alike. We do not all pray to the same God. We do not all understand to whom we address our prayers in the same way. But the commonest instinct of all humanity is to pray to a superior Being, some Being somewhere, of some kind, who knows more than we know and who has the power to change events to suit our prayers if he so desires.

I take it that none of us under those circumstances would pray for something that was unwholesome or would pray for something that the Lord would not approve that we should have. We do not pray, should not pray for the bad, the unwholesome things of this earth.

I recall that when the Savior began his mission he cleansed the temple. He likewise cleansed it at the close of his mission, driving out the moneychangers, driving out those who bought and sold animals for a sacrifice. He declared, ". . . ye have made it [his house] a den of thieves." (Luke 19:46.)

I take it that none of us would wish to pray for anything that would bring us within that classification. We normally think of it, these incidents, as being indications of the violation of the sanctity of the temple. But I think the rebuke goes below and beyond that.
p12 Where should we pray? Amulek is quoted in Alma as telling us about this. I have a feeling that it should be our business never to go anywhere where we cannot ask our Heavenly Father for his protection and approval. It is a sad thing to consider that sometime we might be where we could not ask the Lord for his help.

p13 We might pray. I think usually, perhaps always, with the admonition which the Lord gave when he taught the multitude how to pray, the admonition being that the Lord knows more of what you need than you know yourselves, and then he taught us a very short prayer, all embracing, and as I recall it, he there uttered a warning not to use too many words and pray as the pagans pray.

p14 Another thinge Lord knows, as I have just indicated, what we need. I have a feeling that we should make praying a habit. I am not speaking of morning and evening prayers only. I feel that we should pray whenever we need prayer, and whenever we need the help of our Heavenly Father, and that is most of our lives. And if we shall be where we must pray or may pray, always our lives must be in accordance therewith.

p15 I have always been somewhat impressed with the story of Elijah and the prophets of Baal. They built their altars. They implored their god, the priests of Baal did. Elijah said, as the day wore on, "Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awakened." (1 Kings 18:27.) I do not think we ought to give the Lord any opportunity to feel that we have forgotten him or that he is asleep. Let us pray always, not just in emergencies.

p16 Another thing us not try to tell the Lord what to do. I will not take time to narrate that beautiful story of Naaman, the Syrian general, who came to have his leprosy cured by Elisha, who was insulted because Elisha sent word to go and bathe seven times in the Jordan River. Naaman declared that the rivers out in Syria were as good as Elisha's rivers. He had thought Elisha would come out, strike an attitude, place his hand over the afflicted part and then speak to his God to heal Naaman. You will remember when he hesitated and was insulted by Elisha's direction, his servants came and said that if Elisha had told him to do something great he would have gone and done it, and then, not exactly in these words, but, "Why don't you try it?" He did try and he was healed.

p17 There are one or two incidents in the Savior's life to which I would like to refer. I am thinking of the closing hours of his freedom, a day or two before the day of the Passover. He had been in the temple, and he prayed to the Lord, Saying, or indicating that he wished that this hour about to come could pass, and yet said he, "... but for this cause came I unto this hour." (John 12:27.)

p18 Then he went to Gethsemane. I will not take time to relate the details of that great occasion. But I urge you to read them and ponder them. Three times he left Peter, James, and John, and went on a little farther and prayed. The first time, the second time, and the third time, he came back and found them sleeping. "What, could ye not watch with me one hour?" But I call your attention to each prayer: "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."

p19 Three times he went to the Father, having earlier indicated that he knew his hour was come. I have never been able to understand that. But I can understand the central thought of that prayer--"Nevertheless not my will, but thine, be done."

p20 And I urge you on, brothers and sisters, that when you pray, let that central thought always be with you, and do not always expect that the answer to your prayer will come in the way in which you desire it.

p21 I think in that connection, though not strictly in point, of the time when Elijah fled from the angry Jezebel. He went to a cave. He was lonesome. He was fleeing for his life, obedient to the Lord's command. He lamented his lot greatly to the Lord; he stood forth upon the mount, waiting for the Lord. There came a great wind that rent the rocks, but the Lord was not in the wind. After the wind, an earthquake, but the Lord was not in the earthquake. After the earthquake, a fire, but the Lord was not in the fire. Then the Lord came in a still, small voice, and Elijah, wrapping his face in his mantle, came to the mouth of the cave and received the words of the Lord.

p22 The Lord speaks in gentle terms as well as in terms of great catastrophe and grief.

p23 Brethren and sisters, let us continue to be a praying people. Let us pray, keeping in mind some of the great principles involved therein. Let us go to our Heavenly Father for his advice, his counsel, his help. He will always answer if we are righteous in our asking, and if we are asking for righteous things that would be for our good and benefit.

p24 The great foundation in one way of this Church is the doctrine of continuous revelation, continuous revelation to the individual, to the leaders of the Church, all for our good and benefit and for the advancement of his work.

p25 May God give us this spirit of prayer, may God give us the power to pray and may we pray always with that great central thought in mind, "nevertheless not my will, but thine, be done." I ask this in Jesus' name. Amen.

p26 President David O. McKay:

p27 President J. Reuben Clark, Jr. of the First Presidency has just concluded speaking. We shall now hear from Elder Albert Theodore Tuttle of the First Council of the Seventy. Will Brother Critchlow and Brother Dyer please take their places here on the rostrum.

JSP Albert Theodore Tuttle

ELDER ALBERT THEODORE TUTTLE Of the First Council of the Seventy

p1 President McKay, my beloved brothers and sisters: This has been a glorious six months—glorious not in the fact that I have been able to meet the challenges which almost daily pertain to this call, but glorious in the opportunity of teaching the gospel and of meeting with the Saints. May I take this occasion to express my gratitude to those who have been so kind and hospitable to me.

p2 I would like to extend my personal welcome to these men of this Council and Elder Dyer. I know the reception they are going to receive from these Brethren. This has been a glorious six months in association with these men. They have been kind, considerate, and helpful. When you consider the varied talents they bring and the many walks of life that this group of men represent, when you know the individual strength and power that they bring, it is a marvelous thing to me to see the harmonious, intelligent unity that exists among these brethren.

p3 And as I understand it, it is the mission of the Church to develop and extend this unity and brotherhood throughout the world.

p4 How can peace come without brotherhood? What is peace? Is peace the cessation of hostilities? Is peace a cold, rather than a hot war? Is peace coexistence? Is peace to live and let live? Is peace a relationship based on force? Is peace servitude and slavery based on power? What is it that brings peace: arms, bombs, acts, arbitration, and compromise? What perpetuates peace: armies and navies, planes and missiles, and anti-missile missiles? What is the basis of peace? Is it based on a balance of power? I think that each one of us would have to answer that it is none of these, and that at best they are but temporary measures.

p5 What is peace based on? May I try to illustrate it with a story with which I think many of you are acquainted. It is entitled "Abram and Zimri" by Clarence Cook. Two brothers farmed together. Abram had a wife and seven sons. Zimri lived alone. At harvest time the crop was divided equally. Zimri lay in bed and thought: "Here am I, just one mouth to feed, while my brother Abram has a wife and many sons. I must go to the field and share my half with my brother, Abram." So he girded himself and went down and gave a generous third of his portion to his brother.
I have to explain that term by-product. Let me illustrate it. One winter evening— a blizzard raged outside—I had just settled in a cozy chair with a newspaper and a book, and I

Now, my brothers and sisters, I have learned through experience that much of the real joy that comes into one's life, comes as a by-product of service. I think I shall

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spend a comfortable evening at home. My wife interrupted my pleasure, saying, "Daddy, if you finish your ward teaching (I was ward teaching at the time) you will have to do it tonight, for tomorrow night you have this, the next thing you have that. Get it done, Daddy, tonight!" And then to strengthen her request she brought me my coat and hat and sent me forth.

|p1| Well, that's the kind of a wife I have. Now, it was not pleasant, and I was not happy about going out in the storm to do that ward teaching. It was such a stormy night, snowing and blowing, but I went. I walked down the street, a mother across the way, holding a critically ill baby saw me enter a home. She recognized me when the door opened and the light silhouetted me. She phoned and asked if I would come and administer to her baby. I sought help and complied. She was a young mother whose husband had been drafted into the army. She was living alone in a neighborhood where she was practically unknown. She needed help, and the baby needed a blessing.

|p2| In my home, later that night, I sat again in my comfortable chair and resumed my newspaper reading. Presently a feeling came into my soul that you brethren know all about, a feeling of joy. I did not go out that night seeking that joy; it came to me as a by-product of my service. Happiness, much of it, is a by-product of service.

|p3| Let me illustrate again. One morning, soon after the war, the coordinator in our welfare region, came to one of my wards and made an announcement. He reported that our government had made it possible for us to send our kin and friends in Europe small packages of clothing and food which these overseas folks sorely needed. He said, "Clean up some old clothes, bring them to the storehouse where they will be packaged in sixteen-inch cartons and sent to your kin and friends overseas." How the members of our Church responded to that general request you folks well know. He further related an incident of the previous day when the news was initially released, which involved a man who hearing the good news promptly— even on the spot—shed his overcoat and said, "Send these." After the coordinator's announcement a little girl arose and told a story about happy shoes. This is not the way she told it, but this is the way I seem to have heard it.

|p4| Once upon a time, there was a king in a land overseas where the people were unhappy. I suppose they had been at war and were hungry and cold, and the king was therefore unhappy. There was a tradition in the land that some-where in this little kingdom was a pair of happy shoes, and whosoever should wear them would be happy. So the king sent out his soldiers and servants in search of the happy shoes. Day after day they sought them, and then one evening as two of the servants were returning to the king's palace, they passed a hut from which came the strains of a song. Now, the people in this kingdom were in no mood for singing. These servants had not encountered it before. When they heard this song, they stopped to listen. You know the song. These are the words:

|p5| "Be not weary in well doing, for you are laying the foundation of a great work, and the Lord requires the willing heart," (see D & C 64.33-34) and then he proceeded to say the desire he had to give. I recall so vividly the Lord, in speaking to the tired, worn, and weary Saints in the early days in Missouri, when he said unto them, in substance: "Be not weary in well doing; for you are laying the foundation of a great work, and the Lord requires the willing heart." (see D & C 64.33-34) And then he proceeded to say that if you do not have a willing heart to serve you are not of the blood of Ephraim. So, I am grateful in my heart for the desire to serve the Lord in whatever capacity I may be called to serve.

|p6| You have just heard William J. Critchlow, Jr. whom you sustained this morning as an Assistant to the Twelve. We will now hear from Elder Alvin R. Dyer, whom you sustained also.

|p7| "Send these." After the coordinator's announcement a little girl arose and told a story about happy shoes. This is not the way she told it, but this is the way I seem to have heard it.

|p8| Once you look into the face of this wonderful man, your life suddenly becomes bare, and then there is a surge of gratitude that comes over you, a gratitude not because...
ELDER SPENCER W. KIMBALL Of the Council of the Twelve Apostles

My brothers and sisters: Attendance at this conference is a great privilege. This historic tabernacle filled to capacity, mostly with Church leaders is an evidence of the spectacular growth of the Church. Every week there are many changes in leadership in stakes, wards, branches, and missions. Good people are released and others are sustained in their places, sometimes because of death or moving, often to relieve those who are ill or weary; frequently to give others opportunity to serve. This has gone forward since the beginning of time and the Lord's program has not varied much through the centuries. Today you have participated in that established pattern of the call to high service. You have taken part in a meaningful procedure. You have seen the filling of a vacancy in high places. Some weeks ago Elder Clifford E. Young, Assistant to the Quorum of the Twelve Apostles, passed away after a glorious and eventful period of service. We all miss him. We all loved him. His contribution was monumental. Now comes the filling of the vacancy and you are seeing the revelations of the Lord made manifest.

We are here to keep the pattern established by the Lord. That pattern has been maintained through the ages. The ordination and call of the Apostle Peter was just as meaningful as the ordination and call of the Quorum of the Twelve Apostles. The same steps are followed as indicated above: Two General Authorities visit a stake conference and return having installed one good man to replace another who has served well and made a noteworthy contribution.

The process follows a rather definite pattern:

1st: The need for the new leader;
2nd: The leader is chosen through the process of elimination by prophecy and revelation;
3rd: The newly chosen one is officially called by one with unquestionable authority;
4th: He is presented to a constituent assembly of the people, and
5th: He is ordained or set apart by the laying on of hands by those who are fully authorized.

And this is in keeping with our fifth Article of Faith:

5th: He is ordained or set apart by the laying on of hands by those who are fully authorized.

And this is in keeping with our fifth Article of Faith: And this is in keeping with our fifth Article of Faith:

I have a testimony of the gospel of Jesus Christ. I know that it is true.

I know with every fiber of my being that Jesus Christ is a reality; that he is the Son of God; that he is divine; that he is not an ethereal substance; that he is a glorified resurrected Being, as he is proclaimed to be by the Prophet Joseph Smith.

I bear record that Joseph Smith is a Prophet of God; that in reality he did see God the Father, and his Son Jesus Christ, and that he has given to us through divine bestowals all of the needed things to bring exaltation, joy, and happiness to mankind.

And I know that this is his Church, and that if we will be faithful and true in it, and serve him as we ought to, adjusting our lives to the things that are needful, we will find the joy that he has promised; and I leave this testimony with you in the name of Jesus Christ Amen.

I have a testimony of the gospel of Jesus Christ. I know that it is true.

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...Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to Saul was most humble in accepting and said: "...stand thou still a while, that I may shew thee the word of God." (Ibid., 9:27.) He set Saul at the head of the group in the parlor in the chiefest place and gave him the special meat saved for him. As they went on their way Samuel said: "Samuel also said unto Saul, The Lord sent me to anoint thee to be king over Israel:" (Ibid., 15:1.) "...Samuel communed with Saul upon the top of the house." (Idem, 25.) "...and he was numbered with the eleven apostles." (Ibid., 26.) "...and the lot fell upon Matthias. ..." (Ibid., 1:23) "...and he was numbered with the eleven apostles." (Idem, 26.) Next, the voice of the people was undoubtedly given for they were in conference assembled. And Matthias was associated with the apostles and went forward in his ministry. The first apostles were called by the Lord: "Come follow me," he said, "and I will make you fishers of men." This was more than a casual statement. It was a definite call. "And they straightway left their nets, and followed him." (See Matt. 4:19-20.) "For he taught them as one having authority." (Ibid., 7:29.) "And when he had called unto him his twelve disciples, he gave them power..." (Ibid., 10:1.) This included their commission to preach and perform ordinances. It included the setting apart, the charge, the blessing. The promise given these leaders was most spectacular. Full authority was given them as the Redeemer said: "He that receiveth you receiveth me." (Ibid., 10:40.) "All power is given unto me in heaven and in earth: Go... teach all nations... to observe all things whatsoever I have commanded you." (Ibid., 28:18-20.) This same procedure must have been followed in the filling of the vacancy made by Judas' death. The need for replacement explained by Peter: "Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." (Acts 1:22.) Matthias was chosen through a process of elimination. Our record is brief but it seems that the Apostles had eliminated all other brethren of the Church down to the two, then asked for the final revelation from God:

"And they appointed two, Joseph, called Barsabas... and Matthias.

"...and the lot fell upon Matthias..." (Ibid., 1:23)

Next, the voice of the people was undoubtedly given for they were in conference assembled. And Matthias was associated with the apostles and went forward in his ministry. The first apostles were called by the Lord: "Come follow me," he said, "and I will make you fishers of men." This was more than a casual statement. It was a definite call. "And they straightway left their nets, and followed him." (See Matt. 4:19-20.) "For he taught them as one having authority." (Ibid., 7:29.) "And when he had called unto him his twelve disciples, he gave them power..." (Ibid., 10:1.) This included their commission to preach and perform ordinances. It included the setting apart, the charge, the blessing. The promise given these leaders was most spectacular. Full authority was given them as the Redeemer said: "He that receiveth you receiveth me." (Ibid., 10:40.) "All power is given unto me in heaven and in earth: Go... teach all nations... to observe all things whatsoever I have commanded you." (Ibid., 28:18-20.) This same procedure must have been followed in the filling of the vacancy made by Judas' death. The need for replacement explained by Peter: "Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." (Acts 1:22.) Matthias was chosen through a process of elimination. Our record is brief but it seems that the Apostles had eliminated all other brethren of the Church down to the two, then asked for the final revelation from God:

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"...and the lot fell upon Matthias..." (Ibid., 1:23)
Years later when Saul had turned arrogant through years of power and might, Samuel denounced him:

"When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?" (Ibid., 15:17.)

Now came the setting apart and blessing:

"Then Samuel took a vial of oil, and poured it upon his [Saul's] head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?" (Ibid., 10:1.)

With this came a great blessing which, like all blessings, are conditional upon worthiness, a blessing which remained with Saul only so long as he remained righteous.

The blessing continued:

"And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shall be turned into another man. And let it be . . . that thou do as occasion serve thee; for God is with thee." (Ibid 6-7; italics author's.)

With this came a great blessing which, like all blessings, are conditional upon worthiness, a blessing which remained with Saul only so long as he remained righteous.

"And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day. And when they came thither to the hill, behold, a company of prophets met him; and the spirit of God came upon him and he prophesied among them." (Ibid 9:11; italics author's.)

A positive change came over Saul. The setting apart turned him into another man and gave him another heart. New Powers came to him at once. Those who knew him were astounded at his increased spirituality, his newly acquired wisdom and judgment and his newly attained maturity and powers, and exclaimed in amazement:

"What is this that has come unto the son of Kish. Is Saul also among the prophets?" (Ibid 11.)

Who has not watched the transformation of a newly set apart person to high responsibility? Who has not seen men already great rise to new plateaus of superior attainment braced with the authority, the keys, the mantle? And conversely, who has not seen the loss in stature, influence and power after a great leader has relinquished the reigns of direction, and the mantle of authority diverted to other shoulders? It is not imaginary but very real.

Now the people were given opportunity to sustain their king:

"And Samuel called the people together . . . and said . . . See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king." (Ibid 17-24.)

This presentation to the people was an important element and like that specified in modern revelation:

"The elders are to receive their licenses from other elders, by vote of the church to which they belong, or from the conferences." (D & C 20:63, 65.)

Apparently Saul chose other Strong men for his court who likely were set apart as well, for the record states:

"And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched." (1 Sam. 10:26; Italics author's.)

Now that the new leader was chosen, called, set apart, and sustained by his people with their votes expressed in their cry: "God save the king," the superior young man was ready to serve, and was promised the blessings of the Lord so long as he was worthy; but not too many years had elapsed until, through unrighteousness, he had forfeited his blessings and kingdom. The same prophet now chastized him:

"Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God (Ibid., 13:13.)

When Saul had disobeyed again and again, the prophet said:

". . . I will not return with thee: for thou hast rejected the word of the Lord; and the Lord hath rejected thee. . ."

". . . The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou."

". . . Samuel mourned for Saul: and the Lord repented that he had made Saul king over Israel." (Ibid., 15:26, 28, 35.)

"Then he was ruddy, and withal beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he." (Ibid 12.)

Now the setting apart:

"Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward (Ibid 13.)
It was some time before the people could sustain him since vicious Saul still reigned.

"But" Saul eyed David from that day and forward." (Ibid., 18:9.)

"And Saul saw and knew that the Lord was with David." (See Idem 12.)

"David behaved himself more wisely than all the servants of Saul, so that his name was much set by." (See Idem 14.)

And eventually when Saul was dead:

"... the men of Judah came and there they anointed David king over the house of Judah." (2 Sam. 2:4.)

And later:

"... all the elders of Israel came to the king to Hebron; ... and they anointed David king over Israel." (Ibid., 5:3.)

"And David went on, and grew great, and the Lord God of hosts was with him." (Idem 10.)

"And again in the case of Solomon, the anointing was emphasized:

"And Zadok the priest, took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon." (1 Kings 1:39.)

And Solomon loved the Lord, walking in the statutes of David his father, and received this blessing with his setting apart:

"And God gave Solomon wisdom and understanding exceeding much, and largeness of heart. ..."

"And Solomon's wisdom excelled the wisdom of all (Ibid., 4:29, 30.)

"Again in the call to Joshua, these steps were stressed: The need, the call, the laying on of hands with the blessing. There was the revelation as to the need since Moses could not go over Jordan and realizing it, pleaded that a shepherd be given Israel. The specific man was named:

"And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;

"And thou shalt put some of thine honour upon him (Num. 27:18-20; italics author's.)

"But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see." (Deut. 3:28.)

"And he laid his hands upon him [Joshua] and gave him a charge. (Num. 27:23.)

"And the blessing gave him power and authority.

"And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him (Deut. 34:9.)

The setting apart is an established practice in the Church and men and women are "set apart" to special responsibility, in ecclesiastical, quorum, and auxiliary positions. All missionaries are set apart and it is remarkable how many of them speak often of the authority who officiate and of the blessings promised and their fulfilment.

To some folk the setting apart seems a perfunctory act while others anticipate it eagerly, absorb every word of it, and let their lives be lifted thereby.

The setting apart may be taken literally; it is a setting apart from sin, apart from the carnal; apart from everything which is crude, low, vicious, cheap, or vulgar; set apart from the world to a higher plane of thought and activity. The blessing is conditional upon faithful performance.

In a hotel in the Pocono mountains of Pennsylvania long years ago, I learned an important lesson when the president of the Rotary International said to the district governors in the assembly:

"Gentlemen: This has been a great year for you. The people have honored you, praised you, banqueted you, applauded you, and given you lavish gifts. If you ever get the mistaken idea that they were doing this for you personally, just try going back to the clubs next year when the mantle is on other shoulders."

"This has kept me on my knees in my holy calling. Whenever I have been inclined to think the honors were coming to me as I go about the Church, then I remember that it is not to me, but to the position I hold that honors come. I am but a symbol.

Someone has given us this:

"There is a spirit which, if it can get into men, will make them tall of soul, gentle of spirit, courageous of heart, just and honest toward their fellow men, faithful in life, and fearless in death."

This is the spirit of the "setting apart" when the recipient magnifies the calling.

This special endowment can make of one a "new creature," "an understanding judge," "a wise and behaving servant," "a discerning leader."

It is my testimony to you that the leaders in this the Church of Jesus Christ are divinely called and set apart to lead through the spirit of prophecy as in other dispensations.

In my experience there have been numerous people who like Saul and David and Matthias, like Paul and Peter and Joshua have, through the setting apart, received "largeness of heart," extended influence, increased wisdom, enlarged vision, and new powers. I have seen many who have been given "a new heart" and who have been turned "into another man" and made into a "new creature."

I bear witness, too, that revelation is with the Church constantly and in marked degree, not only in the call of leaders, but in the interpretation of the gospel truths and
in the practices of the Church. This I know.

In the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Spencer W. Kimball of the Council of the Twelve Apostles. The Relief Society Singing Mothers will now favor us with, "My Soul Is Athirst For God." The closing prayer will be offered by Elder Samuel A. Hendricks, formerly president of the West Central States Mission, after which this Conference will be adjourned until 2 o'clock this afternoon.

The Relief Society Singing Mothers Chorus sang, "My Soul Is Athirst For God."

President David O. McKay:

You will be interested to know that the music to the anthem to which you have just listened was written by Sister Florence Jepperson Madsen, who led the Chorus.

Brother Samuel A. Hendricks will now offer the benediction.

Elder Samuel A. Hendricks, formerly president of the West Central States Mission, offered the benediction.

Conference adjourned until 2 o'clock p.m.

Conference reconvened in the Tabernacle at 2 o'clock p.m., Saturday, October 11, 1958. President David O. McKay presided and conducted the proceedings.

The Relief Society Singing Mothers from the three Southern California regions furnished the choral music for this session.

President David O. McKay:

To those who are unable to gain admittance to the Tabernacle, we are pleased to announce that over-flow meetings are held in the Assembly Hall and in the Barratt Hall where these services are being broadcast by television.

The singing for this afternoon's session will be furnished by the Relief Society Singing Mothers from the three Southern California regions, conducted by Sister Florence Jepperson Madsen, with Elder Frank W. Asper at the organ. We shall begin by the Relief Society Singing Mothers rendering, "Come, O Thou King of Kings."

The opening prayer will be offered by Elder Herold L. Gregory, formerly president of the East German Mission, now called North German Mission.

The Relief Society Singing Mothers Chorus sang the hymn, "Come, O Thou King of Kings.

Elder Herold L. Gregory, formerly president of the East German Mission, offered the opening prayer.

President David O. McKay:

Elder Herold L. Gregory has just offered the invocation. The Relief Society Singing Mothers will now favor us with, "God Shall Wipe Away All Tears." After the singing, Elder Richard L. Evans will speak to us.

The Relief Society Singing Mothers Chorus sang the anthem, "God Shall Wipe Away All Tears."

Elder Richard L. Evans of the Council of the Twelve will be our first speaker. He will be followed by Elder Hugh B. Brown.

ELDER RICHARD L. EVANS Of the Council of the Twelve Apostles

My beloved brethren and sisters, in that spirit of prayer of which President Clark spoke so beautifully this morning, I pray that I may be given utterance to say that which would best be said in this place and at this time.

I think to those of you who have heard what has preceded at this conference, it must be somewhat apparent that there has been a considerable and, I think, significant emphasis and reaffirmation of the principle of revelation, of continuous revelation; at least it has seemed so to me, as I have sat and listened with you.

There were some events associated with the dedication of the London Temple which I should like to relate, also. Our President went there, and we had arranged a press conference for him on the late afternoon following what was to have been the morning of his arrival, thinking that he would have time for rest and still time to face that arduous task. But his plane was three hours late, or more. He had been up all the night before with those who accompanied him, President and Sister Smith and Brother Reiser, and there was no time for rest; and he faced that battery of some thirty or forty newsmen representing the great London dailies and others of the British Empire and the wire services, and the BBC television camera.

They pressed many questions, difficult and sometimes tenacious and penetrating questions, as is the function of alert and seasoned newsmen. He met them forthrightly, with some declarations of affirmation as to things we would know and how we could be assured of knowing them. They were respectful, but one always wonders what will happen the morning after when what was said appears in print, with the reporter's personal color or understanding or misunderstanding on it. Some of us worried about it considerably. I saw the President in the lobby of the hotel that evening and expressed some of my concern, and he made a very significant statement. I do not know whether he remembers it or not, but I think I shall not forget it. He said, "When I have said what I know to be true, I do not worry about the consequences."

This put me in mind of that great statement of the Prophet Micaiah as he declared to Ahab, the king, those things which the Lord God had given him to speak. The king had previously said that he hated the prophet because he never prophesied him good, and the prophet replied: "As the Lord liveth, what the Lord saith unto me, that will I speak." (1 Kings 22:14.)

It is the burden of the prophets always to speak what the Lord God saith, no matter who likes it or who does not, or what one would wish to be the truth. It takes a kind of
In this declaration we affirm our faith in the atonement of Christ and its universal applicability. We believe that he will come again, that there will be a thousand years of the chief cornerstone.

We do not have a written creed in the usual sense of the word. However, we do have a concise and authoritative statement of the beliefs of the Latter-day Saints given it is not just habit that causes us so frequently to ask for that guidance and to solicit your help, sympathy, and prayers.

ELDER HUGH B. BROWN Of the Council of the Twelve Apostles

Like Elder Richard L. Evans, it was my pleasure to attend the dedication of the temple in London, England, and I appreciated the privilege.

President McKay's calm and assurance, which is so characteristic of him, was in evidence again (with which calm assurance some of us may have felt he has sent us at times into the fiery furnace, but we have never found ourselves scorched, and he has never sent us where he was not willing to walk with us.

To hear him six times deliver significant addresses at six of the dedicatory sessions, to hear the repeated notable dedicatory prayer, a meaningful document, inviting attention to the fact that the Magna Charta, 1215 A.D., had been signed in that same County of Surrey where the temple was now being dedicated, was a great privilege and a moving experience. And to celebrate with him his eighty-fifth birthday in that far land was a sweet occasion that some of us will never forget. And long before he arrived, he was with us, many times a day, because we had made a motion picture explaining the purpose of temples, with President McKay's voice and picture in colored film, and as those 76,000 and more visitors came and went into tents where this film was being shown, we heard his voice from fifty to one hundred times a day as the tents filled and emptied about as fast as the film could be shown. It was a choice and glorious occasion.

Now, one thing these newsmen wanted to know, some of them, is, "How do you know? How can you know some of these things?"

Does it seem a thing strange that the Lord who admittedly had prophets in former days should have them in this day? Does it seem a thing strange that there should be living prophets as well as dead ones? Does it seem that this people in this time should need less, for these changing times and changing conditions, the interpretation of the everlasting principles and standards, and less need a living voice to help to find the way? Is there less of wilderness in our generation and in our world than ever there was? Or less need for living prophets? Does it seem that the Lord would give prophets to one small people in one small place at one limited time, and leave all the rest of his children for all of the rest of time without the living witness of his words, and the interpretation of them according to their own time and day? Just consistency and reason would seem to suggest living prophets and continuous revelation without any deep-seated affirmation of it within our souls.

As to answering the question of the newsmen, "How can you know?" Of course, you can go back and read the record. We invited the attention of some of them to the fact that a prophet a century and a quarter ago had said that tobacco was not good for man, and that medical science was now affirming it. And they said, "Then in this respect your prophet was a century or so ahead of the findings of medical science." And we let them say it. We did not have to say it for them.

But beyond tangible and specific historical evidences, there are things a man can know inside his soul that are beyond the things he can touch and see and rest his feet upon, which are undeniable.

And as to those friends to whom President Richards spoke so earnestly yesterday morning, I would witness to them, also, with him, that this in which we are engaged is not merely a vocation or a profession, but the dedication of a life to a conviction that cannot be denied.

And as to how one can know: He who does not know cannot know that another man does know, and some things are so certain within the souls of men that they cannot be denied.

A few days ago President Clark spoke a sentence that I have not been able to forget. He said, "We are no better than we are." It is profound in its simplicity and it leads into many applications. Our positions do not make us better, or do not assure our being better than we are. I know of no generalizations that would save the souls of men. It is the specific performance of specific things that make men better -- not theory, not merely the fact that there is a set of principles or that there are commandments, or that there is counsel, but the living of it.

I am thinking of the Danish sculptor of great fame, Thorvaldsen, who chose to be buried in the midst of his works in a cathedral or a cemetery, but in a museum among the monuments of his own making the midst of his statuary; and there what he made and what he did with his life surrounds him. He did not theorize upon sculpturing, only, but with his hands and with his creative gift he fashioned those things and he lies there in the midst of his works, as we shall someday in the theories or the discussions or the speculations or the principles or the set of commandments that shall save us. We shall be no better than we are. We are no better than the tithe we pay, no better than the teaching we do, no better than the service we give, no better than the commandments we keep, no better than the lives we live, and we shall have a bright remembrance of these things and we shall, in a sense, lie down in the midst of what we have done when that time comes, and never in my life have I felt more fully to say with all the earnestness of my soul, "We thank thee, O God, for a prophet, to guide us in these latter days."

My beloved brethren and sisters, may we take counsel with each other. There is safety in counsel: counsel with our children, with the family, with our friends, with our Father in heaven, and not attempt to live life alone and to make the decisions alone, but to strengthen each other, and encourage each other, and go forward and do what there is to be done and follow the living leadership as the prophet interprets for us the great principles and commandments of all time.

I thank God for a prophet this day, for an assurance that I am not alone in life, and that you are not, that we none of us are, nor are left without inspired leadership. Thank God for it. And I leave this witness with you, in the name of him in whose name we do all things, and in whose name we are met, our Lord and Savior, Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Richard L. Evans of the Council of the Twelve. Elder Hugh B. Brown of the same Council will now speak to us. He will be followed by Elder Levi Edgar Young.

ELDER HUGH B. BROWN Of the Council of the Twelve Apostles

As we grow older and have more experience in the ministry, we become increasingly aware of our utter dependence upon divine guidance and inspiration, and therefore it is not just habit that causes us so frequently to ask for that guidance and to solicit your help, sympathy, and prayers.

Like Elder Richard L. Evans, it was my pleasure to attend the dedication of the temple in London, England, and I appreciated the privilege.

Two of the most frequent questions asked of us as we travel are, "What is your creed?" and "What distinguishes your Church from others?"

We do not have a written creed in the usual sense of the word. However, we do have a concise and authoritative statement of the beliefs of the Latter-day Saints given it is not just habit that causes us so frequently to ask for that guidance and to solicit your help, sympathy, and prayers.

We believe that he will come again, that there will be a thousand years of
As many sermons have been preached and much has been written on each of these articles, I shall not elucidate, but I should like to refer for a moment to the ninth Article of Faith.

We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

This simple and forthright statement of faith in revelation has elicited the criticism of some of our friends, because it includes past, current, and future revelation. Many other churches profess belief in the revelations recorded in the Bible, but they do not believe that God still reveals his will through chosen prophets on the earth.

We declare that the line of communication between heaven and earth is open, and operating, as anciently. We believe that revelation is continuous and expedient, and is suited to the times in which it is given. When we make that statement, it follows that we believe in scriptures other than the Holy Bible, because divine revelation is the word of God, and his word is scripture. We unequivocally declare our faith in the Bible as the word of God, and we specify the King James version thereof.

Our acceptance of other revelation does not diminish our faith in the Old and New Testaments. On the contrary, our belief in the Bible is strengthened and our understanding of it clarified by these new corroborative revelations.

Among the volumes of scripture in which we believe, the one most frequently referred to by friends and critics is the Book of Mormon. It has had the largest circulation and has elicited more comment during the past century, favorably and otherwise, than any other modern book.

This book is an inspired text, having been written by various prophets who lived in America at the times of which they write. It is a sacred record of the ancient inhabitants of America, covering in the main that portion of their history from about 600 B.C. to 400 A.D.

Its message was inscribed on metallic plates by various authors. These writings were abridged by the Prophet Mormon, one of the last survivors of a dwindling race. It is therefore known as the Book of Mormon. He entrusted the plates to his son, Moroni, who was the last of the Nephite historians. Moroni deposited the plates in a stone box on a hillside and some fourteen hundred years later he, at that time a resurrected being, revealed their hiding place to Joseph Smith, the prophet, who translated what is said to be reformed Egyptian characters into English by the gift and power of God.

It is doubtless this element of the miraculous which disturbs many who hear of this record and causes some to shrug it off without further interest. It seems strange to us that believers in the Judeo-Christian Bible should be skeptical of the miraculous.

Miracles form an important part of the Old and the New Testaments. The story of the earth life of Jesus of Nazareth continues to grip the hearts and intrigue the minds of men, largely because of the miracle of his birth, the almost daily miracles he performed during his ministry, and the transcendent miracle of his resurrection and ascension. Moreover, he left his apostles and disciples with a promise of a miraculous reappearance in the last days. Paraphrasing the Apostle Paul we ask, "Why should it be thought a thing incredible that God should reveal his will to his servants, the prophets, as he promised to do."

One remarkable fact about this book is its continued popularity and appeal. One hundred thirty years after the first edition was published, it is still a best seller, over thirty-five thousand copies being printed in English each year, and other thousands distributed in the twenty-seven different languages into which it has been translated. Nearly three million copies of this book have been distributed in almost all countries of the world in the last century.

Yes, we do believe the Book of Mormon to be the word of God, and we believe in the miraculous that was involved in its preservation and production. There have been many who have sought to discredit it, many things have been written against it, but in more recent times some of our friends who have made a careful study of the book have made statements which are significant I shall refer to one or two taken from a little book called, The Book of Mormon Message and Evidences by Dr. Franklin S. Harris, Jr. Charles H. Hull, professor of American history in Cornell University wrote:

"I am perfectly willing to say to anyone that I suppose the Book of Mormon to be one of the most famous and widely discussed books ever published in America."

Says a Rochester newspaper, "The book itself remains on which was founded the greatest religion of the continent and the century. It was not the book itself, but the wonderful influence it had on America that counted."

And a former Secretary of Agriculture, who had read the book carefully said, "Of all the American books of the nineteenth century, it seems probable that the Book of Mormon was the most powerful. It reached perhaps only one percent of the United States, but it affected this one percent so powerfully and lastingly that all the people of the United States have been affected, especially by its contribution, in opening one of our great frontiers.

Now, our declaration regarding the Book of Mormon is a solemn one. If it is false, it is almost blasphemous. If it is true, then all who believe it are under a solemn obligation to its author to proclaim its truth.

One of the prophets of that book emphasized this fact in the following words, and I read from Second Nephi:

"Wherefore, how great the importance to make these things known unto the inhabitants of the earth, that they may know that there is no flesh that can dwell in the presence of God, save it be through the merits, and mercy, and grace of the Holy Messiah, who layeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the resurrection of the dead, being the first that should rise." (2 Nephi 2:8.)

And further in his same book, after reciting the miraculous events in the history of the Israelites, he said,  

I say unto you, that as these things are true, and as the Lord God liveth, there is none other name given under heaven save it be this Jesus Christ, of which I have spoken, whereby man can be saved." (Ibid., 25:20.)

It is the message of the Book of Mormon that has caused people from almost all nations of the earth to accept it as the word of God. Its inspiring theme and divine message, from the title page to the last chapter, constitutes the testimony or witness of a whole nation of people that Jesus is the Christ, the Son of God, the Creator of the world, the Redeemer of mankind. It bears witness to the efficacy of the atonement, of its universal application and its value to all individuals who will accept its word and keep his commandments.

We urge our friends to examine the book itself, to check its claims, listen to its message and to feel of its spirit. Yes, we believe in continued revelation, ancient, continuous, current, and future.

And personally, I wish to bear my testimony with those that have already borne that the Church today, the kingdom of God, is being led by revelation. God is not the author of confusion. He does not work in dark places. He makes it known to the world when he appoints a prophet, and I testify that I know as I know I live, that this Church today is guided by prophecy and by revelation, and that these men whom we honor are prophets of God.
President McKay:

Elder Hugh B. Brown of the Council of the Twelve has just spoken to us. Elder Levi Edgar Young of the First Council of Seventy will now address us. He will be followed by Bishop Thorpe B. Isaacson.

ELDER LEVI EDGAR YOUNG Of the First Council of the Seventy

In the Doctrine and Covenants we read these words of the Prophet Joseph Smith, "Seek ye knowledge out of the best books, words of wisdom." (See D & C 88:118.) Today I should like to read to you some of the words of wisdom which I have found in good books. Some of these words are from the Bible, some from the writings of Bishop Thorpe B. Isaacson, late president of Harvard University, and from other sources. All these sources and many more good books are easily available to all of us. I am very much interested in them and wish to pay attention to the Prophet's words.

Our pioneer fathers read the best books. Sometime I shall tell you what books they brought to this valley with them. The founding fathers read most of the best books of their time and in many languages. They were educated and wise men.

What is "wisdom"? President Lowell says, "We think of wisdom as a part of religion. In its highest strains it involves wisdom as an attribute and emanation of God, such that, if a man take her as a companion and guide, he shall find righteousness and happiness. Such wisdom demands serenity of temper, a judicial attitude of mind, a habit of seeking what good reasons and motives, rather than what bad ones, others may have for differing from us.

It demands not only a negative, but a positive intellectual integrity, a desire to understand that which contradicts, as well as that which supports, one's own views of what is just and wise. This means an open, earnest mind, a mind based upon wide and deep insight into ultimate realities."

Men are not born with wisdom, they acquire it by habitual self-control, by looking not at the popular impulse of the day, not by conforming, not by mass participation, but at those principles that endure and are eternal.

The following words, which I now quote, will ice particularly helpful to our missionaries: There are thousands of men in the world who live on a high moral plane and are not thought self-righteous. If we have any insight into the deeper springs of human nature, we will meet them constantly in the journey of life. If we have not the insight, we will not see them, for they do not make a show of virtue. But they have upheld it in others by their example, and make the world better by their presence.

Let us be wise in training our children, and remind ourselves often that all young people need heroes to emulate. There is no life of the mind or aspiration of the spirit without emulation of great heroes. Let us remind them too, that opportunity is often made or seized upon by men, rather than thrust upon them. The lives of two of the most eminent American historians, Prescott and Parkman beautifully teach this great lesson. Our children must feel at times that they are in the company of a great human spirit.

May I pause here to say some words on juvenile delinquency. William Ellery Channing, the great historian, writer, and teacher said, "No state of mind, not even positive suffering, is more painful than the want of interesting objects." In other words, boredom causes crime. If we had wisdom enough in the community one cannot doubt that crimes, which all good men reprobate, would be less prominent . . . we should be so wise as to discover the causes and remove them.

To leaders and workers I say ponder on these words in Genesis, "And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

"And he said, Let me go for the day breaketh. And he said, I will not let thee go, except thou bless me." (Gen. 32:24, 26.)

"Wisdom is better than strength. Wisdom is better than weapons of war."

Woe unto them that are wise in their own eyes, and prudent in their own sight.

We read in our newspaper the other morning these words of Secretary of Labor James P. Mitchell. They are, I believe, wise words, "Civil rights is not solely a legal problem. Basically it is a moral problem." It will always be a problem in America, as long as children hear parents and neighbors utter derogatory remarks about other races, creeds, and religions. Our hiring practices in labor in the future, he says, will have to be based on ability and qualifications for the job, without regard to age or sex or race or creed or national origin.

Let us not be satisfied with a mediocre standard of our life's work. Destiny does not bless a man unless he has endurance to wrestle until the breaking of the day.

Our Father in heaven, help us to get wisdom and use it in our lives, we humbly pray. Amen.

President David O. McKay:

Elder Levi Edgar Young of the First Council of Seventy has just spoken to us. We shall now hear Bishop Thorpe B. Isaacson of the Presiding Bishopric.

BISHOP THORPE B. ISAACSON First Counselor in the Presiding Bishopric

President McKay, President Richards, President Clark, my dear brothers and sisters: One cannot help feeling humble whenever he is occupying this position. I think it is the best lesson we have in bringing one to true humility, and I humbly pray the Lord will sustain me today as I occupy this position.

We come to these conferences happy, cheerful, full of love, with tolerance and kindness to mankind, and with gratitude in our hearts to God, our Heavenly Father. Truly, it is always good to meet in the conferences of the Church. There is always a beautiful spirit here, one of thanksgiving, one of friendliness, one of brotherhood, and one of appreciation for each other, and particularly to our Heavenly Father for the blessings that he has bestowed upon us individually and as a people, as a Church, and as a nation. It is always good to feel the wonderful spirit that is here, to shake hands with friends and old acquaintances, leaders of wards and stakes, and to feel truly the inspiration of the Lord that is always here in these sessions. I think everyone who attends a general conference of the Church always feels that there is an unusually rich spirit here not enjoyed any other place.

A man called me yesterday who had not attended a session of the conference. I think he had never before in his life attended. Sometime ago I urged him to come to one of these conferences, and then he could express himself and pass judgment. He called me later and said, "I attended a session of the conference, and I have never felt
The other day in a meeting in the temple, President Clark was offering the prayer. It was so sacred and so beautiful that one hesitates to mention it. He prayed for the

As one flies the big blue Atlantic Ocean, no matter how many times he may have flown it before and even though the plane seems safe and smooth, nevertheless, there is a little tension. When you look down and you see the blue water below, you realize that you are just above the ocean, and then you look up and see the stars in the heaven, and you really feel and know that God is at the helm, and it is a comforting feeling. Then to have people with you like Brother and Sister Evans is always very comforting indeed, and it was to us. We shall always be grateful for their association, for the companionship and friendship that we enjoyed with Brother and Sister Evans on that great trip.

There were so many beautiful experiences and incidents that happened in connection with the dedication of the London Temple that perhaps one does not truly sense an experience like this unless he is actually in attendance, and it was a beautiful occasion. A rich outpouring of the Spirit of the Lord was present, and the spirituality of every session was outstanding. There was a spirit of love, a spirit of thanksgiving, a spirit of friendship, a spirit of brotherhood, and a true spirit of worship present. Many of the Saints had made great sacrifices and effort to be in attendance for the dedication of this temple. I wonder if we can realize that many of them had never before seen the prophet of the Lord, the President of the Church. They were deeply touched as were we all.

In my visits to the islands of the Pacific, I had always thought that our Hawaiian friends in the islands were the only ones who could sing, smile, and cry at the same time, but at the dedication sessions of the London Temple, I saw others who would smile, sing, and cry at the same time, and in nearly every session, we experienced that same observation. It was because they were deeply touched, humble, and grateful.

We heard many stories there regarding the sacrifices that were made by many individuals in order to attend the dedication. One man had saved all he could for over two years in very small amounts, and in our figures equivalent to 5, 10, 15, etc., in order to have enough money to attend the dedication at that time. He was so anxious to save up enough money so he could attend the dedication, but when the time came for him to go to the temple, he discovered that he lacked about $30.00 in having enough money for him to attend. To some of us, that would not seem very much, but to him, it was the difference between his being able to go and not going. Someone learned that he needed an additional $30.00 and saw to it that $30.00 was furnished to him so that he could go and not be denied this great ambition and dream. Then this good man said, “I appreciate this $30.00, but I want to pay it back. However, it may take me a year to do it.” You see, some of these choice people have difficulty financially, and they do not have the means. I wonder if we realize the difficulty that many of our Saints have in different parts of the world and the problems they encounter in these far-off lands so far from the headquarters of the Church.

Another good man who had waited and dreamed for this occasion was a faithful member of the Church, and he, too, had tried to save all he could, hoping that he would have enough money saved up so that when the time came for the temple dedication, he could attend. Just shortly before the time of the dedication, he became ill, and his doctors told him that it would not be wise for him to go because of a very serious illness that had come to him and perhaps an illness from which he could not recover. This good man said, “Then the money I have saved for this occasion must be used by someone else so that he can go and receive the blessings that I had hoped to receive.” He had never been in the temple in his life. He had hoped and planned to go, and now he was denied that blessing, but he was willing and anxious that someone else should have had that blessing. It made nearly all of us ashamed to live so close to the temples and rarely attend and then to realize the great effort that our brothers and sisters have been putting forth in far-off countries in order to go to the temple.

We were grateful to hear the prayers of the prophet, President David O. McKay. As one of the brethren said this morning, when the young people there (the missionaries) watched President McKay speak and heard his prayer, they did not need to be told that he was the prophet. Everyone could feel it. It was a great, personal, spiritual strength to all who attended. Because of the power that was given to them by the President in his talk and in his prayer, we felt that every person left there with a firm resolve to rededicate his life to the Lord. The occasion was very spiritual. It was uplifting. It was spiritual.

May I be permitted to quote one or two thoughts from that beautiful appropriate, spiritual dedicatory prayer, and since it has now been published, may I plead with you to please read it. When you read it, try if you can to imagine that you are sitting in the temple in London hearing the prophet of the Lord pronounce that prayer. Then you, too, will be greatly strengthened. May I quote one or two thoughts:

“May we first express overwhelming gratitude just to be alive in this great age of the world. We pause this morning to open our hearts to thee for this special privilege. No other time in world history has been so wonderful other age wherein thy secret powers have been more within human control; in no other era hath thy purposes been nearer human comprehension. Help us, O Lord, truly to live!”

One more thought: “But thy mercy, thy wisdom, thy love are infinite; and in dispensations past thou hast pleaded, as thou dost now plead, through chosen and authoritatively appointed servants, for thy erring children to heed the gospel message and come to thee.”

If the world would read that prayer and accept it, it would not be where it is today.

I truthfully believe that there are one million members of this Church--at least those who are old enough and who realize the value of prayer--who are praying each time, but at the dedication sessions of the London Temple, I saw others who would smile, sing, and cry at the same time, and in nearly every session, we experienced that same observation. It was because they were deeply touched, humble, and grateful.

Yes, this is a great age in which to be alive, but we also have some fears. Peace or war? What price for peace? We hear so much about war and different weapons of war that sometimes we are concerned. There are factions at work to divide this nation. There is developing, sad as it may seem, a feeling of bitterness between groups.

Prayer is that weapon. Prayer is a force as real as gravity. True prayer and worship have always been an acknowledged necessity of all mankind. One poet has called prayer “the bridge which reaches from earth to heaven, and the one pathway from despair.” I wonder if we are on speaking terms with the Lord. Do we have companionship with him? Can he reach us if he wishes to?

The other day in a meeting in the temple, President Clark was offering the prayer. It was so sacred and so beautiful that one hesitates to mention it. He prayed for the
Thank you, my brethren and sisters, those of you who were here this morning for your sustaining vote. I assure you that I will do everything within my power to be worthy of that vote as I go about the Church serving the membership, our Heavenly Father and his Son, Jesus Christ.

I would be ungrateful if I did not mention something about one of our colleagues, Elder Clifford E. Young. It was not my privilege to be here when he passed away, so I did not attend his funeral service. I was touring a mission at the time. I am most grateful for his companionship, for the splendid characteristics exemplified in his life, integrity to his calling, his faith and testimony of the gospel, and his unselfish service, many times, I am sure, filling his assignments when he was suffering physically though he did not indicate it.

I pray that I may imbibe and partake of these excellent lessons.

Then I welcome and look with joy and great anticipation toward associating with these two splendid men you sustained this morning, Elders Critchlow and Dyer. I have known them both for many years, thirty or upwards. Having been employed by the same company that Elder Critchlow has been with for so many years, I have seen him under fire, but he has always come through a devoted son of God.

Likewise with Brother Dyer. I have known of his work in the Church and just recently as I had the privilege of attending the Kansas City Stake conference, I felt of his spirit there and the spirit of many of his missionaries. So I am looking forward to closer association with these splendid servants of the Lord.

And now I would give you words to live by if the spirit will so dictate. I am reminded of an experience that happened in the life of President George Albert Smith. Several years before he became President of the Church, he gave a home for some months to a couple from Holland. They could speak but a few words of English and could understand very little English. However, the Dutch brother insisted on going to the English-speaking fast meetings and after about the third fast meeting as President Smith and he were walking back to the Smith home, President Smith asked, "Why is it that you insist on going to the English-speaking fast meetings when you understand so little English?"

The brother replied, "It is not what I see that makes me happy. It is not what I hear that makes me happy. It is what I feel that makes me happy, and I can feel just as good as anybody."

And this might help: "Oh, God, as I begin this day and this new way of life, I put my hand in thine. May I not miss a step with thee today; may I be controlled by thy love. May my strong urges be taken hold by thy love and turned toward thy kingdom."

Religion is playing a great part in the lives of men today, and if men would accept the true religion, there would be no war because in the gospel of Jesus Christ, one finds peace, not turmoil; love, not hatred; and the answer to the turmoil in the world and the threat of war is the acceptance of Christ and his teachings, for Jesus is the Son of God, the Savior of the world.

The gospel of Jesus Christ will play the most important part in any man's life. "The only man who can be triumphantly hopeful in these days is the man whose heart is knit to the coming of the kingdom of God."

What price for peace? Power? "Power is never good except he be good that has it" The key to all our problems, to life itself, is God our Father. He is every man's first need. One writer has said: "Give me a light that I may tread safely into the unknown," and one replied, "Go out into the darkness and put your hand into the hand of God that shall be better than, a light and safer than a known way.

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Here was the significant reply from the Dutch brother, "It is not what I see that makes me happy. It is not what I hear that makes me happy. It is what I feel that makes me happy, and I can feel just as good as anybody."

Yes, there are many who hear and yet do not hear. There are many who see, yet do not see. If our lives are in tune with the glorious teachings of the gospel of Jesus Christ, then we can feel as just as good as anybody. We feel as good as anybody because we have a witness and a conviction that Jesus is the Christ. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.) There is no hesitancy, no surmising, no groping, but an assurance that God lives, that he is the Father of our spirits and that Jesus is his Divine Son, that they have again appeared in the earth in this dispensation as we have so gloriously sung a few moments ago.

Yes, I am grateful for the testimony of Joseph Smith.
I should like to read to you a few short testimonies of those who may have done so. The scriptures say: “It is better to go to the house of mourning than to the house of feasting.”

Then Joseph further says:

“So it was with me. I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was terrified and persecuted for saying that I had seen a vision, yet it was a light, and while they were persecution me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation.” (Ibid., 2:25.)

My, what a powerful testimony! And there are thousands throughout the Church today, yes, thousands upon thousands who have a witness within their hearts that God lives, that Jesus is the Christ, that they did appear to the boy Joseph Smith, even though they have not seen or experienced a like privilege. The Holy Spirit bears witness to this in the hearts of young and old alike. They feel good inside because they are living the truths of the gospel which have been revealed in this day.

I should like to give you the witness from a young girl, seventeen years of age, a beautiful young lady, growing into womanhood. There was a period in her life when she might not have been too sure of her religious convictions, but she is being reared in a good home where the tenets of the gospel are lived, where parents (the father now passed away) feel good because they are in tune. Then she has some wonderful teachers and instructors in the organizations of the Church. Today she feels good because she has a burning testimony.

May I read her witness?

First, she said a group of MIA young folk invited some young people of another church to visit a fireside. Sixty of them responded; there were only forty members of our Church present. She says there was a great impression made upon many of the young folk, both members and nonmembers. They loved their teacher, Sister Nona Dyer, who happens to be the daughter of Brother and Sister LeGrand Richards. Here is her witness:

”I really love the gospel, and it is the most powerful influence in my life. It seems that the older I get, the deeper the spirit of the gospel penetrates my soul, and the more beautiful life becomes.

These words we have heard, my brethren and sisters, are words to live by. They bring peace and joy and hope in our hearts, regardless of what the conditions in the world may be. As we follow truth and abide by gospel teachings, we have no need to fear, I assure you. Regardless of who we are, we must keep alive this testimony in our hearts.

In conclusion, I will give you an experience that came to me from my colleague, Elder Clifford E. Young, a year or so ago. It seems that before President Heber J. Grant passed away, and many of you know that he was ill for many months, but three or four weeks before he passed away, Brother Young was in his home visiting him. President Grant uttered this prayer: “O God, bless me that I shall not lose my testimony and keep faithful to the end!” Here was the prophet of the Lord at that time, holding the keys of the kingdom, praying that he would not lose his testimony, that he would remain faithful to the end, even though he lay on his sickbed and must have known that he would never be well again.

Does it behoove us, then, brothers and sisters, to be faithful to the end that we may keep alive our testimonies through our works? The Holy Spirit will keep us feeling good if we do our part and remain faithful to the end.

I bear witness to you that I know that good feeling because I know God lives, that Jesus Christ is his divine Son, that Joseph Smith was and is a prophet of God and those who have succeeded him down to President David O. McKay are prophets of God, and he, President McKay, has the mantle of authority and holds the keys of the kingdom of God in the earth. And I bear this testimony in the name of Jesus Christ our Savior. Amen.

President David O. McKay:

Elder John Longden, Assistant to the Council of the Twelve, has just spoken to us. Elder George Q. Morris of the Council of the Twelve will be our next speaker. He will be followed by Elder S. Dilworth Young.

George Q. Morris

ELDER GEORGE Q. MORRIS Of the Council of the Twelve Apostles

My dear brethren and sisters, I am wholly dependent upon your faith and the blessings of the Lord in directing me to say what I shall say upon this occasion. I have been thrilled with the proceedings of this conference. Many things have been referred to, and among them was the testing that we undergo in this life. Patriarch Smith referred to that, and in the few moments for me to speak I should like to make some reference to the uses of adversity. We are all subject to adversities. I need not enlarge upon that.

The Lord said to Adam that for his sake the earth was cursed and that he should eat his food in sorrow all the days of his life. The scriptures say that man is born unto adversity. That means that he is to learn by experience what it is to have trouble, and in these days it is not so much a matter of learning to be patient as it is to learn to be reconciled to it and to face it as a part of life. To be patient is to accept it with an uncomplaining spirit. We need to be reconciled to it, to go on under it, and to do the best we can under it, not only for the sake of those around us, but for our own good. To do otherwise is to handicap ourselves and retard our progress.

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"Sorrow is better than laughter; for by the sadness of the countenance the heart is made better." (Eccl. 7:2-3.)

Paradoxical as it may seem, God means not only to make us good, but to make us also happy, by sickness, disaster and disappointment." (C. A. Bartol.)

"Affliction comes to us all not to make us sad, but sober; not to make us sorry, but wise; not to make us despondent, but by its darkness to refresh us, as the night refreshes the day; not to impoverish, but to enrich us." (Henry Ward Beecher.)

"Strength is born in the deep silence of long-suffering hearts: not amid joy." (Mrs. Hermans.)

"Sorrow is the wholesome soil of virtue, where patience, honor, sweet humility, and calm fortitude, take root and strongly flourish." (Mallet.)

"The Son of Man hath descended below them all. Art thou greater than he?" (Ibid., 122:7-8.)

"And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling to the ground." (Luke 22:42-44.)

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"The Son of Man hath descended below them all. Art thou greater than he?" (Ibid., 122:7-8.)

"Sorrow is better than laughter; for by the sadness of the countenance the heart is made better." (Eccl. 7:2-3.)
They will now sing, "Home, Sweet Home," and Elder LeGrand F. Smith will offer the benediction. He is formerly president of the Gulf States Mission. This Conference express what is in your heart and in the hearts of all who listen when I say, "Sister Madsen and every mother in the Singing Chorus, God bless you."

A serene creation, minted in the golden mood of sovereign artist, not a thought, a touch, but pure as lines of green that streak the first white of the snowdrop's inner leaves."

I cannot refrain from applying the words of the prince when he spoke to his father about his mother: "She of whom you speak, my mother, seems as true as some day Wednesday and Thursday, with us two sessions Friday, and all day today. No wonder they are going to sing "Home, Sweet Home."

They did not purchase these magazines. After they had satiated themselves with the material therein, they put them back on the rack and went out of the store. I followed them for a moment and watched them go up the street. When they got out into the open, where they were not inhibited, from the noises they made, from the laughter, and the joking and the kidding with each other, I would not need to have been a prophet to have been able to predict what they would do that night.

Those pictures in the magazines were not one whit less than what I saw fifty years ago. How widespread do you brethren think that practice is? How far does it extend? I follow them for a moment and watched them go up the street. When they got out into the open, where they were not inhibited, from the noises they made, from the laughter, and the joking and the kidding with each other, I would not need to have been a prophet to have been able to predict what they would do that night.

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May I take from the Doctrine and Covenants two verses of scripture which I am sure have not been applied to this particular thing, but which I should like to apply. One is a prophecy and a warning: "... In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you (D & C 89:4.)"

And the other: "... inasmuch as parents have children in Zion, or in any of her stakes ... that teach them not to understand ... the sin be upon the heads of the parents. ... And they shall also teach their children to pray, and to walk uprightly before the Lord." (Ibid., 68:25, 28.)

May God bless us to become alert to the most perilous danger that confronts our boys today, I humbly ask in the name of Jesus Christ. Amen.

We have just listened to Elder George Q. Morris of the Council of the Twelve. Elder S. Dilworth Young of the First Council of Seventy will conclude this session.
GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church was held in the Tabernacle, Salt Lake City, Utah, Saturday evening, October 11, at 7:00 p.m.

President David O. McKay presided and conducted the exercises of this meeting. The President made introductory remarks as follows:

You will be interested to know, my brethren, that these services are being relayed by closed circuit to members of the Priesthood gathered in the Assembly Hall, Barratt Hall, and in 139 other Church buildings from Coast to Coast and in Canada.

The singing during this session will be furnished by the Men's Chorus of the Tabernacle Choir, with Elder Richard P. Condie directing, and Alexander Schreiner at the organ.

We shall begin these services by the Men's Chorus of the Tabernacle Choir singing, "The Spirit of God." After the singing Elder Harold W. Lee, formerly president of the French Mission, will offer the opening prayer.

Singing by the Men's Chorus of the Tabernacle Choir, "The Spirit Of God Like A Fire Is Burning."

Elder Harold W. Lee, formerly president of the French Mission, offered the invocation.

The Men's Chorus of the Tabernacle Choir sang, "Give Ear, O Lord."

Our first speaker this evening will be Bishop Joseph B. Wirthlin of the Bonneville Ward, Bonneville Stake. The theme will be reverence in Sacrament Meetings and other ward meetings, and how to obtain it.

Dear President McKay and brethren of the Priesthood: I feel very humble in this assignment tonight and pray for the Spirit of our Heavenly Father to be with me that I may say those things that will be of benefit to the Church.

President McKay has asked that I speak to the subject, "Ways and Means of Keeping Reverence in our Sacrament Meetings.

As all of you know, this has been a very important subject to President McKay. He has emphasized it throughout his life and, I am sure, is very anxious for all of us to teach our families, and all the members of the Church, to be reverent in Sacrament Meeting.

Eight years ago, when the Bonneville Chapel had been completed and we held our first meeting in that beautiful edifice, President McKay was our speaker. At that time he emphasized this great ideal of reverence and admonished us to teach reverence to our children, that they would be reverent in Sacrament Meeting, and promised us that the Spirit of our Heavenly Father would be in our meetings if we would be reverent.

We are not perfect in our ward, but I believe that some advancement has been made in this regard, and I can tell you brethren that we have enjoyed the Spirit of our Heavenly Father. We have a rich, warm and friendly spirit in our Church. This we must not change. But at times we overdo this friendly spirit and we become irreverent.

I should like to consider reverence, as to what it is, why we should have it, and finally, the steps to gain reverence in our Sacrament Meetings.

"Reverence," wrote Ruskin, "is one of the signs of strength; irreverence one of the surest indications of weakness. No man will rise high who jeers at sacred things."

Not long ago in one of our Sunday School classes, the subject was discussed, and the conclusion was reached that reverence meant to respect our Heavenly Father. The most beautiful chapel in the Church loses its beauty and its sacredness if reverence is not found there. I believe that self-control is the basis of reverence. I have heard that Elder George Q. Morris taught his missionaries perfect reverence when they held meetings in the Sacred Grove. Those who have attended these meetings have been greatly impressed by the quiet attitude of several hundred missionaries in that Sacred Grove, and as soon as the Amen of the benediction had been given, these elders retired without conversation or the shaking of hands to the outside part of the Grove.

Could we not perhaps follow this fine example in our Sacrament Meetings?

Brother Asahel D. Woodruff has written beautifully about this subject. He said:

"Reverent behavior does not develop by chance, neither is it true that some people are just naturally reverent and others are not. Reverence is a form of behavior..."
and asked many of the people whom I met just what reverence meant to them.

Thursday afternoon, after President McKay called me at my office and asked me if I would speak to you brethren on the subject of reverence, I began thinking about it.

BISHOP STEPHEN C. RICHARDS Of the East Mill Creek Fourth Ward, East Mill Creek Stake

We shall now hear from Bishop Stephen C. Richards of the East Mill Creek Fourth Ward, East Mill Creek Stake, on the same subject.

Prophet and to all the General Authorities who are sitting before us tonight, and I pray this in the name of the Lord Jesus Christ. Amen.

May our Heavenly Father ever inspire us to sense our great responsibility as bearers of his Holy Priesthood, in keeping reverence in our Sacrament Meetings, and I

things of this life behind us and to stand on spiritual feet as we worship our Heavenly Father and think of the Atoning Sacrifice made by the Savior for our redemption.

As we enter the chapels of the Church, do we not stand on holy ground? The Lord has asked us, not to remove our shoes but he has asked us to leave the worldly

"Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." (Ex. 3:5.)

When God called Moses out of the midst of the bush, he said:

"Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord."

When the Master lived upon the earth, he led a peaceful life, but when he saw that the temple was defiled, he "cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and said unto them, It is written, My house, shall be called the house of prayer. (Matt. 21:12.)

I believe the great man is reverent. He reverences Deity; he reverences all things associated with Deity.

I believe the great problem that is facing the world today is a lack of reverence toward God, His Son, and the Gospel of Jesus Christ.

I should like to mention five steps to improve reverence. I am sure there are many more. But we have observed in our ward that these steps are helpful in keeping reverent our Sacrament Meetings.

Step 1: As members of the Priesthood, brethren, we should take the lead in teaching our children in the home, reverence in Sacrament Meeting. We should teach them that this is the most important meeting of the Church and that they should meet regularly. The Lord said that it is expedient that the Church meet together often to partake of the bread and the water in remembrance of the Lord Jesus. If the youth and all of us remember this, the great purpose of Sacrament Meeting, we cannot help but be reverent.

As parents we should always set an example to our children of proper reverence.

I believe that we should teach them to be prompt in attendance at their meetings; to be tardy in an appointment with our Heavenly Father is not reverent.

Also those who leave their meetings early are not showing the respect to those who preside over them and to those who speak in the Sacrament Meeting.

Parents must be on time to their meetings if they expect their children to be prompt.

The Priesthood quorums and auxiliary organizations should continually teach reverence. The bishoprics of wards should teach the Aaronic Priesthood the sacredness of the Sacrament, and the deacons should have adequate supervision before and during the Sacrament service.

I believe that the leadership of wards should not tolerate irreverence. If the youth of this Church understand that we insist on reverence in our Sacrament Meetings, they will respect us for our stand. We can be kind but firm, and this attitude will command respect.

Our Sacrament Meetings should be well planned in advance, and the details pertaining to the service reviewed carefully before the service begins. We have learned in our ward that if we plan our meetings a month in advance, and then check up on the details a week before, and then again meet fortyfive minutes before the appointed hour to make sure that every detail has been taken care of, we eliminate confusion before the service and the need of discussion of details by the bishopric during the service.

Step 4: Proper respect and care of the chapels of the Church and showing concern as to its physical condition will indicate to the youth that we consider sacred these buildings. In this respect, it would be well to honor our custodians, publicly, for the splendid service they render in keeping our chapels clean and in good repair. This would add to their stature and thus their influence with the youth.

We have encouraged parents to bring their children to Sacrament Meeting; for convenience, however, for the parents, nurseries, or mothers’ rooms could be provided for the younger children. We have found in our ward enthusiastic response for the mothers themselves to supervise these nurseries. They would alternate this assignment which would come from a member of the bishopric on a weekly basis. The Relief Society could do much to encourage our young mothers in this respect. Inactive parents could be invited to bring their families and these mothers could be given an assignment to supervise the nursery, also.

I believe that parents are responsible for their children, for the behavior of their children. Loud talking, running up and down the aisles, or any other disturbance, have no place in the Sacrament Meeting. This behavior should include before, during, and after Sacrament Meeting.

President Dwight D. Eisenhower said on May 20th of this year: “Achievement and progress cannot be created for our people. They can only be created by our people. Americans would have it no other way. Our future is in our hands. Our prospects are limited only by our vision and by our exertions.”

And we as a Church, if we are to achieve reverence, must do it ourselves. President McKay has asked for it so many times. We, too, must create it ourselves by effective teaching of our children and proper example by us of the Priesthood.

When God called Moses out of the midst of the bush, he said:

"Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

As we enter the chapels of the Church, do we not stand on holy ground? The Lord has asked us, not to remove our shoes but he has asked us to leave the worldly things of this life behind us and to stand on spiritual feet as we worship our Heavenly Father and think of the Atoning Sacrifice made by the Savior for our redemption.

May our Heavenly Father ever inspire us to sense our great responsibility as bearers of his Holy Priesthood, in keeping reverence in our Sacrament Meetings, and I bear you my testimony, brethren, that I know this is the divine Church that has been restored in the latter-days and I should like to express my love and my loyalty to our Prophet and to all the General Authorities who are sitting before us tonight, and I pray this in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

We shall now hear from Bishop Stephen C. Richards of the East Mill Creek Fourth Ward, East Mill Creek Stake, on the same subject.

BISHOP STEPHEN C. RICHARDS Of the East Mill Creek Fourth Ward, East Mill Creek Stake

Thursday afternoon, after President McKay called me at my office and asked me if I would speak to you brethren on the subject of reverence, I began thinking about it and asked many of the people whom I met just what reverence meant to them.
I asked a sister in one of the wards, and she said, “Oh, brother, don’t ask me about reverence. We have heard so much about it in the Church is beginning to be like the Word of Wisdom.”

I asked a Scout and I reminded him that the 12th law of the Scout Law was that a Scout is reverent. And I did not receive a very good answer from him.

Then I went to a ward teacher and I asked him, “How about reverence in the homes which you visit?” And I was sadly disappointed to find that in many homes which this ward teacher visited, they would have to compete against television to put over their bishop’s message, to put over the message which they were sent out into the homes to give to the people.

Finally, yesterday afternoon, while I was eating lunch, I asked the little waitress that was waiting on me, “What does reverence mean to you?”

And she said, “Do you really want to know?”

And I said, “I certainly do.”

She said, “Reverence means to me to love and respect God.”

I was disappointed in many of the statements which I received and many of the feelings which the people bad that our meetings, the Latter-day Saint meetings were irreverent, and I came to the conclusion, three conclusions, if I might:

First, that reverence begins in the home, with the family, and with the association of friends.

Second, that reverence is fostered and encouraged and promoted in the Church and especially by those who preside over the wards, the stakes, and the Church itself.

And third, that the individual must have a desire to be reverent, to increase his testimony, and to love and respect God.

I found that true reverence stems from the heart.

I would like, if I might, just to take a minute or two and further these three conclusions.

Reverence begins in the home. A child learns to respect and revere or a child learns disrespect from his parents. A son begins to mimic his father and a daughter her mother, and we find that in those homes where there is no respect for people, those children come to Church with no respect for the bishop or for the Authorities of the Church.

I found in my own home, my little threethirddaughter did not want to join us in the family circle for prayer, and so she would sit up at the table and wait until we had knelt at our chairs and had our family prayer, and then she would begin her meal. This went on for several months, and we tried to coax her down on her knees to join with us in family prayer.

Finally, the other day, without any further words from us, and it had been going on for some months, by herself she got down on her knees and joined with us in the family circle in family prayer.

I sincerely believe that reverence begins in the home. I am very thrilled with the song which the Primary teaches the young people and which I believe each of us as a Priesthoodarer should learn and should be able to sing. My little threethirdold daughter sings it.

“I am a child of God And he has sent me here, Has given me an earthly home With parents kind and dear.

“I am a child of God And so my needs are great. Help me to understand his words Before it is too late.

“I am a child of God, Rich blessings are in store, And I would like to say to you the story of one bishop in a ward here in Salt Lake County, who had the problem of talking during the Sacrament, of speaking out, and of the young people being irreverent during the passing of the Sacrament. So he with his counselors decided that they should present it to the membership of the ward, and they said, “Brothers and sisters, and young people, whenever you see the bishop or one of his counselors talk during the passing of the Sacrament, then all of you are licensed to go ahead and talk. Will you accept that challenge?” And they did.

You know, everything went fine until the stake presidency and the high council visited this ward one evening. The first counselor was presiding, and a member of the stake presidency turned to the bishop during the passing of the Sacrament and said, “Brother, do you have a Bible?” And the first counselor looked out over the audience, and every eye was on him. He knew that if he spoke to the member of the stake presidency, that he licensed everyone in that audience to begin talking. So he paid no attention to what had been said.

And the second time, the brother said, “Brother, do you have a Bible?”, a little bit louder this time, and a third time, and each time he looked away, and looked over at the bishop. Then this member of the stake presidency turned to the bishop to say, “Bishop, do you have a Bible?” and the bishop turned his head. They got through the Sacrament all right, and the bishop got up, very happy, and praised his first counselor and then he explained to the stake presidency their program of reverence.

Brethren, bishops, counselors, I say that you, too, in your ward can do the same thing. Say to your people, “When you see us talk here on this stand, then you go ahead and talk. If we do not talk, you remain quiet.” And it is pretty hard for a bishop to remain quiet when he has the problems of conducting the meeting, but it can be done. And I tell you, you will increase your reverence, you will increase the wonderful spirit of your meetings.
I like the inspired poem that Edgar Guest once wrote:

"I would rather see a sermon Than to hear one any day, I would rather one would walk with me, Than merely tell the way.
The eye's a better pupil And more willing than the ear. Pine counsel is confusing, But example always clear.
The abstract of all the preachers Are the men who live their creeds, For to see good put into action Is what everybody needs.
I soon can learn to do it If you will let me see it done. I can watch your hands in action But your tongue too fast may run.
The lecture you deliver May be very wise and true, But I would rather get my lesson By observing what you do.
For I might misunderstand you And the high advice you give, But there is no misunderstanding How you act and how you live."

Brethren, I see that my time has gone. But the third thing that I would like to mention is that reverence must be a desire in the heart of the individual. There must be a desire to be reverent. It must come from within. True reverence begins in the heart.

I clipped a small article from the Readers' Digest, had it printed and sent out to each member of my ward. It was simply this, an old Methodist saying:

"If every church member were just like me, what kind of a church would my church be."

You, too, can learn something from that saying. You, too, can keep that in front of you as a goal. If every church member were just like you, what kind of a church would your church be.

I know that reverence is not a matter of a meeting house. I held meetings in Germany in beer halls. I swept out the beer bottles and the cigarette stubs and we had wonderful, reverent meetings. I know that it comes from the membership, from the individuals, and I know, that you brethren, you who are the Priesthood of this Church and who preside over the members, have got to the leaders and have got to show the way, and lead the way to reverence in our chapels and in our meetings. It can be done. It is being done.

I challenge you bishops and you counselors, accept that challenge of this bishop, who said, "Watch me and do as I and my counselors do." Try it, you will increase your reverence, you will increase the spirituality of your membership.

May the Lord bless you all. I leave my testimony of the truthfulness of the Gospel with you, and I do it, humbly in the name of Jesus Christ. Amen.

President David O. McKay:

"Watch me and do as I, and my counselors do." Try it, you will increase your reverence, you will increase the spirituality of your membership.

President J. Reuben Clark, Jr.

My brethren, this is an awesome place to occupy, with the hope and the prayer in my heart, and I hope in yours, you who are seen and you who are unseen, but listening, that what I shall say, and it will not be too long, will be of some benefit to us.

I am sure, President McKay must be heartened and pleased by the report of the practical measures which these two bishops have taken to secure reverence. I am sure that you bishops who are here, and who are listening, will find in these two very able reports from these two young bishops, much food for thought and much ground for the adoption of measures that will bring the reverence that President McKay has been urging for years and the reverence which I believe our Heavenly Father expects if he is to lend to us his listening ears, when we pray to him.

As I said today, there is a royal road from here to our Sovereign, and unlike any other sovereign of whom we know by some means of which we do not know, our petitions reach him instantly Whether that royal road be open to city traffic or not depends entirely upon us.

I wanted to say a few words, if I might and I will be as brief as I can, because I know you are waiting to listen to the others who will speak here it night, about the Priesthood. I am not going to undertake to define it. I will regard it as the power of God delegated to those whom he chooses directly or through his regularly ordained servants. It is a part of his power which each and every of you has, for the offices and for the work which is entrusted to those who occupy the offices which hold.

As I see the work of the Church, I will divide it for my purposes, tonight, into three parts: First, there is the obligation resting on all the Priesthood keep the home fires burning. By which I mean, as you will guess, the obligation to keep the Church going.

Secondly, and depending upon the efficacy of the first, is the obligation to spread the Gospel among the living and bring them to a knowledge of the truth.

Thirdly, the obligation upon us to see to it that those who have gone before, without opportunity to hear and embrace the Gospel, have their work vicariously done for them and for this work you in your home capacity are responsible.

But I want to say more particularly, something about this homework which we have. You know, this Church was badly driven in its early days. The third field, work for the dead was not known in the earliest days. They began the work of the second field and carried it on from the first, but it was hampered and more or less delayed by the mobbings and the drovings and the other indignities and persecutions which were heaped upon the early Church.

We began in New York, we went to Ohio, we went to Missouri, we came back to Illinois, and then we came West. And apparently we seemed to think that when we got West, we should be free from persecution. Such was not the fact.

But in the midst of our wanderings, I say the East, during the time that the majority of the Saints were in Missouri, grievous and terrible persecution came upon us. We read of the persecution of the early Christians. Those persecutions in the time of Rome were far more dramatic than those which we suffered, but in considerable part they were different and did not involve the humiliation and degradation of families in the way in which our persecutions involved them.

In the midst of all this, in Missouri, they arrested, on charges that apparently involved the death penalty, Joseph and Hyrum, Alexander McRae, Lyman Wight, Caleb Baldwin, and Sidney Rigdon, or some reason that I have not been able, in my casual search, to learn, Sidney Rigdon was released, leaving the five men there. I will not go through that. Four and a half months, as nearly as I can count, they were in Liberty Jail, and during the time they were in Liberty Jail, the Prophet wrote a great epistle and certain parts of the epistle have been taken out and placed in the Doctrine and Covenants as revelations, as they were, glorious in their language, in their principle, and in their instructions.
Brethren, be careful, be prayerful, be wise, when you undertake to make your reproof, when you undertake to direct men who have nothing but their love of the Gospel. Recently a letter came before me written to be signed by the Presidency, and it gave direction such as would be given in a letter written with reference to the ordering of goods, or something of that sort.

I conceive these to be the rules by which we bearers of the Priesthood shall conduct ourselves. I have no desire to forget all those things that I want to cherish them and build hate in my heart, but I do want to have some understanding of what our forefathers went through in order that we might come here. And I recommend to you that you read the last chapters of Volume I, I think it is, of Roberts’ Comprehensive History of the Church, in which he sums up what happened in Missouri after they had gotten rid of us. It is an amazing story, and I assume accurate.

While the brethren were in prison, the Prophet Joseph and Hyrum and the rest, the Saints were led from Missouri to Illinois. Brigham Young led them. He tried to get Bishop Partridge to take out, provide for the getting out of Missouri, of the poor but Bishop Partridge did not and would not take on the work, so Brother Brigham had to do it himself. That was a great experience, one that every descendant, literally or spiritually, and all of us come in the latter group, should find a demonstration, a proof, of the great faith which those stalwarts had.

Now, I want to read, in conclusion, a few verses from Section 121, in which the Lord, through the Prophet Joseph, talks to all of us, not to those engaged just in missionary work, nor to those engaged in vicarious work for the dead, but to them and to all of us, also. I may stop here and there and say a word, but not much.

These are commandments, as I read them, to us for our daily conduct.

"Behold, there are many called, but few are chosen. Why are they not chosen?"

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson"

"Hence many are called, but few are chosen."

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by longsuffering, by gentleness and meekness, and by love unfeigned;"

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile"

And the following verse contains what might be one of the greatest tests of what we can do and how we feel.

"Reproving betimes with sharpness when moved upon by the Holy ghost..." and now note "and then showing forth afterwards an increase of love toward him whom thou hast reproved lest he esteem thee to be his enemy; ..."

And in carrying forward that, the escape from hypocrisy and believed hypocrisy can be very, very doubtful, we must exercise what is called for there, with greatest care and discretion and without any hypocrisy.

That he may know that thy faithfulness is stronger than the cords of death.

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.

I conceive these to be the rules by which we bearers of the Priesthood shall conduct ourselves.

Recently a letter came before me written to be signed by the Presidency, and it gave direction such as would be given in a letter written with reference to the ordering of goods, or something of that sort.

Brethren, be careful, be prayerful, be wise, when you undertake to make your reproof, when you undertake to direct men who have nothing but their love of the Gospel...
Be careful of their feelings. Speak kindly and in such a way that there never will be any question as to your love for them and your desire merely to be helpful.

I bear my testimony to the truth of the Gospel. I bear my testimony that I do have a testimony that God lives, that Jesus is the Christ, that there is the Holy Ghost. I bear my testimony that the Gospel and the Priesthood were restored through the instrumentality of Joseph Smith and those associated with him. I bear my testimony that the same authority which was given to him has come down to us through all of the Presidents since the time of Joseph Smith, and that it is possessed now by President McKay, who I know strives to carry out these commandments of the Lord regarding the Priesthood and the exercise of its powers as the Lord has commanded.

May God be with us always and help us to do all we need to do in order to make the home Church strong and vigorous, that we may be able to cover the other fields, spreading the Gospel among the living and by vicarious work among the dead, I humbly pray, in the name of Jesus. Amen.

President David O. McKay:

With Brother Condie leading us, the congregation will now join with the Male Chorus of the Choir in singing, "Do What Is Right."

The congregation and the Men's Chorus sang the hymn, "Do What Is Right."

President David O. McKay:

Brother Stephen L Richards of the First Presidency will now address us.

PRESIDENT STEPHEN L RICHARDS First Counselor in the First Presidency

My dear brethren, in some respects I regard this great meeting as of foremost importance in our Conference. When I contemplate standing in the presence of the ten thousand who occupy this building and its environs, plus the many more thousands of the Priesthood gathered in the Church edifices all across the country, I am overawed with the responsibility of taking even this small part of your time. I think, if I know my own heart and mind, that there is nothing that I prize higher than the Holy Priesthood which has come to me, and I gather, if you search your own hearts, that throughout these many meeting places where the Priesthood are assembled tonight, that that same feeling of appreciation exists with you. We all hope and pray that we may so magnify this marvelous power and influence which has come into our lives that we may be worthy of it, and that it may perform for us the high purposes for which it was given to our Father's children.

Now, without taking too much time tonight, I wish to repeat, and I hope repetition is not too serious an offense, something about two matters that I have brought to your attention on previous occasions. I think it was two and a half years ago this Conference that I took the liberty of bringing to you something from an eminent judge which I thought might operate to some extent to save life on the highways. I remember telling you at that time that whenever I observed the report of an accident on the highway in our area, I was always careful to look up the notice of the funeral notice to find out whether the person who had met with the tragic accident was a member of our Church, and one holding the Priesthood. In our own area I was surprised to find such a large proportion of all of the accidents involving fatalities among our own people.

I always felt -- whenever I found that out -- that I had lost a fellow member of the Priesthood or a sister in the Church unnecessarily, and in most cases I think that thought is justified because we learn that much of the frightful accident rate is due to some kind of carelessness.

I recall giving that address two and a half years ago, and I received a letter just the other day dated October 3, 1958. I will not disclose the name of the writer now because I have not asked his permission, but I think he would readily grant it. He says to me:

"I am writing this letter to thank you for bringing me to my senses in my responsibility in obeying the laws of the highway. Two years ago last April conference I invited my bishopric [and this is from a bishop] to go to conference with me. I wanted to show them just how easily we could be in Salt Lake [he comes from a distance] for the first session in my new car. I didn't think we were moving if we slowed up to the speed limit, it was early in the morning and very few cars on the highway so I thought it smart to go 80 and 90 miles an hour.

"I attended the Saturday night priesthood meeting and heard you talk on speed demons, and I wondered how you had found out about my fast driving so soon. I felt you were talking right to me but I found out after the meeting there were a lot of ears burning. When you said it was just as bad to break the laws of the land as it was the laws of God [I looked it up and I did not say that, but have no objection to it] and when we break the speed laws we are on the devil's side of the line and the Lord is not bound to answer our prayers for safety if we deliberately break the law, encouraging every judge to throw the book at the first offender, it really struck home to me.

"I can truthfully say, since then, I have never deliberately broken a traffic law, knowingly, except our 20 mile speed limit in our town, and the last few months I have obeyed this. I have a family of six children and before last April they were always saying, 'Faster Dad, faster;' and Dad went faster. Now they watch that speedometer and if it even gets close to the speed limit they warn me. My boy's ticket to take the car is to obey all traffic laws and we have a father and son agreement that we will not break them.

"A year ago I asked my bishopric to raise their hand in support of our highway laws, this they have done. About a month ago I wrote a pledge and asked the priesthood quorums to sign. They responded wonderfully well. Six out of ten of my priests have signed a similar pledge, two of them are away and the other two have not been contacted. The teachers quorums are all willing to sign to help stop the slaughter on our highways. I remember telling you at that time that whenever I observed the report of an accident on the highway in our area, I was always careful to look up the notice of the funeral notice to find out whether the person who had met with the tragic accident was a member of our Church, and one holding the Priesthood. In our own area I was surprised to find such a large proportion of all of the accidents involving fatalities among our own people.

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PRESIDENT DAVID O. McKay

P6 David O. McKay

P1 When this vast congregation responded to Brother Condie's benediction on the first note of "Do What Is Right," I was thrilled. The strength of your voices expressed a spirit which is sublime, and strangely enough, I was reminded of a statement that a leading businessman in the United States made to me on the plane that carried us to South Africa a few years ago. There were three businessmen who were president of the Board of a mining company there on the Coast of Africa; another who was a member of the Board going down to a Board meeting; and this gentleman who was head of a national Drug Store chain.

P2 When he found out we are Mormons, he said, "Whenever I can find a young Mormon boy to take charge of running our drug stores, I tell my men to give him a position. I have many of them in my employ." He has found integrity in them. I thought I felt the strength and source of that integrity tonight.

P3 I thought when the gentleman bade that statement, that any young member of this Church who gets a position in that chain of stores may cast a reflection upon all of the Church. I wish all of you who are members of this Church who get a position in stores may take a position you are better able to fill. I do not think it is right that we should take positions for which we are not fitted.

P4 It is an inspiring sight to see this body in the Tabernacle, and to realize that assembled in 139 other houses there are members of the Priesthood, from the high priests of the quorum, and proves himself unworthy of membership in it.

P5 One principle emphasizes itself in my mind tonight, and that is the virtue of self-control. When a man accepts the Priesthood, he accepts the obligation of controlling himself under any circumstances. That is the first lesson that the Savior gave to us after his baptism -- the power of resistance. Arising from the plain through which the Jordan River flows into the Dead Sea, near the spot of Christ's baptism, there is a precipitous cliff called the Mount of Temptation. People point to it and say, "It is on that Mount that Jesus went after he was baptized in the River Jordan."

P6 Those three temptations which were given to Him are given to us. The first was an appeal to his appetite after 40 days of fasting, which temptation is really an appeal to the appetite. Second, an appeal to his vanity after 40 days of fasting, which temptation is really an appeal to the appetite. Then he goes on to show how, during these sad ten years of his life, he had yielded to the gambling instinct to such a point that he just simply ruined his life for himself and his family and came nearly landing in jail because of issuing checks without funds and doing other illegitimate things. If you have the magazine handy, I think you would do well to read the article, and I think when you read it you would want everyone to subject himself or any of his family or friends to the possibility of becoming a gambling addict.

P14 I have had a little opportunity to watch business for a good many years, and in my time I have seen a good many tragedies. I have seen fine young men with high promise for the future yield to the temptation to pay their gambling debts by stealing money, some of our own boys, who may still be in Leavenworth Prison after 20 years. I have never heard whether all of these boys got out. Our Brethren know something about it.

P15 I have known prominent men in this city with brilliant futures who have yielded to this gambling instinct and lost every prospect they had, lost the respect of all who knew them, and have died in disgrace. It is a dangerous thing. As this author points out, it gets into the very blood of people, and so I have no hesitation in advising my brethren to stay clear of it, and I go so far as to urge no one to begin even on the smallest basis. After my experience I have reached the point where I hate to see a youth, or even a man, put a nickel in a slot machine because I do not know where it will lead.

P16 Now, there are a great many who will try to defend gambling. I have heard people say that all business is a gamble, that even life is a gamble. The latter statement is absolutely false to anyone who knows anything about life. There is no gamble about life, as everyone of you know. You know that it is all planned from the very beginning, and while we cannot foresee all the circumstances that will transpire, we know what life is. We know the course that life should take. We know its rewards and we know its penalties for infractions of the law. Life is not a gamble, and it is a mistake to say that business is a gamble. Anybody who understands the fundamentals of good business knows that it is not a gamble. Every legitimate business contemplates an exchange of values. One thing of value, services, for another thing of value, money or some other thing. All sound business is based solely on that principle exchange of values.

P17 That is not true of gambling; absolutely not. That is an effort to secure either something for nothing, or much more than what is invested in the gambling, and this man whose article I quoted tells about gambling machines, and how if one were inclined to bet on chances he has no chance in winning against these devices in the long run. But it is the morality of it, my brethren, that I so much deplore because it puts men and women (and unfortunately there are many women who indulge) in a position where they are unable to appreciate the values in life and business, and it leads them on and on, like one who takes his first drink, until they may end up as alcoholics, or they may end up as gambling addicts, as this man calls themompulsive gamblers. He could not stop, he could not get away from it. I hope you are sympathetic with that position because I know from long experience that it is the wise thing to do never to bet, but keep on the safe side and never trust your powers of resistance with the wrong thing. You would not with many other things, why trust yourself with this nefarious habit?

P18 Now, brethren, I will not take more of your time, but at the risk of repetition, I wanted to mention those two items again to you tonight. It is a tremendous responsibility to bear the Holy Priesthood. I wish all of your hearers all did not hear what President Joseph Fielding Smith told us yesterday, something I have long believed, and I was glad to have the chance for my benefit. He said in substance that there will be no Sons of Perdition who do not hold the Priesthood. I have believed that for years because I do not think that the Lord in his mercy would ever condemn a man to that indescribable penalty of being put out entirely from the Kingdom and from all grace unless that man knew that Jesus was the Christ, unless he knew the power of the Christ, and he could only know that I think by holding the Priesthood. I believe that in the main that can be said to be true that only men who hold the Priesthood of God stand in danger of that terrible penalty of being classed as outcasts.

P19 On the other hand, only men who hold the Priesthood can aspire to the highest things of life, and that is the balance -- to use this Priesthood to reach exaltation in the eternal presence or to abuse it and lose it and be cast out. I think that is a solemn thought for all of us, and I trust that as we ponder it we shall all decide, as I have reason to believe we will, that we will aspire to the highest ideals, to the loftiest stations attainable with this holy power that God has given to us. If we aspire to attain that exaltation, work for it consciously, serve faithfully, keeping the commandments, our rewards will exceed even our fondest expectations. Of that I am convinced.

P20 May the Lord bless you, my brethren, and be with you always, I ask in the name of Jesus. Amen.
The Choir will sing, "Sweet Hour of Prayer," conducted by Richard P. Condie, after which Elder A. Lewis Elggren, formerly president of the Western States Mission, will uses his counselors wisely, who has an influence over the young people of the ward, who has an influence in business circles, I tell you, he exerts a good influence because they have had two or three years at itive years, 10 years, et's get up to 20. If you have a good bishop most of your troubles are over. Isn't that true? A bishop who considered quite a length of time. Some of you brethren who are past 70 will remember that bishops served 15, 20 and 25 years, and were real leaders in their social and to the Brethren that it is a sufficiently valid reason to release a good bishop who has served perhaps only a few yearswo or three or four years. Five years is sometimes recommending new bishops. Occasionally we have as a reason for releasing bishops, length of service. Sometimes that is a good reason, but other times it does not seem to the Brethren that it is a sufficiently valid reason to release a good bishop who has served perhaps only a few yearswo or three or four years. Five years is sometimes considered quite a length of time. Some of you brethren who are past 70 will remember that bishops served 15, 20 and 25 years, and were real leaders in their social and political circles, too.

Now, five years is quite a long time because the bishop in this day has more to do than a bishop had at that time. He has a lot of work, but don't release bishops just because they have had two or three years at itive years, 10 years, et's get up to 20. If you have a good bishop most of your troubles are over. Isn't that true? A bishop who uses his counselors wisely, who has an influence over the young people of the ward, who has an influence in business circles, I tell you, he exerts a good influence spiritually.

The Choir will sing, "Sweet Hour of Prayer," conducted by Richard P. Condie, after which Elder A. Lewis Elggren, formerly president of the Western States Mission, will
The closing prayer.

The session at 10:00 tomorrow morning will be broadcast as a public service over television and radio stations throughout the West. The Tabernacle Choir broadcast will be from 9:30 to 10:00 a.m. Those desiring to attend the Tabernacle Choir broadcast must be in their seats at 9:15 a.m.

We will now hear, "Sweet Hour of Prayer."

Singing by the Tabernacle Choir Men's Chorus, "Sweet Hour of Prayer."

The benediction was pronounced by A. Lewis Elggren, formerly president of the Western States Mission.

Conference adjourned until Sunday morning, October 12, at 10:00.

C1958 Conference Report, October 12, 1958

Begin

(For a full report of the Tabernacle Choir and Organ broadcast, see pages 130-131.)

The Sunday morning session of the General Conference convened promptly at 10 o'clock, following the Tabernacle Choir and Organ Broadcast, with President David O. McKay presiding and conducting the meeting.

The Tabernacle Choir furnished the choral music for this session, Richard P. Condie conducting, Frank W. Asper at the organ.

President David O. McKay:

The Tabernacle Choir, under the direction of Richard P. Condie, with Frank W. Asper at the organ, will open these services by singing, "Hear My Cry, O God." The opening prayer will be offered by Elder Nathan Eldon Tanner, president of the Calgary Stake.

Singing by the Choir, "Hear My Cry, O God."

Elder Nathan Eldon Tanner, president of the Calgary Stake, offered the opening prayer.

President David O. McKay:

The opening prayer has been offered by Elder Nathan Eldon Tanner, president of the Calgary Stake. The Tabernacle Choir will now sing, "The Lord Is My Shepherd," with Richard Condie conducting.

The Choir sang, "The Lord Is My Shepherd."

My brethren and sisters, please believe me that never before have I felt so keenly the need of your sympathetic co-operation, and particularly the guidance of the Spirit of the Lord. I have in mind and in my heart the feeling that the religious influence, sincere religious influence in the heart, or the life of the individual, is the most refining influence in the world. That spirit has actuated each one, I am sure, who has spoken to us in previous sessions of this conference, and I should like to emphasize that with your help and the inspiration of the Lord in the few remarks that I make on this occasion.

It is a wonderful influence-to see this vast audience, to realize that the Assembly Hall and Barratt Hall are also crowded, and that tens of thousands are listening in by television and radio this morning.

Jesus, in a wonderful prayer-I think it must have been the most impressive ever offered in this world-said these words:

"And now I am no more in the world, but these [referring to the members of the Twelve who knelt with him] are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are...."

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." (John 17:11, 15.)

A number of years ago, a stake president upon being honorably released from his position in which he had served well, made the remark: "Now I am reduced to just a humble member." Because he had been released, he felt, that he had lost something. Well, he had. He had lost the privilege of serving the members of his stake as president, for to be a stake president, or to hold any other position in the Church is an honor as well as a great responsibility. But to be a lay member is also a great obligation as well as a great opportunity.

Membership is obtained by baptism, which is at once a burial and a birth burial of the old person, with all his frailties, faults, and sins, if any, and a coming forth to walk in a newness of life. Backbiting, faultfinding, slander, profanity, uncontrolled temper, avarice, jealousy, hatred, intemperance, fornication, lying, cheating, are all buried. That is part of what baptism by immersion signifies. "Except a man be born again, he cannot see the kingdom God," (Ibid., 3:3) said Jesus to Nicodemus. He comes forth to walk in a newness of life, signifying that in the new life ahead there will be an effort to maintain honesty, loyalty, chastity benevolence, and of doing good to men.

Wordsworth once said of Milton: "Thy soul was like a star and dwelt apart." That is what membership of the Church does to those who keep the ideals they profess.

James said that, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27.)

It is in this sense of keeping ourselves "unspotted" from the world that the lay members, as all officers, are obligated.

Speaking of the apostles, Jesus prayed, "...these are in the world, ...

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." (John 17:11, 15.)

In the Book of Mormon, in the forty-second chapter of Alma, we are told why the children of God are here in the world-mely, to mingle with the sons of men, to gain an experience that will bring them back to God, but not to partake of the sins of the world. Thee Savior said to his apostles on the same evening that he offered that beautiful
I have never met a member of the Church who would not express himself, and, if occasion arose, who did not so express himself as being willing to defend his membership if this Church were attacked. I have seen boys apparently indifferent to Church interest on occasions stand out and express defiance of an attack upon the Church. All very commendable, but perhaps at the very moment of that gallant defense there were encroachments upon their souls which weakened their power to defend the truth. Trees that can stand in the midst of the hurricane often yield to the destroying pests that can scarcely be seen with the microscope, and the greatest foes of humanity today are those unseen microscopic microbes that attack the body.

So there are influences at work in society which are undermining the manhood and womanhood of today. It is these unseen influences which come from the world that influence us when we are least prepared to defend ourselves. When we do not withstand the encroachments of these evil influences, we weaken the possibility of defending the Church of Jesus Christ. This is an individual work. What the individuals are, that is the aggregate. Jesus influenced individuals, knowing that if the individual is pure, strong, a thousand individuals would make a strong community, and a thousand communities would make a strong nation. Individual responsibility!

Let me cite an instance: A young missionary was invited to a wedding in a foreign country, at which two of his acquaintances were joined together in bonds of matrimony, the ceremony being performed by a minister of another church. This young man was the only member of the Mormon Church present amidst the one hundred or more guests at the table in the hotel. By each plate was a wine cup, filled to the brim, and also a glass of water. After the ceremony, as the guests were all in their places, the minister arose and said: "Now I propose that the company drink to the health of the newly married couple." They all arose. Now propriety suggested that this young man take up the wine in his wine cup. But he was a missionary. He belonged to a Church that preaches a Word of Wisdom. Science since has proved it to be indeed a Word of Wisdom. He was preaching that, and he was pretending to live it. Here was a time when he could indulge. No one would know; indeed, it seemed to be the act of propriety, but he resisted. Now was the opportunity to defend his Church, and that is what he did. He took the glass of water. Some of his immediate friends by him, dropping their wine cups, followed his example, and at least half a dozen wine glasses remained untouched. Others saw it, and the circumstance furnished an excellent opportunity to converse with those guests upon the Word of Wisdom.

Now, what do we mean by the world? I take it that the world refers to the inhabitants who are alienated from the Saints of God. They are aliens to the Church, and it is the spirit of this alienation from which we should keep ourselves free. We are told by Paul not to conform to the fashions of the world. Timothy was warned not to partake of the evils of the world. One or two I quote:

"Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." (2 Timothy 2:22.) Zion is the pure in heart, we have been told, and the strength of this Church lies in the purity of the thoughts and lives of its workers. Then the testimony of Jesus abides in the soul, and strength comes to each individual to withstand the evils of the world.

Temptations come in our social gatherings. They come to us at our weddings. They come to us in our politics. They come to us in our business relations, on the farm, in the mercantile establishments, in our dealings in all affairs of life. In our home associations, we find these insidious influences working, and it is when they manifest themselves in the consciousness of each individual that the defense of truth should exert itself.

Temptations come in the same quiet way. Perhaps yielding to it may not be known by anyone save the individual and God, who responds gains corresponding strength. Temptation often comes in the same quiet way. Perhaps yielding to it may not be known by anyone save the individual and his God, but if he does yield to it, he becomes to that extent weakened and spotted with the evil of the world.

Let me cite an instance: A young missionary was invited to a wedding in a foreign country, at which two of his acquaintances were joined together in bonds of matrimony, the ceremony being performed by a minister of another church. This young man was the only member of the Mormon Church present amidst the one hundred or more guests at the table in the hotel. By each plate was a wine cup, filled to the brim, and also a glass of water. After the ceremony, as the guests were all in their places, the minister arose and said: "Now I propose that the company drink to the health of the newly married couple." They all arose. Now propriety suggested that this young man take up the wine in his wine cup. But he was a missionary. He belonged to a Church that preaches a Word of Wisdom. Science since has proved it to be indeed a Word of Wisdom. He was preaching that, and he was pretending to live it. Here was a time when he could indulge. No one would know; indeed, it seemed to be the act of propriety, but he resisted. Now was the opportunity to defend his Church, and that is what he did. He took the glass of water. Some of his immediate friends by him, dropping their wine cups, followed his example, and at least half a dozen wine glasses remained untouched. Others saw it, and the circumstance furnished an excellent opportunity to converse with those guests upon the Word of Wisdom.

Now, was he humiliated? No. He was strengthened. Were the guests embarrassed? No. Did they feel to condemn him? No. Condemnation was replaced by admiration, as it always is in the hearts of intelligent and God-fearing men and women.

Converts to the truth walk out of the waters of baptism with a glow upon their countenances, especially after confirmation which they have never had before. They realize that they leave upon themselves the name of Christ, and covenant to walk in accordance with the ideals of his gospel. During Sunday School and Sacrament meetings they are permitted to make a covenant, as does every lay member. In the presence of his fellow members of the Church, he covenants before God that he is willing to take upon himself the name of the Son, always to remember him and keep his commandments which he has given him, and by so doing to always have the Spirit of the Lord to be with him. That is true religion.

What a covenant for every lay member! Is he virtuous in thought and action? Is he dealing honestly with his neighbor in the horse and cattle trade, in the purchase of property, in any business transaction? If he believe in the covenants he has made, if he is true to the covenants he has made, if he believes in the efficacy of the Church to which he belongs, he has obligated himself to do these things. If called to a prominent position, it is his duty to be true, and he is more obligated than ever to set an example to others. He may not be called, however, but his membership in the Church of Jesus Christ obligates him to these high ideals. Only in that way can religion become the most influential and potent power in life.

It is generally understood that every member of the Church should be a missionary. He is probably not authorized to go from house to house, but he is authorized, by virtue of his membership, to set a proper example as a good neighbor. Neighbors are watching him. Neighbors are watching his children. He is a light, and it is his duty not to have that light hidden under a bushel, but it should be set up on a hill that all men may be guided thereby.

Here is a good example of how a lay member may preach by example:

Over a hundred years ago a man in his early forties who had already won distinction as a great writer heard of a company of Mormons who would be sailing from the docks in London on a certain day in June 1861. In charge of those Mormons was Elder George Q. Cannon. It was an emigrant ship. This great writer, Charles Dickens, was
He recognized the passengers as some coming from Wales, some from Scotland, some from Yorkshire, and others from near London. He listened to the inspector call their namesesse Jobson, Sophronia Jobson members of the Church. Next group: Susanna Cleverly, William Cleverly, etc.ayman after layman passed on board the vessel. Dickens went down to the lower deck and then he came up on the higher deck to investigate. He studied each group and each individual carefully. Among other things he said:

"Nobody is in an ill temper. Nobody is the worse for drink. Nobody swears an oath or uses a coarse word. Nobody appears depressed. Nobody is weeping, and down upon the deck in every corner where it is possible to find a few square feet to kneel, crouch, or lie in, people in every unsuitable attitude for writing letters, are writing letters." Then he says: "Now I have seen emigrant ships before this day in June, and these people are so strikingly different from all other people I have seen in like circumstances whom I have ever seen that I wonder aloud, 'What would a stranger suppose these emigrants to be?'" Then he adds: "What is in store for the poor people on the shores of the Great Salt Lake? What happy delusions they are laboring under now. On what miserable blindness their eyes may be opened then, I do not pretend to say. But I went on board their ship to bear testimony against them if they deserved it, as I fully believed they would. To my great astonishment, they did not deserve it; and my predispositions and tendencies must not affect me as an honest witness. I went over the Amazon's side feeling it impossible to deny that so far some remarkable influence had produced a remarkable result, which better known influences have often missed."

"My dear fellow workers, lay members of the Church of Jesus Christ, what would have happened to this one hundred-year-old testimony by a world-renowned author if those members of the Church, Brother Jobson, Sister Jobson, and those other humble people from Wales, had not observed the principles of good conduct in the Church? What would have happened if they had taken the Lord's name in vain? If they had taken an oath? If Charles Dickens had seen them quarreling? Instead, not an oath did he hear. He saw no quarreling, heard no bickering. He was compelled to say: 'Some remarkable influence had produced a remarkable result in the lives of these English people, which better known influences have often missed.'"

"In other words, some influence had changed men's lives and made women and children better than they had ever been before. That is the mission of the gospel of Jesus Christo make evil-minded men and women good, and to make good men and women better; in other words, to change man's lives, to change human nature.

"Twelve men did quite a lot to change the world nineteen hundred years ago. Twelve simple men, with only the wind to bear them over the seas, with only a few pence in their pockets, and a shining faith in their hearts! They fell far short of their ideal; their words were twisted and mocked; and false temples were built over their bones, in the praise of a Christ they would have rejected. And yet, by the light of their inspiration, many of the world's loveliest things were created, and many of the world's finest minds inspired.

"If twelve men did that nineteen hundred years ago, what might not twelve men do today? For God has now given us the power of whispering across space, of transmitting our thoughts from one end of the earth to another. What shall we whisper? What shall we think? That is the question!"

"To be just a lay member of the Church means that every man is a Christian gentleman, that every husband is true to the ideals of chastity, that every young boy and every young girl refrains from indulgence in tobacco, in strong drink, and keeps himself or herself free from the sins of the world. That is what Mormonism means in daily life. If you are called upon to render service in any position, render it. If you are released, you will accept your release, always remembering that the Church is established for your benefit, and the benefit and happiness of your children and your children's children. If you will live in accordance with those humble principles under the covenants you made at the water's edge, and since that time in Sacrament meetings, and many of you in the House of God, you will fill a noble mission, and God will reward you.

"May every member of the Church experience this transformation in this life, and so live that others, seeing his good deeds, may be led to glorify our Father in heaven, I humbly pray in in name of Jesus Christ. Amen."

President David O. McKay:

Elder Marion G. Romney of the Council of the Twelve will now speak to us.

Elder Marion G. Romney

My beloved brothers and sisters and friends: I have sought earnestly to prepare myself for this occasion and now that it has come my hope and prayer, in which I ask you to join, is that we may continue to enjoy the sweet influence we have felt while listening to the great message of President McKay.

As I stand before you this morning I realize that many of you, unseen by me, are listening in on radio and television. You are most welcome. Indeed, we feel complimented by your participation with us. As I speak I shall have you in mind, particularly you who may not be members of the Church of Jesus Christ of Latter-day Saints.

If you have been with us during the last hour you have heard, and perhaps seen, President David O. McKay deliver a most timely and inspirational address. Moved by it, as I know you were, perhaps you will be even more impressed if I tell you something about his high and holy calling.

You have observed that he is an unusual personality—tall, straight, dignified, and gracious. Through a devoted lifelong service to his God and to his fellow men he has imparted so deeply of the divine nature that he is filled with that charity defined by one of the Book of Mormon prophets as the pure love of Christ.

Fine as he is in his own right, the great office to which he has been called adds to his stature. For he is not just the presiding officer of an ordinary church, he is the rightful successor to the Prophet Joseph Smith, Jr. He is God's prophet and personal representative in the earth. Just as Peter was the president of the Church of Jesus Christ of former-day saints, so President McKay is today the president of the Church of Jesus Christ of Latter-day Saints. He is the President of the priesthood of that Church. He is in fact and in truth a prophet, seer, and revelator. To this high station he was called through revelation from heaven. He was not appointed nor elected to it by men.
In 1906, under divine inspiration, President Joseph F. Smith, then God's personal representative and mouthpiece in the earth, laid his hands upon President McKay and conferred upon him the holy apostleship with all its gifts and powers. Pursuant to the order of God's Holy Priesthood which is the government operative in the Church of Christ, he was, in April 1951, sustained in and ordained to his present high office.

President Joseph F. Smith, who conferred the apostleship upon President McKay, had received his authority in like manner from President Brigham Young. President Young had received his authority from Oliver Cowdery and Joseph Smith, Jr.

And who was Joseph Smith, Jr.? He was none other than God's great prophet of the restoration.

The place was Palmyra, Western New York state.

The time was spring, 1820. Joseph was then in his fourteenth year.

The result: God the Eternal Father and his Son Jesus Christ appeared to him. "I saw two Personages," he said, "whose brightness and glory defy all description." These two Personages spoke to him and called him by name. He heard their voices and asked them questions. They gave him answer. (Pearl of Great Price, Joseph Smith 2:17.)

During subsequent revelations he learned that the relationship between God and men is that of parent and children. "The inhabitants of the "worlds" . . . "are begotten sons and daughters unto God," said the Lord to him in one of the revelations. (Ibid., 76:24.)

Not only did Joseph Smith receive through divine revelation knowledge concerning God, man's relationship to him, the doctrine of eternal progression, and all the other glorious principles and ordinances of the gospel of Jesus Christ upon obedience to which man's exaltation is conditioned, he was also divinely commissioned to organize, and again establish upon earth, the Church of Jesus Christ; the organization through which these principles and ordinances can be authoritatively taught and administered.

To enable him to do so he was endowed with the Holy Priesthood which is delegated authority to act in the name of God.

In 1836, Moses committed unto . . . [them] the keys of the gathering of Israel . . . and the restoration of the ten tribes. Elias . . . committed the dispensation of the gospel of Abraham; and "Elijah the prophet, who was taken to heaven without tasting death, stood before [them] . . . and said: Behold, the time has fully come, which was spoken of by the mouth of Malachi -- testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come -- to turn the hearts of the fathers to the children, and the children to the fathers. lest the whole earth be smitten with a curse -- Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (Ibid., 110:11-16.) Thus was the gospel for the salvation of the dead restored.

Peter, James, and John, who as the presidency of Christ's Church in the apostolic dispensation held the keys of the Melchizedek Priesthood, came and conferred this priesthood and the keys thereof upon Joseph and Oliver. Other holy beings delivered to them gospel keys which they had received and held in former dispensations. For example, in April of 1836, Moses committed unto . . . [them] the keys of the gathering of Israel . . . and the restoration of the ten tribes. Elias . . . committed the dispensation of the gospel of Abraham; and "Elijah the prophet, who was taken to heaven without tasting death, stood before [them] . . . and said: Behold, the time has fully come, which was spoken of by the mouth of Malachi -- testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come -- to turn the hearts of the fathers to the children, and the children to the fathers. lest the whole earth be smitten with a curse -- Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (Ibid., 110:11-16.) Thus was the gospel for the salvation of the dead restored.

Having thus received from heavenly beings the foregoing and other endowments, Joseph Smith the prophet and his associate Oliver Cowdery conferred upon the members of the Quorum of the Twelve Apostles as they were directed by the Lord to do. Brigham Young, one of the original Twelve succeeded the Prophet Joseph as president of the Church. President David O. McKay, as already pointed out, is today the rightful successor to the Prophet Joseph Smith. He now holds all the priesthood, keys, and powers received by the Prophet Joseph Smith.

Now, my beloved brothers and sisters and friends, it is our solemn obligation and great joy to testify to you that these things are so. They are not cunningly devised fables. They are realities of the utmost significance. We know them to be true with the same certainty that Peter knew Jesus was the Christ when, in answer to the Master's question, "But whom say ye that I am?" he boldly declared, "Thou art the Christ, the Son of the living God." This he knew, said Jesus, because his Father in heaven had revealed it unto him. The conviction with which we speak was obtained in the same way. (Matt. 16:15-16.)

In like manner every child of God if he will but do the work as Jesus said, may know of the divinity of the mission of the Prophet Joseph Smith and that President David O. McKay is now his legal successor; he may likewise know that the gospel as restored through the Prophet Joseph is the gospel of Jesus Christ, that the Church of Jesus
Our heritage of freedom is as precious as life itself. It is truly a God-given gift to man. Since the time of the council in heaven, the fight of liberty-loving people for freedom has continued.

Free agency is an eternal principle vouchsafed to us in the perfect law of liberty—the gospel of Jesus Christ. Freedom of choice is more to be treasured than any earthly possession. It is guaranteed in our heaven-inspired Constitution. Yes, freedom is an inherited, inalienable, divine gift to men.

The inspired founding fathers formulated a system of government with checks and balances protecting the freedom of the people. But even this was not enough. The first order of the new congress was to draw up a Bill of Rights—amendments guaranteeing for all time the fundamental freedoms that the American people insist are theirs by the will of God, not by the will of government.

Yes, the founders of this nation bequeathed to us a heritage of freedom and unity that is our most priceless political possession.

But to be enjoyed, freedom must be won continually. The major responsibility of government is to guard the lives and safeguard the freedom of its citizens. Yet even in
Today the scope and variety of governmental operations have become amazingly wide. We are touched by government from before we are born until after we die. Government impinges on our lives every hour of the day and night.

Most of these governmental activities are helpful in greater or lesser degree, of course. But we must face the central problem of just how much of our lives, of our freedom, of our economy, and of our society, we want to entrust to government.

And we must face the further fact of just what division of functions we want to make between Washington and our state capitals. We must be aware of the price we pay when we place more and more of our lives in the hands of centralized government.

It is high time we awakened to the dangers of excessive government in business and in agriculture. It is time we realized the perils of too great a centralization of power, and too much dependence on public agencies.

We have seen in the past quarter century a tremendous shift from individual to governmental responsibility in many phases of economic and social life. We have seen a rapid shift of responsibility from the states to the federal government.

The magnitude of these changes is revealed by a few simple figures. Twenty-five years ago the federal government received one-fourth of all the taxes collected in the United States. Today the federal government, in spite of the biggest tax cut in history of $7,400,000,000 (7.4 percent) in 1954, collects not one fourth but three-fourths of all our taxes. Twenty-five years ago all taxes, federal, state and local, took 14 percent of our national income. Today taxes take 31 percent.

I recognize that there have been reasons for doing more things through government, and for doing them from Washington. Fighting first a prolonged depression and then a war, unavoidably shifted responsibility to the federal government. The shrinkage of time and distance and the growing interdependence of our economic lives have all contributed to a centralization of authority at the national capital.

Yet, deep in their hearts, the American people instinctively know that great concentration of power is an evil and a dangerous thing. They do not need to have it proved.

What lies behind this conviction? Basically, it is an intuitive knowledge that, sooner or later, the accumulation of power in a central government leads to a loss of freedom. Once power is concentrated, even for helpful purposes, it is all there, in one package, where it can be grabbed by those who may not be helpful in its use.

If power is diffused, this cannot happen. This is why the founders of our country carefully divided power between the state and federal levels. Nothing has happened in the meantime to call in question the validity of this arrangement.

Our traditional federal-state relationship, we must never forget, starts with a general presumption in favor of state and individual rights. Under the constitutional concept, powers not granted to the federal government are reserved to the states or to the people.

Many forces work toward the concentration of power at federal level. It somehow seems easier to impose so-called "progress" on localities than to wait for them to bring it about themselves. Raids on the federal treasury can be all too readily accomplished by an organized few over the feeble protests of any apathetic majority. With more and more activity centered in the federal government, the relationship between the costs and the benefits of government programs becomes obscure. What follows is the voting of public money without having to accept direct local responsibility for higher taxes.

If this trend continues, the states may be left hollow shells, operating primarily as the field districts of federal departments and dependent upon the federal treasury for their support.

It has been truly said by our present Chief Executive that, "The federal government did not create the states of this Republic. The states created the federal government . . . . f the states lose their meaning our entire system of government loses its meaning and the next step is the rise of the centralized national state in which the seeds of autocracy can take root and grow.

Those are strong but true words.

The history of all mankind shows very clearly that if we would be free -- and if we would stay free -- we must stand eternal watch against the accumulation of too much power in government.

There is hardly a single instance in all of history where the dictatorial centralization of power has been compatible with individual freedoms -- where it has not reduced the citizenry to the status of pawns and mere creatures of the state. God forbid that this should happen in America. Yet I am persuaded that the continuation of the trend of the past twenty-five years could make us pallbearers at the burial of the states as effective units of government.

The drift toward centralization of power is not inevitable. It can be slowed down, halted, reversed.

How? By state and local governments insisting that theirs is the responsibility for problems that are essentially local and state problems, insisting upon this, with the knowledge that responsibility and authority go hand in hand.

Inevitably, in centralized federal programs the money is not as wisely spent as if the states participated financially.

The people come to look to the federal government as the provider, at no cost to them, of whatever is needful.

The truth is that the federal government has no funds which it does not first, in some manner, take from the people. A dollar cannot make the round trip to Washington and back without shrinking in the process. As taxpayers we need to recognize these facts: programs which obscure them are contrary to public interest.

The thought that the federal government is wealthy and the states povertystricken is a dangerous illusion. The federal debt is now eight times as great as the combined debt of the forty-eight states. It is difficult for the states to make a strong case for assistance from the federal government when anything the federal government spends must come from the states.

The states not only have rights, they also have responsibilities, and they have opportunities.

In the last analysis, we are not trying to protect one government entity from another. We are trying to protect the rights of individual people. If we ever forget this, the whole process of government is pointless.

George Washington said: "Government is not reason, it is not eloquence -- it is force! Like fire, it is a dangerous servant and a fearful master!"

"It is hardly lack of due process," said the Supreme Court, "for the government to regulate that which it subsidizes." But we must remember as President Clark has counseled us that a planned and subsidized economy weakens initiative, discourages industry, destroys character, and demoralizes the people.
President David O. McKay:

The days ahead are sobering and challenging and will demand the faith, prayers, and loyalty of every American. Our challenge is to keep America strong and free -- that the Constitution of this land was established by men whom the God of heaven raised up unto this very purpose.

With all my heart I love this nation. I have lived and traveled abroad just enough to make me appreciate rather fully what we have here. To me, this is not just another nation. This is not just one of a family of nations. This is a nation with a great mission for the benefit and blessing of liberty-loving people everywhere. It is my firm conviction that the Constitution of this land was established by men whom the God of heaven raised up unto this very purpose.

With God's help the light of high resolve in the eyes of the American people must never be dimmed! Our freedom must be preserved.

Yes . . . this is a choice land -- choice above all others. Blessed by the Almighty, our forebears have made and kept it so. It will continue to be a land of freedom and continually won to be enjoyed. Let us never forget these facts.

3. A market economy . . . the right to exchange.

2. Private property . . . the right to own.

1. Free enterprise . . . the right to venture . . . the right to choose.

Our economic order is not perfect, because it is operated by imperfect human beings, but it has given us more of the good things of life than any other system. The fundamental reason is that our economy is free. It must remain free. In that freedom ultimately lies our basic economic strength.

Our phenomenal material advances have been the fruit of our freedom -- free enterprise system -- American way of life -- God-given freedom of choice.

Let us admit the weaknesses that exist. Let us work aggressively to correct them. But never let us make the catastrophic blunder of putting chains on our basic economic freedom.

Yet these basic American beliefs, principles, and attitudes are threatened today as never before.

By whom are they threatened?

They are threatened by well-meaning but uninformed people who see the shortcomings of our economic system and believe they can legislate them out of existence. They try to reach the promised land by passing laws. They do not understand our economic system and its limitations. They would load it down with burdens it was never intended to carry. As their schemes begin to break down, more and more controls must be supplied. Patch is placed upon patch, regulation is added to regulation and ultimately, by degrees, freedom is lost. Our desire to lose it and without our knowing why or how it was lost.

Our heritage of freedom is threatened by another group -- self-seeking men who see in government legislation a way to obtain special privilege for themselves or to restrain their competitors. They use demagoguery as a smokescreen to deceive. These people have no love for freedom or enterprise. They would bargain away their birthright for a mess of pottage. They would learn the value of freedom only after it was gone.

A third, still much smaller group is dedicated to the overthrow of the economic and social system that is our tradition. Their philosophy does not stem from Jefferson, but is foreign to our shores. It is a total philosophy of life, atheistic, and utterly opposed to all that we hold dear as a great Christian nation. These men understand our system thoroughly and hate it thoroughly. Through rabble-rousing and demagoguery they play upon the economic reverses and hardships of the unsuspecting. They promise the impossible, and call black white, and mislead with fallacies masqueraded as truth.

If we lose our freedoms, it will be to this strange and unlike coalition of the well-intentioned, the slothful, and the subversives.

It will be because we did not care enough -- because we were not alert enough -- because we were too apathetic to take note while the precious waters of our God-given freedom slipped -- drop by drop -- down the drain.

Heaven forbid that this should come to pass!

Let us remember that we are a prosperous people today because of a free enterprise system founded on spiritual, not material values. It is founded on freedom of choice -- free agency -- in eternal God-given principle.

The founding fathers, inspired though they were, did not invent the priceless blessing of individual freedom and respect for the dignity of man. No, that priceless gift to mankind sprang from the God of heaven and not from government. Yes, the founding fathers welded together the safeguards as best they could, but freedom must be continually won to be enjoyed. Let us never forget these facts.

This is America -- the land of opportunity! A land choice above all other lands. Let us keep it so!

We, here in America, as Theodore Roosevelt said a half century ago, “hold in our hands the hope of the world, the fate of the coming years, and shame and disgrace will be ours if in our eyes the light of high resolve is dimmed, if we trail in the dust the golden hopes of men.”

With God's help the light of high resolve in the eyes of the American people must never be dimmed! Our freedom mustn't wile preserved.

Yes . . . this is a choice land -- choice above all others. Blessed by the Almighty, our forebears have made and kept it so. It will continue to be a land of freedom and liberty as long as we are able to advance in the light of sound and enduring principles of right. To sacrifice such principles for momentary expediency -- often selfishly motivated -- is to endanger our noble heritage and is unworthy of this great American people.

With all my heart I love this nation. I have lived and traveled abroad just enough to make me appreciate rather fully what we have here. To me, this is not just another nation. This is not just one of a family of nations. This is a nation with a great mission for the benefit and blessing of liberty-loving people everywhere. It is my firm conviction that the Constitution of this land was established by men whom the God of heaven raised up unto this very purpose.

The days ahead are sobering and challenging and will demand the faith, prayers, and loyalty of every American. Our challenge is to keep America strong and free -- strong socially, strong economically, and above all, strong spiritually, if our way of life is to endure. There is no other way. Only in this course is there safety for our nation.

God grant we may resolutely follow this course in humility and faith, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:
One of the most important businesses in the world is the business of holding conventions. This week in every important center in this and other countries men and women will be assembling in groups to discuss their problems, exchange ideas, and develop techniques for accomplishment. I have had an interesting experience during these past few months of meeting with several occupational groups and learning to discuss their interests. After each experience I have thought how much more interesting, and how tremendously more important, are the things that we discuss in the Church, where we meet and talk about God and eternal life and how to build character and godliness into our own lives.

All education is primarily about ourselves. We study medicine to learn how to keep ourselves well physically. Through the studies of the minds, we learn how to keep ourselves well mentally. Agriculture is how we feed ourselves. The social studies teach us to live together, successfully. We study law to try to keep ourselves out of trouble. Then we have this important field of religion by use of which we look out for our spiritual welfare.

The biggest problems involved in any of these fields center in us. Probably the thing that we know less about than anything else in the world is our own individual selves. You can ask a man many questions about science, invention, or history, and he will answer you. But if you ask him to write out an analysis of himself, to tell you about his mind and soul qualities, or if you ask him how he became the kind of man he is, he may not get very good answers. Or suppose that you ask him where he came from, why he is here, or where he is going. What kind of answer do you think you would get? How long do you think it would take someone to get to a given destination if he didn’t know where he was going or why the journey was being made? "The Big Three" among life’s questions are: Whence? Why? Whither?

The old Persian philosopher Omar Khayyam wrestled long and hard with these questions without getting any very satisfactory answers. He summarizes his conclusions as follows:

I came like Water, and like Wind I go.

Into this Universe, and why not knowing Nor whence, like Water willy-nilly flowing: And out of it, as Wind along the Waste, I know not whither, willy-nilly blowing.

Up from Earth’s Center through the seventh Gate

I rose, and on the Throne of Saturn sate, And many a Knot unravel’d by the Road; But not the Master Knot of Human Fate. There was a Door to which I found no Key: There was a veil past which I could not see. (Rubaiyat, Stanza 28-29, 31-32.)

Shakespeare’s Macbeth gave his opinion of the importance and purpose of existence by saying,

"It [Life] is a tale told by an idiot, full of sound and fury, signifying nothing." (Macbeth, Act V, Sc. 5.) And Hamlet added,

"How weary, stale, flat and unprofitable, seem to me all the uses of this world! . . . 'Tis like an unweeded garden, that goes to seed; things rank and gross in nature possess it merely." (Hamlet, Act I, Sc. 2.)

I would like to say this morning is that some of the most stimulating ideas ever known in the world are the thrilling answers to the big three given in the revelations of the Lord.

Our lives have been divided into three general periods. First there was a long pre-mortal existence when we lived as the spirit children of God. This is followed by a brief mortality. Then comes an everlasting immortality. There is a definite purpose to be accomplished in each of these periods, and our success in each depends upon what we do in those periods preceding. In this respect we might compare life with a three-act play. If you came into the theater after the first act had been finished and left before the third act began, you might not understand the play. For about the same reasons this life, taken by itself, simply did not make sense to Hamlet, Macbeth, or Omar Khayyam. Yet each period has great significance.

The Lord has said, "And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added, upon their heads for ever and ever. (Abr. 3:26.)

In order to make an intelligent road map for the accomplishment of our lives we need to know what happened in the first act. We also need to understand the tremendous importance of those purposes to be achieved in the second act. And we need to know many things about the third act -- and we need to know them before the third act begins. I have a relative who when she reads a book always reads the last chapter first she wants to know where she is going before she gets started. And that is a pretty good idea to apply to our own future. An intelligent "preview" of the third act can be all-important to the final outcome. But first, suppose that we go back and review briefly the first act.

In the pre-existence, as in the two other periods, Jesus is our example. Nothing could be plainer from the scriptures than that the life of Christ did not begin at Bethlehem, nor did it end on Calvary. It is equally true that our lives do not begin or end within the narrow boundaries of mortality. The first things we knew about ourselves were in the grand council in heaven where our own future was being discussed. You were there; God was there; all the spirit children of God were there. Then we walked by sight. We have all seen God; he is our father; he was helping to prepare us for the great experiences of our second estate.

Life is primarily a preparation. We prepare for school; we prepare for marriage; we prepare for our life’s work; we prepare for death. Our preexistence was also a preparation. It was the childhood of our immortality. We had come to a place in our preparation where it is desirable for them to move away from the homes of their parents where they can be by themselves. Even though their newly-established homes may lack some of the advantages of the homes of their parents, it is still important for them to learn to stand on their own feet, to be tested, and proven and tried. In our own case, God wanted us to see good and evil side by side and learn to make the right choices on our initiative. We would have far more freedom in this if we were living by ourselves than in the more immediate presence of God.

In the grand council our second estate was explained to us. An earth was to be created to serve as our new home. We were to be given wonderful, beautiful bodies of flesh and bones without which we could not have a fulness of joy. For the first time in our existence we were to be endowed with the powers of procreation. We were to have the privilege of organizing a family to last through time and eternity. This should be bound together by the authority of the priesthood and sealed and sanctified in the temple of the Lord. We were to have the opportunity to gain experience in exercising our free agency to help us to become sovereign souls. At this grand council the Savior was selected and ordained to come to the earth and redeem us from our sins.

Abraham, in telling of a vision that he was given of the pre-existence said,

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones.
And God saw these souls that they were good, and he stood in the midst of them and he said, These I will make my rulers; for he stood among those that were spirits, and he saw that they were good, and he said unto me: Abraham, thou art one of them; thou wast chosen before thou was born. (Abr. 3:22-23.)

Adding to Abraham's statement that there were many noble and great who were ordained to positions of responsibility, Joseph Smith indicates that we were also ordained. He said, "Every man who has a calling to minister to the inhabitants of this earth was ordained to that very purpose in the grand, council in heaven before the world was. (DHC 6:364.)

After this part of our preparation had been completed, we are told that "all the sons of God shouted for joy." (Job 38:7.) I feel certain that if we knew now what we understood perfectly then, we would be willing to go on our hands and knees through life for the opportunity of proving ourselves faithful and deserving of our magnificent opportunities.

Then we came into our second estate through the miracle of birth. There are some who claim to have difficulty in believing in the possibility of a literal physical bodily resurrection. It seems to me that no one should have any problem believing in the eternal life of the body who can believe in its creation through birth to begin with that two microscopic cells can unite and by a spontaneous process of subdivision create this great masterpiece which is a human being, including body, mind, and personality.

Referring to the Savior's birth, Matthew said: "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold there came wise men from the east to Jerusalem.

Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." (Matt. 2:1-2.) That is the question that wise men have been asking ever since. Even since that day nearly two thousand years ago, wise men have been inquiring, "Where can we find Jesus? How can we know the Savior?" For "there is none other name given whereby man can be saved." (D & C 18:23.) The journey of the wise men was over when they had found the king; and so is ours.

Then we enter the third act. Most of the rewards come in the last act. There is where we find "the happy endings." That is also where we discover the tragedies, depending upon the kind of life we have lived in our second estate.

There is an old Greek play written around the fall of Athens. It tells of a Roman general who had captured an Athenian philosopher. The Roman had told the Athenian that he was to be put to death, but the philosopher did not seem greatly disturbed and the Roman thought that probably he didn't understand. And he said to the Athenian that maybe he did not know what it meant to die. The Athenian expressed himself that he understood but he felt the Roman did not understand. He said to his captor:

Thou dost not know what it is to die, for thou dost not know what it is to live. To die is to begin to live. It is to end all stale and weary work and to begin a nobler and a better. It is to leave the company of deceitful knaves for the society of gods and goodness.

That is our proper objective for the last act. Death is the gateway to immortality. The most important part of life is death. James M. Barrie's little character, Peter Pan, in an extremity cried out bravely, "To die will be an awful big adventure." Who can doubt that it will be so? We live to die, and then we die to live.

Yesterday the singing mothers inspired us with John Howard Payne's immortal verse, "Home, Sweet Home." When this song was written in 1822, John Howard Payne was living in Paris, far away from the old homestead which he knew and loved so well. But he was in the process of preparing to go home for a much-anticipated holiday. He knew, as we know that the happiest holidays are those we go home for. To go home is to go back where you grew up; home is where mother and father are; and John Howard Payne was going home. But it will not be very long before every one of us will also be going home. We will also be going back to where we grew up; we will be going back to where God is, to where our mothers, fathers, and families are.

After the resurrection we will have these wonderful bodies, celestialized and glorified, with quickened senses, amplified powers of perception and vastly increased capacity for understanding, love, and happiness. Not only will our bodies be immortal and celestial but our personalities will be immortal and celestial also. If we have properly prepared during our second estate, then with what enthusiasm we will sing with John Howard Payne, "There is no place like home.

I would like to leave with you my testimony that the gospel of Jesus Christ has been restored to the earth with the authority to administer in all of the ordinances having to do with the celestial kingdom. A great flood of new knowledge has recently come into the world, including three great volumes of new scripture outlining in every detail the proper preparation during our second estate.

Then we enter the third act. Most of the rewards come in the last act. There is where we find "the happy endings." That is also where we discover the tragedies, depending upon the kind of life we have lived in our second estate.

Brethren and sisters, we bring to a conclusion this sixth session of the One Hundred Twenty-Eighth Semi-Annual Conference of the Church. We express our sincere appreciation to the owners and managers of the many television and radio stations who have offered their facilities to us. We are grateful for this outstanding public service so generously extended. We are grateful also for the attendance of all who are present in the Tabernacle, in the Assembly Hall, Barratt Hall, and in other gatherings where this Conference is seen and heard.

We desire to acknowledge the presence this morning of prominent persons, and I am sure all will be pleased to know who many of these are, for we appreciate their interest, not in listening to but in the welfare and advancement of the Church: Senator Arthur V. Watkins; Senator Wallace F. Bennett; Congressman William A. Dawson; Congressman Henry Aldous Dixon; Governor George Dewey Clyde; J. Berkeley Larsen, Lt. Governor of Idaho; Lamont Toronto, Secretary of State; Ernest L. Wilkinson, president of the Brigham Young University; Dr. Homer Durham, vice president of the University of Utah; Dr. Daryl Chase, president of the Utah State University; Dr. John L. Clarke, president of Ricks College; Dr. E. Allen Bateman, State superintendent of Public Instruction; Dr. M. Lynn Bennion, superintendent of Salt Lake City Schools; Mayor Adiel F. Stewart of Salt Lake City; Sherman B. Christensen, Judge of the Federal Court; Dr. A. Ray Olpin, president of the University of Utah; and perhaps others whom we have not seen, nor are able to see.
We appreciate your attendance and interest, and that of all others who have shared in this inspirational gathering. We have received greetings from the president of the Western Canadian Mission. He says: "Reception is excellent. Sincere expression of love from Western Canadian members." Signed, President Parley A. Arave.

The beautiful flowers which you see arranged on the rostrum and pulpit have come from two countries far removed from each other: South Africa and Hawaii. The flowers from South Africa are several varieties of the protea, the national flower of South Africa. These flowers are unique as South Africa is the only place in the world where they are found, and they are as fresh as today's morning as when they left South Africa. Brother Glen G. Fisher, president of the South African Mission, informs us that the branch Relief Society sisters throughout the South African Mission have put on cake sales and made individual contributions, and have manifested a keen interest in this project in order that they might send these rare flowers for our enjoyment during Conference. The entire South African Mission membership will have more than common interest in our Conference, and at this very time they are enjoying a visit from Elder Harold B. Lee of the Council of the Twelve. Sister Lee is accompanying him on his tour.

The other flowers, the beautiful red antheriums, come to us, we are informed by President Jay A. Quealy, Jr. of the Honolulu Stake, with love and greetings from the members of the Honolulu Stake. With all our hearts we express appreciation and thanks to the members of the Church in these far-off lands for these lovely flowers bearing their messages of loyalty, affection, and greetings. Our thoughts and best wishes will be with them as we enjoy the beauty of these flowers this October Conference.

We desire to make mention of the General Priesthood Meeting which was the fifth session of this General Conference. This meeting was held in the Tabernacle last evening with overflow meetings in the Assembly Hall and Barratt Hall, and was relayed by closed circuit to members of the Priesthood assembled in 139 Church buildings from coast to coast and in Canada. There were present or listening over direct wire from the Tabernacle 38,403 members of the Priesthood.

We have heard the singing of the Tabernacle Choir, with Richard P. Condie conducting and Frank W. Asper at the organ. We express appreciation to these men and women who give so generously of their time and talents, and we join Unitedly in praying that they will have outstanding success in the approaching Concert Tour that they are about to make.

We shall now be dismissed by Elder Glenn E. Nielson offering the closing prayer.

President Glenn E. Nielson of the Big Horn Stake offered the closing prayer.

Conference adjourned until 2:00 p.m.

Begin

The concluding session of the Conference convened promptly at 2:00 p.m. Sunday afternoon, with President David O. McKay presiding and conducting the services.

The Salt Lake Tabernacle Choir furnished the music for this session of the Conference.

President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah, in the concluding and seventh session of the One Hundred Twenty-Eighth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. For those who are unable to enter the building, we announce that these services are being broadcast in the Assembly Hall and in Barratt Hall over television.

The music for this session will be rendered by the Tabernacle Choir, with Elder Richard P. Condie conducting, and Elder Alexander Schreiner at the organ.

We shall begin this service by the Tabernacle Choir singing, "To Music," with Jay E. Welch conducting.

The opening prayer will be offered by Elder Lawrence D. Olpin, president of the Lorin Farr Stake.

The Choir sang "To Music," Jay E. Welch conducting.

Elder Lawrence D. Olpin, president of the Lorin Farr Stake, offered the invocation.

President David O. McKay:

Elder Lawrence D. Olpin, president of the Lorin Farr Stake, has just offered the invocation.

The Tabernacle Choir will now sing, "Mountains," conducted by Richard P. Condie.

Our first speaker, following the Choir, will be Elder Marion D. Hanks of the First Council of Seventy.

The Tabernacle Choir, Richard P. Condie conducting, sang "Mountains."

President David O. McKay:

Elder Marion D. Hanks of the First Council of Seventy will be our first speaker. He will be followed by Elder LeGrand Richards.

Elder Marion D. Hanks

ELDER MARION D. HANKS Of the First Council of the Seventy

Through this conference I have been feeling a great warm surge of gratitude and appreciation that I belong to the Church of Jesus Christ of Latter-day Saints, gratitude that there has come to me, in spite of my limitations, the blessing of service and the blessing of learning to know and to love so many of you, to feel your strength, understand your purpose, and observe your dedication;

I have been grateful for the marvelous sermons, the great themes of truth which have been here uttered. I was very grateful this morning as these strong and forthright and inspired messages went out to the world.

Last night I read on the editorial page of the Deseret News an account of a survey, actually a clinical research inquiry, of a number of men incarcerated in the Utah State prison as compared with an equal number outside the prison who were of the same general background as to age, intellect, social, and economic circumstances, etc. The report re-emphasized strongly the vital importance to the well-being of young people of a home where love and interest are shown, of fair rules consistently enforced, and where parents set the proper affirmative example.
Underlying all that has been revealed to us the Lord has given us to know that we are his children, that life is purposeful and meaningful, and that we are blessed with possibilities in the eternities are contingent upon our relationship with our family, as well as with our Heavenly Father and his other children.

We have received the word of the Lord that...men are, that they might have joy," (2 Nephi 2:25) and we know that there is joy in responsible relationships with our fellow men. As this is true of other men, it is especially true of our own families. The family, sealed together under the law of God, is the eternal unit, and our own high principles and program which can lead us to the possession of minds that are clean and honest, educated, trained, controlled, creative, productive, and useful.

Some recent experiences have permitted me the privilege of observing and participating in activities having to do with some of these problems. Out of those experiences I have come with increased gratitude to my Heavenly Father that in the graciousness and goodness of his love we have been blessed with the principles, programs, and inspiration which can preserve us from the most serious of these problems, help us overcome them to the measure we find ourselves in them, and lead us, through God's good gifts, to the happiness here and the eternal opportunity hereafter which we are meant to enjoy. There is no occasion today to do more than recognize the existence of the problems and to testify of my deep assurance that through proper parenthood and leadership and instruction, and through a willingness to learn, hearken, and participate, the principles of the gospel and the great programs of the Church will help us avoid or overcome most of the difficulties which beset us.

There is a story in point which I thought of as I read last night. A young man who had lost his father in his earliest years went to an elderly medical man who had been a close friend of his father and asked the doctor what kind of man his father had been. The old doctor answered the question with a question: "Suppose you could have chosen your father -- that is, what kind of man he would be -- what would your choice have been?"

The young man replied that he would have chosen one who was courageous and forthright and true; a kind, wise, and loving man; a worshiper, worker, and servant of God. He described clearly and forcefully an ideal father, then asked: "Doctor, is that the sort of man my father was?"

"Yes, son," said the doctor. "As your father's friend, let me ask you another question. Is that the sort of man you have chosen to be the father of your own children?"

The young man said, "With all my thinking about life and its responsibilities, I confess I have not thought about this important matter in just that way before. Though I had nothing to do with choosing my own father, I have everything to do with choosing what sort of father my own children shall have. I give you my word that I shall think about and act upon it from now on."

I am grateful to understand that my physical body is an eternal, non-evil component of my eternal soul, and that I have, therefore, a duty to honor and respect and care for it, and to refrain from knowingly imposing upon it any treatment or substances deleterious to it. While I could not choose nor govern the condition of the body into which I came, I have the responsibility to give it the best care I can, and if I do not I am acting in derogation of a great gift of God.

Do you make negative judgments about the parents, leaders and teachers you now have? Have you thought enough about what kind of parents, leaders and teachers you are going to be? These are not far-off challenges, they are upon you; in less time than you can now conceive these blessings and burdens will be yours.

A few weeks ago I sat in an auditorium in the East with some of the leading businessmen in America and heard Brother Benson discuss the Youth Fitness Program now underway across the land. As the viewpoints of the Church were so impressively presented I was again moved with gratitude that through revelation the Lord has blessed us with the principles and the programs which can lead us to effective, participating citizenship in the community and in the kingdom; whatever kind of home we came from, can lead us to be the sort of father or mother we would have been pleased to choose had we had the opportunity.

Without the intention or occasion to be detailed, may I mention a principle or two given us by the Lord for our well-being, physically, intellectually, emotionally, socially, and spiritually.

Consider the understanding the Lord has given us as to the nature of this physical body which houses our spirit. "...the spirit and the body are the soul of man." (D & C 88:15.) "For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy.

"The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple." (Ibid., 93:33, 35.)

I am grateful to understand that my physical body is an eternal, non-evil component of my eternal soul, and that I have, therefore, a duty to honor and respect and care for it, and to refrain from knowingly imposing upon it any treatment or substances deleterious to it. While I could not choose nor govern the condition of the body into which I came, I have the responsibility to give it the best care I can, and if I do not I am acting in derogation of a great gift of God.

For some time I have wanted to put into the record a statement by Thomas Edison in his autobiography, made in the twilight of his productive life:

"The useful man never leads the easy, sheltered, knockless, unshocked life. At [age] thirty-six he ought to be prepared to deal with realities, and after that until he is sixty he should be able to handle them with a steadily increasing efficiency.

"Subsequently, if he has not injured his body by excess indulgence in any of the narcotics (and by this term I mean liquor, tobacco, tea and coffee), and if he has not eaten to excess, he very likely may continue to be achieving efficiently up to his eightieth birthday, and in some cases until his ninetieth."

The testimony of the times corroborates what Edison said, and what the Lord told us concerning that which has been in our hands for more than six-score years.

The Lord has blessed us with knowledge that we are under obligation to develop our minds, for "The glory of God is intelligence," (Ibid., 93:36) and it is impossible for a man to be saved in ignorance." (Ibid., 131:6.) He has given particular emphasis to spiritual truth, but in addition to charging the early brethren to teach one another the doctrines of the kingdom, he also instructed them to prepare themselves in a wide field of knowledge, including languages, history, and law. In the Church there are the principles and program which can lead us to the possession of minds that are clean and honest, educated, trained, controlled, creative, productive, and useful.

We have received the word of the Lord that... men are, that they might have joy," (2 Nephi 2:25) and we know that there is joy in responsible relationships with our fellow men. As this is true of other men, it is especially true of our own families. The family, sealed together under the law of God, is the eternal unit, and our own high possibilities in the eternities are contingent upon our relationship with our family, as well as with our Heavenly Father and his other children.

Underlying all that has been revealed to us the Lord has given us to know that we are his children, that life is purposeful and meaningful, and that we are blessed with
I feel very grateful, brothers and sisters, for the privilege that is mine to be associated with you in this great conference, and my heart has been made to rejoice in the wonderful messages we have received and the testimonies that have been borne. Not only that, but I have been made very happy to greet so many of you on the block and in the building whom it has been my privilege to meet as I travel through the Church and visit the various stakes of Zion. I have a profound respect and appreciation for the faith of you Latter-day Saints, for the great work you are accomplishing in your own localities. I never return from a conference but what I say to my good wife, “My, the Saints are wonderful,” and I thank the Lord that I am a part of this great organization.

It has been my privilege to spend much of my life in the missionary work of the Church. I imagine today that through the courtesy of the radio and television stations there will be many listening in who are not yet members of this Church. I am sure they will be some day when they know what we know about it. I have always said that there is not an honest man or an honest woman in this world who really loves the Lord who would not join this Church if he knew what it was.

Those of us who have had missionary experience know how our hearts have been made to rejoice when we find people who really love the Lord and who want to serve him the way the Lord wants to be served, and they come to a knowledge of the truth. Sometimes we find people who have looked for years and years to find the truth. I had a letter from a man recently, a prominent attorney who had investigated many churches, and when he found “Mormonism,” as it is known to him, he said he had found an answer to all of his seeking. And some years ago, in my missionary work, we brought an attorney into the Church. He was an intelligent man. We asked him to talk in one of our conferences, and he said something like this—we had asked him to tell what he had found in Mormonism that appealed to him. He said, “If you have hunted for something all your life until you decided it did not exist, and then you just happen to stumble on to it, you do not need anybody to tell you that you have found it, do you?” He said, “That is what I did when I found Mormonism and the thing about it that is most wonderful to me is the fact that the more I know about it the more wonderful it becomes.”

I have a testimony here, copied from a letter from a lady who wrote in to the Bureau of Information for information about the Church. She said she had hunted for fifty-three years to find the truth, and then she told about the various institutions and churches she had investigated, and after getting her literature, she finally joined the Church, and after so doing this is what she wrote:

“I now have a serenity and composure and an inward joy which I never before possessed. Do all souls receiving enlightenment exclaim within their silent heart, feeling compassion for a blind, groping, and grieving world, ‘O suffering world, I come. I come.’”

The missionaries find ample compensation for the great work they are doing when they see honest souls who seek after righteousness brought to a knowledge of the truth through their instrumentality. The Lord said to the early elders of the Church that if they should labor all their days and bring save one soul unto him, how great would be their joy with that soul in the kingdom of the Father.

I want to bear you witness that many of us have great joy in the companionship of those to whom it has been our privilege to bring the restored gospel of the Lord Jesus Christ, and I want to say to you that the Latter-day Saints are doing a great work in providing missionaries. It is the most unselfish movement I think this world has ever known. There is no thought of any monetary compensation. Sacrifices are made by young and old alike in order to carry the gospel to those who are yet in darkness, and we invite everyone to join with us.

Sometimes I wonder if we have invited our neighbors and our friends to become a part of us, and if we do, then we will find the joy that comes in being instruments in the hand of the Lord in carrying the truth to them.

President McKay indicated today that we are all missionaries. In fact, he has told us that each of us should be a missionary, and while we are not all called and set apart to go from door to door, we are called by the Lord, for he said: “Let every man who is warned, warn his neighbor.” (See D & C 88:81) and that is a call from the Lord, and President McKay has asked that each of us should be a missionary and try to bring someone into the Church.

I repeated that request in a stake conference a few months ago, and a few weeks thereafter, I received a two-page typewritten letter from a young man who was in that conference. He was a son of the stake president. He was only there visiting on an assignment. He said, “Brother Richards, I heard you request each of us to try to bring someone into the Church. I believe that you meant me, so I wrote my wife and said, ‘When I come home I have a proposition to make to you,’” and the proposition was that they should bring some family into the Church. Then he said to his wife, “The young man that I work with in the office seems to be quite a fine man, and if you are willing I will invite him and his wife to our home and we will have them for supper.

Well, of course when the supper was over they had to talk about something, and you know what they talked about, and the letter was written to tell me the joy he and his wife had because that couple had now joined the Church. I tell you, it will bring great joy into the lives of people when they know what the Church is.

I want to say to you today that my testimony is such that I believe we live in the great day of fulfillment. As I think of the history of the past, two great events stand out paramount above all others in religious history, and all the prophets have looked to those days and testified of them. The first was the coming of the Redeemer of the world, and you will remember that when he came, he took the Holy Scriptures to prove to the people that he had come in fulfillment of the words of the prophets. You remember his statement as he walked along the way toward Emmaus with his two disciples following his resurrection, and their eyes were held that they did not recognize him. After he had heard what they had to say and seeing that they did not realize what his mission was, he said, “O fools, and slow of heart to believe all that the prophets have spoken,” (Luke 24:25) and beginning with Moses and the prophets, he showed them how that in all things the prophets had testified of him. Then he opened their understanding that they might understand the scriptures that had looked to that great event.

The second great event is when he shall come in power and great glory in the latter days, to reign as King of kings and Lord of lords, and all of the prophets have looked to our day. I wonder sometimes if we are mindful enough in order to interpret the promises of the prophets. I think of the words of the Savior when he said:

“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.” (John 5:39.)
I like to look upon the scriptures as a blueprint that shows the things that God intended to do, and I think it is a wonderful thing to know what the prophets have had to say, but I think it is more wonderful to live in the day of the fulfillment of the promises of the prophets. The Savior puts his stamp of approval upon the necessity of knowing the scriptures. He said to the Pharisees who endeavored to catch him in his words: "Do you not therefore err because ye know not the scriptures?" (Mark 12:24.)

If we knew the scriptures, we would understand them. Let me give you an illustration. While I was still the President of the Church, we brought the plans of the great Los Angeles Temple to show to the First Presidency. There were eighty-five pages, and we did not have them complete—the electrical work and the heating facilities were not done—eighty-five pages about five feet long and three feet wide. It was glorious to look upon those plans and see that temple, but not a hole had been dug in the ground. Compare that with when we went to the dedication, and in the evening when the floodlights were turned on that magnificent building, it was just as if some ethereal thing had been dropped down from heaven. I thank God that it is my privilege to live in the day of fulfillment of the things that the prophets have foretold for the latter days to prepare the way for the coming of the Lord.

I give you the words of the Apostle Peter. He said:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

"Knowing this first, that no prophecy of the scripture is of any private interpretation.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1:19-21.)

If you will think about that for a minute, and then consider the words of Isaiah where he said that the Lord had proclaimed the end from the beginning, then the prophets have, as it were, drawn a blueprint of what the Lord intended to do, and we live now in the Dispensation of the Fullness of Times that has been referred to in this conference, for the Apostle Paul said that the Lord had revealed unto him the mystery of his will,

"That in the Dispensation of the Fullness of Times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." (Ephesians 1:10.)

I want to say unto you that no other people have a program of uniting all things which are in heaven and which are on earth. We understand this in the great work that is being done by the living for the dead, and that brings us to another great event that was to transpire in the latter days, to which Brother Romney referred this morning—the coming of Elijah the Prophet to turn the heart of the fathers to the children, and the heart of the children to their fathers, lest he come and smite the earth with a curse. (Mal. 4:5-6.)

Who knows anything about that great program of uniting the children on the earth with their parents who have gone beyond except the Church of Jesus Christ of Latter-day Saints, as the Lord has revealed these great truths in our day?

Referring again to the words of Peter where he said, "We have also a more sure word of prophecy," (2 Pet. 1:19) I now give you his words on the day of Pentecost to those who had crucified the Lord when he called them back to repentance, saying:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21.)

If we believe the Holy Scriptures, as we are admonished to do, and the words of the prophets, we cannot look for the second coming of Christ in power until there is a restitution of all things spoken by the mouths of all the holy prophets since the world began. I want to say unto you that that is what this Church is, as it has been pointed out in this conference — the restoration of the Holy Priesthood, the re-establishment of the Church of Christ in the earth, founded upon the foundation of apostles and prophets, with Christ our Lord as the chief cornerstone (Eph. 2:20), which God placed in the Church according to the Apostle Paul

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, .

"That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive."

How can anybody look at the Christian world today and see its divided condition and know that the Lord intended that we should come to a unity of the faith, without realizing that we must return again to the organization that he placed in the Church? And what an organization that is, where every man and every man's son can be co-partners, as it were, with the Lord through bearing his Holy Priesthood, to help establish his kingdom in the earth.

If there is to be a restitution of all things, that presupposes that it cannot be a reformation. It also presupposes that the truth did not remain upon the earth. There is not time today for me to go into the prophecies of the falling away, but men of our day have borne witness that the truth is not upon the earth. I like the statement contained in Smith's Bible Dictionary, prepared by seventy-three divines and bible students, in which they say:

"We must not expect to see the Church of Holy Scripture actually existing in its perfection on the earth. It is not to be found thus perfect, either in the collected fragments of Christendom, or still less in any of those fragments."

How wonderful, when seventy-three noted divines trying to find the truth just by reading the scriptures without the living testimony of the Spirit, come to know that the world has drifted away from the teachings of the scriptures. You will recall that great leader among the Baptists, Roger Williams, who resigned as pastor of the oldest Baptist Church in America and gave these reasons:

"There is no regular constituted Church of Christ, on the earth, nor any person authorized to administer any church ordinance, nor can there be until new apostles are sent by the great head of the Church for whose coming I am seeking."

If he had lived in the day of the restoration of the gospel as taught by the Prophet Joseph Smith, he would have known that apostles had been sent again in our day with the same authority, the same organization, the same truths that were taught in the Meridian of Time.

There is not time to discuss all the great truths that we have received through the restoration of the gospel, but if you will think of the things that have been mentioned in this conference: the gathering of Israel, the building of temples, the coming forth of the Book of Mormon nobody can read the Bible without knowing that there is a companion volume of scripture that must be united with it, which is to become one in the hands of God—and when you think of a record of over 500 pages of history and
now, I think we all understand that this great latter-day kingdom has been set up for the last time, never again to be destroyed, and that never again will the necessity
of such a kingdom arise. It has been established and is set up for the first time, and it is the kingdom of which the Prophet declared: "For behold, the kingdom is not yours,
but is of the Most High? You know the record of this Church, the number of temples that have been dedicated in recent years. This great temple that stands upon this block, and yet
the churches know not what temples are for, nor do they have a knowledge of the ordinances that are to be performed therein. We would not know either, except that we
live in the day that Peter spoke of, to prepare the way of the Lord when there was to be a restitution of all things spoken by the mouths of all the holy prophets since the
world began, truly the day of fulfilment.

In closing I leave you a testimony of a man who sat in my office recently, who spent thirty years as a minister of the gospel. Then he met the Mormon elders. He said,
"I had always thought I had as much authority as any man to perform the ordinances of the gospel, until I met the Mormon elders and then I knew that I must accept baptism at their hands." And then he added: "Brother Richards, when I think of how little I had to offer my people as a minister of the gospel compared to what I now have in
the fulness of the gospel as it has been restored, I want to go back and tell all my friends what I have found. Now, they will not listen to me. I am an apostate from their
church."

But such are the testimonies of people, who, as Jesus said "hunger and thirst after righteousness." He also said:

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.)

I bear you witness, and make the promise to all who are not members of this Church that if they will investigate our message and ask God, the Eternal Father, that
they can know beyond a shadow of a doubt that Joseph Smith was a prophet of God, and that the truth has been restored in its fulness to the earth to prepare the way of the
coming of the Lord.

This testimony I give to you in the name of the Lord, Jesus Christ. Amen.

President David O. McKay;

Elder LeGrand Richards, a member of the Council of the Twelve, has just spoken to us. Brother Bruce R. McConkie of the First Council of Seventy will now address
us.

Bruce R. McConkie
ELDER BRUCE R. McCONKIE Of the First Council of the Seventy

Brother LeGrand Richards, one of the forceful and eloquent preachers of righteousness in this latter-day kingdom, has just spoken to us in a powerful manner, setting
forth the restoration of the everlasting gospel in our day. Now, if I may be guided by the same Spirit, and be under the same power, I have it in my heart to make a brief
expression relative to the stability, growth, and eventual destiny of the great latter-day kingdom that has been established as part of the restitution of all things.

When I speak of the kingdom, I mean the Church of Jesus Christ of Latter-day Saints, which, in the most complete, real, literal, and accurate sense, is the kingdom
of God on earth. For a text I will read some words originally written by the great prophet Isaiah, words which later were quoted by the resurrected Christ as he ministered
among the Nephites. When Jesus quoted these words, he put them in their perspective, in their context. He had just announced that the restitution of all things was to take
place; that the gospel was to come again in its fulness; that Israel was to be gathered; and that the kingdom of God on earth was to be established in the last days. Then he quoted
these words from Isaiah, words which are addressed to the Church and which specifically describe the stability, growth, and eventual destiny of the Church.

Thus saith the Lord unto the Church of Jesus Christ:

"Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes;

"For thou [meaning the Church] shall break forth on the right hand and on the left, and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited.

"Fear not, for thou [meaning the Church] shall not be ashamed; neither be thou confounded, for thou shalt not be put to shame:..." (3 Nephi 22:2-4.)

"For the mountains shall depart and the hills be removed, but my kindness shall not depart from thee [meaning, of course, the Church], neither shall the covenant of my
people be removed, saith the Lord that hath mercy on thee." (Ibid., vs. 10.)

The everlasting covenant is the gospel. This promise is, then, an assurance that the gospel of Jesus Christ will remain in and be administered by the Church and kingdom as set up and established in this day.

"And all thy children shall be taught of the Lord; and great shall be the peace of thy children.

"In righteousness shalt thou be established; and then this next, pertaining to a yet future day] thou shalt be far from oppression for thou shalt not fear, and from terror
for it shall not come near thee.

"Behold, [this pertaining to our day] they [meaning the wicked] shall surely gather together against thee, not by me; [certainly there will be trials, troubles, persecutions,
and the like, but having so recognized, then comes this glorious promise and assurance: whosoever shall gather together against thee shall fall for thy sake (Ibid., vs. 13-
15.)

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the
servants of the Lord, and their righteousness is of me, saith the Lord." (Ibid., vs. 17.)

Now, I think we all understand that this great latter-day kingdom has been set up for the last time, never again to be destroyed, and that never again will the necessity
arise for another and future restoration. The ordinances and principles of salvation, the requirements which men must abide in order to gain a celestial inheritance, are ever,
externally, and always the same. God is no respecter of persons, and every person from Adam to the last man must abide the same identical law in order to qualify for a
celestial inheritance.

But there is one great thing about this dispensation which differs from all the dispensations of the past. It is that this time, with the opening of the heavens and the
words of prophets who have lived upon this land of America, and when you read the promises to Joseph of a new land in the utmost bounds of the everlasting hills, and his
blessings which were to be greater than the blessings of his progenitors, you cannot help but wonder why the Lord would have made such promises unto that chosen of the
House of Israel, without providing for the recording of the fulfilment of those promises. So we have the record of the fulfilment of all these promises.
We are familiar with the visions that Enoch received. You will recall that he saw our day. He saw the restoration of the gospel, the coming forth of the Book of Mormon, truth springing out of the earth and righteousness looking down from heaven. He saw the hosts of scattered Israel gathered to a holy city. He saw the tribulations, the wars, the desolation, the troubles that would prevail in thin day, and then the voice of God spoke to him and said: "...great tribulations shall be among the children of men, but my people will I preserve." (Moses 7:61.) That is an immutable, positive assurance.

Some things we get, provided we abide the law which entitles us to receive them. Some promises come from the Lord without conditions attached to them. We die whether we like it or not. That is immutably decreed. We will be resurrected and have immortality. There is no question of that; we cannot avoid it. In that same category is the promise that the Lord will preserve his people in this day.

We are familiar with the great vision and revelation that Daniel had, in which he saw the successive kingdoms of the world set up by the power of men's hands, and then finally saw this kingdom, the Church of Jesus Christ of Latter-day Saints, set up by revelation, without the hand of man. And then he said that this kingdom would never be given to another people; that it would grow and increase and break in pieces all kingdoms and fill the whole earth.

Well, after the Lord had set up this Church and restored the gospel, he said by his own mouth to the Prophet Joseph Smith: "The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth." (D & C 65:2.) That is an immutable, irrevocable promise. That promise we have.

May I quote one sentence which the Prophet Joseph Smith, writing by revelation and inspiration, included in that famous document, "The Wentworth Letter." He said: "...No unawakened hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calamity may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, until the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done." (History of the Church, vol. 4, p. 540.)

You and I are in this kingdom at its beginning. The groundwork is being laid. Out of small beginnings come great things. We have had tremendous progression and growth; we are established and recognized in the world already; but there will be an eventual day when the whole earth will be converted to the truth, when every living soul will come into the Church of Jesus Christ of Latter-day Saints.

We are in the kingdom of God now which is exclusively an ecclesiastical kingdom. This kingdom is going to grow and increase, multiply and abound, and nothing can stop it, until the day comes that it will be both an ecclesiastical kingdom and a political kingdom, and it will govern in all things, spiritual, civil, temporal, and political. The kingdoms of this world are going to become the kingdom of our God and of his Christ.

President John Taylor said this: "It has been asked ... whether this kingdom will fail. I tell you in the name of Israel's God it will not fail. I tell you in the name of Israel's God it will roll forth, and that the things spoken of by the holy prophets in relation to it will receive their fulfillment. But in connection with this I will tell you another thing: A great many of the Latter-day Saints will fail, a great many of them are not now and never have been living up to their privileges, and magnifying their callings and their priesthood, and God will have a reckoning with such people, unless they speedily repent." (Gospel Kingdom, p. 137.) He said many similar things.

One more quotation, this one from President Wilford Woodruff:

"When the Lord gave the keys of the kingdom of God, the keys of the Melchizedek Priesthood, of the apostleship, and sealed them upon the head of Joseph Smith, he sealed them upon his head to stay here upon the earth until the coming of the Son of man. Well might Brigham Young say, 'The keys of the kingdom of God are here.' They were with him to the day of his death. They then rested upon the head of another man president, John Taylor. He held those keys to the hour of his death. They then fell by turn, or in the providence of God, upon Wilford Woodruff.

"I say to the Latter-day Saints, the keys of the kingdom of God are here, and they are going to stay here, too, until the coming of the Son of Man. Let all Israel understand that. They may not rest upon my head but a short time, but they will then rest on the head of another apostle, and another after him, and so continue until the coming of the Lord Jesus Christ in the clouds of heaven to 'reward every man according to the deeds done in the body.'

"I say to all Israel at this day, I say to the whole world, that the God of Israel, who organized this Church and kingdom, never ordained any President or Presidency to lead it astray. Hear it, ye Israel, no man who has ever breathed the breath of life can hold these keys of the kingdom of God and lead the people astray." (Discourses of Wilford Woodruff, pp. 73-74.)

Now these things are amply attested to. The revelations and inspired utterances of living oracles give us the full account. We should know these things from the records which are before us. Then, also, we should go to the Lord, in faith and in mighty prayer, and get in our hearts the revealed assurance that this work is true. Brother Richards quoted: "...my doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.) Every living soul in this world who will abide the law that entitles him to know by personal revelation from the Holy Ghost of the divinity of this work, of the stability and destiny of this kingdom, can get that knowledge, and I for one have that knowledge and so certify to you in sincerity and solemnity, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Bruce R. McConkie of the First Council of Seventy, has just concluded speaking. The Choir and congregation joined in singing the hymn, "How Firm a Foundation," Elder Jay E. Welch conducting.

Bishop Carl W. Buehner of the Presiding Bishopric will now address us. He will be followed by Elder Henry D. Taylor, Assistant to the Twelve.

BISHOP CARL W. BUEHNER Second Counselor in the Presiding Bishopric

My dear brethren and sisters, after the concluding session of conference yesterday afternoon, I was congratulated six times on the fine talk I had given at that session of conference, and wanting to be an honest man, I should like now to pass on those compliments to those who gave my talk yesterday afternoon.

It has been most interesting to be in attendance at this conference. I have had a long time to think. Some observations that have gone through my mind I felt might be interesting to you, even though most of these things have already been said in a better way than I will ever be able to say them.
The first observation I should like to make is the terrific impact that a general conference of the Church has upon its membership and upon the many thousands of people who are friendly toward the Church. We will leave this great conference, I am sure, more enthusiastic and more desirous of furthering the purposes of our Heavenly Father. We will be better men and women because of our attendance here and of hearing the word of the Lord go forth as it has done. More than thirty-five profound sermons have been delivered in this conference already.

I have been wondering, too, if we realize that this is probably the greatest religious gathering held any place in the earth. Have you ever thought about this? A general conference of the Church of Jesus Christ of Latter-day Saints comprised of those who are present, those listening in on the radio, and those who might be viewing this conference on television all become part of this greatest of all religious gatherings that are held.

I think of the people who have come here, representing many nations of the earth. I have shaken hands with people from New Zealand, the Fiji Islands, Tonga, Samoa, Switzerland, Hawaii, Canada, and Mexico. I feel certain there are those here representing other foreign countries also, and practically every state in this great nation of ours.

I have been thinking of the thousands, yes, many thousands who would give their all to be here at this conference today, but their all is not sufficient to buy them a ticket and to take them back to their homes at the conclusion of the conference. To them, this conference will come either through the missionaries, the mission presidents, or by the printed word as it will be circulated through the periodicals of the Church.

Another observation I should like to make is that we are sitting in the presence of three of the great men of the world -- the First Presidency of this Church. My close association with them, and the honor and privilege I have enjoyed by sitting in meetings with them two or three times each week bears testimony to me that there are no greater men living today. As we are with them, they have been sustained by you to be the leaders of the Church, and I hope that to us sustaining them means we will work as we have never worked before to promote the great purposes of the Lord.

I am very impressed with what a great impact the council has. Finally, I feel to say: "What is the objective of our Heavenly Father after all"? I should like to quote a passage of scripture that Brother Hinckley gave in his message to the families that we teach. He is developing into one capable of going on a mission. I began to think what a lovely thing it is for a father and a son to become acquainted through one of the great programs of the Church -- the ward teaching program. As you already know, they have been appointed by our Heavenly Father to preside over his Church. They have been sustained by you to be the leaders of the Church, and I hope that to us sustaining them means we will work as we have never worked before to promote the great purposes of the Lord.

Another observation I should like to make is that when revelation, counsel, the interpretations of the doctrines of the Church, or the law of the Church goes forth to the members in all parts of the earth, it is going to go forth from this source. Therefore, I would say, keep your eyes and ears on the First Presidency, and listen to the counsel that comes from them. If anyone ever becomes confused, disturbed, or critical, I would say to you, come to the fountainhead of the Church for the answers to your questions. You will discover that these brethren are more than willing to give you the answers that you require so that you may not get lost or wander astray. Do not go to those who are undermining the Church, apostate groups, or to those whose intent it is to destroy the work of our Heavenly Father.

Another observation that has impressed me is that as we look at those on the stand in the Tabernacle, there are represented here the great councils of the Church -- the Council of the Twelve Apostles who are special witnesses of Jesus Christ, who travel the length and breadth of the Church, and whose work has increased to such proportions that they cannot entirely carry the responsibility. Therefore, eight other men have been appointed and set apart to assist them, known as the Assistants to the Council of the Twelve. All of these brethren may be considered as counselors to the First Presidency of the Church. On the stand also is the Patriarch to the Church. There are also seven men who comprise the First Council of the Seventy who have a definite and specific responsibility. Finally, there is the Council of the Presiding Bishopric who preside over the Aaronic Priesthood of the Church. Has it ever occurred to you that as you sit here in conference, you are in the presence of these great councils and also that you hear a personal message from each of these brethren during the course of a general conference?

Another observation that has impressed me as I have been sitting here is that those of us who had the honor of being here at 9:30 this morning and listening to the broadcast of this great choir could not help but realize that from this spot every Sunday morning, for nearly thirty years now, has gone a live broadcast to the people of the nation and as far elsewhere as radio carries the inspirational and musical message of the spoken word that emanates from this great Tabernacle Choir organization. As I thought about them, I began to realize the sacrifices that many of these people have made in spite of wind, snow, sleet, rain, cold, heat, and all other conditions. These brethren and sisters dedicate every Sunday morning, except the few Sundays they are away on tour, to the presentation of these wonderful hymns and anthems. Aside from this, there are many, many hours of rehearsals required for the preparation of these programs. I should like to say, "God bless them for their devotion and faithfulness to this great cause."

Another observation I should like to make is that the priesthood about which we have heard so much during this conference is so important that heavenly messengers personally brought it to the earth. The priesthood is the very lifeblood of the Church. It is an honor to be a bearer of and a worker in the priesthood. It is through this power that the gospel was restored to the earth in this the Dispensation of the Fulness of Times. It is through this priesthood that the Church continues to remain organized and to function in the earth.

I was proud of the great audience of Aaronic Priesthood boys who were in attendance last Friday evening when we held the dedicatory services for the beautiful Aaronic Priesthood Memorial Monument, located last north of the Tabernacle, depicting John the Baptist, a heavenly messenger, conferring the Aaronic Priesthood on Joseph Smith and Oliver Cowdery. On this occasion, more than five hundred boys sang a number of inspirational songs that thrilled all who were present. Four young boys whose voices had not yet changed singing the song, "On Lovely Susquehanna's Banks," brought a lump to my throat. They stood right behind me on the stand, and as they began to sing in their soft, unchanged voices, I was really touched.

In my humble opinion, we are building a greater youth today than we have ever had before and preparing them to take over responsibilities which will certainly come to them as they prove worthy. In passing, I would like to add that we should stay close to these young men, and assist in molding their lives, which will be a blessing to them and an honor and credit to the Church they represent. When I think of the millions of men and boys living in the earth and appreciate that we are but a few of those who have been selected, called, and honored, and knowing that our leaders are depending upon us to do our part, I begin to realize the importance of being a ward teaching companion, and that young men who have helped their fathers back into activity. I heard one not too long ago about a father and a son who were asked to be ward teaching companions, and it rather thrilled me as the mother related to me some of the experiences they were enjoying and how they learned to know each other through this experience. She indicated that after they had been teaching together for a number of months, her son came to her and said, "Mother, you know Dad is really quite a man. I am amazed at how well he understands the gospel and how well he teaches when we visit the homes on our district. I have learned many things from Dad that I did not understand before, and I am glad to be his ward teaching companion; otherwise, I may never have learned to know him so well." This mother remarked that a day or two later, her husband came to her and said, "You know, I think the world of John. I did not know he had it in him, but when I say to him, "Tonight it is your turn to give the lesson," you would be proud of John if you could hear him present the topic to the families that we teach. He is developing into one capable of going on a mission." I began to think what a lovely thing it is for a father and a son to become acquainted through one of the great programs of the Church -- the ward teaching program.

Finally, I feel to say: "What is the objective of our Heavenly Father after all?" I should like to quote a passage of scripture that Brother Hinckley gave in his message last Friday. One of the Lord's objectives has been put in these words: "For behold this is my work and my glory bring to pass the immortality and eternal life of man." (Moses 1:39.)

Brethren of the priesthood, we are the assistants of our Heavenly Father in helping him to achieve this great objective for the blessing and benefit of those who live upon the earth. When we magnify our callings in the priesthood to the extent that we are willing to put our arms around our brethren who need assistance and
ELDER HENRY D. TAYLOR Assistant to the Council of the Twelve Apostles

My dear brethren and sisters, after sitting for three days waiting to be called on to speak, it has been difficult for me to realize the great blessing that comes to him who endures to the end. My soul has been thrilled and deeply touched with the inspiration of this conference, and more than ever in my life I appreciate my membership in the Church of Jesus Christ of Latter-day Saints.

I am acquainted with one fine woman whose husband passed away quite some time ago. She was deeply impressed with the beauty of one of our LDS temples. She had heard somewhat regarding our beliefs of a literal resurrection, our belief in a life hereafter, and wanted to know more concerning those concepts. One day upon arising from her prayers she began scanning through the telephone book in an attempt to discover the address of one of our LDS chapels. Just then a knock came on her door, and upon answering it she found two young missionaries there. They had been prompted by the Spirit to approach this home. Upon introducing themselves, they were invited in and commenced teaching that good woman the gospel, and she is now a faithful and devout member of the Church.

And now to you parents. I am confident that I represent all the mission presidents of the Church when I say to you, Thanks for the encouragement that you give to your sons and daughters in the mission field. It has been a glorious period in our lives, a rich and rewarding experience. We love these young people.

I sincerely hope and pray we will always be found engaged in our Father's business, helping to carry his great message of glad tidings and peace on earth to the people of the world, and keeping active those who are members of his kingdom now established in the earth.

I would like my message today to be an expression of gratitude and appreciation for the privilege that has been Sister Taylor's and mine of laboring for the past three years with your sons and daughters in the mission field. It has been a wonderful experience in our lives, a rich and rewarding experience. We love these young people.

The question is often asked, "Why does the so-called Mormon Church engage in such an active proselyting program?" Our answer is, "We have the truth and have not only the responsibility, but the urgent desire to share that truth with all the people who dwell here upon the earth. We have been warned; we have the responsibility of warning our neighbor."

Also in fulfillment of prophetic vision, the gospel message, which has been restored, must be carried to every nation, kindred, tongue, and people. Young women and young men primarily constitute the army in excess of five thousand full-time missionaries who are engaged in carrying the gospel message to the people of the earth in the forty-six missions of the Church. It is an inspiring experience to watch the growth and development that comes to these missionaries. They come from all walks of life, from the farm, from the cattle ranch, the sheep camp, from business and professional fields, students from the schoolroom, and many young men recently released from the armed services of our country. And yet regardless of where they are when the call comes from the President of the Church, they gladly respond. They are happy to be engaged in the work of the Lord.

Their parents share with them this great happiness, and support them financially and offer encouragement. These young men and young women go out into the world with little formal training. They are inexperienced, often immature, timid, lacking in confidence, and yet we find that their home training, activity in the priesthood quorums, auxiliaries, in the seminaries, is a wonderful blessing and advantage in preparing them to do missionary work. Through study, prayer, hard work, and the blessings of the Lord, these young people do grow and develop. They gain a knowledge of the gospel; confidence, power, and a maturity far beyond their years. They acquire a strong and burning testimony, and hear that testimony with such a fervency that it carries conviction to the hearts of the people they are teaching.

Certainly the methods of teaching the gospel have changed over the years since many of us were in the mission field. We are currently using what is known as the Systematic, or Uniform Plan of teaching the gospel, where our beliefs are presented in a systematic, orderly fashion. This has proved an effective way of teaching the gospel, a noticeable increase in convert baptisms is a result of these improvements in methods.

Brethren and sisters, the Lord is blessing the missionary work. It is a stirring experience to sit in a meeting with the missionaries and hear them relate instances where they have been led by the Spirit of the Lord to certain doors. They have knocked on the door, introduced themselves, had the people greet them warmly and say, "Come in, we have been waiting for you to call. Why have you been so long in coming?"

I am acquainted with one fine woman whose husband passed away quite some time ago. She was deeply impressed with the beauty of one of our LDS temples. She had heard somewhat regarding our beliefs of a literal resurrection, our belief in a life hereafter, and wanted to know more concerning those concepts. One day upon arising from her prayers she began scanning through the telephone book in an attempt to discover the address of one of our LDS chapels. Just then a knock came on her door, and upon answering it she found two young missionaries there. They had been prompted by the Spirit to approach this home. Upon introducing themselves, they were invited in and commenced teaching that good woman the gospel, and she is now a faithful and devout member of the Church.

The time of a mission in the life of a young person is a time of dedication. It is a time of consecration. Young people are willing to forego worldly pleasures and concentrate on things of the spirit.

And now to you parents. I am confident that I represent all the mission presidents of the Church when I say to you, Thanks for the encouragement that you give to your sons and your daughters, not only the financial assistance that you furnish them, but for your love and your understanding. Your hearts would be warmed if you could sit in a testimony meeting and hear the young people stand, with tears in their eyes, and say, "I love my father and mother. I am grateful for the sacrifices that they are making that I might be here in the mission field. I neglected to express that love before I left home, but when I return that will all be changed. I shall always be grateful to them."

Missionary work is a wonderful unsellable work, and I would strongly urge that every young man in this Church set as an aim and a goal the filling of a mission; that he will live a clean and pure life so that when he reaches the required age his bishop and his stake president can recommend him for missionary service.

It has been pointed out that every member in the Church can and should be a missionary. We can do that, brethren and sisters, by setting proper examples, being good neighbors, keeping all the commandments. I have noticed in the various sessions of the conference groups of our young men and women who are wearing the uniform of the armed forces. Now you young brethren and sisters in the military service can be effective missionaries if you will remember that actions speak louder than words. We know that you are confronted with many temptations, but if you will live the commandments you can be a shining example for your associates.

I have been impressed with the great number of young men that we have in the mission field today who were converted to the Church while they were in the military services, and that was through the efforts of their good companions, faithful Latter-day Saint boys. You can be good missionaries, brethren, if you will maintain the standards of the Church.
Now, brethren and sisters, what is the message that the missionaries are teaching? In brief, it is this: that there is a Supreme Being. He is the Father of our spirits. He is our Father in heaven: That our Lord and Savior, Jesus Christ, is the Redeemer of this world, and through his atonement mankind is assured of salvation and has the possibilities of exaltation; that the gospel and the priesthood, which was taken from the earth due to the acts of men, has been restored, and Joseph Smith was the chosen prophet through whom the restoration was effected; that the Book of Mormon is true and was translated from ancient golden plates by power from on high to Joseph Smith; that prophets have succeeded Joseph Smith as Presidents of the Church of Jesus Christ of Latter-day Saints; that President David O. McKay, the great presiding high priest, is a prophet, seer, and revelator, and holds all the keys and the powers that had been bestowed upon his predecessors.

I accept and subscribe to these teachings of the missionaries. I bear you my testimony and witness my brethren and sisters, that I do know they are true, and this I humbly do in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder Henry D. Taylor, Assistant to the Twelve.

From every state in the Union and several foreign countries, from homes of members of the Church, come our sons and daughters to the Brigham Young University, probably the leading Church University in the world. I felt impressed to let you and all those listening in meet personally this afternoon the president of the Brigham Young University, Elder Ernest L. Wilkinson. He knew nothing about this, and was recently -- a year or so ago -- in the hospital with a heart attack. I hope this will not affect him in any way.

ERLENEST L. WILKINSON
President of the Brigham Young University

I was once taught that if one wants to make a good off-hand speech he should have a good speech on hand, but I am caught at this time totally unprepared.

It was just one hundred and fourteen years ago that a young Scotch boy, sixteen years of age, walking down the streets of Glasgow, Scotland, noted in flaming newspaper headlines the story of the martyrdom in the United States of the Prophet Joseph and his brother Hyrum. This young Scotch boy had never before heard of Mormonism, but he was so indignant that in free America religious leaders should be murdered, he decided he would find out about the religious cause they espoused. Later he was privileged to hear some missionaries, learned from them what he should about this restored gospel, and in 1848, at the age of twenty, joined the Church. Three years later he was himself called on a mission to England and later to the continent of Europe. Returning to England for additional missionary labors, this young Scotch boy, who had never been on American soil, at his own request went to Saxony in Germany and there was instrumental in converting to this Church a young German educator by the name of Karl G. Maeser. The late President Heber J. Grant has said on many occasions that if all the money we had been in sending missionaries to Germany had been spent in the conversion of this one young man, it would have been well spent.

President Franklin D. Richards of the European Mission was present to participate in the baptism of young Maeser, which was the first to take place in Saxony. The baptism took place in the River Elbe, and Brother Maeser later related that as he was confirmed a member of the Church of Jesus Christ of Latter-day Saints, he prayed as he had never prayed before, for an immediate personal testimony of the divinity of this work. But when he was confirmed he was disappointed, for he seemed to have no different feeling than before. Then he, President Richards, and young Budge began a rather long walk back to Karl G. Maeser's home. For this purpose young Budge placed himself in the center so he could translate the English of Brother Richards into the German of Brother Maeser, and vice versa. But no sooner had he started translating than he was told by both that translation was unnecessary, that they understood the foreign language of each other just as perfectly as they understood their own native tongues. When they arrived at the home of young Maeser, the gift of interpretation of tongues left them just as quickly as it had come upon them, and young Maeser, turned to young Budge, for they were both of the same age, and earnestly asked for an explanation of what had happened. The young Scotch missionary, divinely inspired, replied in substance: "Brother Maeser, that is the testimony for which you prayed when you were confirmed a member of this Church."

In due time young Brother Maeser and his family, and the Schoenfeld and Martin families (his wife's sisters and their husbands), decided to emigrate to the promised land of America. In order to do so they left Germany by night, for they were aescaping from the Prussian police who would prevent their going to Zion. When they arrived in London the Maeser family was separated from the others. The Schoenfeld and Martin families left for America, but young Maeser was abruptly called on a mission to England and later to the continent of Europe. Returning to England for additional missionary labors, this young Scotch boy, who had never been on American soil, at his own request went to Saxony in Germany and there was instrumental in converting to this Church a young German educator by the name of Karl G. Maeser. The late President Heber J. Grant has said on many occasions that if all the money we had been in sending missionaries to Germany had been spent in the conversion of this one young man, it would have been well spent.

During this baptismal service, the Maesers proceeded to Philadelphia, where they ran out of money. When, through hard work, they had about saved enough to serve to the Church before even setting foot on American soil.

After a herculean experience in the British Isles Brother Maeser and his wife and their two children finally set sail for the new world. Two days out of New York harbor one of their two children departed this life. On July 4th, their new nation's birthday, they arrived in a strange land to bury their child.

After this heart-breaking experience, the Maesers proceeded to Philadelphia, where they ran out of money. When, through hard work, they had about saved enough to renew their journey to Zion, Karl was called on another mission: this time to Virginia. His heroic wife remained in Philadelphia. In Virginia, traveling without purse or script, and not being very vigorous in body, he often found it difficult, with little food, to make the long walks with his more robust companions. Discouraged and humiliated he sometimes would urge them to go on without him, while he slept and rested beside the road. But they never left him behind and he never abandoned them in spirit.

One day while in the city of Richmond, later the capital of the Confederacy, he was seized with an impulse to enter a music store where he hoped they would let him play a piano. Instead, however, they asked him to come and listen. As they began to play a sacred hymn, Brother Maeser remarked how sweet and beautiful the music was. "Why don't we have such music every week," he asked them. "Yes, it is beautiful," they replied. "It has been written by a young man named William Budge," they said. "Why, he is at least twice your age," replied Brother Maeser. "Yes," they said, "but he is talented and has been a student of music. He is a student at the University of Pennsylvania." Brother Maeser volunteered. On the basis of Brother Maeser's demonstration the clerk sold the best piano in the shop. The distinguished customer then engaged Brother Maeser to give piano lessons to his two daughters. This customer was ex-President Tyler of the United States. With the money thus earned in giving piano lessons Brother Maeser and his wife were able to pay their way to Virginia, where they were able to farm and to save money for the journey to Zion. After arriving there, the Maesers became prominent missionaries. They were called on many missions, and Brother Maeser was an outstanding missionary who was able to translate many foreign languages. He was also a great teacher and a great administrator.

Returning to his family in Philadelphia, he again worked and saved for the journey to Zion. Although he was given certain responsibilities in his emigration company, he had neither the experience or the opportunity to learn his trade. But after he arrived in Salt Lake City, he organized a private school, and the pioneers had so little to pay by way of tuition that he and his family almost starved. While reflecting on how he could make a better living he one day attended a General Conference of the Church. There he heard Brigham Young call out his name as having been designated to serve a third mission: this time to his native Germany.

Years later he was himself called on a mission to England and later to the continent of Europe. Returning to England for additional missionary labors, this young Scotch boy, who had never been on American soil, at his own request went to Saxony in Germany and there was instrumental in converting to this Church a young German educator by the name of Karl G. Maeser. The late President Heber J. Grant has said on many occasions that if all the money we had been in sending missionaries to Germany had been spent in the conversion of this one young man, it would have been well spent.

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Returning to his family in Philadelphia, he again worked and saved for the journey to Zion. Although he was given certain responsibilities in his emigration company, he had neither the experience or the opportunity to learn his trade. But after he arrived in Salt Lake City, he organized a private school, and the pioneers had so little to pay by way of tuition that he and his family almost starved. While reflecting on how he could make a better living he one day attended a General Conference of the Church. There he heard Brigham Young call out his name as having been designated to serve a third mission: this time to his native Germany.

The story is told that as he left home he gave to his wife his last fifty cent piece. In Germany he tried to convert his father and mother and other relatives, but failed. He did not believe he would do anything for the mission: as a missionary. When he returned home his wife met him at the door and returned to him the fifty cent piece he had left with her.

Through the help of the Saints she had actually prospered better while he was away than when he was home. I have known of other similar situations.

Returning from his third mission, he again organized a school, being permitted to use a Ward meetinghouse. One day this meetinghouse burned down. Greatly distressed, he sought his Bishop, Bishop Budge, whom he found in the office of Brigham Young. Without awaiting to be announced, he burst in the office and told them of the catastrophe which had occurred.

President Young looked at him and hoping to ease his anguish said, "Brother Maeser, do not be alarmed. I have another mission for you." Brother Maeser looked for an opening in the floor but could not find one. President Young quickly reassured him by saying, "We want you to go to Provo and found a Church academy. Will you come
And without any budget, without any arrangement for compensation, no union to bargain for him or to deprive him of his free agency, Brother Maeser went to Provo and there met his first 29 students. The minutes of their first assembly record that Brother Maeser played the organ and led them in singing at the same time. He then gave them a short sermon in which, in its entirety, he spoke as follows:

"We trust you all; we give you our confidence; we hope you will do nothing to weaken that confidence. We put you on your word of honor."

From those simple instructions and that humble beginning, Brother Maeser, during the 25 years he was Principal of Brigham Young Academy and later Superintendent of Church Schools, often prophetically proclaimed that the time would come when the influence of that institution would extend to every hearthstone of the Church. If, my brothers and sisters, you come to the Brigham Young University campus now, you would know that that prophecy is being fulfilled. By the time registration closes this coming week we will have 9900 students from all 49 states in the union, from every territory and from some 40 foreign countries. They come to us with a variety of experiences; some from homes of wealth even judged by worldly standards; some from homes of adversity; some from broken homes; but they nearly all come with a religious heritage and desire to learn more of the revealed word of God so that they may better serve their fellow-men. This common religious heritage and spiritual yearning transcends all other qualities, and the motivation arising therefrom overcomes many other obstacles.

The BYU Stake would be a paradise for any Stake President. Imagine having 24 wards, 8000 members and no building program to undertake, because the members can all be accommodated for religious purposes in the buildings of the University. I boasted about that in a BYU Stake Conference one day, pointing out we had saved the muni, the sum of five dollars with which to pay her year's expenses. This fine girl, with her spiritual determination and innate capacity, and an understanding university which helped her to get a job, finished the year with flying colors.

Another lovely girl transferred from an institution of higher learning in California, where she had been elected president of her home economics club. I should here add parenthetically that the last time we made a count we had on our campus 1,689 students who had transferred from 185 other colleges and universities. They are anxious and grateful to have the opportunity to attend an institution where they may obtain not only secular learning but where their divine spirit may also flourish and bloom.

And so it was with this beautiful girl who had transferred from a fine institution of higher learning in California. Anxious to know why she had transferred from a school where she had received outstanding recognition, I sought her out and obtained the story: Her mother was born in Pleasant View, just north of Ogden, where both of her parents died while she was yet a small child. Thereafter she was an itinerant boarder living first with one relative, then with another. As a young woman her mother found herself living in a timber camp in California. There, without any Church influence to sustain her, she married outside of the Church, thinking, as do all those who make this mistake, that when children came she and her husband, who belonged to the largest professing Christian church of our time, would be able to resolve their religious differences and agree upon the religious life of their children.

When, however, the first child, a son, was born, the father insisted on christening him in his church. When the second child came, likewise a son, the father again insisted on his rights. When the third child, the daughter who had now registered at Brigham Young University, arrived, the father had her baptized a member of the restored Church of Jesus Christ of Latter-day Saints. The fourth child, also a daughter, was also baptized a member of our Church. So this fine transferee girl belonged to a divided family -- the father and two sons belonging to a church which centuries ago apostatized from the faith, and the mother and two daughters being members of the Church as originally organized by Christ, which in this day, the fullness of times, has been restored to the earth with all its pristine purity and authority. After having completed three years at the California college, her mother came to her and asked her if she would finish her education at the Church University. And she looked at me and said, "President Wilkinson, that was the first request of a serious nature my mother had ever made of me, and I could not say no."

At Thanksgiving time she came to my office with her father and a brother, members of the apostate Church. At the beginning of the winter quarter she came to my office and told me that her brother had registered at Brigham Young University. As I passed down the line of march at graduation in June she stepped out of line to inform me that the day before her brother, impressed by his association on our campus, had been baptized a member of our Church. [Since delivering this informal talk I have been informed that the other brother and father have now been baptized members of our Church, a tribute to a mother who never let her faith burn out, and to a dutiful daughter who attended Brigham Young University. The Author.]

We do not have you think from this rich Story that we have no students at the Brigham Young University having religious problems. We do, for youth always has been the period of religious skepticism and doubt and at the same time, with proper enlightenment, the period of greatest understanding, faith and religious resolve and performance. Most of our students having religious problems, however, are those struggling to throw off the shackles of darkness of other faiths, once they see the sunshine of the restored Gospel. And I don't want you to think that the time of persecution for one changing his faith is over. Just two weeks ago I had an earnest young man call me on the telephone one evening. He wanted to see me at once. I could tell he was disturbed, so I invited him to my office. With tears streaming from his cheeks he told me that the day before he had been physically beaten by both his father and mother, members of an apostate Christian faith, because he had confessed he had been attending a Mormon Sunday School and was interested in joining the Mormon Church and enrolling at Brigham Young University. After the beating he was ejected from their home with only the clothes he had on his back, denied the right to return for his other clothes or for his 1950 model Ford which he had purchased with his own money. The next morning he went to the bank to draw out his summer earnings, which he intended to use for enrollment at Brigham Young University, only to find his father had already been there and drawn it out, so they had a joint account. Homeless, disinherited, penniless, but having seen the vision of a new light in a Mormon Sunday School, he wanted to know if the way could not still be opened so that he could drink further of the living waters at the Brigham Young University. The next day I told him of this experience at a Stake Conference of one of the Stakes in Provo. Before I had arrived home after the Conference the sole remaining daughter of Uncle Jesse Knight had called to say she would be honored to provide financial help for this young man. God bless her, for thanks to her help this young man is now enrolled at the BYU. And when he marries a sweet Mormon girl, which I am certain will eventuate, and they have children, there will not be the intolerance, bigotry and anti-Christian hatred in their home that at the present time darkens and demoralizes the so-called home of his mother and father.

These absorbing stories, of which there are many and variant counterparts at the BYU, prompt me to explain that while about 96% of our students are Latter-day Saints, we have about 400 students who come from more than 25 different religious faiths. Approximately one-fourth of them are baptized into our Church while they are on our campus; another one-fourth after they leave; and we have written testimonials from scores of others that their lives were changed for the good during the time they were students at the Brigham Young University.

We are proud of the fact that the General Authorities of the Church within the last few years have organized a great Stake of Zion, 24 Wards, on our campus, and if you should come down there this evening, or if you come on any Sunday, you will find almost as many students on our campus as you do any other day of the week. I say "almost" because only about 8,000 students belong to our Stake, the others living at home and maintaining their membership in their home Wards.

The BYU Stake would be a paradise for any Stake President. Imagine having 24 wards, 8000 members and no building program to undertake, because the members can all be accommodated for religious purposes in the buildings of the University. I boasted about that in a BYU Stake Conference one day, pointing out we had saved the church at about $1,500,000 in construction costs for Ward meetinghouses. Brother Henry D. Moyle of the Executive Committee of the BYU heard me make that statement, and when he arose to speak, stated, "I suppose President Wilkinson will now come to the next meeting of the Board of Trustees of the Brigham Young University and ask for another million and a half dollars for academic buildings." Under the circumstances I thought that honesty was the best policy and informed him that I was already preparing a speech to support the request. With this unexpected frankness on my part he agreed to go along with the request.

My brothers and sisters, in conclusion express our gratitude for your support and confidence in us, not only at the Brigham Young University, but also for your confidence and support of all the various units of the Unified Church School System. Not only do we have 9900 students at the Brigham Young University this fall, which will
This year, also, there will be around 8,000 Latter-day Saint students enrolled in religious courses of university grade at 56 Mormon Institutes of Religion adjacent to 56 other colleges or universities, which include all of the major institutions of higher learning, save one, in the eleven Western States and the Province of Alberta, Canada. This is an increase of 40 colleges or universities at which we have organized Latter-day Saint Institutes of Religion in the last five years. In our time Latter-day Saint Institutes of Religion will be organized all the way from New England and Florida on the East to Alaska and the southernmost area of California on the West, and in foreign countries. Already we have requests for such institutions from our students at the University of Florida and from our Saints in Germany and Hong Kong.

By the year 2000 A.D. we expect students in our Church institutions of secondary and higher education to more than quadruple. Truly for our young people the “glory of God is intelligence.”

May the Lord bless us to appreciate the significance of this great educational system; may we have the inspiration to carry on under the simple but powerful instructions of Brigham Young, that we shall do nothing without the aid and inspiration of our Heavenly Father, I ask in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

He who has just spoken to us is Dr. Ernest L. Wilkinson, president of the Brigham Young University at Provo, Utah.

PRESIDENT DAVID O. MCKAY

My brethren and sisters, we have come to the closing exercises of a great conference. My soul, with yours, has been filled with thanksgiving and gratitude to our Heavenly Father for the outpourings of his Holy Spirit. We have heard some great messages from the leaders of this Church, and what I have noticed with great satisfaction are the receptive audiences, showing that the messages were received graciously, with gratitude.

“Your religion is good soil, if it is vital and active; second, if it nourishes in you confidence, hope, love, and a sentiment of the infinite value of existence; third, if it is allied with what is best in you against what is worst, and holds forever before you the necessity of becoming a new man; fourth, if it makes you understand that pain is a deliverer; fifth, if it increases your respect for the conscience of others; and sixth, if it renders forgiveness more easy, fortune less arrogant, duty more dear; the beyond less visionary.

The gospel when obeyed does all that and more. To this every true member of the Church of Jesus Christ of Latter-day Saints can bear witness.

May the Lord bless Zion, the pure in heart. God bless our friends with whom we associate, who are contributing, too, to the advancement of this great Church. We appreciate their fellowship.

God bless those who speak evil against us because they do not know us, and give us charity in our hearts for them, and may he enlighten their minds and open the vision of their souls that they may see Christ’s Church as it is and that for which it stands. Hasten the coming of our Lord when peace shall reign and the kingdom of God be established, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

The Tabernacle Choir will now favor us with, “Worthy Is The Lamb,” conducted by Elder Richard P. Condie. The closing prayer will be offered by Elder Kenneth B. Dyer, formerly president of the West German Mission, after which this Conference will be adjourned for six months.

The singing, as you know, for this afternoon has been furnished by the members of the Tabernacle Choir, and you have thrilled with the excellency of their singing.

Express appreciation and gratitude for the public press, the reporters fair and accurate reports throughout the sessions of our Conference; for the cooperation of City officials, Police Chief W. Cleon Skousen, traffic officers in handling the increased traffic, for the Fire Department, and the Red Cross standing ready for any emergency.

Express appreciation to the ushers of the Tabernacle Choir who have rendered service early and late in seating the great audiences; especially for the radio and television service rendered by the various radio and television stations here in our own city and state and in other states named in the various sessions of the Conference. All have been the means of permitting untold thousands of people to hear the proceedings of this, the One Hundred Twenty-Eighth SemiAnnual Conference of the Church.

We appreciate the singers throughout this entire Conference, the Relief Society Singing Mothers from the three Southern California regions, the Men’s Chorus of the Tabernacle Choir last night thrilled us, and today this great Tabernacle Choir. They leave October 20th for a 23-day tour to major cities of the eastern United States, including Wichita, Kansas; Kansas City, Missouri; Columbus, Ohio; Washington, D. C.; Baltimore, Philadelphia, New York, Boston; Toronto, Canada; Detroit, Chicago; and St. Louis, Missouri. Brother Condie, members of the Choir, Brother Hewlett, and the other officers, you have our prayers and best wishes for your success on this memorable tour.

The beautiful flowers which you see arranged on the stand and pulpit have come from two countries far removed from each other - Africa and Hawaii. What we have said in other sessions we now repeat, and send greetings and thanks to those who so graciously furnished us with these beautiful flowers.

Tonight, the Deseret Sunday School Union Conference will convene in this building at seven o’clock. All Sunday School workers wish to be in attendance. The public is cordially invited.

The Choir will now sing, “Worthy Is The Lamb,” and the benediction will be offered by Elder Kenneth B. Dyer, and this Conference will be adjourned sine die.

Singing by the Tabernacle Choir, Elder Richard P. Condie conducting, “Worthy Is The Lamb.”

Elder Kenneth B. Dyer, formerly president of the West German Mission, pronounced the benediction.
And now the Choir closes with William Cowper's hymn of strengthening, heartening comfort and conviction, with the music by William B. Bradbury: "God moves in a mysterious way, His wonders to perform: He plants His footsteps in the sea, And rides upon the storm. Deep in unfathomable mines Of never failing skill, He treasures up his bright designs And works his sovereign will. Ye fearful Saints, fresh courage take; The clouds ye so much dread Are big with mercy and shall break In blessings on your head. Judge not the Lord by feeble sense, But trust him for his grace; Behind a frowning providence He hides a smiling face.

(The Choir sang: "God Moves In A Mysterious Way."-Bradbury.)

Announcer: Once more we leave you within the shadows of the everlasting hills. May peace be with you, this day and always.

This concludes the fifteen hundred twenty-first presentation continuing the 30th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

Richard P. Condie conducted the Tabernacle Choir. Frank Asper was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard once more from the Crossroads of the West.

President McKay opened the Conference with the following introductory remarks:

In the words of Peter from the Mount of the Transfiguration, "Lord, it is good for us to be here." There is a saying in the Bible: "Iron sharpeneth iron so a man sharpeneth the countenance of his friend." (Prov. 27:17.) It is in that spirit that it is good to meet you. It was good to meet with the members of the General Authorities who met as guests in the House of the Lord last Thursday morning. You know, when you come home from a trip, it is glorious to be welcomed by loved ones. Whenever you meet a friend, your soul is lifted, you have an ecstatic feeling. That is the feeling we enjoy here this morning as we meet as guests in this old Tabernacle, guests of the Lord. It is always a feeling of joy to meet old friends. It is a greater ecstasy to meet in the spirit of brotherhood.

We welcome all who are listening in this morning at this, the opening session of the One Hundred Twenty-ninth Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square. Every seat is filled. The doorways are occupied by eager listeners. All of the General Authorities are present. Brother Joseph Anderson will be Clerk of this Conference.

We wish to announce that these services, and all general sessions of the Conference, will be broadcast in the Assembly Hall and in Barratt Hall by television. The general sessions of this Conference will be broadcast as a public service over television and radio stations throughout the West. The names of these stations have already been announced to the television and the radio audiences. To the owners and managers of these various stations, in behalf of all the General Authorities and in your behalf, we express our sincere appreciation for this outstanding public service so generously rendered.

To the large audience assembled in the Tabernacle, the overflow gatherings in the Assembly Hall and Barratt Hall and to the unnumbered thousands comprising the television and radio audiences, in behalf of the First Presidency, the Council of the Twelve, and other General Authorities, we bid you a hearty welcome to this, the One Hundred Twenty-ninth Annual Conference of the Church.

Please note that any important messages or calls that come to us for persons attending this Conference will be announced at the dismissal of the meetings over the public address system on the grounds.

We note this large group of choice young men and young women. They constitute the Brigham Young University Combined Choruses occupying the seats usually occupied by the Tabernacle Choir. This Chorus will furnish the music for us today. It is a joy to have them present this morning.

Note the lovely flowers arranged here. We are pleased to let you know of those who have thought of us and who wished to add to the beauty of this occasion:

1. Five thousand daffodils have come from the Puyallup Valley Daffodil Festival, Inc. of Tacoma, Washington, in cooperation with the presidency of the Tacoma Stake. These daffodils come from the Puyallup Valley where are found the nation's and the world's Alfred daffodils.
2. The calla lilies twelve hundred from the high priests of the OaklandBerkeley Stake, California.
3. Forty dozen gladiolas from the Ft. Myers Branch of the Southern States Mission, grown by Brother and Sister William Nychyk, who have 200 acres of gladiolus in Ft. Myers, Florida.
4. Four thousand daffodils have come from the Puyallup Valley Daffodil Festival, Inc. of Tacoma, Washington, in cooperation with the presidency of the Tacoma Stake. These daffodils come from the Puyallup Valley where are found the nation's and the world's Alfred daffodils.
5. Second. The calla lilies twelve hundred from the high priests of the OaklandBerkeley Stake, California.
6. Forty dozen gladiolas from the Ft. Myers Branch of the Southern States Mission, grown by Brother and Sister William Nychyk, who have 200 acres of gladiolus in Ft. Myers, Florida.
7. First. Five thousand daffodils have come from the Puyallup Valley Daffodil Festival, Inc. of Tacoma, Washington, in cooperation with the presidency of the Tacoma Stake. These daffodils come from the Puyallup Valley where are found the nation's and the world's Alfred daffodils.
8. To the large audience assembled in the Tabernacle, the overflow gatherings in the Assembly Hall and Barratt Hall and to the unnumbered thousands comprising the television and radio audiences, in behalf of the First Presidency, the Council of the Twelve, and other General Authorities, we bid you a hearty welcome to this, the One Hundred Twenty-ninth Annual Conference of the Church.
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13. Second. The calla lilies twelve hundred from the high priests of the OaklandBerkeley Stake, California.
15. Fourth. The beautiful stocks have come from Arizona, from the Phoenix the East Phoenix, and the Phoenix North Stakes.
16. Fifth. Seventy-eight beautiful Easter plants have come from Paul Flint of the Kaysville Second Ward. Each plant contains several blossoms.
17. Sixth. Mary A. Persson of Woodland, California, sent three dozen beautiful calla lilies.
from the sepulchre except that we read that the burial clothes were left in the sepulchre itself.

But I thought that I might run over, so far as my memory serves me, a few of the visual demonstrations that were given in those early days of the Resurrected Christ.

The Savior, the Book tells us in Acts, remained on the earth after his resurrection for forty days, during which time he worked and preached and, I would assume, be, as did the learned men of Israel, who saw, who partially understood, and who feared.

Peter, speaking to the Sanhedrin, in response to their question, "... By what power, or by what name, have ye done this?" replied, "... by the name of Jesus Christ of Nazareth, whom ye crucified, ... for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:7-10, 12.)

In the Passover chamber, the Lord said, "... I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6.) At various times in his mission, he added the word "light," so that in its complete form it stands, "I am the way the truth, the life, and the light."

I remember that at the time of the raising of Lazarus, the Lord said, in response to a statement from Martha "... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world." (John 11:25-27.)

"And whosoever liveth and believeth in me shall never die. Believeth the this?"

"She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world." (John 11:25-27.)

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As I have read the record, I have been persuaded that not so fully did the apostles themselves, up until after the resurrection, understand who the Savior was or might be, as did the learned men of Israel, who saw, who partially understood, and who feared.

The Savior, the Book tells us in Acts, remained on the earth after his resurrection for forty days, during which time he worked and preached and, I would assume, assisted in setting in order his Church.
You remember that Mary Magdalene was the first, even before the dawn broke, to go to the sepulchre. Seeing it open, she rushed to tell Peter and John. They not realizing, not understanding, not knowing what to look for, rushed to the sepulchre and found it empty.

Shortly after that the women came with spices because there had been no time on the previous Friday night properly to prepare the Christ for his burial. They did not understand that he was to be resurrected on the morning of the third day, for they came on that morning properly to dress and prepare the body for burial. Mary Magdalene was with them and Mary the mother. You recall that while he forbade Mary, to whom he had already shown himself, to touch him, he permitted the women to hold his feet.

They saw him. They heard his voice. They knew he was resurrected.

A little later on that day, two of the disciples were on their way to Emmaus. The Savior joined them. He seemed to be uninformino about what had happened in Jerusalem which seemed to have been common talk in Jerusalem by that time, and they talked a bit about that. The Savior did not appear apparently to them as he had appeared before his resurrection. So he went along with them and began to tell them all about it, who he was, and began to repeat the scriptures to them. Coming to an inn they invited him in with them. They went in, sat down, preparing to eat. He broke bread and offered it to them. Then they recognized for the first time who he was, and he vanished.

That night the ten here were only eleven altogether now because Iscariot had committed suicide; were sitting in a room together and suddenly the Savior stood among them. They were frightened. They thought he was a spirit. He said, "... Why are ye troubled? ... Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:38-39.) They had thought he might be a spirit.

And then he asked them -- and this has always been interesting to me -- he asked them for food -- they were at dinner -- and they gave him broiled fish and honeycomb, and he ate -- a resurrected being ate of these earthly foods.

Thomas was not there, and Thomas said that he would not believe if he could not touch the Savior to be sure. Eight days following, the apostles were all together again, this time Thomas with them, and the doors being shut so the record says, the Savior suddenly appeared in their midst and addressing himself to Thomas, with his unbelief, invited an examination of his body. "Reach hither thy hand," said he, "and thrust it into my side: ..." Whether Thomas did as he was bid or not, is not clear, but at the end of it, Thomas said, "My Lord and my God." (John 20:26-28.)

Thereafter, or on that same day, he had shown himself to Peter as was disclosed in the report which was made by these disciples who had seen him on their way to Emmaus.

Thereafter, he appeared several times; among others he appeared to five hundred at one time, and the writer of Acts declared that some were then living of that five hundred who wrote.

He appeared to the disciples and talked with them thereafter, particularly on the occasion when Peter and six others of the apostles, apparently, decided that they would go fishing, that everything was over. So they went fishing. You will all remember, I am very sure, the incidents of that fishing trip. The apostles had fished all night and caught nothing. As they neared the shore of the Sea of Galilee they saw a figure on the shore by a fire. The figure asked them if they had caught any fish. They answered no. Then said he, "Cast the net on the right side of the ship" which they did, and it was filled with fish. Then John perceived that this was the Lord and so told the group.

Peter, the impetuous Peter, who sometimes apparently talked before he thought, cast himself over the side of the boat, having first wrapped himself with his coat, for he was naked and did not want to appear before the Christ in that kind of condition -- which carries its lesson, I think, as to chastity and morality and modesty -- and he hurried to the shore. They all went to the shore. They found there the Lord whom they then recognized. He had already prepared something to eat and invited them to partake of it.

It is not clear to me whether or not the Lord ate at that time, though the inference might be that he did.

That was the time when he questioned Peter a bit, "Simon, son of Jonas loveth thou me more than these?" referring, I assume, to the fish and the food. "Yea, Lord; thou knowest that I love thee."...

"Feed my lambs." (Ibid., 21:15-16.)

The second inquiry came and the same answer, except that at this time the Lord said, "Feed my sheep." And even a third time did this question come, and the third time Peter, with what quite evidently was something of irritation, said, "Lord, thou knowest all things; thou knowest that I love thee."

"Feed my sheep." (Idem, 17.)

A great lesson in three words of the mission and duty of the Church then under organization and which has been the obligation and the duty from that day until now of those who possess the priesthood of God, as we do.

Finally, he called them together again on a mount in Galilee, the disciples and at that time he gave them the great commission, "Go ye into all the world and preach the gospel to every creature."

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.)

Those are the words of the Christ Then he told them of the signs which should follow them that believed.

We, brethren and sisters, are the recipients of the great blessings that attach to the work of the last dispensation. We are also the obligees of thee great responsibilities which have been placed upon those whom God has called to lead this last dispensation. We are also the obligees of the great responsibilities which have been placed upon those whom God has called to lead this last dispensation. I personally try to think more frequently of the obligations I have than of the blessings that I have enjoyed, and yet as I cast my mind back over a long life I think of no one in my acquaintance who has received greater blessings o health and strength than have I myself for which I am grateful.

The Lord is good to us. He is giving us direction if we will take it. I urge you to bring your thoughts back, as I did last night, from space, about which we know nothing in itself for which I am grateful.

I bear my testimony to the truthfulness of the gospel, that God lives, that Jesus is the Christ, that the Prophet Joseph was a prophet raised up under his direction, who with his authorities through the revelations of our Heavenly Father, founded the Church. I bear my testimony that the same Spirit and the same power and the same authority with which he, the Prophet Joseph, was invested, now exists in the Church and has since its foundation, that President David O. McKay is the recipient of that power and that authority today.
A little reflection, I believe, will suggest a number of differences, but the one I wish to emphasize this morning is our beliefs and faith in Jesus Christ -- not our belief that there may be certain things which may not always meet the approval of other people, but out of the efforts of these Brethren who stand at the head of the Church, there has come only a desire to serve the people, which I believe represents an inspiration from the Spirit of God, our Heavenly Father. In my association with them that has always been manifest.

I urge upon you with all the fervor that I can express, that we follow the leadership of the Church, know that President McKay is the prophet, seer, and revelator of the Church, that we bring our lives into complete harmony with the commandments of the Lord, all to the end that having fulfilled our obligations to the dead and to the living, we may be finally saved and exalted in his presence, which I ask in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

We have just listened to President J. Reuben Clark, Jr. of the First Presidency. Elder Antoine R. Ivins will now address us. He is a member of the First Council of the Seventy.

ELDER ANTOINE R. IVINS Of the First Council of the Seventy

My brethren and sisters, as I stand before you this morning I seek an interest in your faith and prayers, that the few words which I may offer may be directed by the Spirit of God, that they may be in harmony with the wonderful testimony of President Clark to whom we have listened.

My heart is full of gratitude this morning for many, many things. I am thankful that I have come to appreciate and understand in a measure the redeeming work of Jesus Christ, and that through my service I have developed a faith which I hope may carry me through to the end of my days in service, for I have covenanted with God and my fellow brothers and sisters who surround me that I shall strive to serve in this capacity and do it well.

Among other things, I am thankful that my wife is able to be here at this service, a manifestation of the power that there is in the priesthood when it is united with faith in prayer. I think faith is a most essential thing to us as members of the Church of Jesus Christ of Latter-day Saints, not only in ourselves and in our ability to do the things that we have to do, if we are humble and prayerful, but faith in the teachings of the Church of Jesus Christ of Latter-day Saints, that Christ saw fit to bring about a restoration of his Church in the earth in the days of the Prophet Joseph Smith, the organization of which was perfected by the Prophet Joseph Smith and faith in the priesthood which was restored by heavenly beings. There sits before me today a body of men I think almost all of whom hold the Melchizedek Priesthood and responsible office therein.

If we can develop the faith that is necessary for the proper accomplishment of our responsibilities and the realization of the covenants which we have made, it will be a wonderful thing.

As I stand before you today, there is only one of the General Authorities who face you who has not moved into his present office since I became a member of the First Council of the Seventy. My memory goes back farther than that to the time when Brother Junius F. Wells came into southern Utah to organize the Young Men's Mutual Improvement Association, and in that time, which is now nearly seventy years since I was a baptized member of the Church, I have known, and have had more or less intimate association with most of the General Authorities of the Church.

I want to bear you my testimony brethren and sisters, that over that period of years there has grown in my heart a faith not only in the plans of God, of which we have heard something this morning, but also in this organization which we call the Church of Jesus Christ of Latter-day Saints, and in the officials who have stood at its head over that period of time. I trust that that faith may never waver.

Now in addition to this type of faith which we must have in the organization, we must develop a loyalty to it. And what would that mean? It would mean that we would recognize the obligation that comes upon us in the covenant of baptism and in the covenant implied or actual, when we receive the Melchizedek Priesthood. If we are to be loyal to those things, brethren and sisters, we will live worthy of it. We will sustain the work. I grant you that we who stand as your servants are human, as you are, and there may be certain things which may not always meet the approval of other people, but out of the efforts of these Brethren who stand at the head of the Church, there has come only a desire to serve the people, which I believe represents an inspiration from the Spirit of God, our Heavenly Father. In my association with them that has always been manifest.

Now, brethren and sisters, if we are to be loyal to these promises which we have made, and to this organization, which we teach the world is a restoration of the Church of Jesus Christ with all the keys which ever existed in any previous dispensation, restored to us, then we must live absolutely true to the covenants which we have made so as to teach by word of mouth and by example the power that is inherent in the priesthood of God, united with a pure faith in his work.

My wife's grandfather, who lived into his eighties was always worried, and said, "Antoine, I am just worried for fear I will not be able to prove faithful to the end." I grant you that it is possible for people in their dotage to make serious mistakes, and my hope is that the faith which I have today never wanes, and that I may always be worthy to serve you to the best of my ability. The position I occupy came unsought to me, and over these years I have tried to get the Spirit of God to help me in my ministry.

May I prove loyal to these, my Brethren. May you prove loyal to them. May you prove loyal to the organization. May you be able to accept without undue criticism and faultfinding the program inspired program which is for the benefit and upbuilding of the people, is the humble prayer I offer and I do it in the name of Jesus Christ, our Redeemer. Amen.

President David O. McKay:

Elder Marion G. Romney will you please come forward. He to whom we have just listened is Elder Antoine R. Ivins of the First Council of Seventy. Brother Marion G. Romney of the Council of the Twelve will now address us.

ELDER MARION G. ROMNEY Of the Council of the Twelve Apostles

Brethren and sisters: I ask you to join your faith and prayers with mine, that what I say will be in harmony with what has already been said. What I have been thinking about is, I believe in harmony with President Clark's great message. I pray that I may have the Spirit of the Lord as I speak.

To suggest what I have in mind to say, I quote these words which Jesus spake to the unbelieving Jews: "... if ye believe not that I am he, ye shall die in your sins." (John 8:24.)

I should like to direct my remarks particularly to this great group of singers here in the choir from Brigham Young University, and to all other students who are challenged by the wonders of the universe, and who want to learn more about them, and at the same time prove faithful and true to the faith of their parents.

Such a student returning from a celebrated eastern university recently said in substance: "Some of my fellow students are apparently as well off as we are. They seemingly observe our standards with respect to chastity, Word of Wisdom, clean speech, and have lofty ideals. What do we have which they do not have? If there is a difference between us just what is it?"

A little reflection, I believe, will suggest a number of differences, but the one I wish to emphasize this morning is our beliefs and faith in Jesus Christ -- not our belief that...
Now, of course, we believe with him that there is a God who is the Creator and ruler of the universe. His statement that God's purpose is to bring men "closer to the perfect ideal which is Christ," is, when interpreted in the light of our belief in Jesus, in harmony with the Lord's declaration that "...this is my work and my glory to pass the immortality and eternal life of man." (Moses 1:39.) However, we do not see eye to eye with him as to the nature of that perfection, and as to the process by which it may be attained. Our differences on these matters arise from our incompatible beliefs about the nature and the identity of God and Jesus, and our relationship to them. A comparison of these beliefs will point up the differences. As to his beliefs, we will let him speak for himself. First, as to God:

"Any effort to visualize God," he says, "reveals a surprising childishness. We can no more conceive Him than we can conceive an electron." And again "...the idea of God is a pure idea like the idea of force, or of energy, and does not need to be visualized; nor can it be..." And finally: "When we were led to call on an external action so as to account for the birth of life and the development of evolution, we admitted that the only possible, logical interpretation coincided with that which recognized the existence of God. And...we were driven, in order to explain the universe and evolution, to accept the idea... However, we were careful not to define the attributes of this force, which evidently corresponds to the admitted idea of God. We, therefore, used the consecrated name, but avoided as much as possible any anthropomorphic idea."

Now of course this is not our concept of God. But I think we should respect this scientist's desire to establish a scientific basis for faith in God. He did the best he could with the light under which he worked. We will not be disturbed nor disappointed by his conclusion if we keep in mind the fact that the truth about Deity does not lie within the range of scientific research nor philosophical interpretation, but rather in the field of direct revelation.

As to his concept of Jesus he says: "...let us not forget that the perfect man is not a myth; he has existed, in the person of Jesus," who he says "can be assimilated," [that is, likened or compared] "to one of the intermediary...forms, perhaps a million years in advance of evolution."

Because they are familiar to most of us I shall not here review in detail our beliefs about Jesus. President Clark set them forth with much clarity this morning. But I do submit to you that these postulated concepts of God and Jesus omit every essential aspect of the divine Redeemer whom we worship. They rule out his and our pre-existence, his divine Sonship, the fall of Adam, and Christ's atonement, Christ's and our resurrection, his past, present, and future role in the courts on high, and our eternal progress and destiny in the world to come.

I repeat that in our peculiar beliefs and faith in Jesus, comprising the foregoing and other revealed truths concerning him, we greatly differ from other people of the earth.

But does it make any difference which beliefs men accept? Remembering that Jesus said a tree may be known by its fruit, let us look at this question for just a moment. One of the fruits of the foregoing conceptions of Jesus is that the good life which he projected may be attained by accepting and applying his so-called "ethical and moral teachings" such as those expressed in the Sermon on the Mount, while at the same time denying his divinity and ridiculing the fundamental doctrines of his gospel. Here is a quotation from one of the most ardent proponents of this theory.

"What was Jesus' ancestry? Was He a descendant of Joseph and Mary, or of God and Mary? He was a descendant of Joseph and Mary. He was the most perfect human being who ever lived, but He was not the Son of God." And further, "belief in .... the Virgin Mary, the atonement, trinity, etc., will not help to make a better world, but belief in the fundamentals of Jesus' democracy and the social values named in the Sermon on the Mount will." (The Good Society, by Willis, p. 58.)

Now I submit to you that all history, including the present state of world affairs, testifies that the fruits of the teachings of Jesus Christ cannot be had by accepting some of his teachings, rejecting the rest, and denying his divinity. Of all the world's ills, none is more tragic than the denial of Jesus Christ, the Son of God, by so many people who profess to believe in him.

Another fruit of the supreme intelligence theory is that God set a goal for man, but "did not prescribe the means" by which that goal may be attained. This was left, so the theory runs, for man to discover by trial and error. Such a doctrine is the antithesis of our knowledge that Jesus Christ prescribed the exact course by which men may come to the perfection he enjoined.

"He marked the path and led the way, And ev'ry point defines, To light and life and endless day, Where God's full presence shines." (Eliza R. Snow)

Now to come directly to the point of these remarks, let us consider the fruits of believing Jesus to be what he claimed to be -- the literal Son of God in the spirit and in the flesh, the revelation of God to man, the Redeemer, our advocate with the Father. What does such a belief do for one?

Speaking generally, it becomes the motivating force in one's life. Specifically, it induces one to render obedience to the initiatory principles and ordinances of the gospel of Jesus Christ. That is, to have faith in Jesus, to repent, to be baptized by immersion for the remission of sins, and to receive the gift of the Holy Ghost by the laying on of hands. Wholehearted obedience to these purifying and sanctifying principles and ordinances works in the life of the true believer a far-reaching miracle. For one thing, it confers upon him membership in the literal kingdom of God, identifying him as a sheep of the true Shepherd.

Through obedience to these principles and ordinances there is introduced into one's life a new light, a light which conveys to his mind, and opens his understanding to, "...pure knowledge which shall greatly enlarge the soul..." (See D&C 121:42.) Such an one is in a real sense readmitted into the presence of God. The direct line of communication from God to him is reopened. By this he is sustained in his belief in Jesus Christ with an assurance beyond the understanding of the uninitiated.

This great source of pure knowledge, wisdom, light, and intelligence is, of course, the Holy Ghost who the Savior said would lead men into all truth. To understand and appreciate this great gift it must be experienced. But I bear you witness that it is real and will work a miracle in your understanding. You will remember that without it Peter denied Jesus on the night of his great trial. Possessing it, Peter and John defied their captors, (although those captors had the power to put them to death and in a sense had the disposition to do so) with this declaration: "...whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

"For we cannot but speak the things which we have seen and heard." (Acts 4:19-20.) While one enjoys this gift his belief in Jesus Christ is secure.
Most of the suffering and distress endured by people of this earth is the result of unrepented and unredeemed sin. Paul spoke two universal truths when he said to the Romans, "... the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23.) Just as suffering and sorrow attend sin, so happiness and joy attend forgiveness of sins.

Alma said of his suffering for sin "... there could be nothing so exquisite and so bitter as were my pains," and then, speaking of the joy which came to him when, through repentance, he had received forgiveness, he said, "Yea, and again I say unto you, ... that on the other hand, there can be nothing so exquisite and sweet as was my joy." (Alma 36:21.)

Forgiveness of sins is prerequisite to a full fellowship in the Church of Jesus Christ. It is a prerequisite to enjoying the gift of the Holy Ghost. As a matter of fact every blessing of the Gospel of Jesus Christ is predicated upon receiving forgiveness of sins; for, as Jesus said, "... no unclean thing can enter into his [God's] kingdom; therefore, nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end." (3 Nephi 27:19.) Then he added: "Now this is the commandment: Repent, all ye ends of the earth, and come unto me [that is, believe on me] and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day." (3 Nephi 27:20.)

In this statement Jesus gave the only prescription there is for obtaining forgiveness of sins, and, therefore, the only way to happiness, the only way to a pure knowledge of God our Eternal Father and his Son Jesus Christ, our Redeemer. The following of this prescription depends wholly upon one's belief in Jesus Christ.

Let no man be afraid to lay down his life for his sake; for whoso layeth down his life for my sake shall find it again.

"And whoso is not willing to lay down his life for my sake is not my disciple." (D&C 103:27-28.)

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We can place ourselves in either category we wish.

In my opinion, one of the noblest expressions of unselfish devotion and a willingness to give of one's self is found in missionary work. We believe that every Latter-day Saint who has the capacity to so do carries the obligation to share with others the truth of the restored gospel. The depth of this belief is adequately demonstrated by the more than ten thousand missionaries at home and abroad, full time and part time according to their calls, who are serving at their own expense in the missions of the world and in the stake missions.

They answer the calls to serve without equivocation or hesitancy. It matters not one whit to which land or country or clime they may be assigned, even though it might require the learning of a new and difficult language; even though it requires personal sacrifice for him or his family or both, he goes forth and figuratively loses his life for that period of time in the hope that he may bring to others a newness of life and hope and understanding which may lead to salvation.

Missionary service is not only a test of faith but a real test of character. This is seen in the remarks of a young missionary who said: "In the Army I was forced to obey orders, but in the mission field I am given instructions and then placed on my honor. This has been to me one of the greatest tests in my life." (D&C 103:27-28.)

Although a few months have passed since we visited your sons and daughters in the ten missions of Norway, Sweden, Denmark, Finland, Netherlands, North Germany, West Germany, Swiss-Austria, France, and Great Britain, I wish to fulfill a promise and bring the greetings, not only of the missionaries, the mission presidents and their devoted wives but also of many of the faithful members in the fourteen countries that comprise those missions.

In addition to our meetings with the missionaries in report and testimony meetings, I had the privilege of interviewing practically all of the nearly twelve hundred who are serving at their own expense in the missions of the world and in the stake missions.

President David O. McKay:

Elder Marion G. Romney of the Council of the Twelve has just concluded speaking. The Chorus and Congregation will now join in singing, "How Firm a Foundation," conducted by Elder Norman Gulbrandsen. After the singing Elder ElRay L. Christiansen will speak.

The congregation and the Brigham Young University Combined Choruses joined in singing the hymn, "How Firm A Foundation."

President David O. McKay:

Elder ElRay L. Christiansen, Assistant to the Twelve will now address us. He will be followed by Bishop Wirthlin.

ELDER ELRAY L. CHRISTIANSEN Assistant to the Council of the Twelve Apostles

I pray humbly, my brothers and sisters, that what I shall say may be appropriate. I have been so uplifted by that which has already been spoken from this pulpit this morning, that my heart is filled with gratitude for the goodness and blessings of the Lord, especially for the absolute testimony that I have of his divinity.

Almost two thousand years ago he said, "If any man will come after me let him deny himself and take up his cross, and follow me." (Matt. 16:24.) And again he said, "Let no man be afraid to lay down his life for my sake; for who so layeth down his life for my sake shall find it again.

"And whoso is not willing to lay down his life for my sake is not my disciple." (D&C 103:27-28.)

In this statement Jesus gave the only prescription there is for obtaining forgiveness of sins, and, therefore, the only way to happiness, the only way to a pure knowledge of God our Eternal Father and his Son Jesus Christ, our Redeemer. The following of this prescription depends wholly upon one's belief in Jesus Christ.

God grant that each of us may escape such a death by believing with Peter that Jesus is "the Christ, the Son of the Living God," I humbly pray in his name. Amen.

President David O. McKay:

Elder ElRay L. Christiansen

ELDER ELRAY L. CHRISTIANSEN Assistant to the Council of the Twelve Apostles

In this statement Jesus gave the only prescription there is for obtaining forgiveness of sins, and, therefore, the only way to happiness, the only way to a pure knowledge of God our Eternal Father and his Son Jesus Christ, our Redeemer. The following of this prescription depends wholly upon one's belief in Jesus Christ.

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Six days shalt thou labor, and do all thy work:
Prophet Joseph Smith, a divine prophet, in keeping the Sabbath day holy, the Lord, in turn, will bless us, guide us, direct us, and inspire us. I pray this will be the blessing.

In conclusion, my brethren and sisters, I bear testimony to you if we will follow and live the words of the Prophet Jesus Christ, of the Son of God, and the unspotted from the world. Thou shalt go to the house of prayer and offer up thy sacraments upon my holy day.

We of the Church of Jesus Christ of Latter-day Saints accept this marvelous revelation, and we accept and look upon the Sabbath day of the Lord as the most sacred day of the week. As a people, we have a great responsibility not only living the gospel but also in constantly keeping the Sabbath day of the Lord holy and sacred, thereby setting an example to the world as a whole.

The Sabbath day is indeed a day of rest and one wherein we express our appreciation to the Lord for the many blessings that we have and do receive.

We are to keep the Sabbath day holy, for he declared, “And he said unto them, The sabbath was made for man, and not man for the sabbath.” (Mark 2:27.) Conditions in the world now as of today indicate that man is made for the Sabbath and not the Sabbath for man. Brethren and sisters, if people will give consideration of the Sabbath as a holy day and remember God who has given them life as their Father and Jesus Christ, His Son, as their older Brother, meeting together in priesthood meeting and Sacrament meeting with the attitude of prayer, they will be blessed, guided, and directed by divine inspiration whereby they can bear testimony that God actually lives and that Christ is His Son.

Again, it was necessary for the Lord to make it clear to the people that the Sabbath day is his day, a holy day, for on August 7, 1831, one hundred and twenty-seven years ago, an American Prophet, Joseph Smith, received a revelation from the Lord, “And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day.”

For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; . . .” (D&C 59:9-10.)

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The Sabbath day is indeed a day of rest and one wherein we express our appreciation to the Lord for the many blessings that we have and do receive.

As the Israelites worshiped the golden calf, in many respects in various areas the golden calf is again being worshiped wherein nations and individuals are interested in the matter of recreation, the earning of money, farming, and different kinds of other businesses on the Sabbath day, all of which is contrary to the mind and will of him who gave us life, even our Father in heaven.

I am positive that after the organization of the Church on April 6, 1830, the membership kept the Sabbath day holy. Originally, they were in New York, Ohio, Missouri, and finally Illinois and were driven out of Nauvoo by their enemies. The Prophet had borne his testimony of the existence of God the Father and his Son, Jesus Christ, for he saw them and lost his life for bearing this testimony; but another new prophet was selected, even Brigham Young, who led the membership of the Church in making the long trip across the plains to the area of these mountains where the Church is now located and where we, its membership, have the privilege of dwelling. The pioneers on Sunday recognized the day of the Lord. They thanked him for all the blessings that had been bestowed upon them. They partook of the Sacrament and received inspiration and divine guidance from their leadership which included the prophet and members of the Twelve. The pioneers not only accepted the Sabbath day as the Holy Day of the Lord as they traveled over the plains, but also after arriving here in various and areas they saw to it that the Sabbath day was a holy day wherein they held Sacrament meeting and gave consideration to the Holy Priesthood which they held. They looked upon one another as brethren and sisters, and as our Father in heaven.

There comes to my mind the history of a wonderful man. I knew him at the age of twelve. His name was Jesse Knight. As a boy I lived with my family in Eureka, Utah, until I arrived at the age of fourteen, and during my boyhood days, I knew and came in contact with Jesse Knight. He opened up five of the great mines in the Eureka area and became a very wealthy man but with all of it, he was an active member of the Church of Jesus Christ of Latter-day Saints. He paid his tithing and made contributions to the Church, and particularly to Brigham Young University, but in spite of his wealth and greatness, he did not see the golden calf. He was one of those individuals who accepted the Sabbath day as the day of the Lord. On the Sabbath day, his mines were closed. His miners had the opportunity of rest and of attending their various meetings. There was erected a mining camp which carried his name, Knightsville, wherein he immediately saw to it that a chapel was erected, a ward was organized, and at the head of this ward as bishop was John Roundy, the general superintendent of all of these mines. I knew when I was a boy and up until the time he passed away some few years ago. But the thought is this, that to Jesse Knight the Sabbath day was a holy day not only for himself but also for all of those who were employed by him. Upon closing his mines on the Sabbath day there were other individuals who owned mines in the area who complained, indicating that closing the mines on Sunday would create difficulty for them, but, nevertheless, Brother Knight went ahead and closed his mines. In a short time, the owners of these other mines soon followed his example, and in this large mining camp for several years all miners had the privilege of attending their meetings and keeping the day of the Lord. With the guidance of the Lord, these men organized and became very wealthy but with all of it, he was an active member of the Church of Jesus Christ of Latter-day Saints. He paid his tithing and made contributions to the Church, and particularly to Brigham Young University, but in spite of his wealth and greatness, he did not see the golden calf. He was one of those individuals who accepted the Sabbath day as the day of the Lord. On the Sabbath day, his mines were closed. His miners had the opportunity of rest and of attending their various meetings. There was erected a mining camp which carried his name, Knightsville, wherein he immediately saw to it that a chapel was erected, a ward was organized, and at the head of this ward as bishop was John Roundy, the general superintendent of all of these mines. I knew when I was a boy and up until the time he passed away some few years ago. But the thought is this, that to Jesse Knight the Sabbath day was a holy day not only for himself but also for all of those who were employed by him. Upon closing his mines on the Sabbath day there were other individuals who owned mines in the area who complained, indicating that closing the mines on Sunday would create difficulty for them, but, nevertheless, Brother Knight went ahead and closed his mines. In a short time, the owners of these other mines soon followed his example, and in this large mining camp for several years all miners had the privilege of attending their meetings and keeping the day of the Lord which unfortunately has since changed wherein the holy day of the Lord is forgotten in many such areas.

Once again, brethren and sisters, I bear testimony to you that if we will keep the Sabbath day holy, the Lord will bless us, guide us, direct us, and inspire us in solving our many problems. The Lord will never forget us if we do not forget him. The Apostle Paul said “For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.” (Romans 14:17.) Do you suppose that we can enjoy righteousness and peace and joy in the Holy Ghost if we fail to keep the Sabbath day? I again draw to your attention the statement of the Prophet Moses over 3,500 years ago when he said, “Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; But the seventh day is the Sabbath of the Lord thy God.” (Ex. 20:8-10.) And the statement of the Christ 2,000 years ago wherein he declared, “And he said unto them, The sabbath was made for man, and not man for the sabbath.”

Therefore the Son of man is Lord also of the Sabbath.” (Mark 2:27-28.) And the revelation to the Prophet Joseph, “And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day.”

For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;” (D&C 59:9-10.)

In conclusion, my brethren and sisters, I bear testimony to you that if we will follow and live the words of the Prophet Moses, of Jesus Christ the Son of God and the Prophet Joseph Smith, a divine prophet, in keeping the Sabbath day holy, the Lord, in turn, will bless us guide us, direct us, and inspire us which I pray will be the blessing.
President David O. McKay:

He to whom we have just listened is Bishop Joseph L. Wirthlin, Presiding Bishop of the Church. Our concluding speaker will be Elder LeGrand Richards of the Council of the Twelve.

ELDER LEGRAND RICHARDS Of the Council of the Twelve Apostles

I am very happy, brothers and sisters to have the privilege of attending this conference with you. I rejoice in my membership in the Church and in the faith of the Latter-day Saints, and the work that they are accomplishing for good in the world.

Last night we were told in our missionary conference meeting here, that during 1958 we had 33,330 convert baptisms into the Church. Now that represents a lot of work, and it represents people who have left the teachings of their youth and joined this Church because the Lord has given them a witness by the power of the Holy Spirit, that this work is truly divine.

I returned a week ago from touring the West Spanish-American Mission, among our Spanish-speaking people. I was impressed as I listened to President Christiansen here today tell of the testimonies he heard while touring the missions of Europe. Such testimonies you hear wherever you go. One little Mexican widow we met while touring the mission, left with six little children, and asked to bear her testimony, thanked the Lord that she had the gospel now to raise her children by. That was typical of many of the testimonies we heard.

Recently at a conference in Arizona, a prominent banker, who had just joined the Church, said, “This Church is not just a religion, it is a way of life.” And when you find the joy and the happiness that come to people through accepting the gospel, it makes you feel as if we should put forth every effort in our power to share our message with all of our Father’s children.

The Lord indicated when he gave the signs of his second coming, that this gospel of the kingdom, the gospel that he preached, the gospel that he left with his twelve, would be preached in all the world for a witness unto all nations, and then should the end come.

It is not that we expect everybody will accept the truth, because their minds are blinded, but if they would it would greatly enrich their lives. I thought as I listened to these testimonies, that if I could have the desire of my heart above all other things, it would be that all men everywhere, our Father’s sons and daughters, might share with us the glorious truths of the restored gospel of the Lord Jesus Christ.

I think I felt like Alma of old. After hearing the testimonies of his brethren of their experiences in the mission field he made this statement:

“O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!” (Alma 29:1.)

On Wednesday of this week, we spent eight and one-half hours listening to our mission presidents. Thirty-eight of them spoke and bore their witness of the joy they found in their labors, and of the happiness that comes to those who accept the gospel, and of the miraculous manner in which the Lord had led some of the missionaries to the homes of those who have been seeking after truth.

So I feel that the greatest desire of our hearts should be to share this message with all the world.

One of our noted commentators is reported to have said that he was once asked what message could be broadcast to the world that would be considered more important than any other, and he said, after giving it consideration, he decided that to be able to broadcast to the world that a man who had lived upon this earth and had died had returned again with a message from God, would be the greatest message that could be broadcast to the world.

That being true, the Latter-day Saints have the greatest message. You have heard the testimony borne this morning that the Father and the Son appeared to the boy, Joseph Smith. You listened to President Clark tell of the doubt in the hearts of even the followers and the apostles of Jesus when the report came to them from the women that he was not in the tomb but that he was risen and they thought it was an idle tale. When we talk today of God the Father and his Son Jesus Christ coming back to this earth and holy messengers visiting this earth in our day, the world thinks that these are idle tales and yet they profess to believe in the Bible, how the Lord appeared to the prophets of old and the Bible bears witness that he is the same yesterday, today, and forever without shadow of changing, and how can they believe in that kind of a God and then believe that the heavens are sealed so that he cannot talk to us today as he did in days of old.

I would like to say to those who are not members of the Church who might be listening in over the air, or those who are here present today, that our witness is true. We know it is true, and someday, if you have listened to our testimonies and you do not go to the trouble to find out whether these testimonies are true or not, you are going to be held accountable; for our message is to be preached in all the world for a witness unto all nations.

I have thought that it would not be necessary to study everything and read all the scriptures if one really wanted to know if our message is true. There is no other message like it in all the world; no other people profess an opening of the heavens and the visitation to this earth of holy messengers in our day; for the most tangible evidence of the truth of the story of the Prophet Joseph Smith is the Book of Mormon. The Book of Mormon has been distributed by millions of copies all over the world, and there are many, even not members of the Church, who believe that the Book of Mormon is true.

Just read the testimony of the three witnesses in the front of every book where they testify that an angel of God came down from heaven, and he brought and laid before their eyes, that they beheld and saw the plates and the engravings thereon, and the angel declared unto them that they were translated by the gift and the power of God.

Why cannot the world believe such a testimony as that? And then there is the testimony of the eight witnesses to whom the Prophet was privileged to show the plates. Then there is the testimony that comes from those who accept the gospel.

I attended a conference recently where a young woman, a convert, the mother of two little children, was asked to bear her testimony. She said something like this:

“When the elders came into my home, they read me the promise in the Book of Mormon that when that book came to us, if we would read it, asking God the Eternal Father in sincerity, that the Lord would manifest the truth of it unto us by the power of the Holy Ghost.”

She said, “I believed that promise, and I went into my bedroom and got down on my knees and asked God the Eternal Father to let me know whether that book was true or not, and I read it, and my whole soul was illumined, and I knew that it was divine.”

We had a man here as a tourist on Temple Square a few years ago, a minister from Texas, and after returning home he wrote a letter back saying that he had purchased a copy of the Book of Mormon. He said, “I have a library of important books that cost me over twelve thousand dollars, but I have one book that is more valuable
President David O. McKay:

The Brigham Young University Combined Choruses will now favor us with "Worthy Is The Lamb," conducted by Norman Gulbrandsen. The closing prayer will be offered by Elder Frank D. Parry, formerly president of the Uruguayan Mission, after which this Conference will stand adjourned until two o'clock this afternoon.

Weeds and sisters. I believe I will take just a minute and digress from our usual policy. You are thrilled this morning with the presence of these young people from the Brigham Young University. Many of them, perhaps all, do not know, will be heard in a great musical production based on the history of the Mormon Battalion which the Brigham Young University is presenting in Provo the last of this month and June first, second, and third. They call it "Sand in Their Shoes." Because of the historic significance of this play and the sacrifice and suffering of the brave men and women who made this trek I believe that all members of the Church who can possibly attend that will be highly pleased and well paid for their effort. I have heard it said that in many ways this play will be comparable to the Hill Cumorah Pageant.

Success to the Brigham Young University in that great play. We appreciate very much your singing today and your presence.

We shall now hear the Choir sing, "Worthy Is the Lamb," and the benediction by Elder Frank D. Parry.

An anthem, "Worthy Is The Lamb," was sung by the Brigham Young University Combined Choruses.

The closing prayer was offered by Elder Frank D. Parry, formerly president of the Uruguayan Mission.

Conference adjourned until 2:00 p.m.

The Conference reconvened at 2:00 p.m., Saturday, April 4.

President David O. McKay, who presided and conducted the meeting, opened the services of this, the second session, by making the following remarks:

Among the educators whom we welcomed this morning, we omitted Dr Howard S. McDonald of the Los Angeles State College. We welcome him. We also omitted making mention of a group of seminary students. This note was handed to me since our dismissal from this morning's meeting: "In the balcony on your left (that is, this wing) are forty seminary students from Arimo, Idaho who boarded a bus at three o'clock this morning in order to be here early." If you happen to doze this afternoon, we shall understand why. We welcome you.

Members of the Church are convened in the Tabernacle on Temple Square in the second session of the One Hundred Twenty-ninth Annual Conference of the Church of Jesus Christ of Latter-day Saints. All of the General Authorities are present this afternoon as they were this morning. This session, as the one this morning, will be broadcast as a public service over television and radio stations throughout the West. These services are also being broadcast in the Assembly Hall and in Barratt Hall by television.

We are favored again by the presence of the Brigham Young University Combined Choruses, with Professor Ralph Woodward conducting. Elder Roy M. Darley is at the organ.

We shall begin these services by the Brigham Young University Combined Choruses rendering, "His Yoke Is Easy." The opening prayer will be offered by Elder C. Leland Davey, president of the Cannon Stake.

The Brigham Young University Combined Choruses, conducted by Ralph Woodward, with Roy M. Darley at the organ, sang the selection, "His Yoke Is Easy."

Elder C. Leland Davey, president of the Cannon Stake, offered the opening prayer.

President David O. McKay:

Elder C. Leland Davey, president of the Cannon Stake, offered the invocation. The Brigham Young University Combined Choruses will now favor us with, "O Lord, Our
failed to believe. That is a universal gift from Jesus Christ to every soul.

he has to diehat is part of the mortal lifeut he will be raised again in the resurrection no matter who he is, no matter when he lived, no matter what he believed or what he

|p2 For the few minutes that I have I would like to take a text from the words of our Savior, "... except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

|p3 I am firmly convinced that nowhere else in the world, outside of the Church of Jesus Christ of Latter-day Saints, is there anyone who has the authority to perform the ordinances that would bring the birth of the water and of the Spirit to mankind. That would have to be from someone who has the authority of the priesthood of God, and that authority was revealed in these latter-days, the Aaronic Priesthood first by John the Baptist to the Prophet Joseph Smith and Oliver Cowdery, and then the Melchizedek Priesthood under the hands of Peter, James, and John, also to the Prophet Joseph Smith and Oliver Cowdery.

|p4 And from that source we have obtained the priesthood of God by which we act and by which we go forth into the world to preach the gospel to those who sit in darkness.

|p5 However, the Word of the Lord being true, the time must come when the message of salvation will reach every soul. How is that to be done? We do the best we can with all the facilities at our command, through the preaching of the gospel, disseminating the truth by word of mouth, by the many facilities that are at our command, through the magazines that are published through the press and every other means. But it is impossible for us with the facilities such as they are, to reach every soul.

|p6 Furthermore, there have been millions upon millions of people who have lived in this world who never had the opportunity to hear of Christ, never heard his name; they lived at a time and in a place where his name was not known, where the gospel did not reach them not because of any fault on the part of our Father in heaven nor of his servants to reach the peoples of the earth, but because from the beginning of time men have loved Satan more than they loved God, and they have turned away and refused to receive the truth, have raised their children in darkness, and they have died in darkness, so far as the gospel of Jesus Christ is concerned.

|p7 Nevertheless, the promises of the Lord must and will be fulfilled. From the very beginning of this dispensation, just a few months after the organization of the Church, the Lord gave a revelation in which he foresaw the salvation of the human family, all of those who would repent and believe. I shall read to you this part of the Lord's Preface to the book of his commandments; the words of Jesus Christ, himself.

|p8 "Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together." (D&C 1:1.)

|p9 Now, that is to all those who are living. But the Lord goes on to enlarge this thought. And he says:

|p10 "For verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated." (Idem 2.)

|p11 The Lord has not limited that to any dispensation or any age upon the face of the earth. He has made that just as broad as the history of mankind and he adds:

|p12 "And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed." (Idem 3.)

|p13 It seems so strange to me that the peoples of this world since the days of the great apostasy, when the apostles of old were removed and those who held the priesthood were destroyed, that the world could fall into the awful condition which today prevails, which denies salvation to every soul born into this world who never heard the name of Jesus Christ or never had an opportunity to repent and be baptized or receive the gift of the Holy Ghost. They have held out no hope for all of these people of the nations, pagan or otherwise, who have dwelt upon the face of the earth without the knowledge of the gospel of Jesus Christ.

|p14 The Lord is just, and he has made it clear that the time will come when every soul shall have an opportunity to hear the truth. That does not mean that every soul has the opportunity or will have that opportunity in this mortal world. Millions have died without that opportunity. It has been no fault of theirs, but the fault lies with their fathers before them, who turned away from the truth which truth was given in the beginning to Adam who was commanded to teach these things to his children. The scriptures say that Adam did teach these things to his children but that they loved Satan more than they loved God, and Satan came among them and said, "I, too, am a son of God, believe it not, and they believed it not and from that time forth men became carnal, sensual and devilish." (see Moses 5:13) and so darkness spread over the face of the earth.

|p15 In his justice, the Lord has revealed to the Church of Jesus Christ of Latter-day Saints, just as he revealed it in the days of the apostles, that there is a salvation even for the dead and the time must come when every soul must have an opportunity to hear it. Those who did not get the opportunity to hear it in this world will have that opportunity in the world of spirits, and Peter made that very clear in his Epistles, and it is only fair that those who died without a knowledge of the gospel should have the opportunity to hear it, and the Lord revealed that great truth to the Prophet Joseph Smith, that the time would come when the gospel of the kingdom would be declared to the dead and they never had the opportunity of hearing it should have that opportunity given to them, and if they would repent in that spirit world then we could go into the temples of the Lord and perform the ordinances for them vicariously, being saviors upon Mount Zion, and thus give unto the dead the opportunity to hear the truth, to repent of their sins, and if they will repent and turn away from evil and accept the truth, we can go into the temples of the Lord and perform the ordinances for them which will be valid unto them just the same as if they were living upon the face of the earth.

|p16 The gospel of Jesus Christ is a vicarious work. Christ came into this world and died for mankind. He did not die just for those who repented of their sins and received his gospel. His death upon the cross brought salvation to every living soul, so far as the resurrection from the dead is concerned, and every soul born into this world shall receive the resurrection from the dead because he was not guilty of bringing death into the world, and man is not penalized because death came into the world, but naturally he has to diehat is part of the mortal lifut he will be raised again in the resurrection no matter who he is, no matter when he lived, no matter what he believed or what he failed to believe. That is a universal gift from Jesus Christ to every soul.
shall be added unto you.” (See Matt. 6:33.)

Many are called, but few are chosen. And why are

Do you see the beauty of the restored gospel? Do you see the anxiety of Brother Widtsoe to proclaim the gospel truths to his relative? It occurs to me as I stand here that our work is probably never done. We will commence on the morrow, or whenever we pass on, just where we left off today. We will search for our relatives and our sisters, to contemplate this phase of the restored gospel.

Karl Vidtsoe. I wrote the name in my book, and when I came back to Salt Lake City I immediately went up to see Brother Widtsoe. I said to him, “Brother Widtsoe, who is Karl, and I will preach the gospel to him until he is ready to receive it.”

Walked nearer so I could better see the lettering, and I deciphered the name, walks were painted white. I knocked at the door, and I said to the woman who opened it “May I go around to the back and see the premises in the rear?” She said “Of course! I walked around to the back and as I stood there I saw some lettering on the fence. I walked nearer so I could better see the lettering, and I deciphered the name.

He drove us down through the city and we finally stopped in front of a little white dwelling. Everything about that place was immaculate. Even the stones around the walks were painted white. I knocked at the door, and I said to the woman who opened it “May I go around to the back and see the premises in the rear?” She said “Of course!”

Do you see the beauty of the restored gospel? Do you see the anxiety of Brother Widtsoe to proclaim the gospel truths to his relative? It occurs to me as I stand here that our work is probably never done. We will commence on the morrow, or whenever we pass on, just where we left off today. We will search for our relatives and our friends until we will find them, and we will preach to them the selfsame gospel which we are teaching the world today, both at home and abroad. It is glorious, brethren and sisters, to contemplate this phase of the restored gospel.

I jotted down here in just a moment, two or three passages of scripture. One reads like this: “But seek ye first the kingdom of God, and his righteousness; and all [else] shall be added unto you.” (See Matt. 6:33.) Here is another one which has come to us through modern revelation. “... Many are called, but few are chosen. And why are

And I have no idea in my mind that every soul that has lived upon the face of the earth, who has died and gone to the spirit world, is going to repent and receive the gospel. There will be many that will not do that. Our scriptures point to that fact. They are not going to receive the gospel in the spirit world, when their souls are full of bitterness and hate towards the truth, but they have a right to have it taught to them.

The Lord went into the spirit world, himself, turned the key for the salvation of the dead and our elders when they pass to the next world, go into that world to continue their labors of preaching the gospel, bringing to repentance all who are willing to repent and receive the truth, that they might come into the kingdom of God, or as Paul calls it, “the family of God in heaven and on earth.” For it is the family of God. The kingdom of God will be one great family. We call ourselves brothers and sisters. In very deed we become joint heirs with Jesus Christ through the gospel of Jesus Christ, sons and daughters of God, and entitled to the fullness of the blessings of his kingdom if we will repent and keep these commandments.

In conclusion I want to read to you one or two statements dealing with our responsibilities towards the dead. First from the Prophet Joseph Smith:

The ordinance of sealing must be performed here man to man, and woman to man, and children to parents, etc. until the chain of generation is made perfect in the sealing ordinances back to Father Adam...." (Ibid., p. 407.)

Now, brethren, these are our responsibilities, and the Lord requires this work at our hands. The Church has gone to great expense endeavoring to gather the records of the dead, and I want to say to you, has been very, very successful in that labor to gather in the records of your ancestors so that we could go into the temples of the Lord and perform these labors for them so that all who are willing to repent and receive the gospel of Jesus Christ may be brought into his kingdom and into that great family of God, which is both in heaven and on earth.

And I humbly pray that this spirit will take hold of the members of the Church, in the name of the Lord Jesus Christ. Amen.

President David O. McKay: (See Instructor, November 1958, p. 322.)

President Wilford Woodruff. (The Utah Genealogical and Historical Magazine, Vol. 13, p. 152.)

President David O. McKay (The Utah Genealogical and Historical Magazine, Vol. 25, p. 59 or Gospel Ideals, p. 19.)

President Widtsoe. I wrote the name in my book, and when I came back to Salt Lake City I immediately went up to see Brother Widtsoe. I said to him, “Brother Widtsoe, who is Karl Widtsoe?” He said, “Of course! Everyone knows that. Would you like to see it?” Of course, I would.

Do you see the beauty of the restored gospel? Do you see the anxiety of Brother Widtsoe to proclaim the gospel truths to his relative? It occurs to me as I stand here that our work is probably never done. We will commence on the morrow, or whenever we pass on, just where we left off today. We will search for our relatives and our friends until we will find them, and we will preach to them the selfsame gospel which we are teaching the world today, both at home and abroad. It is glorious, brethren and sisters, to contemplate this phase of the restored gospel.

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Beloved brethren and sisters, it is a joy to be back in this part of Zion. As the other brethren have mentioned their tours in foreign lands, my very recent memories were of being in Brazil. We were received well by the countries, by their officials, and by the press. I was interested in a comment made by a representative of one of the largest newspapers in Brazil. She had heard my sermon the day before, on Sunday, in which I had spoken rather strongly about the restoration of the gospel. She said to me, "Why was Joseph Smith persecuted and martyred?" I replied, "Well, very much for the same reason that the Christ was crucified." And she asked, "Why was that?" I answered: "Because he was the Son of God." She said, "I am the Son of God." And her next remark shocked me: "He should not have said it, should he? He really was not, was he?"

I can well imagine that it was difficult for Dr. Maeser to make the adjustment, yet I am sure that this good and great man did not complain nor compromise. He did not permit difficulties to obscure his vision of the truth. Brother Maeser had heard the voice of the Shepherd. That voice brought conviction to his soul. That conviction transformed his entire life but whatever happened, confusion and uncertainty disappeared, and he stood for the first time on the solid foundation of faith in the True and Living God.

Brethren and sisters, may we appreciate our membership in this great Church. May we have the courage and the strength to devote ourselves unselfishly for the promotion of God's work among his children. That is our responsibility. It is our obligation, and may we not fail therein, I pray in the name of Jesus Christ. Amen.

I have been reading just recently the life of Dr. Karl G. Maeser. Brother Maeser was a remarkable man. Somewhere in the book it tells about a group of missionaries who had met together in Meissen, Germany, the birthplace of Dr. Maeser. One of the missionaries made this remark: "Think what Dr. Maeser has done for the Church."

Another statement made by the Savior: "How hardly shall they that have riches enter into the kingdom of God?" (Mark 10:23.) I do not know exactly what the Lord meant when he said that, but I do believe that we have no right as members of the Church to put our first thoughts to the accumulation of worldly things, and I believe he expects us, as stated in that verse, to seek first his kingdom.

He to whom we have just listened is Elder Alma Sonne, Assistant to the Twelve. Elder Spencer W. Kimball of the Council of the Twelve will now speak to us.

Beloved brethren and sisters, it is a joy to be back in this part of Zion. As the other brethren have mentioned their tours in foreign lands, my very recent memories were stirred. I bring to you also the greetings of the thousands of members of the Church of all nationalities in South America.

Last Saturday and Sunday I was in Peru with various gatherings of Saints. I have enjoyed greatly the touring of the missions in those countries. They are like giant yawnings and stretching and ready to go to work. There are great agricultural empires, mines, cattle and industries, and a great people made up of immigrants from all over the world, particularly Europe, and much influenced by European immigration and culture. They are a great people.

It was inspiring to me to note the thousands of Italians in the Church and the thousands of members with Spanish and Portuguese backgrounds and from these places where we have not yet established regular missions. But our work is telling and the leaven is leavening the lump. There are four hundred missionaries in those six countries in which we are proselyting in South America, your sons and daughters of whom you can well be proud.

The work is progressing and accelerating in speed. It took twenty-four years to get the first thousand converts in Argentina. It took only eight years for the second thousand, a year and seven months for the third thousand, and they expect from now on to get a thousand plus each year. The other countries, likewise, are inspiring, and it was a joyous experience. In most of the many branch chapels there hangs the picture of the prophet of the Lord with his counselors, and the prayers of the Saints are constantly for them.

We were received well by the countries, by their officials, and by the press. I was interested in a comment made by a representative of one of the largest newspapers in Brazil. She had heard my sermon the day before, on Sunday, in which I had spoken rather strongly about the restoration of the gospel. She said to me, "Why was Joseph Smith persecuted and martyred?" I replied, "Well, very much for the same reason that the Christ was crucified." And she asked, "Why was that?" I answered: "Because he said, 'I am the Son of God.'" And her next remark shocked me: "He should not have said it, should he? He really was not, was he?"

I thought she was joking. I looked into her eyes for a moment and thought she was going to smile. But she did not. And I said firmly: "He said he was the Son of God because he was the Son of God."

Last Sunday I read the Easter paper of one of the largest cities in South America. The author was a minister with letters after his name. I read the entire article and in the half a page given front page notice, he never mentioned the Lord of heaven and earth the Redeemer, the Savior. He always spoke of "Jesus." He quoted two or three scriptures which mentioned Jesus of Nazareth as being more than the carpenter's son, but never in his writing did he ever give any other title to the Christ who shed his precious blood for him.

I asked four hundred missionaries, "What think ye of Christ and the claims that are made?" And I heard four hundred inspiring testimonies from youth where testimonies, ringed with conviction.
p10 For I determined not to know anything among you, save Jesus Christ, and him crucified.” (1 Cor. 2:1-2.)

p11 I could not see how we could really celebrate an Easter without discussing the Lord Jesus Christ. Why even the devils know that Jesus is the Christ. On one occasion the devils came crying out and saying, "... Thou art Christ, the Son of God. And he rebuking them suffered them not to speak: for they knew that he was the Christ.” (Luke 4:41.) On another occasion "... the evil spirit answered and said, Jesus, I know, and Paul I know; but who are ye?” (Acts 19:15.) And another time "... they cried out saying, What have we to do with thee, Jesus, thou Son of God, art thou come hither to torment us before the time?” (Matt. 8:29.)

p12 As was suggested this morning, I believe that there was a considerable conviction in the heart of Pilate, who was constrained by his conscience to let the Savior go free, but because of political ambitions and other reasons, in spite of his wife's importuning, he delivered him to be crucified. But even after that, he wrote on the cross in three languages, Hebrew, Greek, and Latin, this famous statement: "... Jesus of Nazareth the King of the Jews." The Jews offended came and said, "... Write not, The King of the Jews but that he said I am King of the Jews.

p13 "Pilate answered, What I have written, I have written." (See John 19:19.)

p14 "And you mean to say that you are doing the work that Paul did?”

p15 I think there was more than casualness in Herod's taking the lives of numerous little boys. I think he really believed that this could be and might be the promised and prophesied Redeemer who might take his kingdom from him.

p16 You have read of Nathanael, the man without guile, who said, as he saw the Christ: "... Rabbi, thou art the Son of God; thou art the King of Israel." (Ibid., 1:49.)

p17 Paul had hardly made his transformation, he had just barely received back his sight from his unusual experience and he went straightway into the synagogues and preached Christ, "that he is the Son of God."

p18 I remember what Peter said when the disciples were asked, "... Whom do men say that I, the Son of man, am?” They spoke up and said men thought him to be Elias or one of the other prophets, and then the Lord said again, and I can imagine his piercing eyes, wondering and expectant eyes. "... But whom say ye that I am?” And the answer was one of the most stirring and glorious of all statements made, "... Thou art the Christ, the Son of the living God."

p19 Joseph Smith said: "... I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision, and who am I that I can withstand God; or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation.” (Joseph Smith 2:25.)

p20 Then I said to him: "Do you remember in the Acts of the Apostles, of the travels of Paul, where he went into Asia Minor, to Greece, and to Rome, and possibly even farther west? That is what we are doing. One of my colleagues is just returning from the South Seas; another has just returned from South Africa, another from Europe. We are doing what the Lord said, '... Go ye into all the world and preach the gospel to every creature."

p21 "He that believeth and is baptized shall be saved- but he that believeth not shall be damned.” (Mark 16:15-16.)

p22 "And you mean to say that you are doing the work that Paul did?”

p23 And then I said, "No. I never could do the work of a Paul, but I am covering the world with my brethren as did Paul and Peter, only that Paul covered a small part of the earth. Today we are going to the ends of the earth and this is one of the four corners.”

p24 The Lord testified of himself in addition to the numerous testimonies of him. He said to his Father in that glorious prayer: "Father, glorify thy name. Then came a voice from heaven, saying I have both glorified it, and it will glorify it again.” (John 12:28.)

p25 There is a very interesting distinction between the introduction of our Father in heaven of his Son on the waters of Jordan, the one on the Mount of Transfiguration, and a little later in the Nephite country. He said to John at Jordan, and those others who may have heard it, perhaps those who became the apostles of the Lord, "... This is my beloved Son, in whom I am well pleased.” (Matt. 3:17.) He said on the Mount of Transfiguration, as reported by Peter, "... This is my beloved Son, in whom I am well pleased; hear ye him.” (Ibid., 17:5.) To the Nephites after some transcendentally glorious things had happened, he said a little more. Introducing his Son, Jesus Christ, his words were: "Behold my beloved Son, in whom I am well pleased, in whom I have glorified my nameyear he him.” (3 Nephi 11:7.)

p26 There had been a glorification program since, there had been a death, a resurrection, an ascension, and now he had returned to the earth again.

p27 As he went into the clouds and was received and absorbed by them after his forty days upon the earth, there were many standing looking up into heaven, and the angels stood by and said, "... Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” (Acts 1:11.)

p28 After his appearance to the Nephites, it was a long time before he returned. He could not well return to a people who did not believe in him. He needed somebody who had a great, consuming faith, who would receive him as Jesus Christ, Redeemer, Savior, Son of God. That happened in a grove in New York State in the early part of the nineteenth century, and the same words were said again by a Loving Father, who had already delegated this particular work to a Glorified Son, and he said again to a young man, "... This is my Beloved Son. Hear Him!” (Joseph Smith 2:17.)

p29 You remember what Peter said when the disciples were asked, "... Whom do men say that I, the Son of man, am?” They spoke up and said men thought him to be Elias or one of the other prophets, and then the Lord said again, and I can imagine his piercing eyes, wondering and expectant eyes. "... But whom say ye that I am?” And the answer was one of the most stirring and glorious of all statements made, "... Thou art the Christ, the Son of the living God.” And the next statement followed which must never be overlooked: "... flesh and blood hath not revealed it unto thee, but my Father which is in heaven.” (See Matt. 16:13-17.) In other words, man has not told you this, but my Father has revealed it unto thee, a great revelation has come unto thee, and ye know it.

p30 I asked four hundred missionaries the Lord's question which faces every man, woman, and child on this earth: "Whom do ye say that I the Son of man am?” And I was gratified at the hundreds of replies from your sons and daughters, saying "Thou art the Christ, the Son of the living God.”

p31 And that is my testimony to you, my brothers and sisters, in the name of Jesus Christ. Amen.

p32 President David O. McKay:

p33 Elder Spencer W. Kimball of the Council of the Twelve has just spoken to us. The Congregation will now join in singing, "Redeemer of Israel," conducted by Brother Ralph Woodward. After the singing, Elder Levi Edgar Young of the First Council of the Seventy will speak to us.
I wish to read a paragraph written ages ago by a famous Greek orator whose name was Isocrates.

"The age in which we live should be distinguished by some glorious enterprise.... Let world leaders contrive to put to an end our present troubles. The treaties of peace are insufficient for their purpose; they may retard, but cannot prevent our misfortunes. We stand in need of some more durable plan, which will forever put to an end our hostilities and unite us by the lasting ties of mutual affection and fidelity."

"The divisions of Christendom today are its most conspicuous reproach, and its chief cause of inefficiency. They present a moral affront to the enterprise inaugurated by Jesus Christ, and constitute the outstanding limitation of its progress. The divided state of the Church is an affront to Christianity. We wonder if Christianity can survive; we wonder if the Christian groups can fight the evils of the social order of our times."

Only the true Church can furnish the program and power to meet the emergencies that confront the world today.

The Holy Bible is not only the masterpiece of the world's literature, but it is also the most majestic exposition of religion ever given to man. It contains the writings of the inspired prophets of God, and embodies the principles of the gospel of Jesus Christ our Lord. It enlightens us on the great themes of revealed religion: man, scripture, salvation, faith, prayer, and immortality. God reigns in heaven and in earth, he is the rightful King of nations, and the Source of supreme good to men. In his image was man created. Great prophets like Moses, Isaiah, Hosea, Jeremiah, Daniel, Ezekiel, and Micah were divinely appointed servants, and they wrote the holy scriptures and inspired the peoples of the ancient world to believe in God and to hope for the Redeemer of the world. They had the highest possible knowledge of moral and religious laws.

How one loves to read the Ten Commandments, one of the greatest lessons of the Bible. They were given to Moses, the prophet, hundreds of years before the birth of the Savior.

Then we have such words from the Jewish Talmud which were written soon after the Ten Commandments. Let me quote to you a few sentences which show the dignity of the teachings of ancient Jewish writings.

"The name of the Lord shall be loved through thy treatment of thy fellow man.

"Do God's will as thy own will, submit thy will to his will.

"Be not like servants who serve their master for the sake of reward.

"Thy neighbor's honor must be as dear to thee as thy own.

"Keep aloof from grumbling.

"Do not hate the one who reproves thee.

"If you humble yourself, the Lord will lift you up.

"Pass not judgment upon thy neighbor, until thou has put thyself in his place."

However highly we may estimate the truths we have today, it is for us to understand the gospel. Rudolph Kittel of Leipzig University wrote some years ago: "Some one has got to rise to give to the world the doctrines of Jesus Christ, our Savior, for the world is in need of them." This calls to my mind an experience that some of the actors of the old Salt Lake Theater had one evening. A noted American actor had just closed the play of Hamlet, and was about to leave to take the train for San Francisco. Standing in the doorway of the so-called "Green Room," Mr. Clawson, the manager of the old playhouse, asked him to say a few words. Mr. Edwin Booth stopped for a minute or two, then said: "It is seldom I speak in public, but I would like to repeat on this occasion the most beautiful words ever uttered. Bowing his head he said:

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven."

"With these words from the Lord's Prayer, Booth turned and said "Goodbye" to the few people and walked from the theater to the sidewalk where he took a carriage to the depot.

The Prophet Joseph Smith has done the mightiest work of all:

We first see Joseph Smith in the woods on the frontier of America praying as a child might pray, and the Lord appearing to him. Using the words of the Psalmist, "Grace is poured into thy lips, therefore, God hath blessed thee forever more." With the Father was Jesus the Savior. Joseph heard the voice of God and the divine words: "This is my Beloved Son." A new day was at hand. From that moment he was heart and mind for the word of the Lord. What a message for our missionaries of today! We wonder if the Christian groups can fight the evils of the social order of our times."

Elder Levi Edgar Young

ELDER LEVI EDGAR YOUNG Of the First Council of the Seventy

I am happy to say something to my brethren and sisters on this occasion and I sincerely pray for their faith and prayers. We are all interested in the Christian world today. I have the honor of being a member of the American Christian Palestine Committee with the Reverend Bishop Moulton of the Episcopal Church to work for the redemption of Palestine, and its restoration. A few weeks ago we were asked to write about the Constitution of the United States and what it means as a civic document. To us all, the Constitution of the United States is a very sacred document, and it has never been equaled in the history of the world.
My dear brethren and sisters, it is always an honor to greet you at a general conference of the Church and to bear you my testimony of the divinity of this great, ever-growing, latter-day work. What I have read, heard, and observed concerning serious conditions confronting this world in which we live makes me more appreciative than ever before of the testimony I have of things eternal.

I am sure we are all interested in security, and would like to say to all people living that if we are interested in security, we should live close to the teachings of the God of this land, who is Jesus Christ, for he has said, "... and though the heavens and the earth pass away, my word shall not pass away, ..." (D&C 1:38.) I think more people than ever before are turning to religion for an answer to some of the perplexing problems we face.

I find great joy in my work in the Church, and I hope it will always be my desire to have the work of the Church come first. I like people who put "first things" first in the Church.

It is very encouraging to know that progress is being made all along the line. I enjoy my experiences in the stakes with you people.

Recently, a young man speaking at a stake quarterly conference said: "I am a very important person in my ward. I hold the office of a priest. I am the only priest in my priests' quorum. In our quorum, it is either one-hundred percent or nothing." It did not take long for this young man to prove to us that he was a hundred percent. I admire the young men and young women who are achieving to be hundred percenters by the standards with which we measure them. I am sure we cannot measure all of their activities, but many of them are making remarkable progress.

I learned not long ago while attending a Fathers' and Sons' banquet in the Summit Stake that one bishop in a ward -- and I guess he has been the bishop a long time or else it is the continuous record of two bishops -- said they have not lost a boy to inactivity in their ward for thirteen years.

In another stake I attended, I heard a bishop make a similar report, but his was for six years, and still another bishop in another stake said, "We haven't lost a boy in our ward for five years." Then I began hoping for the day when we could say to the whole Church, "We have not lost a boy or a girl in the Church this year, or for five years, or ten years." I think we are moving forward and accomplishing things that we have never accomplished before.

I was interested in hearing a young Latter-day Saint girl speak on the topic, "When and How Does a Young Woman Make Preparation for Marriage in the Temple." As she developed her subject, she said: "I have come to one conclusion. There is a right way to get married, and there is a wrong way to get married. If some young man does not propose to me who can take me to the temple, I will convert one who can. I have a desire to be married the Lord's way, and I am going to insist that the man whom I marry is one who can take me to the House of the Lord."

I heard another little experience of a man who had recently been asked to supervise a district in ward teaching. He said, "Bishop, I will accept on one basis, that we do one-hundred percent ward teaching, and when I am unable to maintain one-hundred percent, I quit." I got a letter from his bishop the other day, who said, "For forty months, he has had one-hundred percent, and we see no reason why this will not continue indefinitely."

There come to me many experiences of devoted and dedicated ward teachers to the ever-expanding ward teaching program. I learned of a pair of ward teachers who travel 180 miles each month to visit three families, and they always get the three families visited. In another stake I heard in Floridao ward teachers travel 160 miles each month to visit the families in their district, and they are always doing one-hundred percent teaching. If I remember right, we had a report some time ago of two teachers in one of the Canadian stakes who traveled approximately 4,000 miles a year to visit those in their district, and they are always doing one-hundred percent teaching. If I remember right, we had a report some time ago of two teachers in one of the Canadian stakes who traveled approximately 4,000 miles a year to visit those in their district, and they faithfully visited every family each month.

I learned of a faithful ward teacher up in the Ogden area who has just completed fifty-six years as a ward teacher with a perfect record of never missing one month in the fifty-six years' time that he has been a teacher, even though for the first ten years or more he had twenty-five families in his district. He underwent a serious operation; he had some other difficult problems, but his perfect record was maintained in spite of these conditions. He is held in high esteem by the families in his district.

I learned of two high priests who impressed me very much. One of them is ninety-two years of age and served as a ward teacher for seventy years. He is the fifty-six years' time that he has been a teacher, even though for the first ten years or more he had twenty-five families in his district. He underwent a serious operation; he had some other difficult problems, but his perfect record was maintained in spite of these conditions. He is held in high esteem by the families in his district.

The supreme test of religion is revelation. No religion can be persuasive unless it relies on the principle of revelation. The living Church of Jesus Christ must be revelatory. One readily sees that the very lifeblood of the Church is the principle and potency of redemption. Christianity in its pure sense is the religion of redeemed personality. While all true men reveal God, the complete carrier of revelation can be no other than a chosen personality.

By the power of the Holy Priesthood which he received from heaven, Joseph Smith established our true relationship to God. Out of this grows the salvation of man's true immortal life.

The nations all bear witness to the need of a light that is not of man. We can give our word to the world that the forces which are to make the world the world it ought to be are now within it.

Thousands, yea millions of people are waiting to hear the voice of our Father in heaven. Millions are turning to God, and we are in these days of world turmoil experiencing a rising tide of understanding and goodwill that is constantly ebbing and flowing among us all. The fact that the movement has been reserved for our day fills us with the deepening sense of our responsibility and duty to make sure that the golden opportunities it offers are not lost.

"It changes everything, I can see the end of war in this, some day. I can see the joy of women and little children -- some day. I can see the cities and great spaces of land full of happiness. I can see love shining in every face. There shall be no more sin, no pain, no loss, no death -- Only life, only God -- some day when the world shall have learned."

I pray God to bless us all this day. Amen.

President David O. McKay:

President Levi Edgar Young of the First Council of Seventy has just spoken to us. Bishop Carl W. Buehner of the Presiding Bishopric will now address us, and he will be followed by Elder John Longden.

BISHOP CARL W. BUEHNER Second Counselor in the Presiding Bishopric

I have learned not long ago while attending a Fathers' and Sons' banquet in the Summit Stake that one bishop in a ward -- and I guess he has been the bishop a long time or else it is the continuous record of two bishops -- said they have not lost a boy to inactivity in their ward for thirteen years.

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Ward teachers carry a challenging responsibility, that is, to watch over the Church. Residing within a ward teaching district may be families and individuals whose activities represent a commendable responsibility, while there may be some totally indifferent to things spiritual. You may be interested to know that at the present time there are in excess of 139,000 men and boys serving as ward teachers in the organized stakes of Zion. During the year 1958, 3,386,000 visits were made to the homes of these families, and this represents eighty percent of the families visited every month during the year, which is the highest record we have achieved in the Church.

Ward teachers are expected to promote the spirit of good will; be prepared to meet the criticism of those who find fault. They are always to defend the Church, uphold its doctrine, and support its leaders; to strengthen those who are offended or weak in the faith; to comfort those who mourn or have sorrow; to be among the first to offer assistance in cases of emergency and sickness; and to deliver a message of good cheer to the discouraged, the unfortunate, the aged, and the homeless. Their message should be gauged to meet the understanding of both the young and the old in each family.

If ward teachers faithfully perform their duties, each family -- and for that matter, each member who is willing -- will find themselves enfolded in the arms of the Church. In some instances faithful ward teachers have been responsible for bringing people into the Church. A member now residing in Arizona made this report to the stake president in my presence. He said: "You do not know who I am. A few years ago, I came here from the East, having been retired because of poor health, and I was told that if I came to Arizona I may have an opportunity to prolong my life. I had a little money, and I invested in some real estate. The city grew out my way, and my property became very valuable. I sold it, bought more, and I have made a lot of money. In short, this is what has happened to me.

"I have recovered my health. I have become a member of your Church, first having been contacted by the ward teachers, who had the stake missionaries sent to me. I have made a lot of money. Now I would like to show my appreciation for the goodness of the Lord to me by having you select a number of young people who might serve as missionaries, but who haven't the finances to take care of their own expenses. You call them and send me the bill." I thought that was a nice way to express his appreciation.

I should like to close with another experience I have heard related in which ward teachers entered a family's home who were rather lukewarm, and even a little bitter, when the ward teachers came to pay a visit.

In a brusk voice, the head of the family said, "I am a very busy man. You can have fifteen minutes to get on with your message." This startled the ward teachers, and because their experience had not been too great, they paused and wondered just how to approach the subject. They learned about some of the children in the family, and discovered among them, a little girl who was going to turn eight years of age in just a few days. While they were talking to the children, the head of the family said, "Five minutes are gone; you have ten minutes left." They inquired a little further into the family, and after a few more minutes, the man reminded them again that they had five minutes left. The ward teachers suggested that the family kneel down and have prayer with them before they left. This they did, and during the prayer, the ward teacher prayed that the Lord would protect this little girl who was about to become eight years of age, that nothing harmful would happen to her but that she might be baptized a member of the Church.

The following day, this man was mowing hay in the field behind his home. A number of children were playing in the yard, among whom was his little daughter. While making one of the rounds with his tractor, the wheel of the tractor went over a mound. As he quickly looked around, he observed that his daughter was missing. A sickening feeling overcome him. He went to the mound, pushing aside the hay, and deep below was his little daughter, who looking up said, "Daddy, don't tell them where I am. I am hiding from them." The prayer of the ward teacher had been heard. The little girl's life had been preserved, and needless to say, the family's reaction to the ward teachers was from this time forward, completely reversed.

May we all have a desire to fulfill our assignments faithfully and well, and if possible, be hundred percenters. I cannot help but be reminded of the statement that the Savior made: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew 5:48.) To a great degree, we can accomplish this one-hundred percent perfection.

I leave you my testimony of the divinity of this great work, and my blessing, in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Carl W. Buehner has just spoken to us. Our closing speaker will be Elder John Longden, Assistant to the Twelve.

ELDER JOHN LONGDEN Assistant to the Council of the Twelve Apostles

From the inspiration of these two meetings today and after listening to the reports of my brethren from the four corners of the earth, along with my own deep-seated testimony as to the divinity of this great latter-day work, I should like to address my remarks to the subject of nine great latter-day prophets.

I reflect back 130 years last February when the Lord spoke to Joseph Smith saying,

"Now, behold, a marvelous work is about to come forth among the children of men." (D&C 4:1.)

During this conference we have heard about the prophets in the Old and New Testaments. In the few moments which are mine I should like to speak briefly about the nine great men, modern-day prophets, who have been responsible under the inspiration of the Almighty for directing this latter-day marvelous work.

First, of course, there was Joseph Smith, the prophet, the seer, the revelator. Yes, he was given the keys of the kingdom in this, the Dispensation of the Fullness of Times. He received a personal visit from God the Father and Jesus Christ, his Divine Son. Reflect upon his accomplishments in the thirty-nine years of his mortal life: organized the Church of Jesus Christ in correct and lawful manner; translated the Book of Mormon; received the revelations from the Lord as contained in the Doctrine and Covenants, also the book of Moses in the Pearl of Great Price; translated some writings of Abraham from one ancient record; wrote a 3200 page history of himself and the Church; and was visited and given instructions and authority by the Savior, John the Baptist, Peter James, and John, Moses, Elias, and Elijah and then sealed his testimony to the truthfulness of all these things with his life's blood, following the pattern of the Savior himself.

Before Joseph Smith was murdered, he had told the Council of the Twelve on several occasions as reported by Brigham Young:

"I have laid the foundation and you must build thereon, for upon your shoulders the kingdom rests."

(History of the Church, VII: 230, August 7, 1844.)

Upon the death of the Prophet Joseph Smith, the keys of the kingdom and mantle of authority were passed on to the second great latter-day prophet, Brigham Young, the leader of modern Israel. He was a great colonizer in the face of adversity, crossing the plains under most difficult conditions but with great and simple faith in God and his Son Jesus Christ. Though persecuted and reviled, he knew Joseph Smith was a true prophet.

Upon hearing of the death of Joseph Smith, he declared "The keys of the Kingdom are right here with the Church," for Brigham knew that the Prophet had conferred upon the twelve "keys of the kingdom." How often had Joseph said to the twelve, "I have laid the foundation, and you must build thereon, for upon your shoulders the kingdom rests." (Comprehensive History of the Church, vol. 2. p. 415.) Brigham Young died at the age of seventy-six having built a great empire in the desert.
In addition to overflow meetings in the Assembly Hall and Barratt Hall, the proceedings of this Priesthood Meeting will be relayed by closed circuit to members of the Church holding the Priesthood, and those who are invited to be present.

President David O. McKay:

May we realize the power of these great men. I bear witness that they were and are prophets of God; that David O. McKay is the mouthpiece of our Heavenly Father in this generation. None other on the earth has this authority. Each prophet has left behind a monument for the benefit of the world. They have been given the right to legitimate administration in the name of our Heavenly Father, the Father of our spirits, and in the name of his Son Jesus Christ.

I should like to suggest to young people as they study their history lessons that they reserve enough time to the history of the lives of these fine great men and seek a spiritual inspiration from them. I have heard his life story many times to those not of our faith that they do not give up the truths they have, but that they accept further truths from us.

President McKay has also dedicated four temples: one in Berne, Switzerland, in Los Angeles, California, in Auckland, New Zealand, and in London, England. Also he has dedicated many, many other Church buildings. Not only has he dedicated buildings, but his whole life has also been dedicated to the building of the kingdom of God. I am grateful for his life, for his power and strength. He and his lovely, devoted wife have set the world a high example in the concept of a good marriage - good in all its aspects.
The Prophet Joseph was so impressed by this that he made the following statement: "The greatest responsibility in this world that God has laid upon us is to seek after the 'Spirit of God,' and Elder Axel J. Andresen will offer the benediction and we shall be adjourned until this evening at 7 o'clock.

The General Priesthood meeting of church was held in the Tabernacle at 7.00 p.m., Saturday, April 4.

The Men's Chorus of the Tabernacle Choir, with Richard P. Condie as Director, and Alexander Schreiner at the organ, furnished the music for this meeting.

President David O. McKay presided and conducted the exercises of this great meeting of the Priesthood. The President made the following introductory remarks.

This is the Third Session of the One Hundred Twenty-ninth Annual Conference of the Church. You will be interested to know that these services are being relayed by closed circuit to members of the Priesthood gathered in the Assembly Hall, Barratt Hall, and in 167 other Church buildings from Coast to Coast and in Canada. It would take a long while to read all of them, but I am sure you will be interested in the summary: California, 27; Oklahoma, 1; Oregon, 7; Pennsylvania, 3; South Carolina, 2; Utah, 34; Idaho, 14; Illinois, 1; Indiana, 1; Minnesota, 1; Missouri, 2; Montana, 6; Nevada, 3; Texas, 3; Virginia, 5; Washington, 8; Wisconsin, 1; New Mexico, 2; New York, 3; North Carolina, 1; Ohio, 4; Arizona, 11; Canada, 7; Colorado, 6; Florida, 4; Georgia, 1; Louisiana, 1; Massachusetts, 1; Michigan, 1; Wyoming, 4; Maryland, 1; Connecticut, 1; Total, 167 in 31 states of the Union and in Canada.

 Truly, Zion is growing, and what a consciousness we should have just to think that we are sitting here, with groups all over the United States, and with a means of communicating even by voice as well as in the brotherhood of Christ.

The singing during this session will be furnished by the Men's Chorus of the Tabernacle Choir, with Elder Richard P. Condie as director, and Elder Alexander Schreiner at the organ. We shall begin these services by the Men's Chorus of the Tabernacle Choir singing "O My Father." After the singing Elder Ariel S. Ballif, until recently president of the New Zealand Mission, will offer the opening prayer.

The Tabernacle Choir Men's Chorus sang the hymn, "O My Father."

Elder Ariel S. Ballif, formerly president of the New Zealand Mission, offered the opening prayer.

President David O. McKay:

Elder Ariel S. Ballif, formerly president of the New Zealand Mission, has just offered the invocation. The Men's Chorus of the Tabernacle Choir will now sing, "Seek Thy God," directed by Elder Richard P. Condie.

Selection by the Men's Chorus of the Tabernacle Choir, "Seek Thy God."

President David O. McKay:

We shall now hear from Elder Benjamin L. Bowring, president of the Los Angeles Temple. He will speak on the subject, "Family Responsibility in Genealogy."

Benjamin L. Bowring

My beloved brethren, it is with the deepest of humility that I stand before you. I recognize the power in this great body of the Priesthood, and humbly ask an interest in your faith and prayers as I fulfill this assignment. Last Monday, the Los Angeles Temple being closed, my son and I drove to town to do some business, and after we returned we called at the Bureau of Information to pick up the mail and to see if there might be anything of importance to take care of. My son picked up the mail, and as he came out to the car he said, "Dad, there is a telegram here." I said, "Son, read it." And as he finished reading it he said, "Dad, you'd better move over and let me drive. You won't have the strength when you read this."

After reading the telegram from President McKay giving me this assignment, I could think of a hundred excuses. Unfortunately, we had just been discussing the importance of accepting responsibilities given us by the Brethren. The topic assigned to me, my brethren, is of vital importance, and I sincerely pray that I may be able to express the feelings of my heart in relation to this most important assignment given us of our Heavenly Father. Moroni, in reiterating the prophecy of Malachi as recorded in Section 2 of the Doctrine and Covenants, has said this:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord."

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

"If it were not so, the whole earth would be utterly wasted at his coming." (D. & C. 2:1-3.)

The Prophet Joseph was so impressed by this that he made the following statement: "The greatest responsibility in this world that God has laid upon us is to seek after..."
May I read these words of President Joseph Fielding Smith: "It matters not what else we have been called to do or what positions we may occupy, or how faithfully in other ways we have labored in the Church. None are exempt from this obligation. It is required of the Apostle as well as the humblest elder. Place or distinction or long service in the Church, in the mission field, the stakes of Zion, or where or how else it may have been, will not entitle one to disregard the salvation of one's dead. Some may feel that if they pay their tithing, attend their regular meetings or other duties, give of their substance to the poor, perchance spend one or two or more years preaching in the world, that they are absolved from further duty. But the greatest and grandest duty of all is to labor for the dead. We may and would do all these other things for which reward will be given, but if we neglect the weightier privilege and commandment, notwithstanding all other good works, we shall find ourselves under severe condemnation."

Now that is pretty strong, isn't it brethren? That is the responsibility with which we are faced. Now what is involved in this responsibility? First, that we obtain and compile an acceptable family record. Second, that we provide all necessary ordinances for the exaltation -- truly a big assignment. But the promise given Nephi will apply to us if we approach this responsibility with the faith that Nephi had, wherein he said: "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Nephi 3:7.)

And so the Lord has provided the way for us to fulfill this great responsibility. Just this morning we were told in a meeting at the Genealogical Society that last year in one private collection alone the Genealogical Society procured a German collection of records containing over seven million names, and during the past year there has been the equivalent of 140,000 volumes microfilmed and placed at our disposal in the Genealogical Society.

None of the members of the Church have compiled voluminous records available to us that we might do the research required. The nations of the earth have been moved upon to keep vital statistics and records that we might use these vital records. The Brethren have expended millions of dollars that the records from the various countries of the world might be brought here, and we have here in the Genealogical Society of the Church the greatest library on earth. The Lord is providing the way and means for us to fulfill the responsibility that he has given to us.

Now, while the Lord may provide the tools he expects us to use them. I believe I can best illustrate what I am talking about by the experience of our own family. My grandfather was Henry Ebenezer Bowring. He was born in Stratton-Dorsett, England, converted to the Church in 1849. His father, Joseph Bowring, had established a fine business -- carriage building and harness making -- and Bowring Brothers was a prosperous business. When my grandfather joined the Church in 1849, he was denounced by his family. All he received from his share of a flourishing business was less than five pounds.

He went to London to work, and from there to Ireland, where he worked for six years to accumulate sufficient funds to come to America. Just before coming to America he buried his wife and one child, but he, with the other two came to this land, landing in Boston, according to Tuillidge's history, with one cent in his pocket. He worked his way to Iowa, there was outfitted with a handcart, pulled the handcart 1300 miles to Salt Lake Valley. He was so completely disowned by his people that though he tried to correspond with them, they would have nothing to do with him.

Finally, in his old age, he went to the Logan Temple and there did the work for his father, Joseph Bowring, and his grandfather, Thomas Bowring, with approximated dates and places because he did not have definite information. He had worked all his life to try to obtain such information.

Then came my father, who was an ardent temple worker, and who was charged with the responsibility to seek his ancestors, and he had worked many years but to no avail. Then the charge was given to me. In 1943 there appeared in a newspaper in Ripley's column, "Believe It Or Not," a picture with this caption. "Sir John Bowring, linguist, writer, and traveller, knew 200 languages. He spoke and wrote correctly French, Spanish, Italian, German, Russian, Swedish, Danish, Dutch, Greek Chinese, Siamese, Sandscript, Hawaiian, Singalese, Arabic, Turkish, Finnish, Icelandic, Bohemian, and 80 others, and knew 100 more."

Well, with such an illustrious ancestor you would naturally gain interest, and as this appeared in an eastern newspaper, my cousin whose mother was a Bowring, after seeing this happened to go through a trade magazine where he saw an article which indicated that a Bowring Steamship Company had opened offices in New York City. And so out of curiosity he wrote to Warren Bowring, and he sent a reply to his letter, knowing of my interest in genealogical work, he sent the letter to me, and Mr. Bowring said that he was very much surprised to learn that there were any Bowrings in America that the family was a prolific one in England. He said: "As a matter of fact we have published a book entitled, 'Benjamin Bowring and His Descendants.'" He enclosed a pedigree chart carrying the Bowring pedigree back to 1303.

On the pedigree we found a Thomas Bowring, whom we hoped would be my second great grandfather. From that day to this, though this printed record made available to us some 3000 names for temple work, we had to prove this connection, and so we have been corresponding with a researcher in England.

Last April Conference, in going to the Society and talking to our researcher he said "Now, Brother Bowring, if you will raise $500 by July I think we can send a man right into the territory and we can really accomplish something." I said, "We will have the $500." I did not know how we were going to raise it, but then I called upon my family, told them what was required of us but even then it was rather an uphill job to raise $500 in that much time.

About two weeks before the $500 was due there came into my office a fine Latter-day Saint man, and he said "Brother Bowring, I have been concerned about your research. You know the Lord blessed me with more than enough to do what I have to do in research. I have just found that your wife is my wife's cousin, so that makes me a part of your family, and I have a responsibility in this thing. Here is a check for $500 to help you with research work." The money was provided, and so the order was sent to England to establish the necessary connections. Due to so much work being over there, it has taken up until just last month to get the work in the hands of a researcher, and in the meantime this cousin of mine who was in Wichita Kansas, now presides over the British Mission.

On the 20th of March of this year he wrote: "It is a strange coincidence that I have just met Mr. Colliard to whom the Bowring research has been assigned. He has just completed reading the Book of Mormon. He has a sincere interest in the Church. The missionaries are teaching him the gospel."

In the same mail that contained the telegram giving me this assignment I received another letter from my cousin who said, "I have just talked to our genealogist, Mr. Colliard. In his preliminary search he has found exciting information. He has established a key through Joseph and Thomas Bowring that will likely open an entire field to us. He was so excited he had to come all the way to London to tell me about it, and is confident that he will find many, many of our ancestors through these connections."

Now in connection with the responsibility that we have to provide the necessary ordinances. In speaking of a fullness of the Priesthood, the Prophet Joseph said this: "There is no exaltation in the Kingdom of God without the fullness of the Priesthood. If a man gets a fullness of the Priesthood of God he has to get it by keeping all the commandments, and obeying all the ordinances of the House of the Lord. The Lord has made it possible for every man in this Church, through his obedience, to receive the fullness of the Priesthood through the ordinances of the temple of the Lord. This cannot be received anywhere else."
Many of our leaders have said, "Sacrifice not only develops love, but it is the only real proof of love." I cannot think of any greater sacrifice than made by our folks who give of their time and means to come to the House of the Lord to provide these sacred ordinances. I think of a grand group of folks, 150 in number, who recently came to the Los Angeles Temple, travelling 800 miles each way, spending two or three days coming in buses, and on the train, and before doing so, they had supper and had cooked baked goods, to provide the means to come. They came there with such a glorious sweet spirit, quietly, reverently working as families, because their children were brought with them to take care of baptismal ordinances while the parents were doing the endowment and sealing work necessary.

After their return the stake president said, "I am sure the spirit received in the temple will remain with us and improve the quality of our work as we serve the Lord in our individual capacities." And truly it will do that.

Recently we have had an extremity in the Los Angeles Temple, as is true in the other temples. Under the inspiration of the Lord the Brethren have given to us in the Los Angeles Temple an Advisory Committee. As a temple presidency we have no right nor authority to assign quotas or tell the stake presidents what they should do. We find early in our experience in California, however, that all you have to do is suggest to the folks what you want and they go ahead and do it. So we made suggestions to our Advisory Committee, and they in turn carried the suggestions to the stake president, indicating our need for bringing into balance the endowment work as far as the Priesthood was concerned. It was the decision of the stake presidents that we should devote certain Saturdays to Priesthood Sessions.

Well, we started the Priesthood Sessions at 6 o'clock in the morning and went through until 6 o'clock in the evening, a session every hour on the hour. At a quarter after four in the morning when Sister Bowring and I walked over to the temple there were two or three buses from San Francisco there, with a number of cars, already waiting to get into the temple. Before 9 o'clock there were over 1500 brethren in the Los Angeles Temple, and during a single day these fine men did a total of 2946 male names in the Los Angeles Temple. I'll tell you we went home tired, but it was a mighty good tired. Those brethren, busloads of them from the Bay Area, from San Diego, from all over the temple district, among them two busloads of Servicemen from Fort Ord, and what a thrill it was to see those fine young men come to the House of the Lord to provide these sacred ordinances.

It has been a great privilege of mine to work under the direction of President McKay and others in providing situations in the Los Angeles Temple for the blessing and good of our people. With all the responsibility of President McKay I marvel at his knowledge of the detail of temple work. Surely he of all men has made an extensive study, and has great interest in this work and the importance of presenting this important vital message to our people in a way that it can be understood. I am grateful that I belong to a Church that believes in continued revelation, that under the power of God we may, through his servants, be able to utilize modern facilities for the blessing and good of our people. I am grateful for the privilege that is mine to work in the House of the Lord where these sacred ordinances are performed.

The Lord has said, "This is life eternal: to know thee, the only true God, and Jesus Christ whom thou hast sent." In the House of the Lord as individuals, as families, we can receive for ourselves the vital ordinances that will qualify us for exaltation in the celestial kingdom, and provide for our ancestors these like ordinances.

The Prophet Joseph Smith said: "One glimpse into the eternities is worth a life of experience." In the House of the Lord we may gain a glimpse into the eternities. May the Lord help us, my brethren, to appreciate, to realize, and accept our family responsibility and individual responsibility in this great work, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Edward L. Clissold, president of the Oahu Stake, will now speak to us. His subject is "The Church and Temple Work."

Edward L. Clissold
PRESIDENT EDWARD L. CLISSOLD Of the Oahu Stake

My dear brethren, you can help me if you are disposed to do so by giving me the traditional greeting which we have in Hawaii. I am going to say "Aloha" and I want you all to say "Aloha" back to me if you will.

"Aloha!" (The Brethren assembled responded with "Aloha!")

Now I feel at home. Thank you very much. Now if you will pray for me that the Lord will bless me that I may give expression to my thoughts pertaining to this most important subject, the Church and temple work.

Some time ago there was a statement had among us to the effect that the German Army and the Mormon Church were the two most perfect organizations in the world. Every successful organization has at least three important elements: a plan, a mission or an objective, and the administration or the execution. The German Army failed. It is quite possible that the plan was good. The relationship of officers to men and strategy to logistics may have been good but the mission was not good. The mission was to subjugate the world. The administration was not good. The men who enforced the rules of the German Army were drunk with power. They exercised unrighteous dominion and because of this the German Army failed.

That leaves the Church of Jesus Christ of Latter-day Saints as the most perfect organization in the world and it is because it is divine. It was organized by Jesus Christ, the Savior of the world. The mission is also divine. The objective of the Church is the Lord's work, to bring to pass the immortality and eternal life of man. The administration of the Church, as someone has said, is human. We are striving for perfection. When we as the servants of God attain perfection in our characters and deeds, in our service to men and to God, then will the Church be perfect in all of its elements.

For the purpose of administration the Church is divided into several organizations. We have just completed the wonderful conference of the Primary organization. Its objective is the teaching of the children of the Church. We have the MIA. Its mission is to teach and train the young people of the church, to instill in them a testimony of Gospel of Jesus Christ. We have Relief Society whose duty it is to train the women and supervise their services in the Church. We have the Welfare organization, which has to do with the unfortunate in the Church and to provide work for those who are unemployed.

Amongst all the organizations there is one that stands out preeminently. We hesitate to use the words best, most or greatest, with regard to any of the organizations in the Church, but if we accept the scripture of the Lord then his work about which Brother Bowring has been talking, and to which I have been assigned to speak, is the greatest and the most important in the Church. When we say temple work we mean genealogical research. We mean the family records. We mean presenting an acceptable record in the House of the Lord. We mean baptism for the dead, endowments for the dead, and endowments for the living.

As we contemplate this work, my brethren, we can begin to understand why it is the greatest work. When we think of the mission of the Savior -- to bring to pass the immortality and eternal life of man -- we can understand why Joseph Smith said that this is the greatest responsibility that God has laid upon us in the world; that we neglect this temple work at the peril of losing our own salvation; that our dead can't be made perfect without us, nor we without them. Temple work transcends more space, more time and more people than any other work in the Church. The other organizations -- particularly the auxiliaries -- have to do with here and now. Temple work has to do with eternity. Through genealogical research we reach back into the dark ages of the past to get our records. Through temple work we enjoy the endowments today for ourselves and our families. Through temple work we project our hopes and our dreams into the future. We have sealed upon ourselves the promise that we will enjoy glory, immortality, and eternal life. And since the Savior's work is to save all mankind -- not only those who live now but all who have lived and will live -- surely he needs the help
President David O. McKay:

p1 My brethren: I do not wish to bring a light thought to this very solemn and wonderful occasion, so rich in its spirituality, but I cannot but remember a story I read recently, where a man got up without any presumed preparation -- that is not quite what my position should have been -- but as he got up, he said, "I guess you gentlemen are wondering what I am going to say. So am I."

p2 We have pictured in strong language, painted with vivid colors, our duty to our dead. President Joseph Fielding led off and Brother Bowring and Brother Clissold have supported in a wonderful way. I think that none of us -- perhaps that is not quite the way to say it -- but I think that many of us, including myself, have had presented to us that matter not altogether in a new way, but in a way that has brought home a little more clearly than perhaps we have heretofore enjoyed, our duty and responsibility with reference to the caring for our dead.

p3 I asked the mission president, "Have you noticed any difference in our people since going to the temple?" And he said, "Most assuredly. They come back with greater devotion, more peace in their hearts, firmer faith, and an increased desire to serve."

p4 That is a matter of election. It is our duty and our responsibility, and we must discharge it else we stand in danger of losing our own salvation. There is not a member of the Church who cannot carry on some genealogical research, and that has been true since the very beginning. Unfortunately that has not been true of temple work. Some of the members have lived in areas where they were unable to attend the temple. So we have always been a temple building people as the Lord has commanded, and always shall be, and every President of this Church has either dedicated a temple or built a temple or dedicated the land upon which a temple should be built, and I think we should all be so grateful that the spirit of this great work has rested in such power upon President David O. McKay.

p5 "We know the paths wherein our feet should press Across our hearts are written thy decrees But now, O Lord, be merciful and bless With more than these. Give us the knowledge thou hast lent But Lord, the will, There lies our greatest need Help us to build above the deep intent The deed, the deed."

p6 Brethren, the lamps are burning. As you leave this hall this night you will see one burning outside these doors. Those lamps remind us of the glorious opportunity and privilege which is ours to share with the Lord salvation of all of his children. They also remind us of our responsibility, and as President Clark said this morning, he likes to dwell upon his responsibility, even though his privileges and blessings are great.

p7 "We know the paths wherein our feet should press Across our hearts are written thy decrees But now, O Lord, be merciful and bless With more than these. Give us the faith to fashion as we feel Give us the strength to labor as we know Give us the courage ribbed and edged with steel To strike the blow. Knowledge we ask notnowledge thou hast lent But Lord, the will, There lies our greatest need Help us to build above the deep intent The deed, the deed."

p8 May God inspire us to labor diligently for the benefit and blessing of those who have gone beyond, that we may truly be partners with the Savior in his great work, I pray in the name of Jesus Christ. Amen.

p9 New stress is being laid upon genealogical work. I am grateful to know that recently the Genealogical Society has instituted a plan to carry the genealogical program into the Melchizedek Priesthood quorums. Certainly we have that responsibility, and we also have the responsibility of temple work itself, preparing the records, going to the temple to perform the ordinances, and this responsibility rests upon every member at baptism. I think sometimes we believe that we can make it a matter of election, that we can elect to do it or not as we wish as the time presents itself or is available. I believe faithful members of the Church can no more leave to election the work for the dead -- temple work and genealogical work -- than they can leave to election the keeping of the Word of Wisdom, the payment of tithes and the keeping of the Sabbath Day.

p10 It is not a matter of election. It is our duty and our responsibility, and we must discharge it else we stand in danger of losing our own salvation. There is not a member of the Church who cannot carry on some genealogical research, and that has been true since the very beginning. Unfortunately that has not been true of temple work. Some of the members have lived in areas where they were unable to attend the temple. So we have always been a temple building people as the Lord has commanded, and always shall be, and every President of this Church has either dedicated a temple or built a temple or dedicated the land upon which a temple should be built, and I think we should all be so grateful that the spirit of this great work has rested in such power upon President David O. McKay.

p11 A passage in Proverbs says that the spirit in men is the candle of the Lord. I have thought in that same vein that the temples are the lamps of the Lord, and particularly since they have been lighted, how they glow like lamps in the darkness. I have pictured our great President as a lamplighter, if he will permit the title, striding through the earth lighting the lamps of the Lord dedication in Los Angeles, and away off to Switzerland, then to New Zealand, and then way back to England, more than halfway around the world.

p12 They are like cities upon a hill that cannot be hid. They not only remind us of our responsibilities, they become landmarks and symbols to the people outside of the Church. Brother Christiansen told us this morning the response in England and in Europe to the temples built there. We have had similar response in the Pacific to the building of the New Zealand Temple, and it has been a joy to see our people go and come back with a quiet sureness to their faith, with a deeper modesty and a more sober aspect.

p13 When we were on a ship recently traveling through the Coral Islands, I learned that there was a group of Tongan Saints on the ship coming from the temple. After we got underway in a few hours, I heard voices, and following the sounds found people dancing and singing in a boisterous manner. I thought this cannot be our Saints who have been to the temple. I went on and under a canopy at the end of the deck I found a quiet group in sober conversation. These were our Saints.

p14 I asked the mission president, "Have you noticed any difference in our people since going to the temple?" And he said, "Most assuredly. They come back with greater devotion, more peace in their hearts, firmer faith, and an increased desire to serve."

p15 Those of you who know anything about Samoa know that the Matai system rests upon the social and economic life of these Islands like an octopus, and some of our people are caught in the tentacles. One man in particular who is of chief's rank had been debating for some time whether or not he should become a Matai and exercise this authority over his own family and the group who would come under his sway. He was undecided, although he was tempted by the power that is wielded by a Matai. He went to the temple, and when he came back he said, "I learned there that the gospel of Jesus Christ supersedes all customs and all traditions, no matter how ancient and revered, and I learned that the power of the priesthood is greater and more to be desired than the power of men." He made his decision that he would not be a Matai. He told us that many believe the Matai system could only be overcome by revolution, but he thought it would be destroyed by the power of the priesthood. He said: "When the men of our Church rise up in the magnitude of their ordination and exercise their priesthood for the benefit and blessing of the people the Matai system and its power will cease."

p16 Brethren, the lamps are burning. As you leave this hall this night you will see one burning outside these doors. Those lamps remind us of the glorious opportunity and privilege which is ours to share with the Lord salvation of all of his children. They also remind us of our responsibility, and as President Clark said this morning, he likes to dwell upon his responsibility, even though his privileges and blessings are great.

p17 This is a meeting of the priesthood mostly Melchizedek Priesthood. We know our duty, brethren. Perhaps the inclination or the will to do is the need. In that connection I think of a poem by John Drinkwater called "A Prayer." With a verse or two from the poem I should like to close.

p18 "We know the paths wherein our feet should press Across our hearts are written thy decrees But now, O Lord, be merciful and bless With more than these. Give us the faith to fashion as we feel Give us the strength to labor as we know Give us the courage ribbed and edged with steel To strike the blow. Knowledge we ask notnowledge thou hast lent But Lord, the will, There lies our greatest need Help us to build above the deep intent The deed, the deed."

p19 May God inspire us to labor diligently for the benefit and blessing of those who have gone beyond, that we may truly be partners with the Savior in his great work, I pray in the name of Jesus Christ. Amen.
Integrity.

p4 Just branching off for a moment -- the amount of money that is collected by you bishops and sent in to the treasury of the Church is enormous. And the percentage of malfeasance in the collection of that money is simply microscopic. This is a great Church in its integrity in the handling of Church funds.

p5 Now, as I sat and listened here, one or two thoughts came into my mind. I do not wish to speak long because I know that you want to hear from President McKay and I am sure he will have a great message for you. But I do want to say this: if we are to go forward in the manner suggested by the two brethren who have spoken to us, we must have a supporting force. It cannot be done merely by words. We the Priesthood, the Melchizedek Priesthood, must support it, work for it, make it our job. And in making it our job, there is something more than words, more than pretense. There must be living. We must live as we know we should live.

p6 We are endowed with some portion -- and pardon my repetition of what I have already said -- endowed with some portion of the authority of God himself. He does not live in unclean temples. We must be clean. We must keep his commandments, for if and when he leaves us, as he will if we do not live as we should, we shall for the time being lose our power, lose our usefulness, lose our enthusiasm, lose all that we ought to have in order to go forward, and it will take some time after we have found out our mistakes and our errors to get back into the work.

p7 Repentance is not easy. Repentance, as the Lord has said, is marked by two elements -- a confession in the proper way to the proper person, and a forsaking of the sin.

p8 I repeat, if you will pardon, that the authority which you brethren and all of us have who have the Melchizedek Priesthood, is a type of authority that carries with it the greatest power that has ever been revealed to humankind. The mighty forces of which we now talk so glibly, and ignorantly, are subject to the powers which you have, and they are powers which can rest effectively and fully in the humblest, the very humblest. It takes no elaborate equipment, no great funds of wealth, no tremendous political power, in order for the humblest of us to have in us the power which over-tops everything else of which we know.

p9 It requires no elaborate equipment, no great institutions, no scholars of years and years and years to direct us. One of the ancient prophets declared regarding the way of blessings, "the way of holiness," that it is so plain that "the wayfaring men, though fools, shall not err therein." (Isaiah 35:8.)

p10 We do not need any expensive equipment in order to live righteously, in order to have within our reach under the inspiration and power of the Lord the greatest force, the greatest authority of which God has ever made us aware.

p11 And so while we must do this missionary work which is so important, we must remember to keep the supporting army, the whole Church, in proper shape, with proper equipment, with righteous living, with a determination to do the right, to the last extremity if necessary.

p12 I do not wish to speak longer. I only ask you, do not forfeit the power and the authority which you have; paraphrasing, do not sell your great spiritual birthright for a mess of potage of some slight worldly value.

p13 May God bless all of us, I humbly pray, in the name of Jesus. Amen.

p14 President David O. McKay:

p15 President Stephen L. Richards of the First Presidency will now speak to us, and "you must not cut it short." (Laughter.)

p5 Stephen L. Richards

PRESIDENT STEPHEN L. RICHARDS First Counselor in the First Presidency

p1 My brethren, I rejoice with you in this semi-annual reunion of the Priesthood. It is a marvelous reunion, made possible by miracles of the modern day, for it comprehends not only those filling the Tabernacle and the areas round about, but all of the men and boys assembled across the nation. I believe that, while we are not in each other's presence, our hearts are unified, that we share the same sentiments, and that the same resolutions for the advancement of our Father's Kingdom come to all of us.

p2 I like to see the reunion of these great powers--these powers of the Priesthood. I like to see unity in quorums. I believe the Lord expected, when quorums were instituted, that they should provide a unified strength necessary to meet the problems of this great latter-day work.

p3 In the earlier days of the Church there were serious physical problems to meet. Sometimes our Priesthood was required to defend, other times to build, in unison, by cooperative effort. They had to stand together. I remember not long ago when an application came to the Presidency of the Church through a family for the restoration of the father's blessings. We learned that he had been excommunicated from the Church. As I remember he lived in upper Cache Valley. And when we investigated we discovered the cause of his excommunication -- trading at the store of a Gentile. Now that would seem trivial and most unjustifiable in this day. Perhaps in that day it meant much to a community of Latter-day Saints engaged in a common enterprise, seeking to establish the necessary industry for that community, and for one of the Priesthood to forsake his brethren, in the eyes of the men was regarded as a serious offense.

p4 We do not have conditions like that today, but we do have tremendous problems to meet in the incursion of the sins of the world in our midst. In our subject to adverse conditions morally we have to stand together to protect ourselves, and there is great strength in standing together. The fortification that comes to an individual when he knows that his quorum members have real and abiding interest in him, when knows that they are watching him, has a salutary effect and it helps him, and is oftentimes a great need.

p5 So I think that we have a necessity confronting us in all parts of the land where the Church is organized to unite our forces, our spiritual forces and strength, to resist everything that tends to prevent men from achieving their highest station in this great work of the Lord.

p6 Now I would not take your minds far away from the temple work which has been spoken of tonight, but it occurs to me that in addition to the great necessity of compiling our genealogy and doing the work for our kindred dead there are those living whom we should carefully keep in mind. I think of two classes tonight: first, those men among us bearing the Priesthood who have not taken their wives to the temple. I do not know how many may be represented of that class in these great meetings held throughout the land, but I venture that there are some. I ask them to pause and consider what they are depriving their wives and their families of. I know that many a good woman is hoping and praying that her husband will prepare himself to go to the temple to have her and her children sealed to him and prepare themselves for the exalted blessings which await them through the ordinances of the House of our Lord. Brethren, you love your wives. They love you. You can do nothing more important for them than to prepare yourselves to take them to the House of the Lord.

p7 There is another class, and they are young men, and I imagine there are literally thousands of them scattered throughout our audiences tonight, who looking forward to marriage, looking forward to careers, and with life's ambitions looking forward with great hope. I would like to say to these young men, from the very beginning you can do nothing more profitable, more contributive to your happiness, than prepare yourselves for marriage in the temple. I know of nothing that will more strengthen family life, contribute more to its happiness than will this sacred and beautiful ceremony which is provided for us in the House of the Lord.

p8 And how do you prepare yourselves for this beautiful and rewarding experience? Just by good living, keeping all the commandments, doing your duty within the Church, and securing a testimony of the truth which will give to you the power of the Holy Ghost. Remember, it will never profit you anything by deception to win your way into the temple. It is true that we may deceive our bishops, our presidents of stakes. Some may get recommends without revealing what they ought to reveal. It is useless. All the
p6 David O. McKay

PRESIDENT DAVID O. MCKAY

p1 Associated with the temple work, dwelt upon tonight by the two brethren appointed, and corroborated by the two counselors in the First Presidency, is the little simple ordinance of baptism. Many Christians do not believe that it is essential to salvation. I was but a boy when a minister visiting Huntsville shocked me by saying it was not essential, and especially by immersion. I knew of no other way but by immersion. Baptism is essential to salvation and Christ gave the first real view of it to a member of the Sanhedrin when Nicodemus called upon him by night. I think that he was not ashamed of calling upon Jesus by day, but he was a busy man. I like to interpret that phrase, "by night," because, Nicodemus with his work in the Sanhedrin and other ways, could better spend an hour or two with the Savior at night.

p2 A great conversation took place, and they dwelt upon salvation, and Christ's first statement was, "Except a man be born again, he cannot see the kingdom of God." That is a sentence well worthy of consideration and contemplation. It is easier to see the temporal things, it is easier to see the lascivious things, it is easier to indulge in anything physical and animal-like. It is the animal world. But to be born out of that world into a spiritual world is advancement that the Lord requires of us, and the example that Jesus set for us. Except a man be born again, out of that world, he cannot see that spiritual light where love, kindness, self-sacrifice, self-mastery, self-controll of the spiritual virtues contribute to the development of the real man. Nicodemus could not understand that, and he spoke literally.

p3 "How can a man enter the second time into his mother's womb and be born again?" See the physical interpretation? Then the Savior was more explicit. He said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.) There is the essentiality of baptism, whether the world thinks it merely a form or not. In those two sentences we have the purpose of life the overcoming of the physical, the animal life, the striving and the living in the spiritual realm. There you have the threefold purpose of baptism.

p4 First, it is an entrance into the kingdom of God. It is the doorway, and it is significant that that doorway is by immersion. Sprinkling will not give it. It spoils the symbol. Pouring will not give it. Only by immersion can that birth mentioned by Jesus be properly carried out. There are three elements in which we are buried -- the air, which is our natural element; the earth, in which we can be buried, which takes the physical and ends it; we can be buried in water and come out, and the typical comparison of birth is complete because it means when you get a glimpse of the spiritual you want to leave off the animal life, with its appetites, indulgences, and to develop the spiritual instead of the physical side of your nature.

p5 So we are buried in that element, burying the old man with his appetites, passions, enticements, and coming forth anew. We are born again, buried with Christ in baptism, said the Apostle, for like as Christ was buried, and came forth in a newness of life, so we also all come forth in a newness of life with all our bad habits, our enmities, our hatreds, buried in the water.

p6 Christ thought it was so essential that he came to John the Baptist. John protested, "I have need to be baptized of thee, and comest thou to me?"

p7 "Suffer it to be so now: for thus it cometh us to fulfill all righteousness," said the Savior. And then we are told that John suffered him. Fulfilling all righteousness is a command of God, so there you have the entrance into his kingdom. You have obedience to a command of God, and you have the beautiful, the most applicable figure that can possibly be given in fulfilling all righteousness. You bury yourself, you bury your bad habits, you bury your sins, and you come forth in newness of life, just as Christ came forth the resurrection.

p8 It is a good thing, bishops, to tell this simply to the little boys who are going to be baptized. They can remember it. You remember when you were eight years of age when you were baptized. If your father did not talk to you properly, or they failed in duty. Of course the sins of an eight-year-old boy will be telling "tibs," probably, or taking what does not belong to him, a lot of little things, but they are important, and the boy or girl can understand that those things now are buried beneath the water, and they are going to start to be a better brother or better sister, etc. That can explained. My point tonight is that there is no salvation without that baptism. "Suffer to be so now to fulfill all righteousness." What about the hundreds of thousands of people who have not had opportunity for it? And that baptism, that burial and that birth must be done by proper authority. You can't become a citizen of the United States without complying with certain laws, certain requirements. Christian divines will tell you it does not matter what road you take. They will all lead to Rome just the same. They will lead to the United States, too, so you may enter the country; but if you want to become a citizen of the United States you have to obey certain laws, and so you do in the Church of Christ, and baptism is the one door.

p9 Now, what about those who have never heard of the Gospel? You travel anywhere in the world and you meet true gentlemen, lovely people everywhere, honest people. It is surprising how many honest upright people are living in the world. I will illustrate it with an instance that I have quoted before.

p10 A Chinese student was on a ship going from the United States back home a graduate of one of our universities. On the vessel was a minister who was advancing Christianity. Well, the young student knew a good deal about it. He knew also about the high ideals of the Chinese. During the conversation the necessity of believing in Jesus Christ was emphasized. The Chinese student said, "Well, what about my ancestors who never heard of Jesus?"

p11 The answer was rather flippant, but it is in keeping with the false ideas of Christianity generally. "Oh, they are lost."

p12 Rightly that young student said, "I will have nothing to do with a religion so unjust." If you had been there you would have given them the ideals of the gospel of Jesus Christ, the revealed word, the true Christianity, that the work will be done for them, but they will have to accept baptism, just as Jesus and all others must accept it. They must be born again before they will glimpse even the high spirituality required of a true Christian. They have to be born of the water and of the spirit before they can enter into the kingdom of God.

p13 Brethren, God bless you, you messengers of the gospel, you authorized servants of the Almighty, you true representatives of the Son, the Savior of men! God give you
President David O. McKay:

Thank you, Brother Bowring and Brother Clissold, for your inspiring words tonight. I want to thank you both. I want to thank this Conference for the willingness to come here and hear the message of the Lord. I want to thank the Tabernacle Choir in some way we may help the Lord to bring about this great purpose, which has been repeated here tonight, to bring about the immortality and eternal life of man, for all his children, and all of them will have an opportunity some way, somewhere, to say, “Yes, I accept it,” or “No, I reject it.”

President David O. McKay:

I pray that the sense of responsibility of Priesthood will increase and make us feel the mission before us, and then make us go beyond the veil and realize that in some way we may help the Lord to bring about this great purpose, which has been repeated here tonight, to bring about the immortality and eternal life of man, for all his children, and all of them will have an opportunity some way, somehow, somewhere to say, “Yes, I accept it,” or “No, I reject it.”

I pray that the blessings of the Priesthood will be ours in our homes, in our business, in our associations with the world, in the name of Jesus Christ, Amen.

The Tabernacle Choir sang, “Behold the Lord Pass By.”

Elder Henry A. Smith, formerly president of the British Mission, will now dismiss us.

President David O. McKay:

Brother Clifton G. M. Kerr, recently president of the British Mission, will now dismiss us.

President David O. McKay:

I was thrilled when we came in here tonight and saw this crowd and realized that hundreds were listening in. To be one with you is one of the greatest blessings of mortality. We all prize a friend and know the value of a friend. Next to wife and loved ones, the sweetest thing in life is a friend, true and loyal. But even more than that is the brotherhood of Christ which makes us partakers of the divine nature. Peter used that phrase. That rough old fisherman realized what it was, and yet he had only a few years’ experience. But we have that brotherhood which we feel tonight until it becomes intimate to our Lord and Savior, Jesus Christ.

The Choir sang as an opening number, “Jesus, Our Lord, We Adore Thee.” The opening prayer will be offered by Elder Henry A. Smith, president of the Central Atlantic States Mission.

Elder Henry A. Smith, president of the Central Atlantic States Mission, offered the invocation.

President David O. McKay:

The Choir sang, “I Need Thee Every Hour.”

Thank you, Brother Bowring and Brother Clissold, for your inspiring words tonight.

The Choir sang as an opening number, “Jesus, Our Lord, We Adore Thee.”

Elder Henry A. Smith, president of the Central Atlantic States Mission, offered the invocation.

President David O. McKay:

The Choir sang, “I Need Thee Every Hour.” How appropriate. After the singing Elder Clifton G. M. Kerr, formerly president of the British Mission, will offer the benediction, and this Conference will be adjourned until 10 o’clock tomorrow morning.

President David O. McKay:

This is from Orlando, Florida: “Dear President McKay: Closed circuit reception of the General Priesthood Meeting is excellent in Orlando, Florida. Please accept our deep and sincere appreciation for making it possible for us to join with the Priesthood of the Church in this inspiring service. Faithfully yours Orlando Stake Presidency.”

President David O. McKay:

I am happy to say that in the Salt Lake Tabernacle there are 7730 present; Assembly Hall, Barratt Hall and Temple Grounds, 2869; from 167 groups reporting in, 34,688, or a total of men of the Priesthood, 45,287, the largest ever to attend. In April 1958 we had 45,154; October, 1958, 38,403. Tonight, I repeat, 45,287.

President David O. McKay:

The Sunday morning session of the Conference convened at 10 o’clock a.m., April 5th, immediately following the conclusion of the Tabernacle Choir and Organ broadcast.

President David O. McKay:

The music for this session of the Conference was furnished by the Tabernacle Choir.

President David O. McKay:

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing, “Jesus, Our Lord, We Adore Thee.” The opening prayer will be offered by Elder Henry A. Smith, president of the Central Atlantic States Mission.

President David O. McKay:

The Choir sang as an opening number, “Jesus, Our Lord, We Adore Thee.”

Elder Henry A. Smith, president of the Central Atlantic States Mission, offered the invocation.

President David O. McKay:

Thank you, Brother Bowring and Brother Clissold, for your inspiring words tonight.

Singing by the Tabernacle Choir Men's Chorus, “I Need Thee Every Hour.”

President David O. McKay:

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President David O. McKay:
My dear brethren and sisters and friends, I assure you that I appear before this vast audience without self-surrance, and with deep humility, and with an earnest prayer that the Lord will bless me and you with a bond of sympathetic understanding.

Some time ago I heard over the radio a minister begin his address with the following question: "Can a man be a Christian without belonging to a Christian church?" His discussion of the subject was very interesting. If I correctly interpreted his argument, his answer was, "No man cannot truly be a Christian without belonging to a Christian church."

I do not propose on this occasion either to support or oppose the conclusion reached by the reverend gentleman. The reasons he presented seemed plausible to me, and I have no doubt they seemed so to many of his listeners. I should like to use the theme of his arresting address to bring forward some thoughts and concepts I have on the nature and vitality of the Christian religion.

Just what is Christianity, and what does it mean to be a Christian? In assuming to make comment on these important questions, I wish it to be understood that I make no pretention to scholarship or academic learning on the subject matter involved. I believe that academic learning is not itself essential for me or any other man to reach some important conclusions. We are told that things of the Spirit in divine revelation are so plain and simple to those of faith and understanding that he "who runs may read."

Surely most, if not all, Christians will agree that any adequate concept of the Master must involve a spiritual interpretation. When the Savior uttered those great words, "I am the way, the truth, and the life," it is entirely clear that he had no intention of defining merely a moral code of which he was the exemplar, for following these words he declared a great spiritual truth which lies at the basis of the whole Christian faith when he said: "... no man cometh unto the Father but by me." (John 14:6.)

Herein lies the very crux of the question which the minister proposed: Can a man be a Christian without allying himself with a Christian church? Is it sufficient that one adopt the Christian virtues in his life: unselfish kindness, considerate, long-suffering, patient, gentle, serving his fellow man after the pattern set by the Savior? Is this alone sufficient? There is no question that a man so living commands the utmost respect and esteem of good people. There is no question that such a life is filled with happiness and satisfactions that endure. Is all this good living of itself enough?

At this point I must introduce to my friends -- my fellow members of the Church are well acquainted with it -- a scripture from modern revelation, which brings clarity to our thinking. These are the words of the Lord to his Prophet: "And verily, verily, I say unto you, he that receiveth my gospel receiveth me; and he that receiveth not my gospel receiveth me not." (D&C 39:5.)

Now if it is essential to receive the gospel in order to receive the Christ, what follows? To answer this we must understand and define the gospel. Is the gospel itself anything more than the sum total of the Savior's divine attributes and qualities? I think that all who give careful consideration to the scriptures and the works of the Master will agree that it is. Perhaps the most famous of all definitions of the gospel is that given by Paul when he said: "... I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth..." (Romans 1:16.)

It is certainly not difficult to gather from the words, "power of God unto salvation," a meaning beyond that of a moral code for living based upon the attributes of the Savior. The gospel as a power unto salvation must embrace not only all the Christlike characteristics of living, but also the means essential to salvation. These indispensable means or essentials for salvation have been clearly set forth by the Savior on numerous occasions and in unmistakable terms. He prescribed ordinances and proclaimed their indispensable nature. He declared to John the Baptist who protested his application for baptism that baptism "becometh us to fulfill all righteousness." (Matt. 3:13-16.) Time and again he and his apostles after him exhorted all to repentance and baptism and to faith, firm and abiding faith in him and the holy gospel.

And Paul, his apostle, certified that there was but one authentic gospel. These are his words: "But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8.)

And further he declares: "But I certify you, brethren, that the gospel which was preached of me is not after man.

"For I neither received it of man neither was I taught it, but by the revelation of Jesus Christ." (Idem, 11.) And the Christian scriptures are replete with the injunction that the gospel of our Lord is to be preached "... to every nation, and kindred, and tongue, and people." (Rev. 14:6.)

If there should be any uncertainty in the mind of anyone professing to be Christian as to the essentiality of the gospel and its ordinances, it seems to me it should be completely resolved by the final charge to his disciples, given in almost the closing hours of his mortal life, when he uttered these portentous words: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." (Matthew 28:18-20.)

"Now if gospel ordinances are essential they must be administered, and in logical sequence it follows that they must be administered by those having a delegation of authority to do so. So it follows also that the delegation of authority must come from one source only: the Christ, who derived his authority from the Eternal Father. Those who held and exercised such authority in ancient Israel, as in the Meridian of Time, were endowed with what is called "priesthood," being a divinely bestowed commission to represent the Father and the Son and perform the ordinances of the gospel.

This divine authority is a special kind of power, differing widely in many respects from other forms of delegated authority. I am indebted for a description of its nature and constituency to a modern revelation, unique so far as I know in the whole field of theological learning. This is the revelation:

"... the powers of the priesthood are inseparably connected with the powers of heaven, and ... the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man." (D&C 121:36-37.)

Here is a divine endowment, a marvelous gift to man, which may be lost by failure to exercise the power in its true meaning and spirit. It has been lost, my brothers and sisters and friends, to men of old as in modern times by failure both to understand its true nature and to exercise its functions in a manner compatible with the spirit and essence of the power itself.

Listen to these lovely words further defining the nature of this holy power. "No power or influence can or ought to be maintained by virtue of the priesthood, only by
Well, I am of the latter class. I believe in God implicitly. I believe in the divinity of our Lord and Savior as the Son of God. I believe that the Lord has revealed himself to men in days past, and that he has not denied to his children of later generations the blessing and benefit of his revelations. I am convinced beyond the shadow of a doubt that his gospel has been restored in its fulness with all its ordinances, and the powers authentically to administer them in these last days. I give you my solemn witness that his kingdom is set up in the earth, and that it is established forever; that they whom he has chosen to be his special representatives from period to period have not been pretenders. I have lived long enough to have known personally four, and two more at a distance, of the nine Presidents who have presided over the Church since its beginning, and I have had intimate association with our leader who guides the Church today for more than fifty years. Of my own knowledge I testify that these revered leaders and their associates in the Presiding Councils of the Church, acting under the authority of the Holy Priesthood, have administered the affairs of the kingdom with the fear of God in their hearts, fearing to offend him in any degree, and seeking to serve him and his children with humility and complete dedication.

And I must ask all of you, my friends, not to forget that truth is not determined by numbers, nor the number of its adherents. Christ began alone. Then as always, as the old saying goes, “God and one man are a majority.” With him we are safe.

I pray for spiritual understanding to come to all our dear brethren and sisters in this world, that men may know in their hearts what it truly means to be a Christian, a disciple of Christ. The Lord bless us all, I ask humbly in the name of Jesus Christ. Amen.

President David O. McKay:

President Stephen L. Richards of the First Presidency of the Church has just spoken to us. We hope that all the television sets and radios that were tuned in along the West Coast, in the Northwest and throughout the nation, heard this wonderful address.

And now while we are all in connection one with another, we shall hear Elder Henry D. Taylor, who presided over the California Mission until recently, and is now one of the Assistants to the Twelve.

ELDER HENRY D. TAYLOR Assistant to the Council of the Twelve Apostles

My dear brethren and sisters, conference time is always a thrilling time as the Saints assemble from all over the world here at Church headquarters. Friends warmly greet each other as friendships are renewed. Former missionaries meet in reunion and recall the soul-satisfying experiences they enjoyed while in the service of the Lord.

I always approach this historic Tabernacle with a feeling of reverence and awe when I consider that the Saints have been coming here for ninety-one and one-half years to hear the word of the Lord and receive inspiration from their appointed leaders. The building of the Tabernacle being completed, the first conference was held here in October of the year 1867.

We gain strength from each other, brethren and sisters, and I am confident that the Brethren who stand in this pulpit feel the strength of your prayers and the inspiration that you bring with you.

Many years ago I copied an inscription appearing above one of the entrances to the Union Depot in Washington, D.C., which reads:

“He that would bring home the wealth of the Indies must carry the wealth of the Indies with him; so it is in traveling, a man must carry knowledge with him if he would bring home knowledge.”

That same principle is true today. If we would carry spirituality from this conference, we must have brought a spirit of spirituality with us.

Springtime is a glorious time of the year as new life begins to stir and the earth seems to awaken from its long winter nap. An ancient biblical prophet has exclaimed:

“For, lo, the winter is past, the rain is over and gone;

“The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle [meaning the turtle dove] is heard in our land.” (Song of Sol. 2:11-12.)

This awakening is reminiscent of the death and the resurrection of the Savior and we can appropriately dwell on the great debt of gratitude that we owe him for his atoning sacrifice.

It has been said that, “while gratitude may be one of the least of the virtues, ingratitude is one of the greatest of the vices.”

Selfishness, greed, and indifference are by-products of ingratitude. A classic example of ingratitude occurred during the ministry of the Savior while here upon the earth. Luke records the event in these words:

“And it came to pass, as he [Jesus] went to Jerusalem, that he passed through the midst of Samaria and Galilee.

“And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

“And they lifted up their voices, and said, Jesus, Master, have mercy on us.

“But Jesus answered and said, It was not that the nine lepers returned to give glory to God, save this stranger.

“Gratitude, brethren and sisters, results in love, unselfishness, and consideration for others. It has a refining influence, and when expressed, can be a beautiful thing. A recent newspaper account carried an interesting incident:
"And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

I should like to read briefly two stories. The first is told by Luke.

President Richards, in a recent talk at Brigham Young University, quoted this beautiful thought expressed by Sir Isaac Walton:

"And he who receiveth all things with thankfulness shall be made glorious; and the things of this earth shall be added unto him, even an hundred fold, yea, more." (D&C 78:19.)

Many opportunities are constantly afforded us for expressing appreciation and gratitude for our numerous blessings.

Daily, we should gather our families about us as we kneel in family prayer.

Many times during each day we can profitably pause and in secret prayer give grateful acknowledgment for the multitudinous bounties of which we are recipients.

On the first Sunday of each month a fast and testimony meeting is held in each one of the wards and branches. Members of the Church are encouraged to rise and give public utterance of their gratitude for the countless blessings that the Lord has showered upon them.

An excellent way of showing our love for our Heavenly Father and our appreciation for his blessings is through our righteous actions and righteous living.

"If ye love me, keep my commandments," said the Savior, in emphasizing this principle. (John 14:15.)

We have many things for which to be grateful. Among them is the privilege of being born in this dispensation, when the gospel has been restored to earth in its fulness through heavenly messengers. And this gospel is a plan, a plan of salvation, and it can be a guide and a blueprint which, if followed, can lead us back once again into God's presence.

We can give thanks for the Presidents who have succeeded Joseph Smith, and especially for our present-day President. As we consider President McKay's kindness, goodness, and greatness, we can sing with all our hearts, "We thank thee, O God, for a prophet to guide us in these latter days."

We can be properly grateful for the life of the first prophet in these latter days, Joseph Smith, and give praise to this "man who communed with Jehovah," for it was through the Prophet Joseph that the gospel was restored and the Church of Jesus Christ of Latter-day Saints established.

We can give thanks for the Presidents who have succeeded Joseph Smith, and especially for our present-day President. As we consider President McKay's kindness, goodness, and greatness, we can sing with all our hearts, "We thank thee, O God, for a prophet to guide us in these latter days."

Finally, I am deeply grateful for the knowledge that I am truly a spiritual son of our Heavenly Father, created in his image and after his own likeness and although temporarily deprived of the privilege of dwelling in his presence, I can still communicate with him through the medium of prayer and can receive strength, comfort, and guidance.

May the Lord bless us all that we may have grateful hearts, I humbly pray, in the name of Jesus Christ. Amen.

Those who have the arrangement of the radio and television connections this morning have sent me a note here "that the speaker succeeding Brother Richards should close at 10:57." It is 10:55, Brother Henry D. Taylor, Assistant to the Twelve, has just addressed us.

"One dollar," said an eleven year-old boy as the bidding opened on the first bike. The bidding however, went much higher. "One dollar," the boy repeated hopefully each time another bike came up.

There was one racer left. Then the bidding mounted to $8.00. 'Sold to that boy over there for $9.00,' said the auctioneer. He took $8.00 from his own pocket and asked the boy for his dollar. The youngster turned over pennies, nickles, dimes, and quarters and cried, "And the angel said unto her, Fear not, Mary: for thou hast found favour with God.
"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS."

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:"

"And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

"Then said Mary unto the angel, How shall this be, seeing I know not a man?"

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

I should like also to state that in the account given in Matthew, Joseph was minded to put her away privily when he discovered she was expecting and an angel came to him and told him not to do it, whereupon he assumed the place that you know about in history.

The second story is one told by Joseph Smith:

"After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I knelled down and began to offer up the desire of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

"But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction -- not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being -- just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other is My Beloved Son. Hear Him!"

These two accounts have two things in common -- both are of supernatural events; both are true. One tells of a miraculous conception, the other of a miraculous restoration. The one confirms the fact that Jesus Christ is literally the Son of God; the other that the Father and the Son are indeed one in purpose, although separate individual Personages.

Now, young folks, in the course of your growing up you will associate with teachers who will try to persuade you that the first account could not have happened, and that the second was an hallucination of an epileptic. But you will also be surprised at the wide range of people of all classes of learning who not only take comfort from these stories but also declare them to be true. During the 129 years of the Church on earth many educated people have branded its teachings as the rantings of an ignoramus. Scientists have laughed to scorn its explanations, and evil people have declared it to be deceitful and adulterous. Yet educated men have found its claims to be true and have been enlarged by them. Scientists have accepted it without explaining it and have found comfort in it, and evil men have repented and have found peace within its fold.

Any young person can take his choice as to which kind of belief he wants to accept. You will be exposed to both kinds. You may have a sure way of knowing. President Richards briefly referred to it. You can know by the whispering of the Spirit that the statements I have read to you this morning are true, and that of all the things which have happened supernaturally in this Church have actually happened.

Some of you may have had great adventures in the hills, and some of you may have had them on the water and the sea, some have had them or will have them in the air, but I can testify to you that there will be none of you have any adventure greater, more thrilling, and more joyful than finding out how to interpret the Spirit which comes into you bearing testimony of the truth. Young folks have to learn how, so do we older folks. We have to find out the technique by which the Spirit whispers in our hearts. We have to learn to hear it and to understand it and to know when we have it, and that sometimes takes a long time.

But no matter what your age, you do not need to wait until you are old to know. Any child, age eight, having been baptized and having received the gift of the Holy Ghost, is a fit candidate to have the Holy Ghost bear its imprint upon him as to the truth of the teachings of the Church of Jesus Christ of Latter-day Saints. As he grows and has that imprint upon him, he will have joy and satisfaction and peace and happiness beyond anything that can be described with words.

So I would say to the young folks of the Church, some of whom come to me confused, if you will ask, not doubting that you can have an answer, the answer will come in the whispering. Then you must learn to interpret the whispering. At first it likely will come as something akin to a feeling, although not a feeling. There will finally come into your minds the words expressive of the feeling, and those words properly interpreted will be the whispering of the Spirit. You may know as I know that Jesus is the Christ, that he was born of a virgin, that his Father was the Eternal God, and that he was chosen in this last day to re-establish his work, after having his prophets prophesy of it, through the Prophet Joseph Smith. The account of its beginnings I have read to you, and that testimony is true, and this Church now with its million and a half people stands as a witness. Each one of us in this audience knows for himself, not because of what somebody says, but in his own way and for himself, by the whispering of the Spirit, that indeed it is true.

I bear you that testimony and add to it that I know that President McKay is a prophet of the Living God, a seer, and a revelator, as are his counselors, and the twelve, and the patriarch, and I uphold them as such. I commend them to you as being what I have witnessed. I ask a blessing upon us all, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Sterling W. Sill of the First Council of Seventy has just spoken to us. We shall now hear from Elder Sterling W. Sill, Assistant to the Twelve. He will be followed by Bishop Thorpe B. Isaacson.

ELDER STERLING W. SILL Assistant to the Council of the Twelve Apostles

After the Last Supper, Jesus was giving some final instructions to his disciples. He was trying to prepare them for the heavy load of responsibility which would soon rest upon them. He talked with them a great deal about his own mission, his association with his Father and what their relationship with God ought to be. During the discussion Philip said to Jesus, "... Lord, shew us the Father, and it sufficeth us." (John 14:8.)

This question points out what is probably the greatest responsibility of our lives: not only to know God but also to understand the plan of the gospel and to live in harmony therewith. The proper relationship between men and God gives life its purpose. It doesn't matter very much whether we ride in an oxcart or on an interplanetary missile if our journey is purposeless.

Think how important it is that we understand that Jesus is the Redeemer of the world, that he expressed the divine will to men, that he was literally begotten of the
father. Jesus tried to help his disciples to understand the Father by understanding the Son who was in the express image of his Father's person. (Heb. 1:3.) To Philip he said, "... he that hath seen me hath seen the Father; ..." (John 14:9.) As it was with the disciples, so it is with us. Our relationship to God involves the greatest and most important responsibilities that ever come to men and women in mortal life, and it is perfectly natural and proper that we should join Philip in his request to, "... shew us the Father." (Idem, 8.)

[p4] That is, the greatest need of man is for God. God created us. It is his Spirit that "... giveth light to every man that cometh into the world, ..." (D&C 84:46.) Every day he sends us food, energy and vitality from the sun. That is, our world is not an independent world. If the sun's rays were shut off for a very short time no life could survive upon this earth. Not only does God literally give us each day our daily bread, but he is also responsible for our mental and spiritual vitality. (Ibid., 88.)

[p5] It is because our greatest need is for God that the first and most important commandment centers in our maintaining a proper relationship to him. And the most serious sins are our abuses of that relationship, wherein we turn away from God. Satan sinned in the presence of God, which sets the high water mark for sin.

[p6] Occasionally we ought to ask ourselves, how effective we are -- individually and collectively -- in this all-important relationship. We may be able to get a clue from some interesting statistics recently broadcast over the radio. A survey indicated that ninety-five percent of all of the people in America claim to believe in God. Eighty percent of those surveyed said they accepted the Bible as the authoritative word of God. Each year in America we spend over a hundred million dollars for Bibles. A bigger percentage of Americans presently claim membership in some Christian church than ever before in our history. Yet paralleling this great upsurge in religion is a corresponding upsurge in crime, delinquency, and actual spiritual illiteracy. This survey indicated that only thirty-five percent of all of those questioned even knew the names of the four Gospels. And over one-half said that religion played no significant part in their business or political affairs.

[p7] Last summer in Madison Square Garden, Billy Graham indicated one of our problems when he said, "For all of our talk about religion there is tragically little actual personal Christian commitment in America today." It is very easy for us to get disturbed when we hear about the Russians closing up their churches or trying to banish God from their country and the lives of their people. But what Russia has done officially millions of people are doing privately and individually. That is, what does it profit that our churches are open if we are not in them, or even if we spend a billion dollars for Bibles that we do not read? One thing is sure, and that is that not one of us can afford to fail to observe properly the first and most important commandment. Our eternal lives depend upon it.

[p8] It should stimulate us to remember that when Jesus was born in Bethlehem there was no room found for him in the inn. But there is a strange foreboding in this thought. "No room" was the Master's experience throughout his life. There was "no room" for his doctrines, "no room" for the spirit of his mission. We must not allow history to repeat itself because we make no room in our country or our lives for the Savior of the world. Nor have we discharged our obligation to God and our own souls by thoughtlessly saying, "We believe in God," and then let it go at that, without understanding either God or the specific nature of our responsibility to him.

[p9] Teachers of religion who "call themselves" to the ministry and then "teach their own doctrines" must bear an awful share of the responsibility for our unfortunate world situation. Even Jesus did not teach his own doctrine. He said, "... My doctrine is not mine but his that sent me." (John 7:16.) How much confusion and actual harm would be avoided if every religious teacher would follow the example of "the great Teacher."

[p10] Recently I read a book written by a popular minister, in which he attempted to analyze the great Christian doctrines as taught in the Bible, and then he made comparisons with some of the doctrines currently being taught.

[p11] For example, he said that the God of the Bible is a personal God: there can be no question about that. But he said, "We don't believe that any more." And then to substantiate his statement he quoted answers to direct questions about what some prominent ministers had said about their conception of God. One minister said, "No one can possibly know about God. He is absolutely immeasurable, undiscoverable and indiscernible. He is not limited to boundaries and we can be sure that he has no body or shape." Another minister said that "God is an eternal principle." Another said that God is "a giant electronic brain." Another said that God is "a mobile, cosmic ether." This minister pointed out how completely contrary these concepts were to those of the scriptures. He said, "Imagine Jesus praying to a mobile, cosmic ether. Jesus prayed. . . ." And another said that "God is an eternal principle." Yet another said that God is "a mobile, cosmic ether." This minister pointed out how completely contrary these concepts were to those of the scriptures. He said, "Imagine Jesus praying to a mobile, cosmic ether. Jesus prayed. . . ."

[p12] Then he discussed the resurrection. He said that those who wrote the Bible believed in a literal bodily resurrection. There could be no question about that. The body of Jesus came out of the tomb and ministered among men for forty days. He said to Thomas "... Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." (Idem, 27.) Then he read the paragraph in which Matthew said, "... And the graves were opened; and many of the bodies of the saints which slept arose," (Matt. 27:52-53.) But this great minister also disposed of this particular doctrine by saying, "We don't believe that any more." For example, he said that the God of the Bible is a personal God: there can be no question about that. But he said, "We don't believe that any more." And then to substantiate his statement he quoted answers to direct questions about what some prominent ministers had said about their conception of God. One minister said, "No one can possibly know about God. He is absolutely immeasurable, undiscoverable and indiscernible. He is not limited to boundaries and we can be sure that he has no body or shape." Another minister said that "God is an eternal principle." Another said that God is "a giant electronic brain." Another said that God is "a mobile, cosmic ether." This minister pointed out how completely contrary these concepts were to those of the scriptures. He said, "Imagine Jesus praying to a mobile, cosmic ether. Jesus prayed. . . ."

[p13] "And came out of their graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. 27:52-53.) But this great minister also disposed of this particular doctrine by saying, "We don't believe that any more." For example, he said that the God of the Bible is a personal God: there can be no question about that. But he said, "We don't believe that any more." And then to substantiate his statement he quoted answers to direct questions about what some prominent ministers had said about their conception of God. One minister said, "No one can possibly know about God. He is absolutely immeasurable, undiscoverable and indiscernible. He is not limited to boundaries and we can be sure that he has no body or shape." Another minister said that "God is an eternal principle." Another said that God is "a giant electronic brain." Another said that God is "a mobile, cosmic ether." This minister pointed out how completely contrary these concepts were to those of the scriptures. He said, "Imagine Jesus praying to a mobile, cosmic ether. Jesus prayed. . . ." And another said that "God is an eternal principle." Yet another said that God is "a mobile, cosmic ether." This minister pointed out how completely contrary these concepts were to those of the scriptures. He said, "Imagine Jesus praying to a mobile, cosmic ether. Jesus prayed. . . ."
above chance and above circumstance, there is God our Heavenly Father to whom all mankind is responsible, and from whom all of our blessings come. How important that everyone should investigate and learn the truth. If one should err in believing the gospel of Jesus Christ to be true, he could not possibly be the loser by the mistake. But how irreparable is his loss who should err in supposing the gospel of Jesus Christ to be false.

Benjamin Disraeli once said, “The secret of success in life is to be ready for success when it comes.” How unfortunate when one is not ready, especially when the matters involved are so tremendously all-important. The worst tragedy of the last two thousand years is that the testimony of Jesus concerning the Father and himself has largely gone unheeded. That tragedy is being repeated in our day in that so many are still not ready. We are so much involved in ourselves that we tend to crowd God out of our lives.

Life in this world is not man centered but is God centered. As so many are doing in our day, the prodigal son squandered his inheritance because his world was centered in himself rather than in God. The greatest possible accomplishment of our world is to know God, and to believe in God, and to obey God.

Philip said, “...shew us the Father and it sufficeth us.” The overwhelming importance of that plea was emphasized by the Master himself when on that Last Supper night as he prayed to his Father he said, “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (John 17:3.)

How tremendously important it is therefore, that both of these great Personages have reappeared to men upon the earth in our own day, that we may know for ourselves.

I would like to close with a quotation of one of the most important utterances ever made in the world. After Joseph Smith and Sidney Rigdon had received an informative and glorious heavenly manifestation at Hiram, Ohio on February 16, 1832, an account of which is recorded in the seventy-sixth section of the Doctrine and Covenants they wrote these thrilling lines:

“...and this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

And now, after the many testimonies that have been given of him, this is the testimony, last of all, which we give of him: that he lives!

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

“That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.”

To this I would like to add my own personal testimony, that I know that God lives and that his priesthood and his Church, teaching his doctrines, are now upon the earth, that we may in very deed be his disciples. May God help us to avail ourselves of this tremendous opportunity I pray in Jesus’ name. Amen.

President David O. McKay:

Elder Sterling W. Sill, Assistant to the Twelve. Bishop Thorpe B. Isaacson of the Presiding Bishopric will now speak to us. Our concluding speaker will be Elder Harold B. Lee.

BISHOP THORPE B. ISAACSON First Counselor in the Presiding Bishopric

President McKay, President Richards, President Clark, my beloved brothers and sisters:

I always need the blessings of the Lord when I am called to this position. I could hardly proceed without the assurance of those blessings. I shall be grateful for your prayers, your patience and your understanding. After much fasting and much praying, I trust that the Lord will sustain me. We do believe in praying, and we believe in fasting, and I testify to you that therefrom comes great strength to us.

I am sure we were deeply touched this morning by this wonderful choir both at the broadcast and at this session. They are a great credit to us, a great credit to the Church, and a great credit to us.

President David O. McKay: He to whom we have just listened is Elder Sterling W. Sill, Assistant to the Twelve. Bishop Thorpe B. Isaacson of the Presiding Bishopric will now speak to us. Our concluding speaker will be Elder Harold B. Lee.

Thorpe B. Isaacson

We hear very little nowadays about the strength of character that our forefathers drilled into their children. In those days, a boy grew up with the understanding that he could get somewhere in this world through hard work, rather than looking for short cuts. Promotion was considered on performance, results, ability, and talent. Parents implanted in their children a desire for sound knowledge and a yearning for excellence and a willingness for hard work. The sense of personal responsibility was as basic as love itself.

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Thorpe B. Isaacson

Marriage is the gateway through which a man or woman obtains personal experience in human relationships. Parenthood is the opportunity for putting that experience to heavenly and practical use. It is a God-given right for parents to have children so that they can give them intelligent, mental, moral and spiritual training. Parent love is beautiful, but parent love combined with intelligent discipline is the force that turns children into great characters. Misdirected and misguided offspring result in one of civilization's appalling wastes and present-day problems. Good citizens are necessary to civilization but good parents are obligatory if civilization is to continue.

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Somewhere in our recent past, many of us have adopted the idea that a father's firm influence is not essential in the raising of children. All too often father's role in family discipline has been dismissed, “You ask your mother.” This may be all right with daughters, but with a son, it is an invitation to disaster. A boy who grows up unable to look to his father for guidance and decision and help will not have much respect for authority whatever its source. Parents implanted in their children a desire for sound knowledge and a yearning for excellence and a willingness for hard work. The sense of personal responsibility was as basic as love itself.

Ninety percent of the youngsters who have had troubles are the products of homes where the father's influence was lacking. As unattractive as the task may seem, a father is the guiding director of the family, and when he fails in his job, there can be only chaos and trouble. Should a father surrender to his wife his own position as head of the household, then the results may be the same.

Faithful parents are entitled to the inspiration of the Lord. What would we do as parents without that inspiration? But sometimes parents do not have the courage to follow that inspiration, and they yield, when they should stand firm.

There should be well-established rules of behavior for growing boys and girls. The word “no” is now practically obsolete. Is it wrong for youngsters to have to toe the line? Discipline -- why, we all need discipline! Someone has said that respect is no longer a part of the everyday living. The lack of discipline will bring a lack of respect. Are parents smart to give in? Would we not be better parents if we put our “foot down”? Youngsters are still youngsters, perhaps immature. They need so much help and so much counsel. They have a lot to learn but as parents we should not be afraid to teach them.

Perhaps we should let our youngsters know that they are supposed to achieve they will be required to work, and that celebration comes only after victory, accomplishment, and achievement. A sensible youngster does not necessarily want his freedom. All he wants and needs is love, and he knows deep down in his heart that the people who love him the most are the ones who will have the courage to say “no.” Disciples, it is necessary to save our youngsters From themselves!

I always need the blessings of the Lord when I am called to this position. I could hardly proceed without the assurance of those blessings. I shall be grateful for your prayers, your patience and your understanding. After much fasting and much praying, I trust that the Lord will sustain me. We do believe in praying, and we believe in fasting, and I testify to you that therefrom comes great strength to us.

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Thorpe B. Isaacson
There is no strength comparable to the strength of a nation whose people know the meaning of sacrifice. Some parents say, "We do not want our youngsters to sacrifice." Young people should be taught the meaning and the law of sacrifice. They will have to pay a price for success. The price of success is high, but it is not nearly so high as the price of failure!

There are so many unwholesome outside influences working against us today, that it is a challenge to all parents to teach their children properly and watch over them carefully.

During the last year, many of us have become increasingly alarmed by the fact that prolonged exposure to television is having a disastrous effect on our children. Many times, parents use television as a built-in substitute for parental guidance.

According to Edward R. Murrow, and I quote:

"As a child's mind and character is shaped by what he sees and hears and as TV trends continue, the nation faces the danger of mass imbecility."

Television has taken the place of reading, studying, and true family life in many homes. If this continues for another generation, we may be shocked at the results.

During the past year, the greatest wave of crime and horror shows of all time has deluged this nation.

Last fall, a prominent magazine stated that networks were devoting twenty-four hours a week to violence. Of the thirty-one new programs introduced (and that number has now increased), half are devoted to violence. It also states that one week's television programs showed 160 murders, 500 percent more than five years ago; 60 justifiable homicides; 192 attempted murders; 83 robberies; 15 kidnappings; 24 conspiracies to commit murder; 21 jail breaks; 7 attempted lynchings, 6 dynamitings; 11 extortions; 2 cases of arson; and 2 cases of torture; plus an unaccountable number of fights, sluggings, maulings, etc.

I wonder if we realize what effect television is going to have. It seems a shame that children should be subjected to such atrocities. What we need are more producers and sponsors who are interested in educational programs and character building.

Judge Frank J. Kronenburg of New York says that "television is an instrument of undue pressure that convinces the immature mind that violence is an accepted way of life.... The results will best be known by posterity."

James V. Bennett, director of the Federal Bureau of Prisons states: "The increasing number of prisoners young and old whose crime closely parallels what they have seen on television is a matter of great concern to me. The impressionable maladjusted or emotional young person sees these crimes and reenacts them."

Since all of us are so deeply concerned, it is up to us to encourage and suggest to sponsors, stations, public officials, radio commissioners, newspapers, and magazines, new and different programs; and patronize good programs. Television is a great modern invention. It can be so educational, it can be such a help in character building. Many programs are already very excellent, and we should support them.

The proper use of leisure time is very important, and the proper use of it has been the means of helping many young men and women to greatness.

I recently heard someone say, talking about television, that it was a good way to kill time. Then I thought at that time of what Thoreau once said: "As if you could kill time without inflicting eternity."

Of course, we as parents cannot blame all juvenile delinquency on television. We must take the responsibility in the home. Make no mistake about that. Most parents love their children and want them to have as much freedom as is necessary, but as Sam Levenson says, "We don't want the Bill of Rights to turn into the rights of Billy."

"It is a full-time job to be decent" to be decent to everybody all the time. To be decent is to cease bitterness jealousy, and hate, to refrain from gossip, refrain from backbiting, and from passing on untrue comments and unreliable stories about another, to be considerate, thoughtful, and sympathetic. After all, everyone that I know already has a very heavy load to carry.

Referring to the life of Jesus, there was no hate in him, but only gentleness and patience. Through him, it was not just a religion that was born. It was man reaching out for something clean and good, yearning for something decent and dignified. Men had known for centuries that happiness did not evolve from violence and injustice, not even from power. They knew cruelty always defeated itself.

Jesus taught that respect and love should be the primary guides of human behavior and human decency. There is an eternal hope that this can be a good world, that nations can live in harmony, that people can produce and trade and serve, each for the profit of the other. It is a beautiful thing that man after all his tragic experience with war, brutality and despair, can hold to this wonderful belief.

Remember, young people, there is a price for success, but the price of success is not nearly so high as the price of failure. Remember, young people, that you are holding our hearts and your future in your hands.

I want to bear my testimony to the Lord for his kindness and mercies to me, for his blessings, for his help and his guidance. I know that this is the true Church of Jesus Christ. I know that God lives, that he is our Father. I know that Jesus Christ is the Son of God, our beloved Savior and Redeemer.

I wonder how near we can get to our Heavenly Father and to our Savior. I know from my own experience that when I can become humble, it is possible for me to get very close to the Lord. I know that there is divine inspiration and revelation in the Church today. I know that our beloved President David O. McKay, a prophet of God, is at the head of the Church. I know he is inspired of the Lord. I know that the priesthood is in the Church today, and that inspiration and revelation in the Church today is as strong or stronger than we have ever known it before.

May God bless us that we may live up to the standards of this beautiful gospel, to this Church which is our life, which makes our life as it is, I humbly pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Thorpe B. Isaacson of the Presiding Bishopric has just addressed us. Elder Harold B. Lee of the Council of the Twelve will be our concluding speaker.
The principles of the gospel are unchangeable, and they are fixed according to the gospel plan. I came to that conclusion in a rather startling way. Brother Kimball and I had an experience with one of Brother Moyle’s friends, a great industrialist, to whom Brother Moyle had presented a Book of Mormon, and with whom he had had many gospel conversations. In our presence, and before the Brigham Young University student body this man declared that he accepted the Book of Mormon as a true record of the revelations of God to Joseph Smith, and he said he accepted Joseph Smith as a prophet, and he accepted the Church as divine, but he could not believe the principle of baptism for the dead.

He said, “I believe God could save those who have died in any way he wanted to.”

When I asked him to explain what he meant, he said, “Well, this baptism for the dead.” So, as I explained to him the teachings of the Church, he said, “Well, your teaching regarding baptism for the dead is like praying souls out of purgatory.” I said, “Well, I suppose the intent may be said to be the same, but there is one distinctive difference. One is scriptural and true, and the other is not.” Then he challenged me to prove from the scriptures his over the telephone we could take this stand.

He called his attention to what the Lord said to the evilly intended Jews who sought his life: “Verily, verily, I say unto you, the hour is coming and now is when the dead shall hear the voice of the Son of God: and they that hear shall live.” (John 5:25.) That hour that he spoke of was explained, undoubtedly, by the Master to his disciples -- at least Peter understood it so well that in his epistles he wrote very clearly about it. After the resurrection he said: “. . . being put to death in the flesh [Jesus], quickened by the Spirit, . . . went and preached to the spirits in prison, which had been disobedient in the days of Noah.” (See 1 Peter 3:18-20.)

And further he said: “For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh but live according to God in the spirit.” (Ibid., 4:6.)

Then I called his attention to the fact that the method or practice of this gospel ordinance was used by the Apostle Paul as an argument for the resurrection, when he asked the question as he wrote to the Corinthians: “Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?” (1 Cor. 15:29.)

Some time later, after his article had been written, I had occasion to visit this man again in a hospital where he was convalescing from a major operation. This time his wife was present and after the necessary introduction, he said: “I wish you would explain to my wife here what you told me about the intricate teachings of your Church.” And, so with the realization that I was in a man’s hospital room and he was convalescing, I proceeded to explain what I had previously said, at the conclusion of which he said to her: “I told you that the teachings of the Mormon Church are like bricks in a wall of a house, put together with no gaps in them. They have an answer for everything.”

Then I said to him, “Of course, you realize that your comment is to us but another testimony of the divine origin of this Church and the gospel principles which do supply an answer for everything affecting life and death.”

The principles of the gospel are unchangeable, and they are fixed according to the gospel plan. I came to that conclusion in a rather startling way. Brother Kimball and I had an experience with one of Brother Moyle’s friends, a great industrialist, to whom Brother Moyle had presented a Book of Mormon, and with whom he had had many gospel conversations. In our presence, and before the Brigham Young University student body this man declared that he accepted the Book of Mormon as a true record of the revelations of God to Joseph Smith, and he said he accepted Joseph Smith as a prophet, and he accepted the Church as divine, but he could not believe the principle of baptism for the dead. He said, “I believe God could save those who have died in any way he wanted to.”

I told that to a friend of mine, and when I repeated that last, “He could have said, ‘Throw your hat over a cliff,’” he said, “Brother Lee, I am surprised to hear you say that. Could there have been any other way than the way he said?” Then, too late, I remembered what the Master said: “. . . strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” (Matt. 7:14) and in the controversy that followed the healing of the blind at the pool of Siloam, “. . . He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.” (John 10:1)

The Lord has summed up the gospel in these words: “And this is my gospel: repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, which showeth all things and teacheth the peaceable things of the kingdom.” (D&C 39:6.) What is the gospel then? What a glorious definition we have of the gospel conversations. In our presence, and before the Brigham Young University student body this man declared that he accepted the Book of Mormon as a true record of the revelations of God to Joseph Smith, and he said he accepted Joseph Smith as a prophet, and he accepted the Church as divine, but he could not believe the principle of baptism for the dead. He said, “I believe God could save those who have died in any way he wanted to.”

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The Lord has summed up the gospel in these words: “And this is my gospel: repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things and teacheth the peaceable things of the kingdom.” (D&C 39:6.) What is the gospel then? What a glorious definition we have of the gospel conversations. In our presence, and before the Brigham Young University student body this man declared that he accepted the Book of Mormon as a true record of the revelations of God to Joseph Smith, and he said he accepted Joseph Smith as a prophet, and he accepted the Church as divine, but he could not believe the principle of baptism for the dead. He said, “I believe God could save those who have died in any way he wanted to.”

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Elder Asael T. Sorensen, formerly president of the Brazilian Mission, offered the opening prayer.

The Choir sang the number, "Still, Still With Thee," Richard P. Condie conducting.

We shall begin this service by the Tabernacle Choir singing, "Thanks Be To God," with Elder Jay E. Welch conducting. The opening prayer will be offered by Elder Harold I. Bowman, formerly president of the Spanish-American Mission.

President David O. McKay:

As many of you know, and all who have been listening should know these services this morning have been on the air by radio and television all throughout these western states. Many of these stations will go off promptly at 12 o'clock, and we wanted them to hear the strains of music by the Tabernacle Choir, and I hope they have all enjoyed it. Thank you Brethren who have been so considerate to enable this program to be completed by the time that these stations turn off. We are glad our listening audience heard that wonderful anthem, so inspirationally and artistically rendered. We have all listened to it.

President David O. McKay:

We acknowledge the presence this morning of prominent persons. I am sure all will be pleased to know who many of these are, and we appreciate their interest, not in just attending, but also their interest in the welfare and advancement of the Church. We have them listed. These we have seen: Brother Wallace F. Bennett, United States Senator; Brother Frank E. Moss, United States Senator; Brother Arthur Watkins, who has been with us for these many years, formerly United States Senator; Brother David S. King, United States Congressman; Sherman B. Christensen, Judge of the Federal Court; Governor George Dewey Clyde of our own State; Lamont Toronto, Secretary of State; Mayor Adiel F. Stewart of Salt Lake City; Brother H. Aldous Dixon, United States Congressman; Educators, A. Ray Olpin, president of University of Utah; Ernest L. Wilkinson, Brigham Young University president; Daryl Chase, president of Utah State University; John L. Clarke, president of Ricks College; William P. Miller, president of Weber College; Floyd S. Holm, director of Snow College; Royden C. Braithwaite, president of the College of Southern Utah; M. Lynn Bennion, superintendent of Salt Lake City Schools; E. Allen Bateman, state superintendent of Public Instruction; Howard McDonald, president of Los Angeles State College; Brother Ezra Taft Benson, as you know, of the Council of the Twelve and Secretary of Agriculture; Arthur Brunn at the Dixie College; and others; also bishops of wards, presidents of stakes, general officers of auxiliary organizations, and other Church officers. We are happy indeed to have you with us. You are welcome, and I know you have been thrilled with this great Conference.

President David O. McKay:

We shall now be dismissed by Elder Harold I. Bowman, formerly president of the Spanish-American Mission, after which this Conference will stand adjourned until 2 o'clock this afternoon.

Elder Harold I. Bowman, formerly president of the Spanish-American Mission, offered the closing prayer.

Conference adjourned until 2:00 p.m.

Begin

The Sunday afternoon session of the great Conference convened at 2:00 p.m., Sunday, April 5 with President David O. McKay presiding and conducting the meeting.

The Salt Lake Tabernacle Choir furnished the choral music for this meeting.

President David O. McKay:

We shall begin this service by the Tabernacle Choir singing, "Thanks Be To God," with Elder Jay E. Welch conducting. The opening prayer will be offered by Elder Asael T. Sorensen, formerly president of the Brazilian Mission.

The Choir sang "Thanks Be To God," Jay E. Welch conducting.

Elder Asael T. Sorensen, formerly president of the Brazilian Mission, offered the opening prayer.
Our children are our most precious possessions. They are treasures of eternity. None of them should be lost. Our Father’s glory is in their salvation. As a Church we have great opportunity to reach these young people, and as individuals, teachers and officers have a great responsibility in teaching them correct principles.

Emphasizing the opportunities of the Church in this regard, Paul wrote to the branch at Corinth: “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors, and teachers;

“For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;

“Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”

(Ephesians 4:11-13.)

Fitness of American Youth

On November 21, 1957, the President of the United States appointed the President’s Council on Youth Fitness, composed of the Secretary of the Interior as Chairman, the Secretary of Defense, the Secretary of Agriculture, Ezra Taft Benson, who sits here with us this afternoon, the Secretary of Labor, and the Secretary of Health, Education, and Welfare.

He said it was the duty of this council to promote the efficacy of existing programs and the launching of additional programs which will enhance the fitness of American youth. He also established at that time the President’s Citizens Advisory Committee on the Fitness of American Youth. That was in 1957.

On the thirty-first day of January of this year, the President issued another proclamation:

Whereas the ongoing strength of our Nation depends upon the health of our young people; and

Whereas we must always strive to improve the fitness of our youth by determined and coordinated efforts; and

Whereas, in this challenging world, it is essential that our young people recognize their obligation to themselves, to their families, and to the Nation, to endeavor to keep themselves mentally, emotionally, spiritually, socially, and physically fit; and

Whereas the President’s Council on Youth Fitness has recommended that a National Youth Fitness Week be designated:

Now, therefore, I, Dwight D. Eisenhower, President of the United States of America, do hereby proclaim the week beginning May 3, 1959, as National Youth Fitness Week.

“I request officials of the Government, and I urge parents, young people, and interested local and national organizations, to use all appropriate means during that week to promote programs and activities demonstrating the importance of youth fitness to the end that we may assure the continuing strength and well being of our people.”

Over a quarter of a century ago another President of the United States made the following significant reference to the importance of training childhood and youth (I quote from President Hoover’s address to the White House Conference on Child Health and Protection, November 1, 1931, Washington, D. C.)

“Questions of child health and protection are a complicated problem requiring much learning and much action. And we need have great concern over this matter. Let no one believe that these are questions which should not stir a nation; that they are below the dignity of statesmen or governments. If we could have but one generation of properly born, trained, educated, and healthy children, a thousand other problems of government would vanish. We would assure ourselves of healthier minds in more vigorous bodies, to direct the energies of our Nation to yet greater heights of achievement.”

President Eisenhower’s council has as its scope not only “muscle making” and “tendon stretching,” as set forth by Shane McCarthy, Executive Director, but also the mental, moral, emotional, and spiritual development of youth. This youth program is most timely and fitting. I am glad that two of our General Authorities are connected with Elder Ezra Taft Benson, of the Council of the Twelve, and Elder Marion D. Hanks of the First Council of the Seventy.

Recently one of my sons called attention to an address delivered by Major Mayer of the Brook Army Medical Center, Department of Psychiatry, San Antonio, Texas. It was delivered to the officers and supervisors of the San Francisco Naval Shipyard, and the Naval Radiological Defense Laboratory on the fourth of October, 1956. The major pointed out that the communists have gained control over many people in this world by the well-known devices of wars, purges, Siberian war camps, mass executions, etc. But he says more significant is the fact that for every person brought under the Russian banner by violence, many hundreds have been controlled without violence, and yet such control has been absolute.

Then he gives the result of his study of 4000 returning prisoners of war from Korea, and he finds a technique which has been termed “brainwashing.” Before the communists could put their plan into effect they had to segregate these prisoners, which they did very simply by putting them into what was called “reactionary” camps.

Frequent reference has been made throughout this conference by previous speakers to the importance of training youth. Several messages have been directed specifically to the young people of the Church. I should like to say a few words on this important theme.
Once they had the leaders segregated they invoked the techniques which have become universal throughout the communist world.

We are living in an age of gadgetry which threatens to produce a future generation of softness. Flabbiness of character more than flabbiness of muscles lies at the root of most of the problems facing American youth.

The youth of yesterday are carrying the responsibilities and directing the affairs of the world today. The youth of today will contribute to the destiny of the world tomorrow.

Never a day passes but gives some reminder of the fleetness of time and the brevity of life. Childhood is a very brief period of life. In childhood there is no pasto future appay in the present, and it is all for him.

Youth is a wonderful experience! In the words of Longfellow:

"How beautiful is Youth! How bright it gleams With its illusions, aspirations, dreams! Book of Beginnings, Story without End, Each maid a heroine, and each man a friend!"

Then comes manhood with all its responsibilities, duties, failures, successes, each spending his time and worry on how much he can get, instead of how much he can give to this world and make it better. Before he knows it old age is upon him. "The easiest thing for our friends to discover in us, and the hardest thing for us to discover in ourselves is that we are growing old." But of one thing we are keenly aware:

"Years rush by us like the wind We see not whence the eddy comes, Nor whitherward it is tending, And we seem, ourselves, to witness their flight Without a sense that we are changed. Yet time is beguiling man of his strength As the winds rob the trees of their foliage."

The President's Council on Youth Fitness should be commended in recommending that a National Youth Fitness Week be designated. By so doing they recognize that in this challenging world it is essential that our young people be aware of their obligations to themselves, to their families, and to the nation. In this recognition they endeavor to keep themselves mentally, emotionally, spiritually, socially, and physically fit.

Parents have a responsibility in this education. Youth needs guidance, direction, and proper restraint. "Let thy child's first lesson be obedience, and the second will be what thou wilt," said Benjamin Franklin. A child learns this lesson early at his mother's knees sometimes across his mother's knee. The child should learn early that the world is not created for him alone; that he has an obligation to others; that he owes his parents, particularly, a debt unpaid except in only one way living a life that will honor his name and bring joy to them in their old age. He should learn that:

"He ought to be true for the sake of the folks who think he is true. He should never stoop to a deed that his folks think he would not do. If he is false to himself, be the blemish but small, He has injured his folks, he has been false to them all."

Parents, too, have a responsibility in this training not to provoke children to wrath. They should be considerate not to irritate by vexatious commands or place unreasonable blame. Whenever possible they should give encouragement rather than remonstrance or reproof.

The obligation of the Church is to spend not just one week this coming month on Youth Fitness, but fifty-two weeks every year. Quorums and organizations have been set up in the Church, as our text says, for the "perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ;"

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Ephesians 4:12-13.)

Now, let us just take a glimpse of the completeness of the Church organizations, and we shall find it discloses the fact that in the auxiliary organizations, quorums, and other groups, there is an army of officers and teachers ready to guide and direct youth in the proper way.

In the Sunday School for example, there are 82,449 officers and teachers, having under their charge 664,750 people. Primary: 51,053 officers and teachers, having under their charge 290,789 children. YMMIA: 24,754 officers and teachers, and 178,766 youth under their direction. YWMA: 32,988 officers and teachers, and 194,094 girls under them. Aaronic Priesthood: 28,837 officers and teachers, having 86,176 youth. Foreign missionaries: 5,512, and stake missionaries, 5,934, or 11,446 missionaries. Or a total of 231,527 officers and teachers in the Church who first of all should be exemplars. "Children have more need of models than of critics." No officer or teacher should be continued in office who persists in the obnoxious use of tobacco. The elder who hesitates to teach the Word of Wisdom is shirking his duty. He who fails to live it robs himself of strength of body and strength of character to which he is entitled.

Truth is loyalty to the right as we see it; it is courageous living of our lives in harmony with our ideals; it is always power. With the ideals of right living before him, no member of the Church can continually violate the Word of Wisdom with impunity.

In this old world, the easiest way seems to be the indulgent way. If a person has the least desire or inclination to drink tea and coffee or to smoke cigarettes, temptations to indulge the appetite are on every hand. At parties, during social calls, at chance introductions or friendly visits, in restaurants or trains, indulgence in these stimulants and narcotics is not only encouraged but also too often urged. Under such influence and environment, the easy way is to yield and become one of the crowd. But not one of these officers, 231,527 of them, should ever yield to that easy way. One never develops character by yielding to wrong. "To him that overcometh will I give to eat of the tree of life...." (Rev. 2:7.) Strength comes by resisting!

We are living not only in a commercial age, but also in a nicotine age, and viciously the cigarette habit is fastening itself upon the human race. Government, medical, and other statistics are constantly warning us of the enormous strides that this insidious enemy to health and morals is making; but we little realize how active and potent are the forces at work to foster this and kindred vices, and all for commercial gain.
In "Habits that Handicap," Charles B. Towne, a quarter of a century ago, explains how "salesmen and demonstrators a few years ago were employed by manufacturers to go throughout China 'to show the people how to smoke cigarettes.' It is estimated that as a result of this campaign, one half of the cigarette consumption in the world is in China. It is little wonder, when we learn that because of cheap labor twenty cigarettes could be sold for a penny!" The author also makes this remarkable statement: "I consider that cigarette smoking is the greatest vice devastating humanity today because it is doing more than any other vice to deteriorate the race."

Think of the effect of an army of officers and teachers, with hundreds of thousands of youth under their care, not one of whom should ever put a cigarette in his or her mouth! What a potent example! The voice of the Church will ever be raised against the increasing tendency among men and women to stain their lives with nicotine. Especially does it deplore this growing evil among women. Heretofore, virtuous Anglo-Saxon womanhood has been above this indulgence, and has therefore been a restraining and uplifting influence on men. Now, this influence is being subjected to the insidious lure of the cigarette; and mothers of men, around whom center the sweetest, purest, noblest sentiments of our lives, are contaminating their sweetness and purity by indulgence in one of man's vices. The more woman becomes like man, the less he will respect her; civilization weakens as man's estimate of woman lessens.

That it is woman's right to indulge in this habit, we do not question, yet, we lose some of that sweet respect and admiration for women when we see them walk deliberately into mire holes that have heretofore besmeared only men. It is difficult to conceive that any mother would arrogate to herself the thought that staining her lips with tobacco would add to her dignity as mother, or increase the admiration and pride that children hold for true motherhood.

The mission of the Church is to proclaim the truth of the restored gospel to uplift society that people may mingle more amicably with one another; to create in our communities a wholesome environment in which our children may find strength to resist temptation and encouragement to strive for cultural and spiritual attainment. It is the binding duty of leaders of youth and particularly mothers, by example to make ineffective the influence of designing men who would make profit out of their fellows who have fallen so low as to be slaves to vice and passions.

The restored gospel is a rational philosophy that teaches men how to get happiness in this life and exaltation in the life to come. The mission of the Church is to establish the kingdom of God upon the earth, "which is not a mythical but a real kingdom," says a prominent writer not of the Church. "It is a body of people dominated by ideals of productivity, which is mutual service. We do not strive for the things which satisfy but for the moment and then leave a bad taste. We strive for the things which build us up, and enable us and our children to be strong, to flourish, and to conquer. We strive to make ourselves worthy to receive the world by fitting ourselves to use the world more productively than others. We believe that obedience to God means obedience to the laws of nature which are but the manifestations of his will; and we try by painstaking study to acquire the most complete and exact knowledge of that will in order that we may conform ourselves to it." (Thomas Nixon Carver.)

Power of Example

To live an upright life, to conform to high ethical standards, is the responsibility and duty of every teacher of the land. Greater than this is the responsibility of the religious teacher for in addition to his belief in the efficacy of ethical and moral precepts, the religious teacher assumes the responsibility of leading the youth into the realm of spirituality.

Example is the best and most effective way of teaching. Let us be exemplary in our speech. No true leader of the Church will ever profane the name of God or his Beloved Son, especially in the presence of his sons, or in the presence of any other young people. Profanity is a vice. We can set a proper example also by speaking well of others. The Lord has admonished us not to engage in backbiting. Another worthy example is exercising self-control, controlling our temper by not speaking angrily in the home. Let calmness be characteristic of our home life.

"Children, obey your parents in the Lord:" said Paul, "for this is right.

"Honour thy father and mother which is the first commandment with promise;

"That it may be well with thee, and thou mayest live long on the earth.

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Ephesians 6:1-4. Italics added.)

To this admonition of Paul, we add the word of the Lord to the Prophet Joseph as follows:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized...."

"And they shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68:25-28.)

The training of youth is an obligation, first, upon the parents; next, upon teachers in the Church, in auxiliaries and quorums, in the missionary field proclaiming the gospel wherever they may be called, and upon all the citizens whether in the Church or out of the Church. It is one of the obligations to which our attention is now called by the President of the United States who has placed the responsibility upon his cabinet, who have appointed a citizens' committee, and asking the entire nation to combine in this great educational campaign.

Fellow workers, may inspiration from on High be given each of us to discharge our responsibilities throughout this Church in training the youth, not only during Youth Training Week throughout this land but always, having in mind God's saying found only in this revealed Church: "For behold, this is my work and my glory to bring to pass the immortality and eternal life of man." (Moses 1:39.)

God help us to be true instruments in his hands in accomplishing this divine ideal, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Hanks, will you come forward please. Elder Marion D. Hanks will now speak to us and he will be followed by Elder Ezra Taft Benson of the Council of the Twelve.

Marion D. Hanks

ELDER MARION D. HANKS Of the First Council of the Seventy

With you I rejoice in this forthright and impressive statement by President David O. McKay of our interest and our position in a great national program. My earnest and humble prayer is that we who have influence with the young may proceed from this conference throughout the Church to give adequate emphasis to the great responsibility of developing fitness in our young. I think, if we do we may expect three great results: that, first, much good will come to the nation, and the nations of which we are citizens; second, that the missionary work of the Church will receive great impetus through the marvelous example of the influence of the program of the Church in the lives of its young; and third, that the Church itself and its people may profit measurably by a renewed dedication to following the direction of the Lord and the leadership of the brethren.
My beloved brethren and sisters and friends: Humbly, gratefully, and prayerfully I approach this assignment and face this great audience and the unseen audience of ELDER EZRA TAFT BENSON Of the Council of the Twelve Apostles.

Elder Marion D. Hanks of the First Council of Seventy has just addressed us. We shall now hear from Elder Ezra Taft Benson of the Council of the Twelve.

President David O. McKay:

... which I say, and which witness I bear, in the name of Jesus Christ. Amen.

I thank God for the blessing of the gospel, of some understanding of it, and of certain witness that it is the very plan of God, and that they who speak for God are his servants in this day, as anciently, which I say, and which witness I bear, in the name of Jesus Christ. Amen.

"He that speaketh, whose spirit is contrite, whose language is meek and edifieth, the same is of God if he obey mine ordinances." (D&C 52:15-16.)

"Wherefore he that prayeth, whose spirit is contrite, the same is accepted of me if he obey mine ordinances.

To conclude, I mention that such a sermon as President Richards delivered this morning is sometimes greeted by some of the people of whom I have spoken, with murmuring as to arrogance and smugness, with some objection on the basis of lack of goodwill, even sometimes, they say, lack of Christianity in such a statement. I say, and humbly, that though the prophets were good and compassionate men who loved brotherhood and goodwill, yet in every instance they testified that there is a way, that men must follow that way and obey the commandments of God. We could proceed from the beginning to the end of the sacred records, but I choose just one as the example, and this, section 52 of the Doctrine and Covenants, where the Prophet, under the inspiration of God, encouraging and suggesting compassion and love and brotherliness, and prayer and humility and every other virtue, also had something else to say:

"And the large and spacious building which thy father saw, [said the angel to Nephi], is vain imaginations and the pride of the children of men." (1 Nephi 12:17-18.)

As President McKay spoke to the missionaries of the Church Friday night, I thanked God in my heart that over a large part of my life I have been blessed to serve on that interesting frontier where the Church meets the world and the missionary cause. I rejoice last evening as he talked of the wonderfully fine, loyal, intelligent people of integrity in the world, because though I seek premier position in few things in this world, I would not want to be second in my appreciation of the wonderful people there who are not of us and not like us, but who are good and decent and live to the light they have received. But I confess that much as I have learned to love them, and as honest as is my respect for them and their integrity, I have recognized . . . that in them there is something missing, and time and again I have had the blessing, with many of you, of attempting to bear witness to them of what that something is.

Why do they miss it? Why do they not enjoy it? Perhaps because they have not been taught. Perhaps because they have a seemingly satisfactory circumstance in life. Perhaps because though they may sense they miss something, the pressures and problems and influences of their lives keep them from responding, from being willing to pay the price.

There are many wonderful people in the world for whom I have personal respect and love, and whose intelligence and integrity I consider at least equal to our own, in terms of what they are willing to do for what they believe. Yet I testify with all my heart that there is something here for the finest of them, but it requires a consciousness that not all is well, that there is something to be had in the world besides social competence or other of the earthly pursuits which satisfy the ambitions of men.

"Smoke and fear" are everywhere about us. I read again this morning, at an early hour, out of the eighth chapter of First Nephi, and then in the subsequent explanatory chapter, the vision of Lehi. You remember the chief symbolshe tree representing the tree of life, or the love of God; the path to it; the rod by which one holding fast could reach the tree. Do you remember these words? An exceeding great mist of darkness came up and obscured the path, while across it the great spacious building was filled with people, old and young, male and female, their manner of dress exceeding fine, and who were in the attitude of mocking and pointing their fingers toward those who had come and were partaking of the fruit. Some of those who had tasted it were ashamed because of those who were scoffing at them, and they fell away into forbidden paths and were lost. Note these words in the twelfth chapter of First Nephi: "... the mists of darkness are the temptations of the devil, which blindeth the eyes, and hardeneth the hearts of the children of men, and leadeth them away into broad roads, that they perish and are lost.

"And the large and spacious building which thy father saw, [said the angel to Nephi], is vain imaginations and the pride of the children of men." (1 Nephi 12:17-18.)

My testimony and witness and the assurances of my heart are that though there are wonderfully fine people all about us, with whom I have the occasional privilege of association, some of whom I have the blessing of attempting to teach, and to many of whom I have the privilege of bearing witness, and while I have great respect for what they represent and are, yet there is something missing in them if they have not found willingness to realize that within easy access is a door leading to life and that the Savior stands there and knocks, but they must open and walk through.

I have been deeply blessed by the great strong statements of the brethren this conference reaffirming that there is something in the gospel and Church of Jesus Christ which will bless the lives of the very finest of men who do not have it, and who therefore have something missing.

To conclude, I mention that such a sermon as President Richards delivered this morning is sometimes greeted by some of the people of whom I have spoken, with murmuring as to arrogance and smugness, with some objection on the basis of lack of goodwill, even sometimes, they say, lack of Christianity in such a statement. I say, and humbly, that though the prophets were good and compassionate men who loved brotherhood and goodwill, yet in every instance they testified that there is a way, that men must follow that way and obey the commandments of God. We could proceed from the beginning to the end of the sacred records, but I choose just one as the example, and this, section 52 of the Doctrine and Covenants, where the Prophet, under the inspiration of God, encouraging and suggesting compassion and love and brotherliness, and prayer and humility and every other virtue, also had something else to say:

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ELDER EZRA TAFT BENSON Of the Council of the Twelve Apostles

My beloved brethren and sisters and friends: Humbly, gratefully, and prayerfully I approach this assignment and face this great audience and the unseen audience of...
I would like to say just a word about youth, if I may, the theme which the President has so impressively emphasized in our hearing by his inspiring address. With all my heart I respond to this great message of the prophet, seer, and revelator of the Church of Jesus Christ of Latter-day Saints. And I hope and pray that leaders of youth everywhere who were fortunate enough to hear his message, or will be fortunate enough to read it, will heed the counsel given therein.

I love the youth of the Church and of this great country. I know that our future as a nation, as a people, and our future as a Church depends very largely upon our young people.

I rejoice as I look into the faces of the leaders of youth who have been called to represent the Church. I was thrilled as we met at Camp David in the mountains north of Washington and found that Elder Marion D. Hanks had been appointed a member of the Citizens' Advisory Committee of the President's Council on Youth Fitness, already referred to by President McKay. We have a group of great leaders in the Church who have been assigned to work with young people, and I think nowhere in all the world will you find a finer youth program than we have right here in the Church.

everywhere I go I hear praise of the youth program of the Mormon Church, and I am sure that the praise is well merited. I have thrived with the recent series of articles, cards, and displays on the general subject, "Be Honest with Yourself." It is our appeal to the young people of the Church to adhere strictly to the basic, eternal concepts which make for the good life. It is an appeal for them to live clean, upright lives, to adhere to those basic principles which their parents and their grandparents and their great-grandparents adhered to, and upon which they built in this western land.

It is my hope and prayer, my brethren and sisters, that those of us who have responsibility for leadership, among the youth of Zion particularly, will have the courage and the good common sense to speak frankly and honestly with our young people, that they might know what the Church expects of them, that they might know what is best for them as citizens of this great land, and citizens of the kingdom of God.

Now, what is it that we seek for our young people? It has been said that they are the greatest group of young people in all the world. I am sure they are the greatest in opportunity of any group of young people anywhere. No group of youth has ever had richer opportunities than our young people have today. What do we seek for them? I have concluded that there are four essential things that we seek for them.

First of all, we want them to be happy. "Men are, that they might have joy." There is no happiness in sin. Wickedness never was happiness. There are no shortcuts to happiness. It pays to live the good life. It pays to heed the counsel of one's faithful parents and the teachers of youth. It pays to heed the counsel and the instruction given by the General Authorities of the Church. If our young people would be happy then they must adhere to the eternal, basic principles and concepts of our belief and follow the advice given them by the leadership of the Church.

Secondly, we want them to be successful in their chosen field of life's work, whatever that field may be so long as it is honorable. We would like to see them excel. The Lord wants them to excel, and he will help them. I am convinced, my young brethren and sisters, that while the world may not live our standards, I am confident in my own heart from observation, experience, and broad contact with the world, that the world is willing to pay for the services of young Latter-day Saint men and women who are willing to adhere strictly to the standards and ideals of the Church. If a young man and woman were thinking only of getting ahead materially or financially in their chosen field, it still pays to live the standards of Mormonism. You have everything to gain and nothing to lose by adhering strictly to the standards which you have been taught from childhood, and which the Church emphasizes today.

Thirdly, we hope that our youth will develop a love for freedom and become good citizens of this great Christian nation. We hope that our youth will develop in their hearts a conviction, a testimony, that this is not just another nation, not just one of a family of nations, but a nation with the responsibility of a great mission to perform for liberty-loving people everywhere. We hope they will realize that the Constitution of this land was established by men whom the God of heaven raised up unto that very purpose. Our young people have a responsibility as citizens of this land to see to it that the basic concepts, and principles, and ideals, upon which this great Christian nation has been established are preserved, and strengthened, and safeguarded.

Fourthly, and most important of all and really all-inclusive, we hope that the youth of the Church will live so that eventually they will be able to go to the house of the Lord with a choice companion, and receive the priceless blessings which are in store for the faithful there. And we hope that they will then continue to live worthily so as to eventually be exalted in the celestial kingdom of our Heavenly Father.

We want them to become good fathers and mothers. We want them to establish happy homes, and in order to do that they must live good lives. They must keep themselves clean and pure.

I thrilled as I listened to Sister Jessie Evans Smith sing the solo part of that lovely song this afternoon: “He that hath clean hands and a pure heart.” Our young people must lead clean lives -- clean in their actions, clean in their thoughts. This means that they cannot indulge promiscuously in so-called petting and necking. It means that they should look very carefully at a common practice which we find on American dance floors today of close bodily contact -- cheek to cheek dancing -- which I think, my brethren and sisters, has in it real danger.

I think our young people want to know this. My advice to them would be not to engage in these promiscuous relationships, these close and intimate contacts, including cheek to cheek dancing on the ballroom floor, whether it be at a Church dance, a public dance, or wherever it might be. I urge that they never do anything, on the dance floor or off the dance floor, that they would be ashamed to have their own fathers and mothers witness.

If they are wise, our young people will reserve the marriage covenant those sweet and intimate associations. They will reserve such intimacies for their companions for eternity. Such a course is pleasing to our Heavenly Father and will bring peace and happiness in the hereafter.

I know this may seem strong doctrine for some. I stress it because I believe that the young people of the Church want to know. I believe they are entitled to know. I believe it is best for them.

In all your relationships, my young friends, when in doubt then do not enter into the act or practice. In fact, our young people should not enter into any activity if there is any doubt as to its propriety. If you are living right, my young brethren and sisters, you will have the prompting of the Spirit which will tell you whether it is right or wrong. Do not fail to heed that prompting, as I hope you will heed the counsel of your own parents and your leaders in the auxiliaries.

Just one thought in closing: As you resolve in your hearts to live the standards of the Church -- and you cannot afford to do otherwise, from a material standpoint, from a spiritual standpoint, from the standpoint of getting ahead in the world hope you will remember that your prescribed standards are a part of a great body of truth -- the gospel of Jesus Christ -- revealed truth from heaven. Please remember that no discovery of the future, in the laboratory or anywhere else, no other truth will ever be in conflict with the teachings of the gospel. Truth is always consistent. It is never in conflict. The gospel encompasses all truth. When doubts come to your mind because of instructions you may receive in the classroom, I urge you to remember that time is always on the side of truth, and Mormonism is truth.

God bless you and protect you and guide you, and give you the courage to live the gospel, to maintain the standards of the Church, so that the blessings which have been promised to the faithful may be yours eternally, and here in mortality also, I pray in the name of Jesus Christ. Amen.
receive it." (Mal. 3:10.)

"... prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to...

Another example is his financial law—his law of the tithe. Like this young man, others may not understand these laws of happiness. Ignorance is no excuse for violating civil laws; perhaps our Heavenly Father may not accept it as an excuse for violating his laws.

It as an excuse for violating his laws.

An example of his laws of happiness is his law of health which we call the "Word of Wisdom." It comprises a number of laws some ordinances, and a few principles which if obeyed will bring a state of blessedness to his children. And blessedness, my brothers and sisters, is a deep, refined joy or happiness.

Our Heavenly Father loves us. I love my children dearly, but his love for us, his spirit children, is infinite, divine.

His announcement of our coming to this earth made his children extremely happy. "... the morning stars sang together, and all the sons of God shouted for joy." (Job 38:7) so we are told, and we soon learned that, "Adam fell that man might be; and men are, that they might have joy." (2 Nephi 2:25.) He provided for our happiness here on earth by giving us a plan for happiness. We call it the "gospel plan." It comprises a number of laws some ordinances, and a few principles which if obeyed will bring a state of blessedness to his children. And blessedness, my brothers and sisters, is a deep, refined joy or happiness.

An example of his laws of happiness is his law of health which we call the "Word of Wisdom."

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall have health in their naval, and marrow to their bones; . . .

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Another is his priesthood law.

"And also all they who receive this priesthood receiveth me, . . ."

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him." (Ibid., 84: 35-38.)

Still another example is his marriage law.

"Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; . . ." (Ibid., 132:15.)

There is another law, which I heard President McKay quote this afternoon. I call it the "law for the parents."

". . . inasmuch as parents have children . . . that teach them not . . . repentance, faith in Christ, . . . baptism and the gift of the Holy Ghost . . . when eight years old, the sin be upon the heads of the parents.

"For this shall be a law unto the inhabitants of Zion. . . ." (Ibid., 68:2526.)

There are other laws designed for our happiness, obedience to which will bring that deep-refined joy which we might call blessedness. But underlying all of these laws is one master law . . . irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated.

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (Ibid., 130:20-21.)

My son told me about a man who declined to join our Church because, he said, "Observance of the laws (recited above) would deprive me of my happiness. I like," he continued, "a cup of coffee at breakfast, another cup mid-morning to pick me up. After dinner in the evening I like to relax with my pipe and newspaper. On Sunday I like to get out under blue skies with my fishing pole in summer, and in winter I enjoy a late, lazy breakfast with the Sunday paper. If I paid a tithe of my earnings on top of my income tax, doctor bills, installments on my home and carell, I'm afraid I'd be jailed for writing checks with insufficient funds."

"What this man implied, and implied quite effectively, was this: I have no faith, no assurance that God will reward me with anything better than a pipe or cup of coffee for keeping his laws.

"O ye of little faith?" (Luke 12:28.)

"And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments." (D&C 59:21.)

". . . according to men's faith, it shall be done unto them." (Ibid., 52:20.)

". . . without faith it is impossible to please him: . . ." (Heb. 11:6.)

Faith is the first principle of our gospel. If this man could have seen the happy countenances of thousands of members in the stakes which I have visited and could he have heard, as I have heard, the testimonies of those men and wives who have come into Church activity, he surely would have paused before he spoke so facetiously.

In contrast to this man's lack of faith, let me tell you about a man who came one evening to a stake president and asked for baptism. I see that president in this congregation. This man stood in the president's home, dressed in an army officer's uniform of high rank. In answer to the president's question, "What missionaries have been instructing you?" he replied, "None." Then he explained that he supervised LDS men and women at Hill Air Force Base and found these people to be honest, industrious and happy. "My wife and I are religiously inclined, and we would like to be not only one with them but also one of them. We would like to be baptized." I had an opportunity to interview this officer, and when I asked him if he understood the principles of the gospel, he replied, "I understand the tithing law, and I will observe it. Other laws I do not understand, but we (wife and I) will conform. We want to be happy with you and one of you." He had faith. I think he found real happiness.

Now let me tell about another man who lectured brilliantly in Salt Lake City a dozen or so years ago. He was a silver-tongued orator who reportedly had lectured in nations around the globe and had more degrees behind his name than many of us could interpret.

The following day he visited in Ogden and was taken sightseeing up Ogden Canyon. Returning, he relaxed in the office of the president of the Ogden Chamber of Commerce where he remarked, "You Mormons are certainly a friendly, hospitable, and happy people. Will one of you tell me something of your philosophy of life?" His finger pointed to me, so I told him about our concept of God, why we were here, where we come from, and what we expected hereafter. I also quoted our Articles of Faith. When I had finished, he said in substance:

"My father was a minister. I, too am a graduate of a school of divinity. But what I learned in that school, or rather what I did not learn, and what you have told me today confuses me. As a result I am what you would call an agnostic."

"Now," he continued, (and this is significant) "if what you believe -- this philosophy of yours -- makes you happy, then stick to it and live it. I tell you there is no happiness in unbelief. Your philosophy is interesting. It could be taught in colleges along with other philosophies and people would read it -- if you would disassociate and leave Joseph Smith out of it."

My brothers and sisters this gospel plan which he called "our philosophy" is not a philosophy. It is truth. And Joseph Smith can no more be "disassociated" than can this earth be taken out of the solar system. He was foreordained before the foundations of this earth to head this the greatest of all dispensations, the Dispensation of the Fulness of Times.

I wish I could talk to that doctor again. I would tell him as I tell you that in my book I have added another Article of Faith which I call my 14th Article of Faith. This is it: (I'll put it in the singular, but if you accept it, you can make it plural).

"I believe that Joseph Smith was a Prophet of God; that he was visited by heavenly messengers, among them Peter, James, John, Elijah, Moses, and one Moroni who directed him to some hidden plates from which he translated the Book of Mormon. I also believe the Father and the Son appeared to him and that the Son instructed him."
Let me add another Article of Faith. Call it the 15th if you like.

I believe that David O. McKay is a prophet of God; that he holds all of the keys, priesthood, and powers formerly held by all of the ancient prophets which were later conferred upon Joseph Smith and through him to his successors down to President David O. McKay.

When Joseph Smith wrote the thirteen Articles of Faith, he might well have added another. This one would sum up nicely for me what I have hurriedly tried to say and would account for the happiness that I have discovered in the countenances of our people. I quote the Prophet:

"Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; . . ." (Teachings of the Prophet Joseph Smith, p. 255.)

I have tried to outline that path which leads to the laws and ordinances of the gospel. Let the Prophet continue " . . . he never has never will institute an ordinance or give a commandment to His people that is not calculated in its nature to promote that happiness which He has designed, . . . " (Ibid., p. 256.)

My brothers and sisters, I think the ultimate in happiness will be ours if and when we attain exaltation in His celestial kingdom.

I hope that I and I hope that you, as we travel life's highway, may enjoy the happiness, even the blessedness that will be ours if we obey these laws, and may we later earn and enjoy the ultimate in blessedness -- exaltation in His kingdom, I humbly pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder William J. Critchlow, Jr., Assistant to the Twelve, has just addressed us. We shall now hear from Elder A. Theodore Tuttle of the First Council of Seventy.

Elders and sisters, you and I are engaged in and dedicated to the work of saving men's souls. In view of what President McKay has said about youth fitness, I would like to address my remarks to that vast corps of teachers in the Church who are saving men's souls in the hope that instruction might improve in the Church. For if one teacher increases the level of his competence and ability, that class will improve; and if many teachers improve, all classes in the ward will. And if each of us improves the instruction, the whole Church will grow in strength and power and will be blessed. Remember that no class can rise higher than its teacher.

Secondly, if you would become a better teacher, learn to answer questions the way the Savior did. He gave direct answers, but equally as often he would ask another question of his hearers. You recall this instance: "Tell us therefore, What thinkest thou? . . ."

But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

"Shew me the tribute money. And they brought unto him a penny.

"And he saith unto them, Whose is this image and superscription?"

"They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's." (Matt. 22:17-21.3)

I would like to give another example which shows many things about teaching. You recall this instance: "And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?"

"He said unto him, [note the technique] What is written in the law? how readest thou?"

"And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

"And he said unto him, Thou hast answered right: this do, and thou shalt live.

"But he, willing to justify himself, said unto Jesus, And who is my neighbour?"

"And Jesus answering said: A certain man went down from Jerusalem to Jericho and fell among thieves . . . " and then related the story of the Good Samaritan. (Luke 10:25 ff.)

Now, notice the teaching technique. Teachers, you who make up this vast corps of 231,000, and others, for we are all teachers regardless of our position whether it be president or other officer notice what the Savior said.

... love thy neighbour as thyself." (Matt. 22:39. Italics added.)

He might just as well have said, "Love thy neighbor as thy wife or husband or son or daughter or uncle or aunt," but he gave it universal application, when he said "thyself," for each man loves himself. Each man, however, does not have a wife, a son or a daughter, and thus would not have been included in the Master's teaching.
Here we find in the teachings of the Master, a blending of all of the techniques, methods, ideas, that will help us to be effective in teaching the gospel and in achieving the lofty ideals that President McKay has outlined for us to achieve.

Thirdly, if you would be a better teacher, teach by the Spirit. You recall that in the Doctrine and Covenants, the Savior said:

"And ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken." (D&C 43:16.)

That is the thing that gives strength and power, meaning and life, to our otherwise weak efforts.

The fourth thing, (and I will mention it only briefly, because President McKay dealt with this) is to live your teachings. William E. Berrett, who is vice-president of Brigham Young University, once remarked that many years ago there was a Danish immigrant who taught his class. Though he spoke in broken English his life was such that you could warm your hands by the flame of his testimony.

Remember, teachers, you cannot give away that which you do not possess.

Study the life of the Master. You do not have to have a college degree to be an efficient teacher. But you do have to become acquainted with the life and teachings of the Master to be an effective teacher in the Church.

Teachers of the Church, there is an eternal extension of the power and influence of a good teacher. May we live so that we may teach by the Spirit, so that the youth of the Church might pattern their lives after the life of the Master.

I am grateful for his life and mission. He lives. He directs the brethren who direct this Church. This is my humble witness, and I bear it in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Mark E. Petersen of the Council of the Twelve has been our concluding speaker. The closing prayer will be offered by Elder Phileon B. Robinson, formerly President of the Finnish Mission.

The singing, as you know, for this afternoon has been furnished by the members of the Tabernacle Choir with Richard P. Condie conducting and Frank W. Asper at the organ. We again express our deep appreciation to the members and officers of this worldmous organization. Truly, their music has been an inspiration to us this day, as always. They are practicing two or three times every weeko wonder their singing is so inspirational! Whenever anybody gives his or her time with a desire to bless others,
The Lord will magnify his or her efforts and a whole body is blessed thereby.

The Deseret Sunday School Union Conference will convene in this building at seven o’clock tonight.

The Choir will sing, “Beautiful Savior,” the benediction will be offered by Elder Phileon B. Robinson, and this Conference will be adjourned until ten o’clock tomorrow morning.

The Tabernacle Choir sang "Beautiful Savior," after which the benediction was offered by Elder Phileon B. Robinson, formerly president of the Finnish Mission.

Conference adjourned until 10:00 a.m., Monday, April 6th.

C1959 Conference Report, April 6, 1959

Begin

The Conference reconvened Monday Morning, April 6, at 10:00 o’clock a.m with President David O. McKay presiding and conducting the services.

The choral music for this session was furnished by the Ricks College Choir, Chester W. Hill, Director. Frank W. Asper was at the organ console.

President David O. McKay:

At this, the beginning of the sixth session of the General Conference of the Church at the One Hundred Twenty-ninth Annual Conference, the Tabernacle is filled to overflowing and so also, we are informed, there are large-attendance, overflow meetings in the Assembly Hall and the other adjoining buildings. We welcome all who are listening in and who are present at these meetings, and express appreciation for the presence of officials and educational leaders who are here, many of them, occupying the front seats.

The singing for this session and for the session this afternoon will be furnished by the Ricks College Choir, with Chester W. Hill conducting, and Frank W. Asper at the organ. We appreciate the presence of this large attendance of young people from the College at Rexburg, Idaho.

We shall begin these services by the Ricks College Choir rendering, "O Brother Man," conducted by Chester W. Hill. The opening prayer will be offered by Elder Thomas S. Bingham formerly president of the South Australian Mission.

The Ricks College Choir sang as the opening number, "O Brother Man."

Elder Thomas S. Bingham, formerly president of the South Australian Mission, offered the opening prayer.

President David O. McKay:

The opening prayer was just offered by Elder Thomas S. Bingham, recently released as president of the South Australian Mission.

The Ricks College Choir will now favor us with, "The Morning Breaks," conducted by Chester W. Hill.

"The Morning Breaks; The Shadows Flee" was sung by the Ricks College Choir.

President David O. McKay:

Before Joseph Anderson, clerk of the conference, presents some vital statistics and a brief report of conditions, I think it would be well for us to have in mind the fact that one hundred and twentye years ago this morning in the house of Peter Whitmer, Sen., in Fayette, Seneca County, New York, six men bowed in solemn prayer to their Heavenly Father and proceeded in accordance with the previous commandment to organize the Church.

Each individual present was confirmed a member of the Church of Jesus Christ. Joseph Smith, Jun., was appointed prophet, seer, and revelator of the Church.

They administered the Sacrament. They reported that the Spirit of the Lord was manifest in a very great degree. Some of the brethren prophesied. All praised the Lord and rejoiced exceedingly.

There were others present on that occasion who became convinced of the truth and came forward shortly afterwards and were received into the Church. Among these were the Prophet’s own father and mother, who were baptized and confirmed members. Also, Martin Harris came forward later. He had been a witness to the plates of the Book of Mormon and mortgaged his farm to pay for the printing of the Book of Mormon. The Book of Mormon had already been published in 1830.

Last Saturday evening the third session of this conference was held in this tabernacle, and in 167 Church buildings from coast to coast and in Canada. In attendance at the meeting there were 45,287 men and boys holding the priesthood. Brother Benjamin L. Bowring, president of the Los Angeles Temple, and President Edward L. Clissold, president of Oahu (Hawaii) Stake, spoke upon the great obligation of the Church to give opportunity to spread the gospel and give the millions who have passed beyond the opportunity to join the Church of Jesus Christ.

We shall now listen to the vital statistical data and financial expenditures of the Church.

It will be well to have in mind while listening to this report that only a little over a century has passed since those six men by revelation organized the Church.

Elder Joseph Anderson, Clerk of the Conference, then read statistical and financial data:

<table>
<thead>
<tr>
<th>MISSION PRESIDENTS APPOINTED</th>
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<tr>
<td>Canadian Mission: Thomas S. Monson, to succeed J. Earl Lewis.</td>
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<tr>
<td>Central American Mission: Victor C. Hancock, to succeed Edgar L. Wagner.</td>
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Central Atlantic States Mission: George Z. Aposhian, to succeed Henry A. Smith.

Eastern States Mission: Gerald G. Smith, to succeed Theodore C. Jacobsen.


NEW STAKES ORGANIZED

Cincinnati Stake organized November 23, 1958 from a part of the Great Lakes Mission.

Granite Park Stake organized February 22, 1959 by division of South Salt Lake Stake.

Lewiston Stake organized October 19, 1958 by division of Spokane Stake and a part of the Northwestern States Mission.

Norwalk Stake organized October 26, 1958 by division of East Long Beach Stake.

Parleys Stake organized December 7, 1958 by division of Highland Stake.

Weber Heights Stake organized November 30, 1958 by division of South Ogden Stake.

STAKE PRESIDENTS APPOINTED

Bear River Stake: Arthur Ralph Michaelis, to succeed Robert J. Potter.

Cincinnati Stake: T. Blair Evans.

East Mesa Stake: Egbert J. Brown, to succeed Donald Ellsworth.

Ensign Stake: Arza A. Hinckley, to succeed D. Edward Judd.

Granger Stake: Iris B. Morgan, to succeed William Grant Bangerter.

Granite Park Stake: Rolf Christiansen.

Highland Stake: Horace B. Richards, to succeed Herbert K. Whitworth.

Lewiston Stake: Golden Romney.

Mill Creek Stake: C. Mark Wright, to succeed M. Elmer Christensen.

Minidoka Stake: Rodney Alton Hansen, to succeed Davis Green.

Montpelier Stake: Sharon Reed Dayton, to succeed Khalil V. Hansen.


Norwalk Stake: Lewis Milton Jones.

Orange County Stake: Justin B. Lillywhite, to succeed John C. Dalton.

Parleys Stake: Walter Jay Eldredge, Jr.

San Luis Stake: LaVere Norland Bagwell, to succeed Leonard M. Haynie.

South Ogden Stake: Glenn Lavell Massey, to succeed William J. Critchlow, Jr.

South Salt Lake Stake: William Taylor South, to succeed Rolf Christiansen.

Spokane Stake: Derald Park Romney, to succeed Albert J. Morgan.

Wasatch Stake: J. Harold Call, to succeed H. Clay Cummings.

Weber Heights Stake: Keith Wilson Wilcox.

West Sharon Stake: Clyde Martin Lunceford.

Wilford Stake: Finn B. Paulsen, to succeed George Z. Aposhian.

Winder Stake: M. Elmer Christensen.

NEW WARDS ORGANIZED

Auckland Stake: Auckland Sixth Ward, formed by division of Auckland Fifth Ward.

Ben Lomond Stake: Ogden Fifty-ninth Ward, formed by division of Ogden Forty-Eighth Ward.


Cottonwood Stake: South Cottonwood Fourth Ward, formed by division of South Cottonwood Third Ward.

Covina Stake: El Monte Second Ward, formed by division of El Monte Ward.

Dallas Stake: Grand Prairie Ward, formerly Grand Prairie Branch.

East Phoenix Stake: Phoenix Eighteenth Ward, formed by division of Scottsdale and Phoenix Fifteenth Wards; Scottsdale Second Ward, formed by division of Scottsdale Ward.

East Sharon Stake: Edgemont Fourth Ward, formed by division of Edgemont First Ward.

Grand Coulee Stake: Moses Lake Third Ward, formed by division of Moses Lake Second Ward; Moses Lake Fourth Ward, formed by division of Moses Lake Ward; Royal Ward, formerly Royal Branch.

Grand Junction Stake: Grand Junction Third Ward, formed by division of Grand Junction First and Second Wards.

Holladay Stake: Holladay Fourteenth Ward, formed by division of Holladay Eleventh Ward.

Kears North Stake: Kears Thirteenth Ward, formed by division of Kears Third Ward; Kears Fourteenth Ward, formed by division of Kears Fourth Ward.

Layton Stake: Layton Ninth Ward, formed by division of Layton Fifth Ward; Layton Tenth Ward, formed by division of Layton Second and Seventh Wards.


Mill Creek Stake: Mill Creek Eleventh Ward, formed by division of Mill Creek Eighth Ward; Mill Creek Twelfth Ward, formed by division of Mill Creek First Ward.

Monument Park Stake: Monument Park Twelfth Ward, formed by division of Monument Park Ward.


Murray Stake: Murray Fifteenth Ward, formed by division of Murray Second Ward.

New Orleans Stake: Pride Ward, formerly Pride Branch.

North Box Elder Stake: Brigham City Twelfth Ward, formed by division of Brigham City Eighth Ward; Corinne Second Ward, formed by division of Corinne Ward.

Pocatello Stake: College Ward, formed by division of Pocatello Sixth Ward.

Redondo Stake: Hermosa Beach Ward, formed by division of Manhattan Beach and Redondo Second Wards.

San Antonio Stake: San Antonio Second Ward, formed by division of San Antonio Ward.

San Jose Stake: San Jose Stake College Ward, formed from various wards.

San Luis Obispo Stake: Atascadero Ward, formed by division of Paso Robles Ward.

Santa Ana Stake: Santa Ana Second Ward, formed by division of Santa Ana Ward.

Santa Barbara Stake: Santa Barbara Second Ward, formed by division of Santa Barbara Ward.

Santa Rosa Stake: Vacaville Ward, formerly Vacaville Branch.

Seattle Stake: Issaquah Ward, formerly Issaquah Branch.

South Box Elder Stake: Willard Second Ward, formed by division of Willard Ward.

South Davis Stake: Bountiful Seventeenth Ward, formed by division of Bountiful Eleven Ward.

South Idaho Falls Stake: Idaho Falls Twenty-Second Ward, formed by division of Idaho Falls Eleventh Ward.

South Los Angeles Stake: Downey Fourth Ward, formed by division of Downey Second Ward.

South Salt Lake Stake: Burton Second Ward, formed by division of Burton and Southgate Wards.

Southern Arizona Stake: Huachuca Ward, formerly Fry Branch.

Spokane Stake: Bonner's Ferry Ward, formerly Bonner's Ferry Branch; Spokane Sixth Ward, formed by division of Spokane First Ward.

Tacoma Stake: Auburn Ward, formerly Auburn Branch; Buckley Ward, formerly Buckley Branch; Port Orchard Ward, formerly Port Orchard Branch.

Utah State University Stake: University Sixth Ward, formed from various wards.
WASHINGTON STAKE: Fairfax Ward, formed by division of Alexandria and Falls Church Wards; Baltimore Second Ward, formed by division of Baltimore Ward.

WEST POCATELLO STAKE: Pocatello Twenty-Sixth Ward, formed by division of Pocatello Ninth and Eighteenth Wards.

WARDS AND BRANCHES TRANSFERRED

CASSIA STAKE: Unity Ward, formerly of Burley Stake.


GRANITE PARK STAKE: Central Park Eldredge, Granite Park, Lee, Miller, and Southgate Wards, formerly of South Salt Lake Stake.

LEWISTON STAKE: Lewiston, Lewiston Second, Moscow, Moscow Second, and Pullman Wards, formerly of Spokane Stake; Grangeville, Orofino, and Kamiah Branches, formerly branches in the Northwestern States Mission.

WEST SHARON STAKE: Lakeview, Orem Fourteenth, Fifteenth, Provo Seventeenth, Eighteenth, and Twenty-First Wards, formerly of Sharon Stake.

NO sew RStake: Bellflower, Bellflower Third, Norwalk, Norwalk Second, Third, and La Mirada Wards, formerly of East Long Beach Stake.

PARLIES STAKE: Parleys, Parleys Second, Third, and Fourth, formerly of Highland Stake; Parleys Fifth, formerly of Monument Park West Stake.

SAN LUIS STAKE: Del Norte Branch, formerly a branch in the Western States Mission.

WEBER HEIGHTS STAKE: Ogden Thirty-fourth, Thirty-Seventh, Fiftieth, Fiftyfth, South Weber, and Uintah Wards formerly of South Ogden Stake.

LEWISTON STAKE: Grangeville, Orofino, and Kamiah Branches, formerly branches in the Northwestern States Mission.

NORWALK STAKE: Bellflower, Bellflower Third, Norwalk, Norwalk Second, Third, and La Mirada Wards, formerly of East Long Beach Stake.

CINCINNATI STAKE: Georgetown and Middletown Branches, formerly branches in the Great Lakes Mission.

SAN LUIS STAKE: Del Norte Branch, formerly a branch in the Western States Mission.

SAN LUIS OBISPO STAKE: Solvang Branch, formed by division of Santa Maria Ward.

YELLOWSTONE STAKE: West Yellowstone Branch, formerly dependent upon Marysville Ward.

WARDS AND BRANCH NAMES CHANGED

DETROIT STAKE: East Detroit Branch, formerly Selfridge Field Branch.

EAST LONG BEACH STAKE: Lakewood Third Ward, formerly Bellflower Second Ward.

PARKS STAKE: Parleys Fifth Ward, formerly Monument Park Eighth Ward.

INDEPENDENT BRANCHES ORGANIZED

ATLANTA STAKE: Warner Robins Branch, formed by division of Macon Ward.

AUCKLAND STAKE: Pukekohe Branch formed by division of Auckland Third Ward.

CINCINNATI STAKE: Georgetown and Middletown Branches, formerly branches in the Great Lakes Mission.

HUMBOLDT STAKE: Lee Branch, formerly dependent upon Elko Ward.

LAS VEGAS STAKE: Pahrump Branch formed by division of Las Vegas Third Ward.

LEWISTON STAKE: Grangeville, Orofino, and Kamiah Branches, formerly branches in the Northwestern States Mission.

NEW ORLEANS STAKE: Baker Branch, formed by division of Baton Rouge Ward.

OAHU STAKE: Church College of Hawaii Branch, formed from various wards.

RENO STAKE: Fernley Branch, formerly dependent upon Fallon Ward.

SAN LUIS STAKE: Del Norte Branch, formerly a branch in the Western States Mission.

SAN LUIS OBISPO STAKE: Solvang Branch, formed by division of Santa Maria Ward.

YELLOWSTONE STAKE: West Yellowstone Branch, formerly dependent upon Marysville Ward.

WARDS AND INDEPENDENT BRANCHES DISCONTINUED


STATISTICAL AND FINANCIAL REPORT FOR 1958

Not included for the sake of consistency because of difficulty in scanning previous conferences.

Elder Orval W. Adams of the Church Auditing Committee read the following report:

Salt Lake City, Utah April 3, 1959

President David O. McKay and Counselors, Salt Lake City, Utah.

Dear Brethren:

We have reviewed the report of income and expenditures of the Corporation of the President of the Church of Jesus Christ of Latter-day Saints for the year 1958.
Expenditures are well within the income of the Church. Expenses have been held below the figures budgeted and we have been assured that the Church is free from debt.

We commend the personnel for the expert and careful manner in which the financial records are maintained, summarized, and audited.

Respectfully submitted,

Church Auditing Committee Orval W. Adams and Harold H. Bennett

President David O. McKay:

Elder Joseph Anderson has just read the statistical data, financial expenditures, etc, relating to the Church of Jesus Christ of Latter-day Saints. Elder Orval W. Adams has reported for the Church Auditing Committee.

President J. Reuben Clark, Jr. of the First Presidency will now present the General Authorities, the General Officers, and General Auxiliary Officers of the Church for the sustaining vote of the General Conference.

Sustaining Vote

President J. Reuben Clark, Jr.:

My brothers and sisters:

A hundred and twenty-nine years ago, as President McKay has explained to us, six men performed in part the duties and exercised the powers and authority which we who are here today are called upon to exercise. As I have always said on such occasions, and there have been several, this is not a pro forma matter. You members of the Church who are here not only represent the Church but are, for the purpose of the sustaining of these officers, the Church. This is a constituent assembly. I urge each and every man and woman who votes on this occasion to have a full realization of the importance of the ordinance, if I may so term it, which we are now called upon to perform. May the Lord be with us.

GENERAL AUTHORITIES OF THE CHURCH

THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Stephen L. Richards, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES


PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE


TRUSTEE-IN-TRUST

David O. McKay Trustee-in-Trust for The Church of Jesus Christ of Latterday Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young, Antoine R. Ivins, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, Marion D. Hanks, Albert Theodore Tuttle.

PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop Thorpe B. Isaacson, First Counselor Carl W. Buehner, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund and Preston Nibley as Assistants.

ADMINISTRATOR, BOARD OF EDUCATION

Ernest L. Wilkinson
President J. Reuben Clark, Jr.:

President McKay, so far as I was able to see, it was a unanimous vote in the affirmative.

President David O. McKay:

We thank you, brethren and sisters of the Church, for your unanimous vote. Our first speaker this morning will be Elder Henry D. Moyle of the Council of the Twelve. He will be followed by Elder Eldred G. Smith.

Elder Henry D. Moyle

ELDER HENRY D. MOYLE Of the Council of the Twelve Apostles

p1 We have already had quoted the passage of scripture with which I desire to start. "But blessed are your eyes, for they see: and your ears, for they hear." (Matthew 13:16.) And Matthew further tells us that "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

p2 "But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" (Ibid., 6:22-23.)

p3 Matthew further says: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Ibid., 5:19.)

p4 To us the prophecy of Daniel has great significance, as was pointed out by President McKay in his inspired message to the world yesterday. Daniel says "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

p5 "... and the dream is certain, and the interpretation thereof sure." (Daniel 2:44-45.)

p6 The world needs the restored Church and kingdom of Jesus Christ, of which David spoke. The world needs the help of those who have recognized and received the gospel of the kingdom. The world needs their inspiration and active participation in the affairs of life. We are an inspired people. That I know as well as I know that I live. We are responsible for the proper use of this inspiration. This inspiration is not confined to our spiritual lives but carries over into all temporal responsibilities, and included
In the beginning of this dispensation on September 21, 1823, Moroni appeared to the Prophet Joseph Smith. In that visit he quoted the prophecies of Malachi:

"Who is able to take the sword against the sword? ... for through me says the Lord, you shall save your brethren." (Malachi 4:2, KJV).

The Restoration of the Gospel is an eternal truth, and its principles are applicable to all of time.

I pray for an interest in your faith and prayers while I fulfill this assignment. Many of the brethren have already given my talk several times, nevertheless I feel that it is an important subject and can stand repetition.

President McKay told us yesterday of the 231,000 teachers in the Church. I say they stand as watchmen at the crossroads to direct us aright in the course we are taking.

President McKay reminded us that the_formula of about is not the right way to say the number of teachers in the Church. The correct formula is "about 231 thousand teachers in the Church."

The Church organization carefully safeguarded this freedom, Brother Barker continues. "Nominations were made by authority," just as they have been made here this morning in our presence, and in which we have participated, "but the members of the Church were given the right to accept or reject those nominated. The Lord has never forced the acceptance of his prophets. If the Lord sends a prophet, he will be a prophet, even if no one accepts his message, but the Lord has at no time forced the acceptance of a prophet's message on the people; nor has he forced a prophet on the people as president of his Church, nor a bishop on his congregation.

In the Church he organized, the members were an important part of the organization: they were free and responsible, because the Holy Ghost was not given to their leaders, the apostles, bishops, and elders, alone, but to every worthy member of the Church. Both leaders and members were free to obey or disobey the inspiration of the Spirit and both were equally responsible for their individual choices and the consequences entailed by their choices. Thus each member of the Church was made, in part, responsible for the government and conduct of the Church," says Brother Barker.

May the Lord bless us all, I pray humbly in the name of Jesus Christ. Amen.

A reflective Roman traveling in Greece in the second century, A.D. said, "None ever throve under democracy save the Athenians. They had self-control and were law-abiding." That is what Athenian education aimed at, to produce men who would be able to maintain a self-governed state because they were themselves self-governed, self-reliant. It is said of the Athenians, "We yield to none in independence of spirit and complete self-sufficiency."

This is not much different from conditions found in the Church in the Meridian of Time. Brother James L. Barker, in his history of the early Church, which is soon to be printed, writes: "In the Church organized by the Savior two important principles were reconciled: divine authority and individual liberty."

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When in the course of life one arrives at a fork in the way, a decision must be made and a course selected, often results in a choice that later becomes completely irrevocable. President McKay told us yesterday of the 231,000 teachers in the Church. I say they stand as watchmen at the crossroads to direct us aright in the course we pursue. Our decisions, once executed, can never be erased. This is because such selections introduce a new series of conditions, setting in motion events which cannot later be recalled. The good done, the evil accomplished, are all there. It is a faithful axiom that he who would not when he might, shall not when he would.

Happy is he who profits by the experiences of the past, like those of the Athenians in ancient times so that he may make right decisions in the present and face the future with confidence, divinely assured that his hope concerning things to come will have full and lasting realizations. Faith in Jesus Christ our Lord, and obedience to his restored gospel assures inevitably this glorious result: the enjoyment of that peace which passeth understanding now as in all prior time.

Let us all live in all that we do guided and directed by the inspiration which comes to the faithful as a gift of the Holy Ghost. "But blessed are your eyes, for they see: and your ears, for they hear." (Matthew 13:16.)

May the Lord bless us all, I pray humbly in the name of Jesus Christ. Amen.

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"For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch...."

"... Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord...."

"... And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming." (Joseph Smith 2:37-39.)

"Thus renewing this ancient promise which even the Jews at the time of Christ were looking forward to receive this promise was fulfilled 123 years ago on April 3, 1836. Following a Sacrament service in the Kirtland Temple Joseph Smith and Oliver Cowdery retired behind the veil of the temple and after fervent prayer, there appeared to them the Lord Jesus Christ who accepted the Kirtland Temple and gave his approval. This temple had just previously been dedicated. (March 27, 1836.) Moses appeared and gave unto them the keys of the gathering of Israel. Elijah the prophet appeared to them and bestowed upon them the keys of the sealing power of the priesthood.

The Prophet Joseph Smith said this about the mission of Elijah:

"The spirit, power and calling of Elijah is, that ye have power to hold the key of the revelations, ordinances, oracles, powers and endowments of the fulness of the Melchizedek Priesthood and of the kingdom of God on the earth; and to receive, obtain, and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven." (Teachings of the Prophet Joseph Smith, 337.)

Again the Prophet Joseph Smith said:

"What is this office and work of Elijah? It is one of the greatest and most important subjects that God has revealed. He should send Elijah to seal the children to the fathers, and the fathers to the children." (Idem.)

The mission of Elijah is to restore to earth the power, that whatsoever is sealed on earth will be sealed in heaven. This sealing power is not alone for the dead. The dead cannot receive these blessings unless there are those living who have performed these

same sealing ordinances for themselves, first -- that is, a wife to a husband and children to parents.

Without the coming of Elijah there would be no need for temples, there would be no sealing in marriage for time and eternity, no sealing of children to parents, no need for genealogy. There would be no sealing for the living or the dead. This is not for the dead alone, it is for the living first.

I testify that Elijah did come, and others have testified also, and we have heard other testimonies in this conference. In addition to the testimony of Joseph Smith and Oliver Cowdery, and others currently, we have factual evidence that Elijah came. One year after Elijah's coming, in 1837, laws were passed in Great Britain compelling the preservation of duplicate records of the dead. In the 400 years preceding the coming of Elijah, there were catalogued by Mr. T. B. Thompson 192 British family histories. In just one hundred years after the coming of Elijah in 1836, there were 1,879 British family histories published.

In addition to the published family histories, about the only family record was one made in the old family Bible, such as the one I have here. This happens to be the family Bible of Hyrum Smith, my great-great-grandfather, the brother of Joseph Smith who was martyred in Carthage. In the middle of these old Bibles that we are all familiar with is a page for births, a page for deaths, a page for marriages; and that was about the extent of the family records which were kept at that time.

In 1844, just eight years after the coming of Elijah, the year of the martyrdom of Joseph Smith and Hyrum Smith, the first organization for the purpose of the gathering together records of the dead, and compiling genealogical records, was formed in the city of Boston, Massachusetts as the New England Historical and Genealogical Society.

In 1869 The New York Genealogical and Biographical Society was organized. Since then literally hundreds of genealogical organizations have been organized all through the Atlantic Coast states and spreading all over Europe and the United States.

Instead of gathering the records in the old-time family Bibles, we now have special charts. Most of you are familiar with the pedigree charts which we now use. In the old family Bible, the records that were given were, first, a record of themselves and then of their posterity. Today we make a record of ourselves and then our ancestors, going back in the other direction. The living come first in this work. Many have said to me, and I hear the expression often, "My genealogy is all done. My mother did our genealogy," or "An aunt did our genealogy," or "Our father did our genealogy." But I do not think that very many of such people, if they will investigate and fill the charts similar to this one I have here, will find that all of their genealogy is done. If you go back five generations, you have thirty-two different lines, and in the chart I just showed, going back seven generations, you will have 128 different lines to follow. You only need to go ten generations back, and you get 1024 different lines to follow.

Genealogy is not just a chain line. I have a record of a chain line that starts with the Smith family and goes back branching off from the Smith family when they could not go farther with that line. It goes back to 443 B.C. Yet this is not all of the Smith genealogy.

This is your responsibility, brothers and sisters, to make sure that your genealogy is gathered. I see the effects of this spirit of Elijah becoming stronger all the time. Often it is just one member of the family who joins the Church. I have many husbands and wives come to me, each one being the only member of the Church in his immediate family. I believe the Lord deliberately designates and sends a valiant spirit into a special family in a special location, even in far-off missions, for the explicit purpose of having a spirit who will accept of the gospel of Jesus Christ, hear the voice when it comes to him, and recognize it as true. Then, after becoming a member of the Church, he will gather the records that the promises to the fathers may be fulfilled.

Many people who join the Church are the only ones in their family in the Church and are especially assigned and their special mission is to gather their genealogy and perform the sealing blessings that the fathers may receive the blessings promised in the promise of Elijah. I am reminded of a Japanese boy, a convert to the Church here in the States, who, in fulfilling his obligation in the military service, was taken to Japan. During his leaves of absence, on his furloughs, he went to Hiroshima where he found relatives who were more than willing to give him records of his genealogy, pictures of family members, and records. Some were insulted to think that they had not been thought of sooner, and they are continuing to send records to him. He unrolled on the floor of my office a pedigree chart he had made up which stretched clear across the room and was still not all unrolled member of a family bringing the blessings to the fathers, which is the promise of Elijah. This is typical of many families.

Do not leave this for others to do. Each has his own responsibility. Are you back in the horse and buggy days in the days of the old family Bible where you just gathered your own posterity records? Or, are you gathering together pedigree charts wherein for each couple on the pedigree chart you have a family record sheet? Most of you are familiar with these sheets. And if you are, you will soon have a book built up of those loose sheets as thick as this old family Bible with just genealogy, instead of just one or two sheets in the middle of a book.

I believe it was worth all of the efforts, and the costs, and the sacrifices to build the Kirtland Temple, just to have a place where the keys could be restored, if for no other reason, if we avail ourselves of these blessings. However, if we do not avail ourselves of these blessings, they will not be of much value to us. We have heard the record of the microfilms that are available to us, and we have temples available. President Bowring reported the other night that there were 2946 endowments in one day in the Los Angeles Temple; over three million endowments in a year in the Church, it was reported.
ELDER GEORGE Q. MORRIS Of the Council of the Twelve Apostles

My dear brethren and sisters, I sincerely pray for the Spirit of the Lord to direct me and for your faith to assist to that end.

I have been impressed with the emphasis placed upon the principles of the gospel in this conference. And I have been impressed with the emphasis that has been laid upon the prophecy of Daniel which foretold the setting up of the kingdom of God, the overcoming of all other kingdoms, and that this kingdom was to stand forever.

There is a striking and interesting difference between this dispensation and all other dispensations. All other dispensations have faded away in a comparatively short time into apostasy. This is the only dispensation from the beginning that is not to follow that pattern.

When the Lord Jesus Christ came to perform his glorious mission in the world and established his Church, he established it among an apostate people who, if they had believed the teachings of their prophets, would have received him as their Messiah. But they crucified him, so it makes a great difference with us in our attitude and in our objectives and in our mission in the world.

The statistics given this morning were interesting. We now number over a million and a half people. Some experts have estimated the future growth of the Church, and they estimate upon recognized principles of such estimations, that in the year 2000, forty-one years from now, the population of the Church will be (I must refer to the figures because I could hardly believe them) six million people, and I see no reason why we should not expect that to be so.

So we see with regard to our mission to the world and with regard to our relation to the world, not a fading out gospel dispensation, but a gospel dispensation that is to build and build until the Lord Jesus Christ shall come. He shall not come to an apostate group of Israel, but he shall come to the millions and millions of Israel who shall be gathered into his Church and kingdom. This Church and kingdom has already been established in the earth, and this is that kingdom. And testimonies of God's servants have been borne to that fact for one hundred and twenty-nine years and will continue to be borne to that fact to the end.

We say that in love and consideration for our fellow men, but it is our duty to declare that fact, that this is the kingdom of God established by the Lord Jesus Christ and that its mission is to fill the earth until the Lord Jesus Christ shall come. And we must bear that testimony, and we must bear the responsibilities that attach to that testimony. Our lives and all that we have and are should be devoted to the upbuilding of this great kingdom preparatory for our Lord and Savior to come and reign in the earth.

Another striking thing that is different in this dispensation from any other dispensation, is that there is involved the overcoming of the powers of evil in the earth; there is involved the overcoming and the ending of all nations in the earth; and the Lord has declared that the time will soon come when peace will be taken from the earth, and the devil will reign in his dominion and that the Lord Jesus Christ will reign among his Saints. (D&C 1:35.)

So we are living in that great dispensation when the culmination of all the history of the world and the work of God among the children of men, up to the time of the millennium, will be brought to pass.

These great changes in nations cannot be brought to pass without great political upheaval, without wars and calamities that the scriptures make very plain will come.

But bear in mind that the Lord is directing this world. We are frequently reminded that conditions have been so developed in the powers of warfare that an accident or a rash move could set in operation those powers which might destroy our civilization. But let us bear in mind that this world is in the hands of God. All these things will happen only so far as they are in accordance with his plans and his purposes. And let us not waste our time and our energy and get into a nervous condition about what is going to happen to the world. That is not our sphere of responsibility. The Lord will take care of that. It remains for us to be devoted to the upbuilding of his kingdom and facing whatever conditions may come to us.

I should like to read what the Lord has said about that in just a few words, for he has promised that this land that he established in the beginning for a special purpose—that Israel should accomplish its destiny in the world—giving gospel truth to the world—a special land, not only a promised land but also a protected land, and the Lord will protect this land against the enemies of righteousness. It is for us to be faithful and for all the people of this land, not just the members of this Church, to be true to its Constitution and to be true to Jesus Christ, the God of this land. (Ether 2:12.) Those are the things that we need to worry about. Those are the things that we need to center our hearts upon. The Lord has said that he planned this land to be choice above all other lands for the blessings to come to Israel. He also said in exact words: "I established the Constitution of this land," saying that it was done to preserve our liberties. (D&C 1:35.)

And the Lord brought about the discovery of this land as a preliminary arrangement for the establishment of his kingdom. This land has been occupied by the blood of Israel from the beginning, hidden by thousands of miles of ocean from any other group and has produced its scriptures and its prophets and has borne witness to the divinity of the Lord Jesus Christ. Now, this land will be protected, and the cause of God will be protected. It is for us to devote ourselves with all our hearts to the building up of this kingdom and preserve peace in our hearts and not give way to the weakening influences that would come from any other attitude. The Lord says:

"I, the Lord, am angry with the wicked; I am holding my Spirit from the inhabitants of the earth.

I have sworn in my wrath, and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man;

And the saints also shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father and consume the wicked with unquenchable fire." (Ibid., 63:32-34.)

The Lord has also declared that any powers and forces that fight against Israel and against Zion shall be destroyed.

"For I, the Lord, have put forth my hand to exert the powers of heaven; ye cannot see it now, yet a little while and ye shall see it, and know that I am, and that I will come and reign with my people." (Ibid. 84:119.)
p19 "Therefore, let your hearts be comforted concerning Zion, for all flesh is in mine hands; be still and know that I am God.

p20 "Zion shall not be moved out of her place, notwithstanding her children are scattered." (Ibid., 101:16-17.)

p21 "For I, the Lord, rule in the heavens above, and among the armies of the earth...." (Ibid., 60:4.)

p22 Let us with all our hearts build up the kingdom of God, for the time is coming when gross wickedness and corruption will be swept from the earth God has restored his gospel. It is being preached to all the world, so that as many as possible will forsake wickedness and join the people of God and become the seed of Israel, the sons of Abraham, the followers of and believers in Jesus Christ the Redeemer of the world. After that, those others who will not do that may have to be swept away as they war one with another and fall into the pits that they dig for others.

p23 I bear my humble witness that this Church is the Church of Jesus Christ, the Creator and Redeemer of the world, that he has set it up through the Prophet Joseph Smith, a prophet of the Living God, and that it is being conducted by the servant of God, David O. McKay, our beloved prophet and leader. And I call the attention of the people of the world and the Saints to the first section of the Doctrine and Covenants which is a formal proclamation to all peoples by the Lord God himself, declaring that he has restored the gospel to the world and set up his kingdom and that his voice calls out to all the world to repent and enter into that kingdom and listen to the voice of his servants and disciples whom he has raised up in these last days.

p24 This work is the work of God. I bear this humble witness in the name of Jesus Christ. Amen.

p25 President David O. McKay:

p26 Elder George Q. Morris of the Council of the Twelve has just spoken to us. Elder Milton R. Hunter of the First Council of Seventy will be our next speaker.

p8 Milton R. Hunter

ELDER MILTON R. HUNTER Of the First Council of the Seventy

p1 My dear brethren and sisters, I humbly pray that the Spirit of God will direct me that I may bear my testimony this morning along with the testimonies borne by the other brethren.

p2 During the past year I have had several most unusual experiences. I desire this morning to recount one of them. I had the opportunity to go to the Holy Land last July, a privilege which I had desired for many years. My son was released from the Swiss-Austrian Mission, having completed two and one-half years' service. I joined him and three other outstanding elders, and the five of us went to the places made famous and sacred through the life of the Master.

p3 We were met at the airport at Tel Aviv by a very outstanding man named Joseph, a Jew who had fled from Germany at the time that Hitler killed four or five million of those unfortunate people. Joseph spoke several languages fluently. He was a very cultured person, a historian by profession before he left Germany. He was familiar with the history of Palestine, both the ecclesiastical and the profane, and of course he told us about numerous historical events in a very pleasing and faith-promoting way.

p4 When we entered the Holy City, we were psychologically and spiritually prepared for the wonderful experiences that we were to have that day and the following few days while in Israel. I said to my traveling companions, "I have a feeling of peace and contentment such as I have experienced only a few times in my life. It is a feeling similar to that I had the first time I entered the Sacred Grove or when I go into the house of the Lord."

p5 Each of these young men said, "We are experiencing a similar feeling."

p6 Joseph, our guide, took us from place to place in Jerusalem and described many of the important events that had taken place in ancient times, especially those that pertained to the life of Jesus. My traveling companions hummed the tune, "I walked today where Jesus walked." We were thrilled when we were shown the traditional place where Christ was born in Bethlehem, the place in Jerusalem where he was crucified, the spot where he was buried and where he later rose from the grave. We were reminded that he met Mary Magdalene near the tomb before he ascended to heaven. All of these events as well as numerous other important events which had occurred in the Holy City were explained to us in a masterful way.

p7 We went northward to Galilee. There we saw many marvelous things which recalled to our memories important events connected with the life of Christ. One outstanding experience that comes to my mind vividly at this moment occurred in Nazareth. We were standing in front of what is known as "Mary's Well," the place, according to our guide, where Mary, when a girl went to get water just as the girls do in that part of the world today. During the past few days we had eagerly listened to Joseph's accounts of the events that had occurred during the life of Jesus of Nazareth. He had told these stories with great faith.

p8 I said to him, "Joseph, I would like to ask you a question." As I think about it, it appears, I realize, that I perhaps was a little unfair in taking advantage of him as I did.

p9 He replied, "If I can answer your question, I will be very happy to do so."

p10 I then said, "You have told us about the miraculous things that took place at the birth of John the Baptist and explained these things with much faith. You have told about the Angel Gabriel's appearance to Mary, announcing the birth of Christ and declaring that he would be the Son of God. You have told about the birth of Jesus, and have showed us the place where the shepherds were feeding their flocks, as well as the place where Christ was born in a manger. You have told us about the new star that appeared at his birth and about the wise men who came to see him soon thereafter. You have told us about Christ's various visits to the temple from the time he was twelve years old until his last visit there shortly before his crucifixion. You have taken us to the room which is claimed to be the one in which Jesus and his apostles ate the Last Supper. You maintained that that was the place where Christ had appeared to the apostles the day of his resurrection. You reminded us that the doors and windows were shut and locked, and yet he suddenly stood in their midst. Jesus observed that the apostles thought that he was a spirit. Perceiving their thoughts, he said, '... handle me, and see: for a spirit hath not flesh and bones, as ye see me have.' (Luke 24:39.) You showed us Golgotha, the Place of the Skulls, and said, 'There is where Christ was crucified.' And then you told us that Jesus had been taken down from the cross and buried in Joseph of Arimathea's tomb. You pointed out a spot in a swale to the south of Golgotha where it is claimed that Christ was buried. Then you said that an angel came to the tomb and rolled the stone away from the door and that Christ was resurrected from the dead and appeared first to Mary Magdalene. You have repeated to us many passages of scripture related to the importance of Christ's ministry. For example, "Jesus saith unto her [Mary], Touch me not for I am not yet ascended to my Father: but go tell my brethren and say unto them, I ascend to my Father, and your Father; and to my God, and your God." (John 20:17.) This famous statement declares the universal brotherhood of man and the Fatherhood of God.

p11 You said that Jesus did ascend into heaven, and then you declared that later he descended to earth to visit his apostles. You pointed out that he appeared to several groups of people following his resurrection. And you have shown us the place of his final ascension.

p12 You have said that Christ healed the sick and raised the dead, and you have shown us various places where he did those miraculous things. You have claimed that Christ cast out devils, restored sight to the blind, and performed all sorts of miracles. You showed us where he stilled the waves on the Sea of Galilee, and where he walked on the waters of that same sea.

p13 Joseph replied, "Yes, I have explained these things to you."
The Ricks College Choir was present again this afternoon and furnished the choral music for this session.

The concluding session of the Conference was held in the Tabernacle at 2:00 p.m., Monday, April 6th.

Elder Ellis Vard Christensen, formerly president of the Tahitian Mission, offered the closing prayer.

Singing by the Ricks College Choir, "Greater Love Hath No Man." conducted by Chester W. Hill, and after the benediction by Elder Ellis Vard Christensen, formerly president of the Tahitian Mission, the general session of this Conference will be adjourned until 2 o'clock this afternoon.

President David O. McKay: May God bless us.

I know that Jesus is the Christ, the Savior of the world, that he is our Redeemer, our Lord and our God. May we keep his commandments and remain faithful unto the end, that we may come back into his holy presence I pray in Jesus' name. Amen.

President David O. McKay: The Ricks College Choir was present again this afternoon and furnished the choral music for this session.
The ordinance of baptism into the kingdom of God is a binding covenant upon all who receive that ordinance. Early in the history of the Church, in consequence of God's children.

Through revelation all the ordinances and covenants belonging to the gospel of our Lord have been restored in this time for the salvation, happiness, and eternal life of Fulness of Times all things were to be gathered together in Christ in preparation for his glorious second coming. Today is the Dispensation of the Fulness of Times spoken darkness covered the earth. It was not intended that this spiritual darkness should continue always upon the earth. The Lord promised that in the Dispensation of the...
The Lord gave the revelation which made clear and unmistakable the course which they should follow. He declared:

"Behold, I say unto you that all old covenants have I caused to be done away in this thing; and this is a new and an everlasting covenant, even that which was from the beginning."

(D&C 22:1-2.)

President Brigham Young added this significant contribution to the obligation associated with the covenant of baptism:

"All Latter-day Saints," said President Young, "enter the new and everlasting covenant when they enter this Church. The covenant to cease sustaining, upholding and cherishing the kingdom of the Devil and the kingdoms of this world. They enter the new and everlasting covenant to sustain the kingdom of God and no other kingdom. They take a vow of the most solemn kind, before the heavens and earth, and that, too, upon the validity of their own salvation, that they will sustain truth and righteousness instead of wickedness and falsehood, and build up the Kingdom of God, instead of the kingdoms of this world." (Discourses of Brigham Young, p. 160.)

These admonitions and instructions emphasize the sacred and binding nature of the covenant which baptism into the Church places upon every soul receiving this gospel ordinance.

The ordination of the Sacrament is also a sacred covenant. It reminds us of the great sacrifice of the Son of God upon the cross, which makes possible our redemption, salvation, and, if worthy, exaltation and eternal glory. It also gives us the opportunity to renew and keep in force the sacred covenants and obligations which we have entered into with our God.

President David O. McKay made this choice statement to the Council of the Twelve regarding the blessings of this ordinance:

"What a strength there would be in this Church if next Sunday every member who partakes of the Sacrament would sense the significance of the covenant made in that ordinance every member willing to take upon him the name of the Son, a true Christian proud of it, and always remember him, in the home, in business, in society always remember him and keep his commandments that he has given them. How comprehensive that blessing and how significant the covenant we make each Sabbath day."

This admonition, my brothers and sisters, we should always remember as a part of the preparation necessary in meeting the requirements of the covenant of the Sacrament.

The Holy Priesthood is accepted by an oath and covenant and is binding upon those who receive it. They obligate themselves to keep faithfully all the commandments of God and to magnify their callings by honoring and exercising the priesthood in righteousness for the benefit and blessing of mankind.

President Wilford Woodruff made this explanation:

"Who in the name of the Lord can apprehend such language as this? Who can comprehend that, by obeying the celestial law, all that our Father has shall be given unto us exaltations, thrones, principalities, power, dominion...."

And then again, President Woodruff asks: "...Who can comprehend it?" (Discourses of Wilford Woodruff, p. 79.)

Can we, my brothers and sisters, comprehend the significance and far-reaching benefits of this promise? To realize fully these expectations, the Lord has revealed another covenant, the new and everlasting covenant of marriage which binds together by the authority of the Holy Priesthood, man and wife for time and for all eternity. Children born to them, or later sealed to them, become theirs if true and faithful throughout all the eternities of time. What a glorious covenant this is, so full of blessings and promise of rich rewards.

President Wilford Woodruff taught:

"Are we under sacred covenants to stand by the truth....We have received the light, the knowledge of God; we are under sacred covenants to stand by the truth, and by one another in righteousness...." (Ibid., p. 81.)

President Joseph F. Smith emphasized with forceful language the obligation of Latter-day Saints to the covenants they have received with this counsel and admonition:

"Among the covenants are these, that they will cease from sin and from all unrighteousness; that they will work righteousness in their lives; that they will abstain from the use of intoxicants from the use of strong drinks of every description, from the use of tobacco, from every vile thing, and from extremes in every phase of life; that they will not take the name of God in vain; that they will not bear false witness against their neighbor; that they will seek to love their neighbors as themselves; to carry out the golden rule of the Lord, do unto others as they would that others should do unto them." (Gospel Doctrine, p. 107.)

Now, my brothers and sisters, the Lord has not left us without instruction concerning how the covenants and obligations of the gospel are to be maintained in our lives. In the revelation setting forth the oath and covenant which belongs to the Holy Melchizedek Priesthood, the Lord gave this comprehensive warning and advice:

"And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

"For you shall live by every word that proceedeth forth from the mouth of God." (D&C 84:43-44.)

If we prayerfully meditate this instruction, we can understand why it is profitable for each of us to be more careful henceforth in observing and keeping our vows with the Lord.

It is well to remember that we kept our first estate in the pre-existent world; therefore, how tragic it would be if in this interlude of mortality, which is such a small part of our eternal existence, we should forget our heritage and transgress the commandments of God and thus lose all the credits acquired there.

Our safety and happiness lie in keeping fully the commandments of God and maintaining, through good works, all obligations connected with the covenants entered into with him to the end of our days.
I pray God will give us the strength, my brothers and sisters, to do so, for our joy and happiness, which I ask humbly in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Delbert L. Stapley of the Council of the Twelve has just spoken to us. Elder Hugh B. Brown of the same Council will now address us. Elder Richard L. Evans will follow.

ELDER HUGH B. BROWN Of the Council of the Twelve Apostles

As we are still enjoying the afterglow of Easter, the emphasis throughout this great conference has been on the divinity of Christ. From the profound and scholarly opening address of President J. Reuben Clark, Jr., Saturday morning, through all the sessions of the conference, all have borne witness that Jesus is the Christ, the Son of the Living God. I cannot hope to add anything to what has been said unless, perhaps, emphasis by repetition.

Little is known of the details of the Master's sojourn on the earth except during those three transcendent years of his ministry. The most eventful years of history. If we are to get a proper concept of the moral and spiritual significance and splendor of his unique life -- from Bethlehem to Bethany -- we must view it in the light of eternity. He lived his life on this earth at the summit of time, and on the high point of that summit we see the light of the resurrection, the most glorious beacon in the universe, flashing hope and courage to a benighted world. Let us from that eminence look back -- back beyond Eden, and there we shall find that Jesus the Christ was with God the Father in the beginning.

And that beginning must have antedated the beginning of which we read in Genesis when the earth was created, for the obvious reason that he was its Creator. Yes, he lived before time began as we understand time. There is ample scriptural evidence to support the belief that Christ had a pre-mortal existence. Time will not permit quoting or reading many of the passages of scripture, but I should like to refer to one or two.

John, in his inspired preface, said:

"In the beginning was the Word, and the Word was with God, and the Word was God."

"The same was in the beginning with God."

"All things were made by him; and without him was not any thing made that was made...."

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (John 1:1-3, 14.)

To this wonderful testimony Paul adds this corroboration

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:"

"And he is before all things, and by him all things consist." (Colossians 1:16-17.)

And the writer of Hebrews adds:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets."

"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made worlds:"

Jesus himself referred to his preexistence many times; for instance he said:

"For I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38.)

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (Ibid., 17:5.)

At another time he chidingly spoke to his uncomprehending followers and said:

"Doth this offend you?"

"What and if ye shall see the Son of man ascend up where he was before?" (Ibid., 6:61-62.)

These proofs of Christ's pre-existence confirm our faith in the immortality of the soul for if the spirit had an existence before the body was created, so that spirit is capable of independent existence after the body dies.

The fact that he came forth from the tomb with spirit and body reunitednd this is the central fact in the teachings of the apostles gives divine assurance that we too, through his atoning sacrifice, shall partake of the blessings of the resurrection. Hearken to his promise:

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die...." (Ibid., 11:2526.)

And let us read together the words of John, written while he was on the Isle of Patmos, as recorded in Revelation,

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: ..." (Revelation 1:7.)

"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

"I am he that liveth, and was dead; and, behold, I am alive for evermore, ..." (Ibid., 17-18.)

John continues
And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: 

And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. (Ibid., 19:1, 16.)

Furthermore:

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end..." (Ibid., 21:2, 6.)

Zechariah said that when the Master shall appear he will stand on the Mount of Olives, and the mount shall be cleft in twain, and they beholding the wounds in his hands shall ask whence these wounds, and he shall reply,

"... Those with which I was wounded in the house of my friends." (Zechariah 13:6.)

"And his feet shall stand in that day upon the mount of Olives, which is be fore Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." (Ibid., 14:4.)

We proclaim the pre-existence and divine nature of Christ, the purpose of his life, the reality of his resurrection and the certainty of his second coming as eternal and well-attested truths and prophetic promises. They have illuminating and inspiring significance for our troubled world. They are our heritage from the Judeo-Christian world, clarified and amplified by modern revelation.

They are relevant to our time and age, which, as Adlai Stevenson recently pointed out, "is a time of conflict of ideology, as a time of ferment in technology, a period of revolution in science, ... an era when at last the means lie at hand to free mankind from the ancient shackles of pain and hunger. It is all these things, but the true crisis of our times lies at a deeper level. All this freedom and elbow room only thrusts us even closer to the issue of the faith that is in us.""}

As the late A. Powell Davies said: "The world is too dangerous for anything but truth and too small for anything but brotherhood."

There must be a re-affirmation of the truths concerning the fatherhood of God, the Godhood of Christ, and the brotherhood of man. Truths for which the Savior gave his life. Truth and brotherhood, love of God and fellow men, will make men free and establish peace in a world which is threatened with a devastating and final war.

The turbulent and blasphemous attempts of communist ideologies to erase Christ from their literature and to expunge all memory of him from the hearts and minds of men, in order to degrade and enslave men, must fail, for as God made man in his own image, so his image is indelibly stamped on the souls of men, and instinctively they know that they are the sons of God.

The challenge of evil with its inevitable confusion tends to make the relevance of Christ's life and message more apparent and the application of his divine teachings more urgent.

It would be cowardly almost to the point of treason to dilute, water down and make insipid the soul-saving power of these glorious truths. Indeed, as Paul said:

"That at the name of Jesus every knee should bow, ..."

"And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Philippians 2:10-11.)

We humbly but fearlessly add to the testimonies of the prophets and apostles of old our own witness that he lives that he is a personal being, that he will come again with his resurrected glorified body still bearing the marks of the crucifixion and that there is none other name under heaven given among men whereby we must be saved, to which I testify in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Hugh B. Brown of the Council of the Twelve has just addressed us. We shall now hear from Elder Richard L. Evans of the Council of the Twelve.

Richard L. Evans
ELDER RICHARD L. EVANS Of the Council of the Twelve Apostles

I have in my library, I think, the conference addresses so far as they are available back to the beginning, including the Journal of Discourses, and I think all the conference pamphlets or discourses published since then. In each one is a statement of counsel, of eternal principles, of commandments, of practical advice for the day in which we live.

This conference in which we have now sat nearly three days is no exception to that. With you I have marveled at the breadth and the depth of the advice here given, the need for it, and the manner in which it touches the needs of the day in which we live. We have been fed. Our lives have been enriched and steadied and encouraged in all things pertaining to life, and I feel to express the gratitude of my heart for these recurring conferences when we get together for reminder and renewal of faith, and of witness, and of instruction in eternal truth.

Some time ago, as I am sure many of you have done, I saw a rather unusual documentary film produced by the Bell Telephone system, in which a panel of scientists and others were reviewing the great breadth of creation: this world, and men, and space beyond. It was developed as if it were a mystery story, and was called, as I remember, "The Strange Case of the Cosmic Rays," in which scientists were telling what had been discovered and what the current thinking was about what had been discovered. They had selected a panel of distinguished men recalled from history, including some celebrated names. I think Charles Dickens was among them, and Edgar Allen Poe, and Dostoyevsky, the eminent Russian writer, men who were, in a measure, sitting in judgment on the work of the scientists.

I made some notes at that time, and although they are cold and not rechecked, they have been running through my mind. The men of science asked this panel to appraise their findings, first bringing attention to the fact that the universe is a unified whole, that there is evidence of planning and intelligence and order and law throughout the entire universe.

Then one of the witnesses, before he would commit himself to an opinion, asked a very significant question, which one is always disposed to ask in mystery stories: "What is the motive of it all? You have told us about space. You have told us about the earth. You have told us about cosmic rays, and life, and atoms, and all the natural phenomena. What is the motive of it all?" Then they concluded, as I recall, that they did not know enough about the motive of it all, and suggested that the panel come back fifty years hence and see whether they were any closer to an answer -- with the scientists themselves conceding that however much they may have discovered, they were like Newton, who said: "I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in
I think the motive of it all is an ever-present and ever-insistent question: What has been the motive of this conference? What is the motive of the gospel? What is the motive of all this teaching, all this traveling, all this missionary endeavor? Of all the work and the effort and the struggle, of all the striving, all the learning, all the living?

Blessedly the Lord God has told us what the motive of it all is, and it is no small motive, pertaining not only to time nor to life on earth. It is a motive pertaining to eternity, and the great summarizing sentence of the motive, of course, has already been recalled in this conference a number of times. The Lord God himself has declared it to be his purpose and his glory to bring to pass the immortality and eternal life of man.

The motive is happiness; it is peace; it is progress; it is everlasting life, and not just a few short days or a few short years. It is a motive of such consequence and such endlessness that it transcends all else. It is this for which we do all we do, this for which we gather, this for which we teach, encourage, and bear witness to each other, this for which we remind each other of these great and everlasting things of life.

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

"Master, which is the great commandment in the law?"

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbour as thyself.

On these two commandments hang all the law and the prophets. (Matthew 22:34-40.)

I read into this something, or would like to read into it today, something which is not always read into it: I think this implies not only that we should love our neighbors, but in a very sincere and real and unselfish way we should also love ourselves. I think the Lord God must have intended that we should have a high regard and respect for ourselves as well as a high regard and respect for other men.

I am thinking of a line from Ruskin, in which he said: "There is no wealth but life." The life each of us has is, after all, the sum and substance of all that we have in time and in eternity. And I think no intelligent man would ever deliberately do anything which would not make him happy. I cannot think of an intelligent man's doing what would make him unhappy. I think when we err, we err in that we lose our sense of values or our sense of direction, or do not quite have in mind what will make us happy or unhappy.

All the motive all the commandments, all the counsel of God, all this great effort of living and of life, all the striving, the learning and all else, should make us basically happy. Our Father had no other motive for us but our happiness, our peace, and progress and limitless life with our loved ones everlasting, ever with accomplishment, ever with growth, ever with opportunity, ever with the highest possibilities that the Lord God could help his children to realize in life is the motive, this is the source of happiness, of service, of all we do for each other, of all we do for ourselves.

Now, as we go from here and ask ourselves what comes of all of this, what the motive of it all is, and what life is, I think we have the summary in the lines given and so often repeated, "to bring to pass the immortality and eternal life of man," and no shortsighted decisions and no short-sighted objectives should ever be the determining factors of our lives.

I was impressed this morning with the counsel of Brother George Q. Morris in advising us to go forth and live our lives with steady purpose, and not worry too much about the uncertainties and about the things we do not know. I would leave this counsel with our youth: We all live in uncertainties, and we always have. All generations have, and if we were so concerned about the uncertainties that we did not make solid preparations for the future and turn in a solid performance we should have wasted life. With a calm, quiet peace and purpose, and with prayer in our hearts, and with the clean living of life and the keeping of the commandments, we ought to go forward into the future and lay as broad a base and acquire as much knowledge and prepare ourselves as well, and serve as well as we can or ever could, despite all ominous threats and all else that seems to disturb the present scene.

From a young missionary's report given a few nights ago came a sentence that was great in its implications. Speaking of enduring to the end, he said: "We must not only endure, but we must prevail."

There is great motive; there is great purpose. As has been asked through all the ages, "What is Man?" I recall a scientist's answer to a great group of men last summer as he suggested some elements of the answer as to what man was. He endeavored to tell us how many atoms each man had in his physical anatomy, and we thought we were something very considerable when he said that we each had an octillion atoms in us in our physical frames. Then he tried to tell us what an octillion is. He said if it should start to rain peas, just ordinary garden peas, and rain peas four feet deep over the whole face of the earth, water and land surface included, and then rain peas four feet deep over 250,000 planets this size, that would be an octillion or take a few, more or less. We began to feel quite puffed up and important. Then he said if you squeeze out all the space between all the atoms in and between the electrons and all the component parts of these atoms, you would then be about as big as a speck of dust. Then we began to acquire our humility back again.

But beyond all the atoms, he witnessed to us as a scientist, memory is perpetuated; man is more than a machine; and there is something eternal which persists always and eternally. That, of course, we knew by other witnesses. Life is everlasting, and the motive we know, and the purposes of our Father we know. His plans we know in sufficient amount to help us to realize them in their fullest and highest if we will, and I leave my witness with you as to the truth of the counsel which has been given in this conference, as to the prophetic leadership which we are privileged in this day and generation to have, and as to the great motive which supersedes all the transitory things of life, to the realization of which I pray God we may leave here and rededicate ourselves and teach our children, and devote all the effort and earnestness we have within us, in Jesus' name. Amen.

President David O. McKay:

Elder Richard L. Evans of the Council of the Twelve has just spoken to us. Under the direction of Chester W. Hill, the Choir of Ricks College and the Congregation will now sing, "Now Let Us Rejoice in the Day of Salvation." Brother Alvin Dyer will follow the singing.

The Ricks College Choir and the congregation joined in singing the hymn, "Now Let Us Rejoice in the Day of Salvation."

President David O. McKay:

Elder Alvin R. Dyer, Assistant to the Twelve, will now speak to us. He will be followed by Elder Bruce R. McConkie.

Alvin R. Dyer
I have learned a little more realistically what is meant by the scripture, "he that endureth to the end." Brother Hinckley says it is "the survival of the fittest." I do not know what that means but I do know this, that what has been said at this conference has greatly increased my faith and testimony and desire to serve the Lord.

In the few minutes that I shall occupy I should like to testify of the prophets and read to you from section one of the Doctrine and Covenants these words:

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments." (D&C 1:17.)

I had an experience some few months before I left the mission field, of a ministerial association from one of the states in our mission, writing a letter and saying that they were receiving ever-increasing inquiries about the Mormon Church and would we please supply them with literature and information. We did this, and I had occasion also to visit the headquarters of this association. And there in the presence of a number of these men, and some of them were ministers, had the opportunity of explaining to them the premise under which the Church of Jesus Christ of Latter-day Saints had been organized.

I took occasion at that time to read to them from section twenty of the Doctrine and Covenants, and I would like to read to you what I read to them, beginning with verse 7:

"And gave unto him [meaning Joseph Smith] commandments which inspired him;

"And gave him power from on high, by the means which were before prepared, to translate the Book of Mormon

"Which contains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews also;

"Which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them

"Proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old;

"Thereby showing that he is the same God yesterday, today, and forever. Amen.

"Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work.

"And those who receive it in faith, and work righteousness, shall receive a crown of eternal life;

"But those who harden their hearts in unbelief, and reject it, it shall turn to their own condemnation

"For the Lord God has spoken it; and we, the elders of the church, have heard and bear witness to the words of the glorious Majesty on high, to whom be glory forever and ever. Amen." (Ibid., 20:7-16.)

This had a profound effect upon these men, and I was grateful to leave my witness with them as to the premise for the organization of God's Church upon the earth in this day and time.

Some years ago there appeared an article in Fortune magazine, which had to do with the failure, according to the editors and authors of this article, of the Christian churches of America to supply the needed inspiration for the direction of the Christian churches in this land. This article has very recently been referred to by one of our noted educators from the West Coast, Dr. Robert Gordon Sproul, president of the University of California. I read from this article, which stresses the need of divine direction in the Christian churches of America. I quote:

"We have the peculiar spectacle of a nation which, to a limited extent, practices Christianity without actively believing in Christianity. We are asked to turn to the Church for our enlightenment, but when we do this we find that the voice of the Church is not inspired. The voice of the Church today is the echo of our own voices. And the result of this experience, already manifest is disillusionment....

"The way out," continues Dr. Sproul, "is the sound of a voice, not our voice, but a voice coming from somewhere not ourselves, in the existence of which we cannot disbelieve.

"It is the task of the pastors to hear this voice, cause us to hear it, and to tell us what it says. If they cannot hear it, or if they fail to tell us what it says, we, as laymen, are wholly lost.

"Without it we are no more capable of saving the world, than we were capable of creating it in the first place."

I think one of the great messages of this Church is to declare unto the world that God has raised up a prophet and that there is a need for a prophet of God in this day and age. We go to the ends of the earth to proclaim this unto the children of men and if they will but listen to the direction and the inspiration of the prophets of God we could be led from our dilemma and from the disillusionment that settles over the earth today.

I read recently of a statement of Winston Churchill which gives some evidence of the need of inspired direction in the earth today, for said he "As the years go by, the process of government suppose in every modern country and certainly in our own grows ever more complicated and burdensome.

"I have perhaps a longer experience than almost anyone, and I have never brooded over a situation which demanded more patience, composure, courage and perseverance than that which unfolds itself before us today."

Is there a need for a prophet of God? The answer is yes. Look at the evidences of this. The world of politics and relationships between nations is not improving since that statement was made, in fact they have grown worse. There is a world-wide lack of trust between peoples. We stand each dawn, as it were, on the brink of open hostilities.

Atomic and hydrogen power, with their many implements of destruction serve only to add to the menace of our way of living. The pressure conditions under which we live today are taking a tremendous toll in heart and mental disturbances. The status of home life, spiraling trends of drunkenness, surging infidelity in the home of husband and wife, with an over-all laxity of morals among both young and old, increased personal and community delinquencies all pointing to a growing disregard for the worth of the individual. One would have to be blind not to recognize these disastrous trends and the need of divine direction to save those who will hear, understand, and follow the truth. The ancient Prophet Amos declared, that God would do nothing, save he reveal his mind and will to his servants the prophets. (See Amos 3:7.) The need of the mind and will of our Heavenly Father, through his servant, a prophet, is greatly in evidence.

I want to leave my testimony, my brethren and sisters, that God does live and that he and his Son, Jesus Christ, are at the helm, and that prophets have been raised...
ELDER BRUCE R. McCONKIE Of the First Council of the Seventy

May I call attention to the great gospel truth that salvation is a family affair, that it is attained in and through, by and because of families.

For a text, may I read the words quoted by Moroni to Joseph Smith on the evening of September 21, 1823:

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

If it were not so, the whole earth would be utterly wasted at his coming. (D&C 2:1-3.)

Now, what were the promises made to the fathers? Since the coming of Elijah, on April 3, 1836, in what way have these promises been planted in the hearts of the children?

In answer, and by way of illustration may I read one of the greatest promises ever made to the fathers, one which is perhaps pre-eminent above all others. To Abraham the Lord said:

And I will bless thee, as their father; and curse them that curse thee, as their father; and in thee (that is, thy Priesthood) and in thy seed (that is, thy Priesthood) shall all the families of the earth be blessed, even with the blessings of the Gospel which are the blessings of salvation even of life eternal. (Abraham 2:7-11.)

In the nearly four thousand years since Abraham, uncounted millions of his literal seed have lived in the world, most of them in a day when the gospel, with its saving ordinances and truths was not found among men. Yet the Lord promised Abraham, their father that these millions who have sprung from him, these millions who are his literal seed, these hosts of his posterity who comprise a major portion of a multitude of nations, that all these are entitled by lineage and as of right to the blessings of the priesthood, of the gospel, of salvation, and of eternal life.

May I here note that in order for men to gain salvation in the kingdom of God, they must receive the ordinances of baptism and of the laying on of hands for the receipt of the Holy Ghost; and in order for them to gain eternal life, which is the fulness of the Father's kingdom, and be joint-heirs with his Son, they must in addition enter into the ordinance of celestial marriage.

Now by revelation the Lord in our day has singled out and identified the children in whose hearts the promises made to the fathers have been planted. To the elders of the Church in this day he said:

Thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers

For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God

Therefore your life and the priesthood have remained, and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savior unto my people Israel. The Lord hath said it. (D&C 86:8-11.)

Well, we are latter-day Israel; we are part of the seed of Abraham; we hold the power and authority of this priesthood; we are a light to the gentile nations, and as a result we are under command to carry the message of salvation to them. But we are also chosen and appointed to be saviors to Israel itself, to the seed of Abraham -- to the whole kingdom and nation of people of the chosen lineage, who have lived in all the days since Abraham -- whether they lived when the gospel was here or whether they did not.

May I now show how these principles work by using myself as the illustration. I have received the gospel; I have been baptized under the hands of a legal administrator; I have received the gift of the Holy Ghost; of which has put me on a path leading to an inheritance of salvation in the celestial world. Also, I have gone to the temple and been sealed to one of God's choicest handmaidens and have thereby obtained a place on the path leading to an inheritance of eternal life in the highest heaven of the celestial world. By obedience I have power to press forward and obtain these great rewards.

Because I have some understanding and realization of the glory, importance, and worth of these gospel blessings, there has come into my heart a great desire to have my children after me become inheritors of the same identical blessings that I have received, and so I strive to bring up my children in light and truth. Next to my own salvation and that of my wife, there is nothing so important to me as the salvation of my children.

Further, because I know the priceless worth of the gospel and the blessings that flow from it, I have a desire that my ancestors -- those who lived when the gospel was not on earth and who have not had the privileges which are mine -- I have a great desire that they also should be inheritors of these blessings. In other words, the promises...
That we see that our public and private deportment backs up the missionary cause. No member of this Church can let down his standards without throwing an
means will be available when a missionary call comes.

A little at a time, systematically saved, will assure our children that the necessary
scripture citation a week pertinent to this work. At the conclusion of a year our children will have on their lips a fund of scripture which will remain with them throughout their

work before, and that they may expect such joy as they have not previously known.

Last year our missionaries averaged sixty-seven hours a week in actual proselyting effort. Let those who contemplate missions realize that they will work as they have never
prepare themselves for missionary service.

out of a sense of appreciation, out of simple gratitude we should make an effort to extend these same blessings to others. Our young people have an obligation to

That is the magnitude of our mission, brethren and sisters, and it shall not be accomplished until the Great Jehovah shall say the work is done.

To each of us is here, each of us here, enjoying the blessings of the Lord because the servants of the Lord have gone into the world to teach the glad tidings of the gospel for

Add to that the value of the time of the missionaries. Estimate it conservatively at another five or six million dollars, and you have a consecration of at least ten million

that money was spent not only in dollars, but also in pounds and shillings, in crowns and kroner, in francs and marks, in yen, in pesos, and cruzeros.

as you heard this morning among the statistics that were read to you, the parents and friends of our missionaries last year sent them between five and six million

A few years ago I did some research on the discovery of gold in California, in which men of the Mormon Battalion participated. I learned that while men were traveling
westward over land and sea in search of gold, missionaries from these valleys were traveling eastward over land and sea in search of souls. And the days of sacrifice are

I was some research on the discovery of gold in California, in which men of the Mormon Battalion participated. I learned that while men were traveling
westward over land and sea in search of gold, missionaries from these valleys were traveling eastward over land and sea in search of souls. And the days of sacrifice are

by, and how I would cry when I went to bed to think my sweet little mother had to work so hard....

I remember the Christmas of 1862. All of us children hung up our stockings. We jumped up early in the morning to see what Santa had brought, but there was not a thing
in them. Mother wept bitterly. She went to her box and got a little apple and cut it in little tiny pieces and that was our Christmas, but I have never forgotten to this day

My little mother had to work like a slave to keep her children while Father was on his mission. I remember how every night she would spin, and how in the daytime, I
would split fine splinters off from the pitchy wood, and at night I would sit with her and tend the baby and keep holding and lighting these pitchy sticks for her to see to spin
by, and how I would cry when I went to bed to think my sweet little mother had to work so hard....

Be out of the Church, guided by apostles and prophets.

you may be interested in these remarkable words of the Prophet Joseph Smith written in 1842, two years before his death:

And now, if I do what I should, I will search out and identify those who have gone before in my lineage, and will see that the ordinances of salvation and exaltation are

I am sure we are all gratified by the many good things said concerning the Church. We are deeply grateful for the opportunities of radio and television, and the
generosity of the public press, all of which help to build a favorable atmosphere in which to teach the gospel. But I am confident that the time will never come when we shall

We should also build the attitude that there is nothing of a vacation, nothing of a holiday in this great missionary service. It is hard, and at times discouraging, work.

We should also build the attitude that there is nothing of a vacation, nothing of a holiday in this great missionary service. It is hard, and at times discouraging, work.

made to the fathers have been planted in my heart, and I am obligated to act as a minister for the salvation of those in my line who have lived and died without having the
gospel preached to them.

And now, if I do what I should, I will search out and identify those who have gone before in my lineage, and will see that the ordinances of salvation and exaltation are

We should also build the attitude that there is nothing of a vacation, nothing of a holiday in this great missionary service. It is hard, and at times discouraging, work.

To prepare themselves for missionary service.

That we see that our public and private deportment backs up the missionary cause. No member of this Church can let down his standards without throwing an
President David O. McKay

And now we come to that moment when we should like to express our thanks and appreciation. We have had a glorious conference. Many have contributed to its inspiration and success. Will all who have participated in the inspiration of these gatherings please accept of the gratitude of our hearts.

The singing for this session, as we have already informed you, has been furnished by the Ricks College choir under the direction of Chester W. Hill, with Frank W. Asper at the organ. We wish to express appreciation to these young men and women of the Ricks College for the hours they have spent in practice in weeks that have gone by, resulting in the inspiration of their singing to this congregation today. The Lord bless you young people. We are proud of you! We have enjoyed your presence as well as your inspirational singing. May the Lord's protecting care be with you as you go back to your homes, and may this experience ever be a happy memory for you, as it will be for all of us.

I should like to express again our appreciation to the Brigham Young University combined choruses. They occupied these seats last Saturday—another choice group of young people. We cannot help feeling confident that the Church is in good hands when we see such representatives of youth as have participated in this conference.

We wish to express appreciation to the Tabernacle Choir, and the Tabernacle Choir men's chorus for their participation during the various sessions of our annual conference. Forty thousand two hundred eighty-seven men of the priesthood were moved by the inspirational singing of those young men from the choir last Saturday night.

We are not unmindful of the public press and you reporters for your fair and accurate reports throughout sessions of the conference. We want the city officials to know that we are not unmindful of the help they have rendered during the last few days, to Chief W. Cleon Skousen, and his associates, the traffic officer handling increased traffic, for the fire department, and the Red Cross, who stood on hand ready for an emergency; for you tabernacle ushers who have rendered service early and late in seating the great audiences.

We are grateful for the radio and television services—twenty-seven television and twenty radio stations throughout our own city and the nation have carried the messages of this conference to untold thousands of people who have listened to the proceedings of the One Hundred and Twenty-ninth Annual Conference of the Church.

We have already named those who have sent these lovely flowers, sweet messages of their love, and best wishes for a successful and inspirational conference.

The closing prayer of this session will be offered by Elder Alfred E. Rohner, formerly president of the Southwest Indian Mission.

Now I should like to say, brothers and sisters, the Lord bless us with a desire to live better than we have ever done before. No individual can go away from this conference, even as a listener, without a heavier responsibility upon him. One of the happiest experiences that I have had has been to meet young people, and hear the young man or young woman say, as he or she introduced his or her companion, "I want you to meet my friend who is an investigator." And that has happened frequently during this conference.

In 1923 in the British Mission there was a general instruction sent out to the members of the Church advocating what Brother Gordon B. Hinckley has emphasized today. We did not spend money advertising in the press. The feeling in England was quite bitter at that time, but we said: "Throw the responsibility upon every member of the Church that in the coming year of 1923 every member will be a missionary. Every member a missionary! You may bring your mother into the Church, or it may be your father; perhaps your fellow companion in the workshop. Somebody will hear the good message of the truth through you."

And that is the message today. Every member million and a half missionary! I think that is what the Lord had in mind when he gave that great revelation on Church government, as recorded in the 107th section of the Doctrine and Covenants. He describes the Melchizedek Priesthood and the men who stand at the head of that priesthood, and the Aaronic Priesthood and the presidency of the Aaronic Priesthood, those who are active in the priesthood quorumsm, the Melchizedek and the Aaronic. He then goes into detail about the duties of members and concludes:

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence."

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen." (D&C 107:99-100.)

I think that includes the father of a little girl who sent a letter to me this week. She first gave her age. She loved her father and mother, she said, but "Father doesn't take Mother to the temple. I wish he would. I love them both, and I want to be sealed to them." "Wherefore, now let every man learn his duty and walk in the performance of it in all diligence." That is the responsibility of every man and woman and child who has listened to this great and wonderful conference, to the inspiring messages of the Council of the Twelve and other General Authorities.

God help us to be true to our responsibility and to our callings, and especially to the responsibility we bear as fathers and mothers of the children of Zioneaven's treasures given to us.

O Father, bless those who hold this priesthood, who have been married in accordance with thy instructions, and God help all to take advantage of this eternal blessing, that we may be united together and with thee forever, I pray in the name of Jesus Christ. Amen.

End
The only way to get along with others, is to be what we know we ought to be, to do what we believe is right, and not to worry ourselves about weariness and disillusionment to life is trying to be all things to everyone, instead of simply trying to be true. We lose face and deceive ourselves, when we seek supposed popularity or the supposed approval of other people at the price of principle. A person who is untrue to himself is seldom trusted by anyone, ever. In his famous essay on old age, Cicero said: "As a general truth, as it seems to me, it is weariness of all pursuits that creates weariness of life." [Cicero, On Old Age.] And one thing that adds disappoint and disillusion other people when we depart from our own principles. Indeed, it is false and foolish to suppose that compromising principles will win others over or the supposed approval of other people at the price of principle. The only way to get along with others, is to be what we know we ought to be, to do what we believe is right, and not worry ourselves about weariness and disillusionment to life.

In a moving and most meaningful utterance, the Master of mankind thus prayed for those whom the Lord God had given him: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." [John 17:15.] This question of being in the world but not of it, is a question of increasing concern -- because, in effect, the world is ever shrinking in size -- and we come ever closer to the influence and attitudes of others -- and there is ever more compelling pressures to be as others are, to do as others do, with questions of compromise and of preserving principles -- how far to go, how different to be, how to live comfortably among men. One of life's most important problems is learning to get along with the people with whom we live in the world, without compromising principles, and one of the plausible ways of getting along with people is to make concessions pertaining to principle -- to go the way of the world, whatever way that is, which no one really knows, because the world has so many different ways. It is quite impossible to do everything everyone else wants us to do or to please all people, because everyone else wants us to do something different, and abandoning principles is no solution to the problem of getting along with people. Indeed, it is false and foolish to suppose that compromising principles will win the respect or acceptance of anyone. Compromising principles isn't getting along with people; it is simply surrender; it is simply self-betrayal. And he who betrays himself is never solidly accepted or respected anywhere by anyone. Others often judge us not so much by their standards as by our own -- by what they know we believe -- and we disappoint and disillusion other people when we depart from our own principles. A person who is untrue to himself is seldom trusted by anyone, ever. In his famous essay on old age, Cicero said: "As a general truth, as it seems to me, it is weariness of all pursuits that creates weariness of life." [Cicero, On Old Age.] And one thing that adds weariness and disillusionment to life is trying to be all things to everyone, instead of simply trying to be true. We lose face and deceive ourselves, when we seek supposed popularity or the supposed approval of other people at the price of principle. The only way to get along with others, is to be what we know we ought to be, to do what we know we ought to do, to give respect and to deserve respect, and not betray ourselves by compromising principles.

President David O. McKay:

The Ricks College Choir will now favor us with "The Lord's Prayer." The closing prayer will be offered by Elder Alfred E. Rohner, formerly president of the Southwest Indian Mission, after which this Conference will be adjourned for six months.

The Choir sang: "I Stand All Amazed." -- Gabriel.

And now from the Tabernacle Choir, one of the deeply searching songs of Tschaikowsky song of heartfelt longing and of loneliness: "Only the Sad of Heart."

"The Choir sang: "The Lord's Prayer," following which the benediction was pronounced by Elder Alfred E. Rohner, formerly president of the Southwest Indian Mission.

Conference adjourned sine die.

The choral music for the Saturday morning and afternoon sessions was furnished by the Brigham Young University Combined Choruses, with Norman Gulbrandsen conducting at the morning session and Ralph Woodward at the afternoon meeting.

The Men's Chorus of the Tabernacle Choir furnished the music for the General Priesthood meeting Saturday, April 4, with Richard P. Condie conducting.

The music for the Sunday morning and afternoon meetings was furnished by the Salt Lake Tabernacle Choir, Richard P. Condie conducting, assisted by Jay E. Welch.

The Ricks College Choir furnished the choral music for the Monday morning and afternoon sessions, with Chester W. Hill conducting.

Richard P. Condie directed the singing of the Tabernacle Choir at the Tabernacle Choir and Organ broadcast. Alexander Schreiner was at the organ.

Accompaniments and interludes on the organ were played by Alexander Schreiner, Frank W. Asper and Roy M. Darley.

JOSEPH ANDERSON Clerk of the Conference

SALT LAKE MORMON TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:30 to 10:00 a.m. Sunday, April 5, 1959, through the courtesy of the Columbia Broadcasting System's network, throughout the United States, parts of Canada, and through other facilities to several points overseas. The broadcast was as follows:

The Choir first turns to a chorus from "The Creation" by Haydn concerning the goodness and beauty of the earth that the Lord God has given: "And God saw everything that he had made, and behold, it was very good." And the heavenly choir sang in song divine, thus closed the sixth day: "Achieved is the glorious work the Lord beholds it, and is pleased. In lofty strains let us rejoice, our song let be the praise of God."

(The Choir sang: "Achieved Is The Glorious Work." -- Haydn.)

Announcer: Alexander Schreiner recalls next the quiet and brooding beauty of the northern night as Grieg left us its lingering mood in music: "Nocturne."

(The Organ Selection: "Nocturne.*rieg.*

Announcer: And now from the Tabernacle Choir, one of the deeply searching songs of Tschaikowsky song of heartfelt longing and of loneliness: "Only the Sad of Heart."

(The Choir sang: "Only The Sad Of Heart." -- Tschaikowsky.)

Announcer: "I stand all amazed at the love Jesus offers me, Confused at the grace that so fully he proffers me; I tremble to know that for me he was crucified, That for a sinner, he suffered, he bled and died. Oh, it is wonderful that he should care for me, Enough to die for me! Oh, it is wonderful, wonderful to me!" Such are the opening words of the hymn by Charles H. Gabriel.

(The Choir sang: "I Stand All Amazed." -- Gabriel.)

Announcer:

In a moving and most meaningful utterance, the Master of mankind thus prayed for those whom the Lord God had given him: "I pray not that thou shouldst take them out of the world, but that thou shouldest keep them from the evil." [John 17:15.] This question of being in the world but not of it, is a question of increasing concern -- because, in effect, the world is ever shrinking in size -- and we come ever closer to the influence and attitudes of others -- and there is ever more compelling pressures to be as others are, to do as others do, with questions of compromise and of preserving principles -- how far to go, how different to be, how to live comfortably among men. One of life's most important problems is learning to get along with the people with whom we live in the world, without compromising principles, and one of the plausible ways of getting along with people is to make concessions pertaining to principle -- to go the way of the world, whatever way that is, which no one really knows, because the world has so many different ways. It is quite impossible to do everything everyone else wants us to do or to please all people, because everyone else wants us to do something different, and abandoning principles is no solution to the problem of getting along with people. Indeed, it is false and foolish to suppose that compromising principles will win the respect or acceptance of anyone. Compromising principles isn't getting along with people; it is simply surrender; it is simply self-betrayal. And he who betrays himself is never solidly accepted or respected anywhere by anyone. Others often judge us not so much by their standards as by our own -- by what they know we believe -- and we disappoint and disillusion other people when we depart from our own principles. A person who is untrue to himself is seldom trusted by anyone, ever. In his famous essay on old age, Cicero said: "As a general truth, as it seems to me, it is weariness of all pursuits that creates weariness of life." [Cicero, On Old Age.] And one thing that adds weariness and disillusionment to life is trying to be all things to everyone, instead of simply trying to be true. We lose face and deceive ourselves, when we seek supposed popularity or the supposed approval of other people at the price of principle. The only way to get along with others, is to be what we know we ought to be, to do what we know we ought to do, to give respect and to deserve respect, and not betray ourselves by compromising principles.
The opening session of the Conference convened in the Tabernacle at Salt Lake City, Utah, Friday, October 9 at 10:00 a.m., with President David O. McKay presiding, and conducting the exercises of the meeting.

The choral music for this Conference session was furnished by the Relief Society Singing Mothers of the Jordan Valley Region, Sister Florence Jepperson Madsen conducting the exercises of the meeting.

President McKay opened the Conference with the following introductory remarks:

President David O. McKay:

This is the opening session of the One Hundred Twenty-Ninth Semiannual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the historic Salt Lake Tabernacle on Temple Square. All the General Authorities of the Church are here in attendance excepting Elder Harold B. Lee and Elder Marion G. Romney.

Elder Lee is in South America officiating at the organization of two new missions he Andes Mission and the Brazilian South Mission. Elder Romney is making an official visit to the European Missions, during which visit he has organized the new South German Mission. Brother Benson will be here tomorrow. He is not present this morning as he has been traveling in Europe.

We have here a cable from Elder Romney from Munich, Germany: "Dear President McKay and Brethren: As General Conference approaches our thoughts are with you. We with the 35,000 Saints and missionaries in the British Mission, French, European and German-speaking missions, look to you for sustaining inspiration, so may the Lord bless and direct you. Marion Romney."

I have a cablegram from the Brazilian Mission at Sao Paulo: "The Saints and missionaries of the Brazilian Mission join in prayers for an inspired Conference."

Brother Joseph Anderson is Clerk of the Conference. For the convenience of those who are unable to enter the building, the Tabernacle being filled so far as we can see, every seat being occupied, we announce that these services and all general sessions of the Conference will be broadcast in the Assembly Hall and Barratt Hall by television. The general sessions of this Conference will be broadcast as a public service over television and radio stations throughout the western 21 radio stations and 17 television stations. The names of these stations have already been announced to the television and radio audiences. To the owners and managers of these various stations we wish to express our sincere appreciation.

According to a survey that was made the other day, it is possible that one million people will hear and see the proceedings of this Conference through radio and television. This figure is based on the ratio of each city carrying the Conference, and the number of viewers per city.

Please remember any important messages that come to us for persons attending the sessions of this Conference will be announced at the dismissal of the meetings over the public address system on the grounds.

We are favored this morning in having the Relief Society Singing Mothers from the Jordan Valley Region. They will furnish music for the sessions of the Conference today. It is a joy to have these mothers present this morning.

These beautiful flowers which you see arranged on the rostrum and pulpit have come from Hawaii, and are sent with the love and greetings of the members of the Church in the Oahu Stake. We express appreciation and thanks to the members of Oahu. Our thoughts and best wishes throughout the Conference will be with them as we enjoy the fragrance and beauty of these blooms from Hawaii.

We note also the presence of prominent men: H. Aldous Dixon, Congressman; David S. King, Congressman, our Governor, George Dewey Clyde; LaMont Toronto, Secretary of State; Adiel F. Stewart, Mayor of Salt Lake City; Captain Russell H. Blood, United States Naval Hospital; his son, Russell M. of Washington, D. C.; and others undoubtedly, whom we have not been able to observe from the rostrum. With these we have our stake presidencies, bishoprics of wards, other ward and stake officers, to all of whom we extend a hearty welcome and prayers that we shall have indeed a spiritual feast together.

The music as already announced will be furnished for this session by the Relief Society Singing Mothers of Jordan Valley Region, Florence Jepperson Madsen conducting, and Elder Frank W. Asper at the organ.
p16 We shall begin this session by the Relief Society Singing Mothers singing, "Open Our Eyes, O Loving and Compassionate Jesus." The opening prayer will be offered by Elder Wilford W. Richards, until recently director of the Latter-day Saints Institute of Religion at Utah State University at Logan, Utah.

p17 The Relief Society Singing Mothers sang "Open Our Eyes, O Loving and Compassionate Jesus."

p18 Elder Wilford W. Richards offered the invocation.

p19 President David O. McKay:

p20 The invocation was just offered by Elder Wilford W. Richards, until recently director of the Institute of Religion at Logan, Utah. The Relief Society Singing Mothers will now sing, "Go Ye Forth With My Word," conducted by Florence Jepperson Madsen.

p21 Singing by the Singing Mothers, "Go Ye Forth With My Word."

p22 President David O. McKay:

p23 As I said, we are favored with having the Singing Mothers under the direction of Sister Madsen at our Conference this morning. I want to say we are blessed and I am sure you will all agree with me. Truly the Lord said, "The song of the righteous is a prayer unto me." We are inspired with the beautiful singing of these, our mothers.

p24 Our first speaker this morning will be David O. McKay. He will be followed by Elder A. Theodore Tuttle of the First Council of the Seventy.

p2 David O. McKay

PRESIDENT DAVID McKay

p1 "I charge thee therefore before God," Paul wrote to Timothy, "and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

p2 "Preach the word; be instant in season out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

p3 "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

p4 "And they shall turn away their ears from the truth, and shall be turned unto fables.

p5 "But watch thou in all things, endure afflictions, do the work of an evangelist make full proof of thy ministry." (2 Timothy 4:1-5.)

p6 Those are among the last words written by Paul to his son in the faith, Timothy, who was ordained bishop of the Ephesians. When Paul wrote those words, he was a prisoner under Nero. Two charges were pressed against him: one, that he had conspiried, so it was alleged by Nero's partisans, to set fire to Rome; second, he was accused of introducing a novel and unlawful religion. That was Paul's second imprisonment. Many of his friends had left him. Demas, who had been in the Church, had forsaken him and gone home. Alexander, the coppersmith, an apostate, had testified against him; but Luke remained by his side.

p7 Evidently Peter, Paul, and other leaders of the Church were troubled in their day by apostate groups even as leaders today are troubled by apostates who usurp authority, misinterpret scripture and preach false doctrine. In the spirit of charity perhaps we should say, troubled by apostates who are mentally ill.

p8 It seems that every age in the world has been afflicted with just such apostates and such perverted truth, and with incorrigible youth, degenerate groups, who make every age seem worse than those which preceded it. For example listen to this: "The world is passing through troublous times. Young people of today think of nothing but themselves. They have no reverence for parents or old age. They are impatient of all restraint. They talk as if they alone know everything. As for girls, they are forward, immodest, and unwomanly in speech, behavior, and dress." No, that was not for today that was written in 1274 A.D.65 years ago!

p9 Here is another: "President Frederick C. Perry of Hamilton College, expressing distrust of gloomsters who view the world with alarm, has cited these writings taken from an Assyrian tablet dated 2800 B.C. as proof that political prophecy for a dismal future has always been prevalent:

p10 "The earth is degenerating in these latter days. There are signs that the world is speedily coming to an end. Bribery and corruption abound. The children no longer obey their parents. Every man wants to write a book, and it is evident that the end of the world is speedily approaching." That was written 2800 B.C.!

p11 Well, the era through which we are passing is no exception. On the flyleaf of the book, The Naked Communist, by W. Cleon Skousen, we find this quotation, (and I admonish everybody to read that excellent book of Chief Skousen's):

p12 "The conflict between communism and freedom is the problem of our time. It overshadows all other problems. This conflict mirrors our age, its toils, its tensions, its troubles, and its tasks. On the outcome of this conflict depends the future of mankind."

p13 Elaborating that statement, I should say that the most urgent problem of our day is a spiritual problem. I agree with one leading educator who said, and I quote: "Unless the spiritual problem is solved, civilization will fail; indeed we already have a foretaste of that failure in many parts of the world:

p14 "The Nazi creed presents a new conception of civilization. It is the supposition, advanced with fanatical zeal that civilization consists primarily in material achievements, and can reach its goal without ethical considerations. It acccents power, authority, and obedience, denies human equality and the worth of the individual."

p15 The False Teachings of Communism

p16 In their false teachings the Communists accept the doctrine of Marx who denies the existence of God, and repudiates man's immortality. Second, they deny the divinity of Jesus Christ and of course, his resurrection. They challenge the free agency of man.

p17 In that first sentence that I read from Paul to Timothy, Paul declares the existence of God, and we shall see how authoritatively he supports that. He declares the divinity of Jesus Christ, and the reality of his resurrection. I read again what he said to Timothy, and this is almost his farewell message to that boy, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." (2 Timothy 4:1.)

p18 The United States recently entertained the leading man of the ideology that denies the God, Jesus Christ, and the right of free agency and dignity of man. Even while he was here we could hear echoing his own words:

p19 "We remain the atheist that we have always been' we are doing as much as we can to liberate those people who are still under the spell of this religious opiate." Those are his words. He said further: "Those who expect us to abandon communism will have to wait until a shrimp learns to whistle."

p20 A number of years ago, Lord Balfour, Prime Minister of Great Britain, delivered a lecture in the McEwen Hall of the University of Edinburgh on the subject, "The Moral
Testimony of Paul
disciples that the resurrection was a reality. That they do not so testify, and yet were convinced that others did see him, shows how incontrovertible was the evidence among the apostles and other evidence.


With equal assurance as to their accuracy we can accept his statement and witness in regard to Peter's and Paul's and other apostles' testimony regarding the resurrection. "To whom also he [Christ] shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining among the dead?"

According to all trustworthy testimony we have the gospel of Luke as it came from his own hand. In chapter 24 Luke testifies to the divine message: "Why seek ye the living among the dead?" Let us look at the deep significance of the testimony of the disciples of Jesus, which may be better understood when we realize that with Jesus' death the apostles were stricken with gloom. When he was crucified, their hopes all but died. That his death was a reality to the disciples is shown in their intense grief, in the humiliation to which Jesus was subjected, and the crucifixion, and he became a minister of the gospel. To the proclaiming of this truth he devoted his life, and if tradition spent many years of his life studying about this man, Jesus, who was crucified. He experienced the darkness that spread over that country when Jesus was crucified. 

On the evidence of these unprejudiced, unexpected, incredulous witnesses the resurrection has its impregnable foundation. There was one young man among them. I do not know whether we know about his life, but I like to think of him as a sort of independent thinker, not paying much attention to his mother's religion--his mother had taught him the Jewish faith, but he did not believe in it. He wanted to understand the mysteries of life, and he went to see the apostles. When he told them that he had seen Jesus, they were astonished. They thought he was crazy. But the young man persisted, and finally the apostles believed him. They said to him, "Why do you believe in Jesus?" He answered, "I saw him on the cross, and I saw him again on the mount of Olives." They were amazed, and they said, "What did he say to you?" He answered, "He said that he would come again." They were even more amazed, and they said, "How do you know that he will come again?" He answered, "I saw him ascend into heaven." They were convinced, and they said, "We believe in Jesus." And the young man became a apostle, and he preached the gospel to the world. And many people became believers and followed him. And the young man was a leader in the early church, and he was with Peter and John and Paul when they preached the gospel. And he was with them when they were in prison, and he was with them when they were beheaded.

Prove it as a fact, and it is, that Christ did appear after death as a glorified resurrected Being, and you have the answer to the question of the ages: "If a man die, shall he live again?" Let us look at the deep significance of the testimony of the disciples of Jesus, which may be better understood when we realize that with Jesus' death the apostles were stricken with gloom. When he was crucified, their hopes all but died. That his death was a reality to the disciples is shown in their intense grief, in the humiliation to which Jesus was subjected, and the crucifixion, and he became a minister of the gospel. To the proclaiming of this truth he devoted his life, and if tradition spent many years of his life studying about this man, Jesus, who was crucified. He experienced the darkness that spread over that country when Jesus was crucified.

From Mark we hear the glorious proclamation of the first empty tomb in all the world. For the first time in history the words "Here lies" were supplanted by the divine message, "He is risen." No one can doubt that Mark was not convinced in his soul of the reality of the empty tomb, and if my inference is right, he knew about the trial, the crucifixion, and he became a minister of the gospel. To the proclaiming of this truth he devoted his life, and if tradition can be relied upon, he sealed his testimony with his blood.

The text we read said that Luke stood by Paul's side at the jail. It was not long after that before Paul, according to tradition, was beheaded. Luke was a physician. He spent many years of his life studying about this man, Jesus, who was crucified. He experienced the darkness that spread over that country when Jesus was crucified. According to all trustworthy testimony we have the gospel of Luke as it came from his own hand. In chapter 24 Luke testifies to the divine message: "Why seek ye the living among the dead?"

"He is not here, but is risen." (Luke 24:5-6.)

With equal assurance as to their accuracy we can accept his statement and witness in regard to Peter's and Paul's and other apostles' testimony regarding the resurrection. "To whom also he [Christ] shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." (Acts 1:3.)

Who can doubt Luke's absolute confidence in the reality of the risen Redeemer? Contrast his testimony, his life with that of upstarts who deny the existence of God and laugh at the claims of Jesus Christ as the Redeemer.

It is true that neither Mark nor Luke testify as to having personally seen the Risen Lord, and therefore some urge that their recorded testimonies cannot be taken as firsthand evidence. That they do not so testify, and yet were convinced that others did see him, shows how incontrovertible was the evidence among the apostles and other disciples that the resurrection was a reality.

Testimony of Paul
Fortunately, however, there is a document which does give the personal testimony of an eyewitness, a witness to an appearance of Jesus after his death and burial. This personal testimony also corroborates the testimony not only of these two men, Mark and Luke, but of others also. I have in mind Saul, a Jew of Tarsus, educated at the feet of Gamaliel, a strict Pharisee, and before his conversion a bitter persecutor of all who believed in Jesus of Nazareth. And there is a quotation from the oldest authentic document in existence relating or testifying to the resurrection of Christ, in which we find Saul's (Paul's) words, sent back to people who had joined the Church, whom he loved and who loved him, saying:

"For I am the least of the apostles that am not meet to be called an apostle because I persecuted the church of God." (1 Cor. 15:3-9.)

Testimony of Modern Revelation

In addition to the ancient apostles we have the testimony of the Prophet Joseph Smith who gives in an unequivocal description the following stirring testimony in relation to his first vision:

"... When the light rested upon me I saw two Personages ... standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other his is My Beloved Son. Hear Him!" (P. of G. P., Joseph Smith 2:17.) These words were spoken nearly two thousand years after the events to which I have already called your attention!

The Latter-day Saint Belief

Thus, my dear fellow workers and my friends in the world, the Church of Jesus Christ of Latter-day Saints stands with Peter with Paul, with James, and with all the other apostles in accepting the resurrection, not only as being literally true, but also as the consummation of Christ's divine mission on earth. Other great religious leaders among the nations of the world since history began have taught virtue, temperance, self-control, service, obedience to righteousness and duty; some have taught a belief in one supreme ruler and in a hereafter; but only Christ broke the seal of the grave and revealed death as the door to immortality and eternal life.

If Christ lived after death, so shall men, each taking his place in the next world for which he is best fitted. Since love is as eternal as life, the message of the resurrection is the most comforting, the most glorifying ever given to man; for when death takes a loved one from us, we can look with assurance into the open grave and say, "He is not here; he will rise again."

My dear fellow workers, it is just as easy for me to accept as a divine truth the fact that Christ preached to the spirits in prison while his body lay in the tomb as it is for me to look at you from this pulpit. It is true! It is just as easy for me to realize and note that one may so live that he may receive impressions and direct messages through divine inspiration. The veil is thin between those who hold the priesthood and divine messengers on the other side of the veil.

Let us say today as Paul wrote to Timothy: "Preach the word ... do the work of an evangelist, make full proof of thy ministry." (2 Timothy 4:2, 5.)

"The Lord is God, and beside him there is no Savior.

Great is his wisdom, marvelous are his ways, and the extent of his doings none can find out.

"His purposes fail not, neither are there any who can stay his hand.

"From eternity to eternity he is the same, and his years never fail.

"For thus saith the Lord, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end.

"Great shall be their reward and eternal shall be their glory." (D&C 76:1)

"God help us in this age so threatened with an ideology of benighted people of disbelief in God our Father and in his Son Jesus Christ and in the restored gospel through those divine Personages, to preach the Word and to be true to our callings no matter what or where they may be, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder A. Theodore Tuttle of the First Council of Seventy will now speak to us.

Elder Theodore Tuttle

My dear brothers and sisters, my testimony this morning is that the soul-stirring message that we have heard has come from the Lord; that his speaker was the officially chosen servant to speak to the world today, President David O. McKay. Historically, this has always been the mission of a prophet so much to foretell as to forthtell. I trust that many besides the group in this congregation will have borne upon their souls the same testimony that this message comes from the Lord through the Lord's servant.

Within the past week we have had an experience in our home that has caused me some serious reflection. We have been blessed with our sixth child sweet little girl. Last Sunday morning I was called to the hospital about 4:00 a.m. As I was driving there I noticed that in my haste I had forgotten my wallet. I thought for a moment that I should return and get it, and then I thought, "I haven't time." Later, I stood by the bedside of my companion and observed the processes that are normal and natural in childbirth. When in a moment of anguish a poignant cry of pain escaped her lips, that wallet didn't seem very important.
p4 The wallet was not of most value. Life and the life of a loved one was. The family and its choice relationships assumed their proper importance. The love that exists between a husband and a wife, how precious it became! And then above all, the thing of prime importance was the knowledge of a gospel plan of salvation that gives meaning and purpose, direction and worth, to life gospel plan that raises the childbirth process from a purely physical thing to a partnership with our Father in heaven in keeping his first commandment, and in bringing his spiritual children to tabernacle in temporal bodies.

p5 I was grateful for the knowledge that our family ties, sealed by the Holy Priesthood of the Lord and based upon obedience in righteousness to his commandments, would continue throughout eternity. I was grateful for the knowledge that love, as President McKay mentioned, will endure forever, and that those things that matter most will survive and have meaning not only in this sphere, but in others also.

p6 Now, as I pay tribute to my wonderful wife, I pay tribute to another group of women in this Church. I looked into their faces as I came to the pulpit this morning. These are the wives of the General Authorities. I think all of us know that at least once a week they share their husbands with all of the Church always two days, sometimes three, oftentimes more. For the wives there is no compliment on a fine talk after the conference, no thanks for some question answered, for some help given, oftentimes not even a thought. However, few of these Brethren could serve as well without the quiet, sustaining, invisible, yet real strength that comes from the companionship of a good wife. The women's work is in the home with their children or grandchildren, sustaining their companions, serving in the Church and community, and sharing their husbands with the rest of the Church. Although their work has an everydayness about it, it requires as much service and dedication as other kinds of work.

p7 Then, as I go about in the wards and stakes, I find literally thousands of wives who do the same thing, who give service, even sacrifice, in permitting their husbands who hold the priesthood, to go to countless meetings and give thousands of hours of service to their fellow men.

p8 Surely Milton must have been thinking of such as these as he penned these words in the sonnet on his blindness: "They also serve who only stand and wait." I am humbled by the great service that is given in this Church by these women, of whom this great Singing Mother's Chorus is but symbolic.

p9 I would pay my respects, too, to one other group in the Church -- the unsung and unheralded. Without their efforts the work of this Church would come to a standstill. These are the office personnel, the secretaries, the office managers, the custodians, the department heads, the clerks, the stenographers, the operators all who give so unstintedly of their time and service in the Church Office Building, and elsewhere, because of their spirit of dedication and devotion to this work.

p10 I humbly pray that the Lord will bless his children who serve him. I am grateful beyond expression for a Church that is organized by the Lord Jesus Christ, that permits, even obligates, his children to serve in his cause, a Church in which the lay members not only participate, but lead, a Church in which each one of us can find expression for his talents and growth in his character as he strives to earn his salvation and to serve his fellow men.

p11 I know that God lives, that Jesus Christ is his Son; that he lives, that he directs this Church and his prophets here on this earth. I am grateful for the Church organization that gives us a medium of service to mankind and growth for ourselves. May each of us in our own contribution find satisfaction and joy in service to our fellow men and to our Lord, I humbly ask in the name of Jesus Christ. Amen.

p12 President David O. McKay:

p13 The Choir and Congregation will now join in singing, "Now Let Us Rejoice," conducted by Sister Florence Jepperson Madsen. After the singing we shall hear from Elder William J. Critchlow, Jr.

p14 The congregation joined in singing the hymn "Now Let Us Rejoice in the Day of Salvation."

p15 President David O. McKay:

p16 Elder William J. Critchlow, Jr., Assistant to the Council of the Twelve will now speak to us. He will be followed by Elder Mark E. Petersen of the Council of the Twelve.

p14 William J. Critchlow, Jr.

ELDER WILLIAM J. CRITCHLOW, JR. Assistant to the Council of the Twelve Apostles

p1 President McKay, my brothers, sisters and friends:

p2 President McKay, setting me apart one year ago, charged me: "to be a special witness to the name of Christ in all the world." I shall use my few minutes pursuing the business of that charge.

p3 In fancy, I made a pilgrimage back through nineteen centuries of time to Palestine. I went to seek the man of Galilee called Jesus. I fancied I was in that fabulous city of Tiberius on the shore of the Sea of Galilee where I observed, along the water's edge, miles of palaces and fashionable residences surrounded by palm groves and rich gardens, gay with tropical luxuriance. On an almost deserted thoroughfare I saw the markets of rich merchants and the stands of oriental trades people.

p4 Approaching a merchant, I inquired if he knew the whereabouts of the man of Galilee, named Jesus. For a moment he just stared at me; then said, "Where have you been? Look at this deserted street. Only minutes ago he came this way going west, and all the customers followed him. I would have followed, too, had I someone to watch my merchandise."

p5 I overtook the multitude before it settled on a little hill. Fortunately, I found myself near him with sitting space for some of you out there who, in fancy, will stretch your imagination one thousand nine hundred years back into the past. Come quickly. He is speaking:

p6 "Blessed are the poor in spirit: for theirs is the kingdom of heaven.

p7 "Blessed are they that mourn: for they shall be comforted.

p8 "Blessed are the meek: for they shall inherit the earth." (See Matt. chapters 5-7 for Sermon on the Mount.)

p9 He pauses, and arises from his sitting position upon a large rock as if to survey the multitude.

p10 He is tall in stature, perfectly formed without spot or blemish. He wears a tunic and an outer robe. Sandals are on his feet.

p11 He settles back upon the rock and speaks:

p12 "Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

p13 "Blessed are the merciful: for they shall obtain mercy."
"Blessed are the pure in heart: for they shall see God."

I find it difficult to concentrate on what he is saying, just for gazing at him.

His brow is smooth.

His complexion is clear.

His eyes are blue.

His hair is long.

His beard is brown like his hair.

His every feature is perfect.

His motions are graceful.

His voice is soft and low. (This pen picture is by a Roman trader who, on the old silk road to China, paused in Palestine.)

Listen to him: "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

"Thy kingdom come. Thy will be done in earth, as it is in heaven.

"Give us this day...."

Need I repeat more of it?

"Lay up not for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal;

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal;

"For where your treasure is, there will your heart be also...."

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

"Even Solomon in all his glory was not arrayed like one of these...."

"But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you...."

"Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you."

You priesthood fathers would bless your wives and children if you would gather them around you and read to them the full text of the great Sermon on the Mount. Do it soon. It is the greatest speech ever delivered from the lips of men. It is the most widely circulated speech ever heard among men. It has been printed in thousands of books and uttered by thousands of speakers from thousands of pulpits to millions of people.

Another time, when he sought seclusion, he went into a desert place to be away from the crowds. The multitude found him, and he received them. And when the day began to wear away, he gathered up five loaves and two fishes, blessed them, and fed five thousand people. After the feeding, there remained twelve baskets of fragments.

Another time he fed four thousand after blessing seven loaves and a few fishes.

The feeding of these thousands was only one of the many kinds of miracles he performed.

He cleansed the leper; --turned water into wine; --stilled the wind; almed the waves; --walked on the water; --healed the sick and the halt; --cast out evil spirits; --returned sight to the blind; --restored life to the dead.

Words of his deeds spread throughout the countryside, even to Greece and Rome, and when it was time for the Feast of the Passover, Jerusalem was crowded with people from far and near who had come to see this marvelous man of Galilee. And they were not disappointed. Down from the Mount of Olives and through the streets of Jerusalem he came, riding a little donkey.

His path was strewn with flowers, palm branches, and the robes of friends who watched his entry and who sang:

"Hosanna to the Son of David:

"Blessed is he that cometh in the name of the Lord:

"Hosanna in the highest." (See Mark 11:9-10.)

Witnessing the procession, I fancy, were two slaves, filled with rabid curiosity.

"Who is he?" asked one of the other.

"I don't know," was the reply.

"Is he a king?"

"No, he's not a king."

"Well, is he crazy?"

"Noe's not crazy."
"Then who is he?"

Not all who watched his triumphal entry into Jerusalem were his friends. Members of the Jewish Sanhedrin, disturbed by Jesus' miracles and preaching and definitely alarmed by his growing popularity with the people, plotted as they watched, for his arrest - even for his death. Not many hours later they bribed one of his apostles with thirty pieces of silver to betray him. After a trial of mockery, held informally, irregularly, and illegally during the night while his friends, the people, slept, he was scourged, then led to a place called Calvary where he was nailed to a cross. Among his last words were, "Father forgive them; for they know not what they do." (Luke 23:34.)

The morrow was the Sabbath of the Lord their God. Lest his presence on the cross desecrate that holy day, his body was hurriedly removed and laid away in a borrowed tomb where it lay for three days.

Resurrected, he tarried off and on with his disciples for forty days.

One day, as he walked with his disciples on a lonely road, he paused to bless them and then in their presence he ascended heavenward. As he disappeared a heavenly messenger announced:

"... Ye men of Galilee, why stand ye gazing into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

Whence came this Jesus of Nazareth this man of Galilee?

Some thirty years before his ministry began, Mary, his mother, laden with child and in the throes of her travail, had just arrived at Bethlehem.

Hers had been a long four-or-five day journey on the back of a little donkey, when she was not afoot. When she arrived, there was no place for her at the inn where she had expected to stay and no one round about would give her space to stay. So a bed of clean straw was hastily made for her in a manger in a nearby stable.

There, Jesus of Nazareth was born. The dumb animals tethered there were the first to hear the infant cry.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

"And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

"And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger." (Luke 2:8-12.)

And there in the manger the shepherds found him.

Later wise men from the East brought the babe gifts of gold, frankincense, and myrrh.

If Jesus had come, as these wise men riding on a camel, bearing gold, frankincense, and myrrh, with a crown on his head, he undoubtedly would have been accepted -- king of the Jews.

His coming had been long awaited, but they could not accept one, born so humbly and lowly in a stable.

He was born away from home, in obscurity.

He preached the clearest, most simple, teacher of profound truth that ever came among men.

He healed

He called followers about him, even apostles.

He suffered, betrayed, denied, and deserted.

He died horrible death upon a cross.

He was resurrected after three days in a tomb.

He lives.

He will return again.

Listen; these words are his:

"I am from above. I came down from heaven. All power is given unto me. I am the light. Ask in my name. Come unto me, all ye that labour and are heavy laden, and I will give you rest. I am the way. Keep my commandments. I am the Lord of the Sabbath. I am greater than the temple. I am the life. I am the resurrection and the life. I am the truth. Heaven and earth shall pass away, but my words shall not pass away. I will rise from the dead. He that hath seen me hath seen the Father. Ye call me Master and Lord; and ye say well for so I am."

"I know," said the woman at the well, "that Messias cometh, which is called Christ."

Jesus answered -- "I that speak unto thee am he." (John 4:25-26.)

When Caiaphas shouted -- ". . . tell us whether thou be the Christ, the Son of God."

Jesus answered -- "Thou hast said." (Matt 26:63-64.)
What are the reasons for these early child marriages? Why do we have so many of these adolescent tragedies? Let me list a few of the reasons.

The fact is that neither the boy nor the girl at this tender age is in any way prepared for marriage. The boy and girl want what they think is the fun, but they do not want the responsibility. Said one youngster quoted in Life magazine: "I'm a party boy. I just ain't cut out to be married."

Judge Willard Gatling of Charlotte, North Carolina on the subject. Said the judge: Teenage marriage has almost no possibility of succeeding. Ninety percent are total failures.

What he did is history. Now twenty centuries later what will you, my listening brothers and friends, do with this man?

Speaking for myself, I have accepted him as the Son of God.

He is the living Son of the Living God that is my testimony. I declare it boldly, yet humbly, in the name of Jesus Christ. Amen.

Mark E. Petersen
ELDER MARK E. PETERSEN Of the Council of the Twelve Apostles

With you, my brothers and sisters, I have been very deeply impressed by the conference session this morning. I do not know when I have been so deeply touched by the words of a prophet of God as I have been this morning by the remarkable address of our President.

I love this President. He is the prophet of Almighty God. I bear you my solemn testimony he is the prophet, seer, and revelator of the Almighty for us today, and I testify to you that if we follow in his footsteps and accept his teachings the Lord will bless us and prosper us and guide us throughout our days.

And I have been so deeply touched with you, by these other two addresses that we heard. I am so grateful for these testimonies pertaining to the Savior of the world. I love Jesus Christ. I love him as my Redeemer and my Savior. I know that you love him likewise, but I know that our love for him is interpreted strictly in terms of our service to him. "He that hath my commandments, and keepeth them, he it is that loveth me." (John 14:21.) So said the Savior.

I would like to talk with you today in a projection of some of the ideas presented to us by President McKay. These words that he gave us, that we must be preachers of the Word, and be evangelists for the Lord, are so filled with meaning for us all. I hope each one of us will take these words to heart. Each one of us is a minister. Each one of us is an evangelist for Christ. Where is your ministry?

I would like to talk with you about your ministry among your own children, because you are ministers of the Lord unto your children, and if you will do your duty by your children, you will be as saviors on Mount Zion to them. But if you fail in your responsibility in serving the Lord pertaining to your children, they may go astray, and the Lord has said that their sins shall be upon the heads of the parents.

A few days ago I received a letter. It is like some other letters I have received, and I would like to read a part of this letter to you. It comes from a mother. She says: "I have a daughter who is 15. Her boy friend is 16. They have been going steady for over a year. We have just now learned that they are in serious trouble. For the first few months of their friendship they dated only occasionally. Then they decided to 'go steady.' That was the beginning of their trouble. It seemed they were always in each other's company. Now my little 15-year-old girl is soon to become a mother, and we are all just broken-hearted."

This letter is typical of a nation-wide problem, one which has become of major concern to both federal and local officials, and which poses a difficult situation for school executives in many parts of the nation. It is a situation which is forcing an increasing number of young people into child marriages and child divorces, with broken hearts and broken lives, and the problem is a growing one.

In the September 6, 1959 issue of Parade magazine there appeared an article with pictures discussing this problem. It was entitled, "Married Teenagers." One of the pictures showed a 17-year-old mother of triplets. The article discussed conditions in Dallas, Texas, and reported that in the schools of that city there are 480 married children: 459 in senior high schools, 12 in junior high schools, and 9 in elementary schools.

The Family Service Society of San Bernardino County in California reports that from the year 1940 to 1958 the number of marriages involving two teenagers increased twelve times, and the marriages involving one teenager increased six times. The average age of these children is 17 for girls and 18 for boys, but many of them involve 13, 14, and 15 year-old girls, and 14, 15, and 16 year-old boys.

The Associated Press, in a nationally published article written out of Washington by Roger Greene, dated August 9 of this year, reports: "An all-time record of babies born out of wedlock more than 200,000 a year was set off a new storm of controversy over ebbing standards of American morality. Latest figures show the rate of such births per 1,000 unmarried females has tripled in the last two decades, with a particularly alarming rise among teenage girls. 5,000 illegitimate babies are born each year to girls under 15. A tragic byproduct is that at least 20,000 young unwed mothers sell their babies on the 'black market' annually, with price tags ranging from $1,500 to $3,000."

Life magazine recently carried an article on this trend toward child marriages resulting from the present dating tendencies of American children. After showing what leads up to these tragic marriages, the article discussed the divorces which result. It quoted Judge Willard Gatling of Charlotte, North Carolina on the subject. Said the judge: Teenage marriage has almost no possibility of succeeding. Ninety percent are total failures.

The perplexed Pilate muttered: "What is truth?" (John 18:37-38.)

The truth, my brothers and sisters and friends, is, I do say it in all solemnity is my witness: Jesus the man of Galilee, is Christ, the Son of the Living God.

In a Roman court, nearly two thousand years ago, the skeptic Pontius Pilate demanded of Jesus: "Art thou a king?"

Jesus answered: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

"He that hath my commandments, and keepeth them, he it is that loveth me." (John 14:21.) So said the Savior.

Speaking for myself, I have accepted him as the Son of God.

President David O. McKay:

He to whom we have just listened is Elder William J. Critchlow, Jr., Assistant to the Council of the Twelve. We shall now hear from Elder Mark E. Petersen of the Council of the Twelve.

Mark E. Petersen

Speaking for myself, I have accepted him as the Son of God.

President David O. McKay:

He to whom we have just listened is Elder William J. Critchlow, Jr., Assistant to the Council of the Twelve. We shall now hear from Elder Mark E. Petersen of the Council of the Twelve.
1. Early dating. Unfortunately, this early dating is often encouraged by parents, school officials, and occasionally by some church groups. Children are actually urged at times to date when they are but 11, 12, and 13 years of age.

2. Early dating soon grows into early steady dating. Some go steady at 13 and 14, while many do so at 15 and 16.

3. Steady dating is encouraged by steady dancing where one boy dances with one girl all evening.

4. Early steady dating demands the use of automobiles. In North Carolina, where one study was conducted it was learned that many ninth-grade girls, 13 and 14 years old, dated only boys with cars, and many of those boys were under 16, which is the legal driving age. One 13-year-old boy said, "I asked a girl of my age for a date. She asked me if I drove a car. I said no. 'Well,' she said, 'come back and ask me when you do.'"

5. Early steady dating and the free use of automobiles by children lead to early intimacies and immorality. Said one girl who was asked about this subject: "We loved each other so much, and we were together just all the time. And there's not much to do, you know, drive-in movies, and the movies downtown, and that's about all. So after you've seen all the movies, you just park the car and if you're in love, that's it."

6. Early intimacies bring early child marriages.

7. Child marriages bring on divorce as Judge Gatling said, in ninety percent of the cases.

8. Writing in Better Homes and Gardens magazine recently, Howard Williams discussed the great moral breakdown of the so-called "enlightened era," and said: "Promiscuity, illegitimacy, heartbreak, and misery are all that the enlightened era has brought us. Let's put an end to them."

9. But how can we put an end to them? In order to do so we must see the problem clearly. To help us in our study permit me to ask some pointed questions of you as parents.

10. How early should young people date? Do you think it is wise for 12 and 13 and 14-year-old children to date?

11. Should schools or other public organizations sponsor dances for early teens and require that only couples come? Should schoolteachers force early dating upon these youngsters? By what right do they exclude children from school-sponsored socials because they or their parents object to dating at this early age?

12. At what age should girls begin wearing lipstick and dressing and acting like grown-ups? At 12 or 13, or even younger? This may seem like a trivial thing, but does not the early use of lipstick mean an early invitation to dating and does not early dating so often lead to early tragedy?

13. Should little boys and girls kiss and neck? The youngsters themselves should think carefully about that question. They may kid themselves into thinking that early necking is a sign that they have now grown up. But is it? In reality it is but the first step to the more serious and tragic petting which drags so many 13, 14, 15, and 16-year-old children down into a loss of virtue and into forced marriages or illegal operations.

14. When should young people begin going steady? Should it be while they are yet in junior and senior high school? Or should steady dating be reserved for the time when young people are actually considering marriage, and are old enough to consider it sensibly and realistically, and are capable of carrying on the responsibilities of marriage?

15. After their first ruinous experience in child marriage and child divorce, do the young people consider that in the future they might desire a good marriage, a permanent one, with a respectable and well-established partner? And do they consider that when they come to that age, the good fellows and the desirable girls may not wish to marry someone else's cast-off?

16. What are some of the remedies for this situation? First and foremost I believe that it lies in large part in the parents' assuming their proper role as guardians of their children. Parents must make the basic decisions of family life and not leave these decisions to the spoiled children of the household.

17. In an article in a recent issue of This Week magazine, under the caption "Don't Let Them Grow up Too Fast," the author referred to a study made in North Carolina, where parents got together to slow down early dating and early marriage in that state. The parents formed a league to do so. The article said: "The kids themselves approve of the slow-down program. They don't want to be pushed into adulthood. And far from resenting clear-cut rules and regulations they appreciate guidance and discipline.

18. One 14-year-old girl said: 'Since my parents joined the league, they've begun telling me what I can do and what I can't do, and frankly, it's a big load off my mind. And anyway, isn't that what parents are for?'

19. Parents must screen the playmates and dating partners of their children. Parents must decide when the child is old enough to date. Parents must provide chaperonage for early social activities of their children. Parents must make certain that their children have a proper conception of true values, moral, economic, and religious.

20. It is an interesting thing that studies made in the Family Service Agency of San Bernardino showed that among divorcees forty-three percent never went to church at all; thirty-five percent went occasionally; and only twenty-two percent attended church with any regularity.

21. Parents must decide on the use of the family car by their youngsters. In this connection they must be obedient to the law, and not permit their children to drive until they reach legal age.

22. They might also have in mind the paragraph about automobiles contained in an article by Jacob M. Braude, circuit court judge in Chicago, who listed the fifteen chief causes of juvenile delinquency, and said:

23. "A boy or a girl under 21 has no business owning a car, period. These young people simply don't have the sense of moral and social responsibility that should go hand in hand with the ownership of an automobile.

24. "Now I don't mean by this that it is wrong for properly licensed boys or girls to drive the family car under effective parental supervision.... But the key to the automobile problem is proper adult supervision. In this case, it is, indeed, when the juvenile himself owns the car. Youngsters who buy automobiles legitimately are faced with the constant drain of buying gas and maintaining the car, a problem that too many of them solve with a syphon hose or money stolen from home. A large percentage of the sex offenses can also be traced directly to juvenile ownership of cars."

25. Parents must be exemplary themselves. How can they expect their children to respect them if they themselves are not respectable, or if they themselves are not obedient to law and order? How can parents expect their children to accept their discipline if the parents refuse to discipline themselves?

26. And then parents, as adult citizens and taxpayers, must express themselves on school problems which affect their own children. They must become vocal and active members of parent-teacher groups and other organizations which can sway opinion and policy with respect to the social life of their children at school. Parents must co-
operate with law and enforcement officers in their efforts to preserve law and order in their communities.

Parents must develop good character in children, a love of righteousness, faith, a respect for other people, and they must help their children to overcome selfishness, and to live for the future, and not for the momentary lusts or socalled pleasures of today.

Does it seem that I lay too much upon the parents? Not when you realize that the parents hold the key to the situation.

The Boy Scouts of America engaged the Institute of Social Research of the University of Michigan to make a study of adolescent young people. That study showed that the vast majority of young people-ten percent are expectant that their parents will provide leadership for them and give them guidance; ninety-five percent said they are willing to take parents' rule on what time to come in at night; eighty-seven percent are willing to accept parents' advice pertaining to money; seventy-six percent accept their parents' guidance in personal problems; sixty-two percent accept their parents' advice on how to act when out in a crowd; ninety percent believe that when parents make rules, those rules are for the benefit of the youngsters, and not for the convenience of the parents.

But the survey also showed a tragic note-the parents do not live up to the expectations of the youngsters. They fail to provide the leadership their own children expect of them.

When the study endeavored to find out how many parents plan family activities to include the children, it was discovered that only one percent provide such activities regularly; sixty percent only occasionally; and twenty percent not at all.

All of this points up the wisdom of the Lord in laying upon the parents the responsibility of rearing and training their own children, and adding that if they fail to do so, the sin be upon the head of the parents.

Now I ask you, do you want an early child marriage for your youngster, with only a ten percent chance of that marriage being successful? Do you want to take the chance on immorality that forcefully confronts you if you permit your child to date early, and especially if you permit the child to date steadily?

Are you willing to assume the full guardianship of your own child, and protect that child from its own whims and the whims of others?

Are you willing to stand at the crossroads with your child and protect him or her from the temptation and degradation that usually accompanies early and steady dating? Are you willing to do for your child what the Lord asks you to do, to rear that child as a faithful Latter-day Saint, a good citizen, and give him an opportunity to work out his future successfully?

You as parents hold the key to the situation. You are the custodians and the guardians of your own children. If you do not guard and protect and rear them, who will?

I humbly and earnestly pray that we will assume the responsibility which is ours, and love our children well enough to train them and guide them, and give to them the leadership and direction which most young people expect of their parents, and this is my humble and earnest prayer, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

To whom have we just listened is Elder Mark E. Petersen of the Council of the Twelve. The Relief Society Singing Mothers will now favor us with "Incline Your Ear and Come Unto Me," conducted, as announced, by Sister Florence Jepperson Madsen. The closing prayer will be offered by Elder Carroll William Smith, president of the Klamath Stake, after which this Conference will stand adjourned until two o'clock this afternoon. The Singing Mothers will again be with us.

The Singing Mothers sang the selection, "Incline Your Ear and Come Unto Me."

Elder Carroll William Smith, president of the Klamath Stake, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

President David O. McKay:

The Relief Society Singing Mothers of the Jordan Valley Region, with Florence Jepperson Madsen conducting, provided the choral music for this session. Elder Frank W. Asper was at the organ.

Members of the Church are convened in the Assembly and in Barratt Hall by television. These services are also being broadcast in the Assembly and in Barratt Hall by television. We are favored again this afternoon by the presence of the Relief Society Singing Mothers of the Jordan Valley Region, with Florence Jepperson Madsen conducting, and Elder Frank W. Asper at the organ.

We shall begin these services by the Relief Society Singing Mothers rendering, "Lord, Hear Our Prayer." The opening prayer will be offered by Elder Zelph Y. Erekson, formerly president of the Australian Mission.

The Singing Mothers sang "Lord, Hear Our Prayer."

Elder Zelph Y. Erekson, formerly president of the Australian Mission, offered the opening prayer.

President David O. McKay:

The Relief Society Singing Mothers will now favor us with, "Come, Ye Blessed of My Father," conducted by Sister Florence Jepperson Madsen, after which President Joseph Fielding Smith will speak to us.

Singing by the Singing Mothers "Come, Ye Blessed of My Father."
President David O. McKay:

President Joseph Fielding Smith of the Council of the Twelve will be our first speaker. He will be followed by Elder Alvin R. Dyer, Assistant to the Twelve.

Joe Fielding Smith

PRESIDENT JOSEPHFIELDING SMITH OF THE COUNCIL OF THE TWELVE APOSTLES

1 To stand before this great body, members of the Church, mostly priesthood is something that creates in my soul a feeling of awe and of responsibility. I trust that I may have the guidance of the Spirit of the Lord in the words that I may utter. I am very grateful for what was said in our meeting this morning by our President and those who followed after him. I am sure that we have been edified in the remarks that have been made, and I feel my dependence upon the Spirit of the Lord to aid me in saying something that might be profitable on this occasion.

2 There may be some who wonder why we hold general conference twice a year, bring our people, particularly the presiding officers, together from all parts of the Church. But, brethren, I do not know what we would do if this privilege should be withdrawn from us. I have wondered, what in the days of Peter, James, and John following, the condition might have been if they had been met quarterly and semi-annually in conferences. Perhaps the apostasy would have been postponed, if not altogether avoided. But those privileges were not theirs.

3 I think I feel the importance of these gatherings, and the bringing together the men who hold the priesthood particularly to receive counsel, to be encouraged, and to return to their stakes renewed in their spirits. We can reach our people today better than they could ancienly. We have many facilities that they did not have, and our people are naturally under present conditions drawn closer together than they were in former days.

4 And now, my good brethren and sisters, what is our duty? To keep the commandments of God. And we are instructed to do that in our quarterly conferences, in our general conferences and in all the meetings that are held in the various stakes and wards of Zion. Even as it is, there are conditions arising which should cause us to be alert, on our guard, diligent, persevering in the keeping of the commandments of the Lord, and in instructing the members of the Church. By all means, this is needed. Satan is not dead.

5 I think frequently of the words of the Lord to John when he said that Satan raged because "he knoweth, that he hath but a short time." (Rev. 12:12.) And he is more active today, perhaps, than ever before in the history of the world. His emissaries get among the Latter-day Saints. Some of them are very cunning and crafty. Some of them at one time had the light and understanding of the gospel but have lost it. They come among our Latter-day Saints and if we are not prepared by our faith, by our obedience, and knowledge of the gospel, many of us stand in danger of being led astray.

6 The Prophet Joseph Smith made the statement that a man cannot be saved in ignorance. When he said man he meant mankind. Ignorance of what? Of the saving principles of the gospel of Jesus Christ. Now we are taught faith in God our Father and in his Son Jesus Christ. We are taught to study, make ourselves familiar with his life when he was upon the face of the earth, why he came, the nature of his work how it concerns us, to prepare ourselves by our study and by our faith to stand worthy before him in the keeping of his commandments.

7 We read in the Doctrine and Covenants where the Lord says that all those who repent and are baptized are to receive the gift of the Holy Ghost by the laying on of hands. Now we baptize our children at the age of eight yea. That is the age that the Lord has designated as the age of accountability. Little children before that age are redeemed should they die, without any act upon their part. One of the most wicked doctrines ever taught in this world was that little children were born in sin contaminated, and have to be cleansed from that sin for which they themselves were not responsible. Little children were innocent in the beginning, the Lord says, and by his decree until they reach the age of accountability they are free from sin, but from that age on they are under the necessity of baptism for the remission of sins, and entrance into the Church and Kingdom of God.

8 Now, we are promised that when we are baptized, if we are true and faithful we will have the guidance of the Holy Ghost. What is the purpose of it? To teach us, to direct us, to bear witness to us of the saving principles of the gospel of Jesus Christ. Every child old enough to be baptized, and who is baptized, is entitled to the guidance of the Holy Ghost. I have heard people say that a little child eight years of age could not understand. I know better than that. I had a testimony of this truth when I was eight years old, coming through the Holy Ghost. I have had it ever since.

9 We are commanded also to bring up our children in light and truth, to teach them the fundamental principles of the gospel, a testimony of its truth, and be prepared to resist the persuasions and doctrines and teachings of those who would destroy that belief.

10 I am grateful for our Primary organizations and our Sunday schools, and the other organizations of the Church, but brethren and sisters, the Lord has not placed all the responsibility upon our auxiliary organizations, nor upon the bishops of wards to teach the children of Zion the gospel of Jesus Christ. That should be taught them in their homes.

11 As we travel from stake to stake, we discover in many places that children who are eight years of age, nine years of age, even older sometimes, have not been baptized. Why? Who has neglected this? We cannot blame the child, but somebody is at fault. When a child gets to be nine or ten or eleven or more years of age and has not been baptized a member of this Church, then someone's at fault. Primarily, I would say that fault is in the home. But the fault is not altogether in the home. The fault rests with those who have charge in the wards of looking after the interests of the young, and the bishops who are to look after all the members of the Church. No child should be permitted to go unbaptized after he or she reaches the eighth year, and when there is that kind of neglect someone is responsible.

12 Bring up your children, my brethren and sisters, in light and truth. Teach them by example. Fathers and mothers have to set the example. They cannot say to their children, "You follow the teachings of the Church, but in our lives we are going to make exceptions." It cannot be done, not properly. You parents, set the example. There should be unity in the home, and if there is unity in the home, then there is likely to be unity in the Church. But we begin in the home.

13 Now, the gospel of Jesus Christ is the means of our salvation and exaltation. I have often wondered why some members of the Church were members of the Church, because they do not live in accordance with the principles of eternal truth. There is only one reason for membership in this Church, as I understand it, and that is as a means of receiving salvation and exaltation in the celestial kingdom of God. If that is not our aim then why are we in the Church?

14 I know a man who went to school when I went to school, we played together, went to school together. When he grew to be a man he went East and became a scientist. He came back, and then he began to create a great deal of disturbance in the Sunday School classes questioning the revelations that had been given through the Prophet Joseph Smith. This came to my attention when one of the members of that class came to me and said, "This brother comes to our class, and he is just a disturbance." As I was well acquainted with him, I made it my duty to get hold of him, and I asked him why he did those things; and was disturbing the members of the class.

15 "Well," he said, "I cannot accept all of the revelations that were given to the Prophet Joseph Smith."

16 "Are there any of them that you can accept?"

17 "Yes," he said, "I can accept some of them;" but he could not accept all of the doctrines that had come through the revelations of our Father in heaven and his Son
Jesus Christ to the Church.

p18 After we got through with the conversation, and I had a long conversation with him, he said, "Now, I am going to ask you one favor. Please do not take any step to have me excommunicated."

p19 I said, "Why do you want to stay in the Church when you are opposing its doctrines?"

p20 He said, "I will tell you why. I was raised in the Church, and my friends are members of the Church. I have few associations outside of the Church. If I should be excommunicated that means that I should be cut off from all communication, all fellowship with the people with whom I am now associating, and I do not want that to happen. So please do not take any steps to have me excommunicated."

p21 I thought there was some hope for him so I did not take any such step, but I did talk to him kindly and try to get him to see the folly of his ways, to repent, and when he went to the classes and he could go to the classes, he should not go with that spirit of defiance or opposition to the doctrines which the others believed. I said, "If you don't believe them, then keep still and see if you cannot get the Spirit of the Lord so that you can accept them."

p22 Well, he is dead now. I do not know whether he repented or not, but brethren, the gospel of Jesus Christ is the most vital thing in all the world to us. We should so live that we can accept every word that proceedeth forth from the mouth of God, and that is a commandment from him.

p23 Now if we have the right spirit, that is what we are going to do. If there is any doctrine or principle connected with the teachings of the Church that we do not understand, then let us get on our knees. Let us go before the Lord in the spirit of prayer, of humility, and ask that our minds might be enlightened that we may understand. This Church is not teaching false doctrine. All the revelations given to the Prophet Joseph Smith are absolutely true. They are given for our salvation, for our knowledge, for our understanding, that we may draw nearer and nearer to our Father in heaven, and be found worthy before him and eventually have the privilege of coming into his presence, there to be crowned as sons and daughters of God, receiving the fulness of his kingdom.

p24 The Lord bless you, my good brethren and sisters, I pray in the name of Jesus Christ. Amen.

p25 President David O. McKay:

p26 President Joseph Fielding Smith of the Council of the Twelve has just spoken to us. He will be followed by Elder Alvin R. Dyer, Assistant to the Twelve. Brother Dyer will be followed by Elder Hanks.

p9 Alvin R. Dyer
ELDER ALVIN R. DYER Assistant to the Council of the Twelve Apostles

p1 My dear brothers and sisters, I feel it is a great privilege to be in your presence here today, in the presence of my Brethren, and to be under the inspiration and leadership of our Prophet and those who are associated with him in this Presidency of the Church, and I have felt here this day the power and the inspiration of the Spirit as it has been manifested in what has been said.

p2 A number of years ago there was a noted historian sent to Salt Lake City, to study the customs and the way of living of the Latter-day Saints. He remained here many years among our people and published a book in the year of 1922 telling of his findings. I should like to read a paragraph or two from what he said about our people. He never knew the Prophet Joseph Smith. He could only tell of his work by the results as it was manifested among the people who were guided by the revelations from God which their prophet had received. I quote:

p3 "Who can explain Joseph Smith? What are the revelations from God? What is their test? Is it not beyond all reason that a lad, born of poor parents devoid of any save the commonest education, too poor to buy books, should have accomplished what he did in less than forty years, unless there was some great reason for it?"

p4 "Let anyone, even a literary genius, after forty years of life, try to write a companion volume to the Book of Mormon, and then almost daily for a number of years give out revelations that internally harmonize one with another at the same time formulate a system of doctrine for a Church, introduce many new principles, resuscitate extinct priesthoods, and formulate a system of Church government which has no superior upon earth... to deny such a man a wonderful power over the human heart and intellect is absurd. Only fanatical prejudice can ignore it. However he may be accounted for by the reasoning mind, Joseph Smith, the Mormon Prophet, was one of the wonders of his time." (George Wharton James.)

p5 One of the great distinguishing characteristics of the Latter-day Saint people is that they are governed by revelations from God, and whether people come into our midst, or whether we go out into the world, this characteristic remains a distinguishing factor.

p6 I recall that some few years ago in one of the communities of Oklahoma a minister, in an effort to discredit the effects of our missionary work in that area had an article placed in a daily newspaper, from which I quote a part. He said: "The first thing that you should know is that these missionaries are a part of a church that claims to have a revelation and a prophet."

p7 How well he placed the facts. Yet it seems rather strange that a Christian minister would make such a statement in derision, for revelation and the prophets have ever been a part of God's plan to convey commandments and teachings of righteousness unto his children. There are others, like this minister, who feel that we have no right to receive revelation, but if we do not receive revelation for the guidance and direction of the true Church of Jesus Christ, then we do not have the oracles of God, and if we do not have the oracles of God, then we are not the people of God.

p8 But this is not the fact, for over and over again God has revealed his will unto this, his people, through his servants, the prophets. In the first section of the Doctrine and Covenants, which is a book of revelations given through the Prophet Joseph Smith unto the Latter-day Saints, the Lord has said:

p9 "Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments." (D&C 1:17)

p10 These commandments are revelations from God which provide the laws and ordinances of the gospel, and by obedience to them will exalt man in the presence of our Heavenly Father. The Prophet Jacob, one of the Book of Mormon prophets, speaks of the need of revelation in this manner. He says:

p11 "Behold, great and marvelous are the works of the Lord. How unsearchable are the depths of the mysteries of him; and it is impossible that man should find out all his ways. And no man knoweth of his ways save it be revealed unto him; wherefore, brethren, despise not the revelations of God." (Jacob 4:8)

p12 Again Moroni, another Book of Mormon prophet, speaks of those who would deny revelation.

p13 "And again I speak unto you who deny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts nor healing, nor speaking with tongues, and the interpretation of tongues;
Elder Alvin R. Dyer, Assistant to the Council of the Twelve, has just spoken to us. Elder Marion D. Hanks of the First Council of Seventy will now address us. He will be
presented to you, my brethren and sisters, that these revelations have been given to us for our enlightenment, for our growth, that we may return to the presence of
the Prophet Joseph Smith, and it was made known unto the people, just that many more of the weak Saints rebelled and turned away from the Church. This became one of the great
tremendous problems to our people in the days of Kirtland and Missouri, for some of the members and leaders alike opposed and did all that they could to prevent the coming forth of
further revelation, and the progress of the Church.

The Prophet Joseph Smith, speaking of this at Far West, had this to say: "Many men will say I will never forsake you, but will stand by you at all times, but the moment
you teach them some of the revelations (mysteries) of the kingdom of God that are retained in the heavens and are to be revealed to the children of men when they are
prepared for them, they will be the first to stone you and put you to death."

I have mentioned these things, my brethren and sisters, only in reflection to bring it down to us today. Can we say, with regard to revelation, in a similar sense, that
those who fail in the Church today to accept and live fully the revelations given are somewhat rebellious perhaps not in the same antagonistic manner which was manifest in
the early days, but nevertheless rebel within themselves against the will of the Lord. There are some who perhaps sense the great value of these God-given truths, yet fail in
their appropriation. They will not let go for fear of losing something greatly worth while but still hold back when it comes to fully accepting the revelations from God.

May I consider with you for a few moments some of the vital revelations given through the Prophet Joseph Smith and perhaps as we go back to our homes from this
great conference of the Church we can regenerate in our own thinking the desire to conform more closely to the commandments which the Lord has required of us through
these revealed writings. I refer to a revelation with regard to the magnifying of the priesthood found in section 84 and section 121, given at Kirtland, Ohio, in 1832, and at
Liberty, Missouri, in 1839, and when we find that perhaps two thirds of the elders who hold the Melchizedek Priesthood, are found not to be in their priesthood meetings
each Sunday morning, we realize the need of greater adherence to this instruction. Would we say that those who are not fully living in accordance with this revelation are
perhaps opposing the divine will of our Heavenly Father as it is expressed through his prophets?

There is the revelation given on tithing and offerings at Far West, Missouri in 1838. Would you say, my brethren and sisters, that a man, especially one who holds the
Melchizedek Priesthood and who does not pay an honest tithing is rebelling against the revelations of God?

What about attendance at Sacrament meeting? I remember as a young man being placed in a bishopric, and of being told we ought to achieve twenty percent
attendance at Sacrament meeting. Today the current average attendance is thirtythree percent, and yet each Sunday finds sixty-seven out of one hundred of our people not
attending their Sacrament meeting. Would you say that this failure to attend, on the part of some, is something of a rebellion against this revelation given at Jackson County
Missouri, in 1831?

Then what about the revelation on virtue and the receiving of the Holy Ghost, given in Liberty Prison in 1839 when the Prophet revealed to us that if we would have the
companionship of the Holy Ghost, our lives must be virtuous and we must live constantly under that influence? Would you say that those who have evil thoughts and would
permit unclean practices to come into their lives are opposing the will and the revelations of God on purity of life?

There are still other revelations the reiteration of the Ten Commandments at Kirtland, Ohio, in section 42; the great principle of righteous dominion in section 121,
wherin we are to live with our fellow men in kindness, in longsuffering, in meekness, and love unfeigned, in the true spirit of brotherhood as becomes a Latter-day Saint,
the revelations on temple work in sections 124, 127, and 128, given in Nauvoo Illinois, in 1841 and 1842.

Are we doing all that we can in accordance with these revelations, and if we are not we are inwardly opposing them? My brothers and sisters, you be the ones to
answer that for yourselves.

I bear record to the manifest desire of many within the Church to twist the meaning of this great revelation, and those who do this are they rebelling against the will of God as they did in the earlier days?

I bear record to you, my brethren and sisters, that these revelations have been given to us for our enlightenment, for our growth, that we may return to the presence of
our Heavenly Father. They are a distinguishing characteristic of the Latter-day Saints. We are to use them for our upbuilding and growth within the kingdom of God.

Would it not be profitable to review the revelations -- to learn afresh -- to "know our duty" and then where needful adjust our lives fully to the laws and commandments of
God?

I bear record to the truthfulness of the revelations given to the Prophet Joseph Smith. In the name of Jesus Christ. Amen.

President David O. McKay:

Elder Alvin R. Dyer, Assistant to the Council of the Twelve, has just spoken to us. Elder Marion D. Hanks of the First Council of Seventy will now address us. He will be
I seek only to be able to speak the truth, to merit the Spirit of the Lord which will direct me and bless me in so doing. I appreciate the wonderful sermons which have been delivered here from the first through Brother Dyer's.

As President Smith spoke I marveled that we have lived long enough and that we live in a time, you and I, when the wise men, the honest men of the world, are coming to understand some of the things the Lord has taught us through all the years since the establishment of the Church.

As President Smith referred to the age of eight and his faith that a youngster at that age can know, I thought of my little children and then of a book published recently, written by two of the most accepted, and I think effective, child psychologists of the day, commenting on the age “eight” in the lives of the young.

“Eight seems to be an age when much that was not comprehended before is often easily understood. At that age it is almost as though a new dimension has been added to the child’s understanding.”

It is remarkable that qualified and earnest seekers after truth should discover that at age eight a new dimension enters into the life of the child. The Lord assured us of this when he talked of the age of accountability long ago.

Of one thing implicit in both President Smith's and Brother Dyer's remarks, I would speak for just a few moments.

A thoughtful friend phoned this morning to tell me of a book he had just received had not seen a copy nor is it available in our bookstores yet book called, I Found God in Soviet Russia, in which a man tells of his own experiences as a prisoner in a concentration camp in Siberia.

He tells of the religious faith that permitted people to endure and survive. He mentions in at least four different places, and this would perhaps be a satisfying if sorrowful and surprising thing for us to know, that in a concentration camp in Siberia there is a little band of members of the Church of Jesus Christ of Latter-day Saints, meeting faithfully and loyally, unwilling to deny or let rest or become indifferent to their responsibilities even though to be a member of the Church makes them liable to life imprisonment according to the book.

The book notes that these Mormons insisted on coming together in the name of the Lord that when they had a few minutes they met to worship God in their own way.

When I think how the Lord must love and look with compassion upon such individuals, when out of my own experience as a parent I can see how much I love my little ones, I can understand (at least within my limitations) what the Lord meant when he talked about the worth of souls in his sight. And I believe I may understand it more impressively and movingly today than I have ever understood it before.

May I read you some words with which all are familiar, and read them in context of what has been said?

"Remember the worth of souls is great in the sight of God;"

"For behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him." (D&C 18:10-11.)

There follows the great statement of the joy of the Lord in the soul that repenteth, and this:

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my father!"

And then the marvelous statement that "... if your joy will be great with one soul ... how great will be your joy if you should bring many souls unto me!" (Idem, 15-16.)

I have in mind to express my testimony about the importance of the one, to add my humble witness to the charge that has been given every teacher and parent, every youth-influencing, every adult-influencing Latter-day Saint, to be concerned about the one individual child of God.

I heard a statement as I drove toward Brigham Young University the other morning from the Talmud, or so it was quoted: “To save one life is like saving a whole nation.” And I began to think of other statements, including the one from the eighteenth section of the Doctrine and Covenants, to which we have alluded. I thought of the statement of Oliver Wendell Holmes, who said, “Every individual is an omnibus.” Do you see the significance and implication of this?

As we have the marvelous blessing of setting missionaries apart, I can seldom refrain from thinking of them (and occasionally say it) that in each of them, as in each of us, is wrapped up a heritage and a promise, for each is a distillation of much that has gone before, and beyond all that is represented in the individual now and of the past, there is also the future, because in each of us are the seeds of the future; in each of us there is, in fact, the capacity and possibility of becoming many.

I could tell you one story which bears repetition and I have had the blessing of repeating it in some of the stakes of the Church. It is the most significant single experience I have ever had, personally, about the importance of one. It happened long enough ago that I think the individual involved would not be conscious of our noting him, though I see no harm if he is.

A man walked into these grounds and into an office in the Bureau of Information one day long ago. He interrupted a conversation which was private and serious, and did it without apology. He was quite an elderly man; he was not what you would call an attractive human being. He was unkempt, unshaven; he reeked of alcohol and tobacco.

He walked over to the desk where I sat, pointed his hand in the direction of the temple, and said, “How do you get in there?” I assumed that he was a tourist, one of the infrequent but occasional few who do not understand the purpose and the reason of temple-going and who have become affronted because they are not taken into the temple, and perhaps had come to complain.

I told him as best I could, or began to, the story of the temple, but had proceeded only a little distance when he interrupted. He waved me away and said, “Oh, you don’t have to tell me all that, I know that. I am a Mormon.”
"Well," I said, "if you are a member of the Church and you know all of this, what is it you want from me?" He said, "Frankly, nothing. There isn't anything you have to give me. I am here because my wife insisted on my coming in, but I have fulfilled my errand," and out he went.

I tried to pick up the threads of the conversation and finish it, and later, as I sat thinking about him and his story, I looked out the window and saw him walking by the Joseph and Hyrum [Smith] monuments with a younger woman. I went out to talk with them. She identified herself as his wife. He had been married three times; each previous wife had died after bearing a large family.

There are two questions I asked him, which I think each person here would do well to hear answered as he answered them. I asked, in effect, how he had come to his feeling of antagonism and indifference. He told me that at age nineteen he had been ejected from a chapel by a bishop's counselor who had been summoned because of the boy's troubling in class. One thing that had been said, this man remembered for nearly sixty years. As he was thrown out, someone objected. The answer that came from the counselor who had the task in hand was, "Ah, let him go, he is just one kid!"

He went, and he never came back, nor was there ever any visiting, never any outpouring or increase of the love that should follow reproof, according to the Lord. He moved to another area of the land, married, had a family; his wife passed away and he married again, his second wife died after bearing a family also. He had come to Salt Lake City at the insistence of his third wife, who, having been taught by the missionaries and converted to the principles of the gospel, had brought him here hoping that somehow he might be touched, the member.

This, also, I would like to report: I asked him how many living descendants he had. He counted them and answered, "Fifty-four." I asked him then, how many of them are members of the Church, and I expect you know the answer, though perhaps not his interesting expression. He said, "Huh, ain't any of them members of the Church. They're a pretty hard lot."

This last question: who was it the bishop's counselor propelled out the door that morning? Just one boy? Just one? This one has in his own lifetime become, in effect, a multitude, and the current has but begun to run, and every one of them denied, according to his own witness, the love of the gospel and the brotherhood of the Saints, the warmth and strength and direction of the programs of the Church.

I have reminisced as Brother Hanks has been speaking. I am sure he will pardon me if I make reference to him and his marvelous family. It was my privilege to live in the Nineteenth Ward in the Salt Lake Stake. On October 12, 1921, I left for my mission to the Central States. The day after, there came into the home of Brother and Sister Hanks, not a small boy but rather large, I understand was not there, but I have heard he was named Marion. Well, you have seen his works; you have felt his spirit.

I closed with a statement Horace Mann made. This is well known also, but worth the repetition. To a man who questioned Horace Mann's statement at the dedication of a boy's home or school, that if all the work and energy and effort and money put into this endeavor had been to save just one boy, it would have been worth it, and had said to Horace Mann, "You became too oratorical, didn't you? You didn't really mean that, did you?" Horace Mann answered, "Oh, yes, I meant it. It would have all been worth it, if the one were my son."

Every son of God is important in his eyes. Every unbaptized child, unordained boy, young man who is not in the right stage of his priesthood progression, every boy and girl not attending seminary when they can and should, and every boy and girl not being married the temple when they could -- these are vitally important in the eyes of God and should be, in our eyes.

God bless us to understand the infinite importance of the one, in God's eyes, and to do all that we can to fulfill his purposes for them, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Marion D. Hanks of the First Council of Seventy. Elder John Longden, Assistant to the Twelve, will now speak to us.

There is another anniversary this week! I may be pardoned for making reference to it just fifty years ago on the 7th of October my father and I arrived in Salt Lake City boy of ten, coming to a new world with one purpose in mind, to be close to the center of the Church and to serve the Lord.

I am grateful for that father who listened to the missionaries some sixtythree years ago in England, about two years before I was born, who accepted these truths and for the warm home he gave me. I am here because my wife insisted on my coming in, but I have fulfilled my errand," and out he went.
My dear brothers and sisters, I humbly ask an interest in your faith and prayers that the Spirit of God will direct what I may say.

ELDER MILTON R. HUNTER Of the First Council of the Seventy

I pray that we as parents will seek to know what our children are feeding upon, and see that they feed upon the truths found in the Bible, the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, the four Standard Works of the Church. Then they will not suffer from malnourishment of the Spirit, and we will be fitting them to withstand the buffeting of Satan.

I bear you my witness and testimony that God lives, that Jesus is the Christ, the Divine Son of our Heavenly Father, that Joseph Smith was and is a Prophet of God, and that those who have succeeded him as Presidents of this Church down to President David O. McKay today, have been and are mouthpieces and prophets of our Lord.

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I bear you my witness and testimony that God lives, that Jesus is the Christ, the Divine Son of our Heavenly Father, that Joseph Smith was and is a Prophet of God, and that those who have succeede
This Indian woman bore a very strong and fervent testimony to me that she knew that these missionaries had brought her the true gospel of Jesus Christ. She said:

"I know that God sent those two strangers, his messengers, to Quezaltenango to prepare the hearts and the minds of the Quiche Maya in this part of the country to receive the gospel of Jesus Christ. I and a number of others of our people who saw those messengers and listened to their predictions are now Mormons."

I asked her to give me the names of other Lamanites who were present when the two messengers visited Quezaltenango. This she did. I had one of the missionaries, the supervising elder, check with them for the purpose of verifying her story. These other Indians also gave similar accounts of those two tall, white strangers visiting Quezaltenango some years ago.

This past January (1959) I was again assigned to tour the Central American Mission in company with President and Sister Wagner. Sister Hunter accompanied me on this tour.

Shortly after we arrived in Guatemala City, President Wagner told us about some very important events which had occurred in the life of a certain Cakchiquel Maya name man named Daniel Mich. This good Lamanite or Indian had joined the Church not long before our arrival in Guatemala. After becoming a member of the Church of Jesus Christ of Latter-day Saints and just prior to our arrival in the Central American Mission, Brother Mich came to Guatemala City and attended a Sacrament meeting. He bore his testimony at this meeting and told the wonderful story of his experiences which I shall retell to you today. In describing Daniel Mich's telling of his experiences and bearing his testimony, President Wagner said:

"The tears rolled down Brother Mich's cheeks. There was not a dry eye in the house. The Spirit of God was there in great abundance."

The following is Daniel Mich's story. He lived in Patzicia, Guatemala, a small town not far from Lake Atitlán. A few years ago an Indian rebellion against the government officials, who were primarily of Spanish blood, took place in Patzicia. The government officials decided to put to death all the Indians who had participated in this rebellion and especially those who instigated it.

Daniel Mich had taken no part in the rebellion; however, the government officials thought he was guilty. The Spirit of God whispered to him and told him and his brother to flee to the mountains and hide in a certain place. If they did not, they would be killed. They did as the Spirit instructed. As they arrived at the hiding place suggested by the Spirit, they lay on a ledge and looked over the precipice. Below them they could see the government officials searching for them along the mountainside.

A number of Indians were captured at this time and put to death. Daniel Mich and his brother stayed in seclusion for two years, but finally they were also captured. Conditions had changed during the two years to the extent that the Mich brothers were not killed but were thrown into prison. For four long years they lay in prison, living under the most terrible conditions. Their clothing wore out. They had a scant amount of bedding. It was very cold and the jail was unheated. The caretakers of the prison gave them very little food; in fact, they practically starved to death. And to make matters much worse, Daniel Mich received word from his wife that she and the children were practically starved to death. During the six years' time that he was in hiding and in prison, they had not been able to make a livelihood.

In desperation, and, of course, in great grief, Daniel Mich kneeled down and prayed to God, pleading that the Eternal Father would be merciful unto him and let him die. He also prayed that the Lord would extend his mercy unto his wife and children, that they all might soon die. He pleaded with the Lord to release him and his family members from the misery and suffering that they were enduring.

But God did not let them die. Instead, Daniel Mich had a vision, or a dream, or whatever it might be called. He was going up the side of a steep mountain on a definitely defined trail. He came to a place where a side trail forked off the main trail. A man stood on the side trail and said, "Follow me."

Daniel Mich replied, "No, I cannot follow you. I must follow this trail straight ahead."

He went some distance farther, and another man stood on another side trail. He also said, "Follow me."

And again Daniel Mich replied, "No, I cannot follow you. I must go straight ahead." This experience repeated itself three or four times.

Finally I came to the summit, and there standing in front of me was a tall, handsome man, with beautiful white hair. He had a very kindly and beautiful smile. This man said to me, 'Daniel, follow me.' I replied, 'I will follow you;' because as I made that remark, the Spirit of God whispered to me and said, 'That man has the truth.'"

Shortly after having this dream or vision, Daniel Mich and his brother were released from jail. They returned to their home town. Soon thereafter, and possibly about a year before I visited Guatemala, missionaries came to Patzicia, Brother Mich's home town. They had not been working there long until one day the mayor sent for them to come to his office. When the missionaries arrived, they saw a large crowd of Indians, perhaps 200 or more, collected in front of the mayor's office. As the missionaries approached, according to the description given by the missionaries, "The crowd of Indians opened as the Red Sea opened for the Israelites to go through. We walked between two columns of Indians and on into the mayor's office."

The mayor said to the mayor, "You sent for us?"

"Yes, I did," was the reply.

"What do you want?" they asked.

The mayor answered, "I have here in front of me a petition signed by two hundred citizens of our community in which they demand that you young men leave town immediately and that you refrain from teaching your religion any more in our community. Will you go?"

"No, we will not go," the missionaries replied. "We will not leave this town until our mission president tells us to leave."

The elders sat silently in the mayor's office for several minutes, and then one of them asked, "What do you intend to do?"

The mayor replied, "I do not know."

Thereupon one of the missionaries suggested that he telephone the governor and perhaps the governor could instruct him. The mayor immediately picked up the telephone, called the governor, and explained the situation.

The governor emphatically instructed, "Let those Mormon missionaries alone. They have a right to teach their religion in your town or in any other town or city in Guatemala, because we have religious freedom in our country."

After this favorable solution of the problem, the missionaries came out of the mayor's office. Once again they described the crowd, stating that it opened as the Red Sea opened for the Israelites. The elders passed between those two long lines of Indians. As they arrived at the edge of the crowd, two men approached them and said, "Will you come to our homes and talk to us?" One of the men was Daniel Mich.
The missionaries were happy to accept the invitation. They went to Daniel Mich's home and taught him the gospel. He received all they taught with much faith and sincerity. They taught him only three or four lessons when a very important event occurred. One day while in the midst of one of the lessons, one of the missionaries opened his book, and Daniel Mich saw a photograph of a tall, handsome man with beautiful white hair.

Brother Mich immediately and excitedly exclaimed, "This is the man! It is he whom I saw!"

Of course the missionaries wondered what he was talking about, and so they questioned him. In response he told them the wonderful story which I have just told you.

Then Daniel Mich asked, "Who is this man whose photograph you have in your book?"

"His name is David O. McKay," the missionaries replied. "He is the President of the Church of Jesus Christ of Latter-day Saints. He is God's holy prophet, seer, and revelator upon the earth at the present time. He is the man who holds the keys of the kingdom of God and stands as Christ's representative in the true Church and the leader in spreading the true gospel of Jesus Christ."

In deep sincerity Daniel Mich replied, "I know that all of the things you have told me are true. I know that you missionaries have the true gospel of Jesus Christ." Then he asked, "Do you know why I invited you to come to my home that day as you came out of the mayor's office?"

"Of course we do not know but would certainly like to know," they replied.

"At the time that the tall, handsome man with beautiful white hair whom you have told me was President David O. McKay said to me, 'Daniel, follow me; the Spirit of the Lord whispered to me and said, 'This man has the truth.' The Spirit also said, 'Two young men will bring you the truth,' and when you came into our town recently and began to teach your religion, I became curious. I had been watching you and attempting to find out all about you that I could. When the citizens of Patzicia signed the petition to have you thrown out of town and when you called to see the mayor, I joined the crowd in front of the mayor's office to see what would take place. And now," he said, "all the things that I believed have been verified. I know that David O. McKay is a prophet of God. I also know that you have the true religion of Jesus Christ."

These two important stories demonstrate the fact that the Lord is touching the hearts of the Lamanites, and they are receiving the gospel. He is opening the way for the fulfillment of the promises made to the Lamanites or Indians by the Book of Mormon prophets.

The last meeting of our mission tour was held at Chimaltenango, Guatemala, in the evening of January 30, 1959. Missionary work was opened in this district only two years earlier. There are four towns in the district, having a Church membership of 141 people.

There were 425 people in attendance at the conference, practically all being Indians. Based on the Church population in the district, we had 300 percent attendance. Practically every Indian mother was carrying a baby wrapped in a shawl and tied to her body. Most of the people were barefoot; they were humble, God-fearing, faithful people, poor in economic goods, but rich in spirituality and their love for the Lord.

Brother Daniel Mich from Patzicia was present. We called on this humble Indian to talk. When I listened to his testimony for thirty to forty minutes and felt the spiritual influence of God which emanated from him, I could understand why the Lord loved this humble intelligent, and spiritual-minded Lamanite enough to give him the marvelous experiences of which I have told you. I shall always remember our conference at Chimaltenango and the beautiful testimony given by Brother Daniel Mich from Patzicia, one of the towns in the Chimaltenango district. I am convinced that God loves the Lamanite people.

Now, brothers and sisters, I want to bear my testimony. I know that God lives as I know that I am alive. I know that Jesus is the Christ, the Savior of the world. I know that Joseph Smith is one of the greatest prophets that has been upon the earth. I bear witness that the true gospel of our Master was restored upon the earth through him. Also, I testify that each of the presidents of the Church from Joseph's time to the present has held the keys of the kingdom. Each one, up to and including President David O. McKay, was divinely selected to be the President of the Church, each being a prophet, a seer, and a revelator.

I feel as Daniel Mich explained, I am willing to follow President David O. McKay at all times and to do anything that he asks me to do. I pray to God that I will have the strength, the faith and the understanding that I might follow all the things that he tells me to do, because I know that he will not tell me to do anything that will be to my detriment or to the detriment of the people with whom I work.

I also humbly plead with all Latter-day Saints that we will have the same spirit and testimony that this humble Indian had. May all of us follow at all times the leadership of President David O. McKay and do all that he asks us to do. We accept him as God's holy prophet. If we will follow his leadership in all things, we will work out our eternal exaltation. May this be our happy lot, and may our Eternal Father bless us with sufficient faith and strength of character to keep all of his commandments always, I humbly pray, in Jesus' name. Amen.

President David O. McKay;
Elder Milton R. Hunter of the First Council of Seventy has just spoken to us. We will now hear from Elder LeGrand Richards of the Council of the Twelve.

ELDER LEGRAND RICHARDS Of the Council of the Twelve Apostles

I rejoice with you, my brothers and sisters, in the privilege of attending this wonderful conference and listening to the testimonies of the servants of the Lord, including the great witness borne to us this morning by President McKay. I thank the Lord for my testimony that I know this work is true, and I know the power of God is in it; that this Church is built upon the foundation of apostles and prophets, and that Christ our Lord is truly the head of his Church today, as he has always been.

I have just had the privilege, with my wife, by appointment of President McKay, of touring five of the missions of Europe -- the Danish, the Swedish, the Norwegian, the Finnish, and the Netherlands Missions. Sister Richards and I appreciate that opportunity very, very much. I love missionary work. I love the spirit of missionary work. I know the Spirit of the Lord is in the missionary work.

When Jesus was resurrected and sent his disciples into all the world to preach the gospel to every creature, he said, "And, lo, I am with you always, even unto the end of the world." (Matthew 28:20), indicating that when his kingdom should be set up in the latter days that he would be with his servants until the end of the world. And I know that the Spirit of the Lord is in this great missionary movement.

It was our privilege to visit and hear the testimonies of over five hundred missionaries, and each one I interviewed personally; and if you parents could have heard the testimonies of those missionaries, you would have been proud, and you would have felt compensated for the sacrifices you are making to keep them in; the mission field. Many of them bore testimony of their gratitude to their parents for the privilege of being in the mission field. Some told of the financial struggles their parents had. One boy said that his father was out of work when he was called to go but he would not stand in the way of that son of his being an ambassador of eternal truth, and many of them testified that their parents had prospered financially as never before while their sons were in the mission field.
Another thing that thrilled me in their testimonies: Many of them testified that their parents and the members of their families had become more interested and active in the Church while their sons were in the mission field, so that this great missionary program in a way is like a two-edged sword. It does a marvelous work in the mission field and it does a marvelous work here at home.

One missionary whom I interviewed in Denmark said, "I almost worship President Petersen, my mission president. It was he who brought the gospel to my father in this land, and there are now fifty-seven of us in the Church by virtue of that one conversion."

Another young man who was a counselor in the mission presidency in that mission was the seventh son of a convert from that mission to go back into the mission field. He said, "Brother Richards couldn't stay another six months?" I said, "No, you had better go home. You have your military work to get back of you and your schooling, and then you ought to get married, and then you can raise your boys as your father did and send them back on missions, and they will do the rest of your missionary work for you."

It was a wonderful thing to be with those missionaries and feel their spirit and I thank the Lord for the experiences that have been mine. They say the proof of the pudding is in the eating of it, and I have had the privilege of filling four missions and presiding over two, and touring many of the missions, and I would not want to raise a boy in this day and generation and not have him go on a mission for his good and, because I think we owe so much to the world, to share with them the wonderful truths of the gospel.

If you parents could have seen the glow in their faces when the missionaries would bring their investigators up to shake their hands, you would not figure that there was anything in this world that could compensate and take the place of the experiences that were theirs.

The missionaries fast for their investigators. Two of the missionaries fasted all day that their investigator would not disappoint them when they had a baptismal service arranged for her that night up in Trondheim, in the northern part of Norway. We went out to the bank of a fjord after ten o'clock at night, the sun still shining, and what a marvelous sight to see the missionaries and the sister dressed in white! The missionary led her out into the waters of baptism, and when she came back, my wife said, through the interpreter, "Was it cold?" She said, "It's delig." That means, it's beautiful. I do not know whether any of you Scandinavians will recognize that or not, but that was her way of saying it was wonderful.

It was wonderful. It was a wonderful thing to witness that baptism. We stood there watching it, and many of the tourists or the vacationers were watching it and a little sailboat that sailed up the fjord because this was out in the open. We have no baptismal fonts there yet. However, they are building a beautiful new chapel and had the foundation in when we were there. As I looked and watched that beautiful sight, I thought of the account in the Bible where John led the Redeemer of the world down into the waters of baptism. He did not take a little water and sprinkle upon their heads instead of really being baptized as the Redeemer of the world was baptized, especially when they read so many predictions of the prophets and apostles that the day would come when men would "transgress the laws and change the ordinances."

I visited with quite a number of people who had been to the temple. They had just had a tour from each of those Scandinavian missions and from up in Finland to the temple. About one hundred went in each group. And I want to pay tribute here to you members of these foreign-speaking groups. I have something to do with your work. But you have sent money to these mission presidents to help some of these underprivileged members to go to the temple. You should see the joy that it brings into their lives! Those temples have literally changed the attitude of the Saints in many respects.

I was visiting with one young man and his wife who had three children. They had just returned from the temple in Switzerland, and she said this: "Brother Richards, we have been members of the Church for only six years, and we figure we are only six years old. We did not know how to live, and what to live for, until we found the Church."

When you stop to think in those lands, according to reports, there are only about five percent (I think it was three, but to be safe I will say five percent) of the people of those lands who attend church at all of any kind, and then you know how little there can be in their lives really to live for. Sometimes I thought as we went through those lands that about all they live for was their vacation, because they are great people to have a vacation every summer. I will not take time to go into detail about that. But those temples have been members of the Church while their sons were in the mission field, so that this great missionary program in a way is like a two-edged sword. It does a marvelous work in the mission field and it does a marvelous work here at home.

Speaking of the temples, I remind you of when Nicodemus came to Jesus by night and said:

"Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest except God be with him."

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

And Nicodemus, you will remember could not understand that, so he said,

"How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?"

And Jesus said:

"... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

And Nicodemus could not understand and Jesus said,

"Art thou a master of Israel, and knowest not these things?"

"Verily, verily, I say unto thee, We speak that we do know and testify that we have seen; and ye receive not our witness.

"If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (John 3:2-5, 10-12.)

And I have always thought that the heavenly things that Jesus spoke of were these wonderful blessings that we receive in the temples of the Lord, and I thank the Lord that temples are reaching out to our people in these far-off lands.

In 1906 I heard President Joseph F. Smith make this statement in Rotterdam, Holland: "The day will come when temples of the Lord will dot this whole land of Europe," and I have lived long enough to see two of them there, and I tell you it is changing the feeling of our people toward the Church to know that these glorious blessings are coming within their reach.

As we went to leave the London Temple to come home, one good brother who must have been in his sixties, said "Brother Richards, why couldn't I have known this thirty years ago? Why couldn't I have had the joy all these years of helping to build the kingdom?"
That is the spirit of this work. There is not much time left, but I would just like to reminisce a moment. When I went on my first mission as a young man of nineteen, we were instructed by President Anthon H. Lund before we left for our missions. Among other things he said, "Brethren, the people will love you. Now don't get lifted up in the pride of your hearts and think that they love you because you are better than other people. They will love you because of your calling and the Spirit of the Lord that you take with you and the priesthood that you bear."

I didn't understand too much what that meant as a boy, but after I filled my first mission there in Holland, I wept more tears a hundred times over as I took the train from Amsterdam to Rotterdam than I shed when I said farewell to my loved ones to go to that land.

I went into one home where I had the privilege of bringing the gospel, and the little woman, a mother of about eight children, looked up into my eyes and the tears rolled down her cheeks as she said, "Brother Richards, it was hard to see my daughter leave for Zion a few weeks ago, but it is a lot harder to see you go," and then I knew what Brother Lund meant when he said, "They will love you. They will love you because of the message that you bring to them."

Then I went to say good-bye to a man who was in the government service. He stood erect in uniform. He was old enough to be my father. He got down on his knees, took my hand in his and hugged it and kissed it and bathed it with his tears, and then I understood what Brother Lund meant when he said, "They will love you."

I tell you, brothers and sisters, we should be grateful for this great missionary system that is bringing so much joy, happiness, and peace into the lives of our people. That little family who did not know how to live until they had found the Church, and then just think of the revelation to them of the marvelous truths of the gospel, eternal duration of the marriage covenant -- they will have their children in the eternal world -- and that they can be exalted in the presence of God, the Eternal Father, and his Son, Jesus Christ! Compare that to what they have in a nation where the people have almost deserted their faith in God.

I pray God to bless us all and help us to be worthy of our heritage and to give freely, and I do want to commend others who have sent money into those missions to help the local young people to fill missions, for they are doing a great work. And if any of the rest of you are financially able and you would like to lay up a few more treasures in heaven, I invite you to do the same.

I leave you my blessings and pray God to be with you all, and bear witness of his truth in the name of the Lord Jesus Christ. Amen.

End
generally the great importance of the foreign missions, so important that if necessary it justifies the absence of General Authorities from General Conference in order to give proper attention to the work of these missions.

In our humble way, and to the best of our abilities therefore, we shall endeavor to extend ourselves during this mission tour, and particularly during the period of the General Conference to transmit to the wonderful humble Saints who would also like to be at the General Conferences the love and blessing of the First Presidency and to endeavor to instruct them as the Spirit may direct as you would have us instruct them were they permitted to be under the sound of your voices in the General Conferences.

Will you, therefore, extend to our fellow workers of the General Authorities our affectionate regards and prayers for them as they participate in the forthcoming General Conference and to the faithful Saints may we extend our love and blessing as one of the least of our Father's servants. Such an absence as this assignment requires only serves to intensify the great privilege of a close bond which attendance at such a conference provides.

With kindest personal regards and assurances of our affectionate and loyal support in all the proceedings of the Conference as it carries forward, we are your humble servants,

Harold B. and Fern T. Lee

P.S. We have just concluded a conference in the great city of Montevideo with 675 in attendance.

We welcome this large audience in the Tabernacle and all who are listening in by radio and television. We express appreciation for the presence of stake presidencies, bishoprics, other Church officials and also our state and city officials and educational leaders.

This session of Conference will be broadcast as a public service over television and radio stations throughout the West. We appreciate the service that is being rendered by the owners and managers of these various stations. The names of the stations were announced just prior to the opening of this session. These services are also being broadcast in the Assembly Hall and in Barratt Hall by television.

The singing for this session will be furnished by the University of Utah Choral Society made up of the Institute of Religion and the University of Utah Choruses and the Bonneville Strings, conducted by Elder David A. Shand. Roy M. Darley, the Assistant Organist, is at the organ.

We shall begin these services by the University of Utah Choral Society singing "The Morning Breaks," under Elder Shand's direction. The opening prayer will be offered by Elder J. Earl Lewis, formerly president of the Canadian Mission. The Chorus will now sing "The Morning Breaks."

The Combined Choruses sang the hymn, "The Morning Breaks."

Elder J. Earl Lewis, formerly president of the Canadian Mission, offered the invocation.

President David O. McKay:

The University of Utah Choral Societyhe Institute of Religion at the University and the University of Utah Choruses and the Bonneville Stringsill now favor us with "Supplication," under the direction of Elder David A. Shand, after which Elder Joseph Anderson, Clerk of the Conference, will read the changes in stake, ward, and branch organizations since April Conference 1959, and the obituaries of the Church.

The Combined Choruses and Strings presented the number, "Supplication."

Statistical Reports

Elder Joseph Anderson, Clerk of the Conference, then read statistical data:

CHANGES IN CHURCH OFFICERS TEMPLE, MISSION, STAKE, WARD, AND BRANCH ORGANIZATIONS SINCE APRIL CONFERENCE, 1959

Manti Temple: A. Bent Peterson, to succeed Lewis R. Anderson.

Andes Mission, formerly part of the Argentine and Uruguayan Missions.

Brazilian South Mission, formerly part of the Brazilian Mission.

South German Mission, formerly part of the West German Mission.

Andes Mission: J. Vernon Sharp.

Brazilian South Mission: Asael T. Sorensen.

Danish Mission: Levi B. Thorup, to succeed Holger P. Petersen.


Great Lakes Mission: John E. Carr, to succeed Reuel E. Christensen.


South German Mission: John A. Buehner.

Swedish Mission: A. Gideon Omer, to succeed Harry T. Oscarson.


Tongan Mission: Mark Vernon Coombs to succeed Fred W. Stone.

NEW STAKES ORGANIZED

Cheyenne Stake, organized June 21, 1959 from parts of Denver Stake and the Western States Mission.

Clearfield Stake, organized October 12, 1959 by division of North Davis Stake.

Denver West Stake, organized June 21, 1959 by division of Denver Stake.

East Idaho Falls Stake, organized June 7, 1959 by division of Idaho Falls Stake.

Huntington Park Stake, organized October 19, 1959 by division of South Los Angeles Stake.

Indianapolis Stake, organized May 17, 1959 from a part of the Great Lakes Mission.

Mojave Stake, organized August 16, 1959 by division of Bakersfield and San Bernardino Stakes and from a part of the California Mission.

Pocatello Stake, organized October 19, 1959 by division of West Pocatello Stake.

Sandy Stake, organized October 12, 1959 by division of Mt. Jordan Stake.

Torrance Stake, organized May 3, 1959 by division of Redondo Stake.

West Covina Stake, organized May 3, 1959 by division of Covina Stake.

Whittier Stake, organized April 26, 1959 by division of East Los Angeles Stake.

Yakima Stake, organized May 24, 1959 by division of Richland Stake.

STAKE PRESIDENTS APPOINTED

Alberta Stake: Lloyd D. Cahoon, to succeed Gordon S. Brewerton.

Box Elder Stake: O. Dee Lund, to succeed Glen M. Bennion.

Butte Stake: Charles W. Hanna, to succeed Edgar T. Henderson.

Cheyenne Stake: Archie R. Boyack.

Clearfield Stake: George Smith Haslam.

Columbia River Stake: Byron V. Mumford, to succeed Royle S. Papworth.

Covina Stake: Emerson L. Crawley, to succeed Elden L. Ord.

Denver West Stake: Thomas Lloyd Kimball.

East Idaho Falls Stake: Charles P. Brizzee.

Farr West Stake: George Albert Wimmer, to succeed Raymond J. Pace.

Fresno Stake: Dallas Alma Tueller, to succeed Alwyn C. Sessions.

Grand Coulee Stake: Thurn J. Baker, to succeed Elmo J. Bergeson.

Huntington Park Stake: Clifford B. Wright.

Idaho Falls Stake: Paul Wendell Ahlstrom, to succeed Charles P. Brizzee.

Indianapolis Stake: Philip F. Low.

Mojave Stake: Sterling A. Johnson.

Mt. Jordan Stake: George B. Roden, to succeed Stanley A. Rasmussen.

Nebo Stake: Reed Jex Money, to succeed Delphin S. Hiatt.

North Davis Stake: Joseph Cook, to succeed George S. Haslam.

North Tooele Stake: Sherman A. Lindholm, to succeed Orlando T. Barrus.

Pocatello Stake: Roland K. Hart.

Roosevelt Stake: Paul Murphy, to succeed Ezra J. Nixon.
Stanley A. Rasmussen; Marlon S. Bateman, to succeed Stanley A. Rasmussen.

Lyle R. Cooley, to succeed J. Byron Ravsten.

Harold F. Whittier, to succeed Clifford B. Wright.

Bruce Melvin Gibson, to succeed Jared J. Trejo.

Howard James Clegg, to succeed Alex F. Dunn.

Roland Earl Gagon.

Owen Spencer Jacobs, to succeed J. Raymond Dewey.

Mark Woodrow Smith.

Willis Richard Ward, to succeed Myron L. Western.

John Collings.

F. Edgar Johnson.

STAKE NAMES CHANGED

Pocatello Stake, changed to East Pocatello Stake.

South Box Elder Stake, changed to Box Elder Stake.

NEW WARDS ORGANIZED

Auckland Stake: Auckland Seventh Ward, formed by division of Auckland Second and Third Wards.

Bear River Stake: Curlew Ward, formed by consolidation of Stone and Snowville Wards; Belmont Ward, formed by division of Fielding Ward and consolidation of Riverside and Plymouth Wards.

Boise Stake: Grand View Ward, formerly Grand View Branch.

Brigham Young University Stake: B. Y. Campus Twenty-Fifth Ward, formed from various wards; B. Y. Campus Twenty-Sixth Ward, formed from various wards.

Carbon Stake: Dragerton Second Ward, formed by division of Dragerton Ward.

Cheyenne Stake: Scotts Bluff Ward, formerly a branch in the Western States Mission.


Cincinnati Stake: Georgetown Ward, formerly Georgetown Branch.

Covina Stake: Glendora Second Ward, formed by division of Glendora and Azusa Wards.

Denver Stake: Denver Eighth Ward, formerly Derby Branch.


East Idaho Falls Stake: Idaho Falls Twenty-Fourth Ward, formed by division of Idaho Falls Twentieth Ward; Idaho Falls Twenty-Fifth Ward, formed by division of Idaho Falls Twenty-First Ward.

East Los Angeles Stake: Belvedere Ward, formerly Ditman Branch.

East Mill Creek Stake: East Mill Creek Sixth Ward, formed by division of East Mill Creek Fourth Ward; East Mill Creek Seventh Ward, formed by division of East Mill Creek Third Ward.

Ensign Stake: East Eighteenth Ward formed by division of North and South Eighteenth Wards; East Twentieth Ward, formed by division of North and South Twentieth Wards.

Hayward Stake: Hayward Third Ward, formed by division of Hayward Second and Centerville Wards; San Leandro Second Ward, formed by division of San Leandro Ward.

Indianapolis Stake: Bloomington, Columbus, Indianapolis, Indianapolis Second, Muncie, Purdue, and Richmond Wards, formerly branches in the Great Lakes Mission.

Klamath Stake: Klamath Falls Second Ward, formed by division of Klamath Falls Ward.

Klamath Falls Second Ward, formed by division of Klamath Falls Ward.

Lake View Stake: Roy Seventh Ward, formed by division of Roy Second Ward.

Mojave Stake: Barstow and Ridgecrest Wards, formerly Branches in the California Mission.

Nampa Stake: Nampa Fifth Ward formed by division of Nampa Second Ward; Nampa Sixth Ward, formed by division of Nampa Fourth Ward.

Nevada Stake: Ely Third Ward, formed by division of Ely First and Second Wards.

North Idaho Falls Stake: Idaho Falls Twenty-Third Ward, formed by division of Idaho Falls Seventeenth Ward.

North Rexburg Stake: Rexburg Eighth Ward, formed by division of Rexburg First Ward.

North Rexburg Stake: Rexburg Eighth Ward, formed by division of Everett Ward; Mount Vernon Ward, formerly Sedro-Woolley Branch.

Oahu Stake: Pearl City Ward, formerly Pearl City Branch; Nanakuli Ward, formerly Nanakuli Branch.

Phoenix Stake: Tolleson Ward, formerly Avondale Branch.

Reseda Stake: Canoga Park Second Ward, formed by division of Canoga Park Ward.

Richland Stake: Columbia Basin Ward, formerly Columbia Basin Branch; Connell Ward, formerly Connell Branch.

Rigby Stake: Montevideo Ward, formed by division of Terreton Ward.

Sandy Stake; Sandy Eighth Ward, formed by division of Sandy Seventh Ward.

Santa Ana Stake: Garden Grove Third Ward, formed by division of Garden Grove Second Ward.

South Ogden Stake: Ogden Sixtieth Ward, formed by division of Ogden Fifty-Eighth Ward.

Tacoma Stake: Kent Ward, formerly Kent Branch, Tacoma Sixth Ward, formed by division of Tacoma First Ward.

Taylorsville Stake: Taylorsville Third Ward, formed by division of Taylorsville Ward; Taylorsville Fourth Ward, formed by division of Taylorsville Second Ward.

Union Stake: Baker Second Ward, formed by division of Baker Ward.

University Stake: University Fifth Ward, formed by division of University Second Ward.

Utah State University Stake: University Seventh Ward, formed by division of University Second and Third Wards; University Eighth Ward, formed by division of University Fourth Ward; University Ninth Ward, formed from various wards.

Wells Stake: McKay Second Ward, formed by division of McKay and Waterlo Wards.

West Boise Stake: Boise Tenth Ward, formed by division of Boise Third Ward; Boise Eleventh Ward, formed by division of Boise Eighth Ward; Eagle Ward, formerly Eagle Branch.

West Jordan Stake: West Jordan Fourth Ward, formed by division of West Jordan Second Ward.

West Utah Stake: Sunset Third Ward, formed by division of Provo Eleventh and Sunset Wards.

West Sharon Stake: Orem Twenty-Fourth Ward, formed by division of Orem Fifteenth Ward.

Clearfield Stake: Cheyenne, Fort Collins, Laramie and Laramie Second Wards, formerly of Denver Stake; Scotts Bluff Ward, Greeley and Torrington Branches, formerly of the Western States Mission.

Clearfield Stake: Clearfield First, Second, Third, Fourth, Fifth, and Sixth Wards, and Anchorage Branch, formerly of North Davis Stake.

Denver West Stake: Denver Second, Fifth, Sixth, Seventh, and Boulder Wards, formerly of Denver Stake.

East Idaho Falls Stake: Iona, Iona Second and Lincoln Wards, formerly of Idaho Falls Stake.

Huntington Park Stake: Bell, Maywood, Huntington Park, Walnut Park, Grant, Downey First, and Downey Third Wards, formerly of South Los Angeles Stake.

Indiana Stake: Bloomington, Columbus, Indianapolis, Indianapolis Second, Muncie, Purdue, and Richmond Wards; Anderson, Connersville, and Kokomo Branches, formerly of the Great Lakes Mission.

Mojave Stake: Lancaster, Lancaster Second, and Palmdale Wards; Edwards, and Mojave Branches, formerly of Bakersfield Stake; Barstow and Ridgecrest Wards and Trona Branch, formerly of the California Mission; Victorville Ward and Lucerne Valley Branch, formerly of San Bernardino Stake.

North Davis Stake: Clinton Ward, formerly of Lake View Stake.

Pocatello Stake: Pocatello First, Third, Tenth, Eleventh, Nineteenth, and Twentieth Wards, formerly of West Pocatello Stake.

Sandy Stake: Sandy First, Second, Third, Fourth, Fifth, Sixth, and Seventh Wards, formerly of Mt. Jordan Stake.

South Los Angeles Stake: Lynwood and Lynwood Second Wards, formerly of Long Beach Stake.

Torrance Stake: Lomita, Palos Verdes, Redondo, San Pedro, Torrance and Wilmington Wards, formerly of Redondo Stake.

West Covina Stake: Baldwin Park, El Monte, El Monte Second, LaPuente, LaPuente Second, North El Monte, and West Covina Wards, formerly of Covina Stake.

Whittier Stake: Whittier First, Second, Third, and Fourth Wards, formerly of East Los Angeles Stake.

Yakima Stake: Sunnyside, Toppenish, Yakima, Yakima Second Wards and Prosser Branch, formerly of Richland Stake; Ellensburg Ward, formerly of Grand Coulee Stake.

WARD AND BRANCH NAMES CHANGED
Ensign Stake: Eighteenth Ward, formerly South Eighteenth Ward; Twentieth Ward, formerly South Twentieth Ward.

Klamath Stake: Klamath Falls First Ward, formerly Klamath Falls Ward.

Maricopa Stake: University Ward, formerly College Ward.

Weiser Stake: Cambridge Branch, formerly Weiser River Branch.

INDEPENDENT BRANCHES ORGANIZED

Albuquerque Stake: Los Lunas Branch, formed by division of Albuquerque Third Ward.

Bakersfield Stake: Tehachapi Branch formed by division of Mojave Branch.

Cheyenne Stake: Greeley and Torrington Branches, formerly branches in the Western States Mission.

Denver West Stake: Golden Branch, formed by division of Denver Second Ward.


Lewiston Stake: Colfax Branch.

Mojave Stake: Trona Branch, formerly a branch in the California Mission.

New Orleans Stake: Pascagoula Branch, formed by division of Biloxi Ward.

Reno Stake: Quincy Branch, formed by division of Greenville Branch.

Reseda Stake: Thousand Oaks Branch.

Richland Stake: Benton City Branch, formed by division of Richland Third Ward.

San Bernardino Stake: Lake Arrowhead Branch, formed by division of San Bernardino Second Ward.

Shreveport Stake: Tyler Branch, formed by division of Kilgore Branch.

Washington Stake: Annapolis Branch, formerly dependent upon Capitol Ward.

WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Bear River Stake: Riverside and Plymouth Wards, membership transferred to Belmont Ward; Stone and Snowville Wards, membership transferred to Curlew Ward.

Big Horn Stake: Cowley Second Ward, membership transferred to Cowley Ward; The four Lovell Wards were consolidated into three wards to be known as the Lovell, Lovell Second and Lovell Third Wards.

East Los Angeles Stake: Belvedere Ward, membership transferred to Eastmont, Montebello, and Alhambra Wards.

Farr West Stake: Little Valley Branch, membership transferred to various wards.

New Orleans Stake: Darbun Branch, membership transferred to Columbia Ward.

San Antonio Stake: San Marcos Branch, membership transferred to various wards.

Shreveport Stake: Kilgore Branch, made dependent upon Tyler Branch.

Tooele Stake: Deseret Branch, membership transferred to Stockton Ward; Ophir Branch, membership transferred to Stockton Ward.

Union Stake: Brownlee Branch, membership transferred to Halfway Branch.

THOSE WHO HAVE PASSED AWAY

President Stephen L. Richards, First Counselor in the First Presidency.

Leonard E. Adams, member of the General Church Welfare Committee.

Gordon S. Brewerton, president of Alberta Stake.

President David O. McKay:

Brother Joseph Anderson, Clerk of the Conference, has just read the changes in the ward and stake organizations and the obituaries of the Church since last April.

President J. Reuben Clark, Jr. of the First Presidency, will now present for your consideration and action, the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of this General Conference.

We are very thankful to have President Clark with us during this Conference. Recently he was unwell but through the faith and prayers of the Saints, and the inspiration of the Brethren, he is able to attend to his duties at the office and to meet with us and speak to us this morning. After he presents the names of the General Authorities and General Officers he will speak to us. The Lord bless him.

Brother George Q. Morris will be on hand to speak to us after President Clark. We shall now have the presentation of the General Officers of the Church.

Sustaining Vote
My brothers and sisters: May I invoke and have the aid and assistance of your faith and prayers. I am indeed grateful to be here with you this morning. The blessings, promises, and administrations of the Brethren and the prayers of the Saints have brought to me the blessings of the Lord. I am grateful for them. My recovery has been such, through the blessings of the Lord and the tender care and nursing of my family, particularly my daughters, and the aid and care and solicitude of my physician, who says that my recovery is miraculous. I give my deep gratitude and thanks.

We are met this morning to take part in one of the great ordinances of the Church. As I proceed in presenting the Authorities, I shall speak to you members of the Church as the Church in Solemn Assembly for this purpose among others. When you vote, you will vote as the Church, and the promises you make to support and sustain the Authorities in their work, will be the vote of the Church, not merely your vote as members.

This is a very solemn and important occasion, and a very solemn gathering and ordinance of this Church. I hope we will not forget it, for your action is the action of the Church and binds it.

GENERAL AUTHORITIES OF THE CHURCH

THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

Henry D. Moyle, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES


PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE


TRUSTEE-IN-TRUST

David O. McKay as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young, Antoine R. Ivins, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, Marion D. Hanks, Albert Theodore Tuttle.

PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop Thorpe B. Isaacson, First Counselor Carl W. Buehner, Second Counselor.

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund and Preston Nibley as Assistants.

CHURCH BOARD OF EDUCATION


ADMINISTRATOR, BOARD OF EDUCATION

Ernest L. Wilkinson

CHURCH AUDITING COMMITTEE

Orval W. Adams Harold H. Bennett

TABERNACLE CHOIR

Lester F. Hewlett, President Richard P. Condie, Conductor Jay E. Welch, Assistant Conductor

ORGANISTS

Alexander Schreiner Frank W. Asper Roy M. Darley, Assistant
President J. Reuben Clark, Jr.:

First, I am grateful for your promotion to First Counselor. I am grateful for your sustaining vote for Brother Moyle, who fills a great need that we had in the First Presidency. He is indomitable in his courage and has only the welfare of the Church at heart.

But we miss Brother Stephen L. Richards. We miss his gentleness, his kindness, his wisdom, his experience, his courtesy, his loyalty to the Church, and his great work in connection with the missionary service. We miss President Richards.

I now recall vividly the great address of President McKay, and I endorse all that has been said, not only by him in that address but by all the Brethren who have followed. This has been a great conference, filled to overflowing with the Spirit of the Lord.

I am grateful for all this and with the President's permission, I want to add a word or two, more particularly on the world condition.

When Christ came to the earth, there was, so far as I know, only one nation, the Hebrew nation, that understood and worshiped the true God, the God of Sinai:

"Thou shalt have no other gods before me." (Exodus 20:3.)

He commissioned his apostles:

"Go ye into all the world, and preach the gospel to every creature."

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.)

The latter "and is baptized" was added in our day, for we received the very same commission. And there was entrusted to us the opening, and the carrying on, of the Last Dispensation of the Fulness of Times, and we have been authorized further and commissioned thereto, by the ordination and conferring at the hands of heavenly messengers, the Holy Priesthood after the Order of the Son of God, divided into two, the Melchizedek and the Aaronic, that we might avoid the constant repetition of the name of the Son.

The whole world, when Christ left except the Hebrews, on the eastern continent, except the Hebrews and the few that Christ left, a few hundred, were pagans, not believing in the God of Sinai and of course, not believing in the gospel as did not generally the Hebrew nation. We have been fighting for two thousand years until today, titularly at any rate, not quite half of the inhabitants of the world believe in this God of Sinai and in the Christ. The other half is pagan who do not accept God, the God of Sinai:

"Thou shalt have no other gods before me." (Exodus 20:3.)

But we have this added situation: we have the man described by President McKay and commented upon so well, who in effect is the directing head of this whole great body of paganism in their ideology and in their non-belief in God. I think this is the first time in all history when God's people have been faced with an organized paganism more or less guided and directed by one who denies God and says he is unconvertible from his atheism.

But we have this added situation: we have the man described by President McKay and commented upon so well, who in effect is the directing head of this whole great body of paganism in their ideology and in their non-belief in God. I think this is the first time in all history when God's people have been faced with an organized paganism more or less guided and directed by one who denies God and says he is unconvertible from his atheism.

We get the impression that he has in mind that his Marxian ideology, and his atheism, shall gain control somehow and make of all of us the followers of his doctrines. He preaches peace, I may say, and then he preaches the abandonment of certain weapons of war, then he preaches that we go back to traditional warfare, where numbers count, he preaches that we shall destroy our military installations, and if he gets rid of these, I see no end to what he may try to do.
The whole Western world, the Christian, the God-fearing world, with the exceptions that exist in each country that follows Marxism, with the exception that exists in Russia, relatively few, but perhaps in good part many, these are the things which we face under his direction.

Now, let us have no illusions about this, brethren and sisters. The plan is really one of exterminating God and Christianity. Into our hands has been placed through divine ordinations the Holy Priesthood after the Order of the Son of God. In our hands is the responsibility of carrying forward.

We do not have now a united front to this united paganism. We are still torn and divided among many sects. But the problem we face, if the plans of the Marxian paganism are carried out, is our extermination.

God has declared that the Lord will never take away or give to another people the authority and the gospel plan which we have. I want to bring home to every one of you brethren and sisters of the Church, and to others so far as I may speak, the seriousness of this situation. You cannot mollify an unconvertible, you may not hope that after his ends are gained, for any but the treatment he has administered upon others.

There are good people in Russia. There are faithful people in Russia. Elder Benson has recently met a few of them. But they live under this Marxian theory, and one of the elements of that is the destruction of free agency which was given to the sons of God before the world was created. Through it there was the rebellion in heaven. Through free agency we climb to the heights that lead us into exaltation. The Marxian theology repudiates God.

I have a feeling, brothers and sisters, that any man or woman who voluntarily subjects himself to this pagan ideology, who voluntarily lives within its jurisdiction, who voluntarily under this theory gives up his free agency, has lost his testimony and is on the road to apostasy.

I cannot bring too strongly that here in the last days, paganism is under one head, and that head is guided by Satan himself. Please, brethren and sisters of the Church, keep the home fires of testimony and knowledge of the gospel and of God and of Jesus Christ, keep the home fires burning in your homes, in your priesthood quorums, and all the rest, for I am sure, one way or another, we shall have to face dire persecution.

I bear my testimony that God lives, that Jesus is the Christ, the Savior of the world, the Redeemer of mankind, the first fruits of the resurrection. I bear my testimony that the authority of the Holy Order of the Priesthood of the Son of God is upon the earth, bestowed through heavenly messengers upon Joseph Smith, who has given to us the plan of the gospel. I bear my testimony that the powers and authority that were given to Joseph Smith have passed on down through, from President to President until we have now President David O. McKay, who stands by your sustaining vote, as the prophet, seer, and revelator and President of the Church of Jesus Christ of Latter-day Saints, and that he possesses all that his predecessors have had who have gone before.

May God bless us all.

I thank you for the strength that has been mine, and I do it in the name of Jesus. Amen.

President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency has just concluded speaking. He also just presented the General Authorities, General Officers, General Auxiliary Officers of the Church for your sustaining vote. We thank you, brothers and sisters, for your unanimous vote in the affirmative.

Brother Howard W. Hunter, will you please come forward and take your place in the Council of the Twelve.

We shall now hear from Elder George Q. Morris of the Council of the Twelve. He will be followed by Elder Bruce R. McConkie.

George Q. Morris

ELDER GEORGE Q. MORRIS Of the Council of the Twelve Apostles

My dear brethren and sisters, I am wholly dependent upon the blessings of the Lord, and pray that his Holy Spirit may direct me to say that which he would have me say.

Yesterday we heard something about youth marriages, ninety percent of which end in divorce. [See Elder Mark E. Petersen’s address.] A very deplorable condition was reported as prevailing in some places among some people. I should like, if the Lord will bless me to that end, to say something about marriage that our people, young and old, may enter into, one that our people should look forward to and be prepared for, and I am persuaded that because many are not so prepared, there is a lack of proper understanding among parents and children and a lack of proper appreciation of the great importance of this marriage that involves the salvation and eternal life of our people.

We speak of salvation, and I am wondering if we know what it means. The Lord made this wonderful declaration among the glorious things that he has told us: “For behold, this is my work and my glory to bring to pass the immortality and eternal life of man.” (Moses 1:39.)

What is eternal life? What is immortality? What is exaltation and salvation? The Lord says: “And this is life eternal, that they might know thee the true God, and Jesus Christ, whom thou hast sent.” (John 17:3.)

The Lord Jesus Christ said, as we have it in the New Testament: “And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up:”

“That whosoever believeth in him should not perish, but have eternal life.” (Ibid., 3:14-15.) This is understood as salvation through the gospel of Jesus Christ.

First, what is immortality? In the 29th section of the Doctrine and Covenants the Lord said: “And thus did I the Lord God, appoint unto man the days of his probation by his natural death he might be raised in immortality; death is the door to immortality and then the Lord continues, “unto eternal life, even as many as would believe;”

And they that believe not unto eternal damnation....” (D&C 29:43.)

So through the atonement of Jesus Christ immortality comes, and has come to every human soul and will always come. The Lord also says in the 29th section that the trump should sound for the resurrection, “... and then shall all the dead awake, for their graves shall be opened, and they shall come forth -- yea, even all.” (Ibid., 29:26.) This is in agreement with the teachings in the New Testament which declare:

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

“And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” (John 5:28.)

So they shall all come forth from the grave. What then? The Prophet Amulek says: “Now, behold, I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that this mortal body is raised to an immortal body, that is from death, even from the first death unto life,
p13 Now what is eternal life? In attempting to discuss this great subject, and the time so short, I thought I might bring to you the words of the Lord himself upon this subject so that you may ponder them as you may have opportunity. The Lord defines eternal life very clearly in the 88th section of the Doctrine and Covenants, fourth verse:

"For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed."

p14 "This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom"; Then to make plain that eternal life is the fulness of the celestial glory, he explains further, "Which glory is that of the church of the Firstborn, even of God the holiest of all, through Jesus Christ his Son" (D&C 88:4-5).

p15 I refer you to section 76:53-70 of the Doctrine and Covenants, which explains in more detail the fulness of the glory of the celestial kingdom, which the Lord says is eternal life, which he further confirms when he said, "... if ye keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God." (Ibid., 14:7.) This then is eternal life.

p16 And how shall we obtain eternal life? Well, only through the gospel of Jesus Christ. There is no other way, and as President Smith emphasized yesterday, the salvation that we are talking about as servants of God and the people of God with this dispensation of the gospel given to us for the world, is exaltation, a fulness of God's gift, eternal life.

p17 Now, the Lord revealed the glorious principles of the gospel in the Book of Mormon as restored through the Prophet Joseph, and for fourteen years the Lord revealed to the Prophet Joseph Smith principles of life and salvation. One of these revelations is the 132nd section of the Doctrine and Covenants, regarding the "new and everlasting covenant of marriage," which is very specific in its character, and the Lord, in mentioning it and introducing the subject to the Prophet, makes these very striking and significant statements:

"For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye are they who will live in the future.

p18 "And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, ..." (Ibid., 132:4.)

p19 Remember that statement—the covenant of celestial or heavenly marriage, if rejected by us, shuts us out of his glory.

p20 "For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world.

p21 "And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned,

p22 Now that is as explicit and plain as anything could be, and the fulness of God's glory is eternal life, the greatest gift that God can give and that is involved in this principle of marriage, as instituted of God by the authority of God, and in being true to the covenants of that marriage.

p23 Then the Lord, to explain the principle more clearly, refers to the ordinary marriage. He says: "And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God.

p24 "For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed.

p25 "Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world." (Ibid., 13-15.)

p26 Then note what follows: "Therefore when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory." (Ibid., 16.)

p27 The status has changed. The Lord continues, "For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever." (Ibid., 17.)

p28 They may be saved in the celestial kingdom, but they cannot be enlarged, and forever and ever they remain a person of a lower degree lower order of being, stripped of the greatest power, that of eternal increase.

p29 "For strait is the gate," the Lord continues, "and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me....

p30 "Broad is the gate, and wide the way that leadeth to the deaths; and many there are that go in thereat, because they receive me not, neither do they abide in my law." (Ibid., 22, 25.)

p31 Therefore we see that eternal life which God says it is his glory and honor to bring to mankind is gained by obedience to the law of eternal marriage which is instituted before the foundations of the world, to bring about the fulness of exaltation.

p32 In the 132nd section of the Doctrine and Covenants, verses 19-21, the Lord explains the covenant and blessings of celestial marriage as follows:

"And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood; and it shall be said unto them -- ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection, and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths -- then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.

p33 "And again, verily, I say unto you, except ye abide my law ye cannot attain to this glory.

p34 "Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.

p35 "Verily, verily, I say unto you, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption."

p36 Now I believe that our teachers, our leaders, and our parents must be taught and must teach these principles. They are as clear as words can make them, as the Lord has explained them. I cannot help feeling that many are not being properly married because they are not properly taught. It is not enough to urge temple marriage. They
May I take as a text these words which were dictated by the Holy Ghost to an inspired man in ancient Israel:

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple."

May I take as a text these words which were dictated by the Holy Ghost to an inspired man in ancient Israel:

"And thou shalt write them upon the posts of thy house, and on thy gates."

"And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, when thou goest down, and when thou risest up.

When Moses was finishing his ministry in ancient Israel, after he had led that people through all their travails in the wilderness, he, being moved upon by the Spirit, revealed. We say that the glory of God is intelligence, and we mean that his glory is light and truth—including the revealed light of heaven and the truths of salvation. We say that men are saved no faster than they gain knowledge, and we mean knowledge of God and the principles and doctrines which he has spoken.

We believe that after we join this Church it is incumbent upon us to press forward in steadfastness and in devotion, living by every word that proceedeth forth from the mouth of God, desiring righteousness, seeking his Spirit, loving him with all our hearts, might, minds, and strength; and yet we cannot do any of these things until we first learn the laws which govern them. In the full gospel sense, there is no such thing as living a law of which we are ignorant. We cannot worship a God of whom we know nothing, as far as gaining eternal life through that worship is concerned. And so I think we have the obligation, the great underlying responsibility, to learn the doctrines of the Church so that we will be able to serve in the kingdom, so that we will be able to carry the message of salvation to our Father's other children, and so that we will be able to live in such a manner as to have peace and joy ourselves, and gain this hope of glorious exaltation and eternal life of which Brother George Q. Morris has been speaking.

We believe that all members of this Church should be fully and completely converted, so much so that they are changed from a natural and fallen state into saints of God, changed into a state where they have in their hearts desires for righteousness. By following such a course they are born again; they are renewed of the Spirit; they are able to live in such a manner as to have peace and joy ourselves, and gain this hope of glorious exaltation and eternal life of which Brother George Q. Morris has been speaking.

We must know what temple marriage means. It is a matter of eternal life and exaltation in the presence of God forever and ever. And in order to obtain the highest, a man must enter into this order of the priesthood—meaning the new and everlasting covenant of marriage; and if he does not, he cannot obtain it.

"He may enter into the other, but that is the end of his kingdom; he cannot have an increase." (Ibid., 131:1-4.)

"Moreover by them is thy servant warned: and in keeping of them there is great reward." (Psalm 19:7-11.)

Now if I may be enlightened by the same Spirit that rested upon him who wrote these words, I would like to indicate the great compelling necessity, the overwhelming obligation, that rests upon us as members of this great latter-day kingdom, to come to a knowledge of the law of the Lord, to know the doctrines of the gospel, to understand the principles, requirements, and ordinances which we must comply with in order to be heirs of salvation in the Lord's kingdom.

We believe and advocate that every member of this Church should have a testimony of the divinity of the work; that he should know for himself, independent of any other person, that Jesus Christ is the Son of God, and that salvation is in him; that Joseph Smith is the agent and instrument through whom the knowledge of salvation has come again in our day; and that the mantle of the Prophet rests upon President David O. McKay at this time. By first gaining a testimony and then by being valiant in testimony, we can be heirs of salvation.

But no man can have a testimony of this work until he begins to get a knowledge of the gospel. A testimony is based on knowledge; first a man must learn about God and his laws, and then by obedience to these laws he will gain a testimony. Jesus said, "... My doctrine is not mine, but his that sent me."

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.)

We believe that all members of this Church should be fully and completely converted, so much so that they are changed from a natural and fallen state into saints of God, changed into a state where they have in their hearts desires for righteousness. By following such a course they are born again; they are renewed of the Spirit; they are in line for eternal salvation. But no one can attain unto such a state until he knows the laws that govern the process of being converted.

We believe that after we join this Church it is incumbent upon us to press forward in steadfastness and in devotion, living by every word that proceedeth forth from the mouth of God, desiring righteousness, seeking his Spirit, loving him with all our hearts, might, minds, and strength; and yet we cannot do any of these things until we first learn the laws which govern them. In the full gospel sense, there is no such thing as living a law of which we are ignorant. We cannot worship a God of whom we know nothing, as far as gaining eternal life through that worship is concerned. And so I think we have the obligation, the great underlying responsibility, to learn the doctrines of the Church so that we will be able to serve in the kingdom, so that we will be able to carry the message of salvation to our Father's other children, and so that we will be able to live in such a manner as to have peace and joy ourselves, and gain this hope of glorious exaltation and eternal life of which Brother George Q. Morris has been speaking.

We have been commanded to do this thing. We say, for instance, that no man can be saved in ignorance, and we mean in ignorance of Jesus Christ and the saving truths of the gospel. We say that men are saved no faster than they gain knowledge, and we mean knowledge of God and the principles and doctrines which he has revealed. We say that the glory of God is intelligence, and we mean that his glory is light and truth—including the revealed light of heaven and the truths of salvation.

When Moses was finishing his ministry in ancient Israel, after he had led that people through all their travails in the wilderness, he, being moved upon by the Spirit, took occasion to summarize the laws, the statutes, the judgments, the ordinances, the things that they, Israel, would be required to do; and after having so done, he said this:

"And these words, which I command thee this day, shall be in thine heart:

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

"And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

"And thou shalt write them upon the posts of thy house, and on thy gates."
In other words, Moses was commanding that Israel should center their souls and hearts upon studying and knowing and learning the laws of the Lord so that they would be in the position and have the ability to live them, and thus gain salvation and perform the mission appointed to that chosen people.

Now in our day we have the standard works of the Church. We have the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. There are in these four books a total of 1579 chapters. I think it would not be too much to say that we could with propriety, day in and day out, consistently, read three chapters in one or the other of these works; and if we pursued such a course, we would read all of the Gospels in less than a month. We would read the entire New Testament in three months. We would read the Old Testament in ten months, and the whole Bible in thirteen months. We would go through the Book of Mormon in two and two-thirds months, the Doctrine and Covenants in a month and a half, and the Pearl of Great Price in five days. Taken altogether, we would read all the standard works in less than eighteen months and be ready to start over again.

Well, it does not seem to me that the Lord is viewing us any differently from the way he viewed ancient Israel. Our whole hearts and souls and our continual meditation should be centered on the gospel and the things of the Lord, so that we can work out our salvation and fulfill our missions. By regular, systematic study of the standard works we can go a long way toward keeping in a course that will please the Lord and further our own eternal progression. In this way we can gain for ourselves peace and satisfaction and happiness in this life and have a hope of eternal life in the world to come.

In the name of Jesus Christ. Amen.

I should also like to express my gratitude in the selection of Elder Howard W. Hunter to become a member of the Council of the Twelve and sincerely pray that the Lord may magnify and sustain him in this high and holy calling.

I must confess to you that in making preparations for these few precious moments, I conferred with a very choice friend of mine. He has given me a number of suggestions. He said, "Warn the young people how the evil one, through his power, would like to destroy all that is good in them, defame their character, undermine their physical body, and poison their mind even as the lowly termite can destroy a building."

Do you know what a termite is? A termite is an ugly, little ant-like looking insect, very light in color, that does all its work in the dark. If it has to get from the earth where it gets its moisture to the area in which it finds the timbers in which it works, it builds itself a little channel so that it cannot be seen as it goes back and forth. It costs citizens of this country hundreds of millions of dollars annually to replace the damage done to the wood in buildings by these little destroyers. The exterior of a structure can look beautiful and sound, but because the strength of its timbers has been eaten away by termites, and only an outer shell is left standing, it can become very dangerous and of little value. "So also can evil influences undermine us and darken our vision to the wonderful blessings ahead," my friend said.

My friend also gave me this idea: He said, "How about the message in the song that says,

The world has need of willing men /Who wear the worker's seal. /Come, help the good work move along. /Put your shoulder to the wheel."

I thought of thousands of our organizations in all parts of the world, officered with those willing and able to keep the good work moving along. A tremendous effort to further our Father's business is in progress, and for each of us to put our shoulder to the wheel would not only increase this effort but also bring in return, this happiness, and also bring in blessings that could be secured from no other source. "Urgent everyone to go to work in this great cause," said my friend.

I asked him for one more idea. I had to admit that he did have wonderful suggestions. He said, "What this world needs is people who go about doing good." One of the greatest compliments paid to the Savior was given by his great disciple, Peter, when among other things, he said, and he "... went about doing good..." (Acts 10:38) Then my friend reminded me that in my travels I had surely observed instances and had experiences that illustrate this very thing. Said he, "Why not tell the people some of these things?"

In my mind's eye, I immediately saw an army of 140,000 men and boys, visiting among the wards as ward teachers making in excess of three and one-half million visits each year to the homes of the members of the Church. The good that is being accomplished by them and the blessings they are bringing into these homes cannot be measured. I learned recently that one of these ward teachers had served in excess of eighty-two years. It is said that in those eighty-two years, he missed visiting his district only four or five times. I heard of the bishop who presided over this ward pay a tremendous tribute to this man. He indicated that if there was ever a man alive who went about his ward doing good, it was this man. I have learned of some who served for over seventy years, and many of who have given sixty years of service as ward teachers. I cannot help feeling that they certainly have been a power and influence for good among the people of the Church.
I am very happy, and I was delighted to hear that President Hunter had been called to fill the vacancy in the Quorum of the Twelve. President Hunter has been for many years a leader in Zion. He has been proved, and I say that a Church is very fortunate indeed that can call upon men of his caliber to serve freely and pleasantly in the great position which he now occupies.

I am also very happy this morning for the vigor and the strength demonstrated by President Clark in his sermon to us. The Lord has blessed him, and I am sure you join with me in expressing gratitude for his recovery, that his leadership may continue amongst us.

Yesterday, I was thrilled and greatly by that masterful sermon delivered by President McKay on the character, the teachings, and the life of Jesus Christ, the Lord. I was also pleased with his references to the Sermon on the Mount delivered by the Savior before a small group of people gathered on the mountainside. That sermon has lived for centuries. It has survived the Dark Ages. It has survived the Renaissance. It has survived modern speculations and the conflicts and the contention among nations.

This sermon will live forever. There is nothing more fundamental in God's word than the sermon which the Savior gave and which is called the Sermon on the Mount.
When the meeting was over, he walked up to me and said, and these are his words, "You will have to get something more practical than the Sermon on the Mount if you expect to convert the Jews."

I said to him, "Have you ever read the Sermon on the Mount?"

He said, "I must have read it."

"I hope you have," I suggested, "before you criticize it." And then I said to him, "You sang a wonderful song tonight, 'The Lord's Prayer.' Did it ever occur to you that that prayer was a part of the Sermon on the Mount?" He did not seem to realize it.

"Now," I said, "Will you tell me one single teaching in that sermon which is not practical. Name one thing in it that cannot be practised and introduced into your daily life." He was silent.

Then I began to repeat for him that wonderful prayer offered by Jesus as an example to his disciples. 'Thy kingdom come. Thy will be done in earth, as it is in heaven.' (Matt. 6:7.) Isn't that a practical aspiration to have?" I said.

"Give us this day our daily bread." Surely, that is practical to a man like you."

"And forgive us our debts, as we forgive our debtors." We are having a lot of trouble with debts these days, individual and national. Don't you think we ought to pray about it once in a while?" I asked.

"It wouldn't be amiss," he replied.

Then I repeated this: "... deliver us from evil." Is that not a prayerful hope that all of us should have? It refers to the evil that appears in our pathways, evil that frustrates and stultifies us as we go forth in our daily affairs. 'Deliver us from evil,' is a plea for strength to resist temptation.

I called his attention to two or three other statements in the sermon: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Can't you see the practical thing in that teaching, my brother? If we desire something, something that is precious, something we need, certainly it will require effort on our part."

My friend left me. He said, "I will go home and read the Sermon on the Mount."

I asked, "You have a New Testament?"

He said, "I believe I have, but it must be covered with dust."

And now it occurs to me that when Joseph Smith penned his thirteen Articles of Faith, he stated in the fourth one that the first principle of the gospel is faith in the Lord Jesus Christ. There may be other kinds of faith, but the faith that will lead us on to eternal happiness and salvation is faith in the Lord Jesus Christ.
ELDER SPENCER W. KIMBALL Of the Council of the Twelve Apostles

My beloved brothers and sisters, it is a delight to welcome into our circle our new member, Brother Hunter. He has our admiration and our affection.

In the few moments at my disposal I should like to address my remarks to our kinsmen of the isles of the sea and the Americas. Millions of you have blood relatively unmixed with Gentiles. Columbus called you "Indians," thinking he had reached the East Indies. Millions of you are descendants of Spaniards and Indians, and are termed "mestizos," and are called after your countries, for instance: Mexicans in Mexico; Guatemalans in Guatemala; Chilianos in Chile.

You Polynesians of the Pacific are called Samoan or Maori, Tahitian or Hawaiian, according to your islands. There are probably sixty million of you on the two continents and on the Pacific Islands, all related by blood ties.

The Lord calls you "Lamanites," a name which has a pleasant ring, for many of the grandest people ever to live upon the earth were so called. In a limited sense, the name signifies the descendants of Laman and Lemuel, sons of your first American parent, Lehi; but you undoubtedly possess also the blood of the other sons, Sam, Nephi, and Jacob. And you likely have some Jewish blood from Mulek, son of Zedekiah, king of Judah. The name "Lamanite" distinguishes you from other peoples. It is not a name of derision or embarrassment, but one of which to be very proud.

You came from Jerusalem in its days of tribulation. You are of royal blood, a loved people of the Lord. In your veins flows the blood of prophets and statesmen; of emperors and kings; apostles and martyrs. Adam and Enoch sired you; Noah brought you through the flood; in the sandals of Abraham you walked from Ur of the Chaldees to your first "promised land"; you climbed in faith with Isaac to the holy mount of sacrifice; and you followed the path of hunger to Egypt with your father Jacob, and with Joseph you established, under the Pharaohs, the first great known welfare project.

You are the children of Ephraim and Manasseh, Joseph's sons and of Judah, his brother. Your fathers crossed the Jordan River with Joshua, and after centuries' absence you were again in your first "promised land."

The Genoese Italian boy, with his three ships from Spain, thought he had discovered a new world, but he was thousands of years late. Your people were on the shores to welcome Columbus and his men. Cortez, Pizarro, and their contemporaries, conqueros, explorers found your "old people" already decadent intellectually, culturally, and spiritually, but populous in your wealth and poverty. Norwegian Vikings are said to have discovered this land before Columbus, but your people were already scattered from the Arctic to the Antarctic before there was a Norway or Vikings.

When your prophet Lehi led you out of Jerusalem about 600 years B. C., you brought with you the best of the culture of Egypt and Palestine and of the then known world; also the written language of your fathers and the holy scriptures from Adam down to your own time, these engraved upon brass plates. You brought with you an absolute knowledge of the God of Abraham, Isaac, and Jacob, and maintained for a long time thereafter open vision and clear, unobstructed lines of communication with your Lord.

In the new "promised land" the seeds you brought from Palestine multiplied and brought to you great prosperity on the extensive lands you farmed. In your explorations you found gold, silver, copper, and iron, and processed brass and steel. Your factories turned out machinery and tools for agriculture architecture, and road building. And with those tools you builted cities, such as you knew in Egypt and Palestine, highways which would carry your traffic, and temples after the order of the world-famed Solomon's Temple.

Your culture was beyond the imagination of moderns. In your prosperity you wore "silks, scarlets, fine-twined linen, and precious clothing." You bejeweled yourselves with ornaments of gold and silver and other metals, and with precious stones. You were fabulously wealthy in your day.

In the long years of prosperity and righteousness, your wealth graced temples and synagogues. You read, quoted and lived by the teachings of the books of Moses and the inspired writings of the prophets. Your people knew faith such as has seldom been found upon the earth. There were years of conflict and wickedness, but also years of peace and unparalleled goodness.

You produced prophets of stature. There were your Lehis, Nephis, and Jacobs: your Almas, Abinadis, and Mormons. Your Lamanite prophet, Samuel, who prophesied of the Christ, had few peers and perhaps no superiors. Your scientists and teachers and engineers were able and efficient, and left notable monuments.

Then was the transcendently important coming of the Lord Jesus Christ to you. Many of you retain this experience in your traditions. Your people gathered about their temple en masse to hear the words of life from the lips of their Redeemer, who had so recently experienced death, resurrection, and ascension in the Holy Land, as
and in the sacred hill in a stone box, to remain undisturbed until a wise Heavenly Father should bring them forth for you, their resting place known only in heaven.

Your priceless thousand years of history laboriously engraved on plates of metal, and the brass plates of the Old Testament, were hidden by your inspired prophet-historian in the business of killing human beings, there could be little inclination to face a Creator and a gospel of peace; the many-times restored gospel of Jesus Christ was turned into swords and pruning hooks into spears. The manufacture of farm implements is turned to the making of the scimitar, the ax, and the sword. Life were burned for wood. Today's insatiable hunger swallows tomorrow's plenty. Armies carry movable tents and abandon homes and churches. Temples fall in ruins and are industry. Cattle, goats, and poultry are devoured by voracious soldiers. Calves, kids, and piglets are eaten as are the seed-corn and the wheat. Fruit is devoured, and trees and cities which are burned and pillaged. Artists, scholars, writers and clergy alike shoulder arms, stalking enemies, and laying siege to cities. Plunder replaces honest development cities, building temples, and joining in inspired leadership of the Church of your Redeemer.

Yesterday you traveled uncharted oceans, wandered over trackless deserts, lost your high culture, your written tongue, and your knowledge of the true and Living God. Today you are arising from your long sleep and are stretching, yawning, and reaching. Tomorrow you will be highly trained, laying out highways, constructing bridges, developing cities, building temples, and joining in inspired leadership of the Church of your Redeemer.

Historians have written about your past; poets have sung of your possibilities; prophets have predicted your scattering and your gathering; and your Lord has permitted you to walk through the dark chasms of your ancestors’ making, but has patiently waited for your awakening, and now smiles on your florescence, and points the way to your glorious future as sons and daughters of God. You will arise from your bed of affliction and from your condition of deprivation if you will accept fully the Lord, Jesus Christ, and his total program. You will rise to former heights in culture and education, influence and power. You will blossom as the rose upon the mountains. Your daughters will be nurses, teachers, and social workers, and, above all, beloved wives and full-of-faith mothers of a righteous posterity.

Your sons will compete in art, literature, and medicine, in law, architecture, etc. They will become professional, industrial, and business leaders, and statesmen of the first order. Together you and we shall build in the spectacular city of New Jerusalem the temple to which our Redeemer will come. Your hands with ours, also those of Jacob, will place the foundation stones, raise the walls, and cover the magnificent structure. Perhaps your artistic hands will paint the temple and decorate it with a master’s touch, and together we shall dedicate to our Creator Lord the most beautiful of all temples ever built to his name.

Sad have been your experiences of the last sixteen centuries. From the unexcelled righteousness of the post-Christian era, your ancestors slipped into an apostasy which has brought centuries of suffering and distress to their posterity. Fabulously wealthy, they forgot their God. They divided into tribes and clans and went to war with each other, driving and plundering, till the continent was a pulsating war camp.

You had great warriors like Ammoran, Helaman, and Mormon, who in cunning strategy and leadership rivaled the Cyrenuses, Alexanders, and Caesars. Your downfall came when your people walked the way to war. Revenge and hatreds made cold wars flame into hot shooting ones. Baptismal waters became rivers of blood. The parched earth policy was followed, and enemy armies surged back and forth across the land, tramping down crops, squawking livestock, and changing a stable people into nomads.

When armies march and people fight, education suffers, art languishes, buildings crumble, forests are exploited, farms return to desert, and orchards to jungle. Fighting men build temporary bridges, forts, and towers instead of homes, public buildings, and observatories. There is neither time nor inclination to carve statues, paint landscapes, compose music, or record history. Communities on the march or in retreat have no schools nor teachers. Priceless records are destroyed with the buildings and cities which are burned and pillaged. Artists, scholars, writers and clergy alike shoulder arms, stalking enemies, and laying siege to cities. Plunder replaces honest industry. Cattle, goats, and poultry are devoured by voracious soldiers. Caves, kids, and piglets are eaten as are the seed-corn and the wheat. Fruit is devoured, and trees are burned for wood. Today's insatiable hunger swallows tomorrow's plenty. Armies carry movable tents and abandon homes and churches. Temples fall in ruins and are overgrown by vegetation. With ever-decreasing flocks to shear, no weaving or knitting is done and clothes are replaced with short skin girdles, and heads are shaven. Plowshares are turned into swords and pruning hooks into spears. The manufacture of farm implements is turned to the making of the scimitar, the ax, and the sword. Life becomes a sodor existence, bloody, with little purpose except to survive.

Mormon said: “... they are led about by Satan, even as chaff is driven before the wind, or as a vessel is tossed about upon the waves, without sail or anchor, or without anything wherewith to steer her...” (Mormon 5:18.)

In all this prolonged period of war and drivings, your immediate ancestors lost their written language, their high culture, and worst of all their knowledge of God and his work. Faith was replaced by fear, language by dialects, history by tradition, and a knowledge and understanding of God and his ways by idolatry, even to human sacrifice. Your priceless thousand years of history laboriously engraved on plates of metal, and the brass plates of the Old Testament, were hidden by your inspired prophet-historian in the sacred hill in a stone box, to remain undisturbed until a wise Heavenly Father should bring them forth for you, their resting place known only in heaven.

In the business of killing human beings, there could be little inclination to face a Creator and a gospel of peace; the many-times restored gospel of Jesus Christ was lost; and spiritual darkness enveloped the whole world.

When Columbus came, your tribes had covered the islands of the Pacific and the Americas from Tierra del Fuego to Point Barrow. Every school child is familiar with that period of history when your more recent ancestors were pushed from the Appalachians to the Sierras, from the Atlantic to the Pacific. All know about the four hundred year “battle of America,” wherein a disunited multitude of small Indian tribal nations retreated constantly with much bloodshed to far corners, and then on reservations in areas unwanted.

In all this distress your greatest miracle was aborning. When you were decimated by war and disease and all seemed lost, and you were spoken of as "the vanishing American," then hope discovered a star. The colonist, the Gentiles, took your lands, your streams your forests, but brought something to you immeasurably more valuable the Holy Bible with its glorious truths, and a written language and progressive schools, scientific development, and intellectual progress.

Centuries earlier your prophets saw in vision and foretold the coming of Columbus and the colonists, of the Revolutionary War, of the creation of the great Gentile nation of the United States of America; of your scattering, and, above all, and most important to you now, of the gathering of your people and their restoration. Prophecies emanating from our Lord never fail, and the oft-predicted miracle of the "marvelous work and a wonder" was soon at hand. The war brought independence to the struggling colonies, and a mighty nation was born with a divinely inspired Constitution, granting to its people religious freedom. Early in the nineteenth century preparations were complete for the marvelous miracle. The long-sealed heavens opened. God, the Father, came down with Jesus Christ, whom he introduced to a young modern prophet Joseph Smith, saying: "This is my Beloved Son.” (P. of G. P., Joseph Smith

Your Redeemer, who ascended in the clouds on the Holy Land eighteen centuries earlier, and who had soon thereafter visited your ancestors on this continent, was recorded in the New Testament. As they sat with bated breath and eyes uplifted, he came to them from the clouds of heaven as he had so recently left his Saints in Judaea. As they looked into his kindly eyes and wondered about his wounds, he told them of his birth and ministry. He repeated to them the vital and priceless sermons on the mount, on the Sea of Galilee, in Samaria, in Jerusalem. He taught them the power of faith, of the battle between truth and evil. He told them of the voice of God, his Father, at the time of his baptism, and of the special endowments to Peter, James, and John on the Holy Mount of Transfiguration, when they also heard the voice of God, the Father. Now Nephi-Lamanite ears were to hear the same voice of the same God, introducing the same Jesus them: “Behold my Beloved Son.” (3 Ne 11:7.)
For you there were prayers of numerous prophets, including Nephi: “For I pray continually for them by day, and mine eyes water my pillow by night.” (2 Nephi 33:3.)

For instance, just recently a woman told me of her experience. She became very ill. It had been determined that she had cancer. She had gone through surgery on give them a testimony of the gospel. True, they strengthen their testimony; true, they are experiences that make them think, cause them to investigate the Church, but they alone are not the things that

Also, in referring to the day of the judgment, he said, “Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?” (Matthew 24:24.)

The Lord has also warned us, saying, “For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.” (Matthew 24:24.)

These predictions can be fulfilled and come to you through one channel only, the path of righteousness and faith; else all these promises are but empty, unfulfilled promises on the part of God. These promises are sure, and can be fulfilled. It is a matter of faith. The Lord has made it plain. It is a matter of belief. We believe the promises of the Lord, and our actions should be based on that belief.

The scriptures, accept the gospel and ordinances.

Our Lord cries, “Wo unto him that spurneth at the doings of the Lord; yea wo unto him that shall deny the Christ and his works!” (Ibid., 29:5.)

“Return unto me and I will return unto you, saith the Lord of hosts.” (3 Nephi 24:7.)

My Lamanite brothers and sisters, we love you. Our bringing the gospel to you is “likened unto their being nourished by the gentiles and being carried in their arms and upon their shoulders...” (1 Nephi 22:8.) Your God has performed many miracles to get the story written by his prophets, to preserve the records against threats of enemies and the ravages of nature and to get them translated into a language you can understand, and bring to you this second witness of Christ. Your Book of Mormon record is as a voice from the dust, messages from the dead warnings from the Lord:

“Then shall your light break forth as the morning; and your brightness shall spring up as the lily.” (Isaiah 60:1.)

May God bless you that you may accept the truths now revealed to you, I pray in the name of Jesus Christ. Amen.

These predictions can be fulfilled and come to you through one channel only, the path of righteousness and faith; else all these promises are but empty, unfulfilled dreams.

I pray that the Spirit of the Lord will be with me to give me utterance of the thoughts that I have in mind to give in this conference. It is a privilege, that I enjoy very much, to meet with many of the new converts of the Church, for many who come to me to receive blessings are the results of our missionary work, and I want to express praise and commendation to the missionary work in the Church because I see the results of it. They are good, and I think it is probably the cream of the crop that come to me.

I enjoy very much hearing their stories of how they have become members of the Church, the processes they have gone through in overcoming difficulties and in receiving a testimony of the divinity of the gospel of Jesus Christ. Many tell miraculous experiences -- experiences of miraculous healing, experiences of divine guidance, experiences of assistance to accomplish what otherwise would be impossible, the Lord has said to us that “signs shall follow them that believe.”

I would like to emphasize the word “follow.” It does not say they would precede. I did not say they would precede, but it is the word “follow.”

The Lord has also warned us, saying, “For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.” (Matthew 24:24.)

Also, in referring to the day of the judgment, he said, “Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?”

“And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” (Ibid., 7:22-23.)

Those who have told these experiences, even miraculous experiences, testify to me that it is not the experiences alone that give them a testimony of the divinity of the gospel. True, they strengthen their testimony; true, they are experiences that make them think, cause them to investigate the Church, but they alone are not the things that give them a testimony of the gospel.

For instance, just recently a woman told me of her experience. She became very ill. It had been determined that she had cancer. She had gone through surgery on numerous occasions, until she had come to a point where the doctors had given her up and told her that she did not have months to live, but only weeks. There was no hope for her. She was living at home with a nurse to take care of her. A neighbor called one day. She had a phone near her bed so she could answer it, and the neighbor said to her, “Now when the doorbell rings, don’t answer it. It is just those Mormon missionaries coming down the street; so when the doorbell rings, just don’t answer it.
apostles stood before them periodically and taught them the gospel. Yesterday we had that Spirit here. We have had it today. It is the Spirit of the Lord. Each and every one

My brethren and sisters, it has been a great source of inspiration to have the privilege of attending this wonderful conference. As I listened yesterday to our prophet, I

BISHOP JOSEPH L. WIRTHLIN Presiding Bishop of the Church

followed by Elder ElRay L. Christiansen.

promised down through the ages, and I testify to you to this end in the name of Jesus Christ. Amen.

I testify to you that I know this is the gospel of Jesus Christ; that I know that God lives and Jesus is the Christ; and that this gospel which has been restored to us

ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall

Brother Bruce McConkie was talking about this morning when he said that we have to have knowledge to obtain a testimony of the gospel. It is that knowledge that comes

Make anything we pay any attention to it.

So the woman thanked her for her consideration, her kindness. She told her nurse that when the doorbell rang she was not to answer it; it was just those Mormon

Then she excused herself while she dressed. The missionaries made an appointment to come back at another time. When the nurse returned and saw the woman was up and

She said when they took their hands off her head she sat up in bed. She got out of bed and went into the kitchen and got some food from her refrigerator. Then she

The nurse, thinking she was delicious called the doctor. The doctor also ordered her to get back into bed, but she refused again and said she was well. Over a year later, after the doctor had told her she had but weeks to live, she came to Salt Lake City and went to the temple, then came to my office for a blessing. She was very happy, thrilled as she had never been before in her life. The happiest part of her life has been since the doctor told her she couldn't live. Yet she said it was not the experience of healing alone that gave her a testimony of the gospel.

There are other experiences such as Brother Bates from England told me. He had been working in the MIA or youth work, in Manchester, England. A large group of circulars had to be sent out in the mail in order to have a youth conference at a scheduled time. He and his group worked feverishly together to get these circulars in the mail. It seemed an almost impossible task, but somehow or other they accomplished it. In order to do so, however, he had spent all morning at it. He had previously made a business appointment for one o'clock at a distance which he knew he could not drive in the time he had left. He had often driven there before, and the time he had left was but a small fraction of what he knew it would take to cover that distance. But he said, "I will take care of the Lord's work first and then I will leave it up to the Lord as to how my business works out."

He got into his sports car and drove that distance as fast as he could in safety, as he had done many times before. His appointment was for one o'clock, I think he said. When he drove through the gates of the establishment, the clock in the tower struck one. He could not believe it. He said it was impossible. There was something wrong. He got out of his car, and the man he was to meet was waiting for him. He said, "That's what I like about youour punctuality. Right on the stroke of the time you are supposed to be here you are here. That is what I like about you." In the course of proceedings the man gave him an order worth 10,000 pounds, without Brother Bates even asking for it, or without his even selling the man on his goods. He said, "That is what the Lord did because I did my Church work first. But these experiences alone are not what is giving me a testimony of the divinity of the gospel."

I could go on with many similar experiences. We hear them in our testimony meetings all the time. An instructor in a Sunday School class was talking about the Book of Mormon. All the members of the class had testified that they had a testimony of the divinity of the Book of Mormon. They were discussing the three witnesses, and the eight witnesses/assuring why there were these witnesses. Some said that the reason for them was to give others a testimony of the divinity of the Book of Mormon. Then the teacher asked the class, "How many here have a testimony of the divinity of the Book of Mormon because of the three witnesses?" There was not one who raised a hand. He said, "What is it, then, that gives you a testimony of the divinity of the Book of Mormon or the divinity of the gospel of Jesus Christ? It is something down inside, isn't it? There's something inside of us that testifies to us of the truth of the gospel."

Many might explain away these miraculous experiences. They might say that the woman would have been healed anyway. They might say that Brother Bates got his time mixed up or some other way of explaining the distance he had traveled, which to him was impossible. But you ask the individual who had the experience - it doesn't make any difference what the other people say, he knows down inside that there is something else there that no one can take from him. That is the knowledge, I think, that Brother Bruce McConkie was talking about this morning when he said that we have to have knowledge to obtain a testimony of the gospel. It is that knowledge that comes to us from down inside.

We are made up of a spirit and a physical body. That spirit body lived in the pre-existence, and that spirit that is down inside of us and gives us light is what prompts us to a knowledge of truth. When we are in tune with the Spirit of the Lord, that spirit within us gives us that knowledge that no one else can take from us. When we keep the commandments of the Lord, and one of the primary purposes of being on this earth is to learn obedience by our experience and to seek the gospel so that we can have as a reward through our free agency for having lived the law of the gospel, the many blessings which the gospel plan gives us, that spirit within us prompts us and gives us that knowledge.

By that method, the Lord has said: "... seek and ye shall find, knock and it shall be opened unto you." (Matt. 7:7.) It does not come by just sitting by and waiting and expecting it to come to us; we have to reach for it. And after we have reached for it, after we have fulfilled the law by which we may receive these blessings, then, through faith, these signs follow. And these signs that follow testify to us again that this is God's work; that he is directing his Church here upon the earth.

Many may ask, "How do we get these testimonies?" They come to us through experience, yes, by our own efforts. I would like to refer to the well-used passage in the Book of Mormon, the admonition of Moroni to obtain a testimony of the divinity of the gospel of Jesus Christ:

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:4-5.)

We have here the promise that truth and knowledge in all things shall be given unto us if we shall seek in faith, and if we shall put ourselves in tune with the Holy Spirit, that Spirit will speak to us and give us those experiences that will give us knowledge of the gospel of Jesus Christ.

We testify to you that I know this is the gospel of Jesus Christ; that I know that God lives and Jesus is the Christ; and that this gospel which has been restored to us through the Prophet Joseph Smith by revelation is the plan of life and salvation, and the way by which we may receive all the blessings of exaltation which have been promised down through the ages, and I testify to you to this end in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Eldred G. Smith, Patriarch to the Church, has just spoken to us. We shall now hear from Bishop Joseph L. Wirthlin, Presiding Bishop of the Church. He will be followed by Elder ElRay L. Christiansen.

Joseph L. Wirthlin

BISHOP JOSEPH L. WIRTHLIN Presiding Bishop of the Church

My brethren and sisters. It has been a great source of inspiration to have the privilege of attending this wonderful conference. As I listened yesterday to our prophet, I felt that we were receiving the same direction, the same inspiration, the same guidance, as did the members of the Church two thousand years ago when Peter and the apostles stood before them periodically and taught them the gospel. Yesterday we had that Spirit here. We have had it today. It is the Spirit of the Lord. Each and every one
It is a marvelous thing to belong to the Church of Jesus Christ of Latter-day Saints and know that there stands at the head, a prophet who receives from on high the guidance and the direction that is necessary for the sons and daughters of our Heavenly Father, not only those here, but those all over the world. Our President in the years gone by has traveled to many lands for the purpose of preaching to the people that they can understand the gospel of the Lord Jesus Christ and have the privilege of living it and enjoying all the blessings therein.

I often think that I have the privilege of receiving the gospel from the missionaries in various parts of the world. You and I who were born in the Church have received it, brethren and sisters, without any great demands on our part, except that we live the gospel of the Lord Jesus Christ and set the proper example to those not of our faith.

One Saturday evening on retiring to his bed, he made it a matter of prayer. He asked the Lord if the Church of Jesus Christ was upon the earth could he be directed to it. That night he had a dream, and in the dream he saw not too far from where he lived a road and at the end of it was a little chapel. When he arose Sunday morning, he was so impressed with the dream he immediately dressed and went down the road, and there was the little chapel. In it two men were preaching the gospel of the Lord Jesus Christ, and who were they—Mormon missionaries! My grandfather immediately joined the Church. There was no question about it in his mind.

I am positively sure that over the world where individuals have a desire to find the true Church, they can find it. They may find it in the way of a dream or they may find it by the missionaries who may come to their homes and teach them the gospel of the Lord Jesus Christ.

My grandfather finally made the long trip to America and came into this area with his family of ten children of which my mother was the youngest. It was a difficult thing to find the right kind of work. He worked in a coal mine, an experience he had never had. He labored there for some six months, then came to Salt Lake City to get his pay. He was paid for three months. He quit his job and finally settled on a little farm near Tooele, Utah, but there was no water and that created a problem. As I have read his history he had written day by day, there was difficulty on every hand, but not once did I ever find my grandfather finding fault or condemning the Church. When general conference was held comparable to this one, he used to hitch up his old team, and it was an old team, and drive into Salt Lake City, and here he remained for four days and attended all of the meetings. It is marvelous to read of the great inspiration he received hearing the Prophet Brigham Young at that time. When he attended conference, they were the best four days of the whole year, hearing the gospel of the Lord Jesus Christ taught by the prophet. Brigham Young was a prophet to him, and is it not a wonderful thing to know, brethren and sisters, that from the days of the Prophet Joseph Smith until the present time, we have a prophet, seer, and revealer, so that through the direction of our Heavenly Father we will be guided and directed wherein we will receive the blessings that we need.

President Clark told of conditions that might exist in the world because there is a great nation and a government which does not teach or permit its people to believe that Jesus Christ actually lives and is the Son of God. As President Clark said, some day that may create difficulties for us. Nevertheless, I hope and pray that each and every one of us will so live the gospel of the Lord Jesus Christ that when that day of difficulty comes, we through prayer, faith and divine direction from our Heavenly Father will be able to meet our problems and solve them.

We have a great responsibility of living the gospel because the world expects us to be a different people, which brings to mind the statement of an individual who had the privilege of visiting the Los Angeles Temple before it was dedicated. This individual said, "The temple is beautiful. It is a marvelous building, but the Mormons have something that is different." I do not know exactly what that individual had in mind, whether she thought the temple and of itself was beautiful or something that was different, whether she thought we have the priesthood of the Lord Jesus Christ, or whether or not she was giving consideration to the fact that we are doing work for the dead. Nevertheless, an impression was made upon that individual. So, in all of our lives, wherever we go, we are going to make an impression on those with whom we come in contact. As a people, we are indeed a "different" people.

It is a wonderful thing to know that in the Church of Jesus Christ of Latter-day Saints, brethren and sisters, the choice young men at the age of twelve may receive the Aaronic Priesthood. A divine gift which was bestowed upon the Prophet Joseph Smith and Oliver Cowdery by John the Baptist himself. I humbly pray that in your homes where your sons hold the office of deacon, teacher, or priest, there is going to be positive assurance that these young men realize that they have the most divine gift of God to his sons.

If we have any difficulty at all in connection with the Aaronic Priesthood, where some of them may become inactive and not as interested as they should be, I think it comes about many times because fathers and mothers are not giving consideration to the fact that their sons hold the Aaronic Priesthood, the priesthood that was held by John the Baptist.

It is a wonderful thing to sit down with your son may be a deacon, a teacher, or a priest and say to him, "You hold the Aaronic Priesthood. John the Baptist held the Aaronic Priesthood. He was a priest. He baptized Jesus Christ."

It is not wonderful to know that your son at the age of sixteen may have the same privilege of baptizing as did John the Baptist about two thousand years ago. It is so impressive, brothers and sisters, that these young men will come to the conclusion that holding the Aaronic Priesthood is the most important gift that God can bestow upon them at their particular age. So teach them, inspire them, and direct them in connection with their assignments in the Aaronic Priesthood work, that when the day comes for them to receive the Melchizedek Priesthood, they are going to feel in their own souls, "Now I hold the priesthood of the Lord Jesus Christ," for the Christ himself is the Great High Priest, and everyone of these young men, if worthy, sooner or later is going to have the privilege of holding the office of an elder or a seventy or a high priest.

We must inspire and encourage to me and as I have the privilege of coming in contact with these young men who have a desire to go out and preach the gospel, as they may have been called by the President of the Church in connection with the bishop of the ward. In interviewing them, I always ask them the question, "Can you bear testimony that Joseph Smith actually saw the Father and the Son?" That is the statement you will have to make because we stand on that wonderful event as a Church, that Joseph Smith at the age of fourteen actually saw the Father and the Son.

It is most thrilling and inspiring to know that these young men at the age of twenty can say, "Yes, I can bear testimony that Joseph Smith actually saw the Father and the Son." They should be able to do that, brothers and sisters, because they have held the Aaronic Priesthood from the age of twelve until the age of twenty when they receive the Melchizedek Priesthood. They should have been taught and should have the knowledge that they can bear these wonderful testimonies which are so important.

In the final analysis, this Church is the Church of the Lord Jesus Christ. That is the testimony, brothers and sisters, that we ought to bear to our sons our daughters, and our grandchildren. This is the Church which is preparing the way for the second coming of Christ. That is our responsibility. It is one of the most important responsibilities that any group of people can have.

Now with reference to these other nations that do not have the privilege of hearing or understanding the gospel of the Lord Jesus Christ, it is my feeling that some day they will have that opportunity. They are going to have that privilege. Was it not said to whom the gospel was to be preached, every nation, kindred, tongue, and people. Whether or not we will be able to send missionaries into Russia to preach the gospel, I do not know, but I do remember President Clark said something about two years ago, and I have never forgotten it. He said that perhaps we will be able to preach the gospel to the people of Russia out of Salt Lake City over television or radio or something else. That day will come when the Russian people will hear and understand the gospel of the Lord Jesus Christ, not only the people of Russia, but also the...
We have a great responsibility, and I think of the words of Peter when he said, speaking to the people:

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (1 Peter 2:9.)

If we live the gospel of the Lord Jesus Christ, we are "a chosen generation." We are a chosen generation because we declare to the world that God the Father and his Son Jesus Christ appeared to that fourteen-year-old young man and gave him the direction and inspiration whereby the Church of Christ was established upon the earth for the benefit, the direction and the inspiration of all the sons and daughters of our Heavenly Father, and "... ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (Idem.)

My testimony to you is this: if my grandfather in Switzerland, if my grandfather in England had not had the privilege of hearing and understanding the gospel, we as a family, without a doubt, would still be in the darkness of the world, but because they accepted the gospel, it is possible now for all of us to go into the marvelous light of the Church, the marvelous light of Jesus Christ himself.

We have a great responsibility of so living the gospel that it will be a great source of inspiration and divine guidance to all of those with whom we come in contact.

In the final analysis, as we live the gospel, it is a wonderful thing to think of the words of Jesus Christ, "And ye shall know the truth, and the truth shall make you free." (John 8:32.) That is the promise and the blessing that each and every one of us may live and understand that we shall know the truth and the truth shall make us free.

May the Lord continue to inspire us in all of our endeavors, I humbly ask in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Joseph L. Wirthlin, Presiding Bishop of the Church, has just addressed us. We shall now hear from Elder ElRay L. Christiansen, Assistant to the Twelve.

ELDER ELRAY L. CHRISTIANSEN Assistant to the Council of the Twelve Apostles

I humbly pray, my brothers and sisters, that what I say may give encouragement and fortitude to someone. We have had some marvelous addresses given, some wonderful music, all of which should inspire us to go forth and live better lives.

I believe that each of us needs a spiritual checkup just about as often as we need a physical checkup; that each of us, the young, and the rest of us, needs to make an appraisal of himself as a member of the Church of Jesus Christ, and as the head of a family, or as a member of a family, from time to time to determine the degree of our fidelity and our allegiance and adherence to the accepted rules and doctrines of the Church.

One of the ancient prophets of whom Elder Kimball spoke, had this day in mind when he said:

"Ye, and there shall be many which shall say: Eat, drink, and be merry, for tomorrow we die;..."

"And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God; for he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God." (2 Nephi 27:8-9.)

Is this prediction of Nephi coming to pass in our day? Are there those of us who would justify ourselves in committing a little sin? Are there those of us who would yield to the enticement and the pressure of acquaintances and associates to "eat, drink, and be merry," on certain occasions? Would we, for instance, when in the company of certain others, forsake principles, propriety, and decency in order to conform with and be accepted by the group? So called social drinking, for example? Would we forsake the high principles of conduct which we as a people espouse and yield to the unapproved practices when we know that to do so weakens one's character, discredits his family name, and will bring sorrow and unhappiness in place of joy and peace?

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men.... If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." (Thirteenth Article of Faith.)

This being the case -- this being our standard, could it be then that any of us would lie a little, or take advantage of one because of his words, perhaps by misquoting or exaggerating what he said? Are there any of us who would figuratively dig a pit for his neighbor hoping that he will fall into it? Perhaps by taking unfair advantage of him, by shrewd maneuvering, thinking that as long as one gets away with it that he is a trustworthy and honest man.

"Make of yourself an honest man," said Carlyle, "and then you may be sure that there is one rascal less in the world."

Are there any of us who would justify ourselves in any of these things, these wrongdoings? If there be, let us repent as of today. Farther on, this same great prophet, Nephi, points out that those who feel justified in sinning a little being enticed by the vain practices of the world, are placing themselves in a position where, he says, "the devil cheateh their souls, and leadeth them carefully down to hell." (2 Nephi 28:21.) How well put that is, and how true!

The evils and the vanities of the world, and the corruption thereof are thrust close to our lives. Enticings and pressures to depart from the right are found on every hand. Some of these wrongdoings are almost glorified.

Realizing this, we must, as Latter-day Saints, young and old, be firm for that which we know to be right, and in the right be steadfast and immovable. Each of us must set his own course. Each household must determine whether its members will follow the worldly pattern of loose, reckless living, or be obedient to the commandments of
ELDER DELBERT L. STAPLEY Of the Council of the Twelve Apostles

p13 When the tribes of ancient Israel inclined their hearts toward the worship of heathen gods, forsaking God-given principles, you remember that Joshua their leader, fearing for his people "... gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God." (Joshua 24:1.) Then it was that he pointed out to them what was happening among them, and admonished them to put away their strange gods and their evil ways, and he called upon them to repent, exhorting them to serve the Lord God of Israel with sincerity. Then in the majesty of his calling as a prophet he said to them, "... choose you this day whom ye will serve; ... but as for me and my house, we will serve the Lord." (Ibid., 15.)

p14 Just as Israel in that day had to make that decision, so must that decision be made by us today. I must make that decision. You must make that decision. For example, in this day of widespread desecration of the Sabbath, when it is considered merely a part of a weekend, and when it is used by many for amusement and pleasure-hunting, shopping, etc., do I, do you, serve the Lord by being where we ought to be, doing what we ought to do, on his holy day?

p15 Again, when friends or acquaintances urge the use of tobacco or intoxicating liquor, do we yield just to be sociable? If I and my house are determined to serve the Lord in the law of health there will be no yielding to such pressures.

p16 When marriage is contemplated, will the plan be a temporary legal arrangement where eternal association is forfeited, or will it be administered according to the ordinances of God; according to his sweet and wonderful way of making possible a grand family reunion in the resurrection? That is the question we must determine when it comes to that occasion, or before it comes to that for we must plan ahead of time for that great episode in our lives.

p17 One other matter the destroying sin of unchastity and moral laxity has been one of the dominant factors in the downfall of many proud people and many great empires. Among the people today, this same destroyer of happiness presents a dismal picture for the safety and peace of this and future generations.

p18 A few years ago the First Presidency issued a warning to the Latter-day Saints and to the world generally against this sin. Among other positive statements they made, they said this: "The doctrine of this Church is that sexual sin, the illicit sexual relationship of men and women stands in its enormity next to murder. The Lord has drawn no essential distinction between fornication, adultery, and harlotry or prostitution. Each has fallen under his solemn and awful condemnation. You youth of Zion," they pleaded, "you cannot associate in illicit sex relationships, which is fornication, and escape the judgments and punishments of the Lord which he has declared against this sin. The day of reckoning will come just as certainly as night follows day."

p19 A similar warning was given to those husbands and wives who break the moral laws. Then, by the right they have as leaders of the Church of Jesus Christ, spokesman for the Lord himself, they gave this solemn warning, along with a plea for strict morality: "By virtue of the authority vested in us as the First Presidency of the Church, we warn the people of the degradation, the wickedness, the punishments that attend upon unchastity. We urge you to remember the blessings which flow from the living of a clean life. We call upon you to keep, day in and day out, the way of strict chastity, through which only God's blessings can be achieved and received, and his Spirit abide with you. How glorious it is to him who lives the chaste life. He walks unfearful in the glare of the noonday sun, for he is without moral infirmity."

p20 Now, will we listen to those who would minimize the seriousness of this transgression and who would have us believe that the Lord has changed his mind in regard to it? Will we listen to those who say that chastity is outmoded and old-fashioned? Each of us must stand for and encourage such principles as honesty, trustworthiness, virtue. Let us turn a deaf ear to the advocates of wrongdoing, and be prepared with Joshua to say, as he did to his people: "... choose you this day whom ye will serve; but as for me and my house we will serve the Lord." (Joshua 24:15.)

p21 May we so do, I pray humbly, in the name of Jesus Christ. Amen.

p22 President David O. McKay:

p23 Elder ElRay L. Christiansen, Assistant to the Twelve, has just concluded speaking. The University of Utah Choral Society, with the Bonneville Strings and the Congregation, will now sing, "We Thank Thee, O God, For a Prophet," conducted by Professor David A. Shand.

p24 The University of Utah Combined Choruses, accompanied by the Bonneville Strings, and the Congregation sang the hymn, "We Thank Thee, O God, For a Prophet."

p25 President David O. McKay:

p26 Elder Delbert L. Stapley of the Council of the Twelve will be our next speaker. He will be followed by Elder Henry D. Taylor.

P15 Delbert L. Stapley

ELDER DELBERT L. STAPLEY Of the Council of the Twelve Apostles

p1 My brothers and sisters, I am happy indeed to extend the hand of fellowship to Elder Howard W. Hunter, called this day as a member of the Council of the Twelve. I look forward with joyous anticipation to association with him in that council. I assure him of my support and my love and my help.

p2 Today I feel to share with you my witness and humble testimony that this Church is the true Church of Christ established upon the earth in this dispensation of God's providence for the last time. It was divinely set up by our Lord, and possesses every truth, principle, and ordinance for the salvation and exaltation of those who receive and obey its plan of life.

p3 I solemnly testify that every President of this Church has been called of God, and sustained by him and by the faithful Church members who with uplifted hands before God, angels, and fellow disciples, agreed to accept and sustain their leader as prophet, seer, and revelator. We so sustain our beloved President David O. McKay today. According to the spirit of truth within me I accept him in this high position of prophet, seer, and revelator with all my heart, and uphold him without question and without reservation. I say to you, my brothers and sisters, that if everyone would keep his eyes on the President of this Church and follow his example, he would never go wrong. I have that faith and confidence, so do testify to you with full knowledge that ultimately I must answer to God for my teachings and personal acts.

p4 The members of the Church must by implicit obedience to gospel principles and ordinances, stand firm and true to the faith and not be tossed about by every wind of doctrine from deceiving teachers who wrongfully and wilfully suggest that the Church in this day has gone astray, which claim I humbly testify to you is untrue. Dissenters from the Church in all ages of the world, influenced by evil design, have zealously taught deceptive and false doctrines and led many unsuspecting and unthinking souls into the broad way of apostasy from the truth. The true servants of the Lord have consistently and humbly warned against self-appointed leaders, and have always admonished the Saints to be faithful and true in keeping the commandments of God, and thus develop faith and strength against the powers of evil which are constantly leveled at them.

p5 In the early history of the Church, because the elders did not understand the manifestations of different spirits abroad which were disturbing the members, the Lord, in answer to prayerful inquiry, warned:

p6 "Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world." (D&C 50:2.)

p7 What was true then is true now, and ever will be until Satan and his evil hosts are forever bound and shorn of their power to deceive and destroy. The Prophet Joseph Smith taught, "... Nothing is a greater injury to the children of men than to be under the influence of a false spirit when they think they have the Spirit of God." (Teachings
To protect the faith of Church members the Lord has revealed:

**p8** To the people in the Church members of the Church, the Lord has revealed:

**p9** And in the manner in which he governed them, he should be selected, and wisely advised:

**p10** In all the teachings and prophecies of the prophets concerning the establishment of God's kingdom in the Dispensation of the Fulness of Times there is no mention nor indication that the Church, when once established, would fail or be given to another people. That was not true of the Church in the Meridian of time. The prophets before the time of Christ, and the apostles after, warned and predicted a falling away from the truth and the true Church.

**p11** As members of the Church, we must always remember that this is the Dispensation of the Fulness of Times, or, the last of all gospel dispensations, when all things are to be gathered together in Christ before his coming to earth again. The destiny of this Church is too great and the time too short for so important a work to be bounced from one group of people to another. The Lord would not have it so and has decreed the permanency of his latter-day kingdom.

**p12** When John the Revelator, in a vision of important latter-day events, witnessed an angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; he quoted the angel as saying: "... Fear God, and give glory to him; for the hour of his judgment is come." (Rev. 14:7.) Our era of time is the hour of God's judgment; therefore, this prophecy could not be fulfilled if interruptions were to occur in the progress and work of the restored kingdom.

**p13** The Prophet Daniel, interpreting King Nebuchadnezzar's dream, informed him that its fulfillment would be in the latter days. Then, calling attention to the kingdoms that should follow that of the king until many kingdoms resulted, Daniel declared:

**p14** "... And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

**p15** "... God," said Daniel, concluding his interpretation of the king's dream, "hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." (Daniel 2:44-45.)

**p16** Here is prophetic evidence of the continuity of God's latter-day kingdom when established upon the earth. Daniel emphasized that point dramatically when he said, "The dream is certain and the interpretation thereof sure." The kingdom, prophesied Daniel, is not to be destroyed; it is not to be left to other people; and it shall stand forever. How convincing and certain this declaration is!

**p17** The Lord, in a revelation to the Prophet Joseph Smith shortly after the organization of the Church, made this pronouncement: "For behold, the field is white already to harvest; and it is the eleventh hour, and the last time that I shall call laborers into my vineyard." (D&C 33:3.)

**p18** Again, the Lord revealed to the Prophet: "... The keys of the kingdom of God are committed unto man on the earth and thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth until it has filled the whole earth." (Ibid., 65:2.)

**p19** This latter declaration accords with and confirms Daniel's interpretation of King Nebuchadnezzar's dream, for the Prophet Daniel spoke of the stone which was cut without hands which smote the image and became a great mountain, and filled the whole earth.

**p20** The Prophet Joseph Smith gave this wise counsel, which is a true principle in Church government and is the order of the Holy Priesthood: "I will inform you that it is contrary to the economy of God for any member of the Church, or any one, to receive instruction for those in authority, higher than themselves; therefore you will see the impropriety of giving heed to them." (Teachings of the Prophet Joseph Smith, page 21.)

**p21** Again he taught: "... revelations of the mind and will of God to the Church are to come through the Presidency. This is the order of heaven, and the power and privilege of this Priesthood." (Ibid., page 111.)

**p22** And then a powerful declaration of an eternal principle which the Prophet Joseph Smith said is eternal, unchanging, and firm as the pillars of heaven: "I will give you one of the Keys of the mysteries of the Kingdom. It is an eternal principle, that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostasy; and if he does not repent, will apostatize, as God lives." (Ibid., page 156.)

**p23** How clear and forthright these statements are, and so powerfully and convincingly stated that there can be no doubt of their truth.

**p24** The Lord gave this instruction and warning to the elders of his Church and to all the inhabitants of Zion against those individuals making false claims and purporting to receive revelations: "And this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments;

**p25** "... And this I give unto you that you may not be deceived, that you may know that they are not of me.

**p26** "... For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received and shall receive through him whom I have appointed." (D&C 43:7.)

**p27** Baptism at the hands of an authorized servant of God permits a person to come in at the gate; and the way prescribed by the Lord, as outlined in the preceding quotation, by which those ordained can be known and accepted by the members of his Church is clearly set forth in the following revelation: "Again I say unto you," said the Lord, "that it shall not be given to anyone to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority and has been regularly ordained by the heads of the church." (Ibid., 42:11.)

**p28** As in past ages, men will continue to arise to plague the work of God, for this is the intent of Satan and ever has been since the beginning of man on the earth.

**p29** There are infallible guiding principles found in the revelations and in the historical records of the Lord's dealings with his people for their guidance and protection. Here is a very important one given in this last dispensation to the Prophet Joseph Smith. The Lord gave it as a guiding admonition to his people. Said he:

**p30** "... And all things shall be done by common consent in the church, by much prayer and faith, for all things you shall receive by faith." (Ibid., 26:2.)

**p31** If the members of the Church will follow this counsel and act together in prayer and true faith, the Holy Ghost will not permit them to yield to the influence of error and false teachings of those who seek to overthrow the work of God. The great Nephite prophet, Mosiah, warning his people against kingcraft, counseled them concerning the manner in which judges to govern them should be selected, and wisely advised:
Schreiner was at the organ.

The choral music was furnished by the Men's Chorus of the Tabernacle Choir, Richard P. Condie, Conductor of the Tabernacle Choir, directing the singing. Alexander President David O. McKay presided at this meeting and conducted the exercises.

Begin 1959 General Priesthood Meeting, 1959

Conference adjourned until 7:00 p.m.

Fred W. Stone, formerly president of the Tongan Mission, pronounced the benediction.

These young folks will now sing “Hallelujah Chorus,” and the closing prayer will be offered by Elder Fred Wells Stone, formerly president of the Tongan Mission.

The combined choruses and the Bonneville Strings rendered the selection, “Hallelujah Chorus.”

Conference adjourned until 7:00 p.m.

C1959 General Priesthood Meeting, 1959

Begin

GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church was held in the great Tabernacle Saturday evening, October 10, 1959 at 7:00 p.m.

President David O. McKay presided at this meeting and conducted the exercises.

The choral music was furnished by the Men's Chorus of the Tabernacle Choir, Richard P. Condie, Conductor of the Tabernacle Choir, directing the singing. Alexander Schreiner was at the organ.
My dear brethren of the priesthood, I stand before you tonight in humility and with thanksgiving in my heart for the opportunity to accept an assignment and participate in this meeting tonight.

Since receiving the call from dear President McKay last Monday, who is our Prophet, Seer, and Revelator, I assure you I have had an uneasy week with many butterflies. I feel that the opening prayer was offered in my behalf and I ask that each of you join with me with your faith and prayers that I may deliver a message that may be beneficial to all of us.

This is the most inspirational sight I have ever experienced wish you could each share it with me, standing before the body of the Priesthood of the Church of Jesus Christ of Latter-day Saints, the greatest brotherhood in all the world each of us here holding the Priesthood of God, with power and authority to watch over the Church.

In thinking of my assignment and of ward teaching, I am reminded of the first assignment that I received as a ward teacher. I was born and raised in Provo, the Provo Fifth Ward, and my bishop was Albert Manwaring. In the year 1910 I was a teacher in the Aaronic Priesthood. I was given an assignment with my senior companion Jesse Knight. I am sure many of you present and many of you within the sound of my voice, knew Uncle Jesse, as he was affectionately called. He was a kindly man, generous, thoughtful, and loved by all who knew him. As you know, he was a man of wealth and charitable to a fault.

Among the thousands assembled tonight are some service men, 21 of them who have flown in from Fort Sill, Meade, and Stillwater, Oklahoma. We appreciate their presence and commend their spirit and interest in the Church and all service men whom they represent, and the great missionary work which they are doing. We will have more to say during this Conference. We welcome you and welcome all who are listening and joining in this great Conference.

You who are listening in will be pleased to know that the Tabernacle is filled beyond capacity, the doorways are filled with members of the Priesthood who are standing to participate in the services.

Tonight the first thing we wish to represent and to emphasize is the responsibility and opportunity of the ward teacher, and we have invited two bishops to speak to that topic. Our first speaker will be Bishop Stanley Smith Cheever of Federal Heights Ward, Emigration Stake.

Thank you. It is inspiring.

President David O. McKay:

Thank you. It is inspiring.

Thank you. It is inspiring.

Thank you. It is inspiring.

Thank you. It is inspiring.
Do we study the message with our junior companion and make thorough preparation and invite the family to join us in the discussion during the presentation of the message?

Do we enter the homes with a friendly smile and a radiant happiness, being sure to greet each member of the family present, not forgetting the younger members, and strive to call the young ones by their first names?

Do we greet them at Church meetings and social gatherings, on the street and places of business, and encourage and invite them to participate in all ward functions, both social and spiritual?

Do we especially invite them to attend the sacrament meeting?

Do we inquire about the health and needs of the family, both spiritual and temporal and report to the bishop where help is needed?

Do we offer our love and assistance in time of stress and sorrow, during sickness and death, and all adversity?

Are we charitable and kindly, offering only words of encouragement and praise?

Do we remember the oft-spoken words of Emerson: "What you are thunders so loudly in my ears I cannot hear what you say."

If we strive to live up to these standards, our teaching will be successful and will bring to us many blessings.

Here are a few scriptural references giving us instructions in our duties and responsibilities as ward teachers. I read from Section 20 of the Doctrine and Covenants, verses 53 through 55:

"The teacher's duty is to watch over the church always, and be with and strengthen them;"

"And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;"

"And see that the church meet together often, and also see that all the members do their duty."

I think it is a very important instruction, and I am going to read it for a second time, with your permission:

"The teacher's duty is to watch over the church always, and be with and strengthen them;"

"And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;"

"And see that the church meet together often, and also see that all the members do their duty."

This contains complete admonition and instruction covering all of the phases and responsibilities that we have as ward teachers, and I recommend to each of you, that you read fully the entire Section, the twentieth Section of the Doctrine and Covenants.

Christ, during his mission on earth, reminded us of the necessity and responsibility to those who need to be called to repentance and help them to find the way back into the fold. In Luke, Chapter 15, verse 7, he says: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

This shows us the need of brotherly love and the need of always extending a helping hand.

When Jesus showed himself to his disciples at the Sea of Tiberias, following his resurrections you know, the disciples had been fishing all night and had been unable to catch any fish they had caught nothing, but when the morning came, Jesus, who stood on the shore told them to cast in the net on the right side of the ship. They cast therefore, and drew the net to land full of fishes. Then Jesus commanded them to bring the fishes they had caught and dine with him. When they had dined, Jesus said to Simon Peter "Simon, son of Jonas, lovest thou me more than these? He saith unto him Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs."

"He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep."

Even the second time the Savior said to Simon Peter, "Feed my sheep." This admonition of the Savior to Peter might well be applied to the ward teachers whose calling it is to go forth among the members of the Church in their homes and minister to their spiritual and temporal needs. Ward teaching typifies the concern of the Church for the well-being of our Father's children. It is a means whereby we may in very deed, feed his sheep, not alone those who seek us, but those whom we must seek.

If there is a kind word that should be spoken, may they speak it. If there is a soul that needs encouragement, may they give it. If there is a temporal need that cannot be met alone, may it be revealed to them. If there is a need for a testimony to be borne, may the ward teachers bear it.

Who should be ward teachers? All worthy bearers of the Priesthood should consider it an honor and a privilege to participate in this function of the Priesthood. There are very few exceptions and bishops should not hesitate to appoint bearers of the Priesthood to do ward teaching regardless of the fact that they are already engaged in stake and ward auxiliary organizations and Priesthood quorums. Thus we should all accept the call and receive the blessings that are in store for us.

I would like to emphasize again the responsibility of the senior members to their junior companions. We know that it is difficult to arrange the proper time and day, but with a little planning and a little patience, this can be arranged, and the responsibility actually lies with the senior companion.

Christ told us that we should love the Lord our God with all our heart, might, mind, and strength, and our neighbor as ourselves. How better and where better could we exemplify and carry out this teaching than by fully and completely accepting our responsibility as ward teachers.

Ward teaching is a basic principle of our Church. Its purpose is to contact every family in the Church every month of the year, thereby watching over the Church in word and deed and reporting to those in authority, where need be, changes, conditions, and need and want.

We are here to work out our own salvation and exaltation. Having kept our first estate we are now striving to keep our second estate and I can think of no better way to do that than to assume the responsibility to live a life worthy of a ward teacher and to carry out the duties and responsibilities of a ward teacher.

In closing, I want to leave with you my testimony that God lives, that he hears and answers prayers, as he has answered mine many times, that in the Sacred Grove, when Joseph Smith the Prophet made his appeal, he was appeared to by God the Father and his Son Jesus Christ, and as a result of this appearance the latter-day Gospel was restored in all its fullness and we are privileged tonight to have this meeting presided over by our Prophet, Seer, and Revelator, President David O. McKay.
President David O. McKay:

On the same theme we shall now hear from Bishop Ralph J. Hill of the Val Verda Ward, South Davis Stake.

BISHOP RALPH J. HILL Val Verda Ward, South Davis Stake

My dear brethren, I have studied and fasted and prayed, and now I must draw strength from you and from my Father in Heaven, from my own testimony of the truthfulness of this gospel, and from my knowledge that this call came from a Prophet of God. I love President McKay with all my heart, and sustain him with all my strength. I can feel the warmth and kindness in his great soul, supporting me as I approach this task.

I am encouraged, too, by the assurance that in this Tabernacle and in assemblies throughout the land are gathered my beloved brethren, with whom I share the fellowship of the Priesthood. In some of these assemblies, are men with whom I have served in the stakes of Zion. To these, my friends, I especially plead that I may have your faith and prayers with me this evening.

Last week I was entertaining a prominent man from the East who was visiting our city for the first time. We heard the organ recital, drove up to the monument, down to Welfare Square back to this block, and after an hour he felt confident enough to express an opinion. He said, "Well, the genius of this whole thing is this volunteer priesthood." I was not sure as to the use of his term, volunteer, although he meant to distinguish us from the professional priesthood of his church, and that was all right.

I do feel that we can agree with his appraisal -- that upon the backs of the brethren who hold the Priesthood of this Church is the responsibility for accomplishing our Father's purposes in this dispensation.

From the 20th Section of the Doctrine and Covenants which we have already heard read twice this evening, I am going to read again a couple of scriptures. This was given to the Church through the Prophet Joseph Smith even before the organization of the Church. We are told that the obligation of the Priesthood is to preach, teach, exhort, or visit the house of each member, exhorting them to pray vocally and in secret and attend to all family duties to watch over the church always, and be with and strengthen them, and see that there is no iniquity in the Church, neither hardness with each other, neither lying, backbiting, nor evil speaking.

To enable us, the brethren of the Priesthood, to accomplish this in an organized, orderly fashion, we have been given the ward teaching program. This was instituted early in the history of the Church, probably during the first decade. Elder George Q. Cannon tells us that the ward teachers settled a controversy between two of the sisters prior to 1839. William Cahoon describes his assignment as a ward teacher at the home of the Prophet in Nauvoo. In fact, it is difficult to comprehend the Church functioning in any dispensation without the ward teaching program.

In Chapter 23 in Mosiah in the Book of Mormon we learn that teachers were expected to be men of God. I quote: "And also trust no one to be your teacher nor your minister, except he be a man of God, walking in his ways and keeping his commandments...."

This sounds like a pretty good description of a ward teacher. In the ward teaching handbook we learn that the responsibility of the ward teacher is not imposed by any special call. The right of authority to officiate as such rests on every bearer of the Priesthood by virtue of his ordination. Of course it couldn't be any other way. The revelations describing the duties of the priesthood is directed to all of us, and again in Section 38 of the Doctrine and Covenants we read, "I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded." I am sure that we can agree with this -- that the responsibility for accomplishing this is the responsibility of every man, both elder, priest, teacher, and also member.

And let your preaching be the warning voice, every man to his neighbor in mildness and in meekness." (D. & C 38:40-41.)

It is interesting to read President Joseph F. Smith's statement from this pulpit nearly 50 years ago. "I am going on 76 and I believe I am older than several of these good men who think they have graduated from the duties of the Lesser Priesthood, and I want to tell them that we are not too old to act as teachers or one of us," said President Smith. There will never come a time to those who hold the Priesthood in the Church of Jesus Christ of Latter Saints when men can say of themselves that they have done enough. We have our faithful examples throughout the Church. The two brethren in their nineties who compiled a record of 150 years of ward teaching between them. This brother in Ogden with 56 years of ward teaching, and a perfect record for all that time, and then he became ill and had to undergo surgery, and during the month of his convalescence he tried to get out and found that he was too weak, so his people in his district, hearing about his condition, came to his home one by one where the teaching was completed.

Of course, the ward teacher will visit every home in his district monthly. He will attend his report meeting and make an accurate report to his district supervisor, but this is only the beginning. This is the letter of the law. The conscientious ward teacher will use the visit as a springboard into the lives of people. The ward teacher shares with the bishop the responsibility for the temporal and spiritual welfare of the ward members. The ward teacher's responsibility only begins with this brief monthly visit which we report for the sake of the statistics. The responsibility of the Priesthood of the ward extends to every family, active or inactive, and this is one time when we must take the program to the members. This includes over 100,000 families, where the father is either a Senior member or unordained. With only a third of our members in Sacrament Meeting, another third who probably never get to Sacrament Meeting, we can see the responsibility we have to expose this large body of Latter Saints to the gospel at least once a month.

The ward teacher accepts each inactive family as a personal challenge. If some member of one of his families is working in his yard on Sunday, violating the Word of Wisdom, gambling, or using profane language, he realizes that it is "the teacher's duty to watch over the Church always, be with and strengthen them and see that there is no iniquity in the Church." We send missionaries around the world to find investigators and convert them. The ward teacher's task is to keep them converted and reconvert them when they fall away.

President McKay has frequently referred to ward teachers as stewards, with their stewardship extending over every family that lives in the ward. One of the opportunities of the ward teacher is found in locating and visiting new families that move into the ward. If a warm, friendly contact can be made in time this may be all that is necessary to bring a careless, indifferent family back into full Church activity, and if we neglect to make an immediate contact with our new neighbors, the opposite may very well be true.

I lived in a ward once where the teachers failed for over three months to visit an inactive family who had moved across the street from the meeting house. The bishop received a call from the hospital and arrived just in time to spend a few moments with an elderly lady before she passed away. Then the tragic story unfolded. A few days after a young couple had purchased their new home, her mother came to visit with them and took seriously ill. Of course the daughter should have notified the bishop, which she did not.

Here was a woman who had been active all her life, married in the temple, a widow with a large family, most of them living on the Coast, spending the last 12, lonely...
Incidentally, our ward led the stake on the ward teaching report that month but this was small comfort to a bishopric and a ward teaching committee who were tormented by the memory of this little mother in her last illness, unable to even be administered to by the Priesthood. I guess we have all heard the story of the Lamanite bishop in Southern Utah who complained that there is too much 100 bishop and not enough ward teaching.

We know of a former stake president who describes his ward teaching assignment as "the most challenging responsibility I ever had." He spends one evening each month with his junior companion preparing the lesson that they will deliver to the families in their district, and during this hour of preparation they pray for direction and inspiration that they might know the solutions to the problems of the families within their district. They go to the roll and record book and look up the birth dates of every member in each family. They want to know if there are children who are ready to be baptized or ordained to the Priesthood, or graduated from the Auxiliaries. The president says he appreciates having a young man as a companion because he knows more about boys and girls his own age and their problems, and the young man’s counsel is respected and appreciated.

Finally, in this hour of planning and preparation which precedes their visits they decide who will conduct the discussion and how the lessons will be presented to each particular family. Then they go forth, prepared to promote the spirit of good will, to meet the criticisms of those who find fault, to defend the Church, uphold its doctrines and support its leaders, to encourage those who are offended or weak in the faith, to comfort those who mourn or have sorrow, and deliver a message of good cheer to the discouraged, the unfortunate, the aged and the shut-in, and if appropriate they will teach their families to pray and leave their blessings in the homes by praying with them.

Elder Mark E. Petersen has warned us to follow the message, to teach the simple principles of the gospel. He tells us to avoid advancing new doctrines, new interpretations, discussing new theories. May I quote one paragraph from his remarks:

"Most of our teachers are wonderful. They teach the truth. They bring about conversions to minds and hearts of those who listen to them, but there are those few teachers who sow seeds of doubt by speculating in unsound doctrine, and as they do they 'soften up,' to use the army expression, some of their hearers who might later be taken over by the apostate teachers who come among us."

It was two days before Christmas, December 23, 1949. I lived in a ward with 600 members which covered most of the downtown area and several residential sections in a large city on the West Coast. It was a transient ward with over ten percent of our members turning over every month, and so the ward teacher was indispensable. It was after 10 p.m. when the ward teacher called the home of the bishop and suggested that he look in on one of his families.

Early the next morning I called at the home with the senior companion. The father -- we will call him Joseph Hunt, had injured his back and was unemployed. We met the mother and three little girls. There was no sign of Christmas, but plenty of evidence that Brother Hunt's paychecks had stopped several weeks before. Although I was not acquainted with the family, we knew from the green card that he was a bricklayer by trade. I was inspired to suggest to Brother Hunt that we had a problem in the Church where he could be helpful. A large room in the basement with the furnace located in one end was being used by the MIA as a storage room. There were stage properties, scenery, and athletic equipment, creating a fire hazard which was worrying the bishopric.

I explained that we had money to buy the blocks, but no money to pay for the labor for building a wall. Of course Brother Hunt agreed that he was anxious to be helpful, so we went to the Church where my first act was to call the Relief Society president. She completed her survey of the family's needs while we made plans to build a wall that would separate the storage room from the furnace room.

That evening Santa Claus came to the Joseph P. Hunt family on Queen Anne Hill. The bishopric brought the food and clothing from the storehouse. The ward teachers had taken the responsibility for the tree and the presents and goodies to fill the stockings, and during the Christmas Holidays the wall was completed by Brother Hunt, and it stands today as a monument to a pair of ward teachers who cared enough to go out two days before Christmas and watch over the Church always.

I have always felt that the ward teaching assignment carries with it a responsibility to make friends of the people who are assigned to us, to demonstrate our love for them by being interested in them, and this includes every member of every family in our report book. Please excuse a personal reference, but I love to teach in homes where there are little children. You see, in our home, the youngsters' favorite stories have been based on the experiences of a little pioneer kitten, whose family lived in Kirtland and Nauvoo. He crossed the plains and finally helped settle a little community in Cache Valley, where their daddy was born. Through the experience of this pioneer kitten, we have met the prophets, we have mourned with the Saints at Winter Quarters, and fought the crickets and fed the Indians.

And over the years we have shared our pioneer stories with the families in our district. There are very few ward teaching lessons that will not become interesting and understandable to a child when seen through the eyes of a pioneer kitten, and I have been grateful that with these stories I have been able to make friends of the children in my district and in my ward.

Our responsibility is to teach all of the family. Let us find some way to make our message interesting to these little folks. We must love them and make them our friends. Stevenson could have been writing about the ward teachers when he said, "So long as we love we serve. So long as we are loved by others I would almost say we are indispensable, and no man is useless while he has a friend."

Let us use our youth and our energy, our enthusiasm and our strength, in obeying this commandment to watch over the Church always. Brethren, we are our brother’s keeper. We assumed this assignment when we accepted our ordination in the Priesthood. It is a responsibility that we cannot delegate or avoid. It is my testimony to you that this gospel is true, that we progress only as we serve, and that the ward teaching program of this Church offers man one of his greatest opportunities to be useful to his fellowman.

In the name of Jesus Christ. Amen.

President David O. McKay:

Thank you, brethren, for your responses. The congregation will now sing, with Elder Richard P. Condie conducting, "Do What Is Right."

The Congregation and the Men's Chorus sang the hymn, "Do What Is Right."

President David O. McKay:

Our next speaker is Brother Henry D. Moyle, second counselor in the First Presidency. I think we are fortunate in having Brother Moyle in the First Presidency of the Church. When we last met, Brother Stephen L. Richards was with us, and you will remember the messages he used to give. He is listening in tonight, undoubtedly, joining in our appreciation of the instructions that are given by this able counselor, Henry D. Moyle. The time is his.

Henry D. Moyle

PRESIDENT HENRY D. MOYLE Second Counselor in the First Presidency

My brethren, this is a solemn moment for me, I can assure you. I have been coming to these Saturday evening Priesthood meetings for a good many years all my life...
I was ordained a deacon. I was here when President McKay was called into the Twelve. I was here when President Richards was called into the Twelve. I have come here many times with my father. I have realized that the instructions that were given to the Priesthood by the Brethren on these occasions were equally good for father and for son.

This is the first call that has come to me to address this great body of Priesthood, and I assure you that if I am able to give you any thoughts this evening that will be beneficial to the work, we shall have to ascribe the honor to our Father in Heaven. I am sure we must all of us feel dependent upon him for the guidance, the direction and the inspiration essential for each one of us to have ever present in order to fulfill the calls which are made of us by those who preside over us in the Priesthood.

I have a deep sense of appreciation for the work of these Brethren who have preceded me, and especially President Stephen L. Richards. For many years past it has been my great pleasure to be here and to expect to hear words of inspiration and wisdom from him, and I have never been disappointed. We miss President Richards, and we continue, as we undertake to carry on, to remember his beloved wife and all of his posterity, and pray that the blessings of the Almighty may continue to be with them, to guide and direct them in the footsteps of their illustrious father and husband.

We do not need, however, to eulogize men who perform their duties and responsibilities in the Priesthood. Certainly that which we undertake to do is not done for the purpose of being praised of men. It is to give us that solemn deep-seated satisfaction in our hearts that we in some small way have helped to establish the Kingdom of our Heavenly Father here upon this earth in these latter days. To this purpose we dedicate our lives and all that we have and are, and our constant prayer to our Heavenly Father is that we might have added strength, added capacity, added capability to accomplish more and more in his service. If I have any complaint tonight it would be that the days are not long enough. Some of you were here last night when I was suggesting to the bishops that we ought to increase the hours of proselyting of our stake missionaries, and I said I thought that we ought to strike an average of about 40 hours a week. I, of course, misspoke myself meant 40 hours a month.

But I have been thinking about that incident, and I know many men in this Church whose time would permit them to live up to the ideal which I spoke unintentionally. We have these -- I was going to say, eight-hour days -- but I suppose nobody works eight hours any more, do they? Six times eight would be forty-eight, and it seems to me I heard something about a 40 hour week and sometimes weeks that call for lesser labor.

It may not be entirely a coincidence that these shrinking hours of labor required of us in our daily employment should come about coincident with the tremendous need that we have in the Church for work in the service of the Master. This subject of ward teaching that Bishop Cheever and Bishop Hill have so beautifully discussed with us tonight has at its root the performance of a service, a labor. It is time-consuming, but how tremendously rewarding to know that every month of our lives we have contacted somebody, made their lives happier and better than they otherwise would have been.

Now, I know one of these bishops pretty well. He had no more been called into the bishopric than he said to himself and to me and to some others in the ward, "I wonder if it's necessary for a young man to ever reach the age of 20 and not be worthy and ready and willing to go on a mission?" It is little wonder that he has ward teaching in his heart, because he could not have hoped for such a result had the homes in which those young men lived not been visited regularly.

Sometimes I get off on my statistics, but my best knowledge and understanding is that since he became bishop there hasn't been a single boy escape, and if there have, perchance, been one or two that I do not know about. I still say the record is miraculous, and it comes about as a result of work. Everyone of those young men who have gone into the mission field -- and I can speak with some feeling about this subject because one of them is my own son -- loves his bishop, and when they come back from their mission fields, as they do nearly every month, they go to their bishop and tell him they are ready to go to work in the ward.

I tell you, brethren, this ward teaching is basically fundamental. It is the foundation, so to speak, upon which we can build in any of our Church activities, to accomplish any results that are desirable. Now, we have in the Church today about one out of every four young men who reach the age of 20 who go on a mission. I want you bishops to ask yourselves this question: "Where have we failed with reference to the other three?" That was the plea that Bishop Isaacson made to you last night with reference to your Senior Aaronic Priesthood Group. I am sure that a bishop should either have that young man ready to go on a mission, or have the satisfaction of knowing that he had exhausted the resources at his command in attempting to qualify him therefor.

We have a tremendous need for missionaries, and I have a feeling, brethren, that if we started to exercise our Priesthood in our relationships with our families, our intimate relationships early in our family history, that our young men would have become so well assured of the power and the efficacy of the Priesthood held by their fathers, that it would become in very deed their principal ambition in life to receive that same Priesthood, and I cannot think of any greater satisfaction that comes into the life of a righteous father than to himself be worthy when the time arrives, and his son has qualified himself to receive either the Lesser or the Higher Priesthood, to confer that Priesthood upon him under the direction of his bishop or his stake president.

I want to leave this thought with you this evening, brethren. I do not believe that any one of us who are recipients of the Priesthood ever exercise that Priesthood in the performance of a single ordinance the performance of a single act, in which we invoke the power of our Priesthood, without having in our hearts simultaneously therewith a deep-seated, genuine, true testimony of the divinity of the work that we perform, and that we are involved, and that we know that God has in very deed restored his Priesthood to the earth, and that we have been the beneficiaries of that great gift.

My thoughts go back at the moment to when I was a little boy. I was awfully sick, I thought. I do not think my sickness was very serious. I may have had a bad case of measles or something like that, but I was sick, and I was miserable, and my father had lived so closely to me that I was just as certain as that I lived that when my father came home he would immediately administer to me that I would be healed. Do you think a boy can go through that kind of an experience with his father and have his prayers answered, have his faith justified, and not love that father? And even more important than that, not, have a keen realization and appreciation of the power that his father has by virtue of the Priesthood which has been conferred upon him? I am sure that from that moment on I lived as far as I can review my life in my own mind, to receive that same Priesthood, to perform that same service in behalf of my family when I might be blessed with one, and I never cease to be grateful to the Lord for the almost innumerable instances when I have had the privilege of exercising my Priesthood outside the family circle in behalf of my brethren and sisters throughout the Church, and being absolutely conscious when I laid my hands upon their heads that there was a power there making itself manifest in my ministry, that would accomplish the purposes of our Heavenly Father here upon this earth.

And so I say if we exercise this Priesthood in behalf of our families we cannot help but have our families grow up to follow in our footsteps, and what father is there among us that would not have his son go on a mission. I have made this statement many times in the Church in many of your stakes have never yet been contradicted, I have never yet had a case brought to my attention that would disprove what I have said and this is that: the Lord has so blessed and prospered the Saints that today we are well enough off to send anybody on a mission that is worthy and willing to go, and supplement whenever necessary whatever means he and his family may have to keep him on the mission. We are not having missionaries come home in the middle of their missionary terms because their families have run out of finances.

Now the Lord has blessed us for a purpose. His blessings have not been showered upon us for the purpose of our following the ways of the world. Why do you think we pay our tithing? Isn't it to put our hearts in tune with the Spirit of our Heavenly Father, to enter into a partnership with him and dedicate the other nine tenths to the best possible use available to bring about his purposes, first with the family, and second, with the ward.

I am sure the generosity of the Latter Saints knows no bounds. Some people say that there are too many calls made upon us, but I never yet, and I think I can truthfully say this, in all my experience in the Church heard anyone complain about the cost of a mission. There is something about a mission. Sometimes I think it affects the family at home more than the missionary himself.

I remember one night many years ago in Charleston, West Virginia. We had a little group of missionaries there as we toured the East Central States Mission about 20, as I recall it. One elder got up and said: "Brother Moyle, I have only been on a mission for a year or two, but every day that I am on my mission I have a stronger assurance come to me that as a result of my mission I will bring my father into the Church. Do you know why I want to bring my father into the Church? It is because I have seen and heard
p1 I would like to charge, if it were possible, every Latter-day Saint home to produce a missionary. It would be easy to divide the homes in the Church between those who are presided over by returned missionaries, and those who are presided over by men who have not filled that call. I am sure that the latter group have always been anxious, always just a little disappointed that they did not go on a mission themselves. There need be no disappointment in the heart of any Latter-day Saint father, whether he has been on a mission or not. If I were the head of a family and I had not been on a mission, I would devote myself to receiving the blessing of a mission through my son.

p2 I want to say to you tonight, brethren, in all solemnity, that we can receive those blessings if we rear our children to qualify for that great service, the greatest service of all. That is the service to which the Twelve have been called, and all their Assistants and Associates. It is the prime charge that the Savior gave his Apostles of old to go into the world and to preach the gospel of Jesus Christ, the gospel of life and salvation, to all the children of our Heavenly Father here upon this earth.

p3 I know that God lives. I know that the power of the Priesthood is with us, and I know that there is that vested in President David O. McKay all the keys of the Priesthood. There has flowed into this dispensation all of the power and all of the authority and all of the keys and blessings of all other dispensations. That we know. And I am sure that you brethren will have difficulty in realizing how deep-seated my gratitude to my Heavenly Father is for this testimony this knowledge that God lives, and that he sustains his mouthpiece upon this earth with power and authority to speak in his name every day of his life.

p4 I do not know what in the world I could have done to be worthy of this close association with these men whom I revere and idolize. For 53 years President McKay has been as dedicated a man as ever lived upon the face of the earth to the tasks which have been his, and now I have the privilege of undertaking in my weak way to do some assistance to him.

p5 I have already suggested that we face perhaps the greatest crisis in the history of the world. These are the "latter days." I have already suggested, following the excellent address of President McKay, that the Marxist principles and policy wherever found look to the temporal, not to the spiritual. They exalt the temporal; they belittle the spiritual.

p6 You know, I find no place in the Scriptures, the New Testament and otherwise, where the Lord ever promised that those who followed him would gain wealth. His desires that they have in their hearts, the desires that they have to carry this work on, and this I pray humbly in the name of the Lord Jesus Christ. Amen.

p7 Do you remember the first great miracle performed by the old Apostles? It occurred at the Gate Beautiful. There was there a man who was born from his mother's womb with crippled feet. They brought him there daily. Peter and John were going in and as they went by him, lying there seeking alms, they looked at him and then they said "Look on us." And he looked at them. Then Peter delivered that great message that brought him before the Sanhedrin, and performed the first miracle:

p8 "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."

p9 He reached his hand, and took him. The man arose. His ankles straightened. He leaped for joy.

p10 Now, I want to talk a little, just a minute more, to you about that. I do not wish to be a croaking raven. But I am so disturbed by the revelations recently made by this man Khrushchev that a deliberate attempt will be made to conquer the Western world, the Christian world; first, by peaceful means. But if they can get us for peace, and then for retiring from Europe, demobilization, largely, the destruction of our installations for protection, then you will see what he will do.

p11 Now, brethren, I want to urge on you this consideration. I have had some time to reflect recently, and my condition has been such as to bring home to me how terrible would be the condition if I had been deprived of my daughters and of my doctor, and the saving thing about it was the prayers of my Brethren and of the Church. There is where the healing came from.

p12 Visualize, if you will, for a moment what would be the condition if we suddenly had a bomb landed here, many wounded, many doctors out, perhaps the hospitals gone. What are you going to do?

p13 What are you going to do?

p14 "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."
Brethren, if you face a situation where there is no nursing available, no doctors available, only the Priesthood, are you going to be living so that you can go and in the name of Jesus Christ, bless and heal?

I was reared in a household of faith. In my father's home we had no doctor in the town. We had none short of Salt Lake City, forty miles away. My father and my mother reared almost entirely their ten children without a doctor's time and again pneumonia, scarlet fever, typhoid, six of us sick at one time in bed in the same room with diphtheria. And what did they do? Father and the elders went to the Lord. That is how we lived.

Read what happened on what is called the Day of Miracles on the banks of the Mississippi, when the Prophet went out and administered here and there and healed. Joseph sent his handkerchief as Paul of old sent handkerchiefs and aprons, and, their faces being wiped, the sick were healed.

Now, if you have no doctors, no nurses, none but you and the Lord, you Priesthood-bearers, is it not worth living so that when that time comes, your prayers will be heard, and your sick healed?

May God be with us and help us to live as the Priesthood should live.

I conclude by bearing my testimony as I did this morning, but will not repeat for time, save to say that I know God lives, that Jesus is the Christ, that Joseph was a Prophet through whom came the Priesthood and the Gospel, that those who succeeded him have had that same right and that same power held today by President David O. McKay.

Give us all this testimony and give us the strength to live so that if, when, and as a crisis shall come, we may be a Church, a community of doctors representing the Priesthood, holding the Priesthood and exercising the great gift which filled the work of Jesus, I humbly pray, in the name of Jesus. Amen.

The Savior on the Mount gave us the greatest example in all the world and the 48,000 men tonight must ever have him in mind as their ideal. Just after the Savior's baptism, he was led up to the mount that is known now as the Mount of Temptation. I do not know whether that is where he stood, where he fasted for forty days, or not. But it was on some mount that he went, and after fasting forty days, the Tempter came to him, so we are told, and as the Tempter always does, he struck at him in what the scriptures term his weakest point.

But before so doing, I wish to say a word about our servicemen mentioned in the beginning, twenty-one of whom flew in to attend this meeting tonight. I said we should have something more to say. A short time ago we received a letter from a group of service boys, a part of which I wish to read. They are aboard the United States steamship "The Pine Island."

"On behalf of the group aboard the U.S.S. Pine Island we would like to take this time to write to you with humbleness and sincerity in our hearts...."

"We are now touring the Pacific Ocean for six months, visiting different lands and people. We learn a lot of the ways of other people. How they live and what they do, their religion. We find out personally how important missionary work really is and how much has to be done yet. Most of these people do not even know that there is a Father in Heaven."

"We do our very best, especially over here to set examples of the Church and to live as righteously as we possibly can, to live the commandments of the Lord and the teachings of our Church; to give unto all of those desiring to attend our meeting of worship, to let them partake of the spirit and blessings we receive at our little group meetings."

"We hope that we have not kept you from some important task with the time spent reading our letter. We just wanted to write to you to let you know that we are always thinking of you and our prayers are with you. We thank you for your time. May God bless and help you in all things you are in need of."

Very Humbly Yours,

Edwin E. Bigler, Elder L. D. S. Group Leader U. S. S. Pine Island (Pacific Ocean) Elder Danny G. Davis Secretary"
The next temptation quoted scripture also. It was an appeal to vanity, an appeal to gain ascendancy over our fellows: "If thou be the Son of God, cast thyself down ... from a pinnacle of the temple" ... for it is written ... (and the Devil can cite scripture for his purpose) ... for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." And the answer was, "Thou shalt not tempt the Lord thy God." (Matt. 4:6-7.)

The third temptation was of love, of wealth and power. The tempter took Jesus to a high mountain and showed him the things of the world and the power thereof. He was not sarcastic in this temptation. He was pleading, for the resistence of the Savior had weakened the Tempter's powers. He showed him the things of the world. "All these things will I give thee, if thou wilt fall down and worship me," Rising in the majesty of his divinity, Jesus said: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." And the Tempter slunk away; and we are told that angels came and administered to the Lord. (Matt. 4:8-11.)

There is your story, young man. Your weakest point will be at the point where the Devil tries to tempt you, will try to win you, and if you have made it weak before you have undertaken to serve the Lord, he will add to that weakness. Resist him and you will gain in strength. He will tempt you in another point. Resist him and he becomes weaker and you become stronger, until you can say, no matter what your surroundings may be, "Get thee behind me Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Luke 4:8.)

Now, I mention this because there are too many broken hearts in our Church, because men, some of whom hold the Priesthood and prominent positions, are tempted right where they are weak, and they forget that they have made covenants with the Lord and step aside from the path of virtue and discretion and will break their wives' hearts because of foolish indulgence and because of their yielding.

We have one of the most sacred covenants in all the world pertaining to the happiness of the home, and there are men within the sound of my voice who have forgotten how sacred that covenant is. The Brethren of the Twelve, the General Authorities of the Church, the stake authorities, are urging youth everywhere to go to the temple to be married. Don't you go to that temple unless you are ready to accept the covenants that you make.

Marriage in the temple is one of the most beautiful things in all the world. A couple is led there by love, the divinest attribute of the human soul. A young man looks upon that bride, rightfully, who will be the mother of his children, as being as pure as a snowflake, as spotless as a sunbeam, as worthy of motherhood as any virgin. And I will tell you that it is a glorious thing for a woman thus to bear the robes and be the pride of a young Elder's heart, one who trusts her to be the head of his household.

And she trusts him as being worthy of fatherhood as she of motherhood and rightfully, too, because on his shoulders are the robes of the Holy Priesthood, testifying to his young bride and to all, that he is as worthy of fatherhood as she of motherhood.

And together they stand in the House of the Lord and testify, covenant before him that each will be true to the covenants they make that day, each keeping himself or herself to the other and none else. That is the highest ideal of marriage ever given to man. If those covenants were kept as sacred as sacred covenants should be kept, there would be fewer broken hearts among wives and fewer among the husbands, when wives forget. A covenant is a sacred thing, and a man who is married in the temple, has no right to look at young women, whether they are in the choir or in the Relief Society or on the General Board, or doing any of the duties of the Church. You have a covenant to be true to that wife.

Brethren of the Priesthood, keep it true, be true to it.

"It's easy enough to be prudent, When nothing tempts you to stray, When without or within no voice of sin Is luring your soul away. But it's only a negative virtue Until it is tried by fire, And the life that is worth the honor of earth, Is the life that resists desire.

By the cynic, the sad, the fallen Who had no strength for the strife, The world's highway is cumbered today; They make up the item of life. But the virtue that conquers passion And the sorrow that hides in a smile, It is those that are worth the homage of earth For we find them but once in a while."

Ila Wheeler Wilcox

I plead with the army assembled tonight in this Priesthood meeting, to keep true to the covenants made in the House of God. You have no right to neglect your wives and go and seek the company of others who seem to be more attractive to you because you are thrown with them in daily life, in your business affairs, or in Church affairs. This may seem general, but while I speak to you a wife with her tears and her pleadings comes to me now, asking, "Won't you just say a prayer, won't you offer a prayer to try to bring my husband back?" Well, she may have been to blame for the trouble she said she was partly to blame -- but I know he was to blame, for he is a man who holds the Priesthood and he has no right to break his covenants. We have too many divorces in the Church, and men, I think we are to blame for most of them all, but most of them.

With regard to temple work, bishops, be more careful about issuing recommendations. First, in the details: Many persons come to the temples with recommendations incompletely prepared, lacking essential information, often without indication as to the purpose of the ordinance.

Missionaries not infrequently come to the Mission Home without temple recommendations. That should never be, bishops. Most of them, not having received their recommenders, must go to the temple, and the program at the Mission Home provides for at least two temple sessions.

Be careful, bishops and stake presidencies, for we ask that you give special attention to the correction of these two matters and save much inconvenience, expense, and time to temple and general office staff and the people of the Church as well.

I see that the time is gone and I must not detain you longer.

If you will have your testimonies strengthened, to have it revealed to you now individually that Christ is aiding you in your work, guiding his Church, well the best way to do that is to follow the admonition of my brethren who have spoken to you tonighting your duty, as President Moyle urged, attending to missionary work, no matter what the cost may be or how many hours you have to spend.

There is an old saying that "man's extremity is God's opportunity." You remember the story I have told about James McMurrin, who had to fill an appointment in Falkirk, Scotland, on Sunday. He was in Burntisland Saturday night and he had a sixpence or a shilling in his pocket to pay for his boat ride across the Leith Walk to Edinborough. When that was spent he was alone. The only way he could get to Falkirk was by the one train that was then running between Edinborough and Glasgow. He had an appointment with the Branch in Edinborough from ten to twelve. He filled that appointment. When they asked him to go to lunch he said, "No, thank you, I have to be in Falkirk and I have to take the train that leaves at one o'clock the next day." One by one the Saints bade him goodbye, all but Brother Robertson, who was president of the Branch. "Why," he said, "Well, if ye canna go hame with me, I'll gae ye Scotch convoy," and together they walked across Princess Street down to Waverly Station, and crossed under the glass covered canopy, over to the gate from which the train was to leave.

The only possible way that Brother McMurrin could have kept his appointment that night was to get that train. He had faith that the Lord would open up his way. He did not ask anyone for a shilling, nor for sixpence, nor for twopence, nor for two and six, and as the time approached, Brother Robertson said "Well, Brother McMurrin, it is time just to get your ticket, so I will say good-bye." "Goodbye, Brother Robertson," and Brother McMurrin was left alone. There was his extremity.

And the sorrow that hides in a smile, It is those that are worth the homage of earth For we find them but once in a while.
"Father," will give you his words as he gave them to me "Father, I have come just as far as I can in fulfilling my duty. Open up the way that I may get on this train and go to Falkirk." He had in mind, he said, that the gatekeeper would probably let him go through. He did not think of the fact that the gatekeeper was a Scotchman. He would never do that. What happened? Brother Robertson had just returned to the steps leading up to Princess Street and the thought came to him, "I wonder if Brother McMurrin has enough money." Quickly retracing his steps, he walked across the station, pulled out of his pocket a two and six piece, and said "Here, Brother McMurrin, perhaps you need this." "Thank you, Brother Robertson, I need that to get my ticket." "Man's extremity is God's opportunity."

You brethren in the Church will come against the wall. It seems to be across your path. It may be morally. You cannot overcome it, or you cannot get through it, you cannot see. You can walk from here to that wall, having faith that God will give you a ladder, or show you a hidden ladder or an opening and he will do it, if you will walk just as far as you can in the performance of your duty. No matter what it is or how difficult your duty, do it; walk that distance, and then say in all sincerity and faith, "Father, help me. Open up the way for me. Give me strength to do my duty, give me strength to overcome temptation."

God help us as men representing him through the Priesthood, the Holy Priesthood, to do our duty and do it well, I pray in the name of Jesus Christ. Amen.
p7 The atonement of Christ was in twofold, as I have said: first, to redeem man from the fall. It is through this atonement that man is resurrected from the dead that he might gain eternal life in its fulness, that there might be a reuniting of the body and the spirit after death. This constitutes the fulness of man.

p8 The second purpose of the atonement was that we might be resurrected, free from our transgressions in mortality, and not live forever in our sins. Christ also atoned for all of our individual sins. Thus, we say he took upon himself the sins of the world. John tells us, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

p9 We say in our second article of faith: "We believe that men will be punished for their own sins, and not for Adam's transgression."

p10 Thus we see that the atonement of Christ brings upon us the redemption from the dead. We all become fruits of the resurrection. Redemption from our own sins depends upon us. We are not saved from ourselves by grace alone as we are from Adam's transgression. To understand this simple difference gives us the power to differentiate in large measure truth from error. When we seek the inspiration of God in answer to our prayers; he inspires us. We repent, and repentance leads us to an appreciation of the laws and ordinances of God by which man can, through his own effort, through the exercise of his own will power, lift himself from sin to righteousness. When he does this, he is on the way to eternal salvation and exaltation in the kingdom of our Heavenly Father.

p11 Paul said of Christ: "Though he were a Son, yet learned he obedience by the things which he suffered;"

p12 "And being made perfect, he became the author of eternal salvation unto all them that obey him." (Hebrews 5:8-9.)

p13 In all things Christ has set us the pattern. For this purpose he came to earth. No deviation from his plan can be justified or tolerated either in the judgment or the mercy of God. Furthermore, no excuse, no reason, exists why all men should not lend obedience thereto, rather than to try to justify themselves in pursuing any other course in life. Christ came to help us work out our salvation.

p14 There are two phases of Christ's earthly mission. First, he taught his followers the plan by example as well as by precept. His teachings began with his own baptism in the waters of Jordan at the hands of John the Baptist by immersion, and John had theretofore been duly commissioned of the Lord to perform this ordinance. Could he have emphasized the importance of baptism in any better way?

p15 "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

p16 "And lo a voice from heaven, saying This is my beloved Son, in whom I am well pleased." (Matthew 3:16-17.)

p17 "... for thus it becometh us to fulfil all righteousness." (Ibid., 15.)

p18 We next see Christ in the hands of the tempter. Thus he taught us by his example to overcome the power of evil. We must all recognize in our lives the existence of two great powers, and learn early in life that with the power and inspiration of God we can overcome and resist and turn aside every evil force. Even his fasting for forty days gave us an understanding of how we can likewise efficaciously reach the source of power essential for our own progress. How could the Savior have taught us better how to begin a life of humility and of service?

p19 We next see Christ on the mountain teaching his disciples whom he had chosen, and with them other listeners, the multitude the principles by which men could control their lives, and should control them. Out of these teachings we have the Sermon on the Mount. Would that it were understood by all men! But all men do not understand the teachings of Christ. His teachings are sufficient to have taught all who have heard and all who have read or now read that they should all have recognized him as the Son of the Living God.

p20 There were only a relatively few who followed him. Too many were steeped in the paganistic practices of the past, too self-satisfied to open their minds and their hearts to the truth, even when spoken with the conviction and knowledge and power of God, made manifest through his Son Jesus Christ, our Lord and Master.

p21 Time will not permit the enumeration of all his teachings. How grateful we are that he gave us the Sacrament of the Lord's Supper and commanded us to meet frequently and partake of that Sacrament and renew our covenants to keep his laws and obey his commandments, even as we covenanted to do at the waters of baptism.

p22 His second purpose was not finally completed until after his crucifixion and resurrection, just prior to his ascension to heaven, when he charged his apostles of old to go into all the world and preach the gospel of Jesus Christ to every nation, kindred, tongue, and people, and that they that believed should be baptized and thereby bring about their own salvation.

p23 "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

p24 "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

p25 "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." (Ibid., 28:1820.)

p26 Here again he set the great pattern to be followed by his disciples in every generation of time. The plan Christ thus gave us can be stated very simply:

p27 We hear the gospel. We repent. We are inspired. We are converted by that inspiration, the gift of the Holy Ghost. We accept, and we learn the gospel. We teach the gospel to others.

p28 Its divinity is revealed to those who seek the truth by the gift and power of God. That is what is meant by the scriptures: "... seek and ye shall find, knock and it shall be opened unto you." (Ibid., 7:7.)

p29 We ourselves must act. We must initiate our own search for truth of our own free will. Once we do, the Lord magnifies us, fills our souls with his Holy Spirit, and leads us on to faith and to repentance. When we have received and understood the word, we accept the gospel and lend obedience thereto.

p30 Our third and fourth articles of faith read: "We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel."

p31 "We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost."

p32 We express our love and devotion to God for our conversion by proclaiming his word to others, even as he has given it to us. We spend our lives teaching the gospel to each other in the Church in our homes, in all our worshiping assemblies. We proclaim the truths of the gospel to our neighbors and our friends far and near. We fill our missions on earth by trying to follow in this respect, as in all others, the charge and the example and the teachings of Christ, our Lord.
p53 After Peter and the apostles of old received this commission to preach to every nation, we see them next actually preaching the gospel, and our first recorded history of their missionary labors is recorded thus:

p54 "And when the day of Pentecost was fully come, they were all with one accord in one place.

p55 "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

p56 "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

p57 "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance....

p58 "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

p59 "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

p60 "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

p61 "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:1-4, 36-39.)

p62 My friends, you cannot afford to turn a deaf ear to the truth, for we declare to you in all soberness that God lives and has once again spoken from the heavens, once again restored his power and his priesthood in its pristine strength and purity upon those of us whom he has called to carry on his work in this, the dispensation of time in which he has brought together all that he has given his children in all previous generations of man, all as foretold through his prophets of old.

p63 We have the power and the authority to confer these same blessings upon all nations, as the blessings which were given by the apostles of old to the nations in which they served as missionaries.

p64 Daniel tells us: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other..."
I am grateful to be alive, and I promised the Lord that I would bear testimony of that power and that healing influence whenever I could have the strength to do so. I know of no such power as that in the world. I bear testimony to you that the power of the priesthood is here in the Church. I testify to you that one knows and feels the influence of the presence of Jesus Christ, we bless you that you shall be well. 

I have been called of God, and that we proclaim his word to the world by virtue of his power and authority. I invoke the blessings of the Lord received through the administration of his servants, and I am truly grateful to the Lord that he permitted me to live. I am more grateful now because I realize the power of the Holy Priesthood of God that we have heard so much about in this conference, often referred to as the greatest power on the face of the earth. Some of the Brethren, who are prophets and servants of God, came to my room in the hospital and laid their hands upon my head and anointed me with holy consecrated oil, and then said unto me, "By the power of the Holy Priesthood, and in the name of Jesus Christ, we bless you that you shall be well."

The greatest power on the face of the earth. Some of the Brethren, who are prophets and servants of God, came to my room in the hospital and laid their hands upon my head and anointed me with holy consecrated oil, and then said unto me, "By the power of the Holy Priesthood, (Brother Moyle just told us about that power) and in the name of Jesus Christ, we bless you that you shall be well."

I realize then more than ever before how dependent we are upon God, our Eternal Father, even for the preservation of our lives. When one faces such a change, and it brought to my mind a few words that I have read in a poem that goes something like this: "There is no time that we could set for parting. Ever our prayer would be," (as mine was) "Not yet, dear Lord, not yet, just another day."

I have always been grateful for the power of the priesthood of God that we have heard so much about, often referred to as the greatest power on the face of the earth. Some of the Brethren, who are prophets and servants of God, came to my room in the hospital and laid their hands upon my head and anointed me with holy consecrated oil, and then said unto me, "By the power of the Holy Priesthood, (Brother Moyle just told us about that power) and in the name of Jesus Christ, we bless you that you shall be well."

I am grateful to be alive, and I promised the Lord that I would bear testimony of that power and that healing influence whenever I could have the strength to do so.
May I quote from Amulek's testimony in the book of Alma, wherein he states: "For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors... for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world." (Alma 34:32, 34.)

Repent! Forsake those things that are wrong so that when the time comes for you to make that change you can say as Paul said to Timothy: "I have fought a good fight, I have finished my course, I have kept the faith.

'P7 That reminds me of a prayer that I read recently, and may I quote: "Your day is almost done. When the night and the morning meet, it will be an unalterable memory. So let no unkind word, no careless doubting thought, no guilty secret, no neglected duty, no wisp of jealous fog becloud its passing."

May God grant us the ability to change our lives where they need to be changed. I wonder if we are absolutely satisfied with the life we are leading, with the thoughts we are thinking, and with the deeds that we are doing. Everyone of us can thank God, our Heavenly Father, for our very life, and may we let God be our confidant -- everyone of us -- that "thy Father which seeth in secret himself shall reward thee openly." (Matt. 6:4.)

As we pass from day to day, each day bringing us closer to the time when we will change from life unto death may we ask: "Heavenly Father, for what purpose hast Thou given me this day? To what end do its hours point? Help me not lightly to dismiss this question. Let me not be carried unthinkingly with the drift of the times. Give me grace to reflect seriously upon the course of my life, for days are numbered and precious.

I bear testimony to you humbly that God lives, that he is our Father, that Jesus Christ is our beloved Savior and our Elder Brother. Oh, how grateful we should be for the power and the blessings of the Holy Priesthood of God that are constantly in our midst today. Oh how important it is to have the faith and ability to recognize, not only our blessings, but the source of those blessings.

God bless everyone of you, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Bishop Thorpe B. Isaacson, a member of the Presiding Bishopric of the Church. The Choir and Congregation will now sing, "Redeemer of Israel," Richard P. Condie conducting. After the singing, Elder Henry D. Taylor, Assistant to the Twelve, will address us.

The Congregation and the Tabernacle Choir joined in singing the hymn, "Redeemer of Israel."

President David O. McKay:

We will now hear from Elder Henry D. Taylor, Assistant to the Twelve. He will be followed by Elder Levi Edgar Young of the First Council of the Seventy.

Henry D. Taylor

ELDER HENRY D. TAYLOR Assistant to the Council of the Twelve Apostles

The calling of Brother Moyle to the First Presidency, and that of President Hunter to the Council of the Twelve, is added evidence, my brethren and sisters, that this Church is guided and directed by revelation and by inspiration. These are two wonderful men. I know the Lord has a great mission for them to perform.

We live today, my brethren and sisters, in a world of unrest and insecurity, where mistrust, suspicion, and disloyalty exist between nations as well as among individuals. Loyalty to oneself and to the principles he believes to be true, is a noble virtue.

In Shakespeare's Hamlet is expressed this impressive thought: "To thine own self be true, And it must follow, as the night the day, Thou canst not then be false to any man...."

Latter-day Saints should be taught early in youth the fundamental principles of the gospel. These teachings of the Savior, if observed, will serve as an anchor and guide throughout life, and bring happiness to the individual.

We have been privileged to come to this earth to be tested and proved, to see if we will be loyal and true to the commandments given by our Heavenly Father. We have the responsibility of being loyal to righteous and correct principles. Satan and his followers are zealous and loyal, but to causes and principles which are unrighteous and opposed to the will of our Heavenly Father.

There are two opposing forces operating to win the souls of the children of men: one force for good, and one for evil. The Prophet Mormon gave a test that may be applied in determining one from the other, when he said: "Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually. . . ."

"For behold, the Spirit of Christ is given to every man, that he may know good from evil; . . ." (Moroni 7:12, 16.) Through righteous living we may have the companionship of the Holy Spirit, which will assist us in discerning right from wrong, good from evil.

Joseph Smith was permitted to behold the contrast between the glory of God and the power of darkness and received this explanation: "All this is shown, the good and the evil, the holy and impure, the glory of God and the power of darkness, that you may know hereafter the two powers and never be influenced or overcome by that wicked one.... You have beheld the power of God manifested and the power of satan: and you see that there is nothing that is desirable in the works of darkness; that they cannot bring happiness; that those who are overcome therewith are miserable, while on the other hand the righteous are blessed with peace in the kingdom of God where joy unspeakable surrounds them." (Comprehensive History, vol. 1, page 78.)
The Prophet Joseph Smith fully realized the fate that awaited him and could have undoubtedly escaped martyrdom by going West beyond the reach of his enemies. Rather, he chose to return to Nauvoo and Carthage, being loyal to the Saints he loved so dearly, and who returned his love and affection. Many of his associates pleaded for the privilege of accompanying him and his brother Hyrum to the jail, aware that death could easily result. Willard Richards and John Taylor were granted this permission, and when the armed mob stormed the jail, they fought valiantly with all their might and strength to defend the Prophet and Hyrum. John Taylor was seriously wounded in the assault. This display of loyalty and affection could well impress and inspire each of us. These men were ready to give their very lives for those they loved.

They believed the words of the Savior when he said: "This is my commandment, That ye love one another, as I have loved you."

"Greater love hath no man than this that a man lay down his life for his friends." (John 15:13.)

Joseph immediately felt the truth of what his brother said, and taking him by the arm bidding his congregation good-bye, they made their way back to Kirtland, Ohio where Grandfather met the Prophet. He was baptized immediately, and within a few days the Seventy organization was made, and Grandfather found himself in the First Council of the Seventy. He was always so proud of it. He became a wonderful teacher and went among the people in a simple childlike manner. He was a great reader of literature, as I have said, especially English literature, and just after the Prophet Joseph Smith had asked that some of the people learn Greek and Latin, if I would say something about Joseph Young in my address. He was a great reader, and he had come to know the story of Israel, and taught it to the people. He was a base reader, and he could not understand it at first. Grandfather was the elder of the two. After the meeting, Brigham walked up to his brother, Joseph, and said, "Joseph, I have found the gospel. Come with me."

Joseph immediately felt the truth of what his brother said, and taking him by the arm bidding his congregation good-bye, they made their way back to Kirtland, Ohio where Grandfather met the Prophet. He was baptized immediately, and within a few days the Seventy organization was made, and Grandfather found himself in the First Council of the Seventy. He was always so proud of it. He became a wonderful teacher and went among the people in a simple childlike manner. He was a great reader of the Bible and the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. He loved literature, and because of his prayers to God, he was able to grasp the meaning, and he used to say to the people: "That is a simple thought, isn't it?" And the way he said it, the Saints agreed, and it became known that the gospel of Jesus Christ is the greatest in thought of today, and yet so great that it becomes simple and pure ideal for the person who goes to God and prays for understanding.

Grandfather Young passed away in 1884, and then his son, Seymour, succeeded him. It is a story that becomes very personal, I realize, but one of the seventies asked if I would say something about Joseph Young in my address. He was a great reader, and he had come to know the story of Israel, and taught it to the people. He was a reader of literature, as I have said, especially English literature, and just after the Prophet Joseph Smith had asked that some of the people learn Greek and Latin, Grandfather was learning those languages.

I must not take too much time, but I will read these few words to you. "To learn is to bring into your being a thought that gives strength and a better understanding of the power of your own mind." That was what Grandfather used to teach. Go to your Bible again and turn to verse or chapter that you have already learned to love, and read it again. Pick out some noble lesson; learn what the substance of its thought. Who wrote the words? Where are they found and why were they written? That is for us all -- the words, when were they written and why?

In time, an incentive to learn more and more will be the result of our study. The beauty of it is that you are learning for yourself. You become your own teacher. Try this exercise every day for a few minutes and you will be surprised at the number of noble truths you will learn. The worth of this selfteaching is the habit of thought and attention it stimulates within us. The steadfast pursuit of such an ideal is the truest recreation that we can have, and it is the road to a personal understanding of the gospel.

"My brethren and sisters," said Joseph Young one time, "if you can learn how to learn, you have acquired something that will make of you a real teacher. You have acquired a habit that will not only give you much joy every day, but will also strengthen your character and lead you on daily to greater truths and more abundant life."

It is our own study, with faith and prayer, that gives us strength that gives us life and light; and therefore we are ready to become more devoted readers of the great Church works. Remember the words of Jesus: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.)

To know Christ is life eternal. To become like Christ is happiness everlasting. We know the steps that Jesus trod: obedience, devotion, purity, truthfulness, kindness, resistance of temptation, self-sacrifice. It was John Ruskin who wrote:

"He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace."

And the men who have this life in them are the true lords and kings of the earth.
Recently a seat companion in an airplane was telling me something about the very interesting science of ballistics. He pointed out that when a bullet is shot through a

ELDER STERLING W. SILL Assistant to the Council of the Twelve Apostles

followed by Elder Hugh B. Brown.

We have just listened to Elder S. Dilworth Young of the First Council of Seventy. Elder Sterling W. Sill, Assistant to the Twelve, will now address us, and he will be followed by Elder Hugh B. Brown.

ELDER STERLING W. SILL Assistant to the Council of the Twelve Apostles

Recently a seat companion in an airplane was telling me something about the very interesting science of ballistics. He pointed out that when a bullet is shot through a
Our conversation then moved to another set of facts which might be called mental ballistics or spiritual ballistics. That is, when an idea is passed through the mind, the mind receives a set of characteristic markings; for example, when one thinks negative thoughts, he gets a negative mind. If he thinks depraved thoughts, his mind becomes depraved. If he thinks damned thoughts, a damned mind will be the result. Solomon was speaking as a kind of ballistics expert when he said, “For as he [a man] thinketh in his heart so is he...” (Prov. 23:7.)

Our problem, of course, is that no matter how great our literature may be, even if we have the word of God himself spoken in our own day, it doesn't help us very much unless we know what was said and then govern ourselves accordingly.

We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God. But not only is Satan among us saying, “Believe it not,” and many believed it not. This same problem has been plaguing the world ever since.

It was reported that a Sunday School teacher once asked the members of her class if they knew what was in the Bible and one little girl held up her hand. The teacher said, “All right, Mary Jane, you stand up and tell the class what is in the Bible.” And Mary Jane said, “There's a lock of baby's hair in it; some pressed violets from sister's beau are in it; and some of grandmother's love letters are in it.” We ought to remember that there are some things in the Bible that Mary Jane apparently had never heard about.

It has been pointed out that, “We do not know what the future holds, but we do know who holds the future.” And we may be sure that our national prosperity as well as our individual exaltation depends upon how well we utilize this great reservoir of spiritual truth. In our uncertain age we need the great scriptures as never before.

The perusal of a great book is as it were an interview with the noblest men of past ages who have written it.

Charles Kingsley once said, “There is nothing more wonderful than a book. It may be a message to us from the dead, from human souls we never saw who lived perhaps thousands of miles away, and yet these little sheets of paper seem to speak to us, arouse us, teach us, open our hearts and in turn open their hearts to us like brothers.”

Without books God is silent, justice dormant, philosophy lame.

Charlotte Mason said, “Books are the best way to wise us up; they are the most efficient means of instruction in the way of understanding.”

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I should like to enter a plea for friendship, understanding, brotherhood, and tolerance, all so badly needed in our confused and troubled world. In one of our Articles of

Davies said, "The world is too dangerous for anything but truth, and too small for anything but brotherhood."

In the past, unfortunately, when discussing basic religious questions, it was more difficult to find common ground of understanding than when considering, for instance,

science or philosophy. The prejudice of the past closed some minds to truth and made communication impossible. Victor Hugo promised that "A day will come when the

prejudice of the past will be no more and the truth will be known to all the world."

So, let us try to live in a way that will make it possible for the world to know that truth.

One of the most thrilling accomplishments that I can think of, is that as a Church and as a nation we may aspire to say out of a full understanding, "We believe the

Bible to be the word of God." May we so order our lives that this great accomplishment may be brought about, I pray in the name of Jesus Christ. Amen.

Hugh B. Brown

Elder Hugh B. Brown

Of the Council of the Twelve Apostles

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science or philosophy. The prejudice of the past closed some minds to truth and made communication impossible. Victor Hugo promised that "A day will come when the

only battlefield will be the market open to commerce and the mind open to new ideas." Thank the Lord that day is dawning, at least in our western world. As A. Powell

Davies said, "The world is too dangerous for anything but truth, and too small for anything but brotherhood."

I should like to enter a plea for friendship, understanding, brotherhood, and tolerance, all so badly needed in our confused and troubled world. In one of our Articles of
Faith we claim for ourselves, and freely accord to all men, the untrammeled right to worship God according to the dictates of conscience.

p6 Intolerance, one of the bitter fruits of ignorance and bigotry, has plagued the world from the beginning and has been responsible for much of its sorrow and misery. Maurice Samuel, defender of the Jews, wrote in The Professor and the Fossil:

p7 "For all peoples, are, alas, in the habit of killing their prophets and teachers. The English martyred their protestant teachers (having failed to martyr Wycliffe they desecrated his corpse), the French martyred Joan of Arc, the Bohemian princes betrayed John Huss. If these do not rank among the world's greatest, Socrates, put to death by the Athenians, does."

p8 When we think of historic intolerance two names come immediately to mind. In chronological order, but not in the order of importance, they are Socrates of Athens and Jesus of Nazareth. They, of course, cannot be compared but their experiences illustrate the subject.

p9 As we read in "Great Books of the Western World" the first named gave to Plato and Aristotle their lofty inspiration, and the name of Socrates has come down through the centuries as the most virtuous man of his time. Yet he was convicted of impiety and immorality, and he was condemned to die -- mercifully by hemlock.

p10 The second, the only perfect person who ever lived, took upon himself the sins of the world and suffered the ignominy of crucifixion -- to him more agonizing than physical pain. He is now, after nearly twenty centuries, supreme above all others in moral grandeur and to millions is revered as the Only Begotten Son of God, the Savior of the world.

p11 These two, and many others since their time, were rejected by their contemporaries because they dared to question current belief, were impatient of the status quo, and pioneered new areas of thought and teaching.

p12 Phillips Brooks reminds us that there are different brands of tolerance. He named six as follows:

p13 "First, the tolerance of pure indifference. We may be tolerant because we do not care, because the issue at stake does not concern us.

p14 "Second, the tolerance of policy. We may be tolerant because we think we would lose more than we gain by fighting the man or the measure.

p15 "Third, the tolerance of helplessness. We may be tolerant because we realize that the enemy holds the field and that resistance will be futile.

p16 "Fourth, the tolerance of pure respect for man. We may be tolerant because we respect even a man's right to think wrong, because we agree with Voltaire when he wrote to Helvetius, 'I wholly disapprove of what you say, but will defend to the death your right to say it.'

p17 "Fifth, the tolerance of spiritual sympathy. We may be tolerant because we feel a spiritual comradeship with the man whose purpose is fine even if his proposition is false.

p18 "Sixth, the tolerance of an enlarged view of truth. We may be tolerant because we have come to realize that truth is larger than any one man's conception of it, even if we are the one man in question."

p19 The first three are mean; the last three magnificent.

p20 The early members of the Mormon Church were forced to drink to its bitter dregs from the cup of prejudice and intolerance. They were mobbed, dispossessed of their homes and properties beaten, imprisoned, banished, and some of them, including their leaders, were murdered; the main charge against them being that they were unorthodox, dared to question the teachings of other churches, and claimed new revelation.

p21 John Stuart Mill, in his well-known essay on liberty, said:

p22 "I cannot refrain from adding to these examples of the little account commonly made of human liberty, the language of downright persecution which breaks out from the press of this country whenever it feels called on to notice the remarkable phenomenon of Mormonism."

p23 Mill further called attention to the fact that such persecution, far from being in any way countenanced by the principle of liberty, was a direct infraction of that principle and was a mere riveting of the chains of one half of the community and an emancipation of the other from reciprocity of obligation toward them.

p24 History shows that not only individuals and smaller groups, but also governments and powerful church organizations have been guilty of cruel intolerance toward those who differ with them. The alleged universal church resorted to violent acts of intolerance and went to almost unbelievable extremes in their attempts to enforce adherence to the orthodox view. By persecution, torture, expulsion, and extermination of so-called heretics they sought to stifle inquiry and investigation, as though men could by fire and sword be compelled to profess certain doctrines. The remarkable thing is that they who first broke the yoke of that church were themselves unwilling to permit differences of religious opinion as soon as they became established. Unbridled power often breeds intolerance and leads to tyranny.

p25 The Christlike life is always a combination of earnest, personal conviction and generous regard for the other man's opinion. Dedication to and defense of truth never require or justify breaking the second commandment to love our fellow men. A divine code was given by revelation for the guidance of all who exercise authority.

p26 "No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by longsuffering, by gentleness and meekness and by love unfeigned;

p27 "By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile

p28 "Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

p29 "That he may know that thy faithfulness is stronger than the cords of death." (D&C 12:1:41-44.)

p30 However, the Church must not condone evil or wrongdoing in the name of tolerance. It must not acquiesce or become an accessory, even by silence, when error and sin are arrayed against truth and righteousness. We must be on guard against alien ideologies and subtle, subversive concepts, leading to immoral conduct and apostasy. Whenever symptoms of apostasy appear in propaganda or conduct, remedial measures are applied. But when counsel, admonition, and instruction fail, the Church has a duty to its members to take positive action and either heal or amputate malignant growths.

p31 The Savior said: ". . . if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell." (Matthew 5:29.) But the Church has no jurisdiction outside its own membership, nor does any church have jurisdiction over any other. Various churches stand in much the same relation to each other as private persons among themselves. As John Locke said long ago:

p32 "If any one of the churches has power of treating the other ill, which of them is it to whom that power belongs, and by what right? It will be answered undoubtedly that it
Some traditionally orthodox churches have seemed to be concerned primarily with the perpetuation of conventional beliefs, formulas, rituals, and institutions. They require meticulous conformity to traditional modes of belief and ceremony. Their chief objective seems to have been to maintain the status quo.

But the Church of Jesus Christ, whenever organized on the earth, whether during the brief sojourn of the Savior in the Meridian of Time and the subsequent activities of his apostles, or since the restoration in the fulness of times, has always subjected traditional beliefs and ritual to searching criticism in the light of continued revelation and everincreasing knowledge. Its inspired appraisals of human and spiritual values go directly to the core of individual and social living here and now with a constant reminder of the effect of such living on the life hereafter. Its lattery organization was preceded by a sweeping indictment of sectarianism and the creeds of the time and a proclamation of a new revelation from God. Criticism of traditional beliefs and ritual has often been met by persecution rather than sound argument.

When Jesus was on the earth, he was frequently met with objectors and hecklers who, looking backward, appealed to the law of Moses. His characteristic forward-looking reply was, “It has been said by them of old...but I say unto you...” In other words, he spoke with divine authority. He was concerned as we are with the individual with the social order, and with establishing the kingdom of God on earth preparatory to the coming of the kingdom of heaven. He invited his listeners to put his teachings to the test of actual experience, saying if any man would do his will he would know of the doctrine. That is a continuing promise to all men everywhere.

In the spirit of friendship and brotherhood we ask our listeners to consider prayerfully our message, put our doctrines to the test of which Jesus spoke, and we promise you that you shall know whether our doctrine is of God or merely of men.

Brethren and sisters, in bringing to a conclusion this sixth session of the One Hundred Twenty-Ninth Semi-Annual Conference, we express our sincere appreciation to President Olpin who is absent in Japan now; Dr. Daryl Chase, president of the Utah State University; Dr. John L. Clarke, president of Ricks College; Dr. M. Lynn Bennion, superintendent of the public schools here in Salt Lake City; and undoubtedly many others, to all of whom we extend a most hearty welcome and I am sure you have been thrilled by the exercises and testimonies of this day.

We are grateful also for the attendance of all who are present in the Tabernacle, in the Assembly Hall and Barratt Hall, and in other gatherings where the Conference is seen and heard.

Brethren and sisters, in bringing to a conclusion this sixth session of the One Hundred Twenty-Ninth Semi-Annual Conference, we express our sincere appreciation to the owners and managers of the many television and radio stations who have offered their facilities to us this morning. We are grateful for this wonderful public service so generously extended. Eighteen major cities in the West have carried the proceedings of this Conference through radio and television. According to a survey that has been promised second coming when he is to rule and reign as King of kings and Lord of lords.

We believe in the immortality of the soul; that death is integral to life, a phase of life, its continuance, not its end; and that men who keep the commandments of God need not fear death for we shall, as Tennyson said, meet our Pilot face to face when that which drew from out the boundless deep turns again home and we have “Crossed the Bar.”

Grant us peace, oh Lord, the peace which comes from understanding, from tolerance and brotherhood, from love of our fellow men and love of thee, the Lord. May thy kingdom come and thy will be done on earth as it is in heaven, in the name of Jesus Christ. Amen.

End

The great declaration and impressive testimony to which you have just listened was given by Elder Hugh B. Brown, a member of the Council of the Twelve.

The closing song will be given by the Tabernacle Choir, “Crossing the Bar,” part of which was quoted, conducted by Richard P. Condie. The closing prayer will be offered by Elder Berkeley L. Bunker, formerly president of the Southern States Mission, following which this Conference will stand adjourned until two o’clock this afternoon.

Brethren and sisters, in bringing to a conclusion this sixth session of the One Hundred Twenty-Ninth Semi-Annual Conference, we express our sincere appreciation to the owners and managers of the many television and radio stations who have offered their facilities to us this morning. We are grateful for this wonderful public service so generously extended. Eighteen major cities in the West have carried the proceedings of this Conference through radio and television. According to a survey that has been made, it is estimated that there have been about one million people listening in this morning.

We are grateful also for the attendance of all who are present in the Tabernacle, in the Assembly Hall and Barratt Hall, and in other gatherings where the Conference is seen and heard.

Brother Kimball has handed me the followings have H. Aldous Dixon, our Congressman; David S. King, companion in Congress; our Governor, George Dewey Clyde; our Mayor, Adiel F. Stewart; educators, Dr. Ernest L. Wilkinson of the Brigham Young University; Dr. Homer Durham, Vice-President of the University of Utah, representing President Olpin who is absent in Japan now; Dr. Daryl Chase, president of the Utah State University; Dr. John L. Clarke, president of Ricks College; Dr. M. Lynn Bennion, superintendent of the public schools here in Salt Lake City; and undoubtedly many others, to all of whom we extend a most hearty welcome and I am sure you have been thrilled by the exercises and testimonies of this day.

We are pleased, also, to welcome our stake presidencies here in such attendance, and bishops of the wards from all over the world, temple presidents, general auxiliary officers. We extend a cordial welcome to all. It is glorious to meet with you and have you partake of the spirit of this great Conference and to let us partake of your spirit by your presence.

The beautiful flowers which you see arranged on the rostrum and pulpit have come from Hawaii. It is a good illustration of the convenience of transportation in this day. They are sent with the love and greetings of the members of the Church in the Oahu Stake. We express appreciation and thanks to them. Our thoughts and best wishes throughout this Conference have been enhanced by the fragrance and beauty of these flowers.

We desire to mention the General Priesthood Meeting which was held last evening, the fifth session of the General Conference, held here in the Salt Lake Tabernacle, with overflow meetings in the Assembly Hall and Barratt Hall. The proceedings were relayed by closed circuit to members of the Priesthood assembled in 204 Church buildings from Coast to Coast and in Canada, 51 more buildings than we had during the April Conference. It was reported at the conclusion of our meeting that 48,364 members of the Priesthood were in attendance.

We have here several telegrams from those who were listening stating that the transmission was perfect, and that they enjoyed very much the kindness of the General Authorities in making that arrangement.
This challenge is not only from godless, imperial communism abroad, but also from dangerous ideologies and practices here at home.

We live in a choice land. But we live in a time of anxiety time when the basic concepts and values of a free society, which we cherish, are being seriously challenged.

Any system which denies the existence and power of God, which robs men of their God-given free agency, and which destroys the basic institution of the home, is of the evil one. No true Latter-day Saint can ever become a part of any such system.

My brethren and sisters, I commend to you the counsel and the warnings that have been issued in the instructions of President David O. McKay and President J. Reuben Clark, Jr., on this subject during this conference. I would add only one word, a word which I hope we will never forget. Any system which denies the existence and power of God, which robs men of their God-given free agency, and which destroys the basic institution of the home, is of the evil one. No true Latter-day Saint can ever become a part of any such system.

We live in a choice land. But we live in a time of anxiety time when the basic concepts and values of a free society, which we cherish, are being seriously challenged. This challenge is not only from godless, imperial communism abroad, but also from dangerous ideologies and practices here at home.
All these things should give a feeling of stability, inner assurance, and a sense of satisfaction, but they do not seem to do so. Discontent among our people, nationwide, seems to be high. We view with alarm the ever-rising level of public and private debt and the threat of inflation. We note with fear the increase in crime, juvenile delinquency, alcoholism, drug addiction, and sex offenses.

We pay lip service to the principles embodied in the Declaration of Independence and the Constitution without realizing what they are and the danger of ignoring them. We demand more and more of government, so "government grows larger all the while, marking the stampede away from personal responsibility which occurs at all levels of life." We passively contribute to the spirit and demoralizing philosophy of "something for nothing."

Because sin is rampant and increasing, I make bold enough to call this nation to repentance. Only through righteousness is there safety for our beloved country. There is no other way.

Today I speak out against one of the insidious and rapidly increasing threats against our young people.

As a Church we have always placed great emphasis on youth. Our young men, if worthy, receive the priesthood at twelve years of age. We enlist a higher percentage of our young boys in scouting than any other group. We have a comprehensive program, combining Sunday School, Primary, MIA, priesthood activities, and weekday seminary classes, to guide the activities of our youth, instill within them a testimony of the gospel, and help them to grow up to be good citizens and faithful members of the Church. Yes, we recognize full well that our boys and girls, our young men and women, are our greatest asset. They are our hope.

The youth of today are the trustees of the future. Sooner than we think the leadership of the Church and the future of our country will rest in their hands. It is our grave obligation to help prepare American youth to be worthy trustees, to help them fit themselves for their coming responsibilities. This is the obligation of every adult citizen.

We have confidence in our youth, yes. But we know they face troubled times. They are beset by many temptations, which, if not new, are certainly more blatant, more prevalent, than ever before.

I speak about one aspect of this question of morality which affects all our youth. There are forces at work in this country today which are victimizing many thousands of our youth, undermining their moral fiber, poisoning their minds. There is being spread about in this land a veritable flood of obscene photographs, movie films "for private showings," filthy books, and sold comics that drip with depravity and obscenity.

Every day some 200,000 circulars are flooding our cities and towns, seeking to sell obscenity and filth to the American people. It is a $500,000,000 a year business and growing fast. The sales volume of mail order obscenity has doubled in the last five years.

Who are the targets of this drive? Threefourths of these circulars are sent to out youth. Our school children are the targets, our boys and girls, particularly between the ages of eleven and sixteen.

The United States Post Office department estimates that between 700,000 and a million children in American homes will receive unsolicited obscene and pornographic literature through the mails this year.

Our boys and girls need not have shown any interest in this vile stuff. It is thrust into their hands by racketeers who go to great lengths to get the names of our children. They buy mailing lists from standard sources. They get names from high school yearbooks and classbooks. They set up fake business "fronts." A boy sends away for a model airplane, a baseball bat, a toy automobile, a stamp collection, often advertised at bargain prices and the muck merchant has his name and address on his list.

Then the solicitations begin.

The smut dealers last year mailed out an estimated fifty million sales circulars under the protection of first class mail. Some of these circulars are in the form of pseudorsonal letters in girl's handwriting, signed with a girl's name.

The smut dealers go farther. They even seek to involve our youth as salesmen of their trash. One scheme is to sell our youngsters playing cards decorated with lewd pictures for perhaps $3.00 a deck -- to be resold at 25 or 50 a card.

Many children fall into the trap of ordering obscene material. Traffic with children is a major and growing part of the filth merchants' business.

Postal inspectors in York City recently raided one dealer in pornography. They confiscated seventeen tons of highly obscene printed and filmed materials. They found mailing lists containing the names of thousands of high school graduates taken from high school yearbooks.

Some parents are almost frantic because of their inability to keep this unwanted material out of their homes. A mother in a midwestern state writes to the Post Office department as follows:

"Enclosed you will find the filth that has been sent to my son for the past year. He is fourteen. Think what this could do to him, and how many other innocent boys and girls he could corrupt by passing this literature on to them. Can't you do something to stop it?"

Another parent in the East writes:

"Ads like this come to my minor son at the rate of one or two a week."

A lawyer tells how his son answered an innocuous appearing ad in a national magazine and received a batch of obscene pictures and an order blank for more. His name is on the mailing list, and nearly every week an ad for pornographic material comes in the mail. The lawyer says, "My wife and I are beside ourselves as to how to stop this flood of mail."

Now, what are the effects of this material on our youth?

Juvenile delinquency has become a blot on our country. Gangs roam the streets of some of our big cities. Arrests of juveniles for major crimes rose about ten percent last year. Authorities have observed on repeated occasions that the obscenity racket is a prime contributor to the increase in juvenile delinquency.
FBI figures show that more boys of eighteen and nineteen are now committing the heinous crime of rape, than males in any other age group. The percentage of convictions of boys under twenty has grown substantially in recent years.

Now, of course, some people will argue that many children exposed to these pictures and books never become delinquent. This argument has no merit at all. Your child may be exposed to tuberculosis or polio and never contract either disease. Is this a reason for deliberately exposing children to infection? Of course not.

It is true that people go wrong for many reasons. Children become delinquent in part because of such factors as broken homes, drinking parents, indifferent parents, and bad companions. But the wish is father of the deed. Thought precedes action. We cannot help being influenced by what we read and what we see. A dirty book, a filthy picture, may be the trigger that sets off a terrible crime.

Reports from police chiefs and sheriffs indicate the tie. Here are typical statements from city officials in Massachusetts, Colorado, and Pennsylvania:

"Teenager criminally assaults 16-year-old girl. Search of his room revealed 50 pornographic pictures beneath his mattress."

"Student molesting two teenage girls found to have pornographic literature in glove compartment of his car."

Let me quote from a report of a Senate subcommittee that has studied this problem. The report says in part:

There is a peculiar resemblance to narcotics addiction in exposure of juveniles to pornography. There is the same pattern of progression. Once initiated into a knowledge of the unnatural, the impressionable young mind with the insatiable curiosity characteristic of those reaching for maturity inevitably hunts for something stronger, something with more 'jolt,' something imparting a greater thrill.

The dealer in pornography is acutely aware of this progressive facet; his array of material to feed this growing hunger is carefully geared to the successive stages. Like the peddler of narcotics, his only interest is to insure that his customers are 'hooked.' He knows that once they are 'hooked' they will continue to pay and pay.

These are some of the direct results of the smut campaign. There are indirect results too. Our children, our wives, our friends, may be the horrified victims of criminals who are triggered by obscene materials.

Well, what is the response of the smut publishers and dealers to these facts?

Their attitude is summed up in some such sentiment as this: My job is to make a dollar, not to look out for unstable children or adults. No wonder J. Edgar Hoover has said:

"The activities of the muck merchants are national in scope. Your child can easily become one of their victims."

What are we going to do about it? Shall we fold our arms, shake our heads dismally, and do nothing?

Shall we permit organized crime to continue and extend the obscenity racket -- already a half billion dollar a year business -- and make it really big and immeasurably more vicious?

Shall we allow more and more of our children to be victimized, allow them to be "hooked" by this menace to clean and right living, this threat to moral purity?

Shall we sit by and watch sex crimes grow and grow in number and violence?

Shall we permit these cheap peddlers of filth to undermine the moral fiber of our youth, the moral strength of our nation?

I believe I know what our pioneer forefathers would have answered to these questions.

And I think I know what you and other responsible citizens will answer. They would have said, as we say today: "Forbid it, Almighty God. We shall not sit by any longer. We shall act in defense of decency and order and in the name of our country."

Our government is striking with all the weapons it possesses against the obscenity menace. Until last year, purveyors of filth had to be prosecuted at the point from which they mailed their smut. This was a severe handicap to prosecution. Courts, notably in Los Angeles and New York, where the great bulk of the mail-order business in obscenity originates, handed down soft rulings on obscenity. Few offenders were convicted, and these usually paid a small fine and began operating again.

Legislation passed by Congress last year has now made it possible to prosecute where the mail is received.

The first case prosecuted under the new law was in Boise, Idaho. A man and his wife, who were mailing extremely obscene material from the west coast, were given ten years in jail, plus a heavy fine.

A Virginia man and his wife dealing in obscenity were sentenced to a year in the Federal Penitentiary and fined $2,000. In Louisiana, two more dealers in filth were given a year and eighteen months in jail respectively.

This is a good start. But it is only a start.

If government is to make full use of the new legislation, it needs and must have the co-operation of all our citizens and especially of all our parents.

The privacy of the mail is a basic American right. It will not be violated. The Post Office cannot open first-class mail even if it is certain the envelope contains obscene material. The Post Office can act only if parents supply the evidence after the mail has been delivered. Here is what we as parents can do, what we must do:

1. If mail coming to your home is obscene, or solicits the sale of obscene materials: save all the material, including the covering envelope; put it promptly in the hands of the local postmaster either personally or by mail.

2. Do not wait for this danger to strike your home. Join with other parents, teachers, local law enforcement officers, and civic groups in drawing public attention to the menace of this traffic in filth.

3. Work closely with teachers in your community to detect obscene materials in the possession of children and to determine the origin of such material.

4. Join with other parents and teachers in making a special effort to impress upon the community the fact that even children who are never exposed to the obscene material may be victimized by sex criminals.

5. Coerate with the schools in taking positive, longnge steps to help children develop wholesome interests in good literature and artaking it readily available to them at
ELDER ANTOINE R. IVINS Of the First Council of the Seventy

I am especially happy and grateful this afternoon for the privilege of bringing my wife with me to this meeting. Some of you will remember that, just a little more than two years ago, reporters came over from the Deseret News and asked for a drop a word or two that may be comforting to us.

I have to confess that while I like to bear my testimony, the overwhelming sense of responsibility is almost more than I can stand. I seek therefore, your interest and your faith and your prayers that perchance I may drop a word or two that may be comforting to us.

I am happy this afternoon to be one of you, to be engaged in this wonderful work of the Church. I am especially happy and grateful this afternoon for the privilege of bringing my wife with me to this meeting. Some of you will remember that, just a little more than two years ago, reporters came over from the Deseret News and asked for a story they could publish in the event she would pass away. Through the faith and prayers of the Brethren, through her faith and courage, she is still with us, and for the whole time that I have been one of your servants, she has stood by my side and traveled with me being a great help and support and a blessing to the people with whom I have ministered. For this I am truly thankful. I am thankful also, regardless of the dangers that threaten us and the unholy conditions that prevail, that I live in this nation.

I remember the two years or more I studied the constitution of a nation in which I was resident, a constitution which was not, as ours, the expression of the body of the people, but a constitution which was gathered out of ours and the French Constitution and adapted to that nation. It has taken more than a hundred years for those people to sense the import of their constitution.

Then I remember the two years or more I studied the constitution of a nation in which I was resident, a constitution which was not, as ours, the expression of the body of the people, but a constitution which was gathered out of ours and the French Constitution and adapted to that nation. It has taken more than a hundred years for those people to sense the import of their constitution.

We have just heard Elder Ezra Taft Benson of the Council of the Twelve. Elder Antoine R. Ivins of the First Council of Seventy will now speak to us. He will be followed by Elder Gordon B. Hinckley.

My brethren and sisters, you will pardon me if I say it has been a nervous wait. Twenty-eight years ago, at the October conference, I was sustained as one of your Presidents of the seventies quorum. That means that this is the fifty-sixth time I have stood here to bear my testimony to you. I have to confess that while I like to bear my testimony, the overwhelming sense of responsibility is almost more than I can stand. I seek therefore, your interest and your faith and your prayers that perchance I may drop a word or two that may be comforting to us.

I am happy this afternoon to be one of you, to be engaged in this wonderful work of the Church. I am especially happy and grateful this afternoon for the privilege of bringing my wife with me to this meeting. Some of you will remember that, just a little more than two years ago, reporters came over from the Deseret News and asked for a story they could publish in the event she would pass away. Through the faith and prayers of the Brethren, through her faith and courage, she is still with us, and for the whole time that I have been one of your servants, she has stood by my side and traveled with me being a great help and support and a blessing to the people with whom I have ministered. For this I am truly thankful. I am thankful also, regardless of the dangers that threaten us and the unholy conditions that prevail, that I live in this nation.

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I once heard a man say, "Democracy is not what is written on a piece of paper. It is the expression of what is within the heart of men." Our country came into existence just that way, in that the power is resident in the people and that every right and every privilege that is given to our officers is a concession, a direct concession from the people.

I remember reading about when in the Magna Charta, the right of kings was circumscribed in Great Britain, the voice of the people determined that certain things only could be exercised, even by men who claimed that they presided by divine right, the divine right of kings.

That voice, brethren and sisters, has come down to us. It was the voice which produced the Constitution of the United States of America, the grandest country in the world, and with all its shortcomings, and with all the evil that there is in it, I believe that it comes the nearest to being a civil government that is in harmony with the principles that govern in the Church of Jesus Christ of Latter-day Saints the voice of the people. If we are going to meet, successfully, the conditions of which we have just heard, it must be because the voice of the people shall rise up in defense of honesty, integrity, righteousness, and correct living conditions. I think it is within the power of the people to bring that about once the voice of the people could be so aroused.

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I fear, brethren and sisters, that we approach these topics with too much apathy. We hardly realize the power that there is in the organization which we have. Even though it be small in numbers compared to the total population of the United States, it could exercise a tremendous influence, and does, as a matter of fact, for righteousness throughout the country.

I wish that we could appreciate it that we could fully magnify it. Some of us are very late in coming to an understanding of our privileges. Just after the morning meeting I was made very happy by a brother who came to me and told me that his father had recently been able, eager, and willing to gather his family together with him and have his endowments in the temple. That man has been a friend of mine over the years. Just why he never came along before, I do not know. I know that I have loved him and honored him and befriended him in our association over the years, and I am happy beyond expression to realize that he now is assuming a part of his rights in the
ELDER GORDON B. HINCKLEY Assistant to the Council of the Twelve Apostles

1 My dear brethren and sisters, I seek the direction of the Lord that the things I say may be in harmony with the inspirational things to which we have listened these past three days.

2 This has been a marvelous conference. I have missed one voice. That is the voice of President Stephen L. Richards. His wisdom, his kindly persuasion, his unfailing courtesy were always an inspiration to me, and I shall be eternally grateful to him.

3 I rejoice in the appointment of President Henry D. Moyle as a member of the First Presidency. I am grateful for the opportunity of working under his direction in the great missionary program of the Church. I pledge him my loyalty and my energy.

4 I rejoice likewise in the appointment of Howard W. Hunter to the Council of the Twelve.

5 I am satisfied that the Lord guides this work. I echo the words of the Psalmist "...he that keepeth Israel shall neither slumber nor sleep." (Psalm 121:4.)

6 I wish to say a few words in furtherance of the theme set before us by President McKay in the opening address of the conference -- "Preach the Word." I have in mind one of the great facilities available to us in carrying forth this assignment.

7 The other day in a stake conference, I heard an officer of the Air Force stand before the group and tell of the circumstances surrounding his coming into the Church. He said in substance:

8 "I had a date with a lovely young woman. When I called for her, I noticed on the table a copy of the Book of Mormon. I had never heard of it before. I began to read. I became interested. I secured a copy of the book and read it through.

9 "I had only the traditional idea of God and Jesus Christ. I had never given serious thought to the matter. But as I read this book there came into my mind light and understanding of eternal truths, and into my heart a testimony that God is our Eternal Father, and that Jesus is our Savior."

10 I am confident that the experience of this man who was influenced by the Book of Mormon is similar to that of many others of our people.

11 Brethren and sisters, if there are miracles among us, certainly one of them is this book. Unbelievers may doubt the First Vision and say there were no witnesses to prove it. Critics may scorn every divine manifestation incident to the coming forth of this work as being of such an intangible nature as to be unprovable to the pragmatic mind, as if the things of God could be understood other than by the Spirit of God. They may discount our theology. But they cannot in honesty dismiss the Book of Mormon. It is here. They can feel it. They can read it. They can weigh its substance and its content. They can witness its influence.

12 Faced with its presence, but unwilling to believe the story of its coming forth they have sought an explanation for it, other than the one given by the Prophet that it was engraved on golden plates by ancient prophet-historians, and that their record was revealed and translated by the gift and power of God.

13 The Book of Mormon was first printed on a little hand-operated flat-bed press in a backwoods village of New York in the year 1830. From that first edition while critics have published volume after volume in an effort to discredit the Prophet's story, the book has gone through one edition after another. From English it has been translated into thirty-one other languages, and printed in twenty of these.

14 While its detractors have called it blasphemous, the work of a paranoiac, the outpouring of a myth-maker, the result of a man's environment, the book has gone forth to change for good the lives of men and women in a score of nations. What a concourse of the people of the earth we would have if all of those who have read this book and been influenced by its message were gathered together in one place.

15 The first edition was comprised of 5,000 volumes. That edition met all demands for a number of years. I think you may be interested to know that during the first nine months of this year, more than 350,000 copies were sold in English alone. I am satisfied that by the close of the year we shall have sold more than 500,000 copies of the Book of Mormon in various languages, all within a period of a single year. We now distribute every three or four days, more copies than were included in the entire first edition.

16 The same book which converted Brigham Young, Willard Richards, Orson and Parley Pratt, and many others of the early leaders of the Church, is also converting people in Germany, in the British Isles, in Finland, in Japan, in Tonga, and wherever else men and women are reading it prayerfully and with real intent. The promise of Moroni, written in his loneliness, following the destruction of his people, is being fulfilled every day.

17 Each time we encourage a man to read the Book of Mormon we do him a favor. If he reads it prayerfully and with a sincere desire to know the truth, he will know by the power of the Holy Ghost that the book is true. And from that knowledge there will flow a conviction of the truth of many other things.

18 For if the Book of Mormon is true then God lives. Testimony upon testimony runs through its pages of the solemn fact that our Father is real, that he is personal, that he loves his children and seeks their happiness.

19 If the Book of Mormon is true then Jesus is the Son of God, the Only Begotten of the Father in the flesh, born of Mary, "a virgin most beautiful above all other virgins," for the book so testifies in a description unexcelled in all literature.
I do not know what one should say who has been so newly called and sustained, so I will tell you what is in my heart this afternoon.

If this book is true, then Jesus is verily our Redeemer, the Savior of the world. The great purpose of its preservation and coming forth, according to its own statement, is "to convincing of the Jew and the Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations." (See title page of the Book of Mormon.)

If the Book of Mormon is true, then this land is choice above all other lands but if it is to remain such the inhabitants of the land must worship the God of the land, the Lord Jesus Christ. The histories of two great nations, told with warning in this sacred volume, indicate that while we must have science, while we must have education, while we must have arms, we must also have righteousness if we are to merit the protection of God, as Brother Benson has so eloquently indicated here this afternoon.

If the Book of Mormon is true, Joseph Smith was a Prophet of God, for he was the instrument in the hands of God in bringing to light this testimony of the divinity of our Lord.

If this book is true, David O. McKay is a prophet, for he holds all of the keys the gifts, powers, and authority held by the Prophet Joseph who brought forth this latter-day work.

If the Book of Mormon is true, the Church is true, for the same authority under which this sacred record came to light is present and manifest among us today. It is a restoration of the Church set up by the Savior in Palestine. It is a restoration of the Church set up by the Savior when he visited this continent as set forth in this sacred record.

If the Book of Mormon is true, the Bible is true. The Bible is the Testament of the Old World. The Book of Mormon is the Testament of the New. The one is the record of Judah, the other is the record of Joseph, and they have come together in the hand of the Lord in fulfillment of the prophecy of Ezekiel. Together they declare the Kingship of the Redeemer of the world, and the reality of his kingdom.

Here is a voice that has spoken from the dust with a familiar spirit, and touched the hearts of men and women in many lands. Those who have read it prayerfully, be they rich or poor, learned or unlearned, have grown under its power.

Let me tell you of a letter which we received a few years ago. A man wrote saying in substance: "I am in a federal reformatory in Ohio. I recently came across a copy of the Book of Mormon in the prison library. I have read it and when I read Mormon's lamentation over his fallen people — ye fair ones, how could ye have departed from the ways of the Lord, how could ye have rejected that Jesus, who stood with open arms to receive you! Behold, if ye had not done this, ye would not have fallen. . . ." (Mormon 6:17-18.) When I read this I felt that Mormon was talking to me. Can I get a copy of that book?"

We sent him a copy. He walked in the office some months later, a changed man. I am happy to report that a boy who had stolen gasoline, and then stolen automobiles, and then done other things until finally he was placed in a federal reformatory, was touched by the spirit of this book, and the report today is that he is now a successful man, rehabilitated, earning a living honestly for himself and family in a west coast city.

Such has been the power of this great book in the lives of those who have read it prayerfully.

I give you my testimony that it is true. That I know by the witness of the Holy Ghost, and that knowledge to me is certain.

Sidney Rigdon did not write it. Oliver Cowdery did not write it. It is not the result of a paranoiac or of a dissociated personality, as some have said. It is not the product of a myth-maker. It is not the result of the environment of a farm boy who grew up in western New York. Joseph Smith did not write it. He, the Prophet of this dispensation, translated the writings of prophets of old under the power of God, to testify in our day.

We invite all men everywhere to read it. Its witness lies within itself.

This marvelous record preserved over fourteen centuries, has confirmed my faith in God, in my Redeemer, in the land in which I live, in the work of which I am a part. I leave you my witness in the name of Jesus Christ. Amen.

We have just listened to Elder Gordon B. Hinckley, Assistant to the Council of the Twelve.

The Choir and Congregation will now sing "How Firm a Foundation," conducted by Elder Jay E. Welch, Assistant Choir Conductor. After the singing, we shall hear from Elder Howard W. Hunter.

The Tabernacle Choir and the Congregation sang the hymn, "How Firm A Foundation," conducted by Jay E. Welch, Assistant Choir Conductor.

President David O. McKay:

Yesterday, it was my privilege to represent the First Presidency and the Council of the Twelve, and notify Elder Howard W. Hunter that he had been chosen of the Lord to be a special witness to the divinity of the love, and the labors, the life and death of Jesus Christ the beloved Son of our Father. That was the first he knew about his having been so chosen.

Yesterday, you voted unanimously to sustain him as one of the Council of the Twelve. We welcome him this afternoon to this honored position and pray God to inspire him and to bless him as he goes forth to declare the divinity of this great work and the Sonship of Him who stands at the head of the Gospel of Jesus Christ.

ELDER HOWARD W. HUNTER Of the Council of the Twelve Apostles

I do not know what one should say who has been so newly called and sustained, so I will tell you what is in my heart this afternoon.

I love the Church. I want you to know that I love our great leader, President McKay, and with all my heart and soul I sustain him as prophet, seer and revelator. And I sustain President Clark and President Moyle, President Smith, the President of the Council of the Twelve, each individual member of that Council, and all of the General Authorities.

Not many of you know me, so perhaps you would permit me to be just a little bit personal this afternoon. I have lived most of my life in California, having been born in Boise, Idaho, and having lived there until I was graduated from high school.

I am grateful for a humble home, for modest circumstances, for my father and my mother, both of whom reside in California.

It was in California that I met my companion. We came to the temple here in Salt Lake City where we were married and sealed for eternity. We have had three sons, one of whom was called home in infancy. Our second son, having completed a mission in Australia, is now in his last year at Brigham Young University. He married his
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and the only answer I could give is that I have not yet been told what my plans are.

I do not apologize for the tears that come to my eyes on this occasion because I believe that I face friends, my brethren and sisters in the Church, whose hearts beat

President McKay, I want you to know and all of the membership of the Church to know, that I accept, without reservation, the call which you have made of me, and I

May I request today your prayers on my behalf, for I know that only with the help of my Heavenly Father, can I meet the challenge and develop those qualities which

I am grateful. I bear my testimony to you humbly. May we go forward together in righteousness, I humbly pray, in Jesus' name. Amen.

We have just listened to the acceptance testimony from the man who was called to fill the vacancy in the Council of the Twelve, Elder Howard W. Hunter.

The Tabernacle Choir will favor us with "Mine Eyes Have Seen The Glory Of The Coming Of The Lord," conducted by Elder Richard P. Condie. The closing prayer will

The singing, as you know, for this afternoon has been furnished by the members of the Tabernacle Choir, and we have thrilled with the excellency of their singing. We

express appreciation and gratitude for the public press, the reporters' fair and accurate reports throughout the sessions of this Conference. We appreciate the cooperation
of city officials, Police Chief W. Cleon Skousen, and his associates, the traffic officers in their masterful handling of the increased traffic on these streets.

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Again we express appreciation for the radio and television service rendered by the various radio and television stations here in our own city, and state, and also in

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have contributed in any way to the success and inspiration of this great Conference. The address given this morning at 7:30 by Elder Richard L. Evans, you may hear again
this evening over the radio at eight o'clock.

Tonight, the Deseret Sunday School Union Conference will convene in this building at seven o'clock. All Sunday School workers will wish to be in attendance. The

We have been grateful for our home and the fact that our boys have stayed close to the program of the Church. My wife has been a sweet and loving companion and
has always sustained me in the callings which have come to me.

I had the privilege of serving as a bishop in the Church for a little more than six years. I am grateful for the people of that ward and the lessons they taught me and the
opportunities that came to me. For nearly ten years I have served as president of the Pasadena Stake in California. Again I am grateful for those people, for their love
and their affection, for their sustaining influence, for the counselors that have worked with me. I am grateful to the Church for all of these things and what it has meant to us
in our life.

Before I was graduated from law school, three boys were born to us. Since that time I have been engaged in the private practice of law until yesterday. Somebody asked
me yesterday what my plans are, and the only answer I could give is that I have not yet been told what my plans are.

I want you to know that I have a firm, uncompromising conviction that God lives, that Jesus is the Christ, that the gospel was restored in this latter dispensation by
the instrumentality of the Prophet Joseph Smith. I have an abiding conviction of the truthfulness of this fact and that our President, whom we sustained at this conference, holds
those same keys, powers, and authority.

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the same as mine today, in the thrill of the gospel and in service to others.

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am willing to devote my life and all that I have to this service. Sister Hunter joins me in this pledge.

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Again we express appreciation for the radio and television service rendered by the various radio and television stations here in our own city, and state, and also in
other states, named in the various sessions of our Conference. Besides the great audiences attending this Conference on Temple Square, a survey indicates, as we
reported this morning, that one million people have heard and seen the proceedings of this conference through radio and television in eighteen major cities throughout the
West. This figure is based on the ratio of each city carrying the Conference and the number of viewers per city.

We appreciate those who furnished the singing throughout this entire Conference: First, the Relief Society Singing Mothers from the Jordan Valley Region; second, the
Combined Choruses of the Latter-day Saints Institute of Religion and University of Utah, and the Bonneville Strings; third, the Men's Chorus of the Tabernacle Choir last
night who thrilled us with their excellent singing; and today, this great Tabernacle Choir.

We have been truly blessed throughout this Conference with the best singing that anybody in the world would hear under these circumstances. Everybody in this
audience, the million who have listened, will agree that the singing has been of such high order that it may be classed as among the best in all the world.

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public is cordially invited.

David O. McKay

And now, my brethren and sisters, just a word in parting.

This has truly been a great conference. We have met during a critical time in the history of our own great country and the history of the world. I have been impressed
with the answer that you have given through the Brethren here and through your acceptance, to some of the false ideologies and teachings that are rampant in the world.
One of those is, that man is not a spiritual being, but that he is just as any other animal, subject to his passions, subject to his yearnings, desires, and justified in achieving
his ambitions no matter how many others may suffer in that achievement.

You have said today and yesterday and the day before, in your testimonies that man is a dual being -- he is physical, has his appetites, passions, desires, just as any
animal has, but he is also a spiritual being, and he knows that to subdue the animal instincts is to achieve advancement in his spiritual realm; that a man who is subjected
to his physical appetites and passions only, who denies any reality of a spirit, is truly of the animal world; that man is a spiritual being, and his real life is the spirit that
inhabits his body.

Ex-President Adams was right, when he was accosted on the streets of Boston one day and was asked, "How is John Quincy Adams today?" and he answered, as he
tottered along with his cane, "John Quincy Adams is well thank you, quite well. But the house in which he lives is tottering on its foundations, the windows are shaking, the
roof is leaking, the doors are not hanging straight, and so on, and I think that John Quincy Adams will have to move out of it soon. But John Quincy Adams himself is quite
well, I thank you, quite well." He sensed that the real John Quincy Adams was an immortal being, a son of a Father in heaven.
That is one great truth to which you have borne testimony in this conference that man is spirit, the son of his Father, and has within him that which will cause him to yearn and to aspire to become dignified as a son of God should be dignified. The dignity of man, not the degradation of man, has been emphasized throughout this conference.

Another false ideal which has been mentioned as rampant by a small group of men, controlling millions now, is the denial of the existence of a Creator, that there is no God. The man who represents that group was recently entertained in this nation. Just before he came he declared over his own signature that he is still an atheist and will continue to be, and will fight religion as an "opiate" to the human mind.

Every man who stood at this pulpit, I think without exception, has borne witness that God lives, and he knows that he lives. And there has been quoted the evidence of men who have lived through the ages who have borne that same testimony. And they are honorable men. They are honest men. They would not lie. They sent their written messages to people whom they loved, as you and I love our loved ones, our children, our husbands, and our wives.

Paul sent his letter saying, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;"

"And that he was buried, and that he rose again the third day according to the scriptures:"

"And that he was seen of Cephas, then of the twelve:"

"After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present," [as much as to say "You can see them and converse with them"] "but some are fallen asleep.

"After that, he was seen of James; then of all the apostles.

"And last of all he was seen of me also, as of one born out of due time.

"For I am the least of the apostles, that am not meet to be called an apostle because I persecuted the church of God." (1 Cor. 15:3-9.)

But he bore his testimony and gave his life for this testimony and was happy in doing it.

One of the Brethren quoted him today, from his last letter to Timothy:

"I have fought a good fight, I have finished my course, I have kept the faith.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Tim. 4:7-8.)

Thank heaven there are hundreds and thousands who believe that testimony and repudiate the claims of the atheists who boast that man is his own god, and have already poisoned the minds of a generation of young men and women. They started this, as some of you will remember, forty years ago, and during that forty years they have poisoned those young boys and girls with the thought that there is no God.

At the conclusion of this session today, I wish to emphasize the fact that this great conference has testified to the hundreds of thousands listening in, and all the world; these testimonies will be printed that God lives and furthermore, that Jesus is his Beloved Son, the Savior of the world, and those who have seen Jesus, who walked upon the heads of the parents.

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That is true, but to you it is not all that you take home to God, because you take home to him your character, and he will judge you accordingly, and you will take home to him, if you have been through the temple worthy, your loved ones.
CHURCH OF THE AIR

President David O. McKay:

We shall now be inspired as the Tabernacle Choir sings "Mine Eyes Have Seen the Glory of the Coming of the Lord," and the closing prayer will be offered by Brother Rulon T. Hinckley, patriarch of Emigration Stake, following which this Conference will be adjourned for six months.

At the Saturday morning and afternoon sessions the music was furnished by the University of Utah Choral Society (The Institute of Religion and the University of Utah Choruses and the Bonneville Strings), David A. Shand, Director.

The Men's Chorus of the Tabernacle Choir furnished the music for the General Priesthood meeting Saturday, October 10, with Richard P. Condie conducting.

Richard P. Condie conducted the singing of the Tabernacle Choir at the Tabernacle Choir and Organ broadcast. Frank W. Asper was at the organ.

Announcer: The Church of the Air is presented by CBS Radio so that representatives of many faiths may address a nationwide congregation. Today's service, in connection with the Seminual General Conference of the Church of Jesus Christ of Latter-day Saints, comes to you from the Mormon Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah. Our speaker is Richard L. Evans, a member of the Council of the Twelve of the Church. Music is by the Tabernacle Choir, directed by Richard P. Condie, with Alexander Schreiner at the organ.

With the music of Dudley Buck, the Tabernacle Choir first presents an anthem with words from an Old Testament text: "Behold! there shall be a day, when the watchman upon the mountain top shall cry aloud: 'arise, ye! get ye up unto Mount Zion, unto the Lord your God!' Be glad and rejoice! . . . I, even have redeemed thee! . . ."

I pray God to sanctify to our good and to the good of all who have listened in this day and to the Church everywhere, the blessings and testimonies of this great conference, in the name of Jesus Christ. Amen.

End
ELDER RICHARD L. EVANS Of the Council of the Twelve Apostles

Each year on a day so designated, we recall the birth and accomplishment of Christopher Columbus, a man no doubt inspired of God to do what he did, against all ignorance, against all odds and obstacles. He is a symbol, one among many, of the difficulties men can endure if they have sufficient faith in an ultimate objective.

The heroes of history, and the lives of those less known, have proved they could endure working and waiting and great difficulty and discouragement, if there were some purpose, some hope, some reasonable assurance of the ultimate objective.

The long hard journey is not too long if "home" is at the other end. But aimlessness would give men little reason for lengthening out the effort, without some assurance, without some real and solid incentive.

"Ah, but a man's reach should exceed his grasp Or what's a heaven for?"

But his reach should know that he is reaching for something real or his reach will weary of the reaching.

Everything has to have a reason, a purpose, an ultimate answer. And for such answers men have searched and sought: Why do we live? What are the purposes of life? Why did the Creator create? Why, indeed, were worlds brought into being?

For answer we would have to go back to the basic, literal facts of our relationship to God, who gave us the opportunity of life, and who is in fact the Father of us all.

"In the beginning," we read in sacred writ, "God created the heaven and the earth...." (Genesis 1:1.)

But for answer we would have to go back before this beginning, with God's great plan and purpose: the Gospel, we have come to call it, which we heard in the heavens before time began, where we were with our Father, the Father of our spirits, and where we agreed to enter mortality to prove ourselves and learn the lessons of life, and where we were assured our Father would send his own beloved Firstborn Son to redeem us from death -- that Son of whom Paul said, "God ... hath appointed heir of all things, by whom also he made the worlds; Who being ... the express image of his person, ... when he had by himself purged our sins, sat down on the right hand of the Majesty on high...." (Heb. 1:1-3.)

The whole intent of scripture is one of establishing our relationship with God, our Father, and with his Son, our Savior, and with the eternal plans and purposes for each and all of us, and our relationships to one another also.

And what are these plans and purposes? What would a loving Father want for his children? Peace and health and happiness; learning and progress and improvement; and everlasting life, and everlasting association with those we love. What less could heaven be? What less would a loving Father plan or propose, for those he loves, for those whom he made "in his own image"? (Gen. 1:27.) He has declared his work and his glory "to bring to pass the immortality and eternal life of man." (Pearl of Great Price, Moses 1:39.) This is the ultimate objective. This is the whole purpose of the Gospel he has given.

This makes life meaningful, everlasting, so. This is the assurance that gives incentive, that gives faith in the face of all searching uncertainty. This makes life worth all the anguish, all the effort, as we make our way through the worldlearning that life is for learning, that our Father sent us here for a period of proving, not to lose our way, but with a light within us to lead us, if we will be led, to our highest possibilities, with freedom and faith and with a few simple rules to keep, which we call commandments.

As and to keeping these commandments, we have our choice of free agency, as it has come to be called. How could it be otherwise? How could we grow without it? Who can learn to make decisions if someone else always does the deciding? As we have to learn to let our children learn much for themselves (after we have given them all the counsel we reasonably can), so our Father in heaven has sent us here with freedom to decide for ourselves. And to help us to decide, he has given us standards, advice, laws, rules. And they are not arbitrary, unrealistic rules, but are simply counsel from a loving Father who knows us, who knows our nature. It is not his purpose that his children should be unhappy. No father intends to have his children unhappy. And for this reason he has given us commandments for our health and happiness, and peace and progress and quiet conscience.

"We are too inclined to think of law as something merely restrictive," he said, "something hemming us in. We sometimes think of law as the opposite of liberty. But that is a false conception. That is not the way that God's inspired prophets and lawgivers looked upon the law. Law has a twofold purpose. It is meant to govern. It is also meant to educate...."

"God does not contradict himself. He did not create man and then, as an afterthought, impose upon him a set of arbitrary, irritating, restrictive rules. He made man free and then gave him the commandments to keep him free.

"We cannot break the Ten Commandments. We can only break ourselves against them -- by keeping them, rise through them to the fulness of freedom under God. God means us to be free. With divine daring, he gave us the power of choice." (Excerpts from the Commencement Address at Brigham Young University, May 31, 1957.)

In our own day and dispensation, the Lord has restated the law of cause and effect, with these words: "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated. When we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (Doctrine & Covenants 130:20-21.)

The commandments are not oldfashioned, out-dated, or merely mandate. They apply to our own as to other ages. And whenever we do anything basically against them, we pay a price, because someone has said so, but because we are what we are, and because we are irrevocably affected by the very laws of life. No matter what someone says, and no matter who would set them aside, there are still heartaches and heartbreaks and inescapable consequences for those who lie and cheat and bear false witness; for those who are immoral and unfaithful to loved ones; for those who abuse themselves physically, who indulge appetites, who acquire harmful habits; for those who set aside sure and safe standards, who are coarse in conduct, and run contrary to the commandments, to the basic laws of life.
To find peace the peace within, the peace that passeth understanding must live in honesty, honoring each other, honoring obligations working willingly, loving and cherishing loved ones, serving and considering others, with patience, with virtue, with faith and forbearance, with the assurance that life is for learning, for serving, for repenting, and improving. And God be thanked for the blessed principle of repenting and improving, which is a way that is open to us all.

There is a Kingdom, and there is a King. And there are requirements for citizenship in the Kingdom: commandments, laws, ordinances, and obligations, and what is required of us for peace in this world, and exaltation in the world to come, is to follow him and keep his commandments.

We would witness this day that the Lord God lives, and that our Lord and Savior Jesus Christ, his Divine and only Begotten Son, did redeem us from death, and even now is our advocate with the Father, and sits by his Father's side, and that the fulness of the Gospel is again on earth with power and authority to administer in its saving and exalting ordinances.

There is this certainty of assurance also: that he is willing to reveal his mind and will to us today, to guide us, to hear and answer prayer, to open his arms to the prayerful and repentant, even as he has done in other days.

And against the tension and trouble of our time against injustice, threats, and force and fear; want and worry; discouragement and despondency; unfaithfulness and duplicity; and much of misunderstanding, and much of inhumanity from man to man against all this there is the blessed assurance of the glorious ultimate objective: of salvation for all, as offered by our Savior and of exaltation for those who will work at it and win it; of justice, of compensation, of the ultimate defeat of evil; of peace and of progress and health and happiness, of everlasting life with sweet reunion with loved ones.

And this day we would plead with all men, the searching and the sorrowing, the sick, the discouraged, those burdened with sin and unquiet conscience; those who feel lost and lonely, and those who have lost those they love; all we would plead: take courage and faith and assurance, according to the promises and purposes of Him who is the Father of us all, who is mindful of us all.

By walking in his ways and keeping his commandments, God grant that all of us together may move on to the glorious ultimate objective that is offered all of us: the highest opportunities of everlasting life, with our loved ones with us, always, and forever, in Jesus' name. Amen.

(How Great the Wisdom and the Love.)

Announcer: The Tabernacle Choir has recalled a sacramental song by Eliza R. Snow with the music of Thomas McIntyre: "How great the wisdom and the Love that filled the courts on high, And sent the Savior from above to suffer, bleed, and die."

And now, the Tabernacle Choir closes with the words of Helen A. Dickinson, sung in a worshipful setting by D. F. E. Auber: "O Loving Savior, Slain for us. O Sacrificial Lamb adored. Now in Thy presence pure and glorious, we lift our hearts to Thee, O Lord."

(The Choir sang: "O Loving Saviour.")

Music: Organ and humming choir: "Sweet Is the Work."

Announcer: Today's service came to you from the Mormon Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah. Our speaker was Richard L. Evans of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints. Music was by the Tabernacle Choir directed by Richard P. Condie. Alexander Schreiner was at the organ.

Choir and Organ Broadcast

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 8:30 to 9:00 a.m. Sunday, October 11, 1959, through the courtesy of the Columbia Broadcasting System's network, throughout the United States, parts of Canada and through other facilities to several points overseas. The broadcast was as follows:

(The organ played, "As the Dew From Heaven Distilling," and on signal the Choir and organ broke into the hymn, "Gently Raise the Sacred Strain," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard P. Condie conducting the Tabernacle Choir Frank Asper, tabernacle organist, and the spoken word by Richard Evans.

The Choir sings first an anthem from Ernest Bloch's symphony of America: "America! America! Thy name is in my heart."

(The Choir sang: "America.")

Announcer: Frank Asper, Tabernacle Organist, first turns on Temple Square today to a devotional theme he has arranged from the music of Franz Josef Haydn: "Truth Divine."

(Organ Selection: "Truth Divine.")

Announcer: And now from Temple Square the Tabernacle Choir sings Caesar Franck's impressive setting for the 150th Psalm: "O Praise Ye The Lord, Praise God in His Temple, O Praise Him for His might, and the greatness of His wonders. Let everything that hath breath praise the Lord."

(The Choir sang: "Praise Ye The Lord.")

Announcer: Frank Asper at the Tabernacle Organ turns to one of his own organ offerings: "Reflection."

(Organ Selection: "Reflection.")

Announcer: And now from the Choir comes a pleading, fervent sacred song of our Savior: "Abide with me; 'tis eventide! The day is past and gone; The shadows of the evening fall; The night is coming on! Within my heart a welcome guest, Within my home abide; . . . O Savior, stay this night with me; Behold, 'tis eventide."

(The Choir sang: "Abide With Me, 'Tis Eventide.")
The proceedings of the General Priesthood meeting were broadcast in the Assembly Hall and Barratt Hall over public address systems, and by direct wire over a public.

In Nevada: KLAS-TV at Las Vegas. All general sessions of the Conference were broadcast in the Assembly Hall on Temple Square, in Barratt Hall (60 North Main Street), over a loudspeaking system and by television. Thousands, in addition, listened to the services on the Tabernacle Grounds by means of amplifying equipment.

In Washington: KXLY-TV at Spokane, KIMA-TV at Yakima, KBAS-TV at Ephrata, KEPR-TV at Pasco KTNT-TV at Tacoma.

In Montana: KXLF-TV at Butte, KOOK-TV at Billings.

In Arizona: KPHO and KPHO-TV at Phoenix, KCLS at Flagstaff, K-GUN-TV at Tucson.

In Oregon: KKID at Pendleton, KBES-TV at Medford, KOTI-TV at Klamath Falls, KOIN-TV at Portland.

In California: KSRO at Santa Rosa KRKG and KVIP-TV at Redding KEEN and KNTV at San Jose, KTTV at Los Angeles, KGO-TV at San Francisco, KOVR-TV at Stockton, KFMB-TV at San Diego, KERO-TV at Bakersfield, KIEM-TV at Eureka.

In Colorado: KREX at Grand Junction, KBTV at Denver.

In Nevada: KLAS-TV at Las Vegas. All general sessions of the Conference were broadcast in the Assembly Hall on Temple Square, in Barratt Hall (60 North Main Street), over a loudspeaking system and by television. Thousands, in addition, listened to the services on the Tabernacle Grounds by means of amplifying equipment.

The proceedings of the General Priesthood meeting were broadcast in the Assembly Hall and Barratt Hall over public address systems, and by direct wire over a public address system.
address system to members of the Priesthood in other assemblies throughout the United States and in Canada.

President David O. McKay presided and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

A full report of Columbia Broadcasting System's Church of the Air and Tabernacle Choir and Organ broadcasts is also included in this record. (See pages 123 to 128.)

Elder Joseph Anderson was Clerk of the Conference.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

The First Presidency: David O. McKay, J. Reuben Clark, Jr., Henry D. Moyle.


Patriarch to the Church: Eldred G. Smith.


The First Council of the Seventy: Levi Edgar Young, Antoine R. Ivins, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, Marion D. Hanks, Albert Theodore Tuttle.


GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and as assistants A. William Lund and Preston Nibley.

Members of the General Welfare Committee, Church Welfare Program.

Members of the Church Board of Education and Administrator Church Board of Education, Directors and Associate Directors of Institutes, and Seminary Instructors.

Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders, General, Stake and Ward officers of Auxiliary Associations, etc., from all parts of the Church.

Mission Presidents: Richard L. Evans Temple Square, Salt Lake City; Jesse A. Udall, California; Thomas S. Monson Canadian; George Z. Aposhian, Central Atlantic States; Samuel R. Carpenter Central States; Frank H. Brown, East Central States; Gerald G. Smith, Eastern States; Clifford O. Gledhill, Great Lakes; Lincoln F. Hanks, Gulf States; Harvey H. Taylor, Mexican; John E. Carr, New England; Paul C. Child, North Central States, Warren E. Pugh, Northern California; Israel I. Bentley, Northern Mexican; Richard C. Stratford, Northern States, Franklin D. Richards, Northwestern States; J. Byron Ravsten, Southern States; Fred W. Turley, Southwest Indian; Raiph E. Brown, Spanish American; Casper W. Merrill, West Central States; Leland M. Perry, West Spanish American; Parley A. Arave, Western Canadian; David S. Romney, Western States.

C1960 Conference Report, April 7, 1960

C1960 General Priesthood Meeting, 1960

Begin

The First meeting of the Conference was the General Priesthood meeting, which was held in the large Tabernacle Saturday evening, April 2, at 7:00 p.m. President McKay presided and conducted the exercises.

The music for this meeting was furnished by the Portland Stake Priesthood Chorus, with Elder Bruce Kelly directing and Frank W. Asper at the organ.

President McKay opened the meeting and the Conference, with the following introductory remarks:

President David O. McKay:

Some of you will remember when this General Priesthood Meeting was held in the Assembly Hall and everyone of us of the Priesthood in attendance had a seat. Tonight, this General Priesthood Session of the One Hundred Thirtieth Annual Conference of the Church will meet in closed circuit to members of the Priesthood gathered in the Assembly Hall, Barratt Hall, and in 244 other Church buildings from Coast to Coast and in Canada.

You will be pleased to know that the singing during this session will be furnished by the Portland Stake Priesthood Chorus, Elder Bruce Kelly as director, and Frank W. Asper at the organ. There are 223 members in this chorus, each of whom paid his own expenses. One hundred of them came early enough to go to the temple last night. We welcome this group of singers, and we are very grateful for your presence. God bless you for the service you render. I know all listening in throughout the United States and Canada wherever a body of the Priesthood is assembled will be inspired, not only by the singing of this group, but the willing service they are now rendering to the Church.

We shall begin these services by the Portland Stake Priesthood Chorus singing, “Holy City.” Walter Richardson is soloist, and as stated Brother Bruce Kelly is conducting. Following the singing Elder Ervin W. Atkerson, president of the Dallas Stake in Texas, will offer the opening prayer.

The Portland Stake Priesthood Chorus sang, “The Holy City.”

Ervin W. Atkerson, President of the Dallas Stake, offered the invocation.

President David O. McKay:

The Portland Stake Priesthood Chorus will now sing, “No Man Is An Island,” directed by Elder Bruce Kelly.

Singing by the Chorus, “No Man Is An Island.”
President David O. McKay:

Our next part on the program will be under the direction of the Committee having in charge our Servicemen's Program, having in their care the welfare of our boys who hold the Priesthood who are also in the service of their country.

Following the presentation of the film, Elder Bruce R. McConkie, a member of that Committee, will explain more fully and clearly the responsibility of the priesthood quorums in respect to this part of Church work.

Presentation of the film
by Bruce R. McConkie

A film presentation pertaining to the Servicemen's Program of the Church was then presented, with the following commentary:

The next voice you hear will be that of Elder Harold B. Lee of the Council of the Twelve and chairman of the General Church Servicemen's Committee.

The Servicemen's Program of the Church provides a method for keeping in contact with members in the armed forces throughout the world so that these brethren and sisters may receive the spiritual guidance and direction they so much need. Careful attention to the instructions which follow will aid you in conducting this program effectively.

This young man is of the age to enter military service. He is an active church member. Probably he is typical of young men who are members of your ward or branch. But what will his life be like when he enters the service?

"Look" Magazine, in the issue of March 1, 1960, described the conditions that face some servicemen.

It described life in a city of sin and sorrow, and says that the best place a soldier in Korea can find to spend his time on a pass is in the refugee-packed capital of Seoul. Here, the magazine says, he is "besieged by advances and every kind of sin."

A strange city is always lonely for a soldier far from home. This is especially true of our young men in the service who are accustomed to living in good LDS homes.

Listen to this excerpt from an actual letter received by the Servicemen's Committee from a young church member serving in the navy:

This ship is a small one, yet there are at present three LDS members aboard. Of the three, only one of us receives the Church Section of the Deseret News, and only one has received any letters, tracts or pamphlets.

Without these, and with few chances to attend meetings, we lose track of the Church, and in a short time lose ourselves. I was one of those that lost-- and in my mind, what has been lost is lost for all time. I see little point in returning at this late date to the fold."

Here's another letter addressed "Dear Brother McConkie." It was published recently in the "ERA." It tells the story of a young member of the Church who would rather remain alone in the barracks on weekends than go to town with associates who do not make worthy companions. Listen to what this young man says about his lonely weekends in camp:

During this period, you have only two things to look forward to--your church meetings and your friends, with whom you only spend an hour or two a week--and those precious letters from back home. Very often when you need that letter or Church Section or the "Improvement Era," it just isn't there.

Here's another letter addressed "Dear Brother McConkie." It was published recently in the "ERA." It tells the story of a young member of the Church who would rather remain alone in the barracks on weekends than go to town with associates who do not make worthy companions. Listen to what this young man says about his lonely weekends in camp:
The Servicemen's Program, if properly followed, will help prevent his loneliness and provide an anchor for young men while they are away from home. To illustrate how this program functions, we are going to follow a typical case . . .

That of Jerry Goodfellow, an Elder, who is about to enter military service. Fortunately Jerry has many things in his favor. He has been on a mission and is active in the Church.

It is only natural, therefore, that his bishop hears about Jerry's draft call and is watching for him after Priesthood Meeting one morning.

Because inactive boys often leave for the service without the bishop's knowledge, it is important that a special effort be made to keep in close contact with them as they approach the age when they will be eligible for military service.

This wise bishop keeps a supply of these booklets on hand. It is the instruction of the First Presidency that each serviceman receive one. The supply of these is replenished upon request from the General Latter-day Saint Servicemen's Committee in Salt Lake City.

This booklet suggests that you be sure to register in the service as being a member of the Church of Jesus Christ of Latter-day Saints. As you know, Jerry, we are not properly classified as a Protestant church.

This small aluminum tag will be sent to you from the Church Servicemen's Committee. It should be worn on the chain with your Dog Tags.

It says, "I am a member of the Church of Jesus Christ of Latter-day Saints-(Mormon). The other side says, "In the case of need, notify LDS chaplain or member."

How did you say I would get this tag, bishop?
I will send this white card to the General Servicemen's Committee at 47 East South Temple in Salt Lake City, Utah. When they receive it, they will mail the identification tag to you. You will also receive two books.

Servicemen's Edition of "The Book of Mormon" and "Principles of the Gospel." Keep these and read them often.

Servicemen's Directory will also be sent to you so that you can locate the ward, branch or mission nearest you anywhere in the world. Since a duplicate copy of your recommend will be forwarded to the ward, branch or mission nearest your military station, church representatives will be anticipating your attendance at the meetings. They will be on hand to aid you and give you a number of booklets, including "Message of the First Presidency" and "Chastity" by Elder Mark E. Petersen.

Thank you, bishop. I'll be sure to read them and also heed the instructions and counsel I receive.

Jerry, since you have been through the temple, I have a special letter from the First Presidency which you should read.

Notice that the bishop does not attempt to interpret its contents for Jerry, but allows him to read it personally. Copies of this letter, which is dated October 2, 1950, are in the files of all bishops and stake and mission presidents.

Jerry, I'm sure you are going to appreciate receiving "The Improvement Era" and the Church Section of the Deseret News while you are away. Since you are an Elder, these will be sent to you by your Elders' quorum.

In case of Aaronic Priesthood members, this would be taken care of by the bishop.

Subscriptions for the Church Section of the Deseret News should be sent to: Deseret News Circulation Department 143 South Main Street Salt Lake City, Utah. The address of the serviceman and $3.50 for one year or $2.00 for a 6-month's subscription should be enclosed.

"Era" subscriptions should be sent to: 50 North Main Street Salt Lake City, Utah. Enclose $3.00 for a one-year subscription or $1.50 for six months. If the serviceman returns home before his subscription to either publication expires, you may have it transferred to another serviceman by writing the publication and requesting the change. If the serviceman is transferred, he should promptly notify the Deseret News and the Era office of his new address.

The Church News offers you an excellent opportunity to keep in touch with the Church. Just look what it contains.

Here in the front you always find a "Message of Inspiration" from one of the General Authorities.
You'll want to check the listings of visits by the General Authorities to stakes and missions near your military station.

You'll want to read President McKay's monthly editorial--always a message of inspiration.

The Improvement Era is filled with worthwhile reading.

You'll want to read President McKay's monthly editorial--always a message of inspiration.

Each month I receive The Improvement Era and can hardly wait to sit down and eat up the spiritual [page 9] food contained therein. In the last two days I have read the current issue from cover to cover. I only hope and pray that each bishop and quorum president spares no effort to get it to their men in the service.

Similar letters referring to the "Era" and Church News are received regularly.

You'll want to make the best use of your spare time in the service, Jerry. One way to do this is to take extension courses from the Brigham Young University. You can do this through the United States Armed Forces Institute at a very nominal cost. Just request that you be enrolled at the BYU when you register with the Armed Forces Institute.

This catalog will be sent to you so that you can select the classes you would like to complete. The advantage of enrolling at the BYU, of course, is that a substantial number of excellent religion courses are available along with the regular academic work.

You can expect to receive a letter from me at least once a month, Jerry.

I'll send you missionary tracts from time to time and try to keep you up to date on the ward news.

HAND WITH PEN WRITING LETTER WHICH BEGINS: "DEAR JERRY . . . "

Your quorum presidency will write to you once a month, too. You should remember to write home often, and I'll be looking for a letter occasionally, too.

ELDER HAROLD B. LEE:

At this interview continues, Jerry will receive counsel from his bishop relative to morality and personal chastity.

He will be reminded of the blessings promised to those who are faithful in the payment of tithes and offerings and to those who keep the Word of Wisdom. The bishop will advise Jerry to have his own secret prayers every morning and night . . .
To participate in the activities of nearby wards and branches of the Church. Jerry will be counseled to pursue a course of life which will make him a living witness of the divine mission of the Church.

He will be told that many converts are being made among servicemen and that his time in the service can be a second mission for him if he lives as he should and takes every available opportunity to tell his fellow servicemen about Joseph Smith and the restoration of the gospel.

At one military base in the United States during the Korean conflict, a total of 125 baptisms were gained from among servicemen in the course of a single year.

Under the spirit of inspiration, the bishop will give Jerry any special items of instruction which he may need.

I have great confidence in you, Jerry. I will be looking forward to having you back in our ward organization again when you return from the service. I know you will make this time in the service profitable both for yourself and for the Church.

Having completed this interview, the bishop should confer with the president of Jerry's Elders' quorum.

Brother Henderson, as you know, Jerry Goodfellow is leaving for the service next week. I am sure you will see that he receives the "Era" and the Church Section, and monthly letters from the quorum the same as the other servicemen from your quorum.

The First Presidency has placed the responsibility of sending subscriptions to the "Era" and Church News upon the priesthood quorums where holders of the Melchizedek Priesthood are concerned, and upon the bishop for all others. Quorum or ward funds may be used for this purpose.

If I understand this new program correctly, bishop, I am to retain the original white copy of Jerry's membership record here in the ward, as before.

This duplicate copy of the membership record, printed on pink paper and entitled, "Serviceman's Duplicate Membership Record," should be forwarded through the Presiding Bishopric's Office to the stake or mission in which the serviceman's station is located.

That's correct, Bro. Warner. If Jerry were married and members of his family were to accompany him, a similar course would be followed with respect to the records of his family. When these records are sent in, they must show an actual address and not just an A.P.O. or F.P.O. listing. These listings alone are not sufficient to locate a branch or ward. Of course, duplicate membership records are forwarded only when members will be in the service more than six months.

That's right, and according to the letter, "Duplicate records of membership for all brethren in the armed services who are stationed outside the areas of stakes and missions will be kept by the General LDS Servicemen's Committee in Salt Lake City."
BISHOP:

That's right, Bro. Warner; then the bishops and branch presidents in the stakes and missions where servicemen and their families are located will assume responsibility for their spiritual well-being just as if the original membership records were in their hands.

SEVERAL CHURCH STATISTICAL REPORTS

This includes the performing of priesthood ordinations, issuing temple recommends, receiving tithing and other contributions, and supervising all priesthood and auxiliary activities.

PINK MEMBERSHIP RECORDS

ELDER HAROLD B. LEE:

If these duplicate copies of the membership record have not been completed and forwarded for all appropriate members of your ward or branch, this matter should be given immediate attention.

"THE PURPOSE OF THE SERVICEMEN'S PROGRAM IS TO BRING THE CHURCH TO THE SERVICEMAN AND THE SERVICEMAN TO THE CHURCH"

The purpose of the Servicemen's Program is to "bring the Church to the serviceman and the serviceman to the Church." Your participation in the program as a bishop, quorum president, high councilman or stake president is essential to its success.

JERRY AND BISHOP SHAKING HANDS

The rewards in this work are great because the program involves the guidance of young men during a very critical period in their lives. A serviceman told [page 12] one of the General Authorities this story about the effect of a simple incident in his life:

SERVICEMAN:

I was about to leave the barracks to go into town with some of the men in my company. We were to meet some girls, and I knew the plans were not those which would be appropriate for a member of the Church.

OPEN FOOT LOCKER AND ERA

As I opened my foot locker, I noticed a copy of "The Improvement Era" which had been sent to me by my bishop. I hadn't read it, nor did I read it at that time. But it reminded me of home and of my responsibilities to myself and to the Church. I decided not to go into town, and I am sure I saved myself from a tragic mistake. I will be eternally grateful for the thoughtfulness of my bishop and for the stabilizing influence of the Church during my time in the service.

PICTURE OF ARMY BARRACKS

ELDER HAROLD B. LEE:

What greater reward could we ask than to be able to make such a contribution to the eternal happiness of one of our brothers? The purpose of the Servicemen's Program is to help our brethren and sisters in the armed services to become worthy of the blessings promised them by the First Presidency in a message to the servicemen delivered in the closing session of the 112th General Conference of the Church . . .

MESSAGE IN FULL

"To our young men who go into service, no matter whom they serve or where, we say live clean, keep the commandments of the Lord, pray to Him constantly to preserve you in truth and righteousness; live as you pray . . .

and then, whatever betides you, the Lord will be with you and nothing will happen to you that will not be to the honor and glory of God and to your salvation and exaltation.

There will come into your hearts from the living of the pure life you pray for, a joy that will pass your powers of expression or understanding.

The Lord will be always near you; He will comfort you; you will feel His presence in the hour of your greatest tribulation.

He will guard and protect you to the full extent that accords with his all-wise purpose.

When you return to your homes, having lived the righteous life, how great will be your happiness . . . that you have lived as the Lord commanded.

You will return so disciplined in righteousness that thereafter all Satan's wiles and stratagems will leave you untouched.
Your faith and testimony will be strong beyond breaking. You will be looked up to and revered as having passed through the fiery furnace of trial and temptation and come forth unharmed.

Your brethren will look to you for counsel, support and guidance. You will be the anchors to which, thereafter, the youth of Zion will moor their faith in man.” End of First Presidency’s Message.

BISHOP SHAKING HANDS WITH JERRY

With your help and constant attention to the Servicemen's Program, our young men throughout the world will feel the influence of the Church and will be instilled with the desire to be worthy of the promises made to them by the First Presidency. God grant that it may be so. In the name of Jesus Christ. Amen.

--END--

President David O. McKay:

Just remain seated, brethren, until after Brother McConkie speaks, and we shall save some time. Thank you.

ELDER BRUCE R. MCCONKIE Of the First Council of the Seventy

President McKay and Brethren of the Priesthood:

We have just seen and heard a dramatic and compelling presentation summarizing the servicemen's program of the Church—a program designed to care for the spiritual well-being of our brethren in the armed services.

In addition to the excellent counsel given in this presentation, I suggest two additional things that very properly and wisely should be done in the Church to help care for the spiritual welfare of our brethren who go in the service. I will preface these two suggestions by reading three brief excerpts from letters which have been received by the servicemen's committee. From the first letter: "During my tour of duty as an L.D.S. Chaplain at Fort Ord, California, it was my privilege to minister unto a particularly outstanding group of Latter-day Saint servicemen. On numerous occasions it was brought to my attention, by many of the high ranking officers of that post, that our Mormon trainees were of extremely high caliber, possessing unusual leadership ability.

"During one year, twenty-four of our brethren received outstanding achievement awards from the several service schools housed on the post. Nineteen of these were returned missionaries.

"One of our most loyal friends and supporters at Fort Ord was the commander of the post, General Robert B. McClure. On several occasions, at which I was present in an official capacity as one of the post chaplains General McClure, in his initial orientation to new troops, would ask the Mormon missionaries to rise. He would then address himself to the officers and men of the assembled regiment and say: 'Men take a good look at these Mormon missionaries. Make their acquaintance. Follow them, do what they do. These men will be your leaders.'

"In a letter I received from General McClure upon being discharged from the service he wrote among other things [page 14]: 'I have the highest personal regard for Latter-day Saint soldiers, and appreciate so much the fine and patriotic service they daily render to their country. Since I have been at Fort Ord, I have noted with great personal interest the splendid record made in training by Mormon officers and men particularly the returned missionaries.' Signed by Ben F. Mortensen, a Latter-day Saint Chaplain.

From the second letter: "While a chaplain I was stationed at Fort Ord. My assignment was with the Division Artillery. Each Saturday I was the presiding Chaplain at the leadership school graduation, and General Robert B. McClure was the regular commencement speaker. During several of these graduations, General McClure asked for the L.D.S. returned missionaries to stand. Then he said: 'These returned missionaries from the Mormon Church are outstanding young men, and if you will follow their examples, you'll never go wrong.'

"I became intimately associated with General McClure and have flown with him on several different occasions. He always introduced me as his Mormon Chaplain and would say, 'This Chaplain has been on a two-year mission for the Mormon Church. These returned missionaries are some of the finest soldiers in the army.'

"Also on several occasions at the general orientation sessions, General McClure asked the returned missionaries to stand. He would then tell the group of inductees that these boys had been on two-year missions in some part of the world or other and really knew how to live. 'Follow their examples;' he would say.

"My other duty assignment was in Korea for 18 months. While serving in the Second and the Seventh Divisions, officers have remarked that a returned missionary from the L.D.S. Church could be relied upon as a good responsible soldier." Signed John R. Connell, Jr., Chaplain.

Brother Frank C. Kimball, one of those who represents the Church on its General Chaplain's Committee in Washington, after attending a three-day annual United States Air Force Staff Chaplain's Conference, included the following statement in his report: "It was pointed out by Chaplain John C. O'Laughlin, of the office of the Chief of Air Force Chaplains, that the young people coming into the military service should have a better pre-induction training in spiritual matters. He said that from studies which have been made young people of today are sadly, spiritually illiterate.

Now, my two suggestions, offered in addition to what has been so well summarized in the film, are these: First, the servicemen's program does not begin with entrance into the armed services. Probably the most important thing connected with this program is the long course of preparation that goes on in the home and through the organizations of the Church, to get young men ready to go out into the world and to stand up against the downgrading effects of the environment which is all too frequently encountered by young people away from home.

I think this means that the whole program of the Church which deals with the youth must be geared toward getting them ready for military service. Specifically and especially, it means that we must encourage all of our young men to become qualified and worthy to serve as missionaries, and then to fill full-time missions before they are drafted or inducted into the service. In the event they are going in only for a six-month period before reaching the missionary age, we must give them even more encouragement, training, direction and indoctrination, both in the home and through the programs of the Church, including the opportunity to engage in missionary-type activity.

My second suggestion is this: Since young men in the service, at the end of their basic training period, have time on their hands, we need to use them in the organizations of the Church near the installations where they are stationed. There is no substitute for service in the Church. It will increase spirituality and testimony and the prospect of gaining all of the blessings of the gospel. We now have servicemen who are in stake presidencies, on high council, in bishoprics, and in auxiliary organizations, plus a great host of them serving as part-time missionaries in the stakes and in the missions.
Brethren, this is a great privilege and indeed a great responsibility. I ask very humbly and sincerely for an interest in your faith and prayers.

Victor Hugo once wrote, "There is nothing in the world so powerful as an idea whose time has come." I say the time to strike is here. The foundation for a new era in proselyting throughout the world has been laid for these many years past. This work involves all of us—Priesthood, Auxiliary organizations, and newly converted members. Through united action the revealed gospel of Jesus Christ can be presented to the world.

We are indeed preparing for the Second Coming of Christ. This is the Dispensation of the Fulness of Times. We have the task of representing our Heavenly Father in this preparation. We have as tools all that has gone before in all generations of time, including the revelation given to Enos. (Enos 10.) In Section 27 of the Doctrine and Covenants we read, speaking of the Priesthood of the Church, what the Lord has said: "Unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things, both which are in heaven, and which are on earth." (D&C 27:13.)

And in the 124th Section we read: "For I deign to reveal unto my church things which have been kept hid from before the foundation of the world things that pertain to the dispensation of the fulness of times." (D&C 124:41.)

President John Taylor once said, "Where the Kingdom of God is not there is nothing." Let me paraphrase this statement of Victor Hugo's which I read in the beginning: "There is nothing in the world so powerful as truth whose time has come," and that is exactly the position in which we find ourselves in the Church today. I do not know where we can find a more wonderful description of the world today and the need for the work and the power, loyalty and devotion of the Priesthood than we do in the 84th Section of the Doctrine and Covenants:

"And the whole world lieth in sin, and groaneth under darkness and under the bondage of sin.

And by this you may know they are under the bondage of sin, because they come not unto me.

"For whoso cometh not unto me is under the bondage of sin.

"And whoso receiveth not my voice is not acquainted with my voice, and is not of me.

"And by this you may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now." (D&C 84:49-53.)

It is our responsibility as brethren holding the Priesthood of God to bring light and knowledge and understanding into the lives of people who thus live in darkness. They are literally our brothers and sisters, the children of our Heavenly Father. And especially is it our task not alone to call the world to repentance, but to seek out those who are striving after light and after knowledge and after understanding, and to give to them the gospel of Jesus Christ and instill in their hearts a courage to accept the same and lend obedience thereto.

This thought has come to me: That in the very act of calling those in darkness to repentance, we may perform a service which will not wholly mature in mortality. I think that this quotation from the 76th Section of the Doctrine and Covenants explains clearly what I mean.

"And also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh;"

"Who received not the testimony of Jesus in the flesh, but afterwards received it.

"These are they who are honorable men of the earth, who were blinded by the craftiness of men.

"These are they who receive of his glory, but not of his fulness." (D&C 76:73-76.)

I remember that President Ivins once preached the gospel to a very good man—good in his own way—and I heard this good man say more than once before he passed away that President Ivins had converted him to all of the principles of the Church save one—the principle of tithing. Except for that principle he would have joined the Church. I believe he was one of those who received not the testimony of Jesus in the flesh. He was an honorable man, but he was blinded by the craftiness, and I might add, the pride of men.

And so as we go about in our missionary work with the living, there is at least the possibility that we might make it easier for those who have passed into the Spirit World to accept the benefits of that which we do for them vicariously in the temples of the Lord, whereas without that experience that might not be the case. So we need not always despair if every contact we make is not immediately successful, but certainly we have an added reason to utilize every facility and every opportunity we have to bear witness to the testimony which we have in our hearts that God lives and that Jesus is the Christ, and that the gospel of Jesus Christ in its purity has been restored once again to the earth through the instrumentality of the Prophet Joseph Smith.
If we do that in this life, then, the Apostle John says, that He will give us power to become the sons of God, even to them that believe on his name. And this thought contained in the gospel of John is repeated in the Doctrine and Covenants in the 39th Section:

"But to as many as received me, gave I power to become my sons; and even so will I give unto as many as will receive me, power to become my sons."

"And verily, verily, I say unto you, he that receiveth my gospel receiveth me; and he that receiveth not my gospel receiveth not me."

"This is my gospel--repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost even the Comforter, which showeth all things, and teacheth the peaceable things of the kingdom." (D&C 39:4-6.) The Prophet Joseph Smith, on one occasion, said: "Now I will give my testimony. I care for no man. I speak boldly and faithfully and with authority. How is it with the Kingdom of God? Where did the Kingdom of God [page 17] begin? Where there is no Kingdom of God there is no salvation. What constitutes the Kingdom of God? Where there is a prophet, a priest, or a righteous man unto whom God gives his oracles, there is the Kingdom of God, and where the oracles of God are not there the Kingdom of God is not."
We have another need for missionary work. We have called the high priests quorums of the Church into action, and they have performed a marvelous work, but have only scratched the surface. Since 1957 they have distributed 114,000 copies of the Book of Mormon, and sold 56,000, making a total of 170,000 copies of the Book of Mormon. We ask every bishop and every high priest quorum president, if you do not already have in your file the memorandum of May 25, 1956 sent out by Brother Spencer W. Kimball's committee on the distribution of the Book of Mormon, to please get a copy.

Out of the meetings we have held this week with these wonderfully inspired mission presidents, we have learned that it is doubly effective to distribute marked copies of the Book of Mormon. Brother Kimball is ready to give you the list of passages which should be marked. He suggests, with the Missionary Committee's approval, that it would be a wonderful undertaking for the senior Aaronic Priesthood, under the direction of the high priests quorums, to so mark the Book of Mormon.

Do you see what it would do? They could not mark many without reading the marked passages themselves. It is also the practice in some of our missions to have converts recently baptized read this service, and thus insure their familiarity with these wonderful passages of scripture contained in the Book of Mormon.

So I say, brethren, let us speed up this program, and through the instrumentality of the high priests quorums to redouble these sales, and to do so in keeping once again with this inspired program which has come to these inspired Brethren, and not undertake to deviate too far from the program. As long as you will go as far as the program goes, we will encourage you to go as much farther as your wisdom and inspiration will lead you, but do not stop short of that which we have found so effective by those who have followed the plan of presenting the Book of Mormon implicitly.

Now the next and final subject that I would like to call to your attention in reference to this missionary work is the fellowshipping of converts. It is one thing to convert to the point of baptism. We do not expect every convert to have a perfect knowledge and understanding of the gospel at that time of baptism. They need only to have received the witness in their hearts that the message which they have heard is true. They are prepared, even though it be for the moment, to put aside the things of the world and to humble themselves, to be baptized in the waters of baptism, and to receive the gift of the Holy Ghost through the laying on of hands.

It is wonderful, my brethren, to have the opportunity to work in the service of the Lord. I think sometimes it is even more wonderful than that, to think that every worthy man in the Church has the same opportunity for service. It makes no difference whether you are working in the ward or as a general authority, you are in the same service. Those of you who hold the higher priesthood hold the same priesthood and those of you brethren who are holders of the Aaronic priesthood may soon hold the Melchizedek priesthood if you desire and but live for it.

May God bless us to so live day by day that we may be worthy to be his mouthpieces in declaring the gospel of Jesus Christ as it has been restored in these latter days through the Prophet Joseph Smith, I pray humbly in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency will now address us.

My brethren: I am more grateful than I can say for the privilege which I have tonight to say something to you. The Lord has been good to me far beyond any desert I know about. I am grateful for your prayers and the prayers of my brethren who have brought this to pass.

As I stand before you tonight to say a few words (and they are going to be few, because I feel that the people of the Church wish to hear the President of the Church and I do not like to see the hour pass and have our friends who are not here, not hear him say all he would like to say), we are all bearers of the priesthood, we who are here and the tens of thousands who are assembling in other places to hear what is said here.

Brethren, I refer again and for a moment only, to what is the influence, the power of this Church would be, if we were united as one man. Then we might meet the principle announced in the prayer of the great High Priest in the Garden, when He prayed that the disciples might be one, even as He and the Father were one, and as He declared in modern revelation: "I say unto you be one, and if ye are not one ye are not mine." (John 17:21; D&C 38:27.)

I am told that Brother Matt Cowley once voiced this idea: He said something of this sort, "You know, I am so busy trying to understand the first principles of the Gospel that I have no time for the mysteries."

As I have thought about what I might say in the few minutes I shall be with you here at the stand, I have thought I would like to say just a little bit about the priesthood itself. We are all bearers of it, the Holy priesthood after the order of the Son of God.

What is this priesthood that we have? We have had our definitions. I will come to them, if I may, just a few minutes later. But I have thought that I would like to look first somewhat at the work of our Savior. His work was performed through faith. If you will examine a little bit carefully His life, you will find that in His miracles He performed many of the great functions of creation. He worked, I repeat, by the power of the priesthood.

You will remember that He walked upon the water, thus defying and overcoming, so far as we can see, the principle of gravity. You will remember that Peter asked to be bidden to come to Him. Peter being so bidden, got out of the boat and walked a short distance on the water and then becoming fearful, he began to sink and called to the Lord for help, and the Lord said to him, "O thou of little faith..."

You will remember that on one occasion He was on the sea of Galilee and a violent storm came up, so much so that those who were with Him feared for the sinking of the ship. They awakened Him and appealed to Him and He stilled the tempest, having power over the forces that were involved in that. You will recall that He fed a multitude with a few loaves and a few fishes, five thousand on one occasion, four thousand on another. You will recall that He also provided miraculous draughts of fish on two or three occasions. The whole world was under Him.

You will recall that He cursed the barren fig tree. You will recall that He raised the dead to life again. Think of what was involved in that.
There are a number of service men present, and as the theme of this meeting began with reference to service men and our duty to them, will all the service men present in the Tabernacle and the Assembly Hall please raise your hand. Thank you, and we come.

If I were a voice—a persuasive voice that could travel the wide world through, I would fly on the beams of the morning light, and speak to men with a gentle might, and tell them to be true. I'd fly o'er land and sea, wherever a human heart might be, telling a tale, or singing a song, in praise of the Right and in blame of the Wrong. — Charles MacKay

You brethren, we brethren, have had this great power given unto us, this power of faith. What are we doing about it? Can you, can we, do the mighty things that the Savior did? Yes. They have been done by the members of the Church who had the faith and the righteousness so to do. Think of what is within your power if you but live the Gospel, if you but live so that you may invoke the power which is within you. And I would like to add this as a sobering thought to myself and to you each of you, and all of you: Remember the parable of the talents where the man who failed to improve the talent given him, had it taken from him? I ask you brethren, and myself, are we magnifying our Priesthood in such a way, are we living close enough to the Lord and to His power, to what He wishes.

I do not believe that the Lord, that God permits any man to have faith that would overrule His purposes. In that connection, I call to your attention the fact that the Savior, Himself, plead that His crucifixion might be turned aside. Yet, on one occasion He said, when He asked that the hour might be passed on, "... but for this cause came I unto this hour." The Son of God was not given the necessary faith at that time to enable Him to turn aside the purposes reached by Himself and the Father before and still remembered by the Father. I repeat, I think that the Lord never gives faith to any individual to enable him to overturn the purposes of His will. Always we are subject to what He wishes. I think that we should never administer to the sick, we should never pray particularly when we pray for specific things, that we do not repeat and present to the Lord, even as Christ prayed in the Garden, "Nevertheless, not my will, but thine, be done."

You brethren, we brethren, have had this great power given unto us, this power of faith. What are we doing about it? Can you, can we, do the mighty things that the Savior did? Yes. They have been done by the members of the Church who had the faith and the righteousness so to do. Think of what is within your power if you but live the Gospel, if you but live so that you may invoke the power which is within you. And I would like to add this as a sobering thought to myself and to you each of you, and all of you: Remember the parable of the talents where the man who failed to improve the talent given him, had it taken from him? I ask you brethren, and myself, are we magnifying our Priesthood in such a way, are we living close enough to the Lord and to His commandments that we may exercise this power, or shall it be wholly or in part taken away from us? You would better think about it. It is worth thinking about. It is the greatest power that has been revealed to man.

God grant that we may all so live that we shall not lose that power, but that always it shall be available to us.

Bearing my testimony again that God lives, that Jesus is the Christ, that Joseph was the instrument, along with his associates, in the re-establishing of the Church, that all of the rights, powers, and privileges that were lodged in the Prophet have descended to our present President and are enjoyed by him, I bear this testimony and I ask these blessings in the name of the Lord Jesus Christ. Amen.
President McKay, who presided and conducted the services, made the following introductory remarks:

"We had a fine group of men on our ward committee and we remained together with only a few changes until recently. We held our planning and ward meetings for an hour every Sunday morning where we reviewed our activities. We kept books on our members, reviewing the details of our visits so that we were all aware of the problems in each home. This was interesting work for all of us, discouraging in many ways and often a challenge, one which has not as yet been met to our satisfaction. However, as we go over the records we find that forty members in our ward have been advanced to the Melchizedek Priesthood, all, so far as we can determine, with satisfactory results. Many have moved away, but we have made contact with most of them."

The Portland Stake Priesthood Chorus sang "The Lord's Prayer," conducted by Elder Bruce Kelly, after which Elder Arthur J. Barlocker, president of Uvada, was selected as President of his quorum. He chose one of his Senior Aaronic Priesthood associates as a counselor and both are doing fine work as officers at this time. He is a wonderful leader."

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!"

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father how great will be your joy if you should bring many souls unto me?" (D&C 18:15-16.)

Quorums of the Priesthood throughout the world: Keep in touch with your members who are away, especially in the armed forces, surrounded by temptations. Keep in touch with your members here at home, some of whom are negligent, who need the spiritual food you can give them, and you will find as did this eminent physician who made the report I have given you, that there is much joy in bringing one soul, twenty souls, forty souls, into activity.

God bless all who are assembled in this great meeting tonight. May the spirit of the occasion govern their hearts, first, awakening a desire to live righteously, to keep their own souls free from the temptations that surround us in our wards and stakes, and second awakening a determination to contribute of their earnestness and their purity of living, to the strength of the quorum, thus making it a power for good, not only in the stake or in the ward, but throughout the entire world, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Brethren of the chorus from Portland: Thank you for your inspirational singing, but that "thank you" carries with it the feeling expressed only by the word gratitude. May any sacrifice that perhaps some of you had to make return to you tenfold in blessings of our Heavenly Father, which always come through rendering service to others, and you have rendered a great service tonight to fifty thousand people who are listening.

The session at ten o'clock Sunday morning will be broadcast as a public service over television and radio stations throughout the West. Elder Howard W. Hunter of the Council of the Twelve will be the speaker on the Columbia Broadcasting System Church of the Air. This may be heard over KSL at seventy-five o'clock tomorrow morning. The Tabernacle Choir broadcast will be from [page 24] nine-thirty to ten in the morning. Those desiring to attend the Tabernacle Choir broadcast must be in their seats at 9:15 o'clock.

As thousands leave this great Priesthood meeting tonight, may they keep in mind the admonition that is constantly being given to drive carefully. Let us have courtesy in the city and on the highway.

I do not know what caused that urgent call, Brother Pierson. I hope it is not an accident.

The Portland Stake Priesthood Chorus will now sing, "The Lord's Prayer," conducted by Elder Bruce Kelly, after which Elder Arthur J. Barlocker, president of Uvada Stake, will offer the closing prayer, after which this Conference will be adjourned until ten o'clock tomorrow morning.

The Portland Stake Priesthood Chorus sang "The Lord's Prayer."

President Arthur J. Barlocker, President of the Uvada Stake, offered the closing prayer.

Conference adjourned until 10:00 Sunday morning, April 3.

The first general session of the Conference was held in the Tabernacle Sunday morning, April 3, 1960, at 10:00 a.m.

(The Church of the Air broadcast was presented from 7:30 to 8:00 a.m., with Howard W. Hunter as the speaker, and the Tabernacle Choir and Organ broadcast from 9:30 to 10:00 a.m., in the Tabernacle. See pages 123 to 128 for full report of these broadcasts.)

The music for this session was furnished by the Salt Lake Tabernacle Choir, with Alexander Schreiner at the organ.

President McKay, who presided and conducted the services, made the following introductory remarks:
In behalf of the First Presidency, members of the Council of the Twelve, and all the General Authorities of the Church, with all my heart I bid you welcome--you, who are crowding into the Tabernacle, the grounds, Assembly Hall, and all who are listening in--welcome to this, the first session of the One Hundred Thirtieth Annual Conference of the Church. I pray that the request offered in the invocation may be granted, and that the Spirit of the Lord may dwell with those who speak at this session and throughout this conference, and inspire those who listen, that we may have indeed a spiritual uplifting--a spiritual feast.

President David O. McKay;

As many of you know, this session is being televised all throughout the West, and we have changed the order of procedure somewhat, out of consideration for those listening.

The Tabernacle Choir, with Alexander Schreiner at the organ, will open these services by singing, "God Of Our Fathers." The invocation will be offered by Elder Junius E. Driggs, president of the East Phoenix Stake.

The Tabernacle Choir sang the hymn "God Of Our Fathers."

President David O. McKay, offered the invocation.

President David O. McKay:

"Except a man be born again, he cannot see [page 25] the kingdom of God." (John 3:3.)

"We are living in perilous times." That is what they said when I was a boy. That is what people thought and said in the days of the apostles, following the death and resurrection of our Lord and Savior, Jesus Christ. That is what people thought and said three thousand years before the Savior came to the earth, if we can rely upon writings taken from an Assyrian tablet dated 2800 years before Christ.

Hayden gives a similar warning: "Today, as seldom if ever before, human society is threatened with disintegration, if not complete chaos. All the ancient evils of human relationships, injustice, selfishness, abuse of strength, become sinister and terrible when reenforced by the vast increase of material power. The soul of man cowers, starved and fearful in the midst of a civilization grown too complex for any mind to visualize or to control. Joy and beauty fade from human living. Yet life abundant, beauteous, laughing life, has been our age-long labor's end. What other conceivable worth has the mastery of the material world, the exploitation of the resources of nature and the creation of wealth, except as a basis for the release of the life of the spirit? We are witnessing either the crumbling of civilization under the weight of its material mechanism or the birth of a new organization with a spiritual ideal."

The daily press gives ample evidence that there seems to be a general distrust of our young folk. The great majority of them want to know what is right. I have confidence in our young people. It is our duty to show them a proper example. Most of them today will follow it, notwithstanding the fact that they are living in an age full of mysteries and discoveries never before known in the world. Man holds dominion over earth, sea, and air, and now is intent upon conquering space.

Just recently the United States sent a new messenger out among the planets. Pioneer Five, a 94.8-pound sphere only 26 inches in diameter, was the first interplanetary traveler with a far-ranging and long-lasting voice. "If all goes well, scientists will be hearing from Pioneer Five steadily for the next five months, then sporadically for years to come, as it swings back within range."

What a glimpse of the starry heavens! While increasing admiration for man's ingenuity, it should not surprise members of the Church who have been singing for years W. W. Phelps' hymn:

"If you could hie to Kolob In the twinkling of an eye, And then continue onward With that same speed to fly, D'ye think that you could ever, Through all eternity, Find out the generation Where Gods began to be?"

"Or see the grand beginning, Where space did not extend? Or view the last creation, Where Gods and matter end? Methinks the Spirit whispers, 'No man has found pure space,' Nor seen the outside curtains, Where nothing has a place.

"The works of God continue, And worlds and lives abound; Improvement and progression Have one eternal round."

The more man learns of infinity, the more convinced he should become of the possibility of rising above a mere animal existence.

Wernher Von Braun, Director of Development Operations Division, United States Army Ballistic Missile Agency, a man who has dedicated his life to the conquest of space, in a recent article explains simply and fully what space means to our future, and then concludes as follows:

"We need not fear that future space explorers on their heaven-storming journeys will lose their humility. The heavens will surround them as an eternal reminder that there is a force greater than the thrust of their rocket ships, a spirit greater than the cold logic of their computers, a power greater than that of their own nation."

Yes, we are living in an interesting world. There is another side, too. We are told that 120,000 young people from Asia and Africa each year are indoctrinated with the false ideology of Communism -- 120,000! There are now 400,000 trained communist missionaries [page 26] in southern Asia and Africa saying to the hungry masses: "We are here to liberate you. In Russia and China we have found the way--liquidate the rich classes, take all they have; the land and the machinery will be owned by the government. Then everybody will have enough, and nobody will be oppressing the poor. Communism holds a tremendous fascination for the illiterate, hungry, desperate people of Asia and Africa." (Frank C. Laubach in a speech given in Chautauqua, N. Y. 1958.)

I was very much interested, as you were undoubtedly, at a press dispatch recently about Ardeshir Zahedi, the new Iranian Ambassador to United States, who spent five years between 1945 and 1950 earning a degree in agriculture at the Utah State University in Logan Utah. He credits Dr. Franklin S. Harris, former president of the Agricultural College (Utah State University), and one of the founders of Point Four in Iran, with doing a major job in cementing United States-Iran ties. Mr. Zahedi remembers Utah and Utahns with fondness, according to a report from Deseret News Washington Bureau correspondent, Warren Zimmerman.

I thought as I read that how important it is for members of the Church, particularly the leaders who are sent out to these various missions, to exemplify the one source of peace--the Lord and Savior, Jesus Christ. How important it is to teach them to support themselves, but at the same time to point out that there is a force higher than themselves higher and greater than man, greater than the whole universe--that is that God is the Creator of it all.
The duty of the Church is to teach and practise the fundamental principles of the good life. Obedience to the gospel of Jesus Christ, no matter what the financial or physical conditions may be will bring peace in the soul. When Nicodemus called upon Jesus about two thousand years ago, a notable conversation took place, during which undoubtedly they spoke about eternal salvation, the real development of man. It is implied in the scripture that the purpose of membership in the kingdom of God is for the fostering of the spiritual life, and the achievement of moral and charitable ends.

"Except a man be born again," said Jesus, "he cannot see the kingdom of God." (John 3:3.) He told Nicodemus that before he could solve the question that was troubling his mind, his spiritual vision would have to be changed by an entire revolution of his "inner man." His manner of thinking, feeling, and acting with reference to spiritual things would have to undergo a fundamental and permanent change with reference to spiritual matters.

It is easy to see temporal things. It is easy to yield to lascivious things. It requires little or no effort to indulge in anything physical and animal-like. But to be born out of that world into a spiritual world is advancement that the Lord requires of each of us.

It is implied in the scriptures that the purpose of membership in the kingdom of God is for the fostering of spiritual life—"I repeat—and the achievement of moral and charitable ends in other words, for the developing of the religious sentiment, the true religious spirit.

This may be done in two ways: first, by seeking the truth and living in harmony with it; and, second, by resisting every influence, every power that tends to destroy or to dwarf in any way the religious sentiment. When an applicant for baptism stood at the water's edge, before being buried with Christ in baptism, he possessed an implicit faith that the Church of Jesus Christ is established upon the earth, and that this organization is the best in the world today for the fostering of spiritual life, for the attaining of true religious development, for the salvation of the soul.

I repeat that this implicit faith was within him; and with that, there was a true repentance, and that repentance carried with it a desire to leave off everything in the past life that was contrary to the teachings of the gospel or the Church. His old life, and the sins, if there were any connected with it, he truly repented of. He looked forward to the time when he would be born anew in the kingdom of God. He was about to go through the ordinance of baptism, typical of the burial of his old life, and with it all the imperfections, the frailties, the evils, the sins that accompanied [page 27] that old living. He was to be buried by baptism, that as Christ was raised from the dead by the power and the glory of the Father, so he might come forth in newness of life, a member of the Church of God, a child of the Father, a citizen in the kingdom of Christ. By baptism he was born again, and became a fit recipient of the Holy Spirit. His body came forth anew, and the Holy Ghost was bestowed upon him; he was confirmed a member of the Church of Jesus Christ.

That is where we all stood at one time. Those were our feelings, our faith, our hope. We stood that day forgiven of past evils and follies. Now, the whole mission—the life, if you please, of soul development—was before us, and we had thus bestowed upon us the light that emanates from the Father, to lead us that our feet might not stumble, that the truths of his holy gospel might sink into our hearts—the truths that will give us knowledge that our souls might be saved in intelligence. The Holy Ghost was to bring all things to our remembrance, to show us things to come, to testify of the Father, and as we seek that light, and live in accordance with the duties that are placed upon us by that obligation, we are seeking the true religious development we are fostering the true religious growth.

But what is the other element which we must consider? Along with this new life, with this seeking for truth, there should be a strong power of resistance. Though being born anew, and being entitled to new life, new vigor, new blessings, yet the old weaknesses still remained with us. The Evil One was eager and ready to attack and strike us at our weakest point, and he has been striking at it ever since. Why? That he might thwart the very purpose for which we entered the Church of Jesus Christ.

Our mission, then, is to resist evil as well as to seek that which is high.

Our Savior is our Divine Exemplar. After he passed through the ordinance of baptism to "fulfil all righteousness," after he had received the commendation of the Father and the testimony from on high that he was the Son of God, the "Beloved Son" in whom the Father was well pleased, Satan was there ready to thwart his mission. Jesus went forth in fasting and prayer preparatory to the great mission resting upon him, and when in his weakest moment, as Satan thought, when his body was weak and exhausted by long fasting, the Evil One presented himself in temptation. And what was the temptation? An appeal to his bodily weakness: "If thou be the Son of God"—[note the taunt, the very testimony on the bank of the Jordan was "This is my beloved Son" [Matt. 3:17].]—"If thou be the Son of God command that these stones be made bread." (Ibid., 4:3.) In a moment of weakness and hunger that temptation would be strongest, other things being equal. There was the moment of resistance on Jesus' part. His seeking had been manifest in prayer and fasting. His resistance came at the moment of bodily weakness. Though the body was weak the Spirit was strong, and Christ answered: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Ibid., 4:3.)

Then, as you recall, Satan tried him on another point. Failing in that, the tempter tried him still on a third point. He tempted him, first, on his love for physical comfort; second, he tempted him on vanity; and third, he tempted him on love for worldly wealth, and the power to rule the world. I say "tempted him," but Christ was above temptations. Satan tried to tempt him. But all these temptations Christ resisted; and the final resistance was: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Ibid., 10.)

We may not have heard audibly on the water's edge the words: "This is my beloved Son, in whom I am well pleased," but the Spirit bore testimony in our souls that God was well pleased with the act, and he was pleased to lead us as we sought his guidance in fasting and prayer. We might not have heard in audible tones: If you are a member of that Church, a member of his kingdom, entitled to the Holy Spirit, do this or do that. Our temptation may not have come in that form. It may have come in the form of old desires. It may have been (and I doubt not that it was) in the form of some bodily temptation, some longing. It may have been the craving for the [page 28] cigarette, which we determined—if we were sincere—to put aside when going into the waters of baptism. Oh, when that longing came, after we were in the Church or kingdom, who was it who said: "Though you pretend to throw that aside, take it only once more; this once will not hurt." There was the necessary moment of resistance! How many of us stood as did Christ, our leader, and said: "Get thee behind me!"

This element of resistance in regard to our bodily longings—satisfying the passions—applies to every member of the Church of Jesus Christ. In some way the Evil One will attack us. In some way he can weaken us. In some way he will bring before us that which will weaken our souls, and will tend to thwart that true development of religious sentiment. And what I mean by that is this: the development of the spirit within, the strengthening of the inner man, the strengthening and growth of the spirit, which time cannot kill, but which is enduring and lasting as the Eternal Father of that spirit. And the things which will tend to dwarf that spirit, or to hinder its growth, are things which members of the Church are called upon to resist.

We have in the eighty-ninth section of the Doctrine and Covenants, the word of the Lord upon a few little things—little as considered by many, and particularly by the men of the world—which the members of the Church are asked to observe. It is a temporal law, and pertains to our spiritual as well as to our physical welfare. I hope that we may have strength to resist all the allures that come with wealth and worldly position, when we make those two things an end in themselves. Today we have only time enough to consider those few little things with which Satan tempts us in regard to our body.
Every young man throughout Zion, when he comes forth from the waters of baptism, ought to know that it is part of his duty to resist smoking a cigarette, no matter where he may be. Every young person in the Church should be taught, when coming from the waters of baptism, that he should resist intoxicants when passed around at the social gathering. Every young member of this Church should know that tobacco in any form should not be used. He or she should resist all these habits, not only for the blessing that is promised herein by our Father, but also because of the strength so acquired to resist greater temptations.

Now, just a word in regard to this “resisting” under circumstances that seem difficult. A young man who may refuse cigarettes or liquor at home, and who may find it easy to do so, might yield when he is out in company at a social. When all the others partake of these things, he might not have strength to resist the temptation. That is the moment when the true soul growth should be made and fostered. That is the moment, in the hour of greatest temptation, when the strongest resistance does the most good. It is not when it is in the family circle, when father’s and mother’s influence help to keep these things away. In this respect it is to be hoped that every father and mother will set a good example. I hope that parents will not set bad examples so that the children indulging in weakness may say, “I am following you.”

As far as possible let our fathers and mothers restrain themselves in these things. Parents, resist temptation! Control your appetite! What though you do crave these gratifications? The more you crave it, the greater should be your resistance and the greater will be your soul development. It is no [page 29] credit for us to resist something we do not crave or long for. The man who grows most by resisting is the man who resists what he craves, and who will say, in the strength of the gospel, “I will stop it. I will resist it.”

It is easy enough to be virtuous When nothing tempts you to stray, When without or within no voice of sin is luring your soul away. But it’s only a negative virtue Until it is tried by fire; And the life that is worth the honor of earth Is the life that resists desire.” (Ella Wheeler Wilcox)

May God grant that as we are seeking the further establishment of the kingdom of God, that we may instruct our young people, and the members of the Church everywhere, to resist temptations that weaken the body, that destroy the soul, that we may stand truly repentant as we were when we entered the waters of baptism: that we may be renewed in the true sense of the word, that we may be born again; that our souls might bask in the light of the Holy Spirit, and go on as true members of the Church of Jesus Christ until our mission on earth is completed and God receives us and rewards us according to our merits.

May this be our lot, I ask in the name of Jesus Christ. Amen.

President David O. McKay:

Our next speaker will be Elder Richard L. Evans of the Council of the Twelve.

Elder Richard L. Evans

In following this moving opening address by President McKay, I am sure that you who are here will forgive me and understand if I am more aware of those who are not here, who listen and look in many far places through the modern means that have been given us. I am grateful for choice friends out there, friends not of my own faith, whom I have learned to respect and cherish, and for whom I have a sincere affection. I am grateful for the conviction that has come in mingling with them that there is much that we have in common—all men: great truths, great objectives, common problems and so much that pertains to all of us in the living of life, and I have learned to respect the beliefs of others and would ask the privilege at this time of telling something of my own.

In doing so I am well aware of a responsibility. All of us have a responsibility for all of our influence with others, for all of the ideas we let loose, for the total effect of our teaching and our influence on all others. I am well aware, also, of the weight of witnessing sobering truths that touch upon the lives of other people.

Yet I feel somewhat as suggested by the celebrated sentence which is found in the John Knox house in Edinburgh Scotland, which says, “I am in the place where I am demanded of my conscience to speak the truth, and therefore the truth I speak, impugn it, whose list.”

I am persuaded, also, by an utterance of another great man, Tolstoi, who said “If we would only . . . testify to the truth as we see it, it would turn out at once that there are hundreds, thousands, and even millions of men just as we are, who see the truth as we do, are afraid as we are of seemingly to be singular by confessing it, and are only waiting, again as we are, for someone to proclaim it.”

I should like to proclaim it, to confess it, to share it, and humbly to testify of it, and leave with you, my beloved friends widely scattered over the world the witness of the truth as I find it implanted unyieldingly within my own soul.

Life is a great search for all of us. We all have unanswered questions, and I am grateful to witness to you this day that in the gospel of Jesus Christ, as restored to earth in this day and dispensation, I have found, in the faith of my fathers, the road that leads to the answers to life’s compelling questions—the road along which the search lies, [page 30] that gives purpose and meaning to life, a great sense and assurance of the ultimate objectives and of the everlasting continuance of truth and intelligence and personality, and of sweet association with loved ones and all that means the most—a gospel which gives freedom: freedom for the search, freedom for the seeking of truth, freedom for learning, indeed, not only freedom for it but also a solemn charge to pursue it.

All this I find in this faith that my fathers embraced when, blessedly, young men as missionaries found them in far places and witnessed to them these truths to which they responded and by which their lives and the lives of their children and their child’s children, even unto this generation, have been blessed. I am grateful for these assurances: for the everlasting assurances, for a gospel, for a faith which encompasses all truth, all time, and all eternity, all those now living and all who shall live and all who have ever lived, all of our Father’s children in the great encompassing arms which seek to lift the lives of all his children and to lead us to everlasting life with our loved ones.

Out in a far place this day we are blessed and privileged to have a son who is one of some six thousand missionaries of this Church, full-time, these being mostly young men, with many others besides who take part of their time for this purpose, knocking on doors, making appointments, answering invitations, seeking to share this great thing that has come into their lives and of which they have an unshakable conviction.

It is not improbable or not impossible at least, that some within the sound of my voice now would sometime respond to a knock at the door where our son or someone else’s son would seek to share with them these truths, with only one motive in mind: that they feel an obligation which the Lord God has given, to pass on that which has given meaning and purpose to their lives. I would plead with you to open the doors—the doors of your minds and your hearts and listen to what they have to say, and then decide—for there is always freedom for the search.

I think the young men who found my forebears, in effect must have said to them something such as a message Cromwell once sent to some with whom he would reason and persuade from a certain course and to a certain course: “I beseech you . . . think it possible you may be mistaken.”

The great beauty of this gospel is its everlasting significance—and except for these eternal assurances each day we live would mean a shorter time with those we love and a shorter time for all the things that mean the most.
I sincerely trust, my brothers and sisters, that I might have that spirit and blessing so essential in expressing to you the thoughts I have this morning.

I wish that every young man and young woman could have heard President McKay give his testimony of the truthfulness of the gospel of the Lord Jesus Christ and what it means to all of us.

I was inspired by the marvelous priesthood meeting held last night when President Moyle said, "We should have 12,000 young men preaching the gospel to those not of our faith." At the present, the Church has 6,000 missionaries, and, I am sure, President Moyle and brethren and sisters, that it is possible to have 12,000 missionaries in the world preaching the gospel because all of our brethren whether they hold the Aaronic or the Melchizedek Priesthood should have a full knowledge of the gospel and a testimony that they can bear to the world.

Two thousand years ago, it was declared by the Christ, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24:14.)

We know Joseph Smith actually saw the Father and the Son. There should be no question about that. He was the first to see the Father and the Son since the apostles died that men might live; of the gospel that he left for the salvation and exaltation of all of us, which, over the centuries, was changed and lost as to its fulness and authority; and that the heavens again were opened, that the gospel was restored with the divine authority to administer in its ordinances; that this is the Church of Jesus Christ, with prophets and apostles that the voice of God again is heard, that the prize is great; that the search is worth the searching; and I would plead for an audience for that message with an open heart and mind.

May God bless all of us in seeking to know his will, in the keeping of his commandments, and in pursuing the search toward the finding of the ultimate answers of life and salvation and the sweetness of everlasting association with those we love, with those who mean the most, in Jesus' name. Amen.

I sincerely trust, my brothers and sisters, that I might have that spirit and blessing so essential in expressing to you the thoughts I have this morning.

We of the Presiding Bishopric sometimes wonder whether or not, in homes, fathers and mothers are inspiring and encouraging their young men to read that marvelous book and becoming acquainted with the history of America, that Jesus Christ had been upon this the American continent and that he had taught the Nephites the gospel as he had taught the people in far-off Jerusalem. In translating the gold plates, he came upon a passage concerning baptism. Consequently, he made it a matter of prayer, and in answer to that prayer, there appeared a heavenly being who introduced himself as John the Baptist. If you fathers and mothers and grandfathers and grandmothers should properly teach your sons and grandsons, when they receive the Aaronic Priesthood, they will have a testimony that this great event took place, that John the Baptist who baptized the Christ appeared and bestowed the Aaronic Priesthood upon Joseph Smith and Oliver Cowdery.

We of the Presiding Bishopric sometimes wonder whether or not, in homes, fathers and mothers are inspiring and encouraging their young men to read that marvelous statement of John the Baptist, the thirteenth section of the Doctrine and Covenants. These are the words of John the Baptist. These are not the words of Joseph Smith or Oliver Cowdery, and because of that fact, all of these young men who hold the Aaronic Priesthood be they deacons, teachers, or priests should be acquainted with that statement. It will become a reality. They will know it actually happened. It would be inspiring to our young people in our homes, brethren and sisters, if we would periodically read the statement [page 32] of John the Baptist. These are his words: "Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels and of the gospel of repentance, and of baptism by immersion for the remission of sins, and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." (D&C, section 13.) These words will build a testimony of its truthfulness in their hearts.

After Christ and the apostles had left the earth, the world changed its attitude toward the gospel, and the organization of the Church was taken away. There had been a change in the form of baptism. There had been a change in repentance. In fact, the Church as a whole had changed. Therefore, a great event had to take place wherein great men as Martin Luther and others some four hundred years ago had the courage to declare to the world that the so-called church of that time had gone wrong. They were long giving consideration to the priesthood as it existed in the days of the prophets or in the days of John the Baptist.

With the reformation that came through these great men, then, the restoration was necessary. The Lord selected the young man Joseph Smith to restore the true Church. For that reason, John the Baptist appeared and bestowed upon him and Oliver Cowdery the Aaronic Priesthood.

To you bishops who are responsible for men who are laboring with the Aaronic Priesthood, see that all these young men will understand the gospel in its fulness, and as they go on year by year and arrive at the age of twenty, they will have a testimony whereby they can go out into the world and testify that Joseph Smith actually saw the Father and the Son. They will have the knowledge and the ability to teach the world the gospel of the Lord Jesus Christ.

All of us who hold the Melchizedek Priesthood hold it because Peter, James and John bestowed it upon Joseph Smith and Oliver Cowdery. These are the only young men in the history of nearly 2,000 years who have declared that they actually saw Peter, James, and John, and who bestowed upon them the Melchizedek Priesthood. That marvelous revelation given to the Prophet Joseph and Oliver Cowdery can be found in the Doctrine and Covenants, section 27, verse 12, when Christ said to them and to us who hold the Melchizedek Priesthood, "And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles..." Is there any question that we have apostles today as there were apostles in the days of the Prophet Joseph? There should not be because here we have the words of the Christ himself when he said "...by whom I have ordained you and confirmed you to be apostles..." of the Lord Jesus Christ with the same authority, the same rights and the same privileges that existed nearly 2,000 years ago. Then he said, "...and especial witnesses of my name..."--to be especial witnesses of the name...
With reference to youth, I hope the youth of the Church will read the history of the Prophet Joseph Smith and read of all of these great events which took place, remembering he called upon the Lord at the age of fourteen. The Father and the Son appeared, and the Father said, "... This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.) If the youth of the Church have this testimony in their souls, they would not have any difficulties in understanding what they should do to live the gospel of the Lord Jesus Christ.

As I read the history of Joseph Smith and all the great events that took place I am impressed with the fact that he was a young man. At the age of twenty-two he received the Aaronic and Melchizedek Priesthood. When he reached twenty-four, 5,000 copies of the Book of Mormon were printed which were available to the world. When he was [page 33] twenty-five years of age, the Church was moved to Kirtland, and there he ordained the first bishop. At the age of twenty-seven, he received the revelation on the Word of Wisdom. One hundred and twenty-seven years ago, he received that marvelous revelation. At the age of twenty-seven he commenced the erection of a temple. At the age of twenty-nine he chose twelve apostles. At the age of thirty he dedicated the Kirtland Temple. When that great event took place, there were visions, there were angels, the Christ appeared to him, and there were Moses Elias, and Elijah who bestowed their keys of authority on him. These events made it possible for all sons and daughters of our Heavenly Father who had lived over the hundreds of years gone by to enjoy all of these blessings. When he was thirty-two years of age the Church had to move into Missouri. At that time, he received the marvelous revelation on tithing. Youth ought to be aware of the fact that the law of tithing came through revelation. When the Prophet Joseph Smith was thirty-two years of age, another great event took place and that was to give the Church its name. None of the great leaders or organizers of other churches have ever attempted to say, "This is the Church of Jesus Christ." They may take the name of Luther, they may take the names of others. The revelation given to the Prophet in the Doctrine and Covenants, section 115, verse 4, said, "For thus shall my church be called in the last days, even The Church of Christ Jesus of Latter-day Saints." Youth ought to know why this great organization carries that sacred name--The Church of Jesus Christ of Latter-day Saints.

I pray that youth will be able to testify of these historical events and know the truth of the words found in Moses 1:39, "For behold, this is my work and my glory--to bring to pass the immortality and eternal life of man." May the Lord continue to bless you as the parents of youth, to bless all of us that, in turn, we may be a great source of inspiration and guidance to them, I humbly ask in the name of Jesus Christ. Amen.

ELDER WILLIAM J. CRITCHLOW, JR. Assistant to the Council of the Twelve Apostles

As a result of their work, literally thousands of people from Great Britain have joined the Church. During the last three years, our Prophet dedicated temples in New Zealand, Switzerland and Sweden for the benefit of the people in those countries. Recently, Elder Harold B. Lee was in far-off England, and there he organized a stake in the Manchester area. The Lord intends that all his people, regardless of where they are, are to have the same privileges and opportunities that were revealed to us through the Prophet Joseph Smith. The youth of the Church should know about Joseph Smith and of these great historical events that have taken place so that they will have in their souls a testimony that Joseph Smith actually saw the Father and the Son, that the establishment of the Church came through revelation, not coming to a man because of his own ideas but because of the plan of the Lord for us in these the latter days. Youth should know that this young man at the age of thirty-six made it possible for all of us to receive what is called endowments. The youth should understand and know what these endowments are. Fathers and mothers that is your responsibility, and mine, to teach them of these sacred things. At the age of thirty-seven, the Prophet Joseph received the revelation on the new and everlasting covenant of marriage. Youth should know about the new and everlasting covenant of marriage whereby youth may have the opportunity of going into the house of the Lord and being sealed for time and eternity. That is our responsibility. At the age of thirty-eight, he sealed his testimony of the restoration of the Church and the gospel of Jesus Christ with his blood.

As an early American historian directed a youth Joseph Smith, to a hidden deposit of golden plates upon which was engraved a history of the early inhabitants of the Americas. The engravings, subsequently translated by Joseph Smith by the gift and power of God, comprise the Book of Mormon. The historian was Moroni--a resurrected prophet.

In an interview with a prospective young missionary, I quite routinely asked:

"Do you believe Joseph Smith was a prophet of God?"

"Sir," he said, "I know Joseph Smith was a prophet of God."

"What is your feeling about the Book of Mormon?"

"I know the Book of Mormon is true," he replied.

"How can you be so positive about it?"

His quick emphatic reply prompted me to say, "I've read it."

"You are undoubtedly many of you members of the Church listening to me at this moment who could similarly testify to the truthfulness of the Book of Mormon because you've read it.

One scholarly man told me that he could not bring himself to read the Book of Mormon because of the fantastic story concerning its origin.

"Let me see those golden plates--seeing is believing," he said.

"Perhaps," I admitted, hastening to explain that Joseph Smith returned them to the Angel Moroni who had told him that a sealed part or section of the plates would be translated at a future time when the world was better prepared to receive its message.

"Well," he smiled as he answered facetiously, "when Moroni returns them for translation, give me a ring. I'd like to ask him a few questions."
I suppose there are critics and skeptics whose attitudes toward the Book of Mormon are reflected in this man's philosophy--"seeing is believing." I suppose, too, that some of our young missionaries have wished that Moroni had left the plates with Joseph Smith so that he could have deposited them in some public place, a museum perhaps where investigators might come to see for themselves and thus be convinced since seeing is believing.

And my wondering inclines me to doubt--even question the idea that--"seeing is believing"--particularly in its application to the golden plates.

Were any of our early missionaries or others ever able to support "seeing is believing" with evidence that the people who saw the papyri scrolls with the Egyptian mummies readily accepted Joseph Smith's translation of one of the scrolls as divinely inspired? The book of Abraham in the Pearl of Great Price constitutes this translation. Those mummies and scrolls were exhibited over a period of two years, throughout towns and cities of the Appalachian Mountains. For another nine years they were in Joseph Smith's possession, and after his death they reportedly reposed in museums, first, in St. Louis and later in Chicago, where they were supposedly destroyed in the great fire of 1871. Thousands of people must have seen them. No one, so far as I am able to determine, ever questioned their genuineness, but how many, because they felt "seeing is believing," accepted Joseph Smith's translation as the handiwork of God and petitioned for membership in his (God's) Church? Very, very few--I'm sure. What reason have we then to suspect that seeing the Book of Mormon plates would be different? Were they available for inspection people seeing them admit that golden plates exist, and that there are engravings upon them--which scholars cannot translate, [page 35] but would that knowledge silence the attacks of skeptics who surely would impute them to be spurious? Would it abate the endless disputations about their origin, the angel, and the translation by the gift and power of God? Again, I wonder. The more I ponder the suggestion that "seeing is believing" the more convinced I am that the Lord's way was best--he kept the plates. He said to his prophet Isaiah: "For my thoughts are not your thoughts, neither are your ways my ways, ... For as the heavens are higher than your ways and my thoughts than your thoughts." (Isaiah 55:8-9.)

Yes, the Lord's way was best.

Yes, the Lord's way was best.

Yes, the Lord's way was best.

Yes, the Lord's way was best.
ELDER MARK E. PETERSEN Of the Council of the Twelve Apostles

On a recent trip, I was a guest in the home of a little boy about six or seven years of age. He was looking through his older brother's Boy Scout Handbook. He had turned to the section on tracking, where Scouts are taught to follow footprints of animals. He told me that he expects that this coming summer he will be out tracking, following footprints.

I looked beyond the footprints of animals to the footprints of human beings, and wondered whose foot tracks he would follow as he grew up. I wondered if they would be good tracks or bad tracks, and if the people who would make those tracks would be uplifting or degrading in their influence on him.

I picked up his book and turned to the section where I read the Boy Scout oath. You remember the first few words are, "On my honor I will do my best. . . ." As he grows up, what will this little boy learn about honor or dishonor? Who will teach him? Or does it really matter? How important is honor, anyway? Is it something sacred? Is it sacred to you? Is it sacred to very many Americans?

In my opinion, America needs a rebirth of honor more than it needs any other one thing. It needs honor more than it needs its atom bombs and nuclear submarines. Put weapons in the hands of dishonorable men and what have you?

America needs honor more than it needs wealth and prosperity. Put wealth in the hands of dishonorable men, and what have you?

America needs honor even more than it needs professions of religious piety. What good is a profession of religion in a man who has no honor? Such men lived in the days of Jesus. He called them scribes and Pharisees, hypocrites.

Have you been shocked at the public display of deception and dishonesty we have seen recently from coast to coast? Are you alarmed at the lack of character which has been exhibited? Are you frightened when the public conscience is dimmed and when men and women alike strive in greed and selfishness to get all they can and give as little in return as they can?

Are you alarmed when working men laugh at the principle of giving an honest day's work for an honest day's pay? Are you shocked when large industries become involved in public scandals? Does it scare you to learn that our government was defrauded by its own citizens of five billion dollars in income tax in a single year?

Where will all this lack of honor take us? What will be its effect upon our children? Think of my little boy friend and his Boy Scout book: "On my honor . . ." What will honor mean to him?

The uniform crime reports of the FBI issued last September indicate that adults are responsible for eighty percent of the major crimes in the United States. Then, who is leading the march of dishonesty and disgrace in America today?

Not the juvenile delinquents who get the headlines.

This same FBI report shows that the age group in which most arrests are made is the group fifty years of age and older. Think of it! More arrests among people fifty years of age and over than among any other age group in the United States! The next highest age group is made up of persons from thirty to thirty-four, and the next highest those from thirty-five to thirty-nine.

I wondered if this picture had changed in the last five years and looking in the FBI report of five years before, I discovered that still, even then, those fifty years of age and over accounted for more crimes than any other age group.

I was very interested in last year's report to discover that only nineteen percent of all the arrests for major crimes in the United States involved people under twenty-one years of age.

Do you remember the verse which says:

"'Twas a sheep, not a lamb that strayed away In the parable Jesus told, A grown-up sheep that had gone astray From the ninety and nine in the fold."

Our leaders in crime detection tell us that our increased juvenile crime is largely due to a great let-down in honor and integrity, a great collapse in the moral fiber of the nation. They warn us that when we overlook honesty on such a wide scale, national disaster may overtake us.

I recently read an editorial in the Richmond, Virginia, News-Leader, commenting on this moral breakdown in America, and making special reference to the "payola" scandal. The editor said:

The editor said:
"The fault lies wholly in ourselves, and in the sort of shallow, materialist society we have built for our country. Here we sit in our innerspring cocoons fashioned of infinite soft self-deceptions, and stare at the disc jockeys outside."

"Who will cast the first stone?"

"Will it be the farmer, paid for not farming his land?"

"Or will it be the executive, padding his expense account?"

"Will it be the student who cheats?"

"Will it be the veteran who fakes a disability? The bureaucrat who makes useless work? The politicians who buy votes? The special interests who buy politicians? The merchant whose fancy package conceals a shoddy product? Who is the condemner, who the condemned?"

"All this," says the editorial, "is not to condone for an instant the greedy cynical and irresponsible conduct of those persons in the broadcasting industry whose contempt for the American boob is now so shockingly revealed. They are reaping their own whirlwind. It is merely to suggest that we get this scandal in perspective, painful as the process may be. . . ."

"... When our schools are crowded with 'crib courses' and our ministers are absorbed in the intricacies of administration, and our families have left it to somebody else to inculcate cultural values in their children and the confiscatory nature of tax laws has made a nation of devious contrivers, no wonder a quiz show contestant sees deception as reality and fraud as accepted social behavior."

"Recently I read an address given in Boise, Idaho, by Judge Philip Gilliam of Denver, the judge of the juvenile court there. Among other things he said:"

"It seems to me that there has been sweeping through America... an arbitration between right and wrong.

"... you know," he said, "you see it with the adults so often: [they say] Don't be a sucker, why should I pay my taxes if there is any way to get out of it?... "But you see it in the kids, too," he said. "Every now and then you talk to one of the kids we get in our training school for delinquent boys, and you say. 'Son, why did you break the law?' And he says, 'I didn't want to be a. . . chicken. . . .'"

"Can you imagine Thomas Jefferson sitting back [in his day] and saying 'I didn't want to be a chicken?'"

"Then he continues: "Golly, friends, is there something wrong with being a decent guy, with being a responsible citizen... interested enough to make the effort for good government? Is decency becoming unpopular in this country?"

"Then he says, "The great challenge of America is to be a decent guy, a constructive citizen, a responsible businessman, an honorable workingman. . . ."

"The test of civilization is not how many cars you own or some of the things that have been glorified on TV and in the movies. The test of civilization is the kind of people we turn out." And he concludes, "I'm sure that is absolutely true."

"My mind goes back to the little boy with the Scout manual. What if every American could but learn the first great lesson in that manual, the lesson of honor? What if every man were as honorable as he expects his son to be? What if every woman were as honorable as she hopes her children will be? What if every boy and girl had honor enthroned in their hearts and could pledge to all men that on that sacred honor they would do their best in life?"

"There is no happiness without honor. There is little success without doing one's best."
May we awaken to our responsibility to be honest and true, to exalt honor in our lives and in our thinking, I earnestly pray in the name of Jesus Christ. Amen.

President David O. McKay:

Among our honored guests present this morning we are favored with Mr. Sumner G. Whittier, National Administrator of Veterans Affairs, Washington D.C. He is accompanied by Dr. Albert H. Fechner, Manager of Veterans Administration Hospital here in our own city and President W. Wallace McBride who is manager of the Veterans Regional Office.

I am sure the audience would be pleased to meet Mr. Sumner Whittier. Would you please come forward. If you feel to condemn me, you blame it to Ezra Taft Benson. Just say a word to the audience.

MR. SUMNER G. WHITTIER National Administrator of Veterans Affairs, Washington D.C.

President David O. McKay:

Thank you, Mr. Whittier.

We desire to acknowledge the presence this morning also of the following--I have had the names handed in and we may have missed some:

United States Senator Frank E. Moss our own Governor, Governor George D. Clyde; Secretary of State Lamont Toronto; President Ernest L. Wilkinson, President Brigham Young University President A. Ray Olpin, President of the University of Utah, President William P. Miller, Weber College; Dr. E. Allen Bateman, State Superintendent of Public Instruction, Dr. M. Lynn Bennion, Superintendent of Salt Lake City Schools; Judge Sherman B. Christensen of the Federal Court; and I am sure there are many others who are present--presidents of stakes, presidents of missions, bishops of wards too numerous to name--and many others. We welcome you wholeheartedly, not just because we appreciate your presence but because we know of your interest in the progress of truth and the establishment of peace.

We are also pleased to note that we received the following from the Swiss Austrian Mission:

"Swiss Austrian missionaries and Saints send love. Forty convert baptisms last month. President William S. Erekson."

From the Swedish Mission: "The missionaries and Saints of the Swedish Mission send you greetings on this, the 130th Annual Conference of the Church. President and Sister Gideon Omer."

From President and Sister Alvin R. Dyer of the European Mission, sent from Stockholm: "The people of Europe are awakening to a great period of conversion. Our love and thoughts are with you at Conference time."

From Congressman David S. King: "Deeply regret that I am unable to attend the General Conference. Press of legislative and committee work does not permit me to leave Washington at this time. Will be with you in heart and spirit."

John L. Montrose, Jr., Second Counselor in the Tacoma Fifth Ward bishopric: "Thirty soldiers and airmen leaving McCord Air Force Base, Washington, to attend Conference. Request your faith and prayers." We welcome you men, many of whom I am sure stood up last evening in our Priesthood meeting.

Our mission presidents, I repeat, we welcome and are pleased to hear your reports--from the United States, Mexico Central America, and Canada.

We desire to say a word about the General Priesthood meeting last evening held here in the Tabernacle, with overflow meetings in the Assembly Hall and Barratt Hall. The proceedings were relayed by closed circuit to members of the Priesthood assembled in 244 Church buildings from Coast to Coast and in Canada. It was reported at the conclusion of our meeting that 53,265 members of the Priesthood were in attendance.

This morning at 7:30 o'clock, Elder Howard W. Hunter of the Council of the Twelve was the speaker on the Columbia Broadcasting System "Church-of-the-Air" Program. This will be rebroadcast on KSL at 9 o'clock tonight.

Any important messages or calls that come to us for persons attending this Conference will be announced at the dismissal of the meetings over the public address system on the grounds.

The lovely flowers that you see arranged on the rostrum and pulpit have come from the following places:

Five thousand daffodils from the Puyallup Valley Daffodil Festival, Inc. of Tacoma, Washington, in cooperation with the presidency of the Tacoma Stake. These daffodils come from the Puyallup Valley where are found the nation's and the world's largest plantings of the Giant King Alfred daffodil. The members of the Tacoma Stake picked these flowers.

The beautiful Calla Lilies from the High Priests Quorum of the OaklandBerkeley Stake, California.

Ten thousand sweet peas are from Mesa, Arizona. They are grown by David M. Haws and picked by the boys and girls of the Mesa Seminary. They were up before daylight to do this work.

We express appreciation and thanks for the effort put forth by members of the Church and friends in supplying these beautiful flowers for our enjoyment.

The singing for this morning's session as you know, has been furnished by the Tabernacle Choir. Richard P. Condie conducting and Alexander Schreiner is at the organ. We express our appreciation to the members and officers of this world-famous organization for their unselfish devotion and service. We have been thrilled with their
My brethren and sisters: I am grateful to be with you, difficult as it is to try to talk to you. I thank the Lord for his blessings to me during the past months, and more recently until now. I thank you as I thanked the priesthood last night, for your faith and prayers which have enabled me to be with you today. I hope that you will be good enough to pray with me that what I may say today may be somewhat helpful to all of us.

As I have thought about what I might say or try to say, I have rather centered on the thought of the proud boast of Rome, which was, “All roads lead to Rome.” And I have thought, and I may say I endorse all that has been said thus far regarding our time and its trends—I have thought how much that fundamental idea in this dictum has come to mean among us. I do not know whether we are in the beginning, in the middle, or near the end of a time when we shall see what historians of the future may call a revolution. And may I say here, and it applies frequently to all of us in principle, we of the present make history, our successors away from us write; and out of it they get things which we do not now presently see. I fear, as I have talked and heard others talk, that there may be a feeling, in fact, I know there is among some that it does not make very much difference to what church we belong, what creed we may have, and not too much difference, within very broad limitations, what we do. We seem to be, in a way, in the presence of a trend of thought that is national, indeed worldwide, that would have us to believe that all this does not make very much difference, for we will all go to heaven anyhow, do what we will, think what we will, believe what we will, have faith as we may.

I find great fault with that, great fault, and I came across, in connection with this thought, some passages of scripture upon which I thought I might say a few words. They are taken from the Sermon on the Mount and were repeated by the Savior in that great appearance which he made on this continent after his resurrection.
"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:"

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13-14; 3 Nephi 14:13-14.)

I was reminded, as I read that, of the dream of Lehi recorded in the Book of Mormon, dreamed in the early days of the life of migration of Lehi, where the latter part of that:--"few there be" that get into the straight and narrow way, was really prophetic. For his people found application of this principle in Lehi's own descendants, for they developed in the life of his descendants on this continent, the bloody conflict of the Nephiites and Lamanites that brought about the utter destruction of the one by the other.

That led me to these thoughts about Christ. To Nicodemus he said that he came not to condemn the world, but to save it. (John 3:17.) In the great prayer in the garden he uttered the great principle, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

And then I remembered also what Peter said to the Sanhedrin, called before them as a judicial body in connection with the first miracle, it is said, performed in the early Christian Church by the apostles. Being asked by what name he did the miracle, Peter answered:

". . . by the name of Jesus Christ . . . for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:10-12.)

Then I remembered also, that Christ himself said, 'I am the way, the truth, the light, and the life.' And to those on this continent, he added, "I am the law." (3 Nephi 15:9.)

This, of course, as we believe, indicates what we must believe and think and do, in what we must have faith.

You know, the Savior came in the Meridian of Time to fulfill the law of Moses, and he said on more than one occasion, 'I want nothing to do with sacrifice and burnt offerings, I want mercy.' And then you will remember he added at various times, as to the sacrifice he wished: "... a broken heart and a contrite spirit."

As I reflected on this, I reflected a bit on where might I go to find the real words of the Savior. I knew I could not go to the Bible. We do not believe the Bible is absolutely correct. Students tell us there are 4500 different manuscripts of the Bible, and a few years ago it was estimated that there were 120,000 variations. Then it came to me almost as a revelation: Why do you not go to the Book of Mormon? So I took Third Nephi. I went over it with great care. I parallel-columned it with the parts of the New Testament concerning the Sermon on the Mount and the Sermon on the Plain. In the Old Testament I noted the instructions to Malachi as they were repeated by the Savior, because they had no record of Malachi, who lived after they left Jerusalem.

I found some differences, some omissions from the word that he was recorded as having spoken in Palestine. But I resorted to the Book of Mormon and to Third Nephi with the feeling that I was getting really what the Savior said. I commend an equal study by you brethren of those great books of the Book of Mormon and so far as the Savior's immediate mission was concerned, Third Nephi. There we may believe we have the true teachings, for the record was made by inspired men abridged by another inspired man, and translated through the inspiration and revelation of the Lord himself. Brethren I commend that to you, study it, if you never have done so, you will find great joy in the doing.

So, my brethren and sisters, I come to you with this simple message: There are not many roads that lead to heaven. There is one and one only, and that is the road that we profess to travel and should be traveled. It is the road that is restored to us by the restoration of the gospel and the restoration of the priesthood. Do not be misled by the professions of men. And to those verses that I have already read, I want to add another which comes near the end of that part of the Sermon on the Mount and to the people of the Land Bountiful, which says:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?"

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:21-23; 3 Nephi 14:21-23.)

The earlier parts of the Sermon on the Mount do not contain teachings that are too specific with reference to this last, "depart from me" and that those who had professed, and so performed, were not his. But you will find rather a complete discussion of what that probably means in the book of Alma, the thirty-fourth chapter, where Amulek tells the things which are characteristic of those who worship our Lord and Savior and our Heavenly Father. Read them. It is worth your while.

Professors of religion, pretenders of being the offspring of our Heavenly Father's gospel and principles, pretending to have the truth, beware of them brethren. Beware to me almost as a revelation: Why do you not go to the Book of Mormon? So I took Third Nephi. I went over it with great care. I parallel-columned it with the parts of the New Testament concerning the Sermon on the Mount and the Sermon on the Plain. In the Old Testament I noted the instructions to Malachi as they were repeated by the Savior, because they had no record of Malachi, who lived after they left Jerusalem.

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". . . strait is the gate, and narrow is the way . . . and few there be that find it." (Matt. 7:14.)

I repeat, the Savior said, 'I am the light, the life, the way, and the truth,' and on this continent, "I am the law." If you will go through Third Nephi with care, and the earlier works, you will [page 44] find a very complete discussion of how he fulfilled the law of Moses.

So, my brethren and sisters, I come to you with this simple message: There are not many roads that lead to heaven. There is one and one only, and that is the road that we profess to travel and should be traveled. It is the road that is restored to us by the restoration of the gospel and the restoration of the priesthood. Do not be misled by the professions of men. And to those verses that I have already read, I want to add another which comes near the end of that part of the Sermon on the Mount and to the people of the Land Bountiful, which says:

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Professors of religion, pretenders of being the offspring of our Heavenly Father's gospel and principles, pretending to have the truth, beware of them brethren. Beware of the idea that you do not have to live the gospel in order to obtain the salvation and exaltation that are promised--not because God has imposed a penalty for your failure, but because, as I have already expressed to you at one time or another, I believe that the spirit grows or shrinks, as it was intended that it should. I believe that bad acts, bad thoughts, inaccurate beliefs do not develop the spirit; but on the contrary, they may retard or dwarf it. I believe that all that we do that is good, builds us up, and helps us to "prove" ourselves, that we really are living our second estate.

Brethren and sisters, do not be misled, do not stray, do not imbibe the tendency of the age that it does not make any difference what you do. It makes all the difference the world whether or not you keep these principles that are taught to you. This is the road that leadeth to life, and in this world and in the hereafter. It makes all the difference between salvation and exaltation and damnation. I examined the books to find out, if I could, whether the Savior had made any change in speaking on this continent and on the other side in fundamental sayings and doctrines. As I have said to you, there are some changes, some of the changes are most important. Make the comparison I have made and find them out. But I found nothing whatsoever that changed the fundamental principle announced by the Savior in Palestine and here:

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16.)

Brethren and sisters, do not stray, do not be misled, do not coddle to yourselves the thought that you can do this or that or the other forbidden thing, that after all these things make no difference. I bear you my witness again that all your thoughts, all your acts, all your doings of any kind, have an effect, beneficial or otherwise, on your souls, and you cannot afford so to jeopardize the hereafter.

May the Lord be with us.

I renew my testimony to you that God lives, that Jesus is the Christ, that the gospel and the priesthood were restored through Joseph Smith, that there came also to him certain other great powers, that all that he had, he passed on to those who have succeeded him, the last one of them being President David O. McKay.
Now, the seventies have that as a special calling and a special responsibility. Just how well we acquit ourselves of it, I cannot say. I can say this, however, that the greatest blessing that anybody can offer to people is to offer others the opportunity of membership in the Church of Jesus Christ of Latter-day Saints, and thereby give them the privilege of earning an exaltation in the kingdom of God. I think that is the greatest blessing that anybody can ever offer to people.

Almost all of the men who were ordained seventies in that first period, were men who had placed their lives at the disposition of the Prophet Joseph Smith. Almost all of them were men who had gone down in Zion’s Camp and had proved a willingness, if necessary, to give their lives for the work of the Church, under the leadership of the Prophet.

Then there came a time, shortly after that, when the Prophet was inspired to call and ordain twelve men to the apostleship of the Church, that was in 1835 in the early part of the year. That was followed within a few weeks by the ordination of a number of men as seventies in the Church, and before very many weeks had gone there were three full groups of seventy each and forty of a fourth group who had been ordained to the office of seventy. Over all of them were placed seven men to direct their efforts.

Things went along pretty well for a while, and then one day there were two men working in a brickyard, one was a high priest and the other was a seventy, and the high priest undertook to correct the seventy, and he rebuked him for something he, the seventy, did, and the seventy said, “You just can’t do that. I hold a higher office than you do in the priesthood.” That little quarrel resulted in their carrying the question to the Prophet Joseph Smith as to which might be higher. I do not know whether the Prophet ever said which was higher, but he discovered this, that five of the men who had been appointed as seventies of the Church, had already been ordained high priests, and he is quoted as having said that it is contrary to the vision that a high priest should preside in the quorums of the seventies, so those five men were withdrawn, and another five took their place as presidents.

During the entire life of the Prophet Joseph Smith, there were only those seven men, under the direction of the twelve, to direct the work of the seventies.

At the first conference after the death of the Prophet a member of the Council of the Twelve presented a resolution to the conference that all elders under thirty-five years of age, who were willing to accept the responsibility of missionary work, should be ordained into the seventies quorum, and enough men were ordained to make up twelve quorums. Then this first group of seventy was broken down into ten groups and each seven became the presidents of a quorum. The first seven remained the presidency over all the seventies of the Church; the second, third, fourth to the tenth became the presidents of other quorums, the theory prevailing, it [page 46] seems, that the first quorum was the presiding quorum of all the seventies in the Church.

Now the first quorum of the seventy has not been kept intact, except for the presidency of it, who are sustained as members of the General Authorities of the Church.

Now these brethren were given a very special office in the priesthood. All elders under thirty-five who are willing and worthy to do missionary work should be ordained seventies, and that is the primary responsibility of the seventies in the Church.

An appeal was made last evening for a great number of missionaries, a great increase in the number of missionaries in the Church. It just happens that I have been on that missionary committee since coming into the First Council and realize the need of it. We have twenty thousand men in this Church who are seventies, more than twenty thousand. I believe, every one of them committed to the proclamation of the restored gospel of Jesus Christ. Every one of them should be qualified for that particular purpose. And what should he be willing to do? Every one of them and every son that he should rear with the prospect of becoming a missionary should be able to testify that he knows that God and Christ are Personal Beings, a testimony which I have often said came back to the world through the vision that was first given to the Prophet Joseph Smith. He must be able to testify that through experience he knows that God lives, that Jesus Christ is his Son. He must evince a faith that will impel him to respond to every legitimate call that may be made of him by proper leadership in the Church.

It happens, however, that many have family responsibilities and their only opportunity to respond to this particular mission, is in the stakes of Zion, a mission which is equally important with those in foreign fields. It does not require the same time, it does not require the same loss of income. There are many things that are advantageous to it, as compared to the other, if you want to call it an advantage to avoid these responsibilities. But it is an important mission because no man can say that a convert in a stake is not as important as a convert in any foreign mission which you might name. But the fact is, that we expect that type of service of them, one way or another. We expect every one of them to live in such a way that his growing children may grow up with faith in Jesus Christ as the Son of God, and with an aspiration and an ambition someday to be able to declare it to people who have not yet come to understand it and have the glorious privilege of membership in the Church.

I wonder how well the seventies do it. I wonder how well the elders do it, because that is also their problem. I wondering how well the high priests do it, how well they indoctrinate into the hearts and minds of their growing children the testimony that Jesus Christ is the Son of God, that he is our Elder Brother, and that they live, that they hear and answer prayers, and that this great work came into existence because God and Christ did appear to the Prophet Joseph Smith because under their mandate other beings who had lived upon this earth, as resurrected beings I suppose, celestialized, whatever you call it, came back to the earth and bestowed a priesthood upon Joseph Smith. He must be able to testify that through experience he knows that God lives, that Jesus Christ is his Son. He must evince a faith that will impel him to respond to every legitimate call that may be made of him by proper leadership in the Church.

I wonder how well he testifies to things before he goes into the mission field. I wonder how well the elders do it, because that is a different thing, because the elders are not necessarily going to the mission field. They are going to the stake, and they are going to the wards, and they are going to the stakes of Zion. I wonder how well they do it, because that is also their problem. I wonder how well the high priests do it, because that is also their responsibility.

Every boy who expects to go on a mission, every boy or girl who aspires to a mission, should, through the way they live and through his study and his faith and prayer, come to a position so that he can testify to those things before he goes into the mission field.

Now, brethren and sisters, that is not our happy experience always, as directors of this great missionary work. Too often, inexperienced, almost unconverted young people respond to our suggestion. It is almost never that they fail to get that testimony, once they get into the mission field and devote themselves to the work. But cannot you imagine that if that testimony were implanted in their hearts as growing young people, that their lives would be different, so that they would always be entitled to the Spirit of God to guide them and direct them, to help them in their studies and [page 47] preparation for this great work. There is anything greater that people can do than to offer others the opportunity of membership in the Church of Jesus Christ of Latter-day Saints, and thereby give them the privilege of earning an exaltation in the kingdom of God? I think that is the greatest blessing that anybody can ever offer to people.

The seventies have that as a special calling and a special responsibility. Just how well we acquit ourselves of it, I cannot say. I can say this, however, that as a
the Church and by the Church in conference assembled, is found this admonition:

|p18 Now the redemption of the dead carries a twofold obligation and mission to which we have all been called by revelation of the Lord. In the journal of President Woodruff
|p17 “We have to enter these temples and redeem our dead. This is the great work of the last dispensation, the redemption of the living and of the dead.”
|p15 “Since God is no respecter of persons, he will not give privileges to one generation and withhold them from another. The whole human family, from Father Adam down
to our day, have got to have the same privileges somewhere, of hearing the Gospel of Christ. They have to be preached to in the spirit world. But nobody will baptize them
|p13 About twelve and a half years after these pronouncements were given by Moroni, Elijah actually appeared to Joseph Smith and Oliver Cowdery and committed into
|p12 Thus in this revelation, Moroni reiterated the promise of the Lord made through Malachi, centuries before. (Mal. 3:5-6.)
|p11 “If it were not so, the whole earth would be utterly wasted at his coming.
|p10 “And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.
|p9 “Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.
|p8 Let us see what is contained in this momentous revelation:
|p7 “The beginning and the end of the gospel is written in section two of the Doctrine and Covenants. It is the keystone of the wonderful gospel arch, and if that center stone
|p6 Section two of the Doctrine and Covenants contains the words spoken by Moroni, the angel who appeared to Joseph Smith, the Prophet. While it is very brief, it is,
|p5 And secondly, the redemption and salvation of the dead through vicarious service.
|p4 The primary purposes of this dispensation are first, to gather Israel through the great missionary service of the Church and the proselyting effort of all of us, that through
|p3 We live in the period of time spoken of by the prophets of the Bible, when all the keys of the priesthood, the powers, the gifts, and the authority are restored and are now
|p2 Now I desire to discuss briefly with you, a matter which should be the concern of every member of the Church and for which I believe there is a need on the part of many of us, for greater interest and fervor.
|p1 I have been deeply moved by the timely and appropriate messages of those who have spoken in this conference, beginning last evening, and also by the beautiful and

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"We want the Latter-day Saints from this time to trace their genealogies as far as they can and be sealed to their fathers and to their mothers and have their children sealed to their parents and run this chain through as far as you can get it. This is the will of the Lord to the people."

Brothers and sisters, there can be no substitute for the Lord's plan in redeeming our dead relatives, and no amount of side-stepping our individual responsibility will excuse us for neglecting to do those two important things, namely, identifying the dead from the records available, and then seeing to it that they have received in the temples by proxy the necessary ordinances for their salvation.

We as heads of families must not equivocate in this; we must not procrastinate; we must not assume that Aunt Martha or some other relative is doing all that needs to be done in this respect.

Members of the Church are coming to the temples in ever-increasing numbers. For some time the average number of endowments administered on behalf of the dead by the good people in this temple district has averaged 1738 endowments a day, besides the sealings and the baptisms. Nearly 40,000 were administered during the month of March in the twenty-three days during which the temple was open. The same thing is going on in all the temples. I see in this service one of the greatest tributes to the faithfulness of the Saints on behalf of others that could be manifested by anyone, anywhere. When I see busy men nearly equaling the number of women, coming hurriedly from their offices and from their work, regularly by appointment to act in behalf of those who have passed beyond, it touches my heart. The fervor of those who come is marvelous, and the love that they manifest for the dead is beautiful to behold. It is indeed the second great commandment in action.

The other phase of our responsibility, however, that of identifying the dead through genealogical research, is barely keeping pace with the work done in the temples of the Lord. In this temple we have for some time administered many more endowments for the dead than we have baptisms for the dead. That means that we will eventually run into difficulties if something is not done in the matter of more extensive research on the part of the auxiliary families.

Some time ago the First Presidency authorized the sending forth of a letter appealing to leaders throughout the Church to strengthen the genealogical committees in the stakes, in the wards, and in the missions and to encourage those assigned to this work to go into the homes of the people and teach the fundamental procedures necessary to accomplish this work of genealogical research. In that letter, priesthood quorum presidencies are urged to actuate this work through their committees, through their quorum Church service and quorum activity committees, particularly, and to see to it that each family in their quorum is attending to this indispensable part of the Lord's program and this essential part of their own welfare and salvation. For I tell you, none of us can expect to bathe in glory if we have "gone it alone" and have not reached out a hand for others in this respect.

In this letter, young people are urged to obtain training now offered in the various auxiliary organizations through the courses presented there, and then to cooperate with their parents in identifying their loved ones who have departed from this life.

The sisters are encouraged to cooperate with their husbands and to the best of their ability and skills to act as researchers.

But the responsibility lies directly in the hands of the bearers of the priesthood, the heads of families to motivate, organize, and carry this work on through to a completion. As new temples are built, there is even a greater and greater need for research to provide the necessary names for the proper operation of our temples. Almost everyone can make a beginning by writing his own name, with his own genealogical information, and then continuing on with his parents and his grandparents, and so forth. All who will do this will find it a fascinating adventure and a most compensating work.

Let us heed the call of our beloved leaders! The First Presidency of the Church, and the other Brethren are cognizant of this need and are anxious about it and are extremely temple-minded, themselves. Let us heed their call and through our efforts and research demonstrate that we have turned our hearts to our fathers, that the purposes of the Lord may be fulfilled. For this I pray humbly, in the name of Jesus Christ, the Lord. Amen.

President David O. McKay:

Elder ElRay L. Christiansen, Assistant to the Twelve, has just spoken to us. "Oh Say, What Is Truth?" will now be sung by the Choir and congregation. Brother Jay E. Welch, Assistant Conductor, will direct the singing, after which we shall hear Elder Alma Sonne.

Singing by the Choir and congregation, "O Say, What Is Truth?"

President David O. McKay:

Elder Alma Sonne will now address us. He will be followed by Elder Hugh B. Brown.

ELDER ALMA SONNE Assistant to the Council of the Twelve Apostles

My brethren and sisters, I believe the audience in this tabernacle has never looked so big to me as it does today, unless, perhaps, it was the first time I occupied this position nineteen years ago, when I was sustained as an Assistant to the Quorum of the Twelve Apostles. I have had many experiences during those nineteen years. It has been my privilege to travel in many of the countries of Europe. I believe I have borne my testimony in every state of the Union, in every province of Canada; in our sister republic on the south, in Mexico, and on the islands in the Hawaiian group.

I want to say to you that I have been greatly blessed; that the blessings which have come to me I could not possibly have anticipated nineteen years ago. We have heard many testimonies today and yesterday, most of them very fervent and well sustained. These testimonies have not come as a result of scholarly research or scientific study, but by prayerful investigation and by right living.

When Peter bore his testimony to the Savior, the Savior answered: "...flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:17.) He said on another occasion, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.) That doctrine, brethren and sisters, is sound and logical. Live it, and you will surely know. Introduce into your lives the everlasting principles of life and salvation, and you will have no doubts. Testimonies are the strength of the Church. They are solid convictions based on facts that cannot be ignored by an honest investigator of the truth.

A few years ago I rode in an automobile over a well-traveled highway down in Syria. We traveled through a country which is not unlike our own Rocky Mountain region--the hills, the valleys, the vegetation, the clear mountain streams were similar to what we see around us here. For a time everything we saw reminded us of home. The driver of the car was well-informed and kept us advised as to the historical background of the localities through which we passed.

At one juncture he stopped the car and pointed to a high rugged mountain near the highway. "That," he said, "is Mt. Hermon, the Mount of Transfiguration." Of course, we were immediately interested. He called our attention to the size of this gigantic mountain with its snow-capped elevations. He also told us in his own way the story of the Transfiguration. He explained that the Savior had led his three apostles to the very summit where they could worship God unmolested. He reminded us that they climbed to the top of the mountain, and to do so required great physical strength and endurance. Then he remarked: "They must have been strong men, physically."

It was an impressive story as he told it. It must have been a great event in the lives of Peter, James, and John. Matthew tells it in these words:
"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. (Psalm 8:3-6.)"

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; That question was formulated by the Psalmist when he said: "What is man?" We are told that in the last one hundred and fifty years, there has been more truth accumulated, more knowledge gained, than the sum total of all truth previously gathered. The fact that man has the genius to discover and partially master the elemental forces of nature causes men to stand in awe and ask again the age-old question, "What is man?"

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The laws of nature are convincing evidence of man's supreme position among God's creations. Did any animal ever gaze into the heavens and wonder?

The responsibility to Deity. If that relationship be real, then certainly man occupies not only a unique but a Godlike status, and it is to that I should like to direct your attention for a moment.

Perhaps the two most frequently questioned concepts of the Church have to do with, first, our belief in a living personal God; and secondly, our understanding of man's unique position and part in his divine plan. It is necessary that one have faith in the first before he can understand and accept the second of these tenets, namely, man's relationship to Deity. If that relationship be real, then certainly man occupies not only a unique but a Godlike status, and it is to that I should like to direct your attention for a moment.

The accomplishments of man in the last one hundred years, his ever-widening search for truth, his insatiable appetite for knowledge, his discovery and partial control of the laws of nature are convincing evidence of man's supreme position among God's creations. Did any animal ever gaze into the heavens and wonder? We are told that in the last one hundred and fifty years, there has been more truth accumulated, more knowledge gained, than the sum total of all truth previously gathered. The fact that man has the genius to discover and partially master the elemental forces of nature causes men to stand in awe and ask again the age-old question, "What is man?"

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"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. (Psalm 8:3-6.)"
One wonders when he reads that, how the Psalmist might have framed his question if he had had the benefit of modern facilities as he considered the heavens. I am sure it would have tended to deepen and confirm his faith in the great Organizer of it all.

But as we consider man's increasing knowledge and power, we must not forget that power can be very dangerous. General Omar Bradley, former Chief of Staff, speaking to a graduating class sometime ago, sounded this warning in the following words:

"With the monstrous weapons man already has, humanity is in danger of being trapped in this world by its moral adolescence. Our knowledge of science has clearly outstripped our capacity to control it. (We have too many men of science; too few men of God.) We have grasped the mystery of the atom and rejected the Sermon on the Mount. Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death. The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace; more about killing than we know about living. This is our 20th Century's claim to distinction and progress!"

But the question, "What is man?" was answered long before the Psalmist asked it. In the first chapter of our oldest book here, we read:

"So God created man in his own image, in the image of God created he him; male and female created he them."

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Genesis 1:27-28.)

From this it is evident that from the beginning, man had a unique status, an image nature; and that there was assigned to him a participative role in the great plan of redemption. The statement, "created in the image of God," was never made concerning any other of his vast creations. Only man is in his image; only man is his son.

Sometime ago, a skeptical student was heard to say that man is nothing but a fortuitous combination of molecules. But his older and more modest teacher replied by asking him, "Did any atom or molecule ever have a thought? Did any combination of elements ever give birth to an idea? Did any natural law ever build a cathedral or a temple?"

Within the lifetime of some of us there have come into use such marvels as automobiles, airplanes, wireless communication; and later radio, television, radar, guided missiles, atomic power etc. As we think of these things, and utilize them, scientists and scholars are turning their attention and their instruments to a consideration of the greatest phenomenon, or, as President Clark has said, God's greatest miracle--man.

We are indebted to an internationally famous scientist, Dr. Henry Eyring, for a learned discussion of man's world. He said:

"We are living in five different worlds none of which have been fully explored. They differ from each other in the size of the units of space and time.

In our every-day practical world we go along nicely with such units as feet and seconds.

In the chemical world of molecules and atoms, the electrons complete their revolutions in one hundred million millionths of a second, while one hundred million atoms set side by side extend only a distance of one inch.

Inside the nucleus of an atom we enter a third world where events happen a million times faster still and distances are a thousand times smaller than in the atom.

In the fourth world the astronomers measure revolutions of planets in years and the unit of distance, the light year, in about ten thousand million miles.

Finally we come to the spiritual world where time is measured in eternities and space is limitless, thus in thought we can travel from almost infinitesimally small to the infinitely large."

As we consider the vastness of an orderly universe governed by undeviating law, the majesty of the Organizer and the preferred place of man, we are intrigued into a re-evaluation of the meaning and purpose of life.

Is it likely, for instance, that the most intelligent creatures in the universe are here by chance? Is it possible that God is unaware of man's existence or unconcerned about his fate?

Mormonism asserts on the authority of divine revelation that man is the central figure of an integrated plan, and as Dr. Talmage has said, he is potentially greater and more precious than all the planets and the suns of space; for him they were created; they are God's handiwork; man is his son. The Lord said:

"... this is my work and my glory--to bring to pass the immortality and eternal life of man." (Moses 1:39.)

The injunction of Jesus, "Be ye therefore perfect, even as your Father which is in heaven is perfect," (Matt. 5:48) clearly envisions an eternity for its achievement, for no mortal man can gain perfection during his brief sojourn upon the earth.

The Savior further stated, "... this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

If, then, we are, in fact, the sons of God, and if it is life eternal to know him, all men should seek him, become familiar with his laws, and bring their lives into harmony therewith.

The Apostle John caught the vision of man's status and exclaimed,

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3:2.)

Man's spirit was with his Father in the beginning, he was designed to be free, and expected to gain wisdom and intelligence in the exercise of his agency. His freedom is, next to life itself, his most priceless possession. He has freedom to think, to explore, to discover, and to act. We encourage men to search for truth, to be unafraid of new ideas which are and always have been steppingstones to progress.

According to the holy scriptures, our earth life was not accidental, it was not only planned and purposeful, but it was voluntary. When the Lord asked Job where he was when the foundations of the earth were laid, he clearly indicated a pre-existent state of man, and asserted that all the sons of God shouted for joy, doubtless at the prospect of earth life.

When men speak of ultimate and satisfying values, their concepts must involve the relationship of the individual to others, to the universe, and to God. Men must not be approached as animals for they are intelligent images of a Divine Father. He has said, "... the worth of souls is great in the sight of God." (D&C 18:10.)
President David O. McKay:

While we have complete freedom to heed or disregard the promptings of the spirit or the teachings of the prophets, let us always remember that we must abide the consequences of our choice.

"For each descent from fair truth's lofty way, For each gross error which delays the soul, By that soul's gloom and loneliness we pay, And by the retarded journey to its goal."

While we may draw near to him through intellectual contemplation of his handiwork, it is more important that we seek spiritual communion, by which alone we may gain a testimony of him and of man's relationship to him. This thought prompts the prayer: "Help me, O God to hold a high opinion of myself."

This inspired doctrine of man's relationship to Deity involves communication between them, without which intelligent co-operation is impossible. Continued revelation from our Heavenly Father is a third unique doctrine of the restored Church. We humbly bear witness to the existence of a living, personal God, to man's sonship and heirship, and to continued revelation to the Church through constituted authority, for which we humbly thank God, in the name of Jesus Christ. Amen.

President David O. McKay:

Monday, April 4. Conference reconvened this morning at 10:00 a.m., with President David O. McKay presiding and conducting the proceedings of the session.

The Mormon Choir of Southern California furnished the choral music for this session of the Conference, with Elder Frank W. Asper at the organ console.

As the sunshine gladdens the earth this morning, may the Holy Spirit, the spirit of true brotherhood, fill our souls with joy and peace as we assemble here this morning in the Third Session of the One Hundred Thirty-seventh Annual Conference of the Church. The Tabernacle this morning is filled to capacity.

We wish to announce that these services and all general sessions of the Conference are being broadcast in the Assembly Hall, and in Barratt Hall by television. This session is being broadcast also as a public service over television and radio stations throughout the West. The names of these stations were announced to the television and radio audiences at the beginning of this meeting. We thank the owners and managers of these various stations and express appreciation for this outstanding public service.

Assembled in the Choir seats are members of the Mormon Choir of Southern California, who will furnish music for both sessions this day. We welcome them, and express gratitude for their presence. We also extend a hearty welcome to this large audience in the Tabernacle, Assembly Hall, the audience and members and friends who are listening in by radio and television. We express appreciation for the presence of mission presidents, stake presidencies, bishops, temple presidents, and other General Officers of the Church; also to our state and city officials, and to our educational leaders who are sitting here before us.

The singing, as already announced, will be furnished by the Mormon Choir of Southern California, with Elder H. Frederick Davis conducting and Elder Frank W. Asper at the organ. We shall begin this session by the Mormon Choir of Southern California singing, "Almighty God of Our Fathers," conducted by H. Frederick Davis. The opening prayer will be offered by Elder Clement P. Hilton, president of the Young Stake.

Singing by the Choir, "Almighty God Of Our Fathers."

Elder Clement P. Hilton, President of the Young Stake, offered the opening prayer.

President David O. McKay:
p1 The invocation was offered by Brother Clement P. Hilton, president of the Young Stake. The Mormon Choir of Southern California will now sing, “I Need Thee Every Hour,” conducted by Elder H. Frederick Davis. After the singing, President Henry D. Moyle will speak to us.

p2 The Choir sang the hymn, “I Need Thee Every Hour.”

p3 President David O. McKay:

p4 President Henry D. Moyle of the First Presidency will be our first speaker. He will be followed by Bishop Thorpe B. Isaacson.

p5 President Henry D. Moyle

PRESIDENT HENRY D. MOYLE Second Counselor in the First Presidency

p6 My beloved brethren and sisters, I know we were all thrilled at the beginning of this conference yesterday morning with the inspired remarks of President David O. McKay. Among other things he said: “Man holds dominion over earth, sea, and air, and now is intent upon conquering space.” All that man has accomplished, and all further advancement in every realm of human activity made by man will aid in the accomplishment of God’s ultimate purpose for us here in mortality—that is to say, the establishment of his Church and kingdom here upon this earth preparatory to the advent of the second coming of the Savior of mankind.

p7 There may be men who still continue to contend that there is a conflict between church and religion on one side and science on the other, but little do they understand that all truths pertaining to science as well as to religion emanate from our Father in heaven. He has power over his truths. He can withhold them from men when there is a purpose in so doing, and likewise can inspire men to discover and recognize truths, and advocate them to their fellow men. And so, science and religion alike are entirely obligated to God, and so are we all. Neither science nor religion can successfully refute the second coming of Christ. The evidence is too complete, too convincing, too much a part of the great eternal plan of God, as much a part and as real as our mortal earth existence. We might as well deny the one as the other.

p8 To me the astonishing fact is, that recently in England we were pointed out as peculiar because we believe “that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.” In spite of this tenth article of faith of ours, published to the world for now a hundred years, we are characterized as pagan and are said not to be Christians. How can anyone deny the second coming of Christ and be a Christian? And how can anyone know of his second coming and not be his follower?

p9 Let me read what the Church of England’s great expert on Mormonism recently had to say: “Mormonism is essentially a pagan faith, and not Christian at all.”

p10 The London Daily Sketch, on February 1st, entitled an article published therein, written by Mr. Neville Randall “Knock, Knock--It’s Those Mormons.” In part, this article said: “On a thousand doors in Britain during the week-end came a knock. . . . This week it may be your turn to open your door to a quiet, soft-spoken American. To hear him say the words: ‘Will you become a Mormon?’ If you let him he will try to persuade you:

p11 “To give up smoking and drinking--even tea and coffee.

p12 “To give up a tenth of your income to the Mormon Church.

p13 “To accept a religion with no prayer book and no paid clergy.

p14 “To put off baptizing your children until they are eight.

p15 “Last year 1,404 Britons were converted,” says the article. “In Britain now 220 American Mormon missionaries most of them young men in their early twenties, are at work. They call at 2,000,000 homes a year. In December they baptized 237, more than in any month for a hundred years. What harm—or good—can the Mormons do to you if you let them convince you? This is what they told me:

p16 “You would believe that Christ will come to earth again. More than a million Mormons . . . believe every word of this. About a third of the male Mormons, and quite a few women, believe it sincerely enough to give up two years of their lives, usually when they are at college, to serve on a mission. They are unpaid—expenses come from their own or their families’ savings. The Mormons are determined to give you a chance to judge for yourself. Listen for the knock.”

p17 We are grateful to the newspaper for giving to the people of England that challenge—indeed, that invitation, to listen not alone to the knock, but also inferentially to that which they are told by our elders.

p18 In the English Church, as in many others, the Lord’s Prayer is an essential [page 57] part of their religious service and is repeated by the congregation. They therefore pray: “Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. . . .” (Matt. 6:9-10.) Thus unwittingly do they pray for that which they evidently do not believe will occur.

p19 The clergyman was right when he warned his neighbors that our elders would teach them of the second coming of Christ. We will teach them from their own translation of the Bible that the white robed angels spoke to the apostles of old as the resurrected Christ ascended from their midst on Mount Olivet.

p20 “. . . Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” (Acts 1:11.)

p21 We know he will come, even as he ascended, a material being, a living Personage, separate and apart from the Father, with an immortalized body of flesh and bones. This is our work—to prepare for the second coming of Christ. This is the Dispensation of the Fulness of Times, spoken of by Paul, the Apostle. We have in our hands with which to work, all that has gone before in all generations of man. We deny final consummation of his mission here upon the earth if we deny his second coming. Thus only can the revealed gospel of Jesus Christ be presented in its fulness—by teaching the world of the second coming of Christ.

p22 In our own Doctrine and Covenants we read: “Unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things, both which are in heaven, and which are on earth.” (D&C 27:13.) This is part of the second coming.

p23 And again: “. . . for it is necessary in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time. And not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this, the dispensation of the fulness of times.” (Ibid., 128:18.)

p24 “For the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass;

p25 “For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.” (Ibid., 29:10-11.)
These are but a sample of numerous declarations found in modern scripture predicting the coming of Christ once again to complete his mission in glory here on the earth. We can readily turn to that which was recorded by the apostles of old and give to you the testimonies of Matthew, Mark, Luke, and John, and again repeated in more modern revelation as in the Book of Mormon in Third Nephi, of which President Clark spoke yesterday.

The words of Jesus Christ recorded by Matthew: “For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.” (Matt. 16:27.)

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.” (Ibid., 24:14, 27, 30, 31.)

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.” (Ibid., 25:31.)

Matthew doesn’t leave any doubt about this second advent, and the words of the Christ as recorded by Mark goes on to say:

Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.” (Mark 8:38.)

But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

And then shall they see the Son of man coming in the clouds with great power and glory.

And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.” (Mark 13:24-27.)

And I can assure you he will not find his elect upon all of those roads of which President Clark spoke yesterday, supposed to lead to heaven, but it will be in that straight and narrow path of which the Savior himself spoke, in which the obedient will be found and which constitutes the only way by which we can constitute ourselves his elect and be called up and chosen to rule and reign with the Savior of mankind upon the earth for a thousand years.

In the gospel according to Luke is written: “For whosoever shall be ashamed of me and of my words, of him also shall the Son of man be ashamed.” (Luke 9:26.)

And John, in the Revelation, says: “And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. “And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.” (Rev. 20:2-4-5.)

And then in Third Nephi we read: “And he did expound all things, even from the beginning until the time that he should come in his glory–yea, even all things which should come upon the face of the earth, even until the elements should melt with fervent heat, and the earth should be wrapt together as a scroll, and the heavens and the earth should pass away.” (3 Nephi 26:3.)

This was revealed over thirty centuries ago to Enoch of old, for we read in the book of Moses, Pearl of Great Price: “And it came to pass that Enoch saw the day of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years.” (Moses 7:65.)

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We assert and testify today, not only to the English, but also to all the world, that Christ will return to the earth in power and in glory, and usher in an era of peace, an era during which all shall be committed, transpire, and be accomplished that yet remains to be done before our Savior. Jesus Christ, can report his mission completed here upon this earth to his Father in heaven, having subdued and brought under his feet all things.

This was revealed over thirty centuries ago to Enoch of old, for we read in the book of Moses, Pearl of Great Price: “And it came to pass that Enoch saw the day of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years.” (Moses 7:65.)

Now, our preaching the gospel is itself essential prior to the second coming of Christ. Matthew wrote: “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” (Matthew 24:14.)

So after the falling away spoken of by Matthew, a restoration of the gospel had to come, otherwise the words of Matthew would be inconsistent and their fulfilment impossible.

And then we have that wonderful prophecy in Revelation: To John the restoration of the gospel was foretold “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people;

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.” (Revelation 14:6-7.) Then referring back to our own Doctrine and Covenants, how grateful I am to the Lord for his revealed word as contained in this great volume of scripture:

And then they shall look for me, and, behold, I will come; and they shall see me in the clouds of heaven, clothed with power and great glory; and he that watches not for me shall be cut off. . . .

“Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.” (Revel 14:6-7.) Then referring back to our own Doctrine and Covenants, how grateful I am to the Lord for his revealed word as contained in this great volume of scripture:

And then they shall look for me, and, behold, I will come; and they shall see me in the clouds of heaven, clothed with power and great glory; and he that watches not for me shall be cut off. . . .

“For the Lord shall be in their midst, and his glory shall be upon them and he will be their king and their lawgiver.” (D&C 45:44, 59.)

Joseph Smith once said: “When I contemplate the rapidity with which the great and glorious day of the coming of the Son of Man advances, when He shall come to receive His Saints unto Himself, where they shall dwell in His presence, and be crowned with glory and immortality: when I consider that soon the heavens are to be shaken, and the earth tremble and reel to and fro; and that the heavens are to be unfolded as a scroll when it is rolled up; and that every mountain and island are to flee away, I cry out in my heart, What manner of persons ought we to be in all holy conversation and godliness!” (Teachings of the Prophet Joseph Smith, 29.)

The Lord grant that we may fulfill this great calling which is ours, and be the persons that we ought to be to lay the foundation for his second coming, for he lives—he lives for us, to hear and answer our prayers, and his coming is approaching closer and closer; and although no man knoweth the hour, it behooves us to watch, and so our
mission to the world is to watch and be prepared.

May this be our happy lot I humbly pray in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

To whom we have just listened is President Henry D. Moyle of the First Presidency of the Church. Bishop Thorpe B. Isaacson will be our next speaker. He will be followed by Elder Levi Edgar Young.

BISHOP THORPE B. ISAACSON First Counselor in the Presiding Bishopric

President McKay, President Clark, President Moyle, my dear brothers and sisters:

The beautiful song just rendered by this wonderful choir entitled, "I Need Thee Every Hour," has struck a very responsive chord in my heart. I do need "thee" every hour, and I need "thee" this hour. I stand before you this morning very humble, fasting and prayerful, praying that God will sustain me in this responsibility.

It was thirteen years ago at the April conference when I had my first assignment to speak in general conference, and every assignment since then has nearly overwhelmed me. I pray constantly that I may have your sympathy, your patience, your understanding, and above all, an interest in your faith and prayers.

Sometime ago as I was reading something about Church history that this April conference is the golden anniversary for President Joseph Fielding Smith--that is, at the April conference fifty years ago--half a century--President Joseph Fielding Smith was first sustained a member of the Quorum of the Twelve Apostles. Then as I looked a little further, I found that it was fifty-four years ago at the April conference when President David O. McKay was sustained a member of the Council of the Twelve Apostles--fifty-four golden years--golden years for President Smith and President McKay, but golden years also for the Church.

I am sure we were all deeply impressed this morning by the stirring address of President Henry D. Moyle. Saturday night the priesthood assembled received some counsel and challenges that I think we can live up to. His optimism and his vigor in this assignment of directing the great Church missionary system throughout the world is an example for all of us to behold. He undertakes this assignment with great enthusiasm which I am confident is an inspiration to all of us. I am sure he is a great blessing and comfort to President McKay and President Clark, and therefore, a great blessing and comfort to the entire Church.

As I listened to the opening address of President McKay Sunday morning, I was impressed by this quotation from the Doctrine and Covenants, 102:9: "The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged in his administration by the voice of the church."

In Numbers 12:6, we read, "And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream."

In Amos 3:7, we are told that, "Surely the Lord God will do nothing, but he will reveal his secret unto his servants the prophets."

Truly, the Lord does reveal himself constantly to the prophet, the President of the Church, President David O. McKay is a beloved prophet of God, a seer, and a revelator to this people, loved not alone by the people of the Church, but by many in the world who are not members of the Church.

I would like to say a few words on a subject that must be giving all of us considerable worry and concern, changing values--changing times.

I preface my remarks with this quotation from the Prophet Mormon 9:9 in the Book of Mormon: "For do we not read that God is the same yesterday, today, and forever, and in him there is no variableness neither shadow of changing?"

When we consider this, we must realize that, since God himself is immutable, so are the things that are a sure foundation for us to build upon. We must intelligently and continuously appraise the events that take place in the world today. It would be well if we could enjoy and accept the simple and eternal truths. We must do our best to appreciate values that do not change with every passing season. If values have changed, it is because we have changed them or because we have changed our attitudes toward them.

It is reported that a philosopher from a foreign country once desired and sought to learn what had made America great. He reviewed our rivers, our irrigation, our commerce, but it was not there he examined the fertile fields and boundless prairies, but it was not there; he viewed our rich mines, our industry, and it was not there. Not until he traveled from one place to another through our country, saw the churches of America, and heard her pulpits ablaze with righteousness, did he come face to face with the secret of her genius and power.

"America is great because she is good, and if America ever ceases to be good--America will cease to be great."

Recently a prominent man made some very serious remarks regarding the softness and decay which is eating into the moral fiber of the American people. He stated that "unless we as a nation develop a greater responsibility and make some right decisions instead of doing what is expedient, we are in trouble serious trouble."

He emphasized our problem is not economic, it is not military, it is not political, but it is spiritual. There probably is too much talk about rights and not enough talk about responsibility. Individual responsibility both for the young and the old seems apparent and badly needed today. We have no right passing individual responsibilities on to others.

Reference has been made to scandals cheating, fake advertising, and misrepresentation from radio and television. Chiseling, deceit, falsifying, gossiping, and talebearing are not frowned upon today as they once were.

"The truth, the whole truth, and nothing but the truth": Those are the familiar words of the legal oath used in the English-speaking world. The whole truth seems to be the heart of the matter. Answering questions in truth and nothing but the truth is one thing, but volunteering the whole truth when it has not been asked for is something else.

Sometimes our thinking and our actions drift into unfortunate channels stunting our mental growth and neglecting to discover our own strength. It is with us as with the soils of the earth where sometimes there is a vein of gold of which the owner is not aware. If one wishes to enjoy the luxury of spiritual growth, social prestige, financial security, happiness, or peace of mind, begin prospecting today for that vein of gold within you.

What has happened to integrity? Has it been exiled with other great and good principles? The television pitfalls and constant unfair advertising are only a sample of the trend of the times. Perhaps this is the first time in modern history that misrepresentation has been bought and paid for and delivered into millions of our homes with regularity. Dishonesty is sometimes glossed over, and that which we have come to look upon with admiration has turned out to be deceitful.

Dr. Richard H. Walters of Toronto University suggests that in North America perhaps we have an "unexpressed code of behavior." Sometimes society verbalizes one
President McKay, President Clark, and President Moyle, my brethren and sisters:

President David O. McKay:

May God bless us that we may draw nearer to him each day of our lives, I pray in the name of Jesus Christ. Amen.

I bear you my testimony that I know that God is our Father; that he lives that he hears our prayers; that Jesus Christ is his Son, our beloved Savior and Redeemer. If things have gone wrong, let neither of us point an accusing finger against the other. The one who is to blame is not at all important. Only how can we set the situation right—that is all that matters, so that we can go on living happily as long as God shall give us life.

I bear you my testimony that I know that God is our Father; that he lives that he hears our prayers; that Jesus Christ is his Son, our beloved Savior and Redeemer. May we live so the Lord can speak to us if he chooses to. We might ask ourselves: What is our relation with our Holy Father? Could he speak to us and could we hear him?

May God bless us that we may draw nearer to him each day of our lives, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Thorpe B. Isaacson, a member of the Presiding Bishopric of the Church has just spoken to us. We shall now hear from Elder Levi Edgar Young of the First Council of Seventy.

ELDER LEVI EDGAR YOUNG Of the First Council of the Seventy

President McKay, President Clark, and President Moyle, my brethren and sisters:
We are here this beautiful day to worship God our Father and Jesus Christ our Redeemer. I know that everyone has this feeling and will listen to the words of his servants with joy and thanksgiving. There are so many phases of history that we love to study and think about. During the past year, I have studied the life of Christopher Columbus. Historians tell us that Columbus felt that beyond the western sea, land could be found. In the historical writings of the Italian scholar Padre Clemente, he observed a form of prayer said to have been used by Columbus on Friday morning, October 12, as he stepped on the land of the New World.

Columbus declared in one of his letters to the king and queen of Spain that he was the “agent in the hand of God to go forth upon the mighty deep.” According to Washington Irving, Columbus, [page 63] when he set foot on the island of San Salvador, uttered the following prayer, which has been translated from the Latin:

“O God, our Father, eternal and omnipotent, creator of heaven and earth and sea, we glorify Thy Holy name, praise Thy majesty, whom we serve in all humility, we give unto Thy Holy protection this new part of the world.

Plymouth Rock has long since become the emblem of American freedom, that freedom born of a proper respect for the rights of all men and the recognition of the permanency of religion. The Pilgrim Fathers were men of deep faith in the Providence of God. Their coming to America over the uncharted deep was an event ordered of God for the ultimate bringing in of his kingdom upon the earth. Many centuries before the birth of the Savior, the Prophet Nephi wrote these words as he looked into the future:

“Come, then, ye Saints; come, then, ye honorable men of the earth; come then, ye wise, ye learned, ye rich, ye noble, according to the riches, and wisdom, and knowledge of the great Jehovah; from all nations, and kindreds, and kingdoms, and tongues, and people and dialects on the face of the whole earth, and join the standard of the Lord in bringing in that which he shall send down and work upon the earth. And when the Lord shall come to receive you, he shall receive you as a brother, and we shall receive you as a child of the covenant.

The Pilgrim Fathers were men of deep faith in the Providence of God. Their coming to America over the uncharted deep was an event ordered of God for the ultimate bringing in of his kingdom upon the earth. Many centuries before the birth of the Savior, the Prophet Nephi wrote these words as he looked into the future:

[Pastor John Robinson was one of the most prominent of the Pilgrim Fathers, yet he never set foot upon American soil. The little group that left Leyden, Holland, in 1620, received his blessing, and, in his parting words to them, he said:

“Brethren, we are now quickly to part from one another, and whether I may ever live to see your faces on earth any more, the God of heaven only knows: but whether the Lord hath appointed that or not, I charge you before God and his blessed angels that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveals anything to you, by any other instrument of His, be as ready to receive it, as ever you were to receive truth by my ministry; for I am fully persuaded, I am very confident, that the Lord has more truth yet to break forth out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of the reformation.”

That is why we are thankful that we have been blessed with a knowledge that the gospel was restored through the Prophet Joseph Smith, and that is our testimony. The reason why I am speaking of it as I do, is because there are a number of people in this congregation who are not members of the Church.

Thousands of people have accepted the gospel, and we believe in the purity of the teachings of the gospel of Jesus Christ as nobody else. It is a wonderful thing. When the time came for the Saints to move westward, they came headed by a prophet of God. They settled in this valley. It was a valley of sagebrush, very dry in the summertime, cold in winter. They came in the year 1847, and from then on, all the time, there were companies of Latter-day Saints on the plains, coming to Utah, coming in small numbers and then in larger groups, until the territory was settled, [page 64] and Utah as a state was founded. A wonderful thought was expressed by President Brigham Young in the First General Epistle to the people at the close of 1847. It indicated the great love and respect that he and the Latter-day Saints had for all people.

“Come, then, ye Saints; come, then, ye honorable men of the earth; come then, ye wise, ye learned, ye rich, ye noble, according to the riches, and wisdom, and knowledge of the great Jehovah; from all nations, and kindreds, and kingdoms, and tongues, and people and dialects on the face of the whole earth, and join the standard of the Lord in bringing in that which he shall send down and work upon the earth. And when the Lord shall come to receive you, he shall receive you as a brother, and we shall receive you as a child of the covenant.

“The Kingdom of God consists in correct principles; and it mattereth not what a man's religious faith is; whether he be a Presbyterian, or a Methodist, or a Baptist, or a Latter-day Saint or 'Mormon,' or a Campbellite, or a Catholic, or Episcopalian, or Mohametan, or even pagan, or any thing else, if he will bow the knee and with his tongue confess that Jesus is the Christ, and will support good and wholesome laws for the regulation of society, we hail him as a brother, and will stand by him while he stands by us in these things; for every man's religious faith is a matter between his own soul and his God alone; but if he shall deny the Jesus, if he shall curse God, if he shall indulge in debauchery and drunkenness, and crime; if he shall lie, and swear, and steal; if he shall take the name of the Great God in vain, and commit all manner of abominations he shall have no place in our midst, for we have long sought to find a people that will work righteousness, that will distribute justice equally, that will acknowledge God in all their ways, that will regard those sacred laws and ordinances which are recorded in that sacred book called the Bible, which we verily believe, and which we proclaim to the ends of the earth.”

In conclusion, I have a word or two concerning one of my devoted friends.
I am very grateful for the many blessings that have been mine. I am thankful for the prayer that was offered at the beginning of this session and pray that I shall receive my part of its fulfillment, that the Lord will guide me in what I say.

I have been very grateful for the heritage that I have, for the blessings and the experiences that have been given to me through my childhood and my youth, in fulfilling the various offices in the priesthood from deacon, teacher, priest, elder, seventy, high priest and bishop, and the privilege of filling a mission and the other offices that I have held, which have been for my training and preparation. And now, as Patriarch to the Church, I am indeed grateful for the privilege of fulfilling this position and pray the Lord shall ever help me so to do.

We as a people are greatly blessed in many ways, too many to be enumerated, and among these blessings we have the privilege of having patriarchs pronounce blessings upon us. People ask often, what I do in the Church, or, what does a patriarch do. The Lord says that evangelists are patriarchs. The name "patriarch" divided into two syllables, explains itself. "Patri" means "father," and "arch" means "chief," so "patriarch" is a "chief father."

We have two types of fathers in the Church--those who are natural fathers, or the head of their households, and we have those who are fathers as an ordained position in the priesthood. So an ordained father, or an ordained patriarch, is a priesthood office, which gives him the right to perform such things as patriarchal blessings in blessing the members of the Church.

Every holder of the priesthood who is head of a family, has the right to bless members of his own family. However, it is not priesthood order for him to declare the blessings of the lineage of Israel. This is the specific responsibility of an ordained patriarch. For that reason, among others, we go to ordained patriarchs to receive those blessings.

We have in the Church approximately four hundred such patriarchs, ordained to give patriarchal blessings. We have a representative group of them here with us today. These men are noble and humble, worthy men, especially ordained priesthood officers, whom the Lord has placed in his Church to serve you in giving you patriarchal blessings.

It is most desirable that they do not come to you to give you a blessing and announce that they have a blessing for you. It is more desirable that you go to them. They make themselves available. There is at least one patriarch in each stake of Zion, so that all the membership of the Church has the opportunity of receiving such blessings. Those who live in the mission field, where there are no ordained patriarchs, have the privilege of coming to the stakes and receiving blessings from stake patriarchs, or they may come to my office. And that is the primary work that I do--give blessings to those from the mission field who come to me.

Many people have asked why we do not have patriarchs in the mission field. I guess the only good reason is the same reason we do not have bishops. Bishops and patriarchs are officers of a stake organization and as there are enough members in an area to organize a stake, then they are entitled to a stake organization. As that organization grows sufficiently, there is usually a patriarch ordained in that stake.

Then the question comes, what is a patriarchal blessing? It is different from any other blessing one might receive. The first requirement and that which makes it primarily different from other blessings, is that the ordained patriarch has the right to declare the blessings of Israel, or the line of Israel through which the blessings shall come. The blessings of Israel are leadership blessings, and leadership blessings are the blessings of the priesthood. This is the main difference between patriarchal blessings and blessings given by others.

I have had many faith-promoting experiences in declaring lineage. The majority of the people who come to me for blessings are people whom I do not know. I know nothing about their genealogy or their family background. However, [page 66] a patriarchal blessing, in declaring lineage, does not always need to declare genealogy--it is not a short cut to genealogy. It is the blessings that are declared. Genealogy and genetics may have the effect in assisting their patriarchs, but we are mixtures. Many of us are mixtures of several tribes of Israel and so it is the right of the patriarch to declare that line through which the blessings shall come.

Elder John A. Widtsoe has stated the following:

"These blessings are possibilities predicated upon faithful devotion to the cause of truth. They must be earned, otherwise they are but empty words. Indeed they rise to their highest value when used as ideals, specific possibilities toward which we may strive throughout life. To look upon a patriarch as a fortuneteller is an offense to the priesthood. The patriarch only indicates the gifts the Lord would give us, if we labor for them. He helps us by pointing out the divine goal which we may enjoy if we pay the price." (The Improvement Era 45:33.)

I am glad Brother Widtsoe mentioned the fact that patriarchs are not fortunetellers because that is the farthest thing from the truth--patriarchal blessings are not fortunetelling.

If you can discover the keynote in your blessing, it will be an index to point the way of life for you, or the path that you should go to serve God. These blessings are an eternal anchor for our soul with the Lord. They are just as eternal and binding upon us, through our faithfulness, as were the blessings given by Adam, Abraham, Jacob, or any other patriarch of past times. Because of their eternal nature the Lord has required that they be recorded so that we have a record of them in the archives of the Church, and each individual is given a copy of his blessing so that he might have it available for himself. We encourage and recommend that members of the Church receive only one patriarchal blessing, which blessing is recorded as an eternal record.

Now, if we are going to receive only one blessing, then it is important that we get that blessing at a proper time in our life. The question often comes to me, at what age should my children receive a patriarchal blessing? I discourage anyone under twelve years of age. If I were a stake patriarch and giving blessings to people in my community, I think I would raise that age. I think the best age is between fifteen and twenty-five. However, every baptized member of the Church is entitled to receive a patriarchal blessing. He should be old enough to understand the meaning and purpose and value of a patriarchal blessing to the extent that he has a personal desire to receive such a blessing, and not because a group is getting blessings, or because friends or neighbors are getting blessings, or because an adult or parent has the desire that the child should receive a blessing.

Do not wait until you are troubled and then go to the Lord through his holy servants. The Lord does not intend to solve our problems for us. He gives us special problems for our good, to teach us to make decisions because through making those decisions and through those trials we have the privilege of growing, and the Lord does not intend to take that privilege from us.

I am grateful for the many blessings of the Lord that have been given to me and pray that the membership of this Church will avail themselves of the opportunities which are theirs to receive patriarchal blessings. I am thankful for the testimony of the divinity of the gospel which has been given to me, that I know that God lives, that he is truly our Father in heaven. I am grateful for the knowledge I have that Jesus is the Christ, the son of the Living God, and that Joseph Smith is truly a prophet of God, and through him, this gospel of Jesus Christ has been restored on the earth in these the last days, in the fulness of times, never to be taken from the earth again.

I pray the Lord's blessings upon the leadership of the Church, for I know that our present leader, President David O. McKay, is just as much a prophet of God as any
Probably if we had been born in China we may not have eaten with a fork at all. I suppose that if I had seen you eat your breakfast this morning I would have discovered that most of you ate with a fork in your right hand. But I discovered the other.

That is how we learn to dress ourselves. That is why we have our hair cut and our clothing tailored the way we do.

The power of example is the greatest power in the world. That is the way we learn to walk. That is the way we learn to talk. That is why we speak with the accent we do.

We should remember that any disobedience to God or any other offenses that we pick up in our own lives are soon transmitted to others, particularly our children. That interesting if some impartial statistician could determine how many of these important agreements we have made and how our personal performance percentage compared.

Agreements, fifty of which had already been broken by the Russians.

If the great nations were vigorously competing with one another for leadership in faith in God and the individual righteousness of destruction. He said nothing about competing with us in freedom or human dignity. He said nothing about competing with us in the individual welfare of people. And I thought what a stimulating thing it would be if the Church? The father is the one who provides him with his food and his clothing and his love. He is the one who takes him on picnics and provides for his general welfare.

We than the Russians if we do not manifest our faith by our works.

The chief representative of the great communist state which is disputing our way of life was recently invited to be our guest in this country. And as he went about among the people he parroted the Russian line and, when asked to explain his Hippolytus story.

The first of these curses was directed by Theseus against his own son, Hippolytus. Hippolytus had done no wrong but Theseus had been deceived and did not discover his error until Hippolytus was on his deathbed. And while Theseus had the power to invoke the curse he did not have the power to set it aside once it was in operation. And so as the father sat by the bedside of his dying son he said through his tears, "I weep for your good heart, your true and upright mind. The gods have cheated me of my good sense." And as Hippolytus lay their contemplating eternity, he said to his father, "Twas a bitter gift your sire gave." And then just before he died he pointed out that he could already see the gates of hell beyond which he would suffer his own father's curse throughout eternity.

If we had been witnessing this tragic play in ancient Athens, we would probably have joined our tears with the others not only in feeling sorry for Hippolytus, the victim of this dread curse, but also more especially for his father who had set it in motion. But Theseus was not the first to possess this power to curse, nor is he the only one who has turned it against his own son.

Ten centuries before Theseus was born, God gave ancient Israel their law from the top of Mt. Sinai, and out of the lightnings and thunders of that holy mountain came the divine warning that "... the sins of the fathers shall be visited upon the children." (See Exodus 20:5.) The most effective way to set a curse in operation against one's own son is to develop the cause of the curse in his own life. And then as our children play with us this interesting game of "Follow the Leader," it will not be long before the curse will begin to appear in their lives--that is, the power to lead, possessed by every parent is also the power to mislead. The power to mislead is the power to destroy; it is the power to cause eternal suffering.

It is a little bit startling to realize that this father and son tragedy is being enacted in real life in many of our own homes. Let me give you a more up-to-date Theseus and Hippolytus story.

A friend of mine recently called me on the telephone and told me that his young son had the habit of coming home from Sunday School each week and discussing his Sunday School lesson with his father. Sometimes the father was unable to handle the situation adequately, and it became necessary for him to get outside help. And on this particular occasion he asked me if I would help him with the right information. We discussed the idea at some length and noted the scriptural references that were applicable.

But I suggested to my friend that he could not solve this problem with just one answer. It would be impossible to keep his son content for very long with the answers that the father got from someone else. The son would want the father to know the answers for himself. Before the son was very much older he would also discover that his father did not go to Sunday School, and he would want to know why. At Sunday School they would teach the son that some of the things that the father was doing were contrary to the commandments of God. Then this fine young son would be forced to make some decisions of his own. Should he follow his father or should he follow the Church? The father is the one who provides him with his food and his clothing and his love. He is the one who takes him on picnics and provides for his general welfare.

It would be pretty difficult for the Church to win against that kind of competition. And it is pretty difficult to get the curse stopped once it is set in motion. If this splendid young son could see the end of his life from its beginning, he might say to his father as did Hippolytus, that he could already see the gates of hell beyond which he would suffer eternally for his father's bad example. This situation furnishes us with a little different setting for the statement of Jesus that "... a man's foes shall be they of his own household." (Matt. 10:36.)

We are greatly disturbed whenever evil is brought upon one person by someone else; for example we were upset when Russia closed her church doors by governmental decree. Russian leaders are presently trying to terminate any personal relationship which otherwise might exist between God and the people of Russia. But what Russia has done officially, many of us are doing individually. That is, what good does it do if our churches are open if we are not in them? Or, how much better off are we than the Russians if we do not manifest our faith by our works.

The chief representative of the great communist state which is disputing our way of life was recently invited to be our guest in this country. And as he went about among us, he talked of "burying" us and our way of life. He talked about competing with us in the manufacture of guided missiles, intercontinental rockets, and other instruments of destruction. He said nothing about competing with us in freedom or human dignity. He said nothing about competing with us in the individual welfare of people. And I thought what a stimulating thing it would be if the great nations were vigorously competing with one another for leadership in faith in God and the individual righteousness of people.

In 1958 The U.S. News & World Report carried an interesting headline: "What 22 Years of U.S. - Soviet Talks Have Produced." The article pointed out that during this period 3400 meetings had been held between high diplomatic representatives of the United States and the Soviet Union. During this time they had made fifty-two major agreements, fifty of which had already been broken by the Russians.

For us our eternal exaltation does not depend upon whether Russia keeps or breaks her international agreements. But we might ask ourselves if our uproar in juvenile crime and delinquency is a satisfactory result of what twenty-two years of dealing with our own children and with God have produced. During the past twenty years we have also attended many meetings. We have made many major agreements with each other and with God. Some of these agreements have been made at the waters of baptism; others have been made as we have received and been advanced in the priesthood. We have made some important agreements at the marriage altar. And each week we meet before the Sacrament table and witness unto our Heavenly Father that we will always keep his commandments. Wouldn't it be interesting if some impartial statistician could determine how many of these important agreements we have made and how our personal performance percentage compared with the Russians?

We should remember that any disobedience to God or any other offenses that we pick up in our own lives are soon transmitted to others, particularly our children. That is, the power of example is the greatest power in the world. That is the way we learn to walk. That is the way we learn to talk. That is why we speak with the accent we do. That is how we learn to dress ourselves. That is why we have our hair cut and our clothing tailored the way we do.

I suppose that if I had seen you eat your breakfast this morning I would have discovered that most of you ate with a fork in your right hand. But I discovered the other day that in certain parts of Canada the people eat with the fork in their left hand. I suppose the reason is that they have seen somebody else do it that way. Probably if we had been born in China we may not have eaten with a fork at all.
The Mormon Choir of Southern California furnished the choral numbers for this session, with H. Frederick Davis, Conductor.

The fourth general session of the Conference was held in the Tabernacle at 2:00 p.m., Monday, April 4.

The Mormon Choir of Southern California furnished the choral numbers for this session, with H. Frederick Davis, Conductor.
has been revealed that is more apparent of its fulfilment than the coming of Elijah, for this spirit has gone forth into the world. It is not confined to the members of the dead. The prophecy of Malachi was fulfilled, at least the beginning of it, and the keys were again given through the coming of Elijah, which turned the hearts of the latter days. Elias came and restored the gospel of Abraham. Who was Elias? That question is frequently asked. Well, Elias was Noah, who came and restored his keys. Being gathered out again according to the fulfilment, that is, in fulfilment of the promises that were made by the Lord to his ancient prophets, that he would gather Israel in the latter days. Smith. I know he spoke the truth. And the evidence is made manifest in every act where there has been a manifestation from the heavens, either by the Son of God, or by the guidance of the Spirit of the Lord. The Lord has made it known to me. So I thanked the choir, as I sat here wondering what I would say. Now, let me say a few things more about the Prophet. I have that absolute confidence in every vision, in every manifestation, in every revelation that has come to us through the Prophet Joseph Smith, just a boy. The world has not realized it, or they would repent of their sins. For some fifteen hundred years or more, perhaps, the world had lost the truth in relation to the Father and the Son and in the year 325, at a conclave that was held, they adopted a new idea entirely in regard to God and confused the Father and the Son, and the Christian world from that day down until now, has looked upon the Father and the Son as being mysterious—i cannot say individuals, nor can i say substance, but some sort of spirit without separation and the idea of the separate individuals Father and Son, from that day on ceased to exist. Now, if the Prophet was telling a falsehood when he went into the woods to pray, he never would have come out and said that he had seen a vision of the Father and the Son and that they were separate Personages, and that the Father introduced the son and then told [page 72] the Prophet to address his question to the Son, who would give him the answer. The Prophet never would have thought of such a thing as that, had it been a fraud. If he had come out of the woods saying he had seen a vision, had it been untrue never would he have thought of separating Father and Son, nor would he have ever thought of having the Father introduce the Son and for him to put his question to the Son to receive his answer. He never could have thought of it; for that was the farthest thing from the ideas existing in the world in the year 1820. The very fact that the Prophet made that statement that he saw the Father and the Son and they were glorious Personages, and that the Father spoke to him and introduced the Son but did not ask him what he wanted, is one of the most significant things that ever occurred in the history of this world. The Prophet, if he had been telling an untruth, even if he had thought that the Father and the Son were separate Personages, would have made another very serious error, if he had lied about it. More than likely he would have said he saw the Father and the Son and the Father asked him what he wanted, and the Father gave him the answer. If Joseph Smith had said a thing like that it would have been fatal to his story. He did not make a mistake. It was Jesus who answered his question, and the Father introduced his Son, just as he did at the baptism of the Savior, and just as he did to the three, Peter, James and John, on the Mount, and the Savior gave the answer, as all answers have come from our Father in heaven from the beginning, since Adam was driven out of the Garden of Eden, down to this day. They have all come through the Son. You will be interested and pleased in knowing that through the efforts and stirring music of this Choir, the Mormon Choir of Southern California, and also with the cooperation of the members of the Church in Southern California, a contribution of $25,000 was made to the Los Angeles Music Center Building Fund. This money represented the Choir's net proceeds from two performances of Handel's "Messiah," given in the Philharmonic Auditorium in Los Angeles last December. In a letter to Robert S. Stephens, the Choir's President, Mrs. Norman Chandler, Chairman of the Los Angeles Music Center Building Fund, said: "The Choir's fineness, with unity and spiritual giving of the Mormon people, is a rewarding thing to me. To my knowledge, this is the first time in Southern California that a Church has come forth and given financial support to a cultural project like the Music Center. Because of this kind of sharing, loyalty, civic consciousness, and vision, a glorious Music Center will rise as a living memorial to the peace to live on as your monument."

Elijah came and restored his keys, opening the way for the preaching of the gospel to the dead and the performing of the ordinances in the temples of the Lord, for the dead. The prophecy of Malachi was fulfilled, at least the beginning of it, and the keys were again given through the coming of Elijah, which turned the hearts of the fathers to the children and the hearts of the children to the fathers so that we can go into the temple and do the work for our dead. There is nothing, in my judgment, that has been revealed that is more apparent of its fulfilment than the coming of Elijah, for this spirit has gone forth into the world. It is not confined to the members of the
Church and I am sorry to say, it does not rest upon the members of the Church as fully as it ought to, but it has gone forth into the world so that there are thousands of those who do not belong to the Church, whose hearts have been turned to their fathers and who are seeking out the records of their dead, and preparing them so that we, their children, that is, the children of the dead may go into the temples of the Lord and perform the labors that will give unto those who had no opportunity, when they were living, to receive the gospel of Jesus Christ, to give them that liberty and the privilege, that they, too, might be numbered in the house of Israel and receive the blessings of eternal life.

Do I love the Prophet Joseph Smith? Yes, I do, as my father did before me. I love him because he was the servant of God and because of the restoration of the gospel and because of the benefits and blessings that have come to me and mine, and to you and yours, through the blessings that were bestowed upon this man and those who were associated with him in the restoration of the Dispensation of the Fulness of Times.

May the Lord bless us, I pray, and guide us in all things and help us to keep the commandments of the Lord, in the name of Jesus Christ. Amen.

President David O. McKay:

President Joseph Fielding Smith of the Council of the Twelve has just spoken to us. We shall now hear from Elder Delbert L. Stapley, a member of the Council of the Twelve. Bishop Carl W. Buehner will be the next speaker.

Elder Delbert L. Stapley

ELDER DELBERT L. STAPLEY Of the Council of the Twelve Apostles

In Hawaii, a speaker would address the people, "Aloha nui loa." And in Australia in an afternoon meeting such as this, the speaker would address the people, "Good afternoon, brothers and sisters." I extend both greetings to you this afternoon.

Elder Marion G. Romney and I returned last week from Australia where we were privileged to organize the first stake in that growing country--the Sydney Stake, which became the 293rd stake in the Church. Australia was the adopted country of my great-grandfather, Charles Stapley, who, with his family (which included my grandfather) emigrated there from England in the year 1838. They were among the first converts after the Australian Mission was established, which mission was established on October 30, in the year 1851. With this background of family history, I am most grateful to the First Presidency for the assignment with Elder Romney, a former Australian missionary, to give Australia its first stake. Stake organization will be a great blessing to the Saints there, adding prestige to the Church, and a tremendous upsurge to the proselyting work. The Saints are thrilled and happy for the increased blessings stake organization will provide them. They love the Church and the gospel very much. They are a devoted people of strong faith, testimony, and good works. The future of the Church there is most promising. It is a fruitful field, and a rich harvest of converts are in prospect in that far-off country.

We are taking the Church to the people in the faraway lands. I remember the words of President McKay, as the New Zealand Stake was planned, that transportation has brought the far places of the world close to us. Added to that are the improved communications that permit us almost instantaneously to talk [page 74] to the Saints in the far areas of the earth. The Church is being taken closer to the people because now all the helps of the auxiliary organizations and the visits of General Authorities will be at their disposal, and in turn this will bring the Saints of these faraway lands closer to the Church. Truly it is a great blessing to the people to have a stake and all the blessings that are associated with stake organization.

I thought by way of a report of our work in Australia I should make this rather brief statement. And now in the short time remaining, I desire, my brothers and sisters, to challenge each of you to have faith in God; know that he lives that he is the Father of our spirits, that we are created in the image of his Person, that we possess like traits, qualities, and powers, that we are in very deed his children, that he loves us and has made glorious preparation in his many mansions for our eternal well-being.

Have faith in life and its purpose, know that God has provided and planned it for our joy and happiness. Live each day wisely and fruitfully.

Have faith in Christ, our Lord, as the Son of God, the Only Begotten of the Father in the flesh, who is full of grace and truth.

Have faith that Jesus is the Babe of Bethlehem, as chronicled by gospel writers.

Have faith that Jesus is the Author of peace and salvation to the people of the world.

Have faith in his gospel plan of salvation, exaltation, and glory.

Have faith in his matchless love in giving his life as an atoning sacrifice to ransom the souls of men from the grave.

Have faith that he is our Redeemer, Savior, and God; that there is no other name under heaven given among men whereby we must be saved.

Have faith in his earthly ministry and divine teachings which lead to joy and happiness in life.

Have faith in his resurrection and ascension to glory and that he now sits on the right hand of God the Father.

Have faith that by his resurrection he broke the bands of death, and that resurrection of the body applies to all mankind.

Have faith in the First Vision of this dispensation, just treated by President Joseph Fielding Smith.

Have faith that God the Father and his Son, Jesus Christ, personally appeared to the boy Joseph Smith and revealed themselves to him.

Have faith in Joseph Smith as a true Prophet of God, called to usher in this the Dispensation of the Fulness of Times.

Have faith in the Church and kingdom of God established by our Lord through Joseph Smith.

Have faith in the restored gospel of Christ as revealed anew to the Prophet Joseph Smith.

Have faith in continued revelation. Have faith in all that God has revealed. Have faith that he will yet reveal many great and important things concerning his work and kingdom.

Have faith in priesthood authority, knowing that the Lord has said, "For he that receiveth my servants, receiveth me." (D&C 84:36.)

Have faith in the power of God and the gift of healing and miracles.

Have faith in the Bible as the word of God, as far as it is translated correctly.
have faith in the Book of Mormon and its inspiring message of truth and faith.

Have faith in the Doctrine and Covenants and in its doctrines and teachings which apply to our day and time.

Have faith in the Pearl of Great Price and its valuable information and teachings by two chosen prophets of God—Abraham, the father of the faithful, and Moses, the great law-giver.

Have faith in your heritage as descendants of Abraham, that you belong to the house of Israel and are children and heirs of promise.

Have faith in our beloved President, David O. McKay, who is not only the President of the Church, but is also prophet, seer, and revelator to the Church and the world today.

Have faith to pray for and sustain him in his high calling and position.

Have faith to be humble and believe and not doubt.

Have faith to receive and obey the truths, principles, and ordinances of the gospel of Christ.

Have faith to set aside your own views and personal desires to do God's will with confidence and good works.

Have faith in the value of service and be willing to devote your time, talents, and gifts to the building of the kingdom and to the blessing of people.

Have faith to be honest, true, chaste, benevolent, virtuous, and in doing good to all men.

Have faith that God will bless and reward the faithful who love him and serve him in righteousness and in truth unto the end.

Have faith, my brothers and sisters, to do these things, walking always in obedience to the commandments, doing those things that will please the Lord and lead you back into his presence, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder Delbert L. Stapley, a member of the Council of the Twelve. Bishop Carl W. Buehner will now speak to us. Brother Tuttle will come next.

BISHOP CARL W. BUEHNER Second Counselor in the Presiding Bishopric

Recently, I saw in a national magazine a cartoon depicting a master of ceremonies introducing the next person to take part on the program, and under the cartoon were these words: "Our next speaker will need all the introduction he can get." Now brethren and sisters I need all the help from above that I can get.

We have all been tremendously impressed by the spirit present in these conference sessions, also by the inspiring and uplifting talks of the Brethren.

I was moved when I learned that President McKay has given fifty-four years of valiant service in the leading councils of the Church and that President Joseph Fielding Smith has rendered fifty years of service as a member of the Council of the Twelve. Others have also given many years to the work of our Heavenly Father. I would like to submit weekly that this is my eighth anniversary as a member of the Presiding Bishopric of the Church. This has been a very rewarding experience and a great blessing in my life.

Our work with the Aaronic Priesthood has prompted me to say something concerning the origin and history of this priesthood through the ages.

We first came to know of the Aaronic Priesthood at the time Moses was leading the children of Israel out of Egyptian bondage. The Lord intended to have Israel as a nation enjoy the blessings of the Melchizedek Priesthood. He made the following promise to them:

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: "And ye shall be unto me a kingdom of priests, and an holy nation." (Exodus 19:5-6.)

But Israel as a nation became wicked and rebellious and thus were not worthy to receive this blessing. While Moses was upon the mount for forty days receiving the law from the Lord, Israel was guilty of backsliding, returning to the worship of idols. When Moses returned and beheld them worshiping the golden calf, he in his anger threw down the tablets of stone, breaking them into pieces. The Lord later called Moses to return to the mount, instructing him to hew out other tablets of stone upon which he would write with his finger but from the inspired version of the Bible, as given to us by the Prophet Joseph Smith, the Lord indicated there would be changes from what he had originally written because of Israel's forgetting their God. (Inspired Version. Exodus 34:1-2.) About this time the higher priesthood was taken from Israel as a nation, and a carnal or lesser law was given as punishment for their disobedience.

The Lord then commanded Moses to appoint and ordain Aaron and his sons, Nadab, Abihu, Eleazer, and Ithamar to receive the lesser priesthood. (Exodus 28:1.) Aaron and his sons were set apart to preside over the lesser priesthood, and this assignment became an inherited privilege to them and their posterity forever. (Ibid., 28:43.) Nadab [page 76] and Abihu soon forfeited this inheritance by usurping authority and were stricken dead before the congregation at the altar. Since they had no sons, there was no extension of this privilege to another generation in their families.

Until the ordination of Aaron and his sons, the firstborn male in each family of each tribe was considered as belonging to God and was thus ordained, but now the Lord called all the males of the tribe of Levi to assist Aaron and his sons in this priestly office. (Numbers 8:13-19.) It was the duty of Aaron and his sons to preside, but the Levites were limited in their duties to perform the ordinance of baptism, assisting in the offering of sacrifice and other duties coming under the lesser or carnal law. In addition they were assigned to care for the dismantling and setting up of the tabernacle as they moved about in the wilderness and to keep it in order. When Moses returned from the mount and found Israel worshiping the golden calf, it is rather significant to note that he stood at the gate of the camp and indicated that all those who were on the Lord's side should come to him. "... and all the sons of Levi gathered themselves together unto him." (Exodus 32:26.)

The Aaronic Priesthood embraces the Aaronic and Levitical Priesthood. While Aaron and his sons were Levites, they presided in the Aaronic Priesthood, and the Levites who were not the sons of Aaron, held the Levitical Priesthood and served in a lesser capacity than did the sons of Aaron. The Aaronic Priesthood continued to function in this pattern until near the time of the birth of the Savior. The Jews at this time had drifted into almost total apostasy. No longer were the lineal descendants of Aaron permitted to preside in the temple. The presiding high priest was appointed by Herod the king and sometimes by Roman authority, according to personal desire, and they were in deposed in the same manner. A good example of their method of operation comes from Zacharias who was a descendant of Aaron entitled to serve as the presiding high priest. While he was permitted to officiate in the temple, it was not in a presiding capacity. John the Baptist likewise should have been the presiding priest in the temple because he was a direct descendant of Aaron through his father Zacharias and his mother Elisabeth, but the Jews rejected him. It should be understood that those who were called high priests by the apostate Jews were not high priests bearing the Melchizedek Priesthood. They should have been designated as presiding priests.
John the Baptist was one of the most distinguished of God's servants. That he found favor with the Lord is emphasized in the Angel Gabriel's appearance in the temple to his father. Zacharias, promising him that he and his wife were to have a son who should "...be great in the sight of the Lord." (Luke 1:15.) The birth of few men has been foretold. He was one of this select group whose coming was made known centuries before his birth. Isaiah prophesied concerning his mission approximately seven centuries before he was born. (Isaiah 40:3.) He was an Elias in that he was a forerunner of Jesus. He vigorously preached the gospel of repentance to the Jews. There came to him one of the highest privileges ever accorded man—that of baptizing the Savior of the world. He was a personal witness of one of the greatest manifestations ever given. It came at the time of Jesus' baptism. As Jesus came forth out of the water, John beheld the Holy Ghost descend on him like a dove, and there came from the heavens the voice of the Father giving divine approval: ". . . This is my beloved Son, in whom I am well pleased." (Matthew 3:17.)

Jesus attested to the fact that John the Baptist was one of the greatest of his servants. He paid him a glowing tribute when he said: "For I say unto you, among those that are born of women there is not a greater prophet than John the Baptist: . . . " (Luke 7:28.)

The Lord repeated in this dispensation the divine nature of John's mission:

"For he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before [page 77] the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power." (D&C 84:28.)

John faithfully prepared the way for Jesus' mission. He was instrumental in overthrowing the kingdom of the Jews. While the decline of Judah as a nation began long before John's birth it was further weakened during his ministry, and within three decades after his death it was no more. He stands with Adam, Enoch, Noah, Abraham, Moses, and Joseph Smith as trusted and true servants to whom the Lord committed a dispensation of the gospel. He suffered death as a martyr and was beheaded through the trickery of the wicked Herodias. Like many of the servants of God, he sealed his testimony with his blood.

Little is known of the functions of the Aaronic Priesthood in the primitive church. The offices of deacon, teacher, and priest are named, but their duties are not clarified. (1 Tim. 3:8; Eph. 4:11; Heb. 10:11.)

May 15, 1829, was a day of paramount importance to this generation. On that beautiful occasion, the Aaronic Priesthood was restored to earth after an absence of many centuries. It was the resurrected John the Baptist who was the central figure in this restoration. He it was who appeared to Joseph Smith and Oliver Cowdery on the banks of the Susquehanna River as a messenger sent from God in answer to their prayers. He told them that he came under the direction of Peter, James, and John, and he conferred upon them the Aaronic Priesthood and the keys to this sacred power. His life and mission should be an inspiration to every bearer of the Aaronic Priesthood.

It is the hope of the Presiding Bishopric that not only each member of the Aaronic Priesthood but also each member of the Church will come to realize the greatness of Aaron, his sons and their posterity, and John the Baptist, as men who have made a great contribution to the kingdom in their day.

Because the Aaronic Priesthood has been designated as the Lesser Priesthood does not lessen or diminish its sacredness. It is still the power of God. Its method of operation has been completely transformed in our day. From the time of its institution in the days of Aaron and throughout the days of the primitive church in the Meridian of Time and again during the early period of the Church in this dispensation, only men were called to the offices of this priesthood. Before the turn of the last century, young men were gradually inducted into this program, and today it is chiefly a plan of giving training to our young men twelve to twenty years of age. The training they receive today is a boon to the Melchizedek Priesthood. It is one of the primary objectives of the Presiding Bishopric to see that each young man shall receive this training. The members of the Aaronic Priesthood of today are the members of the Melchizedek Priesthood of tomorrow, and if they participate actively in the Aaronic Priesthood, they establish a solid foundation on which to build once they receive the higher priesthood. The advantages of today's Aaronic Priesthood program have never been equaled.

Between his 19th and 20th birthday there are at least three important blessings that come to a young man who has honored his priesthood. First, he is recommended to be ordained an elder and to hold the high priesthood. Second, he will more than likely be invited to serve on a mission for the Church. This is a tremendous and important opportunity for every young man. Third through his faithfulness to the Aaronic Priesthood and his ordination to the high priesthood, he will very likely have the opportunity of taking his bride into the house of the Lord and being sealed for time and eternity. These are only three of the important blessings that come through faithfulness in the Aaronic Priesthood.

I trust that I shall always be found assisting our young men in the Church, even as I was assisted by faithful brethren who presided over the Aaronic Priesthood when I was a boy. I recall very vividly a wonderful bishop by the name of Elias S. Woodruff, who twice became a mission president, who was a member of the general Church welfare committee, but whom I think was outstanding as a bishop and a leader of boys. I was one of his priests. At the time he was bishop, he presided over a very large ward. There were [page 78] sixty-three priests in that ward's quorum. I recall Bishop Woodruff's coming into the room, taking off his coat hanging it over the back of his chair and then teaching this large group of youngsters the gospel. We all learned to love him. As I recall, more than fifty of those boys went on missions, and we had thirty-two missionaries from our ward in the mission field at the same time. Bishop Woodruff was an outstanding example of the devotions of a bishop to his Aaronic Priesthood quorums. I hope all bishops can learn from an example such as this.

We may as parents and leaders of our boys exert every effort to bring the full blessings of the priesthood to every one of them, to the end that the culmination of their Aaronic Priesthood activities will become a steppingstone to a great and marvelous future.

May the choice blessings of our Heavenly Father be with us in our efforts to serve him, I pray and leave my testimony, along with the wonderful testimonies that have already been given to the divinity of this great latterday work, in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Bishop Carl W. Buehner, member of the Presiding Bishopric of the Church. Elder A. Theodore Tuttle of the First Council of Seventy will now speak to us.

A. Theodore Tuttle

ELDER A. THEODORE TUTTLE Of the First Council of the Seventy

My dear brothers and sisters, since the assignment that came to me last week, has brought to a close fourteen years of intimate association with the LDS Department of Education (which has jurisdiction over the seminaries and the institutes of religion of this Church), I would like to share with you some of my reflections and experiences concerning this program. 

In retrospect, I see a young boy—a common variety of Latter-day Saint—sitting in a seminary class. The teacher wonders whether he is learning what is being taught. He need not have wondered, however, for two years later, and two thousand miles from home, he is being induced by his army companions to follow their actions in a decision that would have been detrimental to his moral virtue. I see this young man return home on furlough and go directly to the home of his seminary teacher to tell him how he had withstood the temptation and conclude with these words: "Pete, I couldn't let you down."
I see a young man in a seminary class who is having trouble at home with his father, trouble with his high school grades, and trouble in seminary. I see at the end of class a wise teacher chat with this young man, and in the process of the conversation actually to ask forgiveness of this boy. I see him graduate from high school and college, go on a mission, marry in the temple, and then take his bride up to this small Idaho town, where he picks up the seminary teacher and drives down in front of the school. He then introduces his teacher to his bride in these words: "This is the place and this is the man who changed my life and gave you to me."

On another occasion I see a young couple away at a large university, their marriage falling apart, not because of any involvement on the part of either person, but because of the lack of funds, the urgency of studies, the children’s needs, and a multitude of daily living problems that could not be met. As they cross the campus one evening, they stop in at the Institute of Religion, almost accidentally. I see the teacher who normally is very meticulous about following his outline, depart from it, for some unknown reason and get on another subject, which somehow touched the hearts of this couple who were contemplating divorce. I see them happy now, their marriage mended and successful.

I hear a stake president stand in a large gathering and say: "All that I am and the position that I have come to, [page 79] owe to an inspiring seminary teacher and eight months in seminary."

There are many others. I bear testimony to the value of this inspired program in the lives of young people. Not only is it valuable, but it also fills a daily need for spiritual food for the youth of this Church. In the everexpanding program which now includes over 56,000 seminary students (1800 of whom are Indian members, recently included in the religious education program of the Church) receiving daily instruction under more than 1000 teachers.

I see 8200 college students, who, at colleges other than Brigham Young University and Ricks College, are attending Institutes of Religion on some sixty-one campuses. I see, in addition to that, 1500 young people on thirty-six more campuses who are under the inspiration of the Deseret Club program. Add to this number of young Latter-day Saints approximately 1,000 at the Ricks College, over 10,000 at Brigham Young University, and hundreds more in the other units of the Church school program. There is in this Church a veritable army of Israel, who are receiving weekday religious education.

I call this vast program to your attention for this reason: Valuable as it is the problem remains that we are not reaching all of our young people either on the high school level or on the college level. Fine as the percentage of enrolment is in our seminary program we still lack far too many young people. The early morning seminary classes are extending far and wide now. Six months ago in Orlando, Florida, I visited an early morning seminary class at six o’clock. About five hours later on the same day and incidentally at the same hour, Brother Boyd Packer was attending a similar early morning seminary class in the Hawaiian Islands. The seminaries extend from Edmonton, Canada, to Juarez, Mexico. I would urge extending them even further into the stakes and into the missions so that all of the young people of this Church can have the opportunity of daily religious instruction.

Parents, we need your help. You are the ones who are to see that your children attend seminary classes. Ward education committees have been organized to help recruit students. They should make visits particularly at this time of the year when pre-registration is going forward for next fall. I plead with you to help them make the wise choice at this time of their lives. This impressionable age of life is the most appropriate time to impress them with the truths of the gospel. They need the daily association with the message of the scriptures, especially under the pressures of the world that would turn them otherwise, and they need the learning experiences in the subjects of the gospel, where they take Old Testament, New Testament, Church history, and Book of Mormon courses; where they keep journals, take tests, answer questions, give talks, see educational films, handle the scriptures, gain testimonies, and prepare for missions.

In the southern part of this state, there is a stake president who recently said: "We have seven missionaries to interview this conference. The reason for this is that we have kept them going from seminary to institute. We have found that if we can get them in the Institute of Religion we get significant help in preparing boys to be missionaries." I commend his testimony to all of the stake presidents in this Church. There is no finer program to teach the gospel in this Church. The youth are under teachers who are loyal to these brethren. They know they are prophets of God. These teachers are skilled. They are proud of the noble title of teacher. These men are men of conviction and testimony. They know, as I know, that God lives. They know that Jesus is the Christ, our Redeemer, that he wrought out the atonement for us. They know that Joseph Smith is a prophet of God; that the Book of Mormon is true; and that these men who direct this Church are inspired of our Heavenly Father.

Parents, I plead with you to see that your children take advantage of the opportunities for spiritual education that this Church affords. I bear you my witness that this is a divinely inspired program, and it operates under divinely inspired men today, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder A. Theodore Tuttle of the First Council of Seventy has just spoken to the us. The Choir and Congregation will now join in singing, "Come, O Thou King of Kings," conducted by William H. Gould, Assistant Director of the Mormon Choir of Southern California.

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President David O. McKay:

Elder S. Dilworth Young of the First Council of Seventy will now speak to us. He will be followed by Elder Gordon B. Hinckley.

Elder S. DILWORTH YOUNG of the First Council of the Seventy

I had Elder A. Theodore Tuttle been clairvoyant, he would have seen in the year 1914 a fourteen-and-a-half-year-old stripling entering the first seminary instituted by the Church. Across the street from Granite High School a building had been constructed—one room in size—a teacher employed, and the school opened to students. I was that stripling. There died yesterday the third teacher of that particular seminary. The teacher was John M. Whitaker.

I should like to make a short tribute to Brother Whitaker. He likely did not know the profound influence he had upon me as a boy, as I studied minutely under him and Guy C. Wilson before him, the detail of the Bible, the Book of Mormon, and the Doctrine and Covenants. I look back upon it now, realizing that there was where I got my first detailed knowledge of these standard works. Could I have enough influence I would see to it that every boy and every girl in the Church had a like experience under a man of faith!

There are other factors having to do with boys and girls. I should like to talk about one of those factors.

In the southern part of this state, there is a stake president who recently said: "We have seven missionaries to interview this conference. The reason for this is that we have kept them going from seminary to institute. We have found that if we can get them in the Institute of Religion we get significant help in preparing boys to be missionaries." I commend his testimony to all of the stake presidents in this Church. There is no finer program to teach the gospel in this Church. The youth are under teachers who are loyal to these brethren. They know they are prophets of God. These teachers are skilled. They are proud of the noble title of teacher. These men are men of conviction and testimony. They know, as I know, that God lives. They know that Jesus is the Christ, our Redeemer, that he wrought out the atonement for us. They know that Joseph Smith is a prophet of God; that the Book of Mormon is true; and that these men who direct this Church are inspired of our Heavenly Father.

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There are other factors having to do with boys and girls. I should like to talk about one of those factors.

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which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost [which few parents undertake to teach their children], by the laying on of the hands, when eight years old, the sin be upon the heads of the parents." (D&C 68:25.)

6 Now, I should like to offer some homely, practical suggestions. They have been said before many times, have been thought before many times, and anyone who has been a father has exercised them many times. I should just like to remind us of them.

7 Do we want children to feel that the bishop of the ward is called of God? Then let us allow no note of impatience or disloyalty to enter into our voices as we mention his name.

8 Do we want our children to learn spirituality? Then let us be spiritual.

9 Do we want them to be able to learn the whispering of the Spirit and to hear it? Then let them see that decisions made by us in their behalf have been reached because we have heard that whispering.

10 Do we want them to learn the use of money in the work of the Lord? Then let them participate with us in the tithes we pay and in the offerings we give.

11 Do we want them to know that President McKay is the prophet, the seer and the revelator, for our day? By our loyalty and repeated declaration of the fact, they can learn it best.

12 Do we want children to grow up to be missionaries? The parental attitude on this service will be reflected in the preparation of the children.

13 Do we want to teach them respect for the priesthood? Then let us give respect to its every bearer of authority including the ward teachers.

14 Do we want to have unwavering respect for us, their parents? Then let us render unwavering respect for the eternal truths of the gospel, and for the men appointed to administer its teachings.

15 These things consistently carried out by parents in the home, with others which they will think of as problems arise, will be the greatest factors that can be given in our day to preserve our children in faith.

16 I add my testimony to those that have been borne as to the restoration of the gospel—that it has been restored through Joseph Smith the Prophet, and I bear witness that I know that President McKay is a prophet of the Living God, and I would that every child could know it. I would that everybody who ever influences a child could make ring in that child's ear what I learned in seminary from the mouth of John M. Whitaker, as each day at the end of each class he repeated to us his testimony, that he knew that (at that time) Joseph F. Smith was a prophet of the Living God; his voice following us out into the hall with the final statement "And don't you boys and girls ever forget it!"

17 That is my testimony. In the name of the Lord Jesus Christ. Amen.

18 President David O. McKay:

19 Elder S. Dilworth Young of the First Council of Seventy has just spoken to us. We shall now hear from Elder Gordon B. Hinckley, one of the Assistants to the Twelve. Elder Spencer W. Kimball will follow.

20 Gordon B. Hinckley
ELDER GORDON B. HINCKLEY Assistant to the Council of the Twelve Apostles

1 My brethren and sisters, I seek the inspiration of the Lord.

2 I am grateful to be associated with the great missionary program of the Church. As I look at you, I think of the six thousand men and women who are scattered over the world, and who this day and this hour are knocking on doors, being refused entrance, in most cases, but getting in now and again to bear testimony of this work. I think it is a singular and marvelous thing that during the past year they brought into the Church approximately the equivalent of three times the number who now are assembled in this hall. This was exclusive of the more than eight thousand converts of those devoted men and women who are serving in the stake missions.

3 The other day when I was preparing to leave for a stake conference in Dallas the phone rang, and a man said, "I need a little information. I know a widow who goes out every morning at four o'clock to milk sixty cows to keep her son in the mission field. She has just received a letter from her boy saying that he needs a new overcoat and a pair of shoes, and she doesn't know where to get the money to buy them. Is there some way I can help?"

4 That procedure, of course, was very easily worked out, but as I traveled to my conference I reflected on the sacrifice of that widow, and of many other parents, to keep sons and daughters in the mission field. On Sunday morning I rode around the city of Dallas with President and Sister Atkerson. We saw many large and beautiful churches and a magnificent synagogue. People were gathering to these buildings in such numbers that the traffic was blocked in some areas. We then went to our own building where we met six of our [page 82] missionaries who are laboring in that area.

5 As I talked with our elders and thought of the sacrifice behind their service, and then thought of the people we had seen going to these other magnificent buildings, the question came into my mind, "Why do we make such efforts at such great cost to come to teach these people who already have so much that is virtuous and good?"

6 We admire their great reverence. One cannot witness their worship without appreciating their devotion. We admire their faith in an overruling Providence and their great zeal in teaching the brotherhood of man. We admire them for all of the tremendous good that they accomplish.

7 What do we have to give them, with all that they now have, that they cannot get from any other source in all the world? Is it a recreation program? We have a good one, and I believe implicitly in it but many of them also provide excellent recreation. Is it a youth program? We have a tremendous program for which I am grateful but in many cases they likewise have excellent youth programs. Is it schools and educational opportunities? They have these also, and in saying that I am grateful for our own great system.

8 Seriously, what can we give them that they do not now have? May I just review four or five items which have come to us through the revelation of the Lord and which they can secure from no other source in all this world? I shall follow the sequence in which these came to us. I think that sequence is important.

9 To me it is a significant and marvelous thing that in establishing and opening this dispensation our Father did so with a revelation of himself and of his Son Jesus Christ, as if to say to all the world that he was weary of the attempts of men, earnest though these attempts might have been, to define and describe him. Strange as it seems, we alone, among all the great organizations that worship God, have a true description and a true definition of him. The experience of Joseph Smith in a few moments in the grove on a spring day in 1820, brought more light and knowledge and understanding of the personality and reality and substance of God and his Beloved Son than men had arrived at during centuries of speculation. Notwithstanding the declaration at Jordan at the time of the Savior's baptism when the voice of the Father was heard, and notwithstanding the events on the Mount of Transfiguration when again the voice of the Father was heard, men somehow evidently had been unable to realize the separate
And the Psalmist sang:

He commanded Adam: “Be fruitful and multiply, and replenish the earth, and subdue it.” (Gen. 1:28.)

These I will make my rulers. . . . Abraham, thou art one of them, thou wast chosen before thou wast born.” (Abraham 3:22-23.)

great ones, . . .” and we hear the Lord saying:

While most of the thousands of precious infants born every hour will never be known outside their own neighborhoods, there are great souls being born who will rise above their surroundings. We see with “. . . Abraham the intelligences that were organized before the world was; and among all these there were many of the noble and great ones, . . .” and we hear the Lord saying:

Quoting Bareham further:

About fifty years ago, Mr. F. M. Bareham wrote the following:

My dear brothers and sisters, this has been a great conference. I pray that the Spirit of the Lord may attend me in what I shall say.

To me it is one of the serious anomalies of our life that the great religious systems of the world, which teach equity and justice and mercy and kindness have in their theology nothing of this great principle.

A friend once asked, “Why in your missionary work do you emphasize the differences between your religion and others? Why not emphasize what you have in common with others?” We praise all that others have that is lovely virtuous, or of good report or praiseworthy, and add to those many virtues which they now have, the great virtues which have come of the revelations of God to the Prophet Joseph Smith in this dispensation for the blessing of their lives and the lives of all who come after them.
"Lo, children are an heritage of the Lord. . . . Happy is the man that hath his quiver full of them. . . ." (Psalm 127:3, 5.)

Regarding these "Men of the Hour," Carlyle said:

"The most precious gift that heaven can give to the earth; a man of genius, as we call it; the soul of a man actually sent down from the skies with God's message to us."

What mother, looking down with tenderness upon her chubby infant does not envision her child as the President of the Church or the leader of her nation! As he is nestled in her arms, she sees him a statesman, a leader, a prophet. Some dreams do come true! One mother gives us a Shakespeare, another a Michelangelo, and another an Abraham Lincoln, and still another a Joseph Smith!

When theologians are reeling and stumbling, when lips are pretending and hearts are wandering, and people are "running to and fro, seeking the word of the Lord and cannot find it"—when clouds of error rend dissipating and spiritual darkness needs penetrating and heavens need opening, a little infant is born. Just a few scattered neighbors in a hilly region in the backwoods even know that Lucy is expecting. There is no prenatal care, nor nurses; no hospital, no ambulance, no delivery room. Babies live and die in this rough environment and few know of it. Another child for Lucy! No trumpets are sounded; no hourly bulletins posted; no pictures taken; no notice is given; just a few friendly community folk pass the word along. It's a boy! Little do the brothers and sister dream that a prophet is born to them; even his proud parents can little suspect his spectacular destiny. No country-side farmers or loungers at the country store, nor village gossips even surmise how much they could discuss, did they but have the power of prophetic vision.

They are naming him Joseph, it is reported. But not one knows, not even his parents, at this time, that this infant and his father have been named in the scriptures for 3500 years, named for and known to their ancestor Joseph, the savior of Egypt and Israel. Not even his adoring mother realizes, even in her most ambitious dreaming and her silent musings, that this one of her children, like his ancestor, will be the chief sheaf of grain to which all others would lean and the one star to which the sun and moon and the other stars would make obeisance.

He will inspire hatred and admiration; he will build an empire and restore a church—the Church of Jesus Christ. Millions will follow him; monuments will be built to him; poets will sing of him; authors will write libraries of books about him. No living soul can guess that this little pinkish infant will become the peer of Moses in spiritual power and greater than many prophets before him. He will talk with God, the Eternal Father, and Jesus Christ, his Son, and angels will be his guest instructors.

His Vermont contemporaries know not that this little one just born will live as few men have lived, accomplish what few men have accomplished, and die as few have ever died, in his own sacred blood in a prison at the hands of [page 85] assassins as a martyr to everlasting truth!

All expectations are understated. Destiny out-distances all imagination and dreams!

"God moves in a mysterious way His wonders to perform; He plants his footsteps in the sea And rides upon the storm."

"Deep in unfathomable mines Of never-failing skill, He treasures up his bright designs And works his sovereign will." --William Cowper.

During the unfolding of this Smith-flower, during the brief ripening years of this fruit of the loins of that other Joseph of Israel, the world is preparing for the greatest event since the Meridian of Time. The triplet infants, Liberty Freedom, and Justice, are contending for life; a small colonial nation is struggling to its feet; the people from many lands squirming in the "melting-pot," are firming up, suffering labor pains toward the birth of a divine new program, "a marvelous work and a wonder," the restoration of the gospel in all its far-reaching detail.

"We fancy," said Bareham, "God can manage his world only with great battalions, when all the time he is doing it with beautiful babies."

O foolish men who think to protect the world with armaments, battleships, and space equipment, when only righteousness is needed!

Having read the pages of history, six thousand years of it, can we not see that God sent his babies to become the teachers and prophets to warn us of our threatening fate? Cannot we read the handwriting on the wall? History repeats itself.

O mortal men, deaf and blind! Can we not read the past? For thousands of years, have plowshares been beaten into swords and pruning hooks into spears, yet war persists. Ever since Belshazzar saw the finger writing upon the wall of his palace, the warning reappears. It seems to restate with great forcefulness Daniel's indictment of an unhumble people:

"God hath numbered thy kingdom, and finished it. . . . Thou art weighed in the balances, and art found wanting. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this: . . . and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. . . . Blessed be the name of God. . . . he removeth kings, and setteth up kings." (Dan. 5:26-27, 22-23; 2:20-21.)

The answer to all of our problems—personal, national, and international—has been given to us many times by many prophets, ancient to modern. Why must we grovel in the earth when we could be climbing toward heaven? The path is not obscure. Perhaps it is too simple for us to see. We look to foreign programs, summit conferences, land bases. We depend on fortifications, our gods of stone; upon ships and planes and projectile, our gods of iron—gods which have no ears, no eyes, no hearts. We pray to them for deliverance and depend upon them for protection. Like the gods of Baal, they could be "talking or pursuing or on a journey or peradventure sleeping" when they are needed most. And like Elijah, we might cry out to our world:

"How long halt ye between two opinions? if the Lord be God, follow him. . . ." (1 Kings 18:21.)

My testimony to you is, the Lord is God. He has charted the way, but we do not follow. He personally visited Joseph Smith in our world in our century. He outlined the way of peace in this world and eternal worlds. That path is righteousness. The Prophet Joseph with all his successor prophets proclaiming the ripening of this world in iniquity and the solution of all vexing problems. The Book of Mormon which he brought into existence relates the story of two hundred years of peace in the old days, which was the greatest era of happiness of which we have any complete record.

God lives as does his Son, Jesus Christ and they will not indefinitely be mocked. May we hearken and repent "for the day of the Lord is near in the valley of decision. . . . the Lord will be the hope of his people. . . ." (Joel 3:14, 16.)

Joseph Smith is a true prophet of the Living God and his successors likewise. The mantle of authority and [page 86] prophecy and revelation and power lies in his choice servant who now leads us, President David O. McKay, and he is God's prophet not only to Latter-day Saints, but to every living soul in all the world. This is my testimony to you, in the name of Jesus Christ. Amen.

End
President David O. McKay:

Elder Spencer W. Kimball of the Council of the Twelve, has just spoken to us. A special missionary conference, for mission presidents, stake presidencies stake high councilmen, stake mission presidents, stake missionaries, and others, will be held in the Tabernacle this evening at seven o'clock. This meeting will be under the direction of the First Presidency and General Missionary Committee. Did you hear the bishoprics named? You are all invited.

The singing for this session has been furnished by the Mormon Choir of Southern California, under the direction of Elder H. Frederick Davis. Brother Roy M. Darley has been at the organ. We read at the opening of this meeting members of the Choir, appreciation from Mrs. Chandler, in which she used the term "fineness." After listening to your inspirational singing of our hymns, we wish to add to that "fineness," your spirit, the spirit of the Gospel. Thank you for the service you have rendered this session and the Church this day.

The Choir will now sing, "God Be With You," Brother Davis leading, after which the benediction will be offered by Elder Barry P. Knudson, president of the San Diego Stake. Following the benediction this Conference will be adjourned until Wednesday morning at ten o'clock, with the missionary meeting in the Tabernacle, as announced, tonight.

The Choir sang as a concluding number, "God Be With You."

Elder Barry P. Knudson, President of the San Diego Stake, offered the closing prayer. Conference adjourned until 10 o'clock a.m., Wednesday, April 6, 1960.

President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the Fifth General Session of the One Hundred Thirtieth Annual Conference of the Church. This session of the Conference is being broadcast as a public service by television and radio stations throughout the West. The names of these stations were announced to the television and radio audiences at the beginning of this meeting. The services are also being broadcast in the Assembly Hall and in Barratt Hall by television.

We welcome all present this morning here in the Tabernacle, and all members and friends listening in by radio and television. We express appreciation for the presence of state and city officials and educational leaders who are present. We appreciate the presence of our stake presidencies, mission and temple presidents, bishoprics of wards, and all other general officers of the church.

There are seated in the Choir seats a choice group of young people, as you see. They are members of the Brigham Young University Combined Choruses. Brother Newell B. Weight will conduct the singing. Alexander Schreiner is at the organ. We welcome these young people, and want them to know that even their presence is an inspiration to us. They will furnish the music also this afternoon.

We shall begin these services by the Brigham Young University Combined Choruses rendering, "Here Yet Awhile," conducted by Newell B. Weight. The opening prayer will be offered by Elder Walter W. Hunter, President of the Liberty Stake.

The Brigham Young University Combined Choruses sang as an opening number, "Here Yet Awhile," after which the opening prayer was offered by Elder Walter W. Hunter, President of the Liberty Stake.

President David O. McKay:

The invocation was offered by Elder Walter W. Hunter, President of the Liberty Stake.

The Brigham Young University Combined Choruses will now favor us with "Psalm 150," accompanied by organ, brass quartet, and harp, conducted by Elder Newell B. Weight.

The Combined Choruses presented the selection, "Psalm 150."

President David O. McKay:

It has been one hundred and thirty years since the Church was organized in the house of Peter Whitmer, Sr., Fayette, Seneca County, New York. The group assembled there, and six men bowed in solemn prayer to their Heavenly Father, and proceeded in accordance with a previous commandment to organize the Church. Each individual was confirmed a member of the Church. Joseph Smith, Jr. was appointed Prophet, Seer, and Revelator of the Church. They administered the sacrament. We are told, and I quote: "The spirit of the Lord was manifest in a very great degree. Some prophesied, all praised the Lord and rejoiced exceedingly."

There were others present at this meeting who became convinced of the truth, and came forward shortly afterwards and were received into the Church by baptism. Among these were the Prophet's own father and mother, who were baptized and confirmed members. Martin Harris came forward later. He had been a witness to the Book of Mormon and mortgaged his farm to pay for the printing of the Book of Mormon. This book had already been published before the Church was organized.

Elder Joseph Anderson, Clerk of this Conference, will now read the vital statistical data of the Church for your information and acceptance.

After Brother Anderson, Elder Orval W. Adams and the auditors of the Church will read the financial report of the leaders of the Church.

Elder Joseph Anderson, Clerk of the Conference, then read statistical data:

CHANGES IN CHURCH OFFICERS TEMPLE, MISSION, STAKE, WARD, AND BRANCH ORGANIZATIONS SINCE OCTOBER CONFERENCE 1959

TEMPLE PRESIDENTS APPOINTED
Arizona Temple: James Robert Price to succeed Arwell L. Pierce.

Hawaiian Temple: H. Roland Tietjen to succeed Ray E. Dillman.

NEW MISSIONS ORGANIZED

European Mission.

North British Mission by a division of the British Mission.

CHANGE IN MISSION NAME

French-Polynesian Mission, formerly the Tahitian Mission.

MISSION PRESIDENTS APPOINTED

Argentine Mission: C. Laird Snelgrove, to succeed Lorin N. Pace.


Great Lakes Mission; Clifford O. Gledhill, to succeed John E. Carr.


North British Mission: Bernard P. Brockbank.

North German Mission: Percy K. Fetzer, to succeed Burtis F. Robbins.


South German Mission: T. Quentin Cannon to succeed John A. Buehner and Samuel E. Bringhamurst, who is presently serving temporarily as acting mission president.

NEW STAKES ORGANIZED

American River Stake organized December 6, 1959 by division of North Sacramento Stake.

Manchester Stake organized March 27, 1960 from a part of the British Mission

New Jersey Stake organized February 28, 1960 from parts of the New York Stake and the Eastern States Mission.

Sydney Stake organized March 27, 1960 from a part of the Australian Mission.

Tampa Stake organized October 25, 1959 by division of Orlando Stake.

University West Stake organized February 7, 1960 by division of University Stake.

STAKE PRESIDENTS APPOINTED

American River Stake: Austin George Hunt.

Hillside Stake: Harold M. Wright, to succeed Casper H. Parker

Manchester Stake: Robert G. Larson.

New Jersey Stake: George Harding Mortimer.

New York Stake: G. Stanley McAllister, to succeed George H. Mortimer

North Sacramento Stake: Lester Dobie Call, to succeed Austin G. Hunt.

Pasadena Stake: Richard Sterling Summerhays, to succeed Howard W. Hunter

San Francisco Stake: Irven Glade Derrick, to succeed Serge J. Lauper.

Sydney Stake: Dell C. Hunt

Tampa Stake: Edwin Harold White

Temple View Stake: Maurice J. Taylor, to succeed Percy K. Fetzer

Twin Falls Stake: Joel Avon Tate to succeed F. Lyman Schenk.

University West Stake: Lemonte Peterson.

NEW WARDS ORGANIZED

Boise Stake: Boise Twelfth Ward formed by division of Boise Sixth Ward, Boise Thirteenth Ward, formed by division of Boise First and Second Wards.

Bountiful Stake: Bountiful Eighteenth Ward, formed by division of Bountiful Ninth Ward.

Calgary Stake: Calgary Fifth Ward, formed by division of Calgary First and Fourth Wards; Calgary Sixth Ward, formed by division of Calgary second

Cheyenne Stake: Cheyenne Second Ward, formed by division of Cheyenne Ward; Greeley Ward, formerly Greeley Branch.

Cottonwood Stake: South Cottonwood Fifth Ward, formed by division of South Cottonwood Third Ward.

Denver Stake: Denver Tenth Ward formed by division of Englewood Ward.


Granger Stake: Granger Ninth Ward formed by division of Granger Seventh Ward; Granger Tenth Ward, formed by division of Granger Sixth Ward and Granger Seventh Ward; Granger Eleventh Ward, formed by division of Granger Third Ward.

Hayward Stake: Irvington Ward formed by division of Centerville Ward.

Juarez Stake: Juarez Second Ward, formerly Juarez Branch.

Las Vegas Stake: Las Vegas Eleventh Ward, formed by division of Las Vegas Seventh Ward.

Lyman Stake: Pinedale Ward, formerly Pinedale Branch.

Maricopa Stake: Tempe Third Ward formed by division of Tempe Ward.

Monterey Bay Stake: Salinas Second Ward, formed by division of Salinas Ward.

Monument Park West Stake: Monument Park Eighth Ward, formed by division of Monument Park Third Fourth, and Seventh Wards.


North Box Elder Stake: Brigham City Fourteenth Ward, formed by division [page 89] of Brigham City Twelfth Ward; Brigham City Thirteenth Ward, formed by division of Brigham City Fourth Ward.

North Jordan Stake: North Jordan Ward, formed by division of Granger Second Ward.

North Seattle Stake: Seattle Tenth Ward, formed by division of Seattle Eighth Ward.

Olympus Stake: Holladay Fifteenth Ward, formed by division of Holladay Twelfth and Thirteenth Wards.


San Francisco Stake: Novato Ward formerly Novato Branch.

San Jose Stake: Los Gatos Second Ward, formed by division of Los Gatos Ward.

San Mateo Stake: Pacifica Ward, formerly Sharp Park Bench.

Santa Ana Stake: Tustin Ward formed by division of Orange Ward.

Santa Barbara Stake: Oxnard Second Ward, formed by division of Oxnard Ward.


South Carolina Stake: Columbia Second Ward, formed by division of Columbia Ward; Sumter Ward, formerly Sumter Branch.

South Davis Stake: Orchard Third Ward, formed by division of Orchard Ward.

Sydney Stake: Bankstown, Hurstville, Newcastle, Sutherland and Sydney Wards, formerly branches in the Australian Mission.

Tampa Stake: Dunedin Ward, formerly Dunedin Branch; Lakeland Ward formed by division of Winter Haven Ward; Plant City Ward, formerly Springhead Branch; St. Petersburg Ward, formerly St. Petersburg Branch.

University Stake: University Sixth Ward, formed from various wards.


WARDS AND BRANCHES TRANSFERRED

American River Stake: Arden, Carmichael, El Camino, Fair Oaks, Fulton, and Orangevale Wards, formerly of North Sacramento Stake; Placerville Ward, formerly of Sacramento Stake.

Gooding Stake: Hazleton Ward, formerly of Minidoka Stake.
Granite Park Stake: Grant First and Tenth Wards, formerly of Grant Stake.

New Jersey Stake: Montclair, North Jersey and Short Hills Wards, formerly of New York Stake; New Brunswick, and Trenton Wards; Monmouth and Lakehurst Branches, formerly of the Eastern States Mission.

Sydney Stake: Bankstown, Hurstville, Newcastle, Sutherland and Sydney Wards; Blacktown, Parramatta and Wollongong Branches, formerly of the Australian Mission.

Tampa Stake: Bradenton, Dunedin, Lakeland, Plant City, St. Petersburg Tampa and Winter Haven Wards; and Dade City Branch, formerly of Orlando Stake.

University West Stake: Eleventh West Eleventh, East Twelfth, West Twelfth, North Thirteenth, South Thirteenth and University Wards, formerly of University Stake.

WARD AND BRANCH NAMES CHANGED

Great Falls Stake: Choteau Branch formerly Bynum Branch.

San Jose Stake: Los Gatos First Ward, formerly Los Gatos Ward.

Tampa Stake: Plant City Ward formerly Springhead Branch.

INDEPENDENT BRANCHES ORGANIZED

Ashley Stake: Dutch John Branch, formed by division of Manila Ward.

Atlanta Stake: Dublin Branch, formed by division of Empire Ward.

Dallas Stake: Killeen Branch, formerly dependent upon Waco Ward.

Fresno Stake: Atwater Branch, formed by division of Merced Ward.

Great Falls Stake: Malmstrom Air Force Branch, formed by division of Great Falls and Great Falls Second Wards.

Honolulu Stake: Guam Branch, formerly a branch in the Southern Far East Mission.

Missoula Stake: Phillipsburg Branch, formed by division of Allendale Ward.

Monterey Bay Stake: San Lorenzo Valley Branch, formed by division of Santa Cruz Ward.


North Seattle Stake: Anacortes Branch, formed by division of Oak Harbor Branch.

Reno Stake: South Tahoe Branch, formed by division of Carson City Branch.

Santa Rosa Stake: Sonoma Branch formed by division of Napa Ward.

Sydney Stake: Blacktown, Parramatta and Wollongong Branches, formerly in the Australian Mission.

Walnut Creek Stake: Danville Branch, formed by division of Walnut Creek Ward.

WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Deseret Stake: Abraham Branch, membership transferred to Sutherland Ward.

Gooding Stake: Gooding Second Ward, membership transferred to Gooding Ward.

Grantsville Stake: Lake Side Branch, membership transferred to various wards.

Lyman Stake: Farson Branch, now dependent upon Rock Springs Second Ward.


Pioneer Stake: Riverview Ward, membership transferred to the Twenty-Fifth and Twenty-Sixth Wards.

Reno Stake: Fernley Branch, now dependent upon Fallon Ward.

Salmon River Stake: Coho Branch.

Seattle Stake: Seattle Tenth Ward membership transferred to Seattle Fourth Ward.

THOSE WHO HAVE PASSED AWAY

Amy Brown Lyman, former General President of Relief Society.

Blanche Mendenhall Condie, wife of Richard P. Condie, conductor of the Salt Lake Mormon Tabernacle Choir.

STATISTICAL REPORT -- 1959

Financial Data

For the Information of the Members of the Church:

The First Presidency issued the following statement concerning operation of the Church for the year 1959.
Number of Stakes of Zion at close of 1959: 290
Number of Wards: 2,309
Number of Independent Branches: 305
Total Wards and Independent Branches at close of year: 2,614
Number of Full-Time Missions at end of year: 50

Church Membership, December 31, 1959:
In the Stakes: 1,336,675
In the Missions: 279,413
Total Membership: 1,616,088

Church Growth during 1959:
Children blessed in Stakes and Missions: 53,399
Children baptized in Stakes and Missions: 39,201
Converts baptized in Stakes and Missions: 33,060

Social Statistics: (based on 1959 data from the Stakes)
Birth rate per thousand: 34.00
Marriage rate per thousand: 8.01
Death rate per thousand: 5.50

Priesthood:
Members holding the Aaronic Priesthood, December 31, 1959:
Deacons: 74,796
Teachers: 56,904
Priests: 77,017
Total holding Aaronic Priesthood: 208,717

Members holding the Melchizedek Priesthood, December 31, 1959:
Elders: 151,392
Seventies: 21,883
High Priests: 46,658
Total holding Melchizedek Priesthood: 219,933

Grand total, members holding Aaronic or Melchizedek Priesthood: 428,650

Auxiliary Organizations:
Relief Society (membership): 203,752
Deseret Sunday School Union (average attendance): 594,978
Young Men's Mutual Improvement Association (enrollment): 186,526
Young Women's Mutual Improvement Association (enrollment): 209,106
Primary (children enrolled): 311,240

Welfare Plan:
Number of persons assisted: 89,997
Number placed in remunerative employment during year: 9,178
Man-days of work donated to the Welfare Plan during year: 249,106
Unit-days of equipment use donated: 11,635

Genealogical Society:
Names cleared in 1959 for temple ordinances: 907,109
Genealogical records microfilmed in 12 countries during the year were equivalent to 188,411 printed volumes of approximately 300 pages per volume.

Temples:
Ordinances performed during 1959 in the 12 operating Temples:
For the living: 37,088
For the dead: 3,376,533
Total number of ordinances: 3,413,621

Church School System:
Total 1959 cumulative enrollments in the Church School System (including schools in the Pacific):
College Students: 25,054
Elementary and High School Students: 55,624

Missionaries:
Number of missionaries who at the close of 1959 were laboring under calls from the First Presidency in the full-time missions: 5,500
Number of local missionaries (full-time and part-time) who at the close of 1959 were laboring in these missions: 1,468
Number of stake missionaries at the close of the year: 6,799
Total number of missionaries at end of year: 13,767
Number of missionaries who received training in the Missionary Home during 1959: 2,793

President David O. McKay:

Church Auditing Committee

Brother Harold L. Davis will now read the report of the Church Auditing Department.

April 6, 1950
The First Presidency
47 East South Temple
Salt Lake City, Utah

Dear Brethren:

We have examined the 1959 annual financial reports of the Church of Jesus Christ of Latter-day Saints. The reports included the balance sheet as of December 31, 1959, and a statement of operations for the year then ended with supporting exhibits. The examination has been made in conformity with generally accepted auditing standards and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary under the circumstances.

In connection therewith we have referred to the 1959 Budget approved by the Council on Disposition of Tithes and the minutes of the Committee on Expenditures. All financial records and documents were made available for our inspection.

Our examination, though not entirely completed at this date, indicates that the 1959 annual financial reports, prepared by the Church Financial Department, present fairly the financial operations during 1959.

Operating expenditures and commitments for building projects and Church program loans for the year 1959 were within the income and reserves of the Church. The Church was free from debt with the exception of current expenses not due.
Respectfully submitted,

CHURCH AUDITING DEPARTMENT

By: Harold L. Davis Charles Schmidt

President David O. McKay:

Elder Orval W. Adams will now present the report of the Church Finance Committee.

April 4, 1960 The First Presidency 47 East South Temple Salt Lake City Utah

Dear Brethren:

We have made a study of the program under which the finances of the Church are administered, with particular attention to the accounting for all funds received and the manner in which expenditures are authorized and the accounts are maintained and audited. We have determined that all funds are controlled by budgetary procedures; that the budget is authorized by the Council on the Disposition of Tithes composed of the First Presidency, the Council of the Twelve, and the Presiding Bishopric, and that all disbursements are approved by a sub-committee of this Council or authorized agencies.

The Church utilizes modern equipment and accounting procedures in its record keeping, and the work is done by a capable staff. All of the general financial records of the Church are audited by an auditing department which is completely independent of all other departments. Professional accounting firms are employed to audit certain organizations owned or controlled by the Church.

We have discussed the financial report prepared by the Financial Department with the personnel of that department, and with the personnel of the auditing department. Based upon the reports so submitted to us, and explanations made by the personnel we are of the opinion that the appropriations and the expenditures of funds during the year 1959 were all made in accordance with the established procedure outlined herein.

We commend the General Authorities for the manner in which the finances of the Church are administered, and the Financial and Auditing Departments for the expert and careful manner in which all financial records are maintained and audited.

Respectfully submitted

Orval W. Adams Harold H. Bennett Glenn L. Nielson Wilford G. Edling Wesley E. Hamilton

President David O. McKay:

Sustaining Vote

President J. Reuben Clark, Jr. of the First Presidency will now present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of this General Conference, following which Elder Ezra Taft Benson of the Council of the Twelve will address us.

President J. Reuben Clark, Jr.:

GENERAL AUTHORITIES OF THE CHURCH

THE FIRST PRESIDENCY


PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES


PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE


TRUSTEE-IN-TRUST

David O. McKay

Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young Bruce R. McConkie Antoine R. Ivins Marion D. Hanks Seymour Dilworth Young Albert Theodore Tuttle Milton R. Hunter

PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop Thorpe B. Isaacson, First Counselor Carl W. Buehner, Second Counselor
President J. Reuben Clark, Jr.:

President McKay, so far as I could judge, the vote was a hundred per cent in the affirmative.

President David O. McKay:

We have just listened to a report from the Clerk of the Conference, Elder Joseph Anderson, giving vital statistics; Harold L. Davis, representing the Church Auditing Committee; Orval W. Adams, representing the Church Finance Committee. President J. Reuben Clark, Jr. of the First Presidency presented the General Authorities, General Officers, and General Auxiliary Officers of the Church. We thank you, brethren and sisters, for your unanimous vote in the affirmative.

Elder Ezra Taft Benson of the Council of the Twelve will be our first speaker this morning. He will be followed by Elder George Q. Morris.

Ezra Taft Benson
We could travel around the country only with police permission. Except for a few closely personal items we would have no property to leave to our families when we die. What would happen to our bank accounts? All above a small sum would be confiscated. The rest would be state-controlled for us. The state would take over our property.

Could we work where we pleased? We would work when, where, and how we were told—and the government would do the telling. No labor unions as we now know them would be permitted to exist. Neither would Chambers of Commerce, Farm Organizations, Rotary Clubs, the American Legion, and other organizations.

Could we own our own homes? Our living quarters would be assigned to us, and we would pay rent to the state as ordered.

Could we own our own farms? Our farms would be collectivized and become the property of the state and we would work them under orders from the state.

Could we own our own farms? Our farms would be collectivized and become the property of the state and we would work them under orders from the state.
We could not travel abroad or marry a foreigner without the specific approval of the state.

We could not even write freely to friends in other countries.

Our children would go to the schools selected for them, and only so long as the state permitted. Lenin said, "Give us a child for eight years, and it will be a Bolshevik forever."

Teachers would be free to teach only what the state authorized. William Z. Foster said, "Ow teachers must write new school textbooks and rewrite history from the Marxian viewpoint."

To belong to a church would be sure to bring discrimination and penalties of many kinds against us and our families. The great majority of church buildings would become state museums or warehouses.

No real compromise is possible with evil such as this.

Is there any real danger that such a calamity could befall us here? My response to that is merely to recite the following shocking fact:

In forty years, communism, by trickery and force, has brought more people under its domination than the total number of Christians now living in the entire world--and Christianity has been in existence for nearly 2,000 years.

We dare not underestimate the communists' zeal, nor their aims, nor their power. To do so could mean our destruction.

We dare not accept communist pledges at face value.

The German situation is a dramatic example.

The Soviet Union in the 1940's sealed off its German occupation zone--breaking its promise.

The Soviet Union built up a powerful East German semi-military police force--breaking another promise. The Soviet Union pledged Germany political freedom, as well as freedom of speech and press. Here again she broke her promise.

The Soviet Union agreed to four-power rule in Berlin, then set up a separate East Berlin--breaking its promise.

I visited the Soviet Union last fall spending much of my time with the good, honest, hard-working people of the soil. I am sure the Russian people want peace. I am confident that we can look forward to an era of peace if the governments of the world respond to the will of the people. But I saw no evidence that the communist leaders have altered their goal of world conquest--by economic if not by military means.

Even this short visit to the Soviet Union clearly revealed how uneven and unbalanced their economic progress actually is. Their success in the field of rocketry is in sharp contrast to their backwardness in general standards of living. A Soviet wisecrack of recent vintage goes like this: "Last year we got a sputnik and this year a lunik, and one of these days we may even get shoes."

In agricultural efficiency and productivity the Soviet Union is still a long way behind the United States. But they do have a substantial growth potential.

By means of a great effort, including better economic incentives, Soviet agriculture has increased production by one half or more in the past six years.

About fifty million persons work in Russian agriculture and forestry--more than forty percent of their total labor force--compared with a little over seven million persons in the United States, or less than 10 percent of our labor force.

They have relatively few farm machines compared to the United States, and they use a great deal of hand labor, most of it done by women. Some sixty to seventy-five percent of their agricultural labor force consists of women.

But one farm worker in the United States produces enough food and fiber to support about twenty-five persons--one farm worker in Russia produces enough for only five or six persons.

The typical Russian laborer has one [page 99] pair of shoes and one suit of clothes. That's because it takes a month's wages to buy a pair of shoes and two months or more to buy a suit of clothes.

They are putting up a bold front as regards their ability to catch up. I saw hundreds of posters in the USSR urging farmers to surpass the United States in per capita production. I also saw numerous posters forecasting the ultimate victory of the communist system.

But we in this country are driving ahead also.

I feel sure that the Soviets will not equal nor surpass our productivity in our lifetime, if ever, under their system of agriculture. Why? Because they can never duplicate the levels of efficiency and productive ingenuity which are called forth in a free society.

But let us not underestimate them. On the contrary, let us strive harder to make our own free system of agriculture and industry even more efficient. And let us constantly keep our guard up.

What can you and I do to help meet this grave challenge from a godless, atheistic, cruelly materialistic system--to preserve our God-given free way of life?

First, let us all prize the treasures we have in this country. This is a choice land--all of America--choice above all others. Blessed by the Almighty, our forebears have made and kept it so. It will continue to be a land of freedom and liberty as long as we are able and willing to advance in the light of sound and enduring principles of right.

Second, let us all do our part to stay free! Let us stand eternal watch against the accumulation of too much power in government. Here in our free land let us preserve a true climate in which man can grow.

Third, let us all reaffirm our patriotism, our love of country. Patriotism is more than flag-waving and brave words. It is how we respond to public issues. Let us rededicate ourselves as patriots in the truest sense.

Fourth, let us all help to build peace: True peace springs from within. Its price is righteousness, and to achieve righteousness we must so conduct ourselves individually and collectively as to earn the loyalty and devotion of other men.
Finally, let us all rededicate our lives and our nation to do the will of God. With each of you, I love this nation. It is my firm belief that the God of heaven guided the Founding Fathers in establishing it for his particular purposes. But God's purpose is to build free people of character, not physical monuments to their material accumulations.

Nations that truly love freedom love God. History is replete with examples of once powerful nations that have forgotten God. No nation ripened in iniquity can long endure. "Righteousness exalteth a nation: but sin is a reproach to any people." (Proverbs 14:34)

We in this land have a rich heritage of freedom. It has rewarded us beyond our brightest dreams. The key to further progress--the key to national security--is the preservation of the initiative, vitality, energy, and resourcefulness of our people. Our material progress is merely a by-product of our freedom. Our God-given freedom, a basic principle of religious truth, is still the most powerful force on the face of the earth.

The people of the world long for peace--and I specifically include the people of Russia.

That is why we can approach these talks with the Russians with inner strength but without illusions. We know that knowledge of the enemy teaches us wariness and caution; we know too that we speak for millions of suppressed peoples on the Soviet side of the Iron Curtain, all those everywhere who want peace with human dignity.

May I conclude by saying that any system which deprives men of their free agency, which weakens the home and family, which depends on butchery for power, which denies all moral responsibility, which holds that man lives by bread alone, and which denies the existence of God, is of the devil.

This is the communist philosophy. There is no real evidence that it has been changed in the last forty years.

Knowledge of the enemy and knowledge of ourselves give us the strength [page 100] to fight the good fight for freedom and world peace.

May it never come to pass that "My people are destroyed for lack of knowledge," (Hosea 4:6) I humbly pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Ezra Taft Benson of the Council of the Twelve, and at present Secretary of Agriculture in the Cabinet of the President of the United States, has just spoken to us.

The Choir and Congregation will now sing, "We Thank Thee, O God, For A Prophet." The Choir is made up of the Combined Choruses of the Brigham Young University. Following the singing Brother Morris of the Council of the Twelve will speak to us.

The Combined Choruses of the Brigham Young University joined with the congregation in singing the hymn, "We Thank Thee, O God, For A Prophet."

President David O. McKay:

Brother George Q. Morris of the Council of the Twelve will now speak to us. He will be followed by Elder Marion D. Hanks of the First Council of Seventy.

Elder George Q. Morris

ELDER GEORGE Q. MORRIS Of the Council of the Twelve Apostles

My dear brethren and sisters I sincerely pray that the Lord will direct me in what I shall say upon this occasion. President Moyle Monday morning set forth very clearly and effectively the teachings of the Church regarding the coming of the Savior, and I thought I would like to mention three signs that the Lord gave that we might observe and know when we saw them that he had set his hand again to accomplish final preparatory work for the coming of the millennium.

The first of these was to be the restoration of the gospel of Jesus Christ. That has already occurred, and it occurred 130 years ago. The Church speaks for itself. Its literature, its scriptures, its martyrs, over a million testimonies from lips and lives of members of the Church speak to the world and bear witness that this thing has been accomplished that the Lord has set his hand to do it, and it is evident that it is spreading all over the world rapidly.

A week ago Sunday our representatives organized a stake in Australia and on the same day another in England. Our temples encircle the globe. Our people are on all continents and in most of the countries of the world, and God is moving forward with this, his kingdom.

Another sign of great importance was the rise of an evil power. Brother Benson had already very impressively referred to it--communism. The Lord, in the first section of the Doctrine and Covenants, officially and formally announced to the world the restoration of the true and living Church, and called upon all people to hear and accept the messages of his servants that he was sending forth to the world.

He also said: "For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth"--that condition, I think we readily understand--"and the devil shall have power over his dominion." (D&C 1:35.)

It is that point that I think is very significant. The Savior recognized the domination of Satan over the world generally, and called him the prince of the world, but in a special way--in the way that Brother Benson has referred to--he has entered into the politics of the world among the nations of the world, and already subjugated about one billion people of the world, and by a dire, sanguinary, and deadly philosophy has brought death to millions and has brought slavery to almost a billion people.

I just want to call one point to your attention. I have not time to name others here. Brother Benson has said that they have declared for world domination, their aim the destruction of all the governments in the world. (page 101) I want to read before you God's declaration: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Daniel 2:44.)

I bear my witness that that decree of God will hold. It remains for us--members of the kingdom of God--to devote ourselves with singleness of purpose to his service. To love God with all our hearts, and love our fellow men as ourselves, and live and proclaim this gospel of salvation to the world is the only means that will save it.

A third item is God's promise that he would gather Jews to Jerusalem, and I think perhaps we may well now not continue saying the Jews are going to gather in Jerusalem. I think now we may well say they have gathered. The ultimate returns will come later as they develop this land and are joined by others.

In a writing issued recently this statement was made: "About two million Jews have returned to restore land which has lain desolate for centuries. In little more than ten years fetid swamps have been transformed into fertile valleys. Orchards now blossom on stony hillsides. Farms have sprouted the desert and towns and cities have been built on the site of ancient settlements." ~101.1

It goes on to explain--I do not have time to read the details--that this movement started about 1880 when pogroms against the Jews drove them from Europe, and they began to trickle into Palestine. In 1909 a number of Jewish families started homes on the sand dunes outside of Jaffa, working with shovels and wheelbarrows. Thus began
ELDER MARION D. HANKS Of the First Council of the Seventy

First, I express deep appreciation for the clear and forthright and courageous expressions of conviction which have come from this pulpit at this great conference. They have not been intemperate nor unloving, but they have been firm and understandable and impressive. I mention this because there are those who seem to believe it unfashionable or even unChristian to have unconditional convictions, really to believe in something and to devote one's life and energy to those convictions. As this conference has proceeded, I have been increasingly grateful to belong to a Church, the position of which is clear and the spokesmen for which are convinced and honored with him. Those who will not must of necessity be cast out. I bear witness that this is the Church and kingdom of God established by him and it is never to be thrown down, that Joseph Smith is a prophet of the Living God; that David O. McKay is a prophet of God to this world this day. I bear this witness in the name of Jesus Christ. Amen.

At a recent meeting I attended, a talk was given which seemed to be lacking in real conviction. At its conclusion the chairman of the day characterized the experience as "the bland leading the bland." A statement of Paul to the Corinthians has been widely quoted recently. It seems applicable. He said:

"the bland leading the bland."

A few--to honor and sustain it.

There are three matters which I would mention this morning in brief headlines, leaving to your judgment and experience the fleshing in of the story.

There are three matters which I would mention this morning in brief headlines, leaving to your judgment and experience the fleshing in of the story.

On the first day of May two important events will be celebrated in the United States in which Latter-day Saints should have special interest. While communist-controlled countries are using May Day to demonstrate their military might and their philosophy of rule by force and [page 103] fear, the United States of America will be celebrating "Law Day" under proclamation of the President. Its objectives are:

"To foster increased respect for law, enabling the nation to grow in moral strength as it grows in population, resources and world leadership.

"To provide an occasion for the American people to rededicate themselves to freedom for the individual under just laws . . . and to emphasize before the world the contrast between the rule of law in the U.S. and the system of totalitarian lands."

Members of the Church of Jesus Christ of Latter-day Saints are committed to obeying, honoring, and sustaining the law. We are under obligation to obey the law, and--to honor and sustain it.
Of course, there is not time for me to go into details here today, but I took scripture after scripture that appeared in the Bible, and I said to these men, "Do but the word of our God shall stand for ever." (Isa. 40:8.) And as I see it, the Bible is the Lord's blueprint of his work from the beginning until the final winding up scene." Then I took the Bible and I said, "The Prophet Isaiah tells us that the Lord declared his work from the beginning and he said that the 'grass withereth the flower fadeth: but the word of our God shall stand for ever.' (Isa. 40:8.) And as I see it, the Bible is the Lord's blueprint of his work from the beginning until the final winding up scene."

Recently I had occasion to ponder the wonderful blessing of organization and leadership opportunities which the Lord has given us, and to consider what might happen if every Latter-day Saint, called to a position of responsibility relevant to the young, would accept the full implications of his stewardship. Think of the wonderful work being done for our children by faithful workers in Primary and Sunday School and MIA, in scouting and exploring, in Aaronic Priesthood work, and in seminaries. Think of the human resources available to the bishop and stake president, and to their counterparts in the missionary field, to reach out for the young and to give them what they need of love, personal interest, visiting, good teaching, recreation, friendship, testimony, and example. There is no program for youth in all the world in any sense comparable. What great things we could do!

God bless us to have a sense of our responsibility and our opportunity in this Church to provide the leadership for our young people which help equip them to be fit for the great days ahead.

In the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Marion D. Hanks of the First Council of the Seventy. Elder LeGrand Richards, a member of the Council of the Twelve, will be the concluding speaker.

LeGrand Richards

ELDER LEGRAND RICHARDS Of the Council of the Twelve Apostles

I am happy, brothers and sisters, to have the privilege of attending this great conference with you, and I have been thrilled with the wonderful messages we have heard. During the conference great stress has been laid upon the great missionary program of the Church, a subject dear to my heart, having been a missionary most of my life and having had a desire to be a missionary long before I was old enough to go on a mission, particularly when I read the [page 104] life of the Prophet Joseph Smith by George Q. Cannon, for from that time on I not only lived for but also prayed for the day when I would be privileged to go into the mission field.

One of those whom I admired most in my youth as a great missionary, was the Apostle Paul. I liked his testimony, as he stood before King Agrippa and the most noble Festus and told his story how the Savior appeared to him as he was on the way to Damascus, and you remember Festus said, "Paul, thou art beside thyself, much learning doth make thee mad," to which he replied, "I am not mad, most noble Festus; but speak forth the words of truth and soberness." King Agrippa then said, "Almost thou persuadest me to be a Christian." (Acts 26:24-28.)

And you remember Paul's reply was:

"I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." (Ibid., 29.)

He had already asked them:

"Why should it be thought a thing incredible with you, that God should raise the dead?" (Ibid., 8.)

I was reading a statement from his missionary journey the other day that impressed me, and I would like to read it:

"For he mightily convinced the Jews and that publicly, shewing by the scriptures that Jesus was Christ." (Ibid., 18:28.)

And I thought it would be wonderful if we could hear some of his marvelous testimonies as he took the scriptures in his hands to prove that Jesus was the Christ.

I recall the words of the Savior where he said that we should "Search the scriptures; for ... they are they which testify of me." (John 5:39.) Then he said to the Pharisees that they did err, not understanding the scriptures, and we have his testimony to the two disciples as he walked along the way to Emmaus and their eyes were holden that they did not recognize him, and he listened to their conversation about his crucifixion and he said, "O fools, and slow of heart to believe all that the prophets have spoken." (Luke 24:25.)

He explained the scriptures to them, and he opened their understanding that they might understand the scriptures. (See ibid., 13 ff.)

I feel that we do not place the value we should on the scriptures, and in the few moments I have this morning, I would like to relate an experience I had less than a year ago. By appointment from the First Presidency and at their request, I was privileged to meet with a group of ministers here in Salt Lake City who were holding a convention. They gave me two hours and a half to explain Mormonism to them.

I explained the great organization of the Church and how it came into existence and bore my testimony of its divinity. I thought of the Apostle Paul if he had the scriptures and was with us today, and had to convince publicly the people out of the scriptures how much more he would have to explain to them pertaining to this latter-day gospel dispensation and the second coming of the Redeemer of the world than he had in his day.

I used this illustration with these ministers: I told them that when we built the Los Angeles Temple, I was still the Presiding Bishop, and we took the plans and showed them to the First Presidency one day, and we had eighty-five pages about four feet long and two and a half feet wide, and we did not have the plans complete for the electrical work or the plumbing, and yet there were eighty-five pages. Now I said to these men, "You could take those plans and go all over this world and try to fit them to any other building in the world and you could not fit them. There is only one building that those plans will fit and that is the Los Angeles Temple." I said, "Of course, you could find heating plants and light fixtures and plumbing and cement in other buildings just as you do in that temple, but you could not find a building that would fit perfectly those plans."

Then I took the Bible and I said, "The Prophet Isaiah tells us that the Lord declared his work from the beginning and he said that the 'grass withereth the flower fadeth: but the word of our God shall stand for ever.' (Isa. 40:8.) And as I see it, the Bible is the Lord's blueprint of his work from the beginning until the final winding up scene."

Of course, there is not time for me to go into details here today, but I took scripture after scripture that appeared [page 105] in the Bible, and I said to these men, "Do
President David O. McKay:

The concluding session of the Conference was held in the great Tabernacle at 2 o'clock, Wednesday afternoon, April 6.

The Brigham Young University Combined Choruses were present at this session and furnished the choral musical numbers. Don L. Earl directed the Combined Choruses; Alexander Schreiner was at the organ console.

President David O. McKay, who presided and conducted the exercises of the meeting, made the following introductory remarks:

The music for this session will be rendered by the Brigham Young University Combined Choruses, with Professor Don L. Earl conducting, and Alexander Schreiner at the organ. We shall begin this service by the Combined Choruses singing, "He Watching Over Israel."

The opening prayer will be offered by Elder Grant Martin Bowler, president of the Moapa Stake.

As an opening number, the Combined Choruses sang the selection, "He Watching Over Israel."

Elder Grant Martin Bowler, President of the Moapa Stake, offered the opening prayer.

President David O. McKay:

Elder Max A. Bryan, President of the East Long Beach Stake offered the closing prayer.

Selection by the Combined Choruses, "Christ, The Lord, Is Risen Today."

Elder Max A. Bryan, President of the East Long Beach Stake offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

End
ELDER HAROLD B. LEE Of the Council of the Twelve Apostles

My beloved brothers and sisters, for these next few moments I seek the indulgence of your faith and prayers to the end that, guided by the Spirit, I might make some small contribution to the proceedings of this great conference.

Because of the desire expressed by the Brethren that I say something about the history-making events of the past week in the British Mission, I have put aside the text of that which I might have prepared otherwise to say on this occasion. I have determined long since that [page 107] the expressed desire of my Presiding Brethren is to me as a command. Therefore, I trust that I might in some measure, give you a picture of some of the things which have transpired of a momentous nature in Great Britain.

This assignment from the First Presidency returned us to the scenes of some of the most soul-stirring incidents and experiences in the history of missionary work in this dispensation. We were at Preston in the midlands of Great Britain where the first missionary work was done. As you will remember the history, the first missionaries were submitted to one of the greatest demonstrations of the power of evil spirits perhaps ever experienced by anyone. Brother Heber C. Kimball, Elder Willard Richards, Elder Orson Hyde and Elder Isaac Russell had, for an hour and a half, as they timed the experience, an awful demonstration of that power.

President Heber C. Kimball, in writing about it afterward, said: "I cannot even now look back upon the scene without feelings of horror, yet by it I learned the power of the adversary; his enmity against the servants of God, and got some understanding of the invisible world."

When he returned home, he asked the Prophet Joseph what was the matter with them that they had to be subjected to such an experience, and the Prophet surprised him when he said something to this effect: "When I heard of it [your experience] it gave me joy, for I then knew that the work had taken root in that land [England.] Then he related some of his own experiences, and made this significant statement: "The nearer a person approaches the Lord, a greater power will be manifested by the adversary to prevent the accomplishment of his purposes." (Life of Heber C. Kimball, 1945 ed., p. 132.)

I have no doubt that the Prophet had in mind the terrifying experience he had in the grove when he prayed for light and was seized upon by this power until he was released therefrom by the coming of the Father and the Son. He no doubt had in mind the experiences when he first went to see the plates, when, as he sought to receive them, he again saw a demonstration of the evil powers.

We were permitted, as we traveled in that same vicinity, to follow the course that Wilford Woodruff was directed under inspiration to go, from the potteries near Hanley down to Froomes Hill probably some fifty or sixty miles to the south, where, directed by the Spirit, he found a people ready to receive the coming of the servants of the Lord. Within two days after his arrival there, after having met John Benbow and his wife and those who believed in the sect called the United Brethren, he had baptized six members, and in thirty days he had baptized forty-five preachers of the United Brethren, and one hundred sixty members, and obtained thereby the possession of one chapel and forty-five houses for use as meeting places. In eight months he had baptized over 1800--all 600 of the United Brethren with one exception--and 200 ministers of various denominations in the area.

As a true missionary would, without boasting, he wrote this simple summary: "The power of God rested upon us and upon the mission in our field of labor. . . . The sick were healed, devils were cast out, and the lame made to walk."

The work of these first missionaries was not without opposition, and later the Times and Seasons wrote about the work around Liverpool: "... They were so good in general (meaning the ministers) "and so pure that they had no room for the gospel. They were too holy to be righteous, too good to be pure, and had too much religion to enter into the Kingdom of Heaven." (Times and Seasons, Vol. 2, p. 404.)

And then they wrote: "It seemed that it almost required a horn to be blown from the highest heavens, in order to awaken the attention of the people." (Smith, Documentary History of the Church.) I thought of that when, after elaborate arrangements had been made by President T. Bowring Woodbury of the British Mission for all the publicity possible through the great news-gathering wire services throughout the world to get a full coverage, including the local newspapers, to find the next day, hidden down in an obscure place in one of the two Manchester papers, this brief reference to our missionary conference where [page 108] we created this stake and organized a new mission. This is what the Manchester Guardian recorded:

"Mormons Hold a Mass Meeting"

"British Mormons formed their first diocese in Europe yesterday at a mass meeting of more than 2000 members of the Church of the Latter-day Saints in Manchester, the new center to be built without delay at Wythenshawe, Manchester, at a cost of about 100,000 pounds. The diocese, or stake covers Manchester Halifax, Huddersfield, Dewsbury, and Leeds."

I felt like saying what the other missionaries had said, "It seemed as if it almost required a horn to be blown from the highest heavens in order to awaken the attention of the people."

In one year, 1840 to 1841--one year and fourteen days, to be exact--nine members of the twelve were called to labor in the British Mission. If you remember the history here at home, those years marked the period of some of the severest persecution that the Church was to undergo in this dispensation. In that one year and fourteen days the nine members of the twelve with their associates, established churches in every noted town and city in the kingdom of Great Britain. They baptized between 7000 and 8000 converts. They printed 5000 copies of the Book of Mormon, 3000 hymnbooks, and 50,000 tracts, and they published 2500 volumes of the Millennial Star and emigrated 1000 souls to America.

These figures of the summary of the missionary work as done in Great Britain might give you something of an idea of what has happened in the past 123 years in that great country. In 1849 and 1851 over 8000 baptisms were performed in each year, or approximately 1000 converts to each missionary for each of those years. The total number of converts from 1837, when the work was first started, until the end of 1959 totals 136,026. The recorded number of emigrants during that same period was 57,149, and we have reason to believe that thousands of others emigrated without any record being made.

The total number of missionaries who have labored in that field numbers 7398. Twelve of our General Authorities were British-born, including our own Elder John Longden, who was born at Oldham, now an organized ward in the new Manchester Stake. It is the estimate of Elder Richard L. Evans, who has written an excellent history of the Church in Great Britain during the first one hundred years, that a very large percent of the total membership of the Church today trace their genealogy to Great Britain.

By assignment of the First Presidency in company with Elder Alvin R. Dyer president of the European Mission, President T. Bowring Woodbury of the British Mission,
p18 In the afternoon session there were 2026 in attendance, in one of the largest theaters in the downtown Manchester City. This stake, including all of the Manchester and Leeds Districts of the mission, and part of the Liverpool District, is now organized with nine wards and two branches.

p19 It was an interesting thing to discover that the leadership of the stake and wards and the branches had to be largely composed of brethren who were baptized converts to the Church of less than five years. Fortunately, and it seemed as though almost by the hand of Providence, we found a few "anchor" men who had been trained in the stakes here at home, who will become the trainers of these new, able, but inexperienced leaders. This stake becomes now a training ground for leaders of organizations yet to come.

p20 This new stake brings the full Church program into action, so that such an organization will be a demonstration to the world "to shine forth as a standard unto the nations," showing the work of the Church at full flower. Zion which the Lord declared is "the pure in heart" in that land now, will "increase in holiness and in beauty." Zion will now begin "to arise and put on her beautiful garments." (See D&C 82:14 97. 21.) This first stake will provide a pattern for stakes yet to come from these great missions. We think we have set it up in such a way that new leaders [page 109] so trained will shortly be able to take over still other stakes in that same vicinity, and become a pattern for leaders of stakes in that and the other European missions.

p21 In truth, then, it now begins to build "a defense, a refuge from the storm, and wrath when it is poured out with mixture upon the whole earth" (see ibid. 115:6) which as the Lord declared was the purpose of a stake being organized.

p22 At that same conference, the new North British Mission was organized with President Bernard P. Brockbank as the new president. Parenthetically I might tell you that he received his notice that he had been appointed as the president of that new mission only two weeks before he actually met us in New York to fly to his new assignment in the North British Mission, leaving his wife and children to make final preparations and the transfer of his business to other hands.

p23 We now have organized in the North British Mission eight missionary districts, with nine missionary districts remaining in the British Mission which will continue to have headquarters in London, the new mission to have headquarters at Manchester, England. The power of God is resting again in the missions of Europe, today, as in the century which has passed.

p24 During the month of March alone in the British Mission they baptized 360 new converts. In the French Mission, there were another 114 new converts baptized in that mission, which seems for the first time in our day to give evidence that the work is beginning to take root in France, after a shocking demonstration of the power of evil in that mission only two short years ago. And from the North German Mission to use another example, which we have usually thought of as being behind the Iron Curtain in part, they baptized in the month of March alone eighty-five new converts.

p25 So it was likewise, during the three months of last fall, when we toured the Latin American Missions of South America and in Mexico, we saw evidences of the giant of God's eternal power, if I might speak of it that way, awakening among those wonderful people, where in some of those missions they are having 600 to 700 convert baptisms each year, as compared with only fifty to seventyfive in previous years.

p26 Indeed, in the language of Mark's testimony to the early missionaries of the Apostolic Period who received the divine commission of the Lord: "Go ye into all the world, and preach the gospel to every creature.

p27 "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

p28 "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;"

p29 "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark 16:15-18.) And then Mark records this significant fulfillment: "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." (Idem 20.)

p30 President McKay, I have been a personal witness in these last six months that, as the apostles of old found, we are finding today that the servants of the Living God are going forth, the Lord is working with them confirming the work, with the same signs following.

p31 I bear personal witness that the gift of tongues to a whole congregation, which I witnessed, as in the day of Pentecost, was observed down in one of the Latin American Missions, by which this congregation understood what was said, although what was being spoken to them was in a strange tongue. I have witnessed the healing of an impotent and crippled child from birth in the Brazilian Mission. I have witnessed the healing of a blind child in the Central American Mission.

p32 And so, enumerating all of these, more important than any of these signs, I have witnessed the reformation in the personal lives of individuals who accept the gospel and are true to its principles, which results from a true conversion to the gospel of Jesus Christ. I bear you my solemn witness to the onrolling of the work of the Lord. The work is awakening everywhere.

p33 I know that God lives. I bear personal [page 110] testimony to the divinity of the mission of the Savior, and that this is his work, and that President David O. McKay is his true representative here upon this earth in our day, and I do it humbly in the name of the Lord Jesus Christ. Amen.

p34 President David O. McKay:

p35 Elder Harold B. Lee of the Council of the Twelve has just addressed us. We shall now hear from Elder Marion C. Romney of the Council of the Twelve Brother John Longden will be next.

p13 Marion G. Romney

ELDER MARION G. ROMNEY OF THE COUNCIL OF THE TWELVE APOSTLES

p1 My beloved brethren and sisters, I bear witness to the truth of all that Brother Lee has just said. As he talked I was reminded that my grandfather Miles Romney, heard the first missionaries, Heber C. Kimball, Orson Hyde, and Willard Richards, preach on the streets in Preston, England, in 1837. He heard them on Market Square; he followed them to the Cockpit where they did much of their preaching in those early days. He joined the Church early in 1838, emigrated to Nauvoo in 1842, and now has about 2500 descendants in the Church.

p2 I am tempted, in a way, to comment on my missionary labors of recent months, but will refrain from doing so for fear I might miss some of them. In the last twenty-six months I have toured, for which I am very grateful President McKay, fifteen missions, fourteen of them beyond the borders of the United States, eleven of them foreign-speaking missions. Last October conference time I was in Vienna. Last week I was in Sydney, Australia. I testify to you that the spirit is on the move in every one of the fifteen missions which I visited.

p3 One thing I can say about them all is that in every one of them I heard fervent testimony to the mighty power of the Book of Mormon in bringing souls unto Christ. In my
p4 | I invite you to pray with me for a rich outpouring of the Holy Spirit, for I would like to stimulate you to resolve to read the Book of Mormon. As I speak, I shall have in mind particularly this fine group of young men and women who are singing for us and all others of their generation.

p5 | There are many reasons why we should read the Book of Mormon. To begin with, the Lord has put us under obligation to do so. He said that he sent Moroni to reveal it (D&C 27:5) and that through his mercy he had given the Prophet Joseph “power from on high . . . to translate [it]” (see ibid., 1:29, 20:8), that it contains “… the truth and the word of God— and the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews also.” (Ibid., 19:26, 20:9.)

p6 | Nephi tells us that its contents “… shall go from generation to generation as long as the earth shall stand, . . . and the nations who shall possess them shall be judged of them according to the words which are written.” (2 Nephi 25:22.)

p7 | For me there could be no more impelling reason for reading the Book of Mormon than this statement of the Lord that we shall be judged by what is written in it.

p8 | Moroni says that the very reason the book has been given to us is that we may know the “decrees of God” set forth therein and by obedience to them escape the calamities which are to follow disobedience. (Ether 2:11.)

p9 | To the early Saints, the Lord spoke rather sharply about remembering the Book of Mormon. “Your minds in times past,” he said to them, “have been darkened because of unbelief, and because you have treated lightly the things you have received—Which vanity and unbelief have brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all. And they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, . . .” (D&C 84:54-57.) Prior to this he had already told them that “the Book of Mormon and the holy [page 111] scriptures are given of me for your instruction.” (Ibid., 33:16.) On another occasion he had said, “… the elders priests and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, . . .” (Ibid., 42:12.)

p10 | It is of course obvious that unless we read, study, and learn the principles which are in the Book of Mormon, we, the elders, priests, and teachers of “this church,” cannot comply with this direction to teach them.

p11 | But there is another reason why we should read it: By doing so we will fill and refresh our minds with a constant flow of that “water” which Jesus said would be in us “… a well of water springing up into everlasting life.” (John 4:14.) We must obtain a continuing supply of this water if we are to resist evil and retain the blessings of being born again, as we were counseled to do by President McKay.

p12 | The great over-all struggle in the world today is, as it has always been for the souls of men. Every soul is personally engaged in the struggle, and he makes the fight with what is in his mind. In the final analysis the battleground is, for each individual, within himself. Inevitably he gravitates towards the subjects of his thoughts. Ages ago the wise man thus succinctly put this great truth: “For as he thinketh in his heart, so is he”: (Proverbs 23:7.)

p13 | If we would escape the lusts of the flesh and build for ourselves and for our children great and noble characters, we must keep in our minds and in their minds true and righteous principles for our thoughts and their thoughts to dwell upon.

p14 | We must not permit our minds to become surfeited with the interests, things, and practices of the world about us. To do so is tantamount to adopting and going along with them, for the experience of the race sustains the conclusion of him who said that

p15 | “Vice is a monster of so frightful mien, As to be hated needs but to be seen; Yet seen too oft, familiar with her face, We first endure, then pity, and then embrace.” (Pope, Essay on Man epistle 11, line 217.)

p16 | If we would avoid adopting the evils of the world, we must pursue a course which will daily feed our minds with and call them back to the things of the spirit. I know of no better way to do this than by reading the Book of Mormon.

p17 | In all dispensations the Lord has counseled his people to keep in their minds and thoughts the truths he has revealed to them. To the early Saints of this dispensation he said: “… let the solemnities of eternity rest upon your minds.” (D&C 43:34.) This counsel followed his statement to the elders: “… Ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit; And ye are to be taught from on high. . . .” (Ibid., 43:15, 16.)

p18 | Instructing ancient Israel not to go after “. . . the gods of the people which [were] round about” you (Deut. 6:14). he said:

p19 | “Hear, O Israel: . . .

p20 | “And these words, which I command thee this day, shall be in thine heart: “And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.”

p21 | “And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

p22 | “And thou shalt write them upon the posts of thy house, and on thy gates.” (Ibid., 6:4, 6-9.)

p23 | “Search the scriptures,” (John 5:39) said Jesus to his carping critics, who, being surfeited with the things of this world, rejected him. In the scriptures they could, if they would, learn the truth about him and the things of eternal life which he taught them.

p24 | The Psalmist thus recounts the rewards which follow knowing and meditating upon the word of God:

p25 | “O how love I thy law! it is my meditation all the day.

p26 | “Thou through thy commandments hast made me wiser than mine enemies: . . .

p27 | “I have more understanding than all my teachers: for thy testimonies are my meditation.

p28 | “I understand more than the ancients, because I keep thy precepts.

p29 | “I have refrained my feet from every evil way, that I might keep thy word.

p30 | “I have not departed from thy judgments: for thou hast taught me.

p31 | “I understand more than the ancients, because I keep thy precepts.

p32 | “I have more understanding than all my teachers: for thy testimonies are my meditation.

p33 | “Thou through thy commandments hast made me wiser than mine enemies: . . .
"Thy word is a lamp unto my feet, and a light unto my path." (Psalm 119:97-105.)

I am persuaded, my brethren and sisters, that it is irrational to hope to escape the lusts of the world without substituting for them as the subjects of our thoughts the things of the spirit, and I know that the things of the spirit are taught with mighty power in the Book of Mormon. I believe with all my heart, for example, that if our young people could come out of our homes thoroughly acquainted with the life of Nephi, imbued with the spirit of his courage and love of truth, they would choose the right when a choice is placed before them.

How marvelous it would be if, when they must make a decision, there would flash into their minds, from long and intimate association with them, the words of Nephi: "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Nephi 3:7.)

And if, when the going gets rough and temptation to abandon the course of righteousness presses upon them, they would think of his plea to his wayward brothers: "... let us be faithful in keeping the commandments of the Lord for behold he is mightier than all the earth then why not mightier than Laban and his fifty, yea, or even than his tens of thousands?" (Ibid., 3:15, 4:1.)

If our young folks are traditioned in the teachings of the Book of Mormon, they will not only be inspired with righteous courage to choose the right by the example of Nephi, the "two thousand sons of Helaman," and other great characters of the book, they will also be so schooled in the principles of the gospel of Jesus Christ that they will know what is right.

From almost every page of the book there will come to them a moving testimony that Jesus is indeed the Christ, the Son of the Living God, our Redeemer and Savior. This witness alone will be a sustaining anchor in every storm. In the Book of Mormon, they will find the plainest explanation of Christ's divine mission and atonement to be found anywhere in sacred writ.

They will be familiar with the great fundamental basic virtues, the Book of Mormon is full of instructions concerning them. They will have learned that "... to be carnally-minded is death, and to be spiritually-minded is life eternal." (2 Nephi 9:39), that the Lord God delights in chastity and virtue which are "... most dear and precious above all things, ... " (Jacob 2:28, Moroni 9:9.) They will know that a violation of this sacred principle is, in the sight of the Lord, an "... abomination ... above all sins save it be the shedding of innocent blood or denying the Holy Ghost." (Alma 39:5.)

They will have learned the folly of putting their trust in the learning of men or in the riches of this world (2 Nephi 9:28-30.) As a matter of fact, there is no fundamental virtue about which they will not be taught, for in the Book of Mormon, as has already been said, is to be found "the fulness of the gospel of Jesus Christ." (D&C 19:26; 20:9.)

And so, I counsel you, my beloved brothers and sisters and friends everywhere, to make reading in the Book of Mormon a few minutes each day a lifelong practice. All of us need continuing close contact with the Spirit of the Lord. We need to take the Holy Spirit for our guide that we be not deceived. I am persuaded by my own experience and that of my loved ones, as well as by the statement of the Prophet Joseph Smith, that one can get and keep closer to the Lord by reading the Book of Mormon than by reading any other book. Don't be content with what someone else says about what is in it. Drink deeply from the divine fountain itself.

I feel certain that if, in our homes, parents will read from the Book of Mormon prayerfully and regularly, both by themselves and with their children the spirit of that great book will come to permeate our homes and all who dwell therein. The spirit of reverence will increase, mutual respect and consideration for each other will grow. The spirit of contention will depart. Parents will counsel their children in greater love and wisdom. Children will be more responsive and submissive to that counsel. Righteousness will increase. Faith, hope, and charity—the pure love of Christ—will abound in our homes and lives, bringing in their wake peace, joy, and happiness.

That we will seek these blessings through reading the Book of Mormon, I humbly pray in the name of Jesus Christ, our Redeemer. Amen.

President David O. McKay:

Elder Marion G. Romney, member of the Council of the Twelve, has just concluded speaking. We will now hear from Elder John Longden, Assistant to the Twelve.

ELDER JOHN LONGDEN Assistant to the Council of the Twelve Apostles

"Now behold, a marvelous work is about to come forth among the children of men."

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

"Therefore, if ye have desires to serve God ye are called to the work"

"For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;"

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work."

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence."

"Ask, and ye shall receive; knock, and it shall be opened unto you. Amen." (D&C 4.)

This is one of my favorite scriptures. I have noted that many of the speakers during this conference have called attention to the revelations of the Lord to the Prophet Joseph Smith. This one was received fourteen months before the Church was organized, for it was recorded in February of 1829. What a great declaration to make to the world! Joseph Smith knew there had been spiritual darkness, and it was revealed to him that a marvelous work was to come forth—not a marvelous thing—you will note that the word "work" is used. I am thankful for that word—that four-letter word "work." This is a Church of faith and works.

Reference has been made to another revelation bearing on the subject of the restoration of the gospel, the first section of the Doctrine and Covenants:

"Proclamation of warning and commandment to the Church and to the inhabitants of the earth at large—The authority of the Priesthood in this dispensation attested—Second advent of the Lord Jesus Christ foretold—Authenticity of the Book of Mormon affirmed."

This revelation was given November of 1831 after the Church had been organized and set up, as we learned today from President David O. McKay.

Yes, a marvelous work has taken place, and the authority of the priesthood in this dispensation has been attested. It was humbling to hear Brother Lee speak of the little town in which I was born which is now part of a stake of Zion. I recall being told of the missionaries calling in this town at the home of my parents, sixty-four years ago.
There was another missionary who had an influence in the lives of my parents—a Methodist minister, who was their neighbor. He told a group at one [page 114] time that he was coming over to America to convert the Mormons, and he paid his own expenses to try to do that. He became acquainted with Elder James Paxman, with whom I had the opportunity to be associated on the high council of the Highland Stake. Elder Paxman was the patriarch of that stake. Before coming to Salt Lake City he had lived in Nephi, Utah.

This Methodist minister some way got to Nephi, where he had several gospel conversations with James Paxman and one or two others. He was heard to make the statement, “It will be a cold day when I join the Mormon Church”–and it was! It was a day in January in Nephi, Utah. They had to break the ice to baptize him. Why? Because he had received a witness. He had received the light of the glorious gospel which banished darkness and untruth and half truths. The authenticity of the Book of Mormon had been affirmed to him. Then he was unashamed after he received that affirmation and witness to be baptized and have hands laid upon his head to receive the gift of the Holy Ghost. He was unashamed to return to England where he assisted Elder Mark Austin in the conversion—or in teaching the gospel—to my parents that they might convert themselves.

A marvelous work has come forth. In years gone by we have been on the defensive because Satan has done everything in his power to thwart the work of the Lord. We are still on the defensive for he is still endeavoring to weaken the faith and testimony of those whose lives have been touched by the gospel. If we continue working at building faith and testimony, he will not have power over this work. This is evidenced by the number of stakes that have been established in spite of his buffeting—294 stakes, some 2400 wards, over 300 branches, in the stakes of Zion fifty-one missions and the many branches and districts contained therein.

In all parts of the Church we have many men who are anxious and willing to bear witness to this marvelous work, that it is the work of the Lord, not a thing of man. It was deeply stirring to listen to the reports of forty-two mission presidents in the temple a week ago Tuesday—men from all vocations, willing to serve the Lord, to be shepherds, if you please, of your sons and daughters, all of whom are united in the desire to serve God, to thrust in their sickle that the inhabitants of the earth might be warned, the authority of the priesthood attested, and the authenticity of the Book of Mormon affirmed. The faithfulness of these men and women who are bringing to pass the fulfillment of latter-day revelation is most heart-warming. I do not underestimate what has been accomplished in the past—in fact, I salute the leaders through the years—since Joseph Smith made his declaration, “a marvelous work is about to come forth,” but I recognize too that today there is just as much faith and devotion in the children of God who are willing to serve and to spread these glorious truths and to build up his kingdom.

Just six months ago last Sunday night—the Sunday night of general conference in October—it was our privilege to be invited to Tooele to attend a missionary farewell. It was a rich experience. I learned that a faithful son from out there had been called into the service by Uncle Sam after filling his mission for the Church. He became acquainted with a young man from Kansas who was a staunch Baptist. This young man had an inquiring mind. He was also observant, and he was willing to listen and learn. Several Latter-day Saint servicemen taught him the gospel. He received a conviction of its truth and was baptized. He and this young man from Tooele decided they would send some of their earnings from their Army pay each month back home to a missionary fund, to help support some missionary. After they were released they learned that this money had been untouched, and the idea came to them that this converted Baptist might go into the mission field to share with others the joy that had come into his life, so he accepted a call to serve as a missionary.

I shall always remember the testimony that he bore that night at his farewell. As he looked down into the congregation and saw there many young people with whom he had been affiliated while in the service of his country, some of them now married, one or two with babes in arms, he said, “I am thankful tonight that I had the opportunity of meeting with you and learning of these glorious truths, but more important, I want to testify to you that had you kicked over the traces just once, I would not be here tonight.” They had preached the gospel by their actions as well as by their words!

Do we fully appreciate the influence that we have in the lives of others? It surely was called to my attention as I listened to his witness and testimony. We must continually work at being Latter-day Saints.

I bear you my witness that a marvelous work truly has come forth. There is nothing like it in the world. It is the pattern for living. The Lord has given us a safeguard, the authority of the priesthood. We may know of the authenticity of the Book of Mormon if we will but study its contents. We have the power of the Holy Ghost which will guide us further light and truth and knowledge. I humbly pray that we will constantly recognize the importance of this marvelous work and wonder and will ever be found furthering it, teaching it, living it, that others may see our good works and glorify our Father in heaven, and his Son, Jesus Christ. I bear witness that they live, that Joseph Smith was and is a Prophet of God, as those who have succeeded him down to President David O. McKay today.

May God bless us with the desire and spirit to do, to accomplish, with an eye single to his glory, I humbly pray in the name of the Lord Jesus Christ, our Savior. Amen.

President David O. McKay:

Elder John Longden Assistant to the Twelve, has just concluded speaking.

The Congregation and the Brigham Young University Combined Choruses will now sing, "Redeemer of Israel," under the direction of Elder Don L. Earl. After the singing, Elder Milton R. Hunter will speak to us.

The congregation joined with the Combined Choruses in singing the hymn, "Redeemer of Israel," Don L. Earl conducting.

President David O. McKay:

Elder Milton R. Hunter will now speak to us. He will be followed by Elder Henry D. Taylor. Elder Milton R. Hunter is a member of the First Council of the Seventy.

ELDER MILTON R. HUNTER Of the First Council of the Seventy

"If a man die, shall he live again?" (Job. 14:14.)

From the beginning of human history, millions and millions of people in all nations of the earth have been confronted with this question. Deep in the heart of every person is the desire to live—not only to live a long time here in mortality, but also to rise from the grave. To have immortality, or to live forever, is an innate desire or belief in the hearts of all mortals.

Religions that have offered great satisfaction to the worshipers are those that have had strong doctrines of the immortality of man. Especially in times of sorrow and bereavements have they been able to offer comfort to those in distress.

Christianity has as its center a real, historical Personage—a Savior-God— in Jesus the Christ, the Only Begotten Son of the Eternal Father. All the pagan rivals of Christianity had mythological savior-gods. According to their myths, some of the pagan gods were not entirely moral. Thus Christianity had a great advantage over all contemporary religions.
In him we find life and that eternally; and for this purpose he came into the world.

These marvelous teachings can be illustrated by the example of the death [page 116] of Lazarus. As you recall, he was the brother of Martha and Mary whom Jesus loved greatly. On a certain occasion, Lazarus became very ill. The sisters sent word to Jesus to come. He procrastinated his coming. Lazarus died and was buried. Four days later Jesus arrived. Martha heard that he was coming and ran out to meet him. She said:

"Lord, if thou hadst been here, my brother had not died.

"Jesus saith unto her, Thy brother shall rise again.

"Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

And then Jesus made this memorable and marvelous statement:

And whosoever liveth and believeth in me shall never die: Believest thou this? (Ibid., 11:25.)

Thus Jesus Christ had come into mortality and had fulfilled the purpose for which he had been ordained. He had shed his blood for the sins of the world both in Gethsemane and on the cross. Now he had broken the bands of death, thereby becoming the first fruits of the resurrection. As He rose from the grave, so shall all people who live upon this earth rise from the grave. [page 117] In fact, we read in Matthew, that at the time Jesus rose from the grave, there were many who had died. The Book of Mormon gives the most beautiful account of the appearance of Christ to mortals following his resurrection. A terrific storm for three hours and intense darkness for three days and nights, which occurred while Christ's body was on the cross and in the tomb, were now over. It was a beautiful, sunny day, appropriate for the symbol of Jesus' being the light and the life of the world.

The people in the Land of Bountiful had assembled in front of the temple. They were discussing the various marvelous events which had taken place during the few previous days, especially those things pertaining to Jesus Christ. Suddenly they heard a voice speak as though it came out of the heavens. It was not a harsh voice. Neither was it a loud voice. Nevertheless it pierced them to their very hearts, "causing their hearts to burn within them." (3 Nephi 11:3.) At first they did not understand what the voice said.

They gazed heavenward and heard the voice the second time and then the third. This time they understood the voice, and it said unto them:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name--hear ye him.

". . . as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven, and he was clothed in a white robe; . . .
He descended from the heavens, and stood in their midst, and said:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

"And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, . . . (Ibid., 11:10-11.)

Thus Jesus Christ presented himself to the Nephites as the resurrected Messiah and Savior of the human family.

The people went to Jesus and thrust their hands into his side and felt the prints of the nails in his hands and feet. Then they shouted, "Hosanna! Blessed be the name of the Most High God!" (Ibid., 11:17.) And they fell at Jesus' feet and worshiped him.

After this occurred, Jesus selected twelve men to be his apostles. He taught them and the other Nephites the gospel. The resurrected Savior performed many marvelous miracles among them, even greater than he had done among the Jews. For several days he ministered to the inhabitants of ancient America.

On one of these occasions, he asked Nephi to bring to him the records of his people. After he had glanced through the records, he said:

"Verily I say unto you, I commanded my servant Samuel, the Lamanite, that he should testify unto his people, that at the day that the Father should glorify his name in me that there were many saints who should arise from the dead and should appear unto many, and should minister unto them. And he said unto them: Was it not so?

"And his disciples answered him and said: Yea, Lord, Samuel did prophesy according to thy words, and they were all fulfilled." (Ibid., 23-9-10.)

Christ admonished the Nephites for neglecting to record these important predictions and their fulfilment. He commanded Nephi that "it should be written; therefore it was written." Perhaps Jesus desired that those important events should be recorded as a testimony for the people in the latter days to help us know that if a man dies, he will live again.

One of the greatest events, if not the most important event that ever occurred in ancient America was the appearance of the resurrected Savior to the inhabitants of this land. The story of the marvelous events connected therewith are beautifully told in Third Nephi.

The Nephites apostatized from the true religion Christ taught them and later as a nation were destroyed, and the Lamanites became a degenerate, pagan, apostate people. Yet from age to age many of the principal ideas relative to Christ and his visit to ancient America persisted.

Following the discovery of America, the Europeans visited various tribes of Indians. From them they learned that practically every tribe had a strong tradition regarding the appearance to their ancestors of the white and bearded God. He had given the progenitors of the American Indians their culture and their religion. So deep was the impression made by Christ upon the minds of the ancient Americans, that their descendants--the various Indian tribes--retained the principal details of the history and teachings of the resurrected Messiah.

The Spanish Catholic fathers found that the religion of the American Indians was so much like Christianity that the claim was made that "the wicked devil had beaten the Catholic fathers to the New World and had put a counterfeit Christian religion in the hearts of the Indians." A study of the religion of the American Indians seems to indicate that in some respects their Christianity was almost as true as that of the European conquerors.

My dear brethren and sisters, . . . I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19:25-26.) I know, as Amulek testified, as recorded in Alma, that every man, woman, and child, male and female, bond and free righteous and the wicked, through the atonement of Jesus Christ--through his grace--will rise from the grave and will receive immortality. I am also convinced that each righteous and the wicked, through the atonement of Jesus Christ--through his grace--will rise from the grave and receive a glorious exaltation or eternal life. May God bless us that we may do so, I humbly pray, in Jesus' name. Amen.

President David O. McKay:

Elder Milton R. Hunter of the First Council of the Seventy has just spoken to us. We shall now hear from Elder Henry D. Taylor, Assistant to the Twelve.

ELDER HENRY D. TAYLOR Assistant to the Council of the Twelve Apostles

My brethren and sisters, I have come to know how it feels to be the last leaf on the tree.

I am grateful for my membership in the Church of Jesus Christ of Latter-day Saints, and with these other Brethren I bear my witness that I know that the gospel is true, and that this Church is led by divine and inspired leadership.

I rejoice in the growth of the Church. As Brother Lee reported on the organization of a stake in England, and we heard from Brother Stapley and Brother Romney of the organization of a stake in Australia, I was reminded of some prophetic words by President McKay. Sometime ago, as President and Sister McKay returned from New Zealand after the dedication of the temple there, many of us met them at the International Airport in Los Angeles. President John M. Russon of Los Angeles Stake and I were walking with President McKay from the plane toward the terminal, when he stopped us and said, "Brethren, next Thursday when the First and Council of the Twelve meet, I am going to recommend that a stake be organized in New Zealand." He continued, "You know, we live in a jet-age, and with these fast planes it will be possible for the General Authorities to travel swiftly to any part of the world, to visit stakes as they are organized."

Now we have seen those words fulfilled not only in New Zealand but also within the last week in England and Australia.

Rather recently I enjoyed my first experience of traveling on a jetpropelled plane. It was amazing the speed at which we traveled. Less than two hours after leaving Denver, we were in Chicago. Prior to departure we were required to place our luggage on a pair of scales. If the weight was under forty pounds the amount allowed each
The Brigham Young University Combined Choruses have furnished the music for this session and this morning’s session. We wish to express our appreciation to these young men and women of Brigham Young University. We know that they have spent many hours in practice in the weeks that have gone by so that we could enjoy their music.

The poet Henry Van Dyke has given us these words of counsel regarding our way of living:

“To be glad of life because it gives you the chance to love and to work and to play, and look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor’s except his kindness of heart and gentleness of manners; to think seldom of your own admirations rather than by your disgusts; to covet nothing that is your neighbor’s except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and spend as much time as you can with body and with spirit in God’s out-of-doors. These are little guide posts on the footpath of peace.”

With the passing of each day we travel along our journey, some improvement should be found in our lives. As a woman testified in a prayer meeting, “I ain’t what I was.”

With the passing of each day we travel along our journey, some improvement should be found in our lives. As a woman testified in a prayer meeting, “I ain’t what I was.”

One of the virtues possessed by the Savior so perfectly that we should strive to perfect in ourselves, is that of tolerance, that is, a willingness to be long-suffering, patient, to appreciate another’s point of view. Let us be strict and critical with ourselves, but lenient and tolerant with others.

Another excellent quality is a forgiving nature and disposition. The Lord has admonished us to be ever ready and willing to forgive our fellow man. In these latter days he has counseled:

“Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.”

The poet Henry Van Dyke has given us these words of counsel regarding our way of living:

“...To be glad of life because it gives you the chance to love and to work and to play, and look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor’s except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and spend as much time as you can with body and with spirit in God’s out-of-doors. These are little guide posts on the footpath of peace.”

May we all live so that our life’s journey may be pleasant and we can obtain the peace of God which passeth all understanding, I humbly pray, in the name of Jesus Christ, our Savior. Amen.

David O. McKay

PRESIDENT DAVID O. MCKAY

The Brigham Young University Combined Choruses have furnished the music for this session and this morning’s session. We wish to express our appreciation to these young men and women of Brigham Young University. We know that they have spent many hours in practice in the weeks that have gone by so that we could enjoy their inspirational singing. We thank you young folks for the efforts you have put forth. We are grateful for the inspiration that you have given this conference, including all who have been listening in to this program. We are proud of you! We have reason to be proud of all our young people with a few exceptions.

I have frequently said, and I repeat, we have confidence in our young folks. It is our duty as adults and their parents to set them a proper example in the home and in society. It is our responsibility to impress our children with our sincerity in our belief in the gospel of Jesus Christ. Never should parents teach one thing about the gospel and do another. Children are very susceptible to insincerity.

Yes, we thank you young folk for the effort you have put forth. May our Heavenly Father protect you as you go back to your homes, and may he ever bless you for the unselfish service you have rendered. We shall cherish the memory of your inspirational singing that you have given us this day.

I should like to express, also, our appreciation to the approximately 2,000 singers from Utah, California, and Oregon who have presented special music for this general conference—two thousand singers who have furnished music for the Primary conference sessions, for the priesthood meeting, and [page 121] Sunday School conference! Freely have they given of their time and talents to help make this conference a success. Many of them traveled at their own expense. Let me just repeat the groups:
On Saturday night in this tabernacle, we had the Portland Stake priesthood chorus at the priesthood meeting, under the direction of Elder Bruce Kelly. Fifty-three thousand members of the priesthood heard their inspirational singing Saturday night over a closed circuit in 244 buildings throughout the United States, Canada, and Mexico.

On Sunday, we had the Tabernacle Choir at the Sunday sessions, under the direction of Elder Richard P. Condie. You remember that inspiring day.

On Monday, the Mormon Choir of Southern California sang at the two sessions under the direction of Elder H. Frederick Davis.

Monday night, in the Tabernacle, we had the Salt Lake Valley Regional Mission Choir, at the missionary meeting. This small chorus under the direction of Elder Rudy Mueller, sang hymns in the different tongues.

Today, the Brigham Young University Combined Choruses, under the direction of Dr. Newell B. Weight and Don L. Earl furnished the singing. We are the recipients of inspiration and blessing from these various groups. While we thank the members from Brigham Young University, we are not unmindful of all the others.

I wish also to express appreciation and gratitude to all who have in any way contributed to the success of this great conference. First, to the General Authorities we express deep appreciation for the inspirational messages they have given us. The latest conference is always said to be the best, but really this has been the best conference I think we have ever had.

I should like to express appreciation to the public press and the reporters for their fair and accurate reports throughout the sessions of the conference.

Third, in your behalf, I express appreciation for the co-operation of the city officials; the city traffic officers especially, in their expert handling of the increased traffic; to the fire department, on hand for any emergency; to the Red Cross members, whom you see around, ready to take care of anybody who might suddenly be taken ill.

I have mentioned already our ushers who have rendered service in seating the great audiences of these conference sessions.

We must not forget to thank the radio and television stations. Throughout our own city and the nation they have carried the sessions of this conference, and have been the means of permitting untold thousands of people to hear the conference proceedings—the most extensive television and radio coverage ever given the Church.

Again we express appreciation for the lovely flowers that have beautified this building during our assemblies—scores of members of the Church have spent many hours in picking these flowers and in getting them ready for shipment to Salt Lake City. Ten thousand sweet peas were gathered under the direction of David M. Hansen of Mesa, Arizona, with the aid of the youth of the Mesa seminaries. Members of the Church in the Phoenix stakes sent a quantity of stocks. The Southern States Mission sent some thirty dozen gladioli. The Oakland-Berkeley Stake sent calla lilies and the Tacoma Stake sent fifty dozen daffodils, through the kindness and generosity of Puyallup Valley Daffodil Festival, Inc., Tacoma, Washington.

One day, two men were walking near Emmaus, a town not far from Jerusalem and a man suddenly appeared by their side. They did not recognize him. After he left them, they said, "Did not our heart burn within us . . . ?" (Luke 24:32.) Luke tells us about that incident, after he had inquired of many people who had had some intimacy with Jesus.

I think that there are many in this congregation, and I hope many who have been listening over radio and television who have had their hearts "burn within them" as they have listened not only to the inspirational singing, but to the sublime testimonies, and I hope as their hearts have burned within them, that they realized the message that went through their hearts. I hope they have an inking, at least, of the divine truth that they are sons of God, and that that burning within them was just a touch of harmony between them and the infinite, the Spirit of God which [page 122] will enlighten our minds, quicken our understandings, and bring all things to our remembrance.

If we were just animals, we should never have a feeling of that kind. That is evidence that man has a greater destiny than just a mere animal life. That is a touch of the spirit! Every man who has sensed that has a testimony himself and every woman also has a testimony herself, that man is a dual being. He has a body, just as all other animals have. But he has something that comes only from his Father in heaven, and he is entitled, is susceptible to whisperings, susceptible to influences from his Divine Parent, through the Holy Ghost, the medium between us and God the Father and his Son Jesus Christ.

This has been in a remarkable manner, an outstanding spiritual conference. I should like to say a word about that: it came to me last evening: The highest acquisition of the soul we have experienced—the spiritual, the divine in man; the supreme crowning gift that makes him king of all created beings. Spirituality is the consciousness of victory over self, the consciousness of being above the passions, whether in anger or jealousy or envy, or hatred. To feel that you can be above those animal-like feelings, is to experience spirituality, and every man and woman whose heart burned when he or she heard the testimony of these brethren, experienced that spirituality.

It is the realization of communion with Deity. No higher attainment can be reached than that.

Remember what Paul said? "This I say then, Walk in the Spirit, and ye shall not fullfil the lust of the flesh.

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

Now the works of the flesh are manifest, which are these: Adultery (the Revised Version leaves that out, but it does not leave out fornication), fornication, uncleanness, lasciviousness.

Hatred, variance, emulations wrath, strife, heresies (I am not reading it all), envyings, drunkenness, revellings, and such like: of the which I tell you before, and I give you charge that this be not so in you.

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.

And they that are Christ's have crucified the flesh with the affections and lusts. "If we live in the Spirit, let us also walk in the Spirit." (Gal. 5:1, 16, 17, 19-25.) We have had testimonies during this conference, the testimony of the Spirit, that we are children of our Father. We have had testimony that God is a living Being. We have had testimony that Christ is at the head of his Church. Have you not felt that testimony? We have had testimony of the Spirit that he has revealed in this dispensation the gospel of Jesus Christ to the Prophet Joseph Smith. Have you not felt that, too, this conference? We have never held a greater conference.

I bear you that testimony that I know whereof I speak; that we must live in the spirit and get power thereby to overcome the lusts of the flesh as enumerated here by a man who knew. And you know, and the happier you will be if you live above the flesh. Conquer the animal within you when you are tempted to scold or find fault with your wife or with your husband. Control your tempers if prompted to deal unjustly with a wayward child. Young men and young women, conquer your own desires and obey your parents. Do not think that they are old fashioned. They are more experienced than you. Love them, be kind to them.

God bless those who have given the messages of this conference. They have risen to heights sublime.
May he bless us all that we may go home with a firmer resolve than we have ever had before to live the gospel of Jesus Christ; to be kind to our neighbors, honest in our dealings, so that men seeing our good works may be led to glorify our Father which is in heaven, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

The Brigham Young University Combined Choruses will now sing "Hallelujah," from "The Mount of Olives." The benediction will be offered by Elder R. Roscoe Garrett, president of the Juab Stake, and this Conference will be adjourned for six months.

The Combined Choruses of the Brigham Young University sang, "Hallelujah" (From the "Mount of Olives.")

Elder R. Roscoe Garrett, President of the Juab Stake, offered the benediction.

Conference adjourned sine die.

At the Sunday morning and afternoon sessions (April 3) the Salt Lake Tabernacle Choir furnished the choral music, Richard P. Condie conducting, assisted by Jay E. Welch, Assistant Tabernacle Choir Conductor.

The music for the Wednesday morning and afternoon sessions was furnished by the Brigham Young University Combined Chorus. Elder Newell B. Weight conducted the singing of the Choruses at the morning meeting and Don L. Earl at the afternoon session.

Richard P. Condie, Conductor of the Tabernacle Choir directed the singing of the Tabernacle Choir at the Tabernacle Choir and Organ broadcast as also on the Church of the Air program, Sunday morning. Alexander Schreiner was at the organ.

Accompaniments and interludes on the organ were played by Alexander Schreiner, Frank W. Asper and Roy M. Darley.

Elder R. Roscoe Garrett, President of the Juab Stake, offered the benediction.

Conference adjourned sine die.

FOOTNOTES

1.1 Elder Alvin R. Dyer presiding over the European Mission.

20.1 Our Lord of The Gospels.

72.1 "The priesthood was first given to Adam; he obtained the First Presidency and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in Gen. 1:26, 27, 28. He had dominion given him over every living creature. He is Michael the Archangel, spoken of in the scriptures. Then to Noah, who is Gabriel; he stands next in authority to Adam in the priesthood; he was called of God to this office, and was the father of all living in his day, and to him was given the dominion. These men held keys first on earth, and then in heaven." (DHC 3:385-386.) It was Gabriel who appeared to Zacharias and promised him a son, and who appeared to Mary and announced the coming of the Son of God as recorded by Luke. It was also Gabriel as an Elias who is mentioned in the Doctrine and Covenants, section 27, verse 7. It was Gabriel, or Noah, who stands next to Michael or Adam in the priesthood.

78.1 President Tuttle has been assigned to work in the missionary department of the Church.

101.1 Know the World: Israel, "Around the World Program" by Peggy Mann.
Many who deny his divinity declare him to be the one perfect character, the peerless personality of history. Millions accept him as the Great Teacher whose teachings, however, are not applicable to modern social conditions. A few accept him for what he really is—"the Only Begotten of the Father", who came into the world, even Jesus, to be crucified for the world and to bear the sins of the world.

Last Monday morning, October third the Premier of Soviet Russia threatened that if the United Nations does not reorganize as he demands, the communist bloc will "rely on their own strength to block us." He also threatened to ignore the United Nation's peace-making machinery unless the Secretary General of the United Nations resign, and his position, that is, the Secretary's position, be replaced by a communist-style, three-man presidium armed with veto powers.

Who is this man who presumes to tell the United Nations what to do? He is a man who rejects the divinity of Jesus Christ and denies the existence of God, who is imbued with the false philosophy of Karl Marx, whose aim in life was "to dethrone God and destroy capitalism." He is a follower of Lenin, who said, "I want children to hate their parents who are not communists." The followers of these men, to gain their ends, "resort to all sorts of stratagems, maneuvers, illegal methods, evasions, and subterfuges." This atheistic attitude, and the advice to hate others, even one's own family, is just the opposite of the spirit of love as manifest and taught by the Savior. In sessions in another part of the United States are men who believe as I have indicated and who are willing to resort to any subterfuge, any scheme, that will further their ends to dethrone God. We appeal to God, who exists and lives, and with whom we are in harmony this morning--we have met in the name of his Beloved Son.

About fifty years ago, Lord Balfour, Prime Minister of Great Britain, delivered a lecture in the McEwen Hall of the University of Edinburgh, upon the subject, "The Moral Value which Unites the Nations,"--the moral values. In an interesting and convincing manner, the gentleman presented the fundamental ties that unite the different nations of the world: First, common knowledge; second, common commercial interests; third, the intercourse of diplomatic relationships; fourth, the bonds of human friendships.

The audience greeted his masterful address with a great outburst of applause. As the presiding officer arose to express his appreciation and that of the audience, a Japanese student who was doing graduate work at the university stood up, and leaning over the balcony said, "But Mr. Balfour, what about Jesus Christ?"

Mr. Robin E. Spear, to whom Professor Lang related this incident, writes as follows: "One could have heard a pin drop in the hall. Everyone felt at once the justice of the rebuke. The leading statesman of the greatest Christian empire in the world had been dealing with the different ties that are to unite mankind and had omitted the one fundamental and essential bond. And everyone felt, too, the dramatic element in the situation--that the reminder of his forgetfulness had come from a Japanese student from a faraway, non-Christian land."

Nearly two thousand years ago, Christ's chief apostle on one occasion when he was arraigned before the Jews for having healed an impotent man made the following declaration:

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

"This is the stone which was set at nought of you builders, which is become the head of the corner.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:10-12.)

That was a most dramatic occasion, and it took strength and fearlessness to make that statement to those men, some of whom had participated in Christ's crucifixion. Peter, on that occasion, bore a strong testimony to those people. These officers warned Peter and John; not to preach Jesus Christ and him crucified, but they heard Peter and John answer as I have read, and they saw the impotent man standing before them healed. They counseled among themselves what to do. Returning, they cautioned Peter and John not to preach Jesus Christ, but Peter, as spokesman under the inspiration of the Lord, answered:

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

"For we cannot but speak the things which we have seen and heard." (Ibid., 4:19-20.)

The knowledge that Jesus is truly the Son of the Living God had been declared by Peter in the presence of his Master on an occasion when Jesus and his apostles were at Caesarea Philippi when Christ had asked his disciples,

"... Whom do men say that I the Son of man am? [a grammatical error, by the way, which comes down through the ages.]

"And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

"And Jesus saith unto them, But whom say ye that I am?"

"And Simon Peter, the spokesman, fearless, impetuous by nature answered I Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona. [Simon, son of Jona]: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

"And I say also unto thee, That thou art Peter [Simon's other name, which means a rock], and upon this rock [of revelation] I will build my church; and the gates of hell shall not prevail against it." (Matthew 16:13-18. Italics added.)

Comparatively speaking, only a small group of men and women knew him as he really is—the Son of God, the Redeemer of mankind. This testimony has been revealed to every sincere man and woman who has conformed to the principles of the gospel of Jesus Christ, who [page 905] has obeyed the ordinances and become entitled to and has received the Spirit of God and that of the Holy Ghost. Every individual stands independent in his sphere in that testimony, just as these thousands of incandescent lamps which make Salt Lake City so brilliant at night, each one of which stands and shines in its own sphere, yet the light in it is produced by the same power the same energy from which all the other lights receive their energy. So each individual in the Church stands independently in his sphere, independently in the knowledge that God lives, that the Savior is the Redeemer of the world, and that the gospel of Jesus Christ has been restored through Joseph Smith the Prophet.

To some it is given," says the Lord in the Doctrine and Covenants, "by the Holy Ghost to know that Jesus is the Son of God, and that he was crucified for the sins of the world." (D&C 46:13.)

It is to these I refer who stand firm upon the rock of revelation in the testimony that they bear to the world. But the Lord says further that there are those to whom it is given to believe upon the testimony of the words of others. Note that. They believe upon the words of others that they may also receive salvation if they continue faithful. For all these, however, there comes a testimony also of daily experience. The members of the Church throughout the world find confirmation of their testimony in every performance of duty. They know that the gospel teaches them to be better individuals, that obedience to the principles of the gospel makes them stronger men and truer women. Every day such knowledge comes to them, and they cannot gainsay it. They know that obedience to the gospel of Jesus Christ makes them happier, better, and truer husbands, true and honored wives, obedient children. They know that obedience to the gospel fosters true brotherhood and fellowship among mankind. They know that they are better...
I have always been strongly impressed with a statement by Thomas Nixon Carver in his book, The Religion Worth Having, wherein he says:

"The church that can say to the unchurched, 'Our way is best because it works best, our people are efficient, prosperous, and happy because we are a body who aid one another in the productive life; we waste none of our substance in vice, luxury, or ostentation; we do not dissipate our energy in brawling, gambling, or unworthy habits; we conserve our resources of body and mind and devote them to the upbuilding of the Kingdom of God, which is not a mystical, but a real kingdom; it is a body of people dominated by ideas of productivity, which is mutual service. We do not strive for the things that satisfy but for the moment and then leave a bad taste; we strive for the things which build us up and enable us and our children to become strong to flourish, and to conquer. We strive to make ourselves worthy to receive the world by fitting ourselves to use the world more productively than others. We believe that obedience to God means obedience to the laws of nature, which are but the manifestations of His will, and we try by painstaking study to acquire a most complete and exact knowledge of that will, in order that we may conform ourselves to it. We believe that for reverence for God is respect for these laws; that meekness is teachableness and willingness to learn by observation and experience. By practicing this kind of meekness or teachableness we believe that we shall inherit the earth, whereas the unmeek, the unteachable, who are dominated by pride of tradition, shall not. We offer you hard work, frugal fare, severe discipline, but a share in the conquest of the world for the religion of the productive life.' Such a church," he continues, "is founded upon the rock of economic efficiency and the gates of hell shall not prevail against it."

My testimony, as yours, is that this Church of Jesus Christ can offer to the world all the good things which this author is looking for, and more, because God has revealed more in the government and conduct of his Church.

Brethren and sisters, the testimony of the gospel is an anchor to the soul in the midst of confusion and strife. Knowledge of God and his laws means stability, means contentment, means peace, and with that a heart full of love reaching out to our fellow men, offering the same blessings the same privileges. Love will beget tolerance and Kindness.

Now I suggest that during the next month or so, when our towns and cities and states will be more or less stirred by political contention, that we restrain our tempers, control our tongues, and try to manifest charity and love for one another. Let us not besmear our brother's reputation. I mean that while we are urging our particular political belief, that we avoid dealing in personalities. We cannot afford to hurt our brother's feelings and wound him.

Leaders in the Church, in fact all members thereof, are striving to establish the kingdom of God. Let us hold to that fact as the anchor of our soul and then breathe forth charity and love to those who may not see just as we do.

Oh, brother Man! Iold to thy heart thy brother, Where pity dwells, the peace of God is there; To worship rightly is to love each other, Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example Of Him whose holy work was 'doing good'; So shall the wide earth seem ow Father's temple, Each loving life a psalm of gratitude. "Then shall all shackles fall; the stormy clangor Of wild war music o'er the earth shall cease; Love shall tread out the baleful fire of anger And in its ashes plant the tree of peace!" (John Greenleaf Whittier)

In conclusion, let us stand with our hearts centered and our aims firmly fixed upon this eternal truth—that the gospel of Jesus Christ is among men for the redemption and salvation of the human family. Let us go forth in that spirit and deal with our fellow men in the spirit of love and kindness. Let us work in ow councils, in ow quorums, guided by that same spirit.

God grant that we may remain true to the Church, that we may ever be found defending the men whom God has called to guide us, and realize that harmony with them means that we are in harmony with God, for he sustains them. I pray for this blessing for all of us throughout the entire world, and that each member may carry the responsibility of his membership in the Church preparatory to the establishment of the kingdom of God, in the name of Jesus Christ. Amen.

President J. Reuben Clark, Jr.

President J. Reuben Clark, JR. of the First Presidency

My brothers and sisters, fellow members of the Church of Jesus Christ of Latter-day Saints, the only true Church on the face of the earth at this time:

The Lord has been good to me in giving me the physical strength to be with you this morning. I often facetiously say as long as you do not think with your heels, it does not make much difference what they do, it is only when the Lord or somebody begins to interfere with your head (laughter)—I am uncertain on that point, personally. But I am grateful to be with you to mingle my testimony with the testimony of those who have gone before, that this is the work of God, that we are doing his service, that we are working under his plan, that we are instructing the world in general, and ourselves in particular, in the principles of his gospel.

He said to the ancients on this continent, "I am the Law," and such are his words. We need to look no further than to his words to get therefrom the guides and the principles which will lead us to eternal life. Time and time and time again, he said, sometimes involving the four principles, sometimes three of them, "I am the life, the light, the way, and the truth." And such is his message to us. Such are the principles by which our lives are to be guided.

I renew to you this morning the testimony I have given to you for over a quarter of a century, I believe every conference, a testimony that God lives, that Jesus is his Son and is the Christ, a testimony that the Father and the Son appeared to the Prophet, thus settling, so far as we are concerned, forever that the Father and the Son were personalities and that Jesus spoke truly when he said, "... he that hath seen me hath seen the Father; ..." (John 14:9.)

My brothers and sisters, the way has been laid down for us. We have no choice and no necessity for anything beyond his words and the revelations of his mind and will which he makes known to his prophet, who is called, ordained and set apart, sustained by your vote to be the prophet, seer, and revelator of this Church. I renew again my testimony that the Savior with the Father came to the Prophet Joseph, that the Prophet and his associates through the assistance given to associates, set up this Church, the only true Church, as I have already said, that exists upon the face of the earth.

How I wish we could carry this thought, this belief, this testimony in our hearts to the exclusion of all others. This is a time, nationally, when it happens that, so far as my memory goes, for the first time, the strictly religious problem has been thrown into the campaign. Be not disturbed. We are not concerned ecclesiastically. We have the truth. Ours is the priesthood. We are the ones whom God has set up under a system of government which he revealed, where we have one man standing at the head, sustained as I have already said, by your vote, as the prophet, seer, and revelator of the Lord to his people. No one else has any right to declare the word of the Lord to this people.

I sometimes hear of persons, little groups, who undertake to direct us along lines that they think would be useful, politically. It is time for us to take notice and act when our prophet, seer, and revelator tells us what to do. We are not bound by any small group.

What a glorious thing it is to belong to the Lord's Church. As I have already said, it was the Lord who said "I am the life, the light, the way, and the truth," and who said to the people on this continent, "I am the law," which meant, of course, that by his atoning sacrifice he fulfilled all that the law of Moses contemplated and provided for, and citizens by virtue of obedience to the laws and ordinances. So, as they go through their daily activities and apply religion in their weekly vocations, the truth of the gospel becomes exemplified in their lives, thus with a testimony of the Spirit the testimony of reason, and the testimony of daily experience, members of the Church throughout the world stand impregnable.
I am most grateful to be with you this morning, to mingle my voice with the voices of the other brethren who have testified to you during this conference. I have listened with great interest and I have enjoyed what has been said. I have regretted my absence, but I am grateful that the Lord has permitted me to come this morning.

In that spirit we should always approach our Heavenly Father in prayer. And when we go to our Heavenly Father for advice, let us not go to him with the request that he give us that which we desire, but ask humbly and in full faith that he will give to us of our desires, no matter what they are or concerning whom they may be, that which accords with his will. "Neverthelss not my will, but thine, be done." (Luke 22:42.) A few days before in the temple, he had said, "Father, save me from this hour: but for this cause came I unto this hour." (John 12:27.)

And yet you will find nothing in the New Testament of any evils the Savior ever did of the many existing in the Roman Empire. I do not remember any reference, allusion or statement given in the New Testament showing that the Savior patronized the Roman circus or the great amphitheaters which almost crowned the Palestine in which he lived.

Let us try always to learn what the Lord wants. If we are living the kind of lives we should live, that He hopes we do live, we will find that no question ever arises in our minds for determination as to whether or not we should do a good deed, a good course. The question comes only when we are thinking of doing something we should not do. And on that point, may I say just a word. "Prayer is the soul's sincere desire." And in praying, no matter what our words may be, there will be in the back of our minds the real prayer, the real desire, and that will be controlling.

The Lord is merciful. He overlooks much. He has to. Think of his life what he did, what he said. That is your guide. We sometimes think that the Savior lived in a Palestine that was free from trouble, that there were no murders, no robbings, no thievings. Have you ever wondered a little why it was that Peter on that last night in the Garden happened to be armed with a sword? His Master's and his own message had never been to fight in that way. The Savior said he would make families fight among themselves, that their real enemy sometimes would be father or mother—but I have always understood that to mean the warfare between right and wrong, the warfare between his sayings and the sayings of the world.

You who have been through the temple of Almighty God, know your covenants, your obligations. Never forget them. Keep the commandments of the Lord. Let us never condemn the individual, except on rare occasions. He condemns the sin. And I can never forget that the most scathing denunciation that I know of in our literature, scriptural or otherwise, is that denunciation which the Savior made, and which is recorded in the latter chapters of Matthew, against hypocrisy. He leaves one almost with the persuasion that nothing is so bad as that.

And when you think what hypocrisy may do—lead you to following a life of falsehood, making you pretend to be what you are not, deceiving your fellow men, sometimes deceiving your wives and your children! But there is one whom you do not deceive, and that is Christ, our Lord. He knows all. Personally, I have felt that nobody need keep much of a record about me, except what I keep myself in my mind, which is a part of my spirit. I often question in my mind, whether it is going to require very many witnesses in addition to my own as to my wrongdoing, and I have frequently thought, in making funeral sermons—I wonder how many of us there are who, if it become known that Jesus was out here at Wendover, and would be happy to see all who came to see him, Jesus ow Lord, who knows all that we have done, all that we have thought, could read our minds as we would read a book—I wonder how many of us would have the Courage to go out to Wendover and pay him a visit. And yet if we were not willing, had not the courage, it is because we have not lived and thought and believed as we should. To me, that is one great test of how well I am prepared to meet my Maker.

The Lord helps us. He will give of his own Spirit even as much as we are prepared to accept. "I am the way, the truth, the life, and the light. I am the law," said the Savior.

Let us try always to learn what the Lord wants. If we are living the kind of lives we should live, that I hope we do live, we will find that no question ever arises in our minds for determination as to whether or not we should do a good deed, a good course. The question comes only when we are thinking of doing something we should not do. And on that point, may I say just a word. "Prayer is the soul's sincere desire." And in praying, no matter what our words may be, there will be in the back of our minds the real prayer, the real desire, and that will be controlling.

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You who have been through the temple of Almighty God, know your covenants, your obligations. Never forget them. Keep the commandments of the Lord. Let us never condemn the individual, except on rare occasions. He condemns the sin. And I can never forget that the most scathing denunciation that I know of in our literature, scriptural or otherwise, is that denunciation which the Savior made, and which is recorded in the latter chapters of Matthew, against hypocrisy. He leaves one almost with the persuasion that nothing is so bad as that.
I know by the testimony of the Holy Ghost that is in me that this declaration of Amos is literally true in the ministry of President David O. McKay as it was in the life of "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

It is an inspiration to me, and I hope it will be to you, to reflect for a moment upon the teachings we have received through our inspired prophets in these latter days. Efforts can retain our bodily and spiritual health and strength. We cannot be justified in destroying ourselves through our disobedience, no matter how limited our conduct in physically fit I have no doubt God will require us to be sound in mind and body to carry on the work of his priesthood at home and abroad, at least as far as we by our own advantage of the ways and means our Father in heaven may make available for us to retain our peace in times of great emergency, indeed at all times, if we are not prophetic. The history of the world has already altogether too clearly demonstrated that the farther we depart from the gospel of Jesus Christ, the greater is the distress and tribulation influence upon mankind this result is inevitable. They, through their own conduct, their own choice, do not qualify for the enjoyment of peace, and peace will not be theirs. The present teachings of our President are not the development of a philosophy by the wisdom of men that changes with time and experience. They do not result from the trial and error of improvement. They are not discovered as the result of laboratory experiments on the one hand or study of the past, present, or future on the other hand. They are eternal truths taught to the children of men by the prophets of God, ancient and modern. The truths of the gospel are unchangeable. They are infallible. The marvelous covenant we make, and as we make it here, we bind the Church, for this is a constituent assembly speaking for the Church. God grant his blessings may be always with us, to help us, to build us up, in the straight and narrow path, even until the end of life, and may he enable us to bestow such an impress upon our families as will enable them in turn to follow his paths, never forgetting and applying strictly the great principle he announced, "I am the way, the truth, the life, and the light," and as to this continent, "I am the law," to the end that we ourselves and our families after us, may be saved and exalted and reunited in the hereafter, I humbly pray in the name of Jesus. Amen.

Let me tell a story. I remember when Sullivan and Kilrain were fighting a championship down in New Orleans, I believe it was, when I was a kid, in the 76th round, or therabouts, word came back, as I remember, "Kilrain is slightly disfigured, but still in the ring."

President McKay recently told us that, "peace is the exemption from individual troubles, from family brawls, from national difficulties. Peace does not come to the transgressor of law. Peace comes by obedience to law--peace to the individual that he may be at peace with God, at peace in the home, and in the neighborhood. The spirit of the world is antagonistic to the establishment of peace. The law of nature seems to be the survival of the fittest at all costs. But peace can come into the world only through obedience to the gospel of Jesus Christ." Seek first the kingdom of God and his righteousness. His teaching regarding arbitration as a means of settling difficulties, if applied by nations, would do away with war.

"The gospel is a complete way of life, and the true plan of life brings joy and peace," says President McKay. Fundamental to the doctrines of the Church is the declaration of Father Lehi:

Adam fell that men might be; and men are, that they might have joy." (2 Nephi 2:25.)

Except with peace in our hearts we cannot be the children of God. This follows just as certainly as do all the promises given us by our Master in his Sermon on the Mount. Surely we cannot expect to see God if we are not pure in heart. We bear witness to the world by virtue of the power and authority of the Holy Priesthood of God which we bear that the words of his mouth contained in the sacred Beatitudes were not platitudes or trite sayings to catch the ear of man, spoken by a humanitarian, but on the contrary, they are the words of God spoken by his Son Jesus Christ, upon which all the children of men can place their trust unalteringly and conform their lives, their thoughts and actions, to merit in this life and in the life to come all the blessings promised those who are faithful and obedient to his teachings--not only the Sermon on the Mount, but all that he taught during his ministry here upon this earth as he sojourned among men, and all that he has revealed to his prophets to the present time.

John, in his Gospel, says: "These things I have spoken unto you," [quoting the Savior] "that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33.)

John, in his Gospel, says: "I am the way, the truth, the life, and the light," and as to this continent, "I am the law," to the end that we ourselves and our families after us, may be saved and exalted and reunited in the hereafter, I humbly pray in the name of Jesus. Amen.

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In the eighty-seventh year of my age on earth, I am full of earnest desire for the benefit of humanity. I wish all a Happy New Year.... May justice triumph and corruption be to you the glory of your lives and the lustre of your crowns, and posterity will sing your praises, while the Eternal One shall place you on high among the banishment of poverty, for the uplifting of the masses, and for the health, wealth, enlightenment, and happiness of all tribes and peoples and nations. Then shall the power be in your hands to pave the way for the coming of the King of kings, whose dominion will be over all the earth. Disband your armies; turn your weapons of the inhabitants of the earth. It will induce all who sincerely follow its dictates to cultivate righteousness and peace; to live peaceably in their families; to praise the Lord righteous and be respected as wise and worthy on earth, and as just and holy for heaven by Jehovah, the Author of perfection. . . ."

"The lessons of the past century should have prepared us for the duties and glories of the opening era. It ought to be the age of peace, of greater progress of the improvement, liberty, and light. Happy are we to have lived amidst its wonders and shared in the richness of its treasures of intelligence.

"A new century dawns upon the world today. The hundred years just completed were the most momentous in the history of man upon this planet. It would be impossible to make even a brief summary of the notable events, the marvelous developments, the grand achievements, and the beneficial inventions and discoveries, which mark the progress of ten decades now left behind in the ceaseless march of humanity. The very mention of the nineteenth century suggests advancement, improvement, liberty, and light. Happy are we to have lived amidst its wonders and shared in the richness of its treasures of intelligence.

"The power is in your hands to pave the way for the coming of the King of kings, whose dominion will be over all the earth. Disband your armies; turn your weapons of strife into implements of industry; take the yoke from the necks of the people; arbitrate your disputes; meet in royal congress and plan for union instead of conquest, for the banishment of poverty, for the uplifting of the masses, and for the health, wealth, enlightenment, and happiness of all tribes and peoples and nations. Then shall the twentieth century be to you the glory of your lives and the lustre of your crowns, and postively will sing your praises, while the Eternal One shall place you on high among the mighty....."
p37 "May the twentieth century prove the happiest, as it will be the grandest, for all the ages of time, and may God be, glorified in the victory that is coming over sin, sorrow, misery, and death. Peace be unto you all."

p38 Joseph F. Smith said: "There is only one thing that can bring peace into the world. It is the adoption of the gospel of Jesus Christ, rightly understood obeyed and practiced by rulers and people alike." (Joseph F. Smith, Gospel Doctrine, 1928 ed., page 528.) I love such words of scripture.

p39 And President Grant said: "This gospel of Jesus Christ which the world says is a delusion, a snare, and a fraud [yet] to each and every man who goes out to proclaim it, and who lives an upright and virtuous life, it brings peace, it brings joy, it brings happiness unspeakable." (Heber J. Grant, Conference Report, October 1911, page 22.)

p40 At the October conference of 1921 President Grant presented a "Peace Resolution," representing the Church as favoring world peace, and invoking blessings and "divine guidance of the International Conference of the Limitations of Armaments, that the cause of Peace may be thereby enhanced, and an amelioration of the burdens of mankind secured."

p41 President George Albert Smith once prayed: "And, O Father, in the midst of confusion that is everywhere, and uncertainty, that we may repent of our foolishness, our light-mindedness and our wrongdoing, realizing as we should, that all the blessings that are worthwhile come to us only as a result of honoring thee and keeping thy commandments. The pathway of righteousness is the highway of peace and happiness."

p42 And then finally, to end, I come back to where I began, to the words of President McKay: "The Need of Peace: The greatest need of this old world today is peace. The turbulent storms of hate, enmity, of distrust, and of sin are threatening to wreck humanity. It is time for men--true men--to dedicate their lives to God, and to cry with the spirit and power of the Christ, 'Peace, be still.' Only in the complete surrender of our inner life may we rise above the selfish, sordid pull of nature. We should seek first the kingdom of God and his righteousness. What the spirit is to the body, God is to the spirit. As the body dies when the spirit leaves it, so the spirit dies when we exclude God from it. I cannot imagine peace in a world from which God and religion are banished."

p43 God bless us brethren and sisters, that we may follow the admonition and counsel of these great leaders who have preceded us and listen intently and sincerely to the words of our present leader, that our lives may be sweet in its enjoyment, I pray humbly in the name of the Lord Jesus Christ. Amen.

p44 Joseph Fielding Smith
President Joseph Fielding Smith of the Council of the Twelve

p1 I wish to read a part of the instruction given by our Redeemer to his disciples on this continent just before he left them.

p2 "And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that is I have been lifted up by men even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil--"

p3 "And for this cause have I been lifted up; therefore, according to the power of the Father I will draw all men unto me, that they may be judged according to their works."

p4 "And it shall come to pass, that whoso repenteth and is baptized in my name shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world.

p5 "And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father.

p6 "And this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words.

p7 "And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

p8 "Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand before me at the last day." (3 Nephi 27:14-20.)

p9 I know of nothing that is more important or necessary at this time than to cry repentance, even among the Latter-day Saints, and I call upon them as well as upon those who are not members of the Church, to heed these words of our Redeemer. Now he has stated definitely that no unclean thing can enter his presence. Only those who prove themselves faithful and have washed their garments in his blood through their faith and their repentance--none others shall find the kingdom of God.

p10 We have inducements, enticing features come before us through the press, by television particularly, and in other ways to lead our people and all other people astray and away from keeping the commandments of God. I want to raise a warning voice to the members of the Church, and especially to the youth of the Church. Do not pay heed to the wicked and malicious advertising of tobacco nor of liquor. The advertising of tobacco today is one of the greatest offenses and crimes before our Father in heaven, and those who are guilty of it will one day have to pay the price. They do it now because of greed, but we must not listen to these enticings and to the wicked advertising of things that are detrimental to the body and condemned by our Father in heaven and his Son Jesus Christ, contrary to the gospel they have given to us.

p11 Now, we have those who are among us who are inclined to listen to these pleadings and to the entertainments that are given, all of which are intended to lead us into forbidden fields, to partake of things condemned by the Lord, and which are not for those who have made covenant with him to keep his commandments.

p12 I am going to spend a minute or two particularly relative to this filthy tobacco habit. I believe that some of the women of this country are getting to be worse than the men, and those who advertise are seeking to influence the women—the mothers of the children. As I ride through the streets here of Salt Lake City in an automobile, I sometimes see women on nearly every street corner or between the blocks with cigarettes in their mouths—three or four women to every man. I fear some of them are members of the Church. We cannot afford to turn either to the right nor to the left from the keeping of the commandments of the Lord if we want to enter into his kingdom.

p13 Our bodies must be clean. Our thinking must be clean. We must have in our hearts the desire to serve the Lord and keep his commandments; to remember our prayers, and in humility seek the counsels that come through the guidance of the Spirit of the Lord. That will bring to us our salvation, and we will never get salvation through the violation of the covenants and commandments which will bring to us eternal life.

p14 There is not time for me to say more than this. These few remarks will have to do. I have a great deal in my mind but I can carry those things to the stake conferences.

p15 The Lord bless you all, in the name of Jesus Christ. Amen.
Henry D. Taylor Assistant to the Council of the Twelve

My dear brethren and sisters, after listening to President McKay's inspiring message, I feel that all of us, from the bottom of our hearts, can say, "We thank thee, Heavenly Father, for a prophet to guide us in these latter days."

While World War I was raging in Europe, there were certain individuals here at home who would sit back in their easy armchairs, surround themselves with maps, and follow the progress of battle by reading the newspapers. They were extremely critical of the generals and those who were directing the campaigns and were very eager and vocal in outlining the strategy they would employ if in similar positions of leadership. These individuals were referred to as "armchair generals."

Prior to demolition of old buildings or the construction of new buildings, a solid fence is built to protect passersby. It has become a practice to bore holes in the fence or to install glass portholes. From these observation points many pause and watch with interest the demolition or construction activities. There are those among the viewers who would improve the way the job is run. Some would knock a building down immediately, while others would have it done bit by bit. Then there are those who would make changes in the architectural design of the building. Others are critical of the manner in which the cement is poured, the bricks are laid, and the glass is installed. These persons are known as "sidewalk superintendents."

Then there is another group belonging to this category. While riding in a car they are continually offering suggestions to the driver as to how the car should be operated, the speed that should be traveled, when to turn, and the signals to be employed. These are the "back seat drivers."

The Church becomes an object of criticism from just such "experts." They are dissatisfied with the manner in which the superintendent manages the Sunday School. They find fault with the way the bishop conducts the affairs of the ward. The stake president does not please them, and they criticize his administration. They are unhappy with the way the tithing is disbursed. These are the persons who find no fault with their own actions, but seem willing and anxious to confess another person's sins. The Savior was chastising such groups as these when he said: "And why beholdest thou the mote that is within thy brother's eye, but considerest not the beam that is within thine own eye? . . . Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." (Matthew 7:3-5.) I believe that is the same thought that the poet Burns desired to express when he penned the lines:

"O wad some Power the giftie gie us To see oursels as ithers see us!" (Robert Burns, To a Louse)

I assure you that I am not against criticism, if it is the right kind. Constructive criticism can be good and helpful. Destructive criticism can be bad and harmful. Many years ago my mission president gave this sound advice: "If criticism is just and given kindly, accept it and give thanks for it. If it is just and given unkindly, accept it. But if it is unjust and given unkindly, pay no heed to it."

A critical attitude and faultfinding with the Church, if persisted in, can easily lead to apostasy. A good motto to adopt and follow is, "If you can't improve on silence, say nothing." It is my deep and firm conviction that the Lord set up his Church in these latter days and has selected prophets to lead the Saints. There is but one on earth at a time called to exercise the keys of the Holy Priesthood. He may delegate to others the power and authority to act for him in such capacity as he will, but he alone holds the keys for such actions. Today that person is President David O. McKay.

Associated with him in the First Presidency are two other wise and good men. Together they constitute the "three great Presiding High Priests." President Joseph F. Smith made this plain in a talk from this pulpit near the turn of the century, when he declared: "God has established all things in their order. The house of God is a house of order, and not a house of confusion. In this house God himself is the Supreme Head and he must be obeyed. Christ is in the image and likeness of his Being, his Only Begotten Son, and he stands as our Savior and our God.... Next unto God and Christ, on the earth is placed one unto whom the keys and authority of the Holy Priesthood are conferred and to whom the right of Presidency is given. He is God's mouthpiece to his people in all things pertaining to the building up of Zion, and to the spiritual and temporal salvation of the Saints.... Those who have entered into covenant to keep the commandments of the Lord must hearken unto the voice of him who is placed to preside over them; and secondarily, to those who are called to act with him as his counselors in the Holy Priesthood. It takes this Council of three to constitute the presiding and governing authority of the Priesthood in the earth."

These brethren, together with the Quorum of the Twelve and others of our Church leaders, are blessed with vision and foresight far beyond normal powers and ability. The Lord has designed that they should sit in the "driver's seat," to use our figure of speech and direct the affairs of the Church. From their vantage point they can clearly see the road ahead, which way to turn, how to avoid the rocks and the chuckholes, much better than those of us sitting in the back seat. It is our duty, responsibility, and privilege to uphold and sustain them with our words, our actions, and our prayers.

How best can we do this? By magnifying them in the eyes of our families our friends, associates, neighbors, and even strangers, and allowing no evil speaking of the Lord's chosen leaders. We can substitute support for complaint, commendation and praise for adverse criticism. We can pray for them in public and in private and in our family prayers, teaching our children to pray for them.

It is my sincere desire that each of us will become "lifters" instead of "leaners"; that we will share in the responsibility of building up the kingdom of God here upon the earth, and not shift it all to the shoulders of our leaders. We shall then never become "armchair generals," "sidewalk superintendents," or "back seat drivers," but rather "doers of the word and not hearers only."

If we will follow the counsel and leadership of our President and Prophet, we shall then become eligible for all of the blessings promised by the Lord when he said: "Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;"

″For his word ye shall receive, as if from mine own mouth, in all patience and faith."

″For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory." (D & C 21:4-6.) To which I testify in the name of the Lord Jesus Christ. Amen.

Marion D. Hanks of the First Council of the Seventy

My dear brothers and sisters, I am deeply grateful this morning that I can identify in myself at least one virtue commonly associated with those who shall inherit the kingdom. I love to hear the angels sing. Thank God for wonderful Latter-day Saint mothers, for music, for harmony, for service, for leadership. I rejoice that the spirit of personal conviction invoked upon us by President Lewis spoken of by the President of the Church, prayed for earnestly by each of us in our own closets, may be enjoyed by the least of us, as well as by those who are greatest among us. I pray for that spirit as I express my personal witness this morning.

While the people of Israel were on the plains of Moab, in the last part of the fortieth year of the Exodous, shortly before Moses was taken from them and Joshua led them over Jordan to their promised land, Moses delivered a series of marvelous discourses to the people. He reviewed the experiences and events of the past forty years and
and exalted Israel to obey and appreciate and keep faith with God, who had preserved them as a people through their wanderings in the wilderness from Sinai to Jordan. He reminded them of the magnificence of their blessings at Sinai repeated for them the Ten Commandments, and said to them:

"And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and you elders;

"And ye said, Behold, the Lord ow God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth." (Deut. 5:23-24.)

After bearing this great testimony, the people pledged themselves to obedience and to loyalty. They said to Moses: "Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it." (Exod. 20:20.)

Moses gave moving response: "And the Lord heard the voice of you words, when ye spake unto me; and the Lord said unto me I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

"O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and With their children for ever!" (Ibid., 5:27-29.) The scripture teaches us that on that [page 913] occasion Moses "stood between the Lord" and the people to show them "the word of the Lord." So President McKay has this day stood between us and the Lord to show us His word. Our hearts have responded. Surely many of us have covenanted anew, as did Israel of old: "Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that he shall speak unto thee; and we will hear it, and do it." And as we so affirm our faith and sustain our prophet, is there an echo in your heart as there is in mine of the voice of the Lord to Israel?

"O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!"

The Lord wants more from us than these moving expressions of conviction and covenant. He wants more than expressions of gratitude and testimony and commitment. He wants us to fear him, to love him, to keep all his commandments always. He wants our hearts.

In the 64th section of the Doctrine and Covenants is recorded: ". . . I, the Lord . . . require the hearts of the children of men." (D&C 64:22.) His promise to those who give him their hearts is certainly the same as it was to ancient Israel--that we may expect his blessings to be with us always, and with our children.

What a marvelous promise! What a magnificent and moving covenant God has made with us--worth everything--worth our love, our obedience, our faith; worth our hearts.

What really happens when Israel gives God its heart? What happens when men honor their heritage and divine possibilities, love him and obey his commandments? There were certain humble Nephites not many decades before the advent of Christ who met this test, who, in the midst of affliction and persecution, followed a course and achieved the objective. I read from Helaman, the third chapter, these moving words: "...they did fast and pray oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ, unto the filling their souls with joy and consolation, yea, even to the purifying and the sanctification of their hearts, which sanctification cometh because of their yielding their hearts unto God." (Helaman 3:35.)

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What a marvelous promise! What a magnificent and moving covenant God has made with us--worth everything--worth our love, our obedience, our faith; worth our hearts.
This also the Lord said: we must "walk uprightly." Benjamin, near the end of his great sermon, bore his testimony to the people, reaffirmed the need for faith, repentance, humility, and sincere prayer, and added: "... and now, if you believe all these things that ye do them." (Mosiah 4:10.) As Nephí bore his witness to the people near the end of his ministry, he delivered a great sermon on the first principles of the gospel, and said: "... after ye have gotten into this straight and narrow path, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of men ... and endure to the end ..." (2 Nephi 31:19-20.) Amulek testified of Christ, taught the first principles, admonished the people to pray, and then said: "... after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted ... behold, your prayer is vain, and availeth you nothing, ..." (Alma 34:28.)

We must "walk uprightly." Within the last few days I was in a meeting in an eastern city talking with a group of people about youth leadership. During the discussion one of the professional employees of the Department of Agriculture whose civil service rating is not dependent upon who is Secretary of Agriculture said: "We don't need to interpret human fitness to our department. We don't have to talk about it a lot. We have a man who reflects it impressively in his own life, as Secretary of the department."

This same group heard our story of the programs of the Church, of the principles upon which those programs are based, and of those who lead the programs. One said: "Yes, but your situation is not like ours. Out there you have thousands of leaders." Another person, the directing head of one of the great youth programs in our land, said: "We really can't talk about Utah in the same context with the rest of us. There is an influence in Utah not like any place else on the earth." We know what the influence is of which she spoke. It is found not only in Utah but in every place where faithful members of the Church live the gospel and exemplify its principles.

With all our protestations, sincere and honorable, with all our expressions of conviction and faith and testimony there is required of us that we develop in us the heart that will move us to obey all of God's commandments always, with the promise that things will be well with us and with our children always.

The last suggestion of the Lord in the verse quoted from the revelation to the Prophet was that we remember our covenants. We have covenanted in sacred places—at the waters of baptism in holy houses, as we partake of the Sacrament—not alone with God but with each other. Consider again the moving charge that Alma gave the people at the waters of Mormon, that they were to "... bear one another's burdens, ... mourn with those that mourn; ... comfort those that stand in need of comfort; ... and to stand as witnesses of God at all times and in all things and in all places ... even unto death, ..." (MOSiah 18:89.)

God help us, we who have been blessed with so much, to yield our hearts to him, for while men look at the outward appearance, "God looketh upon the heart." That we may claim his promises by obeying his commandments, I pray, in the name of Jesus Christ. Amen.

Harold B. Lee
Harold B. Lee of the Council of the Twelve

In these next few moments I trust that I may, in the testimony which I shall bear, catch the spirit of this conference and the radiance of that which has been reflected by our great leader, the prophet of the Living God.

One of the gospel writers concludes his record with this significant statement made by Jesus: "Go ye into all the world, and preach the gospel to every creature . . ." (Mark 16:15, 19-20.)

By now, apparently, they were beginning to understand what the Lord had said to them on another occasion: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: ... Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:19-20.)

He had demonstrated to some extent some of the powers of the Risen Lord. What they became because of this divine gift which had been given to them is described by Dr. John Lawrence Mosheim in his Outlines of Ecclesiastical History, and I shall read only a few sentences which show evidences of a divine power in the acts of the early disciples which attested to what the Master had told them, that he would be with them, "even to the end of the world." Says Dr. Mosheim:

"For no sooner had the apostles received this precious gift, this celestial guide, than their ignorance was turned into light, their doubts into certainty, their fears into a firm and invincible fortitude, and their former backwardness into an ardent and inextinguishable zeal, which led them to undertake their sacred office with the utmost intrepidity and alacrity of mind. This marvelous event was attended with a variety of gifts.... And indeed there were undoubted marks of a celestial power perpetually attending their ministry. There was, in their very language, an incredible energy, an amazing power of sending light into the understanding, and conviction into the heart. To this were added the commanding influence of stupendous miracles, the foretelling of future events, the power of discerning the secret thoughts and intentions of the heart....

And all this accompanied with lives free from all stain, and adorned with the constant practice of sublime virtue. Thus were the messengers of the divine Savior, the heralds of his spiritual and immortal kingdom, furnished for their glorious work, as the unanimous voice of ancient history so loudly testifies...."

Now I want you to hold this last statement of Dr. Mosheim's in your mind:

"The event sufficiently declares this: for without these remarkable and extraordinary circumstances, no rational account can be given of the rapid propagation [page 915] of the gospel throughout the world." (Dr. John Lawrence Mosheim, Outlines of Ecclesiastical History, Vol., pp. 61, 67.)

The process by which leaders become spiritual as those disciples were is set forth in a very simple admonition of the Master. The Savior called fishermen, and he called tax-collectors and others in various occupations to constitute his chosen twelve. He gave to each of them the same simple promise:

"Follow me, and I will make you fishers of men," or as another writer puts it, "I will make you to become fishers of men." (Matt. 4:19; Mark 1:17.)

"To come after him" is but another way of saying, "become leaders of men." So in today's language we would say to those who are so to teach: "If you will keep my commandments I will make you leaders among men." (3 Nephi, 27:27.)

To "come after him" is but another way of saying, "Keep my commandments," for thus he had explained it when he said to the Nephites: "Therefore, what manner of men ought ye to be?" And then he answered his own question, "Verily I say unto you, even as I am." (3 Nephi, 27:27.)

To become "fishers of men" is just another way of saying "become leaders of men." And to Peter, the Master replied after Peter had borne his testimony as to the divinity of the Master, as President McKay has quoted, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." When Peter and John had performed marvelous deeds those who were around about marveled because they perceived that they were unlearned and ignorant men, "..." (Acts 4:13.)
There seems to have been a constant vigil lest those who enjoyed these special God-given gifts would arrogate to themselves personal superior talents, when in reality these spiritual endowments were but outward evidences of divine gifts given among men who are called to serve in high places in the kingdom of God.

Peter chided those, you remember, after he had performed the healing upon the man who was lame from his birth, when he said:

"Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?"

And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all." (Ibid., 3:12-13, 16.)

Recall again Peter's rebuke to Simon the sorcerer, who wanted to buy the gifts of the Holy Ghost which he saw demonstrated through Peter:

"But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

"Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

"Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." (Ibid., 8:20-22.)

John was taught in plainness how he must learn to distinguish between the person who demonstrates spiritual gifts [page 916] and the giver of those heavenly gifts, even God. When a messenger came to him he fell down at the feet of this messenger as though to worship him, and the messenger said:

"See thou do it not: I am thy fellow-servant, and of thy brethren that have a testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." (Rev. 19:10.)

And Moses learned that same lesson after he had received the wonderful visitation from the Lord who had appeared in his glory as contrasted with the visit from and the appearance of Satan. In humility he said thoughtfully, as he pondered this great experience: "Now for this cause I know that man is nothing, which thing I never had supposed." (Moses 1:10.)

In our day, we have been told some similar things about the power of the Lord among his peoples. In the very first revelation, or the preface to the revelations, the Lord said: "For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

"And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world." (D&C 1:35-36.)

One of the ways by which "he comes down among his people" is clearly explained in the revelation in which he defines certain gifts of the Spirit. He enumerates some of the gifts of the Spirit which men might enjoy: knowledge, and faith, and discernment, and the gift of tongues, and the testimony of knowledge that Jesus is the Son of God, and then he says this:

"unto such as God shall appoint and ordain to watch over the church, . . . are to have it given unto them to discern all those gifts...." (Ibid., 46:27.)

Previously he had said: "... given for the benefit of those who love me and keep all my commandments." (Ibid., 9.)

In our day he sounded a warning just as these other leaders have sounded a warning, when he said to those to whom these gifts are committed:

"And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things and obey not his commandments." (Ibid., 59:21.)

Some of the older brethren who remember the days of President Joseph F. Smith have told me that frequently when President Smith was introduced as the "head of the Church," he was always quick to reply, "Oh, no. I'm but the President of the Church. Jesus Christ is its head."

That is something for us to remember. When we receive the adulation of faithful people, we must never forget that such commendations come, not be cause of our person, but because of the positions we hold. In conference meetings with the mission presidents we hear this repeated with variation and as applied to the Church, it might be said thus: "There is no end to the amount of good we can do in this Church if we are not concerned about who gets the credit for it."

It was possibly something like this which the Master had in mind when he warned:

"Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." (Luke 6:26.) In a revelation today, we have called to our attention the human tendencies which are in most men: "... but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree [page 917] of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man...."

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion." (D&C 121:37, 39.)

And he has told us two reasons why men fail to receive what they might otherwise have obtained:

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, . . ." (Verse 35.)

I remember at a stake conference some years ago a young man was called to a high position. When we had asked him to express himself, expecting a humble testimony in his acceptance, he stood up in a rather flamboyant, boastful way gave a dramatic performance. At the close of the service as we walked home, one of the high council whispered to me and said, calling him by name: 'When he stood up there in the pulpit this morning, he was all alone."

That is what the young missionary meant who said he had baptized a number of people but all of them had apostatized, so he said, "I must have converted them all by myself."

I remember one of my brethren, who had invited me to join him in an administration to a sick person, who said very humbly to this individual, "Now, sister, when you receive the blessing of this administration, do not mention the names of those through whom the blessings were given."

Today we are witnessing a great, marvelous demonstration of the power of conversion. Perhaps we are going to see the most rapid propagation of the gospel in the world than we have seen in any previous dispensation. We must make certain that we do not offend God by our failure to confess his hand in all things. We must not forget
As I have traveled throughout the Church and have observed those who have been called and set apart to be judges, it is my testimony that they have been guided in "By kindness, and pure knowledge which shall greatly enlarge the soul without hypocrisy, and without guile--" (D&C 121:39, 41-42.)

"No power or influence can or ought to be maintained by virtue of the priesthood only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; by kindness, and pure knowledge which shall greatly enlarge the soul without hypocrisy, and without guile--" (D&C 121:39, 41-42.)

And then this beautiful admonition was given us:

begin to exercise unrighteous dominion...."

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately act unrighteously before the Lord. My heart tells me I would like to repent, I would like to overcome my weakness of gossiping and saying bad things about other people."

"I have planted, Apollos watered, but God gave the increase, and then he added in language that sounded like that statement of Moses after God had conversed with him: "So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." (1 Cor. 3:6-7.)"

"For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." (Matthew 7:1-2.)

"Judge not," Jesus commanded, "that ye be not judged." And then he gave this warning:

"For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." (Matthew 7:1-2.)

Throughout my life in mingling with many people of various religious denominations I have observed that as a rule it seems as if human beings like to gossip. We like to hear unsavory things about our neighbors and talk about each other. It seems that oftentimes we get a certain degree of satisfaction or even joy out of saying bad things about other people. We thoughtlessly and sometimes maliciously judge each other. We censure our associates sometimes unjustly, many times unkindly; and most of the time we speak without having the evidence to back up what we are saying. We seem to forget that Jesus, the brother of the Lord, warned that the unbridled tongue is "full of deadly poison." (James 3:8.)

I know that many people's hearts have been broken and tears have been shed because of the unkind and perhaps untrue things that have been said about them and because of unjust judgments that we give of each other.

As I look into the faces of the members of this congregation, my conscience certainly tells me that I err at times. Sometimes I gossip and judge others, and when I do it I act unrighteously before the Lord. My heart tells me I would like to repent, I would like to overcome my weakness of gossiping and saying bad things about other people. I am sure that you feel the same as I do.

I know that even sometimes people who are faithful in the Church pass judgment and condemnation on those with whom they associate without knowing the facts. Such is displeasing to God.

I know that many people's hearts have been broken and tears have been shed because of the unkind and perhaps untrue things that have been said about them and because of unjust judgments that we give of each other.

As I look into the faces of the members of this congregation, my conscience certainly tells me that I err at times. Sometimes I gossip and judge others, and when I do it I act unrighteously before the Lord. My heart tells me I would like to repent, I would like to overcome my weakness of gossiping and saying bad things about other people. I am sure that you feel the same as I do.

But one might say: "The man or the woman from whom I obtained this information is an honest man or woman and would not lie." I certainly honest and honorable people would not lie, but we should remember that they have to get their information through human senses and that human senses are not always a hundred percent reliable; for example, if an honest man were standing on a corner and another one on the opposite corner and two cars crashed in the street, the testimonies of these two men might vary, and rightly so. They saw the accident at different angles, and perhaps neither of them saw exactly what happened.

Recently one of the General Authorities [page 917] said that he was interested at stake conferences to hear members of stake presidencies in the Sunday conference sessions tell some of the things that he had talked about the night before. And then the General Authority said, "Ofttimes I cannot recognize that I had talked on the subjects nor said the things that I was reported to have said."

Now certainly the General Authority was not accusing stake presidencies of being dishonest. I think he did not have that in mind at all, but this story illustrates the inadequacy of human senses.

Sometimes we sit in a congregation like this one and listen to somebody speak. While he talks we think many of our own ideas as we hear many of the things he is saying. As time passes we might confuse some of our own thoughts with some of the things the speaker said. Because of the inadequacy of human senses, Jesus Christ said, "in the mouth of two or three witnesses every word may be established." (Matt. 18:16.)

The Savior and the holy prophets have told us how to judge when it needs be that we judge, because oftentimes we must judge. In fact, many of you in this tabernacle -- stake presidencies, high counselors, and bishoprics -- are called upon to be judges. It is your ecclesiastical responsibility to judge. But let me give the warning that with the same judgment that you judge, you shall be judged.

The Lord and the Prophet Joseph Smith understood human nature, knowing that we may be tempted to judge unjustly, and so the following is found in the Doctrine and Covenants:

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion...."

And then this beautiful admonition was given us:

"No power or influence can or ought to be maintained by virtue of the priesthood only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge which shall greatly enlarge the soul without hypocrisy, and without guile--" (D&C 121:39, 41-42.)

As I have traveled throughout the Church and have observed those who have been called and set apart to be judges, it is my testimony that they have been guided in...
As I have suggested, the Savior and the prophets have told us how to treat each other. The Master gave us the vital law known as the second great commandment: "Thou shalt love thy neighbour as thyself." (Mark 12:31.)

If all of us would love our neighbors -- would love all the people with whom we associate -- as much as we love ourselves, we would do no unkind things to them. We would not say any harsh or unkind words to them. We would not repeat any bad gossip about them. But on the other hand, we would show forth love and compassion at all times. We would rejoice in their successes, and we would weep with them in their sorrows. Under those conditions, a glorious spirit of brotherhood, love, and compassion would prevail.

The Savior also gave us the famous Golden Rule: "... whatsoever ye would that men should do to you, do ye even so to them." (Matt. 7:12.)

Every time we hear something about somebody else, if we would stop and think before we repeated what we heard and take as our measuring rod the following:

"Would I like to have somebody say that thing about me? Is it just? Is it fair? Would it make the person involved happier if I should repeat it? Would it make him progress? Would it add to the beauty and the joy of life?" And if it will not meet these measurements, then our judgment would not be righteous if we should repeat what we heard. It is best under these conditions that we keep quiet.

Paul, the apostle to the Gentiles, wrote a beautiful poem on faith, hope, and charity to the Corinthian Saints. He said:

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal."

"And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing...."

And then Paul ended his famous poem by saying:

"And now abide faith, hope, charity these three; but the greatest of these is charity." (1 Cor. 13:1-2, 13.)

Charity is the greatest of all Christian virtues. It is, as the prophets have said, the pure love of Jesus Christ. It encompasses all the virtues that I have mentioned and even many, many other Christian virtues. In all of our dealings with each other, our hearts should be filled with charity toward all men. We should show forth an abundance of charity toward all the people with whom we associate.

Our Lord Jesus Christ not only taught that we should love our friends, but he commanded us to love our enemies. We should pray for them who despitefully use us. He not only taught these things, but he lived as he taught, thereby marking the path for us to follow.

While the Master was hanging on the cross, suffering the most excruciating pain that anybody could endure, and while he was listening to the jeers of the rabble down at the foot of the cross, his heart was filled with compassion toward them. With a fulness of charity and with an abundance of love in his heart for those who had caused him to be crucified, he cast his eyes toward heaven and prayed,

"Father, forgive them; for they know not what they do." (Luke 23:34.)

It is my opinion that this is the greatest example in history of pure love, of undefiled charity, of actually showing a fulness of compassion for one's enemies.

Micah, one of the great Old Testament prophets, pointed out the way for us to live. He said,

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and walk humbly with thy God." (Micah 6:8.)

In humility I ask our Father in heaven to pour out his Spirit upon the Latter-day Saints. May he bless you and me abundantly that we will be filled with the spirit of charity and love for each other. May we overcome our evil habit of gossiping, of saying unkind and unsavory things about each other.

On the other hand, may we say nothing but that which is kind and generous about all people. May our lives be filled with patience, brotherly kindness, and compassion toward each other at all times and under all circumstances. Under those conditions we would rightfully be children of God with his love in our hearts. Then our lives would be actuated by godliness.

Permit me to suggest that we husbands cease criticizing our wives, because if we criticize our wives it weakens our love for them. Also, it tends to kill their love and respect for us. I would give the following admonition to wives: Respect your husbands. Do not criticize your husbands. If you indulge in such practices it results in bringing about disharmony, kills your spirituality, and tends to break up your homes. Perhaps the final result may be the loss of your eternal salvation.

Let each of us walk in the path continuously that Jesus marked out, having our hearts filled with charity and love toward our fellow men. May we keep all of God's commandments, walking by every word that proceeded forth from his mouth. If we will do these things, we shall have an abundance of joy in this life and eternal life in the presence of our Savior after we have completed our missions here upon this earth.

May our Heavenly Father bless us that we shall always live as he desires that we should live, I humbly pray, in Jesus' name. Amen.

--Shakespeare,
As You Like It, Act II,

Scene 7, lines 139-142.

The Drama of Life has many acts. Few of them, however, are as thrilling as the act entitled "A Mission." Let me sketchily review for you a few scenes in an act which I witnessed, just to show how exciting this "Mission Act" can really be.

The opening scene was called "Miles Zero."

In the missionary's first letter to his folks he wrote:

"Dear Dad: I'm up at Miles Zero on the Alaskan highway in Dawson Creek where it is costing me one hundred dollars a week for board and room...."

His dad replied immediately, "Dear Son: Get off the Alaskan highway! Park Avenue, New York, should be cheaper Miles Zero is too rich for my blood."

The dad's letter and another letter from the son crossed in the mail. The son's letter began:

"Dear Dad: The Lord has blessed me already. A man committed suicide in his room. It was so ghastly that no one would rent it. I offered the landlord forty dollars a month. He took me up-- so I moved in with my companion who is sharing the forty dollars. All my problems are solved."

Months passed.

Then, in one of his regular letters, the son said, "I have twenty-two prospects about ready to join up, but no place to baptize them. Peace River will be frozen over till June, and before then I shall be due for a transfer. Wish I could use a bathtub. They have some large tin ones up here...."

After a few weeks, the son wrote:

"Lucky me. The Lord has blessed me again. Two of my choice prospects, the banker and the head of the Masonic Lodge, who is also the president of the Power Board went six hundred miles down to Edmonton, and I baptized them. That's two down, only twenty more to go. My president is pleased. He is transferring me to Bella Coula, wherever that is. Up here, there are two kinds of water--liquid and frozen, also two kinds of prospects--hot and cold. I'm terribly afraid that some of my twenty remaining prospects will 'freeze up' before liquid water and a baptismal font become available. I shall regret losing them, but I'll pick twenty up in Bella Coula. Wish me luck."

Five years after the curtain fell on this son's "Mission Act," I was sent to a conference in Calgary, Canada, and in one of the sessions of the conference I listened to the stake president praise, as he released, his stake mission president who had baptized twenty converts "right here in Calgary." He called on him to speak. I copied these words from a tape of his talk.

"Seven years ago one Sunday in a converted hut at Miles Zero on the Alaskan highway I met a young man who was to be instrumental in changing the course of my life. He was big, six feet. He had a big grin and hands that were always moving. You could tell he had the spirit of the gospel. I had met many men before but never had I met a man who could teach the gospel the way this man did. He would both fast and pray, and I remember that one time he fasted three days and nights, going without food and water and praying on behalf of the people he was teaching. He taught the gospel with an inspiration that only one who had the guidance of his Father in heaven could bring. He baptized me. I have a great love for that young man. Elder Critchlow, take back to your son a confirmation of the love we have for him. In a way to pay the debt tell him that many here within the sound of my voice, whom I have had the privilege [page 919] of teaching have come into the kingdom of God--through your son."

Those words "through your son" were ringing pleasantly in my ears--still I heard the president who leaned toward me to whisper: "He (the mission president) baptized twenty people here in Calgary."

Suddenly, my memory was flooded with a maze of words--words which my son had written years before. Slowly, they assembled into fragments of broken sentences:

"That's two down--twenty more to go--I'm afraid my twenty prospects will freeze up before liquid water is available.... I regret losing them.... I'll pick them up in Bella Coula--Wish me luck."

Well, he didn't pick them up in Bella Coula.

Families that have never had a missionary in the field have missed one of the grandest blessings that could come into their homes. Ask the mother who impatiently awaited her missionary son's letters, who gleefully reads lines in them over the back fence to neighbors and over the phone to relatives and friends.

Ask the proud father, the brother, or the sister about the sweet feeling they experience when they kneel together each day in family prayers to ask a blessing for their missionary. Before Bobby left for his mission the family skipped its prayers occasionally, but while he was in the field--so far, far away from home, they skipped fewer prayers because Bobby might need the protection and the help of a loving Heavenly Father. Never was the family knit more closely together.

Recently I told a stake president he needed six thousand stake missionaries. "Be reasonable," he said, "I've only six thousand members in my stake."

"Right, exactly right," I replied, "and every one of those members is a missionary."

Every member of our Church is a missionary. Without the formality of a setting-apart we should be so set-apart from the ways of the world that we can teach the gospel, which is our Father's way of life, by the very lives we live. Without the oral word of mouth preaching, the example of our living will always be effective teaching. A sermon seen is better than a sermon heard.
They have their exits and their entrances;

And each member in his time is expected to choose and play a noble part.

Come up here with me on this stage of life and, over the glare of the footlights in this World Theater let's take a peek at the audience watching us play our parts in the great Drama of Life.

Down there in the parquet whom do you see? Over the glare of the footlights I quite distinctly see my wife, my children, my neighbors, my friends across the town and across the country, my vocational associates, my associates in the Church Offices. All who know me, be it ever so well or ever so slight, seem to be in this World Theater. And they're watching oh, so critically. Yet if I play my role well--the role of a Latter-day Saint--I'm sure there will be some applause. But if I slip out of character--even for a moment or so--some of them, like patrons of any theater, at times, might sneer, perhaps hiss. These translate into one of the ugliest words in the English dictionary--"hypocrite."

May our merciful Heavenly Father help me, help you to play our chosen roles so well that we may deserve the plaudits and the praise, at least the respect of those who watch. Now look up to the balcony . . . the glare of the footlights, whom do you see there? On the very first row I see my mother. My father is beside her, my brother beside him. Behind them, I believe, my grandparents. One man among them with sideburns and a lock of curly brown hair looks like a picture I've seen of Captain James Brown who led the sick detachment of the Mormon Battalion into Salt Lake Valley. He's my-great-grandfather. These obviously are the dead. I can almost hear them say:

"We are the dead Short years ago we lived, felt dawn, saw Sunshine glow.... To you from failing hand the torch we throw Be yours to hold it high. If ye break faith with us who die, We shall not sleep." --adapted--"In Flanders Fields" McCrea.

I don't really believe, of course, that my father and mother and my grandparents are peering through the veil, observing every scene in which I act, but sometimes I wonder. Just in case, I had better act, I ought to act, yes, I want to act so that they with a feeling of pride will smile and applaud my scenes.

I love my parents and my grandparents. They are not dead. They live. Sometimes I think I almost hear, or rather feel, their prayers for me! Surely they must be praying and pulling for me, otherwise I would not have been so blessed. Again, I ask a merciful Father in heaven to help me and to help you [page 920] to play our scenes so well that we may fittingly deserve applause from the balcony or the dead.

Look again, this time to the gallery. Over the glow of the footlights I see faces very indistinctly. I recognize none of them. These, something tells me, are the spirits yet to come and be embodied on this earth; they who must come to take our places. I wonder if they do not watch with interest the Drama of Earth Life, and if they are not earnestly praying that we will play our roles well; for they must come to dwell in the environment we are creating for them. Once upon a time our Heavenly Father's children on this earth became so wicked that he washed them and their wickedness off the stage with a great flood so that these spirits might inherit a decent environment. This gallery of spirits will certainly applaud if we play our parts well.

High up above the stage in this World [page 921] Theater is a box. Look up. The glare of the overhead floodlights obscures its occupant. This box is reserved for the Author of the play--the Drama of Life. He not only is the Author, he is also the Critic and the Judge. How glorious could be that day If in its morning--the morning after the curtain falls--his press would announce: "Well done, thou good and faithful servant."

Yes, the world's a stage, so is the Church a stage, and you and I are merely players. We've chosen noble roles in the Drama of Life. Let's play them well.

We can preach a better sermon with our lives than with our lips. We can do more good by being good than by preaching good. Let us so act that our principle of action shall become a law, not only for the Church, but also for the whole world. Eventually it will be. May that time be soon, I humbly pray in the name of Jesus Christ. Amen.

Joseph L. Wirthlin
Joseph L. Wirthlin Presiding Bishop

President McKay, my brothers and sisters, to be here upon this occasion is most inspirational to me as I am sure it is to you. As I came into this remark--able building, the events that took place at the time of Brigham Young and those who were with him came to my mind.

The marvelous revelation that was given to the Prophet Joseph on November 1, 1831, is one that all of us can give consideration to, particularly at this time when the Lord said to the Prophet Joseph:

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them." (D&C 1:4-5.)

This revelation calls the disciples of the Lord Jesus Christ, and particularly the apostles in this day as well as in the time of the Prophet Joseph, to go into the world and preach the gospel to every nation, kindred, tongue, and people. Under their direction missionary work is being done in the world today, and I am sure that all enjoy divine guidance as they meet this great assignment.

This morning President McKay told us of the leadership of certain individuals in the world who, if they had their way would destroy our knowledge that God lives and that Jesus Christ is his Son. I am sure they will never be successful The Lord in his way will handle such individuals.

Of the great men who have gone in the past, I think particularly of Brigham Young and the twelve who were called to preach the gospel to the people in Great Britain. They were poor men. They started the long trip to England without the funds to pay their way. While they did not have enough of this world's goods, they knew that Joseph Smith was a prophet of God, and they were willing to bear testimony to the world that God the Father and his Son Jesus Christ appeared to the Prophet Joseph. With that testimony in their souls, they accepted that great assignment.

At the time Brigham Young left, he was a very sick man. He said, "I could not walk thirty rods to the river." His family, too, was ill. His wife had just given birth to another babe, and she was in poor health. However, Brigham Young and his companions started on their journey. When they reached New York, they were helped by the Saints who raised sufficient funds whereby they could pay the amount of eighteen dollars to cross the Atlantic Ocean. The Saints also gave them food to use while on the ship. They landed in England on April 6, 1840, taking about a month to arrive there. It was just ten years after the Church had been organized. The Lord had sent these men to Great Britain for the purpose of again making it possible for the English people to hear the gospel and organize the Church of the Lord Jesus Christ. They arrived as poor men. They had no money. The sisters made clothing for Brigham Young as his was worn out. Great conferences were held. They labored in and around Manchester.

Wilford Woodruff did a marvelous work. He was preaching in the little town of Handley, and there he found that the people were very much interested in what he was telling them in bearing testimony that God lives and that Jesus Christ is his Son. He had direction from on high, indicating that he should travel to the south. He was not quite sure as to the instructions he had received. So, again he made it a matter of prayer. The Lord made it very clear to him that he should travel to the south. On arriving at the appointed place, he came in contact with some people who were very friendly to him and to the word of the Lord that he was preaching. It was an organization called...
wherewith to steer her...." (Mormon 5:18.) I saw them beginning to accept the gospel of Christ.

and security and permanence--a people who for more than a millennium have been "as a vessel . . . tossed about upon the waves without sail or anchor, or without anything

I found evidence of waning superstition and of growing faith in the gospel. I saw people who have for centuries been as chaff before the wind settling down to industry

is taking place, and where the gospel of Jesus Christ is neutralizing the centuries of dwindling unbelief.

Some years ago I attended a conference of missionaries in a little Arizona town which the nearby Indians gave an Indian name signifying "the place where the people

Spencer W. Kimball of the Council of the Twelve

Jesus Christ is his Son, and that Joseph Smith actually saw the Father and the Son, which I pray will be the testimony of each and everyone of us, in the name of Jesus

those not of our faith wherever they may be in the world. And the revelation goes on by saying, ". . . for I the Lord have commanded them." (Idem.)

He assigned each missionary to another field of labor. The German submarines were sinking every English ship possible. Finally, we heard that the Lusitania was going to sail. We went to President Smith and said, "Now, President, we understand the Lusitania is going to sail," and he said "You can go. Not only that, you will arrive home safely." He made that statement very definite to us. We were not worried about traveling on the Lusitania, so we made our way back to New York, and six months later, the Lusitania was sunk by a German submarine. President Hyrum Smith was one who had the inspiration and divine guidance.

During the past summer, Bishop Buehner, Sister Buehner, Sister Wirthlin, and I had the privilege of visiting in Europe. Elder Alvin R. Dyer is now president of the European Mission and is doing a great and marvelous work through divine guidance and inspiration with very little government interference. When I was in Germany, we did not have that privilege. I labored in Frankfurt for a short time when the police forced me to leave. I then went into Stuttgart and the police arrested me three times, and the third time I had to leave. The same thing happened in Karlsruhe. Then, the war came and, of course, we all left the mission.

At the present time in Great Britain, Germany, and all parts of Western Europe, our missionaries now have the opportunity of teaching and preaching the gospel without government interference. As I see what is being accomplished, I have been very much interested in knowing the number of converts we have in Great Britain. From January 1, 1960 to August 31, 1960, there have been baptized in the British Mission and North British Mission 2,387 Saints—a wonderful number, and I am sure before the end of the year they will baptize many more. Then, I noticed that in the Danish Mission for that period, they have baptized 202. In the Finnish Mission for that same period of time 160, in the Netherlands Mission 303, and in the French Mission for that same period almost 600! I recall when I was in the German Mission, we thought that to spend any time in teaching and preaching the gospel to the French people was just a waste of time, but the French people have a desire to hear the gospel of the Lord Jesus Christ. We have wonderful missionaries there. As a result six hundred have accepted the gospel of the Lord Jesus Christ in the last eight months and the president of that mission indicated that he anticipated before the end of this year there would be another six hundred, or approximately twelve hundred Saints—converts for 196 O. I noticed particularly in the North German Mission there were 286 converts, the South German Mission 210, and the West German Mission 310, or a total of 806 German people baptized. That itself is marvelous. In the Swedish Mission, they baptized 129.

In the Swiss-Austrian Mission, they have baptized 594, 300 of whom are youth. The young people in these foreign countries are anxious to hear the gospel. I have talked to the missionaries on many occasions, particularly in Austria. I asked them this question, "Now, just what do these people say to you about the Prophet Joseph." "Well," they say, "these people want to know who Joseph Smith was and what is the Book of Mormon." To them, there is a great interest in the fact that an American prophet made it possible for them to read the Book of Mormon.

I recall again the time when we were endeavoring to preach the gospel in Germany that we dared not go into Austria. We only had fifteen members in the great city of Vienna, but when we visited there some seven weeks ago we had 350 members, and since that time Austria has become a mission of its own, and they will baptize literally thousands of these wonderful people. So, we come to the conclusion, brethren and sisters, the gospel of the Lord Jesus Christ is being made available to many nations, but when we are going to have the opportunity of preaching the gospel to the people in Russia or the people in India or the people in China, I do not know. But, as the President said this morning, sooner or later all these nations will hear the gospel of the Lord Jesus Christ just exactly as they have heard it in Great Britain and as they have heard it in the European missions. So, in the final analysis, that is a wonderful revelation given to us by the Lord through the Prophet Joseph when he said: "And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days." (Ibid., 1:4.)

There is difficulty in the world with war and the possibilities of war, but in the last days the Lord has made it very clear that his disciples are to preach the gospel to all people, and then he said, "And they shall go forth and none shall stay them...." (Ibid., 1:5.) Regardless of what nation they go into as time goes on as this wonderful movement continues, if they have the privilege of going into these countries and preaching the gospel to those not of our faith wherever they may be in the world. And the revelation goes on by saying, "... for I the Lord have commanded them." (Idem.)

In 1831, the Lord fully intends that all of his sons and daughters over the earth are going to have the opportunity of hearing the gospel of the Lord Jesus Christ. If they live the gospel, they will enjoy the gift of the Holy Ghost whereby they can testify to the world that they know that God lives that Jesus Christ is his Son, and that Joseph Smith actually saw the Father and the Son, which I pray will be the testimony of each and everyone of us, in the name of Jesus

Spencer W. Kimball of the Council of the Twelve

Some years ago I attended a conference of missionaries in a little Arizona town which the nearby Indians gave an Indian name signifying "the place where the people prayed." That was Joseph City. A month ago I had the privilege of going into the mission field in the Southwest Indian Mission, and in another city which could well have been named by the Indians "the city of hospitality," we held a conference of the missionaries, and this city was Snowflake.

The missionaries of the Southwest Indian Mission told of their labors among the Indians, and perhaps this is one of the most foreign of all foreign missions, and is in a land of strange tongues and colorful people, a place of high mountain coolness and near sea level desert heat—a land where a new amalgamation of peoples and kindreds is taking place, and where the gospel of Jesus Christ is neutralizing the centuries of dwindling disbelief.

I found evidence of waning superstition and of growing faith in the gospel. I saw people who have for centuries been as chaff before the wind settling down to industry and security and permanence—a people who for more than a millennium have been "as a vessel . . . tossed about upon the waves without sail or anchor, or without anything wherewith to steer her...." (Mormon 5:18.) I saw them beginning to accept the gospel of Christ.
They are grateful for that which is being done for them. A typical little Indian prayed: "Father in heaven, please bless the missionaries so their success will be evident."

We find the Indians are learning to be adaptable and resourceful, and from tradition they are coming to truth, from legend to fact, from sand paintings and sings to pottery and clay to make new pottery. They do beadwork, learn cooking; they are taught first aid, bleeding-stoppage, use of splints, resuscitation, moving the injured; they make towels and pot holders, which they say they can sell faster than they can make them; but always a Relief Society bazaar is in their future plans. They pound up broken pottery and clay to make new pottery.

But please be careful, they warned. "The last time the elders prayed for rain, it came too hard, and the sheep corrals were washed out and some of the sheep were drowned."

There was the Navajo elder who testified of his happiness and said that when in battle--I think it was in Korea--he had dreamed one night that he was with his parents when he was young. The young tree yielded little fruit, but the aging tree more fruit--more elders."

"He sure had faith in the Lord," said the bishop. "We talked a little while, and I asked him if he could wiggle his toes and you should have seen the expression on his face when he tried. Sure enough they moved, and before we left him he could raise the leg, and when I visited him last Sunday he could move both the leg and the arm."

There was the Navajo elder who testified of his happiness and said that when in battle--I think it was in Korea--he had dreamed one night that he was with his parents back on the reservation, but he awakened to find himself in mud and water and fire. Now he is in the midst of another dream, a dream so glorious, he said, that he hopes he will never awaken from it.

These Indian elders are well-groomed, neat, smiling, and equal to their white companions--handsome and sincere--some struggling in the acquisition of the difficult English language, and others coming through the Utah Placement Program speaking perfect English and displaying the best of our own culture. White elders feel fortunate when they are lucky enough to have a Navajo companion.

I see these Indian youth praying and preaching and administering to the sick, and I remember the statement of the Prophet Joseph: "Take Jacob Zundell and Frederick H. Moeser..."

We called for a picture of the Indian elders. Twenty of them came--five full-blood Navajo boys, and fifteen who were part Navajo and Apache and Ute and Sioux. One of the Navajo elders whose mother and father lived less than a hundred miles away in the same mission had not asked for leave to go and visit them, and he had served eight months in the mission. One Indian elder said: "The first missionaries planted a tree on the reservation years ago. Now the tree is bearing fruit--Navajo elders! The young tree yielded little fruit, but the aging tree more fruit--more elders."

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I see these Indian youth praying and preaching and administering to the sick, and I remember the statement of the Prophet Joseph: "Take Jacob Zundell and Frederick H. Moeser..."

At first the Indians were not suitable. I heard them bear their witness, saw them shed tears of joy, heard them express their affection for loved ones. I saw Indian boys actually coming in to the president to offer their services as missionaries. That couldn't have happened a decade ago. As we look into the future, surely we shall see thousands of Indian missionaries, for through our various agencies we are now training probably three thousand little Indian boys in our various departments who are growing toward missionary work. Very soon there will be an Indian boy paired off in missionary work with each white boy, and this will happen in the other Lamanite missions, I am sure.

The day of the Lamanites is here! Young white missionaries throughout the Church are happy in the service, glad that they were called to this special mission, some planning to change their college majors when they return from their missions so they can work among the Indians.

At last the Indians are suitable. I heard them bear their witness, saw them shed tears of joy, heard them express their affection for loved ones. I saw Indian boys actually coming in to the president to offer their services as missionaries. That couldn't have happened a decade ago. As we look into the future, surely we shall see thousands of Indian missionaries, for through our various agencies we are now training probably three thousand little Indian boys in our various departments who are growing toward missionary work. Very soon there will be an Indian boy paired off in missionary work with each white boy, and this will happen in the other Lamanite missions, I am sure.

The day of the Lamanites is nigh. For years they have been growing delightsome, and they are now becoming white and delightsome, as they were promised. In this picture of the twenty Lamanite missionaries, fifteen of the twenty were as light as Anglos, five were darker but equally delightsome. The children in the home placement program in Utah are often lighter than their brothers and sisters in the hogans on the reservation.

At one meeting a father and mother and their sixteen-year-old daughter were present, the little member girl--sixteen--sitting between the dark father and mother, and it was evident she was several shades lighter than her parents--on the same reservation, in the same hogan, subject to the same sun and wind and weather. There was the Navajo elder who testified of his happiness and said that when in battle--I think it was in Korea--he had dreamed one night that he was with his parents back on the reservation, but he awakened to find himself in mud and water and fire. Now he is in the midst of another dream, a dream so glorious, he said, that he hopes he will never awaken from it.

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I see these Indian youth praying and preaching and administering to the sick, and I remember the statement of the Prophet Joseph: "Take Jacob Zundell and Frederick H. Moeser..."
The Indians have legends which might be reminiscent of the three Nephites, of the creation, of the flood, of the coming of the Christ to them. They are beginning to recognize the similarity between their distorted tradition stories and the truth which has been recorded.

A typical Indian woman pleaded: “When can I be baptized?” And the answer was, “When you have learned a little more of the gospel.” An Apache saddle maker, when given the Book of Mormon lessons, said: “I know that story. I know that it is true. My old people told me about it.”

The health conditions are deplorable. They have but one full-time dentist for 63,000 people and no field nurse or doctor. The death rate is very high, being 16 per thousand as against 6.36 for the Church. The large family lives in the dirt hogan being one small circular room with dirt floor, no windows and with a stove or fire in the center. All members of the family sleep on sheep pelts on the floor. There is no privacy, practically no furniture or equipment. There are no sanitary conveniences inside or out. With a single [page 924] towel, a common cup, no hot water nor disinfectants, it is easy to see why trachoma, impetigo, and other skin diseases run through the family, and why dysentery, venereal diseases, and tuberculosis run rampant. In a survey of thirty-one families it was found that an average of three in each family had tuberculosis. In their scattered condition, and with such limited hospital facilities, many lie in their hogans, coughing in the air, spitting on the floor, to finally die on the dirt floor without medical assistance.” (See The Improvement Era, May 1947, p. 348.)

But today there are hospitals, doctors, nurses, and dentists. Many families live in comfortable homes, fairly well furnished. Disease is disappearing tuberculosis much under control, and sanitation greatly improving. In our recent examination of over four hundred children in our health clinic as we brought them into Utah for this fall, we found that there were no positive results from our X-ray examinations.

In the 40's these people had an average income of about $81 a year. They lived upon land which to most of us seemed worthless, barren, and forbidding; but the desolate land is producing oil and gas and uranium and coal and lumber, and many millions of dollars are flowing into the tribal treasury. In early days it was each family for itself; today the Tribal Council is using wisely these vast sums to build highways and hospitals and schools and to give scholarships. What a strange paradox, that the land deserted for years is producing oil and gas and uranium and coal and lumber, and many millions of dollars are flowing into the tribal treasury. Whereas only a decade ago tens of thousands of children were without schooling, today practically every child has some educational opportunity. May I quote a paragraph from my address to this conference in 1947 regarding these Indians:

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Two young elders teach 102 children in their classes, and another couple, a Navajo and a white elder, are teaching 135 little boys and girls together with some of their parents who asked for the privilege of coming.

Not only the southwest Indians, but Lamanites in general, are facing an open door to education, culture, refinement, progress, and the gospel of Jesus Christ. The Church has spent its millions in Hawaii and New Zealand and other islands to provide schools for the young Lehites. Surely, no descendants need go now without an education, and schools in Mexico will be followed by schools in other nations. Surely the number of deprived ones is being reduced, and opportunity is knocking at their door. Hundreds of Lamanites are serving in mission fields in both Americas and in the islands of the sea. Lamanites are exercising their priesthood and rearing their families in righteousness. A new world is open to them and they are grasping the opportunities. God bless the Lamanites and hasten the day of their total emancipation from the thraldom of their yesterday.

I pray this in the name of Jesus Christ, Amen.

C1960 Conference Report, October 8, 1960

MORNING SESSION

President McKay and brethren and sisters, I stand before you this morning in all humility. I wish to express my sincere appreciation of the confidence shown by the General Authorities, President McKay, and those associated with him, in calling one so unprepared to hold such a high office in this the Church of Jesus Christ of Latter-day Saints. No one with any less ability could be called to this position. I would like to assure President McKay and members of the General Authorities and you my brethren and sisters that I shall do my best and am prepared to dedicate my life and my best to the work of the Lord.

I know that this is the Church of Jesus Christ, the kingdom of God here upon the earth, and I know that I shall need your faith and prayers, and I ask that I may have them, that I may carry on in a way that will become one in this responsible position, that I may represent the Church wherever I go in a way that will be pleasing to our Heavenly Father.

I should like at this time to express my sincere appreciation to my family. My paternal great-great-grandfather was a very close friend of Joseph the Prophet. And on my mother's side, you have read of James Brown and his work, and you know Hugh B. Brown, who is my mother's brother. And I want to thank all of them, my father, who was one of the finest men that I ever knew and my loving mother, and particularly I should like at this time to express my sincere and deep appreciation to Elder Hugh B. Brown for the influence that he has had on my life since I was a child. I have had that great privilege of associating closely with him throughout my life.

I should like to express my appreciation to my wife. Probably I could let you know the kind of woman she is by quoting my mother. She said to me one day, "You are fortunate, my boy, to have Sarah as your wife. She has been a great support to you as a wife and a wonderful mother. It is not everybody that could live with you as she has and put up with the things which she has to!"

We have five lovely daughters, and I should like to say to them that I appreciate how loyal and faithful they have been, how little worry and concern they have caused us and how they are prepared to accept any call in the Church.

Speaking of my family, I suppose I should tell you that we have twenty-two grandchildren. I hope and pray that they will carry on in the Church.

President McKay, again I wish to thank you sincerely and those who are supporting you in this my call, and again I wish to say that I love the Lord with all my heart, and I pledge at this time that I will serve him and you with all my might, mind, and strength, and I pray for your faith and prayers and God's blessings, and I do it in the name of Jesus Christ. Amen.

Franklin D. Richards

What a beautiful song: "I Stand Amazed at the Love Jesus Offers Me!"—I feel that way very deeply this morning my brothers and sisters. I, like President Tanner, feel appreciative and grateful for the many blessings that have been mine. I likewise appreciate the noble heritage with which I have been blessed, and I appreciate the wonderful family that I have and the devotion they have to the Church and particularly the devotion my wife has shown. We have enjoyed the past nine months in the mission field more than any other time in our lives and the reason is that we have been serving the Lord to a greater degree than ever before.

President McKay spoke yesterday about love being the first and second great commandments of the Lord, that we must have this love for our Father in heaven and his Son Jesus Christ, and likewise for our brother and neighbor. I have love in my heart this morning President McKay, for you and for my brethren that are presiding over the affairs of the kingdom of God, and I have love in my heart for my fellow men. I can truthfully say that I have no enmity nor hatred toward any man, and I pray that the Lord will sustain me in this position.

I feel wholly inadequate as an individual; however, I feel the way Nephi did when his father Lehi asked him to go and get the plates, "I will go and [page 925] do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Nephi 3:7.)

I know that through these modern revelations and by listening to the words of inspiration and revelation given by our prophets today, that we do receive great strength. I love to read modern revelation, and I love to sit at the feet of the great men who are presiding over the affairs of this Church and to learn what we as servants of the Lord should do to further God's work here upon the earth.

President Moyle yesterday quoted a statement from the Book of Mormon wherein the Lord said that "Adam fell that men might be; and men are, that they might have joy." (2 Nephi 2:25.) I want to testify to you that the greatest joy that can come into the life of any man is to give this "pearl of great price," the gospel of Jesus Christ, the power of God unto salvation, to others. That is why Sister Richards and I have been having such great joy this last nine months, because we have been giving the gospel of Jesus Christ to others. We are in a new era of growth and development in the Church of Jesus Christ. The kingdom of God is going forward that the kingdom of heaven may come.

In the Northwest have been blessed abundantly because we have been active in spreading the gospel and have recognized the importance and shortness of time. The Lord has blessed us in many ways. First, by bringing numbers of people together in groups we have been able to teach the gospel to more people. Secondly, as the members of the Church have shared the gospel with their friends, many more people have been brought into the kingdom of God than otherwise would have been, and those members of wards and stakes and branches and districts that have shared the gospel have been blessed abundantly themselves. And thirdly spirituality in the wards and branches has increased; the inactive have become active; and the people are happy and are having great joy; and this is as it should be.
p1 Many have said, “How do you find these people that are interested in knowing about the gospel?” We have asked the people of the Northwest to ask their neighbors every day, “What do you know about the Mormon Church?” And whatever their answer may be, ow next question is, “Would you like to know more?” Our missionaries are busy teaching in groups those that would like to know more, and they are so busy that they are obliged to use automobiles and do practically all of their proselyting and arranging meetings over the telephone. The Lord is greatly blessing the missionaries and the Saints in the Northwest area, and the gospel is going forward by leaps and bounds as it is in practically every other area of the world.

p2 I am grateful to my Father in heaven that among my other blessings I have the opportunity of spending my time and energy in his service. I pledge all of my efforts, President McKay, to the Church and to you as prophet, seer, and revelator, and to the spreading of the gospel of Jesus Christ. In concluding I would like to read from one of the modern prophets, President Heber J. Grant. He said:

p3 Theodore M. Burton
Theodore M. Burton Assistant to the Council of the Twelve

p4 I have just returned from the West German Mission, and I bring you all the love of those wonderful people. I have spent just about one-fifth of my life among German-speaking people. I love the Swiss people; I love the Austrian people; I love those German people with whom I have been working. They are simply marvelous Saints, strong and stalwart, loyal and true, and they are about to strengthen the Church in that mighty nation so that we will have stakes of Zion there, too. I am hoping and praying that I shall also be present when that glorious day comes, when we can establish on the continent of Europe, among foreign-speaking peoples, stakes of Zion. I know that their hearts are filled with love of God as yours are, and I bring you their greetings and their love, and I am proud to be associated with a Church so international in its character.

p5 I have wondered since the call was given me why I was called to this position. I do not stand here alone. This call has come to a great many people, people who have influenced my life even before I was born. As the other brethren have said, I, too, come from a long line of forebears who bore responsible positions in this Church. My great-grandfather Burton was a member of the Church and came into the Church with his wife and one of his daughters. My grandfather Burton was a young man only fifteen years of age, who had heard about the Mormons in Canada, and he said that he would disown his parents if they joined the Church. So he left them and went down into Ohio and there the missionaries contacted him and brought him into the Church. He then went back, and on his knees apologized to his father and mother for his lack of insight, for his lack of understanding, and asked their forgiveness. Grandfather Burton came here with some of the very earliest pioneers as a bugler to Brigham Young, and he became one of Brigham Young's constant companions, along with Brother Lot Smith and Brother Porter Rockwell. I have read Grandfather's journals; I know how devoted he was to the Church. He was a member of the Presiding Bishopric for many, many years.

p6 He married my grandmother, whose maiden name was Garr. The Gars too, are wonderful people of whom I am very proud. They were among the very first who came into the Church and Great-grandfather Fielding Garr was one of those seven men chosen to perform that very special burial mission when the Prophet was assassinated, so I have been told. Grandmother walked across the plains as a young girl eight years of age, and said how happy she was when she got a thor in her foot because that was the only time she was able to ride on the tailgate of the wagon until they got the thorn out of her foot. So she was one of those early pioneers who helped establish and build this country.

p7 The Myoles have been in the Church for many years. My mother was Florence Myole. Great-grandfather Myole and Grandfather Myole helped build the Salt Lake Temple, and when you see the carving on the east side of the temple, “Holiness to the Lord,” Great-grandfather did that as a missionary called to work on the temple.

p8 I am proud of the Cannels. They, too, came into the Church early. Great-grandfather [page 927] came here to Utah to protect his daughter from the Mormons, and when he got here he joined the Church and was grateful that his daughter found such an outstanding man as Great-grandfather James Myole.

p9 So I am grateful to all of these people who have made it possible for me to be here. I am grateful to my Primary teachers. In my day we had Religion Class. I am grateful to those sisters who labored with us when we caused them many hours of trouble and concern, I am sure, but they taught me the divinity of Jesus Christ, for which I will always be grateful.

p10 I came of goodly parents. My father and mother are people of whom I am very proud. I am grateful for the association I have had with my wife. She, too, comes from a long line of people who have been in this Church for many generations. Her father, who is still living, over ninety years of age, is still president of his high priests quorum. I am grateful to her, for she has stood by me from the time we were married and has been loyal and faithful in every respect.

p11 I am proud of my son. I only have one son, and so I have to make up in quality what I lack in quantity. I am proud of him. When my great-uncle Henry Myole was patriarch of Alpine Stake, he gave me my patriarchal blessing. He told me that we would have responsibilities to take upon us. He told me that my children would have to bear part of that responsibility, too. So I pray that my son will live close to the Lord and be able to accept his share of responsibility when that comes.

p12 I have just returned from the West German Mission, and I bring you all the love of those wonderful people. I have spent just about one-fifth of my life among German-speaking people. I love the Swiss people; I love the Austrian people; I love those German people with whom I have been working. They are simply marvelous Saints, strong and stalwart, loyal and true, and they are about to strengthen the Church in that mighty nation so that we will have stakes of Zion there, too. I am hoping and praying that I shall also be present when that glorious day comes, when we can establish on the continent of Europe, among foreign-speaking peoples, stakes of Zion. I know that their hearts are filled with love of God as yours are, and I bring you their greetings and their love, and I am proud to be associated with a Church so international in its character that we can love people regardless of what language they speak, what color they may be, or what nation they represent. We have covenanted to be brothers and sisters, and this love that was spoken of before is the love that exists in this Church today.
In London our guide referred to these areas that had been bombed out as "blitzed." As we drove through the city, every few miles he would say, "Here is another area that has been dismantled and taken into Russian territory. I do not know what the future is for this city, but after carefully viewing the situation, I hope the day comes when Berlin can be reunited.

There seemed to be no activity of any kind. I had a feeling without having had the privilege of going into these buildings or even through this area, that the machinery had all been dismantled and discarded. It was a very sad scene,象极了 those being endured by members living in this condition.

As we drove into areas in East Berlin I observed the Feat industrial area of that city, silent and unproductive. There was no smoke coming from the large smokestacks. It was evident that there were no industries operating in that area.

I admired the faith and stability of the wonderful members of the Church we have behind the Iron Curtain. After hearing the president of the East German Mission relate some of his experiences, I was impressed with their determination and faith.

I learned that in the Russian schools behind the Iron Curtain, children are taught that there is no such thing as a God, that everything is material and force. These children come home and challenge their parents and say "Why don't you get up to date? In school we hear every day that there is no such thing as God, and yet you have a feeling that there is something more.

I began thinking of my own situation and giving credit to the great missionary program for my many blessings. The scripture in Jeremiah 3:14 says, "... and I will take you one of a city, and two of a family, and bring you to Zion." I wondered why my father and my mother were those who were gathered two from a family. This has caused me to reflect on my life and to give thanks for the blessings I have received.

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I do not know whether my parents responded the first time the missionaries knocked on their door or the second time or the third time. I am grateful, however, that the missionaries found them and taught them the gospel.

I was also made very much aware of the fact that Stuttgart today is almost a new city. I was told that about seventy percent of the original city had been bombed out during the war. The scars of war are still evident, as you see large buildings with no windows, no doors, the roofs demolished, and parts of the walls destroyed. Many new buildings have been erected.

I began my own situation and giving credit to the great missionary program for my many blessings. The scripture in Jeremiah 3:14 says, "... and I will take you one of a city, and two of a family, and bring you to Zion." I wondered why my father and my mother were those who were gathered two from a family. This has caused me to reflect on my life and to give thanks for the blessings I have received.

I do not know whether my parents responded the first time the missionaries knocked on their door or the second time or the third time. I am grateful, however, that the missionaries knocked on the door of my parents sufficient times to convince them that they had the great message of the age to give to them, the story that God had spoken again in this day to the boy Prophet Joseph Smith and through him restored the gospel. To me there is nothing more important or nothing greater. I appreciate so much that my parents accepted the gospel and that like thousands of others had the desire of coming to this great land of America.

I also enjoyed the privilege of going into Berlin. Berlin, once a very proud and beautiful city, is now a divided city. I saw what happens when a city and a people are divided. West Berlin is a little island in the Russian territory. There is one highway 110 miles long on which supplies are taken to West Berlin by truck and car, and there is also a twenty-mile wide air strip permitting planes to fly in and out of the city. When an airplane for any reason gets out of the twenty-mile allowed zone, it is over Russian territory.

I admire the faith and stability of the wonderful members of the Church we have behind the Iron Curtain. After hearing the president of the East German Mission relate a number of spine-tingling experiences, I could not help thinking how grateful many people must be that the gospel touched their lives and brought them away from situations such as those being endured by members living in this condition.

I learned that in the Russian schools behind the Iron Curtain, children are taught that there is no such thing as a God, that everything is material and force. These children come home and challenge their parents and say "Why don't you get up to date? In school we hear every day that there is no such thing as God, and yet you have a feeling that there is something more. I have a feeling that there is something more.

As we drove into areas in East Berlin I observed the Feat industrial area of that city, silent and unproductive. There was no smoke coming from the large smokestacks. There seemed to be no activity of any kind. I had a feeling without having had the privilege of going into these buildings or even through this area, that the machinery had all been dismantled and taken into Russian territory. I do not know what the future is for this city, but after carefully viewing the situation, I hope the day comes when Berlin can again be reunited as a proud and noble city and reunite the German-speaking people.
teaching the doctrines of salvation to our children. Well, if we as parents would regularly, consistently, frequently (not every time we pray, because we do not get into
ordinarily before the morning and the evening meals. The parents set the example in family prayer. I think perhaps we overlook the benefit and value of family prayer in
qualified, so that the inspiration will come to his bishop to recommend him.
consistently through his teenage years, and if his family is doing the same, so that he can go out into missionary service, then that young man is having instilled into his
excessive or inordinate effort, and all, at least financially, would be in readiness.
$2,000 or more available to support them. This would remove the worry and burden of financing the missionary, and the money would have been accumulated without any
hearts a willingness to deposit one-half of all they make into this mission savings account, then without any question, by the time they are of missionary age there would be
up into their teens in the economy in which we live, are able to get jobs and make money. Now if our young men would do this thing, if they could have instilled into their
enough to go on a mission, without counting any interest, you would have about one thousand dollars accumulated. All of our young people as they mature, as they come
of modest means may find it somewhat burdensome suddenly to be obligated in that amount. But if we have a mission savings account for each male child, we can very
So, the first suggestion I make is this: We ought to have in every family in the Church a mission savings account. This could well start for every young man when he is
May I make two specific suggestions which if adhered to and followed will very measurably train and prepare the young people of this Church to go out and discharge
baptism to take every honorable opportunity to [page 930] tell other people about the glories and beauties of the gospel. And there is not anything in this world that in any
way compares in importance with the gospel.
We are indebted, each of us individually, to the missionaries who brought the gospel to us or to our ancestors: many of us owe these missionaries more than we owe
anyone else. We received from them the pearl of great price. We have an obligation to discharge our debt, and one of the very best ways in which we can do this is to go
forth ourselves as missionaries, or otherwise to use our talents and our means to see that others of our Father's children have the opportunity to receive that which has
been restored in this day.
The Lord has decreed that this gospel which has come forth through the instrumentality of Joseph Smith and others, is the very gospel that is going to be preached in all
the nations of the earth as a witness before the Second Coming of the Son of Man. (D&C 133:36-40.) Since we are the ones who have this true gospel, we alone can carry
it to the world. To carry out this command to preach this restored gospel in all the world, every one of us should be missionaries every day and hour of our lives, at all times
and in all places and under all circumstances. We do not need any particular call or any special setting apart; we have already assumed the obligation in the waters of
baptism to take every honorable opportunity to [page 930] tell other people about the glories and beauties of the gospel. And there is not anything in this world that in any
way compares in importance with the gospel.
May I make two specific suggestions which if adhered to and followed will very measurably train and prepare the young people of this Church to go out and discharge
their obligations, to bear the missionary burden, to do the thing that they are expected to do by virtue of Church membership.
We do our missionary work, all of us as individuals, by telling other people about the Church and the saving truths which have been revealed to it. But we have also the
great organized missionary ventures of the Church. We have stake missions and foreign missions, and we would like to see every worthy and qualified young man in the
Church go out in the foreign missionary service. We have some eight thousand of them out now, and this, incidentally, is one of the great evidences of the divinity of the work
in which we are engaged. There is no other organization of any kind that does or could do what we do in the missionary cause--call thousands and tens of thousands of
people to leave their employment, their educational pursuits, their families, loved ones, and friends, and go out at their own expense to carry the gospel message to the
world.
However under the circumstances in which we live, it is not solely a matter of inviting a young man, when he reaches the proper age, to go and serve in the mission
field. Our young men are faced with educational problems, military service, employment, and other things; they have the problem of planning and preparing, of getting their
personal affairs in order, of being ready, of having the financial requisites to sustain themselves when the time comes for their missionary calls.
So, the first suggestion I make is this: We ought to have in every family in the Church a mission savings account. This could well start for every young man when he is
born, when he comes into this world. It takes about $2,000, something in that vicinity, to support a person in the mission cause. It takes about $75 a month. Now those of us
of modest means may find it somewhat burdensome suddenly to be obligated in that amount. But if we have a mission savings account for each male child, we can very
easily have available the necessary funds when that child arrives at missionary age.
If you would deposit, for instance, four dollars and a few odd cents to a young man's savings account each month, beginning at his birth, by the time that he is old
enough to go on a mission, without counting any interest, you would have about one thousand dollars accumulated. All of our young people as they mature, as they come
up into their teens in the economy in which we live, are able to get jobs and make money. Now if our young men would do this thing, if they could have instilled into their
hearts a willingness to deposit one-half of all they make into this mission savings account, then without any question, by the time they are of missionary age there would be
$2,000 or more available to support them. This would remove the worry and burden of financing the missionary, and the money would have been accumulated without any
excessive or inordinate effort, and all, at least financially, would [page 931] be in readiness.
But in the process of acquiring that money, benefits would accrue which would far exceed the monetary sums that might be saved. If a young man is saving
consistently through his teenage years, and if his family is doing the same, so that he can go out into missionary service, then that young man is having instilled into his
heart the desire and the willingness to serve. It becomes part of his planning. He just automatically assumes that he will discharge part of his missionary obligation by
spending two or three years in the mission field. He is impelled to live right, to study and gain a knowledge of the gospel, to keep himself morally clean, to be worthy and
qualified, so that the inspiration will come to his bishop to recommend him.
Now the second suggestion which I make is this: We are supposed to be holding regular family prayer in every Latter-day Saint home. We do this [in a] day, ordinarily
before the morning and the evening meals. The parents set the example in family prayer. I think perhaps we overlook the benefit and value of family prayer in
teaching the doctrines of salvation to our children. Well, if we as parents would regularly, consistently, frequently (not every time we pray, because we do not get into a
Let me tell you of one example which is typical. In the tour of the French Mission, when we visited the city of Nice, we had several missionaries there all engaged in branches of the Church in these countries. Leaders be called in these also. This accomplished two things: It has relieved the missionaries that they can do more proselytising, and it has strengthened the branch, district, and auxiliary activity today there are fewer than a hundred and it is the avowed determination of these wonderful mission presidents to see to it that local Saints to help in the erection of our own chapels. This has been true in all of the missions of Europe.

For here in a land rich with great cathedrals have come over 600 converts to the Church already this year, to meet in rented halls, but who now are it with all the strength and the power that you have." From that day to this in that mission the Lord has awakened in the hearts of many hundreds the desire to receive the gospel of Jesus Christ. For here in a land rich with great cathedrals have come over 600 converts to the Church already this year, to meet in rented halls, but who now are it with all the strength and the power that you have." From that day to this in that mission the Lord has awakened in the hearts of many hundreds the desire to receive the gospel of Jesus Christ.

We labored in that land, and under the inspiration of God the hearts of the missionaries were touched, and I shall never forget a meeting held in Brussels at the close of and Sister Brossard, spent some three weeks there last February--a land where ninety-two percent of the population belong to the Catholic Church. We found our splendid said to me that I might well go to the French Mission first. We heeded this counsel, and with my good wife I went into the land of France and in association with President and Sister W. Whitney Smith of the Austrian Mission; President and Sister T. Quentin Cannon of the South German Mission; and President and Sister Stephen C. Richards of the West German Mission. And with them also I bring the greetings of 1700 missionaries who are now laboring in Europe. I am happy to report that I have had the opportunity during these past months to look into their faces, to feel their spirit, and once again to say within my heart and to proclaim aloud that I have confidence in the youth of this Church.

I am grateful to say that there is a unification in the programs of our missionary work in Europe. Each and every mission is pursuing the work of proselytising in the same manner, and the faith and the testimony of the missionaries who are carrying the gospel to the peoples of these ancient lands are in evidence. Presaged by the visits made to Europe by President McKay at the time of the temple dedications followed by other visits by members of the Quorum of the Twelve and by President Moyle, the visit by Elder Harold B. Lee at the time of the organization of the Manchester Stake--these have presaged an awakening among the people of these ancient lands.

In August 1959 all of the European missions combined were responsible for ten percent of the converts of that month. In the month of August of this year, the European missions were responsible for thirty-five percent of the converts of the Church for that month, and I only reecho the faith and the testimony of the mission presidents who are there when I say that we haven't even scratched the surface. God is touching the hearts of the people, they are listening, and are receiving [page 931] answers to their prayers and their desires. I only wish that I had the time to tell of the many personal cases of conversion that have come to these thousands of people in the past year, and to reassure you, my brethren and sisters, that these people are converted to the gospel of Jesus Christ. They have answered a call that has come to them under the power and the influence of the Spirit of God. I have always felt in my heart that when the Holy Ghost bears record to anyone that he ought to do something about that, and we are encouraging our missionaries in all of these lands to be alert to the reaction of the power of the Spirit in the minds and the hearts of these people, and in that very moment to persuade, to encourage, to teach, to testify, and to challenge that they may be willing to accept the gospel message that has come to them.

I would be insensitive to what is taking place in these ancient lands if I did not say that we are witnessing the fulfilling of a prophecy--a prophecy made by President McKay at the time I was called to go into the lands of Europe wherein he stated to me that the time had come for the gospel of Jesus Christ to be expanded in these lands. The people are ready for the gospel, and we are finding them responding to the efforts of the missionaries as they bear record by the power of faith and testimony of the truths of the gospel unto those with whom they make this contact.

One of the instructions that the First Presidency gave to me was to go into all of the lands of Europe, to go into every mission, and I think it was President Moyle who said to me that I might well go to the French Mission first. We heeded this counsel, and with my good wife I went into the land of France and in association with President and Sister Brossard, spent some three weeks there last February--a land wherein ninety-two percent of the population belong to the Catholic Church. We found our splendid missionaries responsive to motivation and a new method of contacting the people and teaching them by the power of the Spirit and testimony.

We labored in that land, and under the inspiration of God the hearts of the missionaries were touched, and I shall never forget a meeting held in Brussels at the close of the tour of that mission with the missionary leaders, who went from that meeting with such faith that it engendered itself into the hearts of every one of the missionaries. We did to them, "We want you to go back to the people you have been meeting with, and where they have not listened to you before, to bear your testimony to them, and to do it with all the strength and the power that you have." From that day to this in that mission the Lord has awakened in the hearts of many hundreds the desire to receive the gospel of Jesus Christ. For here in a land rich with great cathedrals have come over 600 converts to the Church already this year, to meet in rented halls, but who now are looking forward to the time when they can associate with their brethren and sisters in the erecting of beautiful chapels to better serve the needs of old and new members alike.

As of today there is not a single LDS chapel in all of France, and anyone who would question the faith of these people who have come into the Church would need only to be there and see the transition that they have made from cathedrals of worship to halls on second and third floors, and who now are laboring as stated with our other Saints to help in the erection of our own chapels. This has been true in all of the missions of Europe.

I think one of the greatest testimonies that has come to me in these past months has been the responsiveness of the local members of the Church in Europe, where we have nearly 600, 00. We transferred Church leadership to these local members. While in February of this year there were nearly 600 of our full time missionaries engaged in branch, district, and auxiliary activity today there are fewer than a hundred and it is the avowed determination of these wonderful mission presidents to see to it that local leaders be called in these also. This accomplished two [page 932] things: It has relieved the missionaries that they can do more proselytising, and it has strengthened the branches of the Church in these countries.

Let me tell you of one example which is typical. In the tour of the French Mission, when we visited the city of Nice, we had several missionaries there all engaged in
is also the Minister of Religious Instruction, rose to his feet and said, “You cannot stop the Mormon people from doing this work.” He said, “I have been to Salt Lake City. I succeeded also in getting it before the Parliament and when it appeared as though we might lose these privileges, the Minister of Education of the country of Norway, who in the very next month these missionaries baptized twenty-one people, two of whom were doctors, one an attorney, and the other a schoolteacher.

[p11] The Nice Branch today is strong, and since that meeting there have been approximately sixty people come into the Church in that one branch, and they are attending their meetings.

[p12] I stood on the street at Trondheim in Norway where Elder John A. Widtsoe lived and played as a boy and who later said that the day would come when many of the people of that land would accept the gospel, and we are witnessing the continuing of this prophecy in that land. We are seeing again the surge of conversions in Great Britain—a land that has seen more than 160,000 converts to the Church. Why would it be incredible that under the inspiration of God there could be more of these wonderful people accept the gospel and come into the Church?

[p13] And in all of the lands of Europe there have been men and women of great strength and character who have added to the stability of this Church and how grateful now to be there in the midst of this new time of awakening that will see more than ten thousand converts come into the Church in these lands this year; and in consultation with my brethren, these mission presidents, we feel that there is no end to where we can go under the impetus of the power of God as he reaches and touches the hearts of the people.

[p14] These new converts are telling their neighbors about the gospel. They are letting their friends know about it. Let me tell you of one typical case. When I was in Denmark, I shook hands with a good sister by the name of Dagmar Petersen, who had been baptized a month previously. She had heard the gospel, but she said, “I am too old. All of my family would turn against me. I know Joseph Smith is a Prophet of God, but I do not think I'd better take the step.’

[p15] But thank the Lord for a missionary who had the courage to go to her one day when there was a baptismal service and say to her, “Sister Petersen, today is the day of your baptism. The font is filled. Will you come with me?” She hesitated for a moment, then went with the missionaries, walking the six or seven blocks to our beautiful little chapel and was there baptized.

[p16] In this conference meeting she sat with one neighbor on one side and two neighbors on the other side of her. The one on the one side already had been baptized, and the other two were to be baptized the following Saturday, and she said, “I will never be happy until all my friends and all my neighbors have been baptized,” and this wonderful soul left the chapel and then came back. She said, after entering the chapel again, “I cannot leave, the spirit is so great in this building. I must shake hands again,” and then she went off down the street with her friends.

[p17] Every Latter-day Saint desires to be a missionary. I think that this is in the heart of almost every member; but why is it, my brethren and my sisters, that we are so afraid to bear our testimonies to our neighbors? I think it was the Apostle Paul who said this:

[p18] “For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel” (1 Cor. 9:16.)

[p19] Then another great prophet of Israel has said this: “So thou, O son of man, have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

[p20] “When I say unto the wicked . . . thou shalt surely die; and if thou dost not speak to warn the wicked from his way that wicked man shall die in his iniquity; but his blood will I require at thy hand.

[p21] “Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.” (Ezek. 33:7-9.)

[p22] I have often said to the Latter-day Saints, “If you cannot be a missionary, then at least be a Latter-day Saint, that you will not stand in the way by your manner of living, of those who will want to come into the Church.”

[p23] Now there are many wonderful things going on in Europe. Under the inspiration of the Lord we have called thirty-four translators in the various countries I wish I could tell you the story of each one, like Sister Charrier down in a little village in France. She heard the gospel, accepted it. We learned that she had a class of pupils whom she was teaching English. Her preparations have enabled her to help us with the translations into the French language. And she now is working diligently.

[p24] I am thinking of Immo Luschin Ebengreuth of Graz, Austria, a man who heard the gospel message from two missionaries, and said to them before they got into a lengthy discussion on the gospel, “I would ask you only five questions before you go further.” He was a confirmed member of the Catholic Church, and these are his questions:

[p25] “1. Does this Church believe in marriage for all eternity?

[p26] “2. Does this Church believe in the punishment for infants who are not baptized?

[p27] “3. Do, in this Church, the rich and the poor have equal opportunity?

[p28] “4. In this Church, do you baptize by immersion for the remission of sin?

[p29] “5. In this Church do you lay on hands for the receiving of the Holy Ghost?”

[p30] This man had never met the missionaries before, and we inquired as to where he got such questions. His answer was, “We have not been satisfied with our faith. My wife and I determined that through prayer and the desire to know that we would find out the true Church.” The missionaries said, “Why, these are our teachings,” and thus Brother Ebengreuth was baptized with his wife. This brother is a skilled interpreter. He speaks English, I am confident, better than I do, and he now will become a translator for the Church of the German language.

[p31] This has been how the Lord has opened the way for us, so that by the end of this year nearly one hundred textbooks and manuals combined in six languages will have been translated. This has been a tremendous task and could not have been done without the help of the Lord.

[p32] There is a wide program of microfilming going on in Europe. This is better known by others than myself although I have kept an eye on it, and have had some indirect connection with it. I have seen the advantages to this work from hearing the counsel of the brethren. They instructed me to meet the ambassadors, the leaders of nations, and this has been my purpose, and in each and every country have I taken the time to meet these men when I could.

[p33] In Norway when the head bishop of the state church carried a personal campaign to the press and elsewhere to prevent war from microfilming in that land, and succeeded also in getting it before the Parliament and when it appeared as though we might lose these privileges, the Minister of Education of the country of Norway, who is also the Minister of Religious Instruction, rose to his feet and said, “You cannot stop the Mormon people from doing this work.” He said, “I have been to Salt Lake City. I
And the Lord is watching over the things that are being done. I am most grateful, my brethren and sisters, to report to you that these wonderful members in the lands of Europe are substantially true to the gospel of Jesus Christ. I have witnessed in their youth conferences their adherence to our Church customs and patterns and how they reverence the ideals and the standards which have been set for them by our general youth organizations. I have been near to their Relief Society meetings and have seen how the influence of our Relief Society organization finds its way into their thinking, and they have a desire to do the will of the Lord. I do not know to what extent we may go in these lands when they have the instrumentation and the facility of proper buildings which they do not have now.

I want to say to President McKay and President Clark and President Moyle and the brethren how grateful these people are for the coming building program that will see many chapels go up in places where they are so sorely needed to further the Church program and which also will provide greater tools of missionary work to carry on this great responsibility given to us as a Church to proclaim the gospel of Jesus Christ unto the people.

Let me tell you just briefly of my two visits behind the Iron Curtain to be in attendance with the Saints at Leipzig where other of our brethren have been. These members live under hardened conditions. I said to one brother "How do you stand it here?" He said, "We learn to follow the paths and the trails that are laid out for us. We learn to do what we are told, then we have no difficulty. Our children are picked up in the morning by bus at 8 am. and are delivered home at night. We have no control over their schooling nor over what is taught them: referred to by Brother Buehner in the morning session. I was greatly moved to hear the testimonies of our members there.

One of the district presidents testified what to me is the greatest testimony I have heard in Europe: Under such conditions "no man," said he, "can tell me how to worship God in my own heart. Although there are nearly five thousand members in some thirty-nine branches we keep in contact with them as much as we can. I thought as we enjoyed this wonderful presentation of music here today, that but a few weeks ago, I listened to a combined chorus of the Leipzig and Dresden districts sing, "Shall the Youth of Zion Falter?" The look on the faces of these young people was most stirring. All that day in our priesthood and leadership meetings, we gave encouragement to safeguard to the fullest extent possible our youth to cause them to remain true to the gospel because there are inroads being made.

How grateful Sister Dyer and I have been to be associated with these people and with our wonderful missionaries, who with clear faces are bearing their testimonies to the peoples of Europe, and who are receiving these wonderful responses, and I know with all my heart that all this is but the fulfillment of prophecy.

I bear you my testimony in all humility that this is the work of God. I have seen it in the lives of people. I have witnessed it as it causes men and women to change their lives. I have seen it become a motivating force for good, and I bear record that Jesus Christ is the Son of God, the Redeemer of the world, the Mediator—not as it is preached by these predominant countries of the lands of Europe. And do you know that this is the message we declare when we go to the doors of the people the first time? It is through the testimony of our missionaries that the veneer of false concepts and the antiquities of these people are being laid aside for the acceptance of the gospel. It is more powerful than all other things that we do in our missionary work as we look into their faces and bear record that God has raised up a prophet, and they are listening to this message.

We had a family of seven visited recently by the missionaries where the woman was about to close the door when the elder said, "I can see you are going to close the door. I am very sorry. We have such a wonderful message," and we have told them, "Before any door is closed, you bear your testimony," He said, "Before you close that door I want to bear my testimony to you of these brief things we have stated today," and he bore his testimony. The door closed, and the missionaries started for their home to their room, and it was raining. They had reached about a half a block when they heard a voice, it was the young boy of the home, fourteen-years old, who said, "Dad wants you to come back," and they went back and the father said, "I listened to your message at the door on the other side as you spoke to my wife, and I did not think much of it until that young man bore his testimony, and then something came over me that I have never experienced before, and now I have to know what this is."

I had the privilege of shaking hands with this family of seven and hearing them testify that God had made known to them that these things are true. This is the reason why so many are accepting the gospel in the lands of Europe. We are proclaiming the message by testimony and through the Spirit.

I ask the blessings of our Heavenly Father upon the great missionary work and upon our beloved brethren who lead us, without whose inspiration and direction we could not go forward in these lands and throughout the world, I pray in Jesus' name. Amen.

Thorpe B. Isaacson

Thorpe B. Isaacson of the Presiding Bishopric

President McKay, President Moyle, President Smith, my dear brothers and sisters, I will be very grateful to you for an interest in your faith and prayers while I attempt to speak to you. I have long since come to realize that in and of myself there is very little that I can do. Therefore, I shall be dependent greatly upon the Spirit of the Lord.

I would like to pay tribute to these nearly eight thousand missionaries who came from the ranks of the Aaronic Priesthood. Many of them just a few years ago were little deacons teachers, and priests, and now are in all parts of the world preaching the gospel. I should also like to pay tribute to their parents and their families, many of them come from very modest homes.

Since the missionary system of the Church was first inaugurated, it is estimated, and it is only an estimation that there may have been approximately one hundred thousand missionaries sent into all parts of the world. The missionary system has undoubtedly been a source of tremendous strength to the Church throughout its fascinating history. Many of us here today could trace our very presence, yes, our very membership in the Church, to the work of some wonderful missionary; And in a hundred years from now, when none of us are here, there will probably be millions who will be able to trace their membership in the Church to the work of some wonderful missionary.

Several millions of these young men have been on mission. One of the questions that we ask them is, "Do you want to go on this mission or are you going because someone else has urged you to go?" Invariably we get a very strong answer to the effect, "Yes, I want to go on this mission. I have been planning on it for many years since a small boy."

Sometimes we ask them, "Who will finance you on this mission?" And we get some wonderful answers. A number of them say that they have been saving money themselves, as Brother McConkie suggested this morning, getting ready for this mission. Some say, "Well, I have been in the service"—and it is not unusual to find a wonderful boy returning from the service to the service, "I have saved my money while I have been in the service in the hope that I could go on a mission."

A number of them say, "I am glad to sell my car that I have bought, and together with other funds, I am ready to go on a mission."

Of course, the majority of them tell us that their parents will sustain them while they are in the mission field. But many occasionally say that some good friend or some neighbor or relative wants the privilege of helping them while they are on a mission. Others say their quorum is anxious to help them. These young men feel that it is a great blessing to go on a mission; it is not a burden. They do not look at it as a burden, neither do they look at it as a sacrifice. Truly these young men are blessed and magnified. We must realize that before they left for their mission every one of them had hands laid upon their heads by servants of the Lord who gave them a blessing and set them apart as missionaries.

Sometimes we ask a prospective missionary, "Do you have a testimony of the gospel?" And the young man will look at you and say, "Yes, I have a testimony. It may not be as strong as I hope it will be in later years, but I have a testimony."
Then we may ask these prospective missionaries, "Is there anything in this world that could change you? Is there anyone who could change your mind or change your testimony?" They will look at you and say, "No, there is not anything in this world that could change my mind, because I know that Joseph Smith was a prophet of God, and I know that President David O. McKay is a prophet of the Lord."

How do they know it? They know it by the power and the gift of the Holy Ghost that testifies to them that it is so. They speak as did the Prophet Joseph when describing his great vision of the Father and the Son:

"I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision and who am I that I can withstand God or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation." (Joseph Smith, 2:25.)

On many occasions, young men have volunteered to me, when I have asked them, if there are any circumstances or teacher who might change their testimony, and they have spoken very strongly and said, "I would rather die than deny that Joseph Smith was a prophet of God!"

Do you worry about that kind of young men? No, no. In years to come we will see the strength of those great young men.

Recently I was told the story of a wonderful physician and surgeon. A few years ago while he was serving in the army, and at that time he was not a member of the Church, he met two or three of our young Mormon missionaries. He did not know them at the time, and he spoke somewhat disrespectfully to them. One of these young men, very composed, spoke up frankly to this doctor and told him where they were and what they were doing. The doctor listened, and he said he was very charmed and ashamed because of the way he had spoken to them. The doctor soon learned to admire these young men and he listened to them.

He went home, and he told his wife about these exceptional young men. He told her some of the things that they had told him. True, these were not learned men of science, they were not even men with great experience. But he learned a great deal from these young Mormon missionaries, and he soon realized that while they were not men of science, they were men of God. He learned to listen to them, and it was not long before both he and his wife joined the Church and are very wonderful members of the Church today.

Our missionaries are ever receiving, and in this they are blessed but more important, they are ever giving. They receive not to hold for themselves, but to give to others. In receiving, they are like the Sea of Galilee and the Dead Sea in Palestine. In giving, they are [page 935] like the Sea of Galilee only, which receives and gives, while the Dead Sea receives only to hold to itself, and it gives nothing. The vast difference between receiving and giving and only receiving is appropriately described in the following word picture of the two seas of the Holy Land, and I think each of us should now resolve to be like the Sea of Galilee:

"One is fresh and fish abound in it. Splashes of green adorn its landscape. Trees spread their branches over it and stretch out their thirsty roots to sip of its life-giving waters. Along its shores children play, as children played when He was there. He loved it. He could look across its silver surface as He spoke His parables. And on a rolling plain, not far away, He fed five thousand people in the miracle of the loaves and fishes. The River Jordan forms this Sea with sparkling waters from the hills. It laughs in the sunshine, and men build their houses near it, and birds their nests, and every kind of life is happier because it is there. The River Jordan flows on south into another Sea. Here there is no splash of fish, no fluttering leaf, no song of birds, no laughter of little children. Travelers do not pass, unless on urgent business which might take them there. The air hangs heavy above its waters, and neither man nor beast nor fowl will drink of it. What makes this mighty difference in these neighbor Seas? Not the River Jordan—It empties the same good water into both. Not the soil in which they lie, nor the country round about. The Sea of Galilee receives and gives but does not keep the Jordan water to itself. For every drop which flows into it, another drop flows out. The receiving and the giving go on, day after day, in equal measure. The other Sea hoards its income jealously. Every drop it gets, it keeps. The Sea of Galilee gives and lives. The other Sea gives nothing. It is named 'The Dead Sea.' " (Bruce Barton.)

With this comparison between receiving and giving, it is easy to see what the great missionary program can do for your young men, for they forsake all selfishness, and they turn to the divine art of selflessness, as they seek to give only that they may have a richer store from which to give for the blessing of others.

We think that every deacon, teacher, and priest of the Aaronic Priesthood should prepare to fill a mission. These choice young men should have proper training. Last year we presented over 31,000 individual Aaronic Priesthood awards to very choice, wonderful young men, which means that every one of these young, outstanding men is a potential missionary, if we as parents and leaders do our part.

These young men are preparing for that mission. Parents and Aaronic Priesthood leaders would do well to hold as the goal for every Aaronic Priesthood boy the preparation for a mission. For seven years—two years as a deacon, two years as a teacher, and three years as a priest—the courses of study, we hope, will be prepared and so correlated that at the end of these seven years, all of these wonderful Aaronic Priesthood boys will have reached that goal of being prepared to fill a mission. And during these seven years' experience in the Aaronic Priesthood program, the boy will be given a training that will carry him not alone through a mission, but throughout his life.

We know there are some young men who may be on the wrong road. We would say to you young men, "Turn back. Turn back; it isn't too late. We want to help you. You can still find the right road. We want you to know that the Lord loves you young men. We want you to know and appreciate what is in store for you. We want you to feel that the gospel of Jesus Christ is the greatest stabilizing influence in your life."

"I want to bear you my testimony that I know that God lives. I love the Lord. I want to bear testimony to you that we can get close to the Lord, perhaps closer than we ourselves may fully realize, but it will take humility; it will take effort and we cannot be satisfied just to go on the road of least resistance. Let us make sure that these thousands of Aaronic Priesthood boys are not neglected. What a shame it would be if we failed to give every boy proper encouragement, training, planning or if we did anything that would deny any one of these boys receiving a call for his mission."

God bless us that we may live up to the responsibilities which are ours, I pray in the name of Jesus Christ. Amen.

Gordon B. Hinckley Assistant to the Council of the Twelve
I stand all amazed at the love Jesus offers me, Confused at the grace that so fully he proffers me.

I seek the inspiration of the Lord. I had prepared a talk, but I think I shall discuss something else. Brother Dyer has been speaking of the work in Europe, and I rejoice at the marvelous things that are being accomplished there. I wish to say that I feel the same spirit, the power of the Lord upon the people of the earth, is being made manifest all over the world where the gospel is being taught.

I have recently had the experience, under the direction of the First Presidency, of going through the missions of the Orient. I cannot deny the miracles of God, and I think many of the things I have seen are truly miracles.

Not long ago, I sat in an old high school gymnasium in the city of Seoul, Korea. Just a short time earlier the blood of the young people of Korea had been running in the streets of that strife-ridden city. In our meeting that evening there were over 500 young Koreans. I was told that we have only two married couples who are members of the Church in all of the Seoul District. Our members there are young, forward-looking people. Conducting that gathering was a sandy-haired, Utah farm boy. He conducted with dignity and spoke with ease the language of those people, and after the meeting, as they came up and put their arms around him, and he put his arms around them, I marveled at the power of the gospel of Jesus Christ to change men's hearts.

We then went down to the sad city of Pusan on the southern tip of Korea. We held a street meeting in the park overlooking the harbor. Within a few feet of a great anti-aircraft gun emplacement we opened our meeting, and about 150 curious, intelligent-looking people gathered. A boy from Florida, a missionary of this Church, began to speak. I then wandered down into the crowd with an army sergeant—one of our boys who was taking us around. A Korean who spoke some English said in substance to the sergeant, "How long that young man been here?" "Two years," was the reply. "No—he here longer. Americans here fifteen years and not speak our language. Americans not speak Korean like that." I thought of the words of the Savior as recorded by Mark: "... they shall speak with new tongues." (Mark 16:17). We have had many wonderful experiences here, and they have made me happy, but it is this letter that has really warmed my heart. My father, once active, began drinking, and oh, the sorrow my mother has suffered because of this. After my farewell my father said, 'My son, I am going to try to live worthy of you.' Now," the missionary said, "I have a letter from my father. I received yesterday, which says that last week he was ordained a priest and was ordained to the bishopric of our ward, and he has just made a down payment on a home for the first time in his life."

These are some of the miracles I have seen in my associations with our missionaries. I am grateful, I am more grateful than I can say for this great program of the Church that I have been blessed to be associated with. I know it is one of the marks of the divinity of this work. No other organization in this world has anything quite like it. It touches for good the lives of all who are affected by it.

The work is going forward on the other side of the earth. I recall sitting here as a boy and hearing President Grant tell of his difficulties in Japan and of his praying to the Lord to give him another assignment because of his discouragement. Do you know that the missionaries of the Northern Far East Mission have baptized an average of about six converts per missionary so far this year? Many of these were not Christian people. Our missionaries in this part of the world have taken to people who are of the Oriental religions the testimony of Jesus and have converted them to this cause. God bless them for their devotion and their faithfulness. The Lord bless us at home to sustain his work throughout the world by the virtues of our lives, I pray, in the name of Jesus Christ. Amen.

This is truly an inspiring sight. I have thrilled with the messages that have been given here at this conference. I am thrilled with the progress of the missionary work and the growth of the Church throughout its length and breadth. This is truly a blessed people and a choice generation in which to live.

The gospel of Jesus Christ has been given to people throughout the earth at various times, even at the time of Adam and the time of Noah and coming down to the time of Abraham, who was given a very significant promise. Speaking to Abraham, the Lord said:

"I give unto thee a promise that this right shall continue in thee, and in thy seed after thee [that is to say, the literal seed, or the seed of the body] shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal." (Abraham 2:11.)

This is the time and generation when this blessing is being fulfilled. The blessings of the gospel are coming to all the peoples of the earth. The Lord is truly touching their hearts and opening the way for them to receive the gospel.

The Lord is also assisting in other ways which I have mentioned here before, I believe, and I cannot help continually being grateful for the outpouring of knowledge which has come upon the earth since the restoration of the gospel, which makes it possible for this gospel to be taught to all the people of the earth through the modern facilities that have been developed and prepared and which continue to grow. I am very thankful and grateful for these facilities.

The Church Section of the News recently mentioned the number of copies of the Book of Mormon being printed—nearly 500,000 copies are being printed annually and sent throughout the world. The facilities that make it possible to send the Book of Mormon to the ends of the earth, among the various peoples of the earth, as has been indicated here by other speakers, are peculiar to our Church. Not only the Book of Mormon but also much other Church literature is being translated into many languages so that not only we of the English speaking peoples may have the gospel, but also many others throughout the earth.
I am very grateful to my Heavenly Father, brothers and sisters, for the privilege of attending this conference with you, for your faith and devotion, for the service you render, and for my association with my brethren of the General Authorities.

I feel grateful for my membership in this Church, more than for anything else in all this world, and I do not know how I could live without it.

LeGrand Richards of the Council of the Twelve

In President McKay’s opening remarks and in two of the prayers that have been offered at the commencement of these meetings, reference has been made to the privilege of being here in this historic building. As we come here from time to time in our various meetings and gatherings, we hear that expression, and I would like to make a few comments on what makes this building so historic. It is wonderful as we think of the great men, prophets of this dispensation, who have occupied this pulpit, and of the counsel and the advice they have given and the testimonies that have been borne and the experiences related of the hand dealings of the Lord with his people and his guidance and direction through the years. Then we recall the wonderful music and prayers we have heard from time to time, as we have come here, all of which has made an impression upon our lives, until we have left this building with new hope and new ambition and new desires.

I was reading a pamphlet a few days ago that was given to my father by his mother before I was born, and in that pamphlet it reported a special conference held in the Old Tabernacle on the 28th of August, 1852, for the purpose of calling missionaries. We have heard a lot about missionaries and missionary work at this conference, but that is one of our great responsibilities. In that meeting there were some 3,000 elders of Israel present and the full Presidency of the Church, President Brigham Young, President Heber C. Kimball, and President Willard Richards, seven of the twelve, and most of the General Authorities.

President Kimball was asked to speak to the brethren present, the elders of Israel, about the purpose of the meeting, and he told them that they were there, many of them, to be called into the mission field, and ninety-eight of them were called and assigned to the following places: The British Isles, France, Germany, Capital of Prussia (Berlin), Norway, Denmark, Gibraltar, Hindoostan, Siam, China, Cape of Good Hope (South Africa), Nova Scotia and British Provinces in America, West Indies, British Guiana, Australia, Sandwich Islands, and parts of the United States.

Mind you, that was only five years after the Saints had gathered here from their drivings in the East and before there were any railroads and yet they were sent out to these distant lands.

We heard yesterday from Bishop Wirthlin some of the sacrifices that these early brethren made in order that this great missionary cause would continue to roll forth. My grandfather and the grandfather of Brother Franklin D. Richards, whom you sustained here today, out of the first fourteen years of his married life, spent ten years of it in the mission field away from his family. That was typical of what many of the brethren did.

I thought you would be interested to hear a statement or two by President Kimball to those elders upon the occasion mentioned. He declared:

"I say to those of you who are elected to go on missions, go, if you never return, and commit what you have into the hands of God—your wives, your children, your brethren, and your property."

Nearly all of these men were married, and they had only been here a short time to establish their families. Elder George A. Smith, the following speaker, said:

"The missions we will call for during this conference, are generally not to be very long ones, probably from three to seven years will be as long as any man will be absent from his family.

And then he continued:

"If any of the elders refuse to go, they may expect that their wives will not live with them, for there is not a Mormon sister who would live with a man a day, who would refuse to go on a mission.

That is quite a statement; and while it seems to us today a little extreme, nevertheless, when you travel through this Church and see the sacrifices that are being made—Brother Isaacson referred to them this afternoon—to sustain these somewhat 8,000 missionaries in the field, it is a wonderful thing.

I would like to relate two experiences I have had in interviewing missionaries. A few years back, I interviewed a young man in southern Utah before we had discontinued sending young married men into the mission field, and when I looked at his recommend papers I saw that he was a married man, and I said: "Does your wife want you to go on this mission?" He said she did, and I said, "Why didn’t you bring her?" He said, "I couldn’t. She just gave birth to our first child this morning in the hospital." Then I said, "Well, then we will have to go to the hospital." And we did, and there was that young mother with her firstborn child in her arms. I said, "Do you want..."
enslaved, to believe in the monstrous supremacy of the totalitarian state. hundreds of millions of our fellow men who are being taught that God is a myth and religion but an opiate; who are being indoctrinated, while their minds and bodies are

The Lord has put into this Church the breath of life. He has made it possible for people to make the supreme sacrifice, almost in order that this work will go forward in all the earth. You remember when one came to him and said, "Lord, I will follow thee whithersoever thou goest," and the answer was, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." (Luke 9:57-58) And so, of course, the man turned away. Unto another he said, "Follow me. But he said, Lord, suffer me first to go and bury my father." And as if the Master would speak to all coming generations of the importance of this great missionary cause, he said: "Let the dead bury their dead: but go thou and preach the kingdom of God. (Ibid., 59-60.) Now that spirit has prevailed and carried on this great missionary cause of the Church.

I remember being in this Tabernacle as a boy when President Woodruff gave what I think was his last address to the people, when he told how marvelously the Spirit of the Lord had guided him all through his ministry. I remember the story he told about traveling east on one of his missionary journeys, and in the middle of the night he was warned by the Spirit to arise and move his wagon and team. They were fastened by a large oak that had stood possibly a hundred years and had never been disturbed, and after he had moved the wagon and team, a whirlwind came and took that oak tree up by the roots and threw it right where his wagon had been stationed.

Such testimonies are what have made this a historic building. One could hardly say that he did not know that the power of God was in this work, and that His Spirit operates and guides and directs. Such things could not be, except the power of God is with this people.

In that same address, I remember his telling of bringing a group of immigrants from England, I think it was, and when they were about to embark on a boat at New Orleans, and he was making arrangements with the captain, that same Spirit told him not to go, either himself or his company, and so he excused himself, and they did not go on that boat. And it had only gone up the river a short distance when it caught fire and burned, and everybody on it was killed. He said, "If I had not listened to the Spirit of the Lord, we would not have bishop so-and-so and president so-and-so," naming them right from this very pulpit. This is a historic building. The power of God has been and is here.

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I was warned by the Spirit to arise and move my wagon and team. They were fastened by a large oak that had stood possibly a hundred years and had never been disturbed, and after he had moved the wagon and team, a whirlwind came and took that oak tree up by the roots and threw it right where his wagon had been stationed.

Such an experience would seem almost incredible to the world. The things of God are understood, Paul says, by the Spirit of God, and the things of man are understood by the spirit of man, and the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. (1 Cor. 2:14.) If God could take Elijah to heaven without tasting death, if he could promise to send him again, as Malachi declared, to turn the hearts of the fathers to the children lest he come and smite the earth with a curse (Mal. 4:5-6), surely he could permit such characters as George Washington and the signers of the Declaration of Independence to come back to ask for their blessings, because they were sent upon this earth before Elijah came, before holy temples had been built; before men could receive the holy ordinances of the house of the Lord for their exaltation.

I bear my testimony in closing that there is not a man and woman in this world—in or out of the Church—if God would only give them the vision to see and the heart to understand that would not do everything within their power to obtain such blessings as these men sought at the hands of this apostle of this dispensation who later became the President of this great Church. This is in keeping with the promise of the building of the house of the God of Jacob in the latter-days in the top of the mountains, and the gathering thereunto from all the nations of the earth to learn of his ways and walk in his paths. How rich we are in the blessings of God, and how great have been the things that have come out of this historic building.

I grant that we may so live that in all our ministry we may be prompted and guided and inspired by that same Spirit, I humbly pray, and leave you my blessing, in the name of the Lord Jesus Christ. Amen.

1960 Conference Report, October 9, 1960
SUNDAY MORNING SESSION
Hugh B. Brown
Hugh B. Brown of the Council of the Twelve

I am sure we are all grateful to the Lord for the presence here of President Clark, for the privilege of listening to his inspiring and dynamic testimony, and for his admonition and advice. It is very humbling indeed to be asked to follow him. I shall simply add my testimony to his, that this is the Church of Jesus Christ; the qualifying phrase "of Latter-day Saints" distinguishes its members from members of the same Church in former times, who are referred to in the New Testament as Saints.

We worship God the Father through his Son Jesus Christ. It is he, the Savior, who is the Head of the Church, its great High Priest, its Founder, and its Inspiration. All others, whether they be prophets, apostles, elders, members—all others are willingly subservient to him. We agree with the Apostle Paul that "... there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

We are informed that there are perhaps more nonmembers than members present and listening in. To all of you out there we bid a hearty welcome and wish you happiness and success in your work. We are grateful for the privilege of being in this Tabernacle and of hearing a prophetic address by President Clark. We are thankful for this opportunity to listen to the inspiring and dynamic testimony of President Clark.

Perhaps many of you would refer to the Church as the "Mormon" Church; while we do not object to that designation, it may be a bit misleading. Mormon was an ancient American prophet, whose name was given to a sacred record which he compiled; but though this may be called the Mormon Church, it is not the Church of Mormon, nor is it the Church of Joseph Smith nor of Brigham Young, nor of any other man. It is the Church of Jesus Christ.

Reference has been made in this conference to the chaotic condition of the world on account of communism. While I shall not dwell on this at length, we all know that our world is divided and imperiled; that though the Western nations believe in God, or claim to, and in the freedom of men, and the worth of the individual, there are hundreds of millions of our fellow men who are being taught that God is a myth and religion but an opiate; who are being indoctrinated, while their minds and bodies are enslaved, to believe in the monstrous supremacy of the totalitarian state.
Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

The angel said to Joseph: "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

he had reference to the Babe of Bethlehem is evidenced by what the angel said to the confused and bewildered Joseph, whose beloved Mary was about to bear a child.

We speak of him of whom Isaiah prophesied when he said: "... Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isaiah 7:14.) That

sins, sat down on the right hand of the Majesty on high;" (Hebrews 1:1-3.)

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:38-39.)

And what was it that came from that open tomb? Was it merely a spirit? He himself answered that question when he stood among his followers who were amazed and

frightened at his appearance. He said to them, ... Why are ye troubled? and why do thoughts arise in your hearts?

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:38-39.)

Brothers and sisters, this Babe of Bethlehem, this carpenter of Nazareth, this Man of Galilee, never wrote a book, and yet the story of what he said and did during the

three short years of his ministry, which was faithfully, though only partially, recorded by his humble disciples, has been read and reread by more people in more languages

than any other book.

He left no masterpiece on canvas, and yet his life and death have been the inspiration for more artists than any other subject. He left no monument in stone or bronze

or marble, and yet the image of his divine manhood has been an inspiration to millions down through the centuries.

But we testify of and worship not only one who lived and died two thousand years ago--and we hope you, our friends, will note what now we say, for we declare it by

authority and by commandment--we testify of one who was also resurrected from the dead and is now living--one who is comprehensible, one who has a material, though

an immaterial body as he himself declared when he said to his astonished followers: "Handle me and see." It was that same body which ascended into heaven near

Bethany when a cloud enveloped him, and to the amazement and astonishment of his followers, he ascended into heaven. Two men in white standing by said, "Ye men of

Galilee, why stand ye gazing into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Peter declared that the heaven must receive him until the time of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the

world began." (Ibid., 3:21.)

"And he is before all things, and by him all things consist." (Colossians 1:16-17.)

We read of him in Hebrews: "God, . . .

Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our

sins, sat down on the right hand of the Majesty on high;" (Hebrews 1:1-3.)

We speak of him of whom Isaiah prophesied when he said: "... Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isaiah 7:14.) That

he had reference to the Babe of Bethlehem is evidenced by what the angel said to the confused and bewildered Joseph, whose beloved Mary was about to bear a child.

The angel said to Joseph: "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,
p29 "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." (Matthew 1:20-23.)

p30 He himself proclaimed his Godhood, and his priesthood when he was challenged by his persecutors after he had said, "I and my Father are one."

p31 They wanted to stone him, and he said, "... for which of my works do you stone me?" And they said, "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." And he answered them, "Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"

p32 "If I do not the works of my Father, believe me not." (John 10:30-33, 36:37.)

p33 As to the actuality of the resurrection of Christ, his divinity, his universal Godhood, let us hear his own declaration and read the testimony of a multitude of people on the American continent, to whom he appeared just after his crucifixion.

p34 This scripture may be new to many of you, but in America, as in Jerusalem, there were holy men of God who spoke as they were moved by the Holy Ghost. You will remember reading in Luke’s account of the crucifixion: "And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

p35 "And the sun was darkened, and the veil of the temple was rent in the midst. (Luke 23:44-45.) And in Matthew: 'And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;"

p36 "And the graves were opened; and many bodies of the saints which slept arose." (Matthew 27:51-52.) Now this thick darkness, which covered the earth, and the convulsions of the earth at the time of the crucifixion, extended to America. Here the darkness lasted three days, and it was so thick upon all the face of the land that the people could feel the vapor of darkness, and they could make no light.

p37 At the end of the period of darkness and upheaval, they who survived were assembled near the temple. There they heard a voice as if it came out of heaven. They did not understand it at first, but afterwards understood when the voice said:

p38 "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him."

p39 "And it came to pass, as they understood they cast their eyes up again toward heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

p40 "And it came to pass that he stretched forth his hand and spake unto the people, saying:

p41 "Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

p42 "And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in which I have suffered the will of the Father in all things from the beginning.

p43 "And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven.

p44 "And it came to pass that the Lord spake unto them saying:

p45 "Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

p46 "And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one until they had all gone forth, and did see with their eyes and did feel with their hands, and did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come.

p47 "And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying:

p48 "Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him." (3 Nephi 11:7-17.)

p49 And thus we have the testimony of eyewitnesses from two continents that Jesus is the Christ. We add our testimony not only that he did live, but that he still lives. This fact is the greatest hope of this divided and imperiled world, for if the Christ still lives then the anti-Christ will be defeated. There can be no peace in a godless world.

p50 But our testimony would not be complete if we did not reaffirm our faith in the second coming of Christ, in the millennium which is to come when he will reign as King of kings, and Lord of lords. That this climactic event is not far distant is indicated by the signs of the times, by wars and rumors of wars, by the satanic schemes of evil men who would enslave not only the bodies but also the minds of all who dare refuse to subscribe to the ideologies invented by the anti-Christ.

p51 May the time soon come when he again will say to this troubled world "Peace I leave with you. My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.)

p52 God grant that we may be prepared for that day and in the interim be unafraid, knowing that he still lives and that as he said of himself: "All power is given unto me in heaven and in earth." (Matt. 28:18.) Of him I humbly testify in the name of Jesus Christ. Amen.

p2 A. Theodore Tuttle

A. Theodore Tuttle of the First Council of the Seventy

p1 My dear brothers and sisters, I have had more compliments on the talk I did not give yesterday, than I have ever had on one I actually gave. I am sure those who thus commented were thinking of the advice that Brother Henry Taylor gave yesterday about the responsibility of improving upon silence.

p2 Last night in priesthood meeting, I missed the voice that has always made an eloquent plea for unity, and I am grateful this morning that I heard that voice bear such a powerful testimony to the divinity of this work. [President J. Reuben Clark, Jr., could not attend priesthood meeting.]

p3 Where else could you go in the world and find such certainty and knowledge that God lives and that Jesus Christ is his Son. Contrast what we have heard the past few days with this statement:
"Several years ago in a seminary recognized as perhaps the greatest in this country, a doctor of divinity, who had a string of honorary doctoral degrees and who is on the board of directors of one of the largest Protestant churches in America, in lecturing to a large group of students, most of whom already had bachelor of divinity degrees, said, sympathetically:

"I know that it is difficult for you men to teach creeds which you, yourselves, do not believe, but you have the social obligation to do it."

Another man in the same institution, having about the same academic credentials, declared: "Who knows but what in the year 2004 or some other year, there will live a man who will live more perfectly than did Jesus. Then we will worship him as the Son of God, rather than Jesus. The reason we worship Jesus as the Son of God is because he lived the most perfect life of any man of whom we have knowledge."

Does the world need the message of Mormonism? I think it needs nothing more than to know the true concept of the Godhead, to have borne upon their souls the testimony that has been borne here these days of conference--the testimony that comes through the gift and power of the Holy Ghost, that bears witness to our souls and our hearts that God does live. He is real. He is a glorified, resurrected Being, and he is our Father, and he loves us. He...so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

Jesus is the Savior. We declare boldly, yet humbly, to all of the world that he is the Redeemer; that he atoned for the sins of man, and he is veritably the Son of God.

I am grateful that we have had restored to us today, another witness that this is so. This witness comes from the Book of Mormon. Nephi saw in vision that Mary was to be the mother of the Son of God after the manner of the flesh. (1 Nephi 11:18.) The Book of Mormon further witnesses that Jesus Christ did come to this people on this continent. They bore testimony that he lives.

I would plead with the parents of this Church to prepare their sons to bear this testimony to the world, the only power that will bring peace, because peace is rooted in righteousness. When the hearts of men on this earth can be prepared to receive the witness of the Spirit, all men will be brothers, and then peace can come to our hearts.

I pray that we shall hasten this day through our united efforts by wholeheartedly supporting these brethren who direct the affairs of the Lord on earth, and can contribute both service and substance to help the work of the Lord forward. I humbly pray his blessings upon us, and bear this testimony in the name of Jesus Christ. Amen.

Delbert L. Stapley

Delbert L. Stapley of the Council of the Twelve

My brothers and sisters, it is good to be here. I think I should like to use as the springboard for my message, the closing remarks of President Clark and a suggestion just made by Brother Tuttle. My message for this conference is directed to parents and emphasizes the theme introduced to the membership of the Church this year in connection with the stake conferences, "Keep Faith with Your Family."

My remarks apply also to the youth of the Church, who will be the parents of tomorrow, for they also should be interested in laying the foundation values now for the building of ideal Latter-day Saint homes of their own after marriage and parenthood--homes where love, harmony, and mutual affection predominate and the gospel is both taught and lived.

May I begin by reminding you that God extends to earthly parents a choice blessing when he sends a spirit son or daughter of his to dwell in a mortal body provided by them. God grants to parents, if they have complied with his gospel laws and ordinances, the children born to them in the new and everlasting covenant of marriage, or sealed to them by the authority of the Holy Priesthood of God as their very own throughout the eternities of time.

This knowledge adds joy, happiness, and glory to joint-heirship with Christ in all that the Father possesses, even the gift of his own spirit children. Every child is born in complete innocence here on earth. The Lord entrusts these choice spirit children of his to earthly parents, with a hope that through proper teaching and training they will ever keep them moral, true, and faithful. God has revealed this truth in our day: "Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God." (D&C 93:38.)

Our Savior, giving his life on the cross, redeemed us from the effects of the fall; therefore, every soul at birth stands innocent before God.

In the modern revelations the Lord has given important instruction to parents, detailing their responsibility in the upbringing of their children. After children come to bless parents with the joy and happiness of possession, the Lord has admonished that "Every member of the church of Christ having children is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name." (Ibid., 20:70.) Here, then, is one of the first duties of parents: to have their children blessed by the elders of the Church. What a privilege and proper beginning for a child to be blessed by the elders of the Church in the name of Jesus Christ!

Now God has revealed that "little children are redeemed from the foundation of the world through mine Only Begotten;"

"Wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me." (Ibid., 29:46-47.) Parents, therefore, have these early, golden years of a child's life in which to teach, train, and mold its character, when Satan is not given power to tempt or to mislead it. But there does come a time in the lives of children for individual responsibility and accountability, a time when they are to act for themselves, and receive the gospel and its ordinances and to be baptized for a remission of their sins.

The Lord has declared that, "No one can be received into the church of Christ unless he has arrived unto the years of accountability before God, and is capable of repentance." (Ibid., 20:71.) Parents, looking forward to the time of individual responsibility of children for their own acts, should carefully heed this admonition from the Lord:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents. (Ibid 68:25.)

Parents, therefore, have the responsibility of teaching to the understanding of their children the gospel truths, principles, and ordinances, and to prepare them for baptism and the laying on of hands for the gift of the Holy Ghost when they attain the age of eight years, [page 943] the age of accountability before God; otherwise, the sin is upon the heads of the parents.

To leave no doubt in the minds of parents about their responsibility and accountability to this instruction, the Lord continued by saying:

"For this shall be a law unto the inhabitants of Zion. The teaching of gospel principles and the preparation of children to receive the ordinances of the gospel is not something parents can do only if the want to, because the Lord emphatically declared that it "shall be a law unto the inhabitants of Zion. ... And their children shall be..."
He did not say that parents could wait until children are nine or ten or older before baptism, neither does he suggest that parents can permit their children to grow up to maturity and decide for themselves whether they should be baptized. The Lord said they “shall be baptized . . . when eight years old.” There can be no question about our understanding of this instruction.

Because some parents have not attended to this important counsel, many of their children today and the posterity of these children are out of the Church, separated from the greatest gift in life, and thus are denied all of the blessings which they could otherwise have received from faithful Church membership.

The revelation continues with this further admonition to parents:

“... and they shall also teach their children to pray, and to walk uprightly before the Lord.

“And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.”

The Lord closes this particular instruction to parents, by saying:

“Now, I, the Lord, am not well pleased with the inhabitants of Zion, . . . and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness.

“These things,” said the Lord, “ought not to be, and must be done away from among them. . . .”

To prevent these conditions with their penalties, parents who desire to abide by counsel have no alternative except to follow religiously the admonition and instruction the Lord has given them in this revelation. He also issued an additional warning, which admonishes parents of the obligation they have for the spiritual upbringing of their children.

In this revelation, the Lord said that “The glory of God is intelligence, or, in other words, light and truth. “Light and truth,” said the Lord, “forsake that evil one.”

Then he goes on to say that “Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God.”

And then the warning of the Lord:

“... and that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers.”

It is the power of the wicked one or Satan to deceive and lead children astray after they arrive at the years of accountability, which parents must guard against, not only by teaching their children correct principles, doctrines, and life’s true values, but also by setting the proper example before them; otherwise, false traditions will be built up in the home which children will absorb to their eternal harm.

As parents we should ask ourselves this question: What kind of traditions are we building up in our home for our children to absorb and accept into the pattern of their own lives? Like father, like son; like mother, like daughter, is so true. What is good enough for parents is considered by children to be good enough for them. What parents do gives license for children to do.

Again may I ask, what are the traditions of our Latter-day Saint homes? Do we have mutual love, respect, admiration, and loyal devotion between parents? Are we observing the Sabbath day to keep it holy? Are we attending to our meetings regularly? Are we taking our children to Church rather than sending them? Are we obeying the Word of Wisdom? Are we having family prayer in the home twice daily? Are we permitting our children to take their turn in family prayer? Are we paying an honest tithing? Are we honest and truthful in our dealings with our fellow men? Are we obeying the law of chastity? Are we keeping the commandments of God fully and always setting a proper example before our children? Are we responding to ecclesiastical authority and supporting and speaking well of those who preside over us?

These are just a few of the things that decide the kind of traditions in our homes and determine whether they are good or bad. Remember that Israel was so steeped in the false traditions of their [page 944] fathers that they did not recognize the Lord Jesus Christ when he came among them to set up the kingdom of God on earth. They crucified him for no just cause.

The traditions of our own homes could blind the eyes and minds of our children against all truth, just principles, and spiritual values, and could cause them to depart from the right course they must follow to earn for themselves eternal joy and happiness.

Now, after calling attention to the traditions of the fathers, the Lord said to the parents of the Church:

“But I have commanded you to bring up your children in light and truth.”

To bring up children in light and truth is to bring them up in an understanding and acceptance of the true word of God. Do our children understand the doctrine of repentance, of faith in Christ the Son of the Living God, and the importance of baptism, its purpose, significance, and value to them in their lives? Do they understand the need of receiving the gift of the Holy Ghost and what the powers and functions of the Holy Ghost are, and the blessings which are theirs through possessing this divine gift?

I will close by quoting a warning the Lord gave to Frederick G. Williams, Second Counselor to the Prophet Joseph Smith:

“You have not taught your children light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your affliction.

And now a commandment I give unto you--if you will be delivered you shall set in order your own house, for there are many things that are not right in your house.”

The Lord gave similar counsel and admonition at this same time to other of the brethren, after which he applied the warning to all of us by saying:

“What I say unto one I say unto all; pray always lest that wicked one have power in you, arid remove you out of your place.”

I earnestly pray, my brothers and sisters, that we will not permit the things of the world to lure us away into complacency and peaceful contentment and cause us to fail in these important obligations imposed upon us by the Lord in the teaching, training, and proper upbringing of our children in the gospel of Christ, which failure would cause us to be removed out of our place and our children to be denied those blessings which they are entitled to receive from us, their parents, to enrich their lives here and hereafter.
In keeping with the spirit of that masterful opening address by President McKay, I desire to discuss a matter that has concerned me deeply for several months. Trusting the Lord will approve, I take as my text these sober words of warning from an ancient American prophet:

"And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well-and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

"Therefore, wo be unto him that is at ease in Zion!

"Wo be unto him that crieth: All is well!" (2 Nephi 28:21, 24-25.)

To the true communist, nothing is evil if it is expedient. Being without conscience or honor, he feels completely justified in using whatever means are necessary to achieve his goal: force, trickery, lies, broken promises, mayhem, and individual and mass murder.

By these ruthless means communism has, in a little over forty years, brought more people under its domination than the total number of Christians now living in the entire world-and Christianity, as the world thinks of it, has been in existence for nearly two thousand years.

And what has been the result? First, in the economic area, men and women have been stripped of their property, their savings confiscated, their farms taken from them, their businesses seized by the state. They work where they are commanded to work and for such wages as the state chooses to provide. They cannot quit, take another job, or rebel in any tangible way. They are the puppets of the all-powerful state.

Second, in the intellectual area, they are forbidden to listen to radio broadcasts not approved by the state. They have little or no access to free world books, magazines, and newspapers. They have no voice in the education of their children in the schools. They and their children are cast in a communist mold. To write or speak against the state is to ask for exile, imprisonment, or possibly even death.

Third, in the area of morals, faith in moral principle is ruthlessly ridiculed and stripped of dignity. The belief that man has certain inalienable rights, so endowed by his Creator, is categorically denied. Atheistic communist leaders, scoffers at God himself, are striving to blot the Almighty out of the minds of one-third of the world's people.

To do all this, they rule with iron fists. They seek to hammer into oblivion all who would oppose them. Indeed it is true as the poet said:

"Man's inhumanity to man Makes countless thousands mourn." (Robert Burns, Man Was Made to Mourn, Stanzas 7.)

Let us have no illusions about them. Their leader has told us bluntly-their purpose is not alone to enslave us-they want to bury us.

And while it is apparently true that Chairman Khrushchev is content for the time being at least to avoid war as a means of communist expansion, there is little doubt that the leaders of Red China view war as inevitable and await only the propitious moment in which to strike.

What we face today is not just a cold war, not just a struggle for the control of land, sea, air, and even outer space, but total competition for the control of men's minds. Unless we meet it and defeat it, we shall almost inevitably one day face the loss of all that we hold dear.

In less than half a century, I repeat, this evil system has gained control over one-third of mankind, and it is steadily pursuing its vicious goal of control over all the rest of the world. It is time, and past time, for us to be alarmed. "Wo be unto him that is at ease. Wo be unto him that crieth `all is well.'" (2 Nephi 28:24-25.)

Latin America does not believe that suppression is the road to freedom.

Less than fifteen years ago communism was not a powerful force in Latin America. Today, it is not only strongly present there as an enemy to be reckoned with, it is openly allied with a government located on an island only about ninety miles south of Key West, Florida.

The only political party now functioning in Cuba is the Popular Socialist Party, the Communist Party under another name.

Cuba is being used as a funnel through which communists are infiltrating other American republics.

True to communist and dictator tradition, the Cuban government has deprived its people of the rights of a free press, free elections, and the protection of other fundamental human rights.

And last August, even as the Organization of American States met in San Jose, Costa Rica, Fidel Castro was shouting defiantly: "We shall be friends of the Soviet Union and the People's Republic of China."

How did this situation come about? How has it been possible for this completely warped philosophy in such a short time to reach its present position of influence in the world? How is it possible for communism to be here and now moving into Africa, pressing upon all of Asia, threatening the Middle East and increasingly becoming a danger
There are, of course, many reasons. Some nations have failed to provide for the advancement and desperate physical needs of their people. Others have failed to recognize the worth of the individual. But is it not perhaps true that the biggest reason of all is the failure of western civilization to live up to its Christian ideals?

Is it perhaps true that, as Dr. Charles Malik, the great Lebanese leader and former President of the United Nations General Assembly, has said, "The deepest crisis of the West is the crisis of faith...Western civilization is doomed until, jolted out of its complacency, self-satisfaction and sense of apartness, it rediscovers and reaffirms what is genuinely human and universal in its own soul"?

Let us examine our own lives and the life of our own beloved land.

How richly we the people of the United States have been blessed!

Truly ours is a choice land—a land of great favors and opportunities. Yet is it not true that these very blessings could prove to be our undoing unless our perspective is right and our idealism more concerned with eternal standards and values than with material gain and worldly honors?

How does our nation stand?

Surely if it were true a century and a half ago that European monarchy was essentially different from our American system of representative government, it is even more true today that the communist system is totally different, totally incompatible, totally inimical to our free way of life.

The ancient American Prophet Moroni saw our day. Who can doubt that he had in mind the evils of godless communism when he gave this solemn warning:

Wherefore, O ye Gentiles, it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain—again and the work, yea, even the work of destruction come upon you, yea, even the sword of the justice of the Eternal God shall fall upon you, to your overthrow and destruction if ye shall suffer these things to be.

Many of us have a tendency to forget the Gracious Hand which has preserved our nation, enriched it, strengthened it. Many of us imagine in the foolishness of pride, that our manifold blessings are due not to God's goodness, but to our own wisdom and virtue. Too many of us have been so drunk with self-sufficiency as no longer to feel the need of prayer. Too many have forgotten the necessity of courage, of sacrifice, of vigilance, of devotion to the cause of freedom.

The political system of the allied powers is essentially different...from that of America...We owe it, therefore, to candor, and to the amicable relations existing between the United States and those powers, to declare that we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety.

Here was the situation that called forth this policy—known as the Monroe Doctrine—in 1823.

Several of what are now the Latin American Republics had by force of arms newly won their independence from Spain and Portugal. Among them were Colombia, Mexico, Chile, and Brazil.

Meantime, a number of the sovereigns of Europe were seeking to enforce the "divine right of kings" with the express purpose of putting "an end to the system of representative government."

France, accordingly, had proceeded to restore the rule of Ferdinand VII in Spain. Now these countries proposed to overthrow the new and independent governments in Latin America. This our government refused to permit. It said so plainly in the celebrated Monroe Doctrine. The heart of the Monroe Doctrine consisted of these words: "...the American continents, by the free and independent condition which they have assumed and maintained, are henceforth not to be considered as subjects for future colonization by any European power."

And the doctrine went on to spell out clearly just what was meant.

"The political system of the allied powers is essentially different...from that of America...We owe it, therefore, to candor, and to the amicable relations existing between the United States and those powers, to declare that we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety."

Now there is a statement which might well be engraved in all the capitals of all the countries in this hemisphere today. Every word in it is as applicable today as it was one hundred thirty-seven years ago.

Surely if it were true a century and a half ago that European monarchy was essentially different from our American system of representative government, it is even more true today that the communist system is totally different, totally incompatible, totally inimical to our free way of life.

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"Wherefore, O ye Gentiles, it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain—and the work, yea, even the work of destruction come upon you, yea, even the sword of the justice of the Eternal God shall fall upon you, to your overthrow and destruction if ye shall suffer these things to be."

"Wherefore, the Lord commandeth you, when ye shall see these things come among you that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you; or wo be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who built it up."

"For it cometh to pass that whoso buildeth it up seeketh to overthrow the freedom of all lands, nations, and countries; and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies." (Ether 8:23-25.)

We are eminently justified in declaring that we should consider any attempt on the part of the communists to extend their system to any part of this hemisphere as dangerous to our peace and safety.

President Eisenhower said as much in his reply to the tirade of Chairman Khrushchev last summer. But it is not enough to say this once, nor is it enough for the
President alone to say it. It should be repeated again and again and again, and it should be supported by all true Americans speaking as with one voice.

Moreover, the Monroe Doctrine went on: "Nor can anyone believe that our southern brethren if left to themselves, would adopt it [this system] of their own accord." Here again the words of the Monroe Doctrine ring true.

It is almost unthinkable that any people would knowingly and wilfully take on themselves the yoke of communist oppression. No people, no nation, has ever done so yet. If large masses of the Cuban people have done so, it is because they have been duped or coerced.

This Monroe Doctrine has been the continuing policy of our nation for almost a century and a half.

It has been reaffirmed by many American Presidents.

We are on solid, traditional American ground in demanding that the communists should not attempt to extend their political system to this side of the Atlantic Ocean.

In recent years the principles of the Monroe Doctrine have been strengthened by various joint agreements among the American nations.

In 1947, nineteen American nations met in conference in Rio de Janeiro, and on September 2 of that year signed the treaty of Rio de Janeiro in which they promised to help one another in case of aggression.

On March 1, 1954, the tenth Inter-American Conference opened in Caracas, Venezuela. When we read now, six years later, the running account of that conference, it is almost as though we were scanning a preview of history. On March 4, for example, our late great Secretary of State, John Foster Dulles, urged the American states to stop the communists now.

On March 6, the United States presented a draft resolution condemning communism as foreign intervention and calling for joint action against it when needed.

On March 13, 1954, the conference adopted by a vote of 17 to 1 the anticommunist resolution that had been presented by the United States. Guatemala dissented, and Mexico and Argentina abstained.

Referring to the Caracas conference, President Eisenhower said, "In this [page 947] hemisphere we have stressed our solid understanding with our American neighbors....The American republics agreed that if international communism were to gain control of the political institution of any American state, this control would endanger them all and therefore would demand collective action.

Very shortly after the close of the Caracas conference such a communist threat arose in Guatemala. The pro-communist government of Guatemala, aided by shipments of arms from behind the Iron Curtain, had moved very rapidly to the left. The Organization of American States had already convoked a meeting of foreign ministers under the Rio Treaty to consider the serious situation which had developed, when the Guatemalans themselves rose up and removed the threat. The meeting never convened. Fighting broke out in Guatemala, and the communist government was overthrown.

All this was before the coming to power of the present leadership in Cuba. Now the Western Hemisphere faces a new danger--a new threat.

Our government is alert to the situation. The Organization of American States has condemned Russian-Chinese interference in American affairs. These are first steps.

But we must do more. As a nation we must cease to take Latin American security for granted. We must lead this hemisphere in stimulating and cooperating in a program of Latin American economic development.

But even this is not enough. You and I and all true Americans must play our part, too.

What can you and I do? What can we do to help meet this grave challenge from a godless, atheistic, cruelly materialistic system--to preserve our God--given free way of life?

We can encourage our government to stand firm at all costs against any further expansion of communism into the free world.

We can tell our government that we are willing to sacrifice our luxuries in exchange for an impregnable defense.

We can support our government in keeping the flame of freedom burning in the souls of the oppressed--wherever they may be throughout the world.

But, above all, we can face up to the decay in our own civilization.

The communists bring to the nations they infiltrate a message and a philosophy that affects human life in its entirety. Communism seeks to provide, what in too many instances a lukewarm Christianity has not provided, a total interpretation of life. Communists are willing to be revolutionary; to take a stand for this and against that. They challenge what they do not believe in--customs, practices, ideas, traditions. They believe heatedly in their philosophy. But our civilization and our people are seemingly afraid to be revolutionary. We are too "broad-minded" to challenge what we do not believe in. We are afraid of being thought intolerant, uncouth, ungentlemanly. We have become lukewarm in our beliefs. And for that we perhaps merit the bitter condemnation stated in Revelation 3:16: "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

This is a sad commentary on a civilization which has given to mankind the greatest achievements and progress ever known. But it is an even sadder commentary on those of us who call ourselves Christians, who thus betray the ideals given to us by the Son of God himself.

Let us awaken to our responsibilities and to our opportunities. Again I quote Dr. Malik:

"The civilization which has been blessed and transformed by Christ, needs only a mighty hand to shake it out of its slumber. And, once shaken, once really awakened to the world responsibilities which it and it alone can shoulder, there is nothing it cannot dare and do."

Do we believe that? Then let us live up to that faith! For in that faith--and through that faith--we can rise triumphant over the menace of atheistic communism. We can and we must!

In this dark hour, the fate of the world seems to rest largely in our hands. We who live in this choice land, in fact all of the land of Zion, have the opportunity, the responsibility, and the solemn obligation to stand firm for freedom and justice and morality--the dignity and brotherhood of man as a child of God.

"...wo be unto him that is at ease in Zion!" (2 Nephi 28:24-25.)
doubt to new heights of faith. This is the course that many follow in life. As children we accepted as fact the things which were told to us by our parents or our teachers.

We have more respect for one who honestly doubts than for one who fears to declare loyalty. Thomas doubted. He traveled the path from faith through the valley of convictions and upholds the right.

We would have greater respect for Joseph, if he had taken a strong position in the council and defended Jesus. We cannot assume that this would have changed the outcome of the trial of Jesus. Joseph of Arimathea was secretly a disciple, but his fear of what others might think or do prevented him from declaring his allegiance until after the crucifixion of the Master.

In the nineteenth chapter of John we read the story of an influential man who was secretly a disciple of Christ, but because of fear, was not openly a disciple. Those who declared themselves as followers of Christ were not popular in Jerusalem during this period of controversy. Joseph of Arimathea was secretly a disciple, but his fear of what others might think or do prevented him from declaring his allegiance until after the crucifixion of the Master.

We who hold the priesthood have the problem of planting that testimony in the hearts of others. We do it by the way we live and by what we teach.

I heard a testimony just a week ago from a very fine man who has recently come into the Church. He was first impressed by the life of certain members of the Church whom he met. He became interested and investigated. He had a son fourteen years of age who likewise was interested in the missionaries and attended their meetings in the branch. The son came home one day and to the utter surprise of his father said, "Father, I have a testimony," and this man said, "Now in our church nobody ever testifies."

It is in Christianity a forgotten art practically, but with us it is the most essential thing of our whole program, brothers and sisters, that we should gain that testimony; that we should live true to it, and that when we accept responsibility in the priesthood we should magnify it.

Now we who keep records know that there is a large percentage of men who have been ordained to the Melchizedek Priesthood who are not magnifying their callings. We have a program, brothers and sisters, that we have been advocating for sometime, to which reference was made today, to try to interest those people and bring them to pray and study that they may come to understand these things and then go forth to magnify their privileges as members of the Melchizedek Priesthood.

Of course there is plenty of incentive for it. To those of you who were here last night I recommend again the passages in the Doctrine and Covenants that Brother Romney read to you, that [page 948] he who receives these callings in the priesthood and magnifies them fully can eventually attain to the powers of God. That is the incentive, brothers and sisters. When we go to these people, we must go in love and kindness, helpful as we can in the hope that they will listen to us.

I pray that God will bless us that we may understand individually our own problems, understand that the privileges of membership in the Church of Jesus Christ are individual privileges, and that no man should let the conduct of another man prevent his using these [page 949] privileges to his own exaltation. If people who come into the Church could come to understand that it is an individual problem pure and simple with them, then these other things that they observe at times would have no effect upon their lives.

Brethren and sisters, we have the problem not only of our own people, but also of assimilating and absorbing and helping the many people who are being baptized into the Church. May God help us to do all these things, I pray in the name of Jesus Christ, our Redeemer. Amen.
days of colonization and settlement, had died in 1868. Parley P. Pratt had met an untimely death in 1857. George A. Smith, who was regarded as a great leader of courage
enemies saw the end of Mormonism. There was no one, they argued, to take his place. He had presided over the Church for thirty years. Those who had stood by him in
citizenship out of a people who came from many parts of the world.

In other words, God is directing his work. It is not man-made, neither is it the creation of a human mind. The pioneer prophet Brigham Young was face to face with a
of Brigham Young, p. 676.)

I want to read a word from President Brigham Young. He said:

My brethren and sisters, I believe I speak for the Assistants to the Quorum of the Twelve when I express my goodwill and my good feelings towards the three men who
Alma Sonne Assistant to the Council of the Twelve

May we be his disciples openly, fearlessly, and with devotion, I humbly pray in his name. Amen.

Alma Sonne

I believe it has a great destiny. I believe in its moral standards. I believe its program is effective and the Church will grow and develop as the missionary effort increases in the world. I believe faith in God is the very foundation of right living, and I believe in the missionary system of the Church, which has proved so successful in recent years, and I believe the work will continue to go forward.

I also believe that many of the old barriers and obstacles are crumbling and giving way, and that we have a better opportunity than we have ever had to proclaim the
gospel truths. I believe there are people in the world who are very anxious to hear the gospel message as it is proclaimed by humble men and women sent out from the
headquarters of the Church to bear their testimonies.

I want to read a word from President Brigham Young. He said:

"The Lord will never suffer this people to dwindle down, and be hid up in a corner; it cannot be; neither does he want any person to help them but himself." (Discourses of
Brigham Young, p. 676.)

In other words, God is directing his work. It is not man-made, neither is it the creation of a human mind. The pioneer prophet Brigham Young was face to face with a
gigantic task when he undertook to colonize the West and to keep alive the missionary movement. It was not an easy thing to set up a commonwealth and to transform a
desert into cities, towns, and villages, and to provide homes, schools, and churches. It required more than ordinary skill to build up faith and hope and to develop a solid
citizenship out of a people who came from many parts of the world.

Brigham Young could not have done it without God's help. He knew this, and never once did he claim the credit for this achievement. When he died in 1877, his
enemies saw the end of Mormonism. There was no one, they argued, to take his place. He had presided over the Church for thirty years. Those who had stood by him in
the early emergencies and difficulties passed on. Willard Richards had died in 1854. Heber C. Kimball, the great prophet, and a stalwart, who had stood by his side in all the
days of colonization and settlement, had died in 1868. Parley P. Pratt had met an untimely death in 1857. George A. Smith, who was regarded as a great leader of courage
...and wisdom, had died in 1875. And many others who stood valiantly by his side during the exodus and the colonization effort, also had passed on. Mormonism could not survive, at least that was the verdict of those who did not and could not understand. There was no leader, they claimed, to take his place. They [page 950] saw the disruption and disorganization of the Church, and many would repudiate their allegiance and follow a divided leadership.

p8 The enemies predicted the same thing when the Prophet Joseph and his brother Hyrum Smith were murdered. The great enterprise launched by them, they thought, would burst like a bubble, but God will always have in reserve someone to take the place of him who is gone. Brethren and sisters, God's work will triumph in the earth.

p9 Speaking of pioneer days, I should like to read a statement from the journal of Brother Richard Ballantyne, the organizer of the first Sunday School in the Rocky Mountains. Brother Ballantyne wrote this just five years before his death. Speaking of pioneering days, he said:

"But those times are now past, and I believe never to return. A brighter day is now awaiting, but it will have its dangers."

p10 "As wealth flows into the hands of the Church, and with its learning and refinement, pride is apt to enter the hearts of the children of Zion, as it entered into the hearts of the Nephites.

p11 "God has signified by his servant that the day to favor Zion has come. The powers of the heavens are to be exerted in a way they never were before. The [page 951] time for the uplifting of Zion has come. Kings and rulers will favor her. Her beauty and righteousness are beginning to appear in the world. She will not be looked upon as she has been in the past. The shadows are passing away and the light is breaking in upon us.

p12 "I bear my testimony that God's work will stand, that Joseph Smith was his divine Prophet a pointed to usher in the Dispensation of the Fulness of Times."

p13 I bear my testimony that his successors in the high office were all men of God, and that they were full of faith and prophecy. I bear testimony that the authority of the Holy Priesthood is operating in the Church as it has always done and that it will continue to do so until every knee shall bend and every tongue confess that Jesus is the Christ, the Savior of the world, and that the Latter-day Saints comprise his Church and kingdom about which the ancient prophets spoke; and that the Church will continue to grow and extend itself, even beyond our imaginations, for it will surely reach to the uttermost parts of the earth.

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p15 I pray that his Spirit may continue with us, and that we may serve him always with a singleness of purpose, in the name of Jesus Christ. Amen.

p16 I think it was Ruskin who said, "There is no wealth but life." I pray God that we may use that wealth which is life, and not waste it away, and pursue earnestly the opportunities of time, into the limitless promises and possibilities of eternity, and I do it in the name of the Lord Jesus Christ. Amen.

p17 The Church is going forward, worldwide—in the building of buildings, in missionary endeavor, and in all else—and in our private and personal lives, young and old, we must also individually have the faith to go forward. It takes courage; it takes prayer and planning and work and faith; but there are glorious eternal opportunities; and we must not wait in uncertainty or succumb to it. The questions will all ultimately be answered; the problems will all ultimately be resolved; and the promises will all be fulfilled, and we must plan and prayerfully pursue our plans and go ahead with our lives on solid and firm foundations, with faith, cleanliness of conduct, with balanced living, with devotion, with the keeping of the commandments.

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I believe this has been the theme of this conference from the stirring, opening address of President McKay to the splendid remarks of Brother Richard L. Evans, just preceding me. I have caught this spirit through the glorious sessions of this conference, receiving reassurance again that this is the Church of Jesus Christ, not the church of any man-a church which offers to all men a spiritual survival, the opportunity to subdue the earth and overcome all things foreign to enjoying the Spirit of the Lord. The survival kit for spiritual survival is equally as small as the one used for physical survival; let me suggest its size: just four books, the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price-the small editions even smaller than 9 1/2 inches by 6 inches by 3 1/2 inches, but what power they contain!

Just before the commencement of this afternoon’s meeting I met several brethren from Hawaii, one of whom I had not seen for five and a half years. I, Brother Sproat, a faithful dedicated Latter-day Saint, one who truly believes in spiritual survival. I shall always remember being in your home away up there on the peak, the highline that you ride to do your work, the hospitality that you extended to us, the depth of your testimony, the sincerity of your labors to build the kingdom of God, and what you said to me today will always live in my memory: “Oh, this is a dream I never realized would be fulfilled to be here in Salt Lake City attending a general conference.” Brother Sproat, one of the many thousand wonderful, dedicated Latter-day Saints who live by the precepts of his spiritual survival kit!

Some of us who live so close to the pattern might not appreciate the design. I saw the beautiful design of spiritual survival at work today as I had the opportunity of embracing you, Brother Bill, and others from those glorious islands of the Pacific.

God bless us that we may survive spiritually; that we may appreciate the necessity of keeping our survival kits complete, tested, and in order constantly, which should include the Lord’s word on how to survive contained in the four standard works of the Church, for therein are embodied the way, the truth, and the light of which President J. Reuben Clark, Jr., spoke this morning.

I like the song, “Now, Let Us Rejoice.” In my opinion we do not rejoice enough in this Church. We have so much for which to be grateful that we could rejoice day and night and still not be sufficiently grateful in our expressions. I am so thankful for what has been taught us in this great conference today and yesterday and the day before. I think it has been outstanding. I thought as I sat here how true it is that we cannot be saved in ignorance of God, in ignorance of our relationship to God, and I thought that as members of this Church we need not be in ignorance, so far as knowledge of our relationship to God is concerned, for surely we are well taught.

There is no prize so great and so valuable as the truth. In the Church we are taught the truth. We are taught the proper way to live-the correct, the right, the happy way to live. We could search the world over, and we could find no better way to live than the right way, and of course the Lord’s way is the right way.

We are taught to know the right in all things—how to repent, how to change our ways. We are taught whom and how to serve. We are taught the proper way to enter into the marriage covenant. In fact, the gospel of Jesus Christ is designed to direct us safely through this probationary period, that we may dwell in a state of never-ending happiness” (Mosiah 2:41) with those we love. I like that statement from the Book of Mormon.

I am grateful to belong to a Church that teaches that the relationship between the husband and the wife, between the father and the mother, and between the children and the parents, is intended to be and is eternal in its nature, if we will just prepare for that type of relationship. No principle, doctrine, or practice is so distinctive or so appealing to the human reason as is the perpetuity of the family. The more I think about the gospel the more I see that it revolves about the family and its eternal association.

I am not so interested in heaven unless I may continue my association with those I love, and that is all of you, my brothers and sisters, but especially my companion, my children, my grandchildren, and my progenitors.

I am grateful to belong to a Church that teaches that the relationship between the husband and the wife, between the father and the mother, and between the children and the parents, is intended to be and is eternal in its nature, if we will just prepare for that type of relationship. No principle, doctrine, or practice is so distinctive or so appealing to the human reason as is the perpetuity of the family. The more I think about the gospel the more I see that it revolves about the family and its eternal association.

When I went home at noon, I picked up a letter from a boy written in his own handwriting. He is eleven years old.

(As you know, in the temple the opportunity is given to place names of those who are ill or afflicted on a roll where they are remembered in our prayers.) The letter reads:

p10 “Dear Temple Worker: Will you please enter my dad’s name on the prayer roll because we want him to become a member of the Church and take Mom and us kids to the temple. We sincerely hope and pray that our Heavenly Father will help him to keep the Word of Wisdom. His name is ________________. Sincerely your brother, __________, 11 years old.”

That tells the story of what is in the heart of a boy who loves his parents, who loves them enough to desire their association beyond this earth life. Sometimes the children must lead the parents on the way.

I am grateful that my Father in heaven is a patient Father. If he will stay with me, I am determined to stay with him, to stay with that which is true to the end of my days.

God bless us, brothers and sisters, that we may rejoice; that we may receive thankfully; that we may live worthy of the bounteous blessings that God extends to us, that we will share with our nonmember friends the truth as it has been revealed; and that we may bear testimony, not alone in words, but in deeds and in action and in doing good to others, I pray humbly in the name of Jesus Christ. Amen.

President David O. McKay

We must take time before the closing song and benediction to express a word of appreciation to those who have contributed to the success and comfort of those who have attended this great conference. I wish first to mention the officers of this city who have watched with care the number of automobiles and their occupants and guided
To the General Authorities we express deep appreciation for the inspirational messages they have given us. We haven't had any better. The Lord has guided us from this pulpit during our sessions in the daytime and last evening.

We must not be unmindful of the reporters for their fair and accurate reports through our sessions of this conference. They have been here daily and given to the people, to their subscribers, and to the world a very accurate report, not only in word but in the spirit of messages given at this conference.

The fire department and the Red Cross have been on hand to render assistance and service whenever or wherever needed. The Tabernacle ushers have rendered service in seating the vast audiences of these conference sessions. We have had before, but repeat, our appreciation to the radio and television stations--fifty-five television and sixty-two radio stations throughout our own city and the nation have carried the proceedings of this conference. This has been the means of permitting untold thousands of persons to hear the sermons given during the one hundred thirtieth semi-annual conference. They have rendered that service free.

We appreciate especially those who have furnished the singing throughout the conference. I remind you again of the Relief Society Singing Mothers from the Ogden and northern Utah regions, who furnished the singing for the Friday morning and Friday afternoon sessions; also the University of Utah Choral Society and the Bonneville Strings--the singers from the Institute of Religion and the University of Utah choal groups, who furnished the singing for the Saturday morning and Saturday afternoon sessions. Both those sessions were inspirational. Think of the hours that the mothers spend practicing, and think of those young people, of the hours and hours that they practised, and of their willingness to come and give their talents so impressively. And then last evening, the male members of the Tabernacle Choir came in a body, dressed neatly, in a dignified way, and impressed the fifty thousand priesthood members of the Church with their excellent singing.

Today we are privileged to have the Tabernacle Choir! Words cannot express our heartfelt feelings for their devotion to the cause. I met one sister the other day who was a member for many years, but she has retired. Her heart was just overflowing with gratitude for the opportunity she had had in singing as a member of this choir. That is the feeling that these sisters and the brethren have as they sit under the baton of this great leader and his assistant, practicing hour after hour, day after day, week after week, month after month, to become efficient in this great choral organization. We do not say much about it, brethren and sisters, but we do appreciate what you are doing!

Too many of us are like that Scotsman of whom I told you, who had lost his wife by death, and his neighbor came in, gave comfort, and said what a good neighbor she had been, how thoughtful of others, what a good wife she had been to Jock, who was mourning. Jock said, "Aye, Tammas, Janet was a guid woman, a guid neighbor as you say; she was a 'you say an' mair. She was aye a guid, true wifey tae me, and I cam' near tellin' her sae aince or twice." We express again our appreciation to those who sent these lovely flowers to us. We want to thank all those who have contributed in any way to the success and inspiration of this great conference.

Now, brethren and sisters, may I say just a word in conclusion. I have a deep admiration in my heart for Simon Peter, President of the Twelve Apostles. He said in one of his general epistles:

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Peter 1:1-4.)

That comes from Simon Peter who was only two and a half years--a little more--in the personal presence of his Lord. Before that he did not care much for the Church, but before this writing he had a testimony of the divinity of the Sonship of Jesus Christ. More than that, he had experienced that communion of the Spirit with his Resurrected Lord, and speaks here of being a partaker of the divine awe.

Hold to that thought in the midst of an atheistic world, mentioned by Brother Benson and others, while there are godless men who deny the resurrection of Christ, who deny his living spirit, and who have taught for forty years young men and young women to deny him. That is a terrible thing when you think of it. Some of us thought twenty years ago that such a godless organization would break of its own weight, and now young men who were ten years of age when communist ideology took possession of so many are now fifty years of age.

Peter says to those who knew Christ, who had partaken of his Spirit:

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

"And to knowledge temperance; and to temperance patience; and to patience godliness;

"And to godliness brotherly kindness; and to brotherly kindness charity.

"For if these things [virtues] be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (Ibid., 1:4-8.)

To know God and his Beloved Son is eternal life.

I do not know the author, but there comes to my mind now these lines:

"Admire the goodness of Almighty God He riches gave, intellectual strength to few Nor now commands to be nor rich, nor learned Nor promises reaped reward of peace to these. On all He moral worth bestowed And moral tribute asks from all. And who that could not pay?-- Who born so poor, of intellect so mean As not to know what seemed the best And knowing might not do? And He who acted thus fulfilled the law eternal And His promises reaped in peace. Who sought else (did not do what his judgment bade or the spirit prompted) sought sullen grapes beneath the icy poles, Sought blooming roses on the cheek of death, Sought substance in a world of fleeting shades."

God help us to be partakers of the DIVINE NATURE. May the spirit of this great conference radiate from your hearts to those whom you will meet when you go back to your stakes and wards, and especially may it radiate in your homes, I pray in the name of Jesus Christ. Amen.

The One Hundred Thirty-First Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Thursday, Saturday, and Sunday, April 6, 8, and 9, 1961.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m. Thursday, Saturday, and Sunday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, April 8, at 7:00 p.m.

The proceedings of the general sessions were broadcast and telecast over Station KSL and KSL-TV at Salt Lake City, Utah, and by arrangement through KSL the following stations made available to their listening or viewing audiences one or more of the six general sessions:

In Utah: KSVC at Richfield, KSUB at Cedar City, KVEL at Vernal, KDXU at St. George, KVNU at Logan.

In Arizona: KPHO and KPHO-TV at Phoenix, KCLS at Flagstaff, K-GUN-TV at Tucson.

In California: KSRO at Santa Rosa, KEEN and KNTV at San Jose, KTTV at Los Angeles, KVIP-TV at Redding, KGO-TV at San Francisco, KOVR-TV at Stockton, KFMBTV at San Diego KERO-TV at Bakersfield, KIEM-TV at Eureka.

In Colorado: KLZ and KBTV at Denver, KREX at Grand Junction.

In Idaho: KRXK at Rexburg, KID and KID-TV at Idaho Falls, KPST at Preston, KBRV at Soda Springs, KBOI-TV at Boise, KLIX-TV at Twin Falls, KLEW-TV at Lewiston.

In Montana: KXLF-TV at Butte KOOK-TV at Billings.

In Nevada: K-KID at Pendleton, KBES-TV at Medford, KOTI-TV at Klamath Falls, KOIN-TV at Portland.

In Oregon: KID at Pendleton, KBES-TV at Medford, KOTI-TV at Klamath Falls, KOIN-TV at Portland.

In Washington: KXLY-TV at Spokane, KIMA-TV at Yakima, KBAS-TV at Ephrata, KEPR-TV at Pasco, KOMO-TV at Seattle.

All general sessions of the Conference were broadcast in the Assembly Hall on Temple Square, in Barratt Hall (60 North Main Street), over a loud-speaking system and by television. In addition, thousands listened to the services on the Tabernacle Grounds by means of amplifying equipment.

The proceedings of the General Priesthood meeting were broadcast in the Assembly Hall and Barratt Hall over public address systems, and by direct wire over a public address system to members of the Priesthood in other assemblies throughout the United States and in Canada.

President David O. McKay presided, and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

A full report of Columbia Broadcasting System's Church of the Air and Tabernacle Choir and Organ Broadcasts is also included in this record. (See pages 134 to 138.)

Elder Joseph Anderson was Clerk of the Conference.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

The First Presidency: David O. McKay, J. Reuben Clark, Jr., Henry D. Moyle.


Patriarch to the Church: Eldred G. Smith.


The First Council of the Seventy: Levi Edgar Young, Antoine R. Ivins, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, Marion Duff Hanks.


GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and assistants A. William Lund and Preston Nibley.

Members of the General Welfare Committee, Church Welfare Program.

Members of the Church Board of Education and Administrator Church Board of Education, Directors and Associate Directors of Institutes, and Seminary Instructors.

Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs High Priests, Seventies, Elders; General, Stake, and Ward officers of Auxiliary Associations, etc., from all parts of the Church.
In opening the Conference President McKay made the following introductory remarks:

President David O. McKay:

One hundred and thirty-one years ago this morning in the house of Peter Whitmer, Sr., in accordance with a previous commandment from the Lord the Church of Jesus Christ of Latter-day Saints was organized. In commemoration of that event we are convened in the historic Tabernacle on Temple Square in Salt Lake City. All the General Authorities of the Church are in attendance this morning excepting Elder Hugh B. Brown, who is in South Africa on a Church assignment; Elder Alvin R. Dyer, who is presiding over the European Mission; and Elder A. Theodore Tuttle, who is filling a Church appointment in South America.

For the convenience of those who are unable to enter this building, and the building is crowded to capacity, we announce that these services and all other general sessions of the Conference will be broadcast in the Assembly Hall and in Barratt Hall by television. All general sessions of this Conference will be broadcast as a public service over 64 radio stations, and 49 television stations throughout the west. We express appreciation to the owners of these stations who render this public service. According to a survey that has been made, it is possible that over a million people will hear and see the proceedings of this Conference.

Any important messages, and we have received several already, that come to us for persons attending these sessions will be announced at the dismissal of the meetings over the public address system on the Tabernacle grounds.

These beautiful daffodils arranged on the rostrum have come to us by air from the Tacoma Stake through the graciousness of the Puyallup Valley Daffodil Festival, Inc., of Tacoma, Washington. The calla lilies also have come by air from the high priests' quorum of the Oakland Berkeley Stake. Thank you, members and friends, for your thoughtful, sweet messengers of love and loyal support. We are not unmindful of the many hours spent by the members of the Church in picking and arranging these flowers for shipment.

We are very pleased to see, sitting in reserved seats, the following general representatives in the nation, state, and from our educational institutions: Senator Wallace F. Bennett, Senator Frank E. Moss, United States Senators; Honorable David S. King, U. S. House of Representatives; Governor George Dewey Clyde; Secretary of State of Tacoma, Washington. The calla lilies also have come by air from the high priests' quorum of the Oakland Berkeley Stake. Thank you, members and friends, for your thoughtful, sweet messengers of love and loyal support. We are not unmindful of the many hours spent by the members of the Church in picking and arranging these flowers for shipment.

With a solo by Ronnie Clark, "When He Comes Again," Sister Lue Groesbeck conducting. The Primary Teachers Chorus sang: "Christ And His Little Ones," solo by Ronnie Clark. The invocation just offered was by Elder Frank B. Bowers, president of the Bonneville Stake. The Primary Teachers Chorus will now sing, "Christ And His Little Ones," with a solo by Ronnie Clark, "When He Comes Again," Sister Lue Groesbeck conducting. The Primary Teachers Chorus sang: "Christ And His Little Ones," solo by Ronnie Clark.

The music for this session of the Conference was furnished by the Primary Teachers Chorus from 19 stakes of Utah County, with Sister Lue Groesbeck directing. Roy M. Darley was at the organ.

The Primary Teachers Chorus sang, "The Morning Breaks, The Shadows Flee." The invocation will be offered by Elder Frank B. Bowers, president of the Bonneville Stake.

The Primary Teachers Chorus sang, "The Morning Breaks, The Shadows Flee.

Elder Frank B. Bowers, president of the Bonneville Stake, offered the invocation.

President David O. McKay:

The invocation just offered was by Elder Frank B. Bowers, president of the Bonneville Stake. The Primary Teachers Chorus will now sing, "Christ And His Little Ones," with a solo by Ronnie Clark, "When He Comes Again," Sister Lue Groesbeck conducting. The Primary Teachers Chorus sang: "Christ And His Little Ones," solo by Ronnie Clark.

PRESIDENT DAVID O. MCKAY

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." (Ecc. 11:9.)

These words were written by The Preacher, son of David of old, approximately nine hundred and seventy-seven years before Christ--admonitions to youth as applicable in this year 1961 after Christ as they were nearly three thousand years ago! "... but know thou, [page 5] that for all these things God will bring thee into judgment."

Every sixth day of April, General Authorities, officers, and members of the Church meet in general conference to hear reports of the progress of the Church, sustain officers, consider matters pertaining to the restored gospel, and take such action as the official representatives of the Church may deem necessary and helpful.
If the question were asked this morning, "In what respect during the last year has the Church made the most commendable progress?" I would not answer: "In financial matters," although it is a fact that perhaps never before have the financial interests of the Church been more prosperous.

I would not say: "In the increase of the number of new houses of worship," although members of the Church have put forth more effort and built and paid for more chapels than in any other similar period of the past; for example I find that during the year 1960 there were 111 Church buildings dedicated; fifty other buildings are ready to be dedicated. There are completed, but not dedicated because they are not entirely paid for, 233 buildings, or a total of Church buildings constructed and dedicated in 1960 of 394. We have no information compiled for the first three months of 1961, but it is estimated that buildings in the planning stage and under construction would exceed the 900 mark.

If we were to ask for the most commendable progress, I would not answer: "In the increased membership," although in the last thirteen months the growth of the Church in numbers in the stakes and in the missions has been most encouraging. There has been an increase of a figure approaching the 100,000 mark. This afternoon we shall find the total membership given in the statistics.

I would not answer that the most commendable progress has been in better understanding among the leaders of municipalities, newspaper editors, and well-informed people generally regarding the purposes, organization, and contributions of the Church toward peace and the ultimate destiny of the world.

I would answer that the most encouraging progress of the Church during the last year is seen in the increased number of young people participating in Church activity. We hear much about the delinquency and incorrigibility of youth. I desire to say a word this morning about their corrigibility, as we have seen it and noticed it in visiting in different parts of the Church.

For example, on Sunday, March 26, 1961, I attended the dedicatory services of the Bountiful South Stake Center and Bountiful Eighth Ward Church edifice. There were in attendance over 1,700 people, the majority of whom impressed me as being young members of the Primary Association and teenagers. That same evening I attended the Sacrament meeting of the Garden Heights Ward, Canyon Rim Stake. Here again a large proportion of the congregation was made up of young people.

Two weeks ago today in our regular weekly meeting, one of the brethren of the General Authorities, I think it was Brother Mark E. Petersen, reported that he learned recently while attending the Bear River Stake conference that four wards in that stake had a Sacrament meeting attendance for one month of above fifty percent of the entire membership of the ward, and two of these four wards were in the sixty percent bracket. The Oneida Stake had a yearlong average high in the forties, and some wards had sixty percent, and even seventy percent in attendance. In each case the young people were a conspicuous part of the audience.

For this increased attendance of young people much credit is due to the Presiding Bishopric, who have put forth special effort to have the deacons teachers, and priests attend Sacrament meetings. And right here I would like to say to this vast congregation that it is a significant fact in Church organization that the bishop of the ward is not only ordained to preside over his particular ecclesiastical group but is also set apart by divine appointment as president of the priests' quorum, made up of 18, 19, and 20-year-old young men who, with young women of corresponding age, literally carve the moral atmosphere of the community.

Much of this activity of the young is due to the Mutual Improvement Associations, who have placed special emphasis upon the attendance of members of the MIA at Sacrament meetings. The Primary general presidency and board and stake and ward workers merit great credit also.

But I know and you know that mere attendance at Church and other acts of piety signify little if the person does not conform his acts and his speech to the principles of the gospel. Into three principal environments the child is daily thrown, which direct his actions, inspire his behavior in all his contacts with his fellow beings, enable him to control himself or to become a slave to his appetites, his passions, and desires.

These three environments are: the home, the school, the church.

Beaconsfield wisely wrote: "I have always felt that the best security for civilization is the dwelling, and that upon properly appointed and becoming dwellings depends more than anything else the improvement of mankind. Such dwellings are the nursery of all domestic virtues, and without a becoming home, the exercise of those virtues is impossible."

It is not generally conceded by educators nor by parents that the real education of a child begins early in home life. One of our best modern philosophers, referring to the value of education in childhood, says this:

"Time does not have the same value in childhood as in later years. A year is much longer, physiologically and psychologically, for a child than for a man. One year for a child of ten corresponds to two years for a man of twenty. When the child is younger, the discrepancy is still greater. The time elapsed between the third and seventh year probably represents a duration equivalent to fifteen or twenty years for a grown man.

"Now, it is precisely at this age that a child builds up the framework into which all the events of his future life will fit, and in particular his moral code. This explains the considerable amount of knowledge a child can accumulate during his first years. It would be highly desirable for parents and educators to take this fact into consideration.

"The moral education of a child is different from that given to a man. Indeed, for the very young it is important not to judge the gravity of a fault by its consequences. For a child a fault is serious in itself—absolutely and not relatively—because it has been decreed that it is grave. Only the absolute character of a fault can impart to the child a true moral discipline without which progress is impossible.

"It is impossible to model a child morally if this principle is not followed, for the faults are almost always venial by their consequences. It is only during the most tender age that the character can be formed." (From Human Destiny by Lecomte du Nouy, pp. 208-209.)

Parents dress their children in the best clothes when children go out in "company." They cannot so change their characters. What traits of character the child develops in the home, he takes with him into society. The selfish, morose nature, or his cheerful kind, radiant soul developing in home environment goes with him when he joins the social group. If you want your child to be courteous in society, teach him to be courteous in the home. "If you please," "thank you," "pardon me," are terms of culture more applicable and more educative in the home than in social circles. Into our schools and churches come too many children from homes where the fundamental virtues of true manhood and beautiful womanhood are seldom taught and more infrequently practised.

In schools, in this Christian land, the teaching of Church dogma is forbidden, but the teaching of true citizenship—honesty, loyalty, the keeping of a promise, and other virtues that contribute to the dignity of man—is not banned.

Students reflecting these high ideals recently made a trip to California. The Deseret News made the following comments about them: "Vigorous, ambitious carefree youth bears slightly more than its share of the criticism folks pass on to each other in these critical times but when youth acquires itself in such a way as to win the admiration and praise of many observers, the occasion should not be permitted to pass unnoticed.

Such a favorable impression was left with our California friends when the chosen music students of the Salt Lake area junior and senior high schools so becomingly upheld the lofty idealism of their schools, their homes, and their city when they participated recently in the Musical Educators National Convention at Santa Monica, California. Choral and orchestral groups made up the Salt Lake entourage to the conclave.
The Lord's reason for bringing us to these valleys in the first place was not primarily to establish us in a condition of wealth and ease, but he probably did not intend that we should ever excel as a financial community or as a seat of political influence. We were brought here to build up the kingdom, to send out the message of the restoration to all the nations, and to prepare the world for the glorious second coming of Christ. In these fields we must excel.

President David O. McKay:

Father and his Holy Son, the Redeemer of the world, I pray in the name of Jesus Christ. Amen.

The builder who first bridged Niagara's gorge, Before he swung his cable, shore to shore, Sent out across the gulf his venturing kite Bearing a slender cord for unseen hands. To grasp upon the further cliff, and draw A greater cord, and a greater yet; 'Til at the last across the chasm swung The cable—then a mighty bridge in air! So we may send our little timid thought Across the void, out to God's reaching hands— Send out our love and faith to thread the deep, Thought after thought until the little cord Has grown into a mighty chain. What a sight! What a sight! We are anchored to the Infinite.
it is to be entrusted with the message of universal salvation. But with the advantage in knowledge that we have received from our three great volumes of new scripture, supported by our own personal testimonies of the truth, what reason can we possibly give if we do not excel in faith and in education and in Godliness and in honor and in the personal preparation we make for eternal life? To help us to get the motivation and inspiration for this accomplishment is one of the purposes of these great semiannual meetings.

4 As a part of each conference, the Presidency and other General Authorities of the Church have an inspiring meeting in the upper room of the temple. This conference, as I said in that historic place, I thought about our pioneer ancestors, who out of their poverty erected the magnificent temple that stands on this block, wherein the sacred ordinances so necessary to our salvation can be performed. But the temple itself is a constant reminder to us to do our duty. It is a kind of symbol of our mission.

5 All of you, I am sure, have had the thrilling experience at night of looking up to the lighted spires of the temple as they point us up to God, as if to remind us of our purpose of our lives. To me, one of the most inspirational parts of any church edifice is its spire. The word, "spire" and "inspire" have a close origin and a near common meaning. And as God's thoughts are higher than our thoughts, so we need his inspiration for our accomplishment.

6 Jesus once explained one source of his strength when he said, "My meat is to do the will of him that sent me, and to finish his work." (John 4:34.) Doing God's will is also our greatest possible source of strength. To encourage his disciples to follow him in doing the Father's will, Jesus spoke some lines that I would like to use as a text. He said, "Lift up your eyes, and look on the fields; for they are white already to harvest." (Ibid., 4:35.)

7 Certainly our day is a most urgent time to re-echo that theme. We should lift up our eyes to see our duty and to understand our opportunities; to accept our responsibilities and to put truth in force in our lives. We should lift up our eyes to worship God and to serve our fellow men as the Lord has commanded.

8 We are, of course, all aware that there are other powerful influences in the world inviting us to look down to the earth. From the pinnacle of the temple, Satan said to Jesus, "Cast thyself down." Satan has been giving that same direction ever since with the most terrifying success. And the first step toward any failure is always merely to look down, to let earthly things absorb our interests. It is pretty difficult to look down and to look up at the same time.

9 It has been said that one may not always look where he is going, but he will always go where he is looking. If we merely look down long enough, many will be sure to fall.

10 Back in the days of the old sailing ships, a young, inexperienced seaman was sent aloft in a storm to disentangle a broken rigging from the mainmast. [page 10] Despite the raging winds he climbed up quickly, and soon his mission was accomplished. But as he started to descend, he became dizzy and frightened. He saw the angry, rolling sea. He felt the quiver of the trembling ship as it was tossed about by the waves. Then he became aware that his grip was weakening, and he cried to those on the deck below that he was about to fall. The captain shouted to him to stop looking down, and heeding his superior's command, he turned his eyes upward and soon regained his balance and self-confidence. Then he was able to make his way safely back to the deck.

11 The moral dizziness comes from looking down is one of our most important problems. It is one of the significant characteristics of our day that as a people we are too much occupied with the things down. The newspapers, magazines, and our own inclinations center our attention on sin, crime, war, and material advantage. Then we get dizzy and confused, and our lives tend to lose their balance.

12 Here we have the communist example of where leaders of great nations have stopped looking up, and soon they have cast themselves down by centering their purposes in evil, including one of the greatest sins which is their attempted enslavement of other nations. When nations or individuals look down and recognize no higher authority than their own, they soon lose their sense of right and wrong. The communist leaders have deliberately destroyed many of their own people, and they would, if they thought they could, deprive every human being in the world of his God-given free agency without a moment's hesitation. They have closed up their churches by governmental decree and now make no pretense of lifting up their eyes, their thoughts, or their activities to God.

13 At Fulton, Missouri, on March 5, 1946, Winston Churchill said, "A shadow has fallen across the scene so recently lighted by Allied victory. From Stettin in the Baltic to Trieste in the Adriatic, an iron curtain has descended across the continent." The communists have erected a vertical curtain, separating themselves from their fellow men and are thereby violating the second great commandment. But they have also erected a horizontal curtain over their heads, separating themselves from God, and are thereby violating the first and greatest commandment.

14 But we sometimes accomplish about the same thing individually by allowing the iron curtains of our material interests, our social affairs, and our spiritual indifference to separate us from God and draw our attention away from the main purpose of our lives. It doesn't take very long looking down before we are incapable of doing anything else.

15 In his Inferno Dante gave an account of an imaginary trip through hell. And one group of hell's:sh:

16 "And when the sun was up, they were scorched; and because they had no root, they withered away.

17 "And some fell among thorns; and the thorns sprung up, and choked them:

18 "But others fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold." (Matthew 13:3-8.)

19 Sowing of seed is important; otherwise, there would be no harvest, and as stated in the parable, there must be good ground to bring forth a good harvest. Plowing must have been done before the sowing or there would have been no seedbed.

20 Of all the work of the field, plow-work is the heaviest labor. It is primary and fundamental—it is pioneer till. A seed may be dropped anywhere, and there is no resistance, but put the blade of the plow into the ground and a thousand forces join to oppose the change. To disturb the conventional to overturn the traditional, or to attempt to make changes in the deep-rooted way of doing things in the lives of individuals, requires till and sweat. The heaviest work in the kingdom of God is to turn the hard surface of the earth which has been baked in the sun or covered by the growth of nature. What a great change comes over land which has been cleared and plowed,--row after row of evenly spaced furrows, the subsurface loosened and exposed to the sun and air and the rains from heaven, ready to be broken up and planted to seed. The wilderness is conquered and subdued.

21 Those who become disciples of the Master and put their hands to the plow without turning back prove themselves to be worthy plowmen. By turning over the old surfaces of tradition, they prepared the fields for the introduction and the spread of Christianity into the world.

22 We do not need to go back to the time of Christ, however, to find fields to plow. Fields exist today all over the world, and missionaries have been called and have put their hands to the plow. Nearly 15,000 stake and full-time missionaries are now in the fields. Furrows are being cut and seeds planted and every day we see the results of the harvest.

23 And there is the field of education. Hundreds of plowmen are preparing the field for the harvest. They are teaching the principles of truth to our young men and young women in the Church educational system. About 63,000 high school students are presently enrolled in seminary classes, 9,500 college students are participating in the institute program of religious education, and approximately 17,000 students are enrolled in Church schools. In all, about 90,000 young people are being given direction in life by those who have put their hands to the plow.
Not many years ago we entered into the field of assisting those in need by the great welfare program. The plowshares were driven in and the soil turned over, disclosing the hidden possibilities of our arising to full stature in being our brothers' keeper. Men and women have joined in the labor of the field, and thousands have been helped and aided in the Lord's way, when in need.

We have in Church leadership great plowmen with firm hands and stout hearts--stake presidents and mission presidents--determined men who work in the fields. Bishops, branch presidents, heads of priesthood quorums and auxiliary organizations are toiling in their assigned fields. Close at home and [page 18] in distant countries new lands are being broken up by these plowmen, and the subsurface exposed to the light of the gospel of Jesus Christ.

Is it hard work? Of course, but that which is worthwhile is seldom easy. As individuals we have a responsibility to plow. Some accept the opportunity, but some shrink from the responsibility. Some of those who commence cut only a short furrow and then leave the field for what appears to be escape from the toil to follow the false illusion of the ease which they had left behind. Their plowshares are left to rust in the furrow.

Whatever the past may have been in our individual lives, it is gone. The future lies ahead, and we must face it with resolution. There is always a point from which we can begin. Even though we may have been faithful in the past if we turn away, that faithfulness will profit us nothing. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

Whether or not we have kept our eyes ahead in order to cut a straight furrow, when the plowman commences to look backward, he cuts a crooked furrow, and his work is spoiled. We cannot continue to walk forward when at the same time we are looking backward. It makes no difference what object or occasion causes us to look backward, the backward glance commences the backward turning, and may be the beginning of our disendowment in the kingdom of God.

As plowing requires an eye intent on the furrow to be made and is marred when one looks backward, so will they come short of exaltation who prosecute the work of God with a distracted attention or a divided heart. We may not see clearly the end of the furrow, but we dare not look back. Eternity stretches on ahead, challenging us to be faithful.

"And thus, if ye are faithful ye shall be laden with many sheaves, and crowned with honor, and glory, and immortality, and eternal life." (D&C 75:5.)

God lives. I witness that Jesus is the Christ; that the gospel has been returned to the earth; that Joseph Smith was the servant and prophet raised up for the purpose of the restoration; that there lives today a prophet to reveal to us God's will in all things, and with all my heart I sustain President David O. McKay as that prophet, seer, and revelator.

May we put our hands to the plow and not look backward, that we may be fit for a place in the kingdom of God, I humbly pray in the name of Jesus Christ. Amen.
We acknowledge the presence of many stake presidencies, high councilmen, bishoprics, temple presidencies, General Auxiliary officers, and patriarchs. We also extend a hearty welcome and express satisfaction and pleasure in the attendance of special guests and prominent men in the nation and state.

As before, this Conference is broadcast over television and radio stations throughout the West. The names of these stations were announced prior to the opening of this meeting.

Again we are favored by the presence of a Primary Teachers Chorus occupying the seats of the Choir. The members of this chorus are from 19 stakes of Utah County, with Sister Lue Groesbeck conducting and Alexander Schreiner at the organ.

We shall begin these services by the Primary Teachers Chorus singing, "Oh How Lovely Was The Morning." The invocation will be offered by Elder Joseph F. Steenblik, president of the Rose Park Stake.

The Primary Teachers Chorus sang the hymn, "Oh, How Lovely Was The Morning."

Elder Joseph F. Steenblik, president of the Rose Park Stake, offered the opening prayer.

President David O. McKay:

The Primary Teachers Chorus will now favor us with, "Lift Thine Eyes To The Mountains," conducted by Sister Lue Groesbeck. After the singing, Elder Joseph W. Anderson, Clerk of the Conference, will read the vital statistical data of the Church.

The Primary Teachers Chorus sang the anthem, "Lift Thine Eyes To The Mountains," conducted by Sister Lue Groesbeck.

President David O. McKay:

President David O. McKay will now present vital statistics.

Elder Joseph Anderson, Clerk of the Conference, then read statistical data:

CHANGES IN CHURCH OFFICERS TEMPLE, MISSION, STAKE, WARD, AND BRANCH ORGANIZATIONS SINCE OCTOBER CONFERENCE 1960

TEMPLE PRESIDENTS APPOINTED

New Zealand Temple: John B. Hawkes, to succeed E. Albert Rosenvall.

NEW MISSIONS ORGANIZED

Alaskan-Canadian Mission
Central British Mission
Central German Mission
Eastern Atlantic States Mission
Florida Mission
French East Mission
Rarotonga Mission
Scottish-Irish Mission
Texas Mission

MISSION PRESIDENTS APPOINTED

Alaskan-Canadian Mission: Milton L. Weilenmann.
Brazilian South Mission: Finn B. Paulsen, to succeed Asael T. Sorensen.

Central British Mission: James A. Cullimore.

Central German Mission: Stephen C. Richards.

Gulf States Mission: Henry D. Moyle, Jr.

New Zealand Mission: Joseph A. Gundersen, to succeed Ray Engebretsen.

Northwestern States Mission: Don C. Wood, to succeed Franklin D. Richards.


New Zealand South Mission: Fred W. Schwendiman, to succeed Alex P. Anderson.

North British Mission: Grant S. Thorn, to succeed Bernard P. Brockbank.

Northwestern States Mission: Don C. Wood, to succeed Franklin D. Richards.

Norwegian Mission: Joseph A. Gundersen, to succeed Ray Engebretsen.

Rarotonga Mission: Joseph R. Reeder.
Samoan Mission: John Phillip Hanks, to succeed Charles I. Sampson.


South German Mission: Blythe M. Gardner, to succeed T. Quentin Cannon.

Southern Australian Mission: Bruce R. McConkie, to succeed John O. Simonsen.

Texas Mission: Ralph J. Hill.

West German Mission: Royal K. Hunt, to succeed Stephen C. Richards.

NEW STAKES ORGANIZED

Ben Lomond South Stake organized November 20, 1960 by division of Ben Lomond Stake.

Brisbane Stake organized October 23, 1960 from the Australian Mission. Cedar West Stake organized November 27, 1960 by division of Cedar Stake.

Craig Stake organized January 15 1961 by division of Grand Junction Stake.

Edmonton Stake organized November 15, 1960 from the Western Canadian Mission.

Granger North Stake organized February 26, 1961 by division of Granger Stake.

Hamilton Stake organized November 13, 1960 by division of Auckland Stake and the New Zealand Mission.

Hawkes Bay Stake organized November 20, 1960 from the New Zealand South Mission.

Holland Stake organized March 12 1961 from the Netherlands Mission.

Las Vegas North Stake organized November 6, 1960 by division of Las Vegas Stake.

Leeds Stake organized March 19, 1961 by division of Manchester Stake and the British Mission.

Leicester Stake organized March 5, 1961 from the British Mission.

London Stake organized February 26, 1961 from the British Mission.

Melbourne Stake organized October 30, 1960 from the Southern Australian Mission.

Miami Stake organized November 13, 1960 from the Southern States Mission.

Minnesota Stake organized November 29, 1960 from the North Central States Mission.

Oklahoma Stake organized October 23, 1960 from the Central States Mission.

Palomar Stake organized November 6, 1960 from the California Mission.


Redding Stake organized December 13, 1960 from the Northern California Mission.

Roy Stake organized March 26, 1961 by division of Lake View Stake.

St. George East Stake organized February 5, 1961 by division of St. George Stake.

Salem Stake organized January 22 1961 by division of Willamette and Portland Stakes and the Northwestern States Mission.

Vancouver Stake organized November 21, 1960 from the Western Canadian Mission.

Winter Quarters Stake organized December 11, 1960 from the Central States Mission.

STAKE PRESIDENTS APPOINTED

Auckland Stake: William Roberts, to succeed George R. Biesinger.

Ben Lomond South Stake: Robert Milton Yorgason.

Brisbane Stake: William Edward Waters.

Calgary Stake: Charles Ursenbach to succeed Nathan Eldon Tanner.

Carbon Stake: Duane Anderson Frandsen, to succeed Elton L. Taylor.

Cassia Stake: Wade Baker, to succeed Winslow B. Whiteley

Cedar Stake: Alfred E. Whatcott, to succeed Elwood J. Corry.

Cedar West Stake: Franklin D. Day.

Craig Stake: Loyal Bain Cook.
East Rigby Stake: George Lloyd Lovell, to succeed Leonard E. Graham.
Edmonton Stake: Leroy Rollins.
Florida Stake: Henry V. Jenkins, to succeed Alvin C. Chace.
Grand Junction Stake: Lark L. Washburn, to succeed Loyal Bain Cook.
Ganger North Stake: Frankland J. Kennard.
Hamilton Stake: Wendell Haslam Wiser.
Hawkes Bay Stake: Joseph Alvin Higbee.
Holland Stake: Johan P. Jongkees.
Kears North Stake: Jack Raymond Prince, to succeed Volma W. Heaton.
Lake View Stake: Floyd David Fowers, to succeed Henry A. Matis.
Las Vegas North Stake: William Lorin Taylor.
Leeds Stake: Dennis Livesey.
Leicester Stake: Derek A. Cuthbert.
London Stake: Donald W. Hemingway.
Melbourne Stake: Boyd C. Bott.
Miami Stake: Paul Robert Cheesman.
Minnesota Stake: Delbert F. Wright.
Nyssa Stake: Dehlin A. Erickson, to succeed Arvel L. Child.
Oklahoma Stake: James Alfred Cullimore; William L. Waldrop, to succeed James Alfred Cullimore. Oneida Stake: Carl Anders Mortensen, to succeed Shirley M. Palmer.
Palomar Stake: Wallace F. Gray.
Philadelphia Stake: Bryan F. West.
Redding Stake: Albert C. Peterson.
Roy Stake: Henry A. Matis.
St. George Stake: Andrew O. McArthur, to succeed Rudger C. Atkin.
St. George East Stake: Rudger C. Atkin.
Salem Stake: Hugh F. Webb.
Shreveport Stake: Karl Anthony Snow, to succeed J. Milton Belisle.
Teton Stake: LaGrande C. Larson, to succeed William A. Strong.
Utah Stake: Fred Lewis Markham, to succeed Victor J. Bird.
Vancouver Stake: Ernest E. Jensen.
Winter Quarters Stake: William Duard Hardy.

NEW WARDS ORGANIZED

Big Horn Stake: Meeteetse Ward, formerly Meeteetse Branch.
Bountiful North Stake: Bountiful Nineteenth Ward, formed by division of Bountiful Thirteenth Ward.
Brisbane Stake: Brisbane, Brisbane Second and Third, Ipswich, Toowoomba Wards, formerly branches in the Australian Mission.
Cedar West Stake: CSU Second Ward, formed by division of Cedar Ninth Ward.
Cincinnati Stake: Cincinnati Second Ward, formed by division of Cincinnati Ward.
Denver West Stake: Golden Ward formerly Golden Branch.
<table>
<thead>
<tr>
<th>Stake Name</th>
<th>Formation Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>East Los Angeles Stake</td>
<td>Montebello Second Ward, formed by division of Montebello and Eastmont Wards.</td>
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<tr>
<td>East Mesa Stake</td>
<td>Mesa Nineteenth Ward, formed by division of Mesa Seventeenth Ward.</td>
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<tr>
<td>East Pocatello Stake</td>
<td>College Second Ward, formed by division of College Ward.</td>
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<tr>
<td>Edmonton Stake</td>
<td>Edmonton First, Second, Third, Fourth, and University Wards, formerly branches in</td>
</tr>
<tr>
<td></td>
<td>the Western Canadian Mission.</td>
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<tr>
<td>Fresno Stake</td>
<td>Fresno Fifth Ward formed by division of Fresno Third Ward; Atwater Ward, formerly</td>
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<tr>
<td></td>
<td>Atwater Branch.</td>
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<tr>
<td>Grand Junction Stake</td>
<td>Naturita Ward, formerly a branch in the Western States Mission.</td>
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<td></td>
<td>Hamilton Stake: Rotorua and Tauranga Wards, formerly branches in the New Zealand</td>
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<tr>
<td></td>
<td>Mission.</td>
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<tr>
<td>Hawkes Bay Stake</td>
<td>Hastings, Hastings Second, Korongata, Napier, Nuhaka, Te Hauke, and Wairoa Wards,</td>
</tr>
<tr>
<td></td>
<td>formerly branches in the New Zealand South Mission.</td>
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<tr>
<td>Holladay Stake</td>
<td>Holladay Eighteenth Ward, formed by division of Holladay Fourth Ward.</td>
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<tr>
<td>Holland Stake</td>
<td>Amsterdam East Amsterdam West, Rotterdam North Rotterdam South, and The Hague Ward,</td>
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<tr>
<td></td>
<td>formerly branches in the Netherlands Mission.</td>
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<tr>
<td>Lake View Stake</td>
<td>Roy Tenth Ward, formed by division of Roy First Ward.</td>
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<tr>
<td>Las Vegas Stake</td>
<td>Las Vegas Twelfth Ward, formed by division of Las Vegas Ninth Ward.</td>
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<tr>
<td>Las Vegas North Stake</td>
<td>Las Vegas Thirteenth Ward, formed by division of Las Vegas Eleventh Ward.</td>
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<tr>
<td>Leeds Stake</td>
<td>Doncaster and Sheffield Wards, formerly branches in the British Mission.</td>
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<tr>
<td>Leicester Stake</td>
<td>Derby, Nottingham, Leicester, Birmingham, Coventry, and Eastwood Wards, formerly</td>
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<td></td>
<td>branches in the British Mission.</td>
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<tr>
<td>London Stake</td>
<td>Crawley, Hyde Park Luton, North London, South London and St. Albans Wards, formerly</td>
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<tr>
<td></td>
<td>branches in the British Mission.</td>
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<tr>
<td>Lorin Farr Stake</td>
<td>Ogden Sixty-fourth Ward, formed by division of Ogden Forty-fifth Ward.</td>
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<tr>
<td>Manchester Stake</td>
<td>Radcliffe Ward formerly Radcliffe Branch; Burnley Manchester South, and Preston Wards,</td>
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<tr>
<td></td>
<td>formerly branches in the British Mission.</td>
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<tr>
<td>Maricopa Stake</td>
<td>Mesa Twentieth Ward, formed by division of Mesa Sixteenth Ward; University Second</td>
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<td></td>
<td>Ward, formed by division of University Ward.</td>
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<tr>
<td>Melbourne Stake</td>
<td>Fairfield, Moorabbin, Blackburn Wards, formerly branches in the Southern Australian</td>
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<tr>
<td></td>
<td>Mission.</td>
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<tr>
<td>Miami Stake</td>
<td>Ft. Lauderdale, Miami, Miami Second, Miami Third, and West Palm Beach Wards, formerly</td>
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<td></td>
<td>branches in the Southern States Mission.</td>
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<tr>
<td>Minnesota Stake</td>
<td>Minneapolis, Minneapolis Second, Third, and Fourth St. Paul, St. Paul Second Wards,</td>
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<tr>
<td></td>
<td>formerly branches in the North Central States Mission.</td>
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<tr>
<td>Mt. Rubidoux Stake</td>
<td>Corona Ward formerly Corona Branch.</td>
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<tr>
<td>Oklahoma Stake</td>
<td>Lawton, Midwest City, Oklahoma City, South Oklahoma City, and Stillwater Wards, formerly</td>
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<td></td>
<td>branches in the Central States Mission.</td>
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<tr>
<td>Olympus Stake</td>
<td>Holladay Seventeenth Ward, formed by division of Holladay Sixth and Ninth Wards.</td>
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<tr>
<td>Orlando Stake</td>
<td>Orlando Second Ward, formed by division of Orlando Ward.</td>
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<tr>
<td>Palo Alto Stake</td>
<td>Stanford University Ward, formed from various Wards.</td>
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<tr>
<td>Palomar Stake</td>
<td>Escondido, Fallbrook, Oceanside, Poway, San Dieguito, and Vista Wards, formerly</td>
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<td></td>
<td>branches in the California Mission.</td>
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<tr>
<td>Philadelphia Stake</td>
<td>Audubon, Philadelphia, Valley Forge, Wilmington, and Wyncote Wards, formerly</td>
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<tr>
<td></td>
<td>branches in the Eastern States Mission.</td>
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<tr>
<td>Portland Stake</td>
<td>Portland Eleventh Ward, formed by division of Gresham Ward; Portland Twelfth Ward,</td>
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<td></td>
<td>formed by division of Portland First Ward; Tualatin Valley Ward, formed by division</td>
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<td></td>
<td>of West Hills Ward.</td>
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<tr>
<td>Redding Stake</td>
<td>Anderson, Central Valley, Red Bluff, and Redding wards, formerly branches in the</td>
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<tr>
<td></td>
<td>Northern California Mission.</td>
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<tr>
<td>Reno Stake</td>
<td>Mt. Rose Second Ward, formed by division of Mt. Rose Ward; Reno Second Ward, formed</td>
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<td></td>
<td>by division of Reno Ward; University Ward, formed by division of Reno Ward.</td>
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<tr>
<td>Reseda Stake</td>
<td>Woodland Hills Second Ward, formed by division of Woodland Hills Ward.</td>
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<tr>
<td>Rexburg Stake</td>
<td>College Second Ward, formed by division of College First Ward.</td>
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<tr>
<td>Riverdale Stake</td>
<td>Washington Terrace Sixth Ward, formed by division of Washington Terrace Third Ward.</td>
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<tr>
<td>Sacramento Stake</td>
<td>Sacramento Seventh Ward, formed by division of Sacramento Second Ward; Sacramento</td>
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<td></td>
<td>Sixth Ward, formed by division of Sacramento First and Fifth Wards.</td>
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<tr>
<td>St. George Stake</td>
<td>Dixie College Ward, formed from various Wards; St. George Eighth Ward, formed by</td>
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<tr>
<td></td>
<td>division of St. George Second and Third Wards.</td>
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<tr>
<td>St. George East Stake</td>
<td>St. George Seventh Ward, formed by division of St. George Sixth Ward.</td>
</tr>
<tr>
<td>San Fernando Stake</td>
<td>Sherman Oaks Second Ward, formed by division of Sherman Oaks Ward.</td>
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<tr>
<td>San Joaquin Stake</td>
<td>Modesto Third Ward, formed by division of Modesto Ward.</td>
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</tbody>
</table>
San Jose Stake: San Jose Fifth Ward, formed by division of San Jose Third Ward.


South Ogden Stake: Ogden Sixty-Fifth Ward, formed by division of Ogden Fifty-Eighth Ward.

Sydney Stake: Parramatta Ward, formerly Parramatta Branch.

Tacoma Stake: Tacoma Seventh Ward, formed by division of Tacoma Second and Third Wards.


Taylorville Stake: Taylorville Fifth Ward, formed by division of Taylorville Ward.

Tucson Stake: Hayden Ward, formerly Hayden Branch; Tucson Sixth Ward, formed by division of Tucson Second Ward; Tucson Seventh Ward, formed by division of Tucson Fourth Ward.

Twin Falls Stake: Twin Falls Eighth Ward, formed by division of Twin Falls Fourth and Sixth Wards.

University Stake: University Eighth Ward, formed from various Wards.

Vancouver Stake: Chilliwack, Fleetwood, Langley, New Westminster, North Shore, Richmond, Vancouver First and Second, and White Rock Wards, formerly branches in the Western Canadian Mission.

Walnut Creek Stake: Danville Ward, formerly Danville Branch.

West Boise Stake: Boise Fourteenth Ward, formed by division of Boise Seventh Ward.

West Covina Stake: Los Altos Ward formed by division of La Puente and La Puente Second Wards; West Covina Second Ward, formed by division of West Covina Ward.

Willamette Stake: Cottage Grove Ward, formerly Cottage Grove Branch.

Winder Stake: Winder Sixth Ward formed by division of Mill Creek Ninth Ward.

Winter Quarters Stake: Bellevue, Council Bluffs, Lincoln, Omaha First and Second Wards, formerly branches in the Central States Mission.

Woodruff Stake: Upper Green River Ward, formerly Upper Green River Branch.


Brisbane Stake: Brisbane, Brisbane Second and Third, Ipswich, Toowoomba Wards; Bundaberg, Chermside, Nambour, and Southport Branches formerly of the Australian Mission.

Cedar West Stake: Cedar Second, Sixth, Seventh, Eighth, Ninth, Kanarra, and New Harmony Wards, formerly of Cedar Stake.

Craig Stake: Craig, Glenwood Springs Wards; Meeker and Rifle Branches formerly of Grand Junction Stake; Rangeley Ward, formerly of Uintah Stake; Steamboat Springs Branch, formerly of the Western States Mission.

Denver Stake: Castle Rock Branch formerly of the Western States Mission.

Edmonton Stake: Edmonton First Second, Third, Fourth, and University Wards, formerly of the Western Canadian Mission; Red Deer Branch, formerly of Calgary Stake.

Grand Junction Stake: Naturita Ward, Gunnison and Paradox Branches formerly of the Western States Mission.

Granger North Stake: Granger Fifth Sixth, Seventh, Ninth, Tenth, Redwood and Redwood Second Wards, formerly of Granger Stake.

Gridley Stake: Orland and Willows Branches, formerly of the Northern California Mission.


Las Vegas North Stake: Las Vegas Second, Fourth, Seventh, Eighth, Tenth, Eleventh and Thirteenth Wards, formerly of Las Vegas Stake.

Leeds Stake: Dewsbury, Halifax Huddersfield, and Leeds Wards, formerly of Manchester Stake.


Melbourne Stake: Fairfield, Moorabbin, Blackburn Wards; Ballarat, Bendigo, Croyden, Dandenong, Frankston, and Geelong Branches, formerly of the Southern Australian Mission.

Miami Stake: Ft. Lauderdale, Miami, Miami Second and Third, West Palm Beach Wards; Ft. Pierce, Hollywood, Homestead and Key West Branches formerly of the Southern States Mission.
Minnesota Stake: Minneapolis, Minneapolis Second, Third, Fourth, St. Paul, St. Paul Second Wards; Anoka, Austin, Eau Claire, Princeton, and Rochester Branches, formerly of the North Central States Mission.

North Carbon Stake: Hiawatha Price Third and Sixth Wards, formerly of Carbon Stake.

Oklahoma Stake: Lawton, Midwest City, Oklahoma City, South Oklahoma City, and Stillwater Wards; Ada, Anadarko, Ardmore, Clinton, Cushing, Duncan, Enid, Norman, and Shawnee Branches, formerly of the Central States Mission.

Palomar Stake: Escondido, Fallbrook Oceanside, Poway, San Dieguito, and Vista Wards; Ramona Branch, formerly of the California Mission.


Pikes Peak Stake: Raton-Trinidad Branch, formerly of the Western States Mission.


Roy Stake: Lake View, Roy Second Third, Fourth, Fifth, Sixth, Seventh Eighth, and Ninth Wards, formerly of Lake View Stake.


Salem Stake: Corvallis, Salem, Salem Second Wards; Albany, Lebanon and Sweet Home Branches formerly of the Willamette Stake; McMinnville Ward formerly of Portland Stake; Molalla, Stayton, and Woodburn Branches, formerly of the Northwestern States Mission.

San Diego East Stake: Tijuana Branch transferred to the West Mexican Mission.

Vancouver Stake: Chilliwick, Fleetwood, Langley, New Westminster, North Shore, Richmond, Vancouver First and Second, and White Rock Wards, formerly of the Western Canadian Mission.

Winter Quarters Stake: Bellevue Council Bluffs, Lincoln, Omaha First and Second Wards; Fremont, Grand Island, Hastings, Kearney, Shenandoah, and Sioux City Branches, formerly of the Central States Mission.

WARD AND BRANCH NAMES CHANGED

Cedar West Stake: CSU Ward, formerly Cedar Ninth Ward.

San Luis Obispo Stake: Arroyo Grande Ward, formerly Las Flores Ward

Winder Stake: Winder Second, Third Fourth, Fifth, Sixth, Seventh and Ninth Wards, formerly Mill Creek Second, Third, Fourth, Fifth, Sixth, Seventh Ninth, and Tenth Wards.

INDEPENDENT BRANCHES ORGANIZED

Albuquerque Stake: Albuquerque-Lamanite Branch, formerly of the Southwest Indian Mission; Spanish American Branch, formerly of the Spanish American Mission; Gallina Branch formed by division of Albuquerque Fourth Ward.

Atlanta Stake: Rome Branch formed by division of Buchanan Branch; South Columbus Branch formed by division of Columbus Ward.

Bakersfield Stake: Kern River Valley Branch, formed by division of Bakersfield First Ward.

Brisbane Stake: Bundaberg, Chermside, Nambour and Southport Branches formerly of the Australian Mission.

Craig Stake; Steamboat Springs Branch, formerly of the Western States Mission.

Dallas Stake: Denton Branch formed by division of Fort Worth Ward.

Denver Stake: Castle Rock Branch formerly of the Western States Mission.

East Provo Stake: Utah State Hospital Branch.

El Paso Stake: Truth or Consequences Branch, formed by division of Hatch Branch.

Grand Junction Stake: Gunnison and Paradox Branches, formerly of the Western States Mission.

Gridley Stake: Orland and Willows Branches, formerly of the Northern California Mission.

Hamilton Stake: Kawerau, Mangakino, Taupo, TeKuiti, TePuke, and Thames Branches, formerly of the New Zealand Mission; Tokoroa Branch formed by division of Mangakino Branch.

Hawkes Bay Stake: Kaiuku and Waipawa Branches, formerly of the New Zealand South Mission.

Holland Stake: Delft Branch, formerly of the Netherlands Mission.


Malad Stake: Washakie Branch, formerly Washakie Ward.

Manchester Stake: Wirral Branch formed by division of Liverpool Ward; Blackburn, Rawtenstall, and Stockport Branches, formerly of the British Mission.

Melbourne Stake: Ballarat, Bendigo, Croyden, Dandenong, Frankston and Geelong Branches, formerly of the Southern Australian Mission.

Minnesota Stake: Anoka, Austin Eau Claire, Princeton, and Rochester Branches, formerly of the North Central States Mission.

Moapa Stake: Muddy River Indian Branch, formed by division of Logandale Ward.

North Carbon Stake: Scofield Branch formed by division of Castle Gate Ward.

Oahu Stake: Waialua Branch, formed by division of Waialua Ward.


Palomar Stake: Ramona Branch formerly of the California Mission.


Pikes Peak Stake: Raton-Trinidad Branch, formerly branches in the Spanish American and Western States Mission.

Redding Stake: Burney, Corning, Mt. Shasta, and Trinity Branches, formerly of the Northern California Mission.

Salem Stake: Molalla, Stayton, and Woodburn Branches, formerly of the Northwestern States Mission.

Southern Arizona Stake: San Simon Branch, formed by division of Willcox Ward.

Taber Stake: Vauxhall Branch, formed by division of Taber Second Ward; Rainier Branch, formed by division of Rosemary Ward.

Tucson Stake: Spanish American Branch.


New Orleans Stake: Liberty Ward, is now a branch in the Gulf States Mission.

San Diego East Stake: Tijuana Branch is now a branch in the West Mexican Mission.

San Luis Stake: Del Norte and Monte Vista Branches were consolidated to form Rio Grande Ward.

Snowflake Stake: Pinedale Ward membership transferred to Clay Springs Ward.

Taylor Stake: Tyrells Lake Branch, membership transferred to Warner Ward.

THOSE WHO HAVE PASSED AWAY

J. Milton Belisle, president of Shreveport Stake.

Judge William H. Reeder, Jr., formerly president of the Mt. Ogden Stake, and subsequently president of the New England Mission.

Clarence Neeley, president of Benson Stake.

STATISTICAL REPORT -- 1960

For the Information of the Members of the Church:

The First Presidency issued the following Statistical Report concerning the membership of the Church at the end of the year 1960.

1. Financial Data

1.1 STATISTICAL INFORMATION

1.2 Number of Stakes of Zion at close of 1960 ............ 319 Number of Wards ...................................... 2,504 Number of Independent Branches in Stakes ............ 378 Total Wards and Independent Branches in Stakes at close of year .......................................... 2,882 Number of Full-Time Missions at end of year .......... 58

3 Church Membership, December 31, 1960:

4 In the Stakes ...................................... 1,408,772 In the Missions ................................... 284,408 Total Membership .............................. 1,693,180

5 Church Growth during 1960:

6 Children blessed in Stakes and Missions ............ 54,173 Children baptized in Stakes and Missions ........... 42,189 Converts baptized in Stakes and Missions ........... 48,586

7 Social Statistics: (based on 1960 data from the Stakes)

8 Birth rate per thousand ......................... 34.62 Marriage rate per thousand .................... 8.18 Death rate per thousand ......................... 5.33

9 Priesthood:

10 Members holding the Aaronic Priesthood, December 31, 1960: Deacons ................................. 79,655 Teachers ........................................... 58,988 Priests
Members holding the Melchizedek Priesthood, December 31, 1960:
- Elders: 157,661
- Seventies: 21,604
- High Priests: 49,251
Total holding Melchizedek Priesthood: 228,516

Grand Total, members holding Aaronic or Melchizedek Priesthood: 447,787

Auxiliary Organizations:
- Relief Society (membership): 214,129
- Deseret Sunday School Union (average attendance): 608,000
- Young Men's Mutual Improvement Association (enrollment): 204,262
- Young Women's Mutual Improvement Association (enrollment): 203,007
- Primary (children enrolled): 331,570

Welfare Plan:
- Number of Persons assisted: 98,411
- Number placed in remunerative employment during the year: 8,215
- Man-days of work donated to the Welfare Plan during year: 214,418
- Unit-days of equipment use donated: 10,123

Genealogical Society:
- Names cleared in 1960 for Temple ordinances: 985,817
- Genealogical records microfilmed in 14 countries during the year: equivalent to 175,041 printed volumes of approximately 300 pages per volume.

Temples:
- Number of ordinances performed during 1960: 3,843,738
  - For the living: 39,057
  - For the dead: 3,804,681

Church School System:
- College Students: 23,196
- Elementary and High School Students: 62,182

Missionaries:
- Number of Missionaries who at the close of 1960 were laboring under calls from the First Presidency: 7,683
- Number of local missionaries (full-time and part-time): 1,414
- Number of Stake missionaries at the close of the year: 6,426
- Total number of missionaries at end of year: 15,523
- Number of missionaries who received training in the Missionary home during 1960: 4,652

President David O. McKay:
President Henry D. Moyle will now present the General Authorities of the sustaining vote.

General Authorities of the Church:
- THE FIRST PRESIDENCY
  - David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.
  - J. Reuben Clark, Jr., First Counselor in the First Presidency.
  - Henry D. Moyle, Second Counselor in the First Presidency.
- PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES
  - Joseph Fielding Smith
- QUORUM OF THE TWELVE APOSTLES
  - Joseph Fielding Smith, Marion G. Romney, Harold B. Lee, LeGrand Richards, Spencer W. Kimball, Richard L. Evans, Ezra Taft Benson, George Q. Morris, Mark E. Petersen, Hugh B. Brown, Delbert L. Stapley, Howard W. Hunter
- PATRIARCH TO THE CHURCH
  - Eldred G. Smith
- The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.
- ASSISTANTS TO THE TWELVE
- TRUSTEE-IN-TRUST
  - David O. McKay, Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.
President Henry D. Moyle:

President McKay, the voting seems to have been unanimous in the affirmative. President David O. McKay:
"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” (Ibid. 3:16.)

understand the reason why the gospel must be preached by authorized servants to all people. Said ne:

disciples, thereafter as they went out among the people, administered these sacred ordinances.

This new birth, then, was to be accomplished through the medium of baptism by immersion and by the laying on of hands for the conferring of the Holy Ghost, as the

when he explained, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” (John 3:5.)

And so the scriptures record, the disciples preached, “Repent, and be baptized . . . for the remission of sins, and ye shall receive the Holy Ghost.” (Acts 2:38.)

(Matthew 28:19.) “Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.” (John 20:23.)

The Master commanded his disciples: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

My soul is subdued as I face this vast conference audience, and I seek, therefore, for an interest in your faith and prayers during these next few minutes.

Several weeks ago I had a telephone call from an anxious father about his nineteen-year-old son, who, having read certain scriptures, was resisting the idea of going on a mission lest he would do an injustice to those who would reject his message, thus placing them under condemnation as he had construed certain scriptures, which he had read, to mean.

As I sat with this young man, at the request of the father, I found that he had two particular scriptures in mind. The first was the injunction of the Master to his disciples when he said “Go ye into all the world, and preach the gospel to every creature.

“He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” (Mark 16:15-16.)

And then in our day one somewhat similar: “Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor.

“Therefore, they are left without excuse, and their sins are upon their own heads.” (D&C 88:81-82.)

So this young man asked, “Why send the missionaries out to preach the gospel if to do so would put people under condemnation who would not accept? Would it not be better for people to be kept in ignorance than to be taught and then not to accept?”

Of course, these questions opened up a subject which would require far more time than is at my disposal this afternoon, but with the thought that these same questions may be in the minds of others, particularly our young men who do not understand, I shall this afternoon make a few observations relative to the point raised by this young man. Some of these thoughts were expressed in my interview with him.

The Master commanded his disciples: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost”: (Matthew 28:19.) “Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.” (John 20:23.)

And so the scriptures record, the disciples preached, “Repent, and be baptized . . . for the remission of sins, and ye shall receive the Holy Ghost.” (Acts 2:38.)

The Master’s admonition to Nicodemus, who came confessing Jesus as a teacher come of God, and undoubtedly seeking to know, like so many others who are true seekers after truth, just what he must do to be saved. He was told that he must be born again if he would see the kingdom of God. This statement, the Master clarified, when he explained, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” (John 3:5.)

This new birth, then, was to be accomplished through the medium of baptism by immersion and by the laying on of hands for the conferring of the Holy Ghost, as the disciples, thereafter as they went out among the people, administered these sacred ordinances.

Nicodemus asked: “How can these things be?” And in answer, the Master declared the profound truth regarding the atonement, which explains to all who would understand the reason why the gospel must be preached by authorized servants to all people. Said ne:

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” (Ibid. 3:16.)
And then he emphasized, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (Ibid., 3:17.)

I then paraphrased to my young missionary friend: "So our missionaries go not out into the world to condemn the world, but that the world, through their teachings, might be saved."

Being saved from everlasting condemnation through the atonement of the only Begotten Son becomes a new birth or a redemption from spiritual death, the meaning of which is explained by revelation as the Lord has revealed it.

From the fall of Adam and Eve in the Garden of Eden, they and their posterity suffered a spiritual death, or a separation from direct communication with Deity. This is what the revelations have taught us:

"And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet.--"

Wherefore, it came to pass that the devil tempted Adam, and he partook of the forbidden fruit and transgressed the commandment wherein he became subject to the will of the devil, because he yielded unto temptation.

Wherefore, I, the Lord God, caused that he should be cast out from the Garden of Eden, from my presence because of his transgression, wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual which shall be pronounced upon the wicked when I shall say: "Depart, ye cursed." (D&C 29:39-41.)

Man through the baptism of the water and of the Spirit is redeemed from this spiritual death and by the power of the Holy Ghost, brought back into direct communion with God, and these are "born again." To those who keep the commandments "... he may pour out his Spirit more abundantly upon you." (Mosiah 18:10.)

Those who suffered this first "spiritual death" were cast out from the presence of God from the Garden of Eden as the Lord had said to the spirits in the premortal world, that they might "prove themselves to see if they would do all things whatsoever the Lord their God should command them," and there was granted unto all men, therefore a "probationary" period as the Prophet Amulek explained: "For behold, this life is the time for men to prepare to meet God," (Alma 34:32) or in other words, a time for all men to work out their salvation and to prepare to come back into the presence of God.

It was this plan of salvation to which the Resurrected Lord made reference when he said to the Nephites: "And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end." (3 Nephi 27:19.)

Baptism of water and of the Spirit by those having the necessary ordinances for this cleansing, for as the Lord told Adam, ". . . by the water ye keep the commandment, by the Spirit are ye justified, and by the blood are ye sanctified." (Moses 6:60.)

It was undoubtedly the same principle that the apostle Paul had in mind when he taught the Galatians: "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27.)

Involved in this question of the universal proclamation of the gospel is another principle implied in the Master's instruction to Peter. The Master, having declared the fundamental principle upon which his kingdom would be built, conferred upon Peter the "keys of the kingdom," which have been conferred upon all prophet-leaders in every dispensation and held today by our own President David O. McKay in our time. He said the purpose of so establishing his kingdom with that authority was that the "gates of hell" should not prevail against it.

The broad implication of that statement, having in mind the periods of apostasy which have followed each dispensation, is that even during such periods of apostasy when there was no one on earth to administer these saving ordinances, the devil would not prevail against the plan of salvation of all of our Father's children.

This further provision in his plan contemplated the preaching of the gospel then, not only to his children who were upon the earth, but also to the spirits of mortals who had lived upon the earth. The Master prophesied of the time when that would take place when he said: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25.)

Not long after this prophecy was uttered, it was fulfilled when the Crucified Lord, as Peter tells us, "... quickened by the Spirit, went and preached unto the spirits in prison." (1 Peter 3:18-21.) And thus, although temporarily, the powers of the devil drove the Church into the wilderness of apostasy after the apostolic period, the gates of hell did not prevail against the plan of salvation, either for the dead, who did not have ample opportunity to receive the gospel on earth, as well as for those then living when authorized servants were on the earth to perform the essential saving ordinances.

The missionary work in the spirit world was thus introduced by the Master and has continued from that time down to the present "... that they might be judged according to men in the flesh, and yet live according to God in the Spirit," to attain which, is to gain eternal life. (1 Peter 4:6.)

So, surely with the preaching of the gospel made thus vital to the eternal blessing of all who will hear and accept, no one should hesitate when called by proper authority to go into all the world and preach the gospel to every nation, kindred, tongue, and people. Among the Nephites there was an example of how men of this kind of devotion and dedication applied themselves to their teaching. Jacob writes:

"For I, Jacob, and my brother Joseph had been consecrated priests and teachers of this people, by the hand of Nephi.

"And we did magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon our own heads if we did not teach them the word of God with all diligence wherefore, by laboring with our might their blood might not come upon our garments; otherwise their blood would come upon our garments, and we would not be found spotless at the last day." (Jacob 1:18-19.)

There is no more welcome voice to the honest in heart than the voice of the true messenger preaching the gospel of Jesus Christ. We have a classic example of inspired teachings and how they come. The sons of Mosiah were with Alma at the time the angel first appeared unto him, and when he saw them returning from their missionary journeys, the record says, he rejoiced exceedingly "to see his brethren; and what added more to his joy they were still his brethren in the Lord, yea, and they had waxed strong in the knowledge of the truth; for they were men of a sound understanding; and they had searched the scriptures diligently, that they might know the word of God.

"But this is not all, they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God." (Alma 17:2-3.)

When I read that word "diligently" which the Lord has repeated again and again, as when he said: "And I give unto you as commandment that you shall teach one another the doctrine of the kingdom," and then added, "Teach ye diligently and my grace shall attend you" (D&C 88:77-78), I have tried to define those words "diligently" and "grace." Diligently, the dictionary says, is "perseveringly attentive, prosecuted with careful attention," which is opposite laziness, or carelessness, or indifference. And when I looked for the definition of "grace," I found it defined as a "state of being pleasing to God because of responsiveness."
The message contained in the words of an old song suggest a few thoughts worthy of consideration:

"Who's on the Lord's side? Who? Now is the time to show; We ask it fearlessly; Who's on the Lord's side? Who?"

Ever since the great council was conducted in heaven for the purpose of providing a plan of salvation, the right of choice has become most important. The Lord revealed to the Prophet Joseph Smith, through the writings of Moses in the Pearl of Great Price, some of the things which took place on this occasion. He told how Satan went before the Father saying:

"Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost and surely I will do it; wherefore give me thine honor." (Moses 4:1.)

Then the Father's Beloved Son came forth with another plan described by the Father as follows:

"But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me--Father, thy will be done, and the glory be thine forever." (Ibid., 4:2.)

Satan's proposal was rejected. He rebelled, and as a result of this rebellion, he and his followers were cast out of heaven. Since that day, he has been trying to destroy man.

The primary purpose of our Father in heaven and his only Begotten Son is to exalt mankind. Satan's desire is to take away our free agency and reduce everyone to his level.

We are here today because of the choices we have made.

One verse of another song we frequently sing expresses a thought along this line:

"Choose the right! there is peace in righteous doing; Choose the right! there's safety for the soul; Choose the right in all labors you're pursuing; Let God and heaven be your goal."

History is replete with examples of blessings and adversity that came to nations and individuals as a result of choice. Israel, as a nation, was set free from oppressive bondage by the Lord. Time after time, her enemies were subdued, yet she persisted in idolatry.

In speaking to Israel, Joshua reviewed the many blessings he had received at the hand of the Lord. He concluded his exhortation by challenging Israel as follows:

". . . choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." (Joshua 24:15.)

Israel failed to give heed to repeated warnings and you know her fate. She chose evil rather than good.

We are presently feeling the pressure of another great nation whose desire it is to rob man of his free agency and to force all mankind to accept the plan proposed by Lucifer in the beginning.

Look about you and observe those who have made the wrong choice. Evil seems to be prevalent everywhere. The influence of the destroyer has lured men to become thieves, liars, gamblers adulterers, addicts, and into backbiting, evilspeaking, and the destruction of the home and all that pertains thereto.

Contrast these things with those who choose the right--happy people, happy homes, those filled with faith and hope for the future. These families make for themselves a heaven on earth.

Is there anything more beautiful than a young couple on their way to the temple to be married for time and eternity? This means preparation and choosing the Lord's way of marriage. We will probably never be closer to heaven while we live in this life than when we are in the temple of the Lord.

It is the desire of the Lord to lift us up, to be prepared one day to live again with him. It is Satan's desire to reduce us to his level, to live with him in his kingdom.

Our whole life involves the principle of choice. The Lord commands us to live close to him and to keep his commandments, and Satan seems to offer a counter proposal. Let us analyze a few of the things which bring a conflict between the forces of good and evil:

1. The Lord says, "Thou shalt love the Lord thy God with all thy might, mind and strength." (See Mark 12:30.)
Satan, in substance, suggests, "Why love God? Why not disregard him?" Or he might even indicate there is no god at all but himself.

The Lord says, "Love thy neighbour as thyself." (Mark 12:31.)

Satan might say, "Hate your neighbor and treat him with contempt."

The Lord says, "Keep the Sabbath day holy." (See Exodus 20:8.)

Satan would say, "Use the Sabbath day as a recreation day. What value is there in attending Church and in refraining from your labors on this day?"

The Lord says, "Honour thy father and thy mother." (Exodus 20:12.)

Satan craftily puts into our minds the idea of disobeying our parents; your life is your own to choose as you wish. Take all your parents will give you. They will soon be old, and someone else can take care of them.

The Lord says, "Sustain and uphold the Lord's anointed."

Satan would say, "Find fault with and weaken the position of the general and local authorities of the Church."

In the sweat of thy face shalt thou eat bread, (Gen. 3:19.) and he also said, "Cease to be idle." (D&C 88:124.)

Satan might say, "Get as much as you can for nothing. It is undignified to work for what you receive." He would encourage indolence, laziness, and even the thought that the government owes you a living.

The Lord says, "Thou shalt not steal." (Exodus 20:15.)

Satan might say, "Why not steal and be dishonest? Give short measure and short weight. Do not give an honest day's work for an honest day's pay."

The Lord says, "Thou shalt not bear false witness." (Exodus 20:16.)

Satan would say, "Dig a pit for your neighbors; lie about them; cause them personal injury; subject them to embarrassment."

The Lord says, "Pay one tenth of your interest annually as tithing. For this, I shall give you a great reward." (D&C 119:4.)

Lucifer would say, "Why pay your tithing? You need the money more than the Church needs it. The greatest blessing is to spend your own money."

The Lord says, "Observe the Word of Wisdom, my law of health." (D&C 89.)

Lucifer contends that no harm will come from indulging in tobacco, liquor tea, coffee, and other harmful abuses to the body such as overeating and overindulgences. He would say, "Go along with the crowd and be a good sport. To acquire these contrary habits will make one popular."

The Lord says, "Parents, teach your children to pray and walk uprightly before the Lord." (See D&C 68:28.)

Satan would say, "Why teach your children to pray? There is no value in prayer. It is not necessary to discipline them."

The Lord says, "Seek the genealogy of your ancestors and complete the temple work for them."

Satan would say, "Postpone doing this work or, better still, don't do it at all."

In many other things the Lord has counseled us to prepare ourselves to live with him. In each instance, Satan's influence would attempt to destroy this faith and the desire of doing the Lord's work. He would enslave us and persuade us to join his forces.

We cannot cover up evil. Our sins are known to God. Neither can we serve two masters. The Lord has said "He that is not with me is against me; . . ." (Matt. 12:30.) It is imperative that we choose the right.

John Oxenham wrote these few lines entitled "A High Way and A Low":

To every man there openeth A way, and ways, and a way, And the high soul climbs the high way, And the low soul gropes the low; And in between on the misty flats, The rest drift to and fro; But to every man there openeth A high way and a low, And every man decideth The way his soul shall go."

Happiness here is dependent upon moral decisions and obedience to the principles of truth. Our most important decision and obligation is to live the gospel of Jesus Christ.

This period is characterized by trial, suffering, sacrifice, and disappointment, as well as joy. All these experiences are dedicated to our progress and growth. During this life, we are our own judges. We judge ourselves continuously. We sentence ourselves to happiness through service or misery through sin.

In conclusion, I should like to repeat again:

"Who's on the Lord's side? Who? Now is the time to show; We ask it fearlessly; Who's on the Lord's side? Who?"

May our decisions lift us to celestial glory and eternal life, I humbly pray, and leave my testimony, in the name of Jesus Christ. Amen.

President David O. McKay:

He who has just spoken is Bishop Carl W. Buehner of the Presiding Bishopric. The congregation and chorus will now join in singing, "High On The Mountain Top," conducted by Sister Lue Groesbeck. Brother Bruce R. McConkie will speak to us after the singing.

The Primary Teachers Chorus and the congregation joined in singing the hymn, "High On The Mountain Top," conducted by Sister Lue Groesbeck.

President David O. McKay:

We shall now hear from Elder Bruce R. McConkie of the First Council of Seventy. He will be followed by Elder Antoine R. Ivins.
We are laying the foundation for, and have already actually commenced, the greatest missionary undertaking ever destined to occur in any age of the earth's history. We are going forth by command of Deity to carry the knowledge of God and of his saving truths to all nations, to preach the gospel to every creature, and to give in due course, in this life or in the next, the opportunity to hear and obey these saving principles.

The ultimate end of this missionary work will be to see the knowledge of God and his saving truths cover the earth "... as the waters cover the sea." (Isa. 11:9.) The ultimate end of this missionary work will be reached when the day arrives in which it will no longer be necessary for every man to say to his brother or neighbor, "Know the Lord," for all shall know him from the greatest to the least. (See Jer. 31:31-34.)

Now, since we are engaged in the greatest missionary undertaking that has ever been planned as part of Deity's program, he has also placed in our hands the most effective, compelling, and persuasive missionary tool ever given to any people in any age. The name of this tool is the Book of Mormon.

It goes without saying that conversion in all ages, for all peoples, is dependent upon their receipt of the Spirit. No one gets a testimony of the divinity of the Lord's work unless he gains it from the Spirit—that is, unless it comes by the power of the Holy Ghost. But the Book of Mormon is the means, the tool, the way which has been ordained and given so that men can get their hearts and souls in a frame of mind, in a condition where they can hearken to the testimony of the Spirit.

It was of this book that the Prophet said: "I told the Brethren [meaning the Twelve, with whom he had that day met] that the Book of Mormon was the most correct of any book on earth and the keystone of our religion, and a man would get nearer to God by abiding its precepts, than by any other book." (History of the Church, vol. 4, p. 461.)

This is precisely what we want people to do. We want them to get so near to the Lord that they will come down in the depths of humility, repent of their sins, and accept Christ for what he is, the Son of God. We want them to come to the truth, join the kingdom of God on earth, and have performed for them the ordinances of salvation and exaltation under the hands of those legal administrators whom the Lord has appointed in this day and generation.

Shortly before the Church was organized, April 6, 1830, writing by the spirit of prophecy and revelation, Joseph Smith said that the Book of Mormon, which he had translated by the gift and power of God, was "... a record of a fallen people, ..., that it contained "... the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews -- that it was "... given by inspiration, ..., that it had been "... confirmed to others by the ministering of angels, ..., that it had been "... declared unto the world by them--" all for this purpose--and note the purpose: To prove "... to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old;" (D&C 20:6-12.)

In other words, the Lord has given the Book of Mormon in this day as the absolute, sure, positive witness of the divinity of his work. We go out in the missionary cause, and we bear testimony in soberness and in truth, knowing the verity of what we say, that the heavens have been opened and that God has spoken again; that angels have ministered to men; that the gifts, powers, and graces had anciently have been restored anew; that the gospel and the plan of salvation are again on earth in all their ancient beauty and glory.

But this witness which we bear is not [page 39] left to stand alone. The Lord sends with us a written record, a means, a missionary tool, which can be used by anyone to gain a knowledge of the divinity of the work. The Prophet's expression that "the Book of Mormon is the keystone of our religion" means precisely what it says. The keystone is the central stone in the top of the arch. If that stone is removed, then the arch crumbles, which, in effect, means that Mormonism so-called—which actually is the gospel of Christ, restored anew in this day—stands or falls with the truth or the falsity of the Book of Mormon. Thus our program and our purpose, as witnesses of the Lord in this day, ought to be to devise means and to create inducements that will persuade those who are not of us to read the Book of Mormon and to read it according to the revealed pattern.

Moroni has left us in the Book of Mormon itself the recorded promise that if anyone will read it "... with real intent, having faith in Christ, ..." and will ask "... God, the Eternal Father, in the name of Christ, ..." whether it is true, he shall get a knowledge of its truth and divinity by personal revelation. (See Moroni 10:3-4.) This promise is true. It has been tested by thousands and tens of thousands of people in the world, and they have received this personal revelation. Further, by his own voice, the Lord himself testifies of the truth of the Book of Mormon in these words: "... as your Lord and your God liveth it is true." (D&C 17:6.)

Our message to the world centers around three great truths. The first the divine Sonship of Christ; the second, that in this day the knowledge of Christ and his saving truths have been restored through the instrumentality of Joseph Smith; and the third, that the Church of Jesus Christ of Latter-day Saints is the kingdom of God on earth the organization through which salvation, hope, and peace are offered to all men.

Before any person is prepared to join the Church, he must believe that Jesus Christ is literally the Son of God; that as such he worked out the infinite and eternal atonement whereby all men are raised in immortality, and those who believe and obey his laws gain the additional reward of eternal life; and that he has ordained and revealed a plan of salvation which enables men so to live as to gain peace here and the fulness of salvation hereafter.

Before joining the Church a person must believe that Joseph Smith was called of God to open this gospel dispensation; that he was indeed a prophet who received keys, powers, authority and revelation from heaven; that he was the revealer of the gospel and the knowledge of God, of Christ, and of salvation for this age; and that he was commanded by Deity to set up his Church and kingdom again on earth.

Before baptism a person must believe that this Church is true; that it is in fact the Lord's earthly kingdom; that the priesthood and keys are here; that those who now officer it are legal administrators sent of God to preach the gospel and administer in the ordinances thereof.

The Book of Mormon—which has come forth to prove that God inspires men and calls them to his holy work in this age and generation—establishes the verity of these great truths which comprise the message of the restoration. If the Book of Mormon is true, our message to the world is true; the truth of this message is established in and through this book.

The Book of Mormon is a new, living, modern witness of the divine Sonship of Christ. It testifies of him and of the doctrines of his gospel. It teaches of his atoning sacrifice; it proclaims that through him men are redeemed from the spiritual and temporal death brought into the world by the fall of Adam. It outlines the course men must follow to gain eternal life.

The Book of Mormon stands as a witness of the divine Sonship of Christ; it has come forth for "... the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations--..." (Preface to the Book of Mormon.)

This book also is a witness of the divine mission of the Prophet Joseph Smith and of the divinity of the Church set up under his instrumentality. (page 40) It establishes and proves to the world that Joseph Smith is a prophet, for he received the book from a resurrected personage and translated it by the gift and power of God. And since the Book of Mormon came by revelation, which included the ministering of angels, then obviously Joseph Smith also received other revelations and was ministered to by other heavenly beings. Among those revelations was the command to organize the Church. The Church is thus the one true Church because it was set up by a prophet acting...
My brethren and sisters, I am happy again to have the privilege of bearing my testimony to you in the general conference of the Church. I realize I will be able to say nothing that will help you or me unless you give me your faith and prayers that I may enjoy the Spirit of the Lord.

Much has been said during the conference thus far of the missionary responsibility under which we as members of the Church rest. I stand before you as many of you know, as the grandson of a member of the Twelve who went to introduce the gospel to Europe, starting in Denmark. I am the son of one of eight men who carried the work to the Mexican people, traveling on horseback, carrying their beds on pack horses.

I have lived practically all of my life in an atmosphere of Church service, and I trust that to the end of my days, I may be able to acquit myself in some reasonable way of the responsibility under which I labor.

We are getting reports from many sections and many missions of the great influx of new members into the Church. When I began this service, if a missionary performed a baptism a year in a foreign mission he was considered successful. The harvest is tremendously greater now. It is very, very interesting to contemplate it, and one wonders why and I cannot quite figure it out except it be that the Lord has seen fit to pour out his Spirit upon a greater number of people than formerly was the case. I cannot believe that anybody has a stronger testimony of the gospel than my grandfather and my father had. I cannot believe that anybody is more susceptible, as a missionary for the Church, to the inspiration and the Spirit of God than the missionaries who went out in the very early days of the Church. [page 41] But we see the fact that many people, more people perhaps than ever before, are coming into the Church. It means to us, or it means to me, an additional responsibility when that happens.

Not very long ago, a few large trees that stood on the corner of South Temple and State Street were picked up and transplanted. In the transplanting of them it was necessary to give them auxiliary support with guy wires from several sides to hold them until they could become established in their new environment. In a sense, every new convert to the Church is a transplanted being in that he needs the support of the established members of the Church. If that support is given, he becomes a full-fledged, faithful member of the Church. If that support is not given, he may do, as far as his faith is concerned, as a transplanted tree that is not properly nourished.

I would like to tell you a story, if you will let me, to illustrate what I mean. Sixty years or more ago, a young man walking down a street, I believe, in Memphis, Tennessee, heard some missionaries speaking in a street meeting. He had been very unfriendly up to that time, but something impelled him to stop and listen. He listened throughout that meeting. After the meeting he walked up to the elders and asked to be baptized. He got a testimony from it, not, I think, from what the elders said, but because some way or another he was ready for the Spirit of God, and God did bear that testimony to him. He asked for baptism. In due course he was baptized, and when he became a member of the Church he was an outcast from his family. So he looked around, and one day he appeared in Colonia Juárez, a new member, inexperienced in Church operations and all that, and of course he got into the right kind of an environment because the people in Colonia Juárez were friendly people; they were interested people, and they gave him every aid possible.

But only this week I had the privilege of reading two letters that told of the interest they had in that man, one was a letter from his bishop and the other was a letter from his stake president, and in both we discovered that there was not only interest in the man's spiritual well-being, but in his physical well-being, also, and both his bishop and his stake president stood ready to assist to any possible extent in that. Well do you want to know the result? All right. He married for time and eternity one of the finest young women we had in the colony. He had three sons and three daughters. One of those sons was a missionary in the area that is now the Central Atlantic States Mission. A daughter became the wife of a missionary who served in France. He went there before he was married, I believe but later was the president of the Central American Mission, faithful and true. And their mother, to this day, while not being strong in health, is a firm faithful member of the Church. He died in full fellowship, of course, with the officers of Colonia Juárez.

Now, you will pardon me if I have a little extra enthusiasm for Juárez, because that is where I grew up and got my foundation. But in every mission in the Church these new converts come into branches. In some places, of course, they come into stakes, as we have here in the United States, and what happens? Whose responsibility is it to nurse them? I think it is the responsibility of the bishops, and even stake presidents cannot ignore the influx and the responsibility of giving aid and support.

Now, I wonder whether we do it, brethren. Our campaign throughout the stakes is to impress the local ward and stake authorities with the responsibility of assimilating all these new members who come in by baptism or who come in on recommend from other areas of the Church, to stimulate them in their faith and in their endeavor to live the way they should after accepting the responsibilities of membership in the Church.

There is another phase of responsibility, too, that we have, brethren and sisters. I wish that all of you could have been with Sister Ivins and me last Sunday and heard a talk by a teenage young woman setting forth her plan for qualifying for celestial marriage. I [page 42] think I have never heard a better statement from a young person than that young woman made, and when she talked, I formed a picture of the family from which she likely came; of the household where she had been reared; of the life of her father and mother and the example they had set for her to stimulate her in this great endeavor. And if she carries through the program that she set forth, the man who happens to marry her will be a wonderfully fortunate man.

Now, we bring these people into the Church through birth, but that does not in any sense relieve us of as great or greater responsibility for them as we have for these newly-baptized and transplanted members of the Church. So after all, there resides in the body of the Church the greatest imaginable responsibility--responsibility to the young lives whom we bring into the Church, responsibility to the more mature people whom we bring in through the ministry of the missionary service, and it is very unfortunate when either of these is lost because of the neglect of the people who form the body of the Church of Jesus Christ of Latter-day Saints.

Brethren and sisters, if we can just get out of my testimony a feeling that we do have a responsibility to these people and that the fathers and mothers have a real responsibility to love each other and love their children into correct and proper living and service in the Church, I will be happy that the President called me to bear my
"...the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (Ibid., 1:14.)
I hope that I may be able to do it. I am a little like my wife's grandfather--I sat up with him when he was in his nineties and on his deathbed, and he said, "Antoine, I hope I can endure to the end." So I hope that I may enjoy the Spirit of the Lord, the spirit of service, for my life is dedicated to the service of the Church and to each other.
I have to close in a minute, but I want to read you one more promise:

1 Corinthians 15:57: "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

I wish we all had the courage to keep the commandments, because the Lord is bound to bless us when we do what he says. Is there any Latter-day Saint in this world who wouldn't want his children to get hidden treasures of knowledge? President McKay talked about that this morning.

Luke 24:47: "And if ye be..." (Ibid., 89:19.)

I wish the brethren would quit harping on the Word of Wisdom. Well, nobody said anything, and so I asked if I might say a few words, and I asked if they thought it was "harping" to remind the people of the mind and the will of the Lord.

President Grant said, "We have a lot of Latter-day Saints who wouldn't give one back until they had taken a few big bites out of it." I wonder if that isn't what the Lord meant when he told us the purpose of the creation of this earth was to see if we would do all things, not a few things.

I was in a Sunday School class some time ago, and the matter of the Word of Wisdom came up, and one sister, the wife of one of our prominent brethren, said, "I wish they would back the payment of tithing. "Now," they said, "we have more money to spend than we have ever had in our lives. Now we can go to the temple and do other things that we never thought we could do before."

You remember what President Grant used to tell about the Sunday School teacher who took ten big red apples to her Sunday School class, and she explained to her class that everything we have in this world we got from the Lord, and then she said, "If I were to give all these apples to any one of you, you would be glad to give one of them back to me, wouldn't you?" And of course, they all agreed that they would.

President Grant said, "We have a lot of Latter-day Saints who wouldn't give one back until they had taken a few big bites out of it." I wonder if that isn't what the Lord meant when he told us the purpose of the creation of this earth was to see if we would do all things, not a few things.

You bishops, when you have your tithe settlements, don't your hearts rejoice when the widow and the orphan and the old man and the young man come in and settle their tithing, and they say, "Bishop, it's a full tithing." God bless them for it. I wish we all had that courage, because the Lord is bound, he said, when we do what he says.

I was in a Sunday School class some time ago, and the matter of the Word of Wisdom came up, and one sister, the wife of one of our prominent brethren, said, "I wish the brethren would quit harping on the Word of Wisdom." Well, nobody said anything, and so I asked if I might say a few words, and I asked if they thought it was "harping" to remind the people of the mind and the will of the Lord.

Let me read you what the Lord has to say about the Word of Wisdom with his promises, because every commandment the Lord gives has a promised blessing if we keep the commandments. The Word of Wisdom is:

"Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints. (Ibid., 89:3.)"

"I labored, as you know, much in the mission field. I presided over two missions. We had many Saints who had used tobacco and tea and coffee, and some of them liquor, all of their lives, and it was hard for some of them to quit. I remember being in one meeting with a stalwart man sitting right down in front of me, and as I read these words, "Adapted to the capacity of the weak and the weakest of all saints who are or can be called saints," I said: "If there are any Latter-day Saints in this mission weaker than that we will not ask them to keep the Word of Wisdom." At the close of the meeting that big fellow came up and said, "President Richards, I am not that weak." I said, "I didn't think you were. I just wanted to let you know what the Lord had to say about this principle."

I have to close in a minute, but I want to read you one more promise:

"And shall find wisdom and great treasures of knowledge, even hidden treasures;" (Ibid., 89:19.)

Is there any Latter-day Saint in this world who wouldn't want his children to get hidden treasures of knowledge? President McKay talked about that this morning.

A short time ago I attended a youth conference in Carthage, Illinois, where the Prophet and his brother Hyrum were martyred, and we had over five hundred young people there in the auditorium of the college. They had come, some of them, a thousand miles, and we held a four-hour testimony meeting. We never lost one minute between one speaker and the next for those four hours, and those young people stood there, many of them overcome with the Spirit of the Lord, until they could hardly bear their testimonies, but their hearts were full, and they wanted to testify, and I said to myself, "Where could you find anything like this in all the world other than among our young people?" Surely the Lord had blessed them with "great treasures of knowledge even hidden treasures."
I want to leave another thought with you before I close. I interviewed a young man for his mission some time ago here in the state of Utah. He had spent eighteen months in an army camp in Germany, and he related this experience. He said: "We Mormon boys went to the chief chaplain to see if we could get permission to hold our meetings in the government chapel, and the chaplain said, 'Well, we would like to accommodate you, but it is in such constant use we just can't do it. There is a classroom down in the basement. You can use that.' Then he asked for a report of the meetings.

"When the first report was handed in, the chaplain said, 'My, you must have a lot of Mormon boys at this base,' and he was told there were thirty-five. He said, 'I can't believe it. How do you do it? Why, you have more boys attending your meetings than I have attending mine, and I have 5,000 Protestant boys under my supervision. I'll tell you what we'll do. We'll take the classroom in the basement, and you can have the chapel.'"

"The Lord said, "And they shall find wisdom and great treasures of knowledge." Is there any treasure of knowledge in this world to be sought after, more desirable than to know that God lives, that Jesus is the Christ, to know that his kingdom has been established again in the earth, to know that God has promised a reward for every commandment that he has given to know that he has created this earth that we might prove unto him that we would do all things, not just a few of them, all things whatsoever the Lord our God hath commanded?"

"God help us as a people to do that that we may be a light unto the world I pray, and leave you my blessing, in the name of the Lord Jesus Christ. Amen."
His disciples say unto him, If the case of the man be so with his wife, it is not good to marry." (Matt. 19:7-10.)

"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

"He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

"They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

"Now, the Lord says further in answer to the Pharisees query:

"Is there a family in heaven and in earth? Yes. That family is composed of those who go to the temple of the Lord and there are sealed or married for time and for all eternity, they take upon them certain covenants that they will be true and faithful in that union. Those covenants are made in the presence of God and angels at the altar in the temple of the Lord. How, then, can a man and a woman with the love of God in their hearts ever turn away from the solemn covenants that they make.

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"Of whom the whole family in heaven and earth is named." (Eph. 3:14-15.)

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, whereby he says:

"The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

"And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

"And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

"Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." (Matt. 19:3-6.) In the Church of Jesus Christ of Latter-day Saints, marriage is performed for those who love the truth and desire to belong to the family of God, as spoken of by Paul in the third chapter of Ephesians, wherein he says:

"For this cause I bow my knees unto the Father of our Lord Jesus Christ,

"Of whom the whole family in heaven and earth is named." (Eph. 3:14-15.)

"Is there a family in heaven and in earth? Yes. That family is composed of those who go to the temple of the Lord and there are sealed or married for time and for all eternity according to the law of the Lord. Marriage is to be eternal, just as the Lord declares here in the words that I have read, and when a man and a woman go to the house of the Lord and are married for time and for all eternity, they take upon them certain covenants that they will be true and faithful in that union. Those covenants are made in the presence of God and angels at the altar in the temple of the Lord. How, then, can a man and a woman with the love of God in their hearts ever turn away from the solemn covenants that they make that they will be true and faithful all the days of their lives in mortality and that their faithfulness will continue after death? That is the covenant that they make.

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"They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

"He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whosover marrieth her which is put away doth commit adultery.

"His disciples say unto him, If the case of the man be so with his wife, it is not good to marry." (Matt. 19:7-10.)
Now, evidently they did not get the full significance of the Savior's words.

In the temple of the Lord a couple goes to be sealed or married for time and all eternity. Children born in that union will be the children of that father and mother not only in mortal life but in all eternity, and they become members of the family of God in heaven and on earth, as spoken of by Paul, and that family order should never be broken. The Lord tried to impress upon his disciples that it was only because of the hardness of the hearts of the people, because they failed to keep the commandments that the Lord had given them that Moses granted the putting away of the wife. Today the laws are different, and sometimes men put away their wives, and sometimes wives put away their husbands, but a marriage in the temple of the Lord should be one that should be considered sacred and holy, never to be violated in any way whatsoever because it means that those who enter into such a covenant shall continue after death and have eternal increase and build a kingdom.

Now, if there is ever a divorce between a man and a woman married in the temple for time and all eternity, it is because they, one or the other or both, have violated the covenants that they made at the altar of the Lord otherwise they could not separate, and the Lord never intended that a man and a woman be separated in death, but that marriage was one for eternity. There was no separation in death, and one of the greatest sins that can be committed is for a man and a woman to separate after they have been sealed in the house of the Lord to become sons and daughters of God and members of his household, and to have children come to them, sent by divine approval to be in that household not only for time but for all eternity.

Now how in the world a man and a woman can go to the temple and there be sealed and make their solemn covenants that they will be true and faithful before the Lord, and then the time comes when one of them is dissatisfied, maybe both, and they want to separate! They are committing one of the great crimes that could be committed, if they have children. Those children born to them have a right to the companionship of father and mother, and father and mother are under obligations before their Eternal Father to be true to each other and raise those children in light and truth, that they may in the eternities to come, be one—a family within the great family of God, as spoken of by Paul. It is only by transgression on the part of the wife or of the husband, or perhaps on the part of both, when a couple has been married in the temple of the Lord, and then separate. If they were true to their covenants, to the obligations that they have made to each other at the altar in the house of the Lord, they could not separate, and if they have children, they are not only committing a crime against themselves but they are harming those children and robbing them of blessings that they were born entitled to receive.

The Savior is very emphatic in his answer to these Pharisees. If the law was true in the days of the Savior and his words are according to the law, then it seems to me that that law has not changed in the Dispensation of the Fulness of Times. It is only through sin and the transgression of the law that a separation can come that would divide father and mother and leave the children stranded and perhaps to be received into some other family by adoption, because parents have lost their faith and have turned away from the covenants they solemnly made before God and angels.

How members of the Church can do such a thing appears to me as a mystery. It can be explained, of course. They do it because they have lost the spirit of the gospel. That divorce comes to them because they are not keeping the commandments that the Lord gave to them, because they have permitted darkness to enter into their souls.

I think I can say here safely and truthfully that no judge in this world in any court of the land can annul a marriage for time and all eternity. He may separate the husband and wife by legal enactments so far as this world is concerned, but he cannot separate that husband and wife so far as the next world is concerned. Only the President of the Church has authority to cancel sealings, and when the man and his wife lose their faith and go to the courts and get a separation, and then go out and marry according to the laws of the land, they are not culpable before the law of the land, but they are before the kingdom of God and what the Savior says here in this revelation is absolutely true:

... Whosoever shall put away his wife, except it be for fornication, and shall marry another, committest adultery: and whoso marrieth him which is put away doth commit adultery. (Matt. 19:9.) May the Lord bless you all I ask in the name of Jesus Christ. Amen.

President David O. McKay:

President Joseph Fielding Smith, President of the Council of the Twelve, has just concluded speaking. Elder Milton R. Hunter of the First Council of Seventy will now speak to us. He will be followed by Elder William J. Critchlow, Jr.

ELDER MILTON R. HUNTER Of the First Council of the Seventy

My dear brethren and sisters, I desire today to speak briefly upon what I consider to be the greatest event that ever occurred in ancient America—namely, the visitation to the Nephites of Jesus Christ after his resurrection and the great work that he did among them.

Five years before the birth of Christ, Samuel the Lamanite stood upon the walls of the city of Zarahemla and predicted the signs of the birth and of the death of Jesus. He asserted that, at his birth, there should be a day and a night and a day of continuous light as if it were one day, and a new star should appear. Since Jesus Christ is the light and the life of the world, no more appropriate sign or symbol of his birth into mortality could have been given. Neither could a more appropriate sign of his death have been given than three days of darkness, the light and the life going out of the world.

We read in the Book of Mormon,

And it came to pass in the thirty and fourth year, in the first month, on the fourth day of the month, there arose a great storm, such an one as never had been known in all the land.

And there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder.

And behold, the rocks were rent in twain, they were broken up upon the face of the whole earth.

And it came to pass that there was thick darkness upon all the face of the land.

And there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder. (3 Nephi 8:5 ff.)

These tremendous convulsions of nature not only impressed the Nephites greatly so that they recorded them in their history, but the memory of them also stayed in the minds of the Lamanites, or the American Indians, for fifteen hundred years. Shortly after the discovery of America, the Catholic missionaries and explorers learned that the American Indians had a tradition of the great convulsions of nature that took place at the time of Christ's death. For page 51 example, I would like to quote from a Lamanite, an Indian prince named Ixtlilxochitl, who lived near the city of Mexico and wrote his book in 1600 A.D.:

... the sun and the moon eclipsed, and the earth trembled, and the rocks broke, and many other things and signs took place. This happened . . . at the same time when Christ our Lord suffered, and they say it happened during the first days of the year. (Works of Ixtlilxochitl, cited in Milton R. Hunter and Thomas Stuart Ferguson, Ancient America and the Book of Mormon. p. 190.)
Father Bernardo de Lizana, "one of the most devout Catholic priests of his time," did missionary work among the Itza-Mayas in Yucatan during the first century of the Spanish Conquest. In his History of Yucatan and Spiritual Conquest, written in 1633, Lizana maintained that "Chief of the beneficent gods [of the Itza-Mayas] was the Indians claimed that this person was the Son of the Most High God. Itzamna had come to earth and had lived among the ancestors of the American Indians. He had given them their government, their writing, and their culture. Above all he had given them their religious beliefs and practices, being their great high priest.

In Yucatan he was known as "Itzamna" and later he was called "Kukulcan." The most prominent name by which he was known in Peru as "Viracocha." Also, he was called "Catholic Padre Lizana:"

In the distant past that he lived among the ancestors of the American Indians. He had given them their government, their writing, and their culture. Above all he had given them their religious beliefs and practices, being their great high priest.

These Indian traditions the various aboriginal tribes gave different names to this white and bearded God: for example, in Mexico Valley he was called "Quetzalcoatl." In Yucatan he was known as "Itzamna" and later he was called "Kukulcan." The most prominent name by which he was known in Peru as "Viracocha." Also, he was called "Tonapa."

Regardless of the name by which the white and bearded God was known, all of the Indian traditions were similar. This fact indicates that they came from a common source. All of the principal events of Christ's life—namely, his virgin birth, the marvelous missionary work that he did, the numerous miracles that he performed, his baptism, his resurrection, his ascension into heaven, his final promise that he would come again—were found among the American Indians by the Catholic Fathers when they first visited various parts of the New World.

Father Bernardo de Lizana, "one of the most devout Catholic priests of his time," did missionary work among the Itza-Mayas Indians of Yucatan during the first century of the Spanish Conquest. In his History of Yucatan and Spiritual Conquest, written in 1633, Lizana maintained that "Chief of the beneficent gods [of the Itza-Mayas] was Itzamna." (Bernardo de Lizana, cited in T. A. Willard, Kukulcan the Bearded Conqueror p. 127.)

Itzamna was a God, according to the Maya sacred books, who was held in the highest veneration, being regarded as a universal deity. Father Lizana informs us that the Indians claimed that this person was the Son of the Most High God. Itzamna had come to earth and had lived among the ancestors of the Itza-Mayas. He, according to Lizana, had taught the ancient inhabitants of Yucatan to read and write. He had given them their government and was the founder of their religion. To quote the words of the Catholic Padre Lizana:

"Itzamna was called Kabul, the Skillful Hand, with which he performed miracles, curing the sick by placing his hands on them. He was a king, a priest, a legislator, a ruler of benevolent character, like Christ..."

The people consulted him [Itzamna] about things that happened in some remote parts and he told them of present and future things.

"At the same time they carried their dead to him and he brought them back to life, and the sick got well, and for this he was greatly venerated and with reason, for if it were true that he was a Son of God, who only can give life to the dead, and health to the sick, since it is impossible for an ordinary man, nor the demons, but only the same God [whom the Christians worship], who is the Lord of life and death.

"The people... said he resurrected and cured them." (Ibid., pp. 151-152.)

In speaking of the death of Itzamna Father Lizana wrote:

"Thus passed Itzamna, this reputed Son of God—perhaps our Christian God under another name, and the Itzas believed that his soul went to dwell with his Heavenly Father." (Ibid., pp. 148-149.)
p34 And when they [the Toltecs, we would call them the Nephites], "were in the height of their power, there arrived in this land a man whom they called Quetzalcoatl . . . on account of his great virtues, considering him as just, saintly [holy], and good; teaching them by deeds and words the path of virtue, and forbidding them their vices and sins giving laws and good doctrine. And in order to refrain them from their pleasures and dishonesties, he instituted (established) fasting for them, and [he was] the first who worshipped and placed the cross. . . ." (Itxilxochitl, op. cit., p. 203.)

p35 Dr. Herbert Joseph Spinden, one of the world's greatest scholars on the American Indians, stated that Quetzalcoatl is,

p36 "... the greatest figure in the ancient history of the New World, with a code of ethics and love for the sciences and the arts." (H. J. Spinden, New Light on Quetzalcoatl, Congreso Internacional de Americanistas, Paris, 1947.)

p37 Hubert Howe Bancroft wrote:

p38 "... Quetzalcoatl was a white, bearded man, venerable, just and holy, who taught by precept and example the paths of virtue. . . . His teachings, according to traditions, had much in common with those of Christ in the Old World." (Hubert Howe Bancroft, The Native Races, vol. 5, p. 201.)

p39 Recently Laurette Sejourne, a famous Mexican archaeologist, wrote an excellent book on the religious beliefs of ancient Mexico. Quetzalcoatl plays the leading role in that book. The writer states that at approximately the time that Jesus Christ founded the Christian religion and culture in Palestine, which has continued to the present time, a man-God--a super-religious genius named Quetzalcoatl--lived in ancient America and established the culture of the Indians. He gave them their religion portions of which lasted for 1,500 years, down to the time of the Spanish conquest. I shall quote from Laurette Sejourne.

p40 "His [Quetzalcoatl's] essential role as founder of ancient American culture was never questioned by any of the historians of the sixteenth and seventeenth centuries, who always state that, just as our era began with Christ, so that of the Aztecs and their predecessors began--approximately at the same time--with Quetzalcoatl. "Who, then was this primordial figure, and why was his memory so ardently worshipped? As we know, that during his reign . . . the social and religious views that dominated Meso-America for over 1,500 years were crystalized. We must think of him first as an organizer without equal.

p41 "But whence did this statesman derive the power which enabled him to amalgamate and transfigure the cultural elements he had inherited . . . into so dynamically homogeneous a system? He must evidently have been possessed of some quite exceptional interior strength, and all that is known about him corroborates this view." (Laurette Sejourne Burning Water--Thought and Religion in Ancient Mexico, pp. 25-26.)

p42 Certainly the only person who has ever lived in this world who could have crystallized the social and religious views which dominated ancient America for over fifteen hundred years prior to the Spanish conquest, that primordial figure who lived and did his unique work in the New World about the time that Christ established the Christian era in the Old World, that religious genius who is supreme over all other religious teachers known, could have been none other than Jesus the Christ, the resurrected Savior who did such a phenomenal work among the Nephites. Thus the resurrected Savior and Quetzalcoatl and the other "Fair Gods" of ancient America are identical.

p43 As all Latter-day Saints know, the [page 54] story of Christ's work in ancient America is beautifully told in the Book of Mormon, and so that record proclaims the greatest event that ever occurred anciently on the Western Hemisphere.

p44 I bear testimony that through the power of the Holy Ghost I know that Jesus is the Christ, the Savior of the world, your Savior, and my Savior, and as he claimed, the God of the entire world. I know that he died for your sins and mine. I witness that he broke the bands of death and brought about a universal resurrection. I testify that he restored his gospel in this dispensation, and if you and I will keep his commandments, someday we shall return into his presence and receive a blessed exaltation.

p45 May God bless us to this end, I humbly pray, in Jesus' name. Amen.

p46 President David O. McKay:

p47 Elder Milton R. Hunter of the First Council of Seventy has just spoken to us. Elder William J. Critchlow, Jr., Assistant to the Twelve, will now address us.

p48 William J. Critchlow, Jr.

ELDER WILLIAM J. CRITCHLOW, JR. Assistant to the Council of the Twelve Apostles

p49 To many of my stake conference assignments I am air-borne. Such transportation I call air flights.

p50 Yesterday, while this conference was in recess, I employed a flight of imagination to take me back through years of time and miles of space to attend, in fancy, a session of a general conference of the Church held in Nauvoo, on April 7, 1844, exactly 117 years ago yesterday. The proceedings of that conference made noteworthy history. This conference is history in the making.

p51 I made this fanciful flight to see the Prophet Joseph Smith whose life and personality excite my deepest veneration. I wanted, too, to see the temple and to locate the store which my great-grandmother helped her first husband establish in that city. My traveling companions were books which revealed the life of the Prophet. They made excellent guides as well as delightful companions.

p52 I knew in 1844 that horses, even oxen and wagons, were de luxe means of transportation, but I chose for my vehicle of transportation on this imaginary flight a large overstuffed armchair. It was comfortable and roomy enough to allow me to curl up in it, so I took a refreshing thirty winks or more en route.

p53 My fanciful flight deposited me, purposefully, in the business district of Nauvoo shortly before 10:00 am. Business places were closed: April 7 was Sunday. My guides could not find the store I sought. I paused to read an editorial in the Times and Seasons paper which I found posted in the area. It reported in part: "... commercial business has been somewhat dull. . . . preparations are being made by the farmers in the vicinity for the cultivation of land; . . ."

p54 "And a word we would say to the Saints abroad, which is, that the temple is being built in compliance with a special commandment of God not to a few individuals, but to all. Therefore we sincerely hope you will contribute of your means as liberally as your circumstances will allow . . .;" etc. (Joseph Smith, History of the Church, Vol. 6, pp. 285-266.)

p55 From a distance, I observed the temple. Its walls were up, windows and roof were lacking. I wanted to make a closer inspection, but I was startled suddenly by a burst of sound--voices in song and in such volume as I have never heard coming from any meetinghouse. Surely, I thought, the walls of the building just won't stand the vibration. In my excitement I completely forgot the temple. That meetinghouse I just had to see. It could not be far away, a block or so, I guessed, as I hurried in the direction of the sound. The distance lengthened into two, three, possibly four blocks, and then around a corner I came to a grove of trees, and there in a clearing I beheld a vast multitude of people. [page 55] I stood amazed and out of breath. Now it was 1, not the walls that vibrated. There were no walls. There never were any walls. The great canopy of heaven was the roof; the floor, like the foundation, was the damp terra firma--it had rained the afternoon before. The place had good ventilation--the air was fresh, clean, and warm. The bright sun was an excellent heating unit.
the grand council, who gave their vote in favor of Jesus Christ. So the devil rose up in rebellion against God, and was cast down, with all who put up their heads for him. . . .

"The contention in heaven was--Jesus said there would be certain souls that would not be saved; and the devil said he would save them all, and laid his plans before

"The greatest responsibility in this world that God has laid upon us is to seek after our dead. . . . When you climb up a ladder, you must begin at the bottom, and ascend step by step until you arrive at the top, and so it is with the principles of the gospel--you must begin with the first, and go on until you learn all the principles of exaltation. But it will be a great while after you have passed through the veil before you will have learned

"What did Jesus do? Why, I do the things I saw my Father do when worlds came rolling into existence. My Father worked out His kingdom with fear and trembling,

My guide advised me that this was the largest assembly of people in the brief history of Nauvoo. Twenty thousand, sitting and standing, faced an elevated stand upon which the leaders were seated. From my position in the fringes of the crowd, I could neither see nor hear well. Sidney Rigdon was the morning speaker. He reviewed the history of the Church.

At about 3 pm the Prophet came upon the stand. I recognized him immediately. A great hush came over the multitude when he arose to speak. He began by saying he would preach a sermon for his friend King Follett whose funeral, held a few days before, he did not attend because of illness. For a few moments I missed his words, I was too engrossed in the process of appraising and admiring his personality.

He was a commanding figure--tall and well-proportioned.

He looked strong. My guide said he weighed 212 pounds at the time.

His shoulders were broad.

His head, one might call, a very oblong oval.

His brow was high, white, and smooth.

His cheeks were full, free from hair, a bit pale, I thought, but clear.

His blue eyes were his most remarkable feature, not very large nor very deeply set, but at times almost veiled by the longest, thickest, light lashes you ever saw belonging to a man.

His nose was prominent--straight and thin.

His lips were thin, too.

His wavy, fine long, light-brown hair was parted faintly on the left and was combed back on top in a high roll which made it full in back, and it protruded in full waves above, behind, and in front of his ears, almost obscuring them.

His hands were small. -55.1

He spoke powerfully. He spoke like a Prophet. He looked like a Prophet. He was a Prophet.

He said--and these are mere excerpts from his sermon:

"God himself was once as we are now and is an exalted man, and sits enthroned in yonder heavens! . . . If the veil were rent today, and the great God who holds this world in its orbit and who upholds all worlds and all things by His power, was to make himself visible,--I say, if you were to see him today, you would see him like a man in form--like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked talked and conversed with Him, as one man talks and communes with another. . . .

"Here, then, is eternal life--to know the only wise and true God; and you have got to learn how to be gods yourselves, and to be kings and priests to God, the same as all gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead. . . .

"What did Jesus do? Why, I do the things I saw my Father do when worlds came rolling into existence. My Father worked out His kingdom with fear and trembling, and I must do the same; and when I get my kingdom, I shall present it to my Father, so that He may obtain kingdom upon kingdom, and it will exalt Him in glory. He will then take a higher exaltation, and I will take his place, and thereby become exalted myself. . . .

"When you climb up a ladder, you must begin at the bottom, and ascend step by step until you arrive at the top, and so it is with the principles of the gospel--you must begin with the first, and go on until you learn all the principles of exaltation. But it will be a great while after you have passed through the veil before you will have learned them. It is not all to be comprehended in this world. . . .

"learned men . . . say that God created the heavens and the earth out of nothing. . . .

"And they infer, from the word create that it must have been made out of nothing. Now, the word create . . . does not mean to create out of nothing; it means to organize; the same as a man would organize materials and build a ship. Hence we infer that God had materials to organize the world out of chaos--chaotic matter, which is element. . . . Element had an existence from the time He had . . . they may be organized and re-organized, but not destroyed. They had no beginning, and can have no end. . . .

"The contention in heaven was--Jesus said there would be certain souls that would not be saved; and the devil said he would save them all, and laid his plans before the grand council, who gave their vote in favor of Jesus Christ. So the devil rose up in rebellion against God, and was cast down, with all who put up their heads for him. . . .
p36 "I have a father, brothers, children, and friends who have gone to a world of spirits. They are only absent for a moment. They are in the spirit, and we shall soon meet again. The time will soon arrive when the trumpet shall sound. When we depart we shall hail our mothers, fathers, friends, and all whom we love, who have fallen asleep in Jesus. . . . The baptism of water, without the baptism of fire and the Holy Ghost attending it, is of no use; they are necessarily and inseparably connected. An individual must be born of water and the Spirit in order to get into the kingdom of God. . . .

p37 "Hear it, all ye ends of the earth—all ye priests, all ye sinners, and all men. Repent! repent! Obey the gospel. Turn to God. . . .

p38 "I have intended my remarks for all, both rich and poor, bond and free, great and small. I have no enmity against any man. I love you all; but I hate some of your deeds. . . .

p39 "... You don't know me; you never knew my heart. No man knows my history I cannot tell it: I shall never undertake it. . . .

p40 "... When I am called by the trump of the archangel and weighed in the balance, you will all know me then. . . . God bless you all. Amen." (History of the Church 6:302-317; also Teachings of the Prophet Joseph Smith, compiled by Joseph Fielding Smith, pp. 342-362.)

p41 56-57. The Prophet spoke for 3 1/2 hours. My guides said it was the longest, the most powerful, and the most eloquent [page 57] address he ever gave, and he gave it without notes before the largest crowd ever assembled in Nauvoo. They also said that he depended upon the Holy Ghost rather than upon notes to guide him. "I do not have time to prepare my sermons," he said.

p42 My visit to Nauvoo, April 7, 1844, was as I said, fanciful. The conference and the Prophet's sermon were factual. Factual too was the visit one month later of one Joseph Quincy son of the president of Harvard and himself later mayor of Boston who in his appraisal of the Prophet wrote:

p43 "It is by no means improbable that some future text-book, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith, the Mormon Prophet. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants . . . The man who established a religion in this age of free debate, who was and is to-day accepted by hundreds of thousands as a direct emissary from the Most High,—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets."

p44 "This Joe Smith," another contemporary writer on the New York Sun said "must be set down as an extraordinary character, a prophet-hero as Carlyle might call him. He is one of the greatest men of the age and in the future will rank with those who in one way or another, have stamped their impression strongly on society." (Stories about Joseph Smith the Prophet by Edwin F. Parry, pp. 13-14.)

p45 The poet, John Greenleaf Whittier wrote:

p46 "Once in the world's history we were to have a Yankee prophet, and we have had him in Joe Smith. For good or evil, he has left his track on the great pathway of life; or, to use the words of Horne, 'knocked out for himself a window in the wall of the nineteenth century, whence his rude, bold, goodhumored face will peer out upon the generations to come.' " (Howitts Journal as quoted in Millennial Star, October 1, 1848, p. 303)

p47 His associates in the Church said:

p48 "Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. . . . He lived great, and he died great . . . and . . . has sealed his mission and his works with his own blood;..." (D&C 135:3.)

p49 My guide bore this fervent testimony:

p50 "Here is a man who was born in the stark hills of Vermont; who was reared in the backwoods of New York, who never looked inside a college or high school, who lived in six states, no one of which would own him during his lifetime; who spent months in the vile prisons of the period; who, even when he had his freedom, was hounded like a fugitive; who was covered once with a coat of tar and feathers, and left for dead; who, with his following, was driven by irate neighbors from New York to Ohio, from Ohio to Missouri, and from Missouri to Illinois, and who at the unripe age of thirty-eight, was shot to death by a mob with painted faces.

p51 "Yet this man became mayor of the biggest town in Illinois and the state's most prominent citizen, the commander of the largest body of trained soldiers in the nation outside the Federal army the founder of cities and of a university and aspired to become President of the United States.

p52 "He wrote a book which has baffled the literary critics for a hundred years and which is today more widely read than any other volume save the Bible On the threshold of an organizing age he established the most nearly perfect social mechanism in the modern world and developed a religious philosophy that challenges anything of the kind in history, for completeness and cohesion. And he set up the machinery for an economic system that would take the brood of fears out of the heart of man--the fear of want through sickness, old age unemployment, and poverty.

p53 57-58. "In thirty nations are men and women who look upon him as a greater leader [page 58] than Moses and a greater prophet than Isaiah. . . . " (Joseph Smith An American Prophet by John Henry Evans, foreword.)

p54 To these may I add my testimony;

p55 I believe—I know Joseph Smith was a Prophet of God; that he was visited by heavenly messengers. Among them were John the Baptist, Peter, James, and John; Moses, Elias, Elijah; and one Moroni who led him to some hidden golden plates, the characters on which he translated and thus produced the Book of Mormon. I also believe—yes, I know, that he was visited by the Father and by the Son and was instructed by the Son. This testimony I bear humbly in the name of Jesus Christ. Amen.

p56 President David O. McKay;

p57 He to whom you have just listened is Elder William J. Critchlow, Jr., Assistant to the Twelve. The combined choirs of the Utah State University and the congregation will now join in singing, "How Firm A Foundation, Ye Saints of the Lord," conducted by James L. Bradley. Elder Alma Sonne will be the speaker after the singing.

p58 The Combined Choirs and the congregation joined in singing the hymn, "How Firm A Foundation, Ye Saints Of The Lord."

p59 President David O. McKay;

p60 Elder Alma Sonne, Assistant to the Twelve will now speak to us. He will be followed by Bishop Thorpe B. Isaacson.
My brethren and sisters, there were power and inspiration in the song which we have just sung. I appreciate the good singing by the various choirs who have appeared during this conference. I am especially grateful for the singing of the choir this morning, coming as it did from the Logan Institute and from the Utah State University. I am very happy that the program of this great Church provides for the development of choirs and choral groups.

For a few minutes I would like to say something about our missionary effort in the world. This is a missionary Church, and when one becomes a member of it, he is also a missionary. As an introduction I want to read from the first section of the Doctrine and Covenants which is also a preface, or an introduction, to the revelations which follow.

Said the Lord: "For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

And they shall go forth and none shall stay them, for I the Lord have commanded them." (D&C 1:2, 4-5.)

The Savior's great commission to his chosen apostles prior to his ascension is similar in all respects to what I have read. Said he: "Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mark 16:15-16.)

Under those solemn injunctions God's work has gone forward in the earth. Neither persecution, ridicule, nor bigotry have been able to stop it from progressing.

When I visited the Canadian Mission a few months ago, I was told that Elder Orson Hyde opened the mission in 1833. The Church was then three years old, after having been organized by six humble men. In the same year Joseph Smith the Prophet and Sidney Rigdon strengthened the mission by their personal ministry. Their first meeting was [page 59] held in a store building in the province of Ontario. The location was pointed out to us as we visited the place. It is a historical landmark.

The result of that effort was fourteen baptisms. Three years later in 1836 Apostle Parley P. Pratt went to Toronto. He had with him a letter of introduction to John Taylor from a man named Moses Nickerson. Taylor was a minister in the Methodist Church. Such letters are now called referrals and are very effective in reaching the people. John Taylor and a group of businessmen were holding weekly meetings to study and search for the truth, using the Bible as a guide.

Elder Alma Sonne, Assistant to the Twelve, has just addressed us. Bishop Thorpe B. Isaacson of the Presiding Bishopric of the Church, will now speak to us.

President David O. McKay:

Elder Alma Sonne, Assistant to the Twelve, has just addressed us. Bishop Thorpe B. Isaacson of the Presiding Bishopric of the Church, will now speak to us.

BISHOP THORPE B. ISAACSON First Counselor in the Presiding Bishopric
I address my remarks today to the young men of America upon whom so much responsibility rests for all that we are to become in this land of freedom.

Not anything of value is without price, neither honor nor freedom, neither life nor living, neither health nor wealth nor anything which is counted for the blessing of man. The greater the worth, the greater the price.

I cannot talk of all our great blessings within the limitation of my allotted time. Therefore, in considered judgment, I desire to speak of that great blessing of freedom which is so often talked about, so seldom appraised, and less frequently appreciated.

George Washington knew full well the price of freedom and felt it was his duty and a privilege to pay that price.

Abraham Lincoln was well acquainted with the price of freedom. In an editorial in the Church News, February 18, 1961, it was said of him, and I quote, "He realized that Washington's success lay largely in the divine help which came to him. Lincoln fully believed that God guided and prospered Washington in winning freedom for the United States." With this feeling, he spoke to his friends in Springfield before leaving for the nation's capital, and said:

"I now leave, not knowing when or whether I may ever return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him [Washington] I cannot succeed. But with that assistance, I cannot fail." (John Wesley Hill, Abraham Lincoln Man of God, p. 206.)

Lincoln was convinced that "independence came to America as a gift of God, and that George Washington was but an instrument in the Divine Hand to bring it about."

Yes, Washington and Lincoln were both believers in God, humble servants who prayed constantly and received answers to their prayers.

I quote again from the editorial in the Church News:

"No man who has been an instrument in the hands of God, has any doubt about it. He knows it and feels it unerringly. He recognizes the divine Spirit upon him, he is conscious of its strength and of its direction.

"Lincoln wrote about this power and [page 61] said: 'I have had so many evidences of God's direction, so many instances when I have been controlled by some other power than my own will, that I cannot doubt that this power comes from above.'

"Washington experienced this same power and controlling force. He admitted it. He prayed about it. He gave thanks for it. . .

"But Washington having had the experience of being an instrument of heaven, also gave us warning: 'We ought to be persuaded that the propitious smiles of heaven can never be expected on a nation that disregards the eternal rules of order and right which heaven itself has ordained.'

"That is for now and for the future. Will God's hand continue to be over America?"

During the Civil War, it is reported that President Abraham Lincoln, when anxious over the battle of Gettysburg, stated:

"I went to my room one day and locked the door and got down on my knees before Almighty God and prayed to Him mightily for victory at Gettysburg. I told Him that this war was His and our cause His cause, but we could not stand another Fredericksburg or Chancellorsville. Then and there I made a solemn vow to Almighty God that if He would stand by our boys at Gettysburg, I would stand by Him, and He did stand by our boys and I will stand by Him. And after that I don't know how it was and I cannot explain it but soon a sweet comfort crept into my soul." (ibid., pp. 339-340.)

What would our lives be without the freedoms we enjoy in America and elsewhere? But who can make reply except he who has been denied his freedom! How can free men who have always been free, know anything about the hopelessness of life unacquainted with freedom? Someone has said:

"Will a free man sell his liberty? Will he trifle with the freedom of his loved ones, his friends, his neighbors?--Will he barter the privileges and opportunities of free men for that which enslaves, downgrades initiative, destroys incentive? No! A thousand times, No! Yet it is feared that apathy toward our blessings is creeping into our society as a malignant monster."

Let all who enjoy freedom in America, and everywhere else on earth, remember that the price of freedom comes high. Freedom has never been free to anyone. If there are those who believe and live as though freedom were free, we pray they may wake up, or be awakened, before it is too late.

To be specific: in America we have been warned that there is a movement attempting to set up new national organizations, master-minded by those who are the enemies of our form of government.

Conferences are being held, meetings are scheduled in an attempt to plan for youth organizations in America, youth organizations which will be secretly directed by men trained to deceive. Young men of America, youth of America--the future of our freedom, the future of democracy will soon be in your hands. With these responsibilities coming to you, we pray that you may never be victimized by the propaganda being master-minded by men who would destroy you, your country, and all freedom-loving nations everywhere.

There will be great emphasis upon American youth and an endeavor made to indoctrinate you with those ideologies that would enslave and destroy you. Publications will be printed, aimed directly at America's young people. Young men of America, we pray for your strength to shun these secret organizations. Have nothing to do with them. They are designed and organized for the purpose of weakening America from within. Leaders in these plans spearhead mob demonstrations by college students and others against honest investigations designed to expose their treachery.

Whenever there is frustration or turmoil within any segment of our government or within any freedom-loving nation, that is the time these secret organizations come forward in full force, inject their propaganda most successfully into the hearts and minds of youth in particular. J. Edgar Hoover, Director of the Federal Bureau of Investigation, has warned us, saying, --"during a period [page 62] of international tension, America cannot afford to relax her internal defense even momentarily."

Information has already been published to the effect that an alarming number of scheming diplomatic personnel have received intelligence assignments in the United States. Young men of America, stand up strongly against anything and everything that would tend to destroy your faith in, and your love for, God and America. Do not be deceived. Your first impression of these unsuspected enemies may be favorable. That is their hope and their ambition. Refuse to listen to them; refuse to attend their meetings which are not open to the public. Secret meetings under the direction of these trained experts in propaganda may well be the beginning of trouble for you and for America unless you refuse to take part in such carefully veiled subversive activities.

During recent years, we have learned that some few young men have left our country and deflected to the enemies of our way of life. Some have taken valuable and confidential information to the enemy. Others, victimized by the cunning of these propaganda experts, have awakened too late. The future is dark for those who have failed their country, regardless of their motives or reasons for deflection or of giving aid to the enemy. Remember that deflection first takes place in the mind before it is expressed in actions. This is the real danger.
The fourth session of the Conference was held at 2:00 p.m. Saturday, April 8, 1961.

President David O. McKay:

Young men of America, I bear testimony to you that President David O. McKay is the Prophet of God, representing Jesus Christ here in the earth. I bear you this testimony in the name of Jesus Christ. Amen.

Bishop Thorpe B. Isaacson of the Presiding Bishopric has just concluded speaking. The combined choirs of the Logan Institute and the Utah State University at Logan will now favor us with “Almighty God Of Our Fathers,” conducted by James L. Bradley.

We have been told that the greatest effort will be concentrated among some of our institutions of learning. Therefore, young men of America, teachers, leaders, be on the alert for these new national youth organizations. Some of them will, according to the plan, be established in a deceitful guise only to entice your membership and attendance. Friendliness will be extended to you, favors, amusement, all with the hope, the desire to deceive, until you may become slightly indoctrinated, and then their cunning ways will become more and more severe until you have become their puppet.

College students and other young people should be strongly advised against joining any of these un-American organizations. In American history, we have known of leaders who gave their lives for their country, patriots who would die rather than betray their great land of liberty and freedom. But those great blessings for which our leaders and patriots have died shall not long continue with us unless we recognize our responsibility to preserve our heritage and pay whatever price such preservation entails.

Every institution of higher learning, including our high schools, should make sure there are no youth organizations or activities within their schools not approved by those in authority, regardless of the attractive name, regardless of their surroundings, regardless of their first approach. Each new national youth organization should be thoroughly investigated and fearlessly exposed when any subservience is in evidence.

Colleges should be encouraged to turn out vigorous men. We cannot afford to turn out college men who shrink from physical effort or from a little physical pain. In any republic, courage is a prime necessity, and moral courage is needed. The courage that dares, as well as the courage which endures, the courage that will fight valiantly alike, against the foes of the soul and the foes of the spirit.

It was never intended that our life on earth would be one of ease, this life is but an interlude between two eternities.

Is there a need in American schools to teach our young men what America should really mean to them? And what about the young men of America who are not in our schools? Who will alert them? Because these secret youth organizations will be aimed directly at America's young people, leaders of state and city governments should investigate every new youth organization seeking to become established within their respective jurisdictions. Our danger is greatest from within. If America is to be destroyed, the enemy knows full well it will have to be weakened from within.

Young men of America, stand by the traditions of your founding fathers. Make no compromise with the enemies of your freedom. Stand for your rights. Be true to your government. Be known and remembered for your patriotism, for your contribution to the freedom with which you would bless your posterity as you have been blessed by those who have paid the price and gone before.

Young men of America! Do you labor under the illusion that you can fight only behind a gun to defend your priceless heritage? Be not deceived! We are at war right now—not a shooting war but a contention as real and deadly as any shooting war ever fought in the history of man. Think of the uncounted millions already enslaved by the enemy without the horrors of a shooting war.

Each one of us should resolve to do everything he can for his country, which has done so much for him; assist in helping the rest of the world realize what freedom is and to keep aglow the fire which can truly light the world. You share in the noblest privilege of man, which is to make God's work your own. "Men must choose to be governed by God or they condemn themselves to be ruled by tyrants," was the way William Penn pronounced our death sentence as a nation or expressed our hope for survival.

Someone has said there is enough wrong now among our citizens to indicate the need of a real moral and spiritual reawakening if America's greatness is to do the efficient job which it is capable of doing and which must be done!

Indeed, the ultimate failure or glory, happiness or misery, of the people of America Is dependent upon their active support of its freedoms and the homage they pay to the God of this land.

Young men of America, God is your Father. Jesus Christ is your beloved Savior, the Son of God. God lives Jesus Christ is your elder Brother. The Church of Jesus Christ is on the earth. You need not look very far to find it. The gospel is here. The truth is here. Today there is a living prophet, a prophet who lives so close to God our Father that he constantly receives inspiration and revelation. Inspiration and revelation has never ceased and will never cease in this Church.

Young men of America, I bear testimony to you that President David O. McKay is the Prophet of God, representing Jesus Christ here in the earth. I bear you this testimony in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Thorpe B. Isaacson of the Presiding Bishopric has just concluded speaking. The combined choirs of the Logan Institute and the Utah State University at Logan will now favor us with “Almighty God Of Our Fathers,” conducted by James L. Bradley.

We are always inspired with the presence of young people from our leading institutions of learning. I am impressed to say to these young people following this appeal to them, that we are happy to have you here with us this morning, and shall greet you again this afternoon. As the poet says:

There are gains for all our losses, There are balsms for all our pain: But when youth, the dream, departs, It takes something from our hearts And it never comes again.

We are stronger, and are better, Under manhood's sterner reign: Still we feel that something sweet Followed youth, with flying feet, And will never come again.

Something beautiful is vanished, And we sigh for it in vain: We behold it everywhere, On the earth, and in the air, But it never comes again.

Treasure it, students; keep your youth by living in the spiritual ideals of the gospel of Jesus Christ. Yes, we welcome you, and now will listen with appreciation to "Almighty God Of Our Fathers." The benediction will be offered by Elder Julius B. Papa, president of the Gridley Stake, after which this Conference will be adjourned until 2 o'clock this afternoon.

Singing by the Combined Choirs of the Logan Institute of Religion and the Utah State University, “Almighty God Of Our Fathers.”

The closing prayer was offered by Elder Julius B. Papa, president of the Gridley Stake.

Conference adjourned until 2:00 p.m.

The music for this session was furnished by the Combined Choirs of the Logan LDS Institute of Religion and the Utah State University, with Professor Alma L. Dittmer

The music for this session was furnished by the Combined Choirs of the Logan LDS Institute of Religion and the Utah State University, with Professor Alma L. Dittmer.
Elder Delbert L. Stapley
ELDER DELBERT L. STAPLEY Of the Council of the Twelve Apostles

My brothers and sisters, as I contemplate the gospel plan of our Heavenly Father for his children as given in the revelations, I am convinced that no sacrifice here in mortality is too great for us to make to attain the riches and glories of eternal life. I am also convinced that by righteous living and devoted service a good measure of this happiness and joy can be experienced here and now in this mortal life.

God our Father, through his Beloved Son, Jesus Christ, has admonished:

For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world. (D&C 132:5.)

This important admonition is reaffirmed in another revelation which is clear to the understanding of all mankind. Said the Lord:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated. (Ibid. 130:20-21.)

These pronouncements of principle and admonition of the Lord are fundamental requirements for each individual seeking eternal life and are as firm and sure as the pillars of heaven. Every law and ordinance of the gospel is to be complied with to attain a fulness of God's glory. The key to guide us safely to the celestial kingdom is found in this instruction:

And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

For you shall live by every word that proceedeth forth from the mouth of God. (Ibid., 84:43-44.)

Three important points are here enumerated: 1. to beware concerning ourselves; 2. to give diligent heed to the words of eternal life; and 3. to live by every word that proceeds forth from the mouth of God.

The Apostle James warned, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10.) This statement appears harsh and uncompromising, but it takes full obedience to the whole gospel plan to obtain a fulness of eternal lives and glory, therefore, to break one law is to violate the whole law and makes the violator guilty of all. So often we are deceived by thinking that some divine laws are not too significant and to break them is no deterrent to a fulness of eternal joy. However, the Lord himself has declared:

But no man is possessor of all things except he be purified and cleansed from all sin.

And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done. (Ibid., 50:28-29.)

Our Omnipotent God is possessor of all things: the universe with its heights and depths and all his works of creation; all truth, knowledge, power, wisdom, and every
God and joint-heirs with Jesus Christ? I realize that our eyes have not seen, our ears have not heard, neither hath it entered into our hearts to conceive the glory that is in

"Now I sometimes ask myself the question, Do we comprehend these things? Do we comprehend that if we abide the laws of the priesthood we shall become heirs of

obeying every gospel principle and ordinance while here perhaps we would plan our lives in mortality differently and see to it that all our daily actions are motivated by truth

It seems strange, but people generally fail to understand these gospel teachings and, living as they do in this mortal world, are prone to think and act in terms of mortal

follow the narrow way to the end to earn the promising reward of eternal life and its joint-heirship with Christ of all that God the Father possesses.

The number sharing these great and choice blessings will be limited. It is unfortunate that so few will worthily prepare themselves and enter the strait gate and faithfully

"Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved." (Ibid., 84:40.)

children. Our Heavenly Father is no exception. He does so with a binding covenant with his faithful sons. Listen to the words of this promise:

The Father has promised his sons who receive the Holy Priesthood and faithfully abide by the conditions of its oath and covenant that they are to share in all that which

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not because it knew him not.

"For as many as are led by the Spirit of God, they are the sons of God. . . ."

"And every man that hath this hope in him purifieth himself, even as he is pure." (1 John 3:1-3.) As sons and daughters of God, we are required to purify and perfect

"But the one who has practiced righteousness will live by it, and whoever does evil will come to pass away by the work of his own hand. He shall receive the fullness of his

President Joseph Fielding Smith has said,

"He who obtains eternal life will become a son of God, a joint-heir with Jesus Christ, and the Father promises him the fullness of the blessings of his kingdom. Eternal

"And if children, then heirs; heirs of God, and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together." (Romans 8:14, 16-18.)

"Therefore, all those who receive the Holy Priesthood and faithfully abide by the conditions of its oath and covenant that they are to share in all that which the Father hath. The Father possesses kingdoms, thrones, principalities, powers, dominions, and exaltations. These the faithful will receive of him as heirs of God and joint-

We "suffer with Christ" as we sacrifice the things of the world and yield complete obedience to every truth, principle, and ordinance of the gospel plan. Whatever we

President Wilford Woodruff made this significant observation:

"Now I sometimes ask myself the question, Do we comprehend these things? Do we comprehend that if we abide the laws of the priesthood we shall become heirs of God and joint-heirs with Jesus Christ? I realize that our eyes have not seen, our ears have not heard, neither hath it entered into our hearts to conceive the glory that is in
In the vision given to Joseph Smith and Sidney Rigdon concerning the degrees of glory, the Lord specified the qualifications of those who belong to the Church of the Firstborn and then said:

"They are they into whose hands the Father has given all things--

"They are priests and kings, who have received of his fulness and of his glory; . . .

"Wherefore, as it is written, they are gods, even the sons of God--

"Wherefore, all things are theirs whether life or death, or things present or things to come, all are theirs and they are Christ's, and Christ is God's." (D&C 76:55-56, 58-59.)

Personally, my brothers and sisters I am humbly grateful for the privilege and blessing of being a candidate for joint-heirship with Christ, my Lord in all that the Father has promised. My heart is full of love and gratitude for the Savior and for the sacrifice of his life on the cross to redeem mankind from the fall and the offer he has given all mankind for salvation and exaltation as joint-heirs with him in the kingdom of our God.

I pray that God will bless us all, my brothers and sisters, with the courage and the faith to live every standard and obey every law and every ordinance of the gospel to merit joint-heirship with Christ our Lord in all things. This I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Delbert L. Stapley, a member of the Quorum of the Twelve. Elder Eldred G. Smith, Patriarch to the Church, will now address us, and he will be followed by Elder S. Dilworth Young of the First Council of Seventy.

Eldred G. Smith

ELDER ELDRED G. SMITH Patriarch to the Church

I pray that I will have the guidance of the Lord while I fulfil this assignment. We have heard considerable in these conference sessions (as we usually do in all of our meetings throughout the Church) about the principles and acts and teachings which label us as Latter-day Saints and note to us the requirements to be a Latter-day Saint. Have you ever thought to ask yourself, "Are you a Latter-day Saint because of the things you do not do or because of the things you do?" What makes a Latter-day Saint?

Jesus was asked on one occasion "Master, which is the great commandment in the law?"

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:36-40.)

These two commandments are inseparable. It is impossible to fulfill the first without fulfilling the second. We cannot love our Father in heaven without loving our fellow men and loving our neighbor.

Latter-day Saints should be known by the things they do, the first of which is to keep these two commandments.

A most important quality in love is forgiveness. If we truly love our neighbor, we will always be willing and ready to forgive. Jesus Christ placed great importance on forgiveness. Teaching the multitude, he gave what is known as the Lord's prayer in which he said: " . . . forgive us our debts, as we forgive our debtors." Then he added:

"For if ye forgive men their trespasses, your Heavenly Father will also forgive you; But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Ibid., 6:12, 14-15.)

Again the Lord said, "Judge not that ye be not judged.

"For with what judgment ye judge, ye shall be judged. . . ." (Ibid., 7:12.)

How can we as mortals fully judge another? We do not know how much knowledge another has received, for he receives knowledge through the Spirit. We cannot measure that which another receives through the Spirit.

Elder Matthew Cowley once said:

"We ought to say in our hearts let God judge between me and thee, but as for me I will forgive." That means to say in our hearts, not just lip service. We must be willing to forgive and forget. Most of us have a natural ability to forget, especially the things we are supposed to remember. Most of us work diligently to increase our power to remember. However, in forgiving, we should increase or attempt to increase and work diligently to increase our power to forget.

Peter asked Jesus: "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?"

"Jesus saith unto him, I say not unto thee, Until seven times: but, until seventy times seven." (Matt. 18:21-22.)

The Lord also said:

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Ibid., 5:44.)

When the adulteress was brought before Christ to be stoned, according to the law, he said:

"He that is without sin among you, let him first cast a stone at her."

They all then slipped away, leaving the woman alone with Jesus. No accusers left, Jesus said, "Neither do I condemn thee: go, and sin no more." Thus giving the
p23 Then, finally, in his agony on the cross, showing the supreme example of forgiveness, he cried out to his Father in heaven: "Father, forgive them; for they know not what they do." (Luke 23:34.)

p24 Could you be as forgiving?

p25 Again in our day the Lord reminds us that we are required to forgive one another.

p26 "... verily I say unto you, I, the Lord, forgive sins unto those who confess their sins before me and ask forgiveness, who have not sinned unto death. . . .

p27 "Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.

p28 "I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men.

p29 "And ye ought to say in your hearts--let God judge between me and thee, and reward thee according to thy deeds." (D&C 64:7, 9-11.)

p30 When you have ill feelings toward anyone, you have an uneasiness in his presence. You will go out of your way to avoid him. You become to a degree, mentally ill. A contentious spirit prevails within you. John stated it this way:

p31 "But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." (1 John 2:11.)

p32 Often we think of forgiveness as a form of charity. We forget that the benefits extend both ways. It is as beneficial to forgive as to be forgiven. This is not a formula but a spirit which can bring out the best in people and illuminate every moment of living. It is one of the happy paradoxes of human behavior that the reader we are to forgive the less we are called on to forgive. Forgiveness does not undo what has already been done. It enables us to accept what has been done and go on from there.

p33 It is only through forgiveness of our mistakes that we gain the freedom to learn from experience, but forgiving our shortcomings does not mean denying that they exist. On the contrary, it means facing them honestly, realistically. Forgiving brings a peace of mind, a pleasant assuredness, and freedom.

p34 One who hates is his own tormentor. Unless you forgive, you cannot love. Without love, life has little or no meaning. Love thy neighbor as thyself, forgive and forget, let no ill feelings exist between you and any member of your family or a neighbor or friend or anyone, for we are all God's children--sons and daughters of our Father in heaven and brothers and sisters in the spirit of our Savior Jesus Christ. That we may enjoy that sweet spirit of peace which the Lord giveth, I pray, in the name of Jesus Christ. Amen.

p35 President David O. McKay:

p36 Elder Eldred G. Smith, Patriarch to the Church, has just spoken to us. We shall now hear from Elder S. Dilworth Young of the First Council of Seventy.

P11 S. Dilworth Young

ELDER S. DILWORTH YOUNG Of the First Council of the Seventy

p1 My heart rejoiced yesterday morning when the President of the Church talked about the response of youth to the various programs which we provide for them. I should like to refer to one of these programs, make a practical reference to it, and illustrate its application to what Brother Smith just referred to--the matter of the second commandment, loving thy neighbor.

p2 I remember the first time I ever went away from home--I mean to work. I was thrown into the company of a crowd of men and boys my own age. If one didn't smoke with this particular crowd one was considered to be a sissy. During the daytime hours while we worked, the air was filled with blasphemous remarks concerning the Father and the Son and derogatory remarks concerning one's own personal ancestry and the illegitimacy of it. On weekends they got drunk. They didn't just drink, they got drunk. If one didn't get drunk Saturday night something was wrong with him, and they pointed it out to him Monday morning. While they were in the process of this weekend orgy they sought out, of course, the young ladies of like bent and then spent the rest of the week bragging about their conquests.

p3 I did not find, nor did I look for, as far as that goes, any young man in that community who had the same feelings as I did. I could not bring myself to associate with the situation, and I spent my free time on the weekends in reading. I have always been grateful that my family, who believe that reading is a great gift to cultivate, taught me early to read and kept me encouraged in its practice.

p4 I was shy. That may sound peculiar to some of you folk who know me, but I really was; and I was frightened of people. I was scared of the boys and men with whom I worked, and I was more frightened to go into crowds where I was not known. Consequently I did not seek out the ward in the town in which I was working.

p5 But, on the other hand, neither did the bishop seek me out. Nobody sought me out. I doubt if they knew I was there, yet they must have done because the man for whom I worked was quite prominent, and he must have told somebody in the town that he had a young squint from Salt Lake City building muscle at his expense.

p6 I have often thought of what would have happened to me during the month or two that I was out that first summer if some good man had come over and said, “Look, Dil, next Sunday morning we are having a meeting. Why don't you come over to it?” I likely would have gone, but I confess to you that I didn't quite have the nerve to overcome my fears and do it voluntarily.

p7 Adolescent youths are shy--most of them. Adolescent youths are frightened of other people--most of them. To overcome that shyness and fear, and not mistake it for stubbornness, is the genius of men who work with boys.

p8 Now it is different. We have a different program, and it is about that program I wish to speak. You know we have a system whereby if you notify a committee of the twelve composed of Brother Spencer W. Kimball and Brother Mark E. Petersen, machinery is set in motion to see that things I have just described don't happen. May I read from some of the reports which have come into the two good brethren on matters concerning children.

p9 This is about Mary. The names, of course, are fictitious. “After several attempts to make contact with Mary by my counselors, my wife and I visited her Friday. Then we brought her to MIA last Tuesday. We have assigned a Gleaner Girl to visit her and to take her to stake M Man and Gleaner functions, and we have assigned the ward teachers to call. We will keep our eye on her.”

p10 Now if you had a daughter away from home, wouldn't you feel relieved if you knew that the bishop and his wife saw to it that that girl had a chance to get into the ward? You would sleep at night, wouldn't you?

p11 Here is another one. “Beth is a good girl and has been active in the ward in our town. She has never been away from home, nor ever lived in a large city. We hope she
Here is another one about Don, "a student who has been active here in our ward. He is attending his freshman year at Freshwater. We hope he will keep his values."

And the second counselor at Freshwater writes, "I have personally [page 71] visited Don at Freshwater, and invited him to our meetings. I will make it a point to see that he is visited by the campus ward teachers, and is invited to the Deseret Club functions. We shall follow through." And it gives one a comfortable feeling inside, doesn't it?

Another one. "Henry is the only member of his family who has joined the Church. He was active for a time but has not done much in the past two years." He went to a certain city for employment. And the second counselor in that city writes: "I have been trying to reach this young man. Conditions are not of the best at his boardinghouse. We have ward teachers and the senior Aaronic Priesthood committee calling at his house to influence him to enter our activities. We'll keep trying." That's it -- "we'll keep trying."

Here's one from our own school. "Ann has gone to BYU, and has taught in Primary. And the bishop of a ward at BYU writes: "As always, a fine and rewarding member of our ward," and a fine rewarding feeling comes to father and mother when they hear that all is well.

Another one. "Kenneth Woods." No note about him--just his name and address--and then this report was sent to the home ward bishop. "We have tried to reach him but without success. We know where he lives; we have talked to his roommates; but either he hides himself when we call or he is too busy as to be rarely home. We have called and asked for him over the phone without success. We have left word for him to call, but he never does. The elders' president has gone there several times and told his roommates his purpose, but the boy has not yet responded. We do know that he has been out of work several weeks and that he is going to school, and that he seems to spend his weekends skiing. We shall continue to try."

Once in a while a stake president knows a situation, and he reports for the bishop. "The bishop reported," said he, "that she is living with three other girls, and the environment is not the best. Apparently she felt in love with a young man who was active but does not now live our standards. This is also quite a problem for her. She is definite in her desire to be married in the temple. The bishop reports that Ann shows a desire to be active in the Church, and the YWMI officers have been alerted to follow through. Because of our interest I am sure the bishop will take a personal interest in Ann and her progress, and I am sure," he writes to Brother Petersen, "that the action on your part may have been the means of preventing a tragedy, because when we found her she was very low. The bishop's personal interview gave her an opportunity to clear her feelings, and opened the way for further activity. The bishop will also do what he can with other girls in this group."

A boy, secretary to a priests' quorum, is going to school. Notice of his move was sent in with a note that he is a good boy and no one needs to worry about him. The first reply which came in from the bishop: "Have been unsuccessful in contacting this young man at the college dorm. Will write him and try to make an appointment." A second reply came later. "John was happy for my visit. Said he didn't know which ward he should attend, so he didn't attend at all. Said he would be at priesthood meeting next Sunday morning, and is anxious to become an elder." A recent convert--a young woman--left home and crossed three states to attend school. Unable to find any of our people, she attended the local Community Church. And then the nearest branch president received a card from the committee. He had to drive forty miles to meet her, and he reported: "She is in good spirits. She has a testimony. The nearest chapel is nearly forty miles, and she has no transportation. I have made arrangements for her to have transportation. She will be an asset to our branch." Suppose he had never learned that that girl was anywhere near, and she was left to herself and on her own?

Now this program is quite simple to apply. I shall repeat briefly the rules. If a daughter or a son is going away for a period, either to work or to school all the parents need do is to notify the ward bishop of the fact. It is also incumbent [page 72] upon the priesthood leaders, the young women officers, as well as the ward teachers, to be alert, to notify the bishop when such a person leaves. Promptly the bishop will send to the committee a card upon which he states the essential facts and gives the new address. It is quite essential that the new address be on the card.

The committee then processes the card, discovers to what ward and stake the young person has moved, and notifies the bishop of the ward or the president of the branch that that young person is there, and asks him to see that proper integration takes place. After that, contacts are made, the youth is integrated, and the report is made back before the file is closed. And if the youth is not integrated, the file is kept open until he either is reached or returns home.

It seems to me that we can do no better work for those of our young folk who are away from home, than to take this simple expedient of picking up a telephone and calling the bishop, and asking him to watch out for our children. No greater work could be done to safeguard them. You would be surprised at the great number who are immediately brought into activity in the wards to which they go.

Now, I pray the Lord will bless us in our effort to do this work. My testimony is that the President of the Church--President McKay--is a prophet. I support him as such with all my heart, and of course, with that goes the fact long since attested, that Joseph Smith was likewise a prophet, saw the Father and the Son, who commissioned him to bring forth the work of this last dispensation.

I ask blessings upon us all in the name of Jesus Christ. Amen.

President David O. McKay:

The Combined Choirs and the congregation will now sing, "Come, Come, Ye Saints," conducted by Alma L. Dittmer. After the singing Elder ElRay L. Christiansen will speak to us.

The Combined Choirs and the congregation joined in singing the hymn, "Come, Come, Ye Saints," conducted by Alma L. Dittmer.

President David O. McKay:

We shall now hear from Elder ElRay L. Christiansen, Assistant to the Twelve. He will be followed by Elder Richard L. Evans of the Council of the Twelve.

ELDER ELRAY L. CHRISTIANSSEN Assistant to the Council of the Twelve Apostles

In the song just concluded, were the words, "Why should we seek to earn a great reward, if we now shun the fight?"

I believe, my brothers and sisters, that is the feeling I have had as I have thought of what I might say. What I shall say is given in the spirit of encouragement and commendation for the young, for the rest of us, and for all mankind.
knowledge, in the day I created them; and in the Garden [page 73] of Eden, gave I unto man his agency.” (Moses 7:29, 32.)

p4 The Lord went on to explain to Enoch by saying that he and the hosts of heaven wept because of the rebellion of mankind, nevertheless, Enoch was assured that the Lord would come again in the last days, and that before his coming he would cause righteousness and truth to sweep the earth as with a flood, to gather out his elect from the four corners of the earth. Surely that has been going on ever since the Church came into being.

p5 “And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption; and received a fulness of joy.” (Ibid., 7:67.)

p6 By his supreme knowledge of the nature of man, both individually and collectively, the Lord sees the future of men and of nations, but even so the agency of man is not nullified. Individuals and free nations may choose wickedness and bring upon themselves sorrow and ultimate destruction, or they may choose righteousness and be preserved in peace.

p7 In the Doctrine and Covenants we are told that in our day there are many who are “blinded by the craftiness of men who lie in wait to deceive.” (D&C 123:12.) An example of this is seen in the relentless efforts that are made to have as many as possible become addicted to the use of products which not only degrade and weaken but which also impair the health and undermine the moral and spiritual qualities of those who are misled.

p8 As expressed in the second epistle of Peter:

p9 “And through covetousness shall they with feigned words make merchandise of you.” (2 Peter 2:3.)

p10 An example of how certain individuals intend to make merchandise out of us if they can, is seen in the following statement taken from the Brewers Journal. I quote:

p11 “Now I am going to talk about how to sell more beer and I mean a lot more. It is easy if you go about it in the right way. The place to sell more beer and ale is in the home. Home consumption that is what I mean. That means sell the women. Women do 90% of the shopping. Work with the grocery store and the supermarket. The possibilities stagger the imagination. Why, you do not even have any competition. Promote beer as a beverage at mealtime. Beer is a food. Have the grocer give the woman a little booklet showing typical family meal combinations with beer, delicious, mouth-watering combinations and how to serve.” End of the quotation. “Beer is a food.” How ridiculous!

p12 I hope that we will be aware of these scheming ways of some. I hope that we will not be gullible to this or to any other means of enticing us and pressuring us that they might make merchandise out of us. The words of Nephi should put us on guard against such things:

p13 “Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men save their precepts shall be given by the power of the Holy Ghost.” (2 Nephi 28:31.)

p14 What applies to us individually, applies to the nation as a whole.

p15 At least two civilizations have previously occupied the land of America. They became a great people, a truly great people, who, like the people of today, found favor with God, but it is sad to read that both of these civilizations brought destruction upon themselves through disobedience and iniquity--actually because they rebelled against God. The Prophet Mormon tells us that the cause of this iniquity and their ultimate downfall came because as he said: “Satan had great power, unto the stirring up of the people to do all manner of iniquity, and to the puffing them up with pride, tempting them to seek for power, and authority, and riches, and the vain things of the world.

p16 “And thus Satan did lead away the hearts of the people to do all manner of iniquity; therefore they had enjoyed peace but a few years.

p17 “Now, they did not sin ignorantly, for they knew the will of God concerning them, for it had been taught unto them therefore they did wilfully rebel against God.” (3 Nephi 6:15-16, 18.) So it is with us today. We, too, are well-taught, [page 74] but many, too many of us, in the Church and out of the Church, are led away by crafty men whom the Adversary uses as tools, from the standards and the ideals the Lord has set for our happiness and our security.

p18 Will history repeat itself? Shall we in this beloved land again lose our freedom because of disobedience? No nation rises above its religion. President Calvin Coolidge once wrote these lines:

p19 “Our government rests upon religion. There are only two main theories of government in the world, the one rests on righteousness and the other upon force. A government of a country never gets ahead of the religion of a country.”

p20 This very moment finds our beloved nation tense and wondering. We are concerned about the increasing power and the intentions of rulers of other nations, and well we should be concerned, because Godless, ruthless men are determined by their satanic plan to subject all the world to their will, and admittedly, they are making amazing progress.

p21 But the Lord has made a promise to the inhabitants of America which should give us hope and direction. It is recorded in the book of Ether, the second chapter, wherein the promise is made that this, being a choice land, no nation or combination of nations should take its people into bondage or captivity . . . if they will but serve the God of the land, who is Jesus Christ.” (Ether 2:12.) What a simple way to preserve our liberty and our freedom!

p22 In a revelation in our day, through the Prophet Joseph Smith, the Lord has declared:

p23 “I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free.

p24 “Nevertheless, when the wicked rule the people mourn. . . .

p25 “And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God.” (D&C 98:8-9, 11.)

p26 This is indeed a day of testing, not only the testing of rockets and missiles, but also the testing of our allegiance to God, the testing of our beliefs in God.

p27 It is a day of sitting, a day when each of us must determine where we stand. To each member of the Church and to all people, I say, with King Benjamin (1 hope I shall meet him someday), these words:

p28 “Believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom, all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend. “And again, believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them.” (Mosiah 4:9-10.)

p29 “And moreover, I would desire that ye should consider on the blessed and happy state of those that keep the commandments of God. For behold, they are blessed in all things, both temporal and spiritual; and if they hold out faithful to the end they are received into heaven, that thereby they may dwell with God in a state of never-ending
p30 I have no doubt, my brothers and sisters, that the course of this nation will be directed by the hand of God if we believe in him to the degree that we serve him and keep his commandments as a people and as a nation, for he has said, "If ye walk in my statutes and keep my commandments, and do them... (Lev. 26:3). I will give peace in the land... (Ibid., 26:6) and will be your God, and ye shall be my people." (Ibid., 26:12.) This I believe and I testify to the reality of God and of Jesus Christ and of those who represent him here at the head of his Church and kingdom today, and I sustain them with all my heart.

p31 In the name of Jesus Christ. Amen.

p32 President David O. McKay:

p33 Elder ElRay L. Christiansen, Assistant to the Twelve, has just spoken to us. Elder Richard L. Evans will now address us.

p34 Richard L. Evans

ELDER RICHARD L. EVANS Of the Council of the Twelve Apostles

p1 The presence of this choice group of young people from the LDS Institute at Utah State University in Logan, and the remembrance of President McKay's meaningful address which devoted itself in part to youth at the opening session Thursday—in which he spoke of gratitude and guidance and faith and inspiration—suggest that I pursue some thoughts along these lines, if I may, on perhaps eight or ten topics each one of which could well be the subject of a sermon.

p2 I should like to introduce what follows with some of Longfellow's eloquent lines, as he addressed himself to a group of young people upon returning, after fifty years, for a reunion of his college class:

p3 "How beautiful is youth! how bright it gleams With its illusions, aspirations, dreams! Book of Beginnings, Story without End, Each maid a heroine, and each man a friend!"

p4 Because it is a story without end, the book of beginnings is exceedingly important, and I should like to suggest to these young people here and you out there, wherever you are, to the farthest reaches of space and time, first that you seek counsel. Do not try to go it alone in life. Seek the guidance that President McKay spoke of, of prayer and the guidance of parents, of those who would lead you well in all decisions.

p5 I should like to plead with you to have faith. The Lord will not leave you alone. Have faith in freedom, in the future, in God, in yourselves, in things to come, and in the wisdom of preparing well. (It has been well said that "Yesterday is a cancelled check; tomorrow is a promissory note; but today is cash.") Have faith in tomorrow, but use well today.

p6 May I suggest that you keep flexibility in life, along with a steadfast firmness. Life does change. Many things change. We have to learn to change in some things, and we have to learn to distinguish between what we should change and what we should not change—for the basic fundamentals are still irrevocably there. We cannot change principles or conduct without the consequences that come from conduct, no matter what changes there are on the face of things. Keep flexibility with firmness: watching the spirit as well as the letter of the law, not quibbling, not relying on technicalities; pursuing those things which lead to health and happiness, peace and a quiet conscience; learning to live with the light which the Lord has placed within us; and in all things moving as we need to, to adjust to surface considerations, yet standing firmly fixed in the principles and commandments and in the things of honor and justice and eternal truth and right that God has given; living in truth and decency; never giving way to sin or to cynicism; keeping control of ourselves, our thoughts, our actions, our utterances.

p7 May I plead with you, also, keep a balance in life.

p8 I am proud of what the seminary system of the Church is doing and the institutes from which these young people have come, and other organizations of the Church that help to balance the material considerations of life with the things of the Spirit.

p9 Never become narrowly educated, but broadly so, feeding all sides of yourselves, reading and becoming acquainted with good books, with great minds and great men of the past; becoming acquainted with scripture and reading scripture itself. Do not be satisfied to read books about scripture or books about books, but go to the prime and the primary sources. You do not catch much of the spirit of Shakespeare merely by reading commentaries on Shakespeare. You capture it by reading Shakespeare, and so it is in large measure with scripture. Keep balanced in your lives and starve no side of yourselves.

p10 Now, as to a willingness to work: Nothing ever does itself. Nothing ever memorizes itself. Nothing ever accomplishes itself—without the requisite [page 76] effort. Carlyle said, "Men do less than they ought, unless they do all that they can." It is not enough just to try; we have to succeed. The Lord expects us to see things through.

p11 May I plead with you one other thing? That you share the gospel and these great gifts that God has given. Call it referral, call it sharing the gospel, or whatever you will—that which we have, which others have helped to give us, we have an earnest obligation to share. Will you young men, wherever you are, point your lives towards missions and you parents help them so to point? There is an old proverb which says, "When you drink of the water, don't forget the spring from which it flows."

p12 Our lives are not our own. So much of others has gone into the making of all of us, into teaching, into training, into all that we have inherited, into all that God has given, and especially above all, the gospel. Earnestly we have an obligation to share it with others.

p13 Would you look wisely toward your choices in marriage and remember that there is nothing that a good marriage so much needs as it needs character and common convictions? Respect and character and common convictions will compensate for many other things; nothing else will compensate for these. Love will not last long without respect and character and common convictions. Remember this, and make no hasty or shortsighted decisions.

p14 May I suggest that you go all the way with the gospel, keeping all the commandments, for they all came from the same source. I do not know who in mortality, among men, would have the wisdom to choose one commandment, or several, and set aside some others. This would be presuming to set our wisdom against that which God has given. Go with his way all the way.

p15 May I suggest humility and never the pride of learning. Be patient. There may be some seeming discrepancies. Do not worry about them. Eternity is a long time. I have a great respect for learning, for academic endeavor and the university atmosphere. I have spent many years of my life in one way or another going to or in being associated with some famous institutions of learning. I have a great respect for science and scientists and for the search for truth. But remember this: science after all (even when it is true and final and factual) is simply man's discovering of a few things that God already knows and controls in his ordering of the universe. We are, after all, a bit like Newton who said of himself that he was like a child handling a few pebbles on the shore while the great, limitless, eternal sea was before him. God has not told us all he knows. We believe in continuous revelation. Be patient. Keep humble and balanced in all things.

p16 Keep courage. Do not feel sorry for yourselves. Whatever you do, do not feel sorry for yourselves. You live in a great age of great opportunity. I remember the words of a very sharp and shrewd observer who said, "Whenever I hear someone sigh and say that life is hard, I am tempted to ask 'compared to what'"? What are the alternatives? No one ever promised us it would be easy. It is a schooling; it is an opportunity; it is a learning period, and a wonderful one. Despite all the disappointments and difficulties, the great and ultimate rewards are beyond price. Keep faith. "And, if you keep my commandments," the Lord God has said to us, "and endure to the end
20 I have a great respect for all men and their beliefs, but think it not a strange thing that, in a kingdom, the government of God, there should be specific requirements and commandments and a way that God has given for our realizing the highest happiness and peace and progress.

21 May we follow that way, may we share it, may we keep faith, I pray, in Jesus' name. Amen.

22 President David O. McKay:

23 We have just listened to Elder Richard L. Evans of the Council of the Twelve. Our concluding speaker will be Elder Spencer W. Kimball of the Council of the Twelve.

24 Spencer W. Kimball

ELDER SPENCER W. KIMBALL Of the Council of the Twelve Apostles

1 When I was a little boy in Primary and Sunday School there was one song we sang almost more than any other. One verse and chorus go like this:

2 "O Galilee! sweet Galilee! Where Jesus loved so much to be; Oh Galilee! blue Galilee! Come, sing thy songs again to me.

3 "And when I read the thrilling lore Of him who walked upon the sea I long, oh, I long once more To follow him in Galilee."

4 "And after last many years, that longings was fulfilled, and I saw his beloved Galilee. Would you like to make a little hurried trip with us to the land of milk and honey, the land our fathers loved?

5 We stand on the steepened hill rising north from the blue, blue sea of Galilee. We are hundreds of feet below sea level. It is winter, and the air is crisp, and our top coats are little enough. Our guide points out locations, at least some of which are authentic. Here, he says, sat the multitude while the Master expounded the never-dying "Sermon on the Mount." Below us lies the sea he loved. It is smaller than we expected. We can see the whole of it in one glance. It is not unlike a great heart in shape or function for its fluid has been the life blood of millions of people through many ages.

6 This is the sea of miracles. We see it calm and placid, and again, rough and boisterous. Countless fish from it have fed countless peoples. It was crossed numerous times by the Savior in little boats, in larger ships; and in its cool waters, tired feet were cooled. Its wild waves were calmed by his single command: "Peace, be still!

7 And we can almost see the disciples gathering up twelve baskets of residue after 5,000 had fed on five loaves and two fishes. We seem to see the four special fishermen with their nets and boats. Here Peter grappled with a fish which had in its mouth a coin for taxes. Down there he walked on the water; and when his faith waned, it was supplemented by that of the Lord. With our Testament open we read of the ministry of Christ, for this was the scene of much of it. We ask for the cities in which he lived and performed so many miracles, for we remember that in this area of but a few miles much of his work was done, much of his ministry was accomplished. We would like to walk through the triplet cities [page 78] so often visited: Bethsaida, Chorazin and Capernaum. We see no spires nor towers, nor walls. We ask our guide: "Where is Chorazin?" He shakes his head. There is no Chorazin. We conclude it must have been on those hills above where now are sprouting grain and vegetables and dry weeds.

8 "Then where is Bethsaida?" we ask. "Where is that noted city where so many sick were healed and the lame were made to walk; where deaf could hear and lepers lost their curse? Where is his favorite place he often lodged, the home of Andrew, Peter, and Philip his dearest friends? Where is old Bethsaida, the house of fishers, the place of miracles, the seat of gospel teachings, where fishermen became apostles?" In these very few miles much of interest happened. "Where is Bethsaida?" Our guide shakes his head again. There is no Bethsaida. "Capernaum, then," we ask. "Where is that important place, the port where fish were loaded, traded, marketed?" He shakes his head again, then smiles as he thinks it through and changes the accent, and "Oh, you mean Capernaum." He shows us the ruins of a large synagogue.

9 If this was of the Messianic period it is the sole survivor. A back wall great stones tumbled in disarray, some olive presses are mute reminders of long ago. But that can't be Capernaum, his own city, the great Capernaum, the haughty, wicked, rebellious, Capernaum!

10 Now we realize that we should not have expected to see those cities, for were they not doomed 1,900 years ago? Have we forgotten the prophetic curse of the Master?

11 "But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." We found that Tyre and Sidon still exist on the Mediterranean coast.

12 "And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works which have been done in thee, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

13 And then we remember that only prophets and angels had visited Sodom to call that people to repentance, but for these tri-cities the Creator, the Lord, the Christ had come in person and for nearly three years had dwelt among them and performed the miracles and taught the gospel. They had ignored and rejected him. (We cannot remember ever reading about any Church branches in these cities.) Sodom and Gomorrah went up in smoke "as the smoke of a furnace." If these cities were more rebellious than Tyre and Sidon, more corrupt than Sodom, and more wicked than Gomorrah, we think we understand.

14 We bathe our tired feet in the rippling waters of the shoreline. We look for remains of former cities. A few stones lapped by the water are rounded or squared. Could they have been a part of a synagogue, the home of Peter, the remains of a stone harbor, the walls of the centurion's place?

15 We move to the Jordan, the deepest ditch in the world, the liquid backbone of Palestine. "The river that goes down" is an appropriate name, for it descends in many streams from snow-covered Mt. Hermon in thousands of leaps and falls and gurgles to saunter through the valley of Hula and take a kind hospitable rest in the blue of Galilee. It tears and twists ever more swiftly downward in an almost incredibly sinuous manner from the sweet waters of the fountains and melting snow to the bitter dead waters of the salt sea, 2,500 feet lower.
This Jordan is not so unlike our own Jordan in this Salt Lake Valley. Squirming, twisting, burrowing madly, reversing, side to side, turning, writhing like a serpent, meandering like a lazy tidewater stream but in places pushing, hurrying swiftly down its circuitous way. It loops in quarter, half, and three quarter turns and travels two hundred miles of river in a sixty mile distance, [page 79] covered three to ten feet deep and ninety to one hundred feet wide. It flows swiftly, some of the way through its whirlpools, cascades, and winding through the jungle growth. And we are on its banks not many miles from where it spreads gently into the sea, where it also dies.

p16 The Jordan--the famous Jordan! (We open our Bibles and read.) Across and beyond, not many miles is Mt. Pisgah. We fancy we see an old bearded man whose "eye was not dim nor his natural force abated." He climbs the heights as commanded:

p18 "Get thee up into the top of Pisgah," said the Lord, "and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan." (Deut. 3:27.) It is a little land. Moses could see Mt. Hermon to the far north, the Mediterranean to the west, south and east to the deserts and the country in between. Miles are short unless one travels on foot or by donkey as did the Savior. From Dan to Beersheba he can see almost the whole of Palestine spread out before him like a huge elephant hide, wrinkled in hills and valleys and thicker and heavier on top and thinning at the edges where are the Jordan and the Mediterranean.

p19 We fancy we can see the hordes of Isrealites coming from the south, four decades earlier released from Egypt's thralldom. They come with their families and burdens to this river, too deep to ford. Moses has been left behind, but Joshua commands, and the Jordan dries as did the Red Sea before them. And Israel with their bundles on their heads, burdens, flocks, and families crossed this winding muddy river to the promised land on which we stand. We turn westward. About three miles are Gilgal ruins, the first camp of Israel on the west. And a little farther is Jericho, the old and the new. The ancient one is in ruins and its tumbling walls, buried for ages, are now excavated. These crumbling walls fell when the ram horns of the people of Joshua rent the air and when the tramping of hordes of feet seemed to shake them. Beyond is the precipitous mountain between here and Jericho where, tradition claims, is the Mount of Temptation, where the divine voice commanded, "Get thee behind me, Satan."

p20 We are back on the banks of the Jordan where it is narrower and swifter. We fancy we see Elijah and Elisha cross the miraculously drained river bed. From here we see the towers of Jerusalem on the crest of the high western hills. The river still intrigues us. Abraham, Lot, and Jacob waded it; Joshua and Israel crossed it; its fords were fought over; it was a barrier against enemies and a hiding place for fugitives; in it the Syrian captain left his leprosy; here Elijah crossed dry shod, and here Elisha received Elijah's mantle. Here John preached, and here was the Lord baptized to fulfill all righteousness. We tread lightly, for this is sacred ground. We reabsorb the story as we go. We fancy we see in the muddy water two people and one is immersed. A holy voice speaks, and we hear impressive words, "This is my Beloved Son in whom I am well pleased."

p21 We climb the sharp hills to the west, reluctantly leaving the sacred spots made holy by the presence and works of the Master. Perhaps these very hills may be the ones in which he sought solitude so often as he climbed the mount apart.

p22 Through grain fields, over hilly areas and through the great valley of Jezreel, with a distance less than from Salt Lake City to Ogden, we come to Megiddo. Let us stand on this abrupt eminence for from here we can see much of Galilee. This steep hill goes back near the beginning. History grew up here. Many civilizations have come and gone and the debris tells scientists that the ruins of the 20th civilization is the one on which we tread. This is Megiddo or Armageddon--Megiddo, the ancient--Megiddo, the scene of mighty conflicts-- "Battle Mountain," it could be called. This hill has witnessed the caravans of traders for many centuries--caravans laden with treasures for trade around the fertile crescent and the East. This hill has seen armies of great nations, training, camping, fighting, bleeding--Egyptians, Assyrians, Canaanites, Israelites, Persians, Greeks, Romans, Saracens, Crusaders, the Turks, and the British.

p23 Soil here was fertilized with human bodies--soil here was drenched with human blood.

p24 We climb the ramp walk on the farther side and pick gorgeous scarlet poppies as we climb. Did not the Savior say something about Solomon in all his glory not being arrayed like one of these?

p25 Here Solomon stabled his horses and stored his chariots. Here are the excavated silo pits in which their barley and other feed was stored; here certainly were some of Solomon's "forty thousand stalls for horses for his chariots, and twelve thousand horsemen." (1 Kings 4:26.) Below us is the fertile, watered valley of Esdraelon, where grew the barley and the straw stored in the silos for the king's horses and dromedaries. His horses were prized ones, costing in Egypt 150 shekels of silver, and a chariot, four times the amount. They must have the best food and lodging. Below in the checked valley grew the barley, the vegetables, the fruits, the grapes.

p26 Beneath us is the brook Kishon. To our left is the Carmel range, and here was Elijah in his memorable contest with the priests of Baal. Mt. Carmel stones made the altar, Mt. Carmel wood was the fuel. Mt. Carmel saw the defeat and route of 400 idolatrous priests of Baal and the great triumph of the prophet of the God of Israel.

p27 Across the little valley in a clump of green is Endor. Just those few miles away. Disguised King Saul and the witch of Endor were here. What consternation must have enveloped the perturbed Saul as he was told his army would be captured; he and his sons would be killed. The Lord could have walked here many times. It is near Nazareth.

p28 A little to the right is Nain. We fancy we see the large crowd of people with the Master at the head walking into the little village. A funeral procession is en route to the cemetery, and they meet at the city's gate. A few minutes pass, and the mourners turn around and return to their homes. A miracle has happened--a dead man is now a living soul. The widow is overjoyed. The restored lad is speaking. The Nazarene may have been acquainted with and sympathetic with this widow, for Nain is but a few miles from Nazareth. Across to the left is the rounded Mt. Tabor. It looks like a gigantic basketball with its lower seventy percent buried. It is wooded. We read our New Testament again. Here is reputed to be the Mount of Transfiguration. If that be true then up these steepening slopes walked the Lord with Peter, James, and John. There they would meet in conference with Moses and Elias, and three humble fishermen apostles would hear from the overshadowing cloud the voice of the Eternal Father in heaven introducing his Son Jesus Christ as his Beloved Son in whom he was well pleased; and here would Peter say: ". . . let us make here three tabernacles; one for thee, and one for Moses, and one for Elias," and here would unspeakable things be told and authority be given.

p29 Beyond Tabor, not very far is Cana, the place of the miracle of the wedding feast. Jesus and his family might have been well acquainted in nearby Cana.

p30 To the left of Tabor and across the valley of Jezreel, in the cup in the cluster of hills, is the boyhood home of the Savior. That is Nazareth toward the top of the long canyon draw, the city of gnarled olive trees and threshing floors. There are the old stone houses of the ages past. There are the caves in which he played, the hills he climbed, the places where he worked.

p31 And this is Galilee, and in a glance we can see the haunts of Jesus' growing-up years and his ministry. He likely knew every hill and vale, every creek and valley. He surely knew many of the people, for distances were not great and people not too numerous. Here and in the plains below he must have learned the many lessons of his life.

p32 We stand upon Mt. Olivet the mile-long mountain above Jerusalem. It is a long, rugged way to its top, but the Lord must have climbed it numerous times. Behind the mount but a few short miles is Bethany where he visited his loved friends Mary and Martha and Lazarus whom he brought out of the tomb when four days dead by the single authoritative command, "Lazarus come forth."

p33 Below us is the Kidron Valley, deepening sharply down to the Pool of Siloam where the fountain water comes forth from the mountain on which the city stands. Here the blind man came to see, when he washed the clay and spittle from his eyelids in response to the command, "Go, wash in the pool of Siloam."
p34 Above are the high up, irregular city walls and within them the narrow streets, the cave-like shops, the dark passages, the wailing wall. Nearest us are the temple precincts, where the courts and towers were so important in those centuries when history was being made. Beyond is Golgotha, the place of the skull, the hill of crucifixion. There he suffered and bled and died. Not far from the mount is the garden tomb thought to be the sacred one where the lifeless body of the Redeemer lay, and immediately outside of it the garden into which he emerged from the tomb where he said to Mary, “Touch me not; for I am not yet ascended to my father.” (John 20:17.)

p35 At the foot of this mount is Gethsemane where his sufferings were beyond all mortal comprehension. We climb this lofty Mount of Olives to its rounded top and stand on sacred ground. Here Christ’s earthly ministry was completed; here the apostles gathered about him, saw the overshadowing cloud receive him out of their sight, and breathless, stood in awe and wonder as the angels said, “Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven.” (Acts 1:11.)

p36 To visit the places where such momentous happenings affected the eternities of us all was most interesting and intriguing and added color to our picture, but we did not need to walk through the Holy Land to know eternal truth.

p37 We realized it is not so important to know whether Mt. Hermon or Mt. Tabor was the transfiguration place but to know that on the summit of a high mountain was held a great conference of mortal and immortal beings where unspeakable things were said and authoritative keys were delivered and approval was given of the life and works of his only Begotten Son when the voice of the Father in the overshadowing cloud said: “This is my Beloved Son in whom I am well pleased.” (Matt. 17:5.)

p38 Not so important to know upon which great stone the Master leaned in agonizing decision-prayers in the Garden of Gethsemane, as to know that he did in that area conclude to accept voluntarily crucifixion for our sakes. Not so needful to know on which hill his cross was planted nor in what tomb his body lay nor in which garden he met Mary, but that he did hang in voluntary physical and mental agony; that his lifeless, bloodless body did lie in the tomb into the third day as prophesied, and above all that he did emerge a resurrected perfected one—the first fruits of all men in resurrection and the author of the gospel which could give eternal life to obedient man.

p39 Not so important to know where he was born and died and resurrected but to know for a certainty that the Eternal, Living Father came to approve his Son in his baptism and later in his ministry, that the Son of God broke the bands of death and established the exaltation the way of life, and that we may grow like him in knowledge and perfected eternal life. And this I know, and give my solemn witness, in the name of Jesus Christ. Amen.

P15 End

p1 President David O. McKay:

p2 Elder Spencer W. Kimball of the Council of the Twelve has been our concluding speaker.

p3 Tonight at seven o’clock the General [page 82] Meeting of the Priesthood of the Church will be held in this Tabernacle. Only those holding the Priesthood are invited to be present. Persons not holding the Priesthood will kindly refrain from attempting to enter the building. This Priesthood session will not be broadcast, but in addition to overflow meetings in the Assembly Hall and in Barratt Hall, the proceedings of this meeting will be relayed by closed circuit to members of the Priesthood assembled in more than 285 other Church buildings from Coast to Coast and in eleven locations in Canada. The general sessions tomorrow will be broadcast as a public service over television and radio stations throughout the West.

p4 The Tabernacle Choir Broadcast will be from 9:30 to 10:00 a.m. Those desiring to attend this broadcast should be in their seats no later than 9:15. It is requested that the audience kindly remain quiet during this broadcast.

p5 Elder Mark E. Petersen of the Council of the Twelve will be the speaker over Columbia Broadcasting System’s Church of the Air program over KSL tomorrow morning at 7:35 o’clock.

p6 The singing for this session has been furnished by the Combined Choirs of the Logan Institute of Religion and the Utah State University, under the direction of Alma L. Dittmer, with Frank W. Asper at the organ.

p7 We are happy to have these young people with us, and as indicated in anticipation this morning we have been inspired by their singing. I wish to commend this group of singers for their rapt attention to the messages given by the leaders of the Church today. They have been on television as well as others here with us today. I have passed you a glance every once in a while and I commend you as ladies and gentlemen. You have set an example to all students, to all young people.

p8 There come to my mind now, these lines to young folks:

p9 You ought to be fine for the sake of the folks Who think you are fine. If others have faith in you doubly you’re bound To stick to the line. It’s not only on you that dishonor descends: You can’t hurt yourself without hurting your friends.

p10 These lines, I think, are even better:

p11 You ought to be true for the sake of the folks Who believe you are true. You never should stoop to a deed that your friends Think you wouldn’t do. If you’re false to yourself, be the blemish but small, You have injured your friends; ye’ve been false to them all.

p12 For friendship, my boy, is a bond between men That is founded on truth; It believes in the best of the ones that it loves, Whether old man or youth; And the stern rule it lays down for me and for you Is to be what our friends think we are, through and through. --Edgar A. Guest

p13 Thank you, boys and girls. It seems only a few years ago that some of us old fogies were just as young as you. How quickly time passes. God bless you. Thank you and the Board and the Faculty and all, and this in behalf of thousands who have been inspired by your singing.

p14 The Combined Choirs will now sing.

p15 “The Lord Is Great.” The benediction will be offered by Elder George C. Ficklin, president of the South Bear River Stake, after which this Conference will be adjourned until seven o’clock this evening.

p16 The Combined Choirs of the Logan Institute of Religion and the Utah State University, under the direction of Alma L. Dittmer, with Frank W. Asper at the organ, sang, “The Lord Is Great.”

p17 Elder George C. Ficklin, president of the South Bear River Stake, offered the closing prayer.

p18 Conference adjourned until 7:00 p.m.

C1961 General Priesthood Meeting, 1961
This means let your light so shine that men shall be led to join the Church, or the
shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.)

Third, invite your nonmember friends to attend auxiliary meetings and other Church meetings with you. Fourth live your religion, love your neighbor. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.)

Elder Harold B. Lee, in touring the Northwestern States Mission last summer, said, “This means let your light so shine that men shall be led to join the Church, or the
The people of the Northwestern States Mission, where I presided as president during the year 1960, as well as in many other places, have found thousands of people who are interested, who they thought were not interested, and this by merely asking two important questions, which you can do. First, "What do you know about the Mormon Church?" And regardless of their answer, "Would you like to know more?"

We found that approximately two out of every three that are asked these questions say, "No, I am not interested." In that event, just pass them off, possibly with a casual, "Well, maybe some day you will be." But don't irritate them or press the situation. There are thousands and thousands that are waiting and wanting to hear this message, and they have a right to hear it.

The one out of three who says, "Yes, I would like to know more," is the one to invite into your home for a group meeting with the missionaries. Or if that is not possible, give that name to the missionaries. I personally regularly ask these two questions: "What do you know about the Mormon Church?" And then, regardless of the answer, "Would you like to know more?"

By doing this almost daily I find many, many fine people who say, "Yes, I would like to know more," and I have never been embarrassed yet in asking that question. I have turned many, many fine referrals over to our missionaries. In fact, there is hardly a day goes by that I do not get a referral by asking these questions.

In asking groups of members all over the country to ask these questions, many times I have sensed a feeling of skepticism, but almost always afterwards someone has written me or sent word to me saying that although he was doubtful at first, he tried asking the questions, and was happily surprised to find many saying, "Yes, I would like to know more."

The opportunity will present itself to you as you go about from day to day if you are thinking about it. So I suggest, do think about it, and try it. Let's assume that a hundred members in a ward or branch asked these two questions only once every other day. They would ask on an average of three hundred a week, and experience has shown that approximately one out of every three will answer that he would like to know more. On this basis the missionaries would have about one hundred new people to teach each week in that ward or branch, probably many more than all of the full-time and part-time missionaries could possibly handle.

Keep in mind also that the young people as well as the old ask these questions, and the younger ones do not seem to hesitate like some of us older ones. I have some remarkable instances that I wish I had time to tell you about. Sometime maybe I can.

Speaking of referrals, I would like to read from a letter that I received just about two or three days ago from a person who apparently thought I was still president of the Northwestern States Mission. I have sent the letter on to President Don C. Wood. She said: "Dear President Richards: Ever since I joined the Church three and a half years ago I have wished all my friends and relatives had the same opportunity to investigate the gospel, and I have decided it's time that I asked to have missionaries sent to my relatives. Most of them seem interested and curious about our Church since my brother and I joined it, so I am hoping and praying that they will recognize the truth when they hear it. It certainly leads to the happiest way of life, and I know I could have avoided pitfalls if I had only found it sooner. It's wonderful to have the true gospel to guide your children through their lives, and so dangerous to try and raise them without it." Then she listed the names and addresses of twenty-five friends and relatives, saying she would appreciate very much having the missionaries call on these twenty-five people, and she would be praying that they would be as happy to receive the gospel message as she had been.

As I left the Northwest in December, more than a thousand referrals were passing through our office each month, members wanting to share the gospel with friends and relatives, knowing the joy it would bring into their lives. Brethren, this is the "share the gospel" plan at work through the referral system.

I would like to say a few words about the auxiliaries as missionary aids. Invite your friends to attend the auxiliary meetings with you. I would say that this is one of the easier ways that we have of sharing the gospel. As an officer or teacher, or even a member of one of these auxiliary groups, you can be a missionary by following this program. You and the members of your family not only invite these people but make appointments to pick them up to attend Sunday School, Relief Society, Mutual, Primary, Sacrament meeting, or any other of the Church meetings.

Likewise, you can take these people to the social functions being given by the auxiliary organizations. They offer very pleasant occasions for these nonmembers, and when they come to feel the warmth and friendship that they find in this association, they are much more susceptible to the teachings of the gospel.

This is a very practical way that you can participate. A striking example of this is an incident that happened last year in the Northwest. Sister Freeman, a convert of about two years, was serving as president of the Relief Society in one of the branches. There had been no missionaries in this branch for some time. In the spring, we discussed the "share the gospel" plan with the members of the branch, and we sent two missionaries in with instructions to use the "share the gospel" program. Soon after they arrived, they got in touch with Sister Freeman, and she wrote to me saying this: "A special thanks for sending these fine missionaries to our branch. We are thrilled and very thankful, and we are reorganizing our visiting teachers so that the presidency will be free to visit any contacts that the missionaries ask us to." I was about six months later I was interviewing one of the elders working in the area. I asked him how things were going in the branch. He said, "Simply great. Do you know how many nonmember women were out to the opening Relief Society meeting in the branch? I guessed six or eight, which I thought would be pretty good. He said, "Thirty-four!" This, brethren, is the "share the gospel" plan in action in the Relief Society. Thanks to Sister Freeman and her fine members, because of this activity many wonderful members are now enjoying the benefits of the gospel.

As a result of the "share the gospel" plan, actually thousands of people are being brought into the Church every month. The effectiveness of this plan is especially impressive in the Northwestern States Mission, where we adopted it early last year. By the members of the stakes and districts working with the full-time missionaries, 775 converts were baptized in January and February of this year, compared with 106 a year ago--nearly seven and a half times as many. This figure does not include many more baptisms by stake missionaries.

In the eight eastern United States and Canadian missions that Sister Richards and I visited during January, February, and March of this year, the "share the gospel" plan has been introduced, and the number of baptisms so far this year is approximately double that of a year ago for a comparable period. But amazing as these figures sound and are, the important thing is that a great many more of God's children are enjoying the blessings of the gospel than otherwise might be.

What is our responsibility? It is to give every one of God's children the opportunity of enjoying the blessings of immortality and eternal life. As Jesus said to Nicodemus, a ruler of the Jews, "...Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

Yes, baptism is necessary, and we must be baptism conscious. On several occasions bishops and branch presidents have said to me, "President, having all of these people coming into the Church is wonderful. We need them." But another great blessing is received by members participating in this "share the gospel" plan. Many who had been relatively inactive became active again. An increased spirituality is definitely noticeable among the ward members who are sharing. It is like love, as you give it to others it increases in yourself.

Further, by members sharing the gospel with friends a great many very fine converts are coming into the Church, many who are making wonderful leaders almost
Brethren, remember the word of the Lord to the Prophet Joseph: "And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!"

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!" (D&C 18:15-16.)

Yes, the "share the gospel" plan is really here. Every member of the Church a missionary! This also means group teaching to a very large extent, and this plan is very simple and extremely effective. President Moyle has said: "We can go out into the mission field we can go out into the world we can go into our lives, and accomplish anything that we desire to accomplish. Whenever the Lord calls upon us to do anything, he makes us equal to the task."

I know this is true. Let everyone of us be a missionary. It is wonderful. And may we have the faith and the determination to make this "share the gospel" plan an effective vehicle in bringing great numbers of souls into the kingdom of God. Let us always keep in mind that the purpose of missionary work is to bring souls into the kingdom of God through the ordinance of baptism.

May the Lord bless us to this end, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Gordon B. Hinckley, Assistant to the Twelve, will now speak to us.

Elder Gordon B. Hinckley

ELDER GORDON B. HINCKLEY Assistant to the Council of the Twelve Apostles

I my dear brethren, I count this a great privilege and a great opportunity. I feel the weight of this responsibility and seek the inspiration of the Lord. As I envision the vast network of Church buildings, 285 of them reaching all the way to New Zealand across an expanse of 12,000 miles, with thousands upon thousands of men and boys who are assembled tonight, I think of Wilford Woodruff's story of the first meeting that he attended with the Prophet Joseph Smith.

On a Sunday morning in 1834 in Kirtland, Ohio, all of the priesthood were called together. They met in a little, rough log cabin. Hyrum Smith, Oliver Cowdery, Brigham Young, Heber C. Kimball, Parley and Orson Pratt, and William E. McLellin all spoke, and then Joseph spoke and said: "I want to tell you this: You know no more concerning the results of this work and what lies before you as elders of Israel, and before this people, than a group of children." He then went on to say that this work will fill the whole earth, and all nations will have to hear the proclamation of the gospel.

Were those men here tonight they would marvel at the accomplishments that have been wrought. Never has the work of teaching the gospel moved so splendidly forward as it is moving today. Never before was so much being accomplished. I think you may be interested to know that during the ten years that President McKay has stood as President of the Church, more than 24,000 full-time missionaries have gone into the field, notwithstanding the fact that many of our young men were prohibited from going because of military problems beyond their control. During this same period more than 261,000 converts have been baptized into the Church. I can think of no more fitting memorial to the marvelous work of our great missionary President than the fact that in these last ten years more than a quarter of a million people have entered the waters of baptism.

We now have approximately 8,500 missionaries in the field who are working, I think, as missionaries have never worked before, averaging 210 hours a month of actual proselyting per missionary. We have approximately seven thousand additional missionaries in the stakes. But with all of these, "the laborers are few and the harvest is great." (See Luke 10:2.)

"... Lift up your eyes, and look on the fields; for they are white already to harvest." (John 4:35.)

I believe, my brethren, with all my heart that the field is white ready to harvest. We had nearly 50,000 baptisms last year. I think it not at all unrealistic to believe that we could have 100,000 converts a year in the Church if all of us were alert to the opportunities that are about us and would go to work accordingly. I think the answer to the increased number of converts does not lie particularly in our methods--effective as those methods are. Rather, I think we are living in the day of the fulfillment of the word of the Lord given through the Prophet Joel, and repeated by Moroni in his first visitation to the Prophet Joseph.

"And it shall come to pass afterward that I will pour out my Spirit upon all flesh. ..." (Joel 2:28.)

I believe, my brethren, that we are living in the day when the Spirit of the Lord is being poured out upon all flesh.

To Peter, Jesus said,

"... Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat:"

"But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." (Luke 22:31-32.) I believe, my brethren, that that great admonition applies to the men of the priesthood of the Church of Christ: "... when thou art converted strengthen thy brethren." When thou art converted, go thou and convert thy brethren. This is our responsibility.

What will it take to do it?

First, it will take an awareness of our responsibility and our opportunity. Great and magnificent as is the work of the more than 15,000 missionaries who have been set apart, I am convinced that we have a far greater force for teaching the gospel to the world in the membership of the Church--"every man a missionary"--as has been said here so convincingly tonight. "Every man a missionary!"

 Anyone can do this, whether you're rich or poor, whether you're bond or free. I think every member of the Church has the capacity to teach the gospel to nonmembers. I was told the other day of a crippled woman, homebound, who spends her days in a wheelchair, who has been the means of bringing thirty-seven people into the Church. An awareness, brethren, we need an awareness, an everyday awareness of the great power that we have to do this thing.

Second, a desire. I think many of us realize that we could do it, but we lack the desire. Let every man single out another, a friend. Let him get on his knees and pray to the Lord to help him bring that man into the Church. I am as satisfied as I am of anything that with that kind of prayerful, conscientious, directed effort, there isn't a man in this Church who could not convert another. I think of a phrase that has been quoted by Brother Richard L. Evans: "If not I, who? If not now, when?" I leave that thought with you.

Third, the faith to try. It is so simple. As Brother Franklin D. Richards has pointed out, this is not complex. It is simple. We have in the Northern Far East Mission of the Church today a beautiful and capable Japanese girl, born in Honolulu. I said to her, "Were your folks members of the Church?" "No, they were Buddhists." "How is it then immediately after baptism.
p16 We have no one of our great universities a professor, a doctor in science, who spends his noon hours discussed the gospel with his associates, to whom he had said in effect: "What do you know about the Mormons? Would you like to learn more?" They are learning more.

p19 I want to tell of one more instance. We had speaking recently in a stake conference a lovely eighteen or nineteen-year-old girl who had joined the Church. She stood up in the school and said, "My father was a minister. His father was a minister. My mother's father was a minister. In fact, my father was the minister of the church just down around the corner. A school friend of mine took me to Mutual. Then [page 89] she brought me to Sacrament meeting. Then she said, 'Could I invite the missionaries to come to your home and teach you?'"

p20 "I replied with astonishment, 'To my home, with my father pastor of the church around the corner?' The friend suggested she ask her father. So the girl went to her father, and he consented. The missionaries met her in one room while her father listened in another. She has joined the Church, and her father has resigned his pastorate and is now teaching in a California school.

p21 I say all of this only to illustrate the point which was made by Brother Richards here tonight that the capacity lies within our young people by the tens and tens of thousands to bring their friends into the fold of the Church.

p22 I have here a letter that I picked off my desk. It came from a friend, a lawyer who works in a large bank. He writes: "I set a goal of at least one referral per week. Thus far there have been numerous opportunities to make appointments. With over 1,000 employees at the main office of the bank, the chances of success are good."

p23 The faith to try! It is so simple! And then after that will come the joy which has been promised of the Lord. I know of no other work where the Lord has given so great a promise of joy to those who engage in it.

p24 May I take a minute or two to share with you a testimony--and I hope you will not consider this egotistical, but consider it rather in the spirit in which it is given. I was flying across the ocean on one occasion, and I resolved I would try to discuss the gospel with someone on that plane. We had been flying all night, morning was coming, and I began a conversation with a man across the aisle. I asked him where he was from. He said he was from Newark. He asked, "Where are you from?" I said, "Salt Lake." He said, "Are you a Mormon?" and I said, "Yes." He said, "I thought so. You've had more orange juice than everybody else on this plane put together." Well, he hasn't joined the Church yet, but he has read the Book of Mormon, and he has read LeGrand Richards' book and two or three other books, and he has invited the missionaries to come and speak before the service club of which he is an officer. I think no one can foresee the eventual consequence of that conversation.

p25 I had an interesting experience while going to the Orient last year. When I checked in in San Francisco, the man examined my passport and inquired about my business. I said, "I am going to represent the Mormon Church. Do you know anything about the Mormons?" "Oh," he said, "I know a little. My wife's a Mormon." "Has she ever told you anything about the Church?" I asked him. He said, "Very little. She is rather backward about talking about it." "Where does she come from?" And he told me, and I said, "Your wife comes from wonderful people, great stock, pioneer stock. Wouldn't you like to know something about the faith of your wife's people?" And he said, "Yes." I said, "How about next Thursday night at seven o'clock? Will you spend an hour?" And he said, "Yes." He handed me his card. President Warren E. Pugh of the Northwestern California Mission was there, and we arranged an appointment. Eight weeks later I had a letter from President Pugh to say that that man had joined the Church.

p26 Now, I give you those instances, brethren, by way of testimony. I think I have known a little of the joy of which the Lord spoke, and concerning which he gave promise.

p27 You never know how much good you can do until you try. You never can judge the consequences of your work. I have been in Korea, in that rough, sad, poverty-stricken land, which has seen so much of sorrow. We have today nearly a thousand members there. They are wonderful people. Last year the missionaries in Korea averaged fourteen converts per missionary, and eighty percent of them were university students or university graduates.

p28 That marvelous work in Korea is largely the lengthened shadow of one man, Dr. Ho Jik Kim, who was a student at Cornell University fifteen years ago. A fellow student, a Mormon boy by the name of Oliver Wayman, began to talk [page 90] to him about Mormonism. When Elder Wayman left, another Mormon boy by the name of Don Wood, who went there to study bio-chemistry became friendly with this Korean student.

p29 Dr. Kim joined the Church, and he went back to Korea. He undertook to translate the Book of Mormon. He became a tremendous strength to the work there. He rose to high positions of leadership in the government, and the stature which the Church now has in Korea is largely the result of that. Don C. Wood today is president of the Northwestern States Mission. With all that he will do as president of that mission, directing the work of 150 missionaries, I do not know that he will do anything more significant than he did when he was a student at Cornell, walking arm in arm with a young man from Korea over to our little meetings, and then coming back and explaining the gospel to him and encouraging him to read the Book of Mormon.

p30 Brethren, the power lies within us to spread the Lord's work. "...I am not ashamed of the gospel of Christ: for it is the power of God unto salvation..." (Romans 1:16). I give you my testimony of this work, of its divinity, and of the responsibility which lies upon us to spread it throughout the earth to fill its divine mission, and urge you, my brethren, every one of you, young or old, rich or poor, professional man, clerk, or laborer, to work with your associates to build the kingdom, all of which I do in the name of the Lord Jesus Christ. Amen.

p31 President David O. McKay:

p32 "We shall now be favored by a solo from Brother Dennis Clancy from Scotland, "I Know That My Redeemer Lives."

p33 Vocal solo, "I Know That My Redeemer Lives," by Dennis Clancy.

p34 President David O. McKay:

p35 "Thank you, Brother Clancy. Our next speaker is Brother Mark E. Petersen."

p36 Mark E. Petersen

ELDER MARK E. PETERSEN Of the Council of the Twelve Apostles

p11 I am very grateful, my brethren, to have the privilege of speaking with you shortly tonight. I am very thankful for this glorious song ["I Know That My Redeemer Lives" sung by Dennis Clancy, a Scotsman] we have just heard. I am sure it has made each one of us thrill with the testimony that we have of the divinity of the Savior and of our great love for him. I am sure too that you have been greatly delighted and benefited by these illuminating and stimulating addresses that have been given by Brother [Franklin D.] Richards and Brother [Gordon B.] Hinckley on our missionary program.
I would like to talk with you for a few moments about another phase of this missionary program. I have in mind the responsibility we have of fellowshipping our new members. I have often thought that instruction in the gospel without fellowship in the Church is as incomplete as baptism without confirmation. It is utterly folly for us to avoid or ignore the responsibility we have of properly fellowshipping those who are brought into the Church.

I have been impressed with one other thing, too, about our missionary program, and that is that conversion cannot be limited only to instruction in the gospel doctrines. Conversion must include an acceptance of us as a people and an acceptance of our way of life and of our mode of worship. How can a person be fully converted to us and our work just by studying the Bible or any of the scriptures? The people must come into our meetings; they must become a part of us; they must see what we are doing. We must assimilate them. We must make them a part of us, and when we do that, then they really become converted and help to build the kingdom.

You remember how Paul wrote to the Ephesians: "Now therefore ye are no [page 91] more strangers and foreigners, but fellow citizens with the saints, and of the household of God." (Eph. 2:19.) They, very obviously, had a fellowship program in that day. It was very necessary that the new converts Paul and his associates made should be fellowshipped with the rest of the Saints, and it was all-important that the rest of the Saints be willing to fellowship them and take them into their arms and make them a part of them.

Unfortunately, at times we have missed out on that in our day. I have sometimes thought as I have heard some of the stories that we almost had established an Iron Curtain in some areas. There can be no Iron Curtains in this Church. When the people are brought into the Church, we must receive them, and we must do more than merely shake hands with them and say, "How do you do." We must make them a part of our organizations. They must fit into our program. We must assign them activities. They must learn early to help build the kingdom.

Now, as I see this fellowship program with respect to the missions, it begins with the missionaries. The missionaries themselves, whether stake or full-time, must begin the fellowship program by bringing their new investigators into our Church meetings as early in the teaching process as is possible so that the new investigators may be introduced to the bishopric, may be introduced to others in the ward, may see our way of conducting our worship, may see the class of people we have in our membership, may get the feel and the spirit of the Latter-day Saints. That is a part of the conversion process, and as the missionaries do that, they will find that it will be easier to teach them.

Then also, as early as possible in the teaching process, it is all-important that the coordinator couples whom you have been asked to appoint be introduced to these investigators so that they may become "friends in court," so to speak, and then when the time for baptism arrives, that this coordinator couple be present at the baptism and be there to help welcome them into the Church and to help them in the process of further assimilation.

The First Presidency have told us that, whenever it is feasible, our new converts should be confirmed in the Fast meeting. If it is not feasible then the new convert being baptized should be confirmed as confirmed, as we say, at the water's edge. Where it is possible to have it arranged for the Fast meeting, the confirmation act may become a beautiful act of assimilation.

I have thought often that it would be wonderful if, when the time of confirmation arrived, and it was in the Fast meeting, the bishop would announce to the congregation, "Brothers and sisters, we have the missionaries with us here this afternoon. Yesterday, they baptized the family of Brother and Sister John Jones. We are now ready to welcome them into the Church by confirming them members of the Church. We would like to invite the missionaries to come forward now and join us in the circle."

I have thought what a wonderful thing it would be if the three members of the bishopric and the missionaries who were there would stand together in the circle and then call Brother John Jones to take the chair. The bishopric and the elders jointly would lay their hands upon his head while one of the missionaries actually was voice in the confirmation.

And I have thought what a wonderful thing it would be after that if the bishop would reach out his hand and welcome Brother Jones and extend him the hand of fellowship. Then the other members of the family would be confirmed and welcomed in the same way.

I think it would be wonderful after the confirmation of a family of that kind for the missionaries to present to the bishop then and there, the certificate of baptism and confirmation for each and for the bishop to stand up in the Fast meeting, and say, "We have all now witnessed the confirmation of the family of Brother and Sister John Jones. We have their certificates of baptism and confirmation. All who are willing to receive them now as members of our ward and full-fledged members of our Church, will you signify?"

I would like to see them actually vote to bring them in just as if they were new members moving in from another [page 92] ward or another stake. It is a part of the assimilation process. It makes these people feel more a part of things.

Then I would like to see the brother in charge of the Senior Aaronic Priesthood work in the ward approach this newly baptized and confirmed brother at the close of the Fast meeting and say, "Brother Jones, I am Brother Smith, and I have charge of the senior work for the Aaronic Priesthood in this ward. Now that you are a member of the Church you become automatically eligible to join the work for the senior brethren in the Aaronic Priesthood. Our meeting will be held next Sunday morning at 9:30. I would like to come for you next Sunday about 9:15 and bring you to this first meeting and introduce you there to the rest of the members so that you can begin to feel a part of our group."

I believe that as soon as feasible, that man should be ordained a deacon in the Aaronic Priesthood. If he is worthy to be baptized, surely he should be worthy to be ordained to the priesthood.

All of this is part of the assimilation process. I believe, if I may go back a few steps, that it would be a wonderful thing for the Relief Society people to be brought into the assimilation program even before baptism. Is there any reason why Sister Jones, the investigator, could not be invited to come to Relief Society and be escorted there by one of the class leaders, or by one of the officers in the Relief Society? And then as she is baptized, she is already in the habit of coming to Relief Society. She will just continue on. It eases the process of transition. She is already in the Relief Society. She will now continue to be in the Relief Society.

The same thing is true with the Sunday School and with the Sacrament meeting. The missionaries and the coordinating couple will introduce these people to the Sunday School and to the Sacrament meeting even before baptism. They will begin to get them into the habit of coming. The transition is made easy because they continue doing the things they have already been doing. And likewise with the Primary and the MIA. They are some of the finest missionary organizations we have in the whole Church and have brought thousands of people into the Church. Their contacts may well begin early before baptism.

If we all work together, not only on the conversion process but also on the fellowship process, we will hold on to our converts. But would it not be a terrible tragedy if we were to bring thousands into the Church and then lose a number of them because we failed to do our work in fellowshipping these new people as they come in?

Brethren of the priesthood, I appeal to you. Fellowship these new people. Let them feel a part of us. Let them fit into our organizations. As they grow in faith, they will want to grow in works. We must all remember that faith without works is dead. It is so true of our assimilation or fellowship program. These people may be full of faith as they come into the Church, but if they are left without works or activity will their faith not die?

I talked with one couple one time who complained because they had been told by the bishop that they could not be assigned to any work for six months after baptism, and I thought what a tragedy. Faith without works is dead and faith without activity can die in new converts. Therefore we need to give them work. We need to give them activity.
In all these relations did he ever have any serious contention or strife? He spread the spirit of love and respect and received the same in return, and his name is held professional men and women statesmen, officials, and others.

So I invite your attention, brethren to a twofold fellowship program in the Church: first, a sincere effort to fellowship all these new converts who are coming in; and second, a sincere effort to fellowship the reactivated ones as we bring them in. Fellowship means salvation. Without it we may lose these reactivated ones, and we may lose our new converts.

So brethren, let us organize into a great fellowship movement. Let us hold out the hand of fellowship to every one of these reactivated ones, and the new converts. Let us fellowship them through the organizations and make them a part of us because the Lord so directs. They are to be "... fellow citizens with the saints, and of the household of God."

That we may accomplish this is my humble and earnest desire in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

The Male Chorus of the Tabernacle Choir, Elder Richard P. Condie conducting, will now sing, "Do What Is Right." The congregation will join in the chorus.

The Men's Chorus and the congregation sang, "Do What Is Right."

President David O. McKay:

President Henry D. Moyle of the First Presidency will now speak to us, and he must not cut his remarks short.

PRESIDENT HENRY D. MOYLE Second Counselor in the First Presidency

It was my great pleasure fifty-two years ago to be met by the President's younger brother, William M. McKay, in Zurich Switzerland. It was he who was the district president at that time in Zurich, and it was also he who taught me a good deal about missionary work that has stayed with me until this day. At that time my mission president was Thomas E. McKay, under whom I served throughout my mission.

I was very happy last evening, or the evening before, to pick up the April issue of The Improvement Era and find that the father of these three great men went on a mission in 1881, when President David O. McKay was seven, and his brother, Thomas E. McKay, was five. He also left his beloved wife. Near the conclusion of his mission he wrote a letter. It was dated February 12, 1883, and was to John Henry Smith president at that time of the European and of the British Missions. I am sure that that letter, which was published at the time in the Millennial Star of March 12, 1883, is as inspirational to us this evening as it was when it was written by the wonderful father of these great men.

I read but a part, because I want you all to read the entire article: "The spirit of gathering appears to be increasing among the Saints, causing them to draw near to their Heavenly Father and to each other. This manifest increase of faith and good works among the Saints is being felt for good, throughout the circle that the worthy Saints move in among the honest in heart. Baptisms are becoming more frequent. The number of our traveling elders has been reduced somewhat, but no doubt President Smith will remember Scotland when wisdom dictates to send us more help. That is one of the classic sentences in Mormon literature. I want to read it again, and I hope everyone of you will develop within your heart that sort of spirit, that sort of attitude toward the leadership of the Church and assume just as David McKay back [page 94] in 1883, when this letter was written, assumed, that the Brethren know what they are doing.

The number of our traveling elders has been reduced somewhat, but no doubt President Smith will remember Scotland when wisdom dictates to send us more help. We need elders of strong faith, or with some money in their possession. Both is best, providing they have wisdom to exercise both at the same time; but our experience has conveyed the idea to our mind, that, with cash in the pocket, faith in a measure is allowed to take a rest.” (Improvement Era, April 1961, p. 278 citing Millennial Star, Vol. 45, p. 173.)

Well, I have been very tempted to read more, but I want you all to read it for yourselves. It is a marvelous letter, and the letter which the Era published, which David McKay wrote and which was published in the Ogden newspaper on his return, is another classic.

Now I have a distinct and definite purpose in my mind tonight to read the appraisal of President David O. McKay as a missionary. This has been written at my request by a former mission president. He says that since beginning his world travels in 1920, when under direction of President Heber J. Grant and counselors and the Quorum of the Twelve, President David O McKay and Elder Hugh J. Cannon were assigned to visit missions and various lands around the earth. President McKay has undoubtedly traveled wider and farther than any other missionary.

Speaking of these beginnings, President McKay says: "When we left home December 4, 1920, we looked forward with no little misgiving and anxiety to the trip ahead of us. It was no simple matter to contemplate traveling to the Orient hence to the Antipodes, much of that distance to be spent on the water. The keen sense of responsibility adequately to fulfill the desires of President Grant and his Counselors and the Twelve who had honored us with that call, made us seek the Lord as I have never sought him before in my life, and I wish to say this afternoon that the promise made by Moses to the children of Israel just before they crossed the Jordan River into the Promised Land has been fulfilled in our experience, as we sought the Lord with all our souls. He came to our guidance and assistance. It may be that the realization of our dependence upon him made more prominent what seems to me to be a deplorable tendency of the world to disregard, even to disown, their relationship to our Heavenly Father. It is our privilege to hear educators and other prominent men speak in different places and upon different occasions, and to mingle with different classes of men and women on boats, for we spent a total of five months on the water, sailing in about 23 different vessels, each vessel well crowded with all classes of tourists, most of whom were confessed Christians.

"Frequently we were grieved to note the attitude of apology that these Christian men and women assumed concerning God, their Creator, and his Son, Jesus Christ."

Upon this trip, and many subsequent ones, he had many and varied experiences; for instance, he rededicated the Holy Land for the return of Israel there, and to the preaching of the gospel. He also dedicated the land of China for the preaching of the gospel. He himself preached the gospel on the high seas, near volcanoes, in waste places, on mountains, and in the earth's beautiful valleys. He lived intimately with natives in most of the European countries in the Holy Land, Armenia, China, New Zealand, Australia, Tonga, Samoa, Hawaii, in South American countries and in others, but he lived, not only with natives in these places, but also with educators, professional men and women statesmen, officials, and others.

In all these relations did he ever have any serious contention or strife? He spread the spirit of love and respect and received the same in return, and his name is held
the word glimpsed because many of our young men hesitate to bear their testimonies. They say they don't know--they believe. But if they will just stop to analyze what this
missionary activity brings into the plane of consciousness a knowledge of the truth of the gospel, which the young men have perhaps felt but not expressed.

I knew of his protecting care in the Tongan Islands; for when the vessel was submerged by a mountainous wave, we felt peace and security.

"At Papeete, Tahiti, we knew his guiding hand and acknowledged his overruling Providence, when replacing our judgment by his inspiration, he moved us to do something which our own judgment had told us not to do, subsequent events proving that the inspiration came in rich abundance in the priesthood meetings with the missionaries. . . ."

"Again, when among the Samoans, we felt his presence on several occasions, especially in that memorable farewell at Sauniatu."

Has he kept himself clean while he has been home and by that standard proved himself capable of resisting possible temptation in the field?

Has he sufficient will power to resist temptation?

To render service for two or three years in the mission field is a blessing to anyone. It is recognized as such by thousands of parents throughout the Church who, in the days of old by Peter and others of the apostles.

Of this spirit President McKay says: "Inspiration was given to us on our world tour of the missions of the Church.

I want to testify to you that God was with us when we stood beneath [page 95] the old tree in China when we dedicated that land to the preaching of the gospel. My words may not convince you of the fact, but no disputant can convince me that our souls were not filled to overflowing with the Spirit of God on that occasion. . . .

I knew of his protecting care in the Tongan Islands; for when the vessel was submerged by a mountainous wave, we felt peace and security.

At Papaeete, Tahiti, we knew his guiding hand and acknowledged his overruling Providence, when replacing our judgment by his inspiration, he moved us to do something which our own judgment had told us not to do, subsequent events proving that the inspiration came in rich abundance in the priesthood meetings with the missionaries.

Has he at least glimpsed what the Church has to offer the world?

Does he at least glimpse what the Church has to offer the world?
Church does to the individual, first in keeping himself clean and unspotted; second, in keeping the Word of Wisdom; third, in keeping chaste and pure; if he just studies and realizes and even just glimpses what it does for the home--no drunken father, if he is a member of the Church; no disloyal husband; no mother who makes home unhappy by her infidelity--a home keeping the standards of the Church, is a happy home; an unbroken home--a home where boys and girls take turns in offering prayer, in courtesy and mutual helpfulness. That is what we mean by "glimpsing."

Has he taken active part in Church organizations? I do not have time to elaborate upon that.

Has he, through prayer, or experience, felt God's nearness to him, so that he can approach the Lord as he would his earthly father?

Young men, please keep those questions in mind as you take part in your [page 97] deacons' quorums, teachers' quorums, priests' quorums, elders' quorums; and as you prepare in activity at home, in personal life, and in your schoolwork to qualify yourselves to go out as representatives. May you be among those who can be trusted--a representative of the Lord Jesus Christ, I humbly pray in the name of the Lord Jesus Christ. Amen.
Whatever the Lord has for his children here on earth, he has for all of us. He is no respecter of persons. Underlying all of God's dealings with his children in all generations of time is the responsibility which attaches to any gift which we receive from God.

In the lives of those who are the recipients of his great blessings, our duty is well understood, and we do not shirk it. Herein lies the reason for and the foundation of all of our great missionary work, both at home and abroad. Having received a knowledge of the restoration of the gospel, we are impelled by a power far greater than any earthly power or earthly influence to teach the gospel to others that they might enjoy the fulness of life in full fellowship with our Father in heaven and in communion with us.

The importance of our missionary labors is emphasized in the gospel as written by John: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

We have often been asked why we do not limit our missionary labors to the heathens, why do we bother Christian nations. The answer to this important question is best found in the fact that the missionary work which we perform is the same all over the world, whether it be here at home in the United States or in some remote nation of the earth. Our responsibility is to take the restored gospel of Jesus Christ to all our fellow men. Following Christ's ministry, his gospel was carried to the great centers of culture by his apostles and their associates--Jerusalem, Corinth, Ephesus, Athens, Rome, Carthage, to mention only a few.

We are not left in doubt as to what we should do. At the end of the Gospel, according to John, we read:

". . . Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, [for the third time] Feed my sheep." (Ibid., 21:17.)

Were there any doubt in our minds as to the meaning of this parable, the doubt should be removed when we read the closing sentences of the Gospel according to Matthew.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things [page 99] whatsoever I have commanded you: . . . " (Matt. 28:19-20.)

With the passing of time our relationship to one another and to God has not changed. We are now no less constrained to teach others the ways of God than were his disciples of old. We are in fact, under greater stress so to do because God has given us sufficient temporal resources and also unlimited means of transmitting to all mankind the eternal truths of the gospel of Jesus Christ which have once again been given to man through his prophets in these latter days to the convincing of the souls of men that God lives, that Jesus is the Christ, that a plan for the salvation and exaltation of man was given by God himself before the foundations of the earth were laid, which, if followed, will bring all his children back into his divine presence, there to dwell eternally in a state of eternal happiness and progression; that we through the gift and power of the Holy Ghost can know and understand and follow this way of life which was also laid down for us by our Lord and Savior Jesus Christ, while he walked here among men upon the earth in the Meridian of Time.

Indeed, this course which God intends his children to follow in mortality was given to Adam and has been revealed to all the prophets of God in every gospel dispensation for the enlightenment of mankind down to the present time.

Paul said, "That in the dispensation of the fulness of times he might gather together in one all things in Christ both which are in heaven, and which are on earth; . . ." (Eph. 1:10.)

This is the Dispensation of the Fulness of Times of which Paul spoke to the Ephesians.

Inasmuch as the Fulness of Times has now been revealed to man, we have all that has gone before in all former dispensations of time, to now present and teach to men.

It is of course with the present time that we are immediately concerned. This again demonstrates how great is our responsibility and how wonderful our opportunity for service. It is the purpose of the Almighty that all mankind shall sooner or later receive the message of the restoration of the gospel in its fulness.

In a general conference of the Church held in Nauvoo in October 1840, Joseph Smith said: "Now the purpose in Himself in the winding up scene of the last dispensation is that all things pertaining to that dispensation shall be conducted precisely in accordance with the preceding dispensations." (DHC, Vol. IV p. 208.)

We see that the gospel today is the gospel of yesterday. Therefore the revelations of God to man through his prophets in the past, as found in the Holy Bible, are of immediate importance and application in our lives today. To us they are in no wise antiquated or outmoded. The revelations of the past and the present reveal God the Father and Jesus Christ his Son to those who will read with a will to understand. God's laws are eternal. Our relationship to God is both unchanging and everlasting.

Parenthetically, let me say that new editions of the Bible, no matter how modern, cannot help us any unless they present to us a more accurate interpretation of the original source material still available. Our attention is particularly called in this respect to the importance of the translation of the Bible. Our Eighth Article of Faith reads: "We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God."

Paul gave the Corinthians the spiritual attainment necessary to our understanding of God, for he said: "... no man can say [know] that Jesus is the Lord, but by the Holy Ghost." (1 Cor. 12:3.)

Our understanding of the scriptures and our conversion to the truth today must follow the same pattern as was set for Paul's conversion and followed by Paul in his ministry in the conversion of others. Paul once said: "I have planted, Apollos watered; but God gave the increase." (Ibid., 3:6.) Where there is no increase given, of such as Paul spoke, there is no conversion.

Job's declaration is all-enlightening. "But there is a spirit in man: and the [page 100] inspiration of the Almighty giveth them understanding." (Job 32:8.)

Therefore, when we come to fulfil all righteousness by delivering the message of the gospel as it has been revealed to us, to our fellow men, we must teach by the Spirit. The Spirit must bear witness of the truthfulness of our message to the world. No one need fear to hear our message. If we speak of ourselves, our work will come to naught. Paul declared to the Corinthians:

"And I, brethren, when I came to you came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

"For I determined not to know any thing among you, save Jesus Christ, and him crucified.

"And I was with you in weakness, and in fear, and in much trembling.

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power:
"That your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2:1-5.)

Paul wrote to the Ephesians: "For through him we both have access by one Spirit unto the Father." (Eph. 2:18.)

"There is one body, and one Spirit, even as ye are called in one hope of your calling;

"One Lord, one faith, one baptism,

"One God and Father of all, who is above all, and through all, and in you all." (Ibid., 4:4-6.)

We bear solemn witness to the world that God has revealed himself and his Son Jesus Christ to the world through his Prophet Joseph Smith; that he has restored his priesthood, his prophets, and his apostles as of old upon this earth. They are with his people here and now. We as recipients of the Holy Priesthood are empowered and authorized to preach the gospel of Jesus Christ to mankind today, and to administer in all the ordinances of the gospel given to man from the time of Adam to the present day. All our elders called on missions at home, and those who are in the various nations of the earth, have been ordained to the priesthood of God and set apart to teach the world the saving principles of the gospel, to call the world to repentance, to warn the world of impending dangers which can be met successfully only by living lives of righteousness, adhering to the principles of truth which emanate from the throne of God, obedience to which results in peace on earth and in exaltation eternally in the kingdom of our Heavenly Father.

The Lord once said, "For behold, this is my work and my glory--to bring to pass the immortality and eternal life of man." (Moses 1:39.) Every elder of the Church of Jesus Christ of Latter-day Saints called into the service of the Master as a missionary goes forth to proclaim these duties, with this admonition from the Lord--to do his work, to establish his glory, to turn the hearts and spirits of men to their Maker. We have received a very positive and definite commission from on high. The Lord has spoken, and these are his words:

"... Ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit;

"And ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken." (D&C 43:15-16.)

"And again, the elders, priests and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel." (Ibid., 42:12.)

Now to those who hear will be given to know and to understand the teachings of our elders, if their hearts and minds are open, and they have a sincere desire to know the truth. The Lord will answer the prayers of those who seek to know the truth. Did not the Master admonish us all to "Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you:" (Matt. 7:7.)

People by the thousands can be heard all over the earth to testify that the message of the missionaries of the Church is true. They do not rely upon the word of the elders of the Church alone. They receive a testimony of their [page 101] own which is born of the Spirit. This is the greatest gift which comes to man from on high. He immediately sees himself in true perspective with his fellow men and with his God. He knows what he should know. He is responsive to the gospel plan. He seeks baptism by immersion for the remission of his sins.

Christ sought John the Baptist in the wilderness to be baptized of him in the River Jordan. Christ at once recognized the authority to baptize held by John. Christ declared that he was baptized to "fulfil all righteousness." Following his baptism, and as he came straightway out of the water, having been immersed therein, the heavens opened and God the Father declared: "This is my beloved Son, in whom I am well pleased." The Holy Ghost, the other member of the Godhead, descended from heaven and rested upon the Savior. Thus the Savior was baptized both by water and by the Spirit.

In all generations of time those who have been baptized according to the plan laid down by the Father, justified by the Son and recognized and approved by both the Father and the Holy Ghost, have, after baptism, received the Holy Ghost through the laying on of hands by those who are in authority--the Holy Ghost, the Comforter, which Christ promised his disciples would be sent to them by the Father upon his ascension on high. Those who seek after the Comforter can be assured, through obedience to the laws and ordinances of the gospel, never to be left alone, but always to have the influence, power, and inspiration of a member of the Godhead ever present.

Christ says, as recorded in John: "But when the Comforter is come, whom I will send unto you from the Father even the Spirit of truth, which proceedeth from the Father, shall testify of me;

"And ye also shall bear witness, because ye have been with me from the beginning." (John 15:26-27.)

For you it is left to decide whether our message is like the seed in the parable of the sower, some falling by the wayside into stony places, or among the thorns, or into the good ground, and is heard and understood and beareth fruit and bringeth forth "some an hundredfold, some sixtyfold, some thirtyfold." (See Matt. 13:3-8.)

Our preaching of the gospel today is no different from the days of Pentecost in Jerusalem when Peter preached to the multitude. We read:

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." (Acts 2:2-5.)

Finally Peter testified unto them in the power and majesty of his priesthood:

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

"Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Ibid., 2:36-38.)

With President McKay to direct us in our effort to do our duty in promulgating the gospel at home and abroad, we always know the proper course to pursue. The Lord has raised him up to be his prophet, seer, and revelator and to give to his Church a revelation pertaining to our duties as members of the Church in the world today. We are all becoming more and more aware of our responsibility, our privilege, our power, and our opportunity. On every hand we are beckoned by the world to divulge, as it were, the secret of our unity and success and happiness. No one lacks opportunity.
Some may ask the question as to how we convert others to the truth. The answer is, we do not. Conversion comes from above. Our part in this work is to plant the seeds of truth. These seeds are born of our conviction when we testify of the divine mission of Jesus Christ the Son of the Living God, who offered himself as a sacrifice for the sins of the world. We rely upon the gift and power of the Holy Ghost to carry our message into the hearts of our listeners and witness unto them the truthfulness of our stated conviction.

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!" declared Joseph Smith and Sidney Rigdon in 1832.

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father--That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:22-24.)

God help us all as his children that we may wend our way back to him by obedience to the laws and commandments set forth in his gospel, I humbly pray in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

President Henry D. Moyle of the First Presidency has just spoken to us. We hope that all the televisions and radios that were tuned in along the West Coast, in the Northwest and throughout the nation, heard his address, and also the beautiful singing of the Tabernacle Choir, and while we are all tuned in, I take this opportunity to express to you the love and greetings and confidence of President J. Reuben Clark, Jr., who is content to remain home at the advice of his physician. He telephoned before this meeting and sends his greeting and love to all who are listening in.

We shall now hear from Elder Marion D. Hanks of the First Council of Seventy.

I need and earnestly pray for the Spirit of the Lord in this important opportunity. With the guidance of that Spirit I would hope to do three things this morning: to add my testimony to what has been said here, to confront and acknowledge a serious problem, and then to offer some suggestions relating to the well-being of youth and their relationships with their parents and other adults.

Perhaps many of you did not hear President McKay's stirring declaration of faith and confidence in youth at the beginning of this conference. To no message could I have more sincerely thrilled and responded. I add my testimony of joy and confidence in them. I am one who earnestly believes that teaching them and seeking to help them and bearing witness to them is as important as any missionary work being done in the world today.

This morning Brother [Mark E.] Petersen delivered to the nation a moving expression of his conviction that with parents and in the homes of America lies the basis of much of the problem of our youth. To this I add my testimony. I believe that there is no force so vital in helping to shape the lives of the young, for good or ill, as the influence of parents and home.

I would testify of another truth: In my judgment there has never been so great an opportunity or so urgent a need as there is today for this Church, its members, families, and homes, to share great and vital principles, programs, and inspiration with the youth of the Church and the nation. I believe we have an unparalleled opportunity for leadership and contribution. I would like to witness to you that our much-discussed, terribly tempted, often troubled, frequently undervalued, but wonderful, solid, promising youthful generation has knowledge of its needs and says to us, sometimes in the very words we have said to them, (when they have a chance to say it and be listened to) that they know their needs and would like us to help them meet them.

The second theme I should like to note is that there are very tragic problems involving many of the youth of the land. I confess that I still wonder at the proclivity of quoting statistics that are unpleasant on the face of them and in their implications, without time to properly consider backgrounds and circumstances, but I believe that we have no time to lose, and that sometime somewhere, parents and other adults must be confronted with the facts. Let me give an example of what I mean.

The United States Navy a time ago instituted a program of morale-building among its personnel--a wonderful program based on fundamental principles of morality and responsibility and patriotism with which the Church has always been concerned and which are in operation among us. The results of the Navy program are reported to be excellent, but let me report a few of the sobering statistics that motivated the institution of the program and which still reflect, at least in some measure, existing circumstances. During one six-month period, it was reported in public print, the Navy brig population totaled enough men to man the entire submarine fleet of the nation. The Navy was starting a new court-martial every two and a half minutes of every single working day. Enough men were deserting each year to man twelve guided-missile cruisers, enough being dishonorably discharged to man twenty destroyers, and enough being hospitalized for neuro-psychiatric reasons alone to man five Forrestal-type carriers.

The American Social Health Association estimates an annual venereal disease-infected population in the United States of 200,000 under twenty years of age. In any one year, fewer than 50,000 of these are reported. Most of the remainder are undiscovered, many until they make their mark in tragedy in the lives of unsuspecting families or others. It is also noted that there were 207,000 illegitimate births recorded in this nation last year.

These statistics are startling enough, but they are indicative of another problem which especially alarms some knowledgeable observers. Listen to this recently published statement:

"As we fail to reverse the rising trend in juvenile delinquency, we approach a critical situation. Our national resources for detention, treatment, or rehabilitation of the pre-delinquent or the delinquent child are already inadequate, unevenly distributed, and severely strained. They will be unable to cope with further increases in our youth population and with the rise in delinquency."

In plain words, this notes the apprehension in the hearts of many who believe that we cannot possibly produce specialists, experts, guidance counselors, psychologists, social workers fast enough to meet the increasing need for them. Obviously, then, the solution lies elsewhere. There has to be another answer. We do not minimize the work of the experts and trained workers. While the Church is primarily interested in prevention, the message of the gospel is one of restoration and rehabilitation also. The first principles of the gospel are faith and repentance, based in the love of God and fellow man.

The answer to the problem of American youth, however, cannot be left with the expert and the specialist. It lies in the hands, in the hearts, in the willing spirits of the parents and other interested adults who can bless them and help them meet their problems--this great solid majority of wonderful young people who want to do well, who are not now in trouble and do not want to be, but who need help if they are to become the constructive, contributing, wholesome human beings they would like to be.

My third theme, then, is to consider some of the needs of youth.

I mention first (and no one will be surprised by it) that young people need the love and approval of their parents and of others whose lives influence them and who are important to them. They need to be accepted as they are and in light of what they can become, and they need to be motivated through love to want to be the very best they
It is not certainly true that the best friends we have in this world ought to be those of our own household? What kind of atmosphere would youth grow up in if that feeling were in the homes of the Latter-day Saints and perhaps through us in the homes of a great many good, faithful loyal people in this nation and the world? How would it be for the spiritual prosperity of the young if they were assured of a love that endures and inspires and allows for imperfections and failings and mistakes and for repentance?

They had never learned responsible attitudes toward others.

They had never had a chance to take part in organized activity under good leadership.

There were two things almost invariably true about the inmates under their charge: good leadership, in favorable circumstances, with worthwhile companions. I listened to a discussion between two wardens in our city at a convention. They agreed that youth generally have little admiration and confidence for adults who say one thing and do another, however superior their intellect may be.

With this love and affection and confidence, young people need to be instructed. Someone once said that we habitually underestimate their intelligence and overestimate their experience. We expect them to act like miniature adults and yet often we do not teach them.

What is it that we need to teach them? We can be sure of their perceptiveness. We can be sure that they will see and hear and absorb and imitate, and therefore it is vital that what they see and hear and absorb is worthy of imitation. We need to teach them as the Lord has taught us to teach them the first principles of the gospel. We need to teach them prayer. We need to help them get a sense of their relationship with their Heavenly Father that will make them want to walk uprightly before him, that will help them to seek objectives and goals that go beyond the material. We should endeavor to teach them to want to educate and discipline their minds and to keep their bodies clean and healthy. In their youth they need to be taught that there are things worth sacrificing for, they need to learn good citizenship, patriotism, respect for others, honor and honesty, courage. They need to be taught love good literature and beauty and God's world.

There is an enlightening, if somewhat sobering picture of what our young people need to learn, in the words of a Red Chinese intelligence officer describing captured American soldiers:

"He has weak loyalties to his family his community, his country, his religion, and his fellow soldiers. His concept of right and wrong is hazy. He is basically materialistic and he is an opportunist. He is ignorant of social values. . . . There is little or no understanding, even among university graduates, of United States' political history and philosophy or of their own freedom's safeguards and how these allegedly operate within their own decadent system."

Our young people need to be taught many basic things which we cannot assume they will acquire outside the home. We need to teach them there, and then to seek to spread our influence and effectiveness into the schools, the neighborhood, the community, and the nation.

I love some words attributed to Samuel Taylor Coleridge concerning what we should teach our children. It is said that a man widely known for his productive acres, sculptured gardens, and bright children, announced in the presence of Mr. Coleridge that he would not prejudice his children toward religion but would leave them to decide when they grew up. Coleridge is reported to have said to him,

"Bravo, this is a very progressive idea. Why do you not apply it to your fields and orchards and gardens in the future. Do not prejudice the soil to seed or weeding or cultivation, the trees to pruning or thinning, the gardens to bulbs or planning. Why not see if they will not just grow up and decide to be what you hope they will be?"

Young people need to be taught.

In addition to these fundamentals youth need discipline, guidance. They need to be made accountable for their actions. They deserve to have fair rules established which are understood and then to have the rules consistently, fairly, and firmly administered.

Youth need high ideals and to be somehow moved to want to have the will power and the resoluteness to identify with them and to serve them. We talk here of character, of the convictions and courage and conscience which combine to produce and preserve much that is good about mankind.

A conference or two ago President McKay made a statement which has been echoed all over the nation, and I suspect beyond its borders, when he said that character, of the convictions and courage and conscience which combine to produce and preserve much that is good about mankind.

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Young people need to be blessed with the opportunity to work. They must learn that there is no excellence without labor.

Young people need to find faith in God and immortality, in the purposefulness of life and the perpetuation of human personality beyond the grave. They need to know that families can be eternal. They need to know for themselves the sacredness of service and the holiness of prayer. People who really know youth and who have had reason to assess some of their problems are saying wherever I go that the young lack most importantly is faith and courage; faith and courage—ingredients with which they may best be endowed in the home, tools which are not passed out in college, weapons which are not to be discovered in any military arsenal.

Finally, I mention that in all of these things and in every other worthwhile objective for them, youth need the example of adults whom they can honor and revere. In listening to young people all over the land I have heard very few references to the missile gap. It is not this gap that worries youth, but the gap between precept and performance, between knowledge and conduct, between ritual and righteousness between what the adults say and what the adults do. Youth, after all, is responsive to the values which the adult generations in fact—not in theory—exalt. Said Plato, "What is honored in a country will be cultivated there."

And, we might add, in a home and family, in a neighborhood, a community, a church.

God bless us that we may recognize their great value and potential, that we may understand their problems, and that we may offer to them, out of the sincerity of our love for them, what they need. In the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Marion D. Hanks of the First Council of Seventy. The Choir and congregation will now sing, "Redeemer of Israel," with Richard P. Condie conducting. After the singing Elder Nathan Eldon Tanner will address us.

The Choir and congregation joined in singing the hymn, "Redeemer of Israel."

President David O. McKay:

Ever since the opening of the mission in Great Britain, there has also been a president of the European Mission. It is presided over presently by Elder Alvin R. Dyer, Assistant to the Twelve. Recently the European Mission was divided, and Brother Nathan Eldon Tanner was placed at the head of the West European Mission, including Great Britain, France, Holland, or that part of the European Mission formerly presided over by Elder Dyer.

Elder Nathan Eldon Tanner, Assistant to the Twelve, will now address us.

ELDER NATHAN ELDON TANNER Assistant to the Council of the Twelve Apostles

President McKay, President Moyle brethren and sisters: I am truly thankful for the opportunity of being here with you and attending this wonderful conference where one feels so keenly the Spirit of the Lord and the spirit of brotherhood and can enjoy this lovely music by the choirs which we have with us in our conference.

I feel very humble this morning and earnestly request an interest in your faith and prayers and pray that the Spirit of the Lord will attend me as I stand here before you this beautiful Sabbath morning. What a wonderful experience it is to listen to our great Prophet, David O. McKay—truly a prophet of God—and President Moyle, and the other leaders of the Church and kingdom of God here upon this earth.

I am sure that we all have missed President Clark and his testimony and counsel, and pray for his well-being.

Where else in all the world, my brothers and sisters, are people privileged to listen to apostles and prophets? What a privilege we have of being and using our best efforts to help others be, "... no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." (Eph. 2: 19-20.)

I am very happy to have this opportunity this morning of bringing to you assembled here and to those parents and loved ones wherever they may be who are listening in, greetings and glad tidings from Elder and Sister Hugh B. Brown, Elder and Sister Alvin R. Dyer those dedicated mission presidents and their wives, who are doing such a wonderful job with the missionaries; that wonderful corps of faithful, energetic missionaries, and all of those fine people whom we saw in those delightful countries of Great Britain, France, and the Netherlands.

We have here attending these conference meetings at this time President Selvøy J. Boyer of the London Temple representatives of the five stake presidencies and two bishops from each stake. I appreciate more than I can possibly say the signal honor and privilege afforded Sister Tanner and myself of being able to accompany President and Sister McKay and their fine son and daughter and their party to London, England, where we were privileged to participate in the dedication of the magnificent Hyde Park chapel with its lovely organ, which Sir Thomas Bennett so ably described to you yesterday.

There we listened to that stirring testimony and message of the Prophet to the world and to that inspiring dedicatory prayer. It was a rare experience. We also felt the influence of the international Singing Mothers under the able leadership of Sister Florence J. Madsen, accompanied by Brother Frank W. Asper, all of whom were so well received throughout the British Isles.

I feel that President McKay would wish me to give you a brief report of my assignment and conditions as I found them among the Saints where we went. As most of you know, Elders Brown, Dyer, and I were given the very pleasant assignment and privilege of organizing four new stakes, three in England and one in Holland. What a privilege and honor it is to be called to labor in the British Mission, from which eighty percent of the membership of this Church today can trace their ancestry. Every President of the Church, except Joseph the Prophet, has presided over that mission.

During the 124 years since Brother Heber C. Kimball was called to preside over the British Mission, thousands and thousands of British people have been brought into the Church. Approximately 80,000 of these devoted members have emigrated to make their homes in America, thousands of whom crossed the plains to be with the Saints, and many of whom willingly gave their lives in the struggle. Thousands of others in the Church are proud to trace their ancestry to other countries in Europe from which many of our leaders have come, while thousands of loyal, faithful members who remained in their native lands have carried on under many trials and tribulations, contributing much to the building up of the kingdom of God at home.

Brother Sonne gave you a very fine review of the missionary work in the land. You will be interested also in knowing the tremendous growth that has taken place in the Church in those areas since President McKay pronounced a new era and since the dedication of the temple in 1958, most of which has taken place within the last year and a half. Although I haven't a complete picture, I should like to give you some information which I found most interesting. During that short period, the Church population in Great Britain has increased from approximately 10,000 to approximately 20,000, or nearly double. The number of missionaries has increased from 150 to 500. There was only one mission in the British Isles known as the British Mission. Today there are four—namely, the British, the North British, and the Central British.
ScottishIrish. There were no stakes then, while today there are four stakes. In order of organization they are, the Manchester, London, Leicester, and Leeds stakes.

p11 The European Mission, including the British Isles, was composed of eleven missions when President Dyer was called to preside over it a year and a half ago. Today this same area is composed of eighteen missions and five stakes. The European Mission has been divided, as President McKay told you this morning, leaving President Dyer still with eleven missions, though seven have been placed in the new West European Mission.

p12 The West European Mission consists of the four missions on the British Isles which I have named, the French, the French East, and the Netherlands missions, over which I have the honor of being called to preside.

p13 I should tell you that the Holland Stake was organized March 12--the first stake to be organized on the continent of Europe. This makes a total of five stakes and seven missions in this area.

p14 While this tremendous growth is taking place, it is impossible to keep up with the building program. In fact, the lack of buildings is very serious. We cannot begin to accommodate the new converts as they are being brought into the Church. In some branches there is only standing room for some of the people as they attend the Sacrament services, and they stand during the whole of the service.

p15 I am pleased to report, however, that the Church, through the building committee, is doing all possible there, as elsewhere in the Church, to cope with the situation. In spite of the tremendous growth that is taking place in these areas, I should like to point out the great need for more and more missionaries. In the Central British Mission there are eighty important cities or boroughs, with populations ranging from 25,000 to over 250,000, in which we have no missionaries whatever.

p16 In the British Mission there are 136 such cities with no missionaries, while in the French East Mission we have fifty-five cities and in the French Mission 147 cities without missionaries. This means that in these four missions alone we have over 400 important cities and boroughs with populations of approximately 25,000 and over without any missionaries whatever.

p17 While in the West European Mission, Sister Tanner and I had the rare privilege of traveling with Elder and Sister Hugh B. Brown, who have spent so many years in missionary work over there, and with President and Sister Dyer, and of meeting and associating with the mission presidents and many of the missionaries, and aiding in the organization of new stakes.

p18 During our travels we met with thousands of the Saints. In fact, at the organization of the Leeds Stake we had in attendance 2,080 people. It was a great inspiration to me to meet with the missionaries in their conferences and to hear them bear their fervent testimonies to the truthfulness of the gospel and to have the privilege of interviewing them and feeling their fine spirit.

p19 After attending one of these meetings Sister Tanner said that when she went into that meeting and saw all those young missionaries--most of them from nineteen to twenty-two years of age--she thought, "What can these youngsters do in this great work?" You know, they are much younger than they were when she was that age. But she said as she left that meeting, after listening to them bear their testimonies and expound the principles of the gospel, she had watched those boys grow into mature men, able and prepared to take the gospel message of salvation into the world. It is thrilling indeed to listen to this great army of missionaries--both elders and sisters--bear their testimonies and to see their enthusiasm and devotion as they go forward unselfishly with only one thing in mind, and that is to bear testimony to the world that the gospel has been restored through a prophet in these latter days, that God is a personal God of body, parts, and passions; and that we accept Jesus Christ as the Living Son of the Living God and the Savior of the world.

p20 As they teach repentance and the truths of the restored gospel, they encourage the people to follow the admonition of Moroni when he said, "And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart with real intent, having faith in Christ he will manifest the truth of it unto you, by the power of the Holy Ghost.

p21 "And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:4-5.)

p22 In no other Church will you find an army of young men prepared to go into the world to carry the gospel plan of life and salvation. There are approximately eight thousand missionaries in the field today who are working night and day, and who often fast and pray to their Heavenly Father that they will do their work and carry forth the gospel message in a way that will be acceptable to him and bring the people to a knowledge and acceptance of the truth.

p23 I call upon the world to hearken to their message, and without prejudice put it to the test by praying earnestly to God the Eternal Father. Many of these young men have asked their missions to be extended beyond the normal time so that they might continue in the service of their Heavenly Father and of their fellow men. It is their hope that those who are seeking for the truth might hear and accept it.

p24 You parents of these missionaries have every reason to be humbly proud, and I appeal to those parents whose children are not yet old enough to fill missions to set about now to teach and train and to prepare them in mind and in attitude to accept a call so that they might go forward as ambassadors of the Lord. This is a special call to the members of the restored Church. As the Lord said, "Go ye into all the world, preach the gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost." (D&C 68:8.)

p25 As we interviewed dozens of men to fill offices in these stakes and wards both in England and in Holland, every man without exception expressed his gratitude for his membership in the Church and his appreciation to those who had brought the gospel to him and his family. They also expressed their willingness and desire to accept office and to labor in the Church and devote whatever time was necessary to carry out the assignments.

p26 Among those selected as members of stake presidencies and bishoprics, we found industrialists, contractors, teachers, accountants, merchants, men in the Air Force and in the Navy, builders and even the humblest of laborers. Though the majority of these men had been in the Church less than ten years, and many of them from one to five years, they are men with testimonies of the truthfulness of the work and of the joy of service. All were so thankful for what the Church meant to them in their lives and in their homes.

p27 They expressed their humility and feel keenly their lack of experience, but feel as Nephi expressed himself as he prepared to go back and get the plates: "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Nephi 3:7.) And they have the knowledge and belief that they in and of themselves can accomplish nothing, but with the help of the Lord they will succeed.

p28 One of the finest meetings Sister Tanner and I attended was a meeting of the stake missionaries in Leicester Stake, where the stake mission president had been in the Church only three years. The way he conducted, the lovely testimonies that were borne, and the devotion of those missionaries--all young in the Church--was most inspiring. They all stood ready, and expressed their desire to spend hours every week teaching and sharing the gospel with the people in their communities.

p29 In conclusion I should like to join with those who have spoken in this conference and with those devoted missionaries, both full-time, stake, and district missionaries, in bearing my testimony to all who are listening. I should like to do this by telling an experience of Joseph Smith right here on the American continent in the year 1820, which to me is one of the most important and thrilling happenings since the resurrection of our Savior Jesus Christ, and one with which all members of the Church are very familiar, and which is being told by the missionaries throughout the world.
They have been honest differences. I have been in countries where that is not possible. I know that some of the differences have probably been inspired by political expediency, but on the whole I think they have been just a spirit, as he knew as he knew as he knew that God the Father and his Son Jesus Christ were personal beings, and he bore testimony that they had appeared to him and had instructed him. Though only an obscure boy, not yet fifteen years of age, he was ridiculed and persecuted by ministers and men of high standing, who told him that there were no such things as visions or revelations in these days; that all these things had ceased with the apostles, and that there would never be any more of them.

However, though only a boy, he maintained that he had beheld a vision and all the persecution under heaven could not make it otherwise. It was through him that the gospel was restored, and the Church and kingdom of God, known as the Church of Jesus Christ of Latter-day Saints, was established in which we have apostles and prophets and the priesthood of God with our beloved Prophet David O. McKay at the head of Christ's Church here upon the earth.

This is my witness to you this day and I do hope and pray that we will all go forth, keeping all of the commandments of God, bearing this testimony to the world, as our missionaries are doing so effectively, in the name of Jesus Christ. Amen.

I am so happy, my brethren and sisters to be with you today back here in the bosom of the Church, and to realize that I can probably remain here beyond the end of this conference session this afternoon.

As I drove west a few days ago from my home of eight years in Washington to these valleys of the mountains, I caught myself singing many of the old familiar Mormon hymns: "O Ye Mountains High," "Beautiful Zion for Me." I had a great joy in my heart, and I had a great surge of freedom, I think augmented somewhat by the fact that I was behind the wheel of my own car after riding behind government chauffeurs for eight years.

It is good to be home. There is one expression that has become very dear to me. It has been repeated over and over again, I guess hundreds of times by many people during the last few days: "Brother Benson, it is good to have you home again." It isn't half as good to have me home as it is for me to be home. It is a joy, my brethren and sisters, to be here to enjoy the warm welcome and the sweet spirit of brotherhood and fellowship that we have in the Church. I know it is very real. Of course, it isn't what it should be. It isn't what it could be. It isn't what it will be, as we continue to increase our faith and live more fully the gospel of Jesus Christ. But it is truly a sweet spirit.

I am grateful for the privilege of being back again associating with my brethren of the General Authorities. There is no sweeter association in all this world among men than the association we enjoy as a body of General Authorities of the Church. And I say this after having traveled six million miles in fortytwo nations during the last eight years. And I am grateful to be a part of this brotherhood, this fellowship, this spirit, which is part of the Church and kingdom of God.

I express my gratitude this morning for the interest that has been shown in my activities during recent years, for the support that has been given to my humble efforts. These have been eight rather difficult, eventful, and I must say, rewarding years. I have had a prayer in my heart constantly that I would never do anything that would hurt the Church, or my great country--your country.

I have missed the association of the brethren of the General Authorities. I think the happiest hour each week has been on Sunday when I had the pleasure of reading the minutes of the weekly meeting of the First Presidency and the Twelve, held in the upper room of the Salt Lake Temple. I am grateful to President McKay for kindly granting me this privilege.

I have missed the weekly travels to the stakes and missions of the Church, and yet I have had the glorious privilege of meeting the Saints in many parts of the world. I have had a conviction through all this period, my brethren and sisters, that I was where the Lord wanted me to be. I have had no doubt of that since President McKay in November 1952, realizing that there might be a request for me to occupy an important government position, said to me: "Brother Benson, my mind is clear, and if the opportunity comes in the proper spirit, I think you should accept."

The opportunity came in the proper spirit on a high spiritual plane, and I accepted. We have a responsibility as American citizens to respond to the calls of Presidents of the United States. As a humble stake president I had responded to such a call from President Franklin Delano Roosevelt and served for some time on a four-man national agricultural advisory committee during the 1940's.

But the thing I am most grateful for this morning is the faith and prayers that have been exercised in my behalf during the last eight years--first of all by my brethren of the General Authorities, by the members of my own quorum, by the First Presidency and others by my devoted family, and my companion who always has come to the rescue especially during crucial periods--and we have had a few. I shall ever be grateful for the faith and prayers of the Latter-day Saints throughout the Church and for the faith and prayers of the people of all faiths from all over the free world. Hundreds, yes, thousands of letters, telegrams, telephone calls, and other messages have given ample evidence of the great amount of faith and prayer that has been exercised in my behalf. Without this faith and without this help I am sure I could not possibly have accomplished even the small amount that I have been able to do.

Yes, it has been a politically sensitive position. There have been honest differences. Thank God we live in a land where men and women can differ honestly without fear. I have been in countries where that is not possible. I know that some of the differences have probably been inspired by political expediency, but on the whole I think they have been honest differences.
I testify to you today, my brethren and sisters, that the gospel is true; that it has been restored to the earth in its purity, in its fulness. Mormonism is the gospel of Jesus Christ in its fulness, and therefore Mormonism is true. God help us to live the gospel. I testify to you that God has again spoken from the heavens. The heavens are not sealed. The vision of God the Father and the Son to the boy prophet did in very deed occur. God lives. Jesus is the Christ, the Redeemer of the world, not just a great moral teacher, as much of the Christian world is claiming, but the Savior of mankind, the very Son of God.
President David O. McKay:

Brothers and sisters, in bringing to a conclusion this very impressive session of the One Hundred Thirty-First Annual Conference of the Church, we take this opportunity to express sincere appreciation to the owners and managers of the many television and radio stations that have offered their facilities to us. We are grateful for this great public service. Forty cities in the Intermountain West and the Pacific Coast are carrying the proceedings of this Conference. According to a survey, as was stated in the opening session, it is estimated that well over a million people are listening in this morning.

We are grateful for the attendance of all who are present in the Tabernacle, in the Assembly Hall, Barratt Hall, and in other gatherings where this Conference is seen and heard. We desire to acknowledge the presence this morning of prominent persons. We have had assistance in trying to see that we do not miss any. You will all be pleased to hear that we are honored this morning with the presence of Sir Thomas and Lady Bennett of London. Sir Thomas is a true servant of the people, a well-wisher for the Church, and one who has rendered masterful, helpful service in building our temple and chapels in Great Britain and other places. I esteem him as a great friend, and value his friendship highly.

Elder Ezra Taft Benson of the Council of the Twelve has just concluded speaking.

We recognize too, with appreciation, the presence of our stake presidencies, bishoprics, temple presidencies, General Auxiliary officers, and all who have participated in this spiritual feast. It is glorious to meet with you and have you partake of the spirit of the Conference, and to let us partake of your spirit and feel your support, and that means much.

We have many greetings, which have already been presented to you--telegrams from our seminary students who are here in large number.

These beautiful daffodils, which are arranged on the rostrum and pulpit have come from the Tacoma Stake through the generosity of the Puyallup Valley Daffodil Festival of Tacoma Washington. The calla lilies are from the high priests' quorom of the Oakland-Berkeley Stake. These flowers have come to us voluntarily, and many hours have been spent by the members in picking them and preparing them for shipment by airplane. These sweet peas--ten thousand of them--are from the Mesa Eleventh Ward. These lovely flowers were picked by the members of the ward and delivered personally by Bishop David M. Howells who drove all night to get them here in time for this Conference.

There are many ways in which we can serve our fellow men, and serve this Church, and we appreciate it.

I was sorry yesterday that I was not able to meet Brother Jesse A. Udall, who is Judge of the Supreme Court in Arizona, formerly president of our mission in California. He is here with us, and we bid a hearty welcome to him.

The closing song will be by the Tabernacle Choir, and they are going to sing the "Hallelujah Chorus." I think you will hear that great rendition sung as you have seldom, if ever, heard it before, and it is suggested that as the Choir rises the entire congregation will also rise and remain standing through the singing of the "Hallelujah Chorus." The benediction will be by Elder Cecil B. Kenner, president of the East Cache Stake, after which this Conference will stand adjourned until 2 o'clock this afternoon.

The Tabernacle Choir sang as a closing number, "Hallelujah Chorus."

Elder Cecil B. Kenner, president of the East Cache Stake, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the concluding session of the One Hundred Thirty-First Annual Conference of the Church.

For those who are unable to enter the building, we announce that these services are being broadcast in the Assembly Hall and in Barratt Hall over television. These services are also being broadcast as a public service by television and radio stations throughout the West. The names of these stations were announced just a moment ago while we were waiting.

To all radio and television audiences to our special guests, educational leaders, General Church officers, members of the Church, and friends assembled in this building, we bid you welcome.

The music for this session will be rendered by the Tabernacle Choir with Richard P. Condie and Jay E. Welch conducting. Alexander Schreiner is at the organ.
My beloved brothers and sisters, and I include all of you, both you in this building and you who are listening in on radio and television. I consider you all my brothers and sisters, for I know as you do, that we are all the sons and daughters of our Father in heaven. I sincerely trust that you will join with me in prayer that while I speak may enjoy the Spirit and that you may enjoy the Spirit, for I am convinced with Nephi that "... when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men." (2 Nephi 33:1.)

Acceptance of the Book of Mormon requires acceptance of these two facts because they are inseparably connected with its coming forth. If one accepts them and the Book of Mormon, he cannot deny the restored gospel, for it rests upon the same two facts. The person who knows the Book of Mormon is true has passed the point of no return, so far as conversion is concerned. He has come out of darkness into the glorious light of truth. He has, in effect, accepted the gospel of Jesus Christ.

I would now like to say a few words about the significance of this conference. I have been thinking about this as I have sat here on this stand during these conference sessions and considered what was going on. I do not think I have the language to convey to you its full significance, but I can say that it represents the most effective force in the world for the good of humanity.

We have great gatherings, of course, in the United Nations. Representatives from the governments of the world convene to deliberate, to reason, to argue, to compromise, to try in every way devisable by the human mind to resolve differences. I suppose most of them come with honest hearts to try to bring peace to the world.

We have come to this conference from many nations of the world—not, however, as representatives of the governments of these nations. We are here representing the leadership of the kingdom of God. This Church is the literal kingdom of God in the earth. We did not come to argue, to jockey for position, to compromise differences and accept compromise, to try in every way devisable by the human mind to resolve differences. I suppose most of them come with honest hearts to try to bring peace to the world.

We are in very deed representatives of Jesus Christ our Redeemer and his Father, God our Eternal Father. Our authority comes from them.
Church in Gethsemane: "...his sweat was as it were great drops of blood falling down to the ground." (Luke 22:44.) And of Christ's statement describing Christ's suffering in Gethsemane: "... Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit--and would that I might not drink the bitter cup, and shrink--..."

"And how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if it so be that they are built upon my gospel." (3 Nephi 27:1-8.)

Now what about the other point? It is my church "if it be called in my name... if it so be that they are built upon my gospel." Now what is the gospel of Jesus Christ? I would like to read to you out of this same chapter, the 27th chapter of 3rd Nephi, the gospel of Jesus Christ, as defined by the Master himself--not by Joseph Smith, not by men, but by Christ himself as he stood among the Nephites, as a resurrected being. To me it is marvelous:

"Behold I have given unto you my gospel [he said], and this is the gospel which I have given unto you--that I came into the world to do the will of my Father, because my Father sent me.

"And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that as I have been lifted up by men even so should men be lifted up by the Father to stand before me, to be judged of their works, whether they be good or whether they be evil--"

"And for this cause have I been lifted up; therefore, according to the power of the Father I will draw all men unto me, [in the universal resurrection], that they may be judged according to their works.

"And it shall come to pass, that whoso repenteth and is baptized in my name shall be sealed; and if he endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world.

"And he that endureth not unto the end [this is the Redeemer speaking], the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father.

"And this is the word which he hath [page 119] given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not but fulfilleth all his words.

"And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

"Now this is the commandment [said the Redeemer]: Repent, all ye ends of the earth and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day.

"Verily, verily, I say unto you, this is my gospel;..." (3 Nephi 27:1321.)

Then he adds that "if ye do these things blessed are ye, for ye shall be lifted up at the last day." (Ibid., 27:22.)

Now this Church is the Church of Jesus Christ. Of course, no one can know this fact with certainty unless he has received a witness from the Holy Ghost. Everyone who will look can see, however, that the Church meets the requirement laid down by the Redeemer. It was named by him, it is called after him, and it is built upon the gospel as he defined it.

This Church is the standard which Isaiah said the Lord would set up for the people in the latter days. This Church was given to be a light to the world and to be a standard for God's people and for the Gentiles to seek to. This Church is the ensign on the mountain spoken of by the Old Testament prophets. It is the way, the truth, and the life.

"I know these things are true. I know them by the witness of the Spirit to my soul, and I bear you that witness. I know Jesus Christ lives. When I think of him, my Redeemer, I am always moved. In my mind's eye, I see him in that great council before the world was, when he said in effect to his Father, "I will go. Mine be the willing sacrifice, the endless glory thine."

"I view him as the Creator of this world and of the starry heavens. In this respect it is difficult for us to realize the greatness of Jesus. Enoch was amazed when the Lord showed him his creations. He referred to the number of them in this language: "... were it possible that man could number the particles of the earth, yea, millions of earths like this, it would not be a beginning to the number of thy creations;..." (Moses 7:30.)

I think of this man--this Son of God, Jesus--as he stood on Mount Shelem before the brother of Jared in his full-length spirit body and said:

"Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. ...

"... Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image.

"Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit I will appear unto your people in the flesh." (Ether 3:14-16.)

That was 2,200 years before he appeared on earth as the infant son of Mary. I think of his coming into this world, the Son of Mary and God the Eternal Father.

I think of him as he went through his life, teaching and blessing the people.

And, oh, I think of him in Gethsemane, when he suffered the pain of all men, that we might be forgiven of our sins on conditions of repentance. I think of Luke's statement describing Christ's suffering in Gethsemane: "...his sweat was as it were great drops of blood falling down to the ground." (Luke 22:44.) And of Christ's statement to Joseph Smith: "... Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit--and would that I might not drink the bitter cup, and shrink--"
"Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men." (D&C 19:18-19.)

By his suffering he put into effect the plan of mercy, the merciful gospel [page 120] plan of redemption by which all men may be cleansed of their sins.

And then I think of him on the cross. I think of him in the garden, when he spoke to Mary, following which the light and knowledge broke through upon his disciples that he in reality had won the victory over death, bringing about not only his own, but the resurrection of all people.

I think of him with the Father in the grove with the Prophet Joseph. I know he lives.

I know my Redeemer lives. "Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior." (D&C 76:1.)

I bear you my testimony that this statement is true, and this witness which I bear will be binding upon you; for I, like my brethren of the presiding councils of the Church, am a called and ordained personal witness of the Lord Jesus Christ.

This Church is the Church of God. We do have the gospel of Jesus Christ. If we will live it, we will gain the promised blessings. That this may so be, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder Marion G. Romney of the Council of the Twelve. Elder John Longden, Assistant to the Twelve will now speak to us. He will be followed by Elder Henry D. Taylor.

ELDER JOHN LONGDEN Assistant to the Council of the Twelve Apostles

From this conference, these excellent sessions which have been held, with the Spirit of the Lord in attendance we have been fed the bread of life, and we have been fed those things pertaining to eternal life which will help us in our daily lives here in mortality. I believe there are a few lines which would sum up very beautifully the truths that have been spoken from this pulpit.

It is a simple prayer, and as far as I am concerned, the author is anonymous. "O God, our Father, always keep us thankful, and never let us forget the source of all our blessings and our great privilege to share them with others."

I am so grateful for those words because I feel they sum up beautifully the things which have been given in these marvelous sessions from those who have preceded me. The opening remarks of President McKay, saluting youth, commending them for their courage and fortitude in seeking to know the truth and to follow it, were most inspirational, as has been each of the brethren, to Brother Romney who has just preceded me with his beautiful testimony of the divinity of Jesus Christ. There is one, I should like to say at this point, whom I have missed, and I am sure I voice the thoughts of thousands who have been and are here; the voice and the words of President J. Reuben Clark, Jr. God bless you, President Clark.

Because of this sharing, there was an assignment that came to Sister Longden and me last November--it came earlier than that but because of the conditions and circumstances over which we had no control, we were not able to start our journey until the fourth of November 1960.

We left Salt Lake City with President and Sister Kendall W. Young, who were to be installed in the French Polynesian (or Tahitian) Mission, and with us were their four little children--the oldest not yet seven. You talk about faith--here it is exemplified--these people willing to leave the comforts of home and the pursuits here of their daily labors to go out and serve the Lord in those beautiful but faraway islands of the South Pacific.

We arrived in Papeete, Tahiti, after twenty-seven hours. The final journey from Honolulu to Papeete took ten hours and fifteen minutes which is quite a long time to be in the air. But we were blessed. We arrived there Saturday [page 121] morning. On Sunday, the next day President Young was installed as the new mission president. President Joseph R. Reeder was released as president of the French Polynesian Mission. In a few days President and Sister Reeder, their son and daughter and a young elder, Ralph Anderson from Brigham City, Utah, who was in the Tahitian Mission presidency, started for Rarotonga on the Church ship, Parata, so named after Addison Pratt, one of the first missionaries to labor in the South Pacific isles as early as 1844. That will give you an idea of how our sharing was taking place even in those early days.

President Reeder was installed the following Sunday as President of the Rarotonga Mission. We had eighty-one percent attendance in our meeting that day. That is something for you stake presidents here in the States to shoot at--eighty-one percent of the total membership of the Church on the Island of Rarotonga--as we created a new mission in the Cook Islands with headquarters in Rarotonga.

The missionaries in Rarotonga as well as those in Tahiti, Tonga, Samoa, Australia, and New Zealand, are dedicated young men, giving their all in sharing the gospel.

I shall always remember one missionary who wished to stay several months longer after completing his full term in the mission field, but he sensed that finances might be running short at home so he wrote to his mother, who is a widow, asking her advice. While we were in Tahiti he received a letter from her stating, "If necessary, I'll scrub floors in order to keep you in the mission field your full time and longer." Faith, sharing with others!

The missionary activity in these two missions, the increasing baptisms, the stepped-up interest of investigators is most heartwarming. I believe our members there are fully converted to the truth and know why they are being baptized. There is a lovely missionary endeavor which takes place every three weeks as each Mission line comes into Papeete. The French and the Tahitian branches, combined, furnish a forty-five-minute program for all the tourists on board ship, and there is usually a full complement of passengers. The program consists of classical as well as native music sung by a chorus of beautiful young Tahitian members led by one of the missionaries. There are also some impressive native dances by young and old, and you would thrill at the music--the choruses, the individual numbers. We were told by the captains of both ships on which we witnessed the show that this was always the favorite entertainment of their passengers.

Our journey then took us to Suva, Fiji, and to Nuku'alofa, Tonga, where we met with President M. Vernon Coombs and Sister Coombs. They have been in the mission field in Tonga on and off since 1911. The people love them, and they love the Tongan Saints. President Coombs had arranged an interview with Crown Prince Tungi, who was very grateful for the courtesy and hospitality extended to him by President McKay on a visit here a few years ago. Perhaps one of the most thrilling humbling moments of our lives was as we arrived at the Church college in Nuku'alofa. The Saints were all dressed in pure white, mostly sitting on the floor to make more room. As we arrived they stood and sang like angels, "We Thank Thee O God For a Prophet." Right then I had the privilege of telling them I knew they were singing their thanks for our prophet, David O. McKay, and I would convey their love and greeting to him.

I shall never forget the 1,400 Saints assembled at a music and dance festival presented by several branches of the Tongan Mission. This time we saw the great MIA program in action. I am ready for any stake president now, or anyone in the Mutual organization who says, "It won't work in our stake." We saw it work. We saw this marvelous program in action--dancing, singing, the drama, speech. Also we met with Tongan Master M-Men and Golden Gleaners.
From Tonga we moved on to Samoa, where a fine work is being accomplished. Here we saw much of another phase of activity in the Church—the labor missionary program. It was my privilege to hold a special meeting with seventy-seven of them, and then as the Apia Chapel was dedicated with 526 in attendance, to see and hear a chorus of fifty young labor missionaries dressed in white shirts and trousers with black bow ties, singing under the direction of Sister Barker, whose husband is the principal of the Church school at Pesega. They sang with so much meaning, and they sang not only in Samoan, but they had learned also the English interpretation. The building program is going forward in Samoa, as will the proselyting and school programs.

Last year in Samoa there were 2,393 baptisms. That is about an average of forty for every missionary. I am sure that will make President Moyle happy. We talk about "sharing the gospel." They have been doing that down there. Three years ago there was one entire village of forty-five converted because of the activity of our missionaries. When we held a service there, three years later, there were 150 in attendance in that little village.

They have many ideas that they are putting into effect in order to bring to these wonderful people of the South Pacific the Pearl of Great Price. I cannot say too much for the work that has and is being done by President Charles L. Sampson and his most dedicated counselors, President Rivers and President Harrington. President Harrington, a stalwart young man graduated from Stanford University, a Samoan, his parents living in Honolulu, will soon be winding up his two and a half years in the mission field—a tower of spiritual strength to his people.

We were so pleased to see the schools as well as the churches teaching people to develop and utilize the talents with which God has blessed them! Yes, we are truly sharing the gospel of Jesus Christ with these wonderful people of the South Pacific.

Our journey was extended to include those great countries of Australia and New Zealand. We had the opportunity of touring the Southern Australian Mission and the Australian Mission. When you travel from Melbourne, which is the headquarters of the Southern Australian Mission, and go around to Perth, it is like traveling from Salt Lake City to New York. And in the other direction, when you leave Sydney, of the Australian Mission, going north to Cairns, it is a similar distance. At the time we left, a new area was being opened, as Brother [Spencer W.] Kimball had encouraged them to do, in Darwin and Port Moresby and Thursday Island in New Guinea. This was after a survey had been made at the time of the visit of Brother Kimball.

Christmas Eve we were in the railroad yards at Perth—106 degrees, and we saw a little train—not the luxury and the comforts and conveniences to which we are accustomed in this nation. Twenty-five of our members, including one little family of seven, mother and father and five children were leaving for New Zealand to go to the temple to be sealed to one another. I called Sister Longden's attention to the little canvas bag on the back of the railroad car, and in that bag was the culinary water which was to sustain them until they were able to refill it. Faith! Because they had received that witness Brother Romney has just spoken of I They had that evidence in their souls. The light of the gospel of Jesus Christ penetrated the darkness, and they felt the spirit of urgency to go to a temple of the Lord. They were willing to sell all their possessions. It would take some three weeks for their journey, changing to four different trains going through Australia, and then in Sydney they would board a ship which would take them to Auckland. [page 123] They would then travel another eighty miles to the temple site. They knew they were doing the will of the Lord. We shall never forget the look of hallowed, excited expectation on the faces of each of those dear Saints.

We truly saw the gospel of Jesus Christ in action. President Moyle used the word this morning—applying—application. We hear, we read, we have an opportunity to believe, and then we must apply these truths in order to reap the blessings. I am so thankful that our journey was extended to Australia and New Zealand, that we came to know these wonderful people. I held three stake conferences in Australia, in Melbourne, in Sydney, and Brisbane and was privileged to see the faith of the people there and the attendance at our meetings and to hear some faith-promoting stories and witness them.

I could mention other similar experiences. Sixty-nine Tongan Saints, when we were in Suva, were just returning from the temple, happy and at peace because they had realized lifelong dreams. Another thirty-eight disembarked from a huge plane in Auckland three days before we left for home. We met them in Auckland at the airport. Nine couples, nine fathers and mothers and twenty children were going to the temple to have that eternal union. God bless them.

After spending ten days each in the New Zealand South and New Zealand missions, we held three stake conferences in New Zealand: Hawkes Bay, Hamilton, and in Auckland. I am grateful for the memories I have of these experiences. The attendance was excellent in all stakes. Fifty-three percent were present at our meetings in Auckland, even though the Auckland Stake had been divided two and a half months before when Brother Kimball was there creating a new stake, Hamilton, leaving only part of Auckland Stake. It has been wonderful to shake the hand of President William Roberts, from Auckland, here for this conference, also of President Higbee from Hawkes Bay and others here from these stakes of Zion down under.

Now in conclusion, as we share this gospel with others, may I give you the words of the Lord as recorded in the seventh chapter of Matthew. Christ had been teaching the people in his customary way—by parables. He spoke of one of the men who was wise, because he built his house upon the rock, and the one who was foolish, because he had built his house upon the sand. I am interested in the closing words of that chapter, “And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine.”

For he taught them as one having authority, and not as the scribes.” (Matt. 7:28-29.)

May we then be wise and follow the teachings of our great prophet and mouthpiece of the Lord today, as well as of those who have been called to labor and serve with him, and the leaders in the missions and in the stakes and wards and branches, and all the auxiliary organizations, for we are being taught and led by authority and not by the teachings of the scribes. We shall then be true Latter-day Saints.

I am deeply thankful for my membership in this, the Church of Jesus Christ of Latter-day Saints. May I give you in conclusion the words of Karl G. Maeser. The gospel has been summed up for us—the kingdom. Those who will inherit the kingdom must be true Latter-day Saints. This is Brother Maeser’s definition of a true Latter-day Saint. A true Latter-day Saint is one who has dedicated himself soul and body to God in all things, temporal and spiritual, in all his doings, in all the meditations of his heart, in all his desires, his anticipations and hopes for the future, in life and in death to belong to the Lord only, and has based all his actions, all his thoughts, all his endeavors, all his interests upon that foundation that he belongs to the Lord.” As we truly belong to the Lord we will feel called to share that belonging with others.
p1 In the sweat of thy face shalt thou eat bread.” (Gen. 3:19.) In these words the Lord gave to Adam and Eve, as they were driven from the Garden of Eden, the economic law by which they and their posterity should live out their lives here upon the earth. All laws given to Adam, we are advised, were spiritual laws. Inasmuch as he was given the edict that in the sweat of his brow he should eat bread, and this to be produced from the earth, which had been condemned to bring forth thorns and thistles, we can logically conclude that work is a spiritual law.

p2 We should understand, however, that Adam and Eve were put under no curse but rather the ground was cursed for Adam’s sake or for his good and benefit, for the Lord further stated: “...cursed is the ground for thy sake.” (Ibid., 3:17.)

p3 It was just twenty-five years ago at the April 1936 general conference that the divinely inspired welfare plan was announced, giving renewed emphasis to principles as old as the Church itself. At the following conference in October, the First Presidency explained the primary purposes of the establishment of the program. One of the basic principles, they stated, was: “Work is to be reenthroned as the ruling principle of the lives of our Church membership.” (Conference Report, October 1936, page 3.)

p4 To carry out the purposes of the program, it was intended that all members of the Church should join together and work and labor to produce and process the commodities necessary to care for the “Lord’s poor,” that is the worthy needy, and that those needy, who were to receive assistance, should, to the extent of their ability, work for the help received. In this manner there would be no dole, no receiving something and giving nothing in return. It will be understood that an essential factor of this great movement, the welfare plan, is work.

p5 From early youth, Latter-day Saints have or should have been taught to regard work as honorable and to dignify it by performing an honest day’s work for a fair day’s pay. The poet Carlyle expressed this sentiment when he penned the lines: “All work, even cotton-spinning is noble; work alone is noble.” The Apostle Paul clearly understood and emphasized the principle of work. In his epistle to the Thessalonians, he reminded them: “...this we commanded you, that if any would not work, neither should he eat.

p6 “For we hear that there are some which walk among you disorderly working not at all, but are busybodies.”

p7 “Now then that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

p8 “But ye, brethren, be not weary in well doing.” (2 Thes. 3:10-13.)

p9 Many have viewed with concern present-day trends continually to shorten working hours. The existing forty-hour week seems destined for revision downward, as agitation mounts to reduce further the working week to thirty-five or even thirty hours, with no decrease in benefits. Then there are those who look forward with anticipation to age sixty-five as the time of retirement from all work and labor. Much to their sorrow many discover that too much leisure time may create problems not anticipated and brings disillusionment and unhappiness. They learn the important truth that work is a great blessing and can result in joy and happiness to themselves and to mankind. They also discover that doing nothing is one of the hardest of all jobs. When you get tired, you can’t rest. You are in bondage when you refuse to work.

p10 Elizabeth Barrett Browning said: “Free men freely work: Whoever fears God, fears to sit at ease.”

p11 Idleness is an offense against the gospel and has received the Lord’s severe condemnation. He denounced it with vigor and vehemence when he instructed:

p12 “Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer. (D&C 42:42.)

p13 “For the idler shall be had in remembrance before the Lord.” (Ibid., 68:30.)

p14 On another occasion he counseled:

p15 “Let every man be diligent in all things. And the idler shall not have place in the church, except he repent and mend his ways.” (Ibid., 75:29.)

p16 Brigham Young admonished the Saints by saying:

p17 “To give to the idler is as wicked as anything else. Never give to the idler.” (Discourses of Brigham Young, p. 275.)

p18 The First Presidency expressed disapproval of the evil of idleness when in explaining the purposes of the welfare program, they stated, that it is among other things:

p19 “To set up... a system under which the curse of idleness would be done away with.”

p20 The life span of man is constantly lengthening. More and more elderly citizens are confronted with the problem of properly utilizing leisure time in accordance with their desires, experience, knowledge, and abilities. These sunset years can be rich, rewarding, golden years, filled with work and activity as witnessed by the serene, happy faces of the aging temple workers, and the research people in the Genealogical Library. I was deeply impressed and touched with the look of happiness and contentment on the face of a ninety-two-year-old brother engaged in labeling cans at Welfare Square. Work to him was worthwhile and precious.

p21 How glorious it is that the Church provides ways, means, and opportunities for those growing older to engage in interesting and constructive work; and how proud we should be to belong to such an organization.

p22 President McKay in his eighty-eighth year is an inspiration and a shining example to all of us; in his office from early morning until evening, traveling throughout the world, guiding, stimulating, and inspiring the Saints.

p23 Inactivity or refraining from work can produce a deterioration of both muscle and mind. The body accumulates poison when it ceases to be active. The mind becomes weak and dwindles in effectiveness when not stimulated by vigorous mental exercise. On the other hand, work is conducive to good health, contentment, and cheerfulness. Some of its happy results are peace of mind, a hearty appetite, sound sleep, and undisturbed rest.

p24 “…work out your own salvation with fear and trembling.” (Phil. 2:12.) To Latter-day Saints, this is not just an empty phrase, it is a profound truth. Working out one’s own salvation is the concern of every individual, contemplating and requiring more than mere lip service. Each of us will at some future day stand before the judgment bar of God to answer for our acts in this life. John the Beloved Apostle foresaw in vision this memorable event and described it in these words:

p25 “And I saw the dead, small and great stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.” (Rev. 20:12.)

p26 So we can say with grateful hearts, “thanks, Heavenly Father,” for the privilege and the blessing of work; and as one has so aptly said, “For the might of it, the pride of it, the glory of it, the peace of mind that comes from the strain of it.”

p27 I bear you my witness, my brothers and sisters, that the principle of work is a God-given and spiritual law. I humbly pray that each one of us will labor diligently, so that some day we may merit the words of approbation, “Well done, thou good and faithful servant:... enter thou into the joy of thy Lord.” (Matt. 25:21.) in the name of Jesus Christ our Savior. Amen.
Some of us because we will not listen or we cannot listen. Why didn't he take the learned trained theologians of that day—men trained in the ministry? For the same reason, brothers and sisters, that many times he cannot use needed someone on earth he could trust. He needed someone he could teach.

In other words, they were cursing those who believed the Son of God. In the pride of their learning they were not humble enough to believe, and God could not use have ye not brought him? Have any of the rulers of the Pharisees believed on him? Then answered them the Pharisees, Are ye also deceived? The officers answered, Never man spake like this man. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? And that would give me my cue to answer, "This is the bread of life" of organic chemistry." This made them curious to know what I had in the box—sandwiches, cake, cookies, or perhaps actually bread for a chemical experiment.

Later on in the lecture, I opened the box and showed them what was in it. They were amazed to see that the box was filled with tinker-toys. Yes, the box was filled with balls and sticks and tight coils of stiff wire. In fact, they looked just like baby's playthings, and when youngsters came into my laboratory, and I had to amuse them, I would actually let them play with these as toys. The only difference between these toys and ordinary tinker-toys was that the balls had been painted various colors—green, red, blue, purple, black, white—and that the holes drilled in the balls were drilled at very precise angles.

Chemists use these tinker-toy units to construct models of complex organic compounds. When I wanted to lecture, for instance, on carbohydrates to show students the structure of sugar or the structure of starch or cellulose, I used these tinker-toy models to illustrate molecular structure. Or when I lectured on proteins and had to show them the structure of the amino acids or how these were put together to form protein molecules, I used these balls and sticks and pieces of wire to show how the molecule was built and constructed.

I once heard an internationally known chemist lecture to us on the structure of enzymes. He used just exactly these tinker-toys, building first one part and then another part, and putting the [page 127] parts together until he finally showed us exactly the thing that he wanted to demonstrate. Now, wouldn't it be ridiculous to criticize a chemist of such stature because he used such simple tools or to regard his ideas as childish because he used tinker-toy models to illustrate his ideas?

It is the use that determines the value of a thing—on the one hand, a child's plaything, but on the other hand a useful tool in the hands of a highly trained, competent scientist. A wise man looks at the results—not the tool. A simple tool in the hands of a skilled craftsman would be a marvelous thing. On the other hand, the finest of hand tools, or even a machine tool, in the hands of a clumsy oaf would be valueless.

Now, speaking of tools, God did not hesitate to use simple tools wherever he had to. We are the tools of God and God has had to use men wherever he found them and as he found them. But the question comes to one's mind Why didn't God, for instance, speak to Eli, for Eli was at that time the prophet and high priest in ancient Israel? But Eli could not or would not do as he was told. He had two sons, Hophni and Phinehas. They were heirs to the priesthood, but they were profigate and wicked, and Eli could not or did not control them.

Thus, the Lord had to choose someone else. He chose a small lad, and as God called, "Samuel," Samuel answered: "Speak, for thy servant heareth." (1 Sam. 3:10.) And soon, all Israel from Dan to Beersheba, knew that Samuel was a prophet of God.

When, later on, in the great King Saul became disobedient and had to be set aside and replaced, Samuel, in his old age, because the Lord told him to go to the house of Jesse, would have chosen Eliab. But when he would have chosen Eliab, the Lord said to Samuel, ". . . Look not on his countenance, or on the height of his stature, because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (Ibid., 16:7.)

So Abinadab, Shammah—all seven sons of Jesse were passed over, and then the Lord told Samuel to choose David, the shepherd lad, for he was obedient enough to listen. David was teachable and so he became a useful tool in the hands of the Lord.

Why was John the Baptist chosen to be the Elias to announce Jesus Christ? There were twenty-eight high priests in Jerusalem between the years B.C. 37 and A.D. 68, yet not one of these learned, highly trained, capable men was chosen. And why was not Annas chosen or his son-in-law, Joseph Caiaphas? Read their own judgment recorded in the words of the scriptures when they sent officers to arrest Jesus "Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?"

"The officers answered, Never man spake like this man. "Then answered them the Pharisees, Are ye also deceived? "Have any of the rulers of the Pharisees believed on him? "But the people who knoweth not the law are cursed." (John 7:45-49.) In other words, they were cursing those who believed the Son of God. In the pride of their learning they were not humble enough to believe, and God could not use such people. They had ears, but they could not hear. They had eyes, but they could not see. And so it was that God promised that in the last days he would restore all things of the kingdom, and just as the Lord had promised, he had to fulfill. So it came time for the Lord to keep the promise he had made and restore all things, but he needed someone on earth he could trust. He needed someone he could teach.

Why didn't he take the learned trained theologians of that day—men trained in the ministry? For the same reason, brothers and sisters, that many times he cannot use some of us because we will not listen or we cannot listen.
*learning, the greatest comfort that men can have. If men have this knowledge in their hearts, they can withstand all the viscissitudes of life. No trial, no trouble can come, the greatest comfort that men can have.*

*true security comes from a knowledge of the divinity of Jesus Christ. This is the beginning of all learning and of all wisdom. This is the greatest knowledge, the greatest comfort that men can have.*

*Get learning of the mind. Get learning of the soul, and become a rounded man or a rounded woman learned in all ways, for I testify to you this day that security, true security comes from a knowledge of the divinity of Jesus Christ. This is the beginning of all learning and of all wisdom. This is the greatest knowledge, the greatest comfort that men can have.*

*But of him are ye in Christ Jesus who of God is made unto us wisdom, and righteousness, and sanctification and redemption.* (1 Cor. 1:26-27, 29-30.)

*But . . . God hath chosen the weak things of the world to confound the things which are mighty; and the base things of the world, and the things which are despised, and the things which are not, because they are chosen of God, that they may confound the things that are chosen.*

*taught, the workman is more important than the tool. We, with all our learning, stand just at the threshold of things that we need to know, just at the beginning of wisdom, with the rudiments of wisdom in our hands. As Paul--"who are puffed up because of their learning, and their wisdom, and their riches--yea, they are they whom he despiseth; and save they shall cast these things away, and consider themselves fools before God, and come down in the depths of humility, he will not open unto them." (Ibid., 9:42.)

*Now remember, it isn't the simplicity of the tool that determines its value but the skill of the workman who uses that tool. God, I am sure, would prefer to use the most well-trained. It isn't being exposed to different ideas, for we too were exposed to these ideas in the finest universities of the land. Why then, do they lose their testimony?*
that a man or a woman can withstand it. He can rise victorious if he has a love of Christ and a testimony of his divinity burning in his heart.

I testify to you that I know that Jesus has risen from the dead; that he lives and exists at this present time, that he reveals himself, has revealed himself and continues to reveal himself to his servants, the prophets. I honor and sustain them, and pledge my loyalty to them, and bear this testimony to you in the name of Jesus Christ. Amen.

David O. McKay

PRESIDENT DAVID O. MCKAY

I think it was Thomas Carlyle who said that one of the most Godlike of virtues is the appreciation of human worth as shown by the hearts of men. I am sure, at the conclusion of this great, inspirational conference, that you would have me express your appreciation of the services rendered by all who have contributed to the success and spirituality of our four days' conference.

First, to the General Authorities, we express deep appreciation for the inspirational messages you have given to us, and in that expression we express gratitude to our Father in heaven for having inspired each one who has spoken.

To the public press, you reporters and your fair and accurate reports throughout the sessions of the conference, your devotion and your attendance at all the services during the day or evening sessions.

We appreciate the co-operation of the city officials and commend especially the traffic officials for handling so carefully and ably the increased traffic; the fire department and the Red Cross, who have been on hand to render assistance and service whenever and wherever their service would be needed.

To the Tabernacle ushers, who have rendered a service quietly and efficiently in seating the great audiences of these conference sessions. I noticed one in the gallery and his courtesy in the way he handled one who rendered a little disturbance.

We mention especially the radio and television officers and officials--twenty-seven television and eighteen radio stations throughout our own city and the nation have carried the sessions of this conference. This has been the means of permitting untold thousands to hear the proceedings of the 131st conference of this Church.

Friday we had a meeting never held before in the history of the Church. It was a meeting of officers of stakes beyond the boundaries of our country. Attending this meeting were stake presidencies from Australia, New Zealand, Great Britain, and Holland who met and received instructions from members of the Council of the Twelve officers of the Bishopric, and members of auxiliary organizations. That is an epoch-making event in our history.

We appreciate those who furnished the singing throughout this entire conference. I know your hearts respond most heartily to expressions of gratitude for the inspiration we have received ever since the opening session when the Primary Teachers' Chorus from nineteen stakes of Utah County rendered such inspirational singing. They filled the seats usually occupied by the Tabernacle Choir members, and also seats on each side of the gallery. I think you will always remember that solo by thirteen-year-old Ronnie Clark. There was some question about having him sing, but his voice rang out in such clearness that not only those in this Tabernacle were thrilled, but also thousands listening on the radio.

To the combined choirs of the Logan Institute of Religion and the Utah State University we extend our thanks for their singing on Saturday morning and afternoon. We never have a group of young people filling these choir seats without being thrilled, not only by their singing, but also by their presence and their attitude towards religious matters.

The Men's Chorus of the Tabernacle Choir Saturday night--what a thrill they gave us, and always do, at that inspirational gathering! We were also thrilled with the tenor solo by Brother Dennis Clancy of Dundee, Scotland, singing, "I Know That My Redeemer Lives."

Today, I think we have never heard the "Hallelujah Chorus" sung as you heard the Tabernacle Choir render that beautiful and inspiring oratorio at the conclusion of this morning's session. We thank the leaders and officers of the choir and especially you men and women who devote so much of your time and give so freely of your means to inspire not only the entire Church, but also now the whole world.

We acknowledge the flowers--the daffodils from Puyallup Valley Daffodil Company, the calla lilies from the high [page 131] priests' quorum of the Oakland-Berkeley Stake, the ten thousand sweet peas from the Mesa (Arizona) Eleventh Ward and all others who have contributed in any way to the success and inspiration of a great and memorable conference.

I should like to say just a word at the conclusion in expressing appreciation of the worth of man, of the service of the members of the Church in building chapels, and in other responses to the calls that are made of you. I marvel and I think all members of the Church marvel, as well as those outside of the Church, at what the members are doing by way of improving places of worship and of supplying the need for public worship.

Services will be held one day for the breaking of the ground—a simple matter—and one year or eighteen months later, a building will be dedicated, fifty percent of the cost of which was borne by the people themselves out of their meager earnings, and the principal part of that activity and that contribution came from our sisters who labored diligently and unceasingly to gather the necessary means so that the ward will meet its share of the expenses of the erection of the house of worship. God bless our sisters, and I say that with all my heart.

And now, brethren and sisters, in summary, let me emphasize that the noblest aim in life is to strive to live to make other lives better and happier. The most worthy calling in life is that in which man can serve best his fellow man.

Browning touches that great theme in his poem, "Paracelsus." You students, remember how Paracelsus started out to gain knowledge for himself, even though it took him away from the people themselves. His friend Festus warned him not to withdraw from the people, but Paracelsus concluded that he would gain learning at the expense of anybody or anything, and when Festus cautioned him, he said:

"Festus, are there not two experiences in the life of a diver, One—when, a beggar, he prepares to plunge, One—when, a prince, he rises with his pearl?? Festus, I plunge."

And his friend standing by said: "We wait you when you rise."

Years later, after Paracelsus had failed in his efforts to find the soul satisfaction he sought, Festus found him in a conjurer's house, and Browning puts into his mouth the following: "There is an answer to the passionate longings of the human heart for fulness, and I knew it, and the answer is this: Live in all things outside yourself by love, and you will have joy. That is the life of God; it ought to be our life. In Him it is accomplished and perfect, but in all created things, it is a lesson learned slowly through difficulty."

Such is the divine message given to the Prophet Joseph Smith in these words: "Remember the worth of souls is great in the sight of God." (D&C 18:10.) Such is the philosophy expressed by the Redeemer in the seemingly paradoxical statement, "Whosoever will lose his life for my sake shall find it." (Matthew 16:25.)
President J. Reuben Clark, Jr. attended the first session of the Conference but was not present at any of the other sessions, under advice of his physician.

Elder Alvin R. Dyer was in Europe, presiding over the European Mission.

Elder A. Theodore Tuttle was in South America filling a church appointment.

The Choir sang an anthem, “Glorious Everlasting.”

The music for the General Priesthood meeting Saturday evening, April 8, was furnished by the Men of the Tabernacle Choir, Richard P. Condie, conductor.

The meaning of this becomes clear in the light of another passage which says: “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” (Ibid. 25:40.)

If your joy will be great with one soul that you have brought unto me into the kingdom of my Father how great will be your joy if you should bring many souls unto me!” (D&C 18:15-16.)

To no other group of men in all the world is given a better opportunity to engage in the noblest calling in life than that which is afforded the elders of the Church of Jesus Christ of Latter-day Saints. To establish salvation and peace to the extent of their individual efforts, their lives are dedicated. To make the world a better or a safer or a fitter place for man, their talents and means are consecrated.

God bless the elders and our sisters who, if not with perfect love, at least with a desire to bring joy and peace to others, are engaged in the noblest calling of life. Worthy servants of Christ you are! Teachers, followers of the true Teacher, the great Exemplar of all, our Redeemer, our Lord. There is none greater than this noble work, none more righteous. Yours is the joy promised by the Savior, who said: “And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!”

To assist you in this quest, an inspiration. Unselfishly you are trying to serve your fellow men in love. You are true followers of the Master for to those who have the Christian faith, the most sublime of its teachings, and to him who penetrates its deepest sense the most human of all is this: To save mankind, God came to dwell among us in the form of man and was willing to make himself known by this simple though glorious principle, Love.

God sanctify this wonderful conference to the good of all who have listened in, and through you who are present, your households and your young boys and girls who have not heard, but who will feel your influence in your own homes.

Amen.

May the homes of the Church everywhere be better because of this conference than they have been in the past and be an example to the whole world, a great majority of whom during the last forty years have had their minds poisoned by a false ideology that rejects the existence of God the Father, refuses to acknowledge the divinity of his Son Jesus Christ, and would destroy the home life, the very foundation of our future by taking the children and making them members of the state instead of leaving them with their mothers and fathers.

May the power that we possess, we bless you, members of the Church of Jesus Christ. May the power and the inspiration that have characterized this great conference, including last night's great priesthood meeting, go to every corner of the earth where there is a branch or where a family lives, I pray, in the name of Jesus Christ. Amen.

With all the power that we possess, we bless you, members of the Church of Jesus Christ. May the power and the inspiration that have characterized this great conference, including last night's great priesthood meeting, go to every corner of the earth where there is a branch or where a family lives, I pray, in the name of Jesus Christ. Amen.

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The One Hundred Thirty-First Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, September 29, September 30, and October 1, 1961.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Friday, Saturday, and Sunday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, September 30, at 7:00 p.m.

The proceedings of the general sessions were broadcast and telecast over Station KSL and KSL-TV at Salt Lake City, Utah and by arrangement through KSL the following stations made available to their listening or viewing audiences one or more of the six general sessions:

In Utah: KSVC at Richfield, KSUB at Cedar City, KVEL at Vernal, KDXU at St. George, KVNU at Logan, KUTA at Blanding.

In Arizona: KDJI at Holbrook, KPHO and KPHO-TV at Phoenix, KCLS at Flagstaff, KGUN-TV at Tucson.

In California: KSRO at Santa Rosa, KEEN and KNTV at San Jose, KVON at Napa, KFMB-TV at San Diego KOVR-TV at Sacramento-Stockton KERO-TV at Bakersfield, KTVX at Los Angeles, KGO-TV at San Francisco KJEO-TV at Fresno, KVIP-TV at Redding.

In Colorado: KREX at Grand Junction, KLZ and KBT at Denver.

In Idaho: KID and KID-TV at Idaho Falls, KRXK at Rexburg, KPST at Preston, KBRV at Soda Springs, KBOI-TV at Boise, KLIX-TV at Twin Falls.

In Minnesota: KRSI at Minneapolis.

In Montana: KXLF-TV at Butte; KOOK-TV at Billings.

In Nevada: KLAS-TV at Las Vegas.

All general sessions of the Conference were broadcast in the Assembly Hall on Temple Square, in Barratt Hall (60 North Main Street), over a loudspeaking system and by television. In addition, thousands listened to the services on the Tabernacle Grounds by means of amplifying equipment.

The proceedings of the General Priesthood meeting were broadcast in the Assembly Hall and Barratt Hall over public address systems, and by direct wire over a public address system to members of the Priesthood in other assemblies throughout the United States and in Canada.

President David O. McKay presided and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

A full report of the Tabernacle Choir and Organ Broadcast is also included in this record. (See pages 126 to 127.)

Elder Joseph Anderson was Clerk of the Conference.
In opening the Conference President McKay made the following introductory remarks:

First I should like to recognize some of our visitors, not officials in the Church but they show their interest and willingness to cooperate with us whenever possible. We have present this morning Senator Wallace F. Bennett, United States Senator; David S. King is engaged with an official from Washington and is absent from this session but will be with us later; Dr. Ernest L. Wilkinson, president of the Brigham Young University; Dr. A. Ray Olpin, president of the University of Utah; President G. Homer Durham of Arizona State University; President John L. Clarke of Ricks College—it they have over 1100 registered there this year; Dr. William P. Miller president of Weber College; Dr. Wilburn N. Ball, Superintendent of Public Instruction—we welcome him; Superintendent M. Lynn Bennion of the Salt Lake City Schools; Dr. A. Sherman Christenson Associate Judge of the Federal Court Lamont Toronto, Secretary of State. There are others, I am sure, that we have not mentioned—President Daryl Chase of the Utah State University, and members of the State School Board. There are others, I am sure, that we have not mentioned—President Daryl Chase of the Utah State University, and members of the State School Board.

Our General Authorities of the Church who are absent are Elder Bruce R. McConkie of the First Council of Seventy, who is presiding over the South Australian Mission; and Elder A. Theodore Tuttle of the First Council of Seventy, in South America supervising the missions in that country with newly established headquarters at Montevideo. The other Authorities are present.

Brother Joseph Anderson is Clerk of the Conference.

We are happy to welcome our stake presidencies, bishoprics, high councilmen, and temple presidents from all over the world. All are here with their wives, and also the overflow gatherings in the Assembly Hall and in Barratt Hall, and to the vast radio and television audience in behalf of the First Presidency, the Council of the Twelve, and other General Authorities, I bid you a cordial and hearty welcome.

The missionaries and Saints of the North British Mission send their love and best blessings. They were with the Relief Society at their Conference Wednesday and Thursday.

The beautiful flowers, the antheriums the brightly colored Hawaiian flowers which you see arranged on the rostrum and pulpit, were sent by airplane from members of the Oahu Stake. These flowers express their love and affection to all of us. We thank them and express appreciation for their thoughtfulness.

We have cablegrams from presidents and others. I think you would like to hear from them.

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Here are some telegrams you will be interested in. One from President J. Vernon Sharp at Lima, Peru: "Best wishes for a successful conference. President Delbert Palmer and family are here and President Tuttle arrives on the eleventh for division of the Andes Mission."

From President Grant S. Thorn of the North British Mission, Manchester, England: "The missionaries and Saints of the North British Mission send their love and best wishes. We are greatly blessed as the work moves forward and we do appreciate your inspired direction."

From Elder Tuttle, himself, South American Mission: "The missionaries and Saints of South America send their greetings to all at this Conference time. The Lord is blessing us in our labours and prospering his work. Our prayers and faith are with you and the other General Authorities. We know you will experience a great Conference."

From Senator Frank E. Moss, from Berlin, Germany: "Greetings and felicitations from beleaguered Berlin at Conference time. President and Sister Fetzer and all of our missionaries are well and in good spirits; work in Berlin growing; thrilling to be here. Phyllis and I regret absence from Conference. You have our love and prayers."

I mentioned Congressman David S. King. He is with the nation's space chief, James E. Webb, touring Utah Missile plants Friday.

A cablegram from President and Sister A. Gideon Omer of the Swedish Mission: "We send greetings from the missionaries and the Saints of the Swedish Mission. All well."

We are happy to welcome our stake presidencies, bishoprics, high councilmen, and temple presidents from all over the world. All are here with their wives, and also General Auxiliary officers.

We shall begin this session by the Relief Society Singing Mothers from the Central Utah and Mt. Timpanogos Welfare Regions singing: "Lord, God of Our Fathers."
Freedom of thought, freedom of speech, freedom of action within boundaries that do not infringe upon the liberty of others are man's inherent right, granted him by his Creator, who gave man liberty planted in his heart the seed of liberty. Free agency, as life, is a gift from God. "Do you wish to be free? Then above all things, love God, love your neighbor, love one another, love the common weal; then you will have true liberty." (Savonarola.)

Sixty or seventy years ago, when United States history was an essential course in elementary public school teaching, many a boy was thrilled by Patrick Henry's dramatic declaration: "Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty or give me death!" Patrick Henry was then a delegate to the Second Revolutionary Convention held at Richmond, Virginia. March 23, 1775.

The Creator, who gave man life planted in his heart the seed of liberty. Free agency, as life, is a gift from God. "Do you wish to be free? Then above all things, love God, love your neighbor, love one another, love the common weal; then you will have true liberty." (Savonarola.)

Clouds hung over the eastern horizon this morning. When I met my associates, I noticed that some of them were carrying their topcoats, but I am pleased to see the sun shining at the opening of this great conference. There are many in the world who see hanging over the international horizon threatening clouds also. There are storms ahead!

I am prompted by the outlook to take as a text for the few words that I shall say this morning, an encouraging thought from the Thirty-first Psalm: "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." (Psalm 31:24.)

In contrast to the barbaric state-rule of the communist, from which these people are fleeing by the hundreds of thousands, I call your attention this morning to the freedom-loving spirit of America. On Bedloe's Island in New York harbor stands the Statue of Liberty--a gift of the French people to the American people. Israel Zangwill in The Melting Pot, gives the words spoken by David, the Russian emigrant Jew, as follows:

"All my life America was waiting, beckoning, shining--the place where God would wipe away tears from off all faces. To think that the same great torch of Liberty which threw its light across all the seas and lands into my [page 6] little garret in Russia is shining also for all those other weeping millions of Europe, shining wherever men hunger and are oppressed, shining over the starving villages of Italy, Ireland, over the swarming, starving cities of Poland, and Galicia, over the ruined farms of Romania, over the shambles of Russia. When I look at our Statue of Liberty, I just seem to hear the voice of America crying: 'Come unto me, all ye who are weary and heavy laden, and I will give you rest.'"

In the September 1961, issue of Highways to Happiness, a little pamphlet many of you receive, I was pleased with the timely comment that, and I quote:

"America is a land of but one people gathered from many nations. Some came for love of money, and some came for love of freedom. Whatever the lure that brought them here each gave his gift. Irish lad and scotch, Englishman and Dutch, Italian, Greek, and French, Spaniard, Slav, Teuton, Norse--all have come bearing gifts, and have laid them on the altar of America."

President David O. McKay
p20 "Therefore, cheer up your hearts," admonished an ancient prophet in the Book of Mormon, "and remember that ye are free to act for yourselves--. . ." (2 Nephi 10:23.)

p21 "This love of liberty which God has planted in us," said Abraham Lincoln, "constitutes the bulwark of our liberty and independence. It is not our frowning battlements, our bristling seacoasts, our army, and our navy. Our defense is in the spirit which prizes liberty as the heritage of all men, in all lands, everywhere. Destroy this spirit, and we have planted the seeds of despotism at our very doors."

p22 Brethren, the opposite of freedom is bondage, servility, restraint-- conditions that inhibit mentality, stifle the spirit, and crush manhood. To coerce, to compel, to bring into servitude Democracy, are on trial before the world tribunal. Conditions in this war-torn world seem to bear witness that men are forever learning, but never coming to a realization of freedom, justice, and better harmony in human relations.

p23 Throughout the history of the world man has contended even to death to free himself from bondage and usurpation, or to retain the freedom he already possessed. This is particularly true in regard to the right to worship. Attempts to control the consciences of men have always resulted in conflict. To decide one's own relationship to the Creator and to his creations is the natural and inalienable right of all.

p24 Equally fundamental and important to man's happiness and progress is the right of personal security, the right of personal liberty, and the right of private property. The right of personal [page 7] security consists in the enjoyment of life, limbs, body, health, and reputation. Life, being the immediate gift of God, is a right inherent by nature in every individual. Likewise, man has a natural inherent right to his limbs. His personal liberty consists in the right of changing one's situation or habitation according to will. The right of property consists in the free use, enjoyment, and disposal of all acquisitions, without control or diminution save by the laws of the land. The right of private property is sacred and inviolable. If any part of these inalienable individual possessions should be required by the State, they should be given only with the consent of the people.

p25 When King John of England, whom Dickens calls "a coward and detestable villain," deprived his subjects of their liberties and ruthlessly burned and destroyed their property, the people rose up against him, brought him to Runnymede, and compelled him on Monday June 15, 1215, to affix his signature to the Great Charter of England by which, among other things, he pledged himself "to maintain the Church in its rights, to imprison no man without a fair trial, and to sell, delay, or deny justice to none,"

p26 "If Western civilization emerges from existing situations safely, it will be only through a deeper appreciation--and note this--through a deeper appreciation of the social ethics of Jesus than it has yet shown. And our danger is increased rather than diminished by the fancied security in which our masses live."

p27 "As the happiness of the people is the sole end of government, so the consent of the people is the only foundation of it, in reason, morality, and the natural fitness of things. And therefore every act of government, every exercise of sovereignty against or without the consent of the people is injustice, usurpation, and tyranny. It is a maxim that in every government there must exist somewhere a supreme, sovereign, absolute and uncontrollable power; and it never was, or can be delegated to one man or few; the great Creator having never given to men a right to vest others with authority over them unlimited either in duration or degree.

p28 "When kings, ministers, governors, or legislators, therefore, instead of exercising the powers intrusted with them according to the principles, forms, and proportions stated by the Constitution, and established by the original compact, prostitute those powers to the purposes of oppression; to subvert, instead of preserving the lives, liberties and properties of the people, they are no longer to be deemed magistrates vested with a sacred character, but become public enemies and ought to be resisted."

p29 My brethren and sisters, the ultimate purpose of Christianity in the world is to develop an honorable, upright individual in an ideal society known as the kingdom of God.

p30 Nearly two thousand years have passed, and the world is still a long way from the realization of either achievement. Indeed, today Christianity itself, and its handmaiden, Democracy, are on trial before the world tribunal. Conditions in this war-torn world seem to bear witness that men are forever learning, but never coming to a knowledge of the truth.

p31 Though true Christianity as expressed in the divine law, "... love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind... and thy neighbour as thyself," (Matt. 22:37, 39) has never yet been accepted and practised by the nations of the world, yet the Spirit of the Christ has, like leaven in the lump, been influencing society toward the realization of freedom, justice, and better harmony in human relations.

p32 In the world today, however, the spirit of paganism has again asserted itself and seems to be all but triumphant in its effort to overthrow the few Christian ideals that civilized peoples have absorbed.

p33 "If Western civilization emerges from existing situations safely, it will be only through a deeper appreciation--and note this--through a deeper appreciation of the social ethics of Jesus than it has yet shown. And our danger is increased rather than diminished by the fancied security in which our masses live."

p34 "When kings, ministers, governors, or legislators, therefore, instead of exercising the powers intrusted with them according to the principles, forms, and proportions stated by the Constitution, and established by the original compact, prostitute those powers to the purposes of oppression; to subvert, instead of preserving the lives, liberties and properties of the people, they are no longer to be deemed magistrates vested with a sacred character, but become public enemies and ought to be resisted."

p35 Force and compulsion will never establish the ideal society. This can come only by a transformation within the individual soul--a life brought into harmony with the divine will. We must be "born again."

p36 Though nearly 2,000 years have passed since Jesus taught the gospel of brotherhood, it seems as difficult for men today as in Christ's day to believe that peace and truth can come only by conforming our lives to the law of love. Men still find the greatest difficulty in accepting this central core of Christ's teachings.

p37 Manifestly, there has been not much cessation of man's inhumanity to man through the centuries. Notwithstanding this, I believe that right and truth will eventually triumph.

p38 Today, as we see hovering over the nations of the earth the ever-darkening clouds of nuclear war, we are prone to think that righteousness among men is waning. In our own beloved country, "a land choice above all other lands," we are grieved and shocked when the Supreme Court renders a decision ruling that it is unconstitutional for the Federal Government of any State to require a "belief in the existence of God" as a qualification for public office; also, we experience apprehension when we know that enemies to our republican form of government are becoming more blatant when we see political demagogues seemingly more successfuL drunkenness and immorality flauntingly defiant--seeing these conditions we wonder whether mankind is growing better or worse. In private life, disappointments, adversity, sickness, and sorrow make us discouraged and sometimes despondent.

p39 Still I am confident that truth will yet prevail, and in that confidence, say again with the Psalmist: "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." (Psalm 31:24.)

p40 We may take courage in what I believe is a fact, that in the hearts of more millions of honest men and women than ever before war is abhorrent. War has lost its false glamour and boasted glory. Such an attitude at least keeps alive our hope for the dawning of that day when men "... shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 2:4.)

p41 How utterly foolish men are to quarrel, fight, and cause misery, destruction and death when the gifts of a Divine and Loving Father are all around us for the asking--are
already in our possession if we would but recognize them. Christ's invitation is still extended to all peoples:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11:28-30.)

I am as sure as that I am speaking to you that the peace and happiness of mankind lie in the acceptance of Jesus Christ as the Redeemer of the world our Savior. As Peter declared over 1900 years ago, so I testify to the world today, that there is "none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

The principles of the restored gospel as revealed to the Prophet Joseph Smith, are the surest, safest guide to mortal man. Christ is the light to humanity. In that light man sees his way clearly. When it is rejected, the soul of man stumbles in darkness. No person, group, nation can achieve true success without following him who said:

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.)

It is a sad thing when individuals and nations extinguish that light—when Christ and his gospel are supplanted by the law of the jungle and the strength of the sword. The chief tragedy in the world at the present time is its disbelief in God's goodness, and its lack of faith in the teachings and doctrines of the gospel.

To all who believe in a Living, Personal God and his divine truth, life can be so delightful and beautiful.

As a matter of fact, it is glorious just to be alive. Joy, even ecstasy, can be experienced in the consciousness of existence. There is supreme satisfaction in sensing one's individual entity and in realizing that that entity is part of God's great creative plan. There are none so poor, none so rich, sick, or maimed who may not be conscious of this relationship.

I know that for not a few of us the true joy of living is overcast by trials, failures, worries, and perplexities incident to making a living and attempting to achieve success. Tear-bedimmed eyes are often blind to the beauties that surround us. Life sometimes seems a parched and barren desert, when, as a matter of fact, there is comfort, even happiness within our grasp if we could or would but reach for it.

The Lord has given us life, and with it free agency; and eternal life is his greatest gift to man.

To the Church in all the world the message of the First Presidency, the Council of the Twelve, and the other General Authorities is: Be true and loyal to the restored gospel of Jesus Christ. "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." (Psalm 31:24.)

God help us so to be true, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder ElRay L. Christiansen, Assistant to the Twelve, will now speak to us. He will be followed by Elder Marion D. Hanks.

ElRay L. Christiansen

ELDER ELRAY L. CHRISTIANSEN Assistant to the Council of the Twelve Apostles

With you, my brothers and sisters, I have been deeply moved by the message of President McKay this morning—so timely, so fitting, so true! He is, indeed the prophet of God in this day. To this I testify! I know also that God lives. That Jesus is the Christ, and that through the restoration of the gospel he has given a divine plan for living which will help all of us who adhere to it to avoid the pitfalls and the sorrows that will surely come if we depart therefrom. If ever there were a day in the world when the gospel of Jesus Christ is needed, it is today! It is needed to give us fortitude and direction.

The gospel is more than something just to talk about, however. It is a design for living, for successful living for happy living. It calls for deeds, action, and proper conduct on the part of each and all of us. Its principles are not limited to the payment of tithing the Word of Wisdom, keeping holy the Sabbath day—they are part of the gospel, of course, and are very important. But the gospel embraces all truth and the application of all virtues. "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men... If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." (Thirteenth Article of Faith.)

The principles enunciated in that Article of Faith are helpful to us to become more refined, more reliable, more peaceable, more Christlike.

One of the virtues mentioned is benevolence, which is the disposition to do good, to be kind, to be charitable to others. Among the beautiful principles taught the multitude by Jesus upon the mountain was this: "Therefore all things whatsoever ye would that men should do to you, ye should even so to them..." (Matt. 7:12.) This is often referred to as the Golden Rule. It is another version of the second great commandment, "Thou shalt love thy neighbour as thyself." (Mark 12:31.)

Laws, rules, regulations are designed to give society a more safe and a more orderly way of living. But it is understandable that even though we have innumerable laws, both civil and ecclesiastical, to direct us, laws cannot be made to cover each specific act or each transaction that we make. For this reason we must develop a conscience attuned to the will of the Lord. We must develop a feeling of obligation to do what is right. We must countenance no subterfuge, no evasiveness. When correct laws are not written to guide us, we must conduct ourselves by correct principles, by high standards of personal ethics.

To illustrate: An opportunist, knowing that he was protected by the letter of the law, was led to exploit and take advantage of a widow who was not versed in the law and by clever maneuvering caused her to lose her property and her savings while technically he was within the law. He was led to do this unjust deed because he was not sensitive to correct principles or the desire to do good. Rather he was motivated by a desire for personal gain even at the expense of another.

In the Bible we read: "Thou shalt not defraud thy neighbour, neither rob him..." (Lev. 19:13.)

In contrast to this selfish exploitation consider the report that was given in the Relief Society conference held earlier this week. With the desire to do good — 224,000 hours were spent in compassionate service; 775,000 hours spent by these sisters in welfare service, doing good unto their neighbors.

True greatness and integrity are found together in men. Great minds are motivated by self-sacrifice, not by self-seeking. Strong men have the moral courage to choose the right above economic advantage, even though it may be within the letter of the law for them to do otherwise.

"... whatsoever ye would that men should do to you, ye should even so to them." (Matt. 7:12.)

Now, to what degree is this principle being applied in your life and in mine? Do we take all that we can get for a commodity or for a service, or do we accept a...
When I was a youth, I was greatly impressed by the honor and fairness of a man in the community who offered for sale his hay at a certain price a ton. When others told him that because of scarcity he could obtain a higher price for the hay, he replied, "I know, I know. But if I were buying the hay I would not want to pay more than the price I have set, so why should I require my neighbor to pay more?"

True religion is the activated love of God and of neighbor. It is based on good deeds, not good intentions, not merely good words.

The Article of Faith that I have referred to states: "We believe in being true," which means that we are true to a trust, we can be relied upon, we are upright in our dealings.

In 1831 there was a Church and a published Book of Mormon, an organization with officers, but the little Church was in its formative period. There was imposition.

"Therefore fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock they cannot prevail." (D&C 6:33-34.)

"Fear not to do good, my sons, for whatsoever ye sow, that shall ye also reap; therefore, if ye sow good ye shall also reap good for your reward.

One does not truly love the Lord unless he lives according to the moral principles that he has given us. . . . whatsoever ye would that men should do to you, do ye even so to them." (Idem.) That is a grand principle, so simple, so just.

President David O. McKay:

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them." (Matt. 7:12.)

In the name of Jesus Christ. Amen.

Elder ElRay L. Christiansen, Associate to the Twelve, has just addressed us. Brother Marion D. Hanks of the First Council of the Seventy will be our next speaker.

Marion Duff Hanks
ELDER MARION DUFF HANKS Of the First Council of the Seventy

Brother Christiansen's quotation makes me think of another attributed to an ancient, who said, "Lord, make me good, but not yet." That which we would hope the Lord might do for us we had best begin to do for ourselves with prayer and seeking his blessings, now, while there is time.

It was a glorious experience this morning to look into your faces and shake hands with many of you and nod at others. I sat recalling the many places where I have been blessed to see you and thought that I have seldom been willing to comfort myself that I have contributed greatly to you, but that I have always come away thanking the Lord for what you have contributed to me. In the years of my association with you through the stakes and missions and in the institutions of the Church, I have yet to be imposed upon by one filthy word or unworthy idea or evil story. I have had association under other circumstances, and I thank God for the fellowship of the members of the Church of Jesus Christ of Latter-day Saints and for the fellowship of people of good will outside that Church who share common objectives and who have loyalty and devotion in their own way to their own faiths and persuasions.

But it is to this group this morning that I would hope to address a thought or two which seem to me at this moment to be of extreme significance. Charles Malik, the former president of the United Nations General Assembly a great diplomat and man, a time ago made this statement: "We--all of us--need a mighty spiritual revival. The ideal of a settled, successful, selfish life is wholly inadequate. One craves to see great themes sought and discussed, great causes espoused. One burns for the reintroduction into life of the pursuit of greatness. Everywhere I go I find people sitting on the edge of their seats, waiting to be shown the way.

"There are infinite possibilities, both material and moral, to vindicate freedom against unfreedom, joy of living against tyranny, man against all that is subhuman and inhuman, truth against darkness and falsehood, and God against the devil and his works. The time is here not for pessimism and despair, but for a vast advance on many fronts."

I believe that these words are true. They reflect the experience I have had. They have been stated in his own way by President McKay this morning and I sat thinking of what the Lord has said to bulwark and sustain and lay the foundation for optimism and faith in this time of apprehension and uncertainty and discontent and fear.

There was a little band of struggling people in Harmony, Pennsylvania, in 1829. There was not yet a Church; there was not yet a published Book of Mormon. There was a man with a [page 12] story, and the Spirit of God moved upon them and bore witness that he was telling the truth, and so they rallied to him and gave him their allegiance and asked him what they must now do. The answers he gave them were the answers which made possible for them the greatest gift of God to man--happiness here, quiet conscience, truth, and eternal opportunities for creative expression ultimately in the kingdom of God with our Heavenly Father.

To this struggling little band, beset and sore tried, and I am sure some of them seriously concerned, came these words:

"Therefore fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock they cannot prevail." (D&C 6:33-34.)

In 1831 there was a Church and a published Book of Mormon, an organization with officers, but the little Church was in its formative period. There was imposition. There was already serious mobbing. There was disbelief and great antagonism.
If we are to have faith and turn away fear, we must learn and live, and I would add, share and serve the gospel of Jesus Christ. You are all very familiar with the records of the Book of Mormon are given by fathers to their own sons, a magnificent example, and some of the greatest testimonies borne. Hear these words of Alma to Shiblon:

"Do not say: O God, I thank thee that we are better than our brethren; but rather say: O Lord, forgive my unworthiness, and remember my brethren in mercy--yea, acknowledge your unworthiness before God at all times." (Alma 38:13-14.)

"Do not pray as the Zoramites do for ye have seen that they pray to be heard of men, and to be praised for their wisdom.

"And if ye are to have faith and turn away fear, we must learn and live, and I would add, share and serve the gospel of Jesus Christ. You are all very familiar with the impressive account in the story of Lehi's vision of the great satisfaction that came to Lehi as he tasted the fruit of the tree--that tree which represented the love of God. Let me read you what followed his expression of satisfaction as he tasted the love of God.

"And it came to pass that I did go forth and partake of the fruit thereof; and I beheld that it was most sweet, above all that I ever before tasted. Yea and I beheld that the fruit thereof was white, to exceed all the whiteness that I had ever seen.

"And as I partook of the fruit thereof it filled my soul with exceeding great joy; wherefore, I began to be desirous that my family should partake of it also; . . ." (1 Nephi 8:11-12.)

"Then said Alphonse to Abraham: "I am Alphonse, a servant of the Lord. I have come to thee to tell thee a wonderful story." And as he spoke he took a great and impressive account of the great literature of the restoration, in my estimation, and among the statements of faith and assurance God gave is this magnificent, simple and wonderful one: "... if ye are prepared ye shall not fear." (D&C 38:30.)

"And it came to pass that I did go forth and partake of the fruit thereof; and I beheld that it was most sweet, above all that I ever before tasted. Yea and I beheld that the fruit thereof was white, to exceed all the whiteness that I had ever seen.

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom we have reproved, by kindness, and pure knowledge, . . ."

"And as I partook of the fruit thereof it filled my soul with exceeding great joy; wherefore, I began to be desirous that my family should partake of it also; . . ." (1 Nephi 8:11-12.)

"The Lord said that if we exercise power and authority and leadership in the Church it must be done on the basis of "... persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;"

"The Lord has given us in his great goodness and graciousness a foundation of firmness upon which we may stand if we will, without fear, but with faith, based on preparation, a preparation which he, through his prophets, has clearly spelled out. If you have had a testimony of the gospel, if you have felt in your heart this great stirring, moving, satisfying love of God, do you have it now? Are you obedient? Do you keep the commandments of God?

"Behold, are ye stripped of pride? I say unto you, if ye are not ye are not prepared to meet God. Behold ye must prepare quickly; for the kingdom of heaven is soon at hand, and such an one hath not eternal life.

"Then said Alphonse to Abraham: "I am Alphonse, a servant of the Lord. I have come to thee to tell thee a wonderful story." And as he spoke he took a great and impressive account of the great literature of the restoration, in my estimation, and among the statements of faith and assurance God gave is this magnificent, simple and wonderful one: "... if ye are prepared ye shall not fear." (D&C 38:30.)

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"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom we have reproved, by kindness, and pure knowledge, . . ."

"And it came to pass that I did go forth and partake of the fruit thereof; and I beheld that it was most sweet, above all that I ever before tasted. Yea and I beheld that the fruit thereof was white, to exceed all the whiteness that I had ever seen.

"And as I partook of the fruit thereof it filled my soul with exceeding great joy; wherefore, I began to be desirous that my family should partake of it also; . . ." (1 Nephi 8:11-12.)

It conceived this to be the simplest and most understandable of human emotions. That which is beautiful and good and satisfying to the soul is infinitely more so when shared with those we love. I believe this is the foundation of the missionary work of the Church, of the Primary program and the genealogical program and the serviceman's program, and every other effort made by the Church to lift and inspire and strengthen the individual child of God.

If we will learn for ourselves through investment, through effort, through search, if we will live and share and serve God--the gospel, his good word, [page 14] his glad
President McKay, my beloved brethren and sisters, I am more than grateful for the privilege of expressing to you my heartfelt appreciation. As I meet the members of the Church in the various stakes, I am meeting with my brethren and sisters. I think of our Older Brother Jesus Christ the Son of God. It is a wonderful thing to know that we are all brethren and sisters, and, above all, that we are the sons and daughters of our Heavenly Father, and also that Jesus Christ is our Older Brother.

I want to bear testimony to you that I know that Joseph Smith was a Prophet. There is no question about that in my mind. I am so grateful that in my own soul I can bear that testimony without any hesitation whatsoever. It was necessary for the world to have a prophet that the gospel of the Lord Jesus Christ in its fulness might be available to the sons and daughters of our Heavenly Father. Joseph Smith was a Prophet, and those who have followed him are also prophets, every one of them. President McKay is a prophet, a seer, and a revelator, brethren and sisters. That is my testimony to you this morning.

I think of the marvelous revelation given by the Lord to the Prophet Joseph in the eighty-eighth section of the Doctrine and Covenants. I suggest that you read it in your homes with your sons and daughters. It is called the Olive Leaf, and it states that the light of truth is the light of Christ. If the whole world could accept Jesus Christ as the Son of God, there is no question but that many of the problems which now exist could be solved, and out of it we would have peace and good will. In the final analysis, the Church of Jesus Christ of Latter-day Saints has the responsibility of teaching the world that Jesus Christ is the Son of God.

At some future time, the missionaries and representatives of the Church of Jesus Christ are going to have the opportunity to preach the gospel to the Russian people. Just how it shall happen or what will bring it about, I cannot tell you. But in the main, the Russian people are a good people. When the Lord makes it possible for missionaries to go into that area and preach the gospel, literally millions of them will accept it, and that same feeling of the light of truth, the light of Christ, will come to them.

It does not only mean to the people in Russia, but it also means to the people in China where there are literally millions and millions of the Lord's sons and daughters who do not know that Jesus Christ existed. But in the way of the Lord, the missionaries somehow are going to preach the gospel to the people in China.

What I say about China is equally true with reference to India. I recall an experience which I had this past summer with an individual from India who had spent some time at Brigham Young University. He came to our offices, and I had the privilege of meeting him. He indicated to me that he had read the Book of Mormon. I asked him the question, "Do you believe the Book of Mormon is true, that it is the real history of America?" He said, "Yes, I accept it." I said, "Then, if you accept the Book of Mormon, you, no doubt, have given some consideration to Christ and Joseph Smith." He said, "I have done that. Joseph Smith is a prophet." I made clear to him that we had another prophet with the same authority, with the same rights to divine guidance as existed in the days of Joseph Smith, namely, President McKay. He said, "I hope the time will come when you will send your missionaries into India. I am satisfied that our people are now waiting for something different, something else, something they do not have."

President McKay, I am sure that some day the missionaries will go into India and preach the gospel to the millions and millions of individuals who do not know very much about Christ and never will know until we have the opportunity to teach them the gospel.

The Lord said in the eighty-eighth section of the Doctrine and Covenants to search for the truth through study and prayer. I am sure that every convert of the Church accepts the gospel of the Lord Jesus Christ, through study and prayer. Prayer is most important to converts.

In the Doctrine and Covenants, the Lord said to us:

"Cease to be idle; cease to be unclean; cease to find fault one with another cease to sleep longer than is needful, retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated."

"And above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace." (D&C 88:124-125.)

"And above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace." (D&C 88:124-125.)

I have thought of this wonderful statement many times in that marvelous revelation: "Cease to be idle." The membership of the Church of Jesus Christ of Latter-day Saints, brethren and sisters, do not have time to be idle. It is wonderful that in this great organization every man and every woman and every child, regardless of age, has something to do. That is the great fundamental difference between the Church of Jesus Christ and the churches of the world. "Cease to be idle."

We must set the proper example to the people of America. We cannot afford to have idle people. Every American ought to have something to do. This will protect him against the power of the evil one, Satan.

I think of certain organizations which give individuals the right to work only for a short time. Some of them advocate only four or five days a week. That is contrary to the mind and will of our Heavenly Father. The Lord set us a proper example when he said, "Six days shalt thou labour, and do all thy work: ..." (Ex. 20:9.) And what is the seventh day to be? The seventh day is the day when we worship the Lord, when we meet our assignments in connection with the Church and, above all, have the opportunity of attending Sacrament meeting, the most important meeting of the whole week. It is my prayer that the attendance at our Sacrament meeting will be one hundred percent. I hope that in America we will not have the experience that I had in Germany in 1914 while preaching the gospel to the German people. I passed a great cathedral each weekend. One morning I went inside. It was beautiful, and I also noticed that there were four people in the attitude of prayer. The next week something
I hope that in America we are not going to be forced to pray because of difficulties and possibilities of war, but we are going to be a praying people and recognize that God lives and that Jesus Christ is his Son.

In this marvelous revelation I have just read to you, the Lord not only said, "Cease to be idle," but he also said, "cease to be unclean; . . ." I hope and pray with all my heart that America will be a clean nation.

The Lord also said, "... cease to find fault one with another, . . ." In every Latter-day Saint home care should be taken when a father criticizes a son or a son is critical of a father or when a mother is critical of her daughter or a daughter is critical of her mother; it brings into the home the power of the evil one, and the Spirit of the Lord will not dwell there. Faultfinding should be eliminated in the family relationship.

Again it states, "... cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary, . . ." Much could be said about this. Youth must have its recreation, we will all admit, but the right kind of recreation is going to be that which is under the direction of the priesthood. We have these wonderful buildings, these recreation halls, where the right kind of recreation is available, and where these events will start at such a time that youth may return home by at least twelve o'clock. After twelve o'clock is when the power of the evil one overtakes youth and others. We should see to it that they retire to their beds early that when they get up in the morning they are not weary. That means much to youth, particularly those who are attending school, for out of the strength they have mentally and physically, they are able to meet the assignments that may be given to them by their instructors. The promise is given, "... arise early, that your bodies and your minds may be invigorated."

Prayer is also mentioned when the head of the family, who does or does not hold the Melchizedek Priesthood, can call his wife, his sons and his daughters in the morning hours to ask the Lord for divine guidance in whatever their assignments might be. Then as the night hours come on, they can talk to that same Lord and extend gratitude and thanks for the many blessings they enjoy. "Pray always, that ye might not faint, until I come. Behold, and lo, I will come quickly, and receive you unto myself. Amen." (Ibid., 88:126.)

Let us read the eighty-eighth section of the Doctrine and Covenants. It is a marvelous revelation. We need it brethren and sisters. We have problems, and we will continue to have them, and the Lord has always given us information and divine guidance to solve them through these instructions.

I pray the Lord to bless you all in your endeavors to guide and direct you that we may enjoy the divine guidance of our Heavenly Father, which I pray will be the blessing of each and every one of us, in the name of Jesus Christ. Amen.
I consider this a great honor and a privilege to stand before this vast body mostly of men holding the priesthood, to bear testimony unto them of my faith. I seek the guidance of the Spirit of the Lord in what I have to say.

During the past week or two I have received a number of letters from different parts of the United States written by people, some of whom at least are a little concerned because they have been approached by enemies of the Church and enemies of the Book of Mormon who had made the statement that there have been one or two or more thousand changes in the Book of Mormon since the first edition was published. Well, of course, there is no truth in that statement.

It is true that when the Book of Mormon was printed the printer was a man who was unqualified. The publication of the book was done under adverse circumstances, and there were a few errors, mostly typographical—conditions that arise in most any book that is being published—but there was not one thing in the Book of Mormon or in the second edition or any other edition since that in any way contradicts the first edition, and such changes as were made, were made by the Prophet Joseph Smith because under those adverse conditions the Book of Mormon was published. But there was no change of doctrine.

Now, these sons of Belial who circulate these reports evidently know better. I will not use the word that is in my mind. I started to read the Book of Mormon before I was old enough to be a deacon, and I have been reading it ever since, and I know that it is true. Every member of the Church ought to know that it is true, and we ought to be prepared with an answer to all of these critics who condemn it. They are laying themselves open to punishment when they come to the judgment and the Lord has said that such characters would arise. Moroni wrote about them, and the Lord answered him in regard to the critics that "fools mock, but they shall mourn." (Ether 12:26.)

We have been trying this year to get every man holding the priesthood, and our sisters too, to read the Book of Mormon during the year 1961—no matter how many times they may have read it before. It seems to me that any member of this Church would never be satisfied until he or she had read the Book of Mormon time and time again and thoroughly considered it so that he or she could bear witness that it is in very deed a record with the inspiration of the Almighty upon it, and that its history is true.

I can testify of that, for I know the Book of Mormon is true just as well as I know I am standing here in this building facing you.

So much for that. I want to address myself to the men holding the priesthood, particularly, and to their wives and to all other members of the Church. No member of this Church can stand approved in the presence of God who has not seriously and carefully read the Book of Mormon, and I think I could add to that also, as far as our brethren are concerned, the Doctrine and Covenants.

We have besides the Book of Mormon and Doctrine and Covenants, another record which is priceless, as these records are, that every member of this Church ought to have read, and which I fear many have not read. I have reference to the Pearl of Great Price. It seems to me that a member of this Church would not be able to rest in peace and comfort and have a clear conscience without having knowledge by study and by faith of the standard works of the Church. These records are priceless. The world mocks at them, but through their teachings we are permitted to come nearer unto God, get a better understanding of our Heavenly Father and his Son Jesus Christ, become closer acquainted with them and to know in more regard to the wonderful plan of salvation which they have given unto us and unto the world if it will receive the plan that will exalt us in the kingdom of God to [page 19] become his sons and his daughters, receiving the fulness of that kingdom.

In closing this record, Moroni wrote these words: "And I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God, and the Lord God will say unto you: Did I not declare my words unto you, which were written by this man like as one crying from the dead, yea, even as one speaking out of the dust?"

"I declare these things unto the fulfilling of the prophecies. And behold, they shall proceed forth out of the mouth of the everlasting God; and his word shall hiss forth from generation to generation.

"And God shall show unto you, that that which I have written is true.

"And again I would exhort you that ye would come unto Christ, and lay hold upon every good gift, and touch not the evil gift, nor the unclean thing." (Moroni 10:27-30.)

That is the counsel of Moroni as he closed his record, not only to the members of the Church, but to every soul unto whom this record comes. I want to bear testimony to you, my good brethren here, and our sisters and to the members of the Church who listen in and to everyone else, that I know that the Book of Mormon is true, that Joseph Smith received it from the hand of God through an angel that was sent to reveal it, the same angel who, while living in this world, finished the record and sealed it up to come forth in this Dispensation of the Fulness of Times.

I would like to call your attention to one thing in the Book of Mormon. The Lord has promised us greater knowledge, greater understanding than we find in the Book of Mormon, when we are prepared to receive it. When the brother of Jared went upon the mount to have the Lord touch those stones to give them light to light their way across the great ocean, the Lord revealed to him the history of this world from the beginning of it to the end. We do not have it.

I am going to read one or two passages of scripture from the Book of Mormon in relation to that matter.

"And he" (that is, Christ) "did expound all things, even from the beginning until the time that he should come in his glory—yea, even all things which should come upon the face of the earth, even until the elements should melt with fervent heat, and the earth should be wrap together as a scroll, and the heavens and the earth should pass away;..." (2 Nephi 26:3)

All of that was written and given to the Nephites. We do not have that record, and the Lord said this—which is concerning us particularly—and Mormon wrote it:

"And these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken.

"And when they shall have received this, which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things then shall the greater things be made manifest unto them.
And if it so be that they will not believe these things, then shall the greater things be withholden from them unto their condemnation." (ibid., 26:8-10.)

I say that when the brother of Jared went on the mount, the Lord revealed the history of this earth to him from the beginning to the end thereof, but we do not have it. But when the Nephites became righteous, after the visit of the Son of God, the Lord revealed that record to them, and then when they began to fall away, he took the record away again and hid it up. Here is what the Lord says about it.

"And after Christ truly had showed himself unto his people, he commanded that they should be made manifest." (That is, the full record.)

"And now, after that, they have all dwindled in unbelief; and there is none save it be the Lamanites, and they have rejected the gospel of Christ; therefore I am commanded that I should hide them up again in the earth." (Ether 4:2-3.)

For the sake of time I will skip a little and say that the Lord has promised that we can have that hidden record when we are prepared to receive it. I will read it.

"For the Lord said unto me: They shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord.

"And in that day that they shall exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are." (Ibid., 4:6-7.)

Now the Lord has placed us on probation as members of the Church. He has given us the Book of Mormon, which is the lesser part, to build up our faith through our obedience to the counsels which it contains, and when we ourselves, members of the Church, are willing to keep the commandments as they have been given to us and show our faith as the Nephites did for a short period of time, then the Lord is ready to bring forth the other record and give it to us, but we are not ready now to receive it. Why? Because we have not lived up to the requirements in this probationary state in the reading of the record which had been given to us and in following its counsels.

Brethren, teach the men who hold the priesthood in their quorums. Teach the members of the Church in their meetings, and also when you visit them in their homes as ward teachers. Whenever the opportunity presents itself, teach them to read and study in faith and prayer the revelations the Lord has given us that we may not be deceived and led astray by false teachers.

We have false teachers among us. We have apostates among us who are endeavoring to tear down and destroy the kingdom of God, and they are disturbing a great many members of the Church. Why? Because they haven't the faith nor the background in knowledge to resist these false teachers and their false doctrines.

Let me plead with the membership of this Church for humility, for faith, for more prayer, more study, more love in their hearts for God their Eternal Father and his Son Jesus Christ. Amen.

President David O. McKay:

We have just heard from President Joseph Fielding Smith of the Council of the Twelve. Elder Delbert L. Stapley of the Council of the Twelve will now speak to us. He will be followed by Elder John Longden, Assistant to the Twelve.

ELDER DELBERT L. STAPLEY Of the Council of the Twelve Apostles

My brothers and sisters, I trust the talk I have prepared will not depart from the excellent and very choice theme introduced this morning by our beloved President, David O. McKay. I have thought much about the Lord's warning given in this last dispensation against the evils and designs of conspiring men in the last days. When calling our attention to man's crafty schemes and artful intrigues, the Lord did not confine the warning, as I understand it, to the forbidden items which are specifically mentioned in the revelation on the Word of Wisdom or which have been interpreted as belonging to this divine law of health. May I read to you this admonition and warning:

"Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation--" (D&C 89:4.)

The Word of Wisdom is a well selected and timely example chosen by the Lord for the Saints' understanding of this warning against the evils and designs of conspiring men.

The Lord foresaw the evils of our day and the designs of cunning and deceiving men who operate under the influence of Satan and his satanic hosts. [page 21] Satan's power to deceive and to lead astray the children of men is unquestioned. The scriptures are full of such examples.

To be forewarned is to be forearmed. We, the people of the Lord, cannot afford to be lulled into peaceful security and complacency. The dangers of our day are real and knocking constantly and unrelentingly at our doors. How ably will we meet the challenge of these evil influences and designs of wicked men? The test of true Church membership is here. Can we stand firm and true to the principles, ideals and standards of the gospel, or will we be so naive and unsuspecting as to fall into the traps of evil so cunningly planned and promoted by designing and conspiring men? Those of a religious nature are so often classified naive and innocentely unsuspecting. The Savior knowing of this attitude counseled his disciples, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves." And he added: "... beware of men...." (Matt. 10:16-17.)

Possessing, as we do, the endowment of the Holy Ghost, if worthy, we are entitled to the gift of discernment to guide and help us avoid the pitfalls of scheming and designing men to trap and ensnare us into the meshes of worldly lusts, influences, and pleasures.

I repeat, this warning concerning the evils and designs of conspiring men, although given in the revelation on the Word of Wisdom, has a much broader application than normally applied to its forbidden items, and, if rightly viewed, encompasses every field of human endeavor. It is equally true that the use of the things forbidden in the Word of Wisdom also serve to break down the accepted Christian virtues and moral concepts of life which so often lead to other more serious transgressions and sins. To narrow the meaning of this warning would make us vulnerable to the wicked designs of conspiring men who are not interested in the salvation of man but rather are interested in their own personal favor or gain. The Savior gave warning that in these last days Satan will rage in the hearts of the children of men and will stir them up to anger against that which is good.

"And others," said the great American prophet, Nephi, "will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well--and thus the devil cheateth their souls, and leadeth them away carefully down to hell." (2 Nephi 28:21.)

We cannot with safety say, "all is well in Zion." We cannot afford to become complacent and indifferent to the wicked and deceptive designs of conspiring men. Lehi taught, "For it must needs be, that there is an opposition in all things." (Ibid., 2:11.) That opposition is present in force today. The pressure of Satan's power is intensified as the time of the Savior's second coming to earth draws near. We have a foreboding example as recorded in the Book of Mormon history of the Nephite people in the years just preceding the birth of Christ into the world. Samuel, the Lamanite prophet, prophesied to the Nephites of the approaching birth of Jesus Christ, our Lord, in the land of
Over-emphasizing surgery, and in some cases needless and even harmful surgery. Sterilization to the regret of both husband and wife when conditions change in their lives. Also the physician without knowledge of the main purpose of life to bring souls to earth will advise couples to forego the bearing of children and even advise sterilization to the regret of both husband and wife when conditions change in their lives.

In the practice of medicine and surgery, quacks and non-professional practitioners are found. Some speculative business operators, also swindlers, with their schemes, stock promotions, and finance plans of an unsound and promotional nature. They fail to mention that by the use of their products and gambling devices, the customer pays the tax and receives no personal good from the product or activity.

Newsstands with so much vile, filthy, and obscene, pornographic literature which is a disgrace and a disease to intelligent minds. Radio and television portray crime, sex, and the sensational. This worldly and carnal emphasis applies to the cinema productions as well. Newsstands with so much vile, filthy, and obscene, pornographic literature which is a disgrace and a disease to intelligent minds. Radio and television portray crime, sex, and the sensational. This worldly and carnal emphasis applies to the cinema productions as well.

So much low standard movie productions which weaken the moral virtues, destroy character values, and encourage vice and crime among youth. In the field of communications, newspapers and other periodicals reveal the vast expanse of man's designs and schemes and frequently accept advertising which is false and misleading. Recommending products, the quality and benefits of which are of questionable value.

Pressure groups seeking preferential treatment at the expense of the people as reflected in increased tax burdens. The tremendous extravagance and waste in government with much covering up of mistakes and errors. Recreation and amusements in which money is so often spent for that which is of no worth to the individual.

The underworld of gambling and vice are constantly and unrelentingly exploiting the innocent and unsuspecting. Radio and television portray crime, sex, and the sensational. This worldly and carnal emphasis applies to the cinema productions as well. Newsstands with so much vile, filthy, and obscene, pornographic literature which is a disgrace and a disease to intelligent minds. Radio and television portray crime, sex, and the sensational. This worldly and carnal emphasis applies to the cinema productions as well.

Such activities draw into its net young women pregnant out of wedlock who wish to cover up their sin. Married couples are also guilty of this heinous sin. I refer you to the recent articles on this immoral, murderous racket recently featured in The Saturday Evening Post of May 20 and May 27 of this year.

The disgraceful abortion racket draws into its net young women pregnant out of wedlock who wish to cover up their sin. Married couples are also guilty of this heinous sin. I refer you to the recent articles on this immoral, murderous racket recently featured in The Saturday Evening Post of May 20 and May 27 of this year.

The labor movement in certain areas is permitting management racketeers whose motives are sinister and damaging to the working class, to business, and to government. The end of this serious problem is still before us to be reckoned with. The narcotic racket which includes the promotion and use of harmful drugs is a constant menace to this and other countries. The number of drug addicts is increasing at an alarming rate. In spite of legislation and controls by the Federal Food and Drug Administration, the number of drug addicts is increasing at an alarming rate. In spite of legislation and controls by the Federal Food and Drug Administration, the number of drug addicts is increasing at an alarming rate. In spite of legislation and controls by the Federal Food and Drug Administration, the number of drug addicts is increasing at an alarming rate. In spite of legislation and controls by the Federal Food and Drug Administration.
In the Church, as elsewhere, we are at grips with the trying problems of evil. Therefore, we should be on guard constantly and so live as to discern the designs and intents of the wicked and not fall prey to their sinister schemes and motives. The Lord has been most kind and considerate by giving us this knowledge and warning by revelation. Will we heed the warning and not yield to Satan's powers and stratagems to deceive and to destroy us? Our peace, our safety, our happiness is in listening [page 24] to and following the teachings and instructions of the Lord's anointed.

I pray, my brothers and sisters, that we will have faith in the revelations and abide by the commandments, warnings, and admonitions which the Lord has given for our guidance, blessing, and exaltation, and with the eye of faith see through men's evil designs and with courage and wise purpose avoid them as a plague.

He to whom you have just listened is Elder Delbert L. Stapley of the Council of the Twelve. Elder John Longden, Associate to the Twelve, will now speak to us.

President David O. McKay:

I think of the words of Brigham Young, the leader of modern-day Israel. What a leader he was in taking the reins after the Prophet Joseph's martyrdom! He made this declaration: "Truth is our text, the gospel of salvation our subject, and the world our circuit."

This Church embodies all truth. Faithful members in this Church know that all truth emanates from God our Eternal Father. He is the fountain source of truth. There is no half-truth or untruth in this Church. I remember hearing President George Albert Smith, another mouthpiece and prophet of the Lord, declare on several occasions, as he was making an appeal to others who might not yet have accepted the full truths of the gospel of Jesus Christ that they not give up the truths that they had espoused but further investigate and study and search for themselves, and they would find that which we proclaim is all truth, and that they would receive a witness of this.

That is the appeal that I have felt has emanated from the sessions of this conference thus far. I know in every fiber of my being that this Church embodies all truth. My, how the world needs this truth today in order to put down error, in order to do away with the things which Brother Stapley has called to our attention.

It is truth to believe that God lives. It is truth to believe that Jesus is his Divine Son, the Savior of the world. It is truth to believe that they, both of them, appeared to the boy, Joseph Smith, in the Sacred Grove. It is truth to believe that after he was proved and tested and tried he had the responsibility of re-establishing the Church of Jesus Christ again in the earth. It is truth to believe that all the powers of the Holy Ghost and the priesthood have been restored.

Yes, I testify that truth is our text in very deed. And I also testify that we have the gospel of salvation, and not only salvation but also exaltation for all our Heavenly Father's children who will accept these truths and live in obedience to them. It is marvelous to see the gospel work in the lives of individuals. About six weeks ago today, I had the opportunity of being on the Island of Tahiti, where I witnessed there a few days before, the construction of a little Fali or chapel with a thatched roof, where the members had been willing to go out and cut down the coconut trees for the posts of that chapel and then tie the palms together for the roof, and then braiding the palms to make the sides so that if it stormed they would have protection from the wind and the rain. Otherwise, the sides would be open.

There was a sand floor. Benches had been made at a cost of probably ten or fifteen dollars, the total cost of the little chapel about twenty to twenty-five dollars. As is the case all over the Church those people were willing to put in their time and their effort, and in ten days the chapel was constructed. I had the privilege of dedicating that little building, with 134 people assembled--more than it could hold. Some were on the outside. The Spirit of the Lord was there. They were willing to listen to the missionaries and in so doing catch the spirit of the great message which they have.
Yes, this is a gospel of salvation—salvation from the clutches of Satan salvation from the powers of men, salvation which gives us strength to live by here, and a goal to work toward.

Brigham Young stated that the world was our circuit. I have not had the privilege of going around the world, but half of it at least, and as I say, I have met with hundreds of missionaries who are willing to leave their homes and their loved ones, their families, their personal pursuits, to go out and serve. I am so grateful for this privilege to mingle with the youth, to feel of their spirit, and to give them encouragement of what their possibilities are if they will continue to follow truth.

I bring many greetings to all friends and loved ones from missionaries I have visited within the last six weeks in New Zealand, in Tahiti, and in Samoa.

These missionaries are willing to teach the world that this is the gospel of truth, the gospel of salvation and exaltation, for the world is our circuit just as Brigham Young said, and it applies more than ever today.

And this gospel of the kingdom shall be preached in all the world . . . and then shall the end come." (Matt. 24:14.)

This gospel of the kingdom is truly going forth to all mankind. Some nations today do not allow our missionaries to come in, but that is not the fault of the prophet of the Lord, President David O. McKay, who has the vision and the inspiration to guide and direct this great missionary labor. All who heard President McKay this morning in his stirring appeal for all to accept and follow truth must be impressed with the sincerity of his message. However, in many nations the gospel is being preached.

So I pray that each one of us may be missionaries in very deed, living and teaching by that power of example and then following the exhortations that have been given to us in these sessions to read and study the scriptures and be so advised that we will be able to teach others by the spirit that they may feel it, receiving the same witness, or a like witness that we have. I bear you my testimony that these things are true and pray for his blessings upon us in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder John Longden, Assistant to the Twelve.

The Relief Society Singing Mothers and congregation will now join in singing, "We Thank Thee, O God, For a Prophet." Elder Eldred G. Smith will follow the singing.

The congregation and the Singing Mothers Chorus joined in singing the hymn, "We Thank Thee, O God, For A Prophet."

President David O. McKay:

Elder Eldred G. Smith, Patriarch to the Church, will now address us. Elder Antoine R. Ivins will follow.

Eldred G. Smith

ELDER ELDRED G. SMITH Patriarch to the Church

I appreciate the honor of this position, but as other speakers have said, it does not become easier. I see so many in the audience who could do much better than I, yet inasmuch as I am called to take this position, I pray the Lord's blessings will be with me.

We have heard considerable about having faith in the gospel, living the teachings of the gospel. In the School of the Elders in Kirtland, Ohio, the Prophet Joseph Smith stated that there are certain fundamental principles necessary for us to understand respecting Deity and our relation to him. In order that we may exercise faith in him for life and salvation, we must have correct ideas of his character, his perfection and attributes. The Prophet listed such attributes as knowledge, power, justice, judgment, mercy, and truth.

These attributes are necessary to enable any rational being to exercise faith in God, for without the idea of the existence of these attributes in the Deity, men could not exercise faith in him for life and salvation. Without the knowledge of all things, God would not be able to save any part of his creatures; for it is by reason of the knowledge of all things from the beginning to the end that enables him to give that understanding to his creatures by which they are made partakers of eternal life.

If it were not for the idea existing in the minds of men that God has all knowledge, it would be impossible for them to exercise faith in him.

Whom do you worship? Do you worship a Living God or an unknown God, as the Athenians did?

On Mars' hill, Paul said to the Athenians: "... Ye men of Athens, I perceive that in all things ye are too superstitious.

"For as I passed by, and beheld your devotions, I found an altar with this inscription, To THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

"Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

"And hath made of one blood all nations of men for to dwell on all the [page 27] face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

"That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

"For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art, and man's device." (Acts 17:22-29.)

Paul tells us here that we are the offspring of God. Later in his epistle to the Hebrews he tells us, "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live?" (Heb. 12:9.) So we are the spirit children of God.

In the Doctrine and Covenants, the Lord tells us:

"The Father has a body of flesh and bones as tangible as man's, the Son also." (D&C 130:22.)
p17 Now John says, "God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4:24.)

p18 Man is also a spirit clothed with flesh and bones, so, too, is God. Again the Lord has said in modern revelation "For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy." (D&C 93:33.) Birth is the uniting of this spirit and elements of physical bodies. Death is the separation. The resurrection is the reuniting of the spirit and the physical body, which the Lord says, "inseparably connected, receive a fulness of joy."

p19 So Moses recorded in Genesis: "So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:27.)

p20 I ask--whom do you worship? Whom do I worship? I worship my God who is my Father in heaven, the Father of my spirit, a resurrected, glorified, perfected man, not resurrected from this earth, no, but from some previous earth in the long distant past.

p21 How do I know he is a resurrected man? If he is not, I have no hope in the resurrection. Neither then is Christ resurrected, nor others. Then, too, are all the scriptures false which are replete with references to resurrected beings who have appeared to man?

p22 For example, as recorded in Matthew: "And the graves were opened; and many bodies of the saints which slept arose

p23 "And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. 27:52-53.)

p24 As sure as Jesus Christ is resurrected, so may I have a hope in a resurrection. If men may be resurrected and God is not, then man will have accomplished what God has not and thus become greater than God. This we know is impossible. Hence what men may accomplish, God has accomplished ahead of him.

p25 Then the fact that you are now a mortal on this earth is proof that God too, at one time in the far distant past has gone through a life of mortality ahead of you. Hence God is a resurrected, glorified man.

p26 Whom do you worship? I worship the Living God, my Father in heaven the God of Abraham, Isaac, and Jacob, the God of this world. I invite all honest in heart every where to join with the faithful Latter-day Saints in worshipping our Father in heaven. I know that God lives and Jesus Christ is his Son, begotten of the Father in the flesh. It is he who stands at the head of this Church, with President David O. McKay as his prophet here today.

p27 May God bless him and his associates in this great work and bless all you good people who endeavor to keep the commandments of God, in the name of Jesus Christ. Amen.

p28 President David O. McKay:

p29 Elder Eldred G. Smith, Patriarch to the Church, has just spoken to us. We shall now hear from Elder Antoine R. Ivins of the First Council of Seventy. He will be followed by Elder Spencer W. Kimball.

p30 Elder Antoine R. Ivins
ELDER ANTOINE R. IVINS Of the First Council of the Seventy

p31 My brethren and sisters, it is only the fact that I have discovered that there is a great spirit of love and sympathy in this gathering, that I have the confidence to stand before you this afternoon and bear my testimony, but it is no easier than it was thirty years ago in October when I first did it.

p32 Brother Longden, you need not brag!

p33 Sixty times, my brethren and sisters I have pledged to you my service--an honest service as far as it lay within my power, and I hope that God has blessed my efforts that somewhere along the line, someone may have been encouraged and comforted, for that is our sole purpose.

p34 I find myself following the Patriarch to the Church as a speaker, and it reminds me that when I was a teenager, about sixty-two years ago, I went to a patriarch to have a blessing, and it was a very fine blessing. Mind you, at that time I was living in Mexico with the possibility that upon obtaining my majority, I could become a Mexican citizen. Some of the promises in that blessing would depend upon my remaining there and becoming a citizen. That I did not want to do. So when these promises have not been realized, I have never blamed the patriarch. I looked upon that blessing, brethren and sisters. as a vision of what I might do if I would seek the blessings of the Lord, live true to the covenants that I had made, and endeavor to realize those blessings.

p35 I think that all of the blessings that are promised to us throughout the Church are dependent upon our efforts to help them come to pass. I never have felt that a patriarchal blessing was a prediction as to what must come to pass, but what might come to pass if we would help conditions so that those things could be realized.

p36 Many of those things I have tried to do, but I just did not want to be a Mexican citizen, and I did not want to be a Mexican statesman. So I am not holding Patriarch Stowell responsible for the failure. It has not been his fault brethren and sisters, perhaps it has been mine, and perhaps I am wholly responsible for it. At any rate I am happy that it has not come to pass yet.

p37 Now, I wonder if some of us have the right attitude toward the promises that are made to us by patriarchs and other people who bless us. I have had blessings given me by the President of the Twelve and the President of the Church and other people, and I have felt always that it was an indication of what the brother who gave me the blessing felt might be realized if it pleased God and if I earned it. Maybe I am not right, but that is the way I feel about it.

p38 There is another point that this brings to my mind--it is seventy-two years since I was baptized and confirmed. In that baptism and confirmation there is another promise made to me, and it is just as possible as the patriarchal blessing. It is based upon the same life of service, that if I will live true to the implied covenants that there are in the waters of baptism and confirmation, that I can eventually work my way back into the presence of God, our Heavenly Father, and be exalted there. I am thinking that some of us do not remember that and do not worry too much about it.

p39 Then my problem is to learn how to do it, brethren and sisters, and learning how to do it to make up my mind that I want to do it, and making up my mind that I want to, that I start about doing it.

p40 I have a relative by marriage who had a little difficulty with one of his habits one time--one that so many people suffer with, and he said, "Antoine, the day I made up my mind that I wanted to quit it, I was through. From that time on, Antoine, I never had to struggle with it because I made up my mind that I wanted to quit." That is one of our major problems, brethren and sisters, to find the way back into the celestial glory in the kingdom of God and, finding it, make sure that we follow it.

p41 The way to find out what the gospel means and the privileges that it holds [page 29] for us is to study the scriptures. We have been told about that today, to study the scriptures and to follow the program of the Church, brothers and sisters, and there are a lot of us that are very sluggish in following the program of the Church. If you do not believe it, follow me around the next little while and see how many of our members of the Melchizedek Priesthood are up to date in reading the Book of Mormon. Brothers and sisters, we are just not there, we are sluggish in doing the things we know we ought to do and in studying to find out what pleases God our Heavenly Father as to the way we should live.
I believe that the best place where the gospel of Jesus Christ is set out for us to follow is in the Book of Mormon. I have reread it this year, so I dare talk to you, but where can you find in all of our scriptures a more complete and clearer and more concise statement of the way back into the kingdom of God than you find in the Book of Mormon.

Of course, we like to read the Bible, we like to read other works, and I am never quite satisfied until I join the Doctrine and Covenants under the same cover with the Book of Mormon, and then we have joined the Pearl of Great Price to them, so we have the triple combination. Brethren and sisters, I suggest that we do not stop when we read the Book of Mormon, but that we go right through from cover to cover of that triple combination and try to remember what is in it and then make up our minds we want to do it, for that is the thing.

You cannot do that, brethren and sisters, without gaining a testimony of the gospel of Jesus Christ, and testimony is necessary. It is absolutely the essential factor in our determination to do these things, because some of the things we have to refrain from doing are pretty natural for us, and if we do not have something to guide us and to give us incentive to bridle our passions (and that is testimony) we are not so likely to do it as well as we might.

So testimony is what we seek in this brethren and sisters.

Then Brother Marion D. Hanks told us that we should live in these troublous times without fear. And what is it that makes one fearless? The testimony of Jesus Christ! Sister Irvins and I and the mission president one time held a meeting in a little town north of Mexico City where a few years before two young men had been arrested and had been promised their lives if they would deny the gospel of Jesus Christ. Those two boys stood up beside an adobe wall and were killed by gunfire, doing it without fear because they knew the future which comes from testimony as well as any of us.

Brethren and sisters, that is our great problem. Can we get a testimony? We get it by prayer and study, but more especially after prayer and study, we get it by doing the things God tells us to do and making our lives conform to them. May he help us to do these things, I pray in the name of Jesus Christ, our Redeemer, adding my testimony to the others. Amen.

President David O. McKay:

Elder Antoine R. Irvins of the First Council of Seventy has just spoken to us. We shall now hear from Elder Spencer W. Kimball of the Council of the Twelve.

Spencer W. Kimball

ELDER SPENCER W. KIMBALL Of the Council of the Twelve Apostles

My beloved brothers and sisters, I hope that of the estimated million who may have been listening this morning, there may have been many among them who might have been kings and their courts, presidents and their cabinets, prime ministers and their associates, editors, commanders of armies and navies and air forces, and all others in the world, particularly our fellow men of the Americas from Tierra del Fuego to Point Barrow—for the prophet of the Lord spoke in stirring tones of warning to all the people of this world.

Our world is in turmoil. It is aging toward senility. It is very ill. Long ago it was born with brilliant prospects. It was baptized by water, and its sins were washed away. It was never baptized by fire, for that is still to come. It has had shorter periods of good health, but longer ones of ailing. Most of the time there have been pains and aches in some parts of its anatomy, but now that it is growing old, complications have set in, and all the ailments seem to be everywhere.

The world has been "cliniced," and the complex diseases have been catalogued. The physicians have had summit consultations, and temporary salve has been rubbed on afflicted parts, but it has only postponed the fatal day and never cured it. It seems that while remedies have been applied, staph infection has set in, and the patient's suffering intensified. His mind is wandering. It cannot remember its previous illnesses nor the cure which was applied. The political physicians through the ages have rejected suggested remedies as unprofessional since they came from lowly prophets. Man being what he is with tendencies such as he has, results can be prognosticated with some degree of accuracy.

In an ancient situation somewhat comparable to our own, there was a great destruction, and when the quiet came, those who were spared were wailing:

"...O that we had repented before this great and terrible day, and then would our brethren have been spared ... and our mothers and our fair daughters, and our children ... not have been buried...." (3 Nephi 8:24-25.)

Today is another day, but history repeats itself. We read the headlines. The great powers warn and threaten. Bombs are detonated. Terror is substituted for reason. Defense stockpiles increase. Nuclear races get swifter. The radios whine. The newspapers carry glaring headlines, politicians wrangle, students and authorities harangue. Everybody expresses opinions, but few approach the real cause or the real cure.

What is the illness? Its symptoms are manifested in every corner of the globe. They are found among men in high places, in hut and mansion. Its symptoms are carelessness, casualness, covetousness, slothfulness, selfishness, dishonesty, disobedience, immorality, uncleanness, unfaithfulness, ungodliness.

Our national and international authorities should know that men have ... been destroyed from generation to generation according to their iniquities; and never hath any of them been destroyed save it were foretold them by the prophets of the Lord." (2 Nephi 25:9.) And modern prophets are warning frequently, constantly. People are destroyed by their own acts.

"There is one principle," a modern prophet said, "that we should understand:--that is of blessings and cursings. For instance, we read that war, pestilence, plagues, famine, etc., will be visited upon the inhabitants of the earth, but if distress through the judgments of God comes upon this people, it will be because the majority have turned away from the Lord." (D&C 82:10.)

This America is no ordinary country. It is a choice land, "choice above all other lands." (1 Nephi 2:20.) It has a tragic and bloody past, but a glorious and peaceful future if its inhabitants really learn to serve their God. It was consecrated as a land of promise to the people of the Americas, to whom God gave these great promises:

"It will be a land of liberty to its people." (2 Nephi 1:7.)
"They shall never be brought down into captivity." (Idem.)
"And there shall be none to molest them." (Ibid., 1:9.)
"It is a land of promise." (1 Nephi 2:20.)
The land will be barren, (perhaps radioactive or dry from drought.)

But if you fail to serve me:

And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: . . . (See Leviticus 26:4-6, 8.)

Neither shall the sword go through your land.

Ye shall eat your bread in abundance.

Granaries and barns will bulge in seed time and harvest.

The land shall yield her increase and trees their fruit.

"I will give you rain in due season,"

But his commitment is on condition of our faithfulness. He promised to the children of Israel:

Will we ever turn wholly to God? Fear envelops the world which could be at ease and peace. In God is protection, safety, peace. He has said, "I will fight your battles."

Here.

command had ever been given. While enemies filter into our nation to subvert us and intimidate us and soften us, we continue with our destructive thinking: "It can't happen here."

While armies are marshalled and march and drill and officers teach men how to kill, we continue to drink and carouse as usual. While bombs are detonated and massacre and immorality, cannibalism, idolatry, godlessness stalked about till destruction came.

The precipitous walls on the high hills of Jerusalem deflected for a time the arrows and spears of enemies, the catapults and firebrands. But even then wickedness did not lessen, men did not learn lessons. Hunger scaled the walls; thirst broke down the gates; immorality, cannibalism, idolatry, godlessness stalked about till destruction came.

"Experience is a dear teacher but fools will learn by no other." But we continue on in our godlessness. While the iron curtains rise and thicken, we eat, drink, and make merry. While armies are marshalled and march and drill and officers teach men how to kill, we continue to drink and carouse as usual. While bombs are detonated and tested, and fallout settles on the already sick world, we continue in idolatry and adultery. While corridors are threatened and concessions are made, we live riotously and divorce and marry in cycles like the seasons. While leaders quarrel, and editors write, and authorities analyze and prognosticate, we break the Sabbath as though no command had ever been given. While enemies filter into our nation to subvert us and intimidate us and soften us, we continue with our destructive thinking: "It can't happen here."

Will we ever turn wholly to God? Fear envelops the world which could be at ease and peace. In God is protection, safety, peace. He has said, "I will fight your battles."

But his commitment is on condition of our faithfulness. He promised to the children of Israel:

"I will give you rain in due season,"

The land shall yield her increase and trees their fruit.

Granaries and barns will bulge in seed time and harvest.

Ye shall eat your bread in abundance.

Ye shall dwell in your land safely and none shall make you afraid.

Neither shall the sword go through your land.

And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: . . . (See Leviticus 26:4-6, 8.)

But if you fail to serve me:

The land will be barren, (perhaps radioactive or dry from drought.)
The trees will be without fruit and the fields without verdure.
There will be rationing and a scarcity of food and hunger sore.
No traffic will jam your desolate highways.
Famine will stalk rudely through your doors and the ogre cannibalism will rob you of your children and your remaining virtues.
There will be pestilence uncontrollable.
Your dead bodies will be piled upon the materialistic things you sought so hard to accumulate and save.
I will give no protection against enemies.
They that hate you shall reign over you.
There will be faintness of heart "and the sound of a shaken leaf" shall chase you into flight and you will fall when none pursueth.
Your power--your supremacy--your pride in superiority--will be broken.
Your heaven shall be as iron and your earth as brass. Heaven will not hear your pleadings nor earth bring forth her harvest.
Your strength will be spent in vain as you plow and plant and cultivate.
Your cities will be shambles, your churches in ruins.
Your enemies will be astonished at the barrenness, sterility, desolation of the land they had been told was so choice so beautiful, so fruitful.
Then shall the land enjoy her Sabbaths under compulsion.
And ye shall have no power to stand before your enemies.
And your people will be scattered among the nations as slaves and bondsmen.
You will pay tribute and bondage and fetters shall bind you. (See Ibid., 26:14-43.)
What a bleak prediction! Yet "These are the statutes and judgments and laws, which the Lord made between him and the children of Israel in Mt. Sinai by the hand of Moses." (Ibid., [page 33] 26:46.) The Israelites failed to heed the warning. They ignored the prophets. They suffered the fulfillment of every dire prophecy.
Do we twentieth century people have reason to think that we can be immune from the same tragic consequences when we ignore the same divine laws?
With such innumerable blessings as are available to godly people of this land, how can any sane one continue in his careless patterns of life?
There is a cure for the earth's illness an infallible one.
War clouds gather, fear heightens; tenseness increases, yet there need be no fear and worry and sleepless nights.
Our God rules in the heavens. He lives. He loves. He desires the happiness and well being of all his children. He has a prophet on the earth today who receives his revelations. He is a prophet to all the world. He has on numerous occasions outlined the cure for all international as well as local ills. The diagnosis is sure, and the remedy certain. Today's prophet stands in the same position between God and the people as did Isaiah, Samuel, and even Moses who gave to the world the ten commandments.
But a controlling majority of the people of this world have relegated them to the past.
"Thou shalt have no other gods before me." (Exodus 20:3. Italics added.) Yet today we worship the gods of wood and stone and metal. Not always are they in the form of a golden calf, but equally real as objects of protection and worship. They are houses, lands, bank accounts, leisure. They are boats, cars, and luxuries. They are bombs and ships and armaments. We bow down to the god of mammon, the god of luxuries, the god of dissipation.
"Thou shalt not take the name of the Lord thy God in vain; . . ." (Ibid., 20:7. Italics added.) Yet on the corner, in public places, on work projects, at banquet tables, there come ringing into our ears the sacred names of Deity without solemnity.
"Remember the sabbath day, to keep it holy." (Ibid., 20:8. Italics added.) Yet work goes on, merchandise is sold athletic entertainments, fishing, hunting go forward without regard to commandments. Conventions, unnecessary travel, family picnics, the Sabbath is violated generally. A relatively few people attend their church services, pay their tithing, serve their fellow men. Few live up to the truth they know. The taverns are full, the beaches crowded, the grandstands packed, man servants, and maid servants hired to duty, the ski lifts busy, canyon picnic tables loaded. Scriptures are read little and the holy day becomes a holiday.
"Six days shalt thou labour, . . ." (Ibid., 20:9. Italics added.) Yet everincreasing hours of leisure provide ever increasing opportunities for Sabbath breaking and commandment ignoring, and strikes and lobbying go on to increase damaging leisure and decrease work hours further.
"Thou shalt not commit adultery." (Ibid., 20:14. Italics added.) Yet this common sin and idolatry run hand in hand. Free love and indiscretions and deviations of every nature are common in our day. Illegitimate births are said to reach as high as one in ten, yet promiscuity far exceeds illegitimacy. This ugly deviation is found among youth and married people. Divorce, ever on the increase, jumping from one divorce for thirty-six weddings in Civil War days now has reached somewhere near one to four. Flirtations, rationalized to be innocent ones, are the root of numerous of the divorces and other ills.
"Thou shalt not steal." (Ibid., 20:15. Italics added.) Yet in high places and in low, in government office and in business, in everyday life, men have rationalized until consciences seem to have been seared in the matter of honesty. Yet here are bribery, fraud, deceit, theft, padding of expense accounts, tax evasion, installment buying beyond ability to pay, and gambling running into the billions.
The outlook is bleak, but the impending tragedy can be averted. But it can be only through a great repentance and transformation.
"What can I do?" asks the fearful one. I can transform my own life till it is perfected and then influence others when thus transformed. I am prepared to live or die and need not fear. The righteous were saved in Enoch's day and the wicked were drowned in the flood. Other rebellious people were destroyed in the convulsions of the
Concerning Jerusalem the Lord said: 'I will defend this city' (2 Kings 19:34,) when the powerful, invincible Assyrian army camped at the gates. That night the Lord saved Jerusalem from Sennacherib and his 185,000 troops who did not live the night through to attack. Three hundred soldiers and God and Gideon routed the powerful army of the Midianites. The thirteen colonies gained a permanent victory over superior forces, and America was born. The Lord and David slew Goliath, and Israel won many battles when they were righteous. God will fight our battles if we honor him and serve him with all our hearts, might, mind, and strength.

This I know, for the Lord has so declared it through the ages, and I know he lives and is all powerful.

The cause is not lost. If race tracks were closed on the Sabbath, if gambling ceased, drinking eliminated, work and play confined to week days; if stores were closed and all people went to their sanctuaries truly to worship even as best they know; if taverns never opened, and transgressors all repented, and broken homes were mended, and children were trained in uprightness; if families all knelt in prayer night and morning, if tithes were paid and integrity and worship reigned in the lives of men, the era of peace would be ushered in. Fear would vanish, and enemies would be subdued.

"I will fight your battles," says the Lord God Omnipotent. He never fails his promises.

Of course, a one-sided disarmament could be madness if worldliness and materialism continued, but a serious turn of the masses could forestall all military conquests, all tragedies of conflict. God is all powerful.

I plead with men everywhere to "Come, listen to a prophet's voice" and hear the word of God from our living prophet who sits with us here today. I know he is God's recognized prophet. I beg of you to listen and act, in the name of Jesus Christ. Amen.

President David O. McKay:

Now we shall hear the closing song by the Relief Society Singing Mothers. We shall listen to a song that is being sung by request. It is one of the songs sung by the International Women's Chorus in Albert Hall, London, conducted by Sister Florence Jepperson Madsen. It is entitled, "The Snow."

I remember well how surprised several titled ladies were who attended that concert. Lady Bennett expressed her surprise and commendation as she listened to Sister Florence Jepperson Madsen lead masterfully that great chorus on that occasion. Either two or three titled ladies came in to the president of our Relief Society and joined in that commendation. I am sure, sisters, the press and all their commendation is not exceeded by the audience who listened to you this morning and this afternoon. All we can say, Sister Madsen, is "thank you." That's a cold way, but all our gratitude goes with that because of our love for mothers. In behalf of all who have listened to you during the Relief Society sessions and today, in behalf of the General Authorities of the Church and the audiences here and listening, I say "God bless you."

The general sessions tomorrow will be broadcast as a public service over television and radio stations throughout the West. There will be a Welfare Agricultural Meeting in the Assembly Hall Saturday morning--tomorrow morning--at 7:30. Stake presidencies, bishoprics, or their representatives, stake and ward farm managers and committees and all others interested in agriculture are invited to attend this meeting.

Presidents of temples will attend the meeting tonight at 6 p.m.

For the benefit of those who are listening in, the singing of this session has been furnished by the Relief Society Singing Mothers from the Central Utah and Mt. Timpanogos Welfare Regions, under the direction of Sister [page 35] Florence Jepperson Madsen, with Frank W. Asper at the organ.

We shall now listen to, "The Snow," and the benediction will be offered by President John Clyde Spencer of the Garfield Stake. Following the benediction this conference will be adjourned until ten o'clock tomorrow morning.

The Relief Society Singing Mothers sang, "The Snow."

Elder John Clyde Spencer, president of the Garfield Stake, offered the closing prayer.

Conference adjourned until 10:00 a.m. Saturday, September 30.

President David O. McKay, who presided and conducted the services, made the following opening remarks:

To this large audience in the Tabernacle and all who are listening in by radio and television we extend welcome to this third session of the One Hundred Thirty-First Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We have just received word that President Clark is about the same. There is no change in his condition. Other General Authorities are present, excepting Elder A. Theodore Tuttle, who is supervising the missions in South America, and Elder Bruce R. McConkie who is presiding over the Southern Australian Mission.

We acknowledge the presence of, and welcome our stake presidencies, high councilmen, bishoprics, temple presidencies, and General Auxiliaries of the Church. We are pleased to note the attendance of the following also: United States Senator Wallace F. Bennett; Lamont Toronto, Secretary of State; Ernest L. Wilkinson, president of the Brigham Young University; Dr. Homer Durham, president of Arizona State University; Dr. John L. Clarke, president of Ricks College; Judge A. Sherman Christenson, Associate Judge of the Federal Court; representatives of the Chamber of Commerce, and others whom probably we have overlooked, but whom we recognize and bid welcome in the audience.

This session of the Conference will be broadcast as a public service over television and radio stations throughout the West. These services are also being broadcast in the Assembly Hall and in Barratt Hall by television. Those who are standing in the doorways, if they wish, may possibly find seats in these other halls.
The singing for this session will be furnished by the University of Utah Mixed Chorus; and this afternoon by the University of Utah Institute of Religion the University Stake Chorus, and the Bonneville Strings. We extend a hearty welcome to these young people. It is a joy to have them present today.

These services will begin by the University of Utah Mixed Chorus singing, "Let Their Celestial Concerts All Unite," with Ardean W. Watts conducting, and Frank W. Asper at the organ. The invocation will be offered by Elder Eugene C. Ludwig, president of the Grant Stake.

The University of Utah Mixed Chorus sang as an opening number, "Let Their Celestial Concerts All Unite."

The opening prayer was offered by President Eugene C. Ludwig of the Grant Stake.

President David O. McKay:

President Eugene C. Ludwig of the Grant Stake just offered the invocation. The University of Utah Mixed Chorus [page 36] will now favor us with, "O Brother Man"; composer, Leroy J. Robertson, conducted by Ardean W. Watts.

Singing by the University of Utah Mixed Chorus, "O Brother Man" (LeRoy J. Robertson).

President David O. McKay:

Elder Joseph Anderson, Clerk of the Conference, will now read changes in Church Officers, Temple, Mission Stake, Ward and Branch Organizations since the April Conference, 1961.

Stastical Data

Elder Joseph Anderson, Clerk of the Conference, then read statistical data:

CHANGES IN CHURCH OFFICERS MISSION, STAKE, WARD, AND BRANCH ORGANIZATIONS SINCE APRIL CONFERENCE, 1961

NEW MISSIONS ORGANIZED

Berlin Mission.

Chilean Mission.

West European Mission.

MISSION PRESIDENTS APPOINTED


Central States Mission: George Carlos Smith, Jr., to succeed Samuel R. Carpenter.


French Mission: Rulon T. Hinckley, to succeed Edgar B. Brossard.

North German Mission: Howard C. Maycock, to succeed Percy K. Fetzer.


West European Mission: Nathan Eldon Tanner.

West Spanish American Mission: Grant Milton Burbidge, to succeed Leland M. Perry.

Western Canadian Mission: Carroll William Smith, to succeed Parley Andrew Arave.

NEW STAKES ORGANIZED

Alaska Stake organized August 13, 1961 from the Alaskan-Canadian Mission.

Beaumont Stake organized September 3, 1961 by division of Houston Stake.

Berlin Stake organized September 10, 1961 from the Berlin Mission.

Cleveland Stake organized September 20, 1961 from the Great Lakes Mission.

Garden Grove Stake organized June 25, 1961 by division of Santa Ana Stake.

Greensboro Stake organized September 13, 1961 from the Central Atlantic States Mission.

North Carolina Stake organized August 27, 1961 from the Central Atlantic States Mission.

San Leandro Stake organized May 21, 1961 by division of Hayward Stake.

STAKE PRESIDENTS APPOINTED

Alaska Stake: Orson Paul Millett.
Bear Lake Stake: Wm. Kenneth Matthews to succeed L. Burdette Pugmire.

Beaumont Stake: Alden Cardon Stout.

Benson Stake: Thulburn Russell Holt, to succeed Clarence Neeley.

Berlin Stake: Rudi H. Seehagen.

Canyon Rim Stake: John J. Nielsen, to succeed Verl F. Scott.

Cleveland Stake: E. Doyle Robison.

East Idaho Falls Stake: Erwin Emil Wirkus to succeed Charles P. Brizze.

Florida Stake: Henry V. Jenkins to succeed Alvin C. Chace.

Garden Grove Stake: James Malan Hobbs.

Glendale Stake: Robert Christian Seamons, to succeed Edwin S. Dibble.

Greensboro Stake: Eugene Alexander Gulledge.


North Carolina Stake: Cecil Everett Reese.


Provo Stake: Dean C. Christensen, to succeed Aura C. Hatch.

San Leandro Stake: Milton Parker Ream.

Sugar House Stake: Wilford Wayne Kimball, to succeed A. Hamer Reiser.

Valley View Stake: Rex C. Reeve, to succeed Lamont B. Gundersen.

Willford Stake: Lee Hendricks Nelson to succeed Finn B. Paulsen.

NEW WARDS ORGANIZED


Atlanta Stake: Columbus Second Ward, formerly South Columbus Branch.

Berlin Stake: Dahlem, Nord and Spandau Wards, formerly of the Berlin Mission.

Boise Stake: Boise Fifteenth Ward formed by division of Boise Ninth Ward.

Bountiful North Stake: Bountiful Twenty-Second Ward, formed by division of Bountiful Twelfth Ward.

Bountiful South Stake: Bountiful Twentieth Ward, formed by division of Bountiful Fourth and Seventh Wards.

Chicago Stake: West Suburban Second Ward, formed by division of West Suburban Ward.

Cleveland Stake: Cleveland East, Akron, Lorain, Kent-Ravenna, Tri-City and Canton Wards, formerly of the Great Lakes Mission.

Cottonwood Stake: South Cottonwood Sixth Ward, formed by division of South Cottonwood Ward.

Davis Stake: Kaysville Seventh Ward formed by division of Kaysville First Ward.

East Provo Stake: Provo Twenty-Second Ward, formed by division of Provo Fifteenth and Bonneville Wards.

East Sharon Stake: Oak Hills Third Ward, formed by division of Oak Hills Second Ward; Oak Hills Fourth Ward formed by division of Oak Hills First Ward.


Glendale Stake: Glendale Third Ward, formed by division of Glendale East and West Wards.


Lethbridge Stake: MacLeod Ward formerly Ft. MacLeod Branch.

Midvale Stake: Midvale Fifth Ward formed by division of Midvale Third and Fourth Wards.

Nebo Stake: Payson Sixth Ward, formed by division of Payson Second and Third and West Wards.

North Box Elder Stake: Brigham Fifteenth Ward, formed by division of Brigham Third and Seventh Wards.


North Seattle Stake: University Ward, formed from various wards; Mountlake Ward, formed by division of Alderwood Ward.

Oahu Stake: Laie Third Ward formed by division of Laie and Laie Second Wards.

Orlando Stake: Cocoa Ward, formerly Cocoa Branch; Sanford Ward, formerly Sanford Branch.

Phoenix North Stake: Phoenix Twentieth Ward, formed by division of Phoenix Sixteenth Ward.


Redding Stake: Mt. Shasta Ward formerly Mt. Shasta Branch; Corning Ward, formerly Corning Branch; Redding Second Ward, formed by division of Redding and Central Valley Wards.

Reno Stake: Lovelock Ward, formerly Lovelock Branch; Sparks Ward formed by division of Sparks West and Sparks East Wards.

Richland Stake: Kennewick Second Ward, formed by division of Kennewick Ward; Basin City Ward, formerly North Franklin Branch.

St. Louis Stake: St. Louis Third Ward, formed by division of St. Louis First and
Second Wards; Rolla Ward, formerly Rolla Branch.

San Antonio Stake: San Antonio Third Ward, formerly Lackland Branch.

San Francisco Stake: Daly City Ward, formed by division of Balboa and Balboa Second Wards; Polynesian Ward, formerly Polynesian Branch.

San Joaquin Stake: Modesto Third Ward, formed by division of Modesto Ward.

San Jose Stake: San Jose Sixth Ward formed by division of San Jose Fourth Ward.

San Luis Obispo Stake: Santa Maria Second Ward, formed by division of Santa Maria Ward.

Sandy Stake: Sandy Tenth Ward formed by division of Sandy Fifth Ward.

Seattle Stake: Seattle Eleventh Ward, formed by division of Seattle Second Ward.

Sevier Stake: Richfield Seventh Ward, formed by division of Richfield Fifth Ward.

South Blackfoot Stake: Butte Stake: Philipsburg Branch formerly of Missoula Stake.

Tucson Stake: Tucson Sixth Ward, formed by division of Tucson Second Ward; Tucson Seventh Ward, formed by division of Tucson Fourth Ward.

Tulsa Stake: Tulsa Third Ward, formed by division of Tulsa Second Ward.

University Stake: University Ninth Ward.

Utah State University Stake: University Tenth Ward, formed from various wards.

Valley View Stake: Valley View Seventh Ward, formed by division of the six Valley View Wards; Valley View Eighth Ward, formed by division of the six Valley View Wards.

Walnut Creek Stake: Antioch Ward formed by division of Pittsburg Ward; Oakgrove Ward, formed by division of Concord Second Ward.

West Boise Stake: Boise Sixteenth Ward, formed by division of Boise Eighth and Eleventh Wards.

WARDS AND BRANCHES TRANSFERRED

Second and Third, Fairbanks, Fairbanks Second, and Palmer Wards, formerly of the Alaskan-Canadian Mission.

Beaumont Stake: Beaumont, Slsbee and Williamson Wards; Buna, Lake Charles Orange, Port Arthur, and Woodville Branches, formerly of Houston Stake.

Butte Stake: Philipsburg Branch formerly of Missoula Stake.

East Idaho Falls Stake: Coltman, Ucon, and Ucon Second Wards, formerly of North Idaho Falls Stake.


Idaho Falls Stake: Idaho Falls Twenty-Fourth Ward, formerly of East Idaho Falls Stake.

Leeds Stake: Bradford Ward, formerly of Manchester Stake.


p111 Santa Rosa Stake: Cloverdale, Fort Bragg, Lakeport, Ukiah, and Willits Branches, formerly of the Northern California Mission.

p112 South Carolina Stake: Aiken and Camden Branches, formerly of the Southern States Mission.

p113 WARD AND BRANCH NAME CHANGED

p114 Richland Stake: Basin City Ward formerly North Franklin Branch.

p115 INDEPENDENT BRANCHES ORGANIZED

p116 Alaska Stake: Chugiak and Eielson Branches.

p117 Ashley Stake: Bennett Branch (Indian Branch).


p120 El Paso Stake: Dell City Branch formed by division of El Paso Fourth and Carlsbad Wards.

p121 Flagstaff Stake: Ashfork Branch formed by division of Williams Branch.


p123 Hamilton Stake: Cambridge Branch formed by division of Hamilton Ward, Paeroa Branch, formed by division of Thames Branch.

p124 Houston Stake: Woodville Branch formed by division of Silsbee and Baytown Wards and Buna Branch of Houston Stake, and Longview Ward of Shreveport Stake.

p125 Kanab Stake: Kaibab Branch, formed for the Lamanite people of this area.

p126 Lost River Stake: Howe Branch formed by division of Arco Ward.

p127 Nampa Stake: McDermitt Branch, formed by division of Marsing Ward.


p129 Santa Rosa Stake: Cloverdale, Fort Bragg, Lakeport, Ukiah, and Willits Branches, formerly of the Northern California Mission.

p130 South Carolina Stake: Aiken and Camden Branches, formerly of the Southern States Mission.

p131 South Los Angeles Stake: Indian Branch.

p132 Tampa Stake: Lake Wales Branch formed by division of Winter Haven Ward.

p133 Taylor Stake: Foremost Branch formed by division of Wrentham Branch.

p134 Twin Falls Stake: Hollister Branch formed by division of Twin Falls Second Ward.

p135 Uintah Stake: Gusher Branch (Indian Branch).

p136 Uvada Stake: Enterprise Indian Branch, formed by division of Enterprise Second Ward.

p137 WARDS AND INDEPENDENT BRANCHES DISCONTINUED

p138 Hamilton Stake: Te Puke Branch membership transferred to Tauranga Ward.

p139 Liberty Stake: North Eighth Ward membership transferred to the Eighth Ward.

p140 Murray Stake: Murray Fourth Ward membership transferred to Murray Second Ward.


p142 San Diego East Stake: Spanish-American Branch, membership transferred to various wards.

p143 Tooele Stake: Tod Park Branch, membership transferred to Stockton Ward.

p144 West Jordan Stake: Bingham Ward, membership transferred to Copperton Ward.

p145 THOSE WHO HAVE PASSED AWAY

p146 Christian Jensen, former acting president of the Brigham Young University.

p147 Alice Sheets Smoot, widow of the late Elder Reed Smoot of the Council of the Twelve Apostles and former United States Senator from Utah.

p148 President David O. McKay:
Before President Henry D. Moyle presents the names of the General Authorities and General Officers of the Church, I wish to say a few words and present some releases for your consideration.

Last June it was evident to the First Presidency of the Church, the President and his two counselors, J. Reuben Clark, Jr. and Henry D. Moyle, that it would be necessary to have some help in the First Presidency. Accordingly, the President recommended a member of the Twelve, Hugh B. Brown, as an assistant in the First Presidency. This was presented to the members of the Council of the Twelve who unanimously approved of the appointment, and on June 22, 1961 Brother Brown was set apart and ordained as an assistant in the First Presidency. Today when [page 40] the names are presented, we ask your support of this action of the First Presidency of the Church.

Bishop Joseph L. Wirthlin was recently appointed as Secretary-Treasurer of the Deseret Title Holding Corporation, and the Brethren feel that it would be well not to overburden him as Presiding Bishop, and recommend that he be appointed Secretary-Treasurer of this Holding Corporation, and that he be released as Presiding Bishop of the Church; and with him his counselors, Thorpe B. Isaacson, and his second counselor, Bishop Carl W. Buehner.

It is also recommended that the Presidency of the Young Women's Association be reorganized; that Sister Bertha S. Reeder, President, be honorably released, with her counselors—Sister Emily H. Bennett as first counselor, and Sister LaRue C. Longden as second counselor.

I would just like to say a word about the release of these good, faithful brethren and sisters. The accomplishment of the three men as the Presidency of the Aaronic Priesthood of the Church has been apparent to all who have had occasion to note their diligence and success with the young men under their immediate direction. Last Thursday, in a meeting of all the General Authorities, when called upon to represent the Presiding Bishopric, Bishop Carl W. Buehner gave a very enlightening and inspirational address regarding the details and comprehensive activities of this important department of the Church. Their work in taking care of statistical and financial phases, and particularly their remarkably successful efforts with the members of the Senior Aaronic Priesthood, will mark their era of service with everlasting distinction, and redound to the blessing of thousands, with their release of these important positions, and with the commendation and blessings of the General Authorities of the Church, and all who have been blessed by their inspirational efforts. Never before in the history of the Church has there been such a marked increase in attendance at Sacrament Meetings and other important meetings in stakes, wards, missions and branches throughout the Church in all the world.

That increased attendance is largely due to the work of the Presiding Bishopric, and General Superintendency of the Young Men's Mutual Improvement Association among the young men, and the General Presidency of the Young Women's Mutual Improvement Association among the young women of the Church. With this release of the Presiding Bishopric and the General Presidency of the Young Women's Mutual Improvement Association goes the assurance of our gratitude to the Lord that you have rendered to him and to his Church such concentrated effort and devotion. Please accept of our heartfelt gratitude for the service you have so ably and unselfishly rendered. May the blessings of the Lord and his divine protection be with you always.

We recommend therefore, to the Church, its representatives in Conference assembled, the honorable release of Joseph L. Wirthlin as Presiding Bishop, Thorpe B. Isaacson as First Counselor, and Carl W. Buehner as Second Counselor. All in favor of this proposition manifest it by raising the right hand. Any who are opposed by the same sign.

We recommend the honorable release of Sister Bertha S. Reeder as General President of the Young Women's Mutual Improvement Association, and Sister Emily H. Bennett as First Counselor, and Sister LaRue C. Longden as Second Counselor. All in favor will please manifest it.

President Henry D. Moyle will now present for your sustaining vote or otherwise the General Authorities and Officers of the Church.

GENERAL AUTHORITIES OF THE CHURCH

THE FIRST PRESIDENCY


PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES


PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE


TRUSTEE-IN-TRUST

David O. McKay as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young Bruce R. McConkie Antoine R. Ivins Marion D. Hanks Seymour Dilworth Young Albert Theodore Tuttle Milton R. Hunter

PRESIDING BISHOPRIC

John H. Vandenbarg, Presiding Bishop Robert L. Simpson, First Counselor Victor L. Brown, Second Counselor
Joseph Fielding Smith, with A. William Lund and Preston Nibley as Assistants.

GENERAL AUXILIARY OFFICERS OF THE CHURCH

Belle Smith Spafford, President Marianne Clark Sharp, First Counselor Louise Wallace Madsen, Second Counselor with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent David Lawrence McKay, First Assistant Superintendent Lynn S. Richards, Second Assistant Superintendent with all members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Joseph T. Bentley, General Superintendent George Carlos Smith, Jr., First Assistant Superintendent Marvin J. Ashton, Second Assistant Superintendent with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Florence Smith Jacobsen, President Margaret Romney Jackson, First Counselor Dorothy Palmer Holt, Second Counselor

PRIMARY ASSOCIATION

LaVern W. Parmley, President Arta M. Hale, First Counselor Leone W. Doxey, Second Counselor with all members of the Board as at present constituted.

CHURCH BOARD OF EDUCATION


CHANCELLOR OF THE CHURCH SCHOOL SYSTEM

Ernest L. Wilkinson

CHURCH FINANCE COMMITTEE

Orval W. Adams Harold H. Bennett Wilford G. Edling Glenn E. Nielsen Weston E. Hamilton

SENIOR CHURCH AUDITORS

Harold L. Davis Charles Schmidt

CHURCH WELFARE COMMITTEE ADVISERS


GENERAL CHURCH WELFARE COMMITTEE

Marion G. Romney, Chairman Henry D. Taylor. Managing Director

TABERNACLE CHOIR

Lester F. Hewlett, President Richard P. Condie, Conductor Jay E. Welch, Assistant Conductor W. Jack Thomas, Tour Manager

ORGANISTS

Alexander Schreiner Frank W. Asper Roy M. Darley, Assistant

President Henry D. Moyle:

President McKay, the voting seems to have been unanimous in the affirmative.

President David O. McKay:

You will note that only the Presidency of the Young Women's Association was presented to you for your sustaining vote. It will be appropriate to accept the recommendation that with the honorable release of Sister Reeder and her counselors all members of the Young Women's Board have received an honorable release also, leaving the new Presidency free to choose as many of the Board as they wish, and any others. It is recommended, therefore, that with the present release of the Presidency of the Young Women's Board all members of the Board be also honorably released. All in favor will manifest it. Any opposed? That is why there was a hesitancy in the presentation of the Young Women's Board.

Thank you all for unanimous voting.

President Henry D. Moyle of the First Presidency will be our first speaker this morning. He will be followed by Elder Mark E. Petersen.
I am sure, my brethren and sisters, that we all appreciate the opportunity to lift our hand to sustain President David O. McKay as President of the Church, and in so doing we have in our hearts a feeling of deep gratitude for the privilege that is thus afforded us as members of the Church of Jesus Christ of Latter-day Saints.

It is glorious to be a member. It is glorious to have any office or calling in the Church, no matter how relatively humble the title may sound. I am impressed constantly with the fact that, regardless of our calling, we are all encouraged, we are all dedicated, and we are all working in the service of the Master. I am sure that we do not permit closeness to the work, we do not permit the fact that we have such ready access to our Father in heaven through prayer to take our membership in the Church lightly or to take our callings in the Church lightly. We are always conscious of our nearness to us and the blessings which we receive in answer to our prayers.

I am sure it would be more pleasing [page 44] to our Father in heaven to have us resign our positions--and that is not a practice which we commend in the Church--but nonetheless it seems preferable to neglecting our duties in the least detail. It gives us an awesome feeling to realize that we are dedicated to the work of the Lord, and having thus committed ourselves, it is not our privilege or our prerogative to violate his commandments, even the slightest of them. The Lord expects, and we expect it of each one of us, to live our lives out here upon this earth in complete conformity to the laws of God as we are capable. No means of rationalizing, no means of conjuring up excuses as to why we should do this or should not do the other, contrary to the will of our Heavenly Father, has any place in our lives.

I am grateful this morning that throughout the world the work of the Lord is progressing most satisfactorily, indeed so satisfactorily that sometimes we feel that we are hardly capable of keeping up with the progress of the Church.

In the mission field the Lord has blessed us. I just want to give you two figures. In the first nine months of 1959 in the foreign or full-time missions of the Church, n e had over 23,000 what we call convert baptisms, and in the first eight months of 1961 we have had over 54,000. We are constantly asked why it is that this great increase in converts should come about at this particular time.

My first answer to that question would be that the faithfulness and the devotion of the Saints, their efforts to live lives of righteousness, to dedicate their lives to the principles of truth and right, is of primary importance. We know without any question of a doubt that the blessings which descend upon us as a people are directly commensurate with our faithfulness, with our nearness to our Heavenly Father. As we keep the channel of communication between us and our Father in heaven open, we can expect to be blessed more abundantly all the time.

In the second place, we cannot be close to this missionary work without being conscious of and without acknowledging the fact that the Lord has touched the hearts of men all over the world and has made them responsive to the humble testimonies of the elders as they go forth in the performance of their duties as missionaries of the Church of Jesus Christ in preaching the gospel throughout the world.

Our approach, our initial contact with our friends throughout the world, is the simplest approach we know how to make. Our lessons and their presentation are also direct and to the point. This simplicity of our approach and presentation of the gospel belies the existence of any design or device or scheme or contrivance or intrigue of any kind by which unsuspecting investigators might be brought in as members of the Church without their really knowing what they are doing or without their having exercised an absolute free agency of which President McKay spoke so beautifully yesterday.

Let us stop and think for a moment what a young missionary has to accomplish before he leads the convert down into the waters of baptism. He must first teach him the Word of Wisdom, and that means teach him in practically all cases to give up practices which have been lifelong and confirmed and live virtually a new life and to have the investigator commit himself to the keeping of this commandment of the Lord from the time of his baptism until the Lord calls him home.

We ask him to reform his life with reference to Sunday observance. We teach him that Sunday--the Sabbath--is a holy day. The Lord has prescribed for his children what should and what should not be done on the Sabbath day. And here again theconvert is required to give up many instances that weekly activity toward which he has always looked previously--a holiday, rather than a day of worship.

We teach him the law of tithing as revealed in these latter days by the Lord to his children, something he has been unaccustomed to in the past, and here again it is obligatory upon the missionary to commit his candidate for baptism to a strict observance of the law of tithing, accounting to the Lord [page 45] for the rest of his life for a tenth of his income, his increase.

Converts are taught to live worthy to hold the priesthood of God. They are taught from the beginning that after their baptism they will be introduced into the priesthood. They will have the Aaronic Priesthood conferred upon them and later the Higher or the Melchizedek Priesthood. In order to be worthy of this progress and advancement in the Church, they must be as strict as possible in keeping the laws and commandments of God.

Then too, they are taught and told and have impressed upon their minds the fact that when they are once members of the Church, they then have an obligation to assist in promulgating the gospel to their friends and neighbors. In short, to be prepared to answer each and every call of the priesthood made of them, just as these fine men and women who today have been called into service have willingly responded. Those who are being released and given other positions accept the changes with the same kind of loyalty and devotion which they have previously extended to the work.

When you take into consideration these and many other unmentioned facts, you have to stop and ask yourself the question, "How can this nineteen-year-old boy of mine or of yours go out into a strange world, many of them to a strange country, where a strange language is spoken, and find almost of a sudden that they are touching the lives of total strangers in a manner which is almost beyond comprehension and certainly beyond the power of man?"

Take these great reformers, these great evangelists, who are able to draw, through their publicity and otherwise, great bodies of men and women. What is their ultimate accomplishment? They do not seek to change a man's way of life. They are happy when they can get the man or the woman to confess that Jesus is the Christ, the Son of the Living God, and when they have made that confession, that is it. No organizations, no requirements, no obligations of any kind! These are learned men--men, I presume, as brilliant as any men in the world. They are mature, and I ask you to sit down and stop and think occasionally when you have this missionary work on your mind how praiseworthy they may be.

You know, to me it is nothing short of a miracle to have men and women mature, much older than the missionaries, submit themselves to these young men to be baptized by them. That involves a serious matter. The average normal citizen, friend, would only do that upon one foundation or one basis and that is that they have received in their hearts a testimony from God that this young elder has the priesthood of God conferred upon him by those who have that authority to speak the gospel and administer in its ordinances. Otherwise, what they do would be a mockery. It is not to be presumed that 54,000 people this year in all of the countries of the world in which we have missionaries would have permitted themselves to go through this formality to no good purpose. It takes some effort, it takes a great deal of humility. Unless they can expect to be blessed more abundantly all the time.

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It has interested me because in more than one country this year the following question has been raised more or less officially. Can a nineteen-year-old boy be a minister of the gospel? Are we justified as a government to confer upon him the benefits that inhere in the status of a minister of the gospel? And they say no. A nineteen-year-old boy could not possibly be a minister of the gospel. He has not studied. He has not gone through school. He is not mature.
Now, what does that mean? He is not learned in the ways of man. If they stop, as these 54,000 converts have stopped, and reflected and prayed and received an
answer to their prayers, they would know that the Lord is capable of conferring blessings upon his children here on the earth through a nineteen-year-old boy as 
well as through an older man, that one of the conditions is not that he be steeped in the learning of man, but that he is in tune with the Spirit of our Heavenly Father.

I must not take too much time, but I cannot sit down without giving you one or two examples of what is going on in the world today to indicate this thought of mine that we 
are converting by the Spirit, and the only virtue in the plan which we have in use now throughout the world is that it is the simplest possible presentation of the gospel 
that these great mission presidents of ours have been able to work out in the mission field, the least likely to affect the minds or the reason of men--so simple, in fact, that it 
cannot have any effect upon men of the world unless there is a higher power that touches their hearts and brings conversion to their souls.

We have become more and more convinced in my association with missionary work that most people are touched by the Spirit of the Lord upon the occasion of the 
missionary's first contact. Otherwise, they would not invite the missionary back time after time to be taught the principles of the gospel and to be brought closer and closer 
and ultimately into the waters of baptism.

Brother Brossard tells us the story of twenty-five conversions in France. Certainly there was no scheme that brought these conversions about. There was an army 
officer, a soldier, in Algeria, and while he was there in the service of his country, his wife had a baby, and it died. It was not baptized in the church of its parents, they 
believing in infant baptism, and therefore the church denied to that family a church funeral service for the child. I will not go into the details, but we had a friend of Brother 
Brossard and the missionaries, (and I guess they are friends to all of us) who called the attention of this distraught mother to the missionaries. And they went in at the 
request of the family and held the services, and these twenty-five baptisms came as a result of it, all from a single group. I was looking for this figure because I do not want 
to go beyond the facts, but this group is much larger than the twenty-five, and the missionaries are now in the process of teaching the gospel to the rest of them, and 
President Brossard assures us that the twenty-five is just a small beginning to what will come out of this single instance.

Then we have the story of a missionary who ran a red light, and by so doing got the name and address of the traffic officer and an invitation to visit him in his home. 
The officer's penalty after the missionary got through with him was--what does the Good Book say?--"Go thy way and sin no more."

We have the story of two missionaries coming from Zollingen in Germany who went to the mayor to give him a Book of Mormon, made friends with him, and on a rainy 
day, seeing them from his limousine, the mayor called to them to come over and get in the car. He wanted to drive them to the City Council and introduce them officially to 
that august body.

And two missionaries in Hamburg, Germany, went to the chief of police to make themselves known and to tell their story, and as a result he gave them his card and 
said, "I want you elders to feel free to call upon me at any time in case you have any difficulty, or there is any service we can render you, and I will have my car to you within 
five minutes."

These were all nineteen-year-old boys, and I could go on and tell you of many others. There was not anything those boys could do or say of their own that would bring 
about such miraculous results, but the first contact was enough to open the door for future contacts. That is the way the work of the Lord goes on. Isn't it wonderful to 
realize that the prophecies of old are being fulfilled? How true it is that a stone has been cut out of a mountain without hands and is rolling forth and will fill the earth. Almost 
every prophesy we have in the Old and the New Testaments concerning the latter days fits into our program and furnishes us the exact, the proper answer to this inquiry as 
to the marvelous results accompanying the work of our missionaries. They work by and through the Spirit, and let me say this to you mothers and fathers. we love you, and 
we appreciate your loyalty, and we appreciate your sons' and your daughters' service. Have no concern about your sons and daughters in the mission field. It makes no difference 
who their mission president is. As long as they are in the line of their duty, encouraged by their parents so to be, they are in the hands of the Lord, and he has promised to take care of 
them and is bound by those promises. I can conceive of nothing more wonderful in all the world than to have the absolute assurance that the Spirit of God is with your sons and daughters in the mission field to preserve them, to protect them, to inspire them, to perform a service that no one upon this earth can perform unless he has the delegated power from God to do so.

"And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind neither darkened, neither in body, 
limb, nor joint; and a hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

"And whoso receiveth you, there I will be also, for I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine 
angels round about you, to bear you up." (D&C 84:80,88.)

God bless us all and bless the missionaries. They are looking to us today for guidance and direction and encouragement. Let us give it to them, I pray in the name of 
Jesus Christ. Amen.

President David O. McKay:

President Henry D. Moyle of the First Presidency has just concluded speaking. We shall now hear from Elder Mark E. Petersen of the Council of the Twelve.

Mark E. Petersen

ELDER MARK E. PETERSEN Of the Council of the Twelve Apostles

It surely is a great inspiration to be here, my brothers and sisters. I am grateful that I had the opportunity with you of raising my hand in sustaining the officers presented 
here today. With all my heart and soul I sustain the President of our Church, President David O. McKay, as the prophet, seer, and revelator of the Lord. With all my soul I 
love him and honor him and am very grateful for his leadership.

I am thankful for these men who have been sustained with him. Our hearts all go out to President Clark who is not here; our faith and prayers likewise. I am thankful for 
the great work that President Moyle is doing. I am thankful that President Brown has been called to his position.

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the great work that President Moyle is doing. I am thankful that President Brown has been called to his position.

I am very grateful indeed that Gordon Hinckley has been called into the twelve. I have known Gordon most of his life and a good part of mine. We grew up together 
in the First Ward in Liberty Stake. His father was our stake president for much of the time. His father was as close to me as my own father nearly, and I loved him as a father, 
and still do.

And I welcome these other brethren and these sisters, and I join with all of you in wishing the very best for those who have been released. I express sincere appreciation 
for the remarkable work they have done.

In one of the recent editions of the US News and World Report, the editors commented upon the troublemaking propensities of Mr. Khrushchev. They said that great as 
the Berlin crisis, it will not be our last one. There will be others, and still others after that, because Mr. Khrushchev is determined to cause turmoil wherever and whenever he 
can. They branded him as a persistent troublemaker, and said that he seems to have no other purpose than to cause unpleasantness, misery, and contention.

The world is becoming more and more resentful of the constant trouble-making of this man. International quarreling and bitterness are indeed affecting the nerves of all mankind. 
Inhuman treatment, the urge to take advantage of others, cruelty, lying, misrepresentation, deceit, and dishonor are sickening to the hearts of most people. Every honest person condemns the duplicity of Mr. Khrushchev. Everyone resents his trouble-making, his unpleasantness, his inhumanity. It is so deliberate, so
He is the Prince of Peace. Then should we not be peacemakers? If we expect to do the work of Christ, let us follow the Savior's teachings. People can be kind if they want to be kind. They can be considerate if they want to be. They can be peaceful if they would but try. They can be thoughtful and of Satan himself by engaging in family quarrels, contention, and arguments. Can we do the work of God by the spirit of the devil? Can we suppose that any of us can do the work of Christ if we have the spirit of contention in our hearts or in our homes? Can we do the work of God by the spirit of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.

If you are contentious in your family, or quarrelsome with your neighbors, or even with your brethren and sisters in the Church, have you thought that you might be motivated by the same spirit which moves Khrushchev? How different from him are we if the same evil spirit motivates us both? If you quarrel with your wife, have you thought that you might be motivated by the same spirit which moves Khrushchev when he quarrels with the President of the United States? If you are contentious in your family, or quarrelsome with your neighbors, or even with your brethren and sisters in the Church, have you thought that you might be motivated by the same spirit which also moves Khrushchev? How different from him are we if the same evil spirit motivates us both? When the Savior came among the Nephites after his resurrection in Palestine, he taught these early Americans a most important lesson on this point. Said he: "... there shall be no disputations among you, as there have hitherto been;... he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another. "Behold, this is not my doctrine, to stir up the hearts of men with anger one against another; but this is my doctrine, that such things should be done away."

Let us think seriously about that scripture: the spirit of contention is the spirit of the devil, who is the father of contention! Can we suppose that any of us can do the work of Christ if we have the spirit of contention in our hearts or in our homes? Can we do the work of God by the spirit of the devil? We are engaged in the Lord's work. Then we should be guided by the Spirit of the Lord and not by some contrary spirit. We should not invite into our homes the spirit of Satan himself by engaging in family quarrels, contention, and arguments. No one needs to be grouchy. No one needs to be unpleasant. Everyone can control his emotions if he wants to, just as he can control his appetites. People can be kind if they want to be kind. They can be considerate if they want to be. They can be peaceful if they would but try. They can be thoughtful and considerate of others if they but have the desire. Why even Khrushchev can smile and polish apples when he wants to.
ELDER ALVIN R. DYER Assistant to the Council of the Twelve Apostles

I feel, my brethren and sisters, to be at one with that which has been accomplished here this day to honor those who have been released from their callings and to hail those who have received a new responsibility.

I feel grateful to the First Presidency for the privilege of coming to this conference. I need the strength, I need the association of the brethren, and I need to look into your faces and to see there the love of the gospel and the faith manifested, which enables me to go forth in my responsibility to a greater degree.

I have felt since the opening and challenging remarks of President McKay that if a phrase could be given to set the theme of this conference, and I am not trying to set it, but to me it is something like this, that we should put on the whole armor of God and be prepared for the important days that are ahead of us. And if perchance we have not put on the whole armor of God, then we non have this challenge again from our [page 51] prophet that we place upon ourselves a renewed determination to fortify ourselves with the powers and the callings that have come to us to go forth and accomplish the work which the Lord has given us to do.

I am grateful for the faith and prayers of the members, for the authority of the priesthood that has extended peace in the earth, at least to the extent that we now feel it, so that the great work which the Lord has caused to be restored upon the earth can continue. I felt in the organization of Berlin Stake that the power of the priesthood in a measure could forestall and prevent the unjust dominion that could prevent the work of God going forth in these ancient lands of Europe and to be there and to feel of this spirit and power was indeed a great experience.

The work continues to progress in Europe to keep pace with the rest of the Church, and for this we are grateful. Many thousands of wonderful people are accepting the gospel in these ancient lands. Many very prominent men and women are answering the call that has come to them through the efforts of the missionaries, and in the gospel net we are finding men of great influence and importance as well as those of the ordinary walks of life.

As I looked into the face of a very renowned architect from Munich just a few days ago, a man who has gained world recognition in papers that he has prepared in his profession, I said, "I would ask you but one question," (he has been a member of the Church only a month,) "do you believe that God actually talked to the Prophet Joseph Smith in these words:

And faith, hope, and charity, . . . qualify him for the work." (D&C 4:5.) Then he added temperance, patience, brotherly kindness, godliness, humility. Is there any godliness in a family quarrel? Or any kindness or charity or mercy?

Eliminate unkindness from the homes of America and we will pretty well eliminate divorce from this land.

In this day of trouble it ill becomes any of us to pattern our lives and our habits after the arch troublemaker of the world. He is contentious, he is quarrelsome, he is bitter, he is cruel. Do we want to be like him?

Is it not better to remember our own religion and develop without ourselves the spirit of love and kindness and mercy? Isn't it better to have love at home than a house full of bitterness, quarreling, and broken hearts?

Isn't there room for courtesy and consideration in our homes? Should not a man be as courteous to his wife after marriage--ten years, twenty years after marriage--as he was during his courting days?

Should we not learn to love our neighbor as ourselves, and is not wife or husband our closest neighbor?

Should not the spirit of prayer, the Spirit of God, pervade our homes instead of the spirit of bitterness and strife? Ask yourself what spirit is in your home, and ask yourself whose path you wish to follow. Will it be that of Khrushchev, or of Christ?

God give us the wisdom and the courage to be kind, I pray in Jesus' name. Amen.

President David O. McKay:

Elder Mark E. Petersen of the Council of the Twelve has just addressed us. The University of Utah Mixed Chorus and Congregation will now sing, "Praise To The Man Who Communed With Jehovah," directed by Ardean W. Watts.

After the singing, Elder Alvin R. Dyer will address us.

The Congregation and the Chorus joined in singing the hymn, "Praise To The Man Who Communed With Jehovah."

President David O. McKay:

Elder Alvin R. R. Dyer, Assistant to the Twelve, and president of the European Mission, will now speak to us.

Alvin R. Dyer

ELDER ALVIN R. DYER Assistant to the Council of the Twelve Apostles

We are living in a tremendous age. My brethren and sisters. It is a day of great progress, of change, of rapid advance. The very structure of our civilization, social, political, commercial moral, and religious is greatly affected by that which persists before our eyes this day. There can be no question that a new era has dawned upon our planet. Means of travel, trade, association, and intercommunication between countries even comparatively unknown, is before us. But while in almost every field of science,
I am indebted to Brother Ezra Taft Benson for an article which he sent to me, which typifies in measure the failure of the powers of Christendom to attract their members to the churches in Europe. In Denmark, for example, less than one-half of one percent of the population retains any active church connection. Sweden is a little better. In one Swedish parish, says Russell Kirk in a recent article in the National Review, a Swedish minister, after preaching for five years, found only his immediate friends and family attending regularly. The Church of England, though by law established, obtains the active participation of only five percent of the English population. The English dissenting churches are in a worse plight. Continuing this article, Russell Kirk has this to say:

p10 "What we are seeing rather is the dropping away of most people into a state of apathy and disbelief, though not even the fervent disbelief of the village atheist. A vague feeling that Christianity does not profit a man in any material way, and a vague conviction that somehow religion is unscientific, seem to be the approximate causes of this phenomena. Probably there is less religious belief and less influence of churches upon the civil-social order and upon the person than in any other period in the history of Europe."

p11 I suppose in America we find this same condition. Yet as we declare it, and as fully predicted by the prophets of God, the Spirit of God has been poured out upon all mankind. As proof of this I call your attention to the tremendous strides that have been made in the world since the restoration of the gospel.

p12 I remember as a young man sending to a renowned encyclopedic organization a request for information of all advancements that had been made since the year 1820 in the fields of science, and within a matter of several months, I was flooded with information from them to indicate the tremendous manner in which the Spirit of God has rested upon people since the day that Joseph Smith walked into the Sacred Grove.

p13 How tremendously in keeping with his will that such enlightenment upon man should come as the result of a restoration of truth and the very presence of God, but that which man participates in today in a scientific way is only the minute, is only a fragmentary part of the light that has shone into the darkness, that brings to man by divine intervention the truths of the eternal law of salvation, which if appropriated can lead to eternal life in the presence of God.

p14 I have always felt impressed by an article which appeared in one of our Church publications some few years ago that told of a newspaper reporter who left New York to go to Nauvoo, Illinois, in the year 1842, and after spending considerable time there and after meeting the Prophet Joseph Smith, he returned to New York to have published in the New York Herald in that year this article concerning Joseph Smith. I quote:

p15 "Joseph Smith is undoubtedly one of the greatest characters of the age. In the present infidel, irreverent, ideological age of the world, some such singular prophet as Joseph Smith is required to preserve the principles of faith and to plant some new germs of civilization that will come to maturity in the years that are ahead, while modern philosophy which believes in nothing but what you can touch is overspreading the Atlantic States in America, Joseph Smith is creating a spiritual system combined also with morals and industry that will change the destiny of the race." (George Q. Cannon, Life of Joseph Smith. p. 324.)

p16 Joseph Smith under the direction of God did establish this system; a system of divine truth made possible by divine bestowal from holy messengers and by revelations which provide guidance and direction, and this as revealed to Joseph Smith is for the specific purpose, as referred to in the Doctrine and Covenants, "... that every man might speak in the name of God the Lord even the Savior of the world;

p17 "That faith also might increase in the earth;

p18 "That mine everlasting covenant might be established;"

p19 "That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers." (D&C 1:20-23.)

p20 Obedient to the predictions of this day and age and by all of the holy prophets, it is not religious opinion which will cover the earth, nor knowledge from scientific advancement reaching into the hearts of every god and woman, but it is faith, leading to the testimony and spiritual conviction of God that is needed, for God is truth and to know him is to know the truth. Never, I suppose, have there been so many brilliantly intellectual people upon the earth, judged by the known facts of the sciences and of human knowledge, and yet there is a tremendous lack of direction among mankind. Recently, Eric Johnston made the statement that ninety percent of all the scientists who ever lived are living today, and the total accumulation of scientific knowledge is doubling every ten years, and yet there is a tremendous lack of direction in spiritual things which undoubtedly is contributing to the failure of people to attend churches and to be benefitted by the teachings of their own faith.

p21 Recently one of our inquiring thinkers, a noted American mental health leader, Dr. Karl Menninger, made this statement:

p22 "Most people today live without purpose and without significance. They have no articulate philosophy. They do not live within any frame of reference."

p23 It is obvious that the lack of direction lies principally in the failure of people to have a true understanding of God and his purposes. To get this it must come from the expressed will of God through a prophet, yes, a prophet here today upon the earth as the oracle of God, and not from concepts of a musty and deceptive antiquity, nor from a so-called age of reason imposed upon us because of scientific exploration.

p24 Here, my brethren and sisters, is reality. Honest and good men must come to know this, must adjust to it welcome it, and meet it as a friend and know that it is God's will. And for this reason these young men that President Moyle spoke of, and others with them, go to the ends of the earth to proclaim this great message, that is for the restoring of a knowledge and understanding of God and of the meaning and purpose of life here upon the earth.

p25 God has spoken to us. Let us listen to his oracles and have unveiled to us the realms of eternal life.

p26 I cannot help saying a few words about the powers of unjust dominion. I have appreciated the remarks of Brother Mark E. Petersen concerning this, but there is an evil philosophy which believes in nothing but what you can touch is overspreading the Atlantic States in America, Joseph Smith is creating a spiritual system combined also with morals and industry that will change the destiny of the race. I have witnessed it. I have looked into the faces of those who are being imposed with this force. And for this reason these young men that President Moyle spoke of, and others with them, go to the ends of the earth to proclaim this great message, that is for the restoring of a knowledge and understanding of God and of the meaning and purpose of life here upon the earth.

p27 We had the experience in the organization of the Berlin Stake of placing in the high council of that stake a man who only a few weeks before had been with his wife in East Berlin. Upon a certain day he left East Berlin to go to West Berlin to visit friends, leaving his wife in their home. While he was visiting his friends, the barricade was erected, and he was unable to return to his wife, and she unable to come to him. Yet he accepted this calling and responsibility and said he felt that in the wisdom of God, things would be righted.

p28 But we see here the effects of the unjust and unrighteous dominion upon the rights of the people.

p29 I shook hands with a brother from East Berlin who had had an accident in his work, that is, I shook his left hand because he came to the Berlin Stake conference with an amputation of his right hand, and for this reason and this reason alone, he and his wife and his two children were in West Berlin caring for this injury, as I shook his hand he said, "I would gladly give even the other hand, if that had been necessary, to place my family and myself here under the protective custody of this part of Berlin."

p30 I bear testimony, my brethren and sisters, to the power of the gospel of Jesus Christ in the lives of people, that it brings release to them, that it brings inward joy and peace, and I pray that the powers of righteousness will continue in the earth that the great work that is occurring in these ancient lands of Europe and in lands all over the
world, may continue, that righteous men and women by the thousands may listen to the call of the gospel and come in and be numbered among the children of our Heavenly Father, and I bear my testimony to you of the truth of this message in the name of Jesus Christ. Amen.

P7 End

P1 President David O. McKay:

P2 He to whom we have just listened is Elder Alvin R. Dyer, Assistant to the Twelve, and at present president of the European Mission.

P3 The University of Utah Mixed Chorus will now favor us with, "All People That On Earth Do Dwell," conducted by Ardean W. Watts. The benediction will be offered by Voyle L. Munson, president of the Wayne Stake, after which this Conference will be adjourned until two o'clock this afternoon.

P4 We thank the singers this morning. We welcome them as they join this afternoon in the chorus and strings from the University and the representatives too, of our Institute at the University.

P5 The Mixed Chorus will be led by Ardean W. Watts, and Frank W. Asper is at the organ: "All People That On Earth Do Dwell."

P6 Singing by the University of Utah Mixed Chorus, "All People That On Earth Do Dwell."

P7 The closing prayer was offered by Elder Voyle L. Munson, president of the Wayne Stake.

P8 Conference adjourned until 2 o'clock p.m.

P8 Begin

P1 Conference reconvened Saturday afternoon, September 30 at 2:00 p.m.

P2 President David O. McKay, who presided and conducted the services, announced that the choral music for this session of the Conference would be furnished by the University of Utah Institute of Religion, University Stake Chorus and the Bonneville Strings, David A. Shand Director.

P3 President David O. McKay:

P4 The following telegram was just received: "The missionaries and members of the East Central States Mission send greetings and love to you for a successful Conference. President and Mrs. Frank H. Brown."

P5 We wish to welcome Mr. James E. Webb, Director of the National Aeronautics and Space Administration Washington, D.C., who is attending this Conference as the guest of Congressman David S. King. He is in Utah inspecting missile plants in northern Utah.

P6 You will be pleased that we are favored this afternoon by the singers of the University of Utah Institute of Religion, University Stake Chorus, and the Bonneville Strings, under the direction of Professor David Austin Shand with Alexander Schreiner at the organ.

P7 We shall begin these services by the Combined Choral Groups singing, "The Lord's Prayer." The invocation will be offered by Elder H. Loren Allen, president of the Mesa Stake.

P8 Singing by the Chorus, "The Lord's Prayer."

P9 Elder H. Loren Allen president of the Mesa Stake, offered the invocation.

P10 President David O. McKay:

P11 The University of Utah Institute of Religion, University Stake Chorus, and the Bonneville Strings will now favor us with, "Prayer Is The Soul's Sincere Desire." David Austin Shand is conducting, Brother Alexander Schreiner is at the organ. After the singing we shall hear from Elder William J. Critchlow, Jr.

P12 Singing by the Chorus, with Bonneville Strings and organ accompaniment, (Alexander Schreiner at the organ) "Prayer Is The Soul's Sincere Desire."

P13 President David O. McKay:

P14 Our first speaker this afternoon is Elder William J. Critchlow, Jr., Assistant to the Twelve. He will be followed by Elder Marion G. Romney of the Council of the Twelve.

P9 William J. Critchlow, Jr.

ELDER WILLIAM J. CRITCHLOW, JR. Assistant to the Council of the Twelve Apostles

P15 Forty-two hundred years ago or thereabout, there arrived upon this American continent a company of people under the leadership of one Jared and his brother. They came out of the valley of Mesopotamia where the Tower of Babel was under construction. Our Lord initiated and prospered them in their migration, and upon arrival, he "swore unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them." (Ether 2:8.)

P16 Sixteen hundred years later, our Lord initiated and prospered another migration of people to this continent. They fled from Jerusalem to escape a Babylonian conquest. Upon arrival the Lord counseled them through his Prophet Lehi, their leader, as follows:

P3 "... Inasmuch as ye shall keep my [page 55] commandments ye shall prosper in the land; but inasmuch as ye will not keep my commandments ye shall be cut off from my presence." (2 Nephi 1:20.)

P4 Four hundred years later, these people of Lehi discovered a colony of people who had also fled from Jerusalem to escape the Babylonians, about 600 BC. Mulek, son of the Jewish King Zedekiah, was a royal member of this fleeing party. The people of Lehi and the newly discovered people of Mulek united and dwelt together, and to them the Lord repeated his promise and warning. His prophet, King Benjamin, uttered it from a tower:

P5 "... he [our Lord] has promised you that if ye would keep his commandments ye should prosper in the land; and he never doth vary from that which he hath said; therefore, if ye keep his commandments he doth bless and prosper you." (Mosiah 2:22.)

P6 These promises and warnings to the people of Jared, Lehi, and Mulek were directed to and for the benefit of the people who lived in the days of those prophets who
In the great holocaust to come, the earth will again be cleansed of wickedness as it was in the days of Noah, and God may spare again a righteous people "if six-tenths or three-fourths of this people will keep the commandments of God." (Ether 2:9; they had "ripened in iniquity." The great Nephite nation, at one time the more righteous of Lehi's descendants, had also "ripened in iniquity" and had similarly become extinct. The Lord again had kept his promise: "They shall be swept off when the fulness of his wrath shall come upon them." (Idem.)

If we have forgotten how God spared a city of righteous people, Enoch's people by translating them before the flood? Has it been so long that we have forgotten the warning: "And as it was in the days of Noe, so shall it be also in the days of the Son of man"? (Luke 17:26.)

Sacrament, and stake conference meetings. These the members of the Church have been commanded to attend.

We live in a wicked world like unto Babylon of old. Our latter-day prophets, like the prophets of old, have cried, "Come out, come out of Babylon." To come out we will have the trials of various kinds, and the elements to contend with." (JD 10:335-6.)

So much for blanks and percentages. These are enough. For obvious reasons I left the percentages blank, no need to herald our failings to the world; no need to herald one stake's failings to another; each has its own. Let each insert its own percentages, they will differ only in degree. The failings are a common fault.

In the destruction of these unrighteous people, our Lord preserved the records containing his promises and warnings. He had them hid up, then 1,400 years later he had them brought forth to warn the inhabitants of this land that they also must keep his commandments, lest they be "swept off when the fulness of his wrath . . . come upon them." Obviously, Mormon's abridgment was written to us. The title page of the abridgment, known as the Book of Mormon, says it was "Written to . . . the . . . Gentile--Written by way of commandment. . . . Written and sealed up, and hid up unto the Lord, that they might not be destroyed--To come forth . . . in due time by way of the Gentile." Incidentally, may I add, the title page is a part of the abridgment and not the composition of Joseph Smith. (DHC 1:71.)

The prophecies which I have quoted--"written to the Lamanites . . . and also to Jew and Gentile"--are repeated in greater or lesser detail thirty-eight times in the Book of Mormon. Count them as you read it. One student did and came up with that total, thirty-eight. Surely, they constitute one of the great messages of that book.

Three times within the past year or so, I visited in stakes where I found the memberships fasting and praying for moisture. And three times before I left those stakes I saw their prayers answered. I must tell you about one of those visits.

I found the members fasting with special prayers--Saturday noon until Sunday noon--for much needed storms.

Arising Sunday morning, after our Saturday prayers, we were cheered by a beautiful light covering of snow. It continued to snow throughout the morning. When we recessed for lunch the lawns around the meeting place were brilliant; several inches of heavy wet snow blanketed them. Departing in the late afternoon, I said to the stake president: "Our prayers are answered."

"Yes," he replied, "but Elder Critchlow, we need so much more!"

"How much more do you deserve?" I asked. My reply puzzled him--his silence invited me to explain:

"At noon," I began, "when we recessed the conference, nearly all of the congregation departed for their homes where I suppose they broke their fast. Many failed to return to the afternoon session--because of the storm. Well, it may have been because I was the afternoon speaker. Nevertheless, they should have returned. I'm sure the storm didn't dampen their spirits--it must have lifted them--their prayers were answered."

The stake president was disappointed with the attendance. I think Heavenly Father was, too, and I think he cut his blessing short--at least the storm clouds rolled on and away and a bright, hot afternoon sun quickly erased most of the evidence of his blessing. Maybe he gave them all they deserved. "Only fifteen percent of your stake membership returned to the afternoon meeting," I said, "and I have noted in your reports that:

"--only.....% of your boys and girls are married in the temple.

"--only.....% of your sisters attend Relief Society meetings.

"--only.....% of your girls attend their meetings.

"--only.....% of your boys attend their meetings.

"--only.....% of your members attend Sacrament meetings.

"--only.....% of your men attend priesthood meetings.

"--only.....% of your boys attend their meetings.

"--only.....% of your sisters attend Relief Society meetings.

"--only.....% of your boys and girls are married in the temple.

"--only.....% of your members attend ward teaching visits.

So much for blanks and percentages. These are enough. For obvious reasons I left the percentages blank, no need to herald our failings to the world; no need to herald one stake's failings to another; each has its own. Let each insert its own percentages, they will differ only in degree. The failings are a common fault.
And these from Parley P. Pratt:

Zion's hill.

Some of them have been ringing in my mind through all the years of the intervening half century--these, for example, from land. But even then, my fears were tempered somewhat as I saw and listened to my sainted mother lull her babies to sleep. The words of the songs she sang comforted

Through those stirring and never-forgotten childhood experiences it was difficult for me to understand this doctrine of peace in one's heart while there was war in the land. But even then, my fears were tempered somewhat as I saw and listened to my sainted mother lull her babies to sleep. The words of the songs she sang comforted me. Some of them have been ringing in my mind through all the years of the intervening half century--these, for example, from Zion's hill.
"The earth shall be given unto them for an inheritance." This earth isn't going to be inherited by our enemies.

And from W. W. Phelps:

"In faith we'll rely on the arm of Jehovah To guide through these last days of trouble and gloom; And after the scourges and harvest are over, We'll rise with the just when the Savior doth come."

As the years passed and I became acquainted a little with the scriptures, I learned that the brethren who had written these beautiful lines of hope and courage had learned from the revelations that the Lord would take care of his Saints through the calamities which he foresaw and foretold. Nephi, speaking of our days, said:

"For the time soon cometh that the fulness of the wrath of God shall be poured out upon all the children Of men, for he will not suffer that the wicked shall destroy the righteous.

Wherefore, he will preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear; for thus saith the prophet, they shall be saved, even if it so be as by fire." (1 Nephi 22:16-17.)

When the Lord gave by revelation the preface to the Doctrine and Covenants, [page 59] he said that he was willing to make the things he had revealed known unto all flesh;

"For I am no respecter of persons, and will that all men shall know that the day speedily cometh, the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world." (D&C 1:34-36.)

Jesus himself previewed our times and the days to follow. As he stood before his disciples on the Mount of Olives, they asked him concerning the destruction of Jerusalem and the signs of his second coming. Replying, he told them that this people (the generation among whom he lived) shall be destroyed and scattered among all nations ....

"But they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled.

"And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, . . .

"And the love of men shall wax cold, and iniquity shall abound.

"And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel;

"But my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die.

"And there shall be earthquakes also in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the sword, one against another, and they will kill one another." (Ibid., 45:2533, Italics added.)

I am convinced that if we have the peace in our hearts the brethren have been talking about, we must learn how to preserve it in our hearts in the midst of trouble and trial. I know that if we lived the gospel, we would not have war. We would have peace if enough people lived the gospel, but for my single self I do not expect them to do so. I do not expect enough people to repent to spare the world from serious trouble, and I think the scriptures sustain this conclusion. But I return to the Savior's words. When he had made the above quoted statement to his disciples, he saw that they were troubled, and he said to them:

"... Be not troubled, for, when all these things shall come to pass, ye may know that the promises which have been made unto you shall be fulfilled ....

"And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man.

"And they shall see signs and wonders for they shall be shown forth in heavens above, and in the earth beneath.

"And they shall behold blood, and fire, and vapors of smoke.

"And before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and the stars fall from heaven.

"And the remnant shall be gathered unto this place [Jerusalem];

"And then they shall look for me, and, behold, I will come; and they shall see me in the clouds of heaven, clothed with power and great glory; with all the holy angels, and he that watches not for me shall be cut off ...."

And here is the key.

"And at that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins.

"For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived .... shall not be hewn down and cast into the fire, but shall abide the day." (Ibid., 45:35, 39-44, 56-57.)

"They that are wise and have received the truth, and have taken the Holy Spirit for their guide and have not been deceived." I think we are not safe because we say we intend to do what's right. I think the people who are safe are those who have taken the Holy Spirit for their guide and have not been deceived. These are they who shall not be hewn down and cast into the fire, but shall abide the day.

"The earth shall be given unto them for an inheritance." This earth isn't going to be inherited by our enemies.
The earth shall be given unto them [who have 'taken the Holy Spirit for their guide, and have not been deceived'] for an inheritance, and they shall multiply and wax strong, and their children shall grow up without sin unto salvation.

For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver." (Ibid., 45:58-59.)

Now I think the Savior was talking about the Holy Ghost when he said, "those who have taken the Holy Spirit for their guide." (Idem.) The Holy Ghost is the spirit of truth. To have the Holy Spirit with us as he speaks of it here, and as I have now said what I think it means, is to be guided by revelation from heaven. I know that such guidance can be had.

When the Prophet Joseph Smith went to Washington—I believe it was in 1839—with Elias Higbee, he had conferences with many of the statesmen there—and many of the politicians also. He had conferences with the President of the United States. In one of them Mr. Van Buren asked:

"... wherein we differed in our religion from the other religions of the day. Brother Joseph said we differed in mode of baptism, and the gift of the Holy Ghost by the laying on of hands. We considered that all other considerations were contained in the gift of the Holy Ghost...." (History of the Church, vol. IV, p. 42.)

Now, we have the Holy Ghost. Every one of us who are members of the Church has had hands laid upon our heads, and we have been given, as far as ordinance can give it, the gift of the Holy Ghost. But, as I remember, when I was confirmed, the Holy Ghost was not directed to come to me; I was directed to "Receive the Holy Ghost." If I receive the Holy Ghost and follow his guidance, I will be among those who are protected and carried through these troubled times. And so will you, and so will every other soul who lives under his direction.

Now, my brothers and sisters, we need to seek that Spirit. We need to realize that it is a real guide. The Lord has given us several tests by which we may know when we have that Spirit.

By revelation through the Prophet Joseph, the Lord revealed to Oliver Cowdery a very simple test. Oliver was complaining because the Lord had withdrawn from him the gift to translate the Book of Mormon records. The Lord said to him:

"Do not murmur, my son, for it is wisdom in me that I have dealt with you after this manner.

But, behold, I want to make the right decision. I want to do the right thing. This is what I think I should do; let me know if it is the right course." Doing this, you can get the burning in your bosom, if your decision is right. If you do not get the [page 61] burning, then change your decision and submit a new one. When you learn to walk by the Spirit, you never need to make a mistake. I know what it is to have this burning witness. I know also that there are other manifestations of guidance by the Spirit.

I know, for example, what Enos was talking about when he said, "... the voice of the Lord came into my mind again, ..." He did not say it came into his ear, but that it "came into my mind again, saying: ..." He had been asking the Lord to bless his brethren the Nephites, as everyone who gets the Spirit asks the Lord to bless his brethren and his fellow men. "... the voice of the Lord came into my mind again saying:"--and what the voice said is most important--"I will visit thy brethren according to their diligence in keeping my commandments." (See Enos 10.)

I must terminate these remarks. But I know what that voice is like, because I have had it come into my mind and give me names when I have had to select stake presidents. There is nothing mysterious about it to people who learn to be guided by the Spirit. The voice of the Lord has come into my mind, in sentences, in answer to prayer.

Now I know, brothers and sisters that we can be guided by the Spirit. I counsel you to seek more diligently through earnest prayer the guidance of the Spirit. Learn to live your lives by the guidance of the Spirit.

I think every Latter-day Saint ought to go on his knees night and morning in secret prayer. This is in addition to family prayer, which we should also have night and morning. I grew up in a home where we had family prayers every night and morning. A good time to have the morning family prayer is just before the morning meal. And a good time for the evening prayer is just before the evening meal. That is the way it was done in my father's home.

In my wife's father's home prayer was had just before the morning meal and just before the family went to bed. When my wife and I were married, we decided that I would make all the major decisions and she would make all the minor decisions. I think that the only major decision we've had to make was when to have evening family prayer. We have had it just before the evening meal.

But what I am talking about now is secret prayer. I have always been thrilled with the statement of the Savior to his disciples that when they prayed, they were not to do as the hypocrites, for they love to pray, standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward.

"But thou, when thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father, who seeth in secret, shall reward thee openly." (3 Nephi 13:5-6.)

"But that's the way to pray to reach the Lord—alone, where you are not fashioning prayers for the ears of any mortal person. In secret prayer you can kneel down and in the sincerity of your heart pour out your soul to God alone.

The path from man to God is prayer. Do as the Book of Mormon prophets advise: "Pray unto the Father with all the energy of heart." (Moroni 7:48.) The answer to such prayer is the guidance of the Holy Spirit. The key to happiness is to get the Spirit and keep it. The right to get it we were given when we were confirmed members of this Church. Walk by it back into the presence of God. So doing we will not need to be put to flight by our troubles.

God bless you, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Marion G. Romney of the Council of the Twelve has just concluded speaking. Bishop Thorpe B. Isaacson will be our next speaker.
ELDER THORPE B. ISAACSON Assistant to the Council of the Twelve Apostles

11 Thorpe B. Isaacson

1 President McKay, President Moyle, President Brown, President Smith, my beloved brethren of the General Authorities, brothers and sisters: I had prepared a talk that I thought would be fitting on the subject of fasting, fast offerings, and fast day, but I feel today that it would not be appropriate. I would therefore like to save this subject for another time.

2 I think there are times which come in every man's life when he feels that he is not quite up to the situation with which he is confronted. This is one of those times for me. I am sure you can imagine and understand that I have prayed diligently for the help of the Lord, and I would like to ask you if you will help me. I think it was fifteen years ago at the October conference when the death of that great man, Bishop Marvin O. Ashton, left a vacancy in the Presiding Bishopric. At that time I was called to the councils of the Church to serve as second counselor to Presiding Bishop LeGrand Richards, whom I regard as one of God's noble servants.

3 Then after some years, I was called to serve as first counselor to another choice man, Presiding Bishop Joseph L. Wirthlin. In my humble opinion Bishop Wirthlin is one of the hardest workers I have ever known.

4 If anything, probably he worked too hard. I have heard him say many times, "No matter what the brethren ask me to do, I will do it."

5 I would also like to say that Bishop Carl W. Buehner has been a great strength to both Bishop Wirthlin and to me in the Presiding Bishopric.

6 Yesterday when President McKay called us to his office and told us of our release from the Presiding Bishopric, he asked us how we felt. I am sure he detected that we felt all right about it because we did feel all right about it. This morning when you voted to give us a vote of thanks as you released us, I am sure that our hands went higher than any others in the building. I confess, President McKay, that I leaned over to Bishop Wirthlin and said, "That is the greatest relief I have had in fifteen years." Then in about two minutes and forty seconds, when the names of the General Authorities were read, I nearly stood up to ask whether they were being read from the wrong sheet. When I heard my name, it came as a bolt of lightning to me. I did not know, nor did I expect, nor did I desire such a calling.

7 But talk about blessings! I haven't the words to express the blessing it has been for me to be associated with these brethren, to visit in the wards and stakes of the Church. A few weeks ago I went to a stake where I had never been before. I did not know those men, I had never seen them. They were in far-off Florida. But after being with them for only two days, we embraced each other as I left those choice men of that stake presidency.

8 Can you imagine that kind of blessing in any other work in the world? I would not take anything for the wonderful experiences I have had these last fifteen years, although at times, of course, the work was hard. I hope you will always remember that none of these brethren sought the positions they hold that every one of them is probably giving more than his physical energy would normally permit. I have said to my boys, "If there is any work that has to be left undone, it must not be the work of the Church."

9 I am so grateful to you brethren in the wards and stakes who have made us feel so good when we have come to you. I have witnessed the blessings of the Lord, and I have seen men change. I know what it is for men to change. I plead with all the senior members of the Aaronic Priesthood whom I love very deeply. I have seen many of them change, because when you once catch the Spirit that Elder Marion G. Romney has been talking about, you are bound to change, and you will always change for the better. I know what the Spirit of the Lord is, and I know what it is not to have it. With all my heart, I plead with you leaders to take good care [page 63] of the senior members of the Aaronic Priesthood and not let those fine men stay out there alone. They need and deserve your help. They are good men. I am one of those who believe the Lord loves them. If you have a wayward son, do you love him? Certainly you do. Well then, what makes you think the Lord does not love his sons who might be a little wayward?

10 I plead with the senior members of the Aaronic Priesthood to make themselves available for activity in the Church. I know what it is to have the Spirit of the Lord, and I know what it is to receive inspiration. Without them we cannot function in this Church.

11 I ask you not to find fault with your leaders. We are not perfect. We do not profess to be. But we are trying to live as close to the Lord as we know how. I think when you allow someone to find fault with your bishop or your stake president or one of the General Authorities, you ought to raise your voice against such practice because that person will be hurting himself more than he is hurting anyone else.

12 My son called this morning and said, "If you are released today, I do not want you to feel bad, because we have gone fifteen years without your close association. We would like to have you home a little bit." My daughter said, "It will seem good to have you home once in a while." They were both quite happy this morning. But I am sure you can imagine and understand that I have prayed diligently for the help of the Lord, and I would like to ask you if you will help me. I think it was fifteen years ago at the October conference when the death of that great man, Bishop Marvin O. Ashton, left a vacancy in the Presiding Bishopric. At that time I was called to the councils of the Church to serve as second counselor to Presiding Bishop LeGrand Richards, whom I regard as one of God's noble servants.

13 There is nothing in the world like the gospel in the lives of men and women. A short time ago I was riding with a man who was not a member of this Church. I asked him what his faith was, and he said he didn't have any particular faith. I said, "You do belong to a church?"

14 He said, "Yes."

15 "What does your church do for you?"

16 He said, "Nothing."

17 I then said, "Do you attend church?"

18 "No."

19 "Well, what do you do for your church?"

20 "Nothing." Then I thought when he said the church had done nothing for him, it was probably because he had done nothing for the church.

21 Oh, how different we are! What would we be without the Church? I think all of us here would say that everything we have and all that we are that are worthwhile have come to us because of the blessings of the Church to our parents, our grandparents, and our forebears. Life without the Church would not be worth living.

22 I would like to thank many of those who have assisted me in my assignments in the Presiding Bishopric. Brother Irvin Nelson takes care of these grounds and lawns, which was one of my assignments. I have never worried about them because he has always taken such pride in them. I would like to thank Brother Samuel Bateman who has been the head custodian of this great building for so many years. He has done a great work.

23 I would like to thank J. Frank Marble and his staff of workers, my secretaries Darcey Wright of the Church Office Building, our hospital administrators, and our boards of trustees.
But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. (Galatians 1:8.)

Then he asked me this question. “Do you think the Lord will hold us accountable if we teach things that we know are not in harmony with the Bible?”

I said, “Why don’t you do it?”

He said, “Immerse.”

“Well,” he asked, “how?”

I said, “Yes, I can.”

I could tell you some wonderful experiences that I have had in meeting people not of us; for instance, when I was in Holland on my first mission in the city of Utrecht, they had a seminar where they taught young men to prepare for the ministry, and they used to come and attend our meetings, and then they would remain sometimes for hours at a time to ask questions, and we found that they did not have the answers; for instance, one of them said to me, “You cannot prove that baptism should be by immersion.” I said, “Yes, I can.”

The Lord has established his Church according to the promises of the prophets and according to the blueprint prepared by him as contained in the Bible and in the Book of Mormon and the Doctrine and Covenants and the Pearl of Great Price.

I bear my testimony and thank God my Father for life. I have recognized that he was kind enough to spare my life when I had an illness recently. I want to do that every day as long as he will let me live. I thank you, my brethren and sisters, for being so tolerant with me. If I have offended any one of you in any way, (because sometimes I am quite blunt) I wouldn’t want to hurt you, and I ask your forgiveness.

I bear testimony to you that I love the Lord. He has been so good to me that I owe him everything. I know that God lives, that he hears my prayers and your prayers. I couldn’t get along a day if I could not go to him. One of the most peaceful experiences in my life is when I follow Elder Romney’s admonition, when I can find a spot alone. I endorse that to you. It will give you strength, peace, comfort, inspiration, and greater faith.

I bear testimony to you that I know Joseph Smith was a prophet of God, as I know President David O. McKay is a prophet of God. There isn’t a day that I do not pray for President McKay—a number of times, and for every one of these General Authorities, with no exception. I regard them as prophets of God and servants of the Lord. Would you ever want to speak unkindly about a servant of the Lord? Not ever again, if you ever have.

May the Lord bless us that we may be strong and that we may move forward with the Church. The Church is growing fast, and if we want to keep up we will have to do likewise.

God bless you. May he watch over us all and give us the strength and the faith to do as he would have us do, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay;

We have just listened to Bishop Thorpe B. Isaacson, recently released as one of the Presiding Bishopric and sustained this day as one of the Assistants to the Twelve.

The combined choral groups and congregation will now sing, “Come, O Thou King of Kings,” conducted by David Austin Shand. After the singing Elder LeGrand Richards will speak to us.

The Combined Choral Groups and the congregation joined in singing the hymn, “Come, O Thou King of Kings.”

President David O. McKay:

Our next speaker is Elder LeGrand Richards of the Council of Twelve. He will be followed by Elder Sill.

ELDER LEGRAND RICHARDS Of the Council of the Twelve Apostles

I feel it a great honor and privilege, my brethren and sisters, to have an opportunity of attending this conference with you. I love the Saints of Zion. I thank the Lord for my association with my brethren of the General Authorities.

I think it would be appropriate today if I should pay my tribute of love and respect to Bishop Wirthlin and Bishop Isaacson. As the Presiding Bishop of the Church, I was privileged to select counselors from all the priesthood of the Church, and I selected them without any duress or guidance, except the Spirit of the Lord, and they were wonderful counselors, and I love them and pray the Lord always to be with and bless them. I love Brother Buehner, too, and I welcome these new men who have been sustained today as General Authorities. I am sure they will do a great work.

I am very happy to know of the great progress the Church is making in the missionary field. I am sure we were all thrilled this morning in hearing the report given by President Moyle of the great upsurge and increase in baptisms. I think I have been a missionary nearly all my life. When I was just a little fellow, I remember attending a ward meeting where two missionaries, returning from the Southern States, gave their report. I do not know whether they said anything unusual or not, but if they did not, the Lord did something unusual for me, because when I left that meeting I felt that I could have walked to any mission field in the world, if I had just had a call, and so I went home [page 65] and got down on my knees and asked the Lord to help me to live worthy to go on a mission when I was old enough to go.

Because of this desire, I used to carry my little New Testament around with me often and memorize scripture. I have had a wonderful opportunity in missionary work.

As many of you know, I have had the privilege of filling four missions and presiding over two and touring many of them, and I have tested this Church and its teachings in every way that I think it can be tested, and my testimony increases day by day, and I have never found that its teachings were wanting in any way.

The Lord has established his Church according to the promises of the prophets and according to the blueprint prepared by him as contained in the Bible and in the Book of Mormon and the Doctrine and Covenants and the Pearl of Great Price.

I could tell you some wonderful experiences that I have had in meeting people not of us; for instance, when I was in Holland on my first mission in the city of Utrecht, they had a seminar where they taught young men to prepare for the ministry, and they used to come and attend our meetings, and then they would remain sometimes for hours at a time to ask questions, and we found that they did not have the answers; for instance, one of them said to me, “You cannot prove that baptism should be by immersion.” I said, “Yes, I can.”

“Well,” he asked, “how?”

I said, “You have studied some Greek, haven’t you?” and he admitted that he had, and I said, “What does the word baptizo mean?”

He said, “Immerse.”

I said, “Why don’t you do it?”

Then he asked me this question. “Do you think the Lord will hold us accountable if we teach things that we know are not in harmony with the Bible?”

“Well,” I said, “I would rather let the Apostle Paul answer that question,” and I quoted what Paul said:

“But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.” (Galatians 1:8.)
There was an article that appeared some years ago in a pamphlet that Brother Orson F. Whitney wrote, entitled, "The Strength of the Mormon Position." This is a statement by a noted member of the Catholic Church, and I think it has something very important in it that those of us interested in missionary work could well give a little thought to, and I would like to read it to you. He said:

"Many years ago a learned man, a member of the Roman Catholic Church, came to Utah and spoke from the stand of the Salt Lake Tabernacle. I became well-acquainted with him, and we conversed freely and frankly. A great scholar, with perhaps a dozen languages at his tongue's end, he seemed to know all about theology, law, literature, science, and philosophy. One day he said to me: 'You Mormons are all ignoramuses. You don't even know the strength of your own position. It is so strong that there is only one other tenable in the whole Christian world and that is the position of the Catholic Church. The issue is between Catholicism and Mormonism. If we are right, you are wrong; if you are right, we are wrong; and that's all there is to it. The Protestants haven't a leg to stand on. For, if we are wrong, they are wrong with us, since they were a part of us and went out from us while if we are right, they are apostates whom we cut off long ago. If we have the apostolic succession from St. Peter as we claim, there was no need of Joseph Smith and Mormonism; but if we have not that succession, then such a man as Joseph Smith was necessary, and Mormonism's attitude is the only consistent one. It is either the perpetuation of the gospel from ancient times, or the restoration of the gospel in latter days.' (A Marvelous Work and a Wonder, LeGrand Richards, pp. 3-4.)"
I like a man who is true to his word! Elder Ezra Taft Benson of the Council of the Twelve will be our concluding speaker.

May God help us I pray in Jesus' name. Amen.

In other words, when the "servant"s, and of thy brethren the prophets" leave this earth, that does not mean that their work is completed, because the Lord rules in the heavens above, and he rules upon the earth beneath, and his servants are sent back from time to time in order to work out his program that his promises might be fulfilled. As Jesus said:

"Verily I say unto you, This generation shall not pass away, till all be fulfilled.

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

And saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb, who worship him forever and ever.

"That by him, and through him, and of him, the worlds are and were created and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:19-24.)

"Heaven and earth shall pass away: but my words shall not pass away." (Luke 21:32-33.)

I would like to read you a few words from Revelation 22:9. After John had seen all the marvelous things that were shown unto him by the angel, he fell down to worship at his feet, and the angel said unto him:

"Verily I say unto you, This generation shall not pass away, till all be fulfilled.

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

And saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb, who worship him forever and ever.

"That by him, and through him, and of him, the worlds are and were created and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:19-24.)

I thank God for the testimony in my soul that I am his son and that Jesus is my Elder Brother and that he is the Creator of heaven and earth and that he has revealed himself to the earth in this day and that messengers have returned with a message from God and hence we have the greatest message that could possibly be broadcast to this world, and I bear you that witness in the name of the Lord, Jesus Christ. Amen.

President David O. McKay:

"Verily I say unto you, This generation shall not pass away, till all be fulfilled.

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

And saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb, who worship him forever and ever.

"That by him, and through him, and of him, the worlds are and were created and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:19-24.)

I thank God for the testimony in my soul that I am his son and that Jesus is my Elder Brother and that he is the Creator of heaven and earth and that he has revealed himself to the earth in this day and that messengers have returned with a message from God and hence we have the greatest message that could possibly be broadcast to this world, and I bear you that witness in the name of the Lord, Jesus Christ. Amen.

President David O. McKay:

I like a man who is true to his word! Elder Ezra Taft Benson of the Council of the Twelve will be our concluding speaker.
I direct my remarks particularly to the men of America and more especially to those in the Church of Jesus Christ of Latter-day Saints, who hold the Holy Priesthood of God.

Every member of the priesthood should understand the divine plan designed by the Lord to raise up the first free people in modern times. Here is how scripture says it was achieved:

First: Prophecy is abundant that God deliberately kept the American continent hidden until after the Holy Roman Empire had been broken up and the various nations had established themselves as independent kingdoms. Keeping America hidden until this time was no accident. (2 Nephi 1:6, 8.)

Second: At the proper time, God inspired Columbus to overcome almost insurmountable odds to discover America and bring this rich new land to the attention of the gentiles in Europe. (1 Nephi 13:12; Admiral of the Ocean Sea, by Dr. Samuel Eliot Morison, pp. 46-47.)

Third: God revealed to his ancient American prophets that shortly after the discovery of America there would be peoples in Europe who would desire to escape the persecution and tyranny of the Old World and flee to America. (1 Nephi 13:13-16.)

Fourth: God told his prophets that the kingdoms in Europe would try to exercise dominion over the people who had fled to America, but that in the wars for independence the American settlers would win. (This is a remarkable prophecy in that 2,300 years before the Revolutionary War was fought, God through his prophets predicted who would win it.) (Ibid., 13:16-19.)

Fifth: The prophets were told that in the latter days when the gentiles came to America they would establish it as a land of liberty on which there would be no kings. The Lord declared that he would protect the land and whosoever would try to establish kings either from within or without would perish. (2 Nephi 10:8-14.)

Sixth: Having declared America to be a land of liberty, God undertook to raise up a band of inspired and intelligent leaders who could write a constitution of liberty and establish the first free people in modern times. The hand of God in this undertaking is clearly indicated by the Lord himself in a revelation to the Prophet Joseph Smith in these words

"...I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose...." (D&C 101:80.)

Seventh: God declared that the United States Constitution was divinely inspired for the specific purpose of eliminating bondage and the violation of the rights and protection which belongs to "all flesh." (Ibid., 101:77-80.)

Eighth: God placed a mandate upon his people to befriend and defend the constitutional laws of the land and see that the rights and privileges of all mankind are protected. He verified the declaration of the founding fathers, that God created all men free. He also warned against those who would enact laws encroaching upon the sacred rights and privileges of free men. He urged the election of honest and wise leaders and said that evil men and laws were of Satan. (Ibid., 98:5-10.)

Ninth: God predicted through his prophets that this great gentile nation, raised up on the American continent in the last days, would become the richest and most powerful nation on the face of the earth; even "above all other nations." (See 1 Nephi 13:15, 30; Ether 2:12.)

Tenth: Concerning the United States, the Lord revealed to his prophets that its greatest threat would be a vast, worldwide "secret combination" which would not only threaten the United States but also seek to "overthrow the freedom of [page 70] all lands, nations, (Ether 8:25.)

Eleventh: In connection with attack on the United States, the Lord told the Prophet Joseph Smith there would be an attempt to overthrow the country by destroying the Constitution. Joseph Smith predicted that the time would come when the Constitution would hang, as it were, by a thread, and at that time "this people will step forth and save it from the threatened destruction." (Journal History, Brigham Young's Speech, July 4, 1854.)

It is my conviction that the elders of Israel, widely spread over the nation will at that crucial time successfully rally the righteous of our country and provide the necessary balance of strength to save the institutions of constitutional government.

Twelfth: The Lord revealed to the Prophet Nephi that he established the gentiles on this land to be a free people forever, that if they were a righteous nation and overcame the wickedness and secret abominations which would arise in their midst, they would inherit the land forever. (1 Nephi 14:1-2.)

Thirteenth: But on the other hand, if the gentiles on this land reject the word of God and conspire to overthrow liberty and the Constitution, then their doom is fixed, and they "...shall be cut off from among my people who are of the covenant." (1 Nephi 14:6; 3 Nephi 21:11, 14, 21; D&C 84:114-115, 117.)

Fourteenth: The great destructive force which was to be turned loose on the earth and which the prophets for centuries have been calling the "abomination of desolation" is vividly described by those who saw it in vision. Ours is the first generation to realize how literally these prophecies can be fulfilled now that God, through science, has unlocked the secret to thermonuclear reaction.

In the light of these prophecies there should be no doubt in the mind of any priesthood holder that the human family is headed for trouble. There are rugged days ahead. It is time for every man who wishes to do his duty to get himself prepared--physically, spiritually, and psychologically--for the task which may come at any time, as suddenly as the whirlwind.

Where do we stand today? All over the world the light of freedom is being diminished. Across whole continents of the earth freedom is being totally obliterated.

Never in recorded history has any movement spread its power so far and so fast as has socialistic-communism in the last three decades. The facts are not pleasant to review. Communist leaders are jubilant with their success. They are driving freedom back on almost every front.

It is time, therefore, that every American, and especially every member of the priesthood, become informed about the aims, tactics, and schemes of socialistic-communism. This becomes particularly important when it is realized that communism is turning out to be the earthly image of the plan which Satan presented in the pre-existence. The whole program of socialistic-communism is essentially a war against God and the plan of salvation--the very plan which we fought to uphold during "the war in heaven."

Up to now some members of the Church have stood aloof, feeling that the fight against socialistic-communism is "controversial" and unrelated to the mission of the Church or the work of the Lord. But the President of the Church in our day has made it clear that the fight against atheistic communism is a major challenge to the Church and every member in it.
The fight against godless communism is a very real part of every man's duty who holds the priesthood. It is the fight against slavery, immorality, atheism, terrorism, cruelty, barbarism, deceit, and the destruction of human life through a kind of tyranny unsurpassed by anything in human history. Here is a struggle against the evil, satirical priesthood of Lucifer. Truly it can be called, "a continuation of the war in heaven."

Some timid, vacillating political leaders proclaim that communism is something we will have to learn to live with . . . whether it is Khrushchev, or some other leader. If we would secure the peace it must be known that we are at all times ready for war.

There is a rank due the United States among the nations that will be totally lost by the reputation of weakness. If we would avoid insult we must be able to repel it, if threatened aggression of a nation which seems to listen to no other appeal than compulsion.

This parallels the historic statement by George Washington when he vigorously warned:

"Force rules in the world today, consequently, our government must keep armies abroad, build navies and air squadrons, create atom bombs to protect itself from the threatened aggression of a nation which seems to listen to no other appeal than compulsion."

There are those who recommend that the clash between communism and freedom be avoided through disarmament agreements. Abolishing our military strength and adopting an unenforceable contract as a substitute to protect us would go down in history as the greatest mistake free men could make in a time of peril.

The object of the Gadiantons, like modern communists, was to destroy the existing government and set up a ruthless criminal dictatorship over the whole land.

The prophets, in our day, have continually warned us of these internal threats in our midst—that our greatest threat from socialistic-communism lies within our country. Brethren and sisters, we don't need a prophet—we have one—we need a listening ear. And if we do not listen and heed, then, as the Doctrine and Covenants states, "...the day cometh when they that will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people."

The prophets have said that these threats are among us. The Prophet Moroni, viewing our day, said, "Wherefore the Lord commandeth you, when ye shall see these things come among you that ye shall awake to a sense of your awful situation." (Ether 8:24.)

Unfortunately our nation has not treated the socialistic-communist conspiracy as "treasonable to our free institutions," as the First Presidency pointed out in a signed 1936 statement. If we continue to uphold communism by not making it treasonable, our land shall be destroyed, for the Lord has said that "... whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold they shall be destroyed;..." (Ibid., 8:22.)

The Prophet Moroni described how the secret combination would take over a country and then fight the work of God, persecute the righteous, and murder those who resisted. Moroni therefore proceeded to describe the workings of the ancient "secret combinations" so that modern man could recognize this great political conspiracy in the last days:

"Wherefore, O ye Gentiles, it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain--and the work, yea, even the work of destruction come upon you, wherefore, the Lord commandeth you, when ye shall see these things come among you that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you;..."

"For it cometh to pass that whoso buildeth it up seeketh to overthrow the freedom of all lands, nations and countries; and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies;..." (Ibid., 8:23-25. Italics added.)

The Prophet Moroni seemed greatly exercised lest in our day we might not be able to recognize the startling fact that the same secret societies which destroyed the Jaredites and decimated numerous kingdoms of both Nephites and Lamanites would be precisely the same form of criminal conspiracy which would rise up among the gentile nations in this day.

The stratagems of the leaders of these societies are amazingly familiar to anyone who has studied the tactics of modern communist leaders.

The Lord has declared that before the second coming of Christ it will be necessary to "... destroy the secret works of darkness,..." in order to preserve the land of Zion—the Americas. (2 Nephi 10:1-11-16.)

The world-wide secret conspiracy which has risen up in our day to fulfill these prophecies is easily identified. President McKay has left no room for doubt as to what attitude Latter-day Saints should take toward the modern "secret combinations" of conspiratorial communism. In a lengthy statement on communism, he said:

"... Latter-day Saints should have nothing to do with the secret combinations and groups antagonistic to the constitutional law of the land, which the Lord 'suffered to be established,' and which 'should be maintained for the rights and protection of all flesh according to just and holy principles.'" (Gospel Ideals, by David O. McKay p. 306. Italics added.)

There are those who recommend that the clash between communism and freedom be avoided through disarmament agreements. Abolishing our military strength and adopting an unenforceable contract as a substitute to protect us would go down in history as the greatest mistake free men could make in a time of peril.

President McKay declared:

"Force rules in the world today, consequently, our government must keep armies abroad, build navies and air squadrons, create atom bombs to protect itself from the threatened aggression of a nation which seems to listen to no other appeal than compulsion."

This parallels the historic statement by George Washington when he vigorously warned:

"There is a rank due the United States among the nations that will be totally lost by the reputation of weakness. If we would avoid insult we must be able to repel it, if we would secure the peace it must be known that we are at all times ready for war."

Some timid, vacillating political leaders proclaim that communism is something we will have to learn to live with... whether it is Khrushchev, or some other leader.
The present communist system, they declare, will continue because there is no alternate system to replace communism. The policy of increasing power, of pushing their system outward and using the communist party, they say, will go on.

Such a negative attitude writes off the hundreds of millions behind the iron curtain as a lost cause. Surely no courageous, liberty-loving citizen will treat the communist secret combination as "something we will have to learn to live with."

There is a more courageous and sounder point of view. President McKay expressed it in these words:

"Men will be free. I have hoped for twenty years that the Russian system would break up. There is no freedom under it, and sooner or later the people will rise against it. They cannot oppose those fundamentals of civilization and of God. They can't crush their people always. Men will be free." (Church Section, Deseret News, November 6, 1957, in an article entitled, "President McKay receives Senator Kennedy at Church Offices."

What is the official position of the Church on communism? In 1936 the First Presidency made an official declaration on communism which has never been abrogated. I quote the concluding paragraph:

"We call upon all Church members completely to eschew communism. The safety of our divinely inspired constitutional government and the welfare of our Church imperatively demand that communism shall have no place in America"

We must ever keep in mind that collectivized socialism is part of the communist strategy. Communism is fundamentally socialism. We will never win our fight against communism by making concessions to socialism. Communism and socialism, closely related, must be defeated on principle. The close relationship between socialism and communism is clearly pointed out by Senator Strom Thurmond of South Carolina in a letter to the editor of the Washington Post, of August 6, 1961, in these words:

"... Both socialism and communism derive from the teachings of Marx and Engels. In fact, the movements were one until the split over methods of approach, which resulted after the Russian revolution in 1905.... The aim and purpose of both was then and is now world socialism, which communism seeks to achieve through revolution and which socialists seek to achieve through evolution.

"The industrial achievements of the U. S. are the result of an economic system which is the antithesis of socialism. Our economic system is called 'capitalism' or 'private enterprise' and is based on private property rights, the profit motive and competition.

"Both communism and socialism seek to destroy our economic system and replace it with socialism; and their success, whether through evolution by socialism or through revolution by communism or a combination, will destroy not only our economic system, but our liberty, including the 'civil' aspects as well...."

"The 'common ground' of socialism and communism is a factor to which the American people should be alerted. Without a clear understanding that communism is socialism, the total threat and menace of the cold war can never be comprehended and fought to victory."

When socialism is understood, we will realize that many of the programs advocated, and some of those already adopted in the United States, fall clearly within the category of socialism. What is socialism? It is simply governmental ownership and management of the essential means for the production and distribution of goods.

We must never forget that nations may sow the seeds of their own destruction while enjoying unprecedented prosperity.

The socialistic-communist conspiracy to weaken the United States involves attacks on many fronts. To weaken the American free-enterprise economy which outproduced both its enemies and allies during World War II is a high priority target of the communist leaders. Their press and other propaganda media are therefore constantly selling the principles of centralized or federal control of farms, railroads, electric power, schools, steel, maritime shipping, and many other aspects of the economy—but always in the name of public welfare.

This carries out the strategy laid down by the communist masters. John Strachey, a top official in the Labor Socialist party of Great Britain, in his book entitled The Theory and Practice of Socialism said:

"It is impossible to establish communism by making concessions to socialism. Communism and socialism, closely related, must be defeated on principle. The close relationship between socialism and communism is clearly pointed out by Senator Strom Thurmond of South Carolina in a letter to the editor of the Washington Post, of August 6, 1961, in these words:

"Communism is antagonistic to the American way of life. Its avowed purpose is to destroy belief in God and free enterprise.... The fostering of full economic freedom lies at the base of our liberties. Only in perpetuating economic freedom can our social, political, and religious liberties be preserved." (Excerpt from Inaugural address for Dr. Henry A. Dixon, President of USU, delivered by President McKay at the USU fieldhouse, Logan, Utah, Monday, March 18, 1954.)

Again President McKay warned, citing the words of W. C. Mullendore, president of Southern California Edison Company:

"During the first half of the twentieth century we have traveled far into the soul-destroying land of socialism and made strange alliances through which we have become involved in almost continuous hot and cold wars over the whole of the earth. In this retreat from freedom the voices of protesting citizens have been drowned by raucous shouts of intolerance and abuse from those who led the retreat and their millions of gullible youth, who are marching merrily to their doom, carrying banners on which are emblazoned such intriguing and misapplied labels as social justice equality, reform patriotism social welfare." (Gospel Ideals, p. 273.)

It is significant that 118 years ago this month the Prophet Joseph Smith, after attending lectures on socialism, made this official entry in church history: "I said I did not believe the doctrine." (History of the Church, Vol. 6, p. 33.)

No true Latter-day Saint and no true American can be a socialist or a communist or support programs leading in that direction. These evil philosophies are incompatible with Mormonism, the true gospel of Jesus Christ.

What can priesthood holders do? There are many things we can do to meet the challenge of the adversary in our day.

We should become informed about communism, about socialism, and about Americanism. What better way can one become informed than by first studying the inspired words of the prophets and using that as a foundation; against which to test all other material. This is in keeping with the Prophet Joseph Smith's motto, "When the Lord commands, do it." (Ibid., Vol. 2, p. 170.)

The Foundation for Economic Education, Irvington-on-Hudson, New York on which President J. Reuben Clark, Jr., served as a board member, continues to supply sound freedom literature. We should know enough about American free enterprise to be able to defend it. We should know what makes it possible for six percent of humanity—living under our free economy—to produce about one-half of the earth's developed wealth each year.

We should know why paternalism, collectivism, or unnecessary federal supervision will hold our standard of living down and reduce productivity just as it has in every
President David O. McKay:

Elder Ezra Taft Benson of the Council of the Twelve has just concluded speaking. The combined choral groups accompanied by the Bonneville Strings will now sing the "Hosanna Anthem," conducted by Brother David Austin Shand. The benediction will be offered by Elder Milton P. Ream, president of the San Leandro Stake, after which this Conference will be adjourned until seven o'clock this evening when the General Priesthood Meeting of the Church will be held in the Salt Lake Tabernacle.

Only those holding the Priesthood are invited to be present. Persons not holding the Priesthood will kindly refrain from attempting to enter the building. This Priesthood session will not be broadcast publicly. However, in addition to overflow meetings in the Assembly Hall and in Barratt Hall, the proceedings of this Priesthood Meeting will be relayed by closed circuit to members of the Priesthood assembled in 299 other Church buildings from coast to coast and in Canada.

The general sessions tomorrow will be broadcast as a public service over television and radio stations throughout the West. The Tabernacle Choir broadcast will be from 8:30 to 9:00 A.M. Those desiring to attend this broadcast must be in their seats at 8:15 A.M. It is requested that the audience remain quiet during the broadcast.

The singing for this session has been furnished, as heretofore announced, by University of Utah Institute of Religion the University Stake Chorus, and the Bonneville Strings, under the direction of Elder David Austin Shand, with Elder Alexander Schreiner at the organ. We are glad to have these young men and young women with us this afternoon and this morning, and we thank them for their contribution to two most inspiring sessions. We hope they will be filled with satisfaction in their hearts for the sermons to which they have listened. Thank you, Brother Shand, and boys and girls of the University of Utah.

The Hosanna Anthem was sung by the Combined Choral Groups, after which the closing prayer was offered by President Milton P. Ream of the San Leandro Stake.

Conference adjourned until 7:00 p.m.

C1961 General Priesthood Meeting, 1961
The General Priesthood Meeting convened in the Tabernacle Saturday evening, September 30, 1961, at 7:00 p.m. President David O. McKay was present and presided.

President Alexander Schreiner, Tabernacle Organist, was at the organ console.

President David O. McKay made the following introductory remarks:

This is the fifth session of the One Hundred Thirty-First Semi-Annual Conference of the Church. You will be interested to know that these services are being relayed by closed circuit to members of the Priesthood gathered here in the Tabernacle, in the Assembly Hall, in Barratt Hall, and in 299 other buildings from coast to coast and in Canada.

The singing will be furnished by the Tabernacle Choir Men's Chorus, with Richard P. Condie as director, and Alexander Schreiner at the organ.

We shall begin these services by the Men's Chorus singing, "The Spirit of God Like a Fire Is Burning." After the singing Elder James E. Faust, president of the Cottonwood Stake, will offer the invocation.

Elder James E. Faust of the Cottonwood Stake offered the opening prayer.

President David O. McKay:

The invocation as already stated was offered by Elder James E. Faust president of the Cottonwood Stake. The Men's Chorus of the Tabernacle Choir will now sing, "Praise the Lord, His Glories Show." Elder Richard P. Condie directing.

Selection by the Tabernacle Choir Men's Chorus, "Praise the Lord, His Glories Show."

President David O. McKay:

You men in the 300 other assemblies cannot see this glorious group of the Priesthood here in the Tabernacle, but we sincerely pray that you heard that inspirational singing by this Tabernacle Choir Men's Chorus. We pray that the spirit they have given us this night and the spirit that you have brought with you, my dear fellow laborers, will be felt throughout this land in all its extremity, wherever the Priesthood is gathered tonight.

We unite in saying God bless you all, and particularly we pray that the message given you this night by Elder Harold B. Lee and Elder Richard L. Evans regarding the correlating of our studies, Melchizedek, Aaronic, and auxiliary, may be understood and taken to heart. It is one of the greatest undertakings that have yet been presented to the Priesthood. It has been under consideration for many years and we hope and pray that it will be presented tonight so that all presidencies of stakes, bishops of wards, presidents of quorums, and presidencies of the auxiliary organizations throughout the Church will glimpse its significance and its magnitude.

Our first speaker will be Elder Harold B. Lee of the Council of the Twelve, and Chairman of the Melchizedek Priesthood Committee.

Elder Harold B. Lee

I have a tremendous feeling of inadequacy as I respond to the assignment of President McKay and seek for the strength of the prayers of the priesthood of the Church to the end that this few minutes might be informative and give you something of the plans which are now to go forward on this most vital subject.

I should like to introduce the thoughts which I shall express by reading a text that to me has particular significance. I quote from the words of the Apostle Paul, speaking of the different organizations of the Church within what he called "the body of Christ," by which he meant the Church:

For the body is not one member, but many.

If the foot shall say, Because I am not the hand, I am not of the body, is it therefore not of the body?

And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

But now hath God set the members every one of them in the body, as it hath pleased him....

But now are they many members, yet but one body.

But the head say unto the feet, I have no need of thee: nor again the head to the feet, I have no need of you....

And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you....

... but God hath tempered the body together, ...

That there should be no schism in the body; but that the members should have the same care one for another....

Now ye are the body of Christ, and members in particular.

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, ... then ... helps (and) governments.... (See 1 Cor. 12: 14-28.)

In the great, modern-day revelation on Church government, the Lord concludes with this statement:

Behold, this is the way that mine apostles, in ancient days, built up my church unto me.

Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet it hath no need of the feet; for without the feet how
also the body hath need of every member, that all may be edified together, that the system may be kept perfect." (D&C 84:108-110.)

16 Obviously, as you think about those scriptures, they were given to impress the need for the constant and continued consultations and correlations of the various subdivisions, the priesthood quorums and the auxiliaries and all other units within the kingdom of God for at least four reasons:

17 First, that each organization was to have its specific function, and it was not to usurp the field of the other which would be like the eye saying to the hand, "I have no need of thee."

18 Second, that each sub-division is of equal importance in the work of salvation, just as each part of the physical body is essential to a complete human being.

19 Third, that all may be edified or educated together; and

20 Fourth, that the system may be kept perfect, or in other words, that within [page 78] the framework of the Lord's plan of organization for the salvation of his children, the Church will perform as a perfectly organized human body, with every member functioning as it was intended.

21 The Church, therefore, that there should be established an all-Church coordinating council and a guide to the educational committee and the research staff, was a communication from the First Presidency in one of the Church unit and to aid the educational committee in that study to determine the aims and objectives in the beginning of each organization and to review the expansions and activities designated as well as unified and standardized to avoid duplication and overlapping and to provide the training which is required by the young people."

22 Throughout the scriptures there runs a phrase, again and again repeated to remind us of the whole purpose of the Lord's plan. As he told his prophet, his purpose was "... to bring to pass the immortality and eternal life of man," (Moses 1:39) or to be more specific and, putting it into the language of our present leaders as they have counseled us, "to plant and to make grow in every member of the Church a testimony of Christ and of the gospel and of the divinity of the mission of Joseph Smith and the Church and to bring to the people to order their lives in accordance with the laws and principles of the restored gospel and priesthood."

23 The repeated necessity for re-examination of the programs, the activities, and the prescribed courses of study has been apparent over the years to make certain that the original concepts relative to each organization were being adhered to, that each in its field was functioning up to its capacity, that one was not usurping the field of activity designed for the other, and that duplications and overlappings were reduced to a minimum.

24 I found an apt illustration which illustrates the importance of this periodical re-examination and re-appraisal. In history there is found recorded the account of a famed debate known as the Webster-Hayne Debate in Congress in which Daniel Webster made this statement that seems to apply to the point I want to make. Said Daniel Webster:

25 "Mr. President, when the mariner has been tossed about for many days in thick weather on an unknown sea, he naturally avails himself of the first pause in the storm the earliest glance of the sun to take his latitude and ascertain how far the elements have driven him from his true course. Let us imitate this prudence and before we float on the waves of this debate refer to the point from which we departed, that we may at least be able to conjecture where we now are."

26 There are several illustrations as we have studied the history of these surveys of the past, to illustrate why this is necessary. We found, for example, that some years ago a responsible head of one of the organizations asked the question as to whether or not a committee of the Council of the Twelve was not to be limited to the sole function of passing only on the doctrinal content of proposed manuals rather than to have anything to say on matters of policy in selecting the subject matter for the manual.

27 Paraphrasing the words of Webster: "we are to again see how far we have departed from the true course, that we may at least conjecture where we now are."

28 This whole problem of correlation becomes more acute as the Church grows and develops. If you will just stop to think for a moment what the rapid expansion and growth of the Church entails. Within each year by conversion or convert baptisms and natural increase, there are enough people being added to the Church to make from seventeen to twenty stakes each year. Since I came to be a member of the Council of the Twelve, twenty years and six months ago, we have grown from 138 stakes to now 335 or 336, whatever it be, in just that twenty year period.

29 There is an increasing need for buildings, but with that an increased need for using every economy possible to have nothing unnecessary in those buildings, which economies can come about by proper correlation. We have increased temple work, increased need for genealogical work with increased numbers of temples. We have an increased activity in welfare activities. We have an increase in tithes and offerings. And so we might go on to determine the great expansion of the Church.

30 Within the memories of many of the present General Authorities, there have been surveys of this kind, or reexaminations about twenty years apart. One of the first comprehensive studies was undertaken under the general chairmanship of President David O. McKay, who was then the chairman of the general priesthood committee of the Church, and this was about forty years ago. To me it is a significant thing that [page 79] this problem of proper correlation seems to have been in President McKay's mind through all of this time and perhaps as long as he has been one of the General Authorities.

31 In 1920, the first such study was made, again in 1938, and after calling attention to the continued expansion of the fields of activity and increasing overlapping of the several Church organizations, President McKay, who by this time was now a member of the First Presidency, called attention to this, and I quote from a working copy that he has left with us: "The necessity to provide a course of study and of activities that shall bring the young people of missionary age to a substantial and rounded knowledge of the principles of the gospel all require that the work of the auxiliary organizations and of our educational institutions should be coordinated and as among the various organizations de-limited as well as unified and standardized to avoid duplication and overlapping and to provide the training which is required by the young people."

32 In March of last year, 1960, the First Presidency wrote to the general priesthood committee and called our attention to the need for better correlation between and among the courses of study put out by the general priesthood committee and other responsible heads of other committees of the General Authorities for the instruction of the priesthood of the Church and an urgent need of correlation of studies among the auxiliaries of the Church, to avoid the necessity for new courses of study every year, among the courses of study put out by the First Presidency in one of these studies some while back when they called attention to the fact that "the home was the basis of a righteous life and that no other instrumentality can take its place nor fulfill its essential functions and that the utmost the auxiliaries can do is to aid the home in its problems, giving special aid and succor where such is necessary, that in aiding the home the auxiliaries may well consider thinking of home-life of the people as having three periods, the first, from birth to twelve years of age or the childhood period; then the youth period from twelve years up to the early twenties; and then adulthood, from the early twenties on to the end of life."

33 That study, commenced early last year, has continued on for this last year and a half, going on now two years, under the direction of the educational committee, which is a sub-committee of the general priesthood committee, and we were authorized to select and set to work a survey committee to go back over all the history of each Church unit and to aid the educational committee in that study to determine the aims and objectives in the beginning of each organization and to review the expansions and changes which have taken place and to study all previous recommendations on the subject of correlation. May I say as well, that the key to what now we have to propose and which I will explain to you in a few minutes, and a guide to the educational committee and the research staff, was a communication from the First Presidency in one of these studies some while back when they called attention to the fact that "the home was the basis of a righteous life and that no other instrumentality can take its place nor fulfill its essential functions and that the utmost the auxiliaries can do is to aid the home in its problems, giving special aid and succor where such is necessary, that in aiding the home the auxiliaries may well consider thinking of home-life of the people as having three periods, the first, from birth to twelve years of age or the childhood period; then the youth period from twelve years up to the early twenties; and then adulthood, from the early twenties on to the end of life."

34 With that as the key and the letter given from the First Presidency as the blueprint, it is the feeling now of the First Presidency and the Council of the Twelve, after reviewing these studies that there should be presently more coordination and correlation between the activities and programs of the various priesthood quorums and auxiliary organizations and the educational system of the Church. They have decided, therefore, that there should be established an all-Church coordinating council and
three coordinating committees: one for the children, one for the youth, and one [page 80] for adults. This council and the three committees will correlate and co-ordinate the
total instructional and activity programs of all auxiliaries and priesthood quorums which the brethren have now suggested should include missionary instructions and
activities for the entire Church.

|p35| This council and committees will be composed of representatives of the General Authorities, the executive heads of the auxiliary boards, and representatives of various
agencies and auxiliaries of the Church.

|p36| I will now indicate just what that personnel will look like, as it now gets into action: The all-Church coordinating council will be composed of a chairman, who will be one
of the Council of the twelve, and three General Authorities, all of whom will be members of the twelve: one representing the children, one representing youth, and one
representing the adults, and a secretary. The three General Authorities will be the chairmen of their respective committees. There will be a secretary and secretaries from
each of the coordinating committees, the Presiding Bishop, a member of the Melchizedek Priesthood committee, an executive of the Church educational system, the
president or superintendent of the following auxiliaries: Relief Society, Sunday School, YMMIA, YWMI and, the Primary Association.

|p37| The function of the all-Church coordinating council is to formulate policy which will govern the planning, the writing, co-ordination, and implementation of the entire
Church curriculum. In addition to the organization of the coordinating council, three coordinating committees will be formed under the direction and policies of that council as
I have said. The personnel of the children's coordinating committee, for example, will be made up of a chairman, one of the twelve; there will be a committee secretary, and
the best qualified people in the Church representing children, most of whom will be selected from the general boards of the Primary and the Sunday School. The function of
this committee will be to plan, provide, write, and co-ordinate curricula and activities for children in age groups which do not overlap, including courses of study, activities,
and materials for children to twelve years of age, and then these functions will be carried out under the coordinating council.

|p38| The youth coordinating committee will be made up of a chairman, one of the twelve, a committee secretary, and the best-qualified people in the Church, representing
youth, mainly selected from the Presiding Bishopric, general boards of the YMMA and YWMA, Sunday School, and the general church school system. The function of this
committee will be to plan, write, provide, and co-ordinate curricula and activities for youth in age groups, using the Aaronic Priesthood age groups as a guide, including
courses of study, activities, and materials.

|p39| And the adult committee will be composed of a chairman, one of the twelve, a secretary, and the best-qualified people in the Church representing adults and should be
selected from the Melchizedek Priesthood committee, the general boards of Relief Society, MIA's, Sunday School, church school system etc., and it will be their function to
plan and write and provide and co-ordinate the curriculum for adults. These heads of the various groups affected have been notified by the First Presidency of their
appointment to this council, and they are now standing ready for the call to this important service. The auxiliary organizations of the Church in their present form will
continue to implement the program on the church level, on the stake level, and on the ward level. The coordinating committees will work under the direction of the
coordinating council and will work in line with policies formed by that council.

|p40| The auxiliary boards will carry out the program which is formulated by the coordinating committee. Now, you must bear in mind that the coordinating committees will be
composed mainly of general board members who are already writing plans and programs for the Church. Such a program will make it possible better to coordinate and
program the Church and will prevent overlapping, thus making it possible to teach the gospel in [page 81] a more efficient and effective way in harmony
with the instructions of the First Presidency.

|p41| In the adoption of such a program, we may possibly and hopefully look forward to the consolidation and simplification of church curricula, church publications, church
buildings, church meetings, and many other important aspects of the Lord's work.

|p42| With that brief statement may I conclude with just this one thought. Perhaps one of the most oft-asked questions, as we go about the Church, is, "How, with the Church
growing to the size that it is, can we hope for the present General Authorities to supervise and to keep in contact with the growing Church?" My answer has always been,"I
am sure that by the time we arrive at the place where we need more revelations that the Lord will give that light and knowledge to the prophet whom he has put upon the
earth for that purpose."

|p43| Recently, President McKay, acting under the inspiration of his calling, moved to enlarge the activities of the seventies, by ordaining some of the presidents of seventies
to the office of high priests, with the explanation that it would make them more serviceable and more effective in their work. I was in one of the Arizona stakes, and I had
one of the brethren ask, "Was it not true that the Prophet Joseph had said that it was contrary to the order of heaven that a high priest should be in that position?" I merely
said to him, "Had you ever thought that what might have been contrary to the order of heaven in the early 1830's might not he contrary to the order of heaven in 1960?"

|p44| Sometimes we forget that today, here and now, we have a prophet to whom the Lord is giving instruction for our good. We say, "We believe all that God has revealed,
all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." (Ninth Article of Faith.)

|p45| Almost imperceptibly we see the hand of the Lord moving to do things, and this I construe to be a consolidation Of the forces of the Lord under the direction of the
prophet, just as in an army, in order to meet a superior force of the enemy in numbers, the forces of our opposition to the forces of evil must be consolidated in order to give
them the most effective possible defense.

|p46| We are in a program of defense. The Church of Jesus Christ was set upon this earth in this day "...for a defense, and for a refuge from the storm, and from wrath
when it should be poured out without mixture upon the whole earth." (D&C 115:6.) This is a move, which, as I say, has lain close to President McKay's mind and now as the
President of the Church he is instructing us to move forward, that we consolidate to make more efficient, and more effective the work of the priesthood, the auxiliaries, and
buildings, church meetings, and many other important aspects of the Lord's work.

|p47| When I remembered that, I remembered a revelation that President John Taylor received when the leaders were wondering about the relationship of the seventies to
the high priests, and in a very pertinent, significant statement, the Lord gave this revelation to President John Taylor:

|p48| "What ye have written is my will and is acceptable unto me and furthermore, thus saith the Lord unto the First Presidency and unto the Twelve, unto the Seventies and
unto all my Holy Priesthood, let not your hearts be troubled, neither be ye concerned about the management and the organizations of my Church and Priesthood and the
accomplishment of my work. Fear not and observe my laws, and I will reveal unto you from time to time, through the channels that I have appointed everything that shall be
necessary for the future development and the rolling forth of my Kingdom and for the building up and the establishment of my Zion, for ye are my Priesthood and I am your

|p49| To which I also bear my humble testimony, that the Lord is revealing to President McKay just as certainly here and now and this becomes an instruction as inspired as
any instruction has been given and for us to remember as members of the priesthood if we will just keep our eye on the President of this Church and look to him today for
God's revelations, we will see him moving to do the thing that will be for the salvation of the children of men in the most effective way possible, and I bear that humble
testimony in the name of the Lord Jesus Christ. Amen.

|p50| President David O. McKay:

|p51| Thank you, Elder Lee, for that plain, emphatic presentation of this great new plan for correlating the work and studies of the Church. Elder Richard L. Evans of the
Council of the Twelve, and also one of the General Committee, will now speak to us on the same subject.
President David O. McKay: As I see you before me here and contemplate some three hundred other congregations meeting elsewhere at this hour, a pride and gratitude fill my soul for being part of this great brotherhood of the priesthood.

Before turning to the specific topic that Brother Lee has so ably and comprehensively and understandingly presented (and my remarks will be only by way of emphasis of what he has already said) I should like to express my missing of President Clark, who so long has been so much a part of these gatherings, and my love for President McKay, who knows of and, with you, my loyalty and sustaining of him with all my heart, and of those associated with him.

Earnestly I have sought help in this assignment and would now suggest some few side lights on the subject that may re-emphasize the need for that which has long been contemplated and considered and studied and is now about to be.

In a recent world tour, as we touched in some sixteen countries, we became more aware of the hundreds of millions of mankind; we became more aware also of the ever-widening responsibility of the Church and of the need for our widening influence and greater distribution of our effort.

Brother Lee has mentioned the growth of the Church. If we were to cover the world with ten million people in each mission (if my decimal point is put in the right place) it would take about three hundred or some five times more missions than we now have. (If my decimal point is in the wrong place, we are really in trouble!)

In a book which Brother William E. Bennett has prepared for priesthood quorum study of Book of Mormon subjects and themes, he recalls this startling illustration on population from some years ago: that if all people in the world were to line up thirty-six abreast and pass a point in military marching order, they would never pass completely, because the rate of those arriving in the world would be such that the parade would be never-ending, and the Church and kingdom of God has responsibility for all of them--however many there are and however many there may be coming! If we project such figures to the present and the future and add to them in geometric ratio, we can glimpse the complexities and the responsibilities.

I heard, in a great gathering in Tokyo, Dr. Henry Heald, president of the Ford Foundation, give an account of some of the world-wide projects which his organization has undertaken in its philanthropic distribution of many millions of dollars among many millions of men, in trying to solve some problems and alleviate some conditions, and he quoted a phrase that may be pertinent to the point at which we have arrived. He spoke of the "elimination [page 83] of the insignificant," and I think it is apparent to all of us that we may have arrived at that point: the elimination of the insignificant and of the inconsequential. To borrow a sentence recently read, "It is getting to where our necessities are too luxurious and our luxuries too necessary," I think this phrase used by Dr. Heald, the elimination of the inconsequential or insignificant, is pertinent to this problem.

In the June issue of the Era is a sentence from a poet which says: "I am full fed, and yet I hunger. Now, we have been full fed in many areas, and yet we hunger in others, and we, it seems, have to have a wider distribution of our effort and our influence the elimination of unnecessary duplication, of internal competition, if there is any, and a fuller coverage of some neglected areas. We have recognized that there is "One Lord, one faith, one baptism, . . ." (Eph. 4-5.) We must recognize that it is one boy, one girl, one person, with whom we are working and always and ever have in mind every what every program does to the person, to the man, the boy, the girl, and know that the organizations are there so that there shall be a fulness of life for each and all, and not for their own sake or to perpetuate any particular program. We must have balance and feed all sides of ourselves, as suggested by an eminent churchman who said, "The Church can be interested in no less than God is interested in. Religion has to do with everything."

The gospel enters into everything, and it would not be the purpose of this newly proposed program, as I understand it, to take anything essential from any area, but to add unto as to essentials and to do all things more fully and effectively. And as to superficial or unessential things, I think we must have the courage to look at all programs in the light of present needs, as did the founders of these organizations before us, as they brought them into being. This does not necessarily mean a thinning out of the over-all program, but it means a reappraisal, and perhaps, if the First Presidency so suggests a redistribution, a re-definition, and an abridgment in unessential areas, a better use of time, of effort, and energy. It could mean, and well could, I would suppose, more emphasis on the home.

I am thinking of a phrase: flexibility and firmness. These the Church must have: the flexibility to change, to meet conditions as they come, with firmness of principles and of instruction and of gospel precepts and commandments, never tampering with the solid foundations, but ever keeping flexible in meeting current conditions and being discriminating as between what is superstructure and what is bedrock foundation, and always being prepared to make the necessary adjustment between the two.

Our opportunities with young people are perishable. We are aware of this as young men leave us, sometimes suddenly, under the circumstances in which we live, and this calls for the teaching of the whole gospel to everyone, and perhaps earlier than we have before, in a well-rounded program that will reach every person on all facets and all sides of himself. There is no magic formula for it except the simple teaching of the truth to everyone in an orderly program and procedure.

This would not necessarily change the names or basic traditions of any organizations, but it would define them and prescribe their function as to each area and as to any overlapping. This will require more of everything from all of us, this great growth of the Church and the extending of our organization and influence--more of our tithes, more of our time, more of our offerings and ow effort, as we seek to absorb those who come to us as well as those who already are with us.

Now may I close with one or two short quotes, one from the Psalmist which I think is pertinent to this program as proposed: “Teach me thy way. O Lord and lead me in a plain path. . . .” (Psalm 27:11.)

The other, which I borrow from a distinguished friend, as I heard him give it at a meeting far from here: “Face the future courageously and with determination. Echo not the cowardly words of the nerveless Hamlet who voiced the thought, familiar to all, ‘the time is [page 84] out of joint: Oh, cursed spite, that I was ever born to set it right!’” Cry, rather, with Rupert Brooke who, sailing, for the hard campaign in Gallipoli, declared, ‘Now God be thanked who hath matched us with this hour.’”

With you, I thank God that we are matched with this hour, and with you, pray for his guidance and acknowledge to him our thanks for the prophet who leads us, who directs this program, who has long had it close to his heart, and pray with you that it may go forward for the simplification, the elimination of all duplications and competition and unessential, and the enriching of all that is essential in every life, everywhere in the world.

God bless you, my brethren. I leave with you my witness of the truth of this work, of the reality that God lives, of the divinity of his Son, our Savior and of the reality of the restoration of the gospel, and the inspired leadership of the prophet of the present time, and I do it in Jesus’ name. Amen.

President David O. McKay:

Thank you, Brother Evans. The Male Chorus and Congregation will now sing “Redeemer Of Israel,” with Richard P. Condie conducting.

The Tabernacle Choir Men's Chorus and the Congregation joined in singing the hymn, “Redeemer Of Israel.”
We shall now hear from President Hugh B. Brown of the First Presidency.

Hugh B. Brown

PRESIDENT HUGH B. BROWN Counselor in the First Presidency

My dear brethren, I think that in a long lifetime of Church service and appearing before various sized groups, I have never felt more humble than I do tonight as I stand before this vast group of men and realize that more than as many as are here are probably listening in other places. My feeling of inadequacy is emphasized by the fact that you have asked me to assume some duties and responsibilities for which I am not prepared. I therefore lean heavily tonight on your sympathy and God's goodness.

I had made some preparation, having been notified that I would be asked to speak, but I am leaving my notes on the chair and shall attempt extemporaneously, with the help of the Lord, to emphasize what has been said, though I may not be able to add thereto. Elder Lee and Elder Evans have given us much to think about. Brother Lee intimated an analogy which I should like for a moment to enlarge upon.

I do not like to compare the Church to an army, but there are some things that are similar. At least in both organizations we are dealing with human beings, and human beings are pretty much the same wherever you find them. I am thinking of the moment of an incident in 1912 when the then highest ranking officer in the British Army, came to western Canada to promote the organization of what was then known as the militia. He called all the young officers who were in training into a meeting. Among other things, he said to us, and I can only paraphrase:

"Gentlemen, a war is coming. In my opinion it cannot be delayed more than two years. It is going to be the worst war in history thus far, and I am here, to do what I can to prepare the nation for what is ahead."

His prediction, of course, as to the time of the outbreak of the war was accurate, because the war started for Britain in 1914. Subsequent to that time, and on a number of occasions, it was my duty to talk to officers in the army. Always, under instruction from commanding officers, my purpose was, first to acquaint the officers, so far as I could, with the strength and position of the enemy; and secondly, to remind the men of their duty and to encourage undeviating loyalty; and then to warn them against the methods employed by [page 85] the enemy by subtle infiltration and attempted alienation.

We are to these officers, "Your units will not be stronger than their leaders. You can pretty well judge the strength of any military unit by the quality of its leaders." We remind them also that the lives of their men depended upon their efficiency and loyalty.

Tonight we are speaking to perhaps 50,000 men, and every man is a volunteer and qualified officer. Upon each one of you there is great responsibility regardless of where you are working or the size of the group you preside over. Here, as in the army, our strength is going to depend in large measure upon the quality of our officers, and our purpose tonight is to warn you priesthood holders, and through you the men and women of your various groups, of the existence, strength, location, and tactics of the enemy, and to remind you that we rely on your absolute loyalty and that preparedness is indispensable.

In the army too frequently we refer to fitness as only physical fitness. Tonight we are calling upon all of you officers of the Church to be fit and ready, physically, mentally, morally, and spiritually, for the war that lies ahead because the enemy is determined to destroy all that we hold dear. He is thoroughly organized; he is cunning and ruthless; he is led by men well trained in his type of warfare; and the devil is his commanding officer. Not only must we meet a head-on assault from the enemy, but the more dangerous and subtle attack will be by infiltration, when human termites undertake to undermine our forces. I believe, my brethren, the time has come when every man who holds the priesthood should figuratively stand himself up against the wall and look him over, ask himself some questions and be honest with his answers. I may say here, you may as well be honest when you are talking to yourself because the man you are talking to knows who you are and what you are. There are at least two places when a man will be honest, and that is when he is talking to himself and when he is in his closet talking with God Here at least the truth will be distilled.

Let us then examine ourselves and ask what kind of men we are. We might make a pretty good showing in public, be fairly successful in business or in politics; but let each man ask himself what kind of man are you in the home, in your business, in your private life. If you do not like what you see as you look at yourself, then do something about it because God will not hold any man guiltless who simply confesses his sin and doesn't abandon it, or, who admits his weakness and doesn't work for strength.

May I pause here to remind all of us that it matters little what position we hold, but it matters much what we do in the position we hold. Brother Lee referred to Paul's reminder that there is need for all the parts of the body. I am thinking of the Church as the body. No one of us should say or think at any time, "If I were in some other place, I could display my superior ability and faith, but just where I am I do not get a chance to show what I can do. If I were a bishop or stake president or high councilmen or one of the General Authorities, of course, I could be something great, but down here where I am it doesn't amount to much."

Brethren, when we stand before the Judgment Bar of God--and I am saying tonight as the British officer said in 1912, a judgment day is ahead--when we stand there, I think we will not be asked what position we held in the Church. I think the only question, if any questions are necessary, will be "What did you do with the job assigned to you?" And if a counselor in an elders' quorum, or a counselor in the bishopric, or a man in any other position anywhere in the Church can honestly say, "I did the best I could to fill the position assigned to me," if he can say that honestly, and if one of the General Authorities cannot say it honestly, I would rather be the counselor in the elders' quorum, etc., because I think the Lord is not going to pay much attention to any label one may have on his chest. I don't think the Lord is much interested in labels. He knows as we do that labels do not always tell the truth.

My thought tonight, then is: Brethren, [page 86] in connection with this program that has been presented to us tonight, let not any of us say, "Now they are giving us something more to do, more organizations, more committees. Let's join some other church."

Personally, I thank God for the opportunity to work. I am grateful, among other things, that this, the Church of Jesus Christ, gives opportunity to every man and woman and children as well, incidentally, to participate in the work of the Lord. May I add, there is no position in this Church that is not bigger than the man that holds it as there is something more to do, more organizations, more committees. Let's join some other church.

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We come to you tonight to challenge you, to warn you that there is a war now being waged, the most dangerous and devastating--I am not only speaking of a war with arms--I am speaking of an ideological war, a spiritual war, a war in which the enemy is endeavoring to enslave the bodies and minds and souls of men, and for this we must be prepared.

Let us be loyal to the stakes and wards, missions and branches to which we have the honor to belong. Let us be true to ourselves and true to our leaders. Again a quick analogy. I saw instances where junior officers criticized senior officers because they stayed far behind the lines and did not know what was going on in the trenches. I am speaking of World War I, which definitely dates me, but I am willing to take that. Very often the junior officers were critical of the senior officers because they did not know there was a rat hole in a dugout, forgetful of the fact that the man back there upon whom rested the total responsibility of the entire operation had something other to do than to look at a rat hole. He must leave that to the man who happens to be in that dugout.
lives is an environment in which he can grow and develop spiritually, and that brings me to the second phase of the work, and that is our ward teaching. 

There have been bishops in the Church who have succeeded over the years in never missing a young man, having practically a hundred percent record of his young conduct to inform me as to the worthiness of this young man to do this, that, or the other, alone, but it is vitally important that in this interview I should come away quorum, we ought to be looking for opportunities to interview, rather than to minimize the number. In each instance we ought to say to ourselves, this interview is not being become presidents of their deacons quorum or members of presidencies of the teachers quorum, or the bishop calls in young men to assist in the work of the Priesthood, to go to the house of the Lord to receive his endowments, to go on a mission, to be married, whatever the reason may be. The bishop should never let that come to this all-important interview to ascertain whether or not he has conducted himself as a holder of the Aaronic Priesthood to be worthy now to receive the Higher.

Then when he is to be ordained a teacher and a priest, there should be other interviews, each one a little more intimate, each one a little more embracing, and then we should be interviewed. It is inconceivable that a bishop would present a boy's name at the age of twelve to be ordained a deacon, without having given that boy sufficient of his personal time and attention to know the state of mind of the boy as well as his past record, to know what the likelihood is of his carrying on in righteousness to become presidents of their deacons quorum or members of presidencies of the teachers quorum, or the bishop calls in young men to assist in the work of the Priesthood, to go to the house of the Lord to receive his endowments, to go on a mission, to be married, whatever the reason may be. The bishop should never let that come to this all-important interview to ascertain whether or not he has conducted himself as a holder of the Aaronic Priesthood to be worthy now to receive the Higher.

Do young men come to their bishops, preparatory to going on a mission, for an interview without having been previously interviewed upon many occasions by their elders should know exactly what is expected of him and what he may expect by way of interrogatories which he will be expected to answer. If this is not the case, then we have failed somewhere along the line. I have a feeling that some of our failure can be attributed to the fact that these young men and young women have not been interviewed as frequently or as thoroughly as they should be in their various wards.

You have received word from the brethren as they have visited your stakes, that it is not only proper but it is essential that candidates for baptism at the age of eight should be interviewed. It is inconceivable that a bishop would present a boy's name at the age of twelve to be ordained a deacon, without having given that boy sufficient of his personal time and attention to know the state of mind of the boy as well as his past record, to know what the likelihood is of his carrying on in righteousness to become presidents of their deacons quorum or members of presidencies of the teachers quorum, or the bishop calls in young men to assist in the work of the Priesthood, to go to the house of the Lord to receive his endowments, to go on a mission, to be married, whatever the reason may be. The bishop should never let that come to this all-important interview to ascertain whether or not he has conducted himself as a holder of the Aaronic Priesthood to be worthy now to receive the Higher.

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In all of these interviews and many others, because we are always calling young men and young women to assume responsibilities in the Church, young men to become presidents of their deacons quorum or members of presidencies of the teachers quorum, or the bishop calls in young men to assist in the work of the Priesthood, to go to the house of the Lord to receive his endowments, to go on a mission, to be married, whatever the reason may be. The bishop should never let that opportunity pass without informing himself as thoroughly as it is possible for him to do of the condition, spiritually, temporally, morally, of this young man.

There have been bishops in the Church who have succeeded over the years in never missing a young man, having practically a hundred percent record of his young men in his ward going into the mission field when they reach the appropriate age. That means that all bishops could approximate that, and that in place of having one of three or one out of four go on a mission, we would have at least fifty percent; we feel that ought to be the minimum, and the other fifty percent we would like to have marry in the temple.

Now, if perchance, such a result can be accomplished by interviews, by the bishop giving to these young people of himself, his time, knowing them intimately and letting them in a sense feel an intimacy towards the bishop, then certainly it becomes rather a simple process, if we but devote ourselves thereto, and if perchance we do not get all the boys, it certainly would be an improvement on the present. I just take these two categories of activity going on a mission and getting married in the temple. I just have a feeling that that responsibility rests peculiarly between the bishop and his young people.

By that I do not mean that the entire responsibility rests upon the bishop. It is the bishop's duty to see to it, first and foremost, that the home in which that young man lives is an environment in which he can grow and develop spiritually, and that brings me to the second phase of the work, and that is our ward teaching.
I have known ward teachers who have felt pretty sorry about the fact that having failed to visit a home rather regularly--I mean they have been regular in failing to visit the home--they suddenly find that out of that home has come a boy who has seriously transgressed. We cannot help saying to ourselves I wonder if I had gone to that home more often, if I had known a little more about the family, about what the boy was thinking, I would have been better prepared as a ward teacher, in turn to report to the bishop the status, the condition, the spirituality, the weakness, if you please, of that family in order that the bishop might know which of the families in his ward would justify the greatest effort upon his part.

This is a glorious organization we have in the Church. I know from past experience that no matter how busy you may be as a bishop or as a stake president, that it is possible for you to accomplish all that you should accomplish, if you but organize so to do, and with the help and the tools that this coordinating committee is now going to furnish us, I am sure it is going to be made clearer to us just how an organization can function more effectively.

Let me say that I had one experience--if you will forgive me for mentioning it, personally--but my stake was out in the country. President Faust who gave the opening prayer this evening is president of the Cottonwood Stake over which I once presided. And my work was in the city. My predecessor lived in the county, had plenty of time, and I doubt very much that he ever missed a funeral. He realized that it was an opportune time, when there was grief in the family, to show the interest of the Church in that hour of their bereavement, so he was very diligent, and I said to myself, "What in the world can I do? Here I am in court nearly every day."

Well, I had a stake clerk who lived there in the center of the city of Murray; he had a business; he knew everybody in the stake and had intimate contact with most of them in his store, so I said to him, "Will you please keep track of every funeral, every death in the stake?" And I was rather fortunate because I had 400 high priests--it was one of the old stakes. I think there are thirteen or fourteen stakes now covering the same territory as the one did in the twenties.

And do you know that we would call upon one of those high priests to attend every funeral, to contact the family, to tell them they came as a representative of the stake presidency and the high council and brought their greetings and their sympathy? They would attend the funeral and in most cases speak, and it was not uncommon for families in the stake to tell me that they were so happy that brother so-and-so had come representing us, that they were sure they got as much from him as they would have if the stake president had come himself.

But the important thing was that the work was done, and there was not a high priest who received that kind of call but what felt proud that his stake president would remember him and would call upon him to represent him.

That is true of ward teaching. Every ward teacher is a representative of the bishop. Think what a bishop can do if he puts all of his resources to work.

You know, in the early days of the workshop program, we had a picture of the bishop and his two counselors with their arms outstretched trying to hold up the meetinghouse or move it, and it presented an impossible situation. And the next film showed the entire priesthood of the ward under that meetinghouse, and they walked along with it and bounced it as they went, a relatively easy job.

Well, now, brethren, let us go forward in this priesthood work in the wards and in the stakes and see if we cannot touch every one of the lives that come under our presidency and touch them for good.

That the Lord will help us so to do I pray humbly, in the name of Jesus Christ. Amen.

David O. McKay

PRESIDENT DAVID O. MCKAY

As I listened to the very able presentation of the scholarly plan to correlate the studies of the priesthood and auxiliaries of the entire Church, I thought what is the end and purpose of all this? I visualized the fact that 30,000 or 40,000 men and boys in priesthood assemblies this night constitute an organization in the world with one great purpose in mind, and that is to fulfill or respond to the call that Jesus gave Nicodemus: "... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." And Nicodemus wondered, he could not comprehend it. And Jesus answered, "... Except a man be born again, he cannot see the kingdom of God." (John 3:3, 5, 6.)

In that first sentence, "Except a man be born again, he cannot see the kingdom of God," we have the answer to the end and purpose of this great plan--to have our boys and our girls realize that there is a higher purpose in life than yielding to the pleasures and temptations of the flesh.

In our conference today we had a great sermon--two sermons in fact--on the Holy Ghost and what it means. [page 90] Associate with those words of Jesus to Nicodemus the words of Peter after he had been ordained and was guiding men of his associates to a higher life. He wrote on one occasion: "... that we might be partakers of the divine nature." (2 Peter 1:4.) He realized what it means to be in touch with the spiritual, to rise above the temporal, the sensual, and partake of the divine Spirit of God.

Fellow men of the priesthood, that is the purpose of making us more capable of responding to the Spirit and subduing the sensual.

I am glad that Elder Lee referred to the ordaining of members of the First Council of the Seventy as high priests. There seem to be a number of men of the priesthood in the Church who are wondering about it, because they know that the Prophet said that what was going on in the early days of making high priests of seventies, was not in accordance with the will of God.

Do you know what they were doing? Before a man was ordained a member of the First Council of the Seventy he was ordained a high priest. This practice, the Prophet said, was not in accordance with the will of the Lord. It should be sufficient for you who have the Spirit of the Lord to know that the work today is required of those members of the First Council of the Seventy which has the High Priesthood. They do not join the high priests' quorum, but they are sent out by the Council of the Twelve Apostles to set in order the Church in the stakes and missions, and they should be given authority to set apart a president of a stake, a high councilman, a bishop of a ward, which requires the High Priesthood.

The Lord has never said, nor has the Prophet Joseph, that that is against the will of the Lord. These men are sent out now to take care of 300 and some odd stakes, and they are given the authority as members of the First Council of the Seventy to attend to anything necessary in order to set in order the affairs of the stake and the ward, and that is in accordance with the will of the Lord.

The members of the First Council of the Seventy are now given the authority of high priests to set in order all things pertaining to the stake and the wards under the direction of the Twelve Apostles.

There come to my mind now the following words of the writer, John Dryden, which I think are applicable to the spiritual part of our work, getting the Holy Ghost, and rising above the temporal, selfish, envious things which are contrary to the calling of any high priest, seventy, elder, priest, teacher, or deacon in the Church:

"Dim as the borrowed beams of moon and stars to lonely, weary, wandering travelers, is reason to the soul." Notice that comparison--"Dim as the borrowed rays of moon and stars to lonely, weary, wandering travelers" (on the earth) "is reason to the soul. And as on high those rolling fires discover but the sky, not guide us here, so Reason's glimmering ray was lent, not to assure our doubtful way, but lead us upward to a brighter day." That day is faith, a realization of the enjoyment of the Spirit of God.
President David O. McKay:

That is why we like to have every young man and every young woman utilize his or her time intelligently, usefully, to bring the soul in harmony with the spirit, that we all might be partakers of God's Spirit, partakers of his divine nature. That is the privilege, fellow workers, of all who hold the priesthood of God.

I think this has been a glorious meeting--one of the best, if not the best, ever held in the Church. There is a glorious future. Our minds have been led to visualize the opportunities of the priesthood, and to be true to the priesthood, to be loyal to it, that we might in our own little way, give to the world the spiritual message of the gospel of Christ. People are denying his divinity. Nations are now taught--young boys and babies of forty years ago are now men forty years of age, who, during those forty years have been taught that God does not exist; that Christ was not an eternal being. Poor deluded men and women!

Your responsibility and mine, of everyone who holds the priesthood of God, is the responsibility of letting men see that light which is to the spirit what the vital sun is to the old earth, "not as borrowed beams of moon and stars," but as the sunlight of the Spirit.

God help us to discharge our responsibilities acceptably before him, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

We have received word that some bishops are rather over-eager in asking these members of the Church to contribute beyond their means. In one case recently we heard of a bishop who visited a family and told them that their assessment was such and such an amount. They did not have it. The man had lost his work, and unfortunately one of their children was stricken with polio. And this unwise bishop said, "Well, we want to finish our building and get it out of debt. We recommend that you borrow the sum from the bank and pay your assessment."

I wish, and I am speaking for my associates in the Presidency and the Twelve, that such a thing as that would never happen in the Church. Contributions to chapels, to ward maintenance, or free-will offerings are left entirely to members of the wards to do as best they can, and no officer should require any member to go to a bank to borrow his so-called assessment.

I have one or two matters here, but we shall not occupy more time tonight.

Keep the faith that is within you. Make your baptism into this Church real by burying the old life, with all its vanity, indulgence, jealousy, hatred, and rise from the waters of baptism in a newness of life, as Christ was raised from the grave. What a beautiful comparison! And in that newness of life let us, as men of the Priesthood, seek as Peter of old, to be a partaker of his divine spirit, I pray in the name of Jesus Christ. Amen.

The Male Chorus of the Tabernacle Choir will now sing, "I Need Thee Every Hour," conducted by Richard P. Condie. Elder Howard D. Knight president of the Parowan Stake, will offer the benediction, after which this Conference will be adjourned until ten o'clock tomorrow morning.

The session at ten o'clock Sunday morning will be broadcast as a public service over television and radio stations throughout the West. The Tabernacle Choir Broadcast will be from 8:30 to 9:00 a.m. Those desiring to attend the Choir Broadcast must be in their seats at 8:15 a.m.

As thousands leave this great Priesthood Meeting tonight, let us keep in mind the admonition that is constantly being given us to drive carefully. Let us have courtesy in the city and on the highway.

I think this has been a glorious meeting--one of the best, if not the best, ever held in the Church. There is a glorious future. Our minds have been led to visualize the opportunities of the priesthood, and to be true to the priesthood, to be loyal to it, that we might in our own little way, give to the world the spiritual message of the gospel of Christ. People are denying his divinity. Nations are now taught--young boys and babies of forty years ago are now men forty years of age, who, during those forty years have been taught that God does not exist; that [page 91] Christ was not an eternal being. Poor deluded men and women!

That is why we like to have every young man and every young woman utilize his or her time intelligently, usefully, to bring the soul in harmony with the spirit, that we all might be partakers of God's Spirit, partakers of his divine nature. That is the privilege, fellow workers, of all who hold the priesthood of God.

President David O. McKay:

God help us to discharge our responsibilities acceptably before him, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Keep the faith that is within you. Make your baptism into this Church real by burying the old life, with all its vanity, indulgence, jealousy, hatred, and rise from the waters of baptism in a newness of life, as Christ was raised from the grave. What a beautiful comparison! And in that newness of life let us, as men of the Priesthood, seek as Peter of old, to be a partaker of his divine spirit, I pray in the name of Jesus Christ. Amen.

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The Male Chorus sang the hymn "I Need Thee Every Hour.

President Howard Dean Knight of the Parowan Stake offered the closing prayer.

Conference adjourned until Sunday morning, Oct. 1, at 10:00.

C1961 Conference Report, October 1, 1961

Begin

Sunday morning, October 1.

Conference reconvened at 10:00 o'clock a.m., with President David O. McKay presiding and conducting the services.

(The Tabernacle Choir and Organ Broadcast was presented in the Tabernacle from 8:30 to 9:00 a.m. See pages 126 to 127 for a full report of this broadcast.)

The music for this session of the Conference was furnished by the Salt Lake Tabernacle Choir, under the direction of Richard P. Condie. Alexander Schreiner was at the organ.

President David O. McKay made the following introductory remarks:

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President David O. McKay made the following introductory remarks:
That is exactly what happened in the primitive church, and that situation was a harbinger of a universal apostasy, of which the Church of England speaks in its "Homily of Absence of Inspired Leadership.

Aaron was called by direct revelation through Moses. When revelation ceases people dwindle in unbelief, and not only the people but also the Church apostatizes in the absence of inspired leadership.

We have ample scriptural authority for our declaration that a man must be called of God by prophecy and by the laying on of hands by men of authority to preach the gospel and administer its ordinances. The Apostle Paul said "And no man taketh this honour unto himself, but he that is called of God, as was Aaron." (Hebrew 5:4.) And Aaron was called by direct revelation through Moses. When revelation ceases people dwindle in unbelief, and not only the people but also the Church apostatizes in the absence of inspired leadership.

The things of God can only be understood by the Spirit of God and the Spirit of God is a revealing spirit. The Master promised before he left the earth to send another Comforter which would lead men into all truth. Divine revelation has always been a characteristic of the living Church--it is absolutely essential to its continued existence in an organized state on the earth.

"A Babel of religious organizations all proclaim themselves to be the Church of Christ. Their doctrines are contradictory and precisely in so far as one of them regards the doctrine which it teaches as vital, it declares those of rival bodies to be misleading and pernicious."

As this is the first conference since my change of status in the Church, I should like to take this opportunity to express publicly to President McKay and his associates my sincere appreciation for the confidence which prompted them to submit my name for your approval, and I wish to thank you members of the Church for your confidence in their judgment. I pledge only that I shall do my level best to make that judgment good and to that end humbly invoke divine guidance and your indulgence. I shall need your prayers of faith.

But we are speaking this morning not alone to Church members. We are advised that perhaps more than fifty percent of those attending in person or through the use of modern media are friends of the Church who are visiting us. We appreciate your interest--we extend to you a hearty welcome. Your attendance seems to indicate that you have heard something about the Mormons and perhaps would like to know more. We should like to respond briefly to your implied inquiry about the Church. We shall avoid dogmatism for that ordinarily brings antagonism. We simply invite you, our friends, this morning to, as Isaiah said, "Come, let us reason together." (Isaiah 1:18.)

We respect all men in their religious beliefs, but the divergent beliefs and multiplicity of creeds have, through the centuries, been the cause of much confusion and concern. The condition of the world religiously is stated in the Catholic Encyclopedia, from which I quote the following:

"A Babel of religious organizations all proclaim themselves to be the Church of Christ. Their doctrines are contradictory and precisely in so far as one of them regards the doctrine which it teaches as vital, it declares those of rival bodies to be misleading and pernicious."

Now, while we do not agree that the beliefs of others are necessarily pernicious, we do think it regrettable that the original Church of Jesus Christ, as outlined in the New Testament, has been broken up into so many creeds. We believe the Lord's house should be a house of order, not divided against itself.

The question is often asked, what are some of the distinguishing characteristics of the Church of Jesus Christ of Latter-day Saints? What, if anything has this Church to offer which is new? Would it be worthwhile to take a closer look at Mormonism?

Though there are many fundamental differences between this Church and others, we must today be content to mention--that only briefly--just one of them. We refer to our faith in continued revelation from God to men. It seems somewhat paradoxical that this fundamental doctrine of the Church should make it unique or distinguish it from others, inasmuch as in all dispensations of the gospel current revelation has been the sustaining power, the vivifying spirit of the divine Church.

"Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

And in Proverbs we read, "Where there is no vision, the people perish: ..." (Prov. 29:18.)

We have ample scriptural authority for our declaration that a man must be called of God by prophecy and by the laying on of hands by men of authority to preach the gospel and administer its ordinances. The Apostle Paul said "And no man taketh this honour unto himself, but he that is called of God, as was Aaron." (Hebrew 5:4.) And Aaron was called by direct revelation through Moses. When revelation ceases people dwindle in unbelief, and not only the people but also the Church apostatizes in the absence of inspired leadership.

That is exactly what happened in the primitive church, and that situation was a harbinger of a universal apostasy, of which the Church of England speaks in its "Homily of Absence of Inspired Leadership."
p17 Without continued revelation there can be no authorized ministry on the earth, and without authorized officers there can be no Church of Christ. If some say there is no revelation and will not be further revelation from God, we ask, “Why not? Has God lost the power to reveal his mind and will to men?” Of course, to so state is tantamount to blasphemy. Do we not need revelation or word from God? I ask you to consider the condition of the world and note the dire need of the world for some divine guidance and direction.

p18 Well, then, if God could reveal, and we need revelation, is the fault with man? Have we lost the gift or the faith or the understanding that will enable us to receive revelation? Certainly it would be more modest of us to admit the fault in ourselves than to blame God for not speaking, if he does not speak. Or perhaps there may be some jarring of the messages by the enemy as a result of which some have been led to believe that there is power that can transmit. We ask, in radio or television language, “Has the broadcasting station gone out of business or broken down, or are there no receiving sets?”

p19 So long as men believe there can be no revelation, they will make no attempt to tune in. They will lose their faith and will no longer look up an listen. Some even deny there is need for revelation, but the daily press challenges that statement. In this imperiled divided, and chaotic world the need for God’s help was never more apparent and urgent.

p20 An English divine recently said. “Oh that some man would arise who could authoritatively say to the world, ‘Thus saith the Lord!’”

p21 Is it possible, our friends, that religion is the one department of human interest, investigation, and research where progress is impossible? Would any professor say to his class in chemistry astronomy, physics, or geology, that no further discovery or revelation of scientific truth is possible? Is religion the only human interest which is static an quiescent? Did Christ leave his Church leaderless and intend it to continue so to be?

p22 For ourselves, because of our faith in the universal and unchangeable love an justice of God, we cannot believe that his Church in one dispensation would be blessed and led by what in television parlance might be termed “live” revelation and in another dispensation leave a distraught and imperiled world with only the recorded messages of ancient prophets, some of which messages were for specific purposes and under special circumstances. We believe that revelation [page 95] both “live” and recorded is now and will continue to be available to men Whenever the Lord has recognized his Church, he has given through his prophets messages of warning, instruction, and hope.

p23 When we say that we believe all that God has revealed, we declare our faith in the scriptures. We believe the Bible to be a repository of divine truth and that it is authoritative, though not beyond the need for interpretation and proper translation and, therefore, we say, when we declare our faith in the Bible, “as far as it is translated correctly.” When we declare that we believe that God does now reveal, that he still speaks through his prophets, and that his word is scripture whenever and wherever given, when we make this statement we are simply teaching the gospel of Jesus Christ and declaring as true the Judeo-Christian religion.

p24 We sometimes meet with skepticism when we say that he still reveals, but let us paraphrase the words of Paul for a moment. Why should it be thought incredible that God will do what he has promised to do? If time would permit we could take you through the scriptures from Genesis to Revelation and show the promises of God with respect to the latter days. Why should it be thought incredible not only that he would keep his promise but that he would continue to do what he has done through all the dispensations of the gospel from the beginning?

p25 The Church of Jesus Christ was established and is now directed by revelation, and that fact is largely responsible for the appeal which this new Church makes, and when I say “new,” I wish to emphasize that to us it is not new but a restoration of that which was. The true Church of Christ is not a blind alley, it is an open thoroughfare, where men may confidently pursue truth in the light of revelation. That the Church is progressive and responsive to revealed truth is evidenced by our further declaration that we believe that God will yet reveal many great and important things.

p26 This Church, our friends, is not committed to any formal or inflexible creed but its members are taught to believe in and live by the revelations of the past and present and thus prepare themselves for the revelations yet to come. Our concepts and even our faith must be held subject to new light. The present and urgent need for continued revelation in this age of communism, atheism, godlessness, the spirit of the anti-Christ becomes more apparent when we realize that revelation gives us our most conclusive proof that there is a Divine Being—how the world needs to know of him!

p27 In an age when hundreds of millions of people are being systematically indoctrinated with the abominable doctrines of communism which are that there is no God, religion is an opiate, Christ is a myth; surely in the midst of such determined, persistent, and relentless attacks from the enemy, we may expect from God our Father some direction, and for that direction we constantly pray.

p28 But our message is this, our friends, God has spoken from the heavens; communication between heaven and earth is still possible; the lines are open! That is the challenging message of Mormonism, it is an ensign to the nations, a message of hope to an imperiled world. If we are to exercise saving faith and accompany it with works and of course, “faith without works is dead,” we must know something of him, of his existence, his personality, his laws, his purposes with respect to man, and realize that we are, in fact, his children, related to him. He said, “And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.” (John 17:3.)

p29 We do not say that God is immaterial and incomprehensible and without a body. Rather we say he is approachable as our Father. Now, revelation may come through dreams or visions, the visitation of angels, or, on occasion such as with Moses, by face-to-face communication with the Lord. You remember the Lord spoke to Adam, not only while he was in the Garden of Eden, but after he was cast out. He spoke to other patriarchs and prophets through the ages. He spoke to Enoch, who was called “The Seventh from Adam,” and it is said that he was translated because [page 96] he was especially favored with the presence of the Lord. The record reads, “And Enoch walked with God: and he was not; for God took him.” (Genesis 5:24.)

p30 The Lord by revelation warned Noah of the coming flood. He talked with Abraham and told him to leave his country and go into a new land and gave him some important messages of promise and direction, and for that direction we constantly pray.

p31 So we may trace the line of revealers, men who have stood, each in his time, as the medium through whom God speaks to his people, from Moses to Joshua, through the Judges, on to David and Solomon and down to Zachariah and Malachi. Christ, himself, came to this world to reveal God to men, and he himself was led and directed by revelation from his Father while he dwelt on this earth.

p32 The Lord, as you know, revealed to Zacharias, the father of John the Baptist, what was to happen, and you remember what happened to Zacharias because of his lack of belief. The Lord revealed to Mary that she was blessed among women, that she should bring forth a son and call his name Jesus. (Luke 1:28, 31.) Christ himself said: “For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.”

p33 “And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.” (John 12:49-50.)

p34 The apostles in the Meridian of Time were in touch with the heavens by revelation. Note what Paul says:

p35 “But God hath revealed them [divine truths] unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.
You remember John, on the Isle of Patmos, wrote the book of Revelation, and, incidentally, this is sometimes called the Apocalypse, and that means in Greek “revelation.” This is what he wrote in the first chapter of his book—it was not written of his own wisdom:

“For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.” (1 Corinthians 2:10-11.)

We believe this is the message for which the world has been waiting. We declare it is the very truth of God, and for my own self I bear witness to that effect and say to you in humility, but without any equivocation, by the same power and authority with which Peter spoke, I say, with him, “Thou art the Christ, the Son of the living God.” (Matt. 16:16.) I know this to be true, and I plead with men everywhere to hearken; for it is a message from the heavens, to which I testify in the name of Jesus Christ. Amen.

We ask you to listen, to read, to pray—ask God for guidance—and we promise you, paraphrasing the Prophet Moroni, that if you will ask of God in faith in the name of Jesus Christ, whether what we declare is true, he will reveal the truth of it unto you by the power of the Holy Ghost.

And Mosheim reminds us that both Jews and heathens were accustomed to a vast variety of pompous and magnificent ceremonies in their religious service. All the records of the second century mention the multiplication of rites and ceremonies in the Christian Church. “But,” you ask, “were these the times that have been?” Some of you [page 97] may say, “We can believe in revelation in Adam’s day and in the days of Moses, in the days of Christ, in the days of the apostles, but not now.”

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Eusebius records what happened after the apostles had been slain and when no authoritative answers could be given. He writes, “When the sacred choir of apostles became extinct and the generation of those that had been privileged to hear their inspired wisdom had passed away, then also the combinations of impious error arose by the fraud and delusions of false teachers. These, as there were none of the apostles left, henceforth attempted without shame to preach their doctrine against the Gospel of truth.”

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We love the boys and the men of the Church who hold the Aaronic Priesthood and the great army of men who have been serving as ward teachers -- 160,000 of them in the Church now. There are many things that bring great rewards through service in this great Church.

When my brothers heard that I had been asked to become a member of the Presiding Bishopric, they said, "We are proud of you. You go and assume those responsibilities, and we will run the business. We will keep you on the payroll." They have been wonderful, and I appreciate this.

All along the line, people have been so grand. I am so grateful for all of the marvelous blessings that have come to me.

I should now like to make a few acknowledgments: I have had the full support of a loyal and loving wife. She has been a Church widow if there has ever been one. My children are all married, and each has a home of his own. Therefore, my wife has been home many, many days alone. I feel she will welcome this release. She has already thought of many things we can now do, and my children have already called and said "Dad, we can get together now and do some of the things we have not been able to do in the past years." So, the future looks wonderful, I can see this. I appreciate my family. My four children were all married in the temple. Between them I have sixteen grandchildren. They and their companions have never embarrassed me for one minute. They are all active and devoted to the Church. One cannot help loving children and grandchildren like these. So, you see, the Lord has been good to me all along the line.

I had wonderful parents. They have been gone for twenty-seven years. They did not have very much so far as things of this world are concerned, but they had great faith in the gospel and a strong testimony. Certainly, we should be good children, having had parents like these and having been trained in a home where such great faith was exhibited all the time.

I would like to pay a tribute to those with whom we have labored in our office--wonderful, dedicated people. We have been blessed with qualified secretaries. They know just about as much of our work as we know ourselves. In a minute's notice, they can bring letters out of a file; they can tell you what [page 99] your appointments are; and they can remind you of many things. They are efficient and wonderful.

Bishop Isaacson mentioned members of our staff in his talk. I should like to pay tribute to Brother Henry G Tempest who has been "my man" in the ward teaching program. He has gone out many nights to hold conventions and to speak at ward teachers' meetings and to encourage the great program. While there is still a long way to go, much has been accomplished. We now get into the homes of eighty-one percent of the people of the Church. This is an increase of about thirty-five percent over the past few years. I am thrilled about this, and some good must come from it. Brother Thomas and Brother Palmer who have Aaronic Priesthood assignments, those under twenty-one and those over twenty-one, have performed their duties in the same wonderful way. Recently, Brother Ray White was added to our staff. He is a qualified, experienced man who has come to do our writing. Brother Keith Carroll has been our office manager. He has been on the job all the time. He has kept our office routine moving in a smooth and efficient manner. We learned to love people of this caliber. Brother Harold Kirby, Brother Walter Poelman, and Brother Phillip Jensen are men of this same caliber. I should like to mention Sister Ella Jack who supervises the department that has more than 1,700,000 membership records in it. This department is so efficient that within a matter of five or six seconds, the workers can bring out the membership card of any member in the Church. If you can spell their names, and if they are members of the Church, this department can produce the membership records for you. It is this type of efficiency in all of our departments that has been so obvious.

Another department that should be mentioned is the comptometer department which was formerly headed by an outstanding servant, Fern Dunn, who passed away a few months ago, and our medical welfare department where we handle many cases of people in distress and difficulty. Sister Hilda Harvey and her staff are qualified, dedicated women who take care of those who come to this department.

I am going to miss many of these wonderful experiences that I have enjoyed. I will miss sitting in our weekly report meeting where the experience of our visits at stake quarterly conferences are related. I, personally, have been to more than 350 quarterly conferences during the time I have been in the Presiding Bishopric, and this in itself has been a tremendous experience.

As I look at this great audience, particularly those of you who are leaders of the Church, I realize what an amazing group of men you are. You have come from all over the Church, actually, from all parts of the world. I shook hands with leaders from Holland the other day and then with some from the new Berlin Stake, as well as leaders from Australia and New Zealand. You may be sitting next to each other at this very moment. You have come from farms, from small communities, from large cities, from most of the states of the Union and from many foreign countries to be inspired and lifted, edified, and electrified. I hope you catch on fire so that this great work will move forward as never before.

I have had the honor of sitting in the presence of President McKay and his Counselors at least twice each week, and many times, oftener. I will never be in any more wonderful company than while in the presence of prophets of God. Add to this those who comprise the body of the General Authorities of the Church.

Elder Romney mentioned my experience with him in the welfare program. Early in the program, I learned to love President Clark, and I wish he were here today so that I could tell him of the tremendous influence he has been in my life and for the great contribution he has made to the welfare program. I was closely associated with President Moyle while he was chairman of the program: Elder Harold B. Lee, managing director, Elder Romney, and all others associated with this outstanding program to bless people, I will prize this great association all of my life.

I have met with hospital boards, while dedicated men have sat and pondered and worked out problems pertaining to our hospitals. These men have given their time hour after hour in the solution of the problems that confront these institutions. They have been a great aid to the administrators.

These are some of the things I shall miss. My association with the men and boys who hold the Aaronic Priesthood has been tremendous. This, I shall also never forget. I am even going to miss my new, red chair down here. From now on, I will be competing with you for a seat on one of the benches down below. I have a feeling this is going to be enjoyable.

Someone said, "Why do so many meetings start at 8 pm sharp and close at 11 pm dull?" This may be because I have been holding some of these meetings. I hope this will now eliminate all those classified as dull.

I know I must not speak much longer, but I should like to let you know that I wholeheartedly sustain the changes that have been made. I endorse the new brethren and the new programs. I have been very interested in the new new Beehive State Bank. I told him I would take some of my time to do this and some for other things in which I have an interest.

In closing, may I say that through the privilege I have had of traveling about the Church, meeting you wonderful stake presidents, I express appreciation for the fact that you have given me the best room in your home. You have killed the fatted calf; you have traveled over busy highways to call for me at the airport or at a railroad depot; you have waited on us and extended to us every courtesy. For these things, I ask the Lord to bless you, and I express my appreciation for you. As I step aside now, I will remember these tremendous experiences. You are a great blessing to the leadership of the Church. Many times I have said that because of the dedicated men and women scattered throughout the Church, this Church can never fail. I trust our only concern is, "How far can we take it?" We have an excellent start and yet a long way to go.
Many years ago I read some verses that made a lasting impression upon me. They are called, "The Blind Men and the Elephant":

"It was six men of Indostan, To learning much inclined, Who went to see the Elephant (Though all of them were blind,) That each by observation might satisfy his mind."

They went to see the elephant, but each felt a different part of the animal:

- The first happening to fall against the broad and sturdy side exclaimed: "the elephant is very like a wall!"
- The second feeling of the roundness, smoothness, and sharpness of the tusk cried: "This wonder of an elephant is very like a spear!"
- The third happened to grasp the squirming trunk in his hand. "I see," quoth he, "the elephant is very like a snake!"
- The fourth reached out his hand, and felt about the knee, "What this wondrous beast is like," he said; "Is very like a tree!"
- The fifth who chanced to touch an ear, stated: "This marvel of an elephant is very like a fan!"
- The sixth in groping about, seized the swinging tail. "I see," quoth he, "The elephant is very like a rope!"
- "And so these men of Indostan, Disputed loud and long, Each in his own opinion, Exceeding stiff and strong, Though each was partly in the right, And all were in the wrong." (John Godfrey Saxe.)
And thus it is with us and the gospel. We catch a glimpse here and another there. Like the blind men of Indostan, we form our own impressions of the gospel. Yet it has been restored in its fulness, and through study and prayer we can obtain a knowledge and appreciation of its beauty and completeness.

Now to return for a brief consideration of the Lord's commandments, keeping in mind his promise when he said:

"I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise." (D&C 82:10.)

From the very beginning, God has provided his children with instructions or commandments. To Adam he gave the law of sacrifice. On Mt. Sinai, Moses received the Ten Commandments for the children of Israel. Some of these tell us what to do; others what not to do. Today, we still subscribe to those teachings as being basic and binding upon us.

From time to time through the years other important instructions have been given.

Frequently we hear the admonition: "Keep the commandments and you will be blessed," but there is more to it than that. Specifically, what are these commandments, the observance of which will bring us promised blessings? While the list would be impressively long, a few essential ones we mention:

First: Love the Lord thy God with all thy heart, might, mind, and strength. Love is one of the great attributes of God and is the very essence of the gospel of Jesus Christ. Love is a virtue that every person should earnestly strive to develop.

Second: Next to loving God, we should love our neighbor as ourselves This anticipates that we will be honest in our dealings with our fellow man and not take unfair advantage but help him in every way possible.

Third: In order to keep ourselves unsullied from the soil, we should go to the house of prayer on the Sabbath day, partake of the Sacrament, renew our covenants with the Lord, and remember our promise always to keep his commandments.

Fourth: Prayerfully choose a suitable mate, go to the temple, the house of the Lord, to be married and sealed, not only for time, but also for all eternity.

Fifth: Establish a home, multiply and replenish the earth, rear a righteous family, set a proper example for a worthy posterity and the whole world.

Sixth: All members of the Church should live righteously. By so doing every male member will make himself worthy to receive the priesthood and should then magnify it by gratefully accepting responsibilities that come, which callings he neither covets nor rejects, and in all his responsibilities he should be supported by his wife and family, standing loyally by his side.

Seventh: Search out the names of departed kinsman. As a proxy perform ordinances in the house of the Lord for their salvation and exaltation.

Eighth: Recognize that "the earth is the Lord's, and the fulness thereof; . . ." (Psalm 24:1.) Pay tithes and offerings as a token of appreciation for the good things of the earth and for all other blessings we receive.

Ninth: Share the gospel and teach all who will hearken to its message. In this way every member will become a missionary.

Tenth: Provide for our own economic [page 103] independence. Remember the poor and needy and show concern for their welfare.

Eleventh: Keep the body a sacred temple for the Spirit of the Lord by being clean chaste, and virtuous, realizing that his spirit will not dwell in an unclean tabernacle. Also keep the body strong by observing the Lord's law of health, known as the Word of Wisdom.

To this list, brothers and sisters, you will want to add others.

As mortals we are weak. We have many frailties and imperfections, and it may be difficult at first to obey all the commandments. But we should never cease striving. Progress is doing better today than we did yesterday. Each of us should have as an objective the Savior's admonition:

"Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew 5:48.)

As we become more perfect, we gain strength and willpower and thus it is easier to keep all of God's commandments. When this is accomplished, we are well on our way to happiness and eternal life.

Happiness, peace, and contentment can be ours. The Prophet Joseph Smith taught:

"Happiness is the object and design of our existence, and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness faithfulness, holiness, and keeping all the commandments of God." (History of the Church, Vol. V, pp. 134-135; italics added.)

The Prophet Alma also contributed this important truth:

"... wickedness never was happiness." (Alma 41:10.)

If we keep all of God's commandments, we will enjoy a feeling of calmness, serenity, and strength. This will serve as a bulwark to protect us against the winds and storms created by the tensions and uncertainties of present chaotic world conditions. We need not wait until we get to heaven to obtain peace and happiness. We can have heaven on earth, here and now.

May we all hearken to and observe the admonition of the ancient prophet who exclaimed:

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." (Ecclesiastes 12:13.)

For which I humbly pray in the name of Jesus Christ our Savior. Amen.

President David O. McKay:

He to whom we have just listened is Elder Henry D. Taylor, Assistant to the Twelve. The Choir and congregation will now sing, "How Firm A Foundation." Elder Tanner will speak after the song.

The Tabernacle Choir and the congregation joined in singing the hymn, "How Firm A Foundation."
p56 President David O. McKay:

p57 Elder Nathan Eldon Tanner, Assistant to the Twelve and president of the West European Mission, will now address us. He will be followed by Elder Howard W. Hunter of the Council of the Twelve.

p57 Nathan Eldon Tanner

ELDER NATHAN ELDON TANNER Assistant to the Council of the Twelve Apostles

p1 President McKay, President Moyle, President Brown, President Smith, and my brethren and sisters, I thank my Heavenly Father from the bottom of my heart for my membership in his Church and kingdom here upon the earth, for the priesthood which I hold, and for the honor and call that has come to me, which makes it possible for me to spend my time in the service of the Lord, and to associate with our beloved President, a prophet of God, David O. McKay and these other inspired leaders who have been chosen by him to direct the activities of the Church and to lead us in the paths of truth and righteousness.

p2 I am truly grateful for the opportunity I have of Amending this outstanding conference with you, and partaking of the spirit that is here, and to be instructed and encouraged by the wonderful messages that we have heard. As I stand before you, I feel more keenly than I have words to express my inadequacy and humility and a need of, and I humbly pray, for, an interest in your faith and prayers as I speak to you today.

p3 As approximately one seventh of all the full-time missionaries in the world are laboring in the West European Mission, over which I have the honor to preside, and which includes the missions of the British Isles, France, and the Netherlands, and because we have in these missions young men and young women representing families, wards, and stakes from all parts of Canada and the United States, I feel that I should make a brief report of their activities, the work that is being done, and the progress that is being made in those areas.

p4 First, I should like to congratulate those devoted stake and ward officers and the people in the five stakes in England and Holland on the fine work that they are doing and the progress that is being made. I wish to acknowledge the presence of, and welcome here today, representatives of the stake presidencies, of the bishoprics, and stake Relief Society Presidents, who are here from those stakes, also President and Sister Boyer of the London Temple. I am sure that they, as the rest of us, will enjoy the spirit of this great conference and return to their wards and stakes with a keener desire and determination and ability to carry on with the heavy responsibilities placed upon them.

p5 Also, I wish to express my deep appreciation to those unselfish, dedicated mission presidents and their wives who are devoting every minute of their time and energy toward the missionary work in their several missions. To see the love and devotion which they have for your sons and daughters who are placed under their care and direction is most encouraging indeed. They could not show a keener interest in their own children. The help and leadership which they give them will influence their lives for years and years to come.

p6 Brother Roy M. Darley, with his organ recitals in the Hyde Park Chapel in London, is making a great contribution to missionary work.

p7 Now, regarding that wonderful corps of missionaries who are serving in these different missions, I am happy indeed to be able to report that they are really doing a marvelous work and a wonder in the mission field. It is most encouraging and inspiring to go from one mission to another and hear those devoted missionaries bear their testimonies to one another and give their reports and experiences which they have had in teaching the gospel to the world. They are certainly to be congratulated on their enthusiasm, dedication, and their success as they go forward in their proselyting efforts.

p8 To see how humble they are, and yet how fearless and determined, reminds one of Paul as he stood in chains before King Agrippa. Defending himself, he replied to the accusations of Festus, "I am not mad, most noble Festus, but speak forth the words of truth and soberness" (Acts 26:25), always with the hope that those who hear might accept their message. The results of their efforts are evident throughout the mission. In April I reported that in the previous eighteen months the LDS membership in the British Isles had increased from approximately 10,000 to 20,000, or nearly double. Today, I am happy to report that in these islands we had 1,197 baptisms in July; 1,274 in August; and in September, at the present rate, we will have over 1,400. This means that we are baptizing in the British Isles alone enough people for four or five stakes each year.

p9 But more significant than this is the fact that the church population there is being increased at the rate of over 5 percent each month, or over 60 percent each year throughout the whole of the British Isles, while in some local areas the increase is as high as 200 to 300 percent in one year.

p10 In France and the Netherlands the number of baptisms are also greatly increased. It is not difficult to see that a tremendous fellowshipping program is necessary, and I am happy to report that in these wards and branches, though many of them are new members and [page 105] though the building facilities are most inadequate, the people are accepting the responsibility of trying to make the new converts feel at home and a part of the church organization.

p11 The building program necessary to provide the facilities for this great influx of members presents a real problem.

p12 I personally wish to congratulate the building committee and those fine men who are directing the work on the ground, on the very efficient way in which they have organized their work and their staffs to go forward with the program of starting a new building every week.

p13 I also wish to congratulate the members in the stakes and missions on the very wonderful way in which they have responded to this building program and in making labor missionaries available to assist wherever new buildings are being constructed.

p14 President McKay, I am happy to tell you that the people there are responding beautifully to your call and slogan, "Every Member A Missionary," first, by striving to live their lives worthy of example, and second, by opening their homes for group teaching and inviting their friends and neighbors and associates in to hear the gospel.

p15 I should like to tell you of some of the experiences and observations that Sister Tanner and I had in September as we met with the Saints in the stake and district conferences in the capitals and some of the larger cities in England, France, Germany, the Netherlands, and Belgium which I feel are significant and which helped to strengthen our testimonies and helped us to appreciate probably more than ever before our free agency and our membership in this great Church.

p16 First, we found that wherever we went, regardless of country or city or language, there was the same sweet spirit of devotion and willingness to accept office and give service in the Church. As we interviewed the men in these cities for office, we told them they would be required to live up to the standards of the Church, that it would require much of their time, and that the responsibilities were heavy and would require sacrifice on their part.

p17 All of them, though they knew that there was no remuneration but a great deal of hard work, had only one response: "I am willing to do my best, but am I worthy?" Where in all the world, outside of this Church, can you find this kind of dedication? It is evident that the members of the Church are being prepared to accept and follow the admonition of James wherein he said, "... be ye doers of the word, and not hearers only, deceiving your own selves." (James 1:22.)

p18 Secondly, we observed that the members, when speaking to one another and when addressing the people in meetings, referred to them, as they do all over the Church, as brothers and sisters. This too was very significant. What a grand and glorious feeling it is to know that you are really brothers and sisters, spirit children of God, who are interested in one another and enjoy the fine feeling of love and brotherhood and oneness in the Church wherever you are, regardless of whether you have known one another before or not. As the Lord has said, "I say unto you, be one; and if ye are not one ye are not mine." (D&C 38:27.)
The third observation we made, and which is also significant and important to the members of the Church, is that all speakers concluded their reports and talks by bearing their testimonies, all of which were essentially the same. As Sister Tanner and I are unable to understand or speak the language of any of the countries on the European Continent, we have to arrange for someone not only to translate what we say to the congregation, but also to sit behind us and give us a running commentary of what is being said by the local people.

While in Brussels we had an interesting experience when the district and branch presidents were giving their reports. After two or three had spoken, and another was concluding, the man who was sitting there translating for us said, "He is now bearing his testimony." And he said no more. For the speakers who followed he did the same thing. This made me very conscious of the fact that the testimonies borne by members anywhere in the Church, regardless of [page 106] who they are, or where they come from, state or imply certain fundamental and significant truths, and that testimony bearing itself is peculiar to the Church of Jesus Christ of Latter-day Saints.

I should like to deal briefly with three or four of the fundamentals in the testimony of a Latter-day Saint. These testimonies include essential points of the message now being taken by the missionaries to the world. First, that the Godhead is composed of God the Eternal Father and his Son Jesus Christ and the Holy Ghost, and it is their testimony that God the Eternal Father and his Son Jesus Christ are Living Beings of flesh and bones and spirit, in whose image we are made, and that "...God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life" (John 3:16), that Jesus Christ is the Savior of the world who gave his life that all mankind may be saved and by obedience to the laws and ordinances of the gospel work out their own salvation and exaltation; that God the Father and his Son Jesus Christ both appeared in person and spoke to and instructed Joseph Smith; that Joseph Smith was chosen as a Prophet of God and that the priesthood was restored by John the Baptist and by Peter, James, and John upon the heads of Joseph Smith and Oliver Cowdery; that this priesthood is the power of God delegated to man to act in his name, and that it is now in the Church and is the authority by which all ordinances are performed in the name of Jesus Christ; that the gospel has been restored, and that the true Church of Jesus Christ is established; that this Church is an organization similar in all essentials to the primitive Church set up by Christ among the Jews with apostles and prophets, pastors and teachers, evangelists, etc.; and that we have a prophet at the head of our Church today through whom the Lord speaks and directs his people.

This is the testimony of these individual members of the Church throughout the world. It is their testimony also that the Book of Mormon, which was translated by the power of God, is a divinely inspired record of God's dealings with the early inhabitants of the people on the American Continent, and that it is the word of God, and as recorded on the flyleaf of the Book of Mormon, it is "Written by way of commandment, and also by the spirit of prophecy and of revelation... to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God manifesting himself unto all nations."

This message is a message of peace, the plan of life and salvation, which is the message to all the world, to accept Christ as the Savior of the world and him crucified and to follow the admonition of Peter: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.)

This is the reason there are 9,000 young missionaries, ranging in ages mostly from nineteen to twenty-two years out in the world, receiving no remuneration, paying their own expenses at a cost of more than $800,000 each month, or approximately ten million dollars each year, or twenty million for the two to two and a half years they are in the mission field. While in the field they will have contributed over 18,000 missionary years. They will have sacrificed 18,000 man years of schooling or otherwise productive life to teach the restored gospel, which is the plan of life and salvation, and to bring souls unto Christ.

This is a service of love, with no thought of financial gain, but with an unselfish desire on the part of these devoted young missionaries and their parents who sacrifice so much to serve God and their fellow men.

The struggle in the world today and the threat of nuclear war would be averted tomorrow and peace would reign upon the earth if the people in the world would accept this message. The conflict in the world which threatens the free agency and life of every individual is a continuation of the war in heaven, where Satan was determined to take away our free agency, God's greatest gift to man.

As we read in the scriptures: "...because that Satan rebelled against me, and sought to destroy the agency of [page 107] man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down;" (Moses 4:3-4.)

"And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." (Moses 4:3-4.)

"Wherefore, he maketh war with the saints of God, and encompasseth round about." (D&C 76:29.)

This was so evident to me as we were in Berlin to organize a stake there. I took the opportunity of going into East Berlin, as a tourist may if he has his proper papers. Here we have an outstanding example of the contrast of conditions and the way of life in a divided city where the East is under the domination of a dictator where man has been robbed of his freedom and is now a slave of the state, and the other part of the city where he still enjoys much of his freedom. In the West, the stores, the streets with their bright lights, the cars, the hotels, and beautiful parks are all bustling with people who can go and come as they wish and who are joyously and actively engaged in building and other industrial development. While in the East under the domination of man, you see very few people on the streets, a very limited number of cars, a drab-looking city with ruins on all sides, and the people with an attitude of despondence, despair, and defeatism, knowing that they are at the beck and call of a foreign anti-Christ dictator with policemen and soldiers on every side to see that they do as they are told and that they cannot escape. Why? Is it because they are so happy and prosperous and contented with conditions there?

Satan is at work, my brethren and sisters. Our freedom is at stake. It is the responsibility of everyone who calls himself a Christian, and particularly for every member of the Church of Jesus Christ of Latter-day Saints, and more particularly for every holder of the priesthood of God, to take a firm stand and a determined stand against evil. It is my testimony to you, my brothers and sisters, wherever you may be, that God has given us the solution to our problems, the plan by which we can enjoy peace in the world and peace in our lives.

I plead with you, everyone, wherever you may be, to accept Christ as the Savior of the world and to go forward as champions of our Heavenly Father and his cause and keep his commandments that we may enjoy his Spirit to be with us at all times, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Nathan Eldon Tanner, Assistant to the Twelve and President of the West European Mission, has just given that testimony. We shall now hear from Elder Howard W. Hunter of the Council of the Twelve.

Howard W. Hunter
ELDER HOWARD W. HUNTER Of the Council of the Twelve Apostles

There is a growing concept among men of the world that religion is something reserved for the Sabbath day, or for the hour spent in places of worship or in prayer. Men distinguish between the everyday affairs that occupy their minds and direct their activities in the busy business world, and those things within the realm of theology, "Don't mix religion with business," some say. Can religion be eliminated from the affairs of everyday living?
As Christians, I suppose we could define religion as a belief in God and a devotion to him, which belief stimulates a love for God and a desire to serve him.

James said,

"If any man among you seem to be religious, and brieoth not his tongue, but deceiveth his own heart, this man's religion is vain.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world." (James 1:26-27.)

In other words, religion is more than a knowledge of God or a confession of faith, and it is more than theology. Religion is the doing of the word of God. It is being our brother's keeper, among other things. To keep unspotted from the world does not mean that one must withdraw from all association with the world, but rather to keep away from the evils of the world; or as more beautifully put in one of our hymns "Freedom from earth stains."

We can be religious in worship on the Sabbath day, and we can be religious in our duties on the other six days of the week. The Apostle Paul, writing to those called to be "saints" at Corinth stated:

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10:31.)

If such little things as eating and drinking are to be done to the glory of God, how much more important it must be that all of our thoughts, the words we speak, or acts, conduct, dealings with neighbors, business transactions, and all of our everyday affairs, be in harmony with our religious beliefs. In the words of Paul, "whatsoever ye do, do all to the glory of God." (Idem.) Can we therefore eliminate religion from our week-day affairs and relegated it to the Sabbath day only? Surely not, if we follow Paul's admonition.

Religion can be part of our daily work our business, our buying and selling, building, transportation, manufacturing, our trade or profession, or of anything we do. We can serve God by honesty and fair dealing in our business transactions in the same way we do in Sunday worship. The true principles of Christianity cannot be separate and apart from business and our everyday affairs.

Religion is often regarded as opposed to pleasure, but God's reason for creating man is that he might have joy.

"Adam fell that men might be; and men are, that they might have joy." (2 Nephi 2:25.)

There is no reason why joy should be turned out-of-doors before religion can come in. Many people think of a religious person as one with a sad countenance and draped in black, but this is not so. When the angel of the Lord appeared to the shepherds to announce the birth of the Savior, he said:

". . . Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." (Luke 2:10.)

Christ, himself, said:

". . . I am come that they might have life, and that they might have it more abundantly." (John 10:10.)

Joy existed in the pre-existence before the foundations of the earth were laid, "... and all the sons of God shouted for joy." (Job 38:7.)

Peter, in his epistle, speaking of the appearance of Jesus Christ, said:

". . . though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." (1 Peter 1:8.)

There is nothing sad or gloomy about a person who accepts the truths of the gospel and incorporates these principles in his daily living. God wants all of his children to be joyous and glad, and we can have this blessing if we are willing to keep his commandments and live by his word in all that we do. Thus living one's religion must apply to temporal affairs as much as it does to those things which we think of as spiritual.

There are some who ask why the Church is concerned with temporal affairs. The Church is interested in the welfare of each of its members. This interest therefore cannot be limited to man's spiritual needs alone but extends to every phase of his life. Social and economic needs are important to everyone. Man also has need for physical, mental, and moral guidance. Our lives cannot be onesided, nor can we separate the spiritual from the temporal. The Lord has said:

"Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.

"Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal neither carnal nor sensual." (D&C 93:24-35.)

The Lord makes no distinction between temporal and spiritual commandments, for he has said that all of his commandments are spiritual. When we understand the plan of life and salvation, this becomes evident to us. Mortality is just one part of our eternal life.

We know where we came from. Holy writ tells us that we were born the spiritual children of our Heavenly Father, that we dwelt with him in a spiritual existence before our birth into mortality. The divine object of our coming to earth is to obtain a body of flesh and bones, to learn by the experiences which come to us in this mortal life the difference between good and evil, and to accomplish those things which the Lord commanded. Thus this life is the schoolroom of our journey through eternity. There is work to be done and lessons to learn that we might prepare and qualify ourselves to go into the spiritual existence to follow.

Man distinguishes between the temporal and the spiritual, probably because living in mortality between the spiritual pre-existence and the spiritual life hereafter, he fails to recognize the full significance of his activities during the years he spends on earth. To the Lord everything is both spiritual and temporal, and the laws he gives are consequently spiritual, because they concern spiritual beings.

Every phase of our life, therefore becomes the concern of the Church. The great welfare program of the Church demonstrates this principle. The Church is interested in our social and our recreational needs, educational, family life, our business affairs, and all that we do.

There is no way we can separate the activities of worship on the Sabbath day from the many pursuits of the weekday by calling one religious and the other temporal. Both are spiritual. God has ordained them thus, for they consist of our thoughts and actions as we wend our way through this part of eternity. Thus our business transactions, our daily labors, our trade or profession, or whatever we do become part of living the gospel.

This imposes upon us a high duty and a high responsibility. If all men would live in obedience to these principles in their daily lives and in their dealings with each other, the blessings of the Lord would be showered down upon his children.
Righteous living must start in the lives of individuals. Each of us has the duty. It must be incorporated into family living. Parents have the responsibility to live these principles and teach them to their children. Religion must be part of our living. The gospel of Jesus Christ must become the motivating influence in all that we do. There must be more striving within in order to follow the great example set by the Savior if we are to become more like him. This becomes our great challenge.

Our daily prayer might well be stated in the words of the hymn:

"More holiness give me, More strength to o'ercome; More freedom from earth stains, More longing for home; More fit for the kingdom, More used would I be; More blessed and holy, More, Savior, like thee."

I witness that Jesus is the Christ, the Savior of the world. If only we could catch the vision and conform our lives to his teachings, we would find that joy which has been promised to us. In whatever we eat or drink, or whatever we do, may it all be done to the glory of God I humbly pray, in the name of Jesus Christ. Amen.

Brethren and sisters, in bringing to a close this sixth session of the One Hundred Thirty-First Semi-Annual Conference, we express our sincere appreciation to the owners and managers of the many television and radio stations who have offered their facilities to us. We are grateful for this wonderful public service. A total of 22 radio stations and 21 television stations in the West are carrying the proceedings of this Conference. According to a survey, it is estimated that over a million people are listening to this morning's session.

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And so the Lord's judgment will be based upon law. We shall receive exactly what we merit. We read in the Doctrine and Covenants: "(Proverbs 23:7.)

Jesus judges by what is in one's heart: "...for out of the abundance of the heart the mouth speaketh," (Matt. 12:34), and, "For as he thinketh in his heart, so is he:...") (Proverbs 23:7.)

Jesus Christ is the great Lawgiver and Judge. He is the one that will give us our rewards and blessings for righteousness, and, on the other hand, withhold blessings or give us the punishments for failing to live righteous lives. He judges on a very fair basis by eternal law. He cares not whether one is rich or poor, bond or free,

"For if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you." (2 Nephi 28:8-9.)

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them, . . ." (Abraham 3:24-25.)

Many Latter-day Saints think that they can reject temple marriage, fail to pay their tithes and offering, commit various sins here in mortality and that they will have another chance to make all of this up in the life to come. I desire to emphasize the point that now is the time for members of the Church of Jesus Christ of Latter-day Saints to render obedience to all of the Master's laws and ordinances. It is required that we keep God's commandments now, because we have taken upon ourselves the name of Christ. We are members of his Church, and so we are having our opportunity to render obedience to all of his commandments now. We should perform our own ordinances in the temple and keep all of the Lord's commandments while the day lasts, because for us the night may come wherein we cannot work. That would be terrible if we had not proved faithful.

In the account of the grand council of heaven we read: "And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and drag them down to hell. Let me read one of Nephi's statements:

"And there shall be many which shall teach after this manner, false and vain and foolish doctrines, . . ." (2 Nephi 28:8-9.)

"And there shall also be many which shall say: Eat, drink, and be merry; nevertheless fear God--he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God.

"Yea, and there shall be many which shall teach after this manner, false and vain and foolish doctrines, . . ." (2 Nephi 28:8-9.)

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them, . . ." (Abraham 3:24-25.)

And so the Lord's judgment will be based upon law. We shall receive exactly what we merit. We read in the Doctrine and Covenants:
It has always been so and naturally was expected, for the world is full of doubters and cynics. Jesus knew this when he talked to Nicodemus. "We speak that we do not have found anything that nullifies the testimony of the three witnesses to this sacred volume. Their testimonies still stand. Not a single thing has been brought to light, not a single thing to discredit their solemn declaration. It was challenged, as you may know and surmise, and the integrity of the witnesses was questioned. Their characters were assailed, and they were accused of being in collusion with a wicked pretender and a false prophet.

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At the same time he laid no claim whatever to any literary power or ability. The book was not produced as a result of prolonged preparation or any studious effort such as many people during this year are reading the Book of Mormon. Many have read it in the past, and many will read it in the future. It was given to the world through Joseph Smith when he was a young man in his early twenties. The Prophet was a humble man. He was unlearned in the arts, the sciences, and literature of the world. At the same time he laid no claim whatever to any literary power or ability. The book was not produced as a result of prolonged preparation or any studious effort such as the writing of a book would entail. It is in perfect harmony with the Bible teachings. It contains a similar message and emphasizes the same truths. No book was ever written with a higher and a nobler purpose. Its aim is to teach the Jew and the Gentile that Jesus is the Christ, the Eternal God who manifests himself to all nations.

Let me illustrate with a little personal experience. A few years ago, accompanied by a welfare man, I was on the way to Seattle to a stake conference. The train stopped at Portland for the passengers to eat breakfast. As we ordered our breakfast, as usual the waitress asked if we would care for coffee. Of course, as always, we replied "No thank you." But when she brought the breakfast, she set two cups of coffee beside our plates and left quickly.

I said to the welfare man, "I am not going to leave this coffee beside our plates while we eat."

He replied, "We could push them aside a little distance from our plates, and I think it will be okay."

The waitress returned about then. I asked her to remove the coffee, stating that we had not ordered it. No sooner had she got away from the table with the two cups of coffee than the door opened and in walked the stake president of the Portland Stake. He spied us immediately, came over and sat down by us, and conversed with us all the time while we ate breakfast.

When we got back on the train, the welfare man said, "My, that was a narrow escape. If we had had that coffee on the table, we could not have convinced that stake president that we had not ordered it and that we had not intended to drink it."

Brothers and sisters, all of us who are members of the Church of Jesus Christ of Latter-day Saints have entered into a covenant with the Lord to keep all of his commandments now while here in mortality. In the words of the Preacher:

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Ecclesiastes 12:13-14.)

I humbly pray that as members of the true Church, we will strive hard "to do justly, to love mercy, and to walk humbly with our God." (See Micah 6:8); and after mortal life has closed, may we find a glorious home prepared for us in his mansion on high.

In the name of Jesus Christ. Amen.
I would like to have you hear—"but ye were past feeling, that ye could not feel his words;. . ." (1 Nephi 17:45.)

Yesterday Elder Marion G. Romney mentioned the matter of the Holy Spirit and said that one does not hear it with his ears. May I read to you a verse of scripture which verifies that. Nephi was rebuking his two brothers who were intent upon killing him as they journeyed toward the Promised Land. He reminded them that they thought to murder his father, but also their intent was to murder him, and therefore in their hearts they were murderers. Then he reminded them of the times which the Lord had tried to verify his testimony and to rebuke those who had accused him of being unfaithful to the written document which he had signed. He executed an affidavit on his deathbed to silence those who had questioned his integrity.

The Book of Mormon especially is a strong indictment against every sin in every form. I beg of you, brethren and sisters, to read the book; and as you go home following this conference, open the sacred volume and read it slowly and prayerfully, chapter by chapter, until it is finished, and, if you will do so, God will bless you. He will strengthen your testimony. He will increase your faith, and he will bless you in your devotion to the great cause for which we all stand.

I think I feel some sense of the burden of this responsibility to stand as a witness of the Lord Jesus Christ before a world that is reluctant to accept him. "I stand all amazed at the love Jesus offers me." I am subdued by the confidence of the Lord's Prophet in me, and by the expressed love of these, my brethren, beside whom I feel like a pygmy. I pray for strength; I pray for help; and I pray for the faith and the will to be obedient. I think that I need—and I feel that all of us need—discipline, if this great work is to roll forward as it is ordained to do.

But the book itself is the best evidence of its divinity. If the book is a fraud Joseph Smith knew it. There could be no question in his mind about its being fraudulent or genuine. He had the answer. Thousands have read it and have come away with the same testimony which he and the others gave. Not a single logical explanation has been offered to discredit the claim of the Prophet and his associates. The book still stands as a divine record, unmarred by the attacks of critics, most of whom were insincere and untrustworthy.

The unity, the harmony, and the discipline of this choir always impress me. Now, my brethren and sisters, God has written the score which we are to perform. Our forebears, who gave much and received little that I might receive much while giving little. I was moved this morning as the choir sang that great anthem, "Crown Him Lord of All." The unity, the harmony, and the discipline of this choir always impress me. Now, my brethren and sisters, God has written the score which we are to perform. Our prophet is our director. With effort and with harmony we can stir the world and "crown him Lord of all," if we have the will to discipline ourselves with that restraint which comes of true testimony.

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I would like to say that this cause is either true or false. Either this is the kingdom of God, or it is a sham and a delusion. Either Joseph talked with the Father and the Son, or he did not. If he did not, we are engaged in blasphemy. If he did, we have a duty from which none of us can shrink—to declare to the world the living reality of the God of the universe, the Father of us all; and of his Son, the Lord Jesus Christ, the Savior of the world, our Redeemer, the Author of our salvation the Prince of Peace.

I give you my testimony that this is true. Not false. Our detractors may debate theology, but they cannot refute this testimony which has come by the power of the Holy Ghost into my heart and into your hearts, and which I solemnly declare this day as I express unto you my appreciation for your sustaining hands and hearts, in the name of the Lord Jesus Christ. Amen.

We have just heard from Elder Gordon B. Hinckley of the Missionary Department, member of the Quorum of the Twelve Apostles of the Church. Elder S. Dilworth Young will please come forward and speak to us. Elder Young is a member of the First Council of the Seventy.
I used to wonder why Nephi didn't say "hear his words." Now I know that one doesn't hear them with his ears, as Brother Romney said. But into a person's mind there come words. These seem to be his own words, but with the Spirit upon him, are not his words. With these words comes a feeling. One actually feels the words, just as Nephi said. These brothers had lost that feeling, and therefore could not detect words given by the Spirit as apart from their own thoughts.

This feeling comes to all who will hear. One's first experience in this likely is akin to those of all converts to the Church when they read what Moroni said. He told them that after they had heard God they would know of their truth. (Moroni 10:4.) I believe that James was referring to this fundamental truth when he wrote these words, "If any of you lack wisdom, let him ask of God, . . ." (James 1:5.) The Prophet Joseph, reading, was impressed to go to the woods and pray. Anybody who cannot learn to hear by feeling will not go very far in the Church, in my humble opinion, for I believe that to be the way the majority of us know if these things are true.

By that Spirit which whispers in my soul, and which I feel with my heart and my feelings at the same time, the knowledge of which rings constantly in my whole being, I know that Joseph Smith received many of his revelations by that means. By that whispered feeling, too, I know that he was a prophet of the Living God and that President McKay is likewise a prophet of the Living God. I would ask only one thing, that each of us as we leave this conference ask ourselves if during any of these meetings, we felt in our hearts the whispering, and had the words form into our minds as the whispering became feeling, and the message came clearly into our minds that the speaker has spoken truly. "That is true doctrine. He is speaking truth to us," it tries to say.

To me this conference has been filled with that type of thing. I am proud to be a member of the Church. I am delighted to have the opportunity of bearing my testimony that I know these things are true, and I do it in the name of Jesus Christ. Amen.

President David O. McKay:

The Choir and congregation will now sing, "O Say, What Is Truth?" You have just listened to Elder S. Dilworth Young of the First Council of Seventy. Elder Jay E. Welch, Assistant Choir Leader, will lead us as we join in singing, "O Say, What Is Truth?" and we shall hear from Elder Franklin D. Richards following that song.

The Choir and congregation joined in singing the hymn, "O Say, What Is Truth?"

President David O. McKay:

Elder Franklin D. Richards, Assistant to the Twelve, will be our next speaker. He will be followed by Elder Theodore M. Burton.

ELDER FRANKLIN DEWEY RICHARDS Assistant to the Council of the Twelve Apostles

As a supervisor of the eight eastern American missions, I have spent a large part of the time since the last conference in those missions, and I bring to you the affectionate greetings and love of the mission presidents, the missionaries, and the Saints. I am happy to make this brief report:

First, convert baptisms are nearly three times those of a year ago, that means approximately 1,100 each month, or as translated into new stakes, roughly six new stakes each year.

Secondly, chapels and church buildings are being built in large numbers. Just as an example, Sister Richards and I came back a short time ago from the Canadian Mission, and in that mission during the first seven months of this year, six chapels have been completed and are occupied, and seven more are either under construction or in the late planning stage.

Third, new stakes are being organized. Two have recently been organized in North Carolina and within the area covered by the eight eastern American missions, it is likely that eight more stakes will be ready for organization during the next twelve months.

This pattern of accelerated growth and development of the Church, as you can see, is going on throughout the entire world. Many have asked why this growth is taking place. Prophecy is being fulfilled, my brothers and sisters and the Lord is pouring out his Spirit upon all flesh. I can notice the difference in just the last few months.

In a vision manifested to Joseph Smith the Prophet and Oliver Cowdery, the heavens were opened, and Moses appeared and committed unto them the keys of the gathering of Israel from the four quarters of the earth. I bear witness to you that this, the Dispensation of the Fulness of Times, is indeed the time of gathering.

When the Angel Moroni first visited the Prophet Joseph, he quoted from the second chapter of Joel: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh." (See Joseph Smith 2:41; Joel 2:28.) Moroni told the Prophet that this was not yet fulfilled but would be soon. I am confident, my brothers and sisters, that this prophecy is now being fulfilled.

The Lord has told us, "And ye are called to bring to pass the gathering of mine elect; for mine elect hear my voice and harden not their hearts." (D&C 29:7.)

As the Savior instructed: "Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.)

So we in this dispensation have also been instructed. These prophecies are being fulfilled in this great growth of the Church. Baptism is necessary to enter the kingdom of God, and to us of this dispensation the Lord has given the assignment to baptize his elect. Today we have the counsel of our President and Prophet David O. McKay that "every member should be a missionary," in order to bring more souls into the kingdom of God. We sustained our President wholeheartedly and seek to follow his counsel.

So every man, woman, and child wants to know how they can fulfill their assignment to be a missionary. First, each one of us must live the gospel; then we should invite our nonmember friends to attend our Church meetings and functions with us; also, find people who want to know more about the Church and the best way to do this is
translate has to know much more than just the words of the language. I found that a translator must give a message, not just a literal translation of the subject word for.

Perhaps I can illustrate this by talking for a moment about some of the problems of translation. When I worked for the United States government in the foreign agency

Now, as a missionary, how can I teach the things that are in my heart to you, the people? How can I strengthen the Saints and teach those who are not yet members of

wonderful strength and leadership we have where-ever I travel.

President David O. McKay: each of us to bring a convert into the Church this year. Let us this our goal and may the Lord make us equal to the task, I pray in the name of Jesus Christ. Amen.

Remember the scriptures. "For behold, the field is white already to harvest; [page 120] and it is the eleventh hour, and the last time that I shall call laborers into my

And remember President McKay's admonition, "Every member a missionary." The challenge is for each of m to be a missionary. This means for

Remember the "golden questions." -- "What do you know about the Mormon Church?" and "Would you like to know more?"

p17 Those that say "Yes," should be invited into group meetings in the members' homes to hear the missionaries discuss the principles of the gospel. Where this is not possible, the person should be referred to the missionaries to contact.

p18 Asking these two questions is a sifting process, finding the elect, those that want to know more about the Church.

In Charlottesville, Virginia, as an example, one of our good sisters who worked at a bakery decided to ask the five women she was working with the golden questions, and all of them said they would like to know more about the Church. She invited them to a series of group meetings in her home to hear the missionaries, and four of the five women gained a testimony and were baptized into the Church.

p19 The full-time, stake, and district missionaries will work with you, with the special assignment to teach the gospel. All the missionaries throughout the Church are using the simple, uniform plan. This program assists them in developing greater spirituality, the attitude of success, and a good knowledge [page 119] of the gospel and the teaching plan. Through this preparation, missionaries are endowed with great power.

p20 Heretofore a large part of the missionary's time has been spent in finding people to teach. Now more of the missionary's time is being spent in teaching because the members are finding those that are interested and in many instances bringing them together into groups to be taught by the missionary. This method is bringing into the Church many more converts.

p21 Everything is being done to make the work of the missionaries more efficient and effective. The use of the telephone in tracting and to follow up referrals is a real effective, modern proselyting device. The use of cars, in many instances, is also a great time-saver. Home nights to permit groups to get acquainted with the Church and for missionaries to make contacts with nonmembers is likewise an effective tool.

p22 We are just starting on a comparatively new approach. This involves an advertising and direct mail program, a new type of tracting, so to speak. Our advertisements and letters will provide a coupon or a card to be returned to us, requesting missionaries to call or a home-study course to be sent.

p23 We have adapted the uniform missionary teaching plan to a home-study course. Many who study the gospel in this manner will undoubtedly later want missionary visits. Through advertisements and through the mail, we will reach many that we are not able to reach by ow present methods. Baptisms from this source of referrals are already being reported.

p24 Many people refer to our present missionary plan as a "new plan," but it really is not. Examining the proselyting methods of the apostles and the disciples at the time of Christ and in the early days of the Church in our time we find that the methods used today are very similar. One of the most remarkable examples was Peter's sermon to the people on the day of Pentecost the result of which is recorded in the second chapter of Acts, and the 41st verse as follows:

p25 "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:41.)

p26 The autobiography of Parley P. Pratt tells us of his meeting John Taylor, whose name was given to him as a referral, Parley P. Pratt used group meetings most effectively. His experience in New York City is related as follows:

p27 "While I preached, a lady solicited me to preach in her house in Willett Street, for she said, 'I had a dream of you and of the new church the other night.' Another lady wished me to preach in her house in Grant Street. In the meantime I was invited by the Free Thinkers to preach or give a course of lectures at Tammany Hall. In short, it was not three weeks. . . . till we had fifteen preaching places in the city, all of which were filled to overflowing. We preached about eleven times a week besides visiting from house to house. We soon commenced baptizing and continued baptizing almost every day during the winter and spring." (P. 170 1950 Ed.)

p28 Our missionary program is based on declaring repentance and baptism. Ow missionaries know that baptism is essential, and they are baptism conscious. The Lord has given us a list of qualifications necessary for baptism, and this is in the Doctrine and Covenants, section 20. Missionaries are instructed to see that these qualifications are met. This is not a day for compromising standards.

p29 After baptism ow responsibility is to fellowship the new converts. There will be little falling away as we "love" these good people into the Church and give them an opportunity to serve.

p30 Brothers and sisters, God the Father and his Son Jesus Christ did appear to the Prophet Joseph Smith. The fulness of the gospel of Jesus Christ has been restored to this earth. The Church of Jesus Christ with the authority to act in his name is on the earth. This is the Church of Jesus Christ of Latter-day Saints. We need a prophet today, and we have a prophet--President David O. McKay.

p31 I bear witness to you that these things are true.

Remember the scriptures. "For behold, the field is white already to harvest; [page 120] and it is the eleventh how, and the last time that I shall call laborers into my

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"What do you know about the Mormon Church?" and "Would you like to know more?"

Perhaps I can illustrate this by talking for a moment about some of the problems of translation. When I worked for the United States government in the foreign agency

service of the Treasury Department, it was my duty to translate some of the customs laws from the German into the English language. I soon learned that a man in order to translate has to know much more than just the words of the language. I found that a translator must give a message, not just a literal translation of the subject word for
I found that sentences mean much more than words. I found that paragraphs are much more important than sentences, and I found that the treatise as a whole must make sense. Otherwise, the translation is not good. Words have many different meanings, and the meanings of these words depend upon their usage. The context in which they are used becomes extremely important.

Let us take as a simple example the word, *com*. It is a simple English word, but if you were to translate this into another language, you would have to understand some of its many meanings. Corn would mean maize to the Indian. It would mean grain to the Britisher. It would mean whiskey to the moonshiner. It would mean to granulate to the chemist or to the munitions manufacturer. It would mean to preserve to the housewife. It would mean to plant to the farmer. It would mean a horny skin growth to the doctor of medicine.

So, if you were to translate that word you would have to know how it was used. Thus a translator must understand the meaning of the information he is to present; otherwise, his translation is impossible. So, if he is to translate he must become an authority in other fields much more than just an authority in the language with which he is working. He must understand something about the subject being translated.

Let us look now at the problem of translating the Bible, particularly in the Old Testament. Not only must the translator know English, he must also know Hebrew. He must know what the Hebrew says, and then he must put that understandingly into the English language.

In the Old Testament there are several Hebrew words, *ro'eh*, *hozeh*, and *nabhi*", all of which are translated by the translators as prophet. The first two, almost synonymous, from the roots *ra'ah* and *hazah*, both meaning to see suggest the man of vision and should be properly rendered as seer. The term *nabhi* from the root *nabha* means to announce. But if the translator felt that to see and to announce are synonymous and that they refer to the same thing, then he would so use them. Thus we find that all of these words were used and translated as prophet and sometimes the word seer was used where prophet should have been used, and sometimes the word prophet was used where seer should have been used. Confusion resulted therefrom, because the translators did not understand that these two words seer and prophet mean different things; that they have different usages.

There is a great difference between these words because a seer is greater than a prophet. King Limhi, in speaking to the missionary, Ammon, said, "... a seer is greater than a prophet." Then Ammon explained why. He said, "...a seer is a revelator and a prophet also; and a gift which is greater can no man have, except he should possess the power of God, which no man can; yet a man may have great power given him from God.

"But a seer can know of things which are past, and also things which are to come, and by them shall all things be revealed, or, rather, shall secret things be made manifest, and hidden things shall come to light, and things which are not known shall be made known by them and also things shall be made known by them which otherwise could not be known." (Mosiah 8:16-17.)

Life for the ordinary man is oftimes frightening and bewildering. There is so much that we mortals fear. There is so much that we do not understand. There is so much that we do not know. When we talk of knowing, we talk of knowledge, and it would be well to ask ourselves what we mean by "knowledge." Knowledge is only our interpretation of the evidence before us. If our interpretation of the evidence is wrong, our knowledge is false.

Sometimes, therefore, we make grave errors, for our interpretation of the evidence is wrong. What a shock it is for us to realize that what we once thought we knew--is wrong! This has occurred many times in the history of the earth. Why, the evidence was so plain to those who stated that the earth was flat, that when anyone mentioned that the earth is round, it was a ridiculous thing, and the people just laughed at the idea. Yet by the evidence we have today we interpret this to mean that the earth is round, and we claim that previous persons just didn't understand the evidence presented to them.

The same thing is true when we talked about the sun revolving around the earth. Why, any man with eyes to see could actually see the sun revolving around the earth! Yet our interpretation of the evidence today is just the reverse of this. So, what we say we know is not always true.

What then can a person cling to? Youth lacks experience, and older people jump at conclusions also. Knowledge is often based on too little evidence, either by the young or by the old. Thus, young and old, when they have found themselves questioning, become skeptical, and they begin to question and doubt everything and have confidence in nothing.

Now to what can a man turn? In what can he place reliance? In whom can we put our confidence, our trust? Now remember, Ammon said a seer is greater than a prophet. Before he made this statement he had said "...I can assuredly tell thee, O king, of a man that can translate the records; for he has wherewith that he can look, and translate all records that are of ancient date; and it is a gift from God. And the things are called interpreters, and no man can look in them except he be commanded, lest he should look for that he ought not and he should perish. And whosoever is commanded to look in them, the same is called seer." (Ibid., 8:13.)

Thus one can trust a seer because a seer may see the heavens open. He may see the great vision of God working in all his majesty. He may see the [page 122] fullness of truth as it is revealed to him by God who makes no mistakes. The evidence is clear, therefore, and the interpretation is clear. The seer can bear personal testimony, not based on books, not based on scholarship, not based on tradition, but based on the evidence of things that God himself can reveal to him in an actual experience with Deity. He may receive a revelation from God by actually seeing and hearing and being instructed in the real truth.

A seer then is one who may see God, who may talk with God, who may receive persona, instruction from God. Our prophet is a seer and a revelator. I do not know who originally taught the doctrine. I was told once that it was taught by President Heber J. Grant, but I was taught this doctrine by Elder Marion G. Romney, who told me that the Lord will never let his prophet the seer, lead his people astray. Men in all ranks on this earth and in the Church have fallen from grace, but the Lord will never permit the great prophet, our seer, and revelator, to fail or to lead the people astray. Before this could happen God must of necessity remove that man from the earth.

There must be someone to whom the people can turn and trust, who can speak for God. God must have someone on earth who can point the way and say, "This is true." How grateful, my brothers and sisters, we should be that God in the fulness of his grace has given us a living prophet to guide us to Him even more that God has given us a seer, for this seer and prophet reveals persona, testimony to young and old alike that Jesus is in very deed the risen Savior, the Living God.

Of this I bear sacred testimony, for under conditions too sacred to mention here God has given me witness three times in the temples that David O. McKay is truly and indeed a prophet of God, a seer, and I bear you this testimony that you can trust him and so put your whole faith in Jesus Christ. We must turn from anything which tears us away from God our Father and turn to that which will lead us to him through repentance, through our determination and through our absolute will to do the work of God.

I bear you this testimony in the name of Jesus Christ. Amen.

David O. McKay

PRESIDENT DAVID O. MCKAY

The singing, as you know, for this afternoon and this morning has been furnished by the members of the Tabernacle Choir. We have been inspired with their singing. I think it would be fitting at this moment to represent you as well as the General Authorities in saying just a word, at least, of appreciation of the services rendered by many during this three-day conference in making this inspirational gathering so meaningful.
First, to the General Authorities, we express deep appreciation for the inspirational messages they have given to us. Second, to the public press, the reporters, for their fair and accurate reports throughout the sessions of the conference. Third, to the city officials the city traffic officers in handling increased traffic; etc; members of the fire department, some of whom you met after one or two of these sessions; and to the Red Cross representatives who have been on hand to render any assistance and service that might be needed. To the Tabernacle ushers who have rendered service in seating the great audiences of these conference sessions. Quietly and unobtrusively they have looked after your convenience and welfare.

We have already expressed, and we do so again, appreciation to the radio and television stations throughout our own city and the nation who all through the three days have carried the proceedings of these inspirational sessions. These stations have been the means of permitting untold thousands of persons to hear the proceedings of the one hundred thirty-first semiannual conference.

We appreciate especially those who have furnished the singing groups throughout this conference. Let me remind you [page 123] again, as you enjoy the service they have rendered: first, the Relief Society Singing Mothers from the Central Utah and Mt. Timpanogos regions, who rendered service faithfully for two days with the Relief Society sisters before they joined us Friday morning. Sister Florence Jepperson Madsen conducted. Next, the University of Utah Mixed Chorus for the Saturday morning session, with Ardeen W. Watts conducting. The University of Utah Institute of Religion, University Stake Chorus, and the Bonneville Strings, furnished the music for the Saturday afternoon session, with Elder David Austin Shand conducting.

Third, the Tabernacle Choir Men’s Chorus last night. How inspiring that group was! Fourth, last, but certainly not least, the Tabernacle Choir, who furnished the music this morning and this afternoon, with Elder Richard P. Condie and Elder Jay E. Welch conducting, and how they have thrilled not only this nation, but also people in other countries, wherever they have been. Our best wishes and prayers go with them in their prospective tour, for they will receive a welcome wherever they go. God bless them, and all officials connected with that great organization.

We mention again these beautiful antheriums from Oahu Stake.

Indeed, we thank all those who have contributed in any way to the success and inspiration of this great conference.

Carlyle said: “There is one godlike virtue, the essence of all that ever was or ever will be of godlike in this world—the veneration done to human worth by the hearts of men.” During the last few days especially, and frequently in the position which General Authorities occupy, we have occasion to ask men and women to accept certain positions and to devote their time and their means to the work of the kingdom of God.

Recently I have seen men’s hearts touched, tears roll down their cheeks, as they were surprised to hear a request of the General Authorities to accept some responsibility or be called in some other position. Without exception, no matter what sacrifice they had to make financially no matter how they feel themselves to fill the position, each one has said, “Yes, if that is what the Church wants, I will do it.”

Frequently we hear reports from wards and branches of efforts the people put forth to contribute, perhaps to the erection of a building, perhaps to renovate, or to build an addition to a present building. They see that two, three, four, sometimes six or seven groups—wards or branches—have to meet in one building, and they feel the necessity of contributing of their means. And what those members of the Church unknown beyond the borders of their branch or ward, do to make more effective conditions to preach the gospel of Jesus Christ!

I wish all the world could glimpse the willingness of those people, the sacrifices they have to make. I think it would preach the gospel more effectively than any other thing we could do. I recall just a few years ago of visiting a stake and dedicating their meetinghouse. I learned of the struggles they had in order to finish paying for that building. None of our chapels are dedicated until they are free from debt. That means that millions of dollars have been spent in the erection of stake houses and ward buildings throughout the 336 stakes and sixty-seven missions.

That meetinghouse had just been paid for about a week before the dedicatory services were held. The bishop had to call for an extra contribution, and a young boy who earned his money by washing cars, polishing shoes, and doing little odd jobs, had quite a little sum of money, for a boy, in the bank. I received this information from the banker himself who was an officer in the stake. I do not know whether the father had contributed much to the chapel. I had my own thoughts, but when the bishop made an extra call for money this boy went to the bank and asked the banker, “How much have I in the bank?” He told him, and I think it was something near one hundred dollars. Sister McKay, who knew about the circumstances, says it was near a hundred. The boy said, “Well, I shall take ten dollars, and you give the rest to the bishop to finish paying on this meetinghouse.”

“Oh, but you can’t afford that,” said the banker.

“Yes, I can,” and he took ten dollars for himself and gave the balance to the bishop.

What a lesson! I think I told that afterwards when I went back to the stake, and the young boy was then on a mission. I cite this incident merely as an illustration of the necessity of contributing of their means. And what those members of the Church unknown beyond the borders of their branch or ward, do to make more effective conditions to preach the gospel of Jesus Christ!

I wish all the world could glimpse the willingness of those people, the sacrifices they have to make. I think it would preach the gospel more effectively than any other thing we could do. I recall just a few years ago of visiting a stake and dedicating their meetinghouse. I learned of the struggles they had in order to finish paying for that building. None of our chapels are dedicated until they are free from debt. That means that millions of dollars have been spent in the erection of stake houses and ward buildings throughout the 336 stakes and sixty-seven missions.

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“Oh, but you can’t afford that,” said the banker.

“Yes, I can,” and he took ten dollars for himself and gave the balance to the bishop.

What a lesson! I think I told that afterwards when I went back to the stake, and the young boy was then on a mission. I cite this incident merely as an illustration of the loyalty and faith of the membership of the Church. I appreciate these acts, and because of them, in our hearts there will be a love for one another, which is the Spirit of the Christ, the spirit of brotherhood, the spirit of love.

I am a great believer in the doctrine of James. He was a practical man in the early Church. Paul preached faith; James preached works, and it was James who said, “. . . shew me thy faith without thy works, and I will shew thee my faith by my works.” (James 2:18.)

“What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

“If a brother or sister be naked, and destitute of daily food,

“And one of you say unto them, Depart in peace, be ye warmed and filled notwithstanding ye give them not those things which are needful to the body; what doth it profit?

“Even so faith, if it hath not works is dead, being alone.

“Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.” (Ibid., 2:14-18.)

Throughout this conference emphasis has frequently been made by the speakers to the great responsibility resting upon the membership of the Church of Jesus Christ. Old men and women have said, “Yes, if that is what the Church wants, I will do it.” During the last few days especially, and frequently in the position which General Authorities occupy, we have occasion to ask men and women to accept certain positions and to devote their time and their means to the work of the kingdom of God.

To the Radio and Television stations throughout our own city and the nation who all through the three days have carried the proceedings of these inspirational sessions. These stations have been the means of permitting untold thousands of persons to hear the proceedings of the one hundred thirty-first semiannual conference.

Now you know that. You know these men. I give you my testimony that God lives; that he is close to us; that his spirit is real, that his voice is real; that Jesus Christ, his
Son, stands at the head of this great work; and no matter how much the atheistic philosophy takes hold of blinded boys and girls and men who hear Satan's voice, the truth stands as declared by the Father and the Son to that boy Prophet. You and I and all the members of the Church of Jesus Christ of Latter-day Saints have the responsibility to declare that truth to the world, and the world is full of honest men and women waiting to hear that truth. Let us not condemn them. Condemn the evil men who would blind them with their sophistry and with false reasoning. Some of our young boys are so blinded, but it is our duty as officers of the Church to lead them from that blindness to the truth. I think I can repeat here, as I did last night, for those misguided boys:

"Dim as the borrow'd beams of moon and stars To lonely, weary, wandering travelers, Is reason to the soul; and as on high Those rolling fires discover but the sky, Not light us here, so Reason's glimmering ray Was lent, not to assure our doubtful way But lead us upward to a better day." --Dryden

That brighter day is the light of the Holy Spirit emanating from God the Father, and his Son, Jesus Christ.

God bless you, my dear fellow workers, bless you in your homes. Make your faith shown by your works in your [page 125] home; husbands true to your wives, not only in act, but in thought; wives true to your husbands, not only in act, but in thought; children true to your parents. Do not arrogate to yourselves that they are old-fashioned in their beliefs and that you know more.

Girls, follow that sweet mother and her teachings. Boys, be true to your fathers who try to live the gospel; then strangers, seeing such homes, will say, "Well, if that is the result of Mormonism, I think it is good." You will show your faith by your works in everyday life.

God bless you that we may have power so to do, I pray in the name of Jesus Christ. Amen.

End
GENERAL AUTHORITIES OF THE CHURCH PRESENT


Patriarch to the Church: Eldred G. Smith.


The First Council of the Seventy: Levi Edgar Young, Antoine R. Ivins, Seymour Dilworth Young, Milton R. Hunter, A. Theodore Tuttle.


GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and assistants, A. William Lund and Preston Nibley.

Members of the General Welfare Committee, Church Welfare Program.

Members of the Church Board of Education and Chancellor of the Church School System, Directors and Associate Directors of Institutes, and Seminary Instructors.

Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders.

Auxiliary Officers, General, Stake, and Ward, from all parts of the Church.

In opening the Conference President McKay made the following introductory remarks:

This is the opening session of the One Hundred Thirty-Second Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the historic Tabernacle on Temple Square in Salt Lake City. All the General Authorities of the Church are in attendance this morning excepting Elders Delbert L. Stapley and George Q. Morss of the Council of the Twelve who are convalescing in the hospital; Elder John Longden, Assistant to the Twelve, who is filling an official Church appointment in the South Pacific; and Elder Bruce R. McConkie of the First Council of the Seventy who is presiding over the Southern Australian Mission; Elder Marion D. Hanks of the First Council of Seventy who is presiding over the British Mission. Elder Milton R. Hunter of the First Council of Seventy is here, but he shouldn't be. He is recuperating from an illness.

You will be interested in knowing that through the generous cooperation of owners and managers of radio and television stations across the nation it will be possible for millions to listen to the proceedings of this Conference. A total of 51 television and 24 radio stations will be carrying the various sessions. These stations are located from Coast to Coast. For the first time the voices of the General Authorities assembled in a General Conference will be beamed to the members of the Church and friends in the eastern section of the United States.

In addition, the proceedings of the session Sunday morning, April 8, will be carried by short wave to Europe, Africa, Mexico, Central America, South America, the Caribbean area and the South Pacific. It is estimated that the potential audience in the United States and Canada capable of hearing and viewing some parts of the Conference will exceed 60 million, and many thousands more in foreign countries will participate by means of short wave broadcast. Thus the sessions of this Conference will be heard and seen by the largest number of people in the history of the Church.

We appreciate the services rendered by Brother Arch Madsen, president of KSL, in making these broadcasts possible, and associated with him in making these arrangements, Elder Gordon B. Hinckley of the Council of the Twelve. I am sure the public generally unite with us in recognizing the great favor the managers and owners of these radio and television stations are bestowing upon us. If we had to pay for that it would cost—I am informed confidentially—over $85,000. That is a great service they are rendering you people of the Church. We sincerely thank them for their capable, comprehensive cooperation in broadcasting the proceedings of this Conference.

The General Priesthood meeting Saturday evening originating in the Salt Lake Tabernacle will be carried by closed circuit to more than 320 gatherings of Priesthood in all parts of the Nation, and in Canada.

This morning, leaders and members of the Church have assembled in this great Tabernacle from far and near; from the Islands of the Sea, from the newly organized stakes in Europe, Australia, New Zealand, and Alaska, and from other parts of the Church of the North American continent. To you all to those gathered here in the Tabernacle, to the overflowing gatherings in the Assembly Hall, in Barratt Hall, and to the vast radio and television audience in behalf of the First Presidency, the Council of the Twelve, and other General Authorities of the Church, I extend a cordial and hearty welcome.

For the convenience of those who are unable to enter the Tabernacle—we can see you crowded around the door ways—we announce that these services and all
These dozens of exceptionally beautiful daffodils arranged on the rostrum have come to us by airplane from the Tacoma Stake through the graciousness of the Puyallup Valley Daffodil Festival of Tacoma, Washington. The calla lilies also have come by air from the high priests’ quorum of the Oakland Berkeley Stake. Thank you, members and friends, for these beautiful flowers which are now filling the Tabernacle with sunshine and fragrance. We appreciate the love and affection which these flowers connote. We are not unmindful of the many hours spent by the members of the Church in these two staves in picking and arranging these flowers for shipment by air.

We are pleased to announce that the Brigham Young University Combined Choruses, Brass Choir and Organ, with Kurt Weinzinger as the conductor, will furnish the music for the sessions today Elder Alexander Schreiner will be at the organ. We extend a hearty welcome to these young people, and express our sincere gratitude for their presence here today.

I think you will be pleased also to hear some telegrams which we have received. From the Chamber of Commerce here in Salt Lake City, “On behalf of our Board of Governors and the membership of the Salt Lake City Chamber of Commerce we extend a welcome to all of the many visitors. May this LDS Semi-Annual Conference be most successful.” Signed by Ned Winder, President.

Here are some others: From President Grant S. Thorn of the North British Mission: “The missionaries and Saints send their love and best wishes for memorable conference. We are truly being blessed in this choice land.”

From President Bernard P. Brockbank in Scotland and Ireland: “Greetings and blessings from Scotland and Ireland. The missionaries and Saints pray for, support and sustain you as our earthly leader and prophet. We wish you and all the General Authorities every blessing as you direct the 132nd Annual General Conference.”

From A. Delbert Palmer, president of the Chilean Mission: “The members, missionaries and friends of the Chilean Mission join with us in wishing you and the Saints a very successful Annual Conference. We are pleased to report that the new Chilean Mission is progressing rapidly and the Spirit of the Lord is being poured out upon this land in great abundance. We do appreciate all of the wonderful help and inspiration you have given this mission.”

From President and Sister Fred W. Schwendiman of the New Zealand South Mission: “Greetings and love to the Church Authorities, members and our representatives assembled in the Annual General Conference of the Church. From missionaries and members of the New Zealand South Mission.”

We are especially happy to welcome and to express appreciation for the presence of our stake presidencies, temple presidencies, bishops, high councilmen, general auxiliary officers, and other general officers of the Church, many of whom have traveled long distances to be in attendance at this Conference. We should like to recognize some of our visitors, not officials in the Church but who show their interest and willingness to cooperate with us whenever possible: Senator Wallace F. Bennett, United States Senator, Governor George Dewey Clyde, Governor of the State; Lamont Toronto, Secretary of State; David S. King, United States Congressman; Ernest L. Wilkinson President of Brigham Young University, A. Ray Olpin, President of the University of Utah; Daryl Chase, President of the Utah State University; William P. [page 5] Miller, President of Weber College; Royden C. Braithwaite, President of the College of Southern Utah; Howard McDonald, President of the Los Angeles State College; Wendell H. Wiser President of the Church College in New Zealand; John L. Clarke, President of Ricks College; A Sherman Christenson, Associate Judge of the Federal Court; M. Lynn Bennion, Superintendent of Salt Lake City Public Schools; M. Blaine Peterson, United States Congressman; Honorable Jesse A. Udall, Associate Justice of the Arizona Supreme Court.

These have been noticed, and there are probably others who should be mentioned, who have our hearty welcome. We appreciate their companionship and trust they will enjoy the meeting this morning.

The singing, as already announced, will be furnished by the Brigham Young University Combined Choruses, with Kurt Weinzinger conducting, and Alexander Schreiner at the organ. We shall begin this session by the Brigham Young University Combined Choruses singing “Cherubim Song.” The invocation will be offered by Elder Ernest A. Strong Jr., president of the Kolob Stake.

The Brigham Young University Combined Choruses sang, “Cherubim Song.”

Ernest A. Strong, Jr., president of the Kolob Stake, offered the invocation.

President David O. McKay:

The invocation just offered was by Elder Ernest A. Strong, Jr., president of the Kolob Stake. The Brigham Young University Choir will now sing “Christ The Lord Is Risen Today,” conducted by Kurt Weinzinger.

Singing by the Brigham Young University Combined Choruses, “Christ, The Lord, Is Risen Today.”

David O. McKay

PRESIDENT DAVID O. MCKAY

One hundred and thirty-two years ago today a group of men and women, in obedience to a commandment of God were assembled in the house of Mr. Peter Whitmer, Sen., for the purpose of organizing the Church.

It was just a group of friendly neighbors, unknown to anyone beyond the countryside in which they followed their daily vocations. A good picture of the moral and economic atmosphere of the neighborhood may be surmised from the following introduction of one of the citizens: Joseph Knight, Sen. “owed a farm, a grist mill and carding machine. He was not rich, yet he possessed enough of this world’s goods to secure to himself and family, not only the necessaries, but also the comforts of life.... He was . . . a sober, honest man, generally respected and beloved by his neighbors and acquaintances. He did not belong to any religious sect, but was a believer in the Universalist doctrine.” The business in which Joseph Knight, Sen., engaged, made it necessary at times for him to hire men, and the Prophet Joseph was occasionally employed by him. To the Knight family, . . . the young Prophet related many of the things God had revealed respecting the Book of Mormon, then as yet, to come forth.” (DHCH 1:447.)

Of such ordinary, rural men and women was the group composed who assembled in Peter Whitmer’s house in Fayette, Seneca County, New York, a century and thirty-two years ago today.

Means of communication were primitive–seven years before the telegraph would be known. The only light in the house after dark would be furnished by candle, perhaps by kerosene lamp. The electric light globe would not be known for forty years. Sixty years–almost a lifetime–before the automobile would be used! And the airplane existed only in the realm of imagination. Yet one year before the organization of the Lord, Joseph Smith had written:

“. . . a marvelous work is about to come forth among the children of men.” (D&C 4:1.)

There is no evidence that such a statement had ever before been made by an obscure lad, and if it had, it would have passed into obscurity with [page 6] the boastful
Resistance is necessary along with obtaining a sense of the real divinity. There should be developed also the power of self-mastery. Someone has said that when God 

ulates, the god of indulgence, the god of political power, the god of popularity, the god of race superiority--as varied and numerous as were the gods in ancient Athens and Rome.

Thoughts that most frequently occupy the mind determine a man's course of action. It is therefore a blessing to the world that there are occasions such as this, which, as warning seismographs, say to mankind: In your mad rush for pleasure, wealth, and fame, pause and think what is of most value in life.

What fundamental truths, what eternal principles, if any, were associated with that little group which assembled one hundred and thirty-two years ago? The first was Man's Relationship to Deity. For the first time in eighteen hundred years, God had revealed himself as a Personal Being. The relationship of Father and Son had been established by the divine introduction: "This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.)

Those who were baptized into the Church that day in April 1830 believed in the existence of a Personal God; that his reality and that of his Son Jesus Christ constitute the eternal foundation upon which this Church is built.

Commenting upon this eternally existent, creative power of God, Dr. Charles A. Dinsmore of Yale University, in Christianity and Modern Thought, aptly says:

"Religion, standing on the known experience of the race, makes one bold and glorious affirmation. She asserts that this power that makes for truth, for beauty, and for goodness is not less personal than we. This leap of faith is justified because God cannot be less than the greatest of his works, the Cause must be adequate to the effect. When, therefore, we call God personal, we have interpreted him by the loftiest symbol we have. He may be infinitely more. He cannot be less. When we call God a Spirit, we use the clearest lens we have to look at the Everlasting. As Herbert [page 7] Spencer has well said: "The choice is not between a personal God and something lower, but between a personal God and something higher."

"My Lord and my God" was not merely a spontaneous, meaningless exclamation of Thomas when he beheld his Risen Lord. The Being before him was his God. Once we accept Christ as divine, it is easy to visualize his Father as being just as personal as he; for Christ said, "... he that hath seen me hath seen the Father...." (John 14:9.)

How boastful, how unfounded, is the brazen declaration of communism that "there is no God," and that "Religion (the church) is but an opiate!"

Faith in the existence of an Intelligent Creator was the first element that contributed to the perpetuity of the Church the everlasting foundation upon which the Church is built. The second cornerstone is the Divine Sonship of Jesus Christ. The gospel teaches that Christ is the Son of God the Redeemer of the world. No true follower is satisfied to accept him merely as a great teacher, a great reformer, or even as the One Perfect Man. The Man of Galilee is not figuratively, but literally the Son of the Living God.

A third principle which contributes to the stability of the Church and which impressed not only that little group but millions since, that a great and marvelous work was about to come forth, is the immortality of the human soul.

Jesus passed through all the experiences of mortality just as you and I. He knew happiness. He experienced pain. He rejoiced as well as sorrowed with others. He knew friendship. He experienced also the sadness that comes through traitors and false accusers. He died a mortal death even as every other mortal. As his spirit lived after death, so shall yours and mine.

A fourth element which contributed to the perpetuity of that little group was the Cherished Hope for the Brotherhood of Man. One of the two great general principles to which all others are subsidiary is this: "... love thy neighbour as thyself," (Matt. 19:19) and correlated with it, the promise: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." (Ibid., 25:40.)

The gospel bids the strong bear the burdens of the weak, and to use the advantages given them by their larger opportunities in the interest of the common good that the whole level of humanity may be lifted, and the path of spiritual attainment opened to the weakest and most unlearned as well as to the strong and intelligent.

The Savior condemned hypocrisy and praised sincerity of purpose. He taught that if the heart be pure, actions will be in accord therewith. Social sins--lying, stealing, dishonest dealings, adultery, and the like--are first committed in thought.

"Sow a thought, reap an act, Sow an act, reap a habit, Sow a habit, reap a character, Sow a character, reap an eternal destiny." --E. D. Boardman

Jesus taught that an unsullied character is the noblest aim in life. No man can sincerely resolve to apply to his daily life the teachings of Jesus of Nazareth without sensing a change in his own nature. The phrase, "born again," has a deeper significance than many people attach to it. This changed feeling may be indescribable, but it is real. Happily the person who has truly sensed the uplifting, transforming power that comes from this nearness to the Savior, this kinship to the Living Christ.

Resistance is necessary along with obtaining a sense of the real divinity. There should be developed also the power of self-mastery. Someone has said that when God makes the prophet he does not unmake the man. I believe that, though being "born anew," and being entitled to new life, new vigor, new blessings, yet the old weaknesses may still remain. The adversary stands by, ever eager and ready to attack and strike us at our weakest point.

Take, for example, the incident of Jesus on the Mount of Temptation. After he had passed through the ordinance of baptism to fulfil all righteousness, after he had received the commendation of the Father and the testimony from on high that he is the Beloved Son in whom the Father is well pleased, the tempter was there ready [page...
1 With unwavering strength, Jesus withstood the tempter's taunts and promises that followed, and triumphantly demanded, "...Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Ibid., 4:10.)

2 So it is with each of us in our daily resisting of the tempter. He will make his appeal to what may be our weakest point of resistance. His strongest strain will be on the weakest link in the chain that binds our character. It may come in the form of yielding to habit tendency, or passion which we have indulged for years. It may be a desire for the old pipe or the cigarette which we determined, if we were sincere, to put aside when we entered the waters of baptism. And when that longing comes, after we are in the Church or kingdom, in that moment when temptation comes, we may say to ourselves "Though I intend to throw it aside, I will take it only once more--this once will not count." That is the moment of resistance when we should say, as Christ, "Get thee behind me."

3 This power of self-control in regard to our bodily longings, satisfying the passions, applies to every member of the Church of Christ. In some way, the Evil One will attack us; some way he can weaken us. In some way, he will bring before us that which will weaken our souls and will tend to thwart the true development of the spirit within, the strengthening and growth of the spirit, which time cannot kill, which is as enduring as the Eternal Father of the spirit. And the things which will tend to dwarf this spirit or to hinder its growth are things which members of the Church are called upon to resist.

4 One hundred and thirty-two years ago the Church was officially organized with six members. It was unknown, and, I repeat, would be known only to the extent that it contained and radiated those eternal principles which harmonize with the eternity of its Author, and only thus could it become a great and marvelous work.

5 Today there are branches of the Church in many parts of the world. As the effulgent light of a glorious sun gladdens the surface of the earth by day, so the Light of Truth is entering into the hearts of many honest men and women throughout the world.

6 The marvelous progress that has been made in transportation and communication makes it possible for the promulgation of the truths of the restored gospel to be made known to the children of men everywhere on the face of the globe. It is possible for millions in America, Europe, Asia, Africa, and the islands of the sea not only to hear, but in many instances to see what you are doing as members for the gospel of truth.

7 To all members, and to our Father's children everywhere, we declare in all sincerity that God lives! As sure as the light of the sun shines upon everything on the physical earth, so the radiance that emanates from the Creator brightens every soul that comes into the world of humanity, for it is in him that we "live and move and have our being." All of us, therefore, should make him the center of our lives.

8 Jesus Christ his Beloved Son also lives and stands at the head of the kingdom of God on earth. Through him the eternal plan of the gospel has been given to man and restored in its fulness to the Prophet Joseph Smith. Through obedience to the principles of the gospel, we may become partakers of his divine Spirit, as Peter of old, after two and a half years of association with the Redeemer, testified. (See 2 Peter 1:4.)

9 In the words of President John Taylor:

10 "Go, ye messengers of glory; Run, ye legates of the skies; Go and tell the pleasing story That a glorious angel flies;

11 Go, to all the gospel carry; [page 9] Let the joyful news abound; Go till every nation hear you Jew and Gentile greet the sound. Let the gospel echo all the earth around."

12 I pray in the name of Jesus Christ. Amen.

13 President David O. McKay:

14 Elder Alvin R. Dyer, Assistant to the Twelve, former president of the European Mission, will now speak to us. He will be followed by Elder Sterling W. Sill, Assistant to the Twelve.

15 Elder Alvin R. Dyer

ELDER ALVIN R. DYER Assistant to the Council of the Twelve Apostles

16 My dear brothers and sisters, it has been our great privilege this morning to hear the opening message of our beloved President. I feel grateful for his words of counsel and enlightenment which have already, through his remarks today and in meetings previous to the conference, set the spirit of the conference.

17 I feel that I should be ungrateful this morning if I did not testify to you, my brethren and sisters, and to my fellow associates, as one with you who has come to know that President McKay is truly a prophet of God, and who in the inspiration and revelation of his calling is effectively leading the Church in its present great period of expansion. I have witnessed his prophecies come true and have participated in the unerring wisdom of his counsel. Truly he is a great missionary Apostle and President His travels throughout the world in behalf of God's work have exceeded even the travels of the early-day apostles.

18 President McKay is loved by each of the General Authorities who stand unitedly by his side and who are willing to give their all in following his inspired leadership. His guileless love for the Saints finds a spring of affection in the hearts of us all. His vision is the inspiration, I am confident, behind the acceleration of our proselyting effort all over the world with which I have been directly connected and to which I can testify. Not only this, but under his direction other facets of Church growth are going forward to match these increased conversions: the expanded building program to provide the facilities of worship and cultural growth among the members; the increased activity in the priesthood, in the church education system whereby through universities, colleges, institutes, and in the auxiliaries, the youth of the Church who, while safeguarding their lives, are being prepared for leadership in the Church; the integral expansion of which is demanding that at least 15,000 new stake and ward leaders be called each year to match the growth of the Church.

19 The erection of temples, particularly in foreign lands, has proved to be a great stimulus to the faith of the members in these areas, and has caused thousands to remain in their native lands to help build the Church stronger, rather than to come to America and the West. The effectiveness of the Church welfare program continues. Many other phases of the Church program could be mentioned which are going forward under the inspired leadership of our beloved President.

20 I am deeply grateful, my brethren and sisters, for the great honor and privilege that came to Sister Dyer and me and our son for a part of his mission which he also spent in Europe; for the privilege of serving in these ancient lands and of having the privilege of witnessing the power of God go forward in the expansion of his work. I have seen almost daily the witness of the power of the gospel of Jesus Christ in the lives of people and have seen many men and women in almost every land receive of the teachings of the gospel from the missionaries and then have watched their lives change and have witnessed their preparation to become leaders in the Church.

21 I am most grateful this morning that here in the congregation are men who have been called to preside over stakes in Europe. I have been directly connected with these men. I know of their [page 10] faith and their love of the gospel and of their desire to see the work of the Lord go forward.
The most frequent question that is asked of me since my return from Europe is this: “What is causing this tremendous growth in the Church? What is it that is causing people to accept the gospel more readily than ever before?” In analyzing this, I have come to the conclusion that there are three areas of activity which combine to produce the rise in converts in virtually all of the missions of the world. The fact that these very things are transpiring calls to mind the parable of the fig tree with its symbolic indication which the Master gave as an evidence of the approaches to the culmination of his work here upon the earth.

The first reason, I surmised, is simply that the harvest time is here. When the Prophet Joseph Smith was being instructed in the work which he had been called to do by the messengers sent from the presence of God, it was made known to him by revelation, as our beloved prophet has mentioned this morning, that a great and marvelous work was about to come forth among the children of men, but the Lord also said that the field was white already to harvest. As to the meaning of the field being white already to harvest, we are enlightened by the words of the Apostle Paul, who by prophetic utterance told the Saints at Ephesus of that which would transpire in the very day in which we now live. This is his declaration:

“That in the fulness of time he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: . . .” (Eph. 1:10, 4-5.)

The third reason is the concept of “Every Member a Missionary,” as inspired by our beloved President. This has led to more effective ways of getting the gospel message to people. If every member of the Church will react to this inspiration, fulfilling the commitment that has been placed upon us as a people, there is every reason to believe that the convert expansion of the Church will continue.
In the preface of the Doctrine and Covenants there is recorded what the Lord made known to the Prophet Joseph Smith that we are expected as a people to convey to the masses of the world for the purpose "... that every man might speak in the name of God the Lord, even the Savior of the world;" and this means that a man who stands at the head of his household may receive the priesthood through his faithfulness and be able to speak in the name of the Lord for and in behalf of his family and Church, and also "That faith might increase in the earth;"

"That mine everlasting covenant might be established;"

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers." (D&C 1:20-23.)

The inspiration of our prophet in the projection of the idea that every member be a missionary forms a concept, which like a banner, must be kept high. There should be no apathy within the ranks of the Church to this great challenge. The enthusiasm and spirit of missionary work must be kept alive and active in the heart of every member, for this is the spirit of the Church.

As I see it there are three kinds of missionaries in the Church. There is the full-time missionary, who devotes his every waking hour in leading souls into the kingdom of our Heavenly Father through the waters of baptism, and then there is the part-time missionary, who devotes all of his time except that which is needed to make a living and care for his family. Then there is the member missionary who by example and his good life will provide an image of the Church for his neighbors and friends and relatives to observe. They will assist the missionaries by opening their homes to investigators and to assist in other ways, in conveying the gospel message to those who do not understand the truth.

I am most grateful, my brethren and sisters, that the message of the gospel is to the individual, for each person can receive and evaluate the truth for himself. I thrilled recently as I attended a meeting behind the Iron Curtain in East Germany to hear one of the leaders stand and testify that no one could tell him how to worship God in his own heart. Jesus, in his parables, manifested his way of teaching which was always to the individual as evidenced by his parables "a certain nobleman," "Behold the sower," "The rich young ruler," "The ninety and nine and the search for the one that is lost," "The prodigal son," etc.

What is true of conversion is true of membership in the Church, for each of us must work out our own salvation, and as the Prophet Joseph Smith said, "at times it may be with fear and trembling," but our obligation is to convey the message of the gospel unto the people of the world. This means our neighbor, as well as those who are afar off.

In conclusion may I read two statements from the revelations of the Lord concerning our obligation to teach the gospel. The Prophet Joseph Smith said that we are not to be ashamed to stand up boldly for the cause of Christ, for said he: "... It should be the duty of the Elder to stand up boldly for the cause of Christ and warn that people with one accord to repent and be baptized for the remission of sins, and for the Holy Ghost, always commanding them in the name of the Lord, in the spirit of meekness...." (DHC, Vol. 2, p. 263.)

In the other revelation the Lord directs [page 13] all of the members of the Church to proclaim the gospel: "... I give unto you a commandment, that every man both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded.

And let your preaching be the warning voice, every man to his neighbor. . . .." (D&C 38:40-41. Italics added.)

I testify to you, my brethren and sisters, in the name of Jesus Christ, that this is the Lord's work, and I pray that we may go forth in it and fulfill the commitment of extending the gospel in a continuing manner unto the children of the world, and I do it in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Alvin R. Dyer, Assistant to the Twelve and former president of the European Mission, has just addressed us. Elder Sterling W. Sill, Assistant to the Twelve, will be our next speaker.

ELDER STERLING W. SILL Assistant to the Council of the Twelve Apostles

My brothers and sisters, I appreciate very much this semiannual privilege of having a part with you in the general conference of the Church. In thinking about the purpose that brings us together, I recalled a recent full-page newspaper advertisement which, with the exception of the name of the sponsoring lumber company down in the lower right-hand corner, the entire ad was a blank but for two small words in the middle of the page, which said, "Build Well."

Then I thought of the interesting application made of this important idea by the Apostle Paul when he said to the Corinthians, "... ye are God's building .... [therefore] let every man take heed how he buildeth...." (1 Cor. 3:9-10.)

The greatest responsibility that is ever entrusted to any human being is that of building his own personality. The first soul that anyone should bring to God is his own soul. President McKay recently pointed out that the purpose of the gospel is to make men better. The primary objective in the mission of Jesus was to provide the world with better men and women. God himself has said, "... this is my work and my glory--to bring to pass the immortality and eternal life of man." (Moses 1:39.) It is God's work to build character, ability, and Godliness into the lives of his children. Any influence that works against that purpose is evil, and whenever we build evil into our lives, we are tending toward failure.

In a survey recently made at Stanford University, it was discovered that ninety-four percent of all workers who were fired from their jobs lost out for some reason not even remotely connected with job competence. They lost their jobs because they were lacking in basic fundamental character. The specific reasons given for the termination of their employment included such things as dishonesty, disloyalty, disobedience hate, immorality, selfishness, sloth, and wrong thinking. These are also the traits that cause our crime waves, our delinquency scourges, and our cold and shooting wars. Building these traits into our lives also accounts for so many people finding themselves at the end of that broad road leading to eternal destruction.

I talk with a great many people every year who are unable to solve their problems. And I am certain that ninety-four percent of all of our troubles come because someone disobeys God's commandments. Nations as well as individuals could live successfully and happily if they could just learn to follow the tested principles of righteousness.

Recently I was in the office of a building contractor who was erecting a multimillion dollar building. He had spread out before him a set of drawings which he called a blueprint. And I was impressed with this idea that any builder can erect the most magnificent building that the greatest architect can conceive, if he just knows how to follow the blueprint. And then I tried unsuccessfully [page 14] to think of any idea in the world more important. The best sculptor is the one who can most accurately reproduce in marble the image that he sees before him. The good cook follows the recipe. The pharmacist can utilize the many years of training of the most famous doctors from the best medical schools, if he just knows how to follow a prescription. Someone has said that science is just a collection of successful formulas. But the most important application of this great idea comes in the field of religion.

The outstanding intelligence of heaven was sent into the world and gave us the greatest success formula ever given. This is also made up of two words which also...
Almost all of our problems come because we can't follow. We can't follow Jesus in his faith or in his devotion or in his ability to avoid the entanglements of sin. Judas lost his life both here and hereafter because he couldn't follow. Our great leadership is of small consequence if we stumble in our fellowship.

A part of the most important sermon of Jesus was intended to help us develop good followship in building our lives. He said, "... whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell: and great was the fall of it." (Matt. 7:24-27.)

If we need a blueprint for success drawn in a little smaller scale, we might reread that great literary classic entitled, "The Three Little Pigs." You may remember that the first little pig built his house of straw; the second one built his house of sticks; and the third little pig built his house of bricks. When the difficulties began, the only little pig that was safe was the one who had been wise during the building period.

The chief business of our lives is to build a house that will bear the weight of eternal life. And the wise King Solomon gave us a helpful proverb in which he said, "Wisdom hath builded her house, she hath hewn out her seven pillars." (Prov. 9:1.) Some of the houses of our lives fail because they are built upon the wrong foundation; but others fall because they are insufficiently pillars. Solomon said that wisdom’s house had seven pillars. Seven is a number frequently used to represent completeness. Solomon didn’t specifically say what these seven pillars were, but if you would like to have an interesting experience, select the seven pillars that you think would most effectively support your life’s building. I would like to name seven that the gospel suggests to me.

The first is industry. Nothing is ever denied to well-directed effort, and nothing is ever achieved without it. Faith without works is dead. But character spirituality, and even repentance without works is dead also. Leonardo da Vinci once said, "Thou, oh God, doth sell us all good things at the price of labor." The primary consideration of our lives, even on judgment day, will be given to our works. Next to my belief in God I believe in industry.

The second pillar of the house for wisdom to build is courage. Jesus went around saying to people, "Fear not." "Be not afraid." "Why do thoughts arise in your hearts?" So frequently our house falls because we lack the courage of our convictions. We are too much afraid of circumstances; we are afraid of people and what they will think.

The third pillar is faith. Jesus said, "... all things are possible to him that believeth." (Mark 9:23.) We don't always understand that faith is the moving cause of all action. It is not only the chief pillar of success, it is also its very foundation.

The fourth pillar of wisdom's house is obedience to God. The Psalmist reminds us that, "Except the Lord build [page 15] a house, they labour in vain who build it:..." (Psalm 127:1.)

Recently a member of the Church told me that he was going to quit smoking. I asked him why. He said he was afraid of getting lung cancer. I thought, how much superior his motive would have been if he had decided to give up his evil because God had said, "Tobacco is not good for man." (See D&C 89:8.)

Many years ago a neighbor of mine used to say over and over again that he did not want his children to follow the Church blindly. He wanted them to do his own thinking, to stand on their own feet, and break their own trails. And that is exactly what they have done. Now twenty-five years later every one of them is bogged down in the quicksands of his own mistakes. The most successful journey is made possible when we first make sure where we want to go and then get a good set of road maps and stay right on the highway until the destination is reached. I have a relative who, when she reads a novel, always reads the last chapter first. She wants to know where she is going to come out before she gets started. That is a pretty good idea for building our lives.

Nothing could please me more than to have my children follow the Church in every detail; for I know that God has prepared the road maps, and that they lead to the most satisfactory of all destinations.

The fifth pillar to support our life’s house might be genuineness. Emerson once said that one of our biggest sins was pretense. Mostly we are like pennies trying to pass ourselves off for half dollars. Among the greatest joys of life are the joys of being: the joys of being genuine, the joys of being true blue, the joys of knowing within one’s self that he is not a phony. An honest man is the noblest work of God. This discord which we so frequently permit to develop between deed and creed is at the root of innumerable wrongs in our society, and it gives institutions and men split personalities.

Mohandas K. Gandhi once said that there were 999 people who believed in honesty for every honest man. I suppose that it would be next to impossible to find even one man who did not believe in honesty. And yet we remember poor old Diogenes who went around Athens with a lighted lantern in the middle of the day trying to find just one honest man.

We have heard Dr. Goodell's story of the house dishonesty built. It tells of a very wealthy man who had as a part of his household a young woman to whom the entire family was devoted. She was courted and finally married by a young building contractor.

Then this wealthy man engaged the contractor to build a house for him. He had the most famous architect draw the plans. Then laying the plans before the builder, he told him that he wanted him to construct the finest house of which he was capable. He made clear that money was not an object. He pointed out that the specifications called for only the finest materials. Everything must be of the highest quality. But the builder had a little dishonesty in his heart. Thinking to make an extra profit, he built a cheap foundation. He used third grade lumber where he thought it would not be noticed. He adulterated the paint and trowled over the plastering. He used imitation materials for the roofing.

When the young man handed over the keys of the finished building to his wealthy benefactor he was told that this house was his wedding present. It was not very long after the young couple moved in that the inferior foundation began to crack; the rains seeped through the roof and discolored the walls. Then throughout the rest of their lives the builder's family and himself were continually reminded of his dishonesty. What a different house he would have built if he had known that he was going to spend the rest of his life in it!

But each of us is presently building the house in which we are going to spend eternity. And while we are thinking about the immortality of the body, we should also give a little thought to the immortality of the memory and the immortality of the personality. If we are forced to spend eternity thinking about our own misspent lives, then we may understand a little more clearly what Paul meant when he said, "... let [page 16] every man take heed how he buildeth..." (1 Cor. 3:10.)

The sixth pillar of wisdom's house is right thinking. Whether good or bad, everything we think goes into the building. In Grenville Kleiser's book, Training for Power and Leadership, he says, "Nothing touches the soul but leaves its impress. And thus little by little we are fashioned into the image of all we have seen and heard, known or meditated upon. If we learn to live with all that is fairest and purest and best, the love of it will in the end become our very life.

What a strength this pillar can become, if we always keep wisdom and reason in control of our thinking.
ELDER MARION G. ROMNEY OF THE COUNCIL OF THE TWELVE APOSTLES

My beloved brothers and sisters, I have in mind this morning saying a few things about "The Oath and Covenant Which Belongeth to the Priesthood." The inspiration for these remarks came to me recently while I was working with a committee on a program for the commemoration of the one hundred thirty-third anniversary of the restoration of the Melchizedek Priesthood.

As I heard President McKay speak about that day 132 years ago when six [page 17] men gathered in the home of Peter Whitmer to organize the Church, I recalled that ten months prior thereto the Prophet Joseph Smith and Oliver Cowdery had received from Peter, James, and John the power by which they would organize The Church of Jesus Christ of Latter-day Saints. That power was the Melchizedek Priesthood--the greatest power that has come to the earth in any dispensation, the power which will outlast and control the great powers now being discovered by men.

By way of confession and avoidance to the charge that these remarks might be more appropriate in a priesthood meeting, I assure you mothers and sweethearts that when you receive the exaltation for which true Saints earnestly strive, you will be with a Melchizedek Priesthood bearer who has magnified his calling. Therefore, anything you can do to encourage your loved one to magnify his priesthood will repay you a thousandfold.

Traditionally, God's people have been known as a covenant people. The gospel itself is the new and everlasting covenant. The posterity of Abraham through Isaac and Jacob is the covenant race. We come into the Church by covenant, which we enter into when we go into the waters of baptism. The new and everlasting covenant of celestial marriage is the gate to exaltation in the celestial kingdom. Men receive the Melchizedek Priesthood by an oath and covenant.

A covenant is an agreement between two or more parties. An oath is a sworn attestation to the inviolability of the promises in the agreement. In the covenant of the priesthood the parties are the Father and the receiver of the priesthood. Each party to the covenant undertakes certain obligations. The receiver undertakes to magnify his calling in the priesthood. The Father, by oath and covenant, promises the receiver that if he does so magnify his priesthood he will be sanctified by the Spirit unto the renewing of his body; (see D&C 84:33) that he will become a member of "... the church and kingdom, and the elect of God," (ibid., 84:34) and receive the "... Father's kingdom; therefore," said the Savior, "all that my Father hath shall be given unto him." (Ibid., 84:38.)

It is of such--that is, those who receive the priesthood and magnify it--so I believe, of whom the following was written: "They are they into whose hands the Father has given all things--"

"They are they who are priests and kings, who have received of his fulness and of his glory;"

"And are priests of the Most High after the order of . . . the Only Begotten Son. Wherefore, as it is written, they are gods, even the sons of God--" (ibid., 76:55-58.)

These transcendent blessings the Father promises the receiver of the Melchizedek Priesthood by an oath and covenant which he says "... he cannot break, neither can it be moved." (Ibid., 40:40.) But these blessings, as has already been indicated, do not come by ordination alone. Ordination to the priesthood is a prerequisite to receiving them, but it does not guarantee them. For a man actually to obtain them, he must faithfully discharge the obligation which is placed upon him when he receives the priesthood; that is, he must magnify his calling.

Now let us consider for a moment just what magnifying one's calling in the priesthood means. Speaking to the assembled bearers of the priesthood at the time the "oath and covenant" was revealed the Lord said, "... I have given the heavenly hosts and mine angels charge concerning you." (Ibid., 84:42.) Italics added.) This has always been an extremely impressive and sacred statement to me, to think that the Lord has given his angels and his heavenly hosts charge concerning those who receive the priesthood.

Then, addressing the elders, he continued: "And I now give unto you [you bearers of the priesthood] a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

"For you shall live by every word that proceedeth forth from the mouth of God." (Ibid., 84:43-44.)

It is compliance with this charge which entitles the bearer of the priesthood to the blessings and rewards offered by the Father in "the oath and [page 18] covenant which belongeth to the priesthood."
The status of one who receives the priesthood and then breaks the covenant is explained by the Lord in this language: “. . . whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.” (Ibid., 84:41.)

With such a penalty prescribed for breaking it, one might be prompted to question the advisability of accepting the obligations of the covenant; that is, he might question it until he reads the verse which follows the statement of the penalty. There he learns that those who do not receive the oath and covenant are not much, if any, better off than are those who receive it and break it. For in that verse the Lord says: “And, wo unto all those who come not unto this priesthood which ye have received, . . .” (Ibid., 84:42.)

Such is the sober import of “the oath and covenant which belongeth to the priesthood.” You can read it in full just as the Lord gave it in the 84th section of the Doctrine and Covenants beginning with the 33rd verse.

It is apparent from this revelation that the only way a man can make the maximum progress towards eternal life, for which mortality is designed, is to obtain and magnify the Melchizedek Priesthood. With “. . . eternal life, . . . the greatest of all the gifts of God” (ibid., 14:7) depending upon it, it is of utmost importance that we keep clearly in mind what the magnifying of our callings in the priesthood requires of us. I am persuaded that it requires at least the following three things:

1. That we obtain a knowledge of the gospel.
2. That we comply in our personal living with the standards of the gospel.
3. That we give dedicated service.

As to the importance of a knowledge of the gospel, the Prophet Joseph Smith said that “It is impossible for a man to be saved in ignorance.” (Ibid., 131:6.) That he had in mind ignorance of gospel truths is evident from the fact that on another occasion he said: “A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world as evil spirits will have more knowledge, and consequently more power than many men who are on the earth. Hence it needs revelation to assist us, and give us knowledge of the things of God.” (DHC 4, 588.)

There is no knowledge other than knowledge of the things of God that will save us. “Ye must grow in grace and in the knowledge of the truth,” the Lord said to the brethren in the infant days of the Church. (D&C 59:40.)

In the revelation given to President Brigham Young at Winter Quarters in January 1847, the Lord said: “Let him that is ignorant learn wisdom by humbling himself and calling upon the Lord his God, that his eyes may be opened that he may see, and his ears opened that he may hear;

“For my Spirit is sent forth into the world to enlighten the humble and contrite, and to the condemnation of the ungodly.” (Ibid., 136:32-33.)

Fourteen years earlier the Lord had thus counseled the brethren: “. . . I give unto you a commandment that ye shall continue in prayer and fasting from this time forth.

“And I give unto you a commandment that you shall teach one another the doctrine of the kingdom.

“Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; . . .” (Ibid., 88:76-78.)

One of the best ways to learn the gospel is to search the scriptures. Our purpose in urging all bearers of the Melchizedek Priesthood to read the Book of Mormon during 1961 was that they might learn more about the gospel. One cannot honestly study the Book of Mormon without learning gospel truths, because it contains “. . . the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews also; . . .” (Ibid., 20:9.) So impressed was the Prophet Joseph with it that he “told the brethren that the Book of Mormon [page 19] was the most correct book of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other books.” (DHC 4, 461.)

I am very happy to advise you that I have reports from 332 stake presidents to the effect that in their stakes there was a combined total of 59,740 bearers of the Melchizedek Priesthood who read the Book of Mormon through during 1961. I am sure that each of these men can truthfully testify that his knowledge of the gospel was increased by his reading.

But learning the gospel from books is not enough. It must be lived by one who would magnify his calling in the priesthood. As a matter of fact, getting a knowledge of the gospel and living it are interdependent. They go hand in hand. One cannot fully learn the gospel without living it. A knowledge of the gospel comes by degrees. One learns a little, obeys what he learns; learns a little more, obeys that; and repeats this cycle in an endless round. Such is the pattern by which one can move on to a full knowledge of the gospel.

John, the Beloved, says that this was the way Jesus attained a fulness. He wrote: “And I, John, saw that he received not of the fulness at first, but received grace for grace;

“And he . . . continued from grace to grace, until he received a fulness.” (D&C 93:12-13.)

Jesus prescribed the same process for us in these words: “. . . if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace.” (Ibid., 93:20.)

And in another scripture: “And no man receiveth a fulness unless he keepeth his commandments.

“He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things.” (Ibid., 93:27-28.)

I cannot understand how one can read these words without having his heart filled with joy.

Jesus further points out that the commandments we are required to keep are given in the scriptures, and adds: "If thou lovest me thou shalt serve me and keep all my commandments." (Ibid., 42:29.) And . . . unto him that keepeth my commandments I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life." (Ibid., 63:23.)

Many of the commandments concerning our personal conduct are to be found in the forty-second section of the Doctrine and Covenants, which the Prophet Joseph specifies "as embracing the Law of the Church." Every priesthood bearer should be familiar with this revelation and with the instructions given in section fifty-nine and in section eighty-eight, particularly verses 117 to 126. Indeed, a priesthood bearer with serious intentions of so magnifying his calling as to merit the blessing of the "covenant which belongeth to the priesthood" should be conversant with all the instructions given to guide us in our personal conduct—both those recorded in the scriptures and those being received currently by the living prophets. One can scarcely hope to be fortified "against the wiles of the devil" by putting "on the whole armour of God" (see Ephesians 6:11) unless he knows what that armor is.
The nature of this service is spelled out in detail in the revelations and by the living prophets. The burden of it the Lord has laid upon his priesthood. It can be done properly only by men who are magnifying their priesthood; who know the gospel, conform their lives to its standards, and who enthusiastically give dedicated service in the spirit of the divine proclamation that “... men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;”

“... (D&C 58:27-28.)

Such men are magnifying their callings, and they shall obtain the rewards promised by the Lord in the “oath and covenant which belongeth to the priesthood.” That each of us may be found in this choice group, I humbly pray in the name of Jesus Christ. Amen.

I believe I will tell something about you that you do not know. It is said that--

You never can tell what our thought will do In bringing you hate or love. For thoughts are things And their airy wings Are swifter than carrier dove. They follow the law of the universe, Each thing must create its kind; And they sweep o'er the track To bring you back Whatever went out from your mind.

If that is true of thoughts it is true of acts. Here is what some students of the Brigham Young University did to a conductor on one of our railroads. I have not his permission to read it, but I am going to.

"It is with pleasure that I tell you that on the evening of January the third 1962, going west on the California Zephyr, I met the nicest group of students that I have had the pleasure of visiting with in many years. While checking the train I came to a coach loaded to capacity with young men and women that I later learned were going to Provo to attend the Brigham Young University. I was amazed to find that a coach loaded with 60 or more young people, as this one was, could be so quiet and orderly, compared with some of the other groups we have handled which had the aisles littered with beer and whiskey bottles, with blinds torn from the windows, with water fountains plugged and the water drained all over the floor, the air blue with tobacco smoke and the entire train in an uproar, this group was eating candy, reading, writing letters, playing musical instruments, visiting with friends, and believe it or not, some were even studying. (laughter) It would be very hard to find another group containing as many perfect ladies and gentlemen."

Congratulations. Thank you for your presence this morning and your inspirational singing and you will be with us this afternoon, but I took time now to thank you for fear we might not have time at the close of the meeting. We are proud of you. Please give us your closing number and then President Boyd LeRoy Fugal of Timpanogos Stake will offer the benediction.

As a concluding number, the Combined Choruses sang the selection, “O Clap Your Hands."

President Boyd LeRoy Fugal of the Timpanogos Stake offered the closing prayer.

Conference adjourned until 2:00 p.m.

The Friday afternoon session of the Conference convened at 2:00 p.m. in the Tabernacle, with President David O. McKay presiding and conducting the services. The President announced that the singing for this session would be by the Brigham Young University Combined Choruses, Maughan McMurdie conducting, with Alexander Schreiner at the organ.

President David O. McKay:

The Tabernacle is filled to overflowing this Friday afternoon and many people are tuned in on the radios and televisions. We extend a hearty welcome to our unseen audience and to all who are gathered in this great hall.

We again acknowledge with appreciation the presence of our stake presidencies, high councilmen, bishoprics, temple presidencies, general auxiliary officers, patriarchs, and others, and we extend a hearty welcome and express satisfaction and pleasure in the attendance of special guests and prominent men in the nation and the state.

We are favored again this afternoon by the presence of the Brigham Young University Combined Choruses, with Professor Maughan McMurdie conducting and Alexander Schreiner at the organ. We shall begin these services by the Brigham Young University Combined Choruses singing, “How Lovely Is Thy Dwelling Place.” The invocation will be offered by Elder Benjamin W. Wilkerson, president of the South Carolina Stake.

The Brigham Young University Combined Choruses sang, “How Lovely Is Thy Dwelling Place.”

Benjamin W. Wilkerson, president of the South Carolina Stake, offered the opening prayer.

The invocation was offered by Elder Benjamin W. Wilkerson, president of the South Carolina Stake. The Combined Choruses of Brigham Young University will now favor us with, “I Need Thee Every Hour,” conducted by Maughan McMurdie. After the singing Elder Joseph W. Anderson, Clerk of the Conference, will read some important statistical data of the Church.

The hymn, “I Need Thee Every Hour,” was sung by the Combined Choruses.
For the Information of the Members of the Church: The First Presidency issued the following Statistical Report concerning the membership of the Church at the end of the year 1961.

I. STATISTICAL INFORMATION

Number of Stakes of Zion at close of 1961 .......... 345 An increase of 26 Stakes during the year
Number of Wards .................................. 2,691
Number of Independent Branches in Stakes ......... 452 Total Wards and Independent Branches in Stakes at close of year ............... 3,143
Number of Mission Branches at close of year ...... 1,820 Number of Full-Time Missions at end of year (Not including Area Supervisory Missions) ...... 64

In the Stakes .................................... 1,514,551
In the Missions .................................. 309,110 Total Membership ...................... 1,823,661
A net increase of 130,481 Members during the year

Church growth during 1961:

Children blessed in Stakes and Missions .......... 55,040
Children baptized in Stakes and Missions ......... 46,365
Converts baptized in Stakes and Missions ......... 88,807
An increase of 40,221 over the number of Convert Baptisms during the preceding year.

Social Statistics: (Based on 1961 data from the Stakes)
Birth rate per thousand .......................... 32.2
Marriage rate per thousand ....................... 8.43
Death rate per thousand .......................... 5.68

Priesthood:

Members holding the Aaronic Priesthood, December 31, 1961:
Deacons ...................................... 86,099
Teachers ..................................... 65,277
Priest ....................................... 86,005
Total number holding Aaronic Priesthood ..... 237,381

Members holding the Melchizedek Priesthood, December 31, 1961:
Elders ....................................... 164,186
Seventies .................................... 21,373
High Priests ................................. 52,221
Total number holding Melchizedek Priesthood . 237,780

Grand Total, members holding Aaronic or Melchizedek Priesthood ..................... 475,161

Auxiliary Organizations:

Relief Society (Membership) ...................... 231,175
Deseret Sunday School Union (average attendance) . 680,999
Young Men's Mutual Improvement Association (enrollment) ............................ 188,259
Young Women's Mutual Improvement Association (enrollment) ......................... 203,556
Primary (children enrolled) ...................... 347,593

Welfare Plan:

Number of Persons assisted ....................... 106,882
Number placed in remunerative employment during the year ............................ 8,944
Mandays of work donated to the Welfare Plan during the year ............................ 145,200
Unit-days of equipment use donated ............... 10,100

Genealogical Society:

Names cleared in 1961 for Temple Ordinances ...... 1,079,093 Genealogical records microfilmed in 15 countries during the year were equivalent to 173,350 printed volumes of approximately 300 pages per volume.

Temples:

Number of ordinances performed during 1961 in the 12 operating Temples:
For the living ....................... 43,540
For the dead ......................... 3,947,158
Total number of ordinances ...... 3,990,698

Church School System:

Total 1961 cumulative enrollments in Church School System (including schools in the Pacific):
College Students ............................. 28,442
Elementary and High School Students .. 66,696

Missionaries:

Number of Missionaries who at the close of 1961 were laboring under calls from the First Presidency in the full-time missions ....................... 10,383
Number of Local Missionaries (full-time and part-time) who at the close of 1961 were laboring in these missions . 1,209
Number of Stake Missionaries at the close of the year 5,858
Total number of Missionaries at end of year .... 17,450 Number of Missionaries who received training in the Missionary Home during 1961 ......................... 5,930

THOSE WHO HAVE PASSED AWAY

President J. Reuben Clark, Jr., First Counselor in the First Presidency, passed away October 6, 1961.
Alonzo F. Hopkin, President of the Woodruff Stake.
Tracy Y. Cannon, Executive Chairman of the General Music Committee of the Church.
President David O. McKay:
Elder Orval W. Adams will now read the report of the Church Finance Committee.

**CHURCH FINANCE COMMITTEE REPORT**

Elder Orval W. Adams read the following report:

April 2, 1962 The First Presidency 47 East South Temple Street Salt Lake City, Utah

Dear Brethren:

We have reviewed the report of the 1961 financial operations of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints, as well as of auxiliaries and other organizations for which accounts are maintained in the Financial Department of the Church. Attention was given particularly to the accounting procedures followed as to funds received and to the manner in which expenditures are controlled. We have determined that the expenditures of such funds are authorized by The First Presidency or by budget procedures. The budget is authorized by the Council on Disposition of Tithes comprised of The First Presidency, the Council of the Twelve and the Presiding Bishopric.

A continuous audit of the financial records of the Church is conducted by the Church Auditing Department which is completely independent of all other departments. Professional auditing firms are employed to audit certain organizations, or businesses owned or controlled by the Church.

Based upon our review of the financial reports of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints and explanations made by the personnel of the Financial and Auditing Departments of the Church we are of the opinion that the expenditures of funds during the year 1961 were made in accordance with the established procedures outlined herein.

We congratulate the General Authorities and their associates for the manner in which the finances of the Church are administered, and we commend the Church Financial Department and the Church Auditing Department for the expert and careful manner in which all financial records are maintained and audited.

Respectfully submitted,

**CHURCH FINANCE COMMITTEE**

Orval W. Adams Harold H. Bennett Glenn E. Nielson Wilford G. Edling Weston E. Hamilton

President David O. McKay:

President Henry D. Moyle, First Counselor in the First Presidency, will now present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of this General Conference.

**Sustaining Vote**

Henry D. Moyle:

Sister Arta M. Hale, First Counselor to Sister LaVern Parmley, President of the Primary Association of The Church of Jesus Christ of Latter-day Saints, has been called to serve on the Children's Correlation Committee of the All-Church Coordinating Council. It is therefore proposed that we release Arta M. Hale as First Counselor to Sister Parmley, with our vote of appreciation and gratitude for the tremendous service that she has rendered in this calling. Those in favor of sustaining this proposition, will please make it manifest in the usual manner.

**GENERAL AUTHORITIES OF THE CHURCH**

THE FIRST PRESIDENCY


PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES


PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE


TRUSTEE-IN-TRUST

David O. McKay

as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints
President Henry D. Moyle:

President McKay, the voting seems to have been unanimous in all instances in the affirmative.
We have just listened to a report from have been unanimous in all instances the Clerk of the Conference, Elder in the affirmative. Joseph Anderson, giving vital statistics; [page 27] and Elder Orval W. Adams, who gave the report of the Church Finance Committee; and from President Henry D. Moyle, First Counselor in the First Presidency, who presented the General Authorities General Officers, and General Auxiliary Officers of the Church for your sustaining vote. Thank you, brothers and sisters, for this manifestation of your cooperation and loyalty. God bless you and all of us, as we go forward in unity, devoting ourselves to the upbuilding and success of The Church of Jesus Christ of Latter-day Saints.

We shall now hear from Elder Henry D. Taylor, Assistant to the Twelve. He will be followed by Elder Harold B. Lee of the Council of the Twelve.

ELDER HENRY D. TAYLOR Assistant to the Council of the Twelve Apostles

First, I express my sincere gratitude for the goodness of our Heavenly Father to me and my family. I appreciate my membership in this wonderful Church and bear you my witness that it is the Church of Jesus Christ, restored in these latter days.

Jesus Christ, the Savior of the world is the only perfect person who has lived here upon the earth. Everything he did have purpose and was necessary and important. His marvelous teachings were and always will be the beautiful principles of salvation, and throughout his life he gave emphasis to them by the example he set for the whole world.

Peter, who was very close to the Savior during his ministry, once said of him: “. . . God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil, for God was with him.” (Acts 10:38.)

As Jesus went about doing good, he healed the sick, caused the lame to walk the blind to see, and the deaf to hear. He cleansed the lepers and cast out evil spirits. He raised the dead and gave comfort, hope, and encouragement to the sorrowing. He inspired the transgressor to forsake unrighteous ways. He touched the hearts of people, helping them to see and understand the value of the inner life. He motivated them to noble actions. Because of his teachings they were able to comprehend in greater measure the value of their souls in the sight of God the Father. He planted in men's souls the seeds of divine love. Then he suffered his life to be taken, that we, his brothers and sisters, might gain salvation and eternal life. What a wonderful life of service; of doing good!

In his Sermon on the Mount, the Savior admonished all to “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” (Matt. 5:16. Italics added.)

As members of the Church of Jesus Christ, “We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men.” (Thirteenth Article of Faith.) These are principles by which we should live. Someone has said: “He who does good is of God,” and an ancient prophet once gave emphasis to this thought in these words: “Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil.... For behold, the Spirit of Christ is given to every man, that he may know good from evil; . . .” (Moroni 7:12, 16.)

Living the gospel principles will make men progressively better and instill within them a desire to follow the Savior’s wonderful example of going about “doing good” to others. President McKay has beautifully pointed out this great truth: “The gospel . . . will change men's lives and make women and children better than they have ever been before . . . that is the mission of the gospel of Jesus Christ . . . to make evil-minded men good, and to make good men better. In other words, to change men's lives, to change human nature.”

This would be a wonderful world in which to live if all of us would forget ourselves, if we would eliminate selfishness from our lives and think in terms [page 28] of the good we could do in serving others. Unselfishness contributes to happiness. How true is the statement that “a person who is all wrapped up in himself, makes a pretty small and unattractive package.”

We find in life what we look for, and what we find becomes part of us. How commendable it would be if we would look only for the good in each other. A gifted writer has suggested: “There is so much good in the worst of us, and so much bad in the best of us, that it hardly behooves any of us to talk about the rest of us.”

President Eisenhower upon one occasion referred to an individual who sought an answer to the following question: “Wherein lies the greatness and genius of America?” This is the conclusion reached by that person: “I sought for the greatness and genius of America in her commodious harbors and her ample rivers . . . and it was not there . . . in her fertile fields and boundless forests . . . and it was not there . . . in her rich mines and her vast world of commerce . . . and it was not there. Not until I went into the churches of America and heard her pulpit flame with righteousness did I understand the secret of her genius and power. America is great because she is good, and if America ever ceases to be good, America will cease to be great.”

The same thing is true of individuals. As long as we are good, we are truly great. True value in life is not measured in what we have, but in what we do; not in what people think and do for us, but by what we think and do for people.

The Savior gave the key by which we may achieve greatness in the words: “. . . he that is greatest among you shall be your servant.” (Matthew 23:11.)

Being a servant to our fellow men and performing acts of goodness to them will bring a inner glow, a deep feeling of serenity, contentment, and satisfaction. We then can be at peace with ourselves and with the world. By doing good we will be rewarded, not only in this life, but in the life to come. We have been promised many blessings. Listen to this declaration of our Lord:

“Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live....

“Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

“And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” (John 5:25, 28-29.)

Every day as we go about our tasks, in our homes, among our friends, our associates, our neighbors and families, we can do good even in small, yet nevertheless, important ways. This we can do by:

A warm and understanding smile.

A firm and friendly handclasp.

A cheery greeting.

A word of encouragement, commendation and sincere praise.

Through acts of thoughtfulness.
By rendering a listening and sympathetic ear to all.

By the sharing of ourselves with our fellow men.

By gently and kindly leading those whose lives touch ours to appreciate and follow the Lord and his way of life.

My dear brothers and sisters, in these ways, and by others of our own designing, we, too, like our Master, can "go about doing good," and God will also be with us.

That we may do so, I humbly pray in the name of our Lord and Savior Jesus Christ. Amen.

President David O. McKay:

Elder Henry D. Taylor, Assistant to the Twelve, has just spoken to us. We shall now hear from Elder Harold B. Lee of the Council of the Twelve. He will be followed by Elder ElRay L. Christiansen.

Elder Harold B. Lee

ELDER HAROLD B. LEE Of the Council of the Twelve Apostles

"Search diligently pray always, and be believing, and all things shall work together for your good, if ye walk uprightly and remember the covenant wherewith ye have covenanted one with another." (D&C 90:24.)

This quotation was from one of the revelations given when the Church was less than three years old, given in March 1833, which means that at that time there were no members who had been members of the Church more than three years. Their enemies from without were bringing persecution upon all who professed to be members of the Church of Jesus Christ. Under withering and merciless persecution, they were seeing in our day an interpretation of the Master's interpretation of the parable of the sowers. Some of the new members "brought forth only thirtyfold; some brought forth sixtyfold; and a small percentage only, an hundredfold."

With little or no experience in Church administration among the Church leaders at that time, there was occasionally confusion and disunity, and the immaturity of the Church members was evidenced in quarrelings and bickerings and factional disputes, and there was a spirit of apostasy in various places, which threatened at times to destroy the very structure of the Church.

It was important, then, that the Lord should send this important warning and instruction that they should search diligently, pray always, and be believing, so that all things would work to their good. Diligence means to be industrious, the opposite of being lazy or careless or indifferent. In other words they must search to know the doctrines of the Church, and they must search to know the instructions that had been given concerning Church procedures. They were to pray always. Our missionaries after over a hundred years of experience have learned that no one is truly converted until he prays on his knees to know that Joseph Smith is a prophet of God and that the Church is indeed the Church of Jesus Christ on earth. And the four essentials that the missionaries teach to one who has never prayed before are: he first must thank; he next must ask; he must do it in the name of Jesus Christ, and then Amen. And with that simple instruction the beginning inquirer after truth is taught to pray. In praying, he is enjoined as the father said to his son, after listening to his son's prayers, "Son, don't give the Lord instructions. You just report for duty."

It is a wonderful thing for us in our younger years to remember what old age brings. Chauncey Depew, who as a United States Congressman on his ninetieth birthday was asked about his philosophy of life. He replied that when he was a young man his greatest ambition had been to display his intelligence, but the older he grew the greater was his anxiety to conceal his ignorance. It was indeed the beginning of learning when as Moses said, after the great and soul-stirring revelation of the personality of God, "Now for this cause I know that man is nothing, which thing I had never supposed." (Moses 1:10.) That was in the beginning of his wisdom.

To be believing means, first to obtain a testimony and then strive to retain it. The testing must precede the testimony, for they will "receive no witness until after the trial of their faith." As the Master had said, "... that which is born of the Spirit is spirit.

"The wind bloweth where it listeth and thou hearest the sound thereof, but thou canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (John 3:6, 8.)

The power of the Spirit was more definitely defined in an early revelation to these new Saints when the Lord said: "... I say unto you, that assuredly as the Lord liveth, and I will visit thy brethren according to their works; but when ye do not what I say ye have no promise." (D&C 82:10.)

It was important, then, that the Lord should send this important warning and instruction that they should search diligently, pray always, and be believing, so that all things would work to their good.

Now then, he said further, that if they would walk uprightly and remember their covenant, then they would have all things which would work to their good. To walk uprightly means to be morally correct, to be honest, to be just, to be honorable. As the Lord told Enos, the grandson of Lehi, "I will visit thy brethren according to their diligence in keeping my commandments," (Enos 1:10) which was repeated in substance when the Lord revealed this great truth: "I, the Lord, am bound when ye do what I say; but when ye do not what I say ye have no promise." (D&C 82:10.)

We heard an excellent discourse this morning on the meaning of a covenant as it pertained to the priesthood. The nature of the covenant that we enter into when we become members of the Church was fully explained when the Lord said: "And again, by way of commandment to the Church concerning the manner of baptism—All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church." (Ibid., 20:37.)

The people in the Book of Mormon days were instructed with a similar explanation. "And now I speak," Moroni said, "concerning baptism. Behold, elders, priests, and teachers were baptized; and they were not baptized save they brought forth fruit meet that they were worthy of it.

"Neither did they receive any unto baptism save they came forth with a broken heart and a contrite spirit, and witnessed unto the church that they truly repented of all their sins." (Moroni 6:1-2.)

King Benjamin explained it this way: "And now, because of the covenant which ye have made ye shall be called the children of Christ, his sons, and his daughters; for behold, this day he hath spiritually begotten you; for ye say that your hearts are changed through faith on his name; therefore, ye are born of him and have become his sons and his daughters." (Mosiah 5:7.)

Others of the prophets asked this soul-searching question of those who were candidates for baptism, "Are you willing to stand as witnesses of God at all times and in all things, and in all places that you might be in, even until death?" (See Ibid., 18:9.) To the first one of those who was baptized, the prophet who officiated said as he was directed under inspiration, "... Heliam, I baptize thee, having authority from the Almighty God, as a testimony that ye have entered into a covenant to serve him until you are dead as to the mortal body; and may the Spirit of the Lord be poured out upon you; and may he grant unto you eternal life, through the redemption of Christ, whom he has prepared from the foundation of the world." (Ibid., 18:13.)
p16 Never was there a time when Church members generally, and newly baptized converts, particularly, throughout the stakes and missions needed more to be reminded of the Lord's admonition that they should "search diligently, and pray always," and be believing that all things should work to their good if they would walk uprightly and remember the covenant wherewith they had covenanted one with another," as the scriptures I have referred to have so well explained. (See D&C 90:24.)

p17 Thousands of new members have built upon the foundation of their faith at the time of their baptism, but there are wolves in sheep's clothing among them. Older members by bad example could "wound their weak conscience and make their weaker brethren to offend." (See 1 Cor. 8:11-13.) Dissension and confusion could result from lack of experience, and the tide of persecution from the outside could roll in upon them and engulf them in a flood of apostasy unless they heed the Lord's warnings.

p18 I was down in Australia nearly a year ago, and after I had spent a long evening instructing the stake leaders in their duties, one of the brethren raised [page 31] his hand and said, "Now, Brother Lee, you have spent the evening telling us what to do. Now answer us one more question. Just how do we obtain the spiritual power necessary for us to lead this people and to instruct them?" And I have been trying to answer that question ever since he asked it. Perhaps few illustrations will serve to suggest the answer:

p19 I received a letter recently from a patriarch who had been instructed that what he should speak in blessings upon the people should be that which the Lord inspired and not of himself. In the struggle which followed his ordination he sought to know how he could distinguish between what the Lord inspired and that which was just his own thinking. He remembered, he said, what the Lord admonished in an early revelation to Joseph Smith and Oliver Cowdery: "... you cannot write" (which to him meant you cannot say) "that which is sacred save it be given you from me." (D&C 9:9.)

p20 "So my personal problem finally was resolved," he wrote me, "by making this conclusion: You have been called and ordained to this work by an authorized servant of the Lord. You have the authority to proceed. You must live as closely to the Lord as you know how. You must constantly seek and pray for guidance and inspiration, then perform your duties in humility and rest content in the knowledge that you have done all you could, and in the firm belief that what you have said in giving blessings was indeed inspired."

p21 The Lord's formula for new and untried leaders was this:

p22 "Again I say unto you, that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority and has been regularly ordained by the heads of the church.

p23 "And again, the elders, priests and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in which is the fulness of the gospel.

p24 "And they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit.

p25 "And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach." (D&C 42:11-14.)

p26 Summarized this meant that there were four essentials for service in the kingdom of God. (1) They must be ordained, (2) they must teach from the standard Church works, (3) they must live as they preached, (4) they must teach by the Spirit. "... when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men." (2 Nephi 33:1.)

p27 Well, so the Lord has told us in plain language how his servants could be inspired. It was as Alma observed in the sons of Mosiah who were great and successful missionaries. "They were strong in a knowledge of the truth." They were sound in understanding. They fasted and prayed often, and they cultivated "the spirit of prophecy and the spirit of revelation," so that "when they taught they taught with power and authority of God." ( Alma 17:1-3.)

p28 I met a man in his late seventies down in Brisbane, Australia, who said that all his lifetime he had been searching for a church that could answer satisfactorily his question, "Are God and his Son, the Savior of the world, living with your church today?" And always the answer to his question was negative. "The scriptures are closed," they said. "There is no prophet through whom the Lord speaks today. God does not reveal himself to man."

p29 He was convalescing from a painful accident when two young men--missionaries of the Church of Jesus Christ of Latter-day Saints called. In their opening testimony, they bore witness that the Lord had appeared with his Heavenly Father to Joseph Smith, and in answer to his question as to which church they should join, he was told to join none of them, for they were all wrong, "... they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." (See Joseph Smith 2:19.)

p30 Here was the answer he had been seeking, and the Spirit bore witness that this was in truth the true Church of Jesus Christ, with which the Father and the Son were living today.

p31 Brigham Young, in speaking about the same thing, said, "If all the talent, tact, wisdom, and refinement of the world had been sent to me with the Book of Mormon and had declared in the most exalted eloquence the truth of it undertaking to prove it by learning and worldly wisdom, they would have been to me like the smoke which rises only to vanish away. But when I saw a man without eloquence or talent for public speaking who could say, 'I know by the power of the Holy Ghost that the Book of Mormon is true, that Joseph Smith is a prophet of the Lord,' and the Holy Ghost preceding from that individual, illuminated my understanding, and light, glory, and immortality were before me. I was encircled by them, filled with them and I knew for myself that their testimony was true." (J of D, Vol. 1, p. 90.)

p32 We must teach with that in mind. If the Holy Ghost does not bear witness to the things we say, we cannot and we will not be successful in our missionary work.

p33 I heard a missionary telling about President McKay's visit to Glasgow when a young reporter looked him in the face and asked of President McKay "Are you a prophet of God?" And the young man said President McKay looked at the reporter and replied: "Young man, you look me in the eye and answer your own question." This young man in telling me the story said, "I looked President McKay in the eye, and I received my answer and my witness that he is in truth a prophet of the Living God," to which I also bear humble testimony in the name of the Lord Jesus Christ.

p34 "Except the Lord build the house, they labour in vain that build it." (Psalm 127:1.)

p35 Today the servants, many unschooled and inexperienced like the disciples of old, must "go forth"--"the Lord working with them, and confirming the word with the signs following." (See Mark 16:20.)

p36 Except we do walk uprightly and remember our covenants and have an unshakable testimony of the divinity of this Church; in the language of an eminent businessman and financier, the various activities of the Church would be but a shambles.

p37 May the Lord help us to search diligently and walk uprightly and remember the covenant wherewith we have covenanted one with another, I pray humbly, in the name of Jesus Christ. Amen.

p38 President David O. McKay:
My brothers and sisters, as I sought to determine what I might appropriately speak about at this time, my mind seemed to be driven and impelled to speak on a commandment which God gave to the children of Israel a long, long time ago. I humbly pray that I may say something on this topic that will be encouraging to all of us.

When the Lord created the earth as an abode for his children, he placed upon it all the necessary essentials for their physical needs—the light and the warmth of the sun, the seasons, the fertile soil from which to obtain food and raiment and shelter, and at the same time and with equal concern, he made provision for the spiritual needs of his children and for the development of man. Among the provisions made for man's spiritual goal was the gift of the Sabbath day, for he said to Moses, "...for ... the Lord hath given you the sabbath." (Exodus 16:29.) Three thousand years ago this commandment was given to the children of Israel: "Remember the sabbath day, to keep it holy.

"Six days shalt thou labour, and do all thy work:

"But the seventh day is the sabbath of the Lord thy God....

In modern revelation he has commanded the Saints to observe his holy day by attending their meetings, offering their oblations before the Lord, and as they partake of the Sacrament to make covenant with him that they will take upon him his name and keep his commandments. The reason for these requirements made by the Lord is plainly stated in the revelation in these words: "...that thou mayest more fully keep thyself unspotted from the world, ..." (D&C 59:9.)

The laws and the commandments of God are given to us, not to deny us the right to do what we are wont to do, but rather to provide us with a sure way to obtain peace and happiness and success, "For," according to the book of Proverbs, "... the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." (Proverbs 6:23.)

Accompanying each commandment is the promise of a blessing, either specified or implied. What is the promise made to those who observe the Sabbath day? The Lord declares that inasmuch as they do this with cheerful hearts and countenances, the fulness of the earth is theirs—all things that are made for the benefit and use of man to please the eye and to gladden the heart and to strengthen the body and give peace to the soul.

There was a time in my day when it seemed to me that almost all people, at least those with whom I was acquainted, considered the Sabbath day as a holy day, a day entirely different from the other days. But too often now it seems that we consider it just a part of the weekend, and thus many people do not look upon it as a holy day.

We must not permit ourselves to think of the Sabbath day as a day on which to transact business of any kind. We must not think of the Sabbath day as a day on which to catch up with our work. We must not permit ourselves to use the Sabbath for amusements or for outings or for participating in or attending sporting events as such.

The devil is not satisfied with just a little wrongdoing. He follows through and persists in gaining his ends by having us think that it is all right to sin a little. But he knows very well that a little sin seldom stays little. In the words of Nephi: "... thus the devil cheaseth their souls, and leadeth them carefully down to hell." (2 Nephi 28:21.)

On a number of occasions when I have been returning from conferences, I have met on the highway a great number of automobiles. In many of these were families apparently returning to their homes on the early Sunday evening. Attached to a good number of these cars were beautiful boats. Now ordinarily, we do not take boats to church, so one must conclude that these fine people had not been to church, nor were they on their way to church. I wonder if it is wise—well, I can say positively—it is not wise for parents to take their children away from their appointed places of worship on the Sabbath day where they may learn the gospel and where they may become fortified to face life through increased faith trust, and confidence in the Lord, and require their children to go with them on the Sabbath day to spend the day on the reservoir or at some other place of amusement. Such practices may seriously impair and affect the lives of these children and perhaps the lives of their children. In fairness to our children and to ourselves, we must go to the house of prayer on his holy day as the commandment requires.

An acquaintance of mine had purchased a lovely boat and had just finished varnishing it and painting it. When I stopped by, he was admiring it. I surmised that he was getting it ready to take it, with his family, to the reservoir the next Sunday. He said "It is complete and in readiness except for one thing." Then he asked me "Could you suggest an appropriate name for the boat?" I knew him very well. I thought for a moment, and then I said, "Well, perhaps you should name it The Sabbath-Breaker." He looked at me, and he understood.

A father was speaking to a gathering in connection with one of the stake conferences in Wyoming, which I attended. This man had, for sometime, taken his family away from home on the Sabbath. When they were returning from one trip on a Sunday evening, one of his little girls in a thoughtful mood, said to him, "Daddy, when we obtain any bless from God, it is by obedience to t law upon which it is predicated." (D&C 130:20-21.)

"And when we obtain any bless from God, it is by obedience to t law upon which it is predicated." (D&C 130:20-21.)
As he stood upon the deck of battleship Missouri in Yokohama Bay when Japan surrendered, General Douglas MacArthur made this significant declaration: "If we do not devise some greater and equitable system, Armageddon will be upon us. The problem is basically theological and involves spiritual renaissance and character. It must be of the spirit if we are to save the flesh."

That each of us help to bring about this spiritual renaissance by making sure that we and ours keep holy the Sabbath day, I pray humbly, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder ElRay L. Christiansen, Assistant to the Twelve, has just spoken to us. The Choir and Congregation will now join in singing, "Praise To The Man Who Communed With Jehovah," and the congregation includes you who are listening today.

The Brigham Young University Combined Choruses and the Congregation joined in singing the hymn, "Praise to The Man Who Communed With Jehovah."

President David O. McKay:

Elder Alma Sonne will be our next speaker. He will be followed by Elder William J. Critchlow, Jr.

ELDER ALMA SONNE Assistant to the Council of the Twelve Apostles

Thank you, brethren and sisters, for singing that good hymn so well. ["Praise to the Man."] It is always full of inspiration, especially when it is sung by so many as are present here this afternoon.

I would like to say a word about our missionaries--past and present--the men and the women who have kept alive the memory of the Lord Jesus and the gospel of Jesus Christ in the hearts of men. The missionary spirit is resting upon the Church. I believe it has rested upon the Church since its beginning. It is reflected in the messages which we have heard today. You are aware that there is a struggle going on in the world for the hearts and minds of the people. The enemies of truth and freedom are exerting themselves as never before to destroy moral and spiritual values.

The battle is being waged with relentless and determined vigor. The adversary is alert and active, and the powers of darkness are pressing forward at home and abroad.

The Apostle Paul recognized that power when he said, "For the mystery of iniquity doth already work." (2 Thes. 2:7.) It is at work in our schools, in the colleges, in the universities, in the newspapers, in the books, in the magazines, on the television, and in the picture halls.

To counteract these unholy influences the Church is sending into the world thousands of missionaries to proclaim the restored gospel of Jesus Christ. It is the only weapon, my brethren and sisters, that will eventually crush and destroy the evil designs and bring to naught the devious plans of unscrupulous, untrustworthy, and godless leaders of men. Missionary service is the life the vitality, and the obligation of the Church. Jesus commanded his servants whom he called and commissioned, to go into all the world and preach the gospel to every creature and to every nation and tongue, and people.

In doing this he launched the greatest program of all time. It is not yet finished, nor will it be finished until every knee shall bow and every tongue confesses that Jesus is the Christ. These servants, although few in number, responded with remarkable success. Under the guidance and inspiration of the Holy Ghost they went forth and appeared openly in the streets, in the synagogues, and even in the temple courts in Jerusalem. They spoke with great boldness to the public officials, to the magistrates, and to the rabble in crowded places where mobs are wont to congregate. The gospel was for everyone--rich and poor, high and low, slave and aristocrat--for God is no respecter of persons.

It was not the gospel submitted by Matthew, Mark, Luke, and John which first drew attention to the Christ, for gospel teaching had already taken hold upon the world before the four gospels were generally known. Then as now it required the energy of individuals, personal contacts, patience, diligence, love, and the inspiration and enthusiasm of devoted missionaries to plant the gospel message in the hearts and lives of people. The missionary method of the Church today is almost identical with that carried on by Jesus Christ and his apostles nineteen hundred years ago. It has been similarly successful. The work was neither professionalized nor commercialized. You will recall these humble emissaries of the Lord were to go forth two by two. One was to be the support of the other. They were to be witnesses before God of their respective testimonies. Together they could better face hostile receptions and bitter opposition. Together they could preserve their faith and their enthusiasm and withstand temptation and wrongdoing. It was God's plan of proselyting, and it was very effective.

I know most of you here have read the Lord's instructions to his servants whom he sent forth. "Provide neither gold, nor silver, nor brass in your purses, neither scrip for your journey, neither two coats, neither shoes nor yet staves: . . ."

"Behold, I send you forth as sheep in the midst of wolves:

"Beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues:

"And ye shall be brought before governors and kings for my sake, . . ." (Matt. 10:9-10, 16-18.)

If you are familiar with the story and life of Jesus, you will know that prophecy came true in the minutest detail. He said further, "He that loveth father and mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

"And he that taketh not his cross, and followeth after me is not worthy of me."

Then he admonished them "And as you go, preach, saying, The kingdom of heaven is at hand.

"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." (Ibid., 10:37-38.)

And you will see there was to be no interference and nothing was to supersede the solemn, almost drastic, injunction of the Savior to these wonderful men. No halfhearted effort was acceptable. The work to be done was important and required every sacrifice, if necessary, even life itself. It must have required great courage for these young humble, unsophisticated men to preach Jesus crucified and resurrected, and to preach the Fatherhood of God and the brotherhood of man, and to teach the children of God to be perfect even as their Father in heaven is perfect.

Some men stand in terror of public opinion. Not so with the disciples of Jesus. They were unafraid. From such teaching over the centuries came our Declaration of Independence, setting forth the doctrine of equal rights. The world owes much to the missionaries--men like Paul, the apostle; men like Wilford Woodruff, Brigham Young, Heber C. Kimball, Parley and Orson Pratt, Charles W. Penrose, and a thousand others; and men like those who today are blazing the trail into Asia Europe, the islands of the sea, and to every part of North and South America.
People in all of the nations of the earth need to repent. The need is urgent. This declaration of need constitutes an indictment of guilt--transgressions are implied.

For what need we repent I may be asked? My answer:

For the same sins that brought low the impenitent inhabitants of Sodom and Gomorrah;

for the identical sins that brought extinction to the impenent Nephites on this continent;

for the same sins that brought destruction to the impenent souls in Noah's day;

for the same sins that will bring the judgments of God upon the impenent people in our day--unless we repent.

In a very few moments, one could inventory in the mind his or her more serious transgressions--those already repented of, and those still to be repented of. It will take a little longer, and the list will grow a little longer, if we add to it our sins of omission. Sometimes our sins of omission are greater than our sins of commission. Now, how did we rid ourselves of sin or how shall we rid ourselves of the sins so listed? Is there a pattern or formula for repenting? Definitely there is, in my humble opinion, and those who will pause to list their sins will, by so doing, be taking the first step in the repenting process. In such a mental inventory we automatically recognize certain of our acts as transgressions, otherwise we would not list them. No problem can be solved, no sin can be resolved until it is first recognized. Recognition of sin therefore is the first step in the repenting processes.

The Apostle Paul assented to the stoning of Stephen. He held the cloaks of those who threw the stones. Not until he was chastened by the Lord did he recognize the full extent of his sin. Great was his remorse thereafter.

A convert to the Church was unaware that he was transgressing a law of God as he imbibed tea, coffee, and tobacco until he was taught God's law of health--the Word of Wisdom. His conversion forced upon him recognition of the law. Violations thereafter constituted transgressions.

For the purpose of my theme I propose to spell repentance with seven big capital "R's." The first "R" obviously stands for recognition.

Paul's godly sorrow for his sin suggests the second "R"--remorse. Our Lord, teaching his followers to pray, said: "...lead us not into temptation, but deliver us from evil: ..." (Matt. 6:13.)

He said that nearly two thousand years ago. Brought up to date, the 1962 version seems to be: "Lead us not into temptation but deliver us from being caught."

Sorrow for being caught in sin is not remorse.

The third "R" stands for relating. All sins should be confessed unto the Lord.

"Where," said Elder Marion G. Romney, "one's transgressions are of such a nature as would, unrepented of, put in jeopardy his right to membership or fellowship in the Church of Jesus Christ, full and effective confession would, in my judgment, require confession by the repentant sinner to his bishop or other proper presiding Church officer--not that the Church officer could forgive the sin (this power rests in the Lord himself and those only to whom he specifically delegates it) but rather that the Church, acting through its duly appointed officers, might with full knowledge of the facts take such action with respect to church discipline as the circumstances merit." (Conf. Report Oct. 1955.)

The fourth "R" stands for restitution.

"For misconduct which offends another, confession should also be made to the offended one, and his forgiveness sought." (Idem.)

Restitution means to restore--to repair the damage. Three boys about to receive scouting awards were apprehended breaking street lights. And were they sorry for being caught! Later, hut before they accepted their awards, they recognized their acts as unbecoming Eagle Scouts and with a true feeling of remorse went to the power company to relate their transgression and offered to make restitution by paying for the lights. Incidentally, the only restitution exacted was that they be guardians of those lights. From then on the lights burned on and on and on.

Some things cannot be restored. Street lights can be replaced, embezzled funds and stolen property may be returned, but how does one make restitution for the sin of blasphemy--taking the name of God in vain. Blasphemy, used so freely to emphasize our conversation, is the most thoughtless of all conversational crimes. How does one make restitution for lies--for hearing false witness?

"The moving finger writes: and having writ, Moves on: nor all thy piety nor wit Shall lure it back to cancel half a line, Nor all thy tears wash out a word if it." --Omar Khayyam
The Brigham Young University Combined Choruses will now sing, "Praise Ye the Lord in Heaven," and after the benediction by Elder J. Leonard Love the general advisors, agricultural representatives from all stakes, and all others interested in agriculture, are invited to attend this meeting.

There will be a Welfare agricultural meeting in the Assembly Hall Saturday morning, tomorrow morning, at 7:30 A.M. Stake presidents, bishops, Welfare committee advisers, agricultural representatives from all stakes, and all others interested in agriculture, are invited to attend this meeting.

The Brigham Young University Combined Choruses will now sing, "Praise Ye the Lord in Heaven," and after the benediction by Elder J. Leonard Love the general
ELDER LEGRAND RICHARDS Of the Council of the Twelve Apostles

I am happy to greet you Latter-day Saints this morning, assembled in this great conference of the Church, and all who are listening in over the radio and the television. I thank the Lord above all other things in my life for my membership in this Church and for my association with the Latter-day Saints.

Yesterday in President McKay's most inspiring address, he related some of the incidents in connection with the organization of the Church 132 years ago, and he quoted from a revelation given by the Lord to the Prophet Joseph Smith over a year before the Church was organized in which the Lord said that a marvelous work was about to come forth among the children of men.

If the world could only understand what that marvelous work is and where they could learn about it. You do not read about it in the newspapers. President McKay related many of the marvelous things that have occurred in the world, but we have to go to the scriptures and to the words of the prophets to learn what that marvelous work is.

Isaiah saw the same thing that would come to pass in our day when he said:
Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. (Isaiah 29:14.)

When the Lord indicated that he would do a marvelous work and wonder, if it were marvelous and wonderful in his eyes, what would it be in the eyes of the world if they just understood it?

There are so many other prophecies like the one of Daniel in his interpretation of King Nebuchadnezzar's dream where the Lord indicated that in the latter days, and we live in the latter days, he would set up his kingdom in the earth, never to be thrown down or given to another people. Never in the history of the world has such a kingdom been set up with a promise that it would never be thrown down or given to another people, but Daniel said that it would roll forth like a little stone cut out of the mountain without hands until it would become as a great mountain and fill the whole earth. (See Daniel 2.)

When we hear about how this work is spreading in the world, we cannot help realizing that this is that marvelous work and a wonder, just described in different terms by Daniel as compared with the one that Isaiah tells us of, and Isaiah said that the wisdom of their wise men would perish, and the understanding of their prudent men would be hid, because they cannot understand and comprehend, any more than they could understand and comprehend the work that Jesus established when he was here upon the earth, and so they crucified him. You remember he said: "... Father, forgive them; for they know not what they do...." (Luke 23:34.)

We have many other prophecies. Isaiah said that the Lord had declared the end from the beginning. (See ibid., 46:10.) He said: "The grass withereth the flower fadeth: but the word of our God shall stand for ever." (Ibid., 40:8.)

Where do we learn the word of our God? We read in the scriptures the words of Amos the Prophet that: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

So that if the Lord should ever undertake to fulfill the promises made to the Prophet Joseph Smith and to Isaiah and to Daniel, then we would have to look to find that work headed by a prophet, because God could not do, according to his plan and purposes, the work he decreed he would do without a prophet. Thank God for the prophets of this dispensation.

You remember how Jesus said that the people of his day crucified the living prophets, but they decorated the graves of the dead prophets. And history is just repeating itself today. So we turn to the living prophets to learn of this marvelous work and a wonder the Lord promised to do and to learn of the kingdom the Lord promised to set up in the latter days.

We know that this Church is the fulfillment of those very prophecies and many, many others, relating to this marvelous work that God said he would establish in the latter days, and we would that all men everywhere might know as we know, and we bear witness of it, and that is the reason for the great missionary program of the Church where we have some 11,000 of our young men and women in the world out with no thought of any earthly gain, only a desire to share with the people of the world the marvelous truths of the gospel.

We converted a very prominent banker not long ago, and when I attended one of the conferences at which he was present, I asked him if he would like to say a few words in the conference. He stood up and said something like this: "Mormonism is not only a religion, it is a way of life." And why should it not be a way of life? It is not just a Sunday religion. It is a religion that enters into our lives until the first thing in the life of a Latter-day Saint is to serve the Lord and honor his priesthood, where every man can bear the priesthood of God and help to build the kingdom of God in the earth. I thank the Lord for such a Church as that.

You remember the story about when one of the brethren was asked what his business was, and he said, "My business, sir, is to serve the Lord. I mend shoes for a living." Now that is the way the Latter-day Saints feel. Our business is to serve the Lord, and then we mend shoes for a living.

A short time ago, and many of you may be familiar with this, there was a very prominent minister delivering an address on what was called the National Brotherhood Week, and he talked about the Mormons. He was discussing the merits of the Church of Jesus Christ Latter-day Saints, and after admitting that he had always had a very erroneous idea about the Mormons, he made the statement: "What are the things that I like about the Mormons?" Then he enumerates some of them, one by one and indicates that it is a way of life for instance, he says his first thought is a clear statement of faith, a statement of faith that young people can grasp understanding what it is. Then he mentions and discusses some of its teaching such as eternal progression. What marvelous truth this Church has revealed to the world. Revelation takes place today. What a world it would be if everybody believed in the revelations of God in our day!

And then he speaks of eternal marriage. Is it not strange that as plain as that principle is taught in the Holy Scriptures, that we should be the on Church that teaches it? All others churches perform their marriages "until death do you part." I know there are some ministers who would like to perform their marriages for eternity, because I have talked with them. I cannot take time to tell you of these experiences this morning, but one of our Mormon boys was being married in southern California a few years ago. He was marrying out of the Church, and her minister was to perform the ceremony. In talking with this young couple in advance, he said, "Now if there is anything special you would like me to say when I perform the ceremony, if you will indicate it, I will be glad to say it." This young Mormon boy spoke up and said, "Reverend, when you pronounce us husband and wife, if you would do it for time and eternity, you would surely make me happy." The minister raised his head and said, "Isn't that a beautiful thought? Why don't we all get married like that?" We would all get married like that if we lived properly and if we understood God's eternal truth when he said it was not good for man to be alone and gave him a help meet before death ever came into this world. Through the atonement of Christ, we are to be restored to man's former condition. If it was not good for man to be alone [page 43] for man to be alone before death came into this world, it will not be good for man to be alone when there is no more death.

To us who understand this principle, we cannot understand why the world cannot believe when it is taught so plainly. I could tell you of other ministers who have admitted to me that they believe eternal marriage is a principle of the scriptures, but they are not allowed to teach it in their own churches.

When this minister said, when mentioning these things, "But is this faith bad?" Is it bad to believe in eternal progression? Is it bad to believe in revelation? Is it bad to believe in the eternal duration of the marriage covenant?

Then he adds: "The second thing I like about them is that they have a way of life. Their religion enters into their life immediately." Then he discusses our attitude toward work, toward accepting help from the government and our standards of living necessary to prepare us to serve in the Church, and then he says, "I do not know whether it is because of this way of life to which their religion is related as intimately or not, but they are perhaps the healthiest people in the world. During the war, in Utah you found more people or men acceptable for the services than any other state in the United States." Then he states, "Utah is the first state in the United States in education and perhaps the best in the world."

If we have what we claim, a marvelous work and a wonder, should it not inspire us as a people to live up to its standards? It is nothing more than what Jesus said that we should let our light so shine before men that they, seeing our good works, should glorify our Father which is in heaven. (See Matt. 5:16.)

Then this man says, "The third thing I like about the Mormon faith, it is a family-centered religion. This family-centered religion begins with family prayers in the morning, family prayers at night, and no food is eaten until it is blessed. The entire family goes to Church, led by the father and the mother." I interviewed a young man for his mission a short time ago in southern Utah, and he had just returned from spending eighteen months in an army camp in Germany. He said, "We Mormon boys went to
Brethren and sisters, teach your children from their infancy to believe in Jesus Christ as our redeemer, in Joseph Smith as a Prophet of God, and in his successors in spirit of eternal destruction.

The Church has not gone astray. The kingdom of God that was set up never to be destroyed or given to another people is the Church of Jesus Christ of Latter-day Saints, and it is not going to be destroyed, and is not going to be given to any other people. There will be members of this Church because of their lack of faith and

I have always been very grateful for the testimony coming to me through the Spirit of the Lord that Joseph Smith, the Prophet of God, was called to stand at the head of the Church and to be our guide to the benefit of the nations of the earth and the peoples who should follow after and more particularly I think for the Latter-day Saints of this dispensation, that the Lord set

I was trained at my mother's knee to love the Prophet Joseph Smith and to love my Redeemer. I never knew my Grandmother Smith. I have always regretted that,

Joseph Fielding Smith

We have just listened to Elder LeGrand Richards, a member of the Council of the Twelve. President Joseph Fielding Smith, President of the Quorum, will now address

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PRESIDENT JOSEPH FIELDMING SMITH Of the Council of the Twelve Apostles

My beloved brethren and sisters, I feel like I had just passed through a tornado. (laughter) I did not say that to make you laugh. But the Lord never blessed me with a voice nor the quality to explode when I get up to deliver a discourse, so I am deficient in those things. I do wish to say however, that I have a testimony of this truth. I am grateful for it. I do not remember the time when I did not believe in the mission of our Lord and Savior Jesus Christ nor in the mission of the Prophet Joseph Smith, and I hope you will forgive me if I get a little personal.

I was trained at my mother's knee to love the Prophet Joseph Smith and to love my Redeemer. I never knew my Grandmother Smith. I have always regretted that, because she was one of the most noble women who ever lived, but I did know her good sister, my Aunt Mercy Thompson and as a boy I used to go and visit her in her home and sit at her knee, where she told me stories about the Prophet Joseph Smith, and oh, how grateful I am for that experience.

I know that the Church of Jesus Christ of Latter-day Saints is in very deep the kingdom of God, the same kingdom that was seen by a great king long before the birth of Christ in a dream or a [page 45] vision that he received that had to be interpreted by a prophet of the Lord, in which the Lord made known to that king, not for his benefit, but to the benefit of the nations of the earth and the peoples who should follow after and more particularly I think for the Latter-day Saints of this dispensation, that the Lord set

I have always been very grateful for the testimony coming to me through the Spirit of the Lord that Joseph Smith, the Prophet of God, was called to stand at the head of the Dispensation of the Fulness of Times when this kingdom would be set up, never to be destroyed or given to another people.

We have people who go out of the Church from time to time and set up organizations of their own, claiming that the kingdom of God has failed, that they have something better. I am sorry for these people. I cannot believe that any of them are sincere. If they are, then they are to be pitied, but I think that they are malicious deceivers, trying to destroy the kingdom of God.

Every person coming into this Church through the waters of baptism has hands laid upon his or her head by which they are to receive the gift of the Holy Ghost to be a guide to them through time and all eternity. I wonder how many of those who have been baptized and confirmed members of this Church have so lived that they have had that guidance and have had the testimony come to them through the Holy Ghost that Joseph Smith was a Prophet of God, that Brigham Young was a successor in the Presidency of the Church, and so have each of the other brethren who have been called to that high and holy calling down through the years to President David O. McKay? I do not believe the Protestant church has a future.
Now my time is up. The Lord bless you, my good brethren and my good sisters here; do not let anything interfere with your faith, and if you will keep the commandments of the Lord and be faithful and do not forget your prayers in humility, you will not go astray; in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

President Joseph Fielding Smith has just concluded speaking. Elder Antoine R. Ivins of the First Council of Seventy will be our next speaker. He will be followed by Elder Franklin D. Richards.

Antoine R. Ivins

ELDER ANTOINE R. IVINS Of the First Council of the Seventy

My brethren and sisters, President McKay was not too far wrong when he said that Anthony W. Ivins [his father] was going to talk to you. My name translated means Anthony. It is a French translation.

I am happy to be with you today, my brethren and sisters, and I am thankful for the many, many blessings which my wife and I enjoy, especially that she has the measure of health and strength that enables her to be in the meeting today and to be my constant companion in the work that is assigned to me. It is thirty years, my brethren and sisters since I first faced this congregation, that is, it will be in the October conference. Those thirty years have been filled with many fine experiences as I have worked among the members of the Church. I trust that the remaining time that may be allotted to me may be as pleasurable and as beneficial to me as the past has been.

I am especially grateful today for the opportunity that I have had at this conference of saluting my friends from the newly created stake in Mexico. Brother Juarez who was with them when I was assigned to the presidency of the Mexican Mission was the elder in charge of all the work in Mexico. He has gone through the intervening years in faith and in service, and I congratulate him on being appointed now a bishop in that new stake.

I pray that they will carry back to the people of Mexico my good wishes and my faith in them and in their ability to realize the purpose for which this new stake was created.

I have lived quite a bit more than half of the life of the Church, and I go back in my memory to the difficulties with which the brethren carried on the work of the Church when I was a lad. I remember the opposition that was created in many sections of the country to the work of the Church, and then when one sees the success that we are having and the growth that we are realizing today, one marvels and realizes that it really is the work of the Lord.

Our problem, brethren and sisters, is to move it forward and you brethren who are in the audience today, most of you, are responsible officers in the priesthood which you have received, and in that sense you have a very distinct obligation to your congregations.

I have been reading in the New Testament recently, re-reading, and I find it extremely interesting. I would like to recommend it as a following course for the reading of the Book of Mormon which was our assignment recently. I read as you have all read, that statement about having faith like a mustard seed. One wonders why the mustard seed was chosen—some think because it is small, that may have been the case—but it is an interesting thing to study a mustard seed. It is endowed by God with the power to grow and increase in size, in stature, and then reproduce itself. In other words, that mustard seed carries the perfect power to realize the purpose for which it was created, which was sown by God. But we must understand, also, that if it does realize that purpose conditions must be satisfactory. Its ability may be destroyed by frost or drought or heat, but if it falls into the proper environment, it grows and realizes its full purpose. I believe that in the heart of every normal child that is born into this world is that same God-given power, and I believe, also, that the realization of that power depends, for years at least, upon external conditions for which the fathers and the mothers and the neighbors are responsible very largely, until people get to a maturity where they determine their own course of thinking and living.

I am not so much worried about what other people do not do, as I am about what we do not do. We have the power as members of the Church of Jesus Christ of Latter-day Saints to influence young people. Many of us do not appreciate and perhaps do not understand this, and we lose, for one reason or another, the service of many wonderful young men and young women in the Church. We have now a large group of men in the Melchizedek Priesthood who do not appear to appreciate their opportunities and their responsibilities.

I have developed in my ministry with you a love for people who are in a sense indifferent because of these conditions over which they had little control earlier in life, and I have come to realize that once they can be touched by the spirit of God into faith and activity, they become wonderful servants. I want them to understand that we love them. When one is militantly opposed to the work of the Church, we have nothing but sympathy for him. So when we realize the great number of people that have not sensed their opportunities to become active and go through the Aaronic Priesthood into the Melchizedek Priesthood, then when we realize the number of men who are in the Melchizedek Priesthood who are not active in it, we cannot help realizing the tremendous responsibility that rests upon us and how far we come from making the perfect effort in the rearing of young people and placing them on a firm foundation of faith, faith like the mustard seed. Now, if we could properly cultivate those people in their growing years, they would realize I think rather fully the purposes for which we are here—God-given purposes and God-given powers that we have which we fail to use.

I think that perhaps we are justified in judging one’s faith by his activity, because faith is what prompts activity, and if we do judge them by that standard, we find that there are times when many of them are reported as having little faith because they are reported as inactive in the Church. Why cannot we reach them, brethren and sisters? We cannot drive them into it, of course; we have to love them into it and give them opportunity to help, because when people serve us, they realize that they have an interest in us. I read as a boy Benjamin Franklin’s Autobiography in which he said that he early learned that when he wanted particular people to have a particular interest in him, he had to give those particular people an opportunity to do something for him, and perhaps that would be one of our approaches to these people, to find something that they can do that will divert their interest and develop their faith and their testimony. The testimony is the thing that has the greatest power of all in our lives, I believe.

When we realize through receiving a testimony, which comes from the Spirit of God, our relationship to God, our obligation to God our Father and our obligation to each other in the Church organization, then we devote ourselves to that service. Without a testimony we do little.

So our problem, brethren and sisters, with our young people is to develop in their hearts the testimony which can carry them over those adolescent years that are so fraught with danger into mature manhood with a testimony that will impel them to observe the commandments of God, that when they enter into the marriage relationship, as has been suggested, they do it for time and for all eternity, so that then they can carry on—and only then can they carry on and realize the full purpose for which men and women come into this world.

Brethren and sisters, let us not worry too much about other people but worry about ourselves. Brother Lee last night said that the only comparisons that he thinks are of value are the comparisons of a person with his past, of a ward with its past, of a stake with its past. Then if we look at ourselves, we begin, if we have the courage to do it, to revamp our lives.

I remember making a talk in Idaho one time on repentance. Repentance is fundamental to us, as you all know, but after I got through, a fine old brother walked up to me and he said, “Brother Ivins, that was wonderful. You hit my neighbor right square on top of the head.” And a young man followed him up and he said, “Brother Ivins, it was good, and you were talking to me all the time.” That is our problem, brethren and sisters, to take to heart the instructions we get through the scriptures we read and
May we have the strength and the power to face ourselves squarely and then take advantage of the opportunities presented in order to acquit ourselves creditably of our responsibility to each other and to God our Heavenly Father, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Antoine R. Ivins of the First Council of the Seventy has just spoken to us. He will be followed by Elder Franklin D. Richards. Assistant to the Twelve.

Franklin D. Richards
ELDER FRANKLIN D. RICHARDS Assistant to the Council of the Twelve Apostles

My dear brothers and sisters, I have enjoyed the spirit of this conference as you have--the beautiful music that has been rendered and the wonderful counsel that has been given us by our Prophet and the other leaders that have spoken to us.

Truly, "The Spirit of God like a fire is burning," and the "veil o'er the earth is beginning to burst." (William W. Phelps.)

This is so noticeable as we travel throughout the missions. Since the first of the year Sister Richards and I have visited all of the eight eastern American missions from Canada to Florida. We have met with more than 1,700 missionaries and thousands of Saints. I would like to report that their spirit is wonderful, and they are very happy and dedicated. The "Every Member a Missionary" program is being used more and more, and convert baptisms are double those of a year ago.

President McKay, in the film, "Every Member a Missionary," stated that the purpose of the gospel of Jesus Christ is to change men's lives, to change human nature. Does this mean "to be born again"? Brothers and sisters, I am certain it does. The Savior, in speaking to Nicodemus, said, "... Except a man be born again he cannot see the kingdom of God." (John 3:3.) Nicodemus replied: "How can a man be born when he is old? ..."

The Savior then answered, "... Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.... Marvel not that I said unto thee, Ye must be born again." (Ibid. 3:3-7.)

Invariably missionaries testify that their greatest joy and happiness comes from seeing men and women born again as they are baptized. Yes, in seeing the change that comes into their lives as they accept and live the simple gospel truths. Missionaries are truly seeing miracles occur in the lives of the converts they baptize as they accept the gospel of Jesus Christ.

In the eight eastern American missions, convert baptisms in 1960 were 4,527; in 1961, 10,209, and for the first three months of this year are more than double a year ago. Recently I received a letter from the members and missionaries of the Elkins (West Virginia) Branch which indicates what is happening. Let me quote a part of it.

"We as missionaries and members of the Elkins Branch are so thrilled with the success and growth of our branch that we want to write and tell you about it. We have been blessed with this growth since you came a year ago and told us of the 'Every Member a Missionary' plan. In the five years from 1955 through 1960 there were 42 converts baptized in the Elkins Branch. With the 'Every Member a Missionary' program we, as a team in the Elkins Branch, began to ask people the Golden Questions, and those that wanted to know about the Church we invited into our homes for group meetings. Because of this the Lord blessed our branch membership with 121 convert baptisms in 1961, which nearly doubled our branch membership.

Yes, 121 convert baptisms in 1961 compared with 42 in the five years before. In the first two months of 1962 the Lord has blessed us with 51 convert baptisms, which is almost half of the total number of baptisms in 1961.

The president and his family have been having group meetings in their home regularly for all age groups. By their screening the people through asking the Golden Questions before they invite them into their home, the missionaries have baptized about 20 people from this one family's meetings alone. The effect it has had is tremendous. The people are really baptismal conscious and are doing everything they can to have group meetings.

"We testify to you that asking the Golden Questions and having group meetings is a very effective way to bring souls into the kingdom of God. The love, enthusiasm, and spirituality has never been higher. We love to baptize [page 49] people." Signed, The Elkins Branch members and missionaries.

Again, in the Oakridge, (Tennessee), Branch there were twenty-three convert baptisms in 1961, and in January and February of this year there were thirty--more in the first two months of this year than all of last year.

At Louisville, Kentucky, the East Central States Mission office staff of five missionaries, by holding group meetings Sundays and evenings, baptized 124 wonderful converts in the year 1961.

At a recent stake conference in California, a great deal of interest and enthusiasm was shown in the "Every Member a Missionary" program. After the morning session a woman came up and introduced herself and presented her friend, saying, "She is mine." Both of their faces reflected great joy and happiness. Then she explained that she had invited her friend the Golden Questions and her friend replied that she was interested and would like to know more about the Church. The woman then arranged for the missionaries to come to her home and teach her friend the beautiful truths of the gospel as contained in the six discussions. Her friend prayed, studied, and attended Church to further her understanding. She soon gained a testimony and was baptized.

No wonder this good sister felt so much joy as she put her arm around her friend, and said, "She is mine."

Are you one of those who are wondering about the spirit of the missionaries? I tell you as a whole they have never been happier; they have never worked more effectively and have never been more richly rewarded. The great number of convert baptisms are their reward. Who does the Lord's work gets the Lord's pay. Yes, they are reaping while the day lasts, that they may treasure up for their souls everlasting salvation in the kingdom of God.

I received a letter from a sister in Athens, Tennessee. She had been searching for the truth for forty-five years, and when she heard the gospel, she knew she had found what she was looking for. The missionaries met her in October 1960, and she was baptized November 23. When she was baptized, she was the only member in Athens. Within three months five of her family and friends had been baptized, having been influenced by her powerful testimony. Now a little more than a year later they have a branch of thirty, with a Sunday School, MIA, and Primary. This sister is quite typical of the many converts coming into the Church at this time.

In the east coast stakes many more new chapels or additions to present chapels are being started. Adequate places to hold church services are really wonderful missionary aids.

Of particular interest is the site recently purchased in New York City, just off Fifth Avenue between 57th and 58th streets. The proposed construction of a church facility at this site received nationwide publicity and opened many doors and minds to the missionaries. Also, with the increased membership on the east coast more districts are becoming ready for stake organizations. Three stakes have been organized within the last few months, and twelve more areas are presently under consideration. There are
I was especially pleased to accompany Elder Delbert L. Stapley to organize the Cumorah Stake at Palmyra, New York, the birthplace of the Church. I tell you, the Spirit of the Lord and that of the Prophet Joseph was truly there.

Yes, my brothers and sisters, the Spirit of the Lord is being poured out upon all flesh, and men's hearts are being softened. One branch president in the east asked me, "How long is this missionary explosion going on in the Church?" The answer is found in the sixty-fifth section of the Doctrine and Covenants, verse 2.

"The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth.”

This prophecy cannot be fulfilled by the full-time missionaries and the part-time missionaries alone. It is necessary for "Every member to be a missionary," as our Prophet has declared.

Let me again remind you how you can be a missionary. First, by living the gospel so that others seeing your good works may be led to join the Church; by asking your friends and neighbors what they know about the Church, and if they would like to know more. Many will say yes. Then, invite them into your homes, and have the missionaries, stake or full-time, give them the simple gospel discussions.

Take your friends who want to know more about the Church to our Church meetings, and love them into the Church. When the people who want to know more about the Church do not live near you, send their names, addresses, and telephone numbers to the nearest stake or mission where they live.

In the beautiful hymn, "Praise to the Man," we sing: "Wake up the world for the conflict of justice. Millions shall know 'Brother Joseph' again." (William W. Phelps.) I love the Prophet Joseph Smith, and I am certain that as this great missionary work goes forward, millions will know Brother Joseph again.

Brothers and sisters, I know that our Father in heaven lives, that Jesus is the Christ, the Only Begotten of the Father in the flesh. I bear witness that Joseph Smith is one of the great prophets of all time; and that we have a great prophet at the head of the Church at this time.

David O. McKay is one of the greatest missionaries that has ever lived, and I sustain, love, and support him. May the Lord bless us that we may, each and every one of us, be missionaries, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Franklin D. Richards, Assistant to the Twelve has just spoken to us. The Ricks College Choir will now lead the Congregation, under Brother Richard W. Robison, in singing, "O Say, What Is Truth?" Elder Nathan E. Tanner will follow.

The Ricks College Choir and the Congregation joined in singing the hymn, "O Say, What Is Truth?"

President David O. McKay:

Elder Nathan Eldon Tanner, Assistant to the Twelve and President of the West European Mission, will now speak to us. He will be followed by Elder Theodore M. Burton.

Elder Nathan Eldon Tanner

ELDER NATHAN ELDON TANNER Assistant to the Council of the Twelve Apostles

President McKay, my beloved brethren and sisters, after listening to this wonderful music and these inspiring talks that we have heard in conference and facing this vast body of priesthood and these fine women, I had a strong feeling, as someone has said, that the greatest eloquence I could indulge in would be silence. However, I have been called, and in all humility I want to say that I love and sustain President David O. McKay as the prophet of the Lord and all these wonderful brethren associated with him and express my appreciation to them for the great strength and inspiration that they have been to me as I am sure they have been to all of you.

I should also like to express my sincere appreciation of the fine, devoted leadership and the faithful members throughout this Church.

Sister Tanner and I are most grateful for the privilege and honor that came to us just a year ago, when we were called to serve in this great missionary work, to cry repentance unto this people and seek to bring forth the cause of Zion.

We sincerely hope and continually pray that we shall prove worthy of the call, and I humbly pray this morning that the Lord will bless me while I speak to you.

I wish, first, to recognize the presence of the faithful representatives of the stake presidents and bishops and branch president from the stakes in Great Britain and in Holland. Nearly every one of them is in the Church because of some dedicated missionary who was prepared and privileged to take the gospel message to those foreign lands.

President McKay, I bring you and the Saints here greetings from all the Saints in the stakes and missions of the West European area and also from those devoted missionaries and mission presidents and their wives that are laboring there.

We were very happy to have had the privilege during the last few months of traveling with and being built up by President and Sister Moyle and their two daughters and Brother and Sister Spencer W. Kimball and Brother and Sister Howard W. Hunter while they visited our missions and stakes. The wonderful spirit that they radiated and the encouragement and help that they gave to the missionaries and the officers and members and investigators will be felt for years to come.

At our servicemen's conference when President Moyle spoke to those men and women, I shall never forget the influence and the impact that it had on them and will have in their lives. At this time I should like to say how I appreciate those servicemen who are members of our Church and their devotion as they go forward in the work of the Lord. It is an inspiration to me to see young men of that caliber laboring throughout the world, and realize that they are doing the work of the Lord, trying to keep the members of the Church together in groups and helping to spread the gospel wherever they go.

Two young returned missionaries in France, who are now in the armed services, told me that last year they baptized more people while in the service than they did in the two years that they were in the mission field in France.

We have over 1,600 missionaries in the West European Mission, most of whom we have seen and heard and interviewed since the first of the year. They all send their love and best wishes to their parents and loved ones and to those who are helping to keep them in the mission field.

Inasmuch as these missionaries are across the ocean in those foreign lands and therefore seem farther from home, I should like to say a few words about the work they are doing and conditions over there. It is certainly a privilege and a blessing to be associated with these missionaries, to hear them bear their testimonies and tell of
The organization of two new stakes is being recommended.

In order to provide building accommodations for the increasing membership, we have labor--I prefer calling them church-building-missionaries--employed throughout the mission, helping to build chapels while at the same time they are becoming real, substantial members of the Church.

The joy and happiness which they experience in bringing people into the Church can be exalted only by that which some of them have as they hear of increased interest and activities at home. It is really a humbling experience [page 52] to see a big, strong young man break down and cry as he says, "The greatest thrill in my life was when I heard that dad has now become active in the Church, and that when I return home we will be able to go to the temple and there be sealed as a family for time and all eternity." And to hear another express his joy, love, and appreciation and thank his Heavenly Father that his dad, who was not a member of the Church, but who has been keeping him on a mission, has now joined the Church is a thrilling experience, indeed.

And I repeat that these missionaries are doing a marvelous work in bringing people into the Church and who are at the same time developing into men and women of whom we can all be proud and whose testimonies and experience will not only carry them through life with a strong determination to live the kind of life they should but will add greatly to the strength of the Church.

In spite of the deep-rooted traditions and strong prejudices which exist in those old countries and which present some real problems, we find one thing which is most encouraging and that is that people from all stations in life, including professors, doctors, lawyers, and successful businessmen, are showing an interest in and are becoming members of the Church today.

Just a few weeks ago, six young missionaries and I were invited to participate in a telecast one Sunday evening in London in which we were interrogated in a panel discussion by a member of the House of Commons. The questions were very fair, and we were given an opportunity to answer them without interruption. The way those young men responded was a real credit to the Church.

Just a few days later, in London there was a full hour broadcast on BBC under the direction of Mr. Charles Chilton of the BBC, who is not a member of the Church, whom some of you know personally because of his having spent some time in Salt Lake City. I should like to read to you the announcement that appeared in the Radio-Times the day the program was presented. It is entitled "The Mormons":

"What is a Mormon? The usual reply to that question is something like this: 'Oh I would say the people whose religion allows them dozens of wives.' It did once, but it doesn't any longer. Polygamy was officially outlawed more than seventy years ago and less than 3% of the Mormon community ever indulged in it. The Mormon Church, or to give it its correct name, The Church of Jesus Christ of Latter-day Saints, was founded in 1830 by Joseph Smith, the son of a pioneer farmer of New York State. Although avid Bible-readers and regular holders of family prayers, few frontier families of those days belonged to an organized church. However, in 1820 a great missionary campaign was launched by Presbyterians, Methodists, and other churches with the object of converting the settlers to their particular faiths. Thousands of people were converted, including Mrs. Smith and three of her children, but not Joseph. 'There were,' he said, "too many sects from which to choose," and all of them declined themselves to be the only true church which, of course was not possible. He decided to ask God for guidance, and he prayed and had a vision in which he was told the true Church of God would soon be revealed to him. He then formed the church and became its leader. How it was formed and how its members were persecuted and how it grew to be and how the present one today."

Then in the Daily Express, the Manchester edition preceding the program, we read:

"The story of the Mormons, 'This Is the Place,' really only scraped the surface of a fascinating history. The tale of the trek out west to found Salt Lake City was over-full of breaks and music. Joseph Smith, the founder of the Church of Jesus Christ of Latter-day Saints, gave Mormons their full name, and Brigham Young, who chose the spot on which to build Salt Lake City, are pioneers of stature, who had to be cut down to smaller size to fit them into this program.

"Too many questions about the Mormon way of life remained unanswered. Certainly there is plenty of material available if some one would care to dig a little deeper."

These programs, along with others in which our people have participated, have created much interest and opened hundreds of doors to our missionaries. While this outstanding growth is going forward, and so many people are being brought into the Church, the missionaries themselves are developing into fine men and women who will become very strong leaders of the Church. It is a heart-warming experience which brings tears to your eyes to hear them express their love and appreciation for their parents and the influence they have had in their lives and the privilege they have of being on a mission.

The story of the Mormons, 'This Is the Place,' really only scraped the surface of a fascinating history. The tale of the trek out west to found Salt Lake City was over-full of breaks and music. Joseph Smith, the founder of the Church of Jesus Christ of Latter-day Saints, gave Mormons their full name, and Brigham Young, who chose the spot on which to build Salt Lake City, are pioneers of stature, who had to be cut down to smaller size to fit them into this program.

"Too many questions about the Mormon way of life remained unanswered. Certainly there is plenty of material available if some one would care to dig a little deeper."

As the missionaries taught him the principles of the gospel, he joined with them in childlike faith in praying to his Heavenly Father that he might have an understanding of the gospel. His prayers were answered, and he learned by the Spirit that he had found the truth. He was converted to the Church with a deep and abiding testimony. He is an able and strong advocate of the gospel and defender of the Book of Mormon which he knows is true.

This is only one of many experiences which are most encouraging to the missionaries and the Saints and help to strengthen their testimonies as they hear of them.
p31 I, too, wish to bear my testimony to you today that the gospel has been restored in these the latter-days, that God the Eternal Father and his Son Jesus Christ did appear to the boy Joseph Smith, that he was chosen as a prophet of God with apostles at the head of the Church of Jesus Christ of Latter-day Saints, that we have the same organization that existed in the Primitive Church, that the priesthood has been restored and that we have a prophet and apostles of God at the head of the Church today, and that the same simple truths and principles are taught and ordinances performed and by the same authority as at the time of Christ, and that the way is open whereby every man may be baptized by water and by the spirit and thereby enter into the kingdom of God. This is my testimony, in the name of Jesus Christ. Amen.

p32 President David O. McKay:

p33 Elder Nathan Eldon Tanner, Assistant to the Twelve and President of the West European Mission, has just addressed us. Elder Theodore M. Burton also an Assistant to the Twelve and at present President of the European Mission, will be our concluding speaker.

p7 Theodore M. Burton

ELDER THEODORE M. BURTON Assistant to the Council of the Twelve Apostles

p1 My dear brothers and sisters, I am truly grateful for the privilege I have of being here this day and for the opportunity I have of bearing my testimony to you of the divinity of this work. It has been a great privilege to go back again to Europe and to work again with the people that I love so much. I have had already many wonderful experiences and have been impressed again by the strength of the people in those lands.

p2 Very recently I read an article in Der Abendpost, one of the German newspapers in Frankfurt, Germany. On Friday, March 16, this paper published a letter from Dr. Martin Niemoeller. He is the president of the Lutheran Church in Germany, which is there known as the "Evangelische Kirche." In the paper he defended a statement he had made previously that eighty percent of those of his church who paid taxes to the church and therefore could be considered nominal members are atheists who do not believe in God. Dr. Niemoeller stated in a letter to the paper that he had based his announcement on his memory of a questionnaire which had been compiled and published in a German newspaper during the past year.

p3 One of the questions asked by the newspaper was whether the receiver of the questionnaire believed in the existence of God. The published result was that eighty percent had answered that question in the questionnaire with a clear and emphatic "no." Dr. Niemoeller said that he had not made the statement to wake up the atheistic eighty percent to a belief in God, but to show the one hundred percent of the people who lived in that area, who were members of his church, that they were now co-existing in an atheistic society and that the so-called western nations could not use the excuse that those in the west were Christians while those in the communist nations were atheistic. His thesis simply, was this, that the western nations were just as atheistic as the communist countries.

p4 The missionary effort of our Church, which has established many missions in that area and has sent literally thousands of missionaries there to bear testimony of the divinity of Jesus Christ in that land, is clearly justified. The action of the Church in bearing witness in that area is absolutely necessary. Therefore, I am glad that I have had the privilege of again being a missionary in that area and that we have such missions of our Church in Europe.

p5 I am grateful to report that the work is progressing in Europe. The Church is growing rapidly in numbers of members, and spirituality among our people there is increasing. One of the astounding things which has pleased me tremendously has been the increase in leadership among our people. I do not think that anything could be made more clear as to this leadership than something which happened during the month of February.

p6 In February of this year we had a terrible storm which crashed down upon northern Europe. The wind blowing in from the North Sea drove the water up the rivers, and we had a terrible flood in the area around Hamburg. We were very concerned. I happened to be touring the North German mission at that particular time with President Maycock. On Friday evening when we left Altona and drove through Hamburg on our way to Bremen, we passed along the levee and noticed that the water was rising. Some of the cars were already partially under water, and not much more than ten minutes after we passed the water came in and flowed over the road that we had been traveling. At that time we did not realize how serious conditions were. Although we knew that the water was high, we spent the night in Bremen held our missionary conference there the next day, and as soon as I returned to Frankfurt by air I telephoned to find out how things were, for I heard that President Maycock could not get back to Hamburg because the roads were under water.

p7 I had reports from that area on Saturday night, and the president of the stake said they had things in hand and were working to care for the people but were concerned about some of the members. The amazing thing was the way our wonderful brethren there immediately sprang into action and took care of their own people. The president of that stake and his counselors with some of the members of the high council visited the bishops, checked on the Saints, found what was needed, and took care of it. They located and helped flood victims, for many of our people lost all their belongings. They lost their furniture, they lost their clothes even the wallpaper was washed off the walls, and the homes were filled with slime from the floods, but miraculously all their lives were saved.

p8 Some very remarkable things happened. President Panitsch told me that he was concerned about one elderly sister who was bedridden. He was afraid that the flood which covered much of Wilhelmsburg might have taken her life, because she could not move. However, the night before the flood came, she became a little more ill and was taken to a hospital and so was saved.

p9 One of our sisters was concerned because in the middle of this flood, as the waters came rushing in, her children which she had held by the hand, were swept away from her by the floods, so she lost them and despaired of their lives. She was rescued and came in tears to her bishop wanting to know what she could do for her children. But the children had been miraculously saved. They had clung to trees the whole night and had been rescued the following morning and were restored to her again frightened, but safe.

p10 So you see, the local Saints helped one another. When the call went out to gather food and clothing, they brought so much material into the Altona branch house that the bishops had to tell the people, "We have enough. Don't bring any more." The sisters spent their time sorting the clothing (it was good clothing that was brought in) and making sure that all the people who received clothing had proper fit and suitable attire.

p11 The local Saints helped one another. And the greatest testimony of unity for me, brothers and sisters, was to see how the presidents of the other German-speaking stakes sprang to the rescue. Berlin telephoned over and asked if they could help, and Switzerland and Stuttgart, without even bothering to telephone, started up their relief action and gathered sums of money which to us were really large in terms of German marks, and sent that money to President Panitsch, offered food and clothing, and telephoned to ask if they could give more help.

p12 So you see, they are working together, and those wonderful German and Swiss Saints in our European stakes held together as one people. It is a thrill to see such unity. I thought to myself, truly these stakes now are places of refuge and safety. Zion is where the pure in heart dwell, and these are true stakes of Zion. My heart swelled with pride for our Saints in Europe.

p13 Since I arrived there on the tenth of January, I have had the privilege of visiting all twelve missions and of holding missionary conferences with all the missionaries in the European Mission. I have spoken to numerous congregations in Germany, in Denmark, in Norway, and in Finland. I have been twice behind the Iron Curtain and have spoken with our Saints there. I have found strength, determination, and enthusiasm everywhere and wonderful leadership.

p14 I visited 1,710 missionaries, and I am proud of them and their spirit of devotion. There is a good spirit among them, and they have an esprit de corps which is uniting them in spirit. They are catching the great vision of the work which they have to do. They are beginning to realize now who they are. This concept of knowing who you are is
p15 So the man came in and made himself at home, and they had a very, very pleasant evening together--such a very pleasant evening that in the morning he decided he would get up and help his new-found friend with his chores. He took up a bucket of grain and went out to the back of the house to the chicken yard to feed the chickens. As he started to feed the chickens, all of a sudden he called excitedly to the man, "Hey, mister, come quick. There's an eagle in your chicken yard."

p16 "Oh," the rancher said, "don't worry about that."

p17 He said, "You don't understand. That's a vicious bird. If you don't get him out of your chicken yard, he'll kill all your chickens!"

p18 "Oh," the rancher said, "don't worry about it."

p19 "But that's a golden eagle!" he cried.

p20 Then the rancher said, "Let me tell you the story, and then you'll understand. Last year some of my boys went with me up into the mountains, and there on a cliff below us we found an eagle's nest. In that eagle's nest were three eggs, and so we let one of the boys down the cliff with a lasso, and he picked up two of those eggs from the eagle's nest and brought them back up with him. When we got home, we put them under a brooding hen. One of those eggs hatched out. That's that eagle. You see, that mother hen was his mother, and all the rest of those chickens are his brothers and sisters. That's no eagle. That's a chicken!"

p21 The salesman looked over into the chicken yard and sure enough, there was the eagle scratching around in the chicken yard with all of the rest of the chickens and picking up grains of corn just like a chicken would. Then he said to the rancher, "Do you mind if I perform an experiment on that bird?" The rancher said, "Go ahead, he can't lay any eggs." So he walked over and picked up that eagle in his hand, looked him right in the eye and said, "Thou art an eagle. Take to thy wings and fly! But the eagle just blinked at him with those big yellow eagle eyes, ruffled up his feathers and turned his head sideways and looked him up and down. Then he hopped down to the ground and started to scratch in the dirt after grains of corn. The rancher laughed at the salesman and said, "See, I told you he was just a chicken."

p22 The salesman shook his head and he said, "It just isn't right." Then he went out on his selling campaign, but did not finish, so he returned that night and said, "I am sorry to bother you again, but could I stay another night?" The rancher said, "Look, you stay just as long as you have a mind to. You will always be welcome here." So he spent another very pleasant evening and the next morning got up, picked up his bucket of grain and went out to feed those chickens again. After he had fed the chickens he looked at that eagle. He went over and picked him up, raised him on his hand, and looked him right in the eye and said, "Thou art an eagle. Take to thy wings and fly!" But the eagle just blinked at him with those big yellow eagle eyes, ruffled up his feathers cocked his head, and looked him up and down, then hopped to the ground and started to scratch for grains of corn again.

p23 The rancher laughed again and said "It's hopeless. Give it up." Well, the salesman went out to sell another day, but he still did not finish so he stayed a third night, and that third morning went out to feed those chickens again. He fed them and then looked at that eagle. It was very early in the morning, and the sun was just coming up over the mountain as he reached down and lifted up that eagle and turned him this time so that he had to look right at the sun. Then he said, "Thou art a golden [page 57] eagle. Take to thy wings and fly! But the eagle just blinked at him with those big yellow eagle eyes, ruffled up his feathers, cocked his head, and looked at him again. But as he did so, the sun got in his eyes, so he raised his head to look at the sun, and all of a sudden he began to tremble. Then he spread those great wings and off he flew, and that was the last that was ever seen of that eagle.

p24 Now, he was no longer a chicken. He was an eagle, the king of the air, in the element where he belonged. He was free. A golden eagle, the king of the birds!

p25 I am convinced that there are too many golden eagles among us who are convinced that they are chickens. This is no time for us ever to be chickens. This is a time for us as well as a time for our missionaries to realize who we are.

p26 It reminds me of a passage in the Doctrine and Covenants, section 63 verses 58 to 64, where the Lord said: "For this is a day of warning, and not a day of many words. For I, the Lord am not to be mocked in the last days.

p27 "Behold, I am from above, and my power lieth beneath. I am over all, and in all, and through all, and search all things, and the day cometh that all things shall be subject unto me.

p28 "Behold, I am Alpha and Omega even Jesus Christ.

p29 "Wherefore, let all men beware how they take my name in their lips--"

p30 "For behold, verily I say, that many there be who are under this condemnation, who use the name of the Lord, and use it in vain, having not authority."

p31 Now, he was speaking of me and of you who bear testimony and witness of some of these sacred things, for he goes on to say: "Wherefore, let the church repent of their sins, and I, the Lord, will own them; otherwise they shall be cut off.

p32 "Remember that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit; and in this there is no condemnation, and ye receive the Spirit through prayer; wherefore, without this there remaineth condemnation." (D&C 63:58-64.)

p33 Thus we learn to teach, yes, we must teach and preach by the Spirit, and to use those testimonies which God has given us in a sacred and a solemn manner. We must not speak lightheartedly of these sacred things, but when we bear testimony we must bear that testimony from the depths of our heart. I told our missionaries this, that when they teach they must teach by the spirit of truth out of the fulness of their hearts, for as the Lord said, "Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the Spirit of truth or some other way?

p34 "And if it be by some other way it is not of God." (Ibid. 50:17-18.)

p35 And it is true that he who receives the word must receive it in the same way that it is given. He must open up his heart and must receive the message by the spirit of truth, for the Lord goes on to say: "And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth or some other way?

p36 "If it be some other way it is not of God." (Ibid., 50:19-20.)

p37 Thus the spirit of truth is a bridge which reaches between honest people everywhere. It is a bridge of honesty. It is a bridge of sincerity. It is a bridge of brotherly love.

p38 As the Lord goes on to say in that same section in the following verse: "Therefore, why is it that ye cannot understand and know, that he that receiveth the word by the
Spirit of truth receiveth it as it is preached by the Spirit of truth?

p39 "Wherefore, he that preacheth and he that receiveth, understand one another and both are edified and rejoice together.

p40 "And that which doth not edify is not of God, and is darkness.

p41 "That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day."

(Ibid., 50:21-24.)

p42 So knowing the personal responsibility that today rests upon me, I bear my solemn witness to you, by the spirit of truth and by the power of the Holy Ghost, that I know from deep within my soul that Jesus lives, that Jesus is [page 58] the living Christ, a resurrected being, and a personal God of flesh and bones, who truly did appear and spoke to Joseph Smith, taught him, instructed him, and now guides this Church and reveals his will to us today through a choice and living prophet, David O. McKay, as others have testified before me. I bear you this testimony by virtue of my calling as a special witness, for I know the truth of these things in my heart and ask honest men everywhere to listen and to believe and to search and to know for themselves by the same spirit of truth that these things which we have preached are true. I bear this testimony to you in the name of Jesus Christ. Amen.

P8 End

President David O. McKay:

He to whom we have just listened is Elder Theodore M. Burton, Assistant to the Twelve and President of the European Mission.

The Ricks College Choir will now favor us with "Achieved Is the Glorious Work," conducted by Richard W. Robison. The benediction will be offered by Elder Burtis F. Robbins, formerly president of the North German Mission, following which this Conference will be adjourned until two o'clock this afternoon. The Ricks College Choir will again be with us this afternoon.

p4 The Ricks College Choir sang "Achieved Is the Glorious Work."

The closing prayer was offered by Elder Burtis F. Robbins, former president of the North German Mission.

p6 Conference adjourned until 2:00 p.m.

P9 Begin

The Saturday afternoon session of the Conference was held at 2 o'clock. President David O. McKay presided and conducted the services.

The choral music for this meeting was furnished by the Ricks College Choir conducted by Richard W. Robison, Frank W. Asper, organist.

President McKay made the following introductory remarks:

For the information of those listening in over the radio or looking at television, we are pleased to announce that we are assembled in the great Tabernacle on Temple Square in Salt Lake City in the fourth session of the 132nd Annual Conference of the Church. To those who are unable to obtain seats here in the Tabernacle, we announce that overflow meetings are held in the Assembly Hall and in Barratt Hall where these services are being broadcast by television. This session of the Conference will be broadcast as a public service over television and radio stations throughout the intermountain west. The names of these stations were announced prior to the beginning of this meeting. Again, we express our sincere appreciation for the service that is being rendered by these stations.

We are pleased to note the attendance this afternoon of special guests, prominent in national, state, and city affairs, and also leaders in educational circles. You always have our hearty welcome. We are pleased to welcome our stake, ward, and temple authorities, and general auxiliary officers of the Church.

To the radio and television audiences and to all who are gathered here in this historic building, we want you to feel our heart-felt welcome.

The singing for the afternoon session will be furnished by the Ricks College Choir, conducted by Richard W. Robison, with Frank W. Asper at the organ. We shall begin these services by the Ricks College Choir singing, "What Was Witnessed In The Heavens." The invocation will be offered by Elder Joseph Young Toronto, president of the Spanish Fork Stake.

The Ricks College Choir sang the anthem, "What Was Witnessed In The Heavens."

Elder Joseph Young Toronto, president of the Spanish Fork Stake, offered the invocation.

Our first speaker this afternoon will be Elder Spencer W. Kimball. He will be followed by Elder Eldred G. Smith.

President David O. McKay:

The invocation was offered by Elder Joseph Young Toronto, president of the Spanish Fork Stake. The Ricks College Choir will favor us with, "Greater Love Hath No Man." After the singing, Elder Spencer W. Kimball of the Council of the Twelve will address us.

Singing by the Ricks College Choir "Greater Love Hath No Man."

President David O. McKay:

April 1962.

ELDER SPENCER W. KIMBALL Of the Council of the Twelve Apostles

My brothers and sisters, it is a grand privilege to meet with you in this great conference which is the most nearly international of all conferences ever held in the Church. We are making history today with the conference proceedings being received in this tabernacle in various languages and with the conference messages going out into foreign lands.
We live in a marvelous age with developments far beyond the most fantastic prognostications of a quarter century ago. Our communication lines have been extended from Pony Express to fast air service; transportation has been speeded from horse and buggy to globe-encircling jets for the masses, and speeds running into the thousands of miles each hour for the explorers. From the Vikings and Columbus, we come to "Glenn" and the astronauts. Persistent scientists continue to explore land and sea, and now they are out in space. Much learning has been added, but astronauts and rocket riders and telegraphers can little realize how relatively elementary are their movements and discoveries and knowledge. Astronomers have sought knowledge through study but prophets through faith. Astronomers have developed powerful telescopes through which they have seen much, but prophets and seers have had clearer vision at greater distances with precision instruments such as the Liahona and the Urim and Thummim, which have far exceeded the most advanced radar radio, television, or telescopic equipment.

In a recent magazine was printed a brief digest of an article from a German astronomer who says that radio astronomers today discuss as a distinct possibility interplanetary conversation between earth-bound man and creatures on other planets; he "demonstrates with intricate mathematical logic that planets suitable for life may be fairly common among the stars, and that there are perhaps only ten civilized communities within 1,000 light years of the earth," and "there may well be creatures intelligent enough on some of those planets to transmit radio messages across the enormous distances of interstellar space."

He seems convinced that earth's astronomers could eventually detect and interpret incoming messages which highly cultured creatures from those intelligent civilizations might send, but since the galactic history of such planets "might take billions of years to evolve their flowering might well last only a few thousand years, so their brief moments of glory would seldom coincide." He reasons that "some extraterrestrial civilizations may have destroyed themselves completely, while others may have killed off only the higher types of life, permitting new and later civilizations to evolve from the humble creatures that managed to survive."

Since no mention is made of a controlling power, we fear that there is the assumption that planets build themselves and that inhabitants create themselves. We honor and congratulate the scientists for their intensive research and [page 60] some of their conclusions. When we add to their assumptions and findings the knowledge acquired through the scriptures, and then place an Omnificent God in the center of all things, the picture becomes clearer and purpose gives it meaning and color.

The Gospel writer, John, gave us these precious words: "In the beginning was the Word, and the Word was with God, and the Word was God."

"The same was in the beginning with God."

"All things were made by him; and without him was not any thing that was made." (John 1:1-3.)

And modern revelation confirms: "The worlds were made by him, men were made by him; all things were made by him, and through him,

"he was called the Son of God, . . . " (D&C 93:10, 14.)

The Lord himself testifies: "Behold I am Jesus Christ, the Son of the Living God, who created the heavens and the earth,..." (Ibid., 14:9) "...[they] are in mine hands, . . . " (Ibid., 67:2.)

Students of the universe might be amazed to know how much Adam knew about astronomy; how much Enoch and Moses had of accumulated knowledge of this world in its beginnings, its history and of its projected end. Many would wonder at the great Abraham living nearly forty centuries ago, who was such a world authority, not only on the earth, its movements, and its conditions, but on the universe itself, extending to the very center of it.

His supernatural knowledge was probably supplemented by research and observation in the clear, starry nights in the plains of Mesopotamia, but he must have received the major part through the Urim and Thummim which could have been far more revealing than the most powerful telescope in the most modern observatory. In his 175 brilliant years of life he accumulated knowledge in many fields, but especially in astronomy, in which field he seems to have excelled, and was perhaps equal or superior to even the highly trained Egyptian astronomers. At the altar near Bethel, close to Jerusalem, came his greatest scientific knowledge.

As he sat in Egypt and wrote his treatise on papyrus, in longhand, likely to present to Pharaoh and his eminent court, he wrote. "And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees;

"And I saw the stars that they were very great, and one of them was nearest unto the throne of God; and there were many great ones which were near unto the generation where Gods began to be?

"Unto every kingdom is given a law; . . . " (See D&C 88:37-38.) He knew the bounds set to heaven, earth, sun, stars, their times, revolutions, laws and glories--which orbits borrow their light from Kolob, the greatest of all the stars. (Abraham 3.) He actually tells us about the throne of God and that he resides "on a globe like a sea of glass and fire, [which] is a great Urim and Thummim." (D&C 130:7-8.)

He continues in his inspired treatise, "And the Lord said unto me, 'And the Lord said unto me: These are the governing ones; and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God; I have set this one to govern all those which belong to the same order as that upon which thou standest.' (Abraham 3:1-3.)

The worlds were created, organized, and made to function by Jesus Christ our Lord, all this at the instance of and under the direction of his Father Elohim, our Heavenly Father. Abraham knew, as we know, that the works of God in all creations were infinite, purposeful, efficient, limitless.

The Lord continues in his revelation to the Prophet, "And there are many kingdoms, for there is no space in which there is no kingdom;...

"Unto every kingdom is given a law; . . . " (See D&C 88:37-38.) He knew the bounds set to heaven, earth, sun, stars, their times, revolutions, laws and glories--which orbs borrow their light from Kolob, the greatest of all the stars. (Abraham 3.) He actually tells us about the throne of God and that he resides "on a globe like a sea of glass and fire, [which] is a great Urim and Thummim." (D&C 130:7-8.)

He continues in his inspired treatise, "And the Lord said unto me, 'And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, . . . " (Abraham 3:4) and that one revolution of it was equal to one thousand years on earth.

We quote again, "Kolob, signifying the first creation, nearest to the celestial, or the residence of God. First in government, the last pertaining to the measurement of time." (P of GP, Facsimile 2:1.)

Other grand-governing creations near to the place where Gods reside are pictured. This advanced knowledge was [page 61] "revealed from God to Abraham as he offered sacrifice upon an altar which he had built unto the Lord." (Ibid., 2:2.) He says, "Thus I, Abraham, talked with the Lord, face to face,. . . and he told me of the works which his hands had made; . . . which were many; and they multiplied before mine eyes, and I could not see the end thereof." (Abraham 3:11-12.)

As we stretch our imaginations to absorb the limitlessness of the creations of God, we turn to a favorite song:

"If you could hie to Kolob in the twinkling of an eye, And then continue onward with that same speed to fly, D'ye think that you could ever, through all eternity, Find out the generation where Gods began to be?

"Or see the grand beginning, where space did not extend? Or view the last creation, where Gods and matter end? Methinks the Spirit whispers, No man has found..." William W. Phelps

The noted scientist speaks of other planets and suggests civilized space communities. Time was when most people thought the earth was the world, and that the sun, the moon, and the stars were earth's counterparts, or inferior appendages, merely to give light like lanterns hanging in the sky. But now scientists know, as the people...
Our friend the astronomer speaks of interstellar civilizations, probably experiencing turbulent history such as our own earth has had with the rise and fall of great civilizations, such as Babylon, Ninevah, Jerusalem, Egypt, Greece, Rome, and numerous others which have flared like an arc-light, then dimmed even to candlelight proportions, or to be extinguished. The prophets knew through the centuries that not only civilizations come and go, but worlds are born, mature, and die. The Lord said, "And the end shall come, and the heaven and the earth shall be consumed and pass away...." (D&C 88:12-13). "...the glory of his presence that the earth shall hide his face in shame...." (Ibid., 133:49).

"...it is the workmanship of mine hands." (Ibid., 29:23, 25). "...the earth abideth the law of a celestial kingdom for it fulfillth the measure of its creation, ..." (Ibid., 29:26).

"...notwithstanding it shall die, it shall be quickened again, ...and the righteous shall inherit it." (Ibid., 88:25-26) The Prophet Joseph writes, "The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also give their light, as they roll upon their wings in their glory, in the midst of the power of God."

"...and any man who hath seen any or the least of these hath seen God moving in his majesty and power." (Ibid. 88:45, 47) "For after it hath fulfilled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father;" (Ibid., 88:29-30).

"That bodies of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified." (Ibid., 88:19-20).

"To Moses, to Joseph Smith, and to others of the great prophets, came visions and revelations unbelievable, so clear, so distinct, so complete that it will yet be long, if ever, when, through observation and exploration only, men will gain the knowledge, for the prophets saw unbelievable things in kaledoscopic vision. "But only an account of this earth, and the inhabitants thereof, give I unto you," said the Lord to Moses. "For behold, there are many worlds that have passed away by the word of my power and there are many that now [page 62] stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them." (Moses 1:35).

"And by the word of my power, have I created them, which is mine Only Begotten Son, ..." (Ibid. 1:31-33). "...The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine." (Ibid., 1:37).

"The perfected Enoch, as he saw the brilliant, awesome picture, exclaimed, "And were it possible that man could number the particles of the earth, yea millions of earths like this, it would not be a beginning to the number of thy creations;..." (Ibid., 7:30.) And then the Creator said, "...there is no end to my works, neither to my words. "For behold, this is my work and my glory-to bring to pass the immortality and eternal life of man." (Ibid., 1:38-39).

"And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them which is mine Only Begotten." (Ibid., 1:31-33). The quoted doctor speaks of the flowering of the civilizations upon the various planets. The Lord told Enoch, "Wherefore, I can stretch forth mine hands and hold all the creations which I have made; and mine eye can pierce them also, and among all the workmanship of mine hands there has not been so great wickedness as among thy brethren." (Ibid., 7:36).

"We know little about interplanetary conversation between planets of the same order and development, but we know that such messages on a two-way circuit have been heard and understood by earth men and properly interpreted to dying civilizations throughout the ages, and this in line with the thought of the dying worlds and the living worlds and the aborning worlds. The scriptures postulate that worlds [page 63] have gone out of existence through selfdestruction, but other worlds have gone on unto perfection, and communication between the higher and the lower is not only possible, but is also an actuality. At the controlling center of the universe in such a perfected world is God. He knows all things which could possibly affect us, and because of his experience in his creation of us in his image, he is eager that we become like him--perfect. Accordingly, he has continued communication with us through the millennia. Without plane or rocket, messengers have come.

"Our surprise is greatest in the last conclusion made by the German astronomer when he expresses the belief that "the earth's young civilization is now approaching its first great crisis because of its new found powers of self destruction," and "man's best hope of avoiding disaster is to listen hard for radioed advice. Far out in starry space," he says, "perhaps is an old wise civilization that has survived many crises and is trying to warn the callow earth against the mistakes of its own youth." What an astute observation! Yet for thousands of years our omniscient Heavenly Father from his old world has been trying to get his children to listen hard for such radioed advice and televised wisdom, but they were blind of eyes and dull of ears. They were not connected to the power line.

Handwritten messages of warning have come to wicked Belshazzars, who, with lords and ladies in ugly debauchery, drank wines from golden vessels stolen from holy temples, and empires collapsed, and while drunkenness and sensual indulgence were at their height, there ... came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.

"Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. (Daniel 5:5-6) This was a message from another world. Daniel interpreted the solemn warning. On another continent Aminadi ... interpreted the writing which was upon the wall of the temple, which was written by the finger of God." (Alma 10:2.)

"Another message written by the Lord on two sets of stone tables came from Mt. Sinai, "... And he wrote upon the tables the words of the covenant, the ten commandments." (Exodus 34:28.)
Radioed programs came in great numbers through the ages, faithfully interpreted by the Jeremiah, the Ezekiel, and the Daniel; by the Nephite, the Moroni, the Benjamin; by the Peter, the Paul, and the Joseph Smith. Better than radio or television communications, have come personal messengers without plane or rocket ship, from God's abode to announce the birth of Isaac, the destruction of Sodom and Gomorrah, the coming of Saul to Damascus. Through some program, perhaps something like super-television, Joseph saw the coming famine in Egypt so he could warn Pharaoh and save his own people. And another Joseph saw a trans-space program causing him to flee to Egypt with the Christ-child, and then to return to Nazareth. Peter saw a picture of the four-cornered sheet filled with beasts and heard voices which were to send the proselyting program not only to Jews, but also to all the world. A messenger from the Father crossed space to announce, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

And from out in space came suddenly . . . a multitude of the heavenly host praising God, and saying.

"Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:11, 13-14.)

Comforting messengers stood by the Christ in Gethsemane after his momentous decision. One from far out space was outside Jerusalem's wall by the empty tomb, and . . . rolled back [page 64] the stone from the door, and sat upon it. (Matt. 28:2.) He said, . . . Fear not ye: for I know that ye seek Jesus, which was crucified.

"He is not here: for he is risen, . . ." (Matt. 28:5-6.)

And there were two men undetained by space or time, standing on the Mt. of Olives who said, "Ye men of Galilee, . . . this same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven." (Acts 1:11.)

Just last century a space messenger came to Joseph Smith, announcing, . . . that he was a messenger sent from the presence of God . . . that his name was Moroni; that God had a work for [him] to do; . . . (Joseph Smith 3:3.) In a single night repeated visits and the crossing through space from earth to the abode of God, seemed to be negotiated without limitations of time or space or gravity's pull!

From the center of the universe where the power, the light, the direction, and the intelligence originates, came another messenger announcing himself as the resurrected John the Baptist. Anciently beheaded, now resurrected, he came to restore the keys and powers which he himself had possessed on earth. He was followed by three other messengers, Peter, James, and John, who restored the Melchizedek Priesthood with all its powers and authority.

Divine guards had sped through space to save the life of Abraham on Potiphar's Hill in the land of Ur, to save Daniel and his companions in the lions' den, to save Nephi from the bitterness and bloodthirsty anger of his brothers, to save Isaac from the knife of sacrifice.

Then there were messages so precious so vital, that the Lord himself came. He taught Adam in the Garden of Eden showed Enoch the millions of units in his universe, and trained Moses to lead Israel. He stood on the highway near Damascus and started Paul in his marvelous transformation and ministry.

And then there were the visits of the Father himself, who came to bear witness of his Beloved Son Jesus Christ at the waters of Jordan, on the Mt. of Transfiguration, to the Nephites on soil of the New World. He introduced his Son on these pivotal and vital visits. "Behold, my Beloved Son, in whom I am well pleased, in whom I have glorified my name."

And again, in the Sacred Grove in New York State came the Father and the Son in the restoration of great and holy things.

Is man earthbound? Largely so, and temporarily so, yet Enoch and his people were translated from the earth, and the living Christ and angels commuted.

Is there interplanetary conversation? Certainly. Man may speak to God and receive answers from him. Is there association of interplanetary beings? There is no question.

Are planets out in space inhabited by intelligent creatures? Without doubt.

Will radioed messages ever come between planets across limitless space. Certainly, for there have already been coming for 6,000 years, properly decoded, interpreted, and publicized messages of utmost importance to the inhabitants of this earth. Dreams and open vision, like perfected television programs, have come repeatedly. Personal representatives have brought warning messages too numerous times to mention, and it is our testimony to the world that God lives and abides in his heavenly home, and the earth is his footstool, and only one of his numerous creations; that Jesus Christ the Son of that Living God is the Creator, Savior and Redeemer of the people on this earth who will listen and obey; and that these interstellar messages--call them what you will, visions, revelations, television, radio--from the abode of God to man on this earth continue now to come to the living prophet of God among us this day. This I know, in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Spencer W. Kimball of the Council of the Twelve. Elder Eldred G. Smith, Presiding Patriarch to the Church, will now address us. He will be followed by Elder Thorpe B. Isaacson.
This is a great chorus today. We have surely enjoyed it, coming from a great institution [Ricks College]. I am sure we all miss Brother Stapley, Brother Morris, those who may have problems, or who may have sorrows. There are so many troubles and so much sorrow in the world. Here for a moment. It would make a better Christian out of you. I sincerely pray that what I shall say will be helpful to someone, especially those who may have troubles, or who may have problems, or who may have sorrows. There are so many troubles and so much sorrow in the world.

President McKay, President Moyle, President Brown, my dear brothers and sisters: This is a great sight. Someone has said he wishes that every one of you could stand the name of Jesus Christ. Amen.

I pray the blessings of the Lord upon all who diligently seek after their dead and who are diligent in all of the responsibilities given to them in the Church, and I do so in the Lord will help us if we will be diligent to do what he wants us to do.

The Prophet Joseph Smith said, “The greatest responsibility in this world that God has laid upon us is to seek after our dead. The Apostle [Paul] says, ‘They without us cannot [sic] be made perfect.’ (See Heb. 11:40) for it is necessary that the sealing power should be in our hands to seal our children and our dead for the fullness of the dispensation of times--a promise made by Jesus Christ for the world for the salvation of man.

I will meet Paul half way. I say to you, Paul, you cannot be perfect without us. It is necessary that those who are going before and those who come after us should have salvation in common with us; and thus hath God made it upon man. Hence God said, ‘I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to [page 66] the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.’ “ (Mal. 4:5-6, ibid., p. 356.)

The Lord does not stop here. The teaching in the spirit world has continued since the crucifixion of Christ. This means many are accepting the teachings all the time. Their descendants are found in all the nations of the earth. To assist those who have accepted the gospel in the spirit world, the Lord has reserved many valiant spirits to come forth in this generation. Just as the family of the Prophet Joseph Smith was moved from place to place until they settled in the area where the plates had lain buried for many centuries, the Lord has reserved special, valiant spirits who in the pre-existence were so strong that the Lord knew they would accept the gospel when they heard it.

We hear glowing reports of the progress in the missionary work. These are some of these special spirits to come forth in special families, away from the center stakes of Zion, with a special mission to be a saving power to their ancestors.

It is common for members in these newly organized stakes in the missions to be the only ones in their family to join the Church. A husband and wife may be the only members of the Church on each side of their families. They alone are responsible for all their family research.

Many times people want to come to Utah to do temple work. This is a noble thought, but I caution all of you who contemplate any move, do not fail first to gather together all your family records available in the area where you now live. So many members have come from England or Germany or Holland or other nations to go to the temple just to find that they have to return or send back to get their family records, which they should have brought with them in the first place.

I hear many say that their genealogy is all done. If this were so, the rest of us would have ours all done. Go back ten generations on your pedigree charts and you will have 1,024 lines to follow. Each generation doubles the number of lines. If all the members in the Church were to complete all their family lines back for ten generations, it would take them about to the beginning of the seventeenth century. This should be possible for most members of the Church. I think there are few families, if any, who have this much done.

Too often we think as we get older and have more time we will devote ourselves to research. Too often that time never comes. Procrastination is the devil's tool.

The story is told that as Christianity was becoming more widespread on the earth, Satan gathered his hosts together and called for suggestions to combat this danger to their dominion on the earth. The first volunteer said, “Send me. I will tell them it is not true.” Satan said, “No, that is not good enough.” The second volunteer said, “Send me. I will tell them part of it is true, but most of it is false.” “No,” Satan said, “That is not good enough.” The third volunteer said, “Send me. I will tell them that it is all true, but there is no hurry.” “Go,” Satan said, “that will get them every time.”

Genealogy is not alone for the old but for the young as well. Young minds are keen and alert and resourceful, all of which is needed for research. Man should be busy with this family research.

To be exalted in the kingdom of God, one must keep all the laws of the gospel and keep all the commandments of God. It is great to keep the Word of Wisdom and to pay your tithes and offerings and attend Sacrament meetings and fulfill all the other activities in the Church. But if you omit your family research and temple work, you fall short and at the peril of your own salvation.

This is a priesthood responsibility which means that the priesthood is to see that it gets done. So the women usually do most of the work. This is another vital and important way to magnify your priesthood, as Brother Romney urged us yesterday. The Prophet Joseph Smith said, "The greatest responsibility in this world that God has laid upon us is to seek after our dead." (Teachings of the Prophet Joseph Smith, p. 356.)

I testify to you that this is truly the [page 67] work of the Lord, it is a very vital work that needs to be done, and I testify that this is true, that the gospel is true, and that the Lord will help us if we will be diligent to do what he wants us to do.

I pray the blessings of the Lord upon all who diligently seek after their dead and who are diligent in all of the responsibilities given to them in the Church, and I do so in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Eldred G. Smith, Presiding Patriarch of the Church, has just concluded speaking, Elder Thorpe B. Isaacson, Assistant to the Twelve, will now address us.

Thorpe B. Isaacson

ELDER THORPE B. ISAACSON Assistant to the Council of the Twelve Apostles

President McKay, President Moyle, President Brown, my dear brothers and sisters: This is a great sight. Someone has said he wishes that every one of you could stand here for a moment. It would make a better Christian out of you. I sincerely pray that what I shall say will be helpful to someone, especially those who may have troubles, or those who may have problems, or who may have sorrows. There are so many troubles and so much sorrow in the world.

This is a great chorus today. We have surely enjoyed it, coming from a great institution [Ricks College]. I am sure we all miss Brother Stapley, Brother Morris, Brother
Fasting consists in the complete abstinence from food and drink. Fasting, with prayer, its companion, is designed to increase spirituality, to foster a spirit of devotion and a love of God, to increase faith in the hearts of men, thus assuring divine favor; to encourage humility and contrition of soul; to aid in the acquisition of righteousness; and to teach man his nothingness and dependence upon God; and to hasten along the path of salvation those who properly comply with this law of fasting.

There are many specific reasons for fasting recorded in the scriptures. It is a general obligation imposed by revelation upon Church members. It is in itself a form of true worship of God. In 1832 the Lord gave a revelation to the Prophet Joseph, when he stated: "...I give unto you a commandment that ye continue in prayer and fasting from this time forth." (D&C 88:76.)

But this was not the beginning of fasting. The law is as old as man. In 1932 President Joseph Fielding Smith stated: "...if we had the records before us, we would discover that fasting was introduced by revelation to man in the dawn of history." (Deseret News, August 13, 1932, p. 5.)

The late President Joseph F. Smith commenting on the law of fasting and the payment of an honest fast offering, stated: "It is, therefore, incumbent upon every Latter-day Saint to give to his bishop, on fast day, the food [or its equivalent], that he and his family would consume for the day, that it may be given to the poor for their benefit and blessing; or, in lieu of the food, that its equivalent [value or amount], or if the person is wealthy, a liberal donation in money, be so reserved and dedicated to the poor." (Gospel Doctrine, p. 243.)

Is it proper to fast to the sick? I quote from 2 Samuel: "David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth." (2 Samuel 12:16.)

Is it proper to fast for a special blessing? I wonder if everyone of us doesn't need a special blessing? If I may be forgiven right here, I think I should like to tell you that Thursday morning in the temple in an upper room, all of the General Authorities met there in fasting and prayer. President McKay talked to [page 68] us and gave us such assurance and such comfort that will carry us through this conference. Then as he stood there, he talked about Jesus and he stated: "Jesus Christ is the Head of the Church, and he is real." I wish you could have felt that. I am sure you must feel it here today, because it is here.

Then President Moyle talked to us. He offered the opening prayer, and we were all deeply touched. Fasting for a special blessing? Yes, we were fasting for a special blessing. Then as President Moyle spoke to us a little later, he said he had the feeling and the assurance that we would be comforted as we came here to speak, and that we would have the assurance that everything would be done well. Fasting for a special blessing? Yes.

Then President Brown talked to us and reassured us that as we come here to this pulpit, he would bow his head and ask God to bless us. Fasting for a special blessing? Yes.

May I quote from Mosiah in the Book of Mormon: "And he caused that the priests should assemble themselves together; and they began to fast, and to pray to the Lord their God that he would open the mouth of Alma, that he might speak, and also that his limbs might receive their strength--that the eyes of the people might be opened to see and know of the goodness and glory of God."

"And it came to pass after they had fasted and prayed for the space of two days and two nights, the limbs of Alma received their strength, and he stood up and began to speak unto them, bidding them to be of good comfort." (Mosiah 27:22-23.)

"Behold, I say unto you they are made known unto me by the Holy Spirit of God. Behold I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit; and this is the spirit of revelation which is in me." (Alma 5:46.)

Is it proper to fast to may we know and speak the will of the Lord? Again from Alma: "But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God." (Ibid., 17:3.)

In Third Nephi we read: "And it came to pass that as the disciples of Jesus were journeying and were preaching the things which they had both heard and seen, and were baptizing in the name of Jesus, it came to pass that the disciples were gathered together and were united in mighty prayer and fasting." (3 Nephi 27:1.)

It is said of Moses, while he was with God at Mt. Sinai: "And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments." (Exodus 34:28.)

"And thus there was a tremendous battle; yea, even such an one as never had been known among all the people in the land from the time Lehi left Jerusalem; yea, and tens of thousands of the Lamanites were slain and scattered abroad.

"Yea, the cry of widows mourning for their husbands, and also of fathers mourning for their sons, and the daughter for the brother, yea, the brother for the father; and thus the cry of mourning was heard among all of them, mourning for their kindred who had been slain.

"And now surely this was a sorrowful day; yea, a time of solemnity, and a time of much fasting and prayer.

"Now their dead were not numbered because of the greatness of their numbers; neither were the dead of the Nephites numbered--but it came to pass after they had buried their dead, and also after the days of fasting, and mourning, and prayer, . . . there began to be continual peace throughout all the land." (Alma 28:2, 5-6 and 30:2.)

"Nevertheless they did fast and pray oft, and did wax stronger and stronger in their humility, [page 69] firmer and firmer in the faith of Christ, unto the filling their souls with joy and consolation, yea, even to the purifying and the sanctification of their hearts, which sanctification cometh because of their yielding their hearts unto God." (Helaman 3:35.)

"And now, my beloved brethren, I would that ye should come unto Christ, who is the Holy One of Israel, and partake of his salvation, and the power of his redemption. Yea, come unto him, and offer your whole souls as an offering unto him, and continue in fasting and praying, and endure to the end; and as the Lord liveth ye will be saved." (Omni 26.)

"Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God." (Ibid., 88:119; 109:8.)
Again, turn to the late President Joseph F. Smith and eagerly read his words on fasting, prayer, and fast offerings, and the great blessing attendant upon obedience to
this law in all of its ramifications: "It would be a simple matter for people to comply with this requirement to abstain from food and drink one day each month, and to dedicate
what would be consumed during that day to the poor, and as much more as they pleased. The Lord has instituted this law; it is simple and perfect based on reason and
intelligence, and would not only prove a solution to the question of providing for the poor, but it would result in good to those who observe the law. It would call attention to
the sin of overeating, place the body in subjection to the spirit, and so promote communion with the Holy Ghost, and insure a spiritual strength and power which the people
of the nation so greatly need. (That was given over fifty years ago.)"

"As fasting should always be accompanied by prayer, this law would bring the people nearer to God, and divert their minds once a month at least, from the mad rush of
worldly affairs and cause them to be brought into immediate contact with practical, pure and undefiled religion—to visit the fatherless and the widow, and keep themselves
unspotted from the sins of the world. For religion is not in believing the commandments only, it is in doing them. I would to God that men would not only believe Jesus Christ
and his teachings, but would broaden their belief to the extent of doing the things that are taught by them, and doing them in spirit." (Gospel Doctrine, pp. 237-238.)

If Latter-day Saints faithfully fulfilled the law of the fast, and if they prayed in connection therewith as commanded and paid an honest fast offering, they would be
blessed more abundantly—both temporally and spiritually—and there would be ample funds in the Church to provide for all our poor, as the Lord has commanded. He has
given us the way, but sad as it may seem, we are negligent about the payment of an honest fast offering.

President McKay has summed up the great blessing attendant upon full obedience to the law of the fast when he said: "All the principles associated with fasting seem to
point to the fact that [page 70] it produces: (1) physical benefits (2) intellectual activity, (3) spiritual strength."

In tonight's Church Section of the Deseret News-Salt Lake Telegram—I just saw it at noon today—there is another very wonderful article on the law of the fast by
President McKay.

Now, what of the blessings accruing to the poor through the payment of the fast offering each month by all members of the Church? Of course only those grateful souls
who receive such assistance could possibly describe those blessings. How would the man describe hunger who knows nothing of its pangs? Or cold when he has always
been warm? Or illness when he has always had good health?

Fasting, prayer, and the contributing of the full amount of fast offering are the Lord's divine prescription for many of the blessings which everyone of us needs in one
way or another or at one time or another. In order that this great Church may do its part in taking care of the poor, that both the giver and the receiver may be blessed as
the Lord desires, we commend to you more serious consideration of the law of fasting, and then prayer as its companion, and then the payment of an honest fast offering in
keeping with the value of the meals not consumed on that day.

About the turn of the century one of America's most brilliant, prominent attorneys had an occasion to defend a helpless person, and he used this very beautiful
allegory: "When God decided to make man, he called the three angels who waited on his throne—Justice, Truth, and Mercy—and said: 'Shall we make Man?' Justice replied:
'Make him not, O God, for he will trample on thy laws.' Truth replied, 'Make him not O God, for he will pollute thy sanctuaries.' Mercy, kneeling, looked through her tears and
said, 'Make him, O God, and I will watch over him all the days of his life.'"

"So God decided to make man and said, 'Thou art a child of Mercy; go out and live with thy brothers.'"

I know that God is our Father. I know that God lives. I know that Jesus is our beloved Savior. I felt it strongly when President McKay said the other day, "Jesus is real."
I am grateful to you brethren whom we meet each week. What strength you give us as we come to you, most of the time in fasting. I am grateful that I learned a few days
ago, rather accidentally, that my wife fasts for me every Sunday morning as I come to you. For that I am grateful.

May we live the law of the fast, and you cannot think of fasting without praying. God bless us that we may take seriously fasting, praying, and the payment of an honest fast offering as the Lord has divinely ruled it so, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Thorpe B. Isaacson, Assistant to the Twelve, has just addressed us. The Ricks College Choir and Congregation will now sing, "How Firm A Foundation,"
conducted by Richard W. Robison. After the singing, Elder Gordon B. Hinckley will speak to us. The Ricks College Choir joined with the Congregation in singing the hymn,
"How Firm A Foundation."

President David O. McKay:

Elder Gordon B. Hinckley of the Council of the Twelve will now address us. He will be followed by Elder Howard W. Hunter.

ELDER GORDON B. HINCKLEY Of the Council of the Twelve Apostles

My brethren and sisters, I rejoice with you in the attendance here of bishops and presidents of stakes from foreign lands. This is a great and significant day in the history
of the Church, and foretells, I think, the time when these general conferences shall become in reality great parliaments of men gathered from over the world, endowed with
the Holy Priesthood, whose only desire [page 71] is to promote the cause of peace and goodwill among the people of the earth.

I rejoice in the reports which have been given by those who have been supervising the missions in various parts of the world. The manner in which the Lord is pouring
out his Spirit upon the people of the earth quickens the testimony of each of us.

As many of you know, I have some responsibility for the work in the Far East, and I feel a compelling desire in behalf of our dedicated mission presidents and
missionaries to give a brief report of what is going on in that part of the Lord's earth, which is strange to many of us.

I have learned to love those faraway places, and those wonderful people with the strange-sounding names—the Hongs and the Kims, the Fongs and the Kumagais—and
all of the host of faithful Latter-day Saints who in their lives and words bear testimony of the conviction which they carry in their hearts that God truly lives; that Jesus is the
Christ, the Redeemer of the world, the Savior of mankind; and that Joseph Smith is a Prophet, ordained of God to bring forth the re-establishment of his work in this
generation of time.

It is an inspiring experience, my brethren and sisters, to witness the manner in which the Lord is weaving the tapestry of his grand design in those foreign parts of
the earth. He is gathering his children there as elsewhere—"one of a city and two of a family." He is remembering the promises made of old as he works among those who have
seen so much of poverty and misery and evil and oppression. He is answering the prayers of those who have gone before and who struggled to establish a foothold for the
What wonderful people these are whose lives have been touched by the light of the gospel! Witnessing the faithful Saints in the Philippines, in Hong Kong, in Taiwan, in Japan, in Korea, in Okinawa, one is led to declare with Peter of old:

"Of a truth I perceive that God is no respecter of persons:"

But with all of the joy and the inspiration that come of witnessing this marvelous thing, there comes likewise an almost overwhelming sense of obligation. There comes an almost overwhelming sense of obligation.

Today we have some eight thousand native members of the Church in this part of the world, in addition to many faithful American Saints who are in military service and in other positions with the government. I would not have you think that this harvest of converts has come easily. Converts are won hard there as they are elsewhere. Heartache and discouragement and disappointment are all part of the labor that goes on there, and behind today's achievement is a history of prayer and prophecy and patient waiting for the day when the Spirit of the Lord would move upon these lands.

I have not walked the crowded streets of the Orient, in which today we are enjoying a significant measure of success, without remembering with appreciation those of our people who more than a century ago went there under direction of the servants of the Lord to initiate the work.

In a special conference held August 2, 1849 in the Bowery that stood on this square, Hosea Stout and two companions were called to go to China. They arrived in Hong Kong in April 1853. I can imagine with what misgivings they must have stepped ashore in that place so different from the one they had left. They became ill from the oppressive heat and the food to which they were not accustomed. Their message fell on deaf ears. There was no response other than ridicule. In four months they returned home.

A century passed, but in the meantime the realm of China had been dedicated under authority of the holy apostleship for the preaching of the gospel. On January 9, 1921, President David O. McKay, while touring the missions of the world, turned the key to unlock the door of this great area of the earth have read his prayer again and again. It is at once a prayer and a dedication and a prophecy.

One or two statements from that prayer offered in the "Forbidden City" of Peking appear particularly significant to me. He prayed: "Heavenly Father . . . break the bonds of superstition, and may the young men and young women come out of the darkness of the past into the glorious light now shining among the children of men. Grant, page 72 our Father, that these young men and young women may through upright, virtuous lives and prayerful study be prepared and inclined to declare this message of salvation in their own tongue to their fellow men."

I bear testimony that God is answering that supplication. The shackles of superstition are falling. The young men and the young women are coming out of the darkness of the past. I wish that you might have been with us recently in a conference in Hong Kong to hear our young Chinese brethren and sisters sing the songs of Zion in their native Cantonese and bear witness of the truth of this work to congregations numbering more than eight hundred. I wish you might have talked, as I did, with our young native Chinese elders who are serving as missionaries. One said: "I hated Americans. I hated all foreigners until I met the missionaries." Another responded, paraphrasing an old Chinese proverb, "As I look at foreigners, I think, he is not American; he is not British; he is not Canadian; he is my brother."

I wish you might have been with us in Taiwan to hear a handsome and brilliant young man discuss the gospel in his native Mandarin. He was a local missionary, a young man whose forebears for generations before him had been Buddhists. I have seen nowhere a more able or devoted or personable missionary in this Church.

In that same dedicatory prayer offered in 1921 President McKay stated: "May the elders and sisters whom thou shalt call as missionaries have keen insight into the temporal and spiritual state of the Chinese mind. . . . May the work prove joyful, and a rich harvest of souls bring that peace to the workers' hearts which surpasseth all understanding."

How I wish you might have been with us in an upstairs room in Tsim Sha Tsui in Kowloon, where for thirteen hours the elders and sisters bore testimony of their love for the Chinese people. I shall not soon forget the words of a young man from a comfortable home in the States, who stood in a cold, barren room in Taipei in the Republic of China and said, "I am thankful for eyes to see and voice to speak and feet to go from door to door to teach the gospel of the Lord Jesus Christ."

Such is the spirit of those who have been called from Los Angeles and Burbank, from Rexburg and Logan, from El Paso and Tooele to those strange lands, where under the influence of the Spirit they learn the difficult languages and bring light and faith and understanding to the wonderful people who live there.

The story is similar in Japan. The work was opened in 1901 by President Heber J. Grant. It was dreadfully discouraging. In twenty years only 127 converts came into the Church, and the mission was closed in 1924. Then following World War II it was reopened and the Spirit of the Lord began to rest upon those people.

Today we have more than four thousand Japanese members of the Church, intelligent and able, as faithful and devoted as those in any mission in the world; and we now have branches scattered from Okinawa on the south to as far north as Asahigawa on the island of Hokkaido. I feel confident and satisfied in my heart that we have a great work ahead of us among the good people of that great nation.

I speak with comparable feelings concerning the work in Korea. There are now some 1,300 members of the Church there. For the most part they are well-educated. They are buoyant in their faith. The tears welled in our eyes as we stood with them in a cold hall and sang that great hymn from the pen of Brother William W. Phelps: "Now let us rejoice in the day of salvation. No longer as strangers on earth need we roam. Good tidings are sounding to us and each nation And shortly the hour of redemption will come, . . . ."

I have never met with the Saints in those lands and listened to their testimonies and partaken of their spirit without thinking of Paul's statement to the Athenians concerning God, our Father, who

". . . hath made of one blood all nations of men for to dwell on all the [page 73] face of the earth, and hath determined the times before appointed, and the bounds of their habitation;"

"That they should seek the Lord, if haply they might feel after him, and find him, . . . " (Acts 17:26-27.)

That which is going on has demonstrated that the gospel is for all of our Father's children, and that the good people of the Orient are as responsive to its teachings as are the people of any land when the Spirit of the Lord touches their hearts. Here is one of the great evidences of the divinity of this work. Wherever it is taught, the honest in heart respond, each in his own tongue speaking the same testimony.

One sees there the same quiet kind of miracle that one sees everywhere when men and women bring the gospel into their lives. What a marvelous thing it is to witness a peddler of fish, a man from the ranks of poverty and superstition, take on a new grace and a new goodness when he accepts the gospel and is endowed with the Holy Priesthood. He appears almost to become a new man. He literally is born again as he sheds old ways of thought and living and rises from the very waters of baptism to positions of leadership in his native land.

But with all of the joy and the inspiration that come of witnessing this marvelous thing, there comes likewise an almost overwhelming sense of obligation. There comes
uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in

The young king asked for none of these things. His answer to the Lord was simple and direct:

The people of Solomon's empire lived in cities which were built and maintained by a large standing army to provide for the defense of the empire. He organized a cavalry force of 12,000. He equipped the royal stables with 4,000 stalls to maintain the 1,400 royal

foremost place among the nations between the Euphrates and Egypt. To maintain this superiority, Solomon was challenged at the beginning of his reign to maintain a large

treasures of the earth. Wealth has always been associated with power. One might assume that a king would have a desire for wealth in order to spread his influence and

uselessness when food and drink became gold at the touch of his lips. Most of the early sovereigns of the ancient world have been known for their great accumulation of the

and he had personal enemies within.

standing army to provide for the defense of the empire. He organized a cavalry force of 12,000. He equipped the royal stables with 4,000 stalls to maintain the 1,400 royal

ELDER HOWARD W. HUNTER

President David O. McKay:

As his last will and testament, King David called Solomon to his side, and knowing the great task which would fall on the shoulders of this youth, he said to him:

"I go the way of all the earth: be thou strong therefore, and shew thyself a man.

"And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself": (1 Kings 2:2-3.)

After this, King David died and Solomon commenced the administration of the affairs of the kingdom, and the record makes this comment: "And Solomon loved the Lord, walking in the statutes of David his father..." (Ibid., 3:3.)

Not long after he became king he went to a nearby city to offer sacrifices, and while there an event occurred which had a significant effect upon his life and reign.

"In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee." (Ibid., 3:5.)

"Ask what I shall give thee.

"If you could have one wish, what would it be? There are so many things we wish for as we go through life. I presume nearly every child who has read the story of the Arabian Nights has wished for a lamp like the one Aladdin had, which when rubbed would summon the genie who would do the bidding regardless of the request made of him. Wishing is not only the pastime of children. Most of us have made wishes. We have wished for health and wealth, success, happiness, wisdom, a better job, a new car, a diamond ring, a magic carpet, to be like someone else, to have that which is not within reach, to be given the easy way instead of the path of toil and hardship—and a thousand and one other things.

We might wonder what went through Solomon's mind when the Lord said to him, "Ask what I shall give thee." No doubt his mind traveled the same course as ours would travel if the question had been asked of us. Solomon had just ascended the throne, and although he had ambitions for the future, he must have had some fears and

In the city of Tokyo alone are more than ten million, with cities of three and four and five million not far removed.

The harvest is so great, and the laborers are so few in those lands where dwell millions upon millions of people. In the city of Tokyo alone are more than ten million, with cities of three and four and five million not far removed.

And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.
President David O. McKay:

Elder Howard W. Hunter of the Council of the Twelve has just concluded speaking. The Ricks College Choir will sing, "How Lovely Are The Messengers," conducted by Richard W. Robison. The benediction will be offered by Elder Lorin N. Pace, formerly president of the Argentine Mission, after which this Conference will be adjourned until seven o'clock this evening, when the general meeting of the Priesthood of the Church will be held in the Salt Lake Tabernacle and in other places set apart for that purpose.

Persons not holding the Holy Priesthood will please refrain from attempting to enter any of the buildings set apart for this purpose. It will not be broadcast publicly, but in addition to the overflow meetings in the Assembly Hall and in Barratt Hall, the proceedings of this Priesthood Meeting will be relayed by closed circuit originating in the Tabernacle to members of the Priesthood assembled in 320 locations in all parts of the nation, in Canada, and elsewhere. It is estimated that 55,000 will participate in this meeting by direct wire. This does not include those in the Tabernacle, in the Assembly Hall, and in Barratt Hall.

The general session tomorrow morning, Sunday, will be broadcast through the generous cooperation of owners and managers of radio and television stations over 50 television stations and 16 radio stations located from coast to coast. In addition, the proceedings of this session will be carried by short-wave stations in Europe, Africa, Mexico, Central America, South America, the Caribbean area, and the South Pacific. We express appreciation to Brother Arch L. Madsen, president of KSL, and Elder Gordon B. Hinckley for the service rendered in arranging for these broadcasts. We are not unmindful of the friendship manifested by these owners of stations and their willingness to cooperate with us. That in itself tells a great story.

It is estimated that the potential audience in the United States and Canada capable of hearing and viewing some parts of the Conference will exceed sixty million and many thousands more in foreign countries will participate by means of short-wave broadcasts. Thus the sessions of this Conference will be heard and seen by the largest number of people in the history of the Church.

The Tabernacle Choir Broadcast will be from 9:35 to 10:00 a.m. Those desiring to attend this broadcast must be in their seats no later than 9:10 a.m. We have been requested to ask that those attending remain quiet during this national broadcast. There will be large crowds attending the services on Sunday and we ask you to be considerate and courteous one to another at all times. Please avoid pushing and crowding.

The singing for this session has been furnished, as I have already announced, by the Ricks College Choir, under the direction of Richard W. Robison, and Frank W. Asper at the organ. We appreciate not alone the singing, but the presence of these young people, and those who left their homes early this morning—three o'clock—to attend this service, seminary students, and young people everywhere. We hear a great deal about the boys and girls of teen age who cause trouble, but we never hear much about the 95% of the young boys and girls in the Church who are living noble lives.

Surely God lives. I know he does. It is my witness that Jesus is the Christ, the Savior of mankind. May his blessings continue to be with us, I pray in his name. Amen.
happiness will be with you, for which we pray God to bless you. Thank you, and thank your leaders! A safe journey on your return home!

The Choir will now sing, and the benediction will be offered.

Singing by the Ricks College Choir, "How Lovely Are The Messengers."

Elder Lorin N. Pace, formerly president of the Argentine Mission, offered the closing prayer.

Conference adjourned until 7:00 p.m.

1962 General Priesthood Meeting, 1962

Begin

GENERAL PRIESTHOOD MEETING

The General Priesthood Meeting of the Church convened in the Tabernacle at 7:00 p.m., Saturday, April 7.

President David O. McKay was present and presided. At the President's request, President Hugh B. Brown, Second Counselor in the First Presidency, conducted the proceedings of this meeting.

The music was furnished by the Men's Chorus of the Tabernacle Choir Richard P. Condie conducting, Frank W. Asper at the organ.

President Brown made the following introductory remarks:

Brethren of the Priesthood, not because of any indisposition, but out of the kindness of his heart, President McKay has asked that I conduct this session, and I shall do so humbly under his Presidency, and for the benefit of those who are listening in and do not know, I should announce that this is Brother Brown speaking.

This is a General Priesthood Session of the 132nd Annual Conference of The Church of Jesus Christ of Latter-day Saints. You will be interested to know that these services are being relayed by closed circuit to members of the Priesthood gathered in the Assembly Hall Barratt Hall, and 320 other Church buildings from Coast to Coast and in Canada.

The singing during this session will be furnished by men of the Tabernacle Choir, with Richard P. Condie, Director, and Frank W. Asper at the organ. We shall begin these services by the Men's Chorus of the Tabernacle Choir singing, "Ye Who Are Called To Labor." The invocation will be offered by Elder Archibald Jacob Anderson, president of the North Sanpete Stake.

The Men's Chorus of the Tabernacle Choir sang the hymn, "Ye Who Are Called To Labor."

Elder Archibald J. Anderson, president of the North Sanpete Stake, offered the opening prayer.

President Hugh B. Brown:

The invocation was offered by President Archibald Jacob Anderson of the North Sanpete Stake. The men of the Tabernacle Choir will now sing, "Thou Art Repose," Brother Condie conducting.

The Men of the Tabernacle Choir sang the anthem, "Thou Art Repose."

President Hugh B. Brown:

Without in any way detracting from the beauty of the singing of our sisters and our mixed choruses, the President would have me say to this fine group from the Tabernacle Choir that there is something soul-stirring and beautiful in a Men's Chorus. We thank them sincerely for this beautiful rendition.

Our first speaker this evening will be Bishop Robert L. Simpson, First Counselor in the Presiding Bishopric of the Church. He will be followed by Bishop Victor L. Brown.

Robert L. Simpson
BISHOP ROBERT L. SIMPSON First Counselor in the Presiding Bishopric

My dear brethren of the priesthood, this is one of the most thrilling moments that any man could experience in mortality. I am certain there is nothing to compare with it—the thrill of participating in the greatest priesthood assemblage in the history of the world. These are significant times, brethren, and we should all be grateful to be taking part in this historic priesthood meeting.

May I take just a brief moment to express personal greeting to those leaders from distant lands who have been called by a prophet to represent their people at this great conference. May I express a special, warm Kia Ora to those from New Zealand who have done so much for me in my life.

We extend the arm of fellowship to every man and boy sitting in distant places. You too are participants in this meeting. Though miles away, your presence is a reality, and we feel your spirit in this historic Tabernacle in spite of the distance that separates us.

Brethren, have you ever heard the beautiful song, "No Man Is an Island"? Seclusion is incompatible with the spirit of the priesthood, and when you really analyze it, what can a man do for himself with the priesthood? You young men administer the Sacrament for others. You usher and do things around the chapel for the convenience and comfort of others. The priests administer the Sacrament that others might partake.

Brethren of the Melchizedek Priesthood, you bless the sick. We do not bless ourselves with the priesthood. We call in others who have the priesthood to bless us. We are always thinking in terms of someone else when we use the priesthood. To wilfully hide ourselves and live as hermits would be to allow our priesthood to wither and die. The Savior showed us the way; he set the pattern. His was a life of thinking and doing for others. This was the sum and substance of his entire existence in mortality.

Our great challenge here in mortality, then, is in the overcoming—the overcoming of things in mortality, these obstacles of the flesh; and in due course all appetites and habits must be brought under control that we may feel comfortable in the presence of the Lord.
Is there a priesthood holder within range of my voice that does not have as the foremost desire of his heart the great possibility of one day regaining the presence of his Heavenly Father? This is the sum and substance of it all. To aspire to this great blessing supersedes all else in the mind and heart of the priesthood holder.

All of us need help in this important process of overcoming. The man doesn't live that is capable of doing it on his own. "No man is an island"; no being can stand alone.

One of the wisest things that we can do is to benefit from others who have passed this way. Our first loyal band of pioneers who entered this beautiful valley nearly 115 years ago had scouts exploring many dead-end canyons and impossible mountain passes in selecting the best possible route for covered wagons. Subsequent companies found it much easier. The mistakes had already been made. Why make them again?

It would be foolish for us to waste time in remaking all of the mistakes of our predecessors. In the first place, we would not live long enough to make all the mistakes, so we must do the wise thing. We must take advantage of mistakes that have already been made. Perhaps the Lord had this in mind when he gave us the thought that "the glory of God is intelligence." Certainly that man is intelligent who would take advantage of a path that has already been clearly marked.

And so, the intelligence to benefit from those who know is really the key to our success. And now we ask the question, "Who are those who know? Whom can we trust as we seek counsel on vital matters?" And I would like to direct the thinking at this point to our young men of the Aaronic Priesthood, these young men who have many problems, many questions, always wondering who would be the logical person.

It is so simple to seek our information from the improper source. I once heard a story about a jeweler. This jeweler kept a fine-looking chronometer in his store window to attract attention and as a suggestion of accurate time keeping. Early each morning he noticed a man through the window. He would stop, look at the chronometer, and then carefully adjust his watch accordingly.

One day the jeweler was outside sweeping the walk in preparation for his day's business when the usual passerby stopped for his usual watch-setting ceremony, and the jeweler asked the man why he always stopped to set his watch at the same time every morning.

"Well, you see," said the man proudly, "I happen to be the timekeeper at the plant. One of my jobs is to blow the whistle at precisely 8:00 am and at 4:30 pm. They all depend on my whistle to be accurate." The jeweler smiled and said, "Well, do you know, for over a year now I have been setting my chronometer by your whistle!"

You see, young men, sometimes we are misled, uncertain as to where the real authoritative source might be. Sometimes we see a fine-looking chronometer, but it has to be working properly, and it has to be set properly. Sometimes we see men who are esteemed in the community, but they may not always be the best source for the question that we have.

Young men, you have three main authoritative sources for your information. The first is your Heavenly Father, and just as surely as the Prophet Joseph received an answer to his humble question 142 years ago, so you may expect guidance from a loving Heavenly Father.

The second authoritative source of correct counsel and guidance is available from the one you affectionately refer to as "Dad." Dad, I hope the door is open for your boy. I hope the door is open wide that he may seek counsel when it is required. I hope he can come to his dad and talk about vital matters without being embarrassed. We hope dads are living closely enough to our family situations that we may sense the appropriate time and place for a few minutes of kindly talk, and, incidentally, dads, lots of listening, lots of listening! I think this is the key to effective counseling with our young people. We have to do lots of listening. We have to have the full story before we can counsel properly. And, boys, I want to tell you that you will never have a better friend in all your lives than your dad, and don't you ever forget it.

The third authoritative source is your wonderful bishop--one who has been ordained and set apart to be the father of his ward, and especially a friend to the Aaronic Priesthood boys and to girls of corresponding age.

Bishop, are you too busy to counsel with your young people? If you are too busy, then the work load must be reorganized. How about assigning additional jobs to your counselors? How about letting them carry some of the other loads so you can free yourself for the all-important job of counseling with your young people at convenient and frequent intervals?

When to interview? Always before a boy is ordained or advanced in the priesthood. Always at the end of every year as we evaluate the boy for another Aaronic Priesthood award. And certainly whenever needed as may be directed by the Spirit of our Heavenly Father.

How do we interview, bishops? We interview with the spirit of love, and this should be the entire purpose of every interview--love. This should be the underlying factor. There should be no other source but love as we talk to our young people and seek to guide them in the proper direction. And like dad, the bishop should be a good listener, too, with the wisdom of Solomon.

Now, young men, we have just talked about three good sources of counsel, and I hope we do not go to the gang to get our counsel. I hope we do not go to sons of our age who have not been over the trail, boys who have just heard, but really don't know what to advise. Oh, they will always be quick to give advice, but it is not always the best advice. And boys, I want to tell you that you will never have a better friend in all your lives than your dad, and don't you ever forget it.

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The mistakes had already been made. Why make them again?
Brethren of the priesthood, I bear you my testimony that the gospel is true. I know with all my heart it is true, and I know for a surety that the boy Prophet went into the
grove; there he saw God the Father and his Son. I know this just as surely as I stand here, because it has been revealed to me in my heart, and I am grateful for that.

I leave this testimony with you in the name of the Lord Jesus Christ. Amen.

Bishop Robert L. Simpson of the Presiding Bishopric has just spoken to us. Our next speaker will be Bishop Victor L. Brown, Second Counselor in Presiding Bishopric
of the Church, he will be followed by Bishop Vandenberg.

Victor L. Brown

BISHOP VICTOR L. BROWN Second Counselor in the Presiding Bishopric

My dear brethren, I deem it a great honor to be invited by President McKay to speak to the body of the priesthood in this, the most widely attended priesthood meeting in
the history of the Church. I feel the weight of such an assignment and solicit an interest in your faith and prayers that our Heavenly Father may bless us at this hour.

It is unlikely that there has ever been such a large gathering of holders of the Aaronic Priesthood in the history of the world, at least in this dispensation. And it is to you
young men that I would like to address my remarks tonight. Each one of you who holds the Aaronic Priesthood has been given one of the greatest blessings that can come
to mankind. It is so great that it has been bestowed on only a handful of men in the history of the world. You are members of that very small but select group who have been
granted the privilege of acting with authority in the name of God. He has such confidence and trust in you that he has, through his servants, granted you permission to use
his name. Now, I ask you, who in the entire world do you have such trust in that you would be willing to let them use your name almost at will? This then, is an honor of the
greatest magnitude, this priesthood which has been bestowed upon each of you young men.

It is an established principle that with the acceptance of a great honor one also accepts the responsibility that goes with it. Daniel Webster said, "The most important
thought I ever had was that of my individual responsibility to God." Lacordaire said, "Duty is the grandest of ideas because it implies the idea of God, of the soul, of liberty,
of responsibility, of immortality."

It is about our responsibility and duty to God, as holders of the Aaronic Priesthood, that I wish to speak this evening. We all know that it is the duty of the deacon,
among other things, to pass the Sacrament and collect fast offerings; of the teacher to prepare the Sacrament and to assist in ward teaching; and of the priest, to administer
to the Sacrament and to perform baptisms.

As important as these duties are, it is not my intention to elaborate on them, but rather to discuss the personal and intimate responsibilities which each of us has with ow
Heavenly Father, the responsibility of being the kind of person he would like us to be. Someone has said that character is what you are when you are alone with yourself in
the dark. Emerson said "It is easy to live after the world's opinion. It is easy in solitude to live after our own; but the great man is he who in the midst of the crowd, keeps
with perfect sweetness the independence of solitude."

There are many influences in the world today which are undermining the character of men. It often seems that it is the smart thing to get as much as we can for as little
effort as possible. More and more for less and less seems to be the popular chant. There is a feeling that if you do something wrong and get away with it and do not get
cought, it is all right.

There is a trend in some areas of society today toward intellectual dishonesty. You will recall newspaper accounts of the expose in the field of higher education where
university students paid someone else to take their examinations and then accepted their diplomas as though they had earned them. You will remember the television quiz-
show scandals. A survey was made after this expose, and an alarming number of those asked if it were wrong to mislead the public, felt there was nothing wrong with it
whatevere. In some areas of our society, winning for winning's sake seems a prime factor. These are but a few [page 82] of the character-destroying influences in the
world today.

Now, what is ow position as holders of the Aaronic Priesthood? Where do we stand on these and other moral issues? Are we men of honor? If so what kind of young men are we, really? Let me outline for you some of the traits of character which are basic if we are to justify the trust the Lord has placed in us. The list is long, but here are a few:

Truthfulness, honesty, integrity, dependability, industry, and courtesy.

Of truthfulness, Jacob taught: "Wo unto the liar, for he shall be thrust down to hell." (2 Nephi 9:34.) Oliver Wendell Holmes had this to say: "Sin has many tools, but a
lie is the handle which fits them all." In the Psalm of David, he says: "He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight." (Psalm 101:7.) In Proverbs we read: "Lying lips are an abomination to the Lord: but they that deal truly are his delight." (Proverbs 12:22.)

Truthfulness is in very deed one of the foundation stones of true character. Without it, a holder of the priesthood not only breaks his trust with the Lord, but he deceives
himself and his fellow men.

Lavater had this to say about honesty: "He who purposely cheats his friend would cheat his God." In a recent editorial in the Church Section of the Deseret News-Salt
Lake Telegram, we read the following:

"In the magnificent prayer of the Savior, as recorded in the Gospel of John, the Lord is quoted as having said to His Father: 'And this is life eternal to know thee, the
only true God, and Jesus Christ, whom thou hast sent.' [John 17:3.]"

"John evidently had the same thing in mind when he wrote in his first general epistle: 'And hereby do we know that we know him, if we keep his commandments. He
that saith, I know him and keepeth not his commandments, is a liar, and the truth is not in him.' [1 John 2:3-4.]"

"If the achievement of life eternal means to know God, and if to know him means that we must keep his commandments, then certainly every one of us must be
honest, true, virtuous, and chaste, and seek after every good thing.

"The wave of dishonesty which is sweeping the world is frightening indeed. How can the world be saved in dishonesty? How can it continue to justify itself in fraud and
cheating and lying? And yet it attempts to do so.

"The air lines of the United States recently announced that they must discontinue their so-called youth fares (reduced particularly for those of high school and college
age) because of fraudulent misuse on the part of many young people.

"Shoplifting, which involves women and children for the most part, now runs into more than thirty million dollars a year.
We have just listened to Bishop Victor L. Brown of the Presiding Bishopric. We shall be glad to hear from the Presiding Bishop of the Church, Bishop John H. MacKay.

May the Lord bless you, may you honor your priesthood, may you keep your trust with your Heavenly Father, I pray in the name of Jesus Christ. Amen.

"Well, I guess a dog's got to have a few fleas or he wouldn't know he was a dog."

"Auntie ' said a gentleman who had just learned that the youngest son of his colored cook, had been appointed stenographer to a large manufacturer, 'tell me how you have brought up your children so that each one of them has become so good and useful a man.' 'Oh honey,' was the reply, 'that's nothing. I hadn't no education, and I could only teach them three things. Just three things I taught them was their prayers and their manners and to work.'"

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I owe my gratitude to just about the finest, well-cultured, and intellectual gentlemen.... They graciously invited themselves into my home and explained the Mormons....

On entering the Church I was so astonished to see how many young people of today are attending church, and especially thrilled to see how the young mothers bring their lovely children.... The thing that touched me deeply is how the elders or brothers were so anxious just to be able to say, 'How do you do.'.... This is something you don't see in other churches....

The Aaronic Priesthood conducted the Sacrament.... which was so pure with delight followed by the separation to classes. At this time the elders led me to the adult class.... Here is where I accumulated knowledge in one half hour that I did not know in a lifetime of fifty years....

I also enjoyed the opening prayer.... which put a dent in my mind that these are a group of people that have to be made more known in our United States of America.... Again I say how happy I was to attend services in your Mormon Latter-day Saint Church, and how mighty proud the mission must be of the elders. They are an inspiration that many mothers and fathers today can learn the message from God to his children to make this a better world to live in like God intended it to be.
To that fair-haired boy may a pitfall be; He, too, must cross in the twilight dim-- Good friend, I am building this bridge for him."

Leads give heed to the words of Paul to the Corinthians: "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Corinthians 14:8.)

You are the trumpeters to the youth who are listening for certain sounds--positive, unswerving teachings, examples--a steady beam to guide them in preparation for a useful life of service in the dignity of the priesthood. If we, the trumpeters, do not guard our actions, our language--do not set worthy examples--how then can we expect our young men to prepare themselves "to the battle," battle against wrongdoing--the battle they fight every day of their lives?

Now, young men, may we say to you, responsibility is a two-way street. One cannot give unless there is someone to receive. Your stake president stake committee, bishoprics, general secretaries, quorum advisers, and auxiliary leaders are spending more time, giving more thought and prayer to your cause than ever before. They are the ones who give, and you are the ones who receive. We urge you to receive well, to qualify for the tasks to come. You cannot expect success without preparation.

James A. Garfield said: "Young men talk of trusting to the spur of the occasion. They trust in vain. Occasion cannot make spurs. If you expect to wear spurs you must win them. If you wish to use them you must buckle them to your own heels before you go into the fight."

We think you should know that once each week it is our privilege as the Presiding Bishopric to receive counsel from the First Presidency on all matters pertaining to the Aaronic Priesthood work of the Church. Through this association and direction, the blessings of the Aaronic Priesthood program flow out to the whole Church. Also you should know that on frequent occasions the Presiding Bishopric meet with the general priesthood committee of the Church to co-ordinate all our efforts in your behalf.

As I observe the prophets, seers, and revelators of the Church in council meetings, I think of the words which Joseph J. Daynes set to music:

"Come, listen to a prophet's voice And hear the word of God "And in the way of truth rejoice, And sing for joy aloud."

"We've found the way the prophets went Who lived in days of yore;"

"Another prophet now is sent This knowledge to restore."
and the leaders of the Church stand squarely against communism.

His emissaries would rob men of their priceless freedom. We do not wish tonight to enter into a long discussion of this evil, but it is well that all men know that the Church

our opposition to them depends upon the way we honor our priesthood and place ourselves in a position to seek and obtain God's help in fighting evil. Communism is of the

thereby assuming all the honors of the presidency or bishopric and taking upon himself all the responsibility for decisions in which his counselors should share. There is

presiding officer shall have two counselors. We regret that occasionally we hear of a stake president, a mission president, a bishop or some presiding officer, who arrogates

|p29 And now to you brethren who preside in the Church, I should like to say a word--presidents of stakes, presidents of missions, bishops of wards, all who preside in any

|p28 The late President Joseph F. Smith wrote, "There is no office growing out of this Priesthood that is or can be greater than the Priesthood itself. It is from the Priesthood

|p27 "That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or

|p26 "Whatever men say in their blindness, And in spite of the fancies of youth, There's nothing so Kingly as kindness, And nothing so Royal as truth."

|p25 "True worth is in being, not seeming, In doing each day that goes by, Some little good, not in the dreaming, Of great things to do bye and bye.

|p24 I should like to say to you fathers tonight that our conduct in our homes determines in large measure our worthiness to hold and

|p23 "Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax

|p22 "By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile--" (Ibid., 121:41-42.)

|p21 "By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile--" (Ibid., 121:34-37.)

|p20 "No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness and by love

|p19 We must cleanse and purify our bodies and souls, and try to be worthy to be called the sons of God and to hold the Holy Priesthood. I read on:

|p18 Brethren of the priesthood, let us never exercise unrighteous dominion. Let us honor the priesthood in our own homes, in our attitudes toward our wives and children,

|p17 "That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or

|p16 "That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the

|p15 "Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson--

|p14 "Behold, there are many called, but few are chosen. And why are they not chosen?

|p13 In the 121st section of the Doctrine and Covenants we have one of the most beautiful of all revelations:

|p12 "And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes." (Ibid., 121:7-8.)

|p11 "My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

|p10 And the Lord answered, with the understanding born of experience:

|p9 "Yea, O Lord, how long shall they [page 88] suffer these wrongs and unlawful oppressions, before thine heart shall be softened toward them, and thy bowels be moved

|p8 "How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens the wrongs of thy people and of thy servants, and thine ear be

|p7 "O God, where art thou? And where is the pavilion that covereth thy hiding place?

|p6 I shall not detain you long because I know from whom you wish to hear. I should like, however, to make a few observations on the responsibility of all whom God has

|p5 "... be ye clean, that bear the vessels of the Lord." (Isaiah 52:11.)

|p4 I never tire of reading or hearing this scripture, for it is the direct word of the Lord to the men who hold the priesthood, telling us how to honor it, how to officiate under it

|p3 "No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness and by love

|p2 "No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness and by love

|p1 Their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson--
To emphasize this I refer to what President Grant, President Clark, and President McKay wrote sometime ago:

"The Church does not interfere, and has no intention of trying to interfere with the fullest and freest exercise of the political franchise of its members, under and within our Constitution...."

But Communism is not a political party nor a political plan under the Constitution; it is a system of government that is the opposite of our Constitutional government, and it would be necessary to destroy our Government before Communism could be set up in the United States."

I wish you would read the rest of it yourselves and see what the stand of the First Presidency was at that time, and I think I can authoritatively say to you that the position of the First Presidency has not changed since that time.

But, brethren, beware that you do not become extremists on either side. The degree of a man's aversion to communism may not always be measured by the noise he makes in going about and calling everyone a communist who disagrees with his personal political bias. There is no excuse for members of this Church, especially men who hold the priesthood, to be opposing one another over communism; we are all unalterably opposed to it, but we must be united in our fight against it. Let us not undermine our government or accuse those who hold office of being soft on communism. Furthermore, our chapels and meetinghouses should not be made available to men who seek financial gain or political advantage by destroying faith in our elected officials under the guise of fighting communism. Let self-appointed protectors of our freedom finance their own schemes. We call upon the priesthood of the Church to stand together with a solid front against [page 90] everything that would rob men of their God-given freedom.

In 1961 there were added to the Church 88,802 converts baptized in the stakes and foreign missions. This unprecedented growth demands an unprecedented expenditure in the year 1962. We are under obligation to the Lord to make the full program of the Church available to all these converts as near as possible, that they might understand restored to the earth through the Prophet Joseph Smith in these latter days.

Brethren, it is good to be here. When we are in the Church, and members of it, we belong to the body of Christ, and there is no need for us to go outside of it for anything in the world. I think that just what President Brown has said in more forceful language.

"We have no need to dabble in the things of the world; we have no need to join other organizations, that are antagonistic to or out of harmony with this Church...."

"Lay not up for yourselves treasures upon earth, where neither moth nor rust doth corrupt and where thieves do not break through nor steal:"

"For where your treasure is, there will your heart be also." (Matthew 6:19-21.)

"But lay up for yourselves treasures [page 91] in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal:"

"But lay up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

"Put where your treasure is, there will your heart be also." (Matthew 6:19-21.)

In the record we have of Christ's Sermon on the Mount, we, no doubt come closer to finding the actual teachings of Christ expressed as accurately, if not more accurately, than in any other place in the whole Bible. "For where your treasure is, there will your heart be also" (ibid., 6:21) should be inscribed on our banner as we march forward as an army to call the world to repentance and to teach them faith in God and in his son Jesus Christ and obedience to the principles of light and knowledge and understanding restored to the earth through the Prophet Joseph Smith in these latter days.

Whosoever therefore shall break one of these least commandments, and shall teach men so he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Matthew 5:19.)

Inasmuch as ye shall keep my commandments, ye shall prosper in the land. And again it is said that: Inasmuch as ye will not keep my commandments ye shall be cut off from the presence of the Lord." (See Alma 9:13.)

To the extent that it is my prerogative so to do, I charge all who hold the priesthood in the Church not only to pay their tithing but also to be diligent in preaching the law of tithing to the membership of the Church. We cannot teach effectively that which we do not live, or putting it in other words, our example is far more powerful than our precept.

In 1961 there were added to the Church 88,802 converts baptized in the stakes and foreign missions. This unprecedented growth demands an unprecedented expenditure in the year 1962. We are under obligation to the Lord to make the full program of the Church available to all these converts as near as possible, that they might be fully fellowshipped in the Church. How could the Lord demonstrate to us his desire to have us do our part more forcibly or more effectively than to turn the hearts of the
My beloved brethren, we have had a glorious hour. The message of the Presiding Bishopric to the young people was just what we had in mind when "Priesthood" was developed and serve all of the righteous people of the world who are touched by the Spirit of the Holy Ghost, the power of the Holy Ghost, and submit themselves to baptism they have of the direction which comes from God in performing this most sacred trust.

For fear I didn't say it as emphatically as I desired to in the beginning, I want to say that every day, every week, every month, every year increase the enthusiasm of these brethren who are charged with the responsibility to pay their own tithing, and constantly to increase their contributions to the Church because of the consciousness fit. I am sure it can be truthfully said that it entails no serious case of sacrifice for us to do and accomplish all that the Lord would have us do today.

We know that there are some errors and some mistakes. Where we administer the Lord's work and seek to bring about his purposes on the earth, I can guarantee to the membership of the Church, that there is never a conscious error or mistake made. I cannot conceive of greater security than to have these matters pass through the hands of the committee on the disposition of the tithes, consisting of the First Presidency, the Quorum of the Twelve, and the Presiding Bishopric. The Lord has conferred upon these quorums of the priesthood, the Quorum of The First Presidency, the Quorum of the Twelve, and the Quorum of the Presiding Bishopric to distribute the tithes and income of the Church, and this they do unanimously, and the Lord adds, "... and by mine own voice...." "Verily, thus saith the Lord, the time is now come that it shall be disposed of by a council, composed of the First Presidency of my Church, and of the bishop and his council, and by my high council; and by mine own voice unto them, saith the Lord. Even so. Amen." (D&C 120.)

To this end were the brethren unanimously sustained by the general conference yesterday afternoon.

Brother Talmage in his Articles of Faith wrote: "It is evident, that while no specific penalty for neglect of the law of tithing is recorded, the proper observance of the requirement was regarded as a sacred duty. In the course of the reformation by Hezekiah, the people manifested their repentance by an immediate payment of tithes; and so liberally did they give that a great surplus accumulated, observing which, Hezekiah inquired as to the source of such plenty: 'And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left is this great store.' Nehemiah took care to regulate the procedure in tithe-paying; and both Amos and Malachi admonished the people because of their neglect of this duty. Through the prophet last named, the Lord charged the people with having robbed him; but promised them blessings beyond their capacity to receive if they would return to their allegiance: 'Will a man rob God? Yet ye have robbed me, but ye say, Wherein have we robbed thee? in tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and pour you out a blessing, that there shall not be room enough to receive it. ...' "In the present dispensation the law of tithing has been given a place of great importance, and particular blessings have been promised for its faithful observance. This day has been called by the Lord a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned. In a revelation given through the Prophet Joseph Smith, July 8, 1838, the Lord has explicitly set forth His requirement of the people in this matter." (Articles of Faith, chapter 24, 436-437.)

Elder Talmage brings to our attention that once upon a time the main concern of the house of Israel was to have plenty in store to eat. It is stimulating and inspiring to think back on the tremendous change in the lives of the [page 93] membership of the Church as the Lord has blessed us and raised us up from the former days of dire poverty and distress when every service the Saints rendered was a tremendous sacrifice compared with the prosperity and the free time we now enjoy to spend as we see fit. I am sure it can be truthfully said that it entails no serious case of sacrifice for us to do and accomplish all that the Lord would have us do today.

We all know that the Lord has in very deed "opened up the windows of heaven and poured out a blessing that there shall not be room enough to receive everything the Lord would have it do." (See Malachi 3:10.) The priesthood of the Church must do its part so that even in the days of prosperity we may humble ourselves in our service to the Lord and our fellow men. This is the only insurance we have against permitting our riches to canker our souls and to have it said of us, "The harvest is past, the summer is ended, and my soul is not saved!" (D&C 56:16.)

I commend to the priesthood of the Church the reading of the 56th and 104th sections of the Doctrine and Covenants. Therein we find the greatest insurance policy known to man. Our payment of the premium on this policy works no hardship upon any of us. With its payment our eternal salvation and exaltation is all but assured.

For fear I didn't say it as emphatically as I desired to in the beginning, I want to say that every day, every week, every month, every year increase the enthusiasm of these brethren who are charged with the responsibility to pay their own tithing, and constantly to increase their contributions to the Church because of the consciousness they have of the direction which comes from God in performing this most sacred trust.

God help us, my brethren, that we might go forth from this conference tonight and bring into the storehouse of the Lord the means by which this Church can grow and develop and serve all of the righteous people of the world who are touched by the Spirit of the Holy Ghost, the power of the Holy Ghost, and submit themselves to baptism by immersion for the remission of sins, and by the laying upon of hands to receive the Holy Ghost, I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

President Henry D. Moyle of the First Presidency has just spoken to us. And now we come to the moment for which we have all been waiting, to which we have all looked forward, the opportunity to hear again from our beloved President, the President High Priest of the Church–President David O. McKay.

David O. McKay

PRESIDENT DAVID O. MCKAY

My beloved brethren, we have had a glorious hour. The message of the Presiding Bishopric to the young people was just what we had in mind when "Priesthood" was
made the theme of this meeting. We have all been inspired by the remarks of those who have spoken and by the singing of these men from the Tabernacle Choir.

When President Brown referred to the 121st section of the Doctrine and Covenants, I think he omitted purposely, because of time, one passage which I wish to repeat:

"Reproving betimes with sharpness when moved upon by the Holy Ghost; . . ."-that limiting clause is very significant--"Reproving betimes with sharpness," not because of selfishness, not because of any personal antipathy, not because of personality, but "when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;" (D&C 121:43. Italics added.) You may search through pedagogies, theories of teaching in vain, and find no passage that will compare with that in governing people.

What I am now going to say to stake presidents and bishops is more of a reminder than of reproof.

As people come to conference sometimes a day or two early to go to the temple while it is open, not a few bring incomplete recommends. Of such this year there has been an unusually large number. Some bishops seem to be getting careless again. The recommends are faulty for such reasons as: (1) no indication of ordinances for which they come; (2) bishops have not indicated approval with their initials as instructed; (3) signature of stake president is often omitted--holders of recommends say they did not know the stake president's signature must be on the recommend; (4) no recommends for children of age to be baptized, for sealing to parents--those who are over eight should come with a recommend, and because they are worthy and are going to be sealed you let them come without a recommend.

Correction of faulty recommends is expensive. Pressure of time and circumstances are embarrassing to the people, and sometimes results in their having to be disappointed and delayed.

A hint to the wise is sufficient.

In conclusion, let me say that just the holding of the priesthood is a blessing, a blessing which too few of us in our Church fully realize, and in order that that realization might become more prized, our bishops should teach the young man who is recommended to receive the Aaronic Priesthood what the ordination to the Aaronic Priesthood means. You who were present at the inspirational meeting last evening in this building saw on the screen a bishop interviewing a young man twelve years of age in the presence of happy parents. There was a lesson for the entire Church.

It is not sufficient just to present his name for approval in the meeting of the ward. He should be interviewed and taught previously from the beginning by the bishop. I shall ever cherish in memory our appreciation for Bishop Edward E. Olson of Ogden Fourth Ward who came into our house and interviewed our son Llewelyn, who sits in this audience tonight, and asked him about his willingness to receive the Priesthood of Aaron, and gave him instructions accordingly.

A bishop should teach the young man who is recommended to receive the Aaronic Priesthood what the ordination to the priesthood means, not just present his name, I repeat, in council in the ward--but teach him that when he is given the priesthood he is expected to be above, not in pride and haughtiness, but in moral standards above his fellows.

Specifically, his playmates may swear, but he cannot do so with impunity. Some may even take the name of God in vain. A man of the priesthood cannot do that when he receives the obligation to render service to others, as a representative of Jesus Christ. He who takes the name of God in vain dishonors his priesthood.

Others may neglect their duties. Others may make fun of their teachers in day school. Others may break windows, but the bearer of the priesthood cannot do those things. It is the bishop's duty to teach them good citizenship and their duties in the priesthood.

Then the bishop will also follow similar teachings when the deacon is worthy to be ordained a teacher, and the teacher to be ordained a priest. With such teaching and training young men eighteen years of age, and young women of corresponding age, may in reality carve the moral atmosphere of the community in which they live. They truly have been set apart, not because of any pride, not because of any desire to rule unrighteously, but because of moral superiority. They are good citizens, and any bishop who profanes the name of God in the presence of others dishonors his priesthood. It is his duty to teach the young man from the time he is a deacon, through being a teacher and priest, the responsibility of true citizenship in the kingdom of God.

We are justified in being proud of our young men and young women. Some fail us, yes. Some of the children of our Father in heaven failed him. They had a right to choose. They had their free agency, and some of them chose to follow the fallen one, and they are following him today. We also have our free agency, a God-given gift, and some choose unwisely to follow pleasure and indulgence rather than the persistence and effort to rise above that which is low and mean into the realm of spirituality.

What I am saying is that to hold the priesthood is an individual blessing but it requires, it demands, righteous living. God give us power so to honor it, I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

You will be interested in knowing that the general sessions tomorrow morning--Sunday--will be broadcast through the generous cooperation of owners and managers of radio and television stations, over 50 television stations and 16 radio stations, located from Coast to Coast. In addition, the proceedings of this session tomorrow morning will be carried by short wave stations to Europe, Africa, Mexico, Central America, South America, the Caribbean area, and the South Pacific.

It is estimated that the potential audience in the United States and Canada capable of hearing and viewing some parts of the Conference will exceed 60 million persons, and many thousands more in foreign countries will participate by means of short wave broadcast. Thus the sessions of this Conference will be heard and seen by the largest number of people in the history of the Church.

The Tabernacle Choir Broadcast will be from 9:35 to 10:00 a.m. tomorrow. Those desiring to attend the Tabernacle Choir Broadcast must be in their seats not later than 9:10 a.m., and in that connection we are asked to announce that all who wish to attend the morning session of the General Conference it will be necessary for them too to be in their places not later than 9:10 tomorrow morning, as there will be no time between the close of the Tabernacle Choir Broadcast and the opening of the morning session of the Conference.

There will be large crowds attending the services on Sunday, and the President asks that you be considerate and courteous one to another at all times. Avoid pushing and crowding. As thousands leave this great Priesthood meeting tonight, let us keep in mind the admonition that is constantly being given to drive carefully. Let us have courtesy in the City and on the Highways.

The Men's Chorus of the Tabernacle Choir will now sing, "The Lord Bless You and Keep You," and again we commend these brethren for the excellence of their singing tonight, Brother Condie and others. We think they have done an outstanding service to this great Priesthood gathering.

After the singing by the Chorus, the closing prayer will be offered by Elder David Samuel Brown, president of the Juarez Stake, and we will be adjourned until ten o'clock tomorrow morning.

The closing number for this meeting "The Lord Bless You And Keep You" was sung by the Men of the Tabernacle Choir.
Conference reconvened Sunday morning, April 8, at 10:00 a.m.

President David O. McKay presided and conducted the services of this meeting.

The Tabernacle Choir and Organ broadcast was presented in the Tabernacle from 9:35 to 10:00 a.m. See pages 127 to 128 for a full report of this broadcast.

The music for this session of the Conference was furnished by the Salt Lake Tabernacle Choir, under the direction of Richard P. Condie. Frank W. Asper was at the organ console.

President McKay made the following introductory remarks:

President David O. McKay:

President O. Leslie Stone of the Oakland-Berkeley Stake has offered the invocation. You will be pleased to know that Elder Stapley and Elder Morris are listening in. Elder Stapley is sitting up. We send him our love and blessings, and Brother Morris also.

The Tabernacle Choir will now sing, "Galilean Easter Carol." Following the singing, Elder Richard L. Evans of the Council of the Twelve will speak to us.

The Tabernacle Choir sang: "Galilean Easter Carol."

President David O. McKay:

Elder Richard L. Evans of the Council of the Twelve will now speak to us.

ELDER RICHARD L. EVANS Of the Council of the Twelve Apostles

There is a salutation customary among us which includes all within sight and sound—"My brethren and sisters"—and I see no reason to modify it. I am grateful for the relation that all of us bear to all of us in the Fatherhood of God and the relationship we have to him because of an unusual series of assignments, we have circled the world twice this past year—once flying east, and once moving westward. We have been in many countries, among many peoples, in many places. We have encompassed areas where hundreds of different dialects and languages were spoken. We have been in the midst of a diversity of men, and in the midst of many differing religions and philosophies of life.

We count among our friends, men of many races, many faiths, many backgrounds, and beliefs, and these are not superficial friendships. They are part of our lives. We respect them and what they are and have an affection for them. We respect them and their beliefs, and we believe they respect us and ours.

As a consequence of this long journeying and these many friendships, we have been earnestly reading and seeking to understand the basic beliefs, the many philosophies of India and of Asia, and in doing so have consulted as closely as possible the people themselves and their authentic sources; and this we would ask our friends to do for us, as we would do it unto them also. When they want to know what we believe, we ask them to ask us, or consult our authentic sources instead of sources of intentional or unintentional distortion. No matter how many times an error is repeated, it is still an error. We believe that we ourselves are the best source of what we believe, as are other men of what they believe, and to those interested we should like to give the simple facts.

We have discovered, we think also, that mankind generally is sincerely searching, searching for the reasons, for the purpose of being, searching for the ultimate answers. "Man's success or failure, happiness or misery," President McKay has said, "depend upon what he seeks and chooses." What people believe is exceedingly important because what they believe will determine how they live. A person prepares differently for a short journey than he does for a long one, and a person who believes that life here is the end of all would prepare much differently and live much differently from him who believes that life is everlasting.

Thomas Kempis said, "Where my thoughts are, there am I," and might have added, Where my beliefs are, where my convictions are, there am I—or at least in that direction I am headed.

For these reasons and because we love our friends, and because many of them have asked us, and because even if they hadn't we would want to do it anyway we would like to say some few things today basic to our beliefs:

First of all, in common with many millions of men, we are devoutly Christian. This is the Church of Jesus Christ of Latter-day Saints. Jesus the Christ, with the doctrines, the commandments, the revelation, the inspiration, the authority that come of him and through him, is the foundation of this Church. He is the chief cornerstone and not any man.
We believe what Jesus taught, and in this we rely on scripture, including the Bible, which we believe as it came from the mouths of the prophets. We believe also other works, given to other peoples anciently and modernly, in addition to that word given to ancient Israel—works which are consistent with and complementary to the Bible. In addition, we believe in the words of the living prophets. We believe in continuous revelation, for we feel that a Loving Father still gives divine guidance, and would not leave his sincerely seeking children alone without counsel or direction—and him whose countenance you have seen this morning in conducting this conference—President David O. McKay—we accept and sustain as a prophet of God, as we accept Moses and Abraham, and Peter and Paul, and Isaiah and Elijah or any such others.

We believe in the literal language of scripture concerning the Fatherhood of God. We believe the language of Genesis which says that God made man in his own image. (Genesis 1:27.) We believe that God is an infinite intelligence with an infinite love for us, not indefinable, but a Father with a father's interest in us. This gives us a peace and purpose in life, a sense of belonging and of not being left alone.

We believe that the glory of God is intelligence; that no man can be saved in ignorance; that the search for truth is an obligation, as is education also; and that there must be freedom for the search.

We believe in the commandments of God; in causes and consequences; in the necessity for living within the law; and that there is real reason for every commandment and requirement.

We believe that the human body should be preserved in health; that it is unwise and ungrateful and unjustifiably foolish to partake of things that impair the fullest well being of the body and effective physical functioning. What is not good for us simply should be left alone. We believe literally in everlasting life, in the eternal perpetuation of personality; that whatever knowledge a man attains to in this life will rise with him in the resurrection; and we believe in a literal resurrection, remembering the words of Pascal, who asked, "Which is more difficult? To be born? Or to rise again?"

The Lord's voice will be a voice of authority and inspiration, but it may also sound like the voice of Richard Evans who has just spoken to us. He is a member of the Council of Twelve Apostles of The Church of Jesus Christ of Latter-day Saints. Following a brief interlude of the organ, the Tabernacle Choir will sing, "Behold, God the Lord Passed By."
How often in the history of the world has a people been brought to its spiritual inheritance through the endurance of bitter experiences? Trial accompanied the move of Israel out of Egypt after four hundred years of bondage, and just as surely as trial accompanied Israel, it accompanied our forefathers to the pastures of these mountain valleys where his work might be the better unfold after seventeen years of persecution in New York, Ohio, Missouri, and Illinois, and the crossing of the plains to Utah.

There is a repetition in the restoration of the Church today of most all that has gone before. Since the restoration of the gospel in 1830, God's dealings with his children here upon the earth reflect a high degree of uniformity throughout as we compare the present with every prior generation of the gospel. And this similarity is striking in two major aspects: first, persecution, and second, revelation. His people have all been tried in adversity in all generations. Persecution has continued, and why should not revelation be kept equally current?

Can we say with the existing churches of the world, the heavens are closed, there is to be no further revelation since John completed the book of Revelation? We know and bear witness to the world that the survival of our faith in God is dependent upon present-day direction from God. How important is man when he is left alone with only the revelations of the past? Without present-day revelation the very foundations upon which this last Dispensation of the Fullness of Times was built would crumble. There can be no fulness of the gospel without revelation, now or ever.

Would that the words of the Savior to Peter and his other apostles were understood by the world. To understand them would be to know that the true knowledge of God must rest upon current revelation. We all remember Peter's answer to the Savior's question in Matthew 16: 17: But whom say ye that I am?

And Simon Peter answered and said Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:15-17.)

Peter was divinely appointed to receive revelation for the Church as long as God retained him head of the Church. He was persecuted until he became a martyr. Peter was followed by John after Peter's death. Thereafter, God gave his revelations to John as head of the Church. The last book of the New Testament contains the revelations given to John. John was banished to the Isle of Patmos after being persecuted before these revelations were given.

Paul says to the Ephesians, recorded in Ephesians 2, that the Church is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;"

"In whom all the building fitly framed together growth unto an holy temple in the Lord:" (Eph. 2:20-21.)

Jesus Christ, the chief cornerstone asserts his leadership and directs his Church through the revelations of his [page 100] holy mind and will to his servant the prophet, the head of his Church, the presiding high priest here upon this earth today. If revelation were to cease, why should the death of Christ have been the critical turning point rather than the translation of John, the last of the apostles? Why was it necessary to continue revelation to the apostles after the ascension of Christ?

The office of a prophet is to prophesy. How can a prophet truly prophesy without revelation? Why should Paul have emphasized the necessity for apostles and prophets in the Church if there were to be no further prophecy? These questions leave the inquirer in a quandary if he at the same time denies the possibility of revelation. When revelation from God ceases, apostasy sets in--man is left to stand alone. The surest of all declarations of apostasy is to declare the heavens are closed and revelation from God to man has ceased. We proclaim to the world this statement is a self-evident truth.

And today and its problems so simple that we need no help from heaven? We know that God is omnipotent. Why should he close the heavens for us forever after the translation of John and fail to give to his children on earth the benefit of his unlimited power contrary to the past history of his help to mortal man?

History repeats itself. I quote from an author discussing Moses and his people:

"There has never been another nation in human history with which one person was so essentially identified and to whom its institutions could be so graced. What a remarkable place then this leader and lawgiver holds in Biblical history."

Joseph Smith's position is entirely comparable to Moses' in the founding of the Church in this Dispensation of the Fullness of Times. He and his people suffered persecution in many instances as severe and intense as that suffered by ancient Israel while under Egyptian rule and later in its forty years of wandering in the wilderness. Joseph Smith suffered persecution from the age of fifteen to the age of thirty-eight when he was martyred. He sealed his testimony with his blood. Sometimes it is said we hear too much about Joseph Smith. As Moses in his day, Joseph Smith today personifies the revelations of God given him to direct the founding of his Church and kingdom upon the earth today.

In May 1844 Josiah Quincy, former mayor of the city of Boston, and his cultured friend, Dr. Charles Francis Adams, son and grandson respectively of two Presidents of the United States, spent two days with Joseph Smith in Nauvoo. In a book entitled, Figures of the Past which Mr. Quincy subsequently published, he wrote as follows:

"It is by no means improbable that some future textbook, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: JOSEPH SMITH THE MORMON PROPHET."

Yes, Joseph Smith was able to confound the wise, to astonish the learned, and to outmarvel the great. Can any sincere truth-seeker in the field of religion conscientiously decline to make a thorough study of the teachings and accomplishments of Joseph Smith? Let every honest investigator find the truth for himself.

Yes, Joseph Smith is a true prophet of God. This I humbly testify.

Joseph Smith must continue to be recognized by the Church and the world to be the modern-day lawgiver by which the gospel of Jesus Christ was restored to the earth in its pristine purity. The Lord has promised that his work and his Church would never again be taken from the earth or given to another people, but that it would grow and expand until it fills the whole earth. Note the significance of Daniel's inspired interpretation of King Nebuchadnezzar's dream in the second chapter of Daniel recorded:

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2:44.)

Paul understood Daniel's interpretation [page 101] just quoted when he wrote in his epistle to the Ephesians, recorded in the first chapter:
Choir will sing, "The Hosanna Anthem," with the Congregation joining in the chorus, "The Spirit of God Like A Fire Is Burning." Richard P. Condie will conduct the...
No, God's base of operations will not be destroyed. But it may be weakened and made less effective. One of the first rules of war strategy— and we are at war with God— is that He has promised protection to the righteous even, if necessary, to send fire from heaven to destroy their enemies. (Ether 2:12, 1 Nephi 22:17.)

This is the Lord's base of operations in these latter days. And this base will not be shifted out of its place— the land of America. This nation will, in a very real sense, be the Lord's base of operations for the spiritual well-being of the world. This great Christian nation, with a spiritual foundation, was all in preparation for the restoration of the gospel, following the long night of apostasy. Later, other heavenly messengers came to restore the authority of the Holy Priesthood and important keys essential to the opening of the final gospel dispensation.

The Constitution of this land was established by “wise men” whom the Lord “raised up unto this very purpose.” (See D&C 101:80.) The Constitution of this land is part of every Latter-day Saint’s religious faith. It is our firm belief, as Latter-day Saints, that the Constitution of this land was established by men whom the God of heaven raised up unto that very purpose. It is our conviction also that the God of heaven guided the founding fathers in establishing it for his particular purpose. The founders of this republic were deeply spiritual men. They believed men are capable of self-government and that it is the job of government to protect freedom and foster private initiative.

The Church was organized in 1830. Immediately, in response to divine command, missionary-messengers began to carry the important message of salvation throughout the colonies, the war for independence, and predicted the outcome. These prophesies are contained in a volume of scripture called the Book of Mormon. This sacred record, a companion volume to the Holy Bible, which it confirms, is an added witness to the divine mission of Jesus Christ as the Son of God and Redeemer of the world.

The establishment of this great Christian nation, with a spiritual foundation, was all in preparation for the restoration of the gospel, following the long night of apostasy. Then in 1820 the time had arrived. God the Father and his Son Jesus Christ made their glorious appearance. I give you a few words from the Prophet Joseph Smith, who was the instrument in God's hands in restoring the gospel and establishing the true Church of Christ again upon the earth. In response to humble prayer Joseph relates: “... When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him!” (JS 2:16-17.)

When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him!” (JS 2:16-17.)

The Church was organized in 1830. Immediately, in response to divine command, missionary-messengers began to carry the important message of salvation throughout the world. It is a world message intended for all of God's children. And so, once this nation was well established, then the Church was restored and from here the message of the restored gospel has gone forth. All according to divine plan.

This then becomes the Lord's base of operations in these latter days. And this base will not be shifted out of its place— the land of America. This nation will, in a measure at least, fulfill its mission even though it may face serious and troublesome days. The degree to which it achieves its full mission depends upon the righteousness of its people. God has, through his power, established a free people in this land as a means of helping to carry forward his purposes.

It was his latter-day purpose to bring forth his gospel in America, not in any other place. It was in America where the Book of Mormon plates were deposited. That was no accident. It was his design. It was in this same America where they were brought to light by angelic ministry. It was— his design. Where he organized his modern Church, where he, himself made a modern personal appearance.” (Editorial, Church News.) Yes, it was here under a free government and a strong nation that protection was provided for his restored Church. Now God will not permit his base of operations— America— to be destroyed. He has promised protection to this land if they will but serve the God of the land. He has also promised protection to the righteous even, if necessary, to send fire from heaven to destroy their enemies. (Ether 2:12, 1 Nephi 22:17.)

No, God's base of operations will not be destroyed. But it may be weakened and made less effective. One of the first rules of war strategy—and we are at war with the...
How will we protect this base of operations?

We must protect this base of operations from every threat--from sin, from unrighteousness, immorality, from desecration of the Sabbath day, from lawlessness, from parental and juvenile delinquency.

We must protect it from dirty movies, filthy advertising, from salacious and suggestive TV programs, magazines, and books.

We must protect this base from idleness, subsidies, doles, and soft governmental paternalism which weakens initiative, discourages industry, destroys character, and demoralizes people.

We must protect this base from complacency--from the dangerous feeling that all is well--from being lulled away into a false security. We must protect this American base from the brainwashing, increasingly administered to our youth in many educational institutions across the land, by some misinformed instructors and some wolves in sheep's clothing. Their false indoctrination, often perpetrated behind the front of so-called academic freedom, is leaving behind many faithless students, socialist-oriented, who are easy subjects for state tyranny.

At what point, then, is the approach of danger to be expected? asked Abraham Lincoln, and answered, "...If it ever reaches us, it must spring up among us. It cannot come from abroad. If destruction be our lot, we must ourselves be its author and finisher. As a nation of freemen, we must live through all time or die by suicide."

(Springfield, Ill., Jan. 27, 1837.)

The only threat to the liberty and independence of the American people from abroad is the threat of world communism spreading from its base in the Soviet Union. But the best authorities are confident that the Soviets will not provoke a major war. Their economy would not support it.

President David O. McKay: "The soundest strategy in war is to postpone operations until the moral disintegration of the enemy renders the mortal blow possible and easy."

Commenting on Lenin's statement the Indianapolis Star adds: "Where then does the real danger lie? It lies with us--the American people...."

"Other great civilizations have died by suicide. The first free people, the Greeks, died thus."

"And why did Greece fall? 'A slackness and softness finally came over them to their ruin. In the end more than they wanted freedom they wanted security, a comfortable life, and they lost all--security, comfort and freedom.'"

"It is the same with Americans today. The danger that threatens us is an internal danger. It lies in our hearts and minds and not in the hands of Khrushchev."

"It is our own ignorance--ignorance of our own history and our heritage of liberty that threatens us. It is our ignorance of the true nature of our enemy, socialist communism, that threatens us.... Our own lack of faith in freedom and ourselves, our own lack of confidence in the greatness of America and all that she stands for, morally and materially, is what puts us in mortal danger."

"Too many of us are afraid--afraid of atomic war, afraid of the disapproval of our allies or the neutrals, afraid of the threats and boasts of the bloated tyrants in the Kremlin, afraid to offend others by taking action to defend ourselves."}

Yes, we are afraid to live righteously according to eternal principles--economic, moral, and spiritual. This is our danger. We must never forget that nations may--and usually do--sow the seeds of their own destruction while enjoying unprecedented prosperity. As Jenkin Lloyd Jones said, "It is time we hit the sawdust trail. It is time we revived the idea that there is such a thing as sin--just plain old willful sin. It is time we brought self-discipline back into style...."

"I am fed up with the educationists and pseudo-scientists who have underrated our potential as a people.... I am tired of seeing America debased and low-rated in the eyes of foreigners. I am genuinely disturbed that to idealistic youth in many countries the fraud of Communism appears synonymous with morality, while we, the chief repository of real freedom, are regarded as being in the last stages of decay."

"In this hour of fear, confusion and self-doubt... let there be a fresh breeze, a breeze of new honesty, new idealism, new integrity."

To protect this base we must protect the soul of America--we must return to a love and respect for the basic spiritual concepts upon which this nation has been established. We must study the Constitution and the writings of the founding fathers.

Yes, we must protect the Lord's base of operations by moving away from unsound economic policies which encourage creeping socialism and its companion, insidious, atheistic communism. If we are to protect this important base we must as a nation live within our means, balance our budgets, and pay our debts. We must establish sound monetary policies and take needed steps to compete in world markets.

If we are to protect this American base, we must realize that all things, including information disseminated by our schools, churches, and government, should be judged according to the words of the prophets, especially the living prophet. This procedure coupled with the understanding which will come through the Spirit of the Lord, if we are living in compliance with the scriptures, is the only sure foundation and basis of judgment. Any other course of action leaves us muddled, despondent, wandering in shades of gray, easy targets for Satan.
PRESIDENT HUGH B. BROWN Second Counselor in the First Presidency

I pray for divine guidance as I humbly undertake to speak to this vast audience. May the Holy Spirit dictate what is said, and then it will be the truth, and may that same Spirit, which is the Spirit of truth, accompany the spoken word to our edification and blessing.

A brief explanation of our interpretation and acceptance of the most fundamental of all Christian doctrines may assist both friends and members to answer the recurring question: Are the Latter-day Saints, or Mormons, Christians?

We might with profit, and we hope with some interest, consider the question: What does it mean to be a Christian? The dictionary defines a Christian as one who follows the precepts and example of Jesus Christ, or one whose life is conformed to the doctrines of Jesus of Nazareth.

Now we cannot, of course this morning discuss, nor could we hardly enumerate the various saving principles of the gospel of Christ, but there is one doctrinal event which foreshadows and overshadows all other Christian doctrine. I refer to the atonement of Christ, and it would seem that this would be appropriate, as we approach the Easter time. "We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel." (Third Article of Faith.)

Faith in this one transcendent event, the most important in all history, is the foundation upon which the true Christian gospel is built. Upon it, [page 107] the salvation of the whole human family depends. He who understands and accepts the full significance of the vicarious sacrifice of Jesus Christ and conforms to the principles and ordinances which that acceptance enjoins may be properly classified as a Christian. But there must be more than mere lip service; faith alone is not sufficient.

Jesus said: "Wherefore by their fruits ye shall know them.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." (Matthew 7:20-21.)

What must one do to become a Christian or to be saved is an ancient and oft-repeated question which was answered by Peter, the apostle, on the day of Pentecost, when through his powerful sermon the people were convinced and pricked in their hearts and cried out: "Men and brethren, what shall we do?" and the apostle said, "... Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.)

Forgiveness on terms of repentance is a basic Christian principle. But is one saved by merely meeting these preliminary requirements? The Apostle Paul, in one of his dynamic letters, said, speaking of these principles: "... let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God," (Hebrews 6:1.)

And he adds that the work of perfecting the Saints (the people of the Church in former days were known as Saints) must continue "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Ephesians 4:13.)

Salvation is a continuing, on-going process. It is eternally improving, becoming--yes, and overcoming. In some ways it may be analogous to education, which is a continuous process of overcoming ignorance. When is a man educated? When is a man saved? We believe a man is saved no faster than he gains knowledge for "the glory of God is intelligence. (See D&C 93:36.)

Is a man educated when he enrolls in college, or when he gets his bachelor's, his master's or doctorate? Yes, relatively, he is an educated man, but he still has a lifetime--an eternity, in fact, in which to pursue knowledge and truth. The highest reaches of life are but embryonic in the light of eternity, and man has every reason to hope that a future life will afford him full scope for larger and fuller achievement.

This Church, which bears Christ's name, has from the beginning uniformly taught that faith in the Lord Jesus Christ is the first saving principle of the gospel, but as the poet tells us, "Heaven is not gained by a single bound, but we build the ladders by which we rise, from the lowly earth to the vaulted skies, and mount to its summit round by round."

Faith must be confirmed and demonstrated by active acceptance of all the other principles and ordinances taught by him whose name is incorporated in the word Christian.

We do not claim to understand fully the atonement in all of its limitless scope and infinite blessing; but God has revealed enough detail concerning the need, purpose, and universal application of the atonement of Christ to justify the doctrine that the resurrection from the dead is assured to all men.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20:12.)

Eternal life and exaltation, however, made possible by the vicarious sacrifice of Christ may be progressively attained by man's voluntary cooperation with divine will and purpose. When we think of any reconciliation or appeasement or settlement, we consider it in connection with some previous act or event of which it is a sequel. For instance, a treaty of peace is a sequel of war. A settlement of a claim or an obligation implies there has been an account with a debit balance. When we speak of the atonement wrought by [page 108] Jesus Christ, we envision an unpaid debt, and antecedent transgression; something to atone for.

All students of the Bible who accept the New Testament see in his atonement a sequel to the transgression of Adam, generally known as the Fall of Adam. Through the Fall, Adam and Eve and all their posterity became subject to bodily disintegration and death and also to banishment from the presence of God, which is in the nature of spiritual death, and this despite the fact that the cause was individual transgression. By the individual atonement of Christ, free redemption from the transgression of Adam is assured to all. Paul assures us that: "... since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive." (1 Corinthians 15:21-22.)

The transgression of Adam, together with all of its consequences, was foreseen and the expiation provided for before the foundations of the world were laid. In that primordial council, of which the scriptures speak, when "all the sons of God shouted for joy" (see Job 38:7), Christ offered himself as a ransom. He was not coerced or required to make this sacrifice. His free agency was in no way infringed or trammeled. It was a freewill, love-inspired offer, which could have been withdrawn at any time. It required to make this sacrifice. His free agency was in no way infringed or trammeled. It was a freewill, love-inspired offer, which could have been withdrawn at any time. It required to make this sacrifice. His free agency was in no way infringed or trammeled. It was a freewill, love-inspired offer, which could have been withdrawn at any time. It required to make this sacrifice. His free agency was in no way infringed or trammeled. 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Christ was the only one wholly free from the dominion of Satan, the only one possessed of power to hold death in abeyance and to die only as he willed so to do, the only one who could conquer death. He said: "For as the Father hath life in himself; so hath he given to the Son to have life in himself," (John 5:26.)

And again: "Therefore doth my Father love me, because I lay down my life, that I might take it again."

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again...." (John 10:17-18.)

Another question is sometimes heard: Why should Christ have volunteered to make this sacrifice? What was the motive that inspired and sustained him from the time of that council in heaven until the moment of his agonized cry "It is finished"? (John 19:30.)

The answer to this question is twofold: first, his undeviating devotion to his Father's will. He said: "... My meat is to do the will of him that sent me, and to finish his work." (Ibid., 4:34.)

Second was his supremal and all-embracing love for mankind, who, without his mediation, would have remained in the total gloom of desiring without hope throughout eternity.

As the late President Taylor very beautifully and very truthfully said, speaking of the atonement: "Is justice dishonored? No; it is satisfied, the debt is paid. Is righteousness departed from? No; this is a righteous act. All requirements are met. Is judgment violated? No, its demands are fulfilled. Is mercy triumphant? No; she simply claims her own. Justice, judgment, mercy and truth all harmonize as the attributes of Deity. 'Justice and truth have met together, righteousness and peace have kissed each other. Justice and judgment triumph as well as mercy and peace;' (The Mediation and Atonement, 1990 edition, p. 167.)

What was the alternative to the atonement? What if there had been no atonement? If there had been no atonement, all men would have been doomed to eternal death, for unless Christ had broken its bonds, death would have been victorious. All who died before the Meridian of Time were still in their graves when Christ came forth triumphantly from the tomb and broke the bonds that held them captive.

Matthew records that: "... the graves were opened; and many bodies of the Saints which slept arose,

"And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matthew 27:52-53.)

Thus he became the first fruits of them that slept. When the Apostle Paul comprehended the full meaning of this unprecedented event, he joyfully exclaimed: "O death, where is thy sting? O grave, where is thy victory?" (1 Corinthians 15:55.)

And Jesus comforted and reassured all the grieving Marthas of the world with these immortal words: "... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die...." (John 11:25-26.)

But the victory over death is not the only benefit arising from the atonement of the Messiah; his atonement not only liberated all men from eternal death but, through the atonement, forgiveness of our individual sins may be obtained. He made it possible for us, through faith, repentance, and continued righteousness, to obtain absolution from the effects of personal sins. One does not get the full benefit of the atonement simply by acknowledging it.

Men cannot be saved in their sins because, by divine decree, no unclean thing can enter the kingdom of heaven; however, through repentance, baptism and the power of the Holy Ghost, men may be saved from their sins.

No man can by one single act, however great or sincere, free himself from the necessity for that "patient continuance in well doing" of which Paul speaks. He must still follow the Master and endure to the end. Jesus plainly and impressively taught this truth to the young man who came to him saying:

"... Good Master, what good thing shall I do, that I may have eternal life?"

"And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments."

"He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness"

"Honor thy father and thy mother: and, Thou shalt love thy neighbour as thyself."

"The young man saith unto him, All these things have I kept from my youth up: what lack I yet?"

"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." (Matthew 19:16-21.)

It is not enough therefore merely to keep the commandments or obey the law nor even to sell all and give to the poor. The final requirement is to follow the Master. The poet has us sing:

"Jesus, I my cross have taken, all to leave and follow thee"

"Naked, poor, despised, forsaken, thou from hence my all shall be."

"Perish every fond ambition, all I've thought, or hoped, or known;"

"Yet how rich is my condition, God and Heaven are still my own!"

That all men are sinners in varying degrees is repeatedly affirmed in the New Testament. Paul wrote to the Romans: "For all have sinned, and come short of the glory of God;" (Romans 3:23.)

And John adds: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1:8.)

Peter, said:

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (2 Peter 1:5-8.)

That the blessings of the atonement are to be made available not only to all who lived before the time of Christ but also to all who die without an opportunity to hear the
President David O. McKay:

The Tabernacle Choir sang a selection, "We Are Watchmen," (words by President Joseph Fielding Smith, music by Alexander Schreiner), Jessie Evans Smith soloist.

Richard P. Condie. After the singing, Elder Mark E. Petersen of the Council of the Twelve will address us.

President Don Carlos Brown, Jr., offered the Invocation. He is president of the San Fernando Stake. The Tabernacle Choir will now sing "We Are Watchmen." You will be interested to know that the text is written by President Joseph Fielding Smith and the music is by Alexander Schreiner. Jessie Evans Smith will be the soloist, the conductor, Richard P. Condie. After the singing, Elder Mark E. Petersen of the Council of the Twelve will address us.

The Choir will now sing, "God Be With You Till We Meet Again," and the Men's Chorus of the Tabernacle Choir will sing, "The Lord Bless You and Keep You."

The Choir and Congregation joined in singing the hymn, "God Be With You Till We Meet Again," following which the Men's Chorus of the Tabernacle Choir sang, "The Lord Bless You And Keep You."

The closing prayer was offered by Elder James I. Gibson, president of the Lake Mead Stake.

President David O. McKay:

You will be pleased to hear the first indication that the Conference this morning was heard over seas. It is a wonderful thing to be alive in this age. This message comes from Uruguay: "Quickmere, President David O. McKay. Receiving conference short-wave. Our prayers are with you. President Fyans, Uruguayan Mission."

As Peter said in answer to the Savior's question, "Whom say ye that I am?" we say with him "Thou art the Christ the Son of the living God." (See Matt. 16:15-16.) May God be with you till we meet again, I pray in the name of Jesus Christ. Amen.

End
It is always a great thrill to stand here at this pulpit where the prophets of God stand. It is most humbling to be in the presence of our great president, prophet, seer, and revelator. It is wonderful that we love him as we do and that we sustain him and uphold him, and I humbly and earnestly pray that every one of us may do so all the days of our lives.

As Latter-day Saints we have always believed that the Polynesians are descendants of Lehi and blood relatives of the American Indians, despite the contrary theories of other men. For that reason, from the beginning of our Church history we have had more than an ordinary interest in them as a people. But now that interest is even more keen. Recent research on the part of world-recognized scientists and scholars has focused a new light upon them and writings of early explorers in both America and Polynesia have become available now for detailed study.

As we went along in the automobile towards Sauniatu, the mission president told again the story of a tremendous spiritual experience that took place in Sauniatu about forty years ago. President David O. McKay was the central figure in that experience. As we neared the village, we saw the marker which designates the place where he stood as he called down from heaven a great blessing upon that village and upon all of Samoa.

Then we went on into the village, and there we saw the larger monument that has been erected in commemoration of this glorious event and in recognition of the love of the people of Samoa for this great man who has become the president, the prophet, seer, and revelator of this Church.

We were surrounded by the people. We went to the monument and had again recounted the marvelous experience that had made it significant. There came to us a realization that this monument was also a monument to the great spirituality which is characteristic of so many of the Polynesian people.

We remembered the experiences of Brother Matthew Cowley among those people. You recall how he thrilled us with his faith-promoting stories of the experiences he had had among them. All of this came back to us as we, ourselves, were deeply touched, and we recognized the wonderful things that had lived on in the minds and the hearts of the people there.

As we met with the people in Sauniatu, we prayed with them, we spoke to them, we sang with them, and again recognized that these people were but representative of all of the Polynesian Saints and that the Polynesian Saints are characterized by a tremendous faith.

Why do they have this great faith? It is because these people are of the blood of Israel. They are heirs to the promises of the Book of Mormon. God is now awakening them to their great destiny.

As Latter-day Saints we have always believed that the Polynesians are descendants of Lehi and blood relatives of the American Indians, despite the contrary theories of other men. For that reason, from the beginning of our Church history we have had more than an ordinary interest in them as a people. But now that interest is even more keen. Recent research on the part of world-recognized scientists and scholars has focused a new light upon them, and writings of early explorers in both America and Polynesia have become available now for detailed study.

The new knowledge which has been developed shows that the Polynesians without any reasonable doubt did come from America, that they are closely related to the American Indian in many respects, and that even their traditions and genealogies bear that out.

So pronounced is this feeling among the world scholars of today that one of them, Thor Heyerdahl, widely known Norwegian anthropologist, who sailed the raft Kon Tiki from America to the Polynesian Islands, titled one of his books American Indians in the Pacific. It is a remarkable volume of great interest to Latter-day Saints.

With him are other writers who confirm and re-confirm the facts now being disclosed that there is every reason to believe that the Polynesians are directly related to the American Indians, that they came from American shores and sailed westward to their Pacific Islands, and that they took with them their customs, their food, and their religion, all of which have left a permanent mark upon Polynesia.

 Pronounced as are these views establishing the relationship of Polynesians and American Indians, there are equally impressive data now available to disprove the theory that the Polynesians originated in the Orient and came eastward from Indonesia, Malaya, and nearby lands. Let us just mention a few of the convincing points of evidence.

Most of you have seen the great stone pyramids, or photographs of them, discovered by archaeologists in Mexico, Central, and South America. Pyramids of almost identical structure, both in plan and material, if not in size, have been found in Polynesia. I saw some of them myself within the last month.

Stone roadways, so characteristic of the pre-Inca period of America, are found to be duplicated in some of the Pacific Islands. Giant stone statues such as are found in the lands of South America and among the Incas are now discovered in the Polynesian Islands, with characteristics and markings so similar that few can doubt their common origin. This includes many of the structures found on Easter Island.

The sweet potato of the Pacific Islands, known in Polynesia as the kumara or kumalla, as it is called in Tonga, is now found by botanists to be the identical plant which is native to South America with impressive evidence as to the manner in which it was transported from Peru to the Pacific Islands.

Cotton, coconuts, pineapples, and papaya are likewise being traced from Polynesia to America by botanists who now announce that the Polynesian varieties of these plants are but offshoots of the parent plants in America.

The ocean currents have been observed in our time to carry drifting objects to Polynesia from two places in America, one being the Pacific Northwest and the other the Central and South American region. Large Pacific Northwest pine logs have been traced in the drifting currents of the Pacific Ocean from the Vancouver area of North America to the Hawaiian, Marshall, and Caroline Islands. Hawaiians and other Polynesians have made canoes from these drifted pine logs and in them have traveled from island to island. There are no such trees growing in Polynesia. They came by ocean currents from the Pacific Northwest of America.

This is the more notable when it is observed that customs and household articles characteristic of the Indians of the Pacific Northwest of America have been found on
It is glorious to see the confirming evidence as it comes forth from unexpected sources, sustaining in principle after principle our holy faith. We do not depend upon it basis of the religion of both ancient Americans and ancient Polynesians, now handed down to modern times with the rest of their traditions. Nazareth is the Christ, the White God known as well to the Polynesians as to the early Americans, and that his coming to America after his resurrection in Palestine is the work of anthropologists and archaeologists having no connection with the Church whatsoever. Large fonts which archaeologists claim were baptismal fonts have been found in both areas. Burial customs are similar. Both groups believed in an allpowerful governing Trinity of Gods. There is one story in Polynesia which reminds us of the story of the brother of Jared. One of the most interesting of all the reports brought out by Heyerdahl and other scientists who have made a serious study of the Polynesians and their relationship to the Americans is this, and it surprised me tremendously:

These anthropologists have learned that prior to the coming of the Spaniards there were both white and brown people in America, that the white people were as white as snow, according to their descriptions, and that they had brown, blonde, or red hair. The hair was not dyed nor treated in any way. It grew that way. Now, to our great astonishment, they tell us also that white people as well as brown people emigrated from America to Polynesia and that some of these white people lived in the islands in the times of the early explorers in the Pacific who saw them and wrote about them. Think of the significance of that fact in relation to the Book of Mormon.

I repeat: Anthropologists now say that white people, more fair than the Spaniards, and brown people like the Polynesians of today, lived side by side in America in pre-Spanish times. Both white and brown people emigrated to the Pacific Islands. They were seen by the early explorers in those islands. The white people were blondes and redheads, and some had soft, brown hair. Their skins were as white as snow, whiter than the Spaniards. All of this from the anthropologists!

Significantly enough, these white men living in the islands wore beards and their faces resembled the faces of Europeans. Anthropologists now say that these white islanders were of Caucasian descent without a doubt, and remember, they were already there when the first explorers arrived and found them.

Such white people actually were seen on Easter Island, as well as on other Pacific Islands, and although they no longer survive, the traditions of the natives tell of them as do the authentic writings of early historians. Captain Cook saw some of these white natives on his journeys and wrote about them. One came aboard his ship. The other natives told Captain Cook that this white native was their leader and that he was of divine descent and was therefore held in high respect. It is notable that the highest ideal of beauty among these islanders was the white skin. It was regarded as a sign of descent from the best of the ancient lineages and as a symbol of chieftainship of pure blood.

But where did these white people come from and how did they reach these islands?

The evidence recently compiled says they came from America. But were there white men in early America, previous to the coming of the Spaniards?

Recently published records from the Spaniard Pizarro tell about similar white people found in Peru. Pedro Pizarro, chronicler of the Spanish conquerors, wrote that whereas the majority of the Indians in the Andes Mountains were small and of brown complexion, the members of the Inca ruling family were tall and had whiter skins than the Spaniards themselves. Pizarro says that these white Incas of Peru actually were white, not albinos, but white people with soft blonde or brown or red hair.

Archaeologists have now found mummies of the Inca period bearing out this fact. They were well-preserved mummies with soft hair, blonde, or red or brown in color. Colored photographs [page 115] of these mummies have been published and widely distributed. They are available in books sold right here in Salt Lake City. They are the work of anthropologists and archaeologists having no connection with the Church whatsoever.

Pizarro asked the Incas of his day who these white people were and was told that they were the last of the descendants of a divine race of white men with beards. These men were given the name of Viracocha, or “sea foam” because they were so white.

We live today in a time of research, discovery, and knowledge. The new knowledge bears testimony that both Nephites and Lamanites lived in ancient America. Regardless of the names given them by the scientists or the early Incas, to us they were Nephites and Lamanites. This new knowledge likewise bears testimony that both Nephites and Lamanites emigrated from America to Polynesia, that they have been seen by modern explorers and seafarers who have written about them and that their customs and beliefs relate to the Book of Mormon.

To me it all adds up to a renewed testimony that the Book of Mormon is true, that Joseph Smith was a Prophet of God, that the gospel is true, and that indeed Jesus of Nazareth is the Christ, the White God known as well to the Polynesians as to the early Americans, and that his coming to America after his resurrection in Palestine is the basis of the religion of both ancient Americans and ancient Polynesians, now handed down to modern times with the rest of their traditions.

It is glorious to see the confirming evidence as it comes forth from unexpected sources, sustaining in principle after principle our holy faith. We do not depend upon it for our faith at all, but we welcome its sustaining power nevertheless.

The gospel is true. The Book of Mormon is true. Jesus is the Christ and Joseph Smith is his Prophet. That is the testimony I leave with you, in the name of the Savior Jesus Christ. Amen.
I have betrayed his generation which indeed must be taught to draw the sharp line if we are to survive. If I as a holder of the priesthood of the Son of God attempt to compromise by accepting some of the gray evils, saying they will do no harm because I am an adult and I shall realize that I cannot deceive him if I will as to the kind of man I am, but I can fill him with the ideals of the kind of man I should be and desire him to become.

If I submit that the modern testing which comes from the insidious boring-in of ideas which imitate truth, excuse deception, and discount both evil and its author, is a much more difficult one to encompass and to resist than the physical tests of the past. In the day [page 116] when Brother Kimball spoke, there appeared to be more physical difficulties to encompass than those spiritual or mental. At that time we could protect our children. Life was simple. We could easily persuade them to see as we saw and do as we did, because a large part of communication was from parent to children. No one else had very much to do with them.

Now, however, the test is directed at the children. They are being deceived into believing that they can think and act with maturity long before they are mature. In this they are much deceived, and rebellious against parental restraint. They are ripe for the plucking.

Today our test is with our families and the false ideals of the day. We need not succumb to it. Parents can protect their children if they will, but it takes time and effort; but parents are still the most potent and sure protection and defense, provided they are righteous parents, alert and informed.

I cannot believe, personally, that the Lord God compromises black and white into gray—if I might use a metaphor of color. If I read correctly, his constant admonition is to become white to purify one’s self, to become perfect. I think the Lord draws sharp lines and declares that whatever leads to evil is evil. It is the evil in us which leads us to want to compromise a little and to be earthy as well as earthly.

May I present two points of view: If my normal outlook is that it is expected that my child will have the experiences of marriage without its responsibilities during adolescence, and that handling cocktails successfully without becoming obnoxious to my fellows is manly, or that cigarettes with coffee during and after meals is desirable, or that a trip to a gambling palace in a neighboring state is a legitimate recreation, or that viewing vulgar or exciting films shows is not sin so long as I take no physical active part, then I am not going to be alarmed at the advice some people give my adolescent children about their actions, nor am I going to be concerned with their television fare nor with what type of pictures appear in their favorite weekly magazines, especially those which glamorize drunken and debauching night life in flaming color. Since under these circumstances I have no real reason to elevate my life, believing that old-fashioned morality is outdated, I shall then class as great literature some works such as Boccaccio, Casanova, Lawrence Fitzgerald, and others, to make certain that for a rounded-out life, my children should be exposed to the accounts of recreation of these loose and lewd men who happened to have unusual powers of sensual description.

And since my body is not sacred but a purely animal creation, an accident of some evolutionary urge without any particular pressure in any particular direction to bring me to what I am today, then I can laugh with great pleasure at jokes and sly references to its functions. If my children end up in need of psychiatric help when they discover the futility of life, I can also get cheap medical help by going to a moving picture in which an author of like mind and habit, combined with a director who understands, because this has been his experience also, portrays the agonies and frustrations of those whose mental equipment has broken down upon the indulgence in these evils, for an equally sadistic solution to the problem thus posed. Then I can take comfort from the thought that my children have had the same kind of experience and are not so abnormal after all.

Children echo the words and imitate the standards of the adults to whom they are exposed. If a child grows up in an environment where stealing hub caps and gasoline, or gang up on innocents in the street, or breathing glue fumes, is the normal expectation, it cannot be expected that his conception of moral integrity will make his word worth much or his actions trustworthy when he gets to be a mature adult. I can tell my conscience by thinking that his actions are the result of a disease which anyone knows, of course can strike anyone. Therefore he is not fundamentally accountable for what he does. He is to be pitied but not censured.

But if my understanding is to know my true place in the eternal purpose of God, that I am his son, that I may be [page 117] come like him, and that his commandments are to be kept, that happiness is found only by being in harmony with his laws, and further, that Satan is determined to keep me from either practicing or thinking about these elevating truths, I say, if this is my knowledge and my belief, then I am going to be not only concerned, but I am also going to take action to protect my children from the designs of evil men in the last days, as the 89th section portrays. (See D&C 89:4.) I shall do my best to teach my child that he is a sacred person, that he is an eternal being of two parts, body and spirit, to be fused together in the resurrection, that this eternal joining will be accomplished if each part has equal development, that the body must be trained and conditioned for eternal progress in its celestial abode as well as the spirit, because this has been his experience also, portrays the agonies and frustrations of those whose mental equipment has broken down upon the indulgence in these evils, for an equally sadistic solution to the problem thus posed. Then I can take comfort from the thought that my children have had the same kind of experience and are not so abnormal after all.

I shall give him enough of my time to guide him but not enough to overshadow him or to take away his agency, his practise in making decisions. But I shall make certain that he has the correct viewpoint of the malpractices of modern life and expose him to all that I can find that is good and true and right.

I shall show him the joy of righteous endeavor and the rewards of righteous thought and habit, and while in his formative years, I shall teach him to love truth and beauty and to abhor the sordid and the drab. I shall also protect him from evil influences that are beyond his understanding, but not beyond his imitating.

Above all, I shall do my best to teach him the basic difference between right and wrong and show him that his decisions must always be made on that basis rather than on the basis of convenience or advantage to himself. I shall teach him the wages of sin is death, that evil is sin which he is to resist with all his strength, that he is accountable and will have to answer for it. And I shall also teach him a true understanding of repentance and of the great sacrifice of the Lord Jesus Christ, so that repentance will have meaning and purpose. I shall do my best to teach him the sacredness of life and of the family. He will be taught, too, the importance of the family relationship in the eternal plan. Already he will have seen some practical examples of this in the conduct of my own life of which he has such a daily, intimate view.

I shall realize that I cannot deceive him if I will as to the kind of man I am, but I can fill him with the ideals of the kind of man I should be and desire him to become.

If I as a holder of the priesthood of the Son of God attempt to compromise by accepting some of the gray evils, saying they will do no harm because I am an adult and can control them, I have betrayed his generation which indeed must be taught to draw the sharp line if we are to survive.
I address my remarks, my brothers and sisters, to the youth of the Church. It has been my privilege over the past number of years to travel throughout the Church and become closely acquainted with the young people, particularly those of high school and college age.

I suppose if I have any distinction as one of the General Authorities, it would be my closeness to the youth of the Church in two respects: first, the recency of my call from among them, and next, my nearness to them by virtue of my age, or perhaps I should say, lack of it. I earned that distinction last October the first, when it was grudgingly yielded to me by President Marion D. Hanks of the First Council of the Seventy.

My young friends, members of the Church, I do not profess to understand you fully. I think it is true, however, that perhaps you do not understand yourselves fully. But, I will confess to a great love for you and a great faith in you and an intense yearning desire to be helpful to you. I would hope that you could profit by my experience and know that soon, prematurely perhaps, certainly without warning, the responsibilities of leadership will come to you and in recognition of that, I would like to counsel you just a little.

My young friends, I am not frightened of you, not frightened for you, and I am not reticent to speak rather pointedly to you. As I have learned to love you, to become acquainted with you, as I have traveled throughout the Church, my conviction has grown that not only will you accept pointed, specific counsel and help, but that you are hungry for it and that you desire it.

I speak with a sense of urgency.

Friday. Brother Romney quoted from the eighty-eighth section of the Doctrine and Covenants, and I should like to quote a verse that precedes those read by Brother Romney—the eighty-eighth section, verse seventy-three, the Lord speaking:

"Behold, I will hasten my work in its time." I repeat, "Behold, I will hasten my work in its time."

And my young friends in the Church, I bear witness that this is the day of hastening, and as I speak to you about opportunity and obligation, I stress the word "obligation."

Many years ago, my parents lived in a very modest home in the northern end of the state of Utah. One morning, my mother answered a knock at the door and was confronted there by a large frightening-looking man, who asked her for money. She said, "We have no money." There were in that home innumerable children, but very little money. He pressed his demands, insisting that she give him some money, finally saying "I am hungry; I would like to get something to eat."

"Well," she said, "if that is the case then I can help you." So she hurried to the kitchen and fixed him a lunch. And I am sure it was the most modest of provisions. She could tell as she gave him the lunch at the door that he was not pleased, but with little resistance he took the lunch and left. She watched him as he went down the lane through the gate and started up the road. He looked back, but he did not see her standing inside the door, and as he passed the property line, he took the lunch and threw it over the fence into the brush.

Now, my mother is a little Danish woman, and she was angered; she was angered at the ingratitude. In that house there was nothing to waste, and she was angered that he was so ungrateful.

The incident was forgotten until a week or two later; she answered another knock at the door. There stood a tall raw-boned teenage boy, who asked about the same question in essentially the same words, "We need help; we are hungry. Could you give us some money, could you give us some food?" But somehow the image of the first man appeared in her mind and she said "No," excusing herself, "I am sorry. I am busy; I cannot help you today. I just cannot help you." What she meant was, "I won't. I won't be taken in again." Well, the young man turned without protest and walked out the gate, and she stood looking after him. It wasn't until he passed through the gate that she noticed the wagon, the father and mother and the other youngsters, and as the boy swung his long legs into the wagon, he looked back rather poignantly; the father shook the reins and the wagon went on down the road. She hesitated just long enough so that she could not call them back.

From that experience she drew a moral by which she has lived and which she has imparted to her children, and though that was I suppose, nearly fifty years ago, there has always been just a tiny hint of pain as she recalled the incident with this moral: "Never fail to give that which you have to someone who is in need." I repeat, "Never fail to give that which you have to someone who is in need."

To you young brothers and sisters in the Church your obligation to give that which you possess to any who may be in need. I recognize that admittedly your material substance is meager compared to the needs of the world, but your spiritual powers are equal to the needs of the world. I urge you to resolve with me that never so long as we live would anyone be hungry, spiritually or physically, that we could aid and assist.

Now, with reference to obligation one day two of our boys were having a little difference of opinion. That happens in the best of homes, I am told. There was just a little fussing about, and I stepped in as referee, and as I separated them, they were somewhat resistant. Just then the younger brother appeared on the scene and, in what I since learned to appreciate as magnificent English, said to his brothers "Don't you know you're supposed to mind the one that borned you, spiritually speaking?" Your responsibility for giving lies just ahead. You have a twofold opportunity. First just ahead of you in the mission field is the opportunity to give the gift that has come to you as only youth can give it. And then, subsequent to that, with your life's partner, you will give to those little boys and girls who will populate your kingdom here upon the earth.

Do you remember Clark, the boy from the other ward who was called on a mission to Mexico? I saw him in Mexico City just a few weeks ago. It was inspiring to be around him. He was giving; giving the gift that had come to him, in the way, I repeat, that only youth can give it. You recall, also, that his mother said after he had been in the mission field a week or two, "I think they are working him just a little too hard." "I think," she said, "that he is being pressed to extend his ability just a little bit beyond his..."
Perhaps the land could best be characterized as a sleeping giant—both giant and sleeping. There is tremendous potential there. There are mighty rivers whose power for

Where else, my young friends, are you pressed to that point? Where is work enshrined in your lives unless it is in the mission field? Now we know that there were those who stumbled between Winter Quarters and Salt Lake Valley, and we know that there were those who limped painfully every step of the great trek of the Mormon Battalion but the contest was not called off, and the campaign was not cancelled. I suppose that in this day, in this work that there will be some casualty, and I expect there may be some mortality. But, the fight with sin is real, it will be long, but it must go on, and I urge you young friends in the Church to enlist yourselves and to put your
to the wheel.

He knew how to do things. He knew how to do them with energy, with enthusiasm, with capacity, with humility, with deep human concern. He knows how to respect his fellow men. He has not failed. He has lived to the admonition "never fail to give that which you have to someone who is in need."

Then my young friends, when I was just a little younger than I am now, I thought that there ought to come to one who is called to be a General Authority of the Church some special conviction, some special inner strength to build him up, to strengthen him, and I testify to you, my young friends, that there is. I say to you that I know that the gospel is true, and then I say that I used to know the gospel was true also, but now I know.

I bear witness to you that Jesus is the Christ, that he lives, that he is a reality. I testify that our Father lives and loves us and as young people will sustain and support us, as we rally and as we are willing to give that gift which has come to us and to those who are in need, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Boyd K. Packer, Assistant to the Twelve, has just addressed us. The Choir and Congregation will now sing, "High On The Mountain Top," conducted by Jay E. Welch. After the singing Elder A. Theodore Tuttle of the First Council of Seventy, and president of the South American Mission, will speak to us.

Singing by the Tabernacle Choir and the Congregation, "High On The Mountain Top," Jay E. Welch conducting.

President David O. McKay:

Elder A. Theodore Tuttle of the First Council of Seventy will now address us.

ELDER A. THEODORE TUTTLE Of the First Council of the Seventy

I bring you greetings from six mission presidents and their devoted wives, from over 800 missionaries, and over 20,000 wonderful Saints in South America. Perhaps the most interesting thing about the number of the 20,000 members is not so much the extent of the growth though it is wonderful, as the rate of growth which has occurred—its fulfillment of prophecy.

I would like briefly to relate the background to this statement. In 1851 it was Parley P. Pratt who first went to South America after visiting the South Sea Islands in an attempt to introduce the gospel to South America. He landed in Valparaiso, Chile, just after a revolution, but conditions were unfavorable to the establishment of the gospel, and in a few months he returned home. It was not until 1925 that Elders Melvin J. Ballard, Rulon S. Wells, and Rey L. Pratt were assigned to South America To
to open that land for the teaching of the gospel. In his dedicatory prayer Elder Ballard said some words which I should like you to hear: "And now, O Father, by authority of the blessing and appointment by the President of the Church, and by the authority of the Holy Apostleship which I have, I turn the key, unlock and open the door for the preaching of the gospel in these lands, and we do bless and dedicate these nations of this land for the preaching of thy gospel."

On July 4, 1926, Elder Ballard uttered these inspired words: "The work of the Lord will go slowly for a time here, just as an oak grows slowly from an acorn. It will not shoot up in a day as does the sunflower that grows quickly and then dies, but thousands will join the Church. It will be divided into more than one mission, and will be one of the strongest in the Church. The work here is the smallest it will ever be. The day will come when the Lamanites in this land will be given a chance. The South American Mission will be a power in the Church."

In 1959 Elder Harold B. Lee partially fulfilled that prophecy when he created the fifth mission—the Andes Mission—in South America, and in his address at the creation of that mission, he also made a significant statement—I think a prophecy. He said: "In my judgment there are no missions in the world which hold so much promise as the missions of South America. The work is going to continue to grow, and we have not yet seen the end of the number of missions that will be established, and there are those here that will see that growth."

Six months ago, under the direction of the First Presidency, it was our privilege to organize the Chilean Mission—the sixth mission of the Church in South America, and the work is just commencing. It took thirty-three years in order to convert the first 10,000 people to the Church in South America. It took just three years to convert the next 10,000. Last year alone 6,000 came into the Church. Indeed it is a land of promise and of prophecy.

I am grateful to have the privilege of laboring in this land. It has been a marvelous experience for Sister Tuttle and me to take our young family down to South America and make our home there, and it has been a great opportunity to travel abroad on that vast continent, trying to hasten the work of the Lord as Elder Packer mentioned. I lack both the time and the vocabulary to describe adequately this great and varied land but I would like briefly to give you a glimpse of it.

Perhaps the land could best be characterized as a sleeping giant—both giant and sleeping. There is tremendous potential there. There are mighty rivers whose power for
and discoveries to the preaching of the gospel of Jesus Christ. If we had had to pay for the television and radio coverage we have had today, we should have had to expend

And now we have a cablegram from the other side of the world: "One hundred and two French members in Paris thrilled to hear their prophet, leaders, choir. Reception was signed by Brother Vernon Sharp, president of the Andes Mission."

The cablegram we already have word from that country. I read on telegram, and here is another from Lima, Peru. Just think, we were together this morning speaking to them. There is no other way that all men can be united in a cause that is greater than their own nationalism, except in the acceptance of the universal gospel of Jesus Christ.

I have thrilled as I sat in report meetings and heard the brethren give reports of their extensive labors both at home and abroad; where they speak intimately of such places as Hamburg, Glasgow, Tokyo, Sidney, Helsinki, Manila, and Bergen. The cause of truth is mightier and more widespread than ever before in the history of the world, and so also is the power of error and evil. But again, in my soul is the calm assurance that right will prevail and truth will overcome. While all around nations fear and tremble and wonder and are uncertain, we are certain and calm and at peace.

Parents, instruct. Get close to your families. Perhaps parental advice can best be summed up by repeating to you a telephone conversation from an eighty-eight-year-old mother up here to her forty-year-old son down in Sao Paulo. She said, "Son, keep your faith, do your work, pay your tithing, live the gospel, say your prayers, and keep your testimony." He said, "She has given me that advice all her life."

How can this be achieved and hastened? By obedience to and acceptance of the gospel of Jesus Christ--obedience by us who believe and acceptance by the world, for this gospel has the power to change men's lives. Because I have been in the mission field, I have more readily seen the power of the gospel change lives.

Down in Brazil I listened to a recently appointed branch president, p. say

I was in that branch three weeks ago. When this man arrives at Asuncion, Paraguay, he will find a people that will teach him love, understanding and brotherhood; and they will build him into a better man while he helps them build a chapel to worship God. The gospel changes lives and location, and requires sacrifice. And I am grateful that it does. I hope we never lose from this Church this element of sacrifice. It is worth the sacrifice to have the peace and assurance come to you that God lives, because your willingness to serve draws you closer to him.

There are several thousand young men and women this year who also will have an interview with their bishops and if they have prepared themselves well and proved themselves worthy, they will receive a call from the Prophet of the Lord to serve their fellow men by declaring the restoration of the gospel. They will leave school and scholarships. They will leave their jobs and their money and their girls, and go at their own expense and learn a foreign tongue so that other lives may be changed. They will declare that God lives, that he is our Father, that he loves us. They will declare that Jesus Christ is his Son, our Redeemer. They will declare that the gospel of Jesus Christ has been restored in this day through the Prophet Joseph Smith. They will declare that a new witness has been given to the world in the form of the Book of Mormon, which declares again and anew that Jesus is the Christ. They will declare that this is a land of promise, as Elder Benson so impressively said, from which this gospel is to go forth to all the world to bless the lives of all of our Father's children.

They will declare that the priesthood has been restored to men to give them power to baptize and to bless with the Holy Ghost and to perform all of the ordinances which are necessary for the exaltation of man.

Now how can we help, and what can we do? Youth prepare. Live clean. Be honorable. Follow the counsel you have received in this conference.

Parents, instruct. Get close to your families. Perhaps parental advice can best be summed up by repeating to you a telephone conversation from an eighty-eight-year-old mother up here to her forty-year-old son down in Sao Paulo. She said, "Son, keep your faith, do your work, pay your tithing, live the gospel, say your prayers, and keep your testimony." He said, "She has given me that advice all her life."

I am grateful, brothers and sisters for my testimony of the divinity of this work. I am grateful that I know that the great and noble man who directs this work is indeed a prophet of God. I am willing to sustain these brethren of the General Authorities in their holy callings. I am willing to sustain you brethren in your offices and callings. I am grateful to have membership in this Church and brotherhood with you.

I pray that the Lord will continue to touch the hearts of his children that they will respond to the power of truth that it may operate in their lives and change enmity to love, greed and avarice to generosity, apathy to righteous activity, materialism to spirituality, and unite all men in the brotherhood of the gospel in ultimate peace, and I ask it in the name of Jesus Christ. Amen.

David O. McKay

PRESIDENT DAVID O. MCKAY

Elder A. Theodore Tuttle of the First Council of the Seventy and now president of the South American Mission, has just addressed us. You will be pleased to know that we already have word from that country. I read on telegram, and here is another from Lima, Peru. Just think, we were together this morning speaking to them through short-wave radio. Here is an answer from the people listening in: "Shortwave program of inspirational conference received perfectly in Lima, Peru." The cablegram was signed by Brother Vernon Sharp, president of the Andes Mission.

And now we have a cablegram from the other side of the world: "One hundred and two French members in Paris thrilled to hear their prophet, leaders, choir. Reception good." (Signed by Shelby Arigona, branch president.)

I know that I express the gratitude of your hearts for the men who own these stations and who have united with the Church in the great effort to apply modern invention and discoveries to the preaching of the gospel of Jesus Christ. If we had had to pay for the television and radio coverage we have had today, we should have had to expend...
We have had a beautiful example of mutual service and mutual love throughout this entire conference here in our own city. God lives! So does Jesus Christ, his Beloved Son, who gave the gospel, the eternal plan of salvation of the human soul. The Lord himself says, "...this is universal peace and the brotherhood of man."

There is no place here in America for part-time patriots. This nation is face to face with the greatest danger ever to confront it, a sinister and deadly conspiracy which will be of god-like in this world--the veneration done to human worth by the hearts of men. It is in that spirit we mention the following and head it with your messages throughout the conference.

Now, in conclusion I should like, though inadequately to express for you our appreciation of those who have participated in this great conference. First to the General Authorities for the inspirational messages you have given. I think it was Carlyle who said, "In this world there is one god-like virtue, the essence of all that ever was or ever will be of god-like in this world--the veneration done to human worth by the hearts of men."

Thank you, members and friends, for these beautiful flowers which fill the Tabernacle with sunshine and fragrance. We appreciate the love and affection which these calla lilies that came by air from the high priests quorum of the Oakland-Berkeley Stake. Ten thousand sweet peas from the Mesa Eleventh Ward, Mesa Stake, picked by members of the stake.

The paramount theme of this great conference has been the reality of God the Father and his Son Jesus Christ. The founding fathers of our republic incorporated in the Preamble of our Constitution their belief in a Creator who had created mankind on a basis of equality with certain inalienable rights chief of which were life, liberty, and the pursuit of happiness.
God bless you, brethren and sisters, may you carry back to your wards and stakes and missions the spirit of this great, greatest of all conferences ever held in the Church. I pray that God will bless you with his guiding and protecting influence, that you may return home without accident; be happy in the knowledge that you are members of this great kingdom and that you contribute to the brotherhood of Christ. May that Spirit emanate not only from you and your associates in the Church, but from all who participated, whether they are members or not, in making this conference so ideally successful, I pray in the name of Jesus Christ. Amen.

An anthem, “Worthy Is The Lamb,” was sung by the Tabernacle Choir.

Elder Rulon J. Sperry, formerly president of the Netherlands Mission, offered the benediction.

Conference adjourned.

The Brigham Young University Combined Choruses furnished the musical numbers for the Friday morning and afternoon sessions. Kurt Weinzinger was conductor of the selections during the morning session; Maughan McMurdie conducted during the afternoon session.

The musical numbers for the Saturday morning and afternoon sessions were furnished by the Ricks College Choir with Richard W. Robison as conductor.

The music for the General Priesthood Meeting Saturday evening was furnished by the Men of the Tabernacle Choir Richard P. Condie, conductor.

On Sunday the Tabernacle Choir, Richard P. Condie, conductor, with Jay E. Welch, assistant conductor, furnished the choral music for the morning and afternoon sessions.

Richard P. Condie directed the singing of the Tabernacle Choir on the Tabernacle Choir and Organ broadcast Sunday morning.

Accompaniments and interludes on the organ were played by Alexander Schreiner and Frank W. Asper. Frank W. Asper was the organist at the Tabernacle Choir and Organ broadcast.

JOSEPH ANDERSON Clerk of the Conference

Footnotes

1.1 Elder Delbert Stapley absent because of illness.
1.2 Elder George Q. Morris absent because of illness.
1.3 Elder John Longden filling an official church appointment in the South Pacific.
1.4 Elder Bruce R. McConkie presiding over the Southern Australia Mission.
1.5 Elder Marion D. Hanks presiding over the British Mission.
for inspirational conference and health to all."

Also, from Brother Stephen R. Covey, president of the Irish Mission: "From the beautiful Emerald Isle, Irish saints and missionaries send appreciation, love and wishes our Heavenly Father will bless you and us abundantly with his inspiration as you speak to us."

We have a letter from Brother Morgan S. Coombs, President of the Australian Mission, stating: "The Australian Saints, the missionaries, and the mission presidency and officers want them to know that it is a joy to have them here with us.

Any important messages that come to us for persons attending will be announced at the dismissal of the meetings over the public address system on the grounds.

Conference will be broadcast in the Assembly Hall by television.

For the convenience of those who are unable to enter this building, it being crowded to capacity, we announce that these services and all general sessions of the Conference will be broadcast in the Assembly Hall, and to the vast radio and television audience, in behalf of the First Presidency, the Council of the Twelve and the other General Authorities, I extend a cordial and hearty welcome.

Thus millions across the nation and throughout the world will hear the voice of the General Authorities assembled in this General Conference. I am sure the public generally unite with us in recognizing the great favor the managers and owners of these radio and television stations are bestowing upon us. We sincerely thank them for their cooperation.

President McKay opened the Conference by making the following introductory remarks:

This is the opening session of the One Hundred Thirty-Second Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City Friday morning, October 5, 1962 at 10:00 a.m., with President David O. McKay presiding and conducting the services.

The music for this session of the Conference was furnished by the Relief Society Singing Mothers of the Central Idaho and Bannock Welfare Regions with Sister Florence Jepperson Madsen conducting. Alexander Schreiner was at the organ.

President McKay opened the Conference by making the following introductory remarks:

The opening session of the One Hundred Thirty-Second Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square, yesterday and Wednesday this building was filled with the women of the Relief Society assembled in their general conference. The Tabernacle was filled to overflowing. I said to Sister Spafford, "Where do the men sit during Conference?" The answer is apparent here this morning.

We wish to commend and congratulate the General Relief Society Presidency and members of the General Board for the outstanding service they are rendering to the women of the Church.

All the General Authorities of the Church are in attendance excepting those who are ill or absent on missions. We are pleased to have in attendance this morning our General Authorities who are presiding over foreign missions: Elder Nathan Eldon Tanner over the West European Mission: Elder Theodore M. Burton over the European Mission; Elder Marion D. Hanks: presiding over the British Mission; Elder Bruce R. McConkie, presiding over the Southern Australian Mission, and Elder A. Theodore Tuttle over the South American Mission.

We miss this morning the presence of Elder George Q. Morris who passed away April 23, 1962.

You will be interested in knowing that through the generous cooperation of owners and managers of radio and television stations across the nation, this will be the most widely spread dissemination of a General Conference ever held in the Church. A total of 127 television stations will provide a potential audience of 77,000,000. In addition to the extensive television coverage, some or all of the proceedings of this conference will be carried over 30 radio stations from coast to coast. The Saturday morning session will be video-taped and released to the eastern part of the United States Sunday morning over 97 television stations. Four other television stations will carry the program "live" and the Sunday morning session will be beamed by short-wave over facilities of station WRUL of Boston in Spanish in the Caribbean, Mexico and South America, and in English to Europe and Africa. Eighteen television stations from Denver to the West Coast will carry the Sunday morning session "live" from the Tabernacle commencing at ten o'clock in the morning Mountain Standard Time: also three radio stations in the East will carry the Sunday morning session "live." Thus millions across the nation and throughout the world will hear the voice of the General Authorities assembled in this General Conference. I am sure the public generally unite with us in recognizing the great favor the managers and owners of these radio and television stations are bestowing upon us. We sincerely thank them for their commendable cooperation in broadcasting the proceedings of this conference.

The General Priesthood Meeting Saturday evening, originating in the Salt Lake Tabernacle, will be carried by [page 4] direct closed circuit to more than 338 gatherings of men and boys in all parts of the United States, including Alaska and in Canada.

This morning leaders and members of the Church have assembled in the Tabernacle from far and near, from the Islands of the Sea, from our recently organized stakes in Europe, Australia, New Zealand and Alaska, and from other parts of the North American Continent. To all those gathered in the Tabernacle and the Assembly Hall, and to the vast radio and television audience, in behalf of the First Presidency, the Council of the Twelve and the other General Authorities, I extend a cordial and hearty welcome.

For the convenience of those who are unable to enter this building, it being crowded to capacity, we announce that these services and all general sessions of the Conference will be broadcast in the Assembly Hall by television.

Any important messages that come to us for persons attending will be announced at the dismissal of the meetings over the public address system on the grounds.

We are pleased to announce that the Relief Society Singing Mothers from the Central Idaho and Bannock Welfare Regions, with Sister Florence Jepperson Madsen as their conductor, will furnish the music for these sessions today. Dr. Alexander Schreiner is at the organ. We extend a hearty welcome to these Relief Society Singing Mothers and want them to know that it is a joy to have them here with us.

We have a letter from Brother Morgan S. Coombs, President of the Australian Mission, stating: "The Australian Saints, the missionaries, and the mission presidency join in sending love and greetings to the General Authorities and to those assembled at Temple Square for conference. Our prayers and thoughts are with you and we know our Heavenly Father will bless you and us abundantly with his inspiration as you speak to us."

Also, from Brother Stephen R. Covey, president of the Irish Mission: "From the beautiful Emerald Isle, Irish saints and missionaries send appreciation, love and wishes for inspirational conference and health to all."
We are especially happy to welcome and express appreciation for the presence of our stake presidencies, temple presidencies, bishops, high councilmen, General Auxiliary officers, and other general officers of the Church, many of whom have travelled long distances to be in attendance at this conference.

We have also prominent leaders, visitors and officials who show their interest and willingness to cooperate with us whenever possible, and we have, as reported, the following: Wallace F. Bennett, United States Senator; David S. King, United States Congressman; Lamont Toronto, Secretary of State; (isn't the Governor here? I don't see him): Ernest L. Wilkinson, president of Brigham Young University; A. Ray Olpin, president of the University of Utah; G. Homer Durham, president of Arizona State University, William P. Miller, president of Weber College; Marion G. Merkley, State Superintendent of Public Instruction; Dr. Howard McDonald, City College of Los Angeles, John L. Clarke, president of Ricks College; M. Blaine Petersen, United States Congressman; Dr. M. Lynn Bennion, Superintendent of Salt Lake City Public Schools; and possibly others unmentioned; Dr. Ebeid Sarofim of Cairo, Egypt, presently an instructor in the London, England, University. We welcome Dr. Sarofim to this great conference.

The singing for this morning's session, as already announced, will be furnished by the Relief Society Singing Mothers from the Central Idaho and Bannock Welfare Regions, with Florence Jepperson Madsen conducting and Alexander Schreiner at the organ. We shall begin this session by the Relief Society Singing Mothers rendering "The Lord Is My Shepherd." The invocation will be offered by Elder Edgar B. Brossard, former president of the French Mission.

Singing by the Singing Mothers Chorus, "The Lord Is My Shepherd." Elder Edgar B. Brossard, former president of the French Mission, offered the invocation.

President David O. McKay:

Elder Edgar B. Brossard, formerly president of the French Mission. The Relief Society Singing Mothers will now favor us with "My Soul Is Athirst For God."

The Singing Mothers sang, "My Soul Is Athirst For God."

David O. McKay

PRESIDENT DAVID O. MCKAY

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." (Psalm 8:4-5.)

Since the dawn of civilization, leaders in organized society have sought the answer to the age-old question: "What is the chief end of man?" Carlyle answered it by saying, "To glorify God and enjoy him forever."

The Prophet Joseph Smith gave through revelation from the Lord the following: "That mine everlasting covenant might be established; That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, . . ." (D&C 1:22-23.)

He further brought to light the great truth that God's work and glory is: "to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Throughout the centuries there have been leaders and socially minded men who have desired the better way of living than that which was theirs. The good life, so important to man's happiness, has been the quest of the ages. To sense the need of reform has been easy but to achieve it has been difficult and well nigh impossible. Ideas suggested by the wisest of men have often been impractical, sometimes fantastic, yet in many cases the world in general has been made better by the dissemination of new ideas even though the experiments proved failures at the time.

In this respect the first half of the nineteenth century was particularly marked by the feeling of social unrest and many observing people became dissatisfied with social and economic conditions, and thinking men sought for remedial changes. In France, for example, the fanciful theories of Francois Marie Charles Fourier were circulated. He attempted to outline the future history of our globe and of the human race for eighty thousand years. Today, his books are seldom, if ever, read.

Later, Robert Owen, a man of exceptional ability and insight, when about nineteen years of age, became dissatisfied with the churches of his day. He decried their departure from the simple teachings of Jesus and was disturbed also by economic conditions. With a fortune back of him, and with the confidence of the Duke of Kent, Queen Victoria's father, Owen came to the New World in America about 1823. He purchased twenty thousand acres of land in what later became New Harmony, Indiana. He established what he hoped to be an ideal society. Within three years he lost two hundred thousand dollars of his fortune, and his experiment failed.

A few years later, George Ripley, a Unitarian minister, conceived a plan of plain living and high thinking. He and his associates became the founders of what is now known as "The Great Experiment." He had as his associates such able men as Nathaniel Hawthorne and Charles A. Dana, who afterwards became Assistant Secretary of War in the Cabinet of the President of the United States. This "Great Experiment" came to an end in 1846.

I believe with others that government, institutions, and organizations exist primarily for the purpose of securing to the individual his rights, his happiness, and proper development of his character. When organizations fail to accomplish [page 6] this purpose, their usefulness ends. "So act," says Kant, "as to treat humanity, whether in your own person or that of another, in every case as an end, never as a means only."

In all ages of the world men have been prone to ignore the personality of others, to disregard men's rights by closing against them the opportunity to develop. The worth of man is a good measuring rod by which we may judge the rightfulness or the wrongfulness of a policy or principle, whether in government, in business, or in social activities.

Theories and ideologies exploited during the last half century present challenges more critical and dangerous than mankind has ever before faced.

This present world conflict, affecting the minds and souls of men today, is set forth by a prominent statesman of our country in the following succinct summary:

"On one side are those who, believing in the dignity and worth of the individual, proclaim his right to be free to achieve his full destiny—spiritually, intellectually, and materially. And—on the other side—there are arrayed those who, denying and disdaining the worth of the individual, subject him to the will of an authoritarian state, the dictates of a rigid ideology, and the ruthless disciplines of a party apparatus.

"This basic conflict—so deeply dividing the world—comes at a time when the surge of other changes and upheavals stagggers the mind and senses. Whole nations are trying to vault from the Stone Age to the twentieth century." (The Future of Federalism, pp. 60-61.)

Thus, today, brethren, we are in danger of actually surrendering our personal and property rights. This development, if it does occur in full form, will be a sad tragedy for our people. We must recognize that property rights are essential to human liberty.
p18 Former United States Supreme Court Justice George Sutherland, from our own State [Utah], carefully stated it as follows: "It is not the right of property which is protected, but the right to property. Property, per se has no rights; but the individual--the man--has three great rights, equally sacred from arbitrary interference: the right to his life, the right to his liberty, and the right to his property. The three rights are so bound together as to be essentially one right. To give a man his life, but deny him his liberty, is to take from him all that makes life worth living. To give him liberty, but take from him the property which is the fruit and badge of his liberty, is to still leave him a slave." (From George Sutherland's speech before the New York State Bar Association, January 21, 1921.)

p19 The bond of our secular covenant is the principle of constitutional government. That principle is, in itself, eternal and everlasting, despite the pretensions of temporary tyrannies. The principle of tyranny maintains that human beings are incurably selfish and therefore cannot govern themselves. This concept flies in the face of the wonderful declaration of the Prophet Joseph Smith that the people are to be taught correct principles, and then they are to govern themselves. Dictatorship, however, argues that the people should be governed by the individual or a clique who can seize power through subversion or outright bloodshed. Further, the people are declared to be without guarantees or rights, and the regime is claimed to exist beholden only to the plans and whims of the ruling tyrant.

p20 Our founding fathers, despite some natural fears, clearly regarded the promulgation of the Constitution of the United States as their greatest triumph.

p21 On June 12, 1955, Sir Percy Spender, Australian Ambassador to the United States, delivered a speech at the Union University at Schenectady, New York at the time they conferred an honorary degree of Doctor of Civil Laws upon him. I agree with what he said in that speech, relating to present-day efforts, and I quote part of it as follows:

p22 "Today, freedom--political, economic and individual freedom--lies destroyed or is in the course of being destroyed over great areas of the globe. And it has been destroyed and is being destroyed in the name of freedom. A vast struggle for the mind of man is now being waged--a struggle in which I hope each of you with all your heart will take part. In this struggle truth is distorted by those who have not the slightest regard for truth. All the words which mean so much to us--like Liberty, Freedom, Democracy--are being despoiled [page 7] spoiled and prostituted by the enemies of Liberty, Freedom, and Democracy. A ruthless dialectical battle is being waged against the Christian way of life against political liberty, against individual freedom, and it is being waged in the name of Freedom. Black becomes White; Tyranny becomes Freedom; The Forced Labor Camp stands for Liberty; The Slave State is represented as Democracy. This is the deadly challenge of Communism. And in this challenge those who put their emphasis upon man as an economic being--and there are plenty in every so-called free country in the world today who do just that--those who explain man in terms of scientific and chemical facts and the accident of circumstance, those who treat human beings as so many 'bodies,' those who deny man's spiritual and individual existence--each of them aids and hastens the destruction of the political institutions on which our free society rests, and whether he knows it or not, supports the dialectics and aims of International Communism."

p23 Jesus always sought the welfare of the individual; and individuals, grouped and laboring for the mutual welfare of the whole in conformity with the principles of the gospel, constitute the kingdom of God. Many of the choicer truths of the gospel were given in conversations with individuals when Jesus was on the earth. It was while Jesus talked with Nicodemos that he gave us the message relative to baptism and of being "born again." From the conversation with the woman of Samaria, we hear the divine declaration, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; . . ." (John 11:25.)

p24 Jesus' regard for the personality was supreme!

p25 To the members of The Church of Jesus Christ of Latter-day Saints the worth of the individual has special meaning. Quorums, auxiliaries, wards, stakes, even the Church itself, are all organized to further the welfare of man. All are but a means to an end, and that end is the happiness and eternal value of every child of God.

p26 With wards, quorums, organizations, and auxiliaries in mind, I suggest three major means of winning souls to Christ. These three conditions are: one--enrolment in the Church of every individual; two--personal contact; three--group service.

p27 These three plans, or conditions, are already operating in the Church, but unless they function, they will be ineffective in accomplishing the purposes for which they have been established.

p28 It is the duty of each of these organizations to enroll every individual who belongs to it, not only to enroll, but to know by personal contact the conditions under which each person lives. It is not enough to know, and it is not sufficient to visit, for no person can become enthusiastic with the principles and doctrines of the gospel unless he or she lives them. "If ye will do the will, ye shall know" is a fundamental law of spiritual growth. (See John 7:17.)

p29 If each of the thousands of officers and teachers in the ward, stake, and auxiliary organizations; if each of the many thousands of priesthood members were to influence for better living one individual, and should labor all his days "and bring save it be but one soul unto me," says the Lord, "how great shall be his joy with him in the kingdom of my Father!" (See D&C 18:15.)

p30 Today, many nations have lost their independence; men, defeated, have been compelled to labor for their conquerors, property has been seized without recompense, and millions of people have surrendered all guarantees of personal liberty.

p31 Force and compulsion will never establish the ideal society. This can come only by a transformation within the individual soul--a life redeemed from sin and brought in harmony with the divine will. Instead of selfishness, men must be willing to dedicate their ability, their possessions, their lives, if necessary, their fortunes, and their sacred honor for the alleviation of the ills of mankind. Hate must be supplanted by sympathy and forbearance. Peace and true prosperity can come only by conforming our lives to the law of love, the law of the principles of the gospel of Jesus Christ. A mere appreciation of the social ethics of Jesus is [page 8] not sufficient--men's hearts must be changed!

p32 In these days of uncertainty and unrest, liberty-loving people's greatest responsibility and paramount duty is to preserve and proclaim the freedom of the individual, his liberty. To give him liberty, but take from him all that makes life worth living, is to still leave him a slave. (From George Sutherland's speech before the New York State Bar Association, January 21, 1921.)

p33 In these days of uncertainty and unrest, liberty-loving people's greatest responsibility and paramount duty is to preserve and proclaim the freedom of the individual, his liberty. To give him liberty, but take from him all that makes life worth living, is to still leave him a slave. (From George Sutherland's speech before the New York State Bar Association, January 21, 1921.)

p34 However, above all else, strive to support good and conscientious candidates of either party who are aware of the great dangers inherent in communism and who are truly dedicated to the Constitution in the tradition of our founding fathers. They should also pledge their sincere fealty to our way of liberty--a liberty which aims at the happiness and eternal value of every child of God.

p35 God enlighten our minds to comprehend our responsibility, to proclaim the truth and maintain freedom throughout the world, I pray, in the name of Jesus Christ. Amen.
ELDER BRUCE R. MC CONNIE Of the First Council of the Seventy

[Page 9]

When the time drew near for the ushering in of this great latter-day dispensation—the dispensation in which the Lord designed to restore again the truths of everlasting salvation to men—he placed Joseph Smith in circumstances where the future prophet was confronted with a wave of religious revivalism. "In the midst of this war of words and tumult of opinions," Joseph heard various ministers proclaim conflicting systems of salvation. Some cried, "Lo, here is Christ," others, "Lo there." Confronted with this confusion, this young man, who had been prepared for his coming mission from all eternity, who had sat with Abraham and Adam in the councils in preexistence; who had the spiritual stature and was the one foreordained to usher in this great work—this young man read in the book of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.)

Joseph Smith said that never did any passage of scripture come with more power to the heart of man than this did to his heart at this time. The Spirit of the Lord was working with him and preparing him to receive the great vision that was ahead. Having listened to the ministers, he concluded that there was no real prospect of resolving the question as to which of all the churches was right by reference to the scriptures, "for the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible." In due course, being led by the Spirit, he retired to a secluded and appropriate place to ask God which of all the churches was right and which he should join. In his language, this is what occurred:

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"...I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"...When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—[page 9] This is My Beloved Son. Hear Him!

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right—and which I should join.

"I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: 'they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.'

"He again forbade me to join with any of them; and many other things did he say unto me, which I cannot write at this time...." (See Joseph Smith 2:13-20.)

But on another occasion the Prophet was permitted to write one of these other things. He was told, in effect that if he remained faithful and true, he would be the instrument in the hands of the Lord to restore the everlasting gospel. In process of time he became that instrument—he received revelation upon revelation; heavenly ministers visited him; keys and powers, rights and prerogatives were restored, until the gospel in its fulness had been given again, which means that everything had been restored that was needed to enable men to gain a fulness of exaltation hereafter. The Church of Jesus Christ of Latter-day Saints was set up, and the power of God was again manifest to men on the earth.

Now, I suggest that the greatest question in the spiritual realm today is this: Was Joseph Smith called of God? Did he in fact receive the revelations which we certify were given to him? If he was called of God, if the Father and the Son appeared to him, if the heavens have been opened and the Church and kingdom of God has been set up again on earth through his instrumentality then all men everywhere can find salvation by coming to this kingdom, by learning for themselves of the divinity of the work, and by hearkening to the precepts that are taught here.

But if Joseph Smith was not called of God, then this cause that we have espoused, and these proclamations that we make, are the greatest imposition and fraud that have been promulgated in the name of religion in the course of the history of the world. We are worse than the declining churches of the world if this cause is not true, because our proclamation is that the kingdom of God has been set up on the earth and that this very kingdom is destined to grow and increase and break in pieces all other kingdoms until it fills the whole earth.

So I would suppose that every honest truth seeker in the world, every spiritually inclined person ought to desire to know whether Joseph Smith was called of God and whether the Lord's hand is in this work. I suggest that we have a pattern before us which shows the way whereby men can know of the divinity of this work. In the dispensation which preceded this one, in the day when our Lord himself ministered among men, he called apostles and prophets; he sent missionaries forth they laid the foundation of a great Christian religion for their day; and the great message, the question then was: Has the Lord Jesus risen from the dead? Is this man, this lowly Nazarene, in fact and in literal reality, the Almighty Jehovah?

Now, this message that Christ had risen from the dead, that he had abolished death and "brought life and immortality to light through the gospel" (2 Tim. 1:10), was carried by the missionaries of old. They did it by declaring in simplicity and in plainness the gospel doctrines that he had given them. They did it by citing the ancient scriptures. They did it by pointing to the works which the Lord had done there in the flesh, he having said that the very works that he did bore record of him; and then they climaxed their message by bearing testimony or what God had revealed to them as to the divinity of the work. Some of them were able to stand up and say that the had seen with their eyes and felt with their hands, and that they knew of the Risen Lord's reality; and all of them [page 10] were able to testify that they knew by revelation from the Holy Ghost that the gospel was there and that Jesus was the Lord.

This is the same system that exists in this day. We have in the world now some 12,000 missionaries in the various nations, preaching what we call the message of the restoration; announcing the opening of the heavens that God has spoken; preaching the divine Sonship of Christ; proclaiming that there are living apostles and prophets on earth. And they go forth carrying the message of salvation in precisely the same way that the apostles and prophets and missionaries of old did it. They go forth and announce the doctrines of salvation; they preach them in simplicity and in plainness, they cite the ancient revelations, they reason with the people and show that these things have been predicted, they point to the fruits of the prophet, the work that he did. For a man's fruits bear record of him. Then when all this has been done, they clinch the testimony, they climax the evidence they give, by bearing testimony of that God has revealed to them of the divinity of the work.

So though they may be, as the scripture read by President McKay states, though they may be the weak and the simple and the humble of the earth, yet with the Spirit of God as their companion, they fear not the face of man but go forth boldly, proclaiming Christ as the Divine Son of God and Joseph Smith as his prophet for this age. As a result, the honest in heart, the upright, the spiritually inclined, the righteous, the good, the best people among all the nations of the earth, hear the testimony which they bear and are gathered into the kingdom of God.

You can argue or debate about the scriptures; you can explain away the works that are performed by prophets and say they were done by this power or that. But you cannot argue with a testimony; there is no issue to debate there is no defense against the testimony that rests in the hearts of living witnesses who go out and certify of the divinity of this work.

I can stand in the congregations of the earth and can reason with the people out of the revelations. I can cite the scriptures of old. I can recite the proofs and the evidences, the fruits, such as the Book of Mormon, which have flown from the ministry of Joseph Smith. When I do this, if people are not spiritually inclined, they can argue and contend and attempt to explain these things away. But, having done all this, having set the stage, having laid a foundation, if I then say to the people: "In addition to all these evidences, I have received revelation that has come to me by the power of the Holy Ghost, telling me that this latter-day work is true, and I bear record to you that God has spoken in this day now, if you will heed my warning voice and come and investigate and learn for yourselves, you also can know of the divinity of the work"—if I bear such a witness, that witness stands against them at the judgment bar of the Almighty.
ELDER ALVIN R. DYER Assistant to the Council of the Twelve Apostles

We learn from past history the harsh lessons that have come to those that lack faith and obedience which have brought disaster upon themselves and their people. At the end of Israel's sojourn in the desert, where because of disobedience and lack of faith, wherein all of the aged, except three who had been delivered through Godly intervention from Egypt, had virtually been wasted, making way for a new generation to fulfill the covenant of the Lord in occupying the land of their inheritance, Moses, the great lawgiver and prophet, called all of the new hosts of Israel together at the gateway to the Promised Land, in a place known as Kadesh-barnea the southerly entrance to Canaan, and there he recounted unto the children of Israel all the experiences that had happened to their parents and the great things which the Lord God had done for them. Here he repeated that which had been given their faithless forebears and the reason for their downfall. I call your attention to his initial words as he spoke to them:

"Then these be the words which Moses spake unto all Israel on this side of Jordan in the wilderness, . . ."

These are the words of the young ruler who came to Jesus seeking to be considered worthy to inherit the kingdom. Actually he was being given the challenge of service. It is not enough to keep the commandments of commission only, as Jesus clarified, for if one is to find the real meaning of a successful life and to understand fully the message of Jesus Christ, there must be service given unto others.

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (James 4:17.)

From this incident we may strike a parallel of some in the Church today who keep the commandments, and who, like this rich young man, feel to stand approved. But in the true sense of Christian endeavor, when we have schooled ourselves to obey the will of God, we will have but reached the doorway of greatness. To this young ruler who thought that he had done all that was needed, Jesus said, "... go ... sell whatsoever thou hast, and give to the poor, ... and follow me." (Mark 10:21.)

The young man erroneously thought that Jesus referred to the distribution of his earthly riches only; this would soon be used up in following the divine injunction. Actually he was being given the challenge of service. It is not enough to keep the commandments of commission only, as Jesus clarified, for if one is to find the real meaning of a successful life and to understand fully the message of Jesus Christ, there must be service given unto others.

My associations and contacts within the Church, having served seven of my last eight years in the mission fields, and now again in the stakes of the Church to me the great faith and devotion that exists among our people. It is true, nevertheless, that many do not respond to the challenge of service. Unto these primarily and unto all members generally, I refer to the divine obligations placed upon us as members of the true Church of Jesus Christ restored in these latter-days. There are three principal areas of challenge by which every member may test his own faith and conviction. These are given in the revelations as contained in section 45 and section 126 of the Doctrine and Covenants, and perhaps never before, my brothers and sisters, in God's dealings with his children, is there so much expected of so few!

First: As members, by our conduct and by obedience to the commandments of God we should endeavor to serve the Lord that we may make the Church strong from the air waves, who has come anywhere near in accomplishing what he actually is capable of; none have reached their full potential of leadership in the Church. This means that throughout the Church in all of the facets of its organization, members, teachers, officers, bishops, high councils, stake presidencies, and others, the challenge is before us today to step up to leadership, to step up to real membership in God's kingdom. Two great revelations from the Lord emphasize this to us.

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence." (D&C 107:99.)

Second: As members, by our conduct and by obedience to the commandments of God we should be a missionary and as the children of God, there can be no apathy toward this great challenge. Many there are who say, "we want to help, but we just don't know how to do it." Let me tell you of an experience that might indicate how through friendliness, through being a good neighbor, through being honest in our dealings with our fellow men and simply by being a Latter-day Saint in harmony with its teachings, we can bear an influence on the minds of people in this sense as well as in many other ways be a missionary.

"... go ... sell whatsoever thou hast, and give to the poor, ... and follow me." (Mark 10:21.)
The record reveals that a man "of cunning device . . . and . . . many flattering words," sought "to destroy the foundation of liberty which God had granted unto

In that sacred volume of scripture, the Book of Mormon, we note the great and prolonged struggle for liberty. We also note the complacency of the people and their threats of losing material wealth but of something far more precious--our liberty itself.

We must never forget that nations may, and usually do, sow the seeds of their own destruction while enjoying unprecedented prosperity.

We as a people have never known bondage. Liberty has always been our blessed lot. Few of us have ever seen people who have lost their freedom--their liberty.

In keeping with the spirit of the masterful address given by our great leader, President David O. McKay at the beginning of this conference, I declare to you this morning our kindred dead. I bear this record and urge that as a people we meet these great challenges in the name of Jesus Christ. Amen.

President David O. McKay:

I bear testimony of the opportunity that is ours as members of the Church to answer the challenge in working through these three areas of activity within the Church.

The Dyer family is far more than a hobby. Please don't think it foolish, Mr. Dyer, but I feel that somehow it was God's will that I do this work. My whole life belongs to these people. This girl is seventeen years old. She began researching at the age of fourteen. She is not a member of the Church and she is not a member of our family.

I have often wondered if that man who owned this motel realized that we were among those converted. He met and lived with the Mormon people in that area. He observed their manner and way of life and he told of finally coming to Salt Lake City where he met a man who managed a motel, and he said that this man went out of his way to help him.

I have never before in the history of our country has there been a greater need for all of our people to take time to discover what is happening in the world. Every day decisions are being made affecting the lives of millions of human beings.

It is difficult for Americans to understand the danger to our liberty. "It is generally outside the range of our experience." But we live today in an age of peril. We are threatened with the loss not only of national wealth but of something far more precious--our liberty itself.

Never before in the history of our country has there been a greater need for all of our people to take time to discover what is happening in the world. Every day decisions are being made affecting the lives of millions of human beings.

President David O. McKay:

You will be interested in this note just handed to me: "We wish to extend our appreciation for being able to attend this conference. One Hundred Twelve Seminary

We wish to extend our appreciation for being able to attend this conference. One Hundred Twelve Seminary
The Monroe Doctrine was first invoked against the Russian Czar Alexander. The Cuban menace represents the first time in one hundred years that a hostile foreign power has become a danger in the Western Hemisphere. The situation in Cuba has profoundly influenced the development of our entire hemisphere. (Here was the situation that called forth this policy--known as the Monroe Doctrine--in 1823.)

Monroe of Virginia was President. John Quincy Adams of Massachusetts was Secretary of State. These two men formed and announced a policy--the Monroe Doctrine--in 1823. It is authoritatively reported that by the end of 1958 there were 316 known communist or pro-communist publications in Latin America, the largest number being 55 in Mexico. About one half are newspapers and other periodicals. There were more than 150 communist publishing houses and bookstores. These activities have increased sharply since 1958. (South Wind Red, by Ray, p. 17.)

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This is merely a repetition of the same deceitful pattern which was used after World War II to have us tolerate revolutionary communists in China--to accept them as "agrarian reformers" and allow them to seize and enslave some 450,000,000 people on the Chinese mainland.

This is the same deceitful pattern which we have been asked to accept in the Congo, in Laos, in British Guiana, etc. In fact, everywhere the communist conspiratorial machinery is preparing for a seizure of power, we are assured there is no immediate danger from communism.

In less than half a century this evil system has gained control over onethird of mankind, and it is steadily pursuing its vicious goal of control over all the rest of the world. It is time, and past time, for us to be alarmed.

Less than fifteen years ago communism was not a powerful force in Latin America. Today it is not only strongly present there as an enemy to be reckoned with--it is openly allied with a government located on an island only about 90 miles south of Key West, Florida.

The only political party now functioning in Cuba is the popular Socialist Party--the Communist Party under another name.

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True to communist and dictator tradition, the Cuban government has deprived its people of the rights of a free press, free elections, and the protection of other fundamental human rights.

How did this situation come about? How is it possible for communism to be here and now moving into Africa, pressing upon all of Asia, threatening the Middle East and increasingly becoming a danger in the Western Hemisphere?

There are, of course, many reasons. Our apathy--our complacent indifference is a major cause. We have permitted ourselves to be pacified and lulled away into carnal security as Book of Mormon prophets predicted. (See 2 Nephi 28:21.)

As emphasized from this pulpit two years ago, we have a rich history to guide us. Think back with me a moment to [page 16] the year 1823. In that year, James Monroe of Virginia was President. John Quincy Adams of Massachusetts was Secretary of State. These two men formed and announced a policy--the Monroe Doctrine--which has profoundly influenced the development of our entire hemisphere. (Here was the situation that called forth this policy--known as the Monroe Doctrine--in 1823.)

Several of what are now the Latin American republics had by force of arms newly won their independence from Spain and Portugal. Among them were Columbia, Mexico, Chile, and Brazil.

Meantime a number of the sovereigns of Europe were seeking to enforce the "divine right of kings" with the express purpose of putting "an end to the system of representative government...."

This our government refused to permit. It said so plainly in the celebrated Monroe Doctrine. The heart of the Monroe Doctrine consisted of these words "...the American continents, by the free and independent condition which they have assumed and maintain, are henceforth not to be considered as subjects for future colonization by any European powers...." The Monroe Doctrine, which should be and is an enduring cornerstone and living principle of national policy, stated further: "The political system of the allied powers is essentially different...from that of America...."

Surely if it were true a century and a half ago that European monarchy was essentially different from our American system of representative government, it is even more true today that the communist system is totally different, totally incompatible, totally inimical to our free way of life.

This is a time of decision. Further vacillation will serve only to drive all of Latin America straight into communist hands. If action is not taken against the power-drunk bandit and his cohorts, the day will soon come when it cannot be done at all.

The Monroe Doctrine was first invoked against the Russian Czar Alexander. The Cuban menace represents the first time in one hundred years that a hostile foreign power has become a danger in the Western Hemisphere.
The American people are deeply upset, frustrated, and angry at what they fear is a retreat from the time-honored Monroe Doctrine—a retreat which could now end in war.

President J. Reuben Clark, Jr., whose scholarly work on the Monroe Doctrine, as Under Secretary of State, is well known, in tracing our destiny said this:

"Then came our GREAT Monroe Doctrine which placed us of the United States squarely behind efforts of Latin America to gain freedom and against those European states who would thwart it.

"God again moved us forward towards the destiny He has planned for us. He was preserving the blessings He had given to us." (Memorandum on the Monroe Doctrine, Dept. of State Publication #37, December 17, 1928.)

President Joseph Fielding Smith in his ever timely volume, The Progress of Man, in discussing America's fortification against other nations makes this significant statement.

"The greatest and most powerful fortification in America is the 'Monroe Doctrine.' . . . It appears to the casual observer that this doctrine came by chance . . . but this is not so. It was the inspiration of the Almighty which rested upon John Quincy Adams, Thomas Jefferson and other statesmen, and which finally found authoritative expression in the message of President James Monroe to Congress in the year 1823...."

It is generally understood . . . in the Church that the greatest and most significant principle by which this land is fortified against the encroachments and invasions of European and Asiatic powers is found in the Monroe Doctrine...." (Joseph Fielding Smith, pp. 357, 466-467.)

This Monroe Doctrine widely accepted by the republics of the south has been the continuing policy of our nation for almost a century and a half. It has been reaffirmed by many American presidents. We are on solid traditional American ground in demanding that the communists should not attempt to extend their political system to this side of the Atlantic Ocean.

If time permitted, we could show that in recent years, the principles of the Monroe Doctrine have been strengthened by various joint agreements among the American nations: These should be invoked. The longer we wait the more difficult will be the job.

It is almost unthinkable that any people would knowingly and willfully take on themselves the yoke of communist oppression. No nation has ever done so yet. If large masses of the Cuban people have done so, it is because they have been duped or coerced.

As a people who have known only liberty, we are inclined to feel, it cannot happen here. We have become lulled away into a false security.

A most brilliant discussion of the Latin American problem, which appeared in the May 1961 issue of American Opinion, concluded with these words:

"Why are we so timid in standing up to a Godless communist police state which can't even feed its own people, and whose economy, they know, will not support a major war. They "lead from weakness and we retreat from strength."

"I say to you it can happen here. It is happening here. We have retreated from the Monroe Doctrine. Our liberty is in danger. But we go blithely and gullibly on our way. Some of us fall for the Kremlin line as planned by the mass murderer Khrushchev and call patriots "extremists" and accuse courageous liberty-loving citizens of "dividing our people."

As President McKay said at the close of the April general conference, quoting J. Edgar Hoover, "There is no place here in America for part-time patriots. This nation is for all or nothing."

We must be vigilant. Let us unite. Let us join in our fight against the forces of anti-Christ.

Forgive me for being so blunt, but I feel most deeply on these matters. Possibly it is because I've seen at close range so much of this godless, treacherous conspiracy in the past few years in more than forty nations.

I realize that the bearer of bad news is always unpopular. As a people we love sweetness and light—especially sweetness. Ralph Waldo Emerson said that every mind must make a choice between truth and repose. Those who will learn nothing from history are condemned to repeat it. This we are doing in the Americas today.

As a Church we have a world message of salvation to deliver to our Father's children. The restored gospel can only thrive in an atmosphere of liberty. We are in a worldwide conflict. It is the first of its kind in history. It is between light and darkness; between liberty and slavery. It is a struggle for the souls of men. We must win this war.

In 1946 I stood in Czechoslovakia. The deadening socialist-communist philosophies were even then infiltrating that lovely country. Our church mission was thriving among these liberty-loving people. They too said it could not happen there. Only two years later it had happened. They had lost their liberty.

At the close of World War II while serving as European Mission President, I visited Stanislaw M. Mikolajczyk in Warsaw, the leader of the liberty-loving Polish people and former premier of the Polish Government-in-Exile. I had hoped we might do missionary work in Poland. Though Mikolajczyk was the leader of the indisputable majority of the electorate, he had to flee from Poland to save his life from the insideous encroaching communist police state.

I also talked to our Polish Ambassador, Arthur Bliss Lane. He told me of the tragic course of appeasement our government was pursuing in selling out the Polish people to the communists. Finally, unable to endure it any longer, Lane voluntarily resigned so he could tell the story. He titled his book I Saw Poland Betrayed.

And so the pattern has been repeated in country after country.

Rather than impede communism our policies in their total effect have apparently helped promote it. And so the honest in heart, many of whom have probably already been murdered, are deprived of the message of the restored gospel—good people who would have responded to the words of truth from our missionaries.

Who then is to blame? What then can be done?

To some extent we Latter-day Saints and Americans every where must share some blame for we have not been awake to the warnings of the prophets. We have not exerted our righteous influence as citizens to stop this disastrous course. Our skirts are not entirely clean. Many of us have been asleep in Zion—the Western Hemisphere.
"But," say some, "why should we be so concerned. After all if the Lord wants them to get the gospel message, they'll get it."

Of course, if the Lord desired, he could this instant preach the gospel to every soul and do all our genealogical work. He could also right every wrong, feed the famished, plant our crops, train our children, etc. But his doctrine requires us to do our best ourselves in these areas and ask the Lord's help in our endeavors. After we've done all we can, then the Lord will cover for us.

Now what can be done? We have missionaries and Saints in South America. Those countries fall within the scope of the Monroe Doctrine. These countries are now being pushed in the direction of bondage—the loss of liberty.

What can we do to help meet this grave challenge from a godless, atheistic, cruelly materialistic system—to preserve our God-given Liberty?

We can encourage our government wherever we live, to stand firm at all costs against any further expansion of despotic communism.

We can support our government in keeping the flame of liberty burning in the souls of the oppressed—wherever they may be throughout the world.

We can heed the words of men like Edward Hunter who for twenty years has been reporting communist conspiracy and brain-washing from abroad and who recently wrote this:

"In Washington these days one hears a great deal of the word escalation but never the word honor.

"Escalation was the reason Americans had to stand by and watch with folded hands as a young man bled to death a hundred feet from them at the Berlin wall of shame, although we had every right to go in and stem his bleeding under wartime agreement. "Imagine anyone telling an American, only a few years back, that he would stand by idly, witnessing a man die needlessly because he wanted to be free! . . .

"Escalation is why we stood by wringing our hands when the East Germans started building the wall, whereas is now known, their orders were to stop if we showed any serious resistance.

"Escalation, if continued, will complete our softening-up, until we 'bury ourselves,' as Khrushchev predicts....

"This soft escalation policy in Cuba, starting in 1958, permitted 'a small band of hoodlums, under the leadership of Fidel Castro' to conduct 'open warfare against the established government of Cuba, which was friendly towards the United States....' We have, thus passed the time for soft and easy action to protect ourselves," says Mr. Hunter. "We have only one course of action left: to destroy Communist power in Cuba by force of arms."

As I visited among the good people of Cuba in 1955, I had a secret hope we would soon be able to bring to them the truths of the restored gospel. What are our prospects now? People said in Cuba in 1955: It cannot happen here. We love liberty.

Unless godless communism is stamped out of Cuba, it is only a matter of time until like Czechoslovakia, other missions will likely close and more of our Father's children will be deprived of their liberty and the fulness of the everlasting gospel.

The message of salvation must move forward. God grant that every effort to stay its growth will be frustrated.

Courage and statesmanship are imperatively needed today. We must take chances for liberty. May God bless our national leaders in this time of crisis.

Yes, the effective preaching of the gospel can only thrive in an atmosphere of liberty. Yes, we all say, we love liberty. But that is not enough. We must protect and safeguard that which we love. We must save liberty.

God grant us the wisdom and the courage so to do, before it is too late, I pray in the name of Jesus Christ. Amen.
We have received the following telegrams since this morning's session:

From President Grant S. Thorn of the Northeast British Mission: "We send the love and best wishes for a successful Conference from all the Saints and missionaries of our wonderful mission."

From Brother Carl W. Buehner, Sisters Florence S. Jacobsen and Elaine A. Cannon in Stuttgart, Germany, meeting with M.I.A. Leaders in stakes of Great Britain and Europe: "Meetings inspiring. We miss being home for Conference but send our love and prayers for all."

From President Lloyd Mickelsen of the Great Lakes Mission: "We, the elders and sisters and presidency of the Great Lakes Mission send our love and join you with our faith and prayers for a most successful Conference."

From Senator Frank B. Moss: "Regret my absence from Conference this morning. Insistent demands of current and important Congressional sessions have kept me in Washington. My heart is at home with you, but my duty is here. God bless you and keep you."

These services are also being broadcast in the Assembly Hall by television. Those who are standing in the doorways may possibly find seats in this building. We extend a hearty welcome to our "unseen audience" and to all who are gathered in these audiences.

We again acknowledge, with appreciation, the presence of our stake presidencies, high councilmen, bishcipships, temple presidencies, General Auxiliary officers, patriarchs and others. We are favored again this afternoon by the presence of the Relief Society Singing Mothers from the Central Idaho and Bannock Welfare Regions, with Sister Florence Jepperson Madsen conducting and Elder Roy M. Darley at the organ.

We shall begin these services by the Relief Society Singing Mothers rendering, "Unto Thee I Lift Mine Eyes." The invocation will be offered by Elder James David Pratt, president of the Burbank Stake.

The Relief Society Singing Mothers sang 'Unto Thee I Lift Mine Eyes.'

Elder James David Pratt, president of the Burbank Stake, offered the opening prayer.

President David O. McKay:

The invocation was offered by Brother James David Pratt, president of the Burbank Stake. The Relief Society Singing Mothers will now favor us with "The Lord's Prayer," conducted by Sister Florence Jepperson Madsen. After the singing President Joseph Fielding Smith will give the opening address.

An anthem, "The Lord's Prayer," was sung by the Singing Mothers.

President David O. McKay:

President Joseph Fielding Smith, President of the Quorum of Twelve, will be our first speaker. He will be followed by Elder Howard W. Hunter.

PRESIDENT JOSEPH FIELDING SMITH
PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

My beloved brethren and sisters, I trust I may have the guidance of the Spirit of the Lord in what I shall say. I want to make a plea to the brethren holding the priesthood and to the sisters of the Church to spend a little more time in the study and the research that they might give to the standard works of the Church, and particularly to the Book of Mormon.

We had a campaign a short time ago in which we asked the members of the priesthood to read the Book of Mormon. It seems to me when we know the history whence the Book of Mormon came and how it came, no member of this Church could rest satisfied until he or she had read it from cover to cover—not once, but many times.

Now, there are some religious organizations who have centered their attack largely upon the Book of Mormon. They go into the homes of members of the Church and point out to them what they consider to be errors or changes or additions to what was given in the first publication. If anybody has published a book he knows that the first thing that stares him in the face the moment it comes off the press is some glaring error. We have never claimed that in the beginning there were not some errors which the Prophet corrected, but they were very, very few. But some of these complaints or charges are against certain writings that appear, and in the limited time that I have I wish to refer to two of these accusations.

I have a letter on my table now from a man who seems to be very much disturbed because he, in conversation with some of these people, was told that the Book of Mormon did not tell the truth in regard to the birth of the Son of God. This is a part of the Book of Mormon declared that the Savior would be born in Jerusalem, [page 21] the land of their fathers. Now the Book of Mormon makes no such statement. I am going to read it to you.

Alma, in speaking about the coming of the Son of God, said: "And behold, he shall be born of Mary, at Jerusalem which is the land of our forefathers." (Alma 7:10)

Now, if he had said the city of our forefathers it would have made a difference; would it not? Well, wasn't Jesus born in the land of Jerusalem, Jerusalem being the capital? Alma did not say he would be born in the city of Jerusalem, but in the land over which Jerusalem was the capital. But they make a great deal out of this, and some of our people seem to be unable to defend themselves. Now, it does not mean necessarily in. You might read in the newspaper, if you were in Great Britain, that a certain vessel arrived at London, but it did not—it landed at Southampton, the port for London, which is many miles away. There is no mistake in this statement whatever. Jesus was born at the land of Jerusalem, the land of their forefathers. So much for that.

The other charge that is made that I wish to mention is the statement of Abinadi, and a similar statement occurs in some other places, that Jesus Christ is both Father and Son to us.

"And now Abinadi said unto them: I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people."

"And because he dwelleth in flesh he shall be called the Son of God, and having subjected the flesh to the will of the Father, being the Father and the Son--"

The Father, because he was conceived by the power of God; and the Son, because of the flesh, thus becoming the Father and Son--" (Mosiah 15:1-3.)

What's wrong with that scripture? What is a father? One who begets or gives life. What did our Savior do? He beget us, or gave us life from death, as clearly set forth by Jacob, the brother of Nephi. If it had not been for the death of our Savior, Jesus Christ, the spirit and body would never have been united again. Death would have been
On the evening of the day of the resurrection, Jesus appeared and stood in the midst of his disciples in the closed room. He showed them his hands through which had been driven the nails and his side which had been pierced by the spear. Thomas, one of the twelve, was not present when this happened, but the others told him they had seen the Lord and that he had spoken to them.

No doubt Thomas had been deeply shaken by the events of the past days. His love and devotion to the Master cannot be questioned, but the flame of faith had burned low and had grown cold. The tomb was empty, this he knew. Mary Magdalene and the other women and Peter and John had been there. Jesus later appeared to Mary in the garden, and she told the disciples of this event as she had been commanded. That very day the Risen Master had walked with Cleopas and his companion down the road to Emmaus and had also appeared to Simon Peter in Jerusalem. In spite of these evidences, Thomas was skeptical, and he said to the disciples:

"Except I shall see in his hands the print of the nails, and put my finger into the print of the nails and thrust my hand into his side, I will not believe." (John 20:25.)

This statement of Thomas has caused him to be remembered down through the ages and his name placed with the skeptics, the doubters, and the fainthearted, with those who will not believe until they see. In a sense, Thomas represents the spirit of our age. He would not be satisfied with anything he could not see, even though he had been with the Master and knew his teachings concerning faith and doubt. Jesus had said:

"... Except I shall see in his hands the print of the nails, and put my finger into the print of the nails and thrust my hand into his side, I will not believe." (John 20:25.)

"... According to your faith be it unto you." (Matt. 9:29.)

All of these things Thomas well knew, but his personal faith had been dimmed by a great disappointment. Faith does not take precedence over doubt when one must feel or see in order to believe.

Thomas was not willing to stand on faith. He wanted positive evidence of the facts. He wanted knowledge, not faith. Knowledge is related to the past because our experiences of the past are those things which give us knowledge but faith is related to the future—to the unknown where we have not yet walked.

We think of Thomas as one who had traveled and talked with the Master, and who had been chosen by him. Inwardly we wish that Thomas could have turned toward the future with confidence in the things which were then visible, instead of saying in effect, "To see is to believe." He must have saddened the heart of the Savior, but this had happened before. Within the past few days Judas had betrayed him, Peter had denied him, and now Thomas doubted him.

A week later, the disciples were again together in the same house in Jerusalem. This time Thomas was with them. The door was closed, but Jesus came and stood in the midst of them [page 23] and said, "... Peace be unto you."

"Then saith he to Thomas. Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." (John 20:26-27.)

The record does not indicate that Thomas accepted this invitation—this loving rebuke by the Lord. Thomas could see the print of the nails and the wound of the spear. He only answered: "... My Lord and my God." (Ibid. 20:28.) Now he believed, but Thomas had missed the highest form of faith.
This occurrence stands as one of the great lessons of all times. Thomas had said, "To see is to believe," but Christ answered: "To believe is to see."

Faith has always been a necessary condition of a righteous life. As we read through the books of the Old Testament, we are impressed by the faith that motivated the prophets and righteous men, the saints of old, to endure the trials which came to them. The books of the New Testament are replete with the teachings of the Savior concerning faith and examples of the effect of faith in the lives of individuals. These writings also set forth the disappointment and tragedy that come where faith is lacking.

There are many things which are invisible to our senses and not subject to positive proof. The scientific approach to proof is by experimentation in the laboratory. The result of this scientific method has a greater influence upon our thinking than we realize, because it produces positive proof resulting in knowledge. We cannot overlook the great good this approach by science has upon the lives of persons, but how about those things which lie outside of the realm of positive, tangible proof? This question brings us to the higher law. It is through the assurance that comes from faith.

The classic example of faith is ascribed to the Apostle Paul in his Epistle to the Hebrews: "Now faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1.)

This statement does not presuppose a perfect knowledge, but describes faith as that which gives to one an assurance or a confidence in things which are yet in the future. These things may be in existence, but it is through faith they are realized. Faith gives a feeling of confidence in that which is not visible or susceptible of positive proof.

It would appear that Thomas had lost his confidence in the future. He looked to the past. He wanted proof of that which was not then visible. Those who lose or lack faith, live in the past--there is loss of hope for the future. What a great change comes into the life of one who finds an abiding faith to give assurance and confidence.

If we turn back to the ninth chapter of John, we read of another incident that took place in Jerusalem in which a man who had been born blind received his sight. It was the Sabbath day, and Jesus was apparently in the vicinity of the temple when he saw the blind man, and his disciples asked him:

"... Master, who did sin, this man, or his parents, that he was born blind?"

"Jesus answered, Neither hath this man sinned. nor his parents: but that the works of God should be made manifest in him."

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work."

"As long as I am in the world, I am the light of the world." (John 9:2-5.)

Jesus then spat on the ground and made clay of the spittle mixed with the dust of the earth. He anointed the eyes of the blind man with the clay and told him to go wash in the pool of Siloam. If this had been Thomas, would he have gone as he had been commanded or would he have asked the question: "What good can come from washing in the stagnant waters of that dirty pool?" or "What medicinal properties are there in saliva mixed with the dust of the earth?" These would seem to be reasonable questions, but if the blind man had doubted and questioned, he would still be blind. Having faith, he believed and did as he was directed. He went and washed in the pool and came back seeing. To believe is to see.

A miracle had taken place. A man who had been blind from the day of his birth was caused to see. The neighbors and the Pharisees were astonished and asked how it happened.

"He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight." (Ibid., 9:11.)

"It was the Sabbath day when Jesus made the clay and opened the eyes of the blind man. Some of the Pharisees said he could not be a man of God because he did not keep the Sabbath day. Others asked how a man who was such a sinner could perform a miracle. Even though they could see, they would not believe. The blind man was asked: "What sayest thou of him?" He answered: "He is a prophet." Still they did not believe and called the parents of the blind man and asked them: "Is this your son, who ye say was born blind? How then doth he now see?" His parents were afraid to answer for fear of being put out of the synagogue if they should confess that the one who performed the miracle was Christ, so they said, "He is of age; ask him." And the blind man said, "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see." They said to him, "Thou art his disciple," and they shut the door of the synagogue against him. (See Ibid., 9:14-34.)

When Jesus heard that the blind man had been cast out, he found him and said:

"Dost thou believe on the Son of God?"

"He answered and said, Who is he, Lord, that I might believe on him?"

"And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee."

"And he said, Lord, I believe. And he worshipped him."

"And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind." (Ibid., 9:35-39.)

The blind man believed and was permitted to see. Thomas refused to believe until after he could see. The world is full of Thomases, but there are many like the blind man of Jerusalem. Missionaries of the Church meet both of these every day as they carry their message to the world, the message of the restored gospel of Jesus Christ. They bear witness to the fact that God lives, that Jesus is the Christ, that God has spoken to his children in these latter days, that there is a prophet of God on the earth today, that the gospel has been restored in its fullness. Some believe, have faith, and are baptized. Some will not accept because they cannot see or feel.

There is no positive, concrete, tangible evidence that God lives, yet millions have a knowledge that he does through that faith which constitutes the evidence of things unseen. Many say to the missionaries, "I would accept of baptism if I could believe that Joseph Smith was visited by the Father and the Son." For this fact there is no positive, concrete, tangible evidence, but to those who are touched by the Spirit, faith will stand in the place of such evidence of things unseen. Remember the words of the crucified Master as he stood before Thomas:

"... blessed are they that have not seen, and yet have believed." (Ibid., 20:29.)

To believe is to see.

I add my witness to the testimonies of the thousands of missionaries that God does live, that Jesus is the Savior of the world, that those who will believe through faith will be caused to see, in the name of Jesus Christ. Amen.
I pray that we in our hearts here and all members throughout the world will recognize the opportunity which is ours to serve individually and collectively as messengers of peace, as missionaries in our homes and in the pulpits of our Temple. I have been to the temple as many as three times a week and have observed for myself the devotion and sincerity of these members of our Church.
I love Bishop Simpson and appreciate so much the wonderful feeling of unity that encompasses all that we do in our responsibilities. I am thankful to the Lord for the satisfying feelings and experiences that could come to a man.

The Prophet Joseph received a revelation from the Lord, Doctrine and Covenants, "... the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

May we appreciate more fully through the sessions of this conference, the great privilege which is ours to be partakers of this message of peace, that it may be in our hearts, in our cities, in our towns in our communities, in our states, in this nation, and in all nations, for I testify that Jesus is the Christ. I know it in every fiber of my being, and I pray that we will remember his words:

"Peace I leave with you, my peace I give unto you:... " (John 14:27.)

May this be with us all this day and all our mortal lives, I humbly pray in the name of the Lord Jesus Christ, our Savior. Amen.

President David O. McKay:

Elder John Longden, Assistant to the Twelve, has just spoken to us. Bishop Victor L. Brown of the Presiding Bishopric will now address us.

BISHOP VICTOR L. BROWN Second Counselor in the Presiding Bishopric

On a Friday afternoon just one year ago President McKay called me to be a counselor in the Presiding Bishopric of the Church. The day prior, I was at home in Chicago quite secure in the feeling that we had moved for the last time. I was happy with my work and the opportunities that lay ahead. I was completing my twenty-first year with a wonderful organization. We had moved to Chicago from Denver eleven months earlier and had just completed our new home.

It was about 9 pm that Thursday evening when I received a long distance telephone call from Salt Lake City. The caller asked if I planned to attend general conference the next morning. I told him no. He said, "Could you?" And I said, "I suppose I can if you would like," whereupon he said, "The President of the Church would like to see you at eight o'clock tomorrow morning in his office. Now get a good night's sleep because it is probably the last one you will ever have." As I sat in President McKay's private office the following day, and he looked into my eyes, I am sure my entire life lay before him as an open book. I expected him to thank me for coming and wish me a pleasant journey home, but he didn't. Rather, he asked me to serve as a counselor in the Presiding Bishopric, notwithstanding all of my human failings.

I testify to you with all my heart that a prophet of God asked me to serve. As far as I know, that is the only qualification I have, but this is enough for me.

These past twelve months have been filled with the most wonderful experiences of my life. I am so grateful to the young people of the Church for the inspiration they are to me. They give me courage to carry on in my responsibilities. It thrills me to learn of their faith and devotion to the Lord. I am confident they have the kind of courage our pioneer forefathers had. They have the kind of courage that Carlyle referred to when he said: "The courage we desire and prize is not the courage to die decently, but to live manfully."

The same kind Whitehead had in mind when he said: "True courage is not the brutal force of vulgar heroes but the firm resolve of virtue and reason."

Let me illustrate what I mean by telling you of three young people who have been an inspiration to me. The first one is a young man nineteen years of age. We will call him Bill. All through high school Bill was a black sheep, using his own words. He hung around the pool hall with the gang. Bill did what the gang wanted to do, even though sometimes he knew it wasn't the right thing. Bill followed the line of least resistance. You couldn't really say that Bill was an individual. He didn't do much thinking for himself. He let the gang do his thinking for him.

Bill said to me, "Bishop Brown, I have just wasted nineteen years of my life. I have at last come to the realization that there is something in life worth more than being just one of the gang. I want to make something of myself. I want to be an individual."

Something or somebody had touched Bill and given him the courage to think for himself, the courage to break away from the gang and the activities and habits that generally go along with a pool hall environment. Bill decided that he wanted to stand on his own two feet to be a man. He now has the courage to live manfully.

Lucky was a lovely young lady about fifteen years of age. When she was a little girl, she used to visit her aunt on the farm. One day while she was visiting her aunt, she overheard a neighbor lady comment on how poor Nancy's family was. This comment made a deep impression on her, and as she told us the story she said:

"My brothers and sisters, I am not poor. I have never been poor. I have a testimony of the gospel of Jesus Christ. I know that it is true. How could I be poor?"

It is young ladies like Nancy who convince me that the children of the next generation will have mothers with the same kind of courage that our pioneer mothers had.

And now Gregg. Gregg is one of the most alert, intelligent, pleasant young men I have ever met. Just talking to him and learning of his ambitions and his goals was an inspiration. At the conclusion of our visit I said to him "You must have wonderful parents."

He flushed for a moment, and then he said quietly, "When I was a little boy, my mother and father were divorced. I do not know my father. My mother remarried and compromised some of her principles. She is a bitter woman now." Courage? Courage to rise above one's environment, even though that environment might be one's own home? Gregg had it.

I am so grateful to Bill, Nancy, and Gregg and the many other young men and young women of this Church who are an inspiration in my life. I have the utmost confidence in them, and because of them I have implicit faith in the future.

Another of the great blessings that has come to me in the last twelve months has been the association of these wonderful men--the General Authorities of the Church. Just to be in the shadow and under the influence of President McKay is a blessing beyond description. To receive instruction and guidance from his counselors and from the Quorum of the Twelve is a blessing and a prized opportunity. To feel the warmth, friendship, and the brotherly love of each of the General Authorities is one of the most satisfying feelings and experiences that could come to a man.

I am deeply grateful to Bishop Vandenberg for his confidence in me. We have discussed many times the wonderful experiences we had as fellow counselors in the Denver Stake presidency under the tutelage of President Edward E. Drury, Jr.

I love Bishop Simpson and appreciate so much the wonderful feeling of unity that encompasses all that we do in our responsibilities. I am thankful to the Lord for the blessing that we have received in our home of five wonderful children, each of whom loves his Heavenly Father.
That will give us hope, provided the parents will follow through and make this part of their lives and the lives of their children.

Eighty percent of the parents said, "Yes, we approve religious observances in public schools." Fourteen percent stated that they disapproved and six percent had no opinion.

"Do you approve or disapprove religious observances in public schools?"

"Yes, there is," said President Hoover. "I want to say that despite our troubles and the implacable enemies in many parts of the world who threaten our way of life, America will come through. We will come through because we have the best form of Government men have ever devised. We have great creative and productive genius because we have freedom and the courage to protect it. And, above all, we will come through because we believe in God. That is a priceless advantage that our 'atheistic' enemies do not have."

"Well, I will tell you how it was. In the pinch of your campaign up there, when everybody seemed panic-stricken and nobody could tell what was going to happen, oppressed by the gravity of affairs, I went to my room one day and I locked the door and I got down on my knees before Almighty God and prayed to him mightily for victory at Gettysburg. I told him this war was his war and our cause was his cause, but we could not stand another Fredericksburg or Chancellorsville. Then and there I made a solemn vow to Almighty God that if he would stand by our boys at Gettysburg, I would stand by him. After that, I don't know how it was, and I cannot explain it, but soon a sweet comfort crept into my soul. The feeling that God had taken this whole business into his own hands and that things would go right at Gettysburg, and that is why I had no fears about you."

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Following are parts of an article regarding another great American, a living President, President Herbert Hoover who is a deeply religious man: "After the Supreme Court had issued its controversial edict regarding prayers in the public schools, Mr. Hoover stated that he was shocked and incensed. Newspaper reporters asked him for a comment, and he had given them an emphatic dissent, which made the front pages of most of the newspapers."

And I am quoting now from President Hoover: "I consider the Court ruling a disintegration of the basic rights and traditions of the American people."

The reporter asked him if there was anything he would like to say to the American people at this time of perplexity and worry and danger. "Yes, there is," said President Hoover. "I want to say that despite our troubles and the implacable enemies in many parts of the world who threaten our way of life, America will come through. We will come through because we have the best form of Government men have ever devised. We have great creative and productive genius because we have freedom and the courage to protect it. And, above all, we will come through because we believe in God. That is a priceless advantage that our 'atheistic' enemies do not have."

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It would be well if all of us in our respective appointments and responsibilities would get down on our knees and ask Almighty God to guide us, whether we be in government service or education; whether we be in business industry or church work. It may be that as individuals we may become too self-sufficient and rely on our own wisdom; if so, we are likely to fail.

I quote from General Douglas MacArthur, wherein he is reported to have said, in the same vein as President Lincoln used: "General MacArthur, speaking, gave thanks to God, who he said, 'Has so often guided me through the shadow of death and who nerved me in my hours of lonely vigil and deadly decisions.'"

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President Hoover's statement should be held sacred to all Americans, particularly, and I repeat again his statement, "We have freedom and the courage to protect it, and, above all, because we believe in God. That is a priceless advantage that our 'atheistic' enemies do not have."

Every American should appreciate this priceless gift and not alone believe in God but accept his teachings and accept the principles of truth.

Ralph Waldo Emerson had this to say: "The true test of civilization is not the census or the size of the cities, nor the crops, nor the wealth, No! But the kind of men the nation produced."

Truly these are perilous and critical and very unusual times, both on the local, national, and international level. There are many problems that are confusing, and the right answer to these problems is always difficult to find.

"Do you approve or disapprove religious observances in public schools?"

Eighty percent of the parents said, "Yes, we approve religious observances in public schools." Fourteen percent stated that they disapproved and six percent had no opinion.

That will give us hope, provided the parents will follow through and make this part of their lives and the lives of their children.
"Would you do this for me, Bishop?" the man asked.

"Then," the bishop said, "I will fast and pray for you." Yes, I will quit today.

"Will you try to quit today?" the bishop asked. This man was grateful to the bishop and said, "What can you do, bishop?"

The bishop said, "Oh, yes, you can, because I will help you." He went on to explain, "You see, there are habits that can be changed..."

The bishop did. He called that man in and talked to him, and the man said, "I cannot become active. I do not know that I can come to church regularly." The bishop had the pleasure and the privilege and the blessing of knowing and seeing and shaking hands and visiting with the prophet of God our beloved President David O. McKay, who had a brother who was inactive in the Church for years. The brother who was active was sorry for him and tried every way he could to help him, but to no avail.

May we have the strength to extend our love and our friendship to those who perhaps need encouragement! I am thinking now of a very wonderful man in this Church who had the pleasure and the privilege and the blessing of knowing and seeing and shaking hands and visiting with the prophet of God our beloved President David O. McKay, whom we regard without any reservations as a great man in his own right and a spiritual leader, a servant of God. I testify to you that I know that God speaks to him and to the prophets of God in this age as well as he did to the prophets of old.

Now quoting from another prominent newspaper on "The Right to Pray":

"Readers have shown their dismay over the Supreme Court's decision regarding prayer in the public schools. They have voiced their apprehension that this decision will open the door for still further rulings against public expressions of the belief in God, on which this country was founded."

When the Supreme Court rendered their decision, the writer states: "I feared the implication that would follow." And then he goes farther, and I quote: "Now comes word that another certain organization is prepared to challenge the 'Under God' provision in the Pledge of Allegiance."

The seriousness of this may go on and on, and I further quote from him:

"I deplore and decry this outrageous stand and I will do everything humanly possible to fight any repeal of this acknowledgement of our abiding faith in God. Everything possible should be done in behalf of the constitutional amendment legalizing the right of the people to publicly express their belief in God through nonsectarian prayer or the simple affirmation of faith contained in the Pledge of Allegiance."

The President of the United States after that ruling was made encouraged the people of this country to engage themselves more fervently in prayer.

I quote further from a very prominent Australian physician, who makes a personal appeal, wherein he stated "Every American should also establish a personal relationship to God, to country, and to freedom."

Prime Minister Macmillan made a statement as he addressed a prominent audience, and I quote from him: "Materially, we must try to create a philosophy that is not only anti-Communist but which is positive and dynamic--believing that the true brotherhood of man can stem only from sincere belief in the fatherhood of God."

I think we are all very proud of that statement coming from Prime Minister Macmillan.

Now I know that God is our Father. I know that he lives. I am wondering just what our forebears would think of us. As a boy I was fortunate enough to have teachers, and although I do not remember many things they taught me, I do remember seeing those teachers in front of that class bowing their heads and asking God to bless us. I am very grateful for the faith of those teachers.

I am very grateful that prayer has been the foundation, not alone of this Church, but also of this nation.

What can we do? We can do as the President of the United States has asked us to do--that we, ourselves, devote ourselves more humbly, more generally to the principle of prayer.

May God bless us that we may set the example, that we shall have the courage to stand for those things that we know are right.

I am grateful for the message of our President this morning. I am only sorry that there are so many people of the Church and who are not of the Church that have not had the pleasure and the privilege and the blessing of knowing and seeing and shaking hands and visiting with the prophet of God our beloved President David O. McKay, whom we regard without any reservations as a great man in his own right and a spiritual leader, a servant of God. I testify to you that I know that God speaks to him and to the prophets of God in this age as well as he did to the prophets of old.

I am grateful for the wonderful man in this Church who had a brother who was inactive in the Church for years. The brother who was active was sorry for him and tried every way he could to help him, but to no avail. Fortunately the inactive brother moved into a new ward. When his name was read out in that congregation, the bishop of that ward recognized the name and called his brother, whom he knew, that night and said, "Was he your brother who just moved into our ward?" The man said, "Yes, he is my brother, and I am going to tell you something. I do not know whether he will come to church or not because he has some habits that keep him away from church." This bishop said, "But he was here today.

Then the brother said to the bishop, "Will you do everything you can for him?" And the bishop said, "Of course, I will." We have some wonderful bishops in this Church.

The bishop did. He called that man in and talked to him, and the man said, "I cannot become active. I do not know that I can come to church regularly." The bishop asked him why. He said, "Because I have some habits that I cannot quit." The bishop talked to him as any bishop would. He said to the man, "Oh, I think you can quit. What is the first one?"

"Well," he said, "I have smoked for many years, and I can't quit it."

The bishop said, "Oh, yes, you can, because I will help you."

This man was grateful to the bishop and said, "What can you do, bishop?"

"Will you try to quit today?" the bishop asked.

"Yes, I will quit today."

"Then," the bishop said, "I will fast and pray for you."

"Would you do this for me, Bishop?" the man asked.
The elders had baptized the wife and children of a man in Charlotte, North Carolina. They tried to teach the husband, but he refused to listen and said, "I have been baptized in the Baptist Church," she said. "Yes, but Grandma, you haven't been baptized into the true Church." She said, "Maybe I haven't. Who told you this?" He told her the Mormon elders.

"Send them to me," she said. He did, and his grandmother was taught the gospel and baptized.
President McKay made the following introductory remarks:

The third session of the General Conference convened in the Tabernacle at 10:00 a.m., Saturday, October 6, with President David O. McKay presiding and conducting the meeting.

President McKay made the following introductory remarks:

The general session tomorrow morning will be broadcast through the generous cooperation of owners and managers of radio and television stations over 101 television stations and 11 radio stations. This session will be video-taped and transmitted by television Sunday morning to the eastern part of the nation. We wish to express appreciation to our various mission presidents, to Brother Arch L. Madsen, president of Station KSL, to Brother Paul H. Evans, director of special programs for KSL, for the service they have rendered in arranging for these broadcasts for us.

We have some announcements we wish to note. A missionary conference will be held under the direction of the First Presidency in the Tabernacle this evening at 7:00 o'clock. The following are invited to be present: stake presidencies, high councilmen, advisers to stake missions and fellowshipping programs, stake mission presidencies, all stake missionaries, bishops, and members of auxiliary General Boards.

There will be a Welfare agricultural meeting in the Assembly Hall Saturday morning at 7:30 a.m. Stake presidents bishops, Welfare Committee advisers agricultural representatives from all stakes and all others interested in agriculture are invited to attend this meeting.

The Singing Mothers will now favor us with "Abide With Me, 'Tis Eventide," and the benediction will be offered as announced. After the benediction by Elder Burton R. Smith, president of the Flagstaff Stake, the general session of this Conference will be adjourned until ten o'clock Saturday morning.

The Relief Society Singing Mothers Chorus sang the hymn, "Abide With Me, 'Tis Eventide," following which the benediction was offered by President Burton R. Smith of the Flagstaff Stake.

Conference adjourned until Saturday morning, Oct. 6, at 10:00.

C1962 Conference Report, October 6, 1962

Begin

The third session of the General Conference convened in the Tabernacle at 10:00 a.m., Saturday, October 6, with President David O. McKay presiding and conducting the meeting.

President McKay made the following introductory remarks:

May we be faithful and energetic in gathering the elect in this the eleventh hour of warning, I pray in the name of Jesus Christ. Amen.
We welcome all present this morning in the Tabernacle and in the Assembly Hall, together with the vast television and radio audience in this third session of the 132nd Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing "A Mighty Fortress." Following the singing the invocation will be offered by Elder Reed Whipple, president of the Las Vegas Stake.

The Tabernacle Choir sang the number, "A Mighty Fortress."

Elder Reed Whipple, president of the Las Vegas Stake, offered the opening prayer.

President David O. McKay:

President Reed Whipple, Las Vegas Stake, offered the invocation. The Tabernacle Choir will now sing, "Jesus Name Of Wondrous Love." Following the singing Elder Sterling W. Sill, Assistant to the Twelve, will speak to us.

Singing by the Tabernacle Choir "Jesus, Name Of Wondrous Love."

President David O. McKay:

Our first speaker this morning will be Elder Sterling W. Sill, Assistant to the Twelve.

STERLING W. SILL Assistant to the Council of the Twelve Apostles

My brothers and sisters, I appreciate very much this privilege of participating with you in this great general conference of the Church. As a kind of text I would like to borrow a little from the philosophy of Rudyard Kipling. Kipling was an English writer born in 1865. He lived in that period when England was the world's leading naval power. He saw much of the change-over from the old sailing ship to the use of steam as a means of ocean navigation. Kipling preserved for us some interesting ideas about this transition in his poem entitled, "M'Andrew's Hymn."

The dictionary says that a hymn is a song of praise or adoration, having a religious significance. Kipling's M'Andrew was the captain of an early steamship in the days when 98 percent of the land-based work of the world was done by the muscle power of men and animals. And even though M'Andrew's engines were very primitive he praised God for the use of this gigantic new power that had been placed in his hands, and he looked forward to the time when his ship might attain a speed of 30 miles per hour.

M'Andrew sang:

"From coupler-flange to spindle-guide I see Thy hand, O God-- Predestination in the stride o'yon connectin'-rod."

Then standing alone at night as he guided his ship home from its long journey abroad, he said:

"I cannot get my sleep to-night; old bones are hard to please; I'll stand the middle watch up here--alone wi' God an' these My engines, after ninety days o'race an' rack an' strain Through all the seas of all Thy world, slam-bangin's home again. Slam-bang too much--they knock a wee--the cross-head gibes are loose, But thirty-thousand miles o' sea does them fair excuse."

Then while reflecting upon the beginning and contemplating the future of the machine, he said:

"Ten pounds was all the pressure then with which a man could drive; An' here, our workin' gauges given 165! We're creepin' up wi' each new rig--less weight an' larger power; There'll be the loco-boiler next an' thirty mile an hour! Thirty an' more. What I ha' seen since ocean-steam began Leaves me no doubt for the machine: but what about the man?"

Then for a while M'Andrew focuses his meditation upon some of the blemishes of the men who run the machines. Frequently his sailors debased themselves and put ugly scars upon their souls. The fires of sin blackened their lives even as the flames blackened the ship's furnaces. M'Andrew pointed out that in traveling a million miles of sea some of his sailors had traveled an even greater distance away from God and the purposes for which they were created. But M'Andrew knew that the most important question must always be, "what about the man?" He says:

"'Tis the man that counts, wi' all his runs, o'er a million miles o' sea: Four times the span from earth to moon . . . But how far, O Lord, from Thee?"

Then thinking about the machine of the future M'Andrew said:

"In spite of knock and scale, of friction waste and slip By thy great light, now mark my word We'll build a perfect ship.

I'll never last to judge her lines Or take her curve, not I. But I have lived, and I have worked Thanks be to Thee Most High."

From M'Andrew's day till now we have continued to perfect our machines until we have far surpassed M'Andrew's dream of a perfect ship. The early steamship could hardly carry enough coal to provide the means of propelling itself across the ocean. But the new atomic ships now being launched can carry a full cargo around the earth twenty times or more without ever a thought of refueling.

Our machines not only carry us across the oceans and take us under the polar icecap, but they plow our ground cook our food, refrigerate our homes make our clothes, balance our books, carry our messages, build our roads and move our mountains. Some pictures were recently published showing the construction of the Suez Canal in the 1860's. They showed the dirt being removed in baskets, strapped to the backs of human beings. Then less than a hundred years later a single giant earth-moving machine could do the work previously done by thousands of men.

We have electronic brains equally as capable in the mental field. There are a great many physical and mental jobs which we can no longer afford to have done by "manpower" inasmuch as "machine power" is so much cheaper and more effective. If M'Andrew praised God for the machines of his day, what would he think of those of our time capable of carrying us through the stratosphere at many times the speed of sound, or what would he think of our $20,000,000,000 project to put a man on the moon? If M'Andrew lived among us, he would be sure to commend us for our machines and equally sure to inquire, "What about the man?"

We just hope that when man finally does arrive on the moon, he will not create the sorry state of affairs there that presently trouble the earth. But whether here or on the moon, our most serious question will always be, "What about the man?" What about his honor what about his faith, what about his future? How much personal improvement will we make this year? An investment that pays five percent interest will more than double itself in fifteen years. How much personal doubling have we done
Following an organ prelude the Choir sang "Fierce Raged The Tempest." President David O. McKay:

Elder Sterling W. Sill, Assistant to the Twelve, has just spoken to us. The Tabernacle Choir, following a brief interlude, will sing "Fierce Raged The Tempest."

In an absolute sense, perfection in this life may be an impossibility. But in many ways a state of near perfection is a reasonable goal for us; for example, we can all be perfect in abstaining from tea and coffee. We can be perfect in freeing ourselves from the use of tobacco and alcohol. We can be perfect in the payment of our tithing. We can be perfect in our attendance at Sacrament meeting. We can be perfectly honest and perfectly dependable and perfectly moral, and this with much less effort than we spend in developing perfection in our machines.

The book of Genesis says that Noah was a righteous man and perfect in his generation. Enoch was also a perfect man, and under his teachings, his people so perfected themselves that the entire city was translated. The scripture says, "And Enoch walked with God: and he was not; for God took him." (Gen. 5:24.) If the people living in the city of Enoch could be perfect, then the people living in your city and the people living in my city can be perfect also.

There are some people who maintain that it is very difficult to live the religion of Christ, and for some people any righteous effort is difficult. But what kind of person would you expect to be most severely tempted by dishonesty or immorality or profanity? Or what kind of person would you expect to have the most difficulty in abstaining from drunkenness or from betraying his country? The ones suffering the strongest temptations from evil would likely be those living closest to evil. It has been pointed out that no one ever fell into a mud puddle who didn't first go too close to it. We are not necessarily complimenting ourselves when we boast of the difficulty we have in living our religion, just as we would not be complimenting ourselves to confess difficulty in restraining ourselves from being thieves and murderers.

It is not difficult to live the religion of Christ if that is what we really want to do. That is, it is just as easy for an honest man to be honest as it is for a dishonest man to be dishonest. It is just as easy for a faithful man to be faithful as it is for an unfaithful man to be unfaithful. In fact, it has been said that one can get to heaven on half the effort that we usually burn up in going to hell.

We become godly or moral or obedient, just as we become anything else, by practice. And only as we live the principles of the gospel can we really know of their truthfulness and value. It is the person who pays his tithing who believes in tithing. It is the one who observes the Word of Wisdom who knows the truth of the Word of Wisdom. It is the person who keeps the Sabbath day holy who champions it. And it is only the person who gives service who knows the joys of serving.

Jesus said, "He that doeth my will shall know of the doctrine." (See John 7:17.) And Emerson said, "Do the thing and you shall have the power." If we can live one gospel principle perfectly today, we can live two gospel principles perfectly tomorrow. Perfection in one thing will act as a steppingstone to perfection in something else and soon we may approach perfection in all things.

In announcing his famous "as if" principle, William James said that if you want a quality, act "as if" you already had it. If you want to be friendly, act as if you are already friendly. If you want to be courageous, don't go around talking fear and indulging in negative, un-Christian thinking. If you want to be faithful, act "as if" you are already faithful. Do the things that faithful people do. Go to church, say your prayers, love God, refrain from evil, study the scriptures, be honest with yourself, and everyone else. And if you would like to be perfect, act "as if" you were already perfect. Don't go around glorying in your sins and weaknesses. We can come very close to perfection if we really get the spirit of it in our hearts. [page 39] If we really want to obey God, we should act "as if" we were already obedient. We should think obedience, love obedience, practise obedience, and we should allow no exceptions to obedience. The fewer the exceptions to perfection, the nearer we get to perfection.

During the Golden Age of Greece, Pericles said that no one had a right to fill an important office until he had first filled some smaller offices with distinction. Too frequently we want to do some great thing before we have practised perfection in doing little things well.

If we want to be great souls in heaven, we should practise being great souls here. If we believe that honor is better than dishonor, then we should immediately begin practicing honor, not just in big things, but in all things.

There is no question about the fact that our machines of the future will become more and more productive; our cities will become bigger and more beautiful. Recently there was unveiled in this city a master plan for our second century of development. Certainly in the future thousands of people will come here to admire our wide streets, our beautiful parks, and our useful buildings. But far the most important part of what our visitors will want to know is, "What about the man?" They will want to know how well we are living this new revelation of the gospel. M'Andrew may well join with Edwin Markham and Sing:

"We are all blind until we see That in the human plan Nothing is worth the building That does not build the man."
We believe all that God has revealed all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of revelation. In fact, we say in another Article of Faith: "That these articles are not, and were not intended to be, a complete and final exposition of beliefs is evidenced by the fact that we receive and expect continued support." Let us return then to a prayerful study of the Old and the New Testament, and have faith in the God of the Holy Bible who was known to Abraham, Isaac, and Jacob as Jehovah, and to Peter, John and Paul as the Messiah. Such a study will reveal that God is not a sovereign autocrat, but a loving, personal Father. This belief in God is our Father and that he is a person, that his glory is intelligence, and that he has a will, a purpose, and a plan in creating the universe and providing for man's earth life.

In Bible times, the prophets were the leaders of thought. In a sense they were the spiritual scientists who tapped the inexhaustible reservoirs of truth through the simple media of direct revelation from God. In the midst of the rapid and unprecedented advance and discovery in many branches of science, we ask you, is it not reasonable to expect some new activity, some new thought, some new revelation in the most important dimension of human life, the spiritual dimension? A. Paul Davis tells us, "The world is too dangerous for anything but truth and too small for anything but brotherhood." There must be social, moral and spiritual solidarity in a world which is in hourly danger of extinction by bombs, missiles, and atomic fallout. True religion is a vital function in human living, and its teachers and disciples should seek, understand, and advocate revealed truth. This truth demands our allegiance and will lead men to the promised freedom.

Many people, including some students and scholars, are unaware of the fact that also in the fields of theology and religion there have been revolutionary changes of thought, and they are of even greater consequence--greater because this area embraces all other fields of interest and activity.

In the conference thus far by the speakers that we live in tremendous times--we live in the most significant period in the records of the human race. This is confirmed by our best scholars throughout the world, as they review for us the historic evolutions, revolutions, and re-formations of the past. Civilized people everywhere are becoming aware of the ever-expanding complexity of our civilization and of the almost miraculous advancement and improvement in the fields of travel and communication, not only on an international but on an interplanetary basis. This knowledge causes us to refer to our time and our accomplishments as in modern vernacular, "out of this world." That phrase becomes almost literal.

In the midst of the rapid and unprecedented advance and discovery in many branches of science, we ask you, is it not reasonable to expect some new activity, some new thought, some new revelation in the most important dimension of human life, the spiritual dimension? A. Paul Davis tells us, "The world is too dangerous for anything but truth and too small for anything but brotherhood." There must be social, moral and spiritual solidarity in a world which is in hourly danger of extinction by bombs, missiles, and atomic fallout. True religion is a vital function in human living, and its teachers and disciples should seek, understand, and advocate revealed truth. This truth demands our allegiance and will lead men to the promised freedom.

"From the cowardice that shrinks from new truth, the laziness that is content with half truth, From the arrogance that thinks it knows all truth, O God of truth, deliver us." Any open-minded search for truth requires courage, constancy, and humility. To quote an ancient prayer: "Any thoughtful, prayerful search for truth reveals that God is our Father and that he is a person, that his glory is intelligence, and that he has a will, a purpose, and a plan in creating the universe and providing for man's earth life.

God is more than personality as we know it; he is that in perfect degree which our best is in imperfect degree. To have faith in a personal God, who can be referred to as "Father" gives [page 41] man a sense of dignity and holds before him an ideal toward which to strive. Continuing in that faith one gets progressive answers to the disturbing questions of source, purpose, and destiny.

In Bible times, the prophets were the leaders of thought. In a sense they were the spiritual scientists who tapped the inexhaustible reservoirs of truth through the simple media of direct revelation from God. True religion is a vital function in human living, and its teachers and disciples should seek, understand, and advocate revealed truth. This truth demands our allegiance and will lead men to the promised freedom.

Religion is to keep pace with other human interests and refute the false charges of communism that there is no God, that Christ is a myth, that religion is an opiate, we must re-examine our prescribed beliefs as set forth in formulated creeds; we must compare our organizations and procedures and our theology with the teachings of the Holy Bible. Let us seek to find a church with an organization that is identical with that set up in the New Testament.

And in our search for truth, we must purge ourselves of prejudice, for that closes the mind. Prejudice has been defined as "a vagrant opinion without visible means of support." Let us return then to a prayerful study of the Old and the New Testament, and have faith in the God of the Holy Bible who was known to Abraham, Isaac, and Jacob as Jehovah, and to Peter, John and Paul as the Messiah. Such a study will reveal that God is not a sovereign autocrat, but a loving, personal Father. This belief in the universal Fatherhood of God forms the basis for our faith in the universal brotherhood of man.

You, our friends who are listening to or attending the proceedings of this conference, no doubt ask what is the Mormon creed. Although we announce no formal creed, the founder and first president of the Church did set forth as an epitome of the tenets of The Church of Jesus Christ of Latter-day Saints thirteen concise statements known as the Articles of Faith. These include fundamental and characteristic gospel doctrine as taught by the Church of Jesus Christ in former days. The first of these articles declares:

"We believe in God, the Eternal Father, and in His son, Jesus Christ, and in the Holy Ghost."

That statement should reassure some of our friends who have wondered whether or not the Mormons are Christians.

That these articles are not, and were not intended to be, a complete and final exposition of beliefs is evidenced by the fact that we receive and expect continued revelation. In fact, we say in another Article of Faith:

"We believe all that God has revealed all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of..."
25 These articles are authoritative; however, they form but an outline for the study of the theology of the Church.

26 Theology as a science has been defined as that branch of classified knowledge which deals with God and man their relationship and their co-operative purpose. While theology may appeal primarily to the intellect, religion touches the heart, and it inspires men to live in accordance with the knowledge gained. Theology may be only dictum, but religion requires action. Religion is man's endeavor to adapt himself to the facts of existence as revealed by the Author and Creator of all that is. It differs from other such endeavors in that it seeks the adaptation of the whole of life to ultimate facts.

27 Now, as God is the fountain of truth and knowledge, the source of wisdom, and as theology and religion are primarily concerned with the existence of and our relationship to Deity, does it not seem obvious that this combined subject, theology and religion, when accurately defined and understood, is the queen of all the sciences? It embraces all truth and therefore includes all other sciences.

28 It deals with man's origin, purpose, and destiny, with the principles governing the creation of worlds, with God's eternal laws which are often called the laws of nature. God himself has from the beginning been the Great Scientist and he has taught men by personal manifestations as well as by ministrations of his appointed servants.

29 But here as elsewhere, when the student comes to the edge of knowledge he must lean on faith and continue his quest. He must "trust the soul's invincible surmise," as did Columbus. If science is built upon facts, its architect is faith.

30 As Dr. Talmage eloquently said, "Though the veil of mortality with all its obscurity may shut the light of the divine presence from the sinful heart that separating curtain may be drawn aside and a heavenly light may shine into the righteous soul. By the listening ear attuned to the celestial music, the voice of God has been heard declaring his personality and will, to the eye that is freed from the moats and beams of sin, single in its search after truth, the hand of God has been made visible within the soul properly purified by devotion and humility, the mind of God has been revealed."

31 The honest investigator must be prepared to follow wherever the search of truth may lead. Truth is often found in the most unexpected places. He must, with fearless and open mind "insist that facts are far more important than any cherished, mistaken beliefs, no matter how unpleasant the facts or how delightful the beliefs."

32 Quoting Lowell:

33 "New occasions teach new duties; Time makes ancient good uncouth; They must upward still, and onward who would keep abreast of Truth;"

34 As God is our Father and the source of all truth, as we are all primarily interested in attaining eternal life and as it is eternal life to know him, surely an open-minded and courageous study of him and his divine plan with respect to our salvation will be the most interesting and permanently rewarding of all ventures into the vast realms which invite man's questing spirit. It was doubtless a contemplation of this majestic theme that gave us the rhapsody recorded in John. He said:

35 "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3:2.)

36 The restored gospel of Jesus Christ which we proclaim, when understood and accepted, will unite all men in a common cause, and then only will all new scientific discoveries be utilized for the benefit of mankind. Then we shall have peace. A knowledge of truth will help men to be free, whether it come by direct revelation as in the case of the prophets, from the written word of God as recorded in the scriptures, revealed as a result of research in the laboratory, in the flight of the astronaut as he circles the globe, or as revealed to a prayerful youth upon his knees in the sanctuary of a grove.

37 Religion has to do not only with the internal life of man, but with his eternal life, which will be a continuation of identity and personality into the spiritual realm of immortality. Religion gives meaning, purpose, and direction to man's insatiable quest, his instinctive curiosity, and inspires in him a desire for greater awareness of himself, of his universe, and of God. The prayerful searcher after truth will, as Shakespeare said,

38 "Find tongues in trees, books in running brooks, "Sermons in stones and good in everything." (As You Like It.)

39 Man is ever wrestling with the problems of how to organize his reactions and find peace amidst the diverse and confusing experiences which crowd upon the daily activities of his body, mind, and spirit. Religion is the means by which a man may achieve tranquility of spirit without internal anguish or external disaster.

40 The basic and fundamental doctrine of the primitive Church came through revelation from God the Father through Jesus Christ his Son. His life among men on earth, his crucifixion, resurrection, and ascension into heaven, all proclaim the eternal fact that he was and is personal and material, and to that we humbly bear witness. He was a babe born of woman, he matured through childhood and youth, and, as the Apostle Paul said:

41 ". . . being made perfect, he became the author of eternal salvation unto all [page 43] them that obey him; . . ." (Hebrews 5:9.)

42 He was and is Jehovah, God the Son, a separate identity working in complete oneness with Elohim, God the Father, in whose likeness man was created.

43 The announcement of new and continued revelation from God is more momentous, more reassuring and challenging in national and international affairs today than any of the discoveries of atomic energy or the amazing achievements of scientists.

44 We must seek to know God's word and will concerning us individually and collectively, and to this end we need not rely wholly on the written word given to people of another age. Each succeeding prophet added something to the revelations of the past. While much of that word is applicable to our time and condition, we announce to you, our friends, humbly but with a sincerity born of the witness of the Spirit, that God's word is revealed to men today, as anciently, through his own appointed servants. We proclaim a new revelation from the heavens, a new vision and understanding of God and of Jesus Christ his Son, a new interpretation of truth, and also a new delegation of authority from God to man. Continued revelation places religion in the vanguard of human progress. We proclaim the opening, under divine guidance, of the Dispensation of the Fullness of Times, that which was mentioned by the Apostle Peter:

45 "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: . . ." (Eph. 1:10.)

46 A poet of this dispensation said, hopefully:

47 "The morning breaks; the shadows flee; Lo, Zion's standard is unfurled! The dawning of a brighter day, Majestic rises on the world." --Parley P. Pratt

48 The vital and dynamic message of Mormonism is that there is a personal God in the heavens. He is omnipotent, omniscient, and omnipresent. He has not abated his power; he has not surrendered his sovereignty; he has not diluted his love; he changes not; and his plans never fail. We bear witness that his chief executive officer in the creation and direction of the affairs of this and other worlds is Jesus Christ the Lord, the Redeemer of the World, the Son of the Father.
The foundation of this Church rests upon the bedrock of revelation. The character, personality, and purposes of God have been again revealed to the world. The kingdom of God has been set up as predicted by Daniel and other prophets. An angel has flown in the midst of heaven in the latter days in confirmation of John's vision recorded in the fourteenth chapter of Revelation, where he said:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

Saying with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:6-7.)

Our friends, either this solemn statement is true or it is false. If it is true, it is the most important announcement since the resurrection and ascension of Jesus the Christ. If it is false it will, of course, with all other falsehood, come to naught. That it is true we humbly testify, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is President Hugh B. Brown, Second Counselor in the First Presidency of the Church. Following a brief Tabernacle Organ interlude for station identification, the Choir and Congregation will join in singing "How Firm A Foundation."

Following an organ interlude the congregation and the Choir joined in singing the hymn, "How Firm A Foundation."

President David O. McKay:

We shall now hear from Elder Mark E. Petersen of the Council of the Twelve.

Mark E. Petersen

ELDER MARK E. PETERSEN Of the Council of the Twelve Apostles

We Latter-day Saints believe the Bible to be the word of God. It is a faithful record of the Lord's dealing with men down through the ages. It shows that the Lord desires that mankind should worship him intelligently, not as some incomprehensible being, but as their loving Father in heaven.

To accomplish this, God revealed himself to men from time to time so that they could see him and hear him and know him. He revealed himself personally, actually appearing to his prophets, and he talked with them face to face, even as a man "speaketh to his friend." (See Ex. 33:11.)

These appearances of God to man, and by this I mean personal visitations for that is what the Bible describes came periodically through the generations of the past. The Lord was not content to give one and only one mighty revelation of himself to serve as a foundation for faith through all time to come. He knew that men are changeable, often drifting into by; and forbidden paths, and that a constant reminder is necessary to keep them in the right way.

The Bible shows how true that is for even though the Lord did appear time and again anciently, the people still drifted toward other religions, at times going into what seemed to be complete apostasy from the truth, even setting up false gods of their own making.

But the Lord loved his children and desired to save them. He knew they could not be saved in ignorance nor in the false religions of their contemporaries. Only the truth could save. So to bring them back into line as they strayed away, he repeatedly gave new revelations of himself, restoring the true knowledge of the nature of God and pointing to the right way of salvation. By revealing himself to his living prophets, he showed the people the difference between their own false gods and the true and Living God.

This became a pattern with him, as is shown so clearly in the scriptures. It is a well-marked pattern, which is: that as men fell away and lost the truth God in turn restored his truth to them again by means of new revelations of himself.

There is only one way to combat error, and that is with the truth. If men lost the truth, they could only find it by receiving it again from the Lord, and that would entail new revelation from the heavens.

As such revelation was required in the past, God gave it, and when there was no prophet on the earth to receive his revelation because of the apostasy of the people, he raised up new prophets, spoke through them, and appeared personally to them, thus restoring the knowledge of his true nature so that men could worship him intelligently in spirit and in truth.

Let us point to a few Bible examples of what we say. God walked and talked with Adam and Eve. They knew what he was like, and they received commandments from him, but many of their descendants were not true to the faith. By the time of Noah, all mankind was apostate and as a result was destroyed in the flood, all except Noah and his family. God raised up Noah as a prophet and talked with both him and his sons, revealing himself to them. Therefore they knew God and worshiped him as a result of obtaining that knowledge.

Surely, as Jesus said, this is life eternal, "that they might know thee the only true God, . . ." (See John 17:3.)

Noah and his family knew the Lord but as time went on their descendants went astray until the days of Abraham when there was much wickedness in the earth. But the Lord followed his pattern, and as men fell away from the truth he revealed himself to them again this time to Abraham, with whom he talked personally, and then to Isaac and to Jacob.

But the believers were few in that day. When Jacob took his family into Egypt to escape the famine, the whole house of Israel numbered only seventy people. In Egypt the Israelites multiplied and became numerous. Then tragedy came again. They left the teachings of their fathers, and began worshiping like the Egyptians, who were idolators. They became so involved that later on they made a golden calf of their own and worshiped before it.

The Lord determined to bring his people out of Egypt and restore the truth to them. This would entail another new revelation, but to whom would he reveal himself? To Pharaoh on his throne? To the doubting elders of Israel?

He kept to his pattern and raised up an unspoiled man to become his prophet—a shepherd whose name was Moses. To him he spoke. To him he appeared. To him he gave power to lead the children of Israel out of Egypt.

When they reached Sinai, God came down upon the Mount and talked again face to face with Moses. Seventy of the elders of Israel went into the Mount with Moses, and there they saw the God of Israel, and "he laid not his hand upon them," the scripture says, but "they saw God, and did eat and drink." (See Ex. 24:9-10.)

Those seventy elders with Moses were now qualified to preach to the people and testify of the true nature of the Deity, for they had seen him themselves and visited with him and heard his voice.
For a time the people were faithful after this new revelation, but then wickedness came among them. Doubt returned, many drifted into the forbidden religions of their neighbors, and apostasy came upon them as a people. Do you recall the difficulties of Elijah; the prophet, with the wicked King Ahab who led his whole nation astray? Do you remember the influence of Jezebel and do you recall the problems which faced Elisha and Isaiah?

In the days of Jeremiah the apostasy was so great that this prophet was cast into a dungeon. When John the Baptist ministered among the people, they were so far astray that he referred to them as a generation of vipers.

Then came the ministry of the Savior. He was a manifestation of the true nature of God. He told the people that he resembled the Father. Paul said Jesus was in the express image of the Father's person.

But he was also in the likeness of other men about him--his disciples and others. He was so much like them that the crucifiers could not identify him in a crowd. They had to bribe Judas to point him out with a betrayer's kiss so that they would not arrest the wrong man. That was the whole point of the betrayal.

But Jesus was also in the express image of God's person, so by his physical ministry among them the people learned of the nature of his eternal Father in heaven.

Many followed him. At one time there was a multitude of five thousand; at another time, four thousand. But even in his own day a falling away came, as is recorded in the sixth chapter of John. When Jesus preached doctrine contrary to the traditional beliefs, many turned away.

John wrote of this, saying: "From that time many of his disciples went back, and walked no more with him.

Then said Jesus unto the twelve Will ye also go away?

Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life." (John 6:66-68.)

How unfortunate for those who could not stand true doctrine. They turned away, preferring their own darkness to the light of Christ.

By the time of his crucifixion his faithful followers were scattered. After his resurrection and ascension into heaven the Saints gathered to resume their work on the day of Pentecost, but how many came? Only 120 souls. That is all, according to the scriptures. Indeed there had been a falling away.

But now came another revelation. The Holy Ghost descended upon them in great power. They resumed their ministry, and thousands joined the Church. But persecution arose in its severest form. Many died as martyrs. The apostles lost their lives. Error then crept in. Philosophers from Greece added to the difficulty as they theorized about the previously simple doctrines of Christ. Disputations developed between the members of the Church. Differences multiplied. One historian says that a hundred years after Christ there were thirty different Christian sects.

This has gone on until our own day, when the various denominations of Christendom number in the hundreds. They have many different creeds and sharply contrasting interpretations and views pertaining to the nature of God.

But can a misunderstanding of the truth bring salvation? The Savior taught there is but one straight and narrow way. One of his great disciples wrote: "One Lord, one faith, one baptism, . . ." (Eph. 4:5.) Conditions today are much as they were anciently, but in times of old when they reached this point, God clarified the issues by giving new revelation of himself, even to the point of raising up new prophets through whom to speak.

Would he do that in modern times? Are modern people as precious in the sight of God as ancient men and women? Would he make repeated efforts to save his ancient people in their times of confusion and not do the same for his modern children?

God is the same today as yesterday. He will do as much for modern men as he did for ancient peoples. But does that mean a modern revelation of himself? Would modern men accept such a revelation?

Again the Bible points the way. Not only does it emphasize that a falling away would occur, but it also says that in the latter-days God indeed would reveal himself again, this time to modern men to restore the truth and to save his people.

But to whom would he appear? To kings or potentates?

As in the days of Moses, so in our day, he would raise up a new prophet not previously known to man. This modern Prophet was Joseph Smith. As God appeared to Moses, so he appeared to Joseph Smith and for the same purpose—to restore the true knowledge of God so that mankind could worship the Lord intelligently.

And has this come to pass? It has. This is how it happened. In western New York State religious revivals were being held. One faith said, "Here is Christ." Another, "No, here is Christ." Confusion spread. In the home of Joseph Smith there was deep concern. The family desired to know which Church was right that they might join it.

Would he do that in modern times? Are modern people as precious in the sight of God as ancient men and women? Would he make repeated efforts to save his ancient people in their times of confusion and not do the same for his modern children?

But Jesus was also in the express image of God's person.

Think of it! God came to the United States of America, together with his divine Son, and they appeared personally to that boy whom they had chosen to raise up as an American Prophet, even as did Moses. There appeared to him the Eternal Father of heaven and earth and his Beloved Son, the Savior of the world, Jesus the Christ.

But that was not enough. The Lord had determined to restore more than this knowledge gained in that brief visitation. He sent angels to earth with more light, this in fulfillment of Bible prophecy. He gave Joseph Smith divine authority for this modern ministry, even as he had given the divine authority anciently, permitting men to serve as his duly appointed agents.

A Church was to be organized, the ancient one to be restored. Baptism was required for salvation, but who had the power to baptize? The Lord sent the authority to his duly appointed agents.

Then came Peter, James, and John of the ancient twelve, conferring upon these same two men the Holy Melchizedek Priesthood, including the apostleship which they themselves held. Thus empowered, Joseph and Oliver were now commanded of the Lord to organize his Church on the earth with all the gifts and powers of the ancient Church.

This they did. The Lord continued to give them revelation for their guidance, even as he had given it to the ancient prophets for the perfecting of the Saints, for the work of the ministry for the edifying of the body of Christ.
I wish to speak to young people everywhere. I confess to being partial to those of you who are in your teens. The very qualities that cause some of us who are a bit older to worry about you—youthful exuberance, resistance to restraint and dominance—when matured a little will be your great strength.

When we hear the question, and we often do, "What is wrong with our teenagers?" I want to thunder out "The only thing wrong with teenagers is that there aren't enough of them." I wish, earnestly wish, that this could be a private conversation, for I am prompted to talk to you about a very personal and sacred matter. But I have such faith in you to be willing to talk to you about this subject when your fathers and mothers are present. In fact, I think you will come to know how important it is to have them present.

I take my text from the Book of Mormon. Jacob, a great Book of Mormon prophet, was teaching his people in the temple, and we find this descriptive verse: "Wherefore I, Jacob, gave unto them these words as I taught them in the temple, having first obtained mine errand from the Lord." (Jacob 1:17.) I repeat, "having first obtained mine errand from the Lord." It is about this errand, your errand, you would speak.

Not too long ago I rode for several hundred miles with a group which included a boy named Henry. Though Henry was just in his early teens I was impressed with his inquisitive nature, with his searching, intelligent questions, and I thought, "Here is a young man with whom I can talk man to man about things spiritual." Henry has already obtained part of his errand. He is planning years ahead for service in the mission field. In The Church of Jesus Christ of Latter-day Saints there is not only room for young men and women, but you are needed here. The majority of nearly 12,000 full time missionaries serving throughout the world—in Yokohama and Hong Kong, in Melbourne and Auckland, in Santiago and Hermosillo, in Hamburg and Vienna—the great majority are young men just past nineteen years of age. In this Church you are not only given full opportunity and full responsibility, but also full ecclesiastical authority. It is when I contemplate this that I repeat, here teenagers are not just tolerated, they are needed. And it is when I contemplate this that I want to repeat again, the only thing wrong with you teenagers is that there aren't enough of you.

When I speak, I include in this errand all of you, not just those of you who have already distinguished yourselves—the captain of the football team, the valedictorian, the college or high school beauty queen. You are included, but I am speaking at least as much to you who consider yourselves nobody or at best just anybody. Some of you have been involved in serious trouble and difficulty that is only partly of your own making. Some of you I am sure, feel your parents don't love you. In this I am sure you are mistaken. Some of you feel that because of these mistakes that what I say shall not apply to you. You may even feel that no one has a regard for you, that even the Lord doesn't love you. In this you are most certainly in error.

If you obtain your errand in life from the Lord, there is a special spiritual preparation necessary. It is something you must do alone, each of you, individually, by yourselves. It is intimate and personal and sacred. It relates to the most delicate and sensitive of your feelings, and it is only in the spirit of reverence that I approach this subject with you.

To achieve this spiritual preparation you must set out on a quest. The quest has all of the aspects of high adventure. It will require the gallantry of knighthood, all of the virtues of the storybook princess. It will take the resourcefulness of the pioneer, the courage of the astronaut, and the humility of a true saint. It will require some unteenage-like maturity. I say this because right now as teenagers you are trying to assert yourselves, trying to say to the world, mostly to yourselves, "I am somebody." But, this preparation will require some different attributes, some that perhaps have not matured in you as yet. It is almost out of keeping with your teenage personalities for you to be submissive and humble, isn't it?

Recently I was tucking one of our little boys in bed. He was just five. There had been a difference of opinion as to whether it was bedtime or not. He had been guided gently to bed with something less than democracy. He looked up at me from under the covers and gritted his little teeth and said "You not in charge of me." Wise beyond his years he spoke just like one of you teenagers. And, it is against this natural expression of youth that I find your greatest contest.

The errand, the quest is the search for a testimony—an individual conviction, a certain knowledge that Jesus is the Christ, that God lives. Although much of religious expression is in group activity, this matter of testimony is not. It IS individual—on his own, by himself. It is because I have such confidence in you that I approach this sacred subject. I have confidence in all of the Henry's and the Bob's and Diane's and Beverly's and Allen's, and so I speak pointedly to you. The Prophet Joseph Smith was about your age, in his fifteenth year, when he wanted to know for himself, for sure, what his errand in life should be. And, after reading James, chapter 1, verse 5: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," he came to the conclusion, "... I must either remain in ignorant and confused, or else I must do as James directs, that is ask of God." At length came to the determination to 'ask of God' concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I would venture." (Joseph Smith 2:13.)

At another time when Joseph was accompanied by Sidney Rigdon, another glorious revelation of the Savior was experienced. They wrote of it:

"For we saw him, even on the right hand of God; ..." (Ibid., 76:22-23.)

So what is Mormonism, so-called? It is a new revelation of God, given to modern men through modern prophets for the salvation of all who will hear. We invite all mankind to give ear to its teachings, for it is the divine truth of God restored in our day. Of this we solemnly testify in the name of the Lord Jesus Christ. Amen.

The Tabernacle Choir sang an anthem, "O Great Is The Depth," from the St. Paul Oratorio by Mendelssohn.

Elders Boyd K. Packer

ELDER BOYD K. PACKER Assistant to the Council of the Twelve Apostles
p12 "Wherefore, now after I have spoken these words if ye cannot understand them it will be because ye ask not neither do ye knock; wherefore, ye are not brought into the light, but must perish in the dark.

p13 "For behold, again I say unto you that if ye will enter in by the way, and receive the Holy Ghost, it will shew unto you all things which ye should do." (2 Nephi 32:4-5.)

p14 There is a difference, you know, between saying prayers and praying. Don't expect it all to come at once. It is worth earning. Your efforts may seem in vain, but pray unceasingly, unyielding. The Prophet Moroni said:

p15 "... dispute not because ye see not, for ye receive no witness until after the trial of your faith." (Ether 12:6.)

p16 Once you have a testimony of your own, some things won't seem to change a great deal. You will still have to work for what you get. You won't be immune to illness or death. You will still have problems to solve, but you will have great strength, and you will be prompted by the Spirit of the Lord in the solution of these problems. As you accept membership in the Church you have the gift of the Holy Ghost conferred upon you. Some of you who are young members of the Church and some of us who are older have made very little use of this gift. It is a quiet gift. It is a still small voice. May I illustrate?

p17 Many years ago my parents lived on a modest little farm. They were ordinary people of humble circumstances. They had prayerfully asked the Lord to bless them with all of the necessities of life and some of the comforts and conveniences. One Monday morning Father came in from the field. He had broken the plow. "I must go into Brigham City," he said, "and get some welding done. Would you like to go?" Mother was washing, but she hastily set things aside and prepared the youngsters for a trip to town. The big copper boiler was lifted from the range, the buckets of hot water were set off the stove into the bedroom. Mother took the youngsters to the front gate where Father soon appeared with the white-top buggy. As she put her foot onto the step, she paused and said, "Dad, somehow I think I shouldn't go with you today." You can imagine the conversation. "But why not? Hurry, time is wasting. You know you have shopping to do." Mother finally said, "I just feel like I shouldn't go." Thank goodness Father didn't tease her out of it. "If you feel that way, Mother," he said, "perhaps you should stay home.

p18 She lifted the youngsters out of the buggy, and you can well guess what they started to do. Dad shook the reins, the buggy pulled down across the bridge, up the opposite bank and out of sight, and she has told me many times that she stood there and said to herself, "Now wasn't that silly of me." She busied herself with her washing again and in a moment or two she smelled smoke. Everything they owned, much of what they had prayed for, was in that modest little home. She didn't find the fire until the ceiling of the bedroom burst into flame, a ceiling made of muslin, sized with glue and wallpapered. A rusted stove pipe had permitted a spark to fall and settle in the dust atop the ceiling. A bucket brigade from the back pump, and the fire was soon out, and the incident closes without significance, unless you ask the question, "Why didn't she go to town that day?"

p19 There is a sentence that has been tremendously important to me in the Book of Mormon. Nephi in speaking to Laman and Lemuel said:

p20 "... Ye have seen an angel, and he [page 50] spake unto you; yea, ye have heard his voice from time to time; and he hath spunk unto you in a still small voice but ye were past feeling, that ye could not feel his words;..." (1 Nephi 17:45.)

p21 Again, I say, teenagers, that you are needed in this Church. There is a great mission, a great errand for you to perform. Young Henry will hardly be prepared in time for his mission call. Some of us, in our youthfulness, may unwillingly want to say to our Father in heaven that which my little son said to me. We may be tempted to grit our teeth and say to him, "You're not in charge of me." This spirit is present in the poem "Invictus" which concludes:

p22 "It matters not how straight the gate-- How charged with punishment the scroll. I am the master of my fate, I am the captain of my soul." William Ernest Henley

p23 It takes a spirit different from that if you, teenagers, will find your testimony. The late Orson F. Whitney of the Council of the Twelve Apostles wrote a poem entitled "The Soul's Captain." In answer to the declaration "I am the captain of my soul!" Brother Whitney said:

p24 "Art thou in truth? Then what of him who bought thee with his blood? Who plunged into devouring seas And snatched thee from the flood

p25 "Who bore for all our fallen race What none but him could bear-- The God who died that man might live And endless glory share.

p26 "Of what avail thy vaunted strength Apart from his vast might? Pray that his light may pierce the gloom That thou mayest see aright.

p27 "Men are as bubbles on the wave, As leaves upon the tree, Thou, captain of thy soul! Forsooth, Who gave that place to thee?

p28 "Free will is thine--free agency, To wield for right or wrong; But thou must answer unto him To whom all souls belong.

p29 "Bend to the dust that 'head unbowed,' Small part of life's great whole, And see in him and him alone, The captain of thy soul."

p30 Humbly, my teenage friends, I tell you that I as well as all of these brethren here, have made that quest. Though less qualified perhaps than you, it became my mission call. Some of us, in our youthfulness, may unwillingly want to say to our Father in heaven that which my little son said to me. We may be tempted to grit our teeth and say to him, "You're not in charge of me." This spirit is present in the poem "Invictus" which concludes:

p31 "For behold, again I say unto you that if ye will enter in by the way, and receive the Holy Ghost, it will shew unto you all things which ye should do." (2 Nephi 32:4-5.)
The Conference reconvened at 2:00 p.m., Saturday, October 6. President David O. McKay presided and conducted the services.

The choral music for this session was furnished by the Combined Choirs of the Brigham Young University and the Brass Choir, John R. Halliday conducting. Frank W. Asper was at the organ.

President David O. McKay: For the information of those who are listening in over the radio or looking at television, we are pleased to announce that we are assembled in the great Tabernacle on Temple Square, Salt Lake City, in the fourth session of the 132nd Semi-Annual Conference of the Church. These services are being broadcast in the Assembly Hall by television. Those who are standing in the doorways may possibly find seats in this building. This session of the Conference will be broadcast as a public service over television and radio stations throughout the nation. The names of these stations were announced prior to the beginning of this meeting. We deeply appreciate the services that are now rendered by these stations.

You will be interested to know that this morning's session was video taped and will be released tomorrow morning over television to the eastern part of the nation over 97 television stations. This is the reason why we inserted additional musical numbers by the Tabernacle Choir, and were obligated to limit the time given to our speakers.

A telegram has come to us this morning from Hong Kong from President and Sister Jay A. Quealy of the Southern Far East Mission: "Dear Brethren, the elders, sisters and Saints of the Southern Far East Mission send our love and prayers to all assembled in Conference."

We are pleased to note the attendance this afternoon of special guests, prominent state and city officials, and leaders in educational circles, to all of whom we extend a hearty welcome. We are also pleased to welcome our stake, ward and temple authorities, and General Auxiliary Officers of the Church. We extend a cordial welcome to our radio and television audience and all who are gathered in the Tabernacle.

The singing this afternoon will be furnished by the Combined Choirs of the Brigham Young University, assisted by the Brass Choir, conducted by John R. Halliday, with Frank W. Asper at the organ.

We shall begin these services by the Combined Choirs of the Brigham Young University and the Brass Choir rendering "Psalm 149," conducted by Professor John R. Halliday. The invocation will be offered by Elder Frank Levi Hall, president of the Emery Stake.

The Combined Choirs of the Brigham Young University and the Brass Choir rendered the number "Psalm 149."

Elder Frank Levi Hall, president of the Emery Stake, offered the opening prayer.

President David O. McKay:

Elder Frank Levi Hall president of the Emery Stake, offered the invocation. The Combined Choirs of the Brigham Young University will now favor us with "Holy Temples On Mount Zion," conducted by Professor John R. Halliday.

The Combined Choirs rendered the number, "Holy Temples On Mount Zion." President David O. McKay:

Before President Moyle presents for your consideration the General Officers of the Church, I desire to present to you an honorable release of one who has served faithfully and well for over four and one-half years. We have considered (page 52) well his labors and he is perfectly willing to continue. I refer to Elder Joseph T. Bentley, General Superintendent of the Young Men's Mutual Improvement Association of the entire Church. He is also a prominent officer in the Brigham Young University Faculty.

We are grateful for the good services of Elder Joseph T. Bentley. We have had a talk with him and have a thorough understanding of his duties in the school and also his faithful service as General Superintendent of the YMIA of the Church. The First Presidency and the Twelve feel that we are asking too much of him to continue his labors in this great organization. It is perfectly willing to continue or to be released just as we see fit. We haven't spoken to the President of the B.Y.U. and maybe we'll get scolded for what we are doing, but we have consulted with President Wilkinson and know the responsibility that Brother Bentley is carrying and we commend Brother Bentley for the work he has done, the able service rendered, and for his willing spirit and his expressed willingness now to do just whatever we feel would be right for him and the Church.

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE


TRUSTEE-IN-TRUST

David O. McKay as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

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The age-old sins continue with us today. The cry of repentance is to every nation, kindred, tongue, and people. "But wo unto him that has the law given, yea, until he has his intended victims following him, and finally he clamps his chains upon them and fetters them tight, and then he laughs at their discomfiture and their misery.

The adversary is subtle; he is cunning, he knows that he cannot induce good men and women immediately to do major evils so he moves slyly, whispering half truths until his intended victims follow him, and finally he clamps his chains upon them and fetters them tight, and then he laughs at their discomfiture and their misery.

6:9.)

We make no apology then for raising our voices loud to a world that is ripening in sin. The Lord has said: "Say nothing but repentance unto this generation; . . ." (D&C 45:56) and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; . . ." (Mark 16:15-16. Italics added.)

"For the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass; . . ." (D&C 29:10.)

Satan's threat to take all those who will follow him is no idle boast. He may be depended on to engulf and capture all who will listen to him. The Lord announces: "...ye are called to lift up your voices as with the sound of a trump, to declare my gospel unto a crooked and perverse generation.

". . . the field is white already to harvest; and it is the eleventh hour, and the last time that I shall call laborers into my vineyard.

"And my vineyard has become corrupted every whit; . . ." (Ibid., 33:2-4.)

"For the hour is nigh, and the day soon at hand when the earth is ripe; and all the proud and they that do wickedly shall be as stubble- and I will bum them up, saith the Lord of Hosts, that wickedness shall not be upon the earth; . . ." (D&C 29:8-9.)

"For the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass; . . ." (D&C 29:10.)

"And my vineyard has become corrupted every whit; . . ." (Ibid., 33:2-4.)

More often, we warn the youth of the pitfalls endangering them, but today, let us warn the married folk, among whom there are many who suffer with discontent, jangling, and broken homes which, as we know, are the cradles for delinquencies.

The world is increasing in wickedness. We see the wanton disregard for the Sabbath, the limited number really active in any religious program, the graft, dishonesty, delinquency, divorce, and immorality.

President McKay pointed to the increase of 34 percent in the crime rate in the past five years, while the population increase was seven percent. And, we are constrained to ask, "How long will the Lord tolerate this people when crime increases nearly five times as fast as the population?" Now, as we speak of a sharp rise in iniquity, we are not unmindful of those numerous good people to whom the home life and the commandments of God are still their magnificent obsession. They have their reward. But all too many are following the path of evil, and our voices must sound a warning.

In his address to the Relief Society sisters on Wednesday, President McKay quoted evidence that the world is ripening in iniquity. "Today, lawlessness is on the increase, the cost of crime at all levels in the United States is $22 billion over $4 billion more than is spent for education. Sixteen percent of the total of $141 billion tax load at all levels of government is spent on crime. It represents a cost of $128.00 last year for every person in the United States."

President McKay pointed to the increase of 34 percent in the crime rate in the past five years, while the population increase was seven percent. And, we are constrained to ask, "How long will the Lord tolerate this people when crime increases nearly five times as fast as the population?" Now, as we speak of a sharp rise in iniquity, we are not unmindful of those numerous good people to whom the home life and the commandments of God are still their magnificent obsession. They have their reward. But all too many are following the path of evil, and our voices must sound a warning.

The revelations say: "Wherefore the decree hath gone forth from the Father, . . .

"For the hour is nigh and the day soon at hand when the earth is ripe; and all the proud and they that do wickedly shall be as stubble- and I will bum them up, saith the Lord of Hosts, that wickedness shall not be upon the earth; . . ." (D&C 29:8-9.)

And again: "...wo unto the inhabitants of the whole earth except they shall repent; for the devil laugheth, and his angels rejoice, . . ." (3 Nephi 9:2.)

"Wo unto them . . . in that day that they are fully ripe in iniquity they shall perish....

". . . at that day shall he [the devil] rage in the hearts of the children of men, and stir them up to anger against that which is good." (2 Nephi 28:16,

Infidelity is one of the great sins of our generation. The movies, the books, the magazine stories all seem to glamorize the faithlessness of husbands and wives. Nothing is holy, not even marriage vows. The unfaithful woman is the heroine and is justified, and the hero is so built up that he can do no wrong. It reminds us of Isaiah who said: "Wo unto those who call evil good, and good evil; . . ." (Isaiah 5:20;)

We make no apology then for raising our voices loud to a world that is ripening in sin. The Lord has said: "Say nothing but repentance unto this generation; . . ." (D&C 6:9.)

The adversary is subtle; he is cunning, he knows that he cannot induce good men and women immediately to do major evils so he moves slyly, whispering half truths until he has his intended victims following him, and finally he clamps his chains upon them and fetters them tight, and then he laughs at their discomfiture and their misery.

The age-old sins continue with us today. The cry of repentance is to every nation, kindred, tongue, and people. "But wo unto him that has the law given, yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation for awful is his state!" (2 Nephi 9:27.)

To those people who hide their guilt and will not abandon nor confess, the Lord says: "By this ye may know if a man repenteth of his sins--behold, he will confess them and forsake them." (D&C 58:43.)
Another is sin, and that sin begins when hearts begin to entertain a glamorous interest in anyone else. There are many tragedies affecting spouses, children, and loved ones. After the divorce becomes final, both freed individuals may engage in proper courting activities. If one cannot marry before the divorce is final, then it must be obvious that generally one is still married. How then can one justify courtship while he or she still has a legal bond with the former spouse? Many acknowledge the vice of physical adultery, but still rationalize that anything short of that heinous sin may not be condemned too harshly; however, the Lord has said many times: “Ye have heard that it was said by them of old times, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her in his heart.” (Matt. 5:27-28.)

There are those married people who permit their eyes to wander and their hearts to become vagrant, who think it is not improper to flirt a little, to share their hearts, and to desire to possess, to inordinately want and yearn for other people. The seventh and tenth commandments are interwoven into one great command which is awesome in its warning. To covet that which belongs to another is sin, and that sin begins when hearts begin to entertain a glamorous interest in anyone else. There are many tragedies affecting spouses, children, and loved ones.
No one is exempt from the trials and temptations of Satan. Even the Savior himself, after he had fasted for forty days, physically weakened beyond the strength of any

By so doing he was strengthened, in the first step sufficiently to take the next step. And then having proved faithful to the end the Lord restored to him his blessings

I doubt if Job would have had the strength to resist all he went through and still remain faithful. But in the wisdom of the Lord he was just given part of it at a time.

Had the Lord said in the beginning, "All right, Lucifer, you may have full power over Job, you may do anything you wish with him, except you cannot take

Why, then, did the Lord first say to Satan "only upon himself put not forth thine hand." The Lord knew the strength of Job, so step by step Job was strengthened and

The fulfilling of the ordinances are vitally important.

There are many good lessons in the story of Job. I find one I would like to refer to here today It reveals a certain principle I think is vitally important and helpful to many. "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

"And the Lord said unto Satan Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

"And the Lord said unto Satan, Behold, all that he hath is in thy power only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord."

"And Satan said unto Job, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

"Then Satan answered the Lord and said, Dost Job fear God for nought?

"Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

"But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face

"And the Lord said unto Satan Behold, all that he hath is in thy power only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord." (Job 1:6-12.)

"But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face

"And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity although thou movest me against him to destroy him without cause." (Ibid., 2:1, 3.)

"Then Satan answered the Lord and said, Dost Job fear God for nought?

"Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

"And the Lord said unto Satan, Behold, he is in thine hand; but save his life." (Ibid., 2:4-6.)

"Then Satan answered the Lord and said, Dost Job fear God for nought?

"As a result of this Job lost all his wealth and his possessions. Yet Job did not curse God. He remained faithful and true. He said, "... Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave and the Lord hath taken away; blessed be the name of the Lord." (Ibid., 1:21.)

"Therefore was there a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.

"And Satan said unto Job, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity although thou movest me against him to destroy him without cause." (Ibid., 2:1, 3.)

"Who has not felt at one time or another that the Lord has turned against him without cause? We all come to the occasion at times I think when we feel as if all has been turned loose against us. We've had difficulties and trials and sicknesses.

"Then again, "And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life.

"But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

"And the Lord said unto Satan, Behold, he is in thine hand; but save his life." (Ibid., 2:4-6.)

In other words, now Satan could go forth and do anything he wanted to with Job, except he could not take his life. Again, in spite of all the physical torment Job was subjected to, he proved faithful, declaring his testimony to the reality of the resurrection. He declared the immortal words of testimony, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

"And though after my skin worms destroy this body, yet in my flesh shall I see God:..." (Ibid., 19:25-26.)

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Going back to the story now to get the principle I was looking for, we note that Satan had power to do only what God had permitted him to do. Satan did not win that war in heaven. He [page 62] was cast out of heaven to do what the Lord wanted him to do, to test and try and torment man. Satan, then, has power on this earth only as the Lord permits and as we yield to his temptations.

Do you think a just God would permit Satan to try us beyond our power to resist? Then the Lord will always give us power to resist if we will remain true and faithful to the end and seek the Lord and his guidance in all the trials and difficulties, even though we may think they are unjust. Nearly all of us go through some experience in this life of sickness, disease, trouble, financial difficulties, many even born with difficulties and handicaps--not because of any cause on their part as we see it, but because that is the part that the Lord wants us to go through as a trial and temptation to see if we will prove faithful to the end, in spite of these conditions, which are as far as we are concerned without cause.

Why, then, did the Lord first say to Satan "only upon himself put not forth thine hand." The Lord knew the strength of Job, so step by step Job was strengthened and given more power. Had the Lord said in the beginning, "All right, Lucifer, you may have full power over Job, you may do anything you wish with him, except you cannot take his life." I doubt if Job would have had the strength to resist all he went through and still remain faithful. But in the wisdom of the Lord he was just given part of it at a time.

By so doing he was strengthened, in the first step sufficiently to take the next step. And then having proved faithful to the end the Lord restored to him his blessings manyfold, thus having become in that degree perfect.

No one is exempt from the trials and temptations of Satan. Even the Savior himself, after he had fasted for forty days, physically weakened beyond the strength of any
in the Book of Mormon, the ancient religious record of the inhabitants of North and South America, translated by the gift and power of God through Joseph Smith, is an

George W. Cornell writes: "Such were the humble, ridiculed beginnings, 135 years ago, of a movement that today has become one of the most prosperous diversified and fast expanding religious forces in the world... that it should have reached its present stature from its most unpromising origin is a modern paradox."
These new converts are good people. They are excellent people. We were instructed to emphasize group instruction, and we were told—in fact, these brethren insisted—that group instruction results in higher conversion rates.

Our September conversions were thirty-seven percent above our August conversions. This increase is significant and demonstrates the effectiveness of our strategies.

In the summer of 1828, the Lord revealed to the Prophet, "... Satan doth stir up the hearts of the people to contention concerning the points of my doctrine; and in these things they do err, for they do wrest the scriptures and do not understand them."

Hereby God keeps his Church eternally young with vigor and power. He sends his ministering angels; he reveals his will to his prophets; and by divers means manifests truths to the children of men.

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"For behold, God knowing all things, being from everlasting to everlasting, ... sent angels to minister unto the children of men, ..."

The ability to receive the blessings of repentance lies within our individual power. It is a never-ending endeavor. There is no restriction to those who may achieve: All may partake of this gift from God.

"And by so doing, ... prepareth the way that the residue of men may have faith in Christ, ..." (D&C 7:29, 31-32.)

John the Baptist commissioned by the Savior, as a resurrected being and an angel of God, in May of 1829, ministered unto two of God's chosen vessels, Joseph Smith and Oliver Cowdery, and conferred upon them, "... the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; ..." (Ibid., 13.)

William Jennings Bryan gave us these words, "I am glad that our Heavenly Father did not make the peace of the human heart to depend upon our ability to buy it with money, secure it in society or win it at the polls, for in either case but few could have obtained it, but when He made peace the reward of a conscience void of offense toward God and man, He put it within the reach of all. The poor can secure it as easily as the rich, the social outcasts as freely as the leaders of society, and the humblest citizen equally with those who wield political power." (From The Prince of Peace.)

"Yea, if they will come, they may, and partake of the waters of life freely.

"And by so doing, ... prepareth the way that the residue of men may have faith in Christ, ..." (Ibid., 7:29, 31-32.)

The avenue of repentance is a thoroughfare which all may tread. It is the path to peace.

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The promise of Ezekiel is again made alive, "But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die." (Ezek. 18:21.)

He again confirmed the validity of the forgiveness of wrongdoing. "... go, and sin no more," was his decree. (John 8:11.) This we must understand.

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His father said, "Why, no, I am not going to have anything to do with those Mormons." The boy said, "Father, you can't shame me before my people. They expect that my

This success is represented by a recent meeting held in the city of Berlin. When President ElRay L. Christiansen came to visit the temples, President Percy K. Fetzer

There is another missionary endeavor which I would like to mention just briefly. It is not well understood in the Church, for it is too new. To me it represents something

Think of the sacrifice that this requires, taking a family with you into foreign lands, where the children have their schooling partially interrupted living under difficult

Young people can come into the Church now and almost immediately respond to a call to serve. By sacrificing they become strong, capable people. Let me just give you a couple of quick illustrations.
President McKay, brethren and sisters in meekness and sobriety, and with a deep feeling of humility and inadequacy, I stand before you today in response to a call from a prophet of God to accept this honor and responsibility. Since he spoke to me I have slept little, but I have wept and prayed much. Because I know he is a prophet of God--our beloved President David O. McKay--of which I have borne testimony many times, I feel to accept this great call and responsibility, and I am prepared to dedicate myself and all that I have to this call. I shall continue to pray for the spirit and blessings of the Lord to attend me that I might have the wisdom and knowledge, the courage and strength, the desire and determination and ability to show my appreciation and prove worthy of the confidence of this our prophet, these chosen men, the General Authorities, and you, my brethren and sisters who raised your hands to sustain me in this calling.

I thank you from the bottom of my heart, and as your humble servant, the weakest of all, I beseech you to exercise your faith and prayers unitedly in my behalf, that I might serve in a way that will be acceptable to our Heavenly Father.

I am so grateful for my devoted wife for her love and affection, and that she has dedicated herself to the service of our Heavenly Father, and who will sustain me in anything that I am called to do in this the Church and kingdom of God: and for my wonderful family, who too have accepted the call and say, "...choose you this day whom ye will serve, ...but as for me and my house, we will serve the Lord." (Joshua 24:15.)

I wish also to express my appreciation to these great leaders for the support, the help, and encouragement they have given me during these two years of association with them, and for the help they have given me in years past. To see the devotion, the dedication, and the wisdom of these men, and to be associated with them, is a privilege, a pleasure, and a blessing that one cannot express.

President McKay, brethren and sisters, it is a great privilege, and [page 69] pleasure of having President and Sister Moyle and Brother Hinckley with us two months ago, and to see how dedicated they are to this work. These two men, I believe, had fourteen consecutive meetings in fourteen consecutive days in fourteen different towns in four or five countries. I do not see how they stood it, but if anybody ever forgot himself or lost himself in the service, this is an example of it. And I was so fortunate to have the opportunity and privilege of being with President McKay when he flew to Scotland to organize the Glasgow Stake. To see him at eighty-nine years of age leave his beloved, devoted wife, of whom he thinks so much, and whose health would not permit her to accompany him, and travel all day and all night in order to be there to organize that stake in that great country, the land of his progenitors, is a testimony indeed. It was a great blessing for those people to have a prophet of God in their midst.

The Scottish Mission was organized just eighteen months ago—with a membership of only 1,400 or 1,500 people—and today a stake is organized in the Glasgow area where there were only 400 or 500 members when the mission was organized, and today there are 3,500 members, 2,300 of which were taken into the stake, and the other 1,200 left in the mission. Due to the rapidity with which the growth has taken place, it was necessary to choose several men who have been in the Church just a few months to take the heavy responsibility of being counselors to bishops or act as ward clerks.

This is the result of the work being done by those devoted missionaries, your sons and daughters. It is a great work that they are doing. It is not easy. It is a great challenge, and I appeal to you, my brethren and sisters, and all fathers and mothers, wherever they may be, to realize that it is not an easy thing for these young men to leave, as Brother Burton said, everything that they have and go out and devote two years to this missionary work. How blessed are those boys and girls who have come from homes where the parents are not ashamed of the gospel of Christ because they know it is the power of God unto salvation where they are prepared and trained to live the gospel and make it a part of their lives every day, and know that their parents have a testimony, and that they are prepared to accept the call of our prophet. Every member a missionary, realizing that this is the plan of life and salvation, the gospel of peace!

I want to bear you my testimony, my brethren and sisters, that if every member of this Church would accept the call of our prophet today and live the gospel and keep the commandments of our Heavenly Father and become missionaries in very deed, we could contribute more to the cause of peace than all the power that might be gathered together by all the governments and all the men in uniform.

This is our privilege and our call, my brethren and sisters, and I hope and pray that we will have courage, the desire and determination to accept it and live so that when anyone knows we are members of The Church of Jesus Christ of Latter-day Saints, he can say as the Governor of Texas said at one time when introducing me to a group of oil men in Dallas, Texas: "The Government is fortunate to have a man like Mr. Tanner in the Government." And when I finished speaking he said, "I want to tell you why I said that 'A Government is fortunate to have a man like Mr. Tanner in the Government.' I told you that Mr. Tanner was a bishop in the Mormon Church. And I want to say that any man who is worthy to be a bishop in that Church needs no other introduction as far as I am concerned."

What a wonderful thing it would be if that could be said of every man who is a member of this Church, and it should be thus. I want to bear you my testimony that I know that God lives; that Jesus is the Christ, and that he lives though he gave his life for you and me, and that the gospel has been restored in fulness in this, the last dispensation; and that we have a prophet at the head of our Church today to guide us, direct us, encourage us, instruct us.
President David O. McKay:

The General Priesthood meeting of the Church was held in the Tabernacle at 7:00 p.m., Saturday, October 6. Only members holding the Priesthood were invited to attend this service. The meeting was also relayed by closed circuit to members of the Priesthood gathered in the Assembly Hall and in 338 other Church buildings from Coast to Coast and in Alaska and Canada. It is estimated that approximately 75,000 will participate in this meeting by direct wire. This does not include those in the Tabernacle or in the Assembly Hall.

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The General Sessions tomorrow will be broadcast as a public service over television and radio stations throughout the United States, and will be beamed by short-wave over facilities of Station WRUL of Boston, in Spanish to the Caribbeans, Mexico, and South America; and in English to countries in Europe and Africa. Through this coverage Sunday morning we expect a potential listening audience of 77 million people.

The Tabernacle Choir Broadcast will be from 8:35 to 9:00 a.m. in the morning. Those desiring to attend this broadcast must be in their seats no later than 8:15. We have been requested to ask that those attending remain quiet during this national broadcast. There will be large crowds attending the services of Sunday, and we ask you to be considerate and courteous one to another at all times, in driving your automobiles, and in standing at the entrances of the Tabernacle. Please avoid pushing and crowding if over-anxious to obtain seats in the Tabernacle.

Begin GENERAL PRIESTHOOD MEETING

The choral music for this session was furnished by the Male Chorus and the Combined Male Sections of the Brigham Young University Choruses, with Kurt Weinzinger conducting. Frank W. Asper was at the organ. We wish to express heartfelt appreciation to these young singers. You have already noticed that they have filled the seats usually occupied by the Tabernacle Choir, and we appreciate their response to render service this afternoon. This includes the Brass Choir which accompanied them. The beautiful music they have given us this afternoon has been inspiring. We have been blessed by their presence, and we pray that they will be blessed by having put forth the effort to come here today. We also express appreciation to their conductor Brother Halliday. Male members of this chorus will be with us tonight again in the General Priesthood meeting.

The Combined Choirs of Brigham Young University will now sing, "Out Of The Depths," and the benediction will be offered by Elder Leo A. Crandall, president of the Springville Stake.

The Combined Choirs sang the selection, "Out Of The Depths," Brenda Morrison soloist, following which singing the closing prayer was offered by President Leo Alexander Crandall of the Springville Stake.

Conference adjourned until 7:00 p.m.

C1962 General Priesthood Meeting, 1962

P1 Begin

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P2 The choral music for this session was furnished by the Male Chorus and the Combined Male Sections of the Brigham Young University Choruses, with Kurt Weinzinger conducting. Frank W. Asper was at the organ.

P3 President David O. McKay presided and conducted the services.

P4 President David O. McKay:

This is the General Priesthood Session of the One Hundred Thirty-Second Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. You will be interested to know that these services are being relayed by closed circuit wire to members of the Priesthood gathered in the Assembly Hall and in 338 other Church buildings from coast to coast and in Alaska and in Canada. It is estimated that 75,000 will participate in this meeting by direct wire. This does not include those in this building nor in the Assembly Hall.

P5 The singing during this session will be furnished by the Male Chorus and the combined Male Sections of the Brigham Young University Choruses, with Kurt Weinzinger as director and Frank W. Asper at the organ. We shall begin these services by the Brigham Young University Male Choruses singing, "Almighty God Of Our Fathers," with Kurt Weinzinger conducting. After the singing, Elder Franklin R. Walker president of the Uintah Stake, will offer the invitation.

P6 The Male Chorus and the Combined Male Sections of the Brigham Young University Choruses sang "Almighty God Of Our Fathers."

P7 Elder Franklin R. Walker, president of the Uintah Stake, offered the invocation. The Male Choruses from the Brigham Young University will now sing "Jesus, My Savior True," directed by Professor Kurt Weinzinger.

P8 President David O. McKay:

P10 Elder Franklin R. Walker, president of the Uintah Stake, just offered the invocation. The Male Choruses from the Brigham Young University will now sing "Jesus, My Savior True."
The members of the Correlation Committee of the Church, consisting of Elders Harold B. Lee, Chairman, Marion G. Romney, Richard L. Evans, and Gordon B. Hinckley, will present a report of the progress of their work. Elder Harold B. Lee of the Council of the Twelve will introduce the subject.

ELDER HAROLD B. LEE Of the Council of the Twelve Apostles

I seek most humbly tonight the sustaining power of your faith and your prayers to the end that what we may say may be clear and concise and that you might glimpse the vision of the great movement which was initiated a year ago at the October conference in New York City. In the announcement of the new correlation program as directed by President McKay, we used as our text a statement from the great modern-day revelation on church government, in which the Lord said:

Behold, this is the way that mine apostles, in ancient days, built up my church unto me. (D&C 88:109.)

Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet it hath no need of the feet; for without the feet how shall the body be able to stand?

Also the body hath need of every member, that all may be edified together, that the system may be kept perfect. (D&C 88:110.)

This significant statement meant clearly that, first, each organization was to have its specific function, that it was not to usurp the field of the other which would be like the eye saying to the hand, I have no need of thee; second, that each subdivision is of equal importance in the work of salvation, just as each part of the physical body is essential to the complete human being; and third, that every member in the Church may be edified or educated together; and finally that the system may be kept perfect, or in other words, that within the framework of the Lord's plan of organization for the salvation of his children, the Church will perform as a perfectly organized human body with every member functioning as it was intended.

The key to the whole correlation movement was given us when the First Presidency in an important communication some years ago declared the fundamental principles on which we were to build. In this communication the First Presidency had said:

The home is the basis of a righteous life and no other instrumentality can take its place nor fulfill its essential functions. The utmost the auxiliaries can do is to aid the home in its problems, giving special aid and succor where such is necessary; that in aiding the home, the auxiliaries may well consider thinking of home life of the people as having three periods: the first from birth to twelve years of age, or the childhood period; then the youth period from twelve years up to the early twenties; and then adulthood, from the early twenties to the end of life.*

Since that announcement we have gone forward with the development of the so-called correlation program, and tonight President McKay has requested that we report to this great body of the priesthood of the Church the correlation program as it has now progressed since that first announcement one year ago.

My associates of the twelve, as announced by President McKay, constituting the correlation committee, will each take time tonight in a unified report of progress. Elder Gordon B. Hinckley will first discuss the organizational development which has gone forward during this last year. Then Elder Richard L. Evans will discuss the curriculum studies and development. Elder Marion G. Romney will then talk to us about the priesthood correlation which is in reality, an extension of what we have known as ward teaching in the past. It will then be my responsibility after they conclude, to summarize with an announcement of the first application of the new correlation program to be carried out throughout the entire Church, beginning in January of 1963 on a Church-wide basis. We will now proceed then with Elder Hinckley, then Elder Evans, and then Elder Romney, after which I will make a few concluding statements.

ELDER GORDON B. HINCKLEY Of the Council of the Twelve Apostles

My brethren, I have been asked to give a report of progress on the organization of the coordinating program.

Brother Lee has made reference to Paul's analogy to the Church as a body whose various members have need one for another. In furtherance of that analogy the correlation committee and its associated subdivisions might be likened to the nervous system whose responsibility is to keep the various aspects of the great teaching program of the Church operating harmoniously together.

Fundamental to the very program of the Church is the teaching of the gospel to the membership of the Church. In fulfillment of the obligation which was laid upon the Church in its inception there has developed within the Church a system of great teaching organizations--the priesthood quorums, both Melchizedek and Aaronic, the far-flung church school system, and the auxiliaries: the Relief Society, the Sunday School, the Primary, and the MIA, all of which play so important a part in the education of our people.

If it were possible, I would like to place before you on a chart the organization of the correlation program, but since we have outside the Tabernacle where only our voices reach eight to ten men for every man who is here tonight, I shall have to present the mechanics of the organization verbally. (See accompanying chart.)

I should like you to picture in your mind's eye the First Presidency at the top of an imagined chart and below that the Council of the Twelve, then beneath that is a subcommittee of the twelve known as the church correlation committee, comprised of four members of the Council of the Twelve who have been given responsibility for this work.

Associated with the correlation committee is an executive secretary, Brother Antone K. Romney. Associated with him are three other dedicated men. They, together with the heads of the various teaching organizations, constitute the body found next, below the correlation committee on the chart I am trying to describe for you. This body is known as the all-church coordinating council. It is comprised of the members of the correlation committee and their associates (Brother Romney, Brother Reed Bradford, Brother Vaughn Hansen, and Brother B. West Belnap), the Presiding Bishop of the Church, the chancellor of the Church School System, the general superintendent of the Deseret Sunday School Union, the president of the Relief Society, the president of the Young Women's Mutual Improvement Association, the general superintendent of the Young Men's Mutual Improvement Association, and the president of the Primary Association, together with a secretary.

This group, representing the great teaching organizations of the Church stand together as the all-church coordinating council to bring about the harmony of which Brother Lee spoke.

Operating under the direction of the all-church coordinating council are three groups or subdivisions which constitute what we have come to describe as executive planning committees, one for children, one for youth, and one for adults. One of the twelve serves as chairman of each of these committees with a secretary in each--Brother Belnap for the children's committee, Brother Hansen for the youth group, and Brother Bradford for the adult committee. Associated on each of these committees are men and women of great ability, extensive experience in the Church, and proven devotion, who constitute respectively, planning organization for children, for youth, and for adults.
Now, working with each of these executive planning committees are three other groups, one tied to each of the three. These are task committees, chosen from over the Church because of their experience, their devotion, and their ability. It is their assignment, and I think the word task fits the assignment, to review carefully the entire curriculum of the Church, past and present, to become acquainted with all courses of study and activity programs used now and used in the past. This is a tremendous undertaking. This study will become the foundation upon which will be built a program of coordinated study and activity for the entire Church in all the world, including all age groups.

I hope I have made reasonably clear the mechanics of the all-church coordinating program designed to further harmony and orderly sequence in the teachings and activities of the organizations of the Church.

Now, let me quickly review it as we proceed from the top—the First Presidency, the Council of the Twelve, the correlation committee, the all-church coordinating council, three executive planning committees each with a task committee of curriculum study, whose responsibility it is to dig and study and conduct research, out of which will come coordinated courses of study and programs of activities that will build testimony in the hearts of the Latter-day Saints from the day they are old enough to attend classes.

I desire in conclusion to say a word of appreciation for the magnificent service of those who have been called to serve on the various committees. Many have been released from positions of great priesthood responsibility including those of stake president and bishop; men and women have been released from general boards to work quietly in the background to bring about this great work of correlation which shall bless the lives of the Latter-day Saints throughout the earth.

God bless them in their labors and bless us with a sense of appreciation for their devotion, I ask in the name of Jesus Christ. Amen.

ELDER RICHARD L. EVANS Of the Council of the Twelve Apostles

President McKay, and my beloved brethren, it would be difficult to say in words how cherished is your fellowship in the priesthood. God bless you all, wherever you are.

You who have visited Seattle's Century 21 Exposition would perhaps have noticed in one of the scientific exhibits a moving meter which indicates the present population of the world, more than three billion, two hundred-eighty million, as I recall, with the clicking of a number, every second or so it seemed, as each additional newcomer arrives from eternity into time. It is a sobering sight to see—more than 3,280,000,000—all of them ultimately our responsibility and many of them currently being added to the Church, each one to be taught (as well as all else), each one to be made to understand the purpose of time and life and eternity.

It is a sobering and a wonderful assignment. With the Church growing as it is, ever more widely over the world, it becomes apparent that it must more sharply focus its purposes, avoiding duplications and obvious unessentials, but doing what is essential as to teaching and training and activities and understanding. We have an obligation to see that our children, our youth, and all of us—and those who come to us by conversion—know what they ought to know. And it cannot be haphazard. This brings us to the question of the correlation of the curriculum.

Now, these dedicated groups, already referred to, who have been working so well so many months—former stake and general board members, members of bishoprics and stake presidencies, professional educators, and others—have arrived at a recommendation, which in principle the First Presidency has approved: that the gospel be taught as completely as possible at least three times during these three age levels of life: children, youth, and adults.

Within these major groupings there will be many minor groupings, taking into account school associations, social interests, priesthood ages, missions, marriage, and other factors.

The committees at work gratefully know that they are not beginning from nothing or from nowhere. Gratefully they know that they already have going activities and organizations, and revealed truth, and the priesthood of God, and the gospel, and the greatest organization on earth.

They know also that from decades and generations past there are priceless study courses and lesson materials already written, and, as reported to President McKay, and as I feel sure he has very much in mind, these task committees are reviewing all that has been written and used, and that is now being used, as well as seeking to determine the need for further lesson writing.

There is no presently defined limit as to how much we can enlarge or expand the curriculum. It is inclusive, but does not exclude the possibility of adding anything that should be in it. In general, it is proposed to preserve the traditions, names, influence, experience, objectives, and activities of the various organizations, but all to be directed through the priesthood and coordinated not only at the level of the General Authorities and general boards, but coordinated [Organizational Chart on Correlation Program not included, page 75] through the stake presidencies in the stakes and through the bishoprics in the wards, in a way whereby competition and inadvertent duplication will be avoided, and in such a way that each young woman and each young man will grow up with an opportunity to know what he needs to know, and to do what he needs to do, without overloading him or pulling him two ways at once.

Brother Lee has sometimes cited Oscar Kirkham, who said, “One Church one boy, one program.” May we give you an example of the necessity for correlation:

Some months ago when the latest missionary lessons were introduced, four organizations of the Church sincerely and properly desired to use them as lesson material. Had each organization done what it desired to do, some of the same young people would have been taught the same lessons four different times in the same season by four different teachers in four different organizations. You see we can get too much of a good thing!

The curriculum that is being worked on by these dedicated committees will not only prevent such duplication, but will assure the filling in of some areas that have been too thin. It appears that there may have been thick layers in some places, and great gaps in others. This is not a curriculum designed to create a shallow program, but one dedicated to cover uniformly deeper. There will no doubt be some changes of age groupings, and some reallocation of assignment, but the contemplated curriculum will include instruction activities, and all proper wholesome interests on a broad base, having in mind the spiritual and cultural and mental and physical and social aspects of man.

The basic program for the various age groups will be made flexible enough to meet the varying needs and circumstances of individuals and of wards and stakes and branches and missions of different sizes and circumstances.

It is expected that the meeting schedule of the Church will be simplified.

As Brothe Lee has indicated, the home and family will be considered in all programs that are developed for individuals or age groups.

May we quote from the minutes of one of the committee meetings: “We shall teach them not only doctrine and scripture, but also such things as the Word of Wisdom, chastity, the Ten Commandments, the Beatitudes, reverence, good citizenship, good manners, and other things which will help them to become wholesome and gracious Latter-day Saints, with an understanding of the basic beliefs, of the ordinances of the gospel, prepared for missions, for success in vocational life, in marriage, and in church and civic affairs.”
It is a wonderfully inclusive curriculum. I cannot imagine a father who would not be interested in all that pertains to his children, in all phases of life, and our Father in heaven surely is in us. An eminent thinker of our time has said that "the Church cannot afford to be interested in less than God is interested in. Religion has to do with everything."

"When you get the function of the priesthood fully defined," Brother Lee has said, "it is going to be comparatively easy for us to define where the MIA, the Primary the Sunday School, etc., fit in. It will all fit into place with the program of the priesthood."

With it becoming more and more difficult to keep the balance of life, to keep the spirit of prayer and spirituality in public places, it becomes increasingly important that our instruction and activity and living and lives be full and effective from the first influence of a mother's arms to the latest opportunity of life.

May God help us to know the gospel, to live it, to teach it to our children, and to share it with all others, I pray in the name of Jesus Christ. Amen.

ELDER MARION G. ROMNEY Of the Council of the Twelve Apostles

President McKay, and brethren: As Brother Lee mentioned, I am to speak a few moments about the proposed priesthood correlation program.

Through a program of priesthood correlation, we bearers of the priesthood must increase our efforts to encourage, teach, and inspire the Saints to become "partakers of the divine nature," to use Peter's phrase, through obedience to the sanctifying principles of the gospel.

We are performing far below our potential in this matter. President Joseph F. Smith seems to have visioned the time when the priesthood would do much more than it has been doing. In his opening address at the April conference of 1906, he said:

"We expect to see the day, if we live long enough (and if some of us do not live long enough to see it, there are others who will) when every council of the priesthood in The Church of Jesus Christ of Latter-day Saints will understand its duty; will assume its own responsibility, will magnify its calling and fill its place in the Church, to the uttermost, according to the intelligence and ability possessed by it. When that day shall come there will not be so much necessity for work that is now being done by the auxiliary organizations, because it will be done by the regular quorums of the priesthood. The Lord designed and comprehended it from the beginning, and he has made provision in the Church whereby every need may be met and satisfied through the regular organizations of the priesthood. It has truly been said that the Church is perfectly organized. The only trouble is that these organizations are not fully alive to the obligations that rest upon them. When they become thoroughly awakened to the requirements made of them, they will fulfill their duties more faithfully, and the work of the Lord will be all the stronger and more powerful and influential in the world."

Now, since President Smith made this statement fifty-six years ago, the Church has not only grown in numbers, but its programs and activities have multiplied. Many special committees--priesthood and auxiliary--have been set up and assigned particular functions. Many of these functions are rightfully the responsibility of the priesthood.

Fellowshipping, for example, and working with inactive members of the priesthood, both Aaronic and Melchizedek.

With a view to correlating some of these activities, the First Presidency in 1960 asked the general priesthood committee to consider the problem and bring in a report and recommendations. Pursuant to this assignment, fourteen representative stakes were selected and since then have been experimenting with programs which they themselves have developed within certain prescribed guidelines. The brethren have been most co-operative and creative in this work. To them we express gratitude and thanks. The results have been encouraging.

Their plans and developed material are now in the hands of the all-church coordinating council. It is anticipated that a program will be perfected, approved, and presented at stake conferences to each stake in the Church during the last half of 1963, with the program to go into operation throughout the Church in January 1964.

Now, priesthood correlation, as we are using the term here, contemplates all that is now being done in ward teaching and much more. It unites under one undertaking many activities. It requires that attention be given to every member of every family, particularly to those who need special encouragement to live the gospel. It means much more than a perfunctory visit once a month. It includes:

(1) Periodic visits to every family by two priesthood bearers;

(2) Laboring with Melchizedek Priesthood bearers to build spiritual and temporal "strength";

(3) Laboring with inactive and overage members of the Aaronic Priesthood under 21;

(4) Activating and bringing into full church participation senior members of the Aaronic Priesthood and their families;

(5) Fellowshipping and bringing into full activity recent converts, new arrivals, and all inactive church members;

(6) Encouraging all parents and other family heads to maintain genuine Latter-day Saint homes in which are practised and taught the sanctifying principles of the gospel. It aims to bring all parents to a realization of President McKay's statement that "The character of the child is formed largely during the first twelve years of his life. It is estimated," said President McKay "that in that period the child spends sixteen times as many waking hours in the home as in school and more than a hundred times as many hours in the home as in the Church. Every child is to a great degree, what he is because of the ever constant influence of home environment and the careful or neglectful training of parents...."

It is anticipated that priesthood correlation will include ward teaching, fellowshipping, activating inactive bearers in the priesthood, both Melchizedek and Aaronic.

It will be the responsibility of the two brethren who visit homes under the priesthood correlation program to familiarize themselves with the spiritual status of each member in every family assigned to them. It will be their responsibility to make sure that infants are blessed; that children are baptized at eight years of age; that boys are married in the temple.

It will be the responsibility of the two visiting brethren to know the available church activities for each family member and encourage him toavail himself of them--such activities, for example, as Sacrament meetings, stake conferences, and other ward and stake activities; activities provided by priesthood quorums, auxiliary organizations, the church educational system; genealogical and temple work, and so forth.

In brief, it is the hope that though priesthood correlation the responsibility which the Lord placed upon the elders, priests, and teachers at the time the Church was organized will be discharged. You will remember that in the revelation recorded in the 20th section of the Doctrine and Covenants, given in 1830 at the time the Church was organized, the Lord prescribed the duties of the elders, priests, teachers, and deacons. He there said, "... An apostle is an elder," so I assume that the responsibility placed upon the elder is borne by every member of the Melchizedek Priesthood. President Joseph F. Smith must have been of the same opinion because he said:
It shall be the duty of the several churches, composing the church of Christ, to send one or more of their teachers to attend the several conferences held by the elders which verifies that conclusion:

"... and visit the house of each member, exhort them to pray vocally and in secret and attend to all family duties. ... And he is to take the lead of meetings when there is no elder present; ... [page 79] And then he repeats, "And visit the house of each member, exhorting them to pray vocally and in secret and attend to all family duties.

In all these duties the priest is to assist the elder...."

Then the teacher's duty is to help also, but not in as wide a scope as the priest, but, "The teacher's duty is to watch over the church always, and be with and strengthen them;

And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

And see that the church meet together often, and also see that all the members do their duty." (See D&C 20:38, 42, 47, 49, 51-55.)

We hope to develop a program in this priesthood correlation through which all these responsibilities will be discharged. When we have seen that every member of the Church does his duty, we think we will be able to stand approved before the Lord.

This is a tremendous undertaking. It will take training of teachers. It will take a new determination. It will mean that every priesthood member will have to be a man of courage. Someone has said that the courageous man finds a way and that the ordinary man finds an excuse. No man that holds the priesthood wants to be just an ordinary man.

Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand...." (Ibid., 107:99-100.)

And again:

Wherefore, [says the Lord] lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all, that ye may be able to stand.

Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, which I have sent mine angels to commit unto you;

Taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked;

And take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also...." (Ibid., 27:15-18.) In the name of Jesus. Amen.

President McKay, as I now come to announce the first tangible step forward that the Church will see on a church-wide basis, I am reminded of something you said when you came to the first regional meeting of the church welfare plan held in 1936 down in the old Pioneer Stake Hall where all the stake presidents of this area were called together. You sat through an hour or two of what must have been somewhat of a painful discussion of the details of beginning this farreaching new welfare movement. You asked no questions, you made no comment, but at the conclusion you made this statement in something of a parable which I should like to apply tonight to this correlation movement.

An engineer pulled his train into a station one dark and stormy night, and while the engineer was out oiling his engine and getting ready for the next run, a timid passenger left his place in the train and walked up to the engineer and asked, "Aren't you afraid to pull your train out into the dark tonight raining and storming like it is?" Without looking up, the engineer replied, "I am not pulling my engine out into the dark tonight." Why, said the passenger, 'it's pitch dark outside the lights of the station. I should think with that and the responsibility of these four or five hundred passengers depending upon your [page 80] handling of the train, you would be a nervous wreck.'

For an answer the engineer pointed up to the bright headlight and he said 'Do you see that light up there? That throws out an intense white light a thousand yards ahead on the track. When I pull out of the station tonight, I will be running my engine only to the first circle of that light, a thousand yards away, and when I get to the outer circle of that light it will still be out another thousand yards in front of me. All through this dark night I will not be running in one foot of darkness all the way.'

Then President McKay said, "Now brethren, the first goal of this welfare program is October 1936, the first harvest time. That is the first circle of light. And when we get to October the light will be out ahead of us, and I can promise you one thing, that all through this night of uncertainty when we are trying to establish the security of our people in a temporal way, this Church will be running in light of the revelations that come from God, all the way." We have seen that prediction completely fulfilled.

We hope to develop a program in this priesthood correlation through which all these responsibilities will be discharged. When we have seen that every member of the Church does his duty, we think we will be able to stand approved before the Lord.

And then he added: "The several elders composing this church of Christ are to meet in conference once in three months or from time to time as said conferences shall direct or appoint; ..." (D&C 20:60-61.)

"It shall be the duty of the several churches, composing the church of Christ, to send one or more of their teachers to attend the several conferences held by the elders.
Repeatedly church members have asked as to how, with the rapid growth of the Church, the General Authorities could continue to keep contact with and to properly direct the work. To illustrate what some have posed as a difficult administrative hurdle: in the twenty-one years since I became a member of the General Authorities, we have increased 222 stakes and about twenty missions more than we had when I became a member of the Council of the Twelve. This means that when multiplied by four conferences in each stake each year, that we are now having just short of 900 more stake conferences to hold generally than we were holding twenty-one years ago. Hence, the question as to how the General Authorities were going to keep contact with the stakes of the Church being multiplied at that rate and likewise keep a close supervision of the missions.

In a revelation to President John Taylor the Lord answered that question, and you will note how clearly he said it:

Let not your hearts be troubled neither be ye concerned about the management and organization of my Church and Priesthood and the accomplishment of my work. Fear not and observe my laws and I will reveal unto you, from time to time, through the channels that I have appointed . . . (I want you to mark that) . . . through the channels that I have appointed, everything that shall be necessary for the future development and perfection of my Church, for the adjustment and the rolling forth of my kingdom, and for the building up and the establishment of my Zion, for ye are my Priesthood and I am your God.” (B. H. Roberts Seventy's Course of Theology, vol. 1, p. 10.)

We who are working closely together [page 81] in the development of a more effective correlation have had the unmistakable evidence of divine direction through the channels by which the Lord led President John Taylor he would reveal himself and the development and the rolling forth of the work of the Lord. Now to understand what we mean by that you have but to kneel with President McKay in our council meetings and to hear him pray with a fervor that thrills every man of the council who kneels with him "Heavenly Father, keep the channel of communication open between thee and us."

The relationship of the expanding organization and development of the correlation courses of study of the auxiliary organizations as explained by Elder Hinckley and Elder Evans have been done through the all-church coordinating council which is comprised of the heads of all the auxiliaries, the President Bishop, and the administrator of the church school system.

They will carry out a program and demonstrate the harmony of the auxiliary programs as they relate to the priesthood and the home. This kind of meeting with the priesthood is exactly what the Lord is now asking of us. The relationship of the expanding correlation of the auxiliary programs is something that will be of great interest to all of us.

Now, to give you some idea of the suggested schedule that will be followed at these stake conferences attended by the auxiliaries, and this is just a rough sketch of how it may work:

On Saturday morning each auxiliary representative, beginning probably about 9:00 o'clock, will begin a series of training sessions and problem discussions with their respective organization leaders separately, and they will carry out a predetermined program which has been worked out in consultation with the advisers to each auxiliary; these advisers, of course, being made up of members of the twelve and then approved by the Presidency and the Twelve. Toward the evening and probably about 7:00 o'clock on Saturday, both auxiliary representatives will then meet with stake and ward priesthood leaders, the stake presidency, probably, the high council, and ward bishoprics, and there in that meeting these two auxiliary representatives will present to priesthood leaders, a predetermined and approved program of instruction and explanation. This meeting will be presided over by the stake president.

On Sunday, at both general sessions held at 10:00 am and 2:00 pm, both auxiliary representatives will attend and will participate in both sessions as a team, so that now as they come to you instead of presenting their program as separate and sometimes unrelated and uncorrelated units, they will come to you, for example, in the first of these conferences in 1963, the Primary representing the children's program and the Relief Society representing the mother's program. How much more important will this kind of teamwork so presented mean to the church membership as both mother and child programs are related to each other.

They will carry out a program and demonstrate the harmony of the auxiliary programs as they relate to the priesthood and the home. This kind of meeting with the whole church membership in the general sessions will give the auxiliary representatives the opportunity to meet the maximum of the total stake membership and to impress the essential co-operation between the auxiliary organizations, the priesthood, and the home. The relationship of the expanding organization and development of the correlation courses of study of the auxiliary organizations as explained by Elder Hinckley and Elder Evans have been done through the all-church coordinating council which is comprised of the heads of all the auxiliaries, the President Bishop, and the administrator of the church school system.

The emphasis now at these conferences attended by general board representatives will be on leadership training and on curricula presentation. The introduction of courses of study and the activities for the coming year by each auxiliary will be, hereafter, announced and developed at the annual conferences held by each auxiliary at church headquarters—June conference for the MIA then for the Primary, Relief Society, and Sunday School conferences on schedules as followed in the past.

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you might have saved, had you done your duty."

and the courage to carry out his assignment, it matters not how efficient his craft, he will be vulnerable.

Don't you ever let anybody tell you, the membership of the Church, that the Lord is not today revealing and directing and developing plans which are needed to concentrate
the entire forces of this Church to meet the challenge of the insidious forces at work to thwart and to tear down and to undermine the church and kingdom of God.

You will have noted, as I did, that the great emphasis placed by each of these speakers was on teaching. Some years ago when I was at Brigham Young University, an

So tonight these brethren have emphasized the importance of gaining a knowledge of and teaching the gospel. Now as has been mentioned, as the Church grows,
develops, increases--and it is increasing very rapidly--we need more teachers, better organization, and more dedication.

He said, "That answers my question, and I'm glad to know that education is a part Or your religion."

I tried to do so by saying, "It is religious zeal because education is part of the gospel of Jesus Christ as we understand and proclaim it. We believe that a man is saved
in the kingdom of God no faster than he gets knowledge, that he cannot be saved in ignorance. We believe that the glory of God is intelligence, and that every man's glory
[p84] will be determined by the quality and degree of his intelligence."

When I visited the Air Force Academy in Colorado Springs sometime ago, I stood before a monument of a falcon with spreading wings. At the base of the monument I
read these words: "Man's flight through life is sustained by the power of his knowledge." I was much impressed. This came from the academy where thousands of young

p32 God help us and help me, President McKay, that I will not fail in the assignment which you have given to me, and may we all be so close to the veil that forces beyond
sight can be near us to comfort us, to guide us, and when we would be weak and almost to fall, that we might not fail in the responsibility which the Lord has given to us, I
pray and bear my solemn testimony, in the name of the Lord Jesus Christ. Amen.

p33 President David O. McKay:

p34 Elder Kurt Weininger will now lead the congregation and the Male Choruses in singing, "Redeemer of Israel."

p35 The Combined Male Choruses and the congregation joined in singing the hymn, "Redeemer of Israel."

p36 President David O. McKay:

p37 President Hugh B. Brown will now address the audience.

PRESIDENT HUGH B. BROWN Second Counselor in the First Presidency

So, brethren, it depends upon us individually as leaders--pilots if you will--how successful our stakes, wards, branches, and missions will be in building the kingdom.
The individuals who are charged with the responsibility of leadership must first, themselves, become informed in these various departments to which reference has been
made, and then see to it that all in their jurisdiction are properly instructed. The individuals who are charged with the responsibility of leadership must first, themselves, become informed in these various departments to which reference has been made, and then see to it that all in their jurisdiction are properly instructed.

p30 It is that, President McKay, which has been one of the most humbling experiences of this last year. Under your assignment, I bear humbleness to the Church I have
sought that with all [page 83] the faith I could muster, I have importuned the Lord. Sometimes the startling nature of my assignment has required courage almost beyond
my strength. I come to you tonight subdued in spirit, I come to you with a sincere witness that the Lord is revealing and working through channels that he has appointed.

when the Lord tells you what to do, you have to have the courage to do what he instructs you."

p31 I bear you my solemn witness that I know that God is directing this work today and revealing his mind and will. The light is shining through, and if we can get the
priesthood now to come alive and to put into full gear the full strength of the priesthood, we shall see some of the most wonderful developments and some of the greatest
things happen to the forces which the Lord can set in motion that we have ever known in this dispensation.

p38 Recently I was in Alaska and visited the base of the interceptor squadron where many of our men are on twenty-four-hour-alert, on guard for all of us and ready to
protect us. I saw over the door of the alert room these words: "Only the spirit of attack borne in a brave heart will bring success to any fighter aircraft no matter how highly
developed the aircraft may be."

p39 "Only the spirit of attack borne in a brave heart . . .--of course, the efficiency of the aircraft is important, but unless the pilot at the controls has the spirit of his mission
and the courage to carry out his assignment, it matters not how efficient his craft, he will be vulnerable.

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made, and then see to it that all in their jurisdiction are properly instructed.

p41 President John Taylor said on one occasion, speaking to the brethren of the priesthood: "If you do not magnify your callings, God will hold you responsible for those
you might have saved, had you done your duty."
This is a challenging statement. If I by reason of sins of commission or omission lose what I might have had in the hereafter, I myself must suffer and doubtless, my loved ones with me. But if I fail in my assignment as a bishop, a stake president, a mission president or one of the General Authorities of the Church—if any of us fail to teach, lead, direct, and help to save those under our direction and within our jurisdiction then the Lord will hold us responsible if they are lost as the result of our failure.

I read again the other day from Matthew what Jesus said about the two sons and their father:

"... what think ye?" said the Master. "A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard.

He answered and said, I will not: but afterward he repented, and went.

And he came to the second, and said likewise. And he answered and said I go, sir: and went not."

The Savior said, "Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you."—speaking undoubtedly of those who said they would go and did not do it. (See Matthew 21:28-31.)

This is, I think, one of the greatest challenges to the men holding the priesthood. The Lord has said to all of us, "Go and serve in my vineyard," and every one who has been ordained to the priesthood and set apart for his calling has said, "I go," but some go not. [page 85] and others weary when the day is yet young.

Our challenge tonight, in support of what has already been said, is that in every ward and stake, mission and branch, in every part of the Church, in all the auxiliaries, we join unitedly and enthusiastically to make the labors of these brethren and those associated with them successful in this great continuing movement for instructing and saving the members of the Church. We are doing a lot in the mission fields, but there is a lot to be done here at home.

Some may feel that in some far-off part of the Church there is not much hope. Sometimes we say, "Well, if you could send us a General Authority more often, we would be more inspired." The Church is getting too big, as Brother Lee has explained, for the General Authorities to attend all of the conferences.

I am reminded of what happened to a captain of a ship in the South Atlantic. He had run out of fresh water. His crew were all athirst. Another ship hove in sight, and he signalled, "Send us water" and the signal came back, "Let down your buckets, there is fresh water all around you. You are in the Gulf Stream." They let down their buckets and found it was true. They had not realized that the course of the Gulf Stream, driven out into the briny deep, had maintained its virtues, so to speak. They were able to save themselves by that which was all around them, yet they did not know it.

Brethren, there is available to you wherever you are, the blessings, the opportunities, the privileges of teaching the gospel of Christ, if you will let down your bucket into the Gulf Stream of the Holy Spirit which is everywhere.

God help us to do our duty, to be equal to our task, and when we say, "I go," let us be true to the promise that is implied and stay until the end of the day, that when the time shall come that we shall be released from this part of our labors and we go on to greater labors, we may be able to say with the Apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith." (2 Tim. 4:7). This I pray in the name of Jesus Christ. Amen.

President David O. McKay:

President Henry D. Moyle will now address the Priesthood.

PRESIDENT HENRY D. MOYLE First Counselor in the First Presidency

At our April conference in 1960, I called attention to the need we had for missionaries, that we would like at least to double the force that we then had. At that time twenty-five percent of our young men eligible were going on missions — 6,000 of them. I came to you tonight with my heart filled with gratitude to express to you the deep appreciation of the brethren of the fact that tonight we are on the verge of having those 12,000 missionaries in the mission fields throughout the world. We are realizing approximately fifty percent of our potential rather than twenty-five percent, and just as we needed more missionaries in April of 1960, we need more tonight. We had fifty missions at that time, we now have seventy, either in existence or in immediate contemplation, and all of these missions are calling for young men and young women and couples to go out and to preach the gospel to the peoples of the world who are waiting for our message.

I found in a book of the seventeenth century, written by a Sir Walter Moyle, who may or may not be one of my progenitors—I think in light of this great program that Brother Lee and the brethren have presented tonight and in light of the fact that the work of the ministry becomes more and more intense day by day, and if we fulfill our callings, we shall of necessity be more and more diligent, that what Mr. Moyle said has a present-day application, in spite of its antiquity.

He writes: "I think our success and salvation depend largely on how well we can eliminate idle moments from our lives and dedicate ourselves to hard work, which is impossible without effort and concentration."

I have had the feeling for a long time that we are unduly influenced by fear. I think for the most part the priesthood of the Church believes themselves to be courageous. I am sure that we have not entirely overcome fear. I am very much impressed with the statements that Elder John A. Widtsoe of the Council of the Twelve made at an annual general conference in April 1942:

"Fear which 'shall come upon every man,' is the natural consequence of a sense of weakness, also of sin. Fear is a chief weapon of Satan in making mankind unhappy. He who fears loses strength for the combat of life, for the fight against evil. Therefore, the power of evil ever seeks to engender fear in human hearts. In this day of sorrow fear walks with humanity. It directs measurably, the course of every battle. It remains as a gnawing poison in the heart of victors as of the vanquished.

"As leaders in Israel, we must seek to dispel fear from among our people. A timid, fearing people cannot do their work well. The Latter-day Saints have a divinely assigned world mission so great that they cannot afford to dissipate their strength in fear. The Lord has repeatedly warned his people against fear. Many a blessing is withheld because of our fears. He has expressly declared that men cannot stop his work on earth, therefore, they who are engaged in the Lord's latter-day cause, and who fear, really trust man more than God, and thereby are robbed of their power to serve.

"The key to the conquest of fear has been given through the Prophet Joseph Smith, "Brother Widtsoe continues. "If ye are prepared ye shall not fear." (D&C 38:30.) That is a message from the Doctrine and Covenants, and Brother Widtsoe says in conclusion, 'That divine message needs repeating today in every stake and ward. Are we prepared to surrender to God's commandments? . . . If we can honestly answer yes, we can bid fear depart. And the degree of fear in our hearts may well be measured by our preparation by righteous living, such as should characterize Latter-day Saints."

God bless us to eliminate fear and to meet every challenge which the priesthood of God places upon us, I pray humbly, in the name of Jesus Christ. Amen.

David O. McKay
While Elder Lee and the other members of the twelve were presenting the outline of the great correlation work now in preparation, a passage of scripture came to my mind, which I shall quote, if I can, which will summarize the purpose of all this work:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:"

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: . . ." (Eph. 4:11-13.)

That is what these brethren have in mind. That is what you brethren of the priesthood, assembled in these vast congregations tonight, have in mind, because you are servants of the Most High, and he has given you the responsibility of perfecting the Saints, of working in the ministry, for edifying the Saints of God, and the object is the perfecting of the individual.

There are many who are working tonight in positions who are sometimes discouraged. They may be in a bishopric, some may be in the presidencies of stakes, some may be in the presidencies of quorums, some deacons who feel "Well, I am not doing anything." Teachers who are asked to go ward teaching sometimes feel they are incompetent, inadequate to teach. The plans that have been outlined today for you will be an aid no matter what position you may be holding, and you who feel inadequate, particularly the young boys who hold the office of teacher, when you go into the home of a man of the priesthood, and you feel inadequate to do your duty, remember this, given by a nonmember of the Church, but it contains encouragement:

"Who does his task from day to day And meets whatever comes his way Believing God has willed it so, Has found real greatness here below.

"Who guards his post, no matter where, Believing God must need him there, Although but lowly toil it be, Has risen to nobility.

"For great and low there's but one test: 'Tis that each man shall do his best. Who works with all the strength he can Shall never die in debt to man." (Edgar A. Guest)

God bless the priesthood of the Church of Jesus Christ throughout the whole world. They are called to serve; to serve the members of the Church, and to serve the world by preaching the everlasting gospel. May the Lord guide us, inspire us, never leave us alone, I pray in the name of Jesus Christ. Amen.
Peter thus characterizes the church as the house of God and classifies the occupants of his house as those who obey the gospel of God, which is the gospel of Christ.

In this prophetic declaration by Peter there is no ambiguity. "Obey the gospel of God" must be our ensign. There is no other real approach to the fulfillment of life's highest purpose. It is satisfying to know that we need not wander through life aimlessly with insecurity, uncertainty; finding doubt, fear, apprehension on every side. We have a certain definite plan given us. We need only understand, accept, and obey. We are then at once at peace and can make ourselves secure in the household of God. We know the gospel is "... the power of God unto salvation to every one that believeth, ..." as Paul so forcefully declared to the Romans. (See Rom. 1:16.)

Now the first principles and ordinances of the gospel are:

1. Faith in the Lord Jesus Christ.
2. Repentance.
3. Baptism by immersion for the remission of sins.
4. Laying on of hands for the gift of the Holy Ghost.

The gospel is simple, unambiguous, and understandable by all who desire to know. It is natural, reasonable, and agreeable, and conducive to independence, peace, happiness, and security. It is appreciated by all who accept and conform their lives to its teaching. Its rewards to the faithful are numerous and obvious. Like the acquisition of anything worthwhile, it takes desire and consistent effort. It is different from the acquisition of earthly, perishable things. They come and go. Their enjoyment is temporary and superficial. The benefits and blessings of faith and obedience are everlasting. The products of the Spirit are priceless. Indeed with the blessings of obedience we live closer to God and our neighbor, and appreciate more our earthly heritage in every way. In the words of Peter we are told: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, ..." (2 Peter 1:4.)

Thus our obedience to the gospel carries its own reward here and now. We do not need to wait with expectation or anticipation for the eternal blessings awaiting us in immortality to justify our obedience in this life to the principles of the gospel. We can become partakers of the divine nature progressively from the beginning of our conversion throughout the remainder of our faithful lives. The Lord never leaves us in doubt as to his nearness to us so long as we adhere to the faith. The price we pay by lending obedience to the laws of the gospel sinks into insignificance when compared with our incomparable receipts. No real joy exceeds our feelings when we have received and thanked God for his heavenly blessings. Jesus said to the rich young ruler:

"... If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." (Matt. 19:21.)

Even his all was not too much.

"... If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." (Matt. 19:21.)

A favorite passage of scripture to which we cling and oft repeat is found in John:

"And this is life eternal, that the might know thee the only true God and Jesus Christ, whom thou hast sent." (John 17:3.)

As we disseminate knowledge of God among our fellow men, we accomplish the high purpose ascribed to us by modern scripture.

"For behold, this is my work and my glory--to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Our work, therefore, is to promulgate knowledge of God that all who listen may come to know God and thereby put themselves in the way of immortality and eternal life.

As we truly come to understand God and his ways, we can say as did David of old: "But I have trusted in thy mercy; my heart shall rejoice in thy salvation." (Psalm 13:5.)

Our work is cut out for us once we accept membership in God's Church and kingdom and obey the commandments of God. We become conscious of the reality and the actual existence of God--the Holy Ghost becomes our comforter and guide.

Our conversion may not be as sudden as that of the eunuch whom Philip was inspired to baptize:

"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water, what doth hinder me to be baptized?"

"And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."

"And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." (Acts 8:36-38.)
Neither need our conversion be as miraculous as was Paul's. Nonetheless each person's conversion is bound to be peculiarly personal. Every investigator seeking the truth in his own way can obtain the testimony of the Holy Ghost that Jesus is the Christ. Finally each real conversion, no matter how wrought, brings to all the same testimony of the divine mission of our Lord and Savior. When we receive this testimony, we can all proclaim as is written of Paul, "...straightway he preached..." (Ibid., 9:20.)

This is the pursuit of every Mormon missionary throughout his mission wherever in the world he may be sent. And this is the testimony of every convert to the Church. When this knowledge that Jesus is the Christ becomes ours, we desire to give others the opportunity which has come to us to gain the witness of the Holy Ghost.

It is not only easy, but natural for every member of the Church, with the inspiration of the Holy Ghost, to be a missionary. In 1829 the Lord declared through the Prophet Joseph Smith:

"Now behold, a marvelous work is about to come forth among the children of men."

"Therefore, O ye that embark in the service of God see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day." (D&C 4:1-2.)

We embark in the service of God through faith, repentance, baptism, and the reception of the Holy Ghost--every member of the Church becomes a member of the household of God through his faith and faithfulness.

We are told on all sides today that we need only confess that "Jesus is the Christ" to be saved. But we must know Christ to become part of his household and prepare for the day of judgment which will start at his house. Members of a household generally know the master of the house. We cannot know God or be saved by grace alone. The grace of God is all-important to our redemption from sin. His atoning sacrifice is the very foundation of our salvation, both from the effects of the fall of Adam as well as from our personal transgressions. It is by virtue of his life and suffering and crucifixion and resurrection that we become the beneficiaries of his atoning sacrifice. He performed for us a task we could not do for ourselves. All mankind are thereby assured of their resurrection from the dead.

Our resurrection brings us to the judgment bar of God. There John the Revelator tells us:

"And I saw the dead, small and great stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20:12.)

The gospel plan, when followed, brings us a remission of our sins in mortality. We must act for ourselves and can depend or rely on no one else to be absolved from our own transgressions.

The answer Peter gave the multitude on the day of Pentecost is our answer to the world today.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38-38.)

How instructive in this respect are the words of Paul:

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6.)

We should now know what to do. It is upon the remission of sins through baptism that we gain our exaltation in our Father's mansions. We know how to prepare for the day of judgment of which Peter prophesied.

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?"

"And I saw the dead, small and great stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20:12.)

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38-38.)

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah 1:18.)

"The answer Peter gave the multitude on the day of Pentecost is our answer to the world today."

"The Lord is my light and my salvation, whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" (Ibid., 27:1.)

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.)

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

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"The answer Peter gave the multitude on the day of Pentecost is our answer to the world today."

"The Lord is my light and my salvation, whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" (Ibid., 27:1.)
"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

"For my yoke is easy, and my burden is light." (Matt. 11:28-30.)

The Lord told Joseph Smith in these words:

"And by your hands I will work a marvelous work among the children of men, unto the convincing of many of their sins, that they may come unto repentance, and that they may come unto the kingdom of my Father."

"Wherefore, the blessings which I give unto you are above all things." (D&C 18:44-45.)

Before this day of judgment comes, which is to start at the house of God according to Peter, the New Testament tells of many grand and glorious events which must occur in the latter days.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water." (Rev. 14:6-7.)

We proclaim in all seriousness that the everlasting gospel of Jesus Christ has been restored to the earth as prophesied by John the Revelator, through the instrumentality of the Prophet Joseph Smith. We invite all mankind to investigate our proclamations to the world that the gospel has been restored to the earth in these latter days in its fulness by angels from heaven, who appeared to the Prophet and instructed him in the details of the restoration of God's Church and kingdom here on earth and gave to him for the world the saving principles and ordinances of the gospel in their purity.

After the angelic visitation, Joseph Smith and Oliver Cowdery were visited by Peter, James, and John--resurrected beings--who laid their hands upon the heads of Joseph and Oliver and conferred upon them the priesthood of God.

In keeping with the commission Joseph Smith had previously received from the visitation of God the Father and his Son Jesus Christ, he organized The Church of Jesus Christ of Latter-day Saints on April 6, 1830, in the state of New York. Since then it has steadily grown for a hundred thirty-two years from six members to two million, scattered throughout the world. Our message is in fulfillment of prophecy of old.

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; . . ." (Eph. 2:19-20.)

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." (Matt. 28:19-20.)

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Lend Thine Ear To My Prayer." Following the singing Elder Marion G. Romney of the Council of the Twelve will speak to us.

We shall now hear from Elder Marion G. Romney of the Council of the Twelve.

ELDER MARION G. ROMNEY Of the Council of the Twelve Apostles

"My beloved brothers and sisters and friends, seen and unseen: My spirit is subdued by the potential of this occasion. There must be eight thousand of you within my vision, and I am advised that the radio and television audience is worldwide and may be numbered in the millions. If I thought of you in mass, I should be overwhelmed. But I am not thinking of you in mass. I want the relationship between each of you and me to be a personal one, for I bear a divine message of the greatest significance to each of you. Fully accepted, it will bring to each of us the abundant life of which Jesus spoke. Widely accepted, the rivalry and contention among nations would cease and peace would flow down as dew from heaven upon all the peoples of the earth.

This great consummation will be realized when and only when men catch the meaning of and live by the full implication of Paul's great statement in his sermon on Mars' hill:

"God that made the world and all things . . . dwelleth not in temples made with hands;
Neither is worshipped with men's hands, as though he needed any thing seeing he giveth to all life, and breath, and all things;

And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations

That they should seek the Lord, and find him, though he be not far from every one of us:

For in him we live, and move, and have our being; . . . For we are . . . his offspring." (Acts 17:24-28.)

I have chosen for my text Alma's final charge to his son Helaman--". . . look to God and live." (Alma 37:47.) Alma, an American prophet-statesman, was speaking about 93 BC. He was well qualified to give this charge because he had experienced the consequences of running counter to it, and he had enjoyed the blessings of obeying it. Through terrifying suffering he had learned that the penalty for not looking to God is pain and death. Through a subsequent life of righteousness he had learned that the reward for looking to God is fullness of life.

He had learned from the records of the people who had inhabited America between 2200 BC and his own time that they had been utterly destroyed in a fratricidal war resulting from their refusal to "look to God."

He had learned from the history of this vanished race the word of God to their prophets, the word of God to the prophets of his own people, and from revelations to himself and from his own experience, that the only way his people could escape the fate of their predecessors was for them to look to God.

As chief of state he had learned the limitations of civil government and the inability of political power to bring the abundant life or the perpetuation of civilization. So sure was he that his people, if they would live, must look to God that which he saw them departing from the ways of God, he relinquished his office as chief of state "... that he himself might go forth among his people, . . . [and] preach the word of God unto them, to stir them up in remembrance of their duty, and that he might pull down, by the word of God all the pride and craftiness and all the contentions which were among his people, seeing no [other] way that he might reclaim them [from their wickedness]...." (Alma 4:19.)

It was against this background that Alma so earnestly sought to impress upon his sons the message of our text--". . . look to God and live."

Six thousand years of human history attests to Alma's wisdom. Every chapter thereof teaches that the uninspired wisdom of men cannot build a lasting stable civilization nor bring peace and happiness to individual men. All the evidence teaches that if man would live abundantly and preserve his civilization, he must look to God. Generation after generation has learned through sad experience that "... cursed is he that putteth his trust in the arm of flesh. Yea, cursed is he that putteth his trust in man...." (2 Nephi 4:34.)

Nor are the prophets the only ones to be persuaded that "Except the Lord build the house, they labour in vain that build it: . . . " (Psalm 127:1) Josephus, for example, introducing his Antiquities of the Jews, says that: "Moses, our legislator, . . . deemed it exceeding necessary, that he who would conduct his own life well, and give laws to others, in the first place should consider the Divine nature, . . . [Nor did Moses think that] any thing he should write [would] tend to the promotion of virtue in his readers; . . . unless they be taught first of all, that God is the Father and Lord of all things, . . . [He therefore] did not begin the establishment of his laws after the same manner that other legislators did; [i.e.,] and I am still quoting from Josephus, "upon contracts and other rites between one man and another, but by raising their minds upward to regard God, and his creation of the world, and by persuading that we are the most excellent of the creatures of God upon earth . . . when he had once demonstrated that God was possessed of perfect virtue, and that they also ought to strive [page 94] after the participation of it; . . . " (The Works of Josephus, pp. 38-39.)

In an exhaustive treatise on The Good Society, a modern author, Hugh E. Willis, A.B., A.M., LL.B., LLM., LL.D., Professor of Law, Emeritus, Indiana University, concludes that the best and only remedy to the present problems and the establishment of a good society is "the religion of Jesus." He makes a great point of the fact that the only motive strong enough to induce men to exercise that self-control required by the religion of Jesus is love. "Jesus," he says, "proposed," (he uses the word proposed because he does not accept Elohim and Jesus as actually Father and Son.) "to extend this love to the entire human race through teaching [not as a fact, mind you, not as a reality, but as a device] the fatherhood of God and the brotherhood of man."

Here we have an author who is so convinced that men must look to God in order to live in a good society that he deems it necessary to teach the fatherhood of God and the brotherhood of man even though he does not believe it. The hope for a good society of this man and millions of professing Christians and other men of goodwill who adopt this thesis is doomed to failure.

The world crisis we now face is upon us precisely because men have been and are now seeking the abundant life, for men, and peace among nations--the fruits of looking to God--by preaching the doctrine of the fatherhood of God and the brotherhood of man without actually believing them. Of such, the Lord says, "... they draw near to me with their lips, but their hearts are far from me,..." (Joseph Smith 2:19.)

The fatherhood of God and the brotherhood of man, taught as mere devices, never have and never will worlds without end, promote in men the love which inspires transforming self-control. The one and only motive strong enough to do this is a divinely given, moving, living witness that God is our Father and that Jesus is his divine Son, our Redeemer.

The need for us to look to God, however, in order to live is inherent in the very nature of man and his environment. It is not founded on arbitrary command but on universal law. Happiness, joy, peace, salvation, and every other component of the abundant life for men and peace among nations, are attained by obedience to the laws upon which they are predicated. They can be had in no other way. God's commands but prescribe those laws.

Mortal man is a dual being, a spirit child of God tabernacled in a physical body. Endowed with agency, he is placed here in mortality between opposing forces. The influence of God on the one hand inspires, pleads, and urges him to follow the way of life. On the other hand is the power of Satan tempting him to disbelieve and disregard God's commandments. The consequences of his choices are of the all-or-nothing sort. There is no way for him to escape the influence of these opposing powers. Inevitably he is led by one or the other. His God-given free agency gives him the power and option to choose. But choose he must. Nor can he serve both of them at the same time, unless they be taught first of all, that God is the Father and Lord of all things, . . . " (The Works of Josephus, pp. 38-39.)
You see, my beloved brethren and sisters, whoever you are, wherever you are, into whatever circumstances you are born, the Spirit of Christ attends us and, until we reject it, prompts us and encourages us to noble and high endeavor.

The covenant, the gospel, which you will learn through the servants of God, tells us how to look to God. There are three requisites:

A true concept and knowledge of God;

A knowledge of his commands; and third, obedience to those commands.

That man might have this true concept and knowledge of him, God has, through the ages, repeatedly revealed himself. He revealed himself to Adam, to Abraham, to Moses. Christ was God's revelation of himself to men in the Meridian of Time. For the benefit of us who live in this day he revealed himself to the Prophet Joseph Smith, Jun., in the spring of 1820 in Palmyra, New York.

Just as he revealed himself anew in each dispensation, so has he as often restated his commandments. He restated them for us of this day also through the Prophet Joseph Smith.

The Old Testament contains commandments God gave through the prophets to ancient Israel. The New Testament contains those given in the Dispensation of the Meridian of Time. The Book of Mormon contains the commandments delivered by the Savior to the ancient inhabitants of America. The Doctrine and Covenants is a compilation of commandments which the Lord gave to the Prophet Joseph Smith. They contain the instructions from which we learn how to look to God today. They were given "for the sake of the whole world" and are binding upon all of us. From them we learn whom to worship and how to worship and the course to take in order to escape the calamities which God sees coming upon the inhabitants of the world.

"For [said he] a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming.

"Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem; and my word shall be verified at this time as it hath hitherto been verified." (D&C 5:19-20.)

And, on the other hand, the Lord promises that if we will repent, look to him and keep his commandments, he will fight our battles, destroy our enemies and prosper us in the land, that we shall be a free people, and he will be our King and our lawgiver.

With the perfection of Telstar we have the means for instantaneous worldwide communication. Sobered by this awesome facility, someone has commented, "Now that we have the means, what do we have to say?"

From what we have already said it is clear that The Church of Jesus Christ of Latter-day Saints is ready with the answer, for it has been commissioned of heaven to carry the divine message of the restored gospel of Jesus Christ to every nation, kindred, tongue, and people, to every living soul--a message delivered, in part, by God himself--delivered in full by him, his Beloved Son, and other heavenly beings to the Latter-day Prophet for the salvation of all who live in this day.

A message that God the Father and Jesus Christ his Son, our Redeemer, live that they are within our reach, seeking to guide and direct and give us light and life; a message containing the true concept and knowledge of God and a restatement of his commandments to men; a message which, if believed, will give us the power to keep the commandments which will bring to each of us personally, my beloved brothers and sisters, whoever you are, wherever you may be, whatever the circumstances in which you live--the abundant life, which is peace of mind and comfort of soul; a message which, if widely accepted, will bring peace and goodwill among all nations!

We Latter-day Saints have learned the facts of this message from the words of the modern prophets. We have learned of their truth, for ourselves, however, by personal revelation to each of us. In the same manner, you may obtain like witness by taking the course which leads to it. I testify to you that I do know that the message we bear is true and I plead with you and all men everywhere to come--look to God and live.

That it may be so, I humbly pray in the name of Jesus Christ. Amen.
However, I know a man who is different. He has hope. He is typical of a remnant of over 25,000 other members of the Church in South America. I shall call him Juan Fulano. He lives in a little modest home with his aged mother and father and his wife and five small children. He is a mechanic by trade and works in a garage six days a week for ten hours a day.

It has been interesting to note how great world politics affect his whole existence, his country, his home, his job and his children. Juan used to be like so many of his countrymen. He worked and ate and drank and slept and lived without hope of anything better. He attended church only seldom, if ever; though his wife went more frequently. He had no faith in God and man and was intertemperate in his habits. He worried about the possibility of war, was upset by the turmoil in his government, and had little use for his fellow men.

However, in Juan Fulano, I saw peace take root and grow. No longer is peace an abstraction to me. Juan Fulano's whole life has changed, his home, his job, his children, he, himself. Juan now has faith. He has drawn close to his Heavenly Father. He prays now and finds not only comfort and solace, but also answers to his worthy petitions. He has repented, changed. He is now sensitive to the spiritual values in life. Juan has been baptized by immersion [page 97] for the remission of his sins by those who hold authority and has had hands laid upon his head to confer upon him the gift of the Holy Ghost which is leading and will lead him into all truth.

In addition he has received the priesthood of God and has been ordained an elder. He now not only attends church regularly but is the presiding authority in his local church branch. He is releasing the potential he has for leadership and service. He is not the same man that he was eight months ago when two servants of the Lord found him and taught him the gospel.

The gospel of Jesus Christ is designed to bring peace to the earth. To many this may seem only an idle dream—impossible. Others have good cause to say, "But Christianity has failed. We have not had peace in nineteen hundred years. Instead the church has even waged so-called 'holy wars.' "

May I remind you, however, that these churches have not been the Church of Jesus Christ. He is the head of none of these man-made churches. His authority to administer his gospel was lost to the earth shortly after the second century AD according both to prophecy and to fact. It was necessary for God the Father and his Son Jesus Christ to appear in the year 1820 to Joseph Smith and restore the true knowledge of God and to call him to be a prophet. It was necessary to establish and empower The Church of Jesus Christ of Latter-day Saints to teach and administer the ordinances of his government. Since 1830 this Church has grown in strength and power for righteousness in the earth. It can and will achieve its ultimate purpose of bringing peace.

But peace is not easily obtained because peace is rooted in righteousness! It grows not in the soil of sin or in indifference to the Spirit of God. It occurs not by edict or force. It comes by voluntary change in the heart of man.

Peace comes not as an endowment or gift. Like happiness it is ultimately obtained not by working or seeking for it, but rather it comes as an outgrowth, a byproduct, as it were, of righteousness. It comes as a blessing to those who are righteous.

The fear of such things as an atomic war is a misunderstanding of the destructive force which causes war. It did not take nuclear physics to destroy the Nephites who lived on this continent fifteen hundred years ago. The destructive power was sin and disobedience to divine law. The weapons used were bows and arrows. Today the destructive power is sin and disobedience to divine law. The weapons differ somewhat but accomplish exactly the same end.

If we are wicked, we have cause to fear every weapon. If we are righteous, we need fear nothing.

Juan Fulano has peace in his heart today, not because he sought for peace but because he sought to obey divine law; because he obeyed the fundamental principles and ordinances of the gospel of Jesus Christ. So it is with all men, if they would have peace. It begins with, first, faith in and acceptance of the Lord Jesus Christ; second, repentance and a firm resolution to keep the commandments God has given to his children; third, baptism by immersion for the remission of his sins, and fourth, laying on of hands for the gift of the Holy Ghost.

Acceptance of and conformance to these simple basic requirements opened the door for Juan Fulano and started him on his way to perfection and peace, and so it will do for every man: the John Does, the Hans Nelsons, the Taki Yomomatos, the Ivan Moscovitches, and the Benny Tall-Mountains.

If this formula seems too simple to establish peace, may I remind you that this very gospel, the observance of these basic, identical principles have brought righteousness and peace to the earth in times past.

The Book of Mormon, a sacred volume of scripture, records the visit and the teachings of Jesus Christ on this the American continent. I quote briefly from this record:

"... and behold the disciples of Jesus had formed a church of Christ in all the lands round about. And as many as did come unto them, and did truly repent of their sins, were baptized [page 98] in the name of Jesus; and they did also receive the Holy Ghost." (4 Nephi 1:20)

"And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another. (4 Nephi 5:20)

"And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.... (4 Nephi 5:21)

"And there were no enyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God.... (4 Nephi 5:23)

"And how blessed were they! For the Lord did bless them in all their doings;..." for some one hundred and sixty years. (See 4 Nephi 1:1-3, 16, 18.)

Thus they did have peace, but I repeat again, based upon obedience to the gospel of Jesus Christ by obedience to the words of the living prophets and apostles.

"I bear testimony that God lives, that Jesus is the Christ, that President David O. McKay is the prophet to the world today, in the name of Jesus Christ. Amen. (President David O. McKay)

Elder A. Theodore Tuttle of the First Council of the Seventy, and at present President of the South American Mission, has just concluded speaking. We shall now hear from Bishop Robert L. Simpson of the Presiding Bishopric.

My dear brothers and sisters, how grateful I am for this opportunity of attending this glorious conference. I do not know when I have felt a more generous outpouring of the spirit of our Heavenly Father. Would it not be wonderful if the world's problems and differences could be solved and decided under such a feeling of unity and warmth as we find here this morning? I pray to my Heavenly Father that the expressions of these few minutes will be a direct reflection of the testimony that I feel in my heart.
p2 Living in this jet age of accelerated pace and challenge causes serious reflection on some fundamental issues. We might ask ourselves a few basic questions; for example, "How can precious time and energy be spent most profitably?" "What comes first?" "To what shall we turn our hand next?" "Does a loving Father really dwell in the heavens?" These all-important questions have been asked by practically every person who has ever lived. Sometimes we avoid dedicating ourselves to the direction that common reason tells us to be right until a circumstance forces the issue. I shall never forget a thought-provoking experience that came to me at the outbreak of World War II, and I would like to share it with you briefly:

p3 The British Empire had just declared war on the Axis powers. At the time I was a missionary in far-off New Zealand, and that country was busily engaged in adjusting itself to wartime footing. Various projects were launched by the government in an attempt to make the people sense the seriousness of their situation. One beautiful morning I was walking with my companion down the main street of New Zealand's largest city, when our attention was captured by a group of low-level bombers approaching rapidly over the city. Their markings were indistinct, and we thought to ourselves "Might this be the enemy?" Just at that moment the bomb bays began to open up. It was a very ominous sight. Then, what appeared to be bombs were released from the bomb bays and everyone stood transfixed. Everyone stood in amazement, and was very much relieved to see that these would-be-bombs disintegrated into thousands of leaflets, fluttering down over the city.

p4 Being tall, I was one of the first to reach a falling pamphlet, and bringing it quickly into focus, my companion and I read this brief but startling message: "If this were a bomb, where would you be?" Now, brothers and sisters, you can be certain that our thoughts were very serious on that occasion, and I want to tell you that the gospel of Jesus Christ and its importance to mankind seemed foremost, above all else.

p5 The gospel, as set down by the Savior of the world, was never intended to be the least bit confusing, for he is the author of truth and light. Our Heavenly Father has but one desire and that is to have as many of his children as possible, regain his presence.

p6 You know, I had a business acquaintance, and he once complained that to him, religion had become a mass of confusion. He said that the road immediately ahead was covered with thick fog—that the bright goals which seemed so clear and discernible in his childhood, now seemed obscure and questionable. He was losing his faith! He was standing alone!

p7 We oftentimes lose sight of basic goals as we struggle against the adversary in this mortal realm of existence. Nothing would please him more than to have us distracted in our attempts to regain the presence of our Heavenly Father, and such was the plight of my friend.

p8 Often we hear folks say, "I can't see the forest for the trees." How important it is for us to ascend a vantage point from time to time, above the fog that my friend referred to; there to check direction and relative position, there to decide on things of most importance; there to re-evaluate our goals.

p9 The Lord gave the key to all men nearly two thousand years ago when he said:

p10 "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me." (Rev. 3:20-21.)

p11 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21.)

p12 "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:20-21.)

p13 How can any man look into the heavens and witness the order of his creations, without hearing that knock? How can any witness the wonders of this electronic and nuclear age without hearing the knock? How can we participate in the revealed wonders of medicine without indeed knowing that his mercy and love extend toward all men?

p14 He goes on to say, "... if any man hear my voice,"--not just some special, select group of men, but "any man," any or all of more than three billion that live on the face of the earth, may accept of this invitation freely.

p15 "... if any man hear my voice, and open the door, I will come in to him, ... " What must we do? It is up to us to open the door! He knocks; we recognize his voice; and then we open the door.

p16 It is not the Lord's plan to force his will upon anyone. Holman Hunt, the artist, felt inspired to capture this stirring scripture on canvas. One day he was showing his picture of "Christ Knocking at the Door," to a friend, when the friend suddenly exclaimed, "There is one thing wrong about your picture." "What is it?" inquired the artist. "The door on which Jesus knocks has no handle." "Ah," replied Mr. Hunt, "this is not a mistake. The handle is inside. It is from within, the door must be opened. Man must take the initiative."

p17 Yes, brothers and sisters, we are weak;

p18 We do need help, we need help in overcoming. Where should we turn for spiritual and moral strength? Should we desire to become a doctor, we do not hesitate to seek qualified doctors to train us. If our interest is in the field of law we turn to those who are graduates in law, to become experts ourselves.

p19 Almost all men have the goal of our Heavenly Father's presence--so why not recognize the knock? Why not seek his counsel and listen to the voice? Let's open the door and let him in. Let's [page 100] partake abundantly of this one great source of truth and light, for his promise rings ever true:

p20 "... I will give unto him that is athirst of the fountain of the water of life freely."

p21 "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." (Rev. 21:6-7.)

p22 After we open the door, graciously accepting the help that is so necessary to our success, the Lord gives us another great promise in the following verse, and how appropriate it that follows his promise of help, for it is unlikely that man could ever achieve this promise on his own. He goes on to say:

p23 "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Ibid., 3:21.)

p24 Now, as the Lord draws close to us in fulfillment of his promise, his advice and counsel will be direct and clear and undeviating from that original theme which has been the very core of his message from the beginning of time. He will tell us that our overcoming can best be accomplished in terms of others; for example, the priesthood has been restored in our day. Thousands of priesthood holders are here this morning.

p25 Brethren, what can we do for ourselves with the priesthood? We only do for others with the priesthood. We bless others, we perform ordinances for others, we perform service for others. Such is the admonition given by the Savior to all mankind. Matthew has recorded the Savior's words as follows:

p26 "... Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

p27 Another great prophet, speaking from this hemisphere, expressed it in this way:
Selfishness and ingratitude are tools of destruction. The civilized world rocks and reels today because of selfish attitudes. I like the expression given in a poem which starts:

"...when ye are in the service of your fellow beings ye are only in the service of your God." (Mosiah 2:17.)

Bishop Simpson's allusion to the Second World War brought to my mind a story which impresses me greatly as to the value of one individual and the impact of one life.

"Nobody knows what a boy is worth. We'll have to wait and see. But every man in a noble place a boy once used to be," said President David O. McKay.

"Others, Lord, yes, others. Let this my motto be. Help me to live for others That I may live for Thee." arranged these words.

"If this were a bomb, where would you be?"

We had just listened to Bishop Robert L. Simpson of the Presiding Bishopric of the Church. The Tabernacle Choir will now sing "Lead Kindly Light," after which Elder Marion D. Hanks of the First Council of the Seventy will give the concluding address.

The Tabernacle Choir sang the hymn, "Lead Kindly Light."

We shall now hear from Elder Marion D. Hanks of the First Council of Seventy and presently serving as president of the British Mission with headquarters in London.

It has been my blessing for many years to work among the young and among those who work with the young. Recently it has been my especial privilege to labor with several hundred choice young men and women, serving as missionaries in a foreign land. I believe I know better today than I have ever known in my life how substantial and remarkable and marvelous are the blessings of God to this Church in these days. He has blessed us with substance in a day when mists of darkness shadow the land.

May we constantly strive to be worthy, worthy of the blessings of our Heavenly Father. None can do it alone. We must open the door wide, we must extend the arm of fellowship to those about us, forgetting self, thinking of others, always others—not waiting until tomorrow, but today—fore who can tell—"If this were a bomb, where would you be?"

It would seem likely that we are united also in our estimate of their value as individual children of God. They are infinitely valuable. Do you know the poem:

"...when ye are in the service of your fellow beings ye are only in the service of your God."

"Others, Lord, yes, others. Let this my motto be. Help me to live for others That I may live for Thee."

"If this were a bomb, where would you be?"

The act was loaded with death. The flap at the end of the bomb chute had somehow become stuck. When the bomb struck it, it exploded prematurely and burst back into the cabin of the airplane and into the face and chest of Sergeant Irwin. Dropping to the deck it began swiftly to burn its way.
12 Sergeant Irwin, tragically wounded, got to his knees, picked up the bomb in his bare hands, cradled it in his arms, and staggered up the passageway. Crashing into the
navigating's table, he had to stop and un latch it with fingers that left burn marks in the hardwood. By now the aircraft was filled with acrid fumes, blinding the pilot, and was
wallowing less than 300 feet above the water. Irwin staggered into the pilot's compartment shouting "Window, window." He could not see that it was already open, and his
fumbling fingers left burn marks on the metal. He threw the bomb out of the window and collapsed to the deck. Two hours later Colonel Sprouse having ordered the "City of
Los Angeles" back to base in the slim hope that Irwin's life might be saved, they reached Iwo Jima. Irwin's flesh was still smoking with imbedded phosphorous when he was
removed from the plane by comrades who had to avert their faces from his tragic wounds.

13 Sergeant Irwin lived to receive his nation's highest honor for extreme bravery and to survive nearly fifty plastic surgery operations which restored him to a somewhat
normal life. He lived to marry and to become a father. And with him, there lived eleven other men who but for his almost unbelievable courage would be dead. Eleven men,
spared to their lives and work and families through the decision and courageous act of one man! When Sergeant Irwin picked up that bomb, he knew that it was burning at
1,300 degrees Fahrenheit, 1,088 degrees hotter than boiling water!

14 This dramatic story came out of a war, but its implications are applicable to each of us, to our families, communities, nations. How many young people are there in your
home or neighborhood, choice young children of God, who are wanting for lack of someone who has the courage and concern to interest himself or herself in their welfare?
The prime responsibility, of course, is in the home, and we are as a Church and people anxiously interested in strengthening our homes and families. But we are aware that
there are literally millions of youngsters who are not receiving in their homes the care they desperately need. They are the legitimate concern of all of us.

15 What can we do for them?

16 I offer these quick suggestions in headlines only. The rest of the story, each of us may fashion as we will. I believe them to be the substance of youthful success and
joy.

17 1. Be concerned with their welfare. Recognize their worth and our potential to bless them and influence them and help them and lift them.

18 2. Understand that they are different. They are not all out of one mold. They are at varying levels of spiritual and social and intellectual maturity, even though they may be
the same age. They must be accepted and dealt with as individuals, as they are, and in terms of what they can be, and helped to become the best that they can be.

19 3. They need to be taught. They need instruction. Someone has said that we habitually overestimate their experience and underestimate their intelligence. We expect
them to act like little adults, and yet we fail to take time and interest to teach them.

20 At a meeting in England a few weeks ago a little girl, perhaps younger than four years of age, walked into a hall where a film and lecture were to be presented. I
watched her as she stepped daintily over a moving picture projector cord. A man standing near the machine to protect it from accidental damage said to her, "Sweetheart,
hurry and sit down. We're going to start." She sat down, right there in the middle of the aisle smiling sweetly at those around her. He picked her up and explained that he
had wanted her to sit up in front on a chair and then escorted her there.

21 Now, as the father of five children I am not blind to reality. I know that they don't always do what we tell them but if we have a proper appreciation of their value and of
our ability to influence them, if we will accept them as they are and teach them in a spirit of love, wonderful blessings will come to them and to us. Let me add it as a special
and significant point:

22 4. We must really love them. We can afford to make the mistakes of the inexpert if we sincerely love them.

23 5. They need discipline. They need to realize that there are rules, wise and fair rules, which apply to them, lack of conformity to which brings a penalty.

24 You will remember the wonderful counsel given by the Lord to Joseph Smith in response to his anguished cry from the dungeon at Liberty, Missouri where he had been
rudely confined for months, away from his friends and loved ones. The spirit of the priesthood was movingly explained and direction given as to how it must be used.
Included was this remarkable statement: "Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love
and tenderness toward them..." (D&C 121:43.)

25 Young people need discipline, administered in love.

26 In the great state of Vermont a few months ago I faced an unruly crowd of choice teenagers brought from all regions in the state. They had listened to good music, had
heard the mayors and the governor, and had responded to every effort with contempt and discourtesy. The person who introduced me was quite apologetic. I think he
wished that he would disappear, so embarrassing had been the behavior of the young people to that moment. I stood up and said something I hadn't ever said before to a
sequence of teenagers. I said, "I'm sorry that most of you didn't hear the great talk that your governor just delivered. It was a wonderful talk, and you would have profited from
hearing it, but you weren't listening. Let me repeat the theme of what your governor said. He talked about 'Vermont's Chief Asset, Her Teenagers.' I'd like to tell you the
prime responsibility, of course, is in the home, and we are as a Church and people anxiously interested in strengthening our homes and families. But we are aware that
there are literally millions of youngsters who are not receiving in their homes the care they desperately need. They are the legitimate concern of all of us.

27 Well, they listened. I spent the next forty-five minutes showing forth an increase of love toward them, talking to the theme of "Moral Courage." I did my best to recover from
what might be thought a very strange way to approach a group of young people. They didn't move a muscle. They listened, and their response was wonderful.

28 When the meeting was over, I walked out of the building and was stopped on the path outside by a rather grim-looking group of handsome, rugged young men. One of
them stepped forward [page 104] and said, "Mr. Hanks, we were very grateful for your talk on moral courage. We learned a lot. But we'd like you to know that what you did
here tonight was lots more important than anything you said, and we're never going to forget it."

29 Young people need to be disciplined in love.
I testify that God lives, that we are his children, and that we can bless each other and our choice young brothers and sisters if we will. In the name of Jesus Christ. Amen.

President David O. McKay:

Elder Marion D. Hanks of the First Council of the Seventy, president of the British Mission, has been our concluding speaker.

We shall conclude this sixth session of the 132nd Semi-Annual General Conference of the Church with the Tabernacle Choir singing “Hallelujah Chorus.” Following the singing the benediction will be offered by Elder Alvin Robert Barlow president of the Gunnison Stake. This conference will then be adjourned until two o’clock this afternoon.

May we again express appreciation to the owners and managers of the many television and radio stations who have offered their facilities as a public service to make the proceedings of this conference available to millions throughout North America, South America, Europe, and in many other areas of the world during the two hours we have been assembled in this session.

The Tabernacle Choir sang as a concluding number “Hallelujah Chorus.”

Elder Alvin Robert Barlow, president of the Gunnison Stake, offered the benediction.

Conference adjourned until 2:00 p.m.
prophet, seer, and revelator—and as their leader.

We were honored recently to have President McKay in Scotland. We had hoped for this, and we were very blessed to have him there.

I would like to bear testimony, and I would like to turn to the spirit of love found in the Epistle of John, the beloved apostle:

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." (1 John 1:5.)

Sometimes we like to create a little darkness to hide in, but in God there is no darkness at all.

"If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth:

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

And hereby we do know that we know him, if we keep his commandments.

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

Very powerful, yet to the point and needs no private interpretation.

"But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

"He that saith he abideth in him ought himself also so to walk, even as he walked....

"He that saith he is in the light, and hateth his brother, is in darkness even until now.

"He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

"But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes....

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

"He that loveth not knoweth not God; for God is love....

"And this commandment have we from him, That he who loveth God love his brother also.” (1 John 1:6-7; 2:3-6, 9-11; 4:7-8, 21.)

I would like to turn to the Gospel of John and read the Savior's parting words prior to his ascension, wherein he tells Peter how he can show his love for him.

"... Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.” (John 21:15.)

Feed my children.

"... Jesus saith again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.” (Ibid., 21:16.)

Feed the parents.

"... He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.” (Ibid., 21:17.)

We can all show our love for our Savior Jesus Christ by feeding the lambs and the sheep. Every member a missionary! Each member to bring one or more members into the Church each year! Have you accomplished this for this year?

I pray for the ability and inspiration to serve the Lord and my fellow men. I am thankful for the atonement of our Savior Jesus Christ and for the principle of repentance. Repentance has a forward look, a new look, a better Christian life. I pray to live and practise the principle of repentance.

I know that God lives. He has manifested himself in our mission with his blessings many times. We see the works of Satan on every turn we make.

With love in my heart for my Heavenly Father I desire to show my love by serving my fellow men.

In the name of Jesus Christ. Amen.

President David O. McKay:

You have just heard from President Bernard P. Brockbank, recently sustained as one of the Assistants to the Twelve Apostles, presently president of the Scottish Mission. Our next speaker will be Elder LeGrand Richards, a member of the Council of the Twelve. He will be followed by Elder Henry D. Taylor, Assistant to the Twelve.

After telling you Latter-day Saints how much I love you and how grateful I am for your kindness to me as I visit in your stakes and how I appreciate your prayers for us brethren of the General Authorities, I want to say a few words to the nonmembers who might be present here today in this great conference or listening in. For my preface to what I would like to say, I would like to read a few words from President George Albert Smith, one of the former presidents of the Church. He said:

"The missionaries of the Church of Jesus Christ of Latter-day Saints ... [go] out into the world--not to criticize others, not to find fault, but to say to our Father's other children, 'keep all the good you have received, keep all the truth that you have learned, all that has come to you in your homes, in your institutions of learning, under your
many facilities for education, keep it all; and then let us divide with you additional truths that have been revealed by our Heavenly Father in our day.' " (Conference Report, October 1946, p. 5.)

p3 Is not that a wonderful statement? And anyone who is not a member of this Church and hears a statement like that ought to want to know if we really have truths to divide with them that they know not of.

p4 I had a man sit in my office a short time ago who spent thirty years as a minister of the gospel, and then he met our Mormon elders, and he learned something of those additional truths, and he said this to me:

p5 "When I think of how little I had to offer my people as a minister of the gospel compared to what I now have in the fulness of the gospel as the Lord has restored it through the Prophet Joseph Smith, I want to go back and tell all my friends what I have found. Now, they will not listen to me. I am an apostate from their church."

p6 That is what every honest seeker of the truth finds when he meets our missionaries and is willing to open his heart and to find out whether we have something additional to offer them. I tell these people if our missionaries would offer them a million dollars, it would not be worth half as much to them as what they can bring to them, that will bring them joy and happiness and peace in this world and in the world to come.

p7 When Nicodemus came to Jesus by night and he said:

p8 "... we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him," Jesus did not start on a great oration of life. He said:

p9 "... Except a man be born again, he cannot see the kingdom of God."

p10 And of course Nicodemus could not understand that, and he said:

p11 "... How can a man be born when he is old? ..." And you remember the rest of the story, and Jesus said:

p12 "... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:1-5.)

p13 That is the foundation, that is what Paul meant when he said that we are buried with him in baptism, and as he arose to the glory of his father, we should come forth and walk in a newness of life, knowing this that our old man of sin is buried with him. That is being born again, when the old man of sin is buried and we walk in a newness of life.

p14 Then Jesus proceeded to say to Nicodemus, when he could not understand:

p15 "... Art thou a master of Israel, and knowest not these things? ..."

p16 "... We speak that we do know, and testify that we have seen; and ye receive not our witness."

p17 And then he adds:

p18 "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (See Ibid., 3:10-12.)

p19 I want to bear you my testimony, my friends, that we have many heavenly things to tell the world, if they just want to know what the Lord has revealed in this day in which we live. President Brown, in his address, called attention to one of our articles of faith, which reads:

p20 "We believe all that God has revealed, all that He does now reveal, and [page 108] we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." (Joseph Smith, Ninth Article of Faith.)

p21 In other words, the Lord has not quit talking to his people. We do not just believe in the ancient scripture. We have so much more. No man can believe in the Bible truly without knowing that there is another volume of scripture, a companion volume of scripture, to go with that that the God of heaven commanded one of his prophets should write, and he said he would bring it forth, and he would put it with the record of the Jews, and he would make them one in his hand. We have that other volume of scripture and from it and the revelations that have come in this day, for we believe in modern revelation, we learn many of the choice things of heaven that pertain to the heavenly things.

p22 If you were taking a child and enrolling him in the kindergarten or the grade school, you would not expect him to understand things that are taught in college. In that same sense Jesus invited the people to be born again and that would open the door for them to learn some of the heavenly things.

p23 In the few moments given to me, there is not much time to discuss heavenly things, but I would like to mention one of these heavenly things, to me, that has come through the restoration of the gospel, through the revelations of the Lord to his prophets of this dispensation.

p24 If I were to ask those of you who are Christians what you love most in all this world, next to your love of God the Eternal Father, if you have Christian principles and you live them, you could not help saying that you love your wives and your children more than anything else. I have said that if I did not have an assurance that God intended that the companionship of husband and wife here in mortality should be projected into the eternal worlds, I would just about as soon believe that death would be a complete annihilation of both body and spirit, but when the Lord placed Adam in the garden before death was known in the world, he said it was not good for man to be alone, and he gave him a helpermeet. And you know all through the scriptures and the words of the Savior, we are told that these twain shall be one flesh. If Jesus then really performed a great atonement to restore what was lost, then that means that in the great day of the resurrection, we will have our wives and our children.

p25 Isaiah understood that fully when he saw a new heaven and a new earth, and he tells us that in that new heaven and new earth, we should build buildings and inhabit them, and we should plant vineyards and eat the fruit thereof, that we should not build and another inhabit, nor plant and another eat, for every man should enjoy the works of his own hands and then he adds:

p26 "... they are the seed of the blessed of the Lord, and their offspring with them." (Isaiah 65:23.)

p27 I wonder if anything in this world could be more important than to know that we can live to enjoy the eternal world with our loved ones. In connection with that, the Apostle Paul was caught up into the third heaven and the paradise of God, and he was shown things that it was not permitted for man to write, but he did say:

p28 "... Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9.)

p29 Would it not be wonderful if Paul could have told us what he saw in that third heaven, and there cannot be a third heaven without a first and a second, and then there is paradise, and there is hell, and the Christian world does not know much about those things. But we know about them because the God of heaven gave that revelation to the Prophet Joseph Smith, telling him that it was a transcript of the records of the eternal worlds. Now, of course, there is not time for me today to tell you, but nowhere in all the
Coming back to this association of loved ones—you remember the promise made by Malachi as the Lord spoke through him. He told of the great day of judgment when the wicked and all the proud and they that do wickedly should be as stubble and the day that cometh shall burn them up and shall leave them neither root nor branch and then he goes on and says that before the coming of this great and dreadful day of the Lord

"...I will send you Elijah the prophet..."

"...And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (See Mal. 4:1, 5-6.)

Just think of the consequences if the hearts of the fathers are not turned to their children and the hearts of the children turned to the fathers, and no one in this world outside of this Church can tell you the true meaning of those words, nor would we be able to do so except for the fact that Elijah did come and appeared to the Prophet Joseph Smith and Oliver Cowdery in the Kirtland Temple, and he revealed these great truths to them. That accounts for our building these holy temples all over the world, so that with the power of the priesthood of God that has been restored in our day, men and women can be sealed together for time and for all eternity and know that their children shall be born under the new and everlasting covenant and shall be theirs throughout the countless ages of eternity.

Are not these the heavenly things? Surely Isaiah understood that when he saw our day and said that it should come to pass in the last days that the mountain of the Lord's house should be established in the top of the mountains and that all nations would flow unto it, and they would say:

"...Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths:..." (Isaiah 2:3.)

Thus, our people have come from all over the world to learn of his ways in order that they might be able to walk in his paths. These are some of the heavenly things Jesus must have had in mind when he said to Nicodemus:

"If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" (John 3:12.)

I bear my witness to you, my brothers and sisters and friends, that the God of heaven has revealed many, many heavenly things to his people in this day which we offer freely to all the world, and we ask nothing in return except that you may share with us the glorious truths of the gospel.

I bear my witness of the truth of this work and that I do it in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder LeGrand Richards of the Council of the Twelve. Elder Henry D. Taylor, Assistant to the Twelve, will now speak to us. He will be followed by Elder William J. Critchlow, Jr.

ELDER HENRY D. TAYLOR Assistant to the Council of the Twelve Apostles

One of the most beautiful principles of the gospel is that of repentance. It holds out hope and encouragement to each of us, the descendants of Adam and Eve. Because we are mortal and live in a world where temptations abound, it is not difficult to make mistakes and commit errors. Through the atonement effected by Jesus Christ, our Savior, we are assured that our errors and mistakes may be rectified by displaying Godly sorrow and abandonment of unrighteous ways.

One of the most vital qualities of the principle of repentance is forgiveness. Unless each of us can learn to forgive others for real or imagined trespasses against us, we cannot properly repent. Someone has said, "Humanity is never so beautiful as when praying for forgiveness, or else forgiving another." The Savior's teachings to us are replete with admonitions always to be ready and willing to forgive. In instructing his disciples to pray, he suggested they petition the Father: "Forgive us our debts, as we forgive our debtors."

Then he counseled: "For if ye forgive men their trespasses, your heavenly Father will also forgive you:..." And he added a word of caution, "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:12, 14-15.)

At another time the Lord instructed: "Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.

I, the Lord, will forgive whom I will forgive but of you it is required to forgive all men." (D&C 64:9-10.)

One cannot hold grudges and unkind feelings without harming himself. He becomes bitter; his vision is distorted; and his soul becomes cankered. Harsh and sharp words can leave a sting behind, a pang of unhappiness and regret in the heart and conscience of the offender. "Little, vicious minds abound with anger and revenge and are incapable of feeling the pleasure of forgiving their enemies," said a wise man.

A person holding grudges hurts himself more than he does his enemy. A prophet has wisely counseled: "...let not the sun go down on your wrath:" (Eph. 4:26.)

To forgive a person once or twice may not be too difficult, but to continue to forgive many times when one has been wronged may become a real test of character. Upon one occasion when Jesus was teaching his disciples, Peter approached him and posed this question: "...Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

"Jesus saith unto him; I say not unto thee, Until seven times: but, Until seventy times seven." (Matt. 18:21-22.) By this declaration we may be assured that the Savior meant that we should forgive without number or limit.
True forgiveness cannot be partial nor halfhearted. It must be wholehearted, genuine, and without reservation. "The narrow soul knows not the godlike glory of forgiving," one has said.

I like the story of total and complete forgiveness related by the warden of a western prison. A friend of his happened to be sitting in a railroad coach next to a young man who was obviously depressed. Finally, the young man revealed that he was a convict returning from a distant prison. His imprisonment had brought shame on his family and they had neither visited him nor written often. He hoped, however, that this was only because they were too poor to travel, too uneducated to write. He also hoped, despite the evidence, that they had forgiven him.

To make it easy for them, however he had written them to put up a signal for him when the train passed their little farm on the outskirts of town. If his family had forgiven him, they were to put up a white ribbon in the big apple tree near the tracks. If they did not want him back, they were to do nothing, and he would stay on the train, go west and probably become a hobo. As the train neared his home his suspense became so great, he could not bear to look out of the window. His companion changed places with him and said he would watch for the apple tree. In a minute, he put his hand on the young convict's arm. "There it is," he whispered, his eyes bright with sudden tears. "It's all right. The whole tree is white with ribbons." (Reader's Digest March 1961.)

The most magnificent lesson ever taught respecting forgiveness was given by the Savior. Jesus was subjected by his enemies to what is considered to be the cruelest and most horrible form of death. Crucifixion is excruciatingly painful, with the victim lingering on in increasing agony and torture for hours or even days. Yet, in spite of the humiliation and intense pain he suffered on Calvary's cross, Jesus, with compassion, in Godlike mercy, prayed for his tormentors, "Father, forgive them; for they know not what they do." (Luke 23:34.)

Now, with the Savior's great lesson fresh in our memories, may each one of us purge from our hearts any feeling of hatred, envy, or bitterness, so that we may with a clear conscience and utmost confidence approach our Heavenly Father and ask for forgiveness of our shortcomings and mistakes. For which I humbly pray, and bear you my testimony that I know that the gospel is true, in the name of Jesus Christ. Amen.

President David O. McKay;

Elder William J. Critchlow, Jr.
Assistant to the Council of the Twelve Apostles

President McKay, brethren and sisters:

Under the hands of President McKay I was set apart an Assistant to the Twelve and was charged to be a special witness of Jesus Christ in all the world. These next few minutes give me an opportunity to be about the business of that charge.

Will Mary, the mother of the babe, Jesus, born in Bethlehem away from home, please come to the witness stand?

While she is coming to the stand, let me explain: I am pretending that you, under the sound of my voice, are another informal court of the people in which Jesus is on trial--should I say on trial again or still on trial?

In the minds of many people, Jesus is still on trial. Two-thirds of this earth's inhabitants are non-Christian. To them, he is not the Son of God. Among the skinny Christian third are many who accept him merely as a great moralist a great teacher, a great spiritual leader, perhaps a prophet. To them, he is not the Son of God.

On trial 2,000 years ago, Jesus said: "I am"--the Son of God. (See Mark 14:61-62.) With cries of "Crucify him crucify him," the earlier court of the people--the rabble--sealed his doom. (See ibid., 15:14.)

If Jesus is not the Son of God, he did blaspheme; he also lied. Why not compound the charge of blasphemy with perjury? Add fraud, deceit, or whatever else you will, the truth must come out, for every knee must bow and every tongue confess that Jesus is the Son of God. (See Phil. 2:10-11.)

Let me pretend that I am counsel for the defense, calling witnesses to prove--He is the Son of God. Now please stretch your imagination and in your mind's eye see Mary on the witness stand. I shall now address her.

Counsel: Mary, when you were "...a virgin, espoused to ... Joseph, of the House of David; ..." an angel came [page 112] unto you. Will you please tell the court what the angel said to you?

Witness: He said, "... Fear not, Mary: for thou hast found favour with God."

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus."

"He shall be great, and shall be called the Son of the Highest: ..." (See Luke I :30-32.)

Counsel: Thank you, Mary, that will be all.

Counsel: My next witness is one John, descriptively cited in the scriptures as John the Baptist. Jesus came to Jordan to be baptized by John, and "... when he was baptized; ... the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

"And lo a voice from heaven, saying, ..." John, you heard the voice. Please tell us what it said.

Witness: I heard "a voice ... saying, This is my beloved Son, in whom I am well pleased." (See Matt. 3:13-17.) "And I saw, and bare record that this is the Son of God." (John 1:34.)

Counsel: My next witness may shock you as you see him come to the stand. He "... had his dwelling among the tombs; and no man could bind him, no, not with chains:

... neither could any man tame him." Unclean spirits possessed him-- spirits which undoubtedly were cast out of heaven with Lucifer, for they remembered Jesus. "But when he [the wild man] saw Jesus afar off, he ran and worshipped him,

And cried with a loud voice, and said, ..." the witness may now repeat what you said.

Witness: I said, "... What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God that thou torment me not." And Jesus said to the spirit,
the marvelous experience you had on February 16, 1832? Proceed with brevity, please.

Counsel: From still another quarter and from a much later time, I shall produce two very important witnesses. Sidney Rigdon, will you be first, and will you please relate your experience?

Witness: I said, "... Can there any good thing come out of Nazareth?" Philip answered me and said, "... Come and see." So I went to see, and I saw Jesus, and I said to him, "... Rabbi, thou art the Son of God; thou art the King of Israel." (See John 1:45-49.)

Counsel: Thank you, Sidney. You are excused.

Counsel: Another very close friend of Jesus will now take the stand. Martha, will you please step up? Martha sorrowed because Jesus arrived at her home too late to heal her sick brother, Lazarus, who died and was laid away before Jesus arrived. Tell us, Martha what Jesus said and did upon arrival.

Witness: He said, "... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

27 "And whosoever liveth and believeth in me shall never die. Believest thou this?" I "... saith unto him, Yea, Lord: I believe that thou art Christ, the Son of God, which should come into the world." Then at the cave where Lazarus lay, "... he cried with a loud voice, Lazarus, come forth.

28 "And he that was dead came forth, ..." (John 11:25-44.)

Counsel: That will be all, Martha. You may step down.

Counsel: To "... be with him and that he might send them forth to preach," Jesus "chose" and "ordained" twelve apostles. (See Mark 3:14; Luke 6:13.) Three of these apostles, Peter, James, and John, were given a marvelous experience which made them very special witnesses of the Lord in his day—and may I add very special witnesses also—this day, in this court. Will the Apostle James be first—and will you please confine your testimony to that marvelous experience on the "high mountain" where Jesus, according to the record, "was transfigured before" [page 113] you and John and Peter? You may delete reference to Moses and Elias, whom you saw there. Just tell what the voice said about Jesus.

Witness: "... There was a cloud that overshadowed" us, "and a voice came out of the cloud, saying, This is my beloved Son: hear him." (See Mark 9:2-7.)

Counsel: Thank you, Peter. You are excused.

Counsel: The tall, rugged man now approaching the witness stand is the Apostle Peter, a man of action and few words. His testimony, like those of his associates, James and John, deserves profound consideration. When you hear it you will agree, I am sure. You may proceed, Peter. Need I say, be brief?—please.

Witness: He said, "... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

38 "And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets."

39 Witness: Jesus once asked his disciples, saying, "... Whom do men say that I the Son of man am?

40 "And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets."

41 "... But whom say ye that I am?

42 "And [I] Simon Peter answered and said, Thou art the Christ, the Son of the living God." (See Matt. 16:13-16.)

Counsel: Thank you, Peter. You are excused.

Counsel: My next witness begged for the privilege of testifying. He said that he might have some peace of mind were he accorded the privilege. Will the centurion who assisted in the crucifixion of the Master—as a matter of duty—and who "stood over against him, saw that he so cried out, and gave up the ghost," please step up and repeat what you said when the Lord did give "up the ghost."

Witness: I said, "... Truly this man was the Son of God." (See Mark 15:39.)

Counsel: Thank you, Centurion. May God grant you peace of mind.

Counsel: From another quarter, I bring one more ancient witness—sorry time will only permit one. This witness is Nephi, a disciple of the Lord on the American continent among the Nephites and Lamanites. Nephi, like the Apostle John, also wrote a book to show that Jesus was the Son of God. He witnessed the appearance of our Lord upon the American continent after his resurrection, and he will now give a brief recital of that wonderful event.

Witness: I "... heard a voice as if it came out of heaven, ... it was not a harsh voice, neither was it a loud voice...

49 "... and it said...

50 "Behold my Beloved Son, ... in whom I have glorified my name—hear ye him." (See 3 Nephi 11:3-7.) I also heard Jesus say, "Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning...." (3 Nephi 9:15.)

Counsel: From still another quarter and from a much later time, I shall produce two very important witnesses. Sidney Rigdon, will you be first, and will you please relate the marvelous experience you had on February 16, 1832? Proceed with brevity, please.
Witness: "... while we were doing the work of translation, ..."

Counsel: That will do, Mr. Rigdon.

Counsel: Will he who shared this marvelous experience with you please take the stand. It is with great pleasure that I present to the court the great American Prophet Joseph Smith, who went to the Lord in prayer and asked, ... President Smith, this is your story; please take over and be brief.

Witness: "My object in going to inquire of the Lord was to know which of all the sects was right, ..."

"I kneeled down and began to offer up the desire of my heart to God...."

"I saw a pillar of light exactly over my head, ..."

"... When the light rested upon me I saw two Personages, whose brightness and glory defy all description, ... One of them spake unto me, ... and said, pointing to the other--This is My Beloved Son. Hear Him!" (Joseph Smith 2:1418.)

Counsel: That will be all, President Smith. Now, if you will step down, I will take Your place and bear my humble witness:

To whom it may concern--and may it concern men everywhere:

Unlike the Prophet Joseph, I have never had the heavens opened to me nor have I in this mortal sphere, ever physically walked and talked with Jesus, yet I know that he is the Christ--the Son of God, and I know this because of the ministration of the Holy Ghost unto me.

Now, may it please the Court, I rest my case. If, after hearing their testimonies, there are those who are still reluctant to accept Jesus as the Son of God and who still prefer to accept his teachings as man-made philosophy rather than God's truth--they would do well to ponder studiously the foregoing testimonies.

In early Israel, Moses established under God, a law of witnesses namely:

"In the mouth of two or three witnesses shall every word be established." (See Deut. 17:6.) This became the Jewish law in the days of our Lord. (2 Cor. 13:1.)

The early Common Law of England after which our law is patterned, required twelve witnesses to the fact; also twelve jurors to the fact, and these jurors were supposed to know something about the case.

I have given you twelve witnesses. If you will accept them also as jurors, the verdict is plain--Jesus Christ is the Son of God.

Yes, he truly is--and in his name I rest my case. In the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder William J. Critchlow, Jr., Assistant to the Twelve.

The Choir and Congregation will now sing "High On The Mountain Top," conducted by Elder Jay E. Welch.

After the singing, Elder Alma Sonne will speak to us.

The Choir and congregation joined in singing the hymn, "High On The Mountain Top."

President David O. McKay:

Elder Alma Sonne, Assistant to the Twelve, will now address us. He will be followed by Elder ElRay L. Christiansen.

ELDER ALMA SONNE Assistant to the Council of the Twelve Apostles

My brethren and sisters, I desire an interest in your faith and prayers during the few minutes I stand here.

Yesterday in conference we sustained a great man to the holy apostleship, a man who has proved his worthiness and demonstrated his leadership not only in this country but also in Canada and across the seas. I am sure I speak for the Assistants to the Twelve when I welcome into their ranks President Brockbank, a devoted servant, a great missionary, and one qualified to carry forward the work of the Lord.

It occurs to me that in view of all that has been said of the growth and the expansion of God's work, it is well to hark back to the beginning, to get our bearings and better to appreciate and appraise our achievements.

The Church was organized on April 6, 1830, at Fayette, New York, with six members; their names: Joseph Smith, Jun., Oliver Cowdery, Hyrum Smith Peter Whitmer, Jun., Samuel H. Smith, and David Whitmer; all of them died in the Church except David Whitmer. The Church moved forward too rapidly for David Whitmer, and he was left behind.

On the 9th of June 1830, the first conference of the Church was held. At that early day there were seven ordained elders, three priests, two teachers in the Church. The membership was twenty-seven. Oliver Cowdery was appointed to keep the records of the Church.

The second conference of the Church was held on September 26, 1830, some three months later. David Whitmer was appointed to keep the records and the minutes. The membership then was sixty-two. The Latter-day Saints have always been a record-keeping and a history-making people.

The first bishopric of the Church was Edward Partridge and John Corrill and Isaac Morley.
We may without great inconvenience, and in an atmosphere of peace, act in a vicarious way on behalf of others to prepare them to receive the greatest gift of all—eternal

If there had not been that unmatched love of the Father to sacrifice his Son for us, painful as the decision must have been to our Father, and if Jesus had not been

primary importance rather than of secondary importance, and they do something about it! Vicarious work is a foundation stone of the gospel. There is no full salvation for

commandment in which we are told to love our neighbor as ourselves. The effort and the accomplishment of many individuals in genealogical research and temple work is

Those here and in every area whose souls reach out on behalf of others, who cannot help themselves, surely are applying in their lives the second great [page 117] commandment in which we are told to love our neighbor as ourselves. The effort and the accomplishment of many individuals in genealogical research and temple work is commendable, but it is evident that only a small percentage of the membership is actively participating in the two-phase work. They realize that redemption of the dead is of

from Denmark, Sweden, and Mexico, Canada, here at home and everywhere, it is the same. They whose hearts are turned to their fathers go to their temples regardless of

some of their personal items, all except their modest homes, in order to provide funds for the trip of over 1,000 miles by slow boat requiring three weeks of travel, to receive

blessed. Yet, because of these extreme efforts they are perhaps the happiest of all.

Many of our members, I find, are coming to the temples under difficulty, especially in foreign lands, making sacrifices, financial and otherwise, in order to bless and to be

gratifying indeed. But there is much to be accomplished and much to be hoped for.

Many of our members, I find, are coming to the temples under difficulty, especially in foreign lands, making sacrifices, financial and otherwise, in order to bless and to be

seldom if ever failing to meet their appointments, laboring and attending to the needs of those who enter those holy places.

We desire to carry on the work in a manner in which it will be more rewarding to those who come on behalf of those who have passed away, even in a manner that will bring comfort and assurance to those who come with heavy hearts. A constant need for maintaining greater reverence and kindness is recognized. I am pleased to find that the temples themselves are immaculately kept and well maintained. Among the ordinance workers I find devotion to duty that is seldom matched. I have often said that I

have never seen a demonstration quite so wonderful as that which is shown by those who come as ordinance workers day after day, week after week, year after year, seldom if ever failing to meet their appointments, laboring and attending to the needs of those who enter those holy places.

Many of our members, I find, are coming to the temples under difficulty, especially in foreign lands, making sacrifices, financial and otherwise, in order to bless and to be

blessed. Yet, because of these extreme efforts they are perhaps the happiest of all.

Picture, if you will, a large group from Tonga, fathers and mothers with their children selling practically all that they possess, their furniture, their animals, their vehicles, some of their personal items, all except their modest homes, in order to provide funds for the trip of over 1,000 miles by slow boat requiring three weeks of travel, to receive their blessings. And then these wonderful people remaining at the temple for three weeks in order to extend the same gifts, powers, and blessings to others. I have never

met yet such a happy and delighted group.

The elders quorum from the Hamburg Stake goes to the temple once every three months. A group from Berlin Stake spent three weeks attending every session, using their precious vacation time and money to do it. Each of these two groups has performed ordinances, the endowment, for nearly 400 people. From Norway, from Finland, from Denmark, Sweden, and Mexico, Canada, here at home and everywhere, it is the same. Those whose hearts are turned to their fathers go to their temples regardless of the difficulty. An almost endless number of stories could be told giving evidence of appreciation for the temple ordinances, but time does not permit.

Those here and in every area whose souls reach out on behalf of others, who cannot help themselves, surely are applying in their lives the second great [page 117] commandment in which we are told to love our neighbor as ourselves. The effort and the accomplishment of many individuals in genealogical research and temple work is commendable, but it is evident that only a small percentage of the membership is actively participating in the two-phase work. They realize that redemption of the dead is of primary importance rather than of secondary importance, and they do something about it! Vicarious work is a foundation stone of the gospel. There is no full salvation for the living without vicarious service; we would not be sufficiently qualified and prepared for that salvation.

If there had not been that unmatched love of the Father to sacrifice his Son for us, painful as the decision must have been to our Father, and if Jesus had not been

willing, there would have been for us no salvation from death. We would have been subjected to Satan, and our bodies would have remained in our graves forever. And yet, we may without great inconvenience, and in an atmosphere of peace, act in a vicarious way on behalf of others to prepare them to receive the greatest gift of all—eternal
May I ask you two golden questions? What do you know about your progenitors? What have you done in their behalf? (Note that I have borrowed that from the missionaries.) Even with these marvelous electronic machines that are coming into use now, there still is a need for research on the part of individuals and by groups in order that these machines may be fed. The Prophet Joseph gave us this warning.

"The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth be smitten, and the consummation decreed by the Lord falls upon the world..." (DHC, Vol. VI, p. 184.)

As I visit the temples, I find that the attendance at some of them is commendable, in others it is improving, and some of them, my brothers and sisters, are far from being fully utilized, not because of a scarcity of names, but, if I may say so, I think perhaps it may lie in the leadership back along the line who are so involved in other things that they do not stimulate and motivate their people and organize them so that they may consistently attend to this indispensable part of the Lord's work. Consider that Elijah appeared, in person, to the Prophet Joseph and said this:

"Behold, the time has fully come, which was spoken of by the mouth of Malachi--testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come--"

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse--"

"Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near even at the doors. (D&C 110:14-16.)"

These keys and powers have been given to each succeeding President of the Church, and today they are held by President David O. McKay. This being true, each member of the Church has the inescapable obligation to see to it that:

1. He and his companion and their children are sealed at the altar for eternity. Every man should consider this his first duty. He who knowingly and without sufficient reason neglects to bind his loved ones as his own, will doubtless have no claim upon them after this life. Salvation for the dead is for those who die without a knowledge of the gospel, so far as the glory of the celestial world (which is the family world) is concerned. Families, united eternally, are the primary purpose of all life.

2. It is the duty of every man to see to it that the records of his progenitors are obtained, and

3. To see to it that the ordinances necessary for salvation and exaltation are administered in behalf of his kindred dead.

Research and temple work are primarily the work of the priesthood; but thank goodness for the help the sisters give.

From the days of the Prophet Joseph down to the present time, each of the Presidents has charged the leaders of stakes and of missions and quorum presidencies to lead out and stimulate others in this vicarious service.

These obligations cannot be brushed aside. For "... as Paul says concerning the fathers—that they without us can [page 118] not be made perfect—neither can we without our dead be made perfect." (D&C 128:15.)

I repeat an appeal made in these words by President David O. McKay:

"May all who hold the priesthood sense more fully the spirit of Elijah and comprehend more clearly the necessity of giving to all who have gone beyond the veil the privilege of enjoying the blessings that follow compliance with the principles and ordinances of the everlasting gospel; that some day all mankind, judged by the acts done in mortality, may receive their merited rewards, and those who are worthy be saved, sanctified, and glorified." (The Improvement Era, p. 603, August 1959.)

May it be so, I pray, my brothers and sisters, and I testify to you that this is not the work of man but the work of God, and it is an integral part of his plan and his gospel to save the dead with the living. May he bless us in this respect, I pray in the name of Jesus Christ. Amen.

David O. McKay
PRESIDENT DAVID O. MCKAY

We are now nearing the close of a very remarkable conference, unusual in many respects. This conference has been directed primarily to an unseen audience particularly yesterday morning and this Sunday morning.

Usually we speak mainly to those who are assembled in this great Tabernacle, but each speaker yesterday and today has been conscious of a listening audience that goes beyond this Tabernacle and this city, this Church, this country, into Europe, the South Seas, South Africa—and all this has been possible through the kindness of our television and radio officials—Brother Arch Madsen and his associates here at KSL, and through assistants and associates with him, and other leading officials, who are cooperating in efforts to bring this gospel to the people of the world.

I wish to express appreciation to Brother James C. Conkling, who has just been appointed President of the International Educational Broadcasting Corporation. We asked him to take charge of a group of leading, influential men to bring into operation short-wave facilities by which conferences and other programs, with the assistance of our own Tabernacle Choir, originating here in Salt Lake City, could be transmitted across the waters. We wish to acknowledge in your presence today the inspiration of the Lord upon these leading men in the Church, and many of whom are not in the Church, who are giving their time and means towards the accomplishment of this great possibility of carrying the message of the restored gospel to every nation, kindred, tongue, and people.

This has been one of the greatest conferences, I suppose, that we have ever held in the Church. The music today, as you know, has been furnished by the Tabernacle Choir. We have been inspired by their singing at both sessions today and Saturday morning when their singing was heard by millions. Many radio and television stations have been opened to us because of the singing of this great organization. Their contribution to our missionary work is inestimable. In July of this year, they participated in the first formal world-wide television program by way of Telstar satellite, held at Mount Rushmore in the Black Hills of South Dakota. At this time the choir was seen and heard on television by millions across the ocean in Europe and England in addition to the millions in this country.

In August they made a tour of the Northwest, giving two concerts on August 15th and 16th at the Seattle World's Fair. People from all over the world attended these concerts, and it was reported that the concert hall was so crowded on both nights that many were turned away.

We appreciate all who have furnished the singing throughout this conference. First, the singing for the Friday morning and afternoon sessions by the Relief Society Singing Mothers from the Central Idaho and Bannock welfare regions. We accept their efforts and are inspired by their singing, but very few of us ever stop to think of what those sisters did and the valuable services rendered by Sister Florence Jepperson Madsen in training them in such an excellent way.

Then we had the music furnished on Saturday afternoon by the Combined Choirs of Brigham Young University, assisted by the Brass Choir. The Male Chorus and the
For you, I express appreciation and gratitude to all who have in any way contributed to the success and inspiration of this great conference: First, to the General Authorities, we express deep appreciation for their inspired messages; to the press—the reporters for their fair and accurate reports throughout the sessions of the conference; for the cooperation of city officials—the city traffic officers who handled carefully and ably the increased traffic; the fire department and the Red Cross, who have been on hand to render assistance and service whenever and wherever such became necessary; the Tabernacle ushers, who have rendered service quietly, courteously, and efficiently in seating the great audiences of these conference sessions.

I wish that you brethren could leave this closing session of our semiannual general conference with your hearts renewed with a firm desire to render service to your fellow men and to act in efficiency and prayerfulness in rendering service to those over whom you preside directly.

It has been said that "the race of mankind would perish if they ceased to aid one another." One man, from whom I quote, says that "from the time that the mother binds the child’s head until the moment that some kind assistant wipes the death-damp from the brow of the dying, we cannot exist without mutual help. All, therefore, that need aid have a right to ask it from their fellow mortals; no one who holds the power of granting can refuse it without guilt."

The Church, with all its quorums and organizations, is God’s plan for rendering mutual aid. The Melchizedek Priesthood is power and authority vested in the Godhead and delegated to man for the progress, happiness, salvation, and exaltation of the human family. It is a principle of power by which The Church of Jesus Christ is organized and by which men to whom it is given may legitimately act in the name of the Lord.

There are two conditions which should always be considered when the priesthood is to be given to anyone. The first of these is the individual’s worthiness to receive it. The second is the service which he can render to the Church and to his fellow men.

Men who are vessels of the Holy Priesthood, who are charged with words of eternal life to the world should strive continually in their words and actions and daily deportment to do honor to the great dignity of their calling and office as ministers and representatives of the Most High.

Whenever the priesthood is delegated to man, it is conferred upon him, not as a personal honor, although it becomes such as he honors it, but as authority to represent Deity, and an obligation to assist the Lord in bringing to pass the immortality and eternal life of man.

If priesthood meant only personal distinction or individual elevation, there would be no need of groups or quorums. The very existence of such groups, established by divine authorization, proclaims our dependence upon one another, the indispensable need of mutual help and assistance. We are social beings.

"Wherefore, be faithful; stand in the office which I have appointed unto you; succor the weak, lift up the hands which hang down, and strengthen the feeble knees." So says the Lord in the Doctrine and Covenants, section eighty-one, verse five.

And again:

"And if any man among you be strong in the Spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also." (Ibid., 84:106.)

It is an honor to labor with you brethren and sisters, throughout the entire Church. God bless you that you may realize the blessings that are yours through the revelation and restoration in this day and age of the priesthood of God, which gives you authority to represent him in proclaiming the reality of the existence of the Father and his Beloved Son Jesus Christ and the restoration in this day of the gospel as given through Christ the Lord as the plan of salvation to all mankind through obedience to which peace shall be established on earth, and the will of God carried forth to the salvation and exaltation of his children.

With all the power the Lord has given his servants, I bless you, and pray that you will go forth with the spirit of service, honoring his name now and forever, in the name of Jesus Christ. Amen.

President David O. McKay:

The Tabernacle Choir will sing "Glorious Everlasting," and the benediction will be offered by Elder William Lemuel Nicholls, president of the Atlanta Stake, and this Conference will be adjourned for six months.

The Choir sang an anthem, "Glorious Everlasting."

President William L. Nicholls of the Atlanta Stake offered the benediction. Conference adjourned for six months.

The Relief Society Singing Mothers of the Central Idaho and Bannock Welfare Regions furnished the musical numbers for the Friday morning and afternoon sessions. Florence Jepperson Madsen conducted the singing.

The Tabernacle Choir, Richard P. Condie, Conductor, assisted by Jay E. Welch, Assistant Tabernacle Choir Conductor, furnished the music for the Saturday morning session, and also the Sunday morning and afternoon meetings.

At the Saturday afternoon session The Combined Choirs of the Brigham Young University, assisted by the Brass Choir furnished the musical numbers. John R. Halliday conducted.

The special music for the General Priesthood meeting Saturday evening was furnished by the Male Chorus and the Combined Male Sections of the Brigham Young University Choruses Kurt Weinzinger, conductor.

Richard P. Condie conducted the singing of the Tabernacle Choir on the Tabernacle Choir and Organ broadcast Sunday morning.

Accompaniments and interludes on the Organ were played by Alexander Schreiner, Frank W. Asper and Roy M. Darley. Alexander Schreiner was the organist at the Tabernacle Choir and Organ broadcast.

JOSEPH ANDERSON Clerk of the Conference

Footnotes

Elder Nathan Eldon Tanner was sustained at this conference as an Apostle and member of the Quorum of the Twelve Apostles, filling the vacancy caused by the
LATTER-DAY SAINTS Sermons and proceedings of April 5-7, 1963, from the Tabernacle on Temple Square, Salt Lake City, Utah Joseph Anderson, Clerk of the
Conference Published by The Church of Jesus Christ of Latter-day Saints (c) 1963 by Corporation of the President of The Church of Jesus Christ of Latter-day Saints


Introduction

The One Hundred Thirty-Third Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, April 5, 6, and 7, 1963.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m. Friday, Saturday, and Sunday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, April 6, at 7:00 p.m.

All general sessions of the Conference were broadcast to overflow gatherings in the Assembly Hall on Temple Square over a loudspeaking system and by television. Additional thousands listened to the services on the Tabernacle Grounds by means of amplifying equipment.

The proceedings were broadcast and telecast over Station KSL and KSL-TV at Salt Lake City, Utah and by arrangement through KSL, stations throughout the United States, and in Canada Hawaii, and Australia made available portions of the Conference sessions to their listening or viewing audiences. Conference sessions were released over International Short-wave station WRUL near Boston, Mass. by way of its New York studios. By this means the Conference proceedings were carried in English to all parts of Europe, to Africa, Central and South America, and parts of Asia. A Spanish translation was carried by short wave to Central and South America, Mexico and the Caribbean area.

The Saturday morning session, in addition to being broadcast direct, was video-taped for release Sunday morning over 119 television stations in the United States, Canada Hawaii and Australia.

The General Priesthood meeting was relayed by closed circuit to members of the Priesthood gathered in the Assembly Hall and in 359 other Church buildings from coast to coast, and in Alaska and Canada.

The Sunday morning services were carried live by 56 television and radio stations from Denver to the West Coast from the Tabernacle in Salt Lake City.

President David O. McKay was present and presided at each of the sessions and conducted the services of each meeting.

A full report of the Sunday morning Tabernacle Choir and Organ Broadcast is included in this record, as is also a full account of Columbia Broadcasting System's Church of the Air program. (See pages 133 to 137.)

Elder Joseph Anderson was Clerk of the Conference.

GENERAL AUTHORITIES OF THE CHURCH PRESENT


Patriarch to the Church: Eldred G. Smith.


The First Council of the Seventy: ~1.3, Antoine R. Ivins, Seymour Dilworth Young, Milton R. Hunter ~1.4, ~1.5, ~1.6.


GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT


Members of the General Welfare Committee, Church Welfare Program.

Members of the Church Board of Education and Chancellor of the Church School System, Directors and Associate Directors of Institutes, and Seminary Instructors.

Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs, and quorum presidencies and members of the Melchizedek and Aaronic Priesthoods.

Auxiliary Officers, General, Stake, and Ward, from all parts of the Church.

P1 Begin

The opening session of the One Hundred Thirty-Third Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City Friday morning, April 5, 1963 at 10:00 a.m., with President David O. McKay presiding and conducting the services.

The Logan LDS Institute of Religion Choir, Professor James L. Bradley, Conductor, furnished the music for this session. Frank W. Asper, Tabernacle Organist, was at the organ.

President McKay made the following introductory remarks:
The Logan LDS Institute of Religion Choir sang the selection, “Still, Still With Thee.”

Conducted by Brother James L. Bradley. The invocation will be offered by Elder Douglas H. Driggs, formerly President of the Northwestern States Mission.

The singing for this morning’s session, as already announced, will be furnished by the Logan Institute of Religion Choir. They will now sing “Still, Still With Thee,” performed by Senator Wallace F. Bennett, United States Senator; Laurence J. Burton, United States Congressman; George D. Clyde, our Governor of Utah; and Ernest L. Wilkinson, President of the American Mission.

We note men, prominent men, about us who show their interest by their presence this morning: Senator Frank E. Moss, United States Senator; Madsen, our own KSL man. For their cooperation and general assistance in helping establish Church broadcasts by way of Station WRUL we express appreciation.

This international broadcasting is just the beginning of a world-wide effort. Through the cooperation of our loyal stake presidents, mission presidents, bishops, branch presidents, missionaries, and other church members, as well as the cooperation of the First Presidency, the Council of the Twelve, the other General Authorities, I extend a cordial welcome.
It should be noted that the rain descended and the floods came and the winds blew and beat upon the house which was built upon the rock with the same force as that which destroyed the other house. This house did not escape the storm but, having a rock foundation, withstood it.

“And the rain descended, and the floods came, and the winds blew, and beat upon the house which was built upon the rock with the same force as that which destroyed the other house. This house did not escape the storm but, having a rock foundation, withstood it.

Let us quote two well-known definitions of religion, one from the Old Testament and one from the New; these might well sound the keynote or prelude to this conference. First from the Prophet Micah: “He hath shewed thee O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” (Micah 6:8.)

And the Apostle James admonishes:

“But be ye doers of the word, and not hearers only, deceiving your own selves.

“But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

“If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain.

“Pure religion and undefiled before [page 6] God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.” (James 1:22, 25-27.)

We pray that all who speak during this conference may be inspired by the Holy Spirit. Especially we pray that the many thousands, seen and unseen, who may attend the various sessions may enjoy the same inspiration. The effect upon the “hearers of the word” depends upon their being spiritually in tune and openmindedly responsive.

As the relish with which one enjoys a meal depends upon the appetite he brings to the table more than upon the quality and variety of food placed before him, so the degree of enjoyment and assimilation of spiritual refreshment will depend upon whether or not we “hunger and thirst” as enjoined by the Savior, and be promised the reward of satisfaction. The Savior said: “Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” (Rev. 3:20.)

We are all familiar with the parable of the sower, where “... some seeds fell by the way side, and the fowls came and devoured them up:

“Some fell upon stony places, where they had not much earth:...

“And when the sun was up, they were scorched; and because they had no root, they withered away.

“And some fell among thorns, and the thorns sprung up, and choked them:

“But other fell into good ground, and brought forth fruit, ...” (Matt. 13:4-8.)

In explanation of the meaning of the parable, the Savior emphasized the responsibility of all who hear the word, and he expressed concern for the quality and depth of the soil in which the seeds are planted. Mark defines the seed as the word of God: “When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

“But he that received the seed among thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

“But he that received seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

“And some fell upon good ground, and brought forth fruit, ...” (Ibid., 13:19-23.)

This parable applies to all to whom the seed--the word of God--may come, whether they be lifetime members of the Church, new converts, or investigators seeking truth. Let us be united in our prayers that the seeds of truth which may be broadcast during this conference may take root in fertile soil and bear fruit. Paul said of some to whom the gospel was preached in his day that it did not profit them “... not being mixed with faith in them that heard it.” (Heb. 4:2.)

Truth is challenging and calls for action as is evidenced by another parable of the Savior: “Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock:

“And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

“And every one that heareth these sayings of mine, and doeth them not shall be likened unto a foolish man, which built his house upon the sand:

“And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.” (Matt. 7:24-27.)

It should be noted that the rain descended and the floods came and the winds blew and beat upon the house which was built upon the rock with the same force as that which destroyed the other house. This house did not escape the storm but, having a rock foundation, withstood it.
Some have thought that upon joining the Church and being faithful all trials would end, all difficulties disappear, [page 7] and all temptations cease. We are reminded of the young bride who, on her wedding day, said to her mother, "I am the happiest girl in the world. I have come to the end of all my troubles."

And the wise mother replied, "Yes my dear, but you don't know which end."

Both the storms of nature and the storms of life are indiscriminate. As the house built upon the rock survived the storm, so the life whose roots are firmly planted in the soil of faith will endure adversity and be made stronger by the struggle. As Douglas Malloch said in verse:

"Good timber does not grow in ease, The stronger wind, the tougher trees, The further sky, the greater length, The more the storm, the more the strength."

"By sun and cold, by rain and snow, In trees or men, good timbers grow."

Sometimes defeat may serve as well as victory to shake the soul and let the glory out.

Let us rather enumerate and express gratitude for our many blessings. Some go through the year or through life unappreciative of life's bounties because they are unaware of them. One's awareness becomes the measure of his aliveness. All about us we see evidences of a benevolent providence. For example, anyone who reverently looks into the starry skies will feel to exclaim with the Psalmist: "The heavens declare the glory of God; and the firmament sheweth his handywork." (Psalm 19:1.)

As we become more aware and appreciative of his love and of the beauty and wisdom which are everywhere apparent, we thank the Lord for life and for its bracing trials and challenges, its educative disciplines and rewards. Our faith in God is deepened and sustained by life's experiences and by convincing evidence on every hand that our universe is governed by law under a beneficent and omnipotent Father.

As this faith and knowledge develops, one becomes conscious of his own weaknesses and shortcomings and undertakes to bring his conduct up to the level of his ideals; this is called repentance.

But if his faith is not kept radiant by good works, he will be tempted to lower his ideals to the level of his conduct. This is retrogression. In these ominous and threatening times, we need physical, intellectual, and moral courage and sustaining faith. It may seem trite to say the world is imperiled and divided and that these are times of historic decisions, but on all levels of life, from individual and family to national and international, challenging situations demand attention and difficult problems require solution. We all face a common challenge and share a common cause.

The threat of communism is sinister and its dangers are immense. Hundreds of millions of our fellow beings are being relentlessly imbued with the satanic ideology that the Fatherhood of God, the Saviorhood of Christ, and the brotherhood of man are stupid myths, that religion is nothing but a tranquillizing opiate. They seek to deprive men of physical, mental, and spiritual freedom while endowing the state with monstrous supremacy. This relentless indoctrination is but a continuation of the war that began when Satan's plan of force was rejected by the Father. We live in the most dangerous period of all history. The sixth chapter of Ephesians was never more applicable than today: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12.)

The Church is the main bulwark against communism. The gospel is the most effective rebuttal to their godless ideologies. It is a spiritual force which can crash and overcome all physical barriers. Surely we must put on the whole armor of God, consisting, as Paul said, of truth, righteousness, peace, faith, with the helmet of salvation and the sword of the spirit, which is the word of God. Because of our faith in a living, personal, and all-powerful God, [page 8] we do not fear the final outcome in our fight against the emissaries of Satan, though we must ever be alert, united, and on guard. We are reassured by John's wonderful vision on the Isle of Patmos:

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand."

"And he laid hold on the dragon that old serpent, which is the Devil, and Satan, and bound him a thousand years,"

"And he laid hold on the dragon that old serpent, which is the Devil, and Satan, and bound him a thousand years,"

"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled:" (Rev. 20:1-3.)

Nothing but the gospel of love, the restored gospel of Jesus Christ, which we gratefully proclaim, can save the world or the individual from the dangers that threaten us. This is a gospel of character-building activity, of invincible faith and the courage that is born of faith; of repentance, the doorway to progress; of sanctification through baptism of water and of the Spirit, the doorway, to the celestial kingdom. Let us take courage in the knowledge that Christ, the Prince of Peace, is at the helm. He has declared that the worth of souls is great in the sight of God; so great that he gave his only Begotten Son that whatsoever believeth on him should not perish but have everlasting life.

The transcendent love of God the Father has its counterpart in Christ, the Son, whose redeeming sacrifice which was voluntary and love inspired, loosed the bonds of death and assured to all men the blessings of the resurrection. He declared it to be his work and his glory to bring to pass the immortality and eternal life of man. The Apostle Paul gives us an appraisal of the enduring quality of God's love in his epistle to the Romans: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,"

"Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:38-39.)

But this divine love elicits response from us, not only by declarations of our love but by our attitude toward our fellow men. Benjamin Franklin prayed, "Accept my kind offices to thy children as the only return in my power for thy continual favors to me."

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

"And this commandment have we from him, That he who loveth God love his brother also." (1 John 4:20:21.) How can a man have communion with God if he does not have fellowship with his fellow men?

Jesus, when asked which was the great commandment, replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

"This is the first and great commandment."

And the second is like unto it, Thou shalt love thy neighbour as thyself.

On these two commandments hang all the law and the prophets." (Matt. 22:37-40.)

When on another occasion the Master was asked who is my neighbor, he replied with the parable of the good Samaritan, which teaches the lesson that all who need our help, all whose lives we touch are our neighbors, whether they live across the street, over the fence, across the continent, or over the ocean. Our neighborhood has
Thrift is very often completely ignored. Debt seems to be on the constant increase. Many cities, counties, states, and the federal government are experiencing a constant increase in debt. Many people are finding it impossible to live within their income. One writer expressed a view that people do not know how to live within their income and "they have lots of company."
Parents used to teach their children the habit of saving. They taught them to save and to go without things until they could afford some of the luxuries they wanted. There has been a theory developed now with the phrase, “Buy Now, and Pay Later.” There are, however, many young people who are saving for their education and for their mission, but in the main families do not save, and they have forgotten the principle of thrift.

It is difficult today to refrain from buying things that we do not need because the temptation is great. Payments are low, and in many instances things can be purchased for nothing down.

Wise parents might try to instill the virtue of thrift in their children. Children should be taught to save. Mr. Gerald R. Christensen of The Deseret News in the article, "Saving Takes Planning," states: “Saving is not difficult. It is just getting started that is the biggest step. Once an individual gets over the big step, he should attempt to develop the habit of thrift, which will last his lifetime.”

There is a price to pay, and the price of success, freedom, and economic independence is high, but not nearly so high as the price of failure, bankruptcy, heavy indebtedness, and worry.

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There is a price to pay, and the price of success, freedom, and economic independence is high, but not nearly so high as the price of failure, bankruptcy, heavy indebtedness, and worry.
Let us do without some of the things that we can do without until we can pay for them. Let us live within our income and prepare for the future. Save money for an education, for your mission, for the day of marriage. Remember that when money comes into your hands, regardless of the amount of it do not spend all of it. Save something. Married couples should avoid arguments about finances, and the best way to do that is not to get into financial difficulties in the first place.

Prepare for your own retirement, and do not expect the state or federal governments or Church to take care of you. You owe that to yourself. Do not abuse your credit. When you have an obligation, and you have assumed a debt, go without anything and everything until that debt is paid. If you disregard financial responsibility, in due time you may lose your own self-respect.

Married couples, take a look at your financial situation and see if it is sound. Do not try to spend yourself into prosperity. You might land up in bankruptcy. Let us try to solve our own problems. Then we will live better, and we will live closer to the Lord. We will meet our obligations, and we will pay our tithing and our contributions, remembering always that the money which comes into our hands is not altogether our own money, and it does not all belong to us. With God's blessings and help and with the freedom of this great country of free enterprise, industry, and opportunity, we can make a better life for ourselves now and in future years. May God bless us that we will not completely forsake that great and beautiful, old-fashioned principle of thrift and savings, but that we will "shy away from debt as we would a plague," as stated by our late President J. Reuben Clark, Jr. Everything is spiritual in the sight of the Lord--yes, even the temporal. This is God's work, and may we live to obey the laws of God, the laws of man, and the laws of the land, I pray in the name of Jesus Christ. Amen.

I am happy, my brothers and sisters, for the opportunity to stand before you and bear my testimony. I recommend to you what I have been doing the last few weeks, brothers and sisters, and that is to read in the scriptures a bit in the Old Testament. I like to open the Spanish version and read it. And in doing so recently I was struck with the very frequent references in which, in the reconstruction after the exodus from Egypt they had to ask for contributions from the people for their work. And the thing that appealed to me was that almost invariably they asked that the people should voluntarily contribute with a willing heart. I think that is a very important attitude for us to take at the present time--the voluntary contribution with a willing heart--and when I say contribution I don't mean contributions in money particularly, but contributions of substance and service, and you who are immediately in front of us here are men all of whom, I believe, have particular assignments for service in the Church.

If we serve with the idea that good service will bring promotion, we may be disappointed. If we serve with a willing heart because we love people and love to help them, the Lord will make us happy. In one of the scriptures which I read, it said, "And they rejoiced because they contributed with a willing heart." I think that is the secret of our happiness very much, brothers and sisters, the attitude which we have in the service which we render. We are here for experience, for growth and development, and the growth and development of the spirit is perhaps the most important element of our lives. So, why can't we develop the habit of helping each other willingly and effectively and efficiently. If we could do that, we would be happy always, I believe. So I think that is one of our very crucial, fundamental principles.

We serve, we contribute, we pay our tithes and our offerings. If we pay them because we dare not refuse to pay them it is of little benefit to us. If we pay those things because we love the work, love God, love his people, and realize that the only way we can serve him is to serve his children here then we will grow and develop, and whether we amass great wealth or not we will be happy.

Man is that he may have joy, and I think we ought to pay some attention to it, brothers and sisters, that we be happy with each other, because our service is willing.

There are many of us, holders of the priesthood, many of us who are holders of the Melchizedek Priesthood, that somewhere or another after taking on the obligation and the implied covenants that are with it do very little in the way of service. We fail to serve our quorums; we fail to serve our wards we fail to serve our stakes; we fail pretty much, if the reports coming to us are true, to serve our God. We ought not to assume those obligations, brethren, if we don't feel in a measure that we can fulfil or comply with the promises and covenants therein, and any man who has received that priesthood should, with a willing heart, attempt to measure up to his responsibilities and opportunities.

Now if I could leave with you just that one thought and then suggest that you go back into the scriptures and find the interesting stories connected with it, I would feel quite happy today. The time is so limited that I am not going to take more of it today, but I want you to understand that in the long service that I have rendered here I have tried to have a willing heart and serve you well. I have had no other major responsibility or interest since 1931 when I was appointed but to help this work and especially to help the Seventies of the Church. We are very proud of the Seventies. We are very proud of the work that they accomplish, and we are interested in the purpose for which the Seventies were organized. Let us all then, brothers and sisters, set to our problems with a willing heart, with faith, and sincere devotion to our God I pray, in the name of Jesus Christ. Amen.

With the hope that I might say something, my son, that will help you to live a more complete and joyful life and that someday you will receive a blessed exaltation in the presence of our Lord, I am writing you this letter.

Deep in the heart of every human being is a strong desire to experience joy day by day. In fact, Father Lehi claimed that the achievement of a life of joy was the principal purpose of our existence. He said: "Adam fell that men might be; and men are, that they might have joy." (2 Nephi 2:25.)
In order that you might live a life filled with joy, that you might be happy now, in the future, and forever, it is necessary that you understand who you are and the course that you must follow in order to attain a fulness of joy in this life and in the world to come.

You are a son of God, literally and actually a child of an Eternal Father in heaven. You are endowed with the spiritual attributes of godliness that if properly cultivated will result eventually in your returning to the presence of that Divine Being and receiving eternal life. Regarding this important truth the First Presidency, President Joseph F. Smith and his Counselors, wrote:

"Man is a child of God, formed in the divine image and endowed with divine attributes, and even as the infant son of an earthly father and mother is capable in due time of becoming a man, so the undeveloped offspring of celestial parentage is capable, by experience through ages of aeons, of evolving into a God." (The Improvement Era 13:81.)

In the spring of 1820, the greatest event that ever occurred in the United States took place in the Sacred Grove in New York. God our Eternal Father and his Only Begotten Son appeared to a boy just your age—the Prophet Joseph Smith—in response to his prayer regarding which church to join. This marvelous vision was the prelude to the restoration of the gospel of Jesus Christ. Soon thereafter, numerous heavenly beings appeared to the Prophet, revealing the gospel of Jesus Christ for the salvation of as many of the human family as will believe and obey. The true church was established; namely, The Church of Jesus Christ of Latter-day Saints.

In accordance with the predictions of the ancient prophets, this is the Dispensation of the Fulness of Times, "... the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21.)

You have the tremendous blessing of my son, of being a member of the true Church of Jesus Christ. This is an inheritance more valuable than all of the wealth of the world.

Seek day by day throughout your life to have sufficient inspiration and wisdom to know what the Lord our Savior desires you to do; and then work under that divine inspiration to do it at all times to the best of your ability. Jesus put it this way: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

Always select good company with whom to associate. Your companions greatly influence the life that you live. Stay away from places of temptation. If any young man frequents places of evil, eventually he will be ensnared in sin.

In modern revelation, the Lord has commanded: "Wherefore, stand ye in holy places, ..." (D&C 87:8.) Going to church and doing temple work places one in holy places. The Lord thy God commanded: "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." (Ibid., 59:9.)

"Keep your mind and heart clean and pure at all times. The scriptures truthfully declared: "For as . . . [a man] thinketh in his heart, so is he." (Prov. 23:7.) Our thoughts are like seeds planted in a fertile garden. They take root, grow, and eventually mature in full bloom. Thus the very center of our character-growth is our inner thoughts. Our thoughts precede our actions. They are the underlying forces that shape our destiny. My son, if one could look into your heart when you have nothing in particular to do but to live with your thoughts, one could predict your future happiness and successes or your future heartaches and failures.

It is definitely true that each person is the product of his own individual thinking. Mr. James Allen aptly declared: "Whatever your present environment may be, you will fall, remain, or rise with your thoughts, your Vision, or your Ideals. You will become as small as your controlling desire, as great as your dominating aspiration." (As A Man Thinketh, p. 42.)

Thus let me advise: my son, guard your mind and your thinking continuously. Do not listen to impure or indecent stories. Never repeat a thought or a story that you would not be proud to tell your mother. Immoral stories are insidious and degrading to one's spiritual growth and sweetness of personality; therefore, remember never to let anything come from your lips that is indecent, suggestive, degrading, or of an immoral nature in any respect. The Savior declared: "Blessed are the pure in heart: for they shall see God." (Matt. 5:8.)

Knowing that we are children of God, [page 16] the Apostle Paul pointed out that our bodies are very sacred. He said:

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16-17.)

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:16-17.)

On another occasion, the Apostle Paul made it very clear that each of us will have to answer for his own mistakes, and, on the other hand, each of us will be rewarded for his own good actions. To quote:

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:78.)

Remember this, my son, God is no respecter of persons. He will hold you accountable for your sins and reward you for your righteous acts. The writer of Ecclesiastes truthfully declared:

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccl. 12:13-14.)

The justice and mercy of God in blessing his children is given plainly in the Doctrine and Covenants as follows:

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated--

"And when we obtain any blessing from God, it is by obedience to the law upon which it is predicated." (D&C 130:20-21.)

My son, there was a divine and eternal truth declared by Alma, that great Nephite prophet and teacher, which I wish would rise in front of your eyes in your mind as a great placard in glowing letters every time temptation comes your way throughout life. I would that every Latter-day Saint boy, girl, man, and woman would memorize Alma's divine declaration and that it would flash strongly in their minds on each and every occasion that they are tempted to do wrong. Alma declared: "Behold I say unto you, wickedness never was happiness." (Alma 41:10.)

Perhaps a scripture of equal vital importance to have ringing in your ears is Paul's firm declaration that "... the wages of sin is death." (Rom. 6:23.) Your Heavenly Father has blessed you, my son, with a healthy body and a keen mind. Certainly he expects you to keep them that way. To help accomplish this, he revealed the Word of Wisdom. It stands to reason that wise boys and wise men will at no time take substances into their bodies which are not good for them. I plead with you to refrain from
prayerful. Pray to your Heavenly Father every night before you retire to bed. Pray to him every morning before you leave your bedroom. Pray for the sick and afflicted, the poor and needy, the widows and orphans and all workers of righteousness throughout the world. Pour out your heart in thanksgiving to him for the numerous blessings that he gives you. Pray to him for his divine guidance in your schoolwork. He will answer your prayers by enhancing your memory and by giving you strength and wisdom to complete your assignments. He will help you to succeed in your numerous undertakings.

pr41 Throughout life continue to call upon [page 17] your Heavenly Father for divine guidance in all things that you do. Great men such as George Washington and Abraham Lincoln found that supreme strength in times of distress in humble prayer to their Divine Creator. So will your burdens, my son, be made lighter and your heart be filled with serenity and peace as you travel the highway of life if you continue to keep your Eternal Father as your companion, your friend and your guide. Surely he will take you by the hand and will give you answers to your prayers.

pr42 One of the most vital things in your life, if you are to have joy, is for you to learn to work and to love to work. My son, work and work and work, for herein lies perhaps your greatest joy. I know of nothing that gives more satisfaction to one's hearts than to have a job he likes, and to do that job efficiently to the best of his ability. An indescribable peace and satisfaction come into one's heart through work well done. When you stand before the judgment seat of the Lord after leaving this mortal life, be able to report honestly that you always did a full day's work. As you know, one of the two first laws given to Adam and Eve was the commandment to earn their bread by the sweat of their faces. This law we must all obey if our lives are pleasing to our Heavenly Father. The following important advice appeared in the Salt Lake Tribune:

pr43 "A police chief's advice to teenagers -- Always we hear the plaintive cry of the teenagers --

pr44 "What can we do? Where can we go?"

pr45 "The answer is . . . go home! Hang the storm windows, paint the woodwork, rake the leaves, mow the lawn shovel the walk, wash the car; learn to cook, scrub the floors, repair the sink build a boat, get a job, help the minister, priest, or rabbi, the Red Cross, the Salvation Army, visit the sick, assist the poor, study your lessons, and then when you are through and not tired . . . read a good book."

pr46 My son, if you are to live a life filled with joy and happiness, learn now while in your youth that such results come about only to the proportion that you render service to your fellow men. We serve our God by serving his children. There is nothing sweeter in all the world than the spiritual blessings which come to us as the result of service—with the result of losing our lives for the Master's sake, with the assurance that someday we shall receive eternal life.

pr47 With these thoughts and purpose in mind, live in such a way that you are preparing to go on a mission when the call comes from the Lord. Save your money now in your own private missionary fund. Study the scriptures. Learn the gospel doctrines and then you will be prepared to serve your fellow men—God's children—when the call comes.

pr48 My son, be honest in all of your dealings. Never tell a lie. Build a character of high integrity. Be just and righteous in all of your actions as you go through life. Joy and success will be your reward.

pr49 In due time you will desire to obey the greatest law that God has given to man—the law of celestial marriage. My son, while in your youth you are preparing by clean living for this great event. During your courtship days, court on a spiritual plane; and then when you establish a home it will be built upon a rock foundation which will weather all storms.

pr50 To live and achieve in this world of complex problems, my son, you must have courage. Do away with any fear that may enter your heart. Fear is a destroyer of success and happiness. It confuses the mind. It undermines one's abilities. Peace of mind comes from a clear conscience and the conquest of fear. Therefore, remember and do at all times as the Lord commanded Joshua: " . . . Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." (Joshua 1:9.)

pr51 And now, my son, I shall close this letter by making only one more important suggestion. As you travel through life, have faith in yourself. Have faith that you can accomplish [page 18] the things which you righteously take into your heart to accomplish. Disappointments do come in life; but also great shall be your joy with the numerous accomplishments you will make through tenaciously retaining faith in your ability to achieve.

pr52 Affectionately,

pr53 Your Father

pr54 President David O. McKay:

pr55 Elder Milton R. Hunter of the First Council of Seventy has just spoken to us. Elder Eldred G. Smith, Presiding Patriarch to the Church, will now address us. He will be followed by Elder Richard L. Evans of the Council of the Twelve.

pr56 Eldred G. Smith

ELDER ELDRED G. SMITH Patriarch to the Church

p1 A favorite song of mine, one that is familiar to us all goes to this effect:

p2 "I have a testimony, sacred and dear to me Something that lies within my soul...."

p3 Just what is a testimony? Webster says: "A solemn declaration or affirmation made to establish or prove a fact," or "attestation of a fact or an event." Could we say then that a testimony is knowledge of a fact? We say we have a testimony as if it were a possession. Of course it is. It is a possession of knowledge. How does one obtain knowledge, either secular or religious? A student must go through the usual process of study, research, etc. To obtain religious knowledge requires additional effort. The Lord said, " . . . Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Luke 11:9.)

p4 The Prophet Joseph Smith has given us a formula: "If we are to gain a testimony of anything, we must first desire a testimony, then learn to understand the truth in question, then practise that which has been learned, and before and during the study and practice we must be in close communication with our Heavenly Father and pray to him for help."

p5 Moroni also gives us a formula: "And when ye shall receive these things," that is after you have done the study and received instruction and prepared yourself, "I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith
And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:4-5.)

The power and function of the Holy Ghost is to testify of the truth, and especially to testify of the Father and of the Son. The Holy Ghost, being a personage of Spirit, speaks through our spirits. Each of us has a spirit body and a physical body. Before coming to this earth we were personages of spirit, yet we were individuals. We could walk, run, speak, see, think. Our spirit body was made of elements not found in mortality. That spirit body, combined with our mortal body, makes a living soul. When we receive promptings from the Holy Ghost, it is like opening an imaginary door between the spirit mind and the mortal mind. When this happens, we receive knowledge which we cannot deny. We have to put ourselves in tune with the Spirit of the Lord or the Spirit of the Holy Ghost, as has been mentioned here today. We will be held accountable for that knowledge in the day of judgment. By the Holy Ghost you may know the truths of the gospel. I'd like to mention just a few of these, and we will have heard some, and we will hear more as we go through this conference. You may know of a surety of the visitation of God the Father and his Son Jesus Christ to the Prophet Smith in the Sacred Grove. The Father, calling him by name, said, "... This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.)

Then you may also know of the true concept of Deity. God is truly an Exalted Being. Jesus Christ is literally his Begotten Son.

We testify that the Book of Mormon came forth by divine guidance; also the Doctrine and Covenants and the Pearl of Great Price.

We know and accept the restoration of the gospel with the priesthood of God to act in his name and perform the ordinances of the gospel needed for salvation and exaltation.

President J. Reuben Clark, Jr., has said, "What today's world must have if humanity is to go on climbing upward is men, those wearing the cloth as well as the laity, who know that God lives and that Jesus is the Christ; men, that having this knowledge have also the intellectual honesty not only to admit but to proclaim it; who have further the moral courage and sterling character to live the righteous lives this knowledge demands. This knowledge must be a living, burning knowledge of God and Christ."

We testify of the divine purpose of temple work, the vicarious work necessary for the salvation of all, the living and the dead. Yes, we declare the principle of continued revelation through his prophet, and his prophet today is President David O. McKay.

We testify of the surety that the resurrection is real and will be universal that each shall inherit a degree of glory in accordance with his faithfulness—the celestial, terrestrial, or telestial—the righteous to receive eternal life and exaltation in the celestial kingdom. The Prophet Joseph Smith said, "If the resurrection from the dead be not an important point or item in our faith we must confess we know nothing about it; for if there be no resurrection from the dead then Christ is not risen; and if Christ is not risen he was not the Son of God; and if he was not the Son of God there is not nor cannot be a Son of God, if the present book called the scriptures is true; because the time has gone by when, according to that book, he was to make his appearance." (DHCD 2, 18.)

There is great strength in a testimony strength to resist evil, strength to do. What is it that causes a bishop or a stake president or others to spend so much time in church work without monetary remuneration? Is it not his testimony? Was it not their faith and testimony that brought the pioneers across the plains? Is it not testimony that keeps the great missionary system going? President Henry D. Moyle has said, "It is our purpose as members of the Church to consider constantly the place of testimony in our lives. We dare not become complacent or unaware of this priceless gift which is ours." When we bear our testimonies, we are teaching others the truths that have enriched our lives and made us happy. Our testimonies are born to give thanks to God for the knowledge and assurance he has given us, to assist our brethren and sisters in strengthening their testimonies, and to carry the conviction which is ours into the hearts of all other people upon the face of the earth.

I invite all to follow the formula given and obtain a testimony with us of the truths of the gospel of Jesus Christ. I testify to you in the name of Jesus Christ that these things are true and that God lives, that Jesus Christ is truly the Son of God, that Joseph Smith is a prophet of God through whom the gospel has been restored. I testify that President David O. McKay is a true prophet of God today, and I do this in the name of Jesus Christ. Amen.

The Tabernacle is filled to overflowing this afternoon, and probably more thousands have tuned in on their radios and televisions. We extend a hearty welcome to our unseen audience, and to all who are gathered here in the Tabernacle and in the Assembly Hall.
We are favored again this afternoon by the presence of the Logan Institute of Religion Choir, with Professor James L. Bradley conducting, and Frank W. Asper at the organ. We shall begin these services by the Institute of Religion Choir singing "How Beautiful Upon the Mountains."

The invocation will be offered by Elder John A. Buehner, formerly President of the South German Mission. The Choir sang the anthem, "How Beautiful Upon The Mountains."

Elder John A. Buehner, formerly President of the South German Mission, offered the opening prayer.

President David O. McKay:

We have just received the following cable from President Theodore Tuttle of the South American Mission and President Ronald V. Stone of the North Argentine Mission: "Hostilities practically over. Most public services now operating. Civilian population tranquil. Missionaries and members safe in North Argentine Mission."

The Logan Institute of Religion Choir will now favor us with "O My Father," conducted by Professor James L. Bradley. After the singing, President Joseph Fielding Smith, President of the Quorum of the Twelve, will give the opening address. He will be followed by Elder Richard L. Evans.

The Logan Institute of Religion Choir sang the hymn, "O My Father."

Joseph Fielding Smith

PRESIDENT JOSEPH FIELDING SMITH Of the Council of the Twelve Apostles

My beloved brethren and sisters, I want to talk to you briefly on our responsibilities in regard to the Sabbath day. In the beginning the Lord chose the last day after the creation as the Sabbath, and that continued until the resurrection of Christ. After the resurrection of our Savior, the Sabbath day was transferred to the Lord's day or the first day of the week, contrary to the ideas of some professed Christians.

The Lord settled this matter so far as we are concerned in a revelation given by the Lord on the 7th day of August 1831, which was the Sabbath day--Sunday. I am going to read a few of these verses.

"And thou mayest more fully keep thyself unsplotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full." (D&C 59:9-13.)

Now, we have some people professing Christianity who are very intense upon the idea that the old Sabbath day should be maintained. The Lord himself changed the day. The Saints in olden times, that is, after the resurrection of Christ, accepted the date of the resurrection as their Sabbath, and they called it the Lord's day. It was on that day that John, in prayer before the Lord received the great revelation known to us as the "apocalypse."

I think we Latter-day Saints should remember this fact. Now in our legislature, the session before the last, if I remember correctly, a bill was passed and vetoed by the governor, asking that businesses be closed, prohibited to operate, on the Sabbath day. It was defeated by veto.

This year the legislature could not come to a conclusion, and so no action was final. But our duty is plain and clear. The Lord has decided the matter for Latter-day Saints, as I think he did to former-day Saints, and Sunday is our Sabbath.

Brethren and sisters, all I want to say is that the Lord has set the time for our Sabbath by revelation. We know which day we should worship. We should follow it, and we should be true and faithful, and I think we should support those who likewise observe that day.

Now on Sunday in Salt Lake City there will be a wonderful ball game played by two of the great teams. There will be, I am positive, members of the Church who will go to the ball park instead of to their Sacrament meetings. Our duty is to serve the Lord and to remember him and the covenants that we have made. May the Lord bless you in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is President Joseph Fielding Smith, President of the Council of the Twelve Apostles.

Elder Richard L. Evans of the Council of the Twelve will now speak to us. He will be followed by Elder John Longden.

ELDER RICHARD L. EVANS Of the Council of the Twelve Apostles

Going back to the opening by President Brown this morning on doing and living the law and keeping the commandments and proving it by our actions, I should like to talk briefly on a subject, suggested by the phrase, that "knowing is not enough."

May I share with you a sentence or two from Winston Churchill, who said, "It is no use saying 'We are doing our best.' You have got to succeed in doing what is necessary." I'm not sure we know really when we are doing our best. I'm not sure that in most cases we couldn't extend ourselves further in any performance in life. Since eternal life is the great prize, it isn't enough just to try. We have to succeed. There is only one journey—an everlasting one—one time and one eternity—so far as I am aware, and if I may use the vernacular, we can't afford to "sit this one out." Knowing is not enough!
The encouraging thing in life for all of us is this or one of the encouraging things, one of the realistic facts to face, that our Father in heaven knows us better than we know ourselves; that he knows our capacity; that he doesn't expect of us the unattainable, the unreachable, or the impossible; that he hasn't given us commandments that we can't keep or requirements that we can't meet. Just to take one specific thing, for example, as to our physical well-being: the law of health that God has given us. He describes it as being counsel to "the weak and the weakest." (D&C 89:3) Nobody can be weaker than "the weakest" and he has assured us that this counsel is for even these and simply knowing is not enough. It is the doing of the thing, the living of the law, the keeping of the commandment that brings the blessings. There is ample, conclusive, objective, medical evidence that this great law of health can be factually demonstrated to be what it is said to be. But mere knowing is not enough. We have to accept first the first of the first principles, which include not only faith but also repentance.

Now we hear much, and we are grateful for the wonderful wide-reaching of the Church, for its accomplishments world-wide, for conversions, for the marvelous forward moving in every field that pertains to the Church. But this is made possible by people who perform, by missionaries who go out, by people who pay tithes and offerings and building funds. And again, just knowing is not enough. Someone has to do everything; and wonderful as has been and is the growth of the Church it can be yet much more by the performance of those who increase in faithfulness. Such things are never quite convenient. We have to stretch ourselves and exceed ourselves and set aside our convenience oftentimes.

How many times have people heard from this pulpit the words of Ralph Waldo Emerson so often uttered in the ringing voice of President Grant: "That which we persist in doing becomes easier for us to do, not that the nature of the thing itself has changed, but that our power to do is increased," although President Grant, as I remember quoted them just a bit differently from the above.

I am thinking of our statistics pertaining to the active and the inactive all of which are needed as a measure of performance. But I am not sure that our Father in heaven is going to be too much impressed with statistics pertaining to the missing. I think perhaps he will look at us and ask, "Where are the others?" as any father would if any of his family were missing. Where are the others?

Testimony is a great thing, but men who have had great testimonies have fallen by the wayside. Men who have had wonderful manifestations have fallen by the wayside, and the living of the law, the meeting of the service, the doing of the duty, the rising to the actual performance is the essential thing, and the mere knowing of our duty is not enough.

There is one thing concerning which none of us knows enough. We don't know enough, any of us, to be safe in setting any of the commandments aside. We have to take someone's advice; we have to believe someone, and I for myself would hope to accept the counsel of my Father in heaven and not presume to know enough to set any of his commandments aside.

"No life," said one of our eminent contemporary thinkers, "ever grows great until it is focused, dedicated, and disciplined."

"And, if you keep my commandments and endure to the end you shall have eternal life, which is the greatest of all the gifts of God." (D&C 14:7.)

If I may again cite Emerson, he said, "Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles."

With you, I would wish this day to say to President McKay that I believe we have the courage, the devotion, the dedication, and the conviction to follow him wherever the Lord God leads him to lead us. With you I know that he is a prophet. With you I bear witness of the divinity of our Lord and Savior Jesus Christ, and with you I acknowledge that merely knowing this is not enough, and with you I would pray for strength to do increasingly well that which we know so well, which God has given us to know, and I do it in Jesus' name. Amen.

Elder Richard L. Evans of the Council of the Twelve has just spoken to us. Elder John Longden will be our next speaker. He will be followed by Elder Alma Sonne.

ELDER JOHN LONGDEN Assistant to the Council of the Twelve Apostles

Being fully aware of the responsibility which is mine, yet duly grateful for it, I am mindful of the prayers which have been and are being offered and the thoughtful remembrance of President Brown this morning, invoking the blessings of the Lord upon all who should stand here. From all this, I receive strength. I desire the inspiration of the Lord with the thought in mind that our hearts may be touched that we may be built up in our faith and testimony of this glorious restored gospel of Jesus Christ.

Recently I read a survey which had been made by the American Institute of Family Relations, a reputable research organization which indicated that forty million homes in America need help. This survey did not refer to the need for financial help--something deeper. It found that there is a lack of harmony, unity, tranquility, and a distinct lack of compatibility in many families. This survey caused me to reflect on the need of spiritual values in all our homes. I ask myself the question, "Do I live in a mere house or a beautiful spiritual home? What am I doing to bring spirituality into our home?"

"No life," said one of our eminent contemporary thinkers, "ever grows great until it is focused, dedicated, and disciplined."
Honor the Sabbath day to keep it holy.

Attend church services together as a family.

Obey the law of tithing. Our example will teach our children.

Fast two consecutive meals once a month and contribute the cost to the fast offering donation.

Cultivate the habit of reading the four standard works of the Church and the best in literature.

Have children baptized when they reach the age of eight years.

By our own words and actions, guide and help children early to love the Lord and to develop a testimony of the restored gospel.

Prepare each young man to look forward to a mission so that when the time comes, he will have a genuine desire to go out and serve the Lord as a missionary.

Teach children to look forward to temple marriage. Through love and encouragement, help them to understand what it means to have such a ceremony performed in the temple and then to honor and obey the covenants which they will make there.

Parents should love and respect children.

Children love and honor parents.

Keep busy.

Be considerate of others and be unselfish.

I offer these as a few suggestions which will help make a house a home.

In my travels over the Church, I have found many homes that are truly spiritual shrines to the families who live therein. May I tell you of one or two of these homes? I think of a family of eight children. The father is busy as a counselor in a bishopric, the mother active in auxiliary work. These good parents have never lost sight of their responsibility to teach their children spirituality, to train them in the ways of the gospel of Jesus Christ. They know this is accomplished first and foremost in the home. They attend church together, participate in studying the scriptures together, hold family night where all have an opportunity further to develop and utilize the talents God has blessed them with, also the children are taught and assisted in their schoolwork. A large room in their home is designated the children's room with each child having a desk of his own. They are taught in things virtuous, lovely, and of good report. They are taught to sing, and when they become old enough, they learn to play some musical instrument. They have many fun times together as a family unit.

Here is truly love at home. Theirs is not just a house. They work together and for each other. They forget selfishness. I was informed by the father and mother that the sons are saving so they may be able to fill missions when called by their bishop.

Recently it was my privilege to attend the funeral service for a man who emigrated to the United States when he was twenty-one years of age, a nonmember of the Church from Germany. He fell in love with a faithful member of the Church, and she proceeded to teach him the gospel of Jesus Christ thus he was informed of the great principle of eternal marriage. After studying and gaining a conviction, he was baptized. He loved and lived the principles taught by the gospel of Jesus Christ. In due time, he was found worthy to receive a temple recommend. They were sealed over the altar of God for time and for all eternity. Twelve children were born to this union. All of their children have been married in the temple of the Lord and are serving in some capacity in the Church at the present time, following the beautiful example taught by the parents.

They came through many hardships, financial depressions, etc., yet never lost sight of the fact that they were rich with spiritual blessings. Now the love and harmony and unity taught in this one home extends to twelve other homes.

May I quote a statement from President McKay: "The secret of good membership in the Church or good citizenship in the nation lies in the home." (The Improvement Era 66 [April 1963] p. 252.)

With these truths in mind, let us stay close to our children: play, work, pray, and worship together. These values will truly bring living power into the place we live regardless of where it may be and will make it a worthy home for his spirit children. Then our house will be a home--our castle--a sacred place.

I pray that all of us here assembled and all within the sound of my voice, especially those having membership in the Church, will desire to take inventory and make of our houses homes where the Spirit of the Lord may dwell and where all are unashamed to keep and live the commandments of the gospel of Jesus Christ.

Then I pray for all who are listening in who may not have membership in The Church of Jesus Christ of Latter-day Saints. May you come to a knowledge and acceptance of the truths of this glorious gospel which will bring peace and harmony in your home.

I bear you my witness that I know that God lives. I know that Jesus is his divine Son. I am grateful for this testimony. I bear witness of the divine mission of the Prophet Joseph Smith and those who have succeeded him down to President David O. McKay whom I uphold and sustain as the mouthpiece and prophet of the Lord holding the keys of the kingdom and the mantle of authority. May we be consistent in living the gospel of Jesus Christ in our homes, remembering again that our latter-day prophet has said: "The secret of good membership in the Church or good citizenship in the nation lies in the home."

God bless us to this end, I pray humbly in the name of Jesus Christ. Amen.

President David O. McKay:

Elder John Longden, Assistant to the Twelve, has just concluded speaking. Elder Alma Sonne, Assistant to the Twelve, will now address us.

My brethren and sisters, it is a great privilege to stand here. It is also a great responsibility. It occurred to me as I was listening to the speakers today that there is much encouragement and much inspiration in the history of this Church. I recall many years ago of hearing Elder James E. Talmage deliver a baccalaureate sermon. In his sermon he said: "The Mormon pioneers were well nigh perfect in the work which they did." He also said that their program was constructive throughout, and that they laid a solid foundation for that part of the vineyard which has been planted in the heart of these Rocky Mountains.
I observe a great need for the teaching and adherence to the principle of fasting. I would like to say something relative to it. As a Church, we have not reached the full perfection. There are many things to do yet. "(Conf. Rep., April 1900, pp. 1-2.)

We are enabled now... to accomplish many things.... While we congratulate ourselves in this direction, we certainly ought to feel that we have not yet arrived at the kingdom. We discern that there are things which we fail to do that the Lord expects us to perform some of which he required us to do in our boyhood. But we feel thankful and grateful that we are enabled now... to accomplish many things.... While we congratulate ourselves in this direction, we certainly ought to feel that we have not yet arrived at perfection. There are many things to do yet." (Conf. Rep., April 1900, pp. 1-2.)

The Lord has been good as well as patient with the Saints. He has set up these conferences wherein his people might be admonished and informed concerning his kingdom.

As a Church, we have not reached the full perfection. There are many things to do yet. "(Conf. Rep., April 1900, pp. 1-2.)

We need only review the history of the Church to feel the importance of what was done in those early days. These daring, venturesome men and women believed in God. They worshiped him in spirit and in truth. In the desert, coming and going, they had time to think and pray and to appraise their new faith and make comparisons with all they had left behind.

And so they laid a foundation that makes for permanency. Again I say the pioneer movement was not a venture. It was a directed movement, God-inspired and sustained by an over-ruling providence. It was a search for freedom, where sincere and honest men could worship God in their own way.

At the turn of the century, President Lorenzo Snow, in addressing the Saints in general conference, said, "Seventy years ago this Church was organized with six members. We commenced so to speak as an infant.... Through the blessings of the Lord, however, we managed to move along in our stage of infancy, receiving support from the Lord as he saw proper to give it.... We understand very well, when we reflect back upon our own lives, that we did many foolish things when we were boys because of our lack of experience and because we had not learned fully to obey the instructions of our fathers and mothers. We could not then comprehend that it was absolutely necessary for our proper advancement that we should observe the counsels of our parents. Many of us learned it, but too late perhaps to correct ourselves. Yet as we advanced, the experience of the past materially assisted us to avoid such mistakes as we had made in our boyhood.

"It has been so with the Church.... When we examine ourselves,.... we discover that we are still not doing exactly as we ought to do, notwithstanding all our experience. We discern that there are things which we fail to do that the Lord expects us to perform some of which he required us to do in our boyhood. But we feel thankful and grateful that we are enabled now... to accomplish many things.... While we congratulate ourselves in this direction, we certainly ought to feel that we have not yet arrived at perfection. There are many things to do yet." (Conf. Rep., April 1900, pp. 1-2.)

As I was reading President Snow's message to the Church, it was evident to me that the Lord has been good as well as patient with the Saints. He has set up these conferences wherein his people might be admonished and informed concerning his kingdom.

Now President Snow in his observations referred to some of these matters after the Church had been established for seventy years.

Today with the Church having reached the age of 133 years, we marvel at its growth; and with the strength of its leadership, we are moving forward. Yet as we examine ourselves, we see there is much need for improvement.

I think of the Prophet Isaiah's words when he said: "Cry aloud, spare not lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." (Isa. 58:1.)

I observe a great need for the teaching and adherence to the principle of fasting. I would like to say something relative to it. As a Church, we have not reached the full perfection. There are many things to do yet. "(Conf. Rep., April 1900, pp. 1-2.)

We need only review the history of the Church to feel the importance of what was done in those early days. These daring, venturesome men and women believed in God. They worshiped him in spirit and in truth. In the desert, coming and going, they had time to think and pray and to appraise their new faith and make comparisons with all they had left behind.

And so they laid a foundation that makes for permanency. Again I say the pioneer movement was not a venture. It was a directed movement, God-inspired and sustained by an over-ruling providence. It was a search for freedom, where sincere and honest men could worship God in their own way.

May that freedom be preserved in this land of America and wherever there is a liberty-loving people, I pray in the name of Jesus Christ. Amen.

President David O. McKay:
benefits of this principle. There are some who faithfully observe the fast and who receive the full blessings. But there are many who must yet be taught the true principle of fasting and be converted to it and practise it in order to receive the great blessings associated with it.

8 The Prophet Isaiah clearly sets forth an understanding of the fast. As he observed the people, he was, no doubt considerably upset and concerned with the way they had abused the purpose and principle of fasting.

9 He said: "... Behold, in the day of your fast ye find pleasure, and exact all your labours." (Ibid., 58:3.)

10 A writer says this scripture means that they find pleasure and carry on business and oppress all their laborers. [page 28] With all their professing of self-denial they are selfish. ~28.1

11 "Behold, ye fast for strife and debate, and to smite with the fist of wickedness:..." (Ibid., 58:4.)

12 Or in other words as a result they are rewarded with strife, debate, and wickedness.

13 Isaiah further explains the purposes and blessings concerning the fast. He asks: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

14 "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" (Ibid., 58:6-7.)

15 I suppose when he speaks of "loosing the bands of wickedness" or "undoing the heavy burdens," and the "breaking of every yoke" that he is referring to the wickedness of people who think only of themselves in selfishness, vanity, pride, and having hearts so set upon the things of this world that the two great commandments of loving God and loving neighbor are entirely forgotten. The principles of loving thy neighbor and of loving God are encompassed in the true purpose of the fast.

16 Certainly, it takes no imagination to understand what is meant when he says, "... that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

17 He meant that in addition to taking care of the poor, that we should watch over our own kin and be responsible for our father, mother, brother, and sister when they are in need.

18 It is here that I would like to state that the Lord has caused a day of fasting and prayer to be set up in this day so that collectively the Church might join together to fulfill the purposes of fasting.

19 In the general letter from the Council of the Twelve to the Church under date of May 17, 1845, which Orson Pratt read to the Saints, these words appear:

20 "Let this be an example to all saints, and there will never be any lack for bread: When the poor are starving, let those who have, fast one day and give what they otherwise would have eaten to the bishops for the poor, and every one will abound for a long time; and this is one great and important principle of fasts, approved of the Lord. And so long as the saints will all live to this principle, with glad hearts and cheerful countenances they will always have an abundance." (DHC 7:413.)

21 The bishop should frequently encourage the members of his ward to observe the fast day and voluntarily contribute a generous offering. The Lord knows in his wisdom that individually we are generally not prone to seek out the poor, the hungry, and those in need, and individually attend to their needs on a continuing basis. By fasting collectively there is no end to the good that can be done, that no one need suffer that such assistance as might be given is rendered through the bishop in love and mercy and that full dollar value is rendered without any administrative cost.

22 Fasting is a voluntary principle. The Lord also said: "... it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

23 "Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness"; (D&C 58:26-27.) Fasting is a principle that all are encouraged to live by--the young and the old, the rich and the poor, the widow and the needy.

24 President Joseph F. Smith says: "The Lord has instituted the fast on a reasonable and intelligent basis, and none of His works are vain and unwise. His law is perfect in this as in other things. Hence, those who can be required to comply thereto; it is a duty from which they cannot escape, but let it be remembered that the observance of the fast by abstaining twenty-four hours from food and drink is not an absolute rule, it is no iron-clad law to us, but is left with the people as a matter of conscience, to exercise wisdom and discretion. [page 29] Many are subject to weakness others are in delicate health, and others have nursing babies; of such it should not be required to fast. I have known children to cry for something to eat on fast day. In such cases, going without food will do them no good. Instead they dread the day to come, and in place of hating it, dislike it; while the compulsion engenders a spirit of rebellion in them, rather than a love for the Lord and their fellows. Better teach them the principle, and let them observe it when they are old enough to choose intelligently, than to so compel them." (Gospel Doctrine, p. 244.)

25 I feel to add that those who are not physically able to abstain from food and drink should participate on fast day to the extent of prayers, offerings, and testimony. If we abide by the word of the Lord for the above purposes, we will surely be blessed as God has promised through his prophets. I suppose there is no physical blessing desired so much as being well in mind and in body.

26 Listen again to Isaiah and this promise, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily:..." (Isa. 58:8.) What would this be worth to you? Think of what it means. "... and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward." (Idem.)

27 Further, "Then shalt thou call, and the Lord shall answer; thou shalt cry and he shall say, Here I am...." (Ibid., 58:9.) What more assurance would we need than this as a promise that we may call upon the Lord and he will answer?

28 Then Isaiah reiterates: "... If thou take away from... thee the yoke, (or wickedness) the putting forth of the finger, (or accusing others) and speaking vanity;...

29 "And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day:...

30 "And the Lord shall guide thee continually, (or the Holy Ghost will direct your daily life) and satisfy thy soul in drought, (This is your personal security in times of need and difficulty.) and make fat thy bones: (I believe this has to do with health. In the bone there is marrow and marrow manufactures the blood that is vital to the strength and well-being of the body.) and thou shalt be like a watered garden, and like a spring of water, whose waters fail not (or inspiration and wisdom will flow from you continually).

31 "And they shall be that shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach. The restorer of paths to dwell in." (Ibid., 58:9.) To me this is a promise to those working with the members of the Church who are in need physically and spiritually, "they that shall be of thee," or that you may be able to help them--to do what? "Build the old waste places," and as you help them to build "thou shalt raise up the foundations of (their) many generations (to follow), and then thou shalt be called, The repairer of the breach." In other words, you have helped them overcome their weaknesses, to restore their souls, to bridge the gap through reactivating, rehabilitation, and "restoring" the path for them to walk in. To those responsible for the leadership
In the course of my office day, at about noon of the day, but not every day, I may see through my office window two men, locked arm in arm, striding toward Hotel Utah. One is tall and slender--rather easy to identify--despite his distance from the window. He is President McKay on his way, by escort, to his hotel apartment.

Some day President McKay may let me walk with him to his apartment. Then, with our arms locked tightly together, he could lean on me physically, and thus in very small measure I could compensate him for the many times I have leaned on him spiritually.

Few people will ever have the privilege of locking arms and striding with a prophet, but everyone may have the privilege of following him.

Once President McKay said to me and a few others: "Come--follow me." That invitation came one summer evening several weeks after a thief or thieves had broken into his stable and stolen his saddles. Stake presidents in the Ogden [Utah] area, aware of his loss purchased a fine saddle, and we had just presented it to him that lovely evening at his Huntsville home.

"Put it in the trunk of my car," he said, and motioning with his hand he bade us, "Come--follow me."

In our several cars we followed his car across town and beyond to a pasture gate. On the way and all the way his words, "Come--follow me," rode with me in my mind, exciting me, challenging me, finally provoking me to make a resolution which I sincerely pray I may have the courage to keep. I give it to you in earnest, simple rhyme, and challenge you to follow suit:

Follow him I will, All the way; And to wearied souls, Along my way, Take opportunity each Day to say: He is God's prophet--David O. McKay.

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President McKay opened the pasture gate, entered alone, and closed the gate. He asked us to stand quietly back a few paces. There was neither sight nor sound of pastured animals--brush obscured our view. Advancing a few paces, he raised his voice and called: "Sonny Boy, Sonny Boy." For moments there was silence, and in that silence I recalled that Sonny Boy was a spirited animal--the men who shod him had warned that he could give anyone a bad time. He gave them one.

Faintly I soon heard the sound of hoofs thudding rapidly upon the sod. The thudding strengthened, growing louder and louder and still louder; and then suddenly, two horses charged around the brush, racing neck to neck straight toward President McKay. I held my breath, fearing that they would trample him before they could check their speed.

He who said, "Come, follow me," two thousand years ago is a busy man. Worlds without number has he created and by him and through him were they created. He

Men of the priesthood have set their hands to the plough. Many, however, have looked back; they had other things to do--habits, perhaps, to bury; appetites, maybe, to say farewell to. Therefore it was written: "... many are called, but few are chosen." (D&C 121:40.)

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President Snow observed in his day a need for maturity, so we today after 133 years should reach manhood in the fast offering program.

Actually as a Church we are not meeting the cash needs of the sick, the naked, and the hungry as we should through the principle of fasting. It is our obligation to teach the Saints this principle in order that they may break the sin of selfishness that their offerings and their blessings may be generous.

Now brothers and sisters, I want to leave with you the desire of my heart in the words of Omni: "... I would that ye should come unto Christ, who is the Holy One of Israel, and partake of his salvation, and the power of his redemption. Yea, come unto him, and offer your whole souls as an offering unto him, and continue in fasting and praying, [page 30] and endure to the end; and as the Lord liveth ye will be saved." (Omni 26.) In the name of Jesus Christ. Amen.

President David O. McKay:

He who has just given that excellent address on fasting is the Presiding Bishop of the Church, Elder John H. Vandenberg.

Elder William J. Critchlow, Jr., Assistant to the Twelve, will now speak to us. He will be followed by Elder Delbert L. Stapley.

ELDER WILLIAM J. CRITCHLOW, JR. Of the Council of the Twelve Apostles

The horses liked the sugar. I think they liked the President. I am very sure the President loved his horses. His arm around the neck of Sonny Boy was not intended as a

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In accepting the gift, President McKay said:

"I sincerely wish I were more worthy of the honor you have bestowed upon me; and in wishing to be worthy of your esteem, I find myself in accord with Portia's feelings as she said:

"You see me, Lord Bassanio, where I stand, Such as I am; though for myself alone, I would not be ambitious in my wish. To wish myself much better; yet for you, I would be trebled twenty times myself; A thousand times more fair, ten thousand times More rich; That only to stand high in your account, I might in virtues, beauties, livings, friends Exceed account." (Merchant of Venice, Act III, Scene 1.)

"So as I receive this tribute from you, my friends, I say with sincerity in my heart: For you I would be 'trebled twenty times myself,' would be many times more capable to serve you." (Ibid., 66 [Feb. 1963] 112.)

And by that "you," he meant you and you--and all of you out there listening.

As he stood there, pouring out his heart, the challenging words of the poet, Josiah G. Holland, poured into my mind:

"God give us men! A time like this demands Smart minds, great hearts, true faith and ready hands; . . . . Tall men, sun-crowned, who live above the fog. . . ." --"God Give Us Men"

Employing some of the poet's own words, without giving them breath or tongue, I accept his challenge. That night my acceptance poured silently from my heart. Right now, I give it vocal status:

There is your man. A time like this demands His strong mind, his great heart, his true faith and his ready hand. A tall man, sun-crowned, he lives above the fog. Cultured, learned, august, affable, and kind. Handsome, too, God blessed him with a brilliant mind: A spark of divinity glows brightly in his regal soul; Help me, dear Lord, to follow him to his celestial goal. And to people--all along the way, Grant me opportunity--each day to say: He is God's prophet--David O. McKay.

Only one mortal man at a time is privileged to hold all of the priesthood keys pertaining to the kingdom of God. The President of The Church of Jesus Christ of Latter-day Saints is that man.

"... and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred." (D&C 132:7.) President David O. McKay is that man.

President McKay likes a spirited horse. He also likes a spirited man--a man with spirit enough to accept calls to duty--spirited enough to "learn his duty, and to act in the office in which he is appointed, in all diligence." (Ibid., 107:99.)

President McKay loves youth. Here is the evidence. Listen, he speaks to youth:

"I wish I could say to every young man in the Church, that if you would be successful, if you would be happy, if you would conserve your strength, intellectual, physical, and spiritual, you will resist temptation to indulge your appetites and your passions." (Gospel Ideals.)

"Each of us is the architect of his own fate and he is unfortunate indeed who will try to build himself without realizing that he grows from within not without." (Secrets of a Happy Life.)

"Thoughts make us what we are. As definitely and surely as the weaver shapes his flowers and figures out of the warp and woof of his loom, so every moment the shuttle of thought moves back and forth forming character and even shaping the lineaments of our features. Thoughts lift your soul heavenward, or drag you toward hell." (Secrets of a Happy Life.)

"What you think about when you do not have to think shows what you really are." (Secrets of a Happy Life.)

"Clean and wholesome bodies bring joy; debauch them, and we lose happiness." (Secrets of a Happy Life.)

"Be true to those who trust you." (Secrets of a Happy Life.)

"Do your best this hour, and you will do better the next." (Secrets of a Happy Life.)

"True friends enrich life. If you would have friends, be one." (Secrets of a Happy Life.)

"He is a slave who will be led by his appetites." (Secrets of a Happy Life.)

"Lay the foundation of a happy home in your pre-marital life." (Secrets of a Happy Life.)

"The seeds of a happy married life are sown in youth. Happiness does not begin at the altar; it begins during the period of youth and courtship. Selfmastery during youth is first, the source of virile manhood; second the crown of beautiful womanhood; third, the foundation of a happy home; and fourth the contributing factor to the strength and perpetuity of the race." (Secrets of a Happy Life.)

"Choosing your mate by judgment and inspiration as well as by emotions." (Secrets of a Happy Life.)

"The highest ideal for our young girls today, as for our mothers who crossed the plains, is love as it may be expressed in marriage and home building, and this virtue in which love finds true expression is based upon the spiritual and not the physical side of our being." (Gospel Ideals.)

"Too many couples come to the marriage altar looking upon the ceremony as the end of courtship. They should not forget that under the burdens of home life, tender words of appreciation and courteous acts are even more appreciated than during the courtship. It is after the ceremony, and during the trials that daily arise in the home, that a word of 'thank you,' 'pardon me,' 'if you please,' contributes to the perpetuation of that love which brought them to the altar." (Secrets of a Happy Life.)

The speaking time allotted me is pressing me to stop talking. Too briefly has it offered me the privilege of sampling our President's love and interest in youth. Let me conclude with a sample of my own love and esteem for this great man:
All that I've said and read—he is, and more, --A guided man. Much more than guided missiles, the world needs --A guided man. That he is--call him then for what he is
--a prophet--God's prophet.

I love him, and I believe--I know that he is a prophet of God; that he holds all the priesthood keys, rights, powers, and authority which were conferred upon the Prophet
Joseph Smith and upon his successors right down to and including President McKay.

In the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder William J. Critchlow, Jr., Assistant to the Twelve, an Ogden boy. Elder Delbert L. Stapley, of the Council of the Twelve, will
now speak to us.

ELDER DELBERT L. STAPLEY Of the Council of the Twelve Apostles

My brothers and sisters, in all humility I would like to say amen to the very wonderful tribute paid to our beloved President, David O. McKay, by Elder Critchlow.

I would be most ungrateful if I failed to take just a moment to express my sincere thanks and gratitude for your prayers in my behalf during my illness and
convalescence. I know your prayers have been heard because I am with you today. The Lord has blessed me. My strength and health are returning.

As an introduction to my talk, I feel to quote from the teachings of Jacob, [page 34] the brother of Nephi, to the Nephites concerning their sins and transgression of
God's commandments. This man of God stated his responsibility to them as a teacher and expressed the anxiety he had for the welfare of their souls. He appealed to them thus:

"But behold, my brethren, is it expedient that I should awake you to an awful reality of these things?

"And also it grieveth me that I must use so much boldness of speech concerning you, before your wives and your children, many of whose feelings are exceedingly
tender and chaste and delicate before God; which thing is pleasing unto God;

"I know that the words of truth are hard against all uncleanness; but the righteous fear them not, for they love the truth and are not shaken." (2 Nephi 9:47-48; Jacob
2:7; 2 Nephi 9:40.)

The serious, distressing problems always difficult for brethren in presiding positions to deal with are the immorality cases which involve youth; the older unmarried and
the married; the broken homes; the dissolution of family ties which separate parents and children. The sorrow, frustration, and unhappiness of such tragic mistakes serves
to upset the lives, both psychologically and spiritually, of the innocent victims of such unfortunate violation of God's laws.

Far too many broken homes result from early forced marriages, unfaithfulness, and incompatibility, the failure of men and women to abide by the vows of the marriage
covenant, yielding to the weaknesses of the flesh, forsaking the principles of righteousness, ignoring family prayers, and the guiding influence of the Holy Ghost in their
lives.

When the light of the Spirit, because of transgression and hardness of heart departs from the soul of the transgressor, he is left to himself to grope through the
darkness of temptation and evil. Therefore, he does not reason righteously nor act according to principles of honesty, truthfulness, or morality.

Solomon expressed these two significant proverbs: "As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death." (Prov. 11:19.)

"Every nay of a man is right in his own eyes": (Ibid., 21:2.)

The sinner is prone to rationalize and to justify his acts of transgression. He frequently stands upon what he loosely calls "extenuating circumstances" which are but
weak excuses for his sinful acts.

Again this wise man said: "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: . . ." (Eccl. 5:4.)

Every member of this Church is duty bound to keep sacred and honorably fulfil every requirement and condition of his vows to his God; otherwise, the Lord will not
have pleasure in him nor will his mercies be extended upon him.

It isn't too difficult for a sinful man and woman to seek forgiveness after they take what he and she want—even though they may be guilty of breaking up two homes by
their transgressions causing separation of families, forsaking children and leaving them destitute of love and care, also shirking their personal responsibilities to loved ones
for others to fulfil.

To take another man's wife or another woman's husband is stealing in its most ignoble form.

The great lawgiver, Moses, on Mount Sinai received these specific commandments from the Lord concerning man's obligation and regard for the welfare and
happiness of others:

"Thou shalt not steal; . . .

"Thou shalt not covet thy neighbour's wife, . . .

"Thou shalt not commit adultery." (Ex. 20:15, 17, 14.)

Even the simple can understand these plainly stated laws, and in the light of this knowledge, those who know and transgress the law, stand condemned before the
Lord.

In this last dispensation the Lord is just as emphatic, warning the Saints against such sins. He commanded:

"Thou shalt not steal; . . .
"Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else."

These commandments are also very clear, forthright, and understandable. What applies to the man living close to his wife and none else applies with equal force also to the woman for her husband. There is no double standard in the Church. Both man and woman are responsible for their personal acts.

I often wonder why a man or a woman will give up wife or husband and children for an adulterous relationship. When sin is the foundation of the marriage relationship, the chance of a secure and happy companionship is very remote. Surely the Spirit of the Lord, neither God's laws to man, sanction such behavior, nor can the blessings of the Lord be expected upon such a union.

It is difficult to understand how church members know these commandments can cast aside such knowledge and yield to the lusts of the flesh. Small violations lead to more serious and devastating sins. Those who play with fire, ultimately, if they persist, will be burned.

Solomon wisely taught this truth:

"Can a man take fire in his bosom, and his clothes not be burned? . . ."

"So he that goeth into his neighbour's wife; whosoever toucheth her shall not be innocent...."

"But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul." (Prov. 6:27, 29, 32.)

Yielding to the illicit enticements of the flesh is the basest of human instincts, also the cause of much sorrow, unhappiness, and the loss of the clean inward feeling of peace men should strive to obtain. Those who sin deny their God and accept Satan, the author and the father of all sin.

Abinadi, the Nephite prophet, cautioned: "But remember that he that persists in his own carnal nature, and goes on in the ways of sin and rebellion against God, remaineth in his fallen state and the devil hath all power over him...." (Mosiah 16:5.)

Nephi reasoned: "And why should I yield to sin, because of my flesh? Yea, why should I give way to temptations, that the evil one have place in my heart to destroy my peace and afflict my soul? . . ." (2 Nephi 4:27.)

The Apostle Paul, writing to the Roman Saints, counseled: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. "Neither ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:12-13, 16.)

Writing to the Corinthians he said: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

"Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid...."

"Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body."

"Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." (1 Cor. 6:9-10, 13, 15, 18.)

While I am convinced conditions in these matters among us are much less than in the world, from what I have observed and know, they are not good enough. We are not free of these despicable sins; and Satan, recognizing the weaknesses of the flesh, is vigorously attacking the weakened armor in our defenses and far too many are yielding to his enticements to error and sin.

The Apostle Paul understood this weakness of man and, writing to the Ephesians Saints, he admonished: "Finally, my brethren, be strong in the Lord, and in the power of his might.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." (Eph. 6:10-11.)

Our beloved President David O. McKay has always taught members of the Church to practise self-restraint and self-mastery, not permitting themselves to fall to the level of the animal kingdom.

We cannot afford, as children of God, in whose presence we someday hope to be, to toss overboard the God-given principles of morality and make our bodies instruments of unrighteousness by yielding to the gratification of bodily desires. God will not hold guiltless those who succumb to such sins and forsake his laws and also abdicate responsibility to loved ones.

"For of him," said the Lord to the Prophet Joseph Smith, "unto whom much is given much is required: and he who sins against the greater light shall receive the greater condemnation." (D&C 82:3.)

An individual who sins, and because of his transgression loses his church membership, has sacrificed privileges and opportunities for blessings which may be difficult to regain. The excommunicated members, nevertheless, look for and hopefully expect an early reinstatement to church membership and a restoration of former blessings; but they fail to realize or understand that the road back into church fellowship with its privileges and opportunities for blessings is long, lonely, and exacting.

The question is often asked by those in transgression, whose sins are so serious that it is almost impossible for them to make proper amends, if the Church does not believe in forgiveness. The answer, of course, is: The Church does believe in the principle of forgiveness to those who repent of their sins confess, and forsake them; and who can also make restitution to loved ones whose lives have been upset and their future livelihood and rightful opportunities jeopardized.

They also refer to the woman taken in adultery and ask: "Did not Jesus forgive the woman brought to him accused of adultery?" When the accusers challenged by the Christ departed without condemning her, Jesus said unto her, "... Neither do I condemn thee: go, and sin no more." (John 8:11.) The Savior did not forgive neither did he condemn her, but in admonishing her to go and sin no more, he, in effect was asking her to show forth the fruits of repentance which would lead to forgiveness.

The Lord has commanded in this latter-day: "Thou shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out." (D&C 42:20, 22, 24.)
"But he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive "But if he doeth it again, he shall not be forgiven, but shall be cast out." (D&C 42:24-26.)

This revelation does not allow repetitive sinning with the expectation of forgiveness to the transgressor.

Again the Lord admonished and warned the Saints: "... go your ways and sin no more; but unto that soul who sinneth shall the former sins return, saith the Lord your God." (Ibid., 82:7.)

"For I the Lord cannot look upon sin with the least degree of allowance;

"Nevertheless, he that repents and does the commandments of the Lord shall be forgiven

"And he that repents not, from him shall be taken even the light which he has received; for my Spirit shall not always strive with man, saith the Lord of Hosts." (Ibid., 1:31-33.)

There are penalties for violating the laws of God. The way of the transgressor was never easy. The wages of sin is death, taught the prophets. (See Rom. 6:23.) Mercy cannot rob justice. (See Alma 42:25.) The Lord expects his servants to mete out justice and judgment according to the laws and commandments given to the Church.

Adultery, fornication, unnatural and deviate practices are the most repulsive and reprehensible of sins which exact the penalties imposed by a just God upon the transgressor.

The members of our body war against each other, and if the spirit of man does not control the physical urges and acquire self-restraint and self-mastery, one of the tragedies of indulgent practices is the defilement and dishonor of the body which houses a spirit child of God. The body of flesh and bone is also the eternal tabernacle of the spirit. Each of us must decide what kind of house we want to live in eternally and then chart and abide the course which will lead to it.

One of the important elements of true repentance is to make restitution to those who have been injured or hurt by one's derelict actions.

It isn't always possible for the transgressor to make proper restitution to those hurt or injured by his acts. One cannot, for example, restore virtue when it is lost. One cannot restore a husband or a wife acquired by breaking up a home and give him or her back to his or her former spouse. There are many other complicated conditions and situations too numerous to spell out in this brief talk which make restitution difficult to satisfy.

There are cases where partial amends can be made sufficiently to justify rebaptism to the excommunicated, a return to fellowship, and under certain conditions restoration of former blessings lost. All, however, depends upon complete repentance, proper restitution and manifesting faithfulness through living the truths, principles, and standards of the gospel.

A light tap on the wrist to those guilty of serious sins does not satisfy justice nor does it serve as a brake or a deterrent to others who may be tempted to violate the moral law. When transgressors are dealt with too gently, people sense an apparent easing in maintaining gospel standards; therefore, the bars of morality may be lowered. For aberrant members of the Church to lose its privileges and blessings may cause them to appreciate more what they have lost. The feeling of aloneness and of not belonging stirs them to repentance and increased faithfulness.

Now, I have been speaking mostly concerning the tragedies and the unhappiness of broken homes. I am not unmindful of the serious follies of youth and the unmarried, but what I have said constitutes counsel and a warning to them also: counsel to live clean treasure virtue, keep the standards of the gospel, love the Lord and keep his commandments; also to pray earnestly for strength to resist all evil and through humility seek the companionship of the Holy Ghost as a guide in the ways of righteousness. A warning to avoid compromising ideals and standards, not to permit the body to be used as an instrument of sin, but as an instrument of righteousness unto God.

As a servant of God concerned about the welfare of souls, I have spoken to you about the consequences of sin. It is not my purpose to be negative and only dwell upon judgments and penalties, but rather to admonish all people to be true to gospel standards and ideals and to forsake sin and thus avoid its consequences.

I fully understand and am not unmindful of scriptural teachings concerning repentance and forgiveness. Forgiveness here in mortality, as far as it is within the power of men to forgive, may not fully satisfy the law of justice required by the heavenly judges above. It does place the repentant sinner, however, in the right way; and when the penalty for the broken law is paid, he will receive forgiveness and obtain pardon from the Righteous Judge of all. This principle is taught by the Savior in his Sermon on the Mount. Referring to those who are cast into prison he declared: "... Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." (Matt. 5:26.)

This statement of our Lord, which is associated with his teachings on moral and behavior patterns, affirms that those who are guilty of serious sins after receiving a knowledge of God's commandments shall be cast into prison [page 38] until they pay the uttermost farthing for their sins.

The Savior revealed unto the Prophet Joseph Smith that those who enter into the new and everlasting covenant of marriage and then transgress that covenant, "... shall be delivered unto the buffetings of Satan unto the day of redemption,..." (D&C 132:26.)

To be turned over to the buffetings of Satan unto the day of one's redemption is an awful condition to contemplate. Such confinement, to satisfy the demands of justice, could extend over a long period of time. The only way to escape such a penalty with its tortments and sorrows is to serve the Lord faithfully and keep his commandments from youth until life's course here on earth is finished.

We need more emphasis in the Church upon ideal Latter-day Saint home life where love, compatibility, harmony, and the sweet spirit of the gospel abide to attract and hold youth close to parents in the home. The proper teaching of children should have more emphasis so they will acquire early in life a love for God and develop respect for his laws and thus cherish virtue, uprightness, and honesty of purpose in their personal lives. The children are the church teachers and its leaders of tomorrow.

I sincerely hope that we who are leaders will understand that the responsibility of the Church and its leadership is to save and bless people. Surely we must extend to the wayward the hand of friendship, exhibit love, manifest interest, and do all within our power to persuade those who have departed the right way to come back into that straight and narrow path which leads to life eternal.

It is equally important for church leaders to teach youth and all forthrightly to their understanding the great moral concepts of the gospel and create within them the desires to put on the whole protective armor of righteousness that they may avoid serious mistakes and the consequences of sin.

I shall close with a choice quotation from the teachings of the Nephite prophet, Mormon: "For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherewithal, I show unto you the way to judge; for every thing which inviteth to
President David O. McKay:

The Choir will now sing "The Palms." You recognize that you are on the air. Proceedings are being conducted on the minute so the new channels that are coming in will be heard in many parts of the United States and in the world, including Canada, Mexico, Alaska, and the Islands of the Pacific. A delayed release will also take the Saturday morning session of Conference to viewers in Australia and also in Hawaii for the first time. A video-tape will be flown from the Mainland and broadcast Sunday morning in Honolulu. Both sessions today will also be rebroadcast over KSL Radio Saturday morning, starting at one o'clock.

President David O. McKay:

Tomorrow morning's session will be broadcast by 18 radio and television stations, and recorded for transmission on Sunday morning at 10 o'clock Eastern Standard Time to 119 television stations in the eastern part of the United States. Both sessions Saturday will be rebroadcast over KSL Radio Sunday morning starting at one o'clock--that is Sunday morning--and will be heard in many parts of the United States and in the world, including Canada, Mexico, Alaska, and the Islands of the Pacific. A delayed release will also take the Saturday morning session of Conference to viewers in Australia and also in Hawaii for the first time. A video-tape will be flown from the Mainland and broadcast Sunday morning in Honolulu. Both sessions today will also be rebroadcast over KSL Radio Saturday morning, starting at one o'clock.

President McKay made the following introductory remarks:

Elder Delbert L. Stapley of the Council of the Twelve was our last speaker, and we called on the choir to sing out of consideration for the stations that will change at the hour. As heretofore announced, the singing for this session has been furnished by the Logan Institute of Religion Choir under the direction of James L. Bradley, with Frank W. Asper at the organ. In behalf of all who have listened to the singing in the General Conference, the General Authorities, the audience here in the Tabernacle, and the great radio television audience, we express appreciation and thanks to these choice young students for the beautiful music they have rendered in these conference sessions today. With all my heart, I say, 'God bless you, boys and girls,' and may this day always be a sweet memory to you in your lives.

Elder Joseph R. Reeder, formerly President of the French Polynesian and Rarotongan Missions, will offer the benediction.

Conference adjourned until 10:00 a.m., Saturday, April 6.
ELDER STERLING W. SILL Assistant to the Council of the Twelve Apostles

Many years ago someone published a picture Bible in which it was attempted to make the great scriptural messages more memorable, by presenting them in visual form. Our natural tendency is to see things more clearly when they are presented in pictures. Mere ideas are often too abstract for the mind to deal with effectively.

One of the visual portrayals in this interesting Bible was a colored picture of the ascension. It showed the Resurrected Jesus standing in the air above the Mount of Olives as he was ascending to his Father. And standing slightly below the master were two angels dressed in white clothing. Over the years I have drawn great strength from the thrilling ideas represented by this picture. Christ’s ascension to heaven marked the end of an important period. He had finished one part of the work assigned to him in the grand council of heaven. He had organized the Church and had left ordained apostles to carry on its work. He had taught them the doctrines of salvation and had given them the priesthood, with the power to bind in heaven what they did on earth. He had shed his own blood to pay the penalty of our sins. Then in the last words spoken just before his ascension, Jesus said to the Twelve “... ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” (Acts 1:8.)

The ascension picture is completed by the interesting scriptural statement which said, “And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; “Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” (Ibid., 1:9-11.)

During World War II, I added another impressive mental picture to my collection. This one shows General Douglas MacArthur about to take flight from Corregidor under the military pressure of Japanese conquest. To those who were forced to remain behind, General MacArthur said, “I shall return.” I like to imagine the hope that this promise must have brought to the people of the Philippines during those long months in which they awaited their liberation from the bondage of the Japanese. They knew that MacArthur would not forget. They knew that just as soon as possible he would come back to set them free and punish their oppressors. His promise may have had more than ordinary significance to me, inasmuch as some of the members of my own family were among those waiting MacArthur’s return. They hid in the hills until they were captured and sent to a Japanese concentration camp in Manila.

The general’s promise to return must have had a disturbing significance for the invaders themselves, for they must have known that MacArthur would never rest until they had been driven from the islands or annihilated during their resistance. This “I shall return” picture was given its happy ending some two years later when the general’s promise was finally and fully kept.

However, the world still awaits this more significant “I shall return” promise that had been made some nineteen hundred years earlier from above the Mount of Olives. It is very important to remember that the Savior of the world was only bidding the earth and its people a temporary farewell. Many times before his death, he himself had foretold his own glorious second coming to judge the world.

On that last Tuesday before his death on Friday, Jesus had been teaching his followers about his second coming. Near the end of the day he left the temple and led the Twelve across the Mount of Olives. As he sat down to rest near the summit, his disciples said to him, “... Tell us, when shall these things be, and what shall be the sign of thy coming, and of the end of the world?” (Matt. 24:3.) Then Jesus told them of the wars and contentions that should characterize the last days, and as one of the important signs that should precede his second coming, he said, “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” (Ibid., 24:14.)

As the people of the Philippines awaited their liberation, they probably wondered whether or not General MacArthur had the ability to fulfill the conditions involved in his promise to return. There are also a great many in our world who discount both the possibility and the probability of the second coming of Christ. Yet we may be certain that God’s program has never been abandoned and will not be forgotten.

In those last sad hours just prior to his death, Jesus said to his disciples, “Let not your heart be troubled: ye believe in God, believe also in me.”

“I in my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.”

“And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” (John 14:1-3. Italics added.) What a thrilling, frightening thought when we understand the conditions under which he will come again. And what tremendous consequences are involved in the message of ascension day. As the Resurrected Son of God stood there between the heavens and the earth, holy angels from God’s presence made a firm promise, that he would personally return. The angels said, “... this same Jesus, ... shall so come in like manner as ye have seen him go....” (Acts 1:11.) Since ascension day, some nineteen wide centuries have come and gone, and many important events have taken place. According to tradition with one exception, the apostles that Jesus appointed to carry on his work, were all subjected to violent deaths. Peter, Philip, Simon, Andrew were crucified; James and Paul were beheaded; Bartholomew was flayed alive; Thomas was run through with a lance; James the son of Alphaeus, was beaten to death; Thaddaeus was shot through with arrows; Barnabas was stoned; Matthew was slain with a battle axe in Ethiopia; and Mark was dragged to death in the streets of Alexandria. Then John, the sole survivor, was banished to the lonely isle of Patmos in the Aegean Sea. Jesus had built his Church upon the foundation of apostles and prophets. When the foundation was destroyed, the building crumbled. In time what had once been a divine organization became merely a human institution. Many of the Christian doctrines were misinterpreted; the ordinances were changed; the authority was lost; the apostasy grew; and the world slipped gradually into the long black night of the Dark Ages. [page 42] Then some said that the heavens were forever sealed, that the canon of scripture was closed, and that no voice from God would ever again be heard upon the earth. The spirit of those who crucified Christ, destroyed his organization, and disbelieved his doctrines, still have a numerous following among us.

One of the most serious problems of our present world is that there are so many people who disbelieve in a Supreme Being. To some, man is the highest authority and the greatest intelligence in the universe. Others believe that God has gone out of business and that the last words that we will ever hear from the Savior of the world were spoken at the ninth hour of that awful Friday afternoon, when from Calvary’s cross the dying Christ said, “It is finished.” The last memory that some have of their Redeemer pictures him hanging upon the cross. Recently the world has been flooded with the crucifix, but Jesus did not remain upon the cross. Some remember him lying in the garden tomb of Joseph of Arimathaea, but Jesus did not remain in the tomb. Nothing in the scriptures could be plainer than the fact that the life of Christ did not begin in Bethlehem, neither did it end on Calvary. “I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.” (John 16:28.) In his prayer in Gethsemane while contemplating his own death, he said, “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before I came forth from the Father.” (John 17:5.)

Long before our earth was created, Jesus lived and ruled with his Father as a part of the presidency of the universe. Under the direction of the Father, he was the Creator of the earth. In the first chapter of Genesis, God is recorded as saying, “... Let us make man in our image, after our likeness: ...” (Gen. 1:26. Italics added) The use of these plural pronouns indicates that the Son also took part in the creation. But even then he was no novice as a Creator. In one of the great revelations given to Moses and revealed anew in the latter days, God said, “And worlds without number have I created; ... and by the Son I created them, which is mine Only Begotten.” (Moses 2:33.)

We think of greatness partly in terms of what it has already accomplished and partly in terms of what it promises for the future. As I rerun my mental picture of the Redeemer in terms of his tremendous background. Not only had he created worlds without number, but in his pre-mortal existence he
It is no different today from what it was in the days of Peter and Paul, the apostles of old. Paul told the Romans that "the gospel of (Jesus) Christ: . . . is the power of
Prophecy and revelation came from the same source to Peter and also to Joseph Smith who gave us our Articles of Faith.
We have also a more sure word of prophecy; whereunto ye do well that ye take heed, . . ." (2 Peter 1:19. Italics added.)
I have just quoted the sixth and ninth Articles of Faith of The Church of Jesus Christ of Latter-day Saints. How startling are the following words of Peter:
Great and important things pertaining to the Kingdom of God.
Christ's example and precept set in what is known as the Dispensation of the Meridian of Time control us today in our behavior and in our belief. "We believe in the
promises he has made. Also, of his own volition, God intervenes and controls the affairs of men, of nations, and the very elements that make up the universe when this is
The world is not just a watch that the Lord wound up and left to run down. By the exercise of faith men can call upon God and obtain his help in fulfilment of the
President David O. McKay:
The same Jesus who upon the Mount of Olives said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the
end come," has under the direction of his Father, restored that gospel, in preparation for that day. He himself looked forward to that day saying, "For the Son of man shall
come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matt. 16:27.) What a tremendous day that will be. That is also
end come," has under the direction of his Father, restored that gospel, in preparation for that day. He himself looked forward to that day saying, "For the Son of man shall
The same Jesus who healed the sick and walked upon the waves has spoken again in our day and has reaffirmed the fact that he is still interested in our success. The
same Jesus said to his disciples, "... Go ye into all the world, and preach the gospel to every creature.
"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.) This same Jesus has informed us anew that he has not
changed his mind about the importance of this and the other great Christian doctrines.
The same Jesus who said to his disciples, "... Go ye into all the world, and preach the gospel to every creature.
"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.) This same Jesus has informed us anew that he has not
changed his mind about the importance of this and the other great Christian doctrines.
I would like to bear to you my personal witness that God has not gone out of business, that the heavens are not sealed, that the Redeemer of man has not forgotten
his promises, nor is he any less interested in our welfare now than when in Gethsemane and upon Mount Calvary he suffered for our sins. And to close, I would again like to
take you out to the sacred top of the Mount of Olives, and again hear the angels say, "... this same Jesus, which is taken up from you into heaven, shall so come in like
manner as ye have seen him go into heaven." (Acts 1:11.) May God help us to be ready for that important event I pray in the name of Jesus Christ. Amen.
In speaking of the divine purposes of the Lord, Paul wrote, "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both
which are in heaven, and which are on earth; even in him: ..." (Eph. 1:10.)
Modern scripture tells us through the Prophet Joseph Smith, "Now the purpose in Himself (that is Christ) in the winding up scene of the last dispensation is that all
things pertaining to that dispensation should be conducted precisely in accordance with preceding dispensations." (DHC, 4:208.)
Christ's example and precept set in what is known as the Dispensation of the Meridian of Time control us today in our behavior and in our belief. "We believe in the
same organization that existed in the Primitive Church.... We believe all that God has revealed all that He does now reveal, and we believe that He will yet reveal many
great and important things pertaining to the Kingdom of God."
God unto salvation to every one that believeth: . . ." (Romans 1:16.) Incorporated in this term salvation is not only the spiritual but also the temporal phase of our lives. We cannot dissociate mortal man from the eternal spirit of man within him. It is, therefore, through obedience to the laws of God that we will find the answer to our questions, whether they be domestic, political, social, economic, or spiritual.

[p10] I give to you today my assurance that evidence, if not conclusive proof, of this fact is to be found by studying the scriptures. Christ's admonition to his disciples is compelling upon all of us today. Sooner or later in life we are brought to face some crisis which requires us to determine for ourselves: Do we desire to follow the direction Christ gave to all men during his earthly ministry? If we must sooner or later choose which path we are to pursue, why should we procrastinate, why not do it now? 

[p11] As we determine our course in life we may well remember Paul's sermon on faith, delivered to the Hebrews:

[p12] "Now faith is the substance of things hoped for, the evidence of things not seen."

[p13] "Through faith we understand that the worlds were framed by the word of God, . . ."

[p14] "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:1, 3, 6.)

[p15] Through our faith in God we can accomplish life's full purpose.

[p16] Christ in his Sermon on the Mount given early in his ministry, as recorded in Matthew, said: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

[p17] And then he added a little later: "Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you:

[p18] "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Ibid., 7:7-8.)

[p19] We fulfill our highest potentials when we receive the joy and security and knowledge which come from the witness of the Holy Ghost, the Comforter, who teaches us all things essential for this life and ultimately for our eternal exaltation in the kingdom of God.

[p20] Paul declared to the Corinthians: "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord but by the Holy Ghost." (1 Cor. 12:3.)

[p21] When the testimony of the Holy Ghost is borne in upon our conscience and we know that Jesus Christ is our Lord and Savior, the Redeemer of all mankind, the Son of the Living God, we have the promise of life eternal. Christ declared to the world: "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3.)

[p22] This is a matter about which we need not be left in doubt. We know. This knowledge is priceless. The principles of the gospel can be understood and lived by all mankind. The laws and ordinances of the gospel are simple; they are natural. They are recognized by all who accept and conform their lives thereto. Not all men can acquire the riches of the world, but the blessings of the Lord will overtake all who seek after them. Like the acquisition of anything worthwhile it takes effort to attain the spiritual. Faith, dedication, and devotion must be ours to bring ourselves closer and closer to our Heavenly Father. We enjoy our communion with God here and now in mortality. We do not need to wait for immortality to enjoy the fruits of our spiritual labors. We learn to appreciate the Spirit of God more and more as we draw nearer to the Lord in the keeping of his commandments. The harder we knock, the wider is the door opened.

[p23] What would it mean to all of us to appreciate that we are never left alone to rely upon our own resources; that we have the sustaining power and influence of our Heavenly Father constantly with us to guide and direct us throughout our lives in all our righteous activities. Those who keep the commandments of God realize this blessing indeed. We know, and our missionaries know. It is this knowledge which urges us on to help others with an enthusiasm born of the Spirit of our Father in heaven.

[p24] It was not until The Church of Jesus Christ of Latter-day Saints was organized in 1830 that the population of this planet reached one billion living persons. The present world population, a mere 133 years later, is estimated at more than three billion. Expert estimates are that one-twentieth of all those who ever lived on the earth are here today. If the present rate of growth, now 50-60 million a year still continues in geometric progression, there will be six billion human beings in the world by the year 2000. This is the appraisal of Dr. George Albert Smith, Jr., of the Harvard Business College. [Professor of Business Administration, Harvard University.]

[p25] He then asks the question: "What is the way of life to be for these people and for ourselves? Ask yourself this question often and earnestly and realize that the question will not go unanswered."

[p26] Whatever the population may be now or hereafter, truth will remain constant. To know the truth will make us free. Truth is eternal. We must seek truth at its source.

[p27] "We believe that no man or set of men, of their own wisdom and by their own talents, are capable of governing the human family aright."

[p28] There is no unrest when you know where you are going spiritually.

[p29] "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6.)

[p30] Our message to the world, conveyed [page 46] by us and our missionaries, is to enlighten our fellow men who find themselves spiritually in the dark. There is absolutely nothing of such great worth to man as to know God. It has been said, "We know God when we know ourselves." To know ourselves we must know the answer to these simple questions--Who are we? Why are we here? And being here, what should we do?

[p31] The multitudes to whom the Savior spoke were all physically fed by the loaves and the fishes, but there was afterwards a spiritual segregation the multitude would make for themselves. Illustrated by the following admonition of the Savior: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

[p32] "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Ibid.: 7:13-14.)

[p33] Do we go with the many or stand out spiritually as one of the few? To do the latter we must add to bodily sustenance the word of the Lord, for spiritual growth and development.

[p34] Thomas asked the Savior: " . . . Lord, we know not whither thou goest, and how can we know the way?"

[p35] "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:5-6.)

[p36] Thomas was an apostle of the Lord Jesus Christ to whom Christ had given his power, his priesthood, to preach the gospel taught by the Savior.
And finally the missionaries go to bear witness to the world that God lives, that Jesus is the Christ, that through the gift and power of the Holy Ghost we may all receive this same testimony for ourselves, independent of all else in the world. When received, this testimony is all consuming, all embracing. We know who we are, where we came from, and where through strict obedience to the laws and ordinances of the gospel we may go. Life's purpose becomes absolute and fixed. Our testimony and knowledge of God cannot be lost except through transgression. With transgression we also lose the Spirit of God and the Holy Ghost as our comforter.

Presidents Hanks.
about God. Such must be revealed to him by divine appearance to a prophet of God, who then becomes the witness unto others.

who also, as in times past, had gone astray in his concept and understanding of the True and Living God; for man as man, with all his wisdom, cannot find out the truth

personal nature of God the Father and his Beloved Son. In this appearance of Holy Deity we see, as in times past, the need of God's appearing unto man in mortality; man

plan of redemption. Upon this occasion God the Father and his Beloved Son Jesus Christ appearing as glorified Resurrected Beings unto a chosen servant of God, made

|p19 Thus, on this beautiful spring morning in the Sacred Grove, Joseph Smith witnessed the renewal of God's dealing with his children in accordance with the great gospel

|p18 In all of these events, ancient, meridian, and now in our own day and time, when the foreordained time in which they were to transpire arrived, they came about as

|p17 For, as in the placing of Adam and Eve, our first earth-life parents, in the Garden of Eden; of the calling and work of the utopian prophet Enoch; of the mission and

|p16 When the Prophet Joseph Smith, as a young man blessed with the gift of faith and an inquiring heart to know the will of God, went into a grove of trees near his home

|p15 The Apostle John on the Isle of Patmos, a prisoner, saw the coming of the gospel in the latter days: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people," (Rev. 14:6.)

|p14 "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth;..." (Eph. 1:10.)

|p13 "...for that day shall not come, except there come a falling away first, ..." (2 Thes. 2:2-3.)

|p12 "...be not soon shaken in mind or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

|p11 The Apostle Paul to the Saints at Thessalonica and also at Ephesus said this concerning this future day:

|p10 "Whom the heaven must receive until the times of restitution (or restoration) of all things, ... (concerning) which God hath spoken by the mouth of all his holy prophets

|p9 "And he shall send Jesus Christ, which before was preached unto you:

|p8 "...the times of refreshing shall come from the presence of the Lord;

|p7 The meridian apostles who were closest to him understood clearly, as judged from their own declarations, that [page 49] the kingdom of God which the Lord established

|p6 "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; ..." (Matt. 24:15, 14.)

|p5 Finally, as Jesus instructed his disciples as he sat upon the Mount of Olives, they seemed to accept the finality of this, and with that understanding asked of him this question: "...Tell us, (then) when shall these things be? and what shall be the sign of thy coming, ...?" (Matt. 24:3.) In the answer which Jesus gave to this question he said, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, ...

|p4 But this same Jesus when later speaking to the Jews concerning this latter kingdom to be established as a sign of his coming refers to the words of the Prophet Daniel

|p3 The disciples of Jesus who were with him upon the earth found it difficult to accept that which he had declared unto the chief priests and the scribes concerning the kingdom to be given at a later time to another people, for said he, "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:43.)

|p2 The message of the restoration of the gospel of Jesus Christ, which has relentlessly been declared unto the world since its organization, means that the kingdom of God

|p1 It is difficult to imagine how one could attend this conference of The Church of Jesus Christ of Latter-day Saints without feeling the surge of inspiration and the gravity of

|p66 Following a brief organ interlude for station identification the Tabernacle Choir and the Congregation will sing "Redeemer of Israel," with Richard P. Condie conducting

|p67 The Tabernacle Choir and the congregation joined in singing the hymn, "Redeemer of Israel."

|p68 President David O. McKay:

|p69 We shall now hear from Elder Alvin R. Dyer, Assistant to the Twelve.
This sacred interview proceeded, the glory of the last dispensation of mortal time was inaugurated. The truth about God and his Son Jesus Christ and their glorious plan of redemption was once again placed upon the threshold of human understanding.

As this sacred interview proceeded, the glory of the last dispensation of mortal time was inaugurated. The truth about God and his Son Jesus Christ and their glorious plan of redemption was once again placed upon the threshold of human understanding.

This divine interview placed a great calling upon Joseph Smith, the chosen prophet of the latter days. In addition to an incident of simple faith and prayer, with an answer for him personally, the time had come to usher in the final period of preparation in the culmination of God's work for his children here upon the earth.

Joseph Smith was informed that he had been foreordained and consequently called to be the instrument through whom God would work to establish his kingdom upon the earth as it had been in former intermittent dispensations. But this, the last of all dispensations, is to be characterized by even greater truth, a depository period when all truths, all laws, all covenants, all promises planned by God our Heavenly Father in the pre-existence and revealed to man in various times in mortality for the redemption and exaltation of his spirit children, were now to be fully revealed and made available to mankind. The Lord had thus spoken unto the Prophet Joseph Smith.

The instructions and answers which the Lord gave to the Prophet Joseph Smith during the interview in the Sacred Grove announced many great truths. I shall refer to only a part of that interview as it was later testified to by the Prophet Joseph Smith, but I encourage all everywhere to read the complete testimony of the Prophet Joseph Smith. He said this in part:

"...When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other--This is My Beloved Son. Hear Him!"

April 1, 1963 The First Presidency 47 East South Temple Street Salt Lake City, Utah

Elder Orval W. Adams will now give the report of the Church Financial Committee.

1. CHURCH FINANCE COMMITTEE REPORT

April 1, 1963 The First Presidency 47 East South Temple Street Salt Lake City, Utah

Dear Brethren:

The Lord used no meaningless words upon this momentous occasion All that ing Bishop of the Church. Fern Tanner Lee, wife of Elder Harold B. Lee of the Council of the Twelve Apostles. Lester F. Hewlett, President of the Tabernacle Choir. Lee A. Palmer, Presiding Bishop's Office Field Representative. Robert D. Young, former president of Salt Lake and Manti Temples, and Church Administration Building Receptionist. Martin V. Witbeck, President of Kansas City Stake. Loyal B. Cook, President of the Tabernacle Choir. Marion G. Merkley, Utah State Superintendent of Public Instruction, and Member of the Sunday School General Board.

President David O. McKay:

Church Auditing Committee

Elder Orval W. Adams will now give the report of the Church Financial Committee.

1. CHURCH FINANCE COMMITTEE REPORT

April 1, 1963 The First Presidency 47 East South Temple Street Salt Lake City, Utah

Dear Brethren:

We have reviewed the report of the 1962 financial operations of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints, as well as of auxiliaries and other organizations for which accounts are maintained in the Financial Department of the Church. Attention was given particularly to the accounting and auditing procedures followed as to funds received and to the manner in which expenditures are controlled. We have determined that the expenditures of such funds are authorized by the First Presidency and by budgetary procedures. The budget is authorized by the Council on Disposition of the Tithes comprised of the First Presidency, the Council of the Twelve and the Presiding Bishopric.

We have a continuous audit of the financial records of the Church. The audit is conducted by the Church Auditing Department, which is completely independent of all other departments. Professional auditing firms are employed to audit certain organizations, or businesses owned or controlled by the Church.

Based upon our review of the financial reports of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints and explanations made by the personnel of the Financial and Auditing Departments of the Church, we are of the opinion that the expenditures of funds during the year 1962 were made in accordance with the established procedures outlined herein.

We congratulate the General Authorities and their associates for the manner in which the finances of the Church are administered, and we commend the Church Financial Department and the Church Auditing Department for the expert and careful manner in which all financial records are maintained and audited.

Respectfully submitted,

Church Auditing Committee

Orval W. Adams Glenn E. Nielson Harold H. Bennett Wilford G. Edling Weston E. Hamilton

Sustaining Vote

President Henry D. Moyle:

It is my very great privilege and our opportunity to exercise one of the greatest privileges we have as members of the Church in voting upon the leaders of the Church.

GENERAL AUTHORITIES OF THE CHURCH

It is my very great privilege and our opportunity to exercise one of the greatest privileges we have as members of the Church in voting upon the leaders of the Church.
May I tell you of a great adventure? As I traveled to a weekend assignment. I took with me an unusual book which was my constant companion. I could lay it down only to sleep, eat, and change trains. It fascinated me, captivated me, and held me spellbound with its irresistible charm and engaging interest. I have read it many times.

As I finished it, I closed the book and sat back, absorbed as I relived its contents. Its pages held me, bound me, and my eyes were riveted to them. I knew the book was factual, but as has been said, "Truth is stranger than fiction."

I am constrained to speak to you of it today. It is a story of courage, faith, and fortitude, of perseverance, sacrifice, and super-human accomplishments, of intrigue, of revenge, of disaster, of war murder, and rape, of idolatry, and of cannibalism, of miracles, visions, and manifestations, of prophecies and their fulfilment.

I found in it life at its best and at its worst, in ever-changing patterns. I hardly recovered from one great crisis until another engulfed me.

Across the stage of this drama of life through the ages, marched actors in exotic, colorful costumes from the blood-painted nudity of the warrior to the lavish, ornamented pageantry of royal courts--some actors loathsome and degraded, others so near perfection that they conversed with angels and with God. There are the sowers and reapers, the artisans, the engineers, the traders, and the toilers, the rake in his debauchery, the alcoholic with his liquor, the pervert rotting in his sex, the warrior in his armor, the missionary on his knees.

This dramatic story is one of the greatest ever played by man. The noted tragedians fumble their lines. It is played "on location" with no false fronts for scenery. It is a fast-moving story of total life, of opposing ideologies of monarchies and judgeships and mobocracies. Its scenes carry the reader across oceans and continents. It promises to tell of the "last days of God," but instead records the "last days of populous peoples" and the triumph of God. Class distinction is there with its ugliness, race prejudice with its hatefulness, multiplicity of creeds with their bitter conflicts.

Since this book, a "best seller" left its first press, it is printed in more than two dozen languages, more than a half million copies a year, and millions of copies are in libraries, public and private, and in numerous hotels and motels along with the Gideon Bible. Even the blind may read it in three thick books of Braille. Can anyone be considered to be well-read who has not perused this pretentious volume which makes such bold claims?

Its story has a vital message to all people. The gentiles will find the history of their past and the potential of their destiny; and the Jewish people, the blueprint of their future. The covenants of God to them are unfolded, as are the promises regarding Jerusalem, their ancient city, and their lands. And it is revealed how the Jews, so long persecuted, scattered and tortured since their dispersion, may come into their own. And the gentiles are warned that they must "... no longer hiss, nor spurn nor make game of the Jews, nor any of the remnant of the House of Israel" for the Lord will remember his covenant to them when they respond. It is the life story of the ancestors of the Indians and accounts for their dark skins.

Archaeologists may be excited as they read of ruins of ancient cities, highways, and buildings: and there may yet be hidden buried gold and priceless records. Locations may be approximated, for instance the narrow neck of land which was fortified from the "East sea to the West sea" was but a "day's journey for a Nephite."

Journalists will find in this book crisis after crisis, presenting rich material for limitless climactic stories, articles, plays and operas. A struggling movie industry might here find material which could increase box office receipts.

This unparalleled book should intrigue navigators: unprecedented land treks near-unbelievable in length scope, and hazard are chronicled and ocean crossings, and the circling of the world centuries before the Vikings--crossings fraught with all the dangers imaginable, including storms, hidden reefs, hurricanes, and even mutiny. This first recorded ocean crossing was about forty centuries ago, of seaworthy, oceangoing vessels without known sails, engines, oars, or rudders--eight barges like and near
hate and bloodshed upon the guilty and the innocent. Victory and defeat alike leave countries devastated and the conqueror and the conquered reduced. Wickedness brings war, and war vomits destruction and suffering, teachers mobilize. Men cannot plant, cultivate, and harvest when in camps, nor build when on the run. Long and bloody wars mean sacked, burned, ruined cities, appropriated for nonproducing soldiers, forests destroyed without replanting, and when farmers and builders become warriors, and businessmen shoulder arms and then devastated landscapes, burned homes, parched earth, warning antagonists, and deserted lands. He will see towers and temples and kingly courts and palaces of the rich and their luxury, and dissipation, immorality, and debauchery, comparable to that in Babylon. Jerusalem, and Rome.

He will see people thriving in communal living, and then to totalness, to slavery, and to bondage. He will see powergred paternalistic, centralized governments move toward the inevitable revolution which finally impoverishes but frees the people to begin again from ashes.

The astronomer and geologist here may see signs in the heavens and new stars come into focus, three days without sun or any reflected light, and nights without darkness, bright "as the midday sun" (see 3 Ne. 1:19) and a vapor of darkness so impenetrable that no gimmer, nor candles, nor torches, nor fire could give any light. A great storm came "such an one as never had been known in all the land" (see ibid., 8:5), certainly since Noah's forty-day pouring, and perhaps drowning more people than since the deluge, and terrible tempests, thunder, and sharp lightnings, and whirlwinds of tornadoic and hurricane proportions, swift enough to carry away people never to be heard of again--twistings, foldings, whirlings, slidings, faultings, and tremblings of hours of duration to cause landslides burning great cities perhaps more extensive than the Bal't's, Iran's, Assam's, and Chile's, perhaps interring in a few hours more people than ever in the history of the world. Tidal waves swallowed entire communities, and fire consumed many cities and human bodies. The labors of centuries were emblazoned in ashes to a greater degree than Pompeii and Herculanum; and earth convulsions of such intensity and prolongation that "the face of the whole earth was deformed" (see ibid., 8:17), these earth spasms being a revolt by the created earth against the crucifixion of its Creator.

Engineers will learn from this great book that those centuries ago, men erected buildings, temples, and highways with cement, and paved roads connected city to city and land to land, and when forests had been denuded, a reforestation program was initiated for the future.

The psychologists may find studies in human behavior and the workings of the human mind and the rationalizing processes where men convince themselves that "good is bad, and that bad is good." Here they will watch history unfold for thousands of years and see not only episodes in the lives of individuals but causes and effects in a total history of races.

The educator will find treasures of literature and poetry. He will see how language used to log their day-to-day experiences can be corrupted when not properly written, from an expressive tongue of the educated to numerous corrupted dialects of degenerated peoples, proving that to survive, people must be educated on every front--physical, mental, spiritual, moral--and that anything short of that will bring ultimate disaster.

This comprehensive book should be studied by politicians, government leaders, kings, presidents, and premiers to see the rise and fall of empires, and the difference between statesmanship and demagoguery. They will see nations born in war, live in war, deteriorate in war, and die in war through the centuries. They may find answers to problems of capital and labor, of dishonesty graft and fraud, of dissensions, internal rupture, and civil wars.

In this uncommon book is seen that chief judges, frustrated by growing corruption, resign from judgment seats to proselyte for righteousness; that princes prefer to teach men rather than to rule over them; that kings have tilled the earth providing their own living to serve the people rather than to become burdensome to them and levy upon them confiscatory taxes; that rulers are loved and not feared. Scientists will read of unusual instruments never patented or remade or duplicated, of elements which, without recharging, illuminate dark spaces indefinitely, that at least fifteen hundred years before Columbus these Westerners knew that the earth is round and revolved about the sun, and of a special instrument, not yet equaled even in our own day with all of our laboratories and knowledge, like a round ball, made of brass curious in workmanship, with two spindles, so sensitive that it was not limited to the cardinal points of the compass but would actually give guidance regardless of direction, recording the feelings, emotions, and inner revolts of men and would function properly only where there was not human, mental, and moral discord. This instrument would point the way to the prevalence of animals to be hunted for food and was contemporary with Noah's ark, long as a tree, tight as a dish, peaked at the end like a gravy boat, [page 64] (see Ether 2:17.) corked at top and bottom, illuminated by molten stones (see ibid., 2:20, 3:1 ff.), perhaps with radium or some other substance not yet rediscovered by our scientists. Light and like a foul upon the water, this fleet of barges was driven by winds and ocean currents, landing at a common point in North America probably on the west shores.

The reader may follow with wonder another crossing of the ocean which was made by a Jewish group led by a prince, the son of Jerusalem's king, and of a third migration and voyage, perhaps the greatest in all of history, dimming even that of the Saints from Illinois to the Salt Lake Valley, and even of Moses' Israel from Egypt to their promised land. These people abandoned Jerusalem on the eve of its destruction by Nebuchadnezzar and probably landed on the west coast of South America where the ocean currents drove them later to meet and combine with remnants of the earlier migrants; this greatest movement was made in a ship constructed by a young builder who may never have seen an ocean-going vessel. If the party of the prince sailed west and the prophets cast they would have circumnavigated the world from Jerusalem, their people finally meeting in this western world. The vessels were sufficiently large to carry food and seeds.

There was no welcoming committee at these adventures there as was to meet Columbus and the pilgrims.

This remarkable book tells again of movements of great bodies of people -- 5,400 in one group, sailing northward on the Pacific side in very large ships, seeking for new worlds to conquer, some of whom likely driven into the strong westward ocean currents to find the "isles of the sea" and to become the progenitors of the Polynesians.

The people in Jerusalem knew nothing of the whereabouts of these fellow Israelites in the western world, but those here knew of the happenings in Palestine such as the destruction of Jerusalem and the captivity under Nebuchadnezzar and when the Christ was born in Bethlehem, crucified on Calvary, and when he ascended from the Mount of Olives, yet no ships were carrying mail; no telephone wires were humming; no radio sets were operating; no cables yet snaked across ocean floors.

The student of economics will find in this unusual book the disintegration of nations through pride, soft living, and luxuries, terminating finally in hunger and fletters. He will see unified peoples fighting for liberty and then class wars destroying those freedoms. One will see the land waving with ripening grain, the silkworm spinning, flocks and herds grazing, vineyards and orchards bearing, and a richly adorned and bejeweled people. He will see stone quarries and lumber mills and mines and craftshops, and then devastated landscapes, burned homes, parched earth, warning antagonists, and deserted lands. He will see towers and temples and kingly courts and palaces of the rich and their luxury, and dissipation, immorality, and debauchery, comparable to that in Babylon. Jerusalem, and Rome.

He may learn that wars of aggression with soldiers, idolatrous and adulterous, who leave God out of their lives, will in the end be futile and disastrous. They may learn that century-long seven years of war without end, of the rains of Jehovah, will destroy the crops, and the nations and the earth, blackness, and darkness, bright "as the midday sun" (see 2 Ne. 12:4.) They may learn how cold war can be kept in deep freeze.

Military men may learn much in strategy, intrigue, in movements, in morale. They may learn that centuries before the discovery of America, the ancients had cement and brick that were not left to crumble when wintry frosts raged, but before Columbus these Westerners knew that the earth is round and revolved about the sun, and of a special instrument, not yet equaled even in our own day with all of our laboratories and knowledge, like a round ball, made of brass curious in workmanship, with two spindles, so sensitive that it was not limited to the cardinal points of the compass but would actually give guidance regardless of direction, recording the feelings, emotions, and inner revolts of men and would function properly only where there was not human, mental, and moral discord. This instrument would point the way to the prevalence of animals to be hunted for food and was operated by faith rather than by electricity or other natural elements--an instrument on which would be writing changed from time to time, plain to read, increasing the understanding of those who read it.

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Guerrilla warfare, sieges, and the scorched-earth policy were not originated in Civil War days nor in Russia but were programs of survival, initiated long centuries before the discovery of America, the ancients had cement and brick that were not left to crumble when wintry frosts raged, but before Columbus these Westerners knew that the earth is round and revolved about the sun, and of a special instrument, not yet equaled even in our own day with all of our laboratories and knowledge, like a round ball, made of brass curious in workmanship, with two spindles, so sensitive that it was not limited to the cardinal points of the compass but would actually give guidance regardless of direction, recording the feelings, emotions, and inner revolts of men and would function properly only where there was not human, mental, and moral discord. This instrument would point the way to the prevalence of animals to be hunted for food and was operated by faith rather than by electricity or other natural elements--an instrument on which would be writing changed from time to time, plain to read, increasing the understanding of those who read it.
This impressive book should convince all living souls of the futility of war and the hazards of unrighteousness. A few prophets, swimming in a sea of barbarism, find it difficult to prevent the crumbling and final collapse of corrupt peoples.

To you of the Americas, who are terrified by the daily papers, who tremble at "The sound of a shaken leaf," who build shelters in fear of guided missiles, hydrogen bombs, and biological warfare—to you, there is this conditional promise coming from this book of truth:

"And it shall come to pass that my people, which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be given unto them; and the lost tribes of Israel shall have the words of the Nephites and the Jews. And the Nephites and the Jews shall have the words of the lost tribes of the house of Israel, which I have led away, and they shall write it; . . ." (2 Nephi 29:3-12. Italics added.)

For behold, I shall speak unto the Jews and they shall write it; and I shall also speak unto the Nephites and they shall write it; and I shall also speak unto the other nations; and the multitude shall write it; for out of the books which shall be written I will judge the world, every man according to his works, according to that which is written.

Suppose that I have not caused more to be written. Wherefore, because that ye have a Bible ye need not suppose that it contains all my words; neither need ye suppose that I remember one nation like unto another? . . . I rule in the heavens above and in the earth beneath; and I bring forth my word unto the children of men, yea even upon all the nations of the earth? . . .

This historical book tells of three men, who, like John the Revelator, are still on earth though it is nearly two thousand years since their mortal birth—men who have not suffered the pains of death, but who have control over the elements and who make themselves known at will and go anywhere on the globe when needed and who cannot be imprisoned, burned in the furnace, nor buried in pits, nor held in prison, nor destroyed by beasts; for, like the three Hebrews, superhuman power and protection have been given them.

This narrative tells of people with such faith that they buried their weapons to die victims of enemies rather than take lives; of boys who had inherited great faith from their mothers who had trained them to trust in God and they would be protected. It tells of the fulfillment when 2,060 of them were saved though they fought in many battles in which men all around them died, but because of the faith of their mothers and the sons, not one of the 2,060 suffered death. In this battle of defense, not one boy lost his life.

But after all, it is not the book's dramatic crises, its history, its narrative that are so important, but its power to transform men into Christlike beings worthy of exaltation.

It is the word of God. It is a powerful second witness of Christ. And certainly, all true believers who love the Redeemer will welcome additional evidence of his divinity.

This inspiring book was never tampered with by unauthorized translators or biased theologians but comes to the world pure and directly from the historians and abridgers. The book is not on trial—its readers are.

Here is a scripture as old as creation and as new and vibrant as tomorrow, bridging time and eternity; it is a book of revelations and is a companion to the Bible brought from Europe by immigrants and agrees in surprising harmony with that Bible in tradition, history, doctrine, and prophecy; and the two were written simultaneously on two hemispheres under diverse conditions. It records the very words people would say when this hidden record should be presented to them.

". . . A Bible! A Bible! We have got a Bible, and there cannot be any more Bible.

"But thus saith the Lord God: O fools, they shall have a Bible; and it shall proceed forth from the Jews, . . .

"Thou fool, that shall say: A Bible we have got a Bible, and we need no more Bible....

"I rule in the heavens above and in the earth beneath; and I bring forth my word unto the children of men, yea even upon all the nations of the earth?

"Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God that I remember one nation like unto another? . . .

"And I do this that I may prove unto many that I am the same yesterday, today, and forever; . . . And because that I have spoken one word ye need not suppose that I cannot speak another; for my work is not yet finished; . . . "Wherefore, because that ye have a Bible ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written.

"For I command all men, both in the east and the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them; for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written.

"For behold, I shall speak unto the Jews and they shall write it; and I shall also speak unto the Nephites and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; . . ." (2 Nephi 29:3-12. Italics added.)

Then he says he will gather the three folds into one fold, and he will be their shepherd. And the records of the ten tribes are still to be recovered. "And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews.

"And it shall come to pass that my people, which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word [page 68] also
We seem to hear the Almighty warn: "Fools mock, and they shall mourn," and, "Woe be unto him that rejecteth the word of God." One prophet wrote: "... And if ye shall believe in Christ ye will believe in these words, for they are the words of Christ..." (ibid., 33:10.)

In the final chapter of the book is the never-failing promise that every person who will read the book with a sincere, prayerful desire to know of its divinity shall have the assurance.

The book of which I speak is the keystone of true religion, the ladder by which one may get near to God by abiding its precepts. It has been named "The most correct book on earth" by millions of believers.

My beloved friends, I give you the Book of Mormon. May you read it prayerfully, study it carefully, and receive for yourselves the testimony of its divinity. This, I pray in the name of our Savior Jesus Christ. Amen.

President David O. McKay:

The speaker to whom we have just listened is Elder Spencer W. Kimball of the Council of the Twelve.

Elder ElRay L. Christiansen, Assistant to the Twelve, will now speak to us.

Elder ELRAY L. CHRISTIANSEN Assistant to the Council of the Twelve Apostles

I come to you in humility this afternoon and with a firm conviction that God lives; that this is not just another Church which we represent, but it is The Church of Jesus Christ; that sitting on this rostrum is the prophet of this day, surrounded by just and wholesome men who are each endowed with the authority and the power to act in the name of God and direct the work of the Lord in all the world in preparation for his coming to receive his kingdom.

I come to you with the assurance that this Church was established, not to fail, but to continue, never to be destroyed nor left to another people; for the Lord has said:

"The works, and the designs, and the purposes of God cannot be frustrated neither can they come to naught."

I have no doubt that his promises to all people will be fulfilled in his own due time and in his own way, both to the righteous and to the wicked. We are living in a day foretold by the Savior as a time of wars and rumors of wars of famines and of pestilences and of earthquakes. A day when, in a supposedly cultured society, greed and lust for power, subterfuge and cruelty are seen at their worst. This day was described by Paul in these words:

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God"; (2 Tim. 3:2-4.)

Now, thank goodness, that doesn't include everybody, but there are many I am sure who fit into some of those categories. If there are any into which we fit, or if any of us have these blemishes upon us, I hope that we will go from these meetings with the determination to throw them off.

Now, despite these conditions that [page 69] Paul described, this is a favored time and a favored day of the Lord. We ought to be thankful that we live in this particular day, notwithstanding all the fears and the troubles and the anxieties which come upon us because of unsettled conditions that prevail in the world. Our gratitude comes mainly because we are the glad recipients of the restored gospel brought back to earth in the fulfillment of prophecy, in its fulness as a prescription for successful living and for salvation. There is no need to walk in darkness or in uncertainty. In our day the Church has the vision and the inspiration and the word of the Lord to give to the people to keep them from the pitfalls of life, from sorrow, regret, and failure. In this day of the Church there has been a great expanse of the Church itself. The gospel is being widely preached; buildings are being constructed; temples have been and are being erected; work for the dead is increasing; and people are accepting the gospel, all of these in an unprecedented way.

Now, while we see the Church moving on unalteringly toward its decreed destiny, we must remember that salvation for each of us must be worked out on an individual basis. For a few moments let us draw our world into the range of my voice while we consider two or three principles which are indispensable to individual and even collective salvation.

How about the Sabbath day, which was discussed so eloquently by President Joseph Fielding Smith yesterday? Is it observed as the Lord's day? Are you and your family found where you ought to be and doing what you ought to be doing on that day? I recently learned of a father who habitually took his wife and children to the mountains or to various other places on the Sabbath day rather than taking them to church where they belonged. As he was hurrying them to get ready one Sunday morning, his smallest boy said "Daddy, why can't we stay home and go to church like the other kids do?" "Oh, come along," said the father, "we can sing and pray together in the mountains." The little boy said rather sadly, "I know we can, but we won't, will we, Daddy?"

"And that thou mayest more fully keep thyself unsalted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day"; (D&C 59:9.)

To me that makes it clear and understandable as to where I ought to be and what I ought to do among other things that are approved of the Lord on that holy day.

Another matter: How completely do you love your neighbor? The Savior has said that not only should we love our neighbors as ourselves, but that we should also love our enemies. One man said, "It's a difficult enough thing to love a neighbor whom he likes to be classed as his neighbor, but to reach out and love his enemy is almost
You don't give up your freedom all at once--this kind of freedom at any rate. You give it up a little at a time, and all it takes is a start. If there is never a start, there is no different. In all of my experience, I have never seen anyone more in bondage with less freedom than these two individuals. Many weeks, months, and even years of merely being "one of the gang," of succumbing to the pressures of their neighbors, friends, and associates, of not wanting to be she could see no purpose for living. And the mother of two teenage youngsters had sold her soul for a bottle. During her more or less sober moments when she reflected upon what she had done with her life, finding it necessary to ask for a handout from his friends. He had lost everything that was worth living for. He offered a challenge to be proved if he would not open the windows of heaven and pour out upon us a blessing that there shall not be room enough to receive, and then he said: And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." (Mal. 3:11.)

What a promise that is to those of us who are willing to keep the law! Can any of us justify withholding or skimping on that which really belongs to the Lord? The voice of President Heber C. Kimball (I was pleased to hear this beautiful exposition by Spencer W. Kimball on the Book of Mormon making it so vivid before us) rang out in this very building concerning the matter of tithing when he said:

"You have nothing except what you have received from the Almighty. Where do you get your water, your meat your bread and the luxuries of life? Did he not create them? Were not the elements thereof placed upon the earth before you came here? If you do not pay one dime in tithing, it will not impoverish the Lord, but I tell you where the effect will lie. It will affect yourselves, your own salvation."

And I should like to add and that of your children most likely for "like father, like son" is an old but true adage. My brothers and sisters, the commandments of the Lord are not dictums they are principles given by a Merciful Father to keep us and all mankind who will follow him from sin, sorrow, and regret. We talk a good deal these days about security. One of the best formulas of security that I have ever known is given in the words of Helaman in the Book of Mormon:

"And now, my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall send forth his mighty winds, yea, his shafts in the whirlwind, yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build they cannot fall." (Hel. 5:12.)

I like that, and I have taken it to heart. I advocate it to the young and to the old, and to all of us, in fact to all mankind, for it is true as true can be.

May we, my brothers and sisters, stand firm upon this sure foundation and thereby contribute to the progress of the Church as it moves on to the completion of its divine destiny, and at the same time secure our individual and collective salvation and perhaps exaltation, I pray, testifying again that the Savior lives and that this is his work, in the name of the Lord Jesus Christ, our Master. Amen. I am sure that to begin with, he found the taste unpalatable. However, it wasn't long before he began to look forward to the cocktail hour, and then the cocktail hour couldn't come soon enough. Finally he became a slave to alcohol, losing his wife, his friends, and his job. The last time I saw him, though still a young man, he looked twice his age. He was without work. He was found the taste unpalatable. However, it wasn't long before he began to look forward to the cocktail hour, and then the cocktail hour couldn't come soon enough. Finally he became a slave to alcohol, losing his wife, his friends, and his job. The last time I saw him, though still a young man, he looked twice his age. He was without work. He was
Bishop Victor L. Brown of the Presiding Bishopric has just spoken to us. He has just said the way in the hands of the Lord in restoring the gospel in this latter day in the name of the Lord Jesus Christ. Amen.

I bear you my testimony that God lives, that Jesus Christ, our Elder Brother, gave his life that we might live, and that he gave us the teachings which, if properly lived, will bring us to the opportunity of life eternal.

Freedom of choice is a basic principle of the gospel. This was true even before the earth was created. Each one of us has the divinely granted right to choose for himself. In choosing, we have the responsibility to use our intellect, which also has been given to us by our Heavenly Father. He has shown us the way; now it is our responsibility to follow it.

One of the most common social practices in this country--and I suppose in many countries of the world--is the use of tobacco. We have all heard the stories of men who have stopped smoking. It is said that they have found that they were happier and had more friends after they stopped smoking. We should all be happy that they found the joy of freedom from the use of tobacco.

To every man there openeth A Way, and Ways, and a Way, And the High Soul climbs the High way, And the Low Soul gropes the Low; And in between, on the misty border to border, called one of his vice-presidents on the telephone and said, "Will you please come to my office right away, and bring your two boys." These two boys were associated with this company.

As the three men entered the chairman's office, he introduced them to a man who they learned was one of the great financiers from New York City. As the chairman of the board introduced these three men, he said to this financier, "These are the kind of men we want to build our company around."

Now, why do you suppose he would make such a statement, because these three men neither use tobacco or liquor? I doubt it. I am confident that many of the men in this company use tobacco and liquor. Then, why? Because they are Latterday Saints? They are, but I doubt this was the reason. I think this business executive wanted to build his great company around men such as these three because they are men of character. They have personal standards, and they have the backbone to live these standards no matter where they are or whom they are with. These men are strong enough to resist the pressures of social customs rather than compromise their own principles, and this man knew they could be relied upon.

From these two examples, you can see that successful people have fulfilled freedom's challenge without compromising the principles of the gospel.

There were many other thoughts that went through my mind as I visited with these young students and contemplated their ambitions and desires to fulfill freedom's challenge. In my mind's eye, I could see among them future doctors, attorneys, educators, businessmen, engineers, scientists, and so forth.

The thought I wish to conclude with, however, has reference to yet another group who were not present at this meeting. As a matter of fact, I am afraid the motto, "Fulfill Freedom's Challenge," would have little interest for them. They are known as dropouts. They are the ones who for one reason or another leave high school without obtaining their diplomas. It is my feeling that this group of young men and women are choosing to become [page 73] enslaved to a life of mediocrity, and the tragic fact about this is that not only are they entering into this deplorable condition, but they are probably going to take many of their children with them. If they could only foresee the opportunities and rewards that will pass them by because of their decision to be satisfied with a minimal preparation for life! It is essential that each person recognize that the responsibility for these decisions rests with himself. John Oxenham has written:

"To every man there openeth A Way, and Ways, and a Way, And the High Soul climbs the High way, And the Low Soul gropes the Low; And in between, on the misty flats, The rest drift to and fro. But to every man there openeth A High way and a Low, And every man decidenteth The Way his soul shall go."

It is my earnest prayer that young men and young women everywhere will consider carefully before choosing their highway of life.

What a wonderful thing it would be if all young people of this generation decided that mediocrity would not touch their lives but rather that excellence in all things would be their ambition. John W. Gardner, president of the Carnegie Corporation, spoke of excellence in this way:

"The most important moral of all is that excellence is where you find it. I would extend this generalization to cover not just higher education but all education from the vocational high school to the graduate school.... We must learn to honor excellence (indeed to demand it) in every socially accepted human activity, however humble the activity, and to scorn shoddiness, however exalted the activity.... An excellent plumber is infinitely more admirable than an incompetent philosopher. The society which scorns excellence in plumbing because plumbing is a humble activity, and tolerates shoddiness in philosophy because it is an exalted activity will have neither good plumbing nor good philosophy. Neither its pipes nor its theories will hold water."

Freedom of choice is a basic principle of the gospel. This was true even before the earth was created. Each one of us has the divinely granted right to choose for himself. In choosing, we have the responsibility to use our intellect, which also has been given to us by our Heavenly Father. He has shown us the way; now it is our responsibility to choose which way we will go.

I bear you my testimony that God lives, that Jesus Christ, our Elder Brother, gave his life that we might live, and that he gave us the teachings which, if properly lived, will permit us to return to his presence. I also bear witness that President David O. McKay is a prophet of God, just as surely as Joseph Smith was a prophet of God, the instrument in the hands of the Lord in restoring the gospel in this latter day in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Bishop Victor L. Brown of the Presiding Bishopric has just spoken to us.
ELDER DILWORTH YOUNG Of the First Council of the Seventy

About a year ago I was reading in the Doctrine and Covenants and came upon a verse of one of the sections. I suppose everybody has an experience of the type I had as I read. I think the Prophet had such an experience the day he read, "If any man lack wisdom let him ask of God" (See James 1:5), for that scripture leaped at him; and so this one leaped at me. For a year or so I have been reading it off and on, contemplating it. Now I should like to read it to you, but first I should like to give it its framework.

Back in 1829 the Lord, through the Prophet Joseph Smith, said there would be appointed twelve disciples, which of course we know as apostles, and he appointed two of the three witnesses to choose them. And then he did a thing which to me is remarkable. He began to instruct the Twelve before they were chosen, and after having instructed them he then gave them this verse. In 1835 the Twelve were chosen, as you know, and on one occasion they were called together and given their instructions. Oliver Cowdery was the spokesman; and after having given them some very powerful and heartwarming instruction, so moved was he, himself, that he had to stop two or three times to weep. He finally read the revelation to which I refer and this verse.

Brigham Young was so impressed by it that he copied it in his laborious handwriting into his diary. I am impressed by it likewise. These are the words:

"These words are not of men nor of man, but of me; wherefore, you shall testify they are of me and not of man;"

"For it is my voice which speaketh them unto you; (now this is six years later that they are hearing it) for they are given by my Spirit unto you, and by my power you can read them one to another, and save it were by my power you could not have them"; And this is the verse--"Wherefore, you can testify that you have heard my voice, and know my words." (D&C 18:34-36.)

The thing that impresses me about this is, and I have never thought of it before, when I read a verse in the Doctrine and Covenants I am hearing the voice of the Lord as well as reading his words, if I hear by the Spirit.

Now I have heard it said many times by men that they have often asked the Lord for a special testimony and oftentimes haven't had it. They seem to want to hear the voice of the Lord. I confess I have often wanted to hear the voice of the Lord, without knowing that all these years I have been hearing it with deaf ears. This woke me up.

I can testify that, having read, I hear the voice of the Lord. I also testify to you that when you hear the Prophet here sitting on the stand, speak by the voice of prophecy and by the spirit of the inspiration which possesses him, you also hear, through him, the voice of the Lord. In the name of Jesus Christ. Amen.

President David O. McKay:

Elder Marion G. Romney of the Council of Twelve will be our concluding speaker.

ELDER MARION G. ROMNEY Of the Council of Twelve Apostles

Mis queridos Hermanos y Hermanas de los paises donde se habla Espanol. Me da mucho gusto a veros aqui con nosotros esta dia. Con todo corazon, muy bienvenidos.

To you who wonder, I have just greeted and welcomed our people from Latin America. My Spanish may not have been such as they could understand, but you are in no position to challenge my interpretation of it.

I love these, my brothers and sisters. To me they are white and delightful. And of course I love you, too.

Pursuant to assignment from the First Presidency of the Church, I have for the past two years been supervising the Latin American missions. It may not, therefore, be wholly inappropriate for me to say something about the Lamanites, many of whom live in these missions. With this intent, I take for my text the following statement made by the Lord to the Prophet Joseph Smith in March 1831.

"These words are not of men nor of man, but of me; wherefore, you shall testify they are of me and not of man;"

"For it is my voice which speaketh them unto you; (now this is six years later that they are hearing it) for they are given by my Spirit unto you, and by my power you can read them one to another, and save it were by my power you could not have them"; And this is the verse--"Wherefore, you can testify that you have heard my voice, and know my words." (D&C 18:34-36.)

The word, "Lamanites," denotes, of course, the descendants of rebellious Laman and Lemuel. It also denotes all other descendants of Lehi who defected to them. As used in our text I think it includes all descendants of Book of Mormon peoples frequently referred to as the remnant of the people of Lehi. The Lord identifies them in the Doctrine and Covenants as "... the Nephites, ... Jacobites, ... Josephites, ... Zoramites, ..."

"... Lamanites, ... Lemuelites, and ... Ishmaelites, ..." (Ibid., 3:17-18.) "The great day of the Lord" will, of course, be the day when the Savior comes in his power and glory to inaugurate a reign of righteousness and peace.

The background of our text is most interesting and significant. At that time there was much interest and considerable misunderstanding concerning the "great day of the Lord." The Shakers, for example, had the mistaken notion that the Savior might come as a woman. To dispel this error, the Lord said:

"... verily I say unto you, that the Son of Man cometh not in the form of a woman, neither of a man traveling on the earth.

Wherefore, be not deceived, but continue in steadfastness, looking forth for the heavens to be shaken, and the earth to tremble and to reel to and fro as a drunken man, and for the valleys to be exalted, and for the mountains to be made low, and for the rough places to become smooth--and all this when the angel shall sound his trumpet.

"But before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose." (Ibid., 49:22-24.)

The relationship here revealed between the redemption of the Lamanites and the coming of "the great day of the Lord" is frequently implied in the scriptures. Enoch, for example, the great antediluvian prophet, witnessing in vision the corruption of mankind, after the ascension of the Son of Man, cried unto his God: "Wilt thou no come again upon the earth? ..."

And the Lord said unto Enoch: As I live, even so will I come in the last days....
and the Lamanites should not be destroyed, that the Lord God would preserve a record of my people, . . . that it might be brought forth at some future day unto the Lamanites, that, perhaps, they might be brought unto salvation--

"And he covenanted with me that he would bring them forth unto the Lamanites in his own due time." (Enos 12-13, 16. Italics added.)

"The Lord had made this same covenant [page 76] with Nephi some fifty years earlier (See 1 Nephi 13:35), and he renewed it with Mormon nearly a thousand years later. (See Mormon 5:8-9, 12-13.)

"And behold, all the remainder of this work does contain all those parts of my gospel which my holy prophets, yea and also my disciples, desired in their prayers should come forth unto this people.

"And I said unto them, that it should be granted unto them according to their faith in their prayers"; (D&C 10:45-47.)

"And other covenants which the Lord made with their fathers were to the effect that the remnant would accept the gospel, regain their inheritance and former blessings and take part in the latter-day redemption of Zion.

"But . . . " he continued, "it sorroweth me because of the fourth generation from this generation, for they are led away captive by him even as was the son of perdition; for they will sell me for silver and for gold, . . . And in that day will I visit them, even in turning their works upon their own heads." (3 Nephi 27:30, 32.) Mormon, of course, brought out of the earth and it shall shine forth out of darkness, and come unto the knowledge of the people; and it shall be done by the power of God." (Mormon 8:16.)

"And at that day shall the remnant of our seed....

"And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and delightsome people." (2 Nephi 30:4-6.)

"And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews.

"And the chief witness to the blessings awaiting the Lamanites was the resurrected Jesus. As he ministered to the survivors of the cataclysm which attended his crucifixion, he said unto them, " . . . my joy is great, even unto fulness, because of you, and also this generation, yea, and even the Father rejoiceth, and also all the holy angels, . . . for none of them (this generation--that is, those who were then alive) are lost....

"But . . . " he continued, "it sorroweth me because of the fourth generation from this generation, for they are led away captive by him even as was the son of perdition; for they will sell me for silver and for gold. . . . And in that day will I visit them, even in turning their works upon their own heads." (3 Nephi 27:30, 32.) Mormon, of course, records the literal fulfillment of this sad prediction.

"But Jesus did not conclude his prophecy about the Lamanites here. Notwithstanding their foreseen apostasy and degradation, he repeatedly affirmed the fact that the Father had given them this land as a permanent inheritance. (See ibid, 15:13; 16:16; 20:14; 21:Z.) He assured them that a remnant would know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews.

"And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; . . . " (Moses 7:59-62.)

"The Lord said to the Prophet Joseph Smith in 1828: "Behold, there are many things engraven upon the plates of Nephi (speaking of the small plates being substituted for the 116 pages of manuscript lost by Martin Harris) which do throw greater views upon my gospel; . . .

"And the gospel of Jesus Christ shall be declared among them; wherefore. they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.

"And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and delightsome people." (2 Nephi 30:4-6.)
The choral music for this session was furnished by the Boise Stake "Mormonaires" with C. Winston Hansen conducting. Alexander Schreiner was at the Organ.

The General Priesthood Meeting of the Church was held in the Tabernacle at 7:00 p.m., Saturday, April 6th, with President David O. McKay presiding and conducting the services.

President David O. McKay:

Elder Marion G. Romney of the Council of the Twelve has just concluded speaking to us.

The Brigham Young University Chorale will now sing "Lamb Of God," conducted by Elder Kurt Weinzinger.

The benediction will be offered by Elder Arthur M. Jensen, formerly President of the Uruguayan Mission, after which this conference will be adjourned until seven o'clock this evening when the General Meeting of the Priesthood will be held in the Salt Lake Tabernacle.

We appreciate the presence of this group of young singers and those this morning. It is not because I am getting old, but their voices seem to bear testimony to the truth of the prophet who said, "How beautiful is youth! How bright it gleams. With its illusions, aspirations, dreams! Book of Beginnings. Story without End. Each maid a heroine and each man a friend!" (Longfellow) Thank you, young people, for the inspiration you have brought with you in this inspirational gathering today.

In addition to the overflow meeting in the Assembly Hall the proceedings of the Priesthood Meeting tonight will be relayed by closed circuit broadcast originating in the Tabernacle to members of the Aaronic and Melchizedek Priesthood assembled in 359 separate locations in all parts of the United States, including Alaska, and in Canada. It is estimated that approximately 12,000 holders of the Priesthood will be on Temple Square, and more than 50,000 will gather in the other locations from coast to coast.

The Sunday morning session will be broadcast "live" by 56 radio and television stations in the West, and shortwave in English over station WRUL, beamed by five transmitters at Boston, to all parts of Europe, to South America, Central America, Africa, and parts of Asia. A translation of this session into Spanish will take place at New York, and on Sunday afternoon at five o'clock Eastern Standard Time, will be broadcast by short-wave to South America, Central America, Mexico, and the Caribbean. For the first time the General Conference will be televised by Canadian stations "live" from the Salt Lake Tabernacle. The cooperating Canadian stations will be serviced by the CTV network, which will take the Sunday morning session "live" and transmit it across Canada.

Both sessions Sunday will be rebroadcast over KSL radio Monday morning starting at one o'clock, and will be heard in many parts of the United States and the world, including Canada, Mexico, Alaska, and the Islands of the Pacific.

The Tabernacle Choir broadcast will be From 9:35 to 10:00 Sunday morning. Those desiring to attend this broadcast must be in their seats no later than 9:10 a.m. We have been requested to ask that those attending this broadcast remain quiet during the national broadcast.

Elder Nathan Eldon Tanner of the Council of the Twelve will be the speaker on the Church of the Air broadcast on CBS Radio Sunday morning From 7:35 to 8:00 o'clock.

There will be large crowds attending the services on Sunday, and we ask you please to be courteous and patient at all times. It is not necessary to say this, but it is a reminder to always be at our best, especially when driving your automobiles and when standing at the entrances to the Tabernacle.

The singing for this session has been furnished, as I have told you, by the Brigham Young University Chorale, with Kurt Weinzinger conducting and Roy M. Darley at the organ. They will now sing "Lamb of God," and the benediction will be offered by Elder Arthur M. Jensen, formerly President of the Uruguayan Mission.

The Brigham Young University Chorale sang as a closing number, "Lamb of God," following which the benediction was pronounced by Elder Arthur M. Jensen, formerly President of the Uruguayan Mission.

Conference adjourned until 7:00 p.m.

1963 General Priesthood Meeting, 1963

GENERAL PRIESTHOOD MEETING

The General Priesthood Meeting of the Church was held in the Tabernacle at 7:00 p.m., Saturday, April 6th, with President David O. McKay presiding and conducting the services.

The choral music for this session was furnished by the Boise Stake "Mormonaires" with C. Winston Hansen conducting. Alexander Schreiner was at the Organ.
The subject I am to discuss tonight is not of my own choosing but by assignment from the Presidency of the Church. Therefore I feel a tremendous responsibility, particularly what I stay within the bounds of what I have understood their wishes to be with regard to this presentation. To that end I seek most humbly for an interest in your faith and prayers that I might be so guided as to attempt tonight to portray something that will help you to understand the developments of what the President has called “The Correlation Program” as it has now been developed.

Prefacing that presentation in some detail, part of it by review and some by way of extension, I would like to make a few introductory remarks. I attended a fast and testimony meeting a few months ago where Dr. Harvey Fletcher bore a remarkable testimony. He told about the experience of his father being called on a mission when Dr. Fletcher was just a lad. There were five or six children, as I remember it, in the family, and the father was called to go out with not much support from home. He hadn't been out long when he was called to come home on account of the death of a member of the family. While he was home and preparing to go back to his mission, he was stricken with deafness, some disease which left him with total deafness, which, of course, made necessary the cancellation of his mission.

It was a disturbing thing to the family, and while the father did not allow himself to become bitter, there were some who tried their best to feel sorry for him or make him feel sorry for himself. About this time the Godbeites who the older ones here will remember were a splinter group trying to confuse the Church, were quite active, and in [page 80] the ward where they lived one of these, a member of the bishopric of the ward, had tried to influence the father and had succeeded with some confusion.

The father, with thoughts of this confusion on his mind, walking down the road one day, heard distinctly a voice behind him, which said to him: “Stick with the old ship. It will lead you safely home.” He turned to look because he had not been hearing audible voices, and he saw no speaker, but the message that came to him is the message with which I should like to commence—“that we should remember that ours is the responsibility to “stick with the old ship” if we want to be brought safely back home.

I should like to bring to you a statement from three former leaders of the Church as to the fundamentals of what this speaker called “the old ship,” meaning the kingdom of God, which must be kept in mind always as to the essentials in the building of the kingdom.

Prefacing that presentation in some detail, part of it by review and some by way of extension, I would like to make a few introductory remarks. I attended a fast and testimony meeting a few months ago where Dr. Harvey Fletcher bore a remarkable testimony. He told about the experience of his father being called on a mission when Dr. Fletcher was just a lad. There were five or six children, as I remember it, in the family, and the father was called to go out with not much support from home. He hadn't been out long when he was called to come home on account of the death of a member of the family. While he was home and preparing to go back to his mission, he was stricken with deafness, some disease which left him with total deafness, which, of course, made necessary the cancellation of his mission.

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Prefacing that presentation in some detail, part of it by review and some by way of extension, I would like to make a few introductory remarks. I attended a fast and testimony meeting a few months ago where Dr. Harvey Fletcher bore a remarkable testimony. He told about the experience of his father being called on a mission when Dr. Fletcher was just a lad. There were five or six children, as I remember it, in the family, and the father was called to go out with not much support from home. He hadn't been out long when he was called to come home on account of the death of a member of the family. While he was home and preparing to go back to his mission, he was stricken with deafness, some disease which left him with total deafness, which, of course, made necessary the cancellation of his mission.

It was a disturbing thing to the family, and while the father did not allow himself to become bitter, there were some who tried their best to feel sorry for him or make him feel sorry for himself. About this time the Godbeites who the older ones here will remember were a splinter group trying to confuse the Church, were quite active, and in [page 80] the ward where they lived one of these, a member of the bishopric of the ward, had tried to influence the father and had succeeded with some confusion.

The father, with thoughts of this confusion on his mind, walking down the road one day, heard distinctly a voice behind him, which said to him: “Stick with the old ship. It will lead you safely home.” He turned to look because he had not been hearing audible voices, and he saw no speaker, but the message that came to him is the message with which I should like to commence—“that we should remember that ours is the responsibility to “stick with the old ship” if we want to be brought safely back home.

I should like to bring to you a statement from three former leaders of the Church as to the fundamentals of what this speaker called “the old ship,” meaning the kingdom of God, which must be kept in mind always as to the essentials in the building of the kingdom.
I suppose I need not tell you what a soul-searching assignment that was. We found in our study, that in 1912 and again in 1920 since President McKay became one of "This is your authority to employ such necessary technical help as you might need to bring this about. We shall await your report." and knowledge of our various Auxiliary Organizations and Priesthood Committees.

We would therefore commend to you Brethren of the General Priesthood Committee the beginning of an exhaustive, prayerful study and consideration of this entire carrying out the purposes lying behind their creation and function. From the vantage point of what we might term the total purpose of each and all of these organizations, it would bring about such a collation and correlation of studies among the Auxiliaries of the Church. We have sometimes been led to wonder whether there was a proper observance of the field of a particular Auxiliary of what might be termed its jurisdiction. The question has not been absent from our minds that there might be a concept entertained by some of them including within their jurisdiction the entire scope of Church activity, and with their members the whole Church membership.

We think that the contemplated study by the Committee now set up, should have the foregoing matters in mind. We feel assured that if the whole Church curricula were viewed From the vantage point of what we might term the total purpose of each [page 83] and all of these organizations, it would bring about such a collation and limitation of subjects and subject matters elaborated in the various Auxiliary courses as well as to the building of efficiency in the Auxiliaries themselves in the matter of carrying out the purposes lying behind their creation and function.

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"repetition is the soul of learning." President Brigham H. Roberts had a classic statement: "The recurrence to fundamentals is essential to perpetuity." If you can understand those big words that is what I am going to try to do in the next few minutes--to recur, or take you back for a recurrence to fundamentals in order that you might perpetuate in your minds what we are talking about in the Correlation Program.

The key to the whole correlation movement, which has been given us by our present leaders, in defining the place of the auxiliaries and the home and the priesthood, is set forth in this statement made by the Presidency a few years ago. I quote:

"The home is the basis of a righteous life and no other instrumentality can take its place nor fulfill its essential functions, the utmost the auxiliaries can do is to aid the home in its problems, giving special aid and succor where such is necessary, that in aiding the home the auxiliaries may well consider thinking of home-life of the people as having three periods, the first, from birth to twelve years of age or the childhood period; then the youth period from twelve years up to the early twenties and then adulthood, from the early twenties on to the end of life."

Now it is upon these fundamentals, simply stated, that we have been guided in our correlation studies of the curricula and activities of all the priesthood and the auxiliary organizations. In order to set forth more clearly what we were now assigned to do in this new look at correlation, the First Presidency, under date of March 24, 1960, that means just a little over three years ago, wrote this letter to the general priesthood committee:

"We of the First Presidency have over the years felt the need of a correlation between and among the courses of study put out by the General Priesthood Committee and by the responsible heads of the other Committees of the General Authorities for the instruction of the Priesthood of the Church.

"We have also felt the very urgent need of a correlation of studies among the Auxiliaries of the Church. We have noted what seemed to be a tendency toward a fundamental, guiding concept, particularly among certain of the Auxiliary Organizations, that there must be every year a new course of study for each of the Auxiliary Organizations so moving. We question whether the composite of all of them might not tend away from the development of a given line of study or activity having the ultimate and desired objective of building up a knowledge of the Gospel, a power to promulgate the same, a promotion of the growth, faith, and stronger testimony of the principles of the Gospel among the members of the Church.

"We have sometimes been led to wonder whether there was a proper observance of the field of a particular Auxiliary of what might be termed its jurisdiction. The question has not been absent from our minds that there might be a concept entertained by some of them including within their jurisdiction the entire scope of Church activity, and with their members the whole Church membership.

"We think that the contemplated study by the Committee now set up, should have the foregoing matters in mind. We feel assured that if the whole Church curricula were viewed From the vantage point of what we might term the total purpose of each [page 83] and all of these organizations, it would bring about such a collation and limitation of subjects and subject matters elaborated in the various Auxiliary courses as well as to the building of efficiency in the Auxiliaries themselves in the matter of carrying out the purposes lying behind their creation and function.

"We would therefore commend to you Brethren of the General Priesthood Committee the beginning of an exhaustive, prayerful study and consideration of this entire subject, with the co-operative assistance of the Auxiliaries themselves so that the Church might reap the maximum harvest from the devotion of the faith, intelligence, skill and knowledge of our various Auxiliary Organizations and Priesthood Committees.

"This is your authority to employ such necessary technical help as you might need to bring this about. We shall await your report."

I suppose I need not tell you what a soul-searching assignment that was. We found in our study, that in 1912 and again in 1920 since President McKay became one of
We will speak of “Home Teaching” in just a moment. Missionary work and what we are calling “Home Teaching” will be stressed by General Authorities and their associates.

This is the right direction, and should go forward.” Encouraged by that, then, we took the next step.

We are going to undertake tonight something that is going to be rather difficult. We are going to show you eight charts, and we will still flash on a screen. Because two thirds of our audience tonight are not within sight of the screen, we shall ask you who are not here or where television is not available to you, to pay careful heed, and I will attempt to explain it sufficiently so that you may get some kind of mental picture at least, and if you folks here who are seeing, will watch these charts, perhaps I can more quickly show you the organization and what has been done up to the present time. In order for the General Authorities to see the charts without having to turn around, we have prepared copies of these charts which the brethren will pass out to you now, and you may then follow without the necessity of reversing your seats.

Now we have numbered these, as you will notice, brethren, on the upper left-hand corner Number 1, 2, 3, 4, and so on, so you can follow rather readily. Now if we may have the lights dimmed and the first chart shown on the screen. We have left these lights dimmed, I think, enough, President McKay, so that the brethren on the stand can see and yet it will not take away the effectiveness of the projection on the screen. Now we will show you the first chart and see if that will work.

Chart #1 shows the over-all organization for all-church co-ordination, with, of course, the First Presidency at the head. Under their direction, the Council of the Twelve and the General Authorities associated with them, and then you will notice on the left-hand side [page 84] of the chart the Correlation Committee, presently consisting of four members of the Twelve. On the right-hand side you will notice the auxiliary advisers. These are advisers named by the First Presidency to each of the auxiliaries, two or three or more to each auxiliary.

Chart #2 shows you the Correlation Committee. Then you will notice an All-Church Coordinating Council, as it is called on this chart. This includes the four members of the Twelve, the President of the Melchizedek Priesthood, the President who represents the Aaronic Priesthood, the chairman of the Genealogical Society, and the presidents and superintendents of each auxiliary board, and a representative of the church school system. This council has an executive secretary. Under the All-Church Coordinating Council we have three committees—The Children's Committee, The Youth Committee, and the Adult Committee. The chairman of each of these committees, the Adult Committee, the Youth Committee, and the Committee for Children, is a member of the Twelve. Each committee has its own executive secretary.

Now, as I read this, the three periods in the span of life as set forth, are children up to twelve years of age, youth twelve to the early twenties, and adults throughout life. The executive, or planning group, who work with each chairman, have from two to four who constitute an executive committee. Then we have in addition thereto, twenty-five well-qualified brothers and sisters who are chosen on the additional "task" committees. They are at work now reviewing the present courses of study and the previous courses which have been used and where necessary will recommend new courses in order to follow a predetermined outline and accepted course for children from three years of age to adulthood. This complete outline of subjects to be taught at all ages has been reviewed and presented to the Presidency and the Twelve, and now becomes the plan which these "task" committees will follow.

With each of these committees, I should like to make a special mention of the four brethren who serve as our executive secretaries, who have done such tremendous work: Brother Antone K. Romney, Brother Reed L. Bradford, Brother B. West Belnap, Brother Vaughn E. Hansen, and previously Brother Dan Ludlow, with Carol H. Cannon as their secretary. Night and day, throughout their years, they have been excused from all other church assignments, and while carrying out their own work as professional teachers at their various universities, they have carried on and with their planning groups have brought to us their excellent work for our consideration and further development, which progress report we are trying to present to you tonight.

In the planning groups or executive committees we have nine members in all. We have the same kind of dedication, as I explained, in twenty-five more who are working on the task committees with the same complete attention to their specific assignments. If Brother Wendell Ashton will pardon me, I would like to make a reference to him as an illustration. We were sitting in a meeting the other night where he, representing the adult group was in session with us, when the telephone rang. It was word from his home that his lovely wife had just passed away. Sick though she was, he had left her bedside to counsel with us preparing for this conference. From this meeting he was to return home to his sorrowing family. I cite that complete selfless service of Brother Ashton, as an example of the fully devoted service of these committee members as they work behind the scenes. I wish time would permit me to name them all.

As I think of the dedication of these brothers and sisters, I have thought often of something that is reported to have been said by the late President T. Golden Kimball. He was asked on one occasion how many people worked in the Church Office Building, and his answer was, "Oh, about a third of them." At least, we can say to you that these folks represent the "third" of which Brother Kimball was speaking—a thoroughly dedicated "working third."

In this next chart you will note the auxiliary advisers shown at the top and underneath the auxiliary advisers on the chart, the four auxiliaries, or five, if you count the YWMA and the YMMA as separate organizations: Relief Society, Sunday School, MIA, and Primary general boards.

While the correlation committees are studying the courses of study, preparing, and writing them if assigned to do so, the auxiliary advisers with their general boards will now engage primarily in leadership training, so you will notice in the center of that chart “Leadership Training” is pictured as the great task of the general auxiliary boards with their advisers. This is done first at their annual conference, such as has just been held by the general board of the Primary Association and is now in process of being held by the general Sunday School board. Here in these annual conferences there will be a preview of courses of study and activities, and then at the quarterly conference (you will notice on the right-hand side) where once annually, each auxiliary organization will send a representative who will bring to each stake a program for training and instruction of local leaders. Most of you now have had visits from the Relief Society and Primary representatives, and almost uniformly we have heard nothing but commendation from stake presidents for the excellent service these auxiliary representatives have rendered at stake conferences. The Sunday School and MIA will attend conferences during the third and fourth quarters of the year. These auxiliary representatives will give leadership training to stake leaders in separate meetings throughout Saturday, and then to priesthood leaders in the evening, and then participate, under the direction of stake presidents, in the general sessions on Sunday, to bring their respective auxiliary programs to the body of the Church. These stake conferences, attended by auxiliary representatives will take the place of what have been called heretofore, the annual auxiliary conventions.

The next chart shows four other phases of the work, you will notice. Under the First Presidency and the Twelve, General Authorities will be sent out to stake conferences, alternating with the general auxiliary boards, and you will notice at the bottom of the chart the four phases of work which will be stressed when the General Authorities come.

In the first two quarters of this year welfare work and genealogy work were stressed and will be stressed to the end of the second quarter. For the last half of the year, missionary work and what we are calling "Home Teaching" will be stressed by General Authorities and their associates.

We will speak of "Home Teaching" in just a moment.
Chart #5. Now with this next chart I want to pause a moment to illustrate something of our procedure, as we have developed the correlation program, step by step. You will notice here again, and to you who are listening, the First Presidency at the top of the chart, and under the Presidency, the General Authorities, and then you will notice in a subordinated position the words, "general priesthood board" in parentheses, and stemming out from the box showing the General Authorities or (general priesthood board,) you will see four committees which will assist the General Authorities: a priesthood missionary committee, a priesthood welfare committee a priesthood Home Teaching committee, and a priesthood genealogical committee. All of these programs, therefore, are to be priesthood-centered.

[Page 50] When we brought this recommendation to the First Presidency designating a general priesthood board in a supervisory position, President McKay made a very significant statement to the effect that, years ago, when the committee of the Twelve on which he was then working with a similar problem had suggested the setting up of a general priesthood board, President Joseph F. Smith had said, "You have a general priesthood board. You as the Quorum of the Twelve Apostles, constitute the priesthood board."

[Page 51] In that naming of the Twelve as the general priesthood board, the President of the Church was but repeating in essence what the Lord had said. Let me read you three brief verses.

"The Twelve are a Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same in all nations, first unto the Gentiles and secondly unto the Jews."

"The Seventy are to act in the name of the Lord, under the direction of the Twelve or the traveling high council, in building up the church and regulating all the affairs of the same in all nations, first unto the Gentiles and then to the Jews;"

Then finally, "whereas other officers of the church, who belong not unto the Twelve, neither to the Seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the church."

[Page 52] Chart #7. This chart will show you the high priests, who as senior companions, so far as is practicable, will work with high priests. They may be in some cases accompanied by an Aaronic Priesthood member, and they will visit the homes of high priests or high priests' widows.

[Page 53] Chart #8. Now on the next page you will see the Aaronic Priesthood. The general secretary over 21 will work with the home teachers, advisers to the Aaronic Priesthood over 21 as senior companions and visit the homes of Aaronic Priesthood over 21 and the unordained.

Under the supervision of the stake Home Teaching committee, as the chart shows, in each ward there will be a ward Home Teaching committee, consisting of the ward bishopric, an assistant ward clerk for ward teaching, and a high priest's group leader, the seventy's president or group leader, and the elder's president. Now this will constitute the core of those who now will go out to "watch over the Church." Priesthood group leaders will confer with the bishop, and the bishop will in turn determine who shall be assigned to work with certain families. These Home Teachers will then report back to their priesthood group leader or president, who in turn, will report to the bishop.

Chart #7. This chart will show you the high priests, who as senior companions, so far as is practicable, will work with high priests. They may be in some cases accompanied by an Aaronic Priesthood member, and they will visit the homes of high priests or high priests' widows.

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On the opposite side you will notice in the writing something that is very significant. Auxiliary leaders will assist priesthood leaders in the Home Teaching program as directed by the stake and ward priesthood leadership. This meeting of priesthood and auxiliary leaders will constitute what will be called the Ward Council. You stake presidents have been holding a monthly meeting with this group of ward leaders. This meeting has been known by different names--ward officers meeting, ward faculty meeting, ward correlation meeting, etc.--but now known as a Ward Council meeting where representatives of all auxiliaries may be invited to meet with priesthood representatives. In cases of special need, this chart explains the bishop will make adjustments in assignments as necessary; for example, there may be women assigned to go with their husbands on occasion or there may be called specialists from priesthood or auxiliary organizations where they are having a particular problem with a boy or girl or a man or woman, as the case might be.

Now with those few charts in mind if the lights can be put on, let me make just one or two closing comments. In the instruction book, which will be put in the hands of all leaders, President McKay has prepared a foreword in which he has stressed these very things we are talking about. This is what President McKay will say in his foreword: "A Divine Service."

"Home Teaching is one of our most urgent and most rewarding opportunities to nurture and inspire, to counsel and direct our Father's children in all that pertains to life. Through the priesthood quorums, and under the Bishop's direction, Home Teaching takes the message of the gospel, the message of life and salvation and brotherly love,
Three things should be kept in mind in thorough preparation for Home Teaching:

First, a knowledge of those whom you are to teach. As each family is different from another, so each individual in the family differs from others. Methods and messages should vary according to each individual, and according to his problems and needs.

To perform fully our duty as a Home Teacher we would need to be continually aware of the attitudes, the activities and interests, the problems, the employment, the health, the happiness, the plans and purposes, the physical and temporal and spiritual needs and circumstances of everyone—of every child, every youth, and every adult in the homes and families who have been placed in our trust and care as a bearer of the priesthood and as a representative of the bishop.

Second, is a knowledge of what you are to teach. It is the Home Teacher's duty to teach that Jesus Christ is the Redeemer of the World, and that Joseph Smith and his successors are prophets of God, and that the gospel has been restored, and that The Church of Jesus Christ of Latter-day Saints is being divinely led and offers happiness eternal life and exaltation for all who are willing to learn and to live its principles. The earnestness of your testimony and the sincerity of your service will help give life and purpose and a desire for full fellowship in the Church to those whom you teach.

Third, is a knowledge of how we are going to teach. If we may take some language from the Doctrine and Covenants, and apply it to this purpose: The Home Teacher should 'visit the house of each member' and 'teach, expound,' and exhort them to pray vocally and in secret and attend to all family duties and 'watch over the Church always, and be with and strengthen them'—and this means always—however and whenever and with whatever may be necessary.

Home Teaching is a divine service, a divine call. It is our duty as Home Teachers to carry the divine spirit into every home and heart. To love the work and do our best will bring the unbounded peace and joy and satisfaction of a noble, dedicated Teacher of God's children.

Here, then, you will see a home-centered, priesthood-centered responsibility in which every member of the priesthood is expected to function.

No one holding the priesthood is to be exempt from a bishop's assignment to work in this program.

President Joseph F. Smith must have been of the same opinion because he said: "Brother Charles W. Penrose is eighty-two years of age. I am going on seventy-six.... and I want to tell you that we are not too old to act as teachers, if you will call on us to do it, not one of us.... So long as life lasts, and so long as we possess ability to do good, to labor in the upbuilding of Zion for the benefit of the human family, we ought, with willingness, with alacrity to yield to the requirements made of us to do our duty...."

Just one final thought. When this correlation plan, thus far developed, was finally presented, President McKay made this statement. "This is not only a wonderful step forward but a bound forward. My soul rejoices! I think the whole thing is glorious! We can all see opportunities for the priesthood to become active and as quorums also: I think this is growth. It warms my soul!"

And all of us who have been privileged to work in the correlation studies feel as the President has expressed himself. Each step forward, however, opens up a new vista of new responsibility, so that we feel something like the great empire builder, Sir Cecil John Rhodes, who said in his last and dying words, after a lifetime of great accomplishments, "So little done, so much to do."

That is the way we feel about it. "So little done, and so much that lies yet ahead." We must expect opposition, and sometimes that opposition may come from inside, but remember what the Prophet Joseph Smith our early leader said: "The nearer a person approaches the Lord, the greater the power will be manifested by the Adversary to prevent the accomplishment of his purposes."

One of the brethren President John Taylor, said he heard the Prophet say, "You have all kinds of trials to pass through, and it is quite as necessary for you to be tried even as Abraham, and other men of God," and said he, "God will feel after you, he will take hold of you and wrench your very heartstrings, and if you cannot stand it you will not be fit for an inheritance in the Kingdom of God."

Well, now may I close with a statement, paraphrasing what the Lord said through the Prophet Joseph Smith to his associates in the priesthood of the Church: "Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren, and on, on to victory," for which I pray humbly and fervently we may do, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Brother Winston Hansen will now lead us, the congregation and chorus, in singing "Do What Is Right."

Singing by the Chorus and congregation, "Do What Is Right."

President David O. McKay:

President Hugh B. Brown will be our next speaker.

Hugh B. Brown

PRESIDENT HUGH B. BROWN Second Counselor in the First Presidency

Brethren and fellow workers:

Of the many groups we are asked to address from time to time, there is none more inspiring, but more humbling, than this body of priesthood, thousands of whom we can see and probably tens of thousands whom we cannot see. One approaches the responsibility of a few moments talk with deep humility and a prayer for divine guidance. I shall speak for a few minutes only, as we are all anxious to hear from President McKay.

I certainly congratulate Brother Lee on his excellent presentation of a difficult program, which has taken the committee several years to work out. He has been trying to get us to see in it just a few minutes and has done a very good job of compressing into those few minutes what could well occupy several hours.

Among other things I have been impressed by the fact that it is not easy to be a Latter-day Saint. I notice these charts call for work, work, work on the part of all concerned. In some churches, one man, as has already been indicated, does most of the work. In this Church all of us are expected to participate.

Another thing that impressed me as I listened to Brother Lee’s explanation of this program that will be carried forward under the direction of the President of the Church is that it provides opportunity for everyone who is willing to make some contribution to the cause. We recognize in the Church a cause which is greater and more important than we are as individuals, and in it we enjoy the fellowship of our brethren who hold the priesthood. Unless we with them can co-operate in advancing that cause we shall not make a success of this program. We should all give to this committee not only a vote of thanks by expressing it in words but a vote of appreciation by putting into operation the work as here outlined and as it will be more fully explained as we go forward. Let no one of us feel or say or think that the brethren are just trying to find something more for us to do—don't think that because they are--they are trying to find something for us to do because they know there is only one way to salvation, that is
In all teaching—and one of the functions of the priesthood is teaching—what the teacher is counts for more than what he says. What we are as members of the priesthood and as missionaries in the field, at home or abroad, means more to those to whom we go than what we teach. So my first thought is, let us be what we teach. The teacher and the truth taught should be of the same pattern. Let each one be an example to all whose lives we touch; let us recognize in all of our fellow workers some value, some worth, and never forget that each one of them has a heart, has feelings, has ambition, has a certain amount of pride; therefore, let us never by virtue of the priesthood or the positions we hold trample on the rights or the feelings of our fellow men; let us never be sharp in what we say to them by way of criticism, but let us be kindly, considerate, and have in our hearts a love for our fellow men, for in each one of them there is value.

I read something this morning I’d like to leave with you. Every human life has in it more or less gold which is usually not readily apparent to the casual observer. Kindness is a part of that gold, the gold of the spirit, that part which is known to others because it has lessened their burdens and made their pathways lovelier. The man who has gold in his life has something that is bigger than anything that can happen to him. He doesn’t worry about defeats or obstacles or sorrows, for he knows these are but froth on the river of life to last but a brief time and then be blown away. What matters is not the froth, but the strong, pulsating, ongoing current in the river, which is never disturbed by the leaves floating up at the quiet eddies of the surface. One day you may find that your house of life has collapsed, but in the wreckage you may find the gold which cannot be destroyed. Not by the worst disaster, for the gold of life is imperishable and immortal. Search for it in the wreckage, for out of it you can mint new coins. Out of defeat arises the gold of life.

Priesthood involves presidency, authority, and power; it involves the right and duty under certain circumstances to reprove others. You remember what the Prophet said, “Reproving betimes with sharpness, . . . and then showing forth . . . increase of love.” (D&C 121:43.) Let us be very careful about this matter of reproving, and yet part of our duty is to see that there is no iniquity in the Church. Again I say, let us be careful how we trample on the feelings of our brothers and sisters. Let us lift them and bless them and benefit them as we go forward and never be guilty of humiliating them or causing them to think that we do not appreciate their work.

The next thought I’d like to leave with you is that we must not be deceived by the boom in numbers and dollars and buildings going on in the Church. We thank the Lord for them. But they are not the main part of our work. All we need to say on that is that the body without the spirit is dead.

As we go forward in the special work of the priesthood, which is missionary work both for the living and the dead and as we carry the gospel to our friends who are not members of the Church, let us try to keep things in proper balance. The revealed order is faith and then repentance and then baptism. A Baptist minister was heard to say about some of his own people recently that the church had recruited some people who had been stanch and ironed before they were washed. I think we might take a lesson from that thought and convert the people before we baptize them.

Let us read from the Doctrine and Covenants with respect to priesthood. This is a section with which you are more or less familiar, but I never hesitate to refer again to that which has been referred to so often any more than I would hesitate to invite a friend to come to my table when I had only the things that we usually serve at the table. We do not complain much because we do not have something different at every meal. We enjoy that which is set before us if we have an appetite for it. The Lord said: “. . . whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.” (Ibid., 84:33)

Brethren, I bear testimony to the fact that that promise has been realized in the lives of many of us. I know that it has been realized in the life of President David O. McKay, that he has been sanctified by the Spirit unto the renewing of his body, and some of the rest of us are better off today than we were many years ago so far as physical health is concerned—and we attribute that fact to his blessing.

“You become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.”

“. . . also all they who receive this priesthood receive me, saith the Lord;”

“For he that receiveth my servants receiveth me;”

“And he that receiveth me receiveth my Father;”

“And he that receiveth my Father receiveth my Father’s kingdom; therefore all that my Father hath shall be given unto him.”

“And this is according to the oath and covenant which belongeth to the priesthood.

“Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved.” (Ibid., 84:34-40.)

It is important that we consider occasionally the oath and the covenant which each of us has taken. All who have been baptized and all who hold the priesthood are under covenant to do and refrain from doing certain things. We must remember and keep our covenants, one of which is that we be willing to give of ourselves, our means and all that we have to the upbuilding of the Church and kingdom of God.

Young fellow workers, deacons and teachers and priests, we who are growing older have great confidence in you, based upon what we believe to be a fact, that you would not now be holding the priesthood unless God had thought you worthy of it and unless he had something for you to do. Each one of you young men who is listening tonight has a future. What that future is to be will depend upon your attitude toward your calling, your faith in yourselves, your belief that there is some gold in you. It is important that you young men and all of us try to refine that gold by active participation and not wait until the house is burned down, and we have passed through the fire. It is very important that every young man make up his mind that he is going to respond to the voice of conscience, that he is going to be true to himself and not yield to the dragdown of any environment in which he may find himself.

May I tell a story to illustrate the point that a man must respond to his better self if he is going to be a worthy holder of the priesthood. The story is told that the Arubians, when they are training their horses, put them to a final test of character and stamina. It is said that the finest of the Arabian horses which are kept for breeding stock are trained from the time they are colts to respond to a bell which rings intermittently at the tent of the master. Wherever they are and whatever they are doing, they must run to the tent of the master when the bell rings. Their mothers were taught it before them, and they respond, and the colt, running beside the mother, habitually as time goes on responds to the bell and knows that it is the call of duty. When the colts are three years old, they are placed in a corral, a pole corral that they can see through. They are left there three days and nights without food or water. At the end of the third day hay and grain and water are placed just outside the corral. You can imagine the eagerness of the young colts as they look through the bars at the food and water. When the gate is opened the young colts rush out, and just as they are about to reach the food and water, the bell rings. Only those of them that have stamina enough to respond to the bell and resist the urge of appetite are kept for the breeding stock of the future.

Brethren, as we go forward, we become increasingly aware of the fact that there is a bell which rings very frequently throughout life. Sometimes men become unresponsive or hard of hearing and disregard the bell to their own sorrow. Young men are going to hear it many times between now and the time you are our age. We plead with you to resist the call of appetite and passion and hearken to the bell which is your conscience. If you are tempted to do wrong, there will always be something within you saying, “Don’t do it.” Hearken and respond to that bell, and you will be worthy of the confidence that the President of the Church has in you, worthy to take over the responsibilities now held by your fathers, your brothers, your leaders.
President Henry D. Moyle, First Counselor in the First Presidency

President McKay visited Laie in Hawaii in 1921 with President Hugh J. Cannon [of Liberty Stake.] This was part of their world tour. It was the flag-raising ceremony at the little school in Laie that inspired President McKay to improve the educational facilities of the Islands. He saw Hawaiian, Chinese, Japanese, Korean, and Caucasian children and mixed racial strains. They all with fervor saluted our flag without a trace of racial disparity.

President McKay was inspired ultimately to see to it that a college would be built at Laie. This spot had already been dedicated as a spiritual center, and President McKay was inspired with the desire to dedicate it as an educational center also, and since 1951 the following schools have been built in the Polynesian area:

- The Church College of Hawaii; The Church College of New Zealand; Liahona College, Tonga; Church College of Western Samoa; Mapasaga High School, American Samoa; five primary schools in these areas; and one primary school is now being built in Tahiti.

It was the building of some of these smaller schools in the Pacific from which the Church building program developed. The missionary building program found its origin in a spiritual impression, a revelation, if you please, to a future President of the Church. It is still the desire of President McKay to bring the full church program to all members of the Church everywhere. Every bit as true was Alma's statement: “For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors.” (Alma 38:33.) But that is not accomplished by those who do not pay their tithes.

Just remember that, and we do not become the sons of Moses and Aaron and of the seed of Abraham and of the Church and kingdom, and the elect of God when we do not obey his commandments; and when through any reasons that we may have of our own we seek to withhold that sacred tenth of our increase which belongs to the Lord, we exclude ourselves from the class spoken of in the eighty-fourth section of the Doctrine and Covenants, and that is likewise true of the other passage that I wanted to read about, “And also all they who receive this priesthood receive me, saith the Lord.” (Ibid., 84:35.) But that is not accomplished by those who do not pay their tithes.

But I say unto you tonight, my brethren, in all seriousness that whosoever magnifies these two priesthoods gives to the Lord a full accounting for his tenth and does it willingly. They do it because they love to serve the Lord and keep his commandments. We are not seeking to receive tithes from anyone unless they are paid as the offerings of Abel were made originally to the Lord and then all of these promises are ours. We should always remember our obligation to give to the Lord the tenth which is willingly. They do it because they love to serve the Lord and keep his commandments.

I had occasion last night to talk to the bishops, for which I was grateful, upon the subject of tithing. It is my humble testimony to you that the Lord has set the pace, and we cannot look back. Christ said, “... No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.” (Luke 9:62.)

Whatever wealth we have individually, or as a Church, should be fully dedicated to the advancement of the work of the Lord. As holders of the priesthood we know the Lord has said, “For whose is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.” (D&C 84:33.) But that is not accomplished by those who do not pay their tithes.

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“I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise.” (Ibid., 82:10.)

Therefore, I feel confident saying that these blessings which are predicated upon our holding these two great priesthoods of God can be enjoyed by us when we account to our bishops for our tithes and offerings. There must always be in the Lord's storehouse sufficient funds for the President of the Church to carry out every inspiration received from God, and it all takes funds.

How grateful I am that we have President McKay living so close to God that he knows where these funds should be placed and what we should accomplish with them. How grateful I am not only for the building program, but also for these great spiritual men whose work in the building of our chapels is just as spiritual as it is temporal. I am grateful for the short wave radio. I am grateful for everything that the President has initiated because I know he is a prophet of God, and he is inspired and acts in accordance with the mind and will of our Heavenly Father.

How simple it is for you and me as members of the priesthood to see that the funds are accumulated, by which the storehouse of the Lord will always be filled. It was Alma of old who said “For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors.” (Alma 34:32.)
While listening to the profound presentation of the correlation work in this Church, two thoughts came to my mind which I wish to emphasize.

First, I hope you all visioned clearly the quorum work in the Church and its relation to what Brother Lee presented. There are quorums in the Church independent, in a way, so far as spiritual work and service is concerned, of the ecclesiastical organization of the Church, and those quorums supply a spiritual need which the world seeks to obtain in secret societies. I think they make it more effective, however, than we do in the Church.

One day Brother [Hugh J.] Cannon and I were on the vessel leaving the northern part of Africa, and as the vessel pulled out into the ocean, I strolled along the deck. I noticed a stranger coming toward me. I could see by his face that he recognized me and expected me to recognize him. For the life of me I knew I had never seen him before, but he still came for ward with that recognition and grasped my hand with a special grip. He immediately dropped my hand, and said: "Excuse me." Then I knew. I was wearing a stick pin, a gift from Sister McKay, upon which was engraved a star and crescent. This man recognized the sign, gave me the grip, but I could not return it.

The Boise Stake Mormonaires will sing "Onward, Ye People." That's appropriate for the message tonight. We are grateful to the Men's Chorus for the inspiring music they have rendered this evening. We pray that the Lord's blessings will attend them and that they will feel fully repaid for their efforts. They have put forth in hours of practice and in traveling here for this Priesthood Meeting. Thank you for your appreciation having you.

The Boise Stake Mormonaires will sing "Onward, Ye People." That's appropriate for the message tonight.
Elder Nathan Eldon Tanner of the Council of the Twelve will be the speaker on the Church of the Air Broadcast on CBS Radio Sunday morning from 7:35 to 8:00 o’clock.

As thousands leave this Priesthood Meeting tonight let us keep in mind the admonition that has constantly been given to drive carefully. Let us have courtesy in the city and on the highways. Cautiousness and alertness are necessary if we are to reduce the number of automobile accidents. Please obey traffic rules. Good manners and patience must be shown by drivers.

“Onward, Ye People” now will be sung by the Boise Stake Mormonaires. The benediction of this Priesthood Meeting will be offered by Brother Reed M. Broadbent, President of the Cache Stake.

The Boise Stake “Mormonaires” sang as a closing number, “Onward, Ye People,” following which the closing prayer was offered by President Reed M. Broadbent.

Conference adjourned until 10:00 a.m., Sunday, April 7.

The Conference reconvened in the Tabernacle Sunday morning, April 7th, at 10 a.m.

(The Church of the Air program was presented at 7:30 a.m. with Elder Nathan Eldon Tanner as the speaker. The Tabernacle Choir and Organ broadcast was presented in the Tabernacle from 9:35 to 10:00 a.m. See pages 133 to 139 for a full report of these broadcasts.)

The music for this session was furnished by the Tabernacle Choir. Richard P. Condie, Conductor, and Frank W. Asper, Organist.

President David O. McKay, who presided and conducted the services, made the following introductory comments:

President David O. McKay:

To all present this morning in the Tabernacle, Assembly Hall, and the vast television and radio audience we extend a hearty welcome to the sixth session of the 133rd Annual General Conference of The Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir under the direction of Richard P. Condie, with Frank W. Asper at the organ, will open these services by singing “The Morning Breaks, The Shadows Flee.”

Following the singing the invocation will be offered by Elder Casper W. Merrill, formerly President of the West Central States Mission.

The Tabernacle Choir sang the hymn, “The Morning Breaks, The Shadows Flee.”

Elder Casper W. Merrill offered the opening prayer.

President David O. McKay:

The invocation was offered by Elder Casper W. Merrill.

The Choir will now sing “Shades Of Eve Are Falling.”

Singing by the Choir, “Shades Of Eve Are Falling”

PRESIDENT DAVID O. MCKAY

“And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, . . . and to be a messenger before my face to prepare the way before me.” (D&C 45:9.)

The Church of Jesus Christ of Latter-day Saints was scarcely one year old when that declaration was made. Joseph Smith, to whom the inspiration came, was but twenty-five years of age. It is a marvelous declaration, great in its pretention, comprehensive in its scope--“Mine everlasting covenant [the gospel] is sent into the world, to be a light unto the world.”

On Bedloe Island, at the entrance of New York Harbor, there stands a Statue of Liberty, a light to the nations. What it has meant to thousands and hundreds of thousands of the downtrodden of Europe has been most graphically expressed by Israel Zangwill in that impressive production The Melting Pot, from which I quote (David, the immigrant Jew, is speaking):

“When I look at our Statue of Liberty, I just seem to hear the voice of America: ‘Come unto me all ye who are weary and heavy-laden, and I will give you rest--rest.’”

What that Statue of Liberty has symbolized to the oppressed and downtrodden of Europe, the gospel of Jesus Christ is to the world.

The restored gospel, the Church, has reared an ensign to the nations, and with words as comprehensive as those I have read in the revelation, invites the world to peace, to rest, to contentment.

And what does that ensign offer to the nations?

Forty-three years ago, Elder Stephen L Richards, speaking from this pulpit, answered that question as follows: “There are provided within the Church agencies and facilities which meet every requirement of social life. Our wards to my thinking, constitute the most advantageous social units that have ever been devised or suggested in the history of society. There are presented within the organizations of the wards opportunities for every person to receive legitimate training in society, proper social intercourse, and the cultivation of all the desirable traits of character that go to make up good men and good women.” (Annual Conference, April 6, 1920.)

Sitting in the audience on that occasion was a statesman who had won national and international eminence not only as a great leader in the political world, but also as a speaker and writer on religious topics. He was William Jennings Bryan, who only a few months before had written an article for a current magazine entitled “In the World, of the World, and for the World,” wherein he outlined a number of ways in which he thought the church could make the world a better place in which to live. “My suggestion therefore,” I read from his article, “is that an effort should be made to set up a Christian standard for Christian communities, and to create an environment that will be helpful to the Church and the spiritual things for which the Church stands.”
Such an organization is the restored Church of Jesus Christ, functioning effectually, as the Apostle Paul says, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, [even] unto the measure of the stature of the fulness of Christ: . . ." (Eph. 4:12-13.)

I invite you today to have in mind the various organizations of the Church: first, the priesthood quorums; second, the auxiliaries third, educational opportunities; fourth, judicial phases of the Church; and fifth, the ecclesiastical groups. To elaborate on each one would occupy more time than I can give, but we can just glimpse it.

Consider the priesthood of the Church. Picture therein the men and boys organized in working sections or groups, from the father ninety years old, down to the boy twelve years of age. In these groups you find exemplified all that human society seeks in social groups and in societies. There is opportunity in these quorum groups for fellowship, brotherhood, and organized service. No man who is worthy of that fellowship can be kept out from it—not one!

Those who are active are working in an organized way for the betterment of one another, for the personal welfare of the membership and for the good of society as a whole. If we considered no further than the quorums, is not that a sublime picture, where men and boys may congregate, associate, affiliate in service for humanity, in which every man considers everyone a brother? In that quorum the doctor sits by the side of a carpenter, each interested in the most ennobling of aspirations—worship of God and helpful service to humanity! There is the essence of priesthood work in the Church, and, in the achievement of the purpose, every act and influence should be performed or wielded only "by persuasiveness, by long-suffering, by gentleness and meekness, and by love unfeigned, . . ." The words of the Prophet! (D&C 121:41.)

In addition to quorums, there are Young Men's and Young Women's Mutual Improvement Associations, having charge of the recreation for the young, guiding the leisure hours of the youth as emphasized by Mr. William Jennings Bryan—one of the great problems facing civilization today! In these groups you have an organization of young men and young women, directing in music, in art, in debating, in drama as well as in other uplifting activities of community life.

All quorums and groups are in themselves educational factors. It is surprising how many officers and teachers are engaged in the teaching and directing of youth just in quorums and auxiliary organizations.

Let us take one stake for example: I refer now to notes taken on a visit made in 1950 here in Salt Lake City. Among the groups in the Melchizedek Priesthood of that stake were 804 men serving without one penny of compensation for the betterment of society every week, and some of them every day.

If the high council and members of the bishoprics in that stake are working with young boys between the ages of twelve and twenty-one be included, there were a total of 1,022 men.

The number of officers and teachers in the auxiliaries in the twelve wards of that stake was 1,950, so adding this number to the 1,022, we have a total of 2,972, or approximately 3,000 men and women teachers.

In addition, there were missionaries laboring under the direction of the stake presidency. In this one stake, they had held 2,715 meetings in homes in this city. They had baptized, since the first of the year, 106 converts and ten children who had gone beyond the age of eight years.

The Church progresses only as fast as these groups work in perfect harmony.

In the Doctrine and Covenants, we read: "It is the duty of the [priesthood] to watch over the Church always, to be with and strengthen them." (See ibid., 20:53.) This is a laymen's Church.

And what a message the Church has for this distracted world! "Its appeal," as Kent says of true Christianity, "is universal—to the rich and the poor, the strong and the weak, the learned and the unlearned. It proclaims God to be not only the one Supreme Ruler of the Universe, but the Father of each individual, a God of justice, yet a God of love, constantly watching over and guiding even the humblest of His children."

The Church, with its complete organization, offers service and inspiration to all. It is "pre-eminently a social religion." In quorums and auxiliaries it "aims by training the individual conscience and will to establish a closely knit, world-wide fraternity." It is in no sense ascetic. Instead of taking men out of the world, it seeks to develop perfect, Godlike men in the midst of society, and through them to solve the problems of society.

There is not a principle which is taught by the Savior of men but is applicable to the growth, development, and happiness of mankind. Every one of his teachings seems to touch the true philosophy of living. I accept them wholeheartedly. I like to study them. I like to teach them. It is a job to try to live them. Even phase of the restored Church is applicable to the welfare of the human family.

Twelve thousand missionaries and more, each paying individually or with the aid of parents his or her own expenses, are declaring to a troubled world that the message heralded at the birth of Jesus, "Peace on earth, good will toward men," (see Luke 2:14.) may become a reality by compliance to the principles of the gospel.

As the Savior said to the eleven disciples, and to all whom they appointed, so he says to his authorized servants today: "Go ye therefore and make disciples of all nations, teaching them to observe all things whatsoever I have commanded." (See Matt. 28:19-20.)

Where, however, each missionary of old could speak only to one person, the representatives of Christ today can speak to millions. A sentence uttered in an ordinary tone of voice can encircle the globe in less than a minute. Daily, nations are becoming more closely united. The interest and destiny of each one becomes more closely the interest and destiny of all.

In the ecclesiastical groupings, there is opportunity for social welfare such as cannot be found in any other organization in the world. Thus does the Savior [page 99] and his Church become my inspiration my ideal in life. I think it is the one great thing for which man should strive. It presents the most efficient methods for human service, social uplift, and progressive steps toward universal peace and brotherhood; and in its idea of salvation it comprehends the whole of the human family.

May he bless the priesthood throughout the Church, the auxiliary associations, and all men and women who seek to instill into the hearts of men the redemptive power of Jesus Christ, the Son of the Living God. May all utilizing the organization of the Church continue more zealously "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, [even] unto the measure of the stature of the fulness of Christ: . . ." (Eph. 4:12-13.)

God bless and prosper the Church as it bears witness to the reality of the personality of Deity and to the fact that God has again revealed himself to man and established a means whereby spirituality, brotherhood, and universal peace may be fostered among the children of men.

The Lord help us to be able to prove to the world that the restored gospel is just what the world today is longing for; and when they see it, may they know, as you know and as I know, that the everlasting gospel is a light to the world. May it ever be a light to the nations, a guiding solution of all the world problems, I pray in the name of Jesus.
As I stand before this great tabernacle assembly and the vast radio and television audience listening in, I humbly pray that the spirit and blessings of the Lord will attend us as we reason together.

It is my hope that I might answer one or two questions which people in the world are asking about our beliefs and teachings, such as:

Are you Christians or do you believe in Christ?

Do the teachings of your church differ from ours?

I shall endeavor to answer these questions briefly by quoting from and dealing with some of our Articles of Faith: First, "We believe in God, the Eternal Father, and in His Son, Jesus Christ and in the Holy Ghost." "We believe that through the Atonement of Christ all mankind may be saved, (and that they may gain eternal life or exaltation) by obedience to the laws and ordinances of the Gospel." "We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins, fourth, Laying on of hands for the gift of the Holy Ghost." Also, "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

Though we are commonly called Mormons, I should like to emphasize that this is The Church of Jesus Christ of Latter-day Saints, of which Christ is the chief cornerstone.

Referring to our belief in the King James translation of the Bible, we believe that the Gospels of the New Testament contain the life history of Jesus the Christ who had a real personality--a man--part mortal, part divine--who was born as ordinary mortals are born and moved about on the earth as mortal man moves, but who had certain super-mortal experiences, who mingled with his fellow mortals, and who lived and died as they did. These Gospels of the Bible contain the record of that man who is literally the Son of God.

Some cannot accept Jesus as this kind of person, but contend that--"he is a half mythical person who may have had an actual existence with some life experiences, but not those recorded in the Gospels and who claim that these experiences are myths in their miraculous elements, and that around these myths is a number of ethical principles, but not necessarily taught by him, but partly so, perhaps with spurious additions made by his followers in the earlier decades following his death." (J. Reuben Clark, Jr.)

We believe that Jesus was a real person and that those who appraise him as being half mythical and refuse to accept him literally as the Son of God or who portray Christ as a great philosopher, as the founder of a profound code of ethics, but deny him the divine parentage and sonship of God, drag Christianity down to the level of paganism and completely wipe out the true God and his plan of redemption for his children. They are actually trying to destroy him as Jesus the Christ and, therefore, are guilty of his re-crucifixion. We believe that he actually did the work and taught the doctrines that are recorded in the Gospels, that he was, in fact, Christ the Son of God the Eternal Father and that the account of his conception, birth, life, death, and resurrection are all as factual as any in all history.

We believe as recorded in Matthew that "... Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." (Matt. 4:23.)

We believe with John that "... God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) And, as he himself said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (Ibid., 14:6.) And again through his Prophet, "... verily, verily, I say unto you, he that receiveth my gospel receiveth me; and he that receiveth not my gospel receiveth me not." (D&C 39:5.) We believe as Paul said, "... I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth;" (Rom. 1:16.)

The power of God unto salvation is not just a moral code of living based on attributes of the Savior, but it is the means essential to salvation. We believe that though Christ was so brutally crucified, he willingly gave his life for you and me that we might be raised from the dead and go back into the presence of our Father in heaven and be judged according to our deeds; that he was literally resurrected; that his body and spirit were reunited. This is established by the testimony of those who actually saw him and talked to him, not by one or two, but by many. As Mary Magdalene stood weeping at the tomb he comforted her, and as the ten apostles stood discussing the fact that the Resurrected Christ had appeared to some of them, "... Jesus himself stood in the midst of them, and saith unto them, Peace be unto you."

But they were terrified and affrighted, and supposed that they had seen a spirit.

"And he said unto them, Why are you troubled? and why do thoughts arise in your hearts? "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:36-39.)

Thomas, who was not present at this time, refused to believe that Christ had been resurrected and had appeared to the ten. He said, "... Except I shall see in his hands the print of the nails, ... [page 101] and thrust my hand into his side, I will not believe." One week later, however, Jesus appeared to the apostles when Thomas was present and said, "... Thomas, Reach hither thy finger, and behold my hands: and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." Thomas answered and said unto him, "My Lord and my God." (John 20:25-28.)

Also, it is recorded in the Book of Mormon, which we believe to be the word of God, that after his resurrection he appeared to the people on the American continent.
I wish to bear my testimony to all those who are within the sound of my voice this day that that angel has flown and that the everlasting gospel has been restored and fountains of waters." (Rev. 14:6-7.)

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the nation, and kindred, and tongue, and people,

significant statement, "And I saw [page 103] another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every

kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume

In order to make effective these ordinances which are so essential according to the words of the Savior himself, it logically follows that they must be administered by

also said, ". . . seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Ibid., 6:33.)

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world...." (Ibid., 28:18-20.) The Savior spake unto them. saying; All power is given unto me in heaven and in earth.

they should be able to get a clear, definite answer from the final charge which Jesus gave to his disciples in his last words of admonition to them, "And Jesus came and

righteousness...." (Matt. 3:15.) If there should be any uncertainty in the minds of any who profess to be Christians as to the importance of the gospel and its ordinances,

cannot enter into the kingdom of God." (John 3:5.) Christ himself was baptized of John saying, ". . . Suffer it to be so now for thus it becometh us to fulfil all

were asked, ". . . Men and brethren, what shall we do?" answered, ". . . Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and

be His Son. Hear Him!

No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right--and which I should join.

"I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said . . . 'they draw near to me with their lips but their hearts are far from me, they teach for doctrines the commandments of men, having a form of Godliness but they deny the power thereof.'" (Joseph Smith 2:11-19.)

"I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

Never did any passage of scripture come with more power to the heart of man than this did at this time to mine....

At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God....

So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt....

I knelt down and began to offer up the desire of my heart to God.... Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

"But, exerting all my powers to call upon God to deliver me . . . I saw a pillar of light exactly over my head above the brightness of the sun, which descended gradually until it fell upon me.

"When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other--This is My Beloved Son. Hear Him!

Two or three years ago while traveling with Lord Rowallen, Chief Scout of the British Commonwealth, I was thrilled with his comment as he led a group of scoutrer's in the Scout Promise. As he repeated "On my honor I promise to do my duty to God" he paused and said, "As I make this promise I think of a God who can and does hear and answer prayers, who is interested in their welfare as he traveled from place to place! Also, what a great strength it is to our children to know that we know that he lives, and to know that God will

Why would anyone prefer to think of him as a mythical being or as a great philosopher, but deny that he is literally the Son of God?

What a glorious feeling of satisfaction and security it is to know that God and Jesus Christ actually live, that Christ is the real genuine person portrayed in the Bible and in modern scripture, who lived among and taught the people and blessed the children and the sick, before and after his crucifixion and resurrection, and that he was interested in their welfare as he traveled from place to place! Also, what a great strength it is to our children to know that he lives, and to know that God will give liberally to each and all who properly come to him. "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (James 1:6.) His great commitment to us is "I, the Lord, am bound when ye do what I say, but when ye do not what I say ye have no promise." (D&C 82:10.)

Why would anyone prefer to think of him as a mythical being or as a great philosopher, but deny that he is literally the Son of God?

Haven't you heard that "when a king enters into his kingdom, he sits in judgment?" (Luke 19:38.) And when the Son of Man shall come in his kingdom, then shall ye receive the gift of the Holy Ghost." (Acts 2:38.) The Savior himself said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.) Christ himself was baptized of John saying, ". . . Suffer it to be so now for thus it becometh us to fulfil all righteousness...." (Matt. 3:18.) If there should be any uncertainty in the minds of any who profess to be Christians as to the importance of the gospel and its ordinances, they should be able to get a clear, definite answer from the final charge which Jesus gave to his disciples in his last words of admonition to them, "And Jesus came and spake unto them. saying; All power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations. baptizing them in the name of the Father. and of the Son. and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world...." (Ibid., 28:18-20.) The Savior also said, "... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Ibid., 6:33.)

In order to make effective these ordinances which are so essential according to the words of the Savior himself, it logically follows that they must be administered by those having authority to administer the ordinances. We maintain that that authority is on the earth today as predicted by Daniel wherein he said, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Daniel 2:44.) Again, after the Savior had been on the earth and completed his work here, John the Revelator made this significant statement, "And I saw [page 103] another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:6-7.)

I wish to bear my testimony to all those who are within the sound of my voice this day that that angel has flown and that the everlasting gospel has been restored and
And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. The sun rose and set on Saturday, the Jewish sabbath, and in the early hours before the dawn on that first Easter Sunday, while the Roman guard was keeping watch, the body was placed in a tomb prepared for the dead. To Christians everywhere, as spring comes again, there is the reminder of the one who came to earth with the message of peace, yet was condemned in Jerusalem for treason. The gospel message is sweet; it is a message of peace and goodwill; it is the one and only thing that will bring peace to the world, it offers a plan of life and salvation. And by the power of the Holy Ghost ye may know the truth of all things. (Moroni 10:4-5.)

I would exhort you, as did Moroni in the days of old, when he said: "And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, the God and the Saviour of the world, to manifest unto you his will in the name of Jesus Christ by the power of the Holy Ghost, that ye may know more perfectly how ye may obtain a remission of your sins; and fourth, Laying on of hands for the gift of the Holy Ghost." (3 Nephi 20:30.)

Repeatably Jesus had made mention of his impending death and resurrection and on one occasion said: "Then said Jesus again unto them, Peace be with you; as the Father sent me, I also send you. (John 20:19.)" This is our assurance that the Church has been re-established upon the earth and that the power to administer these ordinances has been restored in these the latter days and that the prophecy of the apostles has been fulfilled. The power of the priesthood, which is the power of God delegated to man to act in his name and officiate in the ordinances of the gospel, was conferred upon two young men, Joseph Smith and Oliver Cowdery, by those ancient apostles Peter, James, and John. The heavens are as open today as they were in the days of Peter and James and John and Paul and all the rest of the old apostles. God still answers the prayers of the righteous, still reveals his will through a prophet to the established Church of Jesus Christ. Yes, as Adam and Noah and Abraham and Moses had been chosen by God in the grand council in heaven as his prophets in the respective dispensations in which they lived, so was Joseph Smith chosen in these the latter days and called of God as his prophet, seer, and revelator. Instructions and authority to organize The Church of Jesus Christ of Latter-day Saints was given to him by Jesus Christ, and through him the gospel in its fulness was restored. This gospel is being preached throughout the world by missionaries and members of the Church who wish to share with the people throughout the world this glad message of the restored gospel. The Church of Jesus Christ of Latter-day Saints believes in and has the same organization that existed in the primitive Church as is recorded, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, and the members of the Church are prepared through prayer and by the power of the Holy Ghost to bear testimony that they know that God lives, that Jesus is the Christ, and that his Church is headed by a prophet.

Also, that the essential "... principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; and fourth, Laying on of hands for the gift of the Holy Ghost." And we believe that God still speaks to his people on the earth today and that the Church is being led by a prophet of God through whom the Lord speaks. According to the words of the Lord Jesus Christ, he said to his apostles, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: lo, I am with you alway, even unto the end of the world. Amen. (Matthew 28:16-20.)"

We believe that God still speaks to his people on the earth today and that the Church is being led by a prophet of God through whom the Lord speaks.
In the darkness of the early morning Mary Magdalene and the other devoted women, the last to leave the cross, were the first to reach the sepulchre, bringing [page 105] spices and ointment for the body of the Master. Here they saw the angel and were afraid, but he said to them:

"Fear not: for I know that ye seek Jesus, which was crucified."

He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

And go quickly, and tell his disciples that he is risen-from the dead; . . ." (ibid., 28:5-7.)

Many questions come to men as they travel through this mortal realm, but the one of greatest concern to many is this: Is it true we will be resurrected and live in a future life? Man in his scientific quest can only trace life to the moment of death, beyond this his research produces no tangible evidence. Socrates, who lived before the time of Christ, argued that the soul of man is immortal, yet, when sentenced to death, his statement was this:

"The hour of departure has arrived, and we go our ways, I to die, and you +o live. Which is better God only knows."

Those who have a steadfast faith in a Personal God, who have a yearning to keep his commandments and a hope for a future life, will carefully and meticulously examine the evidence for the resurrection of Jesus Christ. Those, on the other hand, who lack this faith and see only the mechanical laws which are the subject of experimentation and proof will either reject the evidence on the grounds that it lacks positive proof or will say it is insufficient. For a few moments let us consider the claims of those who have attempted to refute the evidence of the resurrection of Christ.

As soon as the guardsmen at the tomb had recovered from their fright, they reported the happenings to the chief priests who were Sadducees, a sect which had discredited and firmly denied the possibility of resurrection. The chief priests paid the guards a large sum of money to say: " . . . His disciples came by night, and stole him away while we slept." (ibid., 28:13.)

Wouldn't it seem incredible to believe that all of the soldiers were sleeping, knowing they could be put to death for sleeping at their post, but if they had been sleeping how would they have known it was the disciples who had stolen him away? The facts indicate the hoax was not on the part of the disciples of Christ as claimed, but on the part of those who had openly denied, prior to this time, the possibility of resurrection from the dead.

There are some who claim the body might have been stolen by the gardener the Sanhedrin, Mary Magdalene, Pilate, the Sadducees, or any number of other persons. Would't it seem reasonable to assume that as soon as the apostles began to proclaim that Christ had arisen from the tomb, or when those who saw him after the resurrection declared this fact, that the persons who had taken the body would come forward quickly to deny the resurrection by producing the body or explaining why it was taken? No such denial or explanation was ever made. Another theory which has been advanced and perhaps the weakest of all is that Jesus did not die on the cross but fainted or lapsed into unconsciousness. It seems absurd to think that a living person would be buried. The very day of the resurrection he walked on the road to Emmaus. Does it seem reasonable that one with pierced feet and the wound of the spear in his side would be making such a journey? The facts themselves refute such a theory.

It is important to know the belief of the first Christians on the subject of the resurrection of Christ, particularly those living at the time of his death. If we turn to the writings of Paul as documentary evidence, we will find the answer. Nearly all critical scholars admit the genuineness of the principle epistles of Paul. He said to the Saints at Corinth: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;"

"And that he was buried, and that he rose again the third day according to the scriptures": (1 Cor. 15:3-4.)

Then speaking of the other apostles he said: "Therefore whether it were I or they, so we preach, and so ye believed." (Ibid., 15:11.)

Paul's teachings are identical with the teachings of the other apostles. We are assured, therefore, that the resurrection [page 106] of Jesus Christ was regarded as one of the foundation doctrines of the early church and was taught to all converts "first of all."

One of the best authenticated writings in the New Testament is the First General Epistle of Peter in which he confirms the statements of Paul. We can add the testimony of two other apostles Matthew and John, and in a lesser degree, Luke and Mark gave accumulative evidence.

Some critics point out what appears to be discrepancies in the testimony of some of these witnesses. Luke and John relate the presence of two angels at the tomb while Matthew and Mark mention only one. The first three gospels indicate the angels were seen by the women, but according to John, by Mary Magdalene alone. Luke and Matthew state the women brought the news that the tomb was empty, while Mark states "they said nothing to anyone for they were afraid." One of the fundamental rules of evidence is that the disagreement of the witnesses in matters of detail does not invalidate their testimony as to the principal facts to which they agree. The question then to be resolved is whether or not the testimony contains such variance in the material facts as to discredit the main issue.

It would make no difference if there was one angel or two angels at the tomb. The fact that he was arisen would not be changed by whether the women did or didn't bring the news concerning the resurrection itself.

The testimony of those who saw him as a living person after his death has never been contradicted. He appeared at least ten or eleven times: to Mary Magdalene and the other women in the garden, to the two disciples on the road to Emmaus, to Peter at Jerusalem, to the apostles when Thomas was absent and again when he was present, to the apostles at the Sea of Galilee, and on a mountain to over 500 brethren at once, to James the brother of the Lord, and to the apostles at the time of the ascension.

We can come to only one conclusion. the resurrection is a historical fact amply proved by authenticated documentary evidence and the testimony of competent witnesses. The man-made theories devised to discredit are without substantiation, and any discrepancies in the narrative are too slight to be given weight.

The walled city still stands on the hill, silently reminding the Christian world of the reality of the resurrection. I bear witness that Jesus is the Christ. the ascension. the resurrection and the life, and he that believeth in him, though he were dead, shall live, in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Howard W. Hunter of the Council of the Twelve.

We shall now hear from Elder Boyd K. Packer, Assistant to the Twelve.

ELDER BOYD K. PACKER Assistant to the Council of the Twelve Apostles

In 1833 a revelation was given by the Lord to the Prophet Joseph Smith known as the Word of Wisdom, given as a principle with a promise. This principle has not been neglected by the leaders of the Church nor abandoned by them. It has been reaffirmed vigorously as one theme of this conference, for we have learned that however much
It is to the young people of our generation that I speak. Some may regard as trivial the assignment to speak to young people. I consider it otherwise and sense the meaning of an appeal made by the late President J Reuben Clark, Jr., in speaking to the teachers of the Church. "May he." President Clark said, "give you entrance to the hearts of those you teach and then make you know that as you enter there you stand in holy places."

Some young people, not members of the Church, may not be acquainted with the revelation known as the Word of Wisdom. It is simply this, a law of temperance. In it we are counseled by the Lord to refrain from: the use of alcoholic beverages—any of them, tobacco in any form, and from hot drinks—understood by the Church to mean those with habit-forming potential, specifically coffee and tea.

Members of The Church of Jesus Christ of Latter-day Saints are expected to live this principle.

The Lord has directed that observance of this principle is a condition of membership for one seeking baptism into his Church. For the member of the Church, compliance with this law is a prerequisite for the bestowal of the priesthood, for a call to missionary service, for temple endowments or temple marriage.

You who are young members of the Church full well know that preliminary to such a call you will be interviewed, and the question will be put to you directly, "Do you keep the Word of Wisdom?" If you must confess that you do not, and if there is reasonable doubt that you can honor a commitment to live the principle, your opportunity may be withheld from you.

You may have difficulty, my young friends, understanding why the Lord should require his servants to hold so stedfastly to this rule, particularly when the use of alcohol, tobacco, and hot drinks is practised so commonly in the world, and when we seem to run the risk of driving many fine young people from activity in the Church. Some say we are too persistent in stressing this principle—indeed it has been overstressed.

A principle with a promise such as this could hardly be overstressed. It may well have been stressed in a negative way, emphasizing only the "Don't."

A father, censuring his little son for some mischief, demanded an explanation from the boy. "Why," he said with exasperation, "did you do such a thing?" The little lad was thoughtful for a moment, then, "If I'd had a 'why,' Daddy, I wouldn't have done it."

It isn't always easy to give you a "why" for everything. But we owe it to you of the coming generation to do more than just say, "Don't!" There are several "whys" for the Word of Wisdom.

The first "why" concerns the effect upon your body. The case against tobacco as the killer in lung cancer and the indictment for accident, death and moral mischief returned against alcohol are so well substantiated that hardly anyone would wish to act as attorney for the defense when these two malefactors are brought to trial.

The Word of Wisdom offers protection to your body. Part of the promise reads: "And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;" (D&C 89:4.) This is a solemn—perhaps the most important of all. In the fourth verse of the revelation we read: "Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have named you, and forewarn you, by giving unto you this word of wisdom by revelation—" (Ibid., 89:4.) This is a solemn—even frightening warning. But in the promise we are offered protection. To understand, we turn in the Old Testament to the account of the ten plagues of Egypt.

To those who keep the Word of Wisdom the promise is given of: "... wisdom and great treasures of knowledge, even hidden treasures:..." (Ibid., 89:19.) Our spiritual senses are more delicately balanced than any of our physical senses. Like a fine radio receiver with a sensitive tuning mechanism, they can easily be thrown off channel or even jammed by corrosive influences introduced into our minds and bodies.

You, my young friends, can be sensitive to inspiration and spiritual guidance. To do this you need the wisdom and treasures of knowledge—constitute a spiritual confirmation, the verification of your testimony. To have this witness fulfills the promise of the Lord. To be denied it is the penalty.

"Yet will I bring one plague more upon Pharaoh and upon Egypt; afterwards he will let you go hence:..." (Ex. 11:1; 12:12.)

Under a strange requirement, Israel was to escape this judgment. They were instructed to take a lamb, a male of the first year, without blemish. It was to be slain and prepared as a feast. They were instructed to take of the blood of the lamb and strike it upon the doorposts of the houses, "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, ..." (Ibid., 12:13.) And it is recorded that the plague of death was visited upon Egypt from "... the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon;..." (Ibid., 12:29.)

But Israel, because of the blood of the lamb, was spared, for the plague of death passed over them and did not slay them.

Remarkable, is it not, that in addition to the other promises offered to those who observe the Word of Wisdom, we find in the last verses of the revelation this additional promise: "And I the Lord, give unto them a promise, that the destroying angel shall pass by them as the children of Israel, and not slay them..." (D&C 89:21.)

Can you understand now, my young friends, why we stress so strongly this principle? It is not, certainly not, to drive any of you from activity in the Church, but that your blessings may be full. Some have said of you who are young that you are attracted to the low standard, to the easy course, to the careless way. I say they who would sell youth so cheaply do not know you. 
Some of you who are young, and many perhaps who are older, have unwittingly been tampering with, or have become addicted to, the use of alcohol, tobacco, or hot drinks. Probably you feel estranged, even rejected, by the Lord and by his Church.

If you only knew how he yearns to open the flood gates of blessings. How he cries for you as did David for Absalom, "... my son, my son!" (2 Sam. 18:33.)

We make no apologies for holding to a standard that the Lord has set. In this ominous day when spiritual strength is so desperately needed, we invite all youth to come where a [page 109] standard is kept, where the challenge is great, where much is required, where the gospel is lived.

I bear witness that God lives, that Jesus is the Christ, that he is the Lamb of God, crucified that men might live. Though we suffer mortal death, through the blood of the Lamb we have amnesty from spiritual death if we keep the commandments of the Lord, for it shall pass over us and not slay us. This witness may come to you even in your youth. On the basis of this personal testimony I commend to you the Word of Wisdom, which is not only a code of health, but quite as much a key to spiritual wisdom--a principle with a promise-in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder Boyd K. Packer, Assistant to the Twelve.

The Tabernacle Choir will now sing "For The Beauty Of The Earth." After the singing we shall hear from Elder Ezra Taft Benson.

Selection by the Choir, "For The Beauty Of The Earth."

President David O. McKay:

Elder Ezra Taft Benson of the Council of Twelve will be the concluding speaker.

ELDER EZRA TAFT BENSON Of the Council of the Twelve Apostles

"Righteousness exalteth a nation: . . ." (Prov. 14:34.) This statement of eternal truth from Proverbs appeared on the flyleaf and the last page of a booklet at each plate at the President's Prayer Breakfast in the Grand Ballroom of the Mayflower Hotel, February 7, 1963 in Washington, D.C. This annual breakfast is sponsored jointly by the US Senate and House of Representatives Prayer Breakfast Groups and the International Christian Leadership Conference.

As I listened to the prayers, readings from the Old and New Testaments, and messages from government and nongovernment leaders, I reviewed hurriedly our spiritual background as a nation and today's spiritual needs.

For, truly, "Righteousness exalteth a nation: but sin is a reproach to any people." (Idem.)

The beautiful old print which hangs in Carpenter's Hall, Philadelphia, came to mind. It is captioned "The First Prayer in Congress, September 1774." It depicts most of the members of that Congress on their knees with our first President as leader.

Recalled the terrible winter at Valley Forge and General George Washington on his knees in the snow, praying for divine aid. I thought of the words of Lincoln during another time of crisis as he said humbly: "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go."

George Washington acknowledged God's direction and stated: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports.... Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." (Washington's Farewell Address.)

Lincoln knew that God rules the affairs of men and nations. He solemnly declared: "God rules this world--It is the duty of nations as well as men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow . . . and to recognize the sublime truth that those nations only are blessed whose God is the Lord.'

The founding fathers knew that "... where the Spirit of the Lord is, there is liberty." (2 Cor. 3:17.) The United States of America began and lives as a result of faith in God. The [page 110] Bible has been and is the foundation for this faith.

"It is impossible to govern the world without the Bible," said George Washington.

"The Bible is the rock on which this Republic rests," Andrew Jackson proclaimed.

The fathers of our country had to turn to religion in order that their new experiment make sense.

As I left the prayer breakfast, bidding good-bye to many warm friends, I thought of the greatness of America--the world's greatest power. During World War II she outproduced both her enemies and allies--"the American Miracle."

But I also recalled the latest FBI reports revealing the ever-increasing crime record--over seventeen percent increase in the nation's capital in 1962 alone. I recalled our shockingly defiant record of drunkenness and immorality and the fact we have become a nation of pleasure-seeking Sabbath breakers.

My thoughts turned to our homes and families--our ever-increasing divorce rate--the alarming increase in sexual sin--infidelity--yes, even adultery. We live in a day of slick, quiet, and clever sins. It is made easy to cover up.

I recalled the solidarity of the homes of long past when family prayer, daily devotion, the reading of the scriptures, and the singing of hymns was a common practice in American homes--a practice which, I am sorry to say, has all but disappeared today.

I became saddened as I reviewed evidence of a lessening of moral stability, honor, integrity, love of country--a seeking for the honors of men, of something for nothing--the tendency to lean more and more on government, the result of our ever-increasing demands even though often economically, socially, and spiritually unsound.

There has been a nation-wide erosion of individual character. Jefferson's words still ring true: "Material abundance without character is the surest way to destruction." I recalled how proudly in generations past, we spoke of the "American way of life."

Then, I saw thirty million door knob hangers being distributed by the Boy Scouts, setting forth our political and economic rights in an effort to stimulate patriotism in this choice land. As I read this message from Freedom Foundation and the Boy Scouts of America, I thought of our basic American concepts, our constitutional government,
21 "Too often in recent years, patriotic symbols have been shunted aside. Our national heroes have been maligned, our history distorted. Has it become a disgrace to pledge allegiance to our flag—or sign a loyalty oath, or pay tribute to our national anthem? Is it shameful to encourage our children to memorize the stirring words of the men of '76? Is it becoming opprobrious to state 'In God we Trust' when proclaiming our love of country?

22 "What we desperately need today is patriotism founded on a real understanding of the American ideal—a dedicated belief in our principles of freedom, and a determination to perpetuate America's heritage...."

23 Are we slipping from our moorings, becoming soft, carelessly drawing away from the course which has brought us such priceless blessings in days past?

24 David Lawrence, editor of the U.S. News & World Report has said: "The destiny of the world is in the hands of [page 111] those statesmen who can interpret faithfully the commands of the Almighty."

25 Can our national leaders do this? Can they interpret faithfully the commands of the Almighty? Can we as citizens of this blessed land? Can we as people of the free world? Do we believe that "righteousness exalteth a nation," that there is safety only in righteous living?

26 Fortunately, today we are not left in darkness. We have a guide, not only the Holy Bible, but added modern scriptures. And of the utmost importance for us today, we have the counsel and direction of living oracles. This counsel, this direction—in fact the message of the fulness of the restored gospel is being carried to the world by 12,000 ambassadors of the Lord Jesus Christ.

27 And what is this message? It is a world message of the utmost importance. It is that God has again spoken from the heavens. The priesthood and authority to act in his name has been restored again to men on the earth, following centuries of darkness. The fulness of the everlasting gospel is here with all of its saving principles. To these facts I bear humble witness.

28 The prophets of a new gospel dispensation have counsel for us today—counsel on matters which concerned the Founding Fathers—freedom, liberty righteousness which "exalteth a nation."

29 Do we believe and accept their counsel, or have we drifted away from those basic concepts and principles, without adherence to which, no nation can be exalted. Elder Albert E. Bowen said: "That which is right does not become wrong merely because it may be deserted by the majority, neither does that which is wrong today become right tomorrow by the chance circumstance that it has won the approval or been adopted by overwhelmingly predominant numbers. Principles cannot be changed by nor accommodate themselves to the vagaries of popular sentiment." (Conf. Rep., April 4, 1941, p. 85.)

30 As a fitting conclusion to my review I sought the words of modern-day prophets. They have said much by way of counsel and warning for our guidance today. I turned to one who has been called "a seer in the area of government" and who has stood closest to the prophet of the Lord—the President of the Church—longer than any other man in Church history. I speak of President J. Reuben Clark, Jr., and I quote: "There always comes a time when unpleasant truths must be retold, even though the retelling disturbs the ease and quiet of a luxurious error. Today seems to be such a time. On such occasions, the criticism, slander, misrepresentation that one gets, are of no consequence." ("Some Elements of Postwar American Life"--1-24-45. Address to the Utah Woolgrowers Ass'n.)

31 "... today government has touched our lives so intimately in all their relationships and all these governmental touchings have been so tabbed as political, that we cannot discuss anything relating to our material welfare and existence without laying ourselves liable to the charge that we are talking politics." (Deseret News, "Church Section," June 16, 1945, p. 4.)

32 "I have been preaching against Communism for twenty years," said President Clark, over twenty years ago. "I still warn you against it, and I tell you that we are drifting toward it more rapidly than some of us understand and I tell you that when Communism comes, the ownership of the things which are necessary to feed your families is going to be taken away from us. I tell you freedom of speech will go, freedom of the press will go, and freedom of religion will go.

33 "I have warned you against propaganda and hate. We are in the midst of the greatest exhibition of propaganda that the world has ever seen, and all directed toward one end. Just do not believe all you read." (Conf. Rep., October 3, 1941, p. 16 and Ward Teaching Message, July 1961.)

34 "The plain and simple issue now facing us in America is freedom or slavery. ...

35 "Our real enemies," said President Clark, "are communism and its running mate, socialism....

36 "And never forget for one moment that communism and socialism are state slavery....

37 "... one thing seems sure, we will not get out of our present difficulties without trouble, serious trouble. Indeed, it may [page 112] well be that our government and its free institutions will not be preserved except at the price of life and blood....

38 "... the paths we are following, if we move forward thereon, will inevitably lead us to socialism or communism, and these two are as like as two peas in a pod in their ultimate effect upon our liberties....

39 "We may first observe that communism and socialism—which we shall hereafter group together and dub Statism—cannot live with Christianity nor with any religion that postulates a Creator such as the Declaration of Independence recognizes. The slaves of Statism must know no power, no authority, no source of blessing, no God, but the State....

40 "This country faces ahead enough trouble to bring us to our knees in humble honest prayer to God for the help which He alone can give. to save us....

41 "Do not think that all these usurpations, intimidations, and impositions are being done to us through inadvertency or mistake, the whole course is deliberately planned and carried out; its purpose is to destroy the Constitution and our Constitutional government....

42 "We have largely lost the conflict so far waged. But there is time to win the final victory, if we can sense our danger, and fight." (Deseret News, "Church Section," Sept. 25, 1949, pp. 2, 15.)
Thus spoke the ever forthright and courageous President J. Reuben Clark, Jr.

And finally, and most important of all, I turned in my review to the counsel or our beloved leader who has been an inspiration to me since boyhood, President David O. McKay. God's mouthpiece on the earth today. "During the first half of the twenty-first century," said President McKay, 'we have travelled far into the soul-destroying land of socialism and made strange alliances through which we have become involved in almost continuous hot and cold wars over the whole of the earth. In this retreat from freedom the voices of protesting citizens have been drowned by raucous riots of intolerance and abuse from those who led the retreat and their millions of gullible youth, who are marching merrily to their doom, carrying banners on which are emblazoned such intriguing and misapplied labels as social justice, equality, reform, patriotism, social welfare." (Ibid., Oct. 18, 1952, p. 2.)

"Communism is antagonistic to the American way of life. Its avowed purpose is to destroy belief in God and free enterprise," declared President McKay. "In education for citizenship, therefore, we should not see to it that every child in America is taught the superiority of our way of life, of our Constitution and the sacredness of the freedom of the individual. Such definite instruction is not in violation of either the federal or the state constitution...."

"I love the Stars and Stripes, and the American Way of Life. I have faith in the Constitution of the United States. I believe that only through a truly educated citizenry can the ideals that inspired the Founding Fathers of our nation be preserved and perpetuated.

Then President McKay listed as one of the four fundamental elements in such an education the "Open and forceful teaching of facts regarding communism as an enemy to God and to individual freedom." (Ibid, March 13, 1954, p. 3.)

President McKay has called communism the greatest threat to the Church today. (Press Conference. Hyde Park Chapel, London, Feb 21. 1961.)

Because the latest words of God's prophet are of extreme importance to the Latter-day Saints, let me in conclusion, quote very briefly and humbly from the counsel given by President McKay in the last three general conferences. In October 1961 President McKay gave a stirring opening address on our American way of life and the communist threat. He expressed grief and shock over a Supreme Court decision and stated that the enemies to our Republican form of government are becoming more blatant.

At the close of the general conference [page 113] last April President McKay emphasized that "men are rapidly classifying themselves into two groups: believers and nonbelievers." Then he quoted J. Edgar Hoover's warning: "This nation is face to face with the greatest danger ever to confront it, a sinister and deadly conspiracy, which can be conquered only by an alert, informed citizenry. It is indeed appalling that some members of our society continue to deplore and criticize those who stress the communist danger. Public indifference to this threat is tantamount to national suicide. Lethargy leads only to disaster. Knowledge of the enemy, alertness to the danger, everyday patriotism are the brick and mortar with which we can build an impregnable fortress against communism." (Conf. Rep., Apr. 8, 1962, p. 125.)

In these days of uncertainty and unrest, liberty-loving people's greatest responsibility and paramount duty is to preserve and proclaim the freedom of the individual, his relationships to Deity, and the necessity of obedience to the principles of the gospel of Jesus Christ. Only thus will mankind find peace and happiness.

He finished his address by urging us "to support good and conscientious candidates of either party who are aware of the great dangers inherent in communism, and who are truly dedicated to the Constitution in the tradition of the founding fathers." (Ibid., Oct. 5, 1962, p. 8.)

We cannot say that the prophet of the Lord has not warned us. President McKay has emphasized the dangers to our God-given freedom again and again. Will we heed his counsel? Are we in harmony? Do we appreciate his repeated warnings? Every Latter-day Saint has spiritual obligations in four basic areas: his home, his church, his job, and his citizenship responsibility. Each of these areas should receive consistent attention although not necessarily equal time. Are we doing our duty in these important fields? What about our citizenship responsibility--our obligation to safeguard our freedom and preserve the Constitution?

The Prophet Joseph Smith said the time would come when the Constitution would hang as it were by a thread. Modern-day prophets for the last thirty years have been warning us that we have been rapidly moving in that direction. Fortunately, the Prophet Joseph Smith saw the part the elders of Israel would play in this crisis. Will there be some of us who won't care about saving the Constitution, others who will be blinded by the craftiness of men, and some who will knowingly be working to destroy it? He that has ears to hear and eyes to see can discern by the Spirit and through the words of God's mouthpiece that our liberties are being taken.

The enemy is amongst and upon us. Zion must awake and arouse herself. We, the elders of Israel can be and should be, the leaven in the loaf for freedom.

Years ago, President Brigham Young stated, "We all believe that the Lord will fight our battles; but how? Will he do it while we are unconcerned and make no effort whatever for our own safety when the enemy is upon us? . . . it would be quite as reasonable to expect remission of sins without baptism, as to expect the Lord to fight our battles without our taking every precaution to be prepared to defend ourselves. The Lord requires us to be quite as willing to fight our own battles as to have Him fight them for us. If we are not ready for the enemy when he comes upon us, we have not lived up to the requirements of Him who guides the ship of Zion, or who dictates the affairs of His kingdom" (Journal of Discourses 11:131.)

May we as a free people face courageously the challenging responsibility which faces us. "All that is necessary for the triumph of evil is that good men do nothing." (Edmund Burke.) We are not here to sit by complacently while our birthright of freedom is exchanged for a mess of socialist-communist potage.

I love this great land--the Lord's latter-day base of operations. I love the free world. I love our Father's children everywhere.

God bless us in our stewardship. May we be at least as valiant for freedom and righteousness, here and now, as we were when we fought for these principles in the pre-existence.

There is no other safe way. For "Righteousness exalteth a nation: . . ." (Prov. 14:34.)

I bear you this witness, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Ezra Taft Benson of the Council of Twelve has just been our concluding speaker.

We shall conclude this sixth session of the 133rd Annual General Conference of the Church with the Tabernacle Choir singing, "Now Thank We All Our God." Following the singing the benediction will be offered by Elder John D. Warner, formerly President of the Finnish Mission. This Conference will then be adjourned until two o'clock this afternoon.
We express appreciation to the owners and managers of the many television and radio stations who have offered their facilities as a public service to make the proceedings of this Conference available to millions throughout North America, South America, Europe, and many other areas of the world.

The Tabernacle Choir sang the hymn, "Now Thank We All Our God."

Elder John D. Warner, formerly President of the Finnish Mission, offered the closing prayer.

Conference adjourned until 2:00 p.m.

Begin

The concluding session of the Conference was held in the Tabernacle Sunday, April 7 at 2:00 p.m., with President David O. McKay presiding and conducting the services of the meeting.

The Tabernacle Choir was present again this afternoon and furnished the choral music.

President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the seventh and concluding conference session of the One Hundred Thirty-Third Annual Conference of the Church. This afternoon 22 radio stations throughout the western part of the United States will carry the proceedings of this session. Television stations in Utah, Idaho, and Montana will also televise this concluding session.

The session this morning was carried "live" from the Tabernacle by 56 television and radio stations from Denver to the West Coast. You will be interested, also, to know that this morning's session was beamed by short wave over facilities of Station WRUL of Boston in Spanish to the Caribbean, Mexico Central America, and South America, and in English to all parts of Europe, Africa and parts of Asia. Also, the proceedings of both sessions today will be re-broadcast to far distant places by radio Station KSL from one o'clock to five o'clock Monday morning.

The General Priesthood Meeting, which was the fifth session of this Annual Conference, was held in the Salt Lake Tabernacle, with an overflow meeting in the Assembly Hall. The proceedings of this Priesthood Meeting were relayed by closed circuit wire originating in the Tabernacle, to members of the Priesthood assembled in 359 locations in all parts of the United States, including Alaska, and in Canada. It is estimated that 50,000 men and boys participated in this meeting by direct wire. Elder Harold B. Lee was speaker in the first hour of that Priesthood meeting. He gave a very impressive address.

We extend a cordial welcome to all present this afternoon--special guests educational leaders, stake presidencies from near and far, temple presidents, bishoprics, members of the General Auxiliary Boards, members of the Church and friends listening in by radio and television.

The music for this session will be rendered by the Tabernacle Choir, with Richard P. Condie and Jay E. Welch conducting. Alexander Schreiner is at the organ. We shall begin this service by the Tabernacle Choir singing "Christ Is Coming Soon," with Jay E. Welch directing. The invocation will be offered by Elder David S. Romney, formerly President of the Western States Mission.

The Choir sang an anthem, "Christ Is Coming Soon," (Jay E. Welch conducting).

Elder David S. Romney, formerly President of the Western States Mission, offered the opening prayer.

President David O. McKay:

The invocation was offered by Elder David S. Romney, formerly President of the Western States Mission. The Tabernacle Choir will now sing "God So Loved The World," conducted by Elder Richard P. Condie. After the singing Elder LeGrand Richards of the Council of the Twelve will address us.

I think before the Choir sings I will let you share some words from brethren who are also listening.

"Reception wonderful. President Stephen C. Richards, Central German Mission."

"Receive you loud and clear. Irish missionaries."

"All Canada thanks you and rejoices with you in its first televised session of Conference. Reception wonderful. Greatest missionary to ever come to Canada. God bless all of you. Sincerely your brother, Carroll W. Smith, President, Western Canadian Mission."

"Thousands of Canadians join with saints in Edmonton historic television broadcast this morning. Reception perfect. All our love. LeRoy Rollins, Stake President." He is just next door.

Albuquerque: "Great broadcast, wonderful achievement."

"My heart is full of much joy as I witness this wonderful Conference on television over Station 10 Michigan. Your brother in the gospel of Jesus Christ for 65 years, Fred Ely White."

"Saints in Chicago land thrilled to be with all of you in spirit and love through live TV broadcasting WGN Channel 9 the 6th Session of Conference. Thanks for your blessings and inspirations. May the Lord continue to bless and preserve each of you. J. Darold Johnson, First Counselor, Chicago Stake Presidency."

One more: "Televised Conference session. Reception clear. Greatly appreciated by stake members LaVere N. Bagwell, President San Luis Stake."

The Choir will sing "God So Loved The World."

Selection by the Choir, "God So Loved The World."

President David O. McKay:

Our first speaker this afternoon will be Elder LeGrand Richards of the Council of the Twelve. He will be followed by Elder Henry D. Taylor.

LeGrand Richards

ELDER LEGRAND RICHARDS Of the Council of the Twelve Apostles
[p1] As we have listened to the announcements made by our worthy President in the various meetings of this conference as to the extent to which the proceedings of the conference are being broadcast into the various missions and nations of the earth, we are impressed with the privilege we have of living in this day and age when the Lord is doing so much to cut his work short in righteousness. We were told in the newspaper the other night that there would be a possible potential listening audience of ninety million people to our conference. Some of us are old enough to have participated from this pulpit when we did not even have a public address system, when some of the brethren with weak voices could hardly be heard under the gallery. Just think of the difference!

[p2] Well, there are other developments in [page 116] this world in the day in which we are living that are even more important than these physical advancements, and that is the spiritual advancement that has come through the restoration of the gospel in our day, the committing to this earth, according to the words of Isaiah, of "a marvellous work and a wonder." (Isa 29:14.) The Lord said he would set his hand to do it in our time.

[p3] There is a reported statement made by one of our nationally well-known commentators a few years ago in which he said that he had been asked what message could be broadcast to the world that would be considered to be of greater importance than any other. He said that after giving the matter consideration he decided that to be able to say to the world that a man who had lived here upon this earth and had died had returned again with a message from God would be the greatest message that could be broadcast to the world.

[p4] I believe that, and that is the message of this Church, and that is why we are a great missionary Church. If we have a message to broadcast to the world, it should be something that the world is not already in possession of, or else there would be no reason for the Lord sending one back to this earth who had already lived upon the earth and died in order that he might bring back a message.

[p5] As you brethren and sisters know that messenger that I refer to now was Moroni, who lived upon this land of America as a prophet of God some four hundred years after the birth of the Savior, who was the custodian of the records that had been kept for a people over a thousand year period; and he hid them away, according to the command of the Lord and brought those records back to the earth in this day and time and delivered them to the Prophet Joseph Smith.

[p6] The world doesn't change much. History repeats itself. Jesus said in his day that they decorated the graves of the dead prophets, but they rejected the living prophets. We have a precedent in the Bible of a man who had lived upon the earth and died and returned again with a message from God, and when a man returns with a message from God, he has to deliver that message to someone whom God directs should receive it, and that individual would be none other than a prophet of God. As Amos said:

[p7] "Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

[p8] Then you remember that when John the Revelator was banished upon the Isle of Patmos, the Lord sent his angel who showed John the whole history of the world from the time there was war in heaven and a third of the hosts of heaven were cast out, up to the final winding up scenes when there should be a new heaven and a new earth. He saw the dead, small and great, stand before God, and they were judged according to the things that were written in the books, according to their works.

[p9] When the angel had showed John all these things, he fell down to worship before the feet of the angel who said: "... See thou it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." (Rev. 22:9.)

[p10] He was but a fellow servant of the brethren of the prophets, which means he was an individual who had lived upon this earth and was sent back with a message from God.

[p11] In that same sense the Lord sent Moroni back. He did not come of his own accord. If Moroni's coming and what he brought were recorded in the Bible, the Christian world would be willing to accept it, but because it comes from a new prophet in our day and time they are slow as they were in the days of the Savior in accepting the words of the living prophets.

[p12] One of the most tangible evidences that Moroni actually did come and visit the Prophet Joseph is the Book of Mormon and its translation and what it has contributed to the world. As I understand the Book of Mormon--and by the way, I think Brother Kimball gave us a marvelous description of it in his talk yesterday, and what it has to contribute to the world--as I think of that, I think it is an evidence that proves that the story told by Joseph Smith that Moroni did bring the plates is a tangible evidence that the world has to [page 117] reckon with in order to be able to account for that book.

[p13] We are told in the scriptures--you remember the words of Jesus on the way to Emmaus as he talked with his disciples. He said: "O fools, and slow of heart to believe all that the prophets have spoken": (Luke 24:25.) And then beginning with Moses and the prophets, he showed them how in all things the prophets had testified of him. Peter tells us he opened their understanding that they might understand the scriptures (Ibid., 24:45) and you remember what Peter said:

[p14] "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts.

[p15] "Knowing this first, that no prophecy of the scripture is of any private interpretation.

[p16] "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1:19-21.)

[p17] As I understand the Book of Mormon and its teachings and the prophecies of the Bible, I think there are prophecies in the Bible that no man in our day can explain properly and intelligently without the information contained in the Book of Mormon. This is a new witness from God for our day, for the conversion of the Jew and the gentile that Jesus is the Christ, the very Eternal God, manifesting himself unto all nations. (See Book of Mormon title page.)

[p18] So in the Book of Mormon we have information that gives us to understand statements in the Bible which we could not understand without the information contained in the Book of Mormon. I will give you a few illustrations of what I mean.

[p19] When Moses gave a blessing to each of the twelve sons of Israel, he gave Joseph a blessing of a new land in the utmost bounds of the everlasting hills and in describing that land, Moses used the word "precious" five times in just a few verses in the Bible, telling what a marvelous land the Lord had for Joseph and he would be separated from his brethren. (Deut. 33:13-17.)

[p20] I do not believe there is anyone in this world outside of this Church who can tell where that new land is and can give an account of how the Lord fulfilled the promises unto Joseph that he would be blessed in that land, even above the blessings of his fathers. Who were his fathers? Abraham, Isaac, and Jacob, and yet Moses promised Joseph blessings even above the blessings of his own fathers.

[p21] Why do we know about it? Because the Book of Mormon tells us how the Lord led a group out of Jerusalem into this land of America who were descendants of Joseph, and how he fulfilled his promise and commanded that a record should be kept. It seems incredible to think of the promises made to Joseph that the Lord would not have made provision that a record should have been kept of the fulfillment of those promises, but that he did, and that record is the Book of Mormon.

[p22] There are other passages that also indicate the value of the Book of Mormon. Just to illustrate what I have in mind. I had the privilege of talking to a group of ministers just a few years ago by assignment from President McKay, and I quoted some of these scriptures. I asked them if they knew why the verses were in the Bible and if they knew of any Church in the world that did know why they were in the Bible, and the next record that I quoted was the one where Jesus said:
President David O. McKay:

that an angel of God came down from heaven and showed them the plates with the engravings thereon, and bore testimony that it was by the power of

by the power of the Holy Ghost. (Moroni 10:4.)

and there should be one fold and one shepherd. None of them could tell, and so I just turned to the Book of Mormon and showed them that when Jesus, following his
crucifixion and resurrection and ascension, visited his people here in the land of America, he told them they were the other sheep of whom he spoke to his disciples in
Jerusalem, and he said that never at any time did the Lord command him that he should tell [page 118] his disciples in Jerusalem who the other sheep were; only that he
had other sheep that were not of that fold, and them should he visit. He told them they were the other sheep. No one can answer intelligently that statement in John 10:16
without the knowledge that the Book of Mormon has brought to us.

That is my testimony to you here today, and I pray God to bless us all that we may realize what we have by the opening of the heavens and the restoration of

and leave you my blessing in the name of the Lord, Jesus Christ. Amen.

No man can believe the Bible without knowing there is a companion record that the Lord of heaven said he would bring forth and join it with the record of Judah, which
is the Bible that has remained with us, and he would make them one in his hand. (Ezekiel 37:15-20.)

You remember the words of Isaiah when he said:

"Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices.

Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel." (Isa. 29:1-2.)

If you will read that thoughtfully, you will know that he not only saw the destruction of Jerusalem, but he saw the destruction of another great center like unto
Jerusalem. Then he adds:

"And thou shalt be brought down and shalt speak out of the ground, an thy speech shall be low out of the dust and thy voice shall be, as of one that hath a familiar spirit;
out of the ground, and thy speech shall whisper out of the dust." (Ibid., 29:4.)

Nobody in this world could explain that intelligently or know what people Isaiah saw like unto Jerusalem without the Book of Mormon. Here is the explanation in the
Book of Mormon. "After my seed and the seed of my brethren shall have dwindled in unbelief; and shall have been smitten by the Gentiles; yea, after the Lord God shall
have camped against them round about, and shall have laid siege against them with a mount, and raised forts against them; and after they shall have been brought down
low in the dust, even that they are not, yet the words of the righteous shall be written, and the prayers of the faithful shall be heard, and all those who have dwindled in
unbelief shall not be forgotten.

"For those who shall be destroyed shall speak unto them out of the ground, and their speech shall be low out of the dust, and their voice shall be as one that hath a
familiar spirit; for the Lord God will give unto him power that he may whisper concerning them, even as it were out of the ground, and their speech shall whisper out of
the dust.

"For thus saith the Lord God: They shall write the things which shall be done among them, and they shall be written and sealed up in a book, and those who have
dwindled in unbelief shall not have them, for they seek to destroy the things of God." (2 Nephi 26: 15-17.)

How could Joseph Smith have known these things when the Book of Mormon was published even before this Church was organized, except for the fact that the Book of
Mormon is the promised record that God said he would bring forth and join to the record of Judah. How could anyone understand this prophecy of Isaiah without the
explanation contained in the Book of Mormon.

There are more prophecies of the scriptures that we could not understand without the revelations of the Lord that have come to us in the Book of Mormon. The Book of
Mormon stands, after one hundred and thirty years, without any criticism as to its truth. Just think of a book of over five hundred pages being printed with a promise in it that
when that book should come that if the person receiving it would ask God, the Eternal Father, in the name of Jesus Christ, that God would manifest the truth of it unto him
by the power of the Holy Ghost. (Moroni 10:4.)

Thousands and hundreds of thousands have borne testimony that God has revealed the truth of that book to them, and so it has been a tangible evidence [page 119]
that this messenger sent of God really came with a message from God.

When I was in the mission field, I read an article that appeared under the Associated Press of a man who came to California by the name of William A. Kennedy from Lima,
Peru. He was gathering money to set up an institute or college there to study the history of the early inhabitants of the land of South America, including the Mayan
and the Inca civilizations, and he had the promise when matched by the small Americas of some thirty million dollars, and President Hoover had agreed to serve on that
board. I never heard of what became of it, but the statement went further to say that within ten years that amount would increase to seventy million dollars.

Just think of their being willing to spend seventy million dollars to learn something of the history of the early inhabitants of America, when we could give them a copy of
the Book of Mormon for fifty cents, and if they did not have the fifty cents, we would give it to them for nothing, because it would not only tell about the artifacts they are
finding as they dig into the depths of the earth, but it contains the words of the holy prophets and the promise of the Lord to this land, which is a land choice above all other
lands, the promise that the Christ should be the God of this land, that he would fight the battles of this land, that the New Jerusalem would be built upon this land, and they
will not get that when they will have spent their seventy million dollars.

Just think of what the Lord has given us in this record to show us the things that he has in mind to accomplish. We have many other testimonies of men as to the value
of the Book of Mormon.

I bear you my witness that I know that book is true. Sister Richards and I read it last year as the priesthood were asked to do, and we would keep saying as we would
read, "Isn't that wonderful? Isn't that wonderful? How could Joseph Smith at his age have written anything like that except by the inspiration of the Almighty?"

I reminded us of when we attended a course given by Dr. Widtsoe here some time ago in the Barratt Hall on the Doctrine and Covenants. He had Sister Inez Witbeck
read. He would say, "Now read section so-and-so," and then he would pause and say, "Now you college professors and you college students, could you write anything like
that?" He would say, "I wish I could," and there he had been president of two universities, but the things of God are understood by the Spirit of God, and the testimony of
those three witnesses that an angel of God came down from heaven and showed them the plates with the engravings thereon, and bore testimony that it was by the power
of God, is a testimony to all the world.

That is my testimony to you today, and I pray God to bless us all that we may realize what we have by the opening of the heavens and the restoration of the
gospel, and leave you my blessing in the name of the Lord, Jesus Christ. Amen.

President David O. McKay:
When the Psalmist was meditating upon the beaties of creation, he exclaimed with awe and amazement:

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;"

What is man, that thou art mindful of him? and the son of man, that thou visitest him?

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet": (Psalm 8:3-6.)

How comforting it is to note the esteem and concern the Lord has for his children.

What is man? As Latter-day Saints we believe that man is the spiritual offspring of God our Heavenly Father created in his image and after his likeness. We further believe that man once dwelt in the presence of deity and came from a heavenly home to this earth.

The poet Wordsworth, in a flash of inspiration, referred to this transition when he penned these beautiful lines:

"Our birth is but a sleep and a forgetting; The Soul that rises with us, our life's Star, Hath had elsewhere its setting, And cometh from afar: Not in entire forgetfulness, And not in utter nakedness, But trailing clouds of glory do we come From God, who is our home":

Perhaps during our lives we have been, or will be, required to gaze on the face of a loved one for the last time in mortality. In this hour of sorrow, the following appropriate words of the poet might well come as a message of comfort to us:

"Be still, sad heart! and cease repining; Behind the clouds is the sun still shining; Thy fate is the common fate of all: Into each life some rain must fall. Some days must be dark and dreary." (The Rainy Day)--Longfellow

The pathway was to be strewn with temptations and trials. Man was also to know good and evil and be allowed his free agency in choosing between the two. He was to learn the law of opposites: that there is sorrow as there is joy, pain as contrasted to pleasure, sickness as opposed to health; he was to taste the bitter as well as the sweet.

When the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:4, 7.)

"In the sweat of thy face shalt thou eat bread...." (Gen. 3:17-19.)

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

"Where wast thou when I laid the foundations of the earth? . . ."

"When the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:4, 7.)

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

"In the sweat of thy face shalt thou eat bread...." (Gen. 3:17-19.)

"Be still, sad heart! and cease repining; Behind the clouds is the sun still shining; Thy fate is the common fate of all: Into each life some rain must fall. Some days must be dark and dreary." ("The Rainy Day"--Longfellow)

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field.

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

The pathway was to be strewn with temptations and trials. Man was also to know good and evil and be allowed his free agency in choosing between the two. He was to learn the law of opposites: that there is sorrow as there is joy, pain as contrasted to pleasure, sickness as opposed to health; he was to taste the bitter as well as the sweet.

From this testing process would come benefits, for the Lord has promised ". . . after much tribulation come the blessings." The poet Kilmer has expressed the same thought in the words:

"Thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field.

"In the sweat of thy face shalt thou eat bread...." (Gen. 3:17-19.)

"Be still, sad heart! and cease repining; Behind the clouds is the sun still shining; Thy fate is the common fate of all: Into each life some rain must fall. Some days must be dark and dreary." ("The Rainy Day"--Longfellow)

"The pathway was to be strewn with temptations and trials. Man was also to know good and evil and be allowed his free agency in choosing between the two. He was to learn the law of opposites: that there is sorrow as there is joy, pain as contrasted to pleasure, sickness as opposed to health; he was to taste the bitter as well as the sweet.

From this testing process would come benefits, for the Lord has promised ". . . after much tribulation come the blessings." The poet Kilmer has expressed the same thought in the words:

"They say that life is a highway, And its milestones are the years. And now and then there is a toll gate, Where you buy your way with your tears.

"It's a rough road and a steep road, And it stretches broad and far, But at last it leads to a golden town Where the golden houses are."

Perhaps during our lives we have been, or will be, required to gaze on the face of a loved one for the last time in mortality. In this hour of sorrow, the following appropriate words of the poet might well come as a message of comfort to us:

"Be still, sad heart! and cease repining; Behind the clouds is the sun still shining; Thy fate is the common fate of all: Into each life some rain must fall. Some days must be dark and dreary." ("The Rainy Day"--Longfellow)

The Savior had his dark and dreary days, and in Gethsemane's garden he suffered untold agony as he contemplated the events that confronted him while fulfilling his exalted mission.

We, too, will have our dark and dreary days in our search for that which brings joy and happiness. But always there is the assurance and promise that "every cloud has its silver lining."

As the Latter-day Saints toiled westward across the trackless plains, leading from Nauvoo to the valleys here in the mountains, they suffered and endured many privations and hardships, but they were comforted and cheered as they sang at the close of the day these inspiring words:

"Why should we mourn or think our lot is hard? 'Tis not so; all is right! Why should we think to earn a great reward, If we now shun the fight?

"Gird up your loins, fresh courage take, Our God will never us forsake. And soon we'll have this truth to tell-- All is well! All is well!" ("Come, Come, Ye Saints," William
The gospel of Jesus Christ offers peace and comfort in times of illness, trouble, and sorrow. The Redeemer comforted his listeners with this beautiful and assuring admonition: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. (Mt. 11:28-30.)

As we go to the house of worship each Sabbath day and partake of the Sacrament, we covenant with our Heavenly Father that we will take upon us the name of the Lord and Savior Jesus Christ, and by remembering him and keeping his commandments, we may always have his Spirit to be with us.

Keeping the commandments and living in harmony with the teachings of the Master will result in assurances of a righteous life, and a righteous life will bring joy and happiness to our souls. Then, even though "into each life some rain must fall," into each life also will come peace and contentment.

From what has been said, my dear brothers and sisters, we can see how interested in and concerned about life people of every age and clime have been. They have struggled to analyze it, to understand it, to evaluate it. But its full meaning and purpose and duration cannot be comprehended except through the gospel of our Lord Jesus Christ. With the gospel to comfort, to assist, to inspire us, let us meet life head on; courageously, sincerely, and prayerfully, meet its joys, its sorrows, its rains and sunshine with full determination to keep all of God's commandments, which by so doing we know will bring us back into his presence to partake of that eternal joy he has in store for all his faithful children, for which I humbly pray, bearing you my testimony that I know that God lives, that the gospel is true, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Henry D. Taylor, Assistant to the Twelve. Elder Franklin D. Richards, Assistant to the Twelve, will now address us.

Elder Franklin D. Richards

ELDER FRANKLIN D. RICHARDS Assistant to the Council of the Twelve Apostles

My dear brothers and sisters: I pray that the Spirit of the Lord will be with me as I speak to you today.

Throughout history the Lord has revealed his will to mankind through his prophets. In 1831 in a revelation given to the Prophet Joseph Smith, the Lord promised that the fullness of his gospel would be restored and that the voice of warning should be unto all people; that his Church would be established and that power would be given to his servants to bring it forth out of obscurity and out of darkness, that his disciples should go forth and that none should stay them-- all of this to bring to pass the immortality and eternal life of man which is the work and glory of God. (See D&C 1.)

In order for man to obtain eternal life and exaltation in God's kingdom he must accept the gospel of Jesus Christ. This is an eternal principle. Thus we recognize that the gospel plan has been and is for all of God's children.

However, many Christians believe that the gospel plan dates only from the Savior's ministry in the flesh, but we know that the gospel was understood by the spirits which were with our Father in heaven before the world was formed or organized.

Then on this earth the gospel was taught to Father Adam, and he taught the Lord's commandments to his children. Enoch understood the gospel and through faithfulness the Saints of the city of Enoch were translated.

Other great men including Noah, Melchizedek, Abraham, and Moses understood the gospel plan and taught it to ancient Israel.

John the Baptist opened the Dispensation of the Meridian of Time by preaching in the wilderness, and he told of the coming of our Lord and Savior Jesus Christ.

Through the personal ministry of Jesus and his apostles, the gospel was taught and The Church of Jesus Christ established on the earth.

It is my great privilege to bear witness humbly that Jesus is the Christ the only begotten of the Father in the flesh, our Redeemer and Savior, and the only name under heaven given among men whereby we may be saved.

A falling away from the Savior's teachings was predicted, and I testify that this did occur. This great apostasy made necessary the restoration of the gospel plan and the authority to act in the name of God.

When Joseph Smith, the boy Prophet went into the woods in the spring of 1820 and asked God, "Which of all the sects is right and which shall I join?" he said, "I was answered that I must join none of them, for they were all wrong-- that they teach for doctrine the commandments of men, having a form of godliness but they deny the power thereof." (See Joseph Smith 2:18-19.)

This apostasy necessitated the establishment of The Church of Jesus Christ of Latter-day Saints, and Joseph Smith was selected to be the prophet through whom the Lord re-established his Church.

The Lord set April 6, 1830, as the date that his Church should be organized on this earth--just 133 years ago yesterday. It was organized by six persons at the home of Peter Whitmer, Sen., in upper New York state. The members began to share their message with their friends and their neighbors, and the Church enjoyed rapid growth.

At the same place the next Sunday, Oliver Cowdery commenced the public ministry of the Church by giving the first gospel sermon in a public meeting called for that purpose. After the meeting, six were baptized, and seven more were baptized a week later.

About thirty members of the Church participated in the first conference held about sixty days later on June 9, 183 O. (DHC 1, 77, 84.) Eleven more were baptized after that conference. The Prophet Joseph had been told that the voice of warning should be unto all people by the mouths of the Lord's [page 123] disciples and that none should stay them.

Oliver Cowdery, Parley P. Pratt, Peter Whitmer, Jun., and others were sent out as missionaries in the fall of 183 O. They met Sidney Rigdon in Ohio, and after a brief but prayerful investigation, Sidney Rigdon received a testimony that Joseph Smith was a prophet of God, and that the authority to act in the name of God had been restored. He asked to be baptized and was baptized. Shortly thereafter, he held a group meeting in which he warned his neighbors and bore his testimony that the gospel had been restored.

In the Kirtland area at this time several group meetings were held, and seventeen more were baptized.

Yes, Joseph Smith was indeed one of the great prophets of all time and through him the Lord was performing "A great and marvelous work . . . . among the children of
I am sure he remembered the words of the Savior, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." (Matt. 10:37.)

Then in February 1835, in accordance with divine revelation, the Quorum of the Twelve were called.

The apostles are special witnesses of Christ and hold the keys of the foreign ministry of the Church. Accordingly seven of the Twelve set out for England in the late summer of 1839 without purse or scrip, and leaving their families destitute of many of the comforts of life.

About a year later, in the spring of 1841, just before leaving for home Brigham Young wrote in his journal, "It truly seemed a miracle to look upon the contrast between our landing and departing from Liverpool. We landed in the spring of 1840 as strangers in a strange land and penniless. But through the mercy of God we had gained many friends, established churches in almost every noted town and city in the Kingdom of Great Britain, baptized between seven and eight thousand souls, printed 5,000 Books of Mormon, 2,500 volumes of the Millennial Star and 50,000 tracts and emigrated to Zion 1,000 souls, established a permanent shipping agency which will be a great blessing to the saints and have sown in the hearts of many thousands the seeds of eternal truth, which shall bring forth fruit to the honor and glory of God, and yet we have lacked nothing to eat, drink or wear—in all these things I acknowledge the hand of God."

Thus, in such beginnings, the gospel message was being taken to the peoples of the earth, and prophecy fulfilled.

Approximately ninety years later at the centennial conference held in Salt Lake City on April 6, 1930, President Heber J. Grant reported that The Church of Jesus Christ of Latter-day Saints had a living membership of 700,000 souls, 104 stakes, twenty-nine missions, and 2,226 missionaries. Convert baptisms in 1929 amounted to 6,511.

And now—today—as in earlier days, missionaries are leaving their families comfortable homes, and worldly interests behind and are going forth with the same dedication to build the kingdom of God. They also recall the promise of the Savior—"... There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,"

"Who shall not receive manifold more in this present time, and in the world to come life everlasting." (Luke 18:29-30.)

Recently it was reported that the living membership of the Church now totals two million souls, the 374th stake has been organized, and there are now seventy-one missions and approximately 12,000 missionaries. As instruments in the hands of the Lord in 1962, the missionaries taught and baptized 115,834 souls. In the hearts of millions more the seeds were sown which will bring forth a great harvest in the years ahead.

To you who are not members but would like to know more about the Church, we invite you to attend one of our church services or ask a member to have the missionaries discuss the doctrine of the Church with you or communicate with the missionaries or the Church directly.

The Savior's injunction to "feed my sheep" has been and is being carried out.

Sister Richards and I have recently [page 124] returned from the missions on the east coast, and we bring greetings from the missionaries to their families and friends. There are now twenty stakes on the east coast with over 2,000 missionaries in the eight missions. The field is white and is being harvested there. Convert baptisms continue to increase.

Remember the Lord has said, "... the voice of warning shall be unto all people, by the mouths of my disciples, ..."

"And they shall go forth and none shall stay them, ..." (D&C 1:4-5.)

Our missionaries are going forth and none shall stay them. Our proselyting program is based upon, "every member sharing the gospel with his neighbor." Our Prophet David O. McKay has counseled, "Every member a missionary." As a result today, many thousands of members are responding by living exemplary lives; by asking the golden questions; by holding group meetings in their homes; and by taking their friends and neighbors with them to attend church services and activities. This type of sharing is "Every Member a Missionary" in action.

At this conference several stake presidents and bishops have told me of the group meetings they are holding in their homes and the convert baptisms that are resulting therefrom. As we leaders set the pattern, every member will be a missionary. And each member should be mindful of his responsibilities and opportunities to spread the gospel.

I love and support our great prophet. He is indeed one of the great missionaries of all time.

Yes, the purposes of the Lord are being accomplished today, and prophecy is being fulfilled. The Spirit of the Lord is being poured out on our Father's children, and the gospel is rolling forth in order to bring to pass the immortality and eternal life of man.

May the kingdom of God continue to go forth that the kingdom of heaven may come, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Franklin D. Richards, Assistant to the Twelve, has just addressed us.

The Choir and congregation will now sing "Come, O Thou King Of Kings," conducted by Elder Jay E. Welch.

After the singing Elder Bernard P. Brockbank will come forward.

The congregation joined with the Tabernacle Choir in singing the hymn, "Come, O Thou King Of Kings," with Jay E. Welch conducting.

President David O. McKay:

Elder Bernard P. Brockbank, Assistant to the Twelve, will now address us.

He will be followed by Elder Gordon B. Hinckley of the Council of the Twelve.

ELDER BERNARD P. BROCKBANK Assistant to the Council of the Twelve Apostles
1. Brothers and sisters, it is a humbling and frightening experience to be in this position and one of great responsibility. We have so many interesting things happen to us these days that we little realize some of the great circumstances we find ourselves in.

2. As I was reflecting just a moment ago, I think two of the greatest missionaries that the world has ever known are right here today--our Prophet David O. McKay and our Tabernacle Choir. It is good to be in the presence of good people. I am going to take just a moment and reflect on one or two of the simple important teachings of Jesus Christ.

3. In preaching to the missionaries many times I have said that these commandments are the test of a missionary. I believe also they are the test of a Saint. The Savior had the ability to put many volumes and many sermons into few words, and we find ourselves taking inventory when we read into the depth of his great counsel. These commandments have been mentioned many times. You are well-acquainted with them.

4. The Savior said, "But I say unto you, Love your enemies." That's not just so many words, you know, that's a responsibility placed on a Saint. Quite often if we have an enemy, "Well, if he doesn't like me I don't like him. I can get along without him." There is no Christianity in this attitude. When Christianity is shown, it's when the individual says, "Well, I love you no matter how you act or feel toward me." When one does this, the tide of evil, the tide of degeneration is stopped, love takes the place of enmity. Wouldn't it be great if we were all Christians with love for all in our hearts; there would be no enmity.

5. "Bless them that curse you." Have you ever had someone curse you, and it made you angry, so you cursed them back? You showed them how to curse. Satan enjoys that; there's no Christianity in cursing back. There's a responsibility if someone curses you, and in this Church it is not so unusual to be cursed or spoken against. "Bless them that curse you," a responsibility as a Christian--a follower of Jesus Christ. We must bless them that curse us. Wouldn't it be great if you would visit and bless them. "God bless you, I want you to know you have my blessings." Can you see the tide of Christianity turning back the evil trend of cursing among God's children.

6. It's not too easy to be a Christian. I'm only on one verse here of the Savior's many verses. There are four commandments in one verse. (See Matt. 5:44.)

7. "Do good to them that hate you." Do we always practise this commandment? Well, it is not easy. "And pray for them that despitefully use you, and persecute you." Did the Savior practise this? You know, to be a Christian, we must follow the Savior. It is easy to hide behind Christianity, but it is not easy to be a Christian. Let's see whether the Savior practised what he taught.

8. I'm not going to take time because the time is very short, but remember when the Savior was hanging on the cross, his accusers, his murderers at his feet; he could have said something rather severe and scolding, but no, he practised what he preached. "Father in heaven, forgive them." (See Luke 23:34.) He prayed for those who persecuted him and bitterly abused him.

9. I'm going to turn over a page to hurry, in this same great sermon. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat": (Matt. 7:13.) It's wide, the gate's wide, and there is a great multitude headed for it and many there be which go in thereat. These are the words of the Savior. "... strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Ibid., 7-14.) Not many will find the gate to heaven.

10. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." (Ibid., 7:15.) A false prophet will teach false doctrine. Any false teacher is in that category.

11. Now the Savior gives us many wonderful keys here. "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" (Ibid., 7:16.) What if you saw figs growing on a thistle? You'd know they were out of place, wouldn't you? Grapes growing on thorns, it's just as obvious and just as easy to tell a true prophet as it is to tell that figs are out of place on a thistle bush.

12. Well, a God without body, parts, or passions, uncreate--and the Prophet Joseph Smith introducing back again a God with body, parts, and passions. Man saying the Godhead is three in one and one in three--most difficult to explain and understand. Joseph Smith restoring the knowledge of three separate Personages. You know the agnostic could say they are both wrong, but it is obvious they are not both right. It's as obvious as a fig on a thistle that one is opposite the other.

13. Jesus had Twelve Apostles--many churches do not have apostles. Our message is not a difficult one to deliver to the world as soon as we can prepare the world for it. Then the Lord clarifies this, "Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit."

14. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Ibid., 7:17-18.) President McKay does not build the kingdom of Satan, he builds the kingdom of God. He teaches the same gospel and doctrines that Jesus Christ and the apostles taught.

15. Our prophet has asked us all to be missionaries--every member a missionary. That's the way to build this Church. Wouldn't it be great if all two million each brought one soul into the Church. How many of you brought one new member into the Church last year? The prophet asked us to do it under the inspiration of the Lord because the Lord knows how to build his Church.

16. What if it meant your life if you did not bring a soul in this coming year? You'd have him or her, wouldn't you? You'd bring your soul in. This is just a little way for the Lord to test and tell whether we love our neighbor as ourselves. We'd do pretty nearly anything to save and preserve our own lives.

17. I bear witness that God lives, that David O. McKay is his prophet and mouthpiece. It is good to be in your presence. May the Lord bless each one I pray in the name of Jesus Christ. Amen.

18. President David O. McKay:

19. Elder Bernard P. Brockenbrough, one of the Assistants to the Twelve, has just spoken to us. He is just recently from Scotland, that's why he was so brief.

20. Elder Gordon B. Hinckley of the Council of the Twelve will now address us.

I quote from the interview with Chief Schrotel:

"Q. Are you saying that parents are to blame, really, for juvenile delinquency?"

"A. I'd have to say that there is a woeful need today for greater strength in the home, greater respect for parents as the authority symbol, and more parental guidance."

I find only one interpretation of this—serious failure in the homes of the people. There is failure in cultivating those virtues which lead to respect for law, respect for associates, even respect for self.

Other symptoms, less dramatic, but equally far-reaching in their consequences, are found in the rising toll of domestic tragedies, the broken homes the children cast adrift from the ties that should give security and stability to their lives. Add to this the cases of warped integrity, of malfeasance, of [page 127] delereliction of duty, and we have a sordid and miserable picture.

Paul of old declared to Timothy: "This know also, that in the last days perilous times shall come." He said nothing of atomic bombs or intercontinental missiles or death-dealing submarines.

Rather, they shall be perilous because "... men shall be lovers of their own selves, ... blasphemers, disobedient to parents,..." (Ibid., 3:4.)

There is something in the very posture of kneeling that contradicts the attitudes described by Paul: proud, "... heady, high-minded." (Ibid., 3:4.)

There is something in the very practice of father and mother and children kneeling together that evaporates others of those qualities he described: "... disobedient to parents,..." (Ibid., 3:4.)

There is something in the very practice of father and mother and children kneeling together that evaporates others of those qualities he described: "... disobedient to parents,..." (Ibid., 3:4.)

"Without natural affection,... despisers of those that are good,..." (2 Timothy 3:1-3.)

The police chief lists some of the things he would do to curb this distressing problem. He includes stricter law enforcement and more prison sentences. I would not presume to question his formula as an expediency, but I think it is not a basic and enduring solution. The tide will be turned only as the principles governing the behavior of the people are altered.

"Without natural affection,..." (Ibid., 3:2-3.) There is something in the act of addressing the Deity that offsets a tendency toward blasphemy and toward becoming lovers of pleasure more than lovers of God.

The inclination to be unholy, as Paul described it, to be unthankful, is erased as together the family thank the Lord for life and peace and all they have.

The scripture declares: "Thou shalt thank the Lord thy God in all things." (D&C 59:7.) And again: "... in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand...." (Ibid., 59:21.)

In remembering together before the Lord the poor, the needy, and the oppressed, there is developed, unconsciously but realistically, a love for others above self, a respect for others, a desire to serve the needs of others. One cannot ask God to help a neighbor in distress without feeling motivated to do something oneself toward helping that neighbor. What miracles would happen in the lives of the children of America, and of the world, if they would lay aside their own selfishness and lose themselves in the service of others. The seed from which this sheltering and fruitful tree may grow is best planted and nurtured in the daily supplications of the family.

I know of no better way to inculcate love for country than for parents to pray before their children for the President and the Congress or the Queen and [page 128] the Parliament of the land of their citizenship.

Recently I have seen on billboards in some of our cities a statement which reads, "A nation at prayer is a nation at peace." I believe this. I hope this is more than a catchy motto. I am satisfied that we shall not have peace unless and until we request it in the name of the Prince of Peace.

I know of nothing that will ease family tensions, that in a subtle way will bring about the respect for parents which leads to obedience, that will affect the spirit of repentance which will largely erase the blight of broken homes than will praying together, confessing weaknesses together before the Lord and invoking the blessings of the Lord upon the home and those who dwell there.

I have been impressed by a statement made by a man long since dead the father of one of the great men who sits on this stand. James H. Moyle wrote to his grandchildren concerning the family prayer of his own home. He said: "We have not gone to bed before kneeling in prayer to supplicate divine guidance and approval. Differences may arise in the best governed families, but they will be dissipated by the... spirit of prayer. ... Its very psychology tends to promote the more righteous life among men. It tends to unity, love, forgiveness, to service.

In 1872 Colonel Thomas L. Kane, the great friend of our people in the days of their distress in Iowa and at the time of the coming of the army to this valley, came west again with his wife and two sons. They traveled to St. George with Brigham Young, stopping each night in the homes along the way. Mrs. Kane wrote a series of letters to her father back in Philadelphia. In one of these she said:

"At every one of the places we stayed on this journey we had prayers immediately after the dinner-supper, and prayers again before breakfast. No one was excused... the Mormons... kneel at once, while the head of the household, or an honored guest prays aloud.... They spend very little time in ascriptions, but ask for what they need, and thank Him for what He has given.... (They) take it for granted that God knows our familiar names and titles, and will ask a blessing on (a particular individual by name),... I liked this when I became used to it."

Oh, that we as a people might cultivate this practice which was of such importance to our pioneer forebears. Family prayer was as much a part of their worship as were
Elder Gordon B. Hinckley of the Council of the Twelve has just spoken to us.

I am reminded of a remark made by a man who came here and attended the board meeting of the United States Steel Company in 1946. You will remember—some of you General Authorities will remember—that they invited us to attend a dinner of that board, and at the conclusion of that dinner, they asked some of you in this audience, [page 130] some of you General Authorities will remember—that they invited us to attend a dinner of that board, and at the conclusion of that dinner, they asked some of you in this audience, whether you would like to express yourselves.

Mr. Nathan L. Miller, general counsel for that board, arose, and in substance said, "I am one of those inquisitive suspicious New Englanders, and I have been impressed with something in this city that seems to be different from any other city I have ever visited." A radiation! He continued, "I walked up and down Main Street and watched the people. There is something about the city which is different from any other I have been in. I tried to define it and wondered what it was, but during an interview in the President's office today (President George Albert Smith was their host then, and the board had invited him that morning) I think I discovered what it is." President George Albert Smith had called on some of the brethren to speak to the visitors (United States Steel board members), who were sitting and standing around the First Presidency's office, and when your younger brothers and sisters pray they say, "Heavenly Father, bless Johnny in Japan and help him to learn the language and do the work he was called to do."

This radiation comes from what we say and how we act in the home. No member of this Church—husband, father—has the right to utter an oath in his home or ever to express a thought that would restore integrity, mutual respect, and a spirit of thankfulness in the hearts of the people. That we of this great Church, the kingdom of God may be faithful in setting an example before the world in this practice and in encouraging others to do likewise, I humbly pray, as I leave with you my testimony of its virtue, in the name of the Lord Jesus Christ Amen.

PRESIDENT DAVID O. MCKAY

Brethren and Sisters, we are nearing the end of another great conference. I am impressed with the thought that everyone who has attended, either in presence or by listening in, no matter where he or she may be, must leave this conference with a greater determination to be a better man or a better woman; a better citizen of the town, county, or nation than he or she has ever been before.

Brother Bernard P. Brockbank has just said that it is good to be in the presence of good people. He gave a sermon in that sentence. "It is good to be in the presence of good people." Every man and every person who lives in this world wields an influence, whether for good or for evil. It is not what he says alone it is not alone what he does. It is what he is. Every man, every person radiates what he or she is. Every person is a recipient of radiation. The Savior was conscious of that. Whenever he came into the presence of an individual, he sensed that radiation—whether it was the woman of Samaria with her past life; whether it was the woman who was to be stoned or the men who were to stone her; whether it was the statesman, Nicodemus, or one of the lepers He was conscious of the radiation from the individual. And to a degree so are you, and so am I. It is what we are and what we radiate that affects the people around us.

We cannot go from this great conference without an added responsibility to contribute to a better life around us. As individuals, we must think noble thoughts. We must not encourage vile thoughts or low aspirations. We shall radiate them if we do. If we think noble thoughts, if we encourage and cherish noble aspirations, there will be that radiation when we meet people, especially when we associate with them.

That is true of the individual. It is true of the home, as we have heard in this conference from Brother Gordon B. Hinckley. Our homes radiate what we are, and that radiation comes from what we say and how we act in the home. No member of this Church—husband, father—has the right to utter an oath in his home or ever to express a cross word to his wife or to his children. You cannot do it as a man who holds the priesthood and be true to the spirit within you by your ordination and your responsibility. You have to contribute to an ideal home by your character, controlling your passion, your temper, guarding your speech, because those things will make your home what it is and what it will radiate to the neighborhood.

I am reminded of a remark made by a man who came here and attended the board meeting of the United States Steel Company in 1946. You will remember—some of you in this audience, [page 130] some of you General Authorities will remember—that they invited us to attend a dinner of that board, and at the conclusion of that entertainment the chairman, the master of ceremonies—I think it was Mr. Irving S. Olds—said: "Now we are not going to have any set speeches, but here is an opportunity if any of you would like to express yourselves."

Mr. Nathan L. Miller, general counsel for that board, arose, and in substance said, "I am one of those inquisitive suspicious New Yorkers, and I have been impressed with something in this city that seems to be different from any other city I have ever visited." A radiation! He continued, "I walked up and down Main Street and watched the people. There is something about the city which is different from any other I have been in. I tried to define it and wondered what it was, but during an interview in the President's office today (President George Albert Smith was their host then, and the board had invited him that morning) I think I discovered what it is." President George Albert Smith had called on some of the brethren to speak to the visitors (United States Steel board members), who were sitting and standing around the First Presidency's board room in the Church Administration Building.

I have listened to what these men said. One of them had referred to the pioneers and the spirit of the pioneers; that before they started out across the plains under the direction of President Young, they sought divine guidance first. Second, under his direction, they were prepared. Every man would carry a gun and must be prepared for any of you would like to express yourselves.

I do not know whether it was that answered this gentleman's curiosity or not, but he said, "I thought in that meeting in the President's office I detected what there is in the city which is different—it is spirituality," said he, "That's it! It is spirituality! The pioneers had it! I am wondering if you younger men (he spoke to those around him) can keep that spirituality with the installation of material things coming into your midst.

He was referring to that radiation of the group which we all feel. I repeat, every individual has it. Every home radiates it, and every Latter-day Saint home should have it.

A father visited his son's new home. The son was proud to show him the new bedroom, the new installations in the kitchen. After they were through with their visit, the father said, "Yes it is beautiful, but I see no signs of God in your home." And the son said, "I went back, and as I looked through the rooms, I noticed there was nothing suggestive of the presence of the Redeemer or the Savior."

What I am saying is, we leave this conference today with greater responsibility than ever before, as men of the priesthood, as women of the Church, to make our homes such as will radiate to our neighbors harmony, love, community duties, loyalty. Let our neighbors see it and hear it. Never must there be expressed in a Latter-day
President David O. McKay:

We express appreciation and gratitude for all who have in any way contributed to the success and inspiration of this great Conference. We are grateful to our General Authorities who delivered such inspirational messages. We appreciate the attention given by local and national press representatives, and by the representatives of radio and television stations in reporting the sessions of this Conference.

We appreciate the cooperation of City Officials, the city traffic officers in handling carefully and ably increased traffic, etc. How well they handled it last evening after our special Priesthood Meeting. The Fire Department and Red Cross have been on hand to render assistance and service whenever and wherever needed.

We are grateful for what our Tabernacle Ushers do in rendering quiet, efficient service in seating the great audiences of this Conference. As previously mentioned, we are most grateful to the owners and managers of the many radio and television stations throughout the Nation and our own City, who have carried the sessions of this Conference from Coast to Coast, to Alaska, Hawaii, Australia, and Canada; and by short wave to countries in many parts of the world. This extensive radio and television coverage has given this 133rd Annual Conference of the Church the widest dissemination in the history of the Church. We thank Brother Paul Evans who has watched over the broadcasting facilities here.

We are thankful and grateful to the Lord that millions have been given the opportunity to tune in on the proceedings of this General Conference.

Tonight the Deseret Sunday School Union Conference will convene in this building at seven o'clock. All Sunday School workers will wish to be in attendance. The public is cordially invited.

Singing by the Choir, "All Hail The Power of Jesus' Name."

Elder Thomas S. Monson, formerly President of the Canadian Mission, offered the benediction.

The Choir will sing "All Hail The Power of Jesus’ Name," and the benediction will be offered by Elder Thomas S. Monson, formerly President of the Canadian Mission, after which this great Conference will be adjourned for six months.

The Choir will sing "All Hail The Power of Jesus’ Name," and the benediction will be offered by Elder Thomas S. Monson, formerly President of the Canadian Mission, after which this great Conference will be adjourned for six months.

Condie, Conductor, and Jay E. Welch, Assistant Conductor.

The Choir will sing "All Hail The Power of Jesus’ Name," and the benediction will be offered by Elder Thomas S. Monson, formerly President of the Canadian Mission, after which this great Conference will be adjourned for six months.

Sacrament Meetings will be held this evening in the various wards.

We express appreciation and gratitude for all who have in any way contributed to the success and inspiration of this great Conference. We are grateful to our General Authorities who delivered such inspirational messages. We appreciate the attention given by local and national press representatives, and by the representatives of radio and television stations in reporting the sessions of this Conference.

We appreciate the cooperation of City Officials, the city traffic officers in handling carefully and ably increased traffic, etc. How well they handled it last evening after our special Priesthood Meeting. The Fire Department and Red Cross have been on hand to render assistance and service whenever and wherever needed.

We are grateful for what our Tabernacle Ushers do in rendering quiet, efficient service in seating the great audiences of this Conference. As previously mentioned, we are most grateful to the owners and managers of the many radio and television stations throughout the Nation and our own City, who have carried the sessions of this Conference from Coast to Coast, to Alaska, Hawaii, Australia, and Canada; and by short wave to countries in many parts of the world. This extensive radio and television coverage has given this 133rd Annual Conference of the Church the widest dissemination in the history of the Church. We thank Brother Paul Evans who has watched over the broadcasting facilities here.

We are thankful and grateful to the Lord that millions have been given the opportunity to tune in on the proceedings of this General Conference.

Tonight the Deseret Sunday School Union Conference will convene in this building at seven o'clock. All Sunday School workers will wish to be in attendance. The public is cordially invited.

Singing by the Choir, "All Hail The Power of Jesus’ Name."

Elder Thomas S. Monson, formerly President of the Canadian Mission, offered the benediction.

The Choir will sing "All Hail The Power of Jesus’ Name," and the benediction will be offered by Elder Thomas S. Monson, formerly President of the Canadian Mission, after which this great Conference will be adjourned for six months.

The Choir will sing "All Hail The Power of Jesus’ Name," and the benediction will be offered by Elder Thomas S. Monson, formerly President of the Canadian Mission, after which this great Conference will be adjourned for six months.

Sacrament Meetings will be held this evening in the various wards.

We again thank our members and friends who furnished these beautiful flowers to decorate the Tabernacle during this conference--the daffodils from Tacoma Stake, through the courtesy of the Puyallup Valley Daffodil Festival, and the Calla Lillies from the High Priests’ Quorum of the Oakland-Berkeley Stake.

The Tabernacle Choir--talk about radiation--there is a group which radiates throughout the entire world. We just say "thank you," and "thank you" is a grateful feeling for your response. Some of you have been here since 7:30 this morning and perhaps 7:00, maybe earlier. In behalf of all who love you and hear you, we pray the Lord to continue to bless you and your officers, your leaders, and the organists. God's blessings will attend you and the Church for your service.

The Choir will sing "All Hail The Power of Jesus’ Name," and the benediction will be offered by Elder Thomas S. Monson, formerly President of the Canadian Mission, after which this great Conference will be adjourned for six months.

Singing by the Choir, "All Hail The Power of Jesus’ Name."

Elder Thomas S. Monson, formerly President of the Canadian Mission, offered the benediction.

Conference adjourned for six months.

The Logan L.D.S. Institute of Religion Choir furnished the music for the Friday morning and afternoon sessions. James L. Bradley was Conductor of the Choir at both sessions.

The musical numbers for the Saturday morning and also the Sunday morning and afternoon sessions were furnished by the Salt Lake Tabernacle Choir, Richard P. Condie, Conductor, and Jay E. Welch, Assistant Conductor.

At the Saturday afternoon meeting the Brigham Young University Chorale furnished the choral music, with Kurt Weinzinger, Conductor.

Richard P. Condie directed the singing of the Tabernacle Choir on the Church of the Air program and also the Tabernacle Choir and Organ broadcast.

Accompaniments on the organ were played by Alexander Schreiner and Frank W. Asper, Tabernacle Organists, and Roy M. Darley, Assistant Tabernacle Organist.

JOSEPH ANDERSON Clerk of the Conference

Footnotes

1. Elder Mark E. Petersen presiding over the West European Mission.
2. Elder Theodore M. Burton presiding over the European Mission.
3. Elder Levi Edgar Young absent because of illness.
4. Elder Bruce R. McConkie presiding over the Southern Australian Mission.
The One Hundred Thirty-Third Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday October 4, 5, and 6, 1963.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m. Friday, Saturday, and Sunday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, October 5, at 7:00 p.m.

All general sessions of the Conference were broadcast to overflow gatherings in the Assembly Hall on Temple Square, over a loudspeaking system and by television. Additional thousands listened to the services on the Tabernacle Grounds by means of amplifying equipment.

The proceedings were broadcast and telecast over Station KSL and KSL-TV, and by arrangement through KSL to the largest world-wide audience in the history of the Church. The proceedings were disseminated over many radio and television stations from Coast to Coast in the United States, in Hawaii; also television stations in Canada released portions of the Conference sessions.

The Conference proceedings were released over international short-wave station WRUL and carried in English to Europe, Africa, Central and South America, and parts of Asia. Spanish translations were broadcast to Central and South America and to Mexico and the Caribbean area. For the first time shortwave transmissions included German and Portuguese translations. The various sessions of the Conference were also rebroadcast over KSL the following morning.

The General Priesthood meeting was relayed by closed circuit to members of the Priesthood gathered in the Assembly Hall and in 370 other separate gatherings from Coast to Coast and in Alaska and Canada.

President David O. McKay was present and presided at each of the sessions and conducted the services of each meeting.

A full report of the Sunday morning Tabernacle Choir and Organ Broadcast is included in this record, as is also a full account of Columbia Broadcasting System’s Church of the Air program. (See pages 127 to 132.)

Elder Joseph Anderson was Clerk of the Conference.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

The First Presidency: David O. McKay, Hugh B. Brown, Nathan Eldon Tanner.


Patriarch to the Church: Eldred G. Smith.


The First Council of the Seventy:


GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT


Members of the General Welfare Committee, Church Welfare Program.

Members of the Church Board of Education and Chancellor of the Church School System, Directors and Associate Directors of Institute, and Seminary Instructors.

Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs and quorum presidencies and members of the Melchizedek and Aaronic Priesthoods.

Auxiliary Officers, General, Stake, and Ward, from all parts of the Church.

The opening session of the One Hundred Thirty-Third Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, Friday morning, October 4, 1963, at 10:00 a.m., with President David O. McKay presiding and conducting.

The Relief Society Singing Mothers from the Phoenix-Mesa (Arizona) area furnished the choral music for this session. Sister Florence Jepperson Madsen was the conductor. Elder Frank W. Asper, Tabernacle Organist, was the accompanist.

President David O. McKay:

Quoting a stanza from a hymn the pioneers used to sing:

“How swift the months have passed away ‘Tis Conference again And Zion’s untold thousands come To hear the welcome strain.”

This is the opening session of the One Hundred Thirty-Third Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. We are convened in the
During the past two days, approximately 9,000 women of the Relief Society have held their annual conference meetings in this building. We are deeply grateful for the service rendered by the members of this great organization. We express sincere appreciation to the General Presidency and members of the General Board for their devotion and service. God bless them as they continue to inspire and instruct the women of the Church.

All of the General Authorities are in attendance at this Conference excepting those who are presiding over foreign missions. Elder Mark E. Petersen of the Council of the Twelve, who is President of the West European Mission; is here with us this morning, having returned to Salt Lake City to undergo surgery. He is recuperating under doctor's orders before returning to the mission field. The others who are absent are: Elder Theodore M. Burton, Assistant to the Twelve, presiding over the European Mission; Elders Bruce R. McConkie Marion D. Hanks, A. Theodore Tuttle of the First Council of Seventy are presiding over the Southern Australian, British and South American Missions respectively. Elders Levi Edgar Young and Milton R. Hunter are absent because of illness.

We miss the presence of President Henry D. Moyle, who passed away September 18, 1963. I like to think he will be listening in here with us this morning.

You will be interested in knowing that by radio and television broadcasting the proceedings of this Conference will reach the largest world-wide audience in the history of the Church. KSL Radio and Television will broadcast all sessions of the Conference, and will be joined by many other stations in carrying all or parts of the Conference. The proceedings will be widely disseminated over many radio and television stations from Coast to Coast in the United States, in Hawaii, also television stations in Canada will be releasing portions of the Conference sessions.

For the fourth consecutive time Conference sessions will be released over international short-wave station WRUL with five short-wave transmitters near Boston, Massachusetts, by way of its New York Studios. WRUL will carry the Conference in English to Europe, Africa, Central and South America, parts of Asia. Spanish translations will also be broadcast to Central and South America and to Mexico and the Caribbean area. For the first time short-wave transmissions will include German and Portuguese translations.

This is a great age in which we live, [page 4] and we express our thanks and gratitude to an overruling Providence for having inspired inventors and scientists throughout passing time, and especially during the past 100 years. We express appreciation to the dedicated men and women who have applied these inventions and discoveries for the guidance, convenience and blessing of mankind. Now, because of their service and dedication, we are able to transmit in a brief period of time the glad tidings of the gospel to millions throughout the world.

We are deeply appreciative of all the men who are assisting the Church today in its effort to disseminate the gospel to the peoples of the earth.

To all--to those gathered here in the Tabernacle, to the overflow gatherings in the Assembly Hall, to the radio and television audiences--in behalf of the First Presidency, the Council of the Twelve, and the other General Authorities, I extend a cordial and hearty welcome.

Any important messages that come to us for persons attending the Conference will be announced at the dismissal of the meetings over the public address system on the grounds.

These lovely flowers have been arranged on the rostrum by our Church gardeners under the direction of Brother Irvin T. Nelson. Thank you, brethren, for this thoughtful service.

We are pleased to announce that the Relief Society Singing Mothers from the Phoenix-Mesa (Arizona) area, with Sister Florence Jepperson Madsen as their conductor, will furnish the music for the sessions today. Elder Frank W. Asper will be at the organ. We are always happy to have the Relief Society Singing Mothers with us, and we extend a cordial welcome to them this morning.

We have received the following telegrams:

From President and Sister Fred W. Schwendiman, New Zealand South Mission: "Greetings and love to the Church Authorities and members assembled in General Conference from missionaries and members of the New Zealand South Mission."

From President and Sister Ned Winder of the Florida Mission: "The missionaries and Saints of the Florida Mission send greetings and all good wishes to you, the other General Authorities, and members of the Church everywhere as we look forward to Conference."

And from President Grant S. Thorn of the Northeast British Mission: "The missionaries and members of the Northeast British Mission send their love and best wishes for another glorious Conference. The work is rapidly moving forward, and we are pleased to report all is well."

From President and Sister Edward Schaad, New Zealand South Mission: "Greetings and love to the Church Authorities and members assembled in General Conference from missionaries and members of the New Zealand South Mission."

We especially welcome, and are grateful for the presence of our stake presidencies, temple presidents, bishops, high councilmen, general auxiliary officers, and other general officers of the Church, many of whom have traveled long distances to be in attendance at this Conference.

I am sure you will be pleased to welcome, as I am, men of the nation and of the state holding prominent positions. The following are now seen before me:

Senator Wallace F. Bennett, United States Senator; Congressman Sherman P. Lloyd, U. S. Congressman; Ralph Harding, Congressman from Idaho; George Dewey Clyde, Governor of the State of Utah; Lamont F. Toronto, Secretary of State, Dr. Ernest L. Wilkinson, President of Brigham Young University; Dr. A. Ray Olpin, President of the University of Utah; Dr. Daryl Chase, President of the Utah State University; Dr. John L. Clarke, President of Ricks College; Dr. William P. Miller, President of Weber College; Dr. Howard McDonald, formerly of the City College of Los Angeles; Dr. Royden C. Braithwaite, Director of USU Branch at Cedar City; Dr. Terrel H. Bell, Superintendent of Public Instruction; Dr. M. Lynn Bennion, Superintendent of Salt Lake City Public Schools; A. Sherman Christenson, Judge of the Federal Court; Jesse A. Uddal, Associate Supreme Judge of Arizona; and undoubtedly others. We welcome you and are glad you share in this important Conference today.

The singing for this morning's session, as already announced, will be furnished by the Singing Mothers from the Phoenix-Mesa (Arizona) area, with [page 5] Sister Madsen conducting and Frank W. Asper at the organ. We shall begin this session by the Relief Society Singing Mothers rendering "The Heavens Are Telling."

The invocation will be offered by Elder Samuel R. Carpenter, formerly president of the Central States Mission.

The Relief Society Singing Mothers sang, "The Heavens Are Telling," following which the invocation was offered by Elder Samuel R. Carpenter, formerly president of the Central States Mission.

The invocation was offered by Samuel R. Carpenter, formerly president of the Central States Mission. The Relief Society Singing Mothers will now favor us with "Open Our Eyes," conducted by Sister Florence Jepperson Madsen.

Singing by the Relief Society Singing Mothers, "Open Our Eyes."
Emmeline B. Wells

“In sylvan depth and shade, In forest and in glade, Where’er we pass, The hand of God we see In leaf and bud and tree Or bird or humming bee Or blade of grass.” -- Emmeline B. Wells

Governments, evidently, have the duty to protect their countries against enemies, for in so doing they protect the individual which they are supposed to represent. But they sincerely in the interest of their members, sometimes solely in the interest of their leaders or of what the latter believe is an ideal superior to that of the individual.

It is true.

Enslaved to his needs may best be compared to a bear with a ring in its nose that is led about and made to dance at will. The likeness is not flattering, but you will grant that in material prosperity alone. . . . Our needs, in place of the servants that they should be, become a turbulent and seditious crowd, a legion of tyrants in miniature. A man needs rule you, pamper them--you will see them multiply like insects in the sun. The more you give them, the more they demand. He is senseless who seeks for happiness in drink. Frank libertinage, does it deaden the sting of the senses? No; it envenoms it, converts natural desire into a morbid obsession and makes it the dominant passion. Let your world listen to what life says, and have recorded, as I heard them, some of the truths that resound in every square.

"Here is the secret of the unrest, the madness, of many of our contemporaries. Having condemned their will to the service of their appetites, they suffer the penalty. They are carried on by a tide that sweeps them on, and the further they go the less able they are to resist it. Those who follow it obey the same laws as a body on an inclined plane. The commoner serving his belly, the woman absorbed in her toilettes, the profligate of low estate or high, or simply the ordinary pleasure-lover, a ‘good fellow,’ but too obedient to material needs—that man or woman is on the downward way of desire, and the descent is fatal. Those who follow it obey the same laws as a body on an inclined plane."

"He who lives to eat, drink, sleep, dress, take his walk—in short, pamper himself all that he can—be it the courtier basking in the sun, the drunken laborer, the commoner serving his belly, the woman absorbed in her toilettes, the profligate of low estate or high, or simply the ordinary pleasure-lover, a ‘good fellow,’ but too obedient to material needs—that man or woman is on the downward way of desire, and the descent is fatal. Those who follow it obey the same laws as a body on an inclined plane. Dupes of an illusion forever repeated, they think: ‘Just a few steps more, the last, toward the thing down there that we covet; then we will halt.’ But the velocity they gain sweeps them on, and the further they go the less able they are to resist it.

"Here is the secret of the unrest, the madness, of many of our contemporaries. Having condemned their will to the service of their appetites, they suffer the penalty. They are delivered up to violent passions which devour their flesh, crush their bones, suck their blood, and cannot be sated. This is not a lofty moral denunciation. I have been listening to what life says, and have recorded, as I heard them, some of the truths that resound in every square.

"Has drunkenness, inventive as it is of new drinks, found the means of quenching thirst? Not at all. It might rather be called the art of making thirst inextinguishable. Frank libertinage, does it deaden the sting of the senses? No; it envenoms it, converts natural desire into a morbid obsession and makes it the dominant passion. Let your world listen to what life says, and have recorded, as I heard them, some of the truths that resound in every square.

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

"We sing:

In sylvan depth and shade, In forest and in glade, Where’er we pass, The hand of God we see In leaf and bud and tree Or bird or humming bee Or blade of grass." -- David O. McKay

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." (Psalm 8:4-5.)

"Animals and other living things can grow and reproduce their kind only in accordance with the fixed laws of nature and the divine command, “Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and the beast of the earth after his kind: . . .” (Gen. 1:24.)"

"Man, in his physical organism being material and chemical the same as that of the animal, also is subject to the appetites, passions, and other cravings of the physical body. To him, however, is given a special endowment not bestowed upon any other living thing. When the Creator “breathed into his nostrils the breath of life, and man became a living soul,” God gave him the power of choice. (Ibid., 2:7.) Only to the human being did the Creator say: “. . . thou mayest choose for thyself, for it is given unto thee. . . .” (Moses 3:17.) As God intended man to become as he, it was necessary that He should first make him free. Thus man was endowed with the greatest blessing that can be given to mortal beings—the gift of free agency. Without this divine power to choose, humanity cannot progress.

"Commenting upon this special endowment, a leading scientist, Dr. Lecomte du Nouy in Human Destiny said: “By giving man liberty and conscience, God abdicated a part of His omnipotence in favor of His creature and this represents the spark of God in man (‘God is within you’). Liberty is real, for God Himself refused to trammel it.”

". . . cheer up your hearts,” admonished the ancient prophet, “and remember that ye are free to act for yourselves.” (2 Nephi 10:23.)

"Freedom of speech, freedom of action within boundaries that do not infringe upon the liberty of others are man's inherent right--divine gifts “essential to human dignity and human happiness.”

"What a travesty on human nature when a person or a group of persons, though endowed with a consciousness of being able to rise in human dignity to realms indiscernible by lower creatures, yet will still be content to obey animal instincts, without putting forth efforts to experience the joy of goodness, purity, self-mastery, and faith that spring from compliance to moral rules! How tragic it is when man, made a “little lower than the angels and crowned with glory and honour” (Psalm 8:5), will content himself to grovel on the animal plane.

"This love of liberty which God has planted in us,” said Abraham Lincoln, “constitutes the bulwark of our liberty and independence. It is not our formidable battlements, or bristling seacoasts, or in our Navy. Our defense is in the spirit which prizes liberty as the heritage of all men in all lands everywhere. Destroy this spirit, and we have planted the seeds of despotism at our own doors.”

"The opposite of freedom is bondage, servility, restraint, conditions that inhibit mentality, stifle the spirit, and crush manhood. To coerce, to compel to bring the individual into servitude is the communist plan for the human family.

"Aside from resisting such oppression from without, each individual carries within himself the responsibility of living nobly or ignobly. Daily every normal person is faced with the choice of submission to what Paul designated the “works of the flesh,” (Gal 5:19) or of reaching upward for the fruits of the Spirit, which are “love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.” (Ibid., 5:22-23.)

"Conditions in the world today seem to indicate that too many human beings are living not very far above the animal plane. Cunning, deception, thieving, lying, cruelty, brutality, warring conflicts are still all too common even among Christian nations.

"Charles Wagner in The Simple Life gives this impressive warning against indulgence in animal desires:

"He who lives to eat, drink, sleep, dress, take his walk—in short, pamper himself all that he can—be it the courtier basking in the sun, the drunken laborer, the commoner serving his belly, the woman absorbed in her toilettes, the profligate of low estate or high, or simply the ordinary pleasure-lover, a ‘good fellow,’ but too obedient to material needs—that man or woman is on the downward way of desire, and the descent is fatal. Those who follow it obey the same laws as a body on an inclined plane. Dupes of an illusion forever repeated, they think: ‘Just a few steps more, the last, toward the thing down there that we covet; then we will halt.’ But the velocity they gain sweeps them on, and the further they go the less able they are to resist it.

"Here is the secret of the unrest, the madness, of many of our contemporaries. Having condemned their will to the service of their appetites, they suffer the penalty. They are delivered up to violent passions which devour their flesh, crush their bones, suck their blood, and cannot be sated. This is not a lofty moral denunciation. I have been listening to what life says, and have recorded, as I heard them, some of the truths that resound in every square.

"Has drunkenness, inventive as it is of new drinks, found the means of quenching thirst? Not at all. It might rather be called the art of making thirst inextinguishable. Frank libertinage, does it deaden the sting of the senses? No; it envenoms it, converts natural desire into a morbid obsession and makes it the dominant passion. Let your world listen to what life says, and have recorded, as I heard them, some of the truths that resound in every square.

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.” (Psalm 8:4-5.)"
We drive up the canyons and thrill with the glory of nature bedecked in the brilliance of her autumn colors and find ourselves interested in the story of past ages as we pass in rapid succession the everlasting cliffs of conglomerate, granite-like strata of gneiss and limestone or pause with the poet and pluck a--

"Flower in the crannied wall, I pluck you out of the crannies, I hold you here, root and all, in my hand, Little flower--but if I could understand What you are, root and all, and all in all, I should know what God and man is." -- Tennyson

But earth in all its majesty and wonder is not the end and purpose of creation. "...my glory," says the Lord himself, "is to bring to pass the immortality and eternal life of man." (Moses 1:39.) And man in exercising the divine gift of free agency should feel in duty bound, should sense the obligation to assist the Creator in the accomplishment of this divine purpose.

The true end of life is not mere existence, not pleasure, not fame, not wealth. The true purpose of life is the perfection of humanity through individual effort, under the guidance of God's inspiration.

Real life is response to the best within us. To be alive only to appetite, pleasure, pride, money-making, and not to goodness and kindness, purity and love, poetry, music, flowers, stars, God and eternal hopes, is to deprive one's self of the real joy of living.

In man's life, this physical stage, man finds activity in two phases: first in the struggle for livelihood and comforts; and, second in the tendency to grovel. The first is natural and most commendable. The second is degrading, and when unrestrained leads one to the level of animals. When a man harbors the thought that he will obtain a livelihood by injuring his neighbor, that moment he begins to circumscribe his life; bitterness replaces happiness; sordidness supplants generosity; hatred takes the place of love, and beastliness takes the place of humanity.

Generally there is in man a divinity which strives to push him onward and upward. We believe that this power within him is the spirit that comes from God. Man lived before he came to this earth, and he is here now to strive to perfect the spirit within. At sometime in his life, every man is conscious of a desire to come in touch with the Infinite. His spirit reaches out for God. This sense of feeling is universal and all men ought to be, in deepest truth, engaged in the same great work--the search for and the development of spiritual peace and freedom.

Each one of us is the architect of his own fate, and he is unfortunate indeed who will try to build himself without the inspiration of God; without realizing that he grows from within, not from without.

Trees that can stand in the midst of the hurricane often yield to the destroying pests that we can scarcely see with a microscope. Likewise the greatest foes of humanity today are the subtle and sometimes unseen influences at work in society that are undermining the manhood and womanhood of today. The test, after all, of the faithfulness and effectiveness of God's people is an individual one. What is the individual doing?

Every temptation that comes to you and me comes in one of three forms:

(1) A temptation of the appetite or passion;
(2) A yielding to pride, fashion, or vanity;
(3) A desire for worldly riches or power and dominion over lands or earthly possessions of men.

Such temptations come to us in our social gatherings; they come to us in our political strivings; they come to us in our business relations, on the farm, in the mercantile establishment; in our dealings in all the affairs of life we find these insidious influences working. It is when they manifest themselves to the consciousness of each individual that the defense of truth should exert itself.

The Church teaches that life here is probationary. It is man's duty to become the master, not the slave of nature. His appetites are to be controlled and used for the benefit of his health and the prolongation of his life--his passions mastered and controlled for the happiness and blessing of others.

Man's greatest happiness comes from losing himself for the good of others. The advancement of science and the new discoveries from the dawn of history to the present are the results of the efforts of men who have been willing to sacrifice themselves if necessary for the cause of truth.

"What pains and tears the slightest step forward of man's progress have cost! Every hair-breadth forward has been in the agony of some soul, and humanity has attained blessing after blessing of all its vast achievement of good with bleeding feet."

We must not lose sight of the fact, however, that these great leaders of the world were more than compensated by the supreme joy that comes from achievement.

Today there are those who have met disaster which almost seems defeat, who have become somewhat soured in their natures; but if they stop to think, even the adversity which has come to them may prove a means of spiritual uplift. Adversity itself may lead toward and not away from God and spiritual enlightenment; and privation may prove a source of strength if we can but keep the sweetness of mind and spirit. "Sweet are the uses of adversity," said Shakespeare, "which, like the toad, ugly and venomous, wears yet a precious jewel in his head."

If you have lived true to the promptings of the Holy Spirit, and continue to do so, happiness will fill your soul. If you vary from it and become conscious that you have fallen short of what you know is right, you are going to be unhappy even though you have the wealth of the world.

And now a word to the young:

In their yearning for a good time, young people are often tempted to indulge in the things which appeal only to the baser side of humanity, five of the most common of which are: first, vulgarity and obscenity; second, drinking and petting; third, unchastity; fourth, disloyalty; and, fifth, irreverence.

Vulgarity is often the first step down the road to indulgence. To be vulgar is to give offense to good taste or refined feelings. It is only a step from vulgarity to obscenity. It is right, indeed essential, to the happiness of our young people that they meet in social parties, but it is an indication of low morals when for entertainment they must resort to physical stimulation and debasement. Drinking and petting parties form an environment in which the moral sense becomes dulled, and unbridled-passion holds sway. It then becomes easy to take the final step downward in moral disgrace.

When, instead of high moral principles, a life of immoral indulgence is chosen, and man or woman gets far down in the scale of degeneracy, disloyalty is an inevitable part of his or her nature. Loyalty to parents becomes quenched; obedience to their teachings and ideals abandoned; loyalty to wife and children smothered in base gratification; loyalty to Church impossible, and often supplanted by sneers at its teachings.

Spirituality is the consciousness of victory over self and of communion with the Infinite. Spirituality impels one to conquer difficulties and acquire more and more strength. To feel one's faculties unfolding and truth expanding the soul is one of life's sublimest experiences. Being true to self and being loyal to high ideals develops
spirituality. The real test of any religion is the kind of man it makes. Being "honest, true, chaste, benevolent, virtuous, and in [page 9] doing good to all men" are virtues which contribute to the highest acquisition of the soul. It is the "divine in man, the supreme, crowning gift that makes him king of all created things the one final quality that makes him tower above all other animals."

Let us ever keep in mind that life is largely what we make it, and that the Savior of men has marked clearly and plainly just how joy and peace may be obtained. It is in the gospel of Jesus Christ and adherence thereto. Do your duty no matter how humble and resolve even in the face of difficulties and discouragements to be:

"Like the man who faces what he must With step triumphant and a heart of cheer; Who fights the daily battle without fear; Sees his hopes fail, yet keeps unfaItering trust That God is God."

Years ago I learned that--

"The world wants men--true men Who cannot be bought or sold; Men who will scorn to violate truth--genuine gold."

That is the kind of men who stand at the head of our stakes, wards, quorums, and organizations. That is a responsibility they carry. God help them in discharging their duty faithfully and responding to our Father in heaven who says, "... this is my glory--to bring to pass the immortality and eternal life of man." (Moses 1:39.)

God help us as leaders in the restored Church, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

President Hugh B. Brown will now present for your acceptance the General Authorities and officers of the Church and General Auxiliary Associations.

Sustaining Vote

President Hugh B. Brown:

Brethren and sisters, it is now our privilege as members of the Church to vote on the General Authorities, General Officers and General Auxiliary Officers of the Church. This is not a mere formality, but is a right given by revelation.

It is now proposed that we sustain the following:

GENERAL AUTHORITIES OF THE CHURCH

THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-Day Saints
Hugh B. Brown, First Counselor in the First Presidency
Nathan Eldon Tanner, Second Counselor in the First Presidency

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith
Marion G. Romney
Harold B. Lee
LeGrand Richards
Spencer W. Kimball
Richard L. Evans
Ezra Taft Benson
Howard W. Hunter
Mark E. Packer
William J. Critchlow, Jr.
Bernard Park

PATRIARCH TO THE CHURCH

Eldred G. Smith

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Alvin R. Dyer
ElRay L. Christiansen
Franklin D. Richards
John Longden
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Sterling W. Sill
Thorpe B. Isaacson
Henry D. Taylor
Boyd K. Packer
William J. Critchlow, Jr.
Bernard Park

TRUSTEE-IN-TRUST

David O. McKay

THE FIRST COUNCIL OF THE SEVENTY

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Albert Theodore Tuttle
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John H. Vandenberg, Presiding Bishop
Robert L. Simpson, First Counselor
Victor L. Brown, Second Counselor

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Joseph Fielding Smith
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Preston Nibley

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President
Marianne Clark Sharp, First Counselor
Louise Wallace Madsen, Second Counselor

with all members of the Board as at present constituted.
President Brown: 

I pray that the spirit and blessings of the Lord will attend me as I stand before you this morning.

I am sure that my call to this position must have been a shock to many of you, as it is to me. It is certainly another evidence of the fact that God moves in a mysterious...
ELDER THOMAS S. MONSON Of the Council of the Twelve Apostles

Elder Monson will be followed by Elder Ezra Taft Benson, who will be our concluding speaker.

President David O. McKay:

All of us are saddened by the loss of President Henry D. Moyle. I also miss the presence of President J. Reuben Clark, Jr., and President Stephen L. Richards who served in the First Presidency.

Some years ago I stood at a pulpit and noticed a little sign that only the speaker could see, and the words on that sign were these: "Who stands at this pulpit, let him be humble." How I pray to my Heavenly Father that I might never forget the lesson I learned that day!

I feel to thank my Heavenly Father for his many blessings to me. I am grateful to have been born of godly parents, whose parents were gathered out of the lands of Sweden and Scotland and England by humble missionaries who through the bearing of their testimonies touched the spirits of these wonderful people.

I am so grateful for my teachers and leaders in my boyhood and young manhood in a humble, pioneer ward in a humble, pioneer stake. I am grateful for my sweet companion and for the influence for good which she has had upon my life, and to her dear mother who had the courage in far-off Sweden to accept the gospel and to come to this country. I am so happy that the Lord has blessed us with three fine children, our youngest born to us in the mission field in Canada. I am grateful for these blessings. I am grateful for my friends and for O. Preston Robinson and my associates at the Deseret News with whom I have so closely worked these past fifteen years.

I know that God lives, my brothers and sisters. There is no question in my mind. I know that this is his work, and I know that the sweetest experience in all this life is to feel his promptings as he directs us in the furtherance of his work. I have felt these promptings as a young bishop, guided to the homes where there was spiritual, or perhaps temporal, want. I felt it again in the mission field as I worked with your sons and your daughters—the missionaries of this great Church who are a living witness and testimony to the world that this work is divine and that we are led by a prophet.

I think of a little sister, a French-Canadian sister, whose life was changed by the missionaries as her spirit was touched as she said good-bye to me and my wife two years ago in Quebec. She said, "President Monson, I may never see the prophet. I may never hear the prophet. But President, far better, now that I am a member of this Church, I can obey the prophet."

My sincere prayer today, President McKay, is that I might always obey you and these, my brethren. I pledge my life, all that I may have. I will strive to the utmost of my ability to be what you would want me to be. I am grateful for the words of Jesus Christ, our Savior, when he said:
"I stand at the door and knock. If any man hear my voice and open the door, I will come in to him. . . ." (Rev. 3:20.)

I earnestly pray, my brothers and sisters, that my life might merit this promise from our Savior. In the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Thomas Spencer Monson, the newest member of the Council of the Twelve. Take your place, Brother Monson.

We shall now hear from Elder Ezra Taft Benson of the Council of the Twelve.

Elder Ezra Taft Benson

Humbly and gratefully I approach you today. Humble in the awesome task of speaking to you--grateful for the gospel and a prophet at our head. I concur in this great address on man and free agency given by the Lord's mouthpiece. President McKay will go down in eternity as one of the great champions of free men.

Years ago my great-grandfather, while an investigator, attended a Mormon meeting during which a member had a quarrel over the Sacrament table with the branch president. When the service was over, Mrs. Benson turned to Ezra T. and asked him what he thought of the Mormons now. I'll always be grateful for his answer. He said he thought the actions of its members in no way altered the truth of Mormonism. That conviction saved him from many a tragedy. Before joining the Church, Grandfather was moved by a marvelous prayer of Apostle John E. Page.

But later the young convert was greatly shocked by the same man whose actions reflected his gradual apostasy.

Ironically, when Elder Page eventually was excommunicated, Brigham Young selected the young convert to fill Elder Page's place in the Quorum of the Twelve.

Six of the original Twelve Apostles selected by Joseph Smith were excommunicated. The Three Witnesses to the Book of Mormon left the Church. Three of Joseph Smith's Counselors fell--one even helped plot his death.

A natural question that might arise would be, that if the Lord knew in advance that these men would fall, as he undoubtedly did, why did he have his Prophet call them to such high office? The answer is; to fill the Lord's purposes. For even the Master followed the will of the Father by selecting Judas. President George Q. Cannon suggests an explanation, too, when he states:

"Perhaps it is His own design that faults and weaknesses should appear in high places in order that His Saints may learn to trust in Him and not in any man or men." (Millennial Star 53:658-659. February 15, 1891.)

And this would parallel Lehi's warning; put not your "... trust in the arm of flesh. . . ." (2 Nephi 4:34.)

The Church," says President McKay, "is little, if at all, injured by persecution and calumnies from ignorant, misinformed, or malicious enemies." (The Instructor, February 1956, p. 33.)

It is within the Church that the greatest hiderances come. And so, it seems, it has been. Now the question arises, will we stick with the kingdom and can we avoid being deceived? Certainly this is an important question, for the Lord has said that in the last days the devil will "rage in the hearts of . . . men," (2 Nephi 28:20) and if it were possible he shall "deceive the very elect." (See Joseph Smith 1:5-37.)

"The adversary," said Brigham Young, "presents his principles and arguments in the most approved style, and in the most winning tone, attended with the most graceful attitudes; and he is very careful to gratify himself into the favour of the powerful and influential of mankind, uniting himself with popular parties, floating into offices of trust and emolument by pandering to popular feeling, though it should seriously wrong and oppress the innocent. Such characters put on the manners of an angel, appearing as nigh as angels of light as they possibly can, to deceive the innocent and the unwary. The good which they do, they do it to bring to [page 16] pass an evil purpose upon the good and honest followers of Jesus Christ." (JD 11, 238-239.)

Those of us who think "... all is well in Zion . . ." (2 Nephi 28:21) in spite of Book of Mormon warning might ponder the words of Heber C. Kimball when he said, "Yes, we think we are secure here in the chambers of these everlasting hills . . . but I want to say to you, my brethren, the time is coming when we will be mixed up in these now peaceful valleys to that extent that it will be difficult to tell the face of a Saint from the face of an enemy against the people of God. Then is the time to look out for the great sieve, for there will be a great sifting time, and many will fall. For I say unto you there is a test, a Test, a TEST coming." (Heber C. Kimball, 1856. Quoted by J. Golden Kimball, Conference Report, October 1930, pp. 59-60.)

One of the greatest discourses that I have ever heard or read on how to avoid being deceived was given from this pulpit during the priesthood session of the October, 1960 semiannual conference by Elder Marion G. Romney. (Ibid., October 1960, 73-75.) I commend it to you for your close study and wish that there were time to reread it.

We who hold the priesthood must beware concerning ourselves, that we do not fall into the traps he lays to rob us of our freedom. We must be careful that we are not led to accept or support in any way any organization, cause or measure which, in its remotest effect, would jeopardize free agency, whether it be in politics, government, religion, employment, education, or any other field. It is not enough for us to be sincere in what we support. We must be right!

"You see, at the time he was cast out of heaven, his objective was (and still is) 'to deceive and to blind men and to lead them captive at his will.' This he effectively does to as many as will not hearken unto the voice of God. His main attack is still on free agency. When he can get men to yield their agency, he has them well on the way to captivity.

"We who hold the priesthood must beware concerning ourselves, that we do not fall into the traps he lays to rob us of our freedom. We must be careful that we are not led to accept or support in any way any organization, cause or measure which, in its remotest effect, would jeopardize free agency, whether it be in politics, government, religion, employment, education, or any other field. It is not enough for us to be sincere in what we support. We must be right!"

Elder Romney then outlined some tests to distinguish the true from the counterfeit. Now this is crucial for us to know, for as President [John] Taylor said, "Besides the preaching of the Gospel, we have another mission, namely, the perpetuation of the free agency of man and the maintenance of liberty, freedom, and the rights of man." (JD 23, 63.)

It was the struggle over free agency that divided us before we came here; it may not be the struggle over the same principle which will deceive and divide us again.

I suggest three short tests to avoid being deceived, both pertaining to this freedom struggle and all other matters.

1. What do the standard works have to say about it? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them;"
To that I say Amen and Amen.

May the appeal of our Lord in His intercessory prayer for unity be realized in our homes, our wards, our stakes, and in our support of the basic principles of our Constitution. The Book of Mormon has a lot to say about America freedom, and secret combinations.

The President can speak on any subject he feels is needful for the Saints. As Brigham Young has stated: "I defy any man on earth to point out the path a prophet of God should walk in, or point out his duty, and just how far he must go, in dictating temporal or spiritual things. Temporal and spiritual things are inseparably connected, and ever will be." (JD 10, 364) Other officers in the kingdom have failed but never the Presidents. Keep your eye on the captain is still good counsel. The words of a living prophet must, and ever will take precedence.

President McKay has said a lot about our tragic trends towards socialism and communism and the responsibilities liberty-loving people have in defending and preserving our Constitution. (See Conference Report, April 1953, pp. 112113.) Have we read these words from God's mouthpiece and pondered on them?

President Woodruff related an instance in church history when Brigham Young was addressing a congregaion in the presence of the Prophet Joseph Smith: "Brother Brigham took the stand, and he took the Bible and laid it down; he took the Book of Mormon, and laid it down: and he took the Book of Doctrine and Covenants, and laid it down before him, and he said, 'There is the written word of God to us, concerning the work of God from the beginning of the world, almost, to our day.' And now, said he 'when compared with the living oracles, those books are nothing to me; those books do not convey the word of God direct to us now, as do the words of a Prophet or a man bearing the Holy Priesthood in our day and generation. I would rather have the living oracles than all the writing in the books.' That was the course he pursued. When he was through, Brother Joseph said to the congregation: 'Brother Brigham has told you the word of the Lord, and he has told you the truth.'" (Conference Report, October 1897, pp. 18-19.)

We must diligently study the scriptures. Of special importance to us are the Book of Mormon and the Doctrine and Covenants. Joseph Smith said, "... that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man [page 17] would get nearer to God by abiding by its precepts, than by any other book." (DHC 4, 461.)

The Doctrine and Covenants is important because it contains the revelations which helped lay the foundation of this great latter-day work. It speaks of many things. Section 134, verse 2, states that government should hold inviolate the rights and control of property. This makes important reading in a day when government controls are increasing and people are losing the right to control their own property.

3. The third and final test is the Holy Ghost--the test of the Spirit. By that Spirit we "... may know the truth of all things." (Moroni 10:5.) This test can only be fully effective if one's channels of communication with God are clean and virtuous and uncluttered with sin. Said Brigham Young:

30 "You may know whether you are led right or wrong, as well as you know the way home; for every principle God has revealed carries its own convictions of its truth to the human mind, ..."" (Hos. 4:6.)

31 "What a pity it would be if we were led by one man to utter destruction! Are you afraid of this? I am more afraid that this people have so much confidence in their leaders that they will not inquire of themselves of God whether they are led by Him. I am fearful they settle down in a state of blind self-security, trusting their eternal destiny in the hands of their leaders with a reckless confidence that in itself would thwart the purposes of God in their salvation, and weaken that influence they could give to their leaders did they know for themselves, by the revelations of Jesus, that they are led in the right way. Let every man and woman know, by the whispering of the Spirit of God to themselves, whether their leaders are walking in the path that the Lord dictates, or not. This has been my exhortation continually." (JD 9, 149-150.)

32 Elder Heber C. Kimball stated: "The time will come when no man or woman will be able to endure on borrowed light." (Orson F. Whitney, Life of Heber C. Kimball, 1888 edition 461.)

33 How then can we know if a man is speaking by the spirit? The Bible, Book of Mormon, and Doctrine and Covenants give us the key. (See D&C 50:17-23; 100:5-8; 2 Nephi 33:1; 1 Cor. 2:10-11.) President Clark summarized them well when he said:

34 "We can tell when the speakers are moved upon by the Holy Ghost only when we, ourselves, are moved upon by the Holy Ghost. In a way, this completely shifts the responsibility from them to us to determine when they so speak ... the Church will know by the testimony of the Holy Ghost in the body of the members, whether the brethren in voicing their views are moved upon by the Holy Ghost; and in due time that knowledge will be made manifest." (Church News, July 31, 1954.)

35 Will this Spirit be needed to check actions in other situations? Yes, and it could be used as a guide and a protector for the faithful in a situation described by Elder Lee at the last general priesthood session of the Church when he said:

36 "In the history of the Church there have been times or instances where Counselors in the First Presidency and others in high station have sought to overturn the decision or to persuade the President contrary to his inspired judgment, and always, if you will read carefully the history of the Church, such oppositions brought not only disastrous results to those who resisted the decision of the President, but almost always such temporary persuasions were called back for reconsideration, or a reversal of hasty action not in accordance with the feelings, the inspired feelings, of the President of the Church. And that, I submit, is one of the fundamental things that we must never lose sight of in the building up of the Kingdom of God." (Conference Report, April, 1963, p. 81.)

37 These then, are the three tests: The standard works; the inspired words of the Presidents of the Church, particularly the living Presidents; and the promptings of the Holy Ghost.

38 Now, brothers and sisters, in this great struggle for free agency just think what a power for good we could be in this world if we were united. Remember how President Clark used to reiterate in the general priesthood meeting of the Church that there was not a righteous thing in this world that we couldn't accomplish if we were just united.

39 And President McKay has reiterated it again and again when he's stated: "Next to being one in worshiping God, there is nothing in this world upon which this Church should be more united than in upholding and defending the Constitution of the United States!

40 "May the appeal of our Lord in His intercessory prayer for unity be realized in our homes, our wards, our stakes, and in our support of the basic principles of our Republic," said President McKay. (The Instructor, February 1956, p. 34.)

To that I say Amen and Amen.
The second session of the Conference convened at 2:00 p.m., Friday, October 4, 1963, with President David O. McKay presiding and conducting. The Relief Society Singing Mothers from the Phoenix-Mesa (Arizona) area furnished the choral numbers for this session. Florence Jepperson Madsen conducted the singing. Frank W. Asper was at the organ console.

President McKay speaks of a unity on principles. President Clark said:

1 We are under obligation to answer this question. God will hold us responsible.

2 Let us not be deceived in the sitting days ahead. Let us rally together on principle behind the prophet as guided by the promptings of the Spirit.

3 We should continue to speak out for freedom and against socialism and communism as President McKay has consistently admonished us. We should continue to come to the aid of patriots, programs and organizations which are trying to save our Constitution through every legal and moral means possible.

4 God has not left us in darkness regarding these matters. We have the scriptures ancient and modern. We have a living prophet, and we may obtain the Spirit.

5 Joseph Smith did see the Father and the Son. The kingdom established through the Prophet's instrumentality will roll forth.

6 We can move forward with it.

7 That we may all do so and be not deceived is my humble prayer. In the name of Jesus Christ. Amen.

End

President David O. McKay:

Elder Ezra Taft Benson of the Council of the Twelve has just spoken to us.

The Relief Society Singing Mothers Chorus sang, "If Ye Love Me, Keep My Commandments."

Elder Alex P. Anderson, formerly president of the New Zealand South Mission after which this Conference will stand adjourned until 2 o'clock this afternoon.

The Relief Society Singing Mothers will now favor us with "If Ye Love Me, Keep My Commandments," conducted by Sister Jepperson Madsen.

The benediction will be offered by Elder Alex P. Anderson, formerly president of the New Zealand South Mission.

Conference adjourned until 2:00 p.m.

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President McKay speaks of a unity on principles. President Clark said:
The Lord has made great promises through his servants concerning these times. To Jeremiah the Lord said in speaking of this dispensation:

13 Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

14 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them saith the Lord:

15 But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

16 And they shall teach no more every man his neighbour, and every man his brother saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.” (Jer. 31:31-34.)

17 In order that this prophecy may be fulfilled, many members of the Church will need to repent and be more diligent in the study of the scriptures and in their prayers and obedience to the laws and commandments of the gospel. If they fail to do these things they will be cut off from the presence of the Lord in that great day when he shall descend [page 22] as Lord of lords and King of kings to take his place and sit on his throne to rule and reign.
The Prophet Joseph Smith once said: "The great plan of salvation is a theme which ought to occupy our strict attention, and be regarded as one of heaven's best gifts to mankind. No consideration whatever ought to deter us from showing ourselves approved in the sight of God, according to His divine requirement. Men not infrequently forget that they are dependent upon heaven for every blessing which they are permitted to enjoy, and that for every opportunity granted them they are to give an account. You know, brethren, that when the master in the Savior's parable of the stewards called his servants before him he gave them several talents to improve on while he should tarry abroad for a little season, and when he returned he called for an accounting. So it is now. Our Master is absent only for a little season, and at the end of it He will call each to render an account; and where five talents were bestowed, ten will be required; and he that has made no improvement will be cast out as an unprofitable servant, while the faithful will enjoy everlasting honors. Therefore, we earnestly implore the grace of our Father to rest upon you through Jesus Christ his Son that you may not faint in the hour of temptation, nor be overcome in the time of persecution." (DHC 2, 23-24.)

The Prophet Joseph Smith in one of his discourses said the following:

If God should speak from heaven, he would command you not to steal, not to commit adultery, not to covet, nor deceive, but be faithful over a few things. As far as we degenerate from God, we descend to the devil and lose knowledge, and without knowledge, we cannot be saved, and while our hearts are filled with evil, and we are studying evil, there is no room in our hearts for good, or studying good. Is not God good? Then you be good; if he is faithful, then you be faithful. Add to your faith virtue, to virtue knowledge, and seek for every good thing.

A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth. Hence it needs revelation to assist us, and give us knowledge of the things of God." (Ibid., 4, 588.)

How true this statement is. Today we are troubled by evil-designing persons who are endeavoring with all their power to destroy the testimonies of members of the Church, and many members of the Church are in danger because of lack of understanding and because they have not sought the guidance of the Spirit of the Lord. Every baptized member of the Church receives the gift of the Holy Ghost, by the laying on of hands. This, however, will not save them unless they continue in the spirit of light and truth. Therefore it is a commandment from the Lord that members of the Church should be diligent in their activities and study of the fundamental truths of the gospel as it has been revealed. The Spirit of the Lord will not continue to strive with the indifferent, with the wayward and the rebellious who fail to live within the light of divine truth. It is the privilege of every baptized person to have an abiding testimony of the restoration of the gospel, but this testimony will grow dim and eventually disappear unless we are constantly receiving spiritual good through study, obedience, and diligent seeking to know and understand the truth.

May the Spirit of the Lord be our constant companion, and may we one and all be true to our covenants and obligations devolving upon us through our membership in the Church. May the Lord bless you, in the name of Jesus Christ. Amen.

It is about conversion and the healing which attends it that I wish to speak. I sincerely pray that the Spirit of the Lord will be with me and that he will put his seal upon the things that do say.

Webster says the verb, "convert," means "to turn from one belief or course to another." That "conversion" is "a spiritual and moral change attending a change of belief with conviction." As used in the scriptures, "converted" generally implies not merely mental acceptance of Jesus and his teachings but also a motivating faith in him and in his gospel--a faith which works a transformation, an actual change in one's understanding of life's meaning and in his allegiance to God--in thought, and in conduct. While conversion may be accomplished in stages, one is not really converted in the full sense of the term unless and until he is at heart a new person. "Born again" is the scriptural term.

In one who is wholly converted, desire for things inimical to the gospel of Jesus Christ has actually died, and substituted therefore is a love of God with a fixed and controlling determination to keep his commandments. Paul told the Romans that such a one would walk in newness of life. "Know ye not," he said, "that so many of us as were baptized into Jesus Christ were baptized into his death?" "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead . . . even so we also should walk in newness of life." (Rom. 6:3-4.)

Peter taught that by walking in this "newness of life" one escapes "the corruption that is in the world through lust," and by developing within himself faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, he becomes a partaker "of the divine nature." (2 Pet. 1:1-9.) Such a one is not converted, even though he may have been baptized. There is a striking example of the change wrought by conversion in Mormon's account of King Benjamin's farewell address. This sermon was so powerful that as Benjamin delivered it the multitude fell to the earth; for " . . . they . . . viewed themselves in their own carnal state. . . . And they all cried aloud . . . O have mercy, and apply the atoning blood of Christ that we may receive forgiveness of our sins, and our hearts may be purified; for we believe in Jesus Christ, the Son of God, . . ." (Mosiah 4:2.)

Observing their humility, King Benjamin continued: "Believe in God; believe that he is, and that he created all things. . . believe that he has all wisdom, and all power, both in heaven and in earth, . . ."
When he had concluded, he inquired as to whether they believed his words.

And they all cried... Yea, we believe all (thy) words... and also, we know of their surety and truth... And why were they so confident? Because as they said: "... the Spirit of the Lord... has wrought a mighty change in us, or in our hearts, that we have no more disposition to do evil, but to do good continually."

Although these had been converted rather quickly from a “disposition to do evil” to a determination “to do good continually” all the remainder of their days, they evidently fully met the conditions prescribed by the Lord for baptism, when he said: "... All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church." (D&C 20:37.)

That the Prophet applied these instructions strictly is apparent from this entry in his diary of July 5, 1835: "Michael H. Barton tried to get into the Church, but he was not willing to confess and forsake all his sins--and he was rejected." (DHC 2, 235.)

Had Mr. Barton obtained membership in the Church in his then unrepentant state, it would have availed him nothing no matter how much he knew about the gospel, because he was not converted.

From some of the Savior’s sayings it would seem that there might even be people in high places whose conversion is not complete; for example, conversing with his apostles at his last supper, he said to Peter, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

"But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." (Luke 22:31-32.) From this it would appear that membership in the Church and conversion are not necessarily synonymous. Being converted, as we are here using the term, and having a testimony are not necessarily the same thing either. A testimony comes when the Holy Ghost gives the earnest seeker a witness of the truth. A moving testimony vitalizes faith; that is, it induces repentance and obedience to the commandments. Conversion, on the other hand, is the fruit of, or the reward for, repentance and obedience. (Of course one’s testimony continues to increase as he is converted.)

Conversion is effected by divine forgiveness, which remits sins. The sequence is something like this. An honest seeker hears the message. He asks the Lord in prayer if it is true. The Holy Spirit gives him a witness. This is a testimony. If one’s testimony is strong enough, he repents and obeys the commandments. By such obedience he receives divine forgiveness which remits sin. Thus he is converted to a newness of life. His spirit is healed.

From what Jesus said at the time he healed the man "sick with the palsy," it would seem that remittance of sins is the therapy which heals and that the two terms are synonymous. Concerning that incident, Luke says, "... the power of the Lord was present to heal. ..." (Ibid., 5:20.) For this the Pharisees charged him with blasphemy, saying within themselves, "... Who can forgive sins but God? ..." (Ibid., 5:21.) Perceiving their thoughts, Jesus said, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?"

Then he added, "But that ye may know that the Son of man hath power upon earth to forgive sins, (he said to the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house." (Ibid., 5:23-24.) This, of course, the man immediately did.

In this instance there was a physical healing. Sometimes there is also a healing of the nervous system or of the mind. But always the remission of sins which attains divine forgiveness heals the spirit. This accounts for the fact that in the scriptures conversion and healing are repeatedly associated.

For example, in 1837 the Lord said to Thomas B. Marsh, then President of the Quorum of the Twelve, "... pray for thy brethren of the Twelve. Adminish them sharply for my name's sake, and let them be admonished for all their sins, ..."

"And after their temptations, and much tribulation, behold, I, the Lord, will feel after them, and if they harden not their hearts, and stiffen not their necks against me, they shall be converted, and I will heal them." (D&C 112:1213. Italics added.)

Jesus frequently spoke of his healing the converted. Citing Isaiah, he said, "... this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." (Matt. 13:15.)

At the opening of his mortal ministry he told his fellow townsmen in Nazareth that he had been sent "... to heal the brokenhearted,..." (Luke 4:18.)

To the distraught Nephites he thus spoke out of the awful darkness which attended his crucifixion: "O all ye that are spared because ye were more righteous than they, will ye not now return unto me, and repent of your sins, and be converted, that I may heal you?" (3 Nephi 9:13.)

Somebody recently asked how one could know when he is converted. The answer is simple. He may be assured of it when by the power of the Holy Spirit his soul is healed. When this occurs, he will recognize it by the way he feels, for he will feel as the people of Benjamin felt when they received remission of sins. The record says, "... the Spirit of the Lord came upon them, and they were filled with joy, having received a remission of their sins, and having peace of conscience,..." (Mormon 4:3.)

When Alma the younger was converted he said: "... I could remember my pains no more; yea, I was harrowed up by the memory of my sins no more.

"And oh, what joy, and what marvelous light I did behold; yea, my soul was filled with joy as exceeding as was my pain! "Yea, I say unto you, my son, that there could be nothing so exquisite and so bitter as were my pains. Yea, and again I say unto you, my son, that on the other hand, there can be nothing so exquisite and sweet as was my joy." (Alma 36:19-21.)

As a third and final guide, I quote from President Joseph F. Smith: "No person can be properly baptized unless he has faith in the Lord Jesus Christ, and has repented of all his sins, with a repentance that need not be repented of. But faith comes by hearing the word of God. This implies that the candidate must be taught. Efficient teaching and preparation must precede the ordinance, so that the candidate may have a proper appreciation and conception of its purposes. The call to baptism, in the mission of our Savior, was always preceded by instructions in the doctrines which he taught." (The Improvement Era, 14, 266; Gospel Doctrine, Joseph F. Smith, 7th ed, p. 99.)

Speaking of his own experience, he said: "The feeling that came upon me was that of pure peace, of love and of light. I felt in my soul that if I had sinned--and surely I was not without sin--that it had been forgiven me; that I was indeed cleansed from sin; my heart was touched, and I felt that I [page 26] would not injure the smallest insect beneath my feet. I felt as if I wanted to do good everywhere to everybody and to everything. I felt a newness of life, a newness of desire to do which was right. There was not one particle of desire for evil left in my soul. I was but a little boy, it is true, when I was baptized; but this was the influence that came upon me, and I know that it was from God, and was and ever has been a living witness to me of my acceptance of the Lord." (April Conference Report, 1898; Gospel Doctrine, Joseph F. Smith, 7th ed, p. 99.)
p35 As Jesus ministered among the Nephites, he told them not to administer the Sacrament to the unworthy, but to continue laboring with them; "... for ye know not but that ye shall return and repent, and come unto me with full purpose of heart, and I shall heal them; and ye shall be the means of bringing salvation unto them." (3 Nephi 18:32.)

p36 Getting people's spirits healed through conversion is the only way they can be healed. I know this is an unpopular doctrine and a slow way to solve the problems of men and nations. As a matter of fact, I am convinced that relatively few among the billions of earth's inhabitants will be converted. Nevertheless, I know and solemnly witness that there is no other means by which the sin-sick souls of men can be healed or for a troubled world to find peace. I know that the unbelieving will reject this divine way. But this is nothing new. They have been rejecting it ever since the time of Cain. They have from the beginning refused to accept Christ and his gospel. They killed the ancient prophets. They burned Abinadi. They stoned Samuel the Lamanite. They crucified the Lord himself. In our own day they martyred Joseph Smith, Jun., the great prophet of the restoration. But all that has happened in the past has not, and all that occurs in the future will not change the truth that conversion to Jesus Christ and his gospel is the one and only way; for still it must be said that "there is none other way given under heaven by which men must be saved." (See Acts 4:12.) To this I witness in solemn testimony.

p37 President David O. McKay:

p38 Elder Marion G. Romney of the Council of the Twelve has just spoken to us. We shall now hear Elder William J. Critchlow, Jr., Assistant to the Twelve.

Elder William J. CRITCHLOW, JR. Assistant to the Council of the Twelve Apostles

p1 Over a score or so of years, I promoted and sold something I have never seen; I didn't even know what it was--I still don't. I have not only never seen it; I have tried assiduously to avoid touching it. Once, stringing lights on a Christmas tree, I accidentally got my finger in an empty socket, oh, I felt it!

p2 Who really knows what electricity is? We know what it can do. It lights this building; it lights our homes; it lights our streets; it runs our factories and our mills; it affords us lovely music, radio, television, and a score of wonderful appliances in our homes, but who really knows what this great power called electricity, actually is?

p3 Over the same score or so of years, I promoted another something which I have never seen; I don't really know what it is. I have not only never seen it; I have never heard it; I have never smelled it; I have never tasted it; but on occasions it has touched me. More than once, as I officiated in priesthood ordinance work, I have felt it.

p4 Who really knows what this great power of the priesthood is? We know what it can do. By that power this and other worlds were created and will be redeemed (JD 15; 127; 24; 242); by that power the city of Enoch was taken up to heaven (Joseph Smith's Teachings, p. 170), by that power the waters of the Red Sea were parted to liberate Israel; by that power Elijah sealed the heavens so that no rain or dew fell upon [page 27] the earth; by that power Brigham Young rebuked the frost and the sterility of the soil, and this valley became fruitful. Two thousand years ago, one possessing that power gave new eyes to the blind, new legs to the halt, turned water into wine, walked on the water, cleansed lepers, cast out evil spirits, fed thousands by blessing a few loaves and fishes, restored life to the dead. Two thousand years later--even today--bearers of that same priesthood power, again cast out devils, restore health to the sick, and in other ways employ that power. Employing it, a young man, Nephi by name, once shocked his assailants into submission by pointing his hand at them. The assailants were his brothers. (1 Nephi 17:53.)

p5 Again, let me ask who, among all mortal men, really knows what this marvelous priesthood power actually is? Obviously it is power; its source, obviously, too, is God. Why not call it then for what it truly is--the power of God? (CR, Joseph F. Smith, p. 5, October 1904.) President John Taylor so called it saying, "It is nothing more nor less than the power of God." (John Taylor, Gospel Kingdom, p. 129.)

p6 Priesthood is more than power--it is authority. Quoting President Joseph F. again: "It is . . . the power of God delegated to man by which man can act in the earth . . . in the name of the Father and the Son and the Holy Ghost, and act legitimately, . . ." (Op. cit., Joseph F. Smith, p. 5, October 1904.) He also said: "The Priesthood in general is the authority given to man to act for God ..." But it is necessary that every act performed under this authority shall be done at the proper time and place, in the proper way, and after the proper order. The power of directing these labors constitute the keys of the Priesthood. In their fullness these keys are held by only one person at a time, the prophet and president of The Church." (The Improvement Era 4, 230.)

p7 President David O. McKay holds all of the keys of the priesthood. He or his predecessors in office have directly (personally) or indirectly (by delegating authority to others) conferred keys upon temple presidents, stake presidents, mission presidents, quorum presidents, bishops, and others. "No man taketh this honour unto himself, but he that is called of God, as was Aaron." (Heb. 5:4.) "We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to . . . administer in the ordinances thereof." (5th Article of Faith.) Aaron was so called and ordained. (D&C 27:8.)

p8 "Some suppose this authority may be derived from the Bible," said President Joseph F. Smith, "but nothing could be more absurd. . . . If by reading and believing the Bible this authority could be obtained, all who read and believed would have it--one equally with another. . . . God Almighty is the only source from whence this knowledge, power and authority can be obtained, . . . The Scriptures may serve as a guide to lead us to God, . . . but they can do no more." (JD 19, 191.)

p9 Priesthood is eternal and everlasting. The Prophet Joseph Smith said, "The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years." (3 Nephi 18:32.) Adam obtained the priesthood "in the Creation, before the world was formed." He (Adam) stands at the head as the presiding high priest (under Christ) over all the earth for all ages. (Joseph Smith's Teachings, pp. 157-158.) This priesthood of the holy order, known later as the Melchizedek Priesthood, continued in patriarchal order without a break with Adam's worthy descendants until the day of Moses. (D&C 84:6-16; 107:4-51.)

p10 Through Moses the Lord attempted to set up the house of Israel soon after their liberation from Egyptian bondage as a kingdom of priests of this holy patriarchal order. He sent Moses down from the Mount with tablets of stone upon which were inscribed principles of salvation, but seeing the people engaged in idol worship, Moses dashed the tablets to the ground, breaking them into fragments. Again, the Lord called Moses up on the Mount, and there he rewrote with his finger on tablets which Moses had prepared the Ten Commandments; but he deleted this time the salvation principles which necessitated priesthood of the holy patriarchal order, denying thereby his children the Melchizedek Priesthood. Later he removed Moses, who held the Melchizedek Priesthood, thus leaving Israel with only a Lesser Priesthood, called the Aaronic Priesthood, after Aaron upon whom it was conferred. (Exod. Inspired Version. 34:1-2; D&C 84:17-25.) From that time on until the Savior's ministry on earth, this was generally the prevailing authority of God on the earth.

p11 Jesus restored at his coming the Higher Priesthood, he being "the Great High Priest, forever after the order of Melchizedek," (Joseph Smith's Teachings, p. 158, Heb. 5:6; 2:17-18) but after the passing of his apostles there was no one left holding the keys, to authorize the ordination of any mortal man to any office in either priesthood. The apostate world accordingly was left without priesthood for about sixteen long, dark centuries. Then in May 1829 the Lord sent John the Baptist, a firstborn, literal descendant of the name of the Father and the Son and the Holy Ghost, and act legitimately, . . ." (Op. cit., Joseph F. Smith, p. 5, October 1904.) He also said: "The Priesthood in general is the authority given to man to act for God ..." But it is necessary that every act performed under this authority shall be done at the proper time and place, in the proper way, and after the proper order. The power of directing these labors constitute the keys of the Priesthood. In their fullness these keys are held by only one person at a time, the prophet and president of The Church." (The Improvement Era 4, 230.)
Elmer John Longden, Assistant to the Twelve Apostles will now address us. He will be followed by Elder Franklin D. Richards.

Elder John Longden, Assistant to the Twelve, has just spoken to us.

President David O. McKay:

I bear testimony regarding the power of the priesthood in our restored Church in the name of Jesus Christ. Amen.

President David O. McKay:

The Singing Mothers Chorus and the congregation joined in singing the hymn, "O Say, What Is Truth?"

Sister Florence Jepperson Madsen will conduct. After the singing Elder John Longden will speak to us.

Elder John Longden, Assistant to the Twelve, will now address us. He will be followed by Elder Franklin D. Richards.

Elder John Longden, Assistant to the Council of the Twelve Apostles
My brothers and sisters, I am so grateful to be able to use this salutation and know that we are brothers and sisters in the kingdom of Jesus Christ. A story I read recently is appropriate here.

A preacher in a small community decided to do some remodeling and renovating of his church. To begin with he requested a new chandelier. After three or four weeks had elapsed and it hadn't arrived, he approached one of the deacons on the board and inquired why. He was informed there were three reasons: "First, it hadn't been ordered because there was no one on the board who could spell 'chandelier.' Second, we were afraid there wouldn't be anyone to play it when it came. And third, what we really need in this church is more light.

I recognize we have light today which comes through our prophet and mouthpiece. We also have the light from the teachings of the Master almost two thousand years ago, and I should like to speak at this time on what I believe is a crying need in the world today, on the basic principle of the gospel of Jesus Christ which is love.

The scriptures teach: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) This indicates the depth of this great principle. It was exemplified by the Savior when he lived upon the earth. On one occasion, he was queried by one of the scribes: "What is the great commandment in the law?" In reply, Jesus taught an eternal truth. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

And the second is like, namely, this. Thou shalt love thy neighbour as thyself. . . ." (Mark 12:30-31.) "On these two commandments hang all the law and the prophets." (Matt. 22:40.)

There was none other commandment greater than these, so said Jesus (Idem.)

The Apostle Paul spoke on this great principle many times in plain, understandable language.

Even though changing conditions exist in the world today, and many people are confused, the application of this one principle in our everyday lives will bring happiness, contentment, and peace.

Surely, if I love my fellow man, I will not cheat him, lie about him, or commit any manner of evil against him. So again, loving all my fellow men, I will truly find happiness, contentment, and a peace that passeth understanding.

Paul was inspired to reveal the virtues, [page 31] or may we call them ingredients, of which love is composed. Addressing the Corinthian Saints who had membership in the Church of Jesus Christ, Paul said: "Love suffereth long and is kind." (See 1 Cor. 13:4.) We sing a great hymn, maybe not often enough, "Let Us Oft Speak Kind Words to Each Other." So much more is accomplished by speaking in kind words and soft tones.

"Love envieth not." We look at others and think the grass is greener on their side. We sometimes might wonder why ours seems not as green, but love envieth not. "Love vaunteth not itself is not puffed up." (See ibid., 13:4.) In other words, love teaches true humility. Jesus taught it in one parable [parable of Pharisee and Publican], "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (Matt. 23:12.)

Daniel Webster had a great thought when asked, "What is the highest thought that has ever entered your mind?" He answered, "My accountability to Almighty God."

We who have a testimony of the gospel should recognize our accountability to God regardless of what our achievements might be in business, in church, in school, in civic affairs.

Paul further said: "Love doth not behave itself unseemly." (See 1 Cor. 13:5.)

President McKay said it in a few words some time ago: "We are here in mortality to develop the power of self-mastery." Every single day we have opportunity to practise this art of self-mastery.

Again Paul said, "Love seeketh not her own." (See ibid., 13:5.) The Savior taught by his own example, to lose ourselves in the service of others. Our beloved prophet said on his ninetieth birthday: "You may travel the world over but you will not find happiness or contentment until you lose yourself in the service of mankind." This, of course, would mean sacrifice to God and our neighbor.

Continuing, Paul said: "Love is not easily provoked. Love thinketh no evil. Love rejoiceth not in iniquity, but in the truth." (See ibid., 13:5-6.) Paul, we see, had a depth of understanding regarding this great principle of love and the blessings to be attained by those who would honor and recognize and put into effect in their lives these two commandments, for he said: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 of 1 Cor. 2:9.)

As I tour missions or come into your stakes each week, I have a great hope for the future because of the many just plain, good people who are applying all the principles of love in their lives. I say to you, God bless you.

The English statesman, William Gladstone, said: "We look forward to the time when the power of love will replace the love of power; then will our world know the blessing of peace." What a difference the placing of words makes. The love of power or the power of love—worlds apart!

It is essential to love God, love his Son Jesus Christ and love our neighbor as ourselves.

We are living in a world of automation. Machines seem to be taking over all our jobs. Edwin Markham, an American poet, had a great idea that is worth repeating: "The way things are going, we had better learn to do things machines can't do. Love each other, for instance.

Throughout his ministry, the Master kept repeating the importance of love on many occasions. He said: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.

"By this shall all men know that are my disciples, if ye have love one to another." (John 15:17-18.)

Do you think a teacher who drove some twenty miles in a battered old car whenever there was a meeting to pick up just one little girl who lived in a remote area of the stake had a love of God for her fellow men? I doubt that anyone really knew what she was doing. I just happened to hear about it.

Oh, may God give us the faith and the desire to put this commandment of the Lord into effect. "... love one another; as I have loved you, that ye shall also love one another." (Ibid., 13:24.) Then the world may know that we are true disciples of the Lord Jesus Christ. God give us the faith, the courage, the determination to make application of these two great commandments in our lives each day, I humbly pray in the name of the Lord Jesus Christ, our Savior. Amen.

President David O. McKay:

Elder John Longden, Assistant to the Twelve, has just spoken to us. Elder Franklin D. Richards, an Assistant, will be our next speaker.
ELDER FRANKLIN D. RICHARDS Assistant to the Council of the Twelve Apostles

My dear brothers and sisters:

Sister Richards and I have recently returned from the missions on the east coast, and we rejoice in the tremendous growth of the kingdom. I am continually amazed and pleased as I travel throughout the missions and stakes of the Church to find so many members accepting the admonition of President McKay to be missionaries. How many of you have had the joy of seeing your friends and neighbors take an interest in the Church and be baptized, because of being a missionary?

Today I would like to talk to you about the Every Member a Missionary program—an inspired, effective, and interesting plan. One of the important characteristics of the Church of Jesus Christ is missionary activity. The Savior has charged us to “. . . teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost.” (Matt. 28:19.) And every nation includes our friends and the people we casually meet regardless of where we live.

The question is: How can we, a relatively small group, accomplish this great responsibility? Certainly not with the sixteen thousand full-time, stake, and district missionaries we now have—regardless of how good they are!

But, our beloved Prophet David O. McKay has given us the Every Member a Missionary plan. We can take the gospel to every nation, kindred, tongue, and people as the Every Member a Missionary plan is understood and used effectively throughout the Church and by using modern methods which become available as the Lord pours his Spirit upon all flesh.

Heretofore, missionaries generally spent most of their time in finding interested persons to teach and a small part of their time in teaching. Now, the Every Member a Missionary plan gives the members a chance to do missionary work by finding interested persons for the missionaries to teach. This greatly increases the effectiveness of the missionaries. They can teach many more people, particularly as they are taught in groups.

In working with the east coast missions, I find that the great increase in convert baptisms, and especially baptisms of entire families, is more and more attributable to the fact that a greater number of members are finding interested persons for the missionaries to teach—and the members are loving it.

We had the opportunity of meeting many of these wonderful members and hearing of their exciting and happy experiences. I am confident that there are thousands of members of the Church that have a sincere desire to do missionary work, but don’t know what to do or how to do it. How then can a member, regardless of age or sex, become an effective missionary within the meaning of the prophet’s admonition—Every Member a Missionary?

You ask, what can I do? Well, you can find persons who would like to know more about the Church. But, how can I find such persons? The following three ways are pretty much the basis of the Every Member a Missionary Program.

First, ask the golden questions as you meet people personally or over the telephone or through the mail. I have asked the golden questions hundreds of times, and I have never embarrassed myself or the person I have asked. A few weeks ago I was registering in a motel in Raleigh, North Carolina. I asked the golden questions of the young man at the desk. He was not interested, but the young man standing behind him overheard our conversation. He had been to Salt Lake City, was impressed, and wanted to know more. I told him we had missionaries in Raleigh, and he gave me his name and address. He was very interested in having the missionaries call and tell him more about the Church. I immediately turned this golden contact over to the missionaries.

A bishop’s wife in Atlanta, Georgia, wanted to do missionary work but didn’t know how or when she could find the time and still take care of her young family. The missionaries suggested that she telephone proselyte, ask the golden questions over the telephone from her own home in the evening after the children were in bed. She told me that the missionaries showed her how and that it was thrilling and most rewarding and not embarrassing. She has found many interested persons for the missionaries to teach.

During the last year, thousands of letters have been written asking the golden questions. Many have responded, asking that the missionaries call on them, others have asked for literature or the Home Study guide—discussions by mail. Recently a woman from Oceola, Iowa, wrote us—“I am so glad that you are sending me these discussions. I thank you. Would it be too much to ask you to send me more of Joseph Smith’s works?”

Now the second way of finding interested persons is by taking your friends and neighbors to church meetings and socials. In Bowling Green, Kentucky, the Relief Society needed an organist. The president asked a nonmember friend to help them out. She replied she would be glad to, and before long she became interested, was taught the gospel by the missionaries and was baptized.

In the Southern States Mission a young girl was walking home with a friend and began humming, “Come, Come, Ye Saints.” Her friend said “My that’s a beautiful melody. What is it?” The girl told her about it and made a date to take her to a church service. After attending a few times she arranged for the missionaries to teach her family. The family have all been baptized and are happy, doing their part in building the kingdom.

I mentioned living the gospel as the third way to find interested persons. About ten days ago I was showing a man and his wife from Iowa around Temple Square. They were very interested and particularly so when Brother Alexander Schroener took an active interest in them, showing them the organ and how it is played. Brother Schroener really went the extra mile. I asked them if they knew any members of our Church in Iowa. They replied, yes, a wonderful family. Recently when a friend of theirs had a baby, this family [page 34] took the children of the woman who was having the baby into their home while the mother was in the hospital. Both Schroener and the Iowa family were evidencing their love of their fellow men. These incidents have been an important factor in interesting this couple. They expressed a desire to know more about the Church.

A short time ago while having dinner in a New York restaurant, we asked our waiter, a very fine man, the golden questions. He replied enthusiastically that he had been to Utah and California and had met several Latter-day Saint families, was very much impressed with their way of life, and would like to know more about the Church. He gave us his address in Brooklyn and seemed anxious to have the missionaries call at his home and give him and his family the discussions. We promptly gave this good
Most of us have had unusual experiences with people becoming interested and wanting to know more about the Church. The Lord has said, "Be ye strong from henceforth; fear not for the kingdom is yours." (D&C 38:15). So let's not fear henceforth--ask the golden questions, take your friends and neighbors to Church meetings and socials, and live the gospel. As the apostle said: "If we do these things, you will find many persons who are interested in knowing more about the Church, and you will be a missionary within the meaning of the prophet's admonition--Every Member a Missionary.

"Remember the worth of souls is great in the sight of God"; (Ibid. 18:10.) And again the Lord has said.

And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father how great will be your joy if you should bring many souls unto me!!" (Ibid., 18:15-16.)

My brothers and sisters, we are engaged in building the kingdom. I know that God lives and that Jesus is the Christ. The gospel has been restored in its fullness, and it is our duty and great opportunity to share it with others. Joseph Smith was a great prophet and David O. McKay is a great prophet. May we sustain our prophet in every way.

Yes, the Every Member a Missionary program is inspired and is effective. May we get the vision of two million missionaries bringing souls into the kingdom, and may we feel the joy, happiness, and salvation that comes from active missionary work, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

The missionary to whom we have just listened is Elder Franklin D. Richards. Elder Spencer W. Kimball of the Council of the Twelve will be our concluding speaker.

ELDER SPENCER W. KIMBALL Of the Council of the Twelve Apostles

Brothers and sisters and friends of the air audience:

Today we remember with deep affection our beloved leader Henry D. Moyle, and from his stirring sermon last April conference, we can still hear his earnest voice saying:

"I believe with all my heart and soul that the solution to our problems here upon this earth today and tomorrow is to be found in the knowledge and appreciation of man's relationship to God, his dependence upon God, and his obedience to God's laws.

"There is absolutely nothing of such great worth to man as to know God."

In my childhood, we had mottoes hanging on our walls sometimes embroidered, sometimes painted, these for decoration and for inspiration. One I remember read: "What is home without a mother." From my infancy, every time I entered the house, I called, "Mama," over and over until I found her. Totally satisfied in the security her presence afforded, I ran again to play. Just to know she was there! That was all.

When I was eleven, Mother passed away and from my aching heart came numerous times, "Mama," as I entered the house, but there were only mocking echoes of emptiness. Later the void was filled when our stepmother gave presence to the home and again through my youth, I called and found my security in the welcome answer, "I am here, son."

It was the same red brick house through the days of security and the days of desolation, the same shelf-filled pantry, the same wood stove and water tank, the same parlor with its rag carpet and the same old clock ticking away the hours and days and years, but stability and sureness and peace were there, for Mother was there, and security was there, and the house breathed belongingness.

On Labor Day 2,000 young people converged on the little resort town of Seaside, Oregon, repeating their last year's devastation, smashing windows, ripping street and shop signs down, and requiring 100 police plus National Guardsmen to quell the rioting, and I wondered if these 2,000 homes from which they came were normal ones with a mother at home who could answer, "Yes, dear, I am here."

Again, the news reported 30,000 teenagers rioting on a California beach, filling beer cans and bottles with sand and throwing them at police, boys stripping girls and sex indulgence common and unabashed. And we wondered how many of these 30,000 fathers were furnishing cars and money for their children to vacation at resorts; for beer and brutishness, and who provided the gasoline, and who paid the fines?

And, we wondered how many of the 30,000 mothers were making homes and how many making money. How can mothers justify their abandonment of home when they are needed so much by their offspring? Rationalization must take over as they justify themselves in leaving home and children.

Of course, there are some mothers who must work out to support their children, but let every working mother honestly weigh the matter and be sure the Lord approves before she rushes her babies off to the nursery, her children off to school, her husband off to work, and herself off to her employment. Let her be certain that she is not rationalizing herself away from her children merely to provide for them greater material things. Let her analyze well before she permits her precious ones to come home to an empty house where their plaintive cry, "Mother," finds no loving answer.

And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father how great will be your joy if you should bring many souls unto me!!" (Ibid., 18:15-16.)

It was the same red brick house through the days of security and the days of desolation, the same shelf-filled pantry, the same wood stove and water tank, the same parlor with its rag carpet and the same old clock ticking away the hours and days and years, but stability and sureness and peace were there, for Mother was there, and security was there, and the house breathed belongingness.

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Do not these absentee mothers and millions of approving fathers know that basic attitudes towards standards, morality, the Church, and God are developed in the family circle and are quite well set while they are still small children?

It is said: "Give me a child until he is seven and then do with him what you will." These first years are so vital.

The Lord said: "My sheep hear my voice . . . " (John 10:27). So do the little ones respond to their own mothers. The maid, the neighbor, the sister, the grandmother may clothe and feed and diaper the child, but no one can take the place of mother. This is impressed upon us by the story of the six-year-old who got lost from his mother in a large supermarket and began to call frantically, "Martha, Martha."

When the mission was found and they were reunited, she said: "Honey, you should not call me Martha, I am 'mother' to you."

To which the little fellow rejoined: "Yes, I know, but the store was full of mothers, and I wanted mine."

Children need security, special love, and to be wanted.
One authority gave us: "The more the parents approve of each other, the more the child will be welcome,--the most important single factor in the development of the

In this important city crime has increased three times faster than it did in the nation during 1962, said our local newspaper. And crime in the past five years increased

Young, p. 198.)

"It is the calling of the wife and mother . . . (to tie) her offspring to herself with a love that is stronger death for an everlasting inheritance. . . ." (Discourses of Brigham

And she speaks of mothers' obligations--

"Always in the Church, people have been admonished to marry in the House of the Lord, to establish homes, and bear and rear children in righteousness."

Brigham Young says:

"It is the calling of the wife and mother . . . (to tie) her offspring to herself with a love that is stronger death for an everlasting inheritance. . . ." (Discourses of Brigham Young, p. 198.)

In this important city crime has increased three times faster than it did in the nation during 1962, said our local newspaper. And crime in the past five years increased four times faster than population, four serious crimes per minute recorded on the crime clock.

One authority gave us: "The more the parents approve of each other, the more the child will be welcome,--the most important single factor in the development of the
child is the emotional climate prevailing between his parents.*

A music and dancing lessons and camps and clothes justified when it may mean the sacrifice of the home and mother on the altar of employment?

One girl said, “I really don’t want to go to the girls’ camp. I’d rather stay home with Mother, but Mother is not home to stay with.” Are we glamorizing out-of-home activities for our children when they should be home helping or off to work themselves?

Absenteeism of mothers is often linked with idle youth—delinquent youth. When we read of the recent Labor Day escapades by tens of thousands of high school and college young people on their mass invasions of resort towns, we wonder again: Why are they permitted leisure till they become sick with boredom? Home is drab so they resort to destructiveness and immorality.

One judge said: “These mad vacations make their biggest appeal to youngsters who have too little to do. . . . We never have any trouble with kids who have real interests, real hobbies, a radio ham, or a real athlete.”

The idle generation! Hours each day and nothing to do. Saturdays and nothing to do. Three long months of school vacation and nothing to do. No one has found a truer adage than: “The idle brain is the devil’s workshop.”

Another judge states that “Too many kids are loafing. Parents do not make children get jobs. And, this helps them into trouble . . . there is an alarming lack of employment among our young people . . . and idleness among those who come before me. . . .”

He is not talking about the pallid, spindly urchin, working twelve hours a [page 38] day in coal mines but of the hulking youth sitting around while his hardworking, doting parents support him.

It is foolish to expect an energetic exuberant youth to live normally when he has his free time largely to himself including three idle months of summer vacation. I quote him further,

“As I see young people of what consider an employable age sitting around drive-ins or malt shops, on park benches, or at the beaches, cruising around in cars or hanging around on the street corners at all hours of the day and the night, I am amazed at their ability to stay out of trouble as well as they do . . . idleness is a prime factor in most juvenile misbehavior.”

He continues: “I find the average parent of the average employable but unemployed youngster to be weak, overprotective, and overly indulgent. Both he and his wife work to afford their child the niceties of life which they now consider necessities. All the comforts of home plus a car and a gasoline credit card. . . .”

This judge says these parents are a generation of well-intentioned ones rearing a generation of sloths—Judge Robert Gardner of the Juvenile Court of Santa Ana, California.

A woman who had not been able to hold a job in spite of the fact that she was well-trained and highly educated explained: “Oh, it’s not odd at all. My parents never expected me to work, and for that reason I never expected to either.” She seemed to feel unabashed, and that such was reason enough.

The judge proceeds: “This type of parent blindly accepts Junior’s plaint: ‘I can’t find a job.’

“Can’t find a job! Well, Junior. I have news for you! These are boom times. A whole generation of us grew up during the depression when there were no jobs, but we found jobs anyway. Oh, they weren’t good jobs, but they were jobs. There were always jobs—mean, disagreeable, back-breaking jobs. And many of these jobs didn’t pay very much and they were hard and they were long hours and they were not desirable.”

Do youth look for work in the cotton fields, in the beet fields, in the hay fields, the jobs that are taken by itinerant workers brought from Mexico and other foreign lands?

Some judges give arrested youth a choice to get a job within thirty days or be locked up, and seldom have had to lock up any. If the alternative is unpleasant enough, somehow Junior finds employment.

To this philosophy, there are rejoinders from many sources which cry there are not enough jobs to go around and that a job for a youngster means a job lost to the head of a family. And the answer of the judge to this is, “Get women out of the factories and put them back into the home where they belong . . . cooking, sewing, cleaning house and doing the traditional woman’s work. It would do both for them and their neglected youngsters a world of good.”

If a few million of the working mothers who need not work to go home to their families, there might be employment for men now unemployed and part and full-time work for youth who ought to help in family finances and who need occupation for their abundant energy.

How many children today contribute toward the family living? Parents permit the youth to idle away their time.

“Can’t get a job;” they say. Why, bless your souls, the world is crying for helpers. Have we spoiled our children plying them for every effort? I heard a fifteen-year-old complaining because he received only sixty cents an hour.

“What can we do?” they cry, “Where can we go?” Listen, youth, go home, roll up your sleeves; pick cotton, hoe the corn, thin the beets. Yes. Before and after school and Saturdays and vacation days! It won’t hurt you to store your ball and bat and hiking togs. Hang the storm windows, paint the fence, wash the car, pick the fruit, mow the lawn, repair the screen, plant a garden, cultivate flowers, trim the trees.

As we read of delinquency and crime, 2,000,000 serious crimes in this land in a year, and as we note many are committed by girls and boys, we ask ourselves what is the cause and what are the cures? In an adequate survey it was learned that a majority of youth wish responsibility and will thrive on it.

What can we do?” they ask again.

Do the shopping, work in the hospital, help the neighbors and the church custodian, wash dishes, vacuum the floors, make the beds, get the meals, learn to sew.

Read good books, repair the furniture, make something needed in the home, clean the house, press your clothes, rake the leaves, shovel the snow, peddle papers, do “baby sitting” free for neighbor mothers who must work, become an apprentice.

J. Edgar Hoover of the FBI said, “Our youthful delinquency is a problem which strikes practically every home in America. It is something to which every parent should give the deepest consideration and the said responsibility for youth law infraction today lies more on the doorstep of the adult than it does on the youth. In the majority of instances the story of juvenile delinquency is the story of shattered homes where parents are neglectful, indifferent, and fail to exercise the proper degree of discipline.”

One parent wrote to youth: “Your parents do not owe you entertainment; your villages do not owe you recreation facilities; the world does not owe you a living; you owe the world; you owe it your time, your energy, your talents, yourself. In plain simple words, grow up, get out of your dream world; develop your backbone, a backbone not a
Lawmakers in their over-eagerness to protect the child have legislated until the pendulum has swung to the other extreme. But no law prohibits most work suggested above, and parents can make work.

President David O. McKay said: "We are living in an age of gadgetry which threatens to produce a future generation of softness. Flabbiness of character more than flabbiness of muscle lies at the root of most of the problems facing our American youth."

Are these iconoclasts from normal homes with normal fathers and mothers? Or, are those parents income producers who satisfy their every selfish desire for social life, comforts, golf, parties, travel, drinking at the expense of their children?

Do the families of these window smashers kneel in prayer night and morning before these depredations? Do they have family evenings, family picnics, vacations, and entertainment together? Do these parents of such hooligans exercise discipline in the home or are the children emancipated from restraint, from duties, and from controls?

To slow down this ever-increasing rate of juvenile delinquency, there is a growing cry: "We must have more detention homes and reformatories. We need more public money appropriated for better facilities, more highly trained specialists, social workers, psychologists and psychiatrists. We need larger jails, more police." Certainly, it must be apparent that all this is but an attempted control of a malady of epidemic proportions. Have the experts failed? Isn't it time to come back to fundamentals? "We need more money," they say, but we have spent in the last decade $78 billion on elementary and high schools for the children, yet delinquency increases; $110 billion on cars; $127 billion for recreation, and still immorality, hoodlumism, sadism, and vandalism grow apace, and to make it worse, $180 billion in cosmetics, tobacco, and alcohol. No--money is not the answer! Surely we must realize that an ounce of prevention is worth tons of cure.

The Lord has indicated long ago the perfect pattern of prevention. He has organized the family in a home with unified pursuits. It takes no magician nor social authority to know where the error lies, and that the cure is prevention. With the home a sweet religious one with discipline and love and parental bliss and sweet parent-child relationships, there would be few, if any, prodigals. Reformatories and correction institutions could close; social agencies could lock their doors; jails would have few prisoners, and war be outlawed.

All this could come by the building of the homes of the people into spiritual fortresses. If fathers would give themselves to their families and mothers come home from employment and high society to conserve the smaller incomes and to be real mothers, then the word delinquency would cease to terrorize us.

May we organize our homes, discipline our children, and create nations of homes such as our Heavenly Father has planned, I pray in the name of Jesus Christ. Amen.
This brings us to the question of communication between God and man, between a loving, all-knowing Father and his searching, seeking children. This communication includes prayer, inspiration, impressions from the divine source upon the mind of man, the findings of truth through earnest seeking and research, and also what is called revelation, to which the ninth Article of our Faith refers in these words: “We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.”

Who knows all the answers or any of the ultimate answers? Since no one does, they must come from continued revelation—from continued prayerful seeking and search.

Do we need his guidance less today than men once did? Do we have fewer problems? Would a just and loving Father love us less than he did his children of the past? What kind and loving father would fail or refuse to respond to his yearnings of his children, if they approached him with urgent need and humble hearts?

What gracious and all-wise Administrator of heaven and earth would ignore the problems of the present or leave his children to grope alone in life?

The comforting answer to these questions is that the channels of communication are open; that our God and Father is still interested in all our affairs; that he has his prophet on earth; that he gives to his children what in his wisdom they need and seek and are prepared to accept.

“Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.” (Amos 3:7.) “Where there is no vision, the people perish.” (Prov. 29:18.)

This need for prophets and their vision—lest the people perish—prompts us to quote another Article of Faith: “We believe in the same organization that existed in the Primitive Church (i.e. the Church founded by our Savior in the Meridian of Time), viz., apostles, prophets, pastors, teachers, evangelists, etc.” (Article 6.) Would not our Savior’s Church today be organized as when he was on earth?

The Church of Jesus Christ of Latter-day Saints sustains in this conference President David O. McKay, who has stood before us this morning in his ninety-first year, in his kindly wisdom and far-seeing perception; sustains him as a prophet of God in this latter day, with the same divine commission that was given to the prophets of the past.

Some have asked about our belief in the Book of Mormon. The Book of Mormon is not a substitute for the Bible. We accept the Bible and use the King James Version. But we do not believe that the Lord God confined his communications to the people of ancient Palestine or to any place or period of the past. He has had prophets in other places. The Book of Mormon, which supplements the Bible and is compatible with it, is an account of the counsels and communications of God, as is the Bible, and contains sacred and secular history, given to and preserved by the prophets of ancient America, among whom were some of the ancestors of the American Indians.

God is no respecter of persons and has not confined his communication to one part of his family, to one time of history, or to one land.

Now not only does our Father in heaven communicate by revelation, by inspiration, but he reveals truth also to earnest searching, seeking men in many fields of truth. Knowledge has been poured out upon the earth, the evidences of which are too numerous to dwell upon.

And not only does he reveal his will to his servants the prophets and to sincere searching men, but he responds to a child’s simplest prayer—the simplest, sincere desire of the soul. He is mindful of every one of us in all our needs, in all of our decisions, in all our uses of life, in the thoughts of our innermost hearts, and our outermost actions. And aside from revelation as such, there is the impression within—the whisperings of the Spirit to the hearts and consciences of men.
And not only do we need communication with our Father in heaven, but we need communication and understanding with one another. So often we misjudge men. We misjudge motives; we believe rumors, and not only believe them, but sometimes add to them and pass them on. We sometimes believe what gossip and prejudice says of others, rather than going to factual sources of information. We often reach conclusions based on sheer assumptions. "O mortal men," said Dante, "be wary how you judge."

Parents need better communication with their children, and children with parents. They need to counsel and respect each other and confide in each other and share with each other the thoughts of their hearts. What more important charge could anyone have in life than to care for and nourish and understand and teach and love a child whom God has given? What greater loyalty can a child have than to confide in a father and a mother with respect and love, sharing hopes and dreams and plans and experiences. And there is safety in this—safety in doing nothing that we would not be willing and proud to confide to parents or to our Father in heaven, who in fact knows all things whether or not we confide.

There is safety in a mother and a father waiting for children to return at whatever hour—safety in these close confidences.

Husbands and wives need to confide and communicate with each other and not withdraw themselves within themselves, but to keep always open between them a gentle and frank and kindly communication.

There is so much of misunderstanding that could be cleared with communication, with talking things out—suspicions, offenses, misjudging motives, much of which would disappear with understanding and the sincere sharing of confidences with those who have a right to expect us to confide. As a poet so long ago expressed it—

"Not understood. We move along asunder, Our paths grow wider as the seasons creep Along the years; we marvel and we wonder Why life is life, and then we fall asleep, Not understood.

"Not understood. We gather false impressions And hug them closer as the years go by, Till virtues often seem to us transgressions; And thus men rise and fall and live and die, Not understood.

"Not understood. Poor souls with stunted vision Oft measure giants by their narrow gauge. The pointed shafts of falsehood and derision Are oft impelled 'gainst those who mould the age, Not understood.

"Not understood. The secret springs of action, Which lie beneath the surface and the snow, Are disregarded; with self-satisfaction We judge our neighbors as they often go, Not understood.

"Not understood. How trifles often change us. The thoughtless sentence or the fancied slight Destroys long years of friendship, and estranges us, And on our souls there falls a freezing blight: Not understood.

"Not understood. How many breasts are aching, For lack of sympathy? Ah! day to day, How many cheerless, lonely hearts are breaking! How many noble spirits pass away, Not understood.

"O God, that men would see a little clearer, Or judge less harshly where they cannot see! O God, that men would draw a little nearer To one another! They'd be nearer to Thee And understood." --Thomas Brecken

I would leave my witness with you that there is purpose in life, that there is a Father in heaven who made us in his own image; that he did send his Son, our Savior, to redeem us from death; that God has revealed himself to man through the prophets of the latter days even as through the prophets of the far past; that he is interested in his children; that he responds to prayer; that he gives the revelations of his mind and will; that men are immortal and eternal; and that there is everlasting purpose and reason for the righteous living of life, for keeping his commandments, for cherishing, serving, and loving one another.

We would share with you these words from King Benjamin from the Book of Mormon:

"Believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom, and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend.

"And again, believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them. . . .

"And ye will not suffer your children . . . that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, . . .

"But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another.

"I say unto you, that there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent.

"O remember, remember that these things are true; for the Lord God hath spoken it." (Mosiah 4:9-10, 14-15; 3:17; 2:41.)

The answers men so much seek are to be found, and to the aching, yearning loneliness of human hearts, and to the anguished agony of the world there can come direction, revelation, comfort, guidance, inspiration, and a finding of the way to the purposeful, happy living of life with the peace and cleanliness of a quiet conscience, and with the blessed assurance of an everlasting life with limitless opportunities, and with our loved ones with us.

May God be with you, my beloved friends, and give you every needed blessing in life, and your loved ones, in peace and health and happiness, in prayerful searching and seeking, in pursuit of the divine purpose, with the assurance that the answers are there. May you have help in your daily pursuits, and in your homes, and in all relationships with your loved ones, and with wise and good choices in all the living of life.

God does live! He is real and reachable and not indefinable. He is mindful of us. He hears us. He is interested in us. He is ever ready to communicate with us. He is our Father and made us in his own image, and as we seek him he will not leave us groping and lonely and alone. His word, his Church, his purposes are here and now on earth. The Creator is still in command. May God bless you and peace be with you--always, I pray in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Following a brief Tabernacle Organ interlude, the Tabernacle Choir will sing, "Hosanna, Christ Has Risen," with Albert Fallows as soloist.
spiritual values such as humility, repentance, a feeling of responsibility, and love for their fellow men. The example of parents, undoubtedly, imposes the greatest influence on youth.

It is the Lord’s desire that all should come unto him. “For behold, this is my work and my glory--to bring to pass the immortality and eternal life of man.” (Moses 1:39.)

Aaronic Priesthood. Here they learn the governing principles of the kingdom of God. Through voluntary service in the outward ordinances of the Church, they gain a spiritual experience that can come to them in no other way.

The Lord in his great wisdom has placed the priesthood under two divisions, as indicated, the Melchizedek and Aaronic. Perfection, however, does not come through the office of bishop because this priesthood “. . . holdeth the key of the ministering of angels and the preparatory gospel”; (Ibid., 84:26) and is a schooling ministry to prepare the holders thereof for the greater or Melchizedek Priesthood.

The Bible states that our Savior Jesus Christ “… gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” (Titus 2:14.) The members of The Church of Jesus Christ of Latter-day Saints are known throughout the world as a peculiar people.

The Lord knows the dangers that can beset youth without a spiritual guide—just like the youth that John rescued who had been neglected! Worthy young men and women prepare the holders of the Aaronic Priesthood because this priesthood “. . . holdeth the key of the ministering of angels and the preparatory gospel”; (Ibid., 84:26) and is a schooling ministry to prepare the holders thereof for the greater or Melchizedek Priesthood.

In connection with the duties of apostles, I would like to relate an apocryphal story from the writings of Clement of Alexandria:

— about John the Apostle, handed down and preserved in memory. When, on the death of the tyrant, he (John) passed over to Ephesus from the Island of Patmos, he used to make missionary journeys also to neighboring gentile cities, in some places to appoint bishops, and in some to set in order whole churches and . . . to appoint one of those indicated by the Spirit. On his arrival then at one of the cities at no great distance, of which some even mention the name, . . . he saw a youth of stalwart frame and winning countenance, and impetuous spirit, and said to the bishop, ‘I entrust to thee this youth with all earnestness, calling Christ and the Church to witness.’ The bishop accepted the trust, and made all the requisite promises, and the apostle renewed his injunction and adjuration. He then returned to Ephesus, and the elder taking home with him the youth who had been entrusted to his care, maintained, cherished, and finally baptized him. After this he abandoned further care and protection of him, considering that he had affixed to him the seal of the Lord as a perfect amulet against evil. Thus prematurely neglected, the youth was corrupted by certain idle companions of his own age, who were familiar with evil, and who first led him astray by many costly banquet, and then took him out by night with them to share in their felonious proceedings, finally demanding his cooperation in some worse crime. First familiarized with guilt, and then, from the force of his character, starting aside from the straight path like some mighty steed that seizes the bit between its teeth; he rushed towards headlong ruin, and utterly abandoning the divine salvation, gathered his worst comrades around him, and became a most violent, bloodstained, and reckless bandit-chief. Not long afterwards John was recalled to the city, and after putting other things in order said, ‘Come now, O bishop, restore to me the deposit which I and the Saviour entrusted to thee, with the witness of the Church over which thou dost preside.’ At first the bishop in his alarm mistook the meaning of the metaphor, but the apostle said, ‘I demand back the young man and the soul of the brother.’ Then groaning from the depth of his heart and shedding tears, ‘He is dead,’ said the bishop. ‘How and by what death?’ ‘He is dead to God! For [page 46] he has turned out wicked and desperate, and, to sum up all, a brigand; and now, instead of the Church he has seized the mountain, with followers like himself.’ Then the apostle, rending his robe and beating his head, with loud wailing said, ‘A fine guardian of our brother’s soul did I leave! Give me a horse and a guide.’ Instantly, . . . he rode away . . . from the Church and arriving at the brigands’ outposts, was captured without flight or resistance, but crying, ‘For this I have come. Lead me to your chief.’ The chief awaited him in his armour, but when he recognized John as he approached, he was struck with shame and turned to fly [flight]. But John pursued him as fast as he could, forgetful of his age, crying out, ‘Why my son, dost thou fly [flee] from thine own father, unarmed, aged as he is? Pity me . . . fear not . . . stay! believe! Christ sent me.’ But he on hearing these words first stood with downcast gaze, then flung away his arms, then trembling, began to weep bitterly, and embraced the old man when he came up to him, pleading with his groans, . . . but restored him to the bosom of the Church.” (St. Clement of Alexandria, Quis Divinitus Salv., chapter 42.)

In Zion today are apostles like John who have been divinely called to minister the affairs of the kingdom of God in all the world. The Lord has through this apostolic ministry appointed bishops in all stakes of Zion. The charge, “I entrust to thee this youth,” which John gave to the bishop is one of the foremost responsibilities of the office and calling of a bishop—to care for the youth. Peculiar to this Church is the authority by which it acts, the priesthood of God. This priesthood or authority to act in the name of God was restored to the earth by direct revelation. The higher priesthood is known as the Melchizedek Priesthood and “. . . continueth in the church of God in all generations, and is without beginning of days or end of years.” (D&C 84:17.) Along with the Melchizedek Priesthood, “. . . the Lord confirmed a priesthood also upon Aaron and his seed, throughout all their generations, which priesthood also continueth and abideth forever with the priesthood which is after the holiest order of God.” (Ibid., 84:18.) Thus there are two divisions of the priesthood, “namely, the Melchizedek and Aaronic, including the Levitical.” (Ibid., 107:1.)

An unusual promise is given in connection with the priesthood. The Lord said: “For whoso is faithful unto the obtaining these two priesthoods (or divisions) of which I have spoken, and the magnifying their calling, are sanctified by the spirit unto the renewing of their bodies.

“They become the sons of Moses and of Aaron and the seed of Abraham, and the Church and kingdom, and the elect of God.” (Ibid., 84:33-34.) It is therefore incumbent upon every eligible male member of the Church to live worthy to receive the priesthood.

The Lord in his great wisdom has placed the priesthood under two divisions, as indicated, the Melchizedek and the Aaronic. Perfection, however, does not come through the Aaronic Priesthood because this priesthood “. . . holdeth the key of the ministering of angels and the preparatory gospel”; (Ibid., 84:26) and is a schooling ministry to prepare the holders thereof for the greater or Melchizedek Priesthood.

The Lord offers the male youth of the Church, twelve years and older who are worthy and eligible, the great privilege of officiating in his work by being ordained to the Aaronic Priesthood. Here they learn the governing principles of the kingdom of God. Through voluntary service in the outward ordinances of the Church, they gain a spiritual stability that can come to them in no other way.

It is the Lord’s desire that all should come unto him. “For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.” (Moses 1:39.)

There is only one way, as the Bible states, “One Lord, one faith, one baptism.” (Eph. 4:5.)

The Lord knows the dangers that can beset youth without a spiritual guide—just like the youth that John rescued who had been neglected! Worthy young men in the Church have the Aaronic Priesthood conferred upon them. Thus each has the advantage of spiritual growth as he is presided over by a bishop. The bishop is, by ordination, president of the Aaronic Priesthood and president of the priests quorum. Thus the bishop of a ward is the spiritual guardian of the youth. He does not, however, replace the parents in their responsibility to teach, guide, persuade, and discipline their own children. It is the responsibility of parents to develop within their children certain spiritual values such as humility, repentance, a feeling of responsibility, and love for their fellow men. The example of parents, undoubtedly, imposes the greatest influence.
The most recent statistics from the FBI indicate an increase in crime as reported in 1962. Approximately fifty percent of all major crimes are committed by young people under the age of eighteen. The school drop-out problem seems acute and more prevalent today. Dr. William Hutchison says: "For the most part school drop-outs were first church drop-outs. He is a drop-out from his family, . . . drop-out from society, . . . I recognize, . . . that the most important single force in our society is the family. I would first suggest that we prepare our young people to be good parents. Too many of those that I see are weak, immature parents. After dealing with many teenagers, I have received the impression that adolescent youth is not looking ahead to parenthood. Teenagers too often think of their father and mother as 'poor Dad' and 'poor mom' in a condescending way. Their thinking is not oriented ahead with proud anticipation of stepping into the role of a family leader.

Among parents I see a great many looking back with nostalgia to their youth and trying to relive the 'glorious teens' vicariously through their children. "The family used to be bound together by economic glue. Historically, the family worked together as a team on the hunt or in the field. It was an essential to existence itself that there be discipline and leadership within the family." I would also like to read a letter written by a father to his son. The son had been confined in a youth detention home. The father upon learning about his son's confinement went immediately to the detention facilities. Upon seeing his son, the father commenced shouting indignantly, informing his son that he was not good, a disgrace. The boy reacted by forcing shut the door. As the father returned home, he was unable to sleep. He spent the night pondering over the circumstances causing the failure of his son. As a result, he wrote this letter:

"Dear Son, Maybe you won't understand all this. It certainly isn't clear to me yet. All I know is that when you sent me away yesterday I was glad. I thought I was finally rid of a big problem. I was wrong. Son, I have been wrong about you for a long time. I decided to forgive you, but I couldn't. The more I tried, the more I thought about you. I prayed for help, but it seemed to do no good. In fact, my thoughts only became more centered around you, like a snowball rolling down hill.

"I don't blame you Son for sending me away. You weren't sending away your dad, only a guy who was always mad at you. When I overcame my drinking problem, I went to all those I had hurt and asked their forgiveness. I never thought to go to you. I should have. I know now that you were one of those I had hurt the most.

"When you needed another chance I never really gave it to you. Just sat around knowing you would fail and waiting for it to happen. Now I'm asking you for another chance. Not with me setting the terms. Just for the chance to work with you to try to overcome the wrongs done. Hopefully, Dad."

This letter would never have been written if the father had been the spiritual influence in his home that God intended him to be. The boy would never have harbored contempt for his father if their home had been spiritually strong. One might assume that the statistics of broken homes and shattered dreams would be sufficient to compel all people to correct the illusion that they are self-sufficient and have no need of God.

Thomas J. Cahill, chief of the San Francisco Police Department, makes the following observation: "...I say to you that the home is a place where the child must be taught from the cradle. Love, understanding, and kindness is something that is built into his heart or her heart as they grow, and it must be done by both the father and the mother carrying out their responsibilities; because when God gives them children or gives us children, he also places upon our shoulders corresponding responsibilities and obligations to see to it that those children are brought up in the proper way. . . ."

I must add that the only proper way is God's way. Spiritual discipline is the most effective means of character development. The influence of the priesthood in the home has the greatest influence for guiding and persuading young people along the path of righteousness. One of the fundamental teachings of The Church of Jesus Christ of Latter-day Saints is that every member should acquire learning by study, by faith, by prayer and by seeking learning wherever it is found. We believe that, "The glory of God is intelligence, . . ." (D&C 93:36.) And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come," (Ibid., 130:19.)

This would suggest that spiritual guidance in the home gives the youth not only an advantage in this life but also in the eternity. In addition to the influence in the home, the bishop gives them guidance in the government of the kingdom and in the priesthood of God. In this respect, he is in metaphor, a potter and sculptor of the youth.

The ward bishop cultivates the pure love of Christ in the souls of the youth. His labors inspire hope, and his kindness builds faith. This is today's spiritual challenge to establish faith, hope, and the pure love of Christ, which is charity, (see Moroni 7:47) into the hearts of the young people. Paul declares that these three abideth (see 1 Cor. 13:13) though the image and fashion of the world pass away. It is the precious youth of the Church who must accept this challenge. It is the bishop, as overseer in the household of God, who holds the torch of leadership. The bishop is indeed a true and good shepherd.

It is in the early period of life that youth needs to be cared for, maintained, and cherished. This is the formative period of life. Mr. Vaughn in 1733 wrote to Benjamin Franklin, "Influence upon the private character late in life is not only influence late in life but a weak influence.

"It is in youth that we plant our chief habits and prejudices; it is in youth that we take our party, as to profession, pursuits and matrimony. In youth, therefore, the turn is given, in youth the education even of the next generation is given, in youth the private and public character is determined, and the term of life extending but from youth to age, life ought to begin well from youth, and more especially before we take our party to our principal objects."

No young man can receive the priesthood and participate therein without becoming a better person. The priesthood is character building. It teaches one to have proper concepts and values. As one magnifies his duties in the priesthood, he experiences the challenge and growth that emanate from eternal principles. This challenge prompted the inspired words of the Prophet Joseph Smith, "That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness." (D&C 121:36.)

In the business affairs of life, it is the application of advantages that contributes to success. If one has the advantage of added training in a certain field or the advantage of more economic production of a product, he usually becomes more successful in his business effort. So it is with the youth. The priesthood of God gives them an advantage for success and happiness and eternal life.

Here we have reason for Peter's declaration: "... ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (1 Pet. 2:9) In the name of Jesus Christ. Amen.

President David O. McKay:

Bishop John H. Vandenberg of the Presiding Bishopric has just spoken to us.

Following a brief organ interlude the Tabernacle Choir and the congregation will sing, "Come, Come, Ye Saints," with Richard P. Condie conducting and Dr. Alexander Schreiner at the organ.

The Choir and congregation joined in singing the hymn, "Come, Come, Ye Saints."

President David O. McKay:
We shall now hear from Elder Alvin R. Dyer, Assistant to the Twelve.

Alvin R. Dyer
ELDER ALVIN R. DYER Assistant to the Council of the Twelve Apostles

It is always a great spiritual uplift to attend the conference of The Church of Jesus Christ of Latter-day Saints, and I am grateful with you, my brethren and sisters, once again to have this privilege.

President McKay's great message yesterday, which went straight to the heart of the individual, gives encouragement to the remarks that I thought to make about honesty. The great need of the world is for spiritual quality in men, for depth and altitude of soul, for wealth of inward life, out of which good deeds shall come like a stream from the mountains, with power. But this nobility of character is not arrived at in a day. Its source lies far back in the days of youth, in the practice of restraint and the acquisition of honest thoughts and good habits.

We believe in being honest!

Through the efforts of the American Bar Association and Presidential Proclamation, we now have a new day in America. It comes every first of May and is referred to as "Law Day." Efforts are being made to popularize this day by many national organizations of which the following are but a few: The American Heritage Foundation, The United States Conference of Mayors, and The General Federation. The need for such a day to be brought to the attention of America stems from the apparent complacency with regard to the rule of law, devotion to morality, and moral honesty.

In recent weeks, as reported in our newspapers, J. Edgar Hoover, the director of the Federal Bureau of Investigation, based upon statistics compiled by this bureau, stated among other things "that since 1950 the crime rate in America has increased four times as fast as our population. For every dollar our churches cost us, our crime is costing us 12 dollars. Bank robberies and fraud have increased with leaps and bounds." In viewing this appalling situation there are those who say, "Such crimes are committed by the professional criminal, and we will always have them." But, truly, are such deviations into crime and dishonesty expanding only in the so-called ranks of the professional criminal?

In an article appearing in the Reader's Digest not long ago, we learn of the reported inroads of dishonesty made into the ranks of the average person.

A fisherman or a hunter is generally regarded as a "sportsman" with a sense of fairness and of playing the game according to the rules; yet in one month in one of our states, 350 "sportsmen" were fined for violation of the game laws. An officer reported that there would have been many more had there been sufficient wardens to check the infractions.

Access to the daily press releases of the Federal Trade Commission reveals the mendacity of our sellers of goods--lies about origins, lies about qualities, lies about reduced prices!

Recently, a New York newspaper printed many columns about unscrupulous persons on relief who had dishonestly requested and received more money than the law permits.

The revealed facts of employee and customer dishonesty are most startling. Chiseling a big impersonal company is not stealing at all, say some. A report of this was made in Look Magazine published the last week of September. A reputable citizen recently told proudly of returning a five dollar bill to a drugstore clerk who had given him too much change; but when he completed a long distance call from a pay booth and the operator returned his five quarters by mistake, he kept the money without any qualms. "The phone company is so big they won't miss it," he said.

The New Jersey Bell Telephone Company not long ago made a big fuss over a ten-year-old girl who had returned several dollars which she had found in the return slot of a public telephone. The company tried upon this occasion to impress the fact by having her picture placed in the paper that when a person faces a machine with a moral question, his answer should be the same as when he faces a human being.

During the first ten months at New York's new Americana Hotel, the well-meaning average guests stole among other things 38,000 demitasse spoons, 18,000 towels, 355 silver coffee pots, 1,500 silver finger bowls, and, believe it or not, 100 Bibles.

Supermarkets are especially vulnerable to the "amateur" thieves, eighty percent of whom are women. One example, 500,000 supermarket shopping carts disappeared last year, at an average cost of $30.00 each, this comes to $15,000,000.00. One expert estimates that fifteen percent of your food bill goes to cover what customers and employees take, salving their conscience with the thought that big companies can afford it. The question is: Can you afford it?

It is estimated that supermarket employees steal the equivalent of $300,000.00 every day. Across the country, employee thefts of money and merchandise are estimated to total two billion dollars a year. Three years ago this was estimated at one billion. Such pilferage has destroyed many companies. An organization has been formed in New York City not to investigate criminal rings, but to suggest methods to big businesses on how to control employee dishonesty. Much of this is in such innocent quantities that it hardly appears evil at all. Secretaries go home with pencils and carbon paper. Employees use the telephone for personal calls that add up to big profits. One executive in a big company said, "If you asked a girl to put down a dime for a phone call, she would think you were crazy."

The fact that moral dishonesty has settled like an evil blanket upon the peoples of all lands is told in an interesting story by Russell Kirk reporting in the National Review, having written the story from a country house in Fife, Scotland. "Once upon a time," he wrote, "a strict Calvinism, whatever its defects, did install a high degree of nobility of character. But this week, at the raspberry picking here, the gardener remarked to me, that of the thirty or forty people who came to pick on shares, probably everyone would steal a basket or two of berries if he saw the chance."

These examples of moral dishonesty are not those of the hardened criminal, but rather the average everyday citizen we see go to and from work on the streets of our cities. Civilizations may fall because of cheating raspberry pickers or dishonest supermarket employees, yet great states do come to an end of their tether when religious sanctions no longer govern the soul of the average citizen.

Well might we ask ourselves this question at this crucial time, "What is it that produces moral and physical dishonesty in the lives of people?" The facts that have been reported here refer to overt acts of moral dishonesty, in a supposedly noncriminal cross section of the people. Can we possibly believe that any act of such dishonesty is born as of that minute when the act is committed? This cannot be true, for it goes back even to childhood where little traits of dishonesty go undetected. I once heard a father jokingly tell of how his little son was always able to find loose change around the house. Perhaps the urge to take something that does not belong to an employee can be traced back to the lack of respect which adolescents have for the property of others, even members of their own families.

That child or adult who is unaccountable for his actions, disregarding repentance and restitution, weaves into his character the trait of dishonor. Here we see the need of righteousness an I kind discipline in the home.
unbounded courage, and certainly greater faith in God. Generally speaking, moral dishonesty tends towards insincerity and hypocrisy. These three are evil virtues which can destroy the majesty of the will, nullifying the power of agency. Nothing displeases the Master more than hypocrisy. His frequent denunciations of the Pharisees because of this trait are a matter of biblical record. Of those who are not what they profess to be, the Apostle James has said, "A double minded man is unstable in all his ways." (James 1:8.) Following this declaration with another: "But be ye doers of the word, and not hearers only, deceiving your own selves." (Ibid., 1:22.)

An insincere person lives a strenuous life, says Anne Lindbergh. There must ever be restraints against "putting on" or assuming a superficial front to sway an impression or a credit in our direction. That leader or teacher who is not honest who lacks sincerity. Such a one does not live by what he teaches. The very word itself when traced to its origin means to be honest in our relations with others; a negative message will ever emit from an insincere and morally dishonest person. From my own experience in serving with thousands of missionaries, I have come to know that sincerity is the most necessary of all qualifications. Without it a missionary can't hope to succeed.

The Prophet Joseph Smith, while being held without cause in Liberty Jail, was inspired to say concerning those whose insincerity of purpose had led to dishonest membership:

"How much more dignified and noble are the thoughts of God than the vain, (insincere) imaginations of the human heart! None but fools will trifle with the souls of men." (DHC 3, 295.)

The Apostle Paul urged the Ephesians to serve God with sincerity of purpose honest intent. Said he:

"Be obedient,. . . with fear and trembling, in singleness of your heart, as unto Christ;

"Not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

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The Tabernacle Choir sang the number, "How Beautiful Upon The Mountains Are The Feet Of Him That Bringeth Good Tidings." After the singing there will be a two minute organ interlude.

The Apostle Paul urged the Ephesians to serve God with sincerity of purpose honest intent. Said he:

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul-We believe all things, we hope all things, we have endured many things, and hope to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." (Italics added.)

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As a Church we accept without reservation the divine leadership of Jesus Christ the Lord. Faith in him is the foundation of righteous living. He is the cornerstone of the Church of Jesus Christ of Latter-day Saints. To disregard and to ignore him is to extinguish the brightest light in human history.

A few weeks ago I attended a fast day service in a beautiful ward chapel. I was deeply impressed as I watched and listened to the proceedings. A youthful bishop presided. He made a few preliminary remarks, and the congregation sang a well-known hymn. The prayer that followed was short and to the point. Another hymn was sung, and the bishop arose and told the congregation it was their meeting. He urged the members present to bear their testimony, to express their feelings regarding their faith and to acknowledge their blessings. There were no prolonged sermons. The speakers, men and women, manifested the usual fear and timidity, but all in all each one had a message, a message that came from the heart, and what comes from the heart goes to the heart. The words spoken were tinctured with deep conviction. In each case it was a declaration of a positive faith. They told about their prayers being answered and the manifestations of God's power in their homes. Some talked about material blessings which had come through the payment of tithing. Others testified as to the divinity of God's work which had been established in this Dispensation of the Fulness of Times. Some spoke of the divinity of Jesus Christ, and others about the prophetic calling of Joseph Smith. The closing hymn was sung with considerable feeling. A fervent benediction was offered and the meeting dismissed, but the worshipers stood there in groups if reluctant to go. I know the good spirit was present in that gathering. It was the spirit of true worship. All were touched and everyone was strengthened and uplifted for the days and weeks ahead.

What is man without an abiding faith in the true and living God? Colonel Ingersoll answered that question many years ago. "Man," he said, "is a stranger wandering hither and thither in a narrow vale between the barren peaks of two eternities," coming and going without guide, compass, or destination to guide him on his way.

But let me say, my brethren and sisters, those peaks about which Ingersoll spoke are not barren, for a man of faith sees beyond the peaks, and he sees a preeminent place in the sky. He also sees a land where there are no shadows and where there will be a glorious reunion with loved ones who have gone on before. Earth life is not the beginning of man, and death is not the end. For three years Jesus walked along the shores of the Sea of Galilee, through the towns, villages, and cities of Palestine, teaching and demonstrating the power of faith. But most of his followers remained cynical and doubtful, and when the crucial and testing moment arrived, they were not there. Without faith man is forever in the shadows of doubt and uncertainty. He has no future. He has no program to follow, and when death comes he leaps into the dark and there is no inclination in his heart to turn to God and worship.

Jesus was the greatest advocate of faith the world has known. He not only taught it but he exemplified it in his entire ministry. For many years I have read books on the life and character of Jesus the Christ. Most of them have been very interesting and well-written. The older I get, however, the more joy and satisfaction I receive from the four Gospels written by Matthew, Mark, Luke, and John. These four narratives are a challenge to the world. They are a work of art. They are a strong and irresistible testimony of the divinity of the Lord Jesus. Whatever is said and done, and whatever is written about him, the fact remains that these writers of his life have pictured for us the greatest figure in universal history. They did not invent him. No one would be capable of doing that, for he was perfect and beyond the creation of man. They recorded what they saw and heard and found nothing to criticize. They accepted him, worshiped him, and some of them died for him. Their testimony is therefore strong, reliable, and trustworthy.

Religious teachers talk about theology, their doctrines of salvation—the resurrection, the virgin birth, and many other things. But without the personal Christ as he appeared among men, their teachings would be meaningless and without purpose, and the urge to worship the Almighty would be lost. He is the voice of authority, the fountain of all grace and truth and the mirror of all perfection for you and me to follow. He made that clear when he said, "I am the way, the truth, and the life: . . ." (John 14:6.) I believe that deep in the heart of humanity is a desire to believe in the divinity of Jesus Christ, for he gives humanity something to hope for, something to live for, and something to strive for.

Jesus lived with the poor. He appeared as one of them. He cast his lot with the lowly and dejected classes of society. You will recall when John the Baptist sent his disciples to be reassured, Jesus said, "Tell John the poor have the gospel preached to them." (See Luke 7:22.) Can you think of any leader aspiring to greatness and recognition who ever thought of beginning with the poor? Please remember that the higher circles were open to him, but he never deserted the meek and the humble. He remained their friend. Was not this a manifestation of his great love?

The meek will someday inherit the earth. The honest and conscientious worker will be rewarded, and the idler and the schemer will have no place in the ideal commonwealth to be established.

Consider the Savior from any standpoint. He was always a leader. He possessed all the qualifications necessary to lead a world torn asunder by conflict, war, disruption, and contention. He looked ahead. He was prepared for eventualities. He knew, for instance that he would be put to death on the cross. He knew also the reception that would be accorded his disciples. He never wavered in the face of a ruthless and determined opposition. In adversity he was still the leader. A combination of forces assailed him. Strong and powerful they were, but he never lost sight of his appointed mission nor succumbed to the fallacies of men. His objective was before him. He never compromised nor did he sidestep his responsibilities. He was firm and immovable before his assailants, most of whom shriveled and withered in his presence. He could not be manipulated nor confused.

He was qualified, my brethren and sisters, to lead the children of men. He made a bid to do so: "... other sheep I have, which are not of this fold: them also I must bring, that they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16.) Jesus is the shepherd. He will succeed, for regardless of man's rebellion every knee shall bow and every tongue confess that Jesus is the Christ. In a world of uncertainty, confusion, and chaos mankind must turn to him. It is inevitable.

And so we worship the Lord and Master. We meet together often to keep alive our faith and to worship him in spirit and in truth. Emerson said, "And what greater calamity can fall upon a nation than the loss off worship. Then all things go to decay. Genius leaves the temple to haunt the senate or the market. Literature becomes frivolous, science is cold."

I testify that Mormonism, so-called, is the gospel of Jesus Christ, which is the power of God unto salvation. It embraces all truth and proclaims the divinity of Jesus Christ. People everywhere are urged to recognize and accept that truth and to introduce it into their daily lives. The angel whom John saw in vision said, "Fear God and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth and the sea, and the fountains of waters." (Rev. 14:7.)

May we do so, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

He who has just spoken is Elder Alma Sonne, Assistant to the Twelve.

We will conclude this Third Session of the 133rd Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints with the Tabernacle Choir singing, "Glory—Glory Unto Our Nation," conducted by Elder Richard P. Condie.

Following the singing the benediction will be pronounced by Elder Harvey H. Taylor, formerly president of the Mexican Mission, and this Conference will then be adjourned until two o'clock this afternoon.

We express our deep appreciation to the owners and managers of the many television and radio stations who have offered their facilities as a public service to make the proceedings of this Conference available to millions throughout.
The Choir sang the selection, "Glory--Glory Unto Our Nation," following which the closing prayer was offered by Elder Harvey H. Taylor, formerly president of the Mexican Mission.

Conference adjourned until 2 o'clock p.m.

Begin

Saturday, October 5th, 1963.

The fourth session of the Conference commenced at 2:00 p.m.

The music for this session of the Conference was furnished by the Brigham Young University Chorale, Kurt Weinzinger, Conductor. Roy M. Darley, Assistant Tabernacle Organist, was the accompanist.

The President of the Church, President David O. McKay, who presided and conducted the services, made the following introductory remarks:

President David O. McKay:

For the information of those who are tuned in by radio and television, we are pleased to announce that we are assembled in the famous Tabernacle on Temple Square in Salt Lake City, in the Fourth Session of the 133rd Semi-Annual Conference of the Church. These services are being broadcast in the Assembly Hall by television. Those standing in the doorways may possibly find seats in that building. This session of the Conference will be broadcast as a public service over television and radio stations throughout the West. The names of the stations were announced prior to the beginning of this meeting. We appreciate the service that is being rendered by these stations.

Both of the sessions today will be rebroadcast over KSL Radio Sunday morning starting at one o'clock a.m., and will be heard in many parts of the United States and the world, including Canada, Mexico, Alaska, and the Islands of the Pacific. A video tape of our session this morning is now on its way by air and will be telecast tomorrow morning in Hawaii.

We have received the following telegrams:

John B. Chambers, Jacksonville Branch, Arkansas District, of the Gulf States Mission says: “Pleased to inform you that 17 Latter-day Saint servicemen just departed by plane from Lindwalk Air Force Base to join you in this Conference.”

And from the Hawkes Bay Stake presidency in New Zealand: “Greetings and Aloha Lei from the Hawkes Bay Stake presidency, New Zealand.”

The world is getting smaller.

We are pleased to note the attendance this afternoon of special guests, prominent state and city officials, and leaders in educational circles. We welcome each of you. We are pleased to welcome also our stake, ward, and temple authorities and General Auxiliary officers of the Church. To all, to our vast unseen audience and to all who are gathered in this historic building, we extend a cordial welcome.

The singing for this afternoon's session will be furnished by the Brigham Young University Chorale, conducted by Kurt Weinzinger, with Roy M. Darley at the organ. We are exceedingly pleased to have these young men and women with us this afternoon, and extend a hearty welcome to them.

We shall begin these services by the choir singing, “Come, and Let Us Return Unto the Lord.” The invocation will be offered by Elder Donald B. Milne, president of the East Jordan Stake.

The Brigham Young University Chorale sang, “Come, And Let Us Return Unto The Lord.”

Eldred G. Smith.

LeGrand Richards

ELDER LEGRAND RICHARDS Of the Council of the Twelve Apostles

Dear brothers and sisters and the listening audience:

I thought I would like to discuss with you today briefly what, to me, is the most important thing in a man's life.

Jesus said:

“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” (Matt 6:33.)

Where should one seek to find the kingdom of God today?

The Apostle Paul said:

“And he gave some, apostles; and some, prophets: and some, evangelists; and some, pastors and teachers;

“For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:
p9 "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

p10 "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Eph. 4:11-14.)

p11 Can the world claim that we have come to a unity of the faith?

p12 In view of the hundreds of churches claiming to be the church of Christ and yet teaching conflicting doctrine, is it not clear that men are being tossed to and fro with every wind of doctrine as the Apostle Paul stated, and is this not because the apostles and the prophets whom God placed in his Church to bring them to a unity of the faith were all put to death, except the Apostle John who was promised that he might tarry to bring souls unto Christ until he should come in his glory.

p13 What became of the Church and kingdom of God after the Savior and his apostles were put to death?

p14 The Apostle Paul warned the brethren of his day not to look for the coming of Christ until there should be a falling away first. These are Paul's words:

p15 "Now we beseech you, brethren, by the coming of our Lord Jesus Christ and by our gathering together unto him,

p16 "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, not by letter as from us, as that day of Christ is at hand.

p17 "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition"; (2 Thes. 2:1-3.)

p18 Could a more positive statement be made that there would be a falling away before men could look for the coming of Christ?

p19 How universal was this apostate condition to be?

p20 When the Apostle John was banished upon the isle of Patmos, the angel of the Lord showed him all things from the war in heaven when Satan was cast out with a third of the hosts of heaven until the final winding up scenes when we would have a new heaven and a new earth, for all former things would have passed away, and the angel said: [page 57] "... Come up hither, and I will shew thee things which must be hereafter." (Rev. 4:1.)

p21 And the angel showed John the power that Satan would have in the world and said:

p22 "And it was given unto him to make war with the saints, (the members of his church) and to overcome them: and power was given him over all kindreds, and tongues, and nations." (Ibid., 13:7.)

p23 In light of these statements it is clear that the Lord permitted his apostles to see the time when his Church and kingdom would not be found upon the earth.

p24 But he also let them see the time when his kingdom would again be restored to the earth.

p25 After the Apostle John was shown by the angel the power given Satan to make war with the Saints and to overcome them and power was given him over all kindreds and tongues and nations (see idem), he was shown how the Lord would restore his kingdom to the earth. He said:

p26 "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

p27 "Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Ibid., 14:6-7.)

p28 Thus the everlasting gospel was to be restored to the earth by an angel being sent from the heavens. It was to be preached to every nation, kindred, tongue, and people, showing again how universal the departure from the truth had been or there would have been no need of an angel being sent from heaven to restore the everlasting gospel to the earth.

p29 The Prophet Isaiah also saw the day when men would be teaching for doctrines the precepts of men, and he said:

p30 "Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:14.)

p31 Our message is to acquaint every lover of truth with this marvelous work and a wonder or the everlasting gospel brought back to this earth by holy messengers sent from heaven in our day.

p32 The Prophet Amos tells us the need of a prophet in these words:

p33 "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

p34 Thus, he, who would be sent to prepare the way of the coming of the Lord in the latter days, could be none other than a prophet.

p35 We bear solemn witness unto the world that the Lord has raised up a prophet in this dispensation to restore his everlasting gospel or his kingdom upon the earth, and that prophet was Joseph Smith.

p36 When Jesus bore testimony to Nicodemus of what the Lord had done, he said:

p37 "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness." (John 3:11.)

p38 And we testify that we do know that Joseph Smith was a prophet of God who was visited by God the Father and his Son Jesus Christ when, following the admonition of the Apostle James, if any man lack wisdom, let him ask of God who giveth to all men liberally, and upbraideth not; and it shall be given him. (See James 1:5.) He went into the woods near his father's house, when only in his fifteenth year, to ask of God which of all the churches he should join, and the Savior of the world whose right it is to sit in judgment upon all men told him, he should join none of them, for they were all wrong and were teaching for doctrine the commandments of men, thus merely declaring the fulfillment of the prophecies we have already referred to.

p39 Following this glorious vision, other heavenly messengers were sent to restore all things spoken by the mouths of all the holy prophets since the world began as declared by the Apostle Peter which would have to transpire before the Savior would come again. (See Acts 3:19-21.)
During the summer of 1959, the president of the Deep Springs College near Bishop, California, a member of the Episcopal Church, taught at the Brigham Young America that it has built its holy city and its sacred state. "Mormonism has outlived its persecutors and outlasted most of its critics and with good reason. It is the most truly American of all America's religions. Its founders, its miracles, its holy books, its prophets, its martyrs, and its spirit grew out of American soil. Across America from coast to coast are the credentials of its faith, and it is in America that it has built its holy city and its sacred state."
And behold all that he requires of you is to keep his commandments; and he has promised you that if ye would keep his commandments ye should prosper in the land; support ing you from one moment to another--I say, if ye should serve him with all your whole souls, yet ye would be unprofitable servants.

From the beginning, and is preserving you from day to day, by lending you breath, that ye may live and move and do according to your own will, and even (Matt. 25:40.) The more we serve, the more we are blessed. King Benjamin in addressing his people said, “I say unto you that if ye shall serve him who has created you...”

In serving our fellow men we are also serving God. As he has said, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

The despised Mormon Church has something in its makeup, the church world needs and no amount of dodging this fact will furnish escamptement from our theological muddled of the present hour.

Joseph was irregular like all prophets of God, and I believe he was a prophet of God, in spite of any proven blunders that might be suggested on the part of his enemies.

The Mormon church has something that the world needs, and ignorance of Mormon truth will not help us solve the problems of our national life.

No two men in the religious history of America were hated like Joseph Smith and Brigham Young, but they had something the world needed in spite of any personal faults they might have had in life.

It is high time that some honest scribe wrote about the importance of the truth that Joseph Smith and Brigham Young preached while being the most brutally opposed men in American religious life.

It is wonderful to note how the Lord is fulfilling his promise that he would bring his work forth out of obscurity and out of darkness.

To all who are listening to me this day, I say unto you, that God the Eternal Father has restored his Church and kingdom to the earth, that he has built his Church again upon the foundation of apostles and prophets with Christ our Lord as the chief cornerstone; and no matter what your faith may be, I promise you that if you will investigate and join this Church with sincerity of heart, that it will enrich your lives beyond anything that you could purchase with the wealth of this world. Hence, I repeat, the greatest thing in this world is to seek first the kingdom of God and his righteousness and all other blessings will be added. I prize my membership in his Church and kingdom above all other things I have in this world, even to my life itself. May God bless you all, I pray in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

To all who are listening to me this day, I say unto you, that God the Eternal Father has restored his Church and kingdom to the earth, that he has built his Church again upon the foundation of apostles and prophets with Christ our Lord as the chief cornerstone; and no matter what your faith may be, I promise you that if you will investigate and join this Church with sincerity of heart, that it will enrich your lives beyond anything that you could purchase with the wealth of this world. Hence, I repeat, the greatest thing in this world is to seek first the kingdom of God and his righteousness and all other blessings will be added. I prize my membership in his Church and kingdom above all other things I have in this world, even to my life itself. May God bless you all, I pray in the name of the Lord Jesus Christ. Amen.

Elder LeGrand Richards of the Council of the Twelve has just spoken to us. We shall now hear from Elder Eldred G. Smith, Patriarch to the Church.

Eldred G. Smith

In an interview with a newspaper reporter, he said:

“... The most is too much. I would like to write a book in favor of the Mormon Church.”

To all who are listening to me this day, I say unto you, that God the Eternal Father has restored his Church and kingdom to the earth, that he has built his Church again upon the foundation of apostles and prophets with Christ our Lord as the chief cornerstone; and no matter what your faith may be, I promise you that if you will investigate and join this Church with sincerity of heart, that it will enrich your lives beyond anything that you could purchase with the wealth of this world. Hence, I repeat, the greatest thing in this world is to seek first the kingdom of God and his righteousness and all other blessings will be added. I prize my membership in his Church and kingdom above all other things I have in this world, even to my life itself. May God bless you all, I pray in the name of the Lord Jesus Christ. Amen.

In serving our fellow men we are also serving God. As he has said, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” (Matt. 25:40.) The more we serve, the more we are blessed. King Benjamin in addressing his people said, “I say unto you that if ye should serve him who has created you from the beginning, and is preserving you from day to day, by lending you breath, that ye may live and move and do according to your own will, and even supporting you from one moment to another—I say, if ye should serve him with all your whole souls, ye yet would be unprofitable servants.

And behold all that he requires of you is to keep his commandments; and he has promised you that if ye would keep his commandments ye should prosper in the land;
and he never doth vary from that which he hath said; therefore, if ye do keep his commandments he doth bless you and prosper you.

And now, in the first place, he hath created you, and granted unto you your lives, for which ye are indebted unto him. "And ye are still indebted unto him, and are, and will be, forever and ever; therefore, of what have ye to boast?" (Mosiah 2:21-24.)

One day tried to get the Lord indebted to you? He has offered that challenge to you.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10.)

We are indebted to God for our very life: the air we breathe, our sight, speech, hearing.

Typical of many other such cases is the lady who was born blind. Through the goodness of the missionaries who provided her with the Braille and talking records necessary to teach her the gospel, she became converted to the Church. She told me she had two sisters who had their sight, but she wouldn't trade places with either one of them. They had their sight, but they didn't see. She had the gospel and a testimony of its divinity, but they didn't.

Another typical example is the man who was grateful for the accident which caused him to be paralyzed from the waist down. He said if it had not been for the accident he would not have received the gospel. He had been too busy before to be interested in religion. After the accident he had plenty of time to think and set his values straight. Then the missionaries called on him. He accepted the gospel and now has been to the temple and had his wife and family sealed to him for time and all eternity, without which he wouldn't have his family after death. For this he was most grateful. What price is too great for the blessings of exaltation and eternal life, and what is there in this world that is more precious than the gospel of Jesus Christ?

In early days of the Church it was not uncommon for converts to be rejected by family and friends and forced to make a choice between loved ones and the gospel of Christ. They chose the gospel because it gave them a joy and security which could not be found in any other way. There are still some converts who are forced to make this choice. On the other hand, some of us who have been given blessings in such abundance have no time for God. Our search for wealth and riches means more to us, and we are sufficient unto ourselves. We no longer depend upon God.

The Lord has said in the section called the Word of Wisdom:

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; and shall find wisdom and great treasures of knowledge, even hidden treasures"; (D&C 89:18-19.)

How can one set a price on the "hidden treasure" of knowledge of the gospel of Jesus Christ?

And again the Lord has declared:

"And also all they who receive this priesthood receive me, saith the Lord; for he that receiveth my servants receiveth me; and he that receiveth me receiveth my Father; and he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him." (Ibid., 84:35-38.)

What price is too high? Can you appreciate the blessing which belongs to you priesthood holders to take your child in your arms in the congregation of the Church and give it a name and blessing, or to baptize and confirm the members of your family, or others who may be worthy?

Count your many blessings, see what God has done. Some one has said, "True faith is that which teaches that things which matter most, should not be at the mercy of things which matter least." Let us not be like the man in the parable Christ gave who filled his storehouses with the riches of the world. When they were filled to overflowing he said, "I shall tear them down and build greater." (See Luke 12:18.)

"But God said unto him, Thou fool, this night thy soul shall be required of thee: . . ." (Ibid., 12:20.)

None of us knows when our soul may be required of us. It may be later than we think.

May we more fully appreciate the great and wonderful blessings which the gospel offers to us, and may we show that appreciation by righteous living and service to our fellow men and unto God, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Eldred G. Smith, Patriarch to the Church, has just spoken to us. The Congregation will now join the Brigham Young University Chorale in singing "High On the Mountain Top," conducted by Elder Kurt Weinzinger.

Following the singing we shall hear from Elder Boyd K. Packer.

The Brigham Young University Chorale joined with the congregation in singing the hymn, "High On The Mountain Top."

President David O. McKay:

We shall now hear from Elder Boyd K. Packer, Assistant to the Twelve. He will be followed by Elder Bernard P. Brockbank.

President David O. McKay:

ELDER BOYD K. PACKER Assistant to the Council of the Twelve Apostles

Between sessions I was speaking to Brother Alma Sonne, whom I affectionately call my "big brother." He was the concluding speaker at this morning's session, and
Some time ago I stood at the bedside of an aged little Danish woman. She was near the close of her life. There was a serenity and anticipation, even a beauty about her as she talked of what soon would be. There stood with us her middle-aged son, a pathetic figure. He had lost his wife and family through self-indulgence and for the past number of years had been living at home with his aged mother. Tearfully he pleaded, "Mama, you can't go. Mama, you've got to live. Mama, you can't die."

Now, as the last person who seemed to care much for him at all was about to go home, his pleadings became almost frantic as he demanded, "Mama, you can't go. And then he said with emphasis, "Mama, I won't let you go."

I shall not forget. The little mother looked up at her son, and in her broken Danish accent she said, "But vher iss yoaw powah?" It is to her question. Where Is Your Power?" that I would speak.

Her son had brought no honor to the family name. As a father he had failed. How sharper than a serpent's tooth is failure such as this! I address my remarks to every father who has a son—not to the exclusion of fathers who have daughters only, for much of what I say will suit them, too—but pointedly to every man who has a son to carry on his name.

The Church of Jesus Christ of Latter-day Saints is a family-centered Church. I bear fervent, solemn witness that The Church of Jesus Christ of Latter-day Saints was divinely instituted; that there stands at the head of this Church today a prophet of God, and that the program of the Church is ordered by revelation from on high. In the Church there is reverence for family relationships. Family relationships are sacred. The family is eternal.

I speak to the father simply in recognition of his place at the head of the home. Recently a priesthood home teaching program was inaugurated in the Church. It reaffirms to every father his responsibility. It brings to every father new opportunity.

The responsibilities of fatherhood cannot be delegated to social agencies, nor even to the Church, for a father may unwittingly erase all of the good effects of those outside the home who seek to build for him a worthy son.

Parents frequently call upon the General Authorities of the Church and anxiously argue that we are the last hope to rescue a wayward son or daughter. They seek a blessing We cannot always bestow, for often we find it is the parent and not the child that needs reproof. How wise was the prophet when he said:

"The fathers have eaten sour grapes, and the children's teeth are set on edge." (Ezek. 18:2.)

One cannot, I repeat, escape the obligation of fatherhood. The father who neglects his son may suffer the condemnation that the Lord placed upon the Prophet Eli when he said:

"For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." (1 Sam. 3:13.)

I would remind you that the father is first of all a husband, and essential to rearing or fine stalwart sons is proper regard for the wife and the mother of the family. O how important it is for a son to have a proper relationship with his father and with his mother, and for him to know that his father and his mother live together in love. There are some hideous things that can happen to a boy—ugly, abnormal, perverted things. A proper parental pattern is the greatest insurance against tragedy such as this.

A boy is not born to know that his father loves him. He must be told and shown and shown and told a thousand times or more. A father must be wise and patient, but most of all he must be consistent, and his expectations must be reasonable. For as the poet said:

"Behold, ye have done greater iniquities than the Lamanites, our brethren. Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them; and the sobbings of their hearts ascend up to God against you..." (Jacob 2:35.)

If the father does not honor the priesthood he holds, rest assured that the son will do more than duplicate the inactivity. He will likely magnify the mischief he sees in you, father. Fortunately, the same may be true of your virtue and activity also.

Give careful, prayerful, conscious thought and consideration to your family. Do not bury your life in merely providing a living. Many men play the role of fatherhood just by ear. They only react to what is, rather than to strive with conscious, prayerful effort for what ought to be.

A necessary and important discovery with reference to a boy is that he is an individual. Boys must be taught to work, but boys are not miniature men, and the Lord has urged:

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:4.)

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"What unjust judges fathers are, when in regard to us they hold That even in our boyish days we ought in conduct to be old. Nor taste at all the very things that youth and only youth require; They rule us by their present wants, not by their past long-lost desires." (Terence--The Self-Tormentor, Act I, Scene 3, F. W. Ricord's Trans.)

Recently in California a church leader described a lecture he had given his children. He had forcefully affirmed to them how he had been self-sufficient as a youth, how dependable he had been, how hard he worked. His tiny daughter brought him back to earth by saying, "Daddy, when you were a little baby, did you fix your own bottle?"

Where is your power to rear children to bring honor to your name? Each father would do well to recognize that he is himself a son. This is true in an eternal way. It is my testimony that the word "father" in the scriptures means father; that we have a child-parent relationship with God; that we were created in his image; that we are his children, and each one of us, particularly those who hold the priesthood, will one day have to answer to him.

The late President George Albert Smith once lay critically ill. Those close to him despaired of his life. He later recorded: "One day, under these conditions, I lost consciousness of my surroundings and thought I had passed to the other side. I found myself standing with my back to a large beautiful lake, facing a great forest of trees. There was no one in sight, and there was no boat upon the lake or any other visible means to indicate how I might have arrived there. I realized, or seemed to realize, that I was conscious of my surroundings and thought I had passed to the other side. I found myself standing with my back to a large beautiful lake, facing a great forest of trees."

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Our task is great. Teachers are needed. Every member of this Church that has a testimony and is converted is urgently needed. The lambs and the sheep are hungry.

We show and prove our love by feeding the lambs and the sheep. There are over three billion people on the earth today, and at the present rate of teaching, over two and a half billion of God's children will never be taught the gospel of Jesus Christ. What if you were to live on this earth and never had a chance to hear and be taught the true way of life?

These scriptures are well known to all. This is a very important question for each one of us. May I ask each of you, "Do you love the Lord?" The answer almost without exception would be, "Yes." Let us place ourselves in the position of Peter.

I would like to just mention that in the passing of President Henry D. Moyle, working so close with him in the mission field, I learned to appreciate his great strength and his power and his interest in taking the gospel to every soul. He knew no limit, and he always had an open door to everyone. He always had time for the right things. I have never experienced an individual like President Moyle, a man of leadership, capacity, and strength, and with so many varied interests.

Also working in the mission field with President Tanner, I used to marvel at how he could make so many interviews. I am sure that he tired the same as the rest of us, but it never seemed to show. Courage and strength—he has only one real desire and interest and that is to further the work of the Lord. It was good to share missionary blessings and to have friendship with these two great missionaries.

I enjoy reading the scriptures. You know, they seem to have quite a human touch. You remember Peter saying after the Savior's resurrection, and in his absence, "I go fishing." (John 21:3.) That is just about as brief as you can put it. The Savior appeared while Peter and the disciples were fishing. After the Savior had shown them how to catch fish by casting their nets under his direction—casting the net under his counsel and his guidance—that is the way to fish. He taught them how to be fishers of men, to cast their nets under the direction of the Savior. I would like to take the next part of this great message that the Savior left with Peter on how to be an effective missionary.

This was now the third time that Jesus showed himself to his disciples after that he was risen from the dead. Jesus saith to Simon Peter, "Simon, son of Jonas, lovest thou me?"

In closing I quote a few lines from Jane Terry written to teachers, applicable to fathers who are the teachers of their sons:

"You are called to be true under-shepherds, To keep watch o'er the lambs of the fold; "And to point out the way to green pastures, Of more value than silver or gold.

"Unto you are entrusted the children Priceless treasures from heaven above, You're to teach them the truth of the Gospel Let them bask in the warmth of your love.

"Do you ask for the help of our father In teaching his children so dear? Do you put forth a true, honest effort? Is your message impressive and clear?

"Are you living a worthy example? Is your character what it should be? When the children have gathered around you, Can you say, 'Come, follow me'?"

"Earnest effort is always rewarded, Righteous lives are inspiring to all, You can render your thanks to our Savior, By making the most of your call."

In the name of Jesus Christ. Amen.

President David O. McKay:

Elder Boyd K. Packer, Assistant to the Twelve, has just spoken to us. Elder Bernard P. Brockbank, also an Assistant to the Twelve, will now speak to us. He will be followed by Elder S. Dilworth Young.

ELDER BERNARD P. BROCKBANK Assistant to the Council of the Twelve Apostles

Brothers and sisters, it is always a joyful and honored occasion to look in the faces of so many priesthood bearers, to be in the presence of our prophet, twelve apostles, and so many fine people desiring to enjoy and know the spiritual things of life.

I would like to just mention that in the passing of President Henry D. Moyle, working so close with him in the mission field, I learned to appreciate his great strength and his power and his interest in taking the gospel to every soul. He knew no limit, and he always had an open door to everyone. He always had time for the right things. I have never experienced an individual like President Moyle, a man of leadership, capacity, and strength, and with so many varied interests.

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This was now the third time that Jesus showed himself to his disciples after that he was risen from the dead. Jesus saith to Simon Peter, "Simon, son of Jonas, lovest thou me?"

These scriptures are well known to all. This is a very important question for each one of us. May I ask each of you, "Do you love the Lord?" The answer almost without exception would be, "Yes." Let us place ourselves in the position of Peter.

"Simone, son of Jonas, thou lovest me? . . . He saith unto him, Yea, Lord thou knowest that I love thee. He saith unto him, Feed my lambs." The Lord can tell if we love him.

"He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep." (Ibid., 21:15-17. Italics added.)

Can you picture this great scene of that powerful Peter being asked these simple questions? And the Lord had a way of knowing how deep the love was within Peter and how to teach him the way to show his love for Jesus Christ.

We show and prove our love by feeding the lambs and the sheep. There are over three billion people on the earth today, and at the present rate of teaching, over two and a half billion of God's children will never be taught the gospel of Jesus Christ. What if you were to live on this earth and never had a chance to hear and be taught the true way of life?

Our task is great. Teachers are needed. Every member of this Church that has a testimony and is converted is urgently needed. The lambs and the sheep are hungry.
I find people occasionally worried and concerned about whether someone else's convert is fully converted. They are more concerned sometimes about this than about feeding and teaching their own friends and neighbors the gospel. I learned a lesson about this point in the mission field.

The missionaries baptized a little Scottish boy, very shabbily dressed, from a very poor home, family conditions almost as bad as you could find. I asked the missionary, "Why did you baptize this boy?" "Well, he is a good boy." The boy brought his entire family into the Church. His father was an alcoholic. He failed to bring his money home. Well, the story has a beautiful ending. Today the boy's father is the bishop. I learned not to judge the conversion of someone else. The Lord will hold the person that improperly brings someone into this Church, and him alone.

Now what have we to teach the people? You know, the Savior gives us this great message. We don't have to guess at what to teach. The Savior said "... Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; ..." (Mark 16:15-16.) And then he gives us the key. Jesus said: "Teaching them to observe all things whatsoever I have commanded you: ..." (Matt. 28:20.)

Our job is to teach the people to observe all things whatsoever Jesus Christ has commanded. We are to teach every nation, kindred, tongue, and people the commandments given by Christ.

The church pavilion and exhibits will have the beauty and atmosphere of Christianity. The theme is "Man's Search for Happiness." We hope to show many of the fruits of the Church. Jesus said, "by their fruits ye shall know them." (See Matt. 7:16.) We will show the people that they must be born of the spirit and receive the Holy Ghost. Jesus said, "... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

Teach them to repent from sin and evil and to seek first the kingdom of God and his righteousness.

Teach them to pray from their hearts to a Living God and a Heavenly Father.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.)

"Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt 9-10.)

Teach them to have joy and happiness; long suffering, goodness, meekness, temperance, love, peace, and faith; these are the fruits of the Spirit.

Teach them to have faith in Jesus Christ, the Son of God and the Savior and Redeemer of the world.

"For he did cry from the morning, even until the going down of the sun, exhorting the people to believe in God unto repentance lest they should be destroyed, saying unto them that by faith all things are fulfilled." (Ether 12:2-3.)

Teach them that revelation from God to man has never ceased if man desires to know and receive the heavenly blessings and witnesses.

"Thy kingdom come." Anyone praying after the manner of Jesus Christ prays to be a kingdom builder. "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt 9-10.)

Teach them that they must be born of the spirit and receive the Holy Ghost. Jesus said, "... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

Teach them that they were created in the image and likeness of God, their Heavenly Father.

Teach your neighbors and friends that they must be born of the spirit and receive the Holy Ghost. Jesus said, "... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

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Teach them to have joy and happiness; long suffering, goodness, meekness, temperance, love, peace, and faith; these are the fruits of the Spirit.

Teach them the value and power of the priesthood of God, and that it has been restored to the earth.

Teach the people to pray to God and ask for his blessings through the Savior Jesus Christ.

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Teach them to love God and neighbor.

Teach them to pray from their hearts to a Living God and a Heavenly Father.

Teach them that revelation from God to man has never ceased if man desires to know and receive the heavenly blessings and witnesses.

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Teach them to have joy and happiness; long suffering, goodness, meekness, temperance, love, peace, and faith; these are the fruits of the Spirit.
We pay honor and respect to men and women whom we consider to be great by observing the anniversaries of their birth, by erecting monuments and statues to their memory, by visiting their tombs and laying wreaths thereon, and by engraving their names on stones and sepulchers. But more important still is the manner in which they linger and live in our memories; how well we remember their teachings and the way they have influenced our lives for good.

President Moyle by his associates, recounting his many acts of devotion, generosity, and service to God and his fellow men. President McKay in his eulogy remarked: “About two weeks ago a great and good man, who had completed his mission here on the earth, was called “home” by our Heavenly Father. Tributes were paid to President Moyle by his associates, recounting his many acts of devotion, generosity, and service to God and his fellow men. President McKay in his eulogy remarked: “Measured by the standards of true nobility, President Henry D. Moyle was truly a great man.”

The scholar Carlyle once observed: “The history of this world is written in the lives of its great men.” We pay honor and respect to men and women whom we consider to be great by observing the anniversaries of their birth, by erecting monuments and statues to their memory, by visiting their tombs and laying wreaths thereon, and by engraving their names on stones and sepulchers. But more important still is the manner in which they linger and live in our memories; how well we remember their teachings and the way they have influenced our lives for good.
We might ask the question: "What made these men or women [page 70] great? What constitutes greatness?" The Greek philosopher Pericles, many centuries ago, pondered this problem and finally arrived at the conclusion that: "Men who are longest remembered, and whose memories are most highly revered, are not those who made the most money, but those whose hearts were gentle, whose sympathies were broad, and who best served humanity."

We are often prone to judge men hastily and to consider them great if they accumulate or amass a substantial amount of wealth. Ofttimes during this acquiring process such men become self-centered and lose sight of things spiritual and neglect opportunities to help others.

The Lord, who is aware of the weaknesses of men, sounded a note of warning against these tendencies when he questioned: "For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt 16:26.) Later he proclaimed: "Behold, there are many called, but few are chosen..." (D&C 121:34.) He then explained why they are not chosen giving this reason: "Because their hearts are set so much upon the things of this world..." (ibid., 121:35.)

The possession of wealth and the things of this world are not objectionable if used for righteous purposes. The ancient Prophet Jacob made it clear when he gave this sage counsel on the proper use of wealth:

"But before ye seek for riches, seek we for the kingdom of God.

And after ye have obtained a hope in Christ ye shall obtain riches, if we seek them; and ye will seek them for the intent to do good—clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted." (Jacob 2:18-19.) In a word, to assist fellow men and to serve God.

While we realize that wealth cannot buy happiness nor eternal life, one has humorously suggested: "Money may not bring happiness, but it can surely make us miserably happy." To work and to earn a comfortable living is important. Latter-day Saints are taught that everyone, if possible, should be supporting, maintaining his own economic independence, and looking to no one but himself for assistance. A man also has the responsibility of providing for his family. To earn a livelihood and at the same time live within one's income become both a challenge and a goal.

But while doing these important things, does man have no responsibility to his neighbor or to God? Can he not provide for his family and at the same time serve his fellow men?

The Church of Jesus Christ of Latter-day Saints is composed of lay members. The leaders and workers are called from the ranks. Every single member is a potential leader, and every day throughout the Church certain individuals are called and chosen to fill positions of importance. In accepting these callings they are recognizing the words of the Savior, when he said: "He that is greatest among you shall be your servant." (Matt. 23:11.)

This attitude of humility was evidenced by a former Vice-President of the United States who rose to great heights of prominence, even aspiring to become President, although unsuccessfully. Later he was elected to a more humble office as a junior Senator from his home state. In accordance with Senate protocol, he took his seat on the rear row. His associates and fellow Senators, over whom he had presided, offered him, out of love and respect, a desk on the front row. He modestly declined, uttering this classic statement: "I am willing to be a junior and sit on the back row, for I had rather be a servant in the house of the Lord, than sit in the seats of the Mighty."

It is interesting to note the varying ways in which individuals respond to calls made of them. When the Lord told Moses that he was the one chosen to become the leader of Israel and was to lead his people out of captivity and bondage, Moses was startled and began to offer one alibi and excuse after another, stating that his people would not believe that he was the one that had been called to become their leader. The Lord gave him many assurances, but [page 71] Moses was still doubtful, and finally said, "O my Lord, I am not eloquent... but I am slow of speech, and of a slow tongue." (Exod. 4:10.) Noting his reluctance after the many promises and assurances given, the anger of the Lord was kindled against Moses, and he was instructed to call Aaron, his brother, to assist and serve as his spokesman.

During the Savior's ministry upon the earth, he thrilled and uplifted those who listened to his teachings. Many had a desire to follow and hear more of his inspired utterances. One disciple expressed his intention of following and gaining more information, but made the request: "... Lord, suffer me first to go and bury my father." This would seem to be a reasonable request. But Jesus answered and said unto him: "Follow me... Let the dead bury their dead." (Luke 9:59-60.)

In contrast to these instances of hesitation and lukewarmness it is refreshing to note how some of the apostles responded to the calls Jesus made of them. The Savior, while... walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishes.

"And he saith unto them, Follow me, and I will make you fishers of men. And he saith unto them, Follow me, and I will make you fishers of men. Then he blessed them, and said unto them: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: lo, I am with you always, even unto the end of the world. Amen."

Going on a little farther, the Savior saw two other men, James and John, who were also fishermen. They were assisting their father Zebedee in mending their nets. When he called them, they immediately and without hesitation left their ship and their father and followed Jesus. (See ibid., 4:21-22.) Were they not filled with the spirit of obedience and service?

As calls come to us for church service by the Lord's representatives, it is natural for us to wonder why we have been selected. The Lord has made it plain that every individual has been blessed and endowed with certain gifts and talents. And while there are many gifts, yet "To some is given one, and to some is given another, that all may be profited thereby. (D&C 46:12.)"

"And all these gifts come from God, for the benefit of the children of God." (Ibid., 46:26.)

Now it was intended that these gifts and talents should be shared with others, for the purpose of rendering service to fellow men and making their lives happier. Every week the Tabernacle Choir thrills, inspires, and uplifts us, their listeners, with beautiful music, just as this chorus today has thrilled us.

Many of us are not blessed with musical talents, but there are other gifts that we do possess, and other services that we can render. The poet, Edward Everett Hale, aptly expressed this thought:

"I am only one, But still I am one. I cannot do everything, But still I can do something; And because I cannot do everything I will not refuse to do the something that I can do."

There is a joy that comes from working and rendering service in the Church and in being a servant to our fellow men. King Benjamin taught: "... when ye are in the service of your fellow beings ye are only in the service of your God." (Mosiah 2:17.)

To every faithful member of the Church will come opportunities to serve in some capacity, for the need for service in the fields of missionary work, temples, home teaching, instructing classes, choirs, and musical groups, work on welfare projects, administrative positions, and many other activities, still remains great.

If we would meet the Savior's standard for greatness, we will readily and humbly accept the callings that come and become servants in the house of the Lord, remembering that "He gives best who serves most." Then we may rest assured that if we do our best, the Lord will do the rest.
Elder Glen P. Umberger, president of the Salt Lake Stake offered the invocation.

The Men Of The Tabernacle Choir sang the hymn, "The Spirit Of God Like A Fire Is Burning."

After the singing Elder Glen P. Umberger, president of the Salt Lake Stake, will offer the invocation. Shall begin these services by the Chorus singing "The Spirit of God Like a Fire is Burning," Brother Condie conducting.

The singing during this session will be furnished by the men of the Tabernacle Choir with Richard P. Condie as conductor and Alexander Schreiner at the organ. It is estimated that 70,000 will participate in this meeting by direct wire. This does not include those in this building nor in the Assembly Hall.

We also express appreciation to the members of the Tabernacle Choir, to Richard P. Condie, conductor, and Alexander Schreiner, organist, for the glorious music rendered by them on the broadcast this morning!

We thank and express appreciation to our Canadian broadcasting friends for their cooperation.

The singing for this session has been furnished by the Brigham Young University Chorale with Kurt Weinzinger conducting, and Roy M. Darley at the organ. I am sure this great gathering in the Tabernacle and our radio and television audience would wish me to express for them our heartfelt appreciation for the excellent singing this group of young Brigham Young University students have rendered for us this afternoon. It is good just to have them with us, especially to have them sing so well. It is good to have young people. You can't get too old not to enjoy their company. I speak from experience.

I testify from personal experience that joy and happiness have come to me through opportunities to serve in building up God's kingdom here upon the earth, and I humbly pray that this [page 72] same joy and happiness can come to every member of the Church, all of which I humbly pray for in the name of the Lord Jesus Christ. Amen.

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President David O. McKay:

The men of the Tabernacle Choir will now favor us with, "Thou Wilt Keep Him in Perfect Peace," directed by Elder Richard P. Condie.

The Men of the Tabernacle Choir sang "Thou Wilt Keep Him In Perfect Peace."

President David O. McKay:

The dominating theme of this Priesthood Meeting, particularly the first part of it, will be "Self Control." We have asked two young priests to speak on that subject. Our first speaker will be Brother David Cragun, a young priest of the Pleasant View Ward, Ben Lomond Stake.

David Cragun
DAVID CRAGUN Priest, Pleasant View Ward, Ben Lomond Stake

Dear Brethren: A week ago this morning the voice of President McKay came into my room, by telephone, requesting that I appear here and represent the youth of the Church. This is the most cherished moment of my life, for the prophet to speak to me. I pray that the Lord will bless and strengthen me with this most humbling experience.

I tremble—but I'm not afraid. I stand here—a priest representing thousands of young men of the Church who bear the Aaronic Priesthood. We love [page 74] the Church; we want to do right; we hope to prepare ourselves for service to others.

Since all normal boys want to be doing things, we constantly face two magic words that every boy must know. They are—Self-Control. These were the words that proved to be a challenge to Father Adam. They have been a challenge to all his posterity ever since. The smartest boys and girls since the beginning of time—in every dispensation, are those who have appreciated and respected the meaning of these two magic words early in life—Self-Control. Long ago King Solomon pleaded with his son to hear the instruction of his father, and to forsake not the law of his mother, to get wisdom and understanding. Solomon knew the might of man's will, when he said, "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city."

Self-Control. I hold the priesthood. I am a priest. How well these must go together. As a child of God I must be sure to develop personal self-control, and be able to stand by my own decisions. I do not want regrets. I do not want tears. Repentance is a God-given principle and so important to all, but it's so often associated with regrets and tears.

As I grow up and struggle for more independence, others do not know exactly what I may be thinking. I alone hold the key to thoughts which are mine, when I am with commandments, listened to the whispering of the spirit, been obedient to his parents? Followed and respected the leadership of the Church?

I know that Satan tempts priests. He newer misses a chance to ride our backs and whisper in our ears. His tricks are numerous. His tools fit our emotions, tastes and passions, and are labeled popular and what everyone does.

This is when the magic words must ring in my ears, shine in my eyes. I am a priest. I want a mission. I want celestial blessings. I want happiness. Thanks for "self-control."

Thanks, President McKay, for reminding us so many times that the Lord has intended that every man have happiness. Thanks, Brethren, for your words of wisdom. I have heard you say that times change but good and evil do not. Beware, our young people, for times may have changed but the commandments of God haven't—and neither have the consequences for disregarding them. The Lord has made it clear that blessings are based upon obedience. "I am bound when ye do what I say, but when ye do not what I say, ye have no promise."

The philosophy of this great Church endorses education and knowledge as powerful instruments, but we also hasten to recognize that the chain with which we can bind Satan must be spiritual. A spiritual chain is necessary because Satan has no body. The strongest link in that spiritual chain is "Self-Control."

Our life's mission calls for us to hearken unto the Lord and turn from temptation and sin—to conquer self—to prove and improve ourselves, to serve others. Do we hearken, when we are slow to resolve the questions of liquor, honesty, tobacco, Church attendance, partaking of the Sacrament worthily, a full tithe? A young fellow who knows and acts not what he knows is like the man who plows and plows, but never sows.

Have we resolved a firm position for ourselves concerning friends we choose, girls we date, the risks of petting? Life is a dress rehearsal for eternity and we will play the part we have rehearsed, for no one is born into the world whose work is not born with him. So when the final curtain is drawn we still see ourselves as we know others to be—the maker and judge of our own records.

I'm so grateful that both my mother and father have placed the Church first in their lives, that they and all my grandparents newer forgot why the saints, including my ancestors, withstood so many heartaches—stood firm to the law of all laws—the Gospel of Jesus Christ—and came to Zion. I'm grateful for the wonderful leadership in [page 75] the Ben Lomond Stake. Ever since I was a deacon I know that each Sunday evening when the Sabbath is drawing to a close that every bishop in our stake conducts by telephone with the stake presidency and reports to them on the activity of each and every young man and woman in his ward, and the contacts made in their behalf. I'm sure that this special interest in us has influenced now the lives of the youth in our stake.

My ideal is my brother Brent who is a missionary in the French East Mission. All of my life I have wanted a mission too. I want to be worthy and ready next April when I become nineteen. My thoughts and actions must be firmly disciplined. Full Church activity, study, prayer, a full tithe and love for building the Kingdom will strengthen my testimony. It is surely safe to predict that the future quorum leaders, missionaries, bishops, high councilmen, stake presidents and General Authorities are boys of today. Boys will be boys, but we cannot overlook the fact that boys of today will be men of tomorrow. It is likewise safe to say that the great leaders of the future must first have developed within themselves a full measure of "self-control." If these preparatory requirements are not for me and all priests, then who are they for? And if we priests do not prepare for them now, then when?

Fellow members of the Aaronic Priesthood, the time is here and now for us to develop a safe measure of self-control, to lay foundations for our eternal happiness. I trust that every young man bearing the Aaronic Priesthood will Fray for moral strength and spiritual guidance, for parents and leaders who will stay close to us and give us direction and encouragement. My testimony is strong. I know the story of this great Church is true. I know that God, our Father, stands at the head; that you, President McKay, you are the Lord's agent and prophet holding the keys of authority. The young men of my age sustain you, and all our wonderful leaders. Now we also pledge ourselves to the building of the Kingdom, in the name of Jesus Christ. Amen.

President David O. McKay:

Brother Matthew Simmons, a young priest of the University Sixth Ward, University Stake, will be our next speaker.

Matthew Simmons
Lord and God, Jesus Christ. Amen.

In these simple words is given one of the most impressive examples of self-control in human history. The Savior's mind was occupied with the most important issues at stake and not with the personal mistreatment he was receiving.

We were put on the Earth for a testing period. We were given free agency. Just as a hub is at the center of a wheel and spokes radiate out in every direction, so does free agency place us in a hub. We can move any way we desire. But going from this hub, there is only one spoke that leads to eternal perfection. This spoke is marked well--its guide-post is self-control.

To the rest of the world, self-control is the key to building a stronger character--to a Latter-day Saint it is the way to salvation. We have approximately 70 years on the earth to determine what degree of exaltation we shall receive for eons upon eons to come. When we are placed on the earth, every one of us is spotless. We have no faults. Then we are baptized, and after this point we are held accountable for our every action. From this point forward, we have to use the most restraint in every deed in order to follow the path to eternal perfection. The Master gave us the direction to this path when He said, "Enter ye in at the strait gate because [page 76] strait is the gate and narrow is the way that leadeth unto life and few there be that find it."

We as priesthood bearers have the additional responsibility to discipline ourselves because the foundation of the Church rests upon us. I think the poem of Carl Sandburg portrays the warning of the lack of discipline when he said,

"It has happened before, Strong men put up a city and got nations together And paid singers to sing and women to warble: We are the greatest city; the greatest nation; Nothing like us ever was. And while the singers sang and the strong men listened And paid the singers well, . . . There were rats and lizards who worked And the only listeners left now Are the rats . . . and the . . . lizards."

We have the only Church--we have the only priesthood, but it happened before, and if we pay our singers to sing and our women to warble and we as priesthood holders aren't upholding our priesthood, the rats and the lizards of Sandburg's poem will be working. The world asks more of us than it does the average man. We are being watched--we are being looked to for leadership, leadership to Eternal Life. We can't afford to let down our standards.

We have the very same cravings, the same appetites, the same urges as do other men, but we must learn to discipline ourselves. We must learn to stand up in the storm, but to have compassion on those who fail, to master ourselves before we master others; to have a heart that is clean, a goal that is high; to learn to laugh yet never forget how to weep; to reach into the future, yet never take too seriously; to be humble so that we will remember the simplicity of true greatness.

Mahatma Ghandi said, "How can I control others if I cannot control myself?" And then so controlled himself that when he died, Prime Minister Nehru went on the radio and said, "The light has gone out of our lives and there is darkness everywhere, for our beloved leader, the father of our nation is no more."

Restraint can bring with it strength. This strength is a quiet courage that needs no trumpets to announce its coming. There is an old saying: "If one man conquers in battle a thousand times a thousand, and if another conquers himself, he is the greatest of conquerors." In the book of Proverbs it says, "He that ruleth his spirit is better than he that taketh a city."

I am a priest in the Aaronic Priesthood. From this point on in life, selfcontrol needs to be more than a principle for me to speak about. From this point forward, it needs to be a way of life--a guidepost through which I can go to find the Celestial Kingdom. I am on the threshold of life. I have very definite goals which I want to accomplish, but I'm reaching the point where this takes discipline and control. This is a minute by minute thing. We as holders of the priesthood can't put this off any longer. You can't walk south, or even east or west if you want to go north. "He who picks up one end of the stick also picks the other."

The prisoner in Sing Sing surely didn't plan to go there; he merely waited just a little too long to start curbing his appetites and desires or he practiced control on the easy habits to break, but the hard ones he decided to wait on. How did he know when he had crossed that fine line over which he couldn't turn back. How can anyone know when they have crossed this line? When they smoke that extra day and neverer stop after that, or take that extra drink because they are sure that they are going to quitting tomorrow.

How many times have we said to ourselves, "I know I won't have this habit later on in life; I'm just getting it out of my system now." It's too late in our lives to be experimenting. We have to decide right now, that we can master ourselves completely. It will be hard, but everything that is worth having is hard to get. The coach of one of our great college football teams used to tell his men, "When the going gets tough, the tough get going!" At times it will get tough, terribly tough. This life of [page 77] ours is a championship game; we're up against a rugged opponent--his forces are laziness, procrastination, disappointment. There are no time outs in this game; every minute counts. Every action is recorded in the score book and the final score of this game will be with us through eternity.

A lifetime, 70 years, a long time? Not really, when you consider the centuries upon centuries of what will follow this life. Seventy short years in which to prove ourselves. This makes self-control pretty important, doesn't it?

Joan of Arc, as she was put to death by fire at the age of 19 because she wouldn't deny what she believed in, said, "One life is all that we have. We live it as we believe in living it and then it is gone. But to surrender what you are and to live without belief is more terrible than dying--even dying young." If we fail to control ourselves we fail to live our lives as we believe we should, and this is more terrible than dying young.

Once we have begun to master ourselves, to discipline our bodies, to curb our habits, then we are on our way. How wonderful it would be to have completely controlled ourselves so that we could wake up each morning and look at ourselves and say, "I have 100 per cent self-control. I have no problems. I can overcome anything!" We can do this. God has given every one of us the ability to practice restraint. Some of us have newer gotten around to trying it.

"You are the person who has to decide Whether you'll do it or toss it aside. . . You are the person who make up your mind Whether you'll lead or will linger behind--Whether you'll try for the goal that's afar, Or just be content to stay where you are." --Edgar A. Guest.

I know that we can all restrain ourselves. I know this just as assuredly as I know that this Church is the Gospel of Jesus Christ and that we have here tonight prophets and leaders, sustained by God, that David O. McKay is a divinely inspired prophet of God.

Restraint at times will be hard, and at times we will be discouraged. Even Christ, as He was on the cross, for a minute was overcome with horrible pain and torment, and cried out, "My God, my God, Why hast thou forsaken me?" But this too will pass, and if we struggle, if we toil, if we pray, we can reach that point at which our lives become that which dwells in the ocean of Truth, beneath the waves, beyond the reach of tempests, in the Eternal Calm!

"God give me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference." --Reverend W. E. Butler.
My brethren, I appreciate this privilege of having a part with you in the general priesthood conference of the Church. I have been greatly stimulated as I am sure you have by the messages of these fine young men who have talked to us so interestingly about the importance of controlling our own lives.

One of the most inspiring messages in all sacred scripture is the story of the sixth day of creation when God made man in his own image. He also endowed him with a set of his own attributes. Then, as the very climax of creation, God gave man dominion over everything upon the earth, including himself. The [page 78] dictionary says that “dominion” means control or the power to govern. The most important part of the dominion given to man was self-dominion. In all of creation, it was only to man that God said, “... thou mayest choose for thyself. ...” (Moses 3:17.)

On one occasion Joseph Smith was asked to explain the unusual harmony existing among his large group of church members, though they differed so greatly in background, nationality, and experience. The Prophet replied, “I teach the people correct principles and they govern themselves.” (Cited by John Taylor, JD 10:57-58.)

One of the most important parts of real religion is to qualify ourselves to govern our own lives effectively and righteously. Someone has said, “He that would move the world, must first move himself.” We talk a great deal about the fact that we have been given the priesthood. The priesthood is the authority to act in the name of the Lord. But by itself that is not enough. We must also develop the “ability” to act in the name of the Lord. The authority can never be of very great consequence without the ability. That is, how much benefit would be derived from having the authority to make converts without the ability to make converts.

The most inspiring thing about the life of Jesus was not his ability to quiet the storm or control the tempest, but his absolute control of himself. The Master did not need to make a single mistake in order to find out that it was wrong. We have developed a fairly good control over some of our body members; for example, I have great authority over my finger. If I tell it to bend, it bends. If I tell it to unbend, it unbends. If I give my feet an order, they obey immediately, and we will have succeeded in our religious responsibility when we get that same kind of control over our thoughts, our emotions, our tongues, our industry, our faith, and our desire to serve God. Some of us have mistrained our appetites to a point where we tend to “think” with our stomachs; that is, our appetites frequently have more influence in directing our lives than our reason or the commandments of God. This same misuse of our powers frequently gives us our fears, our doubts, our prejudices, our hates, and our sex impulses the control of our lives. Before we can be successful in our God-given dominion, our emotions must be brought under the direction of the spirit.

Someone has said, “Wouldst thou have thy flesh obey thy spirit? Then have thy spirit obey God. Thou must be governed, if thou wouldst govern.” And only when we properly govern ourselves according to what is right, can we escape the destructive rule of our moods and appetites.

Sir Walter Raleigh said, “A man must first govern himself, ere he be fit to govern a family; and his family, ere he is fit to bear the government in the commonwealth.”

Each of us has been given a magnificent instrument called a brain, which was intended to play a much more prominent part in our religious life than it sometimes does. The brain, not the feelings or the passions, was designated by God to be the presiding officer of the personality. And when we honor the authority of the mind, we become masters instead of slaves.

A. Bertha Kleiman has written the following verse about self-mastery.

What tho I conquer my enemies, And lay up store and pelf, I am a conqueror poor indeed, Till I subdue myself.

What tho I read and learn by heart Whole books while I am young, I am a linguist in disgrace, Who cannot guard my tongue.

What tho on campuses I excel A champ in meet and fight If trained efficient still I can't Control an appetite.

What tho exemptions write my name High on the honor roll Electives, solids fail me if I learn no self-control.

And tho I graduate and soar And life is good to me, My heart shall write me failure till I learn self-mastery.

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Our human nature is made up of an interesting duality, which Jesus referred to as the spirit and the flesh, and most of us permit a constant conflict to rage between the two. Plato refers to this duality as an upper soul and a lower soul. He describes the lower soul as the dwelling place of weakness, sin, and appetite, whereas the upper soul is the residence of the intellect; it is the headquarters of reason and the operational base of judgment and righteousness. On this battle ground the fate of each of us is being decided daily. Each individual is tending toward his natural status of king or slave. As we overcome the unworthy elements within ourselves, we become masters, capable of ruling our lives in wisdom with righteous power. As we surrender to our appetites, we become slaves. The alcoholic, the immoral, the dishonest, the profane, and the idle are losing the battle to the lower soul by allowing themselves too many lower soul experiences.

The one business of life is to succeed, and one of our greatest Christian duties is to organize and supervise ourselves for righteous accomplishment. We must be more successful in disciplining the mind and training the will. Someone has pointed out that “planning” is the place where man shows himself most like God. Who could be more Godlike than one who intelligently plans his own life? He is the one who blueprints accomplishment and builds the roadway of success. The highest paid man in the army is the general. He is the one who “thinks” and “plans” for the army. But each of us is the general of his own life, and each is also his own soldier. As generals, our job is to work out a better program for ourselves as soldiers, and the more skilled we are as generals, the more successful we will be as soldiers.

Sometime ago I spent a few hours with a group of missionaries. We were discussing missionary work under the two great headings of the “message” and the “messenger.” We are halfway to success when we understand the tremendous importance of the message that the gospel of Jesus Christ has again been restored to the earth with the authority to officiate in all of the principles and ordinances of the gospel having to do with the celestial kingdom. But no great message is ever delivered without a great messenger. Inasmuch as the professional approach to any accomplishment is first to isolate the problem, I said to the missionaries, “Before I can be of much help to you I need to know what your problems are. Will each of you tell me in one word why you're not ten times as effective as you are?”

As the answers were given, we wrote them on the blackboard. However, when we analyzed them we found that every single one of them had to do with the “messenger,” none of them was about the message. I said to them “I'm going back to church headquarters in the morning, and I would like to be able to report what's wrong with the message.” But no one had any complaint with the message. Their only problems involved changing the messenger.

One missionary said, “I can't be a good missionary because I am not friendly.”

“... thou mayest choose for thyself. ...” (Moses 3:17.)
He said, "Well, my companion loves everyone, and everyone loves him. Our contacts all gather around him, but because I am not that kind of a person I am left by myself."

I said, "Would you show me what you mean by going down this aisle and shaking hands with these people the way you ordinarily do it?"

In complying he did his usual unimpressive job. Then I said to him, "Now, will you go down this other aisle and shake hands with these other people the way your companion does it?"

Then he squared his shoulders, got a little different look in his eye and a little different tension in his muscles as he tried to demonstrate to me how his companion did it. He seemed to be an immediate success while following the example of his companion. I told him about the famous "As If" principle of William James. Mr. James said if you want to have a quality act "As If" you already had it. If you want to be friendly, act "As If" you are already friendly. How long does it take one to learn to be friendly? It takes just [page 80] one-quarter of a second, just long enough to make up your mind to practise the "As If" principle. If you want to be brave, act "As If" you were already brave, don't go around telling everyone how scared and weak you are. It is the axiom of the theater that each actor should live his part.

On one occasion Theodore Roosevelt was decorating one of his generals for bravery. He said, "This is the bravest man that I have ever seen." He said, "He walked right behind me all the way up San Juan Hill." Theodore Roosevelt was a sickly child. He began life as a weakling, not expected to live; but he trained himself to think courage, strength, health, and vitality, and that is what he got. One of the things that frightens me most as I go about a little bit is to hear so many people talking weakness, failure, and sin. The most widespread disease in the world is the inferiority complex. And when we think inferiority, that is what we get. Another missionary described his problem by saying, "I can't concentrate." I said "What do you plan doing about it?" He said, "There's nothing I can do; I just can't concentrate." One of our most unfortunate weaknesses is that we sometimes think we are under sentence to remain forever as we presently are. Yet one of the most exciting ideas in life is the possibility of changing ourselves for the better.

William James said, "The greatest discovery of my generation is that we can change our circumstances by changing our attitudes of mind." A lot of people want to change their circumstances, but few are willing to change themselves. It is very interesting, however, that the problem that these missionaries seemed to have the most difficulty with, was that of getting the beds off their backs in the morning. I brought away a mental picture timed at 6:00 am showing the missionaries pulling and struggling trying to get up, with the mattress being successful in holding them down. Isn't it ridiculous that we sometimes live through an entire lifetime and never learn to get up in the morning? The Church is now 133 years old, and some of us have barely made a start in living the "message" because we have exhausted our strength struggling with the messenger. So far as I know almost every problem that holds us back involves a misuse of this God-given dominion. Certainly we need a better mastery of the message, but we also have a lot more work to do on the messenger.

Solomon said, "With all thy getting get wisdom." (See Prov. 4:7.) And then someone that must have been much wiser than Solomon said, "With all thy getting, get going." George Bernard Shaw touched our problem when he said that the primary occupation of life is taking a mob of appetites, and organizing them into an army of purposes and ambitions.

It is a very significant point of view that every human being has been given two creators. One is God, and the other is himself. That is, the creation of man is not something that was finished and done with in the Garden of Eden. The creation of man is still going on. It is taking place today, and it took place last week, and it will take place next month, and you are the creator. That is, you are currently creating the possibilities and the industry and the courage and the faith that will determine what your lives will be throughout eternity. Someone asked this interesting question: "How would you like to create your own mind?" But isn't that exactly what everyone does?

William James said, "The mind is made up by what it feeds upon." The mind becomes what God intended it should be, only when it is fed on enough upper soul experiences. It has been said that "the mind is like a dyer's hand, is colored by what it holds." That is, if I hold in my hand a sponge full of purple dye, my hand becomes purple, and if I hold in my mind and heart great ideas of honor, righteousness, industry, and the love of truth, my whole personality is colored accordingly. And our self-domination is made more effective when we make love to the right kind of ideas, and refuse all lower soul experiences. While Cain was training himself to " . . . love Satan more than God . . . " (Moses 5:18), he was giving dominion to his lower soul. This is a process that many frequently follow. [page 81] Sometime ago a young man discussed with me an improper marriage which he was contemplating. I asked him why. He said he was in love. But love alone is an insufficient basis for marriage. Anyone can fall in love with anything. Many people have fallen in love with idleness, profligacy, adultery, and drunkenness. Cain fell in love with Satan.

A chain smoker was recently ordered by his doctor to give up smoking. He had fallen in love with cigarettes, and he felt very sorry for himself that he was now being forced to give up his bad habit. He said, "What good could it possibly do me to quit smoking when I have to stand over myself like a policeman with a club, ordering myself to do something that I don't want to do?" It is pretty difficult to free ourselves to be decent or successful while we are in love with sin and failure.

There is a lower soul psychology that says that the way to develop the personality is to give expression to our desires. It says that parents should not say "no" to their children because of the possibility of dwarfing their personalities. If a child feels like slamming the door, he should slam it. If he feels like sowing some wild oats, he should sow them. It says that desires should be expressed, otherwise the child's growth may be inhibited and his personality distorted. This philosophy has made a great contribution to our upsurge in juvenile and adult delinquency. We might bring some upper soul philosophy to bear on this point by a review of the Ten Commandments. Yet, as Cain was training himself to " . . . love Satan more than God . . . " (Moses 5:18), he was giving dominion to his lower soul. This is a process that many frequently follow. [page 81] Sometime ago a young man discussed with me an improper marriage which he was contemplating. I asked him why. He said he was in love. But love alone is an insufficient basis for marriage. Anyone can fall in love with anything. Many people have fallen in love with idleness, profligacy, adultery, and drunkenness. Cain fell in love with Satan.

Once you come to the platform, he brushed all of these considerations aside as immaterial. He said, "There is only one question that we need to answer about slavery, and that is this: Is slavery right or is it wrong? Is it right for some men to hold other men in bondage?" Now I hope that sometime when you have a problem that is causing you difficulty, you will remember Lincoln's formula of right and wrong.
Sometime ago it was reported that an engineer was discharged from his employment. He asked his employer for the reason. The employer said, “You allowed us to make a wrong decision which cost us considerable money.” The engineer said, “But certainly you remember that I advised you against making that decision.” The employer said, “Yes, I know that you did, but you didn't pound the table when you did it.”

The Lord didn't make that mistake when he gave the Ten Commandments. He pounded the table and tried to make the occasion as memorable as possible, and he expects us to be equally forceful in carrying out his instructions. I would like to read to you a description of the setting in which the Ten Commandments were given. It gives us an atmosphere for shaping our own dominion.

The scripture says, “And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceedingly loud; so that all the people that was in the camp trembled.

“And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

“And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.” (Exod. 19:16-18.) I seriously doubt that the Lord has changed his mind since then.

God himself cannot look upon sin with the least degree of allowance. He permits none of it in his presence. But he has said, “. . . nevertheless thou mayest choose for thyself.” (Moses 3:17.) He has given us dominion that we might develop our own lives. Aristotle once told Alexander the Great that the most dangerous enemy that ever confronted an army was newer in the ranks of the foe, but always in your own camp. And that is a good thing for us to remember. Suppose we ask ourselves who is the greatest enemy of America? It isn't Russia or China or Cuba; that is ridiculous. Who causes our strikes and brings about our racial strife? Who robs our banks and causes our many kinds of delinquency? Who is it that makes our political blunders, gives us a bad name abroad, and causes our weaknesses at home? Or who is responsible for our individual sins and keeps us ignorant, lethargic, and unsuccessful?

The Lord suggested the answer, when on September 22, 1832, he gave a great revelation in which he said in part, “And now I give unto you a commandment to beware concerning yourselves, . . .” (D&C 84:43.) Our own signs say, “Beware of the dog” or “Beware of the train” or “Beware of the communists,” but the Lord gets nearer to our problem when he says... beware concerning yourselves... The chief characteristic of sin, and the chief characteristic of lack of success is our failure to manage our thoughts, our attitudes, and our ambitions. Pythagoras said, “No man is free who cannot command himself.” And we might add that no man is capable of making the most and the best of his life who cannot command himself. We will have happiness in our homes, success in our work, righteousness in our personal lives, and eternal life in God's presence, only as we learn self-mastery and develop the will-power to put it in force. It is the responsibility of the priesthood to prepare the way before the glorious second coming of Christ. It is our personal responsibility to prepare our families and our individual lives for celestial glory, and we will fail or succeed in exact proportion as we get dominion over our own lives. The Lord has said, “... let virtue garnish thy thoughts unceasingly; ...”

“The Holy Ghost shall he thy constant companion, . . . and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.” (Ibid. 121:45-46.)

Carl Erskine, the great former Dodger baseball pitcher, once said, “I never pray to win, I just pray to be in my best form.” What a thrilling accomplishment if every bearer of the priesthood was always in his best form; for even one man can, if he will, change the morale of a whole community. Edward Everett Hale once said, “I am only one, But still I am one. I cannot do everything, But still I can do something; And because I cannot do everything I will not refuse to do the something that I can do.”

My brethren in the priesthood, that the Lord will help us to get dominion over our lives, is my prayer which I ask in the name of Jesus Christ. Amen.

President David O. McKay:

Brother Richard P. Condie will now lead the congregation and Chorus in singing “Redeemer of Israel.”

President David O. McKay:

We shall now hear from the man whom you have sustained as Second Counselor in the First Presidency of the Church, Elder Nathan Eldon Tanner.

Nathan Eldon Tanner

PRESIDENT NATHAN ELDON TANNER Second Counselor in the First Presidency

Brethren, if I had the authority, I think I would dismiss this meeting. I have certainly enjoyed the messages given by these two young men and Brother Sill. I was thrilled, inspired, and encouraged, and my testimony was strengthened.

There are 370 places in which our young men, and men not so young, holding the priesthood are meeting tonight. If there are 20 young men in each place, and I think I am being conservative, we have 7,500 young men holding the Aaronic Priesthood assembled out away from this Temple Square. When they heard the messages of these two boys, I am sure they were happy to be one of those holding the Aaronic Priesthood.

The priesthood is the power of God delegated to man to act in his name. What a thrilling thing that is to think about; our young men throughout the Church, their fathers and their older brothers having that authority! I think of the young deacon passing the Sacrament, the emblems of the great sacrifice that was made by our Savior. You know, when the Savior was here upon this continent, he asked the apostles to pass the Sacrament, and then others were called and appointed and given the authority to do this and other things as well—then think of our boys who are deacons, passing the Sacrament to the people! Then think of the teachers out teaching the gospel to the people, warning them, helping them, and encouraging them to live the gospel teachings! I think of these young priests holding the priesthood, which is the power of God, going into the waters of baptism to baptize a person. They have the same power and authority to baptize that the apostles, and even Christ himself, had. These young men at the age of 19 and 20 are ordained elders. They are then called to go out into the mission field. They are commissioned by Jesus Christ, through those having authority, and are ordained and set apart as ambassadors of the Lord. There are 12,000 of these young men in the field today, holding the priesthood, and as they baptize a person, that baptism is accepted by our Heavenly Father. As they confirm a person, he is confirmed a member of the Church, and it is binding through time and all eternity. As those young men 19 or 20 years of age lay their hands upon the head of an individual and ordain him a deacon, teacher, priest, or elder and bestow upon him all the authority and power pertaining to that office and calling in the Melchizedek Priesthood, he is accepted by Jesus Christ and becomes a member of his Church and his kingdom.

I wonder how many businessmen here tonight would be prepared to say to those 12,000 young men, “You go out into the world, and I will accept your judgment. You make any deal that you think is right with anybody you think you can depend upon and whom you can trust, and I will honor the agreement—I will pick up the tab.” I would just like to ask some of you businessmen how many men you could pick out that you would be prepared to send out into the world and say, “This is your assignment, and I will honor whatever you do.” There wouldn't be many, but still the Lord is saying to these young men who hold the priesthood, as they go out into the field, “Anything you do...”
Then I see these young men--these deacons, these teachers, and these priests present here tonight--all preparing themselves for this call as missionaries. I was proud of these two young men, and I could just see thousands of them throughout the world preparing themselves to accept that great responsibility as missionaries.

Boys, keep this in mind. It is a great honor; it is a great blessing; it is a great blessing to hold the priesthood of God. You are the only people in all the world who hold the priesthood. What a privilege! And I say, following what Brother Sill said tonight. It is so important that you not only want to do what is right, but you have to determine what you wish to do, and make up your mind that you are going to do it, and then set about to discipline yourselves as these two young men told us we should discipline ourselves. That is simple. That is all that you have to do--decide what you want to do to be happy and to be worthy of the priesthood, so that you can speak in the name of the Lord Jesus Christ and have that accepted.

So, boys, as you go into this great program of the Church and into the great challenges that are given to you as you go into life, make up your minds what you want to be. Of course, you must honor your parents. They are the ones that gave you life. They looked after you when you couldn't do anything but cry and squirm. They fed and clothed you. They have given you the education that you have and the opportunities that are yours. You are mighty poor sports and not very good citizens if you won't honor your parents.

But, when it comes to determining what you are going to do in life, you make up your own minds. They have given you plenty of teaching. Obey them, but when it comes to this decision, "Just what do I want out of life?" you determine what you want and set about to do what you want to do. But sit down and be sure you have decided what you want to do. I don't think there is a young man within the sound of my voice tonight that would choose to do wrong. As this young man said those men that are in Sing Sing didn't want to be there, that isn't what they set out to do. But, they had not made up their minds strongly enough as to what they did want to do to go about it with a determination to discipline themselves and do the things that would make life really what they wanted.

So, talk to yourselves and say to yourselves, "Just what do I want out of life?" Make up your mind and have the courage and the strength, the determination and the discipline to do it. Don't let the devil, himself, get in your way. He is certainly going to try, and he will be there all the time, watching for a place to interfere with your program. But, how successful and how happy you will be, and what joy you will experience, as you follow the program that you have set out for yourself. Be man enough to say, "This is what I am going to do."

I have a definition of will power which I use, and will power is so important in the program you have chosen. Will power is the power to do what you want to do when you don't want to do it. Brother Sill said these missionaries want to get up at six o'clock; but when six o'clock comes in the morning, they don't want to do it. And will power is the power to do it then, and you will find that as you go on through life.

I would like to say to you young men that you have a great influence in the world. How much greater your influence would be if everyone of you would just follow the advice of these two young men who spoke to you tonight. I need not add anything to what they have said, but to encourage you to realize that the things that these young men have said are the things that will bring joy and happiness into your lives. Set about to do it--we want you to be happy.

I love these young people in our Church. I love young people wherever I find them, and if there is anything I can do to help them be happy, to be successful in life, to accomplish the things that they want to accomplish, that is the thing I would like to help them do. We are cognizant of the fact that you are going to have temptations as you go through life--all kinds of temptations. Your young friends told you about them tonight. They didn't go into detail, but you are going to have them. But make up your mind now what you are going to do and what you are not going to do.

I have talked to hundreds of young people who have had problems, and with very few exceptions, yes, with very few exceptions, it is because they have not made up their minds what they would do under certain circumstances. I would like to make this appeal to young men. Honor your parents, honor your mother, and honor womanhood. I would like to say to you young men who hold the priesthood of God, any girl with whom you go has a right to expect you to protect her, to look out for her interests, to honor her, to honor the womanhood in her, and to treat her as you would want your mother or your sister to be treated. She has a perfect right to expect that and to feel sure that you will protect her virtue with your lives.

Brethren, it is a great honor to hold the priesthood of God. Magnify your priesthood, and it will magnify you. You will have joy and happiness while you sojourn upon this earth, and as you finish your mission here, you will be worthy to go back into the presence of our Father. That is my testimony to you, and my prayer for you in the name of Jesus Christ. Amen.

President David O. McKay:

Our next speaker will be President Elder Hugh B. Brown, First Counselor in the First Presidency.

President Hugh B. Brown

PRESIDENT HUGH B. BROWN First Counselor in the First Presidency

Like Elder Tanner, I have thoroughly appreciated what has been said here tonight. We have all been inspired by these young men and by the forthright, inspired talk of Elder Sill and the wonderful testimony of President Tanner. I shall not attempt to add to the subject which has been so well discussed tonight except to give you a few quotations, and then for a few moments discuss another phase of our work.

From Sir Walter Scott: "Teach self-denial, and make its practice pleasurable, and you can create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer."

And Robert Louis Stevenson wrote: "You cannot run away from a weakness. You must sometime fight it out or perish, and if that be so why not now, and where you stand."

And another has said, "Decision determines destiny. There is absolutely no greatness that is not buffetted with goodness. Brace to the splendid day's work. Keep fit. Be a man."

Many times I have quoted, and no doubt many of you have memorized the clarion call for men to match our message and our times:

"God give us men! A time like this demands Strong minds, great hearts, true faith and ready hands. Men whom the lust of office does not kill; Men whom the spoils of office cannot buy;

Men who possess opinions and a will; Men who have honor--men who will not lie; Men who can stand before the demagogue And damn his treacherous flatteries without winking; Tall men, sun-crowned, who live above the fog In public duty and in private thinking; . . ." (Josiah Gilbert Holland.)

Each one of us must live with himself throughout eternity, and each one is now working on the kind of man he must live with throughout eternity. Let us determine for ourselves the kind of man our eternal companion is to be. I say now is the time to act: It is neither too early nor too late.
Some young men say, "When I get older, I will do something worthwhile but let me enjoy my carefree youth." Let me bring to your attention a few examples of young men who did things while they were young.

Jefferson was 33 years old when he drafted the Declaration of Independence.

Benjamin Franklin was 26 when he wrote Poor Richard's Almanac.

Dickens was 24 when he began his Pickwick Papers and 25 when he wrote Oliver Twist.

McCormack was only 23 when he invented the reaper, and Newton was 24 when he formulated the law of gravitation.

May I add to this quotation, Joseph Smith was less than 15 when he had his first vision, 23 when he translated the Book of Mormon, 24 when the Church was organized, and he died a young man at 38—yet he left an imprint upon this world second only to that of Christ the Lord.

Jesus Christ himself was only 30 when he began his transcendent mission which lasted only three years but affected the whole world and yet redeem it.

Well, now, you older men, has your chance passed? You high priests, seventies, and elders, is it too late for you to do something worthwhile? Let me bring you another set of figures:

Immanuel Kant was 74 when he wrote his finest philosophical work.

Verdi was 80 when he produced Falstaff and 84 when he produced "Ave Maria."

Goethe was 80 when he completed Faust.

Tennyson was 80 when he wrote "Crossing the Bar."

Michelangelo completed his greatest work at 87.

Titian, at 98, painted the historic picture, "The Battle of Lepanto."

Justice Holmes was 90 when he was still writing brilliant opinions.

George Bernard Shaw was 88 and was superbly chauvinistic.

President David O. McKay, past 90, is recognized world-wide as a dynamic and inspired religious leader. He is carrying a load which would buckle the knees of many younger men. At his advanced age he still leads us, shows us the way, and sets the pace.

But perhaps some of you say, "Well, I have some handicaps." Sarah Bernhardt had as her motto, "In spite of everything." Paul Speicher writing in one of the magazines about what happens to men who refuse to be stopped, reminds us of some statistics, reminds us of what can happen to a man if he has the will to do, and knows what he wants to do.

"Cripple a man and you have a Sir Walter Scott; put him in prison and you have a Bunyan; bury him in the snow at Valley Forge and you have a George Washington; have him born in abject poverty and you have an Abraham Lincoln; load him with bitter racial prejudice and you have a Disraeli; afflict him with asthma until as a boy he lies choking in his father's arms and you have a Theodore Roosevelt; stab him with rheumatic pains until for years he cannot sleep without an opiate and you have a Steinmetz; put him in a grease pit in a locomotive round house and you have a Walter P. Chrysler; make him a second fiddle in an obscure orchestra in South America and you have a Toscanini."

History rests on the shoulders of those who accepted the challenge of difficulties and drove through to victory in spite of everything. I want to add this thought on self-control, decisions, determination, faith in God and in yourself.

"You may be what you will to be. Let cowards find their false content in that poor word, environment, but spirit scorns it and is free. "It conquers time; it masters space; it crows the boastful trickster, chance, and bids the tyrant circumstance uncrown and fill a servant's place."

"The human will, that force unseen, the offspring of a deathless soul, can hew its way to any goal, though walls of granite intervene."
Do you remember, later, when I was reading in the library, how you came in, softly, timidly, with a sort of hurt, hunted look in your eyes? When I glanced up over my paper, impatient at the interruption, you hesitated at the door. 'What is it you want?' I snapped.

You said nothing, but ran across, in one tempestuous plunge, and threw your arms around my neck and kissed me, again and again, and your small arms tightened with an affection that God had set blooming in your heart and which even neglect could not wither. And then you were gone, pattering up the stairs.

Well, son, it was shortly afterwards that my paper slipped from my hands, and a terrible sickening fear came over me. Suddenly I saw myself as I really was, in all my horrible selfishness, and I felt sick at heart.

What has habit been doing to me? The habit of complaining, of finding fault, of reprimanding—all of these were my rewards to you for being a boy. It was not that I did not love you; it was that I expected so much of youth. I was measuring you by the yardstick of my own years.

And there was so much that was good, and fine, and true in your character. You did not deserve my treatment of you, son. The little heart of you was as big as the dawn itself over the wide hills. All this was shown by your spontaneous impulse to rush in and kiss me good-night. Nothing else matters tonight, son. I have come to your bedside in the darkness, and I have kneelt there, choking with emotion, and so ashamed!

It is a feeble atonement; I know you would not understand these things if I told them to you during your waking hours, yet I must say what I am saying. I must burn sacrificial fires, alone, here in your bedroom, and make free confession. And I have prayed God to strengthen me in my resolve. Tomorrow I will be a real daddy! I will chum with you, and suffer when you suffer and laugh when you laugh. I will bite my tongue when impatient words come. I will keep saying as if it were a ritual: 'He is nothing but a boy—a little boy.'

I am afraid I have visualized you as a man. Yet as I see you now, son, crumpled and weary in your cot, I see that you are still a baby. Yesterday you were in your mother's arms, your head on her shoulder. I have asked too much, too much.

Dear boy! Dear little son! A penitent kneels at your infant shrine, here in the moonlight. I kiss the little fingers, and the damp forehead, and the yellow curl.

Tears came, and heartache and remorse, and also a greater, deeper love, when you ran through the library door and wanted to kiss me!

I do not know of a better shrine before which a father or mother may kneel or stand than that of a sleeping child. I do not know of a holier place, a temple where one is more likely to come into closer touch with all that is infinitely good, where one may come nearer to seeing and feeling God. From that shrine come matins of love and laughter, of trust and cheer to bless the new day; and before that shrine should fall our soft vespers, our grateful benedictions for the night. At the cot of a sleeping babe all man-made ranks and inequalities are ironed out, and all mankind kneels reverently before the living image of the Creator. To understand a child, to go back and grow up sympathetically with it, to hold its love and confidences, to be accepted by it, without fear or restraint, as a companion and playmate, is just about the greatest good fortune that can come to any man or woman in this world—and, perhaps, in any other world, for all we know.

And I am passing this 'confession' along to the fathers who may be privileged to read it, and for the benefit of all the 'little fellers'—the growing, earth-blessing little 'Jimmies' and 'Billys' and 'Marys' and 'Janes' of this very good world of ours.

God bless you, my brethren of the priesthood. From the very center of my heart I bear witness to the divinity of the gospel of Jesus Christ. I do not claim to have had visions or revelations, but I do claim that he has stamped upon my soul a knowledge of the divinity of this work which did not come through my natural senses but through the Holy Ghost.

I bless you fathers that you may be real fathers to your children. I bless you young men that you may be honorable sons of your fathers. I bless all the priesthood here tonight and all those who are listening in far places that all may go home from this meeting resolved that they are going to exercise self-control and fight their way through in spite of everything and be worthy so I pray in the name of Jesus to bear the Holy Priesthood. May it be so I pray in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. MCKAY

The strict attention that you thousands paid to the remarks of David Cragun and Matthew Simmons tonight bears testimony to your pride in these young men who represented the young men of the Church, and you got their message. The remarks given by Brother Sill confirming the value of self-control sank deep in your hearts. The testimonies of the Presidents of the Church left a lasting impression upon us all.

In conclusion, I have just a word on the topic that the boys of the priesthood have given to us tonight.

A man who cannot control his temper is not very likely to control his passions, and no matter what his pretensions in religion, he moves in daily life very close to the animal plane. Religion is supposed to lift us on a higher level. Religion appeals to the spirit in man, your real person, and yet how often, notwithstanding our possessing a testimony of the truth, we yield to the carnal side of our nature.

The man who quarrels in his home banishes from his heart the spirit of religion. A man or a mother in this Church who would light a cigarette in the home is yielding to the carnal side of his nature—far, far below the ideal of the Church. Any quarreling in the home is antagonistic to the spirituality which Christ would have us develop within us, and it is in our daily lives that these expressions have their effects.

Man is making great progress in science and invention, greater perhaps than ever before, but he is not making comparable progress in character and spirituality.

While ago I read the remarks of General Omar N. Bradley, formerly Army's Chief of Staff, who on one occasion said, and I quote:

"With the monstrous weapons man already has, humanity is in danger of being trapped in this world by its moral adolescence. Our knowledge of science has clearly outstripped our capacity to control it. We have too many men of science, too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount. Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death." (Italics added.)

I am still quoting the general: "The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace; more about killing than we know about living."

Our living comes hourly and daily in the home, in our association in business affairs, and in our meeting of strangers. It is the attitude of the person during the daily contacts by which we show whether we are appealing to the carnal or to the spiritual within us and within those with whom we associate. It is a daily matter. I do not know whether we can get the thought over or not. It is within the power of each one, especially members of the Church who make such pretensions. You cannot imagine a real true Christian and especially a member of the Mormon Church, one who holds the priesthood, swearing at his wife. It is inconceivable that such a thing as that could be in a home, and especially with children around. How can anyone justify parents quarreling in front of children? Such a thing should never be a part of the life of church members.
Christ has asked us to develop the spiritual within us. Man's earthly existence is but a test as to whether he will concentrate his efforts, his mind, his soul, upon things which contribute to the comfort and gratification of his physical nature, or whether he will make as his life's pursuit the acquisition of spiritual qualities.

“Every noble impulse, every unselfish expression of love; every brave suffering for the right; every surrender of self to something higher than self; every loyalty to an ideal; every unselfish devotion to principle; every helpfulness to humanity; every act of self-control; every fine courage of the soul, undefeated by pretense or policy, but by being, doing, and living of good for the very good's sake—that is spirituality.”

God help us as members of the priesthood to make that life ours individually, in the home, in the towns, in our nation, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

The men of the Tabernacle Choir will now sing, "I Need Thee Every Hour," conducted by Richard P. Condie following which Elder John O. Simonsen, formerly president of the Southern Australian Mission, will offer the benediction.

We indeed thank the Men's Chorus for the inspiring music they have rendered this evening. We deeply appreciate the efforts they have put forth in preparation for this event. Thank you, Brother Condie and brethren, and God bless you!

Many television stations will carry Conference proceedings Sunday morning to a nationwide audience, including Hawaii and Canada. The international short-wave station WRUL will broadcast the Sunday morning session of Conference to all parts of Europe, parts of Asia, Africa, South America, Central America, Mexico and the Caribbean area. It is reported that we shall have a potential listening audience this Conference of many, many millions.

The CBS Radio Tabernacle Choir Broadcast will be from 8:35 to 9:00 o'clock Sunday morning. Those desiring to attend the Tabernacle Choir Broadcast must be in their seats at 8:15 a.m. It is requested that the audience remain quiet during the broadcast.

Elder Gordon B. Hinckley of the Council of the Twelve will be the speaker on the Church of the Air on CBS Radio tomorrow morning at 7:35 o'clock (from 7:35 to 8:00 a.m.).

As thousands leave this priesthood meeting tonight let us keep in mind the admonition that is constantly being given us to drive carefully. Let us have courtesy in the city and on the highways. Thoughtfulness and alertness are necessary if we are to reduce the number of automobile accidents. Please obey traffic rules.

The Choir will now sing, "I Need Thee Every Hour." Elder John O. Simonsen will offer the benediction, and we will be adjourned until 10 o'clock tomorrow morning.

The Choir sang the hymn, "I Need Thee Every Hour."

The closing prayer was offered by Elder John O. Simonsen, formerly president of the Southern Australian Mission.

Conference adjourned until Sunday morning at 10:00 a.m.

The Conference reconvened in the Tabernacle Sunday morning, October 6, 1963 at 10:00 a.m.

The Church of the Air service was presented at 7:35 a.m., with Elder Gordon B. Hinckley as the speaker.

The Tabernacle Choir and Organ broadcast was presented in the Tabernacle from 8:35 to 9:00 a.m. (For a full report of these broadcasts see pages 127 to 132.)

The Tabernacle Choir was present and furnished the music for this session of the Conference. Elder Richard P. Condie, Conductor of the Choir, directed the singing. Frank W. Asper, Tabernacle Organist, was the accompanist on the organ.

President David O. McKay presided and conducted, and made the following introductory remarks:

President David O. McKay:

We have telegrams and messages from members of the Church in all parts of the world. Time will not permit reading them. There is one, however, from missionaries and members of the Church in Samoa. They extend greetings and thanks for inspiring Conference messages. "We are enjoying excellent reception by special KSL rebroadcast." President and Sister J. Philip Hanks.

Another from Albuquerque: "Reception of the Conference television broadcast is great and tremendous in Albuquerque. Members of four stakes and Western States Mission received the broadcast over KGGM-TV." I. F. Munson, Publicity Director.

We welcome all present this morning in the Tabernacle, which is crowded to the doors, those in the Assembly Hall, and particularly the vast television and radio audience in this, the Sixth Session of the 133rd Semi-Annual Conference of the Church.

The Tabernacle Choir, under the direction of Richard P. Condie, with Frank W. Asper at the organ, will open these services by rendering "With A Voice Of Singing," following which the invocation will be offered by Elder Lloyd R. Hunsaker, president of the Logan Stake.

The Choir sang, "With A Voice Of Singing."

Elder Lloyd R. Hunsaker, president of the Logan Stake, offered the opening prayer.

President David O. McKay:

The invocation just offered was by President Lloyd R. Hunsaker of the Logan Stake. The Tabernacle Choir will now sing "Blessed He That Comes in the Name of the Lord." Our first speaker, following the singing, will be President Hugh B. Brown, First counselor in the First Presidency.

Singing by the Choir, "Blessed He That Comes In The Name Of The Lord."
As one beholds the thousands who are assembled here and is aware that hundreds of thousands are listening by means of radio and television, the responsibility of directing the thinking of so vast an audience would be overwhelming were it not for the knowledge that divine assistance is available through prayers of faith.

The fate of all seemed hopeless when sin and death joined hands to shut them out forever, and Satan leered in triumph at what seemed to be Christ's failure. Mortal birth erases recollection of that spiritual preexistence and the memory of premortal life is as a feeble echo, and "I will ascend above the heights of the clouds; I will be like the most High." (Isa. 14:12-14.)

Against this plan the proud, defiant Lucifer led a great rebellion, and one-third of all the spirits followed him. John tells us in the book of Revelation:

"And prevailed not; neither was their place found any more in heaven."

"...there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was there any place found any more for the dragon and his angels." (Rev. 12:7-9.)

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." (Rev. 12:7-9.)

The Lord told Jeremiah that he knew him before his body was formed and sanctified him and ordained him a prophet unto the nations. (Jer. 1:4.) And the Apostle Paul testified:

"Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb. 12:9.)

"And prevailed not; neither was their place found any more in heaven.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." (Rev. 12:7-9.)

"And art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

"For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

"I will ascend above the heights of the clouds; I will be like the most High." (Isa. 14:12-14.)

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"I will ascend above the heights of the clouds; I will be like the most High." (Isa. 14:12-14.)
Christ is in fulfillment of prophecy and is itself a harbinger or forerunner of the millennium. The common people of the world felt the need of divine leadership as they feel it in this bewildered world. There never was a time which needed him more, as false

It is doubtful if his divinity, his power, and his leadership were ever challenged with such audacity and ferocity as they are being challenged now. Never in history have

to as the Word, who was with God in the beginning, who was God, by whom all things were made. He was the life and the light of men who was made flesh and dwelt

Nazareth and determine whether or not he is the Christ, the Son of God. For ourselves we humbly bear witness to this transcendent fact. In the gospel of John he is referred

we shall learn that he was "... the Christ, the Son of the living God." (Matt. 16:16.) We ask each and all who are listening today to make his own appraisal of Jesus of

worship. Some ask whether such a man ever really lived or was he just a myth; was he an opportunist, sentimentalist, or social revolutionist; or possibly a man of genius, a

messages are recorded in the Holy Bible, and they are the signs by which the people of the latter days might be forewarned and guided.

The same prophets who so accurately foretold the earthly advent of Messiah were also given visions and revelations regarding his second coming. Their warning

them, they failed to recognize, and therefore they rejected him when he came.

had looked forward through the centuries to the coming of Messiah, to a deliverer of the line of David sent of God, but despite the prophecies and the signs that were given

from death to life. He built a bridge, one end of which was anchored in mortality and the other fixed in heaven. ". . . no man cometh unto the Father, but by me," he said

(John 14:6); and again, "I am the way and the life."

So Christ was born in Bethlehem and entered the world of mortal men which Beelzebub had thought belonged to him alone. The battle lines were drawn again with the Messiah and the loyal sons of God on one side and Lucifer and his cohorts on the other.

At the moment of Christ's birth, Satan plotted his destruction and tried by force to thwart his divine mission. But the rule of force, so far as his Son was concerned, had been vetoed by the Father. The devil has always had willing tools on earth, and at this time Herod was his agent. He was cruel and wily like his master; he sought to kill the Christ Child, and in his slaughter of the infants, he set a new low mark for even Satan.

But this Babe of mortal mother was also the Son of God the Father and could not be defeated by mortal men or devils. Satan, failing in his vile attempt, cunningly decided to bide his time until the Child had grown to manhood, and then he hoped to win by artifice where force had failed him.

But here again Satan blundered in thinking Christ was only mortal. He thought his own power would more than equal that of his young opponent.

After forty days of fasting, Jesus met this wily tempter who suggested that he satisfy his hunger by making bread of stones and thus manifest his power. He tried to sow seeds of pride and arrogance, two vices of his own. But Christ disclaimed dependence upon bread alone. He lived "by every word proceeding from the mouth of God."

Having failed to make appetite and pride a strong temptation, Lucifer thought promise of power would be appealing--love of power, the very rock on which he himself had founded. But Christ disdained this offer, too, and refused to flaunt his matchless power. The third and last attempt to lure him was to offer worldly wealth in exchange for his allegiance. And Satan heard the final words:

"... Get thee behind me, Satan: ..." (See Luke 4:4-8.)

Satan found his next ally among those who followed Jesus. Judas thought, like many since, that worldly wealth is gain, no matter how procured. He sold his Master for a price and transferred his allegiance for which he received full pay in Satan's coin of misery and death.

The fight went on, and Christ was crucified, but he was not defeated, for he held power over death. He yielded to physical death of his own volition that, dying, he might conquer death and thereby open the door which Adam had closed in Eden. But in death Christ was victorious, for he achieved the purpose of his earthly life, viz., to break the bonds of death, to come forth from the grave and insure man's resurrection.

His little band of loyal followers continued faithful unto death, and death was for most of them, including the apostles. Apostasy became universal, and Satan reveled throughout [page 94] the Dark Ages when it seemed that his sovereignty was established.

But special messengers were sent to earth to effect a reformation and prepare the way for the final scene and the promised restoration.

The message of Mormonism is that the plan of salvation of which we've spoken is the gospel of Jesus Christ. It was taught in every dispensation from Adam to Malachi and reached its climax in the Meridian of Time when Christ was resurrected from the dead. From the beginning he had been the central figure of salvation's plan. The Jews had looked forward through the centuries to the coming of Messiah, to a deliverer of the line of David sent of God, but despite the prophecies and the signs that were given them, they failed to recognize, and therefore they rejected him when he came.

The same prophets who so accurately foretold the earthly advent of Messiah were also given visions and revelations regarding his second coming. Their warning messages are recorded in the Holy Bible, and they are the signs by which the people of the latter days might be forewarned and guided.

For instance, in Psalms we read that fire should devour before him, while Joel saw as signs of his coming that the moon should be darkened and the stars withdraw their shining. To Zachariah it was revealed that his feet should stand upon the Mount of Olives, which should cleave in the midst thereof toward the East and the West, and Malachi predicted that he would suddenly come to his temple and that he should be like a refiner's fire and like fuller's soap. Job referred to our day when he said:

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." (Job 19:25.)

The atonement was foreshadowed when Adam offered sacrifice, and each prophet who succeeded him was told about Christ's mission. The scene of battle shifted, but the war between good and evil still continues among the sons of men.

Many men have tried to appraise Christ since his transcendent ministry began. Their estimates of him have ranged from blasphemous denunciation to selfsacrificing worship. Some ask whether such a man ever really lived or was he just a myth; was he an opportunist, sentimentalist, or social revolutionist; or possibly a man of genius, a wise man, a doer of wonderful works or a great teacher? But if we consult the men who were closest to him, the men who followed him onto the Mount of Transfiguration, we shall learn that he was "... the Christ, the Son of the living God." (Matt. 16:16.) We ask each and all who are listening today to make his own appraisal of Jesus of Nazareth and determine whether or not he is the Christ, the Son of God. For ourselves we humbly bear witness to this transcendent fact. In the gospel of John he is referred to as the Word, who was with God in the beginning, who was God, by whom all things were made. He was the life and the light of men who was made flesh and dwelt among us. (See John 1:1-3, 14.)

The Apostle Paul declared:

"God, ..."

"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;" (Heb. 1:1-2.)

And in the eighth verse of the same chapter he said:

"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." (Ibid., 1:3.)

It is doubtful if his divinity, his power, and his leadership were ever challenged with such audacity and ferocity as they are being challenged now. Never in history have the common people of the world felt the need of divine leadership as they feel it in this bewildered world. There never was a time which needed him more, as false ideologies and scientific miracles are leading the world to the brink of annihilation.

There are men and nations today who are attempting to displace God, to ban religion, and to make this a godless world. The present war between Christ and anti-Christ is in fulfillment [page 95] of prophecy and is itself a harbinger or forerunner of the millennium.
We plead with all Christians everywhere to attest their faith in him by keeping his commandments. His work of redemption is not complete nor will it be until his gospel is written in the lives and hearts of men. The fact that he was resurrected from the dead—the best attested fact in history—assures us that he still lives. He has promised that he will come again. All who read the prophecies of scripture and note the signs of our own times must be convinced that we are living in the last days, that the great events foretold by the prophets have been and are being enacted on the stage of contemporary history. Let us recognize in current events the portents, or prognosis of the great finale.

John, while on the Isle of Patmos saw in vision things to come; heard ten thousand angels singing praises to the Son of God. And they joined with every creature in earth and heaven—all with one accord were saying:

"...Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." (Rev. 5:13.)

And we have another angel flying in the midst of heaven, saw him bring to earth the gospel for every nation, kindred, tongue, and people. He saw the lake without a bottom, and the dragon bound with chains, saw one thousand years of concord, peace, and rest. And he saw the holy city, new Jerusalem, coming down from God out of heaven, with his earthly kingdom to be joined.

Then he saw the small and great ones stand before the throne of God to be judged out of the records, each according to his merits. Death and hell released their captives, and the sea gave up its dead, while the angels sang hosannah to the Prince of Peace, their Lord.

We bear humble testimony that Jesus of Nazareth is the Savior and Redeemer of the world and that he will return and reign personally upon the earth. At that time the people on the earth will join with the hosts of heaven and sing: "The kingdom of this world is become the kingdom of our Lord, and of his Christ: And he shall reign for ever and ever, King of Kings, and Lord of Lords." (Handel, George Frederick, The Messiah.) This testimony we bear to all the world in the name of Jesus Christ. Amen.

President David O. McKay:

He who gave this address is President Hugh B. Brown, First Counselor in the First Presidency of the Church.

The Tabernacle Choir will now favor us with "Father In Heaven, In Thy Love Abounding." Following the singing, Elder Thorpe B. Isaacson will speak to us.

The Choir sang the selection, "Father In Heaven, In Thy Love Abounding."

President David O. McKay:

We shall now hear from Elder Thorpe B. Isaacson, Assistant to the Twelve. He will be followed by Elder Howard W. Hunter.

Elder Thorpe B. Isaacson

ELDER THORPE B. ISAACSON Assistant to the Council of the Twelve Apostles

President McKay, our beloved President and God's choice prophet, President Brown, President Tanner, brethren of the General Authorities, my dear brothers and sisters and friends everywhere. One cannot stand at this pulpit without feeling humble and very dependent upon the Spirit of the Lord. I can assure you that much fasting and much praying precedes a general conference. I sincerely pray that what I might say will be helpful and I trust encouraging.

This beautiful choir this morning and every Sunday morning is a great pride and a blessing to the people of the Church and for the people of the world. What a great missionary group of wonderful people--these choir members and their officers and their choristers and organists. I am sure we little sense the great good that they are doing.

We all recognize that there are three important institutions that greatly affect the life of a boy, and when I use the term boy I should like to also have it understood that I include the girl. The home, the church, and the school--all are important, but perhaps not all in that order.

We recognize, however, that the home should be in first place and directly responsible for the welfare, the training, and the future of a boy. But what if the home fails, and what if the parents cannot succeed?

True, the church plays an important part in the life of a boy. Yet, we must recognize that the church has the boy under its jurisdiction but a very small percentage of his time, while the teacher and the school have a very close association with him. Perhaps more of the boy's time is spent with the teacher than that he spends in the home. Therefore, it might be said that the teacher and the school will play a bigger part in the welfare and the training and the character and the future of a boy than perhaps the home or the church.

Parents have such little time to spend with their boy. Parents take too little time with their boy; therefore, we should be more concerned than ever that he is properly taught, supervised, and disciplined while we are with him.

Now, teacher and school, I wonder if you are willing to assume the welfare and the training of the character of the boy, remembering that you have him under your direction more of his awake time than anybody else. So much depends upon you—the teacher and the school. Yes, parents expect the teachers and the school to make sure that their boy is properly taught, not alone that he is taught to read and write and the arts and the sciences, but that he is taught the fundamentals of life and the building of character. Some would say, "Yes, Teacher, his future depends largely on you." I wonder if you are willing to accept this responsibility?

Of late years we have had much said about the teacher and the school. Regardless of what may have been said, the fact still remains that the teacher has the association and the responsibility for a greater portion of his time than anybody else. Parents are justified in being anxious about their boy, and they are anxious that the teacher and the school give him everything that he needs. They are anxious that he is properly taught because his future life and how he conducts himself will in a large measure be the result of some teacher and the school.

Teachers, do you realize that the boys today under your direction may be the doctors of tomorrow, they may be the businessmen of tomorrow, they may be the teachers to take your place tomorrow, the legislators of tomorrow, the public office-holders, church leaders. Yes, they may be the men who may go to the moon; some may be great artists and authors. Some may be great industrial tycoons, and some may be the leaders America will need so badly to survive in this puzzled world. Yes, teacher, you have their future in your hands. Don't let any boy fail because of you, his teacher.

Great teachers are always underpaid. Probably it can never be said that a great teacher is paid enough, but a poor teacher is paid too much, regardless of what he is paid. Teachers, you may be underpaid; yes, you may be unappreciated at times, and you may be overworked, but you will gain that pay in secret satisfaction and blessings of God in heaven, and many boys will rise up and call you blessed.

Recently, I asked a beautiful little granddaughter, Becky, how she liked school, and she answered and said, "O Grandpa, it is the greatest! I love my teacher." I wonder what that is worth to a teacher. Certainly you teachers must be proud of your profession. Jesus was the greatest teacher of all, and what he taught lived long after him and still lives. May teachers teach those things that will live long after you! Yes, you should be proud of your profession. Many great men in America, many great men in this
Many of us can and do constantly pay tribute to the teachers whom we were fortunate enough to have. As parents, taxpayers, and citizens, it might be well if we took a little more interest in our schools and in our boys and girls and extended greater appreciation for our teachers. It would be well if we never speak disparagingly about a teacher.

Teachers, make sure that you teach as you would like to mold. Teachers, be sure that you teach so that there will never be any justifiable reason to criticize your profession. Teachers, remember that there is a divine spark in every boy and girl that never goes out. You may help to kindle that spark. Children are like the flowers of God, and they must have time and room to bloom.

May I dedicate this to teachers, and when I speak of teachers I speak of them in the broadest sense because every one of us is a teacher--teachers by example and precept. I refer to parents, and I refer to teachers in the auxiliary organizations. I would like to include teachers in the elementary schools, high schools, public schools, colleges, and universities.

Teachers, into your hands we daily commit the dearest that we have. As you make our children, so shall future years see them, so be careful.

Teachers, may you have an abiding consciousness that you are co-workers with God, the great teacher of humanity, and that he has charged you with the great duty of bringing forth from the budding life of the young the mysterious stores of character and ability which he has hidden in them.

The miracles and teaching of the Man of Galilee are considered by many to be the brightest illumination of all that has come to bless man. He taught individual responsibility, and his parables concerned each person's fulfilling his own capacity.

In Proverbs 20, verse 27, I quote, "The spirit of man is the candle of the Lord,..." Teachers, remember to reverence the young lives, clean and plastic, which have newly come from God and to realize that generations still unborn will rue your sloth or rise to higher levels through your wisdom and faithfulness.

May God, the Father of us all, gird you for your work with his patience and tranquillity, with great fatherly and motherly love for the young, and with special tenderness for the backward and the afflicted and the poor. Save them from trouble, from loneliness, and discouragement, from the numbness of routine, and from all bitterness of heart.

Here are some thoughts expressed to teachers, which might be said by all fathers and mothers to all teachers:

To you the teacher and the school, my son will start school. It's all going to be so very strange and new to him for awhile, and I wish that you would sort of treat him gently.

"You see, up to now, my little boy has been the king of the roost. He's been boss of the back yard. His mother has always been around to repair his wounds, and I have always been handy to soothe his feelings. Now things are going to be different.

"This morning he is going to walk down the front steps, he is going to wave his hand to his mother, and he is going to start out on a great adventure. This is an adventure that will probably include much tragedy and sorrow and disappointment.

"Our boy will have to live his life with you and with the world that he now has to live in. It will require faith and love and courage. So teacher and school and world, I wish you would sort of take him by his young hand and teach him the things that he ought to know, but be careful with him.

"Please teach him, but gently, if you can. He will have to learn, I know, that all men are not just, and all men are not true, but please teach him that for every scoundrel there is a hero, and for every disloyal politician, there is a dedicated public leader. Let him understand, [page 98] teacher, that you are one of those dedicated leaders.

"It will take time, teacher, school and world, I know, but teach him, if you can, the wonder and greatness of good books. But also give him quiet time to ponder the eternal mystery of birds in the sky, bees in the sun, and flowers on the green hill.

"In school--teacher and world--teach him it is far more honorable to fail than to cheat. Teach him to be honest. Teach him to have faith in his own ideas even if others tell him that his ideas are wrong. Teach him to be gentle with gentle people, but teach him to be tough with tough people.

"Try to give my son the strength not to follow the crowd just because everyone is getting on the band wagon. Teach him to listen to all men, and then teach him also to sift and separate all he hears on the screen of truth and take only the good part that comes through. Teach him to choose that which will be good.

"Teach him if you can how to laugh when he is sad. Teach him there is no shame in tears. There is a sacredness in tears. They are not the mark of weakness but of power. They speak more eloquently than ten thousand tongues. They are the messengers of overwhelming grief, deep contrition, and unspeakable love, and when tears course down his cheek for any of these three causes, remember he is standing close in the presence of God.

"Teach him to work and study. Let him know that the price of success is high, but not nearly so high as the price of failure. Teach him there can be glory in failure, but also teach him to enjoy winning. Steer him away from envy if you can, and teach him the secret of quiet laughter.

"Let him learn early that the bullies are the easiest people to lick. Teach him, if you can, the wonder and greatness of good books. But also give him quiet time to ponder the eternal mystery of birds in the sky, bees in the sun, and flowers on the green hill.

"In school--teacher and world--teach him it is far more honorable to fail than to cheat. Teach him to be honest. Teach him to have faith in his own ideas even if others tell him that his ideas are wrong. Teach him to be gentle with gentle people, but teach him to be tough with tough people.

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"Teach him to scoff at cynics and to beware of too much sweetness. Teach him to sell his brawn and his brains to the highest bidder but never to put a price tag on his heart and his soul.

"Teach him to close his ears to the howling mob. Teach him to stand and fight if he thinks he is right. Treat him gently, teacher and world, but don't coddle him because only the test of fire makes fine steel. Abraham Lincoln once said, 'to sin in silence when protest is good makes cowards out of men.'

"Let him have the courage to be impatient, but let him have the patience to be brave. Teach him always to have sublime faith in himself and complete faith in God. Do you mean to say this is teaching religion? Why, this is teaching truth, because then he will always have sublime faith in mankind. And teach him to love his fellow men.

"This is a big order, teacher and world, but see what you can do for my little boy. He is such a nice fellow--my son!"

God bless all teachers, that parents and sons and daughters will not be disappointed in you, and that you will be able to lift them to the highest level. Yes, even beyond their own natural abilities. That is real teaching. May God reward teachers with the glad sense of their eternal worth as teachers.
were the personal witnesses of Christ, but after the death of the last of them, there was a falling away. The priesthood was lost to the world, and there was total spiritual

perfect life. He made the atonement for sin and gave his life that all mankind may be saved by obedience to the laws and ordinances of the gospel. The Twelve Apostles

since his time. The Son of God, the Savior of the world, was born into mortality. Jesus was "God manifest in the flesh." (1 Tim. 3:16.) He taught by precept and lived the

of the world, and the plan of salvation.

9 The Lord then caused the earth to be covered by water, destroying the wicked population except the family of Noah, and Noah became the prophet to a new generation,

holding the keys of the priesthood.

10 As we continue to trace history, we come to another period when apostasy swept over the peoples of the earth. God spoke to Abraham, a follower of righteousness

and revealed many things through him for the benefit of mankind-- the order of the priesthood, a knowledge of the planets in the universe, a vision of the council in heaven

before the creation of the earth, and the plan of salvation.

11 Again the people turned to darkness rather than light. Moses was chosen to lead the Israelites from Egyptian bondage. On Mt. Sinai, during the migration to the land of

promise, he was given the Ten Commandments for the benefit of his people. In spite of his labors to teach them the gospel, they failed to take heed, so the Lord, through

this great prophet, gave them what has been known as the Law of Moses or the Law of Carnal Commandments.

12 The western world was not without its prophets. From the writings of Ether in the Book of Mormon, we read of the appearance of the Lord to the brother of Jared. As this

city ceased to serve the Lord and deteriorated into unfaithfulness, the prophet Lehi was instructed to bring his family to these shores, and a new gospel dispensation

was established. The history of his descendants is a series of leadership under great prophets, but as the people ceased to obey their counsel, the Lord withdrew his Spirit

from them, and the race was destroyed.

13 John the Baptist was the forerunner of Christ and proclaimed the same gospel ordinances which had been instituted for the salvation of man before the world was

created and which had been taught by the prophets. Then came the Master in the Meridian of Time, fulfilling that which had been spoken by Adam and each of the prophets

since his time. The Son of God, the Savior of the world, was born into mortality. Jesus was "God manifest in the flesh." (1 Tim. 3:16.) He taught by precept and lived the

perfect life. He made the atonement for sin and gave his life that all mankind may be saved by obedience to the laws and ordinances of the gospel. The Twelve Apostles

were the personal witnesses of Christ, but after the death of the last of them, there was a falling away. The priesthood was lost to the world, and there was total spiritual
14 At the beginning of the nineteenth century there had been no revelation for seventeen hundred years. There had been no heavenly appearances or scripture during that time and the world was in a chaotic religious state. Many times the gospel had been given to the world through the prophets, and each time was lost because of disobedience. In the year 1820 the silence was broken, and the Lord again appeared to a prophet. This prophet, Joseph Smith, could testify of his own positive knowledge that God lives, that Jesus is the Christ, the Son of God, a Resurrected Being, separate and distinct from the Father. He did not testify as to what he believed or what he or others thought or conjectured, but of what he knew. This knowledge came to him because God the Father and the Son [page 101] appeared to him in person and spoke to him. Through him and by subsequent events the priesthood and the gospel in its fulness were once more restored to the earth, never again to be removed. The Church of Christ, the kingdom of God on earth, was reestablished and destined, according to scripture, to roll forth and fill the whole earth. Since the death of the Prophet Joseph Smith, each succeeding President of the Church has been sustained as a prophet of the Lord, and there is a living prophet on the earth today.

15 To peoples of past dispensations and ages, the most important prophet was the one then living, teaching, and revealing the will of the Lord in their time. In each of the past dispensations, prophets have been raised up by the Lord as his spokesmen to the people of that particular age and for the specific problems of that age.

16 It is the present living prophet who is our leader, our teacher. It is from him we take direction in the modern world. From all corners of the earth we who sustain him as a prophet of the Lord, express our appreciation for this source of divine guidance. We are grateful for his life, his example, his teachings, his leadership. Ninety years of faith and devotion! His faith has not stood alone but has borne fruit all over the world. If he is tested by the fruits of faith as spelled out in the New Testament, we will find that his life is a manifestation of each of them and can be described by that chain of "linked graces" enumerated in the Second Epistle of the Apostle Peter.

17 To faith he added virtue. His life demonstrates manly strength, courage, and moral excellence, measured not by his extraordinary efforts, but by his everyday conduct.

18 To virtue he added knowledge. Since early boyhood he has been a student and a teacher, in both the formal pursuits of education and in the great school of life. His experience, practical skill, understanding, clear perception of truth, knowledge of God and the divine nature of man, distinguish him from other men of the world.

19 To knowledge he added temperance. He is the master of himself yet submissive to the will of God. He demonstrates self-control and moderation in all things.

20 And to temperance, patience! There are often occurrences which are apt to harass the temper, but in his sweet, kindly way, he regards them with calm endurance.

21 And to patience he added godliness. One who works closely with him has said, "There is a spirituality radiating from him that is oftentimes felt by even the stranger who visits him. He keeps himself spiritually tuned to heavenly things." His thoughts, his writings, his teaching, his very appearance indicate the presence of God in his life.

22 And to godliness he added brotherly kindness. The story is told of a conference concerning a difficult problem when he said, "Human hearts are very tender, and human lives are very precious. Let's solve this problem without hurting a tender heart."

23 And to brotherly kindness he added charity. He has a Christian love for all men because they are the sons of God. He is kind, forgiving, and compassionate.

24 All these things are in him and abound and make him neither barren nor unfruitful. They distinguish him as a prophet of the Lord--our President, David O. McKay.

25 As the prophets from the beginning to the present day pass in review before our memory, we become aware of the great blessing which comes to us from the influence of a living prophet. History should teach us that unless we are willing to heed the warnings and follow the teachings of a prophet of the Lord, we will be subject to the judgments of God.

26 I bear witness that God lives, that Jesus is the Christ, that there is a living prophet of God on the earth today, whom I sustain with all my heart. In the name of Jesus Christ, Amen.

27 President David O. McKay:

28 He to whom we have just listened is Howard W. Hunter of the Council [page 102] of the Twelve. We shall now hear from Brother Robert L. Simpson, a member of the Presiding Bishopric of the Church.

29 Robert L. Simpson

BISHOP ROBERT L. SIMPSON First Counselor in the Presiding Bishopric

31 My brothers and sisters, true greatness has a habit of surviving the years. I am certain that every member of the Church has thrilled to the words of a stalwart young man of Aaronic Priesthood age who lived approximately twenty-six hundred years ago. When faced with a difficult situation, he said, "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Nephi 3:7.)

32 This young man, destined to become a great prophet, had a most important quality. He had courage, courage to stand on his own two feet rather than follow the so-called easier way--the more popular way--the beckoning of the crowd, in this case his own brothers.

33 Let us quickly span twenty-six hundred years and review a story of Aaronic Priesthood courage in our day, 1963. My heart was touched just last month as I had the privilege of reading an excerpt from a serviceman's letter to his parents. Apparently, his training instructor had made it a habit of starting each day's discussion with a few off-color stories.

34 One morning, quite by surprise, the instructor asked if anyone objected to a couple of "good" stories before starting the day's instruction. This young Mormon boy said that almost as though he had been ejected from his seat by an unseen power, he shot up and said, "Yes, sir, I object."

35 After a long stony silence, the instructor said, "Are there any others?" You can imagine the feelings of this boy's heart as one by one another dozen or so young army recruits stood in defense of what they really believed. Those standing were invited to leave the class, and then halfway out, they were called back with a comment from the instructor, "I guess we can skip the stories this morning."

36 Wouldn't you like the privilege of shaking hands with that kind of Aaronic Priesthood courage? Isn't it gratifying to know that you don't have to turn the pages of history back twenty-six hundred years to find the courage of a Nephi or a Daniel in the lions' den or a David meeting Goliath? And isn't it also gratifying to know that for every courageous heart with a fortitude to stand up and be counted, there will be a host of others willing to rally to the cause of truth and right?

37 Perhaps there might be a high school student within sound of my voice who finds himself at the crossroads of decision today; whose circle of closest friends fail to live by the rules of conduct that he or she knows to be right. Might these so-called friends be urging you to take one more step away from all that you believe in, all that is sacred? Could these be the same first easy steps taken by a teenage boy recently who stated to a juvenile judge, "I just didn't realize it was happening--it was so gradual"; or the girl who pleaded, "I wanted so much to be popular with the others--and I was so wrong."
Now, courage is an easy word to say. To be effective, there must be action—just like our serviceman a moment ago—positive action in the right direction which can only happen when that courage is inspired through positive, proper motivation.

Now not only do we need courage in choosing our way, but we also need help. The best source of help is from those who love us. I would like to reconfirm a truth that has been spoken from this pulpit many times, that no one loves us like our parents, like our bishop, like our Heavenly Father. May we always seek our counsel and protection we need when we knowingly step beyond the limits of good judgment? Moroni's reiteration of Mormon's teachings gives us the key for keeping a solid footing.

Now, youth of Zion, history is still being made, and whether you like it or not, you have a hand in it. You will need courage and lots of it. You will need the help of those who love you and the support of loyal friends, real friends, friends who would encourage you in "every thing which inviteth to do good," as stated by Moroni.

Now in conclusion, may I suggest that this Church is not idly named. We are The Church of Jesus Christ of Latter-day Saints. These are the latter days; this is the final chapter of John: "Ye have not chosen me, but I have chosen you, and ordained you, . . ." (Verse 16.)

Now in conclusion, may I suggest that this Church is not idly named. We are The Church of Jesus Christ of Latter-day Saints. These are the latter days; this is the final chapter of John: "Ye have not chosen me, but I have chosen you, and ordained you, . . ." (Verse 16.)

Youth of Zion, stand up and be counted, have the courage of your convictions, and whatever you do, don't allow someone else to be a substitute for you in the kingdom of your Heavenly Father, in the name of Jesus Christ. Amen.

We have just listened to Elder Robert L. Simpson of the Presiding Bishopric, one of three men holding the presidency of the Aaronic Priesthood. The Tabernacle Choir will now sing "Children of The Heavenly Father," after which Elder Harold B. Lee will be our concluding speaker.

The Choir sang "Children Of The Heavenly Father."

Elder Harold B. Lee of the Council of Twelve will be our concluding speaker.

Harold B. Lee
I seek earnestly for the Spirit of the Lord by which, hopefully, my humble message might be carried by the power of the Holy Ghost into the hearts of those who may listen this morning.

A few years ago I was touring the North Central States Mission, and in Sioux Falls, South Dakota, a father and a daughter sought me for an interview following the conference sessions. He explained that in his younger years he had joined a church which did not baptize by immersion. Because of his certainty as he studied the scriptures that immersion was the only true mode of baptism, he later joined a church where he was baptized by immersion. And then he had an uncle who belonged to a church who taught that everything in all other churches was evil. He decided to join the church of his uncle.

Later a friend told him about a universal church. It had no organization, needed no authoritative priesthood, no rituals. They had no buildings, they had nebulous formula: "Believe and be saved." And so he joined with this friend.

Recently his daughter had gone to a Bible class, following her school years, and had been graduated just a few days before as an honor student. And in the concluding session the minister who had conducted the course had asked them for any expressions or questions. This bright young honor student began to ask some of the questions that two Latter-day Saint elders, who had been coming to their home, had been asking. The minister became confused and very angry, and in a rebuke he said if she had learned as she should have learned in the course she wouldn't be asking such foolish questions.

They were now being taught by two of our missionaries in the fundamental doctrines of the Church, and he said [page 105] to me after this brief introduction: "This time, if I join The Church of Jesus Christ of Latter-day Saints, I don't want to make another mistake. How can I be sure?"

I explained the only way to a convincing assurance by quoting the words of Moroni: ". . . if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:4-5.) Having quoted that I then said, "Now I might enumerate some of the outward evidences by which one might recognize the divine Church."

"The name of the Church itself is significant in one's search for the true Church. When the Master was asked by his disciples by that name his Church should be called, he answered: "And how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man: . . ." (3 Nephi 27:8.)"

"In our day, by revelation, the Lord has clearly declared the correct name, I told him: "For thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints" (D&C 115:4), thus distinguishing this dispensation from former-day Saints, affixed to the name of the Church of Jesus Christ."

But then I reminded him that even though it bears the Master's name, there must be coupled with the name of the Savior, Jesus Christ, another vital essential in the true Church. After the Master had explained the name by which his Church should be named, he added, ". . . but if it he called in my name then it is my church, if it so be that they are built upon my gospel." (3 Nephi 27:8.)

And then I asked him in turn, what is his gospel? The Lord has said in revelation: "And this is my gospel--repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and teacheth the peaceable things of the kingdom." (D&C 39:6.)

In modern revelation the true Church has been defined as the Church having the authority to confer the Holy Ghost, even the gift of the Holy Ghost which gives to those who make themselves worthy, the right to have all peaceable things of the kingdom revealed to them. This makes clear the meaning of the explanation made by the Prophet Joseph when asked by a President of the United States, "How is your church different from all the other churches?" The Prophet Joseph Smith answered in one significant statement, "We are different from all other churches because we have the Holy Ghost" (see DHC 4, 42); in other words, meaning that the principle of continuous revelation by the power of the Holy Ghost is a prime requisite for the true Church.

Paul the apostle I reminded him made a clear observation in two statements relative to the essentials of the Church. "Know ye not," the Apostle Paul asked, "that so many of us as were baptized into Jesus Christ were baptized into his death?"

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom 6:3-5.)

And then he wrote to the Galatians: "For ye are all the children of God by faith in Christ Jesus."

"For as many of you as have been baptized into Christ have put on Christ."

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

"And ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:26-29.)

I told our friend that the true Church was to be patterned after the Master's organization, in which the Apostle Paul has said we must not be ". . . strangers and foreigners, but fellow-citizens with the Saints, . . ." And the [page 106] Church must be ". . . built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone," (Eph. 2:19-20.)

There were other specific signs which the Master said would follow the believers in his Church. "He that believeth and is baptized shall be saved; . . ."

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark 16:16-18.)

lest there was a never, never failing evidence, which might be shocking to him, which evidences the divinity of the true Church. The Master said in almost his closing remarks to his disciples:
Blessed are ye which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matt. 5:10-12.)

And the opposite of that the Master warned: "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." (Luke 6:26.)

Our missionaries are finding thousands each year who are in a state of inquiry and uncertainty as were our friend and his daughter in South Dakota. They bear witness that all these outward evidences of the true Church are readily discernible. They further point out the witness of the Holy Ghost by which all may know the truth of all things.

A short while ago in Philadelphia I was handed a clipping from a Philadelphia newspaper reporting a statement made by the Associate Secretary General of the State of Churches of the Assembly of National Churches representing thirty denominations. The article was entitled "Drift from God in Churches." I shall read but a few sentences:

"American churches in many cases were described today as being too 'public relations conscious'--more eager to please the crowd than to please God."

"Many churches, yielding to secular practice have become public relations conscious. There is as much if not more concern for the attractiveness of the package and the effectiveness of the marketing techniques than for the quality of the product."

Modern churches too often have put the accent on secular yardsticks of success--size, statistics and outward attractiveness--rather than spiritual dedication.

"Many congregations would rather have a minister who is a 'good administrator and promoter' than one who is a loyal and humble disciple of Jesus Christ, a thinker and a fearless prophet of the sovereign and redeeming Lord."

"Too many people speak vaguely of the need of 'faith and religion' rather than of the real need--of God, of a 'return to the Father.'"

Then I picked up a clipping also while I was in Philadelphia about a year ago from Dr. Henry P. Van Dusen, president of the Union Theological Seminary, in which he said this, as quoted in the paper:

"A sharp and strange contrast between the upsurge of religion and a decline in morality was noted by Dr. Henry P. Van Dusen, . . .

"It is a disturbing, confounding contradiction that the revival of religion has no parallel resurgence in morality. If the complex and illusive data could be plotted on a graph, it would show curves of religious vitality and of moral health moving in opposite directions.

"Thus far, the return to religion in our day has produced no corresponding moral fruitage. It raises the question as to the quality and worth of the religion.

"Either there will be moral revival flowering from religious revival, or the latter will fritter into futility. And our final state will be a religious sterility to match the moral anarchy.

"Interest in religion appears to be at an all-time high, with church membership over 100 million, but delinquency, (I remind you) immorality, and social confusion also are at peaks."

As I made note of those articles I thought to myself, it is time for us to make a critical self-analysis of ourselves to see how much of this applies to us as a Church and to us as individuals.

President Wilford Woodruff said something: "The trouble with the Latter-day Saints, we spend too much time confessing the other fellow's sins."

Nephi the prophet warned about this as he predicted about our day. "Wo unto them that turn aside the just for a thing of naught and revile against that which is good, and say that is of no worth! . . ." (2 Nephi 28:16.) Obviously this was intended for those in Zion or for the pure in heart of the Church.

"For behold, at that day," Nephi said, "shall he (Lucifer) rage in the hearts of the children of men, and stir them up to anger against that which is good."

"And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well--and thus the devil cheateth their souls, and leadeth them away carefully down to hell." (Ibid., 28:20-21.)

And then he warns, "Therefore, wo be unto him that is at ease in Zion" (Ibid., 28:24.)

"Cursed is he," Nephi again said, "that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost." (Ibid., 28:31.)

Moroni finished the record of his father Mormon and then added some inspired observations of his own concerning "... things . . . which must shortly come (to pass), . . . when these things (presumably meaning the coming forth of the Book of Mormon) shall come forth among you." Now that means our day. This is what he said (and note the definition of a prophecy): He said, "Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know you doing." (Mormon 8:34-35.)

You remember what the Master said, the devil shall rage in the hearts of men even so much that if it were possible the very elect would be deceived. This is what Moroni said: "And I know that ye do walk in the pride of your hearts; and there are none save a few only who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strife, and malice, and persecutions, and all manner of iniquities; and your churches, yea, even every one, have become polluted because of the pride of your hearts.

"For behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted." (Ibid., 8:36-37.)
The invocation was offered by President Rudger G. Smith of the Phoenix North Stake. The Tabernacle Choir will now sing "Lord, Hear Our Supplication," conducted by President David O. McKay:

Elder Rudger G. Smith, president of the Phoenix North Stake, offered the invocation.

The Tabernacle Choir sang as an opening number, "Lovely Appear," conducted by Jay E. Welch.

We shall begin this service by the Tabernacle Choir singing "Lovely Appear," with Brother Jay E. Welch conducting. The invocation will be offered by Elder Rudger G. Smith, president of the Phoenix North Stake.

The music for this session will be rendered by the Tabernacle Choir, with Richard P. Condie and Jay E. Welch conducting. Alexander Schreiner is at the organ.

We wish to express thanks and appreciation to the owners and managers of the many television and radio stations throughout the United States and Canada who have offered their facilities as a public service to make the proceedings of this Conference available to millions throughout North America, South America, Africa, and in many other areas of the world.

The Tabernacle Choir sang as a closing number, "Praise Ye The Lord," following which the closing prayer was offered by Elder T. Bowring Woodbury, formerly president of the British Mission. This Conference will then be adjourned until two o'clock this afternoon.

We wish to express thanks and appreciation to the owners and managers of the many television and radio stations throughout the United States and Canada who have offered their facilities as a public service to make the proceedings of this Conference available to millions throughout North America, South America, Africa, and in many other areas of the world.

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Conference adjourned until 2:00 p.m.

The concluding session of the Conference convened at 2:00 p.m., Sunday, October 6, 1963.

The choral music for this session of the Conference was furnished by the Tabernacle Choir, Richard P. Condie, and Jay E. Welch conducting, Alexander Schreiner, organist.

President David O. McKay presided and conducted the services. As an introduction to the meeting he made the following preliminary remarks.

President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the seventh and concluding session of the 133rd Semi-Annual Conference. For those who are unable to enter the building we announce that these services are being seen and heard in the Assembly Hall over television. This afternoon many radio stations throughout the western part of the United States will carry the proceedings of this session. Television stations in Utah, Idaho, Montana will also televise this concluding session. The proceedings of both sessions today will be rebroadcast to far distant places by radio station KSL Monday, October 7, from one o'clock to five o'clock a.m.

The General Priesthood Meeting, which was the fifth session of this Conference, was held in this Tabernacle, with an overflow meeting in the Assembly Hall. The proceedings of this Priesthood Meeting were relayed by closed circuit wire originating in the Tabernacle to members of the Priesthood assembled in 370 locations in all parts of the United States, including Alaska and Canada. It is estimated that 70,000 men and boys participated in this meeting by direct wire, in addition to the 12,000 present in the Tabernacle and Assembly Hall.

We extend a cordial welcome to all present this afternoon—special guests, educational leader, our stake presidencies from far and near, temple presidencies, bishops, members of General Auxiliary Boards, and members of the Church and friends everywhere who are listening in by radio and television.

The music for this session will be rendered by the Tabernacle Choir, with Richard P. Condie and Jay E. Welch conducting. Alexander Schreiner is at the organ.

We shall begin this service by the Tabernacle Choir singing "Lovely Appear," with Brother Jay E. Welch conducting. The invocation will be offered by Elder Rudger G. Smith, president of the Phoenix North Stake.

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President David O. McKay:

The invocation was offered by President Rudger G. Smith of the Phoenix North Stake. The Tabernacle Choir will now sing "Lord, Hear Our Supplication," conducted by...
My brothers and sisters and friends:

Because of disturbing trends and alarming conditions in this country of ours which are of great concern to every loyal, patriotic citizen, I desire to draw related analogies between the nation of ancient Israel and our own nation in the light of the revelations of Almighty God concerning both nations.

To each nation, God gave promises of blessings or cursings, depending upon the faithfulness of the people. In all the recorded history of man upon the earth, the God of heaven has established only two nations with basic divine purposes. One is the nation of Israel which the Lord by his mighty power led out of Egypt under the guidance of his prophet Moses. The other nation is the United States of America. Prophets in early times foretold the events leading to the establishment of this mighty gentile nation and its promised destiny among the nations of the earth—if its people are [page 110] faithful in keeping the commandments of God.

Moses counseled the newborn nation of Israel to serve the Lord and to keep his laws and statutes. He informed them of God's plans and purposes concerning his chosen people and also outlined his promises for faithful obedience to his laws and commandments and the cursings which would befall them if they became disobedient and sinful.

From Deuteronomy, I quote the following teachings and admonitions of Moses to the children of Israel:

"Behold, I set before you this day a blessing and a curse; A blessing, if ye obey the commandments of the Lord your God, . . . And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way . . . to go after other gods, which ye have not known." (Deut. 11:26-28.)

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; . . ." (Ibid., 28:1, 13.)

Regardless of the many prophets, Israel was periodically blessed with following the death of the great lawgiver, Moses, the continued disobedience and the contentions among its tribes not only divided them as a people but also destroyed them as a nation; and true to his warning, God scattered Israel among all the nations of the earth.

With these few pronouncements of God to Israel in mind, I turn to the second nation of destiny, the United States of America—a nation established by God in these latter days in fulfilment of prophecy, with wonderful promises for obedience to the commandments of the Lord and cursing if it fails to keep his commandments.

There were two groups of people before the time of Christ who were led away from eastern lands by the Lord to the Americas, and they became, in time, quite numerous. Eventually, however, because of disobedience and wickedness, they were destroyed, except a remnant of the second group who are the progenitors of the American Indian. These two migrations of people to the Americas received knowledge by revelation through their prophets concerning a powerful gentile nation which was to be established in the latter days upon this land by the hand of God.

Now let us briefly examine the revelations and prophecies as recorded in the Book of Mormon, foretelling America's discovery, its peopling from the European gentile nations, the events leading to the break with Great Britain, the Revolutionary War which secured independence for the colonies from the tyranny of oppression of an unjust king and nation. An angel showed to Nephi, an American prophet who lived about six hundred years before Christ, the many waters which separated the gentile nations from the seed of his brethren. He recorded this vision as follows:

"And it came to pass that the angel said unto me: Behold the wrath of God is upon the seed of thy brethren. And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and . . . the Spirit of God . . . came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land. And I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters. And . . . I beheld many multitudes of the Gentiles upon the land of promise; . . . And I beheld the Spirit of the Lord, that it was upon the Gentiles, and they did prosper and obtain the land for their inheritance; . . . the Gentiles who had gone forth out of captivity did humble themselves before the Lord; and the power of the Lord was with them. And I beheld that their mother Gentiles were gathered together upon the waters, and upon the land also, to battle against them. And I beheld that the power of God was with them, and also that the wrath of God was upon all those that were gathered together against them to battle. And I, Nephi, beheld that the Gentiles that had gone out of captivity were delivered by the power of God out of the hands of all other nations. And it came to pass that I, Nephi, beheld that they did prosper in the land; . . ." (1 Nephi 13:11-20.)

From your knowledge of early American history, you will recognize Columbus as the man who went forth upon the many waters and discovered the Americas. The other facts of this prophecy and its fulfilment are also known to you from America's recorded history. This same prophet, speaking of the house of Israel being scattered and...
The dynamic statesman, Daniel Webster, in his last public address before the New York Historical Society in 1852, said:

The nation did not come into being by chance. God declared that the gentiles who came here were to be brought out of captivity by his hand. The prophecies previously quoted concerning the establishment of this nation have been fulfilled to the letter. The people coming here in the beginning did so to find religious freedom. Nevertheless, they were subjected to tyrannical rule, unjust demands, and no representation. They had lost the opportunities, the privileges, the religious freedom and liberty which impelled them to settle in this new land. The colonists became an aroused group because of oppression; therefore, the time had arrived in the economy of God for the people to break off the yoke of domination which subjected them to these unjust and intolerable conditions. The Lord, knowing beforehand the events which would set the pattern for independence, raised up strong and valiant men to meet this hour of crisis and challenge. The Declaration of Independence came from a determined people. The successful Revolutionary War which followed united the colonies; and the gentile nation of destiny and of divine purpose, as foretold by the prophets, was born. A Constitution was needed to set forth the purposes, obligations, and the guidelines for the new nation. God was prepared and ready and did not neglect this newborn nation which he had ordained to be established thousands of years previously.

I now turn to latter-day scripture to substantiate this statement, which revelations are not only important for Latter-day Saints to know and understand, but also for the entire citizenry of this favored country. The Lord, through the Prophet Joseph Smith in December of 1833, counseled in the midst of their afflictions that "the Saints should continue to importune for redress, and redemption, by the hands of those who are placed as rulers and are in authority over you--

According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles;

That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

Therefore, it is not right that any man should be in bondage one to another.

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.” (D&C 101:77-80.)

God gave the men chosen to formulate the Constitution the inspiration of heaven to guide them. It becomes, therefore, an enduring document for this nation. It is not the prerogative of man to change its basic and fundamental principles and concepts.

The dynamic statesman, Daniel Webster, in his last public address before the New York Historical Society in 1852, said:

Unborn ages and visions of glory crowned upon my soul, the realization of all which, however, is in the hands good pleasure of Almighty God; but, under His divine blessing, it will be dependent on the character and the virtues of ourselves, and of our posterity.

And let me say, gentlemen, that if we and our posterity shall be true to the Christian religion--if we and they shall live always in the fear of God, and shall respect His commandments--if we and they shall maintain just, moral sentiments, and such conscientious convictions of duty as shall control the heart and life--we may have the highest hopes of the future fortunes of our country, and if we maintain those institutions of government and that political union, exceeding all praise as much as it exceeds all former examples of political associations, we may be sure of one thing--that, while our country furnishes materials for a thousand masters of historic art, it will afford no topic for a Gibbon. It will have no decline and fall. It will go on prospering and to prosper.

But if we and our posterity reject religious instruction and authority, violate the rules of eternal justice, trifle with the injunctions of morality, and recklessly...
These truths and considerations I bear humble witness and testimony to in the name of Jesus Christ. Amen.

I earnestly pray that we shall always stand firm and steadfast and immovable in upholding and sustaining the Constitution of this favored land. May we also selectively read again the biblical history of the nation of Israel. It will help us avoid the pitfalls which befell them.

The Constitution of the United States is to this gentile nation what the Ten Commandments were and still are to the nation of Israel. Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil.' (Ibid., 98:5-10.)

If wickedness prevails and wicked men rule, then we will be as other nations. We will stand alone without the guiding influence and power of God to sustain us in time to come. Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil.' (Ibid., 98:5-10.)

And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

And as pertaining to law of man, whatsoever is more or less than this, cometh of evil.

"...my law shall be kept on this land." (D&C 58:19.)

With the knowledge of God's declaration that the Constitution of this land is inspired of him, it behooves every citizen to analyze the meaning, importance, and significance of this profound document and give loyal support to its spirit and purpose. We cannot afford to become complacent, forsake vigilance, and thus lose the benefits of the Lord's promise of blessings upon the people of this goodly land.

"America's deepest roots are spiritual. This is the most important historical fact of American life. To ignore it is to miss the essence of the heritage, the character, and the destiny of the American people. Today, with international and domestic tension tightening, I believe it is well that we see clearly the spiritual core of that creed. . . . The American colonies and nation were established in turn by men and women who acknowledged openly their reliance upon almighty God."

Continued righteousness and dependence upon God therefore are the only guarantees we have for the constant enjoyment of his blessings upon us, for he has warned: "...my law shall be kept on this land." (D&C 58:19.)

The Constitution of the United States is to this gentile nation what the Ten Commandments were and still are to the nation of Israel.

The Constitution made provision for an expanded nation, but the founding fathers and God had no thought of changing or altering its basic principles, rules, and concepts.

The Constitution of the United States is NOT being a mere lawyer's document. It is, said he, "a vehicle of life, and its spirit is always the spirit of the age. The explicitly granted powers of the Constitution are what they always were; but the powers drawn from it by implication have grown and multiplied beyond all expectation."

To interpret this valued document understandingly, we need to remember the conditions and circumstances which confronted the founding fathers, who, under the inspiration of the Lord brought this wonderful instrument of government into being. So important was God's will respecting this nation as revealed to Joseph Smith the Prophet that in his prayer offered at the dedication of the Kirtland Temple, he included this appeal to Almighty God: "Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land; may those principles, which were so honorably and nobly defended, namely, the Constitution of our land, by our fathers, be established forever." (D&C 109:54.)

With the knowledge of God's declaration that the Constitution of this land is inspired of him, it behooves every citizen to analyze the meaning, importance, and significance of this profound document and give loyal support to its spirit and purpose. We cannot afford to become complacent, forsake vigilance, and thus lose the benefits of the Lord's promise of blessings upon the people of this goodly land. Also, we must see to it that the principles, the standards, the ideals, the rights, the privileges, and the protection guaranteed by the Constitution are upheld by those who represent us in the executive, legislative, and judicial branches of government.

A wise and understanding God had all this in mind when he gave the following revelation to the Prophet Joseph Smith in August 1833:

"...my law shall be kept on this land." (D&C 58:19.)

With the knowledge of God's declaration that the Constitution of this land is inspired of him, it behooves every citizen to analyze the meaning, importance, and significance of this profound document and give loyal support to its spirit and purpose. We cannot afford to become complacent, forsake vigilance, and thus lose the benefits of the Lord's promise of blessings upon the people of this goodly land. Also, we must see to it that the principles, the standards, the ideals, the rights, the privileges, and the protection guaranteed by the Constitution are upheld by those who represent us in the executive, legislative, and judicial branches of government.

The Constitution of the United States is to this gentile nation what the Ten Commandments were and still are to the nation of Israel.

I earnestly pray that we shall always stand firm and steadfast and immovable in upholding and sustaining the Constitution of this favored land. May we also selectively and wisely choose those who are equally valiant and patriotic to represent us in the top echelons of government--men who are upright, honest, and willing to keep the commandments of God in their personal lives.

These truths and considerations I bear humble witness and testimony to in the name of Jesus Christ. Amen.

President David O. McKay:
I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men. (D&C 64:9-10.)

 said in a revelation to Joseph Smith: “Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses, standeth

whereas, more than six miles to his home while his companions in the car proceeded to carry out their plans. I imagine

whether or not you agree with the crowd; for instance, to apologize, to put aside pride and say, “I was wrong,” or to explain a misunderstanding which, if ignored, would hurt another person; or to defend a person

have faith in and honor God our Father.

It requires no moral courage to drift with the multitude or to run with the “pack,” so to speak. The real test is in choosing and pursuing the right, even though it appears

know is not enough. As we draw near to the close of this great and uplifting conference, it seems to me that the thing that remains is for us to go to our homes and conform

have faith in and honor God our Father.

It requires no moral courage to drift with the multitude or to run with the “pack,” so to speak. The real test is in choosing and pursuing the right, even though it appears

in so doing, one is alone.

It requires no moral courage to drift with the multitude or to run with the “pack,” so to speak. The real test is in choosing and pursuing the right, even though it appears

while the howling mob cried, “Crucify him, crucify him!” (Luke 23:21.)

It was Lincoln that reminded us that, and I quote: “We must return to idealism—the idealism of character and truth; of integrity in private and public (affairs) . . . no

It requires moral courage to tell the truth regardless of the situation or the consequences, but it pays great dividends in peace of mind.

It takes courage to resist envy and hate and anger, the destroyers of happiness. The Bible says: “He that is slow to anger is better than the mighty; and he that ruleth

If we forgive one another, it is because we recognize that in so doing, one is alone.

If we forgive one another, it is because we recognize that in so doing, one is alone.

Their physical courage was equaled only by their moral courage.

It takes courage to stand up and be counted when you may not agree with the crowd; for example, to plan, and to

It takes courage to resist envy and hate and anger, the destroyers of happiness. The Bible says: “He that is slow to anger is better than the mighty; and he that ruleth

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And Matthew records: "For if ye forgive men their trespasses your heavenly Father will also forgive you." (Matt. 6:14.)

The religious life of a Latter-day Saint should be based not upon obligation and duty alone, but upon a genuine desire to be honorable, to do good, to do what is right, to love God, and to love one another.

We ought to think right and do right simply because it is right. If there is to be any moral perfection for us in this life, it will come because we consistently and automatically do what is right.

I bear solemn testimony to the fact that Jesus is the Christ, that God our Father lives, that Joseph Smith was indeed the Prophet of this dispensation through whom the gospel, the divine pattern for living, was restored, and that President David O. McKay is presently the prophet, seer, and revelator of the Lord Jesus Christ.

Let us go from here with the determination and the moral courage to say as Job said, "... while my breath is in me, ..."

"My lips shall not speak wickedness, nor my tongue utter deceit." (Job 27:3-6.)

I pray for this in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder ElRay L. Christiansen, Assistant to the Twelve. Elder Antoine R. Ivins of the First Council of Seventy will be our next speaker.

ELDER ANTOINE R. IVINS Of the First Council of the Seventy

As I stand before you today, I seek an interest in your faith and prayers that, perhaps, I may say something that may be of help to some of us.

My life span covers nearly sixty-two percent of the lapsed time since the Church was re-established on the earth through the instrumentality of the Prophet Joseph Smith, Jun. For nearly forty percent of my life I have had opportunity to observe the forward movement of the Church as a member of the First Council of the Seventy. Quite naturally, I have been able to check, in a way, the responses of the priesthood members of the Church to the programs instituted, from time to time, for their encouragement and aid. In this I have reached a conclusion that what we, the bearers of the priesthood, most need is faith.

We declare in the Articles of Faith, "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost." Also, "We believe that the first principles and ordinances of the Gospel are; first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; and fourth, Laying on of hands for the gift of the Holy Ghost." (Articles 1 and 4.)

To me this means that we believe that God exists; that he is our Eternal Father and the Father of Jesus Christ; and we believe in the Holy Ghost. We believe also that Jesus Christ, the Son of God, took upon himself mortal life, accepted death, and rose from death to be the first evidence to man of the resurrection--"the first fruits of the resurrection." In so doing he overcame the effects of Adam's act which introduced mortality into the world. It was then possible, through death and the resurrection, for man to re-enter the presence of God in an exalted estate.

That man might be exalted, a plan of life was given him, and this we call the gospel.

Recurring to the fourth Article of Faith we learn that the first principle of this plan is that man should have faith in God and in our Redeemer Jesus Christ.

Faith is defined in one biblical passage as follows: "... faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:2.) Faith gives our earnings substance and evidences to us the possibility of actual accomplishment. With this possibility before us, we undertake things new to us, gaining strength and courage, both physical and spiritual. In other words, faith in its broadest sense prompts every act of our lives. We increase faith in ourselves by the exercise of our faculties; we gain faith in our neighbors when our mutual interchanges accord with the gospel plan. We gain faith in the gospel plan--which means faith in God--by doing the various things required by it, and this means service. The only way I have discovered to serve God is to help his work along among his children. As we serve, we gain [page 118] greater power of understanding and appreciation. Man is that he may have joy, and the greatest joy I have experienced has come through serving others.

Service, then, becomes a measuring stick for faith. If men serve faithfully and willingly, it is an indication of faith.

If we apply this measure to the service of the many men who held the Melchizedek Priesthood, we discover that too many of us fail to measure to a high standard of service. Shall we call it a lack of faith?

I like to believe, and this comes from my experience and observation, that many men rail in their interest in the work of the priesthood from lack of responsible opportunity and application. How can a man enjoy doing a thing in which he is not experienced and familiar?

The program of the Church is sufficiently broad to offer opportunity for most men to serve in some interesting capacity--this must be in a friendly atmosphere, for most people respond to friendship.

The purpose of the program awaiting initiation at the beginning of the new year is to surround these inactive brethren and sisters with an atmosphere of friendship and sincere interest, finding opportunity for attractive and friendly fellowship and service.

There is in the Church a veritable army of men who hold only the Aaronic Priesthood, hold no priesthood at all, or who, holding the Melchizedek Priesthood, fail to honor it by active service. Many of these men are burdened with, and struggle to overcome, habits which make them feel out of harmony with the program of the Church. When this may be the case, we should give them every possible aid in their struggle. There are few things more powerful than habits. When they are good they become a great safeguard; when they are not, they reduce their capacity according to the seriousness of the affliction. Our problem is to aid with as little embarrassment as possible. Many men of my acquaintance have made this battle with themselves successfully and attained to greater happiness.

Changing from a life of inactivity in the Church, or even opposition to the teachings and program of the Church, implies the need of repentance. It need not be offensive to suggest to a person that he change his ways to be more happy. That is what repentance means: a Godly sorrow for acts, improper or even just not wisely performed, and a change to a life filled with proper and correctly performed activities. This not only results in one's contentment and happiness but increases his interest in others and his service in their behalf. This change brings about a closer relationship with the Spirit of the Lord under whose influence one corrects his private life and his...
This, brethren and sisters, is one of our major problems. Salvation is the objective of the Church. May God help us to realize this purpose. In the name of Jesus Christ.

Amen.

President David O. McKay:

The Choir and congregation will now sing “How Firm a Foundation.” Brother Jay E. Welch will lead us. Following this singing we shall hear from Sister Annette Richardson Dinwoody. She will sing “I Know That My Redeemer Liveth.”

The Tabernacle Choir and congregation joined in singing the hymn, “How Firm A Foundation,” Elder Jay E. Welch, Assistant Tabernacle Choir conductor, directing. Sister Annette Richardson Dinwoody then sang a solo, “I Know That My Redeemer Liveth.”

President David O. McKay:

Thank you, Sister Dinwoody. We shall now hear from Elder Victor L. Brown of the Presiding Bishopric, and he will be followed by Elder Mark E. Petersen.

BISHOP VICTOR L. BROWN Second Counselor in the Presiding Bishopric

I believe I have a clearer meaning of what it means to endure to the end than I did earlier. [Laughter.]

Michael is now sixteen years of age. His parents were members of the Piute Indian tribe. Michael was born without his eyesight. On the Indian reservation, this was considered a terrible handicap. His family was very poor, and a blind boy was more than they could cope with. So, when Michael was about seven years old, he was left on the desert to die. Fortunately, some passing tourists found him and took him to a hospital. It took a year for the doctors and nurses to save his life and restore his health.

During this experience of being left on the desert all alone without food and water, unable to see, Michael's basic animal instincts for survival became so strong that he almost became an animal, fearing and hating everybody and everything. Eight years later, when I first met him, he told me he could remember the horror of being all alone--hungry, thirsty, and lost.

When he became well enough, Michael was sent to school. He was incorrigible. Because of his tragic experience, he destroyed everything he could get his hands on--paper, pencils, record player. Everything was his enemy. I suppose the school authorities despairsed of ever reaching this boy. One day, they placed a call to a wonderful Latter-day Saint woman and asked her if she would mind taking an Indian boy into her home. She readily agreed.

Michael's nature had not changed. He still considered everyone his enemy. He continued to destroy almost everything that came in his way. One day one of the neighbor boys, a white boy by the name of Richard, became acquainted with Michael. Richard was about fifteen years old. He was a teacher in the Aaronic Priesthood. He took an interest in Michael and fast became his friend.

Richard came to the Presiding Bishopric's Office one day and asked about the cost of the Book of Mormon in Braille. He had been saving his money for a long time so that he might purchase a Book of Mormon in Braille as a birthday present for his blind Indian buddy. The cost was more than Richard had saved. However, a kind person made it possible for him to obtain the book. As Michael read with his fingers, Richard followed along in his own Book of Mormon reading out loud, thus helping Michael over the more difficult words. As I visited with Michael, he said he had never read such wonderful stories. He said that everything he had read in the past was kid stuff, but the Book of Mormon was different. I asked him what the greatest desire of his heart was. This fifteen-year-old Indian boy replied: "To become sixteen years old so I can be baptized a member of The Church of Jesus Christ of Latter-day Saints." He explained that he must wait until his sixteenth birthday because of the requirement of the agency responsible for him.

Michael had his sixteenth birthday just this August and was baptized by his buddy, Richard, who is now a priest. Just four weeks ago, Michael was ordained a deacon in the Aaronic Priesthood by his foster father.

Michael told his mother that as he was being confirmed a member of the Church, the brightest feeling went through his entire body. He said, "I know now what 'white' looks like." This sixteen-year-old Indian boy who has never seen the light of day now knows what "white" looks like. The Holy Ghost has borne witness to him.

This last school year, Michael, the boy who was incorrigible, was honored for his excellence in school effort--excellence in deportment, scholarship, and progress--the only boy so honored by his school this year. He hopes someday to teach other blind children as he has been taught.

Bill is now fifteen. His parents are Navajo. When Bill was a child, he was stricken with polio, which left him [page 120] without the use of his legs. Bill and Michael are brothers in this foster home. They are both Boy Scouts. A year ago, they needed money to go to Scout camp, so they decided to sell toothbrushes and toothpaste. They didn't have much luck in their own neighborhood, so Michael pushed Bill in his wheelchair seven miles to another community where they had some success. They said that the most interesting and funniest experience of the day was when they sold a toothbrush and some toothpaste to a man who didn't have any teeth.

Three weeks ago at a stake quarterly conference, I invited Bill to come to the front of the chapel and bear his testimony to over twelve hundred people. I wish you could have seen this fifteen-year-old Navajo Indian boy. Immaculate in his appearance and with all the dignity and majesty of a great chief, he sat in his wheelchair and humbly took an interest in Michael and fast became his friend.

Bill is a fine artist and hopes someday to become a great architect.

Very few of us have a chance to know and love Michael, but those who have have had a wonderful experience. It has been a privilege for me to know this blind, crippled boy. May we all learn from Michael how to love and how to serve. May God bless you all.

In the name of Jesus Christ.

Amen.
P14 "The hero (heroine) is one who kindles a great light in the world, who sets up blazing torches in the dark streets of life for men to see by. The saint is the man (woman) who walks through the dark paths of the world, himself (herself) a 'light.'"

P15 I suppose that most of the teachings of the Master can be gleaned from the lives of this family, also from Richard, the white boy, a priest in the Aaronic Priesthood, impervious to the taunts of the other boys as he held Michael's hand while they walked down the streets, a boy who so loved the Lord that he wanted to share the gospel with his friend. What a wonderful example of living the first two great commandments as found in the twelfth chapter of Mark, verses thirty and thirty-one:

P16 "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment."

P17 "And the second is like, namely, this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."

P18 There is such a desperate need in the world today for this kind of love, for each mother to want her children, to want them so badly that her love transcends all else. A mother's love is one of the basic instincts God has implanted in a woman's heart. It is so basic that it exists in all animals that [page 121] bear offspring, and yet there are those who fail to use this love wisely.

P19 From studies made by social workers they find that when children get into trouble it is altogether too often because:

P20 1. Mother's social status is reflected through her child.

P21 2. Mothers push their children into mature social experiences far beyond their age.

P22 3. There is a feeling on the part of parents of getting the child out of the home so they can have more freedom, so they can be to themselves, and so they can travel and not be hampered by having children in the home.

P23 4. All too often the child is not taught dependability and self-reliance. He is left on his own.

P24 5. Another major contributing factor is that the parents are not home enough.

P25 Mothers, you most of all have the destiny of this generation in your hands. Surely, we fathers have a part as do we leaders of youth, but nothing we can do will compare with a mother's love if it is wisely placed.

P26 Now, may I just mention a group of mothers. I think there are about four thousand of them. These mothers have a special place in my heart. They are the mothers whose husbands are bishops in this great Church. The other day a lovely young mother, the wife of a bishop, wrote me a sweet letter. She expressed, among other things, a need for encouragement so she would always be an inspiration to her husband, so that she would have the strength to suppress the normal feelings of loneliness and discouragement, of being alone so much of the time, of having to shoulder a great share of the responsibility of rearing her children than would otherwise be the case, and of being the last one to know what is going on in the ward. I suppose this runs contrary to the basic nature of most women.

P27 We want you to know that you are not forgotten for a moment. We meet your husbands more often than we do you, and perhaps we talk about them more. We want you to know that we are fully aware that behind every good bishop in this Church is a good woman, a woman who, through sharing her strength, is instrumental in making a good man.

P28 May God bless all good women everywhere that their love may bless mankind, in the name of Jesus Christ. Amen.

P29 President David O. McKay:

P30 We have just listened to Bishop Victor L. Brown, a member of the Presiding Bishopric.

P31 We shall now hear from Elder Mark E. Petersen, of the Council of the Twelve, and President of the West European Mission, who has just recently left the sick bed, but we are glad he is able to say a few words to us before he goes back to Great Britain.

P32 Mark E. Petersen

ELDER MARK E. PETERSEN Of the Council of the Twelve Apostles

P1 President McKay is always so gracious and so wonderful. I love him with all my heart, as you do, and with all my soul I sustain him as our great prophet leader. I am grateful for his courtesy at this time.

P2 I have been greatly stirred by this conference. I have been stirred more than normally, I suppose, because of the experiences my wife and I have had in the last eight or nine months. I now see the Church in a new perspective. I am a different man from what I was a year ago. I am a different kind of Latter-day Saint. I have come to realize how far the world has drifted away. And it has taken all of this to make me realize that there is only one cure for the world. It is not in political parties. It is not in the say they do not believe the Bible is the word of God any more.

P4 It has taken newspaper articles telling of the iniquities of the world, the sins, the diseases from the sins that have come upon the people of the world, to make me realize how far the world has drifted away. And it has taken all of this to make me realize that there is only one cure for the world. It is not in political parties. It is not in the philosophies of men. There is only one cure for the evils of this world, and for the broken hearts of men and women, and that is faith in the Lord Jesus Christ, and the living of that faith by obedience to the commandments of the Lord our God. There is nothing that can compare with it. There is no other answer. It is obedience to Christ, or it is dissolution.

P5 Now, as I have been stirred by these remarkable addresses that we have listened to, and as I have looked about over this great audience. I have come to realize more and more that there is only one voice in all the world that can bear testimony to these groping nations that Jesus is the Christ. I mean only one voice of authority, and that is the voice of the Latter-day Saints. We are the only authoritative voice declaring to the world that Jesus is the Christ.

P6 We know that God lives because our prophets have seen him and talked with him. We know that Jesus is the Christ because our prophets have communed with him, and we know that he lives because of the testimony of the Holy Ghost that burns within us.

P7 We, therefore, as a united people must declare to all mankind that he lives and that he is a power in the world and that he is our only salvation from the destruction that is sure to come upon this evil world unless they repent. We must raise the voice of testimony. We must raise the voice of repentance.
Of faith in Christ our Lord, who stands at the head, and who is God's Beloved Son. In his name I bless the members of the priesthood.

Oh, how I admire your sons and your daughters who are traveling through the countries of Europe as well as the rest of the world, humbly bearing testimony of this great truth. How sincere they are! How many of our converts say, "The thing that impressed me was the sincerity of the missionaries," and that is the thing that is going to impress all the world from you.

So my brief message here today is, brothers and sisters, let us live the gospel so that our living will give meaning to our words, and that when we bear testimony that we know that he lives, that they will feel it deeply in our words and our lives.

I bear you testimony that I know he lives, and I am raising my voice as loudly and as strongly as I know how to declare it to everyone who is willing to listen. Jesus lives. He is the Christ. He is the Son of God. He is the Divine Redeemer. He is the Creator of the worlds, and if we will but follow him, great will be our joy—salvation in this life and eternal life in the world to come.

This is the spirit I bear you in the name of the Lord Jesus Christ. Amen.

We are nearing the end of a great conference, as usual, the best ever.

I should like to say a word now about our responsibility to carry these great messages to which we have been listening since last Friday morning—carry them to our homes and not let it stop when we say "Amen" this afternoon.

We are told that God so loved the world that he gave his Only Begotten Son, that whosoever believeth in him should not perish but have everlasting life. Let us, therefore, follow our Heavenly Father's example and bring up our own sons and daughters in the faith of the gospel of Jesus Christ.

There is a greater responsibility resting upon us now than perhaps ever before in the history of this country. The testimony to which we have just listened from Brother Petersen is reaching into the homes of millions throughout the world.

Last night we listened to two young men give sermons on the power of self-control. I am sure their parents are very proud of them, and so are we all. The tens of thousands of men holding the priesthood sat silently and almost breathlessly as they listened to the sermons of those two young men. I hope all who are within the sound of my voice will have the same pride as those two boys—that your sons will bear the same testimony and accept the same ideals that a hundred thousand whom those two boys represented last night have in their hearts to attain.

There comes to my mind now a poem about a father who paid this tribute to his son, or rather felt pride in his boy and the responsibility of rearing him as these hundred thousand boys last night. It runs something like this—

"We've never seen the Father here, but we have known the Son, The finest type of manhood since the world was first begun, And summing up the works of God, I write with reverent pen. The greatest is the Son He sent to cheer the lives of men."

"Through Him we learned the ways of God, and found the Father's love; The Son it was who won us back To Him who reigns above. The Lord did not come down Himself to prove to men His worth, He sought our worship through the Child He placed upon the earth."

"How can I best express my life? Wherein does greatness lie? How can I long remembrance win, since I am born to die? Both fame and gold are selfish things; their charms may quickly flee, But I'm the father of a boy who came to speak for me."

"In him lies all I hope to be; his splendor shall be mine; I shall have done man's greatest work if only he is fine. If some day he shall help the world long after I am dead, In all that men shall say of him my praises shall be said."

"It matters not that I may win of fleeting gold or fame, My hope of joy depends alone on what my boy shall claim. My story must be told thru him; for him I work and plan, Man's greatest duty is to be the father of a man."—Edgar A. Guest "Thoughts of a Father"

One of our greatest duties as we leave this great conference is to have the spirit of the gospel in our homes. Fathers, set a proper example to your boys. And mothers, teach them in accordance with the Doctrine and Covenants, faith in God, repentance, and baptism.

One man, not in our Church, suggests this to his son:

"I have no wealth to leave you, and no fame. This must be your inheritance: My name. It has not been my fate, in life's sharp struggles, To win the honors other men have won. Mine has not been a life of great achievements; I have not done the deeds some men have done. But I have kept unsullied and unblemished That thing—a name—entrusted to my care; I have not let dishonor dim its luster, Nor have I let shame leave its black mark there. I have not let my name be classed with malice nor fear, nor moral cowardice, nor greed. Nor bigoted intolerance towards others nor lack of charity for those in need. But I have made, instead, my name synonymous In all men's minds, with things the most worthwhile; With strength to do the right, though none might see me; With grit to meet disaster with a smile; With loyalty to those with claims upon me; With justice equally toward foe and friend; With honor, truth, integrity, square dealing,—'My word my bond,' Now, as I reach the end. Too well I know that I have failed in efforts Where I have wanted greatly to succeed; Too oft I've seen my dreams, bright in the forming, Prove naught but vain imaginings, indeed.

"But this I do believe; when I have traveled Life's twisting road, and worked out Life's great plan,— When I have gone beyond Life's praise or blaming, It will be said of me, 'He was a man!' And so, because of this, I feel no shame, When I bequeath to you, my son, my name."

That is the duty of every father in Israel—every man who has a son or daughter. Let us make our homes places in which the Spirit of God will be pleased to dwell. And may each boy who bears his father's name, live to honor it, not bring disgrace upon a mother who loves you and a father who has given you a name.

This has been a great conference, great messages and glorious singing have made it so. The responsibility with us now is to carry the spirit of the gospel of Jesus Christ in our homes. Do not break them up through divorce. Make good your promises in the temple, hold them sacred and be true to every covenant. This is every father's responsibility.

Our homes are the seedbeds of faith in Christ our Lord, who stands at the head, and who is God's Beloved Son. In his name I bless the members of the priesthood,
President David O. McKay:

We have been blessed with marvelous singing by the Choir, and I have said so many times, "Thank you," that maybe you are getting tired of it, but we are not tired of your singing, and we are not tired of saying "God bless you, brethren and sisters, for your excellent singing here in the Tabernacle and in all the world." Thank you, and God bless you!

On the evening of September 4, 1963, through the kindness of KSL, whose representatives had placed a wire extension in our apartment at the Hotel, Sister McKay and I listened to the New York Philharmonic Orchestra and the Tabernacle Choir make recordings for a new album of Christmas Carols. We want to thank those who were kind enough to let us join in that great testimonial. We sat up until ten o'clock listening to Mr. Bernstein's masterful conducting of the 375 singers and 115 musicians in rehearsing and recording the 16 Christmas Carols. We were thrilled with what we heard.

I said to Sister McKay at the time that I thought it was remarkable how the Tabernacle Choir cooperated with Mr. Bernstein and the Orchestra in their work. It was a good illustration to me of what this Choir will do to furnish music for the Church, and I went to bed that night with a higher appreciation of what the Tabernacle Choir is doing for the Church and for hundreds of thousands of people around the world with their beautiful music. I felt then that Mr. Bernstein could not have found another body of singers equal to our own great Tabernacle Choir.

We express our thanks and appreciation to all who have furnished the singing throughout this Conference—first to the Relief Society Singing Mothers from the Phoenix-Mesa (Arizona) area, Sister Florence Jepperson Madsen conducting the two sessions on Friday; second, the Tabernacle Choir under Brother Condie for the broadcast session Saturday morning; to the Brigham Young University Chorale with Kurt Weinzinger conducting, who furnished the music for Saturday afternoon. The men of the Tabernacle Choir, with Brother Condie conducting who furnished the music for the Saturday evening Priesthood session; and again today the Tabernacle Choir, with Richard P. Condie and Jay E. Welch conducting.

We express appreciation and gratitude to all who have in any way contributed to the success and inspiration of this great Conference. We appreciate the attention given by national press representatives, and by representatives of radio and television in reporting the sessions of this Conference. We appreciate the cooperation of City officials, the City traffic officers handling carefully and ably the increased traffic; the Fire Department, the Red Cross, who have been on hand to render assistance and service whenever and wherever needed.

We are also grateful for what our Tabernacle ushers do in rendering quiet, efficient service in seating the great audiences at this Conference. We are most grateful, as I previously mentioned, to the many owners and managers of radio and television stations throughout the nation and our own City, who have carried the sessions of this Conference from Coast to Coast, to Alaska, Hawaii, and Canada, and by short-wave to listeners in over 100 countries in many parts of the world. This extensive radio and television coverage has given this 133rd Semi-Annual Conference the widest dissemination in the history of the Church. We are thankful and grateful to the Lord that millions have been given the opportunity to tune in on the proceedings of this General Conference.

Tonight the Deseret Sunday School Union Conference will convene in this building at 7:00 o'clock. All Sunday School workers will wish to be in attendance, and the public is cordially invited.

Ward Sacrament meetings will be held this evening in the various wards.

The Tabernacle Choir will now sing "Blessed Jesu, Fount of Mercy." The benediction will be offered by Elder Ray Engebretsen, formerly president of the Norwegian Mission, after which this Conference will stand adjourned for six months.

The Tabernacle Choir sang "Blessed Jesu, Fount Of Mercy," following which they sang in conclusion, "God Be With You 'Til We Meet Again."

Elder Ray Engebretsen, formerly president of the Norwegian Mission, pronounced the benediction.

Conference adjourned for six months.

The Relief Society Singing Mothers from the Phoenix-Mesa area furnished the music for the morning and afternoon sessions on Friday. Florence Jepperson Madsen conducted the singing of these sisters.

The musical numbers for the Saturday morning session were furnished by the Salt Lake Mormon Tabernacle Choir, with Richard P. Condie conducting.

At the Saturday afternoon meeting the Brigham Young University Chorale, Kurt Weinzinger conductor, presented the musical numbers.

The Men of the Salt Lake Mormon Tabernacle Choir furnished the musical selections for the General Priesthood Meeting Saturday evening, with Richard P. Condie conducting.

On Sunday the Salt Lake Mormon Tabernacle Choir furnished the music for the morning and afternoon sessions, with Richard P. Condie and Jay E. Welch, Conductor and Assistant Conductor respectively, directing the singing.

Richard P. Condie directed the singing of the Salt Lake Mormon Tabernacle Choir on the Church of the Air program [page 126] and also the Tabernacle Choir and Organ broadcast.

Accompaniments on the great organ were played by Alexander Schreiner and Frank W. Asper, Tabernacle organists, and Roy M. Darley, Assistant Tabernacle organist.

JOSEPH ANDERSON Clerk of the Conference

Footnotes

1. President Hugh B. Brown was sustained as First Counselor in the First Presidency, succeeding President Henry D. Moyle, who passed away September 18, 1963.
2. Elder Nathan Eldon Tanner of the Council of the Twelve was sustained as Second Counselor in the First Presidency, succeeding President Hugh B. Brown who as sustained as First Counselor.
3. Elder Thomas S. Monson was sustained as a member of the Council of the Twelve Apostles to fill the vacancy caused by the appointment of Elder Nathan Eldon Tanner as Second Counselor in the First Presidency.
Elder Theodore M. Burton presiding over the European Mission.

Elder Levi Edgar Young absent because of illness.

Elder Milton R. Hunter absent because of illness.

Elder Bruce R. McConkie presiding over the Southern Australian Mission.

Elder Marion D. Hanks presiding over the British Mission.

Elder A. Theodore Tuttle presiding over the South American Mission.

Conference Report, April 1964, Introduction. OFFICIAL REPORT OF THE 134TH ANNUAL GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS Sermons and proceedings of April 4-6, 1964, from the Tabernacle on Temple Square, Salt Lake City, Utah Joseph Anderson, Clerk of the Conference Published by The Church of Jesus Christ of Latter-day Saints (c) 1964 by Corporation of the President of The Church of Jesus Christ of Latter-day Saints


The One Hundred Thirty-Fourth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, Saturday, Sunday and Monday, April 4, 5, and 6, 1964.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Saturday, Sunday, and Monday and the General Priesthood Meeting was held in the Tabernacle Saturday evening, April 4, at 7:00 p.m.

For the first time this April, Conference was heard and seen in every state in the United States and was televised by 189 television stations volunteering their time and facilities to bring this Conference to millions. Also 12 television stations in Canada released portions of the Conference sessions.

The Saturday morning session was carried by direct wire to Montevideo, Uruguay and transmitted in Spanish over Radio Carve and beamed by shortwave through all of South America and Spain, Sunday afternoon.

Tape recordings of the Saturday morning session were carried by jet airliner to Europe for transmission in both English and German over Radio Luxembourg and were heard throughout Europe and in Great Britain, Tuesday and Wednesday evenings following the Conference.

The five WRUL shortwave transmitters near Boston, broadcast the Saturday and Sunday morning sessions direct to Europe, Africa and South America. In addition, the session of Saturday morning was broadcast in both Spanish and Portuguese to all of South America and in German to Europe, Sunday afternoon.

For the first time, daily sessions of Saturday and Sunday were broadcast during early morning hours over KIRO Radio at Seattle. These broadcasts could be heard by members of the Church in New Zealand, Australia and many islands of the Pacific.

Daily sessions of the three day Conference were again recorded and broadcast over KSL Radio during early morning hours to islands of the Pacific, Alaska, Hawaii, Canada, Mexico and the Caribbean area and many states within the United States.

In an effort to bring Conference to an even greater number of members abroad television films were provided missions in Germany, Great Britain and South America for showing in chapels and other Church meeting places where Saints gather to see and hear the proceedings.

The General Priesthood meeting was relayed by closed circuit to members of the Priesthood gathered in the Assembly Hall and in 391 separate gatherings from coast-to-coast and in Canada.

President David O. McKay was president and presided at each of the session, and conducted the services of each meeting.

A full report of the Sunday morning Tabernacle Choir and Organ Broadcast is included in this record.

Elder Joseph Anderson was clerk of the Conference.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

The First Presidency: David O. McKay, Hugh B. Brown, Nathan Eldon Tanner.


Patriarch to the Church: Eldred G. Smith.


The First Council of the Seventy: ~1.1, Antoine R. Ivins, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, ~1.2, A. Theodore Tuttle, Paul Harold Dunn. ~1.3.


GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, with A. William Lund, Assistant.

Members of the General Church Priesthood Committees.

Members of the Church Board of Education and the Acting Chancellor of the Church School System; also Directors and Associate Directors of Institutes, and Seminary Instructors.
The opening session of the One Hundred Thirty-Fourth Annual Conference of the Church of Jesus Christ of Latter-day Saints, which Conference was held in the Tabernacle on Temple Square in Salt Lake City, Utah, convened Saturday morning, April 4, 1964, at 10:00 a.m., with President David O. McKay presiding and conducting.

The Tabernacle Choir was present and furnished the musical numbers for this session. Richard P. Condie directed the singing. Elder Alexander Schreiner was the organ accompanist.

President McKay made the following introductory remarks:

President David O. McKay: (Opening Remarks)

Never before, I think, have I felt so happy to greet my brethren and sisters assembled in this Tabernacle. I am especially glad to see Sister McKay in her usual place. I thank all of you in her behalf for your faith and prayers.

The proceedings of this Annual Conference, through radio and television will reach a potential audience of ninety million people. We are living in the most enlightened age of man's history. Scientists, inventors, and others have been inspired during the past ages by an overruling Providence. We owe a debt of gratitude to the dedicated men and women who have applied these inventions and discoveries for the guidance, convenience, and blessing of mankind. Now, because of this service and dedication, we are able to transmit in a brief period the messages of the General Authorities of the Church to millions throughout the world.

We express appreciation to the men--experts in the field of communications-- who are assisting the Church today in its efforts to bring the glad tidings of the Gospel to the peoples of the earth. May God help us to appreciate fully all the blessings he has bestowed upon us and to take advantage of all the light and knowledge he has revealed to us.

The Tabernacle Choir, here in full numbers this opening session, will now favor us with The Wintry Day Descending To Its Close. The opening prayer will be offered by Elder Gerald G. Smith, formerly President of the Eastern States Mission.

The Tabernacle Choir sang: "The Wintry Day Descending To Its Close," following which the opening prayer was offered by Elder Gerald G. Smith formerly President of the Eastern States Mission.

Elder LeGrand Richards while attending a stake conference in Cedar City was stricken with a slight heart attack. We all join in the prayer that was offered for his comfort and speedy restoration.

Yesterday at about five o'clock Sister Dilworth Young passed to her great reward. She is now relieved from all her suffering, and our sympathy goes out to Brother Young in his bereavement, and our commendation for his close attention to his loved wife.

(No song) (Pres. McKay gives Opening Address)

PRESIDENT DAVID O. MCKAY

"Blessed are they who do His Commandments." (Rev. 22:14.)

Many years ago there was a story told in one of our early school books about some young people who were sailing down the river towards Niagara Falls. A man on the shore cried out to them: "Young men, Ahoy, the rapids are below you!"

But they heeded not his warning call until they realized too late that they were in the midst of the rapids. With all the power at their command they failed to turn their boat upstream, "So," said the man who tried to warn them "shrieking and cursing, over they went!"

The lesson left an indelible impression upon me, but today it seems incomplete. It is one thing to stand on the shore and cry, "Young men, Ahoy-- there is danger ahead," and it is another thing to row into the stream, and, if possible, get into the boat with the young men, and by companionship, by persuasion, by legitimate force, when necessary, turn the boat from the rapids. Too many of us are satisfied to stand on the shore and cry, "There is danger ahead."

This morning, I have in mind giving a warning to all young people relating to three dangers threatening the success and happiness of Youth:

First, the pernicious habit of smoking cigarettes.

Second, the increasing number of divorces.

Third, the tendency to hold less sacred the moral standards.

The Habit of Smoking

One Hundred and thirty-one years ago the Prophet Joseph Smith received a revelation "showing forth the order and will of God in the temporal salvation of all saints in the last days." (D&C 89:2.) It relates to the physical the intellectual, the moral, and the spiritual nature of man. It deals particularly with the relation of man's appetite to health and vigor. A person's reaction to his appetites and impulses when they are aroused gives the measure of that person's character. In such reactions are revealed the man's power to govern, or his forced servility to yield. That phase of the Word of Wisdom, therefore, which refers to intoxicants, drugs, and stimulants, goes deeper than the ill effects upon the body, and strikes at the very root of character building itself.

Strong Drinks and Tobacco are Not Good for Man

The revelation says that strong drinks and tobacco are not good for man. This is a clear, definite statement which has stood the test of well over a century. It was made...
mistake. It still exists; but it preys now only upon woman, and it is called prostitution."

Of this evil, Victor Hugo writes impressively:

"The holy law of Jesus Christ governs our civilization; but it does not yet permeate it; it is said that slavery has disappeared from European civilization. That is a

well as of receiving, and that each must give of himself or herself to the utmost.

The number of broken marriages can he reduced if couples realize even before they approach the altar that marriage is a state of mutual service, a state of giving as

children the highest of all human duties. In this regard, it is the duty of parents to set an example in the home that children may see and absorb the sacredness of family life

arrangement to be terminated at pleasure. They should be taught that pure love between the sexes is one of the noblest things on earth and the hearing and rearing of

Young people of both sexes should be taught the responsibilities and ideals of marriage so that they may realize that marriage involves obligation and is not an

disgraces the wife and family, the union of an innocent girl to a reprobate. In these and perhaps other cases there may be circumstances which make the continuance of

Some of those conditions I name as unfaithfulness on the part of either the husband or wife, or both--habitual drunkenness, physical violence, long imprisonment that

pertaining to marriage is the unbroken home, and conditions that cause divorce are violations of his divine teaching.

Some of those conditions I name as unfaithfulness on the part of either the husband or wife, or both--habitual drunkenness, physical violence, long imprisonment that

in which love prevails over a united family is of greater value to God and future humanity than any other riches. In such a home God can work miracles and will work miracles.

One of our most precious possessions is our families. The domestic relations precede, and, in our present existence, are worth more than all other social ties. They

give the first thrub to the heart and unseal the deep fountains of its love. Home is the chief school of human virtues. Its responsibilities joys, sorrows, smiles, tears, hopes, and

but also because of the alarming proofs from doctors and scientists that it is one of the chief causes of cancer.

Increasing Number of Divorces

Another threat to our society is the increasing number of divorces and the tendency to look upon marriage as a mere contract that may be severed at the first difficulty or

misunderstanding that may arise.

One of our most precious possessions is our families. The domestic relations precede, and, in our present existence, are worth more than all other social ties. They

give the first thrub to the heart and unseal the deep fountains of its love. Home is the chief school of human virtues. Its responsibilities joys, sorrows, smiles, tears, hopes, and

solitudes form the chief interests of human life.

"To make a happy fireside clime To weans and wife, That's the true pathos and sublime O' human life." --Robert Burns

When one puts business or pleasure above his home, he that moment starts on the downgrade to soul-weakness. When the club becomes more attractive to any man

than his home, it is time for him to confess in bitter shame that he has failed to measure up to the supreme opportunity of his life and flunked in the final test of true

manhood. No other success can compensate for failure in the home. The poorest shack in which love prevails over a united family is of greater value to God and future

humanity than any other riches. In such a home God can work miracles and will work miracles.

Pure hearts in a pure home are always in whispering distance of heaven. In the light of scripture, ancient and modern we are justified in concluding that Christ's ideal

pertaining to marriage is the unbroken home, and conditions that cause divorce are violations of his divine teaching.

Some of those conditions I name as unfaithfulness on the part of either the husband or wife, or both--habitual drunkenness, physical violence, long imprisonment that

disgraces the wife and family, the union of an innocent girl to a reprobate. In these and perhaps other cases there may be circumstances which make the continuance of

the marriage state a greater evil than divorce. But these are extreme cases-- they are the mistakes, the calamities in the realm of marriage. If we could remove them, I

would say there never should be a divorce. It is Christ's ideal that home and marriage should be perpetual-- eternal.

Marriage is a sacred relationship entered into for purposes that are well recognized--primarily for the rearing of a family.

I know of no other place where happiness abides more securely than in the home. It is possible to make home a bit of heaven. Indeed, I picture heaven as a

continuation of the ideal home. Some man has said: "Home filled with contentment is one of the highest hopes of this life."

An ever-decreasing birthrate, and an increasing divorce rate are ominous signs threatening the stability of the home and the perpetuity of any nation.

In order to lessen the breaking-up of homes, we should substitute the present tendency toward a low view of marriage by the lofty view which Jesus Christ gives it. Let

us look upon marriage as a sacred obligation and a covenant that is eternal or that may be made eternal.

Young people of both sexes should be taught the responsibilities and ideals of marriage so that they may realize that marriage involves obligation and is not an

arrangement to be terminated at pleasure. They should be taught that pure love between the sexes is one of the noblest things on earth and the hearing and rearing of

children the highest of all human duties. In this regard, it is the duty of parents to set an example in the home that children may see and absorb the sacredness of family life

and the responsibility associated therewith.

The number of broken marriages can be reduced if couples realize even before they approach the altar that marriage is a state of mutual service, a state of giving as well as of receiving, and that each must give of himself or herself to the utmost.

The most vicious enemy to home life is immorality.

Of this evil, Victor Hugo writes impressively:

"The holy law of Jesus Christ governs our civilization; but it does not yet permeate it; it is said that slavery has disappeared from European civilization. That is a

mistake. It still exists; but it preys now only upon woman, and it is called prostitution."
This corrodng evil is just as demoralizing to men as to women. In The Church of Jesus Christ of Latter-day Saints there is no double standard of morality. The young man should approach the marriage altar just as fit for fatherhood as his sweetheart is worthy of motherhood.

Chastity, not indulgence during the pre-marital years, is the source of harmony and happiness in the home, and the chief contributing factor to the health and perpetuity of the race. Loyalty, dependability, confidence, trust, love of God, and fidelity to man are associated with this diadem in the crown of virtuous womanhood and virile manhood. The word of the Lord to his Church is: "Keep yourself unspotted from the sin of the world." (See James 1:27; D&C 59:9.)

The foundation of a noble character is integrity. By this virtue the strength of a nation, as of an individual, may be judged. No nation will become great whose trusted officers will pass legislation for personal gain, who will take advantage of public office for personal preferment, or to gratify vain ambition or who will, through forgery, chicanery, and fraud, rob the government, or be false in office to a public trust.

Honesty, sincerity of purpose, must be dominant traits of character in leaders of a nation that would be truly great.

"I hope," said George Washington "that I may ever have virtue and firmness enough to maintain what I consider to be the most enviable of all titles—the character of an honest man."

It was Washington's character more than his brilliancy of intellect that made him the choice of all as their natural leader when the thirteen original colonies decided to sever their connection with the mother country. As one in eulogy to the father of our country truly said: "When he appeared among the eloquent orators, the ingenious thinkers the vehement patriots of the Revolution, his modesty and temperate profession could not conceal his superiority; he at once, by the very nature of his character, was felt to be their leader."

Let us in The Church of Jesus Christ of Latter-day Saints, as citizens of this beloved land, use our influence to see that men and women of upright character, of unimpeachable honor, are elected to office; that our homes are kept unpolluted and unbroken by infidelity; that children therein will be trained to keep the commandments of the Lord, to be honest, true, chaste benevolent, and virtuous, and to do good to all men. (See Thirteenth Article of Faith.)

Cherishing such ideals, we can with all our hearts say with the poet Longfellow:

"Thou, too, sail on, O Ship of State Sailing on, O Union, strong and great! Humanity with all its fears,

With all the hopes of future years Is hanging breathless on thy fate!"

May members of the Church of Jesus Christ, preaching the restored gospel to the peoples of the earth, ever remember the Savior's injunction: "Ye are the light of the world....

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:14, 16.) That we may sense this responsibility, I humbly pray in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

Following a brief Tabernacle Organ Interlude, the Tabernacle Choir will sing, "Holy Holy, Hosanna in the Highest," with Brother Albert D. Fallows as soloist.

Selection by the Choir, "Holy, Holy, Hosanna In The Highest." (Solo by Albert D. Fallows)

President David O. McKay:

We welcome all those who have just joined us by radio and television in this session of the One Hundred Thirty-fourth Annual Conference of the Church, convened in the Tabernacle on Temple Square in Salt Lake City.

We shall now hear from Elder A. Theodore Tuttle, of the First Council of Seventy, and president of the South American Mission.

ELDER A. THEODORE TUTTLE Of the First Council of the Seventy

I want to testify, my brothers and sisters and friends, that he to whom we have just listened is indeed a prophet of the Living God, and if we can follow and comprehend this inspired message it will bring a solution to the evils that beset us in this day and age.

Greetings from 40,000 Members

Two years ago from this pulpit I brought you greetings from 20,000 members of The Church of Jesus Christ of Latter-day Saints in South America. Today, because of the bounteous blessings of the Lord and the dedicated efforts of missionaries and members alike, I am privileged to bring you greetings from more than 40,000 members of the Church. Thirty-three years were required to convert the first 10,000 members in South America. Only two more Years were required to convert the next 10,000. Since I reported two years ago, 21,000 more converts have found the truth in the seven missions of South America.

In an atmosphere unfriendly to the biblical doctrines of continued revelation, a Church founded on prophets and Apostles, belief in a Personal Father in heaven and Jesus Christ as the actual and divine Son of God, how can a Church that teaches these biblical doctrines grow so rapidly? What is it that brings people into the restored gospel in such unprecedented numbers in these South American countries?

Return with me to this great land to get some feeling of the people among whom the Spirit of the Lord is working.

We find ourselves on a plane flying between Porto Alegre, Brazil, and Buenos Aires, Argentina. Seated next to me is an executive of a large international corporation. Upon learning that I was a representative of the Mormon Church he asked, "What would a man like me have to do to join the Mormon Church?"

Conversions in South America

Since he was smoking as he drank his cocktail, I commenced by suggesting that he would first have to give up both of these habits and abstain from the use of tea and coffee as well. I started to mention such other necessary requirements as faith, repentance, and baptism when he interrupted by saying, "Under those restrictions, can you get anybody down here to join your church?" "Yes," I replied. "Thousands of people join the Church in these lands, in fact, in Uruguay the ratio of conversion to population is as great as any place in the world. In fact I know a member who has helped to bring ninety-three other persons into the Church since she joined a year ago. But you made a mistake by calling it my church. It is not my church, nor is it any man's church. In reality it is the actual Church of Jesus Christ and the only one on the earth of which he is the head. When you come to know that, my friend, and you can gain that certain knowledge, then, changing your life to conform to the revealed word of the Lord..."
"The Church is a perfect organization," I explained, "founded upon prophets and apostles, and it expands in an orderly way under pressure of numbers.

"It does not require a professionally trained nor paid ministry to administer it. Ordinary people like yourself are called, instructed, and empowered to conduct the affairs of the Church, as in ancient times; for instance, I am an educator, our mission president in Buenos Aires is an automobile salesman by occupation, and our president in Brazil is a contractor. Men are ordained to the priesthood of God. They are endowed with the power of the Holy Ghost and led by personal revelation. A living prophet guides the Church today. It is the practice of the leaders in the Church to call people to work in a position suitable to their talents and capacities. Here in South America, for instance, we use new members in one of the organizations shortly after their baptism. Work in the Church is both a means to an end, as well as an end in itself. People are called to fill positions in order to grow and develop personally, as well as to make the organization function more effectively to bless others. This personal growth is the great benefit one receives through service."

I further explained to my friend that because of the increasing numbers in the Church in South America, we have in operation an extensive training program, the express purpose of which is to give specific training to every person newly called to a position in the Church. This is to make certain that each new officer knows his duty. It is our goal to fill every position in the church organization. This gives members opportunity to develop through an on-the-job training program. This training touches every facet of one's personality. He becomes not only more effective as a church official, but a better, more capable citizen as well.

"Therefore, with a steady stream of people joining the Church," I continued, "the organizations can expand in an orderly fashion. Leadership training can benefit and bless more and more of your fellow countrymen. I even have the temerity to suggest that this kind of people--people who have been trained to think, who have had experience in solving problems, who have accepted and discharged leadership responsibilities--are the people you ought to be seeking to staff your corporation."

I bore testimony to this man that the Lord is now hastening the fulfillment of his promises and prophecies concerning this choice land and its people. They are receptive to the message that God lives and that he directs through revelation, his perfectly organized Church.

Our next stop is at El Cuzco, the ancient capital city of the Incan empire, situated at 11,000 feet in the tops of the Andes Mountains. We are in a press conference, and a reporter asks, "What is the difference between The Church of Jesus Christ of Latter-day Saints and other churches?"

Authority by Direct Revelation

We quote from a living prophet to explain one of the major distinguishing features of the Church. President David O. McKay has said, "...we believe in divine authority by direct revelation rather than by descent." The power and authority came to this Church through the visitation of angelic messengers: Peter, James, and John, the Apostles of old who as resurrected beings, conferred their authority and power upon Joseph Smith and Oliver Cowdery in this dispensation. We explained that this doctrine is both scriptural and logical, for the Bible itself is a compilation of revelations. They were given at different periods of time [page 9] through various prophets over approximately 4,000 years. Just as each prophet in times past left scripture as evidence of the divinity of his calling, so we offer to the honest in heart today additional scriptures, both ancient and modern. These additional revelations form the scriptural basis for the doctrine of The Church of Jesus Christ of Latter-day Saints.

Next, stand with me in Chile at the doorway to a school, recently opened by the Church. Bright-eyed youngsters march past into a new and marvelous world of learning that they have never known before, of books and methods that are the newest and finest. We see a skilled and experienced teacher willing to go at her own expense to teach these eager children and to lead them to a testimony that the glory of God is intelligence and that truth will make them free.

I further explained to my friend that because of the increasing numbers in the Church in South America, we have in operation an extensive training program, the express purpose of which is to give specific training to every person newly called to a position in the Church. This is to make certain that each new officer knows his duty. It is our goal to fill every position in the church organization. This gives members opportunity to develop through an on-the-job training program. This training touches every facet of one's personality. He becomes not only more effective as a church official, but a better, more capable citizen as well.

"Therefore, with a steady stream of people joining the Church," I continued, "the organizations can expand in an orderly fashion. Leadership training can benefit and bless more and more of your fellow countrymen. I even have the temerity to suggest that this kind of people--people who have been trained to think, who have had experience in solving problems, who have accepted and discharged leadership responsibilities--are the people you ought to be seeking to staff your corporation."

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Journey next to a city nestled in the center of the Brazilian coffee plantations (an industry, incidentally, that we have been accused of trying to put out of business in Brazil). We are here to attend a district conference. A fine-looking man, not a member of the Church two years ago is speaking: "The first time I entered the chapel I could actually feel a good spirit here--a spirit of warmth and friendliness, one of concern and love for one another, and of brotherhood. I also felt that I must clean up my life in order to associate with you people. You made me feel welcome and needed."

I like all those who visit our meetings he was welcome and is needed. He is particularly needed today because he now presides as the president of the branch he once visited. He holds the authority and has the power to share with all men the same spirit that so influenced and blessed his life.

Brotherly Kindness

The feelings of fraternity in this Church and the functions of its priesthood quorums bind men together in a bond of brotherhood. It brings warmth of companionship that delights the soul and makes life worthwhile. Love of fellow men penetrates from heart to heart across national borders. It becomes the only effectual process that erases men's artificial boundaries and unites them in a cause greater than their own political nationalism.

Finally accompany me as we become junior companions to some of the missionaries over whom I preside. Recently, down in Argentina, my companion and I, at the invitation of a member, went to visit his friend. Evidently we entered the wrong apartment building because the man who responded to our knock was not the person whom we sought. My young companion, typical of today's energetic and dedicated youth, promptly introduced us as representatives "de la Iglesia de Jesucristo de los Santos de los Ultimas Dias" and asked the man if he would like to know something about the Church. Our new-found friend said, "Yes," but after a short conversation when my companion offered to leave him a tract, he refused to take it saying, "My church forbids me to read anything of a religious nature like this."

Search for Truth Brings Freedom

How grateful I am, my friends, that the enlightened search for truth by this Church frees a man from fear and teaches him that life is to learn, that truth is to be sought and accepted from any source--scientific or revealed. It teaches that God is our Father and teacher, that we are son and pupil, and that we can actually become like him this by learning and keeping his commandments and doing his revealed will. The Church of Jesus Christ of Latter-day Saints teaches that man's pursuit of truth is his eternal quest:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3.)

And now as we return from South America, I speak to all who can hear. Perhaps for the first time you have heard the glad message that the gospel of Jesus Christ has been restored. Perhaps you have had friends or neighbors who have recently joined The Church of Jesus Christ of Latter-day Saints. You have probably wondered why their lives changed so much; why they seemed to be happier and busier, why they seemed to live more purposefully. Should you, too, not seek information [page 10] about this marvelous and sacred message?

"Prove all things," Paul admonished, "hold fast that which is good." (1 Thes. 5:21.)

You, father and husband, as head of your household, should you not find release from the sins of the world that beset you, through faith, sincere repentance, and baptism by immersion for the remission of sins? Should you not find the strength to complete the change in your life, for the strength will come through receiving the gift of
Look at that sweet companion by your side. Should your wife not find an outlet for sharing her heaven-endowed gifts in unison with other good women? Would you deny her the influences which strengthen her as a wife and mother?

And your most priceless possessions, what of them? I see that teenager at your side. Should your teenager not have the opportunity to participate in a youth organization where youth mutually improve one another?

And your little ones, what of them? How pliable, how susceptible to all the influences of life——Should they not have the protection and the advantage of training in child-centered organizations which teach them: "I am a child of God. My Heavenly Father loves me."

Should your entire family not kneel night and morning and receive the additional strength that comes through a Wise and Loving Father? Should you and all members of your family not seek and find the supreme joy and the abundant life that the Savior taught in his Church restored again?

Search for Better Life

While men have been blinded by men and prejudiced by tradition in the lands of South America, nevertheless, when they hear explained the doctrines of this Church, when they understand its teachings, and when they see its programs in action, they are not antagonistic to its message. Rather, they respond to the opportunity to hold the priesthood, to give service freely, to exercise the power of leadership, to do something and be somebody, because the promises of the Lord and the prophecies of his servants concerning these lands and this people are now being fulfilled.

I bear my witness that this Church is indeed the restored Church of Jesus Christ, that he is at its head directing it today by direct and authoritative revelation to his living prophet, President David O. McKay. I know there is a great awakening among the people of South America and a yearning for a better life—not only a desire for the material blessings but a deep searching and longing for the spiritual heritage which they have been promised, to which they are entitled. The Lord has set his hand to bless this choice land and this people of promise and destiny. I invite all men everywhere to seek within this gospel the supreme joy that comes from the certainty of this testimony, and I do it in the name of Jesus Christ. Amen.

President David O. McKay:

Elder A. Theodore Tuttle of the First Council of Seventy and president of the South American Mission has just spoken to us.

Following a brief organ interlude, the Tabernacle Choir, with the congregation joining when indicated by the leader, will render the anthem, "Hosanna to God and the Lamb." Richard P. Condie will conduct, Alexander Schreiner is at the organ. Brother Sterling Sill will be our next speaker.

The Choir and the congregation joined in singing the Hosanna Anthem -- Hosanna to God and the Lamb.

President David O. McKay:

How thankful we are that millions on the outside as well as those here in the Tabernacle had the opportunity of hearing that beautiful anthem, in praise of God the Father and His Son Jesus Christ. It was not too long ago that those who sang in this building or who [page 11] spoke from this pulpit were heard only by those sitting in the audience in the Tabernacle. Today, as announced, millions are listening.

Brother Tuttle of the First Council of Seventy was the latest speaker to this audience. Elder Sterling Sill will now address us.

Sterling W. Sill

ELDER STERLING W. SILL Assistant to the Council of the Twelve Apostles

My brothers and sisters, I appreciate very much this privilege of having a part with you in this great general conference of the Church. This is one application of that interesting custom had among us, whereby we set aside special days to think about special things. That is, we set aside the second Sunday in May as Mother's Day. And on that day we let our minds reach up and try to understand the purpose for which that day is set apart. We set apart the third Sunday in June as Father's Day for the same reason.

Days Remembered

And someone has said that the human mind has some of the qualities of the tendrils of a climbing vine. It tends to attach itself and draw itself upward by what it is put in contact with.

Then we have some other wonderful days in which we put our minds in contact with other important ideas. We have Memorial Day, and Easter, and Christmas, and the Fourth of July. We set aside the fourth Thursday in November as Thanksgiving, and on that day we try to build gratitude and appreciation into our lives. And as we recount our blessings, we increase them.

Suppose that at this special time we put our minds in contact with the wonderful days in our lives and single out those with the greatest significance to us personally. You may think that your most important day is the day of your birth. That is the day when an important new life came into being. Or it may be the day of your baptism. That was the day when you repented of your sins and made a covenant with God that you would live your life at its best. You may think that your most important day is the day of your marriage. That is when a new family was born. Certainly the day of our death will be a very interesting day.

Someone has said that the most important event in life is death. Death is the gateway to immortality. We live to die, and then we die to live. Ordinarily we don't like to think about death because it is associated with unpleasantness.

But death does not cease to exist merely because it is ignored. The ancient Egyptians had a much more logical procedure for handling this situation. On their important festive occasions they kept constantly on display before the revelers a great image of death. They wanted to remind themselves that someday they would die. Now I don't want to frighten anyone unduly here today, but I would just like to point out in passing that someday each one of us is going to die. Someone has said that judging from the festive occasions they kept constantly on display before the revelers a great image of death. They wanted to remind themselves that someday they would die. Now I don't want to frighten anyone unduly here today, but I would just like to point out in passing that someday each one of us is going to die. Someone has said that this choice land and this people of promise and destiny. I invite all men everywhere to seek within this gospel the supreme joy that comes from the certainty of this testimony, and I do it in the name of Jesus Christ. Amen.

Branch Rickey, the famous baseball manager, was once asked to name his greatest day in baseball. He replied, I haven't had it yet." And I would like to invite you to consider this important question. How could you employ your life more constructively than in getting ready for those exciting experiences that you haven't yet had?

H. G. Wells gave us some stimulating self-improvement help, when many years ago he wrote an interesting fantasy entitled The Time Machine. Out of his imagination...
We know quite a lot about "J Day," and apparently it is going to be quite a day. We know the purpose of Judgment Day. We know what action is contemplated. We reason why we should be ready for "J Day." In our own time the Lord has said "Therefore . . . labor diligently . . . to bind up the law and seal up the testimony, and to be doomsday, but many scriptural passages mention this day as though it needed no qualifying phrase. They merely call it "The Great Day." It is very interesting that at any world's "settling-up day." It is the day when the books are going to be balanced. This is the day that the prophets have looked forward to and talked about since the world probably be the most exciting of all of our days will also be a "J Day" or Judgment Day.

Certainly a glorious resurrection day will be one of our most thrilling days. A resurrection never would have been instituted. If a body were not necessary for God the Father, then there would have been no point in God the Son being resurrected. God, the greatest of all, of his body. This is especially hard to understand when we know that it was a part of the punishment for Lucifer's sin that he could never progress and the body will be inseparably joined together in celestial glory. Next to the human spirit, the human body is the greatest of all God's creations, without which we could experience it will be to be reunited with ourselves. For what advantage it may give us, just suppose that we practice pre-living our own resurrection. A recent newspaper article told of some Russian prisoners of war returning to their families after a twenty-year absence. We can imagine the pleasure of being reunited with loved ones after a long separation, but what a thrilling haven't yet had. For what advantage it may give us, just suppose that we practice pre-living our own resurrection. A recent newspaper article told of some Russian prisoners of war returning to their families after a twenty-year absence. We can imagine the pleasure of being reunited with loved ones after a long separation, but what a thrilling

Whether we refer to this process as reflection, meditation, or assimilation, a great source of strength may be had from reliving the past. An even greater source of strength can come from pre-living the important events of our own futures. This ability to look ahead might be called vision or foresight or the utilization of that wonderful power of imagination, which is like a giant radar beam searching the skies of future years. Someone has said that one of the greatest gifts that God has ever given to man is an imagination.

When in our minds we pre-live our marriage, we help to determine the kind of person that we would like to be when that event arrives. As we pre-live our success, we develop the abilities necessary to bring it about. And with the information and direction given us in the Holy Scriptures we can even pre-live that important period that lies beyond the boundaries of this life.

"Time Travelling" by Prophets

In a very literal way, God has given important time-traveling abilities to the prophets; for example, Abraham was permitted to go back thousands of years into the past to review his own pre mortal existence and learn something about the purposes of God, even before this earth had been created. In telling of this experience Abraham said, "Now the Lord said unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; "And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he . . . said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of spirits, and he . . . said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate, and they who keep their second estate shall have glory added upon their heads for ever and ever." (Abraham 3:22-26.)

When Abraham came back into his own present, he was more thoroughly fortified for his future adventure in life. On the other hand, Moses was permitted to preview the entire history of the earth from the beginning to the end thereof. On that memorable occasion when Moses met God face to face on the mount, he was given a great vision, in which he beheld all of the earth. The record says there was not a particle of it which he did not behold, discerning it by the Spirit of God:

And he beheld also the inhabitants thereof, and there was not a soul which he beheld not; . . . " (Moses 1:28.)

In large part the Holy Scriptures are made up of great revelations which God has caused to be written down for our use in preparation for those great days which we haven't yet had. For what advantage it may give us, just suppose that we practice pre-living our own resurrection. A recent newspaper article told of some Russian prisoners of war returning to their families after a twenty-year absence. We can imagine the pleasure of being reunited with loved ones after a long separation, but what a thrilling experience it will be to be reunited with ourselves.

We do not like to think about our spirits and bodies being even temporarily separated at death. But in the resurrection what will be the joy of the faithful when the spirit and the body will be inseparably joined together in celestial glory. Next to the human spirit, the human body is the greatest of all God's creations, without which we could never have a fulness of joy. Our spirits were begotten of God in heaven, and one of the most important purposes of our mortal lives is to be "added upon" with a body of flesh and bones.

This was also one of the important purposes of the earth life of Jesus. It has always been something of a mystery to me why some people are so insistent in depriving God, the greatest of all, of his body. This is especially hard to understand when we know that it was a part of the punishment for Lucifer's sin that he could never progress beyond the status of a spirit. If a body of flesh and bones were not necessary, it never would have been created in the first place. If it were not necessary for eternity, the resurrection never would have been instituted. If a body were not necessary for God the Father, then there would have been no point in God the Son being resurrected. Certainly a glorious resurrection day will be one of our most thrilling days.

Day of Judgment

One of the most important days of World War II was D Day. D Day was a term used to indicate an unspecified day on which some crucial military operation was to take place. D Day in World War II was on June 6, 1944. That was the day on which the Allied Invasion Forces stormed onto the beaches of Normandy to reestablish their foothold in western Europe. D Day was the beginning of the end of the World War II. August 15, 1945 was called "VJ Day" or Victory in Japan Day. But the day that will probably be the most exciting of all of our days will also be a "J Day" or Judgment Day.

This is a term frequently used in the scripture to indicate another unspecified day on which the most crucial operation of our existence will take place. This is the world's "settling-up day." It is the day when the books are going to be balanced. This is the day that the prophets have looked forward to and talked about since the world began. In the scripture this day has been called by various names including "The Day of Reckoning," "The Day of the Lord," "The Great and Terrible Day," "Some day it will be doomsday," but many scriptural passages mention this day as though it needed no qualifying phrase. They merely call it "The Great Day." It is very interesting that at any important race the spectators usually congregate at the finish line. And what could be more exciting than to be at the finish line in the race of life? This is another interesting reason why we should be ready for "J Day." In our own time the Lord has said "Therefore . . . labor diligently . . . to bind up the law and seal up the testimony, and to prepare the saints for the hour of judgment which is to come;" (D&C 88:84.)

We know quite a lot about "J Day," and apparently it is going to be quite a day. We know the purpose of Judgment Day. We know what action is contemplated. We
Revelation of John

In an interesting "time-machine experience," John the Apostle was permitted actually to preview the judgment. This revelation was of such great consequence that thereafter he has been called John the Revelator. However, this revelation was not given for John's benefit alone. The Lord specifically instructed him to write down what he saw so that we might see it also. John says that while he was in the spirit on the Lord's day, he heard a voice behind him. It was a great voice as of a trumpet "Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book,..." (Rev. 1:11.)

John says that he turned to see who spoke to him and he saw "...one like unto the Son of man, clothed with a garment down to the foot, and girt about... with a golden girdle."

"His head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sounds of many waters."

This was such a glorious personage that John said, "And when I saw him I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:" (Ibid., 1:17-18.)

What a tremendous point to have clearly in mind, that the Redeemer is alive. And that he is alive forevermore. During the last few hundred years, the world has been flooded with the crucifix. It pictures a dead Christ upon a cross of pain. But Christ did not remain upon the cross. Neither is the tomb his dwelling place. He is alive, and he has the keys of death and hell. He also has the keys of eternal life and celestial glory. To make sure that we should understand, this glorious being said to John, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;" (Ibid., 1:19.)

Even hell will be emptied for judgment day. The problem that troubles our civil courts is that those involved cannot frequently agree as to the facts. But probably no one will be disposed to argue on J Day. If God could show Abraham a rerun of his experience before the earth was created and if he could show Moses the entire history of the world before it happened, we can be sure that he can show us every detail of our lives exactly as they took place, with nothing left out.

An ancient American prophet asks this important question. He said, "...can ye imagine yourselves brought before the tribunal of God with your souls filled with guilt and remorse, having a remembrance of all of your wickedness, yea, a perfect remembrance of all your wickedness, yea a remembrance that Ye have set at defiance the commandments of God?" (Alma 5:18.)

Imagine Judgment Day

That calls for an important ability, and the best way to avoid possible tragedy is to focus our imagination upon J Day before we actually get there. We can be absolutely certain that we will all want to be a faithful, devoted, hardworking, enthusiastic full tithe-paying member of God's kingdom when we stand before the judgment bar. But we must get the impulse to faithfulness ahead of time; as someone has said that hell is "truth seen too late."

Concerning those who fail to pass the final test on J Day, John says, "And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:15.) What an experience that is going to be!

New Heaven and New Earth

Then for the benefit of the faithful John says, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

And I John saw the holy city, [the] new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them and they shall be his people and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

"He that overcometh shall inherit all things, and I will be his God, and he shall be my son." (Ibid., 21:1-7.)
about the failure of the churches. They point to what they call "wornout practices and attitudes" and call for a reformation "from top to bottom."

You may read a detailed account of his address in the Atlantic edition of Time magazine for February 7, 1964.

And then he said: "The reformation of the church must be based on the teachings of Christ and the Holy Scripture."

Speaking in Munich's Congress Hall, following his return from the meetings in Rome, he told an audience of 2,800 people that the time has come for the church to change, and that the adjustment must be both a reformation and a renovation.

One of the great Roman Catholic cardinals, taking a leading part in promoting this movement, publicly announced that a reformation of his own church is definitely needed to save their crumbling structure.

Objections to Christian Belief. As this sort of thing has grown in the world, it has become more than ever apparent to the leaders of Christendom that a change is urgently required to meet the modern challenge.

President David O. McKay:

He to whom we have just listened is Elder Sterling W. Sill, Assistant to the Twelve.

The women of the Tabernacle Choir will now sing, "O Lift Thine Eyes to the Mountains." Following their singing there will be a two-minute organ interlude, then we shall hear from Elder Mark E. Petersen, of the Council of the Twelve, and president of the West European Mission, who will be our concluding speaker.

Selection by the women of the Tabernacle Choir, "O Lift Thine Eyes To The Mountains."

Mark E. Petersen

ELDER MARK E. PETERSEN Of the Council of the Twelve Apostles

Living in the great city of London, Sister Petersen and I feel as if we are in the middle of the stage of the world watching a tremendous drama move forward. We are living in a most interesting period of the world's history. Sweeping changes are taking place, and events are moving forward with tremendous speed.

In no area is there a more interesting adjustment going on than in the field of religion. We are passing through a modern reformation, literally. In many respects it is similar to that of the sixteenth century, and yet it is totally different in other ways.

The most astonishing thing about it is that both Catholics and the major Protestant groups want it and agree that it is needed. Both are working to bring it about, each group trying to reform its own rituals and dogmas at first, with serious intentions toward a union of some of the denominations afterward.

It is significant and encouraging that in this modern reformation both Catholics and Protestants have in mind one great goal: to remodel their creeds and practices in order to bring them back to the teachings of Christ and the Bible.

That Christendom needs such a change, no one will deny. The churches themselves are the first to admit it, and are more vocal than any other group in calling for whatever steps are necessary to bring spirituality back to the people and the people back to the churches. But even some of the clergy have contributed to the weakened Christian position, which now makes this reformation necessary.

An archbishop in one great church recently challenged the miracles of Christ. A bishop wrote a book in which he repudiated the Christian concept of Deity and earned for himself the title: A Bishop without God. Another preacher warned his parish not to believe the book of Genesis, and certainly not to accept the story of Adam and Eve.

A Brookyln pastor read to his congregation and recommended as good literature, excerpts from a book which was pronounced obscene by the New York State Supreme Court. Another pastor refused a request to read the 23rd Psalm at the funeral service of a mother because it was not in the printed liturgy. A group of divinity students at Oxford University told newspapers in England that the dominant church needed a "shock treatment," and they proceeded to provide it with a book entitled Objections to Christian Belief. As this sort of thing has grown in the world, it has become more than ever apparent to the leaders of Christendom that a change is urgently needed to save their crumbling structure.

The puzzling question is: How shall it be accomplished? Among the proposals are:

First--consolidate the denominations so that the strong will bolster the weak.

Second--Make the scriptures more readable. This point has resulted in a rash of new translations of both Protestant and Catholic versions of the Bible in modern English.

Third--Reform and modernize the teachings and rituals originating in the Middle Ages, which are ineffectual now in holding the interest of space-age worshipers.

One of the great Roman Catholic cardinals, taking a leading part in promoting this movement, publicly announced that a reformation of his own church is definitely required to meet the modern challenge.

His Eminence Julius Cardinal Dopfner, who governs the powerful See of Munich in Germany, was one of the four prelates chosen by Pope Paul VI [page 17] to guide the debates in the last session of the Vatican Council. He recently voiced the most direct statement yet made by any high Catholic official on the necessity of extensive reforms in that church. In fact, he asserted, the reformation has already begun, for that is the principle aim of the Vatican Council.

Speaking in Munich's Congress Hall, following his return from the meetings in Rome, he told an audience of 2,800 people that the time has come for the church to change, and that the adjustment must be both a reformation and a renovation.

He said that many church members have been lost to Catholicism because in their eyes the church appeared to be a "superannuated souvenir of a past age" which opposes the principle of human freedom.

The church speaks to its members in an ancient tongue through incomprehensible rituals, he explained, adding that its preaching has little relation to present-day life. And then he said: "The reformation of the church must be based on the teachings of Christ and the Holy Scripture."

You may read a detailed account of his address in the Atlantic edition of Time magazine for February 7, 1964.

Newsweek magazine for March 30, 1964, reports that twenty-seven priests of the Protestant Episcopal Church in the United States have joined in writing a new book about the failure of the churches. They point to what they call "wornout practices and attitudes" and call for a reformation "from top to bottom."
The books of Nathan and Gad, both of whom were prophets and seers, are missing. As inspired men, their writings would be an enlightening guide on the way of truth.

Ahijah and Iddo were prophets and seers likewise. Would their works not inspire modern people if they were available? But where are they? Can we say that our Bible is actually complete without them?

The "Book of Jasher," referred to by Joshua, is not in the Bible. The same is true of the "Book of the Acts of Solomon," referred to in First Kings.

The "Book of Jehu" is mentioned in the Old Testament but is not included in it. Isaiah wrote a second book known as the "Acts of Uzziah," but where is it? Will anyone say that Isaiah’s writings are not inspirational? His second book might prove to be most invaluable if we had it.

"The Sayings of the Seers," another book of sacred writings, is referred to in the Bible. Where is it now? Would it not be good for today’s Christians in their spiritual meanderings?
President David O. McKay:

We shall conclude this opening session of the one hundred and thirty-fourth Annual Conference of the Church with the Choir singing, “Thanks Be To God,” conducted by Elder Richard P. Condie. Following the singing the benediction will be pronounced by Elder Warren E. Pugh, formerly president of the Northern California Mission. This Conference will then be adjourned until two o'clock this afternoon.

We are most grateful for the cooperation of the owners and managers of the many television and radio stations in offering their facilities as a public service to make the proceedings of this Conference available to millions throughout North America, South America, Europe, Africa, and many other areas in the world.

We are grateful for those who are with us on television and radio. May God bless them that the spirit of this session will bring comfort and peace to their hearts.

We appreciate the attendance here of educators, government officials, church officials, and all visitors and members who have attended this service this morning.

We express thanks and deep appreciation for these beautiful flowers which decorate the rostrum. The orchids—three thousand of them—have come from the San Jose West Stake in California. The daffodils are from the Tacoma Stake through the courtesy of the Puyallup Valley Daffodil Committee. The calla lilies are from the high priests quorum of the Oakland-Berkeley Stake. All have come to us by airplane.

After the singing by the Choir the benediction will be offered by Elder Warren E. Pugh and this Conference will be adjourned until two o'clock.

As a closing number the Choir sang the anthem, “Thanks Be To God.”
The Choir will not be here this afternoon, so we take this opportunity of saying "Thank you for your inspiring presence and these beautiful anthems." The benediction will be by Elder Pugh.

Elder Warren E. Pugh, formerly president of the Northern California Mission offered the closing prayer. Conference adjourned until 2:00 p.m.

Begin

The Conference reconvened promptly at 2:00 p.m., Saturday, April 4, with President David O. McKay presiding. At President McKay's request President Hugh B. Brown, First Counselor in the First Presidency, conducted the services of this session.

The music for this afternoon's meeting was furnished by a selected youth choir from Salt Lake and Davis Counties, with Jay E. Welch, (Assistant Director of the Tabernacle Choir) conducting, and Roy M. Darley (Assistant Tabernacle Organist) at the organ console.

President Brown made the following introductory remarks:

President Hugh B. Brown:

We should like to express again our appreciation for the lovely flowers which were mentioned this morning.

We are pleased to announce that a Selected Youth Choir from Salt Lake and Davis Counties will furnish the music for this session. Jay E. Welch Assistant Tabernacle Choir Conductor will conduct, and Roy M. Darley will be at the organ.

President McKay has written a note here regarding these young people which I should like to read. He said: "I never look at the bright faces of young people that I am not reminded of the poet Longfellow's words--

'How beautiful is youth, how bright it gleams With its illusions, aspirations, dreams Book of beginnings, story without end Each maid a heroine and each man a friend.'

It is a great pleasure to have these young people with us today. They have [page 21] practiced for many months so that they could sing their very best for us.

We should like to recognize also some of our special visitors who are with us today--United States Senators, Wallace F. Bennett and Frank E. Moss; United States House of Representatives, Sherman P. Lloyd and Laurence J. Burton; Governor George D. Clyde, Secretary of State, Lamont Toronto; Chancellor of the Unified Church School System, Dr. Harvey L. Taylor; Acting President of the B. Y. U., Earl C. Crockett; President of the University of Utah, Dr. A. Ray Olpin; Superintendent of Salt Lake City Schools, Lynn M. Bennion; President of Weber College, William T. Miller; College, Dr. John R. Clarke; and President of the Church College of Hawaii, Dr. Richard T. Wooten. There may be some whom we have not recognized.

We shall begin this session, under the presidency of President David O. McKay, who has asked me to conduct this service; and may I express on behalf of all of us our sincere gratitude to God that the President is able to be with us and was able to handle the Conference so wonderfully well this morning but he feels that he would rather we would proceed this afternoon.

We shall begin this session by the Chorus rendering, "Behold, God the Lord Passed By," from "Elijah." The invocation will be offered by Elder J. Vernon Sharp, formerly president of the Andes Mission.

Singing by the Youth Choir, "Behold, God the Lord Passed By" (From the Elijah) .

Elder J. Vernon Sharp, formerly President of the Andes Mission, offered the invocation.

President Hugh B. Brown:

The Selected Youth Chorus will now favor us with "The Lord's Prayer."

The Youth Choir sang, "The Lord's Prayer."

President Hugh B. Brown:

Elder Harold B. Lee of the Council of the Twelve will be our first speaker this afternoon. He will be followed by Elder Bruce R. McConkie of the First Council of Seventy and President of the Southern Australian Mission.

Harold B. Lee
ELDER HAROLD B. LEE Of the Council of the Twelve Apostles

For the next few minutes I should like to direct your thinking upon one of the great quotations from our Lord and Master, a quotation which has been the text for many a discourse throughout the years. The Master said:

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Wherefore by their fruits ye shall know them." (Matt. 7:15-20.)

I pray that what I may say about that quotation may be in harmony with the great keynote address, inspired as it was and delivered to us so masterfully by our beloved President.
Sometimes those who have discoursed upon this text have interpreted this parable or figure of speech, as you may call it, as the fruits by which a person or a people might be judged, applied primarily to temporal growth or to material gain. This concept is well illustrated by a recent article about the Church which appeared in a national magazine known as the Christian Century. This is what the article said:

Looking at the phenomenal growth of the Church of Jesus Christ of Latterday Saints (Mormon) in recent years other churches which view many Mormon beliefs and some Mormon practices as unbiblical and bizarre ask, "What does it have that we don't?" (Jan. 23 1963, p. 102.)

The "Fruits"

Then the article goes on to enumerate the membership growth, the number of missionaries, the number of missions, the new congregations, the number of hospitals, the educational programs church members occupying high posts in government. Then they go on to explain that while proclaiming disbelief in many teachings and disciplines they suggest a reappraisal of methods and programs such as house-to-house evangelism, relief programs for the poor, education, recreation, and employment for those who cannot provide for themselves, the requiring of two years of missionary service without compensation, and the extensive use of laymen to keep to a minimum the number of professional church leaders as possible explanations of the growth of the Church.

True "Fruits"

The article then concludes with this very significant statement from a book written by Frank S. Meads entitled Handbook of Denominations in the United States, who declared that the Mormons' "missionary experience strengthens both them and their Church, and offers a model of church service and zeal equalled in very few of the other larger churches in America." (New York: Abingdon Press, 1956, p. 126.)

This last comment suggests the true fruits by which the Church and its disciples may best be judged.

"He, the Omnipotent Guide"

This last quotation recalls something that was written by Dr. Mosheim in his Ecclesiastical History relative to the mark of the true disciples of the period following the crucifixion of the Savior. He said, "Historians testify that even after the Master's death, he was still their omnipotent protector and their benevolent guide." Dr. Mosheim speaks of the fulfillment of the Master's promise that he would send to them the gift of the Holy Ghost, the Comforter, who would "teach them all things, bring all things to their remembrance and show them things to come. He would guide them into all truth and would testify of him." (See John 14:26; 15:26; 16:13.)

Then the doctor explains that this fulfillment came on the day of Pentecost. He records a remarkable change noticeable in the disciples after this great event in these words: "The consequences of this grand event were surprising and glorious, infinitely honourable to the Christian religion, and the divine mission of its triumphant author. For no sooner had the apostles received this precious gift, this celestial guide, than their ignorance was turned into light, their doubts into certainty, their fears into a firm and invincible fortitude, and their former backwardness into an ardent and inexhaustible zeal, which led them to undertake their sacred office with the utmost intrepidity and alacrity of mind. This marvelous event was attended with a variety of gifts; particularly the gift of tongues, so indispensably necessary to qualify the apostles to preach the gospel to the different nations. These holy apostles were also filled with a perfect persuasion, founded on Christ's express promise, that the divine presence would perpetually accompany them, and show itself by miraculous interpositions as often as the success of their ministry should render this necessary. And, indeed, there were undoubted marks of a celestial power perpetually attending their ministry. There was in their very language an incredible energy, an amazing power of sending light into the understanding, and conviction into the heart." (J. L. von Mosheim, Ecclesiastical History, pp. 61, 67.)

The Greatest Strength of the Church

Today, as it was then, it might well be said that the greatest miracles we see are not the healings of sick bodies but the miraculous changes that come into the lives of those who become members of the Church, as all missionaries [page 23] will testify. The greatest strength of the Church is not the number of units we have, not the amount of tithing that is paid, nor the congregations, but the greatest strength is the united and fervent testimonies that are in the hearts of church members. And by that same token, we might say that the greatest weapon against all untruth, whether it be in science, so-called, or in the philosophies of the world, or in communism, or what not, the greatest weapon is the truth of the gospel of Jesus Christ, which preached in power will be a bulwark against these false ideas in the world today.

The Master made some applications of the meaning of these spiritual gifts as "fruit" or "fruits." He said, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." (John 15:5, 16.)

Speaking of these same gifts, the Prophet Alma says: "Yea, after having been such a highly favored people of the Lord; yea, after having been favored above every other nation, . . .

"Having been visited by the Spirit of God; having conversed with angels and having been spoken unto by the voice of the Lord; and having the spirit of prophecy, and the spirit of revelation and also many gifts, the gift of speaking with tongues, and the gift of preaching, and the gift of the Holy Ghost, and the gift of translation" (Alma 9:20, 21.)

From the beginning, our prophet-leaders have declared, as did the Apostle Paul, "... that your body is the temple of the Holy Ghost which is in you . . ." (1 Cor. 6:19) and then he saith, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (Ibid., 3:17.)

And again in a revelation in our day, the Lord said, "For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace." (D&C 93:20.)

In other words, these scriptures are repeating what the Master had declared: If we would have the good fruits of these spiritual gifts, we must make sure that we keep the tree good.

An interesting distinction between those who bring forth good fruit and those who do not is well illustrated in the parable of the sower, as you recall, where the Master described the three categories of presumably church members-- those who brought forth fruit-- "some an hundredfold," he said, "some sixtyfold, some thirtyfold." (Matt. 13:8.)

And in the interpretation of Lehi's dream in the Book of Mormon, he has four categories: those who partook of the fruit, you will recall, and remained steadfast; those who did partake and then were blinded by mists of darkness which arose from the river and lost their way; those who went so far as to taste the fruit and then fell away because they were ridiculed by those living in spacious dwellings, representing the riches of the world; and finally those who refused to partake of the delicious fruit of the tree. (See 1 Nephi 8.)

"Almost, but not quite . . ."
President Hugh B. Brown:

"Almost thou persuadest me to be a Christian." (Acts 26:28.) Then the bishop said, "The king knew the truth but he lacked the courage to do that which would be required; and he could only say then, 'Almost thou persuadest; almost persuaded under certain circumstances to do the thing the Lord would have him to do.'"

And then he characterized some things that he discovered in his own ward in a short but powerful sermon. "In response to the Master, 'Come ... [page 24] follow me' (Mark 10:21), some members almost," he said, "but not quite, say, 'thou persuadest me almost to be honest but I need extra help to pass a test.'"
We say there are on earth today Apostles and prophets in the same literal sense in which such men graced this globe in generations gone.

We say Joseph Smith was called of God to commence the promised restitution of all things and the latter-day gathering of Israel.

We say angels have come from the presence of the Lord giving the same priesthood possessed by prophets of old.

Covenants and Commandments--in all its glory, beauty, and perfection--has again been set up on earth; that the very kingdom of God is again here among men.

Now, what of all these things? Are they true or false? In the very nature of things there is no middle ground. Our position is not like that of other organizations or its millions of members and tens of thousands of missionaries, is continuing the work which will some day see the fulfillment of this divine promise.

To this newly set-up kingdom of our Lord, the command came to carry the restored message of salvation to all men. With this commission came the revealed promise of salvation--indeed, all that was enjoyed by those of old who wrought righteousness, obtained promises, and gained eternal life.

On April 6, 1830, by revelation and commandment, the Church of Jesus Christ, the same organization set up and perfected by Jesus and his Apostles of old, was again established among men. In it the Lord placed Apostles and prophets, revelation and visions--signs and miracles, the gift of the Holy Ghost, the true doctrines of eternity to commence the work, he received a transcendent heavenly manifestation.

Then from the lips of the Resurrected Lord, the young Prophet received the command to join none of the sects of the day, and also the promise that if he remained true and faithful he would be the instrument in the Lord's hands to restore again to earth the fulness of the everlasting gospel.

In due course, amid testings and trials, other revelations came. The Book of Mormon was revealed, translated, and published as a new witness of Christ and his gospel--an inspired record of God's dealings with the ancient inhabitants of America. Angels restored the priesthood and keys so essential to the work of the Lord on earth. The doctrines of salvation, as preserved in the Bible, were confirmed and clarified by modern revelation. New light and knowledge, new revelation, to meet all the challenges of a modern world, were added to the canon of scripture.

Accordingly, we announce that God has spoken again in our day; that the heavens are no longer sealed; that revelation has commenced anew; that the promised era of restoration and gathering has begun. We teach and testify that God has restored the fulness of his everlasting gospel; that the Church of Jesus Christ--in all its glory, beauty, and perfection--has again been set up on earth; that the very kingdom of God is again here among men.

If all this is true--and we so testify (as did the prophets of old of the truth and divinity of their messages)--there neither is nor can be any message to compare with it. If the voice of God is heard again; if angels are descending again from the courts on high; if the gift of the Holy Ghost is again poured out upon men--what is there in all the earth to compare in importance with it?

And it all began, for our day, with Joseph Smith and other faithful souls associated with him. In the spring of 1820 a spirit of religious revivalism swept the frontier areas of America. Contending professors of religion were crying, "Lo, here is Christ," or "Lo, there."

Finding himself "In the midst of this war of words and tumult of opinions," Joseph Smith was led by the Spirit to ask: "Who of all these parties are right; or, are they all wrong together? If any one of them be right, which is it and how shall I know it?" (Joseph Smith 2:10.)

"...I saw a pillar of light exactly over my head, above the brightness of the sun," he says, "which descended gradually until it fell upon me."

"...When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other--This is My Beloved Son. Hear Him!" (Joseph Smith 2:16-17.)

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"I hear a voice within me saying to me: Who are these who thus declare a new gospel? Have they authority to do so?" (Joseph Smith 1:5.)

He read in the Epistle of James: "If any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.)

Guided by the Spirit, he did ask of God. And since the time had come for the opening of this final great gospel dispensation, and because he was the one chosen from eternity to commence the work, he received a transcendent heavenly manifestation.

"...I saw a pillar of light exactly over my head, above the brightness of the sun," he says, "which descended gradually until it fell upon me."

"...When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other--This is My Beloved Son. Hear Him!" (Joseph Smith 2:16-17.)

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To this newly set-up kingdom of our Lord, the command came to carry the restored message of salvation to all men. With this commission came the revealed promise that the gospel would roll forth, as the stone cut from the mountain without hands, until it filled the whole earth. The present Church of Jesus Christ of Latter-day Saints with its millions of members and tens of thousands of missionaries, is continuing the work which will some day see the fulfillment of this divine promise.

Now, what of all these things? Are they true or false? In the very nature of things there is no middle ground. Our position is not like that of other organizations or churches. We are a peculiar people.

We say God has spoken from heaven giving us covenants and commandments.

We say angels have come from the presence of the Lord giving the same priesthood possessed by prophets of old.

We say Joseph Smith was called of God to commence the promised restitution of all things and the latter-day gathering of Israel.

We say there are on earth today Apostles and prophets in the same literal sense in which such men graced this globe in generations gone.
Now, these things are either true or false. Either God has spoken again or the silence of centuries remains unbroken. Either angels have come or they have not. Either the gospel has been restored or the diverse and variant forms of a waning Christianity remain the best hope of the world. Either Joseph Smith was called of God or he was not.

If Joseph Smith was a Prophet, our professions are true. From that spring day in 1820 to the present moment Joseph Smith's name has increasingly been the center of religious inquiry. Hosts of men have sought to learn about his prophetic calling.

Once when he was in dire and perilous circumstances the voice of God comforted him with this assurance: "The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee; while the pure in heart, and the wise, and the noble, and the virtuous shall seek counsel, and authority, and blessings constantly from under thy hand." (D&C 122:1-2.)

"Oh, pshaw," she said--just like that, without as much as a glance in my direction. She was busy frosting a cake. Then, all of a sudden, she startled me. Laying down her spatula, she turned and came toward me, and grasping the lapels of my coat, she pulled herself up on her toes and with her lips close to mine, she said tenderly: "I only know I want to be with you, one million years from now. And may I have the boys (our two sons) home for breakfast every Tuesday, just as we do now? And may I have all

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Dr. Liebman may yet discover that the gift of an untroubled mind, like happiness, is a by-product of gospel living. I do sincerely believe the gospel of Jesus Christ is a foolish men.... Give me the gift of the Untroubled Mind.” (Liebman, Joshua Loth, Peace of Mind, New York: Simon and Schuster 1946 p. 3-4.)

“This is no private opinion of mine,” he explained. “I am merely paraphrasing from the Psalmist . . . God, Lord of the Universe . . . heap worldly gifts at the feet of foolish men.... Give me the gift of the Untroubled Mind.” (Liebman, Joshua Loth, Peace of Mind, New York: Simon and Schuster 1946 p. 3-4.)
The Lord said: I will send the first.

And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever.

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; . . . (Teachings of the Prophet Joseph Smith, p. 255.)

Now the Lord had shown unto me, Abraham the intelligences that were organized before the world was, and among all these were many of the noble and great ones; Intelligence Before the World Was

A comment by Father Abraham, uttered nearly 4,000 years ago, should suffice:

I began this talk with a fanciful little speech by my wife on what the gospel may hold for her future-wise. I added a few things, but only a few, to show what the gospel has done for me and may do for you present-wise. May I conclude with a word or two about what the gospel teaches about our blessings, past-wise, pre-natal, or pre-earth.

The gospel and my church membership afford me the opportunity to have the priesthood. It is a very choice blessing. The power of priesthood is not in his officers but through them just as the power of electricity is not in the wire but through it. Carelessness around electric power lines can be suddenly lethal. Carelessness around priesthood power lines can be slowly lethal, producing a lingering, withering, spiritual death.

To Jesus was given the assignment of organizing or creating the world. He was also given the responsibility of carrying out his Father's program here on earth. To assist him in his administrative duties he has chosen administrative assistants and made them officers in his kingdom. These are they who hold the priesthood. He has also provided, all through the ages, direct lines of communication to his prophets, the higher officers in his kingdom, for conveying instructions in matters concerning his kingdom. He has also set up transmission lines and service leads through which the power of God (priesthood) may flow to all of his officers.

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The genius of man, employing the great power called electricity, has made possible the transmission and reception of sound and sight all over and around the world--perhaps beyond--who knows. The sets employed are the telegraph, the telephone, radio, and TV. But the genius of man is dwarfed by the omnipotence of God, who, employing that great power of God--priesthood, has created sets that are truly "out of this world," for out of this world and far beyond, even nigh unto Kolob where God dwells, their messages are beamed. We call these marvelous sets, mortal bodies, my body, your bodies.

These souls can dial God in anytime, anyplace, in any circumstances by merely saying, "Our Father who art in heaven." And there will never be a busy line, never any interference, never a line out of order. God always hears and answers the prayers of the faithful.

His messages to his children usually come by inspiration or revelation. Oral messages are not always exclusively for his prophets.

When these human receiving sets are energized with priesthood, by the laying on of authoritative hands, the communication lines are activated and the transmission lines are opened to permit the flow of priesthood power. And by that power the sick are blessed, the sorrowful are comforted, the abilities of officers to serve are strengthened. Men are thus empowered and magnified in their callings.

The gospel and my church membership afford me the opportunity to have the priesthood. It is a very choice blessing.

My list of gospel blessings is not exhausted--far from it. Time, however forbids exploring them.

I began this talk with a fanciful little speech by my wife on what the gospel may hold for her future-wise. I added a few things, but only a few, to show what the gospel has done for me and may do for you present-wise. May I conclude with a word or two about what the gospel teaches about our blessings, past-wise, pre-natal, or pre-earth. A comment by Father Abraham, uttered nearly 4,000 years ago, should suffice:

"Now the Lord had shown unto me, Abraham the intelligences that were organized before the world was, and among all these were many of the noble and great ones; Intelligence Before the World Was

And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever.

And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first.
And the second was angry, and kept not his first estate, and, at that day, many followed after him.

The Prophet Joseph Smith has supplemented Abraham's comment with this informative sentence:

"Every man who has a calling to minister to the inhabitants of the world was ordained to that purpose in the Great Council of heaven before the world was." (Teachings of the Prophet Joseph Smith, p. 365.)

"Minister to the Inhabitants of the World"

These comments by Abraham and Joseph Smith give unspeakable joy to my soul, and they firm up my peace of mind no end because they give assurance that: I, along with you, was judged worthy to come to earth in the flesh. We were reserved to come in the greatest dispensation of them all--the "Dispensation of the Fulness of Times."

We who bear the priesthood were ordained in the Great Council of Heaven "to minister to the inhabitants of the world." Thus the gospel has taught me about great blessings which accrued to me before I came to earth--pre-natal, premortal, pre-earth or past-wise as I have already called it

So past-wise, present-wise, future-wise or any-wise or way I look at it, the gospel is very dear to me. It truly is a program for happiness and peace of mind. It is the Great Physician's unfailing prescription for troubled souls. It's precious. I love it. I love its author, and I bear my solemn witness that he is the Son of God, in the name of Jesus Christ. Amen.

President Hugh B. Brown:

Elder William J. Critchlow, Assistant the Twelve, has just addressed us.

We shall now hear from Elder Howard W. Hunter of the Council of the Twelve.

ELDER HOWARD W. HUNTER Of the Council of the Twelve Apostles

In the twenty-fourth chapter of Second Samuel is an interesting story which contains a great lesson. King David had caused a census to be taken of all the people under his rule. The principle reason for taking the census was his pride in military strength and power. Because of this sin of pride, the Lord sent a pestilence upon Israel and 70,000 men perished from Dan to Beersheba. The Prophet Gad came to David and said to him:

"Go up, rear an altar unto the Lord in the threshing-floor of Araunah the Jebusite."

"And David said, Wherefore is my lord the king come to his servant? And David said, To buy the threshing-floor of thee, to build an altar unto the Lord that the plague may be stayed from the people." (Ibid., 24:21.)

In a great display of generosity, Araunah offered to give the threshing floor to the king so that he might erect the altar. He also offered him oxen for the burnt sacrifice, the threshing instruments, and the yoke of the oxen for wood. All of these things Araunah offered to give to the king without any cost. David refused the gift and we read his classic reply:

"And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing."

So David bought the threshing-floor and the oxen for fifty shekels of silver.

"And David built there an altar unto the Lord, and offered burnt offerings and peace offerings. So the Lord was entreated for the land, and the plague was stayed from Israel." (Ibid., 24:25.)

Gift of No Value, No Gift

David would not make an offering unto the Lord of that which cost him nothing. He no doubt reasoned that unless the gift cost the giver something of value, it was not fit or appropriate to be an offering for the Lord. Christ said it is more blessed to give than to receive, yet there are some who will give only if it costs them nothing. This is not according to the teachings of the Master who said: "If any man will come after me, let him deny himself, . . ." (Matt. 16:24.)

There are some who will not live the law of tithing because of the cost. This is in contrast to the reasoning of David who would not make an offering unto the Lord unless it cost him something. The great moral principles encompassed in the law of tithing are overlooked by those who are not tithepayers, and the lack the understanding of the law and the reasons for it.

"Tithe," for Sacred Uses

The word "tithe" is derived from the Anglo-Saxon meaning "a tenth." It may be defined as a tenth of property or income which is paid over or dedicated for sacred uses or purposes. The history of the word, as traced through biblical and extra-biblical history, focuses our attention upon some very interesting information.

The "Tithe" of Abraham

The first distinct mention of the word "tithe" in the Bible is in the very first book of the Old Testament. Abram, returning from the slaughter of the four kings, was met by Melchizedek, king of Salem and priest of the Most High God. Melchizedek blessed him, and Abram "gave him tithes of all." (Gen. 14:20.)

Of Jacob

A few chapters later in the same book, Jacob, at Bethel made a vow in these words:

"If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,
property without consideration. It is gratuitous. No one owes the obligation to make a gift. If tithing is a gift, we could give whatever we please, when we please, or make no

If tithing is a voluntary matter, is it a gift or a payment of an obligation? There is a substantial difference between the two. A gift is a voluntary transfer of money or property without consideration. It is gratuitous. No one owes the obligation to make a gift. If tithing is a gift, we could give whatever we please, when we please, or make no

We may refuse to obey any or all of them. Our obedience is voluntary, but our refusal to pay does not abrogate or repeal the law.

The tithe is God's law for his children, yet the payment is entirely voluntary. In this respect it does not differ from the law of the Sabbath or from any other of his laws.

The Law for the Latter-day Saints

There are some who take the position that the law of the tithe was only a Levitical institution, but history confirms the fact that it has been and is a universal law. It was basic in the Mosaic law. It had existed from the beginning and is found in the ancient Egyptian law, in Babylonia, and can be traced throughout biblical history. It was mentioned by the Prophet Amos and by Nehemiah who was charged with the rebuilding of the walls of Jerusalem. Shortly thereafter Malachi began an even greater task of rebuilding the faith and the morale of a nation. In his supreme effort to strike out against the covetousness of those who were religious only in name, he lashed them with the accusation of a crime against God.

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Ye are cursed with a curse: for ye have robbed me, even this whole nation.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. (Mal. 3:8-10.)

The words of Malachi in which he accused the people of robbing God bring back to my mind the memories of my class in crimes in law school. Larceny is the unlawful taking and carrying away of things personal with intent to deprive the owner of the same. Embezzlement is defined as the fraudulent appropriation of another's personal property by one to whom it has been entrusted. The distinction between larceny and embezzlement lies in the character of acquiring the possession of the property or money. In larceny there is an unlawful acquisition of the property, while in embezzlement the property which belongs to another is acquired lawfully and then fraudulently converted to the possessor's use.

In order to memorize these distinctions, I pictured in my mind, to represent larceny, a masked burglar, sneaking about under the cover of darkness, taking that which was not his. To represent the theory of embezzlement I thought of a non-tithepayer. The Lord's share came into his hands lawfully, but he misappropriated it to his own use. This seems to be the accusation of Malachi.

The words of Malachi close the Old Testament with a reiteration of the law of tithing, indicating there had been no abrogation of this law which had existed from the beginning. The New Testament dispensation, therefore, commenced under this admonition which continued in effect unless denounced by the Savior. He said in his Sermon on the Mount: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. 5:17-18.)

There are some who make the assertion that Jesus denounced tithing in his last public discourse in the temple court when he struck out against the practices and teachings of the Pharisees. He said:

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. (Ibid., 23:23.)

This is not a denunciation of tithing but a rebuke of the Pharisees and their legalisms. They were paying a tithing of their herbs and vegetables, while overlooking the great gospel principles of judgment, mercy, and faith.

The Law for the Latter-day Saints

Not long after the gospel was restored in this dispensation, the Lord gave a revelation to his people through a latter-day prophet defining the law and requiring that surplus property be put into the hands of the bishop:

And after that, those who have thus been tithed shall pay one tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord. (D&C 119:4.)

The law is simply stated as "one-tenth of all their interest." Interest means profit, compensation, increase. It is the wage of one employed, the profit from the operation of a business, the increase of one who grows or produces, or the income to a person from any other source. The Lord said it is a standing law “forever” as it has been in the past.

Obedience Voluntary

The tithe is God's law for his children, yet the payment is entirely voluntary. In this respect it does not differ from the law of the Sabbath or from any other of his laws. We may refuse to obey any or all of them. Our obedience is voluntary, but our refusal to pay does not abrogate or repeal the law.

If tithing is a voluntary matter, is it a gift or a payment of an obligation? There is a substantial difference between the two. A gift is a voluntary transfer of money or property without consideration. It is gratuitous. No one owes the obligation to make a gift. If tithing is a gift, we could give whatever we please, when we please, or make no
Faith at all. It would place our Heavenly Father in the very same category as the street beggar to whom we might toss a coin in passing.

Tithing and Debt

The Lord has established the law of tithing, and because it is his law, it becomes our obligation to observe it if we love him and have a desire to keep his commandments and receive his blessings. In this way it becomes a debt. The man who doesn't pay his tithing because he is in debt should ask himself if he is not also in debt to the Lord. The Master said: "But seek ye first the kingdom of God and his righteousness: and all these things shall be added unto you." (Matt. 6:33.)

We can't walk east and west at the same time. We can't serve both God and mammon. The man who rejects the law of the tithe is the man who has not given it a fair try. Of course it costs something. It takes work and thought and effort to live any of the laws of the gospel or any of its principles.

The Gift of Value

Are we willing to keep God's commandments even though it costs us something? King David refused the gift of the threshing-floor and the oxen for the burnt offering because it cost [page 36] him nothing. He wanted to be in the position of having made the gift, the sacrifice, himself. Even tithing is not sufficient if it costs nothing for the giver.

It may be that we make a gift and also pay an obligation with our tithes. The payment of the obligation is to the Lord. The gift is to our fellow men for the upbuilding of God's kingdom. If one thoughtfully observes the proselyting done by the missionaries, the teaching program of the Church, the great educational system, and the building program to erect houses of worship, there will come a realization that it is not a burden to pay tithing, but a great privilege. The blessings of the gospel are shared with many through our tithes.

The Gift, With Love

The principle of tithing should be more than a mathematical, mechanical compliance with the law. The Lord condemned the Pharisees for mechanically tithing herbs without coming into the circumference of spirituality. If we pay our tithes because of our love for the Lord, in complete freedom and faith, we narrow our distance from him and our relationship to him becomes intimate. We are released from the bondage of legalism, and we are touched by the spirit and feel a oneness with God.

The Gift, With Faith

The payment of tithing strengthens faith, increases spirituality and spiritual capacity, and solidifies testimony. It gives the satisfaction of knowing one is complying with the will of the Lord. It brings the blessings that come from sharing with others through the purposes for which tithing is used. We cannot afford to deny ourselves these blessings. We cannot afford not to pay our tithing. We have a definite relationship to the future as well as to the present. What we give, and how we give, and the way we meet our obligations to the Lord has eternal significance.

Giving, Receiving a Testimony

A testimony of the law of tithing comes from living it. Like all other of God's laws, when we live them we receive the blessings. I know God lives that Jesus is the Christ, and that blessings do come to us by living the law of the tithe. In the name of the Savior. Amen.

We have just heard from Elder Howard W. Hunter of the Council of Twelve. Elder Gordon B. Hinckley, also of the Twelve, will be our concluding speaker.

ELDER GORDON B. HINCKLEY Of the Council of the Twelve Apostles

My beloved associates in the work of the Lord: I seek the inspiration of the Spirit. My heart has been warmed, and my testimony has been strengthened by the things to which we have listened.

I would be remiss in my duty if before I get into my text I do not say a word in behalf of my faithful associates in the distant missions of the Far East. I was delighted with the reports of President Tuttle and of Elder Petersen concerning the work in South America, the Isles of Britain, and the lands of Europe.

The Gospel to Ancient Asia

I should like to add that a great work is going on among the people of the ancient lands of Asia. I have an appointment in the next few days in Hong Kong, where we shall meet in a conference of the Chinese Saints. There will be approximately a thousand of them gather in that city, and as I look into their faces, there will come into my mind renewed faith and increased testimony in the power of God to touch men's hearts everywhere.

My heart skipped a beat this morning when I looked into this group and saw a man from Korea, one of my beloved brethren. The Lord is pouring out [page 37] his Spirit upon that part of the world, and I thank him for that manifestation. Now to my text.

Faith in Revelation

I believe all that God has revealed, all that he does now reveal, and I believe that he will yet reveal many great and important things pertaining to the kingdom of God. (See ninth Article of Faith.)

This paraphrase of a statement from the Prophet Joseph Smith is the creed and the guide of my life. It is the foundation of the faith of all members of The Church of Jesus Christ of Latter-day Saints.

The "Fount" of Inspiration

God is the one sure source of truth. He is the fount of all inspiration. It from him that the world must receive direction if peace is to come to the earth and if goodwill is to prevail among men. This earth is his creation. We are his children. Out of the love he bears for us, he will guide us if we will seek, listen, and obey. "Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets." (Amos 3:7.)

Our world is changing. We live in an age of great material progress. Can religion remain static when all else is moving forward?

It is true that man's essential nature does not change, and that principles laid down centuries ago by the prophets are as applicable today as they were when they were first enunciated; but the world evidently knows not how to apply them. Today that application needs the direction of the Almighty as certainly as when Jehovah spoke to Enoch and Moses and Isaiah and Elijah.
For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:21.) And prophecy, which is revelation, comes not now, nor will it come in the future, by the will of man, but only as men of God speak as they are moved upon by that same spirit.

How poverty-ridden is our world in the wisdom of living one with another. The stresses, the strains, the tensions in human relationships, the wars and rumors of wars that constantly afflict us all become evidence that "... the wisdom of the wise has failed and the understanding of the prudent is hid." (See Isa. 29:14.) Religion, to be effective, must be a vital and timely force in the lives of men.

The people today need a prophet as surely as Israel needed a prophet when it groaned in the toils of Egypt, and Moses was called to lead it from bondage.

Channels of Communication Open

Opening of Mission in the Philippines

Three years ago I had the opportunity of participating in the opening of our mission in the Philippines. It was an inspirational experience. We gathered at dawn in the American military cemetery on the outskirts of the city of Manila. There before us stood "row on row" the crosses that mark the graves of more than 17,000 American dead, and inscribed on marble tablets we saw the names of some 36,000 more who died in the battles of the Pacific and whose remains were never found--a grim and solemn reminder of man's foolish inhumanity to man.

Among those who spoke on that sacred occasion was a young Filipino. He recounted the story of how, when he was a child, he had found an old magazine in a pile of trash. It contained an article on the history of our people. It spoke of Joseph Smith. It described him as a prophet. That word "prophet" caught in his consciousness. It impressed him. It raised questions in his young mind. "Could there really be a prophet in the earth in this time of the world?" he asked himself.

A Filipino Seeks a Prophet

Years passed. There came to his land the terrible tragedies of Corregidor and Bataan and the death march to Tarlac; the strafing and bombing of Clark Field near his home; the hunger and fear and oppression of the enemy occupation; and then, finally, the liberation of the Philippines and the re-establishment of Clark Field as an American air base. He secured employment there. One day he heard that one of the American officers for whom he worked was a Mormon. There flashed again into his mind the word "prophet." He found courage to ask the man if a prophet really stood at the head of his Church. Without equivocation the officer replied yes, and there followed an explanation, a recounting of the simple and beautiful story of the appearance of God the Eternal Father, and his Son, the Lord Jesus Christ, to a boy who had come in faith and prayer to find wisdom. That testimony touched this young Filipino's heart. His life has been changed by the conviction that revelation from God is available to man in our time. Today he holds the priesthood and walks in the dignity of that priesthood, a leader of the Church in his own land.

Can one doubt the need for revelation in this day of complex human problems? Some weeks ago news was broadcast over the country that at a particular hour on a particular day the surgeon general of the United States would issue a report on the effects of smoking. The release time was carefully planned, presumably to affect the stock market least seriously. Then, as President McKay indicated this morning, at the appointed hour radio, television, and the news services dramatically announced the finding of causal relationships between the smoking of cigarettes and lung cancer. Lengthy tables of statistics, page upon page of data, were enumerated to produce the conclusion that cigarette smoking is harmful to health.

Tobacco Is Not Good for Man

I thumbed through that 387-page report, and then I turned to the revelation of the Lord given through the Prophet Joseph Smith wherein he said simply but unequivocally, "... tobacco ... is not good for man." (D&C 89:8.)

I am grateful for the work of those scientists who made the report on smoking. I am confident that their discoveries will save untold suffering and add untold years of useful living to those who will heed their counsel. But how much suffering, how many deaths upon which their conclusions were based, might have been avoided had those who became statistics for a government report listened to the word of revelation given by a prophet of God.

As I reflected on that situation--the months of research by able men of science, the vast calculations of electronic computers, the great fanfare of announcements, the background stories the editorials, the debates, all of this and more, in contrast with the simple revealed word of the Lord--there came to mind the experience of Elijah on Mt. Horeb, as sung so beautifully by this chorus at the opening of this meeting: "... and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake:

"And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice." (1 Kings 19:11-12.)

Such almost invariably has been the word of God as it has come to us, not with trumpets, not from the council halls of the learned but in the still small voice of revelation. Listening to those who seek in vain to find wisdom and who declaim loudly their nostrums for the ills of the world, one is prone to reply with the Psalmist, the great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake:

"Be still, and know that I am God: ..." (Ps. 46:10) and with the Savior, "He that hath ears to hear, let him hear." (Matt 11:15.)

Wisdom by Revelation

I wish to make it clear that I do not disparage education, research, study, counsel. I believe most strongly in these. But I believe more so that this troubled world would do well to listen to the source of all true wisdom, to accept all that God has revealed, all that he does now reveal, and to believe that he will yet reveal many great and important things.

Let it be remembered that "the things of God are understood by the Spirit of God," and that revelation is fruitless unless it be listened to and obeyed.

We have a simple and marvelous hymn among us. It came from the pen of an English convert, an orphan boy, a man of Sheffield, a cutler in the steel mills, who more than a century ago wrote out of the testimony of his soul this great song of gratitude, "We thank thee, O God, for a Prophet to guide us in these latter days."
GENERAL PRIESTHOOD MEETING

The General Priesthood Meeting of the Church convened in the Tabernacle at 7:00 p.m., Saturday, April 4, 1964 with President David O. McKay presiding and conducting.

The choral music for this meeting was furnished by the men of the Tabernacle Choir, Richard P. Condie, Conductor; Alexander Schreiner, Organist. President McKay made the following introductory remarks:

President David O. McKay:

The men of the Tabernacle Choir will furnish the music tonight. It promises a great treat for all of us, with Brother Condie conducting and Brother Alexander Schreiner at the organ.

The chorus will sing, “Sweet Is the Work, My God, My King.” Brother Wayne A. Reeves will offer the opening prayer. He is president of the San Bernardino Stake.
The greatest opportunity that the Lord can bless a twelve year old boy with is the Aaronic Priesthood. Herein the Lord gives us certain responsibilities and as he advances his responsibilities are increased.

Advancement in the Aaronic Priesthood means more to me than going from a Deacon to a Teacher or Teacher to a Priest. I am sure that the Lord intended that the duties given to us with the priesthood be a means to prepare for greater responsibility. Each assignment we receive and each duty we perform will develop our ability to do our part in this plan that the Lord has created for his children here on earth.

As a Deacon we are assigned to pass the Sacrament, collect fast offerings, and take care of the chapel and grounds. We can learn to pass the Sacrament, collect fast offerings and hoe weeds out of the church lot, and we could complain about any one or all of these assignments. But the Lord intended that we learn more from passing the Sacrament than knowing which rows to go to or how to handle the trays. He intended, I am sure, that we receive a thrill inside when we pass the Sacrament and assist the people in our ward to renew their covenant with him. He intended that we feel that we become his disciples in this small way.

When we go to collect fast offerings we learn that we are not merely out passing envelopes and asking for donations, for we are assisting the bishop in the Welfare Program which takes care of the needy.

A young deacon was given his fast offering assignment section which included some new families. After this meeting one of the other deacons said, "Hey, Bob, I'm sure glad you got old Brother Jones. With his attitude about donations I sure hated to go up and knock on his door."

Just then Bob's father walked up and Bob said, "Dad, will you take me over to the other side of the ward to collect my fast offering?" Bob's father was like all the other good fathers of the Church, [page 42] and he said, "Sure, Bob, I'll take you as long as we are back in time for dinner."

On the way over to his district Bob asked his father about Brother Jones. His father said to him, "Well, Son, some people are so tight that they won't wear rubber heels because they give. But you needn't be afraid of Brother Jones. You are doing what the Lord wants you to do. When the bishop asked you to assist him in this it is just the same as if the Lord were asking you personally to do it."

As they were riding along Bob thought about this and when his Dad let him out in front of Brother Jones's house he went right up and knocked on the door. Brother Jones opened the door with, "What do you want?"

Bob said, "The Lord has sent me here to ask you if you will help him assist the needy people."

"You mean to tell me the Lord sent you here?"

"Yes, through the bishop the Lord has sent me around to collect fast offering."

"Oh, I thought I had scared you boys all off, but I guess if you feel that the Lord sent you here nothing I could say could keep you from coming. So maybe I had just better help the Lord out a little."

Every time the bishop calls me in sits me down, looks me in the eye and asks me if I am living the gospel I know that that good man thinks of me as a son. I know that he wants me to become the finest man and the best member of the Church that it is possible for me to become. These confidential interviews with the bishop make me know the things I should do to prepare for my advancements in the priesthood. He listens to my problems and encourages me to plan ahead.

When I reached my fourteenth birthday I was old enough to be advanced to a teacher. I know that when the bishop called me in to see if I was worthy that he would know through the spirit of revelation if the Lord wanted me to have more responsibility and more opportunity to use his priesthood. I went over all the things in my mind that the bishop had told me and that I had learned from my parents and teachers. I hoped that God would forgive me for the things I had failed to do and the mistakes I had made. I was able to answer yes truthfully to the bishop's questions, and was thrilled when I was ordained a teacher.

Now I have the opportunity to go with my father as a home teacher. As my father and I discussed our families we decided that if we were to be a good influence on their lives that they must trust us, and in order for them to trust us we would have to be sure that we were completely trustworthy, not only in the things we tell them about...
As young men of this Church, we are given three major responsibilities in the priesthood and as members of the Church:

1. To serve our Heavenly Father.
2. To work in the service of our fellowmen, to work in the service of our brethren in the Church, in the priesthood.
3. To express what is in my heart.

So it is with us. We are delegated as spokesmen of our Heavenly Father and we must live up this moral challenge. His actions and his attitudes reflect upon the country and the president he represents. Whether good or whether bad, given all the power and the authority to act in behalf of the country he represents, just as if the president of this country himself were there. Whether good or whether bad, he represents his country in a foreign land. He is given the power to transact the business of his country, and in his letter of assignment to a particular foreign country, he is included these same requests in my private prayers. In order for the Lord to hear our prayers we must be humble and sincere.

More than half a century ago Elder Thomas E. McKay, then president of the Swiss-German mission, later Assistant to the Council of the Twelve, told his missionaries: "Elders, there is no wind that can ever blow a tree down in the forest until it has decayed inside, rot begins in the center. I want you to keep your hearts pure, your hands clean and there will never be any temptation that will overcome you."

A farmer and his son were loading hay for market. They were to be paid for this hay according to its weight. A few minutes of water could add several hundred pounds, and if put in the center of the load would not be easily detected. The farmer said to his son who was just finishing the load, "John throw a few more buckets of water in the large bag over his arms. Before taking any corn he looked all around, first one way and then the other. Satisfied, he was just ready to fill his bag. "Father," said the boy, "there is one way you haven't looked yet. Started the man turned around and saw his son pointing up. Conscience stricken the father took his son by the hand and hurried home. The small boy had reminded his father that the eyes of the Lord were always on him beholding good and evil.

One, and above all, to serve our Heavenly Father.

Two, to work in the service of our fellowmen, to work in the service of our brethren in the Church, in the priesthood.
President David O. McKay:

Three, to work toward the betterment of ourselves; to work towards our goals and towards our ideals.

We are as young men of this Church, watched by members and nonmembers alike. They watch to see if we as holders of the Aaronic Priesthood live up to the authority which has been delegated to us here upon this earth,—the wonderful authority and responsibility to act in the name of our Father in Heaven. We are the ambassadors of our Heavenly Father and we must live up to this challenge.

This challenge affects me as a priest and all of us as Aaronic Priesthood bearers. This is a moral challenge and responsibility, and through our advancement in the priesthood we can learn to follow the right road and the right path to eternal salvation. Our responsibility as young men of this Church to keep ourselves on the right path and to gain eternal salvation is as important today as it was in the time of David, as stated in Ecclesiastes: "Rejoice, O Young man in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." (11:9)

If we live a life full and rich in service, if we follow the responsibilities that are ours as bearers of this priesthood, what a blessed day we will have when Christ comes again, what a blessed day we will have on our day of judgment.

As a priest, the responsibilities of deacon and teacher are multiplied threefold, and I know the full responsibility that the Aaronic Priesthood brings to bear upon us as priests. As I say the prayer on the bread and water, a wonderful feeling comes over me, and I feel it deep inside. "Keep his commandments which he hath given them that they may always have his Spirit to be with them." What a wonderful promise that can he if we but keep the commandments of our Heavenly Father.

The office of a priest, to which I have been called, is the crossroads to me. It is at once the culmination of the Aaronic Priesthood and the opening of the door to the Melchizedek Priesthood. I am at the crossroads in many ways in my life, and many people regard my age group as a crucial age. I am seventeen years old, an age regarded as crucial because I am not a boy, and I am still in the process of becoming a man, an age regarded as crucial because we as youth are thought to be swayed so easily. I pray to my Heavenly Father that we may have the moral courage as the youth of Zion that we will not be swayed by petty desires, that we will not be swayed by petty actions or petty thoughts. Joshua said, "Choose you this day whom ye will serve ... but as for me and my house, we will serve the Lord." (Joshua 24:15)

I am proud of this gospel. I am proud of The Church of Jesus Christ of Latter-day Saints, and I am proud of the priesthood I hold. And Moses stood before the gate and said to them, "Who's on the Lord's side, and the sons of Levi came unto him."

I know that through moral courage and responsibility we as Aaronic Priesthood bearers will not be swayed by the pitfalls that might await us. Through serving in our priesthood our Church is the only way we can gain eternal salvation in the celestial kingdom.

When I first was ordained to the office of a deacon I went to my first priesthood meeting and I heard a talk and it was on "Goals and Challenges." I came home from priesthood meeting and decided that now was the time for me to set up a list of my goals, a list of my challenges so that I might live and work towards these goals in the years to come. I reached for a sheet of paper and entitled it "Goals to Gain," and I listed my goals on this sheet of paper and pasted it on the wall in my bedroom where I could see it every day so that I might know what I had to accomplish here upon this earth. You know my mother doesn't like sticky things on her wall and I had to use the tape rather sparingly, and you would be surprised with what regularity that chart would blow off my wall. But as it fell I would pick it up off the floor and tape it up again, because I knew that these are goals that I must gain.

The first goal on my list is simply the word "Mission." My mission is predicated upon my living up to all of the goals that I have set for myself. I count the time now. I have one year, seven months and eighteen days until I can have the opportunity to be called to go on a mission, and I pray humbly that I might be able to preach the gospel to the people of this earth. I am on the threshold of this wonderful experience, as we all are as Aaronic Priesthood bearers. We have a moral responsibility to keep ourselves alert for the right paths and the right roads to follow.

The second goal on my list is that of gaining an education. "The glory of God is intelligence." We as members of this Church seek after truth, we seek after light and beauty, and we seek after intelligence. To gain knowledge and success in any field, we must depend upon our Heavenly Father. I know that the power of prayer is great in our lives and without our Heavenly Father's help and without the knowledge that you can get on your knees and pray to your Heavenly Father and know within yourself that he answers your prayers, nothing would be possible.

My third goal on the list is that of temple marriage. Temple marriage is necessary if we are to reach the highest place in the celestial kingdom. Along with temple marriage comes the thought that I must associate with the highest caliber of individual. I must associate with members of this Church. I don't think I have ever had a year where I have had such a full association. I have the opportunity one hour a day of leaving school and going across the street and conversing and talking and learning from some of the most wonderful brethren I know. They are my seminary teachers. And here in seminary, in my priestages cottage meetings, in MIA, and in this Church I have the opportunity of associating with the highest type individuals. I know a fellow at my high school. He will be nineteen in four months, he is a senior this year, and he has prepared himself for his mission. He has worked and studied and learned. These are the kind of people I want to associate with. I feel that I should associate with the highest caliber of young women in this Church. I should associate with young women who have as their only ideal that of virtue and modesty, and whose beauty comes from within in the fact that they have a testimony of this gospel.

These goals are challenges to me as I advance in the priesthood. I can always strive a little bit harder and aim a little higher. If we aim for the stars, the world is ours in the years to come. I reached for a sheet of paper and entitled it "Goals to Gain," and I listed my goals on this sheet of paper and pasted it on the wall in my bedroom where I could see it every day so that I might know what I had to accomplish here upon this earth. You know my mother doesn't like sticky things on her wall and I had to use the tape rather sparingly, and you would be surprised with what regularity that chart would blow off my wall. But as it fell I would pick it up off the floor and tape it up again, because I knew that these are goals that I must gain.

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God says, Your task is to build a better world; I answered how This world is such a large, vast place, so complicated now, And I so small and useless am, there is nothing I can do. But God in all his wisdom said, Build a Better You.

Our obligation as young men of this Church is to build this ladder and build it well and build it sturdily; build it through our advancement in the priesthood, build it through an honest life; build it on service in this Church; build it upon prayer and build it upon the commandments that the Lord has set for us to keep; build it upon a life that has been untarnished by unclean thought, unclean speech or unclean actions. Build it for the good, remembering always that advancement in the priesthood means greater moral responsibility.

Brethren, I have a testimony of this gospel. I know it to be the truth, and I pray to my Heavenly Father that we as the youth of Zion will not falter that we will accept this Gospel, that we will use it in our lives, that we will build on it and that we will work and work and work to gain the celestial kingdom and eternal salvation. I am thankful for this priesthood which I hold and for the opportunity it gives me of serving in the Church, and I say these things humbly, in the name of Jesus Christ. Amen.

President David O. McKay:
Thank you, young men, for your messages this night. You will never forget this experience! It almost seemed to overwhelm Brother Plumb. But didn't you admire him as he stood there facing an audience of approximately 50,000? He gave a very lovely talk. So did Brother Cowie. But the experience of overcoming the fear and timidity will stay with Brother Plumb all his life, and he will be thankful for his achievement.

I remember that same feeling in facing a smaller audience than he faced tonight. I couldn't remember the prayer on the Sacrament. I could say it alone from memory, and intended to ask the blessing on the bread until I looked at the audience. It was only a Huntsville audience, but it was a big audience (laughter), but the memory of that achievement—going through with it—has remained all through the years.

Thank you again. You have overcome fear and you succeeded in giving the messages, just as I did.

Bishop John H. Vandenberg

BISHOP JOHN H. VANDENBERG Presiding Bishop of the Church

Two weeks ago I was flying over the Hoover Dam as a passenger in a jet airliner. The person sitting next to me peered out of the window, viewing the vast reaches of Lake Mead below, and then narrowing his attention to the Hoover Dam, exclaimed, "It seems incredible that such a small dam could control and hold in check such a vast supply of water."

We marvel at the works of man, but sometimes fail to remember the planning, the engineering, and the designing which is necessary to build a structure such as the Hoover Dam. Construction of such a work requires the careful placing of each bar of steel, the perfect mixing of each batch of concrete, the proper control of temperatures, and the exact performance of other manifold and critical details to achieve the necessary built-in strength to insure endurance and permanency to such a gigantic project. Now, just as it is necessary to carefully "build in" the needed strength to protect the safety of a material structure—as it is necessary to build into the souls of men the moral strength that helps mold character that will protect the safety of the individual.

Tonight, we have heard excellent addresses given by two young men holding the Aaronic Priesthood. [Ronald G. Plumb, Douglas Cowie] They have shown evidence of having built moral strength into their character, as they have touched the hearts of this vast priesthood assemblage. The priesthood which we bear should be an active force to develop a more effective application of moral principles, thereby strengthening our powers to subdue the adversary.

This was the beginning—as the Lord has said, "To prepare the weak those things which are coming earth, and for the Lord's errand in the day when the weak shall confound the wise, and the little one become a strong nation, and two shall put their tens of thousands to flight."

"And by the weak things of the earth the Lord shall thrust the nations by the power of his Spirit." (Ibid., 133:58-59.)

The Aaronic Priesthood, with its various offices of deacon, teacher, and priest, is conferred upon worthy men and boys in the Church over twelve years of age. It is expected that everyone thus ordained will officiate in his respective office and calling with dignity and devotion. The office of bishop is conferred by ordination to those especially called to administer all of the affairs of the Aaronic Priesthood in the ward.

The office of a bishop is one of the great offices in the priesthood. It is highly important that every bishop in the Church recognize as a prime responsibility his calling and ordination in the Lesser Priesthood. The bishop is familiar with God's purposes, for God has said: "... this is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1:39), and the true bishop will resolve "this is my work and my glory to bring to pass the immortality and eternal life of each boy and girl entrusted to my care." To do this requires not only dedication and singleness of purpose but also the necessity of being an example in his own personal conduct. Paul counseled Titus, "... a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate;

"Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers." (Titus 1:7-9.)

The attitude of a bishop with respect to his calling may bring about the [page 48] rise or fall of Aaronic Priesthood bearers in his ward. Advancement in this priesthood should warrant greater moral responsibility. Advancement to the office of a bishop means the greatest of moral responsibility not only to his own life but to the life of each boy and girl in his ward.

Assignments of Responsibility

I believe every boy looks forward to being ordained to the office of a deacon. He has prepared himself to the best of his youthful ability to receive the Aaronic Priesthood. From this point forward, if he fails to carry out the responsibilities involved, it is usually due to his own father's or to his bishop's neglect. This poses an awesome thought, but remember the boys must not stand alone, they "... need to have firm limits set for them as they grow," counseled Graham B. Blaine, Jr., "for only in this way can they learn to impose discipline upon themselves; without such limits they grow into irresponsible, selfish, and conscienceless adults." (Journal of National Association of Women's Deans and Counselors Nov. 1, 1963, Blaine, Graham B. Jr., "Stress and Distress and Identity Formation in College and High School.")

I believe every boy should feel as Elder James E. Talmage did when he was ordained a deacon. He said: "I was called and ordained one Sunday morning, without any previous notice; and that afternoon was placed as a sentinel at the door of the house in which the Saints had met for worship. As soon as I had been ordained, a feeling came to me such as I have never been able to fully describe. It seemed scarcely possible, that 1, a little boy could be so honored of God as to be called to the priesthood. I
The effect of my ordination to the deaconship entered into all the affairs of my boyish life. I am afraid that sometimes I forgot what I was, but I have ever been thankful that oftentimes I did remember, and the recollection always served to make me better. When at play on the school grounds, and perhaps tempted to take unfair advantage in the game, when in the midst of a dispute with a playmate, I would remember, and the thought would be as effective as though spoken aloud--`I am a deacon; and it is not right that a deacon should act in this way.' On examination days, when it seemed easy for me to copy some other boy's work or to `crib' from the book, I would remember again, `I am a deacon, and must be honest and true.' When I saw other boys cheating in play or in school, I would say in my mind, `It would be more wicked for me to do that than it is for them, because I am a deacon.'

Nothing that was required of me in the duties of my office was irksome; the sense of the great honor of my ordination made all service welcome. I was the only deacon in the branch and had abundant opportunity to work.

The impression made upon my mind when I was made a deacon has never faded. The feeling that I was called to the special service of the Lord, as a bearer of the priesthood, has been a source of strength to me through all the years. When later I was ordained to higher offices in the Church, the same assurance has come to me, on every such occasion--that I was in truth endowed with power from heaven, and that the Lord demanded of me that I honor his authority. I have been ordained in turn a teacher, an elder, a high priest, and lastly an apostle of the Lord Jesus Christ, and with every ordination there has come to me a new and soul-thrilling feeling which first I knew when I was called to be a deacon in the service of the Lord. (Course of [page 49] Study for the Quorums of the Priesthood: Deacons 1914, pp. 135-136.)

I am sure this testimony of Elder Talmage will make us appreciate more fully the great privilege it is to hold the priesthood.

Youth Wants to Be Strong

There is much evidence to indicate that young people want to learn and to be strong. A recent report in The British Journal of Educational Psychology said: "School children may be more eager to learn than teachers are to teach them. More than 800 British primary and secondary school children were given a list of qualities of good teachers that had been compiled from student essays. They were asked to grade these qualities in order of importance. The children rated the teacher's ability to teach above all other qualities and also put disciplinary skills above such personal skills as friendliness, patience, kindness, and good humor."

The Body a Sacred Blessing

Basically, the right and responsibility of teaching a boy or girl the sacredness of their bodies is an obligation of parents. Fathers should be so close to their sons that many discussions can be held on the subject. It is unfortunate when a boy holding the priesthood of God does not feel free to initiate such a discussion with his father and must satisfy his curiosity by listening to others.

Cooperation of Parents and Bishops

Bishops should encourage parents to learn the moral standards that have been established by God and urge them to teach such to their children when the children's comprehension level is such that it does not become suggestive. We have recommended to the bishops for a number of years, that they meet with the parents of every boy who is approaching twelve years of age to explain the programs, opportunities, and moral obligations of priesthood service.

This conference with parents is necessary to bring about greater parental encouragement to the boys. It would seem that a wise bishop might profitably explain to the parents at such a time the Lord's laws on chastity and urge them to explain these things to their sons whenever their maturity level would justify.

In the book of Samuel there is an interesting account of the high priest Eli. Eli was a judge, a devoted servant of the Lord in ancient Israel. He was a descendant of Aaron through his younger son. Most often we think of Eli through his connection with the child Samuel in the temple. But the sons of Eli were evil and did not keep the commandments of the Lord. They therefore, knew not the God of Israel but worshiped wickedness. I-he account reads: "Now Eli was very old, and heard all that his sons did unto all Israel; . . . " (1 Sam. 2:22.)

As a result of their evil acts, they were not privileged to administer the ordinances of the Lesser Priesthood. It would have been their right to continue in offering the outward ordinances of the Lesser Priesthood after their father's death. Instead, they lost not only the privileges of priesthood service but also eternal life.

The Lord condemned Eli, and he was no longer among the chosen because as a father he did not discipline and control his sons. "... I will judge his house for ever for the iniquity which he knoweth," said the Lord, "because his sons made themselves vile, and he restrained them not." (Ibid., 3:13.)

Someone has said: "There is no need of searching out your genealogy if you did not know where your children were last night." There is no calling in this Church that superseded that of being a father. No assignment in the Church should ever be considered as an excuse to neglect the home. The home is the basic unit of the Church. Teach your sons by example to be loyal and faithful to the law, to the officers, to the priesthood, and to the authority of God. Your family needs your allegiance and fidelity to the Church which includes the home. Refrain from evil speech; your language should at all times be clean and elevating.

Teach your sons by example to be loyal and faithful to the law, to the officers, to the priesthood, and to the authority of God. Your family needs your allegiance and fidelity to the Church which includes the home. Refrain from evil speech; your language should at all times be clean and elevating.

The late Elder Albert E. Bowen said: "... one of the marvelous things about the gospel is that when a command has been given, or otherwise to state it, a [page 50] principle of progress is revealed, there is always incorporated a means for effecting its purpose." (The Welfare Plan, p. 142.)

Aaronic Priesthood, Effective Principle of Progress

Now to you boys, we want the Aaronic Priesthood to be an effective principle of progress in your lives to prepare you for leadership in the Church. This year we included some additional goals for you to achieve in the priesthood program. One of these is the memorization of specific scriptures. We chose them because we believe they will be helpful for you better to understand some basic tenets of the gospel. There is no doubt that you can learn them if you will just apply yourselves to the task.

The other evening, Sister Vandenberg and I were walking down Main Street. We were about fifteen feet behind two young men in their early teens. The smaller of the two was reciting with vigor part of Anthony's "oration over Caesar's body." I could not help but overhear--he did it so well. As I listened I thought how wonderful is the exuberance of youth with its ability to learn and absorb--I also thought of the goals we had set for the Aaronic Priesthood and felt good in the thought that if this youngster could recite literature on the street, certainly there would be no difficulty for the boys who bear the priesthood of God to memorize and recite the scriptures as assigned.

As I close, let us ponder the promise of the Lord: "Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law to govern my church;

"And he that doeth according to these things shall be saved, and he that doeth them not shall be damned if he so continue.

"If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries and peaceable things--that which bringeth joy, that which bringeth life eternal." (D&C 42:5961.)
"Young Men, God Loves You"

Let me assure you young men that God loves you. You are a thousandfold more valuable than the works of men over which we frequently marvel. God, therefore, expects you to discipline yourselves and to build into your character virtues that will endure forever.

May God bless the Aaronic Priesthood of this Church is my humble prayer which I ask in the name of Jesus Christ. Amen.

President David O. McKay:

Brother Richard P. Condie will now lead the congregation and chorus in singing, "Do What Is Right."

The Men's Chorus and the congregation joined in singing the hymn, "Do What Is Right."

President David O. McKay:

President Nathan Eldon Tanner will now address us.

Nathan Eldon Tanner

PRESIDENT NATHAN ELDON TANNER Second Counselor in the First Presidency

My brethren: To me it is a great privilege and blessing to be able to meet with the priesthood, and as President McKay said this evening, the largest body of priesthood that has ever met in the history of this Church.

"Seek ye first. . . ."

What an inspiration it is to hear these young men bear their testimonies as to what the priesthood means to them and how they are determined to strive to live worthy of the priesthood which they hear. It makes me believe that they sincerely mean and understand that if they seek first the kingdom of God and his righteousness, all these things which will be for their good will be added unto them. (See Matt. 6:33.)

Bishop's, Father's, Advice and Example

As I look back over my life, I should like this evening to pay tribute to and thank my father and my bishop, who is the same man, for the direction and help and guidance and example he gave me all the time I was going through the Aaronic Priesthood quorums. He taught me all the time, ". . . seek ye first the kingdom of God and his righteousness: and all these things, my boy, will be added unto you."

I remember when I was a deacon, we had no cars, no trucks. We had wagons and buggies—we usually had a democrat. When we went to priesthood meeting, we had to travel about eight miles, and we never missed the general stake priesthood meeting which was held once a month. My father used to try to make those meetings pay both ways; for instance, he would have a team and wagon full of wheat, and I would have a team and wagon full of wheat following him for about eight miles, which would take us just a little better than two hours to get to our priesthood meeting. And we would go early enough so that we could pick up a load of coal to bring back after priesthood meeting. But we never missed priesthood meeting.

As I think back over that experience I had with that wonderful man, I can't help giving him practically all the credit for directing me and teaching me to believe that if I would seek first the kingdom of God and his righteousness all these things would be added unto me. That was a great lesson for me to learn.

I remember another thing he taught me which was very important. As a bishop he was not able to spend the time at home that some men can who are not bishops. He left us one afternoon while he was going out to look after his flock in the ward, and my brother and I were assigned to do certain things. He came back a little sooner than he had intended, or than we had expected him to come back anyway, and we hadn't accomplished what he had asked us to do. We had some calves in the corral we thought needed riding, and so we went about to accommodate those calves.

I will never forget the whipping my father gave me when he came in and found we had not done the work which we had been assigned. He called me over to him and he said, "My boy, I thought I could depend upon you." That is all he said.

"I Could Depend Upon You"

I made up my mind at that moment that father could never say that to me again as long as I lived and as long as he lived. And I was happy that he gave me that experience. A trouncing wouldn't have done the good that "My boy, I thought I could depend upon you" did. I made up my mind then that no one would ever be able to say "I thought I could depend upon you."

I thought as these young men were talking here tonight, they should make it a matter in their lives that no one could ever say, "I thought I could depend on you," but could always say "There is a boy that I can depend on." And we brethren who hold the priesthood should be the kind of men on whom the Lord knows he can depend.

It is an interesting thing that neighbors expect one another to keep their covenants and to keep their agreements, and if a neighbor makes an agreement with another neighbor and he doesn't live up to that agreement, his neighbor immediately rates him way down. But this same neighbor might be and very possibly is not keeping his covenants with his Heavenly Father. And I wonder if his Heavenly Father is saying to him, "Son, I thought I could depend upon you."

Again I wish to say, if you seek first the kingdom of God and his righteousness, all these things will be added unto you.

I was pleased with this young man when he was telling what his goals are. Now he has set those goals with a certain class of persons with whom he wishes to associate. There will be some young people who will listen to that who will sneer. But I want to tell those young people that only as they live the way they should will they enjoy life. Never has any person at any time found joy in sin or doing that which is wrong.

I have a little story that I have told all over the Church; probably most of you have heard it. My daughter and her girl friend were at our house, and they were going to a party; then two young men came and called for them. I sat and talked to them. I love young people. As I was talking to them, talking about different things, I enjoyed my visit with them, and just before they were ready to go, I said, "Now, have a good time, kids." But just as they were going out of the door, I stepped over to my daughter and said, "Now, behave yourself."

And she said, "Well, Dad, make up your mind."
And I said to those young people so they could all hear me, “Have a good time, kids, the best time you will ever have in your lives, really have a good time tonight, but have the kind of time, such a good time, that tomorrow, next week, a month from now or a year from non, ten years from now, you can look back on tonight and say, ‘I had a good time,’ and have nothing to regret or be sorry about.”

And I think they went and had a good time.

And that was my slogan for our missionaries in the West European Mission— to have a good time. One young man, after I had been talking to a group of missionaries over in Germany, came up to me and said, “President Tanner, I don’t think it’s right for you to tell these missionaries to have a good time because the only way they can do it is to do their work.”

I said, “Go, and have a good time.” He was right.

The story is told of another missionary over there who was discussing the gospel with one of the reverends, and the reverend wasn’t making the progress that he thought he should, and finally he turned to the missionary and said “Well, at least you will agree that we are both trying to serve the Lord.” The missionary looked at him for a moment and said, “Yes, I think I would—you in your way, and I in his.” Now, brethren, that might sound impudent, and maybe it was, if the story is true. But right there is a real lesson to me.

“Serve the Lord in His Way”

If I can serve the Lord in his way, and I am saying this to all the boys who can hear me wherever they may be tonight, then I am going along the path where I will have the greatest success and the greatest joy, if I can serve him in his way.

Too many of us, probably some sitting here tonight, would like to change the rules, and would like to serve him in our way, not his way. Some of us wonder why we have to go to church and keep the Sabbath day holy. Some of us wonder about paying a full tithing. Some of us wonder about the Word of Wisdom. Some of us wonder about other things—moral living. In fact a young woman came to me the other day and said, “President Tanner, I have tried to live the gospel just as nearly as I could possibly live it, as I understand it. I am a little older now. I am a teacher. I am still single. But I think you should know that too many of our young men today are saying ‘Oh what's the difference? What does it matter? That is a lot of nonsense.’ And I know young men who are returned missionaries, I know young men who come from some of the best families who are saying the same thing.”

I would like to say to you young people tonight that such an attitude is just as far from right as it can possibly be. You cannot do those things and enjoy the Spirit of the Lord and make progress and be the kind of person who will have joy in your future life, and the Spirit of the Lord cannot be with you, as it is if you are clean-living young people.

“The Power of God”

Let us never be ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation (see Romans 1:16), and let us never hesitate to call upon the Lord as these young men told us tonight that we should do. Stay close to the Lord, show your appreciation of the priesthood that you hold. Honor that priesthood and thank God that you have the priesthood. Imagine the priesthood being taken away from you tonight, any young man or any older man, because you are not prepared to live [page 53] in the Lord's way, because you won't honor and respect and magnify your priesthood.

Brethren, it is a great privilege to magnify the priesthood, and to do the things that the Lord has asked us to do, and as you do them, you will find joy as you live here, and you will be working out your salvation and eternal life.

“A Boy Taught by Heavenly Beings”

As I think of that young boy, fourteen years of age, I would like you to imagine yourself being that young boy, when he went into the grove and prayed to his Heavenly Father, and imagine how he felt when God the Father and his Son Jesus Christ appeared to him and God said, “Joseph this is my beloved Son, hear him.” (See Joseph Smith 2:17.) Now that young man after he left that grove was left alone for three years. He had no bishop, and he had no teacher. He had no Sunday School; he had no one except his family, who believed in him to help him live according to the knowledge that he had. He remained true to the faith, he tried to serve God, and because he did, he proved true and worthy to accept the other blessings that the Lord had in store for him.

This young man referred tonight to John the Baptist appearing, and I wonder how those two young men Joseph Smith and Oliver Cowdery, felt then, as he who baptized the Savior came and placed his hands upon their heads and gave them the priesthood; and then as Peter, James, and John Christ's senior Apostles, came to them. Brethren, it was because they lived close to the Lord. They asked the Lord for guidance and sought first the kingdom of God and determined to keep his commandments.

Then, as I see that same young man standing up there, twenty-four years of age, saying to those who were associated with him, his friends and neighbors “The Lord has chosen me and ordained me an apostle, a prophet, a seer, a revelator, and president of His Church here upon the earth.” (DH 1:75-79.)

Brethren, he could not have said that if the Lord had not chosen him. To that point he had received the priesthood, the Aaronic and the Melchizedek; he had been visited by the Angel Moroni; he had had the privilege of translating the Book of Mormon under direct revelation, and he gave us the priesthood that the Lord gave to him, and he, as you read in the twentieth and twenty-first sections of the Doctrine and Covenants, told the people what the responsibilities of the different quorums of the priesthood were, how transgression should be dealt with, how to administer the Sacrament, how to baptize, and he gave the prayers.

Brethren, he was inspired of the Lord. There is no question about it. And when we think of his receiving the revelation regarding the Word of Wisdom, and how many young people have ridiculed that Word of Wisdom and said, “You are oldfashioned; everybody is using tobacco.” And now one hundred years later, scientists have proved beyond any doubt that tobacco is not good for man. It is harmful and is taking the lives of thousands of people.

“Be Obedient”

Brethren, let us be obedient to the Lord; let us be obedient to the priesthood. Let us magnify our calling so that it can magnify us. Let us not cheat as we go along an try to do it halfway, serve in our way; but let us serve in his.

The Folly of Cheating

As I think of the young men and the older men who do this part way, I think they are cheating. And I wonder “how can we think to earn a great reward if we now shun the fight?” How many of you would like to have a doctor diagnose your case, if it were a serious case, and then operate on you if he were one who cheated his way through school? How many of you would like to have a pilot who got his flying license by cheating take you in one of these big jets today? How many of you would like to have a pharmacist who cheated prepare your prescription, given by a doctor, when your life depended on it?

How many of us can feel that we are [page 54] safe if we now shun the fight and fail to honor our priesthood and magnify the calling that is given to us?
Brethren, we have to live with ourselves. I have a little poem that I would like to read to you. Keep this in mind:

"Honest with Yourself"

|p42|

I have to live with myself, and so I want to be fit for myself to know, I want to be able, as days go by, Always to look myself straight in the eye; I don't want to stand, with the setting sun, And hate myself for the things I've done.

|p43|

I don't want to keep on a closet shelf A lot of secrets about myself, And fool myself, as I come and go, Into thinking that nobody else will know The kind of man that I really am; I don't want to dress up myself in sham.

|p44|

I want to go out with my head erect I want to deserve all men's respect; But here in the struggle for fame and pelf, I want to be able to like myself. I don't want to look at myself and know That I'm bluster and bluff and empty show.

|p45|

I never can hide myself from me; I see what others can never see; I know what others may never know; I never can fool myself, and so, Whatever happens, I want to be Self-respecting and conscience free." "Myself"—Edgar A. Guest (From Collected Verse by Edgar A. Guest. Copyright Reilly & Lee.)

|p46|

Brethren, it is a great privilege to hold the priesthood of God. You are the only people in all the world who are given the privilege to speak in the name of the Lord, who have been given that authority. I plead with you young men to live so that you can enjoy your own self-respect, the respect of others, and so that the Lord will be able to say, "There is a young man that I can depend on. He is a man who can hold any office in the Church and be a leader."

|p47|

Let us go forward this night and always, seeking first the kingdom of God and his righteousness, knowing that it will bring joy, success, and all things for our good. This is my prayer for you, as I bear my testimony to you that this is the Church of Jesus Christ, that the priesthood has been restored, and we are privileged to hold it, which is the power of God delegated to man to act in his stead. May we all be worthy of it and magnify our calling that it may magnify us, I ask in the name of Jesus Christ. Amen.

|p48|

President David O. McKay;

|p49|

President Hugh B. Brown will now address us.

|p50|

Hugh B. Brown

PRESIDENT HUGH B. BROWN First Counselor in the First Presidency

Brethren, I feel as weak and humble as did Brother Plumb when he looked out at this vast congregation and imagined all of you out there who are listening in. I would like to say to these young men by way of encouragement that if they will continue, as they have started, to respond to every call made of them to stand before congregations for the next sixty years, as I have been doing, at the end of that time they will still be scared to death. These young men have instructed young men of their age in certain activities and held up to them certain ideals, but they have in fact been talking to all of us. Whatever our age, whatever priesthood we hold, whatever position in the Church we may occupy, these simple rules of conduct apply to us.

|p51|

Names and Their Connotations

Did you ever wonder what men think when they think of you. Of what do you think when I say the words, "George [page 55] Washington"? You think of leadership and honesty and honor. Of what do you think when I say, "Abraham Lincoln"? You think of courage, humility, of leadership. Of what do you think when I say, "Winston Churchill"? You think of one gifted with oratory which enables him to weld a nation into a fighting machine. You think of one with an underslung jaw and a big cigar, but you get an idea, and you think of something when these men's names are mentioned. I ask you tonight, "What do your friends think when they think of you?" If they do not think accurately, if they know something that would cause them to be ashamed of your acquaintance, you can change it. Whatever a man is at any time in his life is a result of the past thoughts and words and deeds that have come into his life. I am thinking tonight in terms of one of the problems which confronts all of us, deacon, teacher, priest, elder, seventy high priest. I am thinking of one of the problems that confronts the world and is being introduced among us at an alarming rate. I am thinking of a certain course of conduct which is malignant, dangerous, deadhealing, and contrary to the law of God. I am thinking of chastity, or its opposite.

|p52|

Consecrated Manliness

Let us get a vision of consecrated manliness and then conform our lives to that manliness in such a way that we will never yield to the temptations that would lead us away from virtue and honor and honesty and manliness. "He who profanes the source of life," someone has said, "sins against that which is indispensable to the very existence of life." Let us then never forget the sanctity of life. With every gift of power that comes to us, there comes a temptation to dishonor it, abuse it. You remember when Christ was on the earth the adversary tempted him, tried to get him to yield to the temptation to use his power to get bread when he had been fasting for such a long time, and the Savior reminded him that man does not live by bread alone. Satan took Christ then to a height on the pinnacle of the temple and tempted him to show his power and authority by casting himself down and said the angels would hold him up. Jesus resisted that temptation to abuse his power. Then Satan took him onto a high mountain and showed him all the wealth of the world and said, "All this I will give to thee if you will fall down and worship me," and Christ said, "Get thee behind me, Satan." (See Matt. 4:9-10 and Luke 4:8.)

|p53|

Power—Uses and Abuses

I repeat, with every gift of power comes the temptation to abuse it. Each man has within himself the power that can destroy him, and that is a fact that each man under the sound of my voice tonight should keep in mind. Each man or boy, whatever his age or his station in life, is subject to the temptation to destroy himself by reason of a God-given power which all of us have. All of us who know good sometimes feel within ourselves the possibility of evil, and while we may condemn sincerely and without any hypocrisy the evil in us, we are conscious that at times we ourselves are tempted to do the very thing we hate, and in doing it we hate ourselves as well as the thing we do. I think this caused Paul to admit, "... the good that I would I do not: but the evil which I would not, that I do." (Rom. 7:19.)

|p54|

Real character is formed in the midst of the battles for the soul. Christ offered peace, not in the sense of freedom from disturbance, but in the midst of disturbance. What we need is to develop within ourselves the kind of self-control that will enable us, in the midst of disturbance, to find the peace that comes into the soul of a man who is living as he knows he ought to live.

|p55|

Charles Wagner said, "Why shrink from responsibility? Can we buy this great honour at too dear a price . . . ? Do you know what degradation means to a soldier? It is to see his rank, his decorations, his epaulets, torn from him; to see these signs of his former value thrown at his feet! What is death in comparison with this dishonor? It is true that in the future this unfortunate soldier can sleep; he will never again mount guard; he will [page 56] no longer cry, 'to arms; here is the enemy!' he will never again make an assault nor hear the bullets whistling round him. . . . Very well; to declare that a man is irresponsible is to degrade him! Death were better." (Wagner, Charles, Courage, Dodg, Mead, and Co. New York, 1904, pp. 73-74.)

|p56|

Power of Purity

And so I repeat, my plea to the men of the priesthood of the Church is to keep yourselves clean. Older men are yielding to temptation, to sin. Younger men are struggling with themselves. It is difficult sometimes for them to understand themselves because this God-given power of procreation carries with it a power of destruction.
I married a girl with health and virtue and spotless fame. I gave in exchange my wealth and a proud old family name. And I gave her the love of a heart.

I went the pace of the town and then I took me a wife, and started to settle down. I had gold enough and to spare for all of the simple joys that women and preachers smiled on them as long as they paid the price.

And the money can buy us grace, if it rings on the plate of the church; and money can neatly erase each sign of a sinful smirch. For I saw men everywhere, hot-footing the road of vice!

Instead of referring to that, however, I am going to follow the thought mentioned by Brother Brown of keeping your manhood clean and unsullied. I do not know whether I which they had, the pride which every father has in his sons. My object in doing this was to make boys feel the responsibility of sonship.

Well this unsentimental cuss was on duty reading mail, and he read a certain letter, a letter from a Mrs. Jock Anderson out in London, Ontario, Canada. She was writing to her beloved Jock, and she said to him, "We are getting on all right, my dear. The ten little bairns are coming along. I have had to wean the baby because I have to work to support the others, but we are mighty proud of you and proud of where you are. But, Jock, dear, our neighborhood three months ago received word that her husband was missing. She said she had rather heard he was dead--she said she could hardly stand the uncertainty of it." And then she added, "Jock, my dear, join with me and pray God that I may never get word that you are missing."

This unsentimental officer read that letter but said nothing about it. That night there was paraded before him a Sergeant and six men who were going out into no-man's-land. They called the roll; the officer heard the name of Jock Anderson among those who were going out. They went out, and in the morning the sergeant and three men came back. Again they called the roll, and Jock Anderson did not answer. The officer said to the sergeant, "Do you know where Jock Anderson fell?" The sergeant replied, "Yes, sir, he fell on an elevation on which is trained the enemy's machine gun."

And on the bottom of his letter he wrote, as though it didn't amount to much, "As for me, I am off for blighty in the morning. The doctor says it is an amputation case and may prove fatal. Cheerio."

Since that experience I have tried to believe that every man has something in him worth saving. Let us go out and help the boys and the men who are not active. Let us find the good in them and bring them into activity, and in the course of all that we do, let us keep ourselves pure and unsullied from the sins of the world. I leave you my testimony and my blessing and ask God to be with all who are in this building and you other thousands out there tonight. Make a resolution as these young men have pleaded for us to do, "... as for me and my house, we will serve the Lord." (Josh. 24:15.) God bless you, in the name of Jesus Christ. Amen.
sick of sin. My deal with the devil was all cleaned up. And the last bill handed in.

She was going to bring me a child, And when in anguish she cried With love and fear I was wild-- But now I wish she had died. For the son she bore me was blind And crippled and weak and sore! And mother was left a wreck. It was so she had settled my score.

Men and boys of the priesthood, every member, the admonition of the Lord is "... be ye clean, that bear the vessels of the Lord." (Isa. 52:11.)

President David O. McKay:
The Chorus will sing, "The Lord Bless You and Keep You."

The benediction will be offered by Elder Victor G. Hancock, formerly president of the Central American Mission. We shall then be adjourned until ten o'clock tomorrow morning.

As thousands leave this great Priesthood Meeting tonight let us keep in mind the admonition that is constantly being given us to drive carefully. Please obey traffic rules. Courtesy and patience must be shown by drivers in the city and on the highways.

Selection by the Men of the Tabernacle Choir, "The Lord Bless You And Keep You."

Elder Victor C. Hancock, formerly President of the Central American Mission, offered the closing prayer.

President David O. McKay who presided and conducted the services made the following introductory remarks:

My dear brethren and sisters, it is a blessed privilege to be able to participate with you this beautiful Sabbath morning in this inspirational conference, where yesterday we heard the stirring message of our beloved President, which was an inspiration to all of us, and where we were edified by other General Authorities.

In this historic building we have held these inspiring conferences for nearly one hundred years, where the Saints have been instructed in the ways of the Lord and inspired to better living; and here this famous Salt Lake Tabernacle Choir has sung for over sixty years its songs of glory, influencing the lives of people throughout the whole of this continent and in many countries of the world. We all enjoy their beautiful singing and acknowledge with gratitude the great contribution they make to our conferences.

All of us assembled here today wish to welcome you who are listening in We send you greetings and pray God's choicest blessings to attend you. In all humility and with a feeling of love I should like to address my remarks to you this morning. I should like to quote and enlarge on two or three of our Articles of Faith and explain what we believe and particularly what sets US apart from the rest of the world.

Before doing so, however, I should like to refer briefly to that holy event, the greatest event in the history of mankind, the crucifixion and resurrection of our Savior Jesus Christ, who willingly gave his life for you and me, and which event was commemorated last week in song, prayer, and worship throughout the Christian world.
As we read the Old Testament we realize that he revealed his will to Adam, to Seth, to Enoch, to Noah, to Abraham, Jacob, Moses, and Isaiah, and all the prophets were continually directed in the paths of truth and righteousness, if they would but listen to his holy prophet through whom he was speaking.

As we look back over the history of God's dealings with his people and read the revelations which he gave to his prophets to guide and direct them and prepare them for the future, we cannot help marveling at the continued interest he has shown in his people and the patience he has shown and the care that he has taken to see that they were continually directed in the paths of truth and righteousness, if they would but listen to his holy prophet through whom he was speaking.
The Bible testifies that revelation began with Adam and Eve, who heard the voice of the Lord God while walking in the garden. (Gen. 3:8.) God revealed to Adam his origin, the purpose of mortality, his future destiny and the requirements for exaltation. He also gave direction in solving the special problems of his dispensation. Though the gospel plan has remained the same from the beginning, important truths have been abandoned and forgotten, and therefore it has been necessary from time to time for God to raise up prophets to restore the gospel truths, to testify to the people, and to instruct them in righteousness. Also, each dispensation faced different problems, and therefore continuous revelation was necessary to cope with them.

I have always been impressed with the way Moses was protected and preserved by the Lord, who had chosen him and through direct revelation prepared and directed him day by day as to what he should do and how he should prepare to lead the children of Israel out of bondage and out of Egypt: how the Lord personally instructed Moses how to deal with Pharaoh and how, through God's commands, plagues were imposed and withdrawn by the Lord; how the Lord protected them as they crossed the Red Sea; and how he continued to lead and guide and direct them as long as they were prepared to listen to the prophet and follow his instruction.

It was Moses to whom the Lord, by direct revelation, gave the Ten Commandments as a set of rules by which the people should govern their lives. These remain today as much the word of the Lord as at any other time and apply equally to the people in these, the latter days. Yet, while he was receiving these commandments directly from the Lord, the people, whom he had led out of bondage and whom the Lord had taught through him, turned away from the true God and began to worship idols.

The Bible is replete in both the Old and New Testaments, with records of revelations given by God to his chosen prophets. God has always stood ready to lead and direct his people if they would but listen to his word.

As recorded in the Book of Mormon, Lehi was warned that Jerusalem would be destroyed, and he was advised to take his family and leave. As he listened to the voice of the Lord and followed his instructions, he and his family were led out of the city to safety and into the new world, later to be known as America, while they who remained were destroyed or taken into captivity.

While the prophets in the old land were receiving revelations from God, the people of Lehi on this, the American continent, were not left without guidance. [page 62] Prophets were raised up through whom God spoke and directed his people in all their doings as they would listen. He revealed to them also, 600 years before Christ's coming, that he would come, that he was the Savior of the world, that he would be persecuted and crucified, and that he would be resurrected. This was foretold clearly by Lehi, Nephi, Alma, and others, including Samuel, to whom it had been revealed the exact time that Jesus Christ would be born. They were told of the signs which would be shown on this, the American continent, at the time of Christ's birth and crucifixion. Every word which had been revealed to them regarding these events was fulfilled. Following his crucifixion Christ appeared personally to the people on this, the American continent, and taught them the truths of the gospel.

Many of the revelations recorded in the Old and New Testaments, as well as in the Book of Mormon, refer most clearly to these, the latter days. Some of these are not generally understood by the world and can only be understood through revelations which were received in these the latter days, by the Prophet Joseph Smith. One example of these is that of John the Revelator who, when looking into the future, said:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. (Rev. 14:6-7.)

This revelation was fulfilled and clearly understood when the Angel Moroni did fly in the midst of heaven and appeared to Joseph Smith and told him of the plates which contained the gospel in its fulness. Joseph said that as the Angel Moroni appeared to him, he called him by name and told him that "... there was a book deposited written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants." (Joseph Smith 2:34.)

The Gospel Restored

Thus we know that the angel, as predicted or prophesied by John the Revelator has flown, that this great and glorious gospel has been restored in its fulness by the Lord through the Prophet Joseph Smith to be preached to every nation, kindred, tongue, and people.

Another revelation recorded in the Old Testament which refers to these, the latter days, and has reference to the Book of Mormon, is that received by Ezekiel wherein he says:

The word of the Lord came again unto me, saying,

Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

And join them one to another into one stick; and they shall become one in thine hand. (Ezek. 37:15-17.)

As I read this, I went to the Interpreter's Bible, which is written in twelve volumes, and is a commentary on all of the Old and New Testaments. This commentary was prepared by thirty-six consulting editors with over one hundred recognized, capable contributors and deals with all quotations from the Bible, taking them verse by verse and explaining their meaning and application. When I came to Ezekiel 37th chapter, verses 15 through 17, which I have just read, no feasible explanation was given, but conjectures only were made. This is no reflection on the editors or contributors to this great commentary, as they knew of no way to get the meaning.

Here again, by direct revelation and by direct revelation only, do we understand clearly what Ezekiel meant. Here the stick of Judah as referred to is the Bible, and the stick of Ephraim, which [page 63] is written for Joseph and all the house of Israel his companions, is the Book of Mormon. Through the power of God and by direct revelation, this Book of Mormon, which contains the gospel in its fulness, was translated, and it with the Bible, became "one in thine hand." How clear and simple the words of Ezekiel become if we will but listen to the prophet's voice! Then again, Malachi records a revelation which refers to these, the latter days, wherein the Lord said: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble." (Mal. 4:1.)

And then he said: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Ibid., 4:5-6.)

Again I went to the Interpreter's Bible to see what they had to say about this passage, and though it had been in the Jewish scriptures for centuries, they did not understand it, and therefore were unable to explain its meaning.
I do not mention this to belittle in any way this very complete and thought-provoking commentary, but to point out that the full meaning and impact of this prophecy and promise could in no wise be understood until Elijah himself actually appeared to Joseph Smith and Oliver Cowdery in 1836.

Appearances of Divine Beings

Joseph records four revelations which he and Oliver Cowdery received in the Kirtland Temple. First the Lord Jesus Christ himself appeared and talked to them; then Moses, and then Elias appeared and revealed certain things unto them. And then Joseph said:

"After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

"Behold, the time has fully come which was spoken of by the mouth of Malachi--testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come--" (D&C 110:13-16. Italics added.)

How enlightening, encouraging, and consoling it is to be able to read this revelation and know that Elijah has actually appeared.

The prophecies contained in the three revelations to which I have referred and as recorded in the Bible, wherein John the Revelator said, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth" (Rev. 14:6), and Ezekiel, where it was revealed to him that the stick of Judah and the stick of Ephraim should become "one in thine hand" (Ezek. 37:17), and Malachi, wherein the Lord said, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord": (Mal. 4:5) have all been fulfilled and point up clearly the need of direct revelation in these, the latter days, for the guidance of the people, and that they might know the will of the Lord.

Without modern revelation the world would be left in complete darkness regarding first, the Book of Mormon, which is a new witness for Christ and contains the gospel in its fulness; second, the purpose and importance of temple work; third, vicarious work for the dead; and many other things pertaining to the kingdom of God.

Testimony of the Restoration

It is my testimony to you that God truly lives, that Jesus is the Christ, the Savior of the world, who gave his life for you and me; that the priesthood of God has been restored; that the Church of Jesus Christ has been reestablished in these the latter days with the same organization that existed in the Primitive Church, all by direct revelation;[page 64] that by direct revelation and the power of God we have the Book of Mormon which contains the gospel in its fulness; that the heavens are as open today as they were in the days of Moses, Abraham, Peter, James, and John, and Paul; God still answers the prayers of the righteous and still reveals his mind and will through his ordained prophets; that David O. McKay is a prophet of God through whom the Lord speaks to his people today. From the very time that the young boy Joseph at the age of fourteen, went into the grove to ask God which church he should join until today, he and those who have followed him as presidents of this Church have been led by revelation in all things pertaining to the kingdom of God.

May we all hold fast to the iron rod, which is the word of God, and listen to the prophet's voice and serve God and keep his commandments that he may continue to lead us in the paths of righteousness to immortality and eternal life, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

The men of the Tabernacle Choir will now favor us with "I Need Thee Every Hour." After the singing Elder Franklin D. Richards, Assistant to the Twelve, will speak to us.

The Choir sang the hymn, "I Need Thee Every Hour."

President David O. McKay:

There are things in every human mind that cannot be expressed in words, but they can be in music, and we have had that message this morning sung in the music by the Choir.

Brother Franklin D. Richards, Assistant to the Twelve, will now speak to us.

The Choir will now speak to us.
Jesus Christ.

In his own words, Joseph Smith said,

"...I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the [page 65] other—This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.) I bear witness that God lives, that Jesus is the Christ, the Only Begotten of the Father in the flesh, our Savior and Redeemer. Also that Joseph Smith, in fulfillment of prophecy, was a great prophet of God, an instrument in his hands to restore the gospel of Jesus Christ in its fulness as well as the true knowledge of God and to restore the Church of Jesus Christ in these latter days. The Church has been restored here on the earth with the power to act in the name of God and has been led by prophets since its restoration A great prophet, David O. McKay, now leads and directs through revelation from God.

The Atonement

The atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel. The Savior said, "Let not your heart be troubled: ye believe in God, believe also in me."

"I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:1. 6.) Jesus taught that all the law and the prophets rested upon the principle of loving God with all of our heart, might, mind, and strength and our neighbors as ourselves.

The gospel of Jesus Christ is the plan of life that will restore peace to the world—remove inner tensions and troubles and bring happiness and contentment—the greatest philosophy of life ever given to man. It is founded upon the basic principles of love of God and man and showing this love in service to our fellow men. All mankind must shape their lives upon the simple principles he taught and lived to comprehend him in his power and majesty.

The Church of Jesus Christ of Latter-day Saints has no paid ministry. As an example: The bishops of the wards throughout the Church are laymen and arrange their time and affairs so that they can provide and care for their families and still shepherd the flocks over which they are placed. This type of service is truly giving one's all.

Giving our all or complete dedication means—putting the Church first in our lives. It means to accept every opportunity to serve. As you accept each call, recognize the tremendous opportunity even though the assignment does not appear to be too important, or you may feel your inadequacy.

I heard of a young man who in presenting a diamond to his fiancee remarked, "it isn't very large," whereupon she replied, "it's as big as we make it." So it is with every opportunity of service. If we have set our hearts upon property, whether it be little or much (for I presume a man could worship a little property as well as a great deal), then we are idolators, and God has forbidden us to be idolators. He has commanded us not to bow down to worship anything on earth.” This counsel is as important and applicable today as it was when it was given seventy years ago, perhaps more so.

The Savior said, "...unto whomsoever much is given, of him shall be much required: ..." (Luke 12:48.)

"If we have set our hearts upon property, whether it be little or much (for I presume a man could worship a little property as well as a great deal), then we are idolators, and God has forbidden us to be idolators. He has commanded us not to bow down to worship anything on earth.” This counsel is as important and applicable today as it was when it was given seventy years ago, perhaps more so.

As I travel throughout the Church I am told by the leaders that the most pressing need today is "Greater dedication on the part of everyone in building the kingdom." In the parables referred to, the price of possession of the hidden treasure and of the pearl of great price is one's all—complete dedication. We might ask, "How does the Lord interpret 'giving our all' or 'complete dedication,' and how will he prove us even unto death as President Snow stated?"

"Giving our all or complete dedication means—putting the Church first in our lives. It means to accept every opportunity to serve. As you accept each call, recognize the tremendous opportunity even though the assignment does not appear to be too important, or you may feel your inadequacy.

I heard of a young man who in presenting a diamond to his fiancee remarked, "it isn't very large," whereupon she replied, "it's as big as we make it." So it is with every call to serve that we accept—it's as big as we make it.

Opportunities Many and Varied

Some require giving of our time, others require giving of our talents, others require giving of our means. When we accept any assignment to serve "giving our all" means giving all of the time, talents, and means necessary to accomplish the righteous objective. In being asked to give of our time, few are asked to lay down their lives in building the kingdom, but if this were to be required, we should be willing to do so. In many respects it is better to live for the Church than to die for it. Living for the Church can mean accepting a call as a teacher, a quorum or auxiliary leader, a bishop, a stake officer, a temple or welfare worker, a home teacher, a missionary, or in performing any service for our fellow men.

The Church of Jesus Christ of Latter-day Saints has no paid ministry. As an example: The bishops of the wards throughout the Church are laymen and arrange their time and affairs so that they can provide and care for their families and still shepherd the flocks over which they are placed. This type of service is truly giving one's all.
President David O. McKay:

My brothers and sisters, we are engaged in the Lord's work. God lives, and Jesus Christ is our Savior and Redeemer. I know this to be true. The heavens have been opened, and prophets have been raised up. Joseph Smith was indeed a great prophet raised up to perform a mighty work in establishing God's kingdom in this dispensation. And we have a great prophet at the head of the Church today, our beloved President David O. McKay. All mankind would do well to heed his counsel and advice. I bear this testimony to you in the name of Jesus Christ. Amen.

BISHOP ROBERT L. SIMPSON First Counselor in the Presiding Bishopric

Giving our all through the use of our talents is exemplified beautifully by the members of the Salt Lake Tabernacle Choir. These dedicated people spend untold hours rehearsing and preparing for and presenting their regular Sunday morning program and their many special appearances throughout the world. The choir is the means of opening the hearts and doors of millions of people to the gospel message. Their only remuneration comes from the joy they receive in serving the Lord.

Taking care of the poor and needy through welfare projects and in many other ways requires the giving of our means, and each one of these instances is impressive evidence of one's dedication. Building the kingdom also requires the building of chapels, temples schools, hospitals, and other church buildings in order to take care of the spiritual and physical needs of God's children.

Many throughout the world have left their homes, much the same as the missionaries, to serve in the vast building program of the Church, furnishing much of the supervision and labor needed. Substantial financial contributions as well as time are required to carry on the worldwide building operation. When these buildings are dedicated to the Lord, they are entirely free from debt.

Sacrifice brings blessings.

The question is frequently asked, are people as dedicated today in building the kingdom as they were in former times. I feel that generally they are giving our all today in some respects be different from heretofore, but I see evidences every day where men women, and children are showing their love of God and their fellow men by their complete dedication. They are gladly giving their all in time, talents and means. I commend them for it. I counsel all others to put the Church first in their lives and reap the peace happiness, and contentment that come from giving their all through complete dedication.

My brothers and sisters, we are engaged in the Lord's work. God lives, and Jesus Christ is our Savior and Redeemer. I know this to be true. The heavens have been opened, and prophets have been raised up. Joseph Smith was indeed a great prophet raised up to perform a mighty work in establishing God's kingdom in this dispensation. And we have a great prophet at the head of the Church today, our beloved President David O. McKay. All mankind would do well to heed his counsel and advice. I bear this testimony to you in the name of Jesus Christ. Amen.

BISHOP ROBERT L. SIMPSON First Counselor in the Presiding Bishopric
I am a father. I share this popular title with millions. I would like to do some thinking with all of the fathers within range of my voice this morning, and we sincerely invite the rest of the family to listen in. Dads, do you realize that we have had one of the truly great compliments of the ages bestowed upon us? It has been wisely stated that "to be trusted is a greater compliment than to be loved."

As choice young spirits have been sent into our charge, the sacred trust that I refer to has been bestowed by Heavenly Father. I would like to have all fathers join me this morning as we contemplate the obligations associated with this great blessing of fatherhood.

Who among us fathers would not thrill at the prospects of our son recording of us as a boy prophet recorded more than 2500 years ago: "... having been born of goodly parents" (1 Nephi 1:1), or perhaps this recording from the pen of our modern-day Prophet, Joseph Smith, Jun., as he said, "... I love my father and his memory; and the memory of his noble deeds rests with ponderous weight upon my mind, and many of his kind and parental words to me are written on the tablet of my heart."

"Words and language are inadequate to express the gratitude that I owe to God for having given me so honorable a parentage." (DHCH 5, see pp. 125-126.)

Such an expression of gratitude from one of our sons could hardly be expected, much less appreciated, without some real effort on our part in order to merit it.

So how about it, dads? Let's put our heads together for just a few minutes and determine some ways to improve our contribution to the partnership we have with God the Eternal Father in guiding the destiny of human souls, in this case, our sons.

Let us place first things first and mention love as the prime ingredient. I rather think that Heavenly Father would like the idea of love heading our list, for his Only Begotten, the Savior of the world, had unlimited capacity for love. This single trait of love was most typical of his brief mortal ministry.

In this day the Lord has revealed his will to us concerning our approach to one another, and I cannot think of a single reason why it should not apply especially to the father-son relationship. He speaks of using our power and influence, "... only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile." (D&C 121:41-42.)

In acknowledging God's patience with the children of Israel, Nehemiah described God as "... ready to pardon, gracious and merciful, slow to anger, [page 69] and of great kindness." (Neh. 9:17.) The Savior became upset and overwrought on at least one very trying occasion. Do you remember the episode in the temple as he drove out the money changers? This is compatible with his continued advice as he justifies you and me: "Reproving betimes with sharpness, when moved upon by the Holy Ghost; then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy." (D&C 121:43.)

All boys seem to have a favorite game. They play it most of the time without even realizing it. It is called "Follow the Leader" and, dads, whether we like it or not, this is the way it is. So maybe we had better decide right here and now to lead right. Can we constantly break promises and teach our sons integrity? Speak an occasional falsehood and expect undeviating truth from them?

When was the last time you found your son looking up at you with that look of complete admiration and confidence? To them, dad is perfection and we should do nothing to betray the trust and faith that is theirs in us.

We now find ourselves in a great age of acceleration, a turn to the left or right, however slight, can be of great consequence. Surely a five degree deviation traveling down the road behind old dobbin was not a serious miscalculation, and there was plenty of time to pull the reins and set things right. Traveling down the modern highway of life calls for strict attention to detail for a slight deviation of our course can spell disaster in the fraction of a second. Ours is the most volatile age in the history of the world. How important it is that we train well to follow the white line, to hold fast to the iron rod spoken of by President Tanner.

Our sons are sent to us from our Heavenly Father's presence as free agents to be taught and persuaded--yes, to be forced and driven like cattle--never! It was established even before the foundations of the earth what the pattern should be. In that great council attended by you and me along with the hosts of heaven, we are told that Satan's plan of force and dictatorial power was rejected. Instead a plan of freedom and personal choice was decided upon, and so it must be in all of our human relationships. We have often heard, "You can lead a horse to water, but you can't make him drink."

Persuasion Not Compulsion

No, dads, let's face it. The methods of compulsion and dictatorship are not compatible with the Lord's plan, but rather kindly persuasion through love and patience as expressed by the poet:

"Know this, that every soul is free, To choose his life and what he'll be; For this eternal truth is given That God will force no man to heaven." -- William C. Gregg

Communication, Many Forms

Now getting back to the horse that wouldn't drink, someone has said "Well, he just didn't know he was thirsty," so we had to convince him. Here we get into the area of communication. If there is one major problem in the world today, it is a lack of proper communication. It is not only the cause of international unrest, but also family disunity.

At this very moment, communication satellites circle the globe, and experimental testing goes on at a feverish rate so that nations will be able to talk to nations both audibly and visually in our day. To eliminate gross misunderstanding that might trigger an atomic bomb without true cause, we read of a hot line from Moscow to Washington, and you can be sure that understanding would be checked very thoroughly before anyone pushes a button that would send the world reeling into an atomic war.

Are we taking as much pain to see that our family communications are unrestricted and static free? Have you ever had the experience of a hurried word that was misunderstood only to find out later that feelings resulted due to a misinterpretation of the true meaning?

I heard of a father who decided to leave the car home on Sunday morning so he and his boy could enjoy a brisk walk to church. Even more stimulating than the exercise which they both needed very much was the opportunity for casual conversation and the resulting understanding that grew between them. A new warm father-son relationship that had been slipping away rather rapidly was firmly reestablished. Are we too busy for a Pack meeting dads? Too little time for a few minutes of ball throwing before dinner perhaps? Is it inconvenient for you to rough it for just one night at a Fathers' and Sons' outing? Maybe we are just too busy--yes, even with church work--sometimes we might become too busy.
p27 Any red-blooded father would throw back his shoulders and say, "I'd give my life for my family," but, dads, are we willing to give up our favorite TV show in the meantime? How about it, dads, are we just a little selfish sometimes when it comes to putting first things first? Let's think in terms of the little day-to-day niceties and not so much about the spectacular gesture "some day." Just as surely as night follows the day, no man will ever make the big sacrifice without first the little sacrifices along the way.

p28 From the beginning of time, dad has been designated as the head of the family. This is further amplified in the teachings of the priesthood. The father who holds the priesthood becomes the president or the head of his family unit as long as he maintains himself worthy of that sacred trust. As president of this most important corporation in the eyes of the Lord, all fathers must find time to give to it.

p29 Time is always so precious. Can we ever find all the hours necessary to earn a living, our church work, and be a good father? The answer is yes, but not without some organization and planning. As we seek for every available minute to accomplish our important responsibilities, may I pass on just one idea given me by a father who utilizes the dinner hour as a time for better family communications, not in a direct businesslike way but rather in an indirect but preplanned way. The dinner table discussion is guided skillfully into those areas thought most important by mother and dad. The children are not even aware of what is happening, and with proper forethought on some subjects that would be of interest to all, plus perhaps a thought-provoking question to get things moving, this family found itself deeply engrossed in interesting, stimulating conversation with a greater feeling of unity than ever before. It is interesting to note that the mother of this family reports a wonderful by-product of the plan. Conversation became so engrossing and so involved that it completely eliminated the bickering and contention that was usually a part of the dinner hour.

p30 For Boys

p31 Now in all of our talking during these past few moments, most has been said about father and son. Practically everything expressed could also be said about mother and daughter or father and daughter, and as far as that goes mother and son. As a bishopric, we are always impressed with President McKay's kindly admonition. As we find ourselves at times carried away with the boys' programs of the Church, he leans forward with that twinkle in his eye and in a very kindly way reminds us, "And, brethren, girls of corresponding ages," and so we would remind all of the brethren not to forget girls of corresponding ages.

p32 For Girls

p33 Today is a wonderful day, made possible through thousands of intelligent people with proper attitudes. The world today is the product of mothers and dads of yesterday. Our thinking, our judgment, our spirituality are largely the product of their good example. Now on the horizon we see tomorrow sparkling and bright, offering a challenge to our sons and our daughters, a challenge that exceeds anything the world has ever known. The attitudes the leadership, the spirituality of that day will be in direct measure a reflection of the effectiveness of the parental guidance we offer today.

p34 To Boys

p35 Boys, "Honour thy father and thy mother; that thy days may be long [page 71] upon the land which the Lord thy God giveth thee." (Exod. 20:12.) Dads, let's not wait for the more convenient time that never seems to come. Give that boy the guidance that only you can give as Heavenly Father intended it. Don't think about the great day way off in eternity sometime when you will give your life. That boy will settle for a few minutes here, and an hour there, and every once in a while perhaps a full day. An unknown poet has said it better than I:

p36 "What is this gift you will give your boy? A glamorous game, a tinseled toy, A whistling knife, a puzzle pack, A train that runs on a curving track? A Boy Scout book, a real live pet? No, there's plenty of time for such things yet. Give him a day for his own-- Just your boy and his dad alone: A walk in the woods, a game in the park, A fishing trip from dawn to dark; Give him the gift to thrill any lad The total companionship of his very own dad. Games are outgrown, and toys decay, But he'll never forget if you give him a day!"

p37 May we provide this time as our Heavenly Father would have us, I pray in the name of his Son Jesus Christ. Amen.

p38 President David O. McKay:

p39 He to whom you have just listened is Elder Robert L. Simpson of the Presiding Bishopric of the Church.

p40 A number of television sets are just changing now, and we will listen to about a minute and a half of organ recital.

p41 We do not know how many millions of people have tuned in on this Tabernacle session. You may guess. A new audience is now listening to us.

p42 We shall hear now from Elder Theodore M. Burton, Assistant to the Twelve.

p5 Theodore M. Burton

ELDER THEODORE M. BURTON Assistant to the Council of the Twelve Apostles

p1 Literal Resurrection

p2 Few things in this world of ideas and men have been so thoroughly accepted and so implicitly believed as was the literal resurrection of Jesus Christ by his disciples. Their belief in the actual resurrection of Jesus Christ led his disciples, rather than to deny him, to give up their very lives. Men do not give up their lives for an idea or concept unless they know in their hearts that the idea is true and worth such sacrifice. The disciples believed and were convinced of the literal resurrection of Jesus Christ. They understood this resurrection to be a reuniting of body and spirit to form an eternal soul, never again to be separated by death. A question might well be asked: "What happened to the Spirit of Jesus Christ during the period when his dead body lay in the tomb awaiting its resurrection?" Though his body was confined to the tomb, his Spirit was free. What did Jesus do from Friday afternoon until Sunday morning when the two Marys came to the tomb and found it empty?

p3 The great Apostle Peter, who later became the leader and spokesman for the Church, gave a very clear statement of what happened as he wrote:

p4 "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

p5 "By which (that is, in the spirit) also he went and preached unto the spirits in prison

p6 "Which sometime were disobedient when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein (which means during the days of Noah) few, that is, eight souls were saved by water (meaning by baptism)." (1 Peter 3:18-20.)

p7 Gospel in Spirit World

p8 Tradition tells us that Noah preached the gospel of repentance and salvation for 120 years among his people, but those wicked ones would not listen to his warning. In the mercy of God, following the death of Jesus Christ, those spirits who had been confined because of their wickedness on earth were given a chance to hear and accept the gospel in the spirit world. It is doubtful that Noah's preaching could have been heard by all the multitude of people then living on the earth. God does love his children
Jesus, therefore, preached to these and other spirits in the spirit world and organized the work of the ministry there. The scriptures are clear on this point that the promise given to David and cited by Luke in Acts 1:17 was literally fulfilled. We might well ask: "Why?" Why was it necessary for Jesus to give the spirits in prison a chance to accept the gospel of salvation? Peter answers the question this way:

“...Men will he judged by what they do in this life. We will be rewarded for the good we do on this earth, and we must pay dearly for the sins we commit. There is altogether too much disobedience and sin in the world. Sin is a weakness of the flesh. This weakness to some is an excuse to justify their sins, but to the strong it is a challenge to overcome this weakness of the flesh. This is possible by exercising the faith inherent in all men to conquer temptation and live as God intended we should."

We invite all men everywhere to join us in this Church as we strive toward Christian perfection. In serving others we save ourselves, for we cannot be saved or be happy without our kindred dead. It is a beautiful principle and one which helps to establish this Church as a great Church of Jesus Christ. I know of no other church which understands this principle and which practices those early Christian ordinances taught in the Bible. It did require revelation from God, however, to show us the logic of these practices. With this key of knowledge we presently wonder why those passages which appear so clear were cited by Paul as another justification for belief in the literal resurrection of Jesus Christ. As Paul explained:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Cor. 15:29.)

"For those who are deceased, such ordinances must be performed by the living for and in behalf of those who are dead. This vicarious work of the redemption of others was cited by Paul as another justification for belief in the literal resurrection of Jesus Christ. As Paul explained:

"...Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not (and therefore is not baptized) shall be damned." (Mark 16:15-16.)

"Thus either in this life or in the spirit world each man and woman who has lived upon this earth is given an opportunity to covenant with God through baptism to accept Jesus Christ as Lord and Father. However, just as Jesus taught that there is no marrying in heaven, so there can be no baptism in heaven. Both baptism and marriage are earthly ordinances which must be performed here. Jesus gave Peter and the other Apostles power to seal on earth with the promise that this sealing would then be recognized in heaven. This same power to seal on earth and in heaven has been given us through the laying on of hands by those in authority. Thus baptisms and marriages on earth, sealed by men given such divine authority, are recognized in heaven as valid and accepted there.

"Ordinances Performed Vicariously"

"For those who are deceased, such ordinances must be performed by the living for and in behalf of those who are dead. This vicarious work of the redemption of others was cited by Paul as another justification for belief in the literal resurrection of Jesus Christ. As Paul explained:

"To God is a God of justice and love and mercy. Every man is entitled to a just chance to know and accept Jesus Christ or to reject him if he feels the price of acceptance is too high.

"Opportunity to Covenant"

"Go ye into all the world, and preach the gospel to every creature."

"The gospel of Jesus Christ has been in the world from the time of Adam. It was preached and taught and practiced by the patriarchs and the prophets. Baptism in water was also practiced as a token of this covenant from earliest times. However you and I realize that there are many in this world who lived and died without ever having an opportunity to hear the gospel of Jesus Christ. We know that there are many men and women who die unbaptized, because some teacher, missionary, or leader who should have taught them was so poorly trained, so lacking in faith and so unprepared to bear personal witness of Jesus Christ that the hearer never understood the message as he should have done. Should such people be damned forever for lack of proper instruction, because of an accident of birth, or because of the inadequacies of others? I say: "To God is a God of justice and love and mercy. Every man is entitled to a just chance to know and accept Jesus Christ or to reject him if he feels the price of acceptance is too high."

"A Work of Love"

"A Work of Love and Sacrifice"

"An example of Vicarious Service"

"The greatness of Jesus Christ was his selfless sacrifice to assist us who are powerless to assist ourselves. By his sacrifice, he opened to us the door to life everlasting and made it possible for us to resurrect our bodies and so regain the presence of Almighty God, provided, of course, that we live righteous lives to merit this privilege. What Jesus did was done as an example to show us how we too could serve others through our own work and sacrifice. In our vicarious work for the salvation of our dead we do follow our Lord and Savior and become ourselves saviors for those who cannot save themselves. It is a beautiful principle and one which helps to establish this Church as the true Church of Jesus Christ. I know of no other church which understands this principle and which practices those early Christian ordinances taught in the Bible. It did require revelation from God, however, to show us the logic of these practices. With this key of knowledge we presently wonder why those passages which appear so clear to us now should have been so long covered in darkness.

"A Work of Love"

"This work is a work of love and sacrifice and illustrates the finest of Christian virtues in serving others where no thanks is either possible or expected in this earthly life. We invite all men everywhere to join us in this Church as we strive toward Christian perfection. In serving others we save ourselves, for we cannot be saved or be happy without our kindred dead. This is a reward which Jesus promised as he taught:

"...Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.) My brothers and sisters and my friends who are watching and listening to program on the air, I bear you my solemn witness that God lives, that Jesus Christ is his Son who rose from the dead and heads this Church today. I bear my witness to you in love that these same principles of salvation apply not only to us, but to those who are dead, which testimony I bear in the name of Jesus Christ. Amen.
p31 President David O. McKay:

p32 You have just listened to Elder Theodore M. Burton, Assistant to the Twelve.

p33 The Tabernacle Choir will now sing, "Praise To God In The Highest," after which Elder Alvin R. Dyer, Assistant to the Twelve, will speak to us.

p34 Singing by the Tabernacle Choir, "Praise To God In The Highest."

p35 President David O. McKay:

p36 Elder Alvin R. Dyer, Assistant to the Twelve, will now speak to us.

p37 Alvin R. Dyer

ELDER ALVIN R. DYER Assistant to the Council of the Twelve Apostles

p1 I most humbly give respect and love to President McKay and all the General Authorities and to the Saints here and abroad and to all who are hearing and viewing this service.

p2 While we are witnessing the turbulences of nature, as predicted, wars, rumors of wars, earthquakes in divers places, the sea leaping beyond its bounds, it is nevertheless in the simple walks of life that the nobility of man or a lack of it is found.

p3 Conviction, A Modern Need

p4 One of the great needs of our modern civilization, perhaps the most important of all, is a sense of conviction--conviction in a cause motivated by divine truth--a conviction that is greater than the mere physical knowledge it may contain.

p5 Through conviction, God can speak to the soul of every individual, giving direction in all phases of life with spiritual and moral courage to meet any situation without surrendering ideals and objectives. Any other type of religion will be cluttered with the apathy and misconcepts of human wisdom. Here is a power that can lead to the highest pinnacle of achievement in mortality and to exaltation in immortality.

p6 The world groges today for that direction which the Apostle Paul called:

p7 "... not . . . the spirit of fear; but of power, and of love, and of a sound mind." (2 Tim. 1:7.)

p8 Our civilization today is often referred to as a godless one, primarily because of the ascendancy of worldly learning and the diminishing influence of faith or conviction; but it is not a total loss of faith that we need fear, but rather a weakening of conviction the watering down of devotion which is taking place.

p9 "Philip E. Jacob, Professor of Political Science at the University of Pennsylvania and author of 'Changing Values in College,' says: 'The vast majority of today's college students profess belief in God. But there is a 'ghostly quality' to their religion. It is divorced from present-day concerns, lacking in social responsibility.' Another survey, the Cornell University Values Study, found: '... little or no evidence of "absolute conviction or adherence" and ended by calling student belief 'secular religion.' " (This Week, James DeFoe, "God on the Campus," March 8, 1964, p. 6.)

p10 "Tobacco is not good for man"

p11 In February of 1833, the Prophet Joseph Smith made a statement to the world which we believe was inspired of God. That statement concerned the harmful effects in the use of tobacco on the human body. His declaration was not made with any malice toward any [page 75] one but simply as a benefit to mankind. Now, after 130 years, we in our present civilization have progressively reached a verdict concerning the deadly effect of this narcotic. As a Prophet of God, Joseph Smith was led by divine inspiration and heavenly direction to make other statements many of which are more far-reaching than the one referred to. All have been for the benefit of mankind.

p12 One in particular, which is closely related with faith and conviction, he reiterated many times, as recorded in the Doctrine and Covenants of the Church. In June of 1829, nearly four years before he made the statement concerning the deadly effect of tobacco he proclaimed these words as they had been revealed to him from the Lord ". . . the thing which will be of the most worth unto you will be to declare repentance. . . ." (D&C 16:6.)

p13 Recognizing Right and Wrong

p14 This is the need of America! This is the need of the world! In the face of such urgency, it is timely to ask, how shall we face this problem? First, there is necessity for a changed attitude in recognizing the difference between right and wrong. If we cannot recognize this difference, then we cannot know what to repent of. To live in a society that does not recognize the volitional right of choice in two opposites, of choosing right over wrong, can only bring the masses to a state of decay. There seems no question that it is the will of the "evil one" that our choices in life or the exercise of agency shall be in behalf of one of two evils, rather than in right over wrong. I quote from a challenging editorial of a leading weekly magazine:

p15 ". . . one of the leading newspapers in London--published on August 8 a remarkable editorial entitled 'The New Morality.' It was prompted by the sex and spy scandals which have stirred the indignation not only of the people of Great Britain, but also of the people of other countries. [Primarily because such modern behavior is not limited in its scope to these scandals.]

p16 "What is significant, however, is the manner in which 'The Telegraph' questions the attitude among so many intellectuals toward right and wrong.

p17 "In America today, for instance, we are being told that, if the end sought is good, it is not unmoral to break the law." (By permission U.S. News and World Report, August 26, 1963, David Lawrence, p. 104.)

p18 But Thomas Aquinas wrote that a good intention does not justify an evil. He said: "A man cannot rightly steal because he intends to use the money for a good purpose--to help the poor."

p19 Exemplifying the modern trend, Canon Rhymes of England calls explicitly for a "new moral code" based upon sympathy for the different needs of individuals. These needs may require that individuals "may need to break all Ten Commandments." In turn, the old morality, as it is now being spoken of, would have condemned such needs; the new morality, says he, must respect in them its own essence.

p20 From the classroom, from some Christian pulpits, and from the politician's platform we are hearing today--"all is right" or rather whatever is done must be right. We see the manifest evidence of this tirelessly endorsing whatever actually occurs. Lord Silkin, for instance, apparently distressed at the number of "Irregular marriages," recently sought to remedy the situation by calling them regular. A Ministry of Education's medical officer describes unchastity as not in his view "unchaste."
I have always been impressed with the fine sensitivity of right that existed in a man that I knew, who, upon his deathbed, sought not to face his Maker with a lie on his

feel? Well, I do not know fully; but I do recall his words to me upon a later occasion, when he said:

For man to know good and evil, which characterizes him as being in the way to become like unto God, and then by virtue of choice or agency choose the good rather than the evil, he experiences the crowning achievement of inward mastery. In the exercise of true repentance, we vindicate unto ourselves the calling and work of Jesus Christ, for without repentance there is no real purpose to his mission. Here lies the measuring stick of achievement in earth life probation.

Forgiveness, Basic Principle of Growth

Repentance, therefore, is a basic principle of our Christian faith; for, if a man has a desire in his heart to know the truth, the normal and positive reaction causes him to know that he has participated in acts that are wrong and therefore sinful. In this respect, all are in need of repentance. The Apostle James says that if we say we have no need of repentance, we are liars, and the truth is not in us. It can be our misfortune if we fail to recognize the difference between right and wrong.

Repentance leads to conviction, but is also unalterably connected with forgiveness; and when forgiveness flows into our consciousness, we experience a feeling of great joy, a release of tension and frustration. The Lord has [page 77] supplied the simple panacea to happiness through repentance. “By this ye may know if a man repenteth of his sins--behold, he will confess them and forsake them.” (D&C 58:43. Italics added.)

One of our Articles of Faith, the content of which establishes the first principles of the gospel of Jesus Christ, reads as follows:

A man who want to be sure that their goodness pays or that there will be a newspaper notice of their heroism, or that there is some profit in believing in God, simply do not know what faith is.” (Look, Samuel Miller, “What Can I Believe,” Dec. 19, 1961, p. 9(.

Reckless tragedies do not always destroy the efficacy of good over bad or of right over wrong. The immutable law of God that man becomes like unto him in knowing the difference between right and wrong or good and evil is lost in the subterfuge of man's unwillingness to repent.

In this regard, William Hard writes of a “split personality” in America. I quote:

Men who want to be sure that their goodness pays or that there will be a newspaper notice of their heroism, or that there is some profit in believing in God, simply do not know what faith is.” (Look, Samuel Miller, “What Can I Believe,” Dec. 19, 1961, p. 9(.

Thus this supposedly new-found morality in our modern day destroys the efficacy of good over bad or of right over wrong. The immutable law of God that man becomes like unto him in knowing the difference between right and wrong or good and evil is lost in the subterfuge of man's unwillingness to repent.

In a washed-down type of conviction, we see the image of the unrepentant church member spoken of by Samuel Miller, Dean of the Harvard Divinity School:

I have always been impressed with the fine sensitivity of right that existed in a man that I knew, who, upon his deathbed, sought not to face his Maker with a lie on his lips even though that falsehood which he had perpetrated against a friend was in his youth. This wrong had stayed with him all his life.

our modern day is to recognize and appropriate the principle of repentance?

What then is the greatest need of our present day? Is it not what a prophet of God has proclaimed it to be, that the thing that will be of the greatest worth unto us in this modern day is to recognize and appropriate the principle of repentance?

In the areas of mental illness, O. Hobart Mowrer of the University of Illinois makes this statement concerning the benefit derived from repentance on persons that are emotionally frustrated. He says when a person "begins to accept his guilt and his sinfulness, the possibility of radical reformation opens up; and with this, the individual may legitimately, though not without pain and effort, pass from deep, pervasive self-rejection and self-torture to a new freedom, of self-respect and peace." (The American Psychologist, O. Hobart Mowrer, “Sin: the Lesser of Two Evils,” p. 304.)

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Thus this supposedly new-found morality in our modern day destroys the efficacy of good over bad or of right over wrong. The immutable law of God that man becomes like unto him in knowing the difference between right and wrong or good and evil is lost in the subterfuge of man's unwillingness to repent.
When sins are committed, emotional stress is the result. The inward machinery is thrown out of calibration. There is only one way to get a release from it—through repentance. True repentance, as D&C 58:43 states, is "When a man repenteth . . . behold, he will confess [his sins], and forsake them." (Italics added.)

Under these circumstances, where the forsaking element is positive and sure, the Lord has said: "Behold, he who has repented of his sins, [and forsaken them] the same is forgiven, and I, the Lord, remember them no more." (Ibid., 58:42.)

Conviction of Truth

To conclude my remarks let me say, what men need today is conviction—yes, conviction in a cause of truth. This we can attain through the doorway of repentance, which leads to the noble life. That person who cannot recognize right over wrong and then by agency choose the right will not see the face of God our Heavenly Father.

Edward Martin wrote a poem which could help us to make the decision. He called it, "My Name Is Legion."

Within my earthly temple there's a crowd; There's one of us that's humble, one that's proud,
There's one that's broken-hearted for his sins, There's one that unrepentant sits and grins; There's one that loves his neighbor as himself, And one that cares for naught but fame and pelf. From much corroding care I should be free If I could once determine which is me."


This is a message which The Church of Jesus Christ of Latter-day Saints has for the world. Our missionaries from the earliest time, following the sacred consultation which God the Father and his Son Jesus Christ had with Joseph Smith the Prophet in the Sacred Grove near Palmyra, New York, have proclaimed the need of repentance. This they have done and are doing today in nearly every country in the world by the power of conviction and the voice of testimony.

It is to be hoped and prayed for that civilization today will heed this call and that 130 years more will not be needed to render a verdict in its behalf.

I bear my testimony of the need of strong convictions and of positive action in forsaking ways of error, of recognizing the issue of right and wrong, and then, through repentance, of choosing the right. And I do this in the name of Jesus Christ. Amen.

President David O. McKay:

President Alvin R. Dyer, Assistant to the Twelve, has been our concluding speaker.

We express our thanks and appreciation to the General Authorities who have spoken to us, and to the wonderful Choir for their inspiring singing.

We are also grateful to the owners and managers of the many television and radio stations who have offered their facilities as a public service to make the proceedings of this conference available to millions throughout South America, South Africa, and in many other areas of the world. Just think how different the audience of this annual conference is to what it was fifty years ago! We cannot adequately express how much the Lord has blessed us.
Woolwich of the Anglican Church asks the question whether it is possible for modern men to accept traditional Christian faith, to believe in the established conception of personal and social values. In recent months an intense theological debate has been waged around a volume entitled Honest to God, in which Dr. Robinson, the Bishop of Christian world, in fact the entire world, there is a soul-stirring search for new meanings in religion upon which men may ground their lives and establish their grain is swollen inside the husk. Now the field lies golden and ready for the harvest. Where is the man who will go in and reap?”

And then he adds: “The organized churches offer no solution to these problems. . . . Men and women look for an interpreter of their emotions, for someone who will give expression to their spiritual convictions and beliefs, submerged too long in a materialistic age. The seed has been sown. It has sprung up under showers and sunshine. The problem is not the organizational form. The problem is the content which is the life of the church. The church today is in need of a mighty thing. It is in need of religious depth and spiritual power. The church today is in need of something that will give meaning to life. It is in need of something that will give purpose to life. It is in need of something that will give significance to life.”

President Hugh B. Brown, first counselor in the First Presidency of the Church, will be our first speaker this afternoon, and he will be followed by Elder Boyd K. Packer, Assistant to the Twelve. The Choir, with Jessie Evans Smith, soloist, sang “The King Of Glory,” Richard P. Condie conducting.

President N. Eldon Tanner: “How great is the need in Britain today for a man to arise among us to lead a mighty crusade for the revival of our religion. For years all Christendom has prayed that something more is required today than the advice, however good, of our statesmen, and the ability, however great, of our businessmen, that there are problems arising that something more is required today than the advice, however good, of our statesmen, and the ability, however great, of our businessmen, that there are problems more urgent and more fundamental than those of economics and elections.”

Elder Harry Haldeman, president of the Santa Barbara Stake.

President N. Eldon Tanner: “The organized churches offer no solution to these problems. . . . Men and women look for an interpreter of their emotions, for someone who will give expression to their spiritual convictions and beliefs, submerged too long in a materialistic age. The seed has been sown. It has sprung up under showers and sunshine. The grain is swollen inside the husk. Now the field lies golden and ready for the harvest. Where is the man who will go in and reap?”

In the midst of national and international unrest, confusion, and stress, the questions of theology have acquired a new importance and urgency. Throughout the Judeo-Christian world, in fact the entire world, there is a soul-stirring search for new meanings in religion [page 81] upon which men may ground their lives and establish their personal and social values. In recent months an intense theological debate has been waged around a volume entitled Honest to God, in which Dr. Robinson, the Bishop of Woolwich of the Anglican Church asks the question whether it is possible for modern men to accept traditional Christian faith, to believe in the established conception of
It will become clear to any unbiased reader of the scriptures that the Father is a personal being, possessing a definite form with bodily parts and spiritual passions. The followers might be one even as he and his Father are one. (John 17:11.)

We refer to the attributes, powers, and purposes of its members. Jesus testified to the unity existing between himself and his Father on many occasions as is recorded in the declarations of the gospel of Jesus Christ. The gospel does not belong to an antiquated world that has passed away but is a real and powerful [page 83] force in our world.

To the question raised by the Bishop of Woolwich, "Is Christianity relevant to the modern world?" we find positive and affirmative answers in the unequivocal declarations of the Church of Jesus Christ for the inspiration and faith to sustain us in this endeavor, and to this end our spiritual strength is grounded firmly on the foundation of revealed religion and the biblical conviction of the reality of the Living God.

Unlike those whose religious faith is uneasy and precarious in the modern world of expanding scientific knowledge, we are at home with the most advanced truths discovered by scientists and with all competent philosophic thought— with truth wherever found— because our religion enjoins in us a love of knowledge and education, encourages us to seek understanding through the broadening of our vision and the deepening of our insight. This is an eternal quest.

The argument that has ensued around these and other questions has engaged the leading minds in both Europe and America recently, and they indicate a sense of loss, frustration, and failure that are so much a part of modern life. The hope is expressed that there will be a new birth in our time that will restore something of the meaning and value of human existence.

We have all felt the impact of war and economic depression, the dehumanizing influence of industrialization, the overcrowding of our cities, the everpresent and ominous threat of nuclear war with its total destruction, and the myriad social forces that complicate our lives and affect our values. We share the conscience of a world in which mass murder has been real and in which millions go to bed hungry every night in the presence of abundance.

We look forward hopefully to the help we may get from science and technology in our attempts to solve our problems, we rely with absolute confidence upon the theology and religion of the Church of Jesus Christ for the inspiration and faith to sustain us in this endeavor, and to this end our spiritual strength is grounded firmly on the foundation of revealed religion and the biblical conviction of the reality of the Living God.

We do not separate our daily mundane tasks and interests from the meaning and substance of religion. We recognize the spiritual in all phases and aspects of living and realize that this life is an important part of eternal life. We aspire to the best of which we are intrinsically capable and will think our thoughts, fashion our ideals, and pursue every task firm in the faith that in a very real sense we are living in the presence of God here and now. We accept the testimony of the sacred scriptures that the purposes of God are enacted in human history, that he is primarily interested in man's condition and welfare though he will never trammel our free agency. His work and his glory is, as the prophets have said, to bring to pass the immortality and eternal life of man.

Our doctrine of man is positive and life affirming. We declare unequivocally that by his very nature every man has the freedom to do good as well as evil, that God has endowed him with a free moral will and given him the power to discern good from evil right from wrong, and to choose the good and the right. We refuse to believe, with some churches of Christendom, that the biblical account of the fall of man records the corruption of human nature or to accept the doctrine of original sin. We do not believe that man is incapable of doing the will of God or is unable to merit the rewards of Divine approval— that he is therefore totally estranged from God and that whatever salvation comes to him must come as a free and undeserved gift. We never tire of proclaiming the inspiring truth of the gospel that man is that he might have joy. For us the socalled fall of man placed the human spirit in a world of experience and adventure where evils are real but can be overcome, where free moral decision is a constant requirement, and where choices, freely made, determine the quality of life and the eventual condition of the soul.

This does not mean that we are oblivious to the evils of the world, the sins of men, and the immeasurable suffering that is daily endured by millions. Ours is not a superficial faith that sees only the bright side of life and denies the fact of human tragedy. Our conscience is wounded by the massive evils that men have perpetrated in our own time, by sins that are unspeakable in the depth of their horror. But we have the positive faith that places the responsibility of these sins squarely upon the individuals and societies who commit them.

In our theology, God did not bring the world into being from nothing. He organized it from existing materials. We accept the scriptural statement that God created man in his own image. "... in the image of God created he him; male and female created he them." (Gen. 1:27.) He is engaged in a constant struggle with the evils of the world, to overcome whatever brings pain and suffering, frustration and failure, and he asks that we co-operate with him by keeping his commandments, by obeying the laws upon which all blessings are predicated. This is the meaning of the restored gospel of Jesus Christ, that man as a child of God is not alone in the world, for God shares our suffering and delights in our joys. In this community with him we can overcome the world, achieving the abundant life here, and immortality and eternal life hereafter.

We shall overcome any seeming contradictions between science and religion if and as we learn to adhere to the teachings of the restored Church which have always been dedicated to the search for knowledge and intelligence, which is the glory of God.

To the question raised by the Bishop of Woolwich, "Is Christianity relevant to the modern world?" we find positive and affirmative answers in the unequivocal declarations of the gospel of Jesus Christ. The gospel does not belong to an antiquated world that has passed away but is a real and powerful [page 83] force in our world here and now. It invests our individual lives with meaning and purpose and will yet transform the course of human history. When we speak of the unity of the Godhead, we refer to the attributes, powers, and purposes of its members. Jesus testified to the unity existing between himself and his Father on many occasions as is recorded in the Holy Bible and other revealed documents. He referred to this unity in his memorable prayer recorded in the seventeenth chapter of John, where he prayed that he and his followers might be one even as he and his Father are one. (John 17:11.)

Evidence of Intelligence

It will become clear to any unbiased reader of the scriptures that the Father is a personal being, possessing a definite form with bodily parts and spiritual passions. The
Convincing Knowledge of God

Human reason may not of itself lead its possessor to convincing knowledge of God, yet if properly exercised will confirm his inherited instinct toward his maker. Truly "the fool hath said in his heart, There is no God." (Psalm 14:1.)

We know him to be a living being with every essential property and attribute of personality--that he thinks, wills, feels that he is a moral being who demands righteousness and justice--but that in his love he is compassionate, merciful, and long-suffering.

For us God is not an abstraction, he is not just an idea, a metaphysical principle, an impersonal force or power. He is not identical with the totality of the world, with the sum of all reality. He is not an "absolute" that in some way embraces the whole of reality in his being. Like us, he exists in a world of space and time. Like us, he has ends to be achieved, and he fashion a cosmic plan for realizing them. He is a concrete, living person, and though in our finite state we cannot fully comprehend him, we know that we are akin to him, for he is revealed to us in the divine personality of his Son Jesus Christ.

There has been a marked change in the teachings of many of the churches concerning God, and many thinking men and scholars now believe him to be a personal being and not an abstract essence. This is shown in the book A Century's Change in Religion, wherein the author, after telling the beliefs of the churches in America at the beginning of the nineteenth century, says, "It is within the last fifty years that this mighty change or extension of belief has come about. The new thought is the kingdom of God on earth in the Christian society. The church is now dominated by this idea. The gospel of the kingdom on earth is the latest, the newest, the oldest, and the truest gospel."

"There has been a change in our thought of God from the conception of sovereignty to that of Fatherhood. The center of doctrine has shifted from sovereignty to Fatherhood.

"God is a person; He is intelligence, and that is purpose, plan, He is will, and that is realizing purpose; He is love, that is, He is person related to person. Whatever more than personality, as we know it, He may be, He is that in perfect degree which our best is in imperfect degree." (Harris, George, A Century's Change in Religion, Boston, Houghton-Mifflin, 1914, p. 251.)

He is Real and Personal

For ourselves, we reaffirm our conviction that God is real and personal, that Jesus the Christ is his Only Begotten Son. We rejoice to proclaim to the world that he is omnipotent, omniscient, and omnipresent. Our answer, then, to the Bishop of Woolwich is that God is real and personal, and [page 84] we are not concerned as he seems to be as to whether he is "up there" or "out there" or whether this is a three-storied universe. We know that he lives, that he can and does appear to men. In fact, the whole structure of Mormonism is based on revelation. The Father and the Son were revealed to a young man in the state of New York in 1820, and since that time many glorious revelations have come to reassurance in our faith that he lives. He declared it to be his work and his glory to bring to pass the immortality and eternal life of man. This is our answer, then, to the question whether it is possible for modern men to accept the true Christian faith. It was established by Jesus Christ in the Meridian of Time and restored by him in the Fulness of Times. Hence, we do not share the fear, uncertainty, and confusion mentioned by Dean Inge or the Bishop of Woolwich. We call attention to the biblical image of God in which he is identified as personal, eternal, unchangeable, and everlasting, to which we humbly bear witness in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

He to whom we have just listened is President Hugh B. Brown of the First Presidency. Elder Boyd K. Packer, Assistant to the Twelve, will be our next speaker, and he will be followed by Elder Eldred G. Smith, Patriarch to the Church.

ELDER BOYD K. PACKER Assistant to the Council of the Twelve Apostles

There has lingered in my mind since yesterday morning a sentence from the inspired voice of President David O. McKay. "Pure hearts," he said, "in a pure home are always within whispering distance of heaven." This touched my heart. From it, and from the whispered prayer of a little youngster this morning, I took assurance and found an unexpected preface for the subject "Suffer the little children to come unto me, . . ." (Mark 10:14.)

An associate of mine had a little girl undergo surgery. They arranged for one of the parents to stay with the little youngster during the period of recuperation--for a hospital can be a strange and a frightening place for a little youngster who is injured or ill.

Coincidentally she shared a room at the hospital with another little girl just the same age who had also undergone surgery. During the long, painful hours following the operation, this little girl struggled almost convulsively against the pain, pleading incessantly for her parents. "Mister," she would beg, "will you please go find my mommy?" My friend, and in turn his wife, found themselves more at the bed of this little girl than of their own child, for she seemed to need them more.

Finally in the evening hours her parents appeared. They hurriedly visited for a few minutes in a casual way and then nervously observed that they had a social engagement and left the little youngster to face her agony alone.

How well they had taught the lesson--how enduringly they had impressed upon the pliable little mind that she was an intrusion into their lives. How unfortunately typical they are of many parents who unwittingly, unconsciously, merely endure their children.

It has been my privilege in the past to speak to young people and to fathers. Today I address my remarks to mothers of little children and recall for their contemplation these words from the Gospel of St. Mark:

"And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

"But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." (Ibid., 10:13-14.)

A Sacred Influence

While the responsibility to guide little children belongs to both parents, [page 85] motherhood carries with it a special sacred influence. The program of The Church of Jesus Christ of Latter-day Saints will not pre-empt your privileges, Mother. It is structured to strengthen you as a mother. None of it is calculated to diminish your influence.
It is a common practice for parents to purchase insurance policies and open savings accounts that the children may attend college or fulfill missions. It is generally a good thing to do. But mothers, in all of your looking into the future, you may do well to look to the present. For premiums must be paid on character, too, not just monthly or quarterly or semiannually, but moment by moment, day by day, year in, year out. Character must be built little by little “...giving line upon line, precept upon precept; here a little, and there a little;...” (D&C 128:21.)

Teaching the Gospel to Children

It is not always a solemn and sobering obligation, this teaching of the gospel to the little children; they have a way of making it pleasant. One mother in South Carolina told me of her youngster who was contesting with a neighbor child over the question, Which is the only true church? Her child finally said, “Well, we have a prophet at the head of our Church.” The other child conceded finally with the thought, “I guess ours is a non-profit organization.”

There is a trend in the world today—and unfortunately in the Church—for women to want to be emancipated. And we wonder at times—emancipated from what? From domesticity? From motherhood? From happiness? And to what are you in slavery? Your children? It is neither necessary nor desirable for the mother of little children to become a drudge or to be relegated to a position of servitude. It is not, however, uncommon to see women—interestingly enough many in the financially well-to-do category—over-surfeiting themselves with activities outside of the home at the expense of their little children.

I have never known a mother to regret in the closing years of her life a sacrifice made for her children or to begrudge the cost of guiding them to fine Christian citizenship.

On the other hand, we find almost universal remorse for neglect of family in the growing years or for over-indulging children, which is symptomatic of the most serious type of neglect.

Mothers, do not abandon your responsibilities! Be reverently grateful for your little children.

For Children Impaired

I speak a word to mothers who have little children who are handicapped, children whose little bodies were born incompletely formed or whose little minds are limited. No one knows the depth of agony that you have suffered. By way of consolation, I read from the Doctrine and Covenants:

“Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation.

“For after much tribulation come the blessings. Wherefore the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand.” (D&C 58:3-4.)

I recall the inspiring words of Elder Lee’s message yesterday on this subject and suggest that blessings will be extended to mothers such as you who have given tender and affectionate love to handicapped children. Trials such as these bring a reverence for life, a new depth of compassion and motherhood.

For Fostered Children

There are lovely mothers, also, who have fostered children born by other women. To such the privilege of motherhood is twofold more precious. And there are many mothers whose love extends beyond their own family. In elementary school I learned a great lesson in this regard. There were in that school several youngsters from a family which was not blessed with an attentive mother at home.

During the school year they were afflicted with impetigo, a common disease of the skin which is now very easily cured. Because they were not bathed and because their clothing was not clean, it quickly spread across their bodies. The principal of the school asked that my mother, who was the room mother for our class, visit the home in the hope that she could encourage the type of care that these children so badly needed. “The woman’s touch,” he said, “may be most helpful here.”

Although she responded to the request, she failed in her mission, for she found circumstances in that home were pitiable. Well I remember the invitation to bring these little youngsters home from school with us. And, I remember that they were bathed; medication was applied to their little bodies; they were dressed in our clothing; and in the early evening sent to their own home, the next day to return for the same treatment. Night after night after night I remember my mother scrubbing endlessly with a bottle of disinfectant and then boiling clothing against the possibility that her own family might become infected. But her mother’s heart would not turn them away, for these were little children, and they were suffering.

The demands made upon mothers, the weariness, the worry, the endless vigil, all take their toll. But there comes to you a special beauty transcending even that of the blushing bride. Such beauty is alluded to in these lines by an unknown poet entitled simply “Beauty.”

“Two pines were born on a hillside grove. One protected, grew straight and tall. It bore no time or weather marks. Its figure was slim and virginal.

“The second showed clearly that time had passed, For it stood where the winds stormed by. Its arms knew the tortuous weight of snow. Its face knew the sting of the sleet filled sky.

“The first tree, so youthfully beautiful Was a picture the world could all see. But the artist who climbed to the hillside grove Always painted the other tree.”

This morning I was compulsively drawn to turn and look over my shoulder to see Sister McKay sitting, her face almost framed by the white orchids that had been set there next to her chair. And to the credit of those who sent those flowers I say that they came near to being as lovely as Sister McKay.

Mothers, teach your children in the home the principles of the gospel of Jesus Christ. Sustain your husband in his presidency of the home. Draw from the Priesthood Home Teaching program, from the Relief Society, and the other auxiliary agencies of the Church the assistance to bless your family.

Teach your daughters the essentials of homemaking. Teach them to be virtuous. Train your sons for service in the mission field. Teach them to be worthy. Teach them to know that the President of the Church is a prophet of God.

It is easy, mothers, for us to love you because you see the Lord loves you. Earn, mothers of little children, the witness that Jesus is the Christ, for he lives. The gospel of Jesus Christ is true. In testimony of this, I give you my witness, in the name of Jesus Christ. Amen.
What do we know about God, our Heavenly Father?

In the year 1842, the Prophet Joseph Smith was invited to submit a statement setting forth the beliefs of the newly organized Church of Jesus Christ of Latter-day Saints. In response to that invitation, he directed a communication now known as the “Wentworth Letter.” This inspired document contained among other things, thirteen concise comprehensive declarations of belief, familiarly called, “The Articles of Faith.”

The first of these Articles of Faith states: “We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.”

We Believe in God

A Living, Loving Father

I know that God lives and that he is a Loving Father, and that Jesus Christ is his Son. I know he has patience with me as with all because he is a Loving Father, that he has gone through such experiences previously. Otherwise I would think prayers would be useless if he weren't a Living, Loving Father who could answer them.

His Son, Jesus Christ

I know that Jesus Christ is his Son both in the spirit and on the earth, for Christ himself testified that God was his Father. I know the two both appeared to Joseph Smith, two separate Personages and the Father said to Joseph, “This is My Beloved Son. Hear Him!” (Joseph Smith 2:17), putting in their proper order of organization which has always been since the time Adam was driven out of the Garden of Eden. Unto Adam was said as he left that he should learn obedience by his own experience. By partaking of the fruit he was shut out of the presence of the Father, but all that he should receive from then on should come through his Son Jesus Christ.

Instructions to Us

And so we, as children of Adam, receive our instructions from our Father through his Son Jesus Christ and are here to learn obedience by our own experience. The Lord gives us opportunity here for trials through difficulties. Many of us think we have a most difficult row to hoe; what comes to us seems to be the hardest; but it helps us because we need that training probably. That's what it takes for us to attain perfection, for we must be able to go through all the trials and difficulties in this life which are necessary to attain perfection.

Guidance Through Prayer

I would invite all those who are not members of the Church who have a desire to seek God, to seek God through prayer because he will answer their prayers. He is a True and Living God. He will answer their prayers. He may not answer them as you think he may, for our Father has many languages but he will choose the language which is best for you. It may come to you through experiences. Some may be difficult, yet they will be a lesson to you which will answer your prayers. He may answer your prayer in a way which will make you stronger, help you to progress, and give you the burning in your heart that this is the gospel of Jesus Christ restored in these the latter days.

His Way Best

I testify to you that this knowledge has come to me, not from just one little experience but over a lifetime. I have often said to myself in my younger days, as trials and difficulties came along, “The Lord's way is the best way.” As long as conditions are beyond my control, then I leave them up to the Lord. I worry only about those things that are in my control, and those things I try to make better and ask the Lord to help me.

Through those experiences through life with that as my guide and wherein the Lord is my guide, I have learned to know without a doubt that the Father and the Son did appear to Joseph Smith; that these truths which have been referred to by others in this conference were given to the Prophet Joseph Smith and Oliver Cowdery that the kingdom of God is now established upon the earth in this the last Dispensation of the Fullness of Times in the Saturday evening of time, never again to be taken from the earth; and that this is the time of preparation for the ushering in of the millennium when Christ himself will come and reign on the earth.

I bear you my testimony that I know this to be true, I know this is the gospel of Jesus Christ, and do so in the name of Jesus Christ. Amen.

I bear testimony to you, my brothers and sisters, that I, like others who have talked in this conference, know that this is the kingdom of God, that this is his [page 87] Church. I have confidence in this work and in the missionaries who are teaching the gospel, for they are teaching the truth.

Eldred G. Smith

ELDER ELDRED G. SMITH Patriarch to the Church

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Clean and Simple Speech

In addition to taking the name of God in vain, profanity, cursing, and oath taking are also displeasing to the Lord. We have been counseled to keep our speech clean and simple. The Lord loves a clean mouth as well as a pure heart. This is evidenced by one of the Master's own powerful statements in which he said: "But I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

Altogether, swearing is a useless, unclean, and offensive habit. Not showing any manliness by filthy talk. . . . To show you are manly, you don't have to have a dirty face, nor black fingernails, nor greasy clothes, nor tousled hair. You can be manly though clean, and you are not showing any manliness by filthy talk. . . .

Quotations

"Hallowed be Thy Name"

We have been admonished to "Love the Lord thy God, with all thy heart, might, mind and strength." (See Luke 10:27.) And with this love also goes a deep respect and reverence for him. Jesus recognized this truth when he taught his disciples how to pray. As he addressed the Father in prayer, he said: " . . . Our Father which art in heaven, Hallowed be thy name." (Matt. 6:9.) When Jesus regarded the name of the Lord as "hallowed," can we do less? Should we in any manner profane that hallowed name?

"Swearing has bad kin. It goes with ignorance, brutality, cruelty, drunkenness, licentiousness, viciousness, and anger. And you can tell a habit by the company it keeps. . . ."

"Swearing means weakness. You will notice that forceful men, whose words carry weight, use simple plain words."

"Swearing means you don't know how to talk. Your vocabulary is limited. It is a sign of ignorance."

"Swearing has bad kin. It goes with ignorance, brutality, cruelty, drunkenness, licentiousness, viciousness, and anger. And you can tell a habit by the company it keeps. . . ."

"To abstain from swearing does not mean you are a sissy, it simply means you are decent."

"Quit it!" (Roy A. Welker, Preparing for Marriage, Independence, Mo.: Zion's Printing and Publishing, 1942, pp. 190-191.)

"Swearing is a useful, unclean, and offensive habit."

"Third. He is a glorified, immortal resurrected being, possessing a body of flesh, bones, and spirit."

"When the Prophet Moses received the Ten Commandments midst the thunderings and lightnings of Mt. Sinai, the Lord proclaimed: "Thou shalt not take the name of the Lord thy God in vain; and the Lord will hold him guiltless that taketh his name in vain." (Deut. 5:11; Exod. 20:7.)"
To think that you have too much to do.

To think that money is more important than it actually is.

First, to forget the many good things in life you have and overemphasize the few things you lack.

to count one's blessings along the way of life. He lists some of the most common unhealthy thinking habits, which, of course result from attitude:

Dr. C. H. Baylor, assistant medical director of The Texas Company, says that whether one is happy or unhappy is largely a matter of either remembering or forgetting to count one's blessings along the way of life. He lists some of the most common unhealthy thinking habits, which, of course result from attitude:

First, to forget the many good things in life you have and overemphasize the few things you lack.

To think that money is more important than it actually is.

To think that you are indispensable.
To think that you are exceptional or entitled to special privileges.

To forget that a sense of responsibility is essential to a democratic society.

To forget others.

To cultivate a pessimistic outlook.

To feel sorry for yourself.

Let's take this last one: to feel sorry for yourself. I suppose that almost everyone in this world has one problem or another. As a matter of fact, someone has said that if we should gather all of the problems that we have into a great pile and then be permitted to take back the one we would like to have, we would probably take back our own.

Whether we are bowed down with sorrow and gloom or whether we face each day with a smile depends upon our attitude. Let me tell you about a young woman who had a problem and yet she greeted each day with a smile.

This young woman was a high school student, happy, vivacious, loved life One day, the doctors informed her that it would be necessary to amputate her leg because of cancer. This was done. She went back to school on her crutches still full of life, loving every minute of it, and then she was informed that her operation had been unsuccessful and that her life was drawing to a close very rapidly.

Now, this young woman's attitude could have been one of bitterness toward everything in life, but rather, she was an inspiration to her family and her friends because of her wonderful attitude. In her own words, she said "I am thankful for the many blessings I have received throughout my life and for my wonderful parents and family. I am especially thankful for this wonderful gospel and for those who give their time to teach it to us. I truly appreciate the teachers I have had in Sunday School, Primary, and MIA."

And she goes on, "Before my operation, I prayed that my leg might be saved. The Lord told me no, and afterward I thought how selfish and earthly my prayer had been. I could only see the present, and it certainly didn't seem that there could be anything for the best by losing a leg. The Lord can see much more, and he has the best interests of our whole future and eternity in mind." This was the attitude of a teenager, a lovely girl who had the full knowledge that her life was almost over. She had no way of knowing how far-reaching her glorious attitude would be in helping others improve theirs.

Child of Unusual Talents

Let me tell you about some friends of mine who responded to this test so wonderfully. Just fourteen years ago, they were blessed with their firstborn, a son whom they named Carl. They were living in Germany at the time. Carl's father was a member of the Armed Forces of the United States. They were later transferred to the United States and subsequently moved from one Army post to another. As little Carl began to grow, it became obvious that he was a child of unusual talents. At the age of five, he was able to transpose some of the simple pieces of music from the major to the minor key. At the age of eight, he sang the male lead in the school Christmas musical opposite a girl in the fifth grade. He began to compose his own musical scores and played in a number of concerts. He became a Cub Scout. He won two blue ribbons in the "Pinewood Derbies." He played football with his school team. At the age of eleven, he won the outstanding scholastic award at his school in Ft. Leavenworth, Kansas. He composed several short symphonic pieces and some concertinas. He finished reading the Book of Mormon before his eleventh year. He finished reading the Doctrine and Covenants, the Pearl of Great Price, and almost finished the Bible before he was twelve years of age.

He was ordained a deacon in the Aaronic Priesthood on his twelfth birthday. As his father said, "He looked upon the honoring of the priesthood as a sacred duty and an opportunity second to none."

About six months after Carl was ordained a deacon, it was found that he was afflicted with an inoperable cancerous brain tumor. He was taken to one of the finest hospitals in the entire country in Washington, D.C. It was finally determined that medical science was unable to help him further.

At this time, Carl recognized the seriousness of his illness and the possibility that it might be fatal to him. He refused to be sorrowed by this knowledge and was anxious to pursue all the learning he could get.

He was tutored at home by a most wonderful teacher and was very well along in his eighth grade studies before the disease incapacitated him.

Here was a young man not quite thirteen years of age, endowed with exceptional talent, whose attitude was an inspiration not only to his family but also to all who knew him. As his father said, "After Carl finally understood the seriousness of his illness, he refused to be sorrowed by this knowledge and was anxious to pursue all the learning that he could get."

And what was the attitude of Carl's parents? Their eldest son, the joy of their lives, a boy with brightest of prospects for life taken from them just before his thirteenth year!

Thankful for Thirteen Years

What bitterness could have enveloped them. They could have taken the attitude that the Lord was unjust. They had lived good lives. Why did this have to happen to a boy with such bright prospects? But rather, this was their attitude, in their own words: "We shall be eternally grateful for the thirteen wonderful years that we were privileged to have him in our midst. We know that we are blessed in the knowledge that we are sealed as an eternal family. We know that Carl was preparing to fill a mission. We know that he - as prepared for that mission and that he is now filling it." No self-pity here, but rather an attitude of faith and hope and optimism, even under the most trying circumstances!

Attribute of Spirituality

There are many who could tell just such stories, many whose attitude has carried them and their loved ones through dark pathways into the sunlight. To each of them I express gratitude. They are in very deep an inspiration.

I bear you my witness that God lives and that his Son Jesus Christ is directing this, his work, through our great President and his servant, David O. McKay, and that if we will develop the right attitude toward the Master and his teachings, we will be privileged to return to his presence, in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

He to whom you have just listened is Bishop Victor L. Brown of the Presiding Bishopric. Elder Spencer W. Kimball of the Council of the Twelve will be our concluding speaker.
As members of The Church of Jesus Christ of Latter-day Saints, we declare in all solemnity the reality of God the Eternal Father and his Son Jesus Christ, as like as any father and son, yet distinct individuals. On more than one occasion the Christ has made known that a knowledge and acquaintance with God is basic to exaltation.

"This is eternal lives--to know the only wise and true God, and Jesus Christ, whom he hath sent. I am he." And then his command: "Receive ye therefore, my law." (D&C 132:24.)

Neither the Father Elohim nor the Son Jehovah would alienate himself from the children of men. It is they the men, who cut themselves off if there be estrangement. Both the Father and the Son would gladly commune and associate with men. But men must be Godlike, pure, and perfected to attain such stature. Even with this high degree of worthiness, men must still be protected from the brilliance and glory of the heavenly personages.

Prize of Great Worth

If I were to tell you that in your own back yard you could find an acre of diamonds, would you ignore the suggestion and take no trouble to search? Today, I am telling you that in easy reach there is a prize of inestimable worth. Diamonds can buy one food and shelter. Diamonds can sparkle and glitter. Diamonds can embellish and decorate. But the prize which is within your grasp is more brilliant than jewels. It will not tarnish nor be subject to market trends. I speak of the greatest gift--the gift of eternal life. It may not be obtained through mere wishing; it cannot be purchased with money; hopeful wishing will not bring it, but it is available to men and women the world over. There have been long periods of history when the total truth was not immediately available to the inhabitants of the earth. But in our day, the whole eternal program is here and can carry men to exaltation and eternal life all the way to Godhood.

Jeremiah declared:

"For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jer. 2:13.)

And Amos predicted:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." (Amos 8:11-12.)

Spiritual Famine Ended

After centuries of spiritual darkness described by Amos and Jeremiah, we solemnly announce to all the world that the spiritual famine is ended, the spiritual drought is spent, the word of the Lord in its purity and totalness is available to all men. One needs not wander from sea to sea nor from the north to the east, seeking the true gospel as Amos predicted, for the everlasting truth is available. Jeremiah the prophet again asked the question: "Shall a man make gods unto himself, and they are no gods?" (Jer. 16:20.) In spite of all the gods which men make for themselves and the confusion incident thereto, the Living and True God is in his heaven and is available to his children.

The Master himself gave the basic truth that eternal life is available to those people only who have a knowledge of the Father and the Son.

The most important question one can ask himself is this: Do I really know God the Father and Jesus Christ his Son? And in the answer is the difference between floundering through indecision or having sureness and certainty.

The Lord promised:

"... every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am," (Ibid., 93:1. Italics added.)

The Beatitudes of Christ add: "Blessed are the pure in heart: for they shall see God." (Matt. 5:8.)

The Way to Celestial Life

Celestial life may be had by every soul who will fulfill the requirements. To know is not enough. One must do. Righteousness is vital and ordinances are necessary.

Jehovah proclaims:

"But no man is possessor of all things except he be purified and cleansed from all sin." (D&C 50:28. Italics added.)

And the Redeemer continues: "And surely every man must repent or suffer. . . ." (Ibid., 19:4.)

"... I, God, have suffered these things for all, that they might not suffer if they would repent;

"But if they would not repent, they must suffer even as I;

"Which suffering caused myself, even God, the greatest of all to tremble because of pain. . . ." (Ibid., 19-16-18 Italics added.)

"I am Jesus Christ, the Son of God who was crucified for the sins of the world, . . ." (Ibid., 35:2. Italics added.)

There are three Gods: the Eternal Father, Elohim, to whom we pray; Christ or Jehovah; and the Holy Ghost who testifies of the others and witnesses to us the truth of all things.

Many seem to delight in confusing the matter with their rationalizations and human calculations. The Father and the Son, in whose image we are created, separate and distinct beings, have identified themselves through the ages.

The Christ declared himself to be the Lord God Almighty, Christ the Lord the beginning and the end the Redeemer of the world, Jesus the Christ the mighty one of Israel, the Creator, the Son of the Living God Jehovah.
The Bible gives much secular and religious history and much in glorious teachings. But even with the scriptures confusion continues in the Christian world.

The scripture says: "And the presence of God withdrew from Moses, that his glory was not upon Moses; and Moses was left unto himself. And . . . he fell unto the earth." (Ibid., 1:5.)

In heavenly glorious vision, Moses "... beheld the world ... and all the children of men." (Ibid., 1:8.) It is significant to note that when the protection from such transcendent glory was relaxed, that Moses was left weak and near helpless.

The scripture says: "And the presence of God withdrew from Moses, that his glory was not upon Moses; and Moses was left unto himself. And ... he fell unto the earth." (Ibid., 1:9.) Many hours elapsed before he could regain his natural strength. He exclaimed: "... mine own eyes have beheld God ... my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him." (Ibid., 1:11.)

The Lord in his mortality was tempted but resisted: "Get thee hence Satan: ..." (Matt. 4:10) he said.

Abraham was tempted; Moses and all men must prove themselves.

Now came Satan, contending for the subservience of Moses. Satan, also a son of God, had rebelled and had been cast out of heaven and not permitted an earthly body as had his brother Jehovah. Much depended upon the outcome of this spectacular duel.

And again, could the mastermind, Lucifer, control and dominate this Prophet Moses who had learned much directly from his Lord? "Moses, son of man, worship me," the devil tempted with promise of worlds and luxuries and power. But, he courageously:

"... looked upon Satan and said 'Who art thou? For behold, I am a son of God, in the similitude of his Only Begotten. ...'" (Moses: 12:13.) And Moses knew well his role and was prepared for this master-mind:

"... where is thy glory, that I should worship thee?"

"For behold, I could not look upon God, except his glory should come upon me, and I were strengthened before him. But I can look upon thee in the natural man. Is it not so surely?" he taunted. (Ibid., 1:13-14.)

"Blessed be the name of my God, for his Spirit hath not altogether withdrawn from me, or else where is thy glory, for it is darkness unto me?"

"And I can judge between thee and God"; (Ibid., 1:15.) The contrast was compelling. Moses the priesthood bearer must be protected to see Jehovah but [page 96] could face this impostor with his natural eyes and without discomfort. What a contrast! And with full knowledge now and with great fortitude the prophet demanded: "Get thee hence, Satan; ..." (Ibid., 1:16.)

The liar, the tempter, the devil unwilling to give up this possible victim, now in rage and fury: "... cried with a loud voice, and rent upon the earth, and commanded, saying, I am the Only Begotten, worship me." (Ibid., 1:19.)

Moses recognized the deception and saw the power of darkness and the "bitterness of hell." Here was a force not easily reckoned with nor evicted. Terrified, he called upon God, then commanded with new power: "I will not cease to call upon God ... for his glory has been upon me, wherefore I can judge between him and thee." (Ibid., 1:18.)

"... In the name of the Only Begotten, depart hence, Satan." (Ibid., 1:21.)

Not even Lucifer, the Star of the Morning, the arch-enemy of mankind can withstand the power of the priesthood of God. Trembling, quaking, cursing, weeping, wailing,
gnashing his teeth, he departed from the victorious Moses.

When properly protected with the glory of God, and when sufficiently perfected, man can see God.

Again, the glory of the Lord was upon him and he heard the promise: "... thou shalt deliver my people from bondage. . . ." (Ibid., 1:26.)

"... and thou shalt be made stronger than many waters; for they shall obey thy command as if thou wert God." (Ibid., 1:25.)

What a promise. What power! As one hears this promise from the God of heaven, one can envision water coming from the rock, manna from the sky, quails from the bushes, and the waters of the sea rolling back to provide dry crossing for the refugee children of Israel.

A heavenly visitor identified himself to Abraham: "I am the Lord, thy God; I dwell in heaven..."

"My name is Jehovah..." (Abraham 2:7-8.)

And Abraham: "... talked with the Lord, face to face, as one man talketh with another;...

"And he said unto me: My son, my son... And he put his hand upon mine eyes, and I saw those things which his hands had made... and I could not see the end thereof." (Ibid., 3:11-12.)

Abraham was protected so that he not only could withstand the glory of the Lord, but he could see and comprehend. The visions which Abraham saw at this time before his sojourn in Egypt were beyond all description. Perhaps no soul even with the strongest telescopes has ever seen the thousandth part of what Abraham saw as to this universe with all its limitless parts and functions. He also saw the creation of this earth, and the Father is quoted:

"And worlds without number have I created; and I also created them for mine own purpose; and by the Son created them, which is mine Only Begotten Son." (Moses 1:33.)

How great the power of God, the majesty of God, the glory of God! Again, when Jehovah came to call Saul of Tarsus to his mission, the vision was given to him only.

"And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." (Acts 9:7.)

But Saul of Tarsus saw Jehovah, the glorified Christ, and heard his voice and conversed with him. Even partially protected as he was, the brilliance of tile light from heaven in which he centered--greater than the noonday sun--Paul collapsed to the earth, trembling, shocked. The voice said: "I am Jesus whom thou persecutest..." (Ibid., 9:5.)

So intense and brilliant was the light that even with such protection, he was blinded. He said: "And when I could not see for the glory of that light being led by the hand of them that were with me, I came into Damascus." (Ibid., 22:11.)

A priesthood miracle restored sight to Paul after three days of total darkness. The glory of the Lord! How great and magnificent!

Paul told Timothy: "... Christ... is the blessed and only Potentate, the King of kings, and the Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see:...

Enoch also needed protection, for the Lord, speaking to Enoch, said:

"Anoint thine eyes with clay, and wash them, and thou shalt see..."

"And he beheld the spirits that God had created, and he beheld also things which were not visible to the natural eye;..." (Moses 6:35-36.)

The godless dared not touch him "... for fear came on all of them that heard him; for he walked with God." (Ibid. 6:39.)

Daniel was worried so much so that he mourned for three weeks and took no pleasant bread nor meat nor wine. Then came his vision which he alone saw:

"... I retained no strength," he said,

"Yet heard I the voice of his words:... then was I in a deep sleep on my face, and my face toward the ground.

"And behold, an hand touched me, which set me upon my knees and upon the palms of my hands.

"And when he had spoken such words unto me, I set my face toward the ground, and I became dumb." (Dan. 10:8-10, 15.)

There is another world with which we mortals are little acquainted. It may not be far from us. Peter, James, and John, the Presidency of the Church came to know the power of God. These three central figures climbed the high mountain with the Lord Jehovah, while he was yet in the mortal world before his crucifixion. In the high mountain was solitude, apartness, and privacy.

What a glorious experience! The Son of God, their Master, "was transfigured before them, and his face did shine as the sun, and his raiment was white as the light" (Matt. 17:2) and heavenly beings Moses and Elias appeared to them... "... a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; Hear ye him." (Ibid., 17:5. Italics added.)

The glory of the contact was more than they could bear and they collapsed, falling on their faces. While in this state unprintable, unspeakable, unutterable things were said and done. The three mortals thus protected survived even this withering fiery experience.

Realizing that death by martyrdom was imminent and that a verbal witness could be forgotten and that his important knowledge must be perpetuated down through the ages, Peter bore his solemn witness in writing. No fable was this, no conjuring of the imagination was this, no imagination of human minds was this... it was real and certain:
Jesus Christ, whom thou hast sent." (John 17:3.) And so we return to the promise made on the hill in Palestine. "Blessed are the pure in heart: for they shall see God."

And eternal life again was made available to men in the earth, for does not the scripture say: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) And so we return to the promise made on the hill in Palestine. "Blessed are the pure in heart: for they shall see God." (Matt. 5:8.)
Men who know God and love him and live his commandments and obey his true ordinances may yet in this life, or the life to come, see his face and know that he lives and will commune with them.

Our friends, I invite further inquiry. I testify to these truths, in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

Elder Spencer W. Kimball of the Council of the Twelve has just given the concluding address.

The Tabernacle Choir will now favor us with the "Hallelujah Chorus" from Handel's "Messiah," conducted by Richard P. Condie. The benediction will be offered by Elder Cashell Donahoe, president of the Virginia Stake.

The music, as you know, for this afternoon has been furnished by the Tabernacle Choir. Again their singing has been inspirational, at both sessions today and also on Saturday morning when their singing was heard by millions. God bless the officers and the members of this great organization. It would be impossible to estimate the good that this group of singers is doing. Letters and messages testify to the happiness and inspiration they bring not only to members of the Church but to music lovers all over the world.

Tonight the Deseret Sunday School Union Conference will convene in this building at seven o'clock. All Sunday School workers will wish to be in attendance and the public is cordially invited.

It is understood that ward Sacrament meetings will be held where practicable this evening in the various wards.

The Tabernacle Choir will now favor us with the "Hallelujah Chorus" conducted by Richard P. Condie. After the benediction by Elder Cashell Donahoe, president of the Virginia Stake, the general session of this conference will be adjourned until ten o'clock Monday morning.

As a concluding number the Tabernacle Choir sang the "Hallelujah Chorus," (Handel's Messiah).

President Cashell Donahoe, President of the Virginia Stake, offered the closing prayer.

Conference adjourned until Monday April 6 at 10:00 a.m.

Conference Report, April 6, 1964

Begin

The General Conference of the Church reconvened Monday morning April 6, 1964.

President David O. McKay presided and conducted the exercises of the session.

The choral music for this Conference session was furnished by the Brigham Young University Combined Choruses, John R. Halliday, Conductor; Frank W. Asper, Organist.

President McKay made the following introductory remarks:

For the information of those who are tuned in by radio or television we announce that we are assembled here in the famed Tabernacle on Temple Square in Salt Lake City in the sixth session of the one hundred and thirty-fourth Annual Conference of the Church. These services are being broadcast in the Assembly Hall by television. Those standing in the doorways may possibly find seats in this building, and possibly not. (Laughter)

This session of the Conference will be broadcast as a public service over television and radio stations throughout the West. The names of the stations were announced prior to the beginning of this meeting. We again express appreciation for this service that is being rendered by these stations.

We are pleased to note the attendance on this week-day session of United States Senators Honorable Wallace F. Bennett and Honorable Frank E. Moss; United States House of Representatives, Honorable Sherman P. Lloyd and Honorable Laurence J. Burton. We welcome our Governor, Honorable George D. Clyde; and our mayor, Honorable J. Bracken Lee; and Honorable Lamont F. Toronto, Secretary of State. Educational institutions are represented this morning by Dr. Harvey L. Taylor of the Unified Church School System; Honorable Earl C. Crockett, acting president of the Brigham Young University; President of the University of Utah, Dr. A. Ray Olpin; Dr. James C. Fletcher, who will take charge of the University of Utah after June 1st; President of the Utah State University, Dr. Daryl Chase; Dixie College, Dr. Arthur Bruhn; Superintendent of State Schools, Dr. T. H. Bell.

We welcome all those who are hearing this historic broadcast in the Assembly Hall and on the air.

This session of the conference will be broadcast as a public service over television and radio stations throughout the west. We again express appreciation for this service that is being rendered by these stations. Both of the sessions today will be rebroadcast starting at one o'clock tomorrow morning, and can be heard in many parts of the United States including Alaska and in Canada, Mexico, the Islands of the Pacific, and in many other parts of the world.

We acknowledge the following telegrams: President Finn B. Paulsen of the Brazilian South Mission reports, "Excellent reception Portuguese broadcast. Good reception in English broadcast earlier. Brazilian South Mission members and missionaries are grateful for the inspiration received."

From President Fyans of the Uruguayan Mission: "Thousands of Saints in Uruguayan nation listening to and being inspired by conference. Our hearts are with you."

We are pleased to note the attendance this morning of the special guests named. We are also pleased to welcome our stake and ward officers from far and near, the temple presidencies, and the general auxiliary officers of the Church, and all who are gathered in this historic building and listening in--a vast audience of hundreds of thousands listening!

The singing for this morning's session will be furnished by the Brigham Young University Combined Choruses conducted by Professor John R. Halliday, with Frank W. Asper at the organ. We are pleased to have these choice young men and women with us today, and want them to know that we deeply appreciate the efforts they have put forth to be with us in this session of the conference, and this afternoon.
We shall begin these services by the chorus singing, "Jesus Christ is Risen Today," under the baton of Professor John R. Halliday. The invocation will be offered by Elder J. Henry Volker, formerly president of the Netherlands Mission.

The Brigham Young University Combined Choruses sang "Jesus Christ Is Risen Today.

J. Henry Volker, formerly President of the Netherlands Mission, offered the invocation.

President David O. McKay:

The Brigham Young University Combined Choruses will now favor us with, "He Is Risen," conducted by John Halliday.

Before we listen to them I wish to make reference once more to the fact that in the year 1820 a young boy between 14 and 15 years of age declared that in answer to sincere prayer he received a revelation from God. His [page 101] declaration was simple but positive--he declared that God is a personal Being who communicates His will to man; and second, that no creed of Christendom had the true plan of salvation. It was ten years later, 134 years ago today, that the Church was organized by a group of men and women in obedience to a commandment of God. They assembled in the house of Peter Whitmer, Sr. in Fayette, Seneca County, New York. They administered the Sacrament, and quoting from the minutes of that meeting: "The spirit of the Lord was manifest in a very great degree. Some prophesied, all praised the Lord, and rejoiced exceedingly."

And now, as has been customary since the organization of the Church, we shall sustain the General Authorities of the Church. A few brief statistical and financial reports will be given, just prior to the sustaining of the Authorities.

Elder Joseph W. Anderson, Clerk of the Conference, will follow the singing by the Choir, and he will give a few statistics concerning the Church. He will be followed by Elder Orval W. Adams, who will give a report of the Church Finance Committee. Brother Adams' presentation of the finances will be followed by President Hugh B. Brown's presentation of the General Authorities, general officers, and general auxiliary officers of the Church for your sustaining vote; and that will be followed by President Joseph Fielding Smith, President of the Council of the Twelve.

The choir will now sing.

The Combined Choruses sang the number, "He Is Risen."

Elder Joseph Anderson, Clerk of the Conference read the following report:

STATISTICAL REPORT 1963

1. Number of Stakes of Zion at close of 1963 ...... 389
2. An increase of 25 Stakes during the year
3. Number of Wards ............................. 3,049
4. Number of Independent Branches in Stakes .... 566
5. Total Wards and Independent Branches in Stakes at close of year .......................... 3,615
6. Number of Mission Branches at close of year .... 1,987
7. Number of Full-Time Missions at end of year (Not including Area Supervisory Missions) ...... 73

Church Membership, December 31, 1963:

1. In the Stakes ............................... 1,736,567
2. In the Missions ............................. 380,884
3. Total Membership .......................... 2,117,451
4. A net increase of 151,665 Members during the year

Church Growth during 1963:

1. Children blessed in Stakes and Missions ........ 56,205
2. Children of record baptized in Stakes and Missions . 49,640
3. Converts baptized in Stakes and Missions ........ 105,210

Social Statistics:

1. (Based on 1963 data from the Stakes)
2. Birth rate per thousand ......................... 34.56
3. Marriage rate per thousand ...................... 8.22
4. Death rate per thousand ......................... 5.09

Priesthood:

1. Members holding the Aaronic Priesthood, December 31, 1963
2. Deacons ............................. 98,637
3. Teachers ............................ 71,596
4. Priests ............................ 97,602
5. Total number holding the Aaronic Priesthood...267,835

1. Members holding the Melchizedek Priesthood, December 31, 1963
2. Elders .............................. 180,332
3. Seventies ........................... 21,196
4. High Priests ........................ 58,560
5. Total number holding Melchizedek Priesthood...260,088
6. An increase of 24,370 during the year

Auxiliary Organizations:

1. Relief Society (Membership) ................... 262,002
2. Deseret Sunday School Union (average attendance) . 758,335
3. Young Men's Mutual Improvement Association (enrollment) ............................ 220,449
4. Young Women's Mutual Improvement Association (enrollment) .................... 272,370
5. Primary (children enrolled) .................... 403,940

Welfare Plan:

1. Number of Persons assisted during the year ...... 104,686
2. Number placed in remunerative employment ......... 11,616
3. Man-days of work donated to the Welfare Plan ...... 114,749
4. Unit-days of equipment use donated ............... 7,055

Genealogical Society:

1. Names cleared in 1963 for Temple Ordinances .... 1,104,017
2. Genealogical records microfilmed in 15 countries during the year were equivalent to 134,394 printed volumes of approximately 300 pages per volume.
Temples:
Number of ordinances performed during 1963 in the 12 operating Temples: For the living .......................... 56,439 For the dead ........................ 3,294,133 Total number of ordinances .............. 3,350,572

Church School System:
Total 1963 cumulative enrollments in Church Schools, including Institutes, and Seminaries............. 125,922

Missionaries:
Number of Missionaries who at the close of 1963 were laboring under calls from the First Presidency in the full-time missions .......................... 11,653 Number of Local Missionaries (full-time and part-time) who at the close of 1963 were laboring in these missions ................................. 129 Number of Stake Missionaries at the close of the year 5,135 Total number of Missionaries at end of year....16,917 Number of Missionaries who received training in the Missionary Home during 1963 ....................... 5,659

THOSE WHO HAVE PASSED AWAY
Since the 1963 Annual Conference
President Henry D. Moyle, of the First Presidency
Richard R. Lyman, formerly a member of the Council of the Twelve
Elder Levi Edgar Young, of the First Council of the Seventy
H. Loren Allen, President of Mesa Stake
George B. Glade, President of Park Stake
James L. Mortensen, President of Columbus Stake
Golden Romney, President of Lewiston Stake
Gladys Pratt Young, wife of Elder S. Dilworth Young of the First Council of the Seventy

Church Auditing Committee
Elder Orval W. Adams read the following report by the Church Finance Committee.
March 30, 1964 The First Presidency 47 East South Temple Street Salt Lake City, Utah
Dear Brethren:
We have reviewed the report of the 1963 financial operations of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints, as well as of auxiliaries and other organizations for which accounts are maintained in the Financial Department of the Church. Attention was given particularly to the accounting and auditing procedures followed as to funds received and to the manner in which expenditures are controlled. We have determined that the expenditures of such funds are authorized by the First Presidency and by budgetary procedures. The budget is authorized by the Council on Disposition of the Tithes comprised of the First Presidency, the Council of the Twelve and the Presiding Bishopric.

A continuous audit of the financial records of the Church is conducted by the Church Auditing Department which is completely independent of all other departments. Professional auditing firms are employed to audit certain businesses owned or controlled by the Church.

Based upon our review of the financial reports of the Corporation of the President of the Church of Jesus Christ of Latter-day Saints and explanations made by the personnel of the Financial and Auditing Departments of the Church we are of the opinion that the expenditures of funds during the year 1963 were made in accordance with the established procedures outlined herein.

We congratulate the General Authorities and their associates for the manner in which the finances of the Church are administered, and we commend the Church Financial Department and the Church Auditing Department for the expert and careful manner in which all financial records are maintained and audited.

Respectfully submitted,

Orval W. Adams
Harold H. Bennett
Glenn E. Nielson
Wilford G. Edling
Weston E. Hamilton

President Hugh B. Brown:
It now becomes our privilege to exercise a right which is not a pro forma matter but an important function in Church government.

Sustaining Vote
It is proposed that we sustain the following as General Authorities of the Church:
President Hugh B. Brown, First Counselor in the First Presidency, presented for the sustaining vote of the members the General Authorities, General Officers, and General Auxiliary Officers of the Church as follows:

GENERAL AUTHORITIES OF THE CHURCH
THE FIRST PRESIDENCY

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES


Patriarch to the Church

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE


TRUSTEE-IN-TRUST

David O. McKay as Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Antoine R. Ivins Marion D. Hanks Seymour Dilworth Young Albert Theodore Tuttle Milton R. Hunter Paul Harold Dunn Bruce R. McConkie

PRESIDING BISHOPRIC

John H. Vandenberg, Presiding Bishop Robert L. Simpson, First Counselor Victor L. Brown, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant.

GENERAL CHURCH PRIESTHOOD COMMITTEES

PRIESTHOOD WELFARE COMMITTEE

Marion G. Romney, Chairman John H. Vandenberg, Vice Chairman

PRIESTHOOD HOME TEACHING COMMITTEE

Alvin R. Dyer, Managing Director with all members of the committee as at present constituted.

PRIESTHOOD MISSIONARY COMMITTEE

Spencer W. Kimball, Chairman of Executive Committee Gordon B. Hinckley, Managing Director Boyd K. Packer, Associate Managing Director with all members of the committee as at present constituted.

PRIESTHOOD GENEALOGICAL COMMITTEE

Howard W. Hunter, Chairman Theodore M. Burton, Managing Director with all members of the committee as at present constituted.

CHURCH BOARD OF EDUCATION


ACTING CHANCELLOR OF THE CHURCH SCHOOL SYSTEM

Harvey L. Taylor

FINANCE COMMITTEE

Orval W. Adams Harold H. Bennett Wilford G. Edling Glenn E. Nielson Weston E. Hamilton

SENIOR CHURCH AUDITORS

Harold L. Davis Charles Schmidt

GENERAL AUXILIARY OFFICERS OF THE CHURCH
My beloved brethren and sisters: I have chosen a vital subject, that of chastity if you will give me your attention.

According to the dictionary, chastity means, "The state or quality of being chaste, free from sexual impurity, free in thought, modest and free from vulgarity."

When our Redeemer was with the Nephites on this continent after his resurrection, he emphasized this principle by saying to them: "And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end."

"Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day."

"Verily, verily, I say unto you, this is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do that shall ye also do; for that which ye have seen me do even that shall ye do;"

"Therefore, if ye do these things blessed are ye, for ye shall be lifted up at the last day." (3 Nephi 27:19-22.)

Repentance Essential

From what we see as we travel from city to city and from what we read in the public press, we are forced to the conclusion that repentance from sin is extremely essential throughout the entire world. In fact, there is seldom a time in the known history of mankind when sexual sin was not prevalent and the violation of the divine commandments was almost universal. It was not long after Adam and Eve had children who began to pair off and establish families that the influence of Satan was felt, and the sons and daughters forgot the teachings of their parents. We read that Satan came among them saying: "I am also a son of God," and he commanded them to believe not the teachings of their parents, and the record informs us that from that time forth men became, "...carnal, sensual and devilish." (Moses 5:13.)
This mortal life is just an essential part of our eternal existence. We came here to be tested and proved by coming in contact with evil as well as the good. It is necessary that we be tempted and tried, but the Eternal Father did not leave us helpless in the midst of evil. From the very beginning the plan of salvation was presented to our first parents. They taught these principles to their children. It is necessary, however, that we have trials and temptations as well as the divine commandments. [page 108] Therefore the Father has permitted Satan and his hosts to tempt us, but by the guidance of the Spirit of the Lord and the commandments given through revelation, we are prepared to make our choice. If we do evil, we have been promised that we will be punished, if we do good, we will receive the eternal reward of righteousness. Every soul has been given the gift of free agency. It is essential that we learn both good and evil and thus resist and overcome the evil. If we live righteously there will come eternal salvation and exaltation in the kingdom of God.

Cleaning and Eternal Existence

CLEANLINESS OF LIFE will bring the reward of exaltation and an eternal existence in the kingdom of God. If we choose the evil, the reward will be in punishment. Eventually every sin will have to be righted. Our Savior paid the price of our transgressions if we do not sin a sin worthy of eternal death and humbly keep his commandments; otherwise he has said, we must suffer even as did he.

When the children of Israel came out of Egypt, the Lord gave them many commandments. Among these commandments he taught the Israelites that their bodies were sacred and that they should not be improperly exposed. Among these instructions we find this necessary commandment:

"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God."

Today it is a common sight, even on the streets of the cities of the Latter-day Saints, to see women dressed in pants and suits similar to those worn by men. We are forced to declare that this is not a lovely sight. Moreover, it is also frequently the case at parties and places of entertainment that women are arrayed in what I think they call full or party dress, thus exposing a part of the body which should be sacred and not exposed.

The Prophet Isaiah without question saw our day, for he speaks of the daughters of Zion who, in the latter days, would be guilty of all kinds of improprieties in their dress. I will not quote what he said, but if any are curious enough and wish to read it you will find it in the third chapter of Isaiah, verses sixteen to the end.

Now, my good brethren and sisters, I am making a plea for modesty and chastity and for the members of the Church, male and female alike, to be chaste, clean in their lives, and obedient to the covenants and commandments the Lord has given us.

I would like to quote a few paragraphs taken from a discourse by President J. Reuben Clark, Jr.:

"Our very civilization itself is based upon chastity, the sanctity of marriage, and the holiness of the home. Destroy these and Christian man becomes a brute."

Chastity Fundamental

"Chastity is fundamental to our life and to our civilization. If the race becomes unchaste, it will perish. Immorality has been basic to the destruction of mighty nations of the past; it will bring to dust the mighty nations of the present. Every one of us who instructs our youth in whatever place or position, and in whatever capacity, must teach the young people of today to abstain from unchastity."

The following counsel is given by President David O. McKay:

"In this day when modesty is thrust into the background, and chastity is considered an outmoded virtue, I appeal to you to keep your souls unmarred and unsullied from this sin, the consequence of which will smite and haunt you intimately until your conscience is seared and your character sordid.

"Remember, too, the significance of the Savior's saying that if any shall commit adultery even in his or her heart, he shall not have the Spirit but shall deny the faith and shall fear.

"Resist evil, and the tempter will flee from you. If you keep your character above reproach, no matter what others may think, or what charges they make, you can hold your head erect keep your heart light, and face the world undauntedly because you, yourself, [page 109] and your God know that you have kept your soul untarnished."

Chastity above all things. If we choose the evil, the reward will be in punishment. Eventually every sin will have to be righted. Our Savior paid the price of our transgressions if we do not sin a sin worthy of eternal death and humbly keep his commandments; otherwise he has said, we must suffer even as did he.

Again from President McKay;

"My spirit," says the Christ 'will not dwell in unclean tabernacles.' The corruption that is in the world through lust, as mentioned in one of Peter's Epistles, has its source in thoughts and schemes harbored in the individual mind. A man who takes advantage of his neighbor in a business deal when the opportunity offers has prepared himself for the occasion by dishonest thinking. Young couples do not lose their chastity, named by the Book of Mormon as 'precious above all things' without their having previously in thought justified the act.

"The husband who coolly turns from a loyal wife and family and seeks illicit relationship elsewhere, perhaps with a disloyal wife of a neighbor, has previously poisoned his soul with immoral ideas. Disgruntled members of society faultfinders in wards and stakes, do not become such merely because of some offense, real or imagined. What they say and do has been preceded by selfish desires or unattained ambition."
Elder Bernard P. Brockbank Assistant to the Council of the Twelve Apostles

Page 10 “By their fruits”

Under the inspiration and direction of our Prophet David O. McKay, we have undertaken a great and far-reaching missionary program in the New York World’s Fair. Millions of people will have the opportunity to hear testimonies and see fruits of the gospel in the restored Church of Jesus Christ Jesus said, “... by their fruits ye shall know them.” (Ibid., 7:20.) The fruits through the exhibits based upon the scriptures will be shown and taught.

Page 11 The World’s Fair

Our pavilion and exhibits are built and designed to give a sacred atmosphere and a spirit of rest and peace. Our theme is “Man’s Search for Happiness.” We want to show and impress upon all who attend, that happiness comes from seeking first the kingdom of God and his righteousness.

Page 12 As people enter the pavilion, they will see an Adam and Eve statue and the masterful painting of the ancient prophets. The scriptural messages which will be written in text will show our acceptance of the Old Testament scriptures.

Page 13 The Messages of the New Testament

The heroic-sized marble statue of Jesus Christ and the inspired painting of the Twelve Apostles will show that we accept Jesus Christ, the Twelve Apostles, and the scriptures of the New Testament. The one-hundred-ten foot mural, picturing the teachings of Jesus Christ, will touch the hearts of the true Christians. Jesus Christ is shown coming up out of the waters of the River Jordan after being baptized by John the Baptist. The Holy Ghost is represented in the form of a dove, and the voice of God the Eternal Father saying, “... This is my beloved Son, in whom I am well pleased.” (Ibid., 3:17)—a picture that even touches the heart of the unbeliever. This is one of the great examples and messages of the New Testament, and the artist under inspiration has created and pictured this glorious occasion when God expressed from heaven that he was pleased with his Son.

Page 14 Christ-centered

The mural continues with Jesus calling the fishermen, Peter and Andrew. Another picture shows the calling and ordaining of the Twelve Apostles; Jesus is also pictured teaching the multitudes in Jerusalem; Jesus praying at Gethsemane while the apostles slept; Judas and the betrayal kiss; the crucifixion; the meeting of the Resurrected Christ and the apostles after his resurrection; the ascension of Jesus Christ and the two men in white apparel saying, “... this same Jesus, which is taken up from you into heaven, shall so come in like manner ...” (Acts 1:11)—a most impressive mural. The golden-rayed room built around Jesus Christ, is inspiring soul-searching, and magnificent. Many will receive their first inspiration of this Church as they enter this pavilion.

Page 15 We will briefly show the apostasy from the teaching of Jesus Christ, that man in many cases substituted his own doctrines and programs; men did away with the Twelve Apostles, changed the baptism, and substituted an incorporeal and incomprehensible God for our Living, Personal Heavenly Father.

Page 16 “Another Angel”

The mural continues to show John the Revelator on the Isle of Patmos. John in vision saw an angel and said, “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,”(Rev. 14:6) often quoted and unique to this Church. Our message to the world is that this angel came to the Prophet Joseph Smith and restored the everlasting gospel, and that it is going forward today to every nation, kindred, tongue, and people.

Page 17 The Restoration

As we walk into the first vision diorama, we see the boy-Prophet, [page 111] Joseph Smith, kneeling in humble prayer in the Sacred Grove, and we feel as if we are in that grove of trees witnessing his first vision.

Page 18 Heavenly Beings

Millions accept Moses, Abraham, Jacob, Isaiah, and all of the ancient prophets of God as prophets of God, and heavenly messengers appeared unto them many times. Millions accept the Apostle Peter, John the Revelator, Paul, and the other Apostles of the Lord Jesus Christ, and they all had heavenly visitations and manifestations. If we stay with the God-given scriptures, heavenly manifestations are part of God’s earth program, and the Prophet Joseph Smith’s first vision is in harmony with the
scriptures.

| p26 A twin diorama showing Jesus Christ teaching in and around Jerusalem on the Eastern Hemisphere and in the Americas on the Western Hemisphere is impressive and brings to light his statement that he had other sheep which he must visit. |
| p27 Scriptures |
| p28 The Bible contains the God-inspired scriptures of the Eastern Hemisphere. The Book of Mormon contains the God-inspired scriptures of the Western Hemisphere. Today men are looking for evidence of divine power; it can be found in the Holy Bible and in the Book of Mormon, and among the prophets and Apostles of the Lord. |
| p29 A statue showing the restoration of the priesthood by Peter, James, and John, messengers sent from heaven, upon the head of the Prophet, will portray the restoration of this great power. One hundred back-lighted transparencies have been created and taken from all parts of the world to show the fruits of the Church. |
| p30 Life Eternal |
| p31 A diorama showing eternal life has been created around the words of Jesus that have been quoted here several times at this conference “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (John 17:3.) An inspired moving picture on eternal life has also been created to inspire and touch the hearts of the truth-seeker. |
| p32 The Tabernacle Choir, a great missionary, will be at the fair also. Three hundred Singing Mothers will be there. |
| p33 I heard several fine sermons on Easter from prominent ecclesiastical scholars encouraging the people to return to religion. We already have an abundance of varied religions on this earth, but all of God's children should turn to the God-inspired scriptures and to the gospel teachings of Jesus Christ. They should seek first the kingdom of God. |
| p34 Brothers and sisters, we sincerely and humbly ask for your prayers for the success of the Lord's work at the World's Fair and for the great missionary program of the Church, that we may more fully teach the gospel of Jesus Christ to every nation, kindred tongue, and people, and I ask this in the name of Jesus Christ. Amen. |
| p35 President David O. McKay: |
| p36 He to whom you have just listened is Bernard P. Brockbank, Assistant to the Twelve. |
| p37 The congregation and chorus will now join in singing, "Praise to the Man Who Communed with Jehovah." |
| p38 Elder Thorpe B. Isaacson will be our speaker following the singing. |
| p39 The Choruses and the congregation joined in singing the hymn, "Praise To The Man Who Communed With Jehovah." |
| p40 President David O. McKay: |
| p41 Elder Thorpe B. Isaacson, Assistant to the Twelve, will be our next speaker. |
| p42 He will be followed by Elder John Longden. |
| p43 Thorpe B. Isaacson |
| p44 ELDER THORPE B. ISAACSON Assistant to the Council of the Twelve Apostles |
| p1 President McKay, President Brown, President Tanner, President Smith, my beloved brethren of the General Authorities, my dear brothers and sisters: I would like to testify to you that these brethren are servants and prophets of God our Eternal Father. I know today we miss Elder LeGrand Richards, Apostle LeGrand Richards. I say "apostle" intentionally because truly he is an Apostle of the Lord Jesus Christ. We have missed his sitting here by the side of Brother Romney for these three days. I visited with him this morning. He is home and looks very fine. He sends his love to the people, the Saints, and thanks you for your prayers. He does love the Saints, and I can say to him, "We love you, too, LeGrand. You are a great soul." |
| p2 The first and great commandment is: |
| p3 "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. |
| p4 "And the second is like unto it, Thou shalt love thy neighbour as thyself." (Matt. 22:37, 39.) |
| p5 My Neighbor |
| p6 Now, just who is your neighbor? We are living in a somewhat complex society, when things sometimes are not quite as they seem. And now as we are facing a state and national election, perhaps we should conduct ourselves and our public statements and accusations a little differently than we have done in the past. |
| p7 The Lord has said: |
| p8 "Judge not, that ye be not judged. |
| p9 "For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. |
| p10 "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" (Ibid., 7:1-3.) |
| p11 The Opposition's Candidate |
| p12 We have two great American political parties in this country--the Republican Party and the Democratic Party--and I believe that most citizens believe in the two-party system and desire to preserve it. Sometimes we speak about the opposition candidate as if we would like to destroy one or the other political party. Recently, I heard two men talking about a certain candidate of the opposite party to which they belonged. One of the men said, "If he runs, before he is through, we will ruin him." Some of us can recall where men have been practically ruined because of treacherous political campaigns. I wonder if any political office is worth that price. Certainly, we can talk principles and policies without degrading the integrity and even the good name and the family reputation of any candidate of either party. |
| p13 As citizens of this great country and members of both major political parties, we can be thankful for belonging to a nation under God and for a faith which, if practiced,
We should all be thankful and grateful that this government is an inspired form of government and our personal rights and liberties will continue unabated. Ours is a free country, and freedom requires people to think for themselves and develop their own abilities. Tolerance and respect for the opinion of others should be cherished and practiced. Each of us could learn to distinguish between men and their ideas, to disagree without being disagreeable, and to take no pleasure in ruining any man or his good name or his future because most of us, if not all of us, have guilt enough—each in his own way. Perhaps there is a great lack of tolerance. We should not debase and deprive those with whom we may differ by character or custom but realize that there is a time and place for everything. The courage to defend the right does not give one the right to destroy those who disagree. The world is in constant conspiracy against brave men. Moral courage has been to a greater or less extent missing or lacking in the American life.

Competition in America is keen but that does not justify the attempt to ruin a man's good name in order to achieve, nor does it justify short cuts in our taking advantage of the other fellow.

Should Americans set themselves one against another in bitterness and suspicion? Are we developing tolerance, moral courage, patience, etc., or have these virtues become de-emphasized in American life? To what degree would we go to defeat another?

Some years ago an article written by President David O. McKay was published, entitled "Protecting One Another's Honor." It might be well for each one of us to adapt this article to ourselves. Today that should be emphasized and practiced. Yes, it should even become part of our own life. May I quote some statements from that article. President McKay states, and I quote:

"To defend one's country is a worthy deed! Patriotism is a virtue. In protecting the good name and holding inviolate the word of their country, men in the service of their country may rise to the heights of true nobility. . . ."

"The same virtue is possessed by him who with unwavering integrity protects the honor and good name of his friends and associates [yes, even his competitors]. It is the best within him expressing itself.

"In upholding the good in others he makes better his own soul. He that looks for the good shall find it; and he who protects another's good name makes bright his own.

"But the opposite is true as well. If every man is the keeper of his brother's good name, he who proves false to his trust weakens his own good character, stains his own soul. There is a mean element in human nature which 'feeds fat' upon seeing weaknesses and faults in others—which secretly gloats upon others' failures. The more one yields to this meanness, the meaner one becomes. . . ."

"It is from this base side of humanity that spring slander and backbiting, . . . gross evils in society that produce discord, distrust, and evil-doing-- that cause . . . sorrow and broken hearts. . . . Families are broken up because of distrust aroused by faults magnified and virtues overlooked. Ties of friendship are broken, societies and organizations weakened by dissension and ill will, and even governments undermined because men fail to defend the honor and good name of their colleagues and governing officials. Much of this is the result of the failure to look for the good and not for the bad in others.

"Looking for the good does not mean being blind to the bad. Human nature is full of weaknesses and frailties; . . . But in organized society . . . there are means established whereby weaknesses may be corrected and evils overcome. They are only made worse when magnified and multiplied by gossip's idle tongue. It is a deplorable fact that the eye of the gossip and the slanderer sees not only no good in others, but sees 'evil where no evil exists.' Ofttimes many evil, vicious things that are circulated exist only in the imagination of . . . evildoing minds. How sordid must be that person's soul who would defame the honor and good name of an innocent friend or neighbor!

"True religion as exemplified in the gospel of Jesus Christ teaches that every man should be the defender of his brother's good name. It goes even further by requiring everyone to overlook another's trespasses:

"To pray for power to see things as they are, not as others imagine them to be; to cherish charity in our hearts for our fellow men; to realize that, next to love, sympathy is the divinest attribute of the human soul, and to manifest it for all things, both great and small; to strive by righteous endeavor to hasten the day when men of all nations shall live as brothers--these are some of the ideals of life which should be emphasized by all men everywhere. . . ."
“Scandal is one of the crimes of the tongue, but it is only one. Every individual who breathes a word of scandal is an active stockholder in a society for the spread of moral contagion. He is instantly punished by nature by having his mental eyes dimmed to sweetness and purity, and his mind deadened to the sunlight and glow of charity.

A few words lightly spoken by the tongue of slander, a significant expression of the eyes, a cruel shrug of the shoulders, with a pursing of the lips—and then friendly hands grow cold, the accustomed smile is displaced by a sneer, and one stands alone and aloof with a dazed feeling of wonder at the vague, intangible something that has caused it all.

For this craze for scandal, sensational newspapers of today are largely responsible. I am not referring to our newspapers. Each newspaper is not one tongue, but a thousand or a million tongues, telling the same foul story to as many pairs of listening ears. The vultures of sensationalism scent the carcass of immorality afar off. From the uttermost part of the earth they collect the sin, disgrace and folly of humanity and show them bare to the world.

They do not even require facts, for morbid memories and fertile imaginations make even the worst of the world's happenings seem tame when compared with their monstrosities of invention. These stories, and the discussions they excite, develop in readers a cheap, shrewd power of distortion of the acts of all around them.” (The Kingship of Self-Control by William George Jordan.)

When we look at other men, we may think they have no problems, that they have no worries, no sadness; but someone said, "Do not judge another man until you have walked in his shoes for a while!"

"Nay Speak No Ill"

"Nay speak no ill; a kindly word Can never leave a sting behind; And, oh, to breathe each tale we've heard Is far beneath a noble mind. Full oft a better seed is sown By choosing thus the kinder plan, For, if but little good is known, Still let us speak the best we can.

"Give me the heart that fain would hide, Would fain another's faults efface. How can it please the human pride, To prove humanity but base? No, let us reach a higher mood A nobler estimate of man Be earnest in the search for good And speak of all the best we can.

"Then speak no ill, but lenient be To other's failings as your own. If you're the first a fault to see Be not the first to make it known, For life is but a passing day; No lip may tell how brief its span; Then, O the little time we stay, Let's speak all the best we can." --Anon. Hymns, Church of Jesus Christ of Latter-day Saints, page 116

May God bless us that we may do so, and that we shall never add to the worries of a friend or a brother, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Thorpe B. Isaacson, Assistant to the Twelve, has just addressed us. Elder John Longden, Assistant to the Twelve, will be our next speaker. He will be followed by Ezra Taft Benson of the Council of the Twelve.

ELDER JOHN LONGDEN Assistant to the Council of the Twelve Apostles

Much has been said about the resurrection of Jesus Christ during this conference, and for several weeks past by many peoples of the Christian faith as the Easter season has been commemorated. The resurrection, we testify, is a reality. Every testimony-bearing member of this Church gives this witness.

Today, I should like to speak about a reality yet to come—the second coming of Jesus Christ. The signs and events preceding his second coming are clearly taught in the scriptures and furthermore are being fulfilled now.

By way of review, while the Savior was upon the earth on one occasion he met with:

"The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

"He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.

"And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. 16:1-3.)

I well remember as a boy in England hearing this statement many times "Red sky at night, sailors take delight. Red sky in the morning, sailors take warning."

Later, the Savior sat upon the Mount of Olives; the disciples came unto him privately, saying: ". . . Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

"And Jesus answered and said unto them, Take heed that no man deceive you.

"For many shall come in my name saying, I am Christ; and shall deceive many.

"And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

"For nation shall rise against nation and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

"And then shall many be offended, and shall betray one another, and shall hate one another.

"And many false prophets shall rise, and shall deceive many.

"And because iniquity shall abound, the love of many shall wax cold.

"But he that shall endure unto the end, the same shall be saved.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Ibid., 24:3-7, 10-14.)

Evidence
Think of the signs and events of the past several weeks--world-wide, bearing on these predictions. We note, then, as the time approached for the Savior's departure from his disciples, he gave them instructions as to their mission to carry the gospel to all the world. He also instructed them in relation to conditions which would prevail on the earth preceding his second coming. Peoples of the earth would reject him and his mission.

False doctrines would arise and there would be wars and rumors of wars because of the difficulties that would arise in the hearts of men. Nation would rise against nation. Peace would be taken from the earth, but his disciples should endeavor to remain faithful and true to their covenants to the end.

As we review the happenings of the past few years, we realize the most dreadful wars of all time have been fought in this dispensation, and the end is not yet. There are uprisings in many, many countries today. We have signs in the heavens and in the earth. Have they become so common we fail to recognize them? In recent years around the world, we have had some of the most destructive earthquakes of history. Distress in and among nations is increasing daily. Will anyone say that men's hearts are not failing them? Today, millions of people sit and tremble in fear of what may happen. The wickedness of the world increases. Nations are preparing more earnestly than ever before for the final great struggle.

Among the signs which would be given to indicate the near approach of his advent, there would not only be wars but also earthquakes in divers places, distress among nations elements in commotion in tornados and hurricanes, the sea heaving itself beyond its bounds. There would be signs in the heavens as well as in the earth of unusual proportions. To impress his disciples that these events would surely come, the Savior said:

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." (Matt. 24:43-44.)

Watched, and would not have suffered his house to be broken up.

May we then observe the signs which are so evident and have the desire to labor and watch and so live as if the Savior were going to come today, is my prayer in the revelation from the Lord to the Prophet Joseph Smith in May 1831.

When he said: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: . . ." (1 Thes. 4:16.)

The scriptures are replete with testimonies pertaining to the second coming of Jesus Christ. I would have you note Job and the Prophet Daniel, also the words of the Apostles after the crucifixion of Jesus: " . . . this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

Likewise, Peter predicted the Saints also shall hardly escape. Nevertheless I, the Lord, am with them. (See 1 Pet. 4:18.) This is a great promise to those who will keep their covenants. Another sure sign to take place before his second coming was the restoration of the gospel and kingdom here on earth of the Lord Jesus Christ. This we testify took place 134 years ago.

Or as Peter predicted in 2 Peter 3:3-4: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

"And as it was in the days of Noah, so shall it be also in the days of the Son of man."

"They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

Even thus shall it be in the day when the Son of man is revealed." (Luke 17:26-30.)

Or as Peter predicted in 2 Peter 3:3-4: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

And saying, Where is the promise of his coming? . . ."

And saying, Where is the promise of his coming? . . ."

Time Not Known to Man

True, the precise time of Christ's coming has not been made known to man. Yet I have no fear in my heart. Neither has anyone with a testimony of the gospel of Jesus Christ. By learning to comprehend the signs of the times, by watching the development of the work of God among the nations, and by noting the rapid fulfillment of significant prophecies, we may perceive the progressive evidence of the approaching event; but the hour or the day, no man knoweth, neither the angels in heaven nor shall they know until he comes. His coming will be a surprise to those who have ignored his warnings and who have failed to watch. Watch, therefore for ye know neither the day nor the hour wherein the Son of man cometh.

Likewise, Peter predicted the Saints also shall hardly escape. Nevertheless I, the Lord, am with them. (See 1 Pet. 4:18.) This is a great promise to those who will keep their covenants. Another sure sign to take place before his second coming was the restoration of the gospel and kingdom here on earth of the Lord Jesus Christ. This we testify took place 134 years ago.

Scriptural Evidence

The scriptures are replete with testimonies pertaining to the second coming of Jesus Christ. I would have you note Job and the Prophet Daniel, also the words of the Apostles after the crucifixion of Jesus: " . . . this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

Likewise had this to say: ". . . and unto them that look for him shall he appear the second time. . . ." (Heb. 2:38.) Likewise the Apostle Paul had this firm conviction when he said: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: . . ." (1 Thes. 4:16.)

But the crowning testimony of all is from the Savior of the world himself: " . . . I am Jesus Christ, who cometh quickly, in an hour you think not" (D&C 51:20), given by revelation from the Lord to the Prophet Joseph Smith in May 1831.

May we be in the category predicted by the Savior: "But know this, that if the goodman of the house had known in what watch he would come he would have watched, and would not have suffered his house to be broken up.

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." (Matt. 24:43-44.)

I bear witness that the messages of this conference have been to warn, advise, counsel, and encourage everyone to prepare and be ready to meet the Master, whether we are still living in mortality or have completed our missions here.

May we then observe the signs which are so evident and have the desire to labor and watch and so live as if the Savior were going to come today, is my prayer in the
The concluding session of the Conference was held at 2:00 p.m., Monday April 6th, with President David O. McKay presiding and President Hugh B. Brown conducting.

The Brigham Young University Chorale furnished the choral music for this session. Kurt Weinzinger conducted. Frank W. Asper was at the organ.

President Brown opened the meeting with the following introductory remarks:

President Hugh B. Brown:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah, in the seventh and concluding session of the one hundred and thirty-fourth Annual Conference of The Church of Jesus Christ of Latter-day Saints.

This afternoon many television and radio stations throughout the western part of the United States will carry the proceedings of this concluding session.

We wish to extend a cordial welcome to all present this afternoon--to special guests, educational leaders, stake presidencies, bishoprics and members of general auxiliary boards, and to those listening in.

The music for this session will be rendered by the Brigham Young University Chorale, with Kurt Weinzinger conducting. Frank W. Asper is at the organ. We shall begin this service by the Choir singing, "Pilgrim's Chorus," after which the opening prayer will be offered by Elder Clifford O. Gledhill, formerly president of the Great Lakes Mission.

The opening selection by the Brigham Young University Chorale was "Pilgrim's Chorus."

Elder Clifford O. Gledhill, formerly President of the Great Lakes Mission offered the opening prayer.

President Hugh B. Brown:

The Brigham Young University Chorale will now sing, "I Know That My Redeemer Lives." After the singing Elder Ezra Taft Benson of the Council of the Twelve will address us.

The Chorale sang the hymn, "I Know That My Redeemer Lives."

President Hugh B. Brown:

Elder Ezra Taft Benson of the Council of the Twelve Apostles

Humbly and gratefully I approach this sacred assignment.

As the ancient Apostle declared on the Mount of Transfiguration: "... it is good for us to be here: ... " (Matt. 17:4.)

I am grateful to President David O. McKay, whom I sustain as a prophet of God, for inviting Sister Benson and me to attend this great conference, even though we had not expected it and even though it is not easy to leave the mission field.

Have you ever attended a mission-wide conference of more than two hundred devoted, enthusiastic, wonderful missionaries? We were in the midst of a series of such inspiring meetings when President McKay's cablegram arrived. In fact, we concluded one of these missionary conferences in Dusseldorf, Germany, only Wednesday, April 1. It was, I believe, the best April First Day I have ever spent.

We bring you the love and greetings of 2100 of some of the finest young men and women to be found anywhere, your sons and daughters. They are not perfect, but I say to you, they are a credit to their loved ones, their communities, and the Church. I know the Lord loves them and is magnifying them, at times even beyond their natural abilities, which is one of the most soulsatisfying experiences that can come to man.

We bring you warm greetings from twelve dedicated mission presidents and their devoted companions.

We also bring you the love and fellowship of tens of thousands of faithful members--many of them new in the Church--from Norway, Sweden, Finland, Denmark, Switzerland, Austria, and Germany, who love the Lord and his work and rejoice in the brotherhood they enjoy in the Church.

It is a high and sacred honor to bear witness to the divine mission of Jesus Christ; to represent his great Church; to be an ambassador of truth to our Father's children; to be called by a prophet of the Lord to go into the world and proclaim the glad tidings that God has again spoken from the heavens: that the heavens are not sealed, that God still communicates with men on the earth, and that the pure gospel of Jesus Christ has again been restored to the earth in its fulness.
Heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:9-11, also Luke 24:50-51.)

...apparel appeared by them. They spoke unto the eleven saying, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into...

...and the sweet wife of our beloved Brother S. Dilworth Young. It is, therefore, most fitting that we consider together that most glorious event, the resurrection of the Lord Jesus Christ.

Testimony: Jesus is the Christ I bear witness to you that Jesus is the Christ, the Savior and Redeemer of the world— the very Son of God.

...He was born the babe of Bethlehem.

...He lived and ministered among men.

...He was crucified on Calvary.

...His friends deserted him.

...His closest associates did not fully understand his mission, and they doubted. One of the most trusted denied knowing him.

...A pagan governor, struggling with his conscience after consenting to Jesus’ death, caused a sign to be erected over the cross proclaiming him “JESUS OF NAZARETH THE KING OF THE JEWS.” (John 19:19.)

...He asked forgiveness for his tormentors and then willingly gave up his life.

...His body was laid in a borrowed tomb.

...An immense stone was placed over the opening.

...In the minds of his stunned followers over and over echoed some of his last words, "...be of good cheer; I have overcome the world." (Ibid., 16:33.)

...On the third day there was a great earthquake. The stone was rolled back from the door of the tomb. Some of the women, among the most devoted of his followers, came to the place with spices "and found not the body of the Lord Jesus." (Luke 24:3.)

...Angels appeared and said simply "Why seek ye the living among the dead?"

..."He is not here, but is risen." (Ibid., 24:5-6.)

...There is nothing in history to equal that dramatic announcement: "He is not here, but is risen."

..."He is Risen"

...The greatest events of history are those which affect the greatest number for the longest periods. By this standard, no event could be more important to individuals or nations than the resurrection of the Master. The eventual resurrection of every soul who has lived and died on earth is a scriptural [page 120] certainty, and surely there is no event for which one should make more careful preparation. Nothing is more absolutely universal than the resurrection. Every living being will be resurrected. "...as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.)

...There are those, however, who act as though they do not believe in eternity or a resurrection. They cower at the thought of nuclear war, and to save their own bodies they would have peace at any price. Yet the best assurance of peace and life is to be strong morally and militarily. But they want life at the sacrifice of principles. Rather than choose liberty or death, they prefer life with slavery. But they overlook a crucial scripture “...fear not them which kill the body but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.” (Matt. 10:28.) The Lord could, I suppose, have avoided the war in heaven over free agency. All he needed to do was to compromise with the devil, but had he done so he would have ceased to be God.

...While it is more difficult to live the truth, such as standing for free agency, some of us may in the not-too-distant future be required to die for the truth. But the best preparation for eternal life is to be prepared at all times to die—fully prepared by a valiant fight for right.

...Let us act like men, men who are sons of God, men with a sure knowledge that there will be a resurrection and a final judgment.

...Yes, the resurrection of Jesus Christ is a glorious reality. He became the first fruits of them that slept. He truly rose from the tomb the third day, as he and his prophets foretold, and became in very deed “the resurrection and the life.” He broke the bonds of death for all of us. We, too, will be resurrected. Our spirits will be reunited with our bodies.

...Later the Risen Lord appeared to other women, to the two disciples on the road to Emmaus, to Peter, to the Apostles, and “after that,” as reported by Paul, “he was seen of about five hundred brethren at once.”

...“And last of all,” continued Paul, “he was seen of me also.” (1 Cor. 15:6, 8.)

Resurrection, A Glorious Reality

...Yes, Christ’s resurrection was abundantly verified. The witnesses are many. Throughout the forty days following his resurrection the Lord manifested himself at intervals and gave instructions in the things pertaining to the kingdom of God. Much that he said and did is not written, but such things as are of record, John assures us, “...are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.” (John 20:31.)

...He had told his followers that he must soon ascend unto his Father in heaven. And as the time of his ascension drew nigh, the Lord in that last solemn interview gave his parting instructions to his disciples.

...And when Christ and the disciples had gone, “as far as to Bethany” where Mary, Martha, and Lazarus lived, the Lord lifted his hands and blessed them. And while he yet spoke he rose from their midst until a cloud received him from out of their sight. As the Apostles stood gazing steadfastly upward, two personages clothed in white apparel appeared by them. They spoke unto the eleven saying, “Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” (Acts 1:9-11, also Luke 24:50-51.)
Worshipfully, and with great joy the Apostles returned to Jerusalem. The Lord's ascension was accomplished. It was truly a literal departure of a material being, as his resurrection had been an actual return of his spirit to his own physical body. Now the disciples began to comprehend more fully that he had truly overcome the world. Not that he had displaced Caesar or even Pilate who ruled over Judea. The great majority of the world's people had still not even heard of him. Not that man's inhumanity to man was suddenly wiped out. But there was victory over the [page 121] grave, always, until then, the final conqueror of all men.

His Kingdom Not of This World

Then the realization began to dawn on his faithful followers that his kingdom was not of this world. He had overcome the world of hate, envy, greed and lust. He had shown the way for man to break the chains of selfishness and vengeance which had bound him doomed him to mediocrity. a prisoner of his own misconceptions. His disciples were quickened with a realization that this was what he had been teaching them. This was what his life had spelled out to them. More clear became his ringing words, "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:44.)

Yes, the Lord Jesus Christ liberated man from the world by the pure gospel of love. He demonstrated that man through the love of God and through kindness and charity to his fellows could achieve his highest potential. He lived the plain and sure doctrine of service, of doing good to all men, friends and enemies alike. His charge to return good for evil is still the greatest challenge to the man of today. At the same time it is man's greatest weapon.

Impart of His Life

No other single influence has had so great an impact on this earth as the life of Jesus the Christ. We cannot conceive of our lives without his teachings. Without him we would be lost in a mirage of beliefs and worship, born in fear and darkness where the sensual and materialistic hold sway. We are far short of the goal he set for us, but we must never lose sight of it; nor must we forget that our great climb toward the light, toward perfection, would not be possible except for his teachings, his life, his death, and his resurrection.

May God hasten the day when people everywhere will accept his teachings, his example, and his divinity, yes, when they will accept as a reality his glorious resurrection which broke the bonds of death for all of us.

Yes, we must learn and learn again that only through accepting and living the gospel of love as taught by the Master, and only through doing his will can we break the bonds of ignorance and doubt that bind us. We must learn this simple, glorious truth so that we can experience the sweet joys of the spirit now and eternally. We must lose ourselves in doing his will. We must place him first in our lives. Yes. our blessings multiply as we share his love with our neighbor.

To the extent that we stray from the path marked out for us by the Man of Galilee, to that extent we are failing in our individual battles to overcome our worlds. But we are not without his help. Again and again he told his disciples, and all of us, "Let not your heart be troubled: . . ." (John 14:1.)

"If ye shall ask any thing in my name, I will do it." (Ibid., 14:14.)

"I will not leave you comfortless: . . ." (Ibid., 14:18.)

"Peace I leave with you. my peace I give unto you": (Ibid., 14:27.)

We feel his comforting spirit in the sweet prayer of a child and the quiet abiding faith of all who have let his gospel permeate their lives. What a priceless gift it is that we can know him through our own prayers and through the sacred and solemn testimonies of those that have seen him, known him, felt his presence.

On this spring day more than 1900 years after his resurrection, I give you my solemn witness and testimony that I know that Jesus the Christ lives. He was in very deed raised from the dead as we shall be. He is "the resurrection and the life: . . ." He appeared unto many in the Old World after his resurrection and according to modern scriptures, sacred to me and to Latter-day Saints everywhere. He spent three glorious days before his final ascension with his "other sheep" here in America, the new world.

By him and through him and his gospel, God the Father has made it possible for you and me to overcome the world.

Yes, my friends, Jesus is the Christ. He lives. He did break the bonds of death. He is more than "a great moral teacher." He is our Savior and Redeemer, the very Son of God. And he will come again. "... this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

Yes, this same Jesus has already come to earth in our day. The Resurrected Christ--glorified, exalted, the God of this world under the Father--appeared to the boy Joseph Smith in 1820. This same Jesus who was the God of Abraham, Isaac, and Jacob, the God of Moses, the Creator of this earth, has come in our day. He was introduced by the Father to Joseph Smith in these words:

"This Is My Beloved Son, Hear Him!" (Joseph Smith 2:17.)

The appearance of God the Father and his Son Jesus Christ to the boy Prophet is the greatest event that has occurred in this world since the resurrection of the Master. As the restored Church of Jesus Christ we humbly and gratefully bear this witness to all men. This message is a world message. It is the truth. More than two million members of the Church throughout the world bear this solemn testimony.

Today thousands of faithful missionaries at home and abroad freely carry this all-important message to the world. Jesus is the Christ, the Savior of mankind, the Redeemer of the world, the very Son of God. He is the God of this world, our advocate with the Father.

Today 16,000 missionary-messengers of truth, and the more than two million members of The Church of Jesus Christ of Latter-day Saints--the Mormon Church--bear witness that God has again spoken from the heavens, that Jesus Christ has appeared again unto man, that the resurrection is a reality.

Today I testify to the truth of the message which they bear and add my solemn witness, in the name of Jesus Christ. Amen.

President Hugh B. Brown:

The moving testimony to which we have just listened was given by Elder Ezra Taft Benson of the Council of the Twelve and President of the European Mission.
ELDER MARION G. ROMNEY Of the Council of the Twelve Apostles

I would like to say a few things this afternoon about revelation, which underlies all that God has done in the earth with his children. I invite you to join your prayers with mine that while I speak, you and I may both enjoy the spirit of inspiration. That we do so is imperative, because to talk about revelation without the spirit of inspiration would be futile.

God Communicates with Men

Prayer is the means by which men communicate with God. Revelation is the means by which God communicates with men. Revelation is indispensable to an understanding of the gospel of Jesus Christ. The very nature of the gospel is such that without the active and constant operation of the principle of revelation, it could not be understood nor could it be had.

The gospel deals with total truth—knowledge of things as they are, as they were, and as they are to come.” (D&C 3:4.) Such truth is not to be had through man's ordinary learning processes. His sensory powers are calculated and adapted to deal only with the things of this earth. Without revelation, man's intellect is wholly inadequate for the discovery of the ultimate truth with which the gospel deals.

Paul spoke of this to the Corinthians: "...my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

"... your faith should not stand in the wisdom of men, but in the power of God.

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (1 Cor. 2:45, 11.)

The principle of revelation is the key which opens the mind and spirit of man to an understanding of the gospel. There is no other key to such knowledge. Thinkers have philosophized poets have dreamed; and scientists have experimented; but only God speaks with a sure knowledge of all truth.

Some years ago I listened to a lecturer who argued long and deviously and came to the conclusion that there was no such thing as religious knowledge. Within his premises, he was right. He had no religious knowledge, and he could not obtain any because he had ruled out revelation.

It is my witness to you, however, that by the power of God, truth concerning the eternal verities with which the gospel deals has been in the past, is now being, and will in the future continue to be communicated to men from heaven by revelation. "Revelation" is the "governing law of conduct"—the age-old established rule of action or principle by which God communes with men.

Man Must be Born Again

Since revelation is by nature spiritual man, to receive it, must be spiritually born again. You will recall how earnestly Jesus sought to put this point over to Nicodemus, repeatedly telling him that except a man be born again he could neither see nor enter the kingdom of God.

Man is a dual being. He is composed of a spirit and a body. His body came into being with his entrance into this world of mortality. His spirit as an individual person was begotten unto God in the spirit world. Through a long period of growth and development, each person's spirit came to know God and spiritual things, including the gospel, obedience to which is a prerequisite to attaining eternal life. Men, however, enter mortality spiritually blind. Never in this life do they recover memory of pre-mortal spiritual things. What they here learn of them must be revealed anew.

"To see if they will do . . ."

One of God's purposes in granting men mortal life is that they might be tested "...to see if they will do all things whatsoever the Lord their God shall command them; . . . they who keep their second estate [meaning this mortal estate] shall have glory added upon their heads for ever and ever." (Abraham 3:25-26.)

Since attaining this glory is conditioned upon obedience to the laws and ordinances of the gospel, and since men come into life ignorant of these principles and ordinances, justice demands that they be given opportunity to learn about them. God, being not only just but merciful, provided revelation as the means by which man might be so advised.

Moral Agency

The Lord also saw to it that men were so constituted that by the proper exercise of their moral agency with which he also endowed them, it would be natural for them to respond to revelation. Otherwise, it would not be just to hold them accountable for their failure to respond thereto.

I know the scriptures say that "the natural man is an enemy to God. . ." (Mosiah 3:19.) And so he is when he rejects the promptings of the Spirit and follows the lusts of the flesh. But he [page 124] is not an enemy to God when he follows the promptings of the Spirit.

I firmly believe that notwithstanding the fact that men, as an incident to mortality, are cast out from the presence of God and deprived of past memories there still persists in the spirit of every human soul a residuum from his preexistent spiritual life which instinctively responds to the voice of the Spirit of Christ until and unless inhibited by the free agency of the individual. If I had time, I could cite many authorities on this point.

Manifestations of Revelation

Revelation comes to men in an unlimited number of ways. Three separate mediums are mentioned in the first recorded account of revelation—the spoken word, the visitation of angels, and the power of the Holy Ghost. As a consequence of his transgression Adam was cast out from God's presence. But he was not forsaken. As he and
Eve toiled and prayed, "... they heard the voice of the Lord from the way toward the Garden of Eden, ..." (Moses 5:4.)

"And after many days an angel of the Lord appeared unto Adam, ..." (Ibid., 5:6.)

"And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, ..." (Ibid., 5:9.)

The spoken word has been heard on many occasions. Moses heard it from the burning bush; Samuel in the temple. The Nephites heard the voice of the unseen Jesus.

Visitations of Angels

As to the visitation of angels, we have many examples. One which moves me as much as any is the record in the third chapter of Ether of the appearance of Jesus in his spirit body to the brother of Jared.

You will remember how, as Alma was traveling from Ammonihah to Aaron an angel appeared to him and said, referring to the time of Alma's conversion, "I am the same angel that appeared to you before." (See Alma 8: 15.)

We read in the 110th section of the Doctrine and Covenants about the visitation to the Prophet and Oliver of Moses, Elias, and Elijah.

The Unspoken Word

Another manifestation of revelation is the unspoken word, a good illustration of which is given us by Enos. He says: "... while I was thus struggling in the spirit, behold, the voice of the Lord came into my mind again, saying: ..." (Enos 10.) Then he tells us what the voice of the Lord put in his mind. This is a very common means of revelation. It comes into one's mind in words and sentences. With this medium of revelation I am personally well acquainted.

Impelling Impulse

Another medium is an impelling impulse of the nature received by the Prophet when he read James 1:5. "Never [said he] did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart." (Joseph Smith 2:12.)

Dreams

Another means is dreams--Jacob's ladder, for example, Joseph's dream of the sheaves, Pharaoh's dream of the lean and fat years. There were Nebuchadnezzar's dream, Daniel's dream. Lehi's dream. Joseph, the husband of Mary, was warned in a dream to take Mary and Jesus into Egypt.

Visions

Another medium of revelation is visions. You know about Nephi's vision, the Prophet's great vision recorded in the 76th section of the Doctrine and Covenants, and President Joseph F. Smith's vision of work for the dead in the spirit world.

Flashes of Ideas

Flashes of ideas that come into one's mind represent another type or manifestation of revelation. Listen to this statement of the Prophet Joseph:

"A person may profit by noticing the first intimation of the spirit of revelation; for instance, when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas, so that by noticing it, you may find it fulfilled the same day or soon; (i.e.) those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus." (Teachings of the Prophet Joseph Smith, p. 151.)

"Study it out"

One of the most familiar types of revelation is the one which the Lord took so much pains to teach to Oliver Cowdery. The lesson begins in the 6th and 8th sections of the Doctrine and Covenants and concludes it in the 9th section. Oliver wanted to translate, and the Lord finally gave his consent. But Oliver didn't translate because he didn't work hard enough. When he complained about it, the Lord said:

"Do not murmur, my son, for it is wisdom in me that I have dealt with you after this manner. Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me. Ask if it be right ..."

"But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.

"But if it be not right you shall have no such feelings, but you shall have a stupor of thought. ..." (D&C 9:6-9.)

This is the kind of revelation we can all live by. One need not make serious mistakes in life. Such can be avoided by following this formula. It will guide us in all our activities if we will become sensitive to it.

The foregoing are but some of the means of revelation.

In connection with this principle of revelation, the Prophet Joseph Smith further said:

"We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; ... the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his maker, and is caught up to dwell with Him." (DHC 2:8.)

The Great Exemplar
In qualifying to receive revelation, as in all righteousness, Jesus is our great exemplar. He so qualified himself that he received through revelation "a fulness of the glory of the Father."

With respect to this point, John the Beloved bore this witness:

"...I beheld his glory, as the glory of the Only Begotten of the Father, ...

"And I, John, saw that he received not of the fulness at the first, ...

"but continued from grace to grace, until he received a fulness; ...

"And I, John, bear record that he received a fulness of the glory of the Father." (D&c 93:13, 16.)

Keep Commandments

To me, among the most inspiring passages of all scripture is the comment of Jesus on this testimony of John's which, as you will remember, was dictated to the Prophet by the Savior. After quoting John's testimony, Jesus said to the Prophet Joseph Smith:

"I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness.

"For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father therefore, I say unto you, you shall receive grace for grace." (ibid., 93:19-20.)

Now this is Christ's promise to the Prophet, and it is his promise to us.

"...no man receiveth a fulness unless he keepeth his commandments.

"He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things. (Ibid., 93:27-28.)

Receive Light and Truth

This is the pattern by which the promise of the first paragraph of this great revelation may be obtained. As you now listen to this promise, let your souls be filled with hope.

"Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (Ibid., 93:1.)

In these remarks I have, as you of course have noted, omitted any reference to revelation in connection with the great advances of science in our age. This I have done deliberately. I know that all men live and learn by the light of the Spirit of Christ; I know that all progress in science and other fields of secular learning is made possible by the light of Christ. I do not, however, think that our distinctive message about revelation lies in such fields of learning but rather in the field of religion.

"God Has Opened the Heavens"

Our message is that we are living in the great and last dispensation of the gospel of Jesus Christ; that God has opened the heavens anew; that by direct revelation through the means we have been considering, he has revealed himself, restored his gospel, set up his Church with power and authority to preach the gospel and administer the saving ordinances thereof; and that he is now, today, continuing to direct by revelation his great program for the blessing and the salvation of the human race.

Our great mission is to declare this message with such simple clarity and inspired conviction that men of all lands will hearken, investigate, and prayerfully seek until, through personal revelation to themselves, they obtain a saving witness for themselves. That we may successfully discharge this mission, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

He to whom you have just listened is Elder Marion G. Romney of the Council of the Twelve. Elder Richard L. Evans of the same Council will now speak to us.

ELDER RICHARD L. EVANS Of the Council of the Twelve Apostles

From the time of President McKay's opening address until this moment, we have been strengthened and refreshed in spirit. We have heard our President's appeal against pernicious, enslaving habits and for preserving the integrity of the home and maintaining moral standards. Last night late, I reread the President's opening address, which I feel was one of his finest. These sentences I have taken from his text:

"...that our homes are kept unpolluted and unbroken by infidelity; that children therein will be trained to keep the commandments of the Lord, to be honest, true, chaste, benevolent, and virtuous, and to do good to all men."

"...the Word of Wisdom... goes deeper than the ill effects upon the body and strikes at the very root of character. . . ."

"No other success can compensate for failure in the home."

"The most vicious enemy to home life is immorality.

"The word of the Lord to his Church is: 'Keep yourself unspotted from the sins of the world!'

We have heard Brother Lee's appeal [page 127] not to be "almost" only but altogether what we ought to be.

And we have heard Brother Hunter's most interesting analysis of the obligation and privilege of tithing. I recall in this connection a quotation from President Moyle, given
Joseph Smith Told the Truth

To the literal fulfilment of this event, we bear witness, and we have an obligation to live according to the witness that we bear.

“Saving with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the tongue, and people,

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation. and kindred, and tongue, and people, and every tongue, and people, and nation, and language. And the scenes), we could not help recall these words from the book of Revelation, already more than once quoted at this conference:

many minds and many men, to whom should be paid personal tribute, and they will receive their everlasting credit where it counts, even if they worked somewhat behind

would be symbolic and significant and would appear in proportion--and as we saw the angel put in place and contemplated our exhibit with all its planning (the product of

At our World's Fair site in New York a few days ago, with Brothers Lee and Stapley and Brockbank and others, we saw raised atop the center tower of the temple a beautiful gold-leafed replica of the Angel Moroni. Earnestly we asked for a variance of the World's Fair building code so that our temple spires could reach to a height that

What this says to me is that, here and hereafter, what is good for man is the measure of what is good and the ultimate in our Father's plans and purposes, and we

and if it changes to do this, it would not be communism.

disregarding people.

made this among other observations: "Nobody, no system, no ideology can prevail over the future unless the central interest is humanity. The world is not to be won by

and health and happiness, and I cannot conceive of a Loving Father's not being interested in everything that pertains to his children--what they do, what they eat, what they think, what they learn, how they live, their health, their happiness, their character, their conduct. Conscientious fathers are interested in all these things, or should be, and so is our Father in heaven. This is part of the gospel. It is part of life. It is part of religion-- to give us peace and health and happiness and to qualify us for the highest opportunities of everlasting life.

To Enlarge Life

In all of life, as Phillips Brooks put it, there are the "fulfillers" and the "destroyers"--those who build up and those who pull down, and the measure of what is good for man is what it does for him. What isn't good isn't good. What is good is good. And why should we vacillate between the two?

I heard President Brown ask this question not long ago. I can't recall the occasion, but I remember the words. I hope he will pardon me for using them from him. "Do you want to repent or rationalize? Repenting means pulling yourself up to a set of standards, and rationalizing means letting your conduct down to your appetites and to a less worthy inclination."

We ought to turn our attention to those things that enlarge and fulfill life and not those things which enslave and destroy.

"Man's success or failure, happiness or misery," President McKay has said "depend upon what he seeks and what he chooses."

Last June in St. Louis at a Rotary International Convention, Willy Brandt, Mayor of Berlin, came to speak there at our invitation, and in a significant and challenging talk made this among other observations: "Nobody, no system, no ideology can prevail over the future unless the central interest is humanity. The world is not to be won by disregarding people."

What he was saying, in his own way, was, in speaking of communism as he was, that unless it changes to serve the highest possibilities of mankind, it cannot survive, and if it changes to do this, it would not be communism.

What this says to me is that, here and hereafter, what is good for man is the measure of what is good and the ultimate in our Father's plans and purposes, and we must have the wisdom, the strength, the discernment to shape our lives toward this end and to choose between what is and isn't good.

"Another angel . . ."

At our World's Fair site in New York a few days ago, with Brothers Lee and Stapley and Brockbank and others, we saw raised atop the center tower of the temple a beautiful gold-leafed replica of the Angel Moroni. Earnestly we asked for a variance of the World's Fair building code so that our temple spires could reach to a height that would be symbolic and significant and would appear in proportion--and as we saw the angel put in place and contemplated our exhibit with all its planning (the product of many minds and many men, to whom should be paid personal tribute, and they will receive their everlasting credit where it counts, even if they worked somewhat behind the scenes), we could not help recall these words from the book of Revelation, already more than once quoted at this conference:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation. and kindred, and tongue, and people,

"Saving with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.' (Rev. 14:6-7.)

To the literal fulfilment of this event, we bear witness, and we have an obligation to live according to the witness that we bear.

Joseph Smith Told the Truth
Some days ago I was searching in an autobiography of Dr. John A. Widtsoe one of my beloved mission presidents many years ago—scientist, scholar, educator, and Apostle. And in this book; called In a Sunlit Land, published shortly before his death, he reviews his beginnings in a far country, on a rocky island off the North Sea coast of Norway; his birth into another church the coming of the missionaries; the conversion of his mother and later his own conversion; his going to Harvard as an immigrant lad; his going later to Germany to acquire his doctor's degree in chemistry; his study of the sciences and of the religions and philosophies of men; his serving as president of two universities. And then on about the last page of that book he says:

"During this long life, I have had occasion to test, time and time again, the verity of the foundations of The Church of Jesus Christ of Latter-day Saints. The answer has always been the same: Joseph Smith told the truth." (Salt Lake City: Deseret News Press, 1952, pp. 243-244.)

Joseph Smith did tell the truth. This is the witness that I would leave with you, my beloved brothers and sisters, my beloved family and friends, along with the witness that Jesus is the Christ and that God our Father did make us in his own image and that it is his purpose to bring to pass our immortality and eternal life, and this I do in the name of Jesus Christ. Amen.

President Hugh B. Brown:

Elder Richard L. Evans of the Council of the Twelve has just addressed us. The Choir and congregation will now sing "We Thank Thee O God For A Prophet," conducted by Kurt Weinzinger. After the singing Elder Thomas S. Monson of the Council of the Twelve will speak to us.

The Brigham Young University Chorale and the congregation joined in singing the hymn, "We Thank Thee, O God, For A Prophet."

President Hugh B. Brown:

Elder Thomas S. Monson of the Council of the Twelve will be our next speaker. He will be followed by Elder Delbert L. Stapley of the Council of the Twelve.

ELDER THOMAS S. MONSON Of the Council of the Twelve Apostles

"Trust in the Lord with all thine heart; and lean not unto thine own understanding." (Prov. 3:5-6.) So spoke the wise Solomon the son of David, king of Israel.

On this the American continent Jacob, the brother of Nephi, declared: "Look unto God with firmness of mind, and pray unto him with exceeding faith..." (Jacob 3:16.)

In this dispensation in a revelation given to the Prophet Joseph Smith the Lord said, "Look unto me in every thought; doubt not, fear not." (D&C 6:36.)

"Have You Tried Prayer?"

This divinely inspired counsel comes to us today as crystal clear water to a parched earth.

We live in troubled times. Doctors' offices throughout the land are filled with individuals who are beset with emotional problems as well as physical distress. Our divorce courts are doing a land office business because people have unsolved problems. Personnel workers and grievance committees in modern industry work long hours in an effort to assist people with their problems. One personnel officer assigned to handle petty grievances concluded an unusually hectic day by placing facetiously a little sign on his desk for those with unsolved problems to read. It read, "Have you tried prayer?"

What that personnel director did not know when he placed such a sign upon his desk was that he was providing counsel and direction which would solve more problems, alleviate more suffering, prevent more transgression, and bring about greater peace and contentment in the human soul than could be obtained in any other way.

A prominent American judge was asked what we as citizens of the countries of the world could do to reduce crime and disobedience to law and to bring peace and contentment into our lives and into our nations. He carefully replied, "I would suggest a return to the old-fashioned practice of family prayer."

Family Prayer

As a people, aren't we grateful that family prayer is not an out-of-date practice with us? There is no more beautiful sight in all this world than to see a family praying together. The oft-repeated phrase is ever true, "The family that prays together stays together."

The Lord directed that we have family prayer when he said, "Pray in your families unto the Father, always in my name, that your wives and your children may be blessed." (3 Nephi 18:21.)

Will you join me as we look in on a typical Latter-day Saint family offering prayers unto the Lord? Father, mother and each of the children kneel, bow their heads and together. The oft-repeated phrase is ever true, "The family that prays together stays together."

The Lord directed that we have family prayer when he said, "Pray in your families unto the Father, always in my name, that your wives and your children may be blessed." (3 Nephi 18:21.)

As if that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6.) If any of us has been slow to hearken to the counsel to pray always, there is no finer hour to begin than now. William Cowper declared, "Satan trembles when he sees the weakest Saint upon his knees." Those who feel that prayer might denote a physical weakness, remember that a man never stands taller than when he is upon his knees.

We cannot know what faith is if we have never had it, and we cannot obtain it as long as we deny it. Faith and doubt cannot exist in the same mind at the same time,
A grateful father.

Yours very truly,

May I again thank you for all the kindness and love bestowed upon my son by his brothers in the mission field during the past two years.

My son is now attending BYU and his younger brother was also recently baptized and confirmed a member of the Church.

I am happy to report that I was baptized into the Church one week before he completed his mission and am at present time Athletic Director of the MIA and have a teaching assignment.

My son was promised when he left on his mission that I would become a member of the Church before his return. This promise was, I believe, made to him by you, unknown to me.

He has been an inspiration to us.

I wish to thank you so much for taking such good care of my son who recently completed a mission in Canada.

He is bright, strong, filled with enthusiasm and a desire to serve, happy and grateful to be a missionary. As I spoke with him I said, "Elder, I imagine that your father and mother wholeheartedly support you in your mission call." He lowered his head and replied, "Well, not quite. You see, President, my father is not a member of the Church. He doesn't believe as we believe, so he cannot fully appreciate the importance of my assignment." Without hesitating and prompted by a source not my own, I said to him, "Elder, if you will honestly and diligently serve God in proclaiming his message, your father will join the Church before your mission is concluded." He clasped my hand in a vise-like grip, the tears welled up in his eyes and began to roll forth down his cheeks, and he declared, "To see my father accept the truth would be the greatest blessing that could come into my life."
The late President Joseph F. Smith, defining the kingdom of God, says: "Daniel, the Prophet, saw should be set up in the last days." (Ibid. p. 147.)

Established, even that Kingdom which will circumscribe all the kingdoms of this world. It will yet give laws to every nation that exists upon the Earth. This is the kingdom that

The Church of Jesus Christ has been established now for many years, and the Kingdom of God has got to be established, even that Kingdom which will circumscribe all the kingdoms of this world. It will yet give laws to every nation that exists upon the Earth. This is the kingdom that Daniel, the Prophet, saw should be set up in the last days."

In the name of Jesus Christ. Amen.

President Hugh B. Brown:

We have just heard from Elder Thomas S. Monson of the Council of the Twelve. We shall now hear from Elder Delbert L. Stapley of the same Council.

ELDER DELBERT L. STAPLEY Of the Council of the Twelve Apostles

My brethren and sisters and friends: This has been a glorious conference. The messages have been fitting for this particular day and time in which we live. I have been uplifted, benefitted spiritually, and encouraged to go forward in the progress of the great work of our Lord.

When Jesus uttered the words: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 1:3), he expressed a truth at once profound and eternal.

But truth must be sought and understood and lived--otherwise, it is useless. It does not impose itself; it waits to be discovered. It waits to be acted upon by intelligence, wise judgment; but when discovered and utilized, it places one on the road to God--to enjoy a life like unto that of God, which is eternal life. When truth is known in its entirety, it makes one more Godlike, for God knows and understands all things. This blessed condition is what God wants for all his children, for he has declared: "For behold, this is my work and my glory--to bring to pass the immortality and eternal life of man." (Moses 1:39.)

The Kingdom of God

The Master places great significance upon the "kingdom of God." And properly so. Was he not responsible for establishing it, with its divine character, here among men--for their good, for their glory and their final exaltation? He surely knew how ineffectual the institutions of men are when compared with that divine institution, the Kingdom of God, as the means of ultimately perfecting mankind.

Reading the four Gospels, one is led to marvel at Jesus' numerous references to the kingdom of God. It was ever in his mind. He was constantly anxious that God's children should know of it and its significance. He is just as anxious to have his disciples and all others everywhere know and understand it in this last Dispensation of the Fulness of Times.

Truly, then, the kingdom of God is most important for all mankind to seek after. "But what is that kingdom?" one may ask.

In the Holy Scriptures, both ancient and modern, the terms "kingdom of God," "kingdom of Christ," "kingdom of heaven," are frequently used interchangeably. Yet, specifically, there are distinctions for each. It is well to be acquainted with these distinctions.

From the writings of Elder James E. Talmage we read:

"In this prospective ministration among His gathered saints, Jesus Christ is to be at once their God and their King. His government is to be that of a perfect theocracy; the laws of righteousness will be the code, and control will be administered under one authority, undisputed because indisputable." (Articles of Faith, p. 363, see pp. 365-368.)

Commenting upon verse 55 of section 10 of the Doctrine and Covenants: "Therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven," the Prophet Joseph Smith had this to say:

"The Kingdom of Heaven is the Church. Sometimes the 'Kingdom of Heaven' means the entire domain in which the government of God has been established--the kingdom in which God is acknowledged to be the Supreme Ruler. This kingdom is, and has always been, 'heaven.' It is now on Earth in the Church and will be extended over the whole Earth during the Millennium, and during its glorified state. But in this passage the Church especially seems to be meant. The Prophet Joseph uses the term in that sense, when he says, 'The Kingdom of heaven is like unto a mustard seed. Behold, then, is not this the Kingdom of heaven that is raising its head in the last days in the majesty of its God, even the Church of the Latter-day Saints?'" (D&C Commentary, p. 57.)

President Brigham Young, discussing verse 11 of section 29 of the Doctrine and Covenants: "For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand," says:

"It may be asked what I mean by the kingdom of God. The Church of Jesus Christ has been established now for many years, and the Kingdom of God has got to be established, even that Kingdom which will circumscribe all the kingdoms of this world. It will yet give laws to every nation that exists upon the Earth. This is the kingdom that Daniel, the Prophet, saw should be set up in the last days." (Ibid. p. 147.)

The late President Joseph F. Smith, defining the kingdom of God, says:
p19 “What I mean by the kingdom of God is the organization of The Church of Jesus Christ of Latter-day Saints, over which the Son of God presides, and not man. That is what I mean. I mean the kingdom of which Christ is the King and not man.” (Gospel Doctrine, p. 72.)
p20 These great authorities make clear and dear to us the nature of the kingdom of God.
p21 Now, what should God's children on earth expect to find in this kingdom to recognize it as his kingdom with proper authority to act?
p22 Since Jesus has been chosen king to rule and reign in the kingdom of God, we may do well to note the character of that kingdom established by him while dwelling here among men. Having prepared the way by teaching principles necessary to man's advancement toward God-likeness, accompanied by a few simple, yet necessary, ordinances, he effected an organization devoid of pomp and pageantry, of appeal to passions, of images, idols, or prelates motivated by selfish interests or desire for the plaudits of men. He chose twelve disciples, called Apostles, with himself at the head. In due time other officials were chosen, set apart, and given authority to act in the name of the Savior, in his kingdom. (See Eph. 4:12.)
p23 During his ministry, the Savior indicated that Peter was to give leadership in the kingdom after he no longer would be personally in their midst. Peter was endowed by Christ with power and authority to act for and in his name, which he did courageously and effectively. This divine organization endured until the so-called "great apostasy" when the Lord found it necessary to remove his Church from the earth.
p24 We may expect to find in the kingdom of God today the same type of organization that Christ established when he was here among men with like officers possessing the same divine authority that those original officers received. With such an organization the kingdom of God was surely destined to prosper. The organization alone, however, was the outward manifestation of the kingdom. In the kingdom of God there must always be found the principles, doctrines, and ordinances which belong to the kingdom established by the Savior and which must be fully accepted for citizenship therein. Without attempting to list all the principles, doctrines, and ordinances, here are a few by way of illustration:

**Principles, Doctrines and Ordinances of the Kingdom**

1. All people should have an adequate understanding of God and his Son Jesus Christ, who stands at the head of his kingdom on earth.
2. They must have faith in the actuality of both God and Christ, as distinct and separate individuals but united in purpose.
3. They must recognize their own status, that, having the right of choice in this finite life, they will err in judgment. To rectify such erring, it is important everyone practice the principle of repentance—that profound principle of progression and the one which when fully achieved, guarantees God's forgiveness.
4. Willingness to submit to the divine ordinance of baptism.
5. Seek the guidance and direction of the Holy Ghost in order that harmony with God's will and purposes might be established and preserved in the personal life of every soul.
6. An ardent desire to love God and his Beloved Son with all one's heart and soul and to love one's neighbor as one's self.
7. In divine authority bestowed by the kingdom of God one must find divinely authorized agents, otherwise, the kingdom is one of men, not of God.
8. Stemming from these essentials are other principles and ordinances, simple in application, yet divine, of unchangeable character, and ever-enduring. Unbiased attention to and consideration of them will disclose convincing evidence of their divine origin—their belonging to the kingdom of God.
9. What, now, is the function and power of that kingdom?
10. The kingdom of God may not be regarded as an end in itself. It is rather a means in the hands of God and Christ to help bring about "the immortality and eternal life of man." (Moses 1:39.)
11. Since we testify that The Church of Jesus Christ of Latter-day Saints is the kingdom of God on earth, we understand that the function of one is also the function of the other, and that which is the power of one is also the power of the other.
12. President David O. McKay, discussing the function of the Church or kingdom of God, said:
13. The Function of the Kingdom
14. "The mission of the Church is to establish the kingdom of God upon the earth, which, in the words of Thomas Nixon Carver, 'is not a mythical but a real kingdom. It is a body of people dominated by ideals of productivity, which is mutual service. We do not strive for the things which satisfy but for the moment and then leave a bad taste. We strive for the things which build us up and enable us and our children to be strong, to flourish, and to conquer. We strive to make ourselves worthy to receive the world by fitting ourselves to use the world more productively than others. We believe that obedience to God means obedience to the laws of nature, which are but the manifestations of his will; and we try by painstaking study to acquire the most complete and exact knowledge of that will in order that we may conform ourselves to it." (Gospel Ideals p. 102.)
15. And again, President McKay has said:
16. "There are those in the world who say that jealousy, enmity, selfishness in men's hearts will always preclude the establishing of the ideal society known as the kingdom of God. No matter what doubters and scoffers say, the mission of the Church of Jesus Christ is to eliminate sin and wickedness from the hearts of men, and so to transform society that peace and good will will prevail on this earth." (Ibid., p. 103.)
17. President Brigham Young, speaking upon the same subject, says:
18. "As this Kingdom of God grows, spreads, increases, and prospers in its course, it will cleanse, thoroughly purge, and purify the world from wickedness.
19. "When the Kingdom of God is fully set up and established on the face of the earth, and takes the preeminence over all other nations and kingdoms, it will protect the people in the enjoyment of all their rights, no matter what they believe, what they profess, or what they worship. If they wish to worship a god of their own workmanship, instead of the true and living God, all right, if they will mind their own business and let other people alone." (Discourse of Brigham Young, p. 440.)
20. The late President Joseph F. Smith following in the same channel of thought, remarked as follows:
21. Our Mission is to Save
We deeply appreciate the cooperation of city officials and city traffic officers who have handled carefully and ably increased traffic; also the Fire Department and the Conference.

We appreciate the attention given by the local and national press representatives, and by representatives of radio and television in reporting the sessions of this Conference.

We wish to express appreciation to our beloved associates, the General Authorities, who have delivered such timely and inspirational messages.

We express thanks and deep appreciation to all who have furnished the singing for the sessions of this Conference—to the Tabernacle Choir, with Elders Condie and Jay E. Welch conducting, and Frank W. Asper and Alexander Schreiner as organists; for their participation in the Saturday morning broadcast session, the General Priesthood Session Saturday evening with the Men's Chorus from the Tabernacle Choir, and the Sunday morning broadcast session; also the Sunday afternoon session; the Selected Youth Choir from the Salt Lake and Davis Counties who furnished the singing for the Saturday afternoon session with Brother Jay E. Welch conducting and Roy M. Darley at the organ; the Brigham Young University Combined Choruses and the Brigham Young University Chorale who furnished the music for the Monday Priesthood Session Saturday evening with the Men's Chorus from the Tabernacle Choir, the Sunday morning broadcast session, and also the Sunday afternoon session; the Brigham Young University Combined Choruses and the Brigham Young University Chorale who furnished the music for the Monday broadcast session with John R. Halliday and Kurt Weinzinger conducting and Frank W. Asper at the organ.

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Condie, Conductor, and Jay E. Welch, Assistant Conductor.

The Salt Lake Tabernacle Choir furnished the musical numbers for the Saturday morning, and Sunday morning, and afternoon sessions of the Conference. Richard P.

Conference adjourned for six months.

Elder Percy K. Fetzer, formerly President of the North German and Berlin Missions, offered the closing prayer.

Singing by the Brigham Young University Chorale, "Glorious Everlasting."

God bless you, fellow workers, you boys and girls of yesterday; may you set a proper example to the boys and girls of today, I pray in the name of Jesus Christ. Amen.

and girls, go with the responsibility that you have to bring comfort and gladness and thankfulness to the hearts of your fathers and mothers.

We have had a wonderful conference, and it now draws to a close. Let us take with us our appreciation of being a father, appreciation of being a mother. And boys

"It matters not what I may win of fleeting gold or fame, My hope of joy depends alone on what my boy shall claim. My story must be told through him; for him I work and

"Through Him we learned the nays of God and found the Father's love; The Son it was who won us back to Him who reigns above. The Lord did not come down himself

We thank the Tabernacle ushers for their courtesy and consideration in seating the great audiences of these Conference sessions.

As heretofore mentioned, we are most grateful to the owners and managers of the many radio and television stations throughout the nation and our own city, who have

These young people from Brigham Young University occupying the seats in the choir and furnishing the music have a great obligation upon them that they may grow up

Let us go from this conference with a prayer of appreciation that we have sons who will take our places some day, as you have taken the position now that your father

Ninety million people possibly have in their hearts an appreciation of your attendance at this conference--three days of joy and satisfaction!

Let us go from this conference with a prayer of appreciation that we have sons who will take our places some day, as you have taken the position now that your father

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The Brigham Young University Chorale, after President McKay has spoken and left us his admonition and his blessing, will sing without any further announcement, "Glorious Everlasting," and the benediction will then be offered by Elder Percy K. Fetzer formerly president of the North German and Berlin Missions, after which the Conference will be adjourned for six months.

It will now be our privilege to listen to the President of the Church, David O. McKay.

David O. McKay

I thank Brother Brown for expressing appreciation for those who have participated and made memorable this great conference.

I sat here looking at the number of men and boys who occupy the center of this Tabernacle audience. Twenty-five or thirty years ago you were just boys anticipating serving the Church. You are still just boys. The dearest thing in your life now is your boy. I hope that these young boys who in twenty years from now will be occupying your seats will give you the satisfaction that you have given your fathers.

I am overwhelmed with the thought of the thousands, tens of thousands of young men who were in this Tabernacle on Saturday night and the other halls on closed-circuit television and direct audio line through the service made possible by KSL and kindred means of communication.

These young people from Brigham Young University occupying the seats in the choir and furnishing the music have a great obligation upon them that they may grow up as conscious of their responsibility of being sons and daughters as you would have them realize that responsibility. We also had a group of young people from Salt Lake and Davis counties appreciation for whose attendance Brother Brown has already expressed.

It is a great thing to be a father of boys and girls. I think it is a precious thing for our boys and girls to realize their responsibility to carry their fathers name in love and honor. Carlyle I think it was said: In this world there is one Godlike virtue the essence of all that ever was or ever will be Godlike in this world--the veneration done to human worth by the hearts of men."

We've never seen the Father here, but we have known the Son. The finest type of manhood since the world was first begun. And, summing up the works of God, I write with reverent pen, The greatest is the Son He sent to cheer the lives of men.

"Through Him we learned the nays of God and found the Father's love; The Son it was who won us back to Him who reigns above. The Lord did not come down himself to prove to men His worth, He sought our worship through the Child He placed upon the earth.

"How can I best express my life? Wherein does greatness lie? How can I long remembrance win, since I am born to die? Both fame and gold are selfish things; their charms may quickly flee But I'm the father of a boy who came to speak for me.

"In him lies all I hope to be; his splendor shall be mine; I shall have done man's greatest work if only he is fine. If some day he shall help the world long after I am dead,

"In him lies all I hope to be; his splendor shall be mine; I shall have done man's greatest work if only he is fine. If some day he shall help the world long after I am dead,

In all that men shall say of him my praises shall be said.

Boys in the Mormon Church, boys all over the world, remember the obligations of sonship, the obligation to make your father and mother happy and proud of you.

We have had a wonderful conference, and it now draws to a close. Let us take with us our appreciation Of being a father, appreciation of being a mother. And boys and

Boys in the Mormon Church, boys all over the world, remember the obligations of sonship, the obligation to make your father and mother happy and proud of you.

We have had a wonderful conference, and it now draws to a close. Let us take with us our appreciation Of being a father, appreciation of being a mother. And boys and

God bless you, fellow workers, you boys and girls of yesterday; may you set a proper example to the boys and girls of today, I pray in the name of Jesus Christ. Amen.

Singing by the Brigham Young University Chorale, "Glorious Everlasting."

Elder Percy K. Fetzer, formerly President of the North German and Berlin Missions, offered the closing prayer.

Conference adjourned for six months.

The Salt Lake Tabernacle Choir furnished the musical numbers for the Saturday morning, and Sunday morning, and afternoon sessions of the Conference, Richard P. Condie, Conductor, and Jay E. Welch, Assistant Conductor.
The One Hundred Thirty-fourth Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, Friday, Saturday and Sunday, October 2, 3, and 4, 1964.

The five WRUL shortwave transmitters near Boston broadcast Saturday and Sunday morning sessions direct to Europe, Africa, and South America. In addition, the session of Saturday morning was broadcast in both Spanish and Portuguese to all of South America, and in German to Europe Sunday afternoon.

Friday morning session was carried by direct cable to Montevideo, Uruguay and transmitted in Spanish over Radio CARVE and Radio RIVERA and beamed by shortwave to all of South America and Spain Sunday afternoon.

Jet airliner carried tape recordings of the Saturday morning session to Europe for transmission in both English and German over Radio Luxembourg, and was heard throughout Europe and Great Britain Wednesday and Friday evenings following the Conference.

For the first time, one session of Conference was televised in South America over Channel 10--SATAE, Montevideo, Uruguay to viewers of the Rio De La Plata area. The telecast was made from film of the Saturday morning session last April.

Spanish translation of the Saturday morning session was broadcast for the first time by tape at Fajardo, Puerto Rico and beamed to a northeast section of Mexico from Mission, Texas.

For the second time, daily sessions of Saturday and Sunday were broadcast during early morning hours over KIRO Radio at Seattle, these broadcasts being heard by members of the Church in New Zealand, Australia, and many islands of the Pacific.

Daily sessions of the three-day Conference again were recorded then broadcast over KSL-Radio during early morning hours to islands of the Pacific, Alaska, Hawaii, Canada, Mexico, and the Caribbean area and many states within the United States.

To bring Conference to a number of members abroad, films were provided Missions and Stakes for showing in Ward and Branch gatherings in Australia, Germany, Holland, France, Great Britain, and South America. Sound track translations in German, French, Dutch, and Spanish were provided respective foreign speaking areas.

The General Priesthood meeting was relayed by closed circuit to members of the Priesthood gathered in the Assembly Hall and in 400 separate gatherings from coast to coast and in Canada.

President David O. McKay's messages to the Conference were read by his sons: to the opening session, by Elder Robert R. McKay; and to the Priesthood Meeting, Saturday evening, by Elder David Lawrence McKay.

A full report of the Sunday morning Tabernacle Choir and Organ Broadcast and the CBS Church of the Air Broadcast is included in this record.

Elder Joseph Anderson was clerk of the Conference.
Jepperson Madsen conducting, Frank W. Asper at the organ.

officials who have honored us by being present. We acknowledge also the presence of the heads of educational institutions throughout the state and nation.

welcome all the general and local authorities of the Church who are in attendance and trust that the Spirit of the Lord will direct all of us and especially be with our beloved

We thank him and them for their thoughtfulness.

These beautiful flowers which you see on the stand have been arranged on the rostrum by our Church gardeners under the able direction of Brother Irvin T. Nelson.

the dismissal of the meeting over a public address system.

Conference will be seen and heard in the Assembly Hall by television. Any important messages that come to us for persons attending the Conference will be announced at

For the convenience of those who are unable to enter this Tabernacle which is crowded to capacity we announce that these services and all general sessions of the

trained in the field of communications who are assisting the Church today in its efforts to bring the message of the Restored Gospel to the people of the earth.

anticipated that these broadcasts will be heard in New Zealand and Australia over KIRO at Seattle.

be heard in many parts of the United States and throughout the world including Alaska, Canada, Mexico, and the Islands of the Pacific; and for the second time it is

For the second time we are pleased to announce that Radio CARVE will beam Spanish translations of the Conference to all of South America and to Spain from

translations. MassACHUsetts by way of its New York studios. WRUL will carry the Conference in English to Europe, Africa, Central and South America, and parts of Asia. Spanish

For the sixth consecutive time Conference sessions will be released over international short-wave station WRUL with its five short-wave transmitters near Boston,

be heard in Uruguay. Also, for the second time Conference sessions will be broadcast over Radio Luxemburg to Europe.

All of the sessions of this Conference then will be broadcast over Radio Station KSL from one o'clock a.m. to five o'clock a.m. following each Conference day, and can be heard in many parts of the United States and throughout the world including Alaska, Canada, Mexico, and the Islands of the Pacific; and for the second time it is

Coverage by television and radio will permit tens of thousands to hear in their homes the proceedings of this Conference. We are grateful to the Lord that we are now able to transmit in a brief period the message of the General Authorities of the Church to millions throughout the world. We are also deeply grateful for the dedicated men trained in the field of communications who are assisting the Church today in its efforts to bring the message of the Restored Gospel to the people of the earth.

We have assembled here in the Tabernacle representatives of the Church who have come from many areas of the world. To all of those gathered here in the Tabernacle, to the overflow gathering in the Assembly Hall, the radio and television audiences, in behalf of the First Presidency, the Council of the Twelve, and other General Authorities, we extend a cordial and heartly welcome.

For the convenience of those who are unable to enter this Tabernacle which is crowded to capacity we announce that these services and all general sessions of the Conference will be seen and heard in the Assembly Hall by television. Any important messages that come to us for persons attending the Conference will be announced at the dismissal of the meeting over a public address system.

These beautiful flowers which you see on the stand have been arranged on the rostrum by our Church gardeners under the able direction of Brother Irvin T. Nelson. We thank him and them for their thoughtfulness.

We have received many messages and telegrams from various parts of the world, but time will not permit reading them. We appreciate them nonetheless. We welcome all the general and local authorities of the Church who are in attendance and trust that the Spirit of the Lord will direct all of us and especially be with our beloved President during these sessions.

We would like to recognize the presence of some United States Senators, representatives from the House of Representatives, also the Governor, the Mayor and other officials who have honored us by being present. We acknowledge also the presence of the heads of educational institutions throughout the state and nation.

The singing for this morning's session will be furnished by the Relief Society Singing Mothers from the Juab, Sanpete and Richfield areas, with Sister Florence Jepperson Madsen conducting, Frank W. Asper at the organ.
My dear brethren and sisters:

Only at the last moment have I given in to the pleas of the doctors and members of the family not to put the added strain on my heart by attempting to go over to the Tabernacle to meet with you in this conference. However, I am with you in spirit and watching the proceedings of the meeting over television.

It is over fifty-eight years ago that I stood at the pulpit in the Tabernacle for the first time as one of the General Authorities of the Church. I remember well then my trembling and humility at facing such an audience and accepting a position as one of the General Authorities. The passing of over one half a century has made it no easier to discharge the responsibility that one holds as a General Authority. This morning, as then and during the intervening years, I ask for your sympathy and prayers.

My dear brethren and sisters:

PRESIDENT DAVID O. MCKAY (Read by his son Robert McKay)

This is my prayer, in the name of Jesus Christ. Amen.

Blessings of Peace for the Righteous

I invoke upon the righteous everywhere our Father's blessings that peace may be in their hearts and in their homes, that unity may strengthen their ranks, that they may be blessed with the desire and means to teach others, that goodness may come into the lives of men throughout the earth, that our Father's kingdom may be enlarged.

The Mission of the Church to Establish Peace

Men may yearn for peace, cry for peace, and work for peace, but there will be no peace until they follow the path pointed out by the Living Christ. He is the true light of men's lives.

Eternal Vigilance and Righteous Effort the Price of Peace

Surely with these and other equally meritorious services the Lord is pleased, for he has said, "... this is my work and my glory--to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Evidences of progress in the Church give us true cause for rejoicing. The Lord has blessed us with eventful and prosperous years during the past decade. [page 5] The loyalty of the members to the ideals and teachings of the Man of Galilee has been evidenced in many ways: by the response of tens of thousands to the message of the restored gospel as proclaimed by messengers at home and abroad; by ready and willing response to "calls" and "assignments"; and by increased tithes and offerings.

Only at the last moment have I given in to the pleas of the doctors and members of the family not to put the added strain on my heart by attempting to go over to the Tabernacle to meet with you in this conference. However, I am with you in spirit and watching the proceedings of the meeting over television.

It is over fifty-eight years ago that I stood at the pulpit in the Tabernacle for the first time as one of the General Authorities of the Church. I remember well then my trembling and humility at facing such an audience and accepting a position as one of the General Authorities. The passing of over one half a century has made it no easier to discharge the responsibility that one holds as a General Authority. This morning, as then and during the intervening years, I ask for your sympathy and prayers.

The rising sun can dispel the darkness of night, but it cannot banish the blackness of malice, hatred, bigotry, and selfishness from the hearts of humanity. Happiness and peace will come to earth only as the light of love and human compassion enter the souls of men.

"With Healing In His Wings"

"It was for this purpose that Christ, the Son of righteousness, "with healing in his wings," came in the Meridian of Time. Through him wickedness shall be overcome, hatred, enmity, strife, poverty, and war abolished. This will be accomplished only by a slow but never-failing process of changing men's mental and spiritual attitude. The ways and habits of the world depend upon the thoughts and soul-convictions of men and women. If, therefore, we would change the world, we must first change people's thoughts. Only to the extent that men desire peace and brotherhood can the world be made better. No peace even though temporarily obtained, will be permanent, whether to individuals or nations, unless it is built upon the solid foundation of eternal principles.

Men may yearn for peace, cry for peace, and work for peace, but there will be no peace until they follow the path pointed out by the Living Christ. He is the true light of men's lives.

The mission of The Church of Jesus Christ of Latter-day Saints is to establish peace. The Living Christ is its head. Under him tens of thousands of men in the Church are divinely authorized to represent him in variously assigned positions. It is the duty of these representatives to manifest brotherly love, first toward one another, then toward all mankind; to seek unity, harmony, and peace in organizations within the Church, and then by precept and example extend these virtues throughout the world.

I pray that each day may find members of the Church truer, purer, nobler than the last, that they, with intellect and hearts united, may hasten the day when "... the Lord will bless his people with peace" (Psalm 29:11) that they may "... lift up an ensign of peace, and make a proclamation of peace unto the ends of the earth." (D&C 105:39.)

Blessings of Peace for the Righteous

I invoke upon the righteous everywhere our Father's blessings that peace may be in their hearts and in their homes, that unity may strengthen their ranks, that they may be blessed with the desire and means to teach others, that goodness may come into the lives of men throughout the earth, that our Father's kingdom may be enlarged and [page 6] magnified, that his sons and daughters in all the world may find fellowship with the Saints, that the designs of the wicked may be frustrated and the purposes of the sinful come to naught, that unrighteous dominion shall be broken, and that truth shall govern the earth, that God's people--those who keep his commandments--may become as a light set upon a hill, an ensign to the nations, in anticipation of the long-awaited day when the Prince of Peace shall reign as King of Kings and Lord of Lords. This is my prayer, in the name of Jesus Christ. Amen.

President Hugh B. Brown:

President McKay, we have all been thrilled and inspired by this wonderful message and we thank you for the blessing you have pronounced upon us and pledge to you our continued love and support and obedience to the commandments of God.
I am very grateful for the message from President McKay and pray that the blessings of the Spirit of the Lord may continue with him that he may be raised and be able to meet with us again.

When I was a small boy, too young to hold the Aaronic Priesthood, my father placed a copy of the Book of Mormon in my hands with the request that I read it. I received this Nephite record with thanksgiving and applied myself to the task which had been assigned to me. There are certain passages that have been stamped upon my mind, and I have never forgotten them. One of these is in the 27th chapter of 3rd Nephi, verses 19 and 20. It is the word of our Redeemer to the Nephites as he taught them after his resurrection. It is as follows:

"And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

"Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day."

The other passage is in the 10th verse of chapter 41 in the book of Alma and is as follows:

"Do not suppose, because it has been spoken concerning restoration, that ye shall be restored from sin to happiness. Behold, I say unto you, wickedness never was happiness."

These two passages I have tried to follow all the days of my life, and I have felt to thank the Lord for this counsel and guidance, and I have endeavored to stamp these sayings on the minds of many others. What a wonderful guide these teachings can be to us if we can get them firmly fixed in our minds! These thoughts are of course not peculiar to the Book of Mormon. They are fundamental teachings of the gospel of Jesus Christ and have been expressed many times by the prophets of old and our Redeemer when they were upon the earth. It is a fact beyond successful dispute that no unclean thing can inherit the kingdom of God and obtain what is known as eternal life. This is to say that the Redeemer of this world, through the great sacrifice which he made, opened the graves and restored all mortal things both mankind, fowls of the air, fishes of the sea, and every creature that partook of death through the "fall" of Adam. In the 5th chapter of John, verses 28 and 29, we have the definite statement of our Redeemer proclaiming this truth as follows:

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

"Old Things Shall Pass Away"

"And again verily, verily, I say unto you that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season;

"And the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth.

"For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea;

"And not one hair, neither mote, shall be lost, for it is the workmanship of mine hand."

Again the Lord spoke to the Prophet Joseph Smith in a revelation in answer to the question:

"Q. What are we to understand by the four beasts, spoken of in the same verse? (See Rev. 4:6.)

"A. They are figurative expressions, used by the Revelator, John, in describing heaven, the paradise of God, the happiness of man, and of beasts, and of creeping things, and of the fowls of the air; that which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; the spirit of man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created." (D&C 77:2.)

The Resurrection A Complete Restoration

There is a strange doctrine in the world concerning the resurrection even among those who believe there will be a reuniting of the spirit and body, which is to the effect that only the righteous will come forth to receive rewards of exaltation. This, however, is a misunderstanding. Through the atonement wrought by the Son of God, our Savior, the resurrection is a complete restoration of all things mortal, even of this earth itself on which we stand. The earth is to be purified and become the abode of the righteous. Peter understood this doctrine and in his second epistle made the following statement:

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

"Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat?

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Peter 3:10-13.)

Earth to Receive Resurrection from Mortality
Blessings Predicated Upon Obedience

What Is a Testimony?

Eldred G. Smith

President Hugh B. Brown:

President Joseph Fielding Smith:

I am very grateful to my Father in heaven for the privilege that has been granted to me to come into this world in this dispensation when once again the fulness of the gospel has been revealed. I have been grateful and have thanked the Lord many times for the privilege which came to me to live in the present dispensation and that I was not born two or three hundred years ago during the great period when the fulness of the gospel was not had among men and they were running, as the scriptures say, "to and fro" seeking for the truth which could not be found because of the deep spiritual darkness which covered the entire earth. This condition was not the fault of the Lord but the fault of mankind, for they had been offered the fulness of the gospel, but in course of time they refused to have it, and their teachers turned away and caused to enter into the Church false doctrines and false ordinances and, worse than all, a false conception in relation to God our Eternal Father and His Son Jesus Christ.

It was a day when there was not one left in mortality with the divine power to officiate in the vital and saving ordinances of the gospel--a day when false teachings, false ordinances, and false instructors came upon the scene. This condition left the entire Christian world in a state of confusion, without divine inspiration, so that the notion prevailed universally that the heavens were closed. Contact with the Father and his Beloved Son had ceased, and the angels for a long, long past had ceased to visit mortal man on the face of the earth. Under such conditions it was a natural thought encouraged by clergy that our Eternal Father had ceased to commune with his children on the earth. Moreover, the false notion became prevalent that mortal man was left with the teachings of the Bible and that it contained all of the revelation that mankind needed to insure his salvation in the kingdom of God. Under such conditions and practice no doubt Satan rejoiced; false teachers arose, and the people, no matter how devout they were, found themselves in spiritual darkness. Moreover, for a long time the edict went forth that mortal men who had not been prepared for the clergy should not seek for knowledge or search the scriptures, for this was the sole responsibility of the clergy. Therefore I am exceedingly grateful for the Prophet Joseph Smith and the coming of the Father and the Son to him and their directing him in the course he should take. Moreover, I am thankful that the time came for the restoration of divine truth and the power of the Holy Priesthood so that the inhabitants of the world could find the path to eternal life, and the ordinances of the Holy Priesthood could again be exercised in behalf of the salvation of all mankind.

The Plan of Salvation Heaven's Gift to Mankind

On January 22, 1834, the Prophet Joseph Smith said:

"The great plan of salvation is a theme which ought to occupy our strict attention, and be regarded as one of heaven's best gifts to mankind. No consideration whatever ought to deter us from showing ourselves approved in the sight of God, according to His divine requirement. Men not infrequently forget that they are dependent upon heaven for every blessing which they are permitted to enjoy, and that for every opportunity granted them they are to give an account. You know, brethren, that when the Master in the Savior's parable of the stilled warned his servants before him gave them several talents to improve on while he should tarry abroad for a little season, and when he returned he called for an accounting. So it is now. Our Master is absent only for a little season, and at the end of it He will call each to render an account; and where the five talents were bestowed, ten will be required; and he that has made no improvement will be cast out as an unprofitable servant, while the faithful will enjoy everlasting honors. Therefore we earnestly implore the grace of our Father to rest upon you, through Jesus Christ His Son, that you may not faint in the hour of temptation, nor be overcome in the time of persecution." (DHC 2, 23-24.)

I would like to quote a few remarks of divine truth from the lips of President David O. McKay, taken from Gospel Ideals, p. 383.

"No man can disobey the word of God and not suffer for so doing. No sin, however secret, can escape retribution. True, you may lie and not be detected; you may violate virtue without it being known by any who would scandalize you; yet you cannot escape the judgment that follows such transgression. The lie is lodged in the recesses of your mind, an impairment of your character that will reflect sometime, somehow in your countenance or bearing. Your moral turpitude, though only you, your accomplice, and God may ever know it, will canker your soul."

I will close my remarks by reading a poem which I think is very appropriate entitled "The Guy in the Mirror."

When you get what you want in your struggle for self, And the world makes you king for a day, Then go to the mirror and look at yourself And see what that guy has to say.

For it isn't a man's father, or mother or wife, Whose judgment upon him must pass; The feller whose verdict counts most in his life Is the guy staring back from the glass.

He's the feller to please, never mind all the rest For he's with you clear up to the end. And you've passed your most dangerous, difficult test, If the guy in the glass is your friend.

You may be like Jack Homer and 'chisel' a plum, And think you're a wonderful guy, But the man in the glass says you're only a bum, If you can't look him straight in the eye.

You can fool the whole world down the pathway of years, And get pats on the back as you pass, But your final reward will be heartaches or tears If you've cheated the guy in the glass.

May the Lord bless you, my good brethren and sisters, and all, in the name of Jesus Christ. Amen.

President Hugh B. Brown:

We have just listened to President Joseph Fielding Smith, and will now be addressed by Elder Eldred G. Smith, Patriarch to the Church.

Eldred G. Smith

ELDER ELDRED G. SMITH Patriarch to the Church

One of the outstanding characteristics of members of this Church is testimony bearing. Nearly all church speeches include the bearing of testimony. This is our mission, as members of the Church to testify of the truthfulness of the gospel to our fellow men.

What Is a Testimony?

What is a testimony? We speak of it as a valued possession, which it truly is. Webster says it is evidence, proof, a solemn declaration. Then a testimony of the gospel is your solemn declaration of the truthfulness of the gospel according to your knowledge thereof.

Blessings Predicated Upon Obedience
To have a testimony of God and his Son Jesus Christ can bring about the greatest blessing you can attain in this mortal existence. Each blessing is obtained by fulfilling the law upon which that blessing is predicated. The law upon which this blessing is predicated is given extensively throughout the scriptures.

In Matthew we read: “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.”

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.” (Matt. 7:7-8. Italics added.)

Moroni also promises: “. . . I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, [page 10] if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

By the power of the Holy Ghost ye may know the truth of all things.

And by the power of the Holy Ghost ye may know the truth of all things.

And whatsoever thing is good is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is.

And ye may know that he is, by the power of the Holy Ghost; wherefore I would exhort you that ye deny not the power of God; for he worketh by power, according to the faith of the children of men, the same today and tomorrow, and forever.” (Moroni 10:4-7.)

What does it mean to knock or seek? This is a way of saying, “It requires effort on your part.” Study, pray, act--do something about it! Knowledge alone saves no one. Lucifer knows, and it is this knowledge which is to his damnation. Without proper action, it can be the same to anyone else.

Moroni said: “. . . by the power of the Holy Ghost ye may know the truth of all things.” (Ibid., 10:5.) One may ask, “How does one receive a message from the Holy Ghost?”

The Holy Ghost is a Personage of Spirit. We also have a spirit body as well as a mortal body. We were personages of spirit before we came upon this earth.

The Lord said to Job: “Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

Who hath laid the measure thereof, or who laid the corner stone thereof:

When the morning stars sang together, and all the sons of God shouted for joy?” (Job 38:4-7.)

Are we not the sons of God who at that time shouted for joy?

Abraham also tells us the following: “Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.” (Abraham 3:22-23.)

Before we came on the earth, we were all spirits. What is a spirit? We use the word “spirit” to describe anything and everything, all elements that are not mortal--so we had a non-earthly body. We were nevertheless individuals. We had the power and ability to see, think, act, make decisions. We even took part in that great war in heaven, as a result of which Lucifer was cast out of heaven.

Our spirit body has the same shape and form as the physical body. The spirit body then has arms, legs, a head, and a mind.

When we came to earth, we took upon us a physical or mortal body of flesh and bones. The separation of these two bodies we call death. Through the atonement of Christ these two bodies will be reunited again. This we call the resurrection.

In coming into mortality we forget all from the previous life for a wise purpose in the Lord. In effect, a barrier or veil is placed between the spirit mind and the mortal mind.

Analogies

Now, I think if we will apply some of the laws of electronics, that is, radio and television, we will be aided in a possible understanding of how we can receive a message from the Holy Ghost. We have a spirit mind and a mortal mind. Our spirit mind can receive messages from the Holy Ghost, who is a spirit.

In this room now there are many waves going by of sound, of pictures, and even of colored pictures. We cannot detect them with our mortal eyes or ears, but if we set up a receiving set and put it in tune, then we pick up the [page 11] sound or pictures by the mortal ears or eyes. Similarly, the Holy Ghost may be constantly sending out messages like a broadcasting station. If you put yourself in tune, that is, knock or ask or seek, you may receive the message. It may be as if you were to open an imaginary window or door between your spirit mind and your physical mind and permit the message to come through. Spirit can talk to spirit, and you are part spirit--just open that imaginary door and let the mortal mind receive. To open it requires study, prayer, action or works, or knock, and it shall be opened unto you.

There is no salvation with just knowledge alone--for “. . . the devils also believe, and tremble,” says James (James 2:19), then adds, “But wilt thou know, O vain man, that faith without works is dead?” (Ibid., 2:20.)

Knowledge From the Holy Ghost is Sure

Get that knowledge that you may have a testimony. Knowledge from the Holy Ghost is sure. When it comes to you, you know and cannot deny it. Moroni said: “And by the power of the Holy Ghost ye may know the truth of all things.” (Moroni 10:5.)

Testimony By Divine Revelation

It is the primary function of the Holy Ghost to testify of the Father and his Son Jesus Christ. Therefore, we bear testimony that we know, and so I testify that I know that God lives, that Jesus is the Christ, that God is literally my Father in heaven. I testify that by divine revelation through the Prophet Joseph Smith, the gospel has been restored on the earth in this the last dispensation or the Dispensation of the Fulness of Times.
I testify that this same authority to hold the keys of the priesthood of God has been continued on to the present prophet, seer, and revelator, and President of the Church, President David O. McKay, in the name of Jesus Christ. Amen.

President Hugh B. Brown:

The Chorus and congregation will join in singing "We Thank Thee, O God, For a Prophet," after which Elder Bernard P. Brockbank will address us, and he will be followed by Elder Paul H. Dunn of the First Council of Seventy.

Bernard P. Brockbank
ELDER BERNARD P. BROCKBANK Assistant to the Council of the Twelve Apostles

Brothers and sisters: It is a wonderful blessing and privilege to be present at this great general conference of The Church of Jesus Christ of Latter-day Saints, and I am thankful that the Lord placed the "The" in the name of his Church. It is not the Church of some nation or some normal outstanding individual, but it is the Church of Jesus Christ.

The Church at the World's Fair

We are overjoyed that The Church of Jesus Christ of Latter-day Saints is represented with other churches at the New York World's Fair. The comparison has aroused a great deal of interest and comment.

As you know, the Mormon Pavilion is one of the greatest and most effective missionary opportunities the Church has undertaken. The entire image and acceptance of The Church of Jesus Christ of Latter-day Saints have greatly improved in the eastern part of the United States and throughout the world. Millions have been impressed and spiritually uplifted by the exhibits, the missionaries, and their testimonies.

God Inspired Teachings of Ancient Prophets

The exhibits and program at the Mormon Pavilion are built around the God-inspired teachings of the ancient prophets, around Jesus Christ the Son of the Living God, around the Apostles, and around eternal life as given in the scriptures. Great emphasis is placed on the restoration of the Church of Jesus Christ through a Prophet of God, Joseph Smith.

Great emphasis is also placed on the passage of scripture given by the Apostle John in the book of Revelation, wherein he said, "... I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, ..." (Rev. 14:6.)

Heavenly Messengers to Ancient and Modern Prophets

We are bearing witness that the Angel Moroni came and restored the everlasting gospel again to the earth through the Prophet Joseph Smith. God and heavenly messengers appeared to Adam, Moses, Abraham, Jacob, and all of the ancient prophets. Heavenly messengers appeared to the Apostles Peter, John, and Paul. At the pavilion we teach and emphasize that heavenly messengers, appearing to God's chosen prophets, are part of God's earth program.

Comments of World's Fair Visitors

I would like to read a few of the comments written by visitors to the pavilion:

"Very impressive, very beautiful, so inspiring to see such dedicated young missionaries."
"I enjoyed my visit to the Mormon Pavilion second to no other exhibit."
"Like an oasis in a desert."
"Interesting and makes more sense than any other religion."
"After seeing your movie on eternal life, I no longer have a fear of death."
"The paintings of the teachings, experiences, and examples of Jesus Christ are revealing and inspiring."
"Beautiful pavilion and a religion I would like to know more about."
"Enjoyable pavilion, and it shows to me that there is still a strong belief in God among the people of the earth."
"A moving Christian tribute; such a pity more people are not exposed to your doctrines and missionaries."
"This is a splendid witness to the message of God."
"The missionaries do great credit to your Church."
"This was a beautiful experience for our entire family. Even the children enjoyed it."
"The scriptural truths are simply beautiful."
"I am awed at the beauty of life and eternity through the teachings of Jesus Christ."
"I came in as a skeptic, but my desire to know more has been stimulated."
"Inspiring, magnificent, dignified, and sublime, truly witnessing to the Jesus Christ of the Bible."
"I think this pavilion is breathtaking."
"Your exhibit and missionaries show the teachings of Jesus Christ and the Apostles as they taught and exemplified them and as they are found in the Holy Bible."

Mr. Robert Moses, president of the New York World's Fair, said, "You have brought to us from across the mountains a breath of the pioneering spirit and fresh air of
shortly after, the alarm rang at five, you can imagine how I felt. After such a night I was getting up on the wrong side of the bed, and my attitude was not the kind that should

wondering what arrangements could be made in order that we both might meet our appointments. When the problem was finally solved, it was three o'clock, and when,

few seconds and with a newly acquired bump, I hastened to her side and gave the comfort that was needed.

awakened a few moments later by another daughter who had just experienced a horrible nightmare. Her anxious summons brought me to my feet in a hurry, and in my

she simply could not get along without it until morning. So, after a hard struggle, I pulled myself together, secured the drink of water, and went back to bed only to be

meant only three hours of sleep at the most.

prepare my lesson and finally at 2 am, not being able to see the words on the page, I went to bed. Needless to say I was tired and in need of a good night's sleep. I didn't

though I wondered how adequately the material could be prepared in the time left that night to meet the challenge of the group. After hanging up, I immediately started to

|p4 About midnight I received a telephone call from one of the teachers in our Institute of Religion program, which I was coordinating at the time and he reported that he

|p3 Chain of Events Shatters Rest

|p2 Have you ever noticed that whenever a person seems out of sorts or somewhat cantankerous, we often say, "He got up on the wrong side of the bed." Were you ever

|p1 My brothers and sisters, this is indeed humbling. I am grateful for this opportunity to stand in your presence, to feel of your spirit, and to partake of the sweet message

from our living prophet this morning. For many, many years I have listened with you to the counsel and inspiration of these brethren who sit before us, and particularly to our

living prophet, as they have sought an interest in our faith and prayers and have asked that our Heavenly Father give them the guidance and direction that is needed. Now

from our living prophet this morning. For many, many years I have listened with you to the counsel and inspiration of these brethren who sit before us, and particularly to our

who have been awakened by the previous interruptions. She had just remembered that she needed the car the next morning for her church assignment and was

wondering what arrangements could be made in order that we both might meet our appointments. When the problem was finally solved, it was three o'clock, and when,

shortly after, the alarm rang at five, you can imagine how I felt. After such a night I was getting up on the wrong side of the bed, and my attitude was not the kind that should
Gloom Dispelled--Brightness Restored: "You Are the Best Daddy"

And then it happened--the little thing that changed the gloom of the night into the brightness of a beautiful day. As I was leaving the house, the four-year-old who had started the series of events the night before, appeared at the door, pulled on my coattails and then, with my help, climbed into my arms, took hold of both of my ears with her little hands and without any warning kissed me as hard as she could right on the nose and said, "Daddy, I sure do love you. You are sure a good sport." "A good sport, eh!" and I tried to smile away the frown that had settled throughout my whole system. "Y'ep! you're the best daddy in the whole world," and planting another kiss on my neck, she slid to the floor and ran back to her bed.

Count Your Blessings

What was about to be a bad morning for me turned out to be one of my best. As I drove to my assignment with a [page 15] song in my heart, I thought of my many blessings: my lovely, dedicated wife and family, the fact that I belong to Christ's Church in reality, that I am a member of this great country of ours, a citizen indeed, that I enjoy the freedoms that we all so often take for granted. And it was all brought back to my remembrance by a simple kiss on the nose. This little four-year-old with tender love and appreciation had restored my perspective of life and brought to my attention once again the real values we all seek.

Then I began to think how easy it had been for me to let such a little thing as a sleepless night make me forget for a moment these same values and how everything I would have done that day might have been affected by my resulting attitude. Luckily I was brought back to reality, but how often do all of us let the "get up on the wrong side of the bed" attitude become a habit that dominates our everyday thoughts and lets problems or the desire for instant and usually temporary satisfactions become so important that long-range goals and objectives are forgotten. While certain problems must be worried about and temporal satisfactions must be met, these things are only important to us as a means to an end--as the means of getting where we eventually want to go. Ultimate happiness, the kind we all want, does not come from continuously being temporarily satisfied, continuously seeking the physical and emotional comforts of life and being so dissatisfied with anything else that we permit ourselves to forget our blessings and responsibilities, to forget the Lord and his love for us and his willingness to help us in our pursuit of life and happiness. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36:)

Value of Objective

Someone has said, "Life is of value only when it has something valuable as its objective." What objective? The Lord through the Prophet Joseph Smith told David Whitmer, one of the three witnesses to the Book of Mormon that eternal life was the greatest of all the gifts of God. (See D&C 14:7.) What better objective is there than this for our lives? Knowing this to be true as I do through personal testimony, I would like to speak especially to you young people who are in the vital planning stage of your lives, and to those parents and teachers who guide you, about the importance of properly focusing your values. We all, as well as you, yourselves, want the best for you now and forever. The best is a knowledge of love and appreciation had restored my perspective of life and brought to my attention once again the real values we all seek.

Youth Need Religion

Today more than ever before our youth need religion. Some years ago our beloved Prophet David O. McKay in an editorial gave a number of reasons for giving proper religious training to our youth. I'd like to refer to three of his points:

First, he said, "Youth need religion to maintain a proper equilibrium during the formative period of their lives." (Treasures of Life, p. 493.) Young people tend to be impetuous and sometimes, in trying to formulate their conclusions, have a tendency to look upon parents as old-fashioned, but they give confidence to others who seem to be leading them into new realms and higher planes. Now when, under these conditions, the young person receives something which seems to conflict with his previous notions of religion and right, he is likely to be swayed beyond his proper equilibrium. Youth today are thinking more than ever before, and they need to have a daily influence which will keep them in proper balance.

Second, President McKay said, "Youth should have religion in order to stabilize our society." (Ibid., p. 495.) It was Goethe who observed that "The destiny of any nation at any given time depends on the opinion of its young men under five and twenty." (Cited idem.) Speaking of the need of stability in our society makes me remember, thinking as a soldier during World War II what a tragedy that so much destruction, pain, and suffering had to exist in a world that had achieved such brilliance in so many fields, for instance, the sciences. I can't help recalling the magnificent M-1 rifle that was placed into my hands when I was an infantryman and how grateful I was for the protection that went into creating this weapon of war is outstanding, and yet its utilization was a sad commentary on life, for many times I was required in the defense of this country to pull the trigger to take the life of a fellow human being because of this very thing that our beloved prophet has indicated to us in his editorial.

Robert A. Millikan, himself a renowned scientist, has said this about his own field: "Science without religion obviously may become a curse rather than a blessing to mankind. But science dominated by the spirit of religion is the key to progress and the hope of the future." (Cited idem.) This suggests that scientific leaders of the future, as well as leaders in all fields, will need spiritual understanding and training.

Third, youth need religion to satisfy the innate longing of the soul. "Man," President McKay has said, "is a spiritual being, and sometime or another every man is possessed with a longing, an irresistible desire to know his relationship to the infinite. He realizes that he is not just a physical object that is to be tossed for just a short time..." (Whitmer, pp. 495-496.)

Three Great Needs

He goes on to give three great needs associated with the spiritual urge which have been felt throughout the centuries: "1. Every normal person yearns to know something of God. What is he like? Is he interested in the human family or does he disregard it entirely? 2. What is the best life to live in this world in order to be most successful and to get the most happiness? 3. What is that inevitable thing called death? What is beyond it? If you want your answer to these longings of the human soul, you must come to the Church and come often to get it." (Ibid., pp. 495-496.)

Youth need religion. The world needs it--in fact, it is the world's greatest need. It is my humble prayer that you young people everywhere along with your parents, will see the need for constant, daily exposure to religious education and that you will support it with interest and enthusiasm. By keeping your energies and values properly focused, you, as well as we, can in reality inherit eternal life.

How grateful I am this morning for the testimony I have of the gospel of Jesus Christ and the meaning and understanding that this gives me that God really lives, that Jesus is the Christ, that the Prophet Joseph Smith was called and ordained of God to establish again his Church in these latter days, and to have the full assurance and knowledge that David O. McKay is a living prophet of the Lord. And while I have been a member of this Church all my life, I have had that glorious opportunity of standing in his presence and having spirit touch spirit, giving me the complete verification that these things are true. I bear you my witness humbly and gratefully in the name of Jesus.
Is the voice of the Lord heard today? How does it come to man? Can your search for truth be guided by his voice? Can mine? Today as always when the true Church of Christ is on the earth there stands at its head a prophet. And just as the voice of the Lord came to Jeremiah, Ezekiel, and Isaiah, it has likewise come to latter-day prophets.

20 “Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.” (Amos 3:7.)

21 Do we need a prophet today? Does God regard his children today as dearly as he did when Amos, Jeremiah, and Ezekiel were on the earth? One of the foremost educators in America, Dr. Robert Gordon Sproul, described the need in these words: “We have the peculiar spectacle of a nation, which to a limited extent, practices Christianity without actively believing in Christianity. We are asked to turn to the church for enlightenment, experimenting--ever continuing this same search.

22 From still another field of endeavor, Sir Winston Churchill described the need: “I have lived perhaps longer experience than almost anyone and I have never brooded over a situation which demanded more patience, composure, courage and perseverance than that which unfolds itself before us today--the need of a prophet.”

23 The Channel of Truth is Open
President Hugh B. Brown:

Also included in the program for this afternoon is a portrayal of the plan of salvation. It was commenced by Brother Agnew, who set the scene and then left it in the hands of Brother Evans. They brought to men the feeling of reality and the truth that we are sons of God and that we have a destiny. Brother Evans then took the portrayal and brought it to the heart of Brother Agnew, who expressed it in words. He then turned over the portrayal to Brother Agnew, who expressed it in words.

How grateful we should be that revelation, the clear and uncluttered channel of truth, is still open. Our Heavenly Father continues to inspire his prophets. This inspiration can serve as a sure guide in making life's decisions. It will lead us to truth.

The benediction will be offered by Elder Horace A. Christiansen, formerly president of the Western States Mission, after which this Conference will stand adjourned until two o'clock this afternoon.

Elder Thomas S. Monson of the Council of the Twelve has been our concluding speaker. The Relief Society Singing Mothers from the Juab, Sanpete, and Richfield areas, will now favor us with the beautiful anthem, "Eternal Life."

The benediction will be offered by Elder Horace A. Christiansen, formerly president of the Western States Mission, after which this Conference will stand adjourned until two o'clock this afternoon.

Our beloved leader and Prophet President David O. McKay, who is presiding over all sessions of the Conference, has asked me to conduct the service this afternoon. He sends his greetings and blessings to all assembled here and God's children everywhere.

May we be wise; may we persevere in search of truth and always take the Holy Spirit for our guide, I pray in the name of Jesus Christ. Amen.
Madsen conducting and Frank W. Asper at the organ. We shall begin these services by the Relief Society Singing Mothers singing "God of All Nature."

The invocation will be offered by Elder E. Carlyle Bunker, president of the Orem West Stake.

The Relief Society Singing Mothers will now favor us with this song, "God of All Nature."

President N. Eldon Tanner:

The Relief Society Singing Mothers will now favor us with "Go Ye Forth With My Word," conducted by Sister Florence Jepperson Madsen.

President N. Eldon Tanner:

President Hugh B. Brown, first counselor in the First Presidency will now present the General Authorities, the General Officers, General Auxiliary Officers of the Church for the sustaining vote of this Conference.

Sustaining Vote

President Hugh B. Brown:

My brethren and sisters, as President Clark so often said, this is not a mere pro forma matter. It is not mere routine, but it is the exercise of a right which the Lord gave to the people of his Church to indicate their willingness to support those who are asked to preside in various positions in the Church. This privilege of course, is accompanied by a responsibility, namely, that we will support these officers by carrying out the work assigned to us in our various capacities from time to time.

It is now proposed that we sustain David O. McKay as Prophet, Seer, and Revelator and President of the Church of Jesus Christ of Latter-day Saints. All who favor this proposal please make it manifest. . . .

GENERAL AUTHORITIES OF THE CHURCH

THE FIRST PRESIDENCY


PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES


Patriarch to the Church

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE


TRUSTEE-IN-TRUST

David O. McKay as Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Antoine R. Ivins Marion D. Hanks Seymour Dilworth Young Albert Theodore Tuttle Milton R. Hunter Paul Harold Dunn Bruce R. McConkie

THE PRESIDING BISHOPRIC

John H. Vandenberg, Presiding Bishop Robert L. Simpson, First Counselor Victor L. Brown, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant.

GENERAL CHURCH PRIESTHOOD COMMITTEES

PRIESTHOOD WELFARE COMMITTEE

John H. Vandenberg, Chairman Henry D. Taylor, Managing Director with all members of the committee as at present constituted.

PRIESTHOOD HOME TEACHING COMMITTEE

Marion G. Romney, Chairman John H. Vandenberg, Vice Chairman Alvin R. Dyer, Managing Director with all members of the committee as at present constituted.

PRIESTHOOD MISSIONARY COMMITTEE
May I preface my talk with a parable. "Then shall the kingdom of heaven be likened unto a certain man..." (See Matt. 20:1.)

John and Mary were married by their bishop in his palatial home, and the ceremony included the phrase, "so long as you both shall live." Relatives and friends exclaimed, "What a handsome, promising couple!" Life seemed to offer everything two delightful people could hope for.

It was a civil ceremony, but they promised themselves that they would soon get their house in order and go to the Lord's temple to have their marriage eternalized. They loved each other intensely. They had some knowledge of and faith in the principle of eternal marriage, but carelessness in their pattern of living and bad habits precluded their conscientiously asking the bishop for a recommend to enter the sacred precincts of the temple.
Time passed. Children came. John was active in community life. His pleasing personality made him many friends. Mary grew more lovely as the children came, and sweet motherhood and wifehood expanded her vision and enlarged her soul. The love she bore for her husband grew constantly, and as their lives grew together, she came to realize how much her life revolved around him. She came to sense her predicament. Shadows gathered. He was not religiously inclined, he said; some day he would move toward the temple.

She took some part in church activity but when there came conflict between church service and his Sabbath interests, she felt that she should be with her husband—she loved him so very much. The children grew and were happy in the Church until teenage activities brought carefree, leisurely Sabbaths—rides, dates, skiing—and they also began to bypass their religious duties.

One day the clouds lowered, and trouble came. It was on one of those Sunday canyon picnics. An excellent driver, John was not at fault for the crash when a drinking driver left both cars junk and two loved ones mangled and lifeless.

When the bodies of his beloved Mary and sweet little Alice had been buried with all solemnity and every tender affection, John found his life lonely indeed. The nights were so long, the house so empty, the days so barren, life so vain and desolate. He devoted himself to his work and to his other children, but his world seemed to have been buried in a hillside grave.

At the table the circle was incomplete. There were two vacant places. Social life had no interest for him. No one knew how he suffered. No one knew how his heart ached. His thoughts were constantly of Mary his companion, his beloved, the mother of his children. When he returned from his work, it seemed she should be there to slip into his arms; when he awakened in the morning, it seemed he could not get over expecting to find her by his side. His first and last conscious thoughts were of Mary.

Then this night came the dream, or [page 25] it was a dream, for he seemed to be so much awake. Unlike hundreds of his other dreams which had faded into oblivion with the coming of the dawn, this impressive one lingered all the day.

It seemed he was in a world where he had never been before. He was looking through a wide, heavy, open gate leading into a beautiful area in which the central figures were a woman and a little girl. Gradually, he became conscious of their identity, and he felt a warm glow as he recognized little Alice with her mother. Mary was more lovely than ever; her charm and beauty had been accentuated. She was captivating, heavenly, and as both his loved ones smiled and beckoned to him, he wanted, oh, how he wanted, to go to them. They seemed anxious that he join them. He tried to go to them, but he could not seem to move, and as he struggled it appeared that the great gates were closing. Mary and Alice seemed conscious of this also and beckoned frantically, but he was powerless to do that which at this moment he wanted so much to do. The movement of the gates was almost imperceptible, but the aperture was definitely narrowing. He tried desperately but futilely to reach them. If he could but join them! They, too, were eager for reunion. He caught a final glimpse and saw terror registered on Mary's face as she, too, must have realized that the door was nearly closed. As the lock clicked, it was like thunder in his sensitive ears, and he felt he would give anything, even life itself to see her again, to be with her again, to have her always with him.

The alarm clock clanged. He was back in the world. Ah! It was only a dream! Or was it? Had he missed the mark? Had the great door really slammed shut? Had he lost his loved companion forever because he had failed to meet requirements?

And, we sadly recall the couplet, "... of all sad words of tongue or pen, The saddest are these, 'It might have been!'" (Whittier, Maud Muller.)

May I address my remarks to the numerous happily married couples who were united for the relatively short period of time as stated by the bishop, "so long as you both shall live," and to those millions of well-adjusted couples in the world who were united by their ministers, priests, rabbis, or other prelates for the period stated "until death do you part."

I plead with you peace-loving, sincere, but uninformed couples who love you companions and children, but who, in your vaunted false security, permit the days to pass, and the months and the years without protecting your precious marriages against sure dissolution, when certain efforts and activities could preserve through eternity your warm and pleasant family relationships.

A few of you know the requirements but have ignored or rejected them. The great majority of you have never known the facts, so veiled in mystery they have been, and so long absent from the earth, and so little understood even by Bible students.

Man is Eternal: Marriage and Family Can Be

These are absolute facts:

Life is eternal. Death does not terminate the existence of man. He lives on and on. Man will be resurrected whether good or evil. His spirit will be reunited with his body from the grave, and if he has perfected his life and magnified his God-given opportunities, that spirit and body will be brought together in a new, fresh, neverending immortality.

The greatest joys of true married life can be continued. The most beautiful relationships of parents and children can be made permanent. The holy association of families can be neverending if husband and wife have been sealed in the holy bonds of eternal matrimony. Their joys and progress will never end, but this will never fall into place of its own accord.

The way is well-defined and clear. Eternal marriage was known to Adam and others of the prophets, but the knowledge was lost from the earth for many centuries. God has restored the truths and has provided the way. With the restoration of the gospel came also the genuine priesthood, and God has [page 26] given to his prophet all keys, powers, and authorities held by Adam and Abraham and Moses and the early-day Apostles.

God has restored the knowledge of temples and their purposes. On the earth this day are thirteen holy structures built to this special work of the Lord, and each is the "House of the Lord." In these temples, by duly constituted authority, are men who may seal for all eternity, husbands and wives and their children. This is a fact even though unknown to the masses, and it is available as folks acquaint themselves with the need. This is one of the mysteries spoken of by the Redeemer, who taught the multitude in parables, saying:

"... I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." (Matt. 13:35.)

These priceless truths are not understood by the casual reader of the scriptures:

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man but the Spirit of God." (1 Cor. 2:11.)

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (Ibid., 2:14.)

It is inconceivable that otherwise intelligent, astute, and highly educated people should ignore or willyingly disregard this great privilege. The doors can be unlocked. The gap can be bridged. And men can walk safely, securely to neverending happiness, making their marriages timeless and eternal.
Explaining the use of parables, the Savior said:

"Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." (Matt. 13:11.)

"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears and should understand with their heart, and should be converted, and I should heal them." (Ibid., 13:15.)

And then speaking to those disciples who were near him and who understood, he said:

"But blessed are your eyes, for they see: and your ears, for they hear.

"For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." (Ibid., 13:16-17.)

The Lord knew that those who were sincere in heart and who really wished to know the mysteries of the kingdom would seek and search prayerfully until they informed themselves.

It will be remembered how the Lord answered the hypocritical Sadducees who, trying to trap him, propounded this difficult problem:

The husband died leaving no posterity, and the wife married his brother who also died without seed. She in turn married a third brother, a fourth, a fifth, a sixth, and a seventh, all in accordance with the law of Moses, and then the woman of the seven husbands died also. Now the frustrating question is:

"In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife." (Mark 12:23.) The Redeemer's answer was clear and concise and unmistakable:

"Do ye not therefore err, because ye know not the scriptures, neither the power of God." (Ibid., 12:24.)

And now, we ask you, what does this mean? The Sadducees were discussing matters about which they knew little or nothing. Was there accusation in his voice? Was he saying to the Sadducees, "Open your blind eyes and see? Open your stony hearts and understand?"

My friends, do you understand the implications and truth of this statement of the Lord? Though somewhat veiled in scripture, it is clear and understandable when supported by modern revelation.

An Ancient Example

Dr. James E. Talmage writes: "The Lord's meaning was clear, that in the resurrected state there can be no question among the seven brothers as to whose wife for eternity the woman shall be since all except the first had married her for the duration of mortal life only. . . . In the resurrection, there will be no marrying nor giving in marriage; for all questions of marital status must be settled before that time, under the authority of the Holy Priesthood, which holds the power to seal in marriage for both time and eternity." (Jesus the Christ, p. 548.)

Undoubtedly, the first husband married the woman for eternity by a ceremony which was not limited by time. She became a widow at his demise until she should also die and join her husband. Now, she married brother number two, "until death do you part," and it definitely parted them even before posterity and he went into the spirit world through the veil and with no wife, for their contract also had been terminated by death. And brothers number three and four and five and six and finally number seven in turn—all married her in temporary marriage, in which ceremonies were the limitations, "so long as you both shall live." And death terminated what happiness they had had and their promise of future bliss.

How sad! How gloomy!

I knew of one young couple whose promising marriage was ended by a car crash one hour after the ceremony which included those perilous words "till death do you part."

Civil marriage is an earthly contract, completed in the death of either party. Eternal celestial marriage is a sacred covenant between man and woman, consecrated in the holy temple by servants of God who hold authoritative keys. It bridges death; it includes both time and eternity.

Paul's Testimony

The Apostle Paul told the Corinthians:

"If in this life only we have hope in Christ, we are of all men most miserable." (1 Cor. 15:19.)

"There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

"So also is the resurrection of the dead. . . ." (Ibid., 15:40-42.)

Paul understood, as undoubtedly did many of the Saints, but millions of Christians today do not understand these vital truths which have been veiled in parabolic language. Heaven is not a single place nor one single condition. It is as diverse as men's behavior patterns are different, for men will be judged "according to their deeds done in the flesh."

Modern Revelation

In our modern revelation, the Lord said: "Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same.

"For behold, I reveal unto you a new and an everlasting covenant. . . ." (D&C 132:3-4.)
p60 "And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God." (Ibid., 132:6.)

p61 Paul spoke of telestial, terrestrial and celestial areas, and people are assigned in accordance with their righteousness and their compliance with eternal laws. Even this celestial kingdom has three heavens or degrees. We quote our Lord further:

p62 "And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

p63 "And if he does not, he cannot obtain it.

p64 "He may enter into the other, but that is the end of his kingdom; he cannot have an increase." (Ibid., 131:2-4.)

p65 The Lord then further clarifies the eternal marriage:

p66 "All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, . . . are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead." (Ibid., 132:7.)

p67 The marriages then which are made only "so long as you both shall live" or "until death do you part" are sadly terminated when the last mortal breath is gasped.

p68 The Lord is merciful, but mercy cannot rob justice. His mercy extended to us when he died for us. His justice prevails when he judges us and gives us the blessings which we have duly earned.

p69 "... no one can reject this covenant and be permitted to enter into my glory," says the Lord.

p70 "For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world." (Ibid., 132:4-5.)

p71 Civil Authority--Divine Authority

p72 A civil marriage may be performed by any of the numerous people approved by laws of the respective countries, but the eternal marriage must be solemnized by one of the few properly authorized. Christ says:

p73 "Will I accept of an offering, saith the Lord, that is not made in my name?

p74 "Or will I receive at your hands that which I have not appointed?" (Ibid., 132:9-10.)

p75 It is the Redeemer who postulates:

p76 "Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world." (Ibid., 132:15.)

p77 "I am the Lord thy God; and I give unto you this commandment--that no man shall come unto the Father but by me or by my word, which is my law, saith the Lord." (Ibid., 132:12.)

p78 He then reiterates that: "... everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God." (Ibid., 132:13.)

p79 How final! How frightening! Since we know well that mortal death does not terminate our existence, since we know that we live on and on, how devastating to realize that marriage and family life, so sweet and happy in so many homes, will end with death because we fail to follow God's instructions or because we reject his word when we understand it.

p80 Fulfillment the Blessing for Obedience

p81 It is clear in the Lord's announcement that righteous men and women will receive the due rewards of their deeds. They will not be damned in the commonly accepted terminology but will suffer many limitations and deprivations and fail to reach the highest kingdom, if they do not comply. They become ministering servants to those who complied with all laws and lived all commandments.

p82 He then continues concerning these excellent people who lived worthily but failed to make their contracts binding:

p83 "For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever." (Ibid., 132:17.)

p84 How conclusive! How bounded! How limiting! And we come to realize again as it bears heavily upon us that this time, this life, this mortality is the time to prepare to meet God. How lonely and barren will be the so-called single blessedness throughout eternity! How sad to be separate and single and apart through countless ages when one could by meeting requirements, have happy marriage for eternity in the temple by proper authority and continue on in everincreasing joy and happiness, growth and development toward Godhood.

p85 Listen to the Lord again:

p86 "Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory.

p87 "For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me.

p88 "But if ye receive me in the world then shall ye know me, and shall receive your exaltation; that where I am ye shall be also.
Changes in South American Peoples

During our sojourn in South America we have witnessed some significant changes among both men and nations. But of all of the changes that occur in the lives of the people whom the gospel touches, perhaps the greatest change occurs in the life and experience of the family—the basic unit in the Church and society.

A recent convert expressed it this way: "Prior to the visit of the missionaries to my home, I lived what I considered to be the normal role of a husband. I held a job and provided for my wife and children. When I came home from work, I considered myself free from further responsibility to them. If I wanted to stay home, I did. If I did not want to stay home, I did not. Usually it was the latter. Much of my time was spent outside of the home. I considered it my wife's responsibility to rear the children. She was to see to it that they were fed and clothed and cared for. Occasionally she would take them to her church, but I felt that they should be completely free to make up their own minds about religion, as I had been. While I did not openly oppose their religious activity, I gave them no encouragement whatsoever.

My wife and I must have loved each other, but I confess, I gave little evidence of it. I really considered that ours were two separate worlds; I had mine and she and the children had theirs. I thought that when the boys were older, they could join me in my activities. But until then they belonged in their mother's world. It was her duty to administer what discipline was necessary. I did not meddle in her affairs, except occasionally when the situation needed my husbandly aid, and it usually did not take me very long to settle that. Well," he concluded, "that was what I called my 'family life.' As I look back on it now, it seems as though I were almost a stranger in my own house and a part-time husband to my wife."

After such an admission, I pressed him for a description of the changes that had lately occurred in his life. He gladly explained it this way: "While I was being taught the restored gospel, I did not think that I could or would or even wanted to change my way of life. Only after I began to study and pray did I realize that a change would shortly be inevitable.

At length I received a testimony that the gospel of Jesus Christ had indeed been restored and that there is a living prophet on the earth today. This was the turning point. It was after my baptism that the changes really began to occur in my, or more properly said, in our lives. For somehow, now, the oneness that we were supposed to have in our marriage actually became a reality. I think the reason was that I began to understand the sacredness of marriage and the need of honoring my marriage vows. I was taught the importance of being faithful to my wife and honorable and worthy before [page 31] my children. You know," he said, "no one ever told me before that I would find joy in everyday living merely by keeping the commandments of the Lord. I had been taught that our lot in this life was sorrow and pain and poverty, that only in the next life would we find the joy we longed for here.

As we continued to attend the meetings of the Church, we learned the practical application of active church membership and how the principles of theology actually find their expression in everyday life. And now," he added, "we have plenty of opportunity to practice all of the virtues we were being taught by accepting calls of service in..."
I Know the Way to Eternal Life

"I cannot begin to tell you," he said, "all of the new things I have learned about life since becoming a member of this Church. I now know the purpose of life. I know the way to eternal life—the teachings of the Church, even in a short time, have taught me that.

But it has been in our home that the major changes occurred. I go to work, as usual, but now I always come home. I am not only an active participant in our family life, but I also preside by right of holding the priesthood. And I think I am learning something about exercising authority in love and patience and understanding.

And you won't believe this," he continued, "but even though I am busier than I ever was (I am presently a counselor in the branch presidency), I seem to have more time than ever before. Why, I even find myself occasionally helping my wife in the kitchen, and that's something I thought I'd never do. Knowing that the family unit is to be eternal has given me a completely new view of the purpose and importance of family life.

"Well," he concluded, and his eyes were moist with tears of gratitude, "perhaps you can understand now why I am willing to serve the Lord, work in the Church, help my fellow man, and share the message that has brought such happiness to my life."

One of the Miracles of Mormonism

We have seen this change occur not in just this one family but in literally hundreds of families. In fact, the missionaries have told me that it is a common experience for them to notice that the homes of the people they visit get cleaner each time they call to teach them more about the gospel, and yet, they have said nothing about cleaning the house. This is one of the miracles of Mormonism. This and similar manifestations occur continually.

In Job we read: "...there is a spirit in man; and the inspiration of the Almighty giveth them understanding." (Job 32:8.) What the light of the sun is to the flower, causing it to unfold from within and turn to the source of light, so the gospel light is to the soul of man. It touches the inner life of man and without compulsion turns him to the source of light and truth.

And yet, one cannot find the cause for this by looking at the unfolding of the flower; rather one must look to the source of light which works the miracle of growth and change. Indeed, it is the refugence of the First Vision, the belief and acceptance of which touches the spirit of man, and he responds to the inspiration of the Almighty.

Family life changes, not because of any outward conditions, but because of inner convictions. And those who look [page 32] for the reason for this change in outward evidences look in vain. It is not to be found there. It lies not in the new buildings being erected. It is not in the schools we have built throughout the world. It is not found in the church organization, perfect as it is. It is not in the youth program, the Primary, or Relief Society where social and cultural programs without peer are carried on. Nor does it lie in the fraternity of the priesthood quorums. Whoever looks for the key to change in the exterior manifestations looks in vain, as did Elijah. He heard the voice of the Lord not in the wind, nor in the earthquake, nor in the fire, but in the still, small voice.

The power that changes a man's heart is inherent in the testimony that distills upon the souls of men, witnessing to them that the First Vision of the boy Prophet Joseph Smith was indeed a divine reality. I quote a part of the Prophet's marvelous vision. He said:

"...I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other--This is My Beloved Son. Hear Him!" (Joseph Smith 2:16-17.)

Key to Improvement of Family

Herein lies the key to improvement of the family. Herein lies the reason for expectation of success. Herein lies the contribution of this Church to the world—the ideal family.

I bear humble witness that God the Father and his Son Jesus Christ actually appeared to Joseph Smith the Prophet. I bear testimony that they live, that Jesus Christ is the actual Son of God, that he is the head of this Church, that he directs it through his chosen prophet and mouthpiece, President David O. McKay. I bear this witness humbly in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

Elder Theodore Tuttle of the First Council of Seventy and President of the South American Mission has just spoken to us.

Sister Florence Jepperson Madsen will now lead the congregation and Chorus in the song, "O say, What Is Truth?" after which Elder Theodore M. Burton, Assistant to the Twelve, will address us.

President N. Eldon Tanner:

Elder Theodore M. Burton, Assistant to the Twelve, will be our next speaker, and he will be followed by Elder Bruce R. McConkie of the First Council of Seventy.

Elder Theodore M. Burton

ELDER THEODORE M. BURTON
Assistant to the Council of the Twelve Apostles

Near the beginning of the ministry of Jesus Christ, he came one day to the city of Nazareth where he had grown up as a lad. As was his custom on the Sabbath day he went to the local synagogue to worship. As he stood up to read, he was given the book of Isaiah from which he read as follows:

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; "To proclaim the acceptable year of the Lord. . . ." (Isa. 61:1-2.)
Then he closed the book and sat down to speak. As all eyes were fastened upon him to see what interpretation he would give to these words, he said:

"This day is this scripture fulfilled in your ears.

And all bare him witness, and wondered at the gracious words which proceeded out of his mouth." (Luke 4:21-22.)

Deliverance to the Captives

I am interested in the words of Isaiah, [page 33] or as Jesus gave them as quoted by Luke:

"... he hath sent me ... to preach deliverance to the captives, and ... to set at liberty them that are bruised." (Ibid., 4:18.)

Bible interpreters have said that the original words from Isaiah have reference to the release of the Jewish captives from Babylon, but that Jesus applied them to the release of sinners from the guilt and bondage of sin, through his ministry. But was this Jesus' intent, and what sinners were held prisoners through the guilt and bondage of their sins?

I claim that Isaiah and Jesus were speaking of specific prisoners as given in the following quotations from Isaiah:

And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." (Isa. 24:21-22.)

The Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

"To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." (Ibid., 42:6-7.)

Jesus, the Deliverer

There is no question but that Jesus was to be the Deliverer and that they that sit in this prison were to be in the bonds of darkness, which must refer to spiritual darkness rather than to political prisoners here upon the earth. The work of Jesus definitely was not confined solely to those of his own earthly generation who heard his voice in person as on this occasion when he spoke in the synagogue at Nazareth. His work was a greater work, a universal work, and applied not only to the whole wide world of those then living, but also to all who ever lived or ever would live upon this earth.

True Scope of His Ministry

One of the mistakes of Christendom today is thinking that Christ's ministry began at the Meridian of Time following his birth upon the earth. At the Meridian of Time he began his earth ministry as he was born among men as the Only Begotten Son of God in the flesh. It is not generally understood that Jesus was the Firstborn of the spirit children of God and that as Jehovah, the Creator, he was the God of this earth before he became manifest in the flesh as Jesus Christ. He is the Eternal God of this earth who gave his laws and commandments to the prophets of old before he came to earth as the Son of Man.

Eternal Principles of the Gospel

The principles of the gospel which Jesus taught were eternal. They were given and taught to the prophets and seers of old. They in turn preached and taught them to the people of their day. Did they not understand that the Redeemer would come? Wasn't Isaiah, for example, a witness of the coming Lord as he proclaimed:

"Who hath believed our report? and to whom is the arm of the Lord revealed?

For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." (Ibid., 53:1-7.)

Dare we say that the prophets did not know all about Jesus and his coming? Did they not testify, often with their lives, of the divinity of God and urge their hearers to turn to him and live?

Priesthood, Key to Exaltation

Just as authority in the priesthood had been given to Adam and his sons, the patriarchs, so also were they given the principles of the gospel of Jesus Christ and participated in the blessings and ordinances and covenants that pertain to exaltation in the acceptance of Jesus Christ as Lord and King. Only when the people refused to accept this higher priesthood and higher law at the time of Moses were they given the lesser priesthood and the lesser law which was to be a taskmaster to lead them eventually to accept Jesus Christ and the higher law which he had given to the prophets of old and which he gave again in his earthly ministry.

Eternal and Universal Nature of the Ministry of Jesus Christ

Failure to understand the eternal and universal nature of the ministry of Jesus Christ has caused considerable consternation among students of divinity. With the study of the mystery religions came the knowledge that a virgin birth of a Redeemer and a death and resurrection of the same was claimed by several such religions hundreds of years before the birth of Jesus Christ. Baptism by immersion was a fairly common ritual long before the coming of Jesus. The discovery of the manuscript rolls from the caves at Qumran near Jerusalem brought to light teachings and practice, later used in Christianity two hundred years, before the birth of Jesus Christ. This has led certain students of Christian religion to deny the divinity of Jesus Christ. They have regarded him only as a great and gifted teacher who simply adopted and adapted these thoughts and practices of the Essenes priests. So they claim he established a new philosophy of the brotherhood of man based on these concepts and in defense of which he even gave his life as a martyr.
Such denial of Jesus Christ as a divine being is the result of not understanding the eternal nature of the gospel Jesus taught. If one understands that the gospel was taught and practiced from the very beginning, one can understand how its doctrines and practices can be found in apostate forms in the mystery religions of Greece and Egypt and can account for the knowledge of Christian teachings before the birth of Jesus Christ.

Gospel Preached in Anticipation of His Coming

Knowing then that the gospel was preached by the prophets of old in anticipation of the coming of the Savior and that it is now preached in confirmation of his atonement, we can ask a pertinent question. What happened to those who heard the gospel and rejected it, or, perhaps better said, who failed to accept it while on the earth? What happened to those who lived on the earth when through apostasy and wickedness they never had a chance to hear the gospel of Jesus Christ preached? What happens to those we call heathens who never heard of Jesus Christ?

At the death of these people, who never made a covenant to become the sons and daughters of Jesus Christ, their spirits went to a spirit prison where they were forced to wait until they could be released. This Peter explained when he told how Jesus went to minister among those who were dead, for, as the scriptures inform us, Peter taught:

* "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

To them came the Redeemer to open the way that leads to life. He came not to intensify their darkness and their grief, but to bring relief from despair and suffering.

Thus, the redeeming power of Jesus Christ is made possible to every person who ever lived or will live upon the face of the earth. In view of the scriptural confirmation of this doctrine that Christ did visit and minister among the spirits who had been disobedient and who because of unpardonable sin were held in a spirit prison, we may well ask, what was the scope and purpose of our Lord's ministry among them? His preaching was purposeful and positive, not to further condemn, but to bring relief and mercy. To them came the Redeemer to open the way that leads to life. He came not to intensify their darkness and their grief, but to bring relief from despair and suffering.

The Atonement

The most significant sacrifice of all, the greatest work ever done for mankind and the turning point in the history of man, is the atonement of Christ, which was a vicarious offering made by Jesus for us who were estranged from God. He gave his life voluntarily as a foreordained sacrifice that we might live eternally. This God accepted as a propitiation for broken law and it is the means whereby we as God's children may obtain salvation.

Through the ministrations of Jesus for us, we may pass by the angels and regain the presence of God the Eternal Father but only as we obey the ordinances of the gospel. Paul taught:

* "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." (Rom. 14:9.)

How it is possible to save the dead already departed from this earth is explained by Paul as he spoke of baptism for the dead:

* "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

Through the ministrations of Jesus for us, we may pass by the angels and regain the presence of God the Eternal Father but only as we obey the ordinances of the gospel. Paul taught:

* "By which also he went and preached unto the spirits in prison;

* "Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (1 Pet. 3:18-20.)

The reason for this Peter explained as follows:

* "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

It is evident that the gospel must be preached in the spirit world and that provisions for vicarious work for those who are dead must have been provided for. The Church of Jesus Christ of Latter-day Saints is the only organization on earth which confirms by actual practice the necessity of administering baptism for the dead and which claims divine authority therefor.

Seek After and Identify Ancestors

Thus, the responsibility rests upon every one of us to seek after and identify our deceased ancestors who had no opportunity of hearing the gospel of Jesus Christ. After we have identified them, it is our privilege to go into the temples of God and perform vicariously these ordinances for them which they cannot perform for themselves. By these sacrifices we participate in small part in the redeeming power of Jesus Christ and share with him the joy of doing something for others to prepare the way for them also to reach the presence of God the Eternal Father.

Malachi the prophet testified:

* "Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

". And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming." (Joseph Smith 2:33-39. Italics added.)
We invite all men everywhere to come unto Christ, to accept him as the Son of God, to obey the laws he has revealed, thereby gaining peace in this life and eternal salvation in the life to come.

We believe in Christ; His Divine Sonship

We believe in Christ. We testify of his divine Sonship. President McKay, in the inspiring message which opened the conference, testified that “Christ the Son of Righteousness came with healing in his wings in the Meridian of Time,” that “he is the true Light of men’s lives,” and that as “the Prince of Peace” he “shall reign as King of kings and Lord of lords.”

We believe as the Book of Mormon says, “...that there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent.” (Mosiah 3:17.)

We believe again in the language of the Book of Mormon, “...that salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent.” (Ibid., 3:18.)

We believe as John the Baptist said: “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” (John 3:36.)

We believe in the language of Paul, “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.” (Rom. 10:9.)

Belief in Christ is basic and fundamental to the Christian faith. He is the one sure foundation. By him all things are, and upon him all things rest. As Paul said: “...other foundation can no man lay than that is laid, which is Jesus Christ.” (1 Cor. 3:11.)

But we deplore and are saddened by the lack of unity among professing Christians, lack of unity as to his divine sonship, his atonement and mission and the gospel plan which bears his name. One group of sincere and devout persons believes one thing and another group something else.

We look forward with hope, however, to an eventual day when honest men among all nations shall know who Christ is, what his laws are, and what they must do to be saved in his kingdom.

To aid these sincere seekers after spiritual certainty, may we testify to the world of those things which have been revealed to us concerning this greatest of all men—Jesus, our Lord and Master. May we begin by taking this statement of Paul about confessing Christ, believing in his resurrection, and consequently gaining salvation.

The Testimony of Paul

Here is a man who says he has a message for “all that be in Rome.” He announces: I am “Paul, a servant of Jesus Christ, called to be an apostle.” I bring you “the gospel of God,” which gospel is that “Jesus Christ our Lord” was both “the seed of David according to the flesh,” and also “the Son of God.” (See Rom. 1:1-7.)

This man Paul, who speaks for God, then says: “...my heart's desire and prayer to God for Israel is, that...they might be saved.” (Ibid., 10:1.) He then reveals his fears that they may not gain salvation, for he says: “...they have a zeal of God, but not according to knowledge” (Ibid., 10:2.); that is, they had a system of religion and sought in their way to worship God, but their course was not based on a knowledge of the truth.

And so, to chart the course which they and all men must follow to gain salvation, Paul gave this glorious statement: “...if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.” (Ibid., 10:9.)

He is the Son of God

Now, if we are to believe in Christ, we must know who he is and what it means to believe in him. True worship presupposes that men know whom they worship and know how to worship.

Is he, as the Mohammedans say, one of the prophets, but not the Son of God?

Is he, as some professors of religion assert, a great moral teacher, but not the Savior and Redeemer?

Is he, as some of old claimed, the carpenter's son, but not the promised Messiah?

Is he, as some creeds recite, an incomprehensible, incorporeal, uncreated spirit which fills immensity, but not the literal offspring of that God in whose image man is created?

Or is he, as we testify, the Son of God, the Firstborn in pre-existence, the Only Begotten in the flesh, the Creator and promised Messiah, the Redeemer and Savior who has manifested himself in our day, and who will soon return in glory to reign on earth a thousand years?

How shall we know who or what Christ actually is?

Paul answers this to the Romans by first saying: “...whosoever shall call upon the name of the Lord shall be saved” (Ibid., 10:13) and by then asking four questions which grow out of this plea for men to approach their God:

First: “How then shall they call on him in whom they have not believed?” (Ibid., 10:14.) Believe in God, that holy Being in whose image man is created.

Second: “...how shall they believe in him of whom they have not heard?” (Idem.) The knowledge of God must be revealed, the gospel taught.
in other words, if we "call upon the name of the Lord," if we confess the Lord Jesus with the mouth, if we believe in our hearts "that God hath raised him from the dead," it is because we first believe and accept the testimony of the Apostle or prophet who is sent of God to give us the knowledge of salvation. It is not the Lord's program to appear personally to every man and tell him what to believe and how to act to be saved. In this, our second estate, we are to walk by faith, not by sight.

33 But it is the Lord's program to send legal administrators endowed with power from on high, to send prophets and Apostles to teach his truths and perform the ordinances of salvation.

32 Paul was one of these. Since he was sent to the Romans, that nation was required to accept him as an Apostle in order to accept Christ as the Savior. If they believed in Paul's divine commission, they could then believe his testimony about Christ and the saving truths of his gospel. If they believed in Christ and accepted him as the Son of God, they of necessity had to believe that Paul was an Apostle, for he was the prophet sent to them to reveal the truth about Christ and the gospel.

33 Christ and His Prophets

34 Thus, Christ and his prophets go together. They cannot be separated. It is utterly and completely impossible to believe in Christ without also believing in and accepting the divine commission of the prophets sent to reveal him and to carry his saving truths to the world.

35 No one today would say: "I will believe in Christ, but will not believe in Peter, James, and John and their testimony of him." In the very nature of things belief in Christ is more than accepting him as a single person standing alone, as one person independent of any other. Belief in Christ presupposes and includes within it the acceptance of the prophets who reveal him to the world.

36 Jesus said: "He that receiveth whomsoever I send receiveth me..." (John 13:20.) Also: "He that heareth you heareth me; and he that despiseth you despiseth me;..." (Luke 10:16.)

37 To believe in Christ we must not only accept the prophets who reveal him but we must also believe the scriptural accounts recorded by those prophets. Jesus said to a Book of Mormon prophet: "...he that will not believe my words will not believe me—that I am, ..." (Ether 4:12), meaning that he will not believe that I exist and am the Son of God.

38 Nephi, another Book of Mormon prophet invited all men to "believe in Christ..." And if ye shall believe in Christ," he said, "ye will believe in these words [that is, in the Book of Mormon account], for they are the words of Christ, and he hath given them unto me;..." (2 Nephi 33:10.)

39 The Spirit of Prophecy

40 But even the very scriptures themselves can only be interpreted with surety when the spirit of prophecy is present, as Peter said: "...no prophecy of the scripture is of any private interpretation.

41 "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1:20-21.)

42 Prophets gave the scripture, and prophets must interpret it. Holy men of old received revelation from the Holy Ghost, which they recorded as scripture; now men must have the same Holy Spirit to reveal what is meant by the scripture—otherwise there will be a host of private interpretations and consequently many different and disagreeing churches, which is precisely the condition in the religious world today.

43 By the Holy Ghost

44 And finally, to believe in Christ in the full and perfect and saving sense, we must heed the testimony and accept the teachings of the Lord's prophets so that we too may enjoy the promptings of the Holy Spirit and feel the spirit of revelation in our own souls. The Comforter is given to the Saints to bear record of the Father and the Son... no man," Paul says, "can say that Jesus is the Lord, but by the Holy Ghost." (1 Cor. 12:3.)

45 The world needs prophets today as much as it ever did—prophets who are the Lord's agents, who stand as legal administrators with power like Peter's to bind on earth and have their acts sealed eternally in the heavens; prophets who speak for God, who reveal his mind and his will to the people; prophets who reveal and interpret the truth about Christ our Lord and his gospel.

46 And thanks be to God, for through his grace and goodness, prophets have again been called to reveal anew, with power and conviction, the truths about Christ and salvation. As foretold and promised by the prophets of old, the great era of restoration has commenced. Christ has again revealed himself from heaven; priesthood and keys have again been conferred upon living Apostles; revelations, visions, miracles, and all the gifts and graces enjoyed by the faithful of old are again offered to those who will come unto Christ, confess his holy name before men, and believe in their hearts that God has raised him from the dead and made him both Lord and King.

47 And so, as legal administrators authorized so to speak, we invite all men everywhere to come unto Christ and be perfected in him, to deny themselves of all ungodliness, to accept him as the Son of God, and to gain for themselves peace in this life and eternal salvation in the life to come. In the name of the Lord Jesus Christ, Amen.

48 President N. Eldon Tanner:

49 Elder Bruce R. McConkie of the First Council of Seventy has just spoken to us. Elder John H. Vandenberg, Presiding Bishop of the Church will be our next and concluding speaker.

50 John H. Vandenberg

BISHOP JOHN H. VANDENBERG Presiding Bishop of the Church

1 "The backslider in heart shall be filled with his own ways:..." (Prov. 14:14) is a proverb credited to the ancient King Solomon, who the Bible records was "...wiser than all men;..." (1 Kings 4:31.) It is assumed that Solomon in this proverb referred to those who had retrogressed in their allegiance to God by failing to give heed to his counsel. Frequently God has sent his prophets to counsel his children in an attempt to arrest them from their wrongdoing, their backsliding, and to point the way to happiness and salvation. The task of persuading man from his carnal ways has always been an arduous struggle, as evidenced by history. The inhabitants of the earth seem eager to be filled with their own ways. Because of this the prophets have, from time to time, suffered much tribulation.

2 Counsel of the Prophets

3 Jeremiah was such a prophet. In his day he faced almost continuous opposition and insult as he tried to stem the tide of idolatry and immorality among the people.
Our attitude should be one of submissiveness to all of God's commandments. We need not indulge in self-sophisticated reasoning to justify our compliance with God's commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

Father Adam set us a splendid example of following counsel. After Adam and Eve were driven out from the Garden of Eden, the Lord "... gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

In contrast, in this same period we learn of a refreshing episode wherein the Lord told the Prophet Jeremiah to go into the house of certain men called Rechabites and to invite them into the house of the Lord and give them wine to drink. When wine was placed before them, however, they refused to drink because their father had counseled them never to drink wine. "Thou hast obeyed the voice of ... our father in all that he hath charged us, ..." (Jer. 35:8), they said. After these young men had reaffirmed their steadfastness in following the counsel of their father, the Lord through his prophet pronounced upon them a special blessing. He decreed that members of this family and their seed would always be numbered among the righteous.

The determination to follow good counsel, to obey divine law, is paramount for true success and happiness in life. In the era in which we live, as anciently, the Lord has sent us his prophets and has reaffirmed the need to adhere to his precepts. The Prophet Joseph Smith, on April 2, 1843, said, "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated--"
Our motivation should be based upon a desire to serve.

The late President Joseph F. Smith said if the President of the Church “... or somebody else gives counsel to some of our brethren, if it does not suit them exactly, they will begin to whine about it, and shed great crocodile tears. Perhaps, I have heard of men shedding tears because they had received counsel from their brethren! And what [page 41] is more, the men that shed tears and mourn over having received a little counsel, are the kind that do not carry it out; or, if they do, they tell why they did it—making somebody else responsible for their acts.” (Conference Report, April 1899, p. 70.)

I believe that God wants his children to be happy and has charted the course through prophets for its attainment. I believe that true happiness will only come in this life by following his counsel. As someone has said, “Doing the will of God leaves no time for disputing about his plan.”

An Example from the Old Testament

We can learn another lesson from an incident in the Old Testament concerning a captain in the Syrian army whose name was Naaman. Syria's armies had attacked ancient Israel, and Naaman had brought as a captive an Israelite maid who waited on his wife.

Naaman was a great soldier, but he was afflicted with leprosy. The little Israelite girl told her mistress about the Prophet Elisha who could heal her husband. So Naaman went to the Prophet Elisha, expecting a ceremonial reception. He was bitterly disappointed. Elisha didn't even go to the door to greet him; instead, he sent a servant with a message saying: “... Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.” (2 Kings 5:10.)

This made Naaman very angry. He was disappointed; he expected Elisha to satisfy his vanity with some ritual in calling upon the Lord. He then questioned indignantly: Why the river Jordan? Are not there other rivers that are better? He turned to go away sullenly. Whereupon his servant spoke to him and said, “... if the prophet had bid thee to do some great thing, wouldest thou not have done it?” This question cleared Naaman’s thinking, and he resolved to follow the prophet’s advice, and he went down and dipped himself seven times in the river Jordan. His flesh came again like unto a little child, and he was clean. Naaman went back to the Prophet Elisha, filled with gratitude, and offered to pay him for making him whole. But Elisha knew it was by the power of God that Naaman was made well and declined the gift. (See ibid., 5:13.)

You can imagine the joy that Naaman and his family experienced as a result of following the counsel and direction of the prophet.

A Modern Example

A few years ago, a bishop from a small agricultural town visited my office to arrange for the dedication of the meetinghouse in his ward. During our conversation he told me that when he was advised by the brethren to build a meetinghouse, he had many doubts, since it was a small community with modest resources. He said, “I didn’t have the slightest idea where the money was coming from, but following counsel, we started, and the funds came and now we are ready to dedicate, having all bills paid.” Then he added, “And do you know, the tithing paid by those good Saints has increased over 600% during the three-year period!” I have never seen a person filled with more joy and satisfaction than this good bishop, who simply followed counsel.

Recently a member of the church building committee told me about a visit he had made to a new building project. This particular project had been completed with such efficiency and order that everyone viewed the achievement as an unbelievable feat. I was told that they did nothing dramatic to bring about the accomplishment; they simply followed the counsel given through the program. He said further that “on this project, as on many others, the Lord’s hand has been plainly manifested in procuring materials and performing the work. These fine people can testify that the building program is inspired of God. The workmanship is excellent, the people have grown spiritually, and there is a unity and oneness in the group, resulting from the united desire to follow direction.”

Likewise, all of us should be eager to adopt and follow the suggested programs of the Church, for in this respect we demonstrate our willingness to heed counsel.

I pray that we will continue to cultivate a firm resolve, as demonstrated by [page 42] Nephi when he declared, “... I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them.” (1 Nephi 3:7.)

In the name of Jesus Christ. Amen.

President N. Eldon Tanner:

Bishop John H. Vandenberg of the Presiding Bishopric has been our concluding speaker.

As heretofore announced the singing of this session has been furnished by the Relief Society Singing Mothers from the Juab, Sanpete, and Richfield areas, under the direction of Sister Florence Jepperson Madsen, with Frank W. Asper at the organ. In behalf of all who have listened to the singing during the General Conference sessions today—the General Authorities and the audience here in the Tabernacle and, I am sure, the large radio and television audience—we express appreciation and thanks to these singing Mothers for their beautiful music. God bless them for the service they have rendered in these Conference sessions today.

Our Saturday morning session will be broadcast direct by numerous radio and television stations and recorded for transmission on Sunday morning at ten o'clock, Eastern Daylight Time, and nine o'clock, Eastern Standard Time, by many television stations in the Eastern part of the United States.

Both sessions of our Conference today, and Saturday, and Sunday will be rebroadcast over KSL Radio the following morning starting at one o'clock and will be heard in many parts of the United States and in the world, including Canada, Mexico, Alaska, and in the Islands of the Pacific; and a delayed television release also will show the Saturday morning session of Conference to viewers over three television stations in Hawaii. Video tape will be flown from the Mainland for broadcast Sunday morning there.

There will be a Welfare Meeting—Agriculture Meeting—in the Assembly Hall tomorrow morning, Saturday, at 7:30, from 7:30 to 9:30. Stake presidencies, stake high councilmen, bishoprics, welfare advisers from all stakes, and all others interested in agriculture are invited to attend this meeting.

The Relief Society Singing Mothers will now favor us with the number, “Abide With Me, 'Tis Eventide,” conducted by Sister Madsen.

The benediction will be offered by President Max C. Mortensen of the Yellowstone Stake, after which this general session of Conference will be adjourned until ten o'clock Saturday morning.
The tabernacle choir, under the direction of Richard P. Condie, with [page 43] Alexander Schreiner at the organ, will open this session by singing "Jesus, Name of Wondrous Love." Following the singing the invocation will be offered by Elder James A. Cullimore, formerly president of the Central British Mission.

President Hugh B. Brown:

The men's chorus of the Tabernacle choir will now favor us with "Brightly Beams Our Father's Mercy." Following the singing President Nathan Eldon Tanner of the first presidency will speak to us.

President Nathan Eldon Tanner

PRESIDENT NATHAN ELDON TANNER Second Counselor in the First Presidency

On behalf of the first presidency of the church I bring greetings and best wishes to all assembled here in this great tabernacle, to the vast listening audience, and to all present, and I am equally sure that all you who are listening in, and who may be listening in, and humbly pray that the spirit of the Lord will enlighten our minds and touch our hearts, that we may understand the truthfulness and the meaning of the statement, "For I know that my redeemer liveth..."

(Job 19:25.)

The real existence of the father and the son

Because of the great doubt that exists throughout the world and which has been expressed in many places, even by influential men, including ministers of the gospel, regarding the real existence of God the eternal father and his son Jesus Christ, some of our youth are experiencing doubt and are asking such questions as: "Was Jesus Christ actually the son of God?" "Was he crucified and literally resurrected?" "Is the gospel any more than just a moral code of ethics?"

Before dealing with these questions I should like to emphasize this one fact that those who are questioning the existence and power of God and his son Jesus Christ and the purpose of Christ's mission here upon the earth readily accept the fact that man with his finite mind can put inanimate things into space and keep in touch with them, receive messages from and send messages to them and control them, and that he has directed their courses even to the point of hitting the moon. Yet they doubt that God the Creator of all can speak to man, that man's prayers can be and truly are answered regularly.

The scriptures testify of him

The scriptures have much to say about the coming of Jesus Christ, his mission, his crucifixion and resurrection, the message of peace and love, and the plan of life and salvation which he brought. All of the scriptures which we have are not accepted by all of the people in the world today. The old testament is accepted by the Jewish people as the word of God. The Old Testament and the New Testament are accepted by the catholics and Protestants as the word of God.

We as members of the Church of Jesus Christ of Latter-day Saints, commonly called Mormons, accept the Old Testament and the New Testament and also the Book of Mormon as the word of God, as well as the Doctrine and Covenants and the Pearl of Great Price. These are accepted as the standard works of our church.

There is no conflict between the teachings of the old and New Testament or between the Bible and the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price, all of which contain the gospel message as given by God through his prophets from Adam [page 44] down to Joseph Smith, and by Jesus Christ himself as he visited the Old and the New World. It is my intention to refer to all of these scriptures which provide us with irrefutable documented evidence and testimony that Jesus is the Christ, the Son of God, and the Savior of the world.

His coming predicted

One of the greatest evidences that he is the Son of God and that he was chosen by God as the Savior of the world is the fact that his coming was foretold centuries before his birth and mission here upon the earth. His coming was seen in vision and foretold by Adam, Enoch, Moses, Job, David, Zechariah, Isaiah, Micah, Lehi, Nephi, Jacob, King Benjamin, Alma, Abinadi, Samuel, and many others, including Mary, the mother of Jesus.

Moses tells us that after they had been turned out of the garden of Eden into the lone and dreary world, Adam and Eve, his wife, called upon the name of the Lord and offered sacrifice unto the Lord.

"And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

"And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father which is full of grace and truth.

"Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore.

"And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will. . . .

"And thus the Gospel began to be preached, from the beginning..." (Moses 5:6-9, 58.)

Oral traditions

Ever since that time this information has been handed down from father to son, and therefore the human family, whether pagans or Christians, have continued to look toward some kind of God and rely upon a Savior to redeem them from the evils of mortality. Because of apostasies and false teachings, men have had distorted views and beliefs regarding Jesus the Christ. However, because of God's interest in the immortality and eternal life of man, he has seen fit to inform his people through his chosen prophets in the different dispensations that Jesus is the Christ and that their salvation can come only in and through him.
p20 Enoch saw the day of the coming of the Son of Man, even in the flesh, and he beheld the Son of Man lifted up on the cross, after the manner of men and then Enoch beheld the Son of Man ascend up unto the Father. (See ibid. 7:47-59.)

p21 Prophecies of His Coming

p22 It is impossible for me today to refer to or quote from more than a few of the visions and prophecies foretelling the coming of Christ. However, seven hundred years before Christ was born, Isaiah made this prophecy:

p23 "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isa. 9:6.)

p24 He also predicted that Christ would be born of a virgin, that he would be despised and rejected of men, and that he would go like a lamb to the slaughter and make intercession for the transgressors, and said, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." (See ibid., 53:1-12.)

p25 His Coming Anticipated Through the Centuries

p26 In the Book of Mormon we find that from six hundred years before Christ until the time of his coming many American prophets from Lehi to the Lamanite prophet Samuel had foretold that he would be born of a virgin, that he was the Only Begotten Son of God in the flesh, that he would heal the sick and bless the poor, that he would minister among the people in power and glory, but that he would be judged and crucified by many and they predicted that whosoever shall believe in the Son of God, the same shall have everlasting life. "And if ye believe on his name ye will repent of all your sins, that thereby ye may have a remission of them through his merits." (Hel. 14:13.)

p27 And we all know, as recorded in Luke, the angel said unto Mary:

p28 "... thou shalt ... bring forth a son, and shalt call his name Jesus.

p29 "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

p30 "And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1:31-33.)

p31 I am sure that many of you young people wonder how it was that the shepherds and the wise men were looking for and recognized the sign that would tell of the birth of the Savior. They expected a new star. This was because ancient prophets had foretold the signs that would appear. Those who had read of the prophecies were prepared for these signs when they came, and what a thrilling thing it is to know, as recorded in the Gospel of Matthew, that the wise men from the east followed the star to the place of his birth, and as they came to Jerusalem they asked: "... Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." (Matt. 2:2.) They were instructed to go to Bethlehem, where he would be born, as prophesied by Micah the prophet. When they arrived at Bethlehem, they saw the young child with Mary, his mother, and fell down and worshiped him.

p32 He Dwelt Among Men

p33 All the scriptures to which I have referred are testimonies of those who were told by angels or by God himself, many years before the birth of Christ, that he is the Son of God; that he would come and dwell among men; that he would be crucified and resurrected; and that all of this was done that all mankind may be saved.

p34 His Ancient Disciples Testify

p35 We also have the testimonies of many of those who walked and talked with him while he was here on the earth among men, who testify that he is the Son of God. In fact, the New Testament gives its readers a beautiful and enlightening story of Jesus while in mortality and of his message of love and salvation and of his crucifixion and resurrection.

p36 We have Peter's testimony as recorded in Matthew, when Christ, speaking to his disciples,

p37 "... saith unto them, But whom say ye that I am?

p38 Peter's Testimony

p39 "And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

p40 "And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Ibid., 16:15-17.)

p41 Paul, A Witness

p42 Then imagine Paul, who without fear, but with conviction, pleaded for himself as he stood in chains for trial before Agrippa, saying that he had persecuted the Christians, and when they were put to death he gave his voice against them. He then recited the vision which he received while he was on his way to Damascus to persecute the Saints, saying:

p43 "At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

p44 "And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.


p46 Paul then bore testimony that he was directed to tell the people that Christ had appeared to him, that they were to repent and turn to God and do the works meet for repentance, and said:

p47 "For these causes the Jews caught me [page 46] in the temple, and went about to kill me." (Ibid., 26:21.)

p48 As he proceeded to plead for himself he said:

p49 "King Agrippa, believest thou the prophets? I know that thou believest.
Then Agrippa said unto Paul, “Almost thou persuadest me to be a Christian.”

And Paul said, “I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.” (Ibid., 26:27-29.)

Other Testimonies of Paul

Paul, when released, continued to bear testimony to the Romans, the Corinthians, the Ephesians, and many others that Jesus is the Christ, the Savior of the world, and that he did appear to and instruct him.

Now let me refer to Christ's own beautiful Sermon on the Mount, in which he admonished mankind:

The Testimony of His Teachings

“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” (Matt. 6:33.)

Then he went on to say:

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” (Ibid., 7:21.)

Another touching testimony of the reality and love of Christ, even as he suffered on the cross, is found in these words: “Father, forgive them; for they know not what they do.” (Luke 23:34.)

Then when one of the thieves said to Jesus, “Lord, remember me when thou comest into thy kingdom,” Jesus replied, “Verily I say unto thee, To day shalt thou be with me in paradise.” (Ibid., 23:42-43.)

Finally, he said: “Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.” (Ibid., 23:46.)

His Resurrection

On the early morning of the Sabbath following his crucifixion the devoted Mary Magdalene and the other Mary came to the tomb, and the angel who had rolled away the stone said unto the women:

“. . . Fear not ye: for I know that ye seek Jesus, which was crucified.

“He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

And go quickly, and tell his disciples that he is risen from the dead; . . .” (Matt. 28:5-7.)

His Disciples, Witnesses

Following his resurrection, the disciples were discussing the message that the Lord had risen indeed and had appeared to Simon.

“And as they thus spake, Jesus himself stood in the midst of them, and said unto them, Peace be unto you.

But they were terrified and affrighted, and supposed that they had seen a spirit.

“And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

And when he had thus spoken, he shewed them his hands and his feet.” (Luke 24:36-40.)

Thomas, who was not present, did not believe that Jesus had come to them, but after eight days Jesus appeared again to the disciples, and Thomas was with them.

Then saith he to Thomas, Reach hither thy finger, and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

“Thomas answered and said unto him, My Lord and my God.

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

“But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.” (John 20:27-31.)

When Jesus had spoken to his Apostles, while they beheld, he was taken up and a cloud received him out of their sight.

“And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

Which also said, Ye men of Galilee why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” (See Acts 1:9-11.)

Testimony from the Western World

In the Book of Mormon also we have the testimony that Christ appeared to the multitude on the American continent following his crucifixion, and the multitude heard a voice which said unto them:

“Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name--hear ye him.

. . . and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them: . . .

And it came to pass that he stretched forth his hand and spake unto the people, saying:
The Concept of God Taught by the Church

My beloved brethren and sisters, seen and unseen—for I include you all in this salutation. I hope the Spirit will bear witness that I mean it, for I know that we are all brothers and sisters.

The Tabernacle Choir will now sing "I Would Be Worthy" after which we shall hear from Elder Marion G. Romney of the Council of the Twelve.

President Nathan Eldon Tanner of the First Presidency has just spoken to us.

President Hugh B. Brown:

Another vision to which I should like to refer is that given to Joseph Smith the Prophet and Sidney Rigdon over a year after the Church was organized, which bears further witness that Jesus is the Christ in these words:

"Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior.

"By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God--

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

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

"That by him, and through him, and of him, the worlds are and were created and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:1, 12, 22-24.)

He is the Christ . . .

And to you young people today I should like to bear my own personal testimony that by the power of the Holy Ghost I know as I know I live that God lives; that Jesus Christ is the Christ of God and the Son of God, that Jesus is the Christ, the Redeemer of the world; that he came and dwelt among men; that he willingly gave his life for you and me; that he was literally resurrected; that he and God the Eternal Father did actually appear to Joseph Smith in answer to his prayer.

If people throughout the world would accept Jesus Christ as the Son of God and keep his commandments, there would be no more war but peace and good will in the world, and we would be assured of immortality and eternal life.

And I further bear testimony that David O. McKay is a prophet of God, as were the prophets who preceded him and that he is led and directed by the Lord himself.

It is our responsibility as members of The Church of Jesus Christ of Latter-day Saints who have this testimony to bear it to the world and to keep the commandments of God so that we might all enjoy eternal life, which is God's greatest gift to man. May God bless us all to this end, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

The Tabernacle Choir will now sing "I Would Be Worthy" after which we shall hear from Elder Marion G. Romney of the Council of the Twelve.

ELDER MARION G. ROMNEY Of the Council of the Twelve Apostles

My beloved brethren and sisters, seen and unseen—for I include you all in this salutation. I hope the Spirit will bear witness that I mean it, for I know that we are all brothers and sisters.

The Concept of God Taught by the Church
For we cannot but speak the things which we have seen and heard. (Ibid., 4:19-20.)

The church's doctrine of the living and true God is based upon the experiences and teaching of its prophet founder, Joseph Smith, Jun. Speaking on this most important subject he once said:

The church's doctrine of the living and true God is based upon the experiences and teaching of its prophet founder, Joseph Smith, Jun. Speaking on this most important subject he once said:

I have sought, and I now seek and invite each of you to join with me in a prayer for guidance and for communion between the living and true God and you and me that we may all be edified.

The church's doctrine of the living and true God is based upon the experiences and teaching of its prophet founder, Joseph Smith, Jun. Speaking on this most important subject he once said:

Knowledge of God Through the Prophet Joseph Smith

The church's doctrine of the living and true God is based upon the experiences and teaching of its prophet founder, Joseph Smith, Jun. Speaking on this most important subject he once said:

And that he created man, male and female, after his own image and in his own likeness.

One with such a knowledge is in the way of eternal life, for, according to the teachings of Jesus, "...this is life eternal, that they might know thee the only true God.

Believe in God, the Eternal Father, . . ." (Articles of Faith.)

This knowledge of God opened up to Joseph Smith, as it does to all of us, a vision with infinite promise. We all know that like begets like and that for the offspring to grow to the stature of his parent is a process infinitely repeated in nature. We can therefore understand that for a son of God to grow to the likeness of his Father in heaven is in harmony with natural law. We see this law demonstrated every few years in our own experience. Sons born to mortal fathers grow up to be like their fathers in the flesh. This is the way it will be with spirit sons of God. They will grow up to be like their Father in heaven. Joseph taught this obvious truth. As a matter of fact, he taught that through this process God himself attained perfection. From President Snow's understanding of the teachings of the Prophet on this doctrinal point, he coined the familiar couplet: "As man is, God once was; as God is, man may become." This teaching is peculiar to the restored gospel of Jesus Christ.

He taught that through this process God himself attained perfection. From President Snow's understanding of the teachings of the Prophet on this doctrinal point, he coined the familiar couplet: "As man is, God once was; as God is, man may become." This teaching is peculiar to the restored gospel of Jesus Christ.

...what is new and distinctive in this modern scripture is the knowledge claimed by Joseph Smith for himself and for them for whom he spoke. "...we know," said he, "that there is a God in heaven. . . ." (D&C 20:17. Italics added.) In making this declaration the Prophet spoke from personal experience.

Jesus Speaks of God, His Father

Jesus had described God when he said to Philip, "...he that hath seen me hath seen the Father" (John 14:9), and Paul confirmed this truth when he wrote to the Hebrews that Jesus was the express image of his Father's person. (See Heb. 1:3.) The voice of God had been heard at the baptism of Jesus. It had also been heard by Peter, James, and John on the Mount of Transfiguration. But it remained for the boy Prophet Joseph Smith to both see and hear him at the same time. This he did in the great vision which opened this last dispensation.

Later the Prophet said of these two personages: "The Father has a body of flesh and bones as tangible as man's; the Son also; . . ." (D&C 130:22.)

The Prophet Joseph Smith learned that the Father, whom he saw in the Sacred Grove at Palmyra, New York, in the spring of 1820, and of whom he claimed such certain knowledge in 1830 is the Father of the spirits of all men. This was made known to him in a revelation in which the Lord said that the inhabitants of the worlds, including this earth, "...are begotten sons and daughters unto God." (Ibid., 76:24.) Through this and other modern revelation Joseph came to fully comprehend what Paul was talking about when he said to the Hebrews: "...we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb. 12:9.)

Knowledge of God Through the Prophet Joseph Smith

This knowledge of God opened up to Joseph Smith, as it does to all of us, a vision with infinite promise. We all know that like begets like and that for the offspring to grow to the stature of his parent is a process infinitely repeated in nature. We can therefore understand that for a son of God to grow to the likeness of his Father in heaven is in harmony with natural law. We see this law demonstrated every few years in our own experience. Sons born to mortal fathers grow up to be like their fathers in the flesh. This is the way it will be with spirit sons of God. They will grow up to be like their Father in heaven. Joseph taught this obvious truth. As a matter of fact, he taught that through this process God himself attained perfection. From President Snow's understanding of the teachings of the Prophet on this doctrinal point, he coined the familiar couplet: "As man is, God once was; as God is, man may become." This teaching is peculiar to the restored gospel of Jesus Christ.

The Prophet Joseph considered a knowledge of God to be of such importance that in setting forth the beliefs of the Church, he placed it at the head of the list—"We believe in God, the Eternal Father, . . ." (Articles of Faith.)

One with such a knowledge is in the way of eternal life, for, according to the teachings of Jesus, "...this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) Having such knowledge, one is assured that God, although infinite and eternal, the framer of heavens and earth and all things that in them are, being the possessor of all power, all wisdom, and all understanding, being more intelligent than all other beings, is, nevertheless an individual—an understanding, kind, and loving parent ready to hear and minister to the needs of his children— that he is not merely some unthinkable, unknowable, indefinable, far-off, distant force. When one with such a knowledge prays, he knows that he is praying to some one and not just to some thing.

For want of knowledge of God the World is Dying

For want of a knowledge of the true and living God, this world is today dying. And please do not be deceived. Such a knowledge is not widespread. It is true that, in their great concern about world conditions, men are almost frantically proclaiming from the pulpit, the platform, over the air, and through the press that a return to God is the only way out of our difficulties. The tragedy is their cries, like Paul's trumpet of uncertain sound, are unheeded. Now the obvious reason is that neither the trumpeters nor the hearers know the God to whom we must return. They use the familiar term with which we are all so well acquainted. But when they attempt to define the God to whom they would have us return, they reveal a woeful lack of knowledge concerning the living and true God. Frequently they actually deny him.

As of Old
The present world situation is not unlike that which prevailed in Athens, as portrayed in Paul's great sermon preached on Mars' hill. As he stood there, his spirit stirring within him as he beheld the city given wholly to idolatry, he cried:

p27 "... Ye men of Athens, I perceive that in all things ye are too superstitious.

p28 "For as I passed by, and beheld your devotion, I found an altar with this inscription, To the Unknown God. Whom therefore ye ignorantly worship, him declare I unto you." (Acts 17:22-23.)

p29 Following this poignant but deserved thrust, Paul declared that God had made the world and all things therein and was therefore Lord of heaven and earth, that both he (Paul) and his hearers were the offspring of God, in whom they lived and moved and had their being.

p30 To us it seems almost incredible that in Paul's day men could have believed that graven images of gold or silver or stone fashioned by men's device were gods. And yet, the evidence indicates that many today are as far afield in their concepts and belief in God as were the Athenian philosophers and populace in that day so long ago when Paul chided them on Mars' hill about worshiping a god whom they admittedly did not know; for instance (and now I cite these examples not by way of contention but to illustrate how the concepts of men of the world differ from the true concepts of the living and true God), in a modern [page 51] book an eminent scientist, whose purpose is altogether commendable, wrote the book to prove that there is a God and in that book appears this statement:

p31 "Any effort to visualize God reveals a surprising childishness. We can no more conceive Him than we can conceive an electron." (Lecomte de Nouy, Human Destiny, p. 188.)

p32 And then to account for the birth and development of moral man, the author says that he was forced, and I quote, to admit "that the only possible logical interpretation of the facts coincided with that which recognized the existence of God; ... We therefore," I continue to quote, "used the consecrated name (God), but avoided as much as possible any anthropomorphic idea." (Ibid., pp. 201-202.)

p33 Another writer says this: "Man makes God in his own image. ... When man believes that God is personal," he says, "he believes rightly. [But] to say that God is `a person' is no doubt an error." (Maude Royden, The Garvin Lectures, 1949, p. 45.)

p34 These statements indicate that their authors and those who hold their views neither know nor believe in the living and true God preached by Paul and Joseph Smith. Is it not a great tragedy for men today to be walking in such darkness when they might be walking in the light if they would but look and see? This situation brings to mind the Savior's statement: "The light shineth in darkness, and the darkness comprehendeth it not; ..." (D&C 88:48.)

p35 In connection with this statement the Lord adds another phrase which I love. "... nevertheless," he says, "the day shall come when you shall comprehend even God, being quickened in him and by him." (Idem.)

p36 The Transforming Power of Knowledge of God

p37 This world would be, comparatively, a heaven if men could be brought to understand and know the living and true God. They who are able to receive and who do receive the restored truth concerning God are literally transformed by their knowledge of, and faith in, him. They are drawn upward from the carnal state of fallen man, as it were, and brought back, to a degree at least, into the presence of God. They develop unshakable faith in him. They seek him with certain confidence. They put their trust in him, and he never fails them. In him are their hope and their strength. Envy, greed, hate, lust, and unrighteous ambition flee from them. They grow in virtue, patience, brotherly kindness, charity, and love, and their eyes are single to the glory of God. The principal objective in their lives becomes to keep the commandments of God, thus ridding themselves of sin, for they realize that no unclean thing can enter into his presence; and to return into that presence becomes the supreme faith and hope of their being.

p38 Into their hearts comes a great concern for the welfare of their fellow men. They set about not to conquer them, not to gain temporal and worldly power at their expense, but to take to them the glorious knowledge of the living and true God which they themselves possess. This they do that their fellow men may experience and enjoy the transformation which has come into their lives.

p39 There is nothing other than a knowledge of the living and true God which will give men incentives strong enough to induce them to root out of their lives the wickedness which has brought us to the brink of the cataclysm on which we totter.

p40 God's Revelations of Himself

p41 Earnest attention to God's revelations of himself is of first importance to every human being. To disbelieve in him, in the light of the plain and certain knowledge he has revealed of himself and which is available to us, is a great evil for which men will be held accountable. Full acceptance of him would work in every man the same transformation it worked in the people of Enoch, in Saul of Tarsus, in Alma, in Joseph Smith and his followers--a transformation which will eventually come and which will establish peace on the earth.

p42 "I Personally Know That There is a God"

p43 Now, in conclusion, as a special witness, I want to leave my testimony with [page 52] each of you, and I have in mind all of you who are present and you who are beyond the confines of this building. I personally know "... that there is a God in heaven, who is infinite and eternal, ... that he created man, male and female, after his own image and in his own likeness ... "; that in these latter days he has revealed himself anew; and that he is "... the only living and true God, ..." (Ibid., 20:17-19.)

p44 "By the Witness of the Holy Spirit"

p45 I have obtained this knowledge and testimony through the same means that Peter, Paul, Joseph Smith, and tens of thousands of others have received it--by the witness of the Holy Spirit to my soul. I testify to each of you that you can obtain like knowledge and testimony for your individual selves if you will but humble yourselves and in faith and sincere prayer seek it.

p46 We are all the children of our Father in heaven. It is inherent in our beings to have faith in him, to believe that he is. It was this kind of faith that prompted Joseph Smith, acting upon the assurance of James--"If any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James, p. 1)

p4 Thorpe B. Isaacson

ELDER THORPE B. ISAACSON Assistant to the Council of the Twelve Apostles

p1 My dear brothers and sisters and friends as always I deeply need the blessings of the Lord, and may I please plead with you to have a silent prayer in your heart for me.

p2 This great choir always touches us and lifts us up--a great credit to the Church. Many millions every weekend enjoy their beautiful music. It would be difficult to tell how many lives they have truly affected.
Recently, there was published the following editorial in the Deseret News, and I quote:

One Nation Under God

Belief in God is the foundation of America. Oh, how proud we should be of our Pilgrims, Puritans and pioneers. It was their belief in God that drove them forward, for without their faith and that belief they could not have continued.

This nation under God cannot condone communism in the least degree. There is not such a thing as "a little communism." It is the greatest threat to America today. In a country that loves God and is that loved by God, there is no room for communism.

Note the stress constantly placed on the word free. Freedom is what our forefathers fought and died for. It is what we must continue to fight for.

One of our great United States Senators had this to say regarding the laws of the land:

"We believe that government was instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; . . .

"We believe that religion is instituted of God; and that men are amenable to him, and to him only, for the exercise of it, . . . but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience." (Ibid., 134:1-5.)

Let me quote from the Doctrine and Covenants:

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land." (D&C 58:21.)

"And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them." (Ibid., 98:4.)

"And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." (Ibid., 101:80.)

This revelation has a powerful influence in shaping the views of Latter-day Saints toward the Constitution of the United States, and it should also have a great influence on every citizen, for the Lord suffered it to be by the hands of wise men.

Section 134 of the Doctrine and Covenants declares the need for civil governments and the necessity that we honor and uphold such governments.

"We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; . . .

"We believe that religion is instituted of God; and that men are amenable to him, and to him only, for the exercise of it, . . . but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

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Government of Laws

One of our great United States Senators had this to say regarding the laws of the land:

"It is a form of anarchy to say that a person need not comply with a particular statute with which he disagrees. Ours is a government of laws, not men, and our system cannot tolerate the philosophy that obedience to law rests on the personal likes or dislikes of any individual citizen whether he supports or opposes the statute in question." (Senator Richard Russell of Georgia.)

"I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free." (D&C 98:8.)

Note the term free as it is used in this quotation.

"Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; . . . (Ibid., 98:10.)

This nation under God cannot condone communism in the least degree. There is not such a thing as "a little communism." It is the greatest threat to America today. Belief in God is the foundation of America. Oh, how proud we should be of our Pilgrims, Puritans and pioneers. It was their belief in God that drove them forward, for without that faith and that belief they could not have continued.

One Nation Under God

One great man recently dreamed of a country where there would be no north, no south, no east, and no west, but where all would be united in the country, where the principles would be for the benefit of all the people.

Recently, there was published the following editorial in the Deseret News, and I quote:
This nation's reliance on a Supreme Being has been acknowledged in such historical documents as the Mayflower Compact and the Declaration of Independence. Lincoln's Gettysburg Address, our National Anthem, and the constitutions of 49 of our 50 states all included direct reference to God.

"More recently the words 'under God' have been added to our Pledge of Allegiance."

"Now there is a proposal before Congress to acknowledge the divine guidance of our nation's Constitution by adding these same words--'under God'--to its preamble. This would be a proper change.

"Lately there has been altogether too much talk about eliminating any reference to deity from our public life. Those who support this notion have received considerable encouragement from the recent United States Supreme Court rulings against Bible reading and the use of the Lord's Prayer in public schools.

"But this must not be allowed to make us forget that we are a nation under God and a nation founded on vital Christian principles. Indeed some 2500 years ago a prophet declared that America will remain free and prosperous only so long as its people are righteous. . . ."

"Adding 'under God' to the preamble to the Constitution would be a fitting reminder of the need of spirituality in our public affairs." (Editorial entitled "One Nation under God," Deseret News, August 29, 1964.)

Communism does not so agree, and therefore we cannot accept communism in any degree. This is no doubt the feeling of representatives and candidates of both major political parties in this country. They feel the same way. Communism has caused us a great deal of anxiety and concern, and today it is the greatest threat facing the world. We cannot accept or uphold communism in any degree, shape, way, or form.

"Our nation was founded by bold and brave men who were unafraid to speak out." We should not forget that those men were raised up by God himself at that time to perform this great service, which has proved to be such a bulwark of strength to this country." We should not forget that those men who signed the Declaration of Independence were by that act endangering their property and even their lives. . . .

"I often wonder what has become of the great voices of our Judeo-Christian tradition--voices like those of Jeremiah and Ezekiel, Daniel and Micah, who fearlessly assailed national evils--and specifically, not in generalities. Voices like that of Nathan, who condemned a king's wrongdoing to his face. Voices like that of John the Baptist, who denounced the immorality and corruption of a royal court, even though he knew it might cost him his head.

"Christianity grew because its adherents were not silent. . . ."

Perhaps we as Americans might ask ourselves whether we are displaying moral courage equal to the crying condition of today. "The world is changed [page 55] by those like Martin Luther, who cried, 'Here I stand. I can do no other.'

"The power to speak out is ours for the taking. The same Simon Peter who cringed before the servant girl's accusations that he was one of Christ's disciples later became one of those who, the record says, 'turned the world upside down.'" ("A Time for Moral Courage," Billy Graham. Reader's Digest, July 1964, p. 49.)

"A Land Choice Above All Others"

"Now quoting from the Book of Mormon:

"For behold, this is a land which is choice above all other lands: wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off.

"Behold, this is a choice land, and whatsoever nation shall possess it [Listen to this promise] shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written." (Ether 2:10, 12.)

"And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.

"And I will fortify this land against all other nations." (2 Nephi 10:1112.)

"Take note of that promise. That is why we cannot accept communism.

Quoting again from the Book of Mormon:

"And he that fighteth against Zion shall perish, saith God.

"For he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words." (Ibid., 10:13-14.)

In the Declaration of Independence our founding fathers deliberately specified why we as individuals have rights:

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness."

Powers of Government from the Consent of the Governed

Based on the concept that rights of every individual man, woman, and child on the face of the earth come from God, not from the state, they enunciated that the purpose of government is to protect the God-given rights of the human being. (Not governments as masters, but governments as servants.)

Shortly after the Constitution was signed in Independence Hall, Philadelphia, September 17, 1787, a woman asked Benjamin Franklin:

"What have we got, Dr. Franklin?"

He replied, "Madam, we have a republic." Then he hesitated and said, "If we can keep it."

We speak of peace. "Peace is God on both sides of the table in a conference. It is putting the power of good will to work. It is sanity, maturity, and common sense in human relationships. It is patience. It means keeping our tempers and rising above petty irritations. . . . It is a mighty faith in the goodness of God and the potential greatness of man." (The New Book of the Art of Living, "The Art of Peace.") 

Here is a creed that perhaps every one of us might adopt.
During the past several years many of our institutions of learning have been turning out an increasing number of students schooled in amorality, relativity and atheism--
The fruits of this kind of teaching have been tragic, not only to the souls of the individuals involved but also to the parents and even to our country. We saw these tragic fruits with some of our boys in Korea.

When a survey was recently made among students asking which they would prefer, nuclear war or surrender to the communists, those campuses scored highest for surrender who had been most permeated by these cowardly teachings of false economic principles, atheism, and amorality. On one very liberal college campus over 90 percent favored surrender. Other surveys on moral standards are equally alarming. More disturbing is the fact that the more college courses the students take on these campuses, the worse their thinking seems to become. Freshmen who have just left home or work do not seem as fully permeated with the brainwashing as the seniors.

Some alumni of various schools have expressed concern. One alumnus from Yale wrote a book a few years ago entitled God and Man at Yale. Another group (which includes Teddy Roosevelt's hero son Archibald) from Harvard University established the Veritas Foundation and wrote a book, Keynes at Harvard, explaining the degree to which the destructive Fabian economic philosophy has permeated educational institutions and government. Concerned educators have begun to write books. Professor E. Merrill Root authored Collectivism on the Campus and Brainwashing in the High Schools. Dr. Max Rafferty, now state superintendent of schools in California, wrote Suffer Little Children and What They Are Doing to Your Children.

In the school history textbooks of recent years, some of the greatest phrases in American history have been dropped. This Week Magazine recently surveyed history books issued before 1920 and since 1920. Patrick Henry's famous words, "Give me liberty or give me death," appeared in twelve out of the fourteen earlier texts, but in only two out of the forty-five recent texts. Perhaps this might help explain the percentage of students who are willing to surrender to communism.

The whole process can be quite insidious. Young people know that the [page 58] best jobs are available to college graduates. They want to do well at school. When exam time comes, they must give back to the teacher what the teacher wants. Now under the guise of academic freedom—which some apparently feel is freedom to destroy freedom—some teachers reserve to themselves the privilege of teaching error, now teaching in God, debunking morality, and deprecating our free economic system. If questions reflecting the teacher's false teachings appear on the exam, how will the student answer who believes in God and morality and our Constitution? One student put on his exam paper what he knew the professor wanted to see, but then the student added a little p.s. which said, "Dear Professor So and So: I just want you to know I don't believe one word of what I just wrote above."

These kinds of teachers are not concerned about the truth or even giving both sides of a question that only has one right answer. They weight the scales on the side of falsehood. If they can see there is another side, it usually gets but passing and belittling reference. To give the impression that they are objective, these professors often invite someone to present a different point of view in one lecture, while the professor spends the whole semester pointing out the other side.

Now truth, if given as much time and emphasis as error, will invariably prove itself. And if our young students could have as much time studying the truth as they and some of their professors have had time studying error, then there would be no question of the outcome. The problem arises when under the pressure of a heavy course of study and the necessity of parroting back what certain professors have said, the student does not have the time or take the time to learn the truth. If he does not learn the truth, some day he will suffer the consequences. Many an honest student after graduation, has had to do some unlearning and then fresh learning of basic principles which never change and which he should have been taught initially.

Now these false educational ideas are prevalent in the world, and we have not entirely escaped them among teachers in our own system. There are a few teachers within the Church who while courting apostasy still want to remain members in the Church, for being members makes them more effective in misleading the Saints. But their day of judgment is coming, and when it does come, for some of them it would have been better, as the Savior said, that a millstone had been put around their necks and they had drowned in the depths of the sea, than to have led away any of the youth of the Church.

The Lord has stated that his Church will never again be taken from the earth because of apostasy. But he has also stated that some members of his Church will fall away. There has been individual apostasy in the past, it is going on now, and there will be an even increasing amount in the future. While we cannot save all the flock from being deceived, we should, without compromising our doctrine, strive to save as many as we can. For as President Clark said, "We are in the midst of the greatest exhibition of propaganda that the world has ever seen. . . ."

Parents, stay close to your children; you cannot delegate your responsibility to the educators no matter how competent they may be. Parents have a duty to train their children, to talk over their problems with them, to discuss what they are learning at school. And it is neither wise nor safe, as President Stephen L. Richards stated, to leave the determination of our educational system and policies exclusively to the professional educators.

Students, study the writings of the prophets. Fortunately, the consistent position taken over the years by the prophets of the Church on vital issues facing this nation have recently been compiled in an excellent book entitled Prophets, Principles and National Survival [by Jerreid L. Newquist].

Students, pray for inspiration and knowledge. Counsel with your parents. Let Sunday be the day to fill up your spiritual batteries for the week by reading good church literature and the necessity of parroting back what certain professors have said, the student does not have the time or take the time to learn the truth. If he does not learn the truth, some day he will suffer the consequences. Many an honest student after graduation, has had to do some unlearning and then fresh learning of basic principles which never change and which he should have been taught initially.

Third, sexual immorality:

Sexual immorality is a viper that is striking not only in the world, but in the Church today. Not to admit it is to be dangerously complacent or is like putting one's head in the sand. In the category of crimes, only murder and denying the Holy Ghost come ahead of illicit sexual relations, which we call fornication when it involves an unmarried person, or the graver sin of adultery when it involves one who is married. I know the laws of the land do not consider unchastity as serious as God does, nor punish as severely as God does, but that does not change its abominableness. In the eyes of God there is but one moral standard for men and women. In the eyes of God chastity will never be out of date.

The natural desire for men and women to be together is from God. But such association is bound by his laws. Those things properly reserved for marriage, when taken within the bonds of marriage, are right and pleasing before God and fulfill the commandment to multiply and replenish the earth. But those same things when taken outside the bonds of marriage are a curse.

No sin is causing the loss of the Spirit of the Lord among our people more today than sexual promiscuity. It is causing our people to stumble, damming their growth, darkening their spiritual powers and making them subject to other sins.

Recently, a young man commented that if he quit reading books, watching TV, seeing movies, reading newspapers and magazines, and going to school, there was a chance he might live a clean life. And this explains, in large part, the extent to which this insidious evil has spread, for the world treats this sin flippantly. These evil forces build up your lust and then fail to tell of the tragic consequences. In so many movies the hero is permitted to get away with crime so long as he can joke about it, or explain.
Both of the sessions today will be rebroadcast over KSL Sunday morning starting at one o'clock a.m. and will be heard in many parts of the United States and the world. We deeply appreciate the service that is being rendered by these stations. The names of the stations were announced prior to the beginning of this meeting.

For the information of those who are tuned in by radio and television we are pleased to announce that we are assembled in the famous Tabernacle on Temple Square in Salt Lake City in the Fourth Session of the 134th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. This session of the Conference will be broadcast as a public service over television and radio stations throughout the West. The names of the stations were announced prior to the beginning of this meeting. We deeply appreciate the service that is being rendered by these stations.

Both of the sessions today will be rebroadcast over KSL Sunday morning starting at one o'clock a.m. and will be heard in many parts of the United States and the world.
This revelation is most enlightening. It is worthy of careful and prayerful study. It is a clear explanation and interpretation of Christ's statement which can be understood given to the Prophet Joseph Smith on December 16, 1833, at Kirtland, Ohio. In this important doctrinal disclosure the Lord said:

"They are called to be the savor of men; therefore, if that salt of the earth lose its savor, behold, it is thenceforth good for nothing only to be cast out and trodden under foot of men." (Matt. 5:13.)

The scriptures which I have quoted or referred to furnish but a glimpse of the meaning of this significant and profound statement of our Lord, but not a fulness of understanding. The fulness of that knowledge was reserved for the Dispensation of the Fulness of Times, or the era in which we live. It is found in a revelation of the Lord which they come today.

The Book of Mormon record of Christ's visit to the Nephites reveals little more concerning the "salt of the earth" status of his disciples. It does, however, confirm the biblical statement and contributes this thought, "but if the salt shall lose its savor wherewith shall the earth be salted? . . ." (3 Nephi 12:13.)

I have heard men explain this teaching of our Lord by saying that in olden times salt, not refined as we have it today, but acquired in its natural state, was washed out home a doctrinal point his disciples could understand.

Salt symbolized to the Hebrews purity and fidelity, also an unbreakable league of friendship. It was no doubt with this knowledge that Christ used the metaphor to drive the point. (Col. 4:6.)

The Apostle Paul writing to the Colossian Saints counseled, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." (Col. 4:6.)

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"When men are called unto mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth and the savor of men;" (D&C 101:39-40.)

This revelation is most enlightening. It is worthy of careful and prayerful study. It is a clear explanation and interpretation of Christ's statement which can be understood.
The Lord, through personal visits and by the ministration of angels, also by inspiration and revelation of the Holy Spirit, restored through the Prophet Joseph Smith the true and everlasting gospel of our Redeemer.

When an individual truly repents and is baptized by an authorized servant of God into the true Church of Christ and receives the Holy Ghost by the laying on of hands by those possessing the Holy Melchizedek Priesthood, he has entered into the everlasting gospel and becomes a member of God's Church and kingdom. By accepting the covenant of baptism, each convert obligates himself or herself to serve the Lord, to do his will, and to keep his commandments. This is the first qualifying step for the application of "the salt of the earth" status.

The second step is to "...covenant with an everlasting covenant. ..." (D&C 101:39.) As we gain knowledge of the revelations, we learn that the gospel contains many covenants vital to the eternal welfare of man. This statement, therefore, has a plural connotation which I will explain.

Everlasting Covenant to Serve the Lord

But again, let me restate, every baptized person into the true Church of Christ enters into an everlasting covenant to serve the Lord, to do his will and to keep his commandments. Repentance and baptism by water and the receiving of the Holy Ghost afford entrance into the kingdom of God, and the convert, now a disciple of Christ, has entered through the gate into the straight and narrow way which leads to life eternal.

"...yea," said Nephi, an early Nephite prophet, "ye have done according to the commandments of the Father and the Son; and ye have received the Holy Ghost, which witnesses of the Father and the Son, unto the fulfillment of the promise which he hath made, that if ye entered in by the way ye should receive."

Then Nephi continues with this warning and counsel:

"And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.

"Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life.

"And now, behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God. And now, behold, this is the doctrine of Christ, and the only and true doctrine of the Father and of the Son, and of the Holy Ghost, which is one God, without end. . . ." (2 Nephi 31:18-22.)

To Gain Eternal Life, Endure to the End

Therefore, my beloved brethren and sisters and friends, after baptism and confirmation into the kingdom of God, according to Nephi, we must press forward with a steadfastness in Christ and endure to the end to gain eternal life. For by these first steps of repentance, baptism, and the receiving of the Holy Ghost, all requirements are not completed to obtain a fulness of glory in the eternal mansions of our Heavenly Father. Baptism alone does not fully prepare a person for eternal glory as many people are wont to believe.

Other Covenants

There are other important covenants of an everlasting nature included in the fulness of the gospel of Christ which vitally concern man's future wellbeing and happiness. These covenants are eternal in nature. However, they are to be received and accepted in mortal life by all mankind possessing such knowledge and desiring eternal glory. It is also necessary for them to meet all the conditions and requirements and to fulfill every obligation appertaining to each gospel covenant to find joy and happiness both here and hereafter.

The Lord, through Moses, admonished the children of Israel "...to observe the sabbath throughout their generations, for a perpetual covenant" with their Israel. (See Exod. 31:16.)

The Ten Commandments given to Moses on Mt. Sinai are referred to in scripture as a covenant with the house of Israel. (See ibid., 34:28.)

Every son of God who receives by ordination the Holy Melchizedek Priesthood is bound by an oath and covenant to keep faithfully all the commandments of God and to magnify his calling in the priesthood, which calling is a personal gift of God's power to him to officiate according to the spirit of his office and calling.

Every worthy church member privileged to enter the temples of the Lord for his or her endowment blessings accepts covenants and obligations of the most sacred nature, revealed of God for the glory of his children.

Every couple kneeling across the altar from each other in the temples of God for holy marriage enters into a covenant of the highest order, which is God's order, and which sealing and covenant is for time and for all eternity.

There are other covenants and obligations growing out of the endowment as well as the marriage contract which are binding upon the individuals concerned, and their obedience thereto assures the sanctifying influence and power of the Spirit and the spiritual renewing of their bodies in preparation for the blessings and glories which are to come.

The Lord Jesus Christ, just before his crucifixion upon the cross, gave the sacred ordinance of the Sacrament, which, in its very nature and purpose, is a covenant. It is an ordinance in which all faithful members of the Church can participate. In partaking of the sacramental emblems, all partakers witness unto God the Father and also unto each other that they will take upon them the name of his Son. They also covenant to always remember him and to keep the commandments which he has given them, and in so doing they have the blessed promise that his Spirit will always be with them.
I had a conversation with a relative of mine a short time ago. He made this statement which has remained with me and which I have thought a lot about. He said, "No

He that Cometh to God. . . ."

...to be trodden under the feet of men" (Matt. 5:13) means to trample divine things underfoot by failure to live according to revealed truth and the light which God has given for the temporal welfare as well as the eternal well-being, joy, and happiness of his people.

The Lord has given us in our day that is not understood by the world. And in the way of truth rejoice, And sing for joy aloud." (Hymns, 46.) Now we feel like singing for joy when we listen to the words of these prophets and know how thrilled with the messages that have been given and thank the Lord for our leaders. I thought of the words of the song, "Come, listen to a prophet's voice, And hear the word enjoyed the messages of my brethren, commencing with the wonderful message sent to us by our noble President and read so beautifully by his son Robert. We have been

...to be trodden under the feet of men. Who, then, or which group can help

And inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them. By hearkening to observe all the words which I, the Lord their God, shall give unto them.

And by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the saints, to possess it forever and ever.

And inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them. For they were set to be a light unto the world, and to be the saviors of men; and inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men. (D&C 103:4-5, 7-10.)

The salt of the earth is the savor of men. (D&C 101:39.)

The World's Need

In the light of this revelation, as we view conditions among men and nations today, we realize the world needs more "salting." Who, then, or which group can help
guide the people of the world to freedom and peace? The way to peace, brotherhood, and happiness is for the Saints of the Most High God to set an example in spiritual living and doing as to savor the souls of men in righteousness, truth, and brotherhood. Therefore, we who have membership in the Church of Christ and possess the gospel of peace and salvation have this privilege, responsibility, and challenge.

Let us, therefore, become more faithful, obedient, and exemplary in all our obligations and duties to God and our fellow men, and thus fully qualify to be considered the "salt of the earth" to savor the souls of men everywhere.

I bear witness, my brothers and sisters and friends, to the truthfulness of the work in which we are engaged, to the need the world has for the message of the gospel we teach it. I pray that we may always be found faithful, true, and obedient in our devotions to our God, and I ask it humbly in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

Elder Delbert L. Stapley of the Council of the Twelve has just spoken to us. Elder LeGrand Richards of the Council of the Twelve will speak to us now, and he will be followed by Elder S. Dilworth Young of the First Council of Seventy.

Elder LeGrand Richards

ELDER LEGRAND RICHARDS Of the Council of the Twelve Apostles

Brothers and sisters, humbly I stand before you here this day, grateful in my heart for the privilege that I enjoy with you of being present at this great conference. I have enjoyed the messages of my brethren, commencing with the wonderful message sent to us by our noble President and read so beautifully by his son Robert. We have been thrilled with the messages that have been given and thank the Lord for our leaders. I thought of the words of the song, "Come, listen to a prophet's voice, And hear the word of God, And in the way of truth rejoice, And sing for joy aloud." (Hymns, 46.) Now we feel like singing for joy when we listen to the words of these prophets and know how much the Lord has given us in our day that is not understood by the world.

"He that Cometh to God . . . ."

I had a conversation with a relative of mine a short time ago. He made this statement which has remained with me and which I have thought a lot about. He said, "No
Then consider the rest of the Word of Wisdom. There isn't time to discuss it in detail, but we are not to use strong drinks. Strong drink has caused more misery and

And I always say if there are any of the Latter-day Saints any weaker than that, we ought not to ask them to keep the Word of Wisdom. But think of the promises of the Lord

the mind and the will of the Lord? And then he said it is "... adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints." (D&C 89:3.)

for their guidance. He said that it was the mind and will of the Lord. Does anybody need to argue about whether it is to be observed or not when the Lord himself says it is

"When, oh, Lord, would you have me do the thing that you have commanded through your servants the prophets?"

and asks God the Eternal Father in great humility and in faith, that the Lord doesn't grant the righteous desires of his heart. We have been told that here in this conference

remember what Jesus said: "Blessed are the pure in heart: for they shall see God." (Matt. 5:8.) What a promise! I believe that. I believe every man or woman who lives here

in mortality in purity before God will stand in his presence and have his benediction, "Well done, thou good and faithful servant." We have been told in this conference that

no unclean thing shall ever enter his presence. I believe that with all my heart.

in the great sacrifices that are being made all over this Church to build his kingdom, to prepare for his coming, to help to make

no sacrifice that can possible the fulfilment of the prayer he taught his disciples: "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10.) And there is no sacrifice that can

We have been told in this conference that no unclean thing shall ever enter his presence. I believe that with all my heart.

I believe the Lord. I have thought of that, and I thought, wouldn't it be wonderful if all of our Father's children believed him as he talks to us through his prophets. Suppose that he were with us, and we could sit down with him and could be instructed by him personally, as was the Prophet Joseph, and he would tell us the reason for our being here upon this earth and what our mission is to be. Would it make any more difference in our devotion and our willingness to serve him than it does when he speaks to us through his prophets?

You remember what the Apostle Paul said: "... he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6.)

And through the Prophet Joseph, the Lord said, "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

Commandments and Promised Blessings

Remember when this earth was formed, or ready for forming, the Lord looked down, saw there was space, and said, "... we will take of these materials, and we will make an earth whereon these may dwell; ..." referring to the sons and daughters of God in the spirit world.

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." (Abraham 3:24-25.) Wouldn't it be wonderful if we all believed the Lord enough so that we would be willing to obey his commandments that he gives us?

Action Without Questions

Over fifty years ago I heard Elder James E. Talmage tell this story. It has remained with me all these years. He told about a group of tourists or travelers in the Alps who were snowbound. The Lord sent an angel to a monk and told him about these people, asking him to go and rescue them. The answer was, "Why?" And the minute he said "Why," the angel disappeared. He went to the second monk and delivered the same message, and the answer was, "How?" And the angel disappeared. He went to the third and delivered the same message, and the monk said, "When?" And the angel remained and delivered his message.

It shouldn't be for us to say, when the call of the Lord comes or when we understand a command that is given to us through the prophets of God, "How can we do it?" or "Why does he ask us to do it?" but "When, oh, God the Eternal Father, as thy son or daughter, wouldst [page 67] thou have me do the thing that thou hast commanded?"

Commandments and a Way to Keep Them

And then I thought of Nephi. You remember when he was commanded to go back and get the plates from Laban. He said, "I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Nephi 3:7.) That is my faith, and that is the faith we all should have.

Speaking now of the promises of the Lord to those who keep his commandments (and there isn't time, of course, in a meeting like this to discuss many of them), you remember what Jesus said: "Blessed are the pure in heart: for they shall see God." (Matt. 5:8.) What a promise! I believe that. I believe every man or woman who lives here

in faith, and that is the faith we all should have.

by a number of the speakers who have already spoken to us.

And so you can go through the rest of the commandments. Take the one on the law of tithing as an illustration--how the Lord calls us back, saying that Israel had robbed him in the withholding of their tithes and their offerings! Then he said, "Return unto me, and I will return unto you." What an invitation!

"... and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:7, 10.)

What if we just believed the Lord and could accept his word as it comes to us from his prophets? There wouldn't be any argument about "how" or "why," but it would be, "When, oh, Lord, would you have me do the thing that you have commanded through your servants the prophets?"

And so you can go through the list. Take, for instance, the day of Pentecost when Peter stood before the multitude and bore witness that Jesus was the Christ, the Son of the living God. (What marvelous testimonies we have had here in this conference to that effect, particularly from President Tanner this morning.) And what happened to the multitude on the day of Pentecost? They were pricked in their hearts, and they cried out, "Men and brethren, what shall we do?" And you remember the answer.

Peter said, "Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:37-39.)

as we Latter-day Saints know the meaning of this promise. We have been baptized in Christ's name. We have received the Holy Ghost, and the evidence of that is in the great sacrifices that are being made all over this Church to carry on this great work of the Father to build his kingdom, to prepare for his coming, to help to make possible the fulfilment of the prayer he taught his disciples: "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10.) And there is no sacrifice that can be asked of the faithful Latter-day Saints that they are not willing to make in order to fulfill the promises of the Lord and to show their faith in him. Wouldn't it be wonderful if all of us believed the Lord?

The Word of Wisdom

I will refer briefly to the Word of Wisdom. We read in the magazines and [page 68] in the newspapers today statements by great scientists telling us that tobacco is the cause of lung cancer and other diseases, and yet less than three years after this Church was organized, the Lord in February 1833 gave a Word of Wisdom unto his people for their guidance. He said that it was the mind and will of the Lord. Does anybody need to argue about whether it is to be observed or not when the Lord himself says it is the mind and the will of the Lord? And then he said it is "... adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints." (D&C 89:3.)

And I always say if there are any of the Latter-day Saints any weaker than that, we ought not to ask them to keep the Word of Wisdom. But think of the promises of the Lord through keeping the Word of Wisdom! And he tells us that "... tobacco is not [good] for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill." (Ibid., 89:8.)

Then consider the rest of the Word of Wisdom. There isn't time to discuss it in detail, but we are not to use strong drinks. Strong drink has caused more misery and
Then the Lord indicates that if we keep this Word of Wisdom, we shall run and not be weary and walk and not faint, and the destroying angel shall pass us by and not slay us as the children of Israel. And then he tells us that we shall have knowledge, yea, even hidden treasures of knowledge, and I think that is one of the greatest promises the Lord has made to his people in this dispensation. (See ibid., 89:19-21.)

Companionship of the Holy Ghost

You find boys and girls who keep the Word of Wisdom and remember their prayers, and you will find that they have the companionship of the Holy Ghost, that they have power given them to resist the evils and the temptations of this world, as demonstrated in their lives.

Some of us have had the privilege of attending these youth conferences. A short time ago I was at one back in Carthage where the Prophet Joseph and his brother Hyrum were martyred. We had over five hundred young people there from that mission. Some of them had come a thousand miles to be there, and for three hours there wasn’t a minute lost between their testimonies. They took their turns bearing testimony, and with tears in their eyes, most of them testified that they knew that God lives, that they knew that Jesus is the Christ, that they knew that Joseph Smith was a prophet of God; and no reasonable person could have listened to the testimonies of those boys and girls and questioned their sincerity.

Finding Interested Persons

In this new program quorum members not called to be missionaries are to become finders of prospects. I think we call the prospects investigators at times. In this important activity, the seventies go forth to discover people who will be interested and who will listen to the message of the missionaries. This also requires training. Here
The Bible is the Word of God

The spiritual truths referred to by Colonel Lindbergh are contained in the fulness of the restored gospel and are itemized and emphasized in the Holy Bible. We invite people everywhere to search the scriptures. "We believe the Bible to be the word of God . . ." said the Prophet Joseph Smith. There is and has been much controversy about the Bible. What the world needs today are fewer people to argue and more people to read and think. There are many interpretations and a diversity of opinion, and as a result there is much confusion and division in the religious world. I am sure one of our major difficulties is that mankind has lost guidance and wanders about from place to place and from theory to theory without either guide or compass. Without guidance man lives in a vacuum with no road to the future.

The spiritual truths contained in the Bible have come to us in rich measure in every session of this conference. We have been reassured; we have been strengthened; we have been edified; and we are happy in our knowledge of the truth.

President N. Eldon Tanner:

"If any man, if any body of men, should stand true, it is the seventies. Specially chosen, called to be special witnesses, let us bear our witness with the knowledge of the truth to spur us on and with the further knowledge that the Lord has called us to it. But let us do it in order and by appointment as the Lord's servants designate."

On behalf of the seventies, we pledge this day to you, President McKay, that we shall give redoubled effort to help implement this call to have the seventies prepared and called to do missionary work, in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

"Brother Alma Sonne, Assistant to the Twelve, will now speak to us. He will be followed by Elder Victor Brown of the Presiding Bishopric."

Alma Sonne

ELDER ALMA SONNE Assistant to the Council of the Twelve Apostles

"My brethren and sisters, I feel that the word of God has come to us in rich measure in every session of this conference. We have been reassured; we have been strengthened; we have been edified; and we are happy in our knowledge of the truth."

"I want to read to you a sentence written by Charles A. Lindbergh. He said: "It should now be branded on our conscience that unless science is controlled by a greater moral force, it will become the anti-Christ prophesied by the early Christians." He also refers to great spiritual truths which emanate from God. "Unless the actions of a people are guided by these truths," he points out, "it is only a matter of time before their walls will collapse as they did at Berlin, Munich, and Nuremberg."

"The Bible Source of Spiritual Truths"

"The Bible is the Word of God"}

"Like many of you, I believe in the Bible. It is the word of God. It is reliable and trustworthy. It contains the wisdom of the ages and is the source of all that is best in our modern life. It is an outline of history covering a period about which people generally are not well informed. From the standpoint of literature it ranks among the best, and I have found that among many writers and public speakers are those who are indebted to the Holy Bible for the effectiveness and renown of their literary production. I often think of Abraham Lincoln's appraisal of the Bible and his acknowledgment of its value. It was not an offhand opinion given by him of this sacred volume. Lincoln was qualified to speak on this subject. He said, "This great book . . . is the best gift God has given to man. All the good Savior gave to the world was communicated through that book. But for it we should not know right from wrong. It seems to me that nothing short of infinite wisdom could by any possibility have devised this excellent and perfect moral code."

August 1864.

"Lincoln's quotations from the Old and New Testaments are numerous. These quotations appear not only in his speeches but also in his private correspondence. In his second inaugural address, which is noted for its eloquence and its masterful presentation, scriptural quotations abound, and the name of Deity is frequently used, and religious sentiment runs through the entire speech. President Lincoln, as you know, was a religious man without any church affiliation. He was often on his knees in prayer. Passages like the following are used by him:"

"Judging not, that ye be not judged." (Matt. 7:1.)

"Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offence cometh!" (Ibid., 18:7.)
Read the Book Itself

May I suggest that you turn to the book itself instead of reading the commentaries of scholars and pretenders of religion. The latter will not satisfy, for the things of God are understood by the Spirit of God. But the Bible should be read searchingly as admonished by Jesus. It is and has been a source of comfort and strength in times of sorrow and disappointment. Its pages are filled with quotable passages concerning the conduct of man and his spiritual and moral well-being.

The influence of the Bible reaches into the laws and the governments of nations, into the art, literature, and folklore of races and communities. No book has wielded a wider influence.

Read the Book Itself

I need not tell you that there is a peculiar sanctity and force about its words. In it are the messages of mighty prophets who "...spake as they were moved upon by the Holy Ghost." (2 Peter 1:21.) History has proved that the Bible has altered the lives of men and nations. It has touched deeply the heart of humanity. Public men who have attained to eminence in our own country have been equipped with a knowledge of its contents. It is a converter of souls to a better life, to a belief in God and a wholesome respect for his laws and commandments.

Desperate attempts have been made [page 73] by its enemies to minimize and discredit its influence. Fortunately, they have failed, and they will continue to fail. "Heaven and earth shall pass away, but my words shall not pass away," said the Savior. (Matt. 24:35.) The Bible will survive the onslaughts of the adversary.

The time-honored volume is a pillar of freedom. From its pages come the doctrines of equal rights; the fatherhood of God and the brotherhood of man; patience, tolerance, and love; the dignity and worth of the human soul; and the right and obligation to worship God and to account to him for all that we do, what we say, and what we think.

I believe most people are searching for standards and beliefs which will sustain them through life, which is not always sunshine and flowers. For some it is hard and cruel, and the burden is heavy. Many of these people believe in God but they do not have the firm and resolute conviction to carry on. Where shall we go for guidance and inspiration? Where can we find God and spirituality? It cannot be found in the current literature of the day. It cannot be found in statistics or on the financial page of the daily newspaper. Seldom can we find it in the colleges and the universities of the land or in the lecture hall. There is only one source—one only—and that is in the revelations of God to his servants, the prophets. The biblical characters are men who walked and talked with God. There is much to learn from them and the distant past. Five thousand years of human experience should offer a good guideline for the modern world. May we search the Bible diligently, eagerly, and prayerfully, I pray in the name of the Lord Jesus. Amen.

President N. Eldon Tanner:

He to whom we have just listened is Elder Alma Sonne, Assistant to the Twelve. Elder Victor L. Brown of the Presiding Bishopric will now speak to us, and he will be followed by our concluding speaker, Elder Franklin D. Richards, Assistant to the Twelve.

Victor L. Brown

Second Counselor in the Presiding Bishopric

"One Builds Palaces . . . ."

In President McKay's recent book Ancient Apostles, we read: "Character is built out of circumstances. From exactly the same materials, one man builds palaces while another builds hovels." Evidence of the truth of this statement is found on every hand.

In the current issue [October] of the Reader's Digest, there is a thrilling article written by Ira Wolfert entitled "The Most Phenomenal Athletes in History." I should like to quote some excerpts:

"Hot Rodders indeed!" Among the boys and girls who were graduated from California's Santa Clara High School in June are four national swimming champions, two of whom have broken four world records. Generally, athletes do not reach their physical peak until they are in their late twenties. But Don Schollander, Donna de Varona, Sharon Finneran and Terri Stickles were still teenagers when they performed their amazing feats of speed, strength, stamina, and co-ordination.

"What is perhaps most extraordinary is that it isn't extraordinary anymore, but representative of what today's youngsters are doing. . . ."
It is the same story on dry land. Not one Olympic track or field champion before 1932 could qualify on the basis of his winning performance for a place in this year’s games.

What makes the difference? Actually there are two categories of athletic prowess measured by the records. One is inborn, a physical gift that cannot be taught, can only be perfected. The other involves normal physical attributes that have been trained to a high degree. (page 74) Olympic events test both kinds of excellence. . . .

He goes on:

One night last winter, a 15-year-old boy, Bill McClellon of DeWitt Clinton High in New York City, walked into an armory and, as a novice wearing sneakers, leaped from a hardwood floor to a height of 6 feet, 7 inches. . . . This lad jumped higher in his first competition than every Olympic champion except one before 1952!"

He continues:

"But physical genius is still a rarity. Ninety percent of our athletes have only the talent we were all born with. They have transformed the ordinary into the extraordinary by persistent training. . . ."

In the words of President McKay:

"From exactly the same materials, one man builds palaces while another builds hovels."

Just two more quotes from the article. Robert Giegengack of Yale, coach of this year's United States Olympic track and field team said of some of his athletes:

"They work about two and a half times as hard as they did ten years ago. . . ."

Finally:

"Amateur athletes generally do not make a career out of their special abilities. The training involves intense, overwhelming preoccupation with oneself, and usually the athlete becomes interested in other things. But meanwhile the revolution in training methods is giving the kids something much more valuable than a knowledge of their bodily prowess. Coach Giegengack put it this way: Not too long ago, he said, when a 'hopeless' case who obviously didn't have it tried out for one of his teams, he'd take the youth aside and gently advise him to devote his energies to something else. He no longer does that. The indispensable 'it' required for athletic success is in the mind rather than the body. Anyone can be good who's willing to work hard enough."

"If He is Willing to Work Hard Enough"

Anyone can build a palace rather than a hovel if he is willing to work hard enough. If we applied the principles used in making Olympic champions to all phases of our lives, the transformation in society would be just as phenomenal.

The managing director of one of the largest banking institutions of England, with more than a hundred branches throughout the world, says that out of one hundred men starting on an even footing, only ten ever rise above the surface of the business, and of these ten, not more than one ever proves himself fit to hold a position of grave responsibility. He says that inevitably the cause of failure is the disposition to take things easy, to avoid the hard tasks. Life everywhere consists of hard jobs. Men tackling them, but the aimless crawler will get into his shell and decay.

The great industrialist Andrew Carnegie said:

"I congratulate poor young men upon being born to that ancient and honorable degree which renders it necessary that they should devote themselves to hard work."

And from another pen:

"There is one right which man is generally thought to possess which I am confident he neither does nor can possess, the right to subsistence when his labor will not fairly purchase it." (Thomas R. Malthus.)

Someone has said:

"The man who goes through life looking for something soft can often find it right under his hat."

Examples of Diligence and Faithfulness

Now let us turn to another aspect of life, one that is not limited by time but rather one that is eternal. Just as it is necessary for the athlete to work hard at his training and for the successful executive to work hard at his business, so it is necessary for all of us, no matter what our personal activities may be, to work hard at living the kind of lives that will build palaces and not hovels.

When I was bishop of a ward, we called one of our members to be the general secretary of the Aaronic Priesthood. He was one of the finest general secretaries in the Church. He worked at his assignment. Through his thoroughness and inspired leadership, almost all of the boys earned their Aaronic Priesthood [page 75] awards, became Eagle Scouts, and went on missions.

I recall a former stake president whose business consistently took him far away from home a great deal of the time. He never missed his church meetings. It was often necessary for him to return home, attend his meetings that very night, and then leave again immediately. This meant traveling all night many times. Expense and inconvenience were of little consequence.

I know two counselors to stake presidents who, even though away on business to distant cities, will interrupt their business trips to return just to attend to their church meetings and then return by air to their business appointments. This is the kind of devotion to responsibility that makes a champion of leaders: the women who accept the call to be the chorister in Primary, even though she feels inadequate, and sticks at it week after week until she succeeds; the Sunday School teacher who is so interested in her class that she spends hours preparing lessons so well that even the disinterested like to come; the drama director who is so patient and understanding in teaching our people to perform on the stage; the Relief Society sister who spends hours scrubbing floors, washing clothes, serving meals for a sick neighbor; the 12,000 young men and women who are serving as missionaries throughout the world for The Church of Jesus Christ of Latter-day Saints, young people who are giving of themselves to their fellow men, champions of the first degree; and, of course, the example of our beloved President who at 91 still does not find time to take a vacation from his responsibilities but continues to work hard without sparing himself for a moment.
We must provide time to be with our families and to do things together. In planning the use of your time, I counsel you to spend as much time as possible regularly with your families, in order that those affected might easily learn their duties. Plainness generally incorporates simplicity. Simple things are readily understood. The gospel is written upon the stones all the words of this law very plainly.” (Deut. 27:8.) In this manner Israel could learn its duties. Instructions from leaders should be, as Moses said, “And thou shalt teach diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou standest up.” (Deut. 6:7.)

In any successful endeavor we learn our duty by having a clear understanding of our responsibilities. Moses in speaking to his people charged them, “And thou shalt write upon the stones all the words of this law very plainly.” (Deut. 27:8.) In this manner Israel could learn its duties. Instructions from leaders should be, as Moses said, “And thou shalt teach diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou standest up.” (Deut. 6:7.)

First Things

Undoubtedly the two most important first things for us to do in this life are to provide for our families and to assist in building the kingdom of God. As we select first things and put them in preferred positions and work out a plan to accomplish them, we are developing orderly habits which will make it possible to serve in the Church and properly care for our families.

When called upon to accept an assignment in the Church which is an important part of building the kingdom of God, many people wonder how they can give the time and attention necessary to fulfill the assignment properly and also meet their family obligations.

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Today there are so many things to do so many things crowding us. In this environment the words order and diligence are key words to success and happiness regardless of the activity we are engaged in.

In meeting with stake and mission leaders and other individuals, I frequently ask them what their greatest needs are. Almost invariably they reply that among their greatest needs is "better organization of their time and work"—or in effect more order and diligence.

And it is not infrequent that many ask the question, "How does one develop the traits of order and diligence?" President McKay has given us some good advice in this connection. He said, "Don't be too busy to meditate, and when the answer comes have the courage to execute it."

Order commences with meditation; and meditation includes thinking, analyzing, prayer, fasting if needs be, and always planning. Meditating requires that time be regularly set aside to consider the things that you think you have to do. Many times you find you have more to do than you can do in the time available.

To develop an orderly pattern you must consider the things facing you, analyze their importance, and list them in the order of their importance. After the things of prime importance are selected, develop a plan to accomplish these more important matters.

Planning involves further analysis and developing of effective ways which will save time and simplify the operation involved. Prayer is always desirable in planning the effective use of time.

Many are prone to do the easy things and give those matters attention that seem to be the most pressing regardless of whether they are the most important or not, but through meditation, prayer, and planning you can select what might be called the first things to do and work out effective ways to do them.

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In building the kingdom of God the Lord has said that we should first learn our duty. (See D&C 107:99.) He has counseled us to seek out of the best books words of wisdom and to seek learning even by study and by faith. (See ibid., 88:118.) Study should be rated among those things of first importance. In organizing our time and work, time should be regularly allotted to consider the things that you think you have to do. Many times you find you have more to do than you can do in the time available.

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Order and Diligence

It is interesting to note that as God has admonished his people through his prophets, two words have frequently appeared—order and diligence.

In this dispensation through the Prophet Joseph Smith the Lord has told us that his "... house is a house of order, ... and not a house of confusion" (D&C 132:8), and that every man should learn his duty, and "... act in the office in which he is appointed, in all diligence." (Ibid., 107:99.)

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In building the kingdom of God the Lord has said that we should first learn our duty. (See D&C 107:99.) He has counseled us to seek out of the best books words of wisdom and to seek learning even by study and by faith. (See ibid., 88:118.) Study should be rated among those things of first importance. In organizing our time and work, time should be regularly allotted to consider the things that you think you have to do. Many times you find you have more to do than you can do in the time available.

To develop an orderly pattern you must consider the things facing you, analyze their importance, and list them in the order of their importance. After the things of prime importance are selected, develop a plan to accomplish these more important matters.

Planning involves further analysis and developing of effective ways which will save time and simplify the operation involved. Prayer is always desirable in planning the effective use of time.

Many are prone to do the easy things and give those matters attention that seem to be the most pressing regardless of whether they are the most important or not, but through meditation, prayer, and planning you can select what might be called the first things to do and work out effective ways to do them.

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President Hugh B. Brown:

Priesthood meeting this evening and the General Session tomorrow morning at ten o'clock.

We will now sing "The Spirit of God Like a Fire is Burning."

There will be large crowds attending the services on Sunday. We ask you to please be courteous, gracious, to one another at all times, and especially when standing at the entrance of the Tabernacle and when driving automobiles.

Elder Thomas S. Monson of the Council of the Twelve will be the speaker on the Church of the Air Broadcast on CBS Radio tomorrow at 7:35 o'clock. This session will also be broadcast during early morning hours over KSL and KIRO radio at Seattle, and will be heard by members of the Church in Canada, New Zealand, Australia, and many Islands of the Pacific. Later in the day, five transmitters near Boston to Europe, South America, Central America, Africa, and parts of Asia. This session will also be broadcast during early morning hours over KSL and KIRO radio at Seattle, and will be heard by members of the Church in Canada, New Zealand, Australia, and many Islands of the Pacific.

The Sunday morning session at ten o'clock will be broadcast by many radio and television stations in the West, short-wave in England over Station WRUL beamed by five transmitters near Boston to Europe, South America, Central America, Africa, and parts of Asia. This session will also be broadcast during early morning hours over KSL and KIRO radio at Seattle, and will be heard by members of the Church in Canada, New Zealand, Australia, and many Islands of the Pacific.

The regular general session meeting of our priesthood of the Church will be held here in the Salt Lake Tabernacle this evening at seven o'clock. Priesthood members only are invited to be present. The priesthood session will not be broadcast publicly, but in addition to the overflow meeting in the Assembly Hall the proceedings of this priesthood meeting will be relayed by closed circuit broadcast originating in the Tabernacle to members of the Aaronic and Melchizedek Priesthood assembled in 400 separate locations in all parts of the United States and in Canada. It is estimated that approximately 12,000 holders of the priesthood will be on Temple Square and approximately 60,000 others will be gathered in other locations from coast to coast and in Canada.

May we this day resolve to apply these basic principles of order and diligence in our lives and win the most worthwhile prize of all--eternal life--I pray in the name of our Father in Heaven. Amen.
A week ago this afternoon I spent a glorious hour in President McKay's apartment office considering the subject about which he wished me to talk: the presentation of what he said our leaders have been talking about for fifty years—the importance of teaching the gospel in the home. He indicated that this would be something of a theme in this general priesthood meeting tonight.

Theme of Fifty Years

With that much of a lead or a guide to what I might say, I thought it wise to take a look backward to pick up the thread of thinking of our leaders over this fifty-year period and glean from the wisdom of the past a guide to our plans for the present as well as the future.

I thought to begin that review most properly we should give to you again what you have heard and read in some of our official handbooks, the letter from the First Presidency a few years ago which actually laid the foundation and indicated the direction that the correlation program should take. And so I thought that probably I should read again one or two paragraphs by which you can follow the plan by which the correlation is being developed. I quote from that letter:

"Home the Basis of the Righteous Life"

"The home is the basis of a righteous life and no other instrumentality can take its place nor fulfill its essential functions; the utmost the auxiliaries can do is to aid the home in its problems, giving special aid and succor where such is necessary, that in aiding the home the auxiliaries may well consider thinking of the home-life of the people as having three periods, the first, from birth to twelve years of age or the childhood period; then the youth period from twelve years up to the early twenties; and then adulthood, from the early twenties on to the end of life."

We have been requested from two different sources to remember the people in the New Orleans Stake. The leadership of the New Orleans Stake has requested that the safety of their people be mentioned in prayer tonight as they are at this moment struggling through a devastating hurricane that has already taken many lives. We will ask Brother Taylor to remember them especially in his prayer this evening.

We have been asked to remember the people of the Tabernacle Choir. Their singing is glorious and inspiring. For the benefit of those listening in various places, the opening prayer was offered by Elder Robert S. Taylor, formerly president of the Southern Far East Mission.

I am sure we all greatly appreciate the efforts of the men of the Tabernacle Choir. Their singing is glorious and inspiring. Under the direction of Brother Condie the men of the Tabernacle Choir will now favor us with the "Pilgrim's Chorus."

We shall begin these services by the Chorus singing "Prayer at Evening," Brother Condie conducting, and after the singing Elder Robert S. Taylor, formerly president of the Southern Far East Mission, will offer the invocation.

The singing during this session will be furnished by the Men of the Tabernacle Choir, with Richard P. Condie as conductor and Alexander Schreiner at the organ.

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We want to say just a word, because I know that President McKay invariably has something to say to the young people, and especially to the choruses who sing for us. His heart is with them. Young people have his love, his blessing, and his confidence. God help you and bless you as you compete, not [page 79] in the Olympics, but in the greatest game of all, the game of life. God bless you young folk, that you may be equal to any emergency, that you may qualify yourselves for the great mission that lies ahead of you, that you may realize that today there are millions of young people of your age being systematically indoctrinated with the abominable idea that there is no God, that Christ is a myth and religion is an opiate.

We shall now be glad to hear from Elder Harold B. Lee.

Our first speaker this evening will be Elder Harold B. Lee of the Council of the Twelve. The President of the Church has asked Brother Lee to present a message to you tonight of interest and importance to all members of the priesthood. It has the endorsement and support of the First Presidency and the Council of the Twelve, and I am sure you will wish to listen attentively and make some notes, because there will be some responsibility in connection with his discourse.

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We thank you very much for your contribution, and may the spirit of this occasion, climaxed by that last anthem, be with you while you live I pray in the name of Jesus Christ. Amen.

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Elder Harold B. Lee

ELDER HAROLD B. LEE Of the Council of the Twelve Apostles

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I thought to begin that review most properly we should give to you again what you have heard and read in some of our official handbooks, the letter from the First Presidency a few years ago which actually laid the foundation and indicated the direction that the correlation program should take. And so I thought that probably I should read again one or two paragraphs by which you can follow the plan by which the correlation is being developed. I quote from that letter:

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... We feel assured that if the whole Church curricula were viewed from the vantage point of what we might term the total purpose of each and all of these priesthood...
Correlation to Strengthen the Home

That's the end of the quotation.

In those instructions there were four important factors named in developing effective correlation. First, we must see that the whole effort of correlation is to strengthen the home and to give aid to the home in its problems, giving it special aid and succor as needed.

Second, the strength of the priesthood must be fully employed within the total responsibility of priesthood quorums as clearly set forth in the revelations.

Third, we must survey the purposes lying behind the creation and purpose of each auxiliary organization.

Knowledge of Gospel to be Enhanced

And fourth, the prime and ultimate objective of all that is done is the building up of a knowledge of the gospel, a power to promulgate the same, a promotion of the faith, growth, and stronger testimony of the principles of the gospel among the members of the Church.

Correlation

Now, to give you just a quick statement as to the progress that has been made up until now. We have endeavored to proceed as a Correlation Committee in an orderly and logical manner: first, by placing the priesthood quorums as the Lord has directed us in his revelations; second, by giving strength to the home in ways that I will presently outline as they have been approved by the First Presidency and the Twelve; and third, by a total correlation of the curricula and activities of all the organizations, priesthood, auxiliaries, institutes, and seminaries. This last phase is now in its final stages of development looking toward full implementation.

Organization and Functioning

One of the musts in this fully coordinated church program is to get our leaders--the General Authorities, general boards, stake, mission, ward, and branch authorities--to think correlation through these three heaven-ordained institutions instead of diverting to a fringe committee of some sort for a certain activity or instruction which might well have been encompassed within the boundaries of the completely correlated priesthood, home, and auxiliary responsibilities.

We have witnessed a tendency to use in some cases the correlation program of home teaching, for example, as the "whipping boy" for any deficiencies in the performance of the various organizations as compared to its previous figures, and some would have us believe that it is the home teaching program that has caused that downgrading of comparative statistical figures.

Every auxiliary and priesthood leader in the Church is given a voice in the functioning of each organization with the home teachers to see that every church member is given attention as needed.

The real fault in many cases is with the leader who in the monthly ward council meeting should have aided in perfecting the most effective correlation of his particular organization with home teaching. We would like those things kept in mind by all of you leaders as you move these programs forward.

In all this we recognize that we must teach and reteach with patience and long-suffering until the basic fundamentals of correlation are fully understood and applied in every ward, priesthood quorum, and auxiliary organization, to the end that, hopefully, every General Authority, and stake, and mission authority will catch the vision of the possibilities of a concentrated effort of church organization in a mighty answer to the problems afflicting the world in which we live.

Restatement of Fundamentals

Now, we should make a restatement and recitation of those fundamentals which are essential always to our learning in the Lord's work. In defining the fields in which the priesthood quorums must take precedence: First, by a careful reading of the revelations we have found this:

"The duty of the elders, priests, teachers, deacons, and members of the church of Christ--An apostle is an elder, and it is his calling to baptize; . . ."

"And to teach, expound, exhort, baptize, and watch over the church; . . ."

"The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament,

"And visit the house of each member, and exhort them to pray vocally and in secret and attend to all family duties . . ."

"The teacher's duty is to watch over the church always, and be with and strengthen them; . . ."

"And is to be assisted always, in all his duties in the church, by the deacons, if occasion requires." (D&C 20:38, 42, 46-47, 53, 57.)

After the Lord had given these plain instructions, one of the great revelations on priesthood closed with this [page 82] great admonition with which you should be familiar.

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand." (Ibid., 107:99-100.)

"Watching Over the Church"

Home teaching then means "watching over the Church" as the scriptures have defined it. Missionary work is but home teaching to those who are not now members of
The Church, and home teaching is nothing more or less than missionary work to church members.

40 The major responsibility in missionary work has been given to the seventies quorums, aided by the Aaronic Priesthood. Quorums of seventy, we have heard during our entire lifetime, are one day to be called out as quorums to preach the gospel, and some of us thought that meant to some faraway country. The day is here when seventies are being called as quorums, where every member of the seventies quorum can engage in some phase of missionary work. We remember again what the Lord said, that the Council of the Twelve should call upon the seventies when in need of assistance to fill the various calls for preaching and administering the gospel instead of any others. This is not to be construed to lessen the feeling of every member of the Church to be a missionary. The missionary plan calls for the Saints to co-operate fully as requested and led by their leaders. In stakes which presently have few seventies, other priesthood holders must be assigned to these prime missionary duties.

41 First, before I pass this subject, I should call attention to the fact that our Aaronic Priesthood was given a very vital place in the revelations where the Lord told us:

42 "Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill.

43 "Behold, this is the way that mine apostles, in ancient days, built up my church unto me." (Ibid., 84:107-108.)

44 Youth Missionary Assignment

45 And that becomes now the Aaronic Priesthood youth missionary committee—a priest, a teacher, and a deacon with the bishopric heading up the Aaronic Priesthood, aided by the girls of comparable ages. They now are to enlist and to, shall I say, proselyte their friends and bring them into church activity programs.

46 Genealogical Assignment

47 In the genealogical work, we recall the words of the Prophet Joseph: "The greatest responsibility in this world that God has laid upon us is to seek after our dead." (Teachings of the Prophet Joseph Smith, p. 356.) And then in a great revelation the Lord said:

48 "Now the great and grand secret of the whole matter, and the summum bonum of the whole subject that is lying before us, consists in obtaining the powers of the Holy Priesthood. For him to whom these keys are given there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living." (D&C 128:11.)

49 To provide an effective relationship with the priesthood, the high priests group leader in each ward has been designated as an adviser to the genealogical work. While all quorums have responsibility in genealogical work, the leadership and co-ordination in the ward rest with the bishop and the high priests group leader. Melchizedek Priesthood quorums are right now engaged in studying their place in the genealogical program in their Melchizedek Priesthood quorum classes.

50 Welfare Assignment

51 A scripture quoting King Benjamin has long been quoted describing our welfare program. Now we apply it to the priesthood quorums: "... I would [page 83] that ye should impart of your substance to the poor," he said, "every man according to that which he hath such as feeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally, according to their wants." (Mosiah 4:26.)

52 Here again, while all quorums are to participate, the great strength of the elders quorums of the Church are specifically charged with advisory coordination of church welfare under the direction of the bishop.

53 Correlation of Curricula

54 Moving now to a correlated curriculum and the activities of the priesthood quorums, the fundamentals of this program, as I have told you, have already been predetermined; what will be taught, subjects taught from three-year-olds up to the oldest adult, and the general plan have already been approved. Our committees are now working on a fully coordinated program to present to the First Presidency. We are hopeful that this will be accomplished within the next year or so.

55 Parents and the Home

56 In all of these studies we have never had absent from our minds the responsibilities the Lord has placed upon the parents in the home in the teaching of our children. You recall what the Lord said:

57 The Divine Charge to Parents

58 "And again, inasmuch as parents have children in Zion, or in any, of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

59 "For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

60 "And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands.

61 "And they shall also teach their children to pray, and to walk uprightly before the Lord.

62 "And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.

63 "And the inhabitants of Zion shall also remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord." (D&C 68:25-30.)

64 "Home Evening" Statement of 1915

65 The instructions to which I have made reference and about which President McKay spoke were given about fifty years ago. I read from a letter sent out to the Church in 1915 over the signature of President Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose. But I suppose it is something like Mark Twain said about the weather: "We talk a lot about the weather, but we don't seem to do anything about it." Now we have talked a lot about family home evenings, and this is the announcement which was made. After I have given you this I will make a few comments and then outline the program by which we are now to give strength to the teaching of the family by the parents in the home. This is a quote from the letter.

66 "We advise and urge the inauguration of a 'Home Evening' throughout the Church, at which time father and mother may gather their boys and girls about them in the
"The Family and the Patriarchal Order."

"The Eternal Family Is One of the Most Important Ways to Obtain Lasting Joy."

Activities Outlined in Home Program.

Why the Church Has Initiated a Family Home Evening Program. The Melchizedek Priesthood lessons, as I have said, will be given throughout the entire year of 1965 designed to help the fathers and every priesthood holder become better fathers and husbands. The general theme of these lessons is "Magnifying the Priesthood in the Home." As an example, the first ten lessons are as follows:

1. "I Am a Child of My Heavenly Father." 
2. "I Am a Child of My Heavenly Father with Special Gifts from Him." 
3. "I Am a Child of My Heavenly Father--His Heir." 
4. "As a Child of My Heavenly Father I Have the Right to Pray to Him." 
5. "I Am a Child of My Heavenly Father." 
6. "I Am a Child of My Heavenly Father." 
7. "I Am a Child of My Heavenly Father." 
8. "I Am a Child of My Heavenly Father." 
9. "I Am a Child of My Heavenly Father." 
10. "I Am a Child of My Heavenly Father." 

Then to those who would put this family home hour or evening into practice the Presidency made this promise:

"If the Saints obey this counsel, we promise that great blessings will result. Love at home and obedience to parents will increase. Faith will be developed in the hearts of the youth of Israel, and they will gain power to combat the evil influences and temptations which beset them."

Assignment to Sunday Schools

Our Sunday School organization has been helping to emphasize this important responsibility by articles in The Instructor and by a program which they have entitled, "Gospel Living in the Home."

Assignment to Primary Association

Our Primary organization has had what they have called a Primary Home Partnership, by which the lessons taught in Primary are carried into the home, hopefully to become a part of the family home evening.

President Joseph F. Smith, in commenting about the responsibility of parents in teaching their children, said this:

"Do not let your children out to specialists in these things, but teach them by your own precept and example by your own fireside. Be a specialist yourself in the truth. Let our meetings, schools and organizations, instead of being our only or leading teachers, be supplements to our teachings and training in the home. Not one child in a hundred would go astray, if the home environment, example and training, were in harmony with the truth in the gospel of Christ, as revealed and taught to the Latter-day Saints." (Joseph F. Smith, Gospel Doctrine, p. 302.)

About this same matter President Wilford Woodruff said:

"It is one of the greatest blessings that God ever bestowed upon children that they have had parents who were in possession of true principles in relation to their Heavenly Father, salvation, eternal life, and were qualified and capable of teaching and traditionating their children in the same that they may be qualified to fulfill the object of their creation. . . . Ninety-nine out of every hundred children who are taught by their parents the principles of honesty and integrity, truth and virtue, will observe them through life." (Discourses of Wilford Woodruff, pp. 266-268.)

And then from President Heber J. Grant:

"I have heard men and women say that they were going to let their sons and daughters grow to maturity before they sought to teach them the principles of the gospel, that they were not going to cram the gospel down them in their childhood, before they were able to comprehend it. When I hear men and women say this, I think they are lacking faith in the principles of the gospel and do not comprehend it as they should. The Lord has said it is our duty to teach our children in their youth, and I prefer to take His word for it rather than the words of those who are not obeying His commandments. It is folly to imagine that our children will grow up with a knowledge of the gospel without teaching. . . . I may know that the gospel is true, and so may my wife, but I want to tell you that our children will not know that the gospel is true, unless they study it and gain a testimony for themselves. Parents are deceiving themselves in imagining that their children will be born with a knowledge of the gospel." (Heber J. Grant, Gospel Standards, p. 155.)

Lessons for Teaching in the Homes

This next year will see some definite steps taken to strengthen the hands of the parents in carrying out these great God-given admonitions in placing stress upon the teaching of the gospel in the home. The first step will be to give every parent a set of lessons, one for each week throughout the coming year, for them to teach the gospel to their family in the home. As we have talked about the frequency of this, we are not sure whether one for every week, or three for a month, or two for a month, or one a month may be the desirable, but we call your attention to this. I have studied the proposed lessons which we are going to have studied by the priesthood quorums on the subject of what the father's responsibility is in teaching the gospel in the home. The Relief Society [page 85] will teach a similar lesson once a month in the Relief Society for the mothers. As I read these proposed lessons, the more of these weekly home lessons we can have taught in the home, the better we will be able to correlate with the priesthood instruction and the Relief Society lessons.

Auxiliary Supporting Publications Monthly

There will be, we suppose, some optional activity. We are asking auxiliary heads to publish month by month next year suggestions for suitable activities for each age group represented--the Primary for little children, the Era for teenage children, the Sunday School for both old and young, and the Relief Society for mothers primarily. The time has now come when the General Authorities have decided to correlate and co-ordinate all of these efforts under the direction of the priesthood, and we announce, then, a new program to assist parents in the teaching of the gospel in the home. This program, "Teaching and Living the Gospel in the Home," is to be inaugurated throughout the Church in January 1965. As an example, the first four lessons for Primary children are as follows:

1. "I Am a Child of My Heavenly Father." "I Am a Child of My Heavenly Father with Special Gifts from Him." "I Am a Child of My Heavenly Father--His Heir." "As a Child of My Heavenly Father I Have the Right to Pray to Him."

The Melchizedek Priesthood lessons, as I have said, will be given throughout the entire year of 1965 designed to help the fathers and every priesthood holder become better fathers and husbands. The general theme of these lessons is "Magnifying the Priesthood in the Home." As an example, the first ten lessons are as follows:

1. "Why the Church Has Initiated a Family Home Evening Program."
2. "Studying the Scriptures."
3. "Carrying Out the Challenge Relating to the Program Given in Priesthood Meeting."
4. "Activities Outlined in Home Program."
5. "The Eternal Family Is One of the Most Important Ways to Obtain Lasting Joy."
and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.” (Mic. 4:1-2.)

As I thought of what we are doing now and its possible impact, the words of the Prophet Micah came, “But in the last days it shall come to pass that the mountain of

One of the hopes we have in this program is that the four standard works will be in the possession of every boy and girl deacons age and older and that on Easter, on

It is that kind of home attention--mothers preparing daughters, fathers and mothers, sons--that will make us and our homes stronger today.

In order to introduce this program, it is proposed that at one of the first priesthood meetings after this general conference there be a program carried out to introduce to

In introducing the program in each ward we have prepared a filmstrip on the family home evening program which may be available to every stake and through the

These lessons can be adapted, and suggestions will be made in order to fit every age child in the home.

With that much having been said, we would like to call your attention to what the Lord has said:

“how long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its
decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints.” (D&C 121:33.)

We have discovered an interesting fact at our Mormon Pavilion at the World's Fair in New York: that the great strength of our pavilion as a missionary project is not in

As you go out tomorrow look to the east, just underneath the west towers of the great Salt Lake Temple, and see a depiction of the dipper pointing toward the North

The Program's Introduction

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The Priesthood to Point the Way

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Four Standard Works for Everyone

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I acting with authority from Heavenly Father in helping to do his will. I know I would not have this privilege if it were not for the teachings of my parents and their example. 

He says it doesn’t matter whether we agree with it or understand why it is given, we should still respect it and obey it just the same. Some laws made by man may not be 

my little sister walked out. We were so glad to see her we began crying too. 

around and we knelt down by the bathroom door and prayed that my little sister would be able to turn the lock and open the door. Just as we were getting up from our knees

charge of the children. My little sister was about two years old and she went into the bathroom and accidentally locked herself in. She could not get out and we couldn’t get

can remember when we were on our way home from our mission in Argentina. We were in a hotel room alone. My parents had had an appointment and had left me in

example. For instance, I thought I believed in Heavenly Father and His Son Jesus Christ just all by myself, but now I realize I had to be taught to have faith and to pray. I

|p9 Until I was trying to prepare this talk I really didn’t realize how many things my parents have taught me. Almost everything I do and feel is a result of their teachings and example. For instance, I thought I believed in Heavenly Father and His Son Jesus Christ just all by myself, but now I realize I had to be taught to have faith and to pray. I can remember when we were on our way home from our mission in Argentina. We were in a hotel room alone. My parents had had an appointment and had left me in charge of the children. My little sister was about two years old and she went into the bathroom and accidentally locked herself in. She could not get out and we couldn’t get in. She was awfully frightened and beginning to scream. I was really worried because I didn’t know how we were going to get her out of there. I got all the other children around and we knelt down by the bathroom door and prayed that my little sister would be able to turn the lock and open the door. Just as we were getting up from our knees my little sister walked out. We were so glad to see her we began crying too. 

|p10 My father is a lawyer and if there is one thing he is really strict about it is obeying the law, whether it is the law of our home, the Church, the school or the community. He says it doesn’t matter whether we agree with it or understand why it is given, we should still respect it and obey it just the same. Some laws made by man may not be perfect but Heavenly Father’s laws are and it is especially important that we try to obey these laws. Some people may feel it is a sacrifice to do this, but in our family we believe that Heavenly Father has been very kind to us by letting us know what we should do to be happy. We think it is a privilege to obey his laws. 

|p11 There is much more I need to know and understand but I am very thankful for the gospel plan and for my parents who have taught it to me and who are helping me to live it. I am grateful for the honor of holding the Aaronic Priesthood and being able to serve in the Church of Jesus Christ, to carry out my assignments knowing that I am acting with authority from Heavenly Father in helping to do his will. I know I would not have this privilege if it were not for the teachings of my parents and their example.
They have helped me to have a testimony of the gospel and have given me the desire to do what is right.

I know that the teachings of our Church are the teachings of Jesus Christ. I thank Heavenly Father for my parents and for the blessings of being born in the Church and having the gospel to guide my life. I am thankful for President McKay, his Prophet, and for all the other Church leaders. I know that if I continue to be obedient to the gospel that my faith will grow and my testimony will be stronger and I will be worthy to advance in the priesthood and be of greater service to my Heavenly Father. I say these things in the name of Jesus Christ. Amen.

BROTHER SCOTT PETERSON (A Priest from Bountiful 13th Ward, Bountiful North Stake)

My brethren, I am grateful to be here tonight and be one of this large assembly of the Priesthood of the Church. There is always great strength and power when the priesthood assembles.

I have enjoyed what has been said by the previous speakers and whenever I have the opportunity to hear these Brethren the thought always comes to me, how much better and how much happier our lives would be if we would but follow the admonitions which they give us.

As President Brown has said, I have been asked to say a few words concerning how gospel teaching in my home has benefited me in my life. In this regard the Lord was kind to us when he gave us the gospel to enrich our lives, for the gospel contains all truth and must be completely understood and followed if we are to live the kind of life we should as bearers of the priesthood.

Next to the individual the family is perhaps the most important unit in our lives. The family resides in the home where love, unity, and kindness should abide. We know that there is no substitute for the home. Its foundation is as ancient as the world, having been ordained of God and in these times.

We understand that from Abraham came the two generations represented in Isaac and Ishmael. The one built homes and cherished them while the other became children of the desert wandering to and fro staying only where they pitched their tents. From that day to the present time the home has been the chief characteristic of superior over inferior nations.

It has been said by President Joseph F. Smith that the Latter-day Saint who does not have the desire to build and establish a home does not have, perhaps, a full conception of the sacred duties the gospel imposes upon him. We in the Church, and especially we young people, should be very thankful for the homes that we have. As I think back on the influence that my home has had on me I realize that my home has been the place where I first heard the teachings of the gospel, where the principles of the Church were taught to me. It was in the home where I learned that love, obedience, and service are essential components of our lives, if we are to be happy and joyful.

It is the result of gospel teaching in the home where I first learned of and participated in prayer. It is here where I first learned of Fast Sunday and that we should pay tithes and fast offerings and learned of the importance of keeping the Word of Wisdom. It is from being taught the gospel in my home that I first learned the necessity of being truthful and of avoiding and overcoming temptation. From gospel teaching in the home I was taught the importance of family unity and learned to love and respect my brothers, sisters, and parents.

It has been my observation that youths who come from homes where the gospel has been taught are better able to make the proper decisions and become more capable of choosing what is right as they approach their priesthood and teenage years. I can truly say that I have found that the gospel teachings and training which I have received in my home have benefitted me many times in my life, and they have provided me with spiritual goals and objectives which I feel could be achieved in no other way.

In the scriptures the Lord has instructed the parents of the importance of teaching their children the gospel and he has also indicated that blessings would be withheld if they failed to do so. Parents then, if they are responsible will teach the gospel and its eternal values in the home, and even though we receive similar instruction in priesthood classes and auxiliaries, the instruction must be supplemented through the teaching of the family in the home.

In homes where the gospel is taught, therefore, it becomes our responsibility as children and particularly as youth, to heed the teachings that we receive. We have a responsibility to our parents and our home to live the standards that have been set and to follow their advice and counsel. If we are as responsible as young people to uphold and respect our homes, our priesthood, and our Church. This is a charge and assessment which we cannot afford to ignore. Usually when sorrow, despair, and discouragement come into our lives it is because of our failure to abide by the standards of the Church and keep them foremost in our lives and our minds. It is when we fail in these things that the Adversary has the greatest control over us.

I am grateful for my home, where the simple truths of happiness have been taught, where strength of character and spirit is built, where advice and counsel is given to help make the decisions that create joy and happiness; where the true worth of virtue and clean living is taught; and where values are established that if but followed will lead to eternal life; where parents are honored and where the strength of the priesthood is magnified.

It will be gospel teaching in our homes that will help us make the proper adjustment in society and give us the religious foundation which we need.

Again I am grateful to belong to a Church that has the restored gospel of our Lord and that believes and advocates that it should be taught in the home. I have appreciated the strength that it has brought me many times in my life. I am thankful for my parents, my brothers and sisters. I am indebted to those who have taught me in my seminary, school work, and priesthood work. I am thankful for the teachings of the gospel and the priesthood that I bear, and I pray that as young people we will be responsive to the teachings of the gospel, that our lives may become enriched and full of joy, that our service to our Father in Heaven and our fellowmen will become more sincere and that our testimonies will become stronger. I testify that my life has always been happier when I have adhered to the standards and principles of the Church as I know the Church and the gospel to be true.

May the Lord help us to live more fully his teachings I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

We wish to thank these two young men for their splendid addresses. They have spoken not only to young men of their own age but to all of us, and I am sure we will all profit by what they have said to us.
I mentioned earlier that we would have a message from President David O. McKay. Preliminary and introductory to his message, the Chorus will now sing "Jesus, My Savior True, Guide Me To Thee," after which Elder David Lawrence McKay will bring us the message from the President.

PRESIDENT DAVID O. MCKAY (Read by his son David Lawrence McKay)

Charge to the Priesthood

To the seventy thousand or more priesthood members assembled tonight, I should like to quote the truth and the admonition given by Peter the chief Apostle to the members of the priesthood over nineteen hundred years ago. That chief Apostle wrote these lines and addressed them to the elders of that time:

"Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." (1 Peter 5:1-9.)

These instructions are nineteen-hundred-years old, yet new today, and just as applicable as then to the elders of this Church. Peter said they should be "ensamples to the flock." I should just like to ask if that example starts at home. What better place to exercise the lofty ideals of the priesthood?

Gratitude for Parents

The older I grow, the more grateful I am for my parents, for what they did in that old country home. They lived the gospel. Father used to preach it, particularly to visitors who came, more than to us boys and girls; but both Father and Mother lived the gospel. I realize more than ever before that my testimony of the reality of the existence of God dates back to that home when I was a child, and it was through their teachings and their examples that I received, even as a child, the absolute knowledge that God is my Father, that I received then the knowledge of the reality of the spiritual world, and I testify to you tonight that that is a reality.

It is easy for me to accept as a divine truth the fact that Christ preached to the spirits in prison while his body lay in the tomb. It is true. And it is just as easy for me to realize that one may so live that he may receive impressions and direct messages through the Holy Ghost. The veil is thin between those who hold the priesthood and those on the other side of the veil.

Testimony Borne in the Home

That testimony began, was borne in that home, because of the example of a man who lived the priesthood and a wife who sustained him and lived it in the home. I do not know that Peter had that in mind, particularly, when he mentioned "being ensamples to the flock" (ibid., 5:3), but I do know that each home is a part of that flock. The influence you spread in your home will go throughout the ward, the stake, and then will go throughout the city, the state, the country, and the world.

Exemplify Truth in Our Homes

God help us to defend the truth--better than that, to live it, to exemplify it in our homes. What we owe to our parents we cannot express. Are you going to have that same influence on your children, you parents--fathers and mothers? Never set an improper example before them. You are men of the priesthood, and you are leaders. Never let them hear a cross word. You should control yourself. He is a weak man who flies into a passion, whether he is working a machine, plowing, or writing, or whatever he may be doing in the home. A man of the priesthood should not fly into a passion. Learn to be dignified.

Home is Transformed by Priesthood Honored

To hold the priesthood of God by divine authority is one of the greatest gifts that can come to a man, and worthiness is of first importance. The very essence of priesthood is eternal. He is greatly blessed who feels the responsibility of representing Deity. He should feel it to such an extent that he would be conscious of his actions and words under all conditions. No man who holds the Holy Priesthood should treat his wife disrespectfully. No man who holds that priesthood should fail to ask the blessings on his food or to kneel with his wife and children and ask for God's guidance. A home is transformed because a man holds and honors the priesthood. We are not to use it dictatorially, for the Lord has said that "... when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man." (D&C 121:37.) That revelation given by the Lord to the Prophet Joseph Smith is one of the most beautiful lessons in pedagogy or psychology and government ever given, and we should read it over and over again in the 121st section of the Doctrine and Covenants.

The Divine Brotherhood

Let us realize that we are members of the greatest fraternity, the greatest brotherhood--the brotherhood of Christ--in all the world, and do our best each day, all day, to maintain the standards of the priesthood.

Let us live honest, sincere lives. Let us be honest with ourselves, honest with our brethren, honest with our family, honest with men with whom we deal, always honest, for eyes are upon us, and the foundation of all character rests upon the principles of honesty and sincerity.
Incidentally, I might report that he found during this episode that it was not possible to lay aside the priesthood for a few days by simply handing over his certificate. I

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keep it for me until I can make myself worthy of it once again?"

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As Sister Simpson and I stood there unnoticed by these two young people, our hearts were overjoyed at the thought of parental teaching that had given this spiritual

clothes before going up to touch the house of the Lord.

Then following a short discussion, both agreed that it would be better to wait until morning after they had had a chance to clean up and put on their finest Sunday

where we can touch it." After a few short moments the other one said, "Do you really think we should?"

floodlights bathed it in a fluorescent, bluish glow. It was beautiful to behold.

Now, may I divert momentarily to tell you of the great spiritual strength Sister Simpson and I felt from two teenage youngsters who stood at the base of the stairs

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spiritual.

This is the same sincerity and spirit of testimony that makes a Mormon missionary successful in his field of labor. His discussion, his testimony is not a mere communication of words. It is much more than that. It is a transmittal of the Spirit of God into the hearts of those receptive to his message.

Speaking of this spiritual dimension, may we acknowledge the hand of the Primary teachers, the Sunday School, the MIA, priesthood advisers, seminary instructors, and bishops in helping to mold this spiritual image which is such a vital factor among our youth. But may we, most of all, pay tribute to loving and devoted parents who are not too busy, not too preoccupied to teach their children to pray, to worship, to be unselfish, and to study not only the academic requirements but also those things called spiritual.

Spirituality First Taught

When should parents start teaching spirituality? Spirituality is taught in the first hour of the first day of a babe's mortal existence, for the deepest expression of spirituality is love; and when love is expressed as only a parent can express love, there is a real and definite registration made in the heart and mind of the tiniest babe. Everyone here has seen a babe in a high chair, closing his eyes and bowing his head as the blessing is said on the food, even before he is able to walk. We can't start too soon, brethren. We must start on the very first day of life.

What must we do to give this spiritual dimension to our children? Where do we find time? Is ten minutes a day too much? Few stories from the scriptures would take more than ten minutes to retell in the vocabulary of your children, whatever the age might be. Yes, these stories are told and retold in the auxiliaries of the Church but never with quite the same impact that is found as a parent tells the story in the environment of the home and the fireside.

Just this week a fine bishop who has traveled 8,000 miles to this conference, all the way from New Zealand, told of how he had recently read a Book of Mormon story to his children before bedtime. It was the touching story of Nephi as he suffered persecution at the hands of his own brothers. Bishop Palmer described the tears of sympathy streaming down the cheeks of his young son as the story unfolded.

Children's Capacity for Spiritual Teaching

Yes, brethren, our children have an amazing capacity for spiritual teaching at a most tender age, and somehow it becomes extra special when taught by the parents in the home.

Now, may I divert momentarily to tell you of the great spiritual strength Sister Simpson and I felt from two teenage youngsters who stood at the base of the stairs leading to the glistening New Zealand Temple on the eve before its dedication in 1958. Because it was after dark, the temple appeared to be suspended in space as large

The youngsters had just completed a long tedious journey in an open truck, and as they arrived, they ran directly from the truck to the temple steps. This was a dream come true. They were looking at a temple of the Lord for the first time in their young lives. After a moment of silence, one of them finally spoke and said, "Let us go up where we can touch it." After a few short moments the other one said, "Do you really think we should?"

Then following a short discussion, both agreed that it would be better to wait until morning after they had had a chance to clean up and put on their finest Sunday clothes before going up to touch the house of the Lord.

As Sister Simpson and I stood there unnoticed by these two young people, our hearts were overjoyed at the thought of parental teaching that had given this spiritual dimension to the youth of Zion, way down in the South Pacific.

On another occasion in far-off New Zealand, a young Maori boy, who was a teacher in the Aaronic Priesthood, came to our elders' quarters, arousing us in the middle of the night. In his hand was a piece of paper, and in his eyes there were tears. "Elder Simpson, will you please keep my teacher's certificate for me for a few days? Will you keep it for me until I can make myself worthy of it once again?"

I am pleased to say that the infraction was not too serious, and things were all right in a very short time, but [page 95] I was grateful once more for parental teachings that gave this boy a conscience. To him, the privilege of holding the priesthood was sacred and was incompatible with his fleeting moment of weakness during the past day or so.

Incidentally, I might report that he found during this episode that it was not possible to lay aside the priesthood for a few days by simply handing over his certificate. I
and members of families. And as I listened to President McKay's message to us tonight, I thought of all the work that he has done and the progress he has made, and how much we have received and scriptures have been quoted to let us know what our responsibilities are as priesthood holders.

Brethren, it is truly a great privilege for each and every one of us to meet with the priesthood. I suppose that tonight we have the largest gathering of the priesthood ever recorded in the history of the world—gathered in different places to hear the messages that have been given to us here tonight.

As we preside over the affairs of our homes, dads, it becomes largely a matter of motivating members of the family in the proper direction. I understand from the experts that there are five basic methods of motivation: love, duty, reward, fear, and force. Now fear and force are tools of the adversary and typify organizations of his making. No parent has ever been able to secure a real and long-lasting objective with a child using either of these methods. While the immediate purpose is almost always guaranteed; in terms of eternity, they always fail.

We are showing the way to the world, brethren. What more common ground could a father and a son have to start a heart-to-heart talk? You both hold the priesthood of God. You have everything worthwhile having in common so long as you honor it and magnify it.

I shall never forget the prime example of rationalization. It was an experience I had during a visit to a prison at the request of the warden. He wanted someone to give a word of encouragement to three boys claiming to be Latter-day Saints. I met these three young men, and found out right away that although they had been baptized, they had not had the benefit of parental teaching. They knew very little about the Church, but they did know they were Latter-day Saints.

A desire for a Certificate of Achievement, an Individual Award, or a Duty to God recognition has paid handsome dividends through the years in encouraging young people to greater church activity. On the other hand, we see frequent examples of selfishness being built up in the hearts of children as the reward program is carried to excess by thinking parents who give too freely to their children and keep giving and giving and giving.

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All should be sensitive to duty. We are a part of society, a social organization or a religious group, and as such we have an obligation to the group, not always at our personal convenience. We are sometimes moved to good works simply because it is our duty to do so, and a God-given conscience will not let us rest until our duty is done. We should feel very sorry for people without conscience. It is a manifestation of selfishness, in my opinion.

But first and foremost, at the top of the list, second to none, brethren, is that motivation which is love. "If ye love me, keep my commandments." (John 14:15.)

Obedience will always be the result of love. It is an eternal principle. More love in our hearts increases our capacity for love and, consequently, greater devotion and an even greater degree of obedience. And after we are more obedient, we have greater capacity for love and on it goes like an endless spiral upward, terminating in the presence of our Heavenly Father.

My final plea tonight is to all youth of the Aaronic Priesthood and concerns one of the most important of God's commandments. It was given to the children of Israel and has never been set aside nor altered through the ages. "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." (Exod. 20:12.) This is our duty. Our spiritual Father has spoken out of his love for us. And as we do our duty and keep this commandment the very process of honoring our parents will promote a love and affection that will eventually replace the duty aspect and bring an eternal love into the family circle.

An unkind word of disrespect to a parent is incompatible with the priesthood. If such has been the case, we must seek help from the Lord in fervent prayer to overcome a tendency that, if continued, will assuredly stand between us and the ultimate presence of the Lord.

Now, what about the promise associated with this commandment, "... that thy days may be long upon the land which the Lord thy God giveth thee"? (Idem.) This is not only a promise of a maximum mortal span but an eternal promise as well. President Joseph Fielding Smith made it very clear yesterday morning that this earth upon which we live will be celestialized. May we not then logically conclude, brethren, that as we honor our mothers and our fathers, we can also think in terms of living on this goodly land forever and ever, provided the other areas of our lives are worthy of a celestial reward. That we might stay long upon the land that God has given us, I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

Elder Jay Welch, Assistant Choir Chorister, will now lead the Chorus and the congregation in singing one verse of "Do What Is Right," after which President Nathan Eldon Tanner will address us.

PRESIDENT NATHAN ELDON TANNER Second Counselor in the First Presidency

Brethren, it is truly a great privilege for each and every one of us to meet with the priesthood. I suppose that tonight we have the largest gathering of the priesthood ever recorded in the history of the world—gathered in different places to hear the messages that have been given to us here tonight.

I thought what beautiful messages and instructions we have received and scriptures have been quoted to let us know what our responsibilities are as priesthood holders and members of families. And as I listened to President McKay's message to us tonight, I thought of all the work that he has done and the progress he has made,
read it while they listen to it being read beautifully. As she reported on it, she said how profitable it had been to the boys and the whole family. The other children wanted to

I think that mother is preparing her boys to go on missions. She is using the time profitably. It gives them an opportunity to discuss the Book of Mormon and for them to

arranged to get the phonograph records of the Book of Mormon. She said to these two boys, "Now look, here is a Book of Mormon for each one of you. We will play these

you are worthy of the best man available, and you will be much more likely to get that right kind of husband.

 thing I want you to do, girls--be prepared to be the kind of mother you should be, the kind of wife you should be, the kind of member of the Church you should be--so that

I have heard parents say to their daughters, "Now you be sure that you get the right kind of husband. Don't ever marry anybody that isn't worthy of you." Well, I don't

and though he is loved by everyone and respected by everyone regardless of race or creed, he says, through his son tonight, that he gives great credit for that to his family

and the teachings that he received in the home.

Brethren, if we did nothing more than answer that question and leave the buildings in which we are meeting tonight with a determination that we would keep the
covenants we made when we were ordained to the priesthood and let our lives be lives of example to our children, to one another, and to the world, our gathering would be

Every father present and listening in was a boy who held the Aaronic Priesthood not long ago and the boys that are listening in tonight--these young men who gave us

such beautiful talks--will be holding the Melchizedek Priesthood in a very few years and occupying the seats and the offices, carrying the responsibilities that are being held by

every man in this building and in the buildings in which you are gathered tonight, even as the President of the Church.

As a group have responsibilities in the home, and I would like to emphasize that tonight. I haven't time to preach to you, for which I am sure you are glad, but I

would like to give you two or three experiences, and I hope you don't mind my using my own family. I am going to give you three experiences that we actually had in home

night programs, taken from three different families of my daughters and their husbands. The last one I am going to mention first.

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night programs, taken from three different families of my daughters and their husbands. The last one I am going to mention first.
Prepare to Receive the Holy Spirit

I think it important as we think of life, its opportunities, its possibilities, its challenges, its inspirations, that we undertake to qualify ourselves to receive from the Holy Spirit the instruction and direction from day to day that will keep us in the path of duty.

May I make a suggestion, and I thought of it after I came into the building tonight. I wish the head of every house would get a large cardboard and print on it by hand in letters large enough to be seen across the room the twentieth chapter of Exodus, the third through the seventeenth verses. Will you put that on the wall where you and other members of the family will see it every day. Read it, assimilate its meaning, profit by its instruction.

And then get another cardboard the same size and write on that one the fifth chapter of Matthew, from the third through the twelfth verses. If you will put these side by side and read them every morning--you can read them while you are shaving or washing or getting ready to go to work or to school--they will remind you of who you are and what is expected of you.

And then read the Book of Mormon, the first through the fourteenth verses.

And then read the Book of Mormon, the fifteenth through the twenty-sixth verses.

And then read the Book of Mormon, the twenty-seventh through the thirty-first verses.

And I would like to make this appeal tonight to every man who is here or elsewhere under the sound of my voice, that you read the Book of Mormon before the end of this year. Now that's not asking too much, I don't care how busy you are, because I have proved it. And I want to tell you it will be worth a great deal to you, and how much better it would be if your time could be arranged so that you read the Book of Mormon in your home so that the other members of the family can hear it and have it discussed and learn something about it.

Brethren, you are the head of your homes. Be worthy of being head of the house. Make your family proud and make it profitable for them that you are the head of the house. Live a life that is a worthy example to them that they might follow it and that the work of the Lord might go forward, realizing that the greatest influence in the life of any individual is the influence in the home. May they gain testimonies of the truthfulness of the gospel because we are their fathers, because we are members of the Church holding the priesthood, I pray in the name of Jesus Christ. Amen.

Hugh B. Brown

President Hugh B. Brown

First Counselor in the Presiding Bishopric

I commend to all what has been said by the various speakers. I have appreciated so much what these young boys have said tonight, the wonderful message of the President, Brother Simpson's timely instruction, and Brother Lee's part of the program which was so very important to all of us. We commend it to you. We trust that all will undertake to profit by what Brother Lee has told us.

"Every man," James M. Barrie said, "is a diary in which he means to write one story and writes another, and his humblest hour is when he compares the volume as it is with what he vowed to make it."

May I make a suggestion, and I thought of it after I came into the building tonight. I wish the head of every house would get a large cardboard and print on it by hand in letters large enough to be seen across the room the twentieth chapter of Exodus, the third through the seventeenth verses. Will you put that on the wall where you and other members of the family will see it every day. Read it, assimilate its meaning, profit by its instruction.

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I am going to take just a moment to read quickly what I want to recommend that you put in your rooms.

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Brethren, you are the head of your homes. Be worthy of being head of the house. Make your family proud and make it profitable for them that you are the head of the house. Live a life that is a worthy example to them that they might follow it and that the work of the Lord might go forward, realizing that the greatest influence in the life of any individual is the influence in the home. May they gain testimonies of the truthfulness of the gospel because we are their fathers, because we are members of the Church holding the priesthood, I pray in the name of Jesus Christ. Amen.
that is thy neighbour's." (Exod. 20:3-17.)

Let each one of us read that every day and then pray to the Lord before going to school or to work and say to him, "For today I am going to keep the Ten Commandments."

And then turn to the other, which is more of the positive than negative approach. To the Israelites it was largely "Thou shalt not," but Jesus when he came to serve said: "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, . . ." (Matt. 5:43-44.) And all through he says, " . . . it hath been said. . . . But I say unto you. . . ." And then he gives us a list of those who are to be counted among the blessed.

"And he opened his mouth, and taught them, saying,

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God.

"Blessed are the peacemakers: for they shall be called the children of God.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely. . . .

"Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (Ibid., 5:2-12.)

Let the Inspired Word of God Fix Your Daily Attitude

I wanted to leave this as a challenge, for I am persuaded that if I can start my day right by reading some appropriate scripture and then kneel and ask God to help me to remember it, and then if through the day I can remember that I am going to talk to him again that night and report on what I have been doing and how well I have kept my covenant, I believe it would help me to be a better man.

God bless you, my brethren, you who are present in this great auditorium [page 101] and you other thousands out there, to whom the President of the Church has addressed such a moving appeal. I pray that God will bless the head of every family that it may be like these two men here sitting by their boys, preparing them for the calls that are to come to them. Many of you have your sons with you tonight. I want to tell you that no boy needs to have a board and a chalk to tell how big he is if there is the kind of man around that he would like to be. That is the way boys react to the actions of their elders.

God bless the young people. God bless Israel, and may his peace and blessing be with all of us now and forevermore. I leave my testimony and my blessing with you humbly in the name of Jesus Christ. Amen.

President Hugh B. Brown:

We express appreciation to the Men's Chorus for their inspiring music. Thank you Brethren, and God bless you.

Many television and radio stations will carry Conference proceedings Sunday to a nationwide audience including Hawaii. International short-wave station WRUL will broadcast Sunday morning's session of Conference to many parts of Europe and other nations. We are informed that we have a potential listening audience for this Conference of many millions.

CBS Radio Tabernacle Choir Broadcast will be from 8:35 to 9:00 Sunday morning. Those desiring to attend the Tabernacle Choir Broadcast must be in their seats at 8:15. It is necessary that the audience remain quiet during the broadcast.

Elder Thomas S. Monson of the Council of the Twelve will be the speaker on the Church of the Air, CBS Radio Sunday morning at 7:30 to 8:00 o'clock. There will be large crowds attending the services on Sunday. Please be considerate and courteous and avoid pushing and crowding.

As thousands leave this great Priesthood Meeting tonight let us keep in mind the admonition that is constantly being given to us to drive carefully. Please obey traffic rules. Courtesy and patience must be shown by drivers in the city and on the highways.

The Men of the Tabernacle Choir will now sing "I Need Thee Every Hour." Those of us who have the privilege of meeting with the President occasionally know how frequently he has that sung. We all remember over in the temple how when it is sung we see him looking up and reaching up and saying if he is not singing, "I Need Thee, O I Need Thee."

After the singing the benediction will be offered by President J. Price Ronnow of the Reno Stake, and we will be adjourned until ten o'clock tomorrow morning.

President N. Eldon Tanner:

(Preliminary singing by Choir: "Lord Jesus, Thy Dear Angel Send.")
"Having a form of godliness, but denying the power thereof: from such turn away." (2 Tim. 3:1-5.)

"Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God;" (2 Tim. 3:1-5.)
And Paul, in writing to the Thessalonians said:

p20 "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.

p21 "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

p22 "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

p23 "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." (2 Thes. 2:1-4.)

p24 "Dawning of a Brighter Day"

p25 As Dr. Talmage, Dr. Barker, and others have noted, the historian, Eusebius, cites the testimony of earlier writers who inform us that when the sacred choir of Apostles became extinct, and the generation of those that had been privileged to hear their inspired wisdom had passed away, then also the combinations of impious error arose by the fraud and delusions of false teachers. These also, as were none of the Apostles left, henceforth attempted without shame to preach their false doctrine against the gospel of truth.

p26 And in Mosheim's Institutes of Ecclesiastical History we read of the schisms and dissensions by which the Church was rent in the latter part of the first century—the period immediately following that of the apostolic ministry.

p27 "It will easily be imagined," Mosheim says, "that unity and peace could not reign long in the Church since it was composed of Jews and Gentiles who regarded each other with the bitterest aversion . . . . Thus the seeds of discord and controversy were easily sown and could not fail to spring up soon into animosities and dissensions which accordingly broke out and divided the Church."

p28 "Unnecessary Rites and Ceremonies"

p29 In the second century many unnecessary rites and ceremonies were added to the Christian worship, the introduction of which was, according to Mosheim, "... extremely offensive to wise and good men. Both Jews and heathens were accustomed to a vast variety of pompous and magnificent ceremonies in their religious service, and as they considered these rites as an essential part of religion, it was but [page 104] natural that they should behold with indifference and even with contempt the simplicity . . . which was destitute of those idle ceremonies that rendered their service so specious and striking."

p30 "Apostasy Admitted"

p31 "It does not appear that these extraordinary gifts of the Holy Spirit were common in the church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian and from a vain imagination of promoting the Christian cause, thereby heaped riches and power and honor upon the Christians in general but in particular upon the Christian clergy. From this time, the gifts of the spirit almost totally ceased, very few instances of the kind being found. The cause of this was not, as has been supposed, because there was no more occasion for them, because all the world was become Christian. This is a miserable mistake. Not a twentieth part of it was then nominally Christian. The real cause of it was that the love of many was waxed cold. The Christians had no more of the spirit of Christ than the other heathens."

p32 "Dilemma of Authority Derived from Men"

p33 The Church of England and other Protestant churches frankly admit the fact of the apostasy. Our question is, if the "Mother Church" was without divine authority or spiritual power, how could her children derive from her the right to officiate in the things of God? Can man originate for himself a priesthood which God will honor and respect? Granted, men may create among themselves societies, associations, sects, etc. They may formulate laws, prescribe rules, and construct elaborate plans of organization and government. But, we ask you, from whence can such human creations derive the authority or stamp of the Holy Priesthood without which, and I emphasize this, without which there can be no Church of Christ.

p34 "Restoration Essential"

p35 The restoration of the gospel is at once the consummation of the work of God throughout the ages and the final preparation for the second advent of Jesus the Christ. The Church affirms [page 105] that after a long night of spiritual darkness, the dawning of a brighter day was heralded by divine messengers and the Church of Christ was divinely established. The Church of Jesus Christ of Latter-day Saints, commonly known as the Mormon Church, stands on the declaration that the Holy Priesthood is operative upon the earth, not as an inheritance through earthly continuation from the apostolic age, but as the endowment of a new dispensation, brought to earth by heavenly ministration. This restoration, divinely predicted and divinely achieved, has been witnessed as a realization of the revelation given to John on the Isle of Patmos when he said:

p36 "Dawning of a Brighter Day"

p37 Martin Luther's notable revolt against the Papal Church spread throughout Europe and assumed such proportions as to be designated as the great Reformation. Such men as Melanchthon, Zwingli, Calvin, Knox, Wycliffe, and others, although they disagreed among themselves, all became reformers and were collectively known as Protestants. On every side the cry was heard, "Lo, here is Christ," and "Lo, there."

p38 Restoration Essential

p39 Now, the sequel to the great apostasy is the restoration of the gospel, which we proclaim. It marks the inauguration of the Dispensation of the Fulness of Times. This glorious event occurred in the early part of the nineteenth century when the Father and the Son manifested themselves unto man, when the Holy Priesthood with all its powers and authority was again brought to earth.

p40 "Dawning of a Brighter Day"

p41 "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

p42 "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

p43 "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." (Rev. 14:6-7.)

p44 "Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:6-7.)
The revealed gospel answers certain basic questions vital to the happiness of man. No man can escape the questions as to his origin, the purpose of his existence, and his future. The correct answer to these questions gives a feeling of security and a sense of values that lead to joyous living. They are questions which our ordinary experience cannot answer. Science makes no attempt to answer them. Philosophers have speculated but have arrived at various conclusions, none of which satisfies the longings of the soul. They query: Who am I? Why am I here? What comes after this life? Is there a God and is he personally interested in me? Will the family relationships which give us joy in this life be continued or will they cease with death?

To these questions and many others we have answers revealed from heaven. If the gospel is the "good news," if it is the gospel of joy, then certainly the answers to these and other vital questions will be given, and we declare they have been given! Man is a spirit child of God. Man is here to gain strength in choosing between right and wrong, to obey the command, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) After this life comes further growth and joy. There is a God, and he is personally interested in man.

The Church reconciles the principles of authority and individual liberty and has all the advantages, both of an authoritative government and of a democratic government, and none of their weaknesses. It is the divine solution of a vital problem.

But a testimony of its truth can be had only by the witness of the Holy Ghost. The Apostles said:

"And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." (Act 5:32.)

And the Savior himself added:

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.)

This the Lord has authorized his servants to promise to all those who obey. This is the mark of the divine Church, that all who do his will shall know of the doctrine.

When truth meets error, error must finally give way. Even though the churches were to modify their creeds so as to approximate the revealed truths, there would still be the question of accepting the source of the truth and the question of authority. Man can [page 106] organize a church and choose an earthly head, but he cannot secure recognition of his work--he cannot place the Savior at the head of his human church. The administration of the ordinances in such a church has no validity.

Christ is the Head of the Church

Some have questioned whether the Mormons are Christians. We answer emphatically, yes. We repeat what we have reverently declared since the organization of the Church, that Jesus the Christ is the Savior and Redeemer of the world and that his is the only "... name under heaven given among men, whereby we must be saved." (Acts 4:12.) This has been the solemn testimony of millions who have died and other millions now living. We proclaim his divinity. He is the Son of the Living God, the Redeemer and Savior of the human race, in short, the Christ. How do ye know this? Our knowledge comes from the same source as did the Apostle Peter's. Jesus said to him

"... flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:17.)

Humbly and reverently, but without equivocation, we solemnly bear this testimony to the divinity of the Christ and the restoration of the gospel, and promise that the Holy Ghost will also bear witness of its truth to anyone who prayerfully seeks divine guidance.

We make this declaration, bear this testimony, and leave with you our love, our blessings, and our invitation to become better acquainted with this remarkable message that the simple gospel of Jesus Christ has been restored again to the earth, for we announce it humbly in the name of Jesus Christ. Amen.

We have just listened to President Hugh B. Brown of the First Presidency.

The Tabernacle Choir will now favor us with that beautiful selection, "Almighty God of Our Fathers." Following the singing Elder Howard W. Hunter of the Council of the Twelve will address us.

President N. Eldon Tanner:

President N. Eldon Tanner:

We shall now hear from Elder Howard W. Hunter of the Council of the Twelve.

ELDER HOWARD W. HUNTER Of the Council of the Twelve Apostles

I would like to invite you to turn back the pages of history nearly two thousand years and walk with me down Damascus Road. This ancient way commences at one of the gates through the north wall of the city of Jerusalem: winds through the hills of Judea; crosses the Jordan River, the plains of the Decapolis east of Galilee; and goes over the plateau to the city of Damascus, the oldest continuously inhabited city in the world. It was on this road, two or three years after the crucifixion and resurrection of the Savior, that a marvelous event took place which changed the course of a man's life and in turn has had an effect upon the lives of millions of persons.

Saul Born a Roman Citizen

In the city of Tarsus, the Hellenistic capital city of Cilicia which was rival to Alexandria and Athens, was born a Jewish boy who was given the name of Saul. By birth he was a Roman citizen because Cilicia had become a Roman province under the great Roman general and statesman, Pompey. History has not recorded much of his early childhood, and we have very little information concerning his father and mother, but it is assumed by most scholars that they were people of means and position. His father was a Pharisee, one of the two major religious and political divisions of Judaism. The Pharisees were the leading sect and held most of the political offices in the state as well as the high priestly offices. They believed in a resurrection and in a future life where men would be rewarded or punished [page 107] according to their deeds in this life.
The persecutions which followed suppressed and dispersed the followers of Christ from Jerusalem and scattered them throughout Judea and Samaria, thus aiding the spread of Christianity. Like the tiny mustard seeds which grew into large plants, mentioned by the Lord in the parable, the seeds of Christianity were scattered to the wind and fell upon fertile soil. As the plants began to grow, Saul was determined to stamp them out. His zeal as a defender of the faith was unloosed against the followers of Jesus. A Christian man's house was no longer his castle, for Saul entered into every house and dragged both men and women before the magistrates, who in turn committed them to prison.

13 On the Damascus Road
14 Apparently Saul, one of the main instigators of the persecutions, feared the spread of the gospel of Christ to more distant places. He went to the high priest in Jerusalem and secured a commission in writing to the synagogues in Damascus, authorizing him to take into custody the Jews of that city who had become followers of Jesus and return them to Jerusalem in chains. This authority was issued, and Saul commenced his journey down Damascus Road. The record gives no information as to the other persons [page 108] in the company, the number of days it took to make the long journey, the conversation that may have taken place, or any of the happenings along the way, until the day they came near Damascus about noon "... and suddenly there shined round about him a light from heaven. And he fell to the earth, ..." (Acts 9:3-4.) This Pharisee who had come on an errand of persecution and those who were with him heard a voice from the midst of the light saying: "Saul, Saul, why persecutest thou me?" Saul answered: "Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." (Ibid., 9:4-5.) This proverbial expression of kicking against the goad usually refers to the ox goad which was a piece of pointed iron stuck in the end of a stick used to urge the ox while drawing the plow. Sometimes a stubborn ox will kick back against the goad only to receive its sharpness more severely. It has become a proverb to signify the absurdity of rebelling against lawful authority.

15 Saul had been kicking against the goad, and now he was humbled to the dust. "And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

16 "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." (Ibid., 9:6-7.)

17 Saul stood upright, but he could not see; his eyesight had been taken from him, and he was as blinded physically as he had been spiritually. Those who were with him led him by the hand into the city and to the house of Judas in the street called Straight. For three days he neither ate nor drank but waited for the Lord to reveal to him what he must do as he had been instructed by the voice.

18 The Climax
19 On the third day the Lord appeared in a vision to a Jewish Christian named Ananias and told him to go to Saul. Ananias demurred, for he had heard of the evil done by this man to the Saints in Jerusalem and knew of the authority he had received to arrest the believers in Christ in Damascus, but he did as the Lord instructed. When he came to the house of Judas, he found Saul and laid his hands on him and administered to him saying, "... brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." (Ibid. 9:17.) Saul had been instantly blinded on Damascus Road, and his sight was instantly restored when Ananias laid his hands on him. To make his conversion complete he was baptized. Paul's life was changed. It is remarkable that the man who held the garments of Stephen's executioners thereafter became the chief exponent of the principles for which Stephen died. Soon there was commenced the great ministry of which the Christian world is so familiar, by the one whose name became romanized and known as Apostle Paul.

20 Paul's Purpose and Life Changed
21 These are the facts from the record of one of the most important encounters in history. There are those who are skeptics and cannot reconcile the events which might be classified as supernatural. Appearances of Deity and voices and visions are often looked upon with suspicion. Some are inclined to explain away the marvelous experience of Paul by saying it was merely the imaginative culmination of an inner conflict of a man who had taken a strong position in defense of the law, who had resolved to stamp out the threat to Judaism, but who had a deep feeling that he was doing wrong. It doesn't seem likely that the whole course of a man's life upon which he was so urgently set would be changed so suddenly and drastically by an inner conflict. Men who are as determined as Paul are not quickly changed although there may have been rebellion against lawful authority.

22 Some have said it was the long journey from Jerusalem to Damascus which gave him time to think and contemplate during the days of travel upon the recent events of the persecution. Paul had been present at the stoning of Stephen and [page 109] had seen him die. He heard him ask in his last words that those who had dragged him from the Sanhedrin and stoned him in defiance of the law might be forgiven for their acts. This must have made a lasting impression on the mind of Paul. He had personally gone from house to house and brought men and women before the tribunals which condemned them to prison or imposed the sentence of death. Because of him, many...
tends to put evil upon the throne of the universe. The Apostle John says that sin is the transgression of law (see 1 John 3:4), and that is the distinguishing characteristic of

Certainly the greatest problem of our generation is its titanism, as shown by our enmity toward the Almighty. Every unrighteous act, no matter how small, tends to put evil upon the throne of the universe. The Apostle John says that sin is the transgression of law (see 1 John 3:4), and that is the distinguishing characteristic of

The scripture reminds us that Satan himself became what he is because of his sin of titanism. In the great antemortal council described in the scriptures, Satan sought the overthrow of God himself and succeeded in drawing away from God one third of all of the heavenly host. Since that time, Satan's fight has continued with increasing

ELDER STERLING W. SILL Assistant to the Council of the Twelve Apostles

Sterling W. Sill, Assistant to the Twelve, and he will be followed by Elder Marion D. Hanks of the First Council of Seventy.

A number of television and radio stations have just joined us. We welcome all those who are tuned in on this Conference session. We shall now hear from Elder Sterling W. Sill, Assistant to the Twelve, and he will be followed by Elder Marion D. Hanks of the First Council of Seventy.

Paul testified on many occasions concerning his conversion, that he had seen Jesus our Lord and that the vision was a reality. In the book of the Acts of the Apostles there are three accounts of the conversion. The first is the record of Luke in which the conversation between the Lord and Paul is set forth. In the second account Paul personally relates the facts of the conversion in his speech to the angry crowd on the steps of the temple in Jerusalem, and the third is his defense before King Agrippa, the nephew of Herod, who had tried the Savior just a few years before. Standing in the elegant surroundings of the court of the king, Paul spoke in his own defense, recalling his youth, his beliefs as a Pharisee, his part in the persecutions, and the marvelous vision on Damascus Road. After bearing witness of Jesus he said: "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision." (Ibid., 26:19.)

Paul's life had been bisected by Damascus Road. Before, he was an aggressive persecutor of Christianity, but after Damascus Road he was one of its most fervent propagators.

Every unrighteous act, no matter how small, tends to put evil upon the throne of the universe. The Apostle John says that sin is the transgression of law (see 1 John 3:4), and that is the distinguishing characteristic of

There are many men in the world who could be like Paul, men who could be changed in the twinkling of an eye if willing to change the object of their lives as did Paul. There are some who see but do not believe. One needs to be only a bystander to see, but to believe, one must accept wholeheartedly and commit himself to his belief. This requires faith and repentance of old ways. Paul had been raised in the belief his family had held for generations. He had been trained in that faith, and it is fair to say that he understood it, but it was not until that day on Damascus Road when Jesus spoke to him that the object of his life was changed. There are persons in every church who see, but some do not believe. Because they have been raised in the beliefs of their fathers, their minds are closed, and they are satisfied to continue. We wonder why it took Paul so long to see the light and why he so vigorously opposed the teachings of the Savior. The answer is apparent. He was born into a certain belief and followed it until it became a habit. He had a preconceived idea of the law which closed his mind to the truth until that event on Damascus Road.

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People: A number of television and radio stations have just joined us. We welcome all those who are tuned in on this Conference session. We shall now hear from Elder Sterling W. Sill, Assistant to the Twelve, and he will be followed by Elder Marion D. Hanks of the First Council of Seventy.

Nearly two thousand years have passed. Many of the problems and questions of Paul's day are with us yet because of tradition and preconceived ideas. The prophets of old foretold of the coming of the Savior and the establishment of his Church. They also foretold that the gospel would be taken from the earth because of the corruptions of men and again established before Christ's second coming. The fulfillment of these prophecies has been confirmed by history. The Church of Jesus Christ of Latter-day Saints declares to the world that the true gospel of Jesus Christ was taken from the earth and that it has been restored in our day. A young man who had been pondering and questioning the established faith of his fathers had the simple faith to seek his Heavenly Father in humble prayer. In response, a glorious vision burst upon this young man, a Prophet of the Lord, in a manner similar to that given to Paul. God the Eternal Father and his Son Jesus Christ, two separate and distinct Personages, appeared to him and instructed him. By reason of this event and the subsequent events by which God revealed his mind and will to men, the gospel of Jesus Christ has been restored in its fulness for the benefit of all mankind.

It is startling to many in the world to learn that there is a prophet of God on the earth at the present time who speaks to us the will of the Lord, and of this fact I bear witness. There are hundreds of thousands who also so testify, yet today as in Paul's day there are others who see but do not believe because of old traditions, closed minds, and preconceived ideas. For this reason I invite you to walk with me down Damascus Road. If you are willing to do so with a prayer in your heart for the truth, the Lord will shed his light upon you as he did Paul, and the truth will be made manifest to you.

I further testify that God does live and that Jesus is the Christ, the Savior of all mankind. He will bring light to those who honestly seek it. May the Spirit of God be with you, I pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

(Brief organ interlude, followed by singing by Choir and congregation, "Now Let Us Rejoice," without announcement.)

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ELDER STERLING W. SILL Assistant to the Council of the Twelve Apostles

There is an ancient Greek myth about a giant race called Titans that once plotted an assault on heaven. Armed with missiles and firebrands, they hurled themselves against the gods, seeking their overthrow. But the thunderbolts of Zeus and the arrows of Hercules were too much for the attackers, and the Titans were finally destroyed.

From this story we get the word titanism. This is a word intended to represent our unfortunate human inclination to fight against righteousness. Following the example of the ancient giants, our world is presently conducting an all-out war against God and his purposes.

Conflict With God

Jesus prayed, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10.) And from the very beginning Deity has been trying to raise our standards to this level for which the Redeemer prayed. He has failed only because of the opposition of those he has been trying to help. Our human history is made up of a long unpleasant record of antagonism toward God.

Disobedience brought about the expulsion from Eden. The spirit that caused Cain to murder his brother Abel in order to possess his flocks spread quickly over the earth. Human society was not very old before it was necessary for God to invoke the flood in order to cleanse the earth of its sin. This watery devastation was closely followed by the confusion of tongues and the dispersion of the sinners of Babel. In the Meridian of Time rebellion against God led to the rejection and crucifixion of the Savior of the world, and this tragedy was followed by that long black night of apostasy that we call the Dark Ages.

The scripture reminds us that Satan himself became what he is because of his sin of titanism. In the great antemortal council described in the scriptures, Satan sought the overthrow of God himself and succeeded in drawing away from God one third of all of the heavenly host. Since that time, Satan's fight has continued with increasing power to reach its pinnacle of evil in our own day.

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Disobedience brought about the expulsion from Eden. The spirit that caused Cain to murder his brother Abel in order to possess his flocks spread quickly over the earth. Human society was not very old before it was necessary for God to invoke the flood in order to cleanse the earth of its sin. This watery devastation was closely followed by the confusion of tongues and the dispersion of the sinners of Babel. In the Meridian of Time rebellion against God led to the rejection and crucifixion of the Savior of the world, and this tragedy was followed by that long black night of apostasy that we call the Dark Ages.
p10 Jesus made his own appraisal of our situation when nineteen hundred years ago he looked down to our day and compared it to the time immediately preceding the flood. (See Matt. 24:37.) In spite of the fact that in fighting against God we are sinning against ourselves, yet we have been completely unable to stop the great upsurge in crime and delinquency that each year reaches a new high in devastating our lives. We are training ourselves to love sin. We pay money to see it being committed on the screen; we read about it in books, magazines, and newspapers; and quite naturally we absorb it into our lives.

p11 Against the direct command of God, we sin against our health; we sin against our happiness; we sin against our success; and we sin against Deity himself. But no one can practice evil with impunity. The incidence of psychiatric disease is increasing among us with giant strides. The rate of bankruptcy is growing by leaps and bounds. Business organizations are reporting unheard-of increases in theft and other evidences of moral breakdown. Every day the newspapers report new occupational scandals as well as scandals in government itself. The Kinsey report of a few years ago is a personal testimony of a widespread decadence in morality that is strangely reminiscent of Sodom and Gomorrah.

p12 When we build bars in our homes instead of altars, we are fighting against God. In our violations of the Sabbath day we are motivating a greater interest in horse races and baseball games than in the celestial kingdom. We employ some of our best advertising brains and use our finest communication media to persuade ourselves and others to take a greater part in the very evils that God has specifically forbidden. As a result of our titanism, our great enlightened Christian nation is noted for its drunkenness, lung cancer, immorality, and the violation of its own laws.

p13 So far as all practical purposes are concerned, we have largely excluded God from our lives. Recently a nationwide religious poll asked whether or not those being interviewed believed in God; ninety-five percent answered yes. When asked whether or not they tried to lead a good life as a result, only twenty-five percent seemed to think that there was any connection between the two, and fifty-four percent said that religion did not influence their conduct in politics or business affairs. Because we seem to keep our creeds and our deeds in separate compartments, one is powerless to help the other. Church membership in the United States is now at an all-time high, and so are our indicators of crime and sin.

p14 One of the reasons for our problem is that so many people have depersonalized God and think of him only in impersonal terms. We call him by such names as "the first great cause," or we refer to him as "an eternal principle." Then because an eternal principle can neither love nor punish us, we feel an increased liberty to indulge our titanism.

p15 But our time is growing short: and if we do not give up the assault, we must surely share the fate of the titans and the antediluvians in losing the war. In his vision of the judgment, John the Revelator says, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand." (Rev. 20:1-3.) And in our own day the Lord has said, "Say nothing but repentance unto this generation; . . ." (D&C 6:9.)

p16 "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him. . . .

p17 "And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more. . . ." (Rev. 20:1-3.) And certainly those who continue to follow Satan must share his fate.

p18 Repentance, the Saving Principle

p19 Because sin is the basic problem of our world, repentance has been made one of the first and one of the most important of the principles of the gospel of Christ. A universal, genuine, and permanent repentance would close up our jails, do away with our reform schools, prevent our nervous breakdowns, fill our churches, redeem our souls, and restore harmony, peace, and happiness to the world. From any point of view, repentance is one of the most praiseworthy actions in life. Through it we abandon unworthy objectives and turn our lives upward toward more worthwhile things. The dispensation of Jesus opened with the declaration of John the Baptist, "Repent ye: for the kingdom of heaven is at hand." (Matt. 3:2.) And in our own day the Lord has said, "Say nothing but repentance unto this generation; . . ." (D&C 6:9.)

p20 Repentance is God's cure for every disease that plagues our lives. As repentance is postponed, the sinner becomes more wilful, and any upward change becomes more difficult. If this Godly gift is not used, it may lapse into impotence, and the soul may be lost.

p21 Through Noah the Lord said, "My spirit shall not always strive with man. . . ." (Gen. 6:3.) And someday when it may be too late, we may discover that repentance is the most thrilling, exciting, uplifting of all possible activities.

p22 Some time ago while visiting the Northern States Mission I found myself one sultry August afternoon in southern Illinois in what was probably the most unpleasant weather I have ever experienced. It was very hot and humid, and I was sweaty, sticky, dirty, and generally uncomfortable. But after the day's work had been finished, I went to my room in an air-conditioned hotel. I took a hot, soapy bath and put on fresh, clean clothing. A little later I got into a bed between cool, white, clean sheets. And for a few minutes before dropping off to sleep, I lay there and thought about repentance. And I thought that if it were this pleasant to cleanse the body of a little sticky perspiration, what a delight it would be to cleanse the mind and soul of guilt and stand clean and free before God.

p23 Repentance is Good

p24 Even as late as the cross, repentance is good. One of the thieves crucified with Jesus was sorry for what he had done. When he acknowledged his sins, Jesus gave him credit. Certainly he was far ahead of his dishonest companion who remained bitter and rebellious to the very end. But the repentance of the thief came too late to undo the evil that his life had caused.

p25 There is an old fable about a horse that once ran away from his master. Finally the horse repented and returned to his master and said, "I have come back." The master said, "Yes, you have come back, but the field is unplowed." How can one repent of unplowed ground or of lessons unlearned or of character qualities undeveloped? The governor can pardon the murderer, but who can restore life to the victim or the father to his orphaned children.

p26 Repentance is one of the greatest of all ideas, but we should understand that it also has some serious limitations. To begin with it takes time to reform one's life and make restitution for his wrongs, and sometimes an atonement must be made through the personal suffering of the wrongdoer.

p27 "Prepentance"

p28 But there is one kind of repentance that has no limitations, that is a kind of repentance in advance, which someone has called "prepentance." Repentance is a repentance that takes place before the offense is committed. Prepentance is the equivalent of prevention. It is a repentance that requires no restitution and demands no payment of penalties. We know that in God's eyes prevention is greatly superior to cure, as he has said, "For I the Lord cannot look upon sin with the least degree of allowance;

p29 "Nevertheless, he that repents and does the commandments of the Lord shall be forgiven; . . ." (D&C 1:31-32.)

p30 To live a life of prepentance requires us to develop the kind of faith that destroys sin before it is indulged. This was "the way of life" of Jesus. The scriptures say that Christ, "was in all points tempted like as we are, yet without sin." (Heb. 4:15.) Repentance for him was unnecessary because he lived the higher law of prevention.
The great miracle ever performed by Jesus was not in controlling the angry sea but in disciplining his own will. His sinless life is the highest manifestation of excellence ever known in the world. Jesus did not need to do a single evil thing in order to find out that it was wrong. The life of Christ was pure, good. His ledger showed all gains and no losses. There were no destructive injuries to be repaired and no restorations to be made.

Declare Peace with God

What a tremendous benefit we could bestow upon ourselves by calling off the war and learning to live at peace with God, not only in obeying him but also in agreeing with him. If we fully followed him, we could eliminate all of the tragic casualties that are presently strewing themselves along the highway of life.

Recently a man came to me who felt that he needed to talk to someone about his problems. He was very sorry about his dishonesties, his cheating, and his immoralities. He bitterly regretted the unkindnesses that had caused his wife to die of a broken heart.

But although he had repented a thousand times, yet he was powerless to undo his evil. He was unemployed because his past weaknesses had made future confidence impossible. His children were still suffering the disgrace of his bad example, and after having set all of these evils in motion, he could only say, "I wish I could live my life over again." But how ridiculous can we be. No one can live his life over again. There are no rehearsals in life. We can't rehearse birth or life or death. To feel sorry for our sins does not erase the injuries or heal up the wounds. And how can one repent of a bad example or a damaged soul? Sin is the most dangerous and the most destructive of all human experiences, and God has commanded that it should be avoided. "When we are hungry, sin offers us only poisoned bread; when we are thirsty, it invites us to drink at a deadly fountain." It causes all of the trouble, pain, and unhappiness in the world.

Certainly we should never think of sin as a playing thing, but as our most deadly enemy. God hates sin, and the Psalmist speaks of our hating evil with a perfect hatred. Repentance is God's highest law. And what a thrilling and profitable way of life is the religion of doing good, of worshiping God, of hungering and thirsting after righteousness. Jesus demonstrated life's perfect pattern and then said, "Follow me. . . ." (Matt 9:9.) And every individual life must finally be judged by how well it carries out that single directive.

May God help us to follow him with our whole souls. I pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

We have just listened to Elder Sterling W. Sill, Assistant to the Twelve. We shall now hear from Elder Marion D. Hanks of the First Council of Seventy.

Elder MARION D. HANKS Of the First Council of the Seventy

It is a wonderful blessing to be in this beloved building on these cherished and sacred grounds again. It is glorious to sing with you and to respond to the inspiration of this choir. It is good to be home.

As I walked out of the Church Office Building yesterday morning, I heard a man say to his companion, "If I keep up this schedule I'm going to end up in the grave." My immediate reaction was to feel that whatever schedule he followed his chances of that were pretty good. But the second thought came, a thought expressed by a fine but leader-footed youngster interrupted in the middle of a drag race by a somewhat stern officer. The boy was asked what he was doing, and he said, "I didn't want to get left in the dust." Well, page 114 he won't. No one will, and no one will end up in a grave.

Choose the "Eternal Way" now

The spirit of every child of God goes on living as we experience mortal death—the temporary separation of the body and spirit—and through the atonement of Christ there will be a universal resurrection. The body and spirit will be joined together again as the eternally living soul. The circumstances under which we shall live eternally, in whose presence, with what companions, and in what condition of opportunity and creative service, we are now deciding by the choices we make.

The great messages of this conference and the stirring and solemn assurances that have come have brought to our hearts renewed assurance that this is the truth. We have been teaching that truth in Europe in the past several years with many of your choice sons and daughters and their older companions. It has been a wonderful experience to see the transforming Spirit of the Lord work upon them as it worked ancienly when the Savior called his Apostles from the counting place and the fishing nets and bade them become fishermen of men. It is an experience that we wouldn't miss nor trade for anything.

Missionary Motivations Commended

Some years ago a wonderful, successful man, who knew nothing of the Church, spent a few days with his son at a boys' camp where several of these missionaries were serving as counselors. A little time later he wrote a note to one of them. Let me read it:

"It's hard for a person untrained in writing to say what I want to and not sound a bit overboard. I think you know me well enough, though, to know that I mean just what I say. I want to tell you and the others how I feel. There is very little that I know about the Mormon religion, but this I see from my contact with you men during this camp period. In some way it has made itself so vital to young men like you that you found yourself answering a call. You've had to do something personally because your religion says. I want to tell you and the others how I feel. There is very little that I know about the Mormon religion, but this I see from my contact with you men during this camp period. In some way it has made itself so vital to young men like you that you found yourself answering a call. You've had to do something personally because your religion says. I want to tell you and the others how I feel. There is very little that I know about the Mormon religion, but this I see from my contact with you men during this camp period. In some way it has made itself so vital to young men like you that you found yourself answering a call. You've had to do something personally because your religion says.

I am a ruling elder in a Protestant church, and I covet for my own church, more than I can tell you, the sort of teaching, leadership, and conviction that breathes such a vital force into your young men. We have our missionaries, of course, but this thing which you do is a different thing. It reaches out within your church in a different way, I judge, and in my humble judgment it is one of the grandest ways I have yet heard of for a fellow to repay in some measure to his God the great debt we all owe. I know that God will richly bless your mission and you. I want you to know that through you and the other men I have had a glimpse of something which to me has the possibility of being an answer to many of the problems that beset my own church and the whole world in these troubled times."

Well, I agree with Mr. Cary's generous and challenging words, his sincere words of commendation and expectation. And I agree with the wonderful implications in them for the missionary, and his younger brother and sister and his parents, for me and you, for all of us. They are to me a sobering portrait of our possibilities and our responsibilities.

Commendation and Confidence for Youth

As we worked with the missionaries, we worked also with wonderful members of the Church and met multitudes of choice young and older people. I see them in my mind's eye this morning in Frankfurt and Orleans and Berchtesgaden, in London and Bristol and Glasgow, and in a lot of other places. Last Sunday night at a fireside gathering in the Brigham Young University field house there were more youngsters gathered than are congregated on these grounds today. A night or two later at Utah State University I met another great group. I feel in my heart for them and their generation the strongest commendation and confidence. But they have a mighty burden to bear and a great challenge to face.
My dear brethren and sisters: It is so great a privilege and so serious a responsibility to speak from this pulpit that I earnestly seek the inspiration of the Holy Spirit.

University Splendor and Youth

The other day I strolled about the campus of one of our great universities. I was impressed with the splendor of the buildings, the immaculate laboratories, the teaching theaters, the magnificent library, the dormitories, the gymnasiums. But I was more impressed with the students. There were some 17,000 of them-- handsome young men and beautiful young women, serious and intent and earnest.

Abundance of Knowledge

What a marvelous thing this is--the intensive schooling of a large percentage of the youth of the land, who meet daily at the feet of able instructors to garner knowledge from all of the ages of man. The extent of that knowledge is staggering. It encompasses the stars of the universe, the geology of the earth, the history of nations, the culture of peoples, the languages they speak, the operation of governments, the laws of commerce, the behavior of the atom, the functions of the body, and the wonders of the mind.

Life is More than Secular Learning

Each day we are made increasingly aware of the fact that life is more than science and mathematics, more than history and literature. There is need for another education, without which the substance of our secular learning may lead only to our destruction. I refer to the education of the heart, of the conscience, of the character, of
Era, 45:273.)

[0x56]Era, 45:273.)

[0x65]Era, 45:273.)

[0x74]Era, 45:273.)

[0x110]Era, 45:273.)

[0x119]Era, 45:273.)

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[0x704]Era, 45:273.)

[0x722]Era, 45:273.)

[0x731]Era, 45:273.)

[0x785]Era, 45:273.)

[0x792]Era, 45:273.)
I thought of this as I observed these thousands of handsome young men and beautiful young women on the university campus the other day. And I thought of a wise statement from the scripture: "... the commandment is a lamp; and the law is light..." (Prov. 6:23.)

You of marvelous promise, you young men and women of great ability, do not mock God. Do not flout his law. Let virtue be a cornerstone on which to build your lives.

Faith

I turn next to faith. I do not mean it in an abstract sense. I mean it as a living, vital force with recognition of God as our Father and Jesus Christ as our Savior. When we accept this basic premise, there will come an acceptance of their teachings and an obedience which will bring peace and joy in this life and exaltation in the life to come.

I do not regard this as a theological platitude. I regard it as a fact of life. It can become the very wellspring of purposeful living. Can you imagine a more compelling motivation to worthwhile endeavor than the knowledge that you are a child of God, the Creator of the universe, our all-wise Heavenly Father who expects you to do something with your life and who will give help when help is sought for?

These wonderful college years are years of learning. Jesus said: "... learn of me..." (Matt. 11:29-30.)

I should like to suggest that you follow that injunction given by the Son of God. With all of your learning, learn of him. With all of your study, seek knowledge of the Master. That knowledge will complement in a wonderful way the secular training you receive and give a fulness to your life and character that can come in no other way.

We were aboard a plane some years ago flying between Honolulu and Los Angeles. It was in the days when only propeller-driven aircraft were available. About midway in our journey one of the motors stopped. There was a decrease in speed, a lowering in altitude, and a certain amount of nervousness among those aboard. The simple fact of the matter was that much of the power was missing and the hazards were increased accordingly. Without that power we could not fly high, fast, and safely.

It is so with our lives when we discount [page 119] the need for faith and disregard knowledge of the Lord.

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

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

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

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

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

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

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

To every young man and woman within the sound of my voice I should like to say, take upon yourself the name of the Lord and then with faith go forth to teach with relevance that which will affect the lives of men and bring peace and joy to the world. The need of the world is a generation of men of learning and influence who can and will stand up and in sincerity and without equivocation declare that God lives and that Jesus is the Christ.

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

President N. Eldon Tanner:

Elder Gordon B. Hinckley of the Council of the Twelve has been our concluding speaker.

As we conclude this sixth session of the 134th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints we express again our thanks and appreciation to the owners and managers of the many television and radio stations who have offered their facilities as a public service to make the proceedings of this Conference available to millions throughout North America, South America, Africa, and in many other areas.

We should like to acknowledge several telegrams and cablegrams that we have received from people in different countries expressing their appreciation and sending their best wishes. We also express our sincere thanks and appreciation to the Tabernacle Choir for their inspirational singing.

The Choir will now sing that inspiring number, "Sing and Rejoice to the Lord." Following the singing the benediction will be offered by Elder George B. Hill, formerly president of the Eastern Atlantic States Mission. This Conference will then be adjourned until two o'clock this afternoon.

Postlude singing by Choir: "Father In Heaven."
We wish to announce that Saturday evening an inspirational meeting of the priesthood of the Church was held in the Tabernacle. The proceedings of this meeting were relayed by closed circuit broadcast originating in the Tabernacle to members of the priesthood in 400 separate locations in all parts of the United States and Canada. It is estimated that 70,000 holders of the priesthood participated in this meeting. Two members of the Aaronic Priesthood spoke to us and their messages were of very great importance and very well done. Elder Harold B. Lee, by special appointment, gave a very important message to the priesthood which will be supplemented by further word from the general committee. Bishop Robert L. Simpson also spoke, as did President Tanner.

We extend a cordial welcome to all present this afternoon, our special guests, educational leaders, and others.

The music for this afternoon session will be rendered by the Tabernacle Choir with Richard P. Condie and Jay E. Welch conducting. Alexander Schreiner is at the organ.

We shall begin this service by the Tabernacle Choir rendering, "With a Voice of Singing," after which the invocation will be offered by Elder C. Laird Snelgrove, formerly president of the Argentine Mission.

President Hugh B. Brown:

The Tabernacle Choir will now sing, "In My Father's House Are Many Mansions," Albert D. Fallows as soloist, directed by Brother Condie.

After the singing, our first speaker this afternoon will be Elder Mark E. Petersen of the Council of the Twelve, and he will be followed by Elder John Longden, Assistant to the Twelve.

Mark E. Petersen

ELDER MARK E. PETERSEN Of the Council of the Twelve Apostles

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

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

"We ever pray for thee, our Prophet dear, That God will give to thee comfort and cheer; As the advancing years furrow thy brow, Still may the light within shine bright as now." --Evan Stephens, Hymns, 386.

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

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

The Bible--the Word of God

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

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

John's Order Follows Precedent of Moses

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

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

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

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

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

The Bible is a record of the work and writings of the prophets of God throughout the ages, together with a history of their time. It begins with the writings of the Prophet Moses, who is the accepted author of the first five books of the Old Testament. When Joshua was called to lead Israel, he received revelations also, and they were recorded with the history of his time. This record became known as the book of Joshua. It was new scripture for that day and was placed with the writings of Moses. Then came the Prophet Samuel. He received many revelations and...
Do you ever doubt the actual existence of the Lord Jesus Christ? Would you like some modern assurance that he really lives? Modern revelation provides it. Listen to The Lord Lives.

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

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

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

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

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

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

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

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

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

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

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

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

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

How unmistakably clear this is!

The Lord Lives

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

Peace is good will in action.

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

Peace is everything that makes life worth living.

It is high time to consider that peace is more than a word. It is more than a spot of ink on a piece of paper, or a sound on our lips. It is to be found in the very soul of every man, and in every member of the human race in all the languages of earth, and still we have wars.

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

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

Two weeks or so ago, I selected as my subject, "Peace." The Prince of Peace is a word about which we hear much today. Is it being used loosely for personal gain by individuals or groups?

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

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

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

"Peace is everything that makes life worth living."

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

"Peace is good will in action."

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

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

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

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

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

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

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

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

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

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

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

"Peace is a way of living."

The Gospel–Proclamation of Peace

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

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

"And again, I say unto you, sue for peace, not only to the people that have smitten you, but also to all people; and lift up an ensign of peace, and make a proclamation of peace unto the ends of the earth; and make proposals for peace unto those who have smitten you, according to the voice of the Spirit which is in you, and all things shall work together for your good. Therefore, be faithful; and behold, and lo, I am with you even unto the end. Even so . . . ." The message of peace is the gospel of Jesus Christ. Embodied in the gospel is a complete way of life.

Today, in fulfilment of this scripture to establish an ensign, there are seventy-four missions throughout the world, approximately 12,000 missionaries going out to the four corners of the earth, delivering a message which will bring peace to the hearts of men. This will come to all who will listen, study, pray, accept, and live the teachings of the Master.

We need to be reminded of the prayer offered at the dedication of the temple at Kirtland, Ohio, March 27, 1836. This prayer was given to the Prophet by revelation, according to his written statement in the History of the Church, 2: 410-428:

"That thy servants may go forth from this house armed with thy power [the power of truth, righteousness, peace], and that thy name may be upon them, and thy glory be round about them, . . .

And from this place they may bear exceedingly great and glorious tidings, in truth, unto the ends of the earth, that they may know that this is thy work, and that thou hast put forth thy hand, to fulfil that which thou hast spoken by the mouths of the prophets, concerning the last days. . . .

"That no weapon formed against them shall prosper; that he who diggeth a pit for them shall fall into the same himself; that no combination of wickedness shall have power to rise up and prevail over thy people upon whom thy name shall be put in this house [the temple]; . . .

"That no combination of wickedness shall have power to rise up and prevail over thy people upon whom thy name shall be put in this house [the temple]; . . .

"We ask thee, Holy Father, to confound, and astonish, and bring to shame and confusion, all those who have spread lying reports abroad, over the world, against thy servant or servants, if they will not repent, when the everlasting gospel shall be proclaimed in their ears; . . .

"Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land; may those principles, which were so honorably and nobly defended, namely, the Constitution of our land, by our fathers, be established forever." (D&C 109:22-23, 25-26, 29, 54.)

The Author of Peace

The Savior is the Author of Peace, the Price of Peace. He said: Come, follow me, " . . . for my yoke is easy, and my burden is light." (Matt. 11:30.)

The application of his gospel in our daily lives will bring peace and contentment to the soul, for his promise unto us is: "Peace I leave with you, my peace I give unto you: . . . " (John 14:27.)

May I quote from the memorable sermon given by President David O. McKay last October conference, to be exact, October 4, 1963:

"Let us ever keep in mind that life is largely what we make it, and that the Savior of men has marked clearly and plainly just how joy and peace may be obtained. It is in the gospel of Jesus Christ and adherence thereto." (CR, Oct. 1963, p. 9.)
Also let us remember his opening remarks of this conference read by his son Robert McKay, “Path to Peace.”

May we realize, then, that peace is more than a spot of ink on a piece of paper or a sound upon our lips. It is the application of the teachings of the Prince of Peace in our daily lives. The prophets have been and are speaking. May we follow them. May all we think, say, and do be in accord with the teachings of Jesus, and I assure you we will have peace.

For this I pray humbly, in the name of the Lord Jesus Christ, our Savior. Amen.

President Hugh B. Brown:

Elder John Longden, Assistant to the Twelve, has just spoken to us, and he will be followed by Elder ElRay L. Christiansen, Assistant to the Twelve.

Some time ago a representative of the Church on a plane bound for a large west coast city was drawn into conversation with a young attorney. Their conversation centered on the front page of a newspaper, a large city tabloid with the sordid, the ugly, the tragic openly displayed.

The attorney said the newspaper was typical of humanity and typical of life—miserable, meaningless, and in all ways useless and futile. The elder protested, holding that life was purposeful, and that there lives a God who loves his children, and that life is good indeed.

When the attorney learned that he was speaking to a minister of the gospel, he said with some emphasis, "All right! We have one hour and twenty-eight minutes left on this flight, and I want you to tell me what business you or anyone else has traipsing about the earth saying that there is a God or that life has any substantial meaning."

Jesus is the Christ

He then confessed himself to be an atheist and pressed his disbelief so urgently that finally he was told, "You are wrong, my friend. There is a God. He lives. I know he lives." And he heard the elder proclaim with fervor his witness that Jesus is the Christ.

But the testimony fell on doubtful ears. "You don't know," he said. "Nobody knows that! You can't know it."

The elder would not yield and the attorney finally said condescendingly, "All right. You say you know. Then if you are so smart tell me how you know."

The elder had been faced with questions before, in written and oral examinations attendant to receiving advanced degrees, but never had a question come which seemed to be so monumentally significant.

I mention this incident, for it illustrates the challenge that members of the Church face—all of them. This challenge particularly becomes a stumbling block to our youth. They face a dilemma when the cynic and the skeptic treat them with academic contempt because they hold to a simple child-like faith. Before such a challenge many of them turn away, embarrassed and ashamed that they cannot answer the question.

Essential to Knowledge of Spiritual Truth

As our friend attempted to answer this question, he found himself helpless to communicate with the attorney for when he said, "The Holy Ghost has borne witness to my soul," the attorney said, "I don't know what you are talking about."

The words "prayer" and "discernment" and "faith" were meaningless to the attorney, for they were outside the realm of his experience.

"You see," said the attorney, "you don't really know. If you did, you would be able to tell me how you know." The implication was that anything we know we readily can explain in words alone.

But Paul said:

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. (1 Cor. 2:12-14.)

The elder felt that he might have borne his testimony unwisely and prayed in his heart that if the young attorney could not understand the words, he could at least feel the sincerity of the declaration.

"All knowledge is not conveyed in words alone," he said. And then he asked the attorney, "Do you know what salt tastes like?"

"Of course I do," was the reply.

"When did you taste salt last?"

"Why, just as we had dinner on the plane."

"You just think you know what salt tastes like," said the elder.

"I know what salt tastes like as well as I know anything," said the attorney.

"If I gave you a cup of salt and a cup of sugar and let you taste them both, could you tell the salt from the sugar?"

"Now you are getting juvenile," was his reply. "Of course I could tell the difference. I know what salt tastes like. It is an everyday experience; I know it as well as I know anything."

"Then," said the elder, "may I ask [page 128] you one further question? Assuming that I had never tasted salt, could you explain to me, in words, just what it tastes like?"
As a result they find their course is shallow and unproductive of contentment and happiness.

Some, seemingly, depend upon fleeting pleasures to satisfy the longings of their souls. Often these attempt to drown the realities of life in unrestrained living. They may have peace of mind.

In attempting to understand the perplexities of these days, many good people seem to be running to and fro, here and there, seeking to find security in order that they may have peace of mind.

We live in a wonderful world and no doubt in the most wonderful era. There are so many lovely and desirable things to do, to enjoy, and to accomplish. There are so

My brothers and sisters, I have been greatly edified by the proceedings of this great conference, and I am thankful.

ELDER ELRAY L. CHRISTIANSEN Assistant to the Council of the Twelve Apostles

ELDER ELRAY L. CHRISTIANSEN Assistant to the Council of the Twelve Apostles

President Hugh B. Brown:

There is another dimension also. When one has received that witness; and is called to testify, for him to dilute, to minimize, to withhold would be grossly wrong. It is in

Qualifications of Witnesses

In answer to your question, "Can I ever really know for sure?" we answer, just as certainly as you fill the requirements, that testimony will come. The Lord has never

Learning by Other Means

Learning by Other Means

President David O. McKay once told of his search for a testimony as a youth. "I realized in youth," he said, "that the most precious thing that a man could obtain in this

We sympathize with you and know how difficult it is to hold to the truth, particularly when professors of worldly knowledge--some of them counterfeit Christians--debunk and scoff. We know from personal experience that you may have some doubts. You may wonder at times, "Can I ever really know for sure?" You may even wonder, "Does anyone really know for sure?"
I pray humbly in the name of Jesus Christ. Amen.

Yes, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." (Jer. 17:7.) May we all place our trust in the Lord and heed such counsel as we have been given in this conference.

"For my yoke is easy, and my burden is light." (Matt. 11:28-30.)

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (Matt. 11:28-30.)

"Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11:28-30.)
Parents to Teach the Gospel

He proclaimed a warning unto those of the Church who might compromise their way of life and lose the power and understanding of the gospel that has been other prophets who have presided over this work and who have been directed by the Lord. I testify that President David O. McKay is the chosen leader of God's work here upon the earth today, unto whom he has given revelation for the guidance and direction of the work which our Heavenly Father desires carried out upon the earth for life after mortal death. Concerning other occupied planets, God made this known unto Moses, as revealed to the Prophet Joseph Smith:

> And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten. (Moses 1:33.)

Thus, the question of contact with other planets is also under consideration. That other beings will be found to exist "out there" in the depths of space is a matter of scientific concern.

Suppose this proved to be true and contact with people of other planets were permitted by the Lord; it would be ironic indeed if they were found to have the same lack of response or "no concern" attitude as do the people of the planet Earth, generally, toward the visits and contacts made by persons from outer space who have already come to the earth.

Since 1830 we have proclaimed to the world that visitors on divine missions have been sent to this planet to reveal the purpose of this life and the needed preparation for life after mortal death. Concerning other occupied planets, God made this known unto Moses, as revealed to the Prophet Joseph Smith:

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As to his other purpose, he said to Moses: "For behold, this is my work and my glory--to bring to pass the immortality and eternal life of man." (Ibid., 1:39.)

Men dream of finding somewhere "out there" super beings whose intelligence is superior to that found upon the earth. But this concept could have a two-way application in that visitors from outer space with superior intelligence and understanding could come to the planet Earth with vital truths of salvation.

Revelation may be regarded as incredible to many. Its reality may also be taken for granted by our own members, producing a danger of forsaking the very will of God. Concerning other occupied planets, God made this known unto Moses, as revealed to the Prophet Joseph Smith:

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Revelation may be regarded as incredible to many. Its reality may also be taken for granted by our own members, producing a danger of forsaking the very will of God.
And through Moses: "... I give unto you a commandment, to teach these things freely unto your children, ..." (Moses 6:58.)

Of Abraham it was said: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, ..." (Gen. 18:19.)

The counsel comes to us to re-emphasize the home—the first and most effective place for teaching the values and virtues and the lessons of life. This counsel has been assigned of parenthood, faithfully followed through.

There is no easy way to rear a family. There is no way, really, to be parttime parents. There are other necessary interests and activities and obligations, but the responsibility of being a parent is ever-present and lifelong. (So is the responsibility of being a son or a daughter.) And there is nothing more rewarding than the sacred responsibility of being a parent is ever-present and lifelong. (So is the responsibility of being a son or a daughter.) And there is nothing more rewarding than the sacred assignment of parenthood, faithfully followed through.

With the home and family in mind, as emphasized so effectively last evening in the messages from President McKay and Presidents Brown and Tanner and by Brother Lee and Bishop Simpson, the counsel comes to us to teach our children, to draw near to them in love, in patience, in respect, and in righteous example.

The counsel comes to us to re-emphasize the home—the first and most effective place for teaching the values and virtues and the lessons of life. This counsel has been given by a long succession of prophets and Presidents of the Church and by our Father in heaven over all the ages.

"Keep the Way of the Lord"

Of Abraham it was said: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, ..." (Gen. 18:19.)

And through Moses: "... I give unto you a commandment, to teach these things freely unto your children, ..." (Moses 6:58.)
And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin.

But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another." (Mosiah 4:14-15.)

"Walk Uprightly Before the Lord"

And from the Doctrine and Covenants, oft-quoted: "And they shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68:28.)

"Joy in the Kingdom of My Father"

"Walk Uprightly Before the Lord"

"What agency or institution would be qualified to supersede the home? Where else would we go for the first seeds of faith? Where else is example so close, so constant?"

"Walk Uprightly Before the Lord"

"Whatever you would have your children become, strive to exhibit in your own lives and conversation," said Lydia Sigourney.

"Walk Uprightly Before the Lord"

"We can do more good by being good, than in any other way." (Author unknown.)

"Joy in the Kingdom of My Father"

"Walk Uprightly Before the Lord"

"We know that the Communist philosophy of Russia has a clear answer to this question: that women should be employed exactly as men are, the state caring for the children doing the mother's hours of employment outside the home. [But] because our philosophy includes other values, especially those of the home as a creative center, we cannot subscribe to this . . . doctrine . . . Many women engage in work outside the home. But often they do it at the wrong time in their lives. There is a period when a woman who makes a home what it ought to be necessarily finds it occupying all the time, energy and imagination she possesses . . . ."

"Walk Uprightly Before the Lord"

"If it so be that you labor all your days. . . and bring, save it be one soul unto me, how great believe as he believes will teach his children as he would teach them simply isn't facing facts. In marrying we choose the parents of our children, and we have an obligation really expect "that a mother will hand down to her children principles which differ from her own?" (Juvenal, Satires.) Any young man who thinks that a girl who doesn't . . .

"Walk Uprightly Before the Lord"

"Mahatma Ghandi said: "My life is my message." Every parent could say it also, and every parent's life will be his message to the latest generation.

"Walk Uprightly Before the Lord"

"We can do more good by being good, than in any other way." (Author unknown.)

"Joy in the Kingdom of My Father"

"Walk Uprightly Before the Lord"

"One of the first essentials is for parents to be united in their objectives, of one faith and one purpose. "Do you expect, forsooth," asked an ancient Roman poet, "do you really expect "that a mother will hand down to her children principles which differ from her own?" (Juvenal, Satires.) Any young man who thinks that a girl who doesn't . . .

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"Joy in the Kingdom of My Father"
Correlation of Lessons

Once a month the mothers will have a similar lesson. Priesthood quorums for the next year will study, every weekly class period, the place of the father in the teaching of the gospel to his own children in the home. And directions to homes which may need that direction.

Gospel Teaching in the Home

Now that something is to be done in for different ways. In the first place there have been prepared a full year’s lessons for parents to guide them in the teaching of the gospel in the home. These lesson manuals will be brought into the home by the home teachers, who will then as their part of the program give helpful suggestions and directions to homes which may need that direction.

Home Duty and Blessings

The family circle is everlasting, and so are its responsibilities and blessings.

And so it is that the Presidents of the Church from far back have emphasized the home and have waged a weekly home evening. We have come to the time when it is well and strongly felt that there must be a re-emphasis on the home, and for this coming year there will be provided a gospel course of instruction for some of these home evenings for parents to teach their children.

It is an act of greatness and heroism to hold a family together, to set before them an example, to teach them in ways of truth, to live a life of consistency, to provide necessities, to nurse and serve in sickness, to wash, to cook, to clean, to make, to mend, to counsel, to love, to understand, to pray, to be patient, and to do the thousand other unnamed things that it takes to rear a family, to make a house a home—and to do it every day, sometimes without seeming gratitude—and to lead a family righteously unto eternal life. And since it is our Father's purpose to bring to pass the immortality and eternal life of his children, what could better be our purpose as parents?

And what if it does take twenty years—or forty—or forever? What can life better be used for?

There keep coming back to me the words of President McKay: "No other success can compensate for failure in the home."

Keeping a home, a family, going and together, is heroic. Thank God for faithful parents.

To those who have somewhat withdrawn themselves, I would plead with you to turn again to know the peace and blessings of the faith of your fathers. To those who have never known, I would plead with you to open your hearts and your minds to the search for truth.

"Come, O Thou King of Kings"

In the words of the song the choir has sung I would plead, with you, that the King of kings may come and be mindful of us. In the words of another song, so dear to all of us, I would remember, with you, our President, in thanking God for a prophet, to guide us in these latter days.

And, with you, I would bear witness of our literal relationship to God our Father, who made us in his own image, and to the divinity of his Beloved Son, our Savior, and to the gospel plan and purpose for bringing us back into their presence, for the wonderful association and limitless opportunities of everlasting life.

And, with you, I pray and plead that we may so live and teach our children that we may have them with us, not one missing—always and forever—and I do it in the name of our beloved divine Redeemer, our Lord and Savior Jesus Christ. Amen.

President Hugh B. Brown:

We should like to hear from Elder Harold B. Lee, with a testimony and blessing at the close of this conference. He spoke to us last night but has not spoken at a general session, and without previous notice we will ask him to speak to us now, please.

ELDER HAROLD B. LEE OF THE COUNCIL OF THE TWELVE APOSTLES

I suppose it is unnecessary to say that this is unscheduled, unprogrammed, unrehearsed, and, as you will soon observe, unprepared.

My mind has been filled with the realization that in 1964 and the year just preceding, we have been receiving as pertinent and important divine direction as has ever been given to the Church in any similar period in its history through the prophet and leader who now presides as the President of this Church. You may recognize it in some of the developments we know as the correlation program. You have seen it being unraveled bit by bit, and you will see and hear more of it.

One of the first assignments that was given to President Elmer G. Peterson of the Utah State University who served in the church welfare program, he being a member of our agricultural committee with Dr. John A. Widtsoe as the chairman, was some agricultural assignment. After he had made his report of this assignment, he made this significant statement: "Brethren, I have discovered again something that I have always known. The members of this Church are like soldiers in the ranks, and all they need is for someone to give them marching orders."

Four Fields of Priesthood Activity

Now that is exactly what is being done. You may not be aware of the fact that there are approximately five hundred specially called, specially trained specialists in four great priesthood fields and in the auxiliary organizations who go out by regular assignments to stake conferences and to regional meetings throughout the entire Church to give specific and definite directions as to the carrying out of the great program which is intended to concentrate the forces of the Lord to meet the challenging opposition of the onslaughts of evil that are so apparent among us.

A week ago yesterday I had a glorious hour with President McKay, as keen and alert and as assured as to this matter of renewing our determination to have a weekly family home night as I have ever seen President McKay. And he said, "We have talked about this thing for fifty years. Now it is time we were doing something about it."

Gospel Teaching in the Home

Now that something is to be done in different ways. In the first place there have been prepared a full year's lessons for parents to guide them in the teaching of the gospel in the home. These lesson manuals will be brought into the home by the home teachers, who will then as their part of the program give helpful suggestions and directions to homes which may need that direction.

Priesthood quorums for the next year will study, every weekly class period, the place of the father in the teaching of the gospel to his own children in the home. And once a month the mothers will have a similar lesson.

Correlation of Lessons
As I have read and studied these lessons, I have become aware that the more nearly we have a weekly home gospel discussion lesson with appropriate activity, the more nearly we will be able to co-ordinate with the Relief Society and Melchizedek Priesthood lessons. There will be optional lessons suggested for optional home nights on other things that some may care to have to augment the gospel lesson instruction.

As I have thought of home night, I have thought of my own family, and I suppose all of you as have you been listening. When our eldest daughter was to be married to a fine Latter-day Saint boy, the two mothers were in the corner of the room talking to each other. The mother of our eldest daughter said, "You know, from the time my little girl was born I have been praying that somewhere a mother would be preparing a son worthy to marry my daughter." And this other mother smiled and said, "Isn't that strange. This is my only son, who is being married to your daughter, and ever since he was born, I too have been praying that somewhere there would be a mother preparing a daughter worthy to meet and to marry my son."

It is that kind of home attention—fathers and mothers preparing daughters and sons who will make us and our homes stronger today.

We said last night to priesthood leaders that we propose to send out for a stake introductory program at one of your stake priesthood meetings shortly after this conference a program to be carried out, and then a film strip of probably seventy frames or more to give specific instructions in the ward where every family may have the chance to be called together and to be given instruction as to the way to carry out the family home night. Now these will be sent out to you and will be your instruction to start the indoctrination period at once so that by January 1 we may be in full gear as far as the weekly home night.

One of the hopes we have is that in this program every boy and girl of deacon age and older will have the four standard works in their private possession, and that on Easter, on birthdays, on Christmas, on New Year's, you make this a part of your family giving to your children, so they may have the joy of personally owning the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price, and from these precious pages begin to be instructed in the ways of the Lord.

As I thought of what we are doing now and its possible impact, the words of the Prophet Micah came, "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it."

"And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." (Mic 4:1-2.)

I say to you Latter-day Saint mothers and fathers that if you will rise to the responsibility of teaching your children in the home—priesthood quorums preparing the fathers, the Relief Society the mothers—the day will soon be dawning when the whole world will come to our doors and will say, "Show us your way that we may walk in your path"
The One Hundred Thirty-fifth Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, Sunday, Monday and Tuesday, April 4, 5, and 6, 1965.

The general sessions of the conference were held at 8:00 a.m. and 2:00 p.m. Sunday, and at 10:00 a.m. and 2:00 p.m. Monday and Tuesday. The General Priesthood Meeting was held Monday evening, April 5, at 7:00 p.m.

Conference was again widely heard and seen in the United States and parts of Canada over 169 television and 30 radio stations, time and facilities being donated to bring the Conference to millions without charge.

South American airlines carried tapes translated in Spanish of the Sunday morning session to missions in South America, and by special arrangements broadcast over radio stations within a matter of hours following the session.

Jet airliner carried tape recordings of the Saturday morning session to Europe for transmission in both English and German over Radio Luxembourg, and was heard throughout Europe and Great Britain Sunday evening, April 11th, following the Conference.

The five WRUL church owned shortwave transmitters located near Boston carried Sunday and Monday morning sessions direct to Europe, Africa, and South America. In addition, the session of Sunday morning was broadcast in both Spanish and Portuguese to all of South America and in German to Europe Monday afternoon. Hundreds of letters were received from 39 countries in response to these shortwave broadcasts.

Daily sessions of the three-day Conference again were recorded and rebroadcast over KSL Radio during early morning hours to Islands of the Pacific, Alaska, Hawaii, Canada, Mexico and the Caribbean area, and many states in the United States.

Films of the Conference are being viewed by members abroad, provided missions and stakes for showing in ward and branch gatherings in Australia, Germany, France, Great Britain, and South America. Sound-track translations in German, French and Spanish were provided respective foreign speaking areas.

The General Priesthood meeting was relayed by closed-circuit to members of the Priesthood gathered in the Assembly Hall and in 400 separate gatherings from coast to coast and in Canada. Five stake buildings in the Salt Lake area received the Conference over closed-circuit television.

President David O. McKay's message at the opening session of the Conference was read by his son. Elder Robert R. McKay. The President's son Edward R. McKay read a message from President McKay to the Priesthood Monday evening.

A full report of the Sunday morning Tabernacle Choir and Organ Broadcast and the CBS Church of the Air Broadcast is included in this record.

Elder Joseph Anderson was clerk of the Conference.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

The First Presidency: David O. McKay, Hugh B. Brown and Nathan Eldon Tanner. President McKay attended all of the sessions of the Conference except the Sunday and Monday afternoon meetings when he remained in his apartment in the Utah Hotel and watched and listened to the proceedings by television.


Patriarch to the Church: Eldred G. Smith.


The First Council of the Seventy: Antoine R. Ivins, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, Marion D. Hanks, A. Theodore Tuttle, Paul Harold Dunn.


GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, with A. William Lund, Assistant.

Members of the General Church Priesthood Committee:

Members of the Church Board of Education, Church educational authorities and supervisors.

Presidents of Stakes and their Counselors, Presidents of temples, Patriarchs, quorum presidencies, and members of the Melchizedek and Aaronic Priesthood.

Auxiliary Officers, General, Stake, and Ward, from all parts of the Church.

C1965 Conference Report, April 4, 1965

Begin
The first session of the One Hundred Thirty-Fifth Annual Conference of the Church of Jesus Christ of Latter-day Saints, which Conference was held in the Tabernacle on Temple Square in Salt Lake City, Utah, convened Sunday morning, April 4, 1965, at 8:00 a.m., with President David O. McKay presiding and President Hugh B. Brown, First Counselor in the First Presidency, conducting the service.

The Tabernacle Choir furnished the musical numbers for this session, with Richard P. Condie directing the singing; Alexander Schreiner was the organ accompanist.

As a preliminary number the Choir sang, “Sleepers Wake, a Voice Is Calling.”

President Hugh B. Brown

We cordially welcome all present this morning in this historic Tabernacle and in the Assembly Hall on Temple Square in Salt Lake City, Utah, together with the vast television and radio audience throughout the world, in this, the opening session of the 135th Annual General Conference of the Church of Jesus Christ of Latter-day Saints. The invocation will now be offered by Elder William S. Erekson, formerly president of the Swiss Mission.

The invocation was offered by William S. Erekson, formerly president of the Swiss Mission.

President Hugh B. Brown

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will now sing, “Behold, the Lamb of God.”

Singing by the Choir, “Behold The Lamb Of God.”

President Hugh B. Brown

President David O. McKay is able to be present this morning with his wife, Sister McKay, with him. Their presence here adds much to the spirit of this occasion. President McKay has prepared a message for the conference which will now be read by his son Robert.

PRESIDENT DAVID O. MCKAY

My brethren and sisters and friends of the television and radio audience, as I approach this solemn duty, I sense fully the need of your united support and particularly the sustaining and guiding influence of the Spirit of the Lord.

“I charge thee, . . .” wrote Paul to Timothy, “before God, and the Lord Jesus Christ, . . .

“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering. . . .” (2 Tim. 4:1-2.)

In the same letter he prophetically declared “. . . that in the last days perilous times shall come.

“For men shall be lovers of their own selves, . . .

“. . . lovers of pleasures more than lovers of God

“Having a form of godliness, but denying the power thereof: . . .” (Ibid.. 3:1-2, 4-5.)

Safeguards Against Delinquency

It is in the spirit of Paul’s charge and prophecy that I approach the subject of safeguards against delinquency of youth. In naming these safeguards I have nothing new to offer. You have heard them mentioned frequently, but I think, as with the gospel principles it is fitting that we be active in season and out of season, that we reprove, rebuke, exhort, admonish with all longsuffering as we contemplate the rising crime wave and bring home to each of us, if possible, the realization that greater diligence is needed.

Few will question the fact that we are living in perilous times, that many people have lost their moorings and are being “. . . tossed to and fro, . . . with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;” (Eph. 4:14.)

Among the glaring evils of our day are two which seem to be most detrimental and which must be curbed if we would preserve true Christian ideals. These are: first, an increasing tendency to dishonor the marriage vow, and second, the mounting juvenile delinquency. Careful study discloses a close relationship between these two unwholesome social conditions.

Tendency to Dishonor Marriage Vows

As evidence of the first, we need only to glance at the number of divorces in the country at large. Recent statistics disclose that one out of every four marriages is separated by the ever grinding divorce mill.

Ever-increasing Crime

But it is the ever increasing crime wave to which I desire to call attention this morning. Children are being corrupted by it; youth are caught in its whirlpool and are being contaminated overwhelmingly by it.

J. Edgar Hoover, Director of the Federal Bureau of Investigation, who is probably our nation’s leading authority on crime, made the following alarming report at a dinner held in his honor in Chicago, Illinois, on November 24, 1964:

“To every man and every nation there comes a time when decisions must be made about grave problems. Further delay in seeking solutions can bring disaster. That time has come for the United States.

“The moment has arrived when we must face realistically the startling fact that since 1958 crime in this country has increased five times faster than our population growth! Serious crimes—murder, forcible rape, robbery, burglary, aggravated assault, automobile theft—have mounted steadily since the end of World War II. In 1951, these crimes for the first time topped the one-million mark, and more than two and one-quarter million serious crimes were reported during 1963.

“Even more ominous is the fact that this terrifying spiral in crime has come about through a growing wave of youthful criminality across the Nation. Last year for the
The moral strength of our Nation has decreased alarmingly. We must return to the teachings of God if we are to cure this sickness. These shocking statistics, together with the public's apparent indifference to them, are indicative of the false morality we are tolerating today. It is a false code which is based on the worship of things of man's own creation. It is as imperfect and feeble as man himself. However captivating to the senses, this type of moral climate cannot give the support nor the strength which is so vital to our national survival. This breakdown in our moral standards can only render us impotent as a people and as a Nation.

In calling attention to these conditions, I would not have you think that our young people generally do not merit our confidence. It is the few, not the many, of whom we now speak.

When, a few years ago, a little four-year-old lad wandered into the Badlands of North Dakota, the whole countryside was aroused and organized for the rescue. They gave no thought, however, to the hundreds of four-year-olds who were safe in their mothers' keeping. A train wreck or an airplane disaster shocks us to attention, awakens sympathy and a demand for more safeguards, while to the hundreds of trains and airplanes carrying millions to safety, we give scarcely a passing thought.

So while we solicitously call attention to the tragedies in the stream of human life, let us not be unmindful of the much greater group who move steadily and successfully along, avoiding the sandbars and rapids of sinful indulgence and spiritual decay, whose noble lives confirm and increase confidence in the growing generation. As we seek the lost sheep, let us be appreciative of the "ninety and nine" that are safe in the fold.

But no matter how firm our confidence in the majority of the young, we must not close our eyes to the fact that the number of delinquents and youthful criminals is ominously increasing. In the interest of the moral atmosphere of our communities, the welfare of the state, the perpetuity of our democratic form of government, we must search for the causes of this upswing in crime, and, if possible, remove them and apply the proper remedies.

One important cause of the increase in delinquency is a letdown in home ideals. A growing desire for economic independence or a too eager willingness to improve financial circumstances has influenced too many of our mothers to neglect the greatest of all responsibilities— the rearing of a family. Director Hoover makes the definite statement that "in the background of these youthful offenders lies the story of shocking neglect. Boys and girls are being deprived of the care and guidance necessary to the proper foundation of their characters. Their lawlessness had its roots in every instance in broken homes where mothers [page 7] and fathers, because of their neglect, misunderstanding, or irresponsibility had failed in their primary obligations. More often than not, God was unknown, or, more important, was unwelcome in their homes.

"On the other hand, in nearly every instance the youthful offender would have been a strong, upright citizen had he been given a chance. If his pent-up energies and desires had been directed along wholesome channels; if his problems—the problems that made him a problem child— had been solved by patient and attentive parents, he would have proved to be an influence for good in his community."

You may think me extreme, but I am going to say that a married woman who refuses to assume the responsibilities of motherhood, or who, having children, neglects them for pleasure or social prestige, is recreant to the highest calling and privilege of womankind. The father who, because of business or political or social responsibilities, fails to share with his wife the responsibilities of rearing his sons and daughters is untrue to his marital obligations, is a negative element in what might and should be a joyous home atmosphere, and is a possible contributor to discord and delinquency.

There are three fundamental things to which every child is entitled: (1) a respected name, (2) a sense of security, (3) opportunities for development.

The family gives to the child his name and standing in the community. A child wants his family to be as good as those of his friends. He wants to be able to point with pride to his father and to feel an inspiration always as he thinks of his mother. It is a mother's duty so to live that her children will associate with her everything that is beautiful, sweet, and pure. In the words of former President of the United States, Herbert Hoover: "After we have determined every scientific fact, after we have erected every public safeguard, after we have constructed every edifice for education or training or hospitalization or play, yet all these things are but a tithe of the physical, moral, and spiritual gifts which motherhood gives and home confers. None of these things carry that affection, that devotion of soul, which is the great endowment from mothers."

And the father should so live that the child, emulating his example, will be a good citizen and, in the Church, a true Latter-day Saint.

A child has a right to feel that in his home he has a place of refuge, a place of protection from the dangers and evils of the outside world. Family unity and integrity are necessary to supply this need.

The home is the best place in the world to teach the highest ideal in the social and political life of man namely, perfect liberty of action so long as he does not trespass upon the rights and privileges of another.

The great need of the American home today is more religion. Parents should make it obvious both by their actions and their conversation that they are seriously interested in the fruits of true religion. Example of parents should emphasize the need of honesty in our dealings with our family, our neighbors, and all with whom we come in contact: of kindness to our employees of fair play to our employers, of good measure to our customers.

The Lord places the responsibility directly where it belongs, wherein he says that it is the duty of parents to teach their children the principles of the gospel and to walk uprightly before the Lord, and if they do not so teach, the sin be upon the heads of the parents. (See D&C 68:26.)

Next to the home as a safeguard to delinquency, the church should be dominant force. The other day I was pleased to note a recent Gallup Poll published in a late edition of the New York Herald Tribune which revealed that in 1964 at least 45 percent of the entire adult population of the nation attended church in one typical week and that, although the percentage dropped four points since the peak year of 1958, it is still so high that it completely eclipses the 5 percent and 7 [page 8] percent in some of the other leading countries. It is interesting that although men are reputedly not very religious, 40 percent of the entire male adult population of the United States attends church each Sunday. Forty-nine percent of the women attend regularly. This means that 49,500,000 adult men and women attend church services in the United States. But what of the other 55 percent of men and women who do not attend church and what of the children who come from the homes of these men and women? Their indifference towards church should tend only to spur us to more earnest and diligent activity.

Where there is an indifference toward Christian churches, we shall have to place next to the home, not the church, but the public school as the most influential factor in lessening delinquency.
I believe with all my heart that the most paramount objective of the public school system from kindergarten to the university should be character building and the evolving of true, loyal citizens of the republic. The teaching of the three R’s, of the arts and sciences, even the delving into research work should be but a means to the development of true manhood and noble womanhood.

True education is awakening a love for truth, a just sense of duty, opening the eyes of the soul to the great purpose and end of life. It is not to teach the individual to love the good for personal sake; it is to teach him to love the good for the sake of the good itself; to be virtuous in action because he is so in heart; to love God and serve him supremely, not from fear, but from delight in his perfect character.

Upon the teacher rests much of the responsibility of lifting society to this high level. Ralph Waldo Emerson, reputedly the wisest American, said, “Character is higher than intellect . . . . A great soul will be strong to live, as well as to think.” (Nature, Addresses, and Lectures: The American Scholar.)

Safeguard Against Delinquency: Moral Atmosphere of Leaders, Community, and State

Another safeguard against delinquency of youth is the moral atmosphere of the leaders of the nation, town, and community. This is determined by the ideals and actions of adults, and particularly of civic officers and those who are entrusted to enforce the law.

If we are sincere in our desire to reduce the delinquency among youth, let us look to ourselves as members of the community and as leaders and officials in civic circles. A nation that has conquered great material difficulties and harnessed the physical powers must have some more effective means of combating the cynicism of its youth—the cynicism born of widely flaunted dishonesty of those in high places, insincerity of leadership, and gaudy pageantry of crime.

Yes, we are living in perilous times, but let us hope that they may be to the present generation as the fiery furnace that consumes the dross but purifies the gold.

A clean man is a national asset. A pure woman is the incarnation of true national glory. A citizen who loves justice and hates evil is better than a battleship. The strength of any community consists of and exits in the men who are pure, clean, upright, and straightforward, ready for the right and sensitive to every approach of evil. Let such ideals be the standard of citizenship.

Let us here and now express gratitude for The Church of Jesus Christ of Latter-day Saints with its priesthood quorums and auxiliary organizations especially organized to combat the evils of crime and juvenile delinquency. It was established by divine revelation of God the Father and his Son Jesus Christ. Its glorious mission is to proclaim the birth of the restored gospel; to uplift society that people may mingle more amicably one with another; to create in our communities a wholesome environment in which our children may find strength to resist temptation and encouragement to strive for cultural and spiritual [page 9] attainment; to make ineffective the influence of designing men who would make profit out of their fellows who are fallen so low as to be slaves to their appetites and passions, who would fill their purses through the weaknesses of gambling, drunkenness, and nicotine. The gospel is a rational philosophy that teaches mankind how to attain happiness in this life and exaltation in the life to come.

God help us to discharge our responsibilities to our youth by making an environment in home, in school, in Church, and in our communities that will be uplifting, wholesome, faith-inspiring, I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

This powerful message was prepared by President David O. McKay of the Church of Jesus Christ of Latter-day Saints, and impressively read by his son, Robert, to the edification and benefit of all.

Following a brief Tabernacle organ interlude, the Choir will sing, “Thanks Be To God.”

Selection by the Tabernacle Choir, “Thanks Be To God.”

President Hugh B. Brown

Many stations have just tuned in on this conference, and we wish to extend a hearty welcome to their listeners. President Joseph Fielding Smith, President of the Council of the Twelve, will now speak to us.

Joseph Fielding Smith

PRESIDENT JOSEPH FIELDING SMITH Of the Council of the Twelve Apostles

My dear brethren and sisters: Frequently some person comes to me with a personal problem in relation to his marriage. The husband and the wife are not getting along well together, and a divorce seems to be staring them in the face. They have a number of children, and yet differences arise that seem to be vital to their continued union.

If the parents were both living in full accord with the divine principles of the gospel, such a condition would not arise. There would be peace and harmony in the home.

Throughout the so-called Christian world, divorce is a common thing, but people in other churches do not have the proper understanding in relation to the marriage union. To them marriage, is at best a temporary union, and the ceremony performed by a minister or a judge or other official who is legally authorized to marry emphatically and definitely states that the union shall be until death, and then the marriage comes to an end. Their doctrine concerning marriage is that it is an earthly ordinance or union and that it ends at death. This false doctrine is impressed upon their minds because of the statement of the Lord to the Sadducees who came to him with their problems concerning the woman who had seven husbands. I quote this conversation:

“... Master, Moses wrote unto us If any man’s brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

There were therefore seven brethren: and the first took a wife, and died without children.

And the second took her to wife and he died childless.

And the third took her; and in like manner the seven also: and they left no children, and died.

Last of all the woman died also.

Therefore in the resurrection whose wife of them is she? for seven had her to wife.

And Jesus answering said unto them, The children of this world marry, and are given in marriage:
Marriage is Forever

Let us remember that the first marriage on this earth, that of Adam and Eve, was performed before there was any death in the world; therefore it was intended to be forever. Marriage, if performed by divine authority, is to last forever. In the temples of the Lord men and women are married with an everlasting covenant. Children are born to them in this covenant to be theirs forever and therefore the family union was intended to endure forever.

Paul makes this perfectly clear in his writings to the Corinthian members of the Church when he declared unto them that "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord." (1 Cor. 11:11.) Again he said to the Ephesians:

"Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

For this cause I bow my knees unto the Father of our Lord Jesus Christ" (Phil. 1:3).

The prevalent idea in the world that marriage is a covenant for this life only is in contradiction to what is written in the scriptures. Let it be remembered that when Adam was placed in the Garden of Eden there was no death.

We also read that the Lord declared that it was not good for the man to be alone, therefore Eve was brought upon the scene to be a "help meet for him." (See Gen. 2:18.) Thus we see that marriage and the family organization were intended to be forever. It was by a divine commandment, and Adam and Eve were commanded to multiply and fill the earth with their posterity.

In the final dispensation, the Prophet Joseph Smith was taught by revelation that the union between a man and his wife was to endure forever. Death, while it would intervene, was to be only a temporary separation and the union of husband and wife would continue on through all eternity. And then the family union would also endure forever and each generation, in the kingdom of God, would be eternally joined to the one that went on before from the end of time back to the beginning. Thus the children of the covenant would eventually be joined together and the children of God become one grand family. Each generation would be linked to the one which went on before of all those who would receive the gospel and become members of the divine family of God.

President Young Unjustly Condemned

Now I would like to express another thought which is vital to us all and all. President Brigham Young has been unjustly condemned for a statement that he made to the effect that Adam is our God and the only one with whom we have to do. President Young's statement has been unmeritoriously condemned, but what he said is a righteous principle and in full accord with the doctrines of the kingdom of God. It is the doctrine of primogeniture in the kingdom of God and a glorious principle when it is fully and clearly understood.

Adam in the Valley

Let me to quote from a revelation given to the Prophet Joseph Smith:

"Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing.

And the Lord administered comfort unto Adam, and said unto him: I have set thee to be at the head, a multitude of nations shall come of thee, and thou art a prince over them forever.

And Adam stood up in the midst of the congregation; and, notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation." (D&C 107:53, 55-56.)

Again in another revelation given to the Prophet Joseph Smith, we find the following:

"That you [that is, the Saints] may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-ondi-Ahman; a prince over them forever.

"Who hath appointed Michael your prince" (D&C 107:53, 55-56.)

Thus we learn by virtue of the law of primogeniture, that all who are saved in the kingdom of God will be subject to Adam, for by divine appointment he holds these keys under the direction of Jesus Christ. I might carry this law a little further. According to the gospel of Jesus Christ, Joseph Fielding Smith will be subject to his father, and his father to his father in the family of God; and so it will go back from the end to the beginning; and we will all be obedient to Adam whom the Prophet Joseph Smith declared holds the keys of salvation for his posterity who are redeemed, but "under the counsel and direction of the Holy One," who is Jesus Christ who stands at the head because he is the Redeemer of the world, who gave us, through his atonement, the resurrection and eternal life if we will only repent and keep his laws and commandments.

Obey Ordinances and Principles and Gain Harmony

If a man and his wife were earnestly and faithfully observing all the ordinances and principles of the gospel there could not arise any cause for divorce. The joy and happiness pertaining to the marriage relationship would grow sweeter, and husband and wife would become more and more attached to each other as the days go by. Not only would the husband love the wife and the wife the husband, but children born to them would live in an atmosphere of love and harmony. The love of each for the others would not be impaired, and moreover the love of all towards our Eternal Father and his Son Jesus Christ would be more firmly rooted in their souls.
Divorce was never contemplated in the gospel plan, and, where true love exists, disharmony between father and mother and from children to parents will not arise. We are, all of us here in this mortal world, on probation. We were sent here primarily to obtain tabernacles for our eternal spirits secondly, to be proved by trial, to have tribulation as well as the abundant joy and happiness that can be obtained through a sacred covenant of obedience to the eternal principles of the gospel. Mortality, as lehi informed his children, is a "probationary state." (2 Nephi 2:21.) It is here where we are to be tried and tested to see if we will when shut out of the presence of our Eternal Father but still instructed in the way of eternal life, love and revere him and be true to his Beloved Son Jesus Christ. These principles should be laid in the foundation of every home. No prayer should be neglectful in regard to the sacred principles of the gospel of our Redeemer. The Lord has commanded us, one and all, to bring our children up in light and truth. Where this spirit exists, disharmony disobedience, and neglect of sacred duties will not, cannot, succeed.

Prayer to our Eternal Father in the name of his Beloved Son should prevail in the home. Where this is observed in the spirit of faith and humility, the evil of divorce and disobedience of the commandments pertaining to our eternal salvation cannot exist.

I conclude with a statement by President David O. McKay:

"When we refer to the breaking of the marriage tie, we touch upon one of the saddest experiences of life. For a couple who have basked in the sunshine of each other's love to stand by daily and see the clouds of misunderstanding and discord obscure the loveliness of their lives is tragedy indeed. In the darkness that follows, the love sparkle in each other's eyes is obscured. To restore it, fruitless attempts are made to say the right word and to do the right thing; but the word and act are misinterpreted, and angry retort reopens the wound, and hearts once united become torn wider and wider asunder. When this heartbreaking state is reached, a separation is sought. But divorce is not the proper solution, especially if there are children concerned. . . ."

"Except in cases of infidelity or other extreme conditions, the Church frowns upon divorce, and authorities look with apprehension upon the increasing number of divorces in the Church.

"Marriage is ordained of God that children might be so trained that they may eventually be worthy of Christ's presence; and that home is happiest in which they are welcomed, as God and nature intended they should be. . . ."

"Some young couples enter into marriage and procrastinate the bringing of children into their homes. They are running a great risk. Marriage is for the purpose of rearing a family, and youth is the time to do it. I admire those young mothers with four or five children around them now, still young, happy. . . ."

"The principal reason for marriage is to rear a family. Failure to do so is one of the conditions that cause love to wilt and eventually to die." (Gospel Ideals, pp. 469-470, 466.)

Brethren and sisters, let us one and all be true to every covenant of the gospel. Remember to pray and give obedience unto our Heavenly Father and his Beloved Son, Jesus Christ, I humbly pray in the name of our Redeemer. Amen.

President Hugh B. Brown

President Joseph Fielding Smith, President of the Council of the Twelve has just spoken to us. The Tabernacle Choir will now sing "Seek Him that Maketh the Seven Stars." Following the Choir the congregation will join in singing, "Now Let Us Rejoice In The Day of Salvation." Richard P. Condie will conduct, and Alexander Schriener is at the organ.

The Choir sang, "Seek Him That Maketh the Seven Stars," following which number the Choir and congregation joined in singing the hymn, "Now Let Us Rejoice In The Day of Salvation."

President Hugh B. Brown

For the benefit of the television and radio audience we again announce that we are gathered in the historic Tabernacle on Temple Square in Salt Lake City, in the first session of the 135th Annual Conference of the Church. Elder Harold B. Lee of the Council of the Twelve will be our concluding speaker.

Harold B. Lee

ELDER HAROLD B. LEE of the Council of the Twelve Apostles

My dear brothers and sisters and friends:

In the few minutes allotted to me this morning, I seek for the Spirit of the Lord to impress what I have to say.

Just before our Lord and Savior's earthly mission was to be terminated, his "disciples came unto him privately saying, Tell us . . . what is the sign of thy coming . . .?" Among other things, he said to them that as it was in the days which were before the flood, so shall also the coming of the Son of Man be. (Matt. 24:4, see v. 44. Inspired Version.)

Wickedness Caused God to Weep

As we read from the writings of the early prophets, we discover what seems to have been the underlying evil which brought about the wickedness which caused God, who had created mankind, to weep. In a revelation to his faithful prophet Enoch, God declared that the remnant of his children were without natural affection, even hating their own blood, which in all likelihood meant their children.

In his answer to Enoch's question as to why he wept, God replied that " . . . among all the workmanship of mine hands there has not been so great wickedness as among thy brethren."

"Sins upon the heads of their fathers"

Then he added: " . . . behold, their sins shall be upon the heads of their fathers . . . " (Moses 7:36-37.) Evidently the parents of that generation were without natural affection, even hating their own blood, which in all likelihood meant their children.

The Lord has warned us that, as it was in the days of Noah, so shall it be at the coming of the Son of Man. God grant that this people will heed the call of our prophet-leaders and teach their children as the Lord has commanded and escape the chastening hand of Almighty God.

Recently I had occasion to read an inspiring article concerning an elderly mother who was awarded an unusual honorary degree from an Eastern university "for outstanding achievement as a wife and a mother." Three sons and a daughter had won the highest places in educational and scientific fields. A narrator was sent by his editor to find the reason to his question: "How did it happen?" He first sought the reason from the father of the family, but he didn't find the answer in the sitting room with the father, who declared that he was just one of the "boys," and referred the investigator to the kitchen where the mother of seventy-nine years still managed the home.


11 The mother first had answered: "We used the Bible and common sense." She declared that the only heredity she felt played a part was the "heredity of training" which she had inherited from her own mother. "A child isn't likely to learn good habits from his parents unless they learned them from theirs."

12 In the discussion which followed this wonderful mother gave expression to some simple and homespun but wonderful thoughts on successful family living. "If parents have decided their children haven't a chance, they are not likely to give them one."

13 Children Not Likely to Be Better than Parents

14 The real answer to his question as to "how did it happen" was to be found in one word: the home. Parents forget that neither school nor the world can reform the finished product of a bad home. In this mother's earlier years, no matter how many servants a mother could afford, she took care of her children herself. Children are not likely to be better than the parents are themselves. Parents must obtain the confidence of children in all things if they do not want to make strangers of them and have them seek advice from a boy on the street corner. Parents must take time to explain to every child every action that affects him. She had taken great pains to teach them the importance of simplicity in living by practicing simplicity and by subjecting them to hard physical work. Each of her children had his own bank account not to glorify money, she explained, but to teach them that money, no matter how much or how little, must not be wasted. Children must be taught that hard work must be in the right direction--work that is good in itself. Her children were encouraged to develop their natural bents and were not forced to choose a career. To her, money success for the sake of money is the kind of success that has nothing to do either with usefulness or happiness. (One Thousand Inspirational Things, p. 42.)

15 These comments from those who know the importance of the home and family life by their own experience are but testifying to the fundamental soundness in the instructions of the Lord to parents in our day as he first gave them to the ancients relative to the teaching of their children in order to stem the tide of wickedness among the children of the earth.

16 Loss of Children Charged to Parents

17 From a former President of the Church, we hear this warning to parents who fail to teach their children: "... if the children go astray and turn from the truth, then the Lord has said that the sin shall be upon the heads of the parents. ... the loss of these children will be charged to the parents, and they will be held responsible for their apostasy and darkness. ... My children must not and will not turn away with my consent. ... I will endeavor with all the power I possess to have them as true and faithful to this gospel as it is possible for me to be. ..." (President Joseph F. Smith, Deseret Evening News, June 25, 1898.)

18 Redemption from Spiritual Darkness

19 The greatest demonstration of the power of the Almighty we see today is the redemption of human souls from spiritual darkness into spiritual light. I saw and heard such a miracle recently when a man who had been incorrigible much of his life, now reaching up to his middle-age years, spoke by his own request at the funeral services of his elderly mother. His father and mother, obedient to the Lord's instruction, had persisted in teaching their children, including this son, who vigorously and ruddily resisted their efforts. Despite this opposition, the father continued in his role as a faithful father should he not only taught, but every Sunday he fasted and prayed, especially for this wayward son. The father was shown in a dream, as though to reassure him, his unruly son walking in a dense fog. In the dream he saw this son walk out of the fog into bright sunlight, cleansed by genuine repentance. We have seen that boy now a changed man and enjoying some of the Lord's choicest blessings in the Church because of his faithful parents who didn't fail him.

20 Parents, Not Schools, Must Save Children from Evil

21 We are hearing of and reading constantly of the alarming increase of juvenile delinquency and major crimes among the youth, particularly sex crimes. An eminent superintendent, the Superintendent of Public Instruction in California, made this statement recently under the subject heading: "Don't Saddle Schools with Sex Cleanup." He said, "At first glance it would seem that today's children need instruction in sexual matters as much as Custer needed more Indians. From morning until night, they are fed an almost unmixed diet of high-calorie, highly commercialized sex. ... the so-called legitimate stage has achieved a condition of such sheer filth as to merit the adjective 'indecencible.' We are the first generation since time began which has allowed its playwrights and its actors to wallow in vileness. ..."

22 "So a lot of people are urging schools to step in and clean this mess up by giving the youngsters a good stiff dose of sex education. ..."

23 "People are not discouraged from becoming safecrackers by learning how to manipulate tumblers in the dark. They avoid a life of crime because they are taught from infancy that crime is evil. The only way society has ever found to discourage misconduct is to label it clearly as either a crime or sin, or both, and then punish it accordingly."

24 Then the superintendent of schools concludes: "Only when we adults, in our homes, our churches, our businesses, decide that we are going to set a decent example and demand decent behavior from the young, will the children start growing up to become the kind of people we want them to be, and should have been ourselves." (Dr. Max Rafferty, The Salt Lake Tribune, 1964. Copyright 1965, Los Angeles Times Syndicate.) How wise the words of this great educator!

25 The Church Can Help

26 Just how the Church is essential to each individual and to every home in [page 15] combating these evils is rather dramatically set forth in a letter I received recently from a sister, a new convert, now living in the Middle West, where I had attended a stake quarterly conference. I quote from a part of her letter:

27 "As you spoke, an idea kept repeating itself in my mind: how life as a member of The Church of Jesus Christ of Latter-day Saints is like crossing a swinging bridge suspended between the points of birth by baptism into the Church and death into eternal life over the turbulent stream of worldliness and sin. As one starts out onto the bridge, the nearness of his baptism lends a feeling of security and faith, but as one becomes aware of the stream below and the vast expanse to be crossed, the sense of security gives way to spasmodic twinges of doubt and fear, causing one to lose the rhythm of prayer, faith, and love, and work which makes one's progress smooth. The mists of doubt and apathy arise and corrode one's heart and mind, impeding one's progress and restricting one's response to the magnetic force of love which streams across the bridge. It is then one breaks step and falls to his knees and hangs on until the force of love restores faith and direction to the crossing.

28 "This is where the Church and its Authorities come in. When they speak it is as if the force of love calling to us becomes vocal and adds impetus to our response to it, as a voice calling to us from farther along the bridge saying, 'Have faith, this is the way.'"

29 "Thank you and God bless you and our prophet, whom I have never met, but have learned to love more dearly because of you."

30 In this analogy this gifted sister has borne witness to the power of one who tries sincerely to teach the truths of the gospel. Through inspired teachers and parents, one not only can come to know the prophet of God, as she has said, but can come to know God the Father and his Son Jesus Christ and thus gain an eternal anchor to his soul.

31 The Weekly Home Evening

32 For over half a century, the leaders of this Church have counseled with parents in the home to gather their children around them in a weekly Home Evening and there teach the truths of salvation--honesty, sobriety integrity, and chastity. One of our leaders has promised that if parents would do this, "ninety-nine out of every hundred children ... will observe them through life." (The Discourses of Wilford Woodruff, pp. 267-268.)

33 This year our leaders have directed us in an intensive effort to observe this weekly Family Home Evening. Lesson materials with suggested activities have been
From a psychiatrist comes this unusual comment:

"My professional activity," he said, "brings me in contact with many church members who have problems. It was a most refreshing experience to receive the Family Night manual and to see the lesson materials. Most of the problems I see could be corrected if members of the Church could just understand and live the first three lessons in the Family Night manual. Inferiority feelings, trying to be someone else other than one's self, and failure to believe in repentance create the background for most of the problems I see. The Church Family Night program is the most effective preventive program I have seen." (Dr. Carlos Madsen.)

Testimonies coming from young families concerning these programs as they put them into practice in their little families continue on and on, as we could tell you of the reawakening [page 16] which has come to parents as they are led by the family home manual to guide their children through these important years of their lives.

Just as a flood-lighted temple is more beautiful in a severe storm or in a heavy fog, so the gospel of Jesus Christ is more glorious in times of inward storm and of personal sorrow and tormenting conflict. When the density of the fog of doubt and uncertainty and dangers in the way ahead put fear into our hearts, God's eternal light of gospel truth is more beautiful than ever before because of our greater need.

May we remember the history of past generations and their failure to teach their children, lest the "sins of today's children be upon the heads of today's fathers."

I bear testimony to all within the sound of my voice that God does live and that his Church, bearing the name of Jesus Christ our Savior, is among us today. That each and all of us may live so that we may be guided by the truths taught therein and teach our children to do likewise, I pray in the name of the Lord Jesus Christ. Amen.

The Choir will now sing, "God So Loved The World," after which Howard C. Maycock, formerly President of the North German Mission, will offer the benediction, and this conference will be adjourned until 2:00 p.m. this afternoon. We request that the audience remain seated after the benediction as the Choir broadcast will follow immediately, and any disturbance in the congregation should be avoided.

The Choir will now sing.

The Choir sang as a closing number, "God So Loved The World."

Elder Howard C. Maycock, formerly President of the North German Mission, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

The Conference reconvened promptly at 2:00 p.m., April 4, with President Hugh B. Brown, First Counselor in the First Presidency conducting. President David O. McKay, upon the instructions of his physician, remained in his apartment where he watched and listened to the services by means of television.

The music for this session was furnished by the Salt Lake Tabernacle Choir.

President Hugh B. Brown

This is the second session of the 130th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the historic Salt Lake Tabernacle on Temple Square. Yesterday and Friday, this building was filled with officers and teachers of the Primary Association, who were assembled in their annual General Conference. We wish to commend the General Primary presidency, members of the General Boards, stake and ward officers, for their unselfish service to the children of our Church. May God bless them for their faithfulness and loyalty.

We are pleased to have in attendance at this conference the following General Authorities who have come from foreign countries: Elder Ezra Taft Benson of the Council of the Twelve and president of the European Mission; Elder Mark E. Petersen of the council of the Twelve and president of the West European Mission; Elder A. Theodore Tuttle of the First Council of Seventy and president of the South American Mission. All of the General Authorities of the Church are present excepting President David O. McKay, who has yielded to the instructions of his physicians and decided not to attend this afternoon. We were all delighted with his attendance this morning.

We are very pleased to announce the proceedings of this General Conference will be given the most extensive coverage by means of radio, television and short wave that the Church has ever had. Over 200 television and radio stations are carrying all or parts of the Conference; key to the entire operations, KSL television in Salt Lake City. You may be interested in knowing that the conference sessions will be released over Church-owned international short wave station WRUL with studios in New York. This station will handle the transmission for the proceedings of the conference sessions on April 4th and 5th to 109 countries in Europe parts of Asia, Africa, Central and South America, Mexico, and the Caribbean area. The corps of translators will be on hand to convert the words of the conference speakers into German, Spanish and Portuguese, making it possible for the immediate transmission of the messages of the General Authorities. By television and over many radio stations in South America, conference sessions will be translated into Spanish and Portuguese. All of the sessions of this conference will be re-broadcast over KSL radio from 1:00 a.m. to 5:00 a.m. following each conference day, and can be heard in many parts of the United States and the world. We express gratitude and our deepest thanks to the owners and operators of radio and television stations for their cooperation in making it possible to give such an extensive coverage to the proceedings of this conference.

We call attention again to the beautiful flowers on the stand, which were supplied to us by the Tacoma Stake, the Oakland-Berkeley Stake, the Mesa 11th Ward, and the San Jose West Stake. I need not enumerate further, but we appreciate them very much.
Gratitude for Faith and Courage of Ancestors

However, when he heard the message of two Mormon missionaries that God the Father and his Son Jesus Christ were living personages and that they had appeared many were then, as they are today, ignorantly worshiping an unknown God, or denying him entirely. (See Acts 17:23 ff.)

Confused because of the teaching of the different churches that God was an incorporeal being with no material body, parts, or passions. In fact, as Paul told the Athenians, community; and that they believed in and served God as they understood. Though they had read and studied the Bible and believed that it was the word of God, they were

The records which we have tell us that they were honest, honorable, upright, and God-fearing men; that they were good citizens; that they were interested in their community; and that they believed in and served God as they understood. Though they had read and studied the Bible and believed that it was the word of God, they were confused because of the teaching of the different churches that God was an incorporeal being with no material body, parts, or passions. In fact, as Paul told the Athenians, many were then, as they are today, ignorantly worshiping an unknown God, or denying him entirely. (See Acts 17:23 ff.)

As an opening number the Choir sang "Lovely Appear," conducted by Jay E. Welch, Assistant Tabernacle Choir director.

PRESIDENT NATHAN ELDON TANNER Second Counselor in the First Presidency

The Choir will now favor us with "His Yoke is Easy," conducted by Richard P. Condie, after [page 18] which President Nathan Eldon Tanner, second counselor in the First Presidency of the Church, will be our first speaker. He will be followed by Elder Delbert L. Stapley of the Council of the Twelve.

P7 Nathan Eldon Tanner

P6 My heart is full of gratitude for the many blessings I enjoy. I am grateful that I live in this land of peace and plenty, opportunity and freedom; for my membership in this Church, for the knowledge I have, a knowledge beyond doubt or question, that God is a personal God, that he lives, and that he so loved the world that he gave his Only Begotten Son for you and me, that whosoever believeth in him shall not perish but have everlasting life. Yes, I know as I know I live, and as Peter also knew when he answered Jesus: "Thou art the Christ the Son of the living God." (Matt. 16:16.)

Let us never forget that these freedoms which we enjoy, the blessings and comforts and ideals which are ours, as well as the progress which has been made in every field of endeavor, have been gained by the sacrifice, [page 19] the pain, tears, and agony of some souls who had every reason to be discouraged but who had faith in God and fought on to victory.

P10 Gratitude for Faith and Courage of Ancestors

P11 Again here and now I wish to express my appreciation to my Heavenly Father for the fact that my great-great-grandfather, John Tanner, and his son, Nathan, and their families had the faith and courage to join The Church of Jesus Christ of Latter-day Saints shortly after it was organized, and when it was so unpopular.

P12 President Hugh B. Brown

P13 The Tabernacle Choir will now favor us with "His Yoke is Easy," conducted by Richard P. Condie, after [page 18] which President Nathan Eldon Tanner, second counselor in the First Presidency of the Church, will be our first speaker. He will be followed by Elder Delbert L. Stapley of the Council of the Twelve.

P14 We will hear from the Choir.

P15 Singing by the Choir, "His Yoke is Easy."

P8 Many times have I expressed my gratitude to my Heavenly Father that my forefathers had such a belief in God and such a determination to worship and serve him according to the dictates of their own conscience and without restrictions that they were prepared to give up everything they had and leave their native land and come with the Pilgrims in the Mayflower to this great land where they could enjoy that freedom of worship. Though they suffered many hardships, the rigors of cold and starvation and influenza from which more than half of them lost their lives, the survivors thanked God for the privilege of religious freedom, which to them was sufficient reward for all the untold suffering through which they had come.

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P2 Brethren and sisters, it is with a deep feeling of humility and heavy responsibility that I stand before you this afternoon, and I sincerely pray that the Spirit and blessings of the Lord will attend and direct our thinking at this time.

P3 I wish to congratulate the choir on their lovely singing and to express my appreciation for the beautiful prayers and the inspiring talks given by the brethren during the first session of our conference this morning.

P4 On behalf of the First Presidency I bring greetings and blessings to all assembled in this historic Tabernacle this afternoon and to our radio and television audiences everywhere.

P5 Gratitude for Many Blessings

P6 My heart is full of gratitude for the many blessings I enjoy. I am grateful that I live in this land of peace and plenty, opportunity and freedom; for my membership in this Church, for the knowledge I have, a knowledge beyond doubt or question, that God is a personal God, that he lives, and that he so loved the world that he gave his Only Begotten Son for you and me, that whosoever believeth in him shall not perish but have everlasting life. Yes, I know as I know I live, and as Peter also knew when he answered Jesus: "Thou art the Christ the Son of the living God." (Matt. 16:16.)

P7 I am so thankful for my wife and family, for my progenitors, for my grandchildren, my friends and associates, for the health and strength that my family and I and all of us enjoy; also, that my family and I can kneel down and pray to a personal God who we know is interested in us, who will hear and answer our prayers, who has given us the gospel which, if lived, will lead to immortality and eternal life. What a strength it is to know that we are God's spirit children, that we are made in his image, and that we can go with our problems to him as our Father in heaven.

P8 Many times have I expressed my gratitude to my Heavenly Father that my forefathers had such a belief in God and such a determination to worship and serve him according to the dictates of their own conscience and without restrictions that they were prepared to give up everything they had and leave their native land and come with the Pilgrims in the Mayflower to this great land where they could enjoy that freedom of worship. Though they suffered many hardships, the rigors of cold and starvation and influenza from which more than half of them lost their lives, the survivors thanked God for the privilege of religious freedom, which to them was sufficient reward for all the untold suffering through which they had come.

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P12 The records which we have tell us that they were honest, honorable, upright, and God-fearing men; that they were good citizens; that they were interested in their community; and that they believed in and served God as they understood. Though they had read and studied the Bible and believed that it was the word of God, they were confused because of the teaching of the different churches that God was an incorporeal being with no material body, parts, or passions. In fact, as Paul told the Athenians, many were then, as they are today, ignorantly worshiping an unknown God, or denying him entirely. (See Acts 17:23 ff.)

P13 However, when he heard the message of two Mormon missionaries that God the Father and his Son Jesus Christ were living personages and that they had appeared to the young boy Joseph Smith when he went into the grove to pray, as Christ had appeared to Paul, John Tanner believed them. And when he was told of the restoration of the priesthood and that God had spoken to man again and had chosen an individual, Joseph Smith, as a prophet, seer, revelator, and translator by whom the Book of Mormon had been translated, he knew that this was true. It brought joy and satisfaction to his soul and brought renewed faith and hope when he realized that the true and everlasting gospel in its fulness had been restored to the world.

P14 How grateful I am that his faith in God and his understanding of the gospel and his desire to serve God and keep his commandments were so great that he and his family did not hesitate to join the Church and go through all the persecutions that the Saints endured at that time. They, with thousands of others, were driven out of their homes and, leaving everything they had, were driven west across the plains to the Rocky Mountains to this the Great Salt Lake Valley, where they could enjoy freedom of worship for which they had sacrificed so much.

P15 Testimony of Truth
As a result I have been taught since my youth to have complete faith in God the Eternal Father and in his Son Jesus Christ and in the Holy Ghost and to realize that Christ gave his life for us and was resurrected, literally resurrected, and through his atonement we will all be resurrected, and that all mankind may be saved by obedience to the laws and ordinances of the gospel.

I wish to bear my testimony, too, that I know that God speaks to his people today through a prophet as he has done in the different dispensations of which the Bible and the Book of Mormon bear witness so clearly. I cannot express in words my deep appreciation for the privilege I have of associating so closely with his Prophet David O. McKay who leads the Church today under divine guidance.

It is a great opportunity, privilege, and blessing to be able to dedicate my time and efforts entirely to sustaining him as a prophet of God in the service of our Maker and of our fellow men and of working so closely with these devoted General Authorities to whom you have listened and to whom you will listen in this conference.

I pray that God will give us wisdom and direct our efforts as we endeavor to lead the people in the paths of truth and righteousness. We are greatly concerned about conditions in the world today, particularly the evils and temptations facing our youth. We realize that the great threat of the future today is the decay of spiritual, moral and family life.

It is alarming to see how crime is increasing throughout the whole of the United States and, for that matter throughout the world. In the USA there was an increase in 1964 over 1963 of 250,000 serious crimes that were reported by the agencies. And the statistics as issued by J. Edgar Hoover, Director of the Federal Bureau of Investigation, show that in a city the size of Salt Lake City the increase in crime was up from 12 to 17 percent. There was 17 percent more murder, 14 percent more forcible rape, and 17 percent more robbery in 1964 than in 1963.

Conditions in the world are appalling. We have men who from the pulpit are questioning the divinity of Jesus Christ. They do not understand the kind of God they worship, and people everywhere have lost their faith and don't know where to turn. Also it is shocking indeed to read the articles appearing in the magazines and papers today on the question of morality. One can hardly believe what he reads.

In order to make clear and to leave no doubt as to what I mean I shall refer to statements that have appeared in books and magazines and have been attributed to university professors, chaplains, and psychiatrists, many of which seem to challenge Christianity's basic teachings against fornication and adultery.

A new morality is being advocated which proposes an ethic based on love rather than law in which the ultimate criterion for right and wrong is not divine command but the individual's subjective perception of what is good for himself and his neighbor in each given situation.

Some maintain no sexual relationship should be absolutely condemned by the church. Others claim that moral conduct is the sole concern and responsibility of the individual. Some argue that man is free to change occupations, homes, states, or countries and ask why he should not be free to change married partners.

We all realize and are most thankful that these views are not generally accepted and, in fact, are strongly opposed by most people. Dr. Norman Vincent Peale in commenting on the alarming new line on morals says: "For my part, I have had too much experience with raw human nature to believe you can scale down moral standards in any area and not reap a whirlwind of broken lives." ("The Alarming New Line on Morals," Deseret News, February 26, 1965. Permission granted by Norman Vincent Peale.)

As Paul admonished the Galatians: "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap.

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:78.)

Dr. Peale goes on to say, "The sophisticated-intellectual hue and cry that we must get rid of the old sense of guilt is less than impressive. Guilt can be a pretty healthy deterrent that puts the fear of God into people, stiffening their moral sense and motivating them to live right." (Peale, op. cit.)

He then asks the question: "Should the church still teach a high standard of personal morals?" and answers "It may shock you even to have the question raised, but unfortunately a few ministers are verging toward a permissiveness that disturbs a lot of thoughtful people. The effort seemingly is to keep the church somewhat in line with paganistic viewpoints in an effort, I suppose, to maintain an influential rapport with these elements. The policy seems to equate Christian morality with worldly morality rather than the maintenance of a system of moral absolutes. In effect, the new permissive policy seems to reduce Christianity to the world rather than to employ the tougher and more skillful strategy of bringing the world up to Christianity." (Idem. Italics added.)

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Imagining young people in our schools and universities who have not been taught in their homes or in their churches an unwavering faith in God and the importance of good, clean, moral living having to face this kind of thinking and temptations and evil that is found throughout the world today. This must be shocking to the parents who realize that such things are going on. There is a very serious and great danger, however, and that is that many, many of our parents do not realize, nor will they believe, that these are the conditions in the world today and therefore seem to be prepared to let nature take its course.
We greatly appreciate and wish to express our wholehearted support to all who are engaged in the fight against evil, and we want you to know that the Church of Jesus Christ is determined to do all in its power through its auxiliary organizations, its priesthood quorums its missionary program, and through the families of the Church to uphold righteousness and live and teach the fundamental principles of the gospel which is the plan of life and salvation.

We greatly appreciate the thousands and thousands of individuals throughout the Church who are prepared to accept office and responsibility in the Church and faithfully live the gospel and teach it to all who will listen, and to also the hundreds of thousands of parents everywhere who are endeavoring to live and teach a faith in God and the principles of right living to their families.

We must be an alert people, ever defending our rights, liberties, and ideals by active and interested participation in all which concerns us. Throughout this nation many doors in devious ways are being opened to the underworld with their racketeering and evil designs. It seems so many of us who could act cooperatively and legitimately are doing little about it. Too many of us are naive, innocent, and unsuspecting in these matters. We do not acquaint ourselves sufficiently with vital issues which should concern us, nor do we always determine the motives behind them; therefore, by our complacency and the subtle claims of value by the promoters, we seem to be unaware of the seriousness these issues present.

There are many do-gooders and preferential organized interests which confuse many issues and tend to dominate by coercion and intimidation the minds and the morale of men. Honest and honorable men and women are instant subjects of deception by the unscrupulous, ambitious agents of darkness.

It is encouraging to know that my grandchildren, twenty-four of them, are being taught to pray to God and thank him for his many blessings and ask for his guidance and strength from day to day, to have faith in him, to realize that they have a purpose in life, and that the principles taught by Jesus Christ are the principles by which we must govern our lives. Where can you find a lovelier sight than a family kneeling together in prayer to their Father in heaven in the full knowledge that he can and will hear and answer their prayers?

Also, it gives them an opportunity to get better acquainted with their children, to know what they are thinking, and to let the children know what the parents are thinking, what they believe, and what is right. And the children really enjoy it. They are taught that we are the children of God and that as his children we have that spark of divinity in us which makes it possible for us to reach immortal heights by living according to the teachings of the gospel of his Son Jesus Christ.

Beware the Forces of Destruction

There are many-headed serpents at work in the world, and often unknowingly, or unwittingly, but certainly unwisely, some folk play into the hands of wicked, designing men and endorse and promote their crafty schemes and plans which are evil and harmful to the society of decent men and women. These evil influences which are insidiously creeping in among us paint an alarming view for the future if we do not awaken and take proper action to reverse these undesirable trends.

"Monster of frightful mien"

The issues may not appear to be too insignificant when each promotion is quietly initiated, but with an apathetic populace and the sympathetic support of misguided prominent men and women, both in and out of public office, they are coming with more regularity and frequency as power of position increases. Too many of us are naive, undiscerning, and unsuspecting in these matters. We do not acquaint ourselves sufficiently with vital issues which should concern us, nor do we always determine the motives behind them; therefore, by our complacency and the subtle claims of value by the promoters, we seem to be unaware of the seriousness these issues present.

Only with knowledge of the affairs and happenings of national, state, and community interest, with eternal and watchful vigilance, can the honest in heart be safeguarded against designing men and the underworld element of iniquity, who want to set up for financial gain many forms of vice and harmful substances detrimental and degrading to the physical, moral, and spiritual well-being of young and old alike.

Evil Is Aggressive and Ruthless

When these Satanic influences get their foot in the door, they will attempt to ride roughshod over the barriers of decency to expand their diabolical plans and operations. All the proposed controls to these evils will be swept aside and the innocent and undiscerning exposed to every nefarious scheme promoted by such powerful organized interests.

The Best Defense

We must be an alert people, ever defending our rights, liberties, and ideals by active and interested participation in all which concerns us. Throughout this nation many doors in devious ways are being opened to the underworld with their racketeering and evil designs. It seems so many of us who could act cooperatively and legitimately according to just purposes and procedures conform by coercion because it is the order of the lay, rather than take an active part for that which is right and be courageous enough to stand up and be counted for being on the side of right.

I do not mean people or groups should lawlessly take things into their own hands, but rather seek redress by personal or written petition according to the rights and privileges guaranteed by the basic constitution of this land. To assure security of righteous purpose, the Lord has warned and counseled:

"... when the wicked rule the people mourn.

"Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should serve to uphold; otherwise whatsoever is less than these cometh of evil." (D&C 98:9-10.)

There are many do-gooders and preferential organized interests which confuse many issues and tend to dominate by coercion and intimidation the minds and the morale of men. Honest and honorable men and women are instant subjects of deception by the unscrupulous, ambitious agents of darkness.

Power on the Lord's Side
The Lord has spoken and warned:

16 "Hearken, O ye people, and open your hearts and give ear from afar and listen, you that call yourselves the people of the Lord, and hear the word of the Lord and his will concerning you.

17 "For this is a day of warning, and not a day of many words. For I, the Lord, am not to be mocked in the last days." (Ibid., 63:1, 58.)

18 He has further said that he require! the heart and a willing mind and the obedience of the children of men in these last days, and that he expects us to walk in all the commandments of God blameless. (See ibid., 64:22, 3488: 133.)

19 The Lord has declared that "... the rebellious shall be pierced with much sorrow,..." (Ibid., 64:22, 3488: 133.)

20 "They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world,..." (Ibid., 1:3, 15-16.)

21 "Now is the time to show!"

22 The enemies of righteousness should know our works, sincerity of purpose and convictions, and where we as a Church and people stand on vital moral issues.

23 All good, honorable men and women are invited, welcomed, and received gladly in our communities to enjoy the benefit of our society, spiritual environment, companionship, and friendship. All of us should be intensely interested in wholesome community life with a moral and spiritual influence where families are free from all forms of vices and enticements to do evil. We should not open our doors to questionable influences because we are not interested in them nor do we wish to expose ourselves or our loved ones to that which they offer. No individual or institution or organization [page 24] of men can offer anything comparable to what the Lord has given his people. It is his gospel plan and way of righteousness we seek. Anything contrary cannot bring happiness and peace. As people of the Lord we are different, and we choose, and I hope dare, always to be different.

24 Uphold the Ways of the Lord

25 We are therefore set apart to uphold the ways of the Lord and sustain the virtues of Godliness in our personal lives and by our example of righteousness stand as an ensign of hope and goodwill to the nations of the earth.

26 The Lord has declared that "... the rebellious shall be pierced with much sorrow,..."

27 "For they have strayed from mine ordinances, and have broken mine everlasting covenant;

28 "They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world,..." (Ibid., 1:3, 15-16.)

29 No Compromise with Evil

30 Can we risk liberality in our personal viewpoints and interpret to our own selfish ends the revelations from the Lord as taught in scripture and by divinely called men and thus attempt to set at naught the commandments of God? We are advised not to trifle with sacred things. It isn't wise for man to set aside the counsels of God and walk in his own way, which way is a path of pitfalls and of the errors of darkness. Every soul should seek through righteousness the light of the Spirit as a guide through his entire mortal life.

31 In large measure truth these days is so screened and bantered about that it walks a tightrope. Truth not only requires of us a good knowledge of the revealed word which constitutes our path of safety for the kind of life God intends us to live, but also faith and testimony of those things which give us the motivating desire to act according to the will of God. Our beloved Savior said he came "... not to do mine own will, but the will of him that sent me."

32 "... for I do always those things that please him." (John 6:38, 8:29.)

33 Vigorous Offensive Guided and Sustained by Righteousness and Truth

34 The same reverent attitude and willing obedience should abide in the hearts of all mankind today.

35 Are we at any time ever justified in sacrificing the teachings of eternal principles for gain or favor to satisfy our personal desires and vain ambitions? Are we ever justified when we appease individuals or organized pressure interests whose demands are adverse to the beneficial moral and spiritual blessing of people?

36 Mormon, an ancient prophet of the Americas, wisely said:

37 "Wherefore, all things which are good cometh of God- and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually.

38 "But behold, that which is of God inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God." (Moroni 7:12-13.)

39 This statement rings with truth and understanding.

40 Nephi, another great American prophet, records that he was led by the Spirit of God in the things which he did. Explaining to the understanding of his brothers on one occasion about the teachings of their father which they did not comprehend, he asked them this enlightening question:

41 "Have ye inquired of the Lord?" (1 Nephi 15:8.)

42 Here is an important key. It takes faith to inquire of the Lord, and faith requires righteousness of lives to secure an answer from God.

43 Another early American prophet counseled:

44 "For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, . . ." (Mosiah 3:19.)

45 Can a man or woman who inquires of the Lord and truly desires to be led [page 25] by the Spirit and willingly yields to he enticings of the Holy Spirit support and
We are not true to our God nor supporting as we should the gospel of his Son, our Beloved Savior, when we give encouragement to and champion iniquitous causes of sin and degradation, which can only destroy the virtues of Christlike character and he fundamentals of true religion in the lives of people.

The great Prophet Alma admonishing his people said:

"... can ye imagine yourselves brought before the tribunal of God with your souls filled with guilt and remorse, having a remembrance of all your guilt, yea, a perfect remembrance of all your wickedness, yea, a remembrance that ye have set at defiance the commandments of God? . . ."

"I say unto you, can ye look up to God at that day with a pure heart and clean hands?"

"I say unto you, can ye think of being saved when you have yielded yourselves to become subjects to the devil?" (Alma 5-18-20.)

Later, in this same discourse the following is recorded:

"For I say unto you that whatsoever is good cometh from God, and whatsoever is evil cometh from the devil." (Ibid., 5:40.)

"For behold, the Lord hath said: I will not succor my people in the day of their transgression; but I will hedge up their ways that they prosper not, and their doings shall be as a stumbling block before them." (Mosiah 7:29)

"Trust not those secret plans unto this people, but teach them an everlasting hatred against sin and iniquity." (Alma 37:32.)

Continuing, he admonished:

"Teach them to never be weary of good works, but to be meek and lowly in heart; for such shall find rest to their souls." (Ibid., 37:34.)

In our day the Lord has declared:

"... mine anger is kindled against the rebellious, . . ."

"And he that will not take up his cross and follow me, and keep my commandments, the same shall not be saved.

"Behold, I, the Lord, command; and he that will not obey shall be cut off in mine own due time, after I have commanded and the commandment is broken." (D&C 56:1-3.)

The following are some additional latter-day scriptures which are most meaningful and a knowledge of which should encourage every person to righteous living and Godly pursuits:

"Verily, verily, I say unto you, wo be unto him that lieth to deceive because he supposeth that another lieth to deceive, for such are not exempt from the justice of God." (Ibid. 10:28.)

"And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth [page 26] out of the mouth of God." (Ibid. 98:11.)

"Therefore, be not afraid of your enemies, for I have decreed in my heart saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy.

"For if ye will not abide in my covenant ye are not worthy of me." (Ibid., 98:14-15.)

"And this shall be our covenant--that we will walk in all the ordinances of the Lord." (Ibid., 136:4.)

"Wherefore, let every man beware lest he do that which is not in truth and righteousness before me." (Ibid. 50:9.)

"For of him unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation.

"... and inasmuch as ye keep not my sayings, which I give unto you, ye become transgressors; and justice and judgment are the penalty which is affixed unto my law." (Ibid., 82:3-4.)

"My brothers and sisters and friends, these scriptural quotations clearly define the true course God would have us live. To keep the commandments of God is the whole duty of man. God has decreed that his law is to be kept on this land.

It is our obligation to unitedly stand firm and steadfast and immovable in keeping the commandments of God and unequivocally support firmly that which God has revealed and teaches so clearly to the understanding of all who desire to understand. We cannot be passive nor complacent about issues which destroy the rights, privileges, and freedoms which God has given us.

Should any individual or group deprecate or deal loosely with temporal, moral, and spiritual basics, the blessings of heaven will not abide with them. We cannot go along with the crowd and do as they do. We choose to be different because we are different. To be worldly minded separates us from heavenly blessings and opportunities for true happiness and peace.
We should never waver as a people in our determination to support moral issues. Any vacillation would permit our courage to be tested for enactments and promotions which are evil and harmful in nature. It reminds one of the dares youth often make to each other to do something that is not proper or right or wise. Accepting a dare often ends disastrously. There is no wisdom or justification in giving ear to such taunts and irresponsible challenges. We must uphold and maintain that which we believe and know to be right with a firmness of conviction and purpose. This will provide a wholesome moral and spiritual influence in our communities and appeal to those who desire a quality environment for a peaceful and rewarding home life where children can grow up with companionships of young men and women with like moral and spiritual standards and ideals.

I pray that God will bless all of us to be true and faithful to the trusts, obligations, and covenants we have entered into with him and to honorably keep every condition of our vows, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder Delbert L. Stapley of the Council of Twelve has just spoken to us, and before him President Nathan Eldon Tanner of the First Presidency.

We have just received an interesting note which I am sure will enjoy hearing. Elder E--ra Taft Benson received word from his daughter in Frankfurt, Germany, at noon that the proceedings of this morning's session were heard there in Germany in the German language and they came through beautifully to the edification and blessing and delight of the members of the Church and their friends.

The Choir and congregation will now join in singing, High On A Mountain Top, A Banner is Unfurled," conducted by Jay E. Welch. After the singing Elder Bruce R. McConkie of the First Council of Seventy will speak to us.

The Choir and congregation joined in singing the hymn, "High On the Mountain Top."

President Hugh B. Brown

Elder McConkie will be followed by Elder A. Theodore Tuttle of the Council of Seventy, and President of the South American Mission.

Elder McConkie.

Elder Bruce R. McConkie of the First Council of the Seventy

There are in the world great hosts of upright and good people, men and women of goodwill, who desire in their hearts to know the truth about religion. They see conflicting claims everywhere, claims supporting both the philosophies of the world and the various religious systems.

These truth seekers feel in their hearts that there ought to be unity where religion is concerned, unity based on complete, ultimate truth. They see movements afoot to bring organizational unity into the Christian world, and yet they find those who give lip service to unity crying, "Lo here is Christ, or there, . . ." (Matt. 24:23.) They wonder why men do not come to a unity of the faith, why they do not find the ultimate truth about religion, just as men come to a perfect knowledge of truth in scientific fields.

Well, this condition has prevailed over the years. It existed in the days of Joseph Smith. He was in the midst of a religious revival on the frontier area of America. He heard the cry that here was salvation, or there. He reached the conclusion that " . . . the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible." (Joseph Smith 2:12.)

Then he read these glorious words in the book of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," followed by the counsel, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (James 1:5-6.) As the Spirit worked upon him, he, meditating upon these words, was led to offer that prayer which ushered in this great, final gospel dispensation.

Now, every person of goodwill, every honest truth seeker, every person with a devout desire to find the truth in the field of religion is faced with the same problem which confronted Joseph Smith, and every person can find the answer in the same way he found it; for God, who is no respecter of persons, in whose sight a soul is just as precious today as it ever was, will give wisdom, will give light and truth and revelation to those who ask in faith.

We are the children of God our Father; he loves us, has an intense interest in our well-being, and desires to see us progress and advance until we become like him. He is willing--provided we pay the investigator's price--to give us wisdom and knowledge to reveal to us the truth about religion so that we can walk in that course and way in which he would have us go.

How to Receive His Answer

In view of this, may I mention a specific way and means which will enable men to get in tune with the Lord, to get themselves in the frame of mind to exercise the necessary faith which will bring a personal manifestation from him as to the truth and divinity of this great latter-day work.

Remember, we proclaim to the world a message, the message of the restoration. This message is that Jesus Christ is the Son of God, that salvation is in him, that because of his atoning sacrifice all men are raised in immortality and those who believe and obey his laws are raised unto eternal life. This message is that in our day, primarily through the instrumentality of Joseph Smith, there has been a restoration of the knowledge of Christ and the knowledge of salvation. And this message is, further, that The Church of Jesus Christ of Latter-day Saints, as now constituted, is the Church and kingdom of God on earth, the one place where salvation is found, the place where men can come to learn the eternal verities in the fields of religion and salvation.

Now, the Lord has placed in our hands the way and the means to present this message to the world, to present it in such a way that every honest truth seeker can be guided and enabled to know where the truth is. By using this means every truth seeker can learn how to get in communion with Deity and how to get personal revelation from that God who does not upbraid and who desires to see his children come to the light and truth of heaven.

The Book of Mormon

This way and means, given of God to establish the truth of his work, is the Book of Mormon. May I call your attention to the inspired words of Joseph Smith, words written by the spirit of prophecy and revelation on the day the Church was organized in this dispensation. In them the Prophet first announces that the Church has been organized. Then he says that . . . through faith, God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all other whiteness"; (D&C 20:6.)
evidence of poverty everywhere. Small children scantily dressed in oft-mended clothing carry water and help gather herbs for food. Always there is the tending of flocks of llamas which graze with the sheep.

In many places in the Cordillera [Andean mountain range] they thresh as in the days of the Savior. Oxen tread the grain, and it is winnowed in the wind. Burdens are carried on colorful llamas or burros or, more likely, the human back.

Moroni's Promise

Well, as the keystone of our religion, it is the thing upon which we stand or fall. If it is true, this whole system of religion is true because God's hand is in it; if it is not true, then our system of religion is false. But thanks be to God, this book is true! And thanks be to him also, he is willing, desirous, by the power of his Spirit, to bear record of that fact to all honest truth seekers in the world in which event they then know of the divinity of the work; and if they are willing to abide and walk in the light having the courage of their convictions they come and join with the Saints of God and get on the path leading to eternal life.

Joseph Smith said: "I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book." (DHC, 4, 461.)

The Church of Christ in the Andes

They live today much as they lived in centuries past—in the age of the hand scythe and the crooked stick for a plow. Acres of ground are still cultivated by a farmer using his foot plow with two handles, designed in the days of the Incas.

High in the Andes the Indians cultivate small farms which, like a patchwork quilt, cover the mountains from the crest to the river. Adobe mud huts, with their thatched roofs showing shaggy-like, dot the landscape. Judged by our luxurious standards, their huts are pitiful indeed. For hundreds of thousands existence is bare.

Now; if this book is what we say it is, Joseph Smith was a Prophet of God; Jesus Christ is the Son of God, the one by whom salvation comes; and this Church and kingdom was set up, [page 29] ordained, and established by the opening of the heavens, by the principle of revelation. The Book of Mormon has been given to the world to prove the divinity of the work, and our challenge is that men of goodwill, upright and good people everywhere, will take this book and learn what is in it and then ask God whether it is true.

Joseph Smith said: "I have translated the book, even that part which I have commanded him, and as your Lord and your God liveth it is true." (D&C 17:6.)

In the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder A. Theodore Tuttle will be followed by Elder Paul H. Dunn of the First Council of Seventy, who in turn will be followed by President Mark E. Petersen of the Council of the Twelve and President of the West European Mission. He will be our concluding speaker.

ELDER A. THEODORE TUTTLE Of the First Council of the Seventy

My dear brothers and sisters:

Within the month Sister Tuttle and I stood in the mountain fastness of the Andean highlands. We were visiting among the Indian people, where recently we have established the Church.

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In many places in the Cordillera [Andean mountain range] they thresh as in the days of the Savior. Oxen tread the grain, and it is winnowed in the wind. Burdens are carried on colorful llamas or burros or, more likely, the human back.

The women's blouses of bright hues are softened by the earth tones of their homespun skirts. Long black braids, often interwoven with bright strips of cloth, are topped by a white straw hat or a colored felt derby, denoting their clan or city. In addition to their manta, or shawl, they always carry a baby wrapped in a blanket deftly tied across their shoulders, with often another child or two trotting at their side.

Men and boys wear knee-length trousers and plain short jackets of homespun, with undershirts of once bright colors. Knit caps with ear flaps and the necessary poncho complete their attire. If sandals are worn, they are cut from old tire treads. More often than not tile men go barefoot.

Their hillside plots produce crops of corn, small potatoes, grains, and vegetables. Everybody works. Old women tend the babies, spin and knit, cook the meager meals. Small children scantily dressed in oft mended clothing carry water and help gather herbs for food. Always there is the tending of flocks of llamas which graze with the sheep on the rocky hillsides or eat tethered in the fields. An occasional team of oxen and the ever present burro completes the landscape scene in the high Sierras. There is evidence of poverty everywhere.
The Book of Mormon from the Ancestors of These Indians

The Book of Mormon is the word of God and is a record of his ministry among the ancestors of these Indians, Columbus named them Indians. He thought he had discovered the Indies. In reality they are Lamanites. They are descendants of Joseph who was sold into Egypt. The account of their religious experiences was written in hieroglyphics upon plates and handed down from one generation to another, overspreading a 2,600 year period.

The Book of Mormon recounts the departure of these Israelites from their homeland. It says they built ships; crossed the ocean-erected cities; constructed highways; engaged in merchandising, industry, and shipping. It tells of their growth from a few families to hundreds of thousands of people.

It describes their destructive wars and warns of the decline of this once enlightened people. But their prophets foresaw a restoration of their former blessings after the restored gospel is taught to them.

I am wondering if you good sisters here in this building and listening in would pardon me if I visited with your husbands and the dads for just a few moments.

This is still the challenge that it ever was. I stand before you most humble and dedicated in an attempt to convey to you the feelings of my heart on this special day. I, too, seek an interest in your faith and prayers.

Today Indian legends still contain fragmentary accounts of a great Personage who long ago visited among them. Known among different tribes by a variety of names, he is nevertheless always described in similar terms.

An Awakening from Subjugation

There is a gradual awakening of responsibility to the Lamanites. Their governments have helped. Roads are being opened to their formerly inaccessible retreats. Land reforms are becoming effective. Rudimentary education is filtering down to them.

Private foundations such as the Ford and Rockefeller foundations, the Peace Corps, and some universities are working among them. Unfortunately their religion, the influence that should have been the greatest, rather than redeeming, has subjugated them.

Our efforts among these Lamanite people in South America are just beginning, but hold great promise. They are ready to accept the restored gospel of Jesus Christ. They have not been disenchanted with their present subjugated conditions. They are eager and capable of providing their own leadership. They love to learn, to act, to speak, to teach, and to sing. They have an insatiable thirst for knowledge. But they have no books, no equipment, no notebooks, no classrooms, no teachers.

The Gospel and the Priesthood Will Liberate

We have the plan and organization to meet their needs. Through the priesthood quorums the brethren have and can sponsor projects which demonstrate the practical application of theology to daily life—something these people have never seen. Simple projects like making windows in houses to let in not only physical but spiritual light, hanging doors, planting flowers, and erecting centers for education—this is religion in action.

The women's Relief Society organization provides opportunity for girls and mothers to learn home management, baby care, cleanliness. It opens up vistas of service heretofore unknown. The Relief Society motto, "Charity never faileth," gives ample opportunity for these women to participate in mutually beneficial activities.

The Primary Association imparts to the children the one lifesaving bit of knowledge which lifts their lives and goals from the animal level to a spiritual plane. In these Andean communities, youngsters eagerly attend the classes taught by missionaries where they learn, "I Am a Child of God."

The Mutual Improvement Associations afford opportunities unbounded to the scores of idle youth who roam the streets. These young people want to participate in drama, music, dancing, worthwhile classes, and various sports activities. They thrill to the leadership possibilities which activity in the MIA provides.

The Sunday School gives all a chance to learn and grow. All have opportunity to give talks, practice reverence, and expand the depth and extent of gospel learning.

Others could, if they would, supply the serums, and the seeds, and the tools. They could provide the educational opportunities and other things that our Lamanite brethren so urgently need. But they cannot supply the message of truth that we bear, for we declare with authority from God that the gospel of Jesus Christ has been restored to the earth; we declare that the heavens are again open, that a prophet lives today and directs the Church of Jesus Christ. We declare that the Book of Mormon identifies these millions of people who for so long have been anonymous—making known that they are a chosen people, eligible for the promised blessings of their Father.

Their governments have recently accorded them citizenship in their lands, but our message makes them "no more strangers and foreigners, but fellowcitizens" (Eph. 2:19) in the Church and kingdom of God.

The day of the Lamanite is at hand. I bear witness that this is the work of the Lord, that we are in his Church. I bear solemn witness that God lives that Jesus is the Christ, that President David O. McKay is a prophet and the mouthpiece of the Lord to the Church and in the world, and that the Book of Mormon is true. May the Lord help all of us to aid our brethren, the Lamanites, in their striving to reach their destiny, I humbly pray in the name of Jesus Christ. Amen.

My brethren and sisters and friends, to answer a number of questions that have been put to me lately after one year and numerous experiences, this is still the challenge that it ever was. I stand before you most humble and dedicated in an attempt to convey to you the feelings of my heart on this special day. I, too, seek an interest in your faith and prayers.

I am wondering if you good sisters here in this building and listening in would pardon me if I visited with your husbands and the dads for just a few moments.

Father Substitutes for Mother
Every once in a while there comes into the life of each father and husband a tremendous challenge, and some weeks ago it was one of these challenges that brought me to a greater realization of my responsibility as both father and husband. I am sure my experience is not unlike some that many of you here today have had.

It all happened this way. My wife one day, in her interest to go shopping with one of her close friends in the neighborhood, asked if I would be kind enough to attend to the household chores for about four hours during her absence, besides tending our smallest daughter. I assured her I was most anxious to do what I could as a priesthood bearer and as a loving father and husband. And I will have to confess there was a selfish interest at heart, thinking as I did that perhaps here was an opportunity to catch up on some of my own projects.

Well, now, I want to tell you, that was a day I shall never forget. Let me just give you an accounting of my accomplishments on that afternoon:

- I answered the telephone 15 times. Thirteen of those calls were for our teenage daughters.
- I shouted, "Don't Kellie," (that's our five-year-old) 43 times.
- I spread bread with jelly 19 times. Some of my youngest daughter's little friends were visiting with her at the time.
- I stopped 9 different quarrels.
- I wiped noses 12 times.
- I tied shoes 8.
- I shut and opened doors 53 times.
- I bandaged 6 different fingers.
- I answered 11 questions.

And as well as I can figure at this point, I ran approximately 2 1/2 miles without ever going out-of-doors.

Now, brethren, I ask you, how long has it been since you stood in the place of your good wife? For example, two or three days following this little episode, I took this same group of wild Indians to the grocery store and attempted, as all mothers and housewives do, to fill the grocery basket.

There was another challenge, to keep one youngster from digging into the cookie box, while another picked up, dropped, and broke a jar of pickles, and the third in the meantime became lost and, in her anxiety to find her father, shouted so that all the neighborhood could hear, "Daddy, where are you?"

Brethren, fathers, priesthood bearers, I tell you that I sincerely believe that my day is as long and nerve-racking as any represented here. But I wouldn't trade my job and I don't believe most of you would, involved as it might be, for that of a good wife who manages the home, supervises a family of children twelve hours a day and more at times, not to speak of a few other little responsibilities that engage her time from morning until night.

I wish today, brethren, that my wife's husband could remember every evening when he comes home that, no matter how tired he is or how hard he has worked, she has labored just as hard. And no matter how disappointed he may be with the things that have gone on during the day, she has an equal reason to be tired and discouraged with the load of her multidutious and hectic responsibilities.

If my wife's husband could always realize this, I believe he would try even harder than he does to forget his own troubles and would try to bring into his home a spirit of love, fun, optimism, and assurance that would make every member of his family glad to be alive.

There are a number of other things that I wish my wife's husband would do as he views this lovely creature that he has taken unto himself as a bride for time and all eternity--that he would continue to court her and respect her as he has promised to do because of his genuine love and appreciation for her.

I wish my wife's husband would also remember at all times the responsibility he has to direct the affairs of his family, to be the loving father and the companion for his daughters that he basically wants to be but sometimes forgets to be because of busy schedules.

I have been so impressed today with the thoughts and the feelings of our Prophet, Brother Lee, President Tanner, and others who have spoken to us concerning the home and its importance and the role of mother and father in this connection. As they talked to us about these basic issues which should concern all intelligent thinking Americans, I was reminded of one of the finer studies that was made some years ago by Dr. Sheldon and Eleanor Glueck, a husband and wife sociology team at Harvard University. After much research and investigation of many cultures, they developed a scale which could predict delinquency, and they concluded that there were five basic ingredients that assured successful living and happy homes. Their discovery shouldn't surprise the Latter-day Saints because prophets of old, as well as today, have related these to us.

Importance of Role of Father, Mother

I have been so impressed today with the thoughts and the feelings of our Prophet, Brother Lee, President Tanner, and others who have spoken to us concerning the home and its importance and the role of mother and father in this connection. As they talked to us about these basic issues which should concern all intelligent thinking Americans, I was reminded of one of the finer studies that was made some years ago by Dr. Sheldon and Eleanor Glueck, a husband and wife sociology team at Harvard University. After much research and investigation of many cultures, they developed a scale which could predict delinquency, and they concluded that there were five basic ingredients that assured successful living and happy homes. Their discovery shouldn't surprise the Latter-day Saints because prophets of old, as well as today, have related these to us.

Successful Families Require Affection

Briefly stated, they suggested that if you want to have successful family relationships in your home, the mother must show affection for her children. How much has been said from this pulpit on many occasions concerning the role of the mother in the home, and I would be the first to wholeheartedly endorse all these words as to the influence of what that mother can be and the need for her to be constantly available to all young children. I think by nature the mother more normally tends to give this basic love because of her place in the home.

The second basic ingredient would be love shown by the father. And sometimes, dad, even though we have this basic interest and affection for our children, we fail to display it in a way that is meaningful in the lives of these young people. I am sorry to confess there have been times in my so-called busy life when I have neglected this very thing, thinking my dear wife would certainly fill in. I was brought up rather short some years ago by one of my daughters when one Sunday afternoon she took from my coat pocket my appointment book, opened it up, and wrote her name; and as she brought it to me she said, "Dad, I'm wondering if I can have an appointment with you at two o'clock next Sunday." I think you might appreciate in some small measure how I felt, and it was at that moment I began to take a serious inventory of my own life and my responsibilities.

The second daughter on that same occasion chimed in, and she said in almost an echo form, "Dad, why is it that you always have time for other people's children and not for us?" Well, I am happy to announce to this marvelous congregation and all who would hear that I have attempted to right my life as a father and as a teacher in the home, and I am finding as I found some years ago that what our prophets ask us to do is right. I bear fervent testimony of what this can do in any home in America today.

Supervision
The Apostle Paul said that this apostasy was characterized by mankind becoming "... lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

It was not long before apostasy developed within the Christian group itself. It occurred in various ways: partly in doctrine and ritual and much in the daily habits of the people. They sought his life and eventually did crucify him, so completely did they hate the things of God, although professing to serve him in their own self-invented manner.

It was so likewise in the days of the Savior. He fought against the manmade doctrines of his contemporaries and said that to use them in worship was of no value, for they could save no one. He vigorously denounced the sensual living so characteristic of that day. As a result, murderous schemes entered the hearts of his enemies, and they sought his life and eventually did crucify him, so completely did they hate the things of God, although professing to serve him in their own self-invented manner.

This departure from the ways of the Lord was an apostasy, and since that time apostasy has existed among us almost continuously. While groping for the truth, men have made their own religions, established their own moral codes, and have justified themselves in following them.

From the beginning of time it has been the tendency of mankind to drift away from the Lord and to love darkness rather than light. Satan came among the children of Adam and Eve and tempted them and destroyed their faith. The result was that many "... loved Satan more than God." The scripture explains that ". . . men began from that [page 35] time forth to be carnal, sensual, and devilish." (Moses 5:13.)

It began when Satan came among the children of Adam and Eve and tempted them and destroyed their faith. The result was that many "... loved Satan more than God." The scripture explains that ". . . men began from that [page 35] time forth to be carnal, sensual, and devilish." (Moses 5:13.)

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Characteristics of Apostasy

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The Apostle Paul said that this apostasy was characterized by mankind becoming ". . . lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.
p12 "Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,
p13 "Having a form of godliness, but denying the power thereof: . . . " (2 Tim. 3:2-5.)
p14 Usually when people speak of an apostasy from the truth they refer to changes in doctrines or a repudiation of certain beliefs. There has been an abundance of this. Such changes have resulted in the organization of hundreds of churches with different creeds rituals and ordinances, many of them being highly contradictory.

p15 But personal sin is as real an apostasy as any effort to change the law or break the everlasting covenant.

p17 Consider Paul's words again: covetous, proud, blasphemers, false accusers, incontinent, without natural affection lovers of pleasures more than lovers of God.

p18 In other words, personal sin is as much an apostasy from Christ as an acceptance of false doctrines and man-made rituals.

p19 But it is even worse when clergymen, pretending to represent the Christ, compound their apostasy by actually leading people into serious personal sin, at the same time asking them to practice creeds of their own invention which have no power to save.

p20 Iniquity Challenges Christ's Doctrines

p21 The Atlantic edition of Time magazine, March 5, 1965, reported in its religious section that "the 20th Century's sexual revolution directly challenges Christianity's basic doctrines against immorality." The magazine then goes on to say: "Some progressive church thinkers now advocate a 'new morality' to take account of these facts of life. What they propose is an ethic based on love rather than law, in which the ultimate criterion for right and wrong is not divine command but the individual's subjective perception of what is good for himself. . . ." (P. 42.)

p22 The article referred to 900 clergymen and students of religion recently gathered at Harvard University's Divinity School to ponder this so-called new morality. Many among those clergymen expressed the thought that this new moral concept which fosters licentious free love is what they call a "healthy advance" (p. 44) which now will relieve them of the responsibility of living the strict moral teachings of Christ.

p23 Disaster in the Wake of Attempt to Reverse Divine Law

p24 An Episcopal minister, the Reverend Frederick C. Wood, speaking at Goucher College, Baltimore, told a group of young students, and I quote, that "sex is fun--premarital sex is beautiful--we all ought to relax and stop feeling guilty about our sexual activities, thoughts [page 36] and desires." He was thus quoted by the Associated Press and newspapers which I myself read. These newspapers published his picture with the article on his attempt to reverse the divine law.

p25 There are moves in at least two states in America to ease up on laws regulating immoral behavior. Legislators are being asked to rule that adultery should no longer be considered a crime that homosexuals and other deviates should be allowed to practice their depravities legally and without restriction, and that the age of consent for a child to enter public prostitution should be lowered to sixteen years.

p26 This is not only true in America. Similar conditions are found elsewhere with some clergymen and high government officials alike condoning and in some cases encouraging licentious practices.

p27 This is one of the great evidences of the apostasy of mankind from the teachings of Christ.

p28 To reject or try to change the moral law of God is to reject God. To leave the path of virtue as set forth by Christ is an apostasy from Christ. If any segment of Christianity attempts to change the moral law of God, it will attack one of the most basic precepts of heaven and will thereby place itself in the role of anti-Christ.

p29 I ask you: Is God, who the scriptures say is the same yesterday, today, and forever (see Heb. 13:8), now changing his mind? Does Jesus no longer believe what he taught when he was on earth? He said that anyone who looks upon a woman with lust in mind commits adultery in his heart. Note that he says that if we merely look upon another with lust, it is immoral.

p30 Then what does he say about the completion of that act?

p31 Does he call it beautiful as does this so-called Reverend Mr. Wood? Is the Savior now to retreat before the clerics who advocate free love?

p32 Is he to admit that he was mistaken nineteen centuries ago and say that he was not as well informed as these modern clergymen? Will he now withdraw from his position and say that he was too strict for human nature and that he was not realistic?

p33 Has Christ changed his mind?

p34 Is he less understanding than the Reverend Mr. Wood in Baltimore?

p35 Does he know less than Mr. Wood about the urges, the drives, and the temptations of adolescent youth?

p36 If Christ has not changed his mind, can the modern clerics change it for him?

p37 Will he approve a reversal of his teachings?

p38 Will he acknowledge the men who try to make the change? Will he recognize them as his ordained servants? Will he accept the churches which they represent? Will he call them his own?

p39 Will he say that the primrose path is now the road to heaven or that it has become a modern version of the straight and narrow way?

p40 Will he sanction the teaching of immorality to young boys and girls by men who claim to act in his holy name?

p41 For any man to attempt to change the moral law is like trying to change the Deity himself.

p42 It is to ask the Almighty to condone the petting, the necking, the wicked intimacies and perversions which go on in the back seats of automobiles, in motel and hotel rooms, and on park lawns and beaches.

p43 It is asking him to sanction the illegal and murderous abortions which frequently follow.
It is inviting him to smile indulgently and sweetly on misguided young people as they sow the seeds of death and hell.

Easy morality is no morality at all. And certainly where there is no morality, there is no true Christianity either.

I remind these reverend gentlemen of what their own Bibles say. Or do they no longer believe the scriptures?

And if not, can they truthfully claim to be Christians—or ministers of a Christian God?

Apostasy through immorality is at least as bad as returning to paganism.

God still says: "Thou shalt not commit adultery; . . ." (Exod. 20:14.)

Christ still says: " . . . whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5:28.)

And Paul still says of those who deviate from the path of virtue into some of the great perversions, " . . . they which commit such things are worthy of death. . . ." (Rom. 1:26-32.)

Let our so-called progressive Christians beware, lest like the ancient scribes and Pharisees they find that their house, too, has become desolate.

In this modern day God has restored his pure gospel and his divine Church. again he teaches the truth about himself and the way to come back into his presence.

Part of that restoration is a restatement of the moral law.

Again comes his precept commanding: " . . . be ye clean, that bear the vessels of the Lord." (Isa. 52:11.)

Again he appeals for virtue—complete, chaste, unblemished purity—on the part of his followers, for no unclean thing can come into his presence.

By modern revelation he tells us that sex sin is next to murder in the divine category of crime. (See Alma 39:5.)

Virtue is as much a part of the restored gospel as baptism and the resurrection.

Chastity is as vital to us as the law and the prophets.

The work of God cannot abide in the midst of iniquity. His people must not partake of the sins of Babylon or they will cease to be his people. Although we are in the world we cannot indulge in its corruption.

We Latter-day Saints have a great modern message. We announce that God has appeared in our day. He has raised up modern prophets who speak for him, even as did Moses.

He has established his Church again in this generation.

A People of Virtue and Purity

He is rearing a new and modern people, a priestly nation, a people of virtue and purity.

We have hundreds of thousands of youth in this heaven-blessed Church, and they must be taught the restored truth. But they must know that this truth includes virtue as well as worship and that there can be no true worship without chastity.

With all my soul I appeal to the youth of Zion:

Believe with all your heart in the restored gospel as given us through the Prophet Joseph Smith. Believe that this restored gospel is the way of truth and joy. Know that wickedness never was happiness, but that obedience and chastity lead to the abundant life.

Know that virtue is a vital part of the restored gospel and can never he separated from it.

Know and understand that no man or set of men, whether clergymen, educators, or government officials, can change divine law. They are neither greater nor more intelligent than the Almighty.

The Lord asks you to be as clean as he is, so that you may be fit to enter unto his presence and become like him for that is your destiny. May you live for it and thus obtain this great blessing, I earnestly pray in the name of the Lord Jesus Christ. Amen.

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The Lord asks you to be as clean as he is, so that you may be fit to enter unto his presence and become like him for that is your destiny. May you live for it and thus obtain this great blessing, I earnestly pray in the name of the Lord Jesus Christ. Amen.
The Tabernacle Choir will now favor us with "All Hail the Power of Jesus' Name," conducted by Brother Condie, and after the benediction by Elder J. Byron Ravsten, formerly president of the Southern States Mission the general sessions of this conference will be adjourned until 10 o'clock tomorrow morning.

The Choir sang, "All Hail the Power of Jesus' Name," following which the closing prayer was offered by Elder Byron Ravsten, formerly President the Southern States Mission.

Conference adjourned until 10:00 a.m., Monday, April 5, 1965.

C1965 Conference Report, April 5, 1965

Begin

Monday, April 5th.

The third session of the Conference convened promptly at 10:00 am. President David O. McKay was present and presided; President Nathan Eldon Tanner, Second Counselor in the First Presidency, conducted the services.

The music for this session of the Conference was furnished by the Brigham Young University Combined Choruses, with Maughan McMurdie, Conductor. Frank W. Asper was at the organ console.

President N. Eldon Tanner

Under the direction of our beloved President and Prophet, David O. McKay, who is presiding at all the sessions of this great conference, I have been asked to conduct this session. For the information of those who are tuned in by radio or television, we are pleased to announce that we are assembled in the historic Tabernacle on Temple Square in Salt Lake City in the third session of the 135th annual conference of the Church of Jesus Christ of Latter-day Saints. These services are being broadcast in the Assembly Hall by television, and those standing in the doorways may possibly find seats in this building.

We have here some telegrams and cablegrams which I will not read but I would like to say that we have one from New Zealand South Missionaries, one from Johannesburg, from Washington, from Michigan, from Hong Kong, all here this morning, all wishing us well, saying that they are receiving the conference.

This session of the conference will be broadcast as a public service over television and radio stations throughout the world. The names of the stations were announced prior to the beginning of this meeting, and we again express our appreciation to the owners and managers of these stations for the service that they are rendering. Both of the sessions today will be rebroadcast over KSL radio tomorrow morning, Tuesday, starting at 1:00 a.m. to 5 a.m., and can be heard in many parts of the United States, including Alaska, and in Canada, Mexico, the islands of the Pacific, and in many other parts of the world.

We are pleased to note the attendance this morning of special guests, prominent state and city officials, and leaders in the field of education. We extend a cordial invitation and welcome to them. We are also pleased to welcome our stake and ward officers [page 39] from far and near, the temple presidencies, general auxiliary officers of the Church, and all who are gathered in this historic building in this session of our conference.

We also extend a hearty welcome to our vast radio and television audience.

The singing for today's session will be furnished by the Brigham Young University Combined Choruses, with Maughan McMurdie conducting, and Frank W. Asper at the organ. On behalf of the First Presidency and all who are assembled, I extend to you students a hearty welcome. We know that you are well trained and we are very happy to have you here, you who have developed your talents as singers, and we pray that you may be blessed in your presentation today, and in all your righteous endeavors.

We shall begin these services by the chorus singing, "Ye Servants of God," conducted by Maughan McMurdie. The invocation will be offered by Elder Mark E. Andersen, formerly president of the Finnish Mission.

PRESIDENT DAVID O. MCKAY

After being helped to the pulpit by his counselors President McKay said:

I should just like to say there is too much fuss being made. (laughter)

Welcome, brethren and sisters, and God bless you and all those participating in this Conference! May we have a time of rejoicing.

In one of the Scottish books a story is told how when sincere friends came to sympathize with Margaret Howe in the loss of her son, a Scotsman speaking for the group stood up and said to her, "Margaret Howe, there's just ae heart in Drumtochty, and it's sair (sorrow)."

Well, there is just one heart in this Tabernacle, and we have hundreds of groups and millions of people listening in, but there is just one heart in the Church, and it is happy and thankful for the blessings of the Lord. God bless you!

Singing by the Brigham Young University Combined Choruses, "Ye Servants of God."

The opening prayer was offered by Elder Mark E. Andersen, formerly President of the Finnish Mission.

President N. Eldon Tanner

The Brigham Young University Combined Choruses will now favor us with "Jehovah, Lord of Heaven and Earth " conducted by Maughan McMurdie. After the singing President Hugh B. Brown of the First Presidency will address us.

Selection by the Combined Choruses, "Jehovah, Lord of Heaven and Earth."

President N. Eldon Tanner

President Hugh B. Brown, First Counselor in the First Presidency of the Church, will be our first speaker this morning, and he will be followed by Elder Thomas S. Monson of the Council of the Twelve.

Hugh B. Brown
This is the Dispensation of the Fulness of Times

This is the Dispensation of the Fulness of Times referred to by Paul in Ephesians 1:10:

"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:"

It is a philosophy which if followed would provide a solution to the problems of our distraught and imperiled world.

A Living Personal God

The cornerstone of this restored gospel is faith in a Living and Personal God, the Supreme Being. The head of the corner is Jesus Christ, the Son of God, the same as was so fearlessly defended and proclaimed by Peter throughout his ministry. One revealing passage is recorded in the Acts of the Apostles as follows:

"This is the stone which was set at nought of you builders, which is become the head of the corner."

Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." (Acts 4:11-12.)

Man Created In the Image of God

We believe that man was created in the image of God and was placed upon the earth as an embodied spirit that he might have the experience of mortal life, which is an intermediate state between preexistence and immortality.

Pursuant to divine plan, there was a transgression on the part of our first parents, and as a result they were given mortal bodies, and they and all of their descendants became subject to the dissolution of spirit and body through death.

A Redeemer

Also in the divine plan provision was made for a redeemer to break the bands of death and through the resurrection make possible the reunion of the spirits and bodies of all who tabernacle in the flesh. Thus provision was made for the redemption from death of all mankind through the atonement of Christ and for their salvation and exaltation on condition of obedience to the principles of the gospel.

The Church in the Meridian of Time

He made provision for the establishment of his Church in the Meridian of Time, and he instructed his Apostles to complete the organization of the Church and to carry its message to all the world.

But after his crucifixion and the subsequent death of the Apostles, there was a general falling away from the primitive Church. In other words, a universal apostasy followed shortly after the crucifixion, and through this apostasy the priesthood ceased to be operative, and as we read in Eusebius, ". . . when the sacred choir of apostles became extinct, and the generation of those that had been privileged to hear their inspired wisdom had passed away, then also the combinations of impious error arose by the fraud and delusions of false teachers. These also, as there were none of the apostles left, henceforth attempted, without shame to preach their false doctrine against the gospel of truth." Confusion and contention dominated the scene as men attempted on their own authority to establish churches.

The Church Re-established

The announcement of the reestablishment of the Church of Jesus Christ by his own personal appearance was followed by visits from other heavenly beings who restored the priesthood and authorized and supervised the reorganization of the Church. Now this forms the burden of our message. The mission of the Church thus restored is to preach the gospel and administer in its ordinances among all nations preparatory to the second advent of our Savior.

Mortality, One Stage in the Eternal Plan

Man's period of earth life is but one stage in the eternal progressive journey of the soul. Birth and death do not mark the beginning nor the end of existence. The spirits of all men lived as intelligent beings, enjoying the right of choice and free agency before they were born in the flesh. Earth life is for the development and training of the sons of men under the direction and supervision of the Divine Father through his Son Jesus the Christ. Here we have an opportunity to meet opposition, to test our strength, to combat and overcome evil and thereby prepare for future development throughout the eternities. This was the purpose of the creation of the earth, that men might take upon themselves bodies and become candidates for immortality and eternal life. Dr. James E. Talmage sums up the discussion of creation of the universe as follows:

"What is man in this boundless setting of sublime splendor? I answer you: Potentially now, actually to be, he is greater and grander, more precious in the arithmetic of God, than all the planets and suns of space. For him were they created; they are the handiwork of God; man is his son. In this world man is given dominion over a few things. It is his privilege to achieve supremacy over many things.

The heavens declare the glory of God: and the firmament sheweth his handiwork.' (Psalm 19:1.) Comprehensively grand as are the physical creations of the earth and space, they have been brought into existence as a means to an end, necessary to the realization of the supreme purpose, which in the words of the creator is thus declared: 'For behold, this is my work and my glory--to bring to pass the immortality and eternal life of man.' " (Moses 1:39.)

Pre-mortal Existence

All who accept the Holy Scriptures as the word of God must believe the doctrine of the preexistence of Christ and also of all the sons of God. Christ lived with the Father as an unembodied spirit as is noted by the inspired words of John the Beloved, who said:

"In the beginning was the Word and the Word was with God, and the Word was God.
"The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.

In him was life; and the life was the light of men.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

For I came down from heaven, not to do mine own will, but the will of him that sent me.

Christ was chosen before the foundation of the world to be the Redeemer and Savior of mankind. John had a vision to which he refers in Revelation. He saw one, Lucifer, known as the son of the morning, or Satan the dragon, who led the rebellion, and John declares:

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels.

Those among these unembodied spirits who, as Jude says, "kept . . . their first estate," (v. 6) were given the opportunity to experience mortal life whereby their spirits were clothed in bodies of flesh consisting of earthly elements, or as stated in Genesis, made of the dust of the earth. (See Gen. 2:7.) The others who, with their leader, "kept not their first estate" (Jude 6), became the devil and his angels and were permanently denied the privilege of mortal existence, which is prerequisite to exaltation and eternal life.

Man's remembrance of his earlier existence was suspended, and man and woman became earth tenants with power and dominion over all other creatures as we read in Genesis:

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them.

Man enjoys freedom of action and agency of choice, but while free to exercise this volition, he must abide the consequences of his decision. Through trial and error we, like the Master learn obedience by the things which we suffer. As Paul said:

Though he were a Son, yet learned he obedience by the things which he suffered;

And being made perfect, he became the author of eternal salvation unto all them that obey him;

Mortality, Intermediate Stage--Between Eternities

To the entire human race mortal life is a connecting link or an intermediate state, joining the two eternities of the measureless past and the eternal future. All men, sons and daughters of divine parents, are on this earth to experience an enlarged sphere of interest and activity in a terrestrial world preliminary to entrance into celestial glory.

We accept the scriptural account of the creation of man in the image of God. The fall of Adam brought a heritage of mortality and death, and the atonement of Christ made possible man's return to his former estate "added upon." These two divine missions were therefore of universal consequence.

It must not be assumed, however, that the fact of God's foreknowledge of what would be under given conditions was a determining cause, or that such must be. He never has and never will trammel man's free agency, even though men may disobey his immutable laws and bring upon themselves resultant sorrow and condemnation. Though God is omnipotent, he permits many things contrary to his will. But he desires that every soul shall be saved in his kingdom. In fact, he has declared it to be his work and his glory " . . . to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Mortality for Adam's Posterity

We hold, however, that only Adam will be held accountable for his disobedience, although through the transgression the penalty is operative upon all flesh. Even so, the atonement of Christ is available to all, or as Paul said:

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

"Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." (Rom. 5:12, 18.)

The Atonement by Jesus Christ

We affirm as a fundamental principle the biblical account of the atonement wrought by Jesus Christ, and we accept it in its literal simplicity. We hold further that he was the one and the only one fitted to become the Savior and Redeemer of the world. No other man possessed power to hold death in abeyance and to die only as he willed so to do. As it is declared in John 5:26:

For as the Father hath life in himself; so hath he given to the Son to have life in himself;

And in John 10:17-18:

Therefore doth my Father love me, because I lay down my life, that I might take it again.
This is our warning voice to all men, that the God of heaven has set up his kingdom, which, as predicted by Daniel, together with the principles and ordinances, the priesthood and authority, as taught and exercised in the primitive Church. This is our declaration, my brothers and sisters.

We do not accept the doctrine of original sin but believe that children are born innocent, and if they die before they reach the age of accountability, they are redeemed from death through the atonement of the Savior redeemed also from any possible effects of inherited tendency to sin. They, therefore, require no baptism or other ordinance of admittance into the kingdom of God, for they are innocent in his sight.

Salvation from sin is obtainable, then, only through the acceptance of the atonement of Christ and obedience to the laws and ordinances of the gospel. Every man must bring his personal life into harmony with those laws. Thus, as Paul says, Christ “... became the author of eternal salvation unto all them that obey him;” (Heb. 5:9.)

Considering conditions in the world generally, there never was a time more cut off from Christ than ours, or one that needed him more.

We reject the unscriptural doctrine that there are but two places or states of eternal existence—heaven and hell—and that all men will go to the one or the other. According to the record of John, the Savior said:

“In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.” (John 14:2.)

We affirm on the basis of direct revelation from God that graded degrees of glory are prepared for the souls of men and that these comprise in decreasing order the celestial, the terrestrial, and the telestial kingdoms. These several glories are likened unto the sun, the moon, and the stars and were understood and advocated by Paul to the Saints of Corinth as follows:

“There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.”

“Now ye are the body of Christ, and members in particular.

The Savior selected and ordained twelve men whom he called Apostles, and he commissioned them to preach the gospel to all the world. In fact, his Church, both in ancient and in modern times, is built upon the foundation of Apostles and prophets. Quoting Paul again,

“And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone”; (Eph. 2:20.)

The Apostle aptly compared the organization of the Church to the several organs of the human body. As we read in 1 Corinthians, chapter 12,

“Now ye are the body of Christ, and members in particular.

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Are all apostles? are all prophets? are all teachers? are all workers of miracles?

Have all the gifts of healing? do all speak with tongues? do all interpret?

But covet earnestly the best gifts: and yet shew I unto you a more excellent way.” (Vs. 27-31.)

All are essential to the whole, and none is justified in saying to the other “... I have no need of thee.” (1 Cor. 12:21.)

Apostasy and Disintegration

Shortly after the crucifixion of the Christ, the leaven of apostasy and disintegration began to work. The evidence of spiritual decline was observed by the Apostles, and they predicted even a greater falling away, which, in fact, progressed through the early period of Christian persecutions from Nero to Diocletian.

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.” (2 Peter 2:1-3.)

A widespread apostasy from the Church was followed by an apostasy of the Church. This apostasy, which was repeatedly predicted, is attested by history, both sacred and profane. This fact is the justification for the claim of the Latter-day Saints that there has been a restoration of the gospel. This Church, then, is Christianity restored, together with the principles and ordinances, the priesthood and authority, as taught and exercised in the primitive Church. This is our declaration, my brothers and sisters. This is our warning voice to all men, that the God of heaven has set up his kingdom, which, as predicted by Daniel,
ElDER THOMAS S. MONSON Of the Council of the Twelve Apostles

p1 When Jesus walked and taught among men, he spoke in language easily understood. Whether he was journeying along the dusty way from Perea to Jerusalem, addressing the multitude on the shore of the Sea of Galilee, or pausing beside Jacob's well in Samaria, he taught in parables. Jesus spoke frequently of having hearts that could know and feel, ears that were capable [page 45] of hearing, and eyes that could truly see. Today as I gaze into this vast throng and partake of the spirit of this conference, I give thanks to our Heavenly Father for eyes that see, ears that hear, and a heart that knows and feels.

p2 "I am blind"

p3 One not so blessed with the gift of sight was the blind man who, in an effort to sustain himself, sat day in and day out in his usual place at the edge of a busy sidewalk in one of our large cities. In one hand he held an old felt hat filled with pencils. A tin cup was extended by the other hand. His simple appeal to the passer-by was brief and to the point. It had a certain finality to it, almost a tone of despair. The message was contained on the small placard held about his neck by a string. It read, "I am blind."

p4 "And it is springtime"

p5 Most did not stop to buy his pencils or to place a coin in the tin cup. They were too busy, too occupied by their own problems. That tin cup never had been filled nor even half-filled. Then one beautiful spring day a man paused and with a marking crayon added several new words to the shabby sign. No longer did it read, "I am blind."

p6 "I have never been able to school my eyes against young April's blue surprise." To each, however, the coins were a poor substitute for the desired ability to actually restore sight.

p7 The Gift of Sight

p8 Did you happen to notice the United Press International dispatch from Sicily which appeared some weeks ago in our local newspapers? "Five brothers blind since birth got their first dim glimpse of the world Tuesday and cried with delight." The Rotolo brothers were operated on for removal of congenital cataracts. As the surgeon, Luigi Picardo, carefully removed their bandages in a darkened room, how he hoped and prayed that his work had been successful.

p9 The first to speak was four-year-old Calogero, the youngest of the brothers. "The necktie," he cried, tugging at the surgeon's tie. "I can see, I can see." The removal of the bandages from the others' eyes was accompanied by shouts of joy. The boys' father could hardly believe it when he held thirteen-year-old Carmelo's face in his hands and tenderly asked, "Can you see, my son? Can you really see?"

p10 By now, Mother Rotolo, the doctors everyone was weeping for joy. Dr. Picardo replaced the bandages and slowly walked out of the room. Then he sat down on a bench and wept. "Never," he said, "have I felt such extraordinary serenity; such happiness." Thus a skilled surgeon actually brought the gift of sight to five little boys who had been blind.

p11 Each of us knows those who do not have sight. We also know many others who walk in darkness at noonday. Those in this latter group may never carry the usual white cane and carefully make their way to the sound of its familiar tap, tap, tap. They may not have a faithful seeing-eye dog by their side nor carry a sign about their neck which reads, "I am blind." But blind they surely are. Some have been blinded by anger, others by indifference, by revenge, by hate, by prejudice, by ignorance, by neglect of precious opportunities.

p12 Of such the Lord said, "... their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." (Matt. 13: 15.)

p13 Well might such lament, "It is springtime, the gospel of Jesus Christ has been restored, and yet I am blind." Some like the friend of Philip of old call out, "How can I find my way but some man guide me." (See Acts 8:31.) Others are too shy, too fearful to ask for needed help that their precious vision might be restored.

p14 The case of the Rotolo brothers made national headlines. In literally thousands of other instances, the transition from the dense darkness of despair to glorious spiritual light is accomplished without fanfare, without publicity, without the recognition of the world.

p15 From Darkness into Light

p16 In Price, Utah, seventy-six men together with their wives and children walked from darkness into the light of understanding and truth and journeyed to the Manti Temple, there to participate for the first time in sacred, holy ordinances. More than three hundred such men, women, and children came to the Salt Lake Temple from Denver Colorado for the same purpose. In Rigby, Idaho; Cardston, Alberta; and numerous other areas the account has been the same. Hundreds are seeing springtime for the first time.

p17 Let me share with you two typical comments from those who were once blind but who now walk in light and truth, thanks to faithful home teachers and a program sometimes called "Project Temple," which is planned and instituted to motivate brethren long inactive.

p18 Lives Enlightened by Truth

p19 From a family in central Utah: "Before our newly found church activity, we thought we were living average, normal lives. We had our problems, our ups and downs. But there was one thing missing in our home and that was a togetherness that only the priesthood can bring. Now we have that blessing, and our love for one another is greater than we ever dreamed it could be. We are truly happy."
There are men and women everywhere who would be made better by our helping hand. They may be our neighbors, our friends, our business associates. All are our brothers and sisters.

There are men that humble themselves before me; for if they humble themselves before me and have faith in me, then will I make weak things become strong unto them.” (Ether 12:27.)

Should there be anyone who feels he is too weak to change the onward and downward moving course of his life or should there be those who fail to resolve to do better because of that greatest of fears, the fear of failure, there is no more comforting assurance to be had than the words of the Lord: “. . . my grace is sufficient for all men that humble themselves before me; for if they humble themselves before me and have faith in me, then will I make weak things become strong unto them.” (Ether 12:27.)

There are men and women everywhere who would be made better by our helping hand. They may be our neighbors, our friends, our business associates. All are our brothers and sisters.
The prayer of my heart is that such persons everywhere will respond to the kind invitation and gentle touch of the Master's hand and faithfully serve our Lord and our Savior, who so willingly died that we might forever live, hopefully having eyes that really see, ears that truly hear, and responsive hearts that know and feel, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Thomas S. Monson of the Council of the Twelve has just addressed us. Before hearing from Bishop Vandenberg, the chorus and congregation will join in singing, "Come, Come Ye Saints," conducted by Maughan McMurdie.

The Choir and congregation joined in singing the hymn, "Come, Come Ye Saints," with Maughan McMurdie conducting.

President N. Eldon Tanner

We shall now hear from Bishop John H. Vandenberg, Presiding Bishop of the Church, and he will be followed by S. Dilworth Young, First Council of Seventy.

BISHOP JOHN H. VANDENBERG Presiding Bishop of the Church

A historian informs us that about 100 years BC a new milling apparatus had been invented by a master craftsman in the hills of the Fertile Crescent. With this new contrivance the grain was ground into flour by a swiftmoving stream turning a paddle wheel rather than by the laborious method of rotating the millstone by hand. Thus the power of a stream of water was put to work. (Life Science Library [Machines], p. 12.)

The poet Longfellow referred to a far greater power and a more significant milling process when he wrote: "Though the mills of God grind slowly, yet they grind exceedingly small; though with patience He stands waiting, with exactness grinds He all." (Longfellow, Poetic Aphorisms: Retribution.) By this we are reminded that humankind is the grain being milled, and the individual is a kernel of grain working between the opposing forces of life. It is through the mill or experiences of life that man is to learn and develop. Here he attains a certain degree of knowledge or skill, but it is through discipline and selfcontrol that he is refined.

The Poet of Words and Acts

Today I want to talk particularly about the harnessing of power in connection with this mill of life—the power of words and acts. It was the words of the Prophet Jonah that saved the great city Nineveh from destruction. The power of words has changed the course of history many times for good and many times for bad. In words and acts men influence one another. It is said that we are individually responsible for our own actions and will receive the just reward for our deeds. 'Every man will be judged according to his works' (see Mosiah 3:24) is the scriptural warning. Yet no man stands alone; one man's words and acts may influence another man's deeds.

Opposition in all things

The Prophet Lehi explains that there is an opposition in all things—light and darkness, good and evil, joy and misery. (See 2 Nephi 2:11.) Emerson said that a dualism bisects nature. It can be seen in night and day, or in a magnet with north and south poles. One attracts; the other repels. Our [page 49] society, therefore, may be considered dualistic also. At the top is the light of our age. At the bottom is a creeping, crawling, cancerous disease of crime, filth, and darkness. With unlimited goods, seemingly every want and need provided for, our continuing mastery over disease, our ever enlarging system of education and higher learning—with all this and more we seem to be so independent that we are confident that all is right. Yet lurking beside us, apparent to the one who will intelligently observe, is a monster as described by Alexander Pope:

Vice is a monster of so frightful mien, As to be hated needs but to be seen; Yet seen too oft, familiar with her face, We first endure, then pity, then embrace." (Essay on Man.)

The ratio to which people are subjected to evil influences versus good influences is high in favor of the evil. Satan will use his agents in every way that he can cunningly to lure individuals into his web. His agents are represented by people. And people influence the lives of other people.

Risks of Disaster

It is estimated that by 1967 over fifty percent of the population of the United States will be those twenty-five years of age and younger. The worrisome thing is the exposure of this young group to the evil forces of illicit love, drunkenness, crime, violence, unwholesome movies, dishonesty, risque literature, and all means of vulgarity. One is faced with the question in the Old Testament: "Can a man take fire in his bosom, and his clothes not be burned?" (Prov. 6:27.) There are many who cast all common sense to the wind and try to tell us that we can. There are those who may think they can sit apathetically by and not be a part of the "era of advancement or the cellar of crime."

Offences of Vice

I would like to point to the Savior's warning: "... whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." (Matt. 18:6. Italics added.) This doctrine states it is better to lose your life than wilfully to offend.

The word "offend" as used by the Master means "to cause to sin or fall." This definition is now almost lost in our modern-day language, but the word was used with this meaning in the days of Christ and even up until a century or two ago.

Jesus also said: "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!" (Ibid., 18:7.)

Willful wrong teaching, wrong example, wrong utterance, wrong action by those of influence are offenses to any youth, and the retribution follows as night the day that "no man ever did a designed injury to another, but at the same time he did a greater to himself." (Henry Home, "Injury," The New Dictionary of Thoughts.)

Truth of God vs. Philosophy of Men

Many college students, as well as high school students, become confused when some of their professors, in their important positions of influence, try to indoctrinate them with philosophies of men with atheistic ideas. Such teachers may be described as wells without water. They are very forceful in their distorted view and in their criticisms of those who possess faith in God. I would remind young people to remember that God is the author of all truth and to disregard any teaching that conflicts with the word of God.

Universities and other centers of learning are set up by inspiration for the betterment of mankind. But the "dualism" spoken of by Emerson exists at all levels. When you have questions as to religious matters, go to your parents or the bishop who have a knowledge of and authority from God. Ask them to help you consider such philosophies as you may hear in the light of the true principles and help you to keep and develop your faith in God. Be alert and do not let men confuse you into thinking that they know more about man's existence than God's authorized representatives.
The Lord speaks through his prophets, [page 50] and his commandments so revealed are taught by his authorized agents. History will hear out that when evil principles are taught and faith in God is destroyed, the people go down to oblivion; but when faith in God is established in the hearts of men, the people flourish.

Means of Knowing Good from Evil

Man himself must learn to reason and to discern good from evil. Recently, I heard a man in the process of reasoning as he contemplated the movie advertising “for adults only.” He posed several questions to himself, some of which were: Why adults only? Should adults see things which are prohibited to children? If it is good for adults, why not for the children? If bad for the children, why not bad for the adults? If unlawful for children to see, why not for adults? He finally reasoned if it were not good for his children, it was not good for him as a parent. Such advertisements are cunning lures of Satan as he attempts to influence and destroy ethical and moral values.

The record of your conviction will be here as long as the courthouse stands. . . . Next year, or ten years from now, or when you are old men, if you are ever called to be witnesses in any court of law, some lawyer will point his finger at you and ask this question: “Have you ever been convicted of a felony?”

And you will hang your head and admit that you have. . . .

It may be that some day . . . you will apply for a passport. . . . No country will allow you to become a resident . . .

Some day you may seek a position in the civil service of your state or of your nation. On the application blank you will find this question: “Have you ever been convicted of a felony?” Your truthful answer will bar you from examination; an untruthful answer will be detected because appointments are made only after investigation. . . .

Some day you may want to take a position of trust, where a surety bond is required. On the application for the bond will appear this question: ‘Have you ever been convicted of a felony?’

And while you are going from one bonding company to another trying to find one willing to take a chance on you, the position will be filled by some applicant who has not been convicted of a felony.

In a few years you will be 21 and others of your age will have the right to vote, but you will not . . .

You will be a citizen of your state and country, but you will have no voice in public affairs . . .

Your country is calling men to the colors. . . . But the Army will never accept you, nor will the Navy. Military men are proud of the service; they will not permit it to be debased by the enlistments of convicted felons.

I am granting you a parole. A parole is in no sense a pardon. You will report to the men who have accepted your parole as often as they may ask. Your convenience is not a matter of importance. . . .

Should the slightest complaint of your conduct reach this court your parole will be revoked immediately, and you will begin serving your sentence. You will not be brought back here for questioning or explanations. You will be picked up and taken to prison without notice to you and without delay.” (Deseret News, February 23, 1965, p. A-15.)

A lesson well taught is a lesson well remembered. I wonder what the two boys might have done had they had the influence of the judge’s counsel [page 51] before the theft, rather than the influence that promoted the felony.

Exemplify Righteousness

Parents, church leaders, and all who aspire to positions of influence, teach the youth the proper way to live; help them to develop faith in God and a good, strong character; help them to follow the right influence, that they may retain faith in God. Guide them as Susanna Wesley, the wise and devoted mother of John Wesley, counseled her son: “Would you judge of the lawfulness or unlawfulness of a pleasure, take this rule: Whatever impairs in tenderness your conscience, weakens your reason, obscures your sense of God, or takes off the relish of spiritual things; whatever increases the authority of your body over your mind— that thing to you is sin.”

Influences Elevate or Deteriorate

Remember that the mills of God grind slowly, but they grind exceedingly small. In every segment of society, there are those influences which elevate and those which deteriorate the human soul.

The Savior miraculously fed the four thousand. Then he crossed the Sea of Galilee and came into the coasts of Magdala. There the materialistic self-centered, egotistical Pharisees and Sadducees came, tempting him to show them a sign from heaven. He observed that they could determine the weather, but they could not discern the signs of the times. “An evil and adulterous generation seeketh after a sign . . .” (Matt. 12:39) warned Jesus. Today we have some Pharisees and Sadducees in our society, cloaked in the disguise and the influence of “professionalism,” urging youth not to believe unless such can be measured in terms of materialistic values. In this mill of life we should heed the counsel that Jesus gave to his disciples: “Take heed and beware of the leaven of the Pharisees and of the Sadducees.” (Ibid., 16:6.)
One looks with awe as he contemplates the history of the Book of Mormon. Today the account of how it was written is entirely plausible to most men. Because of archaeological research it is now known that writing on metal plates was common in the time of Lehi. Men have written on plates many times. Prophets have sung their prophecies and recorded them, kings have told of their conquests, and ministers of state have described their relations with other nations. Even the common accounts of common people have been inscribed. Written on metal plates, leather, or papyrus, in languages strange to us today, all of these have come to our attention.

Men have gone to great lengths to certify their discoveries. "At this certain place we dug," they would write. And there were present others to verify discovery and to help interpret its place in history.

This was not so in 1829. At that time books written on metal plates were known to but few men.

The poet Longfellow beautifully expressed this relationship of husband and wife in the following verse:

After the earth had been organized and beautified, the Lord created man in his own image and after his own likeness. And then the Lord God said: "It is not good that man should be alone; I will make him an help meet for him." (Gen. 2:18.) Eve was then created and given to Adam as a companion and wife. "No man is an island" prophesied until it fills the whole earth. (See Dan. 2:35.) That it may soon be, I pray in the name of Jesus Christ. Amen.

In our day we see the fulfillment of a prophecy written more than two thousand years ago: "Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:13-14.)

Let us not falter in the effort to bring about its complete fulfillment to the awe and wonderment of all men in this day.

The Church is carrying forth its assigned work to teach repentance and salvation to the world, and its beckoning arms say, "Come." President David O. McKay is the prophet of God on whom rests the responsibility to guide the work today. It is our equal responsibility to assist him all we can, and the work will then roll forth as Daniel prophesied until it fills the whole earth. (See Dan. 2:35.) That it may soon be, I pray in the name of Jesus Christ. Amen.

The poet Longfellow beautifully expressed this relationship of husband and wife in the following verse:

As unto the bow the cord is So unto the man is woman; Though she bends him, she obeys him, Though she draws him, yet she follows; Useless each without the other!"
The Lord's declaration, "It is not good that the man should be alone: . . ." (Gen. 2:18) has lofty significance. A babe born into this world is a helpless creature, dependent on its parents for care, love, and sustenance. Then as his life's cycle expands toward maturity, many other people affect the course of his life. Association with other youth and participation in their activities, schools, movies, television, radio, and other media also influence the individual.

One of the most vital forces in this teaching or training process is that of the Church. Someone has estimated that a boy fourteen years of age, raised in the Church, would have had approximately seventy-five auxiliary and priesthood teachers and leaders who provided more than a thousand hours of gospel instruction for his benefit. Added to this there probably would be another twenty-five persons currently engaged in bringing the full program of the Church to him.

Although one is born alone and dies alone and is free to live, think, feel and act by himself, he needs help in reaching his highest possible potential. He cannot do it fully by himself.

As members of the Church, we are traveling along the same highway, each one working out his own salvation, with exaltation and eternal life in the celestial kingdom as the goal. Yet in this striving process we are not alone; we gain and give strength and encouragement to each other. It has been aptly stated: "No man is an island; no man stands alone." (John Donne.)

It is true that momentous events have transpired out in nature. Moses heard the voice of the Lord from the burning bush on the hillside and also received the Ten Commandments on Mt. Sinai. Joseph Smith was blessed with the actual visitation from God the Father and the Lord Jesus Christ in the Sacred Grove. The spirit of worship was surely present on those hallowed occasions. The Savior taught that secret prayer is efficacious when he suggested: "... when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (Matt. 6:6.)

Worship for "the perfection of the Saints"

Even though Moses, Joseph Smith, and the Master all worshiped as individuals and prayed secretly, yet each indicated the need for group worship. The Lord had Moses set up the magnificent Tabernacle in the wilderness the Prophet Joseph was directed to build churches and temples and establish a group educational system; and the Savior established his church organization for the purpose of "perfecting . . . the saints, for the work of the ministry. . . ." (Eph. 4:12.) We have received from God many commandments that require participation together as church members. The Lord has said:

"And that thou mayest more fully keep thyself unsPremiumPageBreak
unnamed" (D&C 59:9-10.)

Also remember the instruction: "It is expedient that the church meet together often to partake of bread and wine in the remembrance of the Lord Jesus." (D&C 20:75.)

Many blessings come from assembling with other members of the Church. On fast day we are inspired and uplifted as we hear fervent testimonies borne. In Sunday School and other meetings we profit by the experiences and expressions of others. Then also consider the value of the warm smile and hearty handclasp as we associate together, giving us a feeling of brotherhood and unity, a sense of belonging--belonging to one another and to the kingdom of God. The joys we feel are many, many times greater than if we attempted to work and worship alone.

Fellowship with the Saints

It was not meant that we should stand alone. No one is an island. We need to be in fellowship with the Saints. By them our lives can be made better and richer. Recently I heard of an incident which illustrates this point. A boy was extended an invitation to visit his uncle who was a lumberjack up in the Northwest. For months the boy had looked forward with anticipation to this trip as an exciting adventure. Finally the time came for his journey to the vast timber empire of our country. His uncle met him at the depot, and as the two pursued their way to the lumber camp, the boy was impressed by the enormous size of the trees on every hand. There was a gigantic tree which he observed standing all alone on the top of a small hill. The boy, full of awe, called out excitedly, "Uncle George, look at that big tree! It will make a lot of good lumber, won't it?"

"Uncle George slowly shook his head then replied, "No, son, that tree will not make a lot of good lumber. It might make a lot of lumber but not a lot of good lumber. When a tree grows off by itself, too many branches grow on it. Those branches produce knots when the tree is cut into lumber. The best lumber comes from trees that grow together in groves. The trees also grow taller and straighter when they grow together."

This growing together places a responsibility upon each one of us. We should try fully to appreciate all our associates, help them, love them, teach them the gospel of the Lord Jesus Christ, his plan of salvation for them. We are all the children of God. We can help others; they can help us. Together we can become valuable timber in effectively building his Church in which we are blessed to hold membership.

Somewhere out there in the wards and branches and cities where you live are those who are lonely--lonely for want of the light of truth; lonely for the association of those who reflect the Spirit of the Master; lonely though they may not realize it now to be a part of the body of Saints that make up the kingdom of God here on the earth. Don't let them stand alone in the dark. Go to them. Let your life be a lamp to their feet. Guide them till they stand with you and your associates in the gospel of our Redeemer. This is your responsibility, your obligation, your mission, your privilege. May you fulfill all of these opportunities humbly and nobly, I pray in the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder Henry D. Taylor, Assistant to the Twelve, and Elder Howard W. Hunter of the Council of the Twelve will be our concluding speaker. Elder Hunter.

ELDER HOWARD W. HUNTER Of the Council of the Twelve Apostles

The beginnings of most of the religions of the world are somewhat obscure and this is true of the beginnings of Israel's religion. The central event upon which all of the
The Sixth Commandment

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." (Ibid., 20:12.)

Children are admonished to respect and obey their parents. The commandment addresses both children and adults, emphasizing the importance of honoring one's parents.

The Fifth Commandment

Perhaps this is the reason that after the big task of getting the children washed, fed, dressed, getting her husband's clothes ready, starting the Sunday dinner, and arriving home, she found herself feeling exhausted.

Commandments

This is a restatement of the law that existed from the beginning when God rested after the creation. The seventh day was a day of rest for the Lord, and it is observed as the Sabbath by Jews and some Christians.

The Third Commandment

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." (Ibid., 20:8-11.)

The Second Commandment

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;" (Ibid., 20:3.)

This commandment prohibits the worship of idols and graven images, emphasizing the importance of worshiping the true God and avoiding the worship of false gods.

The First Commandment

"Thou shalt have no other gods before me." (Ibid., 20:3.)

This commandment addresses the prohibition of having any other gods or idols. It is a fundamental commandment that establishes the worship of one true God.

Early stories converge is the exodus of Israel from Egypt. A series of events occurred which demonstrates the concern of the Lord for his children. The Hebrews believe that their God had made himself known to them at the hour of their deepest need by providing a liberation from their taskmasters, the Pharaohs of Egypt. The Lord called Moses to lead them. It was not an easy assignment to lead people who wavered between faith and doubt, obedience and defiance.
"Thou shalt not kill." (Ibid., 20:13.) This commandment is in reference to the unlawful taking of a human life. Life is one of man's most precious earthly possessions. Respect for human life has grown over the many centuries which have passed since this law was presented, and it probably outranks all of the other nine commandments as the one which has been given the greatest concern by mankind.

The Seventh Commandment

"Thou shalt not commit adultery." (Ibid., 20:14.) The Lord is concerned with the sacredness of marriage and the family unit. This is not mere advice, but a clear, concise, terse commandment given to apply to both men and women equally.

The Eighth Commandment

"Thou shalt not steal." (Ibid. 20:15.) This commandment adds the sacredness of property to those concerning the sacredness of life and the sacredness of the family. This is the basic commandment on which the idea of private property rests. This is a prohibition against theft, robbery, burglary, taking an unfair advantage as a buyer or a seller, or any wrongful act by which one acquires that which is not rightfully his. It has been said that man has a possessive instinct, but his ability to possess has its limits. For this reason the stars still are in their ancient places only because they are out of the reach of predatory human hands. In view of the present contest to control space, we are not sure of the future results.

The Ninth Commandment

"Thou shalt not bear false witness against thy neighbor." (Ibid., 20:16.) Primarily this commandment has reference to false testimony in judicial proceedings, but it is extended to cover all statements which are false in fact. Any untruth which tends to injure another in his goods, person, or character is against the spirit and letter of this law. Suppression of the truth which results in the same injury is also a violation of this commandment.

The Tenth Commandment

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's." (Ibid., 20:17.) To covet means to desire, to long for, to crave that which belongs to another person. The desire to acquire good things is not a violation, but the desire to take them away from another unlawfully is a wrong. In this respect it is well for us to understand that good or evil commences not when the act occurs, but when one sets his heart upon a thing.

The Decalogue or the ten laws were inscribed on two tablets of stone. Just how they were arranged is not known but most students divide them into two sets. The first division consists of those laws which are concerned with man's relation to God. These are: no other gods, no graven images, no blasphemy, and keep the Sabbath. Some have included honor thy parents, while others have put this in the category of the last five, which are the laws encompassing a system of moral duties to others--thou shalt not kill, commit adultery, steal, bear false witness, or covet.

Duty to God and Neighbor

Apparently the Savior had these two groups of laws in mind, the first defining man's duty to God and the second providing for a duty to neighbors, when the lawyer asked him: "Master, which is the great commandment in the law?"

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Ibid., 20:14.) According to the Jewish Talmud, this commandment has reference to a love which is so strong that it is not limited to any one person but extends to God as his Father. This love is the foundation of all love which springs from the love of God as its source, and the love of God is found in the love of our neighbor.

The Basis of Laws for Men

The Basis of Laws for Men

Life is one of man's most precious earthly possessions. Respect for human life has grown over the many centuries which have passed since this law was presented, and it probably outranks all of the other nine commandments as the one which has been given the greatest concern by mankind.

The Basis of Laws for Men

The love of our neighbor springs from the love of God as its source, and the love of God is found in the love of our neighbor.

The Basis of Laws for Men

As one reads of the wanderings of the Israelites in their quest for the promised land, this query comes to mind: Why did they not understand and follow the prophet of the Lord? As we think of the progress of man over the centuries which have followed and the great scientific achievements he has wrought, we marvel at the advance. But has man really achieved in living the simple commandments to love his neighbor and to love the Lord? Are we still wandering in the barren Sinai wilderness?

I humbly witness that Jesus is the Christ, the Son of the True and Living God. Through his Church established in these latter days, the gospel as restored in this dispensation and the power of the priesthood can come the help needed by those who wander, to rise above the worldly level and live the law of the Lord. This is our invitation to truth seekers everywhere. I pray that his Spirit may be with us and give us the desire and ability to live his laws, in the name of Jesus Christ. Amen.

President N. Eldon Tanner
Again we wish to express our appreciation to these well trained and talented students coming here and for their beautiful singing this morning.

The benediction will be offered by Elder Elmer Ray Moon, president of the Duchesne Stake, after which this conference will be adjourned until 2 o'clock this afternoon.

The Brigham Young University Combined Choruses sang the Hallelujah Chorus. (From the "Mount of Olives," by Beethoven)

President Elmer Ray Moon, President of the Duchesne Stake, offered the benediction.

Conference adjourned until 2:00 pm.

The Conference reconvened at 2:00 pm., Monday, April 5th at 2 o'clock pm., with President David O. McKay presiding and President Hugh B. Brown, Second Counselor in the First Presidency, conducting. (President McKay, at the persuasion of his physician, remained in his apartment for this session, where he watched and listened to the services by means of television).

The Brigham Young University Combined Choruses, under the direction of Ralph Woodward, furnished the choral music for this session. Elder Roy M. Darley, Tabernacle Organist, was at the console.

President Hugh B. Brown

President McKay's physicians have persuaded him that it would be unwise for him to be present this afternoon. He has asked that I conduct this service. We shall proceed under his presidency and direction.

For the information of those who are tuned in by radio and television, we are pleased to announce that we are assembled in the historic tabernacle on Temple Square in Salt Lake City in the fourth session of the 135th Annual Conference of the Church of Jesus Christ of Latter-day Saints. The sessions of this conference will be broadcast as a public service over television and radio stations throughout the west. The names of these stations have already been announced. We appreciate their cooperation. Both of the sessions today will be re-broadcast over KSL radio Tuesday morning starting at 1 o'clock.

The singing for this afternoon's session will be furnished by the Brigham Young University Combined Choruses conducted by Ralph Woodward, Brother Roy M. Darley, at the organ.

We shall begin these services by the chorus singing, "Spirit Divine Attend Our Prayer," conducted by Brother Woodward. The invocation will then be offered by Cecil I. Burningham president of the San Diego South Stake.

Singing by the Combined Choruses, "Spirit Divine, Attend our Prayer."

Elder Cecil I. Burningham, President of the San Diego South Stake, offered the invocation.

President Hugh B. Brown

The invocation was just offered by President Cecil I. Burningham of San Diego South Stake.

We have received many telegrams telling us of the reception in various parts of the world. We have not time to refer to all of them. There is one I should like to mention, just received. It comes from Holland. "The morning [page 60] session perfectly received. Love, Brother Carroll Schoulteers."

In announcing the donors of these lovely flowers a time or two during the conference, we neglected to announce that the two beautiful vases that are on the left and right of the pulpit were arranged and presented by the Hopi Indians, at Polacca, Arizona. We want them to know how much we appreciate, not only their thoughtfulness and their loyalty, but we appreciate the artistry as we note it in the way they have arranged these lovely flowers.

The choruses will now favor us with "All Creatures of Our God and King."

Selection by the Combined Choruses "All Creatures of Our God and King."

President Hugh B. Brown

Elder Spencer W. Kimball of the Council of the Twelve will be our first speaker this afternoon. He will be followed by Elder Victor L. Brown of the Presiding Bishopric.

Elder Spencer W. Kimball of the Council of the Twelve Apostles

My beloved brothers and sisters and friends: From the impressive keynote talk of President McKay, nearly every speaker has dwelt on the home and human behavior in total or in part in spite of the fact that no one knew what others were speaking about. This would point out to me that there is a great universal problem and that the Lord is inspiring his servants to warn the world before the whirlwind strikes.

We were driving north on an Oklahoma highway and noted the afternoon sun going out of sight behind the clouds. The grayness got deeper and more ominous. We said, "It looks like a storm brewing." As darkness increased and the winds began to howl, we said, "This storm will be violent." As it broke with all its hellish fury we said, "This rain and wind have become a raging whirlwind."

These are turbulent times. The newspapers give front page to ever-increasing acts of violence, and magazines devote pages to the growing menace. Such stories are revolting in their worldliness and debauchery--reminding us that there shall be a day of reckoning, as the prophet said:

"If my people shall sow filthiness they shall reap the chaff thereof in the whirlwind; . . ." (Mosiah 7:30.)

Insubordination reigns. Students rebel against restraints and limitations, demanding so-called freedoms in sex and social life. Youth, seemingly unafraid of law-enforcement officers, public opinion, or punishment, run wild. There seems to be an ever-increasing upsurge of rebellion in adults and youth. Vandalism continues in open defiance of officers with ever-increasing acts of violence.

The Prophet Nephi looked forward to these last days and made some remarkable predictions:
For behold, at that day shall he [Satan] rage in the hearts of the children of men, and stir them up to anger against that which is good.

Then, he warns: "...wo unto all those who tremble, and are angry because of the truth of God!" (Ibid., 28:28.)

Can it be arrested? Can we turn the tide and bring back decency and order out of chaos? The answer is yes--a positive, stentorian yes. But the solution is not easy. If it could be solved with money, people would tax themselves to curb it. If penal or correctional institutions would suffice, a great building program would be initiated. If additional social workers could prevail, universities would add courses [page 61] in social work. If courts and judges, attorneys and policemen, prisons and penitentiaries could stop the onrush of delinquency, such institutions would be dotted over all the land. But such are not cures for the malady. They but salve it over temporarily and effect no permanent cure.

The Lord has given us a plan so simple, so costless. It requires a change of attitudes and a transformation of lives. But the answer has always been here though ignored by the masses because it requires that sacrifice and dedication which men are reluctant to give.

The scriptures outline this effective program:

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh." (Abr. 5:18.)

"... thou shalt not covet thy neighbor's wife, nor seek thy neighbor's life." (D&C 19:25.)

"...attend to all family duties." (Ibid., 20:47.)

"Bring up your children "... in the nurture and admonition of the Lord." (Eph. 6:4.)

In 1833 the Lord warned through his prophet:

"And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men and because of the tradition of their fathers." (D&C 93:39.)

And then he offered the solution:

"But I have commanded you to bring up your children in light and truth." (Ibid., 93:40.)

The spirit of the times is worldliness. Hoodlumism is on the warpath. Supposedly good youth from recognized good families express their revolt in destructive acts. Many defy and resist the law-enforcing officers. Respect for authority--secular, religious, political--seems to be at a low ebb. Immorality, drug addiction, general moral and spiritual deterioration seem to be increasing, and the world is in turmoil. But the Lord has offered an old program in new dress, and it gives promise to return the world to sane living, to true family life, to family interdependence. It is to return the father to his rightful place at the head of the family, to bring mother home from social life and employment, the children from near-total fun and frolic. The Home Teaching Program with its crowning activity, the Family Home Evening, will neutralize the ill effects if people will only apply the remedy.

An early American prophet said:

"I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father, ... yea, having had a great knowledge of the goodness and the mysteries of God, therefore I make a record ... ." (1 Nephi 1:1.)

This young historian was large in stature, large in understanding, large in desire, and mighty in power and righteousness.

His great desire was to know the will of God, the purpose of life, and to persuade men to come to Christ.

He declared:

"... I did believe all the words which had been spoken by my father ... ." (Ibid., 2:16.)

Undoubtedly Sariah cooperated with Lehi, but it was the father who called his family together to teach them righteousness.

The teaching of the children by the fathers is basic from the beginning. The Lord ordained it so.

Though Enos had strayed for a time, the teachings of his father prevailed, and he returned to worthiness.

Enos begins his part of the record as follows:

"... I, Enos, knowing my father that he was a just man--for he taught me ... in the nurture and admonition of the Lord--and blessed be the name of my God for it--

And I will tell you of the wrestle which I had before God, before I received a remission of my sins.

"Behold, I went to hunt beasts in the forests; and the words which I had often heard my father speak concerning eternal life, and the joy of the [page 62] saints, sunk deep into my heart." (Enos 1-3.)

It is apparent that Enos received his greatest inspiration and training from his own faithful father. And the teachings were frequent and powerful concerning eternal life.

He was deeply impressed, for he said these teachings from his own father sank into his heart--so deep, so impressive, that now, as conviction of his errors pressed down upon him, he was ready to pay a heavy price for forgiveness.
The supplication of Enos is written with a pen of anguish and on the paper of faith and with a willingness to prostrate himself totally that he might receive forgiveness. His words are mighty and definitive. He could have said merely, "I wanted information." But he said, "... my soul hungered. ..." (Idem.) He could have merely prayed unto the Lord like so many pray, but in his eagerness for forgiveness, he said, "... I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication for mine own soul; ..." (Idem.)

How impressive his words! "Mighty prayer and supplication" is not the usual prayer. The Lord's agonies in Gethsemane, so long, so earnest, were mighty prayers.

Enos wept out his pleadings "And. . . said: Lord, how is it done?" (Idem., 7.)

And the answer came: "... Because of thy faith in Christ, whom thou hast never before heard nor seen. And many years pass away before he shall manifest himself in the flesh; ..." (Idem., 8.)

What faith! And what was the source of this great sureness except from home and parents?

In this inspired program the parents and especially the father, will teach the children. And it is available to the people of the world regardless to what church they may belong. It provides a formal meeting and a planned program and consistent teaching of the gospel of Christ with participation in the reading of the scriptures and in the program by the children and parents. Each child has his own scriptures. The organizational teachings may complement the home teaching.

The scriptures indicate that Jacob may have had the equivalent of home evenings, for it is recorded:

Then Jacob said unto his household, and to all that were with him, Put away the strange gods . . . and be clean, and change your garments." (Gen. 35:2.)

King Benjamin from his elevated platform appealed to the parents: "And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin. . . .

"But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another." (Mosiah 4:14-15.)

Isaiah follows with a plea and a command and a promise:

"And all thy children shall be taught of the Lord, and great shall be the peace of thy children." (Isa 54:13.)

In the command of Moses to the wanderers certainly there was the elements of home teaching.

"And these words . . . shall be in thine heart:

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up." (Deut. 6:67.)

"Put father back at the head of the family"

Certainly here was family worship. Then I remembered the forceful address of President Stephen L Richards several years ago when he called upon all men to come home and assume their rightful place as the head of the family.

May I quote from his eloquent sermon: "Termites are permeating the foundation of the kingdom--the homes of the people--even more destructive and elusive than those semimicroscopic little animals that break down our walls." (April 1958 general conference; The Improvement Era 61:409.)

He quoted from a then-current magazine article wherein the eminent judgeauthor gave a nine-word cure for juvenile delinquency. With twenty-one years of his life a criminal lawyer and sixteen years a judge in the criminal court, he was a recognized authority. The challenging nine words were:

"Put father back at the head of the family." Ah! This is the foundation of true family life. The article revealed that criminal offenders under eighteen years of age in Italy, France, Belgium, Germany, and Britain were responsible for from 2 percent to 16 percent of sex crimes as compared with 35 percent for the United States.

The judge concluded that the primary reason for the reduced percentages of juvenile delinquency in the European countries was respect for authority, especially for authority in the home, which normally reposes in the father as head of the family. (April 1958 general conference.)

President Richards explained the concepts of home, fatherhood, and motherhood, and stated this Church has always taught this exalted concept of putting and keeping father at the head. A pity he did not live to see this divine Church embark on this challenging, newly emphasized program of Family Home Evening, transforming houses into homes and homes into heavens.

One of the most provocative and profound statements in holy writ is that of Paul wherein he directs husbands and wives in their duty to each other and to family. First, he commands the men:

"Wives, submit yourselves unto your own husbands, as unto the Lord.

"For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body.

"Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing." (Eph.

This is no idle jest, no facetious matter. Much is said in those few words.

Paul says, "as unto the Lord."

A woman would have no fears of being imposed upon nor of any dictatorial measures nor of any improper demands if the husband is self-sacrificing and worthy. Certainly no sane woman would hesitate to give submission to her own really righteous husband in everything. We are sometimes shocked to see the wife take over the leadership, naming the one to pray, the place to be, the things to do.
Husbands are commanded: "... love your wives, even as Christ also loved the church, and gave himself for it;" (Ibid., 5:25.)

Here is the answer: Christ loved the Church and its people so much that he voluntarily endured persecution for them, suffered humiliating indignities for them, stoically withstood pain and physical abuse for them, and finally gave his precious life for them.

When the husband is ready to treat his household in that manner, not only the wife, but also all the family will respond to his leadership.

Certainly, if fathers are to be respected, they must merit respect; if they are to be loved, they must be consistent, lovable, understanding, and kind, and must honor their priesthood.

President Richards further states: "[Their wives] know that that priesthood has true virtue within it--the power to bless, the power to heal, the power to counsel, to make peace and harmony prevail."

What great incentives the mother has to honor and build up her worthy husband in the esteem of the offspring when she knows that this contributes to the well-adjusted lives of her children. And what a great incentive the father has for rising to his tallest stature to merit the love and respect of all members of his family!

So and so, we plead with the fathers to return to their little kingdoms and with kindness, justice, proper discipline to inspire; and we appeal to the mother to help to create that happy family relationship.

In the great Home Teaching Program and Family Home Evenings, the responsibilities lie first and properly on the head of the father. The wife will assist. What true father would shirk this great privilege? What father would shift the planning, organizing, conducting such family programs? What dutiful father would evade this teaching, opportunity, and responsibility?

Nephi credited his father with his training as did Enos. It was the words which he had often heard his father speak which stirred him to a soul-hungering which brought him back to spiritual health and landed him on his knees for an all-day, all-night communication with his Maker.

It would appear from the scriptures that it was Jacob who trained his household and gave them their blessings.

Now let us see the other side. The scriptures condemn men and women when they fail to do their duty.

The Lord punished the templeworker Eli, charging him with the serious sins of his sons.

And the Lord whispered through Samuel: "... I will perform against Eli all things which I have spoken concerning his house. . . ."

"... because his sons made themselves vile, and he restrained them not." (1 Sam. 3:12-13.)

In modern times the Lord said: "Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; . . ." (D&C 68:31.)

To Frederick G. Williams, he said:

"... you have not taught your children light and truth, . . . and that wicked one hath power, as yet, over you, and this is the cause of your affliction.

"... if you will be delivered you shall set in order your own house, for there are many things that are not right in your house." (Ibid., 93:41-43.)

Turning to Sidney Rigdon, the Lord charged: "Verily, I say unto my servant Sidney Rigdon, that in some things he hath not kept the commandments concerning his children; therefore, first set in order thy house." (Ibid., 93:44.)

And then the Lord said: "What I say unto one I say unto all; pray always lest that wicked one have power in you, and remove you out of your place." (Ibid., 93:49.)

Teach the Children

How sad if the Lord should charge any of us parents with having failed to teach our children. Truly a tremendous responsibility falls upon a couple when they bring children into the world. Not only food, clothes, shelter are required for them but loving, kindly disciplining and teaching.

I wonder what this world would be like if every father and mother gathered their children around them at least once a week, explained the gospel, and bore fervent testimonies to them. How could immorality continue and infidelity break families and delinquency spawn? Divorce would reduce and such courts would close. Most ills of life are due to failure of parents to teach their children and the failure of posterity to obey.

Of course, there are a few disobedient souls regardless of training and teaching, but the great majority of children would respond to such parental guidance.

And then, I think: Had Israel's fathers and mothers done their full duty to their children, would Palestinian forests have vanished, their hills been denuded? Would they have been slain by their enemies, the sword running through their land? Would their power have been broken, their heaven made as iron, their earth as brass? Would hunger have stalked the land? Would mothers have devoured their children? Would the people have again been taken in bondage?

Had every father in Babylon, assisted by the mother, taught and trained little ones in the nurture and admonition of the Lord, would that great city have been covered with sand and its corruption buried in the earth, its springs dried up, its temples toppled? Would drunken revelry have lulled them to an unawareness of their danger? Would palms and willows wither and would lands be dried and desolate? [page 65] Would Babylon have become a hiss and a byword and would the wolf and the jackal, the owl and doleful creatures be its only inhabitants and the shepherd and the Arabian avoid the haunted place?

Had every Roman father been teaching his sons righteousness instead of war and every mother making a home for her children, had all parents assembled their children in their homes instead of the circuses and public baths, had they taught them chastity and honor and integrity and cleanliness would Rome still be a world power? Certainly it was not the barbarian from the north but the insidious moral termites within which destroyed the Roman world empire.

Had the parents of the world from Adam down carried on their home teaching, their home evenings, their home togetherness and sweet family life as ordained by the Lord, would there have been a world deluge, a Tower of Babel, a Sodom and Gomorrah? Would the streets of Samaria ever have been plowed or the walls of Jerusalem leveled? Would there be oriental and occidental enemies today establishing military bases, accumulating ammunition, inventing missiles, preparing nuclear weapons? Would they be crouching as cats after mice waiting for the rotting process to develop to the point of no return? Would increasing delinquency and rebellion cause them to wait while the progressing, softening illness would make that death inevitable?
Let me just share with you a story of a young boy whose Mexican mother taught him to be honest. I shall read it because if I were to tell it, I would miss something:

leaders have is trying to teach Boy Scouts to be honest when their parents are dishonest.

grow to be fine Latter-day Saints with a set of standards about which we have heard so much in this conference.

Mothers, is your love well placed? Do you wish for your daughters something that you might have been, that you might have missed in your life, or do you want them to

Teach Honesty by Being Honest

The knowledge that finally she had done all that was necessary for her lovely, sweet, young daughter to become popular. When the reports started to come to her that this

at school, and they must have enough money to help pay the rent. She found them. They agreed to move in with her daughter. Then this mother returned home, happy in

so they must be untied. Consequently, this good mother came to the city to arrange for her daughter to be enrolled at the university. She found an apartment near the

school and rented it. It was a little too large and a little too expensive, but nothing would be too good if it would make her daughter popular. Then the mother went to the

school officials and asked for the names of the three most popular girls at the university. The only qualifications they needed were that they must be the most popular girls

which had just left the presence of our Heavenly Father, I marveled at the expression of a new mother's love for her firstborn. I thrilled at the excitement, the joy, and the

wonderment expressed by this lovely mother at having brought into this world one of the choice spirits of our Heavenly Father. I thought how wonderful it would be if she

could remember all of her life that she has been entrusted with a child of God.

My brothers and sisters, as I sat with you this morning, thrilled at the inspiring messages, it gradually dawned on me that the address I had prepared [page 66] had already

As I placed it in my desk drawer during the lunch hour, I thought of what I might say should I be called upon this afternoon. Two experiences came to my mind, each having occurred within the last week.

It is very dangerous thing for a father-in-law to instruct his daughters-in-law in the rearing of their children. I have never ventured into this field, and I suppose this will

be the last time. Nevertheless, I would like to make one or two suggestions.

In every session of our conference, the brethren have given us wise counsel regarding family responsibilities. I hope these young women have listened to this advice. If

they will incorporate these teachings in their lives and add a great measure of love--the kind of love in which these lovely children can blossom into natural, happy, robust,

spiritually strong individuals--they will have filled a great measure of their responsibilities as mothers.

Love can be misunderstood. Sometimes love becomes possessive, sometimes selfish. Of course, neither is true love. True love is always unselfish.

One particular story of a mother who loved her daughter came to my attention. She loved her very dearly. Her daughter wasn't very popular. She didn't have many friends.

She was a senior in high school, and her mother was hurt because she was not popular. In her desire for her daughter's popularity and in her concern--and I suppose to her way of thinking, in her love for her daughter--she decided that, having been at home all her young life, perhaps the apron strings had been a little too tight,

I couldn't help thinking what a wonderful thing it would be for both of these young mothers if they would always remember where these children came from. I think they will, because they love them.

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She was a senior in high school, and her mother was hurt because she was not popular. In her desire for her daughter's popularity and in her concern--and I suppose to her way of thinking, in her love for her daughter--she decided that, having been at home all her young life, perhaps the apron strings had been a little too tight,
And the children said, "You will always walk with us, Mother!"

And the mother said, "I have reached the end of my journey. And now I know that the end is better than the beginning, for my children can walk alone, and their legs are strong and golden gates and they flung wide.

And that night the mother said, "This is the best day of all, for I have shown my children God."

And the children looked, and saw above the clouds an Everlasting Light, and it guided them, and brought them beyond the darkness.

And the next day came strange clouds which darkened the earth--clouds of war and hate and evil, and the children groped and stumbled. The mother said, 'Look up; lift your eyes to the light.'

And the morning came, and there was a hill ahead, and the children climbed and grew weary, and the mother was weary. But at last she said to the children, 'A little patience, and we are there.'

And the children said, 'We could not have done this without you, Mother.'

And that night the mother looked up at the stars, and said, 'This is a better day than the last, for my children have learned fortitude in the face of hardship. Yesterday I gave them courage, today I gave them strength.'

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And the children looked, and saw above the clouds an Everlasting Light, and it guided them, and brought them beyond the darkness.

And that night the mother said, "This is the best day of all, for I have shown my children God."

And the days went on, and the weeks, and the months, and the years, and the mother grew aged, and she was little and bent. But the children were tall and strong, and walked with courage. And when the way was hard, they lifted her over the rough places. At last they came to a hill, and beyond the hill they could see a shining road.

And the children said, 'We are not afraid, Mother, for you are near; and no harm can come to us.'

With the class already cheering him for his performance, the slim, brown-skinned boy shook his head negatively. And in this simple gesture, I witnessed a moment of greatness.

'Coaches do not cry. Only babies cry, they say. But as I reached out to pat this boy on the shoulder, there was a small drop of water in each eye. And it was with effort through a tight throat that I told the class: 'This boy has not set a record in the rope climb. No, he has set a much finer record for you and everyone to strive for. He has told the simple truth.'

'I turned to Bobby and said, 'Bobby, I'm proud of you. You've just set a record many athletes never attain. Now, in your last try I want you to jump a few inches higher on the takeoff. You're going to break this record.'

After the other boys had finished their next turns, and Bobby came up to the rope for his try, a strange stillness came over the gymnasium. Fifty boys and one coach were breathlessly set to help boost Bobby Polacio to a new record. He climbed the rope in 1.9 [page 68] seconds! A school record, a city record, and perhaps close to a national record for a junior high school boy.

When the bell rang and I walked away, now misty-eyed, from this group of boys, I was thinking: 'Bobby, little brown skin, with your clear, bright, dark eyes and your straight trim, lithe body--Bobby, at 14 you are a better man than I. Thank you for climbing so very, very high today.' " (Permission granted, Boy's Life.)

To my wonderful daughters-in-law, I would encourage you to teach this daughter and this new son to be truthful, to be honest. I would counsel you to have home evening right from this day forward, even though these small children cannot understand anything that is said. They will feel the atmosphere. They will understand, and as they grow up, someday they will bless your names for having taught them the gospel in your homes.

Now in conclusion, may I read "A Parable for Mothers."

"A young mother set her foot on the path of life. 'Is the way long?' she asked. And the Guide said, 'Yes, and the way is hard. And you will be old before you reach the end of it. But the end will be better than the beginning.'

But the young mother was happy, and she would not believe that anything could be better than these years. So she played with her children and gathered flowers for them along the way. And the sun shone on them, and life was good, and the young mother cried, 'Nothing will ever be lovelier than this!'

Then came night, and storm and the path was dark, and the children shook with fear and cold. But the mother drew close to them, and covered them with her mantle, and the children said, 'We are not afraid, Mother, for you are near; and no harm can come to us."

And the mother said, 'This is better than the brightness of day, for I have taught my children courage.'

And the morning came, and there was a hill ahead, and the children climbed and grew weary, and the mother was weary. But at last she said to the children, 'A little patience, and we are there."

So the children climbed, and when they reached the top, they said, 'We could not have done this without you, Mother.'

And that night the mother looked up at the stars, and said, 'This is a better day than the last, for my children have learned fortitude in the face of hardship. Yesterday I gave them courage, today I gave them strength.'

And the next day came strange clouds which darkened the earth--clouds of war and hate and evil, and the children groped and stumbled. The mother said, 'Look up; lift your eyes to the light.'

And the children looked, and saw above the clouds an Everlasting Light, and it guided them, and brought them beyond the darkness.

And that night the mother said, 'This is the best day of all, for I have shown my children God.'

And the days went on, and the weeks, and the months, and the years, and the mother grew aged, and she was little and bent. But the children were tall and strong, and walked with courage. And when the way was hard, they lifted her over the rough places. At last they came to a hill, and beyond the hill they could see a shining road and golden gates and they flung wide.

And the mother said, 'I have reached the end of my journey. And now I know that the end is better than the beginning, for my children can walk alone, and their children after them.'

And the children said, 'You will always walk with us, Mother!'"
And they stood and watched her walk through the golden gates, and the gates closed after her. And they said, "We cannot now see our mother, but she is with us still--she is a living presence." (Stepping Stones magazine, May 1946.)

May God bless all mothers everywhere. May you teach the gospel to your children. May wisdom garnish the love you have, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

Bishop Victor L. Brown of the Presiding Bishopric has just spoken to us. Elder Boyd K. Packer, Assistant to the Council of the Twelve, will now speak to us.

Boyd K. Packer

ELDER BOYD K. PACKER Assistant to the Council of the Twelve Apostles

I have appreciated, my brethren and sisters, the marvelous counsel given throughout this conference to parents with regard to their children. I wonder would you object, would it be in order if I ignored you for the next few minutes and spoke directly to children about their obligation to their parents?

No age is quite so carefree, so restless, so potential as high school years. Notwithstanding the outward turmoils and nonconformity, these are years of quiet inner growth. These are years of silent, restless maturing. And it is to our youth of high school years that I speak.

Lending Your Treasures

A few days ago I visited a large automobile dealership and looked at many new automobiles. One in particular caught my eye--a convertible sports model with all of the fancy equipment you could imagine. It had push-button everything and more horsepower than a division of cavalry. And it can be purchased for only $7,100. How I would have enjoyed a car like that when I was in high school! It occurred to me that you may be interested in owning such a car.

Do you have an imagination? Imagine with me that I am your benefactor; I have decided to present to a typical teenager a car such as this, and you are the one who has been chosen. On the evening of the presentation, I see that you are not quite financially able to run such a car, so I generously include free gas, oil, maintenance, tires, anything your car will use; all of this, and the bills come to me.

How you will enjoy that car! Think of driving it to school tomorrow. Think of all the new friends you will suddenly acquire.

Your parents may be hesitant to let you use this car freely, so I will visit with them. I am sure they will be reluctant, but because of my position as one of the leaders of the Church, they will consent.

Let us imagine, then, that you have your car, everything to run it, freedom to use it.

Suppose that one evening you are invited to attend a church social. "There are just enough of you to ride in my station wagon," your teacher says. "You may leave your car home." When they come to take you to the party, you suddenly remember your new convertible parked at the curb with the top down. You hastily go back in the house and give the keys to your father, asking that he put it in the garage, for it looks as if it may rain. Your father, of course, obediently agrees. (It is interesting how obedient parents have become these days.)

Later you come home and notice your car is not at the curb. "Dear old dad," you muse, "always willing to help out." But as the station wagon pulls into the driveway and the lights flash into the garage, you see it stands empty.

You rush into the house, find father and ask that very urgent question.

"Oh, I loaned it to someone," he responds.

Then imagine seriously imagine, a conversation such as this.

"Well, who was it?"

"Oh, that boy who comes by here regularly."

"What boy?"

"Oh, that . . . well, I have seen him pass here several times on his bicycle."

"What is his name?"

"Well, I'm afraid I didn't find out."

"Where did he take the car?"

"That really wasn't made clear."

"When will he bring it back?"

"Well, there really wasn't any agreement on that."

Then suppose that your father should say to you, with some impatience, "Now you calm down. He rushed in here. He needed a car. You weren't using it. He seemed to be in a frantic hurry over something, and he looked like an honest boy so I gave him the keys. Now relax. Go to bed. Calm down."

I suppose under the circumstances you would look at your father with that puzzled expression and wonder if some important connection had slipped loose in his thinking mechanism.

It would take a foolish father to lend such an expensive piece of equipment on an arrangement such as that--particularly one that belonged to you.

Parents Lend Their Treasures
Parents Owe Guidance in Dating

If you are old enough to date, you are old enough to know that your parents have not only the right but the sacred obligation, and they are under counsel from the leaders of the Church to concern themselves with your dating habits.

If you are mature enough to date you are mature enough to accept without childish, juvenile argument their authority as parents to set rules of conduct for you.

Parents should always be honest with their children. They should tell them that their children are mature enough to date. They should tell them how much they love them.

Some Dating Guide Lines

If you are old enough to date, you are old enough to see the foolishness of parents who would lend their children on any such an arrangement. Don't ask your parents to permit you, their most precious possession, to go out on such flimsy agreements.

Actually the loan of the car would not be so serious as you suppose; for should it be completely destroyed, it could be replaced. There are some problems and some hazards with dating for which there is no such fortunate solution.

How to Appreciate

When you are old enough, you ought to start dating. It is good for young men and young women to learn to know and to appreciate one another. It is good for you to go to games and dances and picnics, to do all of the young things. We encourage our young people to date. We encourage you to set high standards of dating.

Group Dating

When are you old enough? Maturity may vary from individual to individual, but we are rather of the conviction that dating should not even begin until you are well into your teens. And then, ideal dating is on a group basis. None of this steady dancing, steady dating routine. Steady dating is courtship, and surely the beginning of courtship ought to be delayed until you are almost out of your teens.

Supervision

Dating should not be premature. You should appreciate your parents if they see to that. Dating should not be without supervision, and you should appreciate parents who see to that.

Church Guide Lines

Young people sometimes get the mistaken notion that the religious attitude and spirituality interfere with youthful growth. They assume that the requirements of the Church are interferences and aggravations which thwart the full expression of young manhood and young womanhood.

How foolish is the youth who feels that the Church is a fence around love to keep him out. Oh, youth, if you could know! The requirements of the Church are the highway to love and to happiness, with guard rails securely in place, with guideposts plainly marked, and with help along the way. How unfortunate to resent counsel and restraint. How fortunate are you who follow the standards of the Church, even if just from sheer obedience or habit. You will find a rapture and a joy fulfilled.

Parents Love You

Be patient with your parents. They love you so deeply. They are emotionally involved with you, and they may become too vigorous as they set their guidelines for you to follow. But be patient. Remember, they are involved in a big do-it-yourself child-raising project, and this is their first time through. They have never raised a child just like you before.

Accept Discipline—the Reliable Maturer

Give them the right to misunderstand and to make a mistake or two. They have accorded you that right. Recognize their authority. Be grateful for their discipline. Such discipline may set you on the path to greatness.

An example of what a little discipline can do is found in the comment President McKay made at Merthyr Tydfil in 1963. "I was reminded," he said, "of a visit I made home when I was in college. Mother was sitting on my left, where she always sat at dinner and I said, 'Mother, I have found that I am the only one of your children whom you have switched.' She said 'Yes, David O., I made such a failure of you, I didn't want to use the same method on the other children.'" (Church News, Sept. 7, 1963, p. 10.)

Be open with your parents. Communicate with them. Discuss with them your problems. Have prayer with them before a dating event.

Stay in group activities. Don't pair off. Avoid steady dating. The right time to begin a courtship is when you have emerged from your teens.

Hear the counsels from your bishop, from your priesthood and auxiliary teachers, from your seminary teacher.

One further thought. When we talked about my giving you an automobile, that was make-believe. First, of course, at that price it had to be. But even if I could, while you are in high school, I wouldn't because I think too much of you. Your parents would be very wise to know what car ownership in high school contributes to school dropout, to broken hearts, and to broken lives.

We have a son who is driving now. We have talked about a car for him. (That means he has talked, and we have listened.) We have put this off by suggesting that if he has a car of his own he must earn it. If it looks as though he may, I suppose we will have to pray that he has some kind of depression or another. In the meantime we will try as parents to be very generous with the use of the family car. We will try to see that he is not handicapped.

Honor Father and Mother

Young people, "honour thy father and thy mother": which is the first commandment with a promise, "that thy days may be long upon the land which the Lord thy God..."
The importance of people and their regeneration is a topic of great significance. We must recognize the value of human beings as the units of civilization that a nation can rise no higher than its homes. The revival of faith and enthusiasm in the early Saints and followers of Jesus after the crucifixion and the resurrection is one of the marvels of history. They too had introduced the gospel into their lives and lived it. 

The gospel is a beacon light to guide humanity through the journey of life. It points the way. It inspires unselfish service. It fills the soul with love for others, and it is the dependable road for us to follow, for "... strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:14.)

What happens when a light fades out--when a man, a woman, a family, or a nation departs from the standards by which they have arisen and succeeded? Then all things go to decay. They build their structures on sand. The winds of adversity blow. The storms come, and the structures tumble. Their hopes, their aspirations and their innermost feelings and longings are shattered. Their house is left unto them desolate. It is the tragedy of an irresolute and misspent life.

To Nicodemus, the Jewish ruler who came to Jesus at night, the Savior was a little more explicit. He said, "... this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John 3.19.)

The word "light" appears many times in the scriptures, modern and ancient. When it does, it is symbolic of truth for God's word is truth.

Sometimes it is very dim; sometimes it has been extinguished by evil thoughts and deeds. The human mind is darkened by the shadows of earth. The possessions, like stocks and bonds, houses and lands. We cannot fight change for we are living in a changing world. Permanency has few guarantees. There are things, however, which do not change. Honor, like truth, is not a composite thing. It never changes. It is the light which brightens our pathway. I suppose all people have a degree of light within them. Sometimes it is very dim; sometimes it has been extinguished by evil thoughts and deeds. The human mind is darkened by the shadows of earth. 

Elder Alma Sonne, Assistant to the Twelve, will now speak to us, and he will be followed by Elder William J. Critchlow, Jr., Assistant to the Twelve.

The Combined Choruses and the congregational joined in singing the hymn, "How Firm A Foundation."
May we be true to our convictions. May we be loyal to our standards. May we serve the Lord with a singleness of purpose and live righteously before him and all men, I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

We have just listened to Elder Alma Sonne, Assistant to the Twelve. We will now hear from William J. Critchlow, Jr., and he will be followed by Gordon B. Hinckley of the Council of the Twelve, who will be our concluding speaker.

ELDER WILLIAM J. CRITCHLOW, JR. Assistant to the Council of the Twelve Apostles

I have been reminded that we are short on time and long on speakers. I would be happy were all of my time given to Elder Hinckley, but maybe I should use a part of it. I'll pocket my prepared speech. Now I'll be prepared for conference next year.

Let me substitute for it a sermonette or two.

Remember the Sabbath Day--to Keep It Holy

Sermonette No. 1: Would any of you who claim membership in The Church of Jesus Christ of Latter-day Saints, or who are assumed to be members, go to a food store on Sunday, buy food, take it home, put it on the table, and ask the Lord to bless it? End of Sermonette No. 1. The subject of that sermonette is "Remember the sabbath day and keep it holy."

"Be ye clean"

Sermonette No. 2: Shame on the girl who would let a boy fondle her body with his hands in that evil practice of petting. And shame on the boy who would take advantage of a girl in that abominable practice of petting. Petting leads to something worse. End of Sermonette No. 2. The subject: "Be clean, ye youth of Zion, and stay clean."

The Book of Mormon Testifies of Christ

I still have time for a storiette. A storiette is a very brief story. Sometimes it is a long story greatly condensed. Mine is that kind.

Jesus told storiettes. We call them parables. A parable is a fictitious storiette. This one is true:

I have a practice of purchasing a Book of Mormon before I board a plane or train here in Salt Lake City--more often it is a plane. The book provides me with reading material and material also for someone else, since I purposely leave the book on the plane or train. By the way, the last two or three times I have boarded a plane, I couldn't find the stand at which the books are sold. Whichever priesthood quorum is assigned to provide the stand and books, I wish it would get back on the job.

Returning from Los Angeles one evening after a stake conference, I tied myself in a seat next to a window. I was tired. I dozed. A bit later, I suddenly came to life in a seizure of coughs. I discovered the irritant. A man had strapped himself in the seat beside me and was smoking the stinkiest cigarette I ever smoked, secondhandedly. I was glad when the stewardess requested him and others to put out their cigarettes. The plane, she said, was ready for take-off. But just as soon as we were up in the air, he lit up another, and he puffed the smoke in my direction; and when he had finished it, he lit another. He was near the butt of a third one when I, my dander up, decided to tell him off. I was practically fogged out. I turned to speak to him just as he stooped to take something from his briefcase on the floor. I waited. Straightening up he beat me to the punch--to the conversation, that is--and he said: "Have you ever read this book?" I looked at it in astonishment. What do you suppose it was? It was a Book of Mormon.

"May I see it?" I asked. He handed it to me, and I examined it and said to him:

"Yes, sir, I have read this very book. Two weeks ago I purchased this identical book before boarding a plane in Salt Lake City, and I left it on the plane. I'm glad you found it and are reading it."

Well, you must know, from that moment on, all the way to Salt Lake City, the fragrance of his cigarette was fine; it didn't bother me at all, and I was sorry that I had to get off the plane in Salt Lake City. I wished I could have gone on farther with him because we were having such a fine conversation about the Book of Mormon.

If this storiette has a subject, it would be "Read the Book of Mormon."

You here in this building have read it. There may be people listening in on the air who have not read it. I plead with you, read it. You may find it as interesting as did the man on the plane.

I read the Book of Mormon when I was a young man. I read it on the top of a mountain down in southern Utah where I was tending a theodolite in the service of the US Coast and Geodetic Survey. Finishing it, I felt I had a fair understanding of the gospel principles contained in it.

Once I sat with General Authorities of the Church and heard President Joseph Fielding Smith say in substance, "Brethren, all of us have to read the Book of Mormon. We are asking the members of the Church to do it, so we brethren must do it, too."

One of the brethren moaned, saying "Must we who have read it so many times take time out to read it again?"

"Yes," replied President Smith, "we can't ask the members to do something we are not willing to do."

I turned to the brother sitting next to me and asked him how many times he had read the Book of Mormon. He answered, "Forty-five times."

"May I quote you?"

"Not until I go home and check."

The next day he told me I could quote him: "I have read the book fifty times." That brother is Milton R. Hunter. "I taught," he said, "the Book of Mormon in seminary and institute classes. That accounts for my reading it so many times."
How many times have you read it? Read it again. And this time read it slowly, so you can digest the spiritual calories you will find in it. Read it personally, putting yourself in the shoes of Lehi, who was told to take his family into the wilderness. What would you have done were you in his shoes? Put yourself in Nephi's shoes. He was instructed to go over the brass plates. What would you have done in his shoes? Yes, read it personally.

Read it purposefully, and let your purpose be to discover its spiritual calories and the gospel of Jesus Christ.

Read it for pleasure. Discover how it testifies of the Christ. Somebody said his name is mentioned 526 times therein. It testifies also of the Bible. Turn off the TV, turn off the radio and read the Book of Mormon. You will enjoy it.

I bear you my witness: In the Book of Mormon you will find the gospel of Jesus Christ. You may discover reading it, that The Church of Jesus Christ of Latter-day Saints is true. I did. May you so find it, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

Thank you, Brother Critchlow, for those sermonettes and storiettes and very worthwhile instructions to us.

Elder Gordon B. Hinckley of the Council of the Twelve will be our concluding speaker.

ELDER GORDON B. HINCKLEY Of the Council of the Twelve Apostles

I seek the direction of the Holy Spirit that the things I say may be in harmony with the inspirational things to which we have listened.

To the Galatian Saints Paul wrote these stirring words: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. 5:1.)

I thought I witnessed something of this bondage recently while riding in the lounge of a crowded plane with three other men.

A Yoke of Bondage: A Panel of the Enslaved

As the jet began the fast climb to its assigned altitude, I noticed that the man across the table had his eyes fixed intently on the "No Smoking" sign. The instant it went off, he reached for his cigarettes. As he began smoking, the man next to me became nervous. He clenched and opened his fists, looked out the window, turned to look at the man across the table, and his face reddened. The air was a little bumpy. I thought he might have been frightened. I took a closer look. He was [page 76] a man of good physique, well-dressed immaculately groomed. He did not look the kind who would be frightened by a little bumpy air.

Then the fourth member of our quartet took a pack of cigarettes from his pocket. He offered me one, and I declined. He then offered my seat companion one, and he replied, "I'm trying to quit, and it's nearly killing me."

I had started a conversation.

The first man to light up told how he had resolved to quit after hearing in January 1964 the report of the Surgeon General of the United States. He recounted a tale of agonizing days and sleepless nights and of a final surrender to a habit that had held him for many years. He placed his cigarette between his lips, inhaled long and deeply, then lowered his head as the smoke drifted slowly from his lips and nostrils "I couldn't lick it," he said with an evident air of defeat.

The next smoker took up the conversation, "I almost quit. I'd been burning two packs a day. I thought I could taper off. I cut down to one cigarette after each cup of coffee. That was my formula. It lasted for a time but I found myself drinking too much coffee. Now I'm back to a pack a day."

He had the manner of an educated man. He held in his hands a business journal. He said that the report of the Surgeon General had frightened him also, but then he had read counteracting statements. Perhaps, he concluded, the relationship between cigarette smoking and cancer is only coincidental the disease could just as likely come from the exhaust fumes we breathe. Then with an impulsive display of self-mastery, he crumpled his half-smoked cigarette into the ash tray, snapped shut the lid, and commented, "Just the same, I wish I could quit."

My seat companion then spoke: "I'm convinced there's some truth in what I've seen and read on the subject. We take the government's word for an awful lot these days, conclusions based on less convincing evidence than this I don't believe you can deny the facts. There is a hazard in smoking. But I'm having a terrible fight. I never dreamed a habit could be so tough to break.

One of them looked at me. "What about you?" he asked.

I replied: "I've never used them."

"How lucky can you be!" was his response. Without wishing in any way to appear self-righteous, I thought the same thing--"How lucky can I be!" And I thought of a day long ago when as a boy I sat in this Tabernacle and heard President Heber J. Grant speak with moving conviction on the "Little White Slaver," as he bore eloquent testimony of the Word of Wisdom as a divine law. I was greatly impressed that day, and that impression gave me resolution.

Who could question the bondage in which these men found themselves? Our conversation indicated that all three were educated, able men who made important decisions every day. But in a matter admittedly affecting their own lives and health, two already had conceded defeat, and the third was fighting a terrible battle, the victim of a habit that would not let him go.

One study indicates that among men who had stopped smoking, 371/2 percent reported they were smoking again. And even among those who reported that they had gone for as long as 12 to 24 months, nearly 18 percent had relapsed into the old habit. (Consumer Reports, March 1964, pp. 112-113.)

Cigarette Smoking--a Health Hazard

Commenting on the January 1964 report of the Surgeon General, an editor concluded: "No longer can reasonable men argue whether smoking is or is not a major health hazard. It is. The remaining topic for consideration is what can be done about it." (Ibid. p. 112.)

A veritable mountain of evidence has been produced by the Surgeon General's office, the Federal Trade Commission, the American Cancer Society, the American Medical Association the National Tuberculosis Association, and many other groups and individuals. Responsible officers are concerned over the grim statistics indicating that somewhere between 125,000 and 300,000 people a year die in the United States from diseases that may be associated with the smoking of [page 77] cigarettes, that your chances of death from lung cancer are 70 percent greater if you smoke cigarettes, that the hazards of other diseases are seriously increased.
p17 End

p16 The Way to Liberty

p132 Years Ago, God Said, `Tobacco is not good for man.'

p13 God be thanked for this declaration and the promise that accompanies it. Can there be any doubt that it is a Word of Wisdom when great forces with millions of dollars at their command and some of the cleverest minds in the art of advertising, promote that which sober men of science also now say "is not good for man"?

p133 That declaration was given as "a principle with promise." (V. 3.)

p134 "In consequence of evils and designs"

p135 It was given as a warning and a forewarning, "in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, . . ." (V. 4.) How aptly descriptive these words are in light of what we today observe.

p136 The Way to Liberty

p137 God be thanked for this declaration and the promise that accompanies it. Can there be any doubt that it is a Word of Wisdom when great forces with millions of dollars at their command and some of the cleverest minds in the art of advertising, promote that which sober men of science also now say "is not good for man"?

p138 One cannot read the testimony without [page 78] recognizing that true freedom lies in obedience to the counsels of God. It was said of old that "... the commandment is a lamp; and the law is light, . . ." (Prov. 6:23.)

p139 The gospel is not a philosophy of repression, as so many regard it. It is a plan of freedom that gives discipline to appetite and direction to behavior. Its fruits are sweet and its rewards are liberal, as I am confident my friends on the plane would have been happy to have testified.

p140 "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. 5:1.)

p141 "... where the Spirit of the Lord is, there is liberty." (2 Cor. 3:17.) In the name of Jesus Christ. Amen

p17 End

p1 President Hugh B. Brown

p2 Elder Gordon B. Hinckley of the Council of the Twelve has been our concluding speaker. We wish to make an announcement that this evening at 7:00 the General Priesthood meeting of the Church will convene in the Tabernacle, and in addition to the overflow meeting in the Assembly Hall, proceedings of the priesthood meeting will be relayed by closed circuit broadcast originating in the Tabernacle to members of the Aaronic and Melchizedek priesthoods assembled in approximately 400 separate locations in all parts of the United States and Canada. It is estimated that approximately 12,000 holders of the priesthood will be on Temple Square, and approximately 60,000 others will gather in other locations from coast to coast.

p3 The singing for this session has been furnished by the Brigham Young University Combined Choruses, with Ralph Woodward conducting and Roy M. Darley at the organ. We wish to express our sincere appreciation to this chorus. We would turn around and face them but if I did they would not be able to hear me, but we want them to know that we greatly appreciate the contribution they have made to the spirit of this occasion. Their vibrant young voices have brought comfort and inspiration and hope to all who have assembled and we thank them very sincerely. We also want to thank Brother Maughan McMurdie and Ralph Woodward, the conductors, for the excellence of their performance and their thorough preparation; also Brother Frank Asper and Roy M. Darley who performed at the organ so well. Very often when we are listening to choruses and sometimes to soloists, we forget the important parts played by the accompanists. The organists throughout the conference have been exceptional, and we want Brother Asper and Brother Darley to know that their work is thoroughly appreciated.

p4 The choruses will now sing "The Song of Praise," after which the benediction will be offered by President M. Dover Hunt of the Orem Stake, and the conference will be adjourned until 7:00 this evening at priesthood meeting.

p5 The Combined Choruses sang as a concluding number, "The Song of Praise."

p6 President M. Dover Hunter of the Orem Stake offered the closing prayer.
The General Priesthood Meeting of the Church was held at 7:00 p.m., Monday, April 5.

President David O. McKay was present and presided. At his request, President Hugh B. Brown, First Counselor in the First Presidency, conducted the meeting.

The choral music for this session was furnished by the Men of the Tabernacle Choir, Richard P. Condie, Conductor, Alexander Schreiner, Tabernacle Organist, accompanist.

This is the General Priesthood session of the 135th annual conference of the Church of Jesus Christ of Latter-day Saints. All of you who are assembled here will know, but for the benefit of those who are listening in, it gives me great pleasure to tell them and you that we are favored tonight with the presence of President David O. McKay. He is presiding at this session, all sessions of the conference in fact, and we who conduct occasionally do so under his direction.

It may interest you to know that these services are being relayed by closed circuit wire to members of the priesthood gathered in the Assembly Hall and in approximately 400 other separate gatherings from coast to coast and in Canada. It is estimated that approximately 60,000 will participate in this meeting by direct wire. This does not include the 12,000 gathered in the building and in the Assembly Hall.

The singing during this session will be furnished by the men of the Tabernacle Choir, with Richard P. Condie as conductor and Alexander Schreiner at the organ. We shall begin these services by the chorus singing, "Prayer at Evening." After the singing Elder Stanford G. Smith, president of the Bountiful Stake, will offer the opening prayer.

The Men of the Tabernacle Choir sang "Prayer at Evening," following which the invocation was offered by President Stanford G. Smith of the Bountiful Stake.

The men of the Tabernacle Choir will now favor us with "Seek Thy God."

Selection by the Men of the Tabernacle Choir, "Seek Thy God."

President McKay

APPRCIATION TO PRIESTHOOD MEMBERS

Brethren of the Priesthood of the Church: Few, if any, of you can appreciate my feelings when I say, I am happy to meet you.

I had a message in my heart and I put it on paper, anticipating this moment, but I have been advised that I had better conserve what little strength I have. I say to you, I am happy to be in your presence. I feel honored to work with my counselors, and the Twelve, and the other General Authorities. My heart is filled to overflowing in appreciation for your companionship and your prayers; for your ability and willingness to carry on the Priesthood of The Church of Jesus Christ of Latter-day Saints.

I have asked my son, Edward, (Dr. Edward R. McKay) to read a paragraph or two that I have written, and if he will do that, I shall just close with a prayer in my heart for God's blessings to be with you always, in the name of Jesus Christ. Amen.

The Choir and the congregation sang the hymn, "We Thank Thee, O God, For a Prophet."

PRESIDENTS DAVID O. MCKAY

Read by Dr. Edward R. McKay a son of President McKay

My dear brethren in the priesthood:

What is the end and purpose of religion, "swaying the lives of men the centuries through"? The members of The Church of Jesus Christ of Latter-day Saints answer in the words of the Lord revealed through the Prophet Joseph Smith that the end and purpose of true religion, which is the work of God, is "to bring to pass the immortality and eternal life of man." (Moses 1:39.)

And what is the crowning glory of man in this earth so far as his individual achievement is concerned? It is character--character developed through obedience to the laws of life as revealed through Jesus Christ, who came that we might have life and have it more abundantly.

Man's chief concern in life should not be the acquiring of gold or of fame or of material possessions. It should not be the development of physical prowess, nor of intellectual strength, but his aim, the highest in life, should be the development of a Christlike character.

One of the most significant statements in the Word of Wisdom, one which carries with it evidence of the inspiration of the Prophet Joseph Smith, is found in the following statement, "In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarned you, by giving unto you this word of wisdom by revelation--" (D&C 89:4.) --the purport of that statement impressed me way back in the twenties and thirties of this century.

I ask you to recall the methods employed by certain tobacco interests to induce women to smoke cigarettes. You remember how insidiously they launched their plan: first, by saying that smoking would reduce weight. Their slogan was: "Take a cigarette instead of a sweet." Later, some of us noticed in the theater that they would have a young woman light the gentleman's cigarette. Following this a woman's hand would be shown on billboards lighting or taking a cigarette. A year or two passed, and soon they were brazen enough to show the woman on the screen or on the billboard smoking the cigarette.

I have a newspaper clipping which I set aside in 1931 which corroborates this idea. It reads: "It is well-known that the cigarette manufacturers are now after the young women and girls. They say there are twenty-five million of these in the United States, and if they can popularize smoking among them, they will be able to increase their
p9 Now, as you all know, it is common to see beautiful young women depicted on billboards and in magazine advertisements smoking cigarettes, and now most insidious of all are the cigarette advertisements which come into our homes by way of television and are viewed by our boys and girls, showing young men and young women smoking in the most enticing scenes possible.

p10 Do these conspiring men have evil designs upon our youth? Keep your eyes and ears open to observe if they are not taking the same steps now to get our boys interested as they did to entice women to use that vile weed.

p11 Our youth should be taught the hazards of cigarette smoking to health. They should be taught that doctors and scientists now have established a direct tie to cancer and cigarette smoking.

p12 Emerson Foote, chairman of the National Interagency Council on Smoking and Health, has testified that “it has been concluded by responsible scientific authorities that cigarette smoking is responsible for at least 125,000 and possibly 300,000 deaths a year in this country.

p13 “But death is not the only thing... It is beyond doubt that there are millions of people who suffer varying degrees of disability brought on by cigarette smoking.”


p14 Somewhere between sixty and eighty percent of boys and men and a somewhat lesser number of girls and women are already habituated to cigarettes or they are confirmed addicts.

p15 The high death rates from cigarette smoking have created a demand from many interested groups for positive action that will lessen the dangers to health. The Royal College of Physicians of Great Britain, the American Cancer Society, and the United States Public Health Service have led the way in creating public reaction against smoking. The Cancer Society has supported research generously and has kept the public and the medical profession informed on the problems connected with smoking. The Surgeon General of the Public Health Service has used his official and moral influence in emphasizing the dangers involved in smoking.

p16 These agencies, as well as the great body of research scientists, have compiled the evidence and stated the facts so clearly that every reasonable mind is fully aware of the danger entailed from smoking.

p17 Notwithstanding the admission of danger from smoking, the advertising [page 81] of cigarettes by the tobacco companies has been stepped up to an all-time peak. Yet there is never a hint that smoking is already a major threat to life. Instead, the advertising constantly emphasizes the mildness of the cigarette and its pleasurable qualities. This cigarette advertising is promoted with such reckless abandon, in spite of what research has already proved regarding the dangers from smoking, that the most charitable conclusion to be drawn is that the promoters have no regard whatever for the value of human life. It seems that success for the tobacco industry is more important than the avoiding of suffering and of death.

p18 One hundred thirty-two years ago a twenty-seven-year-old youth told the world that tobacco was harmful for the human body. Members of The Church of Jesus Christ of Latter-day Saints were given by divine revelation the Word of Wisdom, in which they were advised to refrain from the use of tobacco in any form. They were promised better health as a result. This was strange as no one knew of any danger from smoking at that time. Most of the members accepted and applied the instructions given.

p19 The demonstration presented today by more than two million people of the Church should be impressive to any skeptic. Hundreds of thousands of teenage youths have never smoked. They knew that smoking is a destructive habit that mars the human body as well as the mind.

p20 Our homes should establish the fact that the boy who indulges in cigarettes is not contributing to his advancement and growth in the Church and kingdom of God; neither is he preparing himself for his responsible place in society. The word of God to the Prophet Joseph Smith is that tobacco is not good for man. The statement is not qualified in any way. Scientists have demonstrated it; men who have tried to disprove it have failed; and we as a people stand committed to that command from God. Keep the habit of smoking and the use of tobacco in any form out of the lives of our boys. Resistance of the appetite will react upon the character and strengthen it, and just because a man has developed the habit is no justification for his continuing it. Just because some man may think he is immune from the ill effects of tobacco is no justification for its use in the priesthood of God.

p21 Fathers and members of the priesthood have the obligation of setting an example worthy of imitation to the youth. Boys want to look upon you as men. Their ideals incorporate in your life all the Christlike attributes, as nearly as you can develop them, which Christ had when the Roman governor pointed to him saying, "Behold the man!" (John 19:5.) Remember, even though you have the habit, overcoming it will make you stronger.

p22 "It is easy enough to be virtuous When nothing tempts you to stray, When without or within no voice of sin Is luring your soul away. But it is only a negative virtue Until it is tried by fire, And the soul that is worth the honor of earth Is the soul that resists desire.” (Adapted from Elia Wheeler Wilcox, “Worth While.”)

p23 To our boys I would say that if they want to live physically; if they want to be men strong in body, vigorous in mind; if they want to be good in sports, enter the basketball game, enter the football game, enter the contest in running and jumping; if they want to be good Scouts; if they want to be good citizens, in business, anywhere, avoid tobacco and live strictly the religious life.

p24 May God help us as men of the priesthood, as fathers, to reach our boys and young men and impress upon them this great lesson, this divine truth, that to be carnally minded is to be miserable, unhappy, but to be spiritually minded, which means to obey the principles of the gospel in all that it means, is to have life, life eternal and peace, I humbly pray in the name of Jesus Christ. Amen.

p25 President Hugh B. Brown

p26 I am sure we all feel it very timely, this inspired message, this voice of warning from a prophet of God, and it [page 82] will have a very definite and tremendous impact, reaching as it has, upwards of 100,000 men.

p27 We shall now hear from Elder Alvin R. Dyer, and he will be followed by Elder Sterling W. Sill.

P3 Alvin R. Dyer

ELDER ALVIN R. DYER Assistant to the Council of the Twelve Apostles

p1 I am truly grateful, my brethren, to be in the presence of President David O. McKay and his Counselors this night, and these, my brethren of the General Authorities, and you, my brethren of the priesthood; and I pray for an interest in your faith and prayers, prayers which I have earnestly made since receiving this assignment.

p2 The Priesthood Sustains Man

p3 This marvelous testimony of the disparagements and the dissolution that are being caused by the violations of God’s laws as has been stated by President McKay presents the anticipation of a great tragedy among men. But perhaps the destruction of faith and honor in the lives of those who partake of any harmful indulgence will be...
even greater than the physical disabilities which it incurs. I believe that there is an honor in the priesthood of God which sustains man. As a fundamental reason for the restoration of the gospel of Jesus Christ in this the last dispensation, the Lord gave the following to the Prophet Joseph Smith: "...that every man might speak in the name of God the Lord, even the Savior of the world" (D&C 1:20) and I believe that the highest concept of this is that he who holds the priesthood shall do so and shall speak in this manner for and in behalf of his family. This bears the mark of the most crucial phase of the gospel plan for the extent of the family priesthood sealing among the children of God the Eternal Father vindicates the purpose of mortality.

Articles of Righteous Dominion

The articles of righteous dominion revealed to Joseph Smith are essential principles of the priesthood as applied to self and are the influence to be exercised over others for the good of all.

In their highest sense they are characteristic of honor. Honor is the principle of power that must weigh in the balance all opposing principles of indulgence contrary to the will of God and the spirit of the priesthood. It was the honor or the power of God which Lucifer unrighteously sought in the preexistence. (See ibid., 29:36.) We who hold the priesthood of God have within our grasp the highest aspects of honor. The straightforwardness of living is obtained in magnifying the priesthood principles. Here is the direct channel as proclaimed by the Lord leading to glory, honor, immortality, and eternal life.

Man Must Be Worthy

For a man to obtain the priesthood with God-given rights, to exercise and magnify it in behalf of his family he must be worthily ordained to it. But the proven stumbling block to this high privilege in our day and time are the dishonorable indulgences of things of a physical and moral nature. And because of the standards implied by abstaining from harmful indulgences, I have known many good men plagued with bad habits who absent themselves from priesthood activity. It affects a man's honor and becomes an obstruction which prevents him from responding to the priesthood which otherwise would be natural to him. The measure of honor we reach in life is dependent upon the caliber of that which we permit to become a part of ourselves, which affects our physical, emotional, and mental ways of life. Seeds sown in honor spring forth to become jewels of eternity, while seeds sown in dishonor for whatever purpose decay and die in the corrupted soil where they are sown.

God does not require of man the achievement of honor and nobility without having given him the inherent power to obtain it. As revealed to the Prophet Joseph Smith, the Lord has said to accomplish this that "...the power is in them, wherein they are agents unto themselves." (Ibid., 58:28.) And as agents unto ourselves a man can therefore accomplish that which he will to accomplish and needs not indulge in that which he does not will to indulge in. The complete restraining of harmful indulgences, both physical and moral, is a matter of personal honor. "Blessed is the man," says the Apostle James, "that endureth temptation; for when he is tried, he shall receive the crown of life." (James 1:12.)

"He that overcometh" said the Master unto John, "shall inherit all things; and I will be his God, and he shall be my son." (Rev. 21:7.)

These are days of challenge to maintain individual honor and inner stability. Men and boys lose their honor for false reasons.

False Principles

Not long ago in one of the large eastern cities of America, a young man in his middle teens was shot by a stray bullet in a gang war. As he fought for his life in a hospital, he told police authorities that he never really felt a part of the gang but that he had hung on because of his loyalty to two members of the gang that he had grown up with in his own neighborhood. He felt that if he were to drop out he would be untrue to them.

This incident tells the story of a false sense of loyalty that caused this young man to surrender the principles of decent living to participate in things against his own nature, even nullifying his chances for a good life and bringing disgrace upon his family and community. Had he with honor courageously faced up to his problem, following the tougher road of dropping out of the gang and revealing to the authorities the escapades of rape and murder and larceny that the gang, of which only a minority were the leaders, had perpetrated, many could have been rehabilitated and saved, and he himself would have lived to accomplish his boyhood dream to build ships. Instead, his life, as he died a few days later, was forfeited, and others of the mob have been sent to prison, one to pay for his life.

When we weigh in the balance the difference between honor and loyalty, there comes a time when in order to achieve honor one must determine the value of that to which he will give his loyalty. It it calls for a surrender of honor then it is false. False loyalty will sometimes seem very real, and there is a strange code among young men that induces such a false loyalty but they must calculate the end result.

Once in ancient Israel King Saul found displeasure with God for failing to obey, although he thought that he had kept the law by offering sacrifice. To him came the denunciation "...to obey is better than sacrifice..." (1 Sam. 15:22.) This did not mean that sacrifice was not a good principle, but when exhibited by disobedience it is false. Loyalty likewise is a good principle, but never if it means the surrender of honor.

Just how much cheating goes on in colleges and universities--it is estimated to be far more than most educational officials realize--is the subject of a nationwide study by Columbia University. "Of the students questioned in the 99 college survey, more than half have admitted to cheating." The national conscience is shocked by the cheating scandal at the US Air Force Academy in Colorado. But conclusions "Based on the Columbia University survey involving 5,422 students at 99 colleges and universities coast to coast" suggest:

Some ways to reduce cheating are indicated in the survey, based on questionnaires returned by 5,422 college students, 626 deans and 502 studentbody presidents. Conclusions include:

"Colleges with honor systems, the study finds, "are less apt to have a high level of cheating than those with other arrangements for control."" (Copyright article by U. S. News & World Report, February 8, 1965, p. 10.) Cheating and acts of dishonor are not confined to the classroom and [page 84] wherever exhibited demonstrate abnormality.

When honor and integrity are sacrificed to gain some cheap and fanciful end, a change takes place within the inner structure of the individual.

Not all narcotics, which change conditions from normal to abnormal, from real to unreal, are found in pellets and powders, liquids, tippiparillos, or in filtered white tubes of satisfaction.

Avoid Whatever Deteriorates Human Personality

In a true sense, any dishonorable, superficial, or insincere indulgence reacts upon the nervous system like a narcotic. And when unnatural or unearned pleasures are sought, there is a certain imbalance that takes place. The use of alcohol, heroin, tobacco cocaine, tea, coffee, or other stimulants--and add to these dishonor, dishonesty, insincerity, the pollution of the mind with evil and immoral thoughts and you get a wider meaning of what is meant by a narcotic--these are the "kicks" that can kick a young man, or anyone for that matter, right out of the realms of decency, honor, and a character of integrity.

In all of the indulgences, both immoral and physical, the first makes the second easier; to yield to temptation once makes it easier to yield again and again. But to resist and restrain sustains normalcy, making later decisions even more positive. I once stood on a street in Trondheim, Norway, looking up at a statue of a Viking who had been mounted atop a lofty pillar. And at the time there came to my mind a fable of the Norsemen I had heard as a boy which I recall went like this: "The blood of the
he was and something of his experience, he asked for a cigarette, and the nurse said, "Well, I didn't know that you smoked.

way for nearly six weeks. But the strange thing was that he didn't ask for a cigarette once. He forgot that he used tobacco. And on the day when he began to remember who

the accident, and I rushed to the hospital. When he regained consciousness, he had lost his memory. He didn't know his wife; he didn't know me. He was that

an elder.

smoked so long." And two packages in that day before filters was a lot of nicotine. And he couldn't change, and he wouldn't accept the challenge to get ready to be ordained

I remember another man, who was a carpenter, who said that he couldn't quit. He smoked two packages a day, and he said, "My body requires nicotine, I have

Disparagement should not exist as we strive with these many good men who are so close to the honor of taking their rightful place.

Obedience to the Word of God Is the Way to Perfection

Thus, my brethren, 132 years ago the Lord revealed unto the Prophet Joseph Smith words of wisdom concerning harmful indulgences which tear down the structure of

the human body by the abnormalities which contribute to moral and spiritual delinquencies, calling for a surrender of dignity and honor. The Lord, in concluding this

revelation, indicates its relationship to the whole gospel plan when he said to keep and do these things, that we may then walk in obedience to the commandments of God. (See D&C 89:18.) Herein I believe is the key of this revelation: to "find wisdom and great treasures of knowledge, even hidden treasures." (Ibid., 89:19.)

To me the most important personal phase of the gospel and one that can realistically lead to the attainment of its many gifts is that part which reaches down into the

very fiber of the personal self. Here is where the power is developed. It concerns the actuality of what a person really is and not what he professes to be. The real motivation of
gospel law produces a character and nobility of soul that is devoid of any false and superficial veneer.

What I am suggesting here is that basically and inherently a man cannot be both evil and good; he cannot, as the Lord has said, serve two masters. Any attempt at

double-mindedness can produce but one thing, and that is instability.

There are some, for vanity or other superficial reasons, who may seemingly offer a good gift, but only to deceive, and often as not this simulation is made to cover

something ugly and sinful which lodges beneath the false veneer.

In the balance of the innermost thoughts and feelings lies the real person, to be evil or to be good. God recognizes no sense of good which is but a cloak of how the

inner person really feels in opposition thereto.

And unto those who with dishonor surrender their cause to superficial and unearned pursuits that come from these harmful indulgences, the Prophet Moroni gives

utterance to the teachings of his father Mormon:

"... a bitter fountain cannot bring forth good water; neither can a good fountain bring forth bitter water; ..." (Moroni 7:11.)

"... a man being evil cannot do that which is good; for if he offereth a gift, or prayeth unto God, except he shall do it with real intent it profiteth him nothing." (Ibid., 7:6.)

"... if a man being evil giveth a gift, he doeth it grudgingly; wherefore it is counted unto him the same as if he had retained the gift; wherefore he is counted evil before God." (Ibid., 7:8.)

"And likewise also is it counted evil unto a man, if he shall pray, and not with real intent of heart; yea, and it profiteth him nothing, for God receiveth none such." (Ibid., 7:9.)

"Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil. ..." (Ibid., 7:12.)

"... the devil ... persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him." (Ibid., 7:17.)

Influence of Priesthood Executive Committee

It has been said, and wisely so, that the margin of difference between the causes that would confer the priesthood of God upon one but not upon another is only a

hair's breadth. Basically men who are attracted to this Church are good men. We need to find that goodness. We must work at our business that every man may speak in

the name of the Lord God in behalf of his own family and then that he may work with others. This calls for concerned individual and family analysis and projection within the

framework of our priesthood program. It places particular stress upon the enterprise and action of the ward priesthood executive committee as they, under the direction of

the bishopric, will give direction and assistance and counsel, working through the priesthood leaders and home teachers, to reach all, but especially at first the fathers, that

they may be able to stand at the head of their own families in righteousness.

Disparagement should not exist as we strive with these many good men who are so close to the honor of taking their rightful place.

I remember one man that we had challenged to stop smoking cigarettes that he might be prepared to go to the house of the Lord where his wife might be sealed to him

and their children to them. But he said to me, his bishop, "I like to smoke, the greatest enjoyment I get out of life is from smoking;" and then he added, "I even set the alarm

clock throughout the night and awaken and sit on the edge of the bed at every alarm and smoke a cigarette." Now I never heard of a habit any worse than that.

And I asked, "Do you really mean that?"

"Yes, I do." He said.

Well, I called at his home a few evenings later at 10 pm. This was the time he said he went to bed. He greeted me by saying, "Bishop, what are you doing here at this

time of the night?"

"Well," said I, "I have come to see how you set the alarm clock."

He said, "I wouldn't want to do this with you here."

Well, I stayed deliberately until three o'clock in the morning, and I thought he was going to throw me out a number of times. I exhausted all of my understanding of

these situations as I tried to keep him interested, but at three in the morning I said to him "Now, brother, you have missed five alarms. Why don't you go the rest of the night

without a cigarette?"

At that moment he felt a sense of honor and a dignity that he did not need to smoke. He looked at me with a peculiar smile that these men often get when they make a

decision of this kind, and he said, "All right, I will." He never touched another cigarette.

Habits which Weaken Good Men

I remember another man, who was a carpenter, who said that he couldn't quit. He smoked two packages a day, and he said, "My body requires nicotine, I have

smoked so long." And two packages in that day before filters was a lot of nicotine. And he couldn't change, and he wouldn't accept the challenge to get ready to be ordained

an elder.

But something very strange happened to him. He got hit on the head with a falling two-by-six as he worked on the roof framework of a house. His wife called me about

the accident, and I rushed to the hospital. When he regained consciousness, he had lost his memory. He didn't know his wife; he didn't know me. He was that way for nearly six weeks. But the strange thing was that he didn't ask for a cigarette once. He forgot that he used tobacco. And on the day when he began to remember who

he was and something of his experience, he asked for a cigarette, and the nurse said, "Well, I didn't know that you smoked."
Blister its body, and burn itself blind, but the flame goes on and on, unmolested, unhurt, unsympathetic, and even unaware of the terrible pain it has inflicted. No one really leads the moth toward the flame that will destroy it. It is an interesting fact that nature never wearies of imposing punishment. The unfortunate moth may burn off its wings, but the life instinct also has its opposite. All around us we see the results of that sinister attraction leading toward death which might be compared to the instinct that endowing his children with his own potentialities, he implanted in them a kind of upward reach, a natural inclination or a tendency to strive by which the offspring of God may end up hill and downhill, heaven and hell. Jesus talked about the straight and narrow way that leads to life, but we must also be aware of the dangers of that broad road that leads toward death.

The greatest commodity in the universe is life. And Jesus announced his own mission by saying, “I came that ye might have life and have it more abundantly.” (See ibid., 10:10.) God has endowed every seed with a life germ by which it is able to reach upward toward better things. But the greatest gift of God is eternal life, and after life was the light of men.” (John 1:4.)

The dictionary says that an “instinct” is a natural aptitude or tendency leading toward a goal. In introducing the Master, the Apostle John said, “In him was life; and the Father’s business.” That is the business of building character, integrity, Godliness, and eternal life into his children. God has said that it is his work and his glory “... to bring immortality and eternal life of man.” (Moses 1:39.)

President Hugh B. Brown

We have been given the priesthood, which is the authority to act in the name of the Lord. But we ourselves must develop the leadership, which is the ability to act in the name of the Lord. And I suppose that one is not of great consequence without the other. That is, what good would come from a missionary having the authority to make converts if he did not also have the ability to make converts?

Elder Sterling W. Sill

ELDER STERLING W. SILL Assistant to the Council of the Twelve Apostles

My brethren, I appreciate very much this privilege of having a part with you in this great priesthood brotherhood under which we receive our commission to serve God.

Some time ago a friend of mine who lives on the farm was telling me that as his sons get old enough to share in the responsibility of farm work, he arranges for them to have a little land [page 87] to till or some farm animals to raise. And, of course, they receive the compensation involved.

“My father’s business”

The Lord also has that kind of program. As his children become sufficiently mature, he invites them to have a part in that great enterprise that Jesus referred to as “my Father’s business.” That is the business of building character, integrity Godliness, and eternal life into his children. God has said that it is his work and his glory “... to pass the immortality and eternal life of man.” (Moses 1:39.)

And then by way of invitation to us he has said, “... If ye have desires to serve God ye are called to the work;” (D&C 4:3.) And we may have as large a part as we are able to qualify for in the very work in which God himself spends his entire time. Of course, we must also be prepared to accept our share of the responsibility.

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Our world itself is made up of opposites. There is a kind of north pole and south pole in every life. We live amid the contrasts of positive and negative, good and evil, uphill and downhill, heaven and hell. Jesus talked about the straight and narrow way that leads to life, but we must also be aware of the dangers of that broad road that leads toward death.

Blessings, If You Obey

The Lord himself has said, “Behold, I set before you this day a blessing and a curse;”

“A blessing, if ye obey the commandments of the Lord your God,” (Deut. 11:26-29.) And we determine the direction of our lives by which of the affinities, antagonisms, or inclinations we build into them. There is a natural duality in life which Plato called “the upper and the lower soul.” Jesus referred to this antagonism as “the spirit and the flesh,” but some time ago a psychologist said that each of us has within himself “a life instinct” and also “a death instinct.”

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Forces of Death

But the life instinct also has its opposite. All around us we see the results of that sinister attraction leading toward death which might be compared to the instinct that leads the moth toward the flame that will destroy it. It is an interesting fact that nature never wearsies of imposing punishment. The unfortunate moth may burn off its wings, blister its body, and burn itself blind, but the flame goes on and on, unmoistened, unhurt, unsympathetic, and even unaware of the terrible pain it has inflicted. No one really
The story has been told of an explorer walking through an arctic winter. Because he was tired and cold, he decided to sit down and rest. After a few minutes he began to feel that he was freezing to death. In desperation he jumped to his feet and ran with all his might. He was running for his life, and soon he realized it was too late. The snow had become too deep, and the cold had become too intense. He was going to die.

Sin can make good seem so unattractive that we turn our backs on righteousness and fight against God. Wages of Sin

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them as the children of Israel, and not slay them." (Ibid., 89:18-21.)

"And shall run and not be weary, and shall walk and not faint.

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"To be spiritually minded is life and peace"

"And [are] the only ones on whom the second death shall have any power." (D&C 76:32-34, 36-37.) And yet the most painful cancerous death that we can bring upon ourselves may be only a symbol of our eternal regret and suffering.

"The wages of sin is death; . . ." (Rom. 6:23.) Death is the irrevocable consequence of allowing this strange affinity for evil to establish itself in our lives. Sin can make good seem so unattractive that we turn our backs on righteousness and fight against God.

"For they are vessels of wrath doomed to suffer . . . with the devil and his angels in eternity; . . ." (Rom. 9:29.)

"But on the other side of our possibility, what a thrilling opportunity we have to develop our life instincts. We live in the greatest age, under the most favorable conditions of health, of living, and of opportunity of all ages, that ever existed. Our lives are blessed with such advantages that if we could but take them and turn them to our account, we could be the most powerful and the most far-reaching benefactors to mankind. And in the first place, we have the Word of Wisdom.

"And have tasted the good word of God, and the powers of the world to come,

"For it shall be that . . . and every exercise of lust forms an evil addiction and strengthens the death instincts. No one ever needs a recording angel to look over his shoulder to take notes on his sins. Good or bad, everything that we do is being recorded in our appetites, our nervous systems, our personalities, our minds, and our immortal spirits. Every cigarette, every crime, and every irreverence is indelibly written down in the person of its victim. A violator of the man-made laws may at least hope that his crime will not be discovered. But for the violators of the laws of God, there is no possibility to escape punishment. And each transgressor becomes his own prosecutor, his own judge, his own jury, and his own executioner.

"A violation of civil law can put us in jail. A crime against our health may cause us to be locked up in some wearisome hospital of pain, but a sin against our eternal lives may give our death instincts sufficient power to cast us into the fires of hell. And unfortunately, from this verdict there is no appeal, for when we sentence ourselves to be dope addicts, alcoholics, moral weaklings, or unprofitable servants, what power can nullify the condemnation?

"The chief characteristic of eternal death is not oblivion but endless pain and regret. When one dies as to things pertaining to righteousness, then misery and despair take over the control of life; and of some who had passed the point of no return, the Lord said, "He that is just, let him be unjust still: and he which is filthy let him be filthy still." (Rev. 22:11.) And certainly those who allow their better impulses to die will be miserable forever, as there can be no happiness in wickedness.

It knows how severe the torments of the body may be. We know they can be sufficient to send one insane or to bring about his death. But the spirit is eternal; it can suffer, but it cannot die. There is no such thing as a cancellation of existence. The chief characteristic of eternal death is not oblivion but endless pain and regret. When one dies as to things pertaining to righteousness, then misery and despair take over the control of life; and of some who had passed the point of no return, the Lord said, "He that is just, let him be unjust still: and he which is filthy let him be filthy still." (Rev. 22:11.) And certainly those who allow their better impulses to die will be miserable forever, as there can be no happiness in wickedness.

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The story has been told of an explorer walking through an arctic winter. Because he was tired and cold, he decided to sit down and rest. After a few minutes he began to feel that he was freezing to death. In desperation he jumped to his feet and ran with all his might. He was running for his life, and soon he realized it was too late. The snow had become too deep, and the cold had become too intense. He was going to die.
Now, the Lord has given us a great program of health, but not infrequently I expect some of us don't tell our young people and maybe fail to recall ourselves that this human body.

I understood that he was linking arms with other good people of honest intent who were seeking to teach the truth about substances that are not good for the body. Widtsoe stood and very quietly and graciously said, "We link arms with this choice young man and those who walk with him because his view I accept and believe to be our approach to moderation in drink. The next was a fine young minister of the gospel, and he with measured but very emphatic phrases objected to all that his predecessor had said, and added, "As a people, and particularly as a group of young leaders in my church, we believe alcohol to be a tool of the devil, and we are against it." Dr.approach to moderation in drink. The next was a fine young minister of the gospel, and he with measured but very emphatic phrases objected to all that his predecessor had said, and added, "As a people, and particularly as a group of young leaders in my church, we believe alcohol to be a tool of the devil, and we are against it." Dr.

I suppose I could not possibly fail to tell you now what happened to me in Twin Falls some years ago in the home of the stake president's counselor, when two little girls engaged in conversation about the visitor to the stake conference the coming weekend. The smallest had been influenced by the full-time missionaries, who had impressed her greatly. She could hardly wait to grow up to be a missionary; she wanted to be an elder. Her older sister assured her that she couldn't possibly be an elder, that only men could be elders, and she said, "Oh, no. Daddy told me that Marion D. Hanks is coming to our conference, and she's an elder."

There are some things we live with gratefully, if sometimes patiently.

There is a poem which I believe was written for President McKay, though I am not sure the author knew he wrote it for him, and I would like to take this chance to quote it. It is short and impressive. Will you get the words --it says,

"'Tis human fortune's happiest height to be A spirit melodious, lucid, poised, and whole; Second in order of felicity To walk with such a soul." (Quoted in O. C. Tanner, Christ's Ideals for Living p. v.)

I am sure I express your gratitude for the privilege of the walk with such a soul.

To me one of the most impressive sights in this world is the group at which I now look and what it represents. Interspersed among you men are many choice youngsters. I had a chance to shake hands with some a few minutes ago. And though I don't intend to talk only to them or especially to them in the few minutes here, I would like to be able to feel that they understand what I am saying, and I am going to try to do that. If they do, I think the rest of us will.

"How Lucky Can You Be!"

Brother Hinckley gave us a wonderful sermon this afternoon. I'm hopeful that all will have a chance to read it. It revolved around an experience with mature, successful, effective, intelligent men in varying degrees of involvement or noninvolvement with tobacco. As he spoke the words of them, which he applied to himself, I applied them to myself; and you who are here were doing likewise, I feel sure: "How lucky can you be."

I thought of an experience that occurred on these grounds a few years ago when an internationally known nutritionist and research scientist, who had flown here from Stockholm for the express purpose of looking at us and getting something of our story, sat across the desk with a copy of the Doctrine and Covenants opened to section 89, of which and from which we have been speaking tonight. I had asked him a question, and I was very much interested in his answer. He had been a bit combative, or at least defensive along the route. I said to him "Dr. Waerland, what would you think of a young man, 27 years of age, who wrote that document more than 120 years ago?"

He said, "I would say that he was 120 years ahead of his time." He then talked of some of the nutritional, affirmative aspects of the Word of Wisdom. He talked of the discoveries of science and of his own researches, and said that every suggestion of the Word of Wisdom was affirmative and valid.

I said again, "What would you think of a prophet who knew all that long ago, without any special preparation or training in the sense you have had it?"

And he said again, "I am not a religious man, and I know little of prophets, but whoever wrote that document was 120 years ahead of his time."

Investment in Health

How fortunate can we be? Many of us are not acquainted with the facts though many of us are, that in this world there are many choice forces seeking the same ends we are when we teach this great principle of health. One who represented an interesting viewpoint was Thomas A. Edison, thought by many to be the greatest creative genius this world has known. In his diary he wrote these words, and I would hope that every young Latter-day Saint who sometimes feels uneasy in the peculiarities or uniqueness of his own health viewpoints would remember them or have access to them. Edison is talking about ways of living and thinking and working. He says "The useful man never leads the easy sheltered, knockless, unshocked life. At 36 he ought to be prepared to deal with realities, and after about that period in his life, until he is 60, he should be able to handle them with a steadily increasing efficiency. Subsequently, if he has not injured his body by excess indulgence in any of the narcotics (and by this term I mean liquor, tobacco, tea, and coffee), and if he has not eaten to excess, he very likely may continue to be achievingly efficient up to his 80th birthday, and in exceptional cases until 90."

The Nature of Alcohol

Now, I interpolated no words, all of those are his. He identifies narcotics specifically and interestingly as substances with which we as a Church have been at odds since God spoke to a boy-prophet a long time ago.

I cannot forget an occasion when Dr. John A. Widtsoe, whom you will remember as a great scientist as well as a great Latter-day Saint leader, was one of a group of panelists at a university. Two others, also representing religious points of view, preceded him. One attempted to make an accommodation to work out an acceptable approach to moderation in drink. The next was a fine young minister of the gospel, and he with measured but very emphatic phrases objected to all that his predecessor had said, and added, "As a people, and particularly as a group of young leaders in my church, we believe alcohol to be a tool of the devil, and we are against it." Dr. Widtsoe stood and very quietly and graciously said, "We link arms with this choice young man and those who walk with him because his view I accept and believe to be our own." And then, he said, "Because I have a little time allotted and because my background happens to be chemistry and its research, let me talk to you of the nature of alcohol."

I understood that he was linking arms with other good people of honest intent who were seeking to teach the truth about substances that are not good for the human body.

Now, the Lord has given us a great program of health, but not infrequently I expect some of us don't tell our young people and maybe fail to recall ourselves that this
Now I have two letters here that I should like to read to you: "Marg and I have accepted your challenge to reread the Book of Mormon and have extended it to include Authorities who said, "I read the Book of Mormon as you asked me to do, and I appreciated this challenge and have enjoyed reading the Book of Mormon." That is one of the great purposes of mortal life is to take upon ourselves a mortal body (the elements), because in our eternal experience there will come a time of reunion of body and spirit. You see, young men, when we die, as surely we do, the body goes to the tomb. The spirit persists, it goes on it lives. You will be you, and I will be I, each will be himself. Yes, there is a break in the eternal journey, but the break is only for the body. The spirit goes on, and then one day in God's wisdom and through his power the body will be reconstituted (in a way I do not know, and the detail is of no great consequence to me), resurrected, and the body and the spirit will recombine: "...the spirit and the body are the soul of man." (ibid., 88:15.) A little later he revealed again the truth that the elements—that is the elements that make up your body—[page 92] and the spirit in us, when they are combined, permit us to have a fulness of joy. These are eternally important principles. They go hand in hand with the great truth that God lives, that He is the father of the spirits of all mankind, that mortal life has a great meaning in the eternal journey man makes, and that one of the great purposes of mortal life is to take upon ourselves a mortal body (the elements), because in our eternal experience there will come a time of reunion of body and spirit. You see, young men, when we die, as surely we do, the body goes to the tomb. The spirit persists, it goes on, it lives. You will be you, and I will be I, each will be himself. Yes, there is a break in the eternal journey, but the break is only for the body. The spirit goes on, and then one day in God's wisdom and through his power the body will be reconstituted (in a way I do not know, and the detail of which is of no great consequence to me), resurrected, and the body and the spirit will recombine: "...the spirit and the body are the soul of man." (ibid., 88:15.) That's one big reason why it is very important that we understand the fundamental principles upon which this great program rests. It is vital that we do everything we can to preserve in honor and cleanliness and integrity this mortal body. It is part of our eternal soul.

I remember reading a statement by a great person who said that this is one of the paradoxes of modern Christianity. It makes the body a very useless, negative, evil thing, and yet teaches, theoretically at least, the reality of a resurrection in which this body is part of an eternal soul. There is no such difficulty in the philosophy God has permitted us to understand. The body is a non-evil component of the eternal soul. That's one big reason why we ought to be anxious to keep it clean, anxious to be interested to keep from it the substances that would harm it—and not alone it, but the rest of us. Have you ever heard these words of Goethe, the great German: "The whole purpose of the world seems to be to provide a physical basis for the growth of the spirit."

Now, in effect, and perhaps with some limitations of understanding, Goethe was talking about what Paul said. Paul said that this is a temple, this body in which the Spirit of God dwells (see 1 Cor. 3:16)—a spirit child of God. And Paul thus expressed his understanding that it is our obligation to keep it clean and pure and, so far as we are able, free from the intrusions of that which would harm it.

Now let me say, as I conclude, one other thing. This is a principle with a promise. For years, young and some older people have been coming to me asking me to define substances or list them which were not to be used. And I have tried to reply with the words of the Lord: This is a principle with a promise. (See D&C 89:3.) What is the principle? As I understand it, the principle is that everything that God has provided for us that is good we should use with thanksgiving, with judgment, with prudence, and not in excess. Everything that isn't good for us we should let alone. I understand that to be the heart of the principle. And the promise? The promise is that if we obey the principle through obedience we will get better health, greater knowledge and wisdom, and wonderful spiritual blessings. There are so many examples of these great truths that I would like to tell you about, but let me mention one. As I walked to this building this very afternoon, I heard a man say to his companion (and I didn't recognize either, nor do I think they were part of the conference group and I know nothing of the genesis of the statement or its circumstances, but I report accurately what he said): "When he gets a few drinks in him, he is really ugly and mean."

I'm sure anybody can improve upon that description of one who makes the mistake of getting involved in a substance that dulls his judgment, that inhibits his natural anxiety to control himself, that imposes upon his will.

God bless us to have the courage of conviction to live the principle and [page 93] therefore inherit the promise, and to be courageous enough as we mingle with those who do not understand the principle, to appreciate their value and their worth, and share with them, as they will permit, the important reasons why we should be obedient to this law of God, in the name of Jesus Christ. Amen.

President Hugh B. Brown

We have just listened to Marion D. Hanks of the First Council of Seventy. Elder Richard P. Condie will now lead the chorus and congregation in singing, "Come, O Thou King of Kings."

The Choir and congregation sang the hymn, "Come, Oh Thou King of Kings."

President Hugh B. Brown

President Nathan Eldon Tanner of the First Presidency will now address us.

PRESIDENT NATHAN ELDON TANNER First Counselor in the First Presidency

It's good to be here, my brethren, and to partake of the Spirit that has been here with us this evening and to hear the admonition which is good for all of us. All I wish to say on the Word of Wisdom this evening is to tell you an experience which I told you once before. When I was driving along and had two young men with me in my car, and a young man thumbed a ride with us, I asked the boys who were with me if we should take him with us, and they said yes. I picked him up, and after we had driven along a little way he said, "Do you mind if I smoke in your car?" I said, "No, not at all if you can give me any good reason why you should smoke." And I said, "I will go farther than that." (I was stake president at this time.) "If you can give me a good reason why you should smoke, I will smoke with you."

Well, these two young men looked at me and wondered. We drove on for some distance, about twenty minutes, I think, and I turned around and said, "Aren't you going to smoke?" And he said, "No." I said, "Why not?" And he said, "I can't think of a good reason why I should."

I would like that word to go to all of our young men, and when you can think of a good reason, and only when you can, then begin to smoke.

At the priesthood meeting in October I reminded you that President Joseph Fielding Smith had said a year before that we should all read the Book of Mormon. I said that I had read it, and I appealed to all under the sound of my voice to read the Book of Mormon before Christmas. I am happy to report that I received letters, telegrams, and people told me orally as they met me on the street, as they came into my office, and over the telephone, from some young boys in Montreal, Canada to the General Authorities who said, "I read the Book of Mormon as you asked me to do, and I appreciated this challenge and have enjoyed reading the Book of Mormon."

Now I have two letters here that I should like to read to you: "Marg and I have accepted your challenge to reread the Book of Mormon and have extended it to include..."
"And he that receiveth me receiveth my Father; for he that receiveth my servants receiveth me, saith the Lord; and also all they who receive this priesthood receive me, saith the Lord.

What an example we have before us tonight. "They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God." (Matt. 22:36-39.)

"This is the first and great commandment."

Imagine, any young man, an elder, out representing this Church, having never told his mother that he loved her. Do you know why he hasn't? Because his father didn't tell his wife that he loved her. I have had a number of women in my experience come to me because they were not loved in the home. That is just too bad. It is a condition that just cannot exist where we have the priesthood at the head of the home. Surely a man thinks as much of his wife as he does of someone else who comes into the home, and surely he is prepared to treat her with the same courtesy, the same consideration, as he would a stranger coming into the home. Yet I remember as a boy going to homes where that was not true. And I remember going into homes where it was true, and the difference in those homes was very noticeable.

Brethren, if I gave you any challenge tonight, it is to go home and, when you go into the house, express appreciation to that wife who is there, and let those children know that you love them, and don't be afraid to do it.

Brethren, I have had a number of women in my experience come to me because they were not loved in the home. That is just too bad. It is a condition that just cannot exist where we have the priesthood at the head of the home. Surely a man thinks as much of his wife as he does of someone else who comes into the home, and surely he is prepared to treat her with the same courtesy, the same consideration, as he would a stranger coming into the home. Yet I remember as a boy going to homes where that was not true. And I remember going into homes where it was true, and the difference in those homes was very noticeable.

When I was in the mission field interviewing missionaries I thought it was a very important thing for them to have love in their hearts if they were going to preach the gospel and be representatives, ambassadors, of the Lord Jesus Christ, and I asked those missionaries every time if they loved the Lord, and they said yes. And I said "How does he know?" And they said, "Well, we have told him."

The Lord said, "If you love me, you will keep my commandments." (See John 14:15.) That's the way he knows. Then I asked those boys, "How many of you love your mothers?" There wasn't an exception. I said, "How many times have you told your mother you love her?" And on many occasions the answer was, "I don't know when I told her or how many times I have told her," or, "I don't think I ever told my mother I love her."

Imagine, any young man, an elder, out representing this Church, having never told his mother that he loved her. Do you know why he hasn't? Because his father didn't tell his wife that he loved her.

I felt like writing to the fathers of those boys every time, but each time I had that boy promise me that he would sit down and write a letter and say, "Mother, I love you," and tell her why he loved her. k is so important, brethren. Don't let another day go by without telling your wife you love her, how fortunate you are to have her, how much you think of her. And do what you can to make her believe it. Be the same with your children. "There is beauty all around when there's love at home." Be courteous. Be kind. I don't know of [page 95] anything that is more important, and I think I am agreeing with the Lord when he says the same thing, "And the second is like unto it. Thou shalt love thy neighbor as thyself," and surely the most important neighbor is the one who lives with you in your home.

Brethren, if I gave you any challenge tonight, it is to go home and, when you go into the house, express appreciation to that wife who is there, and let those children know that you love them, and don't be afraid to do it.

"And the second is like unto it, Thou shalt love thy neighbor as thyself." (Matt. 22:36-39.)

Wife, Your Neighbor

Goodwill, a Missionary Essential
President N. Eldon Tanner

The choral music for this session was furnished by the Logan L. D. S. Institute of Religion Choir, conducted by James Bradley, with Roy M. Darley at the organ.

President David O. McKay was present and presided. At the President's request President N. Eldon Tanner, Second Counselor in the First Presidency, conducted the services.

The Men of the Tabernacle Choir sang "The Lord Bless You and Keep You," and as concluding number sang the hymn, "I Need Thee Every Hour."

The closing prayer was offered by President Joseph Burns Beal of the Lost River Stake.

Conference adjourned until Tuesday, April 6th at 10:00 am.

C1965 Conference Report, April 6, 1965

President Hugh B. Brown

The men of the Tabernacle Choir will now sing, "The Lord Bless You and Keep You." J. Burns Beal, president of the Lost River Stake, will offer the benediction. Brother Condie has suggested that the chorus be permitted to sing after singing this number President McKay's choice of all the hymns: "I Need Thee Every Hour." They wanted to do this in honor to our President.

The Men of the Tabernacle Choir sang "The Lord Bless You and Keep You," and as concluding number sang the hymn, "I Need Thee Every Hour."

The closing prayer was offered by President Joseph Burns Beal of the Lost River Stake.

Conference adjourned until Tuesday, April 6th at 10:00 am.

President N. Eldon Tanner
We all feel blessed in having with us this morning our beloved President and Prophet, David O. McKay, who has been presiding and will continue to preside at the different sessions of this conference. He has asked that I conduct this session.

For the information of those who are tuned in by radio and television, we are pleased to announce that we are assembled in the famed Tabernacle on Temple Square in Salt Lake City in the sixth session of the 135th annual conference of the Church of Jesus Christ of Latter-day Saints. These services are being broadcast in the Assembly Hall. Those who may be standing at the doors may possibly find seats in that building. This session of the conference will be broadcast as a public service over television and radio stations throughout the west. The names of the stations were announced prior to the beginning of this meeting. We again express our appreciation for this service that is being rendered by these stations. Both of the sessions today will be rebroadcast over KSL radio tomorrow morning, Wednesday, starting at 1:00 a.m. to 5 a.m. and can be heard in many parts of the United States including Alaska and in Canada, Mexico, the islands of the Pacific, and in many other parts of the world.

Monday evening an inspirational meeting of the priesthood of the Church was held in the Tabernacle. The proceedings of this meeting were relayed by closed circuit broadcast originating in the Tabernacle to members of the priesthood assembled in approximately 400 separate locations in all parts of the United States and Canada. It is estimated that 70,000 holders of the priesthood participated in this meeting. Members of the First Presidency, Elders Alvin R. Dyer, Sterling W. Sill, Assistants to the Twelve; Marion D. Hanks of the First Council of Seventy, were the speakers on that occasion. And regarding our conference and our meeting last night, I have here a letter from BYU: "Last night in the George Albert Smith field house on the Brigham Young University campus, 7,002 members of the priesthood heard the proceedings of the inspiring General Priesthood meeting by special closed circuit television broadcast. The giant screen approximately 15 feet square brought us right into the Tabernacle with you. It was a glorious experience."

Then we have wires from the South African Mission, North Argentine Mission, the New Zealand South Mission, and the Southern Far East Mission, all joining with us and saying that they are enjoying the conference.

We are pleased to note the attendance this morning of special guests, prominent state and city officials, and leaders in the field of education. We extend a cordial welcome to them. We are also pleased to welcome our stake and ward officers from near and far, the temple presidencies and the general auxiliary officers of the Church and all who are gathered in this historic building this morning. We also extend a hearty welcome to those who are tuning in by radio and television.

The singing for this morning’s session will be furnished by the Logan LDS Institute of Religion Choir conducted by James Bradley, with Roy M. Darley at the organ. We wish to welcome this choir, express our appreciation to them for coming, and pray that they will be able to render their numbers as they would like to do today.

We shall begin these services by the choir singing, "The Creation" conducted by James L Bradley. The invocation will be offered by Elder Willard Smith Wray, president of the Blackfoot Stake.

Singing by the Choir, "The Creation."

Elder Willard Smith Wray, President of the Blackfoot Stake, offered the invocation.

President N. Eldon Tanner

The Logan Institute Choir will now favor us with "I Know That My Redeemer Lives." After the singing Elder Joseph W. Anderson clerk of the conference, will read some important statistics of the Church.

The Logan Institute Choir sang the hymn, "I Know That My Redeemer Lives."

President N. Eldon Tanner

Elder Joseph W. Anderson, clerk of the conference, will read for your information some important statistical data concerning the Church. Brother Anderson will be followed by Elder Orval W. Adams, who will give a report of the Church Finance Committee.

Statistical Data

STATISTICAL REPORT 1964

The First Presidency has issued the following statistical membership of the Church at the end of the year 1964.

Number of Stakes of Zion at close of 1964 ........ 400 An increase of 11 Stakes during the year Number of Wards during year .................. 3,160 Number of Independent Branches in Stakes .......... 589 Total Wards and Independent Branches in Stakes at close of year ........ 3,749 Number of Mission Branches at close of year .... 2,038 Number of Full-Time Missions at end of year (Not including Area Supervisory Missions) .... 75

Church Membership, December 31, 1964:

In the Stakes .......................... 1,801,571 In the Missions .................. 433,345 Total Membership .................. 2,234,916 A net increase of 117,465 members during the year

Church Growth During 1964:

Children blessed in Stakes and Missions .... 56,597 Children of record baptized in Stakes and Missions .... 49,094 Converts baptized in Stakes and Missions ........ 93,483

Social Statistics: (Based on 1964 data from the Stakes)

Birth rate per thousand .................. 30.14 Marriage rate per thousand .................. 8.48 Death rate per thousand .................. 5.17

Priesthood:

Members holding the Aaronic Priesthood, December 31, 1964 Deacons ................................ 97,817 Teachers ................................. 76,999 Priests .................................. 107,184

Total number holding Aaronic Priesthood .. 282,000

Members holding the Melchizedek Priesthood, December 31, 1964 Elders ................................ 188,552 Seventies ............................. 22,164 High Priests ................................ 61,304
Total number holding Melchizedek Priesthood: 272,020

Grand Total, members holding Aaronic or Melchizedek Priesthood: 554,020

Increase of 26,097 during year

Auxiliary Organizations:

Relief Society (Membership): 274,703
Deseret Sunday School Union (Average Attendance): 807,659
Young Men's Mutual Improvement Association (Enrollment): 293,731
Young Women's Mutual Improvement Association (Enrollment): 276,228
Primary (Children Enrolled): 413,510

Welfare Plan:

Number of persons assisted during the year: 82,315
Number placed in remunerative employment: 6,509
Man-days of work donated to the welfare plan: 75,247
Unit-Days of equipment use donated: 6,555

Genealogical Society:

Names cleared in 1964 for temple ordinances: 1,098,500
Genealogical records microfilmed in 14 countries during the year were equivalent to 140,000 printed volumes of approximately 300 pages per volume.

Temples:

Number of ordinances performed during 1964 in the 13 operating temples: For the living: 67,567
For the dead: 3,397,659
Total number of ordinances: 3,465,226

Church School System:

Total 1964 cumulative enrollments in church schools, including institutes and seminaries: 143,622

Missionaries:

Number of missionaries who at the close of 1964 were laboring under calls from the First Presidency in the full-time missions: 11,371
Number of local missionaries (full-time and part-time) who at the close of 1964 were laboring in these missions: 228
Number of stake missionaries at the close of the year: 4,672
Total number of missionaries at end of year: 16,271
Number of missionaries who received training in the missionary home during 1964: 5,709

President N. Eldon Tanner

Church Auditing Committee

Elder Orval W. Adams will now read the report of the Church Finance Committee. Brother Adams.

March 26, 1965
The First Presidency
47 East South Temple Street
Salt Lake City, Utah

Dear Brethren:

We have reviewed the report of the 1964 financial operations of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints, as well as of auxiliaries and other organizations for which accounts are maintained in the Financial Department of the Church. Attention was given particularly to the accounting and auditing procedures followed as to funds received and to the manner in which expenditures are controlled. We have determined that the expenditures of such funds are authorized by the First Presidency and by budgetary procedures. The budget is authorized by the Council on Disposition of the Tithes comprised of the First Presidency, the Council of the Twelve and the Presiding Bishopric.

A continuous audit of the financial records of the Church is conducted by The Church Auditing Department, which is completely independent of all other departments. Businesses owned or controlled by the Church, for which accounts are not maintained in the Financial Department, are audited by professional auditing firms.

Based upon our review of the financial reports of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints and explanations made by the personnel of the Financial and Auditing Departments of the Church, we are of the opinion that the expenditures of funds during the year 1964 were made in accordance with the established procedures outlined herein.

We congratulate the General Authorities and their associates for the manner in which the finances of the Church are administered, and we commend the Church Financial Department and the Church Auditing Department for the expert and careful manner in which all financial records are maintained and audited.

Respectfully submitted,

Orval W. Adams
Harold H. Bennett
Glenn E. Nielson
Wilford G. Edling
Weston E. Hamilton

President N. Eldon Tanner

President Hugh B. Brown of the First Presidency of the Church will now present the General Authorities, general officers, and general auxiliary officers of the Church for the sustaining vote of this general conference, after which Elder Marion G. Romney of the Council of the Twelve will speak to us.

Sustaining Vote

All of the affairs of the Church are carried on by divine direction, and with the common consent of the members of the Church. This vote, therefore, is not a pro forma matter but is a privilege granted to us, and it carries with it grave responsibility.

GENERAL AUTHORITIES OF THE CHURCH
THE FIRST PRESIDENCY

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES
Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES
Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES
Joseph Fielding Smith

ASSISTANTS TO THE TWELVE

TRUSTEE-IN-TRUST
David O. McKay as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints

THE FIRST COUNCIL OF THE SEVENTY
Antoine R. Ivins Marion D. Hanks Seymour Dilworth Young Albert Theodore Tuttle Milton R. Hunter Paul Harold Dunn Bruce R. McConkie

THE PRESIDING BISHOPRIC
John H. Vandenberg, Presiding Bishop Robert L. Simpson, First Counselor Victor L. Brown, Second Counselor

CHURCH HISTORIAN AND RECORDER
Joseph Fielding Smith, with A. William Lund as Assistant

GENERAL CHURCH PRIESTHOOD COMMITTEES
PRIESTHOOD WELFARE COMMITTEE
John H. Vandenberg, Chairman Henry D. Taylor, Managing Director with all members of the committee as at present constituted.

PRIESTHOOD HOME TEACHING COMMITTEE
Marion G. Romney, Chairman John H. Vandenberg, Vice Chairman Alvin R. Dyer, Managing Director with all members of the committee as at present constituted.

PRIESTHOOD MISSIONARY COMMITTEE
Spencer W. Kimball, Chairman of Executive Committee Gordon B. Hinckley, Managing Director Boyd K. Packer, Associate Managing Director with all members of the committee as at present constituted.

PRIESTHOOD GENEALOGICAL COMMITTEE
Howard W. Hunter, Chairman Theodore M. Burton, Managing Director with all members of the committee as at present constituted.

CHURCH BOARD OF EDUCATION

CHURCH FINANCE COMMITTEE
Orval W. Adams Harold H. Bennett Wilford G. Edling Glenn E. Nielson Weston E. Hamilton

SENIOR CHURCH AUDITORS
Harold L. Davis Charles Schmidt

GENERAL AUXILIARY OFFICERS OF THE CHURCH
RELIEF SOCIETY
Belle Smith Spafford, President Marianne Clark Sharp, First Counselor Louise Wallace Madsen, Second Counselor with all members of the Board as at present constituted.
ELDER MARION G. ROMNEY Of the Council of the Twelve Apostles

1 President McKay and Counselors, President Smith, the rest of the General Authorities, brothers and sisters and friends. I am embarrassed. Since my secretary gave the press and translators my notes, I have decided not to use them. Please accept my apologies, and don't blame her. Brother Evans, my coworker, advised me on the way over here this morning that we have a much larger television and radio audience than I thought we would have. Therefore, on the 135th anniversary of the establishment of The Church of Jesus Christ of Latterday Saints, I have decided to say a word or two about the message the Lord charged this his Church to declare, particularly with respect to present and future world conditions.

2 I make no apology for the scriptures I am going to read. Of them the Lord said: “What I . . . have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, . . .” (D&C 1:38.) In using these scriptures, I have no ill will toward the world—nothing but love and a hope that the world will listen to what the Almighty himself has said.

3 Fifteen months ago, in the Deseret News, was a column in which Sydney J. Harris referred to an entry in the log of Peary when he was trying to reach the North Pole.

4 “On this trip, he traveled a whole day [northward]. . . . At night, when he checked his bearings . . ., he found to his surprise that he was much further South than he had been in the morning.

5 “All day . . . he had been driving toward the North on an immense iceberg drawn southward by an ocean current.

6 “And sometimes,” said the commentator “it occurs to me that we are all standing on this iceberg, racing forward in one direction, while the very ground beneath us moves implacably in the other direction.

7 “With tremendous speed and power, we are moving toward discoveries and inventions that utterly dwarf Peary’s conquest of the North Pole. In medicine, in technology, in food supply, in materials and techniques and processes, we have made more progress in the last fifty years than was made in the previous five hundred.

8 “Yet, at the same time, the ground we are standing on steadily seems to move backward, drawn not by ocean currents, but by social currents too vast and deep for us to comprehend, much less to control.

9 “As we check our bearings . . . at this point in history, we are more surprised [page 104] and appalled than Peary to learn that we are ‘farther South’ than our fathers and grandfathers were.

10 “The first two-thirds of the 20th Century have witnessed a monumental regression from the hopes and aspirations of the 19th Century. For now with all the new techniques at our disposal for mastering nature and controlling our own destinies, we appear further than ever from our goals.” (Sydney J. Harris, Deseret News, January 7, 1964.)
Our Civilization Is Going Forward Backwards

Nobody knows," he says, "just why our affluent society is filled with so much anxiety, or just why crime is increasing so alarmingly among the young, ... These [and other conditions which he cites] are all matters which can be mentioned, but which cannot be debated seriously, because the wisest men among us are still searching for, but have not found, the answers."

Now, like the rest of the world, informed Latter-day Saints are fully aware that our civilization is going forward backwards and that our affluent society is filled with much anxiety. But, unlike the rest of the world, we are not "still searching for ... the answers." We know what they are. The Almighty himself has revealed them. He has made known the cause of the downward drift, and he has revealed the one and only remedy therefor. We not only know these things; but, as already said, we are under a divine charge to declare to them to the world.

God Has Revealed the Remedy

And so, pursuant to this charge, we do declare that more than a century ago God our Eternal Father, knowing where the course of men was leading, opened the heavens and gave warning. He not only confirmed the drift; he pointed out the reason for it. He revealed also the remedy for it. He further predicted the awful consequences of a failure to follow that remedy.

And finally, he gave assurance that righteousness, peace, and happiness will ultimately prevail among the inhabitants of the earth.

This, of course, is not the time or the place for an exhaustive review of what the Lord said on these vital issues. A few quotations will suffice, however to indicate the nature of what he revealed.

First, as to the downward drift: On the night of September 21, 1823, an angel, who introduced himself as "a messenger sent from the presence of God," appeared at the bedside of Joseph Smith, Jun., and informed him "... of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence; and that these grievous judgments would come on the earth in this generation. . . ." (Joseph Smith 2:33, 45.)

On Christmas day 1832 about thirty years before the Civil War broke out the Lord said to the Prophet:

"Verily, thus saith the Lord concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls;

"And the time will come that war will be poured out upon all nations, . . ."

"And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations;" (D&C 87:1-2, 6.)

That the Lord's purpose in revealing these unhappy impending calamities was not to condemn but to save mankind is evidenced by the fact that with the warning he identified the cause and revealed the means by which the calamities may be turned aside.

As to their cause, he said, speaking of the inhabitants of the earth, "... they have strayed from mine ordinances, and have broken mine everlasting covenant;

"They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, . . ." (Ibid. 1:15-16.)

We are, then, going forward backwards, and our affluent society is filled with much anxiety because the inhabitants of the world "... seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God . . ." (Ibid. 1:16.) I ask you candidly how could current attitudes of men and nations throughout the world be more accurately described?

To me the foregoing statements clearly reveal the fact that if men do not humble themselves and cease relying solely upon their own wisdom, if they do not turn and seek the Lord to establish his righteousness, they will implement the "decreed . . . end of all nations." (Ibid., 87:6.)

As to the way to avoid the calamities the Lord, in his preface to the publication of a compilation of some of the revelations which he gave during the restoration, said:

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world; and all this. . . ."

"... that man should not counsel his fellow man [that is, rely upon his own judgment], neither trust in the arm of flesh--

"But that every man might speak in the name of God the Lord, even the Savior of the world;

"That faith also might increase in the earth;

"That mine everlasting covenant might be established [that from which the world had strayed];

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world and before kings and rulers." (Ibid., 1:1723.)

The commandments referred to in these scriptures, which were given to the Prophet Joseph Smith and which others were commanded to declare to the world, collectively embrace the pure and simple gospel of Jesus Christ which gospel is the remedy to the problems of our times. Because it now is and has always been, the only plan by which men can live in righteousness, peace, and happiness in the earth, the Lord has from the beginning repeatedly revealed it He revealed it to Adam. Thereafter he revealed it to Enoch, to Noah, the Jaredites, Abraham, Moses and the prophets, and to the Nephites. Jesus himself personally taught it in the Meridian of Time, both in the land of Jerusalem and in America. It contains the ordinances from which the Lord said the inhabitants of the earth had strayed. It is the "everlasting covenant" which he said they had broken. It leads men to "seek the Lord to establish his righteousness." It is literally, as Paul says, "the power of God unto salvation." (Rom. 1:16.)

For the purpose of saving mankind in this world, and in the world to come, the Lord revealed it anew in this dispensation through the Prophet Joseph Smith, Jun. Through him also the Lord, 135 years ago today, reestablished his Church, "... even The Church of Jesus Christ of Latter-day Saints" (D&C 115:4), commonly known as "the Mormon Church." This Church is the Lord's appointed custodian and legal administrator of the ordinances of his gospel.
Backwardness Can Be Reversed

If enough people will accept and live it, the troubles of the world will fade away as the hoarfrost before the burning rays of the rising sun. Our going forward backwards will be reversed, and the anxieties of our "affluent society" will diminish and cease.

Otherwise, a Desolating Scourge

And what if enough people do not accept the remedy? Well, in such event the inhabitants of the earth will suffer the consequences of their disobedience. I say this humbly but confidently because the Lord himself said to the Prophet Joseph Smith in March of 1829:

"... this generation shall have my word through you"; and

"Verily, I say unto you, that woe shall come unto the inhabitants of the earth if they will not hearken unto my words;"

"For a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming.

"Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem, and my word shall be verified at this time as it hath hitherto been verified." (Ibid. 5:10, 5, 19-20.)

Our choice, then, is clear. Men, in the exercise of their God-given free agency, will make—indeed, they are now making day by day—the decision.

Such, in brief and inadequate outline, is the message which we, the members of The Church of Jesus Christ of Latter-day Saints, are under divine charge to declare to the world. For as the Lord told his prophets in dispensations past, so he told his modern Prophet, Joseph Smith, that the revelations which had been given to him were not for the sake of himself and his associates only, but were for the sake of the whole world. In the preface already referred to he said,

"... the voice of the Lord is unto the ends of the earth, ... unto all men, ..."

"And again, verily I say unto you, O inhabitants of the earth: I the Lord am willing to make these things known unto all flesh"; (Ibid., 1:11, 2, 34.)

As to who should make the declaration, the Lord was equally explicit. Speaking to the Prophet, he said, "... ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues and people." (Ibid., 1:11, 2, 34.)

"Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations, ... " (Ibid., 133:8.)

In conclusion, let me say that the message we declare includes the glorious assurance that in the end righteousness, peace, and happiness will come to the inhabitants of the earth. Whether after the destruction foreshadowed or as a result of repentance, men return to his ordinances, abide by his everlasting covenant, and "seek the Lord to establish his righteousness," remains to be seen.

The assurance of the glorious day of peace is frequently given in connection with references to the second advent of our Lord Jesus Christ. This one I have taken from the 45th section of the Doctrine and Covenants.

"... I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me.

"And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man. And they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath. . . .

"... and, behold, I will come; and they shall see me in the clouds of heaven, clothed with power and great glory; with all the holy angels; . . .

"And at that day, . . . shall the parable be fulfilled which I spake concerning the ten virgins.

"For they that are wise and have received the truth [the gospel of Jesus Christ], and have taken the Holy Spirit [page 107] for their guide [and are directed by the Holy Ghost], and have not been deceived—verily I say unto you, they . . . shall abide the day.

"And the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation.

"For the Lord shall be in their midst and his glory shall be upon them, and he will be their king and their law-giver." (Ibid., 45:9-10, 39-40, 44, 56-59.)

"God grant that we may heed the message and be prepared for that great day I pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

He to whom you have just listened is Elder Marion G. Romney of the Council of the Twelve. Elder Franklin D. Richards, Assistant to the Twelve, will be our next speaker. Elder Richards.

Franklin D. Richards

ELDER FRANKLIN D. RICHARDS Assistant to the Council of the Twelve Apostles

My dear brothers and sisters, I pray that the Spirit of the Lord will guide and direct me as I speak to you on this the 135th anniversary of the organization of the Church.
One of the most frequent questions asked members of the Church is, “What is the difference between The Church of Jesus Christ of Latter-day Saints and other churches?”

There are many important differences, but one of the most basic and significant is stated in our ninth article of faith: “We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.”

Many call us a peculiar people because we believe in modern revelation.

In his own words he said, “While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads, 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.’

"Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. . . ."

"At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to ‘ask of God.’” (Joseph Smith 2:11-13.)

So in accordance with his determination to ask of God, one beautiful spring morning in 1820 he retired to a grove of trees on his father's farm and knelt in prayer.

"My Beloved Son" as he was praying he saw a pillar of light exactly over his head, above the brightness of the sun, which descended gradually until it fell upon him. When the light rested upon him, he saw, standing above him in the air, two personages in the form of men, whose brightness and glory defied all description. One of them called Joseph Smith by name and said, "This is My Beloved Son. Hear Him.” (Ibid., 2:17.)

He could see them as clearly as we see one another. And he could see that his own body was created in the image and likeness of God. At that time the churches taught that God was only a spirit, that he had no body.

He is the Christ, our Savior and Redeemer.

Yes, God does have a body, and he made us to be like him. I know this to be true: that God lives and that Jesus is our Savior and Redeemer.

In the grove of trees that day, Joseph Smith asked the Savior which of all the sects was right and which he should join.

He was told that he should join none of them, for they were all wrong, that they taught for doctrines the commandments of men, having a form of godliness but denying the power thereof.

This was a most startling message as it was an indictment of all churches in existence at that time.

Vision Outstanding

Joseph Smith's vision is probably the most outstanding in the history of God's relationship with man. With the exception of Stephen's vision as described in the seventh chapter of Acts, God the Father has remained in the background-- the Jehovah of the Old Testament being the preexistent Spirit of Jesus Christ, the Son of God the Father.

With the opening of the Dispensation of the Fulness of Times, it was entirely appropriate that a fulness of the knowledge of God should be revealed to the Prophet. The importance of the dispensation was indicated by the Father introducing the Son to the Prophet Joseph. I bear you my witness that Joseph Smith is indeed one of the great prophets of all time.

It is difficult to appreciate the far-reaching effects of the Prophet's first vision--the first direct revelation in modern times. Consider for a moment what it did.

Concept of the Godhead

First. It clarified the conception of the Godhead. It made it clear that God does have a body, parts, and passions. He appeared to Joseph Smith as a glorified man. This being so, man is in form the same as God. The scriptures taught that man was created in the likeness and image of God, but it took this vision to restore the correct conception of God.

Oneness of the Godhead

Second. It clarified the doctrine of the oneness of the Godhead. God the Father and his Son, Jesus Christ, appeared as two separate and distinct Personages--as separate and distinct as any earthly father and son. This makes it clear that the oneness of the Godhead is a type of unity of mind and purpose.

Revelation Continues

Third. It proved that revelation from God to man had not ceased even though Christendom taught otherwise.

Thus this great vision restored to man the true concept of God, made known that there had been an apostasy from the doctrines of the Church of Christ, opened a new dispensation, and provided a new witness for God the Father and his Son Jesus Christ.

He Will Reveal Many Great and Important Things

In contemplating the knowledge that came to man through Joseph Smith's first vision, one can more fully understand the meaning of the ninth article of faith: “We
believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God. Especially note the words, "we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

p105 Authority Restored

p106 In keeping with this belief and subsequent to the first vision, the Lord through his Prophet restored the priesthood—the authority to act in the name of God—and authorized and directed the reestablishment of his Church on the earth. Membership in the Church affords every person a chance to serve—and service brings forth true happiness and peace together with personal growth and development.

p107 The Gospel Restored

p108 Through the prophets that have stood at the head of Christ's Church in this dispensation, the gospel in its fulness has been restored.

p109 The Book of Mormon and other modern revelations have brought increased knowledge and understanding, answering many vital questions such as, "What is the purpose of life?" "Where did we come from?" "Why are we here?" "Where do we go after death?" "What is our relationship to God?" "How do we obtain happiness, peace, and progress eternally?"

p110 The first vision of Joseph Smith clearly indicated the need of continuing revelation through a prophet. This need is likewise pressing today.

p111 The confused and frustrated condition of mankind is indicated in an article which recently appeared in a leading newspaper entitled: Nation at Crossroads of Advancement or Fall.

p112 "Our progress, our genius, our productivity will go down in history. But where do we go from here? We've taken to the worship of money and pleasure, twisted moral values to suit ourselves, and scoffed at integrity. We have behaved like great civilizations of the past when they've become pleasureridden—just before they crumbled.

p113 "Where do we go? What are our new goals? To some our goal is a simple one; we're rich, let's get richer. We hear of three cars to a family, in the place of two; four-day work weeks and three days a week for amusement and indolence. It is questionable whether three cars will save a family from divorce, or from spiritual emptiness, or from boredom.

p114 "Getting richer was yesterday's frontier. The new frontier is what logically follows the job of making a living. It is making a life. Finding new paths to family harmony, relatedness to God and fellow humans, inner ease instead of tensions. In other words—Peace."

p115 Good Will Toward Men

p116 Jesus was called the Prince of Peace, and at his coming the angels sang, "Glory to God in the highest, and on earth peace, good will toward men!" (Luke 2:14.) It was God's wish that everyone would share this great gift of peace and good will.

p117 Peace and joy characterize his kingdom according to the Apostle Paul, who declared: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Rom. 14:17.)

p118 Family harmony, the relief of inner tensions and genuine peace can be obtained by adhering to the principles of the gospel of Jesus Christ, and by following the counsel and direction of God's prophet.

p119 Family and Home

p120 Recently President McKay reemphasized the importance of the home and the role of parents in a program which is called, "Teaching and living the gospel in the home." This program provides for a weekly family night.

p121 He said, "No other success can compensate for failure in the home." (The Improvement Era, June 1964, p. 445) but promised that in those homes that followed the program, "...love at home and obedience to parents will increase, and faith will develop in the hearts of the youth of Israel, and they will gain power to combat evil influences and temptations, and to choose righteousness and peace, and be assured an eternal place in the family circle of our Father." (Family Home Evening Manual, preface.)

p122 I call your attention again to the ninth article of faith wherein it states, ...we believe that [God] will yet reveal many great and important things pertaining to the Kingdom of God."

p123 The Family Night program is an excellent example of this and an evidence of the need of continued revelation and a prophet to guide and direct us.

p124 Testimony

p125 I testify in all solemnity that God has raised up a prophet today and that he is the head of The Church of Jesus Christ of Latter-day Saints, President David O. McKay.

p126 I urge all members of the Church to follow the counsel of this prophet, and to you who are not members of The Church of Jesus Christ of Latter-day Saints, but desire peace and relief from inner tensions, investigate the message that God has again spoken to men through a prophet. The Lord has restored the gospel of Jesus Christ in its fulness and reestablished His Church with the power to act in the name of God.

p127 I bear witness that these things are true; you, too, may know that they are true by earnestly studying, praying and attending the church services. We invite you to do so.

p128 I leave this testimony with you in the name of Jesus Christ. Amen.

p129 He to whom we have just listened is Elder Franklin D. Richards, Assistant to the Twelve. The congregation and chorus will now join in singing, "We Thank Thee, O God, for a Prophet."

p130 The Chorus and the congregation sang the hymn, "We Thank Thee, O God, For a Prophet."

p131 President N. Eldon Tanner

p132 Elder Theodore M. Burton, Assistant to the Council of the Twelve, will now speak to us, and he will be followed by Elder Eldred G. Smith, Patriarch to the Church.
ELDER THEODORE M. BURTON Assistant to the Council of the Twelve Apostles

The Coming of Elijah

A prophecy given in Malachi, chapter 4, verses 5 and 6, has long troubled Bible students. Since the Old Testament closes with these words, it would be well to understand what they mean. I quote:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

Because of a misunderstanding of Luke 1:17, which states that the child later to be named John the Baptist would come in the spirit and power of Elias to turn the hearts of the fathers to the children, many persons have thought that John the Baptist who held the office of an Elias, or messenger, was the Elijah who was to return. This verse explains that John's work was a preparatory work to "make ready a people prepared for the Lord" and not the work of sealing or completion, which keys Elijah held. When John was bluntly asked the question, he said:

"... I am not the Christ.

"And they asked him, What then? Art thou Elias [Elijah]? And he saith, I am not. Art thou that prophet? And he answered, No." (John 1:20-21.)

This, of course, had to be true, for the prophecy stated that Elijah the Prophet should return before the second coming of the Lord, when Jesus was to come in great power, majesty, and glory as judge of all the earth. The mission of Elias held by John the Baptist comes first, and so just as John came before Elijah in the days of Jesus Christ, so John came before Elijah in these latter days to restore the preparatory Aaronic Priesthood before the greater power in the priesthood was given.

Elijah Expected

Among Jewish people Elijah is still the expected guest at every passover, for whom a vacant seat is reserved at the table. Thus the tradition of Elijah's return before the coming of the Redeemer in power and glory has been kept alive in the land. There must, therefore, be some important work that this great prophet had to perform, some power that he possessed [page 111] which had to be restored again to the children of men so that they might be gathered as the "children of God." At the close of his ministry we read that as Elijah talked to his successor Elisha:

"... behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." (2 Kings 2:11.)

Thus Elijah enjoyed the same glorious privilege that Enoch had of not tasting death but of being translated. According to prophecy both prophets had a special work to do which required this change in their mortal bodies.

Restoration Before the Coming of the Dreadful Day

It stretches credulity beyond the breaking point to assume that Joseph Smith the Prophet could have kept all these details in mind when the fulness of the gospel was restored. There is only one explanation which can fill all the requirements of the scripture, and this is that the events transpired just as he claimed they did. Following his great vision of the Father and the Son, an angel came to administer to Joseph and teach him what had to be done to restore the gospel again to the earth before the coming of the great and dreadful day for the wicked, but for the righteous, the glorious day of the Lord.

In the second great vision which Joseph Smith received, the Angel Moroni quoted the words of Malachi as they were originally written and should have been translated:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers."

After Joseph Smith received the priesthood and the power thereof, it was explained to him that the word "turn" could be better understood if the word "seal" were used. Thus the full meaning of the work of the priesthood becomes clear, that after Elijah shall plant in the hearts of the children the promises made to the fathers the children should be sealed to the fathers, otherwise the meaning of life would be misunderstood and the whole purpose of life on this earth would be utterly wasted when Christ should return again to claim his children.

Commandment to Teach the Gospel

First of all, then, we may ask a question. What were the promises made to the fathers which are so important to our understanding? The first father was Adam, and the Lord gave him a commandment to teach this promise freely unto his children, saying:

"That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten that ye might be sanctified from all sin and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified;

Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment.

And now, behold I say unto you: This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time." (Moses 6:59-62. Italics added.)

Covenant of Adam

When Adam, hearing and understanding these words, made this covenant and was sealed accordingly to become alive both spiritually and physically, God said to him:

"Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever;

And thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity.
Sealed by the Priesthood

Thus Adam was sealed a son of God by the priesthood, and this promise was taught among the fathers from that time forth as a glorious hope to men and women on the earth if they would listen and give heed to these promises.

It was this power of sealing which was given as a key to Elijah by which he could seal the heavens that it did not rain on the wicked King Ahab and his unrighteous wife Jezebel nor on his whole kingdom for the space of three years and six months (Luke 4:25; James 5:1) until the power of God was felt in the land. Later through the use of this priesthood, Elijah loosed the rains, which came again to restore life to the parched land. It was this same sealing power which Jesus Christ promised Peter as he said:

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:19.)

This sealing power of the priesthood he later gave to the Twelve Apostles as he said to them:

"Verily I say unto you, WHATSOEVER YE SHALL BOND ON EARTH SHALL BE BOUND IN HEAVEN: AND WHATSOEVER YE SHALL LOOSE ON EARTH SHALL BE LOOSE IN HEAVEN." (Ibid., 18:18.)

Thus, when, according to prophecy the Lord restored the sealing power of the priesthood to earth again, he informed Joseph that he would send:

"...Elijah, unto whom I have committed the keys of the power of turning. [sealing] the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse." (D&C 27:9.)

Joseph Smith recorded how this came to pass on April 3, 1836, in the temple at Kirtland, Ohio, as he wrote:

"After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

"Behold, the time has fully come, which was spoken of by the mouth of Malachi--testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come--

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse--

"Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (Ibid., 110:13-16.)

The question is sometimes asked why the Prophet Joseph Smith forgot to include a baptismal font in the Kirtland Temple so that the work of salvation for the dead could be done. He did not forget or overlook this matter. The doctrine had not yet been fully revealed, and there was as yet no sealing power given. It is true that the Melchizedek Priesthood had been restored by Peter, James, and John and the gospel ordinances had been revealed, but there was as yet no sealing power given. This came with Elijah's visit as he restored the sealing power of the priesthood to the earth.

Authority to Seal

I want to impress upon the members of the Church of Jesus Christ that the great key of the priesthood which [page 113] was given by Elijah to Joseph was the authority to seal on earth and have that sealing become effective in the heavens. It was not the work for the dead which he restored, but the power to seal the living which made work for the dead possible. It must be understood that the power of Elijah is given to the living, not to the dead. It is the living which are to be sealed to one another according to family lines, father to mother and parents to children and children to parents. Only through the exercise of this great sealing power of the priesthood for the living do baptism for the dead and salvation for the dead become meaningful and possible.

Ordinances for the Dead

When the living are sealed, they may act as proxies for those who are dead, for as Peter taught:

"For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter 4:6.)

It was for this purpose that Jesus Christ preached to the spirits in prison, that they might be converted and be willing to accept the sealings performed in their behalf by their living descendants. Unless the family of the righteous are thus sealed together from father to son and from mother to daughter back to Adam and from Adam to Christ and from Jesus Christ to God the Eternal Father, the purpose of earth life has been missed, and life itself has been a waste.

By the power of this priesthood restored by the Prophet Elijah, it is now possible for a man to prove his love for his wife and family by living righteously enough to be worthy to take them with him into a temple of the Lord and have them sealed to him, not for this life alone, but by this great sealing power to have that union sealed in the heavens for all eternity. When the poet sang of a love which would last until the "stars grow old and the sun grows cold," he was not singing of a love that was only to last "until death do you part," but of a marriage that would last throughout the eternity of time, never withering, never dying, never growing old or commonplace.

By the same token, then, our hearts being turned to the promises made to the fathers, we are also turned to the fathers themselves. Should they languish in a spirit prison or be held back from spiritual growth because they were born at a time when this sealing power was not on the earth? As God is a just God and one who loves his children, a way has been prepared whereby those who are dead may be identified and then sealed together in a family relationship in the temples of the Lord by their descendants who love them enough to do this work for them.

We have assumed that this work was to be done merely as a gesture of grace on the part of the living for those of our ancestors who are dead. This is a misconception which comes from not understanding the full meaning of the gospel. The plan of salvation is the plan of saving the children of God in a family relationship. Indeed, we may call this a universal salvation because it applies to all men and women who will qualify themselves through repentance and desire to become the children of God. We cannot be saved without our progenitors. In spite of the faith of all the prophets as cited by Paul in the eleventh chapter of Hebrews, he concludes by saying:

"And these all, having obtained a good report through faith, received not the promise:"

"God having provided some better thing for us, that they without us should not be made perfect." (Heb. 11:39-40.)

We must be linked to them, and they to their fathers and mothers back to Father Adam and Mother Eve, and they to Jesus Christ, and he to God as his Only Begotten
So the work of Elijah was not confined to the living or to the dead. It was a universal mission both for the living and the dead whereby the way was opened for all who will to hearken and obey and so receive the glory reserved for those who love the Lord. As Jesus told John the Beloved:

"Behold, I stand at the door, and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20.)

So the knock is at the door. Any man who really loves his wife and his family will not rest until he can qualify himself by acceptance of the Lord Jesus Christ and by righteous living to take his wife and family with him into the temple of the Lord and there have them sealed to him forever under the sealing power of the priesthood, which was brought again to earth by the hand of the Prophet Elijah that our hearts may be filled with these great promises made to the fathers and that we may be sealed into the family of Jesus Christ and through him to be brought into the presence of God the Eternal Father.

I testify of the truth of these things in the name of Jesus Christ. Amen.
When I was in Holland on a mission, I was invited at one time to talk to a group of businessmen—a Bible class. We met in the home of a prominent furniture dealer.

Speaking of this fundamental requirement, all of the mistakes in doctrine could have been avoided if the Lord had just had living prophets for the world, and that is what convinced this minister that I have been talking about.

Modern Revelation

He has now been going around renewing friendships with many of the ministers he has known and making appointments for one of our brethren to meet with them and talk with them and they are beginning to recognize that the great loss in this Christian world today is the lack of modern revelation—lack of something authoritative that we can turn to that tells us what is right and what is wrong. How could we hope with some hundreds of these different churches that they can ever get together and reconcile their differences, and even if they did that, where would they get their authority to bind the heavens to which reference has been made here today?

What Will Unite Christendom?

During the year we converted a very prominent minister who has held religious revivals all over the United States and has known many, many ministers. I visited with him, and this is what convinced him: He realized how this world was divided upon spiritual matters. If you just stop to think for a moment of all the hundreds of so-called Christian churches in the world, they have all come into existence because they couldn't agree in their interpretation of the Bible. If we had all the Bibles in the world, that practice would save many teetering marriages and increase the unity in many homes.

Too many couples are living lives of "quiet desperation." I don't know who used that term first, but it is so expressive. Some go through life just tolerating each other rather than correcting the trouble. Do something about it. Exercise the priesthood which is in your home.

First, each must have a desire to get along with each other. Each must be willing to do something to make amends. Each must be willing to forgive and forget. Wipe the slate clean of all unpleasant memories.

Ask the Father for help. Ask him to bless your efforts with success. Ask together, as well as separately in individual prayers. Kneel together and pray vocally together.

When you are married you must learn to do all things together. You are no longer single individuals.

The joy and happiness that comes from sharing this life together, living the gospel in its fulness, is worth all the effort you put into it, and it will be rewarding in this life and through all eternity.

May we all strive to this end is my prayer in the name of Jesus Christ. Amen.

Brethren magnify Priesthood

I would like to make reference today to a few of my experiences. When I was president of a mission, a brother was on his way home from doing his branch teaching, and he saw my light burning, and he belled on, and said, "President Richards, I was just wondering, as I was going home, when I saw your light, if you would be interested in knowing what I was thinking." And I told him I certainly would. So he came in. He said, "I was thinking of who I was, and what I was when the Mormon elders came to my home, and who I am today and what I am, and I just can't believe that I am the same man." He said, "I have changed so much. I don't think the same thoughts. I don't have the same ideals to live by. I have completely changed." Isn't that what the Apostle Paul meant when he said that we are buried with Christ in baptism and that as he arose to the glory of his Father that we should come forth and walk in a newness of life, knowing this first, that old man of sin is buried with him? (See Rom. 6:4.)

You can go all over this Church and apply that to all who have come in faith and have entered into the waters of baptism and have taken upon them the name of Christ and the same habits. I don't have the same ideals to live by. I have completely changed. Isn't that what the Apostle Paul meant when he said that we are buried with Christ in baptism and that as he arose to the glory of his Father that we should come forth and walk in a newness of life, knowing this first, that old man of sin is buried with him? (See Rom. 6:4.)

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He has now been going around renewing friendships with many of the ministers he has known and making appointments for one of our brethren to meet with them and talk with them and they are beginning to recognize that the great loss in this Christian world today is the lack of modern revelation—lack of something authoritative that we can turn to that tells us what is right and what is wrong. How could we hope with some hundreds of these different churches that they can ever get together and reconcile their differences, and even if they did that, where would they get their authority to bind the heavens to which reference has been made here today?

Modern Revelation

Speaking of this fundamental requirement, all of the mistakes in doctrine could have been avoided if the Lord had just had living prophets for the world, and that is what has brought us to what we are today. If all of the Bibles in this world had been destroyed, we would still be preaching what we are preaching. We didn't get our Church by a study of the Bible; we got it through the revelations of God the Eternal Father and the sending to this earth of heavenly messengers that have brought back the power to officiate in the name of the Lord and have given us a clear, comprehensive understanding of the truths of the gospel.

When I was in Holland on a mission, I was invited at one time to talk to a group of businessmen—a Bible class. We met in the home of a prominent furniture dealer.
They gave me an hour and a half and a subject to discuss. At the close of the hour and a half I don't think there had been one question asked. I laid my Bible on the table and folded my arms and waited for a comment. The first comment came from a daughter of the man of the house. She was the only woman in the room at that time with about twenty businessmen, each with his Bible. She said, “Father, I just can’t understand it. I have never attended one of these Bible classes in my life that you haven't had the last word to say on everything, and tonight you haven’t said a word.”

I shook his head and said, “There isn't anything to say. This man has been teaching us things we have never heard of, and he has been teaching them to us out of our own Bibles.” Now, that’s why we have to have modern revelation. No one but God the Eternal Father could give us the truth.

Joseph of Egypt Told of the Modern Prophet

You will remember the promise we read in the Book of Mormon how the Lord promised Joseph, who was sold into Egypt, that he would raise up a prophet from his loins in the latter days by the name of Joseph, whose father's name would be Joseph. He would bring forth his word. He not only would bring forth his word, but would also bring men to conviction of his word that had already gone forth among them. (See 2 Nephi 3:7-15.) And that is what our message is as missionaries to the world: it is to teach them the truths that have been revealed through the restoration of the gospel, through the promised prophet.

I would like to refer to another experience I had a few years ago. Two of the large churches of the western part of the United States were holding a convention here in Salt Lake City. The leader wrote a letter to President McKay and asked if he would send one of the General Authorities to attend that convention and to talk for two hours in the morning session and tell them the story of Mormonism and to remain as their guest for lunch and then to remain for an hour and a half in the afternoon and let them ask questions.

President McKay gave me the assignment, and of course I was happy because I have always told the missionaries that you never need to worry about arguing as long as you learn how to tell our story and you keep the lead, for you are telling people things they have never heard of. They pushed their luncheon back a half an hour and gave me two hours and a half. I said, "Do you want it just the way we believe it, how we got this Church and what we believe?" And the leader said, "That's what we want." Of course, there isn't time to tell you very much about that, but I talked for two hours and a half to them, and when I went to leave, the man in charge said, "Mr. Richards, this has been one of the most interesting experiences of my entire life."

All those leaders, ministers, church executives of these western states only asked me one question, and I think you might be interested in what that question was. The leader said, "Now, Mr. Richards, you have told us that you believe that God is a personal God." I said, "That's right, that's the very foundation of our religion: whom we worship."

Now, brothers and sisters, we have nothing to fear; we have everything to give. The heavens have been opened, and the Lord has revealed his truth.

By the way, this minister I just told you about that believes in modern revelation has another minister ready for baptism who gives a radio address every day in one of our largest cities, and the only thing that is holding him back is that he doesn't know what is going to do for a living when he joins the Church. But he has already confessed that he believes that Joseph Smith was a Prophet of God.

A Minister with the Aaronic Priesthood

Sometime back, we converted minister who had been a minister thirty years. I heard a letter read that he wrote in which he said he has always believed that he had as much authority as any man to administer the ordinances of the gospel until he met the Mormon missionaries. "Now," he said, "I have come to believe that must accept baptism at their hands, and after he was baptized, he told me this himself as he sat in my office. He said, "I accepted Joseph Smith as Prophet of God. I didn't feel that could say I knew he was a Prophet but I believed he was a Prophet. But, he said, "when the elders of Israel laid their hands upon my head and conferred upon me the Aaronic Priesthood I felt a thrill go through my being from the crown of my head to the soles of my feet such as I had never felt in my life, and I knew that no man could do that for me, that such feelings had to come from the Lord.""
One other thought along that line. I preached a sermon on this subject in the mission field, and I quoted from all the major churches from their official statements to the effect that not one of them believed in the eternal duration of the marriage covenant and the family unit. At the close of the meeting I stood at the door to greet the people, and a man came up and introduced himself as a Baptist minister, and I said, "Did I misquote you?"

"No," he said, "Mr. Richards, but it's just as you say, we don't believe all the things our churches teach."

I said, "You don't believe them either. Why don't you go back and teach your people the truth. They will take it from you, and they are not [page 120] ready to take it from the Mormon elders yet."

He said, "I'll see you again." That is all I could get out of him that day.

The next time I went there, my coming was announced because I was the mission president. As I walked up to that little church, there stood that minister. As we shook hands, I said, "I would certainly be interested to know what you thought of my last sermon."

He said, "Mr. Richards, I have been thinking about it ever since, and I believe every word you said, but I would have liked to hear the rest of it."

Brothers and sisters, I thank God that we have the voice of living prophets to show us the way and that we don't have to depend on the written word only. Wasn't that what Jesus meant when he stood overlooking Jerusalem and said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

"Behold, your house is left unto you desolate."

"For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. 23:37-39.)

So we invite all men everywhere to be willing to listen to the living prophets that God has raised up in this dispensation so that they can be taught correct principles and not be tossed to and fro with every wind of doctrine, as we read in the scriptures (see Eph. 4:14); and may God help us as a people so to live that we may be worthy of the blessings he has in store for us and be a light unto the world, I pray and ask God to bless you all in the name of the Lord Jesus Christ. Amen.
ELDER EZRA TAFT BENSON Of the Council of the Twelve Apostles

In 1831 the Lord said this to his Church:

“For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.” (D&C 58:26-29.)

Verily I say, men should be anxiously engaged in a good cause and do many things of their own free will, and bring to pass much righteousness;

“For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart and keepeth it with slothfulness, the same is damned.” (D&C 58:26-29.)

The purposes of the Lord--the great objectives--continue the same: the salvation and exaltation of his children.

Objectives and Guidelines

Usually the Lord gives us the overall objectives to be accomplished and some guidelines to follow, but he expects us to work out most of the details and methods. The methods and procedures are usually developed through study and prayer and by living so that we can obtain and follow the promptings of the Spirit. Less spiritually advanced people, such as those in the days of Moses, had to be commanded in many things. Today those spiritually alert look at the objectives, check the guidelines laid down by the Lord and his prophets, and then prayerfully act--without having to be commanded “in all things.” This attitude prepares men for godhood.

The overall objective to be accomplished in missionary work, temple work, providing for the needy, and bringing up our children in righteousness has always been the same; only our methods to accomplish these objectives have varied. Any faithful member in this dispensation, no matter when he lived, could have found righteous methods to have carried out these objectives without having to wait for the latest, specific church-wide program.

Children To Act on Their Own Initiative and Responsibility

Sometimes the Lord hopefully waits on his children to act on their own, and when they do not, they lose the greater prize, and the Lord will either drop the entire matter and let them suffer the consequences or else he will have to spell it out in greater detail. Usually, I fear, the more he has to spell it out, the smaller is our reward.

Often, because of circumstances, the Lord, through revelation to his prophets or through inspired programs designed by faithful members which later become adopted on a church-wide basis, will give to all the membership a righteous means to help accomplish the objective; for instance, any member of the Church a century ago who studied church doctrine would have known that he had the prime responsibility to see that his children had spiritualized family recreation and were taught in the home lessons in character building and gospel principles. But some did not do it.

The Home Evening

Then, in 1915 President Joseph F. Smith introduced, church-wide, the “weekly home evening program” with promised blessings to all who faithfully adopted it. Many refused and lost the promised blessings. (At the October conference, 1947, I referred to that promise in a talk on the Family Home Evening.) Today we have the home evening manual and other helps. Yet some still refuse to bring up their children in righteousness.

But there are some today who complain that the home evening manual should have been issued years ago. If this is true then the Lord will hold his servants accountable, but no one can say that from the inception of the Church up to the present day the Lord through his Spirit to the individual members and through his spokesmen the prophets, has not given us the objectives and plenty of guidelines and counsel. The fact that some of us have not done much about it even when it is spelled out in detail is not the Lord’s fault.

For years we have been counseled to have on hand a year’s supply of food. Yet there are some today who will not start storing until the Church comes out with a detailed monthly home storage program. Now suppose that never happens. We still cannot say we have not been told.

Should the Lord decide at this time to cleanse the Church--and the need for that cleansing seems to be increasing--a famine in this land of one year's duration could wipe out a large percentage of slothful members, including some ward and stake officers. Yet we cannot say we have not been warned.

Another warning: You and I sustain one man on this earth as God's mouthpiece--President David O. McKay--one of the greatest seers who has ever walked this earth. We do not need a prophet--we have one--what we desperately need is a listening ear.

Warnings of Threats to Freedom

Should it be of concern to us when the mouthpiece of the Lord keeps constantly and consistently raising his voice of warning about the loss of our freedom as he has over the years? There are two unrighteous ways to deal with his prophetic words of warning: you can fight them or you can ignore them. Either course will bring you disaster in the long run.

Hear his words: “No greater immediate responsibility rests upon members of the Church, upon all citizens of this Republic and of neighboring Republics than to protect the freedom vouchsafed by the Constitution of the United States.” (Cited in Jerreld L. Newquist, Prophets, Principles and National Survival [SLC: Publishers Press, 1964], p. 157.) As important as are all other principles of the gospel, it was the freedom issue which determined whether you received a body. To have been on the wrong side of the freedom issue during the war in heaven meant eternal damnation. How then can Latter-day Saints expect to be on the wrong side in this life and escape the eternal consequences? The war in heaven is raging on earth today. The issues are the same: "Shall men be compelled to do what others claim is [page 123] for their best welfare or will they heed the counsel of the prophet and preserve their freedom?"

Satan argued that men given their freedom would not choose correctly therefore he would compel them to do right and save us all. Today Satan argues that men given their freedom do not choose wisely; therefore a so-called brilliant, benevolent few must establish the welfare government and force us into a greater socialist society. We are assured of being led into the promised land as long as we let them put a golden ring in our nose. In the end we lose our freedom and the promised land also. No matter what you call it--communism, socialism, or the welfare state--our freedom is sacrificed. We believe the gospel is the greatest thing in the world; why then do we not force people to join the Church if they are not smart enough to see it on their own? Because this is Satan's way not the Lord's plan. The Lord uses persuasion and love.

Hear again the words of God's mouthpiece: “Today two mighty forces are battling for the supremacy of the world. The destiny of mankind is in the balance. It is a question of God and liberty, or atheism and slavery...
The Prophet Joseph Smith declared it will be the elders of Israel who will step forward to help save the Constitution, not the Church. And have we elders been warned?

"compelled in all things." Maybe the Lord will never set up a specific church program for the purpose of saving the Constitution. Perhaps if he set one up at this time it might

He has reduced them to sleeping giants. His arguments are clever.

He says, "And others will he pacify, and lull them away into carnal security, and they

They lost everything. Many of us are here today because our forefathers

There were souls who wished afterwards that they had stood and fought with Washington and the founding fathers, but they passed

So why try. Well to begin with, the Lord will not protect us unless we do our part. This devilish tactic of persuading people not to get concerned because the Lord will protect

We have largely lost the conflict so far waged. But there is time to win the final victory, if we sense ow danger and fight." (Ibid., pp. 318, 327-328.)

"Reduced to its lowest terms, the great struggle which now rocks the whole earth more and more takes on the character of a struggle of the individual versus the state.

It might hurt your business or your family," says the devil, "and besides why not let the gentiles save the country? They aren't as busy as you are." Well, there were many businessmen who went along with Hitler because it supposedly helped their business. They lost everything. Many of us are here today because our forefathers

"Don't worry," says the devil "the Lord will protect you, and besides the world is so corrupt and heading toward destruction at such a pace that you can't stop it,

"You're too involved in other church work," says the devil. But freedom is a weighty matter of the law; [page 124] the lesser principles of the gospel you should

"Don't do anything in the fight for freedom until the Church sets up its own mandate to preserve it. But unfortunately today in this freedom struggle, many gentiles are showing greater wisdom in their generation than the children of light.

"Reduced to its lowest terms, the great struggle which now rocks the whole earth more and more takes on the character of a struggle of the individual versus the state.

"That gigantic world-wide struggle, more and more takes on the form of a war to the death. We shall do well and wisely so to face and so to enter it. And we must all

"Don't do anything in the fight for freedom until the Church sets up its own specific program to save the Constitution." This brings us right back to the scripture I opened with today--to those slothful servants who will not do anything until they are

"Don't do anything in the fight for freedom until the Church sets up its own specific program to save the Constitution."

"Reduced to its lowest terms, the great struggle which now rocks the whole earth more and more takes on the character of a struggle of the individual versus the state.

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Two Stories

One is about a young man whom I had the chance to know and interview for his mission, and I had the privilege of setting him apart. I like to write to missionaries. I like to get their letters. I am sure I get more strength from their letters than they do from mine. This choice boy was sent to Australia. Some weeks ago he sent me a letter, and in that letter there were a number of large bills, greenbacks, currency. I thought he took a chance sending it that way, but it was wrapped well. There were also enclosed an envelope addressed to another elder and a note to this elder. The missionary in his letter to me said, “Will you put this money and this memorandum in the enclosed envelope, put a stamp on it, and mail it to this elder?” The letter to the missionary to whom the money was to be sent said about these words: “Enclosed is some money in the name of Jesus Christ. Amen.”

Now, just two thoughts, because they taught me a lesson I might pass on to someone.

Saturday, another lesson. I picked up a little granddaughter, a beautiful little girl. I asked her to come home with me to lunch. I told her we would have to hurry because I had an appointment. I told her mother I would bring her back after lunch. As we were preparing to eat lunch, she was talking and visiting. She is a wonderful little girl, only ten years old, one of the choicest spirits I have ever known. She has suffered many illnesses, serious operations, but she is well now, thanks to the blessings of the Lord. As we were eating, I was hurrying her, and she said, “Grandpa, why are you always in such a hurry?” (Well, I didn't know she knew that.) Then she looked at me so sweetly and innocently and said, “Do you have problems and worries?” “No, not me,” I answered. “I have an appointment, but not necessarily worries or problems.” Then she answered me and said “I’m glad I don’t have any worries or any problems. I love everybody.” I wondered if she thought I didn’t.

I want to bear my testimony to you that I know that the Lord is our Father and that Jesus Christ is the Savior of the world, the Son of God. I would like to ask you: How would you feel if someone should tell you that the Apostle Paul or Peter or James or John is here? How would you feel if they should say that the Prophet Abraham is in your midst? How would you feel if they should say that the Prophet Moses or Samuel or Isaiah is here in your midst? And what would you think if someone should say to you that the Prophet Abraham is in your midst, and you are looking at him today. They are the prophets and Apostles with the same authority as the Apostles of old. You have been listening to the word of the Lord, for those who have spoken to you are of the Lord. Can you imagine what the Lord meant when he said, “What I the Lord have spoken, I have spoken, and I will not repent of it”? Amen.
I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants it is the same"? (D&C 1:38. Italics added.)

That means that the words you have heard today, yesterday, and the day before, and that you hear from time to time from the prophets and the Apostles are the same as if the Lord were speaking to you. We who are privileged to work closely with these great men constantly see the inspiration of the Lord flowing to them back to you and to me.

God grant that we may have the strength and the faith to purge our souls of all those things that are not of the Lord. I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder John Longden

ELDER JOHN LONGDEN Assistant to the Council of the Twelve Apostles

My brothers, sisters, and friends assembled here in this historic building, and those of you who are sometimes termed the "unseen audience," may I express my gratitude for your taking time to see and listen in to the proceedings of these great conference sessions. I would like to take this opportunity, too, to say hello to my sweetheart who is listening today, and I feel her spirit.

May I repeat the words of President [page 128] McKay at the opening of this conference read by his son Robert, found in 2 Timothy, the fourth chapter:

"Preach the Word"

"I charge thee therefore before God, and the Lord Jesus Christ, . . . [to] preach the word; . . ." (Vs. 1-2.)

That is what I have in mind at this time, if the Lord will bless me.

"We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost." (Fourth article of faith.)

Jesus Commissioned The Disciples

May I take you back in your mind’s eye to almost 2,000 years ago, after the resurrection of Jesus, when he had commissioned his disciples, which means he had given them the authority to go forth and teach.

The day to which I refer is known as the day of Pentecost. Many were assembled, and Peter was the mouthpiece on this occasion. He taught:

"We all are witnesses"

"Men and brethren, what shall we do?"

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:32-33 36-41.)

Illustrations To Inculcate Faith

Those who were pricked in their hearts gave evidence of faith, the first principle of the gospel of Jesus Christ. The scriptures are replete with stories of faith.

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Matt. 6:26-30.)

Paul said, "...faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1.)

"And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." (Matt. 17:20.)

The next principle is repentance as taught on that great day of Pentecost.
Repentance is a principle and not merely an expression of penitent grief. It involves a reformation of life. The Apostle Paul spoke to the Corinthian Saints:

“Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance; for godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.” (2 Cor. 7:9-10.)

Repentance is an eternal truth and principle. The Prophet Isaiah understood this principle when he said: “Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him- and to our God for he will abundantly pardon.” (Isa. 55:7.)

In conclusion, as a true definition of repentance, let me quote the words of Paul to the Ephesians:

“Wherefore putting away lying, speak every man truth with his neighbour: . . .”

“Be ye angry, and sin not: let not the sun go down upon your wrath: . . .”

This is the only repentance taught in Holy Writ and simply means to forsake all sin and accomplish a reformation of life.

Yes, a transition, a transformation, a miracle can come in the lives of individuals today.

I remember being at the baptism not too long ago of a fine businessman who had maintained the standards of the Church but hadn't conformed with the formalities. I listened to his first words as he came up out of the waters of baptism: “Oh why have I waited so long?”

Another expression, “Why have I waited until the afternoon of my life to see and understand the truths of the gospel?”

Yes, miracles are taking place each day in this Dispensation of the Fulness of Times. What is a miracle? An act of happening in the material or physical world which seems to depart from the laws of nature or to go beyond what is known of these laws; yes, a wonder, a marvel.

Baptism--the First Ordinance

That brings me to the third principle and the first ordinance of the gospel of Jesus Christ, which is baptism.

Faith and repentance are principles and in baptism we come to the first ordinance necessary to enter the kingdom.

Baptism is essential to salvation, and according to the scriptures it must be a specific type of baptism--in other words, performed by immersion. It is for the remission of sins, required by all who reach the age of eight years for such the Lord has revealed in this day.

“In those days came John the Baptist, preaching in the wilderness of Judaea,”

“Then went out to him Jerusalem. and all Judaea, and all the region round about Jordan,”

“And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.”

“Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But when he saw many of the Pharisees, and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?”

“In those days came John the Baptist, preaching in the wilderness of Judaea, and saying, Repent ye: for the kingdom of heaven is at hand.”

“And the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.” (Matt. 3:1-2, 5-17.)

So we see how essential baptism is, performed legitimately by one having the authority, first to enter the kingdom and second to enable the individual to fulfil all righteousness.
p66 “One Lord, one faith, one baptism,” (Eph. 4:5.)
p67 The Lord to Nicodemus said, “Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” (John 3:5.)
p68 The Gift of the Holy Ghost

Which brings me to the fourth principle and the second ordinance, the reception of the Holy Spirit.

p70 Having shown that faith, repentance, and baptism are essential to the remission of sins, let us now consider the reception of the Holy Spirit.

p71 Man is not prepared for the indwelling of the Holy Ghost unless he repents of his sins and becomes freed from them by obedience to the laws of God.

p72 To show that the laying on hands for the gift of the Holy Ghost by those having divine authority was practiced by the ancient Apostles, I refer to Acts 8:14-21:

p73 “Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

p74 “Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

p75 “(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

p76 “Then laid they their hands on them, and they received the Holy Ghost.

p77 “And when Simon saw that through laying on of the apostles’ hands the Holy Ghost was given, he offered them money,

p78 “Saying, Give me also this power that on whomsoever I lay hands, he may receive the Holy Ghost.

p79 “But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

p80 “Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.”

p81 Another experience in the life of the Apostle Paul:

p82 “And when Paul had laid his hands upon them, the Holy Ghost came on them; . . .” (Ibid., 19:6.)

p83 “The Laying on of Hands”

The following references also indicate the laying on of hands as a sacred rite which would not have been adopted by the Apostles unless commanded of God to do so:

p84 “Neglect not the gift that is in thee which was given thee by prophecy, with the laying on of the hands. . . .” (1 Tim. 4:14)

p85 “Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.” (2 Tim. 1:6.)

p86 “The Holy Ghost is a great boon or favor from the Lord, and many blessings are received because of it.

p87 “But the Comforter, which is the Holy Ghost, whom the Father n-ill send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” (John 14:26.)

p88 Now in conclusion on this, may I give you a thought from Paul in Galatians, and then a thought from Parley P. Pratt.

p89 Paul said, “But the fruit of the Spirit is love, joy, peace, longsuffering gentleness, goodness, faith,

p90 “Meekness, temperance: . . .” (Gal. 5:22-23.)

p91 And Parley P. Pratt, a prophet of the Lord in this dispensation, gave this definition of the Holy Ghost.

p92 “It inspires virtue, kindness, goodness, tenderness, gentleness, and charity. It develops beauty of person, form, and features. It tends to health, vigor, animation, and social feeling. It develops and invests all the faculties of the physical and intellectual man. It strengthens, invigorates and gives tone to the nerves. In short, it is, as it were, marrow to the bone, joy to the heart, light to the eyes, music to the ears, and life to the whole being.” (Parley P. Pratt, Key to the Science of Theology, 1948 edition, p. 100; as quoted in James E. Talmage, Articles of Faith, p. 487.)

p93 I bear witness that that Spirit is prevalent on the earth today and will come to those who have faith, who repent, who are baptized by the true servants of the Lord, and it will be unto them as a boon and a favor and a guide into further light, truth, and knowledge. I bear witness to these things in the name of Jesus Christ. Amen.

p94 President Hugh B. Brown

p95 He to whom we have just listened is Elder John Longden, Assistant to the Twelve. We shall now hear from Elder Bernard P. Brockbank.

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p97 Bernard P. Brockbank

ELDER BERNARD P. BROCKBANK Assistant to the Council of the Twelve Apostles

p98 Brothers and sisters, we are here today because of revelation from the Lord. I am going to be very brief, but I would just like to share with you a recent experience, one that many of us often have.

p99 Shortcomings of Moderation

p100 As I traveled from New York to Chicago on the way to this conference, I was seated next to a VIP from one of the large industrial firms of the world. He was well educated as a leader and as a lawyer in his profession. He said that he had met and personally knew several Mormons in responsible positions and that he was impressed with their loyalty, their integrity, and their dedication.

p101 During our conversation on religion he said that he knew little about the Bible, but he believed in moderation regarding the laws and commandments of God. This sounds good, and sometimes we find ourselves indulging in the same type of thinking.
I asked him how moderation worked on the commandment, "Thou shalt not kill." (Exod. 20:13.) How does it work on the commandment, "Thou shalt not commit adultery"? (V. 14.)

How does it work on the commandment, "Thou shalt not steal"? (V. 15.)

And after taking thought he said, "Moderation doesn't seem to work in all cases."

I asked him how it worked in regard to the great law given by the Savior "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. 22:37.)

He said, "Moderation kills the strength of this great law."

Justification of sin, whether in moderation or otherwise, is not from God. It is deceitfully inspired by Satan.

May I be a little personal. Have you ever justified weakness and sin in moderation? Do you personally have anything to repent of? Of course we know the answer. How long have you had the sin or weakness that you desire to repent of? It is easier to give a sermon on repentance than to practice repentance.

Repentance—Principle of Re-education

What is the next move of one who has a problem to repent of? Have you taught repentance to your children? It is of such vital importance in God's program that it must be taught and learned and understood. Do your children know how to repent?

Real and deep-seated love for God and Jesus Christ comes into the human soul when forgiveness of sin and weakness comes from the atoning sacrifice of Jesus Christ. His sacrifice and atonement becomes more genuine and purposeful when one repents and receives divine relief and forgiveness from sin and weakness.

How would you feel if the golden opportunity of repentance were canceled?

God's righteousness and spiritual growth, as well as many other basic principles, are founded on repentance.

Repentance is the one important part of the 'refiner's fire' that brings the human soul to celestial glory. God placed Satan on this earth to tempt man. Man has appetites and human frailties to master and conquer. The human, Godlike mind must be trained to be in full control of the soul and life of man. Fear and the appetites too often creep in and crush out the control of the mind. Selfcontrol and self-mastery in righteousness is the real joy of this life.

Attaining Self-control and Perfection

I often reflect on the temptations of the Master. Do you think he gloried and enjoyed his strength and ability to say no to Satan, to say no to the temptation of weakness, even after the flesh and the body had been placed under forty days of fasting?

Repentance founded on Jesus Christ is one way to attain self-control and perfection.

I'd just like to speak personally. My own experience with repentance is teaching me that knowing the weakness and desiring to repent of it is not sufficient to eliminate the problem from my life. I found that I must again put my mind, my God-given brain, in charge and not let the habit or the weakness run on and inhibit my progress.

Sin in any form stops spiritual progress. I am finding that I have to memorize what I desire to repent of so that when I go to do it again I know what I told the Lord.

No wonder that in the gospel of Jesus Christ faith and repentance are the first principles.

God's program of righteous growth and eternal progress is founded on faith and repentance. Both are free both are gifts from God, but both are of no value unless used.

Parents, you are God's representatives in the home. May we teach and use repentance ourselves and teach our children and our neighbors and our friends to do likewise, I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

Learning Can Be Zestful

I remember the thrill of being taught simple division. Three goes into fifteen five times. It seemed almost like a miracle as the teacher further taught us that all we had to do was multiply the answer by the divisor, and we would have the number that we started with. She said that by following this simple plan and procedure we could check any division problem and make certain that the answer was right.

A few days later we had our first test in simple division. I shall never forget turning to my school chum and announcing, "I got an 'A.'" He said "How do you know? We haven't even graded the papers."
much is all this worth?" It is a question that everyone might ask himself.

Now in the world today, I think if there were one common wish among all mankind, that wish would be for peace—peace in the world, peace in each nation; peace in the
community even a feeling of peace in each home, and perhaps most important of all, peace of mind.

Our day will probably go down in history as the day of psychiatry, psychology, and tranquilizers. Now, I don't mean to suggest that there is no place for the professionally
trained to treat the mentally disturbed or for the prescribing of proper medicine for the overwrought, but I do believe with all my heart and soul that most of these anxieties
found in the hearts and minds of men today can be eliminated by a return to faith in God and the resultant desire to obey his commandments.

God's Plan Is a Super Highway

To me, and I am sure to you, God's plan is like a superhighway. This superhighway is built on solid rock; it is built well above the fog-shrouded valleys; and it is built
well above the swamps of infidelity, selfishness, and immorality. The Lord himself has said, "I am the light of the world: he that followeth me shall not walk in darkness, but
shall have the light of life." (John 8:12.)

Heavenly Father has also said that there are laws irrevocably decreed in the heavens upon which all blessings are predicated. (See D&C 130:20-21.) If we keep the
law, we reap happiness. If we violate the law or ignore the law, we have problems, and we have unhappiness. It is just as simple as that.

His Laws Are Sure

And so, as we think back to my third grade experience, how much the same are God's laws. His laws are also undeviating, certain, proven, and all we need do is keep
his laws, and we will be happy, we will be successful and we will regain his presence.

With you, I invite all men, all women, all children, all people everywhere to join in God's plan. Let's consider his law of health, for example. Why have all the upset that
we have in the world through lack of health when all we need do is follow God's plan as revealed in this day, and then we will most likely have the peace of mind of a strong,
healthy body.

With you, I would share with the world the great truth that all we have to do is give back to Heavenly Father one-tenth of our increase, and again we have peace of
mind, as we help to build his kingdom unselfishly.

With you, I would give to the world the great truth that we must have love and unity in our homes, and here again we can achieve a peace of mind unattainable in any
other way.

The same thing can be said of the Sabbath day, of keeping it holy, and of the peace that comes to all who keep that great commandment.

The same thing can be said about the principle of prayer. As we communicate with our Heavenly Father, [page 134] let him know that we love him and that we intend
to keep his commandments to the very best of our ability.

Eternal Truths

Yes, brothers and sisters, there are eternal truths. Two parts hydrogen and one part oxygen is water. It was so when Heavenly Father was creating the earth. It is so
today, and it will be so forever. This is an eternal truth of chemistry. One hundred and eighty-six thousand miles per second has been and always will be the speed of light. Einstein has given us in our day that E is equal to MC2, the theory of relativity.

As we quote these basic truths, they are simple. They are not complicated. All basic truth seems to be simple. It is only when we go beyond the realm of truth that we
become complicated, that we become mixed up in our minds and our emotions.

Brothers and sisters, can we simplify our lives, simplify our living, take time to do the things that need to be done? If there is not time in our lives for the Family Home
Evening, there is something wrong, and we are getting away from the way Heavenly Father would have us live. If there is not time in our lives for personal prayer, then we
must take stock of ourselves. If there is not enough faith or money to give back to Heavenly Father his one-tenth, then we are mismanaging our affairs, and we are getting
away from those things that would bring us pure and simple happiness.

The Gospel Is the Way to Peace

So the gospel, brothers and sisters, is peace of mind, and only as rapidly as we get back to the standard works and give heed to his basic principles will we have the
peace of mind that Christ himself spoke of when he proclaimed to the world: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let
not your heart be troubled, neither let it be afraid." (John 14:27.)

Brothers and sisters, the world giveth differently from the way Christ giveth, and when we partake of the world as the world giveth, we start reaching for our tranquilizers.
But as we reach for the gospel of Jesus Christ, and as we reach for the standard works of the Church and the truths revealed therein, then I say we are going to have joy in our lives, and we can promise to all men there will be happiness in their lives. We can further say that theirs will be a peace of mind that will bring a surety to their souls and give them the happiness to which all Heavenly Father's children are entitled.

I so testify and pray that we might so live in the name of his Son Jesus Christ. Amen.

President Hugh B. Brown

Elder Robert L. Simpson of the Presiding Bishopric has just spoken to us. Elder Richard L. Evans of the Council of the Twelve will now address us.

President McKay and my beloved brethren and sisters. As we have listened during these days, there is a question by Daniel Webster that has come to mind, "How
much is all this worth?" It is a question that everyone might ask himself.
How Much is All This Worth?

How much would it be worth to know the purpose of life?

What would it be worth to have an assurance of everlasting life?

What would it be worth to know that we may have life with our loved ones eternally?

How much would it be worth to have peace and quietness of conscience?

How much is it worth to be sustained in sorrow, in sickness, to know that the Lord God is aware of us, that he loves us, that we are his children, that he will not leave us alone?

How much is it worth to have a solid, sustaining faith in the future, despite the grievous problems and contentions that are prevalent among mankind?

The Lord is the Source of Truth

Think what it would be worth to students, to young people who are torn between conflicting theories and teachings that change from time to time, with the many disagreements there are even among the experts, to be encouraged to search, to seek for truth, to know that the Lord God, whose infinite intelligence embraces the whole universe, is the source of all truth, and to know that there is no point or purpose in losing faith because of conflicting theories, because time and patience and research and revelation will sometime see them all resolved. After all, eternity is a long time, and there is infinitely much that men do not know. Why be disturbed about the little that we think we know. Many theories once thought to be true have since been set aside, and others will be.

The Gospel Encompasses This:

What is it worth to have standards, commandments, moral laws, rules of life which are God-given, and by which to judge our choices, our conduct, so as not to be left to the perversions and sophistries of men for such decisions?

How much is it worth to those who are discouraged, to those who have been harshly dealt with, to those for whom life has been hard, to those who don't seem to have found their place; to those who have been misjudged, to those who have been deprived of opportunity, to know that God is our Father, that he is mindful of us, that all we cannot understand will sometime be understood; that all injustices will be corrected, that in the ultimate working out of our Father's ways, no one will receive anything he shouldn't, and no one will be deprived of anything he should receive?

As Emerson said in his essay on "Compensation," which ties in to what Bishop Simpson has just been telling us, "The world looks like . . . a mathematical equation, which, turn it how you will, balances itself." It is impossible for a person to cheat anyone but himself. It all adds up.

God-given Rules of Life

All this and much, much more is encompassed within the gospel of Jesus Christ. And certainly such peace and purpose, such assurance, would be worth the meeting of his requirements the keeping of his commandments, and should give incentive for living clean and useful and honored and dedicated lives.

All this should be worth young people's waiting for the proper time and season, waiting for life to unfold, with virtue, with prayerfulness, with respect for principles, with respect for parents, with the keeping of the commandments.

All this should be worth overcoming appetites, refraining from what the Lord has said is not good for man heeding the simple counsel God has given, which will help us to have health and wisdom and knowledge and physical and spiritual blessings.

Often we rush. We sometimes aspire. We sometimes seek to acquire and accumulate. We live with many problems, with much unrest; we do much running around and take time for lesser things, looking elsewhere for answers, failing to find them.

Go to the Commandments of God for Answers

And with all the many things that men are finding, it would seem that bedrock answers should not be so elusive. Indeed, they are not, but the answers go back to the commandments of God to the principles given by our Savior to what has been revealed through the prophets, to that which gives peace and high purpose, and the assurance of everlasting life. And it is worth much to know that there are answers, that to all of the problems and all of the contentions of the world, there are answers. We heard Brother Romney speak of them. We heard Brother Kimball speak of them. We heard Brother Petersen and Brother Hunter speak of the commandments which have not been repealed. God has not changed his mind, as Brother Petersen indicated to us.

I should like to recall to your mind just a few sentences from these brethren:

From Brother Petersen: "To leave the path of virtue as set forth by Christ is an apostasy from Christ. . . ."

"I ask you -- is God, who the scriptures say is the same yesterday, today, and forever, now changing his mind?"

"Does Jesus no longer believe what he taught when he was on earth?"

"For any man to attempt to change the moral law is like trying to change the Deity himself."

May I cite a few phrases from Brother Kimball, when he reminded us that if the problem "could be solved with money, people would tax themselves to curb it. If penal or correctional institutions would suffice, a great building program would be initiated. If additional social workers could prevail, universities would add courses in these subjects. If judges and courts and attorneys, policemen and prisons and penitentiaries would solve the problem, the onrush of delinquency, such institutions would be dotted over all the land. But such are not the cures for the malady; but the Lord has given us a plan, so simple, so costless. It requires a change of attitudes and transformation of our lives."

It requires that self-control of which Brother Brockbank has been speaking. And any man who can't control his thoughts can't control his actions, and any man who can't control his actions isn't safe in society.

May I share with you one sentence from Carlyle. He said, "Over the times thou hast no power. . . . Solely over one man . . . thou hast a quite absolute . . . power.--Him redeem and make honest."
God bless you, my dear fellow workers, you General Authorities, stake presidencies, bishoprics, every officer and teacher throughout the land--every member! May the He promised no material rewards, but he did promise perfected, divine manhood. "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) And with that divine manhood comes the resultant happiness--true happiness.

PRESIDENT DAVID O. McKay

P1 (After the Brethren had assisted President McKay to the pulpit, he chuckled as he said:)

P2 “I am not as weak as seems.”

P3 We have had a great Conference and my heart is full. I should like to express appreciation, especially to the brethren and sisters who came down here this morning before daylight in order to get a seat. This audience is blessed by the presence of those men and women who have traveled many miles, some of them getting up in the middle of the night, to come down here and stay all day. I think their having done so preaches a sermon to all of us to devotion to the work, willingness to accept any assignment, and eagerness to get the guidance of truths as proclaimed by the members of the General Authorities.

P4 I have dictated a few lines expressive of my feelings for fear I should not be able to say impressively what I want to say to you brethren and sisters, and give a blessing to all of you, so I am going to ask one of my sons to read what I handed him this afternoon and let that be the message I want to give.

P5 He then evoked laughter from the audience as he said:

P6 “I wish I had freer use of this old tongue that wants to wrap itself around my teeth.”

P7 God bless you, brethren and sisters you stake presidencies, you bishoprics of wards, you officers, stake and local, you mothers and fathers, you young people who are doing so much to build up the kingdom. Much of what you brethren and sisters do we never hear about, and it seems as though you are working without visible results, but no good deed can be performed, no kind word can be spoken without its effects being felt for the good of the whole. Sometimes the good may be infinitesimal, but as a rock that is thrown into a pool starts a wave from the center which continues to enlarge until every part of the shore is touched, so your deeds, silent, many of them unknown, unspoken, and unheralded continue to radiate and touch many hearts.

P8 We are not unappreciative of what you are doing. Nobody can go out to a dedicatory service of one of our church edifices, hear incidents, details, illustrations, of what seems to be sacrifices of hours and hours of work freely given without being deeply impressed with the integrity and sincerity of the members of this Church.

P9 Why do we hold these conference meetings and all other meetings in the Church? They are held for the good of the individual--for your son and my son, your daughter and mine. The Lord has said, “... if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!”

P10 “And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!” (D&C 18:15-16.)

P11 The whole purpose of the organization of this great Church, so complete so perfect, is to bless the individual. How that stands out in striking contrast, in opposition, to the claim of the communist who says that the individual is but a spoke in the wheel of the state, that the state is all in all, the individual being but a contributing factor to the perpetuation and strength of the state.

P12 That idea is diametrically opposed to the gospel of Jesus Christ. Jesus sought [page 138] for a perfect society by perfecting the individual. He recognized the fallacy in the dream of those who hoped to make a perfect society out of imperfect individuals. In all his labors and associations, he sought the perfection of the individual.

P13 The goal he always set before his followers was the emancipation of men and women from greed, from anger, from jealousy, from hatred, from fear; and in their place he hoped to bring about a complete and normal development of the individual's divine powers through right thinking and unselfish, efficient service.

P14 He promised no material rewards, but he did promise perfected, divine manhood. "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) And with that divine manhood comes the resultant happiness--true happiness.

P15 God bless you, my dear fellow workers, you General Authorities, stake presidencies, bishoprics, every officer and teacher throughout the land--every member! May the
Spirit of the Lord abide in your hearts and in your homes, that people, partaking of your radiation of honesty, integrity, uprightness, and faith in our Lord Jesus Christ, will be led to glorify our Father in heaven.

God help us to bring about that peace in the only way that it can come, which is—through obedience to the gospel of Jesus Christ, I pray in his holy name. Amen.

President Hugh B. Brown

Regarding the music for this conference, President McKay has asked me to express his feelings of appreciation as follows: "While the inspiration of this beautiful music is still upon us, I desire to express my deep gratitude and thanks to these young singers this afternoon, and especially for their having honored me with that special number. These choice young singers today, and the Brigham Young University Combined Choruses yesterday, have blessed all of us with their inspiring singing. The Tabernacle Choir also thrilled us with their excellent singing on the broadcast session Sunday morning and again Sunday afternoon. The Men's Chorus from the Tabernacle Choir added much to the priesthood meeting on Monday evening. I also wish to express appreciation to the conductors and organists. Truly, a thing of beauty is a joy forever. Thank the Lord for the divine gift of music. May there be an increase in our appreciation for the services rendered by these men and women in our Church who are willing to devote their musical gifts for the upbuilding of our souls. God bless you."

President McKay wishes me to express appreciation also to all who have in any way contributed to the success and inspiration of this great conference. He is especially grateful to his beloved associates, the General Authorities, who have delivered such timely and inspirational messages. We appreciate also the careful and efficient attention given by local and national press representatives, and the representatives of radio and television in reporting the sessions of this conference. We deeply appreciate the cooperation of city officials, city traffic officers, who have handled carefully and ably the increased traffic, the fire department and the Red Cross, who had been on hand to render assistance whenever and wherever needed.

We thank the Tabernacle ushers for their courtesy and consideration in seating the great audiences of this conference.

As heretofore mentioned, we are most grateful to the owners and managers of the many radio and television stations throughout the nation and our own city who have carried the sessions of this conference from coast to coast and to many countries of the world. Through the extensive radio and television coverage of this annual conference, untold millions have been able to participate.

Just a reminder again about driving in the city and on the highways. Please obey traffic rules. Good manners, patience and alertness are necessary if we are to reduce the number of automobile accidents.

We wish also again to express our gratitude to the donors of these lovely flowers of which we have spoken previously.

May we add just a word to this splendid chorus this afternoon. Not only have you contributed much to the spirit of this occasion, but we are sure you have learned much by reason of your presence here. May God bless you young people as you go forward on life's journey. May you be blessed in your educational pursuits. May you be blessed in the selection of your life's companion and your life's work. We thank you for your presence and for your contribution.

The Choir of the Logan Institute of Religion will now sing, "Eternal Light." The benediction will be offered by Elder Levi B. Thorup, formerly president of the Danish Mission, after which this conference will stand adjourned for six months.

The Logan L. D. S. Institute Choir sang an anthem, "Eternal Life," following which the benediction was offered by Elder Levi B. Thorup.

Conference adjourned for six months.

The Salt Lake Tabernacle Choir furnished the musical numbers for the Sunday morning and afternoon sessions, Richard P. Condie, Conductor, and Jay E. Welch, Assistant Conductor.

The Men of the Tabernacle Choir furnished the choral music for the General Priesthood meeting Monday evening, Richard P. Condie conducting.

The Brigham Young University Combined Choruses furnished the music for the Monday morning and afternoon meetings, Maughan McMurdie, Conductor; and the music for the Tuesday (April 6) sessions was furnished by the Logan Institute of Religion Choir, with James L. Bradley conducting.

Richard P. Condie directed the singing of the Choir on the Tabernacle Choir and Organ broadcast Sunday morning.

Accompaniments on the organ were played by Alexander Schreiner, Frank W. Asper and Roy M. Darley, Tabernacle Organists.

JOSEPH ANDERSON Clerk of the Conference

Conference Report, October 1965. Introduction. OFFICIAL REPORT OF THE 135TH SEMIANNUAL GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS Sermons and proceedings of October 1-3, 1965, from the Tabernacle on Temple Square, Salt Lake City, Utah Joseph Anderson, Clerk of the Conference Published by The Church of Jesus Christ of Latter-day Saints (c) 1965 Corporation of the President of The Church of Jesus Christ of Latter-day Saints

Conference Report, October 1, 1965

Begin

The One Hundred Thirty-fifth Semi-annual Conference of The Church of Jesus Christ of Latter-day Saints

The general sessions of the conference were held at 10:00 a.m. and 2 p.m. Friday, and Saturday and at 8:00 a.m. and 2 p.m. Sunday. A Missionary Conference was held Friday at 7 p.m. The General Priesthood meeting was held Saturday evening, October 2, 1965 at 7 p.m.

Through the cooperation of 159 television and 30 radio stations, extensive coverage was made possible to millions in the United States and parts of Canada from coast to coast and in Hawaii, totaling some 575 hours of donated time.

Conference sessions on Saturday and Sunday mornings, released over international radio through the five WRUL Church-owned transmitters located near Boston, were beamed to Europe, Africa and South America. In addition, translations of the Saturday morning session were broadcast Sunday evening to all of South America in Spanish and Portuguese and in German to Europe.
We are pleased to announce that the proceedings of this General Conference will again be given extensive coverage by means of radio and television. Some 200 television and radio stations in the United States are carrying all or part of the Conference proceedings from coast to coast. Also through special arrangements portions of the Conference were broadcast to members in Germany, Great Britain, and other countries through closed-circuit television and over KSL Radio during early morning hours.

We are pleased to welcome back Elder Ezra Taft Benson of the Council of the Twelve, who has just returned from Germany, where he has been presiding over the European Mission; and Elder Mark E. Petersen of the Council of the Twelve, who has just returned from England, where he has been presiding over the West European Mission. Also Elder A. Theodore Tuttle of the First Council of Seventy, who has recently returned from presiding over the South American Mission, and Elder Boyd K. Packer, now presiding over the New England Mission.

President David O. McKay attended all of the sessions of the Conference except the Saturday afternoon session. His counselors, President Hugh B. Brown, and President N. Eldon Tanner conducted the services under his direction.


The First Presidency: David O. McKay, Hugh B. Brown and Nathan Eldon Tanner.


The Patriarch to the Church: Eldred G. Smith.

The Patriarch to the Church: Eldred G. Smith.


The First Council of the Seventy: Antoine R. Ivins, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, Marion D. Hanks, A. Theodore Tuttle, Paul Harold Dunn.

The General Priesthood meeting was relayed by closed-circuit to members of the Priesthood gathered in the Assembly Hall and in 438 separate gatherings from coast to coast in the United States and Canada. Five stake buildings in the Salt Lake area and the fieldhouse at BYU in Provo received the Conference over closed-circuit television.

The opening session of the One Hundred Thirty-Fifth semi-annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Friday morning, October 1, 1965 at 10:00 a.m. with President David O. McKay presiding and his counselor President Hugh B. Brown conducting the services.

The Relief Society Singing Mothers from the Virgin River Region in Southern Utah, with Florence Jepperson Madsen conducting and Roy M. Darley at the organ furnished the music for the session.

President David O. McKay was present and presided at each session, but Saturday afternoon. His counselors, President Hugh B. Brown, and President N. Eldon Tanner conducted the services under his direction.

Elder Joseph Anderson was Clerk of the Conference.

The First Presidency: David O. McKay, Hugh B. Brown and Nathan Eldon Tanner.


Patriarch to the Church: Eldred G. Smith.

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Satan Sought Power

Two Great Forces

These beautiful flowers have been arranged on the rostrum by Church gardeners under the direction of Irvin T. Nelson.

We have many telegrams and messages but the President has requested [page 6] that I read this one from the Korean Mission, Spencer J. Palmer, President: "This letter has been hand carried some six thousand five hundred miles by a trusted brother, Captain Walter F. D. Allen and while it contains only a few words, they may not be put together impressively, but dear President McKay, they are the only means the missionaries and the scattered saints of Korea have at hand to express their deep feelings of love, appreciation and respect for you, and our faith in the Kingdom of God over which you preside. We are keenly aware at this Conference time there will be saints gathered in the headquarters in Zion from all corners of the earth. We will not be there. We will miss being there. We will only imagine what is being said, but we rejoice in the knowledge that the power of our Father will be there in abundance. With this letter the missionaries, the servicemen and Korean members join in sending a humble and heartfelt prayer for your continual health and happiness. We are grateful for the privilege of serving the Lord in this frontier mission of the Church."

Now we cordially welcome the stake presidencies, temple presidencies, bishoprics, high councils and other officers of the Church to this Conference. We recognize also many distinguished men, our Congressional delegation, governors of states, mayors of cities and heads of educational institutions throughout the Intermountain West.

The singing for this morning's session will be furnished by the Relief Society Singing Mothers from the Virgin River Region in Southern Utah, with Florence Jepperson Madsen conducting and Roy M. Darley at the organ.

We shall begin this session by the choir rendering "The Voice in the Wilderness," conducted by Sister Madsen, and then the invocation will be offered by Elder Clifford B. Wright, president of the Huntington Park Stake.

The Relief Society Singing Mothers of the Virgin River Region of Southern Utah sang the selection "The Voice in the Wilderness."

Elder Clifford B. Wright, President of the Huntington Park Stake, offered the invocation.

President Hugh B. Brown:

President Clifford B. Wright has just offered the invocation.

The Relief Society Singing Mothers will sing now for us, "Create in Me a Clean Heart."

Singing by the Relief Society Singing Mothers "Create in Me a Clean Heart."

It is especially pleasing to announce to you that President David O. McKay has consented to address us this morning; despite some difficulties and handicaps of the past, he is making this special effort, and we want him to know that he has our prayers and our faith.

President McKay will be followed by Elder Delbert L. Stapley without further announcement.

David O. McKay
PRESIDENT DAVID O. MCKAY

Brethren and sisters: It is truly a joy to meet with you. I want to take this opportunity to thank you and to tell you how grateful I am for your thoughtful solicitations and your faith and prayers. God bless every one of you for your integrity and devotion to the work of the Lord! It is an honor and a continual joy to be associated with you in the Church of Jesus Christ.

We are grateful for the blessing of the Lord to his Church in all the world, for the assurance of his divine guidance and inspiration. With deep gratitude we acknowledge in your presence the Lord's nearness and his goodness, and in that spirit of prayerful appreciation, proclaim that our souls [page 7] respond in harmony with the glorious vision given to the Prophet Joseph Smith.

"Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior."

"Great is his wisdom, marvelous are his ways, and the extent of his doings none can find out.

"For thus saith the Lord--I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and truth unto the end." (D&C 76:1-2, 5.)

I deeply sense my inadequacy in trying to express in words the message I have in my heart this morning. I earnestly pray for your help and assistance, and especially for the inspiration of the Lord, that we may sense his presence during this opening session and all the sessions of this conference. I am delighted to see these doorways crowded by interested listeners. It is a sight we all should take to heart, a manifestation of those who love the Lord and keep his commandments.

Two Great Forces

I cannot get my thoughts off the fact that there are two great forces in the world more potent than ever before, each force more determined to achieve success, more active in planning, and on the one side, scheming, than ever before.

Satan Sought Power
in China for Americans. In a school at Peking which was fostered by Americans, I personally saw some of the most active young men in junior high school that I have ever met. It was a striking sight to see in a country where the world was told that the young men were puppets whose hearts, whose minds have been changed as far as they could be changed by the spirit of hate. Forty-five or fifty years ago there was a spirit of tolerance and respect for human rights. The Chinese were not treated as equals, but they were treated with respect. Forty-five or fifty years ago there was a spirit of tolerance and respect for human rights. The Chinese were not treated as equals, but they were treated with respect.

The Associated Press sometime ago related some instances that are taking place in China to change men's minds in a nation of over six hundred million people, who are not only a majority, but who are the majority of the world. It is not a pleasing thought, though it is not a pleasing thought, but we must realize that over half the world is under the influence of hate as manifest by the Chinese leader, manifest by the communistic group in Russia, and manifest right next door to us in Cuba. Accompanying the spirit of hate is the denial of the existence of God. Satan was cast down because he was not able to deny the existence of God. He was able to deny the existence of God, but he was not able to deny the existence of God.

Force rules in the world today. Individual freedom is threatened by international rivalries and false political ideals. Unwise legislation, too often prompted by political expediency, if enacted, will seductively undermine man's right of free agency, rob him of his rightful liberties, and make him but a cog in the crushing wheel of regimentation. It is not only significant, but seemingly contradictory, for we think of heaven as a celestial abode of bliss, an impossible condition where war and contention could exist. The passage is significant because it implies a freedom of choice and of action in the spirit world. In the Pearl of Great Price we are given this account: "Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down;"

"And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." (Moses 4:3-4. Italics added.)

Two things you will note in that passage: one, that Satan was determined to destroy the free agency of man. Free agency is a gift of God. It is part of his divinity. The second point is that he desired to supplant God. I quote, "Give me thy glory." (See Ibid., 4:1.)

The world does not comprehend the significance of that divine gift to the individual. It is as inherent as intelligence which, we are told, has never been nor can be created.

In the spirit of hate, as is manifest today in the world, the very existence of God is denied, the free agency of man is taken from him, and the power of the state supplant. I do not know that there was ever a time in the history of mankind when the Evil One seemed so determined to take from man his freedom.

Free Agency Fundamental

A fundamental principle of the gospel is free agency, and references in the scriptures show that this principle is (1) essential to man's salvation; and (2) may become a measuring rod by which the actions of men, of organizations, of nations may be judged.

"Therefore," we are told in the scripture, "cheer up your hearts, and remember that ye are free to act for yourselves--to choose the way of everlasting death or the way of eternal life." (2 Nephi 10:23.)

"For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves." (D&C 104:17.)

Therefore, it is not right that any man should be in bondage one to another.

"And for this purpose have I established the Constitution of this land by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." (Ibid., 101:79-80.)

"My independence is sacred to me," said Brigham Young, "it is a portion of that same Deity that rules in the heavens. There is not a being upon the face of the earth who is made in the image of God, who stands erect and is organized as God is, that would be deprived of the free exercise of his agency so far as he does not infringe upon other's rights, save by good advice and a good example." (Discourses of Brigham Young, 1943 ed., p. 62.)

The history of the world with all its contention and strife is largely an account of man's effort to free himself from bondage and usurpation.

Man's free agency is an eternal principle of progress, and any form of government that curtails or inhibits its free exercise is wrong. Satan's plan in the beginning was one of coercion, and it was rejected because he sought to destroy the agency of man which God had given him.

God-Given, eternal principle of progress

When man uses this God-given right to encroach upon the rights of another, he commits a wrong. Liberty becomes license, and the man, a transgressor. It is the function of the state to curtail the violator and to protect the individual.

Next to the bestowal of life itself, the right to direct our lives is God's greatest gift to man. Freedom of choice is more to be treasured than any possession earth can give. It is inherent in the spirit of man. It is a divine gift to every normal being. Whether born in abject poverty or shackled at birth by inherited riches, everyone has the most precious of all life's endowments--the gift of free agency, man's inherent and inalienable right. It is the impelling source of the soul's progress. It is the purpose of the Lord that man becomes like him. In order for man to achieve this, it was necessary for the Creator first to make him free. To man is given a special endowment not bestowed upon any other living thing. God gave to him the power of choice. Only to the human being did the Creator say: "... thou mayest choose for thyself for it is given unto thee; ..." (Moses 3:17.) Without this divine power to choose, humanity cannot progress.

Free agency--responsibility

With free agency, however, there comes responsibility. If man is to be rewarded for righteousness and punished for evil, then common justice demands that he be given the power of independent action. A knowledge of good and evil is essential to man's progress on earth. If he were coerced to do right at all times or helplessly enticed to commit sin, he would merit neither a blessing for the first nor punishment for the second. Man's responsibility is correspondingly operative with his free agency. Actions in harmony with divine law and the laws of nature will bring happiness, and those in opposition to divine truth, misery. Man is responsible not only for every deed, but also for every idle word and thought.

The individual will and the responsibility associated with it are fundamental aspects of Jesus' teachings. Throughout his ministry he emphasized the worth of the individual and exemplified what is now expressed in modern revelation as "his work and his glory." (Moses 1:39.) Only through the divine gift of soul freedom is such progress possible.

Individual Freedom Threatened

Force rules in the world today. Individual freedom is threatened by international rivalries and false political ideals. Unwise legislation, too often prompted by political expediency, if enacted, will seductively undermine man's right of free agency, rob him of his rightful liberties, and make him but a cog in the crushing wheel of regimentation.

Though it is not a pleasing thought, [page 9] we must realize that over half the world is under the influence of hate as manifest by the Chinese leader, manifest by the communist group in Russia, and manifest right next door to us in Cuba. Accompanying the spirit of hate is the denial of the existence of God. Satan was cast down because he tried to replace the Creator. But his power is still manifest. He is active and is prompting at this moment the denial of God's existence, of the existence of his Beloved Son, and denying the efficacy of the gospel of Jesus Christ.

The Associated Press sometime ago related some instances that are taking place in China to change men's minds in a nation of over six hundred million people, whose hearts, whose minds have been changed as far as they could be changed by the spirit of hate. Forty-five or fifty years ago there was a spirit of tolerance and respect in China for Americans. In a school at Peking which was fostered by Americans, I personally saw some of the most active young men in junior high school that I have ever met.
A decade ago Mao Tze-Tung's newly-created People's Republic of China threw its Red Shadow across an alarmed Asia. Today, the lengthening Shadow has crept halfway across the earth to the Americas. No one can say with certainty where it will stop. In his sixty-sixth year this round-faced lofty-browed son of peasants has been raised by his communist followers to the eminence of a demigod. His words actions, and even his thoughts, are holy writ for 630 million people. He is one of the most powerful men on earth, and much of his power is based on the most debilitating of human emotions—hate. Hatred for the United States, hatred for rich landlords, to counter-revolutionaries, for Chiang KaiShek, hatred for anyone who fails to conform. 'Hatred,' said a traveler recently returned from Mao's China, 'has become an institution, particularly hatred for the United States. It is horrible to see this vast human machinery run by only one fuel—hatred! If it used love instead it could become the most powerful nation on earth.' (Associated Press, appearing in the Salt Lake Tribune, Sunday, December 11, 1960.)

A Modern Assault Upon God

First, in the spirit of love, let us consider Jesus' attitude toward God. That is the great question before the world today. The communists deny him, Mao ridicules him, and they have poisoned untold millions of minds against Christ.

Addressing the Twelve at the Last Supper, he said, "This is life eternal that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

When he taught the disciples to pray, he included in the first petition godliness—"Hallowed be thy name." (Luke 2:14.) In that message there is godliness, peace, and brotherly kindness.

Godliness, Jesus exemplified every hour of his earthly existence. On the banks of the Jordan at the beginning of his ministry, we hear him say to John: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." (Matt. 3:15.)

On the Mount of Temptation, which rises just above the Jordan where Jesus was baptized, he was tempted by that Tempter who tried to supplant God; tempted with all the things of earth and the power thereof. We hear him say in sublime majesty, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him shalt thou serve." (Ibid. 4:10.)

What about Jesus as manifest in the flesh? In announcing his birth the heavenly hosts sang, "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14.) In that message there is godliness, peace, and brotherly kindness.

First, in the spirit of love, let us consider Jesus' attitude toward God. That is the great question before the world today. The communists deny him, Mao ridicules him, and they have poisoned untold millions of minds against Christ.

Let us for a moment or two consider Jesus, the man of love. He revered and worshiped God, and is himself revered and worshiped by all Christian nations and classes of individuals. "Whatever may be the surprises of the future," wrote Renan, "Jesus will never be surpassed."

Millions of people, speaking different languages and cherishing various ideals, worship him and revere him today. We revere him because his wisdom and spirituality comprehend and exceed that of all others. He it is who said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.) He also said to his disciples, "...I have given you an example, that ye should do as I have done to you." (Ibid., 13:15.)

What is the spirit of love? In the spirit of love, let us consider Jesus' attitude toward God. That is the great question before the world today. The communists deny him, Mao ridicules him, and they have poisoned untold millions of minds against Christ.
equally applicable to present conditions are his teachings regarding the value and sacredness of human life, the virtue of forgiveness, the necessity of fair dealings, the crime of hypocrisy, the sin of covetousness, the saving power of love, the immortality of man.

If men ever reject the fact that Christ is our Lord and Savior and fill their souls with hatred as that nation of over six hundred million people are compelled to do, and not only deny Christ, but deny that his mission is to redeem man from the sordid life of selfish indulgence and sin, and lift him into a realm shown only by him of self-sacrifice, generosity, beauty, and love; if the majority of nations fail to recognize Christ as the only "name under heaven given among men, whereby we must be saved" (Acts 4:12); if doubting men reject the possibility of obtaining that spiritual assurance of Christ's divinity disclosed by Thomas when he reverently exclaimed: "My Lord and my God" (John 20:28); if the acts of men generally be in accordance with such rejection rather than in accordance with their acceptance of him as the Divine One, then this world will continue to be torn by contention, made miserable by hideous warfare, and ignominiously wrecked on the shoals of materialism, selfish indulgence, and disbelief and hatred.

When finally he beheld the pearl that excelled all others, he gladly sold all his other gems. Indeed, he sacrificed all that he had in gems and other possessions and most priceless one of all. Therefore, he earnestly seeks and may travel extensively to world markets before he discovers the fabulous jewel which measures up to his expectations in standards of quality value, and iridescent beauty. Having found the pearl of great price, his joy and happiness is not complete until the gem becomes his personal property. To satisfy that desire, according to the parable, the merchant was willing to sacrifice all he had for ownership of the goodly pearl.

This parable is most significant and meaningful; to appreciate its purpose is to understand the message. The desire of the merchantman dealing in pearls is to find the most priceless one of all. Therefore, he earnestly seeks and may travel extensively to world markets before he discovers the fabulous jewel which measures up to his expectations in standards of quality value, and iridescent beauty. Having found the pearl of great price, his joy and happiness is not complete until the gem becomes his personal property. To satisfy that desire, according to the parable, the merchant was willing to sacrifice all he had for ownership of the goodly pearl.

Allegorically the Savior likens the kingdom of heaven unto the merchantman seeking goodly pearls, signifying that the true pearl of great price is God's kingdom which, for man to be happy and exalted, he must diligently seek.

This parable accords with the Savior's teaching upon the Mount when he admonished: 

"... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Ibid., 6:33.)

When we relate the parable of the goodly pearls and the challenge of our Lord to seek first the kingdom of God, we receive a more comprehensive understanding of the parable dealing with the pearl of great price. Pearls have always held a high place among gems, and merchants have been active and diligent in seeking the largest and richest to be had. Unlike the man in the parable of the hidden treasure, who, with little or no effort on his part, found concealed in a field a precious treasure of great worth, the merchant devoted his whole energy to the quest for goodly pearls; to find and secure the best was his greatest ambition and business.

If men ever reject the fact that Christ is our Lord and Savior and fill their souls with hatred as that nation of over six hundred million people are compelled to do, and not only deny Christ, but deny that his mission is to redeem man from the sordid life of selfish indulgence and sin, and lift him into a realm shown only by him of self-sacrifice, generosity, beauty, and love; if the majority of nations fail to recognize Christ as the only "name under heaven given among men, whereby we must be saved" (Acts 4:12); if doubting men reject the possibility of obtaining that spiritual assurance of Christ's divinity disclosed by Thomas when he reverently exclaimed: "My Lord and my God" (John 20:28); if the acts of men generally be in accordance with such rejection rather than in accordance with their acceptance of him as the Divine One, then this world will continue to be torn by contention, made miserable by hideous warfare, and ignominiously wrecked on the shoals of materialism, selfish indulgence, and disbelief and hatred.

Saul--who later became Paul the Apostle--with a heavenly manifestation to change their ways from evil purpose to the ways of righteousness.

Saul of Tarsus, while on his way to Damascus to persecute the Saints, found en route the pearl of great price by the revelation of Jesus Christ. Few are favored as Saul—who later became Paul the Apostle—with a heavenly manifestation to change their ways from evil purpose to the ways of righteousness.

Every soul earnestly and honestly seeking the pearl of great price is entitled to the Holy Ghost to aid him or her in that quest.
p17 Two significant gifts of the Holy Ghost are the spirit of inspiration and revelation; and also a function of the Holy Ghost is to bear witness of the Father and the Son. By the gift of that power, the honest investigator can learn and know the eternal truths of the kingdom of God with certainty of soul conviction. If an individual fails to yield to the enlightenment of the Holy Ghost, then the Spirit departs from him, and he is left to his own resources to struggle alone with his problems.

p18 Men who by search and research discover the truths of the kingdom of heaven may have to abandon many of their cherished traditions and even their theories of imperfect philosophy and science if they would possess the pearl of great price, God's kingdom which, with its standards, principles, ideals, and holy ordinances is the gospel plan of life, salvation, exaltation, and glory.

p19 The Apostle Paul as Saul of Tarsus, steeped as he was in the traditions of his people and the Sanhedrin, had this same choice to make. Importantly and wisely he chose to follow Christ, which he did with a dedication to duty that earned for him the title of the great Apostle to the Gentiles. He was esteemed and honored by his associates and the Saints. The Apostle Paul is a worthy example to all who find the pearl of great price. As he completely changed his life, so others must have the courage to change their way of life to the new life, the true gospel that Christ offers.

p20 We understand that in this parable of the merchantman and the goodly pearls, as in that of the hidden treasure, the price of possession is one's all. No individual can become a citizen of the kingdom of God by partial surrender of his earlier allegiances. He must renounce everything foreign to the kingdom, or he can never be numbered therein.

p21 If he willingly sacrifices all that he has, he shall find that he has enough. The cost of the hidden treasure and of the goodly pearl is not a fixed amount alike for all; it is all one has, and the poorest may come into enduring possession. His all is a sufficient purchase price. (See Talmage, op. cit., p. 294.)

p22 It is clearly seen that the key to finding the pearl of great price is to earnestly seek for light and truth as found in the gospel of Christ. The Lord has said: "Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; . . ." (D&C 88:63.)

p23 In Christ's Sermon on the Mount he taught: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:" (Matt. 7:7.)

p24 Moroni, an ancient American prophet, bidding farewell to his brethren and to the gentiles, bore his witness to having seen Jesus and of talking with him face to face, and then admonished:

p25 "And now, I would commend you to seek this Jesus of whom the prophets and apostles have written, that the grace of God the Father, and also the Lord Jesus Christ, and the Holy Ghost, which beareth record of them may be and abide in you forever." (Ether 12:41.)

p26 Lehi, an early American prophet, counseled:

p27 "For he that diligently seeketh shall find, and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old, and as well in times of old as in times to come wherefore, the course of the Lord is one eternal round." (1 Nephi 10:19.)

p28 It behooves many people to change their place of residence and maybe travel far to find the pearl of great price, and yet others may find it in their communities or nearby. Men and women must sincerely put their heart and soul into seeking the true gospel found in God's earthly kingdom. They can so live as to tune in on the spiritual channel activated by the Holy Ghost and obtain by prayer its companionship to guide them into all truth from God.

p29 Principles, Standards, Ordinances, Covenants

p30 What should men and women look for to distinguish the kingdom of heaven, the goodly pearl, from all other churches? There are many facets to this good pearl. These facets are principles, standards, ordinances, and covenants. The scriptures also provide colorful facets of the goodly pearl. Limited time prevents a full discussion of these items. The following few comments must suffice.

p31 Principles

p32 Under principles we can include the following: (1) free agency, as mentioned by President David O. McKay, (2) faith in God and his Beloved Son Jesus Christ, (3) sincere and sorrowing repentance for sins committed and refraining from being guilty of them again, (4) the Word of Wisdom, the Lord's law of health which he gave as a principle with promise. (D&C 89.)

p33 Standards

p34 Under standards are: (1) chastity virtue, and moral cleanliness, (2) integrity which includes honesty, sincerity of purpose, truthfulness, and uprightness; (3) to further emphasize standards, I quote in part the thirteenth article of our faith:

p35 "We believe in being honest, true chaste, benevolent, virtuous, and in doing good to all men, . . . If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

p36 Ordinances

p37 Under the heading of ordinances we include: (1) baptism by immersion for the remission of sins, (2) the laying on of hands for both confirmation and bestowing the gift of the Holy Ghost, (3) the bestowal of the Holy Priesthood of God by the laying on of hands, (4) ordinances in the temple of God, which include the endowment and eternal marriage ceremonies and vicarious work for the dead.

p38 Covenants

p39 Under covenants: (1) The gospel of our Lord Jesus Christ is a covenant between God and his people. (2) When baptized by an authorized servant of God, we covenant to do God's will and to obey his commandments. (3) By partaking of the Sacrament we renew all covenants entered into with the Lord and pledge ourselves to take upon us the name of his Son, to always remember him and keep his commandments. (4) There is an oath and covenant which belongs to the priesthood wherein men receiving this holy power pledge themselves faithfully to keep all the commandments of God and to magnify their callings in the priesthood, which is God's gift of his power and authority unto them. (5) In connection with all ordinances pertaining to the temples of our God, men and women accept covenants and obligations which relate to the endowment and to the eternity of the marriage and family relationship. All these doctrines and more are necessary and vital to the salvation, exaltation and eternal happiness of God's children.

p40 Standard Works of the Church

p41 The final facet of the pearl of great price for consideration is the scriptures referred to by the Latter-day Saints as "the four standard works," which include the Bible, the Book of Mormon the Doctrine and Covenants, and the Pearl of Great Price. If all the books in the world were destroyed except the four standard works of the Church, man
The Bible is listed first among the four standard works of the Church and is accepted by all Christian peoples.

The Book of Mormon records that Lehi, the first prophet of the Nephite nation, was counseled by the Lord that before his family and others departed the land of Jerusalem to the Americas they must obtain a copy of the book of the Lord, so that, said he, "...we may preserve unto our children the language of our fathers; and also that we may preserve unto them the words which have been spoken by the mouth of all the holy prophets, which have been delivered unto them by the Spirit and power of God, since the world began, even down unto this present time." (1 Nephi 3:19-20.)

With this record in their possession they were able to establish an enlightened and a prosperous civilization in the early Americas.

The Book of Mormon is largely a record of a branch of the house of Israel, the covenant people of the Lord, who came to the Americas about six hundred years before Christ. It is a companion book to the Bible to convince both Jew and gentile that Jesus is the Christ.

The Doctrine and Covenants contains revelations given by the Lord mainly to the Prophet Joseph Smith.

The Pearl of Great Price—the title of the fourth named standard work—is taken from Christ's parable we are considering. The book contains the writings of the great prophets Moses and Abraham, also the twenty-fourth chapter of Matthew as revealed to the Prophet Joseph Smith. These writings are the word of God representing the goodly pearl so precious for mankind to study prayerfully and to know. The book also has the Joseph Smith testimony and the Articles of Faith.

Jesus counseled: "Search the scriptures, for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.)

Moroni, the last Nephite prophet, in his farewell message gave a marvelous testimony to the truth of the Book of Mormon to all who read it with a sincere desire to know the truth:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:4-5.)

The Lord through the Prophet Joseph Smith challenged those reading the Doctrine and Covenants to:

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." (D&C 1:37.)

All things pertaining to the kingdom of God are important for us to know. Our eternal happiness depends upon abiding the Lord's gospel plan. It is man's obligation to seek and to find this pearl of great price and then have the courage of faith and conviction to accept and to obey the gospel of the kingdom.

Comments of World Fair Visitors

Tens of thousands of people in The Church of Jesus Christ of Latter-day Saints have met this challenge unflinchingly because they sought and found the truth and had the courage of their convictions to accept it in full faithfulness. That many men and women today are truly searching for the pearl of great price is evidenced by the large attendance of people to the religious exhibits at the New York World's Fair. I should like to share with you a few statements of people visiting the church pavilion at the World's Fair. These few favorable comments can be multiplied many, manifold and are from people of different faiths who are earnestly and honestly searching for the pearl of great price:

It was quite an eye opener. I was completely unaware of this faith. I would like to learn more.

I am very interested in your religion since going through the exhibit.

Found it extremely interesting, have seen nothing equal to it as far as religion is concerned.

Mormon literalism is perhaps the closest thing to original Christianity on earth today.

I think I have found the answer to my questions. Thank you.

I love the way you stay with the teachings of Christ.

It was a highly enlightening experience. I would like to know more about it to make a decision.

Words seem too inadequate to express the depth and beauty I see in your religion.

It was truly wonderful and I am very impressed. I am considering looking into this religion more.

This is the word of the Lord and his prophet.

I have strong feelings that this is true—what has been said here, I seem to remember I lived before.

I was soul searching when I first saw the pavilion. I have since become a member of this Mormon Church.

I know this is the word of the Lord. I am grateful to you for this pavilion which meant my conversion to the Church.

The World's Need for the Kingdom of God

These comments are interesting and challenging to both church members and nonmembers alike. It should give all of us a real pride of belonging to the Church we testify to the world in all sincerity and solemnity as being the only true Church of Christ on earth today. Although church members have in the gospel the pearl of great price, yet complacency, inactivity, failure to keep the commandments will never save them. We must be doers of the word and not hearers only. Where much is given, much is expected. If we are true to the faith of our Lord, God will prosper his work and kingdom. The kingdom of God is the only hope of the world for understanding and peace. The menacing conflicts and threat of more and greater conflicts but presages the holocausts to follow. Man's ways are failing. Perhaps it is time for God's ways to take over now that all else seemingly is falling apart. The world needs the pearl of great price, which is God's kingdom, and it needs it today as never before.

Now brothers and sisters, may God bless and enlighten the earnest seekers for truth with faith to believe and with courage to accept when the truth is presented to
As we once again assemble in this historic building in the presence of the prophets of God, both departed and living, as we feel the surging faith of the Saints, we say to ourselves, Here is the peace that transcends all things. Here is found the true understanding. There is an ancient proverb that describes the opposite: "He loveth transgression that loveth strife: and he that exalteth his gate seeketh destruction." (Prov. 17:19.)

As a parallel to this, and with greater significance, I refer secondly to the other article pertaining to spiritual laws by which man may attain perfection in that kind of success, happiness, and real personal progress.

I refer first to the twelfth article: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law."

There are two particular declarations in the Articles of Faith of The Church of Jesus Christ of Latter-day Saints that pertain to man's national conduct and spiritual behavior. Obedience to the mandates of the law referred to in one of the declarations and the spiritual instructions of the other provide for man his greatest opportunity for success, happiness, and real personal progress.

I believe that man is not willing to accept all of the revelations from God. And often, as we have observed with regard to physical or natural laws, man assumes a position of selection as to which of the laws of God he will obey. Indicating how man from the beginning has tampered with and changed the laws of God to suit his own condition, Zwingli, the Swiss reformer, made this statement in Zurich in 1523, and it is as true today as then. Said he:

"From the remotest times God has made known His will to the human race. . . . This word is clear in and of itself; but by human additions and teachings it has, for years and especially in our time, been troubled and belogged, so that the greater part of these who are called Christians, know less of nothing than of the divine will, but know only an imagined worship and mistaken holiness based on externals alone." (Cited in James L. Barker, The Protestors of Christendom, p. 182.)

"Revelation and Correction"
Continuous revelations from God unto his servants the prophets in every dispensation of mortal time, and especially in our own day and times, is essential in preserving the purity of divine communications. The observed mutations that men have made with the divine laws that God has revealed for the salvation of mankind can be rectified only as God reestablishes them. A people without this divine contact with God the Father or people who fail in obedience to divine communication from such contact cannot claim rightfully the distinction of belonging to his Church and kingdom.

May we paraphrase the words of Associate Justice Whittaker given in behalf of the laws of the land, but with application to the revelations from God. If men obeyed only the laws of God which they like, what would be the end? Would this not be trading the way to perfection for that of a watered-down existence that would portray men as living without purpose?

The ancient prophet Moroni, whose statue stands on the spire of the temple adjacent to this building, spoke of the expediency of revelation in this manner:

"And again I speak unto you who deny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues;

"Behold I say unto you, he that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures; if so, he does not understand them.

"For do we not read that God is the same yesterday, today, and forever, and in him there is no variableness neither shadow of changing?" (Mormon 9:7-9.)

In a revelation given to Joseph Smith at Kirtland, Ohio, in June 1833, the Lord explains why certain ones who even had been ordained were not chosen. Said he: "They who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day." (D&C 95:6.)

Similarly, those who are of the children of the light, having been made partakers of the revelations from God, [page 19] but who fail in obedience to them, walk in darkness at noonday.

Brethren and sisters: I stand before you today in deep humility. The words I intend to speak will have little meaning unless they are impressed upon our souls by the power of the Holy Spirit. I sincerely invite you to join with me in praying that they will be so impressed.

And this testimony I bear in the name of Jesus Christ. Amen.

The Council of the Twelve Apostles

The President and the Twelve Apostles

To Have a Prophet of God in Our Midst

An example of revelation from God concerns parents' responsibility to teach their children to walk uprightly before God and man. Anciently a prophet of God declared, "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.) A full interpretation of this scripture implies righteousness on the part of the parents and a teaching of their way unto the children. In our own day and time, pressing a great need in the safeguarding of the lives of our children and the righteous stabilization of the family unit, which is the core of any civilization, the Lord has reestablished this divine communication unto parents, for said he:

"I have commanded you to bring up your children in light and truth." (D&C 93:40.)

Speaking then of the disorder and the confusion that would come through the failure to heed this commandment of the Lord, he continued in these verses which were directed to an associate through the Prophet Joseph Smith:

"You have not taught your children light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your affliction.

"And now a commandment I give unto you--if you will be delivered you shall set in order your own house, for there are many things that are not right in your house." (Ibid., 93:42-43.)

To the hundreds of thousands of Latter-day Saint families who are obedient to this divine counsel, there is evolving order out of chaos in their family lives, righteous purpose out of lack of direction, a greater appreciation for each individual, which is pleasing unto God, and a greater sense of coordinated values, which builds personal strength, inducing a power of restraint against superficial things. Truly the righteous, well-ordered home, if the leaders of nations could accept it, is the panacea for their most serious problems. Here is God, if we all will but accept it, communicating with his children and pointing the way.

Family Home Evening

In a letter recently received from the executive secretary of one of the large Christian denominations in America who upon request had been sent a complete digest of the Family Home Evening program of this Church as it has been printed, this was said: "The Family Home Evening program of the Mormon Church has lifted and inspired us."

Other revelations from God have been given and are continually being given unto the prophets, and by obedience to them, without screening or deleting those that seem unfavorable to us, we can find the answers and develop the power to fulfill our earth-life purpose.

To have a prophet of God in our midst, with the opportunity to follow his counsel and direction as he is inspired of God, is a compelling force. I remember, as a boy, attending a priesthood meeting with my father. I sat close by with my hand in his most of the meeting, especially since the speaker, Apostle James E. Talmage spoke of the peril and deceptions of the last days which would try the faith of the members. One of the men in the meeting stood and asked Brother Talmage the question: "What will be the best thing for us to do in that day?" I shall never forget his answer.

"My brother, see that you follow the counsel and direction of the prophet, for he is God's representative upon the earth, and he will know."

I bear my testimony unto you that God has revealed his mind and will unto man in our own modern day restoring divine laws, by obedience to which man can attain salvation and exaltation, that since the heralding of this last and greatest dispensation of the gospel of Jesus Christ by Joseph Smith unto this very minute, living prophets have been in communication with God for the salvation of the human race and have presided over His Church and kingdom here upon the earth for this purpose. And this testimony I bear in the name of Jesus Christ. Amen.

Marion G. Romney

ELDER MARION G. ROMNEY the Council of the Twelve Apostles

Brethren and sisters: I stand before you today in deep humility. The words I intend to speak will have little meaning unless they are impressed upon our souls by the power of the Holy Spirit. I sincerely invite you to join with me in praying that they will be so impressed.

The supreme objective of men who understand God, their relationship to him, and his designs for them is to gain eternal life. This is as it should be, for eternal life "... is the greatest of all the gifts of God." (D&C 14:7.) To bring men to eternal life is God's "work and glory." To this end he conceives, brings into being, directs and uses all his creations. (Moses 1:38-39.)
Eternal life is the quality of life which God himself enjoys. The gospel plan, authored by the Father and put into operation by the atonement of Jesus Christ, brings eternal life within the reach of every man. The Lord gave this assurance when he said, "... if you keep my commandments and endure to the end you shall have eternal life." (D&C 14:7)

The fullness of eternal life is not attainable in mortality, but the peace which is its harbinger and which comes as a result of making one's calling and election sure is attainable in this life. The Lord has promised that "... he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (Ibid., 59:23)

I think the peace here referred to is implicit in the Prophet's statement, "I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offense toward God and toward all men." (DHC, 6, 555)

I also think it is implicit in this statement of the late Apostle Alonzo A. Hinckley which he wrote in a letter to the First Presidency after he had been advised by his physician that his illness would be fatal: "I assure you I am not deeply disturbed over the final results. I am reconciled and I reach my hands to take what my Father has for me, be it life or death. . . ."

"As to the future, I have no misgivings. It is inviting and glorious, and I sense rather clearly what it means to be saved by the redeeming blood of Jesus Christ and to be exalted by his power and be with him ever more." (The Deseret News Church Section, March 27, 1949, p. 24)

Make Your Calling and Election Sure

Now I come directly to my theme:

I take my text from Second Peter, and as he did, I direct my remarks "... to them that have obtained like precious faith with us. ..." (2 Peter 1:1)

Peter, having put the Saints in remembrance of gospel fundamentals, admonished them to "... give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." (Ibid., 1:10)

By making their calling and election sure, the Saints were to gain entrance "... into the everlasting kingdom of our Lord and Saviour Jesus Christ." To this fact Peter bore powerful witness. He reviewed his experience on the Mount of Transfiguration with James and John, where, he says, they heard the voice of "... God the [page 21] Father ..." declare of Jesus, "This is my beloved Son, in whom I am well pleased." Then by way of instruction that such an experience did not of itself make one's calling and election sure, he added, "We have also a more sure word of prophecy, ..." (Ibid., 1:11, 17, 19)

The Sure Word of Prophecy

Speaking on Sunday, the 14th of May, 1843, the Prophet Joseph Smith took this statement of Peter for his text. From the Prophet's sermon I quote:

"Notwithstanding the apostle exhorts them to add to their faith, virtue knowledge, temperance, etc., yet he exhorts them to make their calling and election sure. And though they had heard an audible voice from heaven bearing testimony that Jesus was the Son of God, yet he says we have a more sure word of prophecy. . . . Now wherein could they have a more sure word of prophecy than to hear the voice of God saying, This is my beloved Son, etc." Answering his own question, the Prophet continued "Though they might hear the voice of God and know that Jesus was the Son of God, this would be no evidence that their election and calling was made sure, that they had part with Christ, and were joint heirs with Him. They then would want that more sure word of prophecy, that they were sealed in the heavens and had the promise of eternal life in the kingdom of God. Having this promise sealed unto them, it was an anchor to the soul, sure and steadfast. Though the thunders might roll and lightnings flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble and tribulation."

Then speaking directly to his listeners, the Prophet continued:

"... I would exhort you to go on and continue to call upon God until you make your calling and election sure for yourselves, by obtaining this more sure word of prophecy, ..." (DHC, 5, 388-389)

A week later, May 21, 1843, the Prophet preached another sermon on the same text, from which I quote:

"We have no claim in our eternal compact, in relation to eternal things, unless our actions and contracts and all things tend to this end. But after all this, you have got to make your calling and election sure. If this injunction would lie largely on those to whom it was spoken," he said, "how much more those of the present generation! And then in conclusion, "It is one thing to be on the mount and hear the excellent voice, etc., etc., and another to hear the voice declare to you, You have a part and lot in that kingdom." (Ibid., 5, 403)

These two sermons were given by the Prophet just thirteen months before his martyrdom. Four years earlier, however, he had thus instructed the Twelve: "After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John in the 14th chapter, . . ." (Ibid., 3, 380)

In the 88th section of the Doctrine and Covenants is recorded a revelation in which the Lord, addressing some of the early Saints in Ohio, said: "... I now send upon you another Comforter even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John.

The Promise of Eternal Life

"This Comforter is the promise which I give unto you of eternal life, [page 22] even the glory of the celestial kingdom;" (D&C 88:3-4)

I should think that every faithful Latter-day Saint "... would want that more sure word of prophecy, that they were sealed in the heavens and had the promise of eternal life in the kingdom of God." (D&C 5, 388)

As I read the sacred records, I find recorded experiences of men in all dispensations who have had this sure anchor to their souls, this peace in their hearts.

"Lehi's grandson Enos so hungered after righteousness that he cried unto the Lord until "... there came a voice unto [him from heaven] saying: Enos, thy sins are forgiven thee, and thou shalt be blessed." Years later he revealed the nature of this promised blessing when he wrote:

"... I soon go to the place of my rest, which is with my Redeemer; for I know that in him I shall rest. And I rejoice in the day when my mortal shall put on immortality, and shall stand before him; then shall I see his face with pleasure, and he will say unto me: Come unto me, ye blessed there is a place prepared for you in the mansions of..."
To Alma the Lord said: "Thou art my servant; and I covenant with thee that thou shalt have eternal life; . . ." (Mosiah 26:20.)

To his twelve Nephite disciples the Master said: "What is it that ye desire of me, after that I am gone to the Father? And they all spake, save it were three, saying: We desire that after we have lived unto the age of man, that our ministry, wherein thou hast called us, may have an end, that we may speedily come unto thee in thy kingdom.

And he said unto them: Blessed are ye because ye desired this thing of me; therefore, after that Ye are seventy and two years old ye shall come unto me in my kingdom; and with me ye shall find rest." (3 Nephi 28:1-3.)

As Moroni labored in solitude abridging the Jaredite record, he received from the Lord this comforting assurance: ". . . thou hast been faithful, wherefore, thy garments shall be made clean. And because thou hast seen thy weakness thou shalt be made strong even unto the sitting down in the place which I have prepared in the mansions of my Father." (Ether 12:37.)

Elder Blythe M. Gardner, formerly President of the Central German Mission, offered the closing prayer.

Elder Blythe M. Gardner, formerly President of the Central German Mission, offered the closing prayer.

In the name of Jesus Christ. Amen.

President Hugh B. Brown:

Elder Marion G. Romney of the Council of the Twelve has been our concluding speaker.

The Singing Mothers will now favor us with "Come, Ye Blessed of My Father," under Sister Madsen's direction, after which the benediction will be offered by Elder Blythe M. Gardner formerly president of the Central German Mission, after which this conference will stand adjourned until 2:00 this afternoon.

Selection by the Relief Society Singing Mothers, "Come Ye Blessed of My Father."

Elder Blythe M. Gardner, formerly President of the Central German Mission, offered the closing prayer.

Conference adjourned until 2:00 p.m.

Begin

The Conference reconvened at 2:00 p.m. Friday, October 1.

The choral music for this session of the Conference was furnished by the Relief Society Singing Mothers of the Virgin River Region of Southern Utah, with Florence Jepperson Madsen conducting and Roy M. Darley at the organ.

President David O. McKay presided and his counselor President Nathan Eldon Tanner conducted the services. President Tanner made the following opening remarks:

Elder Nathan Eldon Tanner:

We are pleased indeed to have our President with us again this afternoon. He has asked me to express to you his greetings and extend his blessings and prayer that the Spirit of the Lord will be with us in our Conference this afternoon.

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, in the second general session of the One Hundred Thirty-fifth Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

Through the generous cooperation of their owners and managers, a total of 165 television stations and 30 radio stations will carry to practically every state in the Union, and to many foreign countries, the proceedings of some sessions of this Conference. These stations are located from coast to coast. The names of the stations carrying the proceedings of this session were announced to the television and radio audience just prior to the opening of this meeting. We appreciate the courtesy of these owners and managers in broadcasting the programs of this Conference.
These services are also being broadcast in the Assembly Hall by television. Those who are standing in the doorways may possibly find seats in that building.

The Tabernacle, as you see, is filled to overflowing this Friday afternoon, and probably many thousands have tuned in on their radios and television. We extend a hearty welcome to our unseen audience, and to all who are gathered in this great hall.

We again acknowledge with appreciation the presence of our stake presidencies, high councilmen, bishoprics, temple presidents, general auxiliary officers, patriarchs, and others.

We also extend a hearty welcome and express satisfaction and pleasure in the attendance of special guests and prominent men in the nation and State. And we are very happy to welcome any of our men who are in the armed services.

This afternoon we are favored again by the presence of the Relief Society Singing Mothers from the Virgin River Region of Southern Utah, with Florence Jepperson Madsen, conducting, and Roy M. Darley at the organ.

We shall begin these services by the Singing Mothers rendering "He Watching Over Israel," conducted by Sister Madsen, after which the invocation will be offered by Elder Clive M. Larson, President of the New Orleans Stake.

The Relief Society Singing Mothers sang "He Watching Over Israel."

Elder Clive M. Larson, President of the New Orleans Stake, offered the opening prayer.

Selection by the Relief Society Singing Mothers "Incline Your Ear."

Sustaining Vote

President Hugh B. Brown presented the General Authorities, general officers and general auxiliary officers of the Church for the sustaining vote of the members, as follows:

GENERAL AUTHORITIES OF THE CHURCH

THE FIRST PRESIDENCY


PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES


Patriarch to the Church

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE


TRUSTEE-IN-TRUST

David O. McKay as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints

THE FIRST COUNCIL OF THE SEVENTY

Antoine R. Ivins Marion D. Hanks Seymour Dilworth Young Albert Theodore Tuttle Milton R. Hunter Paul Harold Dunn Bruce R. McConkie

THE PRESIDING BISHOPRIC

John H. Vandenberg, Presiding Bishop Robert L. Simpson, First Counselor Victor L. Brown, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund and Earl E. Olson as Assistants.

GENERAL CHURCH PRIESTHOOD COMMITTEES

PRIESTHOOD WELFARE COMMITTEE

John H. Vandenberg, Chairman Henry D. Taylor, Managing Director with all members of the committee as at present constituted.

PRIESTHOOD HOME TEACHING COMMITTEE

Marion G. Romney, Chairman John H. Vandenberg, Vice Chairman Alvin R. Dyer, Managing Director with all the members of the committee as at present constituted.
PRIESTHOOD MISSIONARY COMMITTEE

Spencer W. Kimball, Chairman of Executive Committee Gordon B. Hinckley, Managing Director Thomas S. Monson, Associate Managing Director with all members of the committee as at present constituted.

PRIESTHOOD GENEALOGICAL COMMITTEE

Howard W. Hunter, Chairman Theodore M. Burton, Managing Director with all members of the committee as at present constituted.

CHURCH BOARD OF EDUCATION


CHURCH FINANCE COMMITTEE

Orval W. Adams Harold H. Bennett Wilford G. Edling Glenn E. Nielson Weston E. Hamilton

SENIOR CHURCH AUDITORS

Harold L. Davis Charles Schmidt

GENERAL AUXILIARY OFFICERS OF THE CHURCH

Belle Smith Spafford, President Marianne Clark Sharp, First Counselor Louise Wallace Madsen, Second Counselor with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent David Lawrence McKay, First Assistant Superintendent Lynn S. Richards, Second Assistant Superintendent with all members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

G. Carlos Smith, Jr., General Superintendent Marvin J. Ashton, First Assistant Superintendent Carl W. Buehner, Second Assistant Superintendent with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Florence Smith Jacobsen, President Margaret Romney Jackson, First Counselor Dorothy Porter Holt, Second Counselor with all members of the Board as at present constituted.

PRIMARY ASSOCIATION

LaVerne Watts Parmley, President Leone Watson Doxey, First Counselor Lucille Cardon Reading, Second Counselor with all members of the Board as at present constituted.

TABERNACLE CHOIR

Isaac M. Stewart, President Theodore L. Cannon, Vice President Richard P. Condie, Conductor Jay E. Welch, Assistant Conductor W. Jack Thomas, Tour Manager

ORGANISTS

Alexander Schreiner Robert N. Cundick Roy M. Darley Frank W. Asper, Organist Emeritus

As far as I can see, President McKay, the voting has been unanimous in the affirmative.

President Hugh B. Brown, first counselor in the First Presidency, has just presented the General Authorities, general officers and the general auxiliary officers of the Church for your sustaining vote.

On behalf of President McKay I wish to thank you brethren and sisters for this unanimous sustaining vote. We are grateful for your faith, your loyalty and your dedication to the great cause in which we are all engaged.

President Joseph Fielding Smith, president of the Council of the Twelve, will be our first speaker this afternoon and he will be followed by Elder Theodore Tuttle of the First Council of Seventy.

President Smith.

My dear brethren and sisters: I hope and pray that what I shall say may be uplifting to one and all. I have many letters cross my desk in regard to the subject which I shall discuss: the blessings of eternal glory.
The Privilege of Mortal Bodies

Nothing should be held in greater sacredness and honor than the covenant by which the spirits of men, the offspring of God in the spirit, are privileged to come into this world in mortal tabernacles. It is through this privilege that the blessing of immortal glory is made possible. The greatest punishment ever given was proclaimed against Lucifer and his angels. To be denied the privilege of mortal bodies forever is the greatest curse of all. These spirits have no progression, no hope of resurrection and eternal life! Doomed are they to eternal misery for their rebellion. And then to think that we are not only privileged but commanded to assist our Father in the great work of redemption by giving to his children, as we have obtained these blessings for ourselves, the right to life and to continue on forever in perfection. No innocent soul should be condemned to come into this world under a handicap of illegitimacy. Every child has the right to be wellborn. Every individual who denies a child this right is guilty of a mortal sin.

Resurrection to Immortality

The importance of these mortal tabernacles is apparent from the knowledge we have of eternal life. Spirits cannot be made perfect without a body of flesh and bones. This body and its spirit are brought to immortality and blessings of salvation through the resurrection. After the resurrection there can be no separation again; body and spirit become inseparably connected that man may receive a fullness of joy. In no other way, other than through birth into this life and the resurrection, can spirits become like our Eternal Father.

Purity of Life

Since the kingdom of God is built upon the foundation of marriage and the unity of the family circle, there can be no satisfaction where the family circle is broken. Every soul is entitled to the right to come into this world in a legitimate way—in the way the Father has willed that souls should come. Whosoever takes a course contrary to this is guilty of an almost irreparable crime. Is there any wonder, then, that the Lord places the violation of this covenant of marriage and the loss of virtue as second only to the shedding of innocent blood? Is there not, then, sufficient reason for the severity of the punishment which has been promised those who violate this eternal law? The demand for personal purity is made by the Church upon both men and women equally. There is no double standard of judgment. "If purity of life is neglected," President Joseph F. Smith said once, "all other dangers set in upon us like the rivers of waters when the flood gates are opened." (Gospel Doctrine, 1961 ed., p. 313.)

Sexual impurity is a most deadly sin. "There is a sin unto death," John informs us. (1 John 5:16.) And sexual impurity is one such sin unto death.

President Brigham Young said that the world is fast coming to its destruction because of this. "Learn the will of God, keep his commandments and do his will, and you will be a virtuous person." (Discourses of Brigham Young, 1943 ed., p. 194.)

How wonderful is the peace and joy which fills the souls of the virtuous. How terrible are the torments of the unvirtuous. They shall have no place in the first resurrection. When the final judgment comes they are who remain "filthy still." They cannot enter the holy city, they are the "dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie," who are cast out. (Rev. 22:15.)

Tabernacles for Waiting Spirits

When man was first placed upon this earth, he was given the commandment to "be fruitful, and multiply. . ." (Gen. 1:22.) No more important commandment was ever given to man, for through honorable marriage are the spirits brought to earth. "There are multitudes of pure and holy spirits waiting to take tabernacles, now what is our duty?" said President Brigham Young. Then he answered his question: "To prepare tabernacles for them; to take a course that will not tend to drive those spirits into the families of the wicked, where they will be trained in wickedness, debauchery, [page 29] and every species of crime. It is the duty of every righteous man and woman to prepare tabernacles for all the spirits they can." (Op. cit., p. 197.)

Instructions were given to mothers of the Church by President Joseph F. Smith as follows:

"I think it is a crying evil, that there should exist a sentiment or a feeling among any members of the Church to curtail the birth of their children. I think that is a crime wherever it occurs, where husband and wife are in possession of health and vigor and are free from impurities that would be entailed upon their posterity. I believe that where people undertake to curtail or prevent the birth of their children that they are going to reap disappointment by and by. I have no hesitancy in saying that I believe this is one of the greatest crimes of the world today, this evil practice." (Relief Society Magazine, 4, 318.) That was the advice given to the Relief Society.

The Curse of Prevention

I When young people marry and refuse to fulfill this commandment given in the beginning of the world, and

Just as much in force today, they rob themselves of the greatest eternal blessing. If the love of the world and the wicked practices of the world mean more to a man and a woman than keep the commandment of the Lord in this respect, then they are shutting themselves off from the eternal blessing of increase. Those who willfully and maliciously design to break this important commandment shall be damned. They cannot have the Spirit of the Lord. Small families are the rule today. Husbands and wives refuse to take upon themselves the responsibilities of family life. Many of them do not care to be bothered with children. Yet this commandment given to Adam has never been abrogated or set aside. If we refuse to live by the covenants we make, especially in the house of the Lord, then we cannot receive the blessings of those covenants in eternity. If the responsibilities of parenthood are willfully avoided here, then how can the Lord bestow upon the guilty the blessings of eternal increase? It cannot be, and they shall be denied such blessings.

Now I wish to ask a question: How will a young married couple feel when they come to the judgment and then discover that there were certain spirits assigned to them where people undertake to curtail or prevent the birth of their children that they are going to reap disappointment by and by. I have no hesitancy in saying that I believe this is one of the greatest crimes of the world today, this evil practice." (Relief Society Magazine, 4, 318.) That was the advice given to the Relief Society.

The Blessing of Increase

In the next world we are to be judged by the things we do. We will also be punished for the things we should have done and did not do. May I make this personal remark: I am the father of eleven children, and to this day every one is a faithful member of the Church and all are active, for that is the way they were taught, and they were obedient. They will belong to me forever and are the foundation stones of my kingdom. My posterity reaches today over the one-hundred mark.

I regret that so many young couples are thinking today more of successful contraceptives than of having a posterity. They will have to answer for their sin when the proper time comes and actually may be denied the glorious celestial kingdom.

Teaching the Sacredness of the Marriage Covenant

The world is rapidly coming to its end, that is, the end of the day of wickedness. When it is fully ripe in iniquity the Lord will come in the cloud of heaven to take vengeance on the ungodly, for his wrath is kindled against them. Do not think that he delayeth his coming. Many of the signs of his coming have been given, so we may, if we will, know that the day is even now at our doors.

And it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, [page 30] for they will not repent; for the cup of mine
I would like to visit with the young people of the Church this afternoon. I would like to relate some experiences that have made a deep impression on my life.

One of them occurred nearly thirty-five years ago down in Manti in a testimony meeting when I was about twelve years of age. Several of us boys were to be ordained deacons in the Aaronic Priesthood. We were called to the front of the chapel where we stood as our names were called. Then, after the sustaining vote, we were asked to sit on the stand. During the testimony meeting which followed, I remember that my grandpa Beal bore his testimony. As was his usual custom, he came up to the front of the congregation and spoke. I remember only one part of his testimony, but it made an indelible impression on my memory. As he turned over to us, he pointed his finger at us and said: "Young men, I want you to remember--and never to forget--that when you are ordained to the Aaronic Priesthood as deacons, you will hold more power in your little finger than the King of England, because those who ordain you will have the authority direct from God."

Our obligation as young people is to honor the priesthood and maintain the high standards of the Church.

Our friends can help us do that, and we can help our friends. One of my friends told me his experience. He said: "When I was growing up in our town my friend and I used to hear lots of the boys swearing and taking the name of the Lord in vain. This offended us. Our parents had taught us not to swear. We knew that we should not take the name of the Lord in vain. One day as we were talking about this my friend and I promised each other--we made a covenant--that we would never take the name of the Lord in vain. During the intervening years each of us kept the vow which we had made.

"A few years later," he said, "I moved away from our home town to a farm in another valley. It was there that I met head on with trouble. We were hauling hay one hot summer day and had taken a break for lunch. After we unhitched the horses, my father sent me down to the well with a gallon jug to bring back some cool water. I mounted one of our work horses and loped down to the well. After filling the jug I put my finger through the handle, threw the jug over the back of the horse, and tried to jump up on its back. But before I could get completely on the horse, he wheeled around and started off on a trot back to the hayrack, jogging me on his back. There I was, half on and half off, bouncing along on the bony withers of that horse. My finger was so twisted it was about to break with the weight of that jug of water. I tried to jerk on the reins to stop the horse with the other hand, but he would not stop."

Then my friend continued, "With everything going all wrong I got so angry that I swore at the horse and took the name of the Lord in vain. At the very moment I did this, I realized what I had done. A great wave of guilt swept over me because I had broken my covenant with my friend. But worse, I knew that I had offended the Lord, and I had failed to be true to the standard I knew. As I finally managed to fall off the horse, I knelted immediately--right there in the stubble of the field--and asked the Lord to forgive me. I vowed again, this time with repentant fervor, that I would never again break the pledge which my friend and I had made about swearing."

And he said, "I never have."

As young people, we oftentimes think it's hard to live the standards the Church because they are so high. It is true that no church on earth has higher standards than the Church of Jesus Christ of Latter-day Saints. Do you think that to be so, wouldn't you? Would the true Church of Christ have lower standards than a man-made church? Because our standards are so high--so different from the standards of the world--we tend to feel that it is difficult, if not impossible, to live them. But it is not nearly so hard to live the standards as not to live them.

This was impressed upon me some years ago as I interviewed a young girl of seventeen or eighteen years of age. She said: "I have broken all of the Ten Commandments, except the sixth one, and lots of other laws besides." During the course of the interview, which incidentally, was conducted behind bars, she confessed ashamedly some of the sins which she had committed. Near the close of the interview she pulled up the sleeve of her sweater and pointed to the telltale puncture wounds left by a hypodermic needle. "Those aren't mosquito bites," she said pathetically. I asked her if she had found happiness in the type of life she had lived. As she shook her head negatively, tears began to fill her eyes. She buried her head in her arms and sobbed literally across her body. As I watched her suffer, helpless at the moment to bring much comfort, I thought of the statement of Alma made in the Book of Mormon: "Behold, I say unto you, wickedness never was happiness."

And I thought since of the statement of Cecil B. DeMille made at the beginning of the film Ten Commandments. Most of you have seen it. You will recall how, at the beginning of the motion picture, he walked through those large curtains and came onto the stage to give a short introduction to the film. As I remember he said something like this: "The history of mankind teaches us that we cannot break God's laws, rather we break ourselves against them."

And I thought of this girl behind bars--she had not broken God's laws at all, but rather had broken herself against them, and so it is with anyone who tries to violate the laws which God has given to us for our own happiness. They are for our good, and when we violate them, we suffer spiritually, physically, and emotionally. Remember, oh youth, it's not nearly so hard to live the commandments of the Lord as not to live them.

The burden of keeping the commandments of the Lord is light compared to the burden of sin which we carry when we violate the commandments of God. The Savior said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."
"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light. (Matt. 11:30.)

May you, the youth of this Church, remember, as my grandpa Beal impressed upon us deacons that day, that there is more authority in the priesthood of God than in the hand of any monarch that ever lived. While you'll find it the greatest challenge in life to be true to the high standards which you know—as did my friend who repented of swearing at his horse—you'll find it easier, I promise you, to keep the commandments of God than not to keep them. You needn't carry the heavy burden of sin if you will carry his burden, for the Lord has said, "Come unto me, . . . and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Idem.)

I bear you my humble witness that God lives, that Jesus is the Christ, that President David O. McKay is the prophet and mouthpiece of the Lord on the earth today, in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

Elder A. Theodore Tuttle of the First Council of Seventy has just spoken to us.

Elder Eldred G. Smith, Patriarch to the Church, will now speak to us.

Eldred G. Smith
ELDER ELDRED G. SMITH TO THE CHURCH

With the help of the Lord and an interest in your faith and prayers, I would like to continue a little thought along the same line that Brother Tuttle has been talking to us, and which we have heard also from President Joseph Fielding Smith today.

I think our young people in the Church, right down inside, all have a desire to get married in the temple, to live the laws, and to receive the blessings of the Church. As I have talked with many of these young people, I have learned a little rule that I have offered to them. Those who would like to receive the blessings of the gospel, the blessings of exaltation, I suggest that if they would follow this little rule, it would be almost automatic that they would in proper time have the opportunity of going to the temple and receiving the sealing blessings. Of course any such rule would have the prerequisite that you live the law yourself, of which we have heard today, that you live all the law of the gospel, keep the commandments of the Lord, that you yourself would be worthy.

Many girls worry about the opportunity of marrying in the temple. With young men, I think it is their responsibility to find the young lady and take her to the temple. With the [page 33] young lady it is a little bit different. She has to accept an invitation. She doesn't have the responsibility of leadership, and so she has to wait for an invitation. Most young ladies have a way of getting an invitation, and we don't seem to object to that. But to these young ladies I would suggest that they follow this little rule, and to the young men it would be just the other side of the coin. I would say to the young ladies, first, you don't have to worry about the boys if you will make sure that all of your girl friends with whom you closely associate are living the standards of the Church.

I have young people come to me from all parts of the world where we have membership, and they will often say, "In our area there aren't very many members of the Church." And they say, "We don't have the opportunity of finding companions who are members of the Church."

Membership in the Church isn't the main requirement in this case. The main requirement is that they live the standards of the Church, and we have heard today some principles regarding the standards of the Church, the high ideals which the Church sets for righteous and clean living, and there are many people in the world who are not members of the Church who are living good lives. You find these people to associate with, if you can't find good members of the Church; but at any rate, whether they are members or not, associate with those who are living the standards of the Church.

If we were to isolate ourselves from those who are not members of the Church, we would be depriving ourselves of opportunities of teaching the gospel to many who are worthy and who are seeking the gospel. So this gives us an opportunity of doing missionary work with those who are not members and who are good, clean young people. If one of your friends starts practices we don't approve of, you teach her better. If she accepts your teaching, you will have made a lifelong friend. If she does not accept your teaching, you will not have made an enemy, but you will have won her respect.

Let's follow this rule and analyze how it works out. I say to the young men, they should associate with young men who are living the standards of the Church. If a young woman is associating with a group of her girl friends who are living the standards of the Church, it will be automatic that young men who are living the standards of the Church will become her associates. And if there is one girl in the group who is not living the standards of the Church, then she will introduce to her girl friends young men who are not living the standards of the Church. A young man always wants to date the loveliest girls in his acquaintance. Then through the girl friend who is not living the church standards come the boys who are not living the church standards.

Then if you make dates with a young man who is not living the standards of the Church, the young men who are living the standards will say to themselves, "Well, if she goes out with that fellow, I don't want to have anything to do with her." Then you wonder why you don't get opportunities to date with the nicer boys.

When a young man starts looking for a companion for life, he doesn't want a girl just as good as he is; he wants one who is just a little bit better and he usually gets her. Ask most married men if that isn't just about right. So the young man won't look for the girl who is just his level in this group to become his companion. He will try to select the finest, loveliest, cleanest girl in that group that he can get, and if you are one of the better girls in that group, you are likely to be his target.

I had a woman come to me who had been married out of the Church against counsel and then divorced, and then she came to me with her problems, and goodness knows she needed help. When I started [page 34] to describe to her the type of man she should have married, she said to me, "Where do you find such pious men?" I asked her what kind of young girls she associated with before she was married, what percentage of her girl friends lived the standards of the Church or kept the Word of Wisdom; and she said, "Well, about fifty or seventy-five percent of my girl friends did not even live the Word of Wisdom." There was the answer.

I said, "How did you expect to find a young man who would be eligible to take you to the temple?"

I have had many experiences talking with young ladies who were mixed up with an undesirable boy friend who could not take her to the temple, and in every case I
My brethren and sisters: I have been impressed as you have by the proceedings of this conference, and I was particularly impressed by the wonderful sermon delivered here this morning by President David O. McKay. I hope the Latter-day Saints will remember that sermon and will cherish it as long as they live.

I quote from Psalm nineteen:

"The heavens declare the glory of God; and the firmament sheweth his handywork."

We have heard the expression "Birds of a feather flock together."

You select those with whom you associate, those who are living the standards of the Church, and of course that requires that you live the standards of the Church; and by that process in the natural course of events, you will have the privilege of marriage in the temple for time and all eternity.

Continue the activities in the auxiliaries; that is why we have auxiliaries, the MIA and Sunday School, to give our people an opportunity of associating together so that they may have associates who are living the standards of the Church--so that when the time comes and they are ready, they may go to the house of the Lord to be sealed for time and eternity and open the door of opportunity of receiving the blessings of exaltation in the celestial kingdom.

I want to bear witness that this is the true gospel of Jesus Christ, the way by which we may obtain these blessings of exaltation, that this is his Church upon the earth, and that David O. McKay is his prophet and our President of his Church on the earth--the kingdom of God. I bear you this testimony in the name of Jesus Christ. Amen.
The power of faith and the power of God are twin-kindred, godly powers. No man has ever achieved in his mortal state the status of a god, acquiring all of our Father's faith removed the mountain Zerin. (Ether 12:30.)

I do not know; the "substance" of priesthood and the forces that operate to produce its power are presently incomprehensible to me. I've never seen them, nor heard them, nor smelled them, nor tasted them, nor touched them, but at times, officiating in the ordinances thereof, they have touched me. Neither do I comprehend the love for humanity, a love that knew no bounds and a devotion that has no parallel.

I still didn't have the heart to mail it. What I finally did mail matched her letter space for space, and page for page, with paragraphs to boot. It probably did not satisfy her questions but it did at least satisfy a principle called courtesy.

When He whose business priesthood is wants the sisters to have it, he will let his prophet know, and until then there is nothing we can do about it.

Sincerely your brother, Wm. J. Critchlow, Jr.

I'm not supposed to know.

Sincerely your brother, Wm. J. Critchlow, Jr.

Sincerely your brother, Wm. J. Critchlow, Jr.

I do not know.

I do not know.

I do not know.

I do not know.

I do not know.

I do not know.

I do not know.

I do not know.

I do not know.

I do not know.

I do not know.

I do not know.

I do not know.

I do not know.
The expediter—lovingly supervising children's chores and study.

The nurse—whose loving, tender care a man can never match.

The cook—employing her daughters in the art.

The family heart—with subtle powers to sway the head.

Mother's love—that very special kind for children—a spark of his divine love for his spirit children.

Motherhood—co-creator with God. "Architects and builders of all humanity" our mothers are.

Possibly some other considerations influenced you to be woman rather than man. I've listed a few suggestions. Now, which in this list of womanly virtues might possibly have influenced your choice—if and when, of course, you had a choice? At the head of the list I have placed:

Now, Sister, faced with the alternative family head or family heart, did you turn down the head? Faced again with a choice between mother's love or priesthood authority, did you pass up authority?

"... I feel that, in the Heavens above, The angels, whispering to one another, Can find, among their burning terms of love, None so devotional as that of 'Mother'..." (Edgar Allan Poe, "To My Mother.")

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness." (D&C 121:35-36.)

I wish I knew Why the man is I and the woman [page 38] is you; Why I am gentile and my neighbor is Jew; Why some have lovely white-skin faces—others born in colored races; Why some are sound in body and mind—others deformed and some born blind; Why some live but a moment or so—others for years before they go; Why some were born when our Lord held sway—others held for this latter day; Why? I wish I knew.

No Memory of Heavenly Home

No mortal man, regardless of his place and state of birth, is born with a memory of his heavenly home. God planned it that way purposely. And "Eye hath not seen [purposely], nor ear heard [purposely], neither has I entered into the heart of man" [purposely] a knowledge of his future home, "which God hath prepared for them that love him." (1 Cor. 2:9.) Jesus said, "In my Father's house are many mansions:" (John 14:2.) The Prophet Joseph Smith called them "kingdoms." In which of these kingdoms or subdivisions thereof did he go to prepare a place for you? Describe your mansion, if you can. Of what substance is it made? Tell me about its contents. Tell me how God hears and answers your prayers. Tell me how my body after death, its remains blown to the four corners of the world, will be restored in the resurrection process, without the loss of a single hair. Surely God has denied his children here on earth some knowledge of things that were, and things that are, and things to be—purposely. And again, it does not embarrass me to say there are some things I do not know.

"... when the Lord shall come, he shall reveal all things-- things which have passed, and hidden things which no man knew, things of the earth, by which it was made, and the purpose and the end thereof--

But this I do know: Priesthood is the power of God, presently and purposely denied to women for reasons which he has not revealed. And when he whose business priesthood is wants the sisters to hold it, he will let his prophet know; and until then there is nothing we can do about it. And until the Lord or his prophet speaks, don't ever, Sister, make a pretense to priesthood power, and never simulate a priesthood ordinance.

Partners with God

Did women by their own first choice choose to be partners with God in his creative processes? Faced with an alternative—partnership or priesthood—did you, Sister, pass up priesthood?

Did women by their own free choice choose to be the family heart rather than the family head? Scripturally "the husband is the head of the wife." (Eph. 5:23) and he is the family priest and spokesman. Did God, however, in infinite wisdom purposely make mother the family heart, blessing her with subtle power to sway the head?

"There is a center in every home From which all joys must start. Where is that center? It is in the mother's heart."

God, choosing woman to be his partner in the creative process, tucked away somewhere in her bosom a spark of his divine love, which later, at the time of motherhood, glows to brilliancy in every mother's heart.

A poet sensed this seemingly divine gift of devotion when he wrote:

"... I feel that, in the Heavens above, The angels, whispering to one another, Can find, among their burning terms of love, None so devotional as that of 'Mother'..." (Edgar Allan Poe, "To My Mother.")

Now, Sister, faced with the alternative family head or family heart, did [page 39] you turn down the head? Faced again with a choice between mother's love or priesthood authority, did you pass up authority?

Possibly some other considerations influenced you to be woman rather than man. I've listed a few suggestions. Now, which in this list of womanly virtues might possibly have influenced your choice—if and when, of course, you had a choice? At the head of the list I have placed:

Motherhood—co-creator with God. "Architects and builders of all humanity" our mothers are.

Mother's love—that very special kind for children—a spark of his divine love for his spirit children.

The family heart—with subtle powers to sway the head.

The teacher—if little children pray, give mother the credit. "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.)

The dietician—lovingly concerned with the family health.

The cook—employing her daughters in the art.

The nurse—whose loving, tender care a man can never match.

The expediter—lovingly supervising children's chores and study.
The provoker--kindly provoking the husband to good works. (By Joseph Smith, "Minutes of Organization and Proceedings of the Female Relief Society of Nauvoo" March 17, 1842.)

The psychiatrist--principally for her husband, for whom she is the receptacle of all his cares and most of his ill humor. Somewhere it is written that "the virtues of the mothers shall be visited on their children as well as the sins of the fathers."

The "helpmeet"--"Men undertake the doing and women the being. Man does, woman is."

All of these virtues and functions label the mother the homemaker. God labeled the father the provider or breadwinner when he made him the family head.

Now seriously, Sister, were you given a choice--as of right now, or perhaps a choice sometime in the dim pre-mortem past--between homemaker or breadwinner, would you, or did you at some time, choose to be the homemaker, choosing motherhood over fatherhood?

Fathers, bearing the priesthood, are entitled to inspiration, but not all of them get it.

Mothers, God's creation partners, are endowed with intuition, and they all seem to have it.

Intuition and inspiration are also twin, kindred powers. Intuition is innate. Inspiration is acquired. Women are not denied inspiration. Did God favor them by adding to their precious virtues the extra gift of intuition? Could your awareness of this special gift possibly have been a factor in your choice to be a woman?

God made man the father, the head, the spokesman, the priest to rule over the family clan.

He made woman the mother, the heart, the helpmeet, a partner with him in his creation plan.

He made man rugged, strong--the builder, provider, protector of the family living places.

He made woman gentle, fair--the homemaker, lovemaker, peacemaker, endowed with heavenly graces.

God made both to be happy in their respective places.

If God made man "a little lower than the angels," (Ps. 8:5) he must then have made women his very angels.

Does the lack of priesthood handicap you in teaching children in the home or in the priesthood auxiliaries? Does the loss of priesthood bar you from fellowshipping with sisters and priesthood in activities of the Church? Haven't the Relief Society, the YWMIA, and the Primary organizations all prospered without priesthood teachers? Haven't the blessings of the priesthood always been shared with the wives, mothers, and daughters of men who hold and honor their priesthood?

Blessings for Women

The emancipation of women in this mortal sphere does not yet involve priesthood.

Women in our great nation enjoy civil rights and liberties like men: they can vote and run for public offices like men; they can own property and drive cars like men; they can frequent public places like men, they can work when, where, and if they please like men; they can smoke, curse, and blaspheme the name of God like men; they can eat, drink, and be merry like men; they can cut their hair like men and wear men's clothes. One thing they cannot do as men--they cannot violate the oath and covenant of the priesthood as some men who bear the priesthood do. Maybe you should thank God for that. If that, dear Sister, gives comfort to your soul, then let me disturb your comfort by reminding you that by reason of your temple experience, you do have certain priesthood covenants to keep and to uphold. Had you forgotten them?

Just as that great unseen electrical power flows through wires to bless mankind, so does that great unseen priesthood power flow through ordained men to bless mankind. Can anyone come close enough to its source to actually see and know it?

Unfortunately, some men have and then have turned away denying and repudiating it--even rebelling against the revealed truth. We call them sons of perdition.

The husband is the family head for administrative purposes, solely.

He is first among equals for the sake of order in the family, only.

First among two personalities, husband and wife, is the man. Copartner and equal with him, in the sight of God, is the woman. "...neither is the man without the woman, neither the woman without the man, in the Lord." (1 Cor. 11:11.)

Can man achieve exaltation without a woman at his side?

"Let not your heart be troubled, neither let it be afraid." (John 14:27.) May his peace be with you, dear Sister.

Sincerely your brother,

William J. Critchlow, Jr.

If the good sister to whom I mailed this letter is listening in on the air may I say to her: Please pardon me for publicizing my reply to your letter. You will have observed that I have edited it, adding sentences here and there in the interest of clarity. Will a few others to whom I have read this letter please pardon the repetition.

The Power of God

To all others may I say: Priesthood is the power of God. Only through its saving ordinances can one attain exaltation and eternal life. Priesthood is eternal. Concerning it God has revealed:

"...all they who receive this priesthood receive me, saith the Lord;"

"For he that receiveth my servants receiveth me;"

"And he that receiveth me receiveth my Father;"

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him." (D&C 84:35-38.)
that each one can set up his own standards of right and wrong." ~42.1 And we could cite current sources to show that youth are being taught specifically not to be

One of the basic tenets of the 'new morality,' " says one such source, "is that the Bible, God's Word, is no longer a binding standard and rule for life and conduct, but

Another factor contributing to laxity of law is the attempt to rationalize or explain away the commandments; and some of what we see in print comes from some

share.

today love luxury too much. They have terrible manners, flaunt authority, and have no respect for their elders. They no longer rise when their parents or teachers enter the

Perhaps on this point we can take some comfort from these lines from Socrates: "From the day your child is born, you must teach him to do without things. Children
today love luxury too much. They have terrible manners, flaunt authority, and have no respect for their elders. They no longer rise when their parents or teachers enter the

In a day when laws are publicly flaunted, and when such flaunting is seemingly not only sometimes condoned but even encouraged in some quarters, it is more

Love, Responsibility and Respect

It is in the home that children should first learn love, responsibility, and respect. In the home they should learn the balance of liberty and law that freedom of which

President McKay spoke this morning, along with responsibility, each completely dependent upon the other. And in keeping them in balance, there is no more important

essential than self-control. This extends into every area and activity, inward and outward, personal and public, and the most serious threats of our time are threats against

President McKay and my beloved brethren and sisters: Most earnestly I pray that the Spirit will give life and light to the words that follow. There would be emptiness in teaching and testifying of eternal truths without [page 42] that Spirit. All of us would be empty without it.

Recently at a stake conference Dr. Arthur D. Browne quoted from a survey which said that by the time a child is twelve years of age, he will have spent approximately

52,000 hours in his home, besides time for sleep and in addition to any outside activities -- 52,000 hours at home by the time he is twelve!

Also cited by the same source was another study which said that out of every hundred hours a child, on an average, spends eighty-three hours at home, sixteen in

school, and one in church.

Even conceding a margin of error, or a wide variance from person to person, these are still startling figures -- 52,000 hours at home, besides time for sleep, by the time a child is twelve.

This being so--or even if it were only half so--home had better be what it ought to be. Even with more and more take-over of other agencies and activities, and even with

more and more intrusion upon privacy, the influence of home--and of those who are or ought to be home--clearly could be counted as the foremost influence. And when we

complain of outside influences, of what schools teach or fail to teach, of the social and moral atmosphere of the community, of the wholesome or unwholesome influence of

friends, companions, playmates, any or all of which could be desirable or undesirable, still, as parents we had better ask ourselves most searchingly what we are doing

toward shaping the lives, the attitudes, the characters of our children in these 52,000 hours that we have, on an average, before the age of twelve--and all the other hours

after.

This points most urgently the need for parents to be available, to be alert to all interests, activities, and attitudes with wholesome common sense and quiet consistency,

with love and an example of honesty and honor.

Learning by Imitation

"...A child learns more by imitation than in any other way," said George Sanderlin, "Don't we all? And the persons he imitates most blindly and trustingly are bound to

be his parents.... Nature has made the relationship between parent and child such that beside it any other training bears a certain artificiality." (*What Children Need from

Parents Magazine, August 1947.)

This simply states the simple fact that of all the areas of influence, home is the most important place. God has given parents first responsibility for their families, and

indifference or resignation as to any influence that shapes their lives isn't an acceptable fulfillment of this sacred assignment. There must be selection, guidance, direction in

all that is permitted to become a part of the lives of children, and society cannot offset the influence of an indifferent or irresponsible home. "When parents cannot control

children in the home," said a current source, "it is difficult for the government to control them on the streets." (Sunshine Magazine, April 1965.) As parents we must face the

fact that we have the first and longest, the most intimate and impressionable opportunity to teach our children -- 52,000 hours on an average by the time they have turned

twelve.

Love, Responsibility and Respect

In the home that children should first learn love, responsibility, and respect. In the home they should learn the balance of liberty and law that freedom of which

President McKay spoke this morning, along with responsibility, each completely dependent upon the other. And in keeping them in balance, there is no more important

essential than self-control. This extends into every area and activity, inward and outward, personal and public, and the most serious threats of our time are threats against

liberty and law. "Our form of government," said Police Chief William A. Parker, "depends on the willingness of people to submit themselves to a [page 42] rule of law. We

can keep adding police until there is an officer for every citizen. But will this leave us with the freedom we desire?" (Chief William A. Parker of the Los Angeles Police

Department, The National Observer, August 2, 1965.)

"Every man," said John Locke, "must sometime or other be trusted to himself...." (John Locke, Some Thoughts Concerning Education.) This is true of young people as

they leave for school, for work, for missions, for military service, or into their social activities. Parents cannot go with them. What parents can do, early and prayerfully, is

to teach children in the home, almost from the first of these 52,000 waking hours--teach them morality, cleanliness, reverence, honesty, the basic principles the

commandments, the laws of life.

Lax laws of Other Days and Today

In a day when laws are publicly flaunted, and when such flaunting is seemingly not only sometimes condoned but even encouraged in some quarters, it is more

important than ever to teach our children. If their every whim is satisfied, they may never learn the difference between what is theirs and what is others and may never learn

the principle of self-control.

Perhaps on this point we can take some comfort from these lines from Socrates: "From the day your child is born, you must teach him to do without things. Children

today love luxury too much. They have terrible manners, flaunt authority, and have no respect for their elders. They no longer rise when their parents or teachers enter the

room. What kind of awful creatures will they be when they grow up?" (Socrates about 399 B.C.) It appears that all the problems are not new. But certainly we have our

share.

Another factor contributing to laxity of law is the attempt to rationalize or explain away the commandments; and some of what we see in print comes from some

alarming sources, including the suggestion that the commandments, after all, were only given for a particular time and place and that in this enlightened age, mature people

can, in a sense, make their own commandments and serve their own convenience and ignore conscience.

"One of the basic tenets of the 'new morality,' " says one such source, "is that the Bible, God's Word, is no longer a binding standard and rule for life and conduct, but

that each one can set up his own standards of right and wrong." ~42.1 And we could cite current sources to show that youth are being taught specifically not to be
In behalf of all who have listened to the singing during the General Conference sessions today--the General Authorities, the audience here in the Tabernacle, and the large radio and television audience--I am sure we express appreciation and thanks to these Singing Mothers for their beautiful music. God bless you for the service you have rendered in these Conference sessions today.
The Saturday morning session will be broadcast direct by numerous radio and television stations, and recorded for transmission on Sunday morning to many television stations in the eastern and central parts of the United States.

A translation in the German language of the Saturday morning session will be carried by direct wire from the Tabernacle over oceanic cable to a large number of saints assembled in chapels throughout Germany on Sunday.

Both sessions of our Conference today, and Saturday and Sunday, will be rebroadcast over KSL Radio and KIRO Radio at Seattle the following morning starting at one o'clock, and will be heard in many parts of the United States and the world, including Canada, Mexico, Alaska, and in the Islands of the Pacific.

A delayed television release will also take the Saturday morning session of Conference to viewers over three television stations in Hawaii. A video-tape will be flown from the mainland and broadcast Sunday morning in Hawaii.

Under the direction of the First Presidency, there will be a Missionary Conference session in the Tabernacle this evening at 7 o'clock. Of those who are attending the Conference, the following are requested to attend this meeting: Stake Presidencies, Stake Mission Presidencies, all Stake Missionaries, High Council Advisers to Seventies and Stake Missions, all Seventies, and all Bishops, and others are invited to attend.

There will be a Welfare meeting tomorrow morning, Saturday, in the Assembly Hall from 7:30 o'clock to 9:30 a.m. Stake Presidencies, Stake High Councilors, Bishoprics, Welfare Advisers from all stakes, and all others interested in agriculture, are invited to attend this meeting.

The Relief Society Singing Mothers will now favor us with that beautiful song, "Peace I Leave With You," conducted by Sister Madsen.

The general session of this Conference will be adjourned until 10 o'clock Saturday morning.

The Tabernacle Choir under the direction of Brother Condie, will sing "Glory to God in the Highest." Following the singing President Nathan Eldon Tanner of the First Presidency of the Church will speak to us.

The selection "O Saviour, Hear Me" was sung by the Choir.

President McKay, brothers and sisters, and all who are listening in, it is a real privilege and blessing to partake of the peaceful spirit of this great conference, to be instructed by these devoted men, and to be inspired to greater faith and better living.

Sanctified by the Spirit

We thank the Lord that our beloved leader, President David O. McKay, through the magnifying of his calling has been sanctified by the Spirit unto the renewing of his body (see D&C 84:33), which makes it possible for him to be with us today. People were never more inspired by a prophet of God than are we by his presence here, his stirring message yesterday morning, and his inspired leadership. We join [page 46] in praying that he may continue to improve in health and strength. I thank the Lord for...
American Citizenship

Just five years ago this month, I was honored by a call from the Prophet to be an Assistant to the Council of the Twelve. As most of you know, I am a Canadian citizen. Though I love Canada, a country which was good to me in every way, and which is taking its proper place in the world, and is a strong proponent of liberty and freedom for all, I am planning, as soon as I can qualify, to become a citizen of the United States of America.

Justice Under Law

As I become a citizen of this great country, I am determined to join with all law-abiding citizens and dedicate myself to this nation’s ideals of equality and justice under law, and to our responsibilities as free men. I am seriously concerned, however, about the lawlessness in the world today, and right here in the United States. As a prospective citizen, and in the position I hold in the Church, I should like to speak for a few minutes on our twelfth article of faith, which is: “We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.”

Declaration of Belief

That is a small price to pay for liberty and the other blessings enjoyed in a free country. Let us fully realize that we adults can break no law with impunity without our tongues and colors and conditions sacrifice unceasingly upon its altars.”

Courts of justice. And, in short, let it become the political religion of the nation, and let the old and the young, the rich and the poor, the grave and the gay of all sexes and in seminaries, and in colleges; let it be written in primers, spelling books, and almanacs; let it be preached from the pulpit, proclaimed in legislative halls and enforced in courts of justice. And, in short, let it become the political religion of the nation, and let the old and the young, the rich and the poor, the grave and the gay of all sexes and conditions sacrifice unceasingly upon its altars.”

Prospective citizen, and in the position I hold in the Church, I should like to speak for a few minutes on our twelfth article of faith, which is: “We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.”

Laws are not made alone to curb the evildoer, or as negative restraint, but to protect the rights and liberties of every citizen. As John C. Cornelius said: “Laws are the rules by which the game of life is played.” There is no reason or justification for men to disregard the law and try to take it into their own hands.

Abraham Lincoln once said: “Bad laws, if they exist, should be repealed as soon as possible, still, while they continue in force, they should be religiously observed.”

Christ himself, while here upon the earth, was one of our greatest examples of a law-abiding citizen. When he was asked by those who were trying to discredit him, “What thinkest thou? Is it lawful to give tribute unto Caesar, or not?” his answer was, “Render . . . unto Caesar the things which are Caesar’s, and unto God the things that are God’s.” (Matt. 22:17, 21.)

And even when he was being tried for his life, he maintained a submissive demeanor toward the chief priests and council who were plotting his death. When he stood before Caiaphas he remained silent and made no reply to the questions asked until the high priest said: “I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.” (Ibid. 26:63.) When he spoke thus with official authority, the Savior gave an immediate answer, thus acknowledging the office of the high priest, however unworthy the man.

Abraham Lincoln admonished: “Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap, let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling books, and almanacs; let it be preached from the pulpit, proclaimed in legislative halls and enforced in courts of justice. And, in short, let it become the political religion of the nation, and let the old and the young, the rich and the poor, the grave and the gay of all sexes and tongues and colors and conditions sacrifice unceasingly upon its altars.”

That is a small price to pay for liberty and the other blessings enjoyed in a free country. Let us fully realize that we adults can break no law with impunity without our children losing respect for the law. The juvenile delinquent is in trouble because he has not learned the importance of abiding by the law, or he has not learned to adjust his
Causes of delinquency

Some causes of the delinquent's troubles are:

a. Disregard for law in the home
b. Lack of discipline in the home
c. Example of adults
d. Expressed sympathy for criminals and criticism of police
e. And last but not least, failure to accept Christ as the Savior of the world and failure to keep the laws of God.

The only solution to these problems is for adults to honor the law of God and the law of the land and to cultivate in our youth an understanding of and respect for the rules of civilized living which make an orderly society possible. A voluntary acceptance of the law is the civilized substitute for riots, chaos, and terror.

Though we hear much about the juvenile delinquent, I have every confidence in our youth and often wish that I could live long enough to see how much better they administer public affairs than those affairs are being administered today. However, they need guidance, example, encouragement, and discipline.

I should like to read "A Modern American Fable" by Al. McIntosh.

"One day, when Junior was 14, he noticed his father grinning all over when he came from his office. 'Got pinched for speeding,' he admitted, 'but got Jake down at the City Hall to fix the ticket for me.'

"When Junior was 15, he was with his mother in the family car when she backed into a tree. The damage would easily exceed $100. 'We'll say that someone rammed us when we were parked down town,' his mother said. 'Then we'll collect insurance for it, because that's what insurance companies are really for.'

"When Junior was 17, he listened one night to his lawyer uncle bragging about how cute he'd been in getting his client off scot-free in a court case. 'It took a little high-class arm twisting on one of the witnesses,' he bragged, 'and by the time he got to court, we had it made. Even if you know they're guilty, you never want to plead them guilty, because you can't make any money at that,' said the uncle.

"When Junior was 18, his family pulled every possible string to get him a paying scholarship at a coveted Ivy League school. They even storied about the family income, to make it seem that Junior needed financial aid. He didn't make the grade there, but by a stroke of good luck he wangled an appointment to a service academy.

"Junior was having it a bit tough scholastically. An upper-classman sold him the answers to the calculus examinations. Junior was caught and expelled.

"On his return home his mother went into hysterics weeping over the disgrace. 'How could you have done this to us?' she sobbed. 'This isn't the way we raised you!'

"'Unbelievable,' said his father. 'I can't understand it!' " (First published in Western Voice, Englewood, Colo.; copied from Good Reading, August 1965.)

We as citizens, each and every one of us, including our youth, have a heavy responsibility to obey and enforce the law. Imagine what our country would be today without law:

a. No traffic regulations
b. No marriage laws
c. No property rights
d. No police protection
e. No courts of justice

Yet we find all too many people

a. Rushing to beat an amber light
b. Speeding on the highways
c. Driving while intoxicated
d. Ignoring marriage vows
f. Carrying on illegal demonstrations and rioting

In a recent case a sixteen-year-old boy obtained alcohol from the state liquor store, and under its influence he stole a truck and crashed into a parked taxi, causing severe injuries to the driver. Since the regulations forbid the sale of liquor to those under twenty-one, the government employee who sold the liquor broke the law and contributed to juvenile delinquency.

A drunken driver ran a red light and crashed into another car, hitting two people, injuring other passengers, and ruining two cars. What tremendous loss to him and to the families of those who lost their lives and what great and lasting sorrow because of ignoring the law! We have cases every day where people are suffering because of disobedience to law.

Freedom, liberty, and peace can be enjoyed fully only as the laws of the land and the laws of God are honored and obeyed. Therefore, let us adopt the slogan: "As for me and my house, we will honor, obey, and sustain the law and use our best influence to encourage others to do the same."

Let us remember, too, and never forget, that if we keep the laws of God, the greatest of all lawgivers, we will automatically keep the laws of the land, and that the laws of God, if kept will ensure peace, security, and happiness here on this earth and lead us to immortality and eternal life.

The Ten Commandments

Some of these commandments given by the Lord are:

"Thou shalt have no other gods before me...."

"Remember the sabbath day, to keep it holy...."

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

"Thou shalt not kill."

"Thou shalt not commit adultery."

"Thou shalt not steal."

"Thou shalt not bear false witness against thy neighbour."

"Thou shalt not covet . . . any thing that is thy neighbour's." (Exod. 20:3, 8.)

And when the lawyer asked the Master, tempting him:
As I read that account there passed through my mind the classic statement uttered at this pulpit by President McKay—"No other success can compensate for failure in her to the tragic circumstances in which she found herself. Of course, her father mourned and her mother wept. They blamed her, evidently unaware of their own miserable example of parenthood which had done much to bring her to the beatnik crowd, her will-o’-the-wisp satisfactions coming only from nights of revelling and days of rebellion. Her mother had saved the civic opera, but had lost her children. The daughter, a child of promise, had become entangled in a student revolt, and without an anchor, had quit school, and had drifted to the beatnik crowd, her will-o’-the-wisp satisfactions coming only from nights of revelling and days of rebellion. She hungered for something better.

Frustrating Time for Youth

No one need be reminded that this is a frustrating time for youth. Many find themselves in rebellion against the practices and institutions of our day. They are sincere in their discontent. They hunger for something better.

May we accept these truths and as free men honor, obey, and sustain the law of the land in which we live, and obey the laws of God, that we might be found worthy of the country in which we live and worthy of eternal life, I humbly pray in the name of Jesus Christ. Amen.

A Home to Grow In

I mention first a home to grow in. I recently read an article written by a young man who roamed the Berkeley campus and its environs. His descriptions were clever, but his illustrations were tragic. He told of a girl, a student from an affluent home. Her father was a man of means, an executive of a large corporation, loyal to the company, loyal to his club, loyal to his party, but unwittingly a traitor to his family. Her mother had saved the civic opera, but had lost her children. The daughter, a child of promise, had become entangled in a student revolt, and without an anchor, had quit school, and had drifted to the beatnik crowd, her will-o’-the-wisp satisfactions coming only from nights of revelling and days of rebellion.

Of course, her father mourned and her mother wept. They blamed her, evidently unaware of their own miserable example of parenthood which had done much to bring her to the tragic circumstances in which she found herself.

As I read that account there passed through my mind the classic statement uttered at this pulpit by President McKay—"No other success can compensate for failure in the home."
p14 It is the rightful heritage of every child to be part of a home in which to grow--to grow in love in the family relationship, to grow in appreciation for one another, to grow in understanding of the world to grow in knowledge of the things of God.

p15 I was recently handed these statistics taken from the county records of one of our Southwest communities. In 1964 in this county of which I speak there were 5807 marriages and 5419 divorces, almost one divorce for every marriage. Can we expect stability out of instability? Is it any wonder that many of our youth wander in rebellion when they come from homes where there is no evidence of love, where there is a lack of respect for one another, where there is no expression of faith? We hear much of the Great Society, and I do not disparage the motives of those who espouse it, but we shall have a great society only as we develop good people, and the source of good people is good homes.

p16 It was said of old, "Except the Lord build the house, they labour in vain that build it: . . . " (Psalm 127:1)

p17 Our children deserve such a home in which to grow. I am not speaking of the architecture or the furnishings. I am speaking of the quality of our family life. I am grateful that we as a Church have as a basic part of our program the practice of a weekly family home evening. It is a significant thing that in these busy days thousands of families across the world are making an earnest effort to consecrate one evening a week to sing together, to instruct one another in the ways of the Lord, to kneel together in prayer, there to thank the Lord for his mercies and to invoke his blessings upon our lives, our homes, our labor, our land.

p18 I think we little estimate the vast good that will come of this program. I commend it to our people, and I commend it to every parent in the land and say that we stand ready to assist you who may not be of our faith. "51.1 We shall be happy to send you suggestions and materials on how to conduct a weekly family home evening, and I do not hesitate to promise you that both you and your children will become increasingly grateful for the observance of this practice. It was John who declared: "I have no greater joy than to hear that my children walk in truth." (3 John 4.) This will be your blessing.

p19 And it was Isaiah who said: "... all thy children shall be taught of the Lord; and great shall be the peace of thy children." (Isa. 54:13.)

p20 We cannot afford to disregard the sacred mandate laid upon us to teach our children, first by the example of our own living, and secondly, by those precepts which, if followed, will bring peace to their lives. Every child is entitled to the blessing of a good home.

p21 An Education Worth Striving For

p22 I move to the second premise of this charter for youth--an education worth striving for. Time will permit little more than a brief mention of a few observations.

p23 Education has become our largest business. On the basis of economics alone, it is larger than steel, or automobiles, or chemicals. On the basis of its influence upon our society, its impact is incalculable. Its very size, particularly in our universities, has brought into relief its most serious problem--a lack of communication between teacher and student, and a consequent lack of motivation of those who come to be taught.

p24 A recent article in one of our national magazines contained this statement from a college teacher: "... there has hardly been a time, in my experience, when students needed more attention and patient listening to by experienced professors than today. The pity is that so many of us retreat into research, government contracts, and sabbatical travel, leaving counsel and instruction to junior colleagues and graduate assistants. ... What is needed [page 52] are fewer books and articles by college professors and more cooperative search by teacher and taught for an authority upon which to base freedom and individuality." (J. Glenn Gray, Harper's Magazine, May 1965; p. 59.)

p25 I am aware of the "publish or perish" pressure under which teachers work in some of our universities, but I should like to say to these teachers that your learned monographs will yield little satisfaction as the years pass if you discover that while you published, your students perished.

p26 The great thoughts, the great expressions, the great acts of all time deserve more than cursory criticism. They deserve a sympathetic and an enthusiastic presentation to youth, who in their hearts hunger for ideals and long to look at the stars. Nor is it our responsibility as teachers to destroy the faith of those who come to us, it is our opportunity to recognize and build on that faith. If God be the author of all truth, as we believe, then there can be no conflict between true science, true philosophy, and true religion. And, further, as George Santanyana has said,

p27 "It is not wisdom to be only wise, And on the inward vision close the eyes, But it is wisdom to believe the heart." ("O World.")

p28 Your students deserve more than your knowledge. They deserve and hunger for your inspiration. They want the warm glow of personal relationships. This always has been the hallmark of a great teacher "who is the student's accomplice in learning rather than his adversary." This is the education worth striving for and the education worth providing.

p29 A Land To Be Proud of

p30 I move to the next--a land to be proud of. Congress recently passed a law inflicting heavy penalties for the willful destruction of draft cards. That destruction was essentially an act of defiance, but it was most serious as a symptom of a malady that is not likely to be cured by legislation. Patriotism evidently is gone from the hearts of many of our youth.

p31 Perhaps this condition comes of lack of knowledge, a provincialism that knows nothing else and scoffs at what little it knows. Perhaps it comes of ingratitude. This attitude is not new. Joshua, speaking for the Lord, doubtless had in mind this same indifference when he said to a new generation that had not known the trials of the old: "... I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat." (Josh. 24:13.)

p32 Those who have paid in toil and tears for their inheritance have loved the land on which they lived. The forebears of many of those assembled in this Tabernacle today walked the long trail over the prairie and the mountains. In these valleys they grubbed and toiled to wrest a living from the desert. They came to love that for which they labored, and a great patriotism filled their souls.

p33 We shall not build love of country by taking away from our youth the principles which made us strong--thrift, initiative, self-reliance, and an overriding sense of duty to God and to man.

p34 A terrible price has been paid by those who have gone before us, this that we might have the blessings of liberty and peace. I stood not long ago at Valley Forge, where George Washington and his ragged army spent the winter of 1776. As I did so, I thought of a scene from Maxwell Anderson's play in which Washington looks on a little group of his soldiers, shoveling the cold earth over a dead comrade, and says grimly, "This liberty will look easy by and by when nobody dies to get it."

p35 How we need to kindle in the hearts of youth an old-fashioned love of country and a reverence for the land of their birth. But we shall not do it with tawdry political maneuvering and enormous handouts for which nothing is given in return.

p36 Love of country is born of nobler stuff--of the challenge of struggle that makes precious the prize that's earned.
This is a good land, declared by the Lord in the scripture in which we believe to be "...a land ... choice above all other lands" (1 Nephi 2:20), governed under a constitution framed under the inspiration of the Almighty.

"Breathes there the man, with soul so dead, Who never to himself hath said, This is my own, my native land!" (Sir Walter Scott, from "The Lay of the Last Minstrel," Canto VI, st. 1.)

This is what youth needs—pride of birth, pride of inheritance, pride in the land of which each is a part.

And now the fourth premise of my charter—a faith to live by.

It was said of old that "where there is no vision, the people perish: ..." (Prov. 29:18.) Vision concerning the things of God, and a stem and unyielding adherence to divinely pronounced standards. There is evidence aplenty that young people will respond to the clear call of divine truth, but they are quick to detect and abandon that which has only a form of godliness but denies the power thereof, "teaching for doctrines the commandments of men." (Matt. 15:9; see Joseph Smith 2:19.)

I have sincere respect for my brethren of other faiths, and I know that they are aware of the great problem they face in a dilution of their teachings as some try to make their doctrine more generally acceptable. Dr. Robert McAffee Brown, professor of religion at Stanford, was recently quoted as saying:

"Much of what is going on at present on the Protestant scene gives the oppression of being willing to jettison whatever is necessary in order to appeal to the modern mentality. . . ."

"It is not the task of Christians to whittle away their heritage until it is finally palatable to all." (The Daily Herald, [Provo, Utah], August 12, 1965, p. 13-A.)

To this we might add that what is palatable to all is not likely to be satisfying to any, and particularly to a generation of searching, questioning, seeking, probing young men and women.

In all the change about them, they need a constancy of faith in unchanging verities. They need the testimony of their parents and their teachers, of their preachers and their leaders that God our Eternal Father lives and rules over the universe; that Jesus is the Christ, his Only Begotten in the flesh the Savior of the world, that the heavens are not sealed; that revelation comes to those appointed of God to receive it; that divine authority is upon the earth.

I know that young men and women will respond to this faith and this challenge. We have nearly twelve thousand of them today serving across the world as missionaries. Their strength is a certain faith. Their cause is the cause of Christ, the Prince of peace. Their declaration is a testimony that God has again spoken from the heavens. Their ministry is in the service of their fellowmen. Their joy, like that of the Master, is in the soul that repenteth.

I have been with them in the muddy back streets of Korea and in the crowded roads of Hong Kong. I have been with them in the towns and cities of America. I have been with them in the great capitals and the quiet villages of Europe. They are the same everywhere, serving for two or more years at their own expense in the cause of the Master and of mankind.

I earnestly hope that if there be any among those who are listening this day at whose door a Mormon missionary may knock, you will welcome him and listen. You will find him to be a young man with a faith to live by and a conviction to share. You will find him to be a happy young man alert and lively, unashamed of the gospel of Jesus Christ and with a capacity to explain the reason for the faith that is within him.

And as you learn to know him better, you will discover that he likely grew up in a home where there was love and virtue, patience and prayer; that he was attending school when he left for his mission and hopes to return to sit at the feet of good counselors and able teachers and partake of wisdom and knowledge mixed with faith; that with a great inheritance from forebears who pioneered the wilderness for conscience' sake, he loves the land of which he is a part, and that he carries in his heart a certain quiet conviction of the living reality of God and the Lord Jesus Christ and of the assurance that life is eternal and purposeful.

Would that every young man and woman in the land might be blessed to develop and live under such a charter for youth—that each might have a home in which to grow, an education worth striving for, a land to be proud of, a faith to live by.

We their parents, their teachers, their leaders, can help them. God help us so to do that we may bless their lives and in so doing bless our own, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

Elder Gordon B. Hinckley of the Council of the Twelve has just spoken to us. Following a brief organ interlude the Tabernacle Choir will sing "O Thou That Tellest Good Tidings," from Handel's Messiah, with Richard P. Condie conducting and Alexander Schreiner at the organ. Following the singing the Choir and congregation will join in singing "Come O Thou King of Kings."

After a brief organ interlude, the Choir sang "O Thou That Tellest Good Tidings," from Handel's Messiah Richard P. Condie conducting and Alexander Schreiner at the organ.

The Choir and congregation joined in singing "Come, O Thou King of Kings."

President Hugh B. Brown:

For the benefit of the television and radio audience we again announce that we are gathered in the historic tabernacle on the Temple Square in Salt Lake City in the third session of the Semi-Annual Conference of the Church.

Elder Sterling W. Sill, Assistant to the Twelve, will now address us.

My brothers and sisters, I appreciate very much this privilege of having a part with you in this great general conference of the Church.

One of the biggest businesses in the world is this business of holding conventions. This week and every week men and women all around the world will be getting together to discuss their problems, exchange ideas, and try to develop more effective techniques for accomplishment. If it is desirable for doctors and lawyers and teachers and farmers to get together to pool their ideas and experiences and then use them to uplift and motivate each other, how much more important such a program should be for us, who labor in this greatest of all enterprises which Jesus referred to as "my Father's business." (Luke 2:49.) This is the business of building character, godliness, and
p3 One of the chief characteristics of our age is our high standard of accomplishment. We live in the greatest period of enlightenment and progress ever known in the world. No one desiring excitement or wonders or miracles could complain about our age. In super jets we can now fly through the stratosphere faster than sound. In atomic submarines we can live comfortably in the depths of the sea or travel under the polar ice cap. And we are even now flapping our wings for an adventure into space. But next to God himself, the thing that we know less about than anything else in the world is our own individual selves. That great masterpiece of creation which God fashioned in his own image still remains the mystery of the universe.

p4 When someone asks us questions about science, invention, or history, we can answer them. But if we were asked to write out an analysis of ourselves and tell about our mind and soul qualities, we might not give a very good answer. We could not even explain why it is that we do as we do when we believe as we believe. Or when men are asked about the purpose of life or the origin and destiny of their own souls, they usually become confused and largely remain silent.

p5 Shakespeare's Macbeth expressed his philosophy by saying, "Life . . . is a tale told by an idiot, full of sound and fury, signifying nothing." (Macbeth, Act V, scene 5.) That is, life didn't mean anything to Macbeth, and there are many in our day who share this opinion of life. Hamlet said, "How weary, stale, flat and unprofitable seem to me all the uses of this world! . . . 'tis an unweeded garden, that grows to seed; things rank and gross in nature possess it merely." (Hamlet, Act I, scene 2.) And in this country last year, over 20,000 people followed this persuasion and destroyed their own lives.

p6 The old Persian philosopher Omar Khayyam, who was among the wisest men of his day, confessed his own inability to comprehend life by saying,

"'I came like Water, and like Wind I go?"

p8 Into this Universe, and Why not knowing Nor whence, like Water willy-nilly flowing; And out of it, as Wind along the Waste, I know not Whither, willy-nilly blowing.

p9 "Up from Earth's Centre through the Seventh Gate I rose, and on the Throne of Saturn sate. And many a Knot unravel'd by the Road; But not the Master-knot of Human Fate."

p10 "There was one Door to which I found no Key; There was the Veil through which I might not see. . . ." (From "The Rubaiyat," st. 28-29, 31-32. tr. by Edward Fitzgerald.)

p11 Three Stages of Existence

p12 Someone has tried to help us understand life by comparing it to a three-act play. The scriptures tell of a long premortal existence, which was our first act. There is a little, short mortality, which is the second act; and then there is an eternal, everlasting third act. And someone has said that if you went into the theater after the first act had been finished and left before the third act began, you might not understand the play. Frequently life just doesn't make sense, when like Macbeth or Hamlet or Omar Khayyam we look at it in too limited perspective. How fortunate we are therefore to have God's point of view about life and to know his answers to the great questions. And it has been said that "the Big Three" among the questions of life are these--whence, why, and whither. Because of the particular relationship [page 56] between God and man, they can best be studied together.

p13 Out of the golden age of Greece, we hear Socrates say, "Know thyself." And Jesus gave a companion instruction when he said, "... this is life eternal that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) To get a better appreciation for both God and ourselves, we might very profitably go back into the scriptures for a review of our own first act.

p14 Mortality

p15 The Bible says that God is the literal Father of our spirits, and Jesus Christ was his first-begotten Son. (See Heb. 1:6.) Like Jesus we have all seen God, as we lived with him during that long period of our first estate. Presumably we saw the foundations of this earth being laid and knew that we were going to have the great privilege of living upon it. We were informed at that time that during our second estate we would be added upon with these beautiful, wonderful bodies without which we could not have a fullness of joy either here or hereafter. We were told that for a few years we would have this miraculous power of procreation, making it possible for us to have children and organize a family, which under the authority of the priesthood would be the basic unit throughout eternity. When given this good news the scripture tells us that "... all the sons of God shouted for joy" (Job 38:7.) And I am confident that if we now understood the importance of life as we understood it then, when we walked by sight, we would be willing to crawl on our hands and knees through life for this tremendous privilege which we presently enjoy. But we also knew then that during our second estate it would be necessary for us to learn to walk a little way by faith. It was important in our development that we see good and evil side by side. We needed to be tested and tried with the temptations of mortality and to develop a godly character by the exercise of our own free agency.

p15 A Blessing

p17 Henry Thoreau, an early American philosopher, once said that we should thank God every day of our lives for the privilege of having been born, and then he went on to speculate on the rather unique supposition of what it might have been like if we had not been born, and he pointed out some of the advantages that we would have missed as a consequence. But the scriptures tell us that onethird of all the spirit children of God never were born and never can be born because they joined the rebellion of Satan and their own evil caused them to fail in their first estate. And yet every spirit child of God hungers for a body. Some unembodied spirits who appeared to Jesus in his day preferred to have the bodies of swine rather than have no bodies at all. But because we successfully passed the requirements of our first estate; we earned the right to continue our progression into this life. From the beginning we have lived under the promise that if we passed the test of faithfulness during our years of mortality, we would graduate into a glorious, everlasting third state. The third act is where the happy endings are; that is where the rewards are handed out. The third act is where, like the Redeemer himself, we may qualify for a glorious bodily resurrection and have all of the possibilities of eternal progression made available to us. To help us get ready we may pre-live our own third act by studying the prophetic pages of the holy scriptures.

p18 In His Image

p19 I have a relative who practices this interesting forward-looking philosophy. When she reads a novel, she always reads the last chapter first. She wants to know before we start where she is going to be when she gets through. That is also a pretty good idea for life.

p20 Nothing is more clearly written in the scripture than the fact that the life of Christ did not begin at Bethlehem; neither did it end on Calvary. Jesus said, "I came forth from the Father [page 57] and am come into the world: again, I leave the world, and go to the Father." (John 16:28.) In his prayer in Gethsemane he said, "And now, O Father glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:5.) Jesus was the first-begotten Son of God in the spirit and the only-begotten Son of God in the flesh. (See Heb. 1:6 and John 1:14.) But God is also our eternal Heavenly Father, and it is just as certain that our lives did not begin when we were born; neither will they end when we die. Like our Elder Brother, in the spirit we were also begotten in God's image. We were also endowed with a set of his attributes and made heirs to his glory. And the greatest idea that I know of in the world is God's promise that through our faithfulness we may become even as he is.

p21 But these truths having to do with our own glorious destiny have always been difficult for some people to get into their souls. When Jesus said, "I and my Father are one" (John 10:30), the people took up stones to stone him for blasphemy. They gave their reason by saying, "... because that thou, being a man, makest thyself God." (Ibid., 10:33.) Jesus quoted to them the ancient Psalm in which God pointed out the destiny of his faithful children by saying, "I have said, Ye are gods." (Ps. 82:6.) Then
p41 Selection by the Choir, "Onward Ye Peoples," was followed by a two minute organ interlude.

p40 The Tabernacle Choir will now sing "Onward, Ye Peoples," following which there will be a two minute organ interlude, and Elder Mark E. Petersen of the Council of the
p37 May God bless our lives that through our understanding, our faith, and our good works we may reach the glorious destiny which he has ordained. For this I humbly pray
p36 Certainly one of the greatest concepts of holy scripture is this great truth wherein speaking of our potentiality God himself has proclaimed, "I have said, Ye are gods;.. . .
p35 And all this may be done by a man in [one short] life! Nay, it has been done, between the cradle and the grave..... Then what may not be done in eternity by one of these God-men? Remove from his path the incident [page 59] of death; or, better yet, contemplate him as raised from the dead; and give to him in the full splendor of
p34 Many years ago in speaking of the possibility of the eternal progression of God's children, B. H. Roberts said, "Think for a moment what progress a man makes within
p33 Progress in Mortality
p32 "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." (Ps. 8:3-6.) Another translation of this line says, "Thou madest
p31 "For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

p30 "What is man, that thou art mindful of him? and the son of man, that thou visitest him?

p29 In singing of man's glory, the inspired Psalmist said, "When I consider thy heavens, the work of thy fingers the moon and the stars, which thou hast ordained
p28 Someday we will more clearly know who we are. We will understand the great scriptural teaching that God, angels, spirits, and men are all of the same species in different stages of righteousness and development. The scriptures point out that Jesus, the firstborn Son of God, was in "... the brightness of his [the Father's] glory, and the express image of his person..." (Heb. 1:3.) But this same great truth also applies to us and will be manifest in our own future.

p27 The universe is God's handiwork but man is his son. God placed the gold and silver in the earth, but he endowed his children with his own attributes and made them heirs to his potentialities. And according to his own immutable laws of heredity, the children may hope sometime to become like the parents. We should cling to our inheritance. There is everything in knowing our origin and possible destiny and in constantly reaffirming them in our lives. Someone once said to his friend, "Who do you think you are?" And he whispered quietly to himself, "I wish I knew."

p26 The Handiwork of God

p25 We are still having some of this problem in our own day. In our disbelief we downgrade our divine possibilities. Paul said to the Corinthians "Eye hath not seen, nor ear heard neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9.) We can imagine some wonderful things, but we cannot imagine even conceive of that magnificent experience that lies beyond the borders of this life. Certainly the greatest wonders of the future will not be in the improvement of our television or our airplanes- they will be primarily in ourselves. The greater the understanding of our own future, the more effectively we will be able to prepare for it. And why should we call God our Heavenly Father and at the same time fail to believe his promise that the offspring of God may someday become like the parent? The great message of the Church in our own day is that God the Eternal Father has reappeared upon this earth to reestablish among men a belief in the God of Genesis, the God of Mount Sinai, the God of Calvary, and the God of the latter days. The message has been renewed that the second coming of Jesus Christ to the earth is near at hand, and he has also reaffirmed the fact that those who are faithful will be exalted and permitted to rule with him throughout eternity. If we only believe, then all things are possible and we will be able to make the necessary preparation. If the godlike powers of man are so manifest even in his present fallen state, what may be the eternal potential of that great masterpiece which God created in his own image?

p24 Partake of the Divine Nature

p23 “Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest because I said, I am the Son of God?” (John 10:34-36.)

p22 And said he, "If he [God] called them gods, unto whom the word of God came, and the scripture cannot be broken;

p21 "Thou madest him a little while inferior to the angels." (Heb. 2:7.) But this same great truth also applies to us and will be manifest in our own future.

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p2 And said he, "If he [God] called them gods, unto whom the word of God came, and the scripture cannot be broken;
We Latter-day Saints believe in the Lord Jesus Christ wholeheartedly and without reservation. He is the Savior of the world, the Redeemer of all mankind. He is the Son of Almighty God. He is divine. All power was given to him in heaven and on earth. He is the Creator. He made this planet on which we live and all other heavenly bodies. As the scriptures say, "All things were made by him; and without him was not any thing made that was made." (John 1:3.)

He became flesh and dwelt among mankind, some of whom beheld his glory, even the glory as of the Only Begotten of the Father, full of grace and truth. His mortal advent was accompanied by much sorrow and suffering, but the greatest tragedy of his coming was that the people generally, and more particularly their leaders, did not—or would not—either recognize or accept him.

His Coming Was Expected

His coming was not unexpected. Quite the contrary. The people of that day were anxiously looking for their Messiah, whose advent was clearly foretold in the scriptures with which they were well familiar. Particularly were the scribes the lawyers, the high priests, and the learned members of the Sanhedrin well informed. They knew what the prophets had said about the expected Savior, but these self-centered leaders were so steeped in their traditions that they would not admit what they must have known to be true.

He was rejected

They were so jealous of their own positions that they were not willing to give way to the new King of Israel. This jealousy was so deep and bitter that it bred thoughts of murder in their hearts. They determined to kill him and on many occasions tried to trap him. At last, by the use of false witnesses, they condemned and crucified him. It was the greatest tragedy of their lives.

Their God came among them, and they would not receive him. When he revealed his true identity, they said he blasphemed. They preferred not to associate him with the scriptures which so unerringly designated him as the Christ, and there were many such scriptures.

Let us briefly review some of the prophecies by which he could have been identified by any open-minded person.

Despite the Prophets

Isaiah gave the first sign when he said: "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." (Isa. 7:14.)

And did it not come to pass just as the prophet said?

Was not this virgin birth heralded among the shepherds who watched their flocks that night and by the angelic hosts who sang their hosannas? Did not even the wise men far away in the East, recognize it? And was not Herod so frightened by it that he killed the little children in an effort to destroy the newborn King?

The scripture was so detailed in describing the coming of the Lord that it predicted the flight into Egypt to escape Herod's wrath, as it also foretold the king's destruction of the little babies in Bethlehem.

It said that Jesus would be reared in the village of Nazareth. It indicated that he would perform many miracles and that he would teach in parables. It forecast his triumphal entry into Jerusalem and said: "Thy King cometh unto thee, meek, and sitting upon an ass, the foal of an ass." (See Zech. 9:9.)

It told of the disbelief with which most of the people would regard him and of their hatred toward him, saying that he would be smitten, despised, and rejected, a man of sorrows and acquainted with grief.

It predicted the betrayal of the Savior, actually mentioning the price to be paid: thirty pieces of silver, and revealed that this money would be used to buy a potter's field.

The prophets also predicted that at his crucifixion the soldiers would divide his clothing among them and explained that his bones would not be broken, but that his body would be pierced so that his blood would be shed, as with a sacrificial lamb.

Marks Identifying the Messiah

All these marks of identification of the true Messiah were known in that day. For years they had been familiar to those who read the scriptures.

But they were ignored.

The Savior was rejected, and the world went back into the oblivion of its traditions.

Great as was this tragedy for the people of that generation, we of today are in danger of making a similar mistake. The Savior will come again in a glorious second advent, and definite signs are given in Holy Writ to presage this event also.

These signs are shown as clearly in scripture as were those of his mortal ministry. They are unmistakable. They are about us today and readily may be seen now.

Will Our Generation Recognize them?

Will our generation recognize them and wisely give heed to them? Or will these modern signs be rejected with all that they imply as were those of nearly two thousand years ago when the people of that generation failed to identify their Lord?

Let us review some of these modern signs, remembering that there are many more than the often-mentioned wars and rumors of wars and seas heaving themselves
The gathering of the Jews to Palestine is one of the most outstanding and significant of all the signs of the times. The Lord said through Jeremiah: "... I will cause them to return to the land that I gave to their fathers, and they shall possess it." (Jer. 30:3.) Isaiah indicated that Palestine, long languishing in the grip of the desert, was destined to be turned into a fruitful field in connection with the gathering of the Jews to their homeland.

Have these predictions been fulfilled?

Today the nation of Israel, with a population of two and a half million people, occupies the land which the Lord gave to their fathers. It is a direct fulfillment of prophecy. It is a sign of the near approach of the Lord.

With their return the land has been revitalized. Palestine today is a fruitful field. We who live in England know how fruitful it is, for there we receive its oranges, its grapefruit, and other produce, which are likewise shipped to many parts of the world.

On August 15 of this year, the London Times reported that the nation of Israel had awarded contracts for the construction of thirty new cargo ships to be added to its already large and prosperous merchant marine to handle the agricultural exports of this little nation. So productive has Israel become.

The land has blossomed as the rose in fulfillment of prophecy.

But there is another sign closely allied to it which Isaiah said would precede Palestine's renewed fertility.

A sacred book was to come forth before that time—one which was new to the world, one that told of a fallen nation which was destroyed suddenly—a book to be offered in the latter days to a learned man who would reject it, but to be given by divine means to an unlettered man through whom it was to be given to the world.

Isaiah said that the book would be of such spiritual importance that it would cause many to rejoice in the Holy One of Israel. "And in that day," he said, "shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." (Isa. 29:18.) It shall cause the meek to "increase their joy in the Lord. . . ." (Ibid., 29:19.)

Ezekiel spoke of the same book, explaining that it is the sacred record of the descendants of Joseph who was sold into Egypt, and that it would stand side by side with the Bible as a new volume of scripture. (Ezek. 37.)

Where is that book? It is one of the signs of the times.

Not only did the prophets predict its appearance, but Isaiah set a limit on the time of its publication. That time limit was related to the period when fertility would return to Palestine. Isaiah said that the book would come forth first, and then added that in "a very little while . . . Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest." (Isa. 29:17.)

The time limit has expired. This new volume of scripture must have come forth before now or Isaiah was not a true prophet, for Palestine is fruitful again.

Where is that book?

Let us consider still another sign: The Apostle Peter taught that before the second coming of Christ there will be a restoration of all things religious, whatsoever "... God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21) A new revelation of God was promised for the latter days—restoring the complete gospel to mankind.

The scripture teaches that this restoration would be accompanied by heavenly manifestations, including the ministry of angels. The prophet said that one of these angels must fly from the heavens in the latter days bringing back to earth the everlasting gospel to [page 62] be preached anew to every nation, tongue, and people.

His coming is related to the new book of scripture mentioned by both Isaiah and Ezekiel. Has this angel come? Is the book available?

As part of this restoration the prophet also said that Elijah of old must come again to earth shortly before the great and dreadful day of the Lord in another modern revelation of heavenly power. Has Elijah come in this modern assignment? What was the purpose of his coming?

Do we believe the prophets?

Is the Bible true?

If Elijah has come, to whom did he come, and where?

Who saw him?

Who talked with him, and when?

His modern appearance is given as one of the signs of the near approach of the Lord.

The Prophet Daniel also knew of these events. He predicted that in the latter days God would establish his kingdom once more upon the earth this time never to be destroyed nor given to another people.

Has that prophecy been fulfilled?

Has there been a new and modern establishment of God's kingdom on earth?

If so, is it related to the restoration of all things formerly revealed through the ancient prophets, as indicated by the Apostle Peter?

How could it be otherwise?

Preparation for His Coming

These inspired men spoke of the same thing: God's advance preparation for the second coming of Christ.
Where is that divinely established kingdom of modern times?

Isaiah even tells us where to look for it. He said that in the latter days God would establish his kingdom in the tops of the mountains, and that a temple would be built there in a high place, exalted above the hills, and that people from all nations would flow to it.

Where in a high mountain area has God thus erected his temple as he built his latter-day kingdom?

Look for it. It is one of the signs of the times.

Will we who live today be willing to accept these signs as we see them, or will we reject them in a spiritual and temporal tragedy like that of nearly two thousand years ago?

Will the marvels of our so-called enlightened age blind us to the events foretold in prophecy or convince us that they are unreal or that they are but myths and superstitions as some already say?

Will mankind once again deny their Lord?

We Latter-day Saints testify that these important signs, telling of the near approach of the second coming of Christ, have taken place and may be examined by any interested person.

The physical restoration of Palestine is a fact that no one can deny. It is part of our current history.

The book destined to precede renewed fertility in the Holy Land is also a reality. It is now in publication. It is the Book of Mormon, the sacred scripture of ancient America. It has taken its place by the side of the Bible as Ezekiel said it would. Let no one ridicule it nor ask if any good can come out of Nazareth. The book is true, and it is here for all to read.

Elijah has made his second appearance, and the results of his work may be seen and examined on every hand. The scripture says that the purpose of his mission was to turn the hearts of the present-day generation to their forefathers. This has been done through a worldwide interest in ancestry on a scale never before known.

Today there are many genealogical libraries and associations in different parts of the world, and literally millions of people of various religious denominations are tracing their ancestry, many of them not knowing why. Each one of them is direct evidence of the present-day ministry of Elijah.

Daniel's prophecy also has been fulfilled.

The Lord's kingdom has been established in the midst of the greatest mountain chain on earth, with headquarters nearly a mile above sea level, here in Salt Lake City.

The temple foreseen in scripture has now been built and is in daily use.

The kingdom of God has been re-established on the earth.

As Peter predicted, the time of the restoration of all things revealed by ancient prophets has now come.

The Church of Jesus Christ has been restored with its full organization headed by prophets and apostles who, as Paul explained, form the foundation of the Church, with Christ himself as the chief cornerstone.

Acceptance of these vivid signs of the times can lead mankind back to God in this day of widespread unbelief. Ignoring them may bring a tragedy like that of two thousand years ago.

It is true that we are living in a marvelous age of intellectual and scientific development. But this, too, is one of the signs of the times and supports, rather than obscures, the prophecies of which we have spoken.

Let us not misunderstand our situation. Let us not suppose that our own wisdom is so great that we can ignore the handiwork of God.

As truly as that we are in a space age, as truly as that we can fire missiles into orbit, just that truly will the events spoken of in the scriptures come to pass.

The greatest miracle of the present day is not that we can send a spacecraft to photograph the planet Mars.

The greatest miracle is that God has spoken in our time and has appeared in person to modern man, to be seen, and heard, and understood. He has restored his gospel in its fullest detail. This he has done in preparation for the glorious second coming of our Lord and Savior Jesus Christ, in whose holy name we give this as our solemn testimony. Amen.
The fourth session of the Conference convened Saturday afternoon, October 2, at 2:00 p.m. President Nathan Eldon Tanner conducted the services.

The music for this session was furnished by the Brigham Young University Combined Choirs, Kurt Weinzinger Conductor; Alexander Schreiner, Organist

President Tanner made the following introductory remarks:

President N. Eldon Tanner:

President David O. McKay will not be with us this afternoon. The doctor felt that he should rest if he was going to be at our Priesthood meeting this evening, which he is planning to attend. He again sends his love and blessings and wants you to know that he is with us in spirit, and he is presiding over this session of the conference, and has asked that I conduct this session.

These services are being broadcast to the Assembly Hall, and those standing in the doorways may possibly find seats there if they wish.

This session of the Conference will be broadcast as a public service over television and radio stations throughout the West. The names of the stations were announced prior to the beginning of the meeting. We deeply appreciate the service that is being rendered by these stations.

Both of the sessions today will be rebroadcast over KSL radio Sunday morning starting at 1 a.m. and will be heard in many parts of the United States and the world, including Canada, Mexico, Alaska, and the islands of the Pacific. This morning's session in addition to being broadcast direct by video tape for release over many television stations, tomorrow morning Sunday to the eastern and central part of the United States, and is on its way now to Hawaii where it will be televised there.

This morning's session will reach a vast audience of listeners, both in the United States and abroad.

We are pleased to note the attendance of special guests here again this afternoon, prominent State and city officials, leaders in educational circles and others. We are also pleased to welcome our stake, ward and temple authorities and general auxiliary officers of the Church, and a cordial welcome is extended to the vast unseen audience and to you who are assembled here this afternoon.

The singing at this afternoon's session will be furnished by the Brigham Young University Combined Choirs, conducted by Brother Kurt Weinzinger, with Brother Alexander Schreiner at the organ. We are exceedingly pleased to have these young men and women with us this afternoon and extend a hearty welcome to all of you. We are proud of you and proud of the University from which they come.

We shall begin these services by the Combined Choirs singing, "Send Forth Thy Spirit," conducted, as I said, by Brother Kurt Weinzinger.

The invocation will be offered by Elder Milo J. Bosshardt, president of the North Sevier Stake.

The Combined Choirs sang, "Send Forth Thy Spirit."

Elder Milo J. Bosshardt, President of the North Sevier Stake, offered the invocation.

President N. Eldon Tanner:

The invocation was just offered by President Milo J. Bosshardt of the North Sevier Stake.

The Brigham Young University combined choirs will now sing, "I Stand All Amazed," following which Elder Spencer W. Kimball of the Council of the Twelve will be our first speaker this afternoon.

He will be followed by Bishop Victor L. Brown.

The Brigham Young University Combined Choirs sang, "I Stand All Amazed."

Elder Spencer W. Kimball
ELDER SPENCER W. KIMBALL the Council of the Twelve Apostles

My brothers and sisters: I desire today to emphasize our responsibility to the children of Father Lehi. In preface may I present this human drama composed of several acts and a number of scenes.

Actors and Setting

The time: yesterday, today, and tomorrow. The place: the world. The performers: flesh and blood and spirit people, awakening from the centuries' long sleep of their ancestors.

There he is running like the wind, barefoot, hatless, long hair in flight, in worn overalls and ragged shirt, his face brown, not only by the Arizona sun and wind, but from his parents, themselves brown-skinned. Barry and his little brother and sisters are a lively group, playing around the rock, pole, and dirt hogan. As we approach they scamper to cover in the hogan. Timidly in the doorway he peeks out as we approach. The Begays, sitting on the dirt floor, are eating their meal.

There is a leg of mutton. There is fry bread. There are no spoons nor forks. There is no milk; they have no cow. There is no salad, they have no garden. Their fare is scant.

Barry is seven. His little brother has no clothes on his little brown body. The little sisters have long, full skirts like their mother's, some silver coins sewed to their blouses.

The mother wears a worn purple velveteen skirt, reaching nearly to her ankles and a waist of greenish hue. Out here styles change slowly if at all. Her shoes are high-laced ones, her hair in a bob at the back tied with white wool yam. The father is thin and tall. He wears his curled-up hat even while he eats. They are not demonstrative, but it is evident that pride and affection are in these humble quarters.
A few days pass. It is bright and summery. Barry Begay is herding the few sheep. There is little fat on their bones, for this pasture is overgrazed and is dry and dusty. The scraggly dog also shows malnutrition. But as he barks and bites hind legs, the woolly animals heed direction. The little boy has a man’s responsibility, for there are coyotes and other predatory animals also starving in this barren valley, and the sheep are precious. The lamb furnishes meat for the table the pelt covers the cold ground in their hogan, being at once rug, chair, bed, cover. The fleece is sold at the trading post or saved to cord and spin and weave into rugs to exchange for flour and cloth and food.

Under the shade of the lone cedar tree, Mother Begay, an expert in her field, sits on the ground and laboriously works into an intricate design the yams she has dyed in brilliant colors.

Two years have passed. Nine-year old Barry may now go to the new government school only three miles away. How they want education for their children! Little Susie can now [page 66] herd the sheep and drive away the predatory thieves. John Begay hitches up the hungry-looking horses to the light spring wagon; and they all drive to the school near the trading post the mother and the children sitting on the floor, the father driving. For Barry it will be a long walk, and at times the wind will be merciless, the sun will beat down like a blowtorch, and the snow will be wet and freezing; but loving parents, ambitions to give their children what they never had, and a starry-eyed little boy are determined to make the effort.

Begays Are Baptized

A year has passed eventfully. It is a summer day, and the wind in whirling cones picks up trash and tumbleweeds and dances across the valley. Two fair and well-groomed young men are walking toward the hogan. Father Begay is fixing his wagon, and Mother Begay sits under the gnarled, weathered cedar, weaving her blanket.

"Yateeh," they say in greeting as they wipe the sweat from their brows and introduce themselves as missionaries for The Church of Jesus Christ of Latterday Saints. The Begays have heard about the elders whom they called gamalli. They become interested as they listen. From the briefcase comes a little black book, and in spite of the Navajo-English language barrier, John and Mary Begay seemed to understand that the book was a history of their "old people" back for ages. It seemed that the spirit which accompanied the strange mixture of words and signs was like a "familiar spirit." Curiosity, genuine interest and the pleasing personalities of the teenage missionaries brought about many hours of learning, and then one day it happened. The Begay family members were baptized in the little pond some distance away, and when they had returned to the hogan, the young men laid their hands on their heads and conferred upon each the Holy Ghost. The Begays were members of the far-away Salt Lake City church, in which they now had confidence and a warm feeling of belonging. The missionaries returned frequently and taught them. Sundays, the family drove the wagon to the little branch many miles away to meet with the other Indians who were also joining the Church.

Indian Seminary

Time moves on. The Mormon elders have moved a trailer house near the school, and Barry attends the seminary they are teaching. It is crowded, but the elders tell the little red men stories of their forebears and teach them honesty and kindness and goodness and of the big, wide world "out there" where Indian children may have all that non-Indian children have. The little Indians have found real friends in the young elders as they learn English, ethics, and doctrine not taught in the secular school.

Placement Program

Barry is ten years old now, husky, laughing, running, and joking. He is summer-herding the sheep. The missionaries have announced a fantastic program. Barry may go to faraway Utah and live in a good home, attend a superior school, and be given advantages not afforded on the reservation. "Unthinkable," his parents feel at first, to send their little boy so far away for so long a time, but the Littlehorse family had spent one season in the beet fields up there and glowingly told of that promised land of prosperity and opportunity. Convinced it was for Barry's good, they agreed.

When the time came, all the family went in the wagon to the point of assembly, a day's journey away, and, with few tears but pounding hearts placed their loved boy on the big bus with about thirty other little Indian boys and girls. They stoically stood like statues until the bus disappeared over the distant horizon. The hogan was a little empty without Barry, but opportunity would come to him. The chaperones on the bus were pleasant and tender, the bus driver was kindly and their faith in their new Mormon brothers and sisters sustained them.

A few days later the Begays relived at the trading post a fat letter from the Smiths, the foster family here Barry had become a loved member, telling the intriguing story of how the bus had been met by interested case workers, former missionaries who fed the Indian people, how he had been shingled by a kindly volunteer barber, bathed and shampooed by other friendly volunteer men, and then had been examined by dentists and doctors and concerned nurses, all of whom freely gave their time without compensation. The letter told then of a loving family driving to their comfortable home far away--how he had immediately found real companionship in a white brother his own age. The letter told of Barry's timidity and silence at first and then his blossoming out when he felt the warmth in his new home and family. And there was a picture of Barry. He is in new overalls and shirt and seemed happy.

Family Life

Barry has been home for two summers and eagerly returned to Utah each August. The Begay family themselves are on the big bus headed northward. They locate the Smith family home, and what a joy to these good parents as they find Barry sharing a pleasant room with Sammy. They visit the school, and Barry and Sammi come meet them--white and brown, arms about each other. What an exultant moment! Embraces, tears, affection, pride. Barry is clean and neat, his eyes sparkling. It is evident he is well accepted here. The teacher comes to meet them, and there is warmth and friendliness.

The Begays attend the Sunday services with the foster family. They are little fearful of all these sophisticated folks but are soon at ease, and many me to greet them. In the Sunday school there are two or three hundred people, all Mormons like themselves. Two young people give extemporaneous talks, one a little white girl and the other their own Barry. He stands up speaks up in good English, and their pride knows no bounds. The Sacrament is administered, and, with nine other boys about the same size, Barry, a deacon, carries the plate with the broken bread, then the tray with the little paper cups of water blessed by two larger boys, one of them also an Indian.

What a new world the Begays have now entered! What a world of opportunity for their firstborn. They will try to get their little girls also in the program. They return home at peace, knowing their son is in good hands.

Service In the Church

The summers are delightful for Barry. He is back with the sheep--back in the hogan, where there are now beds and a table and chairs. He is helping the Begay family to get into the regular habit of family prayers on their knees, which was so foreign to them, but they are learning the "Lord's way." They are speaking better English now that Barry teaches them. This carefree summer is a happy one for all the family. Out in the wind and the weather, he runs and yells and plays. On Sundays the Begays drive to the distant branch, and Barry helps with the Sacrament and speaks in the meeting, telling about his experiences in the northern land.

The summer is over, and Barry is as eager to go as he was to return home. Again the family is at the gathering point, and three instead of one climb out of the Begay wagon and board the big bus for the north. The two sisters have mixed feelings of awe and wonder and fear and eagerness. With near empty arms and hearts, the Begay parents return with their smaller ones to the hogan. Their personal sacrifices for their children are calculated ones.

Arriving in Utah, there are happy renewals of friendships. His white brother is overjoyed at the reunion. Barry is now a teacher in the priesthood, and, with a white adult
Tribal Leadership

At home this summer, he finds his parents have been prospering. Their faithful lives have brought them a degree of prosperity. No money do they spend on tobacco or liquor. All goes into their progressive living. Barry is surprised to find this time a two-room, frame house out in front of the hogan. There are curtains at the windows and rugs on the lumber floors and a cupboard with dishes and pots and pans. The gospel and the church associations are working miracles with the Begay family. When on Sunday he is called on to speak by the Indian president of the branch, he stands tall and straight and there is firmness in his voice as he says: "I am proud I am a Mormon. I am grateful for all the kindness of the people of the Church. I am proud I am an Indian. I am proud of my people. I intend to train to serve them, I shall attend Brigham Young University, and then I desire to fulfill a mission for the Church."

Missionaries, Red and White

Another year is history. Two young nineteen-year-olds, one red and one white, are driving a car on the Indian reservation. They approach a cluster of hogans and spend the day among the families. The white companion sits quietly, adding a thought now and then but the Indian elder—for he now holds the highest priesthood known to man—can speak two languages fluently. He knows these people's thinking processes, their idioms and expressions their reactions. He is educated and inspires confidence. Coffee is thrown away, and milk substituted. No more liquor for these good people—that money will go into fixing up the home. A baptismal service is being conducted at the river, and twenty men, women, and children are brought into the fold of Christ's Church. The two missionaries take turns in baptizing and confirming. A little branch is soon organized; and Elder Begay is its first president, soon to be replaced by the older Indian converts as they are trained.

Teaching Navajo

Two years have flown by as by magic. Elder Begay says farewell to his fellow missionaries, stops a few days at the Begay home to ruffle his hair, put on his old overalls, run with the dog tend the sheep, and to tell his loved folks more about the glorious message he has learned—and of the beautiful, talented Indian girl he met at the university, and of her concurrent mission in the Northern Indian Mission. And of his growing romantic interest in her. As he returns to college the wise and generous tribe gives him a scholarship, making his further education a certainty. There is pride and heartache, loneliness and joy as the Begays wave at the northbound bus heading for Provo [Utah].

At the Temple

Time flies on wings of lightning. We are now in a beautiful temple dedicated in "holiness to the Lord." The room is large, modest, exquisite. The tan rug keeps a sacred quietness. In the center is the altar tastefully upholstered. Many people are here in white, for they, with Barry and the returned lady missionary Gladys also have previously secured their holy endowments in the temple. The many witnesses are both Indian and non-Indian.

Four parents are here, exultant: the foster parents, the Smiths, so kind and gracious and generous, and there, miracle of miracles, are John and Mary Begay. The years and the associations have made some changes. They are older now. His long bobbed hair of years ago is short. He has been wearing a suit; his shoes have been shined and his clothes pressed. There he sits, tall and dark and handsome in his white temple clothes—robes appearing to be even whiter in contrast with his ruddy, happy, smiling face. And there sits Mary. Though she still loves her beads and turquoise, her silver and her velveteen, she now modernizes and styles her hair and dresses. And there she sits smiling, wondering, expectant, and happy beyond expression. Today she is to be sealed for all eternity to this stalwart husband with whom she has shared joy and pain, hardship and privilege and weather, and she will be his loved wife for endless ages. How glad she was that the Mormon elders found her long ago weaving under that gnarled cedar! These new gospel truths are even more beautiful now.

And here we are in the house of the Lord, and with the eternal priceless keys of the priesthood. I am performing these holy ordinances. What a beautiful couple they are as tall, stalwart, intelligent Barry and his bright-eyed sweetheart Gladys stand admiring each other, then kneel and are sealed for all eternity! She wipes a tear, and his eyes are glistening. These and the tears from others around the room are not white tears or red tears for tears are colorless, but impressive tears as they roll down both brown faces and white.

And now John and Mary come to the altar. Ah! What joy! What satisfaction! What accomplishment! A long looked for and awaited privilege is finally here. They kneel at the altar. The faces, which were near expressionless that first time we saw them, are now beaming. There is a new light in those eyes. In their white temple clothing, they look heavenly. And through the impressive priesthood ceremony, Mary becomes the wife of John for all eternity. These tears are quiet, happy tears. There are, you know, tears of ecstasy and joy, and these were of that holy kind.

Degrees

The today is gone, tomorrow dawns. More years pass on. We are on the university campus. The organ is playing a staccato march. A long double line of people in gowns, some adorned with bright colors and all [page 70] with tasseled caps, march from the gathering field to the auditorium. The main body of the house is occupied by the graduates, the sidewalks by relatives and friends. I peer about for certain faces. Ah yes, they are there on the sixth row, and the Begay parents are beaming. By them is Gladys with two little ones by her side and a baby in her arms. The marching lines are punctuated with darker faces. Yes, there is an Indian graduate, and there, and there, and there. How rewarding! And there is Barry. How handsome he is, and poised! Our pride is boundless. And now the president of the university is awarding the doctor's degrees. When the name "Barry Begay" is spoken, my heart jumps. Barry Begay with a doctor's degree! Our Barry Begay with a PhD! Our Barry Begay! All our efforts, our disappointments, our worries, our battles with contending forces, all our waiting and striving and praying! Our dreams are coming true! John, Mary, and Gladys modestly wait their turn to express pride and affection to their Dr. Barry Begay.

Tribal Leadership
The scene changes to the Hole in the Rock at the Red Haystacks Cliffs at Window Rock. Several years have passed. We enter the little "Pentagon" in little "Washington," and at his desk in a most vital position is tribal councilman Barry Begay, tall and handsome and wielding a powerful influence among his people. Because of him and his fellow workers, the Indians now ride in better cars on safer highways to better homes. There are lights and water and telephones and radio and TV. Their sick and afflicted are treated in modern, well-equipped hospitals, and Indian nurses attend the patients for whom Indian doctors prescribe and on whom they operate. Tribal funds derived from gas, oil, coal, and timber guarantee every Indian child schooling through college. The former powwows are now fairs—dignified, colorful, impressive, national attractions. The Indians are experts on the farm, on the grazing lands, in the silversmith shop. Indian teachers train the little ones; Indian lawyers look after legal matters. Trained Indians are prominent in office, industry, business government, and on college faculties. There are Indian governors, senators, and impressive and influential laymen.

Church Leadership

The scene changes and years pass. It is the Sabbath, and stake conference is in session. The great congregation is mostly Indian. The one-hundred voice choir is a dark-skinned folk though they are now much lighter. They have long been delightful. It is 10 am. General Authorities from Salt Lake City are on the stand. The high council and the bishops, largely Indian, sit on the stand of the newly completed stake and ward building. Here is dignity and impressiveness. Three thousand eyes and an equal number of ears are focused on the impressive man who rises to the pulpit and opens the stake conference. It is President Barry Begay, former bishop, called Doctor Begay at the little "Pentagon," who preaches such a profound sermon to his people. His children are all being well trained. His son Barry, Jr., is on a mission in Bolivia.

It is President Begay, Doctor Begay, Brother Begay, Elder Begay who administers to the sick in the hospital preaches funeral sermons, assists people with their marital, moral, financial problems. It is our Barry Begay, a little boy who is now a big man.

Finale

Barry Begay is typical. There are thousands of Barrys. They are of many tribes from New York to San Diego and from Alaska to Florida, and from the isles of the sea. They are of numerous tribes and of many languages and dialects. They are coming from Cardston and Bemidji, from Blackfoot and Hopi-land, from South America and Mexico. They are coming to training in schools and church, growing in wisdom and coming into their own, learning the best of the white man's culture and retaining the best of their own.

The Lord chose to call them Lamanites. They are fulfilling prophecies. They are a chosen people with rich blood in their veins. They are casting off the fetters of superstition, fear, ignorance, and prejudice and are clothing themselves with knowledge, good works, and righteousness. And this Church is elated to have an important part in bringing about this transformation. The prophet echoed the promise of the Father of us all when he wrote:

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost, and if they endure unto the end they shall be lifted up at the last day, . . . how beautiful upon the mountains shall they be." (1 Nephi 13:37.)

Yesterday they were deprived, weakening, vanishing; today thousands are benefiting in the Indian seminaries, in regular seminaries and institutes as they become involved in the placement program and church work within the stakes and missions. Numerous are receiving secular as well as spiritual training in Mexico, South America, and Hawaii and the isles of the sea. Many are now in college and large numbers in full-time mission service. Tens of thousands are now eligible for superior training and service through church organizations all in the Americas and in the Pacific. Lamanite-Nephi leaders are now standing forth to direct and inspire their people. The day of the Lamanite is come, and tomorrow will be even better.

From the Streets

May I conclude with this experience of my friend and brother, Boyd K. Packer, as he returned from Peru. It was in a branch sacrament meeting. The chapel was filled, the opening exercises finished, and the sacrament in preparation. A little Lamanite ragamuffin entered from the street. His two shirts would scarcely make one, so ragged they were and torn and worn. It was unlikely that those shirts ever had been on that little body since they were donned. Calloused and chapped were the little feet which brought him in the open door, up the aisle, and to the sacrament table. There was dark and dirty testimony of deprivation, want, unsatisfied hungers—spiritual as well as physical. Almost unobserved he shyly came to the sacrament table and with a seeming spiritual hunger, leaned against the table and lovingly rubbed his unwashed face against the cool, smooth, white linen.

A woman on a front seat, seemingly outraged by the intrusion, caught his eye and with motion and frown sent the little ragamuffin scampering down the aisle out into this world, the street.

A little later, seemingly compelled by some inner urge, he overcame his timidity and came stealthily, cautiously down the aisle again, fearful, ready to escape if necessary, but impelled as though directed by inaudible voices with "a familiar spirit" and as though memories long faded were reviving, as though some intangible force were crowding him on to seek something for which he yearned but could not identify.

Safe Harbor

From his seat on the stand, Elder Packer caught his eye, beckoned to him, and stretched out big, welcoming arms. A moment's hesitation and the little ragamuffin was nestled comfortably on his lap, in his arms, the tousled head against a great warm heart—sympathetic to waifs, and especially to little Lamanite ones. It seemed the little one had found a safe harbor from a stormy sea, so contented he was. The cruel, bewildering, frustrating world was outside. Peace, security, acceptance enveloped him.

Later Elder Packer sat in my office, and, in tender terms and with a subdued voice, rehearsed this incident to me. As he sat forward on his chair his eyes glistening, a noticeable emotion in his voice, he said, "As this little one relaxed in my arms, it seemed it was not a single little Lamanite I held. It was a nation, indeed a multitude of many tribes and of many languages and dialects. They are coming from Cardston and Bemidji, from Blackfoot and Hopi-land, from South America and Mexico. They are coming to training in schools and church, growing in wisdom and coming into their own, learning the best of the white man's culture and retaining the best of their own.

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"I am the light and the life of the world. I am Alpha and Omega, the beginning and the end.' " (3 Nephi 9:15, 18.)

This day of the Lamanite brings opportunity. Millions farm the steep hillsides of Andean ranges and market their produce with llamas and horses and burros. They must have the emancipating gospel. Millions serve in menial labor, eke out bare subsistence from soil and toil. They must hear the compelling truths of the gospel. Millions are tied to reservations, deprived, untrained, and less than they could be. They must have the enlightening gospel. It will break their fetters, stir their ambition, increase their vision and open new worlds of opportunity to them. Their captivity will be at an end—captivity from misconceptions, illiteracy, superstition, fear. "The clouds of error disappear before the rays of truth divine." (Parley P. Pratt, Hymns 269.)
If we, as parents, will teach our children to have a sense of responsibility, a willingness to answer for their actions, we will be a blessing to them, and they in turn will be a blessing to us. Too many people today are passing the buck, not willing to own up to their own responsibility. This then is the challenge! What a great one it is--not only to be willing to answer for our own actions but to teach our children that they must be willing and have the courage to face up to the consequences of their own actions?

In the first case, the parents apparently felt the educational institution had the responsibility to discipline the students, and this is as it should be. But more important is the question: What responsibilities had the parents in rearing their children, in teaching them proper standards, infusing them with a sense of self-discipline, inspiring them to have the courage to face up to the consequences of their own actions?

Responsibility of Children

If the parents had accepted their responsibility, the school's problem would have been infinitely easier. All too often parents look to others to carry out responsibilities that rightfully belong to the parents. They sometimes even use worthwhile activities such as church or civic work as the excuse to absolve themselves of some of their responsibilities in the home. Too many parents blame others for the problems their children experience when in reality the basic responsibility is on their own doorstep. Until we, as parents, accept the full responsibility for training our children to be honest, to be moral, to exercise self-discipline, to have integrity and other basic virtues we cannot say we have shouldered our full responsibility.

The other evening at our dinner table, one of the children wanted to leave to participate in another activity. He hadn't quite finished his salad. I told him that as soon as he finished the salad, he could be excused. My attention was diverted for a moment or two, and off he went. When I called to him, he assured me he had finished his salad. As I helped to clear the dishes, I removed the cover from the disposal, and there before my eyes were the two pieces of tomato that were supposed to have been eaten. A discussion followed. He knows I haven't forgotten the incident, but I think he has forgotten that he still needs to establish the punishment.

Responsibility for correction

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In the second case, we see an indulgent father at his very worst, trying to shield his son from facing up to the consequences of an unlawful and heinous crime, excusing him by saying, "Boys will be boys."

No matter what the father's motivation, by failing to teach his son that he must answer for his actions, he is doing him a terrible disservice. What will the son's next offense be? And will the father try to place the blame on someone else when his excuse, "Boys will be boys," becomes meaningless? Unless this father teaches his son that he, the son, must answer for his actions no matter what the consequences, he will fail as a father.

Finally, the third case. It would be so easy to shrug off this incident as just one of those childish occurrences. There were just two old pieces of tomato involved. For some reason I couldn't see it that way. To me, if this wonderful boy, whom I love very dearly, is not taught that he cannot be just partly honest, that he is either an honest person or he is not, if he is not taught that on small things he must face up to the consequences and answer for his actions, how can he possibly know later in life that he must answer for his actions when more serious things are involved?

Responsibility of Children

This is the challenge! What a great one it is--not only to be willing to answer for our own actions but to teach our children that they must be willing and have the courage to answer for their actions. Many of the evils that beset the world today can be traced to this weakness.

To many people today are passing the buck, not willing to own up to their own responsibility. If we, as parents, will teach our children to have a sense of responsibility, a willingness to answer for their actions, we will be a blessing to them, and they in turn will be a blessing to us.
I am grateful for my responsibilities as a parent. I am grateful for my responsibilities in the Church. I know it is true. I know without a shadow of a doubt that God lives, that Jesus Christ gave his life that we might live. I know that God has a mouthpiece on earth today in the person of David O. McKay.

I humbly pray, my brothers and sisters, that all parents will sense their responsibility toward their children and that they will carry that responsibility in a pleasing and acceptable manner to our Heavenly Father, in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

Elder Victor L. Brown of the Presiding Bishopric has just spoken to us.

Elder ElRay L. Christiansen, Assistant to the Twelve, will now speak to us.

Elder ELRAY L. CHRISTIANSEN to the Council of the Twelve Apostles

My brethren and sisters: With all my heart I wish to express appreciation to this wonderful chorus of students from the Brigham Young University for having sung those two highly appropriate numbers. It is as if they had expressed the prayer that I have had in my heart, "Shed forth thy Spirit, O Lord," and then that very humbling hymn which they sang so beautifully, "I stand all amazed at the love Jesus offers me."

In what I shall say, I have in mind particularly you who have yet to act upon two momentous questions: Whom shall I marry? Where shall I marry?

There are many ways of doing things; but surely, in anything we do, there’s no better way than the right way. And the Lord’s way is always the right way. And fortunately, he has made his way very plain. Seldom is our problem one of knowing what is right, but rather in having the wisdom and the will to do what is right.

Far-reaching Consequences of Marriage

In my opinion, the most consequential event in your life takes place when you are united as husband and wife. It is bound to have a far-reaching effect upon your future. Like the ripples caused by a pebble cast upon a placid pool, the decision you make in regard to where, with whom and by whom your marriage ordinance is administered will affect not only you, but the lives of many others especially your children. In fact, it will likely affect generations to come.

In a matter of such vast importance, it is imperative that sober thought be given to your marriage long before it takes place. It is not merely for biological, social, or economic reasons that two people are united in matrimony. The purpose of marriage is far more sacred and more far-reaching than that.

We must realize, first of all, that marriage is a holy relationship designed by our Heavenly Father for the divine purpose of perfecting us and those who follow us. This is done in part by the husband and wife learning to love and respect each other as they should and in rearing children in the manner prescribed by the Lord.

Dearest Possessions

After all, a person’s dearest possessions are his loved ones—his companion and his family. In the hearts most of us there exists a deep spiritual affinity for our loved ones. It is natural to enjoy each other now and to look forward with assurance a grand reunion in the resurrection. True love is not earthbound. It is as eternal as our spirits, which never die. A continuing association in this life and in the next with those we love should be the great desire of every person. It is the ultimate! It is the greatest achievement in mortality!

It was President George Albert Smith who said this: “Fathers, I do not care how much property you have, what honor you may attain to—it is immaterial to me whether your names are written in the records of history because of your accomplishments. . . . The greatest blessings [you can ever acquire] are your boys [sons] and your girls [daughters].” (The Church News, February 22, 1947, p. 8; The Improvement Era, January 1945, p. 27.)

But such an eternal relationship with our loved ones does not come about automatically, as some have supposed. It must not only be planned for; it must be earned.

Do you realize that only when you have lived in harmony with all the laws and ordinances of the priesthood, which include those administered in holy temples, that you can expect to find yourself prepared to dwell in what I sometimes refer to as the “Kingdom of Families”?

Abide Celestial Law

In a revelation to the Prophet Joseph Smith, the Lord has said: “And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom.

And he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory.” (D&C 88:21-22.) And it is in that kingdom where husbands and wives will continue as such and where we may be surrounded by our loved ones, if we are willing to pay the price.

Our heritage of doctrine in this Church and of knowledge and of authority to act in the name of the Lord is tremendous. How fortunate it is that after its absence from the earth for hundreds of years the Lord has revealed anew the principle of the covenant of eternal marriage and has restored the divine authority to administer it. It is here. It is yours to embrace! With the knowledge that it is the Lord’s way and therefore the right way, no Latter-day Saint with a concordant spirit would deviate from it. Some may say, “Why not try a civil marriage first and if it works then later on go to the temple?” But surely the time to be married right is when you marry. Can we consign the Lord’s prescribed way to a secondary position? We cannot. When you consider the incomparable blessings and the promises that may be realized in a marriage that may be perpetuated through the eternities ahead of you as compared with a temporary association, your desire, your determination should be to take hold of and insure these blessings and promises.

If ever there was a time to be realistic and to act in the light of things as they are, if ever there was a time to “use your heads,” so to speak, it is when the thought of marriage first enters your mind, and from that point on to strive to become worthy and prepared to enter into that holy place and there receive the blessings that the Lord has awaiting for the faithful.

The necessity of this is emphasized in the words of President Joseph F. Smith who explained so clearly: “Unless a man and wife are married by the power of God and his authority, they become single again, they have no claim upon each other, after death; their contract is filled . . . and is therefore of no force in and after the resurrection . . .” (The Improvement Era, July 1902, p. 716.)

This means that those husbands and wives who do not accept this heaven-sent gift will come forth in the resurrection separately, with no claim upon each other and with no claim upon their children. Think of it! To pass by this would be to pass by the greatest of all gifts that God can offer us—the means to eternal happiness.
It is comforting to know that death need not long separate husbands and wives and that death will not separate them if the sealing received in the temple is approved by the Holy Spirit of promise, which is the Holy Ghost. Moreover, death does not deny parents from associating with their children if they are born in the covenant previously made by their parents in the holy temple or if they are sealed in holy temples as families, provided, of course, that all remain faithful to the end.

Such "... children are legal heirs," said Brigham Young, "to the Kingdom and to all its blessings and promises. ..." (Discourses of Brigham Young, 1946 ed., p. 195.)

When two souls have a true love for each other--a genuine, tender affection, not merely a physical attraction--when they are really united in spirit, having the same lofty ideals, the same beliefs, the same standards, trusting each other, confiding in each other when there is sincere recognition of honor, virtue, and devotion; when such people are joined together through the sealing power and the ordinances thereof, their marriage, if continued on such a basis, should give them assurance and comfort in the thought that even though death may part them, yet in the resurrection they shall come forth and live in the family relationship forever.

In all kindness may I remind you that this is your earthly life that you are living now--yours. You will live it but once! There will be no rerun. There will be no repeat performance. What you do now in this life determines where you will be in the life to come. It is your future, your destiny, that you are molding.

You made good in that pre-earth life, of which we have heard today. You must not now "fumble the ball" on the eighteen or twenty year line. When you do take a wrong course, you are undoing the work of your prior existence, for there you struggled for ages to reach mortality where you now are.

My beloved friends, young men and young women, God bless you to keep your lives clean and wholesome, that you may go to him in prayer and ask him to guide you in choosing your mates, and when chosen, that you may both live so that you may enter the house of the Lord in worthiness, for there is no better way than the right way; and the Lord's way is always the right way. A marriage begun the right way starts you on the course to happiness, to the sweetest joy known in this life and throughout the eternities.

To this I bear testimony and pray for all of us the blessings of the Lord to continue and to be increased according to our merits, in the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner:

Elder ElRay L. Christiansen, Assistant to the Twelve, has just spoken to us.

Brother Kurt Weinzinger will lead the congregation and choir in singing "Come, Come, Ye Saints."

After the singing, Bishop Robert L. Simpson of the Presiding Bishopric will speak to us.

Will you all stand please?

The Congregation joined with the Combined Choirs in singing the hymn "Come, Come, Ye Saints."

Bishop Robert L. Simpson of the Presiding Bishopric will now speak to us, and he will be followed by Elder Milton R. Hunter of the First Council of Seventy.

Robert L. Simpson

BISHOP ROBERT L. SIMPSON Counselor in the Presiding Bishopric

Twenty years ago during World War II, I walked near the Mediterranean Sea by a city known anciently as Caesarea Philippi. I was all alone. I had come there with the hope of recapturing some of the surrounding influence that gave background to one of the significant discussions of all time. I refer to that occasion when the Savior had asked his disciples: "Whom do men say that I the Son of man am?"

The Great Testimony

"And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets."

Then Christ became more direct, "... But whom say ye that I am?"

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God." (Matt. 16:13-16.)

"As never before, the strength, the power, the conviction of that testimony declared so many centuries before had become mine to cherish and harbor as an integral part of my own personal testimony.

Reawakened at Caesarea

What happened to me that beautiful morning in the coasts of Caesarea Philippi was not unique nor was it physical in any way. As Christ explained to Peter: "... flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Ibid., 16:17.) Peter was the recipient of personal revelation! And in like manner this same rock of revelation.

During this same conversation Peter's revelation was referred to as a rock--a rock firm and immovable. "... and upon this rock," the Savior declared, "I will build my church." (Ibid., 16:18.) He selected rock as the perfect symbol of uncompromised truth, the only possible foundation upon which to build his true Church--the rock of revelation.

This same rock of revelation is broad enough For all mankind to build upon. It beckons to all individuals who are willing to put on his yoke, for it is easy and the burden is light. The author of all truth has declared it so.

As a child of God man is never forsaken by him. War and contention among men whether it be an international conflict or a form of family disunity is not God's will. Man's unhappiness is of his own making--a direct result of nonconformity to the plan of life as contained in Heavenly Father's blueprint for happiness. Men never fail because of God's revealed word, but rather, in spite of it.
We Can Know as Peter Knew

So how can we know as Peter knew? How can a person achieve this reassuring, motivating certainty that God lives? Surely, if there were no doubts our course would be undeviating. Can it be that only a few are chosen to receive this most precious gift of personal assurance?

The purpose of all creation is, hopefully, that all men may qualify to return to His presence. Now, there are those who spend most of a lifetime debating with themselves. They ask: Is it worth it? or, How can I truly know that this or that is God's will?

As the Savior taught in the temple on one occasion, the Jews marvelled at his wisdom and knowledge. "How knoweth this man letters, having never learned?" they asked.

"Jesus answered them, and said, My doctrine is not mine, but his that sent me."

"If any man will do his will, he shall know of the doctrine, whether It be of God, or whether I speak of myself." (John 7:14-17.) The key phrase, of course, is, "If any man will do his will." The doing is of prime importance.

We are always touched when we hear a chorus of Primary children sing "I Am a Child of God." The last two lines of that inspired song read: "Teach me all that I must know, To live with Him some day." I understand that future printings will follow a wise suggestion made by Brother Kimball, that the word "know" be changed to "do." "Teach me all that I must do To live with Him some day." Only in the doing can we be assured of a confirmation by the spirit--yes, by good works we do become eligible for personal revelation.

May we now turn to another important key to this vital and sought-after knowledge of Deity. Two thousand years ago the great high priest Alma was travelling from city to city. He knew something about personal revelation and seemed most anxious to share it with those he attempted to teach as he declared:

"Behold, I testify unto you that I do know that these things whereof I have spoken are true. And how do ye suppose that I know of their surety?"

"Behold, I say unto you they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit, and this is the spirit of revelation which is in me." (Alma 5:45-46.)

Now, Alma points out here that he did something more than just carry on the work. He hastened his process of sure knowledge through fasting and prayer. "I have fasted and prayed many days that I might know these things of myself." These same principles will work for each of us today. Fasting has been practiced by men seeking spiritual strength from the very beginning of time. David the Psalmist tells how he humbled his soul with fasting. (2 Sam. 12:16 ff.)

And now speaking of prayer, if prayer were important for Alma, it is important for us, too. It is folly to think in terms of having this highly spiritual information made known to us by the Holy Spirit, without first parting the veil through prayer. It was this important step that led to this greatest of all dispensations, the Dispensation of the Fullness of Times. The young lad Joseph was touched by that invitation of Holy Writ, the promise given for all men alike: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (Jas. 1:5.)

To Gain Wisdom

When we want bus travel information, we go to the bus terminal; when we want financial assistance, we seek out a banker; so why not go directly to God for a confirming testimony of him and his work?

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

"Or what man is there of you, whom if his son ask bread, will he give him a stone?

"Or if he ask a fish, will he give him a serpent?

"If ye then . . . know how to give good gifts unto your children, how [page 79] much more shall your Father which is in heaven give good things to them that ask him?" (Matt. 7:7-11.)

There is no sweeter work than his work. There is no joy to compare with the blessed assurance of obedience to his laws and ordinances. But we only do his work and obey his law when we are convinced that it is most important. This is why we must remove with all haste those barriers that would prevent such assurance from a loving Heavenly Father who is so anxious that we receive. May we guard against the condition that Laman and Lemuel found themselves in. They refused to cooperate in God's work even after receiving unmistakable direction from an angel and the still small voice. Nephi records that they were "past feeling," that they "could not feel his words." (1 Nephi 17:45.) It is interesting to note that it was they, not God, who broke the bond. This seems to be the pattern, and our day is no exception.

The Testimony "Last of All"

I feel sorry for the man or woman who has become so negative that he is "past feeling" so far as the things of God are concerned. But we all rejoice as we see those who stand out in the crowd as a beacon on a hill, declaring with Alma that "... the knowledge which I have is of God" (Alma 36:26); those who reconfirm the testimony of Job, "For I know that my redeemer liveth, . . ." (Job 19:25); those who stand firm with Joseph Smith and Sidney Rigdon in their famous declaration, "And now, after all the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: that he lives!" (D&C 76:22. Italics added) and then those who can feel with Peter, "Thou art the Christ, the Son of the living God." (Matt. 16:16.)

The world needs assurance. The world needs some solid rock to replace shifting sand. The world needs men with conviction about things most important. The world needs the added strength of several thousand more clarion voices that teach only truth because they live by the truth.

To my mind the main strength of the world we live in is the strength of his true Church. And where is the main strength of his true Church? Not in the buildings on this block, nor is it found in any group of men who might be designated as leaders for a short season. In my opinion, the Church has its foundation in the heart, in the home, and in the testimony of every worthy member. The widow cannot pay her mite, nor is it possible for an unselfish scoutmaster or quorum leader or dedicated bishop to take time to help a boy except the kingdom of God on earth is strengthened and the world is made a little more secure on its foundations.

Indeed, the Savior of the world has declared if a foundation is built on the solid rock of revelation, be it an individual, a group, a nation, or the world, that "... the gates
shortly before his death, Jesus said to his apostles:

The Holy Ghost is the medium through which God operates in giving to men revelations, testimonies of the gospel, and all other spiritual gifts. Perhaps you recall that Channel of Spiritual Gifts

received from the heavens, not alone through my natural ability and I give God the glory and the praise.” (Discourses of Brigham Young, 1926 ed., p. 664.)

Young illustrates his personal conviction regarding this matter. To quote: “Men talk about what has been accomplished under my direction, and attribute it to my wisdom and his people obtained their knowledge directly from God, receiving it through their spiritual senses, and so a testimony can be termed spiritual knowledge. Those who Spiritual, Not Physical, Senses

with hidden treasures of knowledge. It guides them back to God. Paul, the ancient apostle, tells us from what source mortals get their testimonies. He wrote:

“Thus, Dr. Paxson,” I concluded, “an individual testimony of the gospel of Jesus Christ possessed by each Latter-day Saint was actually the dynamic force which Following the martyrdom of Joseph Smith, the members of the Church who migrated to Utah maintained that all the power and authority from God which had been brought by heavenly beings to Joseph had been bestowed upon his successor, Brigham Young. The Saints were positive that their pioneer leader was now God's holy anointed prophet, seer, and revelator. His word was accepted therefore, as the word and the will of the Lord. The Saints firmly believed that they with Brigham were building the kingdom of God under divine direction from heaven.

"The supreme reason Brigham Young and all the Saints migrated to Utah was that each of them had in his heart a burning testimony of the truthfulness of the restored gospel of Jesus Christ. Each one accepted without any mental reservation the reality of the existence of God the Father and Christ the Son and felt a close personal relationship to them. It was a positive fact to each Latter-day Saint that the Eternal Father and his Only Begotten Son had appeared to Joseph Smith in the Sacred Grove and also that other heavenly beings had appeared to the Prophet and given to him the priesthood through which he had organized the true Church of Jesus Christ. They firmly maintained that all the principles and ordinances of the gospel which had been on earth in former dispensations were revealed from heaven to the Prophet Joseph. Thus, Brigham Young and his followers maintained that Joseph had been God's mouthpiece here upon the earth—his holy prophet, seer, and revelator—just as literally as had any of the Old Testament prophets.

"Thus, Dr. Paxson,” I concluded, "an individual testimony of the gospel of Jesus Christ possessed by each Latter-day Saint was actually the dynamic force which caused Brigham Young and his followers to withstand mob violence and terrible persecutions in the East, to leave their homes and comforts of life, and to willingly suffer untold hardships, hunger, disease, and—for many of them—death and endure numerous other difficulties encountered in making more than a thousand miles' trek through the wilderness to their promised land. Their positive, dynamic testimonies caused thousands of people to follow Brigham Young's suggestions, obey his instructions and commands, and successfully make the desert . . . blossom as the rose.” (Isa. 35:1.)

Testimony of the Gospel

"My brethren and sisters, this power, known as testimony of the gospel, is one of the most dynamic forces in the world when it comes into a person's heart. It is that divine power which lights up men's souls and gives them deep feelings, indescribable inward peace, unbounded joy, and great understanding. Yes, it endows them even with hidden treasures of knowledge. It guides them back to God. Paul, the ancient apostle, tells us from what source mortals get their testimonies. He wrote:

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them. because they are spiritually discerned.” (1 Cor. 2:11,

Testimony of the Gospel

Spiritual, Not Physical, Senses

"Thus, Dr. Paxson,” I concluded, "an individual testimony of the gospel of Jesus Christ possessed by each Latter-day Saint was actually the dynamic force which caused Brigham Young and his followers to withstand mob violence and terrible persecutions in the East, to leave their homes and comforts of life, and to willingly suffer untold hardships, hunger, disease, and—for many of them—death and endure numerous other difficulties encountered in making more than a thousand miles' trek through the wilderness to their promised land. Their positive, dynamic testimonies caused thousands of people to follow Brigham Young's suggestions, obey his instructions and commands, and successfully make the desert . . . blossom as the rose.” (Isa. 35:1.)

Spiritual Gifts

"The Holy Ghost is the medium through which God operates in giving to men revelations, testimonies of the gospel, and all other spiritual gifts. Perhaps you recall that shortly before his death, Jesus said to his apostles:
"If ye love me, keep my commandments." (John 14:15, 16, 26.)

The Lord declared that "... the Comforter, the Holy Ghost, ... knoweth all things." (D&C 35:19.) His principal function is to bear witness, or testimony, to the hearts of righteous people. Throughout all ages the Holy Ghost has borne witness of "... the Eternal God, and the Messiah who is the Lamb of God..." (1 Nephi 12:18; D&C 20:27.)

It is a fact of [page 82] special significance that the Holy Ghost bears testimony to the hearts of men that Jesus is the Christ, the Savior of the world. Paul definitely declared that "... no man can say that Jesus is the Lord, but by the Holy Ghost." (1 Cor. 12:3.)

The Holy Ghost is the member of the Godhead through which both prophecy and revelation operate. For example, Peter wrote: "... prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:21.) John the Revelator declared that "... the testimony of Jesus is the spirit of prophecy." (Rev. 19:10.) In the words of the Prophet Joseph Smith, "No man can receive the Holy Ghost without receiving revelations. The Holy Ghost is a revelator." (Teachings of the Prophet Joseph Smith, p. 328.) The Lord has declared that "... the Holy Ghost ... manifesteth all things which are expedient unto the children of men." (D&C 18:18.) In fact, "... the Holy Ghost, even the Comforter, ... sheweth all things, and teacheth the peaceable things of the kingdom." (Ibid., 39:6; 8:2.)

It is a fact that the gift of the Holy Ghost is bestowed upon each baptized person when he is confirmed a member of the Church of Jesus Christ, but the Holy Ghost will not abide with that person if he is not righteous and pure in heart. A person who has a powerful testimony—even a dynamic, compelling testimony—can easily lose it. How? Through committing sins and not repenting. Then "... the heavens withdraw themselves—[and] the Spirit of the Lord is grieved; ..." (Ibid. 121:37.) "And he that repents not, from him shall be taken even the light which he has received- for my Spirit shall not always strive with man, saith the Lord of Hosts." (Ibid., 1:33.)

On the other hand, a testimony grows through a person's humility, willingness to submit to God's will, and continuous obedience. The more completely one conforms his life to the teachings of the Master, the greater will be his testimony and the manifestations of the gift of the Spirit. Jesus declared:

"And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, ..." (3 Nephi 9:20.)

The Savior has proclaimed what we might regard as a scientific pattern which must be followed if one attains a testimony and retains it. First, he must have a strong desire to gain a testimony. Second, he must study the holy scriptures prayerfully and with an open mind. You recall that the Master declared: "Search the scriptures: for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39; D&C 1:37.) Third, a person must render obedience to God's commandments. Jesus made this fact clear. He said: "My doctrine is not mine, but his that sent me." (John 7:16-17.) And fourth, he must pray to God the Father in the name of Jesus Christ and sincerely ask for a testimony. By doing these things a person receives a testimony that the restored gospel of Jesus Christ is true.

In order to gain a thorough understanding of what it means to have the Holy Ghost bear witness to one's heart, a person must have that experience. One who has done so knows that the power of the Holy Ghost may come to an individual in varying degrees. On most occasions it bears witness to one quite gently, but there may be a few occasions in one's life when that divine power enters his body with such overwhelming force that he feels as if it might consume his flesh, such as was experienced by the ancient apostles on the day of Pentecost and by Heber C. Kimball at his baptism and confirmation. Brother Kimball wrote: "... I received the Holy Ghost, as the disciples did in ancient days, [page 83] which was like consuming fire. ... it seemed as though my body would consume away." (Life of Heber C. Kimball, 1945 ed., p. 22.)

On these rare and marvelous occasions, one feels the power of the Holy Ghost enter his body as if it were a wave of electricity. While he is under that spiritual influence, he experiences an indescribable joy throughout his whole being. Yes, he feels a love for everybody and everything far surpassing his natural ability to feel love and joy on other occasions. An experience of this kind is more dynamic more powerful, and more awe-inspiring than any sensation that could be received through the physical senses. Such a dynamic experience leaves a lasting impression on the recipient that time does not dim and that he can never deny.

For example, if this powerful witness from the Holy Ghost comes to bear testimony of the divine nature and truthfulness of the Book of Mormon, the person who has had that witness borne to his heart will know beyond a shadow of doubt, just as surely as he knows that he is alive that the Book of Mormon is true—-that it is the word of God.

When Moroni was finishing the Nephite records preparatory to hiding them for future generations, he gave us the key to receiving a testimony. He wrote:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true, and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:4-5.)

This dynamic witness has come to me, as it has to thousands of other people who have followed Moroni's injunction. As a result of a gift from God through the power of the Holy Ghost, I know as positively as I know any other fact with which I am thoroughly acquainted that the Book of Mormon is true. It is a divine and sacred record of the history and religion of the ancient Americans. This knowledge is so thoroughly entrenched in my entire being that with all my heart, strength, and might I bear testimony to the divine authenticity of this holy book.

Members of the Church of Jesus Christ, let us build, sustain, and retain our testimonies by living "... by every word that proceedeth forth from the mouth of God." (D&C 84:44.) And then our names shall be "... written in the Lamb's book of life" (Rev. 21:27), and we shall be "... sealed by the Holy Spirit of promise ..." (D&C 132:26) to rise in the resurrection of the just to be crowned with glory, exaltation, and eternal life.

In the name of Jesus Christ. Amen.

President N. Eldon Tanner:

Elder LeGrand Richards of the Council of the Twelve will be our concluding speaker.

LeGrand Richards
My heart is full of gratitude to my Father in heaven for the privilege of attending this great conference with you, my brethren and sisters, and those who have attended the other sessions of the conference. And I have rejoiced in the testimonies and the messages of all of my brethren who have spoken prior to my talk, and particularlycommencing with that masterful address the keynote to the conference, delivered by President McKay yesterday morning. I think that was no less than a miracle. Those of us who have been [page 84] close to him and know the difficulty he has had for some time in expressing himself and have heard him here with the freedom that he had know that it could not have been other than the blessing of the Lord.

I am grateful to all of you good people for the experience I have had with so many of you as I have labored with you in the Church, as I have been in your stakes and in your missions. I sit here on the stand, and I have a happy feeling in my heart as I look along the rows and as I meet you and recall the experiences we have had together. It is a wonderful thing, and I thank God for your faith and your faithfulness. Just think of the power there is represented in this meeting today with all you wonderful leaders of the missions and the stakes and the wards, as you are gathered here in this great conference. And I thank you, as I know the brethren do, for your prayers for us of the General Authorities. And we pray for you and thank God for you and for your support.

The “Sea of Faith” Ebbs Away

As I tried to think what I might say at this conference, I thought of an article that I read a short time ago in one of the national magazines, written by the senior editor under the title “The Battle of the Bible.” That whole article was devoted to the failure of the churches to perform what the churches should do in the world today and I thought I would like to read you just three sentences from that article:

“You feel religious restlessness everywhere you go. The big denominations, long placid, are suddenly possessed by turmoil.” Then he adds: “Many Protestant leaders believe that the church will not survive as it is.” (T George Harris, Look, July 27 1965, p. 17.)

Now think of that! Then I thought of what Brother Benson, just having returned from Europe, told us in our meeting in the temple Wednesday that in that land only three percent of the people attend their churches. What a lack of faith!

Then I thought of the words of Paul of old when he said that perilous times should come: “This know also, that in the last days perilous times shall come.

“Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unholy. . . .” (2 Tim. 3:1-2.)

And then I asked myself, in the face of such declarations, What is the remedy? And I have come to think that there is only one remedy, and that is the voice of a living prophet. I thank God that we believe in a living prophet, that we have a living prophet to guide us in these latter days.

Need for the Voice of a Prophet

There are many thinking people in the world today in religious circles who believe that we need the voice of a prophet. I remember, when I was down in the South as a missionary there appeared an article in The Atlanta Constitution, the largest newspaper of the South, reporting a Methodist conference where Bishop Ainsworth discussed the conditions existing in the churches relative to the alarming conditions observed today and urged the churches and people of all faiths to engage in a crusade to save civilization from moral decadence and then the bishop added:

“Never in the nation's history was the arresting voice of a prophet of God more needed than it is today.” (November 27, 1936.)

Now, it is wonderful if people begin to realize the need of the arresting voice of a prophet of God. Another article appeared in the Beds and Herts Saturday Telegraph (Luton, England) a short time before that wherein the Reverend James A. Sutherland discussed the need of a prophet, and I would like to read you what he said:

“We all recognize that something has got to be done, for at the moment we are in a plight. Where our earthly leaders falter, our people drift and die. We cannot forget that when the blind set out to lead the blind, chances are that both will find themselves in a ditch. A dictator being out of the question, WHAT ABOUT A PROPHET?

“The Prophet never is self-appointed. It is well to keep that in mind. Nor is he chosen of his fellows. Always he is Heaven sent. Yet I am cheered at the thought that he has a knack of appearing at the right time. That being so, I incline to the belief that our Prophet must surely be getting ready for us. Let us not forget that; hope and pray as we will for his coming. Men have an old habit of greeting the true prophet with stones. We need not be surprised if an old-fashioned welcome awaits the Prophet of our day. No one can say when such a prophet will come but of our need of him, there is no question.” (November 18, 1930.)

Isn't it wonderful to think that spiritual leaders are beginning to recognize their failure, that they need the word of living prophets, like Amos of old said: “Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.” (Amos 3:7.)

Another article appeared in The Atlanta Journal while I was in the South, quoting Bishop Warren A. Candler of the Methodist Church. He discussed the decadent condition of the Christian world and said: “The whole world, especially our own country, needs a revival of genuine religion.”

After discussing that need, he said “We need the reappearance of prophets sent from God.” (August 9, 1936.)

I think that it is a wonderful thing that these men recognize that they don't have what it takes!

Another article appeared in the Alabama Christian Advocate while I was in the South, under the title “The Cry for Prophets,” and I would like to read you that:

“O timorous Church of Christ. Cease counting your gain and losses. The future, imperiled is calling With the voice of a million crosses! Calling for faithful Prophets and Seers, To rise up and prophesy-- To kindle a fading vision afresh, Lest a visionless people die. Our sins are many, our needs are sore; O, Prophet, show us the roll-- Take up the scales of God once more, And weigh the things of the soul. Point not alone to the Patriarchs For the leading we need today-- Scrolls of the Ancients we cherish, But the Prophets must lead the way. (Marshall Wingfield, August 6, 1936. Italics added.)

Another statement came from one of the leaders of the Methodist Church, Dr. John Lidgett, as follows:

“It is undoubtedly true that we need a revival of religion, but such a revival cannot be man-made. It must be God-given. We must pray for it, work for it but that alone will not make it possible. It must come from God.”

As already indicated, when a true prophet is sent, an old-time welcome will await him. This thought is also expressed in Giovanni Papinii's Life of Christ in these words:

“All the prophets who have ever spoken upon the earth were insulted by men, and men will insult those who are to come. We can recognize prophets by this, that smeared with mud and covered with shame, they pass among men, bright-faced, speaking out what is in their hearts. No mud can close the lips of those who must speak. Even if the obstinate prophet is killed, they cannot silence him. His voice multiplied by the echoes of his death will be heard in all languages and through all the centuries.” (1923 ed., p. 93.)
It is the mission and the privilege and the responsibility of the Latterday Saints to bear witness to all the world that the God of heaven has raised up a prophet in our day to usher in the restored gospel of His Son Jesus Christ and it is our responsibility to bear that message.

Reference has been made today to the words of Peter when he said:

"And he shall send Jesus Christ which before was preached unto you."

We have similar statements from people who have visited our Welfare Square here, where the Church has made preparation to take care of underprivileged and needy people.

Comments of Visitors at Welfare Square

The next one: "Have seen nothing equal to it as far as religion is concerned."

One said, "There is hope for the world with people like you."

Here are a few comments from a few of the visitors to our exhibition at the New York World's Fair, and this is just an inkling of the marvelous comments of people who have written in those books back there as visitors and made their comments:

One said, "There is hope for the world with people like you."

The next one: "More of this, no doubt shall save our world." (They begin to realize the power there is in this Church.)

The next one: "Have seen nothing equal to it as far as religion is concerned."

Comments of Visitors at Welfare Square

We have similar statements from people who have visited our Welfare Square here, where the Church has made preparation to take care of underprivileged and needy people. I read you a few of those statements:
The singing at this session has been furnished by the Brigham Young University Combined Choirs, with Kurt Weinzinger conducting, Alexander Schreiner at the organ. It is a pattern for our federal government to attempt to follow. This is the most wonderful thing I have ever seen, and I hope to come back again. This, to my way of thinking, is a real religion. We believe your church and its members are doing the great deeds that may someday achieve a true brotherhood of man.

We knew that, but we are grateful to know that other people are finding it out!

The Book of Mormon

Besides the great organization of the Church, we have the Book of Mormon to which Brother Milton R. Hunter has just referred, a tangible evidence—and that evidence is something that the world is beginning to recognize, even some of the ministers. No man would dare write a book of five-hundred pages and put in it such a promise as was read here by Brother Hunter, that when it comes if you would ask God, the Eternal Father, in the name of Christ, he would manifest the truth of it unto you by the power of the Holy Ghost.

A minister who visited our exhibit at the fair in New York wrote this: I am reading the Book of Mormon, and it is a revelation, and I believe it is the truth.

A minister wrote from the East some time ago, and he said that he had had a Book of Mormon in his library for years, and he had never read it. He said, “Recently I started reading it.” And in this letter he referred to Alma and Mosiah and King Benjamin and their wonderful teachings, and he said, “I am quoting from them in my sermons to my people.”

A minister in the gospel toured here [page 88] on this temple block some years ago, and then he wrote a letter back and said that he had been a minister of the gospel for thirty-seven years, that he had acquired a library that had cost him over $12,000 (and that was when money was money; it would cost him a lot more now!), and he said “But I have in my library a book that is worth more than all the other books because it is the word of God.” And he mentions it as the Book of Mormon.

Some of you have heard President Nicholas G. Smith, when he was president of the California Mission, tell us from this pulpit about how he was invited by the Dean of Religion at the University of Southern California in Los Angeles to let him take a copy of the Book of Mormon, and President Smith gave him one that had been marked by the elders. And then he invited Brother Smith and the missionaries to come and listen to his sermon and they did. He held up that Book of Mormon, he read verse after verse that had been marked by the elders and he said this:

I have here a volume of scripture which has been in our midst for a hundred years, and we have not known about it.

And then he read many passages which the elders had marked and said this: This is not a dead book; it lives. And then repeating, “Isn’t it beautiful?” And then he added, “Why can we not fellowship a people who believe in the beautiful things I have read to you today?”

Now brothers and sisters, people don’t need to be in the dark. If they are just willing to be open-minded and will investigate the truth that we have to offer, they cannot help but know that this is the work of God the Eternal Father.

Come, Listen to a Prophet’s Voice

In closing, I say to all of our friends who are not of us, of every church and every creed, in the words of our song:

“Come, listen to a prophet’s voice, And hear the word of God, And in the way of truth rejoice, And sing for joy aloud. We’ve found the way the prophets went Who lived in days of yore; Another prophet now is sent This knowledge to restore.” (Hymns, 46.)

That is our testimony to the world and we testify that we have a living prophet.

I bear you my witness to that effect in the name of the Lord Jesus Christ. Amen.

End

President N. Eldon Tanner;

Elder LeGrand Richards of the Council of the Twelve has been our concluding speaker.

The Brigham Young University Combined Choirs will sing “O Be Joyful, All Ye Lands,” conducted by Kurt Weinzinger.

The benediction will be offered by Elder Heber G. Taylor, formerly president of the Eastern Atlantic States Mission, after which this conference will be adjourned until 7 o’clock this evening, when the General Meeting of the Priesthood of the Church will be held in this the Salt Lake Tabernacle. Priesthood members only are invited to be present. The Priesthood session will not be broadcast publicly, but in addition to the overflow meeting in the Assembly Hall, the proceedings of this Priesthood Meeting will be relayed by closed circuit broadcast, originating in the Tabernacle, to members of the Aaronic and Melchizedek Priesthoods assembled in 400 separate locations in all parts of the United States and Canada.

The Sunday morning session will be broadcast by many radio and television stations in the west. Short wave in English over Station WRUL, beamed by five transmitters near Boston to Europe, South America, Central America and parts of Asia.

Tomorrow morning’s session will be carried in English by direct wire from the Tabernacle over the oceanic cable to a large number of saints assembled in chapels throughout Great Britain, to the Darmstadt chapel near Frankfurt for those missionaries and servicemen especially assembled there.

The CBS Tabernacle Choir broadcast tomorrow morning will be from 8:35 to 9 a.m. Those desiring to attend this broadcast must be in their seats not later than 8:15.

There will be large crowds attending the services on Sunday and we ask you please to be courteous, gracious to one another at all times, especially when standing at the entrances to the Tabernacle, and when driving your automobiles.

The singing at this session has been furnished by the Brigham Young University Combined Choirs, with Kurt Weinzinger conducting, Alexander Schreiner at the organ.

President N. Eldon Tanner:
It is always better and perhaps easier to talk about something that is optimistic, something that is elevating, something that is pleasant and uplifting. But sometimes we have to face facts and situations. Tonight I am to speak on a subject that is not pleasant, one that is rather sad, one that is affecting the lives of far too many. My subject is Alcohol Our Enemy.

Speaking of our own great state of Utah, one that we know best, reported by the Utah Alcoholism Foundation, there are now in Utah 10,400 alcoholics and 5,500 individuals who are approaching alcoholism, or a total of about 15,900. That is about twice as many as there are assembled here in this great Tabernacle tonight. Stop and think for a moment. This means that we could fill this Tabernacle twice just as it is right now with alcoholics and individuals who are approaching alcoholism. It is just about unbelievable. However, we of the state of Utah can feel very proud in one respect because Utah has now reached a most favorable position in the United States at the present time as far as alcoholics per hundred thousand of adult population are concerned. The national average is far in excess of that of Utah, and it should be. Individuals in Utah, however, who buy and drink liquor, last year spent $38,282,000. In the United States there are 6,500,000 alcoholics and 3,400,000 individuals approaching alcoholism, making a total of nearly 10,000,000 alcoholics or individuals approaching alcoholism. The total expenditure for all alcoholic beverages last year in the United States was $11,373,692,000. These figures could probably be doubled if we should take into consideration other losses directly or indirectly from the use of alcohol, such as accidents, sickness, hospitalization, loss of wages, production. These figures were obtained from the United States Department of Commerce.
Now by comparison, the rate of alcoholism in the nation has increased far faster than in Utah. There has been a considerable decline in alcoholics in Utah per hundred thousand adult population. We are glad to see that our beautiful state now has one of the finest records of any state in the Union as far as alcoholics per hundred thousand adult population are concerned.

I would like to give you some illustrations now which might accomplish three things:

First, discourage every young man and young woman from taking his or her first drink, thereby eliminating the possibility of becoming an alcoholic.

Second, I would like to talk to those 3,400,000 who are approaching alcoholism in the United States, and the 5,500 who are approaching alcoholism in Utah.

Third, I would like to talk to those 6,500,000 alcoholics in the United States, and particularly to those 10,400 alcoholics in Utah.

In the nation we have heard a great deal lately about war on poverty and war on crime, but we have not heard very much said about liquor or alcohol. Yes, many of the crimes that are committed in this country are the result, directly or indirectly, of the use of liquor. We used to hear a great deal about the use of liquor, but recently we have become too passive. I wonder if it is because it has become too common. We used to hear something about communism. When the word came to us we shuddered, but now we have become passive, and we do not pay much attention to it anymore.

There came into existence in this country not so long ago what is known as the coffee break. This is a very detrimental factor in many respects, and with it came the extreme use of cigarettes.

The other day I was on the plane en route to Nauvoo, and I sat by the side of a medical research man, a very brilliant man. He told me that in spite of all the proof and research showing the danger, the disease, the cancer, and other things related to the use of tobacco, the people of this country still go on smoking as though nothing has ever been told. He said that within the next year 45,000 people in this country will die from lung cancer. He was quite critical about the American Medical Association and even Congress, itself, for not coming out strong and forthright and telling the people the truth regarding the cigarette. The cigarette habit is dangerous, destructive, demoralizing, and undermining of the finest people in the country. You will soon see a change in any boy who starts smoking. You will see him go down and down and down.

Then, in addition to the coffee break, we have the cocktail hour, which I am sorry to say is now rather common in circles of society and business. Conventions now held all over this country are preceded by cocktail hours, both among young people and older adults. We constantly read where liquor sales are up. Whenever I read this I realize that this is the sign of eventually more alcoholics and that many more individuals are approaching alcoholism.

It is a state law now for the state to sell and distribute liquor. They claim that they are making a considerable profit out of it, but that profit is very expensive to the individual to society, to the state and federal government. It is estimated that it costs many times more the amount realized in profit to fight crime and take care of the losses sustained by alcoholism—the serious accidents, trouble, loss of property, broken homes, lives, etc. Families are broken up. Men become bankrupt in temporal affairs as well as spiritual. Moral standards are disregarded, and crimes are committed. Profit? There is no profit in the sale of liquor, except a bookkeeping profit. It is very expensive to the individual, to the state, and to society.

There is hope for you. You can get help, and you can rehabilitate yourself and be free from this dreaded curse of alcohol, but you should seek help. We are glad to help you, society is glad to help you. You must seek divine strength and help from God your Father. You can be free from alcohol. Many men and women have been able to quit and you should seek all the guidance and help you can find. There is a chance for you even yet.

Now to the alcoholic: There is hope for you. You can get help, and you can rehabilitate yourself and be free from this dreadful curse of alcohol, but you should seek help. We are glad to help you, society is glad to help you. You must seek divine strength and help from God your Father. You can be free from alcohol. Many men and women have been able to quit and you should seek all the guidance and help you can find. There is a chance for you even yet.

As a boy I was reared in a small country town. I had a very choice boyfriend, whom we shall now call Jack. He and I went through school together. His parents knew my parents his grandparents knew my grandparents. We sat in many classes together year after year. We played on the same basketball team. Both of us were guards.

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Well, we may declare war against liquor, we may declare war against disease. I am proud that the Alcoholics Anonymous teaches and practices prayer and seeking healing.

To the approaching alcoholics, may God bless you that you will have the strength to stop now while you can. To all others, shun this dreaded curse as you would a disease.

He tried.

I asked whether he needed some money and clothes, and he said he did. I pleaded with him not to drink the next day but to come to my business office and I would help him find a job and take him to a doctor and get him some clothes. Then he cried again and said, "Will you help me?" He needed help so badly.

Later we left him where he told us to drive him. I gave him a little money hoping that he would not spend it for liquor, but I should have known better. The next day he came to my office, but he came very drunk. I talked to him at great length, and I persuaded him to go with me to the alcoholic rehabilitation center which was then located on second South (you in Salt Lake City know where that is), right above a beer parlor. We met the director of that center and talked to him for a while, and I thought, "Oh, how cruel can we be to those men." Jack agreed to stay there and not leave. I called him every day. If I did not call him, he would call me. He was already making progress now. He did not even want to leave that rehabilitation center. He did not dare to leave because in order to get out of there he had to come down some stairs and pass this beer parlor. So he stayed there day and night, week after week. I did go to see him nearly every day, or he would call me. Whenever I would go out of town, which was often--nearly every weekend--Jack would call me and tell me to hurry back and to remember to pray for him, and he would pray for me. Yes, he was making great progress.

His wife had divorced him. He had lost everything but that old T-shirt, those dirty slacks, and mocassins. He had lost his wife, his son, his daughter, his business, and his health. Weeks passed, and he continued to make progress. He did not take a drink. Finally I sent word to his wife that he was making great progress. She did not believe me, and I could not blame her. However, I asked her not to close the door, but she wanted to wait and see because she had already had so much trouble, sadness, and disappointment.

Months passed and he continued to make progress, not a drink in all that time. Later, he was made manager of that alcoholic rehabilitation center, so he could help others that came there just like he was.

To alcoholics and approaching alcoholics, I wish you could have gone to that center and seen them bring in sick men, ruined men, sad men. I have not the ability nor the strength to tell you the things that I saw in that center with those men who had been ruined by liquor. I think I hated liquor more than I had ever done before in [page 94] my life because I could see what it had done to my pal.

One night I came to see him as I promised. It was not late, but he had gone to his room. They usually kept their doors open, and his door was open. It was a very modest room as you can imagine. Just a cot, a chair, and a dresser. As I looked into his room, as his door was open and his lights were off, I saw my friend on his knees by his bed in prayer because he realized that he needed to ask God for strength. Then and there I knew he was making greater progress than I realized. There is a divine spark in every man's soul that never wholly goes out. After weeks and months he was strong enough to leave that center. Right here I am glad to tell you that through the help of the Church, and particularly with the understanding help, and approval of President David O. McKay, that alcoholic rehabilitation center was moved away from that beer parlor. It was moved to a decent place, and another center in this city was prepared for women.

I was not going to mention this President McKay, but I believe I will. The credit of the Alcoholics Anonymous was not very good. They needed $160,000 to build them a new center here and one in Ogden and one in Provo and one for women here in this city. We did not think it was fair to ask the Church to give that as a grant so we asked them to loan it to us. I do not know whether they ever expected it back or not, but President McKay was willing to help those poor men. I am glad to tell you that that $160,000 loaned by the Church, an interestbearing note--mortgages on those places, signed by a lot of men in this state-- has now been reduced to about $66,000.

Oh, the great blessing this has been to these sad, down-and-out men who come there.

Later my friend felt strong enough to go to his home in California. I again corresponded with her and asked him to meet his train and judge for herself the improvement that he had made. She did not want to do it, but I knew that she always loved my pal, but he had caused her so much trouble. Anyway, she agreed to meet him with her son and her daughter. I bade him good-bye here in Salt Lake City. His wife and his children did meet him and drove him to the community where he lived, not far from Los Angeles. He rented a room in an apartment house not far from where they lived. It so happened that I was going to be in that area of Long Beach to attend a stake conference and dedicate a meetinghouse. I told him and his wife that I would be there. They had not remarried yet, but they had talked some about it because she was not sure if he was sober. As I was talking to them, I noticed that he had a lot of yellow in his hands, and in his face. I asked him where he stayed and where he lived, but he did not want to tell me. I asked whether he needed some money and clothes, and he said he did. I pleaded with him not to do the next day but to come to my business office and I would help him find a job and take him to a doctor and get him some clothes. Then he cried again and said, "Will you help me?" He needed help so badly.
Nephi said: "... as the Lord God liveth, there is none other name given under heaven save it be this Jesus Christ, of whom I have spoken, whereby man can be purified and spiritualized to dwell in the presence of God, it can only be through Jesus Christ, the Only Begotten Son in the flesh. Thus, we become through Jesus Christ..."

But speaking the truth in love, may grow up into him in all things which is the head, even Christ." (Eph. 4:14-15.)

The Apostle Paul wrote: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning arts of deceit; whereunto they are seduced; for rather than that we should be ..."

Scarcely a conference is held in which this marvelous scripture is not read, and yet some of us fail to understand its great significance.

"And all they who receive this priesthood receive me, saith the Lord;"

"And he that receiveth me receiveth my Father;"

"And he that receiveth my Father's kingdom, receive my Father's kingdom, and the elect of God."

"And this is according to the oath and covenant which belongeth to the priesthood."

"Therefore, all those who receive the priesthood, receive this oath and covenant of my Father which he cannot break, neither can it be moved." (D&C 84:34-40.)

Scarce a conference is held in which this marvelous scripture is not read, and yet some of us fail to understand its great significance.

As a first step in the new and everlasting covenant, we are born anew into the family of God the Eternal Father. But how? Remember, that though we were all spirit children of God the Father, he had but one Son in the flesh, who was born upon this earth, taking upon himself flesh and bones and carrying within himself the seed of immortality, for he was in very deed Jesus Christ the Redeemer, the Anointed, the Only Begotten Son of God in the flesh. Jesus Christ kept the covenant made with God the Eternal Father and became the Great High Priest after the order of Melchizedek.

Because he kept the fullness of the covenant as a perfect Man, an obedient Son of God, and had the seed of immortality within his body, he became the firstfruits of the resurrection to live forever with that body of flesh and bones and to sit at the right hand of the Father. Through the covenant of baptism, which is called the rebirth we are reborn into the family of God through those same three elements by which we were born into this world.

Adam was told to teach these things to his children:

"That by reason of transgression cometh the fall, which cometh even unto death, and inasmuch as ye are born into the world by water and the spirit, which I have made, and became of dust and living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood even the blood of mine Only Begotten, that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;"

"For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified;"

"Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory, the truth of all things that which quickeneth all things which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy truth, justice, and judgment." (Moses 6:59-61.)

Birth Into His Family

Note the perfect comparison, my brethren, of birth into this world with birth into the family of Jesus Christ. Thus we take upon ourselves the name of Jesus Christ and become members of the royal family. If we hope to reach the presence of God the Eternal Father in the flesh with these present wonderful bodies which shall become purified and spiritualized to dwell in the presence of God, it can only be through Jesus Christ, the Only Begotten Son in the flesh. Thus, we become through Jesus Christ members of the family of God the Father.

The Apostle Paul wrote: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;"

"But speaking the truth in love, may grow up into him in all things which is the head, even Christ." (Eph. 4:14-15.)

There is no other way, there is no other name given whereby we can return into the presence of God the Eternal Father, with a resurrected body of flesh and bones.

Nephi said: "... as the Lord God liveth, there is none other name given under heaven save it be this Jesus Christ, of whom I have spoken, whereby man can be..."
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Not our enemy.

These are determined by national headquarters. I want to emphasize that we are not the enemy of Selective Service and that Selective Service is not our enemy.

We have an obligation to uphold and sustain the law, as President Tanner made clear this morning. Local draft boards are made up of local citizens who perform appropriately, you might write your congressman.

And that our young men did not write the law. Congress wrote the law, and if you have complaints to make concerning the law, don't blame the draft board; more circumstances, has a military obligation imposed by the law. I should like to add parenthetically that the local draft boards did not write the law, that we did not write the law,

Committees leave no doubt concerning the right of the Church to select, ordain, and send on missions such young men as we feel to call under our established procedures,

By His Divine Power We Become Partakers of the Divine Nature

I want to say that what has been done has been done voluntarily. For the past fifteen years I have worked with draft officials in matters affecting our missionary program.

possibly some of our young men who have counted on and dreamed of missions may not be able to go, at least in the immediate future.

I suppose, brethren, that not in a long while have we had a communication which has brought greater disappointment than did the First Presidency's letter of September
Now as you know, draft calls have increased from about 8,000 in April to 34,600 for November. To meet these calls, national Selective Service headquarters, through state offices, imposes quotas on local boards. The boards must meet their quotas. If one young man cannot go for one reason or another, then some other young man must go in his place. We should bear this fact in mind.

I have wanted to set forth these general principles as a preamble to what I wish to say briefly about our specific problem.

About 45 percent of our entire full-time missionary force comes from stakes within the area of Utah. It will be readily apparent to all that any appreciable increase in the number of young men sent on missions at a time when draft calls have been increased more than 400 percent could quickly result in serious tensions within local communities. These matters are likely to become emotional issues without regard to the facts. Parenthetically, I should like to mention one or two facts.

Deferment for Missionary Service, and School

Our figures indicate that for comparable periods we have sent only 4 percent more young men on missions during 1965 than we sent during 1964. The natural growth of the Church would account for that increase. Actually, with all of the emphasis placed on getting more young men on missions that has been given in stake conferences, antedating by many months the increased draft calls, we might reasonably have expected a larger increase. I have said this only to set the record straight, that except for possibly an occasional instance there has been no apparent abuse on the part of bishops and stake presidents and no apparent effort on the part of young men to go on missions to escape the draft, as some may have inferred. Why should there be? Under present regulations a young man may continue in school and qualify for deferment. But because tensions were beginning to build in some communities, as more and more young men were ordered for induction while other young men were going on missions, Utah Selective Service officials came to us and requested our cooperation in setting up a program to provide some restraint and control on the number of young men sent on missions, and thus make it possible for local boards to anticipate the number of young men in whose behalf the Church might request ministerial classifications. This program was designed to permit approximately the same number to go this year as went last. We thought their request to be reasonable and in the best interests of the Church, the Selective Service System, and the young men themselves. The letter of September 22nd was the result.

We recognize that there has been some serious disappointment. We have been assured that if it becomes apparent that the program as announced places too tight a restriction and results in injustices, the entire matter will be discussed, and if feasible, adjustments will be made.

Numerous questions have been raised by church officials from other states where the problem is not so acute. We have felt that the program should be the same throughout the nation. There is wisdom in consistency and uniformity, and the more nearly we stay with uniform procedures, the stronger our position in dealing with problems. We ask, therefore, that until we have had opportunity to observe the effects of the announced program over a period of months, that you follow it and not attempt negotiation with local officials in your particular cities or states. We shall keep close to the matter and shall be available for consultation with you at any time.

The Plan of the Church for Cooperation with Selective Service

Now very quickly, by way of amplifying and clarifying some points in the letter: The effective periods set up are periods of six months, one missionary per ward each six months, the dates being October 1st to March 31st inclusive, and April 1st to September 30th. The governing date will be the date of the letter of call, and if there be any local board members from the state of Utah who are listening to this tonight, I hope that they will not indulge in any speculative discussion on this matter until they have talked with the state Selective Service director or the deputy state director, with whom we have spent many hours in meetings.

Ward and branch quotas will be transferable within the area of the stake under the direction of the stake president, but will not be transferable at this time between the various stakes. No young man who has actually received notice of induction should be recommended for a mission. However, notice to report for preinduction physical examination should not be regarded as a notice for induction. It will not be unusual to find a young man who even though he has been called for a mission is ordered to report for preinduction physical examination. He must take that examination; and if there are any conflicting dates involved, I think that if you get in touch with us on that matter and shall be available for consultation with you at any time.

Classifications not Under Quotas

Men in the following classifications will not be counted against the quotas. I would like to take just a moment to explain these classifications:

I-D are men with reserve classifications most of whom have served under the so-called six months’ program. Their status may be subject to adjustment, depending on what happens concerning the reserves, and you should not consider that as a fixed situation governing the future.

I-Y are men given temporary deferments because of physical handicaps.

IV-A are for the most part men who have served two or more years on active duty.

IV-F are men who are disqualified for physical or mental reasons. I want to say that many men who have IV-F classifications can still be effective missionaries.

V-A are men 26 years of age or over and have no current military obligation.

Members of student Wards; Church Builders

Young men sent from student wards will be counted against the quotas of their home wards, although there may be some converts to the Church who have a student ward as a home ward.

Church builders who are out of their own wards and Indian students under the placement program will be considered as are students. No young man should be recommended for a mission more than thirty days in advance of his nineteenth birthday, and all recommendations concerning missionaries should give in detail the draft classification called for on the recommendation form, and also the name of the ward and the stake whose quota will be used by that particular individual.

Measures for maintaining missionary work

Now, brethren, we can do several things to keep the work going without a serious reduction in results:

We can strengthen our stake missions, which, in terms of hours spent, are far more fruitful in converts than are our full-time missions in terms of hours spent.

We can resolve that each one of us will be a missionary as President McKay has requested from this pulpit.

Bishops can and should appraise the older couples in their wards who might be eligible for missionary service and who can give needed service under some circumstances.

Plans and Saving for Missionary Service
Authority, Divine and Human

Priesthood is inherent in the Godhead. It is authority and power which has its source only in the Eternal Father and his Son Jesus Christ. If we appoint a member in a business concern, we give him our authority as voice to do the right thing as a representative, and what he does we are bound to uphold. We speak of certain powers and prerogatives possessed by the President of the United States, of rights and privileges vested in Congress, of power held by the Supreme Court of the United States; and the source of such authority we can easily comprehend. Ultimately the origin centers in the people as an organized body. There is no man living, or who has lived, who has the right to assume the right and authority of the priesthood.

In seeking the source of the priesthood, however, we can conceive of no condition beyond God himself. In him it centers. From him it must emanate. Priesthood, being thus inherent in the Father, it follows that he alone can give it to another. Priesthood, therefore as held by man, must ever be delegated by authority. There never has been a human being in the world who had the right to arrogate to himself the power and authority of the priesthood. There have been some who would arrogate to themselves that right, but the Lord has never recognized it. As an ambassador from any government exercises only that authority which has been given him by his government, so a man who is authorized to represent Deity does so only by virtue of the powers and rights delegated to him. However, when such authority is given, it carries, within limitations, all the privileges of a power of attorney, by which one is empowered by another to act in another's stead. All official action performed in accordance with such power of attorney is as binding as if the person himself had performed it.

Powers Manifested In the Lives of Men

We can conceive of the power of the priesthood as being potentially existent as an impounded reservoir of water. Such power becomes dynamic and productive of good only when the liberated force becomes active in valleys, fields, gardens, and happy homes. So the priesthood, as related to humanity, is a principle of power only as it becomes active in the lives of men, [page 104] turning their hearts and desires toward God and prompting service to their fellowmen.

Strictly speaking, priesthood as delegated power is an individual acquirement. However, by divine decree men who are appointed to serve in particular offices in the priesthood unite in quorums. Thus, this power finds expression through groups as well as in individuals. The quorum is the opportunity for men of like aspirations to know, to love, and to aid one another. "To live is not to live for one's self alone."

There are two conditions which should always be considered when the priesthood is conferred. The first of these is the individual's worthiness to receive it. The second is the service which he can render to the Church and to his fellowmen.

The Creator, the Source of Power

Recognizing the fact that the Creator is the eternal and everlasting source of this power, that he alone can direct it and that to possess it is to have the right, as an authorized representative of direct communion with God, how reasonable yet sublime are the privileges and blessings made possible of attainment through the possession of the power and authority of the Melchizedek Priesthood--they are the most glorious that the human mind can contemplate.

Priesthood, Never Failing Source of Happiness

A man who is thus in communion with his God will find his life sweetened, his discernment sharpened to decide quickly between right and wrong, his feelings tender and compassionate, yet his spirit strong and valiant in defense of right; he will find the priesthood a never failing source of happiness--a well of living water springing up unto eternal life.

Priesthood Direct from God

You who have the priesthood are his servants by divine right. I know the world thinks we are unreasonable, fantastic in our ideas when we tell them there is no other authorized church, but that is true. The priesthood came direct from our Lord and Savior Jesus Christ, who is the great High Priest; and he authorized Peter, James, and John, on whom he bestowed that priesthood, to bestow it upon Joseph Smith. And you brethren--seventy thousand on the air who hear my voice, and everyone present--can trace your ordination probably within five steps right back to the Savior himself.

If the representatives of our Father in heaven will live close to him, try to be true representatives, the Lord will guide them in their work. The priesthood, though, may be given to those who disregard it, who fail to be true representatives, and when such is the case, ". . . Amen to the priesthood or the authority of that man.
p17 Mightyest Force in the World

p18 The Church of Jesus Christ is the mightiest force in the world, but you and your companions constitute the source of that force. The Lord cannot use his quorums without you, and everyone has the responsibility of doing his best to maintain the standards of the Church. Our boys and girls in high schools, in junior colleges, in universities need our help. Their parents need our help. It is time now to put forth extra effort to know the difference between right and wrong. We are facing conditions in the world which demand the highest intelligence, the deepest spirituality, the greatest effort that the priesthood of God can possibly put forth.

p19 “To guide people over whom you preside”

p20 Oh my brethren, presidents of stakes, bishops of wards, God bless you in [page 105] your leadership, in your responsibility to guide, to bless, to comfort the people over whom you have been appointed to preside. Lead them to come to you, if necessary, in confession. Guide them to go to the Lord and seek inspiration so to live that they may rise above the low and the mean and live in the spiritual realm.

p21 Recognize those who preside over you, and when necessary, seek their advice. The Savior himself recognized his authority on earth. You will remember the experience that Paul had just as he neared Damascus with papers in his pocket to arrest all who believed in Jesus Christ. A light suddenly shone about him, and he heard a voice saying, “Saul, Saul, why persecutest thou me?”

p22 And Saul said: “...what wilt thou have me to do?” The Lord answered, “...go into the city, and it shall be told thee what thou must do.” (Acts 9:4, 6.) He could have told Saul in a few words what he should do, but there was a branch of the Church in Damascus, presided over by a humble man named Ananias, and Jesus recognized that authority. He knew Saul’s nature. He knew that in the future it would be difficult for Saul to recognize the authority of the Church, as instances later proved. Saul had to receive from the very man whom he was going to arrest instructions regarding the gospel of Jesus Christ.

p23 Recognize the Bishop

p24 Here is a lesson for all of us ill this Church. Let us, too, recognize the local authority. The bishop may be a humble man. Some of you may think you are superior to him, and you may be, but he is given authority direct from our Father in heaven. You recognize it. Seek his advice, the advice of your stake president. If they cannot answer your difficulties or your problems, they will write to the General Authorities and get the advice needed. Recognition of authority is an important principle.

p25 I pray that we may be blessed with the spirit of humility, blessed with the spirit and desire to be one in all things relating to the welfare and advancement of the kingdom of God. We can do that by sustaining the authority which is always delegated, you remember; and when it is rightly delegated you will be able to go to the source, which is God, in whom is inherent the authority of the Holy Priesthood.

p26 Assist the Weak

p27 God bless the men who find and assist those who are too weak to be true to the priesthood! I hope you got the message given here tonight by Brother Isaacson, especially concerning the young men who are inclined to join in social activities and aspirations of other young men. Do not deceive yourself that you can tamper with whiskey or cigarettes, things forbidden by the Lord, and which, if indulged in, will lead you away from the power which you have been given by those authorities who hold the priesthood.

p28 I am glad to see these young men here this night. They are here by the hundreds, and as some came in I said “Are you going to the priesthood meeting?” and they answered, “Yes, we are going to the priesthood meeting.” They are proud of it. God bless them that they may be true to the ideals of the priesthood and never hesitate to say “no” to anybody who tells them, “Oh, indulge just a little--it will be all right.”

p29 Be True to Ideals of the Priesthood

p30 God help us all to be true to the ideals of the priesthood--Aaronic and Melchizedek. It is a sobering thought to think what this great body of bearers of the priesthood can do to stir the people to acts of honesty, truthfulness; stir them so that they will become examples to the world. We have that right and that inspiration.

p31 God help us to magnify our calling, and to set a proper example to the other men of the world who think that they are better than the humble men who, by right of that delegation and ordination, hold the right and power to instruct all men--not members in this one, but all men--to live [page 106] higher and better lives than they have ever lived before; to help them all to be better husbands, better neighbors better leaders, under all conditions, I pray in the name of Jesus Christ. Amen.

p32 Recognize the Bishop

p33 We appreciate the Men’s Chorus for their inspiring music tonight.

p34 I am requested to make a few brief announcements. Many television and radio stations will carry conference proceedings Sunday morning to a nation-wide audience, including America, Central America, Mexico and the Caribbean area. I am informed that we shall have a potential listening audience to this conference of many millions. The CBS radio Tabernacle Choir broadcast will be from 8:35 to 9:00 Sunday morning. Those desiring to attend the Tabernacle Choir broadcast must be in their seats at 8:15. It is necessary that the audience remain quiet during the broadcast. There will be large crowds attending the Sunday service. Please be considerate and courteous and avoid pushing and crowding. As thousands leave this great priesthood meeting tonight, let us keep in mind the admonition that is constantly being given us to drive carefully. Please obey traffic rules. Courtesy and patience must be shown by drivers in the city and on the highways.

p35 The men of the Tabernacle Choir will now sing, “Sweet Hour of Prayer.” The benediction will be offered by Elder W. Whitney Smith, formerly president of the Austrian Mission. We shall then be adjourned until 10:00 tomorrow morning.

p36 The closing prayer was offered by Elder W. Whitney Smith, formerly president of the Austrian Mission.

p37 The men of the Tabernacle Choir sang as a closing number “Sweet Hour of Prayer.”

p38 Conference adjourned until 10:00 a.m., Sunday, October 3, 1965.
The sixth session of the Conference convened in the Tabernacle Sunday morning, October 3, at 10 a.m.

The music for this session was furnished by the Tabernacle Choir Richard P. Condie, Conductor, Alexander Schreiner, Organist.

Before the meeting began the Choir sang "Break Forth, O Beauteous Heavenly Light."

President David O. McKay, who presided at the services, made the following introductory remarks and asked his Counselor Nathan Eldon Tanner to conduct the services:

President David O. McKay:

My heart is filled with joy this morning in meeting this vast audience in this the sixth session of the 135th Semi-Annual conference of the Church.

The Tabernacle Choir, under the direction of Richard P. Condie and Alexander Schreiner at the organ, will open these services by rendering "The Redeemer of the Lord." Following the singing the invocation will be offered by Elder Heber E. Peterson, president of the Olympus Stake.

I will ask Brother Tanner of the First Presidency to conduct the exercises this morning.

President N. Eldon Tanner:

Our great Tabernacle Choir will now sing "The Marvelous Work" with Joan Ottley as soloist.

Singing by the Choir, "The Marvelous Work," Joan Ottley, soloist.

President N. Eldon Tanner:

Our first speaker this morning will be President Hugh B. Brown, first counselor in the First Presidency of the Church. He will be followed immediately by the Choir singing.

Hugh B. Brown

PRESIDENT HUGH B. BROWN Counselor in the First Presidency

During the sessions of this conference, we have heard from many speakers who have discussed various inspiring subjects. We who speak in later sessions find that what we had intended to say has already been discussed, but there is one subject I would like to mention. We believe in peace patriotism, and loyalty, and the fact that America is a chosen land, preserved and discovered under divine inspiration, with a constitution which we believe was inspired and which we must, under all circumstances, maintain.

Loyalty to Country

As this is a worldwide church, we counsel our members wherever they may live in other Christian countries to be patriotic and loyal to their homeland. Whatever may be said here about America, therefore, should be understood by members of the Church living in other countries as an appeal to all for loyalty and good citizenship.

Occasionally we hear derogatory statements about our government and ominous forebodings about the future of America. We are concerned when we see evidence of doubt, misgiving, and lack of confidence in the future of America as she faces current problems. We believe, however, that all good citizens of this country have a deep, heartfelt gratitude for the abundant blessings showered upon us by a benevolent Father. I should not like to be one of those who refuses to recognize the challenge of the problems of our times. On the other hand, I refuse to be numbered amongst those who are losing faith in America.

Let us remind you that the people of every country of every age and time throughout history have had to face up to problems and find their solutions. We believe that in the exercise of the freedom her people enjoy and with divine guidance, she will have full capacity to solve any problems she encounters.

The God of this Land

This conclusion is not just our own. Our Heavenly Father has given us encouraging promises concerning this land. Hundreds of years before the birth of Christ, he called this a land of promise to the people of our generation. However, to the Jaredites he made an important condition: "... if they will but serve the God of the land, who is Jesus Christ. . . . " (Ether 2:12.) This injunction cannot be overemphasized.

To the ancient inhabitants of this continent, he also said:

"Wherefore, I will consecrate this land unto thy seed, and them who shall be numbered among thy seed, forever, for the land of their inheritance; for it is a choice land, saith God unto me, above all other lands, wherefore I will have all men that dwell thereon that they shall worship me saith God." (2 Nephi 10:19.)

We believe and have confidence in these words of the Lord. They bring us a message of confidence and hope. Each of us has the right to rely fully upon them, for he has said: "... I will fulfill my promises which I have made unto the children of men, . . . " (Ibid., 10:17.)

The Constitution of the United States

Further reason for confidence is found in modern revelation wherein the Lord said that he had established the Constitution of the United States by the hands of wise men whom he raised up unto this very purpose. The constitutional framework of the law of this land has been the study of legal scholars and statesmen the world over. In no other document is the right and dignity of man lifted to so high a plane. Principles of freedom are inherent and fundamental to every concept. This did not just happen. To us the Constitution of the United States is God-given to the people of a promised land.

In the October (1965) issue of National Geographic Magazine, Professor Freidel of Harvard University calls attention to two of our great presidents. I quote:
Concerning this jewel I would like to make this further statement to our friends who have joined us today. To a modern prophet, the Lord revealed to the world that a great and marvelous work was about to come forth among the children of men. He said that the field was white all ready to harvest in the reestablishment of his Church. He further counseled those to whom the message came to keep his commandments and to seek to bring forth and establish the cause of Zion. He said, “...if you will knock it shall be opened unto you.” (D&C 65:5.) He further counseled us to seek not for riches, but for wisdom, and in so doing the mysteries of God would be unfolded unto us. (See ibid., 6:7.)
We humbly advise you that this great and marvelous work is going forth in many parts of the earth today. In excess of twelve thousand young missionaries are laboring in your communities throughout the world. In their hearts burns a desire to speak with you, and they are anxious to tell you the full story of the restoration of the gospel of Jesus Christ. They are anxious to bring you evidence that our Father in heaven, the Father of all the inhabitants of the earth, is very real and that man was literally created in his image. These missionaries wish to share their knowledge of the risen Christ with you. They would like you to know that he is a being separate and distinct from his Father and that he actually lives today. He has restored to the earth the fulness of his gospel, including the full organizational structure of his kingdom.

May I invite you to inquire of these missionaries of the Church concerning this marvelous work that they might make full explanation to you of the great message which has been revealed to the earth.

I cannot leave this subject without a sincere and heartfelt prayer that the spirit of Almighty God shall be upon all men everywhere. May our lofty institutions, our matchless Constitution our love of freedom and liberty be noted by other nations and, insofar as they can be made applicable, be adopted by them that all men everywhere may join us in singing what might well become an international anthem. “Our fathers’ God to thee Author of liberty, to thee we sing. Long may our land be bright with freedom’s holy light. Protect us by thy might, Great God, our King! (Samuel F. Smith, “America.”) That all may become the special concern of providential care, I humbly pray, in the name of Jesus Christ. Amen.

The Choir sang “God Bless America.”

President N. Eldon Tanner:

We have just listened to President Hugh B. Brown of the First Presidency followed by the lovely number, “God Bless America,” by our Tabernacle Choir.

Elder Howard W. Hunter of the Council of the Twelve will now address us.

ELDER HOWARD W. HUNTER the Council of the Twelve Apostles

The scholars of ecclesiastical history cannot date the time of the commencement of the Church of Christ. There is no specific event or any certain occurrence in the writings of the New Testament upon which they can agree as being the definite beginning. The Church came into existence over a period of time in which there were many important events. The groundwork was laid by a ministry which changed the lives and thinking of those who became the body of Christ. After the commencement of the ministry of Jesus, his followers were many. Mark said, “And immediately his fame spread abroad throughout all the region round about Galilee.” (Mark 1:28.)

He went from place to place teaching in the cities and in the synagogues, and the people gathered to hear him. They were impressed by his teachings and astonished by his power to heal the sick. He taught them as they came to ask questions and he conversed with them in small groups along the wayside. On many occasions great multitudes gathered to hear the one who often called himself the Shepherd. Many believed upon him, and some he called to follow after him. Groups of believers sprang up in Jerusalem and in many other places.

This period of time becomes the focal point of history. We measure time by the years that have preceded Christ and by the years that have come after him. His life, teachings, death, and resurrection in the center of time have had a profound effect upon all those who have lived since his ministry and all those who died prior to his resurrection. The establishment of his Church has blessed all Christendom

Some say that thou art John, Elias, Jeremias”

Some writers, seeking a doctrinal beginning rather than a specific event for the commencement of the Church of Christ, give great weight to the reply of the Lord when Peter bore his testimony that Jesus was the Christ. It was on the occasion when they were near Caesarea Philippi that Jesus asked his disciples, “Whom do men say that I the Son of man am?” (Matt. 16:13.) It doesn’t seem reasonable to suppose that he didn’t know what people thought and were saying about him. He was giving his disciples the opportunity to express their faith and to be strengthened. “And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.” (Ibid., 16:14.)

“Thou art the Christ”

The Pharisees believed, of course that the soul is imperishable and the soul of a good person passes into another body while the soul of the wicked suffers eternal punishment. “He saith unto them, But whom say ye that I am?” (Ibid., 16:15.) The Master may have been prompted to ask this question because of their surroundings. Caesarea Philippi is near the grotto and the temples of the Greek God Pan, a center of pagan worship, and he may have wanted his disciples to think about the contrast between pagan gods and the true God. “And Simon Peter answered and said, Thou art the Christ, the Son of the living God.” (Ibid., 16:16.) In answer to this positive testimony of Peter, “. . . Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.” (Ibid., 16:17-18.)

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.” (Ibid., 16:17-18.)

Upon this rock, I will build my Church

This is a very significant statement. The Lord in effect said to Peter that this knowledge that Jesus was the Christ did not come to him from mortal men or from the reasoning or learning of men, but by revelation from on high, that is, direct, divine revelation of the divinity of the Master. In answer to the statement “Thou art the Christ,” Jesus replied, “. . . thou art Peter” in friendly acknowledgment of his disciple. The Lord then added, “. . . and upon this rock I will build my church.” Upon what rock? Peter? Upon a man? No, not upon a man, upon the rock of revelation, the thing which they were talking about. He had just said, “. . . flesh and blood hath not revealed it unto thee, but my Father which is in heaven.” This revelation that Jesus is the Christ is the foundation upon which he would build his Church.

Pentecost

There are others who, searching for the commencement of the Church of Christ, point to the day the apostles were engaged in the devotions of the Pentecost. This was only nine days after the ascension of the Savior of the world. The date becomes important because it was on this occasion that the baptism by fire and the Holy Ghost descended upon the apostles as had been promised by Jesus. They began to speak in other tongues as the spirit gave them utterance. When the Jews heard of this, a crowd gathered and Peter, the president of the Twelve, stood before them and delivered that great sermon condemning them for the sin of disbelief that the one crucified by
him, "Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days."

Even though this event may be accepted by some as the origin of the organized Church, it has deeper meaning. The power of the Holy Ghost descended upon the apostles as the Savior had promised, bringing to them a dynamic conviction that they were the followers of the Messiah of whom the prophets of old had spoken, who had come to earth in fulfillment of these prophecies completed his mission, had been crucified and resurrected as the Savior of all mankind.

The Church of Christ

It might be best said that the Church was founded as the result of the personal ministry of Christ and also by the testimony of the apostles who made the person and divine work of Christ known to men. This testimony on the day of Pentecost touched the hearts of those who listened. Apparently all of the apostles preached on that occasion, some in one language and some in another, so that all understood. They bore witness of the death, resurrection, and ascension of Christ; and out of the vast multitude which had been taught on that day, three thousand were baptized.

The earliest account of communal church life in the New Testament describes those who were baptized on the day of Pentecost in these words: "And they continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayers." (Ibid., 2:42.) People of a common belief are drawn together because they enjoy a community of interest, and the church becomes the center of this life because there is comfort and support in the association of those who share the same understanding.

"He ordained Twelve"

During his lifetime the Master selected the apostles, and Mark states "And he ordained twelve, that they should be with him, and that he might send them forth to preach"

And have the power to heal sicknesses, and to cast out devils." (Mark 3:14-15.) God the Father had sent his Son into the world to bring salvation to the world. The Son chose apostles conferred upon them authority, and said to them, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:19-20.) The atoning sacrifice of Christ brings redemption from the grave to all men, but in addition to this it is necessary that there be witnesses to the divinity of Christ and his death and resurrection. To be such a witness was inherent in the call and the ordination of the Twelve.

Authority Over the Whole Church

The apostles were not local officers of the Church. Their authority extended over the whole Church and to all of the world, to the Jews and to the gentiles. In the same manner that the apostles were not clothed with authority they empowered other officers of the Church to carry forward the work as it grew and spread. Elders were ordained in the branches as local officers. The record is not clear as to when the first elders were ordained, but we find reference to this office in the Jerusalem Church at an early date. In the missionary tours of Paul and Barnabas they ordained elders in the branches they established. Paul makes reference to his meeting with the elders in Ephesus as he was traveling to Jerusalem. The government of the local branch was in the hands of a body of men called elders, and they were charged with the instruction and the leadership. The term elder is also used in the New Testament in a general way and refers to any ecclesiastical function such as apostles, pastors, bishops, or other church officers. In his exhortation to the elders of the Church, the Apostle Paul refers to himself as a fellow elder. (See 1 Peter 5:1.)

The Call of the Seventy

The selection and call of the seventy were sent two and two as missionaries into the world. (Luke 10:1-24.) Mention is also made of the priests of the Levitical order and high priests after the order of Melchizedek. (Heb. 5:1-6; 7:11.) Until the time of Christ there appears to have been no other office in the Levitical Priesthood than that of priest, but in the writings of Paul he includes the office of teacher. (Eph. 4:11.)

One of the important ministers of the early Church was the deacon. The name comes from the Greek verb meaning to minister or to serve. Although his duties are not fully set forth, it appears that he was the assistant to the bishop and received his assignment of duty from the bishop. The deacons were those who received the offerings of the members and served to the Church the bread and wine of the consecrated sacrament.

Bishops Preside Over the Local Church

The bishop in the Church of Christ was the one who presided over the local church community. He was the chief pastor of the flock. He was ordained to his office by an apostle in the usual manner by prayer and the laying on of hands. He was responsible for the preaching and teachings in his church, although he could delegate many of the functions to others. All things were done under his authority and direction, and the officers and those holding the lesser priesthood were subordinate and took their instruction and direction from him. He administered the offerings of the people and the charity to those in need. As the judge he determined the standing of the members of the Church and had the power to excommunicate. In short the bishop was the chief priest, pastor, and presiding officer of his church.

Modern Church Organizations

Modern Christian churches have not found it important to have the organization or officers as existed in the primitive Church as founded by Christ and those he called and ordained for this purpose. This is evidenced by the fact that the original organization and officers are lacking in these churches today. If modern Christian churches claim to follow after the Church established by Christ, it would seem that they would follow the same organization. They assert, however, that it is not necessary that there be continuation of the organization of the primitive Church.

Apostolic Succession

This same argument is used with respect to the subject of apostolic succession. Those who make this claim say that there cannot be apostles except those chosen by Christ during his ministry. This is based on the premise that an apostle must be a witness of the resurrected Savior and because there have been no appearances since his ascension, there cannot be such a witness. This gives rise to the belief that no new apostle could succeed one who died. We remember, however, that Matthias was called to take the place of Judas. The answer of the proponents is that he did not take the place of one who died, but rather one who had forfeited his office because he had been unfaithful by betraying Jesus. A succession is nevertheless admitted. As proof that there was no succession on the death of an apostle, the case of James the son of Zebedee is cited. The record does not state there was no successor, it is merely silent. There is some evidence that James the brother of the Lord may have been ordained a successor member of the Twelve, because he took a prominent part in the council at Jerusalem and was with Peter in the leadership of the apostles. And Paul said of him, "Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days."
Defending Principles with Life

Elder Paul H. Dunn of the First Council of Seventy

My mind immediately was called back to a day about twenty years ago when, as a young soldier participating in the activity of this country during World War II, I found myself on the island of Okinawa, somewhere in my nineteenth year. In that serious mortal conflict, while trying to do what we could to preserve these very freedoms that we have been defending here today, Paul referred in his writings to a number of other persons as apostles who were not named as the Twelve. Because the record gives no information concerning them, scholars cannot ascertain if they were successors or if the word "apostle" was used in another sense. In any event, it would be fallacious to argue that because the record is silent it must be inferred that there was no succession.

The last and perhaps the weakest argument of all is that there is no need for apostolic succession because their testimony has been preserved for future generations by the writings of the New Testament. This of course violates all of the rules of evidence because the witnesses' lips have been sealed in death.

Today, the same organization as the primitive Church

There exists today in The Church of Jesus Christ of Latter-day Saints the organization of the primitive Church of Christ with the same officers that have been mentioned: deacons, teachers, priests, bishop, elders, seventies, high priests, and apostles. Without taking into consideration revelation which reestablishes this organization, reason alone would dictate that Christ's Church should be the same today as when organized under his direction.

The principles embodied in the gospel of Jesus Christ are everlasting. It would logically follow that the Church founded upon these eternal and everlasting principles would have the same organization as that established under his direction, and it would be difficult to show good reason for the necessity of change or improvement. The historical facts themselves bear out that there has been a falling away, a corruption of the original, an unauthorized change of church organization in modern churches.

I have a personal conviction that after the long period of spiritual darkness in the world, the gospel has been restored in its fullness through divine revelation, and the Church of Christ has again been established on earth that this restored Church has the same organization that existed in the original Church, including those of apostolic calling who do bear witness of the divinity of Christ, his death, and resurrection, and that he is the Son of God. To their witness, I humbly add my witness in the name of the Savior of the world. Amen.

He to whom you have just listened is Elder Howard W. Hunter of the Council of the Twelve.

The Choir and Congregation joined in singing "Now Let Us Rejoice."
Well, as we buried Harold along with his comrades, close friends, and associates, we placed over a cemetery on Okinawa this inscription, and I think it still stands for all to observe who would, "We gave our todays in order that you might have your tomorrows."

I would like to ask this morning, what are we doing with the tomorrows these thousands of men from all nations have given us? It is evident looking at the condition of the world today, that we are failing to live up to their expectations. Perhaps many of these men would not have been willing to pay this price if they could see the present world situation.

What is needed in the world today is a stabilizing power, something that will unite people and bring peace, joy, and security. What is this power? Well, it has been mentioned so many times this very day and the previous days. It is the gospel of Jesus Christ as it influences the family through the home. History proves that a nation is no stronger than the strength of the individual home. Someone has made this observation about the strength of homes: "If there is righteousness in the heart, there will be beauty in the character, in the home. If there is harmony in the home, there will be order in the nation. When there is order in the nation, there will be peace in the world."

It is interesting to me to note that those who are experiencing more than their share of problems definitely indicate the absence of one or more of these three qualities.

Let me share briefly with you a letter, one of many that I receive from some of these young people. I think he expresses so well the importance of these qualities:

"Dear Brother Dunn:

Since having the chance to visit with you last month, I've done a lot of thinking about the things we discussed--the meaning of life, my goals for the future, my homeickness, and my efforts to adjust to being on my own, and I've felt impressed to write and tell you some of these things. Here I am hundreds of miles away in a completely new environment, and I'll admit I've been pretty down in the dumps at times, plenty homesick and wondering just what my next step would be. More than once I'd have given almost anything to be back at that kitchen table with the family, finishing off one of Mom's good meals. I wouldn't even have minded my folks wanting to know where I was going and when I'd be home--it used to really bug me but somehow now I'm glad they worried. I guess what I'm trying to write is that since being here I'm actually appreciating home and my folks in a different way than ever before. I'm grateful for the time that they've taken to worry about the little things, the talks we've been able to have about any crazy thing that was on my mind, the freedom I felt to go to them with my problems. It seems like they were always pretty fair about judging me when I made mistakes, too.

I especially appreciate both Mom and Dad being so careful about living the principles of the gospel that they believed in and helping us to do the same. While there were times when I was resented it, somehow it seems much easier now for me to discipline myself to stick to what I should do in organizing my time, thinking, and life.

I appreciate, too, the companionship we had as a whole family--the night each week we got together to talk about family problems and what we did about them, the times we went fishing together, prayed together, the get-togethers with cousins--most things the things I guess I have taken for granted all my life. Somehow, as ordinary as all of these everyday experiences are, thinking about them actually gives me the faith and courage I need right now when I've got so much adjusting to do and so many things to accomplish. I seem to have a new desire to live up to the things my folks have been trying to prepare me for all of these years. In some ways, even though I miss home, thinking out these things makes me feel better than I ever have before. I know I have lots to do, and I want to do it. And realizing that my family is behind me as they always have been gives me the strength I need and didn't know I had. Unfortunately, I have seen some out here whose home life has not been like mine, and now I understand better the value of the training I've had. Thanks for getting me started thinking--I just hope my parents can know how much the stability of our home has meant to me, and how very much I love them."

There is no question that this kind of boy coming from this type of home is going to give strength to this or any nation.

"For Every Child Spiritual and Moral Training"

Parents, moms and dads, are we equal to the challenge? As we examine our lives and homes and look at our children, can we be certain that the teaching and training we are giving will produce the family unity, the solidarity, the spiritual understanding that is needed at this time? The Lord through his prophets today as in ancient times has counseled parents to train and teach their children in the things that they should do. The revelations in all the scriptures are replete, "And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up."

"And thou shalt write them upon the door posts of thine house, and upon thy gates:" (Deut. 11:19-20.) In other words, in all places at all times, the Lord has placed the obligation upon the mothers and dads of the world to teach their children in righteousness. To a latter-day prophet the Lord has said: "And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents. . . ."

"And they shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68:25, 28. Italics added.)

Now, I have a great testimony of these things. I know, brothers and sisters, and I include all who hear my voice in that salutation, for we are an eternal family--I have had the inner conviction from the spirit on high. I know that God lives, that Jesus is the Christ, that David O. McKay, who sits here and presides over this conference, is a living prophet. I bear you my solemn witness. May we be equal to the challenge and task of opening our hearts and our minds to accept these things and to lead our children in the way they should go, I humbly pray in the name of Jesus Christ. Amen.

In this conference we have heard repeated, and to me very impressive, references to the vital importance of the home and good loving parents who impress in that
In the few minutes I stand here I would like to address my remarks to the place of the Church in helping to contribute to the lives of wonderful young people from such good homes, and in filling a well-nigh indispensable role with young people who haven't had the good fortune to have such homes.

This morning Elder Richard L. Evans referred to the suggestion of Paul to the Corinthians: “For if the trumpet give an uncertain sound, who shall prepare himself to the battle?” (1 Cor. 14:8.)

Recently at a church area conference I found interesting application of this sobering challenge. The choir selected to sing at the conference rose to perform that glorious hymn, “Let the Mountains Shout for Joy.” Most of you will know that in that hymn there is a section where individual voices form a quartet in a beautiful refrain. The people who were singing the four parts to the refrain didn’t leave their sections but sang from their same position. Because three of the singers were far from the chair where I sat, I heard them indistinctly. To the congregation in front of them I am sure this was a very well-balanced and delightful presentation, but from where I sat near the alto soloist, it wasn’t quite so well balanced, although it was very beautiful and very pleasant. The young lady who sang the alto part was in her teens. Her voice was strong, her knowledge of the music very good, and apparently her capacity for courage was high, because she sang through her part without a qualm, knowing that many of us near her were listening primarily to her.

That incident set me to thinking about my own and other people’s children, because it illustrated a very significant, simple principle. We hear most clearly those voices that are nearest to us, and we are inclined to be responsive to those voices.

Where can young people hear this voice?

Do you remember what Paul wrote to the Corinthians after his allusion to the uncertain trumpet? These words: “There are . . . so many kinds of voices in the world, . . .” (ibid., 14:10.)

So what are the voices to which our young people are listening? What do they hear in their homes, in the streets of their towns and communities? What do they hear over television and radio? What is communicated to them in books and magazines and photographs? What do they hear when they mingle with groups of their associates?

Well, for some the answer will be very good because there are many wonderful parents whose hearts are truly moved toward a love for their young people. There are good teachers and fine, interested human beings all over the face of the earth who honestly try to be helpful to youth and to speak truly and honorably. But for many young people the answers won’t be so affirmative. What voices are they hearing? Very frequently, commercial voices. They may be honest voices from honest commerce seeking the trade of youth. They may be voices of conspiring and deceitful men who seek profit at the expense of the future well-being of youth.

There are pagan voices, iconoclastic voices attacking old traditions and fundamentals, arrogantly assuring that the old ideals, the old standards, the old viewpoints of nobility and honest effort, all of these are outmoded, never to be again, and may be abandoned with old faith, old ways, old accepted patterns of moral behavior.

Entertaining voices come from illuminated screens, often in company with actions which are designed to emphasize that part of our nature that needs no emphasis. False voices issue from parked cars or darkened rooms, sometimes tainted with alcohol or inflamed with drugs, treacherously asking, always asking, for self-gratification. "Don't you love me?" they say. "You know I love you." Love they call it, but love it is not, and love they do not. True love "seeketh not her own." But these voices constantly sing their song of counterfeit love, always looking giving or pretending to give, or perhaps knowing how to give, not knowing how to truly love.

Misguided voices urging rebellion for rebellion's sake.

Beguiling voices inviting young eyes to filth or foulness, young ears to that which young ears should not hear.

Cynical voices that propound moral relativism, saying that there are no virtues or principles that you can really count on anymore, none that are always applicable everywhere. You make your own rules in this time and generation.

Sophisticated voices that skirt the edge of truth, telling youth, "It's your life, you live it. Never mind what parents, honest teachers, earnest adults, persons who care, have to say about it or how they feel about it. You decide; it's your life."

Peer voices, voices that are inexperienced, something imitating what someone called the "imitation men" they have seen on the street corners.

Aladdin voices singing the same old strain, "New lamps for old."

Loud voices, persistent voices, persuasive, confusing.

Voices to Youth

In the midst of all this, where can young people turn to hear a voice that will move them in the direction of their dreams, their noblest and highest and most honorable dreams?

Do you remember the words of the Lord through Isaiah: “And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left”? (Isa. 30:21.)

Where can young people hear this voice?

Just last weekend with some other choice associates I had the blessing of mingling for three days with almost three thousand wonderful young Britons, members of this Church who had gathered together for a three-day festival. I wish all of you might have listened with us as these young people, who had found at least a part of an answer to that great question about where you go to hear the voice themselves reiterated and expressed personal convictions about the message the voice had delivered to them.

A beautiful young woman, through her tears, thanking God that she now could pray, now could feel warm and good about him because she had learned that there is available in this world reaffirmation and a new witness that God lives and that Jesus is the Christ and that the will of God is being communicated to man.

The voice of a wonderful twenty-year-old girl who had traveled hundreds of miles training youth and their leaders in preparation for a dancing exhibition and then stood there that night conducting in her modest, gentle, beautiful way, as scores of choice young people went through the traditional dances of their nations in a dignified, pleasant, and very joyful way. They danced the modern dances, too, and they were dignified, and the feeling was strong and good.

The voice of a young Scotsman who walked more than a hundred miles with two choice associates to get to that conference and who stood to testify of his joy in the
ELDER EZRA TAFT BENSON the Council of the Twelve Apostles

My brothers and sisters, seen and unseen, humbly and gratefully I approach this sacred responsibility.

First may I endorse with all my heart the masterful keynote discourse of our beloved prophet, President David O. McKay, delivered Friday, entitled “Man’s Free Agency—an Eternal Principle of Progress.” As he closed his prophetic warning, he said, “Pernicious efforts and sinister schemes are cunningly and stealthily being fostered to deprive man of his individual freedom.”

Once again the prophet has warned us about our loss of freedom and has left us without excuse. God grant we may be wise enough to heed his counsel. Let us become alert and informed regarding the insidious influence abroad in this and other lands which would rob us of all we hold dear.

It is good to be home—to stay, insofar as a member of the Twelve can determine—after nearly two years abroad.

I bring you the love and greetings of tens of thousands of faithful members and friends of the Church in Europe.

Suffering Mankind

I love America—my country—and so it is a joy to be home, but I love all of our father's children everywhere. I have seen them on both sides of the iron curtain, in forty-five nations in the last few years. Nineteen years ago I saw millions of them in Europe, hungry and cold as a result of the hell of war. I have been with them in bombed-out buildings, on their little farms, in their shops, in their homes. They are our Father's children my brothers and sisters. I have a deep love for them.

Some of them have lost their freedom and are living in bondage under godless leaders. But there is a spark of divinity in all of them. Generally speaking they love the Lord. And our Father in heaven loves them. They want to live in freedom and peace. They want to be good neighbors. Many are confused, but they love their homes (page 122) and families. They want to improve their standard of living. In their hearts they want to do what's right.

America, Heaven-blessed

But with this love of our Father's children, I love America in a special way. The United States is not just another nation—not just one of the family of nations. This nation was intended to be a beacon to liberty-loving people everywhere. This is a choice land, for the Lord Jesus Christ—God of this land—has so declared through his prophets. This is a land with a prophetic history which was held, as it were, in the hollow of God's hand to perform its great mission for the blessing of all peoples.

The Lord raised up the Founding Fathers. He was the God who established the Constitution of this land—the greatest document of freedom ever written. This God-inspired Constitution is not outmoded. It is not an outdated “agrarian document” as some of our would-be statesmen, socialists, and fellow travelers of the godless conspiracy would have us believe. It was the Lord God who established the foundation of this nation; and woe be unto those—members of the Supreme Court and others—who would weaken this foundation.

I am sorry to say that I am saddened and sick at heart at what I see, at what has happened in the past few years and is happening today in my beloved country. But that is a subject for another time.

It was the Lord who created an atmosphere of freedom here in America so that his Church could be restored in its fullness for the blessing of all mankind. Here in these United States the Lord has established his base of operations in these last days. He selected America. That is why I love the United States of America in a special manner. Every true Latter-day Saint should love America.

No, the Lord’s base of operations was not established by the General Authorities of the restored Church. The Lord himself prepared the way through the centuries. He established his base of operations here in America, and it is the duty of every liberty-loving soul, and especially every Latter-day Saint, to help protect, safeguard, and strengthen the Lord's base of operations, because it is from this base that the glorious saving principles of the eternal gospel are going and will continue to go forth to the world to bless all of our Father's children and to provide a true basis for peace.

Yes, I love America, but it is about something else, closely related, that I now testify.

Today I desire to bear witness to the inspiration and divine mission of a truly noble character and the reality of the greatest event of the past nineteen centuries. The setting for both is here in the United States.
Joseph Smith, American Prophet

Some thirty years ago the well-known MacMillan Company published a most significant book. On the flyleaf of this 400-page volume appeared a statement essentially as follows:

"Here is a man who was born in the stark hills of Vermont; who was reared in the backwoods of New York; who never looked inside a college or high school; who lived in six States, no one of which would own him during his lifetime, ... who, even when he had his freedom, was hounded like a fugitive; who was covered once with a coat of tar and feathers, and left for dead; who, with his following, was driven by irate neighbors from New York to Ohio, from Ohio to Missouri, and from Missouri to Illinois, and who, at the unripe age of thirty-eight, was shot to death by a mob with painted faces.

Yet this man became mayor of the biggest town in Illinois and the state's most prominent citizen. ... the founder of cities and universities. He wrote a book which has baffled the literary critics for [more than] a hundred [and thirty] years and which is today more widely read than any other volume save the Bible. On the threshold of an organizing age he [page 123] established the most nearly perfect social mechanism in the modern world and developed a religious philosophy that challenges anything of its kind in history, for completeness and cohesion. And he set up the machinery for an economic system that would take the brood of Fears out of the heart of man--the fear of want through sickness, old age, unemployment, and poverty.

In [fifty-three] nations are men and women who look upon him as a greater leader than Moses and a greater prophet than Isaiah; his disciples now number [over two] million; and already a granite shaft pierces the sky over the place where he was born, and another over the place where he received the inspiration for his Book." (John Henry Evans.)

This book from which I have quoted is titled Joseph Smith, an American Prophet. I testify to you that Joseph Smith was and is a prophet of God--one of the truly great prophets of all time. This I know and bear witness to all the world.

The Martyr

Joseph Smith the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any ... man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the fulness of the everlasting gospel, which it contained to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the latter-day Saints, founded a great city, and left a fame and name that cannot be slain. He lived great, and he died great in the eyes of God and his people; and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own blood; and so has his brother Hyrum. In life they were not divided, and in death they were not separated!

Joseph Smith the Prophet went willingly to his death. He sealed his testimony with his life--his own blood. On that fateful day, 120 years ago in Nauvoo, Illinois, as he looked back upon his city and people whom he loved, on his way to Carthage Jail and his martyrdom, he declared:

"I am going like a lamb to the slaughter, but I am as calm as a summer's morning. I have a conscience void of offense toward God and toward all men. If they take my life I shall die an innocent man, and my blood shall cry from the ground for vengeance, and it shall be said of me, 'He was murdered in cold blood!' " (Ibid. 6, 555.)

Following his martyrdom his saddened and devoted followers who revered him as a prophet of God issued to the world a statement which appears in a sacred volume of scripture, the Doctrine and Covenants, and which reads in part as follows:

To seal the testimony of this book and the Book of Mormon, we announce the martyrdom of Joseph Smith the Prophet, and Hyrum Smith the Patriarch. They were shot in Carthage jail, on the 27th of June, 1844, about five o'clock p.m., by an armed mob--painted black--of from 150 to 200 persons. Hyrum was shot first and fell calmly, exclaiming: I am a dead man! Joseph leaped from the window, and was shot dead in the attempt, exclaiming: O Lord my God! They were both shot after they were dead, in a brutal manner, and both received four balls....

The Prophet of Salvation

Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any ... man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the fulness of the everlasting gospel, which it contained to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city, and left a fame and name that cannot be slain. He lived great, and he died great in the eyes of God and his people; and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own blood; and so has his brother Hyrum. In life they were not divided, and in death they were not separated!

Their innocent blood on the floor of Carthage jail is a broad seal affixed to 'Mormonism' that cannot be rejected by any court on earth, and their innocent blood ... is a witness [page 124] to the truth of the everlasting gospel that all the world cannot impeach; and ... is an ambassador for the religion of Jesus Christ, that will touch the hearts of honest men among all nations. ..." (D&C 135:1, 3, 7.)

Yes, Joseph Smith, the latter-day Prophet, was an instrument in the hands of the Lord in opening a new gospel dispensation--the last and greatest of all gospel dispensations.

He witnessed and participated in the greatest event that has transpired in this world since the resurrection of the Master.

Here is a partial description, in his own words, of that great and allimportant event:

"After I had retired to the place where I had previously designed to go having looked around me, and finding myself alone, I kneeled down and began to offer up the prayer of my heart to God. I had scarcely done so when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction-- ... just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun which descended gradually until it fell upon me.

It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other--This is My Beloved Son. Hear Him!" (Joseph Smith 2:15-17.)

This glorious vision of God the Father and his Son Jesus Christ, in broad daylight, in the spring of 1820, is the greatest event that has transpired in this world since the resurrection of our Lord.
Joseph Smith, who witnessed it, was and is a prophet of God. Today some 12,000 missionaries and more than two million members of the Church throughout the free world are bearing witness of this important fact.

Mormonism has been before the world for 135 years. It has met mob violence, persecution, drivings, and deception by wicked men, and prejudice and misunderstandings by many people throughout the world. Yet, in spite of widespread opposition, ambassadors of truth have carried from the very beginning and are today carrying to the world the all-important message of the restored Church.

Paraphrasing the words of Apostle Paul: This thing has not been done in a corner. (Acts 26:26.)

The world has generally revered the ancient prophets dead and rejected the living ones. It was so with Joseph Smith. Truth is often on the scaffold--error on the throne. But time is on the side of truth, for truth is eternal.

The Restored Gospel for the Modern World

The message of Mormonism is a world message. It is the truth. The Church of Jesus Christ of Latter-day Saints is a world organization.

In the early days of the restored Church, the Lord, in a revelation to Joseph Smith, addressing all of his children, both in and out of the restored Church, said this:

"Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men, yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

For verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated...."

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

And they shall go forth and none shall stay them, for I the Lord have commanded them.

Behold this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth. . . .

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear: . . .

Wherefore, I the Lord, knowing, the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments; . . .

And also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually--" (D&C 1:1-2, 4-6, 11, 17, 30.)

These are the words Or Jesus Christ to his prophet and all the world.

The message of Joseph Smith--the message of The Church of Jesus Christ of Latter-day Saints--the message of Mormonism--is the most important world message.

The Church is a world organization--the true Church of Jesus Christ restored to the earth in its fullness--and is intended to bless all of our Father's children.

These things I know and bear witness in humility and gratitude.

God lives, Jesus is the Christ, the Redeemer of the world, with his latterday base of operations here in America, and Joseph Smith was and is a prophet of the living God, as is our beloved present-day leader, David O. McKay.

This is my witness and testimony to all the world in humility and gratitude, in the name of the Lord Jesus Christ. Amen.

The concluding session of the Conference was held in the Tabernacle, Sunday, October 3, at 2:00 p.m. with President David O. McKay presiding. President Nathan Eldon Tanner conducted the services.

The Tabernacle Choir furnished the choral music.

We are happy to welcome you to the concluding session of this Conference. We are so happy that it is possible for President McKay to be with us this afternoon. We have some cablegrams from missions and stakes overseas.
p2 After Tribulations, Blessings

p3 "For verily I say unto you, blessed is he that keepeth my commandments whether in life or in death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven.

p4 "Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation.

p5 "For after much tribulation come the blessings. Wherefore the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand.

p6 "Remember this, which I tell you before, that you may lay it to heart and receive that which is to follow.

p7 "Behold, verily I say unto you, for this cause I have sent you--that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come;

p8 "And also that you might be honored in laying the foundation and in bearing record of the land upon which the Zion of God shall stand" (D&C 58:2-7).

p9 So frequently is heard the expression when frightening incidents and proposals seem to threaten the very foundations of the Church and the nation "The devil is surely on the loose."

p10 Time will permit only a few illustrations as to how we may be guided when such experiences come in our day to us as individuals. Well might we expect, as in the past dispensations, that our worst enemies will be those within our ranks who will betray us. Why should those within our ranks be our worst enemies?

p11 The Prophet Joseph Smith made this statement: "From apostates the faithful have received the severest persecutions. Judas was rebuked and immediately betrayed his Lord into the hands of His enemies, because Satan entered into him. There is a superior intelligence bestowed upon such as obey the Gospel with full purpose of heart, which, if sinned against, the apostate is left naked and destitute of the Spirit of God, and he is in truth, nigh unto cursing, and his end is to be burned. When once that light which was in them is taken from them, they become as much darkened as they were previously enlightened, and then, no marvel, if all their power should be enlisted against the truth, and they Judas like seek the destruction of those who were their greatest benefactors." (Teachings of the Prophet Joseph Smith, p. 67.)

p12 The Master apparently had the same thought in mind when he said something that must have beenstartling and sobering in his day: "Think not that I am come to send peace..." he said, "I came not to send peace, but a sword.

p13 "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

p14 "And a man's foes shall be they of his own household." (Matt. 10:34-36.)

p15 His coming as the Son of God seemed to have intensified the hatred of the forces of evil. So powerful was Satan that the Master, you recall, spoke of him as the prince
know assuredly that that man is on the way to apostasy and if he does not repent, he will apostatize, as God lives.” (Ibid., pp. 156-157.)

"And then, if thou endure it well, God shall exalt thee on high, thou shalt triumph over all thy foes.” (Ibid. 121:7-8.)

"And if any man lift his voice against you he shall be confounded in mine own due time.” (Ibid., 71:8-10.)

"Verily, thus saith the Lord unto you—the Saints—there is no weapon that is formed against you shall prosper; and if any man lift his voice against you he shall be confounded in mine own due time.” (Idem.)

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"Why are they not chosen?”

"I remember reading somewhere, my boy, that there are no honors too distant for the man who prepares himself for them with patience.”

"And again the Lord said, "Wherefore, speaking of our enemies, "let them bring forth their strong reasons against the Lord."

"Why are they not chosen?”

"And I submit that it is the same now as it has been in every dispensation of the Church. Men fail to measure up to their highest possibilities because they seek after worldly things and they aspire to the honors of men.”

"In the days of Abraham Lincoln, a great preacher by the name of Wendell Phillips said something that we could well remember: "How prudently,” he said, "most men creep into nameless graves, while now and then one or two forget themselves into immortality!” (Cited in John Wesley Hill, Abraham Lincoln—Man of God, p. 146.) He who would be great must remember what this wise man said.

"Let me say to you, that many of you will see the time when you will have all the trouble, trial and persecution that you can stand, and plenty of opportunities to show that you are true to God and his work. This Church has before it many close places through which it will have to pass before the work of God is crowned with victory. To meet the difficulties that are coming, it will be necessary for you to have a knowledge of the truth of the work for yourselves. The difficulties will be of such a character that the man or woman who does not possess this personal knowledge or witness will fail. If you have not got the testimony, live right and call upon the Lord and cease not till you obtain it. If you do not you will not stand.”

"Remember these sayings, for many of you will live to see them fulfilled. The time will come when no man nor woman will be able to endure on borrowed light. Each will have to be guided by the light within himself. If you do not have it, how can you stand?” (Life of Heber C. Kimball, pp. 446, 449-450.)

"Why are they not chosen?”

"And in the midst of great persecution when the Prophet Joseph Smith received great comfort. "My son,” the Lord said, "peace be unto thy soul thine adversity and thine afflictions shall be but a small moment; towering genius disdains a beaten path. It seeks regions heretofore unexplored. . . . It thirsts . . . for distinction, and if possible it will have it, whether at the expense of emancipating slaves or enslaving freemen.” (Idem.)

"Now, again, the Lord has warned us of those who fight against Zion or who betray their sacred trust as holders of the priesthood. We would do well to remember what the Lord has promised to this people. The Lord declared, "How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints.” (D&C 121:33.)

"And again the Lord said, "Verily, thus saith the Lord unto you [the Saints]—there is no weapon that is formed against you shall prosper; and if any man lift his voice against you he shall be confounded in mine own due time.” (Ibid., 71:8-10.)

"And then, if thou endure it well, God shall exalt thee on high, thou shalt triumph over all thy foes.” (Ibid. 121:7-8.)

"Beware of those who fight against the Saints! The Prophet Joseph Smith made this further statement: "And I would now say, Beware O earth, how you fight against the Saints of God and shed innocent blood; for in the days of Elijah, his enemies came upon him and fire was called down from heaven and destroyed them.” (Teachings of the Prophet Joseph Smith, p. 340.)

"There are those among us who would set themselves up as critics of the Church, saying that the Church has gone out of the way. Some splintered apostate clans even from the beginning of this dispensation have made fictitious claims to authority. We should warn these, as well as those who are in danger of being led astray of what the Prophet predicted. He said “That man who rises up to condemn others, finding fault with the Church saying they are out of the way, while he himself is righteous, then know assuredly that that man is on the page 130 way to apostasy and if he does not repent, [he] will apostatize, as God lives.” (Ibid., pp. 156-157.)
It has been said: "The great question of the twentieth century is: 'How can I acquire wealth?' No question occupies a larger place in the minds and hearts of people today than this. Millions . . . in our land worship at the shrine of mammon. The twentieth century is money mad. This is true of men in every station and in every walk of life. The Master as he closed the great Sermon on the Mount gave us a parable.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

And it came to pass, when Jesus had ended these sayings the people were astonished at his doctrine:

"For he taught them as one having authority, and not as the scribes."

It was Mark Twain who told us that everyone must expect to have personal trials and personal tragedies. He wrote this after the tragic death of his twenty-five-year-old daughter Suzy. He said, "Suzy died at the best time of life, age 25. She had lived her golden years. For after that there come the risks, the responsibilities, and the inevitable tragedies of life." The Master's parable gives us the key to avoid disaster when these trials come.

Obedience Learned Through Suffering

"Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh." (Joseph Smith 1:46, 48.)

So it is in our day. God grant that you and I may learn obedience to God's will, if necessary by the things which we suffer. One of the things that characterizes us as Saints, as King Benjamin told us, was to be "submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father." (Mosiah 3:19.)

I bear you my solemn witness as to the divine mission of the Lord and to the responsibility we must bear as his Church and his people and his priesthood, in the name of the Lord Jesus Christ. Amen.

Notre Dame, April 8, 1963.

Much has been said in the sessions of this conference about the recklessness and restlessness among college students. The president of one of our great universities wrote a letter to his students after a year of much discontent on the university campus. Said this university president: "I have often been reminded this past winter of the young student who found Christianity inadequate and decided to found his own new and better religion. He asked a wise old theologian for advice on how to get started. The old scholar, with a twinkle in his eye, said, "I suggest that you arrange to get yourself crucified, and then rise from the dead on the third day."--'Your primary role as students here is to pretend, not to teach. Students who think otherwise should go out, found their own universities and then take lessons from their students.'--(President of University of Notre Dame, April 8, 1963.)

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I think it would be well if our young students would listen to the wisdom of this university president.

The foundation on which to build for safety against adversity and storms is suggested in the answer of a little mother to a sister who had inquired about the rumored riots and troubles being fomented in our midst. This little mother said, "I'm so busy taking care of little riots and problems in my own home that I have my hands full without being bothered about these other rumors." So often in our day we are prone to be more concerned in brush fires abroad than about the problems in our own homes. The Master as he closed the great Sermon on the Mount gave us a parable.

"For thou knowest not what hour thy Lord doth come." (Matt. 25:1.)

I have often been reminded this past winter of the young student who found Christianity inadequate and decided to found his own new and better religion. He asked a wise old theologian for advice on how to get started. The old scholar, with a twinkle in his eye, said, "I suggest that you arrange to get yourself crucified, and then rise from the dead on the third day."--'Your primary role as students here is to pretend, not to teach. Students who think otherwise should go out, found their own universities and then take lessons from their students.'

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I bear witness that until a person has been willing to sacrifice all he possesses in the world, not even withholding his own life if it were necessary for the upbuilding of the kingdom, then only can he claim kinship to Him who gave his life that men might be. God make us worthy, willing to accept whatever he sees fit to inflict upon us as a little child to its father.

I bear you my solemn witness as to the divine mission of the Lord and to the responsibility we must bear as his Church and his people and his priesthood, in the name of the Lord Jesus Christ. Amen.
Avarice and selfishness mastermind all sin and crime. The Lord has repeatedly warned against the disastrous consequence to the soul of one having his heart so set upon the things of this world as to neglect the real purpose and meaning of life.

The Happy Life

For instance, a certain young man made this inquiry of the Savior: "Good Master, what good thing shall I do that I may have eternal life?"

"And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments." (Matt. 19:16-22.)

Jesus touches upon a subject here which is essential to a successful and happy life. Had the young man been able to follow the Savior's counsel he no doubt would have experienced great joy; certainly he would not have gone away sorrowful. It is interesting to note that the young man had qualified himself as far as keeping the carnal commandments was concerned. There was no serious transgression, but it was the follow-through---"if thou wilt be perfect"---that was the stumbling block. The requirement to use his worldly goods to benefit others proved to be his great test, a test that made him sad, as it does many today.

Immediately following this episode the Savior addressed his disciples and said: "Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven." Even his disciples seemed taken aback by this statement for they asked: "Who then can be saved?" Jesus answered them: "With men this is impossible, but with God all things are possible." (Ibid., 19:23-26.)

Here then is the key—by the power of our Father in heaven man is saved. And this power of God is exercised through the action of his laws. His laws are given for the benefit of his children—to help them properly take command of their lives concerning worldly goods.

Christ taught: "... seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

"For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

"But rather seek ye the kingdom of God, and all these things shall be added unto you." (Luke 12:29-31.) There are many men who can testify to this truth.

Neither wealth nor the material things of the world in and of themselves are evil; it is the love of possessing them above all else that is evil.

The Lord revealed to the Prophet Joseph Smith: "... that which cometh of the earth is ordained for the use of man for food and for raiment, and that he might have in abundance.

"But it is not given that one man should possess that which is above another, wherefore the world lieth in sin." (D&C 49:19-20. Italics added.)

Many of the problems of society develop because of man's vain ambition to get gain and power "above another." Such desires follow the natural course in the heart of man. "... the natural man," said King Benjamin, "is an enemy to God. . . ." (Mosiah 3:19.) One should cultivate thoughts of love for God and fellowmen and strive to serve one another.

Trust in God's Promises

"And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

"Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (1 Tim. 6:17-19.)

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Divine Power Released by Obedience

"And he said unto him, What willst thou that I should do unto thee?" Said he, "Lord, I desire to inherit the right hand of glory." (Luke 9:51.)

"Verily I say unto you, . . . the one that was reckoned with the poor. . . ." (Mark 10:28.)

Mr. Baldwin personally said, "I feel more thankful for the disposition to give largely than for the ability to give largely; for I know that immense wealth can be acquired in a great deal easier than the heart to use it well. My money without a new heart would have been a curse to me." (Widtsoe, op. cit., p. 180.)

Mr. Baldwin may have been acquainted with Paul's admonition to Timothy: "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches but in the living God, who giveth us richly all things to enjoy;

"That they do good, that they be rich in good works, ready to distribute, willing to communicate;

"Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (1 Tim. 6:17-19.)

"But when the young man heard that saying, he went away sorrowful: for he had great possessions." (Matt. 19:16-22.)

"Most rich men die in poverty, and most poor men die in riches." (Morris Chalfant, "The Sin of the Church," Wesleyan Methodist.)

A few days ago the Deseret News carried an article about Mr. J. C. Penney. In part it said: "One night, for example, at age 56, I [Mr. Penney] was broke, discouraged, ill in a sanitarium in Battle Geek, Michigan. I felt that I would never see the dawn of another day," said Mr. Penney. "I got up and wrote farewell letters to my wife and to my oldest son. I sealed the letters. If I did sleep, it was not a sound sleep. I rose early, went down to the mezzanine floor, and found the dining room was not open.

"Suddenly, over in one corner of the mezzanine, I heard the singing of gospel hymns. The song was the old favorite, 'God Will Take Care of You.' You can imagine how heavy my heart was when I went in. Yet, I came out of that room that morning a changed man. Within just a few moments my life was transformed. It was almost as if I had had a new birth. God did take care of me. . . . And ever since, I have been trying to fill that obligation.

"When I finally got back on firm ground, I had much less in a material sense than I enjoyed before. But I had gained immeasurably in spiritual wealth, for I had learned to use his worldly goods to benefit others proved to be his great test, a test that made him sad, as it does many today.

"And ever since, I have been trying to fill that obligation.
The Object of Life

The answers to these questions are essential in order for each of us to achieve the maximum benefits, happiness, and peace that this life affords. Even though this is God's work and glory, life seems to be a mystery to most of God's children. Men wonder "Where did we come from, and what is the object of life?"

In a glorious vision to Moses we learn that it is God's work and glory ". . . to bring to pass the immortality and eternal life of man." (Moses 1:39.)

May God bless us that we may catch the vision and the spirit of the Savior's admonition: "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." (Matt. 6:19-21)

"Where did we come from, and what is the object of life?" The answers to these questions are essential in order for each of us to achieve the maximum benefits, happiness, and peace that this life affords.

"All spiritual awakening requires this realization: material arrogance and pride build up a sense of power that separates man more and more from God. Then when some desperate crisis brings this realization, the change appears almost a miracle."

"But that miracle is ever within a hand's reach of all of us. That is the wonderful thing about it. We have only to reach out and touch God, to take His hand and ask Him to lead us." (Deseret News, September 16, 1965, p. A-9.)

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." (Matt. 6:19)

"Where did we come from, and what is the object of life?" The answers to these questions are essential in order for each of us to achieve the maximum benefits, happiness, and peace that this life affords.

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"But that miracle is ever within a hand's reach of all of us. That is the wonderful thing about it. We have only to reach out and touch God, to take His hand and ask Him to lead us." (Deseret News, September 16, 1965, p. A-9.)
The knowledge that this life is the second estate opens up the great concept of eternal progress. This is a basic truth of our religious thought. What a tremendous vision this gives us.

And why did we come to this second estate? To be proved and tested—to see if we will do all things whatsoever the Lord commands us. (See Abraham 3:25.)

Jesus said, “Be ye therefore perfect, even as your Father which is in heaven is perfect.” (Matt. 5:48.)

Salvation and Exaltation

I bear witness to you that Jesus is the Christ our Savior and Redeemer and that all of God's children will inherit immortality through the atonement of the Christ, but that only those who keep God's commandments and endure to the end will inherit eternal life and exaltation in the celestial kingdom.

How many experiences, pleasant and unpleasant, must we have, and how much knowledge must we attain to become perfect, even as our Father in heaven is perfect? Let us consider this matter before answering.

Experience Can Be A Blessing

Great blessings come from the knowledge that we obtain and the experiences we have, and it should be remembered that every experience has a value.

The Prophet Joseph was proved the same as each of us is. He encountered intense opposition and what appeared to be insurmountable obstacles.

When he was crying to the Lord in Liberty Jail in March 1839, the word of the Lord came to him, saying:

"... if the very jaws of hell shall gape open the mouth wide after thee, know thou my son, that all these things shall give thee experience, and shall be for thy good." (D&C 122:7.)

I am sure that it was difficult for the Prophet Joseph at that time to appreciate how this most difficult experience would be for his good, but it undoubtedly was a preparation for greater tests that came later.

I love the Prophet Joseph Smith and bear witness that he was one of the great prophets of all time.

Zion's Camp

You may recall that historic and memorable journey of Zion's Camp to Missouri. Since it failed of its purpose to reinstate the Saints in possession of their lands in Jackson County, it was regarded by some as being an unprofitable episode.

"A brother in Kirtland--one too weak in the faith to go with the camp--meeting Brigham Young on his return from Missouri, said to him, 'Well, what did you gain on this useless journey to Missouri with Joseph Smith?' 'All we went for,' promptly [page 136] replied Brigham Young." (Comprehensive History of the Church, 1, 370.)

In the camp's journey of more than a thousand miles there were many experiences. There were fatigues, hardships, and disappointments to overcome; all of these experiences were valuable to the men who participated in them. Many became the leaders in two great exoduses involving the removal of 12,000 Saints from Missouri to Illinois and of more than 20,000 from Illinois to the Salt Lake Valley.

In another way also this Zion's Camp experience was profitable. In February 1835 a conference was held in which the Prophet explained "that the trials and sufferings endured on that journey to Missouri were not in vain, for it was the will of God 'that those who went to Zion with a determination to lay down their lives, if necessary, should be ordained to the ministry, to go forth to prune the vineyard for the last time.'" (Ibid., 1, 372-373.) Thus it was from this group that the Quorum of the Twelve Apostles was selected.

Again it was the knowledge obtained and faith and strength that was developed that prepared these men for the great work that was ahead of them.

Yes, it is essential that each of us learn from our experiences as we are tried and tested by the afflictions of this life. God has explained that this is an important part of this life.

It seems, however, that human nature wants to follow the easy paths; but each of us should thank the Lord for the difficulties we encounter.

I know that as we look back upon our lives, we will acknowledge that those experiences that were the most difficult were in the end the most profitable. The lessons learned and faith developed in such hours of hardship will prove to be of eternal value to us in our path of eternal progress.

Many of us recall the dark days of the depression in the early nineteen thirties. The loss of one's possessions is a humbling experience, especially with the responsibilities of a family, but the lessons will never be forgotten.

Likewise, the loss of loved ones are sad experiences, but these difficult tests build great faith, courage, and humility. In the presence of death we are made humble, for then we realize our own helplessness and our dependence upon our Heavenly Father for comfort.

Those who have fulfilled missions understand the difficulties and disappointments in bringing souls into the kingdom of God. But none would deny the great opportunities for personal growth and development as well as eternal joy and happiness.

Service to mankind through activity in the Church affords one of the great opportunities for experience. This type of experience develops love, faith, wisdom, understanding, discernment and invariably results in increased knowledge.

The Savior said, "Woe unto YOu when all men shall speak well of you! . . ." (Luke 6:26.)

Adversity

The Church and the people of the Church have encountered and will encounter many trials and tribulations, but as the Lord explained to the Prophet in Liberty Jail, "... all these things shall give thee experience, and shall be for thy good." (D&C 122:7.)

We should not expect all to speak well of us or expect all to be well with us continually. Let us prepare steadfastly to face adversity regardless of the form it takes, recognizing that such experiences are necessary to the progress of the Church as well as ourselves as individuals.

God has not promised us that we won't have problems and troubles, but he has promised us comfort, increased faith and knowledge, as well as growth and
development as we successfully meet each challenge of life.

As we pursue the study of the gospel of Jesus Christ, we perceive that it is a grand philosophy of life, yes, the plan of life. President McKay has said that the purpose of the gospel is to change men's lives, to make bad men good and good men better, and to change human nature. (Film Every Member a Missionary.)

The Blessing of the Spirit

How much learning and how many experiences do we need to become godlike? The answer is that we need all we can receive on this earth; and as we successfully meet this life's challenges, we will be prepared for more as we leave this estate and move into the next estate in the hereafter.

Our Father has sent us here for a short period of mortal experience. He has given us principles to guide us and has endowed us with free agency to choose our paths. As we choose the right we are promised eternal progress and love and peace with our families and friends. And he has promised us that as we keep his commandments his spirit will be with us.

Words cannot describe the happiness that comes into our lives when the spirit of God is with us. This happiness includes a peace that passeth understanding except to the person that receives it.

Let us truly appreciate the object of this life and endure to the end by meeting life's challenges with a determination to make each experience of eternal value to us and thus contribute to our eternal progress.

I thank the Lord for the prophet our beloved President David O. McKay, who stands at the head of The Church of Jesus Christ of Latter-day Saints today. May the Lord sustain him in his great calling, and may we all have the good judgment and courage to follow his inspired advice and counsel, I pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

Elder Franklin D. Richards, Assistant to the Twelve, has just spoken to us.

Brother Jay Welch will now lead the choir and congregation in singing "How Firm a Foundation."

After the singing, Elder Bernard P. Brockbank, Assistant to the Twelve will address us.

Will you all stand, please.

The Choir and Congregation joined in singing, "How Firm a Foundation." (Jay E. Welch, conducting.)

Elder Bernard P. Brockbank, Assistant to the Twelve, will now address us and he will be followed by Elder Thomas S. Monson of the Council of the Twelve.

ELDER BERNARD P. BROCKBANK to the Council of the Twelve Apostles

Brothers and sisters: It is a blessing and a privilege to be in the talented and spiritual atmosphere of this great [Tabernacle] Choir. We fondly remember their great strength back at the [Mormon] Pavilion at the World's Fair. They are still talking about it in many of the areas.

It is also a heartfelt joy and blessing to have a living prophet of God on earth today and to have a quorum of Twelve Apostles. This is a unique organization in this world of many varied religions, one that conforms to God's plan and to the scriptures.

Prophets of God

The scriptures and ecclesiastical history reveal that many men are willing and anxious to accept the prophets and apostles of other ages. Many today are willing to accept Noah, Abraham, Moses, Jacob, and others as prophets of God, but few of the people living at the time these prophets lived accepted them as prophets of God.

Many men today accept Jesus Christ as the Savior and Son of God, but few accepted him when be lived on this earth.

Many are willing to accept the past prophets but comparatively few are willing to accept and follow the living prophets. Many today are willing to accept Jesus Christ, but few were willing to accept and follow him.

In the Mormon Pavilion at the New York World's Fair many from all sects and religions are asking, "How can we know that Jesus Christ is the Savior and the Son of God, and how can we know that Joseph Smith is a prophet of God and that the restoration of the gospel took place?"

How to Know that Jesus is the Christ

Anyone can know if he truly and sincerely wants to know if a prophet is a false or is a true prophet of God. Jesus Christ gave us the key of how one may know. He said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves"

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" (Matt. 7:15-16.)

A false prophet is as out of place and out of pattern in God's program as a fig on a thistle or a grape on a thorn.

Jesus continued: "Even so every good tree bringeth forth good fruit but a corrupt tree bringeth forth evil fruit.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . ."

"Wherefore by their fruits ye shall know them." (Ibid., 7:17-18, 20.)

A corrupt or false prophet will bring forth evil fruit. A prophet of God will bring forth good fruit or God's program.
A false prophet will not build the kingdom of God but will build in opposition to God's program and will build the kingdom of false men and Satan. A true prophet will build the kingdom of Satan. A true prophet will help build the kingdom of God. He will teach the teachings and doctrines of Jesus Christ. He will teach the God-inspired scriptures. Jesus said, "No man can serve two masters..." (Ibid., 6:24.) Many have tried, but the statement of the great Teacher still stands.

A fine couple came into my office in the Mormon Pavilion recently, and the husband was concerned because his wife who had visited the Pavilion a few weeks before had recently joined The Church of Jesus Christ of Latter-day Saints, and she was filled with peace, joy, and satisfaction. He said "My wife seems to know, but I do not know, that Jesus Christ is the Son of God. I do not know that Joseph Smith is a prophet of God. I would like to know the truth."

He said, "I do believe that there is a God or a Creator."

In answer I said, "Your Father in heaven has a greater desire that you know that Jesus Christ is literally his Son and that he is the Savior, and he desires that you know the prophets, even more than you desire to know, but you must be ready to accept and follow the Savior."

Jesus Christ gave us the key of how we can know, and this has been repeated, and I think it is rather significant. It has been mentioned in this conference several times. I think it has great import and is very essential in the great missionary program because no convert can come into this Church, knowing the truth and knowing what is essential, unless he follows and understands what the Savior mentioned.

Picture the Savior with his apostles, living here in mortality, the very God that the people thought they were worshiping, the very Messiah they were looking for. And the Savior said to his apostles: "Whom do men say that I the Son of man am?" (Ibid., 16:13.)

Well, you know the answer. It is well known. The people did not know who he was. I wonder if we would. He was the carpenter's son across the street, claiming to be the Son of God.

Jesus turned to the apostles, "But whom say ye that I am?"

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God." (Ibid., 16:15-16.)

Peter knew. Many of us know, and all who wish the truth would like to know. And here is the key, as you know. Jesus then revealed a great gem of truth and a treasure of knowledge of God the Eternal Father's relationship and responsibility to his children. Our Father in heaven is not without responsibility.

"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Ibid., 16:17.)

How Peter Knew

The knowledge and testimony that Jesus Christ is the Son of the living God cannot come from flesh and blood but must be revealed from our Father which is in heaven. The children of God must receive this knowledge literally from their Creator.

I said to my friend, "Do you sincerely want to know that Jesus Christ is the Son of the living God?"

He said, "Above all else."

"Do you know how to pray?"

He said, "I have never prayed."

"Would you like to talk to your Father in heaven?"

"Of course I would."

"Did Jesus Christ pray?"

The Lord's Prayer

"Yes, he prayed."

Jesus Christ taught us how to pray. Many know the Lord's prayer, but few really comprehend its great significance. To many it has been a pattern of repetition, but not a pattern literally of the great sequence of prayer from God's children to their Heavenly Father.

Let's just briefly analyze it. First, we pray to our Father in heaven: "Our Father which art in heaven, Hallowed be thy name." (Ibid., 6:9.)

Then we pray to help build the kingdom of God on earth as it is in heaven. And you cannot say to bring it without being blessed. We pray to help build God's kingdom on earth. Then one prays to do the will of God What a difference this is over always praying for the Lord to give us blessings. "Thy will be done, in earth as it is in heaven." (Ibid., 6:10.) Then we thank God for our blessings, for our daily bread. You ask your Father in heaven to forgive you for your debts, your sins and weaknesses, and likewise you will forgive anyone that has injured or offended you, so that your heart will be ready to receive the blessings.

You ask the Lord to help you when you are tempted with evil. You ask your Father to deliver you from evil. This is a tremendous request.

Then the prayer closes. No one praying can keep from the great significance of the three closing thoughts: "... For thine is the kingdom, and the power, and the glory, for ever." (Ibid., 6:13.) Jesus also said, "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it to you.

"... ask, and ye shall receive, that your joy may be full." (John 16:2324.)

I asked my friend again, "Do you want your joy to be full?"

And of course he said that he did.
p48 "You must ask in the name of Jesus Christ when you pray to God for his blessings."

p49 Then he said, "I would like to read all the church books I can get a hold of."

p50 This revealed one of the little secrets that was keeping this young man from the Church. His desire was good, which is very important; he had a marvelous attitude, but he wanted a witness through his own mind, from his own reading, through his own understanding, even though we had been speaking about the message the Lord gave of how we can know. This witness cannot come from flesh and blood but must come from God the Eternal Father.

p51 I again asked him if he would privately and secretly fast and pray from his heart to God, so that he might know the truth. He said, "I will do the best I can, but I assure you I will pray."

p52 139-140. One week later he was baptized and with tears in his eyes and joy in his heart he knew that Jesus Christ [page 140] was his Savior and that he was literally the Son of the living God. His Father in heaven also revealed to him that Joseph Smith was a prophet; he also knew that the Book of Mormon was scripture and was the word of God. That came as an answer from his Father in heaven, and he was thrilled to get acquainted with it. He told me, "Life has greater meaning."

p53 Mankind Desires to Know the Truth

p54 Fellow members of the Church of Jesus Christ, many of your neighbors desire to know the truth. The World's Fair has proven that the people are hungry for righteousness, hungry for the truth, but there are few to teach them. It is God's plan and program for this life. Many have been misled, even as Jesus said the religious Pharisees were misled by the traditions and doctrines of men.

p55 The Book of Mormon

p56 The doctrines and ordinances and commandments of God and Jesus Christ, again I repeat, are found in the holy scriptures. Encourage your friends with love, kindness, and neighborliness to read the scriptures, to read the Bible and the Book of Mormon. All Saints should give their friends a copy of the Book of Mormon. This program has started. See how beautifully it works. Can you picture a million members of this Church with a testimony, with a witness from God, giving the great tangible witness to their neighbors, and then individually following through, encouraging their neighbors to pray, with love and kindness building within them the knowledge that this great book is the second great witness of God's program here upon the earth, along with the Bible? It may not be second, but is a witness with the Bible. It works.

p57 A million copies! And it depends on you. Here the majority of the leadership of God's program on earth is represented. Everyone can be a missionary, and the Book of Mormon a little tool, and then with the follow-up, you will be surprised. The Book of Mormon will draw tears to the eyes of the honest in heart. After they have read this book they will know that Jesus Christ lives and that the Prophet Joseph Smith was a prophet and that the gospel has been restored.

p58 In closing, I would just like to say that in a few days one of the greatest missionary tools of all time, the Pavilion at the World's Fair, where we have had the opportunity of meeting and touching the hearts of millions, will be closed and dismantled, but its strength and its potency and what it has done will live indefinitely. It is good to have been a part of it.

p59 May the Lord bless all of us to be about our Father's business, I pray in the name of Jesus Christ. Amen.

p60 President N. Eldon Tanner

p61 Elder Bernard P. Brockbank has just spoken to you.

p62 Elder Thomas S. Monson will speak to us now, please.

p63 Thomas S. Monson

ELDER THOMAS S. MONSON the Council of the Twelve Apostles

p1 This has been a most inspirational conference. As this the final session draws to its close, it is not my desire to speak to a formal text, but rather to bear my personal testimony concerning Jesus of Nazareth and to suggest that each person undertake a personal search for him.

p2 Many of you have traveled far to attend this conference. From Europe, from Canada, from Mexico, from the isles of the sea, and from many other points you have come.

p3 They Seek After Jesus

p4 In the New Testament of our Lord John describes a similar journey by those who would worship.

p5 "And there were certain Greeks among them that came up to worship at the feast:

p6 "The same came therefore to Philip which was of Bethsaida of Galilee and desired him, saying, Sir, we would see Jesus." (John 12:20-21. Italics added.) I feel this is your desire even today. The little children have another way of expressing the same wish. Most often they say: "Tell me the stories of Jesus I love to hear; things I would like to read all the church books I can get a hold of.

p7 They seek after Jesus, and so it has ever been. No search is so universal. No undertaking so richly rewarding. No effort so ennobling. No purpose so divine.

p8 The search for Jesus is not new to this present period of time. In his touching and tender farewell to the gentiles, Moroni emphasized the importance of this search: "And now I Moroni, bid farewell. . . ."

p9 "And . . . I would commend you to seek this Jesus of whom the prophets and apostles have written, . . ." (Ether 12:38, 41.) For generations, enlightened mankind anxiously sought the fulfillment of prophecies uttered by righteous men inspired of Almighty God. For did not Isaiah declare: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel"? (Isa. 7:14.) And again, "For unto us a child is born, . . . and his name shall be called . . . The Prince of Peace." (Ibid. 9:6.)

p10 . . . A Savior, Who Is Christ the Lord

p11 And on this continent God's prophets declared: " . . . the time cometh and is not far distant, that with power, the Lord Omnipotent . . . shall dwell in a tabernacle of clay,

p12 . . . he shall suffer temptations, and pain.

p13 "And he shall be called Jesus Christ, the Son of God . . ." (Mosiah 3:5, 7-8.)
There are many who have time for golf, time for shopping, time for work, time for play, but no time for Christ.

Before we can successfully undertake a personal search for Jesus, we must first prepare time for him in our lives and room for him in our hearts. In these busy days, we are counseled, "... ye shall seek me, and find me, when ye shall search for me with all your heart." (Jer. 29:13.)

The formula for finding Jesus has always been and ever will be the same—the earnest and sincere prayer of a humble and pure heart. The Prophet Jeremiah counseled, "He is found by humble prayer and pure heart."

Men of the world have modified his miracles, doubted his divinity and rejected his resurrection. In the crusades of Christianity, feeling that, if only the Holy Land could be secured from the infidel, then Christ would be found in their lives. How mistaken they were. Thousands upon thousands perished. Millions came to the cross, that they might be spared the suffering of the death of Jesus. The result was a maze of confusion and a compoundment of error. Jesus will not be found in councils of debate.

"incomprehensible mystery" of which its originators seemed so proud precisely because it could not be understood, substituted for the personal God and a personal Son—the two separate and distinct Glorified Beings of the scriptures. The Creed of Nicea, the "crusades of Christianity", feeling that, if only the Holy Land could be secured from the infidel, then Christ would be found in their lives. How mistaken they were. Thousands upon thousands perished. Many others committed heinous crimes in the very name of Christianity. Jesus will not be found by crusades of men.

"He is not found by Crusades"

The beautiful account from the Holy Bible of Abraham and Isaac. How exceedingly difficult it must have been for Abraham, in obedience to God's command, to take his beloved Isaac into the land of Moriah there to present him as a burnt offering. Can you imagine the heaviness of his heart as he gathered the wood and prepared the fire and journeyed to the appointed place? Surely pain must have racked his body and tortured his mind as he bound Isaac and laid him on the altar upon the wood and stretched forth his hand and took the knife to slay his son. How glorious was the pronouncement, and with what wondered welcome did it come, "Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God seeing thou has not withheld thy son, thine only son from me." (Gen. 22:12.)

Can we, in part, appreciate the suffering of God the Eternal Father as his Only Begotten Son in the flesh was placed on a cross and crucified? Is there a father or a mother who could not be moved to complete compassion if he or she heard a son cry out in his own Garden of Gethsemane, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done"? (Luke 22:42.)

Offering a Son

Down through the generations of time, the message from Jesus has been the same. To Peter by the shores of beautiful Galilee, he said, "Follow me." (Matt. 4:19.) To Philip of old came the call, "Follow me." (John 1:43.) To the Levite who sat at receipt of customs came the instructions, "Follow me." (Matt. 9:9.) And to you and to me, if we but listen, shall come that same beckoning invitation, "Follow me."

But how do we follow him if first we don't find him? And how shall we find him, if first we don't seek him? Where and how should we begin this search for Jesus?

He is not found by Crusades

Some have attempted to answer these questions by turning to idols, others by burning incense or lighting candles. In times past, great throngs journeyed in the crusades of Christianity, feeling that, if only the Holy Land could be secured from the infidel, then Christ would be found in their lives. How mistaken they were. Thousands upon thousands perished. Many others committed heinous crimes in the very name of Christianity. Jesus will not be found by crusades of men.

... or by Councils or debates

Still others searched for Jesus in councils of debate. Such was the historic Council of Nicea in 325 AD. There, with the help of the Roman Emperor, the delegates did away in Christendom with the concept of a personal God and a personal Son—the two separate and distinct Glorified Beings of the scriptures. The Creed of Nicea, the "incomprehensible mystery" of which its originators seemed so proud precisely because it could not be understood, substituted for the personal God of love and for Jesus of the New Testament an immaterial abstraction. The result was a maze of confusion and a compoundment of error. Jesus will not be found in councils of debate. Men of the world have modified his miracles, doubted his divinity and rejected his resurrection.

He is found by humble prayer and pure heart

The formula for finding Jesus has always been and ever will be the same—the earnest and sincere prayer of a humble and pure heart. The Prophet Jeremiah counseled, "... ye shall seek me, and find me, when ye shall search for me with all your heart." (Jer. 29:13.)

Before we can successfully undertake a personal search for Jesus, we must first prepare time for him in our lives and room for him in our hearts. In these busy days there are many who have time for golf, time for shopping, time for work, time for play, but no time for Christ.
Lovely homes dot the land and provide rooms for eating, rooms for sleeping, playrooms, sewing rooms, television rooms, but no room for Christ.

Do we get a pang of conscience as we recall his own words, "...foaxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head?" (Matt. 8:20.) Or do we flush with embarrassment when we remember, "And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn"? (Luke 2:7.) No room. No room. No room. Ever has it been.

As we undertake our personal search for Jesus, aided and guided by the principle of prayer, it is fundamental that we have a clear concept of him whom we seek. The shepherds of old did seek Jesus the child. But we seek Jesus the Christ, our older Brother, our Mediator with the Father, our Redeemer, the Author of our salvation whom we in the beginning with the Father, him who took upon himself the sins of the world and so willingly died that we might forever live. This is the Jesus whom we seek.
I ask the youth of the Church today, "Whom do you seek?" Would you keep that youth which is yours now? Then love the Lord your God with all your mind, with all your heart, and with all your soul—though the body becomes decrepit and like an old house begins to tumble, your spirit will still be young, as young as the little babe that might be in that tumbled-down house, because your body, after all, is but the house in which you live. Even when your heart stops beating, your eyelids close, and you respond no more to your physical environment, that spirit, still young, will go into the presence of him whom you have made your ideal. Then truly it will be demonstrated that:

"The stars shall fade away, the sun himself Grow dim with age, and Nature sink in years; But thou shalt flourish in immortal youth, Unhurt amidst the war of elements, The wreck of matter, and the crash of worlds." (Joseph Addison, Cato, Act V, sc. 1.)

And now this great conference draws to a close. Our anticipation, our hopes and our prayers that it might prove to be uplifting and inspirational have been realized, and for that we are grateful to our Heavenly Father, grateful for the inspiration he has given to us and to the world. Truly, our hearts have been filled with gratitude that the Lord has magnified each one who has spoken to the end that his words have emanated from the presence of our Father.

Resolve to Hold Fast to good

As we leave to go to our various homes, let us make real the good feelings that have been aroused in our souls. Let us not permit to evaporate from our minds and feelings the good resolutions we have formed. Let us resolve that from now on we are going to be men of higher and more sterling character, more conscious of our own weaknesses, more kind and charitable towards others' failings. As we depart let us be more determined to be kinder husbands, more thoughtful wives, more exemplary to our children, more determined that in our homes we are going to have just a little taste of heaven here on earth.

Cherish Testimony of Truth

Cherish in your hearts the testimony of truth; make it as solid and as firm and unwavering as the fixed stars in the heavens. May there come into everyone's heart and into all our homes (page 146) the true Spirit of Christ, our Redeemer, whose reality, whose inspiring guidance I know to be real. May a kind heaven help us to cherish worthy ideals and noble aspirations. Whatever our joys and sorrows, let us ever remember that what we ardently desire in our hearts will determine what we really are. How constantly and consistently we cherish noble aspirations in our minds and follow them will determine whether we drift as failures along life's highway or fulfill the divine purpose of our being.

Be Faithful to Constitutional Government

Finally, let us be true to our country and to our country's ideals. Nearly three thousand years ago an ancient prophet said that this is a land choice above all other lands (see 1 Nephi 2:20), and it is, and the Constitution of the United States, as given to us by our fathers, is the real government under which individuals may exercise free agency and individual initiative.

Let us oppose any subversive influence that would deprive us of our individual freedom or make this government a dictator instead of a servant to the people.

God bless you officers and leaders of the Church. May the love of the Redeemer be in each heart, and that means that that love will be expressed in serving one another. God bless these brethren of the General Authorities with increased health and strength to carry on their responsibilities throughout the world. I know that God lives, that his Son Jesus Christ is the Savior of the world, and that divine beings restored to the Prophet Joseph Smith the gospel of Jesus Christ as he established it in the Meridian of Time.

I bear you this testimony as we part this afternoon and pray the blessings of the Lord to be upon each and every one of you, that the influence of the priesthood quorums, of auxiliaries, and of the missionaries may be more effective from this time forward than ever before in leading the honest in heart of the whole world to turn their hearts to the worship of God and give them power to control the animal nature and live in the Spirit, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

"We Thank Thee, O God, for a Prophet to guide us in these latter days."

President McKay has asked me to express his deep appreciation to all who have contributed in any way to the success and inspiration of this great Conference.

The Tabernacle Choir will now sing, "Of the Father's Love Begotten," conducted by Richard P. Condie.

The benediction will be offered by Elder Henry D. Moyle, Jr., formerly president of the French East Mission after which this Conference will be adjourned for six months.

Singing by the Choir: "Of the Father's Love Begotten," and "God Be With You 'Till We Meet Again."

Elder Henry D. Moyle, Jr., formerly president of the French East Mission, offered the benediction.

Conference adjourned for six months.

The Relief Society Singing Mothers of the Virgin River Region of Southern Utah furnished the music for the Friday morning and afternoon sessions. Florence Jepperson Madsen was conductor at both sessions, Roy M. Darley, organist.

The musical numbers for the Saturday morning and for the Sunday morning and afternoon sessions were rendered by the Salt Lake Tabernacle Choirs, Richard P. Condie, Conductor and Jay E. Welch, assistant Conductor.

Choral music for the Saturday afternoon session was furnished by the Brigham Young University Combined Choirs, Kurt Weinzinger, Conductor, Alexander Schreiner, Organist.

For the Priesthood Meeting, Saturday evening, the men of the Tabernacle Choir furnished the choral numbers, Richard P. Condie, Director, Robert Cundick, Organist.

JOSEPH ANDERSON Clerk of the Conference.

Footnotes

Conference Report, April 1966. Introduction. OFFICIAL REPORT OF THE 136TH ANNUAL GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS Sermons and proceedings of April 6, 9 and 10, 1966, from the Tabernacle on Temple Square, Salt Lake City. Utah Joseph Anderson, Clerk of the Conference Published by The Church of Jesus Christ of Latter-day Saints (c) 1966 by Corporation of the President of The Church of Jesus Christ of Latter-day Saints

The One Hundred Thirty-sixth Annual Conference of The Church of Jesus Christ of Latter-day Saints

The general sessions of the conference were held at 10:00 a.m. and 2 p.m Wednesday, April 6, Saturday, April 9 and Sunday, April 10. The General Priesthood meeting was held Saturday April 9, 1966 at 7:00 p.m.

Through the cooperation of 185 television and 30 radio stations, extensive coverage totaling many hours of donated time was made possible in the United States from coast to coast and in Hawaii. Conference sessions were broadcast over international radio through the five WRUL church-owned transmitters located near Boston and beamed to Europe, Africa and South America in Spanish and Portuguese, and in German to Europe.

Through these releases, closed-circuit Conference transmissions to Germany and Great Britain were possible again.

Direct translation in the German language of some sessions was received over oceanic cables by Saints in Germany assembled in chapels located at Hamburg, Essen, Stuttgart, Munich and Darmstadt. In addition, proceedings in English of the Sunday morning sessions were transmitted for the benefit of servicemen and missionaries in Germany.

Saints assembled in chapels in Great Britain received the Sunday morning session in English in Reading, Bristol, Merthyr Tydfil, London, York, Durham, Manchester, Belfast, Paisley, Kirkcaldy.

By television and over many radio stations in South America, Spanish and Portuguese translations of sessions of the conference were broadcast within hours following the Conference by means of tape recordings. Stations in the following cities have verified these broadcasts: Santiago, Chile; Lima, Peru; Cuzco, Peru; Ica, Peru; Cochambamba, Bolivia; Curitiba, Brazil; Cacador, Brazil; Sao Paulo, Brazil Montevideo, Uruguay; Buenos Aires, Argentina; Artigas, Uruguay; Melo, Uruguay.

For the fifth consecutive time daily sessions of conference were broadcast during early morning hours over KIRO radio at Seattle. These broadcasts could be heard by members of the Church and others in New Zealand, Australia and Islands of the Pacific.

Daily sessions of the three-day Conference were recorded again and rebroadcast over KSL Radio during early morning hours to Islands of the Pacific, Alaska, Hawaii, Canada, Mexico and the Caribbean, and to many states in the United States.

The General Priesthood meeting was relayed by closed-circuit to members of the Priesthood gathered in the Assembly Hall and in 438 separate gatherings from coast to coast in the United States and Canada. Five stake buildings in Salt Lake City and the BYU fieldhouse in Provo received the Priesthood meeting over closed-circuit television.

The opening sessions of the One Hundred and Thirty-sixth Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Wednesday morning, April 6, at 10:00 a.m. with President David O. McKay presiding and his counselor President Hugh B. Brown, conducting the service.

The Primary Children's Chorus, with Mary Ellen Smith conducting, and Alexander Schreiner at the organ, furnished the music for the session.

President McKay was present and presided at each session, except Saturday afternoon. His counselors, Presidents Hugh B. Brown, N. Eldon Tanner and Joseph Fielding Smith conducted the services under his direction.

Elder Joseph Anderson was Clerk of the Conference.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

The First Presidency: David O. McKay, Hugh B. Brown, Nathan Eldon Tanner, and Joseph Fielding Smith, President McKay attended all sessions of the Conference except the Saturday afternoon session. Elder Thorpe B. Isaacson was absent because of illness.


Patriarch to the Church: Eldred G. Smith.


The First Council of the Seventy: Antoine R. Ivins, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, Marion D. Hanks, A. Theodore Tuttle, Paul Harold Dunn.


GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, with A. William Lund and Earl E. Olson, assistants.
The first session of the One Hundred and Thirty-sixth Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City on Wednesday morning at 10 a.m. with President David O. McKay presiding and President Hugh B. Brown, First Counselor in the First Presidency, conducting the service.

The Primary Children's Chorus, with Mary Ellen Smith conducting, and Alexander Schreiner at the organ furnished the musical numbers for this session.

As a preliminary number the chorus sang "Reverently and Quietly."

This is the opening session of the 136th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We are convened in the historic Salt Lake Tabernacle on Temple Square in Salt Lake City. We are all deeply grateful for the presence here this morning of President David O. McKay, who in his 93rd year, is still able to direct the affairs of the conference and of the Church, and he is presiding at this session and will preside at all sessions of the conference. He has asked me to conduct this service.

All of the General Authorities are in attendance at this conference excepting Elder Thorpe B. Isaacson of the First Presidency, who is in the hospital. We have word that he will be watching on television.

We are pleased to announce that the proceedings of this General Conference will again be given extensive coverage in the United States, Canada, and over a network of nearly 200 television stations and many radio stations coast to coast, originating with KSL Radio and Television. Countries in Europe, Asia, Africa, South and Latin America, totaling nearly two-thirds of the world, will receive broadcasts of these proceedings over the Church-owned international short wave radio station WRUL in New York. Tape and film recordings of the conference will be translated and sent to France, Germany, South and Latin American countries, and for the first time proceedings will be sent to China. Rebroadcasts of all sessions of the conference can be heard over KSL radio in many parts of the United States and the world, including Alaska, Canada, Mexico, the isles of the Pacific, and in New Zealand and Australia over KIRO radio station at Seattle.

Our hearts are full of gratitude to the Lord that we are able to transmit for a brief period at least the messages of the General Authorities of the Church, to literally millions of people throughout the world. We express our gratitude and deepest thanks to the owners and operators of the radio and television stations for their cooperation in making it possible to give such extensive coverage to the proceedings or this conference.

Now to all assembled here in this Tabernacle, and to the overflow gatherings in the Assembly Hall and the vast radio and television audience, we extend a very hearty welcome. Any important messages that come for us will be announced over the public address system on the grounds.

We wish to call your attention to the beautiful flowers which decorate the rostrum. The Tacoma Stake is sending us, they have not yet arrived but will, from the Puyallup Valley Daffodil Committee, some King Alfred daffodils. The Calla Lilies were sent to us by the Oakland-Berkeley Stake High Priests' Quorum. The beautiful butterfly orchids have come from the San Jose West Stake in California. All of these flowers arrived by airplane. We thank the brothers and sisters from these stakes for their thoughtfulness in sending these lovely flowers to beautify this building for our conference.

The music for this opening session will be given by the Primary Children's chorus with Mary Ellen Smith conducting and Alexander Schreiner at the organ. They have already sung "Reverently and Quietly," and now the invocation will be offered by Elder Horace B. Richards, president of the Highland Stake.

Invocation was offered by Elder Horace B. Richards, president of the Highland Stake.

The Primary Children's Chorus will now sing "Oh, How Lovely Was The Morning," Scott Marcroft soloist, and under the direction of Sister Mary Ellen Smith.

The Primary Children's Chorus sang. "Oh How Lovely Was the Morning." Scott Marcroft, soloist. Mary Ellen Smith, conductor.

President Hugh B. Brown:

I am sure we are all stirred and mellowed by the sweet singing of these lovely young people. We thank them and their conductor, and pray God's blessings upon them.

The President of the Church has consented to say a few words of greeting to this vast audience, and we are delighted to have him at this time.

President David O. McKay:

My brethren and sisters, it is with feelings profoundly appreciated that I appear before you on this occasion. One never appreciates the value of good health until it is lost. I am glad to greet you at this opening session and pray that the Lord's blessings will be with each one who stands in this pulpit and fulfills the assignment made of him. The program is already prepared. Each will receive his appointment as arranged. I will not occupy more of your time, but pray that God's blessing may rest with everyone who participates in this great conference. As long as the Lord inspires him, each will be successful in giving to this audience the words that divine help gives him. God bless you I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

We are certainly all delighted to have the President greet us this morning, and now, as has been customary since the organization of the Church we shall sustain the General Authorities, general officers and general auxiliary officers of the Church. Before doing so, however, we will ask Elder Joseph Anderson, clerk of the conference, to read certain information statistical data, concerning the Church in which you will be interested, and after Brother Anderson, Elder Orval W. Adams will read a statement of the Church Finance Committee. Elder Joseph Anderson.

Statistical Data
For the information of the members of the Church: The First Presidency has issued the following statistical report concerning the membership of the Church at the end of the year 1965.

Number of Stakes of Zion at close of 1965: 414
An increase of 14 Stakes during the year

Number of Wards: 3,301

Number of Independent Branches in Stakes: 596

Total Wards and Independent Branches in Stakes at close of year: 3,897

Number of Mission Branches at close of year: 2,137

Number of Full-Time Missions at end of year: 74

Church Membership, December 31, 1965:

In the Stakes: 1,977,418
In the Missions: 418,514
Total Membership: 2,395,932

Church Growth during 1965:

Children Blessed in Stakes and Missions: 61,216
Children of record baptized in Stakes and Missions: 49,413
Converts baptized in Stakes and Missions: 82,455

Social Statistics (Based on 1965 data from the Stakes):

Birth rate per thousand: 27.23
Number of persons married per thousand: 15.30
Death rate per thousand: 5.17

Priesthood:

Members holding the Melchizedek Priesthood, December 31, 1965:
Deacons: 106,605
Teachers: 74,720
Priests: 108,119
Total number holding Aaronic Priesthood: 289,444

Members holding the Melchizedek Priesthood, December 31, 1965:
Elders: 195,085
Seventies: 22,841
High Priests: 63,880
Total number holding Melchizedek Priesthood: 281,806

Grand Total, members holding Aaronic or Melchizedek Priesthood: 571,250
An increase of 17,230 during year

Auxiliary Organizations:

Relief Society (Membership): 286,820
Deseret Sunday School Union (average attendance): 825,455
Young Men's Mutual Improvement Association (enrollment): 299,188
Young Women's Mutual Improvement Association (enrollment): 286,735
Primary (children enrolled): 421,030

Welfare Plan:

Number of persons assisted during the year: 106,285
Number placed in remunerative employment: 8,416
Man-days of work donated to the Welfare Plan: 162,415
Unit-days of equipment use donated: 8,300

Genealogical Society:

Names cleared in 1965 for Temple Ordinances: 1,246,301
Genealogical records microfilmed in 13 countries during the year were equivalent to 184,599 printed volumes of approximately 300 pages per volume.

Temples:

Number of ordinances performed during 1965 in the 13 operating Temples:
For the living: 71,579
For the dead: 3,679,541
Total number of ordinances: 3,679,541

Church School System:

Total 1965 cumulative enrollments in Church Schools, including Institutes and Seminaries: 170,279

Missionaries:

Number of Missionaries who at the close of 1965 were laboring under calls from the First Presidency in the full-time missions: 12,108
Number of Local Missionaries (full-time and part-time) who at the close of 1965 were laboring in these missions: 477
Number of Stake Missionaries at the close of the year: 5,580
Total number of missionaries at end of year: 18,165
Number of Missionaries who received training in the Missionary Home during 1965: 6,044

THOSE WHO HAVE PASSED AWAY

Leah Dunford Widtsoe, writer and leader of women, widow of Elder John A. Widtsoe of the Council of the Twelve.
Archibald F. Bennett, Librarian, Genealogical Society from 1928 to 1961.
Helen Spencer Williams, formerly first counselor in the general presidency of the Young Women's Mutual Improvement Association.
Preston Nibley, former Assistant Church Historian
Boyd O. Hatch, Managing Editor of the Instructor
Dear Brethren:

We have reviewed the report of the 1966 financial operations of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints, as well as of auxiliaries and other organizations for which accounts are maintained in the Financial Department of the Church. Attention was given particularly to the accounting and auditing procedures followed as to funds received and to the manner in which expenditures are controlled. We have determined that the expenditures of such funds are authorized by the First Presidency and by budgetary procedures. The budget is authorized by the Council on Disposition of the Tithes comprised of the First Presidency, the Council of the Twelve, and the Presiding Bishopric.

A continuous audit of the financial records of the Church is conducted by the Church Auditing Department which is completely independent of all other departments. Businesses owned or controlled by the Church, for which accounts are not maintained in the Financial Department, are audited by professional auditing firms.

Based upon our review of the financial reports of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints and explanations made by the personnel of the Financial and Auditing Departments of the Church, we are of the opinion that the expenditures of funds during the year 1965 were made in accordance with the established procedures outlined herein.

We congratulate the General Authorities and their associates for the sound manner in which the finances of the Church are administered, and we commend the Church Financial Department and the Church Auditing Department for the expert and careful manner in which all financial records are maintained and audited.

Respectfully submitted,

CHURCH FINANCE COMMITTEE

Orval W. Adams
Harold H. Bennett
Glenn E. Nielson
Wilford G. Edling
Weston E. Hamilton

President Hugh B. Brown:

It is now your privilege and responsibility to vote on the General Authorities, general Church officers, and the general officers of auxiliary organizations of the Church.

GENERAL AUTHORITIES OF THE CHURCH

THE FIRST PRESIDENCY


PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith
Marion G. Romney
Harold B. Lee
LeGrand Richards
Spencer W. Kimball
Richard L. Evans
Ezra Taft Benson
Howard W. Hunter
Mark E. Petersen
Gordon B. Hinckley
Delbert L. Stapley
Thomas S. Monson

PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE

Alma Sonne Alvin R. Dyer
ElRay L. Christiansen
Franklin D. Richards
Spencer W. Kimball
Richard L. Evans
Henry D.
B. Packer
Howard W. Hunter
Mark E. Petersen
Wm. J. Critchlow, Jr.
James A. Cullimore

TRUSTEE-IN-TRUST

David O. McKay as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Antoine R. Ivins
Marion D. Hanks
Seymour Dilworth
Young Albert
Theodore Tuttle
Milton R.
Hunter
Paul Harold Dunn
Bruce R. McConkie

THE PRESIDING BISHOPRIC

John H. Vandenbogen, Presiding Bishop
Robert L. Simpson, First Counselor
Victor L. Brown, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund and Earl E. Olson as Assistants.

GENERAL CHURCH PRIESTHOOD COMMITTEES
Counselor in the First Presidency and President of the Council of the Twelve Apostles

My dear brethren and sisters, I am very thankful to be here with You at this, the 136th Annual General Conference of The Church of Jesus Christ of Latter-day Saints, and I pray that I shall say something that will be for the upbuilding of the kingdom of our Father and for the benefit of those who are listening. I would like to speak on “The Signs of the Lord's Coming,” and I pray that he will direct me in what I say.

His Coming is near

Many things have taken place during the past one hundred and thirty-six years to impress faithful members of the Church with the fact that the coming of the Lord is near. The gospel has been restored. The Church has been fully organized. The priesthood has been conferred upon man. The various dispensations from the beginning have been revealed and their keys and authorities given to the Church. Israel has been and is being gathered to the land of Zion. The Jews are returning to
Prophecies are being fulfilled

Jesus said the Jews would be scattered among all nations and Jerusalem would be trodden down by the Gentiles until the times of the Gentiles were fulfilled. (Luke 21:24.) The prophecy in Section 45, verses 24-29, of the Doctrine and Covenants regarding the Jews was literally fulfilled. Jerusalem, which was trodden down by the Gentiles, is no longer trodden down but is made the home for the Jews. They are returning to Palestine, and by this we may know that the times of the Gentiles are near their close.

The words of the prophets are rapidly being fulfilled, but it is done on such natural principles that most of us fail to see it. Joel promised that the Lord would pour out his spirit upon all flesh: the sons and daughters shall prophesy, old men shall dream dreams, and young men shall see visions. Wonders in heaven and in the earth shall be seen, and there would be fire, blood, and pillars of smoke. Eventually the sun is to be turned into darkness and the moon as blood and then shall come the great and dreadful day of the Lord. Some of these signs have been given; some are yet to come. The sun has not yet been darkened. We are informed that this will be one of the last acts just preceding the coming of the Lord.

One wonders if we are not now seeing some of the signs in heaven--not all, for undoubtedly some of them will be among the heavenly bodies, such as the moon and the sun, the meteors and comets, but in speaking of the heavens, reference is made to that part which surrounds the earth and which belongs to it. It is in the atmosphere where many of the signs are to be given. Do we not see airships of various kinds traveling through the heavens daily? Have we not had signs in the earth and through the earth with the radio, railroad trains, automobiles submarines, and satellites, and in many other ways? There are yet to be great signs: the heavens are to be shaken, the sign of the Son of Man is to be given, and then shall the tribes of the earth mourn.

The signs appear

Among the signs of the last days was an increase of learning. Daniel was commanded to "... shut up the words, and seal the book [of his prophecy], even to the time of the end: [and in that day] many shall run to and fro," said he "and knowledge shall be increased." (Dan. 12:4.) Are not the people "running to and fro" today as they never did before in the history of the world? Go to the Bureau of Information and ask there how many tourists visit Temple Square each year. Make inquiry at the various national parks, at the bus, railroad, and steamship companies; learn how many are running to Europe, Asia, and all parts of the earth.

Are we not, most of us, running to and fro in our automobiles seeking pleasure? Is not knowledge increased? Was there ever a time in the history of the world when so much knowledge was poured out upon the people? But sad to say, the words of Paul are true (page 14) --the people are "ever learning and never able to come to the knowledge of the truth." (2 Tim. 3:7.)

Have you ever tried to associate the outpouring of knowledge, the great discoveries and inventions during the past 136 years, with the restoration of the gospel? Do you not think there is some connection? It is not because we are more intelligent than our fathers that we have received this knowledge but because God has willed it so in our generation! Yet men take the honor unto themselves and fail to recognize the hand of the Almighty in these things.

America was discovered because the Lord willed it. The gospel was restored in America, rather than in some other land because the Lord willed it. This is the land "shadowing with wings" spoken of by Isaiah that today is sending ambassadors by the sea to a nation scattered and peeled, which at one time was terrible in the beginning. (Isa. 18:1-2.) Now that nation is being gathered, and once again they shall be in favor with the Lord.

Have we not had numerous rumors of wars? Have we not had wars, such wars as the world never saw before? Is there not today commotion among the nations, and are not their rulers troubled? Have not kingdoms been overturned and great changes been made among nations? The whole earth is in commotion. Earthquakes in divers places are reported every day. I took the liberty to call Dr. Melvin Cook and have him get for me some facts about how many earthquakes we have now. He quotes from a recent book (Earthquakes and Earth Structure) by John H. Hodgson (who is chief, Division of Seismology, Dominion Observatory, Ottawa) the following: "The way the numbers [of earthquakes] go up as the magnitude goes down makes it easy for us to accept the estimate that, if all earthquakes down to zero magnitude could be detected, the number would be between one and ten million each year." Then he goes on to say that there are about 2,000 earthquakes each year with the magnitude between 5 and 6 and about 20,000 between 4 and 5 therefore it looks as if there are around 20,000 earthquakes a year that could be damaging if they occurred in populated areas. The other signs given by the Lord have been seen or are at our doors. We know this to be the case both from observation and from the predictions of the prophets. Elijah, 130 years ago, told Joseph Smith that the great and dreadful day of the Lord was near, "... even at the doors." (D&C 110: 16.)

And are not seen

Yet the old world goes on about its business paying very little heed to all the Lord has said and to all the signs and indications that have been given. Men harden their hearts and say "... that Christ delayeth his coming until the end of the earth." (D&C 45:26.)

They are "... eating and drinking, marrying and giving in marriage ..." according to the customs of the world, not of God, without one thought that the end of wickedness is near. Pleasure and the love of the world have captured the hearts of the people. There is no time for such people to worship the Lord or give heed to his warnings; so it will continue until the day of destruction is upon them.

At no time in the history of the world has it been more necessary for the children of men to repent. We boast of our advanced civilization, of the great knowledge and wisdom with which we are possessed; but in and through it all, the love of God is forgotten! The Lord, as well as Elijah gave us warning, as did also Joseph Smith. The Lord said: "For behold, verily, verily, I say unto you, the time is soon at hand that I shall come in a cloud with power and great glory. The signs of the Son of Man is to be given, and then shall the tribes of the earth mourn.

And it shall be a great day at the time of my coming, for all nations shall tremble.

But before that great day shall come, the sun shall be darkened and the moon be turned into blood--and the stars shall refuse their shining, and some shall fall, and great destructions await the wicked." (D&C 34:7-9.)

The great and dreadful day is at hand

If the great and dreadful day of the Lord were near at hand when Elijah came 130 years ago, we are just one century nearer it today. But some will say: "But not Elijah, you are wrong! Surely 130 years have passed, and are we not better off today than ever before? Look at our discoveries, our inventions, our knowledge, and our wisdom! Surely you made a mistake!" So many seem to think and say, and judging by their actions they are sure, that the world is bound to go on in its present condition for millions of years before the end will come. Talk to them; hear what they have to say-- these learned men of the world. "We have had worse times," they say. "You are wrong in thinking there are more calamities now than in earlier times. There are not more earthquakes, the earth has always been quaking, but now we have facilities for gathering the news which our fathers did not have. These are not signs of the times-things are not different from former times." And so the people refuse to heed the warnings the Lord so kindly gives to them, and thus they fulfill the scriptures. Peter said such sayings would be uttered, and he warned the people. (2 Pet. 3:3-7.) In this warning Peter calls attention to the destruction of the world in the flood and says that at the coming of Christ--which scoffers would postpone or deny--there shall come another cleansing of the earth, but the second time by fire. Is not the condition among the people today similar to that in the days of Noah? Did the people believe and repent then? Can you
The exhibits will start with the creation of man in the image and likeness of God. This is recorded in the gospel through the message left by our Father in heaven on the earth for us. Missionary Saints through the help of the exhibits will be able to encourage their friends and neighbors to turn to the God-inspired scriptures to seek and find the true teachings and doctrines as taught and exemplified by the Savior. It has always been most interesting to me to know that the Lord said in modern-day revelation, “Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbors.” (D&C 88:81.)

The spires of the temple capped with the Angel Moroni are one of the landmarks of the restoration of the Church and gospel of Jesus Christ through heavenly messengers here on this earth. As you know, the facade of the Mormon Pavilion at the New York World's Fair was a replica of the front of the Salt Lake Temple. Many visitors commented on its beauty and religious significance. It served as a beacon and a magnet to draw millions of people to the pavilion.

Millions seek greater light and knowledge.

We found after visiting with millions of visitors at the Mormon Pavilion that many were sincerely seeking for greater light and knowledge relative to God's plan of life. Many wanted to know more about a living, personal God and about a living, personal Jesus Christ. They seemed hungry and anxious to hear the teachings of the Savior as they were taught and lived by him. They wanted to hear the doctrines of the holy scriptures as given by the ancient prophets, apostles, and Jesus Christ.

Youthful missionaries have the spirit.

The main exhibit at the pavilion was the missionaries. The priesthood and the Holy Ghost were manifest to tens of thousands through the spirit, love, and dedication of the missionaries. Many visitors left their comments.

A Catholic said: "There should be more young men like this called all over the world. This is the most instructive religious pavilion at the fair. I'm impressed with so many young men knowing the truth."

A Baptist said: "Words fail to describe the beauty seen here. I wish every faith had as much conviction and such dedicated young people with the ideals of the spirit. There is hope for the future through your young people."

The Mormon Pavilion with its achievements is one of the greatest, most far-reaching missionary ventures of our time. We learned many lessons from the visitors at the pavilion; and if the lessons are fully used, they will help to bring into reality one of the great requests of our prophet, President David O. McKay. He requested that every member be a missionary and that each member bring one or more persons into the Church each year.

The Lord said in modern-day revelation, "Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor." (D&C 88:81.)

I have asked hundreds of members if they would like to bring someone into The Church of Jesus Christ of Latter-day Saints, and each said, "Yes"; but year after year passes, and they do not accomplish their desire. Only a very small percent of the Saints bring one or more converts into the Church each year. We have more than one million possible members who would like to help in reaching and teaching their friends, who would like to bring someone into the Church each year.

We are in the process of creating and setting up similar exhibits to those used at the Mormon Pavilion in each of the church bureaus of information where space is available. In the areas such as Salt Lake City the local missionaries and the Saints will be able to bring their friends and neighbors to the Salt Lake Temple Square Bureau of Information and there, with the help of visual aids, teach them about the restoration of the gospel and bring their friends to a knowledge of the Church of Jesus Christ.

Member missionaries to use the exhibits.

Missionary Saints through the help of the exhibits will be able to encourage their friends and neighbors to turn to the God-inspired scriptures to seek and find the true gospel through the recorded message that our Father in heaven has left here on the earth for us.

The exhibits will start with the creation of man in the image and likeness of God.
The ancient prophets will be shown as God and heavenly messengers appeared and directed them in the Lord's program.

The teachings and examples of Jesus Christ will be shown through murals and various visual aids, such as Jesus setting the example for proper water baptism, and all Christians will be encouraged to know and follow his example.

Exhibits review fundamentals of the Restoration

Jesus called, ordained, and built his Church around Twelve Apostles. Through visual aids and the spoken word, we will encourage the people to know that apostles are an essential part of Jesus Christ's Church.

The apostasy from the teachings of Jesus Christ will be shown through visual aids. Men have changed the concept of God and Jesus Christ. Some have even gone so far as to say that God is without body, parts, or passions. Men changed the baptism of Jesus. Men discontinued the Twelve Apostles. The Melchizedek Priesthood was changed. Tithing was discontinued among many. And many other changes were made that time will not permit to bring to our attention.

We will show through visual aids the First Vision and the restoration of the Church and the teachings and plan of life as given by the Savior.

The same film on eternal life that was shown at the pavilion will be used. I would like to quote a statement by Norman Vincent Peale regarding the film. He said, "The film told the story of where we came from, why we are here, and where we are going." He added, "The film motivated one to want to make the most of earth life, and the last two minutes of the film were the most touching, the most inspirational, and most revealing of any two minutes of a film I have ever seen in my entire life."

He also said, "I don't know the name of the character-actor who was the grandfather, but when he died and entered the eternal existence, bewilderment and wonder were written on his face. All of a sudden, he caught a glimpse of his wife from whom he had been parted. She ran to him and threw her arms around him. Then came his brothers, sisters, mother and father, aunts, uncles, grandparents, and all who were near and dear to him on earth. Surrounded by those who loved him, the camera gave us a closeup of his face, whereon was written radiant, exultant joy. I have never seen such a character portrayal, nor such a beautiful scene. Out of this film, I learned two things: (1) an entirely new concept of the purpose of life and its connection with the eternities, and (2) an entirely new concept of the importance of the family in connection with the eternities." (Interview with T. Bowring Woodbury and Norman Vincent Peale, May 20, 1964.) Our family program is one of our great missionary tools.

We hope that many exhibits will be created to assist the Saints and the missionaries to teach and love their neighbors and friends into the Church. We hope that it will be possible to have similar portable exhibits that can be attractively set up in the cultural halls and stake centers of the Church. They would run for a week or ten days, and the missionaries and Saints can bring their friends and neighbors. [page 18] The World's Fair film on eternal life could also be shown as part of this exhibit.

Friends and neighbors to gain the spirit of the Restoration

With sufficient bureaus and portable units we should be able to have a half million Saints and missionaries participate. Can you picture a half million Saints with the help of the Lord teaching their friends and neighbors about the restoration of God's program through a prophet of God and teaching them to see the plan of life as taught by the Savior and not the plan that has been changed and corrupted by men?

The religious unrest in the world today is causing the honest in heart to seek and look for the living God. Many of our friends and neighbors are waiting to hear and know God's program for man.

 Fellow Saints, you who have a testimony that God lives, that Jesus Christ lives, and that God's plan of life is essential for entrance into the kingdom of heaven, you have a responsibility to warn your neighbors. In my humble opinion the greatest potential missionary power and force of this Church is vested in the Saints. May we follow our Prophet and teach our friends and neighbors, I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

The chorus and congregation will join in singing, "We Thank Thee, O God, For A Prophet," and after the singing Elder Sterling W. Sill, Assistant to the Council of the Twelve will speak to us, and he will be followed by Victor L. Brown of the Presiding Bishopric.

The chorus and congregation sang "We Thank Thee, O God, for a Prophet."

STERLING W. SILL

ELDER STERLING W. SILL

Assistant to the Council of the Twelve Apostles

My brothers and sisters, I appreciate very much this privilege of having a part with you in this great general conference of the Church. As important ideas are held up before our minds, we are helped to follow more fully that divine instruction that "man shall not live by bread alone." (Matt. 4:4.) It is desirable at all times that we should live by the word of the Lord, but this applies particularly to us, as our age is the most important and the most exciting that the world has ever known. Our forefathers lived on a flat stationary earth and plowed their ground with a wooden stick. But we live on an earth of power steering, jet propulsion, and atomic power, and we need personality and character qualities to match the times. Great events are now taking place at breathtaking speed in fulfillment of the word of the Lord to Daniel, twenty-five centuries ago. Concerning our day, he said, "But thou, O Daniel, shut up the words, even to the time of the end: many shall run to and fro, and knowledge shall be increased." (Dan. 12:4.)

The "Knowledge Explosion"

Certainly the knowledge explosion of our day furnishes a literal fulfillment of this prophecy before our own eyes. It is interesting to remember that George Washington rode to his inauguration in a chariot drawn by horses, but two thousand years earlier, Julius Caesar had gone to his Roman capital in exactly the same way. Little or no change had taken place in all of that long period. When I was born, the Wright Brothers had not yet made their famous maiden 60-foot flight at Kill Devil Hill. During the first part of our century we had no guided missiles, no space travel, no automobiles, no radios, no television, no movies, and no atomic bombs. And [page 19] most of the world's work was then still being done by the muscle power of men and animals. However, the ancient prophets have known a great deal about our age of miracles for many centuries.

Moses foresaw history

Moses was permitted to see the history of our earth from its beginning to its end. (Moses 1:8.) Much of the writings of Isaiah concerns our own day, though he seemed a little bit surprised when he looked out of his window into the future and exclaimed: "Who are these that fly as a cloud, and as the doves to their windows?" (Isa. 60:8.)

Foreseeing our day, the prophet Habakkuk said, "Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall come from afar; they shall fly as the eagle that hatcheth to eat." (Hab. 1:8.)

And Nahum gives a clear mental view of one of our night scenes when he said: "... the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken."

"The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings." (Neh. 2:3-9.)
Second coming of Christ foreseen

But one of the most important events on the divine timetable of the world's future is the glorious second coming of Jesus Christ. This will probably be the most momentous happening ever to take place in the history of the world. The most often mentioned event in the entire Bible is that wonderful, yet awful experience that we will all share on this earth. There are many important gospel doctrines mentioned in the Bible only briefly and some not at all. The new birth is mentioned in the Bible nine times; baptism is mentioned 52 times, repentance is mentioned 89, but the second coming of Christ is mentioned over 1,500 times in the Old Testament and 300 times in the New Testament. If God thought this subject that important, he must have wanted us to do something about it. The Holy Bible forecasts events before they happen, and much of our history has actually been written down before it occurred. The Bible accurately predicted Christ's first coming in every detail, hundreds of years in advance. It revealed that he would come from the tribe of Judah (Mic. 5:2; John 7:42), that his birthplace would be Bethlehem (Mic. 5:2; John 7:42), that he would be born of a virgin (Isa. 7:14), that he would flee into Egypt (Hos. 11:1; Matt. 2:15), that he would heal the sick, that his own people would reject him (Isa. 53:3), that he would be betrayed by a friend and sold for 30 pieces of silver, that he would take upon himself the sins of the world and be crucified with sinners (Mark 15:27; Isa. 53:12; Luke 22:37), that his sides would be pierced (John 19:37, Zech. 12:10), that he would institute a universal resurrection and that he would personally rise from the dead the third day (Hos. 6:2; Luke 9:22).

This same Bible also foretells that he will come to the earth a second time, though in a different manner. The first time he came as a man of sorrows who was acquainted with grief (Isa. 53:3), but the second time he will come as the mighty God (Isa. 9:6). He came the first time as the Prince of Peace (Isa. 9:6). He will come the second time as King of kings and Lord of lords (Rev. 17:14). He came the first time to always for our sins; he will come the second time to judge those sinners who have not repented. The [page 20] Apostle Paul says, "... the Lord Jesus shall be revealed from heaven with his mighty angels,"

In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thes. 1:7-8.)

Malachi says, "... and the Lord, whom ye seek, shall suddenly come to his temple."

"But who may abide the day of his coming? and who shall stand when he appeareth?" (Mal. 3:1-2.) And we might ask ourselves, who indeed?

According to the divine plan, our earth has been allotted a mortal or temporal existence of seven thousand years, patterned after the seven days of creation. The first four thousand years began with the fall of Adam and ended at the birth of Christ. But 1666 more years have come and gone since that time. Therefore, on the divine calendar we are now living in the late Saturday evening of time. This glorious second coming of Christ is scheduled to usher in the earth's Sabbath of a thousand years, known to the prophets as the millennium. During this period Christ will reign personally upon the earth. However, before this can happen, the wicked will be destroyed by fire and Satan will be bound. At Christ's coming a great number of very exciting things are going to take place. He is not coming alone: as Paul says, he will come with his mighty angels. (See 2 Thes. 1:7-8.) At his coming a great many of the faithful dead will be resurrected and caught up to meet the Lord in the air. And some of the righteous who are then living upon the earth will be changed from mortality to immortality in the twinkling of an eye to join that impressive company in the air. Certainly this is something to look forward to. (See 1 Thes. 4:13-17.)

At the time of Adam's fall, a curse was placed upon the earth, and since then it has existed in its fallen or telstial state. For nearly six thousand years it has brought forth thorns, thistles, and noxious weeds, while crime, corruption, war, and sin have flourished upon its face. But at the second coming of Christ, the earth will be cleansed by fire. It will then be renewed and receive its paradisiacal glory as it is raised to the status of a terrestrial sphere.

On the last Tuesday of the Lord's life, his disciples came to him and said, "... what shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3.) Jesus warned them of the great wickedness that would exist upon the earth and the deception of false teachers. He said, "... then shall many be offended, and shall betray one another, and shall hate one another.

"And because iniquity shall abound, the love of many shall wax cold." (Matt. 24:10, 12.)

At that time Jesus said some rather complimentary things about us. He said, "... as the days of Noe were, so shall also the coming of the Son of man be." (Matt. 24:37.) Apparently Noah's day was quite a day; some of its chief characteristics were the people's lack of preparation and their disbelief in God. As in our own day, the antediluvians thought that the heavens were sealed and that God would never again reveal himself. It must have sounded a little bit ridiculous to them when on a warm cloudless day Noah prophesied that a flood would come and destroy their entire society if they did not repent, but we are in a similar situation. And even though the combined sins of Sodom Babylon, and ancient Rome all glare at us from our own newspaper headlines, yet we are far from changing our ways. Instead, many people of our day are contending for a type of behavior that condones alcoholism, immorality, and a wide variety of deviations from God's laws.

Signs of His coming

As one of the signs that would precede his coming, Jesus said that there would be wars and rumors of wars, and an awful hate would exist among people. He said, "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." (Matt. 24:7.)

Dr. Carl Joachim Hambro, late president of the League of Nations, said that in World War I alone, thirty-five million human beings died of starvation and epidemics. But that is only a drop in the bucket compared to the possible horror and mutilation of present-day war. We can now drop concentrated fire on a nation and literally roast its population. War doesn't solve a single human problem, and yet the one place where our generation excels most is in its ability to make war. Modern war is undoubtedly the most highly developed of all of our sciences. Even a horrible kind of destructive cold war now seems to have become a fixed part of our unfortunate way of life. But sinful, unstable man now holds in his hands the ability to destroy everything upon the earth in just a few hours. Our failure has been that while we have perfected weapons, we have failed to perfect the men who may be asked to use them. But still there is no letup in our evil.

The Gospel shall be preached for a witness

In obedience to God's command, the world has also been given three great volumes of new scripture outlining in every detail the simple principles of the gospel of Christ. These modern scriptures add many additional prophetic statements to those of the Old and New Testaments, warning us to make ourselves ready for this tremendous event that is now at our doors. May God help us so to do, I humbly pray in the name of Jesus Christ. Amen.
My dear brethren and sisters, I am grateful to be here today and to participate in this great conference. I pray that what I shall say will in some way be helpful in lifting the heavy burdens carried by some.

Someone has written:

"Within my earthly temple, there's a crowd; There's one of us that's humble, one that's proud. There's one that's broken-hearted for his sins. There's one that unrepentant sits and grins; There's one that loves his neighbor as himself, And one that cares for naught but fame and pelf. From much corroding care, I should be free If I could once determine which is me." (By Edward Sanford Martin

Within my earthly temple, there's a crowd. There's one of us that's humble-- one that's proud. There's one that's brokenhearted for his sins. It is these to whom I wish to address my remarks today.

It seems that one of the tragedies of sin is that once a mistake has been made, many feel there is no redemption. Consequently, they continue to live in error. There are others who, once having made a mistake, repent, and yet carry the burden of guilt throughout their lives, burying it deep in their hearts, letting it tear at their secret heartstrings until many times, later in life, they find it impossible to bear any longer. This often results in serious psychological problems. They have failed to realize that the Lord, through the blessing of repentance, does not expect this. He has said:

"Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more." (D&C 58:42.)

The essence and purpose of the Savior's life was salvation--not condemnation. He died that we might live, opening the way to eternal life and blessing us with the principles of the gospel, the second of which is repentance. He recognized that none of us is perfect nor free from sin.

Repentance assures salvation.

Many times the principle of repentance is not fully understood. It is the blessing of hope that offers each of us forgiveness.

The first step in repentance is recognition and sorrow for the sin committed. Of course, if we are brokenhearted for our sins, we have recognized them. This sorrow is not simply remorse and a fleeting twinge of conscience. The sorrow I refer to has no mental reservation, no feeling that perhaps our sins are not so gross or serious after all.

Paul said: "For godly sorrow worketh repentance to salvation... but the sorrow of the world worketh death." (2 Cor. 7:10.) This kind of sorrow means abandonment of the sin This means complete cessation from such actions from that point forward.

Confession purges

Another vital step in repentance is confession. The Lord said, "... I, the Lord, forgive sins unto those who confess their sins before me and ask forgiveness, who have not sinned unto death." (D&C 64:7.)

The Lord retains unto himself the right to judge the whole man. However, in the ecclesiastical order of his Church, he has appointed what are known as common judges in Israel, more commonly known as bishops.

The bishop receives the confessions of the members of the Church when a serious sin has been committed, such as one involving the moral law. His authority as a judge has to do with the retention of the individual's full fellowship in the Church. He has been given the responsibility to forgive as far as church membership is concerned. The Lord is the only one who can truly forgive.

Each bishop recognizes his special role as a servant of the Lord in assisting him to accomplish his purpose. He said:

"For behold, this is my work and my glory--to bring to pass the immortality and eternal life of man." (Moses 1:39.)

The bishop knows that the confession received from a member of his ward is a sacred trust. He does not divulge it to his wife or any other person. A bishop who violates such a sacred confidence is, himself, guilty of an offense before God, the Church, and the individual.

We sit today with several thousands of these wonderful men who have been called and ordained by proper authority to this very special position of bishop. They come from all walks of life. They span many years in age. They are your neighbors and mine. They have grown up with us. Some of them have grown up with our children, and for these reasons and others, we too often fail to recognize them for what they have become. At the time of their ordination to bishop, they were given the authority to act as a common judge within the boundaries of their wards. They were given the blessing of discernment, wisdom, and understanding. They were counseled to be kind and thoughtful in their dealings with the membership.

Each bishop understands fully the following scripture:

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile--

"Reproving betimes with sharpness when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy..." (D&C 121:41-43.)

Bishop, the spiritual counselor

As already stated, the bishop is the spiritual counselor to his people. He is the one to whom we should confess our serious transgressions. He is not a harsh judge but rather he constantly asks himself, "What would the Savior's judgment be in this case?" If we are truly repentant, we should be willing to place our trust in him and follow his guidance, because, after all, his whole purpose is not to condemn us but to help us.

May the Lord bless those who have transgressed, that they may understand his love for them and the blessings that can be theirs through repentance, never forgetting...
"Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more." (D&C 58:42.)

My brothers and sisters, it is my humble witness that God lives. I know it with all the fiber of my being. I know that he loves us, and I know that he has the same love for the sinner as for the saint. May he bless us, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

Brother James A. Cullimore, kindly come to the stand and sit among the Assistants to the Twelve.

We have listened to Elder Sterling W. Sill, Assistant to the Twelve, Victor L. Brown of the Presiding Bishopric. Elder Delbert L. Stapley will be our concluding speaker.

ELDER DELBERT L. STAPLEY Of the Council of the Twelve Apostles

My brothers and sisters and friends, it is a privilege always to attend the general conferences of the Church.

Lehi's vision

My message is taken from the Book of Mormon account of the vision God gave to the Prophet Lehi, who, with his family, lived in Jerusalem about 600 years before the birth of Christ. This prophet was warned concerning the destruction of Jerusalem by invading Babylonian armies. God therefore commanded Lehi to take his family and a small select group and to depart from the city. The Lord gave assurance that he would lead them to a promised land—the Americas as we know them today. These families belonged to the house of Israel, and Lehi was a descendant of that Joseph who was sold into Egypt.

After their departure from Jerusalem and while in the Valley of Lemuel near the border of the Red Sea, God blessed the prophet with an inspiring vision. (2 Ne. 8.) In this vision Lehi beheld a dark and dreary wilderness. He was led by a messenger from God a man clothed in a white robe. It seemed to Lehi they were moving deeper into the wilderness of darkness and he therefore earnestly petitioned his God for mercy. Following his supplication the dream unfolded to his vision important and significant events. Lehi beheld a large and spacious field and a tree, the fruit of which was desirable to make one happy. He went forth and partook of the fruit and in ecstasy declared it to be the most [page 24] sweet above all that he had tasted before. When Lehi partook of the fruit, he described it as filling his soul with exceeding joy and he therefore desired that his family should partake of the fruit also, for he knew it was most desirable above all other fruit. As he cast his eyes about to discover his family, he beheld a river of water that ran along near the tree. As he looked toward the source of the stream, he saw his wife, Sariah, and two of his sons Nephi and Sam. It seemed to Lehi that this part of his family were uncertain as to the way they should go. Being anxious about the welfare of his family, he beckoned unto them to come and partake of the fruit, which invitation they willingly accepted.

Lehi had two other sons, both of whom were wayward. He was desirous that they also should come and partake of the fruit. When he located them, they refused his invitation.

As the vision continued, Lehi beheld a rod of iron that extended along the bank of the river and led to the tree by which he stood. He also beheld a straight and narrow path that paralleled close to the rod of iron and also led to the tree and continued on to the head of the fountain unto a large and spacious field, as if it were a world. Lehi saw numberless concourses of people, many of whom were pressing forward that they might obtain the path that led to the tree laden with desirable fruit. Some commenced in the path, but there arose a mist of darkness of exceeding intensity insomuch that they who had commenced in the path did lose their way and wandered off and were lost.

In the vision Lehi beheld others pressing forward, and they caught hold of the rod of iron and continued through the mists of darkness, clinging to the rod of iron, and moved along the straight and narrow path until they reached the tree and partook of its fruit. After partaking of the fruit they cast their eyes about as if they were ashamed. This caused Lehi to wonder, so he cast his eyes round about also and beheld on the other side of the river a great and spacious building. It was filled with people, both old and young, both male and female, who were well dressed, and they were in the attitude of mockings and were pointing fingers of scorn toward those who had partaken of the fruit. These wavering souls had made considerable progress toward their goal but they could not withstand the scoffing of the multitudes and therefore they fell away into forbidden paths and were lost.

Lehi saw another concourse of people, and they did press their way forward, continually holding fast to the rod of iron until they reached the tree and partook of its fruit. He saw other multitudes feeling their way toward that great and spacious building. Many strayed and were drowned in the depths of the fountain, and others were lost from his view, wandering into strange buildings. Great were the multitudes that entered the strange building, and after doing so they pointed the finger of scorn and did scoff at Lehi and the others who were partaking of the fruit. "... but," said Lehi, "we heeded them not." (1 Ne. 8:33.) So closed the vision of Lehi.

The vision teaches:

Now, having the details of the vision in mind, let us consider the teachings and the lessons of this unusual vision. We learn that people must pray for light and truth to know the way to eternal life and happiness. Only by humility and prayer, with a heart open to truth, can one escape the dominant influence that Satan is exerting so strongly and effectively today in all areas of the world to destroy the souls of men.

Nephi, the son of Lehi, although fully believing the words of his father regarding his vision, was nevertheless desirous that he might see and hear and know for himself of those things witnessed by his father. He had faith that the vision of his father could be shown him by the gift and power of the Holy Ghost. Nephi was granted his wish after he, too, had humbly and diligently supplicated the Lord in prayer for this privilege.

An angel of God appeared before Nephi and asked if he knew the meaning of the tree which his father saw. Nephi answered in the affirmative, stating, "... it is the love of God, which sheddeth itself abroad in the hearts of the children of men, wherefore, it is the most desirable above all things." And the angel added, "Yea, and the most joyous to the soul!" (1 Ne. 11:22-23.)

The "Tree of Life" a recurring symbol

The tree of life was not unknown to the descendants of Lehi, part of whom are the Indian tribes of the Americas, for it is found in the pictorial hieroglyphics that were carved upon rocks in regions of the past civilizations of Lehi's posterity. The tree of life is not something new taught in our day, for there are many references to it in the scriptures. The significance of this representation may not be understood fully, except by few, yet it has real and important spiritual value. In the book of Revelation (2:7) we learn that "the tree of life . . . is in the midst of the paradise of God." In Genesis 2:9 we are informed that a tree of life was placed by God in the midst of the Garden of Eden. Adam and Eve were privileged to partake of the fruit of this tree until they transgressed God's law. Thereafter the fruit of the tree was denied them, if they had partaken, they would have lived forever in their fallen state. Death was in the great plan of God, and the hope of man became centered in Jesus Christ, who gave his life on Calvary to redeem and save man from the effects of the fall.

Alma, a Nephite prophet, quotes the Christ as saying, "Come unto me and ye shall partake of the fruit of the tree of life. . . ." (Al. 5:34.)
The fountain of living waters is representative of the love of God. All spiritual graces and refreshment communicated by the Spirit are compared to a fountain.

The tree of life is indicative of eternal life—or celestial life—life in the full enjoyment of God's love.

The love of God suggests the good and wholesome things of life.

Dreams or visions are often used as a teaching principle, unfolding the secrets of heaven to the prepared mind and prayerful heart.

The rod of iron

Nephi learned from the angel that the rod of iron seen by his father was the word of God, which word, if accepted and lived, will lead mankind to the tree of life and to the fountain of living waters, which waters are a representation of the love of God. Nephi beheld also that the tree of life is a representation of the love of God.

Man's duty, therefore, is to seek earnestly for the word of the Lord; and when he finds it, if he is sincere in his desires, he will enter into that straight and narrow path that will take him to the tree of life where he can partake of the fruit thereof. Remaining true, he will not fall into the byways of wickedness and sin but continue on to the eternal mansions prepared of God for the faithful and worthy of his children.

Other symbols

The river of water spoken of in the vision represents filthiness. The mists of darkness are the temptations of the devil, which blind the eyes and harden the hearts of the children of men and lead them away into broad roads, where they perish and become lost. The great and spacious building was the pride of the world which fell and said the angel, "Thou shalt be the destruction of all nations, kindreds, tongues, and people, that shall fight against the twelve apostles of the Lamb." (1 Ne. 11:36.) The building was filled with human beings-fools and scoffers—who, with their ribaldry, succeeded in making apostates and transgressors of some of those who had tasted of the fruit of the tree of life. [page 26] The inmates of the building delighted in mocking and scoffing at those who desired to do right.

Inasmuch as Laman and Lemuel did not partake of the fruit of the tree of life, Lehi feared lest they would be cast off from the presence of the Lord forever. As their father, he had great concern for their eternal welfare, and his love was manifest in his exhortation to them with all the feeling of a tender parent, that they would hearken unto his words and not be cast off.

Parable of the Sower

The parable of Jesus dealing with the sower who went forth to sow parallels in teaching the lessons given Lehi in the vision that I have described. (Matt. 13:1-9.) The Savior, after applying the parable of the sower to those whom he was teaching, interpreted it to the understanding of his disciples by saying:

"When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside."

"But he that received the seed into the stony places, the same is he that heareth the word, and anon with joy receiveth it;"

"Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended."

"He that received seed into the good ground is he that heareth the word, and understandeth it not, which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty." (Matt. 13:19-23.)

"But he that received seed among the thorns is he that heareth the word, and the care of this world, and the deceitfulness of riches, choke the word and he becometh unfruitful."

The Apostle Paul declared that he was not ashamed of the gospel of Christ, because, said he, "It is the power of God unto salvation. . . ." (Rom. 1:16.)

The Apostle Paul, speaking of the tree of life in the New Jerusalem that is to come down from heaven, said: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14.)

Lehi taught there must be an opposition in all things. ". . . even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter." (2 Ne. 2:15.)

Nephi advises, "Wherefore, the wicked are rejected from the righteous, and also from that tree of life, whose fruit is most precious and most desirable above all other fruits, yea, and it is the greatest of all the gifts of God." (1 Ne. 15:36.)

"The Power of God unto Salvation"

John the Revelator, speaking of the tree of life in the New Jerusalem that is to come down from heaven, said: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14.)
President Joseph Fielding Smith:

The choral music for this session of the Conference was furnished by the Brigham Young University Combined Choruses, with John R. Halliday conducting and Roy M. Darley at the organ.

President David O. McKay presided and his counselor, President Joseph Fielding Smith conducted the services. President Smith made the following opening remarks:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, in the second general session of the One Hundred Thirty-sixth Annual Conference of The Church of Jesus Christ of Latter-day Saints.

President David O. McKay is here on the stand, and others of the brethren, and has asked that I conduct this session.

Through the generous cooperation of their owners and managers, a total of 185 television stations and 30 radio stations will carry to practically every state in the Union, and to many foreign countries, the proceedings of some sessions of this Conference. These stations are located from coast to coast. The names of the stations carrying the proceedings of this session were announced to the television and radio audience just prior to the opening of this meeting. We appreciate the courtesy and these owners and managers in broadcasting the programs of this Conference.

These services are also being broadcast in the Assembly Hall by television. Those who are standing in the doorways may possibly find seats in that building.

The Tabernacle is filled to overflowing this Wednesday afternoon and probably many thousands have tuned in on their radios and televisions. President McKay joins us in extending a hearty welcome to our television and radio audience, and to all who are gathered in this historic Tabernacle.

We acknowledge with appreciation the presence of our stake presidencies high councilmen, bishopric, temple presidents, general auxiliary officers, patriarchs, and others.

We also extend a hearty welcome and express satisfaction and pleasure in the attendance of special guests and prominent men in the Nation and State.

This afternoon we are favored by the presence of the Brigham Young University Combined Choruses, with John R. Halliday conducting, and Roy M. Darley at the organ.

We shall begin this service by the choruses singing: "The Lord's Prayer," conducted by Brother Halliday.

The invocation will then be offered by Elder William B. Martin, president of the Oquirrh East Stake of Zion.

The Brigham Young University Combined Choruses sang "The Lord's Prayer."

Elder William B. Martin, president of the Oquirrh East Stake, offered the opening prayer.
President Joseph Fielding Smith:

The Brigham Young University Combined Choruses will now favor us with "Arise, O Glorious Zion," conducted by John R. Halliday.

After the singing, we shall hear from Elder Mark E. Petersen of the Council of the Twelve, who will be our first speaker this afternoon.

Singing by the Brigham Young University Combined Choruses, "Arise, O Glorious Zion."

Elder Mark E. Petersen

ELDER MARK E. PETERSEN Of the Council of the Twelve Apostles

We Latter-day Saints bear testimony that Jesus Christ is the Savior of the world. He is the Redeemer and the Messiah. He is the divine Son of God and the Creator of heaven and earth. Amid persecution and great opposition he fulfilled his mortal ministry and brought about the atonement for all mankind. When he died on the cross, the heavens mourned, as did his disciples among the common people who believed in him. And yet, his enemies rejoiced, feeling that in delivering him to the Roman executioners, they had accomplished a great victory.

But Christ was the real victor. On the third day after his crucifixion he came forth from the tomb in a glorious physical resurrection. The same body that was crucified now arose, no more to die, opening the door to a resurrection for us all.

But Christ means more than resurrection, more than our hopes for immortality. He not only said, "I am the resurrection, . . ." but he also said "I am . . . the life . . ." (John 11:25.) He spoke of a particular way of life, which he himself represented. It is a way to live, a way by which each of us may pattern our daily habits after his high principles. It is the perfect plan for human relationships. It will do away with man's inhumanity to man whether in our homes, in our neighborhoods, or in the world at large.

It was not his intention that we merely have a mental acceptance of him and then conduct our personal affairs to suit our own selfish purposes. His way of life provides that we shall rearrange our habits and readjust our standards in harmony with his teachings. Otherwise, of what value is Christianity?

He taught us to overcome our prejudices and enmities, for all human difficulties can be overcome through the application of Christlike love.

One of the greatest of all Christian principles is given by him in the Sermon on the Mount. He said, "Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy."

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: that ye may be the children of your Father which is in heaven. . . ."

"For if ye love them which love you, what reward have ye? do not even the publicans the same?"

"And if ye salute your brethren only, what do ye more than others? do not even the publicans so?" (Matt. 5:43)

"Again he said: ". . . if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

"Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (Matt. 5:23-24.)

"He also taught: ". . . if ye forgive men their trespasses, your heavenly Father will also forgive you:

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:14-15.)

Continuing his outline for good human relationships, he said, "Judge not, that ye be not judged."

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

". . . first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." (Matt. 7:1, 3, 5.)

Good will among men

These and many similar teachings formed his program for goodwill among men. It is the only foundation for a lasting peace.

As Christians we never yet have accepted the true meaning of his title the Prince of Peace.

Then are we truly Christians? Do we really follow him? Are we willing to adopt his principles and live them? The peace of Christ is attainable in the world. He does not command the impossible.

If it were not within the realm of both possibility and reason to love our neighbors as ourselves, he would not have commanded it.

If it were not possible to love our enemies, he would not have commanded it.

If it were not possible for us to turn the other cheek, to go the extra mile, to give our coat and our cloak also, he would not have commanded it.

If it were not possible for mankind to reconcile their differences in the spirit of brotherhood, mercy, and kindness, he would not have commanded

Was he dealing in mere verbiage when he gave the Beatitudes? Was he talking to modern Christians as well as to those of his own day when he said: "Blessed are the peacemakers, for they shall be called the children of God"? (Matt. 5:9.) Can any others be the children of God?

Christ is the Prince of Peace. But his peace will not come unless we live his teachings.

He is our Savior, but he cannot save us if we refuse to do what he says.
Christians of today must reassess the depth of their allegiance to Christ. It does no good to honor him with our lips if our hearts are far from him.

If there is one thing more than another that the Lord despises, it is hypocrisy. None in his day received the condemnation that he heaped upon the hypocritical professors of piety who he said, “... make clean the outside of the cup and of the platter, but within they are full of extortion and excess” and “... are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones and of all uncleanness.” (Matt. 23:25, 27.)

The writer of the Proverbs said:

These six things doth the Lord hate: yea, seven are an abomination unto him:

“An proud look, a lying tongue, and hands that shed innocent blood

An heart that deviseth wicked imaginations, feet that be swift in running to mischief

A false witness that speaketh lies and he that soweth discord among brethren.” (Prov. 6:16-19.)

If there is anything basic to Christianity, it is honesty and sincerity.

It is also fair dealing and due regard for one’s fellowman.

It is doing to others as we ourselves would be done by.

It is compassion and mercy.

It is a willingness to aid the downtrodden, to care for the orphan and the widow in their affliction, and to keep oneself unspotted from the sins of the world.

There is no true Christianity without good feelings toward our fellowmen.

Is it surprising then that the Beloved Apostle John taught: “If a man say I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?” (1 John 4:20-21.)

That is why the Savior said that the second great commandment is to love our neighbors as ourselves.

That is why John said further: “He that loveth not knoweth not God; for God is love.” (1 John 4:8.)

And that is why Paul’s words were translated to read:

“Though I speak with the tongues of men and of angels, and have not [love], I am become as sounding brass or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not [love], I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not [love], it profiteth me nothing.” (1 Cor. 13:1-3)

That is why Jesus said: “... in vain they do worship me” as he spoke of those who give him lip service, but whose hearts are far from him. (Matt. 15:9.)

The Savior constantly emphasized the “weightier matters” of the law, and they were not the rituals nor an outward appearance of piety.

They were the Christian acts that characterized the Good Samaritan they were the expressions of what some have called the “milk of human kindness.”

Note his description of the Judgment Day:

“Then shall he say also unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

For I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink:

Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.
“Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?” (1 Cor. 15:29.)

Paul used this ordinance work as an additional evidence of the actuality of the resurrection from the dead, for Paul argued:

performed by living persons authorized to do this work vicariously for those that were dead. That this practice was used by the early Christians is made clearly evident when

This statement stretched the promise even beyond the grave so that the ordinance of baptism and every other earthly ordinance necessary for exaltation could be

added.)

“Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.” (Matt. 28:19-20. Italics

went not to one of the least of these, ye did it not to me.

“And these shall go away into everlasting punishment: but the righteous into life eternal.” (Matt. 25:31-46.)

True Christianity is the world's real need

True Christianity is all this world really needs. It is the remedy for all our ills. It can cure all our troubles. But it takes faith, and works and much of both.

It requires a new view of Christianity on the part of all, and a greater willingness to accept it and to live it.

When we see the present widespread disregard of the basic teachings of the Master, we begin to wonder just how many Christians there really are in the world.

Are we Christian if we are unfair to our neighbors? Are we Christian if we are dishonest, or if we resort to scheming, deceit, and duplicity? Are we really Christian if we

We "Christians" need to take a new look at true Christianity and ask ourselves if we are willing to become genuine disciples of the Savior. True disciples will follow him

and will do his will. Hereby may we know that we love him—if we keep his commandments.

Jesus is the Christ. He is the Son of God. He is the Savior of the world but he will not save us if we do not live the Golden Rule. He will not save us if we do not

understand and live the law of charity. He will not save us if we reject the second great commandment, "Thou shalt love thy neighbour as thyself." (Matt. 22:39.)

It is my earnest hope and prayer that we as Latter-day Saints, that we as Christians throughout the world, may really learn to know the Christ and know that the

weightier matters of the law are the matters that will really save us, and for this I earnestly pray in the sacred name of the Lord Jesus Christ. Amen.

President Joseph Fielding Smith:

We have just listened to Elder Mark E. Petersen of the Council of the Twelve.

We shall hear now from Elder Theodore M. Burton, Assistant to the Twelve. He will be followed by Elder ElRay L. Christiansen, an Assistant to the Twelve.

Elder Burton.

ELDER THEODORE M. BURTON Assistant to the Council of the Twelve Apostles

Following the resurrection of Jesus, two followers of Jesus traveled along the road to Emmaus discussing his crucifixion. The resurrected Lord drew near and joined

them, but since their spiritual eyes were closed, they did not recognize him. He walked along the way with them, listening to what they said, then asked them to explain what

they were talking about. One of them named Cleopas answered him, telling him how Jesus of Nazareth had been taken by the chief priests and rulers and slain before their

eyes. Cleopas said they had hoped that this great prophet might be the one to redeem Israel. However, he had died three days ago, though certain women had reported

they had seen an angel who told them that Jesus was alive. This they could not understand, and they were sad and discouraged at what had happened. Then Jesus said to

them:

"O fools, and slow of heart to believe all that the prophets have spoken:

"Ought not Christ to have suffered these things, and to enter into his glory?

"And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." (Luke 24:25-27.)

He died that we might live

How profitably might we restudy the scriptures to know the full meaning of that sacrifice made by Jesus in redeeming us from death. Jesus died for all men, that all men

might be made alive again as taught by Paul:

"But now is Christ risen from the dead, and become the first fruits of them that slept.

"For since by man came death, by man came also the resurrection of the dead.

"And these shall go away into everlasting punishment: but the righteous into life eternal.” (Matt. 25:31-46.)

"Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

"And these shall go away into everlasting punishment: but the righteous into life eternal.” (Matt. 25:31-46.)

"Then shall they also answer him saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

"Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?” (1 Cor. 15:29.)
p17 Well might we ask this same question of every person now living and ask why this early Christian practice was neglected until 130 years ago when the great sealing power of Elijah was again returned to the earth. It was part of early Christian doctrine as taught by Peter, who said that the quickened or resurrected Jesus preached the gospel of exaltation to the spirits of those who were dead so that they might be judged like the living if they would accept this work done for them by living persons. (1 Pet. 3:18-20; 4:6.)
p18 Peter addressed his letters to those who had covenanted to assist Jesus in the exaltation of mankind, saying to them:

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him which hath called you out of darkness into his marvellous light:

p20 "Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." (1 Pet. 2:9-10.)
p21 Peter referred to the mercy of Jesus for the individual person. Even a person's personal sins could be forgiven in mercy, if he would fully repent, turn from his sinful ways, and keep the covenant with God to become his child through Jesus Christ.

p22 In his next letter Peter pled with his brethren: "Wherefore the rather brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall." (2 Pet. 1:10.)
p23 Just before saying this, Peter had taught them the need for faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. The word charity is an expression used for love so great that a person is willing to sacrifice a part of his time or worldly possessions for others out of the greatness of his love for them.

Mormon defined charity as the pure love of Christ which endureth forever. (Moro. 7:47.)
p24 Assembling Temple Ordinance data

p25 It was with this personal priesthood responsibility in mind that in 1965 a program of compiling data for temple ordinance work for three generations in each individual family was given to the priesthood of The Church of Jesus Christ of Latter-day Saints. This program has been continued into 1966 for those who did not complete this work. By following this program themselves, [page 34] the priesthood can lead the members of the whole Church into a charitable work for themselves, their families and their immediate ancestors. This is no make-work project, but the first step in an organized plan for teaching the priesthood the assignment given them by an angel on September 21, 1823, in these words:

p26 "Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

p27 "And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

p28 "If it were not so, the whole earth would be utterly wasted at his coming." (D&C 2.)
p29 This three-generation program is the first practical step in compiling a record that each individual family must present as its sacrifice in the temple, as given in the following words from the scripture:

p30 "Behold, the great day of the Lord is at hand, and who can abide the day of his coming, and who can stand when he appeareth? For he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Let us, therefore, as a church and a people and as Latter-day Saints, offer unto the Lord an offering in righteousness; and let us present in his holy temple, when it is finished, a book containing the records of our dead, which shall be worthy of all acceptation." (D&C 128:24.)
p31 The compilation of an individual family record is a duty of such sacred importance that it cannot be wholly entrusted to others to do for us. We cannot just hope that an aunt or an uncle or a cousin will do this work for the whole family. Relatives and friends can help and assist us. All members of the family should help one another in assembling this information and passing it on to others. The responsibility for compiling a record for our own family, however, rests with each one of us in our individual families. We each must have a record to show that this holy work has been done as completely as we and our loved ones have power to complete it. As I understand the scripture, this is an individual family responsibility given to the priesthood to administer and to complete.

p32 One of the amazing by-products of this program of listing the record of temple work done for our immediate families is to see how our complacency in the past had resulted in incomplete work for certain members of the family. An aunt, an uncle, or a cousin had been overlooked for one reason or another. Some records were incomplete, for a necessary ordinance here or there had been forgotten. As families worked to fill these gaps, relatives were drawn together as by magic. Cousins we had not seen for years visited us or called on the telephone. Contacts with loved ones long neglected were awakened again and led to the formation of new family organizations. Family reunions were held that now had purpose and meaning.

p33 Not to be overlooked was the spiritual awakening of some families as sins long overlooked or covered by deception and falsehoods were brought to light and corrected. This repentance would not have occurred without the impetus given through this priesthood program. Thus, the record required of us was made more perfect and our lives in turn made more beautiful as the need for tenderness, forgiveness, and consideration in home and family ties was made evident. No family should hesitate to join in this program of gathering and completing family records to produce a book of remembrance worthy of all acceptation in the temples of God.

p34 The priests of Israel in olden times presented an offering of a male lamb, white and without blemish, as a remembrance of Jesus Christ, who was to come to redeem the world from death and the grave. In an analogous manner our priesthood today with their families are to prepare a book of their dead, perfect, without blemish, containing a record of completed ordinance [page 35] work done for their dead ancestors. This record containing the completed temple ordinances is a sacrifice of the living for those of their dead loved ones to bind them into the family of Jesus Christ—not only to be redeemed from death, but also, if accepted, exalting them into the very presence of God the Eternal Father.

p35 Assignment to Priesthood and members

p36 This program is the beginning, then for compiling an individual family record by which members of the priesthood can help make their calling and election sure. As the prophet Joseph Smith declared:

"The greatest responsibility . . . that God has laid upon us is to seek after our dead." (Teachings of the Prophet Joseph Smith, compiled by Joseph Fielding Smith, Second Edition, p. 356.)
p37 Why is this so? Because the work of Jesus Christ must be made complete and perfect through the help of those of us who profess to be his servants so that every man and woman who desires to do so may make a personal covenant upon this earth to accept Jesus Christ as their Lord, their Redeemer, and their King.

p39 Of him I testify in the name of the Only Begotten Son, even Jesus Christ. Amen.

P13 Elray L. Christiansen
ELDER ELRAY L. CHRISTENSEN Assistant to the Council of the Twelve Apostles

I stand before you, my brethren and sisters, in humility and in gratitude for the assurance I have that this is the Church of Jesus Christ, restored in fulfillment of the promises of the Lord made through his prophets and recorded both in the Old Testament and in the New Testament and in other volumes of scripture, and that his prophet-leader in our day is President David O. McKay, who sits with us here today. We are so thankful, President McKay, that you are here.

The Church of Jesus Christ of Latter-day Saints proclaims without reservation or hesitation the doctrine that Christ will return to the earth to reign in power and great glory. One of our articles of faith states: "We believe that... Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory." (Tenth article of faith.)

It will be an actual, literal return of the Lord in person. His coming is assured by Job, who exclaimed: "... I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." (Job 19:25.)

From the writings of Moses we learn concerning the revelation given to Enoch: "And the Lord said unto Enoch: As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfill the oath which I have made unto you concerning the children of Noah." (Moses 7:60.)

During his ministry upon the earth, Jesus gave his disciples assurance of his coming by saying: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matt. 16:27.)

To those who are not indifferent and who do not close their minds to the truth, the words of Jesus, revealed only a few decades ago, are clear and understandable. To the Prophet Joseph Smith came this promise: "For behold, verily, verily, I say unto you, the time is soon at hand that I shall come in a cloud with power and great glory. And it shall be a great day at the time of my coming, for all nations shall tremble." (D&C 34:7-8.)

There is no ambiguity in these words. That the Lord will come again no one needs doubt!

But when will this stupendous event take place?

Ever since his ascension into heaven, the faithful followers of Jesus have looked hopefully for the day when he would return. However, he himself was most explicit in explaining that the precise time of his return would not be known in advance. "... of that day and hour," he said, "knoweth no man, no not the angels of heaven, but my Father only."

"Watch therefore: for ye know not what hour your Lord doth come."

"... for in such an hour as ye think not the Son of man cometh." (Matt. 24:36, 42, 44.)

There is no fixed time for a generation, no year or precise date given by the Lord when events shall take place, and it is folly for us to attempt to do it for him. He will, however, see that his word is fulfilled, for he has said, "... one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. 5:18.)

So while the day and the hour are not revealed and will not be made known to man, we can, by learning to understand the signs of the times by watching the development of the work of God among the nations, and by noting the rapid fulfillment of significant prophecies, perceive the progressive evidence of the approaching event.

Signs of His coming

Indeed, most of the significant signs that the scriptures say will precede his coming have already taken place. These signs and noteworthy developments include:

1. A universal apostasy from the Church first established by Christ. Paul taught the Thessalonians, saying: "... that day shall not come, except there come a falling away first. ..." (2 Thes. 2:3.)

2. And he reminded Timothy that "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, "And they shall turn away their ears from the truth. ..." (2 Tim. 4:3-4.)

3. The gospel in its fulness has been restored as promised, and the Book of Mormon has come forth as prophesied by Ezekiel. (Ezek. 37.)

4. Likewise, the priesthood has been restored through the visitation of heavenly beings.

5. The gospel has, for more than a hundred years, been taught to thousands of people in many nations.

6. As promised by the prophets, both of the Old Testament and of the New Testament, the Church has been established in conformity with the original Church.

6. In fulfillment of Malachi's promise, Elijah has restored the keys of the sealing power, which are exercised in the many temples throughout the world today.

7. Other marvelous signs and manifestationS will be witnessed both in heaven and in earth prior to his coming. We must wait for them to develop.

How will his coming affect the inhabitants of the earth?

The very thought of it thrills the human soul! We are told that his coming will be sublime and glorious; awesome and terrible--terrible to the unrepentant and ungodly, but glorious and delightful to those who are worthy of him and who are ready to meet him.

"For," he has said, "I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.

"... for they will not repent. ..." (D&C 29:11, 17.)

The righteous shall be "caught up"
At his coming Christ will cause the hosts of righteous ones who have passed from life to come forth from the graves, and those who are alive and remain shall be caught up "with them to meet him. (1 Thes. 4:17. See also D&C 88:96.)

And all they who have mourned shall be comforted.

And all they who have given their lives for my name shall be crowned.

"Therefore, let your hearts be comforted... for all flesh is in mine hands; be still and know that I am God." (D&C 101:14-16.)

Prepare for His coming

Under such conditions, all of us will desire to live with him and with our loved ones upon the earth. And we can do this if we, like the five wise among the ten virgins spoken of by the Lord in the parable, will not only desire to meet and be with him but also make the preparation necessary to do so. We are not without direction in our preparation for his coming. He has given in the restored gospel the pattern to be followed.

Through the Prophet Joseph Smith, the Lord made this known to the Church, saying:

"And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek it, and to be a messenger before my face to prepare the way before me." (D&C 45:9. Italics added.)

"...at that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins.

For they that are wise and have... taken the Holy Spirit for their guide, and have not been deceived--verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day." (D&C 45:56-57.)

"And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, winging with songs of everlasting joy." (D&C 45:71.)

"Come, Let Us Anew"

The words of a lovely song come to mind: "If Christ should come tomorrow, what would he do? what would he say?" What would we do? What would we say?

"O that each in the day of his coming may say, 'I have fought my way through. I have finished the work thou didst give me to do.' Oh, that each from the Lord may receive this glad word: 'Well and faithfully done; Enter into my joy and sit down on my throne, Enter into my joy and sit down on my throne.' " ("Come, Let Us Anew," Hymns, 17.)

It is then that will be seen a fulfillment of the Lord's own prayer, which has been sung so beautifully today: "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10.)

May it so be, I pray in the name of Jesus Christ, our Master. Amen.

President Joseph Fielding Smith:

We shall now hear from Elder John Longden, Assistant to the Twelve. After the remarks by Elder Longden the congregation and choir will join in singing, "How Firm a Foundation," conducted by John R. Halliday.

ELDER JOHN LONGDEN Assistant to the Council of the Twelve Apostles

On September 23, 1909, I walked with my father, holding his hand, down a street called Edge Lane in Liverpool, England, into the office of the then British Mission and had the privilege of shaking the hand of President Charles W. Penrose just before we boarded ship to come to this great country of America.

Dedication of Oldham Chapel

In March of that same year, President Penrose dedicated a little corrugated, galvanized meetinghouse in Oldham, Lancashire, where I was born. Through the graciousness and kindness of President David O. McKay of the First Presidency, I had the privilege of returning to the land of my birth after fifty-six years to dedicate a beautiful structure in the town of Oldham. President McKay, we shall always be grateful to you for this assignment and the opportunity of holding conferences in London, in Leicester, and in Holland. It was a rich experience to associate with the members in Oldham. My, what a contrast from the little galvanized building in which I used to go to Sunday School and sacrament meeting and all the other services that were held at that time. Almost four hundred people assembled that Sunday night of February 27 with the Manchester Stake Mormon Choir, which they informed me they had permission to so be called by the First Presidency of the Church.

Fifty-six years ago! It seems like yesterday! How time flies!

Value of time

We have heard much about time during this conference thus far, and I should like to spend a few moments on this subject of time.

How many times have you heard the statement, "I haven't time"--yet all individuals are blessed with the same amount of this precious commodity.

"Guard well your spare moments," Ralph Waldo Emerson advised. "They are like uncut diamonds. Discard them and their value will never be known. Improve them and they will become the brightest gems in a useful life."

Most of us waste an inexcusable amount of time. We go along using time thoughtlessly and failing to get out of it either enjoyment of life or the satisfaction of accomplishments.

Time passes quickly, we cannot save it, we cannot buy it. There is nothing we can do about it except to see as far as possible that it passes fruitfully.

Robert R. Updegraff once said, "To get all there is out of living, we must employ our time wisely, never being in too much of a hurry to stop and sip life, but never losing our sense of the enormous value of a minute."

Mere "busyness" is not necessarily evidence of the wise use of time. There should be time for mental and spiritual development as well as relaxation: time for worship
and time to express our thankfulness for our ability to work and think, and pray and read, and help, and dream, and laugh, and plan, and learn.

Dost thou love life, then do not squander time, for that is the stuff life is made of," said Benjamin Franklin.

Modern conditions have and are creating more leisure, adding to our woes unless this precious time is used wisely.

I was interested in the word "leisure" because we hear so much about it, so referring to the dictionary, I found this description: “Spare time; unoccupied by work; as, leisure hours.”

"The end of labor is to gain leisure." (Aristotle.)

Time well employed

"Employ thy time well, if thou meanest to gain leisure; and, since thou art not sure of a minute, throw not away an hour." "Leisure is time for doing something useful; this leisure the diligent man will obtain; but the lazy man, never." "A life of leisure and a life of laziness are two things." (Franklin.)

"Leisure is a beautiful garment, but it will not do for constant wearing." (Anonymous.)

"Leisure is pain, takes off our chariot wheels; how heavily we drag the load of life. Blessed leisure is our curse." (Edward Young, Night Thoughts, 1742.)

"Leisure for men of business, and business for men of leisure, would cure many complaints." (Mrs. Thrale.)

Spare minutes are the gold-dust of time; the portions of life most fruitful in good or evil; the gaps through which temptations enter.

Yes, temptations.

"Time well employed is Satan's deadliest foe, it leaves no opening for the lurking fiend," said Wilcox.

I think of another of my mother's teachings: "An idle brain is the devil's workshop." (English proverb.) We know it is not when we are busy that we get into trouble.

Herdson said: “Satan selects his disciples when they are idle; Jesus selected his when they were busy at their work either mending their nets or casting them into the sea.”

Then Hans Christian Andersen said "Time is so fleeting that if we do not remember God in our youth, age may find us incapable of thinking about Him.”

The Prophet Alma said: "... learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God.” (Al. 37:35.)

"Remember now thy Creator, in the days of thy youth" I thrilled this morning with this beautiful Primary chorus and to hear their melodious, sweet, young voices singing these glorious hymns: “I am a child of God... Lead me, guide me, walk beside me, Help me find the way.” Yes, in their youth they are learning these precious teachings.

The Apostle Paul gave excellent counsel--Ephesians 6:10:

"Put on the whole armour of God that ye may be able to stand against the wiles of the devil.”

The time we spend learning of our Father in heaven will bring untold blessings to us all the days of our lives and enable us to avoid or overcome the temptations of Satan.

Some can see the greatness of the past, some can sense the potential of the future, but few are able to recognize the greatness of the present. Those of us who have the light of the gospel of Jesus Christ and a knowledge of the purpose of life and the reason for being here have an advantage over those who do not have this blessing.

Therefore, we need to place the true value upon this precious commodity time.

There are 60 seconds in a minute 60 minutes in an hour, 24 hours in a day, 168 hours in a week, 8,736 hours in a year. The average span of life at present is 70 years. In that many years there would be well in excess of 600,000 hours.

Let us not worry about the span of life (70 years) or the total accumulated hours in those years, but take each day as it comes, living every minute, every hour.

May I read something very appropriate on this thought titled "Today." I do not know the author's name.

Today is here. I will start with a smile, and resolve to be agreeable. I will not criticize. I refuse to waste my valuable time.

Today has one thing in which I know I am equal with others -- Time All of us draw the same salary in seconds, minutes, hours -- 24 Golden Hours each day.

Today I will not waste my time because the minutes I wasted yesterday are as lost as a vanished thought.

Today I refuse to spend time worrying about what might happen. I am going to spend my time making things happen.

Today I am determined to study to improve myself, for tomorrow I may be wanted, and I must not be found lacking.

Today I am determined to do things I should do. I firmly resolve to stop doing the things I should not do.

Today I begin by doing and not wasting my time. In one week I will be miles beyond the person I am today.
Today I will not imagine what I would do if things were different. They are not different. I will make a success with what material I have.

Today I will stop saying, "If I had time," for I never will "find time" for anything--if I want time I must make it."

Today I will act toward other people as though this might be my last day on earth. I will not wait for tomorrow. Tomorrow never comes.

Yes, we have time to be honest, time to be gentlemen and ladies; time to be polite; time to be virtuous, to be clean; time to study, to pray, to think; time to act wisely; time to be happy; time to worship, to develop selfcontrol; time to have faith, to repent, to be baptized by immersion by one having the authority- and time to receive a witness of the Holy Ghost, that power which will guide us into further light and truth and knowledge, this great boon or favor from our Heavenly Father and his divine Son Jesus Christ. Then we are conforming with the formalities that permit us entrance into the kingdom of the Lord Jesus Christ. I bear this witness and testimony that we can take advantage of our time and accomplish great deeds in rendering service to our fellowmen, and I ask that this will be our lot. in the name of Jesus Christ, our divine Savior. Amen.

President Joseph Fielding Smith:

The congregation and chorus will now join in singing, "How Firm a Foundation," conducted by John R Halliday.

After the singing, Elder Eldred G. Smith, Patriarch to the Church, will address us.

Singing, the Combined Choruses and congregation, "How Firm a Foundation."

Eldred G. Smith

ELDER ELDRED G. SMITH Patriarch to the Church

The scriptures are replete with the admonition to endure to the end with a promise of eternal life as a reward. To the Nephites the Lord said, "Look unto me, and endure to the end, and ye shall live; for unto him that endureth unto the end will I give eternal life." (3 Ne. 15:9.) In the Doctrine and Covenants the Lord says, "...whosoever is of my church, and endureth of my church to the end, him will I establish upon my rock, and the gates of hell shall not prevail against them." (D&C 10:69.)

"Endure to the end"

What does it mean to endure? One definition is: "to have duration- to continue." This would be to outlast time; this is important too. But here is another definition: "to withstand or bear, as pain, sorrow, destructive force without yielding; to suffer patiently, to remain firm, as under trial or suffering- to bear up under adversity." One of the main purposes of this life is to overcome obstacles, to gain strength, to grow to the point where we can endure many things. For instance, can you endure others and their differences of opinion? Can you accept the gospel of Jesus Christ in the face of adversity? Can you live as Christ taught, that you might be worthy of eternal life? To endure means more than just a good start alone--we must finish with zeal.

Life is much like a basketball game. You don't win if you don't start well and then slow down; but if you get off to a bad start, it is possible to catch up and even win. The finish is of most importance. Remember the parable Jesus gave of the laborers. He said, "For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And he went out repeatedly during the day and hired other laborers even unto the eleventh hour, telling each that he would pay them that which was right. Then at the end of the day, paying the last laborer hired first, he paid each a penny, giving the same reward for the day's labor to each person. (Matt. 20:1-15.) The Lord not only said to endure but to endure to the end--to the end of life, your life. How long is your life? Time is relevant. Brother Longden has just told us quite a bit about time which should stir up our interest in how we use it. (page 41) Which time calendar do you use to measure your lifetime on the earth?

While Abraham was in Egypt, the Lord taught him much concerning the stars, especially those that control the times and the seasons. Thus Abraham wrote:

"And I saw the stars, that they were very great, and that one of them was nearest unto the throne of God, and there were many great ones which were near unto it; and the Lord said unto me: These are the governing ones- and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God: I have set this one to govern all those which belong to the same order as that upon which thou standest.

"And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof; that one revolution was a day unto the Lord, after his manner of reckoning, it being one thousand years according to the time appointed unto that whereon thou standest. This is the reckoning of the Lord's time, according to the reckoning of Kolob." (Abr. 3:2-4.)

A thousand years--one day to the Lord

So according to this, 1000 years of our time is equivalent to one day with the Lord. If you were to live to be 100 years old on earth, that would be 1/10 of one day with the Lord. Now suppose we divide the Lord's day into 24 equal parts, as our day is, just for comparative purposes: 100 years of our life would be equal to 1/10 of 24, or 2.4 hours. So according to this, if you live to be 100 on this earth, that would be equivalent to 2.4 hours in the Lord's time calendar. If you live to be 75, that would be one hour and 48 minutes. Fifty years of this time is equivalent to one hour and 12 minutes in the Lord's time.

Imagine yourself for a moment back in the spirit world before you came to earth. You were living in the presence of God in the celestial world. You knew from firsthand experience the fullness of the glory of God. You knew you could not participate in his glory, or become as he is, because you were only a spirit; you didn't have a physical body. Now the opportunity comes for you to go to earth where you can receive such a body and become as he is. Of course, you shouted for joy! Then let's assume that you were instructed that you would be allotted 100 years of mortal time. To you there and then, that would be two hours and 24 minutes. That would be the only time calendar you would be familiar with--only about 21/3 hours allotted to us in this life.

Brother John Longden has just told us that the average life was 70 years; that is about 1.7 hours in the Lord's time. I think that for that short length of time you would be willing to put up with most anything. We have in this life two golden hours.

Promises for enduring

Wouldn't you promise to endure almost anything for two hours to get the blessings that the Lord has promised of eternal life and to become as he is? He has promised that all that the Father has shall be given unto you. Then suppose you were instructed that you would have much to endure in this life on earth. Nothing would be too great
ELDER WILLIAM J. CRITCHLOW, JR.

Assistant to the Council of the Twelve Apostles

Elder Critchlow.

Elder William J. Critchlow, Jr., Assistant to the Twelve, will now speak to us. He will be followed by Elder Howard W. Hunter of the Council of the Twelve.

May the Lord's blessings be yours to endure the trials of life and to endure temptations, to endure discouragement, to endure all adversities of Satan. That you may have the blessings of joy and eternal life I pray in the name of Jesus Christ. Amen.

Then you can say, as Paul wrote to Timothy, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only but unto all them also that love his appearing." (2 Tim. 4:7-8.)

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I. Characteristics of Latter-day Saint Faith

Do not hallucinate.

Thanks to this minister, I think I now know what the tourist on Temple Square meant when he said, "Yes, in a way [the Mormons are Christians], but they are not orthodox." I also have a faint idea of what the minister up Ogden way probably said in this sermon, "Are the Mormons Christians?" Orthodox, it seems, is believing a little; the abbot, the ministers, even myself, to qualify as Christians and room also to disagree. God, whoever and wherever he is, would be pleased to have his children, regardless of creed or color, keep the commandments he gave to ancient Israel, and how much happier this world would be if we of the Christian creeds would follow the simple teachings of the Christ. I am a Christian. My dictionary sustains me. I believe in Jesus Christ and the truth as taught by him.

The other is a concept of Jesus Christ as a manifestation of God in the flesh who came to establish his gospel on this earth. I have a faint idea of what the minister up Ogden way probably said in this sermon, "Are the Mormons Christians?" Orthodox, it seems, is believing a little; the abbot, the ministers, even myself, to qualify as Christians and room also to disagree. God, whoever and wherever he is, would be pleased to have his children, regardless of creed or color, keep the commandments he gave to ancient Israel, and how much happier this world would be if we of the Christian creeds would follow the simple teachings of the Christ. I am a Christian. My dictionary sustains me. I believe in Jesus Christ and the truth as taught by him.

"Are the Mormons Christians?" I missed his sermon, so I wouldn't know. I mean I wouldn't know what he said.

Are Mormons Christians?

A visitor on Temple Square turned to a tourist at his side and asked, "Are these Mormons Christians?" Sensing the pressure of the crowd about him and obviously not wishing to be overheard, the tourist answered, almost in a whisper, "Yes, in a way, but they are not orthodox." Then, taking his wife by the arm, he squeezed his way out of the crowd—purposely, I think, to avoid explaining that word orthodox. The visitor who asked the question would probably like to know what an orthodox Christian is. So would I.

Up in Huntsville, Utah, where President McKay was born and reared and where he still resides when he is not in his apartment in Hotel Utah, a monastery has been established. I asked its abbot why his church came to Huntsville to build a monastery in President McKay's backyard, in a community where 90 percent of the residents are Mormons, in a state where Mormons constitute a substantial majority. He replied, "To bring Christianity to the Mormons." And he was not speaking facetiously.

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Can you, as married couples, put up with each other and learn to be faithful in all things for one hour and 12 minutes? Could you withstand the test of prosperity? This is a test under which many individuals, as well as cities or nations, fall. Can we as a Church, can we as Americans, can we of this latter day withstand the trial of prosperity for two hours or so of the Lord's time? I think that when the Lord does the judging, he will think in terms of the eternal time, the Lord's time. And he might say, could you not be faithful for such a short time as two hours, or an hour and a half, whatever time was allotted you—a matter of one or two hours generally speaking. If so, if you can meet these challenges to endure to the end, the blessings of eternal life are yours.

Some say when the missionaries come to them, "I am too old; it is too late in life to change now. I am too old to change my religion." To such people I might say, "All the more reason why you had better make the change quickly so that you will be prepared to meet your Maker and say 'I tried at the last minute when the opportunity first came to me.' " No one is too old to start doing good or to make changes and amendments in the right direction.

If you are married for 50 years in this life, that is equivalent to one hour and 12 minutes in the Lord's time.

Last year, a dignitary of a great Protestant church visited in Ogden [Utah]. His coming was announced in the press, and an invitation was extended to the public to hear him speak on the subject "Are the Mormons Christians?" I missed his sermon, so I wouldn't know. I mean I wouldn't know what he said.

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To the tourist, who may still be pondering the meaning of the word "orthodox," and to all of you listening in, may I submit three really basic, hard-core godhead concepts that truly are characteristic of my Latter-day Saint faith:

1. I affirm--we affirm--the existence of a true and living God in whose image and likeness man was created. He has "a body of flesh and bones as tangible as man's." (D&C 130:22.) With limbs, he can stand and walk. In his head are eyes to see us, ears to hear us, a mouth to speak to us. Can anyone explain to me how he:
   - without a mouth can speak? (John 12:28-29.)
   - without eyes can see what his children are doing here on earth?
   - without ears can hear my prayers and yours?

2. My God is capable of emotions and passions, else:
   - how can he love? He did so love "the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)
   - how can he be angry when his children blaspheme his name and break his commandments?
   - how can he be long suffering? merciful and gracious?

3. I affirm--we affirm--that the Holy Ghost who "descended in a bodily shape like a dove" upon Jesus is the third member of the Godhead. Unlike Jesus and the Father, he does not have a body of flesh and bones but is a personage of spirit--a spirit entity. Like the Father and the Son, his spirit body has size and dimensions and is in the form of a man, not a woman. Whether he, in time, will take to himself a body is sheer speculation.

The apostle John wrote: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

2. I affirm--we affirm--that Jesus Christ, whom the Father did send, is literally, not figuratively, the Son of God, our Heavenly Father. Jesus said he was. When Caiaphas on that fateful day of our Savior's trial shouted, "Art thou the Christ, the Son of the Blessed? . . . Jesus said, I am . . ." (Mark 14:61-62.) His mother so claimed him (Luke 1:30-32); so did his apostles and others. (John 1:45-49, 11:25-44; Matt. 15:39; Matt. 14:33; Acts 9:17-20; D&C 76:15-23.) God the Father left no possible room for doubt about his sonship; four times are recorded in which he, the Father, introduced Jesus as his Son:

25. To Joseph Smith, as I have already related.
26. On the occasion of Christ's transfiguration on the Mount. (Mark 9:2-7.)
27. When Jesus made a personal visit to the Nephites. (3 Ne. 11:3-7.)
28. At the baptism of Jesus by the hands of John the Baptist. (Matt. 3:13-17.) This particular introduction is narrated by Luke in these words, which are almost identical with those of the other three introductions: "And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said Thou art my beloved Son; in thee I am well pleased." (Luke 3:22.)
29. There have been fathers without sons, but whoever heard of a son without a father? Jesus is no exception. God is his Father. To him he prayed and to him he counseled us to pray. (Matt. 6:9-13.)
30. Luke's narrative introduces my third hard-core concept, namely:

31. I affirm--we affirm--that the Holy Ghost who "descended in a bodily shape like a dove" upon Jesus is the third member of the Godhead. Unlike Jesus and the Father, he does not have a body of flesh and bones but is a personage of spirit--a spirit entity. Like the Father and the Son, his spirit body has size and dimensions and is in the form of a man, not a woman. Whether he, in time, will take to himself a body is sheer speculation.

32. Some people who are given to speculating suspect that he might follow the example of the Savior, who took upon himself a body and then laid it down that he might take it up again. The Savior said he did the things he saw his Father do before him. (John 5:19-20.) His Father took unto himself a body. I would not dare to deny the Holy Ghost that same privilege; neither would I affirm it so. Some things we do not know; some things we are not now supposed to [page 45] know. If evil spirits can enter into and thus influence mortal bodies (Mark 5:1-12), it must be within the power of the Holy Ghost on occasions similarly to contact and influence human souls for good. Perhaps that's why he has not taken upon himself a mortal body.

33. Spirit matter is too refined to be visible to the physical eye, yet God once permitted John the Baptist to behold the descent of the Holy Ghost "in a bodily shape" when John baptized Jesus. Like a dove the Holy Ghost descended-- not in the form of a dove but rather in the sign of the dove in witness of that administration. In explanation, the Prophet Joseph Smith has said, "The sign of the dove was instituted before the creation of the world, a witness for the Holy Ghost, and the devil cannot come in the sign of a dove. The Holy Ghost is a personage, and is in the form of a personage. [He] . . . cannot be transformed into a dove; but the sign of a dove . . . is an emblem or token of truth and innocence." (Teachings of the Prophet Joseph Smith, p. 276.)

34. Again, like the Father and the Son, the Holy Ghost can only be in one place at a time, and he cannot transform himself into any other form or image. To affirm omnipresence of the personage of the Holy Ghost overstates divine purpose. However, his power and intelligence are omnipresent in perhaps the same way the light of Christ fills the immensity of space and is everywhere present. Who can affirm that the two are not in some way correlated agencies or powers through which the Holy Ghost, in administering his affairs, sends forth his gifts? (Moro. 10:17; Joseph Fielding Smith Doctrines of Salvation, Vol. 1, p. 54.)

35. His mission is to testify of Christ and to bear record of the Father as well as the Son and to all truth. (John 15:26; Doctrines of Salvation, Vol. 1, p. 38.)
36. Sometimes he is referred to as the Messenger for the Father and the Son. Other times he is called the Comforter. As such he assuages sorrow, gives hope to dispirited persons, and soothes wounded hearts and feelings.
37. He is often called the Teacher. The apostle John said, "... he shall teach you all things and bring all things to your remembrance. . . ." (John 14:26.)
38. He is also a Revelator. The Prophet Joseph Smith said, "No man can receive the Holy Ghost without receiving revelations. The Holy Ghost is a revelator." (Documentary History of the Church, Vol. 6, p. 58.)
"... no man can say that Jesus is the Lord, but by the Holy Ghost." (1 Cor. 12:3; D&C 46:13.)

By his power one may know that the Book of Mormon is true. (Moro. 10:4.)

He is the Holy Spirit of Promise who "places the stamp of approval upon every ordinance: baptism, confirmation, ordination, marriage. The promise is that the blessings will be received through faithfulness." (Doctrines of Salvation, Vol. 1, p. 45. Italics added.)

The Prophet Joseph Smith was told that "all covenants, contracts, bonds obligations, oaths, vows, performances, connections, associations, or expectations" must be sealed by the Holy Spirit of Promise if they are to have "efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead." (D&C 132:7.) Some of the Saints, I fear, fail to realize that he who places the seal upon the ordinances has power also to remove the seal when covenants are broken. How important it is that we remain faithful Saints to the very end.

The gift of the Holy Ghost is bestowed after baptism by the laying on of hands by those who hold the Melchizedek Priesthood. This priesthood ordinance was carefully preserved from the Adamic dispensation and was fully understood in the meridian of time. "... when Paul had laid his hands upon them, the Holy Ghost came upon them; and they spake with tongues, and prophesied." (Acts 19:6.) Once, one Simon Magus made overtures with money, "saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." Peter's rebuke stunned him: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." (Acts 8:19-20.)

Now, what I have been trying to say in a profusion of words--and I offer it as my witness--is this:

The basic testimony of a Latter-day Saint

I believe--"We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost." (First article of faith.)

We believe in God the Father, the Planner, Elohim by name; Jesus the Son, the Creator, the Jehovah of the Old Testament; the Holy Ghost the Testator, Revelator, Comforter.

The greatest gift God has bestowed upon us, his errant children, is the gift of his Only Begotten Son--our Lord and Savior Jesus Christ. The next precious gift, I think, is the gift of the Holy Ghost. Following that I would rate priesthood--the great power of God.

Crowning these is the gift of eternal life.

In the name of Jesus Christ. Amen.

ELDER HOWARD W. HUNTER of the Council of the Twelve Apostles

When the history of our time is written, it might well describe our generation as the one that has increased learning and scientific accomplishment to an extent far beyond the achievement of any preceding generation. We are constantly amazed at modern development, yet we have learned to expect the everexpanding progress stemming from the mind of man and as the result of his genius.

"A little lower than the angels"

"What is man, that thou art mindful of him? and the son of man, that thou visitest him? "For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." Ps. 8:4-5.)

The evidence of man's accomplishments has firmly planted in the modern mind the conviction of man's greatness--just a little lower than the angels and crowned with glory and honor.

Men are free moral agents

Since the beginning, men have been born free moral agents with the freedom to choose between good or evil.

Even in the preexistence the spirit children of the father had their choice.

"... for, behold, the devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power, and also a third part of the hosts of heaven turned he away from me because of their agency." (D&C 29:36.)

This same choice was given to the first man placed upon the earth, for after he was formed and placed amid the abundance that had been created the Lord said: "Of every tree of the garden thou mayest freely eat, But of the tree of the knowledge of good and evil, thou shalt not eat of it, nevertheless, thou mayest choose for thyself. . . ." (Moses 3:16-17.)

When the children of Israel stood on the threshold of the Promised Land they faced the choice that was given to them. Israel was clearly told of the consequences of its decision. There was no neutral ground in the statement of the Lord to them:

"Behold, I set before you this day a blessing and a curse;

A blessing and a curse

"A blessing, if ye obey the commandments of the Lord your God which I command you this day:

And a curse, if ye will not obey the commandments of the Lord your God. . . ." (Deut. 11:26-28.)

In the writings of Nephi we read of the instructions given by Lehi to his [page 47] sons regarding this same inherent agency: "Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all man might be miserable like unto himself." (2 Ne. 2:27.)

Without compulsion

There has never been a time when man has been forced to do good or forced to obey the commandments of God. He has always been given his free choice--his free
The Lord requires obedience not because it is our duty nor because we fear him. Let me read from the 58th section of the Doctrine and Covenants:

"Love of God makes obedience easy and natural."

As we read the Bible, we find that man has two theological concerns involving himself: his sins and his salvation. When man sins he suffers its painful effects. There are few chapters in these books that do not contain some reference to what sin is or does. The predominant conception of the nature of sin in these books is that of a personal alienation from God. We must conclude, therefore, that the vanishing resistance to evil in the world is caused by this personal alienation from our Heavenly Father.

Follow the course of righteousness

Let us ask this question: What causes some men in a declining morality to shun evil and wrongdoing and to follow the course of righteousness in their temporal, moral, and spiritual lives? In my mind, there are three reasons for this phenomenon, and it is to these three points I would like to address my remarks.

The first is fear. It is said that man fears God, but such an emotion is ambiguous, for it may both repel and attract. I am mindful of the conclusion reached by the writer of the book of Ecclesiastes in the admonition: Fear God, and keep his commandments. (Eccl. 12:13.) The word fear and its synonyms occur several hundred times in the Bible, and I believe we would agree that a summary of scripture would indicate that the law is to love the Lord absolutely and exclusively.

Offenses against morality

Moral concepts collapse and only disaster can result.

In community crime is increasing. It is on the increase in all states of the union and all over the world. There is a growing disregard for law and order, a turn toward riot and mob rule, and in some cases total defiance of man's basic rights of life, liberty and pursuit of happiness. The crimes of our generation are not excelled by any of the past, although we may read history and cringe at the atrocities.

The loss of morality extends up to the great commanders of the earth as well as down to the single individual man. The stability of the family has been affected, as demonstrated by the upsurge of the divorce rate. Juvenile delinquency is accepted. It is not a matter of how it can be reduced, but how the acceleration can be held in moderation, as one authority has stated. The use of liquor and addiction to tobacco are on the increase; sexual morality is being scoffed at in many modern circles; free love is tolerated and even advocated; venereal diseases among teenagers as well as others have taken a sharp upturn. In short the will to resist evil seems to be vanishing. I have asked myself, and I ask you this question: What is the reason for these appalling circumstances in a world in which man has made such outstanding achievements in learning?

Sin alienates man from God

As I read the Old and New Testaments and also the Book of Mormon, I find that man has two theological concerns involving himself: his sins and his salvation. When man sins he suffers its painful effects. There are few chapters in these books that do not contain some reference to what sin is or does. The predominant conception of the nature of sin in these books is that of a personal alienation from God. We must conclude, therefore, that the vanishing resistance to evil in the world is caused by this personal alienation from our Heavenly Father.

Love of God will drive out fear

"Love of God makes obedience easy and natural."
President Lewis Milton Jones of the Norwalk Stake, the General Session of this Conference will be adjourned until 10 o'clock Saturday morning.

The Brigham Young University Combined Choruses will now favor us with "Hosanna to the Son of David," conducted by John R. Halliday. After the benediction by meeting.

Tomorrow and Friday the officers and teachers of the Primary Association will assemble in this building for their annual general conference.

We wish to commend the General Primary Presidency, members of the General Board, and stake and ward officers for their unselfish service to the children of the

Love of God and of man

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

And the second is, namely this Thou shalt love thy neighbour as thyself. There is none other commandment greater than these." (Mark 12:30-31.)

Jesus revealed the meaning of love by his life, and the perfect example of love was given to us by the Father in the offering of his divine Son:

"For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

"And this commandment have we from him, That he who loveth God love his brother also." (1 John 4:20-21.)

The logic of this is simple, clear, and unequivocal: the proof of love of God is love of one's brother. This becomes the fundamental commandment of Christianity. This was the religion taught by the Master. How happy would society be were these two plain, rational precepts properly observed: Love me, and love thy fellows.

The way to peace and goodwill among men

The living of this commandment by all men would restore peace to the earth. It would cause them to love the Lord and thereby keep his commandments; thus the troubles of our age would vanish, and man's happiness in a moral world would result. The motivating influences generated within man through fear, his obligation to duty, or deep sense of love can turn the tide of the declining morality of our generation. The greatest of these is love. We must strive to obtain this virtue if we are to serve the Lord without faltering or growing weary in our pursuit of eternal life. We will do this not because of fear, nor merely because it is our duty, but because we have sought for and obtained the greatest of all virtues, love.

I know that God lives, that he is our Father, that he has given to each of his sons and daughters free moral agency, that his Son, the Redeemer of the world, through love, gave his life that each of us may have eternal life. I pray that we shall exercise that agency which we have been given by loving the Lord and our neighbor, in the name of Jesus Christ. Amen.
The assurance of Easter

But with the rising of the sun of another Easter morning, there also wells up within each of us a glorious assurance of hope, a brilliant ray of peace, for he lives! Death is overcome! And life will be eternal.

Let us suppose that by some miraculous arrangement the privilege would be granted for each to spend one precious minute in private audience with the resurrected Christ this Easter day. What would you do? What would you say? Surely there would be great emotion because of your love for him. Then I am certain that many would ask the simple question: "What would thou have me do?" and he might conceivably answer, "If ye love me, keep my commandments." (John 14:15.) Yes, this great principle of faith and the willingness to share our temporal increase go hand in hand.

In fact, someone has properly observed that it doesn't take money to pay tithing—it takes faith.

In this respect, I shall always remember the faith of an old Maori brother in New Zealand. As the missionaries came to his humble little fishing shack located well off the beaten track, he hurried to find an envelope that contained a letter addressed to him and in which he had also stuffed a sizable sum of hard-earned money. He promptly handed the envelope containing the money and letter to the missionaries. This fine brother didn't have the ability to read the letter when it arrived, for it was written in English and his tongue was Maori, but he could read the financial figures contained in it, and he recognized the letterhead as being from the mission office. He thought the mission needed the cash amount mentioned for some special purpose, and he had it all ready for the missionaries. After translating the letter for him, it was now clear that his counsel and advice today would be any different than it was 2,000 years ago. For his house is a house of order. His gospel is the same yesterday, today, and forever.

Or might it be, "... love thy neighbour as thyself." (Matt. 19:19.)

Where treasure is..." (John 21:16.)

There is no reason to believe that his counsel and advice today would be any different than it was 2,000 [page 52] years ago. For his house is a house of order. His gospel is the same yesterday, today, and forever.

And because he would be most anxious for us to overcome selfishness and lack of faith, which I believe are the two major sources of man's problems today, don't you think he might have some advice to give with respect to the mastery over worldly possessions, for surely "where your treasure is there will your heart be also." (Matt. 6:21.) Yes, this great principle of faith and the willingness to share our temporal increase go hand in hand.

Tabernacle Choir under the direction of Richard P. Condie, with Alexander Schreiner at the organ.

The Choir sang "God's Son Hath Set Me Free.

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And because he would be most anxious for us to overcome selfishness and lack of faith, which I believe are the two major sources of man's problems today, don't you think he might have some advice to give with respect to the mastery over worldly possessions, for surely "where your treasure is there will your heart be also." (Matt. 6:21.) Yes, this great principle of faith and the willingness to share our temporal increase go hand in hand.

In fact, someone has properly observed that it doesn't take money to pay tithing—it takes faith.

In this respect, I shall always remember the faith of an old Maori brother in New Zealand. As the missionaries came to his humble little fishing shack located well off the beaten track, he hurried to find an envelope that contained a letter addressed to him and in which he had also stuffed a sizable sum of hard-earned money. He promptly handed the envelope containing the money and letter to the missionaries. This fine brother didn't have the ability to read the letter when it arrived, for it was written in English and his tongue was Maori, but he could read the financial figures contained in it, and he recognized the letterhead as being from the mission office. He thought the mission needed the cash amount mentioned for some special purpose, and he had it all ready for the missionaries. After translating the letter for him, it was now clear that the letter merely confirmed his annual tithing settlement and stated the total amount paid for the previous year. His faith was such that he stood ready to pay the same amount all over again if the Lord's servants needed it for the work.

Now while I have you down in New Zealand, let me tell you about a beautiful little white chapel located in Maromaku Valley. About twenty-five years ago Brother Matthew Cowley, who was then the New Zealand Mission president, wrote to President [Heber J.] Grant and his counselors telling them of this faithful branch of English members. He expressed a recommendation that because of their devotion and outstanding tithing record over many years, a modest chapel be built for them without local participation, entirely from the general tithing funds of the Church. Soon the answer came back that the recommendation was approved. Immediately a special meeting was called in the community schoolhouse, and for the first time these wonderful people heard what had transpired in their behalf.

The Choir will now favor us with "Hosanna, Christ Is Risen," Albert Fallows, soloist. Following the singing Elder Robert L. Simpson of the Presiding Bishopric will speak to us.

The Choir sang, "Hosanna Christ is Risen." Albert Fallows soloist.

President Hugh B. Brown:

President David O. McKay is present this morning and is presiding at this session. He has asked me to conduct this meeting. He joins in extending a cordial welcome to all present this morning in this historic tabernacle on Temple Square in Salt Lake City. Also to the vast television and radio audience throughout the world we bid you welcome to this session of the 136th Annual Conference of the Church.

The Choir sang "God's Son Hath Set Me Free.

The first prayer was offered by Elder C. Mark Wright, President of the Mill Creek Stake.

The opening prayer was offered by Elder C. Mark Wright. President of the Mill Creek Stake.

The Choir will now favor us with "Hosanna, Christ Is Risen," Albert Fallows, soloist. Following the singing Elder Robert L. Simpson of the Presiding Bishopric will speak to us.

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President Hugh B. Brown:

The assurance of Easter

But with the rising of the sun of another Easter morning, there also wells up within each of us a glorious assurance of hope, a brilliant ray of peace, for he lives! Death is overcome! And life will be eternal.

Let us suppose that by some miraculous arrangement the privilege would be granted for each to spend one precious minute in private audience with the resurrected Christ this Easter day. What would you do? What would you say? Surely there would be great emotion because of your love for him. Then I am certain that many would ask the simple question: "What would thou have me do?" and he might conceivably answer, "If ye love me, keep my commandments." (John 14:15.)
people were in the habit of going the extra mile in helping to finance the needs of the kingdom, and this is the way they wanted it. You see, people overcome selfish desires as they practice the Lord's law of giving.

Just last week a man said: "Today's cost of living makes it impossible for me to consider ten percent of my income for tithing." By every standard of today's economic and financial teaching as figured by the mind of man, his reasoning seems justified. But the spiritual law is different. Do you remember how perplexed the multitude was when the Savior said this: "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it"? (Matt. 10:39) How much like this law is the law of tithing wherein we receive by giving away. It just doesn't add up by worldly standards, and most men consider such teachings impractical and even abstract.

Giving opens "the windows of heaven"

But it works! And hundreds of [page 53] thousands can bear that witness today because their faith has been such that they were willing to accept God's invitation when he said: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10.) No business proposition in all this wide world can begin to match this offer. Here is the only real answer to today's cost of living. We can't make the family budget stretch far enough on our own, so we had better form a partnership with the Lord by giving ten percent to him. "I the Lord, am bound when ye do what I say"; and then he concludes, "but when ye do not what I say, ye have no promise." (D&C 82:10.) Now, it is just that simple. And when we decide to accept his terms, we'll be amazed to learn that we can do far better on $9.00 with the help of the Lord than we can with $10.00 on our own.

Many of us remember the tremendous enthusiasm of President Stephen L Richards of the First Presidency on the subject of "tithing." He had this to say concerning partnership with God: "I like to think of the Lord as a partner because the essence of partnership is a sharing of profits. It is however indispensable in a partnership that there shall also be a sharing of the burdens of the enterprise. The honor and the satisfaction that come to one in realization that he lives his life in partnership with God is to me a lofty and exalting thought. One cannot hope to realize the profits from that venture without bearing his portion of the expense--the giving which is requisite."

President Richards went on to say that our part of that partnership could only be confirmed through the payment of an honest tithe.

Spiritual power comes

He also made this observation with regard to the spiritual power that comes to one who is willing to give of his substance to the Lord: "Observance of tithing brings spiritual power and after all, that to me, is the main thing. Religion is more than mere repose or relaxation. It is positive spiritual exercise. It makes for the growth of the soul, it cultivates all of the virtues. So one who is serious about religion will be willing to give to it the things which are vital to himself." (Stephen L Richards, The Law of Tithing, Deseret News Press.)

I want to share with you the testimony of a wonderful brother who had been impressed by one of the Church leaders as he explained the law of tithing. Meeting him on the street about three months later, he took some money from his pocket and said: "Do you see this? It is all mine. It does not belong to the butcher, the baker, or the loan agency. For the first time in my life I am free of debt. I can walk down either side of the street with my head held high. I no longer have to cross from side to side, avoiding the shopkeepers holding my delinquent accounts."

Then he went on to tell how all this came about because he took time to sit down with his family, and they decided how they were going to meet their obligation to the Lord.

Peace of mind

This man has peace of mind today. He is now a leader in a branch of the Church and a blessing to scores of other people. While wearing the chains of indebtedness, he was literally in bondage and unavailable to the Lord for service. Tithing had been the answer, and he found financial freedom.

Integrity

The personnel manager in a large Los Angeles plant, who is not a member of the Church, relates this story: "I asked one of you returned missionaries seeking employment with our firm if he paid his tithing, and when he said 'yes,' I hired him on the spot. I knew that he would be a man of integrity, I knew that he loved the..." [page 54] Lord, and I also knew that he would be true to his wife.*

So you see, brothers and sisters, the payment of tithing means many things to many people.

We often hear the comment: "I believe all you say about tithing, but I am so hopelessly in debt right now I will have to wait until next year to start." The only trouble with that is that next year never comes. Meet with your bishop right away and receive his kindly counsel. Then call a special meeting of all the family. Invite them to participate in the possible solutions to the problem. Maybe your son Johnny ends up with a paper route -- that's great! And teenage Susan finds work on Saturdays -- wonderful. I think all of our teenagers should learn well this wonderful principle of work. Not only that, but the entire family might agree to rough it for a few years by settling on a five year-old car that uses regular gas and has roll-up windows. This important family meeting on finances could be the turning point toward eternal exaltation and salvation.

Obedience born of love

Few topics have received as much time and attention from this pulpit as has the subject of tithing. There is good reason for such emphasis. Compliance to the great law of tithing develops and trains men in the vital attribute of obedience, which has been referred to as the first law of heaven. It trains men in the vital attribute of faith, without which there can be little hope for anyone, and also in the vital attribute of unselfishness, man's most immediate need for solving the world's dilemmas in this day of hate, greed, and distrust.

Speaking through the Psalmist the Lord declared: "... the world is mine, and the fulness thereof." (Ps. 50:12.) He doesn't really need ow ten percent--it is all his in the first place--but we need the experience of giving. Just as the Sabbath was created for man rather than man for the Sabbath, so it is with tithing: the value of the human soul is most important. "... my work and my glory," the Lord declares, "is to bring to pass the immortality and eternal life of man." (Moses 1:39.) There is no thought more compatible with the spirit of Easter than that.

The God and Creator of heaven and earth could surely lay all the riches of the world at the feet of his leaders here in mortality if this were the important factor. But most important is that we demonstrate our love for God by making our means available to him according to his perfect plan and supreme wisdom.

The Lord's tenth blesses people

Each dollar of tithing expenditure is for the blessing of people, the edification of the soul, the perfection of man; and in this, all who participate can find added comfort in the Savior's observation that "as much as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.) We make wonderful things possible for many wonderful people when we return the Lord's tenth to him.

I bear solemn witness to all who can hear that the law of tithing is Godgiven and that the purpose for which these sacred funds are used is sanctified by divine direction.
The resurrection of the Lord Jesus Christ

As I stand before you to give you a message regarding the resurrection of our Lord and Savior Jesus Christ, I pray for the blessings of the Lord, that he might uphold me, and that he may enlighten our minds to see and touch our hearts to feel more deeply than mere words can denote the significance of this message.

Throughout Christendom we are celebrating, this Eastertide, the greatest event of all history—the literal resurrection of Jesus Christ. For over four thousand years, man had looked into the grave and had seen only the end of life. Of all the millions who had entered therein, not one person had ever returned as a resurrected, immortal being.

"There was in all earth's area, not one empty grave. No human heart believed; no human voice declared that there was such a grave—a grave robbed by the power of a victor stronger than man's great enemy, Death."

"Prove me now . . ."

May the spirit of Easter and the sure knowledge that he lives permeate our hearts this day. May his great atoning sacrifice be a constant reminder of the relatively insignificant sacrifices expected of us, I pray in the name of Jesus Christ, the Redeemer of the world. Amen.

I extend greetings and my blessings to you and to our vast audience of members and friends who are tuned in by radio and television. It is a joy and a privilege to be with you this morning in this historic building in a general conference of the Church.

President Hugh B. Brown:

Elder Robert L. Simpson of the Presiding Bishopric has just spoken to us. Following a brief organ interlude the Tabernacle Choir will sing "I Know That My Redeemer Lives."

President David O. McKay, president of the Church of Jesus Christ of Latter-day Saints, will now address us.

President David O. McKay

"... Ye seek Jesus of Nazareth which was crucified: he is risen; he is not here: behold the place where they laid him." (Mark 16:6.) My dear brethren and sisters, I commend to all the excellent sermon just delivered by one of the Presiding Bishopric of the Church, Bishop Simpson. I am grateful and happy to meet with you and worship with you this morning in this historic building in a general conference of the Church.

I extend greetings and my blessings to you and to our vast audience of members and friends who are tuned in by radio and television. It is a joy and a privilege to be associated with you in this great latter-day work.

If a miracle is a supernatural event whose antecedent forces are beyond man's finite wisdom, then the resurrection of Jesus Christ is the most stupendous miracle of all time. In it stand revealed the omnipotence of God and the immortality of man.

The resurrection is a miracle, however, only in the sense that it is beyond man's comprehension and understanding. To all who accept it as fact, it is but a manifestation of a uniform law of life. Because man does not understand the law, he calls it a miracle. There are many people who reject the reality of the resurrection of Jesus. They believe, or profess to believe, in the teachings of Christ, but do not believe in the virgin birth, nor in his literal resurrection from the grave; yet, this latter fact was the very foundation of the early Christian church. Even some of the religious leaders of the present day are claiming that Jesus is dead.

Someday man's enlightenment may bring the momentous event of the resurrection out of the dusk of mystery into the broad day of understanding.
p11 Just recently a scientist, in speaking before a university audience, said, "Man has only begun the search. I cannot stop being amazed and reverent at the wonders of the Universe around me. It is hard to imagine that this just happened without the intervention of a power beyond man's comprehension. Anyone who denies the existence of a power beyond man's specific knowledge, lacks the necessary humility and objectivity which is vital for good scientific work." (Dr. Elie A. Shneour quoted in Church News, March 12, 1966.)

p12 Establish it as a fact that Christ did take up his body and appeared as a glorified, resurrected being, and you answer the question of the ages: "If a man die, shall he live again?" (Job

p13 Disciples witnesses of resurrection

p14 That the literal resurrection of Christ from the grave was a reality to the disciples who knew him intimately is a certainty. In their minds there was absolutely no doubt. They were witnesses of the fact; they knew because their eyes beheld, their ears heard, their hands felt the corporeal presence of the risen Redeemer.

p15 Peter, the chief apostle, on the occasion when the eleven had met to choose one to take the place of Judas Iscariot, said, "Wherefore of these men . . . must one be ordained to be a witness with us of his resurrection." (Acts 1:21, 22.)

p16 It always interests me to study about the class of men who surrounded the apostles at that time, from whom the apostles chose this special witness. [page 57] They were men who had been "witnesses" of the resurrection. Only such a one was considered eligible and worthy to be chosen as one of the Twelve Apostles.

p17 On another occasion Peter declared before their enemies, the very men who had put Jesus to death on the cross: "Ye men of Israel, hear these words. . . . This Jesus hath God raised up, whereof we all are witnesses." (Acts 2:22, 32.)

p18 Of the value and significance of the nearness and intimacy of the authors of the epistles, the author Beverly Nichols writes:

p19 "[They] were within hailing distance, historically, of Christ; at any rate, when their ideas, which they afterwards transmitted to paper, were formed. The winds had hardly had time to efface the sacred print of his steps in the sands over which He walked. The rain had hardly had time to wash away, with its callous tears, the blood from the rotting wood of the deserted cross.

p20 "Yet these men knew--I can't go on using the word 'believe,' which is far too vapid and colourless--that God had descended to earth in the shape of a certain man, that this man had met an obscure and clownish death and that the grotesque mode of his dying had redeemed mankind from sin. They knew, moreover, that He had risen from the dead on the third day and ascended into heaven." (Beverly Nichols, The Fool Hath Said [New York: Doubleday, 1936], pp. 56-57.)

p21 Nearness to the event gives increased value to the evidence given by the apostles. A deeper value of their testimony lies in the fact that with Jesus' death the apostles were stricken with discouragement and gloom. For two and onehalf years they had been upheld and inspired by Christ's presence. But now he was gone. They were left alone, and they seemed confused and helpless. Not with timidity not with feelings of doubt, gloom, and discouragement is a skeptical world made to believe. Such wavering, despairing minds as the apostles possessed on the day of the crucifixion could never have stirred people to accept an unpopular belief and to die martyrs to the cause.

p22 Sustained by Revelation

p23 What, then, was it that suddenly changed these disciples to confident, fearless, heroic preachers of the gospel of Jesus Christ? It was the revelation that Christ had risen from the grave. "His promises had been kept, His Messianic mission fulfilled."

p24 I urge all within the sound of my voice to consider carefully the testimonies of these eyewitnesses as recorded in the New Testament, whose honesty is not questioned even by skeptical criticism.

p25 That the spirit of man passes triumphantly through the portals of death into everlasting life is one of the glorious messages given by Christ our Redeemer. To him this earthly career is but a day and its closing but the setting of life's sun. Death, but a sleep, is followed by a glorious awakening in the morning of an eternal realm. When Mary and Martha saw their brother only as a corpse in the dark and silent tomb, Christ saw him still a living being. This fact he expressed in the two words: ". . . Lazarus sleepeth. . . ." (John 11:11.)

p26 If everyone participating in Easter services knew that the crucified Christ actually rose on the third day--that after having greeted others and mingled with others in the spirit world, his spirit did again reanimate his pierced body, and after sojourning among men for the space of forty days, he ascended a glorified soul to his Father--what benign peace would come to souls now troubled with doubt and uncertainty!

p27 Resurrection, the consummation of His earthly mission

p28 The Church of Jesus Christ of Latter-day Saints stands with Peter, with Paul, with James, and with all the other early apostles who accepted the resurrection not only as being literally true, but as the consummation of Christ's divine mission on earth.

p29 The risen Lord appeared to the Prophet Joseph Smith

p30 Eighteen hundred years after Jesus died upon the cross, the Prophet Joseph Smith declared that the risen Lord appeared to him, saying: "... I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other--This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.)

p31 Later, speaking of the reality of this vision, he testifies as follows: "... I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation." (Joseph Smith 2:25.)

p32 Other modern witnesses

p33 If Joseph Smith's testimony stood alone, it would be, as Christ said of his testimony when he spoke of himself, of no avail; but Jesus had God's testimony and that of the apostles. And Joseph Smith had other witnesses whose testimonies cannot be questioned. Three witnesses corroborated Joseph Smith's testimony, the truth of which was made known by the appearance to them of the Angel Moroni.

p34 Confirming the irrefutable testimony of Christ's early apostles, The Church of Jesus Christ of Latter-day Saints proclaims the glorious vision of the Prophet Joseph Smith:

p35 The Testimony: "That he lives!"

p36 "And now, after the many testimonies which have been given of him this is the testimony, last of all, which we give of him: That he lives!
President Hugh B. Brown:

Singing, Choir and congregation, “Christ, the Lord is Risen Today.”

The Choir and the congregation will now join in singing, “Christ the Lord is Risen Today.”
Spring has returned to the community of Franklin, Idaho. One can hear the ever-welcome chirp of the robin and see the beauty of the first daffodil. Seemingly overnight, the drab brown grass of winter turns to a verdant green. Soon plows will turn the earth, seeds will be planted, and a new cycle of life will commence. Tucked away from the bustle of activity and snuggled against the friendly hills is the town cemetery.

Just three weeks ago a new grave was opened—not a large one—and a tiny casket was lowered into mother earth. Three lines appear on the attractive headstone:

**MICHAEL PAUL SHUMWAY**
Born: October 24, 1965
Died: March 14, 1966

And then came that fateful night in March when little Michael was called to his heavenly home and the breath of life was gone. As I visited with Mark and Wilma, so bowed down with grief from the loss of their precious son, I noticed one of Michael's tiny toys as it rested near the crib. I remembered the words of Eugene Field's masterpiece, "Little Boy Blue":

> "The little toy dog is covered with dust, But sturdy and stanch he stands; And the little toy soldier is red with rust And his musket molds in his hands. Time was when the little toy dog was new, And the soldier was passing fair And that was the time when our Little Boy Blue Kissed them and put them there.

> "Now, don't you go till I come," he said, 'And don't you make any noise!' So toddling off to his trundle-bed, He dreamed of the pretty toys. And as he was dreaming, an angel song Awakened our Little Boy Blue,-- Oh, the years are many, the years are long, But the little toy friends are true.

There are many toy dogs and many toy dolls that belonged to many boys and girls who lived and then were taken from us. And while the toys may wonder while they wait, anxious parents need not wonder. The revealed word of a loving Heavenly Father provides [page 61] answers to questions of the heart.

Mark and Wilma, could you gather your little ones around as we discuss some of these answers. There are many hundreds of thousands of other perhaps millions, listening in, but they may benefit from our conversation; for who hasn't lost a mother, a father, sister, a brother, a son, or a daughter.

"If a man die, shall he live again?"

Every thoughtful person has asked himself that question best phrased by Job of old: "If a man die, shall he live again?" (Job 14:14.) Try as we may to put the question out of our thoughts it always returns. Death comes to all mankind. It comes to the aged as they walk on faltering feet. Its summons is heard by those who have scarcely reached midway in life's journey, and often it hushes the laughter of little children.

In Paul's message to the Hebrews, he declared: "... it is appointed unto men once to die..." (Heb. 9:27.) While death is inevitable, it can best be understood when we learn of life even eternal life.

Life on earth does not mark the beginning of our existence. The poet William Wordsworth wrote:

> "Our birth is but a sleep and a forgetting: The soul that rises with us, our life's Star Hath had elsewhere its setting, And cometh from afar: Not in entire forgetfulness, Not in entire unconsciousness of being, But rather好像 in a vast stadium, Where silent audiences sit listening in, but they may profit from our conversation; for who hasn't lost a mother, a father, sister, a brother, a son, or a daughter.

May I introduce you to the Shumway family. They are my neighbors here in Salt Lake City, Utah. Mark and Wilma Shumway and each of the children always greet you with a friendly smile or a wave of the hand. They brighten a neighborhood. They are good people.

There are many toy dogs and many toy dolls that belonged to many boys and girls who lived and then were taken from us. And while the toys may wonder while they wait, anxious parents need not wonder. The revealed word of a loving Heavenly Father provides [page 61] answers to questions of the heart.

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p25 On the first day of the week, very early in the morning, Mary Magdalene and the other Mary came unto the sepulcher. To their astonishment, the body of their Lord was gone. Luke records that two men in shining garments stood by them and said: "Why seek ye the living among the dead?"

p26 "He is not here, but is risen. . . ." (Luke 24:1, 5-6.) Job's question, "If a man die, shall he live again?" had just been answered.

p27 The sacred scripture records the events following his ascension. However, today, as always, the skeptic's voice challenges the word of God, and each man must choose to whom he shall listen. Clarence Darrow, the famous lawyer and agnostic, declared, "No life is of much value, and every death is but a little loss." Schopenhauer, the German philosopher and pessimist, wrote: "To desire immortality is to desire the eternal perpetuation of a great mistake." And to their words are added those of new generations as foolish men crucify the Christ anew. For they modify his miracles, doubt his divinity and reject his resurrection.

p28 Robert Blatchford, in his book God and My Neighbor attacked with vigor the accepted Christian beliefs, such as God, Christ, prayer, and immortality. He boldly asserted: "I claim to have proved everything I set out to prove so fully and decisively that no Christian, however great or able he may be, can answer my arguments or shake my case." He surrounded himself with a wall of skepticism. Then a surprising thing happened. His wall suddenly crumbled to dust. He was left exposed and undefended. Slowly he began to feel his way back to the faith he had scorned and ridiculed. What had caused this profound change in his outlook? His wife died. With broken heart, he went into the room where lay all that was mortal of her. He looked at the face he loved so well. Coming out he said to a friend: "It is she and yet it is not she. Everything is changed. Something that was there before is taken away. She is not the same. What can be gone if it be not the soul?"

p29 Later he wrote: "Death is not what some people imagine. It is only like going into another room. In that other room we shall find . . . the dear women and men and the sweet children we have loved and lost." (God and My Neighbor [Chicago: Charles H. Kerr and Company].)

p30 Against the philosophy rampant in today's world--a doubting of the authenticity of the Sermon on the Mount, an abandonment of Christ's teachings, a denial of God, and a rejection of his laws--we seek a point of reference, an unimpeachable source, even a testimony of eye witnesses. Stephen doomed to the cruel death of a martyr looked up to heaven and cried: " . . . I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7:56.) Saul, on the road to Damascus, had a vision of the risen, exalted Christ. Peter and John also testified of the risen Christ.

p31 Who can help but be penetrated by the stirring testimony of Paul at Corinth? He declared "that Christ died for our sins according to the scriptures . . ." (Acts 14:22.)

p32 And that he was buried, and that he rose again the third day according to the scriptures:

p33 "And he arose from the dead . . ." (1 Cor. 15:5-7.)

p34 "And . . . was seen of Cephas, then of the twelve;"

p35 "After that, he was seen of above five hundred brethren at once, of whom the greater part remain unto this present. . . ."

p36 "After that, he was seen of James--then of all the apostles.

p37 And " . . . he was seen of me. . . ." (1 Cor. 15:5-8.)

p38 To the agnostic, the skeptic, the reviler, I ask, "Agnostic, can you answer?" "Skeptic, can you save?" "Reviler, can you redeem?" God the Eternal Father spoke to the multitude on this continent and said: "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name--hear ye him.

p39 . . . as they understood they cast their eyes up again towards heaven--and behold, they saw a Man descending out of heaven, .

p40 " . . . he stretched forth his hand and spake unto the people, saying:

p41 "Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

p42 " . . . I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world . . . ." (3 Ne. 11:7-11.)

p43 "Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

p44 "And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying

p45 "Hosanna. Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him." (3 Ne. 11:14, 16-17.)

p46 God so loved the world . . .

p47 This loving God who introduced his crucified and resurrected Son was not a God lacking in body, parts, or passions--the God of a man-made philosophy. Rather, God our Father has ears with which to hear our prayers. He has eyes with which to see our actions. He has a mouth with which to speak to us. He has a heart with which to feel compassion and love. He is real. He is living. We are his children made in his image. We look like him and he looks like us.

p48 This is the God who so loved the world that he gave his Only Begotten Son that we might have everlasting

p49 To you, Wilma and Mark Shumway, and to all who have loved and lost a dear one, he provides the courage to say, " . . . the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job 1:21.) As you and your children journey to the family home in Franklin, Idaho, where tenderly and lovingly you will place the flowers of springtime on that tiny grave, your eyes may be moist with tears, but your hearts will burn with the knowledge that the bands of death have been broken and that our Father has ears with which to hear our prayers. He has eyes with which to see our actions. He has a mouth with which to speak to us. He has a heart with which to feel compassion and love. He is real. He is living. We are his children made in his image. We look like him and he looks like us.

p50 With all my heart and the fervency of my soul, I lift up my voice in testimony today as a special witness and declare that God does live. Jesus is his Son the Only Begotten of the Father in the flesh. He is our Redeemer; he is our Mediator with the Father. He it was who died on the cross to atone for our sins. He became the first fruit of the resurrection. Oh, sweet the joy this sentence gives, "I know that my Redeemer lives!" and may the whole world know it and live by that knowledge, I humbly pray in the name of Jesus Christ, the Lord and Savior. Amen.

p51 President Hugh B. Brown:

p52 To the one who has just listened is Elder Thomas S. Monson of the Council of the Twelve.
The Tabernacle Choir will now sing "Ye Now Are Sorrowful," with JoAnne Ottley as soloist, and following an organ interlude, Elder Harold B. Lee of the Council of the Twelve will be our concluding speaker.

President Hugh B. Brown:

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God."

Elder Harold B. Lee

ELDER HAROLD B. LEE of the Council of the Twelve Apostles

My prayer is that what I say in these next few moments may not be out of harmony with what has seemed to be the theme of this great conference, which has, among other things, impressed upon us the vital importance of keeping the commandments of God as an effective hedge against the evils of our day. Many questions are asked today as the disturbed conditions in the world become more confusing and appalling to our people and to others who are shocked by the continuance of undeclared wars and by the spectacle of government affairs and some private and public businesses being dominated, in many instances, by official mandate rather than by due legislative processes. We see rebellion against the law, which approaches anarchy when leaders openly incite riots against law and order; we are witnessing the constant parade of ugly and souldestroying, lewd, and provocative literature, theatricals, and radio and television shows. We hear vicious attacks on public officials without the opportunity being given to them to make a defense or a rebuttal to the evil diatribes and character assassinations that tend to discourage worthy men from accepting appointments to public offices. These are but a few of the ills that afflict us in our so-called modern age.

In the midst of all this, we hear our faithful people asking these questions over and over again. Are we living in the last days? Is there a sure way we can know the false from the true? Does the Church take any position in these matters? Is the devil on the loose? Has the Church a defense against these terrifying circumstances?

Sure guides to truth

To all of these questions, the answers are unwavering: Yes, we are living in the last days. There are sure guides to truth if church members will use them. The Church is a continuing revolution against any and all norms of society that fall below the gospel standards. Within the gospel of Jesus Christ may be found the solution to every problem confronting us that will enable us to find happiness here and eternal life in the world to come. Yet the devil is certainly on the loose.

The Church indeed has the most effective possible defense against these ungodly and terrifying conditions.

The conflict with evil

My text for this brief address sets out in cleanness the eternal contest with the evil forces among us. The Apostle Paul admonished the Saints of Ephesus:

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12.)

Love and obedience

This profound admonition was preceded by pertinent instructions that impress the very present needs of today. There must be the love of a husband for his wife and the love of a wife for her husband, and children must be obedient to parents. The Apostle Paul drew a parallel between the reverence for and love of parents and children in the home to the love of the Master for his Church, and then, concluded with these words: "Finally, my brethren, be strong in the Lord, and in the power of his might." (Eph. 6:10.)

All with righteous desires are opposed to sin. Some years ago I participated in a panel discussion at the University of Utah with public officials, businessmen, and a district judge, as well as professional men of the university. The district judge made a profound statement when he declared that the great need in the fight against lawlessness, against immorality, against atheism, socialism, Communism, or other related ills is faith in the Lord Jesus Christ. Our city attorney had accompanied me, being a city official at the time. To him the comment of the judge about faith as a weapon against sin was sheer stupidity and a pompous display of religious bigotry. As I have thought about the statement of the judge, I have recalled a wise observation by one of my esteemed colleagues: "Beautiful roses," he said, "do not grow unless the roots of the parent bush are planted in rich, fertile soil—watered and cultivated and carefully nurtured by the hand of a master gardener. Likewise beautiful flowers of virtue, honesty, integrity, or sobriety do not blossom in a human soul unless his feet are firmly planted on a testimony of the divine mission of the Lord and Savior Jesus Christ." (Charles A. Callis, formerly of the Council of the Twelve.)

Knowledge of God's word

Despite the sarcasm of my nonmember attorney friend, the judge in the panel discussion was right. My knowledge of the Lord's word concerning sin and my experience in dealing with human problems have taught me that the judge was close to the mark. We must know the truth, for the truth only will make us free from the pitfalls of evil. Knowledge of and love for the Son of God as a perfected being will bring heaven close when temptations are near.

The Apostle Paul closed his sermon to the Ephesians with these meaningful words: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;"

"And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." (Eph. 6:13.)

"And take the helmet of salvation and the sword of the Spirit, which is the word of God:"

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. . . ." (Eph. 6:14-18.)

To the Corinthians, the Apostle Paul set forth in plainness that his teachings would not be from his learning in secular fields in which he was a recognized scholar. His pledge to them as a preacher of righteousness and truth was significant:

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God."
"For I determined not to know any thing among you, save Jesus Christ, and him crucified. . . ."

Faith in the wisdom of God

That your faith should not stand in the wisdom of men, but in the power of God. (1 Cor. 2:1-3, 5.) I would that all who are called to high places in the Church would determine, as did the Apostle to the Gentiles, to know and to preach nothing save Jesus Christ and him crucified.

We are told plainly in the revelations that the fruits of the true gospel of Jesus Christ are unity and harmony. The following from a revelation while the Church was young and the leaders inexperienced plainly declares that the gospel in its fullness was given to overcome contention. Listen to his words:

Yea, and I will also bring to light my gospel . . . and shall bring to light the true points of my doctrine, yea and the only doctrine which is in me.

And this I do that I may establish my gospel, that there may not be so much contention; yea, Satan doth stir up the hearts of the people to contention concerning the points of my doctrine; and in these things they do err, for they do wrest the scriptures and do not understand them. (D&C 10:62-63.)

Then the Lord has declared something more, which all of us as leaders and teachers should heed:

Behold, this is my doctrine--whosoever repenteth and cometh unto me, the same is my church.

Whosoever declareth more or less than this, the same is not of me, but is against me; therefore he is not of my church.

And now, behold, whosoever is of my church, and endureth of my church to the end, him will I establish upon my rock, and the gates of hell shall not prevail against them.

And now, remember the words of him who is the life and light of the world, your Redeemer, your Lord and your God." (D&C 10:67-70.)

I say unto you, be one; and if ye are not one, ye are not mine." (D&C 38:27.)

The absolute test of the divinity of the calling of any officer in the Church is this: Is he in harmony with the brethren of that body to which he belongs? When we are out of harmony we should look to ourselves first to find the way to unity. A wise man has given us the key to his development in his unforgettable statement--here are his wise words: "If there was any 'key' to this process of growing up, it lay in the systematic effort I made to subject myself to critical self-appraisal. As I came to know myself, I acquired a better understanding of other people." (Bernard Baruch.)

Martin Harris, you remember, was warned particularly to repent of his sins, for he sought the praise of the world. (D&C 58:39.) I suppose the love of praise and adulation of the world is the beginning of the downfall of many men. Alma, a prophet of the Book of Mormon, seemed to make it clear that the sowing of the seeds of hatred, suspicion, and contention in any organization is destructive of the purpose of life and unbecoming to the children of God.

This is a part of a great sermon delivered by this ancient prophet: "And he commanded them that they should teach nothing save it were the things which he had taught, and which had been spoken by the mouth of the holy prophets.

"Yea, even he commanded them that they should preach nothing save it were repentance and faith on the Lord, who had redeemed his people.

"And he commanded them that there should be no contention one with another, but that they should look forward with one eye, having one faith and one baptism, having their hearts knit together in unity and in love one towards another.

"And thus he commanded them to I preach. And thus they became the children of God." (Mosiah 18:19-22.)

A few years ago while touring the missions of South America, I heard President William Grant Bangerter of the Brazilian Mission make some interesting comments. He reported that there had been a wave of incidents in which evil spirits were afflicting the missionaries and the Saints. At every conference the missionaries were relating experiences they were having with evil spirits. The intensity of their influence was frightening. The mission president admonished them to cease talking about the works of the devil in the future and instead teach with power the works of the Lord and bear testimony of his works among them. There was an almost immediate cessation of the power of the evil spirits when the people confined their testimonies to the works of the Lord rather than of Satan, the mission president told me.

We should all learn that the fundamentals of gospel teachings are the Lord's weapons against evil and sins of all kind, whether they be political dangers, immorality, threatened family disasters, or any other sinister afflictions among us.

One wise teacher, the superintendent of California schools, has said: You don't train a boy to refrain from burglary by teaching him how to manipulate the tumblers of a safe in the dark; neither do you teach him to avoid immorality by teaching him all about sex in the school room. (Dr. Max Rafferty, in The Salt Lake Tribune, 1964.) By the same token, [page 67] you don't teach people to avoid Communism by telling them all about Communism or to avoid murderous acts of violence by constantly telling horror stories.

President David O. McKay has said it better than I can. "In these days of uncertainty and unrest, liberty-loving people's greatest responsibility and paramount duty is to preserve and proclaim the freedom of the individual his relationship to Deity, and the necessity of obedience to the principles of the gospel of Jesus Christ. Only thus will mankind find peace and happiness." (President David O. McKay, The Improvement Era, Dec. 1962, p.

I should like to read that again because it is the key to what I am trying to say: "In these days of uncertainty and unrest, liberty-loving people's greatest responsibility and paramount duty is to preserve and proclaim the freedom of the individual, his relationship to Deity, and the necessity of obedience to the principles of the gospel of Jesus Christ. Only thus will mankind find peace and happiness."

Man's relationship to Deity

The conclusions we must reach are inescapable as we ponder these profound declarations. One who has an abiding conviction concerning God, who has faith in his relationship to Deity and the necessity of obedience to the principles of the gospel of Jesus Christ who believes in and has a love for the Son of God, and who has a feeling of certainty as to the immortality of the soul can successfully combat sin and unrighteousness in any guise.

Ours, then, must be a positive rather than a negative approach, as indicated by these divine instructions. The Lord has explained this in his preface to his revelations in
our day, as he tells us the value of the scriptures and why the fullness of gospel teachings was given to us today. He said:

“Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets—

The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—

But that every man might speak in the name of God the Lord, even the Savior of the world;

That faith also might increase in the earth;

That mine everlasting covenant might be established;

That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers. "Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding. And inasmuch as they erred it might be made known; And inasmuch as they sought wisdom they might be instructed; And inasmuch as they sinned they might be chastened, that they might repent; And inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time.” (D&C 1:17-28.)

Beware false leaders

How much clearer can the Lord tell us the value of the gospel in keeping us from following false leaders up blind alleys?

The Lord has sounded a warning to all of us who hold responsible places in his kingdom in this day.

Said he: “But there is a possibility that man may fall from grace and depart from the living God; Therefore let the church take heed and pray always, lest they fall into temptation; Yea, and even let those who are sanctified take heed also.” (D&C 20:3234.) The sanctified, as defined, are those who have a holiness of life and character--those who may have titles of high places in the Church.

A President of the Church has told us where we may expect to find false leaders:

“First,” he said, “The hopelessly ignorant, whose lack of intelligence is due to their indolence and sloth. . . .”

“Second--The proud and self-vaunting ones, who read by the lamp of their own conceit- who interpret by rules of their own contriving- who have become a law unto themselves, and so pose as the sole judges of their own doings.” (President Joseph F. Smith Gospel Doctrine, twelfth ed., p. 373.)

Allegiance to God

Ours is the great responsibility to become fully involved in the great drive going forward in the Church today: to impress parents with their responsibility to teach their own families in their homes and to have a completely correlated course of gospel teachings in church auxiliaries and priesthood quorums for the children, the youth, and the adults--all to the end that we might develop a gospel scholarship in the individual that will withstand in this evil day the forces that, without this abiding testimony of the gospel, would make us and our children prey to all the vices and false ideologies in the world.

May the Lord continue to pour out his knowledge upon his Church and give to all who are members, and indeed to all the honorable of the earth attentive minds and obedient hearts that he may indeed be an ensign to the world as prophesied when “many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. . . .” (Isa. 2:3.)

For that I pray humbly for all of us as individuals and for the Church collectively.

The Master closed his last recorded sermon prior to his crucifixion with the words: “These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.” (John 16:33.)

I humbly bear solemn witness to the life and mission of our Lord and Master the Prince of Peace, in the name of Jesus Christ. Amen.

End

President Hugh B. Brown:

The stirring address to which you have just listened was given by Elder Harold B. Lee of the Council of the Twelve.

This memorable session of a great conference was highlighted today by an inspired and inspiring address by the President of the Church, President David O. McKay.

We wish to express our gratitude to the managers and operators and networks over 200 television and radio stations in offering their facilities as a public service to make the proceedings of this conference available to millions throughout North and South America, Europe, Africa and many other areas of the world. We appreciate the attendance here of educators, government officials, Church officials, and all visitors who have made this service so memorable.

We shall conclude this session of the conference by the Choir singing: "Lord Who Has Made Us For Thine Own." Following the singing the benediction will be pronounced by Elder Rodney A. Hansen, president of the Minidoka, Idaho Stake, and this conference will then be adjourned until 2:00 this afternoon.

The Salt Lake Tabernacle Choir sang "Lord, Who Has Made Us For Thine Own."
The conference reconvened at 2:00 p.m., Saturday, April 9th, with President David O. McKay presiding and President N. Eldon Tanner, Second Counselor in the First Presidency, conducting. (President McKay, though not present in person, watched and listened to the service in his apartment by means of television. The Ogden LDS Institute Chorale, Elder Ladd R. Cropper, conductor furnished the music for this session Elder Roy M. Darley was at the console of the organ.

President N. Eldon Tanner:

Those who were present this morning, or who listened in over the radio or television, were privileged to hear the inspiring message from our prophet, David O. McKay. Though he is not with us in person this afternoon is with us in spirit, and is watching the session by television in his apartment. He has asked me to conduct the exercises this afternoon.

For the information of those who are tuned in by radio and television, we are pleased to announce that we are assembled in the historic Tabernacle on Temple Square in Salt Lake City, the fourth session of the One Hundred Thirty-sixth Annual Conference of the Church of Jesus Christ of Latter-day Saints.

These services are being broadcast in the Assembly Hall by television. Those standing in the doorways may possibly find seats in that building.

This session of the Conference will be broadcast as a public service over television and radio. We again express our appreciation for the service that is being rendered by these stations.

This morning's session, in addition to being broadcast direct, was videotaped for release over many television stations tomorrow morning (Easter Sunday) to the eastern and central parts of the United States.

A video-tape of the session this morning is now on its way by air, and will be telecast tomorrow morning in Hawaii.

Both of the sessions today will be re-broadcast over KSL Radio Station Sunday morning starting at one o'clock and will be heard in many parts of the United States and the world, including Canada, Mexico, Alaska, and the islands of the Pacific, and in New Zealand and Australia over KIRO Radio at Seattle.

A video-tape of the session this morning is now on its way by air, and will be telecast tomorrow morning in Hawaii. Both of the sessions today will be rebroadcast over KSL Radio Station Sunday morning starting at one o'clock and will be heard in many parts of the United States and the world, including Canada, Mexico, Alaska, and the islands of the Pacific, and in New Zealand and Australia over KIRO Radio at Seattle.

We are pleased that this morning's session will reach a vast audience of listeners, both in the United States and abroad.

We have received some telegrams addressed to President McKay from the Irish Mission, from the Swiss Mission from the Central British Mission, from the Southwest British Mission, the British South Mission, the Central German Mission, the North German Mission, the Australian saints and missionaries, and the French Mission. I shall not take time to read these telegrams, but we are very happy to receive them and know that our Conference is being seen and heard in those parts of the world.

We have been informed that a group of ninety Mormon servicemen, who are stationed in Tennessee and Kentucky, have been flown to Salt Lake City through the cooperation of the Air Force and are in attendance here this afternoon. We are certainly pleased to have them with us, and welcome them, and pray that the blessings of the Lord will attend them here and always.

We are pleased to note also in attendance this afternoon special guests, prominent State and City officials, and leaders in educational circles. We extend a hearty welcome to them, and to all who are attending here today, and to those who are listening in.

President McKay joins in extending a most cordial welcome to our vast unseen audience, and to all who are gathered in this historic building.

We should like again to express our appreciation for these lovely flowers that are here on the rostrum in front of you and in different parts of the building, and would especially like to make note of these two vases of flowers on either side of me which have been presented to us by the Hopi Indians.

The singing for this afternoon's session will be furnished by the Ogden LDS Institute Chorale, conducted by Brother Ladd R. Cropper, with Brother Roy M. Darley at the organ.

We are exceedingly pleased to have these young men and women with us this afternoon, and extend a hearty welcome to them.

We shall begin these services by the choir singing, "The Forty-sixth Psalm," conducted by Brother Cropper.

The invocation will be offered by Elder Ralph J. Hill, formerly president of the Texas Mission.

Singing: "The Forty-sixth Psalm."

Prayer: Ralph J. Hill, formerly President of the Texas Mission.

President N. Eldon Tanner:

The invocation was just offered by Elder Ralph J. Hill, formerly president of the Texas Mission.

Sister Isaacson has asked that I express on behalf of President Isaacson and the family their appreciation of your faith and prayers in his behalf. He is listening in and is glad to be with us in spirit.

The Ogden Institute Chorale will now favor us with "A Prophet Stood." This was inspired by and dedicated to our beloved prophet, President David O. McKay. The lyrics and music were written by Sister Lorraine S. Wilkinson. President McKay, who is listening in, has asked that I express to the choir his appreciation for this number.

Following this number Spencer W. Kimball of the Council of the Twelve will be our first speaker this afternoon. He will be followed by Elder Alma Sonne.

Singing: "A Prophet Stood"

Elder Spencer W. Kimball of the Council of the Twelve will be our first speaker.
One night I lay awake thinking through the problems of the day. All week there had filed by my desk people—wonderful people—some bowed in grief and anguish of souls others learning repentance through life’s penalties; some frustrated in their marital upsets in their moral aberrations, in their financial reverses, and in their spiritual deficiencies.

These people were good people basically; but as they traveled, they had found difficulty in staying on the main thoroughfare and had deviated on side roads; they had forgotten covenants and postponed putting into effect their good resolutions.

"Forgotten wedges"

There came to my mind an article by Samuel T. Whitman entitled "Forgotten Wedges." I had learned to use wedges when I was a lad in Arizona, it being my duty to supply wood for many fires in the big house. May I quote Whitman:

"The ice storm wasn’t generally destructive. True, a few wires came down, and there was a sudden jump in accidents along the highway. Walking out of doors became unpleasant and difficult. It was disagreeable weather, but it was not serious. Normally, the big walnut tree could easily have borne the weight that formed on its spreading limbs. It was the iron wedge in its heart that caused the damage.

The story of the iron wedge began years ago when the white-haired farmer was a lad on his father’s homestead. The sawmill had then only recently been moved from the valley and the settlers were still finding tools and odd pieces of equipment scattered about.

On this particular day, it was a faller’s wedge—wide, flat, and heavy a foot or more long, and splayed from mighty poundings. The path from the south pasture did not pass the woodshed; and, because he was already late for dinner, the lad laid the wedge . . . between the limbs of the young walnut tree his father had planted near the front gate. He would take the wedge to the shed right after dinner, or sometime when he was going that way.

He truly meant to, but he never did. It was there between the limbs, a little tight, when he attained his manhood. It was there, now firmly gripped, when he married and took over his father’s farm. It was half grown over on the day the threshing crew ate dinner under the tree. . . . Grown in and healed over, the wedge was still in the tree the winter the ice storm came.

In the chill silence of that wintry night, with the mist like rain sifting down and freezing where it fell, one of the three major limbs split away from the trunk and crashed to the ground. This so unbalanced the remainder of the top that it, too, split apart and went down. When the storm was over, not a twig of the once-proud tree remained.

"Early the next morning, the farmer went out to mourn his loss. ’Wouldn’t have had that happen for a thousand dollars,’ he said. ’Prettiest tree in the valley, that was.’

Then, his eyes caught sight of something in the splintered ruin. ’The wedge,’ he muttered reproachfully.

’T he wedge I found in the south pasture.’ A glance told him why the tree had fallen. Growing edge-up in the trunk, the wedge had prevented the limb fibers from knitting together as they should.”

Forgotten wedges! Hidden weaknesses grown over and invisible, waiting until some winter night to work their ruin. What better symbolizes the presence and the effect of sin in our lives?

This brings to my memory some verses I heard long years ago entitled:

Around the corner I have a friend, In this great city which has no end;
Yet, days go by and weeks rush on And before I know it a year has gone.
And I never see my old friend’s face; For life is a swift and terrible race.
He knows I like him just as well As in the days when I rang his bell
We were younger then And now we are busy tired men--
And he rang mine. We were younger then And now we are busy tired men--
Tired with playing the foolish game Tired with trying to make a name;
Tomorrow, I say, I will call on Jim Just to show I’m thinking of him.
But tomorrow comes and tomorrow goes; And the distance between us grows and grows
Around the corner! Yet miles away-- Here’s a telegram, sir--”Jim died today!”
And that’s what we get--and deserve in the end-- Around the corner, a vanished friend.

And, as I thought of Jim, I thought also of John, my trusted friend. He was well regarded in his community, honorable in business dealings, kindly. He frankly admitted his principal weakness. John was an inveterate chain smoker. Always a cigarette hung between his lips. It seemed as much a part of him as his ear or nose or finger. Sometimes we joked about his inseparable companion. He always chuckled and said, “Everybody is entitled to one weakness.” And then in more sober moments, he would become pensive and say, “I know it is bad, but it has hold of me like an octopus. Someday I’ll conquer it.” Yes, someday! But the days sped into years; his hair became thinner, his complexion more sallow; and there finally came a cough—a little hacking cough. It worried us who appreciated his good qualities, but there was little we could do.

I moved to Utah and saw him no more for many years. Time put on its running shoes, and years piled up; and one day I was on assignment in Phoenix when a mutual friend, knowing my affection for John, said, “Did you know he is in the hospital dying of lung cancer?” Dropping everything, I rushed to the hospital but almost too late.

There he lay propped up in his bed, breathing irregular, painful gasps. I was glad he recognized me even for that single moment. His forced smile froze. His light went out. He had certainly intended to overcome the habit, especially after scientific research had confirmed the Lord’s revelation, but his master dictator decreed otherwise.
"Strength and struggle travel together. The supreme reward of struggle is strength. Life is a battle and the greatest joy is to overcome. The pursuit of easy things makes men weak. 

Bottle wedge

My thoughts shifted to a little boy in Arizona with curly hair who sat upon my knee long years ago. His smile was beautiful and his laugh contagious. He grew into handsome manhood, but as he went through teens, he carelessly threw into forks of his walnut tree a bottle. His sober moments he admitted it bad for him. Tomorrow he would card this little devil, his master. Yes, tomorrow!

When he was married, the bottle wedge was still in the tree and the fibers encasing it. With a hollow laugh, he passed it off and said he could certainly remove it tomorrow. The cursed thing was there when the children came. They loved this handsome dad! Yet, sometimes came strange situations they could not understand. Hardly could they believe this was their dad, so different he was at times--more and more frequent.

This bottle wedge was still there when the children were in their teens. They still could not comprehend how their father could be Dr. Jekyll yesterday and Mr. Hyde today, so wonderful he was when sober. Procrastination and the bottle wedge became deeper and deeper in his tree and engulfed by it. He had about reached the point of no return.

Years passed, and he entered my life again. He borrowed two dollars. On the spur of the moment, I did not realize what two dollars would buy and how desperate one could be for what two dollars would purchase. His hair was gray, his body sloppy fat, his eyes bleary, his laugh hollow. His children were now on their own. One son had died in a tavern, one had divorced three times. One day I found him in the gutter. The storm had come, the wedge was deeply imbedded. Yesterday, with self control, he could have defeated his enemy and been heading toward thrones and exaltations, but the yesterdays became tomorrows. And, as I helped him out of the gutter and for a moment to stand upon his feet, I sorrowed and remembered wedges--hidden wedges.

And, as I saw him fettered and enslaved, there came to my memory a paragraph from a modern writer, which I paraphrase:

"It is an old tale," she said, tiredly and hopelessly, as her old bones moved wearily to record again. "Millions have followed this highway through the ages of the past," she said, "depriving spouses, neglecting children corrupting lives, destroying character." Then she remonstrated, "Why can I never sleep? Why must I continue on recording distorted lives, corrupted civilizations--will men never learn?" (Taylor Caldwell, The Earth Is the Lord's, p. 414.)

Here were bottle wedges! The winds and whirlwind wedges, broken trees split open, branchless tree-made skeletons.

Bill

His was also a sad story. His beginnings were auspicious, his backgrounds good. Even his home life was better than average, but he was tiring of restraints.

He would enlist in the military service, where he could do what he wanted to do. A short training period and he was shipped abroad. Saigon was an intriguing city with its great river, its exotic nature, its strange people.

One day he relaxed his hold, yielded to impulse, made a contact that dropped him into a foreign world to him--a world of sin. His training came to his rescue and brought him to his knees in repentance. But the memory of man is short, and the sensations and demands of the carnal are insistent; and with abandon, he threw his wedge into the forks of his walnut tree. Some day he would remove the wedge and put it away where it belonged.

Under some pressures from associates, he began to smoke and then to drink, his inhibitions smothered. With his wedge in the forks of his tree, he was uncomfortable at first and his conscience hurt, but soon he feared it. Many months passed, and his military stint was nearing the end. On one of the many occasions when he had imbibed too freely he pulled from his pocket a handful of coins and boasted loudly, "With these coins I can buy every kind of sin in the book." And he heedlessly proceeded to make his purchase. Long ago he had ceased to pray. How could he ask the Lord's blessings upon his sinful acts, perversions, and aberrations? Not long now and he would be done with this war business and would return to normal life. Surely he would remove the wedge then.

He did go home, but by now his mischief was entrenched, his habits of thought and action too deeply imbedded, his willpower too weak.

Fibers had grown over the wedge. Nothing short of major tree surgery could remove it now.

And then I remembered the story of the young farmer grown old and the walnut tree split apart, and I thought again: Forgotten wedges! Hidden wedges! And my heart was heavy. Then Horace Greeley's words came to me:

Self-mastery

"The height of a man's success is gauged by his self-mastery, the depth of his failure by his self-abandonment. There is no other limitation in either direction. And this law is the expression of eternal justice.

"He who cannot establish a dominion over himself will have no dominion over others, he who masters himself shall be king."

Wedges of conflicts

Then came the couple from Texas. In their prolonged conflicts, selfishness, and stubbornness, a wide chasm had deepened between them. Their relatives mourned for them, their leaders struggled with them, and their innocent children suffered from frustration, rebellion, and delinquency because of [page 74] these two potentially great souls. The beautiful love of 16 years ago was fast changing to hate; the long-ago trust was turning to bitterness, each was bent upon reforming the other. Argument, pressures, levers, and threats were used to bend the other to his and her will. And while they quarreled and manufactured venom in their incriminations and recriminations, they shriveled and wrinkled and dwarfed. The former great gentleman became a quarrelsome antagonist; the former lovely lady became a shrew. Two selfish people degenerated to wizened little pygmies. Their wedges had now been long in the tree. Some day he would conquer her. Some day she would win, justifying her position. Yes,
President N. Eldon Tanner:

"Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he does not cheat his neighbor. Then all goes well. He has changed his market cart into a chariot of the sun."

May the Lord bless us all that we may early recognize and remember and remove all wedges before they wreak their havoc in our lives, I pray in the name of Jesus Christ. Amen.

Elder Spencer W. Kimball of the Council of the Twelve has just spoken to us.

President N. Eldon Tanner:

Christ. Amen.

May the Lord bless us all that we may early recognize and remember and remove all wedges before they wreak their havoc in our lives, I pray in the name of Jesus Christ. Amen.

"The wedge is there. We know it is there. We put it there ourselves one day, when we were hurried and thoughtless. It shouldn't be there, of course. It is hampering the tree. But we are busy so we leave it there, and in time, it grows over and we forget. The years slip swiftly by. Wintertime comes with its storms and ice. The life we prized so much goes down in the unspeakable loss of spiritual disaster. For years after the wedge had grown over, the tree flourished and gave no sign of its inner weakness. Thus it was with sin.

"When will men stand true to their one-time inspired yearnings?"

"And Phillips Brooks addressed such who permit themselves hatred and bitterness:

"You who are letting miserable misunderstandings run on from year to year, meaning to clear them up some day; you who are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing men sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead tomorrow morning, you who are letting your neighbor starve, till you hear that he is dying of starvation; or letting your friend's heart ache for a word of appreciation or sympathy which you mean to give him some day, if you only could know and see and feel, all of a sudden, that 'the time is short.' How it would break the spell! How you would go instantly and do the thing which you might never have another chance to do!"

"For more than a century the living gospel has been restored on the earth, and tens of thousands of missionaries have proclaimed to millions the true message. Their testimonies have touched many hearts that said, "Yes," but whose lips with human fears resisted their accepting the gospel toward their eternal welfare. They have trembled as the Holy Ghost whispered to their spirits, "It is true embrace it," and yet poor excuses caused their postponing action. Numerous are those who all over the world have received the witness that the gospel is true, yet have postponed baptism. Great numbers have heard of the additional scripture, the Book of Mormon, which contains the fullness of the gospel, yet never have absorbed its truths. A million copies of it found their way in a million home libraries last year and other millions previously, yet procrastinating people have failed to complete their investigation and have remained estranged. "Tomorrow I will read it," they say; "another day I will invite the missionaries to teach me." But tomorrow is a sluggard and shifts along on leaden feet, and life goes on, and storms do come, and limbs are split, and trees do fall, and eternity approaches, and our sincere call goes unheeded.

"And then I think: Procrastination—thou wretched thief of time and opportunity!"

"And then, I applied the wedge story in another area. For more than a century the living gospel has been restored on the earth, and tens of thousands of missionaries have proclaimed to millions the true message. Their testimonies have touched many hearts that said, "Yes," but whose lips with human fears resisted their accepting the gospel toward their eternal welfare. They have trembled as the Holy Ghost whispered to their spirits, "It is true embrace it," and yet poor excuses caused their postponing action. Numerous are those who all over the world have received the witness that the gospel is true, yet have postponed baptism. Great numbers have heard of the additional scripture, the Book of Mormon, which contains the fullness of the gospel, yet never have absorbed its truths. A million copies of it found their way in a million home libraries last year and other millions previously, yet procrastinating people have failed to complete their investigation and have remained estranged. "Tomorrow I will read it," they say; "another day I will invite the missionaries to teach me." But tomorrow is a sluggard and shifts along on leaden feet, and life goes on, and storms do come, and limbs are split, and trees do fall, and eternity approaches, and our sincere call goes unheeded.

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Elder Alma Sonne, Assistant to the McConkie, of the First Council of Twelve, will now address us, and he Seventy will be followed by Elder Bruce R. Elder Sonne

My brethren and sisters: Elder Kimball's remarks reminded me of the first memory gem I learned in Primary:

"Defer not till tomorrow to be wise, Tomorrow's sun to thee may never rise." (William Congreve, Letter to Cobham.)

Economically, the world at present is disturbed about inflation. And it has been stated that only a spiritual revival can prevent it from becoming a catastrophe. I am sure a spiritual revival would solve many problems in our country and elsewhere.

But when all is said and done, the best hedge against inflation is the character of the people. New ideas, new methods, new departures from the beaten path will come and go, but fundamental things like thrift, self-reliance, and hard work will be restored in the final solution. Security does not come without preparation. Health and happiness cannot be bought or given. They are products of service and sacrifice. Only righteousness can exalt a nation and an individual. History has so proved. This was true 3,000 years ago and it is true today.

Economist testifies of value of righteousness

Roger Babson once said: "When Jesus appealed to people to give to the poor, He... had in mind the good of the giver even more than the good of the recipient." (Roger W. Babson, If Further Inflation Comes [Philadelphia; J. B. Lippincott Company,)

He also said that the safest hedge against inflation is the Ten Commandments, especially the last, "Thou shalt not covet...." He refers to changes that have come, like universal suffrage, the increase in transportation by means of the automobile and the airplane, the increase in vision through motion pictures and television. "Hearing," said he, "has multiplied a thousand times through the radio. Yet in the same period there has been almost no increase in the nation's character. .... A sane faith and philosophy of life is of greater economic importance than the gold content of the dollar." (Ibid, p. 205.)

Serve the God of this land

I believe the United States of America will be free from bondage, economic and otherwise, "... if they will but serve the God of the land who is Jesus Christ. ..." (Eth. 2:12.) There is only one plan by which humanity can be saved and preserved and that is the gospel of Jesus Christ in all of its wide ramifications.

We have moved forward so rapidly in the various avenues that we have lost our bearings. Thoughtlessness and expediency dominate our efforts to succeed.

The other night I asked a group of teenagers to read the story of the Prodigal Son. Charles Dickens said: "It is the most beautiful story ever told." It is not difficult to picture that wayward son as he returned to his home, disappointed and ashamed--in rags and tatters. He had lost his inheritance, he had wasted his substance in riotous living, he had thrown away his opportunities, and he was now back where he started.

I reminded these youngsters that the greatest tragedy in human experience is a misspent life. Haphazard use of time, money, and energy means a poor return, devoid of satisfaction and fraught with failure and uncertainty. The young people to whom I refer are the homemakers of tomorrow and the future citizens of our country.

Honor sacred covenants

To me there is no grander spectacle in this world than that of a young man and a young woman kneeling at the altar and joining hands in holy wedlock and pledging to each other their love and devotion for time and all eternity. It makes for stability. Such a union is not easily severed. It is a sacred covenant which cannot be broken except by sin and wrong-doing.

There is an old proverb that reads: "... thou shalt deliver him the pledge again when the sun goeth down...." (Deut. 24:13.) In modern language it means: Keep your promises and hold sacred your covenants

The task before us is to safeguard the moral and spiritual agencies required to preserve a healthy and God-inspired civilization.

The rock-foundation of such a civilization is a firm faith in the true and living God. Without such faith the soul has no anchorage and life has no purpose.

The unbeliever has no program,

He sees no future, he prepares for none;

He does not hear the voice of the prophets,

He has not looked beneath the crust of things

He flounders and stumbles

He lives in a vacuum

He has no road to the future

And no rewards for right living

He is negative, doubtful, and unprogressive. To him death is the end, and all hope is gone.

Avoid pitfalls of skepticism

To avoid the pitfalls of skepticism, our faith must be nourished and fostered by prayerful investigation, diligent research, and scriptural study, for God's plan of regeneration must be known to his children. Men cannot be saved in ignorance. The Church supplies the means and facilities for our growth and development. We are living in a day when our faith in the eternal values must be strengthened. We build our own fortifications against evil.
An apostle is a special witness of Christ. This morning we heard President David O. McKay, the senior apostle of God on earth, bear an inspired and fervent testimony of the divine sonship of our Lord.

Sixty years an apostle

I think it would be of interest to the conference to know that it was on April 9, 1906, exactly 60 years ago today, that President David O. McKay was ordained an apostle, a special witness of the Lord, a special witness of him who has redeemed us with his blood. Since that day, three-score years ago, this man who is now God’s prophet on earth has stood as a light and a pillar of spiritual strength to the Church and to the world.

With all of you I rejoice and thank God for the ministry of that man who is the President of The Church of Jesus Christ of Latter-day Saints, who is the presiding high priest of God on earth, who in literal reality is an apostle, a prophet, a man of God, a man whom the Lord loves.

Sixty years an apostle

In this connection may I also note that it was on April 7, 1910, fifty-six years ago, that President Joseph Fielding Smith, also an oracle of God, was ordained to the holy apostleship to stand with President McKay in directing the affairs of God’s kingdom on earth.

Testify
That Jesus, of whom President McKay testified this morning, issued this invitation, 

"Come unto me. . . . " (Matt. 11:28-29.)

He also said, " . . . this is life eternal that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

To know God in that full sense which will enable us to gain eternal salvation means that we must know what he knows, enjoy what he enjoys experience what he experiences. In New Testament language, we must "be like him." (1 John 3:2.)

But before we can become like him we must obey those laws that will enable us to acquire the character perfections, and attributes that he possesses.

And before we can obey these laws, we must learn what they are, we must learn of Christ and his gospel. We must learn "that salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent." (Mosiah 3:18.) We must learn that baptism under the hands of a legal administrator is essential to salvation and that after baptism we must keep the commandments and "press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men." (2 Ne. 31:20.)

Our revelation says: "The glory of God is intelligence, or, in other words, light and truth." (D&C 93:36.)

Knowledge saves

Joseph Smith taught that "a man is saved no faster than he gets knowledge" of God and his saving truths (Teachings of the Prophet Joseph Smith, p. 217) and that "it is impossible for a man to be saved in ignorance" of Jesus Christ and the laws of his gospel. (D&C 131:6.)

We believe in gospel scholarship We think that devout men every where, in and out of the Church should seek spiritual truth, should come to know God, should learn his laws, and should strive to live in harmony with them. There are no truths as important as those that pertain to God and his gospel, to the pure religion that he has revealed, to the terms and conditions whereby we may gain an inheritance with him in his kingdom.

Thus we find Deity commanding:

"Search these commandments. . . ." (D&C 1:37.)

". . . study my word which hath gone forth among the children of men. . . ." (D&C 11:22.)

". . . teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of my gospel." (D&C 42:12.)

Thus we find Jesus saying:

"Search the scriptures; for . . . they are they which testify of me." (John 5:39.)

"Yea, a commandment I give unto you that ye search these things diligently. . . ." (3 Ne. 23:1.)

Christ is the great exemplar, the prototype of perfection and salvation: ". . . he said unto the children of men: Follow thou me. . . ." (2 Ne. 31:10.)

Also: ". . . what manner of men ought ye to be? Verily I say unto you, even as I am." (3 Ne. 27:27.)

I know of no better way to respond to Jesus' invitation, "learn of me" (Matt. 10:29), than to study the scriptures with a prayerful heart.

I know of no better way to heed his counsel, "follow thou me," than to live in harmony with the truths recorded in the scriptures, for as Nephi asked, ". . . can we follow Jesus save we shall be willing to keep the commandments of the Father?" (2 Ne. 31:10.)

Scriptures show the way

The Old Testament prophets reveal Christ's laws and foretell his Messianic ministry.

The Doctrine and Covenants records his mind and will and voice as he speaks to men in our day.

The Book of Mormon is an American witness of his divine sonship which has come forth "to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations." (Book of Mormon title page.)

The New Testament contains the witness of the ancient apostles that he ministered among men and set up his earthly kingdom in the meridian of time.

The Lord's mortal ministry

I recently finished, primarily for my own personal enlightenment, an intensive, prayerful, and organized study of the four Gospels--Matthew, Mark, Luke, and John--those inspired accounts that speak plainly of our Lord's mortal ministry.

After concluding this study, I recorded my views and sentiments concerning the gospel accounts in these words:

"And so endeth the gospels--

"Those sacred scriptures which tell of the birth, ministry, mission, atoning sacrifice, resurrection, and ascension of the Son of God;
"Those revealed records which teach with power and conviction the eternal truths which men must believe to gain salvation in God's kingdom;
"Those true histories of the life of Christ which lead men to love the Lord and to keep his commandments; "Those sacred and solemn testimonies which open the door to the receipt of peace in this life and eternal life in the world to come.
"In this holy writ, in these gospel accounts, in these testimonies of the life of our Lord--

We see Jesus--the Almighty, the Creator of all things from the beginning--receiving a tabernacle of clay in the womb of Mary.

We stand by an Infant in a manger and hear heavenly voices hail his birth.

We observe him teaching in the temple and confounding the worldly wise when but twelve years of age.

We watch him in Jordan, immersed under the hands of John, while the heavens open and the personage of the Holy Ghost descends like a dove; and we hear the voice of the Father speak approving words.

We go with him into a wilderness place apart and behold the devil come, tempting, enticing, seeking to lead him from God-directed paths.

We view in wonder and amazement his miracles: He speaks and the blind see; at his touch the deaf hear; he commands and the lame leap, paralytics rise from their beds, lepers are cleansed, and devils desert their ill-gotten abodes.

We rejoice at the miracle of sin-crippled souls being made whole, of disciples who forsake all to follow him of saints who are born again.

We stand in awe as the elements obey his voice: He walks on the water at his word storms cease, he curses the fig tree and it withers; water becomes wine when he wills it, a few small fish and a little bread feed thousands because of his word.

We sit with the Lord of life, as a man, in the intimacy of a family circle in Bethany; we weep with him at Lazarus' tomb; we fast and pray at his side when he communes with his [page 81] Father, we eat and sleep with him and walk with him down the lanes and in the villages of Palestine, we see him hungry, thirsty, weary, and marvel that a God should seek such mortal experiences.

We drink deeply of his teachings; we hear parables such as never man spake before; we learn what it means to hear one with authority announce his Father's doctrine.

We see him:

In sorrow--weeping for his friends, lamenting over doomed Jerusalem;

In compassion--forgiving sins, caring for his mother, making men whole spiritually and physically;

In anger--cleansing his Father's house, blazing forth with righteous indignation at its desecration;

In triumph--entering Jerusalem amid shouts of hosanna to the Son of David, transfigured before his disciples on the mount, standing in resurrected glory on a mountain in Galilee.

We recline with him in an upper room, apart from the world, and hear some of the greatest sermons of all time as we partake of the emblems of his flesh and blood.

We pray with him in Gethsemane and tremble under the weight of the burden he bore as great drops of blood come from every pore; we bow our heads in shame as Judas plants the traitor's kiss.

We stand at his side before Annas and again before Caiaphas, we go with him to Pilate and to Herod and back to Pilate; we partake of the pain, feel the insults, shudder at the mocking, and are revolted at the gross injustice and mass hysteria which hurl him inescapably toward the cross.

We sorrow with his mother and others at Golgotha as Roman soldiers drive nails into his hands and feet; we shudder as the spear pierces his side, and live with him the moment when he voluntarily gives up his life.

We are in the garden when the angels roll back the stone, when he comes forth in glorious immortality; we walk with him on the Emmaus road; we kneel in the upper room, feel the nail marks in his hands and feet and thrust our hands into his side; and with Thomas we exclaim: `My Lord and my God!'

We walk to Bethany and there behold, as angels attend, his ascension to be with his Father; and our joy is full, for we have seen God with man.

We see God in him--for we know that God was in Christ manifesting himself to the world so that all men could know those holy beings whom to know is eternal life.

And now what shall we say more of Christ? Whose Son is he? What works hath he wrought? Who today can testify of these things?

Let it now be written once again--and it is the testimony of all the prophets of all the ages--that he is the Son of God, the Only Begotten of the Father, the promised Messiah, the Lord God of Israel, our Redeemer and Savior, that he came into the world to manifest the Father, to reveal anew the gospel, to be the great Exemplar, to work out the infinite and eternal atonement, and that not many days hence he shall come again to reign personally upon the earth and to save and redeem those who love and serve him.

And now let it also be written, both on earth and in heaven, that this disciple, who has prepared this work, does himself also know of the truth of those things of which the prophets have testified. For these things have been revealed unto him by the Holy Spirit of God, and he therefore testifies that Jesus is Lord of all, the Son of God, through whose name salvation comes." (Bruce R. McConkie, Doctrinal New Testament Commentary, pp. 873-876.)

This testimony I renew and reaffirm in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

President Bruce R. McConkie of the First Council of Seventy has just spoken to us.

The congregation and choir will now stand and sing, "Praise to the Man," conducted by Ladd R. Cropper.

Following this, Elder Henry D. Taylor, [page 82] Assistant to the Twelve, will be our next speaker.

Congregational Singing: "Praise to Man"

Elder Henry D. Taylor, Assistant to the Twelve, will now speak to us. He will be followed by Elder Gordon B. Hinckley of the Council of the Twelve.
As we journey through life, requests may come to us from those who have been appointed to positions of leadership and authority to perform some labor or to accept some responsibility. We may not comprehend nor understand the reason at the time nor even later for such calls, but, with confidence in those making the request, we respond without question.

Prompt and willing obedience

One of the beautiful incidents found in the scriptures relates to our first parents, Adam and Eve. After being driven from the Garden of Eden they began to till the soil and to have dominion over the beasts of the field and to eat their bread by the sweat of their faces. They called upon the name of the Lord and heard his voice speaking to them from the way toward the Garden of Eden, but they did not see him, as they were now shut out from his presence.

The Lord gave them commandments that they should worship him and should offer as a sacrifice unto him the firstlings of their flocks. No explanation was given for making such offerings, and I suppose they wondered as to the reasons, but without hesitation they were obedient unto the directions of the Lord.

Example: Adam

After many days an angel appeared to Adam and inquired: "Why dost thou offer sacrifices unto the Lord?" Then came Adam's sublime, beautiful, trusting response as he answered: "I know not, save the Lord commanded me." (Moses 5:6.) Thus this noble couple gave sufficient reason for their obedience to the Lord's command. What a glorious example to us, their posterity.

Compliance to counsel without knowledge of the reason therefore is often referred to as blind obedience. But obedience is not blind when it is based on faith—implicit, trusting faith.

Marvelous deeds can be accomplished through faith and obedience. While in the wilderness the prophet Nephi was instructed by the Lord to construct a vessel in which to cross the mighty waters. To his doubting brothers this appeared to be an impossible task. But Nephi knew that it could be done and began fashioning tools and accumulating materials for his important assignment. When he advised his brothers of his purpose, they murmured and scoffed, saying: "Our brother is a fool, for he thinketh that he can build a ship; yea, and he also thinketh that he can cross these great waters." (1 Ne. 17:17.)

In spite of their skepticism and ridicule, Nephi was moved by the spirit of obedience and had faith and confidence that the Lord would open the way for him to carry out the commandment he had received. Humbly, yet majestic in his trust, he proclaimed to his brothers: "If God had commanded me to do all things I could do them. If he should command me that I should say unto this water, be thou earth, it should be earth; and if I should say it, it would be done." (1 Ne. 17:50.)

Another soul-stirring incident that is recorded in holy writ teaches a forceful lesson from which we may profit. [page 83] As a devoted and loving father, Abraham's heart must have been heavy when he was commanded to take his beloved son, Isaac, upon a mountain and offer him as a sacrifice. Yet with unwavering faith and implicit trust in the Lord, he responded to the charge. He was dutifully obedient. Mercifully, however, he was relieved of the severe challenge the Lord had imposed upon him. But he had been tested and tried. For his faithfulness and obedience, the Lord gave Abraham this wonderful promise: "... in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." (Gen. 22:18.)

In those ancient days the offering of burnt sacrifices was a subject that was repeatedly taught and stressed. Evidently there were many discussions as to which was the more important practice, sacrifice or obedience. Samuel the prophet, asked Saul, whom he was teaching, the question: "Hast the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord?" Then without waiting for a reply, he gave this inspired answer: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." (1 Sam. 15:22.) How powerful to Adam, Abraham, Saul, and to us, also, is this lesson concerning the importance of obedience.

Now what of our own day? As we read the daily newspapers, view television, and listen to the radio, we are acutely aware of the unrest that exists in the world today. Wars, bloodshed riots, and acts of lawlessness are characteristic of the times. They are evidence of some men's desires for unrighteous power, a lack of consideration for the rights of others, a disregard for established laws, and a tendency to be nonconformists. The jails today are crowded with such individuals. It is necessary, as we all know, for law-making bodies to enact legislation that will protect the rights of the law-abiding majority against the rebellious minority.

But these selfish, self-appointed nonconformists, whose inspiration is derived from an evil source rather than a source divine, have not learned to appreciate the peace and joy that come into the soul through obeying the laws of the land and observing the commandments of the Lord.

"He learned obedience"

The Savior, on the other hand, subscribed to the principle of obedience to divine law. In referring to him the Apostle Paul observed: "Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8-9.) Should we not follow the Lord's example?

Programs of the Church

At the present time, through inspiration from the Lord, many worthwhile programs are being given to the Church. These programs have the endorsement, approval, and blessing of the General Authorities. Do we hearken unto the chosen servants of the Lord, who prepare these valuable aids for us? Do we render obedience to the counsel that comes to us through inspiration and revelation from our Father in heaven?

Well might we as individuals and as parents ask ourselves these questions:

"In these good and prosperous times have I accumulated an adequate reserve of food, clothing, and savings to provide for me and my family in the event of illness, emergency, or unemployment?"

"Am I living in such a way that my life will be an inspiration and an example to others? and am I following the counsel of the prophet when he declares that every member should be a missionary?"

"Am I gathering my family around me each week in a home evening and studying the gospel?"

"Have I carefully analyzed my family records and engaged in prayerful research in order to complete the history of my progenitors?"
Over the centuries the Lord has given many assurances of his desire to pour out blessings upon the people but he has made it equally clear that [page 84] blessings are predicated upon obedience and a willingness to obey his commandments. Moses in his day promised the children of Israel:

And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth.

And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.” (Deut. 28:1-2.)

Blessings for the faithful

And now in the latter days the Lord has again made it crystal clear that he is willing to bless the faithful. That is strongly evident in this assurance: “I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise.” (D&C

This harmonizes with the statement that the Prophet Joseph declared he had made a rule in his life and followed each day. It was simply this: “When the Lord commands, do it!” (Documentary History of the Church, Vol. 2, p. 170.)

Now, may I emphasize one more thought? In this year of 1966 renewed emphasis is placed on the importance of the home and the cultivating of the spirit of love therein. With listening ears and responsive hearts, we should hearken to the words of our beloved prophet, President McKay who has counseled: “...let us never lose sight of the principle of obedience.

Obedience is heaven's first law, and it is the law of home. There can be no true happiness in the home without obedience--obedience obtained, not through physical force, but through the divine element of love.” (Treasures of Life, p. 329.)

That we may be blessed with the rich rewards that come to the faithful through observing the beautiful principle of obedience to all that the Lord commands us is my humble prayer, in the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner:

Elder Henry D. Taylor, Assistant to the Twelve, has just spoken to us.

Elder Gordon B. Hinckley of the Council of the Twelve, will now speak to us. He will be followed by Elder Richard L. Evans.

ELDER GORDON B. HINCKLEY of the Council of the Twelve Apostles

My dear brethren and sisters, I approach this responsibility with a prayer in my heart that the Lord will prompt me by his Holy Spirit, as I add my word of testimony.

I have on the desk in my home a small metal box. It is about 12 inches square and half as high. On its face are six knobs and two dials. Now and again, when I have an hour, it becomes my plaything. It is a shortwave radio. Turning the knobs, I listen to London, Washington, Tokyo, Peking, Moscow, Havana, and other great capitals of the world.

The voices I hear are persuasive seductive, fascinating, and confusing. Speaking across the earth, they are part of a mighty battle that is being waged for the minds of men. They are aimed at persuasion in political philosophy. There are voices of democracy competing with voices of Communism, and each is winning converts according to the discernment and the judgment of listeners.

The stakes are high, the weapons are sophisticated, the methods are clever.

Battles for the faith of men

There is a comparable battle being waged for the faith of men but the lines are not always so clearly drawn for even among the forces of Christianity there are those who would destroy the divinity of the Christ in whose name they speak. They might be disregarded if their voices were not so seductive, if their influence were not so far-reaching, if their reasoning were not so subtle.

Tomorrow is Easter. At sunrise in the morning multitudes will gather on a thousand hills to welcome the dawn of the Easter day and to remind themselves of the story of the Christ, whose resurrection they will commemorate. In language both beautiful and hopeful, preachers of many faiths will recount the story of the empty tomb. To them--and to you--I raise this question: “Do you actually believe it?”

“Do you actually believe?”

Do you actually believe that Jesus was the Son of God, the literal offspring of the Father?

Do you believe that the voice of God, the Eternal Father, was heard above the waters of Jordan declaring,

“This is my beloved Son, in whom I am well pleased”? (Matt. 3:17.)

Do you believe that this same Jesus was the worker of miracles, the healer of the sick, the restorer of the infirm, the giver of life to the dead?

Do you believe that following his death on Calvary's hill and his burial in Joseph's tomb, he came forth alive the third day?

Do you actually believe that he yet lives--real, vital, and personal--and that he will come again as promised by the angels at his ascension?

Do you actually believe these things? If you do, then you are part of a shrinking body of literalists who more and more are being smiled at by philosophers, who more and more are being ridiculed by certain educators, and who more and more are being considered "out of it" by a growing coterie of ministers of religion and influential theologians.

Assassins of faith

I have recently read a series of provocative writings setting forth the clever reasoning of American, British, and European theologians to “de-myth,” as it is called, the
Is the ascension so impossible a thing to comprehend after sitting in one's living room and watching the lift-off of Gemini 7 as it rose into the heavens to seek out with unerring accuracy its companion, Gemini 6, then orbiting the earth at more than 17,000 miles an hour?

To these I give our solemn witness that God is not dead, except as he is viewed with a lifeless interpretation.

Further, it is not difficult to believe that he, possessed of knowledge commensurate with the task of creating the earth, could heal the sick, restore the infirm, return the dead to life. It may have been difficult to believe these things in medieval times, but can one reasonably doubt the possibility of such while witnessing the miracles of healing and restoration that occur daily?

To those acquainted with the giant strides of biological science, where men are beginning to peek into the very nature of life and its creation the miracle of the birth of Jesus as the Son of God certainly becomes more plausible, even to the doubter.

While reading of this very effective and growing "de-literalization" process and of its evident effect on the faith of those who are its victims, particularly the youth who have robbed him of his divine sonship and taken from the world its rightful King.

These clever scholars have taken from Jesus the mantle of godhood and have left only a man. They have tried to accommodate him to their own narrow thinking. They have robbed him of his divine sonship and taken from the world its rightful King.

These modern theologians strip him of his divinity and then wonder why men do not worship him.

But a witness of the Lord is not obtained by observation of the accomplishments of men. Such observation makes reasonable a belief in his birth life, death, and resurrection. But there is needed something more than a reasonable belief. There is needed an understanding of his unique and incomparable position as the divine Redeemer and an enthusiasm for him and his message as the Son of God.

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Is a belief in the divinity of our Lord out of date in the twentieth century? The great scientific age of which we are a part does not demand a denial of the miracle that is Jesus. Rather there was never a time in all the history of man that made more believable that which in the past might have been regarded as supernatural and impossible.

The acquisition of understanding and enthusiasm for the Lord comes from following simple rules, and in conclusion, I should like to suggest three, elementary in their concept, almost trite in their repetition, but fundamental in their application and fruitful in their result. I suggest them particularly to our young people.

In that day shall the fair virgins and the young men faint for thirst.

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Thus, the lover who falsifies to his loved one, or offers her any act contrary to truth, does not really love her.

Love is always founded in truth. . . . Lies and deceit, or any other violation of the moral law, are proofs of love's absence. Love perishes in the midst of untruth. . . .

Dr. John A. Widtsoe turned his attention to this subject at times: "The full and essential nature of love we may not understand," he said, "but there are tests by which it may be recognized.

As to a young person who was speculating upon whether or not she loved someone, there is the reminder that love is not simply a noun and not simply a sentimental feeling. The proof of love is what one is willing to do for the loved one. The proof of love is how one behaves.

Actions speak louder than words.

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Love and truth

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Love does not injure

Further, love does not offend or hurt or injure the loved one. By that test any human venture, past and present, may be measured for its real value. Cruelty is as absent from love as truth is from untruth.

Love is a positive force

"... love is a positive active force. It helps the loved one. If there is need, love tries to supply it. If there is weakness, love supplants it with strength. ... Love that does not help is a faked or transient love.

Love gives

"Good as these tests are, there is a greater one. True love sacrifices for the loved one. ... That is the final test. Christ gave of Himself, gave His life for us, and thereby proclaimed the reality of His love for His mortal brethren and sisters. The mother gives of her own flesh and blood, and jeopardizes her very life, for her child. In family relationships there must be mutual sacrifices among husband, wife, and children, else true love is not there." (Dr. John A. Widtsoe, An Understandable Religion, Ch. 8.)

Love is honest

Thus, anyone who would induce someone to do that which it is unworthy to do, or to take advantage, or rob someone of virtue, or embarrass or hurt, really doesn't love the person he professes to love. What he feels under such circumstances is something less than love. The proving is in the doing.

Virtues are positive forces

And so it is with all the virtues. Either we live pure lives or we don't. Either we think pure thoughts or we don't. Purity isn't simply a noun. It is a verb. It is the living of a certain kind of life. It is the thinking of certain kinds of thoughts. Its proof is in keeping the commandments.

Goodness is not theory, it is fact.

We may think of tithing as a principle and discuss it and approve it, but if we are really convinced and converted, we will pay our tithing.

We may think well of the missionary system, but it works only because some leave home and sacrifice and serve sincerely—not merely because it is a good organization or idea.

We may think and talk of chastity as a virtue, but if we are converted and convinced, we will live chaste lives.

If we love our children we won't neglect them or let them run loose. If we love our children we won't leave them ignorant of the law, or of the commandments, or ignorant of how to behave, or unacquainted with sound habits of work, or ignorant of courtesy and acceptable conduct.

If we love our children we will urge them to prepare as fully as they can for life, persuade them to acquire all the training and education possible. If we love our children we will keep as close to them as possible and do our utmost to keep them free from sin and from anything that would clutter or scar their lives.

As parents there is no greater obligation that is ours—and neglect is not the evidence of love. Part of love is doing our duty in love and loyalty, "by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;" (D&C 121:41, 42.)

Jesus said: "... lovest thou me? ... Feed my sheep." (John 21:16.)

Elsewhere it is written: "If ye love me, keep my commandments." (John

Doers of the Word

Abstract qualities of character don't mean much in the abstract. It is how we live, how we serve, how we teach our children, what we do from day to day that both indicate what we are and determine what we are; and all the theory and all the speculation, all the quoting of scripture, all the searching of the mysteries, and all the splitting of hairs, and all the knowledge of the letter of the law don't in the final and saving sense amount to very much unless we live the gospel, [page 90] unless we keep the commandments, unless we prove the principles, unless we live lives of effectiveness, sincerity, and service.

The best evidence

Sometimes we hear someone say, "My life is my own. I am going to do with it as I please." But no one's life is his own. Too much of others has gone into the making of all of us.

We cannot hurt ourselves without hurting others. A sorrow, an illness, a disgrace, an accident, trouble, or difficulty of any kind—any loss to loved ones is a loss to family and friends. We are too much a part of one another for this not to be so.

If we love our parents, wouldn't the evidence of it be to do something about it: to be grateful, to help to care for them in their need, to honor them by being honorable, to take them into our confidence—not to worry them?

The best evidence of love for parents would be active evidence of kindness, consideration, appreciation, respect for their teachings and counsel.

The best evidence of love of country would be not what we say—or say we feel—but serving it, keeping the laws, preserving its principles.

The best evidence of love for our Father in heaven would be living lives of honor and reverence, not taking his name in vain, living useful, righteous lives; and keeping his commandments.

As to those who say they love the Church—the best evidence of that love would be serving, doing, giving of ourselves, living its standards, keeping the commandments.

God help us to be members not of record only, but members who place doing and serving and living the requirements of the gospel above our comfort or convenience.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." (Matt. 7:21.)
It is important to believe; it is important to be; but it is also important to do.

Conviction expressed by conduct

Even the devil believes. (See Jas. 2:19.) "Conviction is worthless unless it is converted into conduct." (Thomas Carlyle.)

Thank God for the gospel, for the personal and literal reality of him who made us in his own image, for his Son our Savior, and for the blessed plan of everlasting life with our loved ones.

Thank God for his patience, for his understanding, for his comfort, for his commandments, for it would be a disillusioning life to be running loose without knowing what was expected of us—or why. Thank God that he sent his Only Begotten Son to show us the way, to redeem us from death, to lead us to everlasting life.

With you I offer gratitude and a pledge to do my best to demonstrate love for our Lord and Savior and his Father who gave us life by living the kind of lives that they would have us live, and leave my witness with you of the truth of that which gathers us here together, in the name of our Lord and Savior, Jesus Christ. Amen.

President N. Eldon Tanner:

Elder Richard L. Evans of the Council of the Twelve has been our concluding speaker.

The Ogden Institute Chorale will now sing, "Eternal Life," conducted by Ladd R. Cropper.

The benediction will be offered by Elder Henry E. Peterson, President of the Bountiful North Stake after which this Conference will be adjourned until 7 o'clock this evening, when the General Priesthood meeting will be held in the Salt Lake Tabernacle.

Priesthood members only are invited to be present. This Priesthood session will not be broadcast publicly.

In addition to the overflow meeting in the Assembly Hall, the proceedings of this Priesthood meeting will be relayed by closed-circuit broadcast originating in the Tabernacle, to members of the Aaronic and Melchizedek Priesthood assembled in 425 separate locations in all parts of the United States and Canada.

The Sunday morning session will be broadcast by many radio and television stations in the West, and short-waved in English over Station WRUL to Europe, South America, Central America, Africa, and parts of Asia.

This morning's and tomorrow morning's sessions will be carried by direct wire from the Tabernacle over oceanic cables to a large number of Saints assembled in chapels throughout Great Britain and Germany.

The CBS Radio Network Tabernacle Choir broadcast tomorrow morning will be from 9:35 to 10:00 a.m. Those desiring to attend this broadcast must be in their seats no later than 9:15 a.m.

We wish to express our appreciation to the Ogden LDS Institute Chorale for the contribution they have made to our Conference this afternoon. They will now sing, "Eternal Life," conducted by Ladd R. Cropper, and the benediction will be offered by President Henry E. Peterson.

The Chorale sang: "Eternal Life."

Elder Iris Bell Morgan, president of Granger Stake, offered the benediction.

The General Priesthood Meeting of the Church was held at 7:00 p.m., Saturday, April 9, 1966.

President David O. McKay was present and presided. At his request President Hugh B. Brown, First Counsellor in the First Presidency, conducted the meeting.

The choral music for this session was furnished by the Mormonaires from Boise, Idaho, C. Winston Hansen, conductor. Elder Robert Cundick was at the organ console.

Those of you who are in the Tabernacle are aware that we are favored with the presence of President David O. McKay tonight, but for the benefit of those who are listening in the hundreds of chapels and other church buildings may I announce that President McKay is here, is presiding at this session, and has asked that I conduct.

This is a special Priesthood session of the 136th Annual Conference of the Church. It may interest you to know that these services are being relayed by closed circuit to members of the priesthood gathered in the Assembly Hall and approximately 425 other separate gatherings from coast to coast and in Canada. It is estimated that approximately 75,000 will participate in this meeting by direct wire. This does not include the 10,000 gathered in this building and in the Assembly Hall.

The singing at this session will be furnished by the Mormonaires from Boise, Idaho, with G. Winston Hansen as conductor and Robert Cundick at the organ. We appreciate very much the visit of these brethren from Boise. We have heard them before, and we know what a great contribution they will make.

We shall begin these services by the chorus singing a Latter-day hymn medley, with Jay Powells as socialist (laughter). I hope Brother Powells will not start an action for slander. (laughter)

After the singing, Elder Iris Bell Morgan, president of the Granger Stake, will offer the invocation.

The Chorus:

The Boise Mormonaires sang a Latter-day Saint hymn medley.

Elder Iris Bell Morgan, president of Granger Stake, offered the opening prayer.
Commitment to high goals

Recently a statement in a magazine caught my attention. It said: “If you don’t know where you are going, it doesn’t matter which road you take.” As I have pondered this expression, I see it as a timely warning to those of today’s youth who throw all caution to the wind with a “don’t care” attitude and to those who have lost all sense of direction, such as the giddy nonconformist who looks upon moral values with indifference and contempt. Young people, and particularly bearers of the priesthood of God, need to commit themselves to worthwhile goals and high moral values. Failure to do so breeds discontent, frustrations, and attitudes of rebellion. Conversely, however, a desired goal generates courage and definite purpose in the day-to-day affairs of life.

An article in a national magazine entitled “The Twisted Age” (Look, Dec. 15, 1964) refers to the degrading influences that leave youth in a state of frustration, discontent, and confusion. The subtle, persuasive methods of some of the modern advertising used to attract attention seem to make forbidden things glamorous, exciting, and acceptable. Through such means, some are duped into tolerating and then embracing sins that cause emotional problems and ultimately destruction of the soul.

The frustrations, anxieties, and rebellions that are rampant today could be measurably reduced if young people could be encouraged to set high ideals. This would help fix in their minds an objective to achieve. The gospel of Jesus Christ provides such goals and gives purpose to life. It is a process requiring self-discipline.

The Savior’s injunction in his Sermon on the Mount was; “Enter ye in at the strait gate . . .” And he tells why: “Because strait is the gate, and narrow is the way, which leadeth unto life. . . .” (Matt. 7:13-14.) It is a program for knowing where to go for maximum benefits. It is a road of discipline to follow, beamed on a goal. In contrast, he warned about the opposite road—the wide, undisciplined, easy, nonconforming way. He said: “. . . for wide is the gate, and broad is the way, that leadeth to destruction. . . .” (Matt. 7:13.)

A span of mortality

Every individual is granted a span of mortality, as Carlyle expressed so simply: “One life, a little gleam of time between two eternities, no second chance for us for evermore.” There is granted to most individuals the intelligence and power to reason for themselves. The tragedy is that so many succumb to the ridiculous mediocre reasoning of others, which often serves only to waste time and distort truth. We need to live every moment conscious that our actions will be compatible with the all-important goal of eternal life and that every moment, hour, and day is important.

Futures of brightness

Most of us know of some people who showed promise of great attainment but who lived their lives so they never quite measured up to that promise. Such a person was Solomon, who was blessed with numerous privileges, opportunities, and great wisdom. Yet he strayed into a path of foolishness. Solomon asked God for wisdom and was blessed so that there was not a king like him in all his days. (1 Kings 3:13.) His philosophy indicates he had an understanding of life and the experiences that were connected with it. He knew of life’s purpose and its eternal nature. In fact, few men have had the experience he had. Even the Lord appeared to him and set him a goal: the strait and narrow way that leadeth to life. (Matt. 7:14.)

“And the Lord said unto him, I have heard thy prayer. . . .”

“I have hallowed this house [the great temple], which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.”

“And if thou wilt walk before me in integrity of heart, and in uprightness, to do . . . all that I have commanded thee, and . . . keep my statutes and . . . judgments: Then will I establish the throne of kingdom upon Israel for ever. . . . There shall not fail thee a man upon throne of Israel.” (1 Kings 9:3-5.)

Choice of direction: Solomon

The alternative was the wide gate and the broad way of destruction.

“But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and statutes . . ., but go and serve other gods and worship them: Then will I cut off Israel out of the land which I have given them: and this house . . . will I cast out of my sight; and Israel shall be a proverb a byword among all people.” (1 Kings 9:6-7.)

Solomon had his choice of roads, and he turned from God. He bartered his long-range goal for Israel for worship of other gods and day-by-day gratifications. He failed himself and failed Israel.

Moses

In contrast, Moses entered the strait gate and received his errand from the Lord; and even though there were times when he did not know what the next approach might be, he knew the objective, which was to lead the Israelites out of bondage from Egypt. Because he knew the goal, he set his course. With tenacity of purpose he went back to Pharaoh the second time, the third time, the fourth, the fifth, the sixth—yes, even the seventh. Each visit culminated in dramatic experiences, but Moses was never dissuaded.

I cannot imagine a more "twisted age" than that of the time of Moses—a people in bondage under the control of the pagan Egyptians. The influences and temptations that surrounded him could have induced discouragement and abandonment of the goal in a weaker person. But Moses had set his objective. His life was in tune with his Lord, who had appeared to him. For him there was no failure.
Recently, the wife (Mrs. Leila Higginson) of a very dear friend of mine passed away in Denver, Colorado. She was one of the most devoted Latter-day Saints with whom I have ever been privileged to associate. There is no question in my mind that her loyalty to our Father in heaven germinated early in her youth as she committed herself to short- and long-range goals of righteousness.

One evening before the funeral service, her husband, their six children, grandmother and grandfather, and two close friends gathered in their home. The father called the family together and brought out a book—a book she had kept, which contained her life story as she herself had written it. Actually, there were two episodes to the story written at different periods in her life. It was the first time that some of the children had heard parts of it, and I am sure it gave them a new and deeper insight into the finer qualities of their mother.

The family has given me permission to share some of this information with you. Quoting from her own writing:

"I know that I lived in the spirit world together with all the hosts of heaven and with God before I came to this earth. I feel that I am a choice spirit to have been chosen to wait 6,000 years to come to earth at this time in these the last days when the world is so highly cultured and the second coming of the Savior is so near at hand."

"I want to be ready to help build up the kingdom of God on this earth. I believe I was put here to try and tested through the weaknesses of the flesh and through the free agency I have, to live as I will. I hope I can prove true to the test so that I will be ready to go on in the next world with my loved ones in the plan of eternal progression. I know that I am indeed blessed to be born of noble parents of The Church of Jesus Christ of Latter-day Saints' belief, because I think that there is more responsibility resting on us now in temple work than has ever been placed on the people before.

"The goal I am seeking through this life is that of being permitted to be in the celestial kingdom in the world after this, and I shall never quit working for my goal. I have attended church since I was old enough to go. I learned many of the Church's beautiful songs. My grandmother was the music director, and I love especially the songs she loved. I like Mutual and the social instruction given in the mixed chorus, drama, public speaking, and dancing. I am interested in all of these activities and would like to excel in each. Music, however, means more to me than the rest."

"Now, before I read further, I want to let you know that these thoughts were written by her over 30 years ago, when she was a young girl.

"I want to be married to a clean Mormon boy who can take me to the temple, and I want to be worthy of him. I hope that I can pass on to my posterity a clean, perfect mind and body, my knowledge of the gospel, and a desire to live to attain the celestial kingdom. I hope that I will be permitted to live with my loved ones in the next world and that I may be the means of helping all I can of those around me, and those who have gone before, to get their temple work done. I want to be the means of bringing new souls into the world and to be able to be a worthy and good mother to help provide a home for them that they may enjoy the same blessings that I enjoy in my home."

Importance of setting high goals

"To look back over the successful life that this good sister lived, it is easy to see that she had been most successful in reaching the goals. She never digressed from the commitment she had made to herself over 30 years ago. I feel that goal-setting is absolutely necessary for happy living. But the goal is only part of the desired procedures. We need to know which roads to take to reach the goal. In many cases we set far-reaching goals but neglect the short-range ones. With such short-range plans, we need self-discipline in our actions—study when it is time to study, sleep when it is time to sleep, read when it is time to read, and so on—not permitting an undesirable overlap, but getting our full measure of rewards and blessings from the time we invest in a particular activity. In this respect, I feel that Aaronic Priesthood bearers especially need to learn more fully their responsibility for leadership. They need to commit themselves more to obeying the proven principles of the gospel. They need to commit themselves verbally to their friends and families, telling them of their desire to live righteously, so that their friends and families can help and encourage them and observe their progress. They need to make commitments with themselves by writing down their goals and keeping a record of the fulfillment of their achievements.

The entering of the strait gate requires the positive approach—a leadership approach—an approach of which all are capable. It is, in fact, the ideal life. The steps are fewer—no turning back, no sidestepping, only forward where the air is cleaner, purer, more wholesome; the attitude happier; and [page 95] the achievement grander. There is no frustration or confusion when one is on the proper road to eternal life.

"If you don't know where you are going, it doesn't matter which road you take," for you will get nowhere. But if we will "enter . . . in at the strait gate," we will obtain life eternal. I bear you this testimony in the name of Jesus Christ. Amen.

ELDER MARION G. ROMNEY of the Council of the Twelve Apostles

What I am going to give you now is a statement I have prepared in answer to the question, "Is Socialism the United Order?" Some of you may have already heard it. This is the first time I have ever attempted to give a talk a second time. My excuse is that the Brethren have asked me to give this talk here tonight.

I suppose the best way to start a comparison of socialism and the United Order is with a definition of the terms. Webster defines socialism as:

"A political and economic theory of social organization based on collective or governmental ownership and democratic management of the essential means for the production and distribution of goods; also, a policy or practice based on this theory." (Webster's New International Dictionary, 2nd ed. unabridged, 1951.)

George Bernard Shaw, the noted Fabian Socialist, said that:

"Socialism, reduced to its simplest legal and practical expression, means the complete discarding of the institution of private property by transforming it into public property and the division of the resultant income equally and indiscriminately among the entire population." (Encyclopedia Britannica, 1946 ed., Vol. 20, p. 895.)

George Douglas Howard Cole, M.A. noted author and university reader in economics at Oxford, who treats socialism for the Encyclopedia Britannica, says that because of the shifting sense in which the word has been used, "a short and comprehensive definition is impossible. We can only say," he concludes, "that Socialism is essentially a doctrine and a movement aiming at the collective organization of the community in the interest of the mass of the people by means of the common ownership and collective control of the means of production and exchange." (Ibid., p. 888.)

Socialism arose "out of the economic division in society." During the nineteenth century its growth was accelerated as a protest against "the appalling conditions prevailing in the workshops and factories and the unchristian spirit of the spreading industrial system."

Communism, starting point

The "Communist Manifesto" drafted by Karl Marx and Friedrich Engels for the Communist League in 1848 is generally regarded as the starting point of modern
The cornerstone of the United Order is belief in God and acceptance of him as Lord of the earth and the author of the United Order.

Now the differences:

Differences

inequalities; (3) envision the elimination of the selfish motives in our private capitalistic industrial system.

The following are similarities: Both (1) deal with production and distribution of goods; (2) aim to promote the well-being of men by eliminating their economic inequalities; (3) envision the elimination of the selfish motives in our private capitalistic industrial system.

Comparisons and contrasts: Similarities and differences.

These divine principles are very simple and easily understood. A comparison of them with the underlying principles of socialism reveal similarities and basic differences.

Forms and policies of socialism

The differences in forms and policies of socialism occur principally in the manner in which they seek to implement their theories.

They all advocate:

(1) That private ownership of the vital means of production be abolished and that all such property "pass under some form of coordinated public control."

(2) That the power of the state be used to achieve their aims.

(3) "That with a change in the control of industry will go a change in the motives which operate in the industrial system. . . ." (Ibid.)

So much now for the definition of socialism. I have given you these statements in the words of socialists and scholars, not my words, so they have had their hearing.

The United Order

On February 9, 1831, the Lord revealed to the Prophet what his way was. (See D&C 42.) In his way there were two cardinal principles: (1) consecration and (2) stewardship.

To enter the United Order, when it was being tried, one consecrated all his possessions to the Church by a "covenant and a deed which" could not "be broken." (D&C 42:30.) That is, he completely divested himself of all of his property by conveying it to the Church.

Having thus voluntarily divested himself of title to all his property, the consecrator received from the Church a stewardship by a like conveyance. This stewardship could be more or less than his original consecration, the object being to make "every man equal according to his family, according to his circumstances and his wants and needs." (D&C 51:3.)

This procedure preserved in every man the right to private ownership and management of his property. At his own option he could alienate it [page 97] or keep and operate it and pass it on to his heirs.

The intent was, however, for him to so operate his property as to produce a living for himself and his dependents. So long as he remained in the order, he consecrated to the Church the surplus he produced above the needs and wants of his family. This surplus went into a storehouse from which stewardships were given to others and from which the needs of the poor were supplied.

These divine principles are very simple and easily understood. A comparison of them with the underlying principles of socialism reveal similarities and basic differences.

Comparisons and contrasts: Similarities

The following are similarities: Both (1) deal with production and distribution of goods; (2) aim to promote the well-being of men by eliminating their economic inequalities; (3) envision the elimination of the selfish motives in our private capitalistic industrial system.

Differences

Now the differences:

(1) The cornerstone of the United Order is belief in God and acceptance of him as Lord of the earth and the author of the United Order.
41 Socialism, wholly materialistic, is founded in the wisdom of men and not of God. Although all socialists may not be atheists, none of them in theory or practice seek the Lord to establish his righteousness.

42 (2) The United Order is implemented by the voluntary free-will actions of men, evidenced by a consecration of all their property to the Church of God.

43 One time the Prophet Joseph Smith asked a question by the brethren about the inventories they were taking. His answer was to the effect, “You don’t need to be concerned about the inventories. Unless a man is willing to consecrate everything he has, he doesn’t come into the United Order.” (Documentary History of the Church, Vol. 7, pp. 412-13.) On the other hand, socialism is implemented by external force, the power of the state.

44 (3) In harmony with church belief, as set forth in the Doctrine and Covenants, “that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property” (D&C 134:2), the United Order is operated upon the principle of private ownership and individual management.

45 God-given agency preserved in United Order

46 Thus in both implementation and ownership and management of property, the United Order preserves to men their God-given agency, while socialism deprives them of it.

47 (4) The United Order is non-political.

48 Socialism is political, both in theory and practice. It is thus exposed to, and riddled by, the corruption that plagues and finally destroys all political governments that undertake to abridge man’s agency.

49 (5) A righteous people is a prerequisite to the United Order.

50 Socialism argues that it as a system will eliminate the evils of the profit motive.

51 The United Order exalts the poor and humbles the rich. In the process both are sanctified. The poor, released from the bondage and humiliating limitations of poverty, are enabled as free men to rise to their full potential, both temporally and spiritually. The rich, by consecration and by imparting of their surplus for the benefit of the poor, not by constraint but willingly as an act of free will, evidence that charity for their fellowmen characterized by Mormon as “the pure love of Christ.” (Moro. 7:47.)

52 Socialism not United Order

53 No, brethren, socialism is not the United Order. However, notwithstanding my abhorrence of it, I am persuaded that socialism is the wave of the present and of the foreseeable future. It has already taken over or is contending for control in most nations.

54 “At the end of the year [1964] parties affiliated with the [Socialist] International were in control of the governments of Great Britain, Denmark, Norway, Sweden, Israel, and the Malagasy Republic. They had representatives in coalition cabinets in Austria, Belgium, Iceland, Italy, Luxembourg, and Switzerland, constituted the chief opposition in France, India, Japan, the Netherlands, New Zealand and West Germany; and were significant political forces in numerous other countries. Many parties dominant in governments in Africa, Asia, and Latin America announced that their aim was a socialist society.” (Encyclopedia Britannica, 1965 Book of the Year, p. 736.)

55 United States has adopted much socialism

56 We here in the United States, in converting our government into a social welfare state, have ourselves adopted much of socialism. Specifically, we have to an alarming degree adopted the use of the power of the state in the control and distribution of the fruits of industry. We are on notice according to the words of the President, that we are going much further, for he is quoted as saying:

57 “We’re going to take all the money we think is unnecessarily being spent and take it from the ‘haves’ and give it to the ‘have nots.” (1964 Congressional Record, p. 6142, Remarks of the President to a Group of Leaders of Organizations of Senior Citizens in the Fish Room, March 24, 1964.)

58 Socialism takes: United Order gives

59 That is the spirit of socialism: We’re going to take. The spirit of the United Order is: We’re going to give.

60 We have also gone a long way on the road to public ownership and management of the vital means of production. In both of these areas the free agency of Americans has been greatly abridged. Some argue that we have voluntarily surrendered this power to government. Be this as it may, the fact remains that the loss of freedom with the consent of the enslaved, or even at their request, is nonetheless slavery.

61 As to the fruits of socialism, we all have our own opinions. I myself have watched its growth in our own country and observed it in operation in many other lands. But I have yet to see or hear of its freeing the hearts of men of selfishness and greed or of its bringing peace, plenty, or freedom. These things it will never bring, nor will it do away with idleness and promote “industry, thrift and self-respect,” for it is founded, in theory and in practice, on force, the principle of the evil one.

62 As to the fruits of the United Order I suggest you read Moses 7:16-18 and 4 Nephi 2-3, 15-16. If we had time we could review the history, what little we know, of Zion in the days of Enoch and about what happened among the Nephites under those principles of the United Order in the first two centuries following the time of the Savior.

63 What can we do?

64 Now what can we do about it?

65 As I recently reminded my wife of the moratorium on the United Order, which the Lord placed in 1834 (D&C 105:34), that socialism is taking over in the nations and that its expressed aims will surely fail, she spiritedly put to me the question: “Well, then, what would you suggest, that we just sit on our hands in despair and do nothing?” Perhaps similar questions have occurred to you. The answer is, “No, by no means!” We have much to do, and fortunately for us the Lord has definitely prescribed the course we should follow with respect to socialism and the United Order.

66 Constitution God-inspired

67 He has told us that in preparation for the restoration of the gospel, he himself established the Constitution of the United States, and he has plainly told us why he established it. I hope I can get this point over to you. He said he established the Constitution [page 99] to preserve men their free agency, because the whole gospel of Jesus Christ presupposes man’s untrammeled exercise of free agency. Man is in the earth to be tested. The issue as to whether he succeeds or fails will be determined by how he uses his agency. His whole future, through all eternity, is at stake. Abridge man’s agency, and the whole purpose of his mortality is thwarted. Without it, the Lord says, there is no existence. (See D&C 93:30.) The Lord so valued our agency that he designed and dictated “the laws and constitution” required to guarantee it. This he explained in the revelation in which he instructed the Prophet Joseph Smith to appeal for help.
We have a bishop's storehouse under the Welfare Plan, used for the same purpose. Furthermore, we had under the United Order a bishop's storehouse in which were collected the materials from which to supply the needs and the wants of the poor.

What prohibits us from giving as much in fast offerings as we would have given in surpluses under the United Order? Nothing but our own limitations. Tithing all of which may be devoted to the care of the poor, as well as for the carrying on of the activities and business of the Church.

In lieu of residues and surpluses which were accumulated and built up under the United Order, we, today, have our fast offerings, our Welfare donations, and our needs of himself and family. Furthermore to use again the words of President Clark:

"Nevertheless, when the wicked rule the people mourn." (D&C 98:4-10.)

These scriptures declare the Constitution to be a divine document. They tell us that "according to just and holy principles," the Constitution and the law of the land which supports the "principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before God; that, "as pertaining to [the] law of man whatsoever is more or less than this, cometh of evil." They remind us that the Lord has made us free and that laws that are constitutional will also make us free.

"When the wicked rule, the people mourn" (D&C 98:4-10.)

Right at this point, almost as if he were warning us against what is happening today, the Lord said: "Nevertheless, when the wicked rule the people mourn." Then, that we might know with certainty what we should do about it, he concluded: "Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil." (D&C 98:4-10.)

In its context this instruction, according to my interpretation, can only mean that we should seek diligently for and support men to represent us in government who are "wise" enough to understand freedom--as provided for in the Constitution and as implemented in the United Order--and who are honest enough and good enough to fight to preserve it.

"I, the Lord God, make you free therefore ye are free indeed; and the law [that is, constitutional law] also maketh you free.

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The Spirit. Eventually he becomes lukewarm and indifferent to all duties, and, like the plant that is not cultivated and watered, he shrivels up and dies a spiritual death.

blessing we can impart to others. He who refuses to perform any labor or shirks responsibility when it is given him in the Church is in grave danger of losing the guidance of the best you have to that labor. The Lord expects this of us, and we are under covenant to do so. This course brings joy and peace, and at the same time those who serve will be given, . . . but from him that hath not shall be taken away even that which he hath.” (Matt. 25:29.) Simply this: We are under obligation as men holding the priesthood to put to service the authority which we have received. If we do this, then we shall have other responsibilities and glory added, and we shall receive an abundance, that is, the fullness of the Father’s kingdom; but if we bury our priesthood, then we are not entitled to receive any reward—we cannot be exalted.

promised to magnify their priesthood and who have failed to do so shall be cast out. Their priesthood shall be taken from them, and they shall find themselves outside the gates of the City, for they cannot stand with those who have been faithful. Theirs shall be a condition of weeping and gnashing of teeth. “For unto every one that hath shall be given, . . . but from him that hath not shall be taken away even that which he hath.” (Matt. 25:29.) Simply this: We are under obligation as men holding the priesthood to put to service the authority which we have received. If we do this, then we shall have other responsibilities and glory added, and we shall receive an abundance, that is, the fullness of the Father’s kingdom; but if we bury our priesthood, then we are not entitled to receive any reward—we cannot be exalted.

Honor the Covenant and Promise

This means that the man who accepts the priesthood also accepts the responsibilities that go with it. He promises that he will give service and make himself approved. If he breaks this covenant—for it is a covenant—then he will have to stand among those who do not exercise priesthood; he cannot stand among those who are approved. Let every man who holds the priesthood understand that he cannot enter into exaltation without the priesthood. If he refuses to use that priesthood when it is conferred upon him he will not be found worthy to hold it in that day when men are rewarded according to their works.

A Prayer:

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Let every man who holds the priesthood understand that he cannot enter into exaltation without the priesthood. If he refuses to use that priesthood when it is conferred upon him he will not be found worthy to hold it in that day when men are rewarded according to their works.

Serve others

Not only is he expected, but he is commanded to do so, for the Lord said, after pointing out the various offices in the priesthood and the duties assigned to each:

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so.

Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so.

Amen.” (D&C 107:99-100.)

Honor the Covenant and Promise

This means that the man who accepts the priesthood also accepts the responsibilities that go with it. He promises that he will give service and make himself approved. If he breaks this covenant—for it is a covenant—then he will have to stand among those who do not exercise priesthood; he cannot stand among those who are approved. Let every man who holds the priesthood understand that he cannot enter into exaltation without the priesthood. If he refuses to use that priesthood when it is conferred upon him he will not be found worthy to hold it in that day when men are rewarded according to their works.

Each man holding the priesthood should learn his duty from the Parable of the Talents; for when the Lord shall come, like rewards shall be given us. Many who have promised to magnify their priesthood and who have failed to do so shall be cast out. Their priesthood shall be taken from them, and they shall find themselves outside the gates of the City, for they cannot stand with those who have been faithful. Theirs shall be a condition of weeping and gnashing of teeth. “For unto every one that hath shall be given, . . . but from him that hath not shall be taken away even that which he hath.” (Matt. 25:29.) Simply this: We are under obligation as men holding the priesthood to put to service the authority which we have received. If we do this, then we shall have other responsibilities and glory added, and we shall receive an abundance, that is, the fullness of the Father’s kingdom; but if we bury our priesthood, then we are not entitled to receive any reward—we cannot be exalted.

Serve others

Not only is he expected, but he is commanded to do so, for the Lord said, after pointing out the various offices in the priesthood and the duties assigned to each:

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so.

Amen.” (D&C 107:99-100.)

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p12 Blessings are abundant

p13 Do you think it will ever be possible for any one of us, no matter how hard we labor, or even if we should suffer martyrdom, to pay our Father and Jesus Christ for the blessings we have received from them? The great love, with its accompanying blessings, extended to us through the crucifixion, suffering, and resurrection of Jesus Christ is beyond our mortal comprehension. We never could repay. We have been bought with a price beyond computation--not with gold or silver or precious stones, "but with the precious blood of Christ, as of a lamb without blemish, and without spot." (1 Pet. 1:19.)

p14 "I stand all amazed at the love Jesus offers me, Confused at the grace that so fully he proffers me; I tremble to know that for me he was crucified,

p15 That for me a sinner, he suffered, he bled and died. I think of his hands pierced and bleeding to pay the debt! Such mercy, such love, and devotion can I forget? No, no, I will praise and adore at the mercy seat, Until at the glorified throne I kneel at his feet. "Oh, it is wonderful that he should care for me, Enough to die for me! Oh, it is wonderful, wonderful to me!" (Charles H. Gabriel, in Hymns, 80.)

p16 The Lord bless you, in the name of Jesus Christ our Redeemer. Amen.

P5 Nathan E. Tanner

PRESIDENT NATHAN E. TANNER Second Counselor in the First Presidency

p1 Brethren: It is good to be with you this evening in our general priesthood meeting and to have the priesthood meeting in over 400 different places, listening to these services tonight.

p2 We are very happy to have President McKay with us. We shall hear his message later.

p3 Word of Wisdom blessing and promise

p4 I wish to say a few words about the Word of Wisdom. When I was a boy and they talked about the Word of Wisdom, all I thought of was that this was a religious requirement. In fact, we were told a good many times: a cup of coffee won't hurt you; a cup of tea won't hurt you; one cigarette won't hurt you; a drink won't hurt you. It's getting the habit that will bother you. And we kids used to think that the Church was prudish and odd for trying to get us to do things that made us look funny in the sight of the boys with whom we associated who were not members of the Church.

p5 I would like to say just a few words about the breaking of the Word of Wisdom and what it means to us, the danger of tampering with things that the Lord has told us not to tamper with, both as it affects our bodies and as it affects our ability to resist, if we get on the wrong side of the line.

p6 A safeguard against capture

p7 This has been said about Satan, as we read in the Doctrine and Covenants:

p8 "Satan stirreth them up, that he may lead their souls to destruction.

p9 "And thus he has laid a cunning plan, thinking to destroy the work of God; but I will require this at their hands, and it shall turn to their shame and condemnation in the day of judgment.

p10 "Yea, he stirreth up their hearts to anger against this work.

p11 "Yea, he saith unto them: Deceive and lie in wait to catch, that ye may destroy; behold, this is no harm. And thus he flattereth them, and telleth them that it is no sin to lie that they may catch a man in lie, that they may destroy him.

p12 "And thus he flattereth them, and leadeth them along until he draggeth their souls down to hell; and thus he causeth them to catch themselves in their own snare.

p13 "And thus he goeth up and down, to and fro in the earth, seeking to destroy the souls of men." (D&C 10:22-27.)

p14 There is no doubt, boys--and you are the ones I am talking to tonight-- there is no doubt but that Satan is out, going up and down, here and there, trying in every way he can to destroy us.

p15 "Tobacco is not good for man"

p16 It is an interesting thing that over 130 years ago a prophet of God said "... tobacco ... is not good for man. ..." (D&C 89:8), and now scientists all over the world say that tobacco is not good for man. You have [page 104] heard it talked about a good deal, but I would like to appeal to these boys who are listening to me tonight--and have them appeal to other boys wherever they may be, and have their fathers appeal to them--to let them realize what a great danger is involved in partaking of tobacco and alcohol and these other things that are advised against.

p17 Dr. William H. Stewart has said the so-called "next-guy theory"--that it can happen to someone else but not to me--is the psychology that is preventing anti-cigarette campaigns from making more headway. The fallacy of this kind of reasoning is illustrated in the story of a Honolulu reporter, who said, "It just can't happen to me; I'm safe." But this Hawaiian newsman, Mark Waters, spoke from the grave to readers of the Honolulu Star Bulletin. Waters died of lung cancer at the age of 56 on February 1, the day the Star Bulletin ran his last story. It was a by-line account of a 42-year rendezvous with his killer.

p18 The story was written in the hospital five days before his death. Waters read proof on the story and made final corrections the day before he succumbed, observing that it might help someone else.

p19 Waters told how he started smoking at 14, stealing cigarettes from his father's pack, and how he continued at the rate of two packs a day, even after suffering a stroke and contracting bronchitis. Doctors discovered cancer in his left lung. A lobe was removed. Waters gained 10 pounds after the September operation and felt fine. Four months later pain returned. The doctor removed fluid from his chest cavity but had to tell him that he had little time to live.

p20 "Not a soul I've preached to has stopped smoking," he wrote from his hospital bed, "not a single, solitary soul.

p21 "It's one of those things. You always think, it'll happen to others, but never to me. When you get lung cancer, God help you."

p22 Like the rest of his story, Waters' conclusion was terse.

p23 "I'm short of breath. I can't take five steps without having to sit.
"The cancer has gone to my liver and I don't know where else.

"It's too late for me.

"It may not be for you."

I want to tell you a little story about a boy I knew very well, my baby brother, as sweet a boy as I ever knew—kind considerate of his mother, and loved by every member of the family. But he got into wrong company when he was just a little boy, and he started using cigarettes. He used to steal away and have his smoke, and then he got to smoking a little more and a little more, until he became a habitual smoker. He had four older brothers, and we tried to get him to quit smoking, to realize that he shouldn't be doing it.

He kept saying he was going to quit smoking, but just a few years ago he died of lung cancer. And if anything makes you hate tobacco, it is to have a brother, one of the finest young fellows that you know, go to his death because he had that habit of smoking. He thought when he was a kid, "I can quit any time I want to." In fact he used to say so, and he used to try to quit but he couldn't.

I want to tell you another story about a man whom I knew very well in Calgary, Alberta, one of the outstanding drillers in the oil business—one who was very well-to-do and had the biggest string of drilling rigs in the whole country.

Strong drink not good for man

He was doing a little social drinking. (May I add here, in case I forget it, that one out of every 15 who does a little social drinking becomes an alcoholic. When you are in a group where there are 15 men who are drinking socially, you are going to find that one will be an alcoholic. Every one of them will say, "How silly; it couldn't happen to me. I am just drinking socially. I am not going to drink much." And they continue to argue about it until they are in the gutter.)

This man of whom I am speaking I knew very well, since I was Minister of Mines up there. His social drinking made him an alcoholic. That poor fellow was worked with by his partner, he was worked with by his friends, he was encouraged in every way to quit this drinking, but it was getting the better of him. He said, "You are crazy. I can quit drinking any time I want to." But finally this was his story—of course I knew it without his telling it—and I had him go to a group of our young men to tell it: "I didn't realize until I was actually in the gutter that I was an alcoholic and couldn't control myself. It cost me my business, it cost me my wife, it cost me my friends, it cost me the respect of everyone who knew me. I was literally in the gutter because I took the first drink." And he added, "I want to tell you, young men, no man can afford to take one drink of alcohol. I don't care who he is, how much he is worth, or if he is a multimillionaire— he cannot afford to take one drink of alcohol."

Danger

I want to say to you boys, wherever you are tonight: Realize that you can't afford to play with these things that will take your life. You can't afford to do it anyway, because the Lord has said, "Don't do it." It is being proven in every way that tobacco and alcohol are not good for us.

Let us be men. Let us not be sissies. Anybody can drink, and anybody can smoke. It doesn't take brains to do that. But it does take brains and a little willpower and a little sense to refuse the first smoke and the first drink of alcohol. And leave the other things— tea and coffee alone as well because they are the first steps to the other transgressions.

May the Lord bless you that every member in this Church holding the priesthood—in fact every member—will keep the Word of Wisdom, knowing that it is a commandment of the Lord. It is for your own good. You are not a sissy. Don't be a fool.

Remember that the priesthood you hold is the power of God delegated to you to act in his name. He has promised that if you magnify your priesthood all that he has is yours.

I want to bear you my testimony that God lives and that through his Son, Jesus Christ, the plan of life and salvation has been given to us to let us know how we can enjoy life here upon the earth and prepare ourselves for immortality and eternal life.

May the Lord bless us to this end and give us strength to do his will, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

You have heard from President Joseph Fielding Smith and President N. Eldon Tanner.

President McKay has consented to give us a message tonight, but his doctors have advised that he do not try to give it personally, so he has asked his son, Robert, if he will present that message, which he will do now, please.

Message of President McKay read by Robert R. McKay.

PRESIDENT DAVID O. MCKAY Read by his son, Robert R. McKay

It is a joy and a great privilege to meet with this vast audience of priesthood members gathered in this historic Tabernacle, the Assembly Hall, and more than four hundred other buildings throughout the United States and Canada. I extend my affectionate greetings and blessings to each of you.

"I charge thee...," wrote Paul to Timothy, "before God, and the Lord Jesus Christ..."

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." (2 Tim. 4:1-2.)

In the same letter he prophetically [page 106] declared, "... that in the last days perilous times shall come.

"For men shall be lovers of their own selves, ..."

"... lovers of pleasures more than lovers of God;

"Having a form of godliness, but denying the power thereof..." (2 Tim. 3:1-2, 4-5.)

Perilous times
It is in the spirit of Paul's charge and prophecy that I call attention to the rising crime wave that is sweeping over the country. Few will question that we are living in perilous times and that many people have lost their moorings and are being "tossed to and fro, . . . with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Eph. 4:14)

Crime is costing this nation twenty-seven billion dollars a year and an annual toll of death, injury, suffering and anguish for thousands of Americans.

Just recently Dr. Norman Vincent Peale, in referring to the decline in moral standards, said, "Most radical social changes come slowly. But not this time. It is almost as if the demonic powers in sex—and make no mistake, sex has its demonic side—had been released in a sudden explosion that has blasted away the restraints and traditions of centuries. The spark that has set off this explosion is a twisted concept of freedom, a 'new freedom' that too often leaves its adherents in chains." And then Dr. Peale gives a Newsweek report which states: "Undoubtedly the key to the new morality is the widespread belief that a boy and girl who have established what the college calls a meaningful relationship have the moral right to sleep together."

Who is hurt?

The young people want to know what difference it makes if no one is getting hurt, but Dr. Peale says, "This sounds fine in theory, but multiply this attitude by millions of eager experimenters and what do you get? You get such statistics as these: "Between the years 1940 and 1957 the illegitimacy rate increased: 112 percent in the 15-19 age group; 300 percent in the 20-24 age group; 462 percent in the 25-29 age group; 478 percent in the 30-34 age group, 456 percent in the 35-39 age group; and 196 percent in the 40-44 age group.

"Venerable disease among adolescents rose 130 percent between the years 1956 and 1961. The illegitimacy rate has tripled since 1953. By 1970, tenmillion Americans will have been born out of wedlock. Forty percent of the unwed mothers are between the ages of 15 and 19. "No one is getting hurt?" continues Dr. Peale. "What a laugh! What a hollow, tragic, gruesome laugh! And the hurt is not confined to individuals; it damages and degrades our nation throughout the world. From the beginning of recorded history, men have known that the sex drive had to be controlled if civilization was to replace anarchy. Dr. J. D. Unwin, Historian of the Cambridge University, made a study of eighty civilizations ranging over a period of four-thousand years and concluded that a society either chooses sexual promiscuity and decline, or sexual discipline and creative energy. Writes Dr. Unwin: 'Any human society is free to choose either to display great energy, or to enjoy sexual freedom, the evidence is that they cannot do both for more than one generation.' " (Excerpt from Sin, Sex and Self-Control by Dr. Norman Vincent Peale, pp. 49, 53-56.)

The inspiration of God is seen in requiring the Latter-day Saints to keep their homes intact and to teach their children the principles of the gospel of Jesus Christ. "And they shall also teach their children to pray, and to walk uprightly before the Lord." This command from the Lord, given to us in the Doctrine and Covenants, section 68, verse 28, leaves no question as to the responsibility of parents to teach their children—a responsibility too frequently shifted to the shoulders of the Church, public schools, and officers of the law.

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No one can transgress the laws of chastity and find peace. That is the message that we must give as parents and priesthood members to the young men and women and all others throughout the Church. No matter what the opportunity, no matter what the temptation, let the young man know that to find happiness he must hold sacred his true manhood. Let him know that he is going to live, and live completely, by refusing to yield to temptations. Then he is happy. There is peace instead of turbulence in his soul.

A happy marriage begins when a young couple kneels at the altar, each giving to the other what each demands and each covenenting to be true to the other. Marriage is of divine origin.

For the proper solution of the great problem of marriage, we may turn with safety to Jesus for our guide. He declared that the marriage relation is of divine origin and that marriage is ordained of God, that only under the most exceptional conditions should it be set aside. In the teachings of the Church of Christ, the family assumes supreme importance in the development of the individual and of society. "Happy and thrice happy are they who enjoy an uninterrupted union and whose love unbroken by any complaints, shall not dissolve until the last day." It will not dissolve when a worthy couple is sealed by the authority of the Holy Priesthood throughout all eternity. The marriage ceremony when thus sealed produces happiness and joy unsurpassed by any other experience in the world.

To no other group of men in all the world is given a better opportunity to instruct and inspire our young men and women to keep themselves unsullied from the sins of the world. Members of the Church and especially of the priesthood have the opportunity to be engaged in the noblest calling in life—to establish salvation and peace to the extent that their individual efforts, their talents, and their means are consecrated, and their lives are dedicated to make the world a better and fitter place for man.

The Church members are at perfect liberty to act according to their own consciences in the matter of safeguarding our way of life. They are, of course, encouraged to honor the highest standards of the gospel and to work to preserve their own freedoms. They are free to participate in nonchurch meetings that are held to warn people of the threat of Communism or any other theory or principle that will deprive us of our free agency or individual liberties vouchsafed by the Constitution of the United States.

The Church, out of respect for the rights of all its members to have their political views and loyalties, must maintain the strictest possible neutrality. We have no intention of trying to interfere with the fullest and freest exercise of the political franchise of our members under and within our Constitution, which the Lord declared he established "by the hands of wise men whom [he] raised up unto this very purpose" (D&C 101:80) and which, as to the principles thereof, the Prophet Joseph Smith, dedicating the Kirtland Temple, prayed should be "established forever." (D&C 109:54.) The Church does not yield any of its devotion to or convictions about safeguarding the American principles and the establishments of government under federal and state constitutions and the civil rights of men safeguarded by these.

Communism greatest threat to peace and the spread of God's word to men

The position of this Church on the subject of Communism has never changed. We consider it the greatest satanic threat to peace, prosperity, and the spread of God's work among men that exists on the face of the earth.

In this connection, we are continually being asked to give our opinion concerning various patriotic groups or individuals who are fighting Communism and speaking up for freedom. Our immediate concern, however, is not with parties, groups, or persons, but with principles. We therefore commend and encourage every person and every group who is sincerely seeking to study Constitutional principles and awaken a sleeping and apathetic people to the alarming conditions that are rapidly advancing among us. We wish all of our citizens throughout the land were participating in some type of organized self-education in order that they could better appreciate what is happening and know what they can do about it.

Citizens should educate themselves

Supporting the FBI, the police, the congressional committees investigating Communism, and various organizations that are attempting to awaken the people through educational means is a policy we warmly endorse for all our people.

Communism's atheism and hate

The entire concept and philosophy of Communism is diametrically opposed to everything for which the Church stands—belief in Deity, belief in the dignity and eternal nature of man, and the application of the gospel to efforts for peace in the world. Communism is militantly atheistic and is committed to the destruction of faith wherever it may be found.

The Russian Commissar of Education wrote: "We must hate Christians and Christianity. Even the best of them must be considered our worst enemies. Christian love
Communism debases and destroys
Communism debases the individual and makes him the enslaved tool of the state, to which he must look for sustenance and religion. Communism destroys man's God-given free agency.

No member of this Church can be true to his faith, nor can any American be loyal to his trust, while lending aid, encouragement or sympathy to any of these false philosophies, for if he does they will prove snares to his feet.

President Hugh B. Brown:
I am sure we all appreciate the inspiring messages from the President of the Church. In fact all who have spoken tonight have made a real contribution to this great Conference.

Many television and radio stations will carry the Conference proceedings of Sunday morning to a nationwide audience, including Hawaii. The international radio station, WRUL, will broadcast Sunday morning's session to all parts of Europe, parts of Asia, Africa, South America, Central America, Mexico and the Caribbean area.

The CBS radio Tabernacle Choir broadcast will be tomorrow morning from 9:35 to 10 o'clock. Those desiring to attend the Tabernacle Choir broadcast must be in their seats at 9:15 a.m. It is necessary that the audience remain quiet during the broadcast.

There will be large crowds attending the services on Sunday. Please be considerate and courteous and avoid pushing and crowding. As thousands leave this great Priesthood meeting tonight, let us keep in mind the admonition that is constantly being given to drive carefully. Please obey traffic rules. Courtesy and patience must be shown by drivers in the City and on the highways.

We wish to express sincere appreciation to the Boise Mormonaires for their contribution tonight. I am sure many hours of preparation have gone into the fine performance they have given us, and we want them to know they have made a real contribution, and we appreciate it very much. They will now sing for us, "The Lord's Prayer," with Albert D. Fallows as soloist, after which the benediction will be offered by Elder Thomas Fyans formerly president of the Uruguayan Mission, and we shall then be adjourned until 10 o'clock tomorrow morning.

Selection by Boise Mormonaires, "The Lord's Prayer."
Elder Thomas Fyans, former president of the Uruguayan Mission, offered the closing prayer.

Conference reconvened Sunday, April 10, at 10:00 a.m.
President David O. McKay was present and presided. President N. Eldon Tanner, Second Counselor in the First Presidency conducted the service at President McKay's request.

The Salt Lake Tabernacle Choir, under the direction of Elder Richard P. Condie, furnished the choral music for this session. Elder Alexander Schreiner was at the organ console.

We are blessed this morning having President David O. McKay here with us on the stand. He has asked me to conduct this session. It is a great pleasure indeed for us to welcome all present this beautiful Easter morning in the historic tabernacle and in the Assembly Hall on Temple Square, together with the vast television and radio audience in this the sixth session of the 136th Annual General Conference of The Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by rendering "Galilean Easter Carol." Following the singing the invocation will be offered by Elder Keith W. Wilcox, president of the Weber Heights Stake.

Singing by the Choir: "Galilean Easter Carol."
Invocation, Elder Keith W. Wilcox, president of Weber Heights Stake.

President N. Eldon Tanner:
The Tabernacle Choir will now sing "Hosanna to God," following which Elder LeGrand Richards of the Council of the Twelve will speak to us.

Singing by the Choir, "Hosanna to God."

President N. Eldon Tanner:
Our first speaker this morning is Elder LeGrand Richards of the Council of the Twelve.

Elder LeGrand Richards

I rejoice with you, my brothers and sisters, in the presence of our prophet this morning and in being able this Easter morning to commemorate the resurrection of the Lord and Savior, Jesus Christ. In my heart I thank him for having restored his kingdom to the earth in our day, and that those of us who are assembled here today have a witness through the Holy Spirit that the Lord has established his Church on the earth.
It is my privilege as one of the General Authorities to travel to the various stakes of Zion and to some of the missions, and I always return with gratitude in my heart for the faithfulness of the Latter-day Saints evidenced in so many ways to prove their love of the Lord and their desire to help build his kingdom and to bring honor and credit to his holy name and blessing to his children.

The apostle James said: "... shew me thy faith without thy works, and I will shew thee my faith by my works." (Jas. 2:18.) I want to tell you that I am proud of the way the Latter-day Saints are showing their faith in God and their love for him by the works that they perform.

The gift of the Holy Ghost

Now, I thought in the few moments that I have to address you this morning that I would like to use for a text what the Prophet Joseph Smith said in an interview with the President of the United States when the President asked the Prophet wherein we differ in our religion from the other religions of the day.

The Prophet's answer was: "... we differed in mode of baptism, and the gift of the Holy Ghost by the laying on of hands. We considered that all other considerations were contained in the gift of the Holy Ghost..." (Documentary History of the Church Vol. 4, p. 42.)

I thank the Lord that in the restoration of the gospel this promise has been given to all who enter into the waters of baptism by the mode that he has specified and that at the hands of those who have the authority to administer the same and by the laying on of hands, they become recipients of the Holy Ghost. I would rather have my children and my children's children enjoy the companionship of the Holy Ghost than any other companionship in this world because if they will heed the promptings of that Spirit, he will lead them into all truth and see them safely back into the presence of their Father in heaven. This statement by the Prophet is simply repeating again, in a sense, what the Savior said to Nicodemus. Remember when he said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5.) and hence the importance that we have in this Church the same foundation and the same power to guide and direct us.

Another Comforter

The promise of the Savior to his apostles prior to his crucifixion was that he would send another Comforter. There isn't time to go into the details of all that he promised that Comforter would do; but he was to lead them into all truth; he was to make known unto them things present, things past, things which are to come; he was to take from the Father and from the Son and reveal it unto them. And so the Savior said:

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;"

The Spirit of Truth

"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." (John 14:16-17.)

I think one of the most positive and powerful demonstrations of what this Holy Spirit, the Comforter, can do for a man, as we find recorded in Holy Writ, is the experience of the great apostle Peter. You remember just prior to the Savior's crucifixion Peter said, "Though all the world forsake thee, I will not forsake thee." (See Matt. 26: 33.) And you recall the Savior said that before the cock would crow that he would deny him thrice. But after he had tarried at Jerusalem, according to the command of the Savior, and he had received the Holy Ghost, we have a different Peter, when he was commanded that he should no more preach Christ and him crucified in the streets of Jerusalem, his answer was, "We ought to obey God rather than men." (Acts 5:29.)

If the Lord had not placed in his Church of today his Holy Spirit, we would not be the Church that we are; we could not have accomplished what we have accomplished; the Saints could not have endured all the privations, hardships, and persecutions through which they have passed; neither could we carry on the great missionary program of the Church as we are doing, because the Lord has breathed into his work the breath of life, and our people are willing to make every sacrifice at the call of the Church in order to prove their love of the Lord and their desire to build his kingdom and to share the truth with their fellowmen.

When the apostles asked the Savior for the signs of his second coming and the end of the world, after declaring to them what would happen--that there would be wars and rumors of wars, that nation should rise against nation and people against people, and that his gospel should be preached in all the world for a witness to all nations (and that is what we are doing as a people today)--the Savior said: "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." (Matt. 24:9.) History has recorded how literally that prediction of the Savior has been fulfilled through the restoration of the gospel in our day. The Prophet Joseph Smith and his brother Hyrum, the patriarch, were put to death by their enemies and along with them hundreds of Latter-day Saints. My grandfather's brother was shot down in cold blood at the Haun's Mill Massacre, and our people were driven from pillar to post until they came here to these valleys of the mountains. But the Lord didn't intend that they would always suffer persecution. He told the Prophet Joseph and his companions that he would give them power to lay the foundation of his Church and that he would bring forth out of darkness and obscurity the only true and living Church upon the face of the whole earth, "with which I, the Lord, am well pleased, speaking unto the church collectively and not individually." (D&C 1:30.)

I was very much intrigued with and interested in the experience that Brother Marion D. Hanks of the First Council of the Seventy had a few years ago when President Eisenhower called a youth conference in Washington to which over 7,000 delegates came to discuss what could be done to help the young people, the youth of this great land of America. Brother Hanks was asked to give the keynote address--not just to give a talk but to lay the foundation for the discussion at that great convention. When Brother Hanks sat down, the man conducting the convention made this statement:

"As I sat here, I reflected that Mr. Hanks comes from people that were driven from our region of the country because of the things they believed that suffered bitter persecution for their ideals, that went finally to the far reaches of the country where they thought themselves away from all of this.

"Now we have invited a leader of that people to come here to talk to us of the same ideals and principles for which we drove them away."

Truth travels long

It takes truth a long time to travel. They crucified our Lord, but think of what the world is doing today in recognition of his ministry. And so this work that God the Eternal Father has established in the earth in our day has been proclaimed by the prophets that it shall never be thrown down or given to another people, but it shall roll forth until it shall become as a great mountain and fill the whole earth.

The spirit of sacrifice

This spirit of sacrifice is in the Church. Notwithstanding the persecutions heaped upon our people, they continued to send their representatives, mostly married men, into the mission field in the early days. We are told that after President Brigham Young accepted the gospel, for the next ten years he spent almost his entire time in the mission field. When he went on his first mission, he didn't even have an overcoat. He took a quilt from the cradle bed, and his wife made him a cap out of a pair of old pantaloons. At the end of the ten years he said all he had ever had as a reward for his service was the half of a small pig that the Prophet Joseph divided with him and that had been given to him by one of the brethren. What besides the testimony of the Holy Ghost could have led a great leader like Brigham Young to spend ten years without
every month as regular as the clock ticked--and I said to him "You must have a wonderful testimony of the law of tithing."

Speaking of the law of tithing being a law of blessing of the people, the Lord said, "... and prove me now herewith... if I will not open you the windows of heaven."

He said, "I am the only one. I keep the buildings clean." Well, they just can't do it, and I have had experiences with them to know.

The brother showing him around called the caretaker over and said "Tell this man how many are on the payroll."

The minister said, "It must cost you a lot of money to run an institution like this."

certain ward where they have about twenty departments, they took a particular minister right through every department. On the way back to the general assembly, the minister said, "It must cost you a lot of money to run an institution like this."

We had a convention here not long ago--a ministerial convention. On Sunday they took the ministers to our various wards to attend the Sunday School. Out here in a certain ward where they have about twenty departments, they took a particular minister right through every department. On the way back to the general assembly, the minister said, "It must cost you a lot of money to run an institution like this."

Speaking now of the gift of the Holy Ghost, I want to tell you another experience. Brother [Melvin J.] Ballard was up in the Northwest as president of the mission. In those days that country was not as well settled as it is now. A colonizer up there had heard about how the Mormons were colonizers, how they had settled these towns all up and down through these valleys of the mountains. He came down and wrote a brief on the program of the Mormon Church. Then he went back but he couldn't make it work, so he brought his brief to Brother Ballard and asked him if he would read it and tell him what was the matter with it. Brother Ballard read it, and he said, "You have here a perfect corpse, if somebody would just breathe into it the breath of life, then it would work for you." I thank the Lord that he has breathed into this Church the breath of life.

Here just a few years ago, when we were still letting young married men go on missions, I interviewed a young man for his mission; and when I saw the recommend from his bishop, I noted that he was a married man. I said, "Does your wife want you to go on this mission?"

He said, "She certainly does."

I interviewed another young man there who had served several years in the armed forces. He said, "There isn't a company in this world that could offer me a large enough salary to get me to leave my mission."

I met a man up in the Northwest who was a convert to the Church, and he had just returned from his mission. He said, "I wouldn't take a check for a million dollars for the experience of my mission."

I interviewed another young man there who had served several years in the armed forces. He said, "There isn't a company in this world that could offer me a large enough salary to get me to leave my mission."

I can anybody in the world plant such feelings in the hearts of people except through the testimony of the Holy Ghost? No wonder the Prophet indicated that of all considerations the gift of the Holy Ghost was the most important one.

We see that in everything about us. Take the Choir here--all these years-- we don't have to pay them. They can't do that in other churches. And not only that, there are so many other things.

Take, for instance, the law of tithing, which Bishop Simpson talked about the other day. While I was serving in the Southern States Mission, an itinerant preacher came to the South telling the churches how they could get out of debt. I went to listen to him. He told them that if they would pay their tithing for ten months, they could get their churches out of debt. Then he quoted the words of Malachi indicating that it was the Lord's law of blessing his people. I went to him after the meeting and was introduced to him and I said, "Reverend, I would like to bear you my testimony that you are getting near the truth. I am a Mormon elder. We have been paying our tithing all our lives. One thing I can't understand--you say it is the Lord's law of blessing of his children. If it is, why don't you ask them to pay tithing all their lives? If it would be good to be blessed for ten months wouldn't it be better to be blessed all their lives?"

He said, "Oh, Mr. Richards, we can't go that far. If we can get them to pay for ten months, we will do pretty well."

What sustains colonizing?

Speaking now of the gift of the Holy Ghost, I want to tell you another experience. Brother [Melvin J.] Ballard was up in the Northwest as president of the mission. In those days that country was not as well settled as it is now. A colonizer up there had heard about how the Mormons were colonizers, how they had settled these towns all up and down through these valleys of the mountains. He came down and wrote a brief on the program of the Mormon Church. Then he went back but he couldn't make it work, so he brought his brief to Brother Ballard and asked him if he would read it and tell him what was the matter with it. Brother Ballard read it, and he said, "You have here a perfect corpse, if somebody would just breathe into it the breath of life, then it would work for you." I thank the Lord that he has breathed into this Church the breath of life.

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The brother showing him around called the caretaker over and said "Tell this man how many are on the payroll."

He said, "I am the only one. I keep the buildings clean." Well, they just can't do it, and I have had experiences with them to know.

Speaking of the law of tithing being a law of blessing of the people, the Lord said, "... and prove me now herewith... if I will not open you the windows of heaven."

(Mal. I think I have time to tell you one experience of when I was on a mission back in the Eastern States. One of our branch presidents was a large tith payer--paid every month as regular as the clock ticked--and I said to him "You must have a wonderful testimony of the law of tithing."
He said, "I have."

"Would you tell me what it is?"

He told me that his wife and children joined the Church over in England a few years before that, and when he told me who the missionary was, I learned it was an old MIA teacher of mine from out in Tooele. Then he said, "I didn't join the Church, because I didn't have the faith to pay my tithing. Then one day a young missionary who was being released came to me and said, 'Brother, I want to baptize you before I go home!' I told him, 'You can't.'"

"Why can't I?"

"Because I haven't the faith to pay my tithing."

And then that missionary said, "If you will let me baptize you before I [page 116] go home, I promise you that within a year from now you will be in America with your family, earning three times what you are earning now."

He said, "That's a good enough promise for me." And he was baptized. He said that he didn't see how it could happen—he was under contract with his company to work for three years, and he knew he wouldn't break his contract. But he was able to have his contract bought off, and the company released him. Within one year he was in America with his family earning four times as much as he was when that Mormon missionary promised him three times as much. I told that story a few years ago from this pulpit. At the close of the meeting one of the mission presidents sitting right down in front came up to me and said "Brother Richards, I was the young man who made the promise."

Brothers and sisters, I say to you that if you will love the Lord and serve him and keep his commandments, you never can get out of the red—you will always be owing the Lord something. He has a way of paying and compensating that is worth more than all the wealth of this world. And this is my testimony to you. I know this is the work of God, the Eternal Father. I know that God lives, that Jesus is the Christ. I am so proud to be one of his witnesses. I leave you my witness in the name of the Lord, Jesus Christ, Amen.

President N. Eldon Tanner:

We have just listened to Elder LeGrand Richards of the Council of the Twelve.

The Tabernacle Choir will now favor us with "Rejoice and Merry Be." Following the singing Elder Hugh B. Brown of the First Presidency will address us.

Selection by the Choir, "Rejoice and Merry Be."

President N. Eldon Tanner:

Elder Hugh B. Brown, first counselor in the First Presidency of The Church of Jesus Christ of Latter-day Saints, will now address us.

PRESIDENT HUGH B. BROWN First Counselor in the First Presidency

Many of the speakers during this conference have referred to the celebration of Easter and the resurrection of the Lord. Yesterday the President of the Church preached a powerful sermon on the fact of the resurrection of Christ. This morning we join with millions of people throughout the world in celebrating Easter in commemoration of this miraculous event. This is a time when we should re-examine and reaffirm our faith and rededicate our lives to Christ's service.

The scriptures testify of Him

His birth into mortality and the details of his death and resurrection are well-attested facts of history. In addition to the New Testament story of these miraculous events, the scriptures, both old and new, abound with inspired predictions concerning his second coming.

Let us examine the basis of our faith as it is to be found in the Holy Bible and other sacred records and attempt to evaluate and coordinate the antemortal, the mortal, and the postmortal life of this transcendent personage.

The Apostle John tells us that the Word—which he identifies as the Savior—was with God in the beginning. This is a precise and unambiguous declaration, not only that he was with God in the beginning, but that he himself was invested with the powers and rank of godship and that he came into the world and dwelt among men. He was the Creator of all that is.

Jesus himself frequently referred to the fact of his preexistence. For example, he said, "For I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38.)

And then in that greatest of all prayers, recorded in John 17:5, we find the poignant plea: "And now O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

At another time he chidingly spoke to his uncomprehending followers and said: "Dost this offend you?"

What and if ye shall see the Son of man ascend up where he was before?" (John 6:61-62.)

These and other proofs of Christ's preexistence confirm our faith that all men had a spiritual existence before mortal birth and that the souls of all men are immortal. Obviously, if the spirit had an existence before the body was created, that spirit is capable of independent existence after the body dies.

Assurance of the resurrection

The fact that he came forth from the tomb with spirit and body reunited was positively stated and demonstrated by the risen Lord when he appeared to his amazed apostles and said, "... handle me, and see, for a spirit hath not flesh and bones, as ye see me have." (Luke 24:39.)

This gives divine assurance that we too, through his atoning sacrifice, shall partake of the blessings of the resurrection. Hearken to his promise when he said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:"

"And whosoever liveth and believeth in me shall never die. . . ." (John 11:25-26.)
And again, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

"Therefore, . . . let us resist evil, and whatsoever evil we cannot resist with our words, yea, such as rebellions and dissensions, let us resist them with our swords, that we may retain our freedom, that we may rejoice in . . . the cause of our Redeemer and our God."

The President of the United States recently restated and underlined this policy and disclaimed any intent on the part of the United States to gain empire, bases, or dominion. This is in strict harmony with the word of God given to ancient prophets, some of whom were kings, generals, and leaders of armies.

The peoples in the western world are they to whom he referred as "other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16.)

The United States of America and her allies have been forced to take up arms in defense of liberty and freedom. The scriptures, both ancient and modern, justify the matchless example.

The challenge of evil leading inevitably to chaos, confusion, and defeat tends to make the relevance of Christ's life and message more apparent, the application of his divine teachings more urgent, and eventual victory beyond question.

Brotherhood--love of God and fellowmen--will make men free and establish peace in a world that is threatened with a devastating and final war.

The challenge of evil leading inevitably to chaos, confusion, and defeat tends to make the relevance of Christ's life and message more apparent, the application of his divine teachings more urgent, and eventual victory beyond question.

As Paul said, the time would come when "every knee should bow . . .

And again, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)
The gospel of Jesus Christ teaches the universality of God's concern for men and that obedience is a universal and fundamental law of progress, both temporal and spiritual. The aristocracy of righteousness is the only aristocracy that God recognizes. This leaves no room for self-righteous expressions in words or actions of being "holier than thou." There is a real unity in the human race, and all men have a right to equal consideration as human beings, regardless of their race, creed, or color.

For any church, country, nation, or other group to believe that it is the only people in whom God is interested or that it has special merit because of color, race, or belief, that they are inherently superior and loved by God without regard to the lives they live, is not only a great and dangerous fallacy but is a continuing barrier to peace. This is demoralizing, whether it is the exploded and presumptuous myth of an Aryan race of supermen or disguised in more subtle forms. Let us steadfastly avoid such demoralizing arrogance.

The Choir and congregation will now join in singing "Now Let Us Rejoice in the Day of Salvation," with Richard P. Condie conducting and Alexander Schreiner at the organ, following which we shall have a brief organ interlude.

The Choir and congregation sang "Now Let Us Rejoice in the Day of Salvation."
“EASTER IS COMING”

“Easter is coming,” I said to a man, To whom middle-age brought no reprieve. His silvering hair told of worry and care, And his voice held a note of peeve. “Don’t talk about Easter, that’s all I can hear, Easter hats, Easter gowns, Easter shoes, And for ruffles and frills, old Dad pays the bills, Do you wonder I’m down with the blues?”

“Easter is coming,” I said to a man With bent form and beard white as snow. His dim eyes grew bright with a wonder light And his withered old face was aglow. “Ah, friend, ‘tis a message I fain would proclaim To striving humanity.

To me it means life, resurrection of youth, To endure through eternity.’

I pondered their answers for many a day, For each with its meaning was fraught, And each one so different, yet, right in its way, But what was the answer I sought? Must pleasure come foremost, whatever the cost, While life, youth, and love have their day? And must the true meaning of Easter be lost Till we come to the end of the way?

“A springtime approaches with beckoning hands And the promise of things ‘born anew,’ And Easter draws near with its myriad of plans, Just what does it mean to you?”

I am sure to many of us it means new clothes, perhaps a vacation from school, spring at last, or the beginning of baseball season. These are all quite wonderful and vital to us, but they are not the real reasons we celebrate Easter.

Just a few weeks ago I stood beside the casket of a very close friend who had been taken in the prime of his life, leaving a young widow and four tiny children. And as we stood in that sacred room while the family said their last goodbyes, my, it tugged at my heartstrings to watch a little four-year-old boy slip his hand into that of his mother and, wistfully looking up at her, ask the question, “Mama, will we ever see Daddy again?” I am sure this scene has been repeated many times throughout all the world, because death brings us face to face with the question of the ages. To quote Job as we frequently do at this time of the year, “If a man die, shall he live again?” (Job 14:14.)

“Easter is coming,” I said to a boy, A wee, little lad, by the way; His eyes were bright and he smiled with delight As he quickly looked up from his play. “Oh, yes, I know it is coming, for that is the time When the bunny brings eggs red and blue, And inside they’re just like what old chickie lays, But some are real candy too.”

“As springtime approaches with beckoning hands And the promise of things ‘born anew,’ And Easter draws near with its myriad of plans, Just what does it mean to you?”

I was just 21 years ago on another Easter morning when a great armada of ships assembled in the bay off the island of Okinawa. And on that Easter morn as I looked upon the faces of those who were to take the beach one of the great, great questions of all the ages seemed again to be registered by those men. “What hope is there in the future?”

The answer came to me, I believe in the midst of one of my darkest hours. As I pushed ashore with my buddies, I crawled a few feet into the sand, and there I found a young soldier in the last moment of his life. I didn't know his name, nor could I tell you to which faith he belonged. As I tried to give him a little bit of comfort, his last words were these: “Out of this filth, death, destruction will come a new world and a new ~hay of life.” In the face of what seemed to be his defeat he saw the real victory. And almost in a providential way, just a few yards from where he lay was a patch of Easter lilies, signifying to those who would observe the new birth and the new way of life. It was later I discovered that Okinawa was the Easter lily capital of the Orient.

It is when we encounter experiences such as these that questions are often raised that one wants to know, and rightly so: How can we know the reality of the resurrection? Is it true? One of the great educators of our Church, Dr. Lowell Bennion, has listed for us four ways by which we can come to know truth or reality. First, he says by accepting it on the authority of someone else, second, by thinking third, by experiencing; and fourth, by feeling, which we in this Church would call inspiration or revelation.

Let me just discuss for a moment each of these channels by which we come to know.

First, authority. There was a time when a prodigious mind, such as that of Aristotol and Herbert Spencer, could survey the entire field of human knowledge and draw conclusions. But with the great accumulation of knowledge that has been derived through specialization, no single person can grasp all of the learning that is now [page 123] available to mankind. For this reason man is compelled to rely upon the experience or authority of others for some of his information. Each of us turns to the doctor, the dentist, the lawyer, the teacher, the mechanic, the spiritual leaders, and many other persons for guidance in particular problems. The student of chemistry, for example, does not begin from scratch to rely upon his own experience. He uses the efforts of the teacher, the text, the reference book, and other sources of authority. To bypass such a vast accumulation of knowledge would be folly indeed.

Likewise, in religion we have preserved for us the sayings and teachings and testimonies of Moses, of Amos, of Paul, of Alma in the Book of Mormon; of Joseph Smith in his life and teachings; and of course, of the Christ. These were not persons who were eccentric, but individuals who were significant in stature, living in real-life situations, claiming wisdom from God, and bearing personal testimony that these things that are recorded in our scriptures are indeed true. They too deserve an honest hearing.

Reason
Second, reason or thinking. In man's search for truth, the mind plays a leading role. Man, as a child of God, was created in the image of his Heavenly Father, the glory of whose intelligence is reflected in the beauty and orderliness of the universe. Why should man, God's child living in his world, not trust his own mind and use it earnestly as one avenue by which he can come to know the truth about reality—in this case, the resurrection?

The mind has the ability to weave the separate experiences of life into larger and more unified views. Each day the mind is bombarded with numerous ideas, impressions, perceptions, and feelings from within and from without. These enter the mind in a disorganized and miscellaneous fashion, but the human mind has the ability to bring a measure of order out of chaos by establishing meaningful relationships among phenomena that it experiences.

However, reason alone is not a sufficient guide to truth. For, as Goethe has said, "Human life divided by reason leaves a remainder." Through reason alone one cannot choose a mate, find God, or determine all things of greatest value.

Third, experience. One of the most trustworthy avenues to truth lies along the path of experience. Each of us has a rich amount of it, for it is common to all. In the affairs of everyday life, we learn to trust experience. We learn sweetness by taste, softness by touch colors by sight, and joy and sorrow love and hate directly in life situations. There is no substitute for experience and without it we cannot know the truth. Two types of experience have been described: that which is based on science and its discoveries and that which is common to all of us in everyday life. The latter, which is a nonscientific experience, is just as real and may also be a valid source of knowledge, but it is often either more general or more unique and, therefore somewhat more difficult to communicate to others.

Experiences of this type play an important role in religion. Many religious principles can be practiced and experienced in everyday life. The validity of religion does not rest on faith alone. We feel and observe the effects of selfishness, greed, lust, and hate. We also observe and feel the opposite effects of unselfishness, generosity, purity of heart, and love. Faith and repentance and forgiveness are not abstract principles but are real parts of life. Prayer and worship are religious experiences for those who participate in them with faith.

Revelation

And finally, revelation. Despite the great emphasis on reason and the experience of science, inspiration (or intuition, as some have preferred to define it) also plays a very important role in discovering truth. Scientists have testified that some of their most profound insights have come to them not in the labored process of logical thought, but as unexpected, unpremeditated hunches, possibly as flashes from the imagination, the subconscious mind, or even from God. They, too, recognize inspiration as a source of knowledge.

Revelation is communication from God to man. It is another avenue to truth, to a correct knowledge of reality. Revelation includes all the other avenues.

A prophet is not without experience in human life, for he lives among men and with himself. He is not insensitive to good and evil, right and wrong, joy and sorrow, life and death. Questions and problems come to his mind. He thinks, he reflects, and he searches for the answers; and then—and this step is distinctive in the life of a prophet—he turns to God in humility and faith. When the answer comes, it is usually not in an audible tone, although it can be and often has been in both former and latter days, but more often it comes through the "still, small voice" of the Comforter. This Comforter, the Spirit of Truth, clarifies the mind of the prophet and causes his bosom to burn within him so that he knows the will of God. Then he declares it to man. The testimony or reality of these things can be the personal experience of every honest seeking individual in the world. Through these channels man has come to know the reality of Christ's life, divine mission, death, and eventual resurrection.

"If a man die, shall he live again?"

In answer to the questions: "If a man die, shall he live again?" and "What hope is there for the future?" I summarize the words of our prophet seer, and revealator, President David O. McKay, who spoke yesterday:

To sincere believers in Christianity to all who accept Christ as their Savior, his resurrection is not a symbol but a reality. As Christ lived after death so shall all men, each taking his place in the next world for which he has best fitted himself. With this assurance, obedience to eternal law should be a joy, not a burden, for compliance with the principles of the gospel brings happiness and peace. "He is not here," said a witness many years ago, "but is risen." (Luke 24:6.) Because Christ does live, so shall we. And then President McKay bore his sacred witness to that effect.

And I would like to declare to President McKay and to all of you this day that I too know that my Redeemer lives, and I give you that witness in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

He to whom you have just listened is Elder Paul H. Dunn of the First Council of Seventy.

We shall now hear from Elder Alvin R. Dyer, Assistant to the Twelve.

Elder Dyer.

Elder Alvin R. Dyer

ELDER ALVIN R. DYER Assistant to the Council of the Twelve Apostles

This morning I shall speak of him whom we honor this [Easter] day and always, Jesus Christ, the Son of God, known to his contemporaries as Jesus of Nazareth and the Son of the carpenter. He taught the true meaning and purpose of life, which led Paul to say: "If in this life only we have hope in Christ, we are of all men most miserable." (1 Cor. 15:19.)

Jesus Christ, subject of controversy

The story of the birth and life of Jesus of Nazareth is now accepted almost universally by mankind. But the power and efficacy of his earth-life existence and the purpose of it are subjects of controversy, also universally. Even within the realms of a Christendom there exists a vast canyon of variance as to who he is, the purpose of his mission, and the meaning of life that he propounded.

In the eyes of many of his contemporaries he was a disturber, an inciter to political division. We have this from Pundit Nehru, the Indian leader, and I quote:

"Jesus talked a strange language of revolt against existing conditions and the social order. In particular he was against the rich and the hypocrites who made of religion a matter of certain observances and ceremonial. Instead of promising wealth and glory, he asked people to give up even what they had for a vague and mythical Kingdom of Heaven. He talked in stories and parables, but it is clear that he was a born rebel who could not tolerate existing conditions and was out to change them. This was not what the Jews wanted, and so most of them turned against him and handed him over to the Roman authorities." (Glimpses of World History [New York: The John Day Company, 1942], p. 85.)
But to the humble and sincere who believed his message, he was worshiped and loved.

We who are here today have a firm conviction of the true purpose of his mission and life.

On the way to Emmaus

In our hearts we feel much the same as the two who walked unbeknown to them with the resurrected Christ Cleopas and another, who, while walking to Emmaus at the time of the resurrection, were discussing Jesus as they journeyed. The Master joined them and opened the scriptures to their eyes. Impressed, they asked him to tarry with them as they stopped to be refreshed.

Not knowing that he was the resurrected Christ, they asked further questions but did not understand his answers. But they talked together concerning the events of the past days that had greatly disturbed the area around about. The Christ also asked them questions, and alarmed at his questions Cleopas said:

"Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?"

And [Jesus] said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people." (Luke 24:18-19.)

Then said they: We had supposed him to be the one to redeem our people, but now he is gone, having been turned over to the high priests. Yet they said it has been three days and we wonder. Still, a woman among us has been to the grave, and he is not there. Others of us have also been to the sepulcher, and we found him not. What does it all mean?

Then said Jesus unto them, "O fools and slow of heart to believe. . . ."

Later their eyes were open and they knew him, but he had vanished. Said they: "Did not our heart burn within us, while he talked with us by the way . . . ?" (Luke 24:25, 32.)

As we contemplate his life and mission, our hearts burn within us, for we know that he lives.

He is Redeemer, of mankind

He is Christ the Lord, the Redeemer of mankind, who according to the plan wrought the atonement, which made possible the redemption of the soul in all its glorified implications. We believe and know him to be divine, the Son of God, our Heavenly Father, and who himself being a separate and distinct personage also is a God. This is abundantly attested to in the holy scriptures and by direct and divine manifestation to the Prophet Joseph Smith.

There are many who will deny his divinity and ascribe unto him the rank of teacher and perhaps prophet. Many there are of his professed disciples, who speak from the pulpits that bear his name, who turn away when challenged as to the actuality of his divinity.

His disciples honor Him

The weakening trends of faith in Christ today are the same as in the time of test when he ministered among men upon the earth. He taught them in the hills of Judea and on the shores of Galilee; he satisfied them with miracles and fed them with loaves and fishes. The multitude followed him everywhere he went, but when the time came for him to tell them of his divine mission and that he was the Son of God, they turned from him and walked no more with him. Accept him as a teacher and a provider of both physical and spiritual food? Yes I Acknowledge him as the Son of God and divine? No, this they could not do, and they turned away from him.

Others criticize Him

What of Christ today? Nearly 2,000 years have passed since his glorification. Men ignore the purpose and the meaning of existence for which he gave his life, yet will give credence to the exhumed doctrines of the madman Nietzsche and the immoralist Plato who taught that God is dead and that man drifts in an endless nothingness, that mankind generally has no spiritual contact with God the Father and his glorified Son. These live in the shadows of confusion, without a sense of reference or a cause for being. Here are the soul cries of some of these men:

"Until a man figures out the trap and hunts . . . the ultimate ground of being," ponders one, "he has no reason at all for his existence. Empty, finite he knows only that he will soon die. Since this life has no meaning, and he sees no future life, he is not really a person but a victim of self extinction."

Another has exclaimed: "How long can man bear emptiness?" Still another: "Here is what frightens me. To see the sense of life dissipated. To see our reason for existence disappear. That is what is intolerable. Men cannot live without meaning." (Look July 27, 1963, p. 19.) And from still another: "When I consider the short duration of my life, swallowed up in eternity before and after, the little space I fill, and even can see, engulfed in the infinite immensity of space of which I am ignorant, and which knows me not, I am frightened, and am astonished being here rather than there why now rather than then."

Universal questions

The immensity of the universe and man's relationship to time and eternity cause him to ask over and over again: Who am I? Where did I come from? What is my destiny? Why should man come into mortal existence and then fade and die?

The way to eternal life

The answer to this is that the way to eternal life is in the knowledge of God and Jesus Christ whom he hath sent. Heeding not this eternal truth men are groping in darkness. The way out of the shadows into the light is in the revealed wisdom of the gospel of Jesus Christ communicated unto the spirit of man. But he must respond to this unmistakable truth of eternal life by the innate power within himself.

Exposed to the truth in this manner he will see and feel his life calibrated to eternal existence and will thus be in the way of joy and perfection; herein lies the true meaning of the resurrection of the Christ, who as the pattern for all men proclaimed "I am the way, the truth, and the life no man cometh unto the Father, but by me."

Revelation needed

Concerning a fullness of joy obtained through resurrection, the Lord revealed this thought to Joseph Smith: "For man is spirit. The elements are eternal [meaning the natural body], and spirit and element, inseparably connected [as in resurrection], receive a fullness of joy." (D&C 93:33.)

But it is impossible for man, as man, devoid of revelation from God to understand the plan of life and salvation. Jacob, a righteous son of the prophet Lehi, declared: "."
great and marvelous are the works of the Lord. How unsearchable are the depths of the mysteries of him, and it is impossible that man should find out all his ways. And no man knoweth of his ways save it be revealed unto him. . . .” (Jac. 4:8.)

Without divine communication man stands confused about his own existence. [page 127] He is faced with many conflicting concepts of the meaning of life and of his destiny, or no meaning and destiny at all - To find the way to an understanding of himself, man must, as a beginning, rely upon normal innate instincts. This inner force is personal; it is instinctive. But he must be consciously aware of what this power can do for him as he responds to the forces of good and the teachings of truth for which the Christ sacrificed his life.

The great French philosopher and teacher Du Nouy spoke with inspiration when he said the most effective path that can eventually lead to the comprehension of man is revelation. This “direct road,” says he, “is closed to a great many people and independent of rational thought. Those who can make use of it are fortunate.” (Human Destiny [New York: Longmans, Green and Co., 1947], p. 3.) But make use of it he must if he is to find God and the meaning of life.

Scientific, religious, and educational thought that is bent on revising and supposedly amplifying man's knowledge and that does not keep alive the fundamental concept of the eternal nature of God and his Beloved Son and their relationship to man in eternity creates only secular concepts and mere rationalization. Such indoctrination imposes false direction, retarding man's natural response to the truth.

The Holy Ghost

But man may know of the eternal truths of redemption made effectual by the atoning sacrifice of the Son of God. Concerning this the Apostle Paul declared:

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” (1 Cor. 2:9-14.)

In conclusion, in these times of stress a revelation to the Prophet Joseph Smith might well be repeated with significant meaning:

Hearken, O ye people of my church, to whom the kingdom has been given; hearken ye and give ear to him who laid the foundation of the earth, who made the heavens and all the hosts thereof, and by whom all things were made which live, and move, and have a being.

And again I say, hearken unto my voice, lest death shall overtake you; in an hour when ye think not the summer shall be past, and the harvest ended, and your souls not saved.

Listen to him who is the advocate with the Father, who is pleading your cause before him.” (D&C 45:1-3.)

It is my sincere conviction that God has literally spoken unto a prophet at this crucial time in our world's history. The truth has been restored. Each must stand the burden of his own blame if he does not take advantage of the revealed knowledge about God and his Son Jesus Christ, who is the author of the plan of salvation that gives to mankind the purpose and meaning of life and of man's eternal destiny. The heralds of truth representing the Church and kingdom of God restored to earth are this day among the nations of mankind throughout the world declaring this message. To this I testify in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

We have just listened to Elder Alvin R. Dyer, Assistant to the Council of the Twelve.

Following a brief organ interlude we shall hear from Elder Ezra Taft Benson of the Council of the Twelve.

Organ interlude by Elder Alexander Schreiner.

President N. Eldon Tanner:

Elder Ezra Taft Benson of the Council of the Twelve will be our concluding speaker.

Elder Benson.

Elder Benson.

ELDER EZRA T. BENSON Of the Council of the Twelve Apostles

Humbly I approach this sacred assignment on this glorious Easter Sunday.

Today as a great Christian nation--a nation with a spiritual foundation--we join the Christian world in commemoration of that all-important and glorious event--the resurrection of the Lord Jesus Christ.

I bear witness that Jesus is the Christ the Savior and Redeemer of the world the very Son of God.

He was born the Babe of Bethlehem.

He lived and ministered among men.

He was crucified on Calvary.

He is risen--really resurrected.
He has appeared to men as a glorified Eternal King—in Palestine and also in America.

I bear this witness to all, but direct my remarks today especially to our youth of the free world for whom I have great hope and a fervent prayer.

My text, from Luke in the New Testament, stands out boldly in its impressive beauty. It covers a period of 18 years following the return of Jesus from Jerusalem to Nazareth. Except for this one rich sentence of greatest import, the scriptures for this 18-year period are silent:

"And Jesus increased in wisdom and stature, and in favour with God and man." (Luke 2:52.)

Here then in one sentence -- 14 words -- is the impressive, meaningful, and comprehensive account of 18 years of preparation of the Son of God the Savior and Redeemer of the world.

From these impressively simple words of Luke we can well take inspiration for this hour:

"And Jesus increased in wisdom and stature, and in favour with God and man."

Here in broad outline, in one succinct sentence--four points--are given the major fields of man's activity and striving--mental, physical, spiritual, and social.

People; all-important

Young men and women remember, it is people—not things—that are allimportant. Character is the one thing we make in this world and take with us into the next. God's purpose is to build people of character, not physical monuments to their material accumulations.

Point 1: "And Jesus increased in wisdom. . . ."

In the 14th chapter of John, Jesus is tenderly saying his farewell to his disciples after the last supper. He tells them that he goes to prepare a place for them in his Father's house—that where he is, they also may be. And Thomas says to him:

"Lord, we know not whither thou goest; and how can we know the way?"

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:5-6.) The road lies before us. It is clearly marked.

Wisdom and understanding

In Proverbs we read: "Happy is the man that findeth wisdom, and the man [page 129] that getteth understanding." (Prov. 3:13.)

This same Jesus who increased in wisdom declared to a modern prophet: "Seek not for riches but for wisdom and behold, the mysteries of God shall be unfolded unto you, and then shall you be rich." (D&C 6:7.)

It was once thought, and still is in some places, that when a young man sets out upon a quest for academic knowledge, his faith in God would soon be destroyed. Our youth generally are living proof to the contrary. It is not the search for knowledge—nor knowledge itself—that costs a man his faith. It is rather the conceit of small minds proving anew that a little knowledge can be a dangerous thing. It is intellectual pride that leads one to think he is selfsufficient in matters of mind and of spirit. Let us ever realize the vast difference that exists between discovery of the truth and the custodian of all truth. The one is human; the other is divine.

Truth through religion and science

Religion and science have sometimes been in apparent conflict. Yet the conflict should only be apparent, not real for science should seek truth, and true religion is truth. There can never be conflict between revealed religion and scientific fact. That they have often occupied different fields of truth is a mere detail. The gospel accepts and embraces all truth; science is slowly expanding her arms and reaching into the invisible domain in search of truth. The two are meeting daily—science as a child, revealed religion as the mother. Truth is truth, whether labeled science or religion. There can be no conflict. Time is on the side of truth—for truth is eternal.

Yes, truth is always consistent whether it is revealed direct from God to man through his inspired prophets or comes from the laboratory through the diligent searching of his children and the influence of the spirit of the Lord upon them.

Youth of the free nations, you face a changing world beset with many perplexities. But while change is and will continue to be all about us in the physical world, we must recognize that there are certain heaven-sent verities, principles, and values that are eternal. These never change.

As you travel life's highway, you will encounter theories, proposals, and programs that have wide appeal. You will be required to pass your judgment on them. Be not misled. Remember that ideas and theories are either sound or unsound; soundness does not depend upon which men hold them.

Our inability to explain a thing in terms of our materialism does not disprove its reality.

"Opinions at variance with time-honored beliefs, although receiving considerable current acceptance, may not always rest on truth." It is the truth that endures. It is the truth that makes men courageous enough to become Christlike. It is the truth that makes men and nations free. Yes, be intelligent. Intelligence is the wise and judicious use of knowledge.

Continue to grow mentally—to grow in wisdom--to grow in truth. Desire it! Pray for it! Study it! Practice it!

Do all this and you will find truth; it cannot be denied you. Having found it, never forget its source, remembering always that "the glory of God is in truth." (D&C 93:36.)

"And Jesus increased in wisdom. . . ." Like the master, in whose footsteps you should follow, may you constantly increase in wisdom.

Gain stature

Point 2: "And Jesus increased in . . . stature. . . ."

You, the youth of the free world, are the trustees of posterity. The future of your country will, sooner than you think, rest in your hands and those of your contemporaries.

Be worthy trustees. Continue to grow in stature.
Seek first the Kingdom of God

Youth of the world, as you strive to increase in favor with man, be ever on your guard that you do not unwittingly in the name of tolerance, broadmindedness, and so-called liberalism, encourage foreign "isms" and unsound theories that strike at the very root of all we hold dear, including our faith in God. Proposals will be offered and programs will be sponsored that have wide, so-called "humanitarian" appeal. Attractive labels are usually attached to the most dangerous programs, often in the name of so-called liberalism, encourage foreign "isms" and unsound theories that strike at the very root of all we hold dear, including our faith in God. Proposals will be offered and programs will be sponsored that have wide, so-called "humanitarian" appeal. Attractive labels are usually attached to the most dangerous programs, often in the name of

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President David O. McKay was present and presided. At his request President Hugh B. Brown, First Counselor in the First Presidency, conducted the services of the

The concluding session of the Conference convened at 2:00 p.m., Sunday, April 10.

Elder Jack S. Daley, president of St. Joseph Stake offered the closing prayer.

The Choir sang, "For the Trumpet Shall Sound."

Elder Jack S. Daley, president of St. Joseph Stake offered the closing prayer.

The Choir sang, "For the Trumpet Shall Sound," with Talmadge D. Robinson as soloist. Richard P. Condie is conducting and Alexander Schreiner is at the organ.

We shall now conclude this sixth session of the 136th annual Conference of The Church of Jesus Christ of Latter-day Saints with the Tabernacle Choir singing "For the Trumpet Shall Sound," with Talmadge D. Robinson as soloist. Richard P. Condie is conducting and Alexander Schreiner is at the organ.

Following the singing the benediction will be pronounced by Elder Jack S. Daley, president of the St. Joseph Stake. This conference will then be adjourned until 2:00 this afternoon.

The Choir sang, "For the Trumpet Shall Sound."

Elder Jack S. Daley, president of St. Joseph Stake offered the closing prayer.

President David O. McKay was present and presided. At his request President Hugh B. Brown, First Counselor in the First Presidency, conducted the services of the
This theory is not new, but it is more serious and probably worthy of our attention because the argument is originating within Christendom and is being argued by intellectuals, theologians, teachers of the seminaries in universities, ministers, and bishops who preach it from the pulpit and perpetrate it in books and magazines.
Many say: "Praying is listening to music or responding to nature." In fact, if they believe in God, they admit they believe in a kind of God and in a kind of religiousness, but to actually talk to God is foreign to them. Very few have any form of family prayer. It is appalling to find how few people feel that they are really praying to a living God or have any clear expectation of what the result has become as meaningless to many people as the purpose of life has become meaningless. They find that few pray in any satisfying or in any effective way. They find that as these missionaries kneel with their new-found friends in prayer and teach them to pray, they pour out their hearts to the Lord in all humility. They find that prayer and the non-Christian. They meet millions of people in their homes and in makeshift settings, at which time they discuss God and prayer.

During the last decade, an average of about 10,000 young men have been acting full-time in a religious peace corps throughout the world. They are our Mormon missionaries. They spend a good part of every day in person to person contact with all the world's culture—the churched, the unchurched, the high and the low, the Christian and the non-Christian. They meet millions of people in their homes and in makeshift settings, at which time they discuss God and prayer.

It is significant to note that many of America's colleges were originally founded by religious groups for religious purposes. During most of the nineteenth century they were centers of religious activity, but in this century there has been a radical shift toward religious neutralism among academic leaders. Thus the student of traditional faith may discover that his cherished convictions are ignored, dismissed, and silenced or questioned by another standard of belief. Their decline in a secular environment, intellectually and morally, is rapid and not infrequently disastrous.

In order to help our students meet this trend, The Church of Jesus Christ of Latter-day Saints has the policy of establishing seminaries and institutes near every high school and university where there are sufficient of our students to justify it. I would encourage parents to have their children attend schools where these facilities are available. These people who profess and promote the "God is dead" theory say that it is old-fashioned to believe in God and warn that unless Christians bring their faith into line with modern knowledge, Christian faith itself will be abandoned. Can you think of anything more abhorrent than to claim that we should seek to make God acceptable to man rather than to try to bring man back to God?

But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice, he will not forsake thee. When you read the prayer offered by Jesus Christ in the Garden of Gethsemane, as he left his three apostles "and he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39) is there any doubt in your mind that he was talking to his Father, that he knew God lived?

Then as he reported to his Father in that beautiful prayer recorded in John 17: "These words spake Jesus and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

"This is life eternal."

And this is life eternal, that they might know thee the only true God and Jesus Christ, whom thou hast sent.

"I have glorified thee on the earth: I have finished the work which thou gavest me to do.

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:1-5.)

Can anyone believe in Christ, accept his words, and doubt that God lives, that he stands ready to hear and answer prayers, and that he is the Father of Jesus Christ? The testimony of the Prophet let us consider Joseph Smith's own words as he tells of his experience when he went to God in prayer after reading in James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." (Jas. 1:5.)

Joseph says: "At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to ask of God, concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture."

"So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt." (Joseph Smith 2:13-14.)

As a result of this earnest and sincere prayer, he had a visitation that gave further evidence in this dispensation of the reality of the Father and the Son. He records: "When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other--This is My Beloved Son. Hear Him--" (Joseph Smith 2:17.)

In spite of all these examples of the force of prayer, much doubt seems to exist in the world today; therefore, it is evident that somewhere along the line the churches have lost touch with the twentieth century. Could this be because they have lost touch with God and have been led by blind guides? If so, there is good reason, as all seem to agree, why the old forms must be changed and for us to return to God.

Acknowledge God and return to Him

To help us understand how prevalent this need is and how important it is for all people individually to acknowledge and return to God, I should like to refer to one source of evidence that might be helpful.

Prayer and communion with Him

During the last decade, an average of about 10,000 young men have been acting full-time in a religious peace corps throughout the world. They are our Mormon missionaries. They spend a good part of every day in person to person contact with all the world's culture—the churched, the unchurched, the high and the low, the Christian and the non-Christian. They meet millions of people in their homes and in makeshift settings, at which time they discuss God and prayer.

As these missionaries kneel with their new-found friends in prayer and teach them to pray, they pour out their hearts to the Lord in all humility. They find that prayer has become as meaningless to many people as the purpose of life has become meaningless. They find that few pray in any satisfying or in any effective way. They find that very few have any form of family prayer. It is appalling to find how few people feel that they are really praying to a living God or have any clear expectation of what the result might be. In fact, if they believe in God, they admit they believe in a kind of God and in a kind of religiousness, but to actually talk to God is foreign to them.

Many say: "Praying is listening to music or responding to nature."
The most difficult problem the missionaries have is to get the people whom they are trying to teach to kneel down and actually pray with them. This attitude toward prayer is clearly pointed out in a report of a recent survey of one of the outstanding centers of religion in the United States.

All of the students here are preparing either for teaching or ministerial careers in religion. The survey showed that only 9 percent of them reported having any significant prayer life. The others said "None" or "Almost none," yet all said they were deeply religious and cared to help others become so.

If these cases are typical, one must come to the conclusion that the world has reached the point at which they think of God, whatever God is, as a kind of being who makes prayer meaningless, or something to which one cannot go for guidance, strength, and comfort.

These Mormon missionaries of whom I spoke have had some very outstanding and encouraging experiences with those who have learned to pray to a living God. They have seen hundreds of thousands of them come alive to reality.

One outstanding businessman, when asked how he happened to become interested in the Church, said to me personally: "When I knelt with those boys and heard them pray, I knew that they knew to whom they were speaking." He went on to say that as he became interested, he too began to pray to a living God and proved without doubt the statement of Moroni therein he said:

And when ye shall receive these things, I would exhort you that ye should ask God, the Eternal Father, in the name of Christ, if these things are not true, and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. (Moro. 10:4.)

Nothing can bring a greater feeling of joy and peace and satisfaction and security to us than to know that God is present and interested in us. This changes the outlook and the lives of the people who have discovered or rediscovered that prayer is a vital, vibrant link. Then their lives become meaningful, and the change is evident to all.

As these people who now know through prayer that God lives try to explain their attitude toward prayer before they met the missionaries, it brings us to one conclusion, and that is that men were deadened toward God, and not that God is dead. Until they are conscious of a living God to whom they can go, the gospel means very little to them.

The issue, then, becomes quite clear; that it is not what kind of God man can believe in, but what kind of man does the living God reach. One able theologian makes this profound statement:

It may be that the funeral that is now being held in some churches is not for a God who had died, but for a God who was never alive, whom it was blasphemy to worship, and is now folly to mourn. Before such a God one can pray himself to death—in vain.

Worship Him

For those who have been worshiping an unknow God, or idols of some kind or other, the crumbling of these gods or idols may be a good thing, providing the worshipers can see beyond the idols. It may be that our cultures in the twentieth century are so sick and tired of false prophets that many are not interested in or capable of listening to true ones and, in fact, not capable of acknowledging that there ever were true prophets. Therefore, they feel no relationship to God and no need of calling on him. This in itself is a most serious situation indeed.

There surely can be no real comfort in what is called an atheistic religion. Imagine a religion in which one can only think of a God who is formless, faceless, and heartless, who makes no demands, who has no consequences, who takes no role in any of the real battles of life except (as some kind of metaphysical Atlas) to provide the ground of battle.

What can a man expect of God, or how can he expect God to reach him, if he is convinced that the only proof of God's reality is his total absence or if he has a hundred reasons why divine revelation, if it came would not be divine and not be revelation?

In referring to these conditions in the world today, the eloquent Rabbi Abraham Joshua Heschel says:

I speak as a person who is often afraid and terribly alarmed lest God has turned away from us in disgust and even deprived us of the power to understand his word. Some of us are like patients in the state of final agony, who scream in delirium: "The doctor is dead! The doctor is dead!" (Union Theological Seminary Quarterly, January 1966.)

In order for life to have a purpose, and for us to know where we came from and why we are here and what our future might hold, it is necessary that we be willing to admit the possibility that God does exist, that his absence is not his will, but our lack of will or our unwillingness to reach, to listen, and to respond.

All down through the ages the prophets have borne testimony that they have talked with God, that they have received instructions and been led by him. This applies to prophets in varying conditions, in different countries, and at different times, including our own. Also, hundreds of thousands of individuals scattered throughout the world today can and do bear testimony that their prayers have been answered in many ways.

Family worship in the home

What a beautiful sight and experience and what a great privilege and blessing it is for a family to kneel down together in family prayer and talk to God, knowing that he is there, that he will hear and answer their prayers. The value of such a prayer and the influence it has on the individuals who kneel in that prayer, from the father and mother to the youngest child, cannot be measured.

I remember so well as we knelt in family prayer how Father used to talk to the Lord as one man would talk to another, how he expressed his gratitude for his blessings, and how he prayed for the welfare of his family, and how he pled for wisdom and knowledge and courage and strength for all of us to do the right.

He who made us wants us to succeed and stands ready to answer the call. As the Lord said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. . . ." (Matt. 7:7.)

But as President McKay said at October conference, you must knock, you must ask, and you must seek. The question as to whom can the Lord reach may be answered in the following description given by a young man of a prayer offered by another man. He said:

I had heard men and women pray [before] . . . from the most ignorant, both as to letters and intellect, to the most learned and eloquent, but never until then had I heard a man address his Maker as though He was present listening as a kind father would listen to the sorrows of a dutiful child. [He] was at that time unlearned, but that prayer, . . . to my humble mind, partook of the learning and eloquence of heaven. There was no ostentation, no raising of the voice as by enthusiasm, but a plain
generally a lack of peace and men's hearts are failing them.

**My dear brothers and sisters, I rejoice in being with you this beautiful day in this peaceful and inspirational environment, knowing that throughout the world there is a strong desire for peace and righteousness.**

**ELDER FRANKLIN D. RICHARDS Assistant to the Council of the Twelve Apostles**

President Hugh B. Brown:

**Wherefore, be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great.** (D&C 64:33.)

Brother James A. Cullimore has just spoken to us, a member of the Assistants to the Twelve.

President N. Eldon Tanner has just spoken to us.

Last Wednesday we sustained Brother James A. Cullimore as one of the Assistants to the Twelve. He has not yet been ordained and set apart. We thought it appropriate that he be given an opportunity to say a few words this afternoon, although the program that was previously prepared is rather full. Even in our courts, a man is asked before sentence is passed if he has anything to say. So we will give Brother Cullimore now an opportunity to say how he feels.

**ELDER JAMES A. CULLIMORE Assistant to the Council of the Twelve Apostles**

I am most grateful, however, for this tremendous honor that has been bestowed upon me, for the privilege I have of working with these brethren and with you, in the service of the Lord. I feel very humble in this calling I feel entire inadequacy and unqualified. I think that I feel somewhat as Newel K. Whitney did when he was asked by the Prophet Joseph Smith to be the bishop of Kirtland, for he said that he felt that he was not capable, he was unqualified and just could not do it. After the Prophet had told him that the Lord had called him and that it was by revelation that this was made known, he still didn't feel that he was able and could act. Then the Prophet said, "Go and ask Father for yourself." He went and knelt in humble supplication, and he heard a voice from heaven which said, "Thy strength is in me." He accepted and went about his work, and I understand was a bishop of the Church for some 18 years. (LDS Biographical Encyclopedia, Vol. 1, p. 224.)

I am so grateful for the heritage that I have, for the teachings of a good mother and capable father who taught me in my youth to love the Lord. I am grateful for the experiences that I have had of living away from Zion--Utah Zion--in the far-flung corners of this country and in many areas of the country. There are many such circumstances as mine all over the world and especially in the United States. I see, as I have made visits to your staves, that almost without exception a devoted family has been instrumental in the growth of the Church in that particular area, as family members have seen fit to serve the Lord, to devote themselves to the work, and to build the Church.

We are grateful for any part that we may have had in building the Church in the areas where we have lived, and in so doing we have built our testimonies and have felt strong in the things that we have done. I take strength and consolation in the teachings that the Lord gave to the Prophet [page 140] Joseph Smith wherein he said, "Wherefore, be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great." (D&C 64:33.)

One of my favorite scriptures and one from which I receive a great deal of consolation is found in the 59th section of the Doctrine and Covenants: "... he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (D&C 59:23.) I can think of no greater reward than to have peace in this world, the vindication of the Father, feeling that the things you are doing are acceptable unto the Lord and that you are serving him to such an extent that you have peace in your life. And, of course, all that of us are working for is eternal life in the world to come.

I bear you my testimony that this is his work and that if we will keep to the commandments of the Lord and serve him well, we shall have peace in our souls, we shall have that vindication of the Father, the peace that we are searching for and that we shall certainly have eternal life, which is our ultimate goal. I pray for this in the name of Jesus Christ. Amen.

**President Hugh B. Brown:**

Brother James A. Cullimore has just spoken to us, a member of the Assistants to the Twelve.

Elder Franklin D. Richards, Assistant to the Twelve, will be our next speaker. He will be followed by A. Theodore Tuttle of the First Council of Seventy.

Elder Richards.

**ELDER FRANKLIN D. RICHARDS Assistant to the Council of the Twelve Apostles**

I am most grateful, however, for this tremendous honor that has been bestowed upon me, for the privilege I have of working with these brethren and with you, in the service of the Lord. I feel very humble in this calling I feel entire inadequacy and unqualified. I think that I feel somewhat as Newel K. Whitney did when he was asked by the Prophet Joseph Smith to be the bishop of Kirtland, for he said that he felt that he was not capable, he was unqualified and just could not do it. After the Prophet had told him that the Lord had called him and that it was by revelation that this was made known, he still didn't feel that he was able and could act. Then the Prophet said, "Go and ask Father for yourself." He went and knelt in humble supplication, and he heard a voice from heaven which said, "Thy strength is in me." He accepted and went about his work, and I understand was a bishop of the Church for some 18 years. (LDS Biographical Encyclopedia, Vol. 1, p. 224.)

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We are blessed beyond measure by having a great prophet who stands at the head of the Church of Jesus Christ at this time, our beloved David O. McKay. May the Lord bless and sustain him. Peace will replace fear in men's hearts when they listen to the counsel of God's Prophet and accept and follow the principles of the restored gospel of Jesus Christ.

Gospel principles eternal

One of the wonderful things about the gospel is that its principles are eternal and unchanging. It is, therefore, true that as we live in accordance with these principles, we are assured results consistent with our compliance. The Lord made this clear when he instructed us through the Prophet Joseph Smith that "all who will have a blessing at my hands shall abide the law which was appointed for that blessing. . . . (D&C 132:5.)"

Regarding this matter, Elder John A. Widtsoe said: "The great governing principles of truth are unchanging. But, the conditions brought about by human activity are forever changing. . . . we span changes that in the past seemed impossible. And undoubtedly the future holds developments that today are equally inconceivable.

"Such changes affect human thinking. New social and economic problems arise. Even the spiritual outlook is invaded. Then, it becomes the duty of the Prophet to teach how the eternal laws of the gospel may be applied amidst constant change, for the benefit and blessing of humanity." (Evidences & Reconciliations, 1960 edition, p. 351.)

With the rapid changes that are taking place today in every phase of our lives, it is very important that we recognize the eternal nature of principles of truth. Faith in the Lord Jesus Christ is the first great eternal principle of the gospel and is indeed a very vital factor in our lives. Time it is one of the most interesting and inspiring principles to contemplate. I would like to consider with you the principle of faith, together with its corollaries--work and progress.

In consideration of this great principle we should recognize that it does not promise something for nothing. The apostle James asked the question:

"What doth it profit, my brethren though a man say he hath faith, and have not works? Can faith save him?"

"If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

"Even so faith, if it hath not works is dead, being alone." (Jas. 2:14-17.)

The Prophet Joseph, in speaking on this subject, said: "Let us here observe that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation. . . . and it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God."

"And as faith is the moving cause of all action in temporal concerns, so it is in spiritual. . . ." (Lecture 6:7 and Lecture 1:12.)

Frequently we refer to the gospel of Jesus Christ as the gospel of work, and the Prophet Joseph stated in his Lectures on Faith that this means mental as well as physical effort.

Plans are carefully developed before important projects are commenced. All worthwhile endeavors require mental exertion--making decisions or the making up of one's mind--before physical exertion comes into play.

We should realize that as we develop faith in the Lord Jesus Christ it is possible and natural for us to develop faith in ourselves; and recognizing the great importance of faith in our lives, we see the great need of continually building our faith. Among other things, the building of faith involves a prayerful study of eternal gospel principles and the obtaining of a testimony that God lives and that Jesus is the Christ. The process also involves making up one's mind to live the gospel and serve his fellowmen through the sacrifice of earthly things. The Church of Jesus Christ of Latter-day Saints offers great opportunities for the building of faith.

Faith, being the moving cause of all action in temporal as well as spiritual concerns, is evidenced by an affirmative attitude together with a well-developed plan of action. Nephi of old, when required to go back to Jerusalem to get the record of his forefathers, possessed a strong affirmative attitude, the evidence of a great faith when he said: "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Ne. 3:7.)

On one occasion at a district conference, I was interviewing a man for ordination to the office of elder. He was having some difficulty with the Word of Wisdom. I asked him what his attitude was, and he replied that there was nothing in the world that he would rather do than stop smoking.

I told him that all he had to do was [page 142] to make up his mind never to have another cigarette and that when he did that, 90 percent of his problem would be solved. I would then tell him what the other ten percent was.

I asked him to make up his mind immediately, look me in the eye, shake my hand firmly, and tell me that he would never have another cigarette. I extended my hand to him and asked him if he were ready. He hesitated a moment and said, "No," that he was afraid that if he promised he would not smoke and then later did so, his conscience would hurt him.

Under these circumstances I could not approve his ordination and so told him, since I felt there would be many things that he would not do that an elder should do. He felt considerably disturbed.

Later in the day he asked to speak to me again. As he sat down his face lighted up. He said that he had made up his mind to stop smoking and that he had never experienced such a wonderful feeling in his whole life. He felt as though a 50-pound weight had been lifted from his shoulders.

He then asked me what the other ten percent was. I told him that if he had any cigarettes on him or at home, he should get rid of them immediately so they would not be a temptation.

I also suggested that he discontinue going out with his smoking friends on his breaks. These and other things that he could do to strengthen himself constituted the other ten percent. Then, with prayer and fasting by himself and with his family, he could be assured that the Lord would make him equal to the task of overcoming the
Faith, the cause; works, the effect

Effective faith is always connected with works, and it is only through this combination that we achieve. This is indeed the key to success, happiness, and growth. Keeping in mind that faith is a gift of God, some of the blessings that come from obedience to the great principle of faith are:

A desire to achieve worthwhile objectives.

An affirmative attitude with the capacity to really make up one's mind.

Confidence and power that make the difficult or seemingly hopeless possible of attainment.

Loyalty and steadfastness in service to our fellowmen.

And finally, peace, happiness, and growth resulting from achievement of worthwhile objectives.

It was necessary for each of us as spirits to leave the spirit world and come to this earth and learn to walk by faith, that the purposes of this life might be accomplished.

As we enter into each activity of life both spiritual and temporal, let us apply these great fundamental and eternal principles of faith and works. By so doing we can be assured like Nephi of old that the Lord will prepare a way for us to do the things we are assigned to do. Our hearts will not fail us, we will achieve our righteous objectives, and we will have peace that surpasseth all understanding.

I bear this testimony to you in the name of Jesus Christ. Amen.

President Hugh B. Brown:

Elder Franklin D. Richards, Assistant to the Twelve, has just addressed us.

We will now hear from Elder A. Theodore Tuttle of the First Council of Seventy.

ELDER A. THEODORE TUTTLE Of the First Council of the Seventy

My dear brothers and sisters, obedient to my responsibility as a seventy having been "called to preach the gospel, and to be [an] especial witness . . . unto the Gentiles and in all the world" (D&C 107:25), I humbly take this opportunity to give my witness or to bear my testimony to you all. In so doing I seek for the spirit of which Nephi spoke:

"... for when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men." (2 Ne. 33:1.)

I bear my testimony that God lives that he is our Eternal and Heavenly Father, and that he loves us because we are his children.

I bear witness that Jesus is the Christ, that he was the First Begotten in the spirit and the Only Begotten in the flesh, that he was in the beginning with God, that he is the Creator of the world and all that is in it, that he is the promised Messiah of whom the prophets spoke for 4,000 years bear witness that he is our Savior and Redeemer, that he wrought the atoning sacrifice in our behalf. I know that he was resurrected on the third day that he lives today and is the head of this his church. I testify that he will come again the second time, as has been said so often in this conference.

I bear my testimony that Joseph Smith was a prophet, sent to the earth to open this the last dispensation of the gospel. I know that he actually saw God the Father and his Son Jesus Christ and that he was instrumental in restoring the true Church of Jesus Christ to the earth.

I bear witness that the apostleship with its keys and powers that were conferred upon the Prophet Joseph have been conferred upon his successors and that President David O. McKay holds them today. I bear witness that this courageous, determined, noble man is indeed a prophet

I know that the modern scriptures found in this Church, consisting of the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price, are true; that to follow the plan of salvation contained therein will lead us to our exaltation.

I know that we are members of "the only true and living church upon the face of the whole earth" (D&C 1:30) with which the Lord is pleased.

Power of the Holy Ghost

Some of you may wonder how it is possible to say without reservation and with such certainty that "I know" these things. This witness comes through the gift and power of the Holy Ghost, and it has come to me. This is characteristic of the true church in this and all other ages. This certainty has always been present with the prophets or whenever the Church with its authority and priesthood has been on the earth.

In days of old Job spoke with this same certainty:

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19:25-26.)

The Book of Mormon Testimonies

The Book of Mormon is a classic example of such definite declarations on testimony. The word "know" and such derivations as "knew" "knowledge," "known" appear frequently in the Book of Mormon. The phrase "I know" appears more than 100 times—virtually all of them testimony oriented, the prophets declaring a knowledge of the gospel of Jesus Christ.

Testimonies about the Book of Mormon are equally certain. After having seen an angel and the plates from which the Book of Mormon was translated, the Three Witnesses bore testimony with words of sobriety, saying: "And we also know that they have been translated by the gift and power of God, for his voice hath
About the Doctrine and Covenants, the Lord said: "Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." (D&C 1:37.)

In spite of such certainty of knowledge, there are those who still doubt the revelations from God.

I had a bright, but confused, young man in my office just last week. His problem may be typical of this generation's searching, doubting youth. He believed only that which can be proved. It seemed easy for him to accept and believe the discoveries and conclusions of the scientist, but he was having difficulty believing revealed knowledge. I explained to him that there are different kinds of knowledge, some more readily discernible than others, but that spiritual matters must needs be discerned by the spirit.

This problem pertains not to this generation only. Paul, speaking to the Corinthians, explained:

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God."

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

(1 Cor. 2:11-14.)

"Seeing is believing." There is one realm, however, where it works the other way: Believing is seeing! The Lord hides some choice truths behind obstacles that will melt only before the warmth of faith. Faith, like courage, is tempered by trial. Moroni was speaking thus when he said:

"And now, I, Moroni, would speak somewhat concerning these things: I would show unto the world that faith is things which are hoped for and not seen, wherefore, dispute not because ye see not, for ye receive no witness until after the trial of your faith." (Ether 12:6. Italics added.)

"The still small voice testifies" when one hears the still small voice of the Spirit testifying that Jesus is the Christ, this kind of knowledge, for that person, is as valid as a mountain of so-called "scientific" evidence. That person really knows a truth. It affects his whole being. It affects all other kinds of knowledge that he may have.

This kind of knowledge is not restricted to a special few. It is available to all who will receive it. It is our Father's desire that all his children shall come to a knowledge of his son: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.)

A testimony can come to anyone who desires a testimony on the basis that Elder Hinckley outlined yesterday--by a study of the scriptures, by serving in the Church, and by asking the Lord for a testimony. A testimony, when it comes, stimulates a man to want to progress. It gives him a desire to achieve.

I met a man in Mexico recently. Several years ago when he was baptized, he could neither read nor write. It is amazing today, however, to see this man holding a position of leadership in the branch, filling out the numerous reports that a branch president must send in, preaching from the scriptures, and counseling with his brethren.

This achievement was not imposed externally. This yearning to do and to be was kindled internally by as simple a thing as a testimony of the gospel.

I have received that testimony. I have given you my witness. The test of the truthfulness of my witness, as well as the witness of all those who have so testified in this conference, is not the acceptance by the nonmembers of the Church, nor even by the members of the Church. I test is whether God inspired it and recognizes and honors such testimony. Any of you may know of the truthfulness of these things which have been spoken by asking the Lord for your own personal witness that these things are true. May each of you be concerned enough about your eternal destiny so as to ask, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

Elder Theodore Tuttle, of the First Council of Seventy, has just spoken to us.

The choir and congregation will now join in singing, "Come, O Thou King of Kings," conducted by Jay E. Welch.

After the singing, Elder Boyd K. Packer, Assistant to the Twelve, and President of the New England Mission will be our speaker; and he will be followed by Elder Marion D. Hanks of the First Council of Seventy.

The Choir and congregation sang, "Come, O Thou King of Kings."

ELDER BOYD K. PACKER Assistant to the Council of the Twelve Apostles

My beloved brethren and sisters: Much of the past year we have spent presiding over the New England Mission. I can't resist quoting a few lines from Robert Frost. Coming from New England here to the many varieties of good weather we have seen today, these lines seem so appropriate:

"The sun was bright but the day was chill. You know how it is on an April day When the sun is bright and the wind is still And you're one month on in the middle of May. But if you as much as dare to speak A cloud comes over the sunlit arch, A wind comes off the frozen peak And you're two months back to the first of March." ("Two Tramps in Mudtime.")

New England is beautiful in many ways: "Oh beautiful for pilgrim feet, Whose stern, impassioned stress A thoroughfare of freedom beat Across the wilderness!" (Katherine Lee Bates, "America the Beautiful.")

It is a place of beginnings. It was there . . .

"By the rude bridge that arched the flood, Their flags to April's breeze unfurled, Here once the embattled farmers stood, And fired the shot heard round the world." (Ralph Waldo Emerson, "Concord Hymn.")
Something is said about its being the cradle of liberty. It is more than that. It is the birthplace of prophets of God. Joseph Smith was born there, Brigham Young, Wilford Woodruff, and many others. Joseph Smith twice preached there from door to door.

Today our elders set foot on the same granite cobblestones, tap the same knockers on the same doors to bear the selfsame witness.

They see them come, two by two--teaching truth, leaving blessings. Because they are but striplings, they do [page 146] not see them as servants of the Lord authorized to represent The Church of Jesus Christ of Latter-day Saints, by his own declaration "the only true and living church upon the face of the whole earth, with which I, the Lord am well pleased. . . ." (D&C 1:30.)

This dedicated service of the missionaries is most appealing to nonmembers. Last week I sat at lunch with two executives of a national service organization. "Will you," one of them solicited, "spend an evening with us to explain how your volunteer program works? We depend to a large measure on volunteer help, and we need to know the secret of your success."

The secret to our success:

If there is a secret to our success it is poorly kept. The whole purpose of this conference and of our missionary effort is to tell it--over and over and over again.

A prominent minister recently reflected on why their people would not serve. "Our ministers are dedicated. Why will our people not respond?" The thing he does not understand is that the response to such a call does not depend on the dedication and conviction of the minister or the one making the call but rather upon the dedication and conviction of the one who answers it.

In The Church of Jesus Christ of Latter-day Saints there is no Professional clergy, as is common in the other churches. Perhaps more significant than this, there is no laity. All members of the Church are subject to call to render service and carry on the activities of the Church. The miracle is the members respond!

On one occasion I was in the office of President Henry D. Moyle when he placed a call. After greeting the man, he said, "I wonder if your business affairs would bring you into Salt Lake City sometime in the near future? I would like to meet with you and your wife, for I have a matter of some importance that I would like to discuss with you."

Though it was many miles away, that man suddenly remembered that his business would bring him to Salt Lake City the very next morning. I was there when President Moyle announced to this man that he had been called to preside over one of the missions of the Church.

"Now," he said, "we don't want to rush you into this decision. Call me in a day or two, as soon as you are able to make a determination as to your feelings concerning the call."

The man looked at his wife and she looked at him, and without a word there was that silent conversation between husband and wife, and that gentle almost imperceptible nod. He turned back to President Moyle and said, "Well, President, what is there to say? What could we tell you in a few days that we couldn't tell you now? We have been called. What answer is there? Of course, we will respond to the call."

Then President Moyle said gently, "Well, if you feel that way about it actually there is some urgency about this matter. I wonder if you could be prepared to leave the 13th of March?"

The man gulped, for that was just eleven days away. He glanced at his wife. There was another silent conversation. And he said, "Yes, President we can meet that appointment."

"What about your business?" asked the President. "What about your grain elevator? What about your livestock? What about your other holdings?"

"I don't know," said the man. "But we will make arrangements. Somehow all of those things will be all right."

These men, each with his wife and family, leave their private affairs settled as best they can with relatives or partners. They respond to the call, giving up political preference, opportunities for promotions and advancements in their careers, opportunities to enlarge their holdings and increase their wealth.

One of the marvelous testimonies we witness regularly is the generosity of nonmember employers. They not only permit but indeed encourage men who may be their key executive officers to respond to such calls and reassure [page 147] them with this farewell: "We do not understand it, but we compliment you on your dedication. We assure you that you can return with full status.

"What secret of your success?" one of them solicited, "spend an evening with us to explain how your volunteer program works? We depend to a large measure on volunteer help, and we need to know the secret of your success."

Today our elders set foot on the same granite cobblestones, tap the same knockers on the same doors to bear the selfsame witness.
purposes and responsibilities, and his inspiring potential.

The gospel is God's plan for the exalting of man to an eternal creative opportunity with his Father through giving him a vision of his great origins and heritage, his

Plan for exalting man

In order that we might cooperate with our Heavenly Father in his stated purpose to "bring to pass the immortality and eternal life of man," we have been blessed with the gospel, the Church, and the priesthood.

Great worth of souls

"... the worth of souls is great in the sight of God. . . ." (D&C 18:10.) The worth of the individual soul is great in the sight of God and in the lives of those who love God and seek to express this love through affectionate service to his children.

Plan for exalting man

The gospel is God's plan for the exalting of man to an eternal creative opportunity with his Father through giving him a vision of his great origins and heritage, his

purposes and responsibilities, and his inspiring potential.
The Church is the institutional embodiment of the gospel, the organization through which one may experience and express the great principles of God's plan.

The priesthood is the power by which God and his sons move in spiritual leadership. And all of these--gospel, Church, priesthood--are designed to bless man and bring about God's purposes for him.

The earth itself was prepared for man. "Behold, the Lord hath created the earth that it should be inhabited and he hath created his children that they should possess it." (1 Ne. 17:36.)

The individual, then, is the focal point of all the programs and performance of the Church--not the program itself, not the statistics. Not institutional expansion but individual exaltation is the purpose of it all.

The implications of the thought are clear: "You can count the seeds in an apple, but can you count the apples in a seed?"

Let me spend a few minutes illustrating the great importance of our responsibilities to each other under these sacred assignments from the Lord to be stewards in his kingdom.

Illustrations:

"Also the body hath need of every member, that all may be edified together, that the system may be kept perfect." (D&C 84:109-110.)

"Therefore, let every man stand in his own office, and labor in his own calling, and let not the head say unto the feet it hath no need of the feet; for without the feet how shall the body be able to stand?"

"Also the body hath need of every member, that all may be edified together, that the system may be kept perfect." (D&C 84:109-110.)

To every person thus blessed by office or assignment or membership in the Church with the special responsibility of stewardship and concern in the lives of others, the Lord said:

And to "meet together oft, to fast and to pray, and to speak one with another concerning the welfare of their souls." (Moro. 6:4-5.)

In preparation for the imminent organization of the Church in 1830 the Lord revealed through the Prophet Joseph Smith that His representatives holding the priesthood were to visit the homes of the members of the Church, "exhorting them to pray vocally and in secret and attend to all family duties."

"They are . . . to warn, expound exhort, and teach, and invite all to come unto Christ." (D&C 20:51, 53-55 59.) As in the ancient Church, the members of the Church are to be "remembered and nourished by the good word of God, to keep them in the right way, to keep them continually watchful unto prayer, relying alone upon the merits of Christ, who was the author and the finisher of their faith."

And to "meet together oft, to fast and to pray, and to speak one with another concerning the welfare of their souls." (Moro. 6:4-5.)

Influence on lives of others

To every person thus blessed by office or assignment or membership in the Church with the special responsibility of stewardship and concern in the lives of others, the Lord said:

"Therefore, let every man stand in his own office, and labor in his own calling, and let not the head say unto the feet it hath no need of the feet; for without the feet how shall the body be able to stand?"

"Also the body hath need of every member, that all may be edified together, that the system may be kept perfect." (D&C 84:109-110.)

Let me spend a few minutes illustrating the great importance of our responsibilities to each other under these sacred assignments from the Lord to be stewards in his kingdom.

In one of the stakes of the Church in another land, a lovely young lady left her home to live in another city where she had found employment. She was away from family and established friends and from the Church and its warm involvements. She didn't take occasion to look up the church organization in the city to which she went, finding it easy for a time to avoid the customary associations of her church membership. She formed other associations in the new city, and they were not the kind she had had at home. Gradually she began to become involved in another kind of attitude and another kind of behavior. She had not made serious mistakes but had begun a way of living that would not have pleased her parents and that was not the manner of her former life.

There came a night when, dressed in clothing that she might previously have been embarrassed to wear in public, perhaps harboring in her mind anticipations of conduct that she would never have considered before she waited for the arrival of some of her new friends. It was a critical hour in her life and a critical night in her life, and she knew it. When she answered the knock at the door, she was surprised to find not those whom she was anticipating but rather three adults whom she did not know. They identified themselves as the bishop and his counselor and the president of the Young Women's Mutual Improvement Association. The bishop had received a letter from the bishop of the girl's home ward notifying him of the address and circumstance of his ward member in the new city. The bishop and his associates were calling to express their friendship and concern and to invite the young lady to the activities and associations of the Church in this town. As she talked with them she became embarrassed at her clothing, chagrined at the activities of the recent past and the anticipations of the evening. She wept and rejoiced and responded gratefully to the friendship [page 151] of this bishop and his fellow workers. The anticipated events of the evening never transpired. She formed the warm and wonderful friendships she needed with people of quality and devotion. She became active in the Church and went on to her happy and wholesome opportunities.
Let's use the name Donna to designate another sweet young lady who left her home for a nearby bigger city for employment. She had a great desire to attend a church university and needed funds to help her achieve her ambition. She failed to find work in the big city, and as time went by she became more and more discouraged. Then, through a series of incidents, she came into the influence of an unscrupulous and designing person who took advantage of Donna's loneliness and youthfulness and the discouragement of her inability to find work and led her into an immoral experience.

The experience was horrifying to Donna, and she returned home with a broken heart to tell her mother and after a time, her bishop of the tragedy.

There was counsel and compassion, admonition and direction, prayer and blessing. Donna went back home to make her adjustments and to begin to learn the sorrow of remorse of conscience and the blessing of gratitude for the graciousness and goodness and mercy of God. Then one day she had to counsel again with the bishop, to report to him that through this one fragmentary, tragic experience it was now apparent that she was with child. Now a different situation existed, and there was additional counsel and an effort to meet this new situation. There was consideration of the Relief Society Social Service program, which provides for such situations, and other possibilities were considered; but the decision was finally made by Donna that she would remain at home in her small town to wait her time. Some efforts were made at dissuasion in view of the problems this course involved but Donna decided that, under the special circumstances of her widowed mother's illness and otherwise, she would remain there.

Donna stood up in the next fast and testimony meeting and explained her condition. She acknowledged her fault and asked the forgiveness of her people. She said to them, "I would like to walk the streets of this town knowing that you know and that you have compassion on me and forgive me. But if you cannot forgive me," she said "please don't blame my mother--the Lord knows she taught me anything but this--and please don't hold it against the baby. It isn't the baby's fault." She bore testimony of appreciation for her bitterly won but dearly treasured personal knowledge of the importance of the saving mission of Jesus Christ. Then she sat down.

The man who told me the story reported the reaction of the congregation to this experience. There were many tearful eyes and many humble hearts. "There were no stone throwers there," he said, "We were full of compassion and love, and I found myself wishing that the bishop would close the meeting and let us leave with this sense of appreciation and concern and gratitude to God."

The bishop did rise, but he didn't close the meeting. Instead he said "Brothers and sisters, Donna's story has saddened and touched us all. She has courageously and humbly accepted full responsibility for her sorrowful situation. She has, in effect, put a list of sinners on the wall of the chapel with only her name on the list. I cannot in honesty leave it there alone. At least one other name must be written--the name of one who is in part responsible for this misfortune, though he was far away when the incident occurred. The name is a familiar one to you. It is the name of your bishop You see," he said, "had I fully performed the duties of my calling and accepted the opportunities of my leadership, perhaps I could have prevented this tragedy."

The bishop then told of his conversation with Donna and her mother before her departure for the big city. He said that he had talked with some of his associates. He had talked with his wife, expressing concern for Donna's wellbeing. He worried about her lack of experience and her loneliness. He had talked, he said, with the Lord about these things also.

"But then," he said, "I did nothing. I didn't write a note to the bishop or to the brethren in Salt Lake City. I didn't pick up the telephone. I didn't drive a few miles to the big city. I just hoped and prayed that Donna would be all right down there all alone. I don't know what I might have done but I have the feeling that had I been the kind of bishop I might have been, this might have been prevented.

"My brothers and sisters," he said, "I don't know how long I am going to be bishop of this ward. But as long as I am, if there is anything I can do about it, this won't happen again to one of mine."

The bishop sat down in tears. His counselor stood up and said, "I love the bishop. He is one of the best and most conscientious human beings I have ever known. I cannot leave his name there on the list without adding my own. You see, the bishop did talk with his associates. He talked with me about this matter. I think that he thought that because I travel occasionally in my business through the big city, I might find a way to check on Donna. I might have done, but I was hurrying to this meeting or that assignment and I didn't take the time. I too talked with others. I mentioned my concern to my wife. I am almost ashamed to tell you I talked to the Lord and asked him to help Donna. And then I did nothing. I don't know what might have happened had I done what I thought to do, but I have the feeling that I might have prevented this misfortune."

"Brothers and sisters," he said, "I don't know how long I will be serving in this bishopric, but I want to tell you that as long as I am, if there is anything I can do about it, this will not happen again to one of mine."

The president of the YWMIA stood up and told a similar story. The bishop's counselor in charge of this auxiliary organization had talked with her. She had had some moments of thought and concern but had done nothing. She added her name to the list.

The last witness was an older man who stood and added two names to the list--his own and that of his companion ward teacher. He noted that they were assigned to the home in which Donna and her mother lived and that they had failed in some visits and made no effective effort to be the kind of teachers that the revelations of God had contemplated.

I don't know how longer I will be a ward teacher," he said, "but as long as I am, I will not miss another home another month, and I will try to be the kind of teacher that the Lord seemed to have in mind."

The meeting ended, and the wonderful man who shared this great experience with me said, "Brother Hanks, I think we could not have more clearly understood the point. Because I travel occasionally in my business through the big city, I might find a way to check on Donna. I might have done, but I was hurrying to this meeting or that assignment and I didn't take the time. I too talked with others. I mentioned my concern to my wife. I am almost ashamed to tell you I talked to the Lord and asked him to help Donna. And then I did nothing. I don't know what might have happened had I done what I thought to do, but I have the feeling that I might have prevented this misfortune."

A number of years ago Brother Joseph Anderson and I had the privilege of driving with President J. Reuben Clark, Jr., to a solemn assembly in St. George. On the way I related to him this story, it having recently happened then. He thought a long time and had a tear in his eye as he said "Brother Hanks, that is the most significant story I ever heard to illustrate the great importance of our filling our individual obligations in the Church. When you have thought about it long enough, pass it on to others."

I have thought about it long and often. I believe it illustrates powerfully and humbly the purposes of the Lord in establishing his kingdom and permitting us the blessing of individual service therein. I now share it with you and pray God to bless us all to understand its implications and to act on them, in the name of Jesus Christ. Amen.
President David O. McKay

Brethren and sisters, we have had a glorious conference. I do not know when I have been more thrilled with the messages than I have been by those given at this conference, which began on the sixth and has continued through Saturday and Sunday.

Response to calls of duty

One thing has stood out in my mind as most significant. It is the response of brethren and sisters to calls to duty either in the Church locally or away on calls that require absence from the town in which they live. I have been impressed with the responsiveness of men, women, and children to a call of the Church to duty that they need to perform at home or abroad.

The government has a great plan for calling the youth of the country to perform service, not for themselves but a mission for the country itself. They are not succeeding as well as they had anticipated in getting the young men of the United States to fill the calls made. But you do not find a responsiveness to duty unheeded by the membership of the Church of Jesus Christ.

Calls to serve in the Church

I have had occasion to be thrilled with the willingness of the church membership to respond to the call of missionary work, whether it is local or foreign. Every man, almost without exception, and particularly every woman says he or she is ready to respond to any call that the Church makes. I don't know of anything more impressive in this Church than this response to a call to service by these faithful members. When you think of the thousands of missionaries most of them men, but many of them women, who are giving their time their means, in response to calls of bishops, stake presidents, and others in the service of this great Church, it is wonderful. Many have said, "I will sell my home, I will make any sacrifice in order to fulfill the call to duty."

As I stand here before you, I think I cannot refer to one refusal to a call to duty. I have in mind a postponement for a year, or for six months and sometimes more, but I cannot think of one person who has said, "I cannot accept a call." One of them might say, "Give me six months, a year, two years, and I will fulfill the call, the duty, that you now give me."

Yes, I can think of one, a young man, who said, "No, I think I can't fulfill that call." He is thinking of it now and worrying. He will accept it, I am sure; if he is given a few months, maybe six months, he will come back and say, "I will take that call and do the best I can."

Now, when you multiply the calls in the missionary area alone, it is wonderful that the membership of the Church is so responsive to any duty any responsibility that the Church desires of them. It is apparent to all the Church, this responsiveness of the membership to the call to duty; it is [page 154] an outstanding feature of The Church of Jesus Christ of Latter-day Saints.

Young men, young women, older men, and older women, stand ready to respond to a call of the Church and to make any sacrifice necessary in order to give the call of the Church preference in preaching the gospel, not only a missionary call that requires a sacrifice to duty, but the rendering of finances, sometimes reaching millions of dollars, in order to make the call more successful as a service to the Church.

What I am saying is this: that every man and every woman with the Spirit of the Lord in his or her heart will deny himself or herself in order to make the calls to the work of the Lord successful. It is not only a half-dozen persons that I am referring to, but thousands in this Church will give an affirmative response to the call to an office in a ward or a stake.

Brethren, I am saying to you with appreciation, God bless you for your ready response to the calls that come to you either in your ward or stake or area. And the Lord is mindful of your willingness to make a ready response and to do what you can to extend the work of the Lord at home and abroad.

Some of you may feel as though the General Authorities are unappreciative, but I want you to know that we appreciate more than ever before in the history of this Church the willingness of men and women to respond to the service which the Church needs in the furtherance of the establishment of the gospel.

God bless you! Don't feel discouraged. "... seek ye first the kingdom of God, and his righteousness," and all else will be added. (Matt. 6:33.) You are showing your willingness thus to do your best and give your all if necessary.

I have in mind men who say, "Well, if you need us in this area, if you need more help, if you need money, just let us know." It is the spirit of willingness and the response to the call of duty that overwhelms us sometimes. I am saying at the end of this glorious conference that never before in the history of the Church has there been manifest such willingness to give financially or intellectually anything the Lord wants of you as is manifest throughout the Church today.

Blessings for willingness to serve

May the Lord bless you for your willingness to deny yourselves physically, intellectually, and temporally for the good of The Church of Jesus Christ of Latter-day Saints.

I should like to say this in better terms, but I cannot express it as I should like to. Not only are my legs defiant, but my tongue gets twisted.

The Lord bless you in your homes, in your church appointments, whether at home or abroad. God bless you, you young men and girls, in living the honorable life your parents would have you live, and God will make you happy by being true to the ideals of virtue and purity and will bring happiness to your parents, happiness to your wards, happiness to the membership of the kingdom of God.

I ask that you uphold and sustain your authorities in the wards and the stakes. Be true to the standards of right as taught by your fathers and mothers. Be true to your individual selves by upholding the ideals of righteousness, I pray in the name of the Lord Jesus Christ. Amen.

End

President Hugh B. Brown:

I am sure it is very fitting that we should have a few words from the President at the close of our great Conference.

President McKay wishes me to express appreciation for him and for all of us to the various ones who have furnished music during this Conference. First, we express our continuing appreciation for the great work being done by the Tabernacle Choir. We commend Brother Condie and his associates, Brother Schreiner, and his assistants, for the marvelous missionary work they are doing, and we thank them sincerely for their outstanding musical contribution to this Conference.
The Primary Children's chorus furnished the music Wednesday morning, and all who were present were impressed as these little tots sang from their hearts like little birds. We thank them and those who were responsible for them, who trained them and brought them here.

We are grateful to the Brigham Young University combined choruses, who furnished the music in the afternoon on Wednesday. These young people are just a few steps ahead of the Primary children, and sang also from their hearts. We appreciated the enthusiasm with which they sang; we appreciate the quality of the music they rendered.

The Ogden LDS Institute Chorale who furnished the music for the Saturday afternoon session, brought home to us the importance of our institute and seminary work, many of them going to their classes at 7 o'clock in the morning. They made a real contribution.

The Boise Mormonaires, who furnished the music for the Saturday evening Priesthood meeting. We all thrilled as we heard them. We congratulate them and their leaders; also the conductors and organists of these various organizations.

At the Home Teachers meeting that was held here, nearly 500 home teachers from Las Vegas and the Virgin River Regions were seated in the Tabernacle and overflowed on both sides, and they sang as though they were all trained singers. I really didn't know there was that much music in the south. We thank all of them very sincerely, and pray God's blessings upon them.

President McKay wishes me to express too his appreciation to all who have contributed to the success and inspiration of this great Conference. He is especially grateful to the General Authorities who delivered timely and inspirational messages. He appreciates the careful and efficient attention given by local and national press representatives, and by representatives of radio and television in reporting the sessions of this Conference.

We express appreciation for the cooperation of city officials, the city traffic officers handling carefully and ably the increased traffic, the Fire Department, the Red Cross who have been on hand to render assistance and service whenever and wherever needed.

We thank the Tabernacle ushers for their courtesy and consideration in seating the great audiences of this Conference.

As heretofore mentioned, we are most grateful to the owners and managers of the many radio and television stations throughout the nation and our own city, who have carried the sessions of this Conference from coast to coast. Through the extensive radio and television coverage of this Annual Conference, millions have been able to participate.

We again wish to express our gratitude and thanks for these beautiful flowers on the stand which decorate the rostrum and bring a feeling of worship, especially at Easter time. The daffodils were sent to us by the Tacoma Stake, the calla lillies were sent by the Oakland-Berkeley Stake high priests quorum; and the beautiful butterfly orchids were sent by the San Jose West Stake.

We wish to announce that tonight the Deseret Sunday School Union Conference will convene in this building at 7 o'clock. All Sunday School workers will wish to be in attendance, and the public is cordially invited.

We wish again to admonish all to drive carefully. There is much traffic on the highways. Be careful and you will not be sorry.

And now the Tabernacle Choir is going to sing "The Hallelujah Chorus," after which the benediction will be offered by Elder O. Layton Aldredge formerly president of the South African Mission, after which this Conference will stand adjourned for six months.

Brother Condie requests that we all stand on his signal, while the Choir sings "The Hallelujah Chorus."

The Tabernacle Choir sang, "Hallelujah Chorus."

Elder O. Layton Aldredge, formerly president of the South African mission, offered the benediction.

The One Hundred Thirty-sixth Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City Utah, September 30 and October 1 and 2, 1966.

The general sessions of the Conference were held at 10:00 a.m. and 2 p.m. Friday, September 30 and Saturday, October 1 and Sunday, October 2, 1966. The General Priesthood meeting was held Saturday, October 1, 1966 at 7 p.m.

The proceedings of all sessions of the Conference were given extensive coverage in the United States and Canada over a net work of more than 200 television and radio stations, coast to coast, originating with KSL Radio and Television in Salt Lake City.

Rebroadcasts of all sessions of the Conference were released over KSL in many parts of North America, including the United States, Alaska, Canada Mexico, Hawaii and other islands of the Pacific. Over Radio KIRO at Seattle the conference was broadcast to New Zealand and Australia.

The proceedings of the General Priesthood meeting Saturday evening, were relayed by closed-circuit broadcast originating in the Salt Lake Tabernacle to members of the priesthood assembled in 471 separate meeting places in the United States and Canada, where an estimated 85,000 men of the priesthood attended.

The Sunday morning session was broadcast to all parts of Europe, to many places in Asia, Africa, South America, Central America, Mexico and Caribbean countries by International Short-wave Radio Station WNYW.

CBS network carried the Sunday morning national broadcast of the Salt Lake Tabernacle Choir and Organ from 8:35 to 9:00 a.m.

Members of the Church assembled Sunday morning heard the Sunday morning session of the Conference in English in Bristol, Reading, London, York, Durham and Manchester, England, in Paisley and Kirkcaldy, Scotland; Merthyr Tydfill, Wales, and Belfast, Ireland. By television or radio, tape recorded translations of the Conference in Spanish and Portuguese were released by stations in Santiago, Chili; Lima, Guzco, Ica, Peru; Cochambamba, Bolivia; Curitiba, Cacador, Sao Paolo, Brazil; Montevideo, Melo and Artigas, Uruguay; and Buenos Aires, Argentina.

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The music for this session will be rendered by the Oahu Stake Samoan Choir from Hawaii, with Mauga Tapusoa conducting, and Roy M. Darley at the organ.

Anthuriums have come from the Oahu Stake in Hawaii.

We should like to express our deep appreciation for these lovely flowers which have been so beautifully arranged on the rostrum by our church gardeners. The extensive coverage of the proceedings of this Conference.

The General Priesthood Conference, to be held Saturday evening will be broadcast by closed-circuit direct wire from the Salt Lake Tabernacle.

Rebroadcasts of all sessions of the Conference can be heard over KSL Radio in many parts of the United States and the world, including Alaska, Canada, Mexico, the islands of the Pacific and in New Zealand and Australia, over KIRO Radio at Seattle.

We are pleased to announce that the proceedings of all sessions of the Conference will again be given extensive coverage in the United States and Canada over a network of nearly two hundred television stations and many radio stations, coast-to-coast originating with KSL Radio and Television in Salt Lake City.

We are grateful this morning for the presence of President David O. McKay, who, now at ninety-three years of age, is still able to direct the affairs of the Church.

This session and all sessions of the Conference will be conducted under his supervision and presidency. He has asked that I conduct this service.

We are all grateful this morning for the presence of President David O. McKay, who, now at ninety-three years of age, is still able to direct the affairs of the Church.

Men of the Tabernacle Choir under the direction of Richard P. Condie, with Alexander Schreiner at the organ, furnished the music. In the afternoon Relief Society Singing Mothers from stakes of the Northwest furnished the music. Sister Florence Jepperson Madsen was the conductor. Robert Cundick was at the organ.

Elder Joseph Anderson was Clerk of the Conference.

Elder Joseph Anderson was Clerk of the Conference.

Music for the Friday sessions of the Conference was furnished by the Oahu Stake Samoan Choir of Laie, Hawaii Mauga Tapusoa conducting and Roy M. Darley at the organ.

At the morning session, Saturday, The Salt Lake Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, furnished the music. In the afternoon Relief Society Singing Mothers from stakes of the Northwest furnished the music. Sister Florence Jepperson Madsen was the conductor. Robert Cundick was at the organ.

Music for the Sunday sessions was furnished by the Tabernacle Choir, Richard P. Condie, conductor at both sessions, Jay E. Welch at the afternoon session. Alexander Schreiner was organist at the morning sessions and Robert Cundick in the afternoon.

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We are grateful for the blessings of the Lord to his Church in all the world and for the assurance of his divine guidance and inspiration. With deep gratitude we acknowledge his nearness and his goodness. It is a source of real encouragement to contemplate the loyalty and energetic efforts of the members of the Church who are contributing of their time and their means to building up the kingdom of God on earth. There is a general response, as the figures and reports of the Church indicate, on the part of the people of the Church everywhere. The responsibilities they carry, the undertakings that they adopt and employ to raise their share of the cost of our houses of worship are most remarkable.

Yes, it is a glorious age in which we live, but no thinking man will doubt that this age is fraught with limitless perils, as well as untold possibilities. There are causes for real apprehension over world conditions. As we study and learn of the increase in crime and disrespect for law and order that exist right here in our own country, we become alarmed.

I love life! I think it is a joy to live in this age. Every morning, as I view from my window the mountains to the east and greet the sun as it ushers in these unexcelled autumn days, I feel the joy and privilege of life and appreciate God's goodness. I appreciate and realize the accomplishments, to a certain degree, of this wonderful atomic age in which we are living. Scientific discoveries of today stage in the imagination. Nearly every day we read of almost unbelievable accomplishments. The age of the atom has only begun, and no one knows what exciting developments may yet unfold when the atomic research now in progress is completed. Its potential for good far outweighs its potential for destruction. The discoveries and inventions of this age are unequalled by any previous period in the world's history, discoveries latent with such potent power either for the blessing or the destruction of human beings, as to make man's responsibility in controlling them the most gigantic ever placed in human hands.

Dr. Charles Foster Kent, commenting upon the "chaotic state" of our civilized world, says:

"Political organizations and ideals that have both fortified and handicapped us have been thrown into the discard. Long accepted social theories have suddenly been rejected, and new ones are being adopted. Many of the moral standards of our Fathers are being set aside in theory as well as in practice. The rising generation has no fear and little respect for Elders... Religious dogmas, long regarded as the corner stones of religion and the Church, are being disproved, or supplanted."

Efforts are being made to deprive man of his free agency, to steal from the individual his liberty; and we must never forget that next to life itself free agency is the greatest gift of God man.

The two most important documents affecting the destiny of America are the Declaration of Independence and the Constitution of the United States. Both of these inspired, immortal papers relate primarily to the freedom of the individual. Founded upon that principle of free enterprise fostered by these documents, the United States of America, in less than two centuries, has achieved a greatness that far exceeds that of any other country in the world. The deep concern of every loyal citizen regarding the threatened loss of our freedom has been well expressed by Fred G. Clark, who is chairman of the American Economic Foundation, New York City. In a speech given over a decade ago, he expressed the fear that the "code of the people" is replacing the "code of God." His words so impressed me that I quoted them in an address delivered in 1952. He declared that "something is wrong with America."

Utah will not adopt the proposed legislation for "liquor by the drink" and thereby entice more people to drink in more places more of the time. As the editorial points out, our state, with our traditions and standards, should be doing just the opposite. Liquor by the drink, as a recent study of the experience in Iowa shows, only increases drinking and the attendant evils of alcoholism. The impaired morals, ruined health, broken homes, and increased traffic deaths that result from drinking are well known by all of us.

Service ranks alcoholism as the fourth major public health problem in the United States. At the moment Utah, fortunately, contributes less than its share to this problem. Contrary to what many people think, Utah ranks forty-sixth from the top among the 50 states in the number of alcoholics it has in proportion to the total population. Furthermore, it is the only state in which per capita consumption of alcohol, as well as the alcoholism rate, has consistently decreased for several years. Let us hope that Utah will not adopt the proposed legislation for "liquor by the drink" and thereby entice more people to drink in more places more of the time. As the editorial points out, our state, with our traditions and standards, should be doing just the opposite. Liquor by the drink, as a recent study of the experience in Iowa shows, only increases drinking and the attendant evils of alcoholism. The impaired morals, ruined health, broken homes, and increased traffic deaths that result from drinking are well known by all of us.

It is because of these threatening dangers that the world should become anchored in the eternal truths of Jesus Christ and realize that there are eternal verities in this changing world.

Dr. Charles Foster Kent, commenting upon the "chaotic state" of our civilized world, says:

"Political organizations and ideals that have both fortified and handicapped us have been thrown into the discard. Long accepted social theories have suddenly been rejected, and new ones are being adopted. Many of the moral standards of our Fathers are being set aside in theory as well as in practice. The rising generation has no fear and little respect for Elders... Religious dogmas, long regarded as the corner stones of religion and the Church, are being disproved, or supplanted."

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At this moment of history when the task of world leadership has been thrust upon us, we stand confused, reluctant, and hesitant. . . .

We are no longer certain what we stand for, and this, I believe, is because we have forgotten the circumstances surrounding the birth of our nation. . . .

"For decades it has been popular in America for the cynical intellectuals to sneer and scoff at what we call the traditions of Americanism.

"The instruments of this sabotage were words and thoughts--plausible halftruths, sly appeals to that spark of larceny that lurks in every human heart, subtle suggestions of an atheistic obvious that the nature, and the careful nurturing of a patronizing attitude toward anything America has held to be fine and sacred.

The people who planted these words and thoughts may have been either stupid or vicious, fools or foreign agents, smart-alescs or smart organizers.
"What they were does not now matter. The thing that does matter is to counteract what they have done. Everybody in every position of leadership has to get into this act because the damage has affected every phase of our life. The places in which this sabotage occurred were the schools, the churches, the Communist-dominated labor halls the lecture platforms, the motion pictures, the stage, the pages of our newspapers and magazines, and the radio. Every means of communication has been utilized against us. . . .

The man (or nation), who has a plan—a way of life—in which he believes, has mental security.

"To destroy this security, one must destroy that man's faith in his plan. . . ."

"[It is a] reliance on a code of life which, if held in common with one's fellow men, brings peace of mind, develops the abilities of the group. . . ."

The degree to which the American code of life has been weakened can best be demonstrated by simply calling attention to the degree to which the foundation of that code has been weakened. . . .

That foundation (and of this there cannot be the slightest shadow of a doubt) is made up of the Ten Commandments and the Golden Rule.

"Within this moral code, we have a complete way of life. "

Acceptance of these precepts takes care of every phase of human life—spiritual, political, social, and economic. . . .

"America was a nation of people who had faith in their political and economic systems because they had faith in God, and had built those systems around the teachings of God."

"Every collectivist from Karl Marx to [the present leader] has agreed that faith in God must be destroyed before socialism can take over.

"Therefore, it was obvious that the [page 6] problem of sabotaging America's faith in America was the problem of transferring the people's faith in God to faith in the State.

"That thing called morality in politics, business, and private contracts, had to be broken down."

"To an increasing extent the people have come to look upon morality as an old-fashioned superstition."

"Religion has for many church members become a safe way of dying rather than a good way of living." (From "The Code of the People Is Replacing the Code of God," by Fred G. Clark.)

We all know that these threatening upsets in national standards have increased since that speech was given. We know, also, that there has been an alarming increase in the abandoning of the ideals that constitute the foundation of the Constitution of the United States and of the American home, and you will agree with me that there is real cause for apprehension.

At this very moment while we are here worshipping, war is raging and blasting out the lives of young men, old men, women, and children in Viet Nam. The standards of the home, even the criteria for the rearing of children, have broken down.

Evidences of danger

J. William Hudson, formerly professor of philosophy at the University of Missouri, states: "The leisure occupations of youth, always symptomatic in any age, are not only unguidedly and frankly hedonistic, but have gone across the borders of what was once considered decorous, not because of a new and liberalizing moral standard, as we sometimes pretended, but because of the lack of any. The popularity of certain recent dances, formerly forbidden even in the 'red-light' districts, is typical. So is much of our periodical reading matter, and any number of 'movie' plays, over the edge of the decadently erotic, with a censorship that does not censor because of moral and financial doubt."

He also mentions the fact that "dishonesty is permeating public and private life alike, tainting the administration of justice, tainting our legislative halls, tainting the conduct of private business, polluting at times even the church itself."

He goes on to assert that "if there is to be social and political regeneration in our Republic and in the rest of the world, it must be by tremendous regeneration of moral ideals."

"What shall we do?"

When Paul was a prisoner in Rome, he sent a letter to Timothy, saying in substance:

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;"

"And they shall turn away their ears from the truth, and shall be turned unto fables." (Timothy 4:2-4.)

It is just as important today as when Paul wrote that farewell message to Timothy that officers and teachers and members and everywhere "preach the word; be instant [that is, to be eager, earnest] in season, [and] out of season."

Today, in the midst of the world's perplexity, there should be no question in the mind of any true Latter-day Saint as to what we shall preach. The answer is as clear as the noonday sun in a cloudless sky.

In the year 1830, there was given to the people of this land and the world a divine plan whereby individuals can find security and peace of mind and live in harmonious accord with their fellow beings. In all man's theories and experiments since history began, human intelligence has never devised a system which, when applied to the needs of humanity, can even approach this plan in effectiveness.

Offer the Gospel plan of Salvation
In simple words, then, this is the word that we should preach—the gospel plan of salvation.

The founders of this great republic had faith in the economic and political welfare of this country because they [page 7] had faith in God. Today it is not uncommon to note an apologetic attitude on the part of those who then refer to the need of God’s governing in the affairs of men. Indeed, as has already been pointed out, success of Communism depends largely upon the substitution of belief in God by belief in the supremacy of the state.

But I say to you, preach in season and out of season belief in God the Eternal Father, in his Son Jesus Christ and in the Holy Ghost.

Proclaim that fundamental in the gospel plan is the sacredness of the individual; that God’s work and glory is “to bring to pass the immortality and eternal life of man.” (Moses 1:39.)

Under this concept, it is a great imposition, if indeed not a crime, for any government, any labor union, or any other organization to deny a man the right to speak, to worship, and to work.

The least child was sacred to Jesus. “... it is not the will of your Father which is in heaven, that one of these little ones should perish.” (Matt. 18:14.) What would that simple truth mean in this world? “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” (Matt. 25:40.) And in this modern day, he said, “Remember the worth of souls is great....” (D&C 18:10)

A proper conception of this divine principle would change the attitude of the world to the benefit and happiness of all human beings. It would bring into active operation the Golden Rule: “Do unto others as you would have others do unto you.” (See Matt. 7:12.) What a different world this would be if men would accumulate wealth, for example, not as an end but as a means of blessing human beings and improving human relations.

Declare the truth that man has the inherent power to do right or to do wrong. In this he has his free agency to choose the right and obtain salvation, or he may choose to do evil and commit abominations.

Respect for governments divinely established

Preach that the plan of salvation involves the belief that governments were instituted of God for the benefit of man. Man was not born for the benefit of the state. Preach that no government can exist in peace, and I quote from the Doctrine and Covenants, “except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.” (D&C 134:2.)

Necessity for honesty and loyalty

Preach the necessity of honesty and loyalty, doing an honest day’s work for an honest day’s pay. Preach that honesty in government is essential to the perpetuation and stability of our government as it is necessary to the stability of character in the individual. “We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; ... If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.” (13th Article of Faith.)

Proclaim that God lives, and that his Beloved Son is the Redeemer and Savior of mankind; that he stands at the head of his Church that bears his name; that he guides and inspires those who are authorized to represent him here on earth, authorized by the priesthood when heavenly messengers bestowed upon the Prophet Joseph Smith and others associated with him divine authority.

Responsibility of everyone

Preach that the responsibility of declaring this plan of life, this way of life, this plan of salvation, rests upon the entire membership of the Church but most particularly upon those who have been ordained to the priesthood and who have been called as leaders and servants of the people.

Verities promulgated by the Son of God

These eternal verities are as applicable in the year 1966 as they were [page 8] when Jesus first promulgated them and they will remain fundamental and essential in man’s progress and happiness as long as life and being last.

In the questioning days of early boyhood, I first felt a kinship with Christ, our Lord and Savior. I know his love and his divine guidance. He is the sinless Son of man. “He is the first and the last . . . and [is] alive for evermore.” (See Rev. 1:18.) Only by obedience to his teachings can man find happiness and peace. Our Father is a kind and loving Heavenly Father who is as ready and eager today as ever to bless and to guide all his children who will sincerely seek him, and I bear you witness to that truth.

God helps us all to walk in the light as he is in the light, thereby avoiding the unhappiness, sinfulness, and misery of a misguided world, and find joy and peace and beauteous life here in this probation and in the life to come, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

Elder Thomas S. Monson of the Council of the Twelve will now speak to us.

Elder Thomas S. Monson

Elder Thomas S. Monson Of the Council of the Twelve

President McKay, I know that I speak the innermost thoughts of all assembled here and those listening and watching by radio and television everywhere in expressing a prayer to our Heavenly Father, wherein we would say, “We thank thee, O God, for a prophet, to guide us in these latter days.” (William Fowler, Hymns 196.) As a part of that prayer, I would also include another feeling of gratitude an expression of appreciation to President McKay, for the precious privilege that he has afforded me, together with Elder Paul H. Dunn, to work so closely with Polynesia’s people scattered upon the isles of the sea.

Polynesian paradise threatened

The choir brings to us a message of hope, of gratitude, of peace. However, the daily newspaper from distant Tahiti tells of fear, frustration, and conflict, for on the atolls of Mururoa and Fangataufa, thermonuclear testing has begun. Atomic and hydrogen explosions thrust a new dimension upon Polynesia. One native was heard to say, “The kiss of death has been bestowed upon Tahiti, the queen of the islands of the Pacific.” Well might we who most love these people ask the perplexing question, “Has paradise caught up with progress, or has progress overtaken paradise?”

But then, the people of Polynesia have survived a variety of threats from a multitude of sources through many periods of time.

When Captain James Cook and his ship’s crew of the Endeavor first sailed into Matavai Bay in the mid-1700’s, they found a literal Polynesian paradise, with fresh water in torrents and flowers and fruit everywhere. They found a people every bit as beautiful as their surroundings. There was food all around them: fish in the lagoons breadfruit
mouthpiece, has asked that "every member be a missionary." My desire is to be obedient to the Prophet." I thought of the words of Samuel: "...to obey is better than..."

Joseph Smith. I asked, "What provides your incentive, your strength to carry on such a missionary crusade amidst such a storm of protest?" He replied: "Our prophet God's gift of obedience tells others of an apostasy from the Church that followed the death of the Lord and his apostles, and of the restoration of the gospel in this dispensation through the Prophet.

Tahauri clasped my hand and kissed my cheek. Of all the gifts received that memorable night, the gift of this faithful man remains the brightest.

As I said a tender good-bye to the Tahitians, each one came forward, placed an exquisite shell lei about my neck, and left an affectionate kiss upon my cheek. Tahauri, who did not speak English, stood by my side and spoke to me through an interpreter. The interpreter listened attentively and then, turning to me, reported: "Tahauri says he would visit our tiny village at Sauniatu, and through their faith, he would be impressed to greet each child with a personal handclasp." Tears could not be restrained as each of those precious boys and girls walked shyly by and whispered softly to us a sweet talofa lava. The gift of faith had been evidenced.

Twelve to visit us in far-away Samoa, I told the children if they would each one earnestly and sincerely pray and exert faith like the Bible accounts of old, that the Apostle could only be performed in such a house. Patiently, and with purpose, he carefully saved his meager earnings as a pearl diver. When the New Zealand Temple was completed and opened, he took from beneath his bed his life savings of $600, accumulated over a 40-year span; and together with loved ones, he journeyed to the temple...
Gift of gratitude

p28 I introduce next the gift of gratitude. Late one evening on a Pacific isle, a small boat slipped silently to its berth at the crude pier. Two Polynesian women helped Meli Mulipola from the boat and guided him to the well-worn pathway leading to the village road. The women marveled at the bright stars that twinkled in the midnight sky. The friendly moonlight guided them along their way. However, Meli Mulipola could not appreciate these delights of nature—the moon, the stars, the sky—for he was blind.

p29 His vision had been normal until that fateful day when, while working on a pineapple plantation, light suddenly to darkness and day became perpetual night. He had learned of the restoration of the gospel and teachings of The Church of Jesus Christ of Latter-day Saints. His life had been brought into compliance with these teachings.

p30 He and his loved ones had made this long voyage, having learned that one who held the priesthood of God was visiting among the islands. He sought a blessing under the hands of those who held the sacred priesthood. His wish was granted, a blessing provided. Tears streamed from his sightless eyes and coursed down his brown cheeks, tumbling finally upon his native dress. He dropped to his knees and prayed: "Oh God, thou knowest I am blind. Thy servants have blessed me that my sight return. Whether in thy wisdom I see light or whether I see darkness all the days of my life, I will be eternally grateful for the truth of thy gospel which I now see and which provides the light of my life." He arose to his feet, thanked us for providing the blessing, and disappeared into the still of night. Silently he came. Silently he departed. But his presence I shall never forget. I reflected upon the message of the Master: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.)

p31 There came to me an appreciation of these gifts of God to Polynesia's people: The gift of song, the gift of faith, the gift of love, the gift of obedience, and the gift of gratitude. But such gifts were suddenly dwarfed as I remembered God's greatest gift, given not only to the Polynesians, but to you, to me, and to all persons everywhere—the gift of his Only Begotten and precious Son, Jesus Christ.

p32 We may never open gates of cities or doors of palaces, but we will find true happiness and lasting joy when there enters our heart and soul a knowledge and understanding of this supreme gift. "He comes to us as one unknown, without a name, as of old, by the lakeside, when he came to those men who knew him not. He speaks to us the same words 'Follow thou me,' and sets us to the tasks that he has to fulfill for our time. He commands; and to those who obey him, whether they be wise or simple, he will reveal himself in the toils, the conflicts, the sufferings that they shall pass through in his fellowship— and they shall learn in their own experience who he is." (Albert Schweitzer, The Quest for the Historical Jesus.)

p33 Like a bright searchlight of truth, his gospel will direct our journey along the pathways of life. Oh, how blessed are we to have this never dimming, always glowing hope and the eternal knowledge that belongs to us and that we share with the world: that the gospel has been restored to earth, that God lives, that Jesus is his Son, our elder brother, our mediator with the Father, our Lord and our Savior, God's greatest gift to us.

p34 May our Heavenly Father bless us with an appreciation of his sacrifice; may our lives reflect our gratitude, I ask in the name, the blessed name, of Jesus Christ, God's gift to us. Amen

p35 President Hugh B. Brown:

p36 The Choir and Congregation will now join in singing "Now Let Us Rejoice in the Day of Salvation."

p37 After the singing, Elder Paul H. Dunn of the First Council of Seventy will speak to us.

p38 Congregational Singing: "Now Let Us Rejoice."

p39 Paul H. Dunn

Elder Paul H. Dunn Of the First Council of the Seventy

p1 President McKay, your stirring message this morning has touched each of us very deeply, and I have felt the Spirit of our Heavenly Father on this most sacred occasion. I have thrilled with you in the testimony of Elder Monson. It brought very forcibly to my mind many similar experiences I have been privileged to share with him in the South Pacific. And I think it has been a fitting climax to have this marvelous choir share their testimonies through song as they have praised the Lord.

p2 Did you know that Woodrow Wilson had a pretty long nose? And they tell us that he often wore his glasses near the end of it. Upon being asked the reason for this practice, he jokingly replied: "I wear my glasses near the end of my nose so that I can always see what I am talking about."

p3 The new and different are suspect

p4 I hope you ladies in the listening audience will pardon me if it seems to you for a moment that I don't know what I'm talking about. And I hope you will excuse me if it seems to be a bit frank. I think the hair styles you are wearing now--perhaps I should say some of the styles that some women and girls are wearing now--are, to say the least, quite out of the ordinary, although I suspect that if you would consult the opinion of men at the end of the season, you would find that they had become quite accustomed to your unusual styles.

p5 Or take the problem of ladies' makeup. "If my sister or girl friend makes up her face like some magazine ads, I'll disown her," fellows used to say. But after a while they had "grown accustomed to her face" (as the hit tune suggests). "Well, it may be all right for girls, but you can be assured that my wife shall never so degrade herself in the eyes of other people," another says. A few months pass and something happens. "Well of course, if you really like it and since all the other women are doing it, go ahead, and see how it looks."

p6 Now you brethren, don't tell me you haven't had some of these conversations or thought. But we did draw the line at grandmothers. All right for young ladies, not so bad for the middle-aged, but when it came to old folks--well, there we called it quits. And now we like it. At least when it's done in moderation and good taste and we find ourselves fussing when women threaten to return to the old style.

p7 It's the same with inventions. I can remember when we laughed at least at the last few years when it was considered a huge scandal if a woman dated a man. Today, the passing of only a few decades, we seldom see one of the skyscraper cars on the street, and when we do, we smile.

p8 "Why, I wouldn't use one of those new-fangled electric sewing machines, it you'd give it to me," a highly educated woman said not more than 20 years ago. Now I'm quite certain she would be satisfied with nothing else.

p9 Have you known many mothers, after using electric washers after for some time, who longed for the good old days when they had the privilege of washing their clothes by hand, or fathers who would give anything in the world to get rid of motor cars and go back to muddy roads and the one-horse shay?
And yet a lot of these same people, who gradually accept new styles and inventions, close their minds to new inventions, close their minds to new ideas and truths in religion that could bring them eternal joy and salvation.

Wouldn’t it be wonderful if we could adjust ourselves as easily to new truth as we do to the new habits of styling and to new inventions? It is only natural that people should criticize when new ideas first arrive. Anything that is new and different always arouses suspicion. Still, I think there may be one reason for this difference. [page 13] Folks accept new customs because through use they gradually learn to see their value. The reason some people don’t accept revealed truth from heaven is because they are afraid or too stubborn to give it an honest trial and thus find its worth.

My brothers, sisters, and friends, our forefathers did not know all about electricity. Let us consider our knowledge of electricity as compared with that of Benjamin Franklin’s day. Do we think that they had the last word in scientific truth? As mankind has grown in the use of electricity, so has he also grown in the knowledge of it. This, likewise, applies to the truths of the gospel. In the same manner, by using the gospel in our daily lives we are prepared for increased knowledge of revealed truth.

Look to prophets for guidance

Today, as in every age, we should look to the living prophets of the Lord for guidance and direction. The Church of Jesus Christ of Latter-day Saints is led by such a prophet in David O. McKay. Through him and the Prophets of this dispensation—beginning with Joseph Smith—many new truths have been revealed.

May I share with you five of the significant truths that mark the belief of Latter-day Saints in their understanding of a universe in which God is a gloriously real and intelligent being, and in which they, individually, have a significant part to play.

Man an eternal being

First, the Latter-day Saint knows himself to be an eternal being. He is challenged by a divine plan of progression that can make both mortality and the eternities to come an ongoing experience of purpose and meaning. He sees an unmeasured capacity within himself for growth and development in a universe of order and design.

His divine heritage

Second, he believes that he has a divine heritage. His eternal, primal self was born into a spirit body of which God is the eternal father. Thus men and women are truly sons and daughters of God. So men partake of the divine nature of God in whose image they are created. Weak and imperfect as men may be today, their future growth and achievement is limited only by the extent to which they fulfill the promise of the spark of divinity that lies within them.

Freedom exalts the individual

Third, it is the freedom that exalts the individual. True freedom is a condition that every individual must develop for himself. It is based upon the gospel principle of responsible free agency—not just free agency, but responsible free agency—because responsibility and the right and capacity to choose go hand in hand in the gospel. We need to distinguish between free agency and freedom. Free agency is the right to choose, while freedom is both the ability and the opportunity to put that choice into action. True freedom, however, must be achieved. This achievement is accomplished through individual growth in the understanding of, and the ability to, accept and use eternal truth. You and I are not only responsible free agents, but we are literally divine offspring of God in that capacity. Personal freedom that comes from acceptance of, and adherence to, eternal truth is one of the great revelations that guides our lives today.

Marriage, an eternal principle

Fourth is the eternal principle of marriage. For the Latter-day Saint, marriage is more than a relationship established for convenience; rather, it is an eternal companionship that exists between husband and wife and between parents and children wherein they are bound together as a unit for time and all eternity. In line with the eternal nature of man, the Latter-day Saint idea of marriage is an exalting one, for, as the scripture indicates, "... neither is the man without the woman, neither the woman without the man, in the Lord" (1 Cor. 11:11), indicating that the marriage and family covenant is not a "till death do we part" relationship but one that exists for time and for all eternity.

The Gospel plan is optimistic and positive

Fifth is the cheerful news that the gospel plan for man is both optimistic and positive. As the Prophet Joseph Smith explained, "Happiness is the object and design of our existence..." (DH 5, 194.) Progress is a mechanical thing. We must be aware of the forces that shape our lives and of our part in them. Sorrow and unhappiness mark our failures to seize upon and make the most of the opportunities life gives us for growth and achievement. Happiness is not the reward of an indefinite future but comes daily along the way. It comes to those who can recognize and mark their own individual progress in making the divine truths of the universe about them an effective part of their lives and daily living. The man most likely to use truth is the one who seeks to understand it and to appreciate its value in his own life.

Remember, as Bruce Barton has said, "When we're through changing, we're through."

"The secret of genius " declared Carlyle, "is to carry the spirit of childhood into old age--with boundless curiosity about the future--flexible growing, hoping, trying, ready at all times for change."

And that applies to religion as well as to every other phase of thinking.

The Savior taught that "you must become as a little child." I take it he meant to be not only innocent, but also open-minded and searching, seeking unto the end of life for more and more truth, wherever it can be found--the truth that sets us free.

Today several thousand men and women, missionaries, in every corner of the world carry the divine message of the restored gospel. May I challenge you this day member and nonmember alike, to search your hearts. Open your homes and your hearts that you might come to know the truth.

The revealed truths that we declare to the world today are true. God has spoken again, and he speaks through his Prophet, David O. McKay; I give you that solemn and personal witness, in the name of Jesus Christ. Amen.

President Hugh B. Brown:

I am sure Elder John Longden and Elder James A. Cullimore will graciously accept the decision to hold their talks until a later date.

Elder Howard W. Hunter of the Council of the Twelve will now address us.

Howard W. Hunter
Peace

On the campus of one of our large universities there were recent riots by students carrying large placards, some of which had the words, "We demand peace." It cannot be denied that we live in troubled times and that the lives of most people in the world today are affected by war. Both sides of the controversy have stated their terms for peace, and politicians talk about an equitable and lasting peace despite the fact that down through history there has been almost continual warfare and political unrest.

Destroyed by lust

The Apostle James, in writing to Israel, asked this question: "From whence come wars and fighting among you? come they not hence, even of your lusts that war in your members?"

"Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." (James 4:1-3.)

James asks this question: Does not war come from lusts? The Jewish contentions and predatory wars were generated upon lust. Lust has been the motivating force of the wars that have afflicted and desolated the world. One nation has coveted another's territory or property or has attempted to force its will or way of life upon another by resorting to physical violence as a means to accomplish its purposes. Nations kill, slay, burn, and destroy until one of them is overcome. History is a repetitious recital of intentional and wanton destruction of life and property. Today is not different from the yesterdays. The populace prays and cries for peace.

Peace defined

The word peace appears frequently in scripture and has many meanings. In classical Greek the word refers to cessation, discontinuance, or absence of hostilities between rival forces. This definition is the antithesis of war and strife. The New Testament, however, has given far wider range of meaning. This is partly due to the influence of the Hebrew word for peace, which is far more comprehensive of meaning. It was commonly used as a form of greeting when persons met or parted: "May peace be with you."

Jesus said, "Daughter, thy faith hath made thee whole; go in peace. . ." (Mark 5:34.) On the evening of the day of the resurrection, he came to the place where the disciples were assembled and said to them, "Peace be unto you."

And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

"Then said Jesus to them again, Peace be unto you. . ." (John 20:19.)

The word has also been used in the New Testament in reference to "domestic peace" between husband and wife (1 Cor. 7:15), to harmonious relationships within the whole family (Matt. 10:34), and in many instances to happy, personal relationships with others. It has also been used to mean "peace of mind" or serenity, and the right relationships between God and man.

God prescribes conditions of peace

Because of the difference in definitions, those who seek peace may be searching for unrelated conditions. The peace for which the world longs is a time of suspended hostilities; but men do not realize that peace is a state of existence that comes to man only upon the terms and conditions set by God, and in no other way.

In a psalm in the Book of Isaiah are these words: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." (Isa. 26:3.) This perfect peace mentioned by Isaiah comes to one only through a belief in God. This is not understood by an unbelieving world.

"My peace I give unto you"

On the last occasion that Jesus had supper with the Twelve, he washed their feet, broke bread for them, and passed them the cup; then, after Judas had left them midst, the Master spoke to them at some length. Among other things, he told of his impending death and of the legacy he left for each of them. He had accumulated no goods, property, nor wealth. The record tells us of no possessions other than the clothing he wore, and on the next day after the crucifixion this would be divided by the soldiers, who would cast lots for his coat. His bequest was given to his disciples in these simple yet profound words: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.)

"My peace I give unto you.

He used the Jewish form of salutation and benediction: "My peace I give unto you." This salutation and bequest was not to be taken by them in the usual sense, for he said, "... not as the world giveth, give I unto you." Not empty wishes, not just polite ceremony, as the people of the world use the words as matters of custom; but as the author and Prince of peace he gave it to them. He bestowed it upon them and said, "Let not your heart be troubled, neither let it be afraid." Within a few hours they would be subjected to trouble, but with his peace they could overcome fear and stand firm.

"Be not afraid"

His last statement to them before the closing prayer on that memorable evening was this: "... in the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33.)

Promise of peace

There is no promise of peace to those who reject God, to those who will not keep his commandments, or to those who violate his laws. The Prophet Isaiah spoke of the decadence and corruption of leaders and then continued in his admonitions by saying: "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

"There is no peace, saith my God, to the wicked."

The unrighteous and wicked have no peace, and their actions take away the peace of others. Turmoil in the world has usually been caused by a few individuals or a minority, causing millions of innocent persons to suffer. Today, as in eras gone by, those who are the innocent victims of oppressors hopefully look for peace. This cannot
President N. Eldon Tanner:
The invocation was offered by President Roland K. Hart, Pocatello Stake.

Singing: "Awake, Put on Thy Strength." Oahu Stake Samoan Choir.

We shall begin these services by the Choir singing, "Awake, Put on Thy Strength." The invocation will be offered by Elder Roland K. Hart, president of the Pocatello Stake.

Singing: "Arise, Ye Armies of Zion." The Oahu Stake Samoan Choir.

We wish again to commend this wonderful choir for their service, for their inspired and inspiring music. They came from far across the Pacific to be present at great personal cost. We commend them and ask God's blessings upon their leader and every member of the choir.

Following the singing, the benediction will be offered by Elder Joseph Cook, president of the North Davis Stake, after which this Conference will stand adjourned until two o'clock this afternoon.

Elder Howard W. Hunter of the Council of the Twelve has been our concluding speaker.

President Hugh B. Brown:

Members of the Church are convened in the Tabernacle on Temple Square in the second general session of the 136th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

President McKay's doctors and family have persuaded him to remain home this afternoon and watch the proceedings of this session of the Conference over television, so he is with us in spirit. He knows what is going on and will be participating with us. We all enjoyed, and were lifted and inspired, I am sure, by his stirring message this morning. He has asked me to conduct this session.

Through the generous cooperation of their owners and managers, more than 200 television and radio stations will carry to practically every state in the Union, and to many foreign countries, the proceedings of some sessions of this Conference. The names of the stations carrying the proceedings of this session were announced to the television and radio audience just prior to the opening of this meeting. We appreciate the courtesy of these owners and managers in broadcasting the programs of this Conference.

The Tabernacle is filled, as you can see, to overflowing this Friday afternoon. Probably many thousands have tuned in on their radios and televisions. President McKay joins us in extending a hearty welcome to our television and radio audience and to all who are gathered in this historic tabernacle.

We acknowledge with appreciation the presence of our stake presidencies, high councilmen, bishoprics, temple Presidents, general auxiliary officers, Patriarchs, and all others who are here this afternoon.

We also extend a hearty welcome and express our satisfaction and pleasure in the attendance of special guests and prominent men in the nation and state.

This afternoon we are favored again by the presence of the Oahu Stake Samoan Choir from Hawaii, with Mauga Tapusoa conducting, and Roy M. Darley at the organ.

We shall begin these services by the Choir singing, "Awake, Put on Thy Strength." The invocation will be offered by Elder Roland K. Hart, president of the Pocatello Stake.

Singing: "Awake, Put on Thy Strength." Oahu Stake Samoan Choir.

The invocation was offered by President Roland K. Hart, Pocatello Stake.

President N. Eldon Tanner:

The Oahu Stake Samoan Choir will now favor us with "Come, Beloved Saints."
Singing: “Come, Oahu Stake Choir. Beloved Saints, Oahu Stake Choir

President N. Eldon Tanner:

President Hugh B. Brown, first counselor in the First Presidency, will now present the General Authorities general officers, and general auxiliary officers of the Church for the sustaining vote of this conference.

President Hugh B. Brown:

Sustaining Vote

This is a privilege we have twice a year in the General Conference and in the stake conference of expressing our appreciation and love for the General Authorities and general officers of the Church, and indicating our support of them. It is not a formal matter, but it is intended to be very significant.

GENERAL AUTHORITIES OF THE CHURCH

THE FIRST PRESIDENCY


PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith, Marion G. Romney, Harold B. Lee, LeGrand Richards, Spencer W. Kimball, Howard W. Hunter, Ezra Taft Benson, Gordon B. Hinckley, Mark E. Petersen, Thomas S. Monson, Delbert L. Stapley

Patriarch to the Church

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE


TRUSTEE-IN-TRUST

David O. McKay

As Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Antoine R. Ivins, Marion D. Hanks, Seymour Dilworth Young, Albert Theodore Tuttle, Milton R. Hunter, Paul H. Dunn, Bruce R. McConkie

THE PRESIDING BISHOPRIC

John H. Vandenberg, Presiding Bishop, Robert L. Simpson, First Counselor, Victor L. Brown, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund and Earl E. Olson as Assistants.

GENERAL CHURCH PRIESTHOOD COMMITTEES

PRIESTHOOD WELFARE COMMITTEE

John H. Vandenberg, Chairman, Henry D. Taylor, Managing Director with all members of the committee as at present constituted.

PRIESTHOOD HOME TEACHING COMMITTEE

Marion G. Romney, Chairman, John H. Vandenberg, Vice Chairman, Alvin R. Dyer, Managing Director with all members of the committee as at present constituted.

PRIESTHOOD MISSIONARY COMMITTEE

Spencer W. Kimball, Chairman of Executive Committee, Gordon B. Hinckley, Managing Director, Thomas S. Monson, Associate Managing Director with all members of the committee as at present constituted.

PRIESTHOOD GENEALOGICAL COMMITTEE

Howard W. Hunter, Chairman, Theodore M. Burton, Managing Director with all members of the committee as at present constituted.

CHURCH BOARD OF EDUCATION
Elder Spencer W. Kimball
Of the Council of the Twelve

President McKay, my brethren; brothers and sisters and friends:

I pray that my brief remarks this day may touch believing hearts.

My reference Bible is described as "The Holy Bible... translated out of the original tongues: and with the former translations diligently compared and revised, by his Majesty's special command"—King James Version.

This is a transcendentally wonderful volume, a combination of about 66 books, 1,189 chapters, with 1,545 pages.

We of The Church of Jesus Christ of Latter-day Saints "believe the Bible to be the word of God as far as it is translated correctly..." (Article of Faith 8.)

When I was about 14 years of age, I read this marvelous volume from Genesis to Revelation.

I believe the Bible. I love the Bible. It stimulates me. It lifts me. It inspires me. And, I never tire reading its pages.

There is one phrase that brings me up short as I finish the Book of Malachi. In bold type are these words, "THE END OF THE PROPHETS." Regardless of what the compilers meant, I do not believe that Malachi was "the end of the prophets." As I finished the New Testament, I found once more in bold letters the words "THE END." I do not believe that even the Book of Revelation was the end.
Then I pondered. If it was meant that there were no more prophets or no more revelations, then that implication would be terrifying.

Another of the Articles of Faith says, "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." (Article of Faith 9.)

In the Old Testament, from Adam until Malachi, the prophets were testifying of the divinity of the Lord Jesus Christ. He was the God of the Old Testament, and it was he who conversed with Abraham and Moses. It was he who inspired Isaiah and Jeremiah; it was he who foretold through those chosen men the happenings of the future even to the latest day and hour.

And then the New Testament is what it implies—a new, additional witness and testimony of Jesus Christ and the divinity of his work and of the necessity of living the gospel that he outlined and proclaimed.

I like the words of William Cowper:

"God moves in a mysterious way, his wonders to perform. . . ."

"Deep in unfathomable minds of never failing skill, He treasures up his bright designs and works his sovereign will."

"Blind unbelief is sure to err, and scan his work in vain God is his own interpreter, and he will make it plain."

I believe with Peter: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:21.)

How this confused world needs revelation from God!

Transportation and communication shorten time and distance, yet the world goes on. With war and pestilence and famine, with increased numbers, poverty, desolation, and with more graft, dishonesty, and immorality, certainly the people of this world need revelation from God as never before. How absurd to think that the Lord would give to a small handful of people in the Palestine world his precious direction through revelation and that now, in our extremity, he would close the heavens as he told the children of Israel he would if they would not live his commandments. The Lord said: "And I will break the pride of your power, and I will make your heaven as iron, and your earth as brass. . . ." (Lev. 26:19.)

And the prophet Moroni quotes his father Mormon as asking:

". . . has the day of miracles ceased?"

"Or have angels ceased to appear unto the children of men? Or has he withheld the power of the Holy Ghost from them? Or will he, so long as time shall last, or the earth shall stand or there shall be one man upon the face thereof to be saved?"

". . . Nay, for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore, if these things have ceased wo be unto the children of men for it is because of unbelief, and all is vain." (Moro. 7:35-37.)

If the Bible were "the end of the prophets," it would be through lack of faith, and that is the reason the heavens at times were closed and locked and became as iron and the earth as brass.

The Lord will not force himself upon people; and if they do not believe, they will receive no visitation. If they are content to depend upon their own limited calculations and interpretations then, of course, the Lord will leave them to their chosen fate.

Moroni quotes again: "... if these things have ceased, then has faith ceased also; and awful is the state of man, for they are as though there had been no redemption made." (Moro. 7:38.)

There were the centuries of the dark ages when the heavens were as iron, when there were no revelations recorded; but more than a century ago, the iron ceiling was shattered, since which time revelations have been continuous.

The Book of Mormon

Other books of scripture came into being. Vital and priceless records of ancient America with the teachings of Christ, another testimony of his divinity, were translated.

This Book of Mormon we declare to be divine scripture.

The Pearl of Great Price

And then there fell into the hands of Joseph Smith some ancient scriptures from the catacombs of Egypt that were the writings of Abraham while he was in Egypt and that were written by his own hand upon papyrus, from which they were translated and are known as the Book of Abraham; this book we declare to the world to be authentic and of divine origin. We also have the Book of Moses, an account of the ancient days, contemporary with the Book of Genesis but a more complete record of that period as revealed to the Prophet Joseph Smith.

The Doctrine and Covenants

Since that momentous day in 1820, additional scripture has continued to come, and numerous pertinent and vital revelations have been flowing in a neverfailing stream from God to his prophets on the earth. These scriptures are called the Doctrine and Covenants. We declare them to be divine and official and authentic communications from the Lord to men through divinely appointed prophets and that there never has been and never shall be an end to the prophets so long as men have faith and believe and live righteously.

There are those who would assume that with the printing and binding of these sacred scripture records, that would be "the end of the prophets." But again, we testify to the world that revelation continues and that the vaults and files of the Church are full.

Revelations come from month to month and from day to day, and since 1830, they have continued. As long as time shall last, a prophet, recognized of God, will continue to interpret the mind and will of God.

Since we know positively that God lives and is the same yesterday, today and forever, we can gauge the faithfulness and spirituality of men by the degree and fullness of the communications between them and God.

Revelations, ancient and modern
The scriptures are the record of God's self-revelation and its results. Revelation is therefore inseparable from faith, and unless a faith response is evoked there is no proper revelation. The Church of Jesus Christ of Latter-day Saints has its prophets and has had them since the beginning of the restoration in 1830. Listen to Brigham Young:

"But behold, I will show unto you a God of miracles, . . . and it is that same God who created the heavens and the earth, and all things. . . ." (Morm. 9:7-8, 10-11.)

Or a dream could hardly have dispelled the old vagaries and misconceptions of the ages. Nothing short of this total vision to Joseph could have served the purpose to clear away the mists of darkness of the centuries. Merely an impression, a hidden voice, or a dream would hardly have dispelled the old vagaries and misconceptions of the ages. Realizing the skepticism of his contemporaries, he continued:

". . . I had actually seen a light and in the midst of that light, I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, . . . I was led to say in my heart: 'Why persecute me for telling the truth? I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it- at least I knew that by so doing, I would offend God, and come under condemnation.'" (Joseph Smith 2:2425.)

Elder John A. Widtsoe says of this:

". . . and only God can make God known. Revelation is the process whereby God makes himself known to men. . . . Revelation presupposes on the part of men a capacity of response. . . . Response calls for faith. . . ."

Harper's Bible Dictionary defines revelation, saying:

"Revelation is therefore inseparable from faith, and unless a faith response is evoked there is no proper revelation." (Madeleine C. Miller and J. Lane Miller, Harper's Bible Dictionary New York: Harper & Brothers Publishers, 1952, pp. 613-14.)

"The scriptures are the record of God's self-revelation and its results. . . ."
I do not wish men to understand I had anything to do with our being moved here, that was the providence of the Almighty; it was the power of God that wrought out salvation for this people, I never could have devised such a plan.” (Journal of Discourses Vol. 4, p. 41.)

Most recorded revelations in the Doctrine and Covenants and in the Bible were from deep feelings and an impressive consciousness of direction from above. But some were more direct. The believer of the Bible would hardly question the call of Enoch, nor the call of Saul of Tarsus nor that of Barnabas. And yet, those same Bible readers would take upon themselves the assumed authority to preach and teach and perform ordinances without special authority from God.

Brigham Young received a vision before building this beautiful temple on this block. Here are his own words:

"I had some remarks last Sunday upon revelation. Read the life of Brigham Young and you can hardly find a revelation that he had wherein he said, 'Thus saith the Lord.' But the Holy Ghost was with him; he taught by inspiration and revelation. . . . Joseph said, 'Thus saith the Lord' almost every day of his life, in laying the foundation of this work. But those who followed him had not deemed it always necessary to say, 'Thus saith the Lord.' Yet they have led the people by the power of the Holy Ghost. . . .

"It is by that power that we have led Israel; by that power President Young presided over and led the Church. By the same power, President John Taylor presided over and led the Church. And that is the way I have acted according to the best of my ability in that capacity. . . . He is giving us revelation, and will give us revelation until the scene is wound up.

"I have had some revelations of late and very important ones to me and I will tell you what the Lord has said to me. . . ." (Deseret News, Nov. 7, 1891.)

The work goes forward--and one prophet succeeds another.

Joshua succeeded Moses, who had laid his hands upon him and ordained him. And then the Lord said:

"There shall not any man be able stand before thee [Joshua], all the years of thy life: as I was with Moses I will be with thee: I will not fail thee, nor forsake thee." (Josh. 1:5. Italics added.)

Upon Elisha fell the mantle of Elijah.

And likewise, the mantle of Joseph Smith fell on Brigham Young when seemed to be transformed before the people who seemed to hear the voice of Joseph and see the person of Joseph. This remarkable miracle was attested to by great numbers of people. The mantle of Joseph fell from Brigham to John Taylor, to Wilford Woodruff, to Lorenzo Snow, to Joseph F. Smith, to Heber J. Grant, to George Albert Smith, and to our Prophet today, President David O. McKay.

Revelations have continued: Brother Merrill, president of the Logan Temple, received a comforting manifestation; Elder Melvin J. Ballard's call, as told by President Grant, was remarkable. President Joseph F. Smith's vision in 1918 on the redemption of the dead was most comprehensive the temple work for the signers of the Declaration of Independence is illuminating; President Grant's Arizona experience is remarkable. Heber C. Kimball's experience of unusual discernment in the Endowment House--these and numerous experiences of latter-day authorities all are testimony that, as George Q. Cannon said, there has never been a single minute since 1830 when the people were left without the revealed guidance of the Lord. (JD, Vol. 26, p. 64.)

The Almighty is with His people

We shall have all the revelations that we shall need if we do our duty and keep the commandments of God. If men could just realize that there may be sound even though few ears hear it. There are revelations even though most minds be materialistic and most hearts impenetrable.

Remember that of all who traveled the "way to Damascus" that notable day, only Paul heard and recognized the face and voice of our Redeemer.

And of all the numerous professionals and court attaches in Babylon's court, only Daniel received the dream of Nebuchadnezzar and its interpretation; while Belshazzar and others saw the handwriting on the wall, only the Prophet Daniel could give it meaning.

Remember:

If there be eyes to see, there will be visions to inspire.

If there be ears to hear, there will be revelations to experience.

I bear witness that there will never be an "end of the prophets," as implied in my Bible, but that Christ's Church moves on through the revelations of God to its divinely called leaders. This I know in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

Elder Spencer W. Kimball of the Council of the Twelve has just spoken to us. Elder S. Dilworth Young of the First Council of Seventy will now address us, and he will be followed by Elder William J. Critchlow, Jr., Assistant to the Twelve.
Many years ago President Charles W. Penrose of the First Presidency attended a sacrament meeting in Richards Ward in Salt Lake City. Just before the meeting commenced President Penrose walked down the aisle toward the pulpit, accompanied by the bishop. About halfway down he stopped, turned to the bishop, and inquired of him, "Who put that sign there?" "That sign" was a placard that was attached to the front of the pulpit and that read:

"Order is the first law of heaven"

The bishop didn't know but supposed that the sign had been installed by one of the auxiliaries. Nothing more was said. The march down the aisle continued, and the meeting duly commenced.

I do not know what subject President Penrose intended to speak on when he arrived at the chapel, but when he arose to speak, he said that order is not the first law of heaven but that obedience is. He spent the next 45 minutes marshalling instances and scripture to prove his thesis. The main point that impressed me, a boy at the time at the time, was that by obedience order may be established and that without obedience there will be no order, but chaos.

We are all familiar with the revelation given to Abraham concerning the purpose of the Lord God:

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth wherein these may dwell;"

"And we will prove them herewith to see if they will do all things whatsoever the Lord their God shall command them." (Abr. 3:24-25.)

We have learned that in order to obey the Lord we must obey his servants. Each presiding officer is to be obeyed in righteousness, in the field of his presidency. And so it is clear that we obey the President of the Church, the president of the stake, the bishop of the ward, and president of the quorum each in his field of service. And finally, forgotten by many as a requirement of heaven, is the necessity of obedience to our parents.

Too many of our children do not realize that obedience to parents is a principle of the gospel.

Young people feel some responsibility for obedience to the law of tithing and of obeying the law of the fast. They know they should attend Sunday School or MIA or Primary. They feel guilty if they do not attend sacrament meeting, and they generally know enough to understand that to break the law of chastity is to break the law of God. But too many of our children do not consider disobedience to their parents as breaking the law in the same manner as is breaking the law of tithing. The fault for this lack does not necessarily lie at the feet of the children. Children know what they are taught, and if they are not taught to understand and obey this first law of heaven, they cannot be expected to obey it.

There is a clear scripture that has to do with this relationship:

Divine charge to parents

"...inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents." (D&C 68:25.)

While this revelation does not specifically mention all that should be taught to children, certainly it is clear that parents must teach if children are to obey the teaching.

Obedience to parents

Home evenings and the daily association with children provide the schoolroom for the teaching. While they are small, children should be taught to obey their parents and teachers. When they enter adolescence it should be understood that with the addition of new freedom (growing up is a process of becoming progressively free) comes new responsibility of obedience to the laws upon which that freedom is predicated. The law is clear that children obey their parents in righteousness until they reach their legal maturity. This is not something to be enforced by the parents; it is rather an obligation to be voluntarily obeyed by the children. Children should be taught that they obey their parents in the same spirit that they pay tithing, attend sacrament meeting, or keep the fast once a month.

Law of God

It is a law of God.

Our first parents set the example. After he left the garden with Eve, Adam heard the voice of the Lord over toward Eden, which commanded him to offer a sacrifice. The voice made no explanations but merely stated the command. Adam and Eve obeyed.

It was a long time, during which they obeyed explicitly, before an angel came and asked Adam why he offered sacrifices. His reply was short but truthful.

"I know not, save the Lord commanded me." (Moses 5:6.)

In that reply is the example that should be followed by all children. If parents tell children to be in from a party at midnight, or that they may not have the car, or that such tight clothes must not be worn, or that dresses are too short, or that the allowance this month cannot be increased or that the lawn must be cut on Saturday, the reply of the children should be "we'll obey." The Lord didn't give Adam a reason. Children should not expect reasons from parents, although most parents are glad to tell their children the reasons.

I marvel at the meticulous care with which the Lord conducts his affairs in obedience to the laws he himself establishes:

Remember the night of September 21, 1823, when Joseph Smith was visited three times by Moroni, and how the next day Joseph, feeling ill, was sent home to rest. He crossed the fence and fainted. As he regained consciousness, there once more stood Moroni who told him to go to his father and tell him all that had transpired. Why? For many reasons, one of which was that he had told Joseph to go to the Hill Cumorah. Joseph could not in righteousness leave that farm without his father's permission. That was the law. Generally it was enforced. So to leave the farm and go to the hill Joseph had to obtain the approbation of his father. Upon completion of his account of what had happened, the father told him that this was of God and to obey.
I do not recall a single time that Joseph asked permission of his father to perform any act after he was 21. Until that time he was completely obedient.

It is so with you and me and with our children. Let us, who are fathers, be engaged in the business of rearing children, teaching them the law of obedience to parents.

Obey the law of God

Let children learn this law of God as a commandment to be obeyed. Let us also teach them that this is the great restoration of the gospel promised by ancient prophets. Let us teach them that obedience to their parents, and to those who preside over them, from the quorum leader to the president of the Church, is the foundation of their future success in this world and their exaltation in the world to come.

These are the last days. This is the last time. Through President McKay as prophet, seer, and revelator we may hear the inspired word of the Lord God if we will but listen and obey. In the name of Jesus Christ. Amen.

President N. Eldon Tanner:

Elder William J. Critchlow, Jr. Assistant to the Council of the Twelve

I have several storiettes to tell. A storiette is a brief story or tale. Mine are not tales. They are true stories greatly condensed and I employ them to make a point that I hope you will discover before I disclose it later on.

Finding of Dead Sea Scrolls

Storiette #1: Less than a score of years ago, a 15-year-old Bedouin lad, tending a flock of goats in the desert on the western coast of the Dead Sea throw a stone at a straying goat. The stone missed its target and fell into a cleft in a rocky cliff. He heard something break. Climbing up to investigate, he found a cave filled with clay jars, one of which lay shattered by his stone. In the shattered jar were seven relatively intact Hebrew scrolls. These old documents provide scientific and historical information covering a period of approximately 250 years, dating from about 150 B.C. to about 100 A.D., a period about which very little is known. These scrolls, along with fragments of other scrolls [page 29] since discovered may, when fully translated, be worth their weight many, many times in gold. Scholars have predicted that their message will shake the faith of Christians all over the world.

Reveal faith and ancient rites

Storiette #2: These scrolls tell about a community of Hebrew people who lived near the shores of the Dead Sea and who, prior to the birth of the Savior, believed, practiced, and taught doctrines and ordinances that also were a fundamental part of the teachings Christ taught a hundred or so years later. They had set up a religious organization similar to the one created years later by Jesus and his disciples Presiding over it were 12 laymen and three priests. Functioning in it were bishops, priests, teachers, and deacons.

They practiced baptism by immersion.

They conducted their communal meal in a form similar to the Christian Sacrament.

They taught brotherly love.

They believed in the coming of a prophet or Messiah.

They accepted the possibility of direct revelation.

They had joined in a new covenant.

"They belonged to a chosen people and practiced a form of communal living much as did the first Christians during the lifetime and soon after the crucifixion and resurrection of the Savior." (O. Preston Robinson, How Old Is Christ's Gospel [Deseret Book Company, 1963], p. 8.)

Essenes

The historian Josephus called these people the Essenes. Another name for them is the Dead Sea covenanters. They were Hebrew people of the Qumran period who, as you have just heard, practiced Christian principles and Christian ordinances years before Jesus came to earth. Shocking? Well, to Christian people who generally believe that Jesus initiated and introduced these principles and ordinances at his coming, years later, I suppose it is.

It is possible, thinks Dr. Yigael Yadin, a Hebrew scholar, that these people became converts when Christ appeared. "Who," he asks, "among all Hebrew people, were better prospects for conversion than they, whose teachings and ordinances were so similar to the Christ's?" Later, in the days of the Apostle Paul, when the people were slipping back to some of their original pre-Christ practices, Dr. Yadin suggests that it was to them that the Apostle Paul addressed his epistle to the Hebrews.

A scroll tells of Abraham

Storiette #3: One of the Dead Sea scrolls, still only partially translated, contains a bit of history purportedly written by Abraham. Unlike the Book of Genesis story, Abraham tells in the first person how he was called by the Lord to go into Egypt and how in a dream he was instructed to tell the Egyptians that Sarah, his wife, was his sister. Abraham also tells how, by the laying on of hands—a gospel ordinance—Pharaoh was healed of an affliction that had come upon him when he had taken Sarah away from Abraham. Pharaoh asked for this blessing, obviously knowing that his own priests were without priesthood power. He undoubtedly knew, too, that an earlier pharaoh had sought the priesthood, and he certainly knew why it was denied him. But more about Abraham later in another storiette.

Lebolo-Chandler scrolls about Abraham

My next storiette involves a Frenchman by the name of Antonio Sebolo. About 135 years ago, while excavating in ancient catacombs in Egypt, he uncovered 11 well-preserved mummies which, because of their meticulous and expensive embalming, were thought to be persons of royalty. On his way to France with these mummies, he died. His will left them to a nephew, Michael H. Chandler, who received them at the port of New York. Bound to the chest of one of the mummies was something enclosed in tidy linen wrappings. If Mr. Chandler [page 30] expected to find therein gold, silver, diamonds, or other precious stones, he must have been sadly disappointed when he removed the wrappings and found instead two well-preserved papyrus scrolls. He never suspected them to be very valuable; otherwise he would not have sold them, along
The discovery of the Dead Sea scrolls, which was heralded in newspaper headlines and in radio broadcasts throughout the world, this discovery by Joseph Smith received practically no publicity. It deserved news headlines. Its message, like the message of the Dead Sea scrolls, could also shake the faith of Christians throughout the world. A basic, hard-core concept may crumble under the impact of its message if it ever receives the same consideration and acceptance now being accorded the Dead Sea scrolls. But more about that concept when I finish my story about the Egyptian scroll.

The Egyptian scroll reveals to the world the eternality of the gospel.

It tells about the grand council of the gods in heaven before the earth was peopled.

It tells about the presentation of the gospel plan to his spirit children before they came to earth.

It tells about the selection of Jesus to be the administrator of the gospel plan on earth, the purveyor of the gospel throughout the world, from Adam on down.

It discloses Jesus to be the Savior of the world.

It tells how one (Lucifer) rejected the gospel plan in that council of the gods.

It discloses the gospel to have had its origin before the foundations of the earth were laid, and it thus confirms again the Dead Sea scroll story or expose, i.e., principles of Christ’s gospel, his teachings, and some of the ordinances were on the earth before Christ came in the flesh.

We have been told that “in the mouth of two or three witnesses shall every word be established.” (2 Cor. 13: 1.)

Two witnesses to the fact that the gospel is eternal are: (I) the Egyptian scroll (Pearl of Great Price) and (2) the Dead Sea scrolls.

Related scripture and other writings

We have additional witnesses which scholars, delving the scrolls, ought to examine:

The story on the golden plates (Book of Mormon) is a third and most impressive witness.

The writings of Moses contained in the Pearl of Great Price is a fourth and very special witness.

The Doctrine and Covenants adds a wealth of persuasive evidence that the gospel is eternal, that Jesus is the Son of God.

Furthermore, every Bible student knows that prophets foretold the Savior’s coming and testified that he was the Son of God an’ that his gospel was for everyone. The “Messianic Talmud makes it plain that baptism,” a gospel ordinance, “was required for admission to the Church.” (Dr. Alfred Edersheim, The Life and Times of Jesus the Messiah, Vol. 2, p. 745.) Other ancient writings, such as the books of the Apocrypha, excluded from the Bible, provide evidence that a messiah would come to bring his gospel, [page 31] even the same gospel that had been taught to Adam, Enoch, Noah, Abraham, Moses, and others.

Why, then--in the face of all this historical evidence to the fact that much of what we now know as Christianity was taught and practiced by prophets, religious teachers, and religious groups prior to the advent of Jesus on the earth—is it that this knowledge was not, and presently is not, widespread among the lay members of Christian churches?

Dr. R. H. Charles, an eminent scholar and writer on ancient Hebrew history, believes that some of the books rejected as scripture "fell under the ban of such authorities as Hilary, Jerome, and Augustine," who, he thinks, were concerned about their contents. "These three men... exerted a tremendous influence on what was accepted or rejected as scripture, [and] were probably disturbed about the Christian doctrine that some of these books taught long before the time of the Savior. Having no knowledge of the eternal nature of the gospel and Christ's authorship of it before this world was organized, ... [they] could have feared that the Christian nature of these books would disturb the faith of lay church members" and they herefore suppressed them. (Robinson, How Old Is Christ's Gospel, p. 36.) The Christian concept today is exactly what it was in their day, namely, the gospel was initiated and first introduced to the world by Jesus at his coming nearly 2,000 years ago.
And as Jesus passed by, he saw a man which was blind from his birth.

This doctrine of a premortal life must have been taught by Jesus, for his apostles used this teaching to ask a question:

"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. 1:5.)

This belief in a previous life is based on scripture. When the Lord called the prophet Jeremiah he said:

Could God be just?--for there is no question that people differ, and there is no question in my mind but that God is just and merciful to all his children.

...talents and gifts that we now enjoy. A premortal existence can explain much of life and can account for the differences that we see around us in mortal life. How otherwise could God be just?--for there is no question that people differ, and there is no question in my mind but that God is just and merciful to all his children.

Where did these differences come from? We claim they were brought here as a result of a previous life. This previous life, lived in the spirit is the basis of the present and was made as beautiful as man could make it, for it was to be a place to which God could come on the earth to reveal his will to his prophet. Thus, to be near the temple was a blessing, and to go into it was a great privilege. However, not all the people were permitted to go into the temple. This right was limited only to the priests, and only the high priest could go into the inner court. There were undoubtedly some in that day who thought this practice was discriminatory, but that was the word of the Lord, and it was obeyed.

Let us consider the need for temples in our day. First let us consider life itself. Life on this earth is beautiful and wonderful, despite some of the terrible things that happen. A new-born infant is truly a wonder, and a little child is easy to love. Instinctively we love all little ones. But did the total life of that infant begin at birth, or will it cease at death? Reason and instinct tell us otherwise. Talents and potentials and spiritual gifts differ from child to child.

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Among the ancient Israelites, the temple of God was the pivotal point around which the whole nation revolved. This building was considered to be the house of the Lord and was made as beautiful as man could make it, for it was to be a place to which God could come on the earth to reveal his will to his prophet. Thus, to be near the temple was a blessing, and to go into it was a great privilege. However, not all the people were permitted to go into the temple. This right was limited only to the priests, and only the high priest could go into the inner court. There were undoubtedly some in that day who thought this practice was discriminatory, but that was the word of the Lord, and it was obeyed.

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p12 “And his disciples asked him, saying Master, who did sin, this man, or his parents, that he was born blind?” (John 9:1-2.)

p13 How could the man have sinned before birth unless he had lived before? Life on this earth is a gift of God given to us as a reward for previous virtue. But his disciples failed to understand that just as some curses are oftentimes blessings. Jesus reminded them of the danger of passing judgment based on mortal existence alone:

p14 “Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.” (John 9:3.)

p15 Note that he did not rebuke them for this doctrine, but merely told them not to pass judgment on people based on what we can see and experience as mortal beings.

p16 As spiritual children of God, we covenanted to accept this life. But life on this earth does have a purpose, and much of what we experience in this life is based on the kind of life we led before we came here. One thing we can state with confidence: God will give an opportunity to every man to make the best use of whatever life he was assigned in his mortal station. God has made it possible for us to find on this earth the reason for existence and has given or will give every man, every woman, every child born upon this earth an opportunity to make a new and everlasting covenant with him to accept Jesus Christ as a living Lord and Savior.

p17 Just as this life depends upon the previous life, so this life is most important for the future, for life hereafter depends upon our life here in mortality. Jesus has shown us the actuality of the resurrection. We have overwhelming testimony of eternal life. It is not some mysterious nirvana, but an eternal life in the flesh that we will receive as individual beings. Life, therefore, follows death as dawn follows darkness, breaking forth into the light of a [page 34] perfect day. What kind of life will this be for you? The ancient prophet wrote:

p18 “Now behold, I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that this mortal body is raised to an immortal body, that is from death even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption.” (Al. 11:45.)

p19 Action now for advantage hereafter

p20 The prophet warned us, therefore, to do something about this now, while there is time left to us, and not delay our repentance, which is the way we change from our present lives to a better way of life. He told us:

p21 “Ye cannot say, when ye are brought to that awful crisis [that is, standing before the judgment seat of God] that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.” (Al. 34:34.)

p22 What he is trying to say is that although repentance later on is not impossible, it is certainly more difficult than it is right here in mortality.

p23 May I then ask you now, “What kind of a life will you have in the hereafter?” I can answer this question for you quickly. “You will have the kind of life you earned here.” You chose the life you are now leading. Are you happy with it? Would you like to improve it? You can, you know. You can choose your life hereafter, and you will have to live whatever kind of life you choose. Just as this life could have been beautiful for all, ha we been willing to pay the price, so life hereafter can be beautiful for all. I ask you to look around you. Will your life be beautiful?

p24 Do you love your wife or husband here? Has your marriage here been wonderful? Do you love your children—mean really love them? Do you love your father? Your mother? Has your family life been a joyful, happy one? If not, then get started to work on it to make that life beautiful. It will take effort, to be sure, but it is worth all the work and energy it takes.

p25 If your family life has been beautiful and happy, you will want your loved ones near you hereafter. How happy could life be without those we love? Could you be happy alone? No one can, to be sure, and therefore the need for eternal companionship. I won’t be happy without my family and loved ones, and neither will you, for real love should never die.

p26 How can you tie this family to you? This is the goal of priesthood genealogy. All our efforts are to seal this union right here on earth. This power was given to his apostles by the Lord when he said:

p27 “Verily I say unto you, WHATSOEVER YE SHALL BIND ON EARTH SHALL BE BIND IN HEAVEN: AND WHATSOEVER YE SHALL LOOSE ON EARTH SHALL BE LOOSE IN HEAVEN.” (Matt. 18:18.)

p28 These marriages cannot be united in heaven, but must be done right here on this earth. Jesus rebuked those who thought this could be done later when he said:

p29 “Ye do err, not knowing the scriptures, nor the power of God.

p30 “FOR IN THE RESURREPTION THEY NEITHER MARRY, NOR ARE GIVEN IN MARRIAGE, BUT ARE AS THE ANGELS OF GOD IN HEAVEN.” (Matt. 22:29-30.)

p31 This sealing must be done in temples of God erected specifically for this holy ordinance. Hence there is a need to build temples of God in our day.

p32 Research assignment to priesthood

p33 Priesthood genealogy is not just seeking records of dead ancestors alone. It involves the completion of these temple ordinances. Priesthood genealogy is a work for the living, for those who are dead shall also live again. It is to make possible family life after death that we gather these records and do this ordinance work in temples for our family members while we are still in mortality. We prove our love for our dear ones by first [page 35] sealing our own family to us in the temples of God built for that purpose. Then we prove our love for our family by doing a useful service for them in their behalf—sealing them to us here on earth by the sealing power of the priesthood of God.

p34 Thus the gospel permits love to become in our lives a reality that can exist throughout all eternity. It is love and spirituality at their very best. The key to true spirituality is priesthood genealogy. We invite you to prove your love for those you hold dear. Is your grief and longing for a loved one real? Do you love a wife enough to want her with you forever? Do you love a child enough to save it? If you do, then first perfect yourselves sufficiently so you can qualify to go into the temple and there do for them the work that will bind them to you forever. God bless you to catch the spirit of Elijah, which was given in this dispensation along with the binding power to bind together the hearts of men in love one for another. This is the way life was meant to be. It is the basic doctrine of The Church of Jesus Christ of Latterday Saints. I know that it is the divine method by which Jesus Christ can exalt us into the presence of God the Eternal Father, and I bear you this witness in the name of Jesus Christ. Amen.

p35 President N. Eldon Tanner:

p36 Elder Theodore M. Burton, Assistant to the Twelve, has just addressed us. Now we will listen to Brother John Longden, Assistant to the Twelve. He will be followed by Brother Milton R. Hunter of the Council of the Seventy.
Elder John Longden Assistant to the Council of the Twelve

It is the aim and responsibility of The Church of Jesus Christ of Latter-day Saints to present the statement of the scriptures, which are clear in declaring the actual resurrection of the body.

Christ is the first-fruits of the resurrection and the pattern of what is an eternal principle applicable to all mankind. As he took up the same body that was laid in the tomb, so will all the human family receive a renewal each of his own body. The change is that the blood, which is the life of the mortal body, will not occupy the immortal one. "...flesh and blood cannot inherit the kingdom of God..." (1 Cor. 15:50.)

It is evident, however, that flesh and bones occupied by immortal spirit can inherit the kingdom of God, for Jesus was the type and example. After his resurrection, he appeared unto many. He said to his disciples when they were "afrighted, and supposed that they had seen a spirit":

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:37, 39.)

He then showed them his hands and feet, which had been pierced with spikes in the terrible hour of his crucifixion. While he was with them, he called for food; and they gave him boiled fish and honeycomb, which he ate in their presence.

What could be more real or tangible than this? When he was resurrected many others received the same glorious blessing and came bodily out of their graves.

"And the graves were opened; and many bodies of the saints which slept arose,"

"And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. 27:52-53.)

These, undoubtedly, were the bodies of the righteous who had embraced the gospel in the various dispensations prior to the coming and atonement of our Lord and Savior. The antediluvians who rejected Noah were not among this number. Peter informs us [page 36] that the Messiah, when put to death in the flesh, was quickened by the Spirit:

"By which also he went and preached unto the spirits in prison;"

"Which sometime were disobedient, when once the long suffering of God waited in the days of Noah. . . ." (1 Pet. 3:18-20.)

The testimony of John

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25.)

The testimony of Job

"Oh, that my words were now written! oh that they were printed in a book!

"That they were graven with an iron pen . . . in the rock for ever!"

"For I know that my redeemer liveth and that he shall stand at the latter day upon the earth:

"And though after my skin worms destroy this body, yet in my flesh shall I see God:

"Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." (Job 19:23-27.)

Undoubtedly, this great and good man was resurrected when the Messiah was and received a partial fulfillment of this glorious vision, but whatever was lacking in the full realities of the prophecy will be complete when the Son of man shall come in his glory to reign on the earth.

Paul, speaking to the Thessalonians, said:

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." (I Thes. 4:14, 16.)

This agrees with the testimonies already quoted from the Savior and the Apostle John in reference to the resurrection.

The testimony of modern revelation

In modern revelation, the Lord said to the Prophet Joseph Smith:

"And the Lord appeared unto them, and they rose up and blessed Adam and called him Michael, the prince the archangel." (D&C 107:54.)
successor. I also testify that all who receive this gospel with honest heart shall know that the doctrine is true, and if they are faithful unto death they shall come forth in the
Snow, Joseph F. Smith, Heber J. Grant, George Albert Smith—each in his time has been the successor of the Prophet Joseph Smith and that David O. McKay is now such
and ancient prophets visited him and delivered to him the keys of the dispensation of the fullness of times; that Brigham Young, John Taylor, Wilford Woodruff, Lorenzo
|p62 The Son of the Living God
|p60 Visitations of heavenly beings
|p58 "His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the
|p57 "We saw the Lord standing upon the breastwork of pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.
|p56 "The veil was taken from our minds, and the eyes of our understanding were opened.
|p55 "In the afternoon, I assisted the other presidents in distributing the Lord's Supper to the Church, receiving it from the Twelve, whose privilege it was to officiate at the
|p54 One such visitation was experienced by Joseph Smith, the Prophet, and Oliver Cowdery, in the temple at Kirtland, Ohio, April 3, 1836. The occasion was that of a
|p53 Visitation of Deity in modern times
|p52 To the Latter-day Saints, the doctrine of the resurrection is a living tangible reality, because added to the testimonies of the Jewish scriptures, the Old and the New
testaments, and the Book of Mormon which corroborates the Bible, we have the testimony of men in this day who have seen the living bodies of resurrected beings. Joseph
Smith was a man of unblemished character. His veracity was never impeached. His honor in religion, in morality, and in business transactions, as attested by friend and
foe, was unsullied to the end of his mortal career. When he sealed his testimony with his innocent blood. His testimony is that he saw God the Father and his Son, Jesus
Christ, the latter on several occasions.
|p51 Should there still be doubt in the mind of anyone that there seems to be a deficiency in the conclusions from the statements quoted, may I suggest you read the
account of the resurrection from the inspired writings of Ezekiel. Please read the entire 37th chapter of Ezekiel. The words of this prophet should dispel any doubt.
|p50 The testimony of Ezekiel
|p49 These assertions all agree that there has been a resurrection (so far as they refer to the resurrection of Jesus and those who came forth from their graves at the same
time). The only reasonable conclusion to be reached by reading these testimonies is that the resurrection will be an actual reunion of the spirit and the body.
|p48 "...that where I am, there ye may be also." (John 14:2-3.)
|p47 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.
|p46 Jesus said to the apostles:
|p45 So also is the resurrection of the resurrection of the dead...” (1 Cor. 15:40-42.)
|p44 "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differs from another star in glory.
|p43 "There are also celestial bodies, and bodies terrestrial: but the glory the celestial is one, and the glory of the terrestrial is another.
|p42 Paul describes in a very definite way the degrees of glory in the resurrection, which vindicates the justice of God and rewards man according to his works, thus
establishing the free agency of man by holding him personally accountable for every act of his life.
|p41 Degrees of glory in the resurrection
|p40 "For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.)
|p39 The spirit and the body are the soul of man. The body is resurrected from the grave independent, whether the individual was in this life good or bad, as is shown by the
declaration of scripture:
|p38 It is evident that the burden of the teachings and testimonies of the apostles was to establish the divinity of the mission of the Lord Jesus Christ. This necessarily
included his atonement and resurrection. The fall of our first parents brought not only a banishment from the presence of the Lord, which may be termed a spiritual death,
but it caused the death of the [page 37] physical body. When an atonement was wrought out as a redemption from that fall, it would be incomplete unless it brought to pass
immortality and eternal life to the body.
|p37 "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead." (Acts 10:40-42.)
|p36 "Not to all the people, but unto witnesses chosen before of God, who did eat and drink with him after he rose from the dead.
|p35 "Him God raised up the third day and shewed him openly;
|p34 The chief apostle, Peter, taught:
|p33 "But I say unto you, Except ye turn, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this
child, the same is greatest in the kingdom of heaven. And whoso shall receive this child in my name receiveth me. For verily I say unto you, That whatsoever shall be spoken
by this little child, or by any of such as these, it shall be regarded as the very word of God. ..." (D&C 110, introduction.)
|p32 After having performed this service to my brethren, I retired to the pulpit, the veils being dropped, and bowed myself, with Oliver Cowdery, in solemn
silent prayer. After rising from prayer, the following vision was opened to both of us:
|p30 One such visitation was experienced by Joseph Smith, the Prophet, and Oliver Cowdery, in the temple at Kirtland, Ohio, April 3, 1836. The occasion was that of a
Sabbath day meeting. The Prophet prefaced his record of the manifestations with these words:
|p29 "In the afternoon, I assisted the other presidents in distributing the Lord's Supper to the Church, receiving it from the Twelve, whose privilege it was to officiate at the
sacred desk this day. After having performed this service to my brethren, I retired to the pulpit, the veils being dropped, and bowed myself, with Oliver Cowdery, in solemn
and silent prayer. After arising from prayer, the following vision was opened to both of us:...” (D&C 110, introduction.)
|p28 "His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the
sound of the rushing of great waters, even the voice of Jehovah, saying:
|p26 The veil was taken from our minds, and the eyes of our understanding were opened.
|p25 "We saw the Lord standing upon the breastwork of pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.
|p24 "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differs from another star in glory.
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|p20 To the Latter-day Saints, the doctrine of the resurrection is a living tangible reality, because added to the testimonies of the Jewish scriptures, the Old and the New
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account of the resurrection from the inspired writings of Ezekiel. Please read the entire 37th chapter of Ezekiel. The words of this prophet should dispel any doubt.
Certainly these scriptures give evidence that God is not dead. He lives. Jesus Christ lives; and I further testify and bear witness to the reality of the resurrection for all mortal beings, in the name of the Lord Jesus Christ, our Savior. Amen.

President N. Eldon Tanner:

We have just listened to Elder John Longden, Assistant to the Twelve. Elder Milton R. Hunter will now address us, and Elder LeGrand Richards of the Council of the Twelve will be our concluding speaker.

Elder Milton R. Hunter

Of the First Council of the Seventy

Happiness the object of existence

"Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all of God's commandments." These are the words of the Prophet Joseph Smith. (Joseph Fielding Smith, Teachings of the Prophet Joseph Smith pp. 255-256.)

An ancient American prophet declared: "Adam fell that men might be; and men are, that they might have joy." (2 Ne. 2:25.)

Robert Louis Stevenson said, "Man's highest duty is to be happy."

Obedience to God's laws, man's highest duty

Thus it is reasonable to believe that man's highest duty is to obey the laws of the land and the laws of God in order that he might attain the happiness that he desires. Our Lord Jesus Christ came into the world to show us through his teachings and his life how to live an abundant life. In modern revelation, he gave us the formula by which we should live in order to be supremely happy. He declared: "For you shall live by every word that proceedeth forth from the mouth of God." (D&C 84:44.)

By so doing, men do not offend other men, nor do they offend God, but live in perfect harmony and peace with each other at all times. Kindness and love predominate in all their actions. Constantly they do unto others as they desire other people to do unto them. In fact, the measure of a people's happiness comes in proportion to the amount of love they have in their hearts for their fellowmen. Also, those righteous people love God with all their hearts, might, mind, and strength. The men and women who have most nearly complied with God's commandment to "live by every word that proceedeth forth from" his mouth know the joys and sweetness derived therefrom. (See D&C 84:44.) By living this way, they have attained the condition described by the poet James Russell Lowell. To quote: "Now the heart is so full that a drop overflows it, We are happy now because God wills it." (James Russell Lowell, "The Vision of Sir Launfal," One Hundred and One Famous Poems, Chicago, 1958, p. 18.)

Satan however, has never exerted more influence among the children of men than he is exerting throughout the world today to bring about sin and misery and the destruction of the human race. Wars, strife, hate, greed, selfishness, and all sorts of evil exist everywhere. Crime is on the increase throughout the nation, especially among the youth. Murder, adultery, robbery, traffic in drugs, and numerous other crimes are reported daily in the newspapers.

Evil expressed in myriad forms

The world is in such a condition today that evil is oftentimes presented on television and radio, in the movies, in books, magazines, and newspapers as if it were virtue and good. An author recently wrote:

"No one can read and savor the kind of printed material, pictures, and shows which present lurid and sordid aspects of life and remain pure in thought and mind."


Attitudes toward homosexuality have been liberalized in England, and in many cities in the United States some lawmakers, clergymen, and social leaders are clamoring for a liberal attitude in our land.

Violent race riots have occurred during recent years throughout the United States. Both white leaders and Negro leaders have been responsible for stirring up social conflicts through hate tactics. The love that Jesus Christ established as the basic element in Christianity seems to have vanished from the hearts of many people. That some are trying to replace love with a satanic doctrine is evidenced by one of its leaders: "Down with love of one's neighbor. What we want is hate. Only then shall we conquer the universe."

The spread of poisonous hate, strife and internal conflicts has also gone into college campuses, with the result that some—even though a small minority—of the youth of our land are engaging in rioting and defiance of law. The most drastic case yet to occur was at the University of California at Berkeley. Here even some of the professors participated.

One hundred thirty-three years ago the Lord said to an American prophet, "... tobacco ... is not good for man." (D&C 89:8.) Doctors and scientists now maintain that cigarettes are the principal cause of many deaths from cancer, especially of the lungs, throat, and mouth. Thus modern scientists have sustained the word of the Lord.

Word of Wisdom warning against evils and designs

Since members of The Church of Jesus Christ of Latter-day Saints accept the Word of Wisdom as a law from God to the Church this law comes within the spiritual realm of their lives, and so the spiritual effects that tobacco has upon church members may be more disastrous than the physical damage. The use of tobacco helps to drive away the Holy Ghost and deprives one from the ordinances of the priesthood and thus from exaltation.

The devil has never found a better tool in the history of the world to destroy the happiness of human beings than liquor. It is a companion of prostitution, an associate of gambling, a friend of murder, robbery, poverty, and divorce. In fact, liquor is a companion of all the bad and sordid things one finds in life. Of course, with all of these evils come unhappiness, sorrow, regret, and grief. The use of liquor, then results in the opposite of joy. As an ancient prophet declared: "... wickedness never was happiness." (Al. 41:10.)

God's laws express His love for us

God is our Father. We are his spirit children. He placed us here upon this earth and gave us the privilege of parenthood. He gave us the divine laws by which our earthly parenthood should operate: namely, the laws of love, purity of heart, chastity, celestial marriage, and family life.
we know.

In President McKay's inspired talk this morning, after outlining some of the advantages that we have in the day in which we are privileged to live, he said, "It is a joy to live in this age." I have thought a lot about that, and I think that we all feel that way about it. And then I thought, it is not only a joy, but it is also a responsibility to know what

It is a great pleasure, brothers and sisters, to share this wonderful conference with you. I love the Latter-day Saints. I appreciate your kindness to me as I travel to your stakes and some of the missions, and it is a glorious thing to meet you as you come here in our midst to attend this conference.

The greatest joys in all of life and throughout all of eternity come in connection with the love that husbands have for wives, wives have for husbands, children have for parents, and parents have for children. The service and sacrifices that each member of the family renders to each other member are the jewels of which the joys of life are made. In fact, all the experiences of home life when lived according to God's plan bring supreme happiness into the hearts and lives of righteous family members.

As a final reward, the Lord promises that righteous people who are sealed by the Holy Spirit of Promise will eventually come back into his presence and receive eternal life.

One of the most terrible counterfeits of happy family life is sexual immorality. Some people who desecrate the fountain of life by committing adultery have grief enter their hearts. The guilt of conscience oftentimes is almost unbearable. The adulterers, the whoremongers, and all who are impure in heart lose their ability for full, complete, and pure love and appreciation of the finer things of life.

Their lives become filled with sorrow and shame, and if they do not repent, eventually in the world to come they will be banished from the presence of God.

Let us quote from the prophets of the Lord on this subject. An ancient American prophet named Alma said to his son, Corianton, who had committed adultery:

"Know ye not, my son, that these things are an abomination in the sight of the Lord--yea, most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost?" (Al. 39:5.)

From the positive viewpoint, Paul's admonition is excellent. He wrote--"If you believe in goodness and if you value the approval of God, fix your minds on the things which are holy and right and pure and beautiful and good." (Phil. 4:8, as translated by A. B. Phillips.)

In modern revelation, the Lord declared:

The peace spoken of by the Lord in this modern revelation is the peace that results from a clear conscience. It is that peace which comes when one stands void of offense against God and man. It is that peace which Christ promised his ancient apostles. Paul wrote to the Philippians: "... the peace of God, . . . passeth all understanding. . . ." (Phil. 4:7.)

Paul also described accurately the peace and happiness of the righteous person when he defined the fruit of the Spirit. To quote:

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance . . . ." (Gal. 5:22-23.)

The blessedness of obedience to the gospel of Jesus Christ

If all people would accept and live the restored gospel of Jesus Christ their hearts would throb with a sweet peace, a divine love, and an exquisite joy. Thus all covetousness, hate, greed, envy, stealing, lust, adultery, whoredoms, strife, riots, war, and all other sordid and evil acts would cease. Men would love God and man with all their hearts. A perfect condition of peace and righteousness would prevail throughout the world. The King of kings could come and reign. The only hope for this wicked world, therefore, is for its people to repent and accept and live the gospel of Jesus Christ.

Time and time again, the ancient American prophets declared that at the resurrection righteous people will rise from their graves into a state of everlasting happiness. Paul, the ancient apostle, described it this way:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9.)

These statements are exactly in accordance with the words in Ecclesiastes:

"Fear God, and keep his commandments: for this is the whole duty of man."

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccl. 12:13-14.)

Let us live in such a way that we shall have inward peace and exquisite joy in such abundance that it passeth our understanding, and let us at all times give God the honor and glory for all the blessings we receive, I humbly pray. In the name of Jesus Christ. Amen.

President N. Eldon Tanner:

He to whom we have just listened is Elder Milton R. Hunter of the First Council of Seventy. Elder LeGrand Richards of the Council of the Twelve will be our concluding speaker this afternoon.

Elder Richards.

Elder LeGrand Richards Of the Council of the Twelve

It is a great pleasure, brothers and sisters, to share this wonderful conference with you. I love the Latter-day Saints. I appreciate your kindness to me as I travel to your stakes and some of the missions, and it is a glorious thing to meet you as you come here in our midst to attend this conference.

In President McKay's inspired talk this morning, after outlining some of the advantages that we have in the day in which we are privileged to live, he said, "It is a joy to live in this age." I have thought a lot about that, and I think that we all feel that way about it. And then I thought, it is not only a joy, but it is also a responsibility to know what we know.
We have listened here this afternoon to these wonderful testimonies of the brethren and have thought of the marvelous things the Lord has done in restoring his truth. Think of our responsibility. As Jesus said, "... For unto whomsoever much is given, of him shall be much required..." (Luke 12:48.)

To gather together all things

I think of the words of the Apostle Paul. He, like most of the prophets, saw the latter days, the days in which we are privileged to live, and he saw the marvelous things that the Lord would accomplish in our day. He said that the Lord had revealed the mystery of his will unto him. (See page 42 Eph. 1:9.) Now that is quite a statement, if you stop to analyze it, "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." (Eph. 1:10.)

As I analyze that statement, I think it means that all things that the prophets have beheld for the latter days ultimately would be brought forth in this, the dispensation of the fulness of times. That being true, are we not privileged to live in the dispensation of the fulness of times to enjoy all these gifts and blessings?

I like the words of Isaiah, when he spoke of the Lord, "declaring the end from the beginning." (Isa. 46:10.) We are told that all things are known unto the Lord and that his purposes fail not; neither are there any who can stay his hand.

I like to study the prophecies. I think they are a lot easier to understand after they are fulfilled than when you look forward to them. Nevertheless, they are a guide along the way, because when they are fulfilled, we know that it is by the doings of God the Eternal Father, that he rules in the heavens above and upon the earth beneath, and in the lives of men. Things pertaining to his eternal purposes don't just happen—they happen at his command.

Prophecies of Isaiah

When Brother [Howard W.] Hunter and Brother [Spencer W.] Kimball came back from the Holy Land after Christmas 1961, I asked Brother Hunter if he saw Babylon. He said he saw what there was left of it. Just think of anyone but a prophet of God being able to say that one of the great cities of the world today would be destroyed and never be rebuilt.

In the Book of Mormon we are told in at least three places that we should study the prophecies of Isaiah. Moroni said that we should study the prophecies of Isaiah because they would all be fulfilled. (Morm. 8:23.) Then in 2 Nephi, chapter 25, we read that we should study the prophecies of Isaiah because in the day of their fulfillment it would be given to the Lord's people to understand them. When the Savior visited the Nephites, he told them to study the prophecies of Isaiah because the day of their fulfillment would be the day of the establishment of his covenant with his people, the house of Israel. (3 Nephi, chapter 20.)

Isaiah and our day

I think that Isaiah was privileged to live almost more in our day than in the day he was actually here upon this earth. He was able to see so much of what the Lord would do in the latter days. He saw us settled here in these valleys of the mountains; he saw the desert made to blossom as the rose; he saw the rivers flow in the desert, where we have built these great irrigation canals; he saw the water flow down from the high places, where it has been reservoired in the mountains for summer use; he saw the daughters of Zion come up and sing in the heights of Zion. (See Isaiah, chapter 35.) Where can you find anything to fulfill that prophecy in all the history of the world except the singing of these sisters of the Tabernacle Choir, now in its 38th year of continuous broadcasting. Then think of our people coming from all over the Church to sing in our conferences, like the Singing Mothers who sang in the Relief Society conference. Truly, this is the center, you might say, of the singing people of all the world, and now with telestar, they will be singing to all the world.

Isaiah saw the railroad train and the airplane and how the people would be gathered to Zion without even being able to loosen the latchets of their shoes.

A few years ago President McKay went to Scotland to help organize the [page 43] first stake in his bonny Scotland. When he returned, he reported to us brethren of the Twelve, telling us that he left London at two o'clock in the afternoon, stopped for a short period in Chicago, and was here in Salt Lake City that night to sleep in his own bed. Then he compared this to the time his family crossed the ocean; they were 43 days on the water with a sailing vessel and then had to cross the plains the best they could.

Just think of the day in which we live. Why has there been such a change? If the veil were parted and the world could know why there had been such a change since the Father and the Son appeared to the Prophet Joseph, anybody who confesses a love for God the Eternal Father would be glad to have the Mormon elders come and bring them a knowledge of this work.

Darkness covered the earth

Isaiah prophesied: "For, behold, the darkness shall cover the earth, and gross darkness the people..." and during that period of time the world made no progress. (Isa. 60:2.)

When I went on my first mission to Holland, they were still cutting grain with a scythe and a sickle; they had no electric lights or modern homes, and the streetcars were drawn by horses.

Just think how the world has changed, because the Lord not only foretold through his prophets that darkness would cover the earth but said: "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." (Joel 2:28.) And I could give you many illustrations of how this has been fulfilled.

Promise to Joseph of Egypt

I would like to return now to a statement in the Book of Mormon. You remember that when Lehi was in the desert, he told his son Joseph that the Lord had promised Joseph who was sold into Egypt that, in the latter days, he would raise up a prophet from his loins by the name of Joseph, whose father's name was Joseph. He said, "Unto him will I give power to bring forth my word." (See 2 Ne. 3:11.)

That prophet was none other than the Prophet Joseph Smith. He brought us the Book of Mormon, as has been testified here today, and the Doctrine and Covenants, and the Pearl of Great Price, and many other writings. Concerning this prophet, the Lord said he would give him power "not to the bringing forth of my word only,...but to the convincing them of my word, which shall have already gone forth among them." (2 Ne. 3:11.)

Prophecy "in old time"

As I interpret that, it means that he would be able to understand the scriptures and the spirit in which they were written. You remember the words of Peter (reference has been made to them here today), who said:
For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. (2 Pet. 1:19-21.)

For your information the Saturday morning session will be broadcast direct by numerous radio and television stations, and recorded for transmission on Sunday morning to many television stations in the eastern and central parts of the United States, and a video tape of Saturday morning's session of conference will be flown from the mainland and broadcast Sunday morning in Hawaii.

Morning sessions of Saturday and Sunday will be carried from the Tabernacle over oceanic cables to a large number of Saints assembled in many chapels throughout Great Britain, Germany, and Austria, on Sunday.

Both sessions of our Conference today, Saturday, and Sunday, will be rebroadcast over KSL and KIRO at Seattle the following morning, starting at 1:00, and will be heard in many parts of the United States and other parts of the world.

Under the direction of the First Presidency there will be a Priesthood Genealogy Conference held in the Tabernacle this evening at 7:00. Of those who are attending this Conference, the following are requested to attend this meeting: stake presidents, high councilor advisors, bishops, high priest group leaders and ward record examiners. Others are invited to attend.

The Priesthood Welfare Committee will hold a special meeting in the Assembly Hall tomorrow morning, Saturday, at 7:30. Stake presidencies, stake high councilors, bishops, and all others interested in welfare matters are invited to attend this meeting.

The singing of the sessions today has been furnished as you know by the Oahu Stake Samoan Choir from Hawaii, under the direction of Brother Mauga Tapusoa, with Roy M. Darley at the organ.

In behalf of all who have listened in the singing during these sessions of the General Conference, we express our appreciation and thanks to these Samoan brethren and sisters from Hawaii for their beautiful music. God bless them for the service which they have rendered in these sessions.

This choir will now sing, "O Be Joyful in the Lord," after which the benediction will be offered by Elder [page 45] Joseph A. Gundersen, Formerly president of the Norwegian Mission. Following the benediction the Samoan Choir will sing, "Tofa My Feleni," This is a favorite song of President McKay, which was sung first for him in Samoa on his visit to the Islands in 1921. He will be listening in. The General Session of this conference will then be adjourned until 10:00 Saturday morning.

Singing: "Tofa My Feleni," by Oahu Samoan Choir.

Benediction by President Joseph A. Gundersen, Norwegian Mission.

136th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

President David O. McKay is present and has asked me to conduct this meeting. He joins in extending a cordial welcome to all present this morning in the historic Tabernacle and Assembly Hall on Temple Square in Salt Lake City, and also to the vast television and radio audience throughout the world, in this, the third session of the
p3 The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing: “Lift Up Your Heads.” Following the singing, the invocation will be offered by Elder Finn B. Paulsen, formerly president of the Brazilian South Mission.

p4 President Hugh B. Brown:

p5 The Tabernacle Choir will now favor us with the “Ambrosian Hymn of Praise.” Following the singing, President Nathan Eldon Tanner of the First Presidency will speak to us.


p2 President McKay, my beloved brothers and sisters, it is a privilege indeed to be here and to participate with you in this great conference where we have felt the Spirit of the Lord, where we have heard and will hear testimonies of those who have been chosen to lead and direct the work of the Lord in these, the latter days. We have been built up in our faith and in our determination to live lives in keeping with the teachings of our Lord and Savior, Jesus Christ.

p2 It is a great blessing to be permitted to associate so closely with these men who know and bear testimony, by the power of the Holy Ghost, that God lives, that Jesus is the Christ, and that God so loved the world that he gave his Only Begotten Son that whosoever believeth in him should not perish but have everlasting life. These men love the Lord with all their heart, mind, and strength, and dedicate themselves entirely to the service of their fellowmen and to the building up of the kingdom of God on the earth.

p3 I do not suggest that these of any human beings are without fault, but it must be clear to all the world that men who live righteous lives and lose themselves in the service of the Lord meet the problems of the world with greater serenity and assurance.

p4 I should like to acknowledge the presence of, and express my appreciation to, these dedicated stake presidencies, bishoprics, mission presidents, missionaries, officers and teachers in the priesthood quorums and auxiliary organizations, and all others who are prepared to sacrifice and spend their time in furthering the cause of truth and righteousness throughout the world.

p5 We meet in these general conferences of the Church for the purpose of being taught the principles of the gospel, instructed in our duties, and encouraged and built up generally, and to reason together and strengthen one another. I sincerely pray that the Spirit and the blessings of the Lord will attend me and all of us at this time.

p6 The world in travail

p7 It is trite but true to say that never before in the history of the world have we or our young people been faced with more evil, serious problems, and challenges than we are today. Wherever you go, and regardless of whatever news media you pick up or listen to, or whatever company you may be in, even as we have listened to our speakers in this conference, we hear discussed and have forced upon our minds the importance of such questions as divorce and family disintegration, new morality, new freedom, new security, the "God is dead" theory, war and strife, riots, murders, burglaries, and all kinds of crime and deception.

p8 It is most important that we be acquainted with the evils of the day and realize how insidious they are and accept our responsibility to guard against these evils. We should realize that the new morality is nothing more than the old immorality, that the new freedom is nothing more than disrespect for law and the rights of others and will lead to anarchy. The new security gives one the idea that the world owes him a living, and destroys individual initiative and infringes on his liberty and freedom.

p9 The Gospel of Jesus Christ, the safeguard

p10 I am convinced, my brothers and sisters, that the only way to guard successfully against these evils is to accept the gospel of Jesus Christ, which offers not only a better way of life but the solution to these and all other problems facing us today. In fact, we would have no more war or strife or any of the evils that I have enumerated if the world would accept God as the Creator of the world and Jesus Christ as its Savior.

p11 We as leaders and as members of the Church have a heavy responsibility to help our youth to know and understand that the Bible and the Book of Mormon, which were written on opposite sides of the world, are records of God’s dealings with his people on these two hemispheres. They are no fairy tales, but testimonies of many righteous men whose integrity cannot be questioned. These testimonies have been handed down to us by the prophets from Adam to the present day. These records show that in every dispensation those who accepted the word of God and kept his commandments prospered and were happy, successful, and blessed, while those who denied God and Jesus Christ and refused to accept the gospel have suffered heartaches, defeat, Godless dictatorship, and general anarchy.

p12 Trust in God

p13 We all know the story of Moses and the Israelites. We know that when they followed the instructions of God and kept his commandments, they were blessed and preserved from their enemies, and how quickly they were left to the buffetings of Satan when they turned away from and ignored God and his teachings.

p14 Another story with which we are all familiar is that of David and Goliath, how Goliath, that powerful leader of the Philistines, was slain by David with his sling. We should remind our youth of the words of these two men, that show why David was successful and Goliath slain. David kept the commandments of God and had complete faith in his power. Listen to the boastful words of Goliath and to David's humble, but confident, response.

p15 “And the Philistine said to David, Come to me and I will give thy flesh [page 47] unto the fowls of the air, and to the beasts of the field.

p16 “Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

p17 “This day will the Lord deliver thee into mine hand...” (1 Sam. 17:44-46.)

p18 As a result, Goliath and the Philistines were defeated, and the Israelites were saved by the power of God. The scriptures are replete with records of individuals and nations who succeeded or failed as a result of their faithfulness or disobedience.

p19 Also, we should appreciate and help our young people to understand that the greatest leaders of recorded history, and of today, in industry and government, have always believed in God.

p20 George Washington, in his first inaugural address, said: “It would be peculiarly improper to omit in this official act, my fervent supplications to the Almighty Being who rules over the universe...” And in his famous farewell address he said: “Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports.”
Abraham Lincoln, in that oft repeated statement, said "Without the assistance of that Divine Being,...I cannot succeed. With that assistance I cannot fail...."

It is very interesting and significant to know, as pointed out so well by Wendell J. Ashton in his article in the October Instructor, that Columbus had great faith in God. This famous explorer in his report to the king and queen of Spain wrote near the end of his letter:

"And the eternal God, Our Lord, gives to all who walk in his way victory over things which appear impossible, and this [voyage] was notably one."

Columbus concluded his letter with the suggestions that "all Christendom ought to feel joyful and make great celebrations and give solemn thanks" for the privilege of bringing Christ's message to the peoples of these newfound lands. Because of his faith and courage he was able to withstand the mutinies and succeed in his mission. (The Instructor, October 1966.)

One of our great industrialists, John D. Rockefeller, Jr., included in his creed under the heading "I Believe":

"I believe in an all-wise and all-loving God,...and that the individual's highest fulfillment, greatest happiness, and widest usefulness are to be found in living in harmony with his will.

"I believe that love is the greatest thing in the world; that it alone can overcome hate; that right can and will triumph over might."

The way of God has not failed; it has not been tried

Many who argue that Christianity has failed excuse themselves for their actions by saying that men who profess God and Jesus Christ are hypocrites and do not live the teachings that they profess. Too often men waste their time questioning even the existence of God instead of accepting his teachings and enjoying his blessings.

It is something like those who try to prove that Shakespeare never lived, that he was not the author of the Shakespearian plays, some of the choicest of all literature. While they waste their time arguing, others are enjoying the beauty and philosophy of his works.

Cornerstones of the law of God

Christ's teachings, which are so important to our happiness, security, and exaltation, may be summed up in the Ten Commandments, the Sermon on the Mount, Christ's answer to the lawyer as to which is the great commandment in the law, and the Articles of Faith as given by Joseph Smith.

Some of the Ten Commandments are:

"Thou shalt have no other gods before me.

"Remember the Sabbath day to keep it holy.

"Honour thy father and thy mother.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbour." (See Exod. 20.)

No one will argue that the keeping of these commandments would not make for a better and happier individual or contribute to a happy and spiritual home, a better community and a better world in which to live. You are familiar with the old Chinese proverb that says:

"If there is righteousness in the heart there will be beauty in the character;

"If there is beauty in the character there will be harmony in the home;

"If there is harmony in the home there will be order in the nation;

"If there is order in the nation there will be peace in the world."

In fact, the Ten Commandments leave us with the impressive message that we are free either to serve God and keep his commandments or to be ruled by tyrants.

Then we have the answer that Jesus gave to the lawyer who asked him a question, tempting him and saying;

"Master, which is the great commandment in the law?"

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment."

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22: 36-40.)

Homes are broken, individuals are confused and lost, and prisons are full of men who do not believe in God and who fail to love their neighbors. And many argue that we cannot be honest and compete, that we cannot love our fellowmen as ourselves without their taking advantage of us, and that we cannot apply the principles of the gospel in dealing with other nations.

There are those, too, who claim that the gospel is old-fashioned; that men through scientific development are becoming more and more self-sufficient and need not rely on God. Others argue that the gospel is too restrictive, that it takes away our liberty, and that we cannot enjoy the advantages of a broad education, accept scientific truths, and participate in worthwhile community activities.

This is just not true. We know that the Lord has given us the earth and all things therein for our use and for our benefit. We have been told to subdue the earth. As members of the Church we are encouraged to gain an education, to learn what we can, to prepare ourselves to take our places in the world, and to contribute all we can to
Many stations have just tuned in on this Conference, and we wish to extend a hearty welcome to them.

President Hugh B. Brown:

Singing: "After The Storm," by the Tabernacle Choir.

Following a brief organ interlude, the Tabernacle Choir will sing, "After The Storm."

President Nathan Eldon Tanner of the First Presidency has just spoken to us.

President Hugh B. Brown:

May the Lord bless us to this end, I humbly pray in the name of Jesus Christ. Amen.

I thank God with all my heart that I know as I know I stand here that God lives, that we are his spirit children, that Jesus Christ is his Only Begotten Son, and that God.

Let us realize that "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3), and set about to learn to know holy, and dedicate ourselves to overcoming evil and keeping his commandments.

If we are to stop the onslaught of immorality, divorce and family disintegration, lawlessness, strife, riots, burglaries, murders, crime, and deception, we must not ask about to prepare ourselves for that day.

Let us enjoy the good things in life. Enjoy the gospel and its teachings. Let us not waste our time looking for things to criticize in the gospel or in our neighbors. We

opportunities for education

Elder James E. Talmage, in his book The Articles of Faith, emphasizes the importance of gaining an education, and we know that it is more important every day. He says that in the short span of mortal existence it is impossible for a man to explore with thoroughness any considerable part of the vast realm of knowledge. It therefore becomes necessary for him to determine which field of knowledge will be of greatest worth to him in his chosen field of endeavor and then to learn everything he can about it. However, he emphasizes the importance of everyone gaining theological knowledge, as a personal knowledge of God is essential to the salvation of every human soul. Therefore, its importance cannot be overestimated.

This theological knowledge has been given to us by revelation down through the ages from Adam to our present-day Prophet. However, from the history of mankind we learn that as man and the world prosper they have [page 49] a tendency to forget God and to depend on their own knowledge and strength. As a result, millions of men and women are disturbed and confused, and many of them are committing suicide. They need something positive.

Let me emphasize again that those who have contributed most to the world are men who have had a belief in God and have tried to govern their lives accordingly. How much happier an individual is who can go to bed knowing that he has been honest with his fellowmen, that he is morally clean, that he is at peace with God, his Creator.

How much happier are those who live in a community made up of God-fearing people!

In my experience as a bishop, a stake president, and a general authority, I have never had anyone who understands the gospel and who has an abiding faith in God come to me with serious personal problems.

J. Edgar Hoover, in his analysis of "The Problems of the Day," says:

"The basic cause of the present situation is that so many of our young people have no real sense of moral responsibility which comes from an infinite knowledge of God's teachings. The tragic lack of God and prayer in their lives weakens our homes and our nation's welfare."

Faith in God must triumph

Then he emphasizes that either faith in God must triumph in the United States or we will be dominated by criminals and communists.

Let us go forward with a positive attitude. Be not ashamed. Be not influenced by those who ridicule and those who question and those who deny God. Let us not be among those who believe but do not have the courage and the strength to live according to the teachings of the gospel.

As recorded in John, "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

"For they loved the praise of men more than the praise of God." (John 12:42-43.)

Let us enjoy the good things in life. Enjoy the gospel and its teachings. Let us not waste our time looking for things to criticize in the gospel or in our neighbors. We must look at ourselves and repent and improve. And let us remember that there is nothing else quite so sure as that we will one day leave this frail existence. Let us set about to prepare ourselves for that day.

"...for...the day cometh that all shall rise from the dead and stand before God, and be judged according to their works." (Al. 11:41.)

Plan of appropriate action

If we are to stop the onslaught of immorality, divorce and family disintegration, lawlessness, strife, riots, burglaries, murders, crime, and deception, we must not ask what are they doing about it. We must ask and answer the question, "What am I doing?" Let us examine ourselves, acknowledge our faults, and repent where we should.

We must begin by having righteousness in our own hearts, by disciplining ourselves, by having love and harmony in our homes, and by truly loving our neighbors. Let us have the wisdom, courage, and determination to say with Joshua:...choose you this day whom ye will serve...but as for me and my house, we will serve the Lord." (Josh. 24:15.)

I pray that each and every one of us will realize how important it is that we have family prayer in our home, that we have home evening, that we keep the Sabbath day holy, and dedicate ourselves to overcoming evil and keeping his commandments.

Let us realize that "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3), and set about to learn to know God.

I thank God with all my heart that I know as I know I stand here that God lives, that we are his spirit children, that Jesus Christ is his Only Begotten Son, and that through his atonement all mankind may be saved by obedience to the laws and ordinances [page 50] of the gospel as revealed through his prophets.

May the Lord bless us to this end, I humbly pray in the name of Jesus Christ. Amen.
Elder Marion G. Romney of the Council of the Twelve will now address us.

Elder Marion G. Romney

I greet you all this morning, members and nonmembers of the Church, both seen and unseen, as brothers and sisters. My message for you today is "be not troubled." Since I shall give much of it in the words of the Savior, I invite you to join me in a prayer that we may enjoy the enlightenment of his Spirit, that we may both understand and appreciate the significance of his words.

People are troubled

If I correctly divine the temper of our times, people are troubled--troubled by the portent of current events: "The rising risk of runaway inflation"; the shocking debauchery of the "new morality"; crippling industrial strife; increasing crime and general disrespect for law and order; mob rule; threatening world food shortages; the denial of God; his eviction from the affairs of our daily lives; escalating wars. These and other signs of the times fill the minds and hearts of honest, God-fearing people everywhere with foreboding doubts and fearful apprehension.

Informed believers in Jesus Christ see in these events fulfillment of the words that he spoke to his disciples as, on the last day of his public ministry, he stood before them in the flesh and responded to their questions concerning the signs of his coming in glory in the clouds of heaven, to fulfill the promises he had made concerning the redemption and also the restoration of the scattered Israel. (See D&C 45:16-17.)

Conditions foreseen

He first told them, as he stood with them there on the Mount of Olives, concerning the destruction of Jerusalem, and that from there a remnant of Israel would "be scattered among all nations;"

"But [he added] they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled."

"And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them,..." (D&C 45:24-26.)

"And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel;..." (v. 28.)

"And there shall be men standing in that generation, that shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land.

"And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel;..." (vss. 36-40.)

"And then they shall look for me, and, behold, I will come; and they shall see me in the clouds of heaven, clothed with power and great glory; with all the holy angels; and he that watches not for me shall be cut off." (v. 44.)

But before they are cut off, the promised redemption and gathering--the assurance of which was to comfort his disciples both then and now--are to be fulfilled. This is the way the Savior put it:

"But before the arm of the Lord shall fall, an angel shall sound his trump, and the saints that have slept shall come forth to meet me in the cloud.

"Wherefore, if ye have slept in peace blessed are you; for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected; and the saints shall come forth from the four quarters of the earth." (vss. 45-46.)

"Be Not Troubled"

It was in the light of Christ's foreknowledge of this glorious consummation that he said to his disciples, "be not troubled."
Meet stresses with faith in God

Warning us of the consequences of our present course and identifying the cause of our troubles, the Lord said, as early as November 1, 1831:

"Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

"For verily the voice of the Lord is unto all men..." (D&C 1:1-2.)

"As a matter of fact, he said that deception would become so persuasive that if it were possible, the very elect shall be deceived. (Matt. 24:24.) Neither has he promised that the impending calamities will be miraculously turned aside nor that through the wisdom of men they can be averted. They are upon us because men have refused to be led by the living God. Generally speaking, men have rejected him and have chosen to put their trust in their own wisdom. In this they have made a terrible, tragic mistake. All history vindicates, and coming events will vindicate, the prophet's statement, "Cursed is he that putteth his trust in the arm of flesh." (See 2 Ne. 4:34.)"

"Prepare ye, prepare ye for that which is to come, for the Lord is nigh;"

"And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth." (vss. 11-13.)

And what had brought the inhabitants of the earth to such a predicament?

"...they have strayed from mine ordinances [said the Lord], and have broken mine everlasting covenant;

"they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world..." (D&C 1:15-16.)

"Establish his righteousness"

"Since man's failure "to seek the Lord to establish his righteousness" is the cause of his troubles, is it now obvious that the remedy is for him to reverse his course?--that is, "seek the Lord to establish his righteousness." Such is the clear implication of the next statement o the Lord in this revelation:

"Wherefore, I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon y servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world..." (D&C 1:17-18.)

"Light' came with the restoration"

The commandments given, which were to be and which ever since have been proclaimed to the world, were given in connection with the restoration of the gospel of Jesus Christ--the light that the Lord told his disciples would break forth among men when the times of the Gentiles should come in. It was restored to earth, he said, "to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me." (D&C 45:9.)

"In it are revealed the ordinances from which men have strayed and the everlasting covenant that they have broken. It also instructs men how they must "seek the Lord to establish his righteousness."..." (See D&C 1:16.)

Basis for hope and courage

Now, the basis for the hope and courage that will keep us from being troubled does not lie in the expectation that enough people will accept and obey the restored gospel to turn aside the oncoming calamities. Nor does it depend upon any such contingency. As already indicated, it lies in the assurance that everyone who will accept and obey the restored gospel of Jesus Christ shall reap the promised rewards, and this regardless of what others do. And certain it is that those who receive the blessings will have to prevail against great opposition, for the world in general is not improving. It is ripening in iniquity.
As early as January 2, 1831, the Lord declared:

"... all flesh is corrupted before me; and the powers of darkness prevail upon the earth, among the children of men, ... 

... eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned. ..."

(D&C 38:11-12.)

About two years later he said again upon the subject:

"Behold, verily I say unto you, the angels are crying unto the Lord day and night, who are ready and waiting to be sent forth to reap down the fields;

"But the Lord saith unto them, pluck not up the tares while the blade is yet tender ... lest you destroy the wheat also.

"Therefore, let the wheat and the tares grow together until the harvest is fully ripe; then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo, the tares are bound in bundles and the field remaineth to be burned." (D&C 86:5-7.)

President Woodruff’s testimony

Sixty-five years later, President Woodruff, then the mouthpiece of the Almighty on the earth, said:

"I want to bear testimony...that the day is come when those angels are privileged to go forth and commence their work. They are laboring in the United States of America; they are laboring among the nations of the earth; and they will continue.... We need not marvel or wonder at anything that is transpiring in the earth... We cannot draw a veil over the events that await this generation. No man that is inspired by the spirit and power of God can close his ears, his eyes or his lips to these things.”

(Millennial Star, Vol. 58, pp. 7389, Nov. 10, 1896.)

In confirmation of this testimony, the tempo of wickedness and destruction has been greatly accelerated since President Woodruff spoke those words, and so has the gathering in of the wheat. Even now the tares are binding themselves in bundles, making ready for the field to be burned.

Mature faith, a source of strength and courage

Naturally, believing Christians, even those who have a mature faith in the gospel, are concerned and disturbed by the lowering clouds on the horizon. But they need not be surprised or frantic about their portent, for, as has already been said, at the very beginning of this last dispensation the Lord made it abundantly clear that through the tribulations and calamity that he foresaw and foretold and that we now see coming upon us, there would be a people who, through acceptance and obedience to the gospel, would be able to recognize and resist the powers of evil, build up the promised Zion, and prepare to meet the Christ and be with him in the blessed millennium.

And we know further that it is possible for every one of us, who will, to have a place among those people. It is this assurance and this expectation that gives us understanding of the Lord's admonition, “be not troubled.”

And now I close with this quotation from the Master:

"...labor ye, labor ye in my vineyard for the last time--for the last time call upon the inhabitants of the earth.

"For in mine own due time will I come upon the earth in judgment, and my people shall be redeemed and shall reign with me on earth.

"For the great Millennium, of which I have spoken by the mouth of my servants, shall come...

"Hearken ye to these words. Behold, I am Jesus Christ, the Savior of the world. Treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds.” (D&C 43:28-30, 34.)

I bear my witness to the truth of these sayings. I know they are true, that we are living in those days and seeing the signs just preceding the coming of the Redeemer. That we may live the gospel of Jesus Christ and “be no troubled,” I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown:

Elder Marion G. Romney of the Council of the Twelve has just spoken to us.

The Tabernacle Choir will now sing, “To God On High,” by the Tabernacle Choir.

Singing by the Choir and congregation: “High On the Mountain Top.”

President Hugh B. Brown:

For the benefit of the television and radio audience we again announce that we are gathered in the historic Tabernacle on Temple Square in Salt Lake City, in the third session of the 136th Semi-Annual Conference of the Church.

Elder Richard L. Evans of the Council of the Twelve will now address us.

President McKay and my brethren and sisters:

Gratefully I have come to know the worth of people worldwide, and I see no need for any other salutation--except my brethren and sisters, pertaining to all people.

God intends that righteousness succeed

In turning today to a series of separate and yet related subjects, there comes to mind a sentence I have quoted many times in many places since I first read it some months ago. It comes from Albert Camus, who said: "Conscious of the fact that I cannot separate myself from the time in which I am living, I have decided to become a part of it.”

The facts of our time are here to face. They are both encouraging and discouraging. They include much of the best the world has ever known and problems so complex as to discourage all who have a responsible awareness of them.
And yet here we are on earth, with the God-given gift of life, with the opportunity of living here and now, not at some other time, but in this time, with these people, with these problems, with great purpose, great opportunities, great responsibilities.

And with all the problems, with all the uncertainties, all the loosening of moral foundations, all the rationalizing of principles, all the doubts expressed about life's purpose, I should like to begin with a simple declaration: If we live the gospel, if we keep our standards, if we prepare the commandments, if we prepare ourselves, if we keep prayerfully close to our Father in heaven and to His Church, we can live in the world, and serve and succeed. And the Lord God never intended that we should do anything but succeed. That is what He sent us here for; that is His work and His glory, as it is of any father pertaining to his children—that they shall be happy and useful and righteous, and realize success.

And I should like to mention some specific things that are essential to success:

1. Obtain sufficient education and training to qualify for positions that will produce adequate income.
2. Live within income and accumulate savings.
3. Avoid excessive debt.
4. To summarize, this says:
   - Prepare well, save something, avoid the slavery of debt (and all other kinds of slavery also, of which there is an infinite variety).
   - In these days, there are more ways to acquire an adequate education than there ever were before, and those who are determined to do so can usually find some way to acquire such education as they are willing to take. It may be difficult, it may take longer, but there are ways and means, and those who want to prepare and improve can prepare and improve.
   - Prejudice, like the commandments, are limitless, and the mind of man is capable of much more than we have ever used it for. We believe that the glory of God is intelligence. We believe that it is literally impossible to be saved in ignorance. We believe that education is an obligation. Emerson said: "The future belongs to those who prepare for it." Our families, the Church, the community, the nation, the kingdom of God are better served by the best-prepared people. Preparation and knowledge with faithfulness, are infinitely better than just faithfulness alone. And those who drop out for trivial reasons and those who cease to try to increase their competence are, I believe, failing to do their full duty.

And yet here we are on earth, with the God-given gift of life, with the opportunity of living here and now, not at some other time, but in this time, with these people, with these problems, with great purpose, great opportunities, great responsibilities.

And yet here we are on earth, with the God-given gift of life, with the opportunity of living here and now, not at some other time, but in this time, with these people, with these problems, with great purpose, great opportunities, great responsibilities.
And always we need humility. Always we need to search ourselves, our minds, our hearts, our motives. The more knowledge, the more success, the more humility we need. Indeed, there is much to keep us humble. Despite all learning and all accomplishment and all that men know, there is still the fact, as someone has reminded us, that "man owes his very existence here on earth to a six-inch layer of top soil and the fact that it rains." (Author unknown.) Life here is possible because of Divine Providence. And while men may learn and use the laws of nature, the laws of life, we are still children in understanding, children before the infinite and inscrutable wisdom that keeps creation in its course.

We may make much of man's orbiting in space—but why marvel so much, asked one observer. Haven't we been orbiting in space all our lives on a wonderful world? The Creator is still in command.

Much of my life is lived among those who are not of my faith, men and women of graciousness and sincerity and goodwill, whom I love and respect, worldwide. I have never been embarrassed by the standards of the Church. But I'm sure we would all lose the respect of many men, indeed of all men, if we were not true to our own faith and convictions. We disappoint our friends when we depart from our own principles.

There are commandments to keep standards to live by, and eternal purposes and promises that we can count on.

Learn, prepare, improve, work, keep clean, become competent, live with honor and honesty; don't waste, don't be idle, don't drift; keep life balanced and pursue its purposes, and don't be unduly discouraged.

It isn't all as easy as it sounds. All men have problems. All of us personally have problems. There is no perfection on this earth, but there are still eternal truths that we can count on and for which we are accountable.

"How well can we learn the lessons of life"

"The important consideration is not how long we can live," said President Joseph F. Smith, "but how well we can learn the lessons of life, and discharge our duties and obligations to God and to one another. One of the main purposes of our existence is that we might conform, to the image and likeness of him who sojourned in the flesh without blemish—immaculate pure, and spotless!" (Gospel Doctrine, p. 270.)

This is our day

Life moves in one direction only, and we move with it; but it is comforting and assuring to know that there is an overall prevailing plan and purpose, and that each of us has a part to perform, an eternal part in God's great purpose.

And as our fathers did before us let us begin where we are with what we have, and be what we ought to be, and begin to go where we ought to go, to use our opportunities and energies, and to move forward, to have faith, to keep faith, to become part of things, to take public and civic responsibility, to keep an interest in government, in all the affairs and forces that run the world, to be a constructive and effective part of what shapes and moves men. It isn't enough to sit on the sidelines.

"Please God let us not live by default, . . . but by the acquisition of truth and dedication to it" (author unknown), to the realization of the Godgiven purposes of life, and the things that matter most.

"Conscious of the fact that I cannot separate myself from the time in which I am living, I have decided to become a part of it." (Attributed to Albert Camus, French journalist.)

And so this day I would plead with you, my beloved young friends of this generation, and also to us who are older, to prepare, to be competent, to succeed, to be an effective participating part of that which shapes the future before us, going forth with faith and confidence, not sacrificing principles but being part of our own time.

Testimony: God lives

To my beloved friends everywhere I leave you my witness that God lives, that he is our eternal Father, that he made us in his own image, that he sent his Divine Son, our Savior and Redeemer, to teach us and to redeem us from death.

I leave you my witness that his work is with us, restored to earth for our time, for our guidance, for our assurance, and that as we live and learn and do his will and keep his commandments, we shall have everlasting life with our loved ones, which is the greatest assurance of the gospel, the greatest of God's gifts.

May his peace and blessing and guidance and protection be with you always, I pray in the name of our Lord and Savior, Jesus Christ. Amen.

President Hugh B. Brown:

He to whom you have just listened is Elder Richard L. Evans of the Council of the Twelve.

The Tabernacle Choir will now sing "Bless This House," following which there will be a brief organ interlude, and President Smith will be our concluding speaker.

President Joseph Fielding Smith, a counselor in the First Presidency of the Church, and President of the Quorum of the Twelve, will be our concluding speaker.

President Joseph Fielding Smith

President Joseph Fielding Smith Of the First Presidency and President of the Council of the Twelve

To be lifted up "at the last day"

According to the dictionary, chastity means "the quality or state of being chaste, free from sexual impurity—free in thought; modest, virtuous and free from vulgarity."

When the Savior was with the Nephites he emphasized this principle and said to them:

"And no unclean thing can enter into his kingdom, therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of
faith, and the repentance of all their sins, and their faithfulness unto the end.

p5 "Now this is the commandment: Repent, ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day.

p6 "Verily, verily, I say unto you this is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do that shall ye also do; for that which ye have seen me do even that shall ye do;

p7 "Therefore, if ye do these things blessed are ye, for ye shall be lifted up at the last day." (3 Ne. 27:19-22.)

p8 Need for repentance

p9 From the observation that we make as we travel from one place to another and from what we read in the public press we are of necessity forced to the conclusion that repentance from sin is extremely essential throughout the world today. There has seldom been a time in the history of mankind when sin was not prevalent and the violation of the divine commandment was almost, if not entirely, universal. We read in the sacred writings that it was not long after the children of Adam and Eve were grown that these children began to pair off and establish families in the earth, and the influence of Satan was felt among them, and they began to forget the teachings their parents had given them. Thus do the scriptures read:

p10 "And Adam and Eve blessed the name of God, and they made all things known unto their sons and daughters.

p11 "And Satan came among them, saying: I am also a son of God; and he [page 59] commanded them saying: Believe it and they believed it not, and they loved Satan more than God. And they began from that time forth to be carnal, sensual, and devilish." (Moses 13.)

p12 Very frequently I have this question asked of me: "When Lucifer, or the devil, was cast out of heaven, why did a Lord permit him to come to this earth to tempt and torment mankind? Why did he not punish him by sending him to some other, but isolated place with his angels?"

p13 Mortality, time of testing

p14 My answer has been that the Father permitted Lucifer to come here so that he could tempt us and test our faith. It is a divine decree, and me that is evidently essential, that we have this mortal probation, we are in it to be tested and proved to see if we can keep the commandments in the face of temptation or trial. Our Eternal Father did not place us here without some protection against sin and the temptations of Satan. In the very beginning Adam and Eve were definitely instructed in the way of salvation and were given strict commandments to serve the Lord and bring their children up in the light and truth of the gospel, the principles of which are essential to man's salvation. Evidently angels from heaven were their instructors, and while the record does not reveal the event, Eve was baptized as well as Adam. Let it be remembered that the Fall was not the terrible thing which too many good people believe it to have been and which is proclaimed quite generally in the so-called Christian world. It is customary for many religious teachers in the world to refer to the Fall as "man's shameful fall," and it is so recorded in the King James translation of the Bible. However, the Fall was an essential part of man's mortal probation. It is a mistaken notion that prevails quite generally in the world that Adam and Eve would have lived in a world of ease, with their posterity, free from temptation and sin if that fruit had not been taken. The fact is very clear, nevertheless, that had Adam and Eve not partaken, the great gift of mortality would not have come to them. Moreover, they would have had no posterity, and the great commandment given to them by the Lord would not have been fulfilled. The divine truth is that Adam and Eve were expected to do the very thing that they did. All of this was part of the divine plan.

p15 This mortal life is a part of our eternal life. Adam's "transgression," and I place the word in quotation marks, was an essential act which opened the doors for the millions of spirits to come to this earth and receive bodies of flesh and bones preparatory to their eternal salvation and exaltation. Mortality, therefore is a part of the temporal plan in relation to the salvation and exaltation of the human family. Here we are tried, tempted, and proved to be either worthy of exaltation to thrones and kingdoms or partakers of his displeasure and thus assigned to some lesser kingdom.

p16 Lehi, when giving counsel to his on Jacob, spoke by prophecy of the Coming of the Son of God in the meridian of time and had this counsel for him:

p17 Redemption through the Messiah

p18 Wherefore, redemption cometh in and through the Holy Messiah, for he full of grace and truth.

p19 Behold he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit, and unto none else can the ends of the law be answered.

p20 Wherefore how great the importance to make these things known unto the inhabitants of the earth, that they may know that there is no flesh that can dwell in the presence of God, save it be through the merits and mercy, and grace of the Holy Messiah who layeth down his life according the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the resurrection of the dead, being the first that should rise.

p21 Wherefore, he is the first-fruits to God, inasmuch as he shall make intercession for all the children of flesh and they that believe in him shall be saved.

p22 And because of the intercession for all, men come unto God; wherefore, they stand in the presence of him to be judged of him according to the truth and holiness which is in him. Wherefore, the ends of the law which the Holy One hath given, unto the infliction of the punishment which is affixed, which punishment that is affixed is in opposition to that of the happiness which is affixed, to answer the ends of the atonement--

p23 For it must needs be, that there is an opposition in all things. If not so my first-born in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one; wherefore, if it should be one body it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, nor sense nor insensibility.

p24 Wherefore, it must needs be created for a thing of naught: wherefore there would have been no purpose in the end of its creation. Wherefore, this must needs destroy the wisdom of God and his eternal purposes, and also the power, and the mercy, and the justice of God." (2 Ne. 2:6-12.)

p25 In course of time, so the scriptures say, "God saw that the wickedness of man was great in the earth, and the every imagination of the thoughts his heart was only evil continually." (Gen. 8:5.)

p26 Judgments upon unrepentant

p27 And thus, down through the ages, we discover, if we are willing to believe what is written in the scriptures, the judgments and destructions had to poured out upon the wicked because they would not repent.

p28 Not only were these punishments meted out to the inhabitants of the called Old World, but destruction awaited the inhabitants of this western world for the same cause. Through their prophets (I am speaking of Nephites and Lamanites), they will constantly reminded that this land "choice above all other lands, which the Lord God had preserved for a righteous people." (Eth. 2:7.)
God of wrath; God of Love

But we who live in the present day should take heed and profit by the experiences of those who have gone before and not fall into their grievous errors. We should remember that the same warnings have been given to us and "to all the inhabitants of the earth," that destruction awaits this age unless men refrain from wickedness and abominations. Let us not forget that the Lord said it should be in this day as it was in the days of Noah. We should remember also that he is still a "God of wrath" as well as a "God of love," and that he has promised to pour out his wrath upon the ungodly and to "take vengeance upon the wicked" who will not repent.

Not only did the ancient prophets predict that such should be the case in these latter days; the Lord has also spoken it in our own dispensation.

Fulfillment of prophecy

I want to bear testimony to this congregation, and to the heavens and the earth, that the day is come when those angels are privileged to go forth and commence their work. They are laboring in the United States of America; they are laboring among the nations of the earth; and they will continue. We need not marvel or wonder at anything that is transpiring in the earth. The world does not comprehend the revelations of God. It did not in the days of the Jews, yet all that the prophets had spoken concerning them came to pass. So in our day these things will come to pass. We cannot draw a veil over the events that await this generation. No man who is inspired by the Spirit and power of God can close his ears, his eyes, or his lips to these things.

The indignation of God

And thus we might quote indefinitely from the ancient prophets as well as from the prophets of this dispensation and even from the Lord himself, in relation to the troubles, [page 61] destructions, wars, and plagues which are to come upon the inhabitants of the earth—yes, even Zion also—unless the people repent. "The Lord's scourge," he says, "shall pass over by night and by day, and the report thereof shall vex all people: yea it shall not be stayed until the Lord come;"

"For the indignation of the Lord is kindled against their abominations and all their wicked works."

But the promise has been made to Zion and the pure in heart, that they shall escape if they "observe to do all things whatsoever I [the Lord] have commanded. . . ." (D&C 97:23-25.)

What is here given will suffice as a warning to a "perverse generation" and to remind the members of the Church that the Lord has said:

"Even so it shall be in that day when they shall see all these things, then shall they know that the hour nigh."

"And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man."

"And they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath."

"And they shall behold blood, and fire, and vapors of smoke." (D&C 45:3841.)

"And they shall behold blood, and fire, and vapors of smoke." (D&C 45:3841.)

"And take heed to yourselves, lest any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.

"For as a snare shall it come on all them that dwell on the face of the whole earth.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21:34-36.)

May we walk in paths of righteousness for his name's sake is my prayer in the name of Jesus Christ. Amen.

End

President Hugh B. Brown:

President Joseph Fielding Smith of the First Presidency has just given the concluding address.

We shall conclude this session of the Conference with the Tabernacle Choir singing "Hallelujah" with Richard P. Condie conducting.

Following the singing the benediction will be pronounced by Elder Clyde M. Lunceford, president of the West Sharon Stake, and this Conference will then be adjourned until 2:00 this afternoon.

We are most grateful for the warm response from the managers and operators of over 200 television and radio stations in offering their facilities as a public service to make the proceedings of this Conference available to millions throughout many areas of the world. We wish to express our appreciation of the attendance here of educators, government officials, Church officials, and all visitors and members who have attended this service.

Singing: "Hallelujah" by the Tabernacle Choir.

Benediction by President Clyde M. Lunceford, West Sharon Stake.

Begin

President Joseph Fielding Smith:

At the commencement of this session of the Conference, President McKay is not with us but he is watching these exercises at his home.

For the information of those who are tuned in by radio or television, we are pleased to announce that we are assembled in the historic Tabernacle on Temple Square in Salt Lake City in the fourth session of the 136th SemiAnnual Conference of the Church of Jesus Christ of Latter-day Saints.

These services are being broadcast in the Assembly Hall by television. Those standing in the doorways of this building may find seats in the Assembly Hall if they wish to do so. This session of the Conference will be broadcast as a public service over television and radio. The names of the stations were announced prior to the beginning of this meeting. We again express appreciation for the service that is being rendered by these stations. This morning's session, in addition to being broadcast direct, was video-taped for release to many television stations tomorrow morning to the eastern and central parts of the United States, and also in Hawaii.
p5 Both of the sessions today will be re-broadcast over KSL Radio and KIRO Radio at Seattle Sunday morning starting at one o'clock, and will be heard in many parts of the United States and the world. We are pleased that this morning's session will reach a vast audience of listeners, both in the United States and abroad over the Church-owned shortwave station WNYW with headquarters in New York.

p6 We are pleased to note the attendance this afternoon of special guests, prominent state and City officials, and leaders in educational circles. We extend a hearty welcome to them. We are also pleased to welcome to our stake, ward and temple authorities and general auxiliary officers of the Church. President McKay joins us in extending a most cordial welcome to our vast unseen audience, and to all who are gathered in this historic building.

p7 The singing for this afternoon's session will be furnished by the Relief Society Singing Mothers from the Northwest Region, conducted by Florence Jepperson Madsen, with Robert Cundick at the organ.

p8 We are exceedingly pleased to have these sisters with us this afternoon, and extend a hearty welcome to them.

p9 We will begin this service by the chorus singing, "Send Out Thy Light," and the invocation will be offered by Elder Justin B. Lillywhite, president of the Fullerton (California) Stake of Zion.

p10 Singing: "Send Out Thy Light."

p11 Invocation by President Justin B. Lillywhite of the Fullerton Stake.

p12 President Joseph Fielding Smith:

p13 The invocation was just offered by President Justin B. Lillywhite of the Fullerton Stake.

p14 The Relief Society Singing Mothers will now favor us with "How Lovely Is Thy Dwelling Place," conducted by Sister Madsen.

p15 After the singing, our first speaker will be Elder Gordon B. Hinckley of the Council of the Twelve.

p16 Singing: "How Lovely Is Thy Dwelling Place."

p17 Elder Gordon B. Hinckley of the Council of the Twelve will be our first speaker, and he will be followed by Bishop John H. Vandenberg.

p18 Gordon B. Hinckley
Elder Gordon B. Hinckley Of the Council of the Twelve

p19 I am grateful for the inspirational music of these lovely women.

p20 Conference meetings in Viet Nam

p21 As we sit here in security and comfort this beautiful autumn day, my thoughts reach across the vast stretches of the Pacific to our brethren in Viet Nam. It is early Sunday morning there. Many of those who can be excused from war duties will soon gather for their Sunday meetings. The only room available to them in Saigon [page 63] will be crowded to capacity. Other meetings will be held in Bien Hoa Phu Loi, Cam Ranh Bay, Bac Lieu, Chu Lai, Plei Ku, and a score of other places with strange-sounding names. Most of those in attendance will be in uniform. With grateful hearts they are likely to sing, "We thank thee O God, for a prophet." They will pray for us who are here assembled in conference. They will renew their covenants with the Lord as they partake of the emblems of his sacrifice. They will study his word. They will comfort and sustain one another.

p22 Our men in the armed services I have thought that I would like to take this opportunity, if the Spirit will give me inspiration, to speak a few words concerning our men in the armed services the world over--whether in the service of the United States or other nations--Great Britain, Australia, New Zealand, Korea, the Philippines, and others.

p23 I should like to speak a word of assurance to mothers and fathers--any of whom are sick with worry concerning their sons. I should like to extend an invitation to those of our young men in service who may not be actively associated with the Church. I should like to express appreciation to those of our brethren who have done so much to bring a measure of peace to the hearts of many others with whom they are associated while in the service of their respective countries.

p24 In the United States growing numbers our young men are being inducted. Draft requirements have tremendously during the past months, and there is no indication that they will be substantially lessened in the near future.

p25 Many thousands of young men of are now in military service, and more are entering every week. Sorrow and anxiety and gnawing fear concerning our loved ones afflict the homes of many of our people.

p26 The word that most strikes fear in the heart of a mother these days is Viet Nam. It is a land so far away. The heat is oppressive. The jungle is so dark. Everything is so strange. Is the Church there, they anxiously ask?

p27 Some few weeks ago a mother called me. She said that her son was in the Marine Corps. She inquired whether there was a branch of the Church anywhere in South Viet Nam. I assured her that there are many groups and branches and told her how her son could find the one nearest his base.

p28 "The Church is here"

p29 A few days later she called back and said that she had just received a letter that she would like to read. He had written: "Mother, don't worry about me any more. I've found the Church. Your prayers have been answered. This morning seven of us found a place where we could be off by ourselves. We sang the hymns we sing at home, but they had a new meaning for us. We administered the sacrament, and I have never appreciated it so much. We read together the Book of Mormon, and we bore testimony one to another. Don't worry about me. The Church is here, and I'm in the Church."

p30 I join with you in a prayer that peace will soon come to that troubled part of the world. I would earnestly hope that your sons will not be called to serve in those hot, fearsome battlegrounds; but in case orders take them there, I want to assure you that they may find the Church operating under the direction of devoted and faithful men.

p31 South Viet Nam in Southern Far East Mission

p32 South Viet Nam is a zone of the Southern Ear East Mission. There are four such zones in that mission: Taiwan, or the Republic of China; the Philippines; Hong Kong; and South Viet Nam. Presiding over the South Viet Nam Zone is a presidency of three worthy men, and under them are three district presidencies, each consisting of three worthy men. Within these districts are nearly thirty branches or groups, each with a president or presidency.
Three Mormon chaplains are stationed there, and a fourth is assigned to go there. No more devoted or capable members of the Church will be found anywhere in the world. May I read a few lines from one of them, our zone president, Major Rozsa. These words were penned as he rode a C-47 over the bombcratered jungle of that embattled land. He says:

"Viet Nam, in many ways, is a wonderful experience for our LDS brothers and sisters. I have never been amongst more choice men and women in the gospel than those serving here in Viet Nam. I have never seen so much priesthood talent assembled in one area, except at conference time in Salt Lake City, as I have witnessed in Viet Nam. We have numerous brethren who have served as bishops, in bishoprics, on high councils, as branch presidents, and in other offices. I firmly believe that those priesthood bearers who remain faithful and serve their country and the Lord while in Viet Nam will provide a great potential leadership within the Church."

"Our priesthood holders face a life in Viet Nam that is different from anything they have known elsewhere. The fighting is different, the political situation is different, the controversies over our presence in Viet Nam are unparalleled in past conflicts--controversies among our fellow Americans at home, and the constant temptations that lead to immorality and moral decay, are more pronounced here than I have witnessed in other lands during other conflicts."

"Our men and women are being tried in a refiner's fire. Those who remain true will have made great strides toward the kingdom of God." Such is the estimate of Major Rozsa.

Twenty thousand native members in Far East

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"Our men and women are being tried in a refiner's fire. Those who remain true will have made great strides toward the kingdom of God." Such is the estimate of Major Rozsa.
To our brethren over there I extend our appreciation and invoke upon you the blessings of the Lord, that you may be encouraged in your faith, that you may be protected in your duties, and that you may have cause to rejoice in the midst of sorrow as you share with others the precious gift of the faith that is yours. God bless you, my dear brethren, this Sabbath day, as the sun rises over those distant embattled shores and you gather together to worship in the name of him whose peace must come, if peace is to come at all, even Jesus Christ. Amen.

President Joseph Fielding Smith:

We have just listened to Elder Gordon B. Hinckley of the Council of the Twelve.

Elder John H. Vandenbarg, Presiding Bishop of the Church, will now address us. He will be followed by Elder Franklin D. Richards, Assistant to the Twelve.

Bishop John H. Vandenbarg

Presiding Bishop

Under the heading of "Vital Statistics" in the daily newspaper, there are listed the names of those happy men and women who have received to enter into the holy state of matrimony. There are also listed on same heading those unhappy individuals who have failed in matrimony and are now suing for divorce. Oftentimes, this is a longer list. On wonders what happened in the latter cases that brought their status from bliss to chaos.

The following excerpt from a written by a 16-year-old girl tells how family trouble may start:

"My dad and mother are good people, and I love them very much. We have family prayer but not very often more because Mom and Dad are always fighting about money. We have lots of bills to pay each month, and my dad is working two to make more money. I am wondering if it is all right for me, since I have a job at a drive-in, to give my money to my mother and skip tithing for a while?"

The young lady should be commended for her desires to help her parents, but the matter would not be he helped by diverting her tithing to cause.

Management of money

The answer to this family's problem is not necessarily more money. The need for more money is merely the symptom. The malady is excessive debt, caused by uncontrolled credit purchasing. The cure is a reappraisal of the income after allowing God's due, a survey of the amounts needed for the real necessities--shelter, food, clothing health--and a calculation of the residue of income for the amortization of other indebtedness, with a resolve by all that no further credit purchases be made. It may mean even the forfeiture of some luxury items that should not have been purchased in the first place. Here I would caution people against borrowing more money to consolidate debts, thereby increasing their interest rates and extending their bondage.

Unwarrantable indebtedness

Unwarrantable indebtedness is one of the curses of this day and age. It causes many people to live their lives in bondage. The lure of buying on time under the "easy payment plan" too often puts the millstone around the neck of the purchaser--and when once in the credit rut, it is very hard to get out. Sorrow, grief, divorce, and delinquency are all perpetuated by such foolishness.

When a family finds itself too far in debt, the atmosphere of discouragement enters the home, relationships become tense, tempers become short, and marital troubles begin to erupt. To meet the indebtedness, the mother may frequently leave her children to themselves while she finds employment out of the home. Irregularities in the home follow: service to God is disregarded, tithing is neglected, prayers become less frequent, persons begin to feel separated and apart from God and church, and the condition explained by Isaiah ensues:

"... the Lord's hand is not shortened, that it cannot save; neither [page 67] his ear heavy, that it cannot hear;

"But... iniquities have separated between you and your God, and your...ins have hid his face from you, that he will not hear." (Isa. 59:1-2.)

Some weeks ago, discussing this subject at a stake conference, a judge said to me that from his experience on the bench, financial problems were, in the majority of cases, the real cause of marital failure.

A study was undertaken at one of our universities some years ago concerning the relationship of divorce with financial matters. It revealed that steady employment is a real factor in the success of marriage, that marriage becomes increasingly less stable when there is a disturbance in the family income, such as unemployment and work layoffs. (William J. Goode After Divorce [Glencoe, Illinois: The Free Press, 1956], p. 54.)

Marriage and money management

Anyone contemplating marriage should certainly recognize that an adequate income is paramount. Young people need to prepare for this responsibility. Then the wise handling of that income would be to see that the outgo does not exceed the income with a designated amount for reserve. Family financial disturbances come from inadequate planning, overbuying, poor vision, emotional immaturity, and lack of self-discipline. Getting in debt is largely an emotional decision rather than a rational one. Major purchases should not be made in a hurry; take a few months or years to think and plan. Marriage is a partnership arrangement between two individuals. Decisions should be made by the husband and wife jointly. They should talk financial matters over freely.

Because the home is the basic unit of society, its stability, sanctity, and harmony should be maintained. Our objective should be to help eradicate anything that tends to upset the equilibrium of the family unit.

Avoid debt

The admonition of our Church leaders has always been to stay out of unwarrantable debt. We should "shy away from debt as we would a plague" was the counsel of the late President J. Reuben Clark, Jr. He also warned: "To buy on the installment plan means to mortgage your future earnings. If, through sickness or death or through loss of work, the earnings cease, the property bought is lost, together with what has been put into it." President Joseph F. Smith said: "It is highly proper for the Latter-day Saints to get out of debt."

We ought not to allow financial problems to enter our homes to cause the family unit to deteriorate. We ought to hearken to the Savior as we build and establish our homes. I think his advice is a trustworthy guide for us today, for he said:

"For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?
We have just listened to Bishop John H. Vandenberg of the Presiding Bishopric.

President Joseph Fielding Smith:

"Gospel of Jesus Christ, which gospel is "the power of God unto salvation to every one that believeth. . . ." (Rom. 1:16.)"

President Joseph Fielding Smith:

"Must foster the lasting virtues of honesty, thrift, work, self-discipline, sacrifice, economy, obedience, production, and freedom from debt. These are important facets of the gospel of Jesus Christ, which gospel is "the power of God unto salvation to every one that believeth. . . ." (Rom. 1:16.)"
Elder Franklin D. Richards, Assistant to the twelve will be the next speaker.

The "weak" and "simple" to proclaim the restoration

During the early history of the Church the Lord, in revelations to the Prophet Joseph Smith, explained that the fullness of his gospel would be restored and that it would be proclaimed by the weak and simple unto the ends of the world, and before kings and rulers (D&C 123), that he required their heart and a willing mind, and that they should not weary in well-doing. (D&C 64:3334.)

And inasmuch as they are humble they would be made strong, and blessed from on high, and receive knowledge from time to time.

They would have power to lay the foundation of this Church and to bring it forth out of obscurity and out of darkness. (D&C 1:28, 30.)

In these revelations the Lord explained his use of weak and simple instruments to proclaim his gospel. However, he gave them commandments that they might possess understanding and knowledge, receive power and become strong, thereby qualifying themselves to be effective servants.

The Prophet a witness

The Prophet Joseph Smith is the chief example. He was weak insofar the learning of men is concerned but because he was humble, obedient and possessed a willing mind, he became a mighty and strong leader and witness of the divinity of our Lord and Savior Jesus Christ.

And in all ages this has been the pattern or those who would succeed in the work of the ministry: humility, prayer, dedication, and a desire and willingness to learn the will of the Lord.

With the development and application of these qualities come knowledge, tower, and strength.

Membership in The Church of Jesus Christ of Latter-day Saints provides many opportunities to participate in the building of the kingdom of God and what a great privilege this is. We should, therefore, have an impelling desire to be humble and become strong, that we might be worthy and able instruments--strong spiritually, morally, mentally, physically, financially, and in every other way.

I would like to discuss the development of these qualities with you.

Gospel changes lives of men

President McKay has told us that the purpose of the gospel is to change men's lives, to make bad men good and good men better, and to change human nature. The great joy received in missionary work is to witness the change that comes into the lives of converts as they learn these eternal truths and apply them in their lives.

Spiritual food is as essential as material food, and yet many are starving themselves spiritually.

In this latter day the Lord has reconfirmed that his "Spirit is sent forth into the world to enlighten the humble and contrite. . . ." (D&C 136:33.)

How enlightenment comes

How do we receive this enlightenment? We must of course, be humble but we have also been instructed to "seek . . . diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (D&C 88:118.)

The scriptures a source

Let us remember that the best books include the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price, as they contain the words of the Lord to his children.

In our studies we should also recognize the value of prayer and being submissive to inspiration from the Holy Ghost. The Holy Ghost is a great teacher and revealer of truth and will quicken our minds. Everyone who has received the Holy Ghost has the privilege of this source of enlightenment, providing he is living in such a way as to be in tune with the Spirit.

The Savior explained to the Prophet Joseph that "the glory of God is intelligence, or in other words, light and truth" (D&C 93:36), that "it is impossible for a man to be saved in ignorance" (D&C 131:6); and that "whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection." (D&C 130:18.)

The path is clearly defined--to seek diligently words of wisdom out of the best books by study and faith. Let us resolve today to study regularly the four standard works of the Church and other good books.

Apply truth to living

Then, as we are enlightened and learn the great eternal principles of truth, we have the responsibility of applying them in our lives. Activity in the Church opens up many avenues of service whereby we can apply these eternal principles. Through service we evidence our love of God and of our fellowmen.

We are told that as we are humble and do this, we will be endowed with power and receive growth and development, great joy and happiness.

This is the path to spiritual, moral, and mental power and strength.

Health, an advantage

Now let us consider the development of physical strength.

One of the outstanding blessings of this earth life is to obtain a body for our spirit to inhabit. Lucifer's great punishment was that he should not possess a body.
We shall now hear from Elder Alma Sonne, one of the Assistants to the Twelve.

Each of us has this same assurance: As we are faithful we shall be made strong in every place, and the Lord will go with us. May this be our great desire and blessing.

In October 1831 the Lord through revelation to the Prophet Joseph Smith said to William E. McLellin, "... he that is faithful shall be made strong in every place; and I, the Lord, will go with you." (D&C 66:8.)

In modern revelation the Lord has given us these commandments: "Behold, it is said in my laws, or forbidden, to get in debt to thine enemies." (D&C 64:27.) "And again, verily I say unto you, concerning your debts--behold it is my will that you shall pay all your debts." (D&C 104:78.)

President Heber J. Grant said in one of his sermons, "If there is any one thing that will bring peace and contentment into the human heart and into the family, it is to live within our means; and if there is one thing that is grinding, and discouraging and disheartening, it is to have debts and obligations that one cannot meet." (Relief Society Magazine, Vol. 19, page 302.)

One of the Relief Society lessons deals with this subject, and the appropriate title is "Don't Let Your Yearnings Exceed Your Earnings." This lesson is certainly in line with the injunctions of the Lord to his people. Today much unhappiness results from financial problems; they are a major factor in unhappy marriages, many of which result in divorce.

I counsel you to get out of debt and stay out of debt. Other Latter-day Prophets have given similar counsel. President Joseph F. Smith told the Saints, "Get out of debt and keep out of debt, and then you will be financially as well as spiritually free."

President Brigham Young repeatedly counseled the Saints to get out of debt and stay out of debt. Other Latter-day Prophets have given similar counsel. President Joseph F. Smith told the Saints, "Get out of debt and keep out of debt, and then you will be financially as well as spiritually free."

President Joseph Fielding Smith:

We have just listened to Elder Franklin D. Richards, Assistant to the Council of the Twelve.

We shall now hear from Elder Alma Sonne, one of the Assistants to the Twelve.
The claims of Joseph Smith the Prophet had been examined and weighed. No scientific claim had received a more thorough analysis. Everywhere the divine mission of the latter-day prophet was confirmed.

"The restored Church has been compared with other churches. Doctrine for doctrine, principle for principle, organization for organization, the churches had been placed side by side.

"Compared with the churches of the world, the Church of Jesus Christ as restored through Joseph Smith, stood like a field of ripening grain by the side of scattering stalks."

This was John A. Widtsoe's testimony, given to the world a short time before he passed on. It was based on investigation, research, and prayerful study.

Dr. Widtsoe was not deceived. He had not only "weighed and examined" the claims of the Church; he had also introduced the saving principles into his life, as suggested by the Savior, when he said:

"My doctrine is not mine, but his that sent me."

This teaching is sound and logical.

Those who live the gospel and introduce it into their daily lives will find no reason to deny its power to save and uplift mankind. The gospel teaches that life after death is a reality. There is a spirit world. The antediluvians were there when Jesus taught the gospel among them.

It is a place of reunion when mortal life is ended. We will meet our loved ones there, and I believe we will recognize them and mingle with them. Death is not the end. It is a forward step in the program to bring us back to God, who is our Father.

Knowledge of truth grows with constant study

I was 16 years old when I first read the Book of Mormon. Each time I have read it since then, it has been more appealing, more satisfying, and more reassuring about the mystery of life and death and the purpose and objective of our sojourn in mortality.

The gospel plan is in operation in the world. It is being presented as it was 1,900 years ago, with similar results and manifestations.

From the beginning to the end, the Book of Mormon, which is at your disposal and mine, is a builder of faith in the true and living God and in his son, Jesus Christ. All of us need to strengthen our faith. It has given to the world a clearer concept of the Savior, his mission, and his position in the eternal plan to save and exalt God's children. Nothing has been brought forth during my life that has weakened my faith in that divine plan and in the story told by Joseph Smith the Prophet.

Slowly, but surely, prejudice and antagonism are breaking down, and the light of God's truth is penetrating the dark places of the earth. The criticism and bigotry of the past are melting away, and the purifying and ennobling power of the restored gospel is touching the hearts of humanity.

Today, 12,000 missionaries are inviting people everywhere to investigate the gospel message as thoroughly and carefully as did Elder John A. Widtsoe. He left no stone unturned to determine its validity and divinity.

Who will evaluate this great man's power and influence as a missionary in Europe and elsewhere? His literary contributions are tremendous, and his sermons and writings on gospel themes would fill volumes.

A progressive religion

The Church presents a progressive religion. We are constantly moving to higher ideals. We existed before we came to earth. Our future life is inseparably connected with this life here on earth.

Those who destroy the divinity of Christ must also contend with and destroy his servants, like Paul, the Apostle to the Gentiles; like the Book of Mormon, which is a witness to all men that Jesus is the Christ. The Apostle Paul provides the same convincing evidence as the Book of Mormon that Christ lived, that he died on the cross, and that he rose from the dead. Paul heard the voice of the Redeemer; he was baptized for the remission of his sins and became a messenger of life and salvation to the Jews and the Gentiles. This great man, a servant of God, as was Dr. John A. Widtsoe has given purpose and significance to your life and mine. His message was from God, and God enlightens this world through the prophets whom he has chosen.

May our hearts go to God. May we be true and faithful and devoted to our sacred covenants, and may we do our part to build up his kingdom upon the earth. I pray in the name of Jesus Christ. Amen.

President Joseph Fielding Smith:

We have just listened to Elder Alma Sonne, Assistant to the Twelve.

The congregation and chorus will now join in singing "We Thank Thee O God, for a Prophet," conducted by Sister Madsen.
We will now hear from Elder Victor L. Brown, second counselor in the Presiding Bishopric. He will be followed by Elder Eldred G. Smith, Patriarch to the Church.

Victor L. Brown

The laws of Utah prohibit the use of firecrackers. In a neighboring state they are permitted. This summer, while visiting in this neighboring state, our 12-year-old son, with his friends, had great fun with his fireworks. We told him it would be necessary for him to dispose of all of the firecrackers before going home. This seemed rather silly to him. If it were legal in one town, why not in the next, only a few miles away? He finally complied.

Upon arriving home, he found a neighbor boy who still had some. The temptation was just too great, so he bought a few from his friend. What could it possibly hurt? Firecrackers aren't much fun unless you do something with them, which these boys set out to do.

This happened while his mother and I were away for the evening. Through some strange coincidence, a police officer found out about it, picked the boys up, and returned them home.

Can you imagine being 12 years old and having a policeman return you home for breaking the law?--particularly after having just graduated from Primary, where you had learned the twelfth Article of Faith, "We believe . . . in obeying, honoring, and sustaining the law," and having just been ordained a deacon in the Aaronic Priesthood, at which time you promised your bishop you would honor the priesthood, and also having just become a Boy Scout.

This was a traumatic experience indeed, and I am sure one that will never be forgotten by either of us.

As he sat there waiting in our living room for us to return home, the thought of having let down the bishop, his parents, and, above all, his Heavenly Father weighed heavily upon him. He wanted to tell us himself. He didn't want us to hear it from anyone else.

Notwithstanding the disappointment at his disobedience, which resulted in his breaking the law, my heart swelled with pride that he had the courage to voluntarily tell us of the trouble he had been in. There was no desire to deceive or mislead us.

A strong 12 year old takes responsibility

During the very serious discussion that followed his disclosure, it was implied that he had let others lead him and had not been strong enough to stand on his own feet. Then he said, "This is my responsibility. No one else is to blame."

It was only after I had assured him that the only purpose of relating this experience was to try to help someone else learn from his mistake that he gave his permission for me to use it today.

It seems to me that there are at least two lessons to be learned from this sad experience. The first one is quite obvious--the need to obey the law, no matter how small or unnecessary it may appear to be. In today's society, there are many who teach the philosophy that we have a right to break those laws we do not agree with. If each segment of our society were to adopt this attitude, anarchy would run rampant, and chaos would reign.

One of the basic tenets of The Church of Jesus Christ of Latter-day Saints is found in the twelfth Article of Faith, written by the Prophet Joseph Smith on March 1, 1842: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law." This, then, leaves no room for personal preference as to which laws we will obey.

Parents share responsibility

The second lesson is perhaps not quite so obvious, but it is, nevertheless, vitally important, and that is: as parents, we share the responsibility for the actions of our children, whether their actions be for good or ill. I suppose there are none of us who wouldn't acknowledge the successes of our children and perhaps feel some pride in having had something to do with their achievements, but what happens when they make mistakes? Quite a different reaction takes place. Too often we give vent to feelings of anger. Whereas we had a hand in their success, we deny through our actions, any part in their failure.

Make truth-telling and honesty unselfish

What is the first thing that generally happens when a child or young person confesses a wrongdoing to his parents? Many times, a serious rebuke or perhaps even physical punishment results. This, of course, is the best way in the world to insure that hereafter the child will not confide in his parents. Seldom do we first think of the child's feelings and how the problem affects his life, but rather we feel that our pride is hurt or our reputation is damaged. I wonder how many mothers and fathers have said, "How can I possibly face my friends after this?" Are our feelings and actions for the benefit of the child or ourselves?

Becoming a parent is one of the greatest blessings and opportunities in life. With this blessing comes grave responsibility. The home is the most important unit in all society, and parents to a great measure establish the spirit of the home. No responsibility is greater than the rearing of our children. Sometimes no responsibility is more difficult. When they do as we wish, there is no problem, but when they are rebellious and disobedient, here is a problem. Sometimes this problem requires all of the patience, understanding, and long-suffering it is possible for parents to muster. This does not mean that wise discipline is not necessary; on the contrary, it is absolutely necessary.

There are those parents who will effect abandon a child in trouble. Perhaps they have been rebellious and unruly and have caused many heartaches. When do they need a greater measure of love and reassurance that all is not lost? Certainly when they are in difficulty, particularly if it is serious.

Children in trouble are not alone

We parents need to examine our reaction to these children who get into trouble. If we are to display true love, will think of the child's needs first and ourselves last.

I wonder about the judgment whereby we will be judged. You will recall the lesson taught us by the Savior regarding the prodigal son, who after having wasted his life with riotous living, decided that he would return to his father's household.

"And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.
And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

"And the father said to his servants, Bring forth the best robe, and put it on him: and put a ring on his hand shoes on his feet:"

"And bring hither the fatted calf, and kill it: and let us eat, and be merry:"

"For this my son was dead, and is again: he was lost, and is found. . . ." (Luke 15:20-24.)

No one is "an island"

In a recent editorial in the Church News a letter to the editor was published that to me has great significance in parent-child relationships. It reads:

"I had an experience a few nights ago which I feel I should mention to you.

"We had spent the evening at the cabin of some friends in upper Ogden Canyon, and as we drove home we found it necessary to telephone back to our friends at their cabin.

"Accordingly we spent a half hour or so looking for a telephone. While I was making the call, an attractive young girl approached my wife sitting in our car in the parking lot, and asked if we would give her a ride to Ogden [Utah].

"It developed that she had been offended and frightened by her boy friend at a picnic ground lower down in the canyon. She left his car and walked alone up the dark canyon looking for a telephone to call some friends to come for her.

"Being unsuccessful, and becoming more and more afraid, in desperation she approached a total stranger, my wife, for help.

"In the course of her conversation, she had said that she was afraid to call her parents as they would 'die' if they knew she was in this situation.

"She said, 'We are awfully religious: I don't suppose you are LDS, are you?'

"When my wife told her that I was a bishop, she exclaimed in relief: 'O, I did come to the right car, didn't I?'

"Two or three things impressed us about this experience:

"First, the long-shot coincidence of a bishop stopping at a public telephone booth around midnight in upper Ogden Canyon, and finding there a lovely LDS girl seeking help.

"Second, and more to the point, was impressed by the fact that she was afraid to call her parents.

"Here was a girl of obvious courage having dared to leave the car of her boy friend and walk up the dark canyon and approach a stranger for help but yet without the courage to let her parents know of her danger and her need.

"It reminded me of how a friend some years ago told me that he had taken his daughters to one side and told them: 'Any time you need my help, wherever you are or under whatever conditions, all you need to do is call and I will come to you.'

"I have told my own daughter this, and the result has been that I have done a good deal of taxiing her and her friends around, but I have enjoyed every minute of it.

"I wonder if an effective editorial might be written urging parents to let their children know they love them and that they are ready to help under any conditions, and urging children to confide in their parents, and call on them whenever they may need help.

"Also, of course, young people should be cautioned to avoid getting into such situations in the first place." (Church News, September 10, 1966, p. 16.)

Dr. Dana L. Farnsworth, in an article entitled "Six Rules for Parents Who Want Their Youngsters to Grow Up Secure and Self-reliant," says:

"Whenever I talk to parent groups about their adolescent youngsters, one complaint invariably occupies much, if not most, of the discussion: 'Our children never tell us anything!' When communication lines break down between parents and children, unhappiness and even tragedy may result. For their part, parents may think and do all the wrong things and thus build a wall between themselves and their children that may never be removed. As for teenagers, they may develop antagonism toward their parents that can trigger all sorts of things, such as a rush into too-early marriage to escape unhappiness at home. When they grow into adulthood, youngsters may always regard all persons in authority, such as bosses, with fear or mistrust.

Helpful rules

"In every case of broken communications, the trouble started many years before the child's adolescence. Unwittingly, parents themselves had begun snipping the wires when the children were young. You can keep [page 77] the lines intact, so that messages (and understanding) can move freely between the generations, in these ways [I shall quote only two of them]: . . .

"2. By curbing your temper. Frequent displays of great anger can so terrify a child that he withdraws emotionally from you. Justified irritation at something he does wrong is acceptable, and even beneficial, but uncontrollable rage is something else."

"6. By disciplining him properly and fairly when necessary. I know of no better way of showing a child he is truly loved than by firm discipline. And a child who knows he is loved is not likely to draw too far away from his family." (This Week Magazine, June 19, 1966.)

Now to conclude my story: Several days after the incident with the police officer, my son and I were discussing some of the social problems he would face in his first year at junior high school.

After explaining some of these problems, I expressed my faith in him that he would have the courage to withstand these temptations. He said, "You really have faith in me, even after I got into trouble with the law?"

May the Lord bless each parent with vision and understanding in their early years of parenthood so that they do not find it necessary to experiment on four or five children before arriving at an understanding of how to rear them wisely.
I know that God lives, that this is his Church and that he is the Father of the spirits of these choice children who have come to bless our homes. In the name of Jesus Christ. Amen.

President Joseph Fielding Smith:

Bishop Victor L. Brown of the Presiding Bishopric has just spoken to us.

Elder Eldred G. Smith, Patriarch to the Church, will now address us. He will be followed by Elder Marion D. Hanks of the First Council of Seventy.

Since the dawn of history, civilizations have fallen or been destroyed when the people became ripened in iniquity. It seems that when we, as mortals, follow the path of least resistance, our moral standards fall rather than rise.

Wickedness in history

Genesis tells us of the conditions which preceded the flood. The book of Moses gives more detail. Noah preached to the people, calling them to repentance, but they mocked him and refused to listen. The Lord sent the flood in his anger against the wickedness of the people. Only Noah, his wife, and his three sons and their wives were saved—and that because of their righteousness.

Time and again throughout Bible and Book of Mormon history the wicked multitudes have been destroyed and only those who were the more righteous remained. Does this mean that God does not strive to help his people and to teach them? No! His prophets are preaching the word of God. Enoch preached to the wicked people with such success that they became righteous—so righteous, in fact that the entire city of Zion "was not, for God received it up into his own bosom." (Moses 7:69.)

It is said that history repeats itself. If this is true, and I believe it is, then the Book of Mormon should be one of the most valuable records we have. It gives us a record of a people from their small beginning, through many generations, through growth and decay.

Here, then, we should find the answer to all the national problems of peace and war. What do we find? Look at the over-all story and we find a continual wave of peace with righteousness on the one hand and wars accompanied by, or the result of, unrighteousness on the other.

Promise to the righteous

The Book of Mormon early in the history records a great promise referring to the people who should possess this land (the Americas). The Lord made the promise that if they should "serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound cursed shall be the land for their sakes but unto the righteous it shall be blessed forever." (2 Ne. 1:7. Italics added.) The word "forever" brings this promise to us in this day also.

This promise and warning is repeated often in the Book of Mormon. Yet, all through history we find wars and contentions associated with sin and unrighteousness.

Faithfulness and deliverance from adversity

When the people were faithful in keeping his commandments, God blessed them with prosperity and peace and helped them fight their battles against their enemies. The following is typical of many such examples:

"... the Nephites had all power over their enemies; and thus the Lamanites did attempt to destroy the Nephites until their chief captains were all slain; yea, and more than a thousand of the Lamanites were slain; while, on the other hand, there was not a single soul of the Nephites which was slain." (Al. 49:23.)

The Lamanite leader "was exceedingly wroth, and he did curse God and also Moroni, ... and this because Moroni had kept the commandments of God in preparing for the safety of his people.

"And it came to pass, that on the other hand, the people of Nephi did thank the Lord their God, because of his matchless power in delivering them from the hands of their enemies." (Al. 49:27-28.)

The story of the sons of Helaman is another matchless tale of the blessings of God and the rewards for keeping his commandments.

These promises refer as much to us today as they did to the time in which they were given. You cannot deny that God has guided our destiny, that the settlement of this land, the declaration against tyranny, the war that followed, the framing of a constitution—all have been guided by the hand of God. How else could his gospel have been brought forth, were it not for the blessed freedom provided in this "land of promise"?

And now here we are today, the recipients of the greatest blessings of all time. What are we doing with them?

The cycle of righteousness

Where are we now in this cycle of life—this cycle of righteousness with peace and prosperity or unrighteousness and wickedness, accompanied by wars and destruction? This is what an editorial from the San Francisco Examiner has to say:

The deluge of woe

"What has happened to our national morals?"

"An educator speaks out in favor of free love.

"A man of God condones sexual excursions by unmarried adults.

"Movies sell sex as a commercial commodity.

"Bookstores and cigar stands peddle pornography.

"A high court labels yesterday's smut as today's literature."
Record shops feature albums displaying nudes and near nudes. Night clubs stage shows that would have shocked a smoker audience a generation ago. "TV shows and TV commercials pour out a flood of sick, sadistic and suggestive sex situations. A campaign is launched to bring acceptance to homosexuality. Radio broadcasts present discussions for and against promiscuity. "Magazines and newspapers publish pictures and articles that flagrantly violate the bounds of good taste. Birth control counsel is urged for high school girls. "Look around you. These things are happening in your America. In the two decades since the end of World War II we have seen our national standards of morality lowered again and again. "We have seen a steady erosion of past principles of decency and good taste. And--we have harvested a whirlwind. As our standards have lowered our crime levels and social problems have increased. "Today, we have a higher percentage of our youth in jail . . . in reformatories . . . on probation and in trouble than ever before. "Study the statistics on illegitimate births . . . on broken marriages . . . on juvenile crimes . . . on school drop outs . . . on sex deviation . . . on dope addiction . . . on high school marriages . . . on crimes of passion. "The figures are higher than ever. And going higher."

How do we stand today?

With this level of corruption at home, how can we expect to have peace or victory on the battlefield? Satan knows that time is short, and he's waging an all-out effort to win. He's stopping at nothing.

The enemy in Viet Nam is the same enemy at home. It is the same force of evil that is the cause of riots and destruction all over our country. The same force that is causing all the conditions referred to in the San Francisco Examiner is prevalent all over our land.

With conditions at home as here described, is it any wonder that we are at war in Viet Nam? The answer for peace is not military might alone. We must turn to God and keep his commandments. We must seek him in prayer, and be sincere in our prayers.

We must cleanse ourselves from all iniquity. We must humble ourselves must again make the home sacred; we must honor virtue!

Repent and return to God

There is only one answer: Repent and turn to God.

Will you who are within the sound my voice strive with your whole souls to live the kind of life Christ would have you lead? to "love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. . . . And . . . love thy neighbor as thyself"? (Matt. 22:37, 39.)

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.)

President McKay has said: "Peace is the exemption from individual troubles, from family brawls, from national difficulties. Peace does not come to the transgressor of law. Peace comes by obedience to law, peace to the individual that he may be at peace with God at peace in the home, and in the neighborhood. Peace can come to the world only through obedience to the gospel of Jesus Christ."

I pray that we may all keep the commandments of the Lord, that we may have the blessings promised that this "shall be a land of liberty" and never be brought down into captivity," that this land shall be "blessed forever." (2 Ne. 1:7.)

In the name of Jesus Christ. Amen.

Elder Marion D. Hanks

Elder Marion D. Hanks Of the First Quorum of the Seventy

Last Tuesday morning when I faced ten or twelve thousand Brigham Young University students in their assembly, I thought of a line from a recent movie (probably the only film I have seen recently besides the home teaching film!) about England. I thought of the same line today as I looked at these wonderful singing mothers, appropriate for the son of a great Relief Society worker. The line, you may remember, was spoken on the rooftops of London. What was said can best be appreciated by English people and those who love them. The line was (in cockney), "Coo, what a sight!" I thought of that today as I saw this chorus of beautiful ladies.

"It bringeth forth much fruit"

Let me illustrate an idea, rather than talk about it.

Last conference I quoted a line from a strong source, a sobering line! "You [page 80] can count the seeds in an apple, but can you count the apples in a seed?"

Since then, there has come to my attention the story of William Jennings Bryan, who, looking at a watermelon seed alongside a beautiful 40-pound watermelon, decided to conduct an experiment. He found that a pound of watermelon seeds numbers about 5,000; and then he figured that one watermelon seed, gathering material 200,000 times its weight and somehow getting that material through a thin little stem, had produced the 40-pound watermelon.

The other illustration is from one of your stakes. In the early days of my service in the First Council of the Seventy, I observed in the records of a stake to which I was assigned that this stake had a very strong elders quorum. I was anxious to discover why. I asked the stake president in advance if we might hear from the three members of the presidency of that quorum at our Saturday night meeting. This was arranged.
President Joseph Fielding Smith:

wonderful results will occur. I know that. I testify of it and pray God for you and all like you who do the work of the Church, in the name of Jesus Christ. Amen.

spectacular as in this choice quorum, it is a certainty that if you, with honesty and integrity and a sense of your commission, seek to do the job the Lord has called you to do faith to face up to circumstances that are often quite difficult, maybe even depressing, but you do it. God bless you to remember that while the results may not be as

He supplied that. He knew more about the men in that quorum, I feel quite certain, than almost any other comparable officer in a quorum in the Church. And it expressed that successful priesthood leaders can't really do their jobs unless they have a clear concept of where they are going and a foundation of facts upon which they may move.

In those days his assignment would make him chairman of a committee called “fact-finding,” “statistical,” or “reporting,” as we came to say. I wonder how many of you leaders, and the reason they are is me.”

Well,” he said, “the president asked them and they said they intended to succeed, so I took the job. “Wow,” he said, without the trace of a smile (and I think it was a really guileless statement, although all of us laughed a little), “I want to tell you that these are successful priesthood leaders. They are great, successful priesthood leaders, and the reason they are is me.”

When he sat down, I thought I knew why this quorum was what it was, so I leaned to the president and said, “I understand.” He said, “Wait a minute.”

We then had called to the pulpit a young farmer, married, with several children. I suppose he didn't have as much formal education as his companions, but he had a kind of Abraham Lincoln honesty about him that communicated quickly, and what he said I don't think I will ever forget.

He said, “When the stake president asked me to be the second counselor in this quorum of elders I said, ‘Who are the others?’ He said, ‘Brother . . . . and Brother. . . .’ And I said, ‘I don't know those fellows very well. Do they intend to succeed, or are they going to fail?’ The president said, ‘We assume they intend to succeed.’ And I said, ‘Don't assume it; ask them. If they intend to succeed, I will take the job. If they are going to fail, I don't want anything to do with it. I am not about to get associated with an outfit that starts out to fail.’

“Wow,” he said, “the president asked them and they said they intended to succeed, so I took the job. “Wow,” he said, without the trace of a smile (and I think it was a really guileless statement, although all of us laughed a little), “I want to tell you that these are successful priesthood leaders. They are great, successful priesthood leaders, and the reason they are is me.”

Let me quickly tell you again, he wasn't being immodest or arrogant. The people responded. They knew him. They knew he meant it and how he meant it.

In those days his assignment would make him chairman of a committee called “fact-finding,” “statistical,” or “reporting,” as we came to say. I wonder how many of you would get the fire charged in your veins with that nomenclature. Somehow it did his. He really believed that his assignment was the most important in the Church. He knew that successful priesthood leaders can't really do their jobs unless they have a clear concept of where they are going and a foundation of facts upon which they may move. He supplied that. He knew more about the men in that quorum, I feel quite certain, than almost any other comparable officer in a quorum in the Church. And it expressed itself, this concern, with a quorum that had come alive almost like Nehemiah led Jerusalem to a rebirth long ago.

Now I would like to bear a testimony of appreciation and deep respect for you wonderful brethren and sisters who serve in the Church, who have the courage and the faith to face up to circumstances that are often quite difficult, maybe even depressing, but you do it. God bless you to remember that while the results may not be as spectacular as in this choice quorum, it is a certainty that if you, with honesty and integrity and a sense of your commission, seek to do the job the Lord has called you to do, wonderful results will occur. I know that. I testify of it and pray God for you and all like you who do the work of the Church, in the name of Jesus Christ. Amen.

End
The benediction will be offered by Elder E. Verne Breeze, President of the Hunter Stake, after which this Conference will be adjourned until 7 o'clock this evening.

Singing: "O Home Beloved, Where'er I Wander."

Benediction by President E. Verne Breeze of Hunter Stake.

C1966 General Priesthood Meeting, 1966

P1 Begin

GENERAL PRIESTHOOD MEETING

President N. Eldon Tanner:

For the benefit of those who are standing in the doorways, we might advise you that the bottom theater in the new Bureau of Information is open, the sound is there, if you would like to go to that theater, just this building north of the Tabernacle.

President McKay again has listened to his advisers and is remaining home with members of his family, grandsons and sons who hold the priesthood and who are not with us tonight, and are listening in. President McKay, we are happy that you are able to participate with us in this priesthood session tonight, and that your son Robert is here to represent you and will be delivering your message to the priesthood throughout the Church in all these buildings where the priesthood are meeting tonight.

President Brown has asked to be excused. Sister Brown is no worse, but he has been away from her all day and thought that he should be with her this evening. I say, she is no worse. She is making progress.

This is the General Priesthood Session of the 136th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

It may be of interest to you to know that these services are being relayed by closed-circuit wire to members of the priesthood gathered in the Assembly Hall and in approximately 471 other separate locations from coast to coast, and in Canada. It is estimated that approximately 75,000 will participate in this meeting by direct wire. This does not include those who are here on these grounds, which should number about 10,000.

The singing during this session will be furnished by the men of the Tabernacle Choir, with Richard P. Condie as conductor, and Alexander Schreiner at the organ.

I should like to say at this point, after the closing prayer of this meeting we would like you all to stand while the Choir sings, "I Need Thee Every Hour," one of President McKay's Favorite hymns.

We shall begin these services by the Choir singing "Prayer at Evening." After the singing, Elder Vernon L. Kunz, president of the South Sanpete Stake, will offer the invocation.

Singing: "Prayer at Evening."

Invocation: President Vernon L. Kunz, South Sanpete Stake.

President N. Eldon Tanner:

The Men of the Tabernacle Choir will now favor us with "Ah, Then My Heart So Free Knows Its Infinity," with Brother Condie conducting.

Singing: "Ah, Then My Heart So Free Knows Its Infinity."

President N. Eldon Tanner:

Brother Condie will now lead the congregation and chorus in singing "Redeemer of Israel," after which President Joseph Fielding Smith, counselor in the First Presidency, and President of the Quorum of the Twelve, will speak to us.

P2 Joseph Fielding Smith

President Joseph Fielding Smith Of the First Presidency and President of the Council of the Twelve

This is a wonderful sight to me, as I look to the other end of this building, and in the gallery, and back of me, and see all of you brethren who hold divine authority. I have thought that the best thing I could do would be to prepare something that had to do with this divine authority with which the Lord has blessed us, and with your help, for I need your faith, I want to read what I have written.

Authority, an eternal, universal principle

Authority is an eternal principle operative throughout the universe. To the "utmost bounds" of space, all things are governed by law emanating from the Lord our God. On Kolob and other giant governing stars, and in the tiny electron, infinitely small and of which all things are composed, divine authority is manifest in the form of immutable law. All space is filled with matter, and that matter is controlled and directed by an all-wise and omniscient Creator.

Priesthood, divine authority

Priesthood is divine authority that is conferred upon men, that they may officiate in the ordinances of the gospel. In other words, priesthood is a part of God's own power that he bestows upon his chosen servants, that they may act in his name in proclaiming the gospel and officiating in all the ordinances thereof. All such official acts performed by these duly authorized servants are recognized by the author of our salvation.

Derived from Him

Man cannot act legally in the name of the Lord unless he is vested with the priesthood, which is divine authority. No man has the power or the right to take this honor to himself. Unless he is called of God, as was Aaron, he has no authority to officiate in any of the ordinances of the gospel; should he do so, his act is not valid or recognized in the heavens. The Lord has said that his house is a house of order, and he has given the commandment that no man shall come unto the Father but by his divine law, which is established in the heavens.

Assumed authority, invalid
Divine authority vital to salvation

The question of priesthood, or divine authority, is a vital one, since it concerns the salvation of each of us. It is impossible for a man to enter the kingdom of God without complying with the laws of that kingdom. Only authorized officers may properly officiate in rites and ceremonies of his kingdom. No man has the right to assume the authority and officiate without being ordained to the ministry. To do so is an unauthorized and illegal act.

With regard to the holding of the priesthood in the preexistence, I will say that there was an organization there just as well as an organization here, and men there held authority. Men chosen to positions of trust in the spirit world held the priesthood.

Adam received the holy priesthood and was commanded by the Lord to teach his children the principles of the gospel. Moreover, Adam was baptized for the remission of his sins, for the same principles by which men are saved now were the principles by which men were saved in the beginning. In that day all those who repented and were baptized received the gifts of the Holy Ghost by the laying on of hands. Adam made all these things known to his sons and daughters.

A false notion prevails today that men may assume the authority to speak and officiate in the name of the Lord Jesus Christ when they have not been divinely called. The commission given by our Lord to his disciples nearly two thousand years ago does not authorize any man today to officiate in the ordinances of the gospel or to preach and expound the scriptures by divine authority. The Bible does not and cannot give to any man this right to exercise the functions of the priesthood. This can only come, as in days of old, by authority from the Son of God or his properly constituted representatives. There is a perfect order in the kingdom of God, and he recognizes the authority of his servant.

Priesthood never more important

It is our duty to save the world. That is our mission, insofar as they will listen unto us and receive our testimony. All those who reject the testimony of the elders of Israel will be held responsible and will have to give an accounting for their stewardship, just as we will have to give an accounting of our stewardship as elders and teachers of the people.

Never before in the history of the Church has the responsibility that has been given to the priesthood been more necessary of fulfillment than today. Never before have we been under greater obligation to serve the Lord, and keep his commandments, and magnify the callings that have been assigned to us.

The world today is torn asunder. Evil is rampant upon the face of the earth. The members of the Church need to be humble and prayerful and diligent. We who have been called to these positions in the priesthood have the responsibility upon our shoulders to teach and direct the members of the Church in righteousness.

Priesthood accountable for honoring or neglecting responsibility

If we do not serve the Lord with all our heart, might, mind, and strength, if we are not loyal to this calling that we have received, we are not going to be blameless when we stand before the judgment seat. It is a very serious thing to hold the priesthood.

Brethren of the priesthood, these are your responsibilities. The Council of the Twelve did not place them upon you; the Presidency of the Church did not place them upon you. It is true that they, or their representatives, called you and ordained you to the ministry, but the responsibility to perform this labor came to you from the Son of God. You are his servants. You will be held accountable to him for your stewardship, and unless you magnify your callings and prove yourselves worthy and faithful in all things, you will not stand blameless before him at the last day.

May the Lord bless you good brethren, holders of the priesthood. and may you magnify your callings in the Church, and may the Lord bless you in all that you do is my humble prayer, in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

Brother Robert R. McKay, son of President David O. McKay, will now read his message to the priesthood.

President David O. McKay

When we realize that eighty-five thousand or more members of the priesthood of the Church are assembled in this historic Tabernacle, the Assembly Hall, and in 472 other buildings throughout the United States and Canada, each one of whom can say in his own heart, "I know that my Redeemer lives," we can sense, at least dimly, the strength of this Church; for upon the priesthood rests the entire structure of the Church of Jesus Christ. This vast assembly of priesthood members of itself is an inspiration, especially when you contemplate its significance and realize that in the brotherhood of Christ we are all one, supporting one another. It is truly sublime!

I pray for your sympathy, for your faith and prayers, and above all, for the inspiration of the Lord, that the message I give may be of interest and contributive to the advancement of God's work.

The mission of the Church

The mission of The Church of Jesus Christ of Latter-day Saints may be considered in two great aspects: (1) the proclamation to the world of the restoration of the gospel of Jesus Christ—the declaration to all mankind that God the Father and his Son Jesus Christ appeared in this dispensation to the Prophet Joseph Smith; (2) the other great purpose of the Church is to translate truth into a better social order or, in other words, to make our religion effective in the individual lives of men and in improving social conditions.

It is the first great purpose to which I wish to call attention this evening.

On a momentous occasion two thousand years ago, eleven men assembled near a mountain in Galilee—eleven humble, obscure men who had been chosen and ordained apostles of the Lord Jesus Christ. According to appointment, these men met the resurrected Christ, who made what to them must have been a startling declaration. They had been with their Master fewer than three years and had been expressly enjoined by him to go not in the way of the Gentiles, to enter no city of the Samaritans, but to go rather to the lost sheep of the house of Israel. (Matt. 10:6.) At this meeting, however, as his final parting instructions, he opened their eyes to the universality of the gospel by giving them this divine commission:
"There is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

In the restricted experience of these eleven disciples, the idea of preaching Christ and his saving doctrine to any but members of their own race germinated very slowly. Indeed, the Savior of men found it necessary to give another direct revelation to Peter, the chief apostle, before he fully realized that the Gentiles "should hear the word of the gospel, and believe." (Acts 15:7.)

However, as the light of truth dawned in their hearts, these earnest followers set about to give the gospel to the world—"twelve simple men, with only the wind to bear them over the seas, with only a few pence in their pockets, and a shining faith in their hearts. They fell far short of their ideal, their words were twisted and mocked, and false temples were built over their bones, in praise of a Christ they would have rejected. And yet, by the light of their inspiration many of the world's loveliest things were created, and many of the world's finest minds inspired." (Beverly Nichols, The Fool Hath Said [New York: Doubleday, 1936].)

Ravages of time and change

The followers of the Redeemer were reviled, persecuted, and martyred, but they continued to testify to the truth of their risen Lord.

Three hundred years passed, and Christianity became the dominant religion of the most powerful nation in the world, and the persecuted became the persecutors. Pride and worldliness supplanted humility and faith. The church became corrupt. Doctrines of men supplanted the commandments of God; spiritual darkness enshrouded the nations of the world.

Later, courageous, God-fearing men began to protest against the evil practices of a corrupt clergy. The dawn of a spiritual awakening appeared, but none either claimed or received divine authority to re-establish the Church.

Roger Williams, pastor of the oldest Baptist Church in America, resigned his position because, said he, "There is no regularly constituted church on earth, nor any person authorized to administer any church ordinance; nor can there be until new apostles are sent by the Great Head of the Church, for whose coming I am seeking." (From Picturesque America, page 502.)

The return of authority

We know that that authority came early in the nineteenth century by the personal appearance of the risen Lord. Again was given the divine injunction for authorized servants to be sent forth to the East and to the West, to the North and to the South that "every man might speak in the name of God the Lord, even the Savior of the world; That faith also might increase in the earth; That mine everlasting covenant might be established; That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers." (D&C 1:20-23.)

In Section 4 of the Doctrine and Covenants, the Prophet Joseph Smith received a revelation that "behold, a marvelous work is about to come forth among the children of men.

"Therefore, O ye that embark in the service of God see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day." (D&C 4:1-2.)

When this revelation was given to the Prophet Joseph, he was only 23 years of age. The Book of Mormon was not yet published, no man had been ordained to the priesthood. The Church was not organized; yet the statement was made and written without qualification that "a marvelous work [was] about to come forth among the children of men.

Another significant feature of this revelation, and of others given about the same period, is the naming of essential qualifications of those who were to participate in the bringing about of this marvelous work. These qualifications were not the possession of wealth, not social distinction, not political preferment, not military achievement, not nobility of birth; but a desire to serve God with all your "heart, might, mind and strength"-- spiritual qualities that contribute to nobility of soul. I repeat: No popularity, no wealth, no theological training in church government--yet "a marvelous work [was] about to come forth among the children of men.

The power accompanying the marvelous work

Manifestly, some higher power was operating to bring about this marvelous work other than through mere human and material means.

The same charge that was given by the risen Lord to his authorized disciples more than nineteen hundred years ago has been given by direct revelation to his authorized servants today.

Missionary work prospers despite adversity

Though the Church is still young and has had to struggle through persecution, mobocracy, drivings, poverty, misrepresentation by egotists, uninformed preachers, apostates, and by a prejudiced public sentiment, it is moving steadily forward toward its worldwide destiny. Almost immediately after the organization of the Church, the proclamation of the restored gospel began. The Church was scarcely seven years old before the scope of missionary work had included the United States, Canada, and the British Isles.

Since that humble beginning in [page 87] 1830, 75 missions, including one in Italy that has just recently been organized, have been established throughout the world. Our missionaries, each paying individually, or with the aid of his parents, his or her own expenses, are now declaring to a troubled world that the message heralded at the birth of Jesus--"peace on earth, good will toward men"--may become a reality here and now by obedience to the principles of the gospel.

They are instructed that they go out as representatives of the Church, as representatives of their families, and most important, as representatives of the Lord Jesus Christ, whose servants they are. They are instructed that a representative of any organization, economic or religious, must possess at least one outstanding quality, and that is trustworthiness.

These missionaries go out in the spirit of love, seeking nothing from any nation to which they are sent--no personal acclaim, no monetary acquisition.

What is the outstanding message that they have to give Christian, as well as non-Christian, countries? There must surely be something distinctive to justify their presence in all parts of the world.

Declare the divine mission of the Lord Jesus Christ

First, they are to declare the divinity of the mission of the Lord Jesus Christ the Son of God, the Redeemer and Savior of mankind. They declare with Peter of old that "there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)
The second distinctive message is the restoration of his gospel by the appearance of God the Father and his Son Jesus Christ to the Prophet Joseph Smith, and that divine authority through the priesthood has been given to represent Deity in establishing Christ's Church upon the earth. Thus, they are fulfilling to the best of their ability the injunction to preach the gospel to every creature, baptizing them in the name of the Father, and the Son, and of the Holy Ghost teaching them to observe all things whatsoever the Lord has commanded. True Christianity is love in action. There is no better way to manifest love for God than to show an unselfish love for our fellowmen. This is the spirit of missionary work. Our hearts respond with the poet:

O Brother Man! fold to thy heart thy brother; Where pity dwells, the peace of God is there, To worship rightly is to love each other, Each smile a hymn, each kindly deed a prayer. (From "Worship," by John Greenleaf Whittier)

These declarations to the world

This, then, is a worldwide Church organized preparatory to the establishment of the kingdom of God on high. God has given us the power of whispering across space, of transmitting thoughts within minutes from one end of the earth to another. Geological conditions or distances are the same, but modern means of transportation have made practically nations neighbors.

Modern means of declaration

Now, I am going to ask Brother Bernard P. Brockbank of the Church Information Committee and Brother Arch L. Madsen, president of Church Broadcasting, to tell you what the church is doing to disseminate the gospel by these modern means through church information service and broadcasting facilities.

May God bless you men of the Priesthood. God bless our missionaries and brethren everywhere for their willingness to consecrate their time, their means, and their ability to the advancement of the kingdom of God.

I bear you my testimony that Joseph Smith was a prophet of God, and when I say this, it means that I know that Jesus lives, that he is our Redeemer, and that this is his Church. We are merely his representatives. [page 88] When we accept that, then the reality of God the Father, the Father of our spirits, is easy to accept.

With all my heart I bless you, and pray that peace and love and kindness will abide not only in your hearts but in your homes, that your wives, our wives, and our children, may have memories sweet of a home in which God would be pleased to dwell.

May this be our lot, our experience throughout the Church in all the world, I pray in the name of Jesus Christ. Amen.

Elder Bernard P. Brockbank Assistant to the Council of the Twelve

Brethren in the priesthood: Isn't it marvelous to hear the great vision of a great Prophet? My, how he sees the great scope of the work to be done on this earth by the priesthood holders! Brethren, I hope you sense deeply in your hearts the power and the responsibility that you have.

As President McKay opened the conference yesterday, he made this statement: "A proper conception [of the sacredness of the individual] would change the attitude of the world to the benefit and happiness of all human beings." "A proper conception of the sacredness of the individual,"--in the image and likeness of Deity.

The Apostle Paul tells us of the holiness and sacredness of the individual when he said, "Know ye not that ye are the temple of the Holy Ghost, and that the Spirit of God dwelleth in you?"

"If any man defile the temple of God, him shall God destroy- for the temple of God is holy, which temple ye are." (1 Cor. 3:16-17.)

Paul also said to the Corinthian Saints, "... know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Cor. 6:19.)

We were created by God in his likeness and image, and we should not stand alone, but we should stay close with even the loyalty and love of a child to our Creator and Heavenly Father. The creator is not without obligation to that which he created, and we who hold the priesthood of God have a great, important responsibility to our Lord and to his children. Only through priesthood holders, such as you, can God's children receive baptism by water and the gift of the Holy Ghost. Both are essential, according to Jesus Christ, for entrance back into the kingdom of heaven. And, of course, we know that many other great blessings are attached to the priesthood.

We are called to help build the Church and kingdom of God on this earth. We who hold the priesthood literally need to be our brother's keeper. The day in which we live is the dispensation of the fullness of time. "The dispensations of the fulness of times is made up of all the dispensations that ever have been given since the world began, until this time." (Letter by David W. Patten, Documentary History of the Church, Vol. 6, p. 220.)

May this be our lot, our experience throughout the Church in all the world, I pray in the name of Jesus Christ. Amen.

Bernard P. Brockbank

Magnitude of the charge

In 1830, near the opening of this dispensation, there were approximately a billion people on the earth; 137 years later, today, over three and a half billion; by 1970, four billion; and it is predicted, by men who know what they are talking about, that by the turn of the century, 2000 AD, there will be seven billion of God's children upon this earth.

It is a great and glorious period of time for the righteous and an era when the unrighteous will also prosper.

The President also declared in his opening message at this conference that this "is a glorious age in which to live, but no thinking man will doubt that this age is fraught with limitless perils, as well as with untold possibilities."

To "teach all nations"

After the death and resurrection of Jesus Christ, prior to his departure [page 89] from this earth and his return to the kingdom of heaven, he gave important instructions to all those who would represent him and participate in building his Church and kingdom on this earth. And this was repeated twice by the Prophet in the message just delivered by his son Robert. According to the Gospel of Matthew, the closing words of the Savior just prior to his ascension to his Father were: "Go ye therefore, and teach all nations. . . .

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:19-20.) That includes us; it includes the priesthood holders here assembled. We are to teach the gospel and commandments of Jesus Christ.
We'll have a series of rooms that will deal in fine detail with such significant subjects as "the plan of salvation," the scriptures, the contributions of the Prophet Joseph and from God?

Jesus said, "My sheep hear my voice..." (John 10:27.) The voice to mortal man must come from an authorized teacher and servant of the Lord.

Our assignment, brethren, with all the Latter-day Saints, is to teach the doctrines, ordinances, and commandments of Jesus Christ.

I repeat what Jesus said, "Teaching . . . whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:20.)

We are to teach every nation, kindred, tongue, and people. The Lord said to the Prophet Joseph Smith when there were only one billion of his children on this earth, that the field was white and ready to harvest. (D&C 4:4.)

Today, with over three and a half billion people on this earth, the task and responsibility of harvesting is great and challenging. The field today is still white and ready to harvest. Millions of honest in heart are waiting to be taught.

Brethren, have we taught the gospel of Jesus Christ to two percent of God's children living on this earth today? Two percent would be more than seventy million people. When and how are we going to teach every nation kindred, tongue, and people?

"Every member a missionary"

The answer has been given by a Prophet of God. Every member of The Church of Jesus Christ of Latter-day Saints should be a missionary. Each member should bring one or more of his neighbors and friends into the Church each year. Each member must increase his faith and turn up his divine luster and candle power and let his light so shine before men that they may see his good works, and glorify their Father which is in heaven. (Matt. 5:16.)

Unity of all missionaries

We will need greater unity between full-time missionaries, stake missionaries, and the Saints in order to reach and teach additional millions. We need to supply the helps necessary so that over a million Saints can help the missionary work.

The Lord said, ". . . by their fruits ye shall know them." (Matt. 7:20.) The fruits of the Church, of the gospel, and of the lives of the Saints need to be seen by the world.

The New York World's Fair

We have learned a great many things from the success of the Mormon Pavilion at the New York World's Fair. We have learned that with finely created religious art, oil paintings, and sculptured pieces, movies and backlighted transparencies, we can arrest the interest and excite the imagination of nonmembers of the Church.

The power of personal testimony

But we have also learned something even more important: that the most valuable tool we have in delivering the message of the restored gospel of Jesus Christ is the testimony of the priesthood and the missionary. We have discovered that when one of our missionaries stands in front of a religious painting and bears his testimony to the validity of its spiritual message, that same oil painting suddenly becomes a powerful visual evidence for truth that is deeply etched on the minds of the investigators. They go away remembering both what they heard and what they saw, and the honest in heart have had a spiritual experience.

Blending of testimony and message

So it is that we now stand at this point of bright discovery. We must blend the testimony of the missionary with vital and powerful visual messages; we must accelerate our effectiveness in giving outsiders something they can both see and hear.

Today we must find ways to reach and teach millions and even billions by having them come to centers where the teachings and fruits of the gospel of salvation and God's plan of life are on exhibit and where the teacher filled with faith, love, and the Holy Ghost can touch their hearts. Millions of the Saints can participate.

Under the direction of the First Presidency and the Council of the Twelve, we are creating and setting up visitors' centers with visual aids and missionaries to teach and reach millions.

Center at Temple Square

The new visitors' center right here on Temple Square, just to the north of this building, will be completed some time early next year. It will hold some of the great messages of the latter-day restoration. These will be in the form of specially created artifacts. The great Thorvaldsen statue that was also shown in the Mormon Pavilion at the New York World's Fair now stands on the second floor and has as a background a 12,000 square-foot mural of the firmament with the celestial bodies painted. There is also a 150-foot painted mural showing outstanding scenes on the life and teachings and examples of Christ. There are other great paintings of Christ ordaining the Twelve Apostles and Joseph Smith receiving the Melchizedek Priesthood from Peter, James, and John.

There will also be a First Vision diorama, a replica of the Sacred Grove. The trees will be duplicated facsimiles made from plaster molds taken right in the grove. Also displayed is a figure of the 14-year-old Joseph Smith as he kneels in this grove and looks into a light overhead which is "above the brightness of the sun" (Joseph Smith 2:16), depicting his first great vision and the first ray of light to this world after a period of darkness, showing that God lived and that man was literally in his image and likeness.

We'll have a series of paintings, now being created, illustrating the great dispensations of the Bible, showing Adam and Eve, Noah, Abraham, Moses, and others. Some of these scenes will depict the great prophecies of the Old Testament, prophecies concerning the birth of Christ; concerning the apostasy and the restoration of the gospel; concerning the temple of the Lord being established in the "tops of the mountains."

We'll have a series of rooms that will deal in fine detail with such significant subjects as "the plan of salvation," the scriptures, the contributions of the Prophet Joseph...
May I briefly review our activities in five areas: Standard AM Radio; International Radio; Telephone line and cable related to broadcasting; Film related to broadcasting;

New York City to Seattle, Washington.

Under the direction of our Prophet, the use of Radio and Television is expanding. The Church now owns totally, or has ownership in, 20 broadcasting facilities:

beyond imagination, to help the Gospel message "sound in every ear" on this planet.

What mighty towers has our Heavenly Father permitted us to have in this dispensation through the use of Radio and Television. Surely, they are powerful instruments

accomplished.

Joseph has told us "That the truth of God will go forth boldly, till it has penetrated every continent, and sounded in every ear, till the purposes of God shall be

The everlasting gospel has been restored to the earth, for the last time, to be preached "unto every nation and kindred and tongue and people." The [page 92] Prophet

Ours is the deep responsibility and privilege of the missionary in the Gospel of Jesus Christ. Our Prophet, Seer and Revelator has highlighted and rehighlighted this fact.

May we do the will of the Lord and his prophets, under their inspiration and revelation, I pray in the name of Jesus Christ. Amen.

Arch L. Madsen

President KSL Broadcasting, Inc.

President McKay--President Tanner--My Brothers in the Priesthood: I have always felt humbled standing in the presence of Latter-day Saints, but never to the extent of this moment. I earnestly pray for the blessings of the Holy Ghost that from my feeble lips may come words worthy of this sacred hour.

President McKay, in his inspiring message opening this Conference, referred to scientific discoveries which "stagger the imagination"--"discoveries latent with such

of the earth--the Gospel must be preached unto every creature."

What an awesome challenge we have--with earths rapidly multiplying billions, as pointed out by Brother Brockbank. Experts estimate of course as you have heard, that 1 billion lived at the time of the restoration; 3 1/2 billion now and some 7 billion by the year 2000.

President McKay, in his inspiring message opening this Conference, referred to scientific discoveries which "stagger the imagination"--"discoveries latent with such potent power, either for the blessing or the destruction of human beings as to make men's responsibility in controlling them the most gigantic ever placed in human hands.....this age," he went on to tell us, "is fraught with limitless perils as well as untold possibilities."

Now, it is with some of these blessings made accessible through scientific knowledge that I have been assigned to speak with you for a few moments tonight.

The great Alma cried to the Lord that his voice might be multiplied to shake the earth with the plan of salvation.

King Benjamin, in his efforts to communicate the Gospel more effectively, caused a tower to be built that he might speak to the great multitudes.

Broadcasting facilities available

What mighty towers has our Heavenly Father permitted us to have in this dispensation through the use of Radio and Television. Surely, they are powerful instruments beyond imagination, to help the Gospel message "sound in every ear" on this planet.

Under the direction of our Prophet, the use of Radio and Television is expanding. The Church now owns totally, or has ownership in, 20 broadcasting facilities:

Five Television stations; 4 Radio stations, two of these stations are 50,000 watt--the most powerful authorized; we have 6 FM and 5 shortwave, in areas ranging from New York City to Seattle, Washington.

May I briefly review our activities in five areas: Standard AM Radio; International Radio; Telephone line and cable related to broadcasting; Film related to broadcasting;
The potentials of standard AM radio have surpassed all boundaries of our imaginations, with the development of the transistor—a miracle in itself, which some claim will be recorded by future historians as an event greater than the invention of the printing press. This has been brought into sharp focus by the fact that illiteracy and ignorance reign so supremely upon this earth today that many overseas, and even on our own continents here in the Western Hemisphere, are not able to read and to write.

I listened numbly as one of our great behavioral scientists recently in New York made the statement that in the world as we have it today, over half of all the children between the ages of 5 and 19 will never see a school room; and that the degree of illiteracy of this world increases every time the clock ticks because we are totally unable to build educational facilities and train teachers to keep literacy, the ability to read and to write, ahead of the population explosion.

The only way we can reach millions of people will be through the spoken voice. The transistor radio, inexpensively manufactured today, has opened the doors of intelligence to literally millions. The best place you can possibly see this is to go to South America and see people with hardly enough to eat, and hardly any clothes on their backs, with an expensive transistor radio in their possession.

In the United States there are over 250 million operating radio—more than in all the rest of the world. We have, in addition, over 350,000,000 sets outside of the United States, and the number increases rapidly. For instance, some 31 million new sets were sold in the United States last year.

There are over 4,000 AM broadcasting stations and over 1,400 FM stations in the United States with some 7,000 of these stations in addition, overseas. The channels are wide open for our use.

Now the use of AM radio by the Church, of course, is highlighted by the Salt Lake Tabernacle Choir and Brother Evan's Spoken Word program, now the oldest continuous network radio broadcast in history—and a missionary tool of immeasurable value.

It is fitting, I believe, to pay tribute here tonight to the memory of Earl J. Glade, the Chief Executive for many years, and the guiding light of KSL, who left us three weeks ago at the age of 80; and who, through his great vision in industry, in the early days of radio, sold the Network on the idea of a weekly Choir broadcast. Its effect cannot be measured.

Tabernacle Choir Weekly Broadcast

Today, this Choir program is heard weekly over 194 CBS stations; over 100 additional stations in the United States and Canada by tape; and a growing area that we are very proud of, 143 Latin American stations, with the narration corrected and translated into Portuguese and Spanish. It is also heard over the Voice of America and on the Armed Forces Radio and Television service.

In addition, hundreds of radio stations also provide large audiences for the Choir's music via recordings. In fact, in one of the leading stations, I discovered recently in the East, the management requires the playing of four Choir numbers per day as station policy.

Elder Sill's addresses

Brother Sterling Sill's outstanding weekly program is now released on over 400 stations via tape recordings.

Through AM Radio alone, General Conference is heard on over 25 stations with tapes also now being sent for the first time to Latin-American stations.

At night we have had an interesting experiment for the past several years—re-broadcast General Conference for four hours, from 1:00 AM to 5:00 AM over KSL and KIRO, two powerful 50,000 watt stations. The results have been most gratifying with expected letters from people in hospitals, service stations, all-night auto drivers and people who have to work in the daytime, expressing their gratitude that we are broadcasting the Conference when they can hear it. These letters come from all over Western America, Canada, Mexico and far beyond.

Responses from listeners

In fact, mail from a single session encouraged by an offer of a few Choir albums to those writing from the greatest distances, brought responses from Kingston, Jamaica to Suva in the Fiji Islands; 27 countries; 42 states; 3 ships at sea. Letters from such as one from a wonderful Relief Society President in the Island of Samoa (and I must have a trip there to verify this)—she said that hundreds listen clearly in Samoa to this program—hearings Conference for the first time when we started to re-broadcast it.

A letter from a dear sister in Canada who awakened at a very early hour, being unable to sleep, turned on her radio, heard an organ, she told us in her letter, and was quite surprised; in fact said she was alarmed as she looked at her clock three or four times to find out she was listening to the Mormon Conference from Salt Lake City. She was so excited that she awakened all of her family and made them stay up all night to listen to Conference. The post-script to her letter said, "It may not be important to you to hear Conference, but it is very important to us; it is a wonderful event in our lives because, you see, we just joined the Church a few weeks ago."

Standard AM Radio is also used from 12 midnight to 6:00 AM each Sunday on KSL and KIRO, to broadcast a program we call "Prelude to the Sabbath," a six-hour workshop program in which our own people here are seeking to learn the means and the ways to make so-called religious programming more interesting and palatable, to people. We have invited to participate with us in this, many faiths, and we are receiving and broadcasting their programming as they attempt to explain the Gospel as they understand it. It is an understatement to tell you that we have learned much from those of other churches in the excellent utilization they, too, are making of radio and television, and we have made many friends of people of other faiths through this workshop program.

International Radio

The second area of international broadcasting is little known. Today, there are over 3,000 stations around the world in over one hundred nations broadcasting to the world. Most of these are government-owned and operated, and are used in an ideological war of freedom vs collectivism which most Americans should have the privilege of hearing. It is raging through the air with venom enough to turn the color of the air. These great principles of freedom and collectivism are being debated through these radio channels.

Now the Church owns five out of a total of seven international radio licenses given by the Federal Communications Commission in the United States. In this project, we have entered a great arena, and as one of the nonmembers of the Church said recently to me, "Your Church now speaks with the voice of nations."
United States Stations feature American culture

The proper operations of these stations challenges the best skills and abilities of the most professional of our nation's broadcasters, and certainly requires a great deal of dedication and funds. It is an opportunity presented to us to help explain to the world (incidentally, as a matter of the conditions upon which the license is granted that we must reflect the culture and the principles of this Nation) the divine principles of the Constitution of the United States attacked overseas viciously misunderstood by too many of us at home.

It is our opportunity to explain to the people as best we can, the blessings which can come to all men and women worldwide as they apply these principles to their lives. This is a project in embryo which can open doors to worldwide communications unlimited.

General Conference Broadcast to four continents in four languages

The sessions of this General Conference are broadcast over WNYW, as the five stations are known, to over 100 countries in four continents, in four languages. In addition, every week regularly, we broadcast 30 special L. D. S. programs in English and Spanish over these international facilities.

In one Conference session broadcast over WNYW, we offered a few Choir albums to those writing from the greatest distances, to encourage mail response; and it came from 61 foreign countries; 37 of the 50 states; 8 ships at sea. Letters came from young men buried in the snow on the dew line far to the North; a letter came from a young man in a small village in Mexico, some 200 miles south of Monterey, who said, in his broken English, “I contacted the missionaries, or they found me in Monterey; my Mother became ill and I had to come back to my village. Last Sunday afternoon I was listening to the shortwave radio and I heard the mighty organ from the Salt Lake Temple, and I heard the sermons in Spanish. My Mother came and sat beside me for a few moments and she stood up angrily and said to me, ‘Get away from that thing—it will turn your mind.” He said, “Oh, how I need the Gospel. Will you please tell the missionaries to come and find me.”

A letter from a student in Bogota, Colombia, who said, “I have never heard of your church before. Are there any people in the country of Colombia that could help me understand more of your religion?”

A family in Europe brought into the Church through listening to this instrument; and letters from Saints and others in Africa. I wish I had time to relate some of the stories behind these letters—they brought tears to our eyes; perhaps they would to yours.

Broadcasting by telephone and cable

The third area relates to telephone lines and cables in broadcasting. Now this session of Priesthood Conference is being heard in over 400 chapels in Canada and in the United States, and is being seen in some areas by cable television.

For some sessions of our General Conference, over 50 chapels in Europe are connected to the Tabernacle by telephone line and by cable, of course, under the water, and report perfect clarity of reception in these chapels.

Broadcasting by film

Another area relating to film in broadcasting. We have now a remarkable device called a kinescope which has been greatly perfected in the last year or two, which permits us to transmit effectively television video tape programs to film—regular 16 mm movies—sound-on-film. With this machine we are now adapting the weekly Choir program to 16 mm film with a Spanish and a Portuguese soundtrack—the narration, of course for use on a dozen or more Latin American stations. That list will grow appreciably as we learn how to do this more effectively.

Use of sound-on-film

In addition, this device has permitted us to do something else that has caught a great deal of our attention. A session of General Conference is transferred to sound-on-film with the words of the speakers translated and then lipsynced with the motion picture so that the General Authorities appear to be speaking in French, Spanish, Portuguese, German and Mandarin Chinese.

We have had a wonderful response; these films are in wide use—continuing use—in chapels throughout the world where we are told there is seldom a night where there isn’t General Conference in some chapel, in some mission, in some distant spot. It, of course, opens a complete new area for us.

Television

The fifth area, very quickly, in Television, of course represents the near ultimate in that “mighty tower” to help bring the Gospel to every nation and kindred and tongue and people for Television represents the nearly perfect device for mass communication. And certainly there are no more precious truths that the world needs or should have, than the principles of the Gospel; and the great challenge is to be able to transmit those in a way that we will be able to have them penetrate this quarter-inch of skull that seems so impenetrable by so many other methods.

In this country, the average television set operates six hours and 27 minutes per day. The audiences to this type of communication are simply fantastic. We think the people would even watch the test signal if we had a couple of cowboys shooting in back of it.

Choir seen in six cities each week

The Choir is now seen in six cities every week via television—Los Angeles Seattle, Salt Lake City and three other communities—it is just beginning. In telecasting the General Conference, we stand doubly humble because we have indeed, been greatly blessed.

A letter from a student in Bogota, Colombia, who said, “I have never heard of your church before. Are there any people in the country of Colombia that could help me understand more of your religion?”

A family in Europe brought into the Church through listening to this instrument; and letters from Saints and others in Africa. I wish I had time to relate some of the stories behind these letters—they brought tears to our eyes; perhaps they would to yours.

Broadcasting by telephone and cable

The third area relates to telephone lines and cables in broadcasting. Now this session of Priesthood Conference is being heard in over 400 chapels in Canada and in the United States, and is being seen in some areas by cable television.

For some sessions of our General Conference, over 50 chapels in Europe are connected to the Tabernacle by telephone line and by cable, of course, under the water, and report perfect clarity of reception in these chapels.

Broadcasting by film

Another area relating to film in broadcasting. We have now a remarkable device called a kinescope which has been greatly perfected in the last year or two, which permits us to transmit effectively television video tape programs to film—regular 16 mm movies—sound-on-film. With this machine we are now adapting the weekly Choir program to 16 mm film with a Spanish and a Portuguese soundtrack—the narration, of course for use on a dozen or more Latin American stations. That list will grow appreciably as we learn how to do this more effectively.

Use of sound-on-film

In addition, this device has permitted us to do something else that has caught a great deal of our attention. A session of General Conference is transferred to sound-on-film with the words of the speakers translated and then lipsynced with the motion picture so that the General Authorities appear to be speaking in French, Spanish, Portuguese, German and Mandarin Chinese.

We have had a wonderful response; these films are in wide use—continuing use—in chapels throughout the world where we are told there is seldom a night where there isn’t General Conference in some chapel, in some mission, in some distant spot. It, of course, opens a complete new area for us.

Television

The fifth area, very quickly, in Television, of course represents the near ultimate in that “mighty tower” to help bring the Gospel to every nation and kindred and tongue and people for Television represents the nearly perfect device for mass communication. And certainly there are no more precious truths that the world needs or should have, than the principles of the Gospel; and the great challenge is to be able to transmit those in a way that we will be able to have them penetrate this quarter-inch of skull that seems so impenetrable by so many other methods.

In this country, the average television set operates six hours and 27 minutes per day. The audiences to this type of communication are simply fantastic. We think the people would even watch the test signal if we had a couple of cowboys shooting in back of it.

Choir seen in six cities each week

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President N. Eldon Tanner

In the southwest, a television station executive vice president and general manager told me, in essence: "Do you know the local L. D. S. representative you sent to ask for air time for your Church?" When I confessed I did not know him, he said "You certainly should. He is one of the most loved men in our entire area; he could have anything he wants from this station."

In another instance, the station owner recounted how his music librarian, a young lady, had come and asked for two hours on Sunday for her church. "Of course, we agreed," he told me, "she is one of the finest persons I have ever met or employed."

In the midwest, another television executive called me on the phone to tell me the good news he had cleared time for Conference. "I just couldn't help clearing time," he said. "I have a sister-in-law who is one of the most wonderful people and wonderful member of a family that a person could ever have-and she's a 'fire-ball' Mormon. When she called me and said, 'Lou, are you going to give me any conference--or not? All I could say, and gladly, was--Yes.'"

Another of many fine examples--five stations covering an entire state cleared because of their respect for an L. D. S. leader living among them. And in one of our largest cities, the same experience was repeated. We have had many more similar occurrences.

Service of Paul Evans and staff

May I express appreciation to Brother Paul Evans and his associates who work diligently for many months to build this Conference TV network each session. But in doing so, may I underline this fact that the help of many members of the Church has made this blessing possible. And Mission Presidents tell us it has now become an important tool to them in helping investigators to learn more about the Church, and to help to keep up the interest and morale of the members who are still isolated from us.

Success of "Every Member a Missionary" assignment

Everyone a missionary. How wonderful it is to see President McKay's counsel in action as relates to our business. How important it is, too, for many reasons to be living testimonies of the Gospel of Jesus Christ for we never know when our attitudes and actions will be, and can be, used for good.

Briefly we have reviewed Church mass communications in five areas: Standard AM Radio; international radio; telephone line and cable related to broadcasting; film related to broadcasting; and television. May we tell you quickly we have taken only first steps--they will be multiplied many times. We have taken only a few steps--just far enough to see the unlimited horizons in the technical ability to communicate to every nation and kindred and tongue and people that are now within our grasp.

Satellite, a facility

The great future hangs above the earth some 22,000 miles above the East Coast of Brazil in an 87 pound speck, motionless in position to the ground. Through this tiny object, the early bird satellite, hundreds of telephone calls, a television signal and other material, Can effectively reach "unto" one-third of the earth's surface.

Already we have sent a special broadcast of the Salt Lake Tabernacle Choir to Europe through this instrument; and another broadcast through an earlier satellite.

Another Satellite

Another early bird is scheduled to be [page 97] hung high above the Pacific within the next thirty days, thus bringing two-thirds of the earth's surface under two early birds.

Marvelous as these satellites seem to all of us at this time, it has been called the "crystal set" of the future of worldwide broadcasting.

Scriptural Mandate fulfilled.

Just three of these instruments make it possible for us to fulfill the Doctrine & Covenants, Section 58, Verse 64:

"For verily, the sound must go forth from this place unto all the world, and unto the uttermost parts of the earth--the Gospel must be preached unto every creature."

I leave with you my testimony that I know this work is divine; that we are led by a mighty Prophet, Seer and Revelator; that great prophets surround him; that God in His wisdom has given us television and radio to assist Him in His great purposes.

May we be blessed and ever diligent in the use of all communications media to hasten the day of His Kingdom, I humbly pray, in the name of Jesus Christ, Amen.

President N. Eldon Tanner:

Brethren: President McKay has asked that I be the concluding speaker at this great Priesthood meeting.

Before I speak to you I would like to tell you that many television and radio stations will carry Conference proceedings Sunday morning to a nation-wide audience, including Hawaii.

The International Short-wave Radio Station WNYW, of which Brother Madsen was speaking, will broadcast the Sunday morning session to all parts of Europe, parts of Asia, Africa, South America, Central America, Mexico, and the Caribbean area.

The CBS Radio Tabernacle Choir Broadcast will be from 8:35 to 9:00 o'clock Sunday morning. Those desiring to attend must be in their seats at 8:15 a.m.

There will be large crowds attending the services on Sunday. Please be considerate and courteous, and avoid pushing and crowding.

Preparation of a music program for this Priesthood session has been furnished by the men of the Tabernacle choir, with Richard P. Condie conducting, and Alexander Schreiner at the organ. We express appreciation to them for their inspiring music.

After I have spoken, we shall close this meeting with the men's chorus singing, "The Lord Bless You and Keep You," following which Elder Lavere N. Bagwell, president of the San Luis (Colorado) Stake, will offer the benediction. This Conference will then be adjourned until 10 o'clock tomorrow morning. After the closing prayer, however, we would like you to all stand while the chorus sings "I Need Thee Every Hour."

President N. Eldon Tanner Of the First Presidency
I always feel most humble as I stand before a body of men who hold the priesthood. The priesthood of God is the power by which all things were done in the universe, but the priesthood that you hold is the power of God delegated to you to act in his name in the office to which you have been called.

Just think what that means, the authority that is given to us, for the Lord has said to his elders that they may baptize an individual, and he is baptized; he is as much baptized as if the President of the Church had baptized him, or any of the Twelve. And when he is confirmed, it is of the same effect as if the Lord himself had confirmed [page 98] him. And then when he is ordained a deacon, teacher, priest, elder, it is of the same effect. That authority is given to us, and with that authority goes a great responsibility.

The covenant of the priesthood

There are many kinds of covenants. Maybe some of you would think that the things I am listing here are not pledges. I say keeping an appointment is a pledge. You may not think it is very important, but keeping an appointment is important, and that is a good place to start to learn to keep covenants. I should hate to miss my appointment when I leave this frail existence, and be found somewhere for which I hope I am not preparing, just because I am late.

When partaking of the sacrament, we renew those covenants. When accepting office in the Church, we agree to do certain things. We take upon ourselves certain covenants, we make certain pledges. You who have been to the temple know the covenants you make and the obligations you take upon yourselves.

In home teaching, or any assignment that is given to us, if we accept that assignment, we certainly covenant with the Lord and the one who is giving the assignment that we will perform that duty.

Honoring covenants

Now some may emphasize one covenant or one requirement or one of the commandments; but we covenant to keep all the commandments when we join this Church, accept and are ordained to the priesthood.

The Prophet spoke out clearly on Friday morning, telling us what our responsibilities are. He mentioned and spoke emphatically of liquor by the drink. A man said to me after that "You know, there are people in our state who believe in following the Prophet in everything they think is right, but when it is something they think isn't right, and it doesn't appeal to them, then that's different." He said, "Then they become their own prophet. They decide what the Lord wants and what the Lord doesn't want."

I thought how true, and how serious when we begin to choose which of the covenants, which of the commandments we will keep and follow. When we decide that there are some of them that we will not keep or follow, we are taking the law of the Lord into our own hands and become our own prophets, and believe me, we will be led astray, because we are false prophets to ourselves when we do not follow the Prophet of God. No, we should never discriminate between these commandments, as to those we should and should not keep.

A man said to me just a few days ago--and he is a member of the Church and thinks he is a pretty good member, and I am not questioning him on that--but he said, "You know, this Church requires too much of its people. There isn't another church in the world that requires or demands as much of its people as The Church of Jesus Christ of Latter-day Saints, the Mormon Church."

I said, "Brother, the Church doesn't demand anything of you. It offers you great opportunities and many privileges that are not given to any individual anywhere in the world other than through the Church of Jesus Christ. And the priesthood offers opportunities, privileges, and blessings that one can enjoy only as he accepts the rules and keeps the covenants upon which these privileges and blessings are predicated. You may choose what you wish to do in this Church, and you will be blessed accordingly. It is entirely up to you." But I added, "As far as I am concerned, brother, I would rather walk barefoot from here to the [page 99] celestial kingdom and back into the presence of my Heavenly Father, if I can get there, than to let the things of this world keep me out."

And I am serious about it. These privileges that are offered to us, holders of the priesthood, just cannot be evaluated. If we keep these covenants, we are blessed. As we go to the temple, we make those covenants that I mentioned before. And I would like to say to you men who hold the priesthood, just remember three words: keep the covenants. Now, anybody who is listening tonight, anybody who holds the priesthood, surely can remember three words: keep the covenants.
Honoring covenants brings blessings

Referring to these covenants in the temple, I would like to say to you again, remember these three words: keep the covenants. And I think I am safe in saying to you that if you and your families will keep these covenants, you will be happy, you will be successful, you will be respected, you will have good families that you can take into the presence of our Heavenly Father. All you will have to do is remember three words: keep the covenants, the obligations that you have taken upon yourselves, the pledges that you have made. Keep the covenants.

Now among our fellowmen, neighbor to neighbor, it is important that we keep our covenants, our pledges, our agreements. A young man came to me not long ago and said, "I made an agreement with a man that requires me to make certain payments each year. I am in arrears, and I can't make those payments, for if I do, it is going to cause me to lose my home. What shall I do?"

I looked at him and said, "Keep your agreement."

"Even if it costs me my home?"

I said, "I am not talking about your home. I am talking about your agreement; and I think your wife would rather have a husband who would keep his word, meet his obligations, keep his pledges or his covenants, and have to rent a home than to have a home with a husband who will not keep his covenants and his pledges."

I don't know whether everyone here agrees with me or not; in fact, I am wondering. There are too many today, I feel, who are prepared to take the easy way out of paying their debts by not paying them and take whatever action is necessary to keep them free. It is important, brethren, that we keep our pledges and our covenants and keep our name good. A man's good name is worth more than any material thing he could have.

Keep all covenants and promises

And if it is important that we keep our covenants with our neighbor, with a man with whom we have made an agreement, how much more important it is that we keep the covenants that we make with our Heavenly Father when we hold the priesthood and accept office in this Church.

Brethren, it is a pleasure to be with you, to join with you men of the priesthood; I feel most humble in your presence, and particularly do I feel humble when I realize that the body of the priesthood in the Church of Jesus Christ is the only body that holds the power of God to act in his name in the office to which they have been called. And think of the responsibility that has been placed upon us to take this message to the world. We have been told by these two speakers tonight, Brother [Bernard P.] Brockbank and Brother [Arch L.] Madsen, how we are striving to make it possible for everyone to hear the gospel. Our lives, brethren, will help to determine how they receive it.

A man told me that he was just about ready to accept the gospel when he met a particular LDS family. Then he said, "If that's the way your people live, I don't want to have anything to do with it."

I want to bear you my testimony that I know the gospel of Jesus Christ is here in our midst; it has been restored. The priesthood has been restored and it is most important that we honor that priesthood. We are guided by a prophet, who has been called and given the authority and responsibility of directing our work here. May we follow him and keep the commandments of the Lord. May we choose to keep all the commandments, not those which we ourselves choose. May we accept the Prophet and not be our own false prophet, I pray, in the name of Jesus Christ. Amen.
children live together in very intimate relationship, where they work and play together, sing and pray together, and occasionally weep together in one another's arms.


*A stabilized home, in which religious instruction forms a major part is the only real answer to juvenile delinquency.*


This is the consensus of opinion of scholars who have made a serious study of the causes and prevention of delinquency.


These scholars say that parents and children alike must be taught how to live together as a family: their home must be 'God-centered,' and must be associated with a Church which provides an uplifting, character-building program for youth.


When God created or organized the heavens and the earth in accordance with eternal law, he placed man upon the earth. Noting that it was not good for man to be alone, he provided a helpmeet for him. In Genesis 2:23-24 we read, "And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, . . ."


Thus it is seen that God instituted marriage in the very beginning. He made man, male and female, in his own image and likeness and designed that they should be united together in sacred bonds of marriage and declared that one is not perfect without the other.


Marriage, the family, and the home are among the most important subjects of our whole theological doctrine, and as the family is the basic and fundamental unit of the Church and of society, its preservation and is righteous needs should take precedence over all other interests.


A family may be defined as a group of people of various ages, united by agreement and covenant, living together in the most intimate relationship. In such a society children learn that certain things are right and others are wrong. They grow from stage to stage of confidence, skill, affection, understanding, and responsibility. In other words, they build character. A family is a project in group living in which the thing to do and the thing not to do are absorbed through precept, example, and practice.


The purpose of this life, and indeed the purpose of existence, is that man might grow into greater likeness of his Maker. We do not derogate from the Creator any of the attributes that orthodox Christianity accords him. Rather, we worship him as a personal God who is all powerful, all knowing, and, in fact, perfect, our Heavenly Father. We point out, moreover, that [page 102] we, as his children, are the only creations of the Father to be blessed with his image. It follows that under the divine law of "like begets like," our progress through the eternities may be limitless. We take seriously and literally the injunction of the Savior to be perfect even as our Father in heaven is perfect. The essential institution to obtain this perfection, which is necessary to enable us to re-enter our Father's presence and be happy there, is the eternal family unit.


In His image


The words freedom and rights have a magic sound in the ears of young people, but sometimes they translate them into self-indulgence and selfgratification. The time to start putting them into focus is before the impact of dawning personality has created habits in the children that will have to be vanquished someday either by self-discipline or by the discipline of the law.


The Chief Justice of the Ontario (Canada) Supreme Court said recently that the violent juvenile crimes do not reflect on the great body of young people, but they do reflect on the manner in which the adult population is discharging its responsibility. The warden of one of our largest prisons said, "This institution is filled with spoiled children."


I do not wish to speak today so much on juvenile delinquency as I want to talk to those primarily responsible for it. The group that is creating most of our trouble is, for the most part, a product of undisciplined homes and irresponsible parents. The trouble begins in the home, and ultimately it will have to be corrected in the home. Obviously, it is better to prevent the problem of delinquency from arising rather than to invoke the law to cure its effects.


I quote from a recent letter sent out by the Royal Bank of Canada discussing this important subject:


Youth in world in turmoil


What we call civilization has moved so fast that the structure and instincts of man have not kept up. Ideological battles are also raging in the political world. Men and women, and boys and girls, must still face the profoundly individual issues of life and the vital interpersonal relationship of parent and child.


Young people need rules to guide them and standards by which to judge themselves. The home takes its rightful and eminent place in preparing children for life when basic principles are quietly but firmly announced and lived up to. The final test is not how amenable young people are to compulsion of the law, but how far they can be taught to obey self-imposed law in the interest of family solidarity.


The time has come to cease emphasizing the gadgets of every-day living and to set over against them the imperishable qualities of honesty, integrity, unselfishness, purity of thought and action, and respect for law.


To the child with his short perspective, life is all foreground, composed of persons who feed, coddle, chastise, and sometimes abandon him. These people are responsible not only for immediate care but for all the years of his life, because they help build his personality at the same time they nourish and protect his body. In a good family the child grows up in an atmosphere of mutual respect. He participates in wholesome, unselfish, democratic practices; and in the nature of things, he will project all these into his wider adult life.


The child does not want a do-as-you-please, permissive world; it makes him confused and unhappy. He wants a stable, reliable wall around him, defining his world, giving him a large free area, but telling him exactly how far he can go.


Youth needs respect for rights of others


This wall can be built of such things as respect for the property rights of others, respect for elders, observance of the conventions that lubricate social life. If children are not being taught these things, they are being handicapped. As R. P. Smith said: "The reason these kids are getting into trouble with cops is because cops are the first people they meet who say and mean it 'you can't do that.'" It goes without saying that parents who seek respect for their precepts must as the principle of the law of equity puts it, "come with clean hands." Children quickly detect insincerity.
In the transmission of ideas and of culture, in the building of character and the qualities needed in this changing world, the family of today must be the burden bearer and the path breaker. It recognizes children as being more important than things, ideas as more precious than gadgets, and personal worth the touchstone by which all other values are tested.

30 Youth needs memories of affection, justice, virtue, discipline

31 Parents of today should give their children some memories to guide them--memories of love in family life in which justice was upheld, affection unstintingly given, discipline tenderly but firmly explained, and fine example habitually displayed. We do not believe that self-discipline is best developed in a monastic life, in a desert, or in a cave, but rather in the home. All the virtues toward which we are striving are only really obtainable within society and are best obtainable within the building blocks of that society--that is, within the family unit.

32 The Lord instructed Adam as to the basic purpose of marriage. As we read in Genesis, "So God created man in his own image, in the image of God created he him; male and female created he them."

33 "And God blessed them, and God said unto them Be fruitful, and multiply, and replenish the earth, and subdue it." (Gen. 1:27-28.)

34 Marriage was intended from the beginning to be eternal. This is evidenced by the fact that the first known form of human government started with Adam and Eve, who, according to the scriptures, were united by God himself. This was before there was any death; therefore, the words "until death do you part" would have been meaningless. After the Fall they added children to their family, and together they comprised an eternal unit.

35 The family organization is patriarchal in nature and is patterned after the one in heaven itself, as referred to by the Apostle Paul in Ephesians 3:14-15: "For this cause I bow my knees unto the Father of our Lord Jesus Christ,

36 "Of whom the whole family in heaven and earth is named."

37 Respect for fatherhood and family

38 The very essence of divine government is fatherhood and the recognition of the family relationship. The Church itself exists to exalt the family, and the family concept is one of the major and most important of the whole theological doctrine. In fact, our very concept of heaven itself is the projection of the home into eternity. Salvation, then, is essentially a family affair, and full participation in the plan of salvation can be had only in family units.

39 One of the first commandments given to Adam and Eve was to multiply and subdue the earth and subdue it. This injunction has never been revoked. When the father and mother and children are sealed together by the same divine authority as was given to Peter, celestial marriage commences an eternal family. Christ said to Peter: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt 16:19.) All who are faithful to the teachings of the gospel will continue as a family into the highest degree of the celestial kingdom and will be crowned with immortality, eternal life, and eternal increase.

40 Divinely ordained home

41 President Lorenzo Snow gave an intimation of what eternal marriage meant: "A man and a woman in the other life, having celestial bodies, free from sickness and disease, glorified and beautified beyond description, standing in the midst of their posterity, governing and controlling them, administering life, exaltation and glory, world without end." And President Joseph F. Smith told us, "The very foundation of the Kingdom of God, of righteousness, of progress, of development, of eternal life, and eternal increase in the Kingdom of God is laid in the divinely ordained home."

42 The leaders of the Church have, from the beginning, taught faith in the Lord Jesus Christ, and we acknowledge him as our Savior and Redeemer. It is our duty to teach this to our children-teach them to respect their neighbors, their seniors, their teachers; teach them to respect old age, to venerate their parents, and to help all who are helpless and needy; teach them to honor all who preside over them in church or civic government; teach them to honor the laws of God and be loyal to their country, loyal to principles of righteousness; and, because they are children of God, teach them to be loyal to the royal spirit that is in them.

43 The action and reaction of family life will rub off from our personalities those abrasive and anti-social characteristics that hinder our functioning as individuals in society. Nowhere else can such intimate and close association be had. Certainly this polishing process is best accomplished in the crucible of family life.

44 President Lyndon B. Johnson, speaking at Howard University last year, warned us that at the root of much of the social malaise that is gripping our country is the breakdown of the family unit among important groups within our nation.

45 Home and family bases for society

46 We repeat, marriage and the family are the basic and fundamental units of our society. Dr. Paul C. Glick, the census bureau's expert on marriage, says: "The more I study the subject, the more apparent it becomes that marriage is regarded as--and is--the happiest, healthiest, and most desirable state of human existence. We live longer and are healthier if we are married. Marriage is the central fact of our lives."

47 But we must insure that this way of life contains the basic requirements and fulfills the fundamental purposes of that family life if it is to continue throughout the eternities. Within the family the parents may find an inspiring challenge to magnificent accomplishment and contribution: that is, to mold an immortal spirit, to teach eternal precepts, and to instill discipline and obedience in the mind of a child. Dr. Adam S. Bennion pointed out: "The family is by far the most important single institution in our commonwealth, and happy indeed is the man, who, when he closes his desk at night, has before him the gladsome picture of the sparkling family group with which he shortly will have the evening meal. Family bonds are gilt-edged investments. If you wish to check me on this, ask the man who owns them."

48 Laws and customs represent only the external or social aspects of marriage. These externals do not reach the inwardness and depth of the problem that the individual person confronts upon the advent of his marriage. From the great poems, novels, plays, and books of history and biography, we find the psychological and emotional aspects of marriage have been discussed in all ages. From these and thousands of case histories, we are impressed by the fact that marriage is at all times, in every culture and under the widest variety of circumstances, one of the supreme tests of human character.

49 Stress and conflict in personal relations

50 Here we are faced with a consideration of the relation of men and women in and out of marriage, and the relation of parents and children when crises are met. Tensions and conflicts between love and duty, between reason and passion, from which no individual can entirely escape, are [page 105] among the most serious of the problems that all must confront. This is a subject that touches every man, woman, and child, both psychologically and morally. Sometimes it is tragic, but often it is happy and blessed. Here is an opportunity for men and women everywhere to measure up to one of the greatest responsibilities of life.

51 It is hoped that this brief and sketchy outline may call to the attention of members of the Church their responsibilities as members of family units, in which they have opportunity to cooperate in the great and continuing work of our Heavenly Father. It is hoped also that our friends who are attending this conference in person or by means of radio and television may get a clearer outline of the Church's doctrine with respect to the home and the eternity of the marriage covenant that is so fundamentally a part
Man is precious in the sight of God. Potentially, man is more precious in the sight of God than all the planets and suns of space. Incomprehensibly grand as are the physical creations of the earth and space, they have been brought into existence as a means to an end; they are the handiwork of God; man is his son. The supreme purpose of creation is, in his own words, "to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Thus we emphasize the dignity of the individual, his supreme importance in the family unit and in society, his potential unfolding into a Godlike status, and eventually his exaltation in the celestial kingdom. We pray for divine guidance to this end in the name of Jesus Christ. Amen.

President N. Eldon Tanner:

We have just listened to President Hugh B. Brown of the First Presidency of the Church.

Elder Mark E. Petersen of the Council of the Twelve will now speak to us.

Elder Mark E. Petersen Of the Council of the Twelve

I earnestly pray that the Holy Spirit will assist me as I stand before you this morning.

One of the Articles of Faith of The Church of Jesus Christ of Latter-day Saints includes these words: "We believe in being honest..." (Article of Faith 13.)

This is one of the most important tenets of our religion, and for many people it is one of the most difficult to live. Honesty is as basic to true Christianity as baptism or the resurrection of the dead. It is the foundation of all character development. Just as no man can see the kingdom of heaven without baptism, as explained by the Savior, so it may be said with equal truth that no dishonest man except he repents, can see the kingdom of heaven.

Our Christian civilization is built upon integrity. Without it our way of life would collapse. If we allow dishonesty to weave itself into the fabric of our lives, we invite moral suicide.

Dishonesty in the world is appalling. The cost of major crime is shocking in the extreme, but petty crime involving far more people is becoming a national disgrace. It is almost incredible that here in the United States for example, shoplifting costs our stores nearly three billion dollars a year. Most shoplifters are women and children.

Other types of petty crime cost American businessmen an additional billion dollars annually.

One hotel in New York last year lost 18,000 towels, 355 silver coffee pots, 15,000 fingerbowls, and 100 Bibles.

Seventy-five percent of all insurance claims are estimated to be dishonest, costing insurance companies 350 million dollars a year in overpayments. Cheating in school is admitted by hosts of our students.

And yet, lest we think that dishonesty is completely engulfing us, we should recall that department stores, for example, when reporting on their charge accounts, say that the rate of default is less than 2 percent. Last year fewer than 2,000 people out of 102 million taxpayers were indicted for income tax fraud. It is estimated by revenue officials that 95 percent of all income is reported to the government. So said the September 9 issue of Time magazine.

In a recent Look magazine survey of teenagers, it was most heartening to note that these young people said they want to live honestly in what they call "this dishonest world."

We claim to be a Christian people. But to what extent have true Christian principles become a part of our lives?

Conduct shows faith

Are our daily habits indicative of a genuine Christian conversion?

Is our personal conduct a reflection of Christlike virtues?

Can any professed Christian be a Christian indeed if he is not honest?

What is the gospel for--merely to talk about?

Or is it something to live, to incorporate in our daily conduct?

The Savior said it is to assist us to become perfect in all we do, as perfect as God.

Then is there any place for deceit in a true Christian life?

Is not dishonesty an apostasy from Christ to the extent of our misbehavior?

Can we have a living faith in Christ without doing his works?

To profess belief in him and yet refuse to live his laws seems to be a dishonest act in itself.

No Christian life without honesty

The Christian religion cannot be separated from the Christian life, and there can be no Christian life without honesty.

When the Savior told us to love our neighbors as ourselves, he spoke of honesty.
When he told us to do unto others as we would be done by, he again spoke of honesty.

When he told us to go the extra mile, to give our cloak as well as our coat, if need be, and even to turn the other cheek, he again spoke of honesty.

When he advised us to reconcile any differences we may have with others, he spoke of honesty.

When he vigorously denounced the hypocrites, he defended the principle of honesty.

When he described the Good Samaritan, he extolled not only an act of mercy, but a man who was being honest with himself in regard to his fellowman.

When he taught us to love the Lord our God with all our hearts, he asked us to be honest both with God and ourselves.

When he told us to avoid judging other people, he again spoke of honesty.

When he blessed the pure in heart the merciful, the meek, and those who hunger and thirst after righteousness, he glorified honesty.

When he taught us to reconcile any differences we may have with others, he spoke of this same principle of honest living.

When he commanded us to become perfect even as our Father in heaven, he most certainly taught the strictest kind of honesty.

When he said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," he spoke of integrity. (Matt. 5:20.)

When he advised his listeners, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt," again he spoke of honesty. (Matt. 6:19.)

When he said, "If thine eye be evil thy whole body shall be full of darkness," he spoke of dishonesty. (Matt. 6:23.)

When he taught us to seek first the kingdom of God and his righteousness he referred to sincerity of purpose, which is honesty.

He asked at one time: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" In doing so, he held up the principle of honesty. (Matt. 7:3.)

When he counseled, "Enter ye in at the strait gate," he expected us to walk in straight paths, and to honestly and sincerely avoid crooked ways. (Matt. 7:13.)

And when he said, "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit," he referred to honesty and its ugly opposite. (Matt. 7:17.)

He warned against devious ways by saying: "...fear not them which kill the body, but are not able to kill the soul: but rather, fear him which is able to destroy both soul and body in hell." (Matt. 10:28.)

And yet, how gracious he was in his kindly invitation to help us to overcome our evil tendencies: "Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me- for I am meek and lowly in heart: and ye shall find rest to your souls." (Matt. 11:28-29.)

Honesty and charity

But can rest come to the insincere? Can they have peace of mind? They can if they change their ways and repent, but not otherwise.

Honesty is intimately and inseparably related to true charity.

Charity is the perfect love of Christ. Can there be true charity, then, without honesty? Is there any charity in a dishonest act?

"Though I speak with the tongues of men and of angels, and have not honesty, I am become as sounding brass, or a tinkling cymbal." (See 1 Cor. 13:1.)

How is a man profited if, by dishonorable means, he shall gain the whole world but lose his own soul?

What shall a man give in exchange for his soul?

It is unthinkable that anyone would hide under a cloak of piety while deceiving his fellowmen, yet it is done.

Paul once asked the Corinthians if Christ is divided. I now ask the same question.

Conflict of conduct and principle

Paul referred to denominational schisms. I refer to conflicts in principle.

Is Christ divided on any matter of principle? Does he deal in double standards? Does he countenance devious practices? Is there any duplicity in him? Then can duplicity exist in his followers?

What does he mean when he says: "Thou shalt not lie," "Thou shalt not steal," "Thou shalt not covet," "Thou shalt not bear false witness"?

Does he give us permission to tell little lies with the understanding that we will not tell big ones?

Does he allow us to steal a little here and a little there, providing we do not commit grand larceny?
The Book of Mormon speaks of the power of the devil in latter days and tells of his persuasive efforts to cheat and deceive human beings.

The scripture says he will cause anger to rage in the hearts of some, but others "will he pacify, and lull them away into carnal security, [so] that they will say: All is well in Zion yea, Zion prospereth, all is well--and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none--and thus he whispereth in their ears, until he grasps them with his awful chains from whence there is no deliverance." (2 Ne. 28:21-22.)

Lucifer also urges us to "eat, drink, and be merry," saying, "it shall be well with us. . . Eat, drink, and be merry; nevertheless, fear God--he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die: and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God." (2 Ne. 28:7-8.)

What a pity that so many people actually believe that devilish doctrine!

With false teachings such as those Lucifer induces many to cross the line into his realm, persuading them that they can, in fact, serve two opposing masters and get gain from both.

But there is only one God and only one way to be saved in his presence. That is by avoiding all forms of hypocrisy and by honestly and sincerely keeping his commandments.

He is God of charity, mercy and law.
He is truly a God of charity and mercy, but he is also a God of law. He has said in clear and precise terms that no unclean thing can come into his presence.
Dishonesty is uncleanness. It is a form of filth that must be shunned by every true follower of the Savior.
There is no salvation without true charity, and true charity embraces the spirit of brotherly love to the point that it permits no injustice on the part of any one of us toward our fellowmen--no deceptions, no dishonesty, and no predatory designs.
As the ancient prophet said, a man must "have charity; for if he have not charity he is nothing. . . ."
Charity "rejoiceth not in iniquity but rejoiceth in the truth. . . ." (Moro. 7:45-46.)
Another Book of Mormon prophet said further: "... except ye have charity ye can in no wise be saved in the kingdom of God. . . ." (Moro. 10:21.)
Then who can be saved?
"Who shall ascend into the hill of the Lord? or who shall stand in his holy place?
"He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.
"He shall receive the blessing from the Lord, and righteousness from the God of his salvation." (Ps. 24:3-5.)
I earnestly and humbly pray, Latter-day Saints, that we may be sufficiently true to the articles of our faith, that we may be sufficiently devoted to the Savior of the world that we will be willing to accept and live this very important article of our faith, "We believe in being honest," and for this I earnestly pray in the sacred name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner:
He who has just addressed us is Elder Mark E. Petersen of the Council of the Twelve.
The Tabernacle Choir and the congregation will now join in singing "The Spirit of God Like A Fire Is Burning," with Richard P. Condie conducting, and Alexander Schreiner at the organ, following which we shall have a brief organ interlude. If you will all stand, please.
Congregation and Tabernacle Choir: "The Spirit of God Like a Fire is Burning."
President N. Eldon Tanner:
For the benefit of the television and radio audience who have just joined us, we again announce that we are gathered in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in the sixth session of the 136th Semi-Annual Conference of the Church.
We shall now hear from Elder Bruce R. McConkie of the First Council of Seventy, and he will be followed by Elder Delbert L. Stapley of the Council of the Twelve.

Elder Bruce R. McConkie
Elder Bruce R. McConkie Of the First Council of the Seventy
I desire to speak as directed by and in fulfillment of a revelation given by the Lord to a modern prophet.
Revelation to modern prophet
This revelation came to Joseph Smith in the early days of this dispensation. It has since changed the lives of millions of people and shall in due course affect the spiritual well-being and eternal salvation of all men among every nation and kindred and tongue and people.
But first, may I invite your attention to a revelation received by an ancient apostle, a revelation that he said would “come to pass” in a day subsequent to his, a day after New Testament times.
This ancient apostle, the beloved disciple John, the one who with Peter and James had been favored so highly by Jesus, recorded his vision and revelation of the future
The everlasting Gospel is restored

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:6-7)

God has spoken again in this day

As is well known, The Church of Jesus Christ of Latter-day Saints announces to the world that God has spoken again in this day; that angels have again descended from the courts of glory to minister to men; that revelations, visions, and all of the gifts of the Spirit have again been poured out upon the Saints; that the church and kingdom of God has again been set up on earth with every priesthood, key, power, grace, and prerogative possessed in former dispensations; and that the everlasting gospel--the same power of God unto salvation had by the Saints of old--has been restored in all its glory, beauty, and perfection.

In this connection we may well give careful consideration to the angelic visitation foreseen by John. What, then, is the meaning of the biblical account left us by the beloved disciple?

John saw that angelic ministration would occur in a day subsequent to New Testament times, that God would again send heavenly messengers to man on earth, even as he had done to Saints and prophets of old.

John's announcement was that revelation would commence anew, that the heavens--long sealed--would be opened, that the mind and will and voice of God would be heard again by mortal man.

The restoration foreseen

The ancient apostle foresaw that the everlasting gospel--God's plan of salvation for his earthly children--would be restored, so that Latter-day Saints could receive, possess, and inherit the same blessings poured out upon the Saints of former days.

He beheld that the very gospel restored by angelic ministration would be preached to the whole earth, to all mankind, to every nation and kindred and tongue and people, thus signifying that no other people had had the fullness of gospel truth and that all needed to come to a knowledge of revealed religion.

John's message was that this restored gospel would invite men to worship the true and living God, to fear and glorify the Creator of all things, rather than to give allegiance to any false and untrue concept of Deity.

And finally, John specified that all this was to precede the glorious second coming of the Son of Man; it was to transpire in that day when the hour of his judgment was set, in the day just prior to his great millennial reign.

The Promise has been fulfilled

Now we may well ask: Has the Lord's promise, given through the beloved revelator, been fulfilled? Has the mighty restoration of latter days [page 110] taken place? If not, when will it occur and who will be the mortal recipients of the promised revelations and blessings from on high? And how can these glorious purposes of the Lord be fulfilled unless he calls prophets to receive the angelic visitations, to record the revelations, to preach the gospel among all people?

We are bold to announce that the promised restoration has taken place. The promised angel has come. The promised latter-day work has begun.

In the spring of 1820, the Lord made known the prophet whom he had chosen to usher in his great latter-day work. This prophet, Joseph Smith, records the opening of this gospel dispensation in these words:

"Believing the word of God, I had confidence in the declaration of James -- 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.' I retired to a secret place in a grove, and began to call upon the Lord; while fervently engaged in supplication, my mind was taken away from the objects with which I was surrounded, and I was enraptured in a heavenly vision, and saw two glorious personages, who exactly resembled each other in features and likeness, surrounded with a brilliant light which eclipsed the sun at noon day. They told me that all religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as His Church and kingdom: and I was expressly commanded 'to go not after them,' at the same time receiving a promise that the fulness of the Gospel should at some future time be made known unto me.

On the evening of the 21st of September, A.D. 1823, while I was praying unto God, and endeavoring to exercise faith in the precious promises of scripture, on a sudden a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room, indeed the first sight was as though the house was filled with consuming fire; the appearance produced a shock that affected the whole body; in a moment a personage stood before me surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God, sent to bring the joyful tidings that the covenant which God made with ancient Israel was at hand to be fulfilled, that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the Gospel in all its fulness to be preached in power, unto all nations that a people might be prepared for the Millennial reign. I was informed that I was chosen to be an instrument in the hands of God to bring about some of his purposes in this glorious dispensation." (History of the Church, Vol. 4, pp. 536-7.)

God's church is on the earth

In due course, primarily through the instrumentality of the Prophet Joseph Smith, the glorious restoration promised here took place, and God's true Church was once again established on earth.

Now may I quote the revelation in conformity with which I speak at this time. On November 3, 1831, the Lord said to his latter-day Prophet:

"And this gospel shall be preached unto every nation, and kindred, and tongue, and people. And the servants of God shall go forth, saying with a loud voice: Fear God and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." (D&C 133:3-39)

The everlasting Gospel is restored
We marvel at the numerous and varied discoveries that are achieved in the laboratories of industry, in universities of learning, and through private research. If man would concentrate the same degree of research in the laboratory of his soul, he would discover life's purpose and God's way to attain eternal life. This should be man's greatest and most important goal.

We invite all men everywhere to come and see, to investigate the glad tidings of great joy which have been revealed in this day, and which shall go forth to all people, for "the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated." (D&C 1:2.)

This declaration should leave no doubt in one's mind that without the Spirit of God the things of God cannot be understood. However, man usually attempts to interpret all things according to his own learning and knowledge. We would do well to acknowledge that the Spirit of God should reflect itself in all our doings. All intelligence in any form comes from God, who knows and comprehends all things.

May I bear testimony of the final triumph of God's great latter-day kingdom by using these prophetic words of Joseph Smith, the mighty Prophet of the restoration:

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:11, 14.)

This declaration should leave no doubt in one's mind that without the Spirit of God the things of God cannot be understood. However, man usually attempts to interpret all things according to his own learning and knowledge. We would do well to acknowledge that the Spirit of God should reflect itself in all our doings. Christianity has little value if men do not take it with them and use it honestly in all their activities in life. Oh if man would only understand and willingly accept the source of his knowledge and all things according to his own learning and knowledge. We would do well to acknowledge that the Spirit of God should reflect itself in all our doings. All intelligence in any form comes from God, who knows and comprehends all things.

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We marvel at the numerous and varied discoveries that are achieved in the laboratories of industry, in universities of learning, and through private research. If man would concentrate the same degree of research in the laboratory of his soul, he would discover life's purpose and God's way to attain eternal life. This should be man's greatest and most important goal.

Jesus said: "I am the way, the truth and the life:" and "without me ye can do nothing." (John 14:6, 15:5.)

The guide to truth

The Holy Ghost aids and guides the honest seeker after truth. How wonderful if all would be pricked in the heart as the apostles' listeners were on the day of Pentecost and would willingly follow the admonition given by them on that occasion, to "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.)

Baptism opens the door

These two steps open the door to understanding, peace, brotherhood, and happiness to all men. The baptism with the Holy Ghost by the laying on of hands obtains for the truly repentant companionship of this spiritual power with its gifts and blessings. John the Baptist, speaking of the Christ, testified: "... he shall baptize you with the Holy Ghost, and with fire." (Matt. 3:11.)

The Holy Ghost
The Holy Ghost is a personage of spirit; otherwise, it could not dwell in us. Too many are skeptical about the actuality of the Holy Ghost or lack faith in it and thus deny its presence. Like the parable of the talents, every child of God endowed with the Holy Ghost is blessed with one or more spiritual gifts that can be strengthened and added upon.

The Holy Ghost inspires, uplifts, and motivates a sincere person to love truth and pursue righteousness. This feeling and power does not come without effort. One must ask of God after study and meditation if a thing is right. If true, one's bosom shall burn within him; but if it is not right, one will have no such feelings but a stupor of thought shall prevail his being. (D&C 9:7-9.)

Revelation is God's plan of instructing his people and guiding his work and kingdom upon earth. The Holy Ghost, as a personage of spirit, has the power to quicken one's mind and increase one's understanding and comprehension of divine and temporal things. Without it there can be no faith, hope, nor personal assurance of eternal life.

The Holy Ghost is a revelator. Jesus speaking of the Holy Ghost, promised his disciples: "... and he will shew you things to come." (John 16:13.)

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:20-21.)

The Holy Ghost is a personage of spirit; otherwise, it could not dwell in us. Too many are skeptical about the actuality of the Holy Ghost or lack faith in it and thus deny its presence.
In the Gospel of John is related a parallel experience in the Master's ministry showing how, out of a multitude, only a few—or none—may hear God when he speaks.

He hath spoken unto you in a still small voice, but ye were past feeling, that ye could not feel his words; wherefore, he has spoken unto you like unto the voice of "Ye are swift to do iniquity but slow to remember the Lord your God. Ye have seen an angel, and he spake unto you—yea, ye have heard his voice from time to time;

Nephi, of Book of Mormon history, speaks of this spiritual communication when he rebuked his brothers who had it in their hearts to destroy him:

All too often when God speaks in this still, small voice, as he did to Elijah in the cave, it may not be audible to our physical hearing because, like a faulty radio, we may be out of tune with the infinite.

The Lord told Elijah, the prophet: "Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. . . ." (1 Kings 19:11-13.)

And after the earthquake a fire, but the Lord was not in the fire: and after the fire a still small voice.

To know God and Jesus Christ whom he has sent (John 17:3), as the Master told his disciples, is to begin on the sure course that leads to eternal life in the presence of these glorified beings.

And after the earthquake a fire, but the Lord was not in the fire: and after the fire a still small voice.

This morning I will take as a text for my few remarks the statement of a great missionary as recorded in sacred literature. This is an incident in western hemisphere religious history in which a prophet-teacher named Ammon exultantly praises God for his missionary successes.

His brother Aaron chided him, saying: "Ammon, I fear that thy joy doth carry thee away unto boasting.

"But Ammon said unto him, I do not boast in my own strength, nor in my own wisdom...."

"Yea, I know that I am nothing; as to my strength I am weak, therefore I will not boast of myself, but I will boast of my God, for in his strength I can do all things...." (Al. 26:10-12.)

"Yea, he that repenteth and exerciseth faith, and bringeth forth good works, and prayeth continually without ceasing—unto such it is given to know the mysteries of God....") (Al. 26:22.)

"O Thou that Tellest Good Tidings," by the Tabernacle Choir.

"O Thou that Tellest Good Tidings," after which Elder Harold B. Lee of the Council of the Twelve will speak to us.

"Divine power source of strength"

"Ammon answered that question in part: "Yea, he that repenteth and exerciseth faith, and bringeth forth good works, and prayeth continually without ceasing— unto such it is given to know the mysteries of God. . . ." (Al."

"For a few moments today, I would have you hear the testimonies as found in sacred scriptures of a few of the great leaders who learned how to tap the sources of divine power and became spiritual giants among the people of their day.

"To know God and Jesus Christ whom he has sent (John 17:3), as the Master told his disciples, is to begin on the sure course that leads to eternal life in the presence of these glorified beings.

"God is not a partial God but is the same yesterday, today, and forever to those who love and sincerely seek him. Possession of the gift of the Holy Ghost is important and needful to the servant, the wage earner, the businessman, the farmer, the professional man, the scientist, the politician, the teacher, whether engaged in secular or religious teaching, and also to the rich and the poor alike. No one can afford to be without it nor devoid of its influence and power. It is sweet to the taste and satisfying to the soul.

"Ammon answered that question in part: "Yea, he that repenteth and exerciseth faith, and bringeth forth good works, and prayeth continually without ceasing—unto such it is given to know the mysteries of God. . . ."

"For a few moments today, I would have you hear the testimonies as found in sacred scriptures of a few of the great leaders who learned how to tap the sources of divine power and became spiritual giants among the people of their day.

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"He who has just addressed us is Elder Delbert L. Stapley of the Council of the Twelve.

"President N. Eldon Tanner:"

"This morning I will take as a text for my few remarks the statement of a great missionary as recorded in sacred literature. This is an incident in western hemisphere religious history in which a prophet-teacher named Ammon exultantly praises God for his missionary successes.

"It is the Holy Ghost, or the Comforter, that fills us with hope and perfect love. (Mor. 8:26.) Men find peace, contentment, and comfort when by the Holy Ghost they gain a testimony of the Christ. Without this spirit, one cannot teach correct doctrine.

"This Church is directed by the Holy Ghost. Without the influence and directing force of this third member of the godhead, this Church would be just another church. True religion, with its standards, principles, and ideals interpreted, guided, and influenced by the Holy Ghost, is the basis for solving all problems, whether personal, national, or international.

"I humbly pray, my brothers and sisters, that the Holy Ghost will always be our constant guide and companion, that we will listen to its voice and follow its guidance, for it will take us back to the presence of God, our eternal Father, and his beloved Son, Jesus Christ, of whom I testify in the name of Jesus Christ. Amen.

"President N. Eldon Tanner:"

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expression or understanding. The Lord will be always near you; he will comfort you; you will feel his presence in the hour of your greatest tribulation; he will guard and preserve you in truth and righteousness, live as you pray, and then whatever betides you the Lord will be with you and nothing will happen to you that will not be to the honor of God and to your salvation and exaltation. There will come into your hearts from the living of the pure life you pray for, a joy that will pass your powers of expression or understanding. The Lord will be always near you; he will comfort you; you will feel his presence in the hour of your greatest tribulation; he will guard and

|p48| "To our young men who go into service, no matter whom they serve or where, we say live clean, keep the commandments of the Lord, pray to him constantly to receive his blessings and to keep his commandments. That is the way to prove your worth and to move forward in the great work to which God has now called him.

|p47| In military service

|p46| You, the youth of today, are living in the midst of turmoil. In this militaristic age, most of you able-bodied young men may, at one time or another, be required to engage in military service. Do you know that in your day, the voice of the Lord has spoken to you words of admonition, of blessings, and of promise, through your Church leaders, the living mouthpieces of the living God today? Listen to this inspired utterance from the First Presidency of the Church, given to you who go into military service or elsewhere, for that matter:

|p45| Now, may I direct a few words especially to our younger people, to my grandchildren and yours:

|p44| Begins childhood and youth

|p43| This "spiritual fitness program" must begin in childhood and youth. You parents of children and impressionable youth, may you teach yours to keep the commandments, that they may not fail their destiny.

|p42| There you have, in simple language, a great principle: It isn't the Lord who withholds himself from us. It is we who withhold ourselves from him because of our failure to keep his commandments.

|p41| He then concludes: "And while I was thus struggling in the spirit, behold, the voice of the Lord came into my mind again, saying: I will visit thy brethren according to their diligence in keeping my commandments ...." (Enos 10.)

|p40| It was so with another of the Nephite leaders. Enos, grandson of Lehi, gives us to understand why some can receive a knowledge of the things of God while others cannot. Enos recounts his struggle to obtain a forgiveness of his sins that he might be worthy of his high calling.

|p39| "Therefore, we search the Prophets, and we have many revelations and the spirit of prophecy; and having all these witnesses we obtain a hope, and our faith becometh unshaken, insomuch that we truly can command in the name of Jesus and the very trees obey us, or the mountains, or the waves of the sea." (Jac. 4:6.)

|p38| Here again we have the testimony of Jacob, son of Lehi, the pioneer of the Nephite dispensation, explaining how one can come to know God and to learn of his mysteries and to attain a state in which one may act in very deed as an agent of the Almighty.

|p37| How to know the Lord

|p36| "Then I lifted Moses' staff and saw the multitude heave into a vast shudder of motion and walk out from bondage." (Charlton Heston, "My Three Meetings with Moses.")

|p35| "Bear us out of Egypt, O Lord, As the eagle bears its young upon its wings.'

|p34| "With joy I cried out the words that Moses cried:

|p33| "Of course Moses could not lead these thousands across the desert. He never would have tried. But God could do it. And Moses, this all-too human man, this man, so much like the rest of us, had simply turned himself into the instrument through which the strength of God moved.

|p32| "I was lost, now, not in space, but in centuries. Surely, on the morning of that long-ago Exodus, these were the same eyes that followed Moses. The same skinny animals, the ragged clothes, the stink of poverty. I squeezed through the farthest rim of the crowd and out into the desert. Lifeless and endless it stretched to the horizon behind me the voices faded and swelled. These people trusted Moses, they had followed where he led--and where had he led them? Into this unspeakable wilderness?

|p31| "The last glimpse I had of Moses was at the edge of the desert not far from Cairo, where 7,000 Egyptians had assembled for the Exodus.

|p30| Then, by contrast, this actor gives his impression of the Moses, now divinely commissioned, leading the children of Israel out of Egyptian bondage:

|p29| He first takes us to Mt. Sinai for the filming of that tremendous experience as Moses was shown climbing that sacred mountain to commune with God.

|p28| Charlton Heston apparently studied and researched carefully in order to portray accurately the character of Moses. This actor has written of his spiritual experiences while filming this great epic drama:

|p27| In one of the greatest religious motion pictures of our day, The Ten Commandments, we are given a dramatic portrayal by the great actor, Charlton Heston, of the Moses before and after he had been commissioned of God for his great ministry to become the mouthpiece of the Lord to all Israel.

|p26| That was the beginning of his wisdom unto the obtaining of the spiritual power necessary for him to perform his great mission. He had found himself by losing himself in the great work to which God had now called him.

|p25| The great law-giver, Moses, has given us the key to the beginning of heavenly wisdom. After he had sought God on Mt. Sinai, a soul-stirring vision was given him in which he was permitted to enter into the presence of the Lord. When the vision was ended and he was left unto himself, he made this profound statement: "Now, for this cause I know that man is nothing, which thing I had never supposed." (Moses 1:10.)

|p24| Only the Master, apparently, knew that God had spoken. So often today, men and women are living so far apart from things spiritual that when the Lord is speaking to their physical hearing, to their minds with no audible sound, or to them through his authorized servants who, when directed by the Spirit, are as his own voice, they hear only a noise as did they at Jerusalem. Likewise, they receive no inspired wisdom, nor inward assurance, that the mind of the Lord has spoken through his prophet leaders.

|p23| "Jesus answered and said, This voice came not because of me, but for your sakes." (John 12:27-30.)

|p22| "The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him."

|p21| "Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again."

|p20| As the Master entered Jerusalem on this occasion, the people gathered around and heard him pray: "... Father, save me from this hour: but for this cause came I unto this hour.

|p19| "Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again."

|p18| "The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

|p17| "Jesus answered and said, This voice came not because of me, but for your sakes."

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|p10| "Jesus answered and said, This voice came not because of me, but for your sakes.

|p9| "When the vision was ended and he was left unto himself, he made this profound statement: "Now, for this cause I know that man is nothing, which thing I had never supposed." (Moses 1:10.)

|p8| The Lord will be always near you; he will comfort you; you will feel his presence in the hour of your greatest tribulation; he will guard and preserve you in truth and righteousness, live as you pray, and then whatever betides you the Lord will be with you and nothing will happen to you that will not be to the honor of God and to your salvation and exaltation. There will come into your hearts from the living of the pure life you pray for, a joy that will pass your powers of expression or understanding. The Lord will be always near you; he will comfort you; you will feel his presence in the hour of your greatest tribulation; he will guard and

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To the daughters of Zion

And to you young girls, will you hear the voice of the Lord to you today from this same source, as a Prophet dedicated a beautiful new temple: "We pray for the daughters of Zion. May they be preserved in virtue, chastity, and purity of life, be blessed with vigorous bodies and minds, and with great faith. May they develop into true womanhood and receive choice companions under the new and everlasting covenant for time and for all eternity in the temples provided for this priceless privilege and purpose. May they too be privileged to enjoy as the fruits of their union a noble posterity which we pray thee, may be taught at their mother's knees to believe in thee and in the divine mission of thy Beloved Son." (President George Albert Smith, dedicatory prayer at the Idaho Falls Temple; The Improvement Era, October 1945, p. 563.)

Counsel of inspired leaders

May youth of today never forget what our inspired leaders have counseled.

Even in times of great danger, moral or physical, when, like the Apostle Paul, you may be in danger of "shipwreck" either to your body or your soul, there can be standing by you, as there was by him, after fasting and prayer, an angel of God who whispered peace to his soul.

How is it done, you ask? The Lord answers:

"And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done."

Wherefore, I am in your midst and I am the good shepherd, and the stone of Israel. He that buildeth upon this rock shall never fall.

"And the day cometh that you shall hear my voice and see me, and know that I am." (D&C 50:29, 44-45.)

Recognize the spirit of revelation

How can you recognize the spirit of revelation when it comes? The Prophet Joseph Smith tells us:

A person may profit by noticing the first intimation of the spirit of revelation for instance, when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas, so that by noticing it, you may find it fulfilled the same day or soon; (i.e) those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus." (Documentary History of the Church, Vol. 3, p. 381.)

Mother's intuition, with which most of you are familiar, is a form of divine guidance in its purest and simplest form. Can you now understand why we counsel you to heed the admonitions of your parents during your growing-up years?

In one of the Master's parables, he tells of the foolish rich man who laid up treasure for himself but was "not rich toward God." (Luke 12:21.)

Rich toward God

In King Solomon's "personal diary," as someone has called the Book of Ecclesiastes, this wise king gives us an enumeration of the things he had acquired, but which did not make him rich toward God. All of such, he concluded, "was vanity . . . and there was no profit under the sun." (Eccl. 2:11.)

I heard an impressive testimony of a college student in a sacrament meeting in my ward. He had been warned not to take a certain course at the university because it had threatened to destroy the faith of previous students who had taken this course. He determined to take the course, and he determined also that he would not lose his rich toward God.

Then he bore testimony that these university courses did cause one to doubt; and if these doubts were aggravated by inactivity, the result could mean the loss of faith and possibly his standing in the Church.

Will you remember the great experience of Peter, the ranking member of the Twelve, whose loyalty to the Master seemed to have exceeded his courage when, in the face of physical hazard, he denied the Master thrice on the night of the betrayal? Compare this fear-torn Peter with the boldness he manifested shortly thereafter, before those same religious bigots who had so recently demanded the death of Jesus. He denounced them as murderers and called them to repentance, suffered imprisonment, and later went fearlessly to his own martyrdom.

What was it that had changed him? He had been a personal witness to the change that came to the broken, painracked body taken from the cross, unto a glorified, resurrected body that could pass thereafter unhindered through walls of mortar and stone, that could eat broiled fish and honeycomb, that could appear and disappear suddenly from the sight of mortals. The plain and simple answer is that Peter was a changed man because he now knew the power of the risen Lord. No more would he be alone on the shores of Galilee, or in prison, or in death. His Lord would be near him.

Let virtue garnish thy thoughts

There is the Lord's promise if we live worthily before him: ". . . let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy scepter an unchanging scepter of righteousness and truth; and thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and with out compulsory means it shall flow unto thee forever and ever." (D&C 121:45-46.)

God grant that each of us may so live that we may enjoy that communion with Deity through the Holy Ghost, and know without doubt that he does live, and be prepared one day to enter into his presence, I humbly pray in the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner:
President Joseph Fielding Smith:

President McKay will not be present with us at this session. He has asked me to conduct this service.

I am glad to see President Thorpe B. Isaacson in his place upon the stand.

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah, in the seventh and concluding session of the 136th SemiAnnual Conference of The Church of Jesus Christ of Latter-day Saints.

This afternoon many television and radio stations throughout the western part of the United States will carry the proceedings of this concluding session of the Conference.

The proceedings of both sessions today will be re-broadcast to far-distant places by Radio Station KSL and KIRO Radio at Seattle, Washington on Monday, October 3, 1966, from one to five o’clock a.m.

Saturday evening an inspirational meeting of the priesthood of the Church was held in the Tabernacle. The proceedings of this meeting were relayed by closed-circuit broadcast, originating in the Tabernacle, to members of the priesthood assembled in approximately 471 separate locations in all parts of the United States and in Canada. Approximately 85,000 holders of the priesthood participated in this meeting. Members of the First Presidency, and Elder Bernard P. Brockbank, Assistant to the Twelve, and a member of the Church Information Committee, and Brother Arch L. Madsen, president of Church Broadcasting, were speakers on that occasion.

We extend a cordial welcome to all present this afternoon—special guests, educational leaders, our stake presidencies and bishoprics from near and far, temple presidencies, members of the general auxiliary boards, and members of the Church and friends everywhere who are listening in by radio and television.

The music for this session will be rendered by the Tabernacle Choir, with Richard P. Condie and Jay E. Welch conducting. Robert Cundick is at the organ.

We shall begin this service by the Choir singing, "O Brother Man," a favorite poem by John Greenleaf Whittier, often quoted by President McKay which has been set to music by Brother LeRoy Robertson. The choir will be conducted by Jay E. Welch, Assistant Director.

The invocation will be offered by Elder Arthur R. Michaelis, President of the Bear River Stake.

Singing: "O Brother Man."

Invocation: President Arthur R. Michaelis, Bear River Stake.

President Joseph Fielding Smith:

The Tabernacle Choir, under the direction of Richard P. Condie will now sing, "We Are Watchmen," with Sister Jessie Evans Smith as soloist.

Singing: "We Are Watchmen."

President N. Eldon Tanner:

I think you should know that President Joseph Fielding Smith wrote the text of that song, and the music is by Alexander Schreiner. President Smith is just too modest to mention that.

President Joseph Fielding Smith:

Well, I hope you will forgive me. (Laughter) You gave that applause a little too soon. I was going to say, for my weakness.

Elder Ezra Taft Benson of the Council of the Twelve will now address us. He will be followed by Elder ElRay L. Christiansen, Assistant to the Twelve.

Elder Ezra Taft Benson

Elder Ezra Taft Benson Of the Council of the Twelve

Humbly and gratefully I take as my theme for these brief remarks the following words from the inspiring opening address by President David O. McKay at the Friday morning session of this great conference.

"Efforts are being made to deprive man of his free agency, to steal from the individual his liberty. . . . There has been an alarming increase in the abandoning of the ideals that constitute the foundation of the Constitution of the United States. . . ."

I therefore speak on the subject: "Protecting Freedom--An Immediate Responsibility."
This is to be done through a great and all-wise plan--the gospel of Jesus Christ. This master plan, if lived, will build men of character, men of strength, men of deep spirituality, Godlike men.

Free agency to preserve freedom

Basic to this all-important plan is our free agency, the right of choice. Free agency is an eternal principle. We enjoyed freedom of choice in the spirit world as spirit children. In fact, a counter-plan to the gospel of our Lord was presented by Lucifer, a plan of force that would have robbed man of his freedom of choice. Lucifer's plan was rejected, and the scriptures tell us that he, with one-third of the hosts of heaven, was cast out; and they continue their opposition to God's plan, which is based on the freedom of the individual.

The scriptures make clear that there was a great war in heaven, a struggle over the principle of freedom the right of choice. (See Moses 4:1-4; D&C 29:3638; 76:25-27; Rev. 12:7-9.)

History, both sacred and secular, clearly records that the struggle to preserve and safeguard freedom has been a continuous one. Prophets of God as watchmen on the towers, have proclaimed liberty. Holy men of God have led the fight against anarchy and tyranny. Moses was commanded to "proclaim liberty throughout all the land unto all the inhabitants thereof." (Lev. 25:10.)

Why have prophets of God been commanded to proclaim liberty and lead the battle to preserve freedom? Because freedom is basic to the great plan of the Lord. The gospel can prosper only in an atmosphere of freedom. This fact is confirmed by history, as well as by sacred scriptures. The right of choice--free agency--runs like a golden thread throughout the gospel plan of the Lord for the blessing of his children.

To a modern-day prophet the Lord declared that "it is not right that any man should be in bondage one to another." In a revelation to the restored Church in 1833 the Lord declared:

"...that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind and is justifiable before me.

"I, the Lord God, make you free therefore ye are free indeed; and the law also maketh you free.

"Nevertheless, when the wicked rule the people mourn.

"Wherefore, honest men and wise men should be sought for diligently and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil." (D&C 98:5, 8-10.)

A year ago in a great general conference address on freedom and how it is threatened today, our beloved President warned us, saying, "I do not know that there was ever a time in the history of mankind when the Evil One seemed so determined to take from man his freedom." He went on to explain that "pernicious efforts and sinister schemes are cunningly and stealthily being fostered to deprive man of his individual freedom and have him revert to the life of the jungle." ("Man's Free Agency," The Improvement Era, Dec. 1965, pp. 1073, 1099.)

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In spite of the scriptural evidence and the counsel of modern-day prophets during the past more than 100 years, there are still some who seem to feel we have no responsibility to safeguard and strengthen our precious God-given freedom. There are some who apparently feel that the fight for freedom is separate from the gospel. They express it in several ways but it generally boils down to this: Just live the gospel; there's no need to get involved in trying to save freedom and the Constitution or to stop Communism.

Of course, this is dangerous reasoning, because in reality you cannot fully live the gospel without working to save freedom and the Constitution, and to stop Communism.

In the war in heaven, what would have been your reaction if someone had told you just to do what is right--there's no need to get involved in the fight for freedom?

War in Heaven continues on Earth

Of course, the war in heaven over free agency is now being waged here on earth, and there are those today who are saying "Look, don't get involved in the fight for freedom. Just live the gospel." That counsel is dangerous, selfcontradictory, unsound.

The Book of Mormon pays tribute to General Moroni in these words: "And Moroni was a strong and a mighty man; he was a man of perfect understanding, yea, a man that did not delight in bloodshed; a man whose soul did joy in the liberty and the freedom of his country, and his brethren from bondage and slavery; . . .

"Yea, and he was a man who was firm in the faith of Christ, and he had sworn with an oath to defend his people his rights, and his country, and his religion, even to the loss of his blood." (Al. 48:11,13.)

And then Moroni is paid this high tribute: "Yea, verily, verily I say unto you, if all men had been, and were, and ever would be, like unto Moroni behold, the very powers of hell would have been shaken forever; yea, the devil would never have power over the hearts of the children of men." (Al. 48:17.)

Now, part of the reason we may not have sufficient priesthood bearers to save the Constitution let alone to shake the powers of hell, is because unlike Moroni, I fear, our souls do not joy in keeping our country free, and we are not firm in the faith of Christ nor have we sworn with an oath to defend our rights and the liberty of our country.

Need for action now
All men are entitled to inspiration, especially men who bear the priesthood, but only one man is the Lord's mouthpiece. Some lesser men have used in the past, and will use in the future, their offices unrighteously. Some will, ignorantly or otherwise, use their office to promote false counsel; some will use it to lead the unwary astray; some will use it to persuade us that all is well in Zion; some will use it to cover and excuse their ignorance. Keep your eye on the Prophet, for the Lord will never permit his Prophet to lead this Church astray. Let us live close to the Spirit, so we can test all counsel.

On the day the Church was organized, the Lord gave a revelation, too often overlooked, that he expects members of the Church to "give heed unto all his words and commandments which" the Prophet and President "shall give unto you as he receiveth them, walking in all holiness before me;"

"For his word ye shall receive, as if from mine own mouth, in all patience and faith." (D&C 21:4-5.)

Wisdom needed

President J. Reuben Clark, Jr., emphasized this fact as he discussed the freedom-slavery issue, from which I quote:

"Next to being one in worshiping God, there is nothing in this world upon which this Church should be more united than in upholding and defending the Constitution of the United States."

"The whole course is deliberately planned and carried out, its purpose is to destroy the Constitution and our constitutional government; then to bring chaos out of which the new Statism, with its Slavery, is to arise, with a cruel, relentless, selfish, ambitious crew in the saddle, riding hard with whip and spur, a red-shrouded band of night riders for despotism."

"So one constitutional right after another yielded without any real contest, our backs getting nearer to the wall with each retreat. It is now proposed we retreat still further. Is not this suicide? Is there anyone so naive as to think that things will right themselves without a fight? There has been no more fight in us than there is in a bunch of sheep, and we have been much like sheep. Freedom was never brought to a people on a silver platter, nor maintained with whisk brooms and lavender sprays...."

"I do not think that all these usurpations, intimidations, and impositions are being done to us through inadvertence or mistake."

"The whole course is deliberately planned and carried out, its purpose is to destroy the Constitution and our constitutional government; then to bring chaos out of which we shall go clear through to the end of the road and become another Russia, or worse." (Church News, Sept. 25, 1949.)
A bunch of sheep. An old adage declares, "A society of sheep must in time beget a government of wolves."

In a general conference, President Clark issued this sobering warning:

"... I say unto you with all the soberness I can that we stand in danger of losing our liberties, and that once lost, only blood will bring them back; and once lost, we of this church will, in order to keep the church going forward, have more sacrifices to make and more persecutions to endure than we have yet known, heavy as our sacrifices and grievous as our persecutions of the past have been.

We face a war to the death, a gigantic worldwide struggle. We must face it, enter it, take part in it. In fact, we are all taking part in the struggle, whether we will or not. Upon its final issue, liberty lives or dies." (The Improvement Era May 1944.)

Yes, we all love the gospel--or should do. We should all strive to live according to its precepts. But the basic thread running through the gospel plan is the freedom, the right of choice, of the individual. The gospel can prosper only where there is freedom.

Loss of freedom

I have personally witnessed the heart-rending results of the loss of freedom. I have been close to the godless evil of the socialist-communist conspiracy on both sides of the iron curtain, especially during my service as European Mission president at the close of the war and today, and also during eight years in the Cabinet.

I stood in Czechoslovakia and witnessed the ebbing away of freedom, resulting in the total loss of liberty. I visited among the liberty-loving Polish people and talked with their leaders, as the insidious freedom-destroying philosophy moved in, imposing the chains of bondage on a Christian nation.

In both of these freedom-loving nations were members of the Church, striving, as we are, to live the gospel. But it was not enough. It did not stop the Communists. Our members were few in number, and the danger to freedom seemed far away. One trembles at the thought of members of the Church today in the Communist slave labor camps.

In fact, freedom-loving people have been brought under Communist bondage at the average rate of 6,000 per hour, 144,000 per day, 52 million per year since the end of World War II.

Priesthood to save freedom

But here in America, the Lord’s base of operations—so designated by the Lord himself, through his holy prophets—we of the priesthood, members of his restored Church, might well provide the balance of power to save our freedom. Indeed we might, if we go forward as General Moroni of old and raise the standard of liberty throughout the land.

Today our Prophet and President has said: "No greater immediate responsibility rests upon members of the Church, upon all citizens of this Republic and neighboring Republics than to protect the freedom vouchsafed by the Constitution of the United States." Is this plain enough? In view of this solemn warning, how can any member of the Church fail to act to help save our freedom? We must not be lulled away into a false security.

We have a Prophet today. What we need is a listening ear. Let us live the gospel in its fullness, and by so doing we will work unceasingly to preserve and strengthen our God-given freedom.

I bear witness that David O. McKay is a Prophet of God—I know it as I know that I live—and that through him the Lord reveals his will for each of us, our families, and the kingdom of God on earth. God grant we may heed his inspired counsel, I humbly pray, in the name of Jesus Christ. Amen.

President Joseph Fielding Smith:

We have just listened to Elder Ezra Taft Benson of the Council of the Twelve.

Elder ElRay L. Christiansen, Assistant to the Twelve, will be our next speaker.

Elder ElRay L. Christiansen Assistant to the Council of the Twelve

Dear beloved brethren and sisters: I concur in what has been said just now by Elder Benson, and I would like to add one other essentiality to which we must adhere and which we must follow in our lives. That is, that Jesus pointed the way through our difficulties.

During the time that Jesus was on earth, many people were curious to know whether or not he was the expected Messiah. These people were of two classes: those who hoped he was and those who feared he might be.

"If any will do His will"

Those who hoped he was and who sought of a certainty received positive answer in testimony through the Spirit and rejoiced because of it. It is possible that those who feared that he might be the Christ made no serious effort to find out, and because of this lack of effort, they received no spiritual witness. They doubted the many physical evidences before their eyes, even though such evidences fulfilled scriptural declarations to the letter. They seized upon isolated statements lifted out of context in an attempt to justify their doubting.

And it is the same today. There are those who have complete assurance of his divinity, and there are those who fear that he is divine. So, although nearly twenty centuries have rolled by and volumes have been written of him, yet these questions are still asked: "Is Jesus indeed the Redeemer of the world? And if he is, to what degree do his teachings apply to me and my generation?"

If I should ask you what you think of the policies advocated by certain immediately have an opinion. At least, you could declare yourself as generally "for" or "against" the philosophy and actions of such men. It is desirable to possess informed opinions of world leaders. But it is necessary—indeed, imperative—that we have not only an opinion but a conviction as to the role and the doctrines of Jesus Christ. This is so because he taught that as the Son of God, he was sent to earth by his Father to perform a mission so vital that world peace and individual salvation can never be achieved except through him.

Since Jesus declared that he is the Son of God and the Redeemer of mankind, it would be foolish for anyone to ignore him, his declarations and doctrines. For each of us there is too much at stake to reject him and his gospel. But, unfortunately, many have rejected him without making an adequate test of his claims. Such a test is available; it can be made by any earnest, truth-seeking person.

The key is given in the Gospel of John:
"If any man will do his will, he shall know of the doctrine..." (John 7:17.)

Test easily understood

This flawless test is easily understood. But all too many people with a carpe diem philosophy, living only for today, are unwilling to make the test by doing his will. Thus, according to the Book of Mormon, the "devil cheateth their souls, and leadeth them carefully down to hell." (2 Ne. 28:21.)

It was the same at the time of Christ. To lift the religious thinking of the people from their ritualistic practices of worship of that day, from the letter of the law to the spiritual concepts of worship that call for "a broken heart and a contrite spirit," was (to say the least) difficult.

President J. Reuben Clark, Jr., once said:

"If you want to know how far he [Jesus] had to go [to lift them] from the laws which had been given to ancient Israel, read the Sermon on the Mount, read the sermon on the Plain, read the sermon at the second Passover, and see how he had to drive, and drive for the new law." (J. Reuben Clark, Jr., Behold the Lamb of God, p. 23.)

On adultery

Another notable incident is applicable to us: Before the time of Christ, it was almost inconceivable to think that God had any compassion for a sinner. The Pharisees criticized Jesus, saying: "This man receiveth sinners, and eateth with them." (Luke 15:2.)

Obviously, they failed to distinguish between sin and sinner. They hated the sinner as much as they hated the sin! Jesus taught that the sinner was greater than all his sins. While he condemned sin, he had compassion for the sinner.

They who brought to him the woman in adultery would have stoned her to death, but Jesus said to them:

"He that is without sin among you, let him first cast a stone at her." (John 8:7.)

Revenge and retribution

In the day when the law demanded an eye for an eye and a tooth for a tooth, Jesus taught the doctrine that hate, retribution, and vengeance should be supplanted by goodwill and tolerance and love. Said he:

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." (Matt. 5:43-44.)

Of the countless thousands who since his time have heard his message and have accepted him, how many have really learned to love their enemies or even to love their neighbors as themselves, and "bless them that curse you," and "do good to them which despitefully use you and persecute you"?

President Clark felt it was necessary to remind us of this principle when during the Second World War, he said,

"This divine command of love gives the one and only remedy that will bring lasting peace out of this bloody tragedy that is now devastating the world. Hate is born of Satan... It strikes the friend of today and makes the enemy of tomorrow..." (J. Reuben Clark, Jr., Behold the Lamb of God, p. 303.)

My brothers and sisters, only the weak become hateful and angry and unforgiving. Those who maintain composure when despitefully used and persecuted show evidences of emotional maturity. There is a need for this in each of us.

While many are striving valiantly to do the Lord's will, it is evident that many men and many nations are drifting away from him. In too many cases, leaders of nations have lost their bearings. Because of vain ambitions pride, and selfsufficiency, their vision is blurred, and their wisdom is blunted. As a result, vague and untested theories are offered as cures for our social and economic ills.

Christ's remedy for such social evils as violence, class strife, and contention is to banish iniquity, revenge selfishness, lawlessness, and corruption--in short, to do his will.

"... for there is none other name under heaven given among men whereby we must be saved." (Acts 4:12.)

And "saved" in this statement may be applied to social and national problems as well as to our individual salvation.

President David O. McKay, as the Prophet of God, has given warning by declaring:

"If men ever reject the fact that Christ is our Lord and Savior;... if the majority of nations fail to recognize him as the only name under heaven given among men, whereby we must be saved (Acts 4:12); if doubting men reject the possibility of obtaining that spiritual assurance of Christ's divinity;

... if the acts of men generally be in accordance with such rejection rather than in accordance with their acceptance of him as the Divine One, then this world will continue to be torn by contention, made miserable by hideous warfare, and ignominiously wrecked on the shoals of materialism, selfish indulgence, and disbelief and hatred.

"Without Jesus of Nazareth, the Crucified Christ, the Risen Lord, the traits of the jungle will hold the human family in bondage." (President David O. McKay, October 1965 general conference address, The Improvement Era, Dec. 1965, p. 1099.)
Dr. Phillips Brooks, a great American clergyman, addressed his affluent, well-dressed flock on the matter of forgiveness and good-will dispelling bitterness. He quoted Matthew's advice: "Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (Matt. 5:23-24.)

Brooks emphasized the importance of reconciliation as a prerequisite for forgiveness. "Be reconciled; for they know not what they do." (Luke 23:34.) He explained that the simplicity of the process testifies of its divinity. "Lest Satan should get an advantage of us: for we are not ignorant of his devices." (2 Cor. 2:11.)

Brooks pointed out the tragedy of not forgiving, as recorded in 1 John: "But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." (1 John 2:11.)

Brooks reminded his congregation that forgiveness is an eternal principle, taught by the Savior: "For if ye forgive men their trespasses your heavenly Father will also forgive you." (Matt. 6:14.)

He concluded by quoting Mosiah 2:41: "O remember, remember that these things are true; for the Lord hath spoken it."
congregation on a Sunday morning in Boston nearly 100 years ago:

"He looked into the faces of men and women he long had known, men and women who had come to him with their problems, who had asked for his help and guidance. How well he knew what seethed behind the pleasant, smiling masks of their Sunday best receptability! How well he knew the petty spites that embittered their hearts, the animosities that set neighbor against neighbor, the silly quarrels that were kept alive, the jealousies and misunderstandings, the stubborn pride!

"Today his message was for those bitter, unbending ones who refused to forgive and forget. He must make them realize that life is too short to nurse grievances, to harbor grudges and resentments. He would plead for tolerance and understanding, for sympathy and kindness. He would plead for brotherly love.

"Oh, my dear friends! he said . . . and it was as though he spoke to each separately and alone:

"You who are letting miserable misunderstanding run on from year to year, meaning to clear them up some day;

"You who are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride

"You who are passing men sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead tomorrow morning;

"You who are . . . letting your friend's heart ache for a word of appreciation or sympathy, which you mean to give him someday;

"If you only could know and see and feel, all of a sudden, that the time is short, how it would break the spell! How you would go instantly and do the thing which you might never have another chance to do.'

"As the congregation poured out of the church that Sunday morning, people who hadn't spoken in years suddenly smiled and greeted each [page 130] other . . . and discovered it was what they had been wanting to do all along. Neighbors who had disliked and avoided each other walked home together . . . and were astonished to find how very much they enjoyed doing it. Many who had been grudging and unkind firmly resolved to be more generous in the future, more considerate of others . . . and all at once felt happier and more content, felt at peace with themselves and the world.

"Forgive,' Phillips Brooks urged his congregation. 'Forget. Bear with the faults of others as you would have them bear with yours. Be patient and understanding. Life is too short to be vengeful or malicious. Life is too short to be petty or unkind.....'

So spoke Phillips Brooks one hundred years ago, that great humanitarian who, incidentally, composed the words to that favorite Christmas hymn, "O Little Town of Bethlehem.'

We need not reach back one hundred years for an example of bitter hearts. Such feelings are common in these very last of latter days. Unwillingness to forgive on a person-to-person basis is indeed a major and chronic illness of today's world.

"Love the Lord thy God"

"Love the Lord thy God! This is the number one foundation of all Christianity, and the second is like unto it, "Love thy neighbor as thyself." How can you love God and hate your neighbor? You cannot! So forgive right now, today. That is the beginning of love, for forgiveness is indeed the prime ingredient of love. It is the function of love.

Not one of us is incapable of calling to mind, this very instant, a person who has offended in some way; and if my understanding of the scriptures is correct, we had better make it a matter of urgent business to forgive that person, whether he asks it or not. Woe unto that man who stands stubbornly in the way of another's plea for repentance by failure to forgive, "for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.

"You who are . . . letting your friend's heart ache for a word of appreciation or sympathy, which you mean to give him someday;

"As the congregation poured out of the church that Sunday morning, people who hadn't spoken in years suddenly smiled and greeted each [page 130] other . . . and discovered it was what they had been wanting to do all along. Neighbors who had disliked and avoided each other walked home together . . . and were astonished to find how very much they enjoyed doing it. Many who had been grudging and unkind firmly resolved to be more generous in the future, more considerate of others . . . and all at once felt happier and more content, felt at peace with themselves and the world.

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Yes, forgiveness enlarges the soul for "he that loveth his brother abideth in the light. . . ." (1 John 2:10.) To abide in light is to abide in the pathway that leads to the very presence of our Heavenly Father. In forgiveness there is a divine satisfaction that is also sublime. The fruit is sweet, the way is easy, and the time is so short. Slow forgiveness is almost no forgiveness.

Yes brothers and sisters, as long as man lives in his mortal state, we will be confronted with imperfection, with our main chore to overcome that imperfection. As we forgive, we achieve the right to be forgiven. As we forgive, we increase our capacity for light and understanding. As we forgive, we live beyond the power of the adversary. As we forgive, our capacity for love expands toward heaven. And as we forgive, we approach the ability to stand one day in the midst of oppressors who do their ugly deeds out of ignorance and misdirection with the capacity to say, "Father, forgive them; for they know not what they do." (Luke 23:34.) In the name of Jesus Christ. Amen.

President Joseph Fielding Smith:

Elder Boyd K. Packer, Assistant to the Twelve, and now presiding in the New England Mission, will speak to us. He will be followed by Elder Alvin R. Dyer, Assistant to the Twelve.

Elder Boyd K. Packer Assistant to the Council of the Twelve

"My dear brethren and sisters: We are greatly pleased to be in the mission field. In trying to convey to you that feeling, the best I can do is to tell you that when it comes to missionary work we feel just the way Elder LeGrand Richards sounds. We appreciate deeply the opportunity to serve in the New England Mission. We are amazed at the great power and strength of the missionaries. We stand in awe of the Latter-day Saint missionary.

"I'm a person"

Some years ago two of our little boys were wrestling on the rug before the fireplace. They had reached the pitch--you know the one--where laughter turns to tears and play becomes a struggle. I worked a foot gently between them and lifted the older boy (then just four years of age) to a sitting position on the rug, saying, "Hey there, you monkey, you had better settle down." He folded his little arms and looked at me with surprising seriousness. His little boy feelings had been hurt, and he protested, "I not a monkey, Daddy--I a person."
We shall now hear from Elder Alvin R. Dyer, Assistant to the Twelve. We have just listened to Elder Boyd K. Packer, Assistant to the Twelve, who is now presiding over the New England Mission.

President Joseph Fielding Smith:

(Mark 10:14.) In the name of Jesus Christ. Amen.

Jesus Christ. Grow close to him. Perhaps you, as he, will come to “suffer the little children to come unto [you], and forbid them not: for of such is the kingdom of God.”

Young couples, draw reverently close to your Father in heaven in these monumental decisions of life. Seek [page 133] inspiration from the teachings of the gospel of Jesus Christ. Grow close to him. Perhaps you, as he, will come to “suffer the little children to come unto [you], and forbid them not: for of such is the kingdom of God.” (Mark 10:14.) In the name of Jesus Christ. Amen.

We are grateful for our family, grateful for all of our children. We have learned so much from them, some of the things we weren't conscious that we wanted to know.

I thought how deeply I loved him, how much I wanted him to be “a person”-- one of eternal worth. For “children are an heritage of the Lord. . . .” (Ps. 127:3.)

That lesson has lingered with me. Among the many things we have learned from our children, this, perhaps, has been the most tempering.

Much of what I know--of what it matters that one knows--I have learned from my children.

Parenthood is the greatest of educational experiences. Bishop Brown made reference to a lesson taught to his 12 year-old son. Were you conscious of the lesson learned by a much older Bishop Brown?

Our children and the children and youth in the Church are great teachers. Let me relate two lessons.

In the days of the pioneer settlements, it was not uncommon to have a ward marshal whose assignment it was, under the direction of the bishop, to maintain orderly conduct among the teenagers.

On a Sunday evening after sacrament meeting, the ward marshal at the little settlement of Corinne came upon a buggy with some teenagers. Since it was his responsibility to check on the young people, he stealthily crept near the buggy to see just what was going on. He managed to reach a rather insufficient tree very close to the buggy just as the moon came out. He had to stand more or less at attention to keep from being seen, but he could easily hear all that was transpiring in the buggy.

Later, in reporting it to the bishop he told of what had gone on. There had been some jokes told, much laughter, and the usual teenage chatter. He said they sang several songs. The bishop interrupted his report with the question, “Well, was there anything out of order in that situation?” His answer, “Yes! me behind that blamed tree.”

Always our youth are teaching those of us who are older, and they teach serious, sacred lessons, too.

“Then do I die?”

President Joseph T. Bentley presided over the Mexican Mission. I recall hearing him tell an incident that happened, I think, somewhere in Mexico. An 11 year-old boy had been seriously injured in an automobile accident. By the time they got him to the doctor, he was dying from loss of blood. In looking for a donor for an emergency transfusion, the doctor decided on the boy’s seven-year-old sister. He explained to the little girl that her [page 132] brother was dying and asked whether she would be willing to donate her blood in order to save his life. The little girl turned pale with fright, but a moment she consented to do it.

The transfusion was made, and the doctor came to the little girl. “The color is coming back into his face,” he said. “It looks as though he is going to be all right.” She was happy her brother would be all right, but said, “But doctor, when am I going to die?” She had thought all the time that she was not just giving her blood but literally her life to save an older brother. We learn great lessons from our youth.

With parenthood such a glorious experience, how important it is that we have reverence for it.

Frequently I receive letters and not infrequently young couples come, particularly of college age, struggling to achieve advanced degrees, and they ask for counsel on the coming of children in their lives.

Planned parenthood

Never has there been such a generation of parents who speak irreverently of life. Never has there been such persuasion to avoid responsibilities of parenthood. Never has it been so convenient to block that frail footpath of life across which new spirits enter mortality.

Several years ago, while representing the Church at the University of Montana, I found myself on a panel with representatives from several churches. The moderator asked each of us to respond to the question, “Do you believe in planned parenthood?” My answer was a resounding “yes!” with this explanation: We plan to have families.

Often when young couples come, they ask the specific question, “How many children should we plan to have?” This I cannot answer, for it is not within my province to know. With some persons there are no restrictions of health and perhaps a number of children will be born into the family. Some good parents who would have large families are blessed with but one or two children. And, occasionally, couples who make wonderful parents are not able to have natural offspring and enjoy the marvelous experience of fostering children born to others. Planned parenthood involves a good deal more than just the begetting of children. Nothing in our lives deserves more planning than our responsibilities in parenthood.

I am concerned because our young couples are often in a quandry, particularly when the arbitrary limiting of families is represented as an act of social good.

In this generation we find the indiscriminate marketing of products. Medical advancements with the potential to sustain life and to extend it for the infirm are advertised—even among our unmarried youth—as agents to prevent life and to extinguish it.

Young couples are continually told that parenthood means forfeiture of advanced degrees and limiting of occupational progress, a representation they will live to know is false.

Approach parenthood with reverence

Whether you will be blessed with many children or but a few, or perhaps experience parenthood through the raising of little ones left homeless, is a matter that will be made known as your life unfolds. But I urge you, I warn you to approach parenthood with reverence. When you covenant in marriage and are free to act in the creation of life, when you stand at the threshold of parenthood, know that you stand on holy ground. Recognize also that in those areas of greatest opportunity lie the snares of persistent temptation.

We are grateful for our family, grateful for all of our children. We have learned so much from them, some of the things we weren't conscious that we wanted to know. Each of them is needed and wanted in our family; and I say again, much of what I know, of that which matters that one knows, I have learned from our children.

Young couples, draw reverently close to your Father in heaven in these monumental decisions of life. Seek [page 133] inspiration from the teachings of the gospel of Jesus Christ. Grow close to him. Perhaps you, as he, will come to “suffer the little children to come unto [you], and forbid them not: for of such is the kingdom of God.” (Mark 10:14.) In the name of Jesus Christ. Amen.

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We have just listened to Elder Boyd K. Packer, Assistant to the Twelve, who is now presiding over the New England Mission.

We shall now hear from Elder Alvin R. Dyer, Assistant to the Twelve.
One of the great scriptural accounts in the Old Testament tells of the children of Israel gathering at the gateway into the promised land at Kadesh-Barnea, where the great Moses, their lawgiver, stood up before them. He was confronted not with the ones who had left Egypt, but with their sons and their daughters, for the ones who had left Egypt had been wasted in the wilderness. According to the biblical writings, this is what he said to those who now were about to enter the promised land: “There are eleven days’ journey for Horeb, or Mt. Sinai, unto Kadesh-barnea by way of Mt. Seir.” (See Deut. 1:2.)

The camel trains of that time had no difficulty in traveling that distance in 11 days, and yet it had taken Israel 40 years. I have often thought that in our own way of life, in our own problems, many times we take the long way, instead of the short way, in accordance with the laws and commandments of our Heavenly Father.

In ancient biblical times, “the feast” was a time of gathering, a time of harvest, a time of rejoicing, and what is more particularly significant “the feast” was designated by the Lord as a time of remembrance. These observances were established among the people for various reasons. Three times, said the Lord, thou shalt keep a feast in the year: the feast of the harvest, the feast of the weeks, the feast of tabernacles, and there were others. (See Exod. 23:14, 16; 34:22; Lev. 23:34; Deut. 16:10, 16.) But in all of these there seemed to be a central motive, a time of the renewal of spirit of regeneration, that the people might continue with gratitude and sacrifice to fulfill the purposes of the Lord which were intended for their good and blessing.

There are “feasts” that we observe at which we also gather to rejoice and be renewed in spirit and in thought, and to which we too bring the harvest of our achievements to evaluate, and then, with renewed determination, go forward to do better. Here, in all the “feasts” of ancient times, is to be found the need of the people themselves, seeking the strength and the fortitude to push on. From such occasions will come this strength, if our hearts and minds can be brought in tune with the Spirit of God.

Establishing the custom of “conferences” for his people in this day and age, the Lord said the following: “The . . . elders composing this church of Christ are to meet in conference once in three months, or from time to time as said conferences shall direct or appoint.” (D&C 20:61.)

From experience in the Church we have learned that the expressed will of our Heavenly Father comes to his people at conference time. This great conference, now approaching its closing moments, has truly been and will continue to the end to be a time of the renewal of the spirit.

Fuse inspirational experience with righteous action

But now may I ask a question of you? What will the aftermath be? [page 134] It will ever be a great privilege and blessing to receive the inspiration of the general conference sessions by personally being present or indirectly by television or radio. But can it not be said that the real significance of this conference will register in the weeks and months that are ahead? May we fuse inspirational experience with righteous and obedient action. As leaders may we evidence in the time ahead a true response to this conference by seeking to excel in our responsibilities; and this, as the Apostle Paul has said, “that righteousness may abound,” that our lives will be such that we shall merit the spiritual guidance needed to fulfill our callings.

May we as home teachers become more dedicated to our callings to “watch over” our families, rather than making just reporting visits.

Let the stake missionaries become more aware of the power of the gospel in the lives of people, to go back again and again to the honest-of-heart and sincere in our midst, always keeping the goodwill of those who have not yet received the testimony of Jesus and the work of our Heavenly Father.

Let our class teachers become better teachers, to teach more by the Spirit, to be more concerned about the individual lives of class members, both participating and non-participating.

Let us all as members, through greater faith and devotion, live closer to the laws and ordinances of the gospel, be more concerned in seeking after our kindred dead, and thus do the will of our Heavenly Father and his Beloved Son.

And so in the closing moments of this great conference, may these few particular scriptural revelations serve not to supplant in any way the great inspiration we have felt here during these past three days, but may they add a little, in the earnest hope that we may more closely adjust to the will of our Heavenly Father.

"... Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees." (Matt. 16:6.)

But his disciples thought he referred to bread. Then he declared unto them:

“... Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.” (Luke 12:15.)

“... And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments.” (D&C 59:21.)

Continuing in a revelation given to our great modern Prophet:

“Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

“For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

“But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.” (D&C 58:27-29.)

To those of us who have leaned more to our own strength, or to carnalmindedness, let us seek for the Spirit, then live and teach by it as declared in the revelations from our Heavenly Father:

“And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach.” (D&C 42:14.)
For me and mine, for you, and for all the world. And there in the words of the Redeemer himself we have the secret. (John 17:3.) To know God and his Son is eternal life. There is the key. Life eternal is what I desire. I desire it more than I desire anything else in the world--life eternal.

What is eternal life? In that glorious prayer of intercession offered by Jesus, our Redeemer just before he crossed the brook cedron and received the traitor's kiss that betrayed him into the hands of the soldiers, we find these words: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (D&C 121:41-43.)

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy." (D&C 121:41-43.)

"And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:1-4.)

President McKay has often referred to the home as the center of civilization, and the responsibility of the home rests upon the parents of the home. As parents, in the aftermath of this great conference, let us put our homes in order, for it is in this, as declared by the Lord by revelation found in Section 93 of the Doctrine and Covenants, that will come the power to overcome evil. Let us not be deceived in the causes that bring spiritual decay and affliction upon the family.

"Honour thy father and mother; (which is part of the first commandment with promise;)" (Eph. 6:1-2.)

"That it may be well with thee and thou mayest live long on the earth." (Eph. 6:1-2.)

"And they shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68:26, 28.)

The father in magnifying the priesthood in his own home will contribute to the saving of his wife and children by safeguarding their lives, and with the assistance and help of his wife and companion he will exercise the rights of fatherhood in accordance with the principles of righteous dominion. Thus, the father, holding the priesthood of God, will know:

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;" (D&C 121:41-43.)

During these various sessions of conference, we have had testimony of the Spirit that we are children of our Father in heaven. We have had testimony that God is a living being. We have had testimony that Christ, who was crucified and who rose the third day a resurrected being, is the head of his Church. We have had testimony of the Spirit that he has revealed in this dispensation the gospel of Jesus Christ, which is again established on earth in all its fullness. The gospel of Jesus Christ, as revealed to the Prophet Joseph Smith, is in very deed in every way the power of God unto salvation. It gives to every man the perfect life here, and through obedience to gospel principles it gives us eternal life.

"And the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:11, 14.)

Now, in the words of the Apostle Paul, "Eye hath not seen, nor ear heard . . . the things which God hath prepared for them that love him" (1 Cor. 2:9) and keep his commandments. I bear testimony, my brethren and sisters, that this is God's work and that the great spirit and the power and the influence of this conference have truly been a feast to which we can anchor, which we can carry away with us, and which can modify our lives where they need to be modified, that we might draw closer unto our Heavenly Father and our committed purpose as the children of our Heavenly Father. I bear witness of this and of the reality of the mission of his Beloved Son, and I do it in the name of Jesus Christ. Amen.

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"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy." (D&C 121:41-43.)

Finally, in the words of our beloved President, which have been echoed from this pulpit many times since he made this statement: "No other success can compensate for failure in the home." (D&C 121:41-43.)

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"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;" (D&C 121:41-43.)

"By kindness, and pure knowledge [revelation], which shall greatly enlarge the soul without hypocrisy, and without guile--" (D&C 121:41-43.)

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"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy." (D&C 121:41-43.)

Finally, in the words of our beloved President, which have been echoed from this pulpit many times since he made this statement: "No other success can compensate for failure in the home." (D&C 121:41-43.)

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President McKay wishes me to express his deep appreciation to all who have in any way contributed to the success and inspiration of this great Conference.

We also express thanks and deep appreciation to the conductors and organists.

The Relief Society Singing Mothers from the Northwest Region, who furnished the music for the Saturday afternoon session.

The Oahu Stake Samoan Choir from Hawaii, who furnished the music for the sessions on Friday.

The Tabernacle Choir for furnishing the music for the Saturday evening Priesthood meeting.

We would like to express our appreciation to the following who have furnished the singing for this Conference:

President Joseph Fielding Smith:

President McKay wishes me to express his deep appreciation to all who have in any way contributed to the success and inspiration of this great Conference.
He is especially grateful to his beloved associates, the General Authorities, who have delivered such timely and inspirational messages.

We appreciate the careful and efficient attention given by local and national press representatives, and by representatives of radio and television in reporting the sessions of this Conference.

We deeply appreciate the cooperation of City officials, the City traffic officers for handling carefully and ably the increased traffic; the Fire Department and Red Cross, who have been on hand to render assistance and service whenever it was needed.

We thank the Tabernacle ushers for their courtesy and consideration in seating the great audiences of these Conference sessions.

As heretofore mentioned, we are most grateful to the owners and managers of the many radio and television stations throughout the nation and our own city, who have carried the sessions of this Conference from coast to coast, to Alaska, Hawaii, and Canada; and by short wave to listeners in many parts of the world.

Through the extensive radio and television coverage of this Semi-Annual Conference, millions have been able to participate in the Conference.

We express again our gratitude and thanks for these beautiful flowers, arranged on the rostrum by our Church gardeners. The antheriums were sent to us by the Oahu (Hawaii) Stake.

Tonight, the Deseret Sunday School Union conference will convene in this building at 7 o'clock. All Sunday School workers will wish to be in attendance. The public is cordially invited.

It is understood that ward sacrament meetings will be held where practicable, this evening in the various wards.

Just a reminder again about driving in the city and on the highways. Please obey traffic rules. Good manners, patience and alertness are necessary if we are to reduce the number of automobile accidents.

The Tabernacle Choir will now favor us with the hymn, "Sing We Now at Parting," conducted by Brother Condie.

The benediction will be offered by Elder Morgan S. Coombs, formerly President of the Australian Mission, after which this Conference will stand adjourned for six months.

After reading that, I think I ought to have said something that I didn't; that is, ask these good brethren of the Presidency if they have anything they want to add. If not, it's very well.

This conference then will be adjourned for six months.

Singing: "Sing We Now At Parting."

Benediction: Morgan S. Coombs, formerly President of the Australian Mission.

Conference Report, April 1967. Introduction. OFFICIAL REPORT OF THE 137TH ANNUAL GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS Sermons and proceedings of April 6, 8 and 9, 1967, from the Tabernacle on Temple Square, Salt Lake City, Utah Joseph Anderson, Clerk of the Conference Published by The Church of Jesus Christ of Latter-day Saints (c) 1967 by Corporation of the President of The Church of Jesus Christ of Latter-day Saints


PIntro Introduction

The One Hundred Thirty-seventh Annual Conference of The Church of Jesus Christ of Latter-day Saints

The One Hundred Thirty-seventh Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, Thursday, April 6, 1967, at 10:00 a.m.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Thursday, April 6, 1967, and Saturday, April 8, and Sunday, April 9, 1967. The General Priesthood meeting was held Saturday, April 8, 1967 at 7:00 p.m.

The proceedings of all sessions of the Conference were given extensive coverage in the United States and Canada over radio and television stations. The opening session, broadcast direct, was released also by video tape to many television stations in eastern and central parts of the United States and also in Hawaii and Alaska.

Both Saturday sessions were rebroadcast over KSL Radio, KIRO Radio, Seattle; and WRFM, New York, the latter starting midnight Sunday morning.

For the first time a radio broadcast of the Sunday morning session of the Conference was sent overseas by the "Lani Bird" Satellite in orbit 22,000 miles above the Pacific Ocean. This historic broadcast was heard in Hawaii, its destination, sixty-tenths of a second after the voices were uttered in the Tabernacle, after traveling over 100,000 miles through space.

Many television and radio stations throughout western United States carried proceedings of the Sunday sessions. The full proceedings were re-broadcast to distant places by Radio Station KSL, Salt Lake City, KIRO Radio, Seattle, and WRFM at New York, from midnight, Monday, April 10.

The General Priesthood meeting held in the Tabernacle Saturday evening from 7:00 p.m., April 8, was relayed by closed-circuit broadcast to about 95,000 members of the Priesthood assembled in approximately 600 locations in the United States and Canada.

Direct radio broadcasts, video tape television broadcasts, and broadcasts in translation and by short-wave carried the Conference extensively throughout North America, and by short-wave over Station WNYW, in English and some foreign languages, to listeners in Europe, South America, Central America, Africa and parts of Asia.

The opening session of the One Hundred and Thirty-seventh Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Thursday, April 6, 1967 at 10:00 a.m. President David O. McKay presided, and his counselor President Hugh B. Brown, conducted the service.

President McKay was present and presided at each of the morning sessions except Saturday. He listened to the services of all other sessions including the General Priesthood meeting. He presided at all sessions. Under his direction his counselors, Presidents Hugh B. Brown, N. Eldon Tanner and Joseph Fielding Smith conducted the services assigned to each of them.
Elder Robert R. McKay, son of President McKay, read the President's addresses to the conference in the opening session, Thursday morning, the General Priesthood meeting, Saturday evening, and the closing session, Sunday afternoon.

Music for the Thursday sessions of the Conference was furnished by the Brigham Young University Combined Choruses. In the morning, Ralph Woodward was the conductor, Robert Cundick, organist. In the afternoon, Robert Downs was conductor, and Roy M. Darley organist.

The Salt Lake Tabernacle Choir, under the direction of Richard P. Condie, conductor, with Alexander Schreiner at the organ, furnished the music for the Saturday morning session.

In the afternoon the Latter-day Saint Association Choir of the University of Utah, with Jay E. Welch, conductor and Roy M. Darley, organist, furnished the music for the afternoon session.

Men of the Tabernacle Choir, Richard P. Condie, conductor and Robert Cundick, organist, furnished the music for the General Priesthood meeting, Saturday evening.

Music for both sessions Sunday, April 9, 1967 was furnished by the Salt Lake Tabernacle Choir, Richard P. Condie, conductor, Jay E. Welch, conductor for a portion of the program and Robert Cundick, organist.

Elder Joseph Anderson was Clerk of the Conference.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

The First Presidency: David O. McKay, Hugh B. Brown, Nathan Eldon Tanner, and Joseph Fielding Smith. President McKay attended all sessions of the Conference except the Friday Saturday afternoon and evening and Sunday afternoon sessions. Elder Thorpe B. Isaacson attended sessions of the Conference.


Patriarch to the Church: Eldred G. Smith.


The First Council of the Seventy: Antoine R. Ivins, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, Marion D. Hanks, A. Theodore Tuttle, Paul Harold Dull.


GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, with A. William Lund and Earl E. Olson, assistants.

Members of the Church Board of Education; Church educational authorities and supervisors.

Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs, quorum presidencies, and members of the Melchizedek and Aaronic Priesthood.

Auxiliary Officers, General, Stake and Ward, from all parts of the Church.

C1967 Conference Report, April 6, 1967

Begin

The opening session of the One Hundred Thirty-Seventh Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Thursday morning, April 6, 1967 at 10:00 a.m., with President David O. McKay presiding. President Hugh B. Brown, First Counselor in the First Presidency conducted the services.

The music for this session of the Conference was rendered by the Brigham Young University Combined Choruses, with Ralph Woodward conducting and Robert Cundick at the Organ.

President Hugh B. Brown, First Counselor in the First Presidency, made the following introductory remarks:

We extend to all a hearty and cordial greeting on this beautiful morning as we assemble in this opening session of the 137th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We are convened in the historic Salt Lake Tabernacle on Temple Square.

We are happy to announce that President David O. McKay is with us this morning, and he will preside at all sessions of this conference. He asks others of us to conduct. We are thankful that he has been blessed with renewed health during the past six months, and is able still to carry on the heavy responsibilities of his high office.

During the past two days the officers and teachers of the Primary Association of the Church have been in conference. They have had a glorious time together. We commend and congratulate them for the great work they are doing, and ask God's blessings upon them.

All of the General Authorities are in attendance at this conference, except Elder Harold B. Lee of the Council of the Twelve, who under instructions from his physician is relaxing at home but will receive the sessions of the Conference on television. He sends his love and greetings to all.

We are pleased to announce that the proceedings of this Conference will again be given extensive coverage in the United States and Canada over many television and radio stations, coast-to-coast, originating with KSL Radio and Television in Salt Lake City.

Countries in Europe, Asia, Africa, and Latin America, totaling nearly two-thirds of the world, can receive broadcasts of these proceedings over the Church-owned international short-wave radio station WNYW, with studios in New York.

Audio tape and sound on film recordings of the Conference will be translated and sent to France, Germany, and Latin American countries.
It is because I adore youth and earnestly desire that their lives be directed along the pathways of righteousness, success, and happiness that I call attention to the increasing tendency to dishonor the marriage vow; and second, the moral decline and the mounting juvenile delinquency.

Among the glaring evils of our day are two which seem to be most detrimental and which must be curbed if we would preserve true Christian ideals. These are: first, an increasing tendency to dishonor the marriage vow; and second, the moral decline and the mounting juvenile delinquency.

I am very happy and deeply grateful for the high type of young manhood and womanhood being reared in the Church, and I acknowledge that there are many worthy young men and young women throughout the world.

It is because I adore youth and earnestly desire that their lives be directed along the pathways of righteousness, success, and happiness that I call attention to the
converting natural desire into a morbid obsession and makes it the dominant passion. Let your needs rule you, pamper them, and you will see them multiply like insects in the

to what life says, and have recorded, as I have heard them some of the truths that resound in every square. Has drinking, inventive as it is of new drinks, found the means

their appetites suffer the penalties. Charles Wagner in The Simple Life says of those who have condemned their will to the service of their appetites: "I have been listening

|p39 Too many prefer to revel on the lower animal plane of life rather than to strive for the higher and better things of life. Persons who condemn their will to the service of

|p38 We need not shut our eyes to the fact that too many of our young folk respond to the call of the physical, because it seems the easy and natural thing to do. Too many

|p37 “Man has two creators,” says William George Jordan, “his God and himself. The first Creator furnishes him the raw materials of his life--the flaws and conformity with

|p36 Man's two creators

enjoyments depends upon the kind of choice he makes every day--nay, every hour of his life. Whether a man remains satisfied within what we designate the animal world, satisfied with what the animal world will give him, yielding without effort to the whim of his

|p35 Whether a man remains satisfied within what we designate the animal world, satisfied with what the animal world will give him, yielding without effort to the whim of his

|p34 Man has a dual nature--one, related to the earthly or animal life--the other the spiritual life, akin to the divine. Man's body is but the tabernacle in which his spirit dwells.

|p33 It is the duty of parents and of the Church not only to teach but also to demonstrate to young people that living a life of truth and moral purity brings joy and happiness,

|p32 Duty to teach and to demonstrate

|p31 There can be little doubt that war and materialistic science have had a deadening effect upon the moral sensibilities of too many of our youth. One critic goes so far as

|p30 And so our place in this world is divinely appointed. We are not to be out of it. Christ himself prayed that we should not be taken out of it.

|p29 "And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them.” (Abraham 3:24-25.)

|p28 ". . . we will make an earth where these [organized intelligences] may dwell;

|p27 In the text is a clear implication of the divine purpose for man's being in this mortal probation. This purpose is expressly stated in the book of Abraham by the Eternal

|p26 Nor did he pray for his disciples alone, but as he said, "Neither pray I for these alone, but for then also which shall believe on me through their [the disciples'] word.”

|p25 "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." (John 17:11, 14-15. Italics added.)

|p24 In the most impressive prayer ever offered, Jesus prayed for his disciples on the night that he faced Gethsemane, saying to his Father--

|p23 "And now I am no more in the world, but these are in the world, and I come to thee. . . .

|p22 In the most impressive prayer ever offered, Jesus prayed for his disciples on the night that he faced Gethsemane, saying to his Father--

|p21 The enemy is active. He is cunning and wily, and seeks every opportunity to undermine the foundation of the Church, and strikes wherever it is possible to weaken or to
destroy. To every normal person God has given the freedom of choice. Our moral and spiritual progress depends upon the use we make of that freedom.

|p20 Right-thinking, upright men and women everywhere are desirous of eliminating from our communities evil elements that are constantly disintegrating society--the liquor

|p19 The mission of the Church is to minimize and, if possible, eliminate these evils from the world. It is evident that we are in need of a unifying force to eliminate these

|p18 Mission of the Church: to overcome evil

|p17 Is there a moral breakdown? Is there cause for alarm? The world is all about [page 6] us, and the statistics we read about are frightening indeed, and they are a necessary

|p16 "What a grim and unhappy commentary on the moral climate of this great nation! The moral strength of our nation has decreased alarmingly. We must return to the teachings

|p15 I again call attention to Mr. Hoover's statement given at a dinner held in his honor in Chicago, Illinois, on November 24, 1964:

|p14 "Man has a dual nature--one, related to the earthly or animal life--the other the spiritual life, akin to the divine. Man's body is but the tabernacle in which his spirit dwells.

|p13 It is the duty of parents and of the Church not only to teach but also to demonstrate to young people that living a life of truth and moral purity brings joy and happiness,

|p12 Too many, far too many, are prone to regard the body as the man and consequently, to direct their efforts to the gratifying of the body's pleasures, its appetites, its desires,

|p11 Teaching the children is the first step in the endeavor to build a strong community and a strong nation. We must again call attention to the seriousness of the nation's

|p10 "And all who are taken to heaven will dwell with the Father to his fellow intelligences as follows:

|p9 "And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them.” (Abraham 3:24-25.)

|p8 "... we will make an earth where these [organized intelligences] may dwell;

|p7 In the text is a clear implication of the divine purpose for man's being in this mortal probation. This purpose is expressly stated in the book of Abraham by the Eternal

|p6 The mission of the Church is to minimize and, if possible, eliminate these evils from the world. It is evident that we are in need of a unifying force to eliminate these

|p5 We need not shut our eyes to the fact that too many of our young folk respond to the call of the physical, because it seems the easy and natural thing to do. Too many

|p4 Right-thinking, upright men and women everywhere are desirous of eliminating from our communities evil elements that are constantly disintegrating society--the liquor

|p3 Too many, far too many, are prone to regard the body as the man and consequently, to direct their efforts to the gratifying of the body's pleasures, its appetites, its desires,

|p2 "... we will make an earth where these [organized intelligences] may dwell;

|p1 Teach the children is the first step in the endeavor to build a strong community and a strong nation. We must again call attention to the seriousness of the nation's

|p0 The mission of the Church is to minimize and, if possible, eliminate these evils from the world. It is evident that we are in need of a unifying force to eliminate these


It is said that one Roman emperor offered a reward to anybody who would invent a new pleasure. Nero set Rome on fire for the mere pleasure of a new form of diversion. Rome fell because of extravagance, luxury, and dissipation. In personal, as in national life, these are unfaulning signs of decline and decay. Truly, "... he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:8.)

In their yearning for a good time, young people are often tempted to indulge in the things which appeal only to the baser side of humanity, five of the most common of which are: (1) vulgarity and obscenity; (2) drinking and the using of narcotics and now the vicious LSD drug, especially among the young; (3) unchastity; (4) disloyalty; and (5) irreverence.

It is right, indeed, essential, to the happiness of our young people that they meet in social parties, but it is an indication of low morals when for entertainment they must resort to physical stimulation and debasement. Such indulgence weakens and degrades character, discords the family name, robs the future wife or husband of a priceless treasure, and sowseeds that will ripen into bitter fruit and marital suspicion, unhappiness, and divorce. A girl who sacrifices self-respect for social popularity debases true womanhood. A spotless character, founded upon the ability to say "no" in the presence of those who mock and jeer, wins the respect and love of men and women whose opinion is most worthwhile. Drinking, using narcotics, and lewd parties form an environment in which the moral sense becomes dulled and unbridled passion holds sway. It then becomes easy to take the final step downward in moral disgrace.

Church dedicated to one moral standard

In The Church of Jesus Christ of Latter-day Saints there is but one standard of morality. No young man [page 8] has any more right to sow his wild oats in youth than has a young girl. He who is unchaste in young manhood is untrue to a trust given to him by the parents of the girl, and she who is unchaste in maidenhood is untrue to her future husband and lays the foundation of unhappiness in the home suspension, and discord. Do not worry about these teachers who encourage promiscuity and self-gratification. Rust keep in mind this eternal truth, that chastity is a virtue to be prized as one of life's noblest achievements.

In this day when modesty is thrust into the background, and chastity is considered an outmoded virtue, I appeal to parents especially, and to my fellow teachers, both in and out of the Church, to teach youth to keep their souls unmarrred and unsoiled from this and other debasing sins, the consequences of which will smite and haunt them intimately until their conscience is seared and their character becomes sordid. A chaste not a profligate, life is the source of virile manhood. The test of true womanhood comes when the woman stands innocent at the court of chastity. All qualities are crowned by this most precious virtue of beautiful womanhood. It is the most vital part of the foundation of a happy married life and is the source of strength and perpetuity of the race.

Spiritual attributes distinguish nobility of man

Health, happiness, peace of mind and character come through self-restraint. The only thing that places man above the beast of the field is his possession of spiritual gifts. Man's earthly existence is but a test as to whether he will concentrate his efforts his mind, his soul, upon things which will contribute to the comfort and gratification of his physical instincts and passions, or whether he will make life's aims and purposes the acquisition of spiritual qualities.

The Savior's constant desire and effort were to implant in the mind right thoughts, pure motives, noble ideals knowing full well that right words and actions would inevitably follow. He taught, and modern physiology and psychology confirm, that hate and jealousy and other evil passions destroy a man's physical vigor and efficiency. No man can disobey the word of God and not suffer by so doing. What a man continually thinks about determines his actions in times of opportunity and stress. A man's reaction to his appetites and impulses when they are aroused gives the measure of that man's character. In these reactions are revealed the man's power to govern his faculties unfolding and truth expanding the soul is one of life's sublimest experiences. Being "honest, true, chaste, benevolent, virtuous, and in doing good to all men" are attributes that contribute to spirituality, the highest acquisition of the soul. It is the divine in man, the supreme, crowning gift that makes him king of all created things, the one final quality that makes him tower above all other animals.

Brethren and sisters, spirituality is the consciousness of victory over self and of communion with the Infinite. Spirituality impels one to conquer difficulties and acquire more and more strength. To feel one's faculties unfolding and truth expanding the soul is one of life's sublimest experiences. Being "honest, true, chaste, benevolent, virtuous, and in doing good to all men" are attributes that contribute to spirituality, the highest acquisition of the soul. It is the divine in man, the supreme, crowning gift that makes him king of all created things, the one final quality that makes him tower above all other animals.

Divine is that admonition and promise given to the Prophet Joseph Smith:

"Let virtue garnish thy thoughts"

"... let virtue garnish thy thoughts unceasingly [a wonderful statement]; then shall thy confidence wax strong in the presence of God, and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (D&C 121:45-46.)

God help us to keep that admonition, and to follow the ideals of the Church established by direct revelation in this day, I pray in the name of Jesus Christ. Amen.

The hymn, "Arise, O Glorious Zion," was sung by the Combined Choruses.

President Hugh B. Brown

I am sure this profound, inspired and inspiring message from our beloved President has found an echo in the hearts of all who have heard it. We congratulate Elder Robert R. McKay for his excellent and effective reading of his father's message.

We shall now hear from Elder Richard L. Evans of the Council of the Twelve, after which the chorus and congregation will join in singing, "We Thank Thee, O God, for a Prophet."

Richards L. Evans

Elder Richard L. Evans Of the Council of the Twelve

President McKay, my beloved brethren and sisters, and I include in this salutation my friends worldwide and all mankind everywhere:

We come back from having been on every continent and more than fifty countries, with gratitude for our fellowship with you and for the happiness of homecoming, which is one of the greatest blessings on earth. If the welcome in heaven is as happy as the welcome at home, it will be well worth all the doing and enduring, and well worth waiting for.

Happy homecoming--here and hereafter
If we were to focus on this—a happy homecoming, here and hereafter—we wouldn't go far wrong in this world. May we live to be comfortable in the presence of our Father, with the assurance of a happy homecoming, and reunion with our loved ones everlasting.

We have met worldwide many wonderful people, many in positions of high public responsibility—heads of countries and communities, men of business and professional competence men who make decisions and who do much to shape the future and much to run the world. Generally, we have felt their earnest sincerity as they carry a heavy complexity of problems. And often this thought has come: Without a source of guidance and inspiration and direction outside themselves, men of themselves, however earnest and able, are not equal to the problems and complexities of the day in which we live.

We have met no infallible men no indestructible men—just men mostly honest and able, trying to do their best. And we have come to a deeper awareness than ever before of the need for divine guidance, for inspiration, for revelation, thanking God more fervently for a prophet to guide us in these latter days. We come with a greater awareness that without such guidance there are no adequate answers. Never in the past did we need revelation, inspiration, commandments standards, principles, and a prophet more than in the present.

To keep the counsels of God

With the charge and admonition and appeal we have heard from President McKay, may we turn our hearts, young and old—indeed all of us—to live and keep the counsels of God, to live and keep the commandments. In any other way of life there is frustration and sorrow and an empty rationalizing uneasiness within, that never rests and never seems to satisfy. In answer to the question, "Shouldn't the commandments be rewritten?" someone thoughtfully replied, "No, they should be reread." This is true of things physical and temporal, as well as things spiritual and eternal. We need to look closely to the counsel and commandments God has given.

Heed the gospel

It isn't unusual—indeed, it is expected—that the maker of any machine should send a set of instructions on how best to use it, how best to care for it; and this our Father in heaven has done for us, mentally, morally, physically, spiritually. In the gospel are instructions from our Maker on how to care for and keep ourselves at our best for the purpose for which we were brought into being. As [page 10] to the physical side: More than a century ago, a prophet of God simply said that some things are not good for man. Now, knowledgeable and intelligent men of science and medicine also say so. But we had just as well have saved all the time and trouble, for the Maker knew it and said it to his servant. And what could be more important than a completeness of health and happiness—health and happiness of the spirit, the body, and the mind of man.

Some say there is no moral question on how we physically live our lives. But isn't it a moral question to abuse what God has given? And what a waste to abuse any useful creation of any kind. If someone were to give us a finely working watch, wouldn't it be foolish, indeed irrational, to put into it that which would corrode and defeat its purpose?

We have only one body. It is irreplaceable, indispensable, sacred. It has to last a mortal lifetime. With it and the spirit within, we think, we plan, we work, we feel, we live our mortal lives.

It is a miracle and most amazing: the housing for the spirit, the mind, the intelligence of man; the instrument through which we think and plan and pursue life's purpose.

Don't dissipate it; don't impair any part of it. Keep it clean and functioning. Don't quibble about words, about what is counsel and what is commandment. Don't rationalize. Don't clutter life with what is sure to distress and embarrass and lose peace and cause problems. Find what is good, and do it. Find what isn't good, and leave it alone.

If I may cite a phrase: "If a thing is right, it can be done. If wrong, it can be done without."

Beware false lures

Don't let the temptations, the false advertising, the false appeals, the false endorsements, the glamorizing of evil, conceive the cynicism and sophistry of those them who would pull man down to the lower levels of life—don't let these impair health and peace and happiness and the everlasting possibilities of life. "If a thing is right, it can be done. If wrong, it can be done without. Basically, it is that simple.

And don't expect life to be easy. It never was for anyone, and never was intended to, so far as I know. On this point I quote from President McKay: "I am grateful for membership in a Church whose religion fits men for the struggle with the forces of the world," he said, "and which enables them to survive in this struggle."

Strength from struggle

Of course there are temptations, problems, things to overcome. Learning is a long and perennial process. The pursuit of excellence requires the best of all our effort. Life is for learning, and the lessons are clearly there to learn. The rules, the basic laws of life have been given. The choice is ours. There is a law of cause and consequences. We realize the results of the lives we live. And we must live to respect ourselves and others also.

I would cite a sentence or two from Harold B. Lee: "Oh, God, help me to hold a high opinion of myself." That should be the prayer of every soul: not an abnormally developed self-esteem that becomes haughtiness, conceit, or arrogance, but a righteous self-respect, a belief in one's own worth, worth to God and worth to man.

Sometimes we may feel that it is easier for others than it is for us. But we all have our struggles. We all have our problems. We all have things to overcome, decisions to make, need for self-control.

Many years ago Phillips Brooks said: "But . . . some men live strongly and purely in this world, you say, and then go safely and serenely up to heaven . . . [men] who never know what struggle is. What shall we say of them? . . . you may search all the ages. . . . You may go through the crowded streets of heaven, asking each soul how he came there, and you will look in vain everywhere for a man morally and spiritually strong, whose strength did not come to him in struggle. Will you take the man who never had a disappointment, who never knew [page 11] [any] man has never wrestled with his own success and happiness . . . ?" There are no such.

The gospel, the way of life

Blessedly, as we engage, each of us, in this struggle, we have the principles and the purposes. God help us to live by them, to live what we teach, for our own sake as well as for the sake of others.

There is no place, no people anywhere on earth, that would not be benefitted and blessed by the gospel of Jesus Christ. And ours is the opportunity and obligation of example, of sharing it with others. How can we be a light unto men if we don't live according to the light that God has given?

Gratitude for a bounteous heritage

May I say, before concluding, how grateful I am for those who gave us this Tabernacle, with its organ, its traditions, and all that pertains to Temple Square, this year being the hundredth anniversary of this great building, at which thoughtful men the world over have marveled. It has been my privilege to spend much of my life here, for 38 years, at every hour of the day and night, at every season meeting visitors who have come from worldwide, and reaching out worldwide by radio and television through the
We have performed in many of the great concert halls of Europe and America, and have talked in many auditoriums around the world, and find nothing to exceed this building in uniqueness of structure, in remarkable versatility, in its most pleasing and responsive acoustic qualities, in its simplicity and beauty and spirit. There have been some who would change it, some who have thought to "improve" it, so they say, even as to some of its basic essentials; but it satisfies my soul, and I thank God for the minds that conceived it, for the inspiration given them to do so, for the hands that fashioned it in their poverty and loving care and skill and devotion.

Many of the great artists and engineers and architects of the earth have commented on it. I give you one from Eugene Ormandy, director of the Philadelphia Orchestra, that he sent in Brother Isaac Stewart, president of the Tabernacle Choir. "We have, as you probably know," said Mr. Ormandy "performed in almost every great hall in the world, but we have found no better hall anywhere than the Tabernacle. Its acoustics are superb, and I only hope that no human hands will alter them in trying to make improvements. It is as near perfect now as any hall can be, and it is a joy to perform in it for you wonderful audiences."

This is typical of many, many more, and I hope we may always preserve it in its simple and basic qualities and character.

With you I thank my Father in heaven for the heritage from our fathers, for the restoration of the Gospel, for a prophet to guide us in these latter days, for devoted parents, for wholesome homes, for faithful young people, for our opportunities, for the beauty of the earth, for the commandments to subdue it. May we also subdue and control ourselves and realize the highest possibilities in life, physically, spiritually, mentally, and morally, in a completeness of the greatest possible attainments, now and always and forever.

God bless President McKay and these my brethren, and all of you, and your families, and our beloved friends, worldwide, that the spirit of truth may move upon us all and bring gospel of us closer together in a oneness of the gospel of Jesus Christ, and in the brotherhood of mankind.

And may we remember how many there are yearning in their hearts for what we have or could hold in our hands, and never turn away from our opportunities for education, for preparation, for improvement, for success, never turn away from respecting life, respecting ourselves, our bodies, our minds, our spirits, our eternal opportunities--remembering that "if a thing is right, it can be done; if it is wrong, it can be done without."

I bear you my witness of the personal reality of God, our Father, of the divinity of his Son, our Savior, and the divine calling and authority and inspiration [page 12] and prophetic office of President McKay, and his predecessors.

May the Lord bless our President and strengthen and sustain him, and each of us in our homes, in our counsels with our families, in our private and public performance; and lead us to know the truth, to live it; and help us in the struggle to become strong and improve and repent and refine our selves so that we may face our Father and his Son our Savior, straightforwardly, when the summons comes to each of us, as we must leave this life so that we will be comfortable where they are.

A line from Albert Camus comes to mind: "We have nothing to lose--except everything."

God help us to live so as to have a happy homecoming always--here and hereafter, I pray, in the name of Jesus Christ. Amen.

President Hugh B. Brown

This inspiring message to which you have just listened is by Elder Richard L. Evans of the Council of the Twelve. Elder Evans is also the International President of Rotary International. We appreciate Elder Evans.

The chorus and congregation will now join in singing, "We Thank Thee, O God, for a Prophet," after which Elder Sterling W. Sill, Assistant to the Twelve, will address us.

Sterling W. Sill

Elder Sterling W. Sill Assistant to the Council of the Twelve

One of the outstanding memories carried over from childhood is my recollection of the Sabbath day. Back in those early times out on the farm, Sunday was a day completely set apart from the rest of the week. From Monday through Saturday, our attention was centered in the heavy labor involved in making a living by the muscle power of men and animals.

But Sunday was different—it was the Sabbath. It was the day of rest. It was the day of the Lord. On Saturday night the horses were turned out to pasture and all work was suspended. Saturday was also a kind of special housecleaning day to get things and people ready for Sunday. The final act of the week work was concerned with that important ancient rite known as the "Saturday night bath." This was supplemented by a parental issue of properly mended, clean clothing, all laid out, ready for Sunday.

Sabbath, the crown of the week

A thorough physical and spiritual preparation also served as our acknowledgment of the Creator's intention that the Sabbath day was supposed to be the high point of the week. It has been said that our civilization would never have survived for half a century if it had not been for this one day i seven. This is the day when we are expected to live at our best, when we put on our best clothes, read our best books, think our best thoughts, and associate with the people who mean the most in our lives. And after we have laid aside the cares that have concerned us during the other six days, we go to the house of prayer and let our minds reach up and try to comprehend the things of

And on the seventh day, God ended his work, which he had made; and he rested on the seventh day.

"And God blessed the seventh day and sanctified it." (Gen. 2:1-3.)

Then in programming the world's mortal or temporal existence, God gave it a time allotment of 7,000 years (see D&C 77:6-7), 1,000 years to represent each of the seven days of creation. The first 4,000 years began at the fall of Adam and ended at the birth of Christ. To this have been added the 1967 years that have passed since that time, so that on the divine calendar we are now living in the year of the world 1967, which is the late Saturday evening of the world's history. This divine time table as well as God's signs of the times indicate that the earth's Sabbath, which is the seventh 1,000-year period, is about to be ushered in.

After the creation, God looked out upon his handiwork and called it very good. The earth was then a paradise of beauty, peace, and plenty. Our first parents were placed in the beautiful Garden of Eden, where everything had been provided for their benefit. But at the fall of man the earth also fell. And in announcing the penalty for man's disobedience God said, "... cursed is the ground for thy sake in sorrow shalt thou eat of it all the days of thy life;
"Thorns also and thistles shall it bring forth unto thee." (Gen. 3:17-18.)

We may think of this earth as a pretty wonderful place just as it is, but for nearly 6,000 years it has been operating in its fallen condition as a celestial world. Not only has it brought forth thorns, thistles, and noxious weeds out of the ground, but lawlessness, corruption, and every kind of disobedience have flourished upon its face. Its surface has been made unproductive by deserts and waste places, while enmity and hate have been festering in the hearts of both men and beasts; and during all of this long, sad period, sin, suffering, and death have been the general portion of all mankind.

But the next one-thousand year period will be the earth's sabbath. This will be the period when the earth will rest and enjoy its sanctified state. For this period the earth will be renewed and regain its former status as a terrestrial sphere, with all of its paradisaical beauty, glory, and righteousness fully restored. But first the earth must be cleansed. During its long history of sin and trouble our earth has become soiled and dirty. And it must have its "Saturday night bath," and be dressed in fresh clean clothing in which it can appropriately live its best 1,000 years on several previous occasions God has attempted to cleanse the earth: once by a flood of waters in the days of Noah, and on other occasions he has used wars, famines, pestilence, and disease, trying to rid the earth of that wickedness that defiled its face. But in preparation for the earth's sabbath, God has indicated that fire will be the cleansing agent, and every corrupt thing will be consumed. (D&C 101:24.) Anyone who as a boy objected to having his ears scrubbed might look forward to this coming experience with special anticipation.

Preparing for the millennium

Through Malachi the Lord has said, "For behold, the day cometh, that shall burn as an oven; and all the proud yea, and all that do wickedly, shall be as stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." (Mal. 4:1.) Then will follow the long awaited seventh 1,000 years. This will be a millennium of peace when Christ will reign personally upon the earth as King of kings and Lord of lords. This change in the earth's status will be initiated at the glorious second coming of Jesus Christ, and after its purification, the new king will remove the curse from the earth and reestablish its former terrestrial magnificence.

This great millennial period with its perfect government has been a favorite theme of the prophets since time began. It should also be one of the most motivating influences in our lives. Over 3,000 years ago the Psalmist looked beyond the apostasy, the dark ages, and the wickedness and disbelief of our own day and said, "Our God shall come, [page 14] and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

He shall call to the heavens from above, and to the earth, that he may judge his people.

"Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Ps. 50:3-5.)

For this final 1,000-year period many sweeping changes will take place in the earth itself, as well as in the lives of the people who live upon it. The delightful paradisaical condition of the earth with its Garden of Eden beauty will be restored. Its deserts and waste places will disappear; Satan will be bound; and there will be no more corruption, death, or disease, as we now know them.

About this event, John the Revelator said, "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years are fulfilled: and after that he must be loosed [for] a little season." (Rev. 20:13.)

The time of good will

During this millennium, the enmity among men and beasts will cease. Isaiah says, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead "And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

"And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

"They shall not hurt or destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isa. 11:6-9.) Then no one will say that God is dead, or that his revelations have ceased, or that life has no purpose.

Many years ago Harry Emerson Fosdick wrote an interesting book entitled It's a Great Time to Be Alive. He pointed out some of the miracles and wonders that have made our age the most exciting since creation. And yet the magnificence of this coming 1,000-year period will make our day of wonders and miracles seem like the dark ages by comparison.

Of course, the Lord is not coming to the earth alone. As Paul says, "He will come with his mighty angels in flaming fire." (See 2 Thes. 1:7-8.) And many of the righteous dead will then be resurrected and caught up to join the Lord and his company in the air. In speaking of this event, Paul said to the Thessalonians, " . . . I would not have you . . . ignorant, brethren, concerning them which are asleep. . .

"For . . . them also which sleep in Jesus will God bring with him. . .

"For the Lord himself shall descend from heaven with a shout, [as] with a voice of the archangel, and with the trump of God; and the dead in Christ shall rise first:

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (Thes. 4:13-14, 16-17.) What a great time this will be to be alive!

And what a great time it will be when peace shall cover the earth, and children will grow up without sin unto salvation. How meaningful will then be the Lord's promise through Zechariah, saying, "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord." (Zech. 2:10.)

Isaiah says, "And they shall build houses, and inhabit them, and they shall plant vineyards, and eat the fruit of them.

They shall not labour in vain, nor bring forth for trouble, for they are the seed of the blessed of the Lord, and their offspring with them.

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking I will hear.

"The wolf and the lamb shall feed together, and the lion shall eat straw with the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." (Isa. 65:21-25.)
And transformation

Then men shall no more die and sleep in the earth, but they shall be changed in the twinkling of an eye and shall be caught up, and their rest shall be glorious. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain.

What a great time to be alive, when Christ himself will be our lawgiver and righteous men and women, from both sides of the veil, will live and reign with Christ for a thousand years. On the other hand, what a tragic time it will be for those who fail to qualify. Suppose that we should find ourselves among that group mentioned by John the Revelator when he said, “But the rest of the dead lived not again until the thousand years were finished.”

A modern-day revelation says, “For . . . the Lord shall utter his voice out of heaven: . . . and the earth shall tremble, . . . and [he] shall say to the sleeping nations: Ye saints arise and live; ye sinners stay and sleep until I call again.” (D&C 43:18.)

At the end of the seventh 1,000 years, Satan will again be loosed for a little season before evil is completely banished forever. After the millennium the status of the earth will again be increased to reach its final destiny as a celestial sphere on which the elect will live forever as members of that exalted order to which God himself belongs.

May God grant us success in this greatest of all of earth's enterprises, I humbly pray in the name of Jesus Christ. Amen.

He to whom you have just listened is Elder Sterling W. Sill, Assistant to the Twelve.

Elder John H. Vandenbarg

Elder John H. Vandenbarg Presiding Bishop

The story is told of a teacher who was quizzing her students about the products being manufactured in a nearby building. "Who can tell me what is manufactured in that plant?" she inquired, pointing toward the factory visible from the classroom window.

Quickly a small lad raised his hand and named a number of products. The teacher, amazed at his answer, said, "That is correct, but how did you know?"

"That's easy," replied the boy. "My father works there, and that's what he brings home in his lunch pail every night."

This may seem humorous, but it carries serious consequences; for the boy had unwittingly disclosed the dishonest act of his father, and by its repetition had already erroneously been taught by example that such an act was all right.

Honesty

Recently a newspaper carried an article entitled, "What Is Honesty?" The question is akin to "What is truth?" In this article an inquirer wrote: "My husband and I have a friend whom we have both idolized because of his high standards of conduct. We have always felt that not only did he try to persuade others to live the truly good life, he did this himself. He has been an inspiration to us."

"The other day . . . he remarked, 'You know, I am not sure I know what honesty is any more.'"

We all felt like gulping with surprise. I do feel that society today . . . presents a dozen temptations to youth. . . But is this true also of highly educated, morally motivated, mature men and women today?

"Is it so difficult to know the difference between right and wrong, honesty and dishonesty? If so, where are we heading?"

The columnist in response suggests, "There is no . . . need to despair . . . for he is apparently thinking and trying to choose the right--and, no doubt, to do it." (Mary Marker column, Deseret News, March 13, 1967.)

Note here the tendency to perceive everything as relative, suggesting there is no standard test for honesty or truth. The scriptural definition of truth suggests reality and constancy. "... truth is knowledge of things as they are, and as they were, and as they are to come." (D&C 93:24.)

When we think of honesty, the expression "Honesty is the best policy" quickly comes to mind. Someone has wisely challenged this adage by asserting: "Honesty isn't the best policy. It isn't any kind of a policy. It is a state of mind, or else it isn't honesty." Honesty must be an integral part of a man's every thought and action, to be honesty.

History is replete with evidences of this fact.

Pontius Pilate, the Roman governor, came face to face with the question when the excited mob brought to him the Master and asked Pilate to indict him. Jesus stood before Pilate in the hall of judgment. "Pilate . . . said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Truth

"Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all." (John 18:37-38.)

And here Pilate stated the truth he sought. But he added a word that many add when they find that honesty and truth are to them socially relative policies and not really integral parts of their character. Not willing to admit that honesty could stand alone Pilate added to his truthful declaration of the innocence of the Savior the weakening conjunction but--"But ye have a custom . . ." (John 18:39)--and gave in to the mob. Pilate seems to have compromised his position because of public pressure. In this respect he was not so different from many today who advocate and practice that which is expedient for themselves.

In the Acts of the Apostles we read:

"... the multitude of them that believed were of one heart and of one soul: ... they had all things common. ..."

"Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold,
dishonest acts by parents, such as an item in a lunch pail taken from the employer, plant the seed of rationalization that will destroy true character. The Lord requires

a serious attempt is made in the home to teach and practice honesty and implant it in the minds and characters of our families, grave problems are ahead for us. A few

|p48 An act of dishonesty immediately brands an individual. He is not to be trusted any more. His name is marked. His happiness may be ruined. His path begins to be

|p47 To be honest, to adhere to truth, is not something to be conditioned by the situation of the moment. Honesty is the very foundation of character. Dishonesty takes upon

itself many forms, some of which are the following, all condemned by God: larceny, kidnapping, misappropriation, plagiarizing, misrepresentation, purloin, swindling,

usurping, misleading, embezzlement graft, lying, concealing, cribbing, extortion, falsifying, forging, absconding, trickery, fraud, deceit, infidelity, and shoplifting.

|p39 "And ye shall not bear false witness." (Exod. 20:15-16)

|p38 But they are not alone. Every one of the commandments requires the correct state of mind to live honestly and truthfully. The Lord further commanded: "Ye shall not

steal, neither deal falsely, neither lie one to another.

|p37 It may be unwise for me to try to set up universal standards of honesty. I can do that for myself, as you can do for yourselves, but the Lord through his prophets has

not left this subject untouched. We can begin with Moses, through whom the Lord gave the Ten Commandments, which include "Thou shalt not steal" and "Thou shalt not

bear false witness." (Exod. 20:15-16)

|p36 The ten laws

|p35 It is difficult to believe that men and women have strayed so far from true values that they need to ask, "What is honesty?" It is because they are allowing the

pressures of a material society to influence them, and thus heir senses become dull.

|p34 But the state of mind of Ananias and his wife Sapphira was the thinking: yes, we believe, we want to belong but we will only go part way. Peter will not know the

difference, so we will hold back some for ourselves." They simply rationalized that it is all right to be dishonest as long as no one knows. Honesty cannot be compromised; it

requires the full and free consent of the mind. People who pursue the course of Ananias and Sapphira, while they may not die as suddenly, will just as surely receive the

same reward, unless they repent.

|p33 Barnabas' example indicates a wholesome state of mind. Without reservation he sold his land and gave the full amount, in honesty, he simply and truthfully did what

was in his mind and heart.

|p32 "Then fell she down straightway at his feet, and yielded up the ghost. . . ." (Acts 5:1-10.)

|p31 "Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the
door, and shall carry thee out.

|p30 "And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

|p29 "And it was about the space of three hours after, when his wife, not knowing what was done, came in.

|p28 "And the young men arose, wound him up, . . . and buried him.

|p27 "And Ananias hearing these words [page 17] fell down, and gave up the ghost: . . .

|p26 "Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto

men but unto God.

|p25 And Peter, perceiving that Ananias was viewing honesty only in a socially acceptable sense and not as an integral part of his character, said: "Ananias why hath Satan

filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

|p24 "And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

|p23 "But a certain man named Ananias with Sapphira his wife, sold a possession,

|p22 "Having land, sold it, and brought the money, and laid it at the apostles' feet." (Acts 4:32, 34-37.)

|p21 "And . . . Barnabas, . . . a Levite, . . .

|p20 "And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

|p19 "And Peter answering unto . . .

|p18 "And falling down, he died: and we laid him in . . .

|p17 "And Ananias, and Sapphira his wife, sold . . .

|p16 "And when they were sold, the money of the purchase of them was wrought at the apostles' feet: and distribution was made unto every man according as he had need.

|p15 "And the rest of the stuff we . . .

|p14 "And Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of him which hath buried thy husband are at the

door, and shall carry thee out.

|p13 "And Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of him which hath buried thy husband are at the

doors, and shall carry thee out.

|p12 "And Ananias hearing these words [page 16] fell down, and gave up the ghost:

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|p10 "And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

|p9 "And it was about the space of three hours after, when his wife, not knowing what was done, came in.

|p8 "And Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the
door, and shall carry thee out.

|p7 "And Ananias hearing these words [page 17] fell down, and gave up the ghost: . . .

|p6 "And Peter saying unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? beheld, the feet of him which hath buried thy husband are at the

doors, and shall carry thee out.

|p5 "And Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the

doors, and shall carry thee out.

|p4 "And Ananias hearing these words [page 17] fell down, and gave up the ghost: . . .
The favored land

He further said that his blessings would prevail above the blessings of his progenitors, and his progenitors were Abraham, Isaac, and Jacob. Can you imagine that God would have in store for that chosen one blessings greater than those of his progenitors, and then not provide that a record should be kept of the fulfillment of those promises unto that great branch of the house of Israel?
The Book of Mormon tells us where that land is. It tells us how the Lord moved upon one, Lehi, and led him with his family and others to this land of America. He promised them that it would be a land choice above all other lands. He commanded them that they should keep records, and for a period of a thousand years the records were handed down from one prophet to another until they were finally buried in the earth, waiting to come forth in these latter days.

When Moses gave a blessing to the tribe of Joseph, he described the land that the Lord would give to the descendants of Joseph, who was separated from his brethren; he used the word precious five times in just four verses in describing that land. It is so important that I would like to read Moses' statement:

"And of Joseph he said, Blessed of the Lord, be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath.

"And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,

"And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

"And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush [in other words, the Lord who appeared to Moses in a burning bush]; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren." (Deut. 33:13-16.)

No theologian could understand that statement of Isaiah until the Book of Mormon came forth. This is from the twenty-ninth chapter of Isaiah:

"Woe to Ariel, to Ariel, the City where David dwelt! [that was Jerusalem, the city where David dwelt] add ye year to year; let them kill sacrifices.

"Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel." (Isa. 28:1-2.)

In other words, Isaiah not only saw the final destruction of Jerusalem, but he also saw the destruction of another great center; that great center was here in America. No theologian could determine where that other center was until the Book of Mormon came forth. Then Isaiah adds,

"And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

"And thou shalt be brought down and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." (Isa. 29:3-4.)

No theologian could understand that statement of Isaiah until the Book of Mormon came forth. Now I will read you from the Book of Mormon the explanation:

"After my seed and the seed of my brethren shall have dwindled in unbelief, and shall have been smitten by the Gentiles; yea, after the Lord God shall have camped against them round about, and shall have laid siege against them with a mount, and raised forts against them; and after they shall have been brought down low in the dust, even that they are not, yet the words of the righteous shall be written and the prayers of the faithful shall be heard, and all those who have dwindled in unbelief shall not be forgotten.

"For those who shall be destroyed shall speak unto them out of the ground, and their speech shall be low out of the dust, and their voice shall be as one that hath a familiar spirit; for the Lord God will give unto him power, that he may whisper concerning them, even as it were out of the ground; and their speech shall whisper out of the dust.

"For thus saith the Lord God: They shall write the things which shall be done among them, and they shall be written and sealed up in a book, and those who have dwindled in unbelief shall not have them, for they seek to destroy the things of God." (2 Ne. 26:15-17.)

Now isn't that a wonderful explanation of that passage in Isaiah? Nobody could have given an explanation like that until the Book of Mormon came forth; it states here that it shall be sealed up and come forth out of the dust. In that same chapter in which Isaiah tells about the destruction of Ariel and this other center, he says "... the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed." (Isa. 29:11.)

You know how literally that was fulfilled when Martin Harris took some of the characters copied from the plates from which the Book of Mormon was translated to one Professor Anthon in New York; after Professor Anthon had given a certificate indicating that the translation was genuine, he asked that the records be brought to him that he might translate them. Martin told him that they were sealed, and he answered in practically the same words recorded in Isaiah, "I cannot read a sealed book."

How can you fit all these things together and imagine that it was the thinking of the mind of young Joseph Smith, at the time the Book of Mormon was published, if this isn't the work of God, the Eternal Father? As Isaiah said, the Lord has declared the end from the beginning:

"The grass withereth, the flower fadeth: but the word of our God shall stand for ever." (Isa. 40:8.)
The Conference reconvened at 2:00 p.m., Thursday, April 6th.

The choral music for this session was furnished by the Brigham Young University Combined Choruses, Robert Downs, Conductor. Roy M. Darley was at the Organ.

President Joseph Fielding Smith, a Counselor in the First Presidency, conducted the services and made the following opening remarks:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the second general session of the One Hundred Thirty-seventh Annual Conference of The Church of Jesus Christ of Latter-day Saints.

President McKay is not present but is where he will hear all the proceedings of this conference.

Through the generous cooperation of their owners and managers, over 235 television and radio stations will carry to practically every state in the Union, and to many foreign countries, the proceedings of some sessions of this conference. The names of the stations carrying the proceedings of this session were announced to television and radio audience just prior to the opening of this meeting. Again we express our thanks and appreciation to these owners and managers for their courtesy in broadcasting the programs of this conference.

The Tabernacle is filled to capacity this afternoon, and probably many thousands have tuned in on their radios and televisions. President McKay [page 24] joins us in extending a hearty welcome to our television and radio audience and to all who are gathered in this historic Tabernacle.

This afternoon we are favored again by the presence of the Brigham Young University Combined Choruses, with Robert Downs conducting, and Roy M. Darley at the Organ.

Again, after Elder LeGrand Richards of the Council of the Twelve. The Brigham Young University Combined Choruses will now favor us with "Spirit Divine, Attend Our Prayers," conducted by Ralph Woodward, with Robert Cundick at the organ. Following the singing, the benediction will be offered by Elder Malcolm C. Young, President of the North Box Elder Stake, after which this Conference will stand adjourned until two o'clock this afternoon.

President Malcolm C. Young, North Box Elder Stake.

Singing: "Spirit Divine, Attend Our Prayers."

Prayer: President Malcolm C. Young, North Box Elder Stake.

Conference adjourned until 2:00 p.m.

The mountain of the Lord's house

Again, after Elder LeGrand Richards of the Council of the Twelve. The Brigham Young University Combined Choruses will now favor us with "Spirit Divine, Attend Our Prayers," conducted by Ralph Woodward, with Robert Cundick at the organ. Following the singing, the benediction will be offered by Elder Malcolm C. Young, President of the North Box Elder Stake, after which this Conference will stand adjourned until two o'clock this afternoon.

President Malcolm C. Young, North Box Elder Stake.

Singing: "Spirit Divine, Attend Our Prayers."

Prayer: President Malcolm C. Young, North Box Elder Stake.

Conference adjourned until 2:00 p.m.

Begin
We shall begin these services by the choruses singing: "Swell The Full Chorus," and the invocation will be offered by Elder Willis R. Ward, president of the West Pocatello Stake. Selection by the Combined Choruses, "Swell The Full Chorus."

Elder Willis S. Ward, President of the West Pocatello Stake, offered the invocation.

President Joseph Fielding Smith

It has been customary since the organization of the Church to sustain the General Authorities at the conferences of the Church. Elder Joseph W. Anderson, clerk of the conference, will read for your information some important statistical data concerning the Church. Following this, Elder Orval W. Adams will read a statement by the Church Finance Committee, then President Hugh B. Brown of the First Presidency will present the General Authorities and general officers and the general auxiliary officers of the Church for the sustaining vote of this General Conference.

Sustaining Vote

This is a privilege extended to the people of the Church, the members, by revelation, and should not be considered a mere formal matter.

President Brown then presented for the vote of the members the General Authorities, General Officers and General Auxiliary Officers of the Church, and they were unanimously sustained by those present. The list as presented and sustained is as follows:

The First Presidency


Joseph Fielding Smith and Thorpe B. Isaacson, as counselors in the First Presidency.

President of the Council of the Twelve Apostles

Quorum of the Twelve Apostles

Patriarch to the Church

Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

Assistants to the Twelve

Trustee-in-Trust

The First Council of the Seventy

Presiding Bishopric

Church Historian and Recorder

General Church Priesthood Committees

Priesthood Welfare Committee

Priesthood Home Teaching Committee

Priesthood Missionary Committee

Spencer W. Kimball, Chairman of Executive Committee Gordon B. Hinckley and Thomas S. Monson, Vice Chairmen Bruce R. McConkie, Managing Director with all members of the committee as at present constituted.
Before presenting the names of the general auxiliary officers of the Church, may I for just a moment refer to a great man who has served faithfully and long. Brother George R. Hill was second assistant to the General Superintendent of the Sunday Schools from 1934 to '43 -- 8 1/2 years. He was first assistant to the Superintendent from '43 to '49 --6 1/2 years, and was General Superintendent of the Deseret Sunday School Union from 1949 until 1966, a total of 32 years of faithful, active and efficient service. We appreciate his labors, and I know you would all wish to join in extending to him our love, our blessing, and our gratitude, and with him all members of the General Board who served with him in this capacity.

It is now proposed that we sustain the general Auxiliary officers of the Church as follows:

**RELIEF SOCIETY**
Belle Smith Spafford, President Marianne Clark Sharp, First Counselor Louise Wallace Madsen, Second Counselor with all members of the Board as at present constituted.

**DESERET SUNDAY SCHOOL UNION**
David Lawrence McKay, General Superintendent Lynn S. Richards, First Assistant Superintendent Royden G. Derrick, Second Assistant Superintendent with all members of the Board as at present constituted.

**YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION**
G. Carlos Smith, Jr., General Superintendent Marvin J. Ashton, First Assistant Superintendent Carl W. Buehner, Second Assistant Superintendent with all members of the Board as at present constituted.

**YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION**
Florence Smith Jacobsen, President Margaret Romney Jackson, First Counselor Dorothy Porter Holt, Second Counselor with all members of the Board as at present constituted.

**GENERAL AUXILIARY OFFICERS OF THE CHURCH**

**PRIMARY ASSOCIATION**
LaVern Watts Parmley, President Leone Watson Doxey, First Counselor Lucile Cardon Reading, Second Counselor with all members of the Board as at present constituted.

**TABERNACLE CHOIR**
Isaac M. Stewart, President Richard P. Condie, Conductor Jay E. Welch, Assistant Conductor W. Jack Thomas, Tour Manager

**TABERNACLE ORGANISTS**
Alexander Schreiner, Chief Organist Robert N. Cundick Roy M. Darley Frank W. Asper, Organist Emeritus

As far as I can observe, the voting is unanimous.

**STATISTICAL REPORT 1966**
Elder Joseph Anderson, Clerk of the Conference read the following Statistical Report:

The First Presidency has issued the following Statistical Report concerning the membership of the Church at the end of the year 1966:

- Number of Stakes of Zion at close of 1966 ........ 425
- Number of Wards................................. 3,409
- Number of Independent Branches in Stakes ....... 613
- Total Wards and Independent Branches in Stakes at close of year...........4,022
- Number of Mission Branches at close of year........ 2,053
- Number of Full-Time Missions at end of year ....... 75

Church Membership, December 31, 1966:

- In the Stakes.......................................2,032,359
- In the Missions ................................. 448,540
- Total Membership....................................2,480,899
Church Growth during 1966:

- 50,824 Children of Record baptized in Stakes and Missions.
- 48,273 Converts baptized in Stakes and Missions.

Social Statistics: (Based on 1966 data from the Stakes)

- Birth rate per thousand: 25.23
- Number of persons married per thousand: 14.85
- Death rate per thousand: 5.07

Priesthood:

- Members holding the Aaronic Priesthood, December 31, 1966: 112,821
- Teachers: 79,288
- Priests: 113,777
- Grand Total, members holding Aaronic or Melchizedek Priesthood: 305,886
- An increase of 26,430 during year

- Members holding the Melchizedek Priesthood, December 31, 1966:
  - Elders: 200,876
  - Seventies: 22,948
  - High Priests: 67,970
  - Grand Total: 291,794
  - An increase of 26,430 during year

Auxiliary Organizations:

- Relief Society (Membership): 301,248
- Deseret Sunday School Union (average attendance): 847,861
- Young Men's Mutual Improvement Association (enrollment): 311,510
- Young Women's Mutual Improvement Association (enrollment): 297,044
- Primary (children enrolled): 461,259

Welfare Plan:

- Number of persons assisted during the year: 108,744
- Number placed in remunerative employment: 27,106
- Man-days of work donated to the Welfare Plan: 114,772
- Unit-days of equipment use donated: 7,015

Genealogical Society:

- Names cleared in 1966 for Temple Ordinances: 1,599,710
- Genealogical records microfilmed in 13 countries during the year were equivalent to 197,187 printed volumes of approximately 300 pages per volume. At year's end the Genealogical Society had available on microfilm for use of the Church the equivalent of 2,231,656 printed volumes of 300 pages each.

Temples:

- Number of ordinances performed during 1966 in the 13 operating Temples:
  - For the living: 59,218
  - For the dead: 3,911,380
- Total number of ordinances: 3,970,598

Church School System:

- Total 1966 cumulative enrollments in Church Schools, including Institutes and Seminaries: 189,125

Those who have passed away:

- Lucy Grant Cannon, former General President of the Young Women's Mutual Improvement Association
- Earl J. Glade, pioneer in radio broadcasting, former mayor of Salt Lake City, and member of the Deseret Sunday School Union Board
- Franklin L. West, former Church Commissioner of Education, and Utah educator
- Kenneth S. Bennion, former president of the Latter-day Saint Business College, and member of the Deseret Sunday School Union Board
- Henry Aldous Dixon, former United States Congressman and Utah educator
- William E. Waters, President of the Brisbane Stake of Zion
- Elder Orval W. Adams read the following statement by the Church Finance Committee:

REPORT OF CHURCH FINANCE COMMITTEE

March 24, 1967

Dear Brethren:

We have reviewed the report of the 1966 financial operations of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints, as well as of auxiliaries and other organizations for which accounts are maintained in the Financial Department of the Church. Attention was given particularly to the accounting and auditing procedures followed as to funds received and to the manner in which expenditures are controlled. We have determined that the expenditures of such funds are authorized by the First Presidency and by budgetary procedures. The budget is authorized by the Council on Disposition of the Tithes comprised of the First Presidency, the Council of the Twelve, and Presiding Bishopric.

A continuous audit of the financial records of the Church is conducted by the Church Auditing Department, which is completely independent of all other departments. Businesses owned or controlled by the Church, for which accounts are not maintained in the Financial Department, are audited by professional auditing firms.

Based upon our review of the financial reports of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints and explanations by the personnel of the Financial and Auditing Departments of the church, we are of the opinion that the expenditures of funds during the year 1966 were made in accordance with the established procedures outlined herein.
The peoples of the world must unlearn the idea that all churches are acceptable unto God. Some teach that it doesn't matter which road one takes (meaning which
because his own people of the house of Israel could not unlearn and prepare themselves to receive him, their Jehovah, Savior, and God.
sent of God, the Father, to live among them. It was Christ who came to fulfill the lesser law and to reveal to them the higher law of his gospel. Jesus was put to death
unlearn the law given for their temporal benefit, for the higher spiritual law brought to them personally by the Christ. They thus failed to recognize the Christ when he was
and way to obtain salvation and glory. Because the children of Israel had gone astray and were so steeped in the faith and tradition of their fathers they were unable to
religious faith that does not teach the true doctrines of Christ, regardless of how sincere they may be, must unlearn much of what they were taught and accept the new light
The wonderful, complex instrument for registering our experiences that we call the mind gathers a maze of data, to be sifted, analyzed, and appraised. In such a
process some data will be found useful and some without value. In the latter case, what shall be done with such material?

The word unlearn as here used does not mean a casting aside of eternal truths and everlasting knowledge. Rather, it means altering our habits of behavior so as to live
more in harmony with God's will. It reflects a desire and a willingness to keep pace with up-to-date knowledge gained through research (as well as inspiration and
revelation), which provides advanced learning, new methods, and techniques to replace the less effective or obsolete. Are we faithful and obedient enough in the Church to
accept authorized changes that represent improvement and growth?
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revelation), which provides advanced learning, new methods, and techniques to replace the less effective or obsolete. Are we faithful and obedient enough in the Church to
accept authorized changes that represent improvement and growth?

We sometimes wonder why people behave as they do. Perhaps it is because they are unwilling to unlearn the reasons for their unwarranted behavior. Now, I do not
want you to think I am advocating the unlearning of eternal truths, principles, standards, ideals, and ordinances, because these gospel verities never change. God's laws
are immutable and endure forever. By increasing our learning, however, we become acquainted with additional truths and higher laws referred to in scripture as truth, light,
spirit, and the mysteries of godliness. A scientist frequently forsakes theory he has learned because research uncovers advanced knowledge that changes or makes
obsolete some former concepts but does not eliminate basic principles. The sciences are subject to constant change. This is true also in technological advances, where we

Exercise free-agency
The answer is not so simple nor so easy. It involves many matters and requires earnest, prayerful consideration. In the first place, the primary law of intelligent life, free
agency, or the personal power to exercise judgment should be made operative. With that power set in motion, the good and the not good may be determined. Yet even here
man on his own may not be perfect in judgment. One needs to be humble in spirit, contrite of heart, ready in prayer, as was the Master, even though he was
perfect. By such means one is entitled to the prompting and guidance of the Holy Ghost, so necessary when one is on the road toward perfection, yet needing to "unlearn" that
which is not good.

Creative attitudes
Another factor important in the process of learning and unlearning is that of attitude. Some of us need to unlearn personal attitudes that are contrary and resistant to
gospel teachings and requirements. Certain attitudes are destructive to true character. They inhibit growth. If allowed to develop, they may produce disastrous
consequences. Negative, cynical, and other kindred attitudes are dangerous to faith, hope, humility, righteous desires, and high purpose, which virtues are essential to the
discovery and retention of that which is best in the learning process and of "unlearning" the undesirable in life. One should, therefore, be well aware of the many types of
attitudes present in daily living.

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obsolete some former concepts but does not eliminate basic principles. The sciences are subject to constant change. This is true also in technological advances, where we

Cherish the word of God
While all this advancement takes place in our modern world, we cannot afford to forsake or discard the teachings and revelations of God. People brought up in a
religious faith that does not teach the true doctrines of Christ, regardless of how sincere they may be, must unlearn much of what they were taught and accept the new light
and way to obtain salvation and glory. Because the children of Israel had gone astray and were so steeped in the faith and tradition of their fathers they were unable to
unlearn the law given for their temporal benefit, for the higher spiritual law brought to them personally by the Christ. They thus failed to recognize the Christ when he was
sent of God, the Father, to live among them. It was Christ who came to fulfill the lesser law and to reveal to them the higher law of his gospel. Jesus was put to death
because his own people of the house of Israel could not unlearn and prepare themselves to receive him, their Jehovah, Savior, and God.

The peoples of the world must unlearn the idea that all churches are acceptable unto God. Some teach that it doesn't matter which road one takes (meaning which
Christ did not accept any of the churches of his day to supply the framework for his earthly kingdom. He taught, "Neither do men put new wine into old bottles: else the bottles break, . . . but they put new wine into new bottles, and both are preserved." (Matt. 9:17.) For the same reason the organization of his Church and the gospel of his kingdom could not fit into the framework of the existing churches. They were false and unsuited to Christ's needs and purpose. The identical condition was also true in this dispensation when God restored the gospel and his kingdom through his divinely called servant, Joseph Smith.

Man must unlearn the idea that any and all baptisms are acceptable unto God. There is only one true mode of baptism, and that is immersion. Only men who hold the appropriate priesthood office and are divinely called and ordained can efficaciously perform this holy ordinance in the gospel and know that it is acceptable to God and that a record will be made of it on earth as well as in heaven.

Now, to support this thought, I quote from the teachings of the Prophet Joseph Smith: "We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker, and is caught up to dwell with him. But we consider that this is a station to which no man ever arrived in a moment; he must have been instructed in the government and laws of that kingdom by proper degrees, until his mind is capable in some measure of comprehending the propriety, justice, equality, and consistency of the same. . . . [and] that it is necessary for men to receive an understanding concerning the laws of the heavenly kingdom, before they are permitted to enter it: we mean the celestial glory." (Documentary History of the Church, Vol. 2, page 8.)

Vigorous renewal for "the perfecting of the Saints"

Nevertheless, people become too complacent and satisfied with what they have. It is most difficult for them to unlearn and accept the better way. It is also difficult for some members of the Church to unlearn and give up less effective methods of doing things for greatly improved programs planned to build increased spirituality, faith, and testimony to perfect the Saints of God. The Church programs are constantly being strengthened and perfected to meet the challenge of the growing, progressive needs of its members.

We hear much these days about Church correlation, which is an important step forward in promoting a rounded-out educational understanding of all that pertains to God's latter-day kingdom. The lesson outlines are prepared by the Church correlation committee and are adapted to meet the needs of the members of each Church organization. This prevents any overlapping in study courses, which produce well-informed doctrinal and Church history students who can intelligently give an answer and reason for the hope within them. Correlation of Church organizations, lesson material, and coordination of activities will increase effectiveness and strength in the lives of members, both young and old.

Parental responsibility

Parents must unlearn the leaving of all gospel teaching to the organizations of the Church, when the prime responsibility for the teaching of children rests upon the home. If home evenings are not held or are poorly planned, children and parents are denied the wholesome association and companionship of one another. This condition requires a change of attitude and an up-dated learning to enjoy the blessings of this choice family experience. The Church program planned for these occasions is ideal and can, with some imagination, be adapted to every family need. Parents should unlearn the ineffective methods of dealing with their children, finding more effectual ways; then children will feel free to discuss and counsel with parents about the intimate, delicate, and confidential matters that concern them.

Church correlation

The Lord's side of this law and be safe and at peace with ourselves.

Vigorous renewal for "the perfecting of the Saints"

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Rededication of parents

Parents must unlearn the leaving of all gospel teaching to the organizations of the Church, when the prime responsibility for the teaching of children rests upon the home. If home evenings are not held or are poorly planned, children and parents are denied the wholesome association and companionship of one another. This condition requires a change of attitude and an up-dated learning to enjoy the blessings of this choice family experience. The Church program planned for these occasions is ideal and can, with some imagination, be adapted to every family need. Parents should unlearn the ineffective methods of dealing with their children, finding more effectual ways; then children will feel free to discuss and counsel with parents about the intimate, delicate, and confidential matters that concern them.

Renewal of loyalty to God's laws

Can we justify a partial payment to the tithing fund as an honest accounting with the Lord on his law of the tithe? Shouldn't we be honest with him and unlearn any wrongful practices to fully meet the obligation and conditions of this law?

Man must unlearn his changing liberal attitude toward sex that minimizes the sacredness of sex behavior and opens the way for licentious living. I proclaim with all the power of my being that God's seventh commandment to the children of Israel through Moses, "Thou shalt not commit adultery," is a law as binding upon man today as then. Adultery is one of the most abominable sins in the sight of the Lord (Alma 39:5), and forbidden by our God. (See D&C 42:24, Exod. 20:14.) Those who willfully violate this law must pay God's penalty, which is denial to the celestial kingdom. (1 Cor. 6:9-10.)

If prayers are not a regular practice in the home and personal prayers uttered daily, isn't it wise for us to be more faithful in keeping in contact with our God? Wouldn't it be wise to unlearn some of our feelings, habits, and doings that prevent us from enjoying the sweet companionship of the Holy Ghost to guide and direct us in our personal lives? Many brethren endowed with the Holy Priesthood should unlearn a complacent approach to the duties and responsibilities attendant to this holy power. The Lord has counseled that every priesthood bearer is to "learn his duty, and to act in the office in which he is appointed, in all diligence." (D&C 107:99.) Slothfulness in one's duty isn't acceptable to the Lord. He further requires that men must "do many things of their own freewill, and bring to pass much righteous." (D&C 58:27)

There is unlearning to do from the previous ward teaching program to the present home teaching plan to Church families. The new plan is much superior to the older method and has far greater potential for effective results.

This can also be said of new programs in other fields of church service, such as genealogy, temple work, stake missions, education of youth.

Failure to accept and follow wholeheartedly the counsel and example of our leader in moral, ethical, and spiritual matters does not produce harmony but disharmony. It also places one in the position of pitting one's knowledge and learning against that which God has inspired or revealed through his anointed servant. Some question the right of the Church through its leader to speak up and let the world know and understand the position of the Church on ethical, moral, and political principles or standards that have to do with the rights and welfare of man. Who is able to speak more clearly and authoritatively on such matters? If man loses his God-given right of agency, freedom, and ethical practices by unrighteous interference and unjust controls, his religious life will suffer, because the climate in which religion should flourish becomes restricted and untenable.
Re-education for spiritual growth

The Savior taught many truths during his ministry upon the earth; but men were offended by his teachings and reviled against him, for their hearts were not right, and their spirits were not attuned to his. Although many stood against him, he was right and they were wrong. Was not his atoning sacrifice for the purpose of helping man to unlearn his sinful ways, which grow up within us like the tares among the wheat? We must unlearn all dores, that we might be more like our Redeemer and our Eternal Father.

In this present day many need to unlearn unorthodox teachings and improper standards and to humble themselves, as it were, in sackcloth and ashes. All of us should make a personal evaluation and determine where we can profitably unlearn false opinions and erroneous teachings. Our duty is to condition ourselves to be more valuable in promoting the work of God's kingdom. Freedom does not license contention nor approve nonconformists to supplant God's ways with their own. The Lord proclaimed to Isaiah: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8-9.)

Perhaps this statement will cause us to remember how small we are in comparison to our God, who is all-knowing and all-powerful. The Lord taught Moses a great lesson in this regard. After he had shown Moses by vision the workmanship of his hands, he withdrew from Moses, and his glory was not upon him. Moses was left unto himself, and he fell unto the earth exhausted. It was many hours before he again received his natural strength, and when he did, he humbly said: "Now for this cause I am nothing, which thing I never had supposed." (Moses 1:10.) This counsel should remind all of us to be meek and contrite of spirit.

Repentance, the way to perfection

As we advance toward perfection, there will be higher laws revealed to our understanding and benefit that will replace those of a lower order. This truth was first taught to Adam and Eve in the garden of Eden, when the Lord gave them two choices: (1) not to partake of the forbidden fruit; and (2) to multiply and replenish the earth, which choices call for obedience to a lesser law or a higher one. They chose to fulfill the higher law. Again, when the Savior sojourned among men he replaced a lesser law, which Moses, his servant, had given to the children of Israel, with the higher law of the gospel, his plan of life and salvation. Therefore, as we progress in righteousness and truth, we will come in contact with higher laws previously unknown that, when revealed, all of us must accept and obey to perfect ourselves and become more like our God and his Son, Jesus Christ. When that goal is achieved, we will again be in their presence and glory. God bless us with the Holy Ghost to help us choose wisely and with faithful assurance, that we, without question, are always on the Lord's side of every question.

I leave you my witness and my testimony, brothers and sisters, to the truthfulness of this work. I know this is God's restored kingdom and that it is here for the blessing and for the salvation of his children. God bless us to so live, I pray in the name of Jesus Christ. Amen.

President Joseph Fielding Smith

We have just heard from Elder Delbert L. Stapley of the Council of the Twelve.

We will now hear from Bishop Victor L. Brown, second counselor in the Presiding Bishopric.

Elder Victor L. Brown Of the Presiding Bishopric

In recent days, it has been my privilege to walk on the shores of the Sea of Galilee where Jesus, speaking to two fishermen, Simon and Andrew, said "Come ye after me, and I will make you to become fishers of men." (Mar 1:17.)

As I stood on the Mount of Olive looking toward Jerusalem, I recalled that on this same mount, the Master instructed Peter, James, John, and Andrew as to the future of the world, even as to his second coming. He told them of wars and rumors of wars, of terrible calamities that would befall nations, kingdoms, and peoples before the Son of Man would come in clouds of greatness, power and glory. Another statement Mark attributes to the Savior on this same occasion [page 35] took on new meaning for me. He said: "And the gospel must first be published among all nations." (Mark 13:10.)

Assignment to increase communication of gospel to the world

Approximately two years ago, the First Presidency of the Church directed the Presiding Bishopric to establish a translation, publishing, and distribution organization, with the charge that Spanish-speaking members of the Church in Mexico, Central America, and South America were to receive the literature and materials of the Church in their own language and that they were to receive them at the same time they were received by the members of the Church in the center stakes.

Translating increases

Shortly thereafter, Portuguese and the languages of western Europe--Finnish, Swedish, Norwegian, Danish, Dutch, German, French, and Italian--were included. And now in recent days, Samoan, Tahitian, and Tongan have been added.

Bishop Vandenberg asked that I represent the Presiding Bishopric in carrying out this assignment. During these past two years, many faith-promoting and inspiring events have taken place. May I share some with you.

In approaching such an assignment, one first begins by developing an organization. This involves people. It is my conviction that the Lord has touched the hearts and the lives of men and women in many lands who--have been preparing for such a work, and then he has led us to them.

As Brother J. Thomas Fyans, the director of the overall organization, and I have traveled over the world, carrying out our assignment, we have marveled at what has taken place.

We traveled to one distant land, not having an idea as to the course of action that would be necessary. Within two or three hours after meeting with the mission presidents involved, our course of action was as clear as though we had spent weeks of analysis. We were able to appoint a manager and initiate the work within a matter of hours after our arrival.

One of the mission presidents said, "We are ready for a stake in our mission, but it cannot be accomplished in our mission until your program is in operation." The program is in operation. The first; stake in South America was organized under the direction of Elders Spencer W. Kimball and Franklin D. Richards, May 1, 1966, in Sao Paulo, Brazil.

Within the last few weeks, a similar experience has taken place in another area of the world. Several weeks ago, as we traveled to New Zealand to meet with the mission presidents of the South Pacific, we had no idea as to how he means for the solution to the literature problems of the Church in the non-English languages of the South Sea islands. After meeting only a few hours with Elder Thomas S. Monson, Elder Paul H. Dunn, and the mission presidents, again the course was clear. Now we have a manager in this area and a building has been leased. The preparatory work to translate the Church literature into Samoan, Tongan and Tahitian is moving forward at full
As we have met with the translation personnel in the various countries, I have marveled at their unusual talents. Translating is a very exacting work, requiring considerable training and much concentration. Just because someone is familiar with a particular language does not mean he can translate into that language. Each translation applicant is given a thorough test, which he must pass before he can begin to work with us. Many who would like to do this work cannot because they are not sufficiently well trained. There are many words and terms in English that cannot be translated directly into other languages. The translator must have the ability to transfer the author’s meaning from one language and culture to another with an absolute minimum of distortion. This is most difficult. It is even difficult sometimes to be sure one understands the author’s intent in English. Take, for instance, the translator who received a Relief Society lesson for translation. In the lesson was a recipe calling for “Chicken of the Sea.” Every Relief Society sister knows that “Chicken of the Sea” is a brand of tuna fish—that is, every sister in the United States. The translator checked her encyclopedia and other reference books. She checked the library and university. Finally, in desperation, she translated “Chicken of the Sea” as “hen of the ocean.”

Here is what one of our wonderful Danish translators has to say about translating work in the Church:

“As I should like to tell you a fraction of what you ought to know when asked to translate MIA books. You have to be a dancing master, beauty specialist, choir director, and you have to know something about sports and athletics. You should be a chemist or a druggist. You should be an educated musician. You ought to know something about baking, cooking, gardening, arranging of flowers; something about singing, acting, first aid, and puppet shows.

“You have to know as much as possible of Church organizations and of how the different auxiliaries are organized and how they work. In some cases, you will have to call the ministry of education, the airPort, the fire service a domestic science college, the Olympic games committee, and the inspector of business. You have to know about weights and measures and of the different expressions used by lawyers, and so forth.

“You must know the scriptures, and it is good if you know Shakespeare’s works almost by heart, because you will often find quotations or citations without any references. You must be able to know where to find a quotation, if it belongs to the Bible, the Book of Mormon, Doctrine and Covenants or Pearl of Great Price, and also if it is written by Matthew, John, or Paul.”

Another of our translators received the songbook The Children Sing to be translated into German. Music is most difficult to translate, and The Children Sing is no exception. In this case, however, the translator could not write fast enough to keep up with the flow of words as they came to her.

There was no doubt in her mind as to the source of her inspiration.

One example of devotion was manifest in the life of a lovely sister who recently passed away. She had just completed translating the book Jesus the Christ into Swedish, her native tongue. Her manuscript was typewritten. This does not seem unusual until we are made aware of the fact that she was almost totally paralyzed and was so crippled that she pressed one key at a time with a rubber-pointed stick. You can imagine the thousands of times this stick held in her gnarled hand had to be depressed on a typewriter key to record the teachings of this book in her native language.

There are many other stories, some humorous, some serious, all examples of devotion and faith. It might be well to indicate in general the materials to be translated. Of course, the standard works have been translated into many languages. They will be done in others as the First Presidency directs. Other approved books will be translated. Material to appear in the July monthly unified magazine is being worked on today. The programs that have been correlated for the English-speaking Saints, such as home teaching, family home evening, Melchizedek Priesthood, Aaronic Priesthood, and the Relief Society lessons, will be available in the Latin American and European languages on September 1, 1967, which is the date they will also be introduced in the English language.

Once these materials have been translated, they must be printed and distributed to the officers, teachers, and members of the Church. Six printing and distribution centers have been established to accomplish this phase of the work.

In Copenhagen, Denmark, we are now prepared to serve Finland, Sweden, Norway, and Denmark. In Liege, Belgium, service is being provided for all French- and Dutch-speaking members of the Church. Frankfurt, Germany, is providing service to the German and Italian members; Sao Paulo, Brazil, to the Portuguese: Mexico City, to the Spanish. Auckland, New Zealand, will soon be in operation, providing services to Samoa, Tonga, and Tahiti.

In each case, we are convinced that special men, with particular training abilities, have been called. Time after time, I have heard comments such as this: “Now, we finally know why we moved here,” or, “I know my training over the years has been to prepare to accomplish this work.” These and many other comments have come from our associates. Most of them have been members of the Church for less than five years.

Aided by correlation

All of this work is being accomplished under the direction of the First Presidency and the Council of the Twelve. It is possible today because of the great correlation program that is in the Church. I think it would be almost impossible without correlation.

Our associates, both at home and abroad, are motivated by the desire to be anxiously engaged in this great cause as we contemplate the 90th section of the Doctrine and Covenants, 11th verse, we realize the Lord is speaking of our day. He says: “For it shall come to pass in that day, that every man shall hear the fulness of the gospel in his own tongue, and in his own language.”

We feel this work is a literal fulfillment of prophecy. We are deeply grateful for the great privilege of being a small part in making it possible for many thousands to hear the fulness of the gospel in their native language. If I interpret the scriptures correctly all of this is to the end that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it and be prepared for the days to come in which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth.” (D&C 65:5.)

It is my witness, my brothers and sisters, that God lives, that Jesus Christ will come again, and that there is much to be done before he comes. In the name of Jesus Christ, Amen.

President Joseph Fielding Smith

The congregation will now join with the chorus in singing, what I may say I believe to be one of the greatest hymns that we have, “O Say, What Is Truth?”

After the singing Elder Henry D. Taylor, Assistant to the Twelve, will be our speaker.

Singing, chorus and congregation: O Say, What is Truth.”

President Smith

Elder Henry D. Taylor will now address us.
p1 Most persons in the world today are striving for recognition. They want to be respected and have the world look up to them. They would like to feel that they are wanted and needed. They wish to be loved. As strong as this desire is, President McKay has emphasized that there is a virtue that exceeds being loved, when he taught: “To be trusted is a greater compliment than to be loved.”

p2 Attributes of trustworthiness

p3 A person in whom trust can be placed is one who must be loyal, steadfast, and dependable. Before he can be loyal to others, he must first be loyal to himself.

p4 Our Heavenly Father has granted man the privilege of making decisions, the right to choose between good and evil; the glorious principle of free agency. A person living a wholesome, clean life may have the Spirit of the Lord in making his choices and decisions. He must remain firm, steadfast, and unwavering in the decisions he has made and considers to be right, if he would have peace within himself and be loyal to himself. The wise man Shakespeare expressed the thought in these words:

p5 “To thine own self be true, And it must follow, as the night the day, Thou canst not then be false to any man.” (Hamlet, Act I, sc. 3.)

p6 Many centuries ago the Lord taught the children of Israel through Moses that if they wished to have their days prolonged upon the earth, they would honor their father and mother. That was wise counsel, and still applies to us today. In honoring our parents, it is contemplated that we will be obedient and loyal to them.

p7 As the Lord made known to the Church through revelation in the year 1831, he charged the brethren to be loyal to their wives. These are his words: “Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else.” (D&C 42:22.) Yet there are some who have not followed the counsel of the Lord and who have allowed their affections and loyalties to stray into forbidden paths. Separation, divorce, and heartache have been the result of such disobedience.

p8 Through obedience, we have been privileged to come to this earth and to enjoy the many wonderful opportunities and blessings that come to us here in mortal life. People are born and live in many different lands and countries. The Lord has decreed that we shall be loyal to the country in which we dwell and will abide by the laws of the land, as long as those laws are founded upon just principles. Loyalty to country is an admirable quality.

p9 Loyalty and its fruits

p10 Upon man has been placed the responsibility of preparing himself, so that he can earn a livelihood for his wife and his family. He may establish his own business and provide for himself, or he may seek and secure employment from others. As he works he comes to realize the satisfaction and happiness that comes from useful and productive labor. Loyalty to his employer is fundamental to his conscience and peace of mind. One has aptly pointed out: “Loyalty consists in giving faithful allegiance and unerring service to the concern that furnishes you with bread and butter. It consists in working during business hours and after business hours for the best interests of your concern. It consists in doing everything within your power to figure out some new method that will advance the interests of your employer.” Knox 117

p11 A feeling of loyalty may not be apparent immediately. It may take time to develop and strive for, through experiences, the necessary courage to display the kind of loyalty we would hope for.

p12 When the Savior told Peter, one of his beloved associates and companions, that before the night was ended and the cock would crow, he would deny Christ three times, Peter was astonished, and inwardly might have been indignant, as he cried out: “Though I should die with thee, yet will I not deny thee.” (Matt. 26:35.) Nevertheless, three times during the long night, as different individuals confronted Peter with the accusation that he was an associate of Jesus, he loudly and emphatically denied any acquaintance with Christ. Just as he uttered his final denial, the cock crowed. Peter then remorsefully recalled the words of Jesus “And he went out, and wept bitterly.” (Matt. 26:75.)

p13 From this experience, and to Peter, he gained courage and throughout the remainder of his life, in spite of persecution and even torture, he was loyal to the memory of the Savior and his teachings.

p14 Judas Iscariot learned through torment and remorse the bitter lesson that can come from disloyalty, when he betrayed the Master for 30 pieces of silver. Disloyalty to righteousness results in unhappiness.

p15 If loyalty is misapplied, or even if disloyalty results in unhappiness, the result will be evil. Satan and his rebellious hosts are zealous and loyal, but to an evil cause. Ungodlike and unchristianlike communistic forces are active in the world today, attempting to impose their will on others, which is an unrighteous cause. To follow them can bring only sorrow and disaster.

p16 There is also a danger in being overly loyal to an individual, rather than to the cause such a one represents. Lyman Wight was a devoted friend and associate of the Prophet Joseph Smith, and when the Prophet was unjustly placed in the dungeon at Liberty Jail, Wight in company with other close friends accompanied Joseph. Following the Prophet's martyrdom, Wight declared: “The only man who can handle me is dead.” He became rebellious and unmanageable and refused to follow the leadership of Brigham Young and the Twelve. Finally he led a group of his followers to Texas, where he sank into obscurity and oblivion, while the faithful followers of the Prophet Joseph, who believed in him, not only as a man and a Prophet, and in the gospel principles he taught, followed his successors, Brigham Young and the Twelve, westward, where Brigham Young and the brethren rose to fame and founded a great commonwealth.

p17 Loyalty to the prophet

p18 When Joseph was thrust in prison at Carthage, at his side was his everloyal and faithful elder brother, Hyrum. Joseph knew and had predicted that his life would not be spared. He had attempted to dissuade Hyrum from accompanying him. But Hyrum, with a strong conviction in his heart that his brother was the Prophet, called by the Lord, loyally insisted on sharing he trials and dangers, even though it would mean the giving of his own life. His love for and allegiance to his younger brother is a heartwarming example of true loyalty. In a tribute paid to them by their associates, it was said: “In life they were not divided, and in death they were not separated.” (D&C 135:3.)

p19 Loyalty a principle of action

p20 Loyalty is a principle of action. One must be loyal to something, a cause, a person, a principle; one must give one's best for that to which one is loyal. But, if one is satisfied to do one's duty only, one is but half loyal. When one, however, is willing to go beyond the call of duty, to go the "second mile," to do more than that for which duty calls, then one is truly loyal.

p21 Loyalty, a manifestation of faith

p22 As Latter-day Saints we have in the gospel the greatest cause in all the world to which to be loyal. We also have true prophets of God to lead and guide us, and a country that guarantees us the right to be loyal to all of them. Shall we not be true to our sacred trust?
As I travel over the parts of the vineyard of the Lord to which I am assigned, I marvel at the miracle that is the Church.

Each week the faithful gather to hear instruction and to renew the covenant that they made at the time of their baptism and to receive that blessings of the gifts of the Holy Ghost. The men who call them together are the appointed leaders, those called by revelation to lead the flock into righteousness.

I say appointed leaders, for in this Church we do not wait for men to exhibit the leadership necessary to preside over a stake, or a mission, or a ward, but call them through the guidance of the Spirit. “This one,” whispers the Spirit to the soul of the appointed servant, “is the one to now lead at this time.” He is presented to the people for their sustaining vote.

Manifestation of willingness to sustain

Time after time I have seen the multitude of hands raised. Some doubters have said that the vote is automatic. With this I beg to differ. The unanimity of vote is the sign of the great principle of obedience in action, but this cannot conceal the expression on people’s faces. Every conference to which I have gone where this action was taken I have witnessed the approval in the expressions exhibited on the faces of the people. More than once I have heard a deep, rumbling, awesome murmur of approval that has swept through a congregation the moment a name was mentioned, even before the vote was called for. I have seen the smiles and nodding of heads as those in tune with the spirit of the meeting gave more than the raising of a hand in approbation. It is this expression, given so freely, that heartens the presiding officer and confirms his inspiration.

Undoubtedly there are those present at these conferences who do not feel the whispering of the Spirit yet they raise their hands in confirmation.

They do more than that, for at the bidding of the newly sustained president-or bishop, as the case may be—they respond to his call and serve faithfully. These may not have been assured that the call came from the Lord, but they are sure that the call came from the servant of the Lord and for reasons known to themselves, believe that their personal call to service by this new servant came from the Lord. And so it will ever be.

The principle on which this constantly recurring scene is based is found in the great vision given to Abraham and preserved for us, as miraculously almost as the coming forth of the Book of Mormon.

The papyrus containing the vision of Abraham came to Joseph Smith through a series of events that only the guidance of supernatural power could have made possible. The events that brought it about seem natural enough, but they took place at the right moment in history to the right people, with the result that we have knowledge of the vision. I quote from part of it:

“And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of the golden text from Micah (Mic 6:8) to guide us, but in the service of the organized Church we also obey the leaders. And in direct proportion to the degree of that obedience we receive of the Holy Ghost to guide us and sustain us. If we can obey this principle, we shall avoid contention in the Church.

We acknowledge that in order to obey all things whatsoever we are commanded, we must obey the leaders through whom the commands come. In our personal lives we have the Ten Commandments, the 42nd Section of the Doctrine and Covenants, which states again for our day these commandments, the Sermon on the Mount and the golden text from Micah (Mic 6:8) to guide us, but in the service of the organized Church we also obey the leaders. And in direct proportion to the degree of that obedience we receive of the Holy Ghost to guide us and sustain us. If we can obey this principle, we shall avoid contention in the Church.

This principle is universal in the great vision given to Abraham and preserved for us, as miraculously almost as the coming forth of the Book of Mormon.

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“And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them.” (Abraham 3:24-25.)

Response to leaders

We acknowledge that in order to obey all things whatsoever we are commanded, we must obey the leaders through whom the commands come. In our personal lives we have the Ten Commandments, the 42nd Section of the Doctrine and Covenants, which states again for our day these commandments, the Sermon on the Mount and the golden text from Micah (Mic 6:8) to guide us, but in the service of the organized Church we also obey the leaders. And in direct proportion to the degree of that obedience we receive of the Holy Ghost to guide us and sustain us. If we can obey this principle, we shall avoid contention in the Church.

This principle is universal in the I have just now returned from a visit to the Tongan Mission located in one group, of many groups, of island in the far Pacific. The living customs are far different from ours; the culture of the people has taken a different path than has ours. Yet the respond in exactly the same way as we do here. They obey their leaders. On a Sunday one can see them dressed in their lava-lavas, their best shell necklaces over their shoulders, wending their way to sacrament meeting in the branch chapel.

One such chapel is a small building with a thatched roof and meager furniture. There in the tongue of the Tongans the branch president conducts the service. And the members go home uplifted through their obedience to the appointed leader and participation in the ordinance reminding them of their acceptance of Christ. I felt at home among these people, just as much at home as Brother [Gordon B.] Hinckley expressed here sometime ago when he described his visits to the Saints on Taiwan and in Korea and Japan.

I am thankful for the binding force of the priesthood when made active by the obedience of the people to their leaders. We see the same principle in force in this building this very day, and we rejoice at its continuation in the Church.

May we be loyal to the country in which we live, to the Church in which we enjoy membership, its teachings and its leaders. May we love and be loyal to our parents, our husbands, wives and families. May we be loyal and true to ourselves and the trusts that are placed in us, so that when the question is raised, “Who’s on the Lord’s side?” we can step forward with confidence, knowing that we have kept the faith, have justified the confidence and trust placed in us, to the end that we will realize the truth and significance of great teaching that “to be trusted is a greater compliment than to be loved,” for which I pray in the name of the Lord Jesus Christ. Amen.
A charge has been given today to teach the people. What people shall I teach? To teach, I must narrow both subject and class to fit a specific need. Specifically, then, I limit my remarks to the priesthood leaders called by the First Presidency to this annual conference. But priesthood leaders are changed from time to time under inspiration received from God; hence, all brethren receiving the priesthood may prepare themselves for leadership by applying my remarks to themselves.

Since we men need encouragement and assistance from our wives in the performance of our assigned priesthood duties, the sisters should understand the nature of priesthood responsibility and become as Mother Eve, "an help meet" for the man. By the word "meet" is meant a person who is worthy, or of the same ability, quality, and status.

A priesthood leader's responsibility, then, is personally to watch over an assigned segment of the Church. "The teacher's duty is to watch over the church always, and be with and strengthen them;"

"And see that the church meet together often, and also see that all the members do their duty." (D&C 20:53-55.)

This duty to teach and counsel applies even more specifically to those who are chosen to preside over a quorum of the sons of God who hold the powers of the priesthood.

Limiting my remarks to priesthood leaders requires a limit also to the subject to be taught. When the Apostle John wrote to the saints, he urged them to come out of the darkness of sin into the true light of Jesus Christ. By righteous living they were to qualify themselves to receive added spiritual blessings. He reminded those who had so qualified themselves:

"But ye have an unction [anointing] from the Holy One and ye know all things [concerning the divinity of Jesus Christ]." (1 John 2:20.) And, he continued:

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." (1 John 2:27.)

We have been told that oil is the sacred symbol of the spirit's operations. This anointing spoken of by John is an actual anointing with oil, which shall teach people the divinity of Jesus Christ and how to live more righteously. Paul referred to this anointing as he wrote:

"Now he which establisheth us with you in Christ, and hath anointed us, is God;"

"Who hath also sealed us, and given the earnest of the Spirit in our hearts." (2 Cor. 1:21-22.)

Where can such anointings and gifts of the Spirit be obtained? The Lord has revealed it to us in these words:

"For, for this cause I commanded Moses that he should build a tabernacle, that he should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from the unworthy from before the world was."

"Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, [page 43] and your solemn assemblies, and your memorials for your sacrifices by the sons of Levi, and for your oracles in your most holy places wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundaion of Zion and for the glory, honor, and endowment of all her municipals, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name." (D&C 124:38-39.)

A house of God, called a temple, is defined as: "...a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God." (D&C 88:119.)

The value, therefore, of having members of the Church qualify themselves by righteous living to receive such great spiritual blessings in the temple of God is obvious.

One of the duties of priesthood leaders is to teach, counsel, and train the members of their quorums and their wives and families, so that they will live worthily enough to be able to receive permission to go into the House of the Lord to receive these ordinances and blessings that lead to family exaltation. In addition, they should be encouraged and counseled to return often to the temple for the spiritual uplift such temple attendance will give those who attend. This, then requires genealogical activity to identify our kindred dead for whom we can then perform those temple ordinances that will open the doors of exaltation for them also. Each time we return to the temple to do such ordinance work for others, we receive a renewal of that spiritual strengthening which brings us personally closer to our Lord and Savior Jesus Christ.
My brothers and sisters, with you I have been thrilled this day since the moment this conference opened and we heard the outstanding message of our President, David Elder ElRay L. Christiansen, Assistant to the Council of the Twelve, in the Eastern and Central parts of the United States.

This Saturday morning session will be broadcast direct by numerous radio and television stations, and recorded for transmission on Sunday morning to many television stations. Elder ElRay L. Christiansen, Assistant to the Twelve, will be our concluding speaker this afternoon.

President Joseph Fielding Smith humbly acknowledge as my Lord and King. 

I have been chosen prophets and apostles, who, I testify by personal knowledge, are men of God.

In this one thing, then, I urge leaders of the Priesthood quorums to take positive action and to realize that no report form, no filled-out slip, no written word can ever qualify anyone to receive a temple recommendation. Such persons must be taught how to modify their lives so they can find that happiness and joy for which reason man was placed upon the earth to learn.

The major effort must be placed by priesthood leaders and home teachers in a program of teaching that will qualify those not worthy to receive a temple recommendation. There is no more important responsibility with which a priesthood leader is charged than the task of teaching these tender-aged souls. His work is not easy, but it is a work of significance for it is a work of eternal consequence.

The leader need neither chide nor rebuke those who failed to take advantage of this glorious opportunity but should encourage them to go to the temple during the current month for the spiritual uplift it will bring. It alerts the leader to the need of checking again at the end of the month to see if that member has caught the vision of this work. If the member and his wife have not gone to the temple by then, the leader knows the process of teaching and motivation must begin again, and with the help of the home teachers he can begin a program of patient encouragement and teaching that will bring spiritual growth back into their lives.

To fill this teaching requirement, the priesthood leader can obtain from the bishop the names of quorum members and their wives who have received a recommendation to attend the temple to perform temple ordinances. To these he can address a simple inquiry in private: "Have you and your wife been to the temple during the past month?" To those who attended the temple, the priesthood leader can express his appreciation and give them a word of commendation for their offering to the Lord in righteousness.

The leader need neither chide nor rebuke those who failed to take advantage of this glorious opportunity but should encourage them to go to the temple during the current month for the spiritual uplift it will bring. It alerts the leader to the need of checking again at the end of the month to see if that member has caught the vision of this work. If the member and his wife have not gone to the temple by then, the leader knows the process of teaching and motivation must begin again, and with the help of the home teachers he can begin a program of patient encouragement and teaching that will bring spiritual growth back into their lives.

Teaching to qualify members

The major effort must be placed by priesthood leaders and home teachers in a program of teaching that will qualify those not worthy to receive a temple recommendation. Such persons must be taught how to modify their lives so they can find that happiness and joy for which reason man was placed upon the earth to learn.

If we are charged with watching over the Church, the question must remain continually before our eyes: "Have we taught our members un-selfishness and service? Are they willing to assist others, both those living and those dead, to come unto Jesus and receive this anointing of God by which they may receive that grace provided for by the atoning sacrifice of our Lord?"

I am reminded of the words of the Book of Mormon, which is an additional witness for the divinity of Jesus Christ:

"For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do." (2 Ne. 25:23.)

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand." (D&C 107 99-100.)

In this one thing, then, I urge leaders of the Priesthood quorums to take positive action and to realize that no report form, no filled-out slip, no written word can ever take the place of a kind and patient teacher. This teacher loves those he teaches and gives them the warmth of his personal attention, as our Lord gives us through his chosen prophets and apostles, who, I testify by personal knowledge, are men of God.

I testify that God does live, that Jesus is divine, that he rose from the dead and is our living advocate before the Father. I pledge anew my love for Jesus Christ, whom I humbly acknowledge as my Lord and King.

In the name of Jesus Christ. Amen.

President Joseph Fielding Smith

Elder Theodore M. Burton, Assistant to the Twelve, has just addressed us.

Elder ElRay L. Christiansen, Assistant to the Twelve, will be our concluding speaker this afternoon.

This Saturday morning session will be broadcast direct by numerous radio and television stations, and recorded for transmission on Sunday morning to many television stations in the Eastern and Central parts of the United States.

ElRay L. Christiansen
Elder ElRay L. Christiansen, Assistant to the Council of the Twelve

My brothers and sisters, with you I have been thrilled this day since the moment this conference opened and we heard the outstanding message of our President, David O. McKay.
Resurrection certain and universal

Notwithstanding the precious promises made by the Lord as recorded in the scriptures, I discover that many people are still in doubt and disbelief and uncertainty as to the reality of their coming forth in the resurrection. There is nothing more certain than the resurrection of the body; there is nothing more universal than the resurrection. I do not pretend to understand all the complexities of this great event; neither do I know just how the food that I eat is assimilated and transformed, some into bone, some into muscle, some into blood, some into digestive juices. I am not so concerned about the process as I am about the fact.

Amulek, the Nephite prophet, speaks of a complete and literal restitution. Said he: “The spirit and the body shall be reunited again in its perfect form both limb and joint shall be restored to us its proper frame, even as we now are at this time....” (Al. 11:43.)

And our beloved President Joseph Fielding Smith has assured us in these words, that “every fundamental part of every body will be restored to its proper place in the resurrection, no matter what may become of the body we in death. If it be burned by fire, lost at sea, no matter what. Every fundamental part of it will be restored to its own proper place.” (Answers to Gospel Questions, Vol. 5, p. 103.) What an enlightening and comforting thought that is.

But what of those who die in infancy? The Prophet Joseph Smith taught that the physical body will develop to its full stature, whether on earth, or in the life hereafter, and he gave assurance that mothers who have laid their children away in infancy may hold them again in their arms and they will, in due time, develop to their perfect stature. (Joseph F. Smith, Gospel Doctrine, pp. 453455.)

Resurrection from mortality to immortality

One thing we must keep in mind: all persons will, as a gift of the Redeemer, be raised from mortality to immortality, with perfect bodies, no more subject to aches, or pains, or high blood pressure, or arthritis, or disease, or any kind of physical deformity. But, in order to have the fullness of joy and the fullness of opportunity, and that peace which passeth understanding, and all opportunities in the resurrection—in order to have these blessings, we must earn them through obedience to God and through service to others.

When we are resurrected, I doubt that we will be asked, “How many positions did you hold?” but rather, “How many people did you help?”

Acquired knowledge and intelligence continue

Through the justice of God, each of us will receive exactly what he merits. Each will be raised to a condition commensurate with that for which he has qualified himself. The gifts and abilities we have developed here will be restored to us. The knowledge and intelligence we have acquired will continue with us. Our attitudes, our weaknesses, our virtues, our positive attributes will be part of us. Indeed, what we are to be, we are now becoming.

The Book of Mormon teaches that we shall in the resurrection “have a perfect knowledge of all our guilt, and our uncleanness, . . . and the righteous shall have a perfect knowledge of their enjoyment and their righteousness....” (2 Ne. 9:14.)

Reap as we sow

In summary, then, God organized our spirits and our bodies and then, in his great wisdom, permitted us to create or shape our future. We are reaping in this life what we have sown in the preexistence. We shall reap hereafter what we now sow. It was in harmony with this principle that the Prophet Joseph Smith taught the divine truth that “whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.” (D&C 130:18-19.)

Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness. (D&C 88:29-30.)

And they who are quickened by a portion of the terrestrial glory shall then receive of the same, even a fulness.” (D&C 88:32-33.)

Such, then, is the reality of life after death.

By divine appointment and by his own acceptance, Jesus died that all might live again; and he provided a plan whereby they who will bave receive, in addition to life hereafter, honor and joy and satisfaction and happiness in the fullness; where we may, if we will, live in a state of never-ending happiness with those we love. To this I testify, bearing also my witness that God lives, that Jesus is the Christ, that Joseph Smith was the instrument in their hands to restore this great gospel and Church and kingdom, and that David O. McKay is today the Prophet of God as surely as any other prophet ever was.

In the name of Jesus Christ, our Master. Amen

President Joseph Fielding Smith

The Saturday morning session will be broadcast and television stations, and recorded for transmission of Sunday morning to many television stations in the Eastern and Central parts of the United States.

A video-tape of Saturday morning’s session of Conference will be flown from the mainland and broadcast Sunday morning in Hawaii.

Morning sessions of Saturday and Sunday will be carried from the Tabernacle over direct cables to a large number of Saints assembled in many chapels throughout Great Britain, Germany, Austria, and Denmark on Sunday.

Both sessions of our Conference today, Saturday and Sunday, will be rebroadcast over KSL, KIRO at Seattle, and WRFM, New York City, the following morning beginning at midnight, and will be heard in many parts of the United States and other countries.
Under the direction of the First Presidency there will be a Welfare meeting held in the Tabernacle tomorrow, Friday, at 7:00 p.m. Invited to attend this special session are all members of stake and ward Welfare committees of the Church.

The singing for the sessions today has been furnished by the Brigham Young University COmbined Choruses under the direction of Ralph Woodward and Robert Downs, with Robert Cundick and Roy M. Darley at the organ.

In behalfl of all who have listened to the singing during these sessions of the General Conference, we express appreciation and thanks to these BYU students and their beautiful music—God bless them for the service they have rendered in these sessions.

The Combined Choruses will now [page 47] favor us with “O Be Joyful in God,” conducted by Robert Downs, with Roy M. Darley at the organ. The benediction will be offered by Elder William T. South, President of the South Salt Lake Stake.

The general sessions of this conference will be adjourned until 10:00 Saturday morning.

Singing: “O Be Joyful in God.” Benediction by Elder William T. South, of South Salt Lake Stake.

Conference adjourned until 10:00 Saturday, April 8th.

C1967 Conference Report, April 8, 1967

Begin

The third session of the One Hundred Thirty-Seventh Annual Conference of the Church was held at 10:00 a.m., Saturday, April 8, 1967, with President Nathan Eldon Tanner conducting the services.

The Tabernacle Choir furnished the choral music for this session, with Richard P. Condie conducting and Alexander Schreiner at the organ.

The Choir sang as a prelude number the “Mormon” hymn, “The Morning Breaks.”

President N. Eldon Tanner

President McKay, on the advice of his doctors, has remained home this morning and is viewing this session of the conference by means of television. Though he is not present, he is presiding at this conference and has asked me to conduct this meeting. He joins in extending a hearty and cordial welcome to all present this morning in this historic Tabernacle and in the Assembly Hall on Temple Square in Salt Lake City, and also to the vast television and radio audience throughout the world in this, the third session of the 137th Annual Conference of the Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing, “Onward, Ye People.”

Following the singing the invocation will be offered by Elder Owen Spencer Jacobs, formerly president of the Bavarian Mission.

Singing: “Onward, Ye People.”

Invocation was offered by Elder Owen Spencer Jacobs, former President of the Bavarian Mission.

President N. Eldon Tanner

The Tabernacle Choir will now favor us with “I Will Lift Up Mine Eyes.” Following the singing, President Hugh B. Brown of the First Presidency will speak to us.


President N. Eldon Tanner

President Hugh B. Brown, first Counselor in the First Presidency of the Church, will now speak to us, following which the Tabernacle Choir will sing, “The Lord Is My Shepherd.”

President Hugh B. Brown Of the First Presidency

My dear brothers and sisters (and I use that salutation despite the fact that our audience this morning is made up of people from many countries, many tongues, many creeds): We are all children of the same God, and therefore we are brothers and sisters.

The fact of immortality

I should like to bear witness of the Master and to the fact of the immortality of the soul. In fact, recent poignant experiences have reminded some of us that a foundation stone of all religion is entwined with the thought of life beyond the grave, of the immortality of the soul, and man's relationship to Deity. Sooner or later life's vicissitudes bring each of us to grips with this important subject, giving us cause to reevaluate our convictions, to reexamine our faith in this essentially spiritual aspect of our religion. Each of us, regardless of color, creed, or nationality, has a rendezvous with the experience that we call death.

The question of the immortality of the soul is the most persistent, the most universal inquiry of all time. It has in every age attracted the attention of the learned and the unlearned, the religious and irreligious, the rich and the poor. No other subject touches human welfare and human happiness so intimately.

Hope universal

The belief that the road of life merges into an endless freeway that leads to a more beautiful home and more fruitful life than any experience in mortality has been the inspiration of the great souls in all ages. This belief, older than the pyramids, antedating the first record of man's thoughts, has been firmly established in the minds and consciousness of the human race. There is a remarkable unanimity on this subject among the leaders throughout the ages, regardless of their adherence to other aspects of religion. This almost universal belief inspires hope, faith, and fortitude as we approach our turn to join that innumerable caravan and take our place in the sacred halls of death.

Revelation is unfolding truth whether in the test tube, the human mind, or message from the Creator. It is the infinite becoming known.
Death is not extinguishing the light, but is putting out the lamp. Because the dawn has come. Night never has the last word. The dawn is irresistible.

Both religion and science teach us that nothing is ever annihilated; forms change and patterns are altered. We do not even attempt to anticipate the details, but it is unreasonable to conclude that a law that operates everywhere else in life ceases to operate only in life's highest, noblest form—human personality.

The human spirit shrinks from extinction. It refuses to believe that the departed have vanished like the flame of a burnt-out candle. There has never been an age in which the hope of life, immortal and eternal, has not flamed brightly.

In this world of indestructibility each of us is a timeless, spaceless unit of energy. Is it not absurd to assume that the infinitesimal electron is of more import in the economy of the universe than the creative consciousness that it is?

If there are permanent values in the universe, it seems that human sympathy, love, mutual service among mankind, intellectuality, and spirituality—the highest and noblest qualities of which the human mind can conceive, qualities which have been produced at tremendous cost and sacrifice—must be permanent.

The Savior conquered death

That the Savior conquered death, after having taken upon himself mortality, gives us the divine assurance that our spirits also transcend death and that our loved ones who have gone before still live. Our spirits are divine for they are the offspring of Deity, therefore, our spirits cannot be touched by death. It was this transcendental thought that inspired the Apostle [page 49] to say: "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:55.)

The real world is spiritual

Faintly we are beginning to discern the fact that the real world is the spiritual world, and that a spiritual civilization must spring from ruins of the old if man is to keep his place in the universe. Life is the absolute power that overrules all else. There can be no cessation. Man does not have the power to destroy life.

Our world is an interesting, beautiful, wonderful, increasingly intelligible place, and in many ways a delightful home, but the question will not be repressed: Does it have some significance beyond what is seen and temporal? Dare we think of a design connecting the antemortal, the mortal, and the post-mortal?

The supreme appetite of man is for life—harmonious, eternal life. Nature provides for the complete fulfillment at some time or place of all of the appetites of man. The desire for immortality is the supreme, the eternal, the everlasting desire.

When I consult my own inner consciousness I find a deep-seated—in fact, an instinctive—feeling of immeasurable oldness, an echo of time immemorial, as well as a feeling of necessary endlessness. No logical reasoning can dispel these feelings. I did not put these feelings in my inner self; I found them there when I grew old enough to introspect my mind. In spite of recurring doubts and criticisms, there they have remained. If we believe in man's divine origin, we must conclude that mankind has a mission that cannot be encompassed in mortality; that power had a divine purpose that cannot be fully employed or utilized during earth life; that every faculty has a function, even though some are not in evidence in our earthly environment.

Each of us must someday face the question propounded by Job: "If a man die, shall he live again?" In other words, is the death of the body the finality of human existence? What becomes of the soul, the self—that intangible but very real essence we call personality? Does it vanish into nothingness?

Heart-hunger after immortality

The heart-hunger of mankind after mortality is instinctive within him, and like all other normal instincts is grounded in the structure of his being. The human spirit, by its very nature has a passion for life—continuous life. It has eternity stamped upon its inner constitution, and it reflects in its hopes and dreams that which eternally is.

With the tremendous strides that science is making in our day, there is dawning upon this age what might termed a scientific spirituality—a new type of mind that studies the truths of faith with the care and caution and candor of science, yet keeping the warmth and glow and power of faith.

Spiritual insight is as real as scientific insight. Indeed, it is but a higher manifestation of the same thing. The saint as well as the scientist has witnessed the truth of reality. One may redeem his knowledge revelation, and the other, intellectual conclusion, but in both cases it is insight—the conviction reality.

That which impresses one most strongly in the teachings of Jesus is the fact that he did not argue. He stated the sublime truth of immortality of man as though it were an elementary fact that needed no argument to justify its acceptance.

Mortal life, a pre-natal state

Man, in his mortal state, is not a being completed and perfect. Rather, mortal life is a prenatal state, awaiting birth. As Franklin so truly said, "Life rather a state of embryo, a preparation for life. A man is not completely born until he has passed through death."

Even the best of men, when they come to the end of their days, feel a keen sense of incompleteness. They have been unable to do what they learned and resolved they would do. May this not be a confirmatory suggestion that there is a design still to carried out?

The mind of man is never satisfied with its accomplishments; it seems to be built upon a scale that only life eternal can satisfy. Perhaps this is at Browning meant when he said: [page 50] "... a man's reach should exceed his grasp, or what's a heaven for?" (Robert Browning, "Andrea del Sartor.")

There may be and doubtless will be new conditions, new laws, new methods; but the essential soul will still have its faculties unimpaired—in fact, heightened and clarified—to pursue its quest for truth.

No bodily change, no earthly vicissitude affects the integrity and the permanence of the self. The spirit does not age with the body nor does it perish with the body. It is a divine effluence of reality, and as such must always persist. The self, by its very nature, transcends mortality.

Victor Hugo left us a challenging reflection not long before he died. He said, "The nearer I approach the end the plainer I hear around me the immortal symphonies of the world which invites me. It is marvelous yet simple. For half a century I have been writing my thoughts in prose and in verse; history, philosophy, drama, romance, tradition, satire, ode and song; I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say like many others, 'I have finished my day's work.' But I cannot say, 'I have finished my life's work.' My day's work will begin again the next morning. The tomb is not a blind alley; it is an open thoroughfare. It closes on the twilight, it opens on the dawn. My work is only beginning; my work is hardly above the foundation. I could gladly see it mounting forever. The thirst for the infinite proves infinity."

When those eleven downhearted men suddenly become aware that Jesus was in their midst—the Jesus who only hours before had been scourged and stabbed on the hill—they, as Luke said, "believed not for joy." (See Luke 24:41.) It was too good to be true, and then came his marvelous challenge and demonstration as he said: "... handle me, and see; for a spirit hath not flesh and bones, as ye see me have.
I am not disposed to discuss the merits of the war, but I would like to say a few things about some of the young men involved in it. We spent an afternoon in Da Nang in battlegrounds where life is ever so fragile and the smell of death is in the air.

They had come down from the Rock Pile, Marble Mountain, and other hot and deadly places whose names are only words in our newspapers, but which to them are right hip and a knife on the left.

Particularly sobering were our meetings in South Vietnam. Our first stop was the great military base at Da Nang. There in the base chapel we were greeted by our brethren, most of whom looked so young. Their automatic rifles were stacked along the rear pews, and they sat in their battle fatigues, many of them with a pistol on the right hip and a knife on the left.

We bear witness to these New Testament insights, the newest of which is his present touch. To be in touch with Christ means today what it meant to John and Peter and Paul: to see, to receive, and to prize the actual ministrations.

We witness that his voice, his person, has been manifested today in our time and culture. And more: that he will now, as then, manifest himself to those who will come as John came not counting the cost. He can be and is touched by the power of his divine Sonship.

Christ, the revelation of God

We bear witness that Christ was the revelation of God, the Father, and I dare proclaim what some creeds have forbidden us to say: that when the disciples knelt at Jesus' feet, embraced his knees, looked into his face, they were beholding and touching a personality who had become absolutely like the Eternal Father.

We bear witness that the touch of Christ, as he is presently glorified, is the touch of the highest nature of God. When he entered the presence of God, the Father, he was transformed into the express image of his person. He became not only the revelation of the Father but also the revelation of redeemed man.

Behold the vibrant Christ who manifests a love that does not flourish on distance, on utter unlikeness, on the removal of similitude! Union and communion—real kinship—are the sharing of all levels of experience.

Behold the Christ who knew all human sickness, that he might have compassion; who was healed and lifted up, that he might have healing and lifting power; who was glorified in the presence of the Father, that he might glorify the Father by glorifying us.

For this cause came he into the world; for this cause he voluntarily offered his life, broke the bands of death, was resurrected from the dead vouchsafed to all men the blessings of the resurrection, and was glorified by the Father.

Attestation of the resurrection

One of the best-attested facts in history is the fact of the resurrection of Jesus Christ. He said, "... I go [to] prepare a place for you, ... that where I am, there you may be also." (John 14:3.) Paul tells us that "as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.) Hear Christ's inspiring message to Martha and to all the world.

"... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die." (John 11:25.

With Job of old and with the apostles I humbly bear witness that I know that my Redeemer lives, and that he shall stand at the last day upon the earth. I bear this testimony humbly and faithfully, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Following a brief organ interlude the Tabernacle Choir will sing "Hallelujah, Amen."

To those who have just tuned in on this conference we wish to extend a hearty welcome.

Organ interlude.


President N. Eldon Tanner

Elder Gordon B. Hinckley of the Council of the Twelve will now address us.

Elder Gordon B. Hinckley Of the Council of the Twelve

My brothers and sisters: Since our last conference Elder Marion D. Hanks and I have been in Vietnam and other areas in Southeast Asia. In that troubled part of the world we have had many inspiring and sobering experiences, as we have met with our brethren in the armed forces—not only American, but also a few British and Australian.

A visit with Mormon boys in Viet Nam

Particularly sobering were our meetings in South Vietnam. Our first stop was the great military base at Da Nang. There in the base chapel we were greeted by our brethren, most of whom looked so young. Their automatic rifles were stacked along the rear pews, and they sat in their battle fatigues, many of them with a pistol on the right hip and a knife on the left.

They had come down from the Rock Pile, Marble Mountain, and other hot and deadly places whose names are only words in our newspapers, but which to them are battlegrounds where life is ever so fragile and the smell of death is in the air.

I am not disposed to discuss the merits of the war, but I would like to say a few things about some of the young men involved in it. We spent an afternoon in Da Nang in
religious services that included a memorial for three of their number recently killed in action. Following that we talked with them individually for hours.

It is a sobering experience to converse with a young man who grew up in a quiet country town not far from here, a boy who was sent off to war and who had just come through 42 days of deadly battle. He had seen 68 of his company of 70 killed. He had been sickened by the atrocities inflicted by the enemy on the helpless native population. He, like most of his associates, was not there of his own wish, but in response to an obligation imposed upon him, and, without fanfare or heroics, he was doing his duty honorably as he understood that duty.

I turned to another young man who stood beside him. He was a handsome boy, tall, clean-faced, wholesome in his look. Hoping to relieve the somber tone of my conversation with the first, I said lightly and half jokingly, "What are you going to do when you go home? Have you ever thought of it?"

A wistful sort of light came into his eyes. "Have I ever thought of it? I think of little else, sir. We're moving north again tomorrow, and if I can last another two months I know exactly what I'm going to do when I go home. I'm going to do three things. First I'm going back to school and finish my education so that I can earn a living at something worthwhile.

"I'm also going to work in the Church and try to do some good. I've seen how desperately the world needs what the Church has to offer."

"And then I'm going to find me a beautiful girl and marry her forever."

I countered with a question, "Are you worthy of that kind of a girl?"

"I hope so, sir," he said. "It hasn't been easy to walk through this filth. It's been pretty lonely at times. But you know, I couldn't let my folks down.

I know what my mother expects. I know what she's saying in her prayers. She'd rather have me come home dead than unclean."

I didn't sleep well that night. For one thing, it was terribly hot and the bed was not comfortable. For another, every few minutes a Phantom Jet would roar overhead. And beyond that was the statement of this young man who was about to go north again to face death.

I don't know whether he lived or died. I am sorry that I do not remember his name. We met and talked with so many and our schedule was so heavy that I do not recall his name or where he was from, but I have not forgotten him. I thought of him when I recently read of the growing multitude of so-called hippies beatniks, glue-sniffers, goofball addicts and makers and partakers of LSD. I thought of him when I talked with a school dropout who had come to think it more important to buy an old jalopy than to go on with his education. I thought of him when I talked with two young people, the one a once-beautiful girl and the other, a once-handsome young man, who had blighted their lives in walking a sordid trail of immorality.

I therefore offer you these challenges:

1. That you prepare for usefulness.
2. That you serve with faith.
3. That you walk in virtue.
4. That you marry for eternity.

The first: Preparation for usefulness.

If ever there was a gospel, it is the gospel of work. Jehovah established the law when he declared, "In the sweat of thy face shalt thou eat bread. . . ." (Gen. 3:19.)

Without labor there is neither wealth, nor comfort, nor progress. It was said of old, " . . . the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags." (Prov. 23:21.)

"The glory of the coming of the Lord"

We are commemorating this year the hundredth anniversary of the completion of this great Tabernacle in which we meet today. Not long before his death the late President John F. Kennedy spoke from this podium, as had many of his predecessors. At the conclusion of his address, the Tabernacle Choir sang with a majesty it has never excelled, Mine eyes have seen the glory of the coming of the Lord. . . . His truth is marching on."

As the sound rolled through this historic house, touching the emotions of everyone here assembled, I felt a catch in my throat and a tingle in my spine, not alone for the presence in this building of the chief executive of the nation, not alone for the magnificent music of this choir, but more especially for the quiet men of faith and vision who a century ago laid the stone of the great buttresses which form the walls that encircle us and support the roof that shelters us. They were people possessed of a dream of destiny. This is their handiwork, prayerfully wrought. Notwithstanding the fact that they were largely isolated in this desert land, notwithstanding the fact that they erected this before ever the railroad came to this part of this country, they built with an excellence unsurpassed in our time. They possessed the skill, they nurtured the dream, and they labored with devotion to make this magnificent structure a reality.

Today one need not look far in this or other lands to witness a growing tendency toward superficiality and irresponsibility.

I hope that all who are within the sound of my voice, and particularly the youth, will see in this great and sacred structure an example of the fruits of excellence. I do not expect that all shall pursue academic training. But I would hope that all would seek to develop skills and abilities with which to make a contribution to the world in which they live. For the century during which this tabernacle has been an assembly place for our people, there has gone forth from this pulpit the counsel of wise and inspired men to each new generation to secure that preparation which will make them useful to society, bring satisfaction to their lives, assure their families the comforts and graces which alone come of effort, and dignify their divine inheritance as sons and daughters of God.
p32 Now to the second item suggested by my young friend in Vietnam—to labor to help build the kingdom of God. To all I say, Serve with faith. The world so much needs young men and women who love the Lord and who will work to build his kingdom.
p33 A night or two ago I received a phone call from an officer just returned from Vietnam. He had hoped to be here today. I was with him during the time we were there. I heard him speak of his reluctance to go to Asia. It was not easy to leave his wife and seven children, including triplet sons three years of age. "But," he said, "I resolved I would give the Air Force the best I had, and I would try to help my brethren in the Church."
p34 He went on to say quietly but earnestly, "I think I have done a better work here than I have ever done before in my life."
p35 I can bear witness to the great good he has done. Not only has he been highly honored by his government and by the government of South Vietnam; his good example and his faithful service under difficult circumstances have brought religious activity into the lives of hundreds of men. I have heard many of these testify of the vast good that has come to them, of the great strength they have gained from such activity in the Church.
p36 Youth needs the Church

p37 To young people everywhere I should like to say that you need the Church, and the Church needs you. There is no better association than that with other young men and women of faith who recognize God as their Eternal Father and Jesus Christ as the living Savior of the world.
p38 That association will give you strength. It will give you companionship. It will challenge your abilities. It will afford you opportunity for growth. In The Church of Jesus Christ of Latter-day Saints there is office and responsibility for all.
p39 I have seen backward men become giants as they served in the work of the Lord. The cause of Christ does not need critics; it needs workers. And to restate an old quotation, "Whether you think you can, or whether you think you can't, you're right."
p40 To those of this generation the Lord has said: "...be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great.
p41 "Behold, the Lord requireth the heart and a willing mind. . . ." (D&C 64:33-34.)
p42 That, my young friends, is the substance of the matter: "the Lord requireth a heart and a willing mind."

p43 Walk in Virtue

p44 And now to the third challenge: Walk in virtue.
p45 I commend to you the stirring and inspirational message from President McKay at the opening session of this conference. In behalf of the vast audience who did not hear that message, I should like to read a paragraph from this man whom we sustain as Prophet:
p46 "In this day when modesty is thrust into the background, and chastity is considered an outmoded virtue, I appeal to parents especially, and to my fellow teachers, both in and out of the Church, to teach youth to keep their souls unmarrred and unsullied from this and other debasing sins, the consequences of which will smite and haunt them intimately until their conscience is seared and their character becomes sordid. A chaste, not a profligate, life is the source of virile manhood. The test of true womanhood comes when the woman stands innocent at the court of chastity. All qualities are crowned by this most precious virtue of beautiful womanhood. It is the most vital part of the foundation of a happy married life and is the source of strength and perpetuity of the race."

p47 To which I wish to add a divine promise uttered long ago by the Savior of the world, "Blessed are the pure in heart: for they shall see God." (Matt. 5:8.)
p48 Marry for eternity

p49 And now finally: Marry for eternity.
p50 My young friend in Vietnam was not simply indulging a romantic dream when he said he planned to return and find a beautiful girl and marry her forever.
p51 One of the distinguishing features of The Church of Jesus Christ of Latter-day Saints is a belief in the divine nature of the family as an institution ordained of God. Here center the most sacred of all human relationships. Life is eternal. Love is eternal. And God our Eternal Father designed and has made it possible that our families shall be eternal.
p52 In that great colloquy between the apostles and the Christ wherein the Savior asked, "Whom say ye that I am?" and Peter answered "Thou art the Christ, the Son of the living God," Jesus went on to say, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven. . . ." (See Matt. 16:5-19.)
p53 That same priesthood authority has been restored to earth by this same Peter, and it is exercised today in the temples of this Church. Those who kneel at the altars in these holy houses [page 55] are not joined only until death. They are sealed for all eternity as families.
p54 On Monday I shall be with a wonderful couple who have come all the way from Korea to enter the temple that stands a few feet to the east of us, there to be joined together for time and for eternity under the authority of the Holy Priesthood. Their faith, like the faith of that young marine in Southeast Asia, is such that no sacrifice is too great, no cost too high to bind together forever those whom they love most.
p55 I give you my witness and my testimony that this authority is among us today. I give you my witness that God our Eternal Father lives and that Jesus is the Christ. I invoke upon you, my choice young friends, the choice blessings of heaven as you go forward with your lives, that you may choose those values that are enduring, in the name of Jesus Christ. Amen.
p56 President N. Eldon Tanner

p57 The Tabernacle Choir, with Richard P. Condie conducting, and Alexander Schreiner at the organ, will now sing: "All Glory, Laud and Honor," following which we shall have a brief organ interlude, and the choir and the congregation will sing, "Come, Come, Ye Saints."
p58 Singing by Choir: "All Glory, Laud and Honor."
p59 Organ interlude.
p60 Singing: "Come, Come, Ye Saints;" Choir, and Congregation.
The passage of time dims our memories and diminishes our appreciation for those who walked the path of pain, leaving behind a tear-marked trail of nameless graves.

But can come today such were the trials, the hardships, struggles, and heartaches of a former day. They were met with resolute courage and an abiding faith in a living God. The words of ever more happy or proud of shelter and the blessings of the Lord than was she when she entered that completed dugout."

Tired oxen lumbered, wagon wheels creaked, brave men toiled, war drums sounded, and coyotes howled. Our faith-inspired and storm-driven ancestors pressed on. Often they sang:

"The winter was cold. Christmas came and the children were hungry. I had brought a peck of wheat across the plains and hid it under a pile of wood. I thought I would cook up an old quilt, which served as a door for the first winter. This was our bedroom, our parlor, our sitting room, our kitchen, our sleeping room, everything in this room of 12 x 16 feet. How in the world we all got along in it I do not know. I recollect that my dear old mother stated that no queen who ever entered her palace was so high, the voyage so long, the quarters so cramped. Tiny Mary had always been frail, but now, with the passage of each day, her anxious mother knew the little one was becoming especially weak. She had taken seriously ill. No neighborhood drugstore. No family doctor. No modern hospital. Just the steady roll of the tired, old ship. Day after day worried parents peered for land, but there was no land. Now Mary could not stand. Lips that were too weak to speak just trembled with silent but eloquently expressed sorrow. The end drew near. Little Mary peacefully passed beyond this veil of tears.

As the family and friends gathered on the open deck, the ship's captain directed the service, and that precious, ever-so-small body, placed tenderly in a tear-stained canvas, was committed to the angry sea. Strong father, in emotion-choked tones, comforted grieving mother, repeating, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. We'll see our Mary again!"

"Come, come ye Saints, no toil nor labor fear; But with joy wend your way. Though hard to you this journey may appear, Grace shall be as your day. . . ."

"All is well. All is well." (Hymns, 13.)

These pioneers remembered the words of the Lord: "My people must be tried in all things, that they may be prepared to receive the glory that I have for them, even the glory of Zion. . . ." (D&C 136:31.)

"All struggle had not ceased; privation and hardship had not disappeared. Mrs. Rebecca Riter describes Christmas Day in 1847 in the valley of the Great Salt Lake: "The winter was cold. Christmas came and the children were hungry. I had brought a peck of wheat across the plains and hid it under a pile of wood. I thought I would cook a handful of wheat for the baby. Then I thought how we would need wheat for seed in the spring, so I left it alone."

The crude homes were described by a small boy in these terms: "There was no window of any kind whatever in our house. Neither was there a door. My mother hung up an old quilt, which served as a door for the first winter. This was our bedroom, our parlor, our sitting room, our kitchen, our sleeping room, everything in this room of about [page 57] 12 x 16 feet. How in the world we all got along in it I do not know. I recollect that my dear old mother stated that no queen who ever entered her palace was ever more happy or proud of shelter and the blessings of the Lord than was she when she entered that completed dugout."

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. We'll see our Mary again!"

Such scenes were not uncommon. Tombstones of sage and rock marked tiny graves the entire route from Nauvoo to Salt Lake City. Such was the price some pioneers paid. Their bodies are buried in peace, but their names live on evermore.

As the family and friends gathered on the open deck, the ship's captain directed the service, and that precious, ever-so-small body, placed tenderly in a tear-stained canvas, was committed to the angry sea. Strong father, in emotion-choked tones, comforted grieving mother, repeating, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. We'll see our Mary again!"

For many the journey didn't begin at Nauvoo, Kirtland, Far West, or New York but rather in distant England, Scotland, Scandinavia and Germany. Tiny children could not fully comprehend nor understand the dynamic faith that motivated their parents to leave behind family, friends, comfort, and security. A little one might inquiringly ask, "Mommy, why are we leaving home? Where are we going?"

"Come along, precious one; we're going to Zion, the city of our God."

Between the safety of home and the promise of Zion stood the angry and treacherous waters of the mighty Atlantic. Who can recount the fear that gripped the human heart during those perilous crossings? Prompted by the silent whisperings of the Spirit, sustained by a simple yet abiding faith they trusted in their God and set sail on their journey. Europe was behind, America ahead.

On board one of those overcrowded and creaking vessels of yesteryear were my great grandparents, their tiny family, and a few meager possessions. The waves were so high, the voyage so long, the quarters so cramped. Tiny Mary had always been frail, but now, with the passage of each day, her anxious mother knew the little one was becoming especially weak. She had taken seriously ill. No neighborhood drugstore. No family doctor. No modern hospital. Just the steady roll of the tired, old ship. Day after day worried parents peered for land, but there was no land. Now Mary could not stand. Lips that were too weak to speak just trembled with silent but eloquently expressed sorrow. The end drew near. Little Mary peacefully passed beyond this veil of tears.

"Come along, precious one; we're going to Zion, the city of our God."

"Come, come ye Saints, no toil nor labor fear; But with joy wend your way. Though hard to you this journey may appear, Grace shall be as your day. . . ."

"All is well. All is well." (Hymns, 13.)

These pioneers remembered the words of the Lord: "My people must be tried in all things, that they may be prepared to receive the glory that I have for them, even the glory of Zion. . . ." (D&C 136:31.)

As the long, painful struggle approached its welcomed end, a jubilant spirit filled each heart. Tired feet and weary bodies somehow found new strength.

Fulfillment did not come at first

Time-marked pages of a dusty pioneer journal speak movingly to us: "We bowed ourselves down in humble prayer to Almighty God with hearts full of thanksgiving to Him, and dedicated this land unto Him for the dwelling place of His people."

All struggle had not ceased; privation and hardship had not disappeared. Mrs. Rebecca Riter describes Christmas Day in 1847 in the valley of the Great Salt Lake: "The winter was cold. Christmas came and the children were hungry. I had brought a peck of wheat across the plains and hid it under a pile of wood. I thought I would cook a handful of wheat for the baby. Then I thought how we would need wheat for seed in the spring, so I left it alone."

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Such were the trials, the hardships, struggles, and heartaches of a former day. They were met with resolute courage and an abiding faith in a living God. The words of their Prophet leader provided their pledge: "And this shall be our covenant--that we will walk in all the ordinances of the Lord." (D&C 136:4.)

But can come today

The passage of time dims our memories and diminishes our appreciation for those who walked the path of pain, leaving behind a tear-marked trail of nameless graves.
But what of today's challenge? Are there no rocky roads to travel, no rugged mountains to climb, chasms to cross, trails to blaze, or rivers to ford? Or is there a very present need for that pioneer spirit to guide us away from the dangers that threaten to engulf us and lead us rather to a Zion of safety?

In the two decades since the end of World War II standards of morality have lowered and lowered. Today we have more people in jail, in reformatories, on probation, and in trouble than ever before. From the padded expense account to grand larceny, from petty crimes to crimes of passion, the figures are higher than ever and going higher. Crime spirals upward! Decency careers downward! Many are on a giant roller coaster of disaster seeking the thrills of the moment while sacrificing the joys of eternity. We conquer space but cannot control self. Thus we forfeit peace.

Can we somehow muster the courage that steadfastness of purpose, that characterized the pioneers of a former generation? Can you and I, in actual fact, be pioneers today? The dictionary defines a pioneer as "one who goes before, showing others the way to follow." Oh, how the world needs such pioneers today!

We forget how the Greeks and Romans prevailed magnificently in a barbaric world and how that triumph ended, how a slackness and softness finally came over them to their ruin. In the end, more than they wanted freedom, they wanted security, a comfortable life; and they lost all—security and comfort and freedom. From the confusion of our modern world, sincere persons searchingly ask themselves: "To whom shall we listen? Whom shall we follow? Whom shall we serve?"

Today, chronic strife even permeates the personal province of the Prince of Peace. Contention thrives where taught he who declared, "...contention is not of me, but is of the devil..." (3 Ne. 11:29.) However, when we have ears that truly hear we will be mindful of the echo from Capernaum's past. Here multitudes crowed around Jesus, bringing the sick to be healed; a palsied man picked up his bed and walked, and a Roman centurion's faith restored his servant's health. Many turn away from our Elder Brother, who said, "I am the way, the truth, and the life," and rather follow blindly after that Pied Piper of sin who would lead us down the slippery slopes to our own destruction. He cunningly calls to troubled youth in truly tempting tones: "Just this once won't matter." "Everyone is doing it." "Don't be oldfashioned."

Thank God for the spirit expressed by one youth who saw through Satan's deceit and boldly declared: "I am oldfashioned enough to believe in God to believe in the dignity and potential of his creature, man; and I am realistic, not idealistic, enough to know that I am not alone in these feelings." (Look, January 12, 1965.)

President David O. McKay paid faithful youth the highest compliment when he recently said: "There has never been a time when we had greater reason to be proud of our young people than at present."

The unsatisfied yearnings of the soul will not be met by a never-ending quest for joy midst the thrills of sensation and vice. Vice never leads to virtue. Hate never points to love. Cowardice never reflects courage. Doubt never inspires faith.

It is not difficult to withstand the mockings and unsavory remarks of foolish ones who would ridicule chastity, honesty, and obedience to God's commands. The world has ever belittled adherence to principle. Times change. Practices persist. When Noah was instructed to build an ark, the foolish populace looked at the cloudless sky, then scoffed and jeered—until the rain came.

In the Western Hemisphere, those long centuries ago, people doubted, disputed, and disobeyed until the fire consumed Zarahemla, the earth covered Moronihah, and water engulfed the land of Moroni. Jeering, mocking, ribaldry, and sin were no more. They had been replaced by sullen silence dense darkness. The patience of God had expired, his timetable fulfilled.

Must we learn such costly lessons over and over again? When we fail to profit from the experiences of the past, we are doomed to repeat them with all their heartache, suffering, and anguish. Haven't we the wisdom to obey him who designed the plan of salvation—rather than that serpent who despised its beauty?

In the words of the poet, "Wouldst thou be gathered to Christ's chosen flock, shun the broad way too easily explored, And let thy path be hewn out of the rock, The living rock of God's eternal word." (William Wordsworth.)

Can we not follow the Prince of Peace, that pioneer who literally showed the way for others to follow? His divine plan can save us from the Babylons of sin, kingdoms, powers And glory great and bliss are ours If we, throughout eternity, Obey his words, "Come, follow me." (Hymns, 14.)

"Come, follow me," the Savior said. Then let us in his footsteps tread. For thus alone can we be one With God's own loved, begotten Son. "For thrones, dominions, And glory great and bliss are ours If we, throughout eternity, Obey his words, "Come, follow me."

Now is the time. This is the place. May we follow him, I pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

He to whom you have just listened is Elder Thomas S. Monson of the Council of the Twelve Apostles.

The Tabernacle Choir will now sing: "On Great Lone Hills " and then the men of the Choir will sing, "The Lord Bless You and Keep You," following which there will be a brief organ interlude, and Elder Ezra Taft Benson of the Council of the Twelve will be our concluding speaker.

Singing by men of the Choir: "The Lord Bless You and Keep You."

Singing by Choir: "On Lonely Hills."

Elder Ezra Taft Benson

Elder Ezra Taft Benson Of the Council of the Twelve

My beloved brothers and sisters—all children of the same Father, in the spirit: Humbly and gratefully I address you, with a prayer that what I say will be pleasing to the Lord.

Two thousand years ago: a perfect man

Nearly two thousand years ago a perfect man walked the earth: Jesus the Christ. He was the son of a heavenly father and an earthly mother. He is the God of this world, under the Father. He taught men truth, that they might be free. His example and precepts provide the great standard, the only sure way, for all mankind. He became the first and only one who had the power to reunite his body with his spirit after death. By his power all men who have died shall be resurrected. Before him one day we all must stand to be judged by his laws. He lives today and in the not too distant future shall return, in triumph to subdue his enemies; to reward men according to their deeds, and to assume his rightful role to rule and reign in righteousness over the entire earth.
Two hundred years ago, inspired men

Nearly two hundred years ago, some inspired men walked this land of America—not perfect men, but men raised up by the Perfect Man to perform a great work. Foreordained were they, to lay the foundation of this republic, the Lord’s base of operations in these latter days. Blessed by the Almighty in their struggle for liberty and independence, the power of heaven rested on these founders as they drafted that great document for governing men, the Constitution of the United States. Like the Ten Commandments, the truths on which the Constitution was based were timeless; and also, as with the Decalogue, the hand of the Lord was in it. They filled their mission well. From them we were endowed with a legacy of liberty—a constitutional republic.

But today the Christian constitutionalist mourns for his country. He sees the spiritual and political faith of his fathers betrayed by wolves in sheep's clothing. He sees the forces of evil increasing in strength and momentum under the leadership of Satan, the archenemy of freedom. He sees the wicked honored and the valiant abused. He senses that his own generation faces Gethsemanes and Valley Forges that may yet rival or surpass the trials of the early apostles and the men of ’76. And this gives him cause to reflect on the most basic of fundamentals, the reason for our existence. Once we understand the fundamental purpose for mortality, we may more easily chart a correct course in the perilous seas that are engulfing our nation.

This life is a probation: a probation in which you and I prove our mettle, a probation that has eternal consequences for each of us. And now is our time and season—as every generation has had theirs—to learn our duties and to do them.

Men are free agents

The Lord has so arranged things in this life that men are free agents unto themselves to do good or evil. The Lord allows men to only go so far but the latitude is great enough that some men promote much wickedness and other men much righteousness.

Clearly, there would be little trial of faith if we received our full reward immediately for every good deed, or immediate retribution for every sin. But that there will be an eventual reckoning for each, there is no question.

The Lord is displeased with wickedness, and he will help those who oppose it. But he has given all of us freedom to choose, while reserving for himself our final judgment. And herein lies the hope of all Christian constitutionalists. Why?

Because the fight for freedom is God’s fight. For free agency is an eternal principle. It existed before this world was formed; it will exist forever. Some men may succeed in denying some aspects of this God-given freedom to their fellowmen, but their success is temporary. Freedom is a law of God, an eternal law. And, like any of God’s laws, men cannot break it with impunity. They can only break themselves upon it. So when a man stands for freedom, he stands with God. And as long as he stands for freedom, he stands with God. Therefore, any man will be eternally vindicated and rewarded who stands for freedom.

Blessings for obedience

Men receive blessings by obedience to God’s laws, and without obedience there is no blessing. Before the final triumphal return of the Lord, the question as to whether we may save our constitutional republic is simply based on two factors: the number of patriots and the extent of their obedience.

That the Lord desires to save this nation that he raised up, there is no doubt. But that he leaves it up to us, with his help, is the awful reality.

There is a time and season for all righteous things, and many of life’s failures arise when men neither take the time nor find the season to perform their eternal duties. What, then in this time and season may best equip us to save our Christian constitutional legacy, while at the same time rescuing our own souls? May I humbly submit six suggestions:

1. Spirituality. In the Book of Mormon, sacred to me as scripture, the Lord states that America is a land choice above all others and that it shall remain free so long as the inhabitants worship the God of the land Jesus Christ.

2. Spirituality. Certainly spirituality is the foundation upon which any battle against sin and tyranny must be waged. And because this is basically the struggle of the forces of Christ versus Antichrist it is imperative that our people be in tune with the supreme leader of freedom, the Lord our God. And men only stay in tune when their lives are in harmony with God, for apart from God we cannot succeed, but as a partner with God, we cannot fail. We must be in the amoral and immoral world, but not of it.

Balance of duties

Balance. We have many responsibilities, and one cannot expect the full blessings of a kind Providence if he neglects any major duty.

A man has duties to his church, his home, his country, and his profession or job.

Each man, in communication with God, must determine his responsibility to the Church. This becomes a serious consideration in a day when many pulpits are being turned into pipelines of collectivist propaganda, preaching the social gospel and denying basic principles of salvation. The least any Christian can do is to study daily the word of the Lord and seek divine aid through daily prayer. We invite all men to examine prayerfully. The Church of Jesus Christ of Latter-day Saints—the Mormon Church—which I testify is the Church of Christ, restored to the earth and led today by a prophet of God.

Duty to home—Fathers, you cannot delegate your duty as the head of the home. Mothers, train up your children in righteousness; do not attempt to save the world and just let your own fireside fall apart. For many years now, the Mormon Church has advised parents to set aside one night a week when the family meets together for an evening at home. At this time family goals and duties are discussed, spiritual guidance given, and recreation enjoyed. To this end the Church has published and distributed, free of charge, a home evening manual with helpful suggestions for each week’s activities.

The duty of parents is to be of help to each other and to their children; then comes their duty to their neighbors, community, nation, and world in that order. The home is the rock foundation, the cornerstone of civilization. No nation will ever rise above its homes. A modern prophet declares that: “No other success can compensate for failure in the home.” (President David O. McKay, The Improvement Era, June 1964, p. 445.)

Duty to country—No one can delegate his duty to preserve his freedom, for the price of liberty is still eternal vigilance. There are now thousands of businessmen behind the Iron Curtain who, if they had their lives to live over, would balance their time more judiciously and give more devotion to their civic responsibilities. An ounce of energy in the preservation of freedom is worth a ton of effort to get it back once it is lost.

Duty to job—Every man should provide the necessities of food, clothing, and shelter for his family. As Paul wrote to Timothy:

“But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.” (1 Tim. 5:8.)

Indolence invites the benevolent straightjacket of the character-destroying welfare state. But a man pays too high a price for worldly success if in his climb to
day. Ours is the task to try to live and perpetuate the principles of the Christ and the Constitution in the face of tremendous odds. May we, with God's help have strength for

This is a glorious hour in which to live. Generations past and future will mark well our response to our awesome duty. There is a reason why we have been born in this

what part will we play in helping to bring it to pass.

the side of truth, and the wave of the future is freedom. There is no question of the eventual, final, and lasting triumph of righteousness. The major question for each of us is

To his disciples, the Lord said that they should be of good cheer, for he had overcome the world--and so he had. And so can we, if we are allied with him. Time is on

Time favors truth

hung on so few, so heavily; but our numbers are increasing, and we who have been warned have a responsibility to warn our neighbor.

Let us get about our business, for any Christian constitutionalist who retreats from this battle jeopardizes his life here and hereafter. Seldom has so much responsibility

This is still God's world. The forces of evil, working through some mortals, have made a mess of a good part of it. But it is still God's world. In due time when each of

shortsighted.

those timid men whose major concern was deciding which side was going to win, or how to avoid controversy.

There were men at Valley Forge who weren't sure how the revolution would end, but they were in a much better position to save their own souls and their country than

struggle, but also to help equip one for eternal life.

Now these suggestions regarding spirituality, balance, courageous action, education, health, and preparation are given not only to help equip one for the freedom

in the days ahead. We also need to get out of financial bondage, to be debt free.

emergency. For many years the leaders of the Mormon Church have recommended, with instructions, that every family have on hand at least a year's supply of basic food,

Clothing, fuel (where possible) and provision for shelter. This has been most helpful to families suffering temporary reverses. It can and will be useful in many circumstances

A man should not only be prepared to protect himself physically, but he should also have on hand sufficient [page 62] supplies to sustain himself and his family in an

The basic purpose of life is to prove ourselves, not to be with the majority when it is wrong. Those who hesitate to get into the fight for freedom because they're not

Are we prepared?

The scriptural parable of the five wise and the five foolish virgins is a reminder that one can wait too long before he attempts to get his spiritual and temporal house in

order. Are we prepared?

A man should not only be prepared to protect himself physically, but he should also have on hand sufficient [page 62] supplies to sustain himself and his family in an emergency. For many years the leaders of the Mormon Church have recommended, with instructions, that every family have on hand at least a year's supply of basic food, clothing, fuel (where possible) and provision for shelter. This has been most helpful to families suffering temporary reverses. It can and will be useful in many circumstances in the days ahead. We also need to get out of financial bondage, to be debt free.

Now these suggestions regarding spirituality, balance, courageous action, education, health, and preparation are given not only to help equip one for the freedom struggle, but also to help equip one for eternal life.

Those who hesitate to get into this fight because it is controversial fail to realize that life's decisions should be based on principles, not on Gallup polls.

Today you cannot effectively fight for freedom and not be attacked, and those who think they can are deceiving themselves. While I do not believe in stepping out of the path of duty to pick up a cross I do not need, a man is a coward who refuses to pick up a cross that clearly lies within his path.

A man must not only stand for the right principles, but he must also fight for them. Those who fight for principle can be proud of the friends they've gained and the enemies they've earned.

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Those who hesitate to get into the fight for freedom because they're not sure if we're going to win fail to realize that we will win in the long run, and for good.

Time is on the side of truth, and truth is eternal. Those who are fighting against freedom and other eternal principles of right may feel confident now, but they are shortsighted.

This is still God's world. The forces of evil, working through some mortals, have made a mess of a good part of it. But it is still God's world. In due time when each of us has had a chance to prove himself—包括 whether or not we are going to stand up for freedom—God will interject himself and the final and eternal victory shall be for free agency. And then shall those weakwilled souls on the sidelines and those who took the wrong but temporarily popular course lament their decisions.

Let us get about our business, for any Christian constitutionalist who retreats from this battle jeopardizes his life here and hereafter. Seldom has so much responsibility hung on so few, so heavily; but our numbers are increasing, and we who have been warned have a responsibility to warn our neighbor.

To his disciples, the Lord said that they should be of good cheer, for he had overcome the world—and so he had. And so can we, if we are allied with him. Time is on the side of truth, and the wave of the future is freedom. There is no question of the eventual, final, and lasting triumph of righteousness. The major question for each of us is what part will we play in helping to bring it to pass.

This is a glorious hour in which to live. Generations past and future will mark well our response to our awesome duty. There is a reason why we have been born in this day. Ours is the task to try to live and perpetuate the principles of the Christ and the Constitution in the face of tremendous odds. May we, with God's help have strength for
the battle and fill our mission in honor for God, family, and country.

The Lord declared that "if ye are prepared ye shall not fear." (D&C 38:30). May we prepare, then fear not, I humbly pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

He to whom you have just listened is Elder Ezra Taft Benson of the Council of the Twelve.

We are most grateful for the warm response from the managers and operators of over 235 television and radio stations in offering their facilities as a public service to make the proceedings of this conference available to millions throughout many parts of the world. We trust that the people enjoying this conference will express appreciation to their local radio and television station managers.

We appreciate the attendance here of educators, government officials, Church officials, and all visitors and members who have attended this service this morning. And particularly do we wish to express our appreciation to the Tabernacle Choir for their lovely singing in this session and the service they have given to the Church.

We shall conclude this session by the Tabernacle Choir singing, "Battle Hymn of the Republic," with Richard P. Condie conducting. Following the singing the benediction will be pronounced by Elder Melvin Ross Richards, formerly president of the Gulf States Mission. This conference will then be adjourned until 2:00 this afternoon.

Singing by Choir: "Battle Hymn of the Republic."

Benediction by Elder Melvin Ross Richards, former President, Gulf States Mission.

Conference adjourned until 2:00 p.m.

President McKay was not in attendance at this session. At his direction President Hugh B. Brown, First Counselor in the First Presidency, conducted the proceedings.

President Brown made the following introductory remarks:

President David O. McKay on the advice of his physicians is watching this session by television from his apartment. He has asked me to conduct this service.

For the information of those who are tuned in by radio or television, we are pleased to announce that we are assembled again in the historic Tabernacle on Temple Square in Salt Lake City in the fourth session of the 137th Annual Conference.

This morning's session, in addition to being broadcast direct, was videotaped for release to many television stations tomorrow morning to the eastern and central parts of the United States, and also in Hawaii and Alaska.

Both of the sessions today will be rebroadcast over KSL Radio, KIRO Radio at Seattle, and WRFM in New York on Sunday morning starting at midnight.

The singing for this afternoon's session will be furnished by the LDS Student Association Choir from the University of Utah, conducted by Jay E. Welch, with Roy M. Darley at the organ console.

We shall begin this service by the chorus singing, "There Shall a Star from Jacob Come Forth," after which the invocation will be offered by Elder George B. Roden, President of the Mt. Jordan Stake.

Singing: "There Shall a Star from Jacob Come Forth."

Prayer: President George B. Roden, Mount Jordan Stake.

President Hugh B. Brown

The choir will now favor us with the hymn, "O My Father," after which Elder Spencer W. Kimball of the Council of the Twelve will be our first speaker. He will be followed by Bishop Robert L. Simpson.

Singing: "O My Father."

Elder Spencer W. Kimball Of the Council of the Twelve

My beloved brothers and sisters and especially the youth: The song "O My Father" has been traditional in the Kimball family since I was an infant. My grandfather, Heber C. Kimball, was buried, I believe, from this Tabernacle and it was sung then. It was beautifully sung today. I think I have never heard it sung more reverently.

In his impressive opening sermon on Thursday, President David O. McKay spoke with feeling of "the threatening dangers that are clearly on the horizon," and he sounded a warning to young people who "in their yearning for a good time are often tempted to indulge in the things that appeal to the baser side of humanity."

Valiant youth will surmount vexations

This world of youth is full of temptations and snares and booby traps. It is not wholly different from earlier worlds, but these problems to solve and situations to meet seem to be accentuated.
There are the usual rebellions and temptations of the ages; but today, the urges manifest themselves in new forms. The car with its privacy and possible distances has multiplied the possibilities of evil. The revolution on the campus has unleashed new demands for the so-called freedoms of thought and of action. There are marches and riots against restraint and limitation.

Many youth have exhausted the usual pleasures that seemed to satisfy their predecessors; and now, in their boredom, they demand new experiences they call "kicks," which often run into hazardous immoral, indecent activities bringing destruction to body and mind and soul.

The so-called "new morality" is but the old immorality in a new setting, except perhaps less restrained, less inhibited. Freedom of sex, freedom to drink and smoke, and freedom to rebel and march—all come into the picture. Such evils as glue sniffing and LSD are taking their toll, and narcotics are introduced by dope pushers to unsuspecting youth. Mugging, brutality, and many other aberrations—all come in turn supposedly to relieve boredom as new "kicks." All these and more fester themselves like a leech upon unprotected folks, later to become the tyrannical master. The simple experiment becomes a complex habit; the embryo becomes a giant; the little innovation becomes a dictator; and the person becomes the slave with a ring in his nose. The so-called freedom becomes abject slavery.

I am happy that the great majority of our youth are stalwart; but realizing that evil is everywhere present and the evil one eager to tempt our finest youth, we are obligated to broadcast a warning to those who will listen.

As an example of the increasing pressures of youth to fall prey to the sins of the world, we quote the statement of Wallace Sterling, president of Leland Stanford University. He says that "since May, students over 21 have been allowed to drink alcoholic beverages in campus residences... A five-year study of student development at Stanford has shown that for more than three out of four students, drinking is well established... even at the time they enter Stanford and... is apparently sanctioned by their peers, their parents, and society." (School and Society, October 29, 1966.)

Paul warns against the "principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12.)

Many fine young persons have been trapped by evil, little realizing that they are in danger—like standing on a crumbling ledge.

I am indebted to my good friend Jim Smith, formerly of central Arizona, who told me the following story:

"Long years ago when I was a little boy and rode the range with the men, tending the cattle and helping with the roundup, I used to look forward to the 'rest stop' under the spreading branches of a most beautiful tree on Ash Creek.

"How we used to enjoy it and admire it with its uniform shape and its thick green foliage! How we came to look forward to it, depend on it, and almost love it as we came to think of it as our very own, having been planted there for our comfort and to satisfy our needs.

"Its green coolness was a haven of protection for the birds that made their nests in its branches and perched upon the outer twigs for their chorus rehearsals.

"The cattle sought out its cool shade and the soft, pulverized, unrocky ground under it for their afternoon relaxation.

"And we thirsty cowboys always made a stop to get a cool drink from the canteen, perhaps to play mumblepeg for a few minutes, and to stretch our tired, cramped limbs for a few moments as we rested from the hot summer Arizona sun.

"As we lay on the soft cool earth on our backs and looked up into the tree we saw high in one of the limbs a little sprig of mistletoe. It stood out in contrast from the grayish leafage of the tree and was not unattractive in its dark green dress with its little whitish berries.

"I imagined I could hear the gigantic tree saying to the little mistletoe, 'Ha! little friend! Welcome to stay with me. In my great strength, I can easily spare you a little of my sap which I create from the sun and air and the water under the creek bed. There is plenty for all, and you in your smallness can do me no harm!'"

If strength is not consumed by parasites

My friend Smith continues:

"Years later when I was a man, I again came up Ash Creek, again driving cattle. Imagine my consternation and sadness to find the beautiful tree of my adoration dry and dead, its long jagged branches reaching high like the bony fingers of a skeleton. Not even an uninhabited bird nest graced its forks, no cattle lazed under its branches, no foliage covered its grim nakedness, and no welcome was there to traveler or cowboy to take shelter under its nude wretchedness, and already its limbs were being hacked away by woodcutters.

"The infinitely beautiful tree of my youth was now the ugliest tree on Ash Creek."

In seeking for the cause of such devastation, I saw hanging from the limbs of the tree great clusters of mistletoe—the parasite of the tree. The translucent glutinous berries perhaps had been carried by a bird or the wind. The stickiness of the berry served to attach it to the tree limb or host plant until germination was complete, the little sprout always turning toward the point of attachment.

And as I pondered, this thought came to me: Who would ever dream that a sticky little white mistletoe berry would overpower and kill a huge, beautiful tree? How like this predatory plant is the first lie or dishonest act! How like this parasitic growth is the first crime, the first immoral act!

This particular group of youth little dreamed that an insignificant little bottle could finally destroy a mighty soul. It was for kicks, they said, that they took the alcoholic beverage with them to the party. They felt they had proved they were mature and not "children." Future parties and associations seemed to be weak without it. It came to be a regular thing, a lift from boredom, and an escape from depressions, a hideout from problems.

How could these young people know except through advice and counsel from others that the bottle was a demon, that it would become master, that like the mistletoe it would take over and bleed the host?

How could these youth know with their first drink that it would become a habit, a part of them? How could they believe the parasite would waste their precious needed money, break up their homes, rob them of their self-respect, or cause numberless accidental deaths, create worlds of unhappiness, and destroy the mighty soul?

Neither the tree nor the little carrier bird could possibly know that the waxy, sticky little mistletoe seed would [page 66] kill the mighty ash. But the youth who begins to drink can know that eventual destruction and loss face him if he lets this drinking become a habit, for he or she is a child of God, created in his image, born of royal blood to become a king or queen.

I worked with such a person who in his youth laughed at the thought that he might become involved beyond his powers. He scoffed at the suggestion that he was losing his power of resistance—almost insulted at the suggestion that he was fast becoming a slave to a merciless, tyrannical master, but I heard him one day in sober
I pondered again: How like the little mistletoe was the abominable practice of cheating, the first little dishonest act! This particular boy died in the gas chamber, a cigarette between his lips. He had stood tall like the tree on Ash Creek. He had been clean, honorable and loved but had become barren, desolate, and a menace to society, untrusted, unloved. It had begun with cheating, a little seductive vice no bigger than a mistletoe branch, no stickier than a mistletoe berry. Cheating was done in games and in school lessons. There were little inconsequential misappropriations, followed by thefts, small and larger, which finally ran into armed robberies, to killing, and to the gas chamber.

Whoever suggested that the little white sweet berry was tasteless or the mistletoe without color? How else would it attract? How else would it be propagated and spread? Whoever said that sin was not fun? Whoever claimed that Lucifer was not handsome, persuasive, easy, friendly? Whoever said that sin was unattractive, undesirable or nauseating in its acceptance?

Transgression a delusion and a snare

Transgression wears elegant gowns and sparkling apparel. It is highly perfumed, has attractive features, a soft voice. It is found in educated circles and sophisticated groups. It provides sweet and comfortable luxuries. Sin is easy and has a big company of bed fellows. It promises immunity from restrictions, temporary freedoms. It can momentarily satisfy hunger, thirst, desire, urges, passions, wants without immediately paying the price. But, it begins tiny and grows to monumental proportions. It grows drop by drop, inch by inch.

It is doubtful if Cain had murder in his heart when his first jealous thought crossed his mind, when the first hate began to develop; but ounce by ounce, moment by moment, the little parasite developed to rob him of his strength, his balance, and his peace. The evil took over, and Cain, like the tree changed his appearance, his attitudes, his life, and became a world wanderer, vicious and desolate.

How like the first cigarette is the predatory mistletoe plant! Just on a sneaking dare, or to avoid a momentary embarrassment, or to be "smart," or to be accepted, or for nebulous other foolish reasons, the first cigarette is often taken.

Certainly, the novice has no idea of becoming a chain smoker or dying of lung cancer. Surely, he can control. There can be no habit--he assures himself--he is master, but time and habit and repetition take a terrible toll.

A bird or the wind or other carrier transports the tiny berry to a tree; it sticks to the limb and grows to suck the life's sap blood from the tree and eventually leaves the giant dead and dry.

The single cigarette multiplies from one to a dozen, to a hundred, yes, to a thousand, to an almost uncontrollable habit.

"Can you quit?" I asked a tobacco addict. "Can you abandon the weed before you are 'hooked'?"

"Of course," he replied and said, as did the great tree on Ash Creek figuratively say "Ah, little weed, I am not afraid of you. You are insignificant. I am strong."

And then years after, I heard him say, in disgust, "I cannot break the habit. I am its slave. How stupid of me!"

How like the mistletoe is immorality. The killer plant starts with a sticky sweet berry. Once rooted, it sticks and grows--a leaf, a branch, a plant. It never starts mature and full grown. It is always transplanted an infant.

Nor does immorality begin in adultery or perversion. Those are full-grown adults. Little indiscretions are the berries--indiscretions like sex thoughts, sex discussions, passionate kissing, pornography. The leaves and little twigs are masturbation and necking and such, growing with every exercise.

The full-grown plant is petting and sex looseness. It confounds, frustrates, and destroys like the parasite if it is not cut out and destroyed, for, in time it robs the tree, bleeds its life, and leaves it barren and dry; and, strangely enough, the parasite dies with its host.

Each seemingly small indiscretion seems powerless as compared to the sturdy body, the strong mind, the sweet spirit of the youth who gives way to the first temptation and who might like the majestic tree, say: "Ha, little weed, little bottle! I can take you between my lips without harm. I'll look smart and be a good fellow with the crowd. Ha, little indiscretion! You are weak--I am strong. I can discard you at my pleasure."

But years later, I see him once again and what a change! The strong has become weak; the master, the slave his spiritual growth curtailed; he has isolated himself from the Church with all its uplifting influences. Has he not suffered a kind of spiritual death, leaving him like the tree--a mere skeleton of what he might have been?

If the first unrighteous act is never given root and the mistletoe never permitted to lodge, the tree will grow to beautiful maturity and life toward God, our Father.

May our youth and all others fortify themselves against the insidious evils of the world that overpower and destroy, I pray, in the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder Spencer W. Kimball of the Council of the Twelve has just spoken to us.

Elder Robert L. Simpson, first counselor in the Presiding Bishopric, will now address us. He will be followed by Elder Bruce R. McConkie of the First Council of Seventy.

May our youth and all others fortify themselves against the insidious evils of the world that overpower and destroy, I pray, in the name of Jesus Christ. Amen.

Elder Robert L. Simpson

Elder Robert L. Simpson Of the Presiding Bishopric

During the past few weeks, most of us have either participated in or listened as some rather serious commitments were made. With a group of eager young Scouts, it was: "On my honor I will do my best to do my duty to God and my country." These boys were committing themselves to a better effort.

At a patriotic rally recently, a group of us earnestly vowed a pledge of allegiance to the flag of our country. Every citizen, whatever his nationality, makes strong commitments to uphold and honor his government. This is as it should be.

Few, if any, go through life without committing themselves to a sacred trust and promise of one type or another. In proper perspective and with lofty and worthy objectives, such covenants can and should be stimulating, motivational, and indeed a most stabilizing influence among men.
But any and all social or civil promises, commitments, and oaths entered into by man with man fade into relative insignificance when compared with those promises and covenants between man and God, the Eternal Father.

Could any commitment be more important than a sacred covenant between mortal man and his Maker?

A long, long time ago--yes, even before the foundations of this earth were laid--the plan was clear; the process for the successful undertaking of building souls for eternal purposes was established. The covenant procedure was decided upon as an essential element to that end.

Commitments to the righteous life

The Prophet Joseph has recorded this explicit observation from the Lord himself: "For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world." (D&C 132:5.)

Now, no one is suggesting that it is inappropriate for men to establish some mutual understandings and contracts from time to time, provided such agreements stimulate, motivate, and bind us more closely together in a good and worthwhile cause.

The Priesthood

It is expedient, however, that we place first things first, and any agreement that we make with the Lord through his Holy Priesthood takes precedence over all else, regardless of its source or its apparent value. Speaking further through the Prophet Joseph, the Lord declares that "all covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed [by proper authority] . . . are of no efficacy, virtue, or force . . . for all contracts that are not made unto this end have an end when men are dead." (D&C 132:7.)

He then gives this reassuring promise: "Behold, mine house is a house of order, saith the Lord God, and not a house of confusion." (D&C 132:8.) Then, thinking in terms of eternity, he states:

"For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed." (D&C 132:14.) The sacred agreements that we have entered into with our Heavenly Father must be kept first and foremost and above all else.

Baptism

Most within range of my voice have taken upon themselves the name of Jesus Christ through the waters of baptism. By virtue of this sacred ordinance, we have come forth in a spiritual birth, just as real and necessary as our birth into mortality. Woe be unto that child of God who would enter such a sacred covenant deceitfully or with ulterior motives. Little better is he who enters the waters of baptism without the intention of valiance or effort. Nothing is sadder in all this world than those who, after participating in this great blessing, regard it as of little or no consequence in their lives and then proceed to lose the possibility of life eternal by default. There can be no room for indifference in the wake of such an honor and blessing as that found in the sacred ordinance of baptism.

Indeed, it has been appropriately observed that where much is given, much is expected. All who have had the privilege of baptism in his appointed way and by his appointed authority are indeed richly endowed. Commitment of the highest order has been made. The obligation to bear his name worthily becomes paramount.

As man was being created, surely our Maker must have realized how short our memories and how weak the flesh in this temporal setting. Consequently, his great plan provided for a regular reminder to all who took upon him his name in the waters of baptism.

The Sacrament

The sacrament was revealed by the Savior himself, first of all to his very closest associates in the ministry with the specific instruction that "it is expedient that the church meet together often to partake of bread and wine in the remembrance of the Lord Jesus." (D&C 20:75.) It is, therefore most important for members of his Church to recommit themselves every week.

Commitment No. 1: That they are willing to take upon them the name of his Son.

Commitment No. 2: And always remember him.

Commitment No. 3: To keep his commandments which he has given them.

These are not idle thoughts and words but rather sacred obligations and promises entered into with God, the Father, as each worthy member partakes with contrite spirit and deepest reflections concerning the atoning sacrifice of the Only Begotten of the Father.

Show me the man, woman, or child who truly and sincerely covenants to take upon himself the name of Jesus Christ, and I will show you a person who is upright and honest in all of his dealings.

Show me the man, woman, or child who truly commits himself to always remember, and I will show you a child of God who is without guile, one who is understanding and quick to forgive.

Show me the man, woman or child who makes it a matter of daily and hourly endeavor to keep God's commandments that he has given them and lives that pledge in his every act, his every word, to the very best of his ability, and I will show you one who radiates the true Spirit of Christ and who, if unwavering to the end, will inherit eternal life, which is, according to the Lord, "the greatest of all the gifts of God." (D&C 14:7.)

Unfortunately, there are those who choose to commit themselves by covenant to the adversary. Conspiring men have formed secret combinations all through the ages to promote wickedness and evil. Immediately preceding the advent of the Savior on this continent 2,000 years ago, we are told of such a group who "did enter into a covenant one with another, yea, even into that covenant which was given by them of old, which covenant was given and administered by the devil, to combine against all righteousness.

"Therefore they did combine against the people of the Lord, and enter into a covenant to destroy them. . . ." (3 Ne. 6:28-29.)

Times have not changed. Less than two months ago, most of you read the disturbing article in our newspapers about a group of individuals who have established a so-called Satanic church, with the sole purpose to participate only in the realms of evil and darkness. They are in open defiance of and diametrically opposed to all of His holy purposes that bring us together in this great conference. Without a goodly number of God-fearing men committed to the cause of truth, these societies of evil could well take over our society.

The only effective tool against evil and darkness is truth and light, particularly truth and light held in the hands of those bearing God's Holy Priesthood: worthy,
In the spring of 1820, Joseph Smith Jun., a choice and favored youth, then in his 15th year, sought wisdom from God. Finding himself in the midst of a religious revival, the Lord commanded Joseph to carry his message of salvation to the world. God stands revealed, and we are commissioned to teach all men what and who he is, and—standing as legal administrators, authorized and appointed, so to speak—he has commissioned us to take the knowledge of him to his other children.

The proclamation we now make, and the testimony we now bear, is that God our Father has revealed himself anew in this day and age of the earth's history, and that it is of him we now desire to speak and testify.

It is of this God—the only true and living God, the God whom Jesus said it was life eternal to know, the God who is the Creator of all things, who made heaven and earth

Recorded that this proclamation would then go forth "to every nation, and kindred, and tongue, and people, . . . but as for me and my house, we will serve the Lord." (Josh. 24:15.)

Let every father stand fearlessly at the head of his family and accept Joshua's challenge that has stood through the ages: "... choose you this day whom ye will serve; ... but as for me and my house, we will serve the Lord." (Josh. 24:15.)

May we commit ourselves without reservation. May ours be the whole armor of God, that our calling and election may be made sure, I pray humbly in the name of Jesus Christ. Amen.

President Hugh B. Brown
Elder Robert L. Simpson of the Presiding Bishopric has just spoken to us.
Elder Bruce R. McConkie
Elder Bruce R. McConkie Of the First Council of the Seventy
We have received from the Lord—in this day and age in which we now live—a commission to proclaim his divinity and to invite all men to come and worship him as Lord and King.

To most people now living, God is unknown and unknowable. Some consider him to be a mystical spirit essence that fills the immensity of space; others feel that the laws of nature and the forces that govern the universe are God; while yet others are not sufficiently concerned with spiritual things to give any serious thought to matters pertaining to Deity.

Even the religious creeds of almost the whole body of modern Christendom state flatly that he is uncreated and incomprehensible, that he is a spirit without body, parts, or passions, and that in some inexplicable way he is three gods and yet one God.

"We are the offspring of God" (Acts 17:29), that he is "the Father of spirits" (Heb. 12:9); that he is the parent of the intelligent, sentient beings who dwelt with him during their pre-mortal or first estate.

The Spirit of the Lord is companion to the priesthood. "And this is according to the oath and covenant which belongeth to the priesthood." (D&C 84:38-39.)

If our commitment is in the form of the sacrament, may we partake each time worthily, that we may always have his Spirit to be with us. (See D&C 20:77.) Such is the unqualified promise from our Heavenly Father.

If ours is the commitment to honor the priesthood, may we do so nobly, using it for the blessing of mankind, that our inheritance may indeed be "all that the Father has."

The commitment we make through our covenants with the Lord is serious business. All else is secondary. His rewards are certain, for he has declared for all to hear: "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise." (D&C 82:10.)

Let every father stand fearlessly at the head of his family and accept Joshua's challenge that has stood through the ages: "... choose you this day whom ye will serve; ... but as for me and my house, we will serve the Lord." (Josh. 24:15.)

If ours is the commitment to honor the priesthood, may we do so nobly, using it for the blessing of mankind, that our inheritance may indeed be "all that the Father has."

If ours is the commitment of baptism, then stand up tall and bear his name with honor and dignity, for the promise is that as we prove faithful over a few things, he shall make us rulers over many things. (See D&C 52:13.)

If ours has been the commitment of baptism, then stand up tall and bear his name with honor and dignity, for the promise is that as we prove faithful over a few things, he shall make us rulers over many things. (See D&C 52:13.)

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We know him, however, as a living and real being, a personage of tabernacle in whose image man is created. He is our Father in heaven, meaning, as Paul expressed it, "we are the offspring of God" (Acts 17:29), that he is "the Father of spirits" (Heb. 12:9); that he is the parent of the intelligent, sentient beings who dwelt with him during their pre-mortal or first estate.

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to the voices of living prophets, who represent Deity, and who reveal him to the world and speak forth his mind and will.

Thus our invitation is to come unto Christ and worship the Father in his name. It is to learn of God, of Christ and of the laws and ordinances of the gospel. It is to listen to the voices of living prophets, who represent Deity, and who reveal him to the world and speak forth his mind and will.

Thus our invitation is for men to read the Book of Mormon, which is a new witness for Christ and his gospel, and which also has been given of God to prove the truth of his great latter-day work. It is for men to study the life and teachings of Joseph Smith, the American Prophet, the man who saw God in modern times, and who received revelations and commandments from him. It is for men to learn how to recognize the voice of the prophets and to lend listening ears to their teachings.

Thus our invitation is for men to investigate the message of the restoration, to come to a knowledge of him whom it is life eternal to know, to find the path leading to the celestial city. It is for men to accept The Church of Jesus Christ of Latter-day Saints as the kingdom of God on earth, as "the only true and living church upon the face of the whole earth." (D&C 1:30.) It is for truth seekers everywhere to sell all that they have and come and buy the gospel pearl, the pearl of great price.

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To fulfill his own inscrutable purposes, and because the time had then come to usher in the prophetically promised era of restoration, God then gave to this young man one of the greatest visions of all time. Of this glorious manifestation Joseph Smith wrote:

"I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me."

... When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other--This is My Beloved Son. Hear Him!" (Joseph Smith 2:16-17.)

Thus the heavens were opened, and thus the knowledge of God and of salvation began to be revealed in modern times.

Proclaim that God lives and has spoken again

We announce a new revelation of God to the world and invite our Father's other children everywhere to come and see, to learn for themselves by the power of his Spirit of the truth and divinity of these glorious things.

We bear testimony of the divine Sonship of our Lord and know that he came into the world with the power of immortality, thus enabling him to work out the infinite and eternal atonement.

We assert that God was in Christ revealing himself to the world; that Christ represents and speaks for the [page 72] Father; and that, as Jesus said, "no man knoweth the Son, but the Father neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." (Matt. 11:27.)

Invitation to come unto Him

Thus our invitation is to come unto Christ and worship the Father in his name. It is to learn of God, of Christ and of the laws and ordinances of the gospel. It is to listen to the voices of living prophets, who represent Deity, and who reveal him to the world and speak forth his mind and will.

Thus our invitation is for men to come and "worship the Father in spirit and in truth," as the scripture saith, "the Father seeketh such to worship him." (John 4:23.) It is for men to learn of Christ and his laws and to take his yoke upon them and keep his commandments.

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Now our cause is just. It is true. It came from God. It is his cause. It shall triumph, for truth shall prevail. To hasten that glorious day when the light and truth of heaven will dwell in every heart; that day when it shall no longer be necessary for every man to say to his neighbor, "Know the Lord: for they shall all know me, from the least of them unto the greatest of them saith the Lord. . . ." (Jer. 31:34)--to hasten that day we now, obedient to our divine commission, proclaim the divinity of the great Creator and invite all men to worship him and thereby gain his friendship here and his association hereafter. In the name of Jesus Christ. Amen.

President Hugh B. Brown

We have just listened to Elder Bruce R. McConkie of the First Council of Seventy.

The congregation and chorus will now join in singing "How Firm a Foundation," conducted by Jay E. Welch.

After the singing, Elder Alma Sonne Assistant to the Twelve, will speak to us.

Congregational Singing: "How Firm a Foundation."

President Brown
Elder Alma Sonne, Assistant to the Twelve, Assistant to the Twelve

Elder Alma Sonne

My brethren and sisters, I believe in the prophets. "Where the Scriptures speak," said the Reverend Thomas Campbell, "we speak; where the Scriptures are silent, we are silent." Saint Augustine, who lived around the year 400 A.D., made a similar statement when he said, "Nothing is to be accepted save on the authority of the Scriptures."

Declarations, you will readily see, close the doors to continuous revelation from God and eliminate the holy prophets. Contrary to these expressed views, The Church of Jesus Christ of Latter-day Saints declares to all the world: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." (Ninth Article of Faith.)

The world is constantly looking for new knowledge, not only in science but also in religion. It is the keystone to progress. Herein lies the apostasy of the Christian Church established by Jesus and the apostles. In other words they believed in the prophets dead, and rejected the living oracles. Spiritual knowledge comes from God through his prophets.

Prophets, revelators

Ancient Israel was a prophet nation. The prophets appeared from time to time as they were needed. Their messages were vital, for they were the inspired spokesmen of the Lord. They were not always popular. They were often ridiculed, persecuted, and held in disrepute. Stephen, the Martyr, in his last and solemn testimony, said to the mob, "Which of the prophets have not your fathers persecuted? and they have slain them, . . ." (Acts 7:52.)

These chosen servants, misunderstood and maligned, devoted themselves wholeheartedly and constructively to the task assigned them. It was never an easy one. It was a challenge to strong men who put their service to God above all worldly aspirations. Their aim was always to rescue and fortify against the forces of evil, of moral and spiritual disintegration. Through these holy men God has given commandments to his children. But, generally speaking, their words were ignored and rejected. Had they been respected and accepted, the course of human history would have changed. They appeared as lighthouses to the generation in which they lived. When they were ignored and cast aside by unscrupulous leaders, as was often the case, the light was extinguished and darkness covered the earth. There were no prophets during the dark ages.

Divine messages come through the prophets

I have often said that the story of Joseph in Egypt gives the world its finest lesson on morality and clean living. It should be told and repeated frequently to every boy and girl during their adolescence. The example and teaching of the prophets will never become outmoded by a righteous people. Every page of scripture contains a directive for you and me as we move along in the journey of life. Where would we be today if all the idealism and morality taught by the prophets had been lost in the scramble for earthly and worldly recognition? International negotiations and all the controversies now going on, it seems to me, are tainted with selfish ambitions. May I remind you there is no place for selfishness in God's kingdom or in the restored gospel of Jesus Christ.

Someone has said that Moses was the first man in history who fought for human rights. He freed the Israelites from the Egyptian bondage. He freed them from their ambitions. May I remind you there is no place for selfishness in God's kingdom or in the restored gospel of Jesus Christ.

Modern prophets bring divine guidance

Like the prophets of old, Joseph Smith, the modern Prophet, saw visions, received revelations, predicted the future, and interpreted the scriptures. The Church would not have come into existence without a prophet. There could have been no restoration without these holy men who spake as they were moved by the Holy Ghost. Their powers and understanding went beyond the limits of our finite comprehension of things. They looked beyond the veil that separates the seen from the unseen world. Had Joseph Smith lacked the insight, the power and the enlightenment that came to him through his prophetic calling, the Book of Mormon could not have come forth.

Without the visions of Moses and Elijah, there would have been no gathering of Israel, and the temple building program characteristic of the Church would have had no beginning. The existence of these temples in the United States, in Canada, in Europe, and on the islands of the sea is a solemn testimony of the sincerity, the conviction, and the positive faith of the Latter-day Saints.

I believe in the prophets, modern and ancient. We have listened to their words during this conference. May we remember them and may we abide in the holy commandments that came from God to them, I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder Alma Sonne has just spoken to us. We shall now hear from Elder Franklin D. Richards, Assistant to the Twelve. He will be followed by Elder Eldred G. Smith, Patriarch to the Church.

Elder Franklin D. Richards

My dear brothers and sisters I am grateful for the blessings of this day. I am thankful for my knowledge and testimony that God lives and that through the atoning sacrifice of our Lord and Savior Jesus Christ we may enjoy eternal life as we are obedient to the laws and ordinances of the gospel. We are blessed to be living in this dispensation when the gospel, the Church, and the power to act in the name of God have been restored through the instrumentality of the Prophet Joseph Smith, one of the greatest prophets of all time. Likewise we are blessed to be led and guided today by another great Prophet, our beloved President David O. McKay. May the Lord bless and sustain him.

Sacrifice brings forth the blessings of heaven
About this time the Saints were experiencing many blessings resulting from their manifold sacrifices. The Prophet, in delivering a lecture on faith, impressed this truth when he said:

"... that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation. ... It was through this sacrifice, and this only, that God has ordained that man should enjoy eternal life. ..." (Lectures on Faith 6:7)

A fundamental principle; with illustrations

Yes, the law of sacrifice is a fundamental doctrine of the gospel of Jesus Christ and contributes to the building of faith, love, and many other virtues.

In this connection it is interesting to note that Webster's dictionary defines sacrifice as "a surrender of some desirable thing for a higher object."

This is undoubtedly true, but it might be observed that the higher object is not always discernible at the time of the surrender or sacrifice.

However, to fully realize the importance of the law of sacrifice, it is necessary to consider the purpose of life. This earth life has been provided that each of us might be proved to see if we will do all things that the Lord commands us to do.

While the Lord has given us a clear plan to follow, we must recognize that evil influences exist and provide temptations and obstacles for us to overcome.

For, as Lehi said to his son Jacob: "For it must needs be, that there is an opposition in all things. If not so ... righteousness could not be brought to pass. ..." (2 Ne. 2:11.)

Inasmuch, then, as this earth life is a proving ground, it provides choices for us, and frequently the decisions we have to make are not easy. Many of our decisions require sacrifices, and sacrifices involve giving up something—something that appears important and desirable.

In considering our free agency and the opposition that exists in all things we must never forget that God always functions within eternal laws.

The Lord has said, "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.) "And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:21.)

Hence it becomes evident that many great blessings are predicated upon obedience to the eternal law of sacrifice.

The Savior said, "Let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake shall find it again." (D&C 103:18)

Thus the supreme sacrifice of one's life is rewarded by that person finding his life again, "even life eternal." (D&C 98:13.)

You and I may never be asked to lay down our lives for the gospel's sake, but obedience to the law of sacrifice in a lesser way is also rewarding. The history of the Church of Jesus Christ in each era is replete with experiences of every kind and description that men are prone to call sacrifices. The Saints more frequently have described these experiences as opportunities and blessings rather than sacrifices.

On one occasion a rich young ruler came to the Savior and asked what he should do to be saved. Jesus enumerated several things, including honoring his parents, chastity, and honesty. He replied that he had done all of these things from his youth. Then Jesus told him to go and sell all that he had, give it to the poor, and follow him. But the young man thought more of his riches than the kingdom and refused to make this sacrifice, which could have turned out to be a great blessing—even eternal life.

On another occasion one of Jesus' disciples said that he wanted to follow him but asked, "Lord, suffer me first to go and bury my father.

"But Jesus said unto him, Follow me; and let the dead bury their dead." (Matt. 8:21-22.)

As the Savior was calling the fisherman Simon, also called Peter, and other disciples, he said, "Fear not; for henceforth thou shalt catch men.

"And when they had brought their [page 76] ships to land, they forsook all, and followed him." (Luke 5:10-11.)

Peter and the other disciples were willing to accept and comply with the law of sacrifice. The rich young ruler was not.

According to Webster's dictionary definition, Peter and the other disciples were willing to surrender a desirable condition for a higher object; the rich young ruler was not. Peter and the other disciples received the blessings.

Jesus' life was the perfect example of dedication and sacrifice. He had no silver or gold to give, but he gave faith to his disciples, health to the sick, and hope to the discouraged. His life was in every respect a sacrifice for all.

Joseph Smith's life was another great example of dedication and sacrifice. While in Liberty Jail the word of the Lord came to him: "... if thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee; ... know thou, my son, that all these things shall give thee experience, and shall be for thy good." (D&C 122:7)

Here the Prophet was specifically told that these tribulations and sacrifices would be for his good and blessing, and undoubtedly the Liberty Jail experience was preparing him for coming events. In the end he and his brother Hyrum were called upon to be martyrs for the kingdom of God—another great story of sacrifice and blessing.

The words of the Master are certainly applicable in the case of Joseph and Hyrum: "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13.)

The building of the Church, from the time of the Prophet Joseph Smith to the present, has required constant sacrifices on the part of the Saints.

As we study the history of the Church we find peculiar situations and obstacles in each era. I am certain that those that lived in these various periods each felt that the problems of his time were most acute and required great sacrifices.

Undoubtedly the problems of establishing the Church and the persecutions incident thereto were severe. Likewise the difficulties of the migration to and settlement of the West required great faith and sacrifices. The period preceding and following the Manifesto was most difficult. And so each period had its own peculiar tests, and as they were successfully met, a broad and solid foundation was laid for us to build upon.
The Savior instructed us to seek first the kingdom of God, and to do this, we must put the Church first in our lives, even though it requires self-denial and sacrifice.

We are living in a new era, a period of constant changes, a time of unprecedented growth and development—the age of the jet airplane, the computer, and the communications satellite.

Our problems are those incident to great and rapid growth and change. Farreaching challenges are requiring the sacrifice of the Saints' time, talents, and means, possibly as great as ever before.

Today, some are sacrificing friends, family, and positions when they join the Church, as some did in the early history of the Church.

Today many are sacrificing for missionary work, either in supporting missionaries or by going on missions themselves, as many have throughout the history of the Church.

Today we have a full Church program, and whether we are called upon to be a Sunday School teacher, a bishop, an usher, to pass the sacrament, to be a missionary, to work on a welfare project, to do genealogical work, to consult on data processing problems, or any other Church assignment, or whether we are called upon to make contributions of our means, we should recognize that “whatever [we] do according to the will of the Lord is the Lord's business.” (D&C 64:29.)

Sacrifices are opportunities.

Sacrifices today are in reality opportunities, the same as they have always been. With reference to sacrifices incurred in building the kingdom of God, the Savior promised, “... There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

“Who shall not receive manifold more in this present time, and in the world to come life everlasting.” (Luke 18:29-30.)

How true this is!

Each of us has his duties to perform, and to perform them faithfully should be our constant aim, even though self-denial is required.

Let us all appreciate that today as of old: “Sacrifice brings forth the blessings of heaven.”

May we each put the Church first in our lives and more fully understand and appreciate the eternal law of sacrifice. May sacrifice become a part of our daily lives, that we and our families may enjoy the blessings derived therefrom, I pray, in the name of Jesus Christ. Amen.

Elder Eldred G. Smith

We all remember well the Savior's explanation of the final judgment. He explained that to the righteous on his right hand he would say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?

"When saw we thee a stranger, and took thee in? or naked, and clothed thee?

"Or when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:34-40.)

How to serve God

To serve God, then, is to serve our fellowmen.

How can we serve? Our ability to serve might well be increased through preparation.

In seeking education, one should seek to develop those talents that he has that would make him most serviceable to his fellowmen. Therefore, learn to do that which you enjoy doing, the thing you are happiest at doing. People like doing that which they do well.

Give only secondary thought to the monetary advantage of your chosen vocation. As you serve others, your joy in serving increases.

Einstein said: "It's high time that the ideal of success should be replaced by the ideal of service."

Lord Halifax said, "Service is the rent we pay for our own room on earth."

I like this slogan the Brigham Young University uses: "Enter to Learn—Go Forth to Serve."

Your vocation should be to help you serve more fully. If one's education omits the spiritual side of life, it is very unbalanced.

To know where we came from, why we are here and where we are going is most vital of all our learning.

In the Church we learn by doing. Knowledge alone is of little value. For this reason the Lord has given opportunities to serve in his kingdom. Each member of the Church may have the opportunity to serve in one capacity or another.

Being a missionary is a wonderful way of serving. He who fulfills a mission with the idea uppermost in his mind to take the glorious message of the gospel to others, giving little thought to his own benefits, will have the greatest joy and happiness and success in his work.

President McKay has said, "Every member a missionary," which should give everyone an opportunity of serving in the kingdom of our Lord.
All the activities of the Church are acts of service. Priesthood is given to us that we might be of service to others. There is no such thing as priesthood power that enables a man to elevate or bless himself, except as he serves others. He cannot use priesthood for his own benefit. Priesthood is service.

Joseph Fielding Smith has said: "No man is independent. Put a man off by himself where he could communicate with none of his fellow beings or receive aid from them, and he would perish miserably. It is a mistake to draw within ourselves, as does a snail into its shell. No man has been given the Priesthood as an ornament only. He is expected to use it in behalf of the salvation of others." (Joseph Fielding Smith, The Way to Perfection, p. 218.)

Then we have the unselfish service rendered by mothers. There is no greater service than honorable motherhood, not just the biological service of motherhood, but the rearing of children and teaching them the ways of the Lord, teaching them what they should know and what they should do that they might live with him some day. To me, the greatest title of all is the title of "Mother." The Lord has said, ". . . he that is greatest among you shall be your servant." (Matt. 23:11.) What better way to describe motherhood?

Temple marriage is in the eyes of the Church a symbol of the union of husband and wife for all eternity. It is a union of the bodies and souls of man and woman, and is meant to be a reflection of the union of our Heavenly Father and our Heavenly Mother.

President J. Reuben Clark, Jr., has reminded us, "In the service of the Lord, it is not where you serve but how." (The Improvement Era, June 1951, p. 412.)

The greatest of all the acts of service was that of Jesus Christ, our Savior, who suffered as he did and gave his life for us, for all mankind, that we might, through our faithfulness, receive immortality and eternal life; not to satisfy the will of Christ alone, but for the will of our Father which is in heaven, who has declared, ". . . this is my work and my glory--to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Then too must come to that degree of perfection of total service as he did, if we are to receive the great blessings promised of immortality and eternal life.

If service is the work of God, and if we are to become as he is and return to live with him in his kingdom, our work must be to serve others. There are many ways to serve. Every activity of the Church provides an opportunity to serve--priesthood, Relief Society, genealogy, the paying of tithes; all of the auxiliary organizations are mediums through which we may serve.

We can serve God by serving our fellowmen and by keeping his commandments. This is the gospel of Jesus Christ, and I wish to bear testimony that this gospel has been restored in these latter days by revelation to the Prophet Joseph Smith, and to us today through President David O. McKay, who is now the President and Prophet of God in this dispensation. I pray the blessings of the Lord on all, that we may learn to do his will and serve him by serving our fellowmen; I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder Eldred G. Smith has just spoken to us. Before him, we heard from Elder Franklin D. Richards, Assistant to the Twelve.

Elder Marion G. Romney

Elder Marion G. Romney Of the Council of the Twelve

My brothers and sisters, I have in mind speaking to you a few minutes this afternoon about a subject that I myself have learned about through some rather severe experiences since the last conference. Therefore, if I am to do this effectively, I must have the Spirit of the Lord. I have sought it. I ask you now to join with me in asking the Lord to bless us while I occupy your valuable time. The subject I have selected is "peace in this world." I have taken my text from the 59th Section of the Doctrine and Covenants:

"The works of righteousness bring peace . . . and eternal life"

". . . he who doeth the works of righteousness shall receive his reward. even peace in this world, and eternal life in the world to come." (D&C 59:23.)

This text promises two rewards: one in this world and another in the world to come. Reference to "the world to come" brings to mind an incident that occurred in a divorce action when I was practicing law some 35 years ago. As the court was about to render its decision, the plaintiff, a woman, requested and was granted a private conference. Nervously approaching the bench, she audibly whispered: "Your honor, I want a divorce for this world only, not for the world to come."

Unlike that judge, the Great Judge who spoke the words of our text has jurisdiction in this world and the world to come; although the promised rewards in the two are interdependent, propose in these remarks to deal principally with peace in this world.

"First, let us agree upon the meaning of the word "peace." "Freedom from civil disturbance or war" is one dictionary definition. That this is not the "peace" promised, however, is evident from the fact that about the time the Lord spoke our text, he also said: ". . . the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, . . ." (D&C 1:35), and from the further fact that in 1894 and again in 1896, President Woodruff, then the Lord's mouthpiece on the earth, indicated that the time for such peace to be taken from the earth had then come. (Discourses of Wilford Woodruff, pp. 251-52.) Informed Latter-day Saints know that this earth will never again, during its telestial existence, be free from civil disturbance and war.

Nor does the "peace" of which we speak mean "harmony in personal relations," another dictionary definition. Jesus made this plain when he said:

"Think not that I am come to send peace on earth: I came not to send peace, but a sword."

For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law." (Matt. 10:34-35.)

Jesus was, however, talking about the "peace" of which we speak when to his disciples he said:

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled neither let it be afraid." (John 14:27.)

He was also talking about such "peace" when, just before he offered his intercessory prayer, he concluded his instructions to his disciples with the words:

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world." (John 16:33.)
Among those who enjoy it, of course it brings "harmony in personal relations." If men generally enjoyed it, it would banish civil disturbance and war. But in the absence of both mutual concord and civil peace, it may and does dwell in the hearts of many people. The promise of it runs to each and every person who will qualify himself to receive it, regardless of the actions of those about him. . . . He who doeth the works of righteousness shall," says the Lord--not may or can, but shall--"receive his reward, even peace in this world, and eternal life in the world to come." (D&C 59:23.)

The revelation from which our text is taken not only extends to the Saints the comforting promise of peace in this world; it also specifies some of the specific works of righteousness upon which the promise is conditioned. The circumstances under which the revelation was received, as well as its content, are interesting and instructive.

During the summer of 1831, "the mission to Western Missouri and the gathering of the Saints to that place was the most important subject which then engrossed the attention of the Church." (Documentary History of the Church, Vol. 1, p. 182.) Those are the words of the Prophet Joseph. Between the 19th of June and the middle of July the Prophet and his associated traveled from Kirtland, Ohio, to Independence, Missouri. The Prophet himself walked all the way from St. Louis to Independence, a distance of about 300 miles.

Between the time of their arrival and the 7th of August, when the revelation was given, the Colesville Branch arrived to join the few Saints who had preceded them. "W. W. Phelps preached to a western audience." (DHC, Vol. 1, p. 190.) Several other revelations were received. "The first log, for a house, as a foundation of Zion in Kaw township" was laid. (DHC, Vol. 1, p. 196.) The site for the temple was revealed and dedicated, and the first conference in Zion was held.

Interest and enthusiasm among the people ran high. The Saints, having but recently arrived on the scene, were all agog over the glorious predictions concerning latter-day Zion.

It was under these circumstances, with the Saints perhaps a little overanxiously anticipation Zion as it shall be in its perfection and without fully appreciating the works of righteousness required to bring about the perfection, that the Lord said to them:

". . . blessed. . . are they who have come up unto this land with an eye single to my glory. . . ."

"Yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel; for . . . they shall. . . be crowned with blessings from above, yea, and with commandments not a few, and with revelations in their time--they that are faithful and diligent before me.

"Wherefore, I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind and strength; and in the name of Jesus Christ thou shalt serve him.

"Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it.

"Thou shalt thank the Lord thy God in all things.

"Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." (D&C 59:1, 3-9.)

Then after giving detailed instructions concerning observance of the Sabbath day, the Lord concludes with this promise:

"Thou shalt learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (D&C 59:23.)

In this manner did the Lord relate the rewards to specific works and urged the Saints to learn for themselves that peace in this world comes as a reward for works of righteousness.

Peace in this world, being an inner feeling, is difficult to define. It may therefore, perhaps be best understood through illustrations. You who are familiar with the Book of Mormon will recall the experiences of Enos, who, in the true spirit of repentance, sought forgiveness of sins with such persistent faith and prayer that "there came a voice unto [him], saying: Enos, [page 81] thy sins are forgiven thee, and thou shalt be blessed." Whereupon Enos wrote:

"I. . . knew that God could not lie; wherefore, my guilt was swept away.

"And I said: Lord, how is it done?

"And he said unto me: Because of thy faith in Christ, . . . wherefore, go to, thy faith hath made thee whole." (Enos 6-8.)

Thereafter Enos besought the Lord into preserve a record, "". . . that it might be brought forth at some future day unto the Lamanites, . . .

". . . and he covenanted with me [wrote Enos] that he would bring them forth unto the Lamanites in his own due time.

"And I, Enos, knew it would be according to the covenant which he had made; wherefore my soul did rest." (Enos 13, 16-17.)

Contributing to the peace and rest that filled the soul of Enos was the accompanying assurance of eternal life in the world to come that accompanied it. This he thus expressed:

". . . I soon go to the place of my rest, which is with my Redeemer; for I know that in him I shall rest. And I rejoice in the day when my mortal shall put on immortality, and shall stand before him; then shall I see his face with pleasure, and he will say unto me: Come unto me, ye blessed, there is a place prepared for you in the mansions of my Father. Amen." (Enos 27.)

At times numerous persons have sought and obtained this feeling of peace at the same time. Recorded in the first chapters of Mosiah is a powerful message received by King Benjamin from an angel of the Lord and delivered by him to his subjects. The message concerned the atonement of Christ, by means of which men, through faith and repentance, may obtain forgiveness of sins, which forgiveness heals the spirit and thus brings peace to the soul. Having delivered the message, Benjamin "cast his eyes round about on the multitude, and behold they had fallen to the earth, for the fear of the Lord had come upon them.

"And they all cried aloud with one voice, saying: O have mercy, and apply the atoning blood of Christ that we may receive forgiveness of our sins, and our hearts may be purified; for we believe in Jesus Christ, the Son of God, . . .
It is a real pleasure to hear these young people who are willing to come and sing for us and provide for us an atmosphere in which we can truly worship. We thank them and their conductor, and the organist. Our heartfelt appreciation for the excellent singing of this group of University students would express for them our appreciation for the excellent singing of this group of University students. We thank them and their conductor, and the organist. Our heartfelt appreciation for the excellent singing of this group of University students would express for them our appreciation for the excellent singing of this group of University students. We thank them and their conductor, and the organist. Our heartfelt appreciation for the excellent singing of this group of University students would express for them our appreciation for the excellent singing of this group of University students. We thank them and their conductor, and the organist. 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The choir will now favor us with the hymn, "For All the Saints."

The benediction will then be offered by Elder Mark W. Smith, President of the West Covina Stake, after which this Conference will be adjourned until 7 o’clock this evening.

Singing: “For All the Saints.”

Prayer: President Mark W. Smith West Covina Stake.

Conference adjourned until 7:00 p.m.

1967 General Priesthood Meeting, 1967

Begin

GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church convened at 7:00 p.m. Saturday evening, April 9th, with President N. Eldon Tanner, Second Counselor in the First Presidency conducting the service.

The Men of the Tabernacle Choir furnished the choral music for this session.

President Tanner made the following introductory remarks:

President N. Eldon Tanner

Brethren: This is the General Priesthood session of the 137th Annual Conference of The Church of Jesus Christ of Latter-day Saints. It may be of interest to you to know that these services are being relayed by closed-circuit wires to members of the Church holding the priesthood gathered in the Assembly Hall and in approximately 600 other separate locations from coast to coast and in Canada. It is estimated that approximately 95,000 will be participating in this meeting by direct wire.

The singing in this session will be furnished by the men of the Tabernacle Choir, with Richard P. Condie as conductor, and Robert Cundick at the organ.

Singing: “Sweet Hour of Prayer.”

Prayer: President F. Edgar Johnson.

President N. Eldon Tanner

President McKay had hoped to be with us this evening, but has decided to rest in anticipation of being with us tomorrow; and he sends his love and greetings to all the priesthood assembled in these many places throughout the Church.

The men of the Tabernacle Choir will now favor us with “Pilgrim’s Chorus,” after which Robert McKay, son of President David O. McKay will read the President’s message to us.

Singing: “Pilgrim’s Chorus.”

President N. Eldon Tanner

As I was sitting here I was thinking that prophets of old have had their sons deliver the message and I was thinking also that a son who is delivering a message for the prophet of God must have some feelings. I think it would be nice for Brother Robert McKay to say a few words to us before delivering this message.

Elder Robert R. McKay

My dear brethren: Now I know what President N. Eldon Tanner meant last Thursday morning when in the little room at the side just before the opening we were discussing the talks, and President McKay looked at me and said, “Well, Robert, what do you think?” And I said, “Whatever you think.” I said, “I think I am prepared if you decide at the last minute not to deliver your message.” President Tanner touched me on the shoulder and looked at the talk, and he said “Well, at least you are better off with it than without it.” Brethren, I think there isn’t a son among you here who would pass this opportunity in the presence of about 95,000 brethren to tell your father how much you loved him. The question comes to me frequently, as it does to my brothers, “How does it feel to be the son of a prophet?” How do you answer a question like that? You don't explain it; you live it.

As my father, he has my love and devotion, and I echo the thoughts of my brothers and sisters. As the President of the Church, and as a prophet of our Heavenly Father, he has my obedience as a member of the priesthood, and my sustaining vote.

I can say this, and act as a personal witness, because in all of my years of close association in the home, on the farm, in business, in the Church, there has never been shown to me one action nor one word, even while training a self-willed horse, which would throw any doubt in my mind that he should be and finally did become the representative and prophet of our Heavenly Father. I leave you that personal witness, and I will close that in the name of Jesus Christ. Amen.

(Elder Robert R. McKay then read the message prepared for the General Priesthood Meeting by President David O. McKay.)

David O. McKay

Brethren of the priesthood, and esteemed fellow workers, my heart is full of gratitude tonight for the privilege of participating in this meeting with you. There is a concentration of power in these priesthood meetings that is inspiring. No one who attends can escape that influence, and the responsibility of giving a message to you is overwhelming. I, therefore, pray for your sympathy, your faith, and prayers that the message given may be divinely directed.

Beloved associates
When you are facing a great trial, when a wall is across your pathway and it seems that you are facing an insurmountable obstacle, or when your heart is heavy because of Almighty, I know it is real! You will find that when these most inspirational moments come to you, you are alone with yourself and your God. They come to you probably be one experience of the day in which the worshiper tries at least to realize within himself that it is possible for him to commune with his God.

Let the sacrament hour and silently and prayerfully express appreciation for God's goodness. It is up to you bishops to see to it that the sacrament is administered only by boys and young men who are worthy to attend to this sacred ordinance, and that it is done reverently with a full understanding of its significance to them and to the audience. Let the sacrament hour be one experience of the day in which the worshiper tries at least to realize within himself that it is possible for him to commune with the Lord. There was no distraction no music, no singing, no speaking. Each one had an opportunity to search himself introspectively, and to consider his worthiness or unworthiness to partake of the sacrament. Meditation at the Lord's Supper

Before he gave the beautiful Sermon on the Mount, he was in solitude, in communion. He did the same thing after that busy Sabbath day, when he arose early in the morning after having been the guest of Peter. Peter undoubtedly found the guest chamber empty, and when he and others sought Jesus, they found him alone. It was on that morning that they said: "All men seek for thee." (Mark 1:37.)

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President McKay; my brethren: This is indeed an honor. My soul with yours has been lifted by this stirring message from our President, and I have felt the Spirit of the Lord over me. I repeat, the greatest comfort that can come to us in this life is to sense the realization of communion with God.

Great testimonies have come in those moments. It is just such an experience as that which came to my father in the north of Scotland when he prayed to God to remove from him a spirit of gloom and despondency that overwhelmed him. After a night of worry and restlessness, he arose at daylight and repaired to a cave on the shore of the North Sea. He had been there before in prayer. There, just as the rays of the morning light began to come over the sea, he poured out his soul to God, as a son would appeal to his father. The answer came: "Testify that Joseph Smith is a Prophet of God." The cause of his discouragement flashing upon his mind, he said aloud: "Lord, it is enough!"

Those who knew my father could testify as to his integrity and his honesty. A testimony of that kind has one hundred percent value.

These secret prayers, these conscientious moments in meditation, these yearnings of the soul to reach out to feel the presence of God—such is your privilege and mine!

Reverence, manifestation of spirituality

Inseparable from the acceptance of the existence of God is an attitude of reverence. The greatest manifestation of spirituality is reverence; indeed, reverence is spirituality. Reverence is profound respect mingled with love. It is a "complex emotion made up of mingled feelings of the soul." Carlyle says it is "the highest of human feelings." If reverence is the highest, then irreverence is the lowest state in which a man can live in the world. Be that as it may, it is nevertheless true that an irreverent man has a crudeness about him that is repulsive. He is cynical often sneering, and always iconoclastic.

Reverence embraces regard, deference, honor, and esteem. Without some degree of it, therefore, there would be no courtesy, no gentility, no consideration of others' feelings or of others' rights. Reverence is the fundamental virtue in religion. It is one of the signs of strength; irreverence, one of the surest indications of weakness. "No man will rise high," says one man, "who jeers at sacred things. The fine loyalties of life must be revered or they will be foreseen in the day of trial."

Your attitude toward the Infinite Presence

Churches are dedicated and set apart as houses of worship. This means that all who enter do so, or at least pretend to do so, with an intent to get nearer the presence of the Lord than they can on the street or amidst the worries of a workaday life. In other words, we go to the Lord's house to meet him and to commune with him in spirit. Such a meeting place, then, should first of all be fitting and appropriate in all respects, whether God is considered as the invited guest, or the worshipers as his guests.

Whether the place of meeting is a humble chapel, or a "poem in architecture" built of white marble and inlaid with precious stones, makes little or no difference in our approach and attitude toward the Infinite Presence. To know that God is there should be sufficient to impel us to conduct ourselves orderly, reverently. Presiding authorities in stake, ward, and quorum meetings, and especially teachers in classes, should make a special effort to maintain better order and more reverence during the hours of worship and study. Less talking behind the pulpit will have a salutary effect upon those who face it. By example and precept, children should be impressed with the inappropriateness of confusion and disorder in a worshiping congregation. They should be impressed in childhood, and have it emphasized in youth, that it is disrespectful to talk or even to whisper during a sermon, and that it is the height of rudeness, except in an emergency, to leave a worshiping assembly before dismissal.

The language of reverence

Reverence for God's name should be dominant in every home. Profanity should never be expressed in a home in this Church. It is wrong; it is irreverent to take God's name in vain. There is no provocation that will justify it. Let us apply that quality and that virtue of reverence at all times.

If there were more reverence in human hearts there would be less room for sin and sorrow, and there would be increased capacity for joy and gladness. To make more cherished, more adaptable, more attractive this gem among brilliant virtues is a project worthy of the most united and prayerful efforts of every parent, every officer, and every member of the Church.

My testimony

My soul is stirred with deep emotions when I think of what the gospel has done for this people, and what it will yet do if we will but keep in tune with his Spirit and commandments. I love the gospel and believe in it with all my soul; I know it is the power of God unto salvation. I bear witness that the gospel of Jesus Christ was revealed in its completeness to the Prophet Joseph Smith, and I pray that our young people, and all people everywhere, will be led to know of its truth.

God bless you men of the priesthood you teachers of youth, you parents, and all good people everywhere. May the ecclesiastical groups of the Church be blessed with the spirit of unity and harmony. May there be banished from their hearts the spirit of enmity, backbiting, and evil speaking, and may they keep in their hearts the truth expressed by Jesus when he said, "... if ye are [page 88] not one ye are not mine." (D&C 38:27.)

Live for the companionship of the Holy Spirit

I pray we may have the strength so to live that we may merit divine guidance and inspiration; that through worship, meditation, communion, and reverence we may sense the reality of being able to have a close relationship with our Father in heaven. I bear you my testimony that it is real; that we can commune with our Heavenly Father. And if we so live to be worthy of the companionship of the Holy Spirit, he will guide us unto all truth; he will show us things to come, he will bring all things to our remembrance; he will testify of the divinity of the Lord Jesus Christ and restoration of the gospel. God bless you all for your faith and loyalty, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Paul H. Dunn of the First Council of Seventy

President McKay: my brethren: This is indeed an honor. My soul with yours has been lifted by this stirring message from our President, and I have felt the Spirit of the Lord here. I think President McKay, it was most fitting that your son Robert had this opportunity to bear his own witness, for I sensed in this great congregation, and I know it carried throughout the Church, a feeling that here was a living testimony of a father-son relationship which in reality is the best of all examples. My soul has been truly fed this night as I have heard your stirring message, and listened to the testimony of your good son.

This is always a solemn occasion brethren, and it is wonderful to see so many assembled. To those who are not directly involved with us here in person, as usual the Tabernacle is overflowing. It is an honor tonight to be in your presence.

Parental leadership
Earlier in the conference, President McKay, as you will recall, stirred our souls with his profound message concerning our young people, and it caused me to do a great deal of thinking, some soul-searching in my own life; and as I went home last Thursday with his thoughts on my mind I reread a letter that had appeared in the Deseret News just a few nights before. I thought it was significant, as it applies to father-son relationships. May I share a part of it with you. This is a young navy man writing to an advice column in the paper. He says: "Before I came into the service, I felt I knew just about everything. I was sure my parents no longer needed me, and all that I could think of was the day that I could be on my own. The first time I realized how much my parents cared for me was the day they took me to the train station to see me off. When my father said good-bye to me, he broke down and cried. I have never seen my father cry before, and I shall never forget it as long as I live. I have had a lot of time to think. I never told my father that I loved him. I gave both my parents a hard time when they tried to guide me for my own good. Now I write home every chance I get, and I am trying to make up for the heartaches I must have caused them, and for my failure to be a better son. When my next leave comes up, I am going straight home and really get acquainted with my wonderful parents. I have written this letter in hopes that other thoughtless teenagers will wake up before it is too late. Thanks for letting me get this off my chest."

Please Contrast that, if you will, with an experience I had just a few weeks ago as I came through the Los Angeles terminal on my way to Salt Lake City. While waiting for my flight, I was approached [page 89] by a former acquaintance in Southern California, and we exchanged greetings as you do on such occasions he hurried to tell me that he was down seeing his boy off. His son was entering the army. When he learned that I was to be on the same plane, he said "Paul, would you be kind enough to sit with my son as far as Salt Lake?" I told him that I would be more than pleased to do so.

So it was, and I got reacquainted with the young man, who had matured considerably since we had last met. As we sat together we talked about the little things that mean a great deal to young people, and he commenced to tell his story of what his mom and dad had meant to him, and what a great influence his home life had had on him.

He said, "You know, Brother Dunn going back to Fort Dix doesn't really worry me. I know I will be lonesome, and I will be homesick, but what my folks have taught me will see me through." He said, "You will never know what a thrill it was to have had my own father place his hands upon my head and give me a father's blessing. I believe I will be able to withstand all the temptation in the world," he concluded.

While we can rejoice with the first young man upon his finally catching the vision and realizing the efforts of well-meaning parents, I think we also realize that many like him who have received the advantages of close relationship with their parents are never fortunate enough to make his discovery. How much more desirable in our understanding of the gospel, that our children receive early and constantly through their growing years the added strength, security, comfort, and closeness of our love and concern. Let's look for just a moment at some of the ingredients we could build into our lives that more nearly bring the desired results.

Father's divine authority in home

When a young couple is married by one of the Lord's appointed leaders a new Church unit is officially organized. The man becomes the leader of this new and basic unit of the Church. Just as a new bishop is given divine authority to preside over a ward, so is the new husband given divine authority to preside over his home and family. A bishop is given the responsibilities of presiding over meetings, of directing the affairs of all the ward auxiliaries, and of watching over the spiritual and physical welfare of all ward members.

The husband is given similar responsibilities within his family. It is his calling, among other things, to preside over the family, to look after their spiritual, moral, and physical well-being, to conduct family home evenings, to hold family prayers. Like the bishop, the father's priesthood aids him in this great calling, and it gives him wisdom and inspiration that he is entitled to receive from heaven.

Unlike the bishop, who will some day be released from his responsibility the husband, and later the father, is never released. His position is an eternal one, and it cannot and should not be delegated to another. I say "should not," because in some cases this great assignment is lost by default. This is contrary to the Lord's will. President Joseph F. Smith said on one occasion: "This patriarchal order has its divine spirit and purpose, and those who disregard it under one pretext or another are out of harmony with the spirit of God's laws as they are ordained for recognition in the home. It is not merely a question of who is perhaps the best qualified. Neither is it wholly a question of who is living the most worthy life. It is a question largely of law and order. . . ." (Quoted in John A. Widtsoe, Priesthood and Church Government, page 83.)

Blessing for family through priesthood

To this Elder John A. Widtsoe added: "In the Church no adjustment can be made. The Priesthood always presides and must, for the sake of order. The women of a congregation [and I must add family]-many of them--may be wiser, far greater in mental powers, even greater in natural power of leadership than the men who preside over them. That signifies [page 90] nothing. The priesthood is not bestowed on the basis of mental power but is given to good men and they exercise it by right of divine gift, called upon by the leaders of the Church. Woman has her gift of equal magnitude, and that is bestowed on the simple and weak as well as upon those who are great and strong." (Ibid., page 90.)

The husband and father is the one the Lord has appointed as the leader of his family. For him to allow his presiding right to fall upon his wife's shoulders is no more in accord with the Lord's government than for a bishop to allow someone else to preside over his ward.

Thus we see, brethren, that as priesthood holders we have the right and obligation to direct our families. Those of us who are already husbands and fathers have the opportunity to exercise that right. Others who are younger will someday have the same opportunity. We must be aware however, that like all great rights this one of leadership over the home is coupled with great responsibilities, and it is only by fulfilling these responsibilities that we as husbands and fathers can lead by love and understanding rather than by force or dictatorship.

Certainly a bishop who carries out his responsibilities brings great blessings to the ward over which he presides. Fathers should also bring such blessings to the members of their families. It occurs to me that there are four definite ways, among many, by which a husband can bless his particular family.

First, the father can be a blessing to his family by the way he lives, by his attitude, and by his example. Family life, as we all know, often gets disrupted. It is amazing what can happen in a home because of a lost shoe, a telephone conversation that lasts too long, or an ungranted request for the family car. Yes, families do face crises.

President Joseph F. Smith said on one occasion: "This patriarchal order has its divine spirit and purpose, and those who disregard it under one pretext or another are out of harmony with the spirit of God's laws as they are ordained for recognition in the home. It is not merely a question of who is perhaps the best qualified. Neither is it wholly a question of who is living the most worthy life. It is a question largely of law and order. . . ." (Quoted in John A. Widtsoe, Priesthood and Church Government, page 83.)

Respect for wife and mother

One of the best ways to teach your sons respect for womanhood and its associated virtues is to respect your wife and their mother. One teenage son reported to a teacher that his highest standard while dating was the way he had observed his dad always treating his mother--by example, which is the best and the greatest lesson. He had learned that womanhood was worthy of his greatest respect.

The first of the four definite ways a husband can bless his family is by his attitude and example. The father can be a blessing to his family by the way he lives, by his attitude, and by his example.
Let your children know of the love that you have for your wife. Just the other day one of my daughters was a little bit upset at her mother. She came to me to point out what she thought were some of her mother's shortcomings. I listened to her for a moment and then I broke in, and I said, "Now just a minute. I suppose you know whom you are talking about. Remember, your mother is my sweetheart, and I have chosen her to be my partner forever." Needless to say, the criticism stopped rather abruptly.

Now, in relation to our children: The best way to set an example is to do the things that should be done. I read recently a modern parable called "The Prodigal Father." In this parable a father admits the fact that somehow other things became more important to him than his son--his work, the country club, and various other activities. When he realized the errors, he returned to the son, but the son did not want him back; it was too late.

It is a busy life we lead. One father [page 91] said he would like to spend more time with his family, but he would have to be released from other duties first. Such a father should ask himself, "When was I released as a father?" Let's not wait until it is too late brethren; let's be a blessing to our children by spending some quality time with them now.

Second, a father can be a blessing to the family by teaching his children gospel principles. Parents, by their very nature and the responsibility given to them by the Lord, are teachers. Today, for example, one of the great challenges facing all parents is to teach their children how to live a well-balanced, spiritual life in a materialistic world.

One of our leading authorities stated recently that whereas in the past there were only two institutions outside the family that influenced our children the school and the church, now there is a third one--advertising. We have heard a great deal about this in our conference. Advertisers would lead our young people to believe that nothing we desire should be withheld from us. A priesthood father has a real responsibility to teach his sons and daughters the true nature of things and their proper value.

Let me share a brief experience of a priesthood father, my own. When I was about two years old, my family moved to the southern states, and there I spent the early part of my life. This was during the depression, and things were hard, but, fortunately for us, the Dunn family had it reasonably easy. My father was well-paid for his labor. I remember, as a young, aspiring athlete, wanting to approach Dad on one occasion for a new ball glove, and being the child psychologist that I was, I knew that timing was everything. I plotted and schemed for the right moment to approach him, and it finally came.

I heard him come into the driveway and slam the car door and enter the house quickly. He entered the house whistling. That was always a good sign. My mother unknowingly had helped me to set the stage by fixing one of his favorite meals.

After dinner was over he had occupied his usual rocking chair and picked up the paper. I let him get through the heavy part, knowing that that was not a good time to interrupt, and then I tiptoed in at the appropriate moment. I had an old worn-out mitt that wouldn't see me through another game, and I thought certainly he would understand my needs and would give the money, but the gate held me back, and as I stood looking at my father, I said "Dad, how are you feeling?"

He assured me he was in good shape.

I said, "You have always taught your boys that whenever you do a thing in this life, you ought to do it right. Is that correct?"

He said, "That's right. I am glad you know it."

I said, "You have always taught us that when you do a job, you need the best equipment. Is that right?"

"That's right. I am glad that got through."

And then I said, "Whenever your boys perform, you have taught us to give it the best we had. Is that right?"

He said, "That is exactly right."

"All right," I said, "That is the reason I am here, sir. I want to show you something," and I brought the glove out.

He said, "Good heavens, what is it?"

I said, "It is a ball glove, and I need a new one. It will only cost $7.50 and I need the money right now. I have a big game Friday night and I am to pitch. If you will give me the money I'll be on my way and we'll both be happy."

He reached in his pocket and took out his pencil and his little notebook, and then I knew I had lost the battle. He went to work figuring. The going rate at that time for a boy my age was, I think, something like ten cents an hour. He said, "Why, Paul, that will only cost you seventy-five hours of labor." And I thought, how can a man be that cruel?

I said, "It is a ball glove, and I need a new one. It will only cost $7.50 and I need the money right now. I have a big game Friday night and I am to pitch. If you will give me the money I'll be on my way and we'll both be happy."

He said, "That's right. I am glad you know it."
brethren, I challenge each of us this night to do several things as we go from this meeting. (1) Assume the responsibility of leadership in our homes. (2) Bring blessings to our homes by honoring our wives, by being courteous and kind. Spend quality time with our children. By quality time, I mean time when we are with our children in body, mind, and spirit. Just being home is not enough. (3) Let us take every opportunity to teach our children correct principles as we assume our rightful roles as teachers in the home. Finally, (4) let us make priesthood blessings more a part of the family experience.

May I just conclude with one final thought. Just the other day another father told me of a great experience. He said he was sitting in his living room, visiting with his family late Sunday afternoon, when his little eight-year-old son asked him this question, "Daddy, are you going to sacrament meeting tonight?" The father replied, "Yes, son." The son then asked, "Why?"

And while the father contemplated what profound answer he might give to the question, the little seven-year-old sister who was sitting also at the father's knee said very quickly and simply, "Because he is a priesthood man, that's why." The father could not have been more proud.

May I say tonight, brethren, that more important than being a Princeton man, a Yale man, a Harvard man, or any other kind of man, is the honor of being a "priesthood man." That is the great lesson I have learned tonight again as I have listened to the testimony of President McKay, who has exemplified these very principles in deed.

May we be the priesthood bearers we have been called to be is my humble prayer, in the name of Jesus Christ Amen.

President N. Eldon Tanner

Elder A. Theodore Tuttle Of the First Council of the Seventy

I have rushed to this session of conference to sit where you sit. Many times I have listened with great care to the instructions that, were given in the priesthood meeting. I wonder if you realize, now that I am here, how much I need your faith and prayers and the Spirit of the Lord in order to say something that will be helpful and beneficial.

This is a glorious sight to see fathers and sons sitting in priesthood meeting together. There isn't any better place to be than in priesthood meeting tonight.

To begin with, I want to testify that President McKay is a prophet. To sit here and be instructed by a prophet in this day is the greatest privilege that you and I could have.

How to reduce juvenile delinquency

I am pleased to receive an assignment to speak about a matter of particular interest to me--how to prevent juvenile delinquency. I want to share some experiences and illustrations--building blocks--and you fit them where they belong.

I want to begin with an experience that may at first seem extraneous to this subject. To me it seems to be most fundamental. The other evening Sister Tuttle and I visited a great man who has not been able to attend this conference, Elder Harold B. Lee. As we were taking our leave, I casually mentioned that I surely did love my wife. Whereupon he said, "Continue to tell her, tell her often. If you have a happy wife, you will have a contented family."

Generous manifestations of affection

I remembered President McKay's counsel about this, too. In his usual effective way he made his point by telling a story about two Scotsmen. One of the men had lost his wife. His friend, trying to console him, said "She was a good wife." To which the bereaved husband replied, "Aye, and that she was; and I came near telling her so a time or two." Brethren, don't be "Scotch" with the expression of your love for your wife. It is such a little thing, but it takes thought, and it takes effort on our part to tell our wives that we love them. It is the mother who sets the tone in the home and the spirit of the family. If she is edgy, insecure, frustrated, we ought to look to ourselves, brethren, to let her know that she is loved. If she is calm, secure, and loved, she sets this mood in the home.

I don't know who wrote this, but I would like to share with you a little clipping that was in my book:

"You are a great little wife, and I don't know what I would do without you." As he spoke he put his arms around her and kissed her and told her he loved her. And she forgot all the care in that moment. And forgetting it all she sang as she washed the dishes and she sang as she made the beds. And the song was heard next door. And the influence went out and out."
Now, sons, we love you, but we also know you. Ofttimes we know far better than you do when to hold you down, how late you are to stay out, when you are to come in, remember that we have to keep a hold on it to keep it up. Sometimes the things that hold you down are the things that hold you up."

A father was out with his son flying a kite. He had let nearly all of the string out. As the son saw the kite go higher and higher, he said, "Dad, Let it fly clear up to the sky." The father talked with his son about these feelings inside the human breast and why they were there, and told him that they were good and that the Lord put them there.

That was the night this father found out more about his son than he had known before. That was the night his son learned more from his father than he had known before. The father talked with his son about these feelings inside the human breast and why they were there, and told him that they were good and that the Lord put them there for a sacred and holy purpose, and that they were not to be experimented with. They had a good talk that night. The son remembers those lessons. The father remembers them, too. Demonstrate your love, father, by telling your son these things about himself.

You have heard the story of the father who was playing in the backyard, with his children piled high on his back. His neighbor observed "You're going to have an aching back tomorrow, brother." To which he replied, "No doubt, but better an aching back tomorrow than an aching heart in the future."

That was the night the father found out more about his son than he had known before. That was the night his son learned more from his father than he had known before. The father talked with his son about these feelings inside the human breast and why they were there, and told him that they were good and that the Lord put them there for a sacred and holy purpose, and that they were not to be experimented with. They had a good talk that night. The son remembers those lessons. The father remembers them, too. Demonstrate your love, father, by telling your son these things about himself.

I have a friend who is the father of a 13-year-old son and four daughters. He said that he had devised a "work project" on which he and his son were working one Saturday. They were talking about this and that and finally the conversation lagged a little bit and his son said, "Dad . . . Dad, how old do you have to be to get a testimony?" "Well," my friend said, "that is when the work stopped and we sat down and had a man-to-man chat." And he added, "We decided then and there that we would continue these chats, and that we would be away from the girls, alone, to talk about things that really mattered."

Now, sons, let me say something to you. Your father cannot get close to you if you will not help. Closeness isn't all one way. Sometimes you are nigh impervious to our attempts to get close to you. You need to be with your dad. Seek opportunities to do so. Spring days are coming soon. Watch your father. Someday, when he gets his new colt and helps him up, you will understand so readily my boyfriend problems. Your shoulder was always ready for my tears."
May the Lord bless you, fathers and sons, priesthood holders. We have all that the world has, plus the gospel of Jesus Christ. The Lord expects much of you--to set and maintain a high moral standard in a world where morals are rapidly deteriorating. May the Lord bless you with vision, with the desire and power to be a worthy father and to be a worthy son, I humbly ask, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Condie will now lead the congregation and chorus in singing, "God Moves in a Mysterious Way."

We suggest that the groups, wherever they may be, join in the singing.

Singing: "God Moves in a Mysterious Way."

President Tanner

President Joseph Fielding Smith, president of the Quorum of the Twelve, and a counselor in the First Presidency, will now speak to us.

If Don Lind is in the audience, we are very happy to welcome him, and we would appreciate it if you would wend your way up here while President Smith is speaking. There is a chair here you can occupy.

President Joseph Fielding Smith

President Joseph Fielding Smith Of the First Presidency and President of the Council of the Twelve

Dear Brethren:

I am very happy to be here with you this evening. I hope what I say may be beneficial to one and all, and I pray that the Lord will bless me with his Spirit. I am sure that we all know the fifth Article of Faith, that a man must be called of God, by prophecy. I need not quote it, but invite you to read it.

The revelation on priesthood

In the month of February 1835, the twelve apostles in this dispensation were called. As early as June 1829 it was made known to Joseph Smith by revelation that twelve apostles would be chosen. This information came before the organization of the Church, and Oliver Cowdery and David Whitmer were then appointed to "search out the Twelve" (D&C 18:37) when the time should come for them to be chosen. One month after the apostles had been chosen, the twelve in council sought information by revelation, that they might have a better understanding of their calling. In their behalf Joseph Smith sought the Lord and received the revelation on priesthood. This revelation is in the Doctrine and Covenants, Section 107.

This revelation gives us light in relation to the priesthood and the various offices that grow out of it, which the Church did not have previous to that time. It was made known that there were in the Church two priesthoods, or grand divisions of priesthood: the Melchizedek and the Aaronic, including the Levitical. "Why the first is called the Melchizedek Priesthood is because Melchizedek was such a great high priest."

"Before his day it was called the Holy Priesthood after the Order of the Son of God."

"But out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek Priesthood." (D&C 107:2-4.)

Priesthood administers the gospel

This information was all new, only general statements pertaining to this truth having been revealed before that time, and the world knew nothing of it. There are some further phases of the priesthood, however, that we should clearly understand.

Every man who is ordained to the priesthood has authority to officiate in some capacity in the Church. Without priesthood there could be no church and if there were no official act could be performed in the name of the Lord. Men would be left in darkness without an understanding of the truth, for the power of God could not be made manifest. "... this greater priesthood administrator the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God."

Therefore, in the ordinances thereof, the power of godliness is manifest.

"And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh." (D&C 84:19-21.) So the Lord taught us through Joseph Smith.

Prevails in all the universe

This Holy Priesthood which is eternal, is the authority which prevails in all the universe. The ordinances of the gospel are made valid through its power, and without it the knowledge of God could not be made manifest. It is by this authority and through the ordinances that man is able to know of God. Without the priesthood it would be impossible for man to gain the knowledge which would bring him into the presence of the Father. Is there any wonder, then, that the world, deprived of the priesthood, is in such spiritual darkness and confusion?

Key to spiritual knowledge

Men may search and they may study, but they will never come to a knowledge of God until they receive the gospel and obtain light through the power of the priesthood and the ordinances of the gospel. See the sad condition of those who once belonged to the Church but have fallen away--how they have lost the key to spiritual knowledge! Certain organizations have been formed from time to time by those who have gone out of the Church but the light which they formerly had has left them. They are soon left to grope in spiritual darkness, because the "power of godliness" ceases to be with them. When the light goes out, then darkness of the worst kind enters in. As Alma said, they are bound by the chains of hell. (See Al. 5:7-9.)

Keys of priesthood

There is a difference between receiving an office in the priesthood and in receiving the keys of the priesthood. This we should clearly understand. Peter, James, and John conferred upon Joseph Smith and Oliver Cowdery the Melchizedek Priesthood. Before that time John the Baptist came and conferred upon them the Aaronic Priesthood. But it was necessary for Elias who lived in the days of Abraham, to come and restore the keys of his dispensation; for Moses to come and restore the keys of the gathering of Israel; and for Elijah to come and restore the keys of the sealing power by which the hearts of the fathers and the children are turned to each other. In fact, it was necessary that the keys of all the dispensations should be restored in this dispensation of the fullness of times, and so the Prophet Joseph Smith has recorded it, as
Brethren, it is an honor to be with you as a member of this priesthood. I have marveled at the strength it can give one in various situations. I have a testimony that God be capable of describing. I don't know how to express in words the feeling of what my testimony of the gospel means to me. I have been in situations where the principles that we hold have not been lived, if even believed, and I have been grateful for the strength that I received in my home, without it; and obviously I did not agree.

I am grateful for this gospel. I have been in situations when religion was not necessarily the most popular topic of conversation. I have been in situations involving my schooling when people expressed openly the idea that religion was fairy-tale, was legend, was myth, was only for those who were not sufficiently well educated to get along without it; and obviously I did not agree.

I have been in situations where the principles that we hold have not been lived, if even believed, and I have been grateful for the strength that I received in my home, and grateful for the strength that a testimony of the gospel gave me in those situations. The gospel means more to me than my life, more to me than anything that I would be capable of describing. I don't know how to express in words the feeling of what my testimony of the gospel means to me.

Brethren, it is an honor to be with you as a member of this priesthood. I have marveled at the strength it can give one in various situations. I have a testimony that God...
The singing for this session of the Conference was by the Salt Lake Tabernacle Choir, with Richard P. Condie conducting. Alexander Schreiner was at the organ.

President David O. McKay was present and presided. At his request President Hugh B. Brown, First Counselor in the First Presidency, conducted the services.

The Sunday morning session of the Conference convened immediately following the Tabernacle Organ and Choir Broadcast, which was presented at 9:30 a.m. and concluded at 9:55. A complete report of this broadcast will be found in this report on pages 136 and 137.
Prior to the opening of the meeting the Choir sang: "Sleepers Wake, A Voice Is Calling."

President Brown made the following introductory statement:

President Hugh B. Brown

We are pleased to announce that President David O. McKay is on the stand this morning and is presiding at this meeting. He has asked me to conduct. He wishes to extend his heartfelt greetings to all on this beautiful Sabbath morning.

It is a very great pleasure for us to be present this morning in the Tabernacle and in the Assembly Hall on Temple Square, and to know that there is a vast television and radio audience witnessing this sixth session of 137th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open this service by rendering, "I Will Greatly Rejoice." Following the singing, Elder Howard B. Anderson, formerly president of the California Mission will offer the invocation.

Singing by Choir: "I Will Greatly Rejoice."

Invocation: Elder Howard B. Anderson, former President of California Mission.

President Hugh B. Brown

The Tabernacle Choir will now sing, "How Lovely Is Thy Dwelling Place" following which President Nathan Eldon Tanner of the First Presidency will speak to us.

Singing by Choir: "How Lovely Is Thy Dwelling Place."

President Hugh B. Brown

Our first speaker this morning will be President Nathan Eldon Tanner, second counselor in the First Presidency of the Church, following which the Tabernacle Choir will sing, "How Great the Wisdom and the Love."

President N. Eldon Tanner

President N. Eldon Tanner Of the First Presidency

President McKay, we feel happy and blessed to have you with us this morning. On behalf of the First Presidency, I should like to greet all those assembled in this great Tabernacle and those who are listening in this morning.

As we were commemorating at Easter time the death and resurrection of our Savior, I was greatly impressed again with the words: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

Then I was reminded of the answer the Savior gave to the lawyer, who temptingly asked him:

"Master, which is the great commandment?"

Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

"This is the first and great commandment."

"And the second is like unto it, Thou shalt love thy neighbor as thyself."

"On these two commandments hang all the law and the prophets." (Matt. 22:36-40.)

From this statement it is evident that love is the greatest thing in the world. Then referring back to the early scriptures, I found, as recorded in Leviticus 19:16-18, the Lord, in speaking to Moses, gave this commandment:

"Thou shalt not go up and down as a talebearer among thy people."

"Thou shalt not hate thy brother in thine heart. . . ."

"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself. . . ."

Then in Deuteronomy we read:

"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

"And these words, which I command thee this day, shall be in thine heart:"

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 6:5-7.)

When Christ came to the earth the law of Moses was in effect, an example of which was "an eye for an eye, and a tooth for a tooth." But the Savior said:

A new commandment

"A new commandment I give unto you. That ye love one another; as I have loved you, that ye also love one another."

"By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34-35.)

The Lord also gave us what is often referred to as the Golden Rule. It is found in Matthew 7:12.
“Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.”

If we are to have this love of which the Savior spoke, and which he emphasizes as being the most important thing in life, it must begin in the home and then carry into our daily lives. A happy marriage is never handed to a couple on a silver platter, but it is something we have to build continually. If each will think of the other's convenience, comfort, needs and happiness, and determine to see the best in each other, try to understand and express love for each other there will be true love and harmony in the home.

Yes, the only slogan we need in order to be happy in our home is: Love Each Other—three simple words. Apply the ingredients of love. Sacrifice for each other. Make each other happy. If this were always uppermost in our minds, we would have very little trouble indeed. If there is love between the father and the mother, there will be love between the parents and the children and among the children. One cannot over-emphasize the importance and value of being courteous, kind, considerate, and polite in the home.

Love, the fulfilling of the law

Have you ever seen anything sweeter than the family that loves one another? Where there is true and perfect love in a family, such commandments as “honor thy father and thy mother,” “thou shalt not steal,” “thou shalt not bear false witness,” are quite unnecessary. Love is really the fulfilling of the law.

As we look back over our life whether it be short or long, we realize that the thing that gave the greatest joy was doing something for someone else because we loved him. Let us express our love to God and to our fellowmen now, while we can, by our every act and word, for “we shall not pass again this way.”

The most difficult thing for us seems to be to give of ourselves, to do away with selfishness. If we really love someone, nothing is a hardship. Nothing is hard for us to do for that individual. There is no real happiness in having or getting, but only in giving. Half the world seems to be following the wrong scent in the pursuit of happiness. They think it consists of having and getting, and in having others serve them, but really it consists of giving and serving others.

Just a few days ago, early in the morning, I had an experience that really touched my heart, and was an evidence of great love. A woman called me to say that she had just received word that her grown son had been killed in an auto accident in the East, where he lived. She said that her husband, the father of this boy, was in another city carrying on some very important and serious business negotiations, and that she did not want to disturb him while he was thus involved. In our conversation I agreed to call someone who was with the father so that he might be informed as soon as the negotiations were concluded. To me her action was an outstanding example of love and unselfishness and interest in her husband's welfare to the extent that she was prepared to suffer alone.

We cannot apply or fulfill all at once the Golden Rule that the Savior gave to us, but by seriously trying, we will find greater joy, success, satisfaction, and friendship as we go through life, and enjoy the love of others and the Spirit of our Father in heaven. If we will always look for the best in others, in our friends, in our neighbors, in our wife, in our husband, in our children, they will turn out to be the most wonderful people in the world. On the other hand, if we are looking for their weaknesses and faults and enlarge upon them, these same people may become even despicable.

Sometimes as I move among people I am almost convinced that it is human nature to magnify the weaknesses in others in order to minimize our own. We sing these words in one of our hymns:

“Let each man learn to know himself; To gain that knowledge let him labor, Improve those failings in himself, Which he condemns so in his neighbor.

“How lenient our own faults we view, And conscience’s voice adeptly smoother Yet, oh, how harshly we review The self same failings in another! . . .

“Example sheds a genial ray Of light which men are apt to borrow, So first improve yourself today And then improve your friends tomorrow.” (Hymns, Church of Jesus Christ of Latter-day Saints, 91.)

Let us always remember that men of great character need not belittle others or magnify their weaknesses. In fact, the thing that makes them great is the showing of love for and interest in their neighbors' success and welfare.

As we try to apply the Golden Rule we must realize that love will not permit us to hold grudges or ill feelings. These canker the soul and crowd out love. We hurt ourselves by holding grudges and ill feelings. We hurt and sometimes destroy the person about whom we are bearing tales. We would [page 105] not think of stealing from or injuring physically one of our associates, friends, or neighbors, but we do even worse by stealing his good name. It is not uncommon to see people—clerks in stores, secretaries in corporations, individuals in clubs and in affairs of church and state—talking about and criticizing one another, trying to enlarge on their weaknesses with the idea of belittling them in the hole that their own weaknesses might be minimized or overlooked. If we really loved one another as the Lord loves us, there would be none of this friction but confidence and happiness would reign.

Apply the principle of love

I should like to join with each and every one of you in taking stock of ourselves to see if we are actually really striving to apply the principle of love toward those with whom we are associated. Are we patient, kind, generous, humble, courteous, selfless, showing no temper, guileless, and sincere? Do we try to put ourselves in the other person's place, whether he be a merchant, a clerk, a secretary, a caretaker, one of another religion or race, or a man in prison, and then act toward him as we would like to be treated were we in his place?

Let us never forget that the Lord gave us this commandment to love God and to love another and apply the Golden Rule. We cannot love God without loving our neighbor, and we cannot truly love our neighbor without loving God. This applies to you and to me, and if each of us applies it to himself, we need not worry about the other.

Some time ago a friend of mine related an experience that I should like to pass on to you. He said:

“My father’s cousin and my father lived in the same community and were competing in the construction business. There grew up over the years a very keen and bitter rivalry between them. This was triggered in the beginning of bidding construction contracts, and later in our city political affairs where they opposed each other in very spirited elections.

“Our immediate families inherited this situation upon the death of my father, for we boys seemed to take over where Dad left off. It was quite a strain on the members of his family and ours even to be civil to one another, even in our Church callings where he served as bishop of one ward and I in another, and later in the high council where we were both members. When we came together it seemed that Satan took over, and I am sure he did, for haven’t we been told that where contention is, the Spirit of the Lord is not?”

This situation continued to fester. Suddenly I found myself with a call to put aside all worldly things and go to preside over a mission. This was a thrilling experience to contemplate, and yet I subconsciously had a most uneasy feeling about it. I kept asking myself: ‘Are you really worthy to accept such an important call?’ I was living the Word of Wisdom, I was a full tithe payer, I was faithful in all my Church activities, I was morally clean, and yet this uneasy feeling persisted.

I set about immediately to get my business and personal affairs in a condition where others could handle them while we were gone. While returning home from my office one afternoon, it really happened. I didn’t hear a voice but just as clearly as if a voice spoke to me something said: ‘You must go to your father’s cousin and get things
I drove to his home, and with great fear and trepidation went up and rang the doorbell. There was no answer. After waiting a few minutes I went back to my car and said silently, 'Lord I made the attempt. I am sure this will be acceptable.' But it wasn't. This uneasy feeling still persisted. I prayed earnestly about it.

The next day as I sat in a funeral service, my cousin came in and sat across the aisle from me. The Spirit moved me to ask him if I could see him at his home after the service. He agreed. This time I went with calmness and tranquility in my soul because I had asked the Lord to prepare the way for me.

When I rang the doorbell he invited me into the living room and congratulated me on my mission call. We talked a few minutes about things in general, and then it happened. I looked at him with a feeling of love, which replaced all the old bitterness, and said: 'I have come to ask forgiveness for anything I have ever said or done that has tended to divide us and our families.'

At this point tears came into our eyes, and for a few minutes neither of us could say a word. This was one time when silence was more powerful than words. In a few minutes he said: 'I wish I had come to you first.' I replied: 'The important thing is that it is done, not who initiated it.'

At this moment we had a rich spiritual experience, which caused us to purge our lives and our souls of those things which had separated us, which has resulted in our having proper family relationships.

Now I could go on my mission and teach the true meaning of love, because for the first time in my life I had experienced its deepest dimension, and now I could honestly say that there wasn't a person in the world that I didn't love and appreciate. Since that day my life has never been the same for it was then that I learned in a most positive way as I had never understood before the injunction of the Master to his disciples when he said: 'A new commandment I give unto you That ye love one another.' (John 13:34.)

This same dimension of love is so beautifully portrayed by Leigh Hunt in the story of Abou Ben Adhem:

Abou Ben Adhem (may his tribe increase!) Awoke one night from a deep dream of peace, And saw within the moonlight in his room, Making it rich and like a lily in bloom, An angel writing in a book of gold; Exceeding peace had made Ben Adhem bold, And to the Presence in the room he said, "What writest thou?" The vision raised its head, And with a look made of all sweet accord, Answered, "The names of those who love the Lord." "And is mine one?" said Abou. "Nay, not so," Replied the angel. Abou spoke more low, But cheerily still, and said, "I pray thee, then, Write me as one that loves his fellowmen." The angel wrote, and vanished. The next night. It came again with a great wakening light, And showed the names whom love of God had blessed; And, lo! Ben Adhem's name led all the rest!

Let us strive to live worthily to have our names listed among those who love their fellowmen, and so prove our love for God. God does live. Jesus is the Christ. Through him we have the restored gospel, which offers us immortality and eternal life.

This is my humble testimony to you, and I leave my blessings with you in the name of Jesus Christ. Amen.

Singing by the Choir: "How Great the Wisdom and the Love."

President Hugh B. Brown

The Tabernacle Choir will now sing, "Build Thee More Stately Mansions O My Soul."

Singing by the Choir: "Build Thee More Stately Mansions O My Soul."

President Brown

Many stations have just tuned in on this conference, and we wish to extend to them a hearty greeting.

Elder Alvin R. Dyer, Assistant to the Twelve, will now address us, after which the Choir will sing the hymn, "O My Father."

Alvin R. Dyer Assistant to the Council of the Twelve

I am grateful, my brothers and sisters, for the presence of President McKay. It is always an honor to be in his presence.

The degree of a man's faith in God, his religious concepts, and his feeling of eternal destiny are characteristics that make him different. Man is a spirit child of God the Eternal Father and his birth into mortality is a crowning achievement; whether to be rich or poor, ignorant or educated, white brown, or black, as to color, sinful or righteous by nature.

God is mindful of man

God is mindful of man and, such as he is, has given him dominion over all things upon the earth. He is the appointed master over all creatures of a lower kingdom of creation, and over inanimate objects upon the land, in the sea, and in the air. "... thou hast made him," declared the Psalmist, "a little lower than the angels, and hast crowned him with glory and honour." (Ps. 8:5.)

Mortal existence is such that man must give concern to material progress, but since he has been given, by divine right, dominion over all things upon the earth, all material things can be made to serve him. But, as to carnal things, God has given man a special warning, with the commandment to cultivate the attributes of spirituality and intelligence, the opposites of carnalism.

Unto the early day Roman Saints, Paul the Apostle wrote: "... to be carnally minded is death, but to be spiritually minded is life and peace." He then explained what was meant by the carnal mind, when he said the carnal mind "is enmity against God: for it is not subject to the law of God." (Rom. 8:6-7.)

Unto the Latter-day Saints, the Prophet Joseph Smith speaks of intelligence, with an explanation of its meaning; said he: "The glory of God is intelligence, or, in other words, light and truth."

"Light and truth forsake that evil one." (D&C 93:36-37.)

He said also that a man with a carnal mind cannot abide the presence of God. (See D&C 67:12.)
Almost everyone today who has given the matter any concern and study is convinced that material gain progressively achieved during the past century and a half has reached great heights. The oft-referred-to phrase, "this age of enlightenment," refers to the progress that man has made in the fields of science and industry. These advances, generally, are proving to be of great benefit to man's natural existence, and there is no foreseeable end to this type of progress. But the terrific impact of transpiring material progress is making inroads upon man's spiritual and moral behavior.

These inroads, I believe, are not made because of which has been achieved materially, for surely the true spiritual concept does not stand in the way of material progress; but rather inroads are being made because of the contemporary surrender and mutation of spiritual values and the fundamental truths of righteous existence needed to meet the challenge of material progress.

Man's spiritual decay in the face of material advancement, the evidence of which surrounds us, must then be attributed to intensive drifts to carnalism.

As the apex of time draws closer, which will culminate the earth-life existence of man, the basic issues of the spiritual mind and the carnal mind, of right and wrong, and of good and evil will become more pronounced. For example, we see at work in the world today powerful forces of carnalism that are opposed to God and the influences of a spiritual nature that can persuade and direct man to the righteous life. These advocates of carnalism would substitute God for an invisible earthly comrade and of prepared to lead the masses into a global conquest, on the carnal premise that, [page 108] collaboratively, concepts of God as a creator and the divine mission of the Son of God, the Redeemer of mankind, who is the advocate of a system of proven and eternal laws of progress, are to be systematically "nominalized," and finally eliminated.

But man need not be deceived by such principles of unrighteous dominion that are centered in "carnalism," for the opposite--those principles of spirituality, faith in God, and exposure to the eternal laws of righteousness--have been made fresh and new by divine restoration from God, through his chosen prophets, in our own day and time. But as this and other issues of right or wrong, good or evil, grow ever sharper, we shall witness separations among men. Out of the masses will come those who are of the "carnal mind" and those who are of the "spiritual mind." It is in the latter realm that, by persistent conformity to spiritual or eternal laws, man can reach perfection. In this we see the work and glory of God.

It is the right of each individual to work out his salvation. Given enough of such individuals who adhere to this right, there exists a kingdom of righteousness, or a kingdom of God. Paul, the apostle, evidenced his clear understanding of this when he said: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned." He declared: "For what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (1 Cor. 2:14, 11.)

In my own life I have received complete confirmation of righteous principles taught in my early years by parents who cared, and by others, pertaining to a spiritual life. In my weak way I am working with these traits, hoping to gain the complete supremacy that they offer. To the Prophet Joseph Smith were revealed many divinely inspired truths that can lift man into the light. In the following, the effect of spiritual mindedness in one's life is given:

In my weak way I am working with these traits, hoping to gain the complete supremacy that they offer. To the Prophet Joseph Smith were revealed many divinely inspired truths that can lift man into the light. In the following, the effect of spiritual mindedness in one's life is given:

Cultivating "spiritual mindedness"

Here are a number of practical and effective ways of cultivating "spiritual mindedness":

Hold fast to the standards of right and truth. When we "water down" or compromise standards, we weaken our personal selves, and our chances of true happiness grow less and less as each sliding step is taken downward.

Certain biblical and other contemporary writings confirm the fact that in the days of Israelite bondage in Egypt, not all of the Israelites were slaves; some gained release and favored positions by "going over" to the gods of Egypt. On the garden walls of their palatial mansions they painted pictures of the idols of the land demonstrating their defection and surrender of principle, as well as infidelity to their own people. This incident portrays a universal lesson that has many parallels today in faith, in family, and in government.

Rise above adversity. David Starr Jordan once said: "Only that becomes real or helpful to any man which has cost the sweat of his brow, the effort of his brain, or the anguish of his soul. He who would be wise must daily earn his wisdom." Continuing he said: "No one is ever miserable who would truly pay the price of happiness. No one is miserable who has not tried to cheapen life." (The Strength of Being Clean, pp. 6-7.)

I recall a fable of the Norsemen that when a man won a victory over another, the strength of the conquered went over into his veins, suggesting that a victory over the carnal natures of adversity and weakness brings strength.

The life of the apostle Paul, after his conversion to the gospel of Jesus Christ, gives evidence of faithful endurance in rising above adversity.

If in any man a sense of disappointment, a conviction that life is too hard for us and that we cannot shake off the crushing weight of its destinies, [page 109] could have ever been excusable, it would have been so in the life of Paul. What visible success had he achieved?--the founding of a few churches, of which the majority were already cold to him.

He saw his efforts at Corinth, Ephesus, Thessalonica, and Galatia slowly undermined by heretical teachers, a movement that eventually spread throughout all of early Christendom, leading to complete apostasy.

But what had Paul personally gained? Wealth? He was absolutely dependent upon the chance gifts of others. Personal power? At his time of greatest need there had not been one friend to stand by his side. Love? He had learned by bitter experience how few there were who were not ashamed, even to own him in his misery.

Now, after all that he had suffered, after all that he had done, what was his condition? He was a lonely prisoner awaiting a malefactor's death. What was the sum total of earthly goods that the long labor of his life had brought to him? An old cloak and some books.

And yet in what spirit did he write Timothy, his young convert, who was faltering in the faith? Does he complain of his hardships? Does he regret his life? Does he dampen the courage of his younger friend by telling him that almost every earthly hope is doomed to failure, and that to struggle against human wickedness is a fruitless fight?

Not so! His last letter to Timothy is one of hope rather than despair. For himself the battle is over; the race is run. The days' work in the Master's vineyard is well nigh over. When it is quite finished and when he has entered the Master's presence, then and there--nowhere and now--shall he receive the crown of righteousness and unspeakable reward. It is Timothy, not Paul, who is in danger of yielding to languor and timidity, and forgetting that the Spirit of God is not of fear but of power and of love and of a sound mind. (1 Tim. 6:20; 2 Tim. 1:6-7.)

Overcome weaknesses. One of the great principles of the gospel is found in the fact that man by divine right is an agent unto himself and therefore dues only that which he wills. (See D&C 58:28.)
In this day when many question the existence of God, a clear voice comes from the western hemisphere testifying in unmistakable terms that he lives!

Elder Mark E. Petersen

We shall now hear from Elder Mark E. Petersen of the Council of the Twelve, following which the Choir will sing, "Father In Heaven."

Choir and Congregation: "The Spirit of God Like A Fire Is Burning."

"Hosanna Anthem" by Choir.

Organ interlude.

Singing by Choir: "Jesus Name of Wondrous Love."

Mark Petersen will be our next speaker after that.

The Tabernacle Choir will now sing "Jesus, Name of Wondrous Love." Following this we shall have an organ interlude, and then the Choir will sing the "Hosanna Anthem," with the congregation joining in singing, "The Spirit of God Like A Fire Is Burning."

President Hugh B. Brown

President Hugh B. Brown

President Hugh B. Brown

Elder Mark E. Petersen

Elder Mark E. Petersen Of the Council of the Twelve

In this day when many question the existence of God, a clear voice comes from the western hemisphere testifying in unmistakable terms that he lives!

It is by no means a voice of weakness that may be ignored. It is the collective voice of millions, some speaking from the past, but many speaking now in this atomic age.

All together they exclaim: God lives, and Jesus is his Christ!
Columbus testified of Christ and God's assistance in his voyage of discovery. Let us begin with the testimony of Columbus, who discovered this land. He testified not only of the reality of God in his life, but also declared that he was guided by divine power in his voyage of discovery.

Jacob Wasserman, in his book Columbus, the Don Quixote of the Seas, quotes the discoverer as saying: "The Lord was well disposed to my desire and he bestowed upon me courage and understanding; knowledge of seafaring he gave me in abundance, . . . and of geometry and astronomy likewise. . . . The Lord with provident hand unlocked my mind, sent me upon the sea, and gave me fire for the deed. Those who heard of my enterprise called it foolish, mocked me and laughed. But who can doubt that the Holy Ghost inspired me?" (New Brunswick: Rutgers University Press 1959, pp. 19-20.)

To King Ferdinand Columbus said: "I came to your majesty as the emissary of the Holy Ghost," upon which Wasserman the author commented: "In the same way before that pious assemblage in San Esteban he insisted that he must be regarded as one inspired." (Page 46.)

Washington Irving, describing Columbus before Queen Isabella, said that "he unfolded his plans with eloquence and zeal, for he felt himself, as he afterwards declared, kindled as with a fire from on high and considered himself the agent chosen of heaven to accomplish the grand design." (Life and Voyages of Christopher Columbus, p. 712.)

Columbus' own son Fernando, in a biography of his father, quotes the discoverer as saying: "God gave me the faith and afterwards the courage so that I was quite willing to undertake the journey."

Columbus' last will and testament reads in part: "In the name of the Holy Trinity who inspired me. . . ."

The testimony of the discoverer of America is that God lives, for he inspired him. Shall we not accept his word?

Washington, a witness

And what of the father of our country, George Washington?

He bore the same kind of testimony.

Washington did not take up the command of his army in the first instance until he had gone to the Almighty in humble prayer. He fought no engagements that were not preceded by appeals to the Deity, and there was never a victory that was not followed by acknowledgment of divine aid.

Characteristic of these expressions is his memorable announcement to the troops following the battle of Yorktown:

"Divine service is to be performed tomorrow in the several brigades and divisions. The Commander-in-Chief earnestly recommends that the troops not on duty should universally attend with that seriousness of deportment and gratitude of heart which the recognition of such reiterated and astonishing interposition of Providence demands of us."

In his farewell orders to the army dated November 2, 1783, he said: "The singular interpositions of Providence in our feeble condition were such as could scarcely escape the observance of the most unobserving."

To Congress he said on April 30 1789:

"No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of Providential agency."

Washington knew, and bore testimony, that God lives and that he has his hand over America. Shall we not accept his word?

And what of him who saved our country in times of civil war?

Abraham Lincoln bore testimony like that of Washington, repeatedly.

One of his most impressive statements was this:

"I have had so many evidences of God's direction, so many instances when I have been controlled by some power other than my own will, that I cannot doubt that this power comes from above. . . . I am satisfied that when the Almighty wants me to do or not do a particular thing, He finds a way of letting me know it."

As he left for the city of Washington after his election, Lincoln said to his neighbors who had gathered to say farewell:

"Without the assistance of that Divine Being I cannot succeed. With that assistance I cannot fail. Trusting in him who can go with me and remain with you, and be everywhere for good, let us confidently hope that all may yet be well. To his care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell."

Lincoln had no doubts about the existence of God. He knew God lives, by reason of his almost daily experience. Shall we not accept his word?

One of the most convincing testimonies of the past comes from the aboriginal inhabitants of America.

As careful research puts together facts now being disclosed by students of ancient America there appears clear and convincing evidence that the ancient Americans actually knew Christ personally, and that he walked and ministered among them.

Native American traditions of the "Great White God"

Probably the most persistent of all the traditions handed down through past generations to our present-day Indians of both North and South America is that of the Great White God. This being came among their forefathers in ancient times, healed their sick, raised some of their dead, and taught them a brotherly way of life. Some
Traditions say that he told them that when he was born in the flesh, he was the son of a virgin.

When the Spanish explorers came, as you well know, the Indians believed that their leader was the returning White God. This is what made their conquest so easy, and accounts for the lack of resistance on the part of the natives.

Captain Cook found this same tradition in the South Seas and like Cortez he took advantage of it.

It is remarkable that authorities say that the aboriginal inhabitants of America knew more about the Christian religion than did their European conquerors, and that a definite form of Christianity existed in America before Columbus ever came to these shores.

Dr. Daniel H. Brinton, for example says that the existence of these traditions is irrefutable and that they were intimately and widely current from Chile to Alaska long before the inhabitants of this hemisphere ever saw a white man.

Another scholar of renown, Miles Poindexter, wrote that the tradition of the Incas concerning the White God was a nobler concept of our Creator and was more enlightened than that of the Europeans.

Is it possible that Christ came to ancient America giving this hemisphere a testimony of his existence?

Evidence from the Book of Mormon

It is not only possible--it is a fact.

The ancient record of his coming, as disclosed in the Book of Mormon, is clear and convincing.

That record shows that following his crucifixion and resurrection in Palestine, the Savior came to his "other sheep" here in America. It tells of a multitude expectantly gathered together and adds:

"...they heard a voice as if it came out of heaven; ..."

"... and it said unto them:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name--hear ye him.

"And it came to pass, as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe, and he came down and stood in the midst of them; ..."

"And it came to pass that he stretched forth his hand and spake unto the people, saying:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

"And behold, I am the light and the life of the world; and I have drunk out of the bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

"And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven.

"And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying:

"Hosanna! Blessed be the name of the Most High God-- And they did fall down at the feet of Jesus, and did worship him." (3 Ne. 11:3, 6-17.)

He blessed their children, healed their sick, even raised their dead, and established his Church among them.

This is the true record of the visit of Christ--the Great White God--to ancient America. This is what gave rise to the traditions that still live in the hearts of American Indians and natives of the South Seas.

So ancient America, both in its written records and in its traditions declares that God lives and Jesus is his Christ. Can we doubt testimonies as great as these?

Testimony of modern America

But modern America likewise gives testimony of God and Christ.

The Almighty has raised up a new and modern prophet on the earth as ancienly he raised up Moses and others.

And as he appeared to Moses, speaking to him as one man speaks to another, so in this modern day he has appeared personally to an American prophet, and face to face has spoken to that prophet, giving him revelation.

This American prophet was Joseph Smith. His first view of the Almighty came as a young man in answer to a humble prayer.

Of this event Joseph Smith wrote:
... I saw a pillar of light, exactly over my head, above the brightness of the sun. ...

... When the light rested upon me [page 114] I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other--This is My Beloved Son. Hear Him!" (Joseph Smith 2:16-17.)

At this time Joseph not only saw the Father and the Son, but also spoke to them, asked their questions, and received answers in return.

Think of it! God and his Christ came to America--in modern times--and spoke to an American youth face to face and called him to be a prophet.

Later still, in company with his associate Oliver Cowdery, Joseph again was visited by the Savior. Of this experience, which took place in the temple built by the Mormon people in Kirtland, Ohio, he wrote:

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

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

"I am the first and the last; I am he who liveth, I am he who was slain, I am your advocate with the Father." (D&C 110:2-4.)

And again, with Sidney Rigdon Joseph once again was blessed with a view of the Deity. Of this he wrote:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

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

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

America is a land chosen of God for a great and divinely appointed work. Essential to the performance of that task is an unerring testimony that God lives.

That testimony is here. It comes from the ancient world; it comes from today. It comes from our national leaders, and it comes from modern prophets raised up for God's special work in these last days.

Testimony of Latter-day Saints

The testimony of all, unitedly and together, is that God lives, and Jesus is his Christ. This is the testimony of Latter-day Saints the world around They know that God lives, for their modern prophets have seen him.

And this is our humble testimony, in the sacred name of Jesus Christ. Amen.

Singing by the Choir: "Father in Heaven."

President Hugh B. Brown

The Tabernacle Choir will now sing two hymns, "A Mighty Fortress Is Our God," and "Come Unto Jesus," following which a brief organ interlude, and then Elder Howard W. Hunter of the Council of the Twelve will be our concluding speaker.

Singing by Choir: "A Mighty Fortress Is Our God" and "Come Unto Jesus."

Organ interlude.

Elder Howard W. Hunter Of the Council of the Twelve

The greatest search of our time is the search for personal identity and for human dignity. Each of us wants life to be worthwhile and to have real meaning--a personal meaning--in the living we do from day to day. There is a search being made by people everywhere, a search as important as life itself for self-respect, for self-fulfillment, and for emotional maturity. Much of our character and nature, as individuals, depends upon how and to what ends we conduct this search. Too many of us turn the direction of our lives to tragic goals and distorted purposes. The friends we choose, the choices we make, and what we do about these choices are the determining guide lines that form and mold our lives; but choices alone are not enough. The best goals, the best of friends, and the best of opportunities are all meaningless unless they are translated into reality through our daily actions.

Gospel of imperatives

Belief must be realized in personal achievement. Real Christians must understand that the gospel of Jesus Christ is not just a gospel of belief--it is a plan of action. His gospel is a gospel of imperatives, and the very nature of its substance is a call to action. He did not say "observe" my gospel; he said "live" it! He did not say, "Note its beautiful structure and imagery", he said, "Go, do, see, feel give, believe!" The gospel of Jesus Christ is full of imperatives, words that call for personal commitment and action--obligatory, binding, compulsory.

There is never achievement in any field of endeavor unless it is preceded by a strong sense of purpose. There must be reasons for action and guides for action in the form of real goals and objectives. That is why we are given a plan of salvation and progression. Because the gospel is a long-range even an eternal--goal, it must be broken up into short-range, immediate objectives that can be achieved today and tomorrow and the next day. The gospel imperatives constitute an immediate challenge to action in our lives right now, today, as well as a plan for action eternally.

Notice the forceful expression Jesus gave to his teachings; he said: "Ask, and it will be given you; seek, and ye shall find; knock, and it shall be opened unto you:

"For every one that asketh receiveth--and he that seeketh findeth, and to him that knocketh it shall be opened." (Matt. 7:7-8.)

"... Love your enemies, bless them that curse you, do good to them that hate you and pray for them that despisefully use you." (Matt. 5:44.)

Gospel of action
It is the responsibility of the parents to ensure that their children are taught about the importance of the gospel and its principles. The prophet James (James 1:17-18) emphasized the importance of doing the work of the gospel rather than merely believing in it. He taught, “Every good gift and every perfect present is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change.”

We are called to walk in the spirit of “gospel imperatives” that guide us to do what is right and to live as Jesus lived. These imperatives are not just theoretical concepts; they are practical guidelines that help us in our daily lives. For example, the imperative of forgiveness is not just a concept to be discussed, but a practical action that we can take to make our lives better and happier. When we forgive others, we also forgive ourselves, and this can bring peace and joy to our lives.

The imperative of faith is another important aspect of living the gospel. We are told to “have faith in Jesus Christ” (2 Corinthians 5:7). This faith is not just a matter of belief, but a practical commitment to follow the teachings of Christ. When we truly believe in the power of Christ, we are able to live our lives in accordance with His will.

In conclusion, the gospel imperatives are not just abstract concepts, but practical guidelines that help us to live our lives in accordance with the will of God. They are not just for the clergy, but for all of us. We should take these imperatives seriously and strive to live up to them in our daily lives.

...
She was met at the steps of the office by one of the clerks, who remonstrated as the boys began to unload the potatoes. "Widow Smith," he said, remembering no doubt her trials and sacrifices, "it's a shame that you should have to pay tithing." He added a number of other things her son did not care to repeat, chided her for paying her tithing, and called her anything but wise and prudent; he said that there were others able to work who were supported from the tithing office. The little widow drew herself up to her full height and said, "William, you ought to be ashamed of yourself. Would you deny me a blessing? If I did not pay my tithing, I should expect the Lord to withhold his blessings from me. I pay my tithing, not only because it is a law of God but because I expect a blessing by doing it. By keeping this and other laws, I expect to prosper and to be able to provide for my family." (Life of Joseph F. Smith, pp. 158-59.)

This is the goal of gospel imperatives, "to be able to prosper and provide for our families." The abundance of the good and worthwhile things of life comes from following them. I bear you my testimony that in them lies the wisdom of eternity. It is my witness that God lives, that Jesus is the Christ, the Savior of the world. My appeal is to each of us and the hundreds of thousands of persons who joined with us by viewing this conference today, to catch the vision of and follow the admonition contained in the key to all imperatives: "For every one that asketh, receiveth and he that seeketh, findeth; and to him that knocketh, it shall be opened." (3 Ne. 14:8.) This is my humble prayer, in the name of Jesus Christ. Amen.
President Joseph Fielding Smith

Of the First Presidency and President of the Council of the Twelve

"He that hath my commandments, and keepeth them he it is that loveth me, and he that loveth me shall be loved of my Father. . . ." (John 14:21.)

He is speaking of the generation in which he lived. And so to these Corinthian members of the Church he said:

"All those who have not received the gift of the Holy Ghost received it not because it was not given except to members of the Church. But the fact remains that every soul upon the face of the earth was bought with a price--Jew and Gentile, the heathen, the atheist. No matter where a man lives or what he believes or the circumstances under which he lives, he was bought and paid for with a price, a price that was paid by our Lord and Savior Jesus Christ, and he was the only one who could pay it. No one else was ever born into this world to do as I please." My answer is: No, you do not. You haven't any right at all to do just as you please. There is only one right that you have, and that is to do just what I read to you: keep the commandments of Jesus Christ. He has a perfect right to tell us so. We have no right to refuse. I do not care who the man is; I do not care where he lives, or what he is--when the gospel of Jesus Christ is presented to him, he has no right to refuse to receive it. He has the privilege. He is not compelled to receive it, because our Father [page 121] in heaven has given to them and that they received when they came into the Church.

Evidence of the covenant-maker

So Paul instructed these members of the Church and called attention to certain conditions which are peculiar to those who have made covenants with Jesus Christ. And Paul is not speaking to ow generation. He is speaking of the generation in which he lived. And so to these Corinthian members of the Church he said:

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise."

"For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." (1 Cor. 3:17-19.)

So we should take notice of this. We cannot build on any other foundation. I think that there are members of the Church who have pride, who have placed gold, silver, precious things as their great goal. And they have neglected their duties and responsibilities, which their membership in the Church requires of them.

Now, let me read another passage to these same members of the Church, many of whom had sadly departed from the true teachings that they had received from Paul and others who had been sent to teach them:

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

"For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." (1 Cor. 6:19-20.) That statement of Paul's is just as true and applies with equal force in the cases of Latter-day Saints today.

Paul could not say that to those who had not made covenants. He could have told anybody anywhere that he was bought with a price, but he could not tell them that the Holy Ghost had been given to them, because it was not given except to members of the Church. But the fact remains that every soul upon the face of the earth was bought with a price--Jew and Gentile, the heathen, the atheist. No matter where a man lives or what he believes or the circumstances under which he lives, he was bought and paid for with a price, a price that was paid by our Lord and Savior Jesus Christ, and he was the only one who could pay it. No one else was ever born into this world who could pay this price.

His "rights"

And from what were we bought? Before I answer that question, I want to say something else. I have heard people say, and members of the Church too, "I have a right to do as I please." My answer is: No, you do not. You haven't any right at all to do just as you please. There is only one right that you have, and that is to do just what I read to you: keep the commandments of Jesus Christ. He has a perfect right to tell us so. We have no right to refuse. I do not care who the man is; I do not care where he lives, or what he is--when the gospel of Jesus Christ is presented to him, he has no right to refuse to receive it. He has the privilege. He is not compelled to receive it, because our Father in heaven has given to everyone of us in the Church and out, the gift of free agency. That free agency gives us the privilege to accept and be loyal to our Lord's commandments, but it has never given us the right to reject them. Every man who rejects the commandments of our Father in heaven is rebellious.

Of course, I realize that there are thousands of people who have never heard the gospel. They are not going to be punished for that. We cannot expect a person to observe a commandment he has never heard. But all those who have never had the privilege of hearing it will at some time have that privilege. If it is not in this life it will be in the spirit world. And every soul will have the opportunity to accept the mission of our Savior Jesus Christ or to reject it. When the Lord commands us, if we love him we will keep the commandments. This is the law to members of the Church in the words of the Savior: "He that hath my commandments, and keepeth them, he it is that loveth me. . . ." (John 14:21.) Again, the Savior said: "If ye love me, keep my commandments." (John 14:15.)

Unfortunately we have members of the Church who set aside the commandments the Lord has given us who fail to observe them strictly. This is not your right. It is just your privilege, the privilege the Lord has given you to act for yourself. You are agents with the power within you to obey or to disobey. If it were not so no one could be tried for disobedience We read in the scriptures that every man will be tried according to his works. Well, if we are not under obligation, who can try us? Did you ever think of
Benifits of obedience

27 We do not punish men for doing something that is not contrary to the laws do we? But the Lord has given us his laws, the gospel of Jesus Christ not because it is pleasing to him, not because he is going to get anything out of it. He has given us these laws that we might get something out of them. And, of course, every person who keeps these commandments adds that much to his personal glory. There is no question about that, because when we sustain our Savior and are true and faithful to him, he is the benefactor. But are we not benefited, and are not the benefits greater to us by far than they are to him? Our Lord never gave a commandment in this world to any man that was not intended to be to his eternal benefit. I think sometimes we overlook that.

28 I hope the Lord will help me to keep his commandments. As I said his commandments are not hard to keep. He said that himself. Some people say that his commandments are hard to keep. This is an admission, isn't it, that they are not keeping them?

29 Let me ask you a question: Is there anybody here who has not committed some sin or transgression of divine law? If so, you may please raise your hand. I don't see any hands up. I can't raise mine. Well, did you ever, after you had committed some wrong, feel sorry and get the spirit of repentance and wish you had not done it? If you have not felt that way, you had better see your bishop. I have done things I should not have done, and I have felt sorry. I never committed murder; I have kept my body clean; I have not been stealing from people. When I was a child, I may have taken something that did not belong to me like the neighbor's apples. But when I have done some wrong, I have been troubled.

30 He carried the burden

31 The Savior never committed any sin nor carried any troubled conscience. He was not under the necessity of repenting as you and I are; but in some way that I cannot understand, he carried the weight of my transgressions and yours and the transgressions of every soul who comes into this Church from the days of Adam to our present time and to the end of time. He came and offered himself as a sacrifice to pay the debt for each of us who is willing to repent of his sins and return to him and keep his commandments. Think of it, if [page 122] you can. The Savior carried that burden in some way beyond our comprehension. I know that, because I accept his word. He tells us of the torment he went through the torment was so great that he pled with his Father that if it were possible he might not drink the bitter cup and shrink: "... nevertheless not my will but thine, be done." (Luke 22:42.) The answer he got from his Father was, "You have to drink it."

32 Can I help loving him? No, I cannot. Do you love him? Then keep his commandments. If you do not, you will have to answer for them yourselves.

Death, and then redemption

33 When Adam and Eve were placed in the Garden of Eden, they did not have to die. They could have been there to this day. They could have continued on for countless ages. There was no death then. But it would have been a terrific calamity if they had refrained from taking the fruit of that tree, for they would have stayed in the Garden of Eden and we would not be here- nobody would be here except Adam and Eve. So Adam and Eve partook. Eating of that forbidden fruit subdued the power of the spirit and created blood in their bodies. No blood was in their bodies before the Fall. The blood became the life of the body. And the blood was not only the life thereof, but it had in it the seeds of death. And so we grow old and we die. But it would have been a dreadful thing if Adam and his posterity had been forced, because of the Fall, to die and remain dead; that would have been the case had there been no redemption.

34 That is what Satan wanted, so he worked on them. I think he had this idea: "Now, I have destroyed the Lord's plan. I have caused Adam and Eve to become mortal and they are going to die; everyone will have to die, and they will become subject to me." And he laughed about it.

35 "Through Jesus Christ, our Lord"

36 There was only one way of redemption, one way in which reparation could be made and the body restored again to the spirit; that was by an infinite atonement, and it had to be made by an infinite being, someone not subject to death and yet someone who had the power to die and who also had power over death. And so our Father in heaven sent us his Son, Jesus Christ, into the world with life in himself. And because he had a mother who had blood in her veins he had the power to die. He could yield up his body to death and then take it again. Let me read his own words: "Therefore doth my Father love me, because I lay down my life, that I might take it again."

37 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (John 10:17-18.)

38 He had power to lay down his life, and on the cross he paid the price for our sins and at the same time for Adam's transgression. His infinite atonement resulted in two things: (l) restoration of the body to the spirit, and (2) the redemption of those who accept the gospel of Jesus Christ and who will be loyal in the keeping of his commandments--freedom from their sins.

40 Now, in conclusion, what are we going to do? Are we going to love him? Are we going to realize the great work he did for us and are we going to be grateful, or are we going to violate his commandments? I would like to read something by Sydney Harris, taken from the Deseret News in 1964, entitled "Would We Believe and Follow?"

41 If there should be a second coming, would there not be soon a second crucifixion? And this time, not by the Romans or the Jews, but by those who proudly call themselves Christians? I wonder! I wonder how we today would regard and treat this man with his strange and frightening and 'impractical' doctrines of human behavior and relationships. Would we believe and follow, any more than the masses of people in his day believed and followed?

42 "Would not the militarists among us assail him as a cowardly pacifist [page 123] because he urges us not to resist evil?"

43 "Would not the nationalists among us attack him as a dangerous internationalist because he tells us we are all of one flesh?"

44 "Would not the liberals among us dismiss him as a dreamy vagabond because he advises us to take no thought for the morrow, to lay up no treasures on earth?"

46 "Would not the ecclesiastics among us denounce him as a ranting heretic because he cuts through the core of ritual and commands us only to love God and our neighbors?"

47 "Would not the sentimentalists among us deride him as a cynic because he warns us that the way to salvation is narrow and difficult?"

48 "Would not the puritans among us despise and reject him because he eats and drinks with the publicans and sinners, preferring the company of winebibbers and harlots to that of 'respectable' church members?"

49 "Would not the sensuous among us scorn him because he fasts for forty days in the desert, neglecting the needs of the body?"

50 "Would not the proud and important among us laugh at him when he instructs the twelve disciples that he who would be 'first' should be the one to take the role of the
Potent influences upon children

We are all aware that home and parental and adult influence are of greatly persuasive importance in the lives of children. In commenting on the relationship of adult to child over this pulpit some years ago, I noted that among other things the following are true:

1. Children are inclined to be like their parents and the homes from which they come.

2. Children are also influenced by associates who come from other homes and therefore are influenced by the nature of the other homes and the parents who live in them.

3. Other adults and environments have great influence on young people.

4. Young men and women soon discover the truth about parents or other adults whose lives are not consistent with their expressed convictions in the way they live.

It is true that there are a number of examples of fine young people who rise above their home and family environments and their training and the example of the adult generation. They somehow find the way themselves and setting high goals, manifest the determination and courage and capacity to achieve them. There are exceptions on the other side of the coin also, and it is of this that I would like to speak for a moment.

What has the Church to say to a sincere parent who, like all parents has made mistakes, but who has really tried—only to have a child disregard his teachings and example and choose another way?

Outside the Church, people of honest interest and goodwill feel the same and seek the same objectives.

The charge to parents to teach children

Few scriptural admonitions are more clearly or strongly given than those relating to the responsibility of parents and adults to their children and the younger generation. If we were to select a scripture that is perhaps as frequently referred to as any other by speakers and teachers, we would be reasonably safe in choosing the 68th Section of the Doctrine and Covenants where a well-known instruction from the Lord to his children is recorded. Certain of the brethren received counsel, and instructions of general application were included. Among the choice directions from the Lord is this verse:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by laying on of the hands, when eight years old the sin be upon the heads of the parents." (D&C 68:25.)

Parenthood, the revelation teaches, involves the responsibility to "teach their children to pray, and to walk uprightly before the Lord." (vs. 28.)

My purpose today is to express my own deep appreciation of the validity and relevance of these instructions, and to say that I believe and accept them as the word of the Lord. But there is another side of this story that deserves attention and compassionate consideration.

What has the Church to say to a sincere parent who, like all parents has made mistakes, but who has really tried—only to have a child disregard his teachings and example and choose another way?

Possibly no subject is more frequently and earnestly treated in Church instruction and admonition and programming these days than that of the responsibility of parents to their children. All who have association with youth and families know the importance of this emphasis, and none could question the validity of the effort.
What shall be said to such heart broken parents? Is there any encouragement for them in the scriptures? What have the prophets said?

Ezekiel was a prophet during the captivity of Israel. He preached to a people to whom it was comforting to attribute their current problems to the sins of former generations. They were habituated to quoting a prophecy: “The fathers have eaten sour grapes, and the children’s teeth are set on edge.” (Ezek. 18:2.)

There is, of course, a measure of truth in this proverb, as every parent or close observer of the human experience knows. Our children do suffer in many ways from our defections or derelictions, just as they prosper from our proper instruction and our love and good example.

As Ezekiel admonished Israel he spoke these words, recorded in the 18th chapter of Ezekiel:

“‘The word of the Lord came unto me again, saying,

What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children’s teeth are set on edge?’ (Ezek. 18:1-3.)

As I read the record, Ezekiel was not minimizing the sorrowful imposition of trouble in the life of a child who is deprived of the truth or misled by the faithlessness of a parent. Ezekiel was reemphasizing for Israel the great importance of individual responsibility before God and of God's impartiality in dealing with every man according to his own character. Hear these words of the Lord through the Prophet, immediately following his instruction that they no more use (or misuse) the proverb in Israel:

“Behold, all souls are mine, as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.” (Vs. 4.)

Repeating those last words, “the soul that sinneth, it shall die,” the Lord added:

Compensation for righteousness

“The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.” (Vs. 20.)

Ezekiel then encouraged repentance and obedience, noting that the repentant sinner may avoid the eternal consequence of his deed through the forgiveness of the Lord. A wicked man who repents and becomes righteous will live. A righteous man who becomes wicked will die. Every man must stand before God and answer for his own choices and for his own character.

What Ezekiel said to ancient Israel I believe we must understand and apply to modern Israel. Where homes and hearts are sundered by the resentful or rebellious bad choices of a child who is accountable and has made his own stubborn decisions, which cross in their willfulness the purposes of the parents, God understands and does not condemn the honest parents.

Jeremiah quoted and refuted the same proverb:

“In those days they shall say no more, The fathers have eaten a sour grape, and the children’s teeth are set on edge.

“But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.” (Jer. 31:29-30.)

There is some solace for the sorrowing heart in recalling the first family of the Bible. Seeking earnestly to live obediently in response to their knowledge of good and evil, faithful parents tried to teach their children. One son understood and offered unto God an acceptable sacrifice. Another son did not or would not understand. To him and his offering God had no respect. So serious was his misunderstanding and his response that he rose up against his brother and slew him.

What of the first family of the Book of Mormon? Reared by the same mother and father in the same household, [page 126] some of the brothers loved God and followed the counsels of their parents. They were loyal to their heritage and possibilities. Other sons took an opposite course. They were willful and rebellious and unresponsive to the instructions and example and entreaties of their father and mother. Repeatedly they followed their own wayward wills, to the heartbreak of their parents and to their own ultimate disaster.

The Father's compassion

If there needs be more evidence of the widespread nature of the problem and the deep compassion of the Father for those who suffer through it, consider another family in which one choice son humbly accepted the counsel and plan of his father and followed that plan according to his father's will, while another son, also an authority in the kingdom of his father, followed his own wayward will and base arrogance, rebelled against his father and his instructions, and, not content with this, induced a third of his brothers and sisters to rebel against their father and to follow him, to their own heartbreak and sorrow.

Whatever application is to be made of Ezekiel's instructions, surely there is this invitation to those in whose households there is peace and joy and rejoicing because of their posterity: be humble. Be compassionate and considerate and prayerful in behalf of those who have suffered the misfortune of a wayward child. Thank God, watch and pray, and be humble.

To those to whom the sorrow of a child unresponsive to parental instruction and example has come, be comforted. God understands. He knows what it means to have a rebellious son and wayward children. Many others understand.

Freedom and its consequences

Again let it be said that there is no disposition to minimize the importance of our doing all we can to lead and direct and inspire obedience in our children. We can tragically impose upon their lives by our failures. But let there be concern and consideration also in recognizing the principle of agency in accountable people and the responsibility to answer for the choices that are made.

God requires that we accept responsibility for our individual decision—he deals with every man according to his own character. He has taught us through Ezekiel not alone that every man must stand on his own and answer for his own decisions, but that God desires that all shall turn to him and live, he having no pleasure in the suffering of his children for their sins.

In a recent magazine it is quoted: “On the last six days of Passover, Jews say a special prayer—the half Hallel. Tradition has it that when the Egyptians, in pursuing the Jews, were drowning in the Red Sea, the Lord kept his angels from singing his praises admonishing them, ‘How can you sing hymns while my creatures are drowning in the sea?’”
The twelfth article of our faith states: "All great minds are respectfully obedient to all that is over them; only small souls are otherwise.

Applying this principle of obedience to organizations of a civil and business character, confusion and weakness result from men refusing their support to the decision of the presiding authority or of the majority where the action is left to popular vote. Carlyle, the great writer, said:

"..."

The Lord has promised to guide and direct his Church upon the earth, for he "will do nothing but he revealeth his secrets unto his servants the prophets." (Amos 3:7.)

Again, may I repeat the statement of the Savior, recorded in John 7:17:

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17-18.)

And ye shall not be hardened again in unbelief; for I have wrought upon your minds strong because of the witnesses which I sent among you."

Obedience applies to all--to youth in school, those who work in the shop and factories, the farmer, the rancher the office worker, the teacher, all the professions, mothers and fathers and children, in their homes and out of their homes.

Obedience to the gospel, making application of the gospel principles in our daily lives, guarantees every adherent the companionship of the Holy Spirit, and this Spirit secures to every faithful individual a living testimony concerning the truth or falsity of every proposition presented for our consideration.

Obedience to conscience, to conviction of right, to divine authority, and to God, in whom we trust.

Obedience to conscience, to conviction of right, to divine authority, and to God, in whom we trust.

God help us to be humble if we are blessed with children who follow the way they have been shown. God help us to be gracious and compassionate with others whose experience has not been so favorable. God help choice parents who have truly tried, but have had heartbreak, to know his love and his warmth and the gracious encouragement of his understanding heart. In the name of Jesus Christ. Amen.

We have been fed and uplifted spiritually in music, song, prayer, and speech during all the sessions of this conference. The spirit of encouragement has been richly manifest. Where do we go from here? What are we going to do about it? I remember the words of President McKay some months ago when he made this statement: "Make Jesus Christ the center of our lives." I feel these are the doctrines that have been taught in all the sessions of this conference. In an age of the world when rebellion is to be found in many areas obedience is, by mistaken ideas of freedom, considered a mark of humiliation. In reality, true obedience to the Lord's commands is an indication of moral courage, strength, and power. Samuel, the Old Testament prophet declared: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." (1 Sam. 15;22-23.) Here obedience is referred to in simple, understandable terms. This is an eternal truth that is characterized by the ancient seers and saints, who, like the Messiah, were ready to say by word and deed, "I came not to do mine own will but the will of my Father who sent me." (John 5:30.) The Savior taught this great lesson 2,000 years ago. "... My doctrine is not mine, but his that sent me. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.) The Father of our spirits requires obedience. The best embodiment of this principle, the most humble in yielding to the divine will, was the best and purest being who ever dwelt in mortality, even the Lord Jesus Christ--he, in whose mouth there was found no guile, who was perfect and without blemish in all the walks of life. While he was obedient to his Father's will and humble to the extreme, he was independent of the influence and persuasions of wicked men, including Satan, who tempted him severely.

Then, said Jesus to those Jews who believed on him:

"If ye continue in my word, then are ye my disciples indeed..."

Advantages and fruits of obedience

Truth or principle does not change today, if we desire the blessing of God we must be obedient--obedient to conscience, to conviction of right, to divine authority, and to God, in whom we trust.

Obedience applies to all--youth in school, those who work in the shop and factories, the farmer, the rancher the office worker, the teacher, all the professions, mothers and fathers and children, in their homes and out of their homes.

Obedience to the gospel, making application of the gospel principles in our daily lives, guarantees every adherent the companionship of the Holy Spirit, and this Spirit secures to every faithful individual a living testimony concerning the truth or falsity of every proposition presented for our consideration.

The Apostle Paul said that "by one spirit have we access unto the Father." (See Eph. 2:18.)

All who embrace the gospel are entitled to an individual testimony of the truth; the same Spirit guides into all truth, reveals the things of the Father, and imparts the inspiration essential to preserve mankind from a blind obedience to erroneous principles and false guides.

Again, may I repeat the statement [page 128] of the Savior, recorded in John 7:17:

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

This secures to all men protection against imposition and abuse of power and the false decisions of man-made councils.

The Lord has promised to guide and direct his Church upon the earth, for he "will do nothing but he revealeth his secrets unto his servants the prophets." (Amos 3:7.)

This does not imply the infallibility of man, but it does imply the promise that no man or council of men who stand at the head of the Church shall have power to lead the Saints astray.

With this assurance, then, the people of God in every dispensation have been justified in rendering absolute yet intelligent, obedience in the direction of the holy prophets.

The evidence is sure that whatever has come, either by written document or verbally, from the presidency of the Church has been attended with good results.

Applying this principle of obedience to organizations of a civil and business character, confusion and weakness result from men refusing their support to the decision of the presiding authority or of the majority where the action is left to popular vote. Carlyle, the great writer, said:

"All great minds are respectfully obedient to all that is over them; only small souls are otherwise."

The twelfth article of our faith states:
"We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law."

Family home evening

Each family in the Church is encouraged to hold a family home evening. A home evening manual has been presented to every family encouraging them to study the lessons that it contains for the first eight months of 1967, the subject matter being "Obedience to Law."

The obedience rendered to God is based upon a conviction that he is perfect in all his ways, possessing the attributes of justice, judgment, knowledge, power, mercy, and truth in all their fullness. Obedience to his appointed authority upon the earth is obedience to him and is so taught by the Savior.

"He that receiveth you receiveth me and he that receiveth me receiveth him that sent me." (Matt. 10:40.)

And further on, we are told and strengthened thereby: "Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." (John 13:20.)

It is not the person who calls for this respect and consideration- it is the principle involved. God has placed authority upon the humble men. Through their administrations can be secured the benefits and blessings that follow obedience to the ordinances of the gospel. Implicit obedience must be rendered. The mandates of the Lord Jesus are imperative. No substitute will do.

The path has been marked and led by the Savior. This is the only sure pattern for living.

Obedience is essential to salvation, essential to success in every avenue of human enterprise, whether rendered to the laws of God direct in their moral and spiritual phases or to his authority vested in man. Obedience must be implicit.

Our leaders ask us to do right, to live pure lives, to do good to all men and evil to no one, and to respect the order of God's kingdom, that salvation and exaltation may come to all.

The epistle of Paul, the apostle, to the Hebrews:

"Though he were a Son, yet learned he obedience by the things which he suffered." (Heb. 5:8.)

Jesus set the example in the Garden of Gethsemane as he prayed to his Father just previous to his crucifixion:

"O my Father, if this cup may not pass away from me, except I drink it, thy will be done." (Matt. 26:42. Italics added.)

I humbly pray that we may exercise this power and strength in obeying and keeping the covenants we have made with the Lord Jesus Christ. I feel that more than any other thing, the human [page 129] family today needs to keep close to Jesus through obedience to his spiritual and moral laws. As we make Jesus Christ the center of our lives, this will be our lot, and I pray for this, bearing my witness that these things are true. In the name of the Lord Jesus Christ, our Savior. Amen.

President N. Eldon Tanner

He to whom you have just listened is Elder John Longden, Assistant to the Twelve.

Elder Boyd K. Packer will now speak to us.

Elder Boyd K. Packer Assistant to the Council of the Twelve

I feel subdued in spirit, brethren and sisters, as we come near the closing moments of this great conference. There is the promise that "when a man carries it into the hearts of the children of men." (2 Ne. 33:1.) Because there are some here visiting with us as guests about whom I care deeply, I pray for an interest in your faith and prayers as I direct my remarks to them.

It has been our privilege over the past two years in the mission field to become acquainted with clergymen from a number of Christian churches. We find them to be good men--sincere honest in their dedication to the ministry that they have chosen. It is to you "men of the cloth," as you term yourselves, that I speak.

Please understand the spirit in which I speak. It is with humility and without arrogance that I call to your attention a matter of significant spiritual importance; in the spirit of what might be termed "a call to the Christian clergy."

In conversation several of you have opened your heart and given expression to your solemn feelings concerning the Christian Church at large, the feeling that something is out of order that wants to be put in order. Not so much as you have said, that the clergy is not desirous of moving people to good works, but rather that there is something missing.

Your youth have become unresponsive, and although you have introduced innovations into the worship services--jazz combos, poetry reading, interpretive dancing, all thought to be appealing to youth--nevertheless, they are drawn away and grow up without faith.

"Famine in the land"

One reads with serious reflection the words of the Prophet Amos:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

"And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.

"In that day shall the fair virgins and young men faint for thirst." (Amos 8:13.)

I testify that such a spiritual famine is upon the world. And as moral fiber is weakened, forces of darkness grow in courage. Evil has unclothed herself and walks the
In recognition of this, you point with nervous reality that the churches are not fulfilling their obligation to mankind; and you find yourselves reaching out to another, hoping to draw close together, to stand shoulder to shoulder, sensing that in unity there may be strength.

You have told me of your councils—local, regional, national, and worldwide—in which you devote yourselves to the spirit of ecumenism. These are ecumenical councils in which you labor industriously to bring into one the whole of Christianity.

Church absent from councils

In all of this you see us, The Church of Jesus Christ of Latter-day Saints standing apart, not participating. We are not in the councils. And not only this, you find us sending missionaries among your parishioners, pleading with them to hear the message of the gospel of Jesus Christ, and bearing witness that he lives.

Why, you ask, will we not support the great ecumenical movement? Why do we absent ourselves from councils called in the name of Christian unity?

It is in answer to this question to you and to the wondering youth in the Church that we yearn with prayerful fervent desire that you may feel the spirit in which we speak.

Need for unity

Our brethren, we declare that councils alone will not bring unity. The efforts of men only, regardless of how well-intentioned, will not call it forth. No more will be accomplished through uninspired reorganization and attempted unification of the Christian churches than has been accomplished through the uninspired separation of them.

It was when men denied the gift of the Spirit and failed to heed the inspirations from the Lord and the promptings of the Holy Ghost that they strayed from the gospel of Jesus Christ and began to contend one with another and to protest one against the other.

The very concern, the recognition of the need to be put together again the very feeling that something is out of order that wants to be put in order, indeed, the very reason for which the ecumenical councils are being called are evidence that the division in the first place was wrong and even apostate in its dimensions.

There is indeed a need for unity. But we would be mistaken to assume that each of the multiplicity of Christian churches is part of the so-called "body of Christ" (one Church representing the arm, another the leg, another the head, etc.), and that putting them all together would make the full "body of Christ."

They are not component parts, but are imperfect and distorted copies of the whole. To pretend that bringing them together will constitute bringing into one whole all that is essential for the salvation of mankind would be to mislead one another.

You have no doubt on many occasions read these words in the gospel of John:

"If ye love me, keep my commandments.
And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever
Even the Spirit of truth; whom the world cannot receive, because it seeth him not neither knoweth him: but ye know him; for he dwelleth with you and shall be in you.
"I will not leave you comfortless: I will come to you." (John 14:15-18.)
Men need spiritual comforter

In no age in the history of the world were men more in need of that spiritual comforter.

Is it unreasonable to ask you, who are by disposition such seekers after truth that you have chosen the ministry, to set aside for a moment selfinterest, prejudice, even concern over the source of your livelihood, and to openly and honestly and prayerfully consider that there may be an answer provided by the Lord that cannot be arrived at in ecumenical councils?

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.
"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8-9.)

Are you so illiberal that you could not admit at least as a thought that God may have chosen not to restructure, nor repair, nor to renovate, nor even to re-unite the churches?

Restoration needed

Mankind is not left alone. There is the answer to the problem of Christian unity, but it is not a reuniting nor a[page 131] renovation. It is the restoration!

The Lord's way was certified to man on April 6 1830, when there was organized The Church of Jesus Christ of Latter-day Saints. The Father and the Son had appeared. The heavens were opened!

Angelic messengers restored by ordination the priesthood. God once again spoke through his Prophet. A council of twelve apostles was called. And the organization, with proper authority, was restored as it had been first established by Jesus Christ.

It is not an easy way we offer. It is not easy to change, particularly when we come to see the path we have walked in a new light.

A naturalist one day knelt in the Scottish highlands with his magnifying glass focused upon some blossoms of the heather until, as he afterwards confessed, he lost track of time. Suddenly he glanced over his shoulder and found an old highland shepherd watching. I suppose he was somewhat embarrassed, but without saying a word he plucked the heather bell and handed it with the magnifying glass to the shepherd. The old man put the instrument to his eyes and peered at the heather bell. He was silent for awhile; then, handing back the flower and the instrument, he said slowly "Ay, man, I wish ye no had shown me that."

"Why?" asked the naturalist.

"Because these rude feet have trodden so many of them." It is not easy to change.
In this conference you have heard quotations from the Book of Mormon.

Some have been offended that anyone would assume that the Bible was incomplete or that there needed to be more. They have, indeed, said, "A Bible! A Bible! We have got a Bible. What need have we for more Bible?" (See 2 Ne. 29:3.)

We are, nonetheless, inescapably faced with the fact that with the Bible only, well-intentioned men, as worthy as you today, with centuries of opportunity to seek their end, have devised such a multiplicity of churches that even the ecumenical movement seems hopeless to unite them. And if the present trend continues, the Bible itself will be repudiated by the churches.

Our brethren, as you look for that "missing something," consider these words spoken by a Book of Mormon prophet:

"And Christ hath said: If ye will have faith in me ye shall have power to do whatsoever thing is expedient in me.

And he hath said: Repent all ye ends of the earth, and come unto me, and be baptized in my name, and have faith in me, that ye may be saved.

And now, my beloved brethren, if this be the case that these things are true, which I have spoken unto you, and God will show unto you, with power and great glory at the last day, that they are true, and if they are true has the day of miracles ceased?

"Or have angels ceased to appear unto the children of men? Or has he withheld the power of the Holy Ghost from them? Or will he, so long as time shall last, or the earth shall stand or there shall be one man upon the face thereof to be saved?

Behold I say unto you, Nay- for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore, if these things have ceased we be unto the children of men, for it is because of unbelief, and all is vain.

For no man can be saved, according to the words of Christ, save they shall have faith in his name; wherefore, if these things have ceased, then has faith ceased also; and awful is the state of man, for they are as though there had been no redemption made.

But behold, my beloved brethren, I judge better things of you, for I judge that ye have Faith in Christ because of your meekness; for if ye have not faith in him then ye are not fit to be numbered among the people of his church." (Moro. 7:33-39.)

What today's world must have," said President J. Reuben Clark, "if humanity is to go on climbing upwards, is men--those wearing the cloth as well as the laity--who know that God lives and that Jesus is the Christ; men who, having this knowledge, [page 132] have also the intellectual honesty not only to admit but to proclaim it--who have further the moral courage and the sterling character to live the righteous lives this knowledge demands. This knowledge must be a living, burning knowledge of God and Christ."

Today's dilemma foreseen

Our brethren, we bear testimony that The Church of Jesus Christ of Latterday Saints is the Lord's Church upon the earth, by his own declaration the only true and living church upon the face of the whole earth with which he the Lord, is well pleased.

One hundred thirty-seven years ago in anticipation of the dilemma that man would face, the problem of Christian unity was answered with the organization, the restoration of the gospel of Jesus Christ, presided over by a prophet of God, having the apostolic power and authority and all the organization as it had existed in the primitive Church.

I bear you my witness that I know that the gospel of Jesus Christ is true, that it is the power of God unto salvation, and that all men who will may come and receive by baptism the saving ordinances of the Church and know of a certainty in their own heart of the truth of the message of this gospel. In the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Boyd K. Packer of the Assistants to the Twelve has just spoken to us.

We should like to express our deep appreciation to the following who have furnished the singing for this Conference:

The Tabernacle Choir; the men of the Tabernacle Choir who furnished the music for the Saturday evening Priesthood Meeting.

The Brigham Young University Combined Choruses.

The LDS Student Association Choir from the University of Utah.

We also express our thanks and deep appreciation to the conductors and organists of these different choirs.

President McKay wishes me to express his deep appreciation to all who have in any way contributed to the success and inspiration of this great Conference.

He is especially grateful to his beloved associates, the General Authorities, who have delivered such timely and inspirational messages.

We appreciate the careful and efficient attention given by local and national press representatives, and by representatives of radio and television in reporting the sessions of this Conference.

We deeply appreciate the cooperation of city officials, the city traffic officers’ handling carefully and ably the increased traffic and problems connected therewith, the fire department and Red Cross, who have been on hand to render assistance and service whenever and wherever needed.

We thank the Tabernacle ushers for their courtesy and consideration in seating the great audiences of these Conference sessions.

As heretofore mentioned, we are most grateful to the owners and managers of the many radio and television stations throughout the nation and in other countries, who have carried the sessions of this Conference from coast to coast in the United States, to Hawaii, Alaska, Mexico, Guatemala and Canada and by short-wave to listeners in many countries of the world.

We thank the translators for their untiring efforts in translating the messages of Conference to the peoples of the world.

Through the extensive radio and television coverage, millions have been able to participate in this Annual Conference.
Let us testify to the youth that God is our Father, that the spirit within us is just as eternal as he. This body is physical. It is a mere house, just as physical as this priesthood, and auxiliary leaders realize that they have a greater responsibility than ever before to do all they can to counteract these poisonous influences.

With the prevalence in the world, and around about us, of pernicious ideas and subversive teachings that pervert the minds of the unstable and uninformed, and, as has been noted in the meetings of this conference, divert some of our young people from Church standards, may parents, stake presidencies, bishoprics, quorums of the priesthood, and auxiliary leaders realize that they have a greater responsibility than ever before to do all they can to counteract these poisonous influences.

As we depart now to go to our various homes, let us make real the good feelings that have been aroused in our souls throughout this conference. Let us not permit to evaporate from our minds and feelings the good resolutions we have formed. First, let us resolve that from now on we are going to be men and women of higher and more sterling character, more conscious of our weaknesses, more kind and charitable toward the failings of others. Let us resolve that we shall practice more self-control in our appearance in this dispensation as an expression of his love for his children. God is not merely a force though he is that. He is not merely something away out of our touch, but he is as near as your father is to you and my father to me. I like to think when I have a task to perform that in secret I can say, "Father, guide me today," and feel that I shall have added strength to do that task. I may not succeed always. My own inhibitions and weaknesses may prevent my doing so, but there is strength in the assurance that I can go to him and ask him for help and guidance. That is what you can do.

Christ declared: "... I am come that they might have life, and that they might have it more abundantly." (John 10:10.) In him we have our life, our guide. His name is the only one whereby mankind will find peace, safety, comfort, and salvation. He who would have the abundant life must follow him.

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To indulge, nourish and delight the body as any animal may do is no longer the chief end of mortal existence. God is not viewed from the standpoint of what we may get from him, but rather from what we may give him.

Let us make God the center of our lives. That was one of the first admonitions given when the gospel was first preached to man. To have communion with God, through his Holy Spirit, is one of the noblest aspirations of life. It is when the peace and love of God have entered the soul, when serving him becomes the motivating factor in one's life and existence, that we can touch the lives of others, quickening and inspiring them, even though no word be spoken. There is operative in the world a spiritual force as active and as real as the waves that have carried the messages of this conference over a vast network of television and radio stations.

Only in the complete surrender of our inner life may we rise above the selfish, sordid pull of nature. What the spirit is to the body, God is to the spirit. When the spirit leaves the body, it is lifeless, and when we eliminate God from our lives, spirituality languishes.

To foster happiness, subdue self.

May we realize as never before that mastery of one's personal inclinations is the heart of the Christian religion and of all religions. By nature the individual is selfish and inclined to follow his immediate impulses. It requires religion, or something higher than an individual or even a society of individuals, to overcome the selfish impulses of the natural man, which will lead him to a more successful, fuller life. Self-mastery comes through self-denial of little things. Christ in these singular words said: "... whoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (Matt. 16:25.) Whenever you forget self and strive for the betterment of others, and for something higher and better, you rise to the spiritual plane. If, in the moment of quarreling, in the moment of temptation to find fault with another, we will lose our self-centered self for the good of the Church of which we are members, for the good of the community, and especially for the progress of the gospel of Jesus Christ we will be blessed spiritually, and happiness will be our reward.

What though I conquer my enemies And lay up store and peif! I am a conqueror poor indeed Till I subdue myself." (Unknown)

"... seek ye first the kingdom of God and his righteousness- and all these things shall be added unto you." (Matt. 6:33.) Seeking first the kingdom [page 134] of God, making him the center of our life, is an essential and fundamental part of religion; indeed, you cannot imagine religion without it. Faith in God as a supreme being is the fundamental principle of religion.

When God becomes the center of our being, we become conscious of a new aim in life—spiritual attainment. Physical possessions are no longer the chief goal in life. To indulge, nourish and delight the body as any animal may do is no longer the chief end of mortal existence. God is not viewed from the standpoint of what we may get from him, but rather from what we may give him.

Only in the complete surrender of our inner life may we rise above the selfish, sordid pull of nature. What the spirit is to the body, God is to the spirit. When the spirit leaves the body, it is lifeless, and when we eliminate God from our lives, spirituality languishes.

We accept God as indeed our Father. Christ taught us to address him as "Our Father which art in heaven." (Matt. 6:9.) To us he is so real that we accept his appearance in this dispensation as an expression of his love for his children. God is not merely a force though he is that. He is not merely something away out of our touch, but he is as near as your father is to you and my father to me. I like to think when I have a task to perform that in secret I can say, "Father, guide me today," and feel that I shall have added strength to do that task. I may not succeed always. My own inhibitions and weaknesses may prevent my doing so, but there is strength in the assurance that I can go to him and ask him for help and guidance. That is what you can do.

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Let us testify to the youth that God is our Father, that the spirit within us is just as eternal as he. This body is physical. It is a mere house, just as physical as this building, which, if left alone, is lifeless, no matter how beautiful or how substantial, and will not fill its purpose if left unoccupied.

Live as the offspring of Deity.
p18 Our body will not fulfill its purpose—it cannot—without that life-giving something within which is the offspring of Deity as eternal as the Father. When death comes, his power ends with the silencing of the physical heart. He does not, he cannot touch that eternal part of man any more than he touched Christ's spirit while his body lay in a borrowed tomb. He himself lived and moved and had his being. It is also true that death cannot touch that spirit within us. That spirit within, young man, young woman, is the real you. What you make of yourself [page 135] depends upon you as an individual. You are in this world to choose the right or the wrong, to accept the right or yield to temptation. Upon that choice will depend the development of the spiritual part of you. That is fundamental in the gospel of Jesus Christ.

p19 May parents especially realize that the most potent influence in child life is the home, and that the Lord has directly placed the responsibility of teaching their children upon the parents. I wish the following paragraph, given by revelation to the Prophet Joseph Smith, could be written and put upon the wall of every home in the Church:

p20 "...as much as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents." (D&C 68:25.)

p21 Home for child training

p22 The character of a child is formed largely during the first twelve years of his life. He spends 16 times as many waking hours in the home as in the school, and 126 times as many hours in the home as in the church. Each child is, to a great degree, what he is because of the ever-constant influence of home environment and the careful or neglectful training of parents. Home is the best place for the child to learn self-control, to learn that he must submerge himself for the good of another. It is the best place in which to develop obedience, which nature and society will later demand.

p23 Homes are more permanent through love. Oh, then, let love abound! Though you fall short in some material matters, study and work and pray to hold your children's love. Establish and maintain your family hours always. Stay close to your children.

p24 Pray, play, work, and worship together. This is the counsel of the Church. Would you have a strong and virile nation?—then keep your homes pure. Would you reduce delinquency and crime?—then lessen the number of broken homes. It is time that civilized peoples realized that the home largely determines whether children shall be of high or low character. Home-building, therefore, should be the paramount purpose of parents and of the nation.

p25 With all my heart I say, God bless you, brethren and sisters, you parents, you men of the priesthood, you leaders of our stakes, wards, and missions, you temple presidents, you missionaries. God bless and protect the valiant young men who are in the armed forces of our country.

p26 I pray that the spirit of this great conference will remain in all our hearts and be felt throughout the uttermost parts of the earth, wherever there is a mission or a branch in all the world, that that spirit might be a unifying power in increasing the testimony of the divinity of this work; that it may grow in its influence for good in the establishment of peace and brotherhood throughout the world.

p27 I bear you my testimony that the head of this Church is our Lord and Savior, Jesus Christ. I know of the reality of his existence; of his willingness to guide and direct all who serve him. I know that in this dispensation he restored with his Father through the Prophet Joseph Smith the gospel of Jesus Christ in its fullness.

p28 May we have increased power to be true to the responsibilities that the Lord has placed upon us as General Authorities, and upon you, my brethren and sisters, I pray in the name of Jesus Christ. Amen.

p29 Singing: "Still, Still with Thee" and "Now the Day Is Over."

p30 Closing Prayer: President Paul Wendell Ahlstrom, Idaho Falls Stake.

p31 Conference adjourned for six months.

P13 Footnotes

p1 ~2.1 Elder Harold B. Lee excused on account of illness.

Conference Report, October 1967, Introduction. OFFICIAL REPORT OF THE 137TH SEMIANNUAL GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS Sermons and proceedings of Sep. 29-30, and Oct 1, 1967, from the Tabernacle on Temple Square, Salt Lake City, Utah Joseph Anderson, Clerk of the Conference Published by The Church of Jesus Christ of Latter-day Saints (c) 1967 Corporation of the President of The Church of Jesus Christ of Latter-day Saints

C1967 Conference Report, September 29, 1967

P1 Begin

p1 The One Hundred Thirty-seventh Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, Friday, September 29, 1967, at 10:00 a.m.

p2 The general sessions of the Conference were held at 10:00 a.m., and 2:00 p.m., Friday, September 29, Saturday, September 30, and Sunday, October 1. The General Priesthood meeting was held Saturday, September 30 at 7:00 p.m.

p3 President David O. McKay was present in person at the opening session, Friday morning but under orders of his doctors remained at home during the other sessions, where he listened to and witnessed the other sessions by direct wire by television. He presided at all sessions. Under his direction his counselors, Presidents Hugh B. Brown, N. Eldon Tanner, and Joseph Fielding Smith conducted the services assigned to each of them.

p4 The proceedings of all sessions of the Conference were given extensive coverage in the United States and Canada over radio and television stations, originating with KSL in Salt Lake City. Countries in Europe, Asia, Africa, and Latin America received broadcasts of the conference over the Church owned international short wave radio station WNYW in New York. Audio and film recordings of the conference, translated in the seven languages, were sent to France, Germany, Italy, Scandinavia and Latin American countries. Rebroadcasts of all sessions of the conference were sent over KSL, Salt Lake City, and KIRO at Seattle, as well as WRFM at New York, beginning midnight, Friday, and on Sunday and Monday to many parts of the United States, and of the world, including Alaska, Canada, Mexico, and Islands of the Pacific.

p5 The General Priesthood conference Saturday evening was transmitted by closed circuit direct wire from the Salt Lake Tabernacle to approximately 95,000 men of the priesthood assembled in 475 buildings throughout the United States and Canada.

p6 Elder Robert R. McKay, son of President McKay, read the President's addresses to the conference in the opening session, the general Priesthood meeting, Saturday evening, and the closing session, Sunday afternoon.

p7 GENERAL AUTHORITIES OF THE CHURCH PRESENT
We are pleased to announce that the proceedings of this General Conference will again be given extensive coverage in the United States and Canada over many television and radio stations, originating with KSL Radio and Television, Salt Lake City. Countries in Europe, Asia, Africa and Latin America, totaling nearly two-thirds of the world can receive broadcasts of these proceedings over the Church-owned international short-wave radio station WNYW studios in New York. Audio-sound and film recordings of the conference will be translated into seven languages, and sent to France, Germany, Italy, Scandinavia and Latin American countries. Rebroadcasts of all sessions of the conference will be sent over KSL and KIRO at Seattle, and WRFM of New York beginning at midnight tonight and on Sunday and Monday, and can be heard in many parts of the United States and of the world, including Alaska, Canada, Mexico, and the islands of the Pacific.

The General Priesthood conference to be held Saturday evening will be transmitted by closed circuit direct wire from the Salt Lake Tabernacle to approximately 95,000 men of the priesthood, who will be attending in 475 buildings throughout the United States and Canada.

We extend to all a hearty and cordial greeting on this beautiful morning at the opening of the 137th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

All of the General Authorities are present this morning except Elder Antoine R. Ivins, who is ill.

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We wish to express heartfelt thanks and appreciation to the owners and operators of radio and television stations for their cooperation in making possible such an extensive coverage of the proceedings of this conference.

To all, then, here in this historic building and the vast radio and television audience we extend a very cordial and hearty welcome. We should like to express our appreciation for these lovely flowers which decorate the rostrum. They were arranged by the Church gardeners. The anthuriums were sent to us from Hawaii, from the Honolulu Stake.

We are very pleased to announce and to welcome this morning the Relief Society Singing Mothers from stakes in Alberta, Canada. They will furnish music for the sessions of the conference today. It will be of interest to you to know that a video-tape recording of the singing Mothers performance in these sessions of the conference will be made for distribution to Canadian television stations for later release, thus giving the Canadian people the opportunity to experience the joy of the beautiful singing of these lovely mothers. We certainly extend to them a warm welcome and a word of appreciation for the effort they have made.

Sister Florence Jepperson Madsen, a member of the Relief Society General Board, will conduct these Singing Mothers, with Robert Cundick at the organ. We shall extend to them a warm welcome and a word of appreciation for the effort they have made.

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Sister Florence Jepperson Madsen, a member of the Relief Society General Board, will conduct these Singing Mothers, with Robert Cundick at the organ. We shall extend to them a warm welcome and a word of appreciation for the effort they have made.
My dear brethren and sisters and friends of the radio and television audience: With a deep sense of the responsibility that rests upon me in giving to the membership of the Church a message at a general conference, I earnestly pray for your sympathy, your understanding, and your spiritual support. I pray that the blessings of the Lord will be with us that we shall have a spiritual response to the truths of the gospel as never before, not only during this opening session, but throughout all the meetings of this 137th semi-annual conference. I extend to each of you a hearty welcome, and want you to know that I am grateful for your presence here in this historic tabernacle, the one hundredth anniversary of which we are celebrating this month.

I acknowledge with deep gratitude the loyalty and faith of the members of the Church, and again express heartfelt appreciation for your prayers in my behalf, which have sustained and upheld me. It is truly a joy and a rich blessing to be associated with you in the work of the Lord, and I am grateful for the success and growth of the Church during the past six months.

You no doubt will be interested in knowing that for the first time sessions of this conference are being televised in color over more than 200 stations in the United States and Canada, and will reach a potential of 40 million homes.

That they may all be one

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

They are not of the world, even as I am not of the world.

Sanctify them through thy truth: thy word is truth.

As thou hast sent me into the world, even so have I also sent them into the world.

That they may all be one)

Neither pray I for these alone, but for them also which shall believe on me through their word;

That they also may be one in us: that the world may believe that thou hast sent me.

Neither pray I for these alone, but for them also which shall believe on me through their word;

And for their sakes I sanctify myself, that they also might be sanctified through the truth.

And the glory which thou gavest me I have given them; that they may be one, even as we are one. (John 17:14-22.)

This text is taken from one of the most glorious prayers--I suppose the greatest prayer--ever uttered in this world, not excepting the Lord's Prayer. This was Christ's prayer uttered just before he entered the Garden of Gethsemane on the night of his betrayal. It must have been impressive for John to remember so much of it and to write it word for word, as he has here.

The occasion itself would be impressive to John, and undoubtedly as they knelt there in that upper room before they went through that beautiful gate into Gethsemane, the garden of olives at the base of the Mount of Olives, he noted particularly the plea of the Savior. I know of no more important chapter in the Bible. The parts I have quoted contain two important messages to you and to me. One of these messages is found in the words, "Make them,, one as thou, Father, and I are one.

The principle of unity

It is the principle of unity that has enabled the wards, stakes, branches, and missions of the Church to progress and to accomplish the purposes for which the Church was established. It could not have been done by dissension and hatred. There have been difficulties. Each member of the Church has his own ideas. Sometimes they are not the same as those of the bishopric, and not the same as those of the presidency of the stake, and not the same as the Presidency of the Church; but each has had to submerge his own ideas to the good of the whole, and in that united purpose we have achieved something that is wonderful.

To the future of the Church

Ali think of the future of this Church and of the welfare of the young men and women, as well as of the mothers and fathers, I feel impressed that there is no more important message to give than "to be one," and avoid things that may cause a rift among members. I know that the adversary has no stronger weapon against any group of men or women in this Church than the weapon of thrusting in a wedge of disunity, doubt, and enmity.

The Prophet Joseph Smith spoke of the cloud that hangs over the Church when we are not united. He said: "The cloud that has been hanging over us has burst with blessings on our heads, and Satan has been foiled in his attempts to destroy me and the Church, by causing jealousies to arise in the hearts of some of the brethren; and I thank my heavenly Father for the union and harmony which now prevail in the Church." (Documentary History of the Church, Vol. 2, p. 355. Italics added.)

The experiences of the chosen children of the Lord upon other occasions signal to us the causes of temporary failure coming out of disunity, and an unwillingness to abide the will of God. Unto the Jews of ancient Jerusalem, the Lord said:
"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Behold, your house is left unto you desolate." (Matt. 23:37-38.)

And in our own dispersion, to the saints who again by division and dissunity did not see the redemption of Zion, he said:

"Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now." (D&C 105:2.)

The challenge is before us; we cannot fail in the divine commitments given to us as a people. Unity of purpose, with all working in harmony within the structure of Church organization as revealed by the Lord, is to be our objective. Let each member, teacher, and leader feel the importance of the position that each one holds. All are important to the successful accomplishment of God's work, which is our work.

Unity in the Faith

Unto the Ephesian saints the Apostle Paul gave this wise counsel:

"There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism;
"One God and Father of all, who is above all, and through all, and in you all.

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4:4-6, 11-13.)

Unity of purpose, with all working in harmony, is needed to accomplish God's work. In a revelation given to the Prophet Joseph Smith about one year after the Church was organized, the Lord in a broad sense makes known why his great work, to be accomplished, has been restored for the benefit of mankind and to prepare the way for his second coming. Said he:

"And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me." (D&C 45:9.)

Herein we learn of the great obligations placed upon this people to assist the Lord in bringing these things to pass among men. It requires unity and dedication to its purposes. Concerning this need, the Lord has given this warning:

"... Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." (Matt. 12:25.)

The greatest safeguard

The greatest safeguard we have for unity and strength in the Church is found in the priesthood, by honoring and respecting it. Oh, my brethren-- presidents of stakes, bishops of wards, and all who hold the priesthood--God bless you in your leadership, in your responsibility to guide, to bless, to comfort the people whom you have been appointed to preside over and to visit. Guide them to go to the Lord and seek inspiration so to live that they may rise above the low and the mean, and live in the spiritual realm.

"... And so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me." (D&C 45:9.)

Recognize those who preside over you and, when necessary, seek their advice. The Savior himself recognized this authority on earth. You will remember the experience that Paul had just as he neared Damascus with papers in his pocket to arrest all who believed in Jesus Christ. A light suddenly shone about him, and he heard a voice saying, "Saul, Saul, why persecutest thou me?"

And Saul said: "Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." (Acts 9:4, 6.)

He could have told Saul in a few words what he should do, but there was a branch of the Church in Damascus, presided over by a humble man named Ananias, an Jesus recognized that authority. He knew Saul's nature. He knew that in the future it would be difficult for Saul to recognize the authority of the Church, as instances later proved. Saul had to receive from the very man whom he was going to arrest instructions regarding the gospel of Jesus Christ.

Recognize local authority

Here is a lesson for all of us in this church. Let us, too, recognize the local authority. The bishop may be a humble man. Some of you may think you are superior to him, and you may be, but he is given authority direct from our Father in heaven. Recognize it. Seek his advice and the advice of your stake president. If they cannot answer your difficulties or your problems, they will write to the General Authorities and get the advice needed. Recognition of authority is an important principle.

Unity and its synonyms

Unity and its synonyms--harmony, goodwill, peace, concord, mutual understanding-- express a condition for which the human heart constantly yearns. Its opposites are discord, contention, strife, confusion.

I can imagine few, if any, things more objectionable in the home than the absence of unity and harmony. On the other hand, I know that a home in which unity, mutual helpfulness, and love abide is just a bit of heaven on earth. I surmise that nearly all of you can testify to the sweetness of life in a home in which these virtues predominate. Most gratefully and humbly I cherish the remembrance that never once as a lad in the home of my youth did I ever see one instance of discord between father and mother, and that goodwill and mutual understanding has been the uniting bond that has held together a fortunate group of brothers and sisters. Unity, harmony, goodwill are virtues to be fostered and cherished in every home.

Beware selfishness and envy

One of the first conditions that will bring about dissunity will be selfishness; another will be envy: "Brother So-and-so passed me by and said nothing to me about the matter." "The bishopric chose Sister So-and-so to be organist, and she can't play half as well as I." "I'm not going to priesthood meeting any more because the bishopric appointed a certain man to act as adviser of the priests." "The Sunday School chose So-and-so as a teacher." "The superintendent released me, and I feel hurt." "The
of the enemy within; but he is often helpless when poisonous germs enter his body or a malignant growth begins to sap the strength of some vital organ. Treachery

For example, an individual can usually protect himself from thunder showers, and even from tempests, from freezing weather or intense heat, from drought, or floods, or other extremes in nature; but he is often helpless when poisonous germs enter his body or a malignant growth begins to sap the strength of some vital organ. Treachery

"The unpatriotic activities and underhanded scheming of disloyal groups and organizations within any constitutional forms of government. If I speak plainly and, in condemnation, refer to reprehensible practices and aims of certain organizations, please do not think that I harbor ill will or enmity in my heart toward other United States citizens or the citizens of any country whose views on political policies do not coincide with mine. But when acts and schemes are manifestly contrary to the revealed word of the Lord, we feel justified in warning people against them. We may be charitable and forbearing to the sinner, but we must condemn the sin.

As we concern ourselves with unity in the Church, we must not be insensible to the evil forces around us, both here in America and in the world at large—the influences, the avowed object of which is to sow discord and contention among men with the view of undermining, weakening, if not entirely destroying constitutional forms of government. If I speak plainly and, in condemnation, refer to reprehensible practices and aims of certain organizations, please do not think that I harbor ill will or enmity in my heart toward other United States citizens or the citizens of any country whose views on political policies do not coincide with mine. But when acts and schemes are manifestly contrary to the revealed word of the Lord, we feel justified in warning people against them. We may be charitable and forbearing to the sinner, but we must condemn the sin.

Not a few of us have a thorn in the flesh as did Paul. Perhaps to some of us a dead leaf of some past act is clinging. It may be that there is a little dirt in our character, but each one has also a rose in his life, a hawthorn twig, or a lily. And it is a glorious lesson for us to learn: to see the rose and be blind to the thorn; to see the hawthorn twig, and the dirt on the lily. Each of these attracted you first. You may keep them now, and I will keep the rose, the twig, and the lily for the beauty I see in them.

Suddenly the man with the rose said, "Oh, here's a thorn on the stem of my rose!"

And the second said, "And here's a dead leaf clinging to my hawthorn twig."

And the third, encouraged by the remarks of his companions, said, "And here's dirt clinging to the root of my lily."

"Let me see," said the old philosopher, and he took the rose from the first, the hawthorn twig from the second, and the lily from the third. From the rose he broke the thorn and gave it to the first. He plucked the dead leaf from the hawthorn twig and handed it to the second. He took the dirt from the roots of the lily and placed it in the hands of the third. Holding the rose, the hawthorn twig, and the lily, he said, "Well, each of you has what attracted him first. I left the thorn on the rose purposely, the dead leaf on the hawthorn twig, and the dirt on the lily. Each of these attracted you first. You may keep them now, and I will keep the rose, the twig, and the lily for the beauty I see in them."

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Goodwill among men

I do not know of anything that will contribute more to unity in a ward, in a stake, and in the Church than for members to see the good in man, and to speak well of each other.

On the world horizon calamities continue to menace the people—the tragedy of war with the suffering of the innocent, the broken harmony of the homes in the death of a valiant son or husband. The seeds of discord and confusion among the masses caused by riots and violence of all sorts make important the need for complete unity within our own ranks, as we see these worldwide disturbances tear apart the home, and undermine our very civilization.

Be alert against discord

There is another element--fault-finding--associated with that spirit of envy. We find fault with a neighbor. We speak ill of each other. When that feeling comes, it is a good thing just to sing that simple little Mormon hymn, "Nay, Speak No Ill."

"Nay, speak no ill; a kindly word Can never leave a sting behind; And, oh, to breathe each tale we've heard Is far beneath a noble mind. Full oft a better seed is sown By choosing thus the kinder plan, For, if but little good is known, Still let us speak the best we can.

"Then speak no ill, but lenient be To other's failings as your own. If you're the first a fault to see, Be not the first to make it known, For life is but a passing day; No lip may tell how brief its span; Then, O the little time we stay, Let's speak of all the best we can." (Hymns, 116.)

The parable of the rose, the hawthorn twig and the lily

"Let us speak of all the best we can." Would not that be a glorious lesson in the world today in the midst of the false propaganda that is going out from one nation to another—reviling, defiling, defaming? Is it not terrible when you think of it in the light of the gospel?

And that reminds me of a beautiful story that I read many years ago. It happened before the English guns opened the doors to the Japanese nation. During those days they worshiped their ancestors as they do now, but they worshiped beautiful spots in nature, too; and even today, if you follow a walk up one of those hills, you will be sure that it will lead you to a magnificent view where you may contemplate the beauties of nature.

The story says that an old philosopher used to meet the people and teach them the lessons of virtue and uprightness that he drew from the flowers and shrubs that grew so luxuriantly in that land. One morning, following his lecture, the old philosopher was accosted by a workman who said, "Tonight, when you come back from your walk, will you please bring me a rose that I may study its stamens, its petals, and see the lesson that you gave us last night?"

"I will give you the rose tonight."

"Will you please bring me a lily tonight that I may study the lesson of purity?"

"I will bring you a lily."

After working hours the three were at the gate to meet the philosopher. To the first he gave the rose, to the second the hawthorn twig, and to the third the lily, as he had promised.

Suddenly the man with the rose said, "Oh, here's a thorn on the stem of my rose!"

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Evils and designs of evil forces

Timely references and appropriate warnings have been given from time to time on the danger and evils of war. There is another danger even more menacing than the threat of invasion of a foreign foe of any peace-loving nation. It is the unpatriotic activities and underhanded scheming of disloyal groups and organizations within any nation, bringing disintegration, that are often more dangerous and more fatal than outward opposition.

For example, an individual can usually protect himself from thunder showers, and even from tempests, from freezing weather or intense heat, from drought, or floods, or other extremes in nature; but he is often helpless when poisonous germs enter his body or a malignant growth begins to sap the strength of some vital organ. Treachery of "the enemy within"
The Church is little, if at all, injured by persecution and calumnies from ignorant, misinformed, or malicious enemies. A greater hindrance to its progress comes from faultfinders, shirkers, commandment-breakers, and apostate cliques within its own ecclesiastical and quorum groups.

So it is with any government. It is the enemy from within that is most menacing, especially when it threatens to disintegrate established forms of good government.

Today, there are in this country enemies in the form of "isms." I call them anti-Americanisms, and what is true in America is true in other countries. Only a few of the leaders fight openly; most of the army carry on as termites, secretly sowing discord and undermining stable government. Of the truth of this statement, investigations made by a committee of the United States Senate and the FBI bear ample evidence. Of the menace of one of these, Dr. William F. Russell, dean of Teachers College, Columbia University, and one of the many authorities whom we might quote as to the pemicnic activity of these groups, said nearly 30 years ago in an address that has since proved to be prophetic:

The plan of the enemy

Communist leaders have steadily insisted that Communism cannot live in just one country. Just as we fought to make the world safe for democracy, so they are fighting to make the world safe for Communism. They are fighting this fight today. Every country must become Communistic, according to their idea. So they have sent out missionaries. They have supplied them well with funds. They have won converts. These converts have been organized into little groups called "cells" each acting as a unit under the orders of a superior. It is almost a military organization. They attack where there is unemployment. They stir up discontent among those oppressed. They publish and distribute many papers and pamphlets.

Continuing, Dr. Russell states:

These are scurrilous sheets. In one issue I noted twenty-nine errors of fact. After a recent address of mine they passed out a dodger attacking me, with a deliberate error of fact in each paragraph. . . . The idea is to try to entice into their web those generous and public-spirited teachers, preachers, social workers, and reformers who know distress, and want to do something about it. These Communists know what they are doing. They follow their orders. Particularly they would like to dominate our newspapers, our colleges, and our schools. The campaign is much alike all over the world. (page 10) I have seen the same articles, almost the same pamphlets, in France and England as in the United States. ("How to Tell a Communist and How to Beat Him," an address given in 1939.)

Thetreachery of Civic disobedience

One of our U. S. senators just recently called attention to conditions existing in our country today. He said: "America has been afflicted over the past three or four years by an epidemic of acts of so-called civic disobedience. Municipal ordinances and state statutes have been wilfully and intentionally disobeyed by individuals and groups. Private property has been subject to deliberate trespass.

Mobs have taken to the streets, interfering with commerce, creating public disorder, and breaching the peace. Civil disobedience has at times been advocated from some of the pulpits throughout the land and encouraged, upon occasion, by ill-advised statements of public officials. Mobs have frequently been so large that the police were helpless to make arrests.

These acts of so-called disobedience have been proclaimed by important political personages to be in the finest American tradition. It was said to be good Christian doctrine to disregard man-made laws which conflicted with one's own conscience, and, of course, by implication, those who enforced man-made laws were likewise to be disregarded. This [is indeed] a strange and false doctrine. . . .

Few people have dared to voice an objection for fear of being labeled 'bigot,' and representatives of law and order have become pictured as villains while lawless marchers and sit-downers have become the figures for compassion.

The menace of dishonoring discipline

The senator then continues, "Finally, perhaps the most responsible and damaging factor underlying the riots, growing crime rate, and disrespect for law and order, is that of a lessened discipline, which is evident today among an increasing number of young people in our society. The American home is not what it once was and this is reflected in a parental discipline which is not what it used to be.

All too many children are not taught to respect their elders. The general atmosphere of permissiveness permeates too many homes, too many schools and too many churches in America. A few, but highly articulate and vocal, churchmen advocate the decease of divinity.

These are all symptoms of a sick society, a sickness which, if left to run its course unchanged, will destroy law and order and a progressive society of free men.

"In such an atmosphere of permissiveness, civil disobedience and disrespect for civil law, the seeds of crime have taken deeper root and the nation is now reaping the harvest." (Senator Robert C. Byrd of West Virginia, Deseret News, August 7, 1967.)

Thus, we are witnessing the attempts that are being made at this very time by insidious forces to induce contention and confusion in organized societies of mankind.

"Keep them from evil"

And now, brethren and sisters, I echo the prayer of the Savior: "Make them one, Father, as thou and I are one. In the world, but not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." (See John 17:15 ft.)

God help us that we may continue to serve humanity; that we may feel in our hearts that we are privileged to serve God's children; that we shall be united as his people, and that we shall be united as a country.

"Walk uprightly before the Lord"

Every father magnify the priesthood of God in his own home and, with his beloved wife and companion, teach his children the ways of the Lord as revealed to us.

Priesthood bearers are to watch over the Church always, for the Lord has given this instruction, that our families may walk uprightly before our Father in heaven: "The teacher's duty is to [page 11] watch over the church always, and be with and strengthen them;

"And see that there is no iniquity in the truth, neither hardness with each other, neither lying, backbiting, nor evil speaking;

"And see that the church meet together often, and also see that all the members do their duty." (D&C 20:53-55.)

I bear testimony that we are engaged in God's work, in the saving of souls. May we find the strength, by unity within the Church, to go forward in the accomplishment of his purposes. This I humbly pray, in the name of Jesus Christ. Amen.
I am sure that masterful and inspiring address has touched every heart, and we unite in a solemn "amen."

Elder Howard W. Hunter

Elder Howard W. Hunter Of the Council of the Twelve

How many times have you heard the statement made or the opinion expressed that it is not necessary to have membership in a church, or to participate in a religious organization, in order to be a good Christian or live a good Christian life? For a few moments I would like to examine with you the validity of such a statement as it relates to the scriptures and to sound reasoning, which can be supported in fact.


And shall run and not be weary, and shall walk and not faint.

In order to commence a search of this subject, it would seem basic that we turn to the author of Christianity. When speaking to the multitudes, the Master said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt 7:21.)

If I listen to these words, it seems to me that the Lord is saying, "Just because a person may acknowledge my authority or have a belief in my divine nature, or merely express faith in my teachings Or the atoning sacrifice I made, does not mean he shall enter into the kingdom of heaven or attain a higher degree of exaltation." By implication he is saying, "Belief alone is not sufficient." Then he expressly adds, ". but he that doeth the will of my Father," that is, he that works and prunes the vineyard that it may bring forth good fruit.

And shall find wisdom and great treasures of knowledge, even hidden treasures;

And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." (D&C 89:18-21.)

"And shall run and not be weary, and shall walk and not faint.

"For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (Jas. 1:22-25.)

There is historical background for this statement of James. According to the records that have come down to us, the early Church, established by Christ and expanded into the world under the direction of the apostles, followed a similar form of worship on the Lord's Day as had been practiced by the teachings of Jesus and the apostles were introduced. They sang the psalms and the early Christian hymns and offered prayers. James seems to be referring to participation in religious services in the statement, "But be ye doers of the word, and not hearers Jewish people in their synagogues. In these services there was the reading of the scriptures of the Old Testament.

The writings of the books now known as the New Testament had not yet been compiled, but undoubtedly only, deceiving your own selves.

"For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

"For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

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Worship in the early Church

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"Honorary" membership in inherited tradition!

The apostle Paul made a statement that is somewhat similar. He referred to the requirements of the law in his letter to the saints in Rome in these words: "For not the hearers of the law are just before God, but the doers of the law shall be justified. (Rom. 2:13.) In other words, it is not the hearers of the law who are righteous but the doers of the law. Paul's remarks are aimed at those who live under the guise of the mistaken notion that an honorary membership in an inherited religious tradition will constitute them believers entitled to blessings. They pay only lip service but are not doers of the law.

In referring to theparable of the two houses, Luke records the statement of Jesus concerning lip service: "And why call me, Lord, Lord, and do not the things which I say?

"Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

"He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

"But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great." (Luke 6:46-49.)

Traditions sterile without appropriate action
This same principle is true as it affects other relationships. Friendships cannot endure if they are based on the sands of selfishness. Marriages do not endure when they have no ground except in physical attraction, and do not have the foundation of a deeper love and loyalty. The same principle is true of the individual's relationship to the Church. Traditions are not enough; dogmatic orthodoxies are not enough; formal creeds are not enough. It is not sufficient to say "Lord, Lord." Such beliefs have their foundations in sand.

All nature, which is God's domain, seems to portray this same principle. The bee that will not "doeth" will soon be driven from the hive. Al I watch the busy ants on the trail and around the ant pile, I am impressed by the fact that they are doers and not just believers. Clucking doesn't produce any seeds for the hen; she must scratch. A stagnant pool, green with algae and the scum of inactivity, is the breeding place of the diseases of the swamp, but the clear mountain stream dashing over the rocks as it winds its way down the canyon is an invitation to drink.

The words of the Master regarding the house without a foundation say to me that a man cannot have a shallow and reckless notion that he is sufficient to himself and can build his own life on any basis that happens to be easy and agreeable. Al long as the weather is fair, his foolishness may not be evident; but one day there will come the floods, the muddy waters of some sudden passion, the rushing current of unforeseen temptation. If his character has no sure foundation in more than just lip service, his whole moral structure may collapse.

No growth in isolation

What can we consciously do to build a strong foundation and put ourselves in a position in which we can do the will of our Father? How can we be best assisted, beyond the point of being hearers only or merely believers, to become doers of the word? If we study the laws of God and the teachings of the Savior, we find that in nearly all instances they have reference to our relationships with others. An individual is limited and confined in being a doer if he is in isolation or solitude.

A man alone doesn't build his own automobile, but the association of men with a united purpose provides the means by which the product is produced and marketed. In the society in which we live, few persons are self-educated. We rely on the organization of a great number of people to accomplish the objective. In business and industry, men who are aggressively organized for a common purpose achieve success. There are many things a man can accomplish in association with others that would otherwise be almost impossible working alone.

Christ-centered family a beginning

Beyond the individual, the smallest group in society is the family. A home based upon the principles taught by Christ is one of the most beautiful examples of Christian living. Each member of the family has the opportunity and privilege of being a doer and enlarging the ability to live the commandments more perfectly. Expanding the family unit into the great community of the Church gives rise to even greater opportunities of being doers of the word. It is from this enlarged family relationship that we derive our Christian vocabulary, calling God "Father," Jesus our "Elder Brother," and referring, to each other as "brother and sister.

Objectives of the Church

The objectives of the Church are to teach the laws of the Lord and the principles of the gospel, to assist individuals in religious education, to implant the firm testimony that God lives and that Jesus is the Christ and Savior of the world, and to help and encourage each member along the path to celestial and eternal exaltation through the opportunity of doing. There is a real reason why Christ established his Church during his personal ministry on earth. We need only to listen to his words and the teachings of those he sent into the world in order to understand.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21); "And all saints who remember to keep and do these sayings" (D&C 89:18); but the doers of the law shall be justified" (Rom. 2:13); "Whosoever cometh to me, and heareth my sayings, and doeth them" (Luke 6:47)-these are the admonitions.

We must assume from the fact that the Church was established by Christ during his ministry, that it is essential for man and not an elective. His life and ministry were to set the pattern and create the model. The things established by him were given with the admonition that we follow them.

The Church of Christ necessary for survival

I submit that the Church of Jesus Christ is as necessary in the lives of men and women today as it was when established by him, not by passive interest or a profession of faith, but by an assumption of active responsibility. In this way the Church brings us out of the darkness of an isolated life into the light of the gospel, where belief is turned into doing according to the admonitions of scripture. This is the hope of the individual, the family, the Church, the nations of the earth.

Thirteen thousand men and women, principally young persons, are engaged in the world as missionaries, declaring that the Church established by Christ during his personal ministry, and lost to the world because of the corruption of men during those dark ages of history, has again been restored to the earth; that The Church of Jesus Christ of Latter-day Saints is that Church; that the power and authority to act in the name of God have again been conferred upon men. I add my confirming witness to these facts. I know that God lives and that Jesus, his Son, is the Christ and the Savior of the world. I humbly pray that we may each become doers of the word by active Church participation, in the name of Jesus Christ. Amen.

President Hugh B. Brown

The chorus and congregation will now join in singing, "We Thank Thee, O God, for a Prophet."

After the singing, Elder A. Theodore Tuttle of the First Council of Seventy will speak to us.

The Singing Mothers Chorus and the Congregation joined in singing the hymn, "We thank Thee, O God, For A Prophet."

Elder A. Theodore Tuttle of the First Council of Seventy will now address us, and he will be followed by Elder Robert L. Simpson of the Presiding Bishopric.

Elder A. Theodore Tuttle

My dear brothers and sisters:

I was inspired by President McKay's message this morning. I want to bear my testimony that we have heard a message from the mouthpiece of the lord. I pray that it will find a responsive chord in our individual lives, in our homes, in the Church, and, hopefully, among all nations.

Uses of Adversity

When I was in seminary class many years ago, we had a lesson entitled "Sweet Are the Uses of Adversity." The thing I remember most about that lesson was that it seemed to be a paradox. It was difficult to understand how adversity could be sweet. I was not aware of the great significance the lesson had for me, yet, as is so often the
Adversity, universal experience of man

Adversity, in one form or another, is the universal experience of man. It is the common lot of all men to experience misfortune, suffering, sickness, or other adversities. Ofttimes our work is arduous and unnecessarily demanding. Our faith is tried in various ways—sometimes unjustly tried. At times it seems that even God is punishing us and ours. One of the things that makes all this so hard to bear is that we ourselves appear to be chosen for this affliction while others presumably escape these adversities.

An "unhallowed" idea

On one occasion, in the presence of [page 15] the Prophet Joseph Smith, someone commented that a person was suffering affliction because of his sins. The Prophet Joseph responded that that was an unhallowed statement to make—that afflictions come to all.

Henry Ward Beecher said, "Affliction comes to us all, not to make us sad, but sober; not to make us sorry, but to make us wise; not to make us despondent, but by its darkness to refresh us as the night refreshes the day; not to impoverish, but to enrich us.

Too often we are shortsighted as we view the effects of adversity upon us. We fail to see the purifying and refining effect wrought by the flames of adversity. These flames are not meant to consume but only to purify us. Disguised as adversity, blessings are showered upon us.

Recently after administering to a seriously afflicted infant, a man who was present observed: "This is one of our finest and most faithful families. I don't know why they should be thus afflicted." Some misunderstanding. It does not necessarily follow that righteousness immunizes us against adversity. Elder Harold B. Lee has observed that living the gospel of Jesus Christ is no guarantee that adversity will not come into our lives; but living the gospel does give us the strength and faith and power to rise above that adversity and look beyond the present trouble to the brighter day.

William Cowper, a noted English poet, returning home one night in a dense London fog became completely and hopelessly lost. Try as he would, the driver could not find his home. Finally, the cabby stopped and said, "It is hopeless." Alighting from the carriage, Cowper groped his way to a doorway—to find that he was on his own doorstep. He went in and penned these lines, now the lyrics of the hymn, "God Moves in a Mysterious Way His Wonders to Perform."

"Ye fearful Saints, fresh courage take; The clouds ye so much dread Are big with mercy and shall break In blessings on your head."

"Judge not the Lord by feeble sense, But trust him for his grace; Behind a frowning providence He hides a smiling face."

"Out of the lowest depths," Thomas Carlyle has said, "there is a path to the loftiest heights."

Beware self-pity

We cannot indulge ourselves the luxury of self-pity. Ours is the duty to seek the path that leads us upward. Lives of great men teach us that many of them rose to significant achievement because of their adversities.

To those who this day are weighed down by adversity, I suggest this thought from Robert Browning Hamilton:

"I walked a mile with Pleasure She chattered all the way, But left me none the wiser For all she had to say."

"I walked a mile with Sorrow, And ne'er a word said she; But, oh, the things I learned from her When Sorrow walked with me!"

Capacity to endure suffering, a spiritual attribute

Those who have been driven to their knees in weakness, grief, and humility commune with God not in the learned cliches of prayer, but in heartfelt, soul-revealing communion. And when our Father sustains and assures a tested faith and a tested love, they learn the sweetness of adversity.

While living the gospel will not necessarily temper the elements, it will temper you so you can endure the trials come with patience your afflictions.

Sweet indeed are the uses of adversity. If we bear adversity well, we can learn the principle enunciated by Moroni: cc. wherefore, dispute not because ye see not, for ye receive no [page 16] witness until after the trial of your faith. (Eth. 12:6.)

It takes faith, too, to believe what Lehi taught:

"But behold, all things have been done in the wisdom of him who knoweth all things.

"Adam fell that men might be; and men are, that they might have jay: (2 Ne. 2:24-25.) But we all need to keep in mind that joy is oftentimes camouflaged in the robes of hard work, sorrow, sickness, and a tested faith.

"Thy dross to consume; thy gold to refine"

The trials and adversity experienced by the pioneers who crossed plains and mountains to reach and build this city and this building were related by President J. Reuben Clark, Jr., in his address: "To Them of the Last wagon." I quote:

"...The wife, soon to be a mother, could hardly catch her breath in the heavy, choking dust, for even in the pure air she breathed hard from her burden. Each jolt of the wagon, for those ahead had made wagon ruts almost 'ex' deep, wrung from her clenched lips a half-groan [that] she did her best to keep from the anxious, solicitous husband plodding slowly along, guiding and goading the poor dumb cattle, themselves weary from the long trek. So through the long day of jolting and discomfort and sometimes pain, sometimes panting for breath, the mother, anxious only that the unborn babe should not be injured, rode, for she could not walk; and the children walked, for the load was too heavy and big for them to ride; and the father walked sturdily alongside and prayed. . . ."

"Then the morning came when out from that last wagon floated the [cry] of the newborn babe, and mother love made a shrine, and Father bowed in reverence before it. But the train must move on. So out into the dust and dirt the last wagon moved again, swaying and jolting, while Mother eased as best she could each pain-giving jolt so no harm might be done her, that she might be strong to feed the little one, bone of her bone, flesh of her flesh. Who will dare to say that angels did not cluster round and guard her and ease her rude bed, for she had given another choice spirit its mortal body that it might work out its Godgiven destiny?" (The Improvement Era, November 1947, p. 20).
contribute the money saved from missing the meals as a fast offering to the bishop for the poor and the needy. And third, we reap a particular spiritual benefit that can come

In addition to the occasional fasting experience for a special purpose, each member of the Church is expected to miss two meals on the fast and testimony Sunday. To skip two consecutive meals and partake of the third normally constitutes approximately a 24-hour period. Such is the counsel.

Competent medical authorities tell us that our bodies benefit by an occasional fasting period. That is blessing number one and perhaps the least important. Second, we contribute the money saved from missing the meals as a fast offering to the bishop for the poor and the needy. And third, we reap a particular spiritual benefit that can come
A national Explorer leader emphasized this point when he said, "One of our greatest problems is to know how to teach boys to be honest when their parents are with the children."

As I travel about the Church and discuss various problems of youth, I invariably get the response: "If we did not have trouble with the parents, we would not have trouble of parents and of the nation." (The Improvement Era, April 1963, pp. 252-53.)

"Wouldn't you like this to happen to you? It can, you know!"

"That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly." (Matt. 6:16-18.)

Blessings of fasting

Now, may we turn to the most important part of this great law. So far we have only discussed those areas that bless us. The real joy comes with the blessing of the poor and the needy. For it is in the fulfillment of this wonderful Christlike act that we practice "pure religion and undefiled" spoken of by James. Can you think of a better or more perfect Christian function than "pure religion and undefiled"? I can't.

The Lord speaking through Moses observed: "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: But thou shalt open thine hand wide unto him." (Deut. 15:7-9.) Then he goes on to promise him who gives: "... the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto." (Deut. 15:10.)

He concludes: "Therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." (Deut. 15:11.)

Amulek had something to say on this subject. After instructing the people for some time on various vital matters, he turned his thoughts to the poor and the needy, advising the congregation that even if they are diligent in all of these other things, and "turn away the needy, and the naked, and visit not the sick and afflicted," there is greater need for divine guidance. There can be no equal to the peace of mind that always comes as the reward for obedience to truth.

Did you notice it said that those who do this have their souls filled with "joy and consolation"? You see, the world in general thinks that fasting is a time for "sackcloth and ashes," a time to carry a look of sorrow, as one to be pitied. On the contrary, the Lord admonishes: "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

But thou, when thou fastest, anoint thine head, and wash thy face;

"That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly." (Matt. 6:16-18.)

The law of the fast is a perfect law, and we cannot begin to approach perfection until we decide to make it a part of our lives. When you start and stop the fast is up to you, but wouldn't it be nice to culminate it and be at your spiritual peak for the fast and testimony meeting?

How much you give the bishop as a donation is also up to you, but isn't it thrilling to know that your accounting with the Lord has been paid willingly and with accuracy?

Satisfaction comes with obedience

Why you fast is also up to you. But suppose the main reason was simply that you wanted to help someone in need and to be a part of "pure religion and undefiled." Wouldn't your faith be lifted and sanctified? Of course it would. And incidentally, have you ever noticed how satisfying it is to walk deep inside each time you are obedient to Heavenly Father's desires? There can be no equal to the peace of mind that always comes as the reward for obedience to truth.

The world needs self-discipline. You can find it in fasting and prayer. Our generation is sick for lack of self-control. Fasting and prayer help to instill this virtue.

The world's future depends upon an urgent return to family unity. Fasting and prayer will help to guarantee it. Each person has greater need for divine guidance. There is no better way. We all have need to overcome the powers of the adversary. His influence is incompatible with fasting and prayer.

Joy in helping others

There can be no greater joy than in helping others, for "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

And now, my dear brothers and sisters, although not as worthy perhaps, but equally enthusiastic in the cause we represent, I join my testimony with Alma of old when he declared: Behold, I testify unto you that I do know that these things whereof I have spoken are true. And how do ye suppose that I know of their surety?

"Behold, I say unto you they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit." (Al. 5:45-46.) In the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder Victor L. Brown of the Presiding Bishopric will now address us, and he will be followed by Elder Ezra Taft Benson of the Council of the Twelve, who will be our concluding speaker.

Bishop Victor L. Brown

President David O. McKay has said: "The home is truly the first Unit of society, and parenthood is next to Godhood. The relationship of the children to the parents should be one which would enable those children to carry out ideal citizenship as they become related to the state and to the larger forms of society. The secret of good membership in the Church or good citizenship in the nation lies in the home. If and when the time ever comes that parents shift to the state the responsibility of rearing their children, the stability of the nation will be undermined, and its impairment [page 20] and disintegration will have begun. . . ."

"Would you have a strong and virile nation?--then keep your homes pure. Would you reduce delinquency and crime?--lessen the number of broken homes. It is time that civilized people realize that the home largely determines whether children shall be of high or low character. Home-building, therefore, should be the paramount purpose of parents and of the nation." (The Improvement Era, April 1963, pp. 252-53.)

Troubled parents-troubled children

As I travel about the Church and discuss various problems of youth, I invariably get the response: "If we did not have trouble with the parents, we would not have trouble with the children.

A national Explorer leader emphasized this point when he said, "One of our greatest problems is to know how to teach boys to be honest when their parents are
Second: "Start them early on the road to independence."

"Early start to independence" is a happy medium.

Of course, when I suggest parents respond to their infants' needs, I certainly do not mean that babies must be hovered over and entertained every minute. Strike a balance. Here are some of the rules he gives toward accomplishing this objective:

"Your prime goal as a parent is to help your child grow up with the good inner feeling that he or she is a perfectly capable, worthwhile human being, able to stand on his or her own feet."

Analyse relationships with children

Parents, I believe it behoves us to analyze closely our relationship with each of our children to see if our actions reflect true love. Do we want to teach and train our children to take their proper places in society and become better parents than we are? If so, we must be aware of our shortcomings and overcome them. You see, this father had had the same kind of strict, overbearing father himself. Like father, like son. Surely, we must encourage our children to develop their talents and to achieve to the greatest extent of their ability. I hope, however, our motive is for their own development, growth, and happiness and not to satisfy our personal pride. [page 21] A few months ago I had a most revealing interview with a lovely young college student. This young lady was the youngest in her family. All her brothers and sisters had married and left home. Her father was a farmer. She had worked on the farm each summer plowing and doing other farm work generally done by boys and men. This she did not mind, but now she was 19. She said she loved her parents with all her heart and would never do anything to hurt them. She said, "Bishop Brown, my folks expect me to come back home this summer and help on the farm, but I have simply got to find out if I am really Susie Jones or just Brother Jones' little girl. I have always been. I have got to find out if I am a real person, if I can stand on my own feet and make decisions, or be totally dependent upon my parents...

In taking responsibility

Parents, may I suggest that we analyze our relationships with our children. Are we teaching them in such a way as to prepare them for the responsibilities of life, or are we protecting them to the point that when they find themselves on their own, they are lost?

I should like to quote a few excerpts from a discussion Dr. Dana L. Farnsworth had with Lester David regarding parent-child relationships:

"Your prime goal as a parent is to help your child grow up with the good inner feeling that he or she is a perfectly capable, worthwhile human being, able to stand on his or her own feet."

Here are some of the rules he gives toward accomplishing this objective:

"Give emotional support"

A baby comes into the world utterly dependent upon other human beings. If the help he needs is forthcoming promptly and consistently, accompanied by love, he learns very early one of the most important lessons of his entire life—that he can rely upon people. The baby whose first basic needs are met begins to develop a positive, confident outlook essential for later emotional health. Chances are that through life, he will have the feeling that things are going to work out well for him.

If parents are not warmly responsive to an infant, he is apt to develop a suspicion and a mistrust of people. He may later withdraw from them, refusing to be their friend, in order to protect himself from hurt. Such a person cannot become a warm and loving wife or husband.

"Of course, when I suggest parents respond to their infants' needs, I certainly do not mean that babies must be hovered over and entertained every minute. Strike a happy medium."

"Early start to independence"

"Start them early on the road to independence."

If parents are not warmly responsive to an infant, he is apt to develop a suspicion and a mistrust of people. He may later withdraw from them, refusing to be their friend, in order to protect himself from hurt. Such a person cannot become a warm and loving wife or husband.
President Hugh B. Brown

I leave you my testimony, my brethren and sisters, that God lives, that this is his Church, and I do so in the name of Jesus Christ. Amen.

P7 End

P1 President Hugh B. Brown

P2 The passage of time requires that we request Elder Benson to speak at our next session of conference.

P3 The Singing Mothers from Canada will now render "The Omnipotence."

P4 Following the singing, the benediction will be offered by Elder Truman G. Madsen, formerly president of the New England Mission; after which this conference will stand adjourned until 2 o'clock this afternoon.

P5 The Singing Mothers sang as the closing number, "Omnipotence," following which Elder Truman G. Madsen offered the closing prayer.

P6 Conference adjourned until 2:00 p.m.
The second session of the Conference convened at 2:00 p.m., Friday, September 29.

President N. Eldon Tanner, Second Counselor in the First Presidency, conducted the services.

The Singing Mothers from the stakes in Canada furnished the choral music for this session of the Conference. Alexander Schreiner was at the organ console.

President Tanner made the following introductory remarks:

President N. Eldon Tanner

Members of the Church are convened in the tabernacle on Temple Square in Salt Lake City in the second general session of the 137th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints. President McKay is not with us this afternoon in person, but in spirit, yes. He is presiding over all of these conferences and he will be watching the proceedings of this session by television.

Through the generous cooperation of their owners and managers, over 200 television and radio stations will carry to practically every state in the Union, and to many foreign countries, the proceedings of some of the sessions of this conference. The names of the stations carrying the proceedings of this session were announced [page 24] to the television and radio audience just prior to the opening of this meeting. Again we express our thanks and appreciation to these owners and managers for their courtesy in broadcasting the programs of this conference.

Again we announce that sessions of this conference for the first time are being televised in color, and will be received by many in the United States and Canada over most of those television stations cooperating to provide the extensive coverage of this conference.

We extend a hearty greeting and welcome to our television and radio audience, and to all who are gathered in this historic tabernacle.

We are favored again this afternoon by the presence of the Relief Society Singing Mothers from stakes in Alberta, Canada. Personally I should like to welcome them, with Sister Florence Jepperson Madsen conducting and Alexander Schreiner at the organ. We shall now begin these services by the chorus singing, "The Lord Is My Shepherd." The invocation will be offered by Elder Edwin C. Winder, formerly president of the Florida Mission.

The Singing Mothers Chorus sang "The Lord Is My Shepherd," following which the opening prayer was offered by Elder Edwin C. Winder, former president of the Florida Mission.

Elder Edwin C. Winder, formerly president of the Florida Mission, has offered the invocation.

The Relief Society Singing Mothers will now favor us with, "Lord, Hear Our Prayer." President Brown will then present the General Authorities and General Officers of the Church.

Selection by the Chorus, "Lord, Hear Our Prayer."

President Hugh B. Brown

My brethren and sisters, as President Clark so often said, this is not a mere pro forma matter, but it is an opportunity given to all the members of the Church to indicate their willingness to support and sustain those who preside over them. Church government is carried on by the consent of and the cooperation of the members of the Church.

GENERAL AUTHORITIES AND OFFICERS OF THE CHURCH

THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints Hugh B. Brown, First Counselor in the First Presidency

Nathan Eldon Tanner, Second Counselor in the First Presidency

Joseph Fielding Smith and Thorpe B. Isaacson, as counselors in the First Presidency

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES


Elder Alvin R. Dyer, APOSTLE

PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in the First Presidency, the Apostles and the Patriarch to the Church as Prophets, Seers, and Revelators.

ASSISTANTS TO THE TWELVE

As many of you will remember, in 1941, it became necessary for the First Presidency and the Twelve to provide for additional brethren to help with the work of overseeing and setting in order an ever-growing, world-wide Church. Thus in the General Conference of April, 1941, Assistants to the Twelve were named and sustained, “to be increased or otherwise from time to time as the necessity of carrying on the Lord’s work seems to dictate.”

Since then the world-wide demands of the Church have increased in ever greater degree and it is felt by the First Presidency and the Twelve that a further provision for guidance and direction is now needed.

What, therefore, is now proposed is the calling of as many brethren as may be necessary, to be known as Regional Representatives of the Twelve, each, as assigned, to be responsible in some aspects of the work to carry counsel to and to conduct instructional meetings in groups of stakes or regions as may be designated from time to time.

These Regional Representatives of the Twelve will not be “General” Authorities, as such, but will serve somewhat as do stake presidents, giving full Church service time for greater or lesser periods of service as circumstances may suggest.

 Fuller details will be in evidence as this plan proceeds under the guidance of the First Presidency and the Twelve.

While these regional representatives are not by this appointment to become General Authorities or general officers of the Church, it is deemed advisable to present their names to this one General Conference of the Church for your information and sustaining vote. Their duties are to begin January 1, 1968.

I shall now read the names of those who are recommended:

REGIONAL REPRESENTATIVES OF THE TWELVE


All who favor this proposition as submitted by the First Presidency, please make it manifest.

Are there any opposed to any of them?

(The voting was unanimous in the affirmative.)
President Brown: I think the voting has been unanimous.

President N. Eldon Tanner
We wish to thank you brethren and sisters for your sustaining vote.

Elder Spencer W. Kimball of the Council of the Twelve will be our first speaker this afternoon, and he will be followed by Elder Ezra Taft Benson.

Elder Spencer W. Kimball
Of the Council of the Twelve Apostles

“Woe unto him that giveth his neighbour drink, that puttest thy bottle to him. . . . (Hab. 2:15.)

My beloved friends and brothers and sisters:

The subject I wish to discuss today is not a happy one. It would be far easier to bypass it, but when I read this scripture in the Psalms, I determined to speak:

Who will become involved?

“Who will rise up for me against the evildoers? or who will stand up for me against the workers of iniquity?

Unless the Lord had been my help, my soul had almost dwelt in silence.” (Ps. 94:16-17.)

When God surveyed his creations, he said: “And I, God, saw everything that I had made, and behold, all things which I had made were very good. (Gen. 1:33, Inspired Version.)

Among the very good things, there were “the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards; Yea, all . . . made for the benefit and the use of man . . .” (D&C 59:17-18.)

These plants were made expressly for man, since he is the supreme creation with divine potential. But through the ages, man has corrupted the use of many of the products and used them for his downfall; corn, barley, dates, grapes, and other crops have been diverted from "food" channels for which they were created into destructive, death-dealing liquor. And that which was good for man has become destructive and bad for him. The bad for him.

Recently, an editorial in one of our local papers was entitled, "How Often Must We Battle Liquor?" The article states that an estimated six and one half million
Americans suffer from alcoholism, and that this malady was rated by the public health service as the fourth major public health problem in the United States.

J. Edgar Hoover says: "Three out of ten who start as light drinkers end up as drunkards."

Hardly had the earth and its people settled when men began to concoct intoxicating beverages. Even in primitive lands, some product has been found that can be fermented and used to muddle and confuse the brains and numb the sensitivity. With it, man tries to drown his sorrows, whip his lagging spirits, dull his conscience.

A revelation to God's Prophet in 1833 says:

"Evils and designs"

"In consequence of evils and designs which ... exist in the hearts of conspiring men in the last days, I have warned you and forewarn you. . . . That inasmuch as any man drinketh " wine or strong drink among you . . . it is not good, neither meet in the sight of your Father. . . . " (D&C 89:4-5.)

There may be some honest but misguided people, but there are many conspiring people with evil designs in their hearts who for money or other advantage use distorted figures and arguments and continue to stir the matter, working relentlessly for easier access and increased use of liquor. Little thought is given to impaired morals, ruined health, broken homes, and increased traffic deaths that come from drinking.

Is there a single actual, lasting value that comes to mankind from the liquor traffic? Is not money and what money will buy at the root of it?

The contest of opposing forces

There are two forces working with every individual constantly. One is the power of darkness with intentions to enslave and destroy. When Lucifer was expelled from the realms of God, "he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead the captive at his will, even as many as would not hearken unto my voice." (Moses 4:4.)

The other influence is the Spirit of the Lord, striving to lift and inspire and build and save.

Satan boasted he would buy his helpers, and he has devised and concocted every plan imaginable to deceive and bett man. He is clever. He is experienced. He is brainy. He seeks to nullify all the works of the Savior. He is the arch deceiver. Even Simon Peter, the first apostle, was not spared from his designs:

"And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

"But I have prayed for thee, that thy faith fail not. . . . " (Luke 22:31-32.)

Another scripture: "Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil . . . [who] inviteth and enticeth to sin. . . ."

"But behold, that which is of God inviteth and enticeth to do good continually. . . . " (Moro. 7:12-13.)

When alcohol is an outlaw

One of Satan's sharpest tools is alcohol, for it blinds and deafens, numbs and manacles, impoverishes and maims, and kills unfortunate victims.

The liquor fight is an eternal battle and moves from scene to scene and sin to sin.

There are numerous people who profit financially--some politicians, manufacturers, wholesalers, deliverers, dispensers, and the underworld. Added to that army are the rationalizers who demand their liquor, regardless of harm to others. Do they pray over their work?

Liquor traffic a sacrilege

"The liquor traffic is sacrilege, for it seeks profit from the damnation of human souls." (Harry Emerson Fosdick.)

Arguments are specious, but to the gullible, unsuspecting, righteous, busy people, they are made to seem plausible. The tax argument, the employment one, the school lunch program, the freedom to do as one pleases--all are like sieves with many holes. There is just enough truth in them to deceive. Satan deals in hail truths.

Macaulay said at one time: "Even the law of gravitation would be brought into dispute were there a pecuniary interest involved. Nothing shows the truth of this more than the liquor traffic. . . ."

As to children's lunches: is this a reason or a cover? Do we need lunches so much? We spend relatively little on lunches in proportion to the amount liquor costs us. Perhaps we could also tax the robber's take, or license the murderer or the grafter. We could tax the profit also of the prostitute, the rioter, the looter. Certainly we could get much revenue for children's school lunches with many other camouflaged programs.

Mormon's teachings described the kind of people for whom dollars became so important, for he said:

"Wherefore, take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God to be of the devil." (Moro. 7:14.)

The father of lies

The powerful Lucifer has his day. He whispers into every man's ears. Some reject his enticing offers, others yield. Satan whispers, "This is no sin You are no transgressor. I am no devil. There is no evil one. There is no black All is white."

What an indictment of a nation which provides the drinks to its soldiers.

During World War II, the Brewers' Digest said:

"One of the finest things that could have happened to the brewing industry was the insistence by high-ranking officers to make beer available at army camps. . . ."

"Here is a chance for brewers to cultivate a taste for beer in millions of young men who will eventually constitute the largest beer-consuming section of our population."

Harvoc of liquor where control should be greatest!

How can a government--national, state, or local--ever justify providing liquor for its highest officials in diplomatic services and foreign con[acts, even at summit
Liquor loses the tongues of trusted employees and government officials, and numerous top secrets and classified information have been revealed to enemies. The wise writer of the Biblical Proverbs said: "... it is not for kings to drink wine; nor for princes strong drink: Lest they drink, and forget the law, and pervert the judgment [due to] any of the afflicted." (Prov. 31:4-5.)

We suppose the same warning would apply to presidents, senators, prime ministers, ambassadors, governors.

Thomas Jefferson said: "Were I to commence my administration again ... the first question which I would ask ... every candidate for public office would be 'Is he addicted to the use of ardent spirits?'

We must not fool ourselves as to who pays for the gin at ambassadorial soirees, the cocktail party, or afternoon receptions.

Senator Olin D. Johnson from South Carolina wrote: "I have never heard of the United States influencing anyone to our benefit as a result of feeding him liquor with which to become inebriated."

"Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" (Ps. 94:20.)

In 1855, Abraham Lincoln refused to allow liquor served in his home to the delegation that came to give him the official notice of his nomination for the presidency, even though the liquor was free.

Emancipation from slavery of liquor

On the day of Lincoln's assassination, he said to Major J. B. Merwin of the United States Army, a guest at the White House, "Merwin, we have cleaned up, with the help of the people, a colossal job. Slavery is abolished. After reconstruction, the next great question will be the overthrow and abolition of the liquor traffic. You know, Merwin, that my head and heart, and hand and purse will go into that work.

"In 1842, less than a quarter of a century ago, I predicted that the time would come when there would be neither a slave nor a drunkard in the land. Thank God, I have lived to see one of those prophecies fulfilled. I hope to see the other realized."

The picture shows, TV, and stage productions show actors being offered liquor by friend or foe every time they enter a home. How mankind has degenerated! Actors who are jilted or disappointed invariably turn to drink to drown their sorrows.

Everywhere people congregate, liquor is made available. Cannot we remember that Babylon drowned itself in liquor and Rome drank itself to death?

Hardly is any plane airborne until lovely young women become barmaids, collecting dollars for drinks. No service is given other passengers until the liquor drinkers are served. Millions of barmaids! We wonder how airlines justify forcing their stewardesses to sell liquor. And what is said of airlines should be said of hotels, cafes, and all other places that require the waiters and waitresses to serve liquor.

J. Edgar Hoover said: "There are more barmaids in this country than college girls."

Treachery of liquor

Liquor has been used to neutralize the inhibitions and dull the senses of many a young woman so that her virtue might be more easily taken.

"Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken also. . . ." (Hab. 2:15.)

It is said that "our nation harbors three times as many criminals as college students." It is reported that [page 32] American citizens spend of the national income two and one half times as much for liquor as on education.

Dr. Kelly of Harvard said: "Since alcohol cures no disease, it is not a medicine. It has no place in medical practice." (Alert, March 1957.)

Again from the Biblical Proverbs: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." (Prov. 20:1.)

Quoting the Salt Lake Tribune: "Has liquor ever been a cause of trouble in your family? At least twelve persons in every hundred admit that this has been the case. . . . (February 25, 1966.)

To the Christian, Paul says:

"Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." (1 Cor. 10:21.)

Woes and disasters traceable to alcohol

When we think of even the light drinkers, would you not be suspicious of your doctor if he drank? Would you trust a vital case in court to a lawyer who may have just had a cocktail or two?

The great physicist Helmholtz said: "The smallest quantity of alcohol scares away novel ideas."

The moderate drinker intrudes upon others' rights.

One authority says that "more than half the prisoners entering the penal institutions of America say: 'Drink brought me here.'

Hundreds of thousands of relief checks are cashed in saloons and taverns. Many people wrongly think themselves sharper, brighter, more clever after cocktails than before.

J. Edgar Hoover once said: "Three out of ten who start as light drinkers end up as drunkards." "A greater menace than the drunken driver is the drinking driver."

Of 17,000 accidents in one state, the report showed that about three times as many accidents were caused by drivers who "had been drinking" as by those actually "under the influence."
Liquor has its defenders, but no defense," said Abraham Lincoln.

One of the saddest notes in this business is the blasphemy at Christmas time in social home parties, club socials, and staff Christmas parties where drinks are supplied to employees.

Remember Habakkuk: "Woe unto him that giveth his neighbour drink, that putteth the bottle to him. (Hab. 2:15.)

How wonderful it would be if the staff parties this Christmas could be happy, harmless affairs without a drop of liquor served!

Someone said: "A drinking driver, homeward-bound after a Christmas staff party, could become the front-page headline with your company name featured. Exactly this has happened many times.

Jesus Christ was the greatest teacher who ever taught. He made known the greatest truths ever learned. He revealed the meaning of life, the way to success, and the secret of happiness.

Think of celebrating the birth of our Creator, the Lord, our Redeemer, our Savior, with a cocktail party! Imagine using the birth of the Son of God as incentive for a dinner party serving liquor! How sacrilegious! What poor taste! What an affront to the Son of God!

Drinking is now considered aristocratic in planes, in cafes, hotels, in airport bars-- everywhere. Someone said, "The cocktail parlor is but a saloon in petticoats."

Purveyors of liquor corrupt the generation

What a frightening responsibility to be an advertiser, dispenser, manufacturer who would go into the living rooms of millions of homes and indoctrinate little children's minds till they accepted liquor as part of acceptable social living. For the dollar today, they would corrupt a generation tomorrow. Someone made a survey and found that 67 percent of the films show drinking as the smart and proper thing to do.

Entertainment with liquor is wicked betrayal of friendship

People need help who feel that a party cannot be held, a celebration enjoyed, without liquor. What a sad admission that a party must have liquor for people to have a good time. How barren must some guests be if they must be inebriated!

Emily Post said: "Nothing is in worse taste than forcing any guest either to take alcohol or else to sit conspicuously empty-handed."

They are poor hosts and hostesses who embarrass their guests. The hostess who serves liquor at her dinner table to "liven up her guests" is insulting them. It is as though she were saying, "I knew you would not be interesting and sociable without it."

In Proverbs we read:

"Look not thou upon the wine when it is red. . . . it biteth like a serpent, and stingeth like an adder." (Prov. 23:31-32.)

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? . . . They that tarry long at the wine; they that go to seek mixed wine." (Prov. 23:29-30.)

"Evils and designs" of liquor advertising

It would appear now that wine manufacturers are designing to do what cigarette manufacturers did in the past--to bring wine to every table, in every hospital, in every social gathering.

General [John J.] Pershing said, "Drunkenness has killed more men than all of history's wars."

Dr. Sam Morris says, "Murder, robbery, rape, stealing, embezzlement, graft, pay-offs in political corruption--these are daily headlines in the newspapers, . . . liquor is the major culprit."

Abraham Lincoln said, "I'd rather lose my right hand than sign a document to perpetuate the liquor traffic."

"The filthiest business in the world!"

The Boston Herald calls the liquor traffic "the filthiest business in the world."

William Gladstone: "The four great scourges of mankind have been drink, war, pestilence and famine; and drink has been more destructive than war, pestilence and famine combined."

Recently, the question was polled: Would you favor or oppose a law forbidding the sale of all beer, wine, and liquor throughout the nation? And it was surprising how many people indicated they would favor such a law. The pendulum may be about to swing back the other way.

No compromise with liquor traffic

To Latter-day Saints: The Word of Wisdom regarding intoxicating drinks was given in 1833 as a word of wisdom: but 18 years later, another Prophet of God declared it to be a commandment. All members of The Church of Jesus Christ of Latter-day Saints who drink intoxicating beverages are in disobedience to the commandments of God. There are no compromises nor half-way measures.

The good people who would like to protect themselves and their families and their neighbors from all of the corruption that liquor brings instead of yielding to the opposition could start to move toward prohibition again. The Lord says the traffic is evil. Why will good people be tricked and deceived?

The offensive against contamination and corruption

One cannot touch the liquor traffic without contamination. It is evil; it is prostituting the lives of men. Should we not take the offensive, and move to eliminate the curse from our communities? Why stand always on the defensive while those who have ulterior motives campaign to make alcohol more readily available? Are we involved and
10 The first commandment first

8 The world largely ignores the first and great commandment—love God—but talks a lot about loving their brother. They worship at the altar of man. Would Nephi have slain Laban if he had put the love of neighbor above the love of God? Would Abraham have taken Isaac up for a sacrifice if he had put the second commandment first?

7 The arm of flesh may not approve nor understand why God has not bestowed the priesthood on women or the seed of Cain, but God's ways are not man's ways. God does not have to justify all his ways for the puny mind of man. If a man gets in tune with [page 35] the Lord, he will know that God's course of action is right, even though he may not know all the reasons why. The Prophet Joseph Smith understood this principle when he said, "... the curse is not yet taken off from the sons of Canaan, neither will it be until it is affected by as great a power as caused it to come; and the people who interfere the least with the purposes of God in this matter, will come under the least condemnation before Him; and those who are determined to pursue a course, which shows an opposition, and a feverish restlessness against the decrees of the Lord, will learn, when perhaps it is too late for their own good, that God can do His own work, without the aid of those who are not dictated by His counsel." (Documentary History of The Church, Vol. 2, p. 438.)

5 The Lord does not always give reasons for each commandment. Sometimes faithful members, like Adam of old, are called upon to obey an injunction of the Lord even though they do not know the reason why it was given. Those who trust in God will obey him, knowing full well that time will provide the reasons and vindicate their obedience.

4 The world largely ignores the first and great commandment—to love God—but talks a lot about loving their brother. They worship at the altar of man. Would Nephi have slain Laban if he had put the love of neighbor above the love of God? Would Abraham have taken Isaac up for a sacrifice if he had put the second commandment first?

3 Precepts of men or principles of God

2 Prophesying of our day, Nephi said, "... they have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men." (2 Ne. 28:14.)

1 The first commandment first

10 Therefore, if you desire to help your fellowmen the most, then you must put the first commandment first.

12 When we fail to put the love of God first, we are easily deceived by crafty men who profess a great love of humanity, while advocating programs that are not of the Lord.

13 In 1942 Presidents Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay warned us about the increasing threat to our constitution caused by revolutionists whom the First Presidency said were "using a technique that is as old as the human race—a fervid but false solicitude for the unfortunate over whom they thus gain mastery, and then enslave them. They a suit their approaches to the particular group they seek to deceive." (The Improvement Era, May 1942, p. 343.)

14 That timely counsel about a fervid but false solicitude for the unfortunate" could have saved China and Cuba if enough people knew what the Communist masters of deceit really had in mind when they promised agrarian reform.

15 False solicitude for the unfortunate
The Communists are not entirely certain whether force and violence or legal and political means or a combination of both would be best for the internal conquest of revolution. Such has happened in other, once free, countries. It has already started here. The total state mechanism can now openly and “peacefully” be transferred into the hands of Communists. Such is the so-called proletarian economic and political structure of Communism can be built entirely “legally” and in apparent response to the wishes of the people who have clamored for some kind of economic and political leadership.

And what if riots come? Then more government housing, government welfare, government job training, and, finally, federal control over police. Thus the essential objective of Communism. Without calling it by name, build Communism piece by piece through mass pressures for presidential decrees, court orders, and legislation that appear to be aimed at improving civil rights and other social reforms. If there is social, economic, or educational discrimination, then advocate more government programs and controls. But unless and until they can manipulate an overwhelming majority of the people into at least sympathizing with their revolutionary activities, they will use violence, anarchy, and sabotage, not as a means of seizing power, but merely as a support operation or a catalyst to an entirely different plan.

Police and national guard units will never be adequate to handle such widespread anarchy, especially if a large part of our men and equipment are drained away in fighting foreign wars. In self-defense, larger numbers are brought into fighting on both sides. The appearance of a nationwide civil war takes form. In the confusion, potential anti-Communist leaders of both races are assassinated, apparently the accidental casualties of race war.

Time the attack to coincide, if possible, with large-scale sabotage a water supplies, power grids, main rail road and highway arteries, communication centers, and government buildings. With fires raging in every conceivable part of town, with wanton looting going on in the darkness of a big city without routine police protection, without water to drink, without electrical refrigeration, without transportation or radio or TV, the public will panic, lock its doors in trembling fear, and make it that much easier for the small but “sell-led and fully disciplined guerrilla bands to capture the power centers of each community. Overthrow the government! After complete control is consolidated (and that may take many months, as in Cuba), only then allow the people to discover that it was a Communist revolution after all. Revolution through force and violence would be a terribly bloody affair, all Americans suffering mightily but with Negroes paying the highest toll in human life. And the Communists know this better than anyone else. They do not really expect to take America with a “war of national liberation” (which is their term for internal conquest through force and violence) unless the aggressive revolutionary force can be broadened to include not only the minority of Negroes, but also migratory farm laborers, the poor, the unemployed, those on welfare, other minority groups, students, the so-called “peace movements,” and anyone who can be propagandized into mob action against established government. But unless and until they can manipulate an overwhelming majority of the population into at least sympathizing with their revolutionary activities, they will use violence, anarchy, and sabotage, not as a means of seizing power, but merely as a support operation or a catalyst to an entirely different plan.

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Let us consider some suggestions for our survival. The hour is late.

Factors of conspiracy becoming commonplace

The Communist program for revolution in America has been in progress for many years and is far advanced. While it can be thwarted in a fairly short period of time merely by sufficient exposure, the evil effects of what has already been accomplished cannot be removed overnight. The animosities, the hatred, the extension of government control into our daily lives—all this will take time to repair. The already-inflicted wounds will be slow in healing. But they can be healed; that is the important point.

Negroes victims not cause

1. First of all, we must not place the blame upon Negroes. They are merely the unfortunate group that has been selected by professional Communist agitators to be used as the primary source of cannon fodder. Not one in a thousand Americans—black or white—really understands the full implications of today's civil rights agitation. The planning, direction, and leadership come from the Communists, and most of those are white men who fully intend to destroy America by spilling Negro blood, rather than their own.

Beware anti-Negro reactions

2. Next, we must not participate in any so-called “blacklash” activity which might tend to further intensify inter-racial friction. Anti-Negro vigilante action, or mob action, of any kind fits perfectly into the Communist plan. This is one of the best ways to force the decent Negro into cooperating with militant Negro groups. The Communists are just as anxious to spearhead such anti-Negro actions as they are to organize demonstrations that are calculated to irritate white people.

Legal discovery of facts

3. We must insist that duly authorized legislative investigating committees launch an even more exhaustive study and expose the degree to which secret Communists have penetrated into the civil rights movement. The same needs to be done with militant anti-Negro groups. This is an effective way for the American people of both races to find out who are the false leaders among them.

Build up local police

4. We must support our local police in their difficult task of keeping law and order in these trying times. Police should not be encumbered by civilian review boards, or asked to be social workers. They have their hands full just trying to keep the peace. Recent soft-on-crime decisions of the Supreme Court, which hamper the police in protecting the innocent and bringing the criminal to justice, should be reversed. Persistent cries of “police brutality” should be recognized for what they are—attempts to discredit our police and discourage them from doing their job to the best of their ability.

Salaries should be adequate to hold on to and attract the very finest men available for police work. But, in questions of money, great care should be taken not to accept grants from the federal government. Along with federal money, inevitably there will come federal controls and guidelines that not only may get local police embroiled in national politics, but may even lead to the eventual creation of a national police force. Every despotism requires a national police force to hold the people in line. Communism is no exception. Our local police should remain free from federal control.

Further encroachment of government should be stopped and the entire process reversed. The solution to most, if not all, of the current problems involving civil rights is less government, not more.

Awaken citizens to know the menace

Lastly, we need a vast awakening of the American people as to the true nature of the Communist blueprint for revolution. Considering the degree to which the controlling influences of the federal government and many of the communications media are now furthering this Communist revolution, it is unrealistic to expect most of our present leaders or the networks to bring about this awakening. In fact, they may be expected to resist it. That means that individual citizens must stand up and assume more than their share of the responsibility. The speaker's platform, hand distribution of literature, study clubs, home discussions—all must be pressed into service. All of us should read the new book, Communist Revolution in the Streets, written by Gary Allen, with an introduction by W. Cleon Skousen. Each of us must be willing to discuss the problem openly with our friends—especially those of the Negro race.

The success or failure of Americans of all races to meet this challenge may well determine the fate of our country. If we fail, we will lose our civil rights, black man and white man together, for we will live under perfect Communist equality—the equality of slaves.

Satanic threat to peace, liberty and God's work

As President McKay has stated, "The position of this Church on the subject of Communism has never changed. We consider it the greatest satanical threat to peace, prosperity, and the spread of God's work among men that exists on the face of the earth."

He has also counseled that "next to being one in worshiping God, there is nothing in this world upon which this Church should be more united than in upholding and defending the Constitution of the United States" (The Instructor, Vol. 93 (1956), p. 94.)

May we unite behind the Prophet in opposing the Communist conspiracy and preserving our freedom and our divine constitution, I pray in the name of Jesus Christ. Amen.
My dear brothers and sisters, it is most difficult at a time like this to express one's true emotions. As I sat there since the sustaining of the officers today, I thought that in every life there are a number of semaphores of direction; and rather hastily there came back to me a few of those semaphores which, if I had taken the wrong turn, most surely would have prevented me from occupying this position today.

These brethren who hear me sing would not suspect that in my early life I sang in a quartet: we became pretty good, to the extent that at the age of 18 we received a contract to go on a vaudeville circuit to sing for some 42 weeks, and we were all primed for this. But at this time Bishop Parry of the 16th Ward called me to his office and said that they wanted to recommend me to be called on a mission, and, of course, that was the end of the quartet as far as I was concerned. I went into the mission field at the age of 18; and when I came back, having previously played some baseball in my high school years, I was approached by two or three semi-pro teams who wanted me to play for them. It was then, because of my great desire to play baseball, that the possibility of making it a career occurred to me. I signed to play with one of these teams but soon found, as I was called to labor in a bishopric about the same time, that it was interfering with my responsibilities as a member of the bishopric, so I had to make the decision; and the decision was to continue my work in the bishopric and serve the Lord to the best of my ability.

I then settled down to the work of succeeding in business. As the years passed, it became more favorable, and as most young men, I desired to make a lot of money. I had as my goal a million dollars, and I felt that if I would follow the course that I had taken, perhaps I could do this by the time I would reach the age of 55. Things were progressing very well in this direction when President Stephen L. Richards called me to his office and said that I had been called to preside over the Central States Mission. A year or so after that I disposed of my business interests, so I will never know whether I would or could have made a million dollars.

I remember receiving a telephone call, after I had become one of the Assistants to the Twelve, while attending a conference in the Teton Stake. It was just a matter of routine, yet the tremendous implications of it have startled me many times when I think about it. A member of the First Presidency on the other end of the telephone said, "Brother Dyer, we would like you to go to Europe. When can you leave?" I said, "I can leave any time." thinking that I was to go there on a trip for maybe two weeks to attend some conferences or some other assignment. But he said, "You won't be coming back very soon, so you had better think a little longer about this." But it made no difference. I accepted the call and with my wife spent 25 months presiding over the European Mission.

There have been many other semaphores in my life, and I am confident that each of you in your own life has had many of your own.

When President McKay asked me in the temple a few days ago if I would accept the calling of the apostleship, I replied that I would, although I was somewhat perplexed as to what this calling would mean under the circumstances. As we moved to another room in the temple, my feelings were somewhat quieted by the kind and meaningful words of a member of the Quorum of the Twelve, whom I greatly love and respect. After extending his well wishes, he said these words (and they have tremendous meaning): "Don't worry, Alvin. You have been called by the highest authority upon the earth to this calling, and it will be made known to you what you are to do."

I know only partially now, at the present time, what holding the apostleship in my case will entail for me. I know, of course, that the Lord has made known that an apostle is to contend against none but the church of evil, to take upon himself the name of Christ and speak the truth in soberness, and to be a witness, a special witness for Jesus Christ in the world.

Calling by authority

But it matters not as to its entirety, for I am committed to serve the president of the High Priesthood, whom we call the President of the Church. He is the one declared by the Lord to be like unto Moses, to preside over the whole Church, and there is only one appointed to this high and holy position upon the earth at one time. I know with all my soul that President McKay is that servant of God upon the earth today.

The presence of Prophet

I have been privileged to feel the nearness of President McKay's spirit. I have felt the majesty of his soul as we stood in the valley of Adam-ondi-Ahman, observing in the short distance a place there known as Spring Hill, referred to in Section 116 of the Doctrine and Covenants as the place where Adam, Michael, or the "Ancient of Days," in accordance with the prophecy of Daniel, shall in the due time of the Lord visit the earth for an important reason, and while there hearing President McKay utter quietly, "This is a most holy place." I have shed tears of joy and of sorrow with this great man upon occasions.

I remember the experience of a very noted European who came to America, Dr. Hags Wacher of Munich, a very accomplished and well-known architect who had been converted to the Church, a man known all over Eurasia, South America, and Africa for his great ability. He has written a number of books on the use of light in buildings. I had the privilege of introducing him to the President and sitting at the other end of the table while they talked. And then I heard this man say, as we reached the foyer outside the President's office, these words which in a sense echo my own thoughts over and over again this day: "Today I have stood in the presence of a prophet of God. Truly he is a prophet. I shall return to my beloved Bavaria and testify unto my family and my friends that David Q McKay is a prophet of God."

Programs of the Church are impressive

These past days, my brethren and sisters, have been most glorious, as the Spirit of the Lord has been made manifest in the progress of the Church and its programs of the future in the service to mankind. Yesterday, in the regional representatives seminar, we all felt an overwhelming surge of the Spirit as Brother Lee was testifying of the work. It had a motivating power over all who were present, and affected me very deeply. I am firmly committed to the laws of the priesthood and to the instruction and direction, given to us as a people by the Lord, of this important work and of all the revelations, both for the present and for the future. In this the priesthood is the governing force, while revelation is the guiding light.

Service shared with family

At this time my feelings concern most deeply my tried and true and most wonderful companion for time and for all eternity, my dear wife and sweetheart. Together we have shared many years of service in the work of the Master, and always there has been that feeling of oneness in that service; even now my heart is full, and I know that her heart is with me in this call and that she is a part of it. How wonderful is her support and understanding. I am most grateful for her and our two children, Gloria and Brent, who with their companions for time and eternity bless our lives with our grandchildren. I have one brother living. [page 42] My brother Gus and I are the only two of a family of 15, and I am grateful for him and his uniring work in the Church, which he has pursued throughout all his life.

I do not feel to speak longer, but in closing may I read just one verse that has impressed me for many years as reflecting the true teachings of the Master in our dealings one with another. The spirit of every word can be found in his parables and teachings:

"May I be no man's enemy, and may I be the friend of that which is eternal. May I never devise evil against any man: if any devise evil against me, may I escape..."
Now, what is it that God revealed anciently? Has the great age of restoration commenced? Come, let us enter the door of investigation.

What a glorious doctrine this is! How little it is known and understood in the world! Here we have a plain, pointed, prophetic proclamation that before the second age of the earth for salvation, betterment, blessing, and edification of his children will be restored again.

These words mean age of restoration, an age in which God has promised to restore all things that he spoke by the mouth of all his holy prophets since the world began.

Having thus announced that Christ will come again in this day of refreshing, of regeneration, of transfiguration, this day of paradisiacal glory, this millennial era, then...

If it is true that these New Testament authors foretold both an apostasy and a restoration, then the traditional concept of many equally true Christian sects must give way to the stern reality that there is and can be but one true [page 43] Church on earth, one place where legal administrators chart the true course to salvation.

May I raise in the minds of thoughtful and sincere Christian people such questions as these:

1. Does the Holy Bible foretell the mission and ministry of Joseph Smith?
2. Is the advent of Mormonism spoken of in the ancient scriptures?
3. Was its establishment, growth, and eventual earth-filling destiny known to the prophets and seers of old?
4. Did Peter, Paul, John, and the other ancient apostles know that their apostolic mantles would rest in due course on the shoulders of Mormon elders, on prophets and apostles of modern times?
5. Did the ancient apostles and prophets know that after the predicted falling away from the faith once delivered to the saints, there would be a day of restoration and renewal, a day when all the glories of old would be seen and known again?

Strange and improbable as such questions may seem at first blush, more extended investigation will reveal their aptness and deep significance.

Inspired men knew of events of today. If it is true that inspired men of old knew and spoke of the very events now transpiring where The Church of Jesus Christ of Latter-day Saints is concerned, then a knowledge of this Church and its doctrines becomes more important than any other knowledge in the whole realm of religion.

If it is true that these New Testament authors foretold both an apostasy and a restoration, then the traditional concept of many equally true Christian sects must give way to the stern reality that there is and can be but one true [page 43] Church on earth, one place where legal administrators chart the true course to salvation.

May I now open the door to investigation where these matters are concerned?

Crucial questions

1. "Times of restitution"
2. Shortly after the ascension of the resurrected Christ into heaven, Peter made this inspired statement to those who were guilty of our Lord's death: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;"
3. "And he shall send Jesus Christ, which before was preached unto you:"
4. "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21.)

If we are to catch the vision of Peter's prophecy, we must know pointedly and specifically what is meant by the times of refreshing. It is elsewhere spoken of by Jesus as "the regeneration when the Son of man shall sit in the throne of his glory." (Matt. 19:28.) It is the day "when the earth shall be transfigured, even according to the pattern which was shown unto mine apostles upon the mount," (D&C 53:21.) It is the day when "the earth shall be renewed and receive its paradisaical glory." (Tenth Article of Faith.)

It is the day of the "new earth" that Isaiah saw (Isa. 65:17), the earth which will prevail when wickedness ceases, when the millennial era is ushered in, when every corruptible thing, both of man, or of the beasts of the field, or of the fowls of the heavens, or of the fish of the sea, that dwells upon all the face of the earth, shall be consumed." (D&C 101:24.) It is the day when men "shall beat their swords into plowshares, and their spears into pruning-hooks" (Isa. 2:4), a day of universal peace and justice, a millennial era when Christ shall reign personally upon the earth.

Having thus announced that Christ will come again in this day of refreshing, of regeneration, of transfiguration, this day of paradisaical glory, this millennial era, then Peter says that the heaven must receive him "until the times of restitution of all things." Here then we need another definition. What is meant by the times of restitution? These words mean age of restoration, an age in which God has promised to restore all things that he spoke by the mouth of all his holy prophets since the world began.

Thus, Christ came once and ministered among men, climaxing his ministry with his atoning sacrifice and ascension to his Father. He is to come again, a second time, in a day of refreshing and renewal, to reign personally upon the earth. But he cannot come this second time until an age in the earth's history commences which has the name of the times of restoration, or in other words he cannot come until the age or period of restoration; and in that age or period all essential things that God ever spoke or said or revealed to any ancient [page 44] prophets is to come again to men on earth. What a door of investigation this opens.

Now, what is it that God revealed anciently? Has the great age of restoration commenced? Come, let us enter the door of investigation.

Elder Bruce R. McConkie Of the First Council of the Seventy

Elder Bruce R. McConkie Of the First Council of the Seventy
Other crucial questions

Was God known in ancient times? Did he walk and talk with the prophets of old? Were his laws revealed in plainness and in perfection? If so, all this is to occur again.

Did men of old hold the holy priesthood, the power and authority of God to act in all things for the salvation of men on earth? Were there legal administrators who had power from God to perform the ordinances of salvation so that they would be binding on earth and have full efficacy and force in eternity? If so, this power and this priesthood must come again.

Did men of old hold the keys of the kingdom of heaven? By these keys, could they bind on earth and have it sealed eternally in the heavens? If so, such divine power must be exercised again by mortal men.

Could they seal men up unto eternal life? Were the gifts of the Spirit poured out upon the saints? If so, all these powers and gifts must come again.

Beginning in the spring of 1820

Were there apostles and prophets in ancient times—men who actually represented the Lord; who stood between him and the people; who spoke his mind and his will to men; whose voice was as the voice of God to mortals? Is it true that the Church in ancient times was built on the very foundation of apostles and prophets, Jesus Christ himself being the chief cornerstone? If so, such will again be found in the age of restoration.

In ancient times was the gift of the Holy Ghost poured out upon men? Were their minds quickened and enlightened from on high? Did they receive and utter words beyond man’s power to devise? Did they foretell the future? Were the visions of eternity opened to the seers of old so that they knew of things past, present, and future? Did angels descend from the courts of glory to give them counsel, direction, and understanding? If so, all of these things must be revealed anew in the age of restoration.

Now we testify—boldly and truly—that all these things were part of God’s true religion anciently and that they have been, are being, or will be restored in the very age in which we live. We announce that the times of restitution, the age of restoration, began in the spring of 1820, with the appearance of the Father and the Son to Joseph Smith, that it is now continuing and will continue until after the second coming of the Son of Man.

Verily, it is true that the Holy Bible foretells the mission and ministry of Joseph Smith. It is true that the advent of Mormonism was spoken of in the ancient scriptures and that its establishment, growth, and eventual earthfilling destiny were known to the prophets and seers of old.

It is true that the times of restitution has commenced, and that Holy Being who is no respecter of persons, who is the same yesterday, today, and forever, that Being in whom is neither variableness nor shadow of turning, is again pouring out upon his saints every grace, right, gift, power, prerogative, and good thing ever enjoyed by the saints of any age.

These things are true. They deserve investigation. They demand investigation. A knowledge of them brings peace in this life and an assurance of immortal glory in the world to come. In the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Bruce R. McConkie of the First Council of Seventy has just spoken to us, and Elder James A. Cullimore, Assistant to the Twelve will now speak to us.

Elder James A. Cullimore Assistant to the Council of the Twelve

My brothers and sisters, I am grateful today for this choice experience. Sister Cullimore and I have just concluded a tour of all the missions of Great Britain, holding meetings with many of the branches and the wards there, and we bring you greetings, especially to President McKay; the members want you to know how much they love you, and wanted us to bring you their greetings.

One of the greatest thrills that came to us as we visited these missions was to see the light in the eyes of the new converts, the tremendous radiance and light that came into their eyes as they expressed their faith and their happiness in receiving the gospel of Jesus Christ. I think, too, as I see the happiness and the radiance—the joy in the eyes of good members everywhere who are living the gospel—that it lets me know more than ever that the restored gospel is indeed the way to joy and happiness. As the Lord placed man upon the earth, he intended for him to be happy. He gave him laws which, if he is obedient to them, will bring him happiness. He filled the earth with all things to make him happy.

“Blessed are the meek”

In this dispensation the Lord has said, “. . . inasmuch as ye do this [keep the commandments], the fulness of the earth is yours, the beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth;

“Yea, and the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards;

“Yea, all things which come of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye and to gladden the heart;

“Yea, for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul.

“And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used. . . .” (D&C 59:16-20.)

Obedience an expression of gratitude

Now all that he asks of us is gratitude through obedience; for he said, “. . . in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments.” (D&C 59:21.)

And then he gave us the real key to joy and happiness. He said: “But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come.” (D&C 59:23.) Peace comes as the Father witnesses unto us his divine approval of the things that we are doing. This peace is a
Consequences of Adam's transgression

One of the most profound statements in the scriptures as to the purpose of man's advent upon the earth is in the Book of Mormon, as Lehi teaches his son Jacob in the many truths of the gospel. He said: "And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.

"And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.

"But behold, all things have been done in the wisdom of him who knoweth all things.

"Adam fell that men might be; and men are, that they might have joy." (2 Ne. 2:22-25.)

He taught Jacob also that as the Lord desired men to have joy, so the devil seeketh to make him miserable, "for he seeketh that all men might be miserable like unto himself." (2 Ne. 2:27.)

This great joy came to our first parents as the Lord revealed unto them the purpose of the creation, and they saw that now through the Fall these purposes could be fulfilled.

The "Fall," another version

The Fall is generally looked upon by our Christian friends as a great sin, committed by our first parents, which brought shame and death to all the human family. They believe that if Adam and Eve had not partaken of the fruit, their posterity would have lived on endlessly in peace and bliss, free from temptation and sin and the problems of the flesh today. The Lord has revealed to us that only by the Fall could his plan be accomplished.

Adam and Eve praised the Lord

Is it any wonder then that as these glorious truths were revealed to Adam and Eve, they had great joy and praised God?

The Holy Ghost fell upon Adam and Eve and bore record of the Father and the Son and gave witness that as they had fallen, they may also be redeemed, and "all mankind, even as many as will." We are told that Adam "blessed God was filled, and began to prophesy concerning all the families of the earth, saying: Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God.

"And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient." (Moses 5:9-11.)

The Way to joy and happiness

Yes, the restored gospel of Jesus Christ is the way to joy and happiness. The Lord intended that his children should be happy, that they would have joy as they served him. He gave them understanding of his plan and how they would enter back into his presence. He had given his children a promise of great blessings for obedience. Almost every commandment is accompanied by a promise of reward for obedience. Paul said to the Corinthian saints "Eye hath not seen, nor ear heard neither have entered into the heart of man the things which God hath prepared for them that love him." (1 Cor. 2:9.)

I like the verses of President George H. Brimhall:

"The aim of man's existence is That he may have more joy Than sorrow, in the sum of life-- Build rather than destroy; To seek the truth, love man and God And in his work be glad; Be much more moved by love of God Than by the fear of bad."

Despite adversity

The Lord intended that man should have joy in his labors; that even through adversity and sorrow and trials the hand of the Lord could be seen as he fulfills his purposes in the earth; that in the sum of life we should emerge with more joy than sorrow, more gladness in work than drudgery, be motivated by love rather than fear, have joy as we build and achieve, have peace and satisfaction as we seek to find the truth. That joy and happiness often come through sorrow and trials is attested to by President Brigham Young:

"... in the midst of the sorrows [page 47] and afflictions of this life, its trials and temptations, the buffetings of Satan, the weakness of the flesh, and the power of death which is sown in it, there is no necessity for any mortal man to live a single day without rejoicing, and being filled with gladness. I allude to the Saints who have the privilege of receiving the Spirit of truth, and have been acquainted with the laws of the new covenant... it is necessary that we should be tried, tempted, and buffeted, to make us feel the weaknesses of this mortal flesh... We rejoice because the Lord is ours, because we are sown in weakness for the express purpose of attaining to greater power and perfection. In everything the Saints may rejoice--in persecution, because it is necessary to purge them, ... in sickness and in pain, because we are thereby made acquainted with pain, with sorrow... for by contrast all things are demonstrated to our senses. We have reason to rejoice exceedingly that faith is in the world, that the Lord reigns, and does His pleasure among the inhabitants of the earth. I rejoice because I am cast down. Because I shall be lifted up again. I rejoice that I am poor, because I shall be made rich; that I am afflicted, because I shall be comforted, and prepared to enjoy the felicity of perfect happiness, for it is impossible to properly appreciate happiness, except by enduring the opposite." (Journal of Discourses, Vol. 1, pp. 358-59.)

Need to labor compatible with happiness

In the Fall the Lord told man, "By the sweat of thy face shalt thou eat bread," and unto woman, "I will greatly multiply thy sorrow and thy conception." (Moses 4:25, 22.) This didn't take away the possibility of happiness and joy from the Father's children. It made it possible for them to appreciate true joy as they understood sorrow.

The restored gospel is truly the way to joy and happiness, as it gives men truth to live by and a knowledge that they are free to act for themselves; that free agency is a gift of God; and that by proper exercise of our agency we might have great glory with our Father in heaven. It teaches the happiness that comes by keeping our bodies clean and pure and free from sin in abiding by the code of health as revealed to the children of the Lord, knowing that our bodies are the temples of God. It gives man an understanding of the plan of salvation; that we lived premortally; the real purpose of mortal life; and the hope of eternal life-life with God in all its glory. It witnesses unto us the vindication that comes from the Father, as we give service to our fellowmen.

President McKay said that he who seeks for happiness seldom finds it, but he who lives for the welfare of others, who loses himself in giving happiness to others, finds it in double portion, for it comes back to him.

basis of real joy and happiness, and it comes to us through the gospel of Jesus Christ.
Our Father witnesses to us his acceptance of our obedience to him in keeping his commandments by the warm, sweet feeling of heavenly peace that burns within. Quoting President McKay again, “Peace comes by obedience to law.” (Pathways of Happiness, p. 33.) “That man is not at peace who is untrue to the whispers of Christ, the promptings of his conscience. He cannot be at peace . . . when he transgresses the law of righteousness. . . . Peace does not come to the transgressor of law.” (Ibid., p. 136.) Happiness is a warm glow of the heart at peace with itself.” (Ibid., p. 104.)

President N. Eldon Tanner

End

As I was leaving my home a few mornings ago, I stepped on a black walnut. I carried it with me as I walked to work; and as I now hold it in my hand, I think of it as a symbol of life. This walnut has a shell-like stone. And if you could see into its inside, you would discover a great network of stony reinforcements. And in the labyrinths between is a substance having a gigantic power. If you were to plant this seed in the soil under the right circumstances, heat would be developed on its inside. You might turn a blowtorch on the outside of a walnut with little effect, but when heat develops inside a person or a walnut, important things begin to happen.

In the case of the walnut, a great power is created that breaks this stony shell as though it were paper, and a little shoot is sent up on its important mission toward the sun. This walnut has within itself the ability to attract from the elements in the water, the soil, and the air all of the ingredients necessary to become a great walnut tree, with wood and foliage and blossoms and fragrance and fruit multiplying by a million times the original investment.

But God did not put his best gifts into walnuts. Every human soul was created in the image of God, and each of us was endowed with a set of the attributes and potentialities of Deity. And the greatest idea that I know of in the world is that everyone who lives the principles of the gospel of Jesus Christ will be given a far more miraculous power whereby he will be able to attract from his environment all of the elements necessary to become even as God is. May God bless our efforts toward this end, I humbly pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

End

And that is quite a message, isn’t it? The Saturday morning session will be broadcast direct by numerous radio and television stations, and recorded for transmission on Sunday morning to many television stations in the eastern and central parts of the United States.

A video tape of Saturday morning’s session of conference will be flown from the mainland and broadcast Sunday morning in Hawaii and to Alaska, and broadcast at both Anchorage and Fairbanks.

Morning sessions of Saturday and Sunday will be carried from the tabernacle over direct oceanic cables to a [page 49] large number of Saints assembled in many chapels throughout Great Britain, Germany, Austria and Denmark on Sunday.

Both sessions of our conference today, Saturday and Sunday, will be rebroadcast over KSL, KIRO at Seattle, and WRFM in New York the following morning beginning at midnight and will be heard in many parts of the United States and other countries.

Under the direction of the First Presidency there will be a WelfareAgricultural meeting held in the Assembly Hall tomorrow morning, Saturday, at 7:30 o’clock. Invited to attend this special session are all stake presidencies, high councilors, bishops, agricultural operating committees, stake Relief Society presidents, and others responsible for operating Welfare Production projects.

The singing for both sessions today has been furnished by the Relief Society Singing Mothers from stakes in Alberta, Canada, under the direction of Florence Jepperson Madsen, with Robert Cundick at the organ this morning, and Alexander Schreiner at the organ this afternoon.

On behalf of all who have listened to the singing during these sessions of General Conference, we express appreciation and thanks to these sisters for their beautiful music. God bless them for the service they have rendered in these sessions.

The Singing Mothers will now favor us with: “The Lord Bless Thee and Keep Thee,” and the benediction then will be offered by Elder Ira O. Call, formerly president of the Northern Mexican Mission. The General Session of this conference will then be adjourned until 10:00 tomorrow morning.

The Singing Mothers Chorus sang a selection “The Lord Bless Thee And Keep Thee.”

Elder Ira O. Call offered the closing prayer.

Conference adjourned until Saturday morning, September 30, at 10:00 a.m.
Conference reconvened Saturday morning, September 30 at 2 o'clock p.m., with President Hugh B. Brown, First Counselor in the First Presidency, conducting the services.

The music for this session was furnished by the Salt Lake Tabernacle Choir. Elder Richard P. Condie directed the singing; Elder Alexander Schreiner was at the organ. President Brown made the following introductory remarks:

President Hugh B. Brown

President David O. McKay, the President of the Church, is listening to this service by television. His doctors advised that he be not present. He joins the rest of us in extending a hearty and cordial welcome to all present this morning in this historic tabernacle, and in the Assembly Hall in Salt Lake, and also to the vast television and radio audience throughout the world, in this the third session of the 137th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing, "The Redeemed of the Lord," following which the invocation will be offered by Elder Phil D. Jensen, formerly president of the North Scottish and California missions.

The Tabernacle Choir sang as an opening number the "The Redeemed of the Lord," following which the opening prayer was offered by Elder Phil D. Jensen.

To many it will be of great interest to know that this is the centennial anniversary of the Salt Lake Tabernacle, which was first used for General Conference in October 1867. This building has since become acknowledged as one of the great auditoriums of the world, renowned for its acoustics, looked to as a center of spiritual guidance, and used and appreciated as a place for cultural and civic events, where eminent artists, statesmen and others have appeared and have acclaimed its excellent characteristics world-wide; a place built by our pioneer forebears in their poverty. Thank God for the faith of our fathers.

Three songs were sung one hundred years ago at that first session of conference held in the tabernacle. One of these songs was, "An Angel From On High, the long, long silence broke." The Tabernacle Choir will now sing that same song in commemoration of that event in October 1867. Following the singing President Nathan Eldon Tanner of the First Presidency will speak to us.

The Choir sang "An Angel From On High."

President N. Eldon Tanner Of the First Presidency

President McKay, brothers and sisters everywhere, it is a joy indeed to be here today in this historic Tabernacle, here on this beautiful Temple Square, where members of the Church have been meeting at these regular conferences during the past hundred years; where, as did those who have preceded us, we enjoy the Spirit of the Lord, listen to words of wisdom, and are instructed in gospel principles; where we can have our faith renewed and our testimonies strengthened; from where, as radio and television have made it possible, the great messages of the leaders of the Church have gone out to all the world. We wish to extend a warm welcome to our radio and television audience today.

Centenary of the Tabernacle and of the Choir

We have just heard the beautiful rendition of this great Tabernacle Choir, which was organized in 1847, and which, with the "Spoken Word" by Richard L. Evans, has been heard weekly by millions of people since 1929. The latest tour, which was made about a month ago, made it possible for thousands and thousands of people in Canada at the exposition, in New York, Michigan, Nebraska, Oklahoma, Massachusetts, and Rhode Island to enjoy its magnificent concerts.

On behalf of the First Presidency, those assembled here, and, I feel sure, all members of the Church, we wish to express our sincere and deep appreciation to President Isaac M. Stewart; to the conductors, Richard P. Condie and Jay Welch; to our organists, Alexander Schreiner, Robert Cundick, and Roy Darley; to every dedicated member of the choir, and to others who have contributed to its outstanding success. May the Lord continue to bless them with success.

One hundred years of conferences in the Tabernacle

As we reflect on the many conferences that have been held under the direction of prophets and inspired leaders, all of whom have been dedicated servants of God, many of whom were really giants of the Lord, it certainly makes one feel humble to occupy this position. I do earnestly pray and ask that I may have an interest in your faith and prayers, to the effect that the Spirit of the Lord will be with us while I stand before you, that what I may say will be in keeping with his Spirit and helpful to those assembled here and to those who may be listening in. I sincerely pray that the Spirit and blessings of the Lord will attend you, that those things you desire in righteousness will be given you.

Faith in prayer

I have great faith in prayer, and believe that "more things are wrought by prayer than this world dreams of." (Tennyson, Morte D'Arthur.) In fact, I have chosen to talk on prayer and pray that the Lord may help us realize the importance and value of prayer, and what a great privilege and opportunity every one of us has of going to the Lord in thanksgiving and supplication.

It is because I have had my prayers answered so many times throughout my life, and because I feel so keenly the great need of calling upon the Lord, and because I have experienced the strength and blessings and guidance of the Lord in the position which I now hold, that I have chosen to discuss this subject with you today. I pray that those who doubt might be helped to see and understand that God is our Father, that we are his spirit children, and that he is really there, and has said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. 7:7-8.)

I often wonder if we really realize the power of prayer, if we appreciate what a great blessing it is to be able to call on our Father in heaven in humble prayer, knowing that he is interested in us and that he wants us to succeed.

As Richard L. Evans has said so beautifully: "Our Father in heaven is not an umpire who is trying to count us out. He is not a competitor who is trying to outsmart us. He is not a prosecutor who is trying to convict us. He is a loving Father who wants our happiness and eternal progress and who will help us all he can if we will but give him in our lives an opportunity to do so with obedience and humility, and faith and patience."
To pray effectively, and to feel that one can be heard and have his prayers answered, one must believe that he is praying to a God who can hear and answer, one who is interested in his children and their well-being. The first record we have of an one praying to the Lord is that record by Moses in these words: "And Adam and Eve, his wife, called upon the name of the Lord, and they heard the voice of the Lord from the way toward the Garden of Eden, speaking unto them, and they saw him not; . . .

What hath prayer wrought?

"And Adam and Eve, his wife, ceased not to call upon God. (Moses 5:4, 16.)

Great and influential men have always prayed for divine guidance. Even this great nation was founded on prayer. U.S. Senator Strom Thurmond reminded us of this in May of last year wherein he said:

"The Mayflower Compact, written in November of 1620, begins with a prayer, 'In the name of God,' and goes on to state: 'We . . . having undertaken, for the glory of God, . . . do by these presents solemnly and mutually in the presence of God, and of one another, covenant and combine ourselves together into a civil body politic.'

"Thus our nation began founded on prayer. The kneeling figure of George Washington through that bitter winter in Valley Forge is a part of this country that should never be forgotten. . . .

The Constitutional Convention in June of 1787 had been meeting for weeks without agreement, when Benjamin Franklin rose to his feet and addressed George Washington:

"Mr. President: The small progress we have made after four or five weeks close attention and continual reasonings with each other . . . is a melancholy proof of the imperfection of the human understanding. . . . We have gone back to ancient history for models of government that now no longer exist. And we have viewed modern states . . . but find none of their constitutions suitable to our circumstances. . . . How has it happened, Sir, that we have not, hitherto once [page 52] thought of humbly applying to the Father of Light to illuminate our understandings?

"In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for divine protection.

"Our prayers, Sir, were heard; and they were generously answered. . . .

"I, therefore, beg leave to move:--

"That henceforth, prayers imploring the assistance of Heaven and its blessings on our deliberations be held in this assembly every morning before we proceed to business.' ("A Priceless Asset," Spotlight, May 1966.)

Prayer is not unconstitutional

This was done, and now we enjoy the fruits of their labors in answer to prayer. Prayer has never been out-moded in this great country. Lincoln, who prayed to the Lord continually for guidance, said:

"It is the duty of nations as well as of men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow . . . and to recognize the sublime truth that those nations only are blessed whose God is the Lord."

President Dwight D. Eisenhower, at the time of his inauguration, petitioned the Lord:

"Give us, we pray, the power to discern clearly right from wrong, and to allow all our works and actions to be governed thereby, and by the laws of this land . . . so that all may work for the good of our beloved country, and for thy glory. Amen.

Samuel F. B. Morse, inventor of the telegraph, said that whenever he could not see his way clearly, he knelt down and prayed for light and understanding.

We have that sweet and simple prayer recorded by astronaut Gordon Cooper while orbiting the earth:

"Father, thank you, especially for letting me fly this flight. Thank you for the privilege of being able to be in this position, to be up in this wondrous place, seeing all these many startling, wonderful things that you have created."

Prayer is finite communication with the infinite

I join with Senator Thurmond in his appeal to "our people to pray more, to examine the religious heritage of our country, and to see the benefit of seeking God's blessings. Prayer is the only way in which the finite can communicate with the infinite; . . . in which the visible may be in touch with the invisible. You may easily see, if you but examine the history of our Nation, that prayer and communication with God is the cornerstone of our society. If you a low it to be abandoned now, you will be casting away the greatest asset this Nation, or any other nation, has ever known."

All of the prophets, from Adam to our present prophet, have prayed unceasingly for guidance, and even the Savior prayed continually to God the Eternal Father. We read, regarding the Savior: "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God." (Luke 6:12.)

The Lord has admonished all of us to pray, and through the prophet James has given us this promise:

Pray for wisdom

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. (Jas. 1:5-6.)

This promise is given to every one of us-high and low, rich and poor. It is universal, unrestricted to you and to me and to our neighbors. He has told us that we must believe and have faith in God. We should know that the Lord stands ready to help his children if they will put themselves in tune through prayer and by keeping his commandments. In fact, the Lord has said: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

The Lord has warned us that we must humble ourselves and not be as the ancient prophet said: Many men [page 53] "are lifted up in the pride of their eyes, and have stumbled, because of the greatness of their stumbling block . . . nevertheless, they put down the power and miracles of God, and preach up unto themselves their own wisdom and their own learning. (2 Ne. 26:20.)

Paul said, concerning the proud man of the world:
“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” (1 Cor. 2:14.)

“For what man knoweth the things of a man, save this stranger. (Luke 17:13, 15-18.)

As that great student, the late President J. Reuben Clark, Jr., said, if men are to learn of God and be guided by him, they “must put pride of their learning and their achievements from their hearts. And why not? For how like a drop in the ocean is the knowledge of the wisest compared with the fullness of the truth of the universe. Men must humbly confess Jesus as the Christ, ‘for there is none other name under heaven given among men, whereby we must be saved.” (On the Way to Immortality and Eternal Life, p. 6.)

Recognize the power of God

We must be prepared to recognize God as the Creator of the world, and that he, through his son Jesus Christ and his prophets, has given us in simple language man’s relationship to God, information regarding our premortal existence, the purpose of our mission here on earth, and the fact that our postmortal existence, or our life after death, is real, and that we must do here will condition us for the world to come.

We must not be misled by the doctrines of men. All the studies of science and philosophy will never answer the question: “What Is man and why is he here?” But It is answered clearly and simply in the gospel of Jesus Christ, and we are instructed: “If any of you lack wisdom, let him ask of God.” (Jas. 1:5.)

Let us be prepared to do this and not as those to whom the Savior referred, when he said: “... well did Esaias prophesy of you, saying,”

“This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

“But in vain they do worship me, teaching for doctrines the commandments of men.” (Matt. 15:7-9.)

Humility and meekness foster the spirit of prayer

Yes, it is important, and the Lord emphasizes that we must humble ourselves and accept the teachings of Jesus Christ and keep his commandments if we would expect him to hear and answer our prayers. We should all be prepared to say truly, as Paul did, in speaking to the Romans, “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth...” (Rom. 1:16.)

How can we question God's ability to hear and answer our prayers and direct us in all things if we will but keep in tune with him and at the same time have no doubt that Surveyor III, a mechanical instrument, can be sent out from the earth to the moon and there be directed by mere man here upon the earth? It followed instructions as it was directed to dig, to stop digging, to make a report, to send back pictures, and to dig again. As long as it was in tune, it could be directed.

As we express our appreciation for our many blessings, we become more conscious of what the Lord has done for us, and thereby we become more appreciative. We should ask him to help us to be worthy of the blessings we receive.” Since then we have tried more diligently to express our gratitude to our Father in heaven and pray for guidance that we might be worthy of that which he has given us.

It is difficult to understand why some cannot believe, or find it very hard to believe, that God can hear and answer our prayers, and yet they believe that astronauts can leave the earth and travel in outer space at thousands of miles per hour and still be directed from home base; that they can keep in touch with home base and receive instructions and be led in their activities and then be brought back to a safe landing here upon the earth.

How can we question God's ability to hear and answer our prayers and direct us in all things if we will but keep in tune with him and at the same time have no doubt that Surveyor III, a mechanical instrument, can be sent out from the earth to the moon and there be directed by mere man here upon the earth? It followed instructions as it was directed to dig, to stop digging, to make a report, to send back pictures, and to dig again. As long as it was in tune, it could be directed.

We are as astronauts, or the Surveyor, sent out by God to fill our missions here upon the earth. He wants us to succeed. He stands ready to answer our prayers and assures us a safe landing as we return if we will but keep in touch with him through prayer and do as we are bid.

As we pray, however, are we prepared to ask the Lord to bless us as we answer his call or acknowledge and serve him?

Are we prepared to ask the Lord to forgive us as we forgive one another? For the Lord has said: “If ye forgive men their trespasses your heavenly Father will also forgive you; But if ye forgive not men their trespasses neither will your Father forgive your trespasses.” (3 Ne. 13:14-15.)

Prayer in emergencies

We may well stop and analyze our own situation. Do we wait until we are in trouble and then run to the Lord? As we pray, do we give orders to the Lord by saying, “Bless this,” and “Bless that.” Give us this,” and “Give us that,” “Do this,” and “Do that”?

Or do we pray that we might be led to do that which is right, or be blessed with those things which are for our best good? We should always pray for the desire and strength and determination to do the will of our Heavenly Father, and always stand ready to do his bidding.

Men pray for different reasons. Many are driven to their knees out of fear, and then only do they pray. Others go to the Lord when in dire need of immediate direction for which they know of no other place to go. Nations are called by their governments in case of a national tragedy, drought, or plague, famine or war, to call upon God for his blessings, for his protection, and for his direction. Some people ask to be healed, others are strengthened. They ask for the blessings of the Lord to attend their families, their loved ones, and themselves in all their righteous endeavors. This, I am sure, is all good in the sight of the Lord.

Pray to express gratitude

It is most important, however, that we take time to express our gratitude to our Father in heaven for the many blessings we receive. I was deeply touched one day following our family prayer when one of our little daughters said, “Daddy, I don’t think we ought to ask for more blessings. The Lord has been very good to us, but I do think we should ask him to help us to be worthy of the blessings we receive.” Since then we have tried more diligently to express our gratitude to our Father in heaven and pray for guidance that we might be worthy of that which he has given us.

As we express our appreciation for our many blessings, we become more conscious of what the Lord has done for us, and thereby we become more appreciative. We all know what it means to hear or receive an expression of gratitude for anything we might have done. Our forefathers set aside a day of thanksgiving. I fear that some of us even forget that day.

I wonder if we are sometimes guilty of not expressing to the Lord our gratitude, even as the lepers who were healed. We all remember so well the story of Jesus healing the ten lepers, who cried: “... have mercy on us.

“And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,”

“And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

“And Jesus answering said, Were there not ten cleansed? but where are the nine?

“There are not found that returned to give, glory to God, save this stranger.” (Luke 17:13, 15-18.)
I am sure that the Lord expects us to express our gratitude for our many blessings as we ask for his continued blessings, and to ask forgiveness for our failings and the desire and strength to do right.

When we pray, it is important that we set about to do all in our power to make it possible for the Lord to answer our prayers. As my father said to me when I was just a boy, "My son, if you want your prayers to be answered, you must.., get on your feet and do your part.

I often think how much more effective it would be, when the country's president calls upon his people to set aside a day of prayer, if we were all living righteous lives and were prepared to acknowledge God as our Creator and to keep his commandments. It seems that many have lost belief in God entirely, and others question his ability to answer our prayers. Others have faith and confidence in their own learning and in their own strength and power.

Then there are those who are as the chief rulers referred to in John:

"Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

"For they loved the praise of men more than the praise of God." (John 12:42-43.)

Serve "the God of this land"

Let us all pay heed to the warning of the Lord himself, wherein he said, regarding the American continent:

"Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ. . . ." (Ether 2:12.)

With this warning from the Lord we have this promise: "... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

We should all have the courage and determination to say as did Joshua: "... choose you this day whom ye will serve;... but as for me and my house, we will serve the Lord." (Josh. 24:15.)

The Lord has instructed parents to teach their children to have faith in Christ, the Son of the living God, and to pray and to walk uprightly before the Lord. There is no doubt that our children, if they are taught to pray to a living God in whom they have faith, can more easily walk uprightly before the Lord.

I shall never be able to express fully my appreciation to my parents for teaching me to pray secretly and to participate with them in family prayer. My mother taught me at her knee. She made me feel and know that I was talking to the Lord, to our Maker, our Father in heaven, and that he was conscious of my acts and my wishes and my needs. I was taught that I should express my sincere thanks, ask for forgiveness, and ask for strength to do the right. This has always been a great strength to me throughout my life, and today I pray even more diligently than I ever did before that the Lord will guide and direct me in my activities, that whatever I do will be acceptable to him.

As I think back to when we used to kneel as a family in prayer every morning and every evening, I realize what it meant to us as children to hear our father call upon the Lord and actually talk to him, expressing his gratitude and asking for the blessings of the Lord on his crops and flocks and all of our undertakings. It always gave us greater strength to meet temptation when we remembered that we would be reporting to the Lord at night.

The power of family prayer

Family prayer in any home will draw the family closer together and result in better feelings between father and mother, between parents and children, and between one child and another. If children pray for their parents, it makes them more appreciative of their parents, and as they pray for one another, they feel closer to one another and part of each other, especially as they realize that they are talking to their Father in heaven while on their knees in family or secret prayer. Then is when we forget our part of each other, especially as they realize that they are talking to their Father in heaven while on their knees in family or secret prayer. Then is when we forget our...
you can feel at home and comfortable while communing with him. All one needs to do is express his feelings, which the Lord understands. He has invited all of us to call on him regularly and has promised that he will hear our supplication.

The promise of Moroni

The ancient prophet Moroni, referring to the Book of Mormon, said:

“And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things be not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

“And by the power of the Holy Ghost ye may know the truth of all things.” (Moro. 10:4-5.)

This promise applies to all of us if we will but repent and go to the Lord, knowing that he can hear and will hear and answer our prayers. We should all realize that we are God's children and that he is still as interested in us as he ever was. He still answers the prayers of the righteous and those who diligently seek him.

This is my testimony to you. May we all humble ourselves and diligently seek him through prayer, and then walk uprightly before him, that we may be led to immortality and eternal life, I sincerely and humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

President Nathan Eldon Tanner of the First Presidency has just spoken to us.

The Tabernacle Choir will now sing “O Thou That Tellest Good Tidings.” Following the singing Elder Marion D. Hanks of the First Council of Seventy will speak to us.

Selection by the Choir “O Thou That Tellest Good Tidings.”

President Hugh B. Brown

To those who have just tuned in on this conference we wish to extend a very hearty welcome.

Elder Marion D. Hanks of the First Council of Seventy will now address us.

Elder Marion D. Hanks

Elder Marion D. Hanks Of the First Council of the Seventy

With President Tanner, I too believe in prayer, and learned long ago that there are occasions when, perhaps not very literally but with utmost earnestness, we say, “Lord, help me now,” and I pray to that effect this morning.

Youth

We are told that this broadcast is going to beloved Britain, and so it is appropriate that I begin by noting that in the foyer of a church building in a British city a time ago, I happened by a group of older ladies who were discussing somewhat critically the behavior of several young members of the congregation who had just walked noisily by. I had observed the incident and had thought the young people a bit exuberant, but not objectionably so. The ladies disagreed. As I passed by I heard one of them disapprovingly say, “Ah, well, what can you expect from this younger generation, anyway!”

I did not agree with her implication, but I take her rhetorical question very seriously, believing that the answer is of vital significance.

What can be expected of this younger generation?

There are few questions more important.

In the population

In the first place, there are so many young people. Most of us have heard the statement, sometimes uttered in solemn and hushed tones, half in apprehension, half in resignation, that soon 50 percent of the population will be under age 25.

The statistic is correct, the prospect sobering. Some who speak of it do so almost as if they expected that when the magic mark is reached, the older generation will relinquish their responsibilities and succumb, and the young will then automatically take over. Of course, it will not happen that way. But there really are so many of them! And they are so important. Publicity

What kind of people are they?

A small, raucous, rebellious, sometimes harmless—in some cases very dangerous—minority gets most of the publicity. The hippies, the drug adventurers, the motorcycle brigade, the flower crowd, the politically unstable, the lawless get so much press attention that there is an unquestionable effect on the style of life and the way of thinking of multitudes of youngsters everywhere.

Speaking of the discontented ones, a writer has recently said: “So far I have seen or heard very little in the way of constructive suggestions from them. What fruitful insights and programs have they to offer us? I can't help wondering [as they criticize their adult generation] if they ever wonder what their children will have to thank them for. For fouling their chromosomes with LSD? For dropping out and copping out at a time when society was never in greater need of their participation? What are their credentials for billing themselves as the take-over generation?” (Albert Rosenfeld.)

We cannot afford to underestimate or ignore their influence.

But obstreperous and well publicized as they are, they constitute a small minority of the young generation.

Competent youth

The solid majority of our young people want to do well, are doing well, and intend to do well with the great challenges facing them.

Across the world I have found them threading their way resolutely through the maze of a civilization often characterized by conflict and inconsistency, a civilization that could not exist except upon indispensable foundations in good homes, stable marriages, happy families, exemplary parents, yet increasingly beset by disrupted family life,
When I do good I feel good. There is the privilege of learning true values and living to them. By stripping off what the poet called the layers of "muddy vesture and decay," we can desensitize a conscience and turn around. The promise is valid and personally relevant to all of us. Paul—of great intellect and strong training and shattering experience; he who had persecuted, and then been turned around, knew the really important values of life. His testimony to Timothy was that in good conscience, he was ready for God, and God was ready for him.

Responsibility

In all of this our generation must acknowledge some measure of guilt. The young people can and do also take heart and direction from the unselfishness and sacrifice they observe in the adult generation. They see much patience and patriotism, goodness and truth, and beauty and brotherly love all about them. They appreciate the values of good homes and parents who care. They love God and their country. They want to live wholesome and happy lives. Their insights are sometimes remarkable. We can help them, and if somehow they come to a knowledge of what makes for happiness, makes for joy.

Resources of youth

Over the jungles of Vietnam a few months ago Brother Hinckley and I sat buckled in bulkhead seats in what the flying men call the “Gooney Bird”—the old C-47. Alongside me was a 19-year-old corporal who was serving with distinction as a chaplain's assistant. He told me how he had become a member of The Church of Jesus Christ of Latter-day Saints.

Capacity for faith and action

I didn't like my way of life or my associations or my prospects for the future, he said. "I knew I was missing something. So one day when I was 16, I went into a grove of trees near my home in Colorado. I didn't know much about prayer or God. I had never heard of Joseph Smith. I just stood there and looked up and said, 'God, I am ready for you, if you are ready for me.'

There was no voice, no vision, no startling experience, just sweet peace and assurance in his heart. Within hours, through the help of the Lord, as he testified to me, he was in touch with people who introduced him to the restored gospel of Jesus Christ. His life since is a stirring youthful expression of faith and great promise. He was ready for God, and God was ready for him.

Dauntless steadfastness

In Hong Kong I asked a young Mormon missionary how he was getting along in his efforts to master the difficult Cantonese language. "Just fine," he said. And when I expressed mild surprise at his optimism and faith in the face of heavy obstacles, he told me of the courage with which his parents had met a deep personal tragedy.

Well, what can we expect from the younger generation? Everything good, creative, decent, wholesome, uplifting, if we help them, and if somehow they come to a knowledge of what makes for happiness, makes for joy.

Cultivate the attributes we honor

"With an example like that," he said, "you wouldn't expect me to whine or whimper about the blessing of learning this choice language and teaching the gospel to this wonderful people, would you, Brother Hanks?"

Heroic acceptance of trouble in "my time"

A high school student leader was called on to speak extemporaneously in a church meeting. He responded with good feeling and good sense. He spoke briefly about the conflict in which our country is engaged; then with a tear in his eye, he electrified and moved us emotionally when he said, right off the top of his heart, "If there has to be trouble, thank God it can be in my time. I don't want my little brother or the son I hope someday to have to have to fight a war on these or other shores. If there has to be trouble, thank God it can be in my time."

Well, what can we expect from the younger generation? Everything good, creative, decent, wholesome, uplifting, if we help them, and if somehow they come to a knowledge of what makes for happiness, makes for joy.

Cultivate the attributes we honor

"What is honored in a country will be cultivated there."

And Pericles said, "The young draw strength not from twice-told arguments, but from the busy spectacle of our great city's life, as we have it before us day by day.

How can we help them?

We can be more consistent in our lives. We can provide a better example. We can repent. We can obey the commandments of God. We can teach them.

Charity out of a pure heart

Do you remember the stirring statement of the Apostle Paul to his young brother in the gospel, Timothy:

"...the end of the commandment [I suppose he meant the result of obedience to the commandments] is charity out of a pure heart, and of a good conscience, and of faith unfeigned." (1 Tim. 1:5.)

The promise is valid and personally relevant to all of us. Paul—he of great intellect and strong training and shattering experience; he who had persecuted, and then been turned around, and who thereafter gave his full measure to the better way—he knew the really important values of life. His testimony to Timothy was that in good conscience, in wholesome, happy relationships with our families and fellowmen, and in the true faith that grants us confidence in the presence of God lie the real blessings of life.

Conscience "spark of celestial" light

Is good conscience important? It is a prize beyond expression. And conscience is more than a local standard or the accumulation of the mores and traditions of a community or a society or a generation. Whatever else it is, it is the voice of God speaking to us, inspiring moral obligation. Washington called it "that little spark of celestial fire." It is true that we can desensitize our conscience, as it were. In the Book of Mormon we read of a group to whom God had spoken "in a still small voice, but ye were past feeling." (1 Ne. 17:45.) It is also said that there are those who have become "dead as to things pertaining unto righteousness. As we can desensitize a conscience, so to speak, so we can prepare ourselves better to hear the voice of the Lord by stripping off what the poet called the layers of "muddy vesture and decay," by ceasing to sin and learning to obey. There is the privilege of learning true values and living to them.

"When I do good I feel good"
Abraham Lincoln is credited with a simple summation of conscience and the way to live with joy: "When I do good I feel good, and when I don't do good I don't feel good."

No one can be truly happy who has a bad conscience, and bad conscience is the inevitable result of conduct below the level of our understanding.

"We live in a universe of moral law. We can choose evil and get what we want right now and then pay for it afterward. Or we can choose good and pay for it first, before we get it." (Fosdick.) So it is with a life of honesty and responsibility, of sexual purity, of integrity, of selfless service. The blessing is substantial and sweet and satisfying—worth everything, worth working and waiting for. Marks of moral and spiritual maturity

When Paul spoke of charity out of the "pure heart," I believe he was [page 60] talking about the sense of honest, unselfish concern for others that is the mark of moral and spiritual maturity. To accept the responsibilities as well as the benefits of loving, loyal membership in a family is a high challenge to a teenager tempted on all sides by other peer and worldly loyalties. To truly care about others, to be considerate and kind and responsible reflects true maturity. The rebel group we have mentioned is expressing the selfishness of babyhood and the rebelliousness of early youth. In babies and in children these are natural expressions of stages of living, which, sublimated and disciplined as maturity comes, become appropriate self-concern and self-reliance. In a generation charged with major responsibilities amid great complexities, these characteristics are not worthy. Beyond the give me and the "let me alone, don't tell me what to do" stages is that level of life which leads us to say, "How can I help? What can I do to be useful? Where am I needed?"

It is on this level, we bear testimony, that the real contribution and happiness of life can be found.

I read recently of the development of "breeder reactors, which produce vast amounts of energy from a given amount of fuel and "breed" or produce more fuel than they use while they are doing it. Life is meant to be like that. We are meant to appreciate and use the good things of our inheritance and to leave a greater store behind us.

With good conscience and a genuine concern for others, we need faith in Almighty God. Jesus told the lawyer that the first and great commandment is to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. 22:37, 39.) All other commandments depend upon this.

Capacity to cope with adversity

In a generation represented by youth who refuse to whine and whimper in the face of great difficulties, who can thank God for trouble in their time if it has to come, there is great and glorious promise. But I believe the summation of the best in them, or in any of us, is in that attitude which motivated one of their number to say, "God, I am ready for you, if you are ready for me.

"God, I am ready for you, if you are ready for me."

Long ago there was a young man who, though "little in (his) own eyes, was chosen king of all Israel. The humble Saul was ready for God: and when the prophet of God had anointed him, he "turned into another man," The Spirit of the Lord came upon him. "God gave him another heart." While he listened to the Lord and his prophets, he led with great strength. When he became willful and stubborn and rebellious, he ceased to be useful and he lost his place. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." (See 1 Sam. 10, 15.)

A young man named Solomon loved the Lord and earnestly said to him, "... I am but a little child: I know not how to go out or come in." (1 Kings 3:7.) He asked God for an understanding heart that he might discern between good and bad, and he was so blessed. Only when he ceased to listen to the Lord and became a law unto himself did he lose his gift and his place.

On the other hand, young Samuel learned and remembered all his life to say, "Speak, Lord; for thy servant heareth," and became a great power for good and a chosen instrument in the hands of the Lord. (1 Sam. 3:9.)

Young Joseph, sold into Egypt as a slave, remembered who he was and what he had been taught, even in the terrible temptations of Potiphar's household, and lived to serve and save his people.

A humble young Joshua presented himself to the Lord pleading for help, and the Lord said to him. "... as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

... Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." (Josh. 1:5, 9.)

Need for messengers from God to man

God has spoken and still speaks, and the message is clear.

Beyond these, and above them all, is the scriptural account of a choice Son of God knowing the need for a messenger from God to man, on a mission requiring great faith and courage and sacrifice, who said to his Heavenly Father: "Send me."

The power of meekness

He delivered his message, completed his mission, gave his life. In his moment of great agony and torment before Calvary, he laid his life on the altar and said, as we have learned:

"O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matt. 26:39.)

He was saying, as one of his humble young disciples said in a grove of trees in Colorado a little time ago, "God, I am, ready for you, if you are ready for me.

For youth of promise—great responsibility

To the younger generation, our admonition and loving invitation is that you accept the responsibilities of your great promise. Continue to prepare for the duties of the day and the morrow. Get the help of the Lord. Appreciate your heritage. See the great goodness around you. Forgive us our trespasses and improve upon our performance. Respect our earnest efforts to protect and perpetuate the good things of life for you. Have a decent respect for generations yet unborn. Know that your decisions will materially affect the opportunities open to them. Build more strongly than we have the foundations for a decent future for all mankind. Keep the idealisms of the fathers of
The Tabernacle first used 100 years ago

Reference has been made by President Brown and President Tanner to the centennial of the Tabernacle, which was first used a hundred years ago for the general conference of the Church, in October 1867. It is most remarkable to note that it was built by an isolated people in the days of their poverty, at a time when the membership of the Church was fewer perhaps than 100,000; when there were only four stakes (or diocese, as our non-church friends would call them); and when Salt Lake City had a population of about 10,000.

We read from the Deseret News report of the first Tabernacle conference session of a century ago, October 1867:

**An hour before the appointed time for conference commencing, the immense building was crowded in every part, great numbers being unable to obtain admission. . . .” ~62.1**

**“Altogether, the Tabernacle was full,” said the minutes of the meeting, and “no building could be constructed large enough to hold the Saints.” ~62.2 (I suppose if we were to build a building today proportionate to our size as they did, it would perhaps have to seat at least 150,000.) Basically the Tabernacle was built in not many months, although some phases of it were started as early as 1863 and some phases were pursued for some considerable time following 1867.**

**The Builders**

I have read much of the men whose names are mentioned most in bringing it about: Brigham Young; Henry Grow, the bridge builder, whose name seems most associated with the basic design; William H. Folsom, Church architect at the time; Truman O. Angell, who undoubtedly was largely entrusted with the interior; Joseph Ridges, the first builder of the organ. Their words are great and human, inspired and ordinary. History happens like that. It is occasional highlights in the intermixture of heroic accomplishment and the routine and drudgery of daily duty. I wish there were time to share their words at some length. But there is never that much time for the past; the present is always so compelling. But some of their words we would share.

**Their story**

**Said Brigham Young in May of 1867, only four or five months before the building was to be ready for use: . . . We want the Tabernacle finished, and when a man is asked to go and work on it, do not begin to make a wry face, and say, ‘I have got so much work to do.’ When you carpenters are asked to go and help to finish it, so that we can hold our October Conference in it, do not say ‘I have so many jobs on hand’ wherever they will pay you sixpence more. . . .” ~62.3**

**Friday, June 14, 1867, Truman O. Angell wrote in his diary: “. . . Brigham Young took me in his carriage, . . . and we went together into the new Tabernacle. . . .**

**Tuesday, June 18th . . . There are some difficulties not over come.**

**Friday 21st. . . . There is much to do . . .**

**Thursday [August] 15th. Had a busy time of it today. The President came here today and made many requests. He made up his mind to have a change on the plan of the seats . . . I [page 63] like the change. . . . [He was wise to like it. Brigham Young was a very resolute man.]**

**“Friday 23rd. This morning I feel cast down. I think it is not important for me to stay here when so many smart men are on hand. . . . Surely they do not need me. So I pass it off till I am more reconciled. I feel crushed. This morning I had so many obstacles in my way. I felt like withdrawing from the appointment as architect. But President Young viewed the subject otherways and a few words from him made me reconciled. Thank the Lord.” ~63.1**

**Five days before the opening of the Tabernacle, Truman O. Angell’s son died, but on October 4th, two days before the opening, Truman Angell wrote: “Be assured then, the house is ready for use. . . .” (History is indeed at times heartbreakingly human.)**

**The largest number of men employed on the building at any one time was said to be 205, in addition to some seventy plasterers mentioned as working at one time.**

**The scaffolding was taken down . . . without injury to any of the workmen. The single accident which occurred during the erection of the building resulted from carelessness, and was not fatal . . . .” ~63.2**

**Prayer was offered by President Young [at that first Tabernacle session in October 1867], in which he expressed to the Most High the grateful feelings of the Saints for
This is not a time for letting down. It is a time for learning and knowing, for doing and developing, for increasing competence and quality. And for those who may need a reminder of the irrevocable law of cause and consequence, we recall these words of Robert Burns, to whose memory we recently paid tribute, in their eccentric and sometimes sordid ways. Why should we so much emphasize the unwholesome? It is given so much play and publicity to the comparatively few (but much too many) who receive too much attention in entertainment and otherwise, as President Hanks referred. There are those who are confused and cluttered and dissipated in their lives, those who give way to irresponsibility and low-minded morals. Most earnestly one could wish that there would not be so many undone, not so many unclean. . . .” (D&C 88:124.) Keep the commandments; live and work to qualify and accomplish and to be comfortable with conscience. Don’t be misled by those who tell you: Don’t waste life. It is all you have. Study, learn, prepare, respect your privileges; respect and keep the law; respect yourselves.

Where from here?

Such were their belief—and such are ours also.

The Tabernacle was many years before its time, but it is still one of the wonders of the world, architecturally, artistically, acoustically, spiritually, and an evidence of the faith and foresight of our fathers. God bless them and their memories.

The building's fame

Built a century ago, recently wrote Professor Carl W. Condit of Northwestern University, the Tabernacle “is the largest work of timber roof framing surviving, and the only one in which lattice trusses were built as arch ribs. Despite its mammoth size, the structure was built completely by hand in an area isolated from centers of building activity and railroad lines. . . .”

The celebrated acoustical properties of the Tabernacle,” Professor Condit continues, “are a result of both shape and material. The concave ellipsoidal surfaces above the organ and choir blend and hold instrumental and vocal sounds, projecting the reflected waves cleanly throughout the auditorium. The possibility of annoying echoes is further reduced owing to sound absorbency of the cattle hair embedded in the plaster. . . .”

Frank Lloyd Wright said on a visit to Salt Lake City that “the Salt Lake Tabernacle on Temple Square is one of the architectural masterpieces of the country and perhaps the world.”

Adelina Patti, world-renowned artist of her triumphal time, said: “Never have I encountered such perfect resonance as here in the Tabernacle. Why, my voice is twice as large here. It carries further and with ever so much more tone than in any hall that I have ever sung in.”

Fame fostered by the Choir

The Tabernacle Choir recently appeared twice again in concert with the Philadelphia Orchestra, in the choir’s most successful Tabernacle CentennialExpo ’67 concert tour, which reminded us again of some significant things pertaining to the Tabernacle from Eugene Ormandy: “We have, as you probably know, performed in almost every great hall in the world,” said Mr. Ormandy, “but we have found no better hall anywhere than the Tabernacle. Its acoustics are superb, and I only hope that no human hands will alter them in trying to make improvements. It is as near perfect now as any hall can be, and it is a joy to perform in it. . . .”

Many presidents of the United States of the past century have spoken here. Many of the great artists and orchestras of the century have performed here. Many significant messages have been heard here. And on this coming December 17, 1967, the two thousandth performance of "Music and the Spoken Word," with the Tabernacle Choir and organ, the oldest continuously presented nationwide network broadcast in American radio history, is scheduled to be presented from here—which broadcast is now in its 39th year, and heard ever more widely over the world.

Pageant of history of 100 years

There were perhaps not then in all America, in 1867, a handful of auditoriums of such size. And as we have performed in the great capitals and concert halls of Europe and America, we are ever more grateful and humbled and ever more amazed at what our pioneer forebears did with what they had—people not long since homeless, at times hungry; facing untold hazards; some six thousand of them died along the way before the railroad came; no rescue by helicopter, no drugstores, no hospitals, no doctors, for the most part; death and birth; illness, accident, anxiety; and yet they traveled the world sharing the gospel message, and built homes, schools, theaters in the desert, places of worship, temples, the Tabernacle. They demonstrated their willingness to work, not only for physical necessities, but for ideals and culture and family and freedom. And along with implements and utensils, they brought with them books and musical instruments, even pianos, by ox cart across the plains, as circumstances made possible. This was not a cowboy culture, but the gathering of talented and dedicated and resourceful people from many places of the earth to the mountains and the valleys, and spreading out from here to establish a hundred or more settlements not only in the intermountain area, but in other areas, including California and the West Coast, with many disappointments, many setbacks, but with solid foundations.

Well, the Tabernacle was many years before its time, but it is still one of the wonders of the world, architecturally, artistically, acoustically, spiritually, and an evidence of the faith and foresight of our fathers. God bless them and their memories.

Principles of the people who built it

But I didn’t want to talk today only about a building. I want to say something of the principles of the people who built the building, the convictions that caused them to give up homes and all physical possessions for freedom, for the truth as they testified of it, and at times to lay down their lives—as a people who sang in their homeless, hard-pressed sorrow: “All is well! all is well! And should we die before our journey’s through, . . . all is well.” A people who knew that God lives; that education is essential; that chastity and honesty, health and cleanliness, integrity and solvency, work, service, and sacrifice are essential to happiness; that life is limitless, that the family is forever, and that by keeping clean, keeping virtuous, keeping the commandments, there is peace and purpose, comfort and a quiet conscience, and love and respect and happiness at home.

Such were their belief—and such are ours also.

Where from here?

Now, where from here?—in such an age as ours, an age where all are searching, some with inspired and inspiring achievement, and some in appalling aberration and lack of respect for life.

To the young we would say, indeed to all: There are no shortcuts to salvation, or excellence, or exaltation—nor to peace and self-respect. Whoever you are, wherever you are: Don’t waste life. It is all you have. Study, learn, prepare, respect your privileges; respect and keep the law; respect yourselves. [page 65] “Cease to be idle; cease to be unclean. . . .” (D&C 88:124.) Keep the commandments; live and work to qualify and accomplish and be comfortable with conscience. Don’t be misled by those who are confused and cluttered and dissipated in their lives, those who give way to irresponsibility and low-minded morals. Most earnestly one could wish that there would not be so many undone, not so many unclean. . . .”

And for those who may need reminder of the irrevocable law of cause and consequence, we recall these words of Robert Burns, to whose memory we recently paid our respects with a visit to his birthplace:

“But pleasures are like poppies spread, You seize the flower, its bloom is shed; Or like the snow falls in the river, A moment white—melts forever.”

This is not a time for letting down. It is a time for learning and knowing, for doing and developing, for increasing competence and quality.
The glory of God is intelligence. Righteousness does exalt a nation. Life is everlasting. And "what we are to be, we are becoming." Life here is so short and eternity is so endlessly long. And to young and old, to the eager and impatient, to the weary or any who feel lost along the way: Keep the faith. Keep serving, wording, improving, repenting, conquering, overcoming. Take courage and comfort in the assurance that there is a divine plan and purpose. It is never too late to begin to do what we ought to do. God has given us no requirements, no commandments, that we cannot keep.

May I leave with you my witness that God lives, that he did make us in his own image, that he wishes us to succeed, that he sent his divine Son to show us the way and to redeem us from death; that the gospel is with us here; and that it has been restored, with all that is required of us to realize our highest happiness here and hereafter.

"To be what we are," said Robert Louis Stevenson, "and to become what we are capable of becoming, is the only end of life."

God give us the wisdom and courage so to live, I pray in the name of Jesus Christ, our Savior. Amen.

President Hugh B. Brown

Elder Mark E. Petersen Of the Council of the Twelve Apostles

America is in travail.

Never since the Civil War have law and order been so gravely challenged in this great land.

And the challenge is many-sided.

Many evils threaten our civilization with collapse

The majority of Americans, who are law-abiding and who desire to live in peace and harmony with their neighbors, have been shocked and dismayed by the rioting, the anarchy, the arson, and the pillaging in our cities and smaller communities.

Life and limb among the innocent have been imperiled. The protection of property has been disregarded. Even sacred things have been desecrated. This condition has nearly reached the point of insurrection, and its causes still persist.

As we have been told repeatedly by enforcement agencies, lawlessness in the form of almost every kind of crime is growing at an unbelievable rate. Irresponsibility is multiplying under an erosion of character and integrity.

Public confidence in political administration has been shaken by repeated examples of malfeasance in office. And yet, without stability in administration, government itself becomes insecure and well-being of the citizenry is threatened.

Immorality is another evidence of our backsliding, as is drunkenness; and the diseases that accompany immorality now appear in epidemic proportions. This immorality feeds upon pornography in films, on the printed page, even in advertising material that goes through our postal system, in violation of the law. Women's styles approach the obscene.

People are losing respect both for the laws and for those who make and attempt to enforce them. It has become popular to be a violator. Some courts of justice seem to have forgotten the purpose of their own existence.

All of these forces--and more--combine to threaten the solidarity of our homes and families, which always must be the basic units of society.

These forces promote infidelity. They nurture discord between husband and wife. They become a source of conflict between parents and children. They encourage immorality in the rising generation.

Some parents set an example of serious delinquency to their own offspring, and excuse--if not encourage--their repeated delinquencies.

It is true that most people are good people, and for this we are thankful. But it is also true that the evil influences all about us are taking a toll beyond anything we can afford. Our best homes are being invaded by evil influences. Every family is threatened.

We have reached a point where decency at last must make a stand against indecency and corruption. We can no longer permit avaricious peddlers of filth to corrupt our loved ones, nor allow gangs to make our peaceful neighborhoods unsafe.

The attack must be repulsed

Our cities and towns, our rural areas and our villages should never become battlefields, nor our streets unsafe for pedestrians traversing them after dark.

We can no longer stand by as criminals carry on their nefarious work. We can no longer permit the deliberate weakening of the arm of the law.
Righteousness must survive

The Almighty gave freedom to America based upon obedience to the God of the land, who is Jesus Christ. Our freedom will continue only as our righteousness survives.

Our righteousness can exist only as we obey the source of all righteousness, who is Jesus Christ.

Every force now corrupting America is a form of anti-Christ. Criminality is anti-Christ. Immorality is anti-Christ. Drunkenness is anti-Christ. Rioting, pillaging, and anarchy likewise are anti-Christ. Robbery, assault, and murder are all anti-Christ. Deception, duplicity, perjury, and covetousness are anti-Christ.

The distribution of pornographic material that corrupts the morals of young and old alike is anti-Christ. And so is every other force destructive of the high principles that have made America great.

I ask you--how Christian is America?

How deep is your own Christian faith?

Would you fight for it?

Do you believe enough in Christian teachings to take a stand for cleanliness and high morals—for honesty and integrity?

Disciplines of the Christ-like life will save our civilization

The abandonment of Christian principles has brought this nation to its present unfortunate plight. Only a return to Christ can correct our condition. Politics cannot do it. Higher taxes will not do it. New laws cannot do it. We have tried all these and they have failed.

We have tried every other manmade device, with only a worsening of the condition. It is time now to try God's way.

The irreligious need not scoff at such a suggestion. Which among them can show how their godless philosophy has offered any remedy for our situation? What have they gained by turning their backs upon Christ?

Rejection of God-like principles has caused us to reap the whirlwind in riots, criminality, drunkenness, immorality, broken homes, and a rebellious new generation.

Since the irreligious have nothing to offer, we challenge them to study and apply true Christian principles. We appeal to men in government and business alike to discover the strength to be found in the gospel of Christ and to apply its sacred principles in their relationships with other people.

We urge the poor, even the hungry, to believe in Christ and to pray God to soften the hearts of others and thereby obtain the help they need, rather than to resort to violence.

All mankind should remember that hate begets hate, violence begets violence, and that love and understanding—cooperation and brotherhood—will reproduce themselves in the hearts of others when given willingly and sincerely.

We appeal to all mankind to practice the Golden Rule and to honestly and sincerely do to others as they would be done by.

We plead with everyone to love his neighbor as himself and to reconcile all differences by an application of the teachings of Christ.

Christianity works when it is applied. It is the one and only solution to our personal and national ills.

Christ is the Prince of Peace. By truly serving him, every wrong can be adjusted. Bitterness and hatred can fade away. Wars can end. There would be no further cause for riots. Looting would be a thing of the past. Communism would pass away.

Neighbors truly would respect each other and enjoy a friendly existence. Delinquency would end. There would be no more drunkenness nor the ills that follow it. Gangs would disappear. Character would be strong again. Cleanliness would prevail over filth. We could have a virtual heaven on earth.

Do you believe Christ can do all this for you? If you do not so believe, are you sure you are a Christian?

Christianity is not something to be used as a mere intellectual exercise. It is a way of life, and if applied it will solve all of our problems.

His power works among men

Are you doubtful about the power of Christ, or do you wonder if he really lives? We testify to you that he does live. And how do we know? We Latter-day Saints know that Christ lives because our modern prophets have seen him and have come to know him personally.

Jesus Christ has appeared in our day—here in the United States of America—and has appointed a modern ministry. He has revealed that our American form of government was given by inspiration, that he raised up the founding fathers of our country and by divine power set our ship of state upon its way. And he has said that if we will but obey him, he will preserve both us and our liberty.

He can and will bring peace to America if we will return to him

But no mere lip service will do. He requires the hearts of men. If America now will turn to him in humble obedience, the light of heaven will shine again upon our land; our stains will be washed away; and man to man will brothers he, and peace will come to every heart.

Principles of righteousness will save and preserve us a nation

The founding fathers of our country understood this fact and warned that our nation never can survive if, in the words of Washington, it "disregards the rules of order and right which heaven itself has ordained."

One of our greatest statesmen, Daniel Webster, echoed this thought in 1852 as he addressed the New York Historical Society and said:
“If we and our posterity shall be true to the Christian religion--
If we and they shall live always in the fear of God and shall respect his commandments--
If we and they shall maintain just moral sentiments and such conscientious convictions of duty as shall control the heart and life
We may have the highest hopes of the future fortunes of our country, and we may be sure of one thing: Our country will go on prospering.
But--if we and our posterity reject religious instruction and authority, violate the rules of eternal justice, trifle with the injunctions of morality, and recklessly destroy the political constitution which holds us together, no one can tell how sudden a catastrophe may overwhelm us, that shall be all our glory in profound obscurity.
A former president of the American Bankers Association, Walter W. Head, once said:
“Unless we recognize the fundamental values of the church, and through the church seek a closer relationship with the divine, social justice cannot be achieved, political leadership will not accomplish its desired purpose, and economic leadership will fail in its effort to establish a full measure of prosperity.
The application of the principles enunciated by the church is necessary to the perpetuity of our republic,” concluded Mr. Head.
Repentance of national, social and personal sins is the sure way of escape from threatened destruction
Oh, America-wake up to the peril that confronts you. Arouse yourself from this delirium in which you find yourself. Realize that this Christian nation can never survive on the principles of anti-Christ.
As Lincoln said, we can live on only if we humble ourselves before the offended powers of heaven, “confess our national sins, pray for clemency and forgiveness,” and stop giving mere lip service to the Almighty.
And then, blessed with victory and peace, this heaven-rescued land can justly
“Praise the Power that hath made And preserved us a nation! . . . Then conquer we must, When our cause it is just And this be our motto;
In God is our trust!’ And the star-spangled banner In triumph shall wave O'er the land of the free And the home of the brave.” (Francis Scott Key, “The Star-Spangled Banner.”)
President Hugh B. Brown

We are most grateful for the warm response from the managers and operators of over two hundred television and radio stations in offering their facilities as a public service to make the proceedings of this conference available to millions throughout many areas of the world.
We trust that the people enjoying the conference will express their appreciation to their local radio and television station managers.
We appreciate also the attendance here of educators, national and local government officials, Church officials, and all visitors and members who have attended these sessions.
We wish to express appreciation to the Tabernacle Choir. We have had excellent music throughout the conference. Wonderful choruses and groups have entertained and sung for us, but after all there is only one Tabernacle Choir.
We shall conclude this session of the conference with the Choir singing, “Glorious Everlasting.” Following the singing the benediction will be pronounced by Elder Joy F. Dunyon, former president of the Central British Mission. This conference will then be adjourned until 2:00 this afternoon.
An anthem, “Glorious Everlasting,” was rendered by the Choir.
The closing prayer was offered by Elder Joy Dunyon.
Conference adjourned until 2:00 p.m.

Conference reconvened at 2:00 p.m., Saturday, September 30, with President Joseph Fielding Smith, a counselor in the First Presidency conducting the services.
The Ricks College Combined Choirs, with Chester W. Hill and Inga Johnson conducting, furnished the music for this session of the Conference. Elder Robert Cundick was at the organ.
President Joseph Fielding Smith
President McKay is watching these services at his home. He has asked me to conduct this meeting, and to extend his greetings to all present, and to those who are listening in. For the information of those who are tuned in by radio or television, we are pleased to announce that we are assembled in the historic Tabernacle on Temple Square in Salt Lake City in the fourth session of the 137th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.
This morning’s session, in addition to being broadcast direct, was videotaped for release to many television stations tomorrow morning to the eastern and central parts of the United States, and also in Hawaii and Alaska.
For the first time, sessions of conference are being televised in color, and will be received by many in the United States and Canada over most stations cooperating to provide the extensive coverage of this conference.
Both of the sessions today will be re-broadcast over KSL Radio, KIRO Radio at Seattle, and WRFM at New York City, on Sunday morning starting at midnight.
We are pleased to welcome the servicemen who have come from Europe and elsewhere to attend this conference; and also the Manchester Choir and members of their families, who flew in on a chartered plane from England, which choir gave a very successful concert Wednesday night to a standing room only audience.
The singing this afternoon will be furnished by the Ricks College Combined Choirs, conducted by Chester W. Hill and Inga Johnson, with Robert Cundick at the organ.

We are exceedingly pleased to have these young students with us this afternoon, and extend a hearty welcome to them.

We shall begin this service by the choir singing, "Greater Love Hath No Man," with Inga Johnson and Richard Robison as soloists, following which the invocation will be offered by Elder J. Peter Loscher, formerly president of the Austrian and North German Missions.

As an opening number the Combined Choirs sang "Greater Love Hath No Man."

The invocation was offered by Elder J. Peter Loscher.

President Joseph Fielding Smith

The chorus will now favor us with "Let the Mountains Shout for Joy," after which Elder Delbert L. Stapley of the Council of the Twelve, will be our speaker.

He will be followed by Bishop John H. Vandenberg, Presiding Bishop of the Church.

Selection by the Combined Choirs, "Let The Mountains Shout for Joy."

Delbert L. Stapley

Elder Delbert L. Stapley Of the Council of the Twelve Apostles

I take my text from a conference statement by President Joseph Fielding Smith. He declared: "The chief business of our lives is to build a house that will bear the weight of eternal life."

To build a house for eternal life

You will note that this statement is profound with its important content and challenge. It suggests we are the architects and builders of our own fate. Our God-given free agency will permit us to choose the pattern we wish to follow; hopefully the gospel will furnish the blueprint for the eternal house we are now building.

Also involved in this statement is a challenge to obtain knowledge of God's plan for our whole existence, both now and eternally. There are opposing evil forces who would tempt us to forsake the teachings of our God and encourage adults, and youth particularly, that everything can be explained on the basis of conditioned reflexes. They say that by removing our inhibitions and reverting to an animal existence, everything will turn out all right, which philosophy, of course, is false. Of such writers, Robert South observed: "He who has published an injurious book sins in his very grave, corrupts others while he is rotting himself."

We must be careful not to succumb to the insidious forces of evil, for they will divert us from the path which leads to immortal glory.

Lehi said to his son Jacob:

"... it must needs be that there is an opposition in all things. . . .

"Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; [page 71] for he seeketh that all men might be miserable like unto himself." (2 Ne. 2:11,27.)

What to avoid

The Savior taught: "That which cometh out of the man, that defileth the man.

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornication, murders,

"Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

"All these evil things come from within, and defile the man." (Mark 7:20-23.)

The apostle Paul, writing to the Romans about the sins of the flesh, admonished:

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourself unto God, . . . and your members as instruments of righteousness unto God." (Rom. 6:12-13.)

What to include

By comprehending what to avoid, we will understand that which we must do. Our first step is to make certain that our thoughts are clean and pure. Then we can give attention to our bodies, since they house a spirit child of God both here in mortality and in eternity. The spirit of man should have ascendancy and control over the physical body, for the spirit is the power that quickens and animates the body and gives it life and intelligence.

We have the challenge; we ought now to concentrate on developing and improving our present physical house, which tabernacles a spirit child of God, and prepare it for eternal glory.

As his earthly mission neared its close, Jesus revealed this knowledge to his disciples:

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you... that where I am, there ye may be also." (John 14:2-3.)

In his infinite wisdom and concern for all mankind, Jesus opened a vision wherein we get a glimpse of the heavenly house and its mansions being prepared for us to inhabit. Each one of us is inexorably building an eternal home, the mansion we will occupy in our future everlasting life.

Brigham Young said:
Prepare to live

"Prepare to die, is not the exhortation in this Church and Kingdom: but prepare to live is the word with us, and improve all we can [for the] life hereafter, wherein we may enjoy a more exalted condition of intelligence, wisdom, light, knowledge, power, glory, and exaltation. Then let us seek to extend the present life to the uttermost, by observing every law of health, and thus prepare for a better life." (Discourses of Brigham Young, p. 186.) Also, the words of President Heber J. Grant:

"Upon our lives here is predicated the degree of perfection in which we shall rise. . . . A man will not awake on resurrection morning to find that all that he neglected to do in mortal life has been put to the credit side of his account and that the debit side of his ledger shows a clean page. That is not the teaching of the gospel.

"Whosoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting.' He whose every act has fitted him for the enjoyment of eternity will be far in advance of the man whose all has been centered on the things of this life." (Millennial Star, Vol. 66, March 31, 1904, p. 201.)

It is worth all the effort we can muster to obtain the highest degree of glory—a promise given only to the faithful. We are not without divine teachings as to how this glorified state can be attained.

The conditions for entering the celestial glory for those who come forth in the resurrection of the just are as follows: They are the ones who receive the testimony of persons according to their worthiness.

From this vision of the three degrees of glory given to the Prophet Joseph Smith and Sidney Rigdon, we learn the various punishments and rewards meted out to all persons according to their worthiness.

The choice is ours to make. The Lord has said, "For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in no wise lose their reward." (D&C 58:28.)

In these latter days we are surrounded by demons. We can identify some of these demons; they are those who promulgate the uses of deleterious items that are not good for the body—all the habit-forming drugs that are foisted upon us by seductive advertising and designing persons who would lead us down the paths of sin to degradation and destruction, or, in the vernacular, "on trips" through LSD, heroin, marijuana, morphine, and other habit-forming and harmful drugs detrimental to the maintenance of a healthy body in which to house our eternal spirit. We are thus encircled about by the angels of him who seeks to destroy our souls; but thanks to the Lord, the days of probation are still with us. However, we cannot afford to procrastinate the day of our salvation. We should be anxiously engaged in building a house that will support and delight us in the eternal life to come.

If we nurture the finer qualities of the Spirit that come from the presence of God, the Spirit will gain ascendency over the carnal body and subject the flesh to its will.

There is much conquering of self and overcoming of bad habits before the soul of man can be sanctified by the Holy Spirit. We should determine now the kind of body or house we want our resurrected being to occupy throughout the eternities of time. Shall it be clean and pure, worthy to receive glory in the eternal mansions of our God, or shall it be one that cannot abide that glory and thus will be assigned to a kingdom of lesser glory or to a place without kingdom or glory?

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"When God becomes the center of our being, we become conscious of a new aim in life—spiritual attainment. Physical possessions are no longer the chief goal in life. To indulge, nourish, and delight the body as any animal may do is no longer the chief end of mortal existence." (The Improvement Era, June 1967, pp. 109-110.)

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Prepare to live
chastity, obedience to God's will and laws, love unfeigned, nobleness of soul, regard for that which is sacred and holy—in short, all the attributes God would have us acquire.

physical strength, moral strength, the strength that resides in purity of life, that faces danger, disaster, abuse, false witness, and accusation undaunted; the physical health and spirituality

This means that without the type of vision given to our prophets, people in general will lack the information necessary to discover divine truth. It also has a personal application, for any man lacking vision or insight into truth is slow to progress in spiritual things.

One with active vision will seek understanding of God's commandments and will find ways to obey and keep them. From such knowledge gained he will realize that his body is the tabernacle of his immortal spirit, that the temple of the spirit should not, in any manner, be defiled. It must be preserved in purity—physical, intellectual, moral, and spiritual purity. This is why the Lord has given us the Ten Commandments, the Beatitudes, the Word of Wisdom, the temple ordinances, and persuasive instruction from his servants.

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The terrestrial glory differs from that of the celestial kingdom, as the moon differs in glory from the sun. Those who achieve this glory are they who died without law. They are the spirits of men kept in prison. They are the ones who did not receive the testimony of Christ in the flesh, but who afterwards received it. They are the honorable men of the earth made blind by men's craftiness. These will receive of Christ's glory but not of his fullness. They will receive of the presence of the Son but not the fullness of the Father. Their bodies are terrestrial. (See D&C 76:71-79.)

Those in this kingdom received not the gospel of Christ nor his testimony, yet did not deny the Holy Spirit. They are thrust down to hell. They will not be redeemed from Satan until the last resurrection, until the Lord, even Christ, the Lamb, shall have finished his work. Those of the telestial glory will not receive the Lord's fullness of the eternal world, but of the Holy Spirit through the ministration of the terrestrial, and the terrestrial through the ministration of the celestial. (See D&C 76:81-87.)

Such are the degrees of glory in Christ's many mansions. They pro vide the knowledge necessary to understand the goals toward which we are to strive in order to enjoy the blessings of our God in whatever kingdom we may merit, be it great or small. We cannot inherit a higher glory than that which our bodies are prepared and conditioned to receive.

Sources of strength

The quotable gem from Tennyson's beautiful character, Sir Galahad: "My strength is as the strength of ten, because my heart is pure." What strength? Not only physical strength, [page 75] but moral strength, the strength that resides in purity of life, that faces danger, disaster, abuse, false witness, and accusation undaunted; the strength that comes from doing right and living responsibly before the Lord, that knows no new morality, but only the one, the true, the eternal morality instituted by God and preserved in the Ten Commandments and the Beatitudes.

Brothers and sisters, be not deceived and led astray by the wiles and seductive "charms of those advocating that which they call the "new morality." There is no such thing. It is a name only, given to an old evil whose ultimate effect is to destroy man, the thing it has done under other guises through the centuries. It will never permit you to build a house that will bear the weight of eternal life.

The truly spiritual person is the one who finds joy and happiness and true purpose in the things of God, such as prayer, humility, selfless service, kindness, virtue, chastity, obedience to God's will and laws, love unfeigned, nobleness of soul, regard for that which is sacred and holy—in short, all the attributes God would have us acquire.

The same is true of the intellectual phase of life. Intellectual dishonesty disquiets and curses the lives of those guilty of such deceit. Can the spirit of the Lord activate one guilty of intellectual dishonesty? How glorious our society would be if all those who make up that society were intellectually honest.
For the child of Chinatown, life is mostly rice and salt, fish and work with his hands as soon as he's able.

San Francisco's Chinatown epitomizes grinding poverty.

The value of parental discipline and guidance is further illustrated from a broadcast delivered by Paul Harvey on Saturday, March 27, 1965:

Value of parental discipline and guidance authority over young people, is becoming weaker.

2. "What appears to be happening throughout the country, in the cities and in the suburbs, among the poor and among the well-to-do, is that parental or paternal organizations-are predicated on the assumption that children acquire their fundamental attitude toward life, their moral standards, in their homes.

1. "The programs and activities of almost every kind of social institution with which children come in contact-schools, churches, social service agencies, youth organizations-are predicated on the assumption that children acquire their fundamental attitude toward life, their moral standards, in their homes."

"What appears to be happening throughout the country, in the cities and in the suburbs, among the poor and among the well-to-do, is that parental or paternal authority over young people, is becoming weaker."

The apostle Paul, in advising Titus of those things which would be of most value to teach the saints, said:

"But speak thou the things which become sound doctrine:

"That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

"That they may teach the young women to be sober, to love their husbands, to love their children,

"To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

"Young men likewise exhort to be sober minded." (Titus 2:1-6.)

In an editorial aired recently on KSL, which dealt with this problem, we find some searching questions. I quote:

"You hear all kinds of solutions proposed-better schools, more public housing, more integration, more social workers, more federal money to eliminate poverty.

"But most of those solutions run up against some troubling questions, such as, Why is there more crime than ever before when per capita income is higher than ever before? Why more crime when national illiteracy is at an all-time low? Why does crime seem to rise, the more federal money is poured in to fight poverty?

"There are no simple answers. But on one principle most people can agree: Juvenile crime is usually spawned by inadequate homes."

We can spend millions in remedial programs aimed at the prevention and cure of crime, but the plain fact remains that until citizens recognize their divine responsibility as parents and are willing to be honest and respected themselves, and to teach their children likewise, crime will continue to increase. The home must ever foster the great and lasting virtues of purity of life, honesty, thrift, benevolence, and patriotism. To do this requires effort from both mother and father. It cannot be relegated to a baby sitter or a nursery school.

Had parents the wisdom in this modern day to follow that simple bit of counsel, our communities would not find themselves in their present dilemma, the dilemma being: a murder occurring every 48 minutes, a forcible rape every 21 minutes, a robbery every three and a half minutes, an auto theft every 57 seconds, a grand larceny every 35 seconds, and a burglary every 23 seconds. Our nation is searching for an answer to this most serious problem; and our efforts to this point have been somewhat futile, primarily because we are not adhering to the "sound doctrine" mentioned by Paul.

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"You hear all kinds of solutions proposed-better schools, more public housing, more integration, more social workers, more federal money to eliminate poverty.

"But most of those solutions run up against some troubling questions, such as, Why is there more crime than ever before when per capita income is higher than ever before? Why more crime when national illiteracy is at an all-time low? Why does crime seem to rise, the more federal money is poured in to fight poverty?

"There are no simple answers. But on one principle most people can agree: Juvenile crime is usually spawned by inadequate homes."

We can spend millions in remedial programs aimed at the prevention and cure of crime, but the plain fact remains that until citizens recognize their divine responsibility as parents and are willing to be honest and respected themselves, and to teach their children likewise, crime will continue to increase. The home must ever foster the great and lasting virtues of purity of life, honesty, thrift, benevolence, and patriotism. To do this requires effort from both mother and father. It cannot be relegated to a baby sitter or a nursery school.

Neglect of children cause of crime

From an editorial written by David Lawrence, it seems that all who study the problem agree that neglect of children is a major factor in the rapid rise in crime, particularly among persons under 21. Placing much of the blame on parents, the report of the National Crime Commission makes these two significant statements:

1. "The programs and activities of almost every kind of social institution with which children come in contact-schools, churches, social service agencies, youth organizations-are predicated on the assumption that children acquire their fundamental attitude toward life, their moral standards, in their homes."

2. "What appears to be happening throughout the country, in the cities and in the suburbs, among the poor and among the well-to-do, is that parental or paternal authority over young people, is becoming weaker."

Value of parental discipline and guidance

The value of parental discipline and guidance is further illustrated from a broadcast delivered by Paul Harvey on Saturday, March 27, 1965:

"San Francisco's Chinatown epitomizes grinding poverty.

"For the child of Chinatown, life is mostly rice and salt, fish and work with his hands as soon as he's able.
"My car. What am I going to do?" She replied, "Sorry. I guess you'll have to walk."

anticipated that a child would come eventually. When we added it all up, the $125 was all allocated. I said to my wife, "It's all gone, and there isn't any left to buy gasoline for.

remember bringing home my first check. My wife said, "It isn't very much, is it?" I replied, "No, but it will do." She said, "Yes, if we budget it." So we sat down and budgeted:

|p49 Making family income do |

conveniences.

because of no other income coming to the home, there should be no excuse for supplementing the husband's income for the purchase of so-called luxuries and

|p48 Sorrow and unfulfillment will lie at the end of the career of a working mother who has neglected her family. While it is understood that some mothers must work |

of the home to work, and the chain reaction of minute events that grew like a cancer, quietly and deadly."

definitely benefit and grow by working together in harmony and understanding to live within the wage that was brought into the home. Being a good wife and mother and

the family; youngsters could contribute to their own miscellaneous needs for money by paper routes, etc., and not be contributing to delinquency. The whole family could |

|p46 "At our stake conference today, I could have stood up and cheered your comments about working mothers. I am thoroughly convinced that many of the nation's ills |

as it was divinely instituted. Any action to upset that order can only lead to failure and trouble.

The economic factor referred to above seems to be mothers leaving the home in an effort to secure unnecessary worldly goods and conveniences. Even with the most |

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actions must always be for the good of the individual, the family, and the society as a whole. They should be taught never to bring shame on themselves, their families, or |

|p43 There are further comments that advise us that economic factors indirectly play a part in the absence of parental discipline. Working mothers are not at home during |

The school, therefore, during five days of supervision [page 78] each week, must play a serious part in teaching morality. Admittedly, this is a poor substitute for a mother's duty, and the evidence strives at us.

The economic factor referred to above seems to be mothers leaving the home in an effort to secure unnecessary worldly goods and conveniences. Even with the most |

|p41 "Keepers at home" |

In Paul's epistle, he instructed those responsible to teach the young women to be "keepers at home." We are prone to skip lightly over that statement, but it is one of |

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|p44 As Adam and Eve were sent out of the Garden of Eden, Adam received the command, "in the sweat of thy face shalt thou eat bread" (Gen. 3:19), and Eve received |

the admonition, "in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." (Gen. 3:16.) This was the family relationship |

|p45 After discussing the subject at a recent stake conference, I received this letter from a working mother. The letter reads:

As Adam and Eve were sent out of the Garden of Eden, Adam received the command, "in the sweat of thy face shalt thou eat bread" (Gen. 3:19), and Eve received |

|p46 "At our stake conference today, I could have stood up and cheered your comments about working mothers. I am thoroughly convinced that many of the nation's ills |

could be eliminated by mothers remaining at home and being good homemakers and wives. Husbands would respond to the dependence of being the provider and head of |

|p47 For us, 25 years of ideal marriage (20 years temple marriage) has evaporated in divorce and despair. . . . A goodly portion of the breakdown came from my going out |

|p48 Sorrow and unfulfillment will lie at the end of the career of a working mother who has neglected her family. While it is understood that some mothers must work |

|p49 Making family income do |

My wife and I were married during the time of the depression. I had purchased a new car, and it was all paid for. I was employed—my salary was $125 per month. I remember bringing home my first check. My wife said, "It isn't very much, is it?" I replied, "No, but it will do." She said, "Yes, if we budget it." So we sat down and budgeted:

$12.50 for tithing; $1.00 for fast offerings; $45 for rent; $40 for food, and additional amounts for utilities and clothing; and $10 in the savings account, for we presumed and anticipated that a child would come eventually. When we added it all up, the $125 was all allocated. I said to my wife, "It's all gone, and there isn't any left to buy gasoline for my car. What am I going to do?" She replied, "Sorry, I guess you'll have to walk."
My brothers and sisters, I desire today to speak to you concerning the importance of temples. When the saints of God had gathered at Nauvoo, Illinois, the Lord gave them a revelation telling them to build a temple to him. These are his words:

"Revelation to build a temple"

"And send ye swift messengers, yea, chosen messengers, and say unto them: Come ye, with all your gold, and your silver, and your precious stones, and with all your antiquities; and with all who have knowledge of antiquities, that will come, may come, and bring the box-tree, and the fir-tree, and the pine-tree, together with all the precious trees of the earth;"

"And with iron, with copper, and with brass, and with zinc, and with all your precious things of the earth; and build a house to my name, for the Most High to dwell therein.

"For there is not a place found on earth that he may come to and restore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood." (D&C 124:26-28.)

"Ordinances of the priesthood"

In order to obtain a fulness of the priesthood of God, we must have temples wherein those sacred ordinances of the priesthood can be revealed to people who are willing and worthy to receive them. The Lord continues:

"And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name?

"For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was.

"Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead and your solemn assemblies, and your memorials for your sacrifices by the sons of Levi, and for your oracles in your most holy places wherein you receive conversations, and your statutes and judgments, for the beginning of the revelation and foundation of Zion, and for the glory, honor, and endowment of all her municipals, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name.

"And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein unto my people.

"For I deign to reveal unto my church things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times." (D&C 124:37-41.)

"Nauvoo temple"

This temple was constructed at Nauvoo, Illinois, and dedicated to the Lord. It was used by the saints, therein to receive these sacred ordinances which were mentioned in the revelation. In my book of remembrance I have a record of such ordinance work having been performed in the Nauvoo Temple for my progenitors on my Burton and on my Garr ancestral lines. I am humbly grateful that they were among those earliest members of the Church who received such priesthood blessings. Through sacred temple ordinances they provided a patriarchal inheritance of righteousness for all their descendants who remain faithful to the Lord Jesus Christ and who continue to obey his commandments after taking upon themselves his holy name.

"Penalties for disobedience"

In that same revelation from which I have quoted, there is a passage that gives me considerable concern:

"And if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place.

"But if they will not hearken to my voice, nor unto the voice of these men whom I have appointed, they shall not be blest, because they pollute mine holy grounds, and mine holy ordinances, and charters, and my holy words which I give unto them.

"And it shall come to pass that if you build a house unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfil the promises which ye expect at my hands, saith the Lord.

"For instead of blessings, ye, by your own works, bring cursings, wrath, indignation, and judgments upon your own heads, by your follies, and by all your abominations, which ye practise before me, saith the Lord." (D&C 124:45-48.)

"Fruits of faithfulness"
The Church of Jesus Christ has built many houses to the Lord since that time, but are we doing all that the Lord desires of us? I know there are thousands of faithful saints who go to the temples and there perform saving ordinances in behalf of their kindred dead. Those who do this work and accept their obligations and keep their covenants are blessed of the Lord. There is a gentleness of spirit and a sweet peaceful influence that accompanies them in their daily lives. There is light in their eyes and peace in their souls that reflects the goodness of God. They foster the brotherhood of man as children of God and are good citizens in the lands in which they live. They are slow to quarrel and quick to forgive. They are truly trying to be saints.

The thing that worries me is that not all who go to the temples do so with a proper attitude. Some go to fulfill a duty almost in a spirit of “Let’s go and get it over with.” They make no effort to prepare themselves by prayer and study for such sacred work. They take their problems and worries and secret sins to the temple with them. They are tense and many times selfish. They are in a hurry to be out again and so do not take the peaceful spirit of the temple back into their daily lives. They do not find the happiness and joy within the temple which should be found there. A person can never give what he does not receive. Unless we go to the house of the Lord taking with us the influence and spirit of God, we cannot expect God to fulfill the oath and promise he made to those who really love and serve him out of the abundance of their hearts.

Those who understand the patriarchal nature of the sealing covenants made in the temple realize the greatness and value of these temple blessings. They cannot rest until they have gathered together that information for their progenitors which identifies them. They then go to the temple to have those sealing ordinances performed in behalf of their ancestors by which their ancestors’ places and their own places in the family of God are made secure. Such persons keep those sacred covenants themselves by which they can retain their inheritance as the children of God.

In our day the gospel in its entirety has been revealed, and our duty and obligation lies clearly before us. Small wonder then that the Lord instructed us as I have read between the temple and the altar.

If this was true of those who neglected their inheritance in the days of the Savior, is it not equally true today of us who live in the period known as the fullness of times? Why was Jesus so hard on the scribes and pharisees of his day who rejected his message? He denounced them vigorously in these words:

"Hence it was that so great a responsibility rested upon the generation in which the Savior lived. . . . Hence as they possessed greater privileges than [page 82] any other generation [in having the Savior in person there to teach them] not only pertaining to themselves, but to their dead, their sin was greater, as they not only neglected their own salvation but that of their progenitors [because of their lack of power and privilege of helping those who were relying on them for release from bondage] and hence their blood [that is, of their progenitors] was required at their hands." (Teachings of the Prophet Joseph Smith, pp. 222-223.)

Let me quote the explanation of this scripture given by the Prophet Joseph Smith. In speaking of the gospel being preached to the spirits of those whose bodies lie in the grave and citing the necessity of baptism for and in behalf of the dead, the Prophet said:

"Verily I say unto you, All these things shall come upon this generation." (Matt. 23:33-36.)

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"Verily I say unto you, All these things shall come upon this generation." (Matt. 23:33-36.)
p46 Time for repentance

p47 What a time this is, then, for repentance! It is a time to seek the Lord humbly by knocking at the doors of his holy house with the sheaves of our offerings in our hands. These sheaves of offerings are the names of our progenitors to present before the Lord, that we and they may be saved through a sealing in that family relationship which is characteristic of the patriarchal order of the priesthood.

p48 I bear you my witness of the divinity of this work given to us by God our Heavenly Father through living prophets. This privilege of having this knowledge comes to us only through the grace of Jesus Christ our Lord. Of him I testify that he lives! In the name of Jesus Christ. Amen.

p49 President Joseph Fielding Smith

p50 The congregation and chorus will now join in singing, “High on the Mountain Top,” after which we will hear from Elder Eldred G. Smith, Patriarch to the Church.

p51 Congregational Singing: “High on the Mountain Top.”

p52 The congregation and Combined Choirs sang the hymn, “High On The Mountain Top.”

p53 Elderg G. Smith

p54 Eldred G. Smith Patriarch to the Church

p1 I too would like to begin my message today with the same passage that President Tanner used this morning, this oft-repeated passage found in the 11th chapter of Luke where the Lord said: “And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.”

p2 “For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.” (Luke 11:9-10.)

p3 He says, “ask,” “seek,” and “knock.” It’s as if he were standing there with outstretched hands, waiting for us to reach out and take them. If we do not reach out, he cannot help.

p4 It seems quite simple, but to “ask,” “seek,” or “knock” involves effort on our part.

p5 To know right and wrong

p6 Oliver Cowdery learned this lesson too. It seems that he had made an attempt to translate and failed, as a result of which we have the revelation given in Section 9 of the Doctrine and [page 83] Covenants, which is a key to revelation, in which the Lord said to Oliver Cowdery through Joseph Smith: “Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me.”

p7 “But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.

p8 “But if it be not right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong therefore, you cannot write that which is sacred save it be given you from me.” (D&C 9:7-9.)

p9 As it was with Oliver Cowdery, so also we may have assumed that all the Prophet Joseph Smith did was to look into the Urim and Thummim and all the rest was done for him, with no other effort on his part.

p10 An early family evening

p11 As we look into the record, we find that after the first visit to the Hill Cumorah, Joseph told the story of the history of the early American inhabitants to his family. His mother wrote: “From this time forth, Joseph continued to receive instructions from the Lord, and we continued to get the children together every evening for the purpose of listening while he gave us a relation of the same. I presume our family presented an aspect as singular as any that ever lived upon the face of the earth—all seated in a circle, father, mother, sons and daughters, and giving the most profound attention to a boy, eighteen years of age. . . .” This sounds like the first family home evening of this dispensation.

p12 Then she continued to say: “We were now confirmed in the opinion that God was about to bring to light something upon which we could stay our minds, or that would give us a more perfect knowledge of the plan of salvation and the redemption of the human family. This caused us greatly to rejoice, the sweetest union and happiness pervaded our house, and tranquility reigned in our midst.

p13 “During our evening conversations, Joseph would occasionally give us some of the most amusing recitals that could be imagined. He would describe the ancient inhabitants of this continent, their dress, mode of traveling, and the animals upon which they rode; their cities, their buildings, with every particular; their mode of warfare; and also their religious worship. This he would do with as much ease, seemingly, as if he had spent his whole life among them.” (Lucy Mack Smith, History of Joseph Smith by His Mother, pp. 82-83.)

p14 This was before he received the plates. He must have received this by revelation, for he knew the whole story of the content of the record that is now the Book of Mormon. He had had five long visits with Moroni, and his mother says he received many revelations.

p15 Events before translating the Book of Mormon

p16 When Joseph finally received the plates, he did not take them directly home.

p17 When Moroni, an angel of the Lord, gave him the gold plates, he told Joseph: “Now you have got the Record into your own hands, and you are but a man, therefore you will have to be watchful and faithful to your trust, or you will be overpowered by wicked men; for they will lay every plan and scheme that is possible to get it away from you, and if you do not take heed continually, they will succeed. While it was in my hands, I could keep it, and no man had power to take it away] but now I give it up to you. Beware, and look well to your ways, and you shall have power to retain it, until the time for it to be translated.” (Ibid., p. 110.)

p18 He had also been instructed not to let anyone see the plates except as he would be instructed. Now he was going home in broad daylight, with the plates, wrapped in his linen frock, under his arm. He must have felt [page 84] quite uneasy about this, so, while still about three miles from home, he went into a grove of trees and hid the plates in a partially rotted log, which he had hollowed out with his pocket knife.

p19 When he returned later to get them, he found them safe. He wrapped them in his linen frock, put them under his arm, and started home. On the way, “as he was jumping over a log, a man sprang up from behind it and gave him a heavy blow with a gun. Joseph turned around and knocked him down, then ran at the top of his speed. About half a mile farther he was attacked again in the same manner as before; he knocked this man down in like manner as the former and ran on again; and before he
p10 Contest for leadership

p12 To stage and direct the drama, the author needed a director. Bidding for it, a talented and ambitious character known as Lucifer, frequently called Satan, offended and insulted the author. His bid offended because he proposed to alter the author's script in a way that nullified the author's theme free agency; it insulted because the bidder sought as his price the author's honor and power: "... wherefore give me thine honor," and give unto me thine "own power." (Moses 4:1-4.) His bid rejected, he rebelled and cried out in anger, "... I will ascend into heaven; I will exalt my throne above the stars of God. ... I will be like the most High." (Isa. 14:13-14.)

p13 The author awarded the directing Job to his son Jehovah, who agreed to go down* and prepare the world stage and to direct the play according to the author's script.

p14 Rebellion
p16 Lucifer's strategy is to induce the cast to use their individual agency in a way that will produce chaos on the stage. By exposing the cast to as much evil as possible, he hopes to gain numerical strength so that he might [page 86] when the curtain rolls down at the end of the play, "I have the majority of the heavenly host on my side; numerical strength is my power. Now I can claim 'thine honor'; now I will ascend into heaven; now I will exalt my throne above the stars of God." (See Isa. 14:12-20.)

p17 One thing we are forced to admit: Despite the fact that Lucifer's spirit followers were eliminated from the cast and thus deprived of physical appearances on the stage, their power to tempt and adversely influence the cast has been tremendous.

p18 God in his infinite wisdom undoubtedly appointed his son Jehovah to be the drama director because of the Son's vast experience in building stages or worlds. "... worlds without number have I created ... and by the Son I created them," he said. (Moses 1:33.)

p19 By the time the stage was readied, the cast was ready, the leading roles filled by a process or doctrine called foreordination. (Teachings of the Prophet Joseph Smith, pp. 365 and 158. See also Abr. 3:23.)

p20 The First Act

p21 "... the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7), and the heavens resounded with praise when a strong angel proclaiming with a loud voice" announced curtain time for the first act. (Rev 5:2.)

p22 John the Revelator likens the curtains throughout the play to seals. (Rev. 5:1-2.) "We are to understand that the first seal contains [reveals] the things of the first thousand years [Act 1], and the second also of the second thousand years [Act 2], and so on until the seventh [Act 7]." (D&C 77:7.)

p23 The first seal or curtain revealed a beautiful scene called the Garden of Eden. The first man to appear on the stage was one Michael, an assistant to Jehovah in the stage-building project. (Journal of Discourses, Vol. 1, p. 51.) His stage name is Adam. He was given a wife in a marriage that will last forever. Her name is Eve. Free agency, with some help from Lucifer, got this couple into trouble just as Lucifer had predicted, and they were "cast out from the Garden of Eden because of his transgression." (D&C 29:41.)

p24 Cain, a son of the couple, exercising his free agency unrighteously, slew his brother Abel. For this he was cursed with "a mark upon [him] lest any finding him should kill him." (Gen. 4:15.) Thousands upon thousands in the huge drama cast had problems by exercising their agency unrighteously; other thousands have soared to great heights by exercising their agency righteously.

p25 Wickedness reigned upon the stage as Act 1 came to a close, save in the little city of Zion, where under the leadership of one Enoch the people prospered in righteousness. Adam lived 930 years. Shortly before his death he called his righteous posterity together at a place now known as Adam-ondi-Ahman and previewed for them the six remaining acts of the drama, predicting "whatsoever should befall his posterity unto the last generation," the end of the play. (See D&C 107:53-56.)

p26 The Second Act

p27 In Act 2 the greatest catastrophe of the drama up to this present time was enacted. Flooding waters swept over the stage, engulfing and destroying "every living thing" save eight people and certain "beasts" and "fowls" and "creeping things" which these people had stored with them in an ark. Noah was the hero personality in this act. Before the waters poured onto the stage, the drama director rewarded the righteous people of Enoch, lifting them up into heaven, into his own bosom," by a process or doctrine called translation, to save them from the flood. (Moses 7:23, 69.)

p28 Third Act

p29 In Act 3, Abraham, "Father of the Faithful," played a leading role. Isaac, Jacob, Joseph, and Moses made appearances. Moses delivered the children of Israel from their captivity in Egypt. [page 87] Great physical changes in the earth's appearances were made in the days of Peleg; and, when the director confused the tongues of the people, a small group under the leadership of one Jared made an epochal voyage across great waters to found a colony on this western hemisphere. In this act, Israel possessed its promised land and divided it among 11 tribes, leaving Levi without a portion. In one of the final scenes, the great prophet Samuel anointed Saul first king of Israel; and later, behind Saul's back, he secretly anointed the lad David to be Saul's successor.

p30 Fourth Act

p31 Act 4 opened with King David on the throne. Solomon succeeded him and built a great temple. Enemies overrunning Israel destroyed it, and friendly enemies subsequently helped restore it. Ten of the twelve tribes went into the north countries and were lost. A prophet Lehi built ships that came, under the power of God, to this western hemisphere, where his people became a great nation.

p32 Fifth Act

p33 When the curtain or veil was drawn for the fifth act, it revealed the drama director in person on the stage. His name was Jesus. Because he said he was the Son of God, certain members of the cast nailed him to a cross. In brief appearances in Palestine and on the western hemisphere, he reestablished his gospel, organized a kingdom, and ordained 24 apostles to direct it -- 12 in Palestine and 12 on the western hemisphere. For associating with Jesus, the apostles in Palestine were martyred, and subsequently helped restore it. Ten of the twelve tribes went into the north countries and were lost. A prophet Lehi built ships that came, under the power of God, to this western hemisphere, where his people became a great nation.

p34 Sixth Act--Resurrection Scene

p35 No scene in the entire drama can match the resurrection scene in the sixth act, unless it be a scene programmed in the seventh act when Jesus will come in glory to rule and reign in person for a thousand years. Then "every knee shall bow . . . and . . . every tongue confess that Jesus Christ is Lord." (Phil. 2:10-11.) Then Satan will be bound, "that he should deceive the nations no more . . ." (Rev. 20:1-3); then "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: . . . and the cow and the bear shall feed" together (Isa. 11:6-7); then "they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:4.) Temples then will dot the land, so kin may do work for kindred dead. (JD, Vol. 25, p. 165.) "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9.)

p36 Seventh--Millennial Act

p37 Before these blissful scenes are enacted in the seventh or millennial act, Act 6, running its full course, will crowd the intervening time space with spectacular events, some too tragic and distressing to give comfort to our souls. Already in this act:

p38 --the author, accompanied by his director son, has made a brief behind-thescenes appearance;
Our Eternal Father, we ask thy blessing upon the priesthood, all in authority in thy Church and kingdom, that they might enjoy the outpouring of the Holy Spirit to qualify them in the discharge of every duty.
This prayer was voiced by President Brigham Young a century ago as he stood at the pulpit of this great tabernacle and offered the invocation on the first conference of the Church ever convened here. The day was October 6, 1867. A hundred years later his plea to the Lord is as timely as it was on the day it was offered.

We need the Holy Spirit in our many administrative responsibilities. We need it as we teach the gospel in our classes and to the world. We need it in the governing of our families.

As we direct and teach under the influence of that spirit, we shall bring spirituality into the lives of those for whom we are responsible.

World-wide scope of the Church:

With the tremendous growth of the Church we become increasingly aware of the great magnitude of the affairs of this the Lord's kingdom. We have a comprehensive program for the instruction of the family. We have organizations for youth, for children, for mothers and fathers. We have a vast missionary system, a tremendous welfare operation, probably the most extensive genealogical program in the world. We must build houses of worship, hundreds and thousands of them. We must operate hospitals, schools, seminaries, institutes. The ramifications of our activities now reach around the world. All of this is the business of the Church. Sometimes the tendency is to handle it as we would ordinary business. But it is more than an organization of enterprises. It is more than a social body. These are but means to the accomplishment of its one true purpose.

That purpose is to assist our Father in heaven in bringing to pass his work and his glory, the immortality and eternal life of man. (See Moses 1:39.)

The forces against which we labor are tremendous. We need more than our own strength to cope with them.

To all who hold positions of leadership, to the vast corps of teachers and missionaries, to heads of families, I should like to make a plea: In all you do, feed the spirit-nourish the soul. "... the letter killeth, but the Spirit giveth life." (2 Cor. 3:6.)

To cope with "famine in the land"

I am satisfied that the world is starved for spiritual food. Amos prophesied of old: "Behold, the days come, saith the Lord God, that I will [page 90] send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

"And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.

"In that day shall the fair virgins and the young men faint for thirst." (Amos 8:11-13.)

There is hunger in the land, and a genuine thirst-a great hunger for the word of the Lord and an unsatisfied thirst for things of the spirit. Ours is the obligation and the opportunity to nourish the soul.

Seek guidance of the Holy Ghost

First, to administrators, the leadership of the Church, you who structure and conduct the many and varied meetings-and I include myself-I make a plea that we constantly seek the inspiration of the Lord and the companionship of His Holy Spirit to bless us in keeping our efforts on a high spiritual plane. Those prayers will not go unanswered, for the promise has been given through revelation that "God shall give unto you knowledge by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost. . . ." (D&C 121:26.)

Concerning the conduct of our meetings, the Lord has said that "the elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God." (D&C 20:45.) And again: "... it always has been given to the elders of my church from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit." (D&C 46:2.)

And now listen to a statement made long ago. Concerning those who had come into the Church, Moroni wrote:

"... after they had been received unto baptism, and were wrought upon and cleansed by the power of the Holy Ghost, they were numbered among the people of the church of Christ; and their names were taken, [Why?] that they might be remembered and nourished by the good word of God, to keep them in the right way, to keep them continually watchful unto prayer. . . ." (Mor. 6:4.)

Brethren, in the conduct of all our meetings let us see that we "feed the flock of God," with that bread which perisheth not.

Teach with the spirit

Next, a word to those who teach the gospel, including the missionaries. To each of you I should like to pose a question given by the Lord himself. "Wherefore, 1 the Lord ask you this question--unto what were you ordained?"

He then answers it: "To preach my gospel by the Spirit. . . ."

And then he goes on to tell of the remarkable thing that happens when we preach by the Spirit: "Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together." (D&C 50:1314, 22.)

Is not this the objective of all our effort, that both we who teach and we who are taught understand one another and are edified and rejoice together?

Story of a military chaplain

There sits with us in this conference a man in military uniform, an officer of the United States Army. He returned only two weeks ago from South Vietnam. He is one of our LDS chaplains, a man of great faith and great devotion and, I may add, a man of great courage. For a year or more he has been in the central highlands of that sad, embattled nation. He has been where the fighting has been bitter and the losses as tragic as in any area of Vietnam. On two occasions he has been wounded. He has seen a tragically large percentage of his brigade become casualties, many of them killed in action while he has been in the field at their side. The men of his unit have loved and respected him. His superior officers have honored him. To look at him you would never think of him as an extraordinary man. He is rather small of stature, light of frame. He has been a good student, but he has not been a great scholar. He has not been trained as a minister of religion, but as [page 91] I have observed him in conversations in Vietnam, in Japan, and here at home, I have felt of his great spirit. I have heard his quiet testimony.

He was not always a member of this Church. As a boy in the South he grew up in a religious home where the Bible was read and where the family attended the little church of the community. He desired the gift of the Holy Ghost of which he had read in the scriptures but was told that it was not available. The desire never left him. He grew to manhood. He served in the army at home and abroad. He searched but never found the thing he most wanted. Between military enlistments, he became a prison guard. While sitting in the gun tower of a California prison, he meditated on his own deficiencies and prayed to the Lord that he might receive the Holy Ghost and satisfy the
Brethren, it is a pleasure to look into the faces of so many who hold the priesthood. This evening at 7 o'clock the general meeting of the priesthood of the Church will be

President Joseph Fielding Smith

I return to President Young's prayer from this stand a century ago: Our Eternal Father, we ask thy blessing "upon the priesthood, all in authority in thy Church and

The Holy Spirit for parents

Finally, a word to parents, and particularly to fathers who stand as heads of families: We need the direction of the Holy Ghost in the delicate and tremendous task that is ours in strengthening the spirituality of our homes.

Oh, the countless tragedies that are found across the land, tragedies whose roots find their bitter nourishment in contentious homes.

My phone rang one afternoon. The young man on the other end of the line said frantically that he needed to see me. I told him that I was involved with appointments for the remainder of the day and asked if he could come tomorrow. He stated that he had to see me at once. I told him to come and asked my secretary to change the other appointments. In a few minutes he walked in, a boy with a hunted and haunted look. His hair was long, his appearance miserable. I invited him to sit and to talk openly and frankly. I assured him of my interest in his problem and of my desire to help him.

He unraveled a story distressing and miserable. He was in serious trouble. He had broken the law, he had been unclean, he had blighted his life. Now in his extremity there had come a realization of the terrible plight in which he found himself. He needed help beyond his own strength, and he pleaded for it. I asked him if his father knew of his difficulties. He replied by saying that he could not talk with his father, that his father hated him.

I happened to know his father, and I know that his father did not hate him. He loved him and mourned and grieved for him, but that father had an uncontrolled temper. Whenever he disciplined his children, he lost control and destroyed both them and himself.

As I looked across the desk at that trembling, broken young man, estranged from a father he considered his enemy, I thought of some great words of revealed truth given through the Prophet Joseph Smith. They set forth in essence the governing spirit of the priesthood, and I believe they apply to the government of our homes.

Power available through "love unfeigned"

Let me read them to you.

"No power or influence can or ought to be maintained... only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;"

"By kindness, and pure knowledge, [page 92] which shall greatly enlarge the soul without hypocrisy and without guile--"

I believe those marvelous and simple words set forth the spirit in which we should stand as fathers. Do they mean that we should not exercise discipline, that we should not reprove? Listen to these further words:

"Reproving betimes with sharpness [When? While angry or in a fit of temper? No--] when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death." (D&C 121:41-44.)

This, my brethren of the priesthood who stand at the head of families, is the key to government in the home directed by the Holy Spirit. I commend those words to every man within the sound of my voice and do not hesitate to promise that if you will govern your families in the spirit of those words, which have come from the Lord, you will have cause to rejoice, as will those for whom you are responsible.

I caught a glimpse of that kind of family life the other day in the Salt Lake Temple.

The father was a handsome young man, an air force officer, a jet fighter pilot. The mother was a beautiful young woman. With them were three lovely children.

They had joined the Church in the South a little over a year ago. They had put into their lives the program of the Church. They had experienced a joy they had never previously known. Now he had been ordered to Vietnam on an assignment fraught with peril. They all sensed the terrifying odds against his coming back alive and whole.

It was a picture almost celestial in that quiet, sacred room of the Lord's house. There in the authority of the Holy Priesthood they were sealed together as a family with a bond and covenant that time could not break and death could not destroy.

At the conclusion of that holy ordinance the father took his beloved companion in his arms, and together they held their beautiful children.

"You are ours, and we are yours, forever"

With emotions incident to the expected separation that would divide them in a few hours when he left for Asia, but with a faith that shone through her tears, the wife looked up into his eyes and softly said words to this effect: "Come what may now, dear, you are ours and we are yours, forever."

Somehow heaven seemed very near that morning.

It is the spiritual sinews of the gospel that become the fiber of our faith. God help us to cultivate them in every activity in the Church and in every association in our homes.

I return to President Young's prayer from this stand a century ago: Our Eternal Father, we ask thy blessing "upon the priesthood, all in authority in thy Church and kingdom, that they might enjoy the outpouring of the Holy Spirit to qualify them in the discharge of every duty." In the name of Jesus Christ. Amen.

End

President Joseph Fielding Smith

Brethren, it is a pleasure to look into the faces of so many who hold the priesthood. This evening at 7 o'clock the general meeting of the priesthood of the Church will be
held in the Salt Lake Tabernacle. Priesthood members only are invited to be present. This priesthood session will not be broadcast publicly.

In addition to the overflow meeting in the Assembly Hall, the proceedings of the priesthood meeting this evening will be relayed by closed-circuit broadcast, originating in the Tabernacle, to members of the Aaronic and Melchizedek Priesthood assembled in approximately 475 separate locations in all parts of the United States and Canada, and by way of closed-circuit television in eight buildings in Salt Lake City. It is estimated that approximately ten thousand holders of the priesthood will be on Temple Square, and ninety-five thousand others will gather in the other locations from coast to coast and in Canada.

The Sunday morning session will be broadcast by many radio and television stations in the west; and short-waved in English over Station WNYW to Europe, South America, Central America, Africa, and parts of Asia.

Again, 20 radio stations will broadcast the translated conference sessions of Sunday morning in major cities of Mexico and Central America, together with Spanish programming stations in this country, to a potential Latin American audience of three million people.

This morning's and tomorrow morning's sessions will be carried by direct wire from the Tabernacle over oceanic cables to a large number of saints assembled in chapels throughout Great Britain, Germany, Austria, and Denmark.

The CBS Radio Network Tabernacle Choir broadcast tomorrow morning will be from 9:35 to 10:00 o'clock. Those desiring to attend this broadcast must be in their seats no later than 9:15 a.m.

The singing for this session has been furnished by the Ricks College Combined Choirs, with Chester W. Hill and Inga Johnson conducting, and Robert Cundick at the organ.

I am sure this great gathering in the Tabernacle and our radio and television audiences would wish me to express for them our heartfelt appreciation for the excellent singing of this group of Ricks College students. We thank them, their conductors, Brother Hill and Sister Johnson, and Brother Cundick, who has been at the organ.

The Chorus will now favor us with, "Achieved Is the Glorious Work," conducted by Sister Johnson, after which we will have the benediction, which will be offered by Elder Wilford J. Dredge, President of the Idaho Stake, after which this conference will be adjourned until seven o'clock this evening.

The Chorus sang "Achieved Is This Glorious Work."

The closing prayer was offered by President Wilford J. Dredge, President of the Idaho Stake.

Conference adjourned until 7:00 p.m.

The General Priesthood meeting of the Church convened at 7:00 p.m., Saturday, September 30, with President N. Eldon Tanner, Second Counselor in the First Presidency, conducting.

The Men of the Tabernacle Choir furnished the singing for this session. with Richard P. Condie conducting. Robert Cundick was at the organ.

President Tanner made the following introductory remarks:

President N. Eldon Tanner

This is the General Priesthood session of the 137th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

President McKay had hoped to be with us tonight, but his doctors have urged that he not attempt to be here. He sends his love and greetings to all the priesthood members assembled in the various buildings throughout the Church; and he does have a message for all of us, which will be given later.

It may be of interest to you to know that these services are being relayed by closed-circuit wire to members of the priesthood gathered in the Assembly Hall and in approximately 475 other separate locations from coast to coast, and in Canada. It is estimated that approximately 95,000 will participate in this meeting by direct wire. This does not include the 10,000 gathered in this building and in the Assembly Hall.

The singing during this session will be furnished by the Men of the Tabernacle Choir, with Richard P. Condie conducting, and Robert Cundick at the organ.

We shall begin this service by the chorus singing: "The Spirit of God Like a Fire Is Burning," after which Elder J. Phillip Hanks, formerly president of the Samoan Mission, will offer the invocation.

The Chorus sang the hymn, "The Spirit of God Like A Fire Is Burning."

Elder J. Phillip Hanks offered the invocation.

The Men of the Tabernacle Choir will now sing, "O Men of God."

Singing:"O Men of God."

Selection by the Chorus, "Oh Men Of God."

I am sure that all the priesthood holders throughout the Church would like to hear President McKay deliver his own message, but inasmuch as he is not able to no one can do it better than his son, Robert McKay, who seems to have the feeling that his father would like to express in the spirit it should be expressed.

We will call on Robert now to read his message.
The priesthood is an everlasting principle that has existed with God from the beginning and will exist throughout all eternity. The keys that have been given to be used through the priesthood come from heaven, and this priesthood power is operative in this Church today as it continues to expand in the earth.

In seeking the source of the priesthood, we can conceive of no condition beyond God himself. In him it centers. From him it must emanate. Priesthood being thus inherent in the Father, it follows that he alone can give it to another. Priesthood, therefore, as held by man, must ever be delegated by authority. There never has been a human being in the world who had the right to arrogate to himself the power and authority of the priesthood. There have been some who would arrogate to themselves that right, but the Lord has never recognized it.

The power of the priesthood becomes dynamic and productive of good only when the liberated force becomes active in the lives of men, turning their hearts and desires toward God and prompting service to their fellowmen, just as an impounded reservoir of water becomes productive of good only when the liberated water becomes active in valleys, fields, gardens, and happy homes.

Strictly speaking, priesthood, as delegated power, is an individual acquirement. However, by divine decree, men are appointed to serve in particular offices in the priesthood unit in quorums or are to function under the direction of quorums. Thus, this power finds expression through groups as well as individuals. The quorum is the opportunity for men of like aspirations to know, to love, and to aid one another. "To live is not to live for one's self alone."

Recognizing the fact that the Creator is the eternal and everlasting source of this power, that lie alone can direct it, and that to possess it is to have the right, as an authorized representative, of direct communion with God, how reasonable, yet sublime, are the privileges and blessings made possible of attainment through the possession of the power and authority of the Melchizedek Priesthood! They are the most glorious that the human mind can contemplate.

A man who is thus in communion with his God will find his life sweetened, his discernment sharpened to decide quickly between right and wrong, his feelings tender and compassionate, yet his spirit strong and valiant in defense of right. He will find the priesthood a never-failing source of happiness, a well of living water springing up unto eternal life.

Priesthood is derived from God

You who have the priesthood are his servants by divine right. I know the world thinks we are unreasonable, fanatic in our ideas when we tell them there is no other authorized Church, but that is true. The priesthood came directly from our Lord and Savior, Jesus Christ, who is the great High Priest; and he authorized Peter, James, and John, on whom he bestowed that priesthood, to bestow it upon Joseph Smith. Many of you brethren can trace your ordination within five steps right back to the Savior himself.

Pray that we may be blessed with the spirit of humility, blessed with the spirit and desire to be one in all things relating to the welfare and advancement of the kingdom of God. We can do that by sustaining the authority which is always delegated; and when it is rightly delegated, you will be able to go to the source, which is God, in whom is inherent the authority of the Holy Priesthood.

President David O. McKay (Read by his son Robert R. McKay)
Elder Harold B. Lee Of the Council of the Twelve Apostles

We would now like to call on Elder Harold B. Lee of the Council of the Twelve to speak to us.

We have all heard a great deal lately about the correlation program in the Church, of which Elder Harold B. Lee is the chairman, and of the new program that is being introduced.

I pray in the name of Jesus Christ. Amen.

God help us all to be true to the ideals of the priesthood—Aaronic and Melchizedek. May he help us to magnify our callings and to inspire men by our actions—not only in the eyes of our neighbors, but also in the eyes of our children or grand children. There are 100 million members in the Church, and we are the only members of the Church who can bear the name of Joe and Jane Smith. The Church is growing every year. If we do our duty in our homes, we can contribute to the strength of the Church by exercising your priesthood in your home and in your lives.

Let us realize that we are members of the greatest fraternity, the greatest brotherhood—the brotherhood of Christ—in all the world, and do our best each day, all day, to maintain the standards of the priesthood.

That revelation, given by the Lord to the Prophet Joseph Smith, is one of the most beautiful lessons in pedagogy or psychology and government ever given, and we should read it over and over again in the 121st section of the Doctrine and Covenants.

Let us realize that we are members of the greatest fraternity, the greatest brotherhood—the brotherhood of Christ—in all the world, and do our best each day, all day, to maintain the standards of the priesthood.

Let us live honest, sincere lives. Let us be honest with ourselves, honest with our brethren, honest with our families, honest with men with whom we deal always honest; for eyes are upon us, and the foundation of all character rests upon the principles of honesty and sincerity.

God is guiding the Church

God is guiding this Church. Be true to it. Be true to your families, loyal to them. Protect your children. Guide them, not arbitrarily, but through the example of a kin father, a loving mother, and so contribute to the strength of the Church by exercising your priesthood in your home and in your lives.

God help us all to be true to the ideals of the priesthood—Aaronic and Melchizedek. May he help us to magnify our callings and to inspire men by our actions—not only members of the Church, but all men everywhere—to live higher and better lives, to help them all to be better husbands, better neighbors, better leaders, under all conditions, I pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have all heard a great deal lately about the correlation program in the Church, of which Elder Harold B. Lee is the chairman, and of the new program that is being introduced.

We would now like to call on Elder Harold B. Lee of the Council of the Twelve to speak to us.

Elder Harold B. Lee

Elder Harold B. Lee Of the Council of the Twelve Apostles
I suppose that I would speak the mind of all of us when we would say to President McKay that the greeting that he gave us at the commencement of the conference yesterday was probably one of the most uplifting things that will be said during the entire conference. Where the President is, there is strength, and to know that he is with us and is presiding is a strength to the entire Church.

I wonder if I might be pardoned for a little personal reference tonight. I am mindful of the fact that it has been a whole year since I stood before a general conference in this pulpit. During the last six-month period I have gone through some painful experiences that kept me from being in the conference, and I was aware that my life could have been terminated at that time. I became conscious then, through the misadventures of wonderful doctors, skilled nurses, and most of all the love and prayers and faith of my family and the members of the Church, that my ministry had been continued for a longer period here. And so with joy and thanksgiving in my heart tonight, I return to my ministry with a pledge that my life and my energies will be devoted to this glorious service that has been and will be my whole life.

I am aware that I have had to submit to some tests, some severe tests, before the Lord, I suppose to prove to me to see if I would be willing to submit to all things whatsoever the Lord sees fit to inflict upon me, even as a little child does submit to its father.

We were touched by Brother Hinckley’s impressive talk this afternoon in which he told about the couple who had been sealed just prior to the husband’s leaving for battle in Vietnam, and they said to each other, “I am yours, and you are mine forever.”

On two sacred occasions I too had to stand by and bear my witness, “You are mine, and I am yours forever.” God grant that I will not fail my Heavenly Father nor you, my beloved brethren of the priesthood of God.

President McKay has asked me to talk to the priesthood of the Church tonight on correlation. My prayer is, President McKay, that I may discharge this assignment as you would have desired me to do; and so with that assignment, and if I might have interest in your faith and prayers tonight, I will attempt to say what I should say of the great movement known as the Correlation Program, which was launched by the First Presidency in a letter seven years ago to the general priesthood committee. I shall read from that letter:

“We of the First Presidency have over the years felt the need of a correlation between and among the courses of study put out by the General Priesthood Committee and by the responsible heads of other Committees of the General Authorities for the instruction of the Priesthood of the Church. We think that the contemplated study by the Committee now set up should have the foregoing matters in mind. We feel assured that if the whole Church curricula were viewed from the vantage point of what we [page 99] might term the total purpose of each and all of these organizations, it would bring about such a collation and limitation of subjects and subject matters elaborated in the various Auxiliary courses as would tend to the building of efficiency in the Auxiliaries themselves in the matter of carrying out the purposes lying behind their creation and function.

We would therefore commend to you Brethren of the General Priesthood Committee the beginning of an exhaustive, prayerful study and consideration of this entire subject, with the cooperative assistance of the Auxiliaries themselves so that the Church might reap the maximum harvest from the devotion of the faith, intelligence, skill, and knowledge of our various Auxiliary Organizations and Priesthood Committees.

This is your authority to employ such necessary technical help as you might need to bring this about. We shall await your report.

“Faithfully your brethren, David O. McKay J. Reuben Clark, Jr. Henry D. Moyle The First Presidency”

Children, youth, adults

In that same letter they called attention to the fact that the membership of the Church might be divided into three groups: the children's group, under 12 years of age; the youth group, from 12 to the 20's; and the adults, from the youth group on through life.

That is what set us to a study of this whole plan that we now speak of as correlation. In our study we came across another prophetic statement that has been read from that letter:

“We expect to see the day, if we live long enough (and if some of us do not live long enough to see it, there are others who will), when every council of the Priesthood in the Church of Jesus Christ of Latter-day Saints will understand its duty; will assume its own responsibility, will magnify its calling, and fill its place in the Church, to the uttermost, according to the intelligence and ability possessed by it. When that day shall come, there will not be so much necessity for work that is now being done by the auxiliary organizations, because it will be done by the regular quorums of the Priesthood. The Lord designed and comprehended it from the beginning, and he has made provision in the Church whereby every need may be met and satisfied through the regular organizations of the Priesthood. It has truly been said that the Church is perfectly organized. The only trouble is that these organizations are not fully alive to the obligations that rest upon them. When they become thoroughly awakened to the requirements made of them, they will fulfill their duties more faithfully, and the work of the Lord will be all the stronger and more powerful and influential in the world.”

We of the First Presidency have over the years felt the need of a correlation between and among the courses of study put out by the General Priesthood Committee and by the responsible heads of other Committees of the General Authorities for the instruction of the Priesthood of the Church.

We have also felt the very urgent need of a correlation of studies among the Auxiliaries of the Church. We have noted what seemed to be a tendency toward a fundamental, guiding concept, particularly among certain of the Auxiliary Organizations, that there must be every year a new course of study for each of the Auxiliary organizations so moving. We questioned whether the composite of all of them might not tend away from the development of a given line of study or activity having the ultimate and desired objective of building up a knowledge of the gospel, a power to promulgate the same, a promotion of the growth, faith, and stronger testimony of the principles of the Gospel among the members of the Church.

We think that the contemplated study by the Committee now set up should have the foregoing matters in mind. We feel assured that if the whole Church curricula were viewed from the vantage point of what we might term the total purpose of each and all of these organizations, it would bring about such a collation and limitation of subjects and subject matters elaborated in the various Auxiliary courses as would tend to the building of efficiency in the Auxiliaries themselves in the matter of carrying out the purposes lying behind their creation and function.

We would therefore commend to you Brethren of the General Priesthood Committee the beginning of an exhaustive, prayerful study and consideration of this entire subject, with the cooperative assistance of the Auxiliaries themselves so that the Church might reap the maximum harvest from the devotion of the faith, intelligence, skill, and knowledge of our various Auxiliary Organizations and Priesthood Committees.

“Faithfully your brethren, David O. McKay J. Reuben Clark, Jr. Henry D. Moyle The First Presidency”

At the April conference in 1906, President Joseph F. Smith made this statement:

“We expect to see the day, if we live long enough (and if some of us do not live long enough to see it, there are others who will), when every council of the Priesthood in the Church of Jesus Christ of Latter-day Saints will understand its duty; will assume its own responsibility, will magnify its calling, and fill its place in the Church, to the uttermost, according to the intelligence and ability possessed by it. When that day shall come, there will not be so much necessity for work that is now being done by the auxiliary organizations, because it will be done by the regular quorums of the Priesthood. The Lord designed and comprehended it from the beginning, and he has made provision in the Church whereby every need may be met and satisfied through the regular organizations of the Priesthood. It has truly been said that the Church is perfectly organized. The only trouble is that these organizations are not fully alive to the obligations that rest upon them. When they become thoroughly awakened to the requirements made of them, they will fulfill their duties more faithfully, and the work of the Lord will be all the stronger and more powerful and influential in the world.”

An organization was set up under the direction of the First Presidency following that assignment seven years ago, and seven members of the Twelve and the Presiding Bishop were named as the Correlation Executive Committee. It should be understood when we say executive committee that the Correlation Committee in total includes the First Presidency and the Council of the Twelve Apostles. We then considered ourselves a task committee to bring all our work to that body whom we represented for final approval.

Three correlation committees were set up: the children's correlation committee; the youth correlation committee; and the adult correlation committee, with aides or editorial boards for curriculum study and lessons for family home teaching. Also appointed were managing directors for four phases of priesthood activity: home
teaching, missionary, welfare, and genealogy. These were three assistant to the Twelve and some of the presidents of the First Council of the Seventy, with some of the members of the executive committee as the chairman of the group working with these managing directors.

We then called to our aid professionally trained men to be our general secretaries. These men, trained in educational work, preferred not to be paid employees. They asked to make this contribution to the Church on their own time and without cost, and to continue their teaching roles at the universities where they were employed. There are also others of our secretarial staff whose work relates to correlation.

We therefore have set ourselves, under the direction of and with the help of these aides, to the monumental task of correlating all the curricula in all Church organizations, and to a continuing study of correlation problems for action of the First Presidency and the Twelve. This organization has been in effect for these seven years.

Some developments have been outwardly observed by the membership of the Church. I call these to your attention so that you will have them in mind.

The first step that was made was to place the priesthood in the place where the Lord had placed it: to watch over the Church.

In the Doctrine and Covenants, Section 20, the Lord said:

The Twelve are a Traveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same in all nations, first unto the Gentiles, and secondly unto the Jews. (D&C 107:33.)

The Twelve were given the responsibility to "see that the church meet together often, and also see that all the members do their duty." (D&C 20:53-55.)

In discussing a matter pertaining to the missions, he said this: Now in changing our policy here, let us keep as near as we can to the revelations of the Lord, and we will never be wrong if we do that. That sounds like good logic, doesn't it?

Some greater emphasis on the teaching of the children in the home by the parents was brought forth in what we call the family home evening program. This was not new. Fifty years ago it was given emphasis; and as we went back into history, we found that in the last epistle written to the Church by President Brigham Young and his counselors, it was urged that parents bring their children together and teach them the gospel in the home frequently. So family home evening has been urged ever since the Church was established in this dispensation. Six hundred and fifty thousand family home evening manuals with lessons for each week have been prepared and placed in the hands of every parent throughout the Church. Each year's theme of the home evening lessons has been correlated with the Melchizedek Priesthood and the Relief Society lessons, and this year the Sunday School general board has instituted a special class each week for parents to aid in their weekly family home evening and to help prepare the parents to be better teachers of their children.

Plans were laid early in this dispensation to meet the challenge of anticipated growth as indicated by the scriptures and by prophetic utterances of presidents of the Church. President McKay gave us the key to our search for what we should do in these matters. In discussing a matter pertaining to the missions, he said this: Now in changing our policy here, let us keep as near as we can to the revelations of the Lord, and we will never be wrong if we do that. That sounds like good logic, doesn't it?

The place of the priesthood in the kingdom

That injunction from the President took us into a study of all that the Lord has said about the place of the priesthood and how it should operate in the kingdom. We found what the Lord said about the work of the Twelve:

The Twelve are a Traveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same in all nations, first unto the Gentiles, and secondly unto the Jews. (D&C 107:33.)

The Seventy

About the Seventy the Lord said: It is the duty of the traveling high council to call upon the Seventy, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others. (D&C 107:38.)

I think you will see in what has gone forward in the last few years that now as never before in our recollection, the seventies have been given a major role in the missionary work of the Church. Perhaps the door has opened as widely as it has ever been for the work of the seventies, and we thank the Lord for the work of our leaders in the seventies quorums.
Now to point up our challenge of the present growth and to prepare for the fulfillment of the hastening of the Lord’s work, which he promised he would do in his own

And so ended that remarkable epistle to the Church.

"And now, brethren and sisters, we exhort you to arouse yourselves and seek unto the Lord in fervent faith and prayer. We know that our Father in heaven is a God of...

"That there may be a correct understanding among all the Stakes of Zion respecting the time for holding the quarterly Conferences in the different Stakes, and the Presidents be enabled to make preparations therefor, we have deemed it best to make the following appointments for the conferences during the next half year. [This was in 1877.] It will be seen that in most...
During these last few years, we have had in preparation for this regional expansion I 14 priesthood committee members representing the four phases of priesthood oversight and setting in order an ever-growing, world-wide Church. Thus in the General Conference of April, 1941, Assistants to the Twelve were named and established, `to be increased or otherwise from time to time as the necessity or carrying on the Lord's work seems to dictate.'

When the first five Assistants to the Twelve were called in 1941, the Presidency said: "The rapid growth of the Church in recent times, the constantly increasing establishment of wards and stakes, . . . all have built up an apostolic service of the greatest magnitude. The First Presidency and Twelve feel that to meet adequately their great responsibilities and to carry on efficiently this service for the Lord, they should have some help." (The Improvement Era, May 1941, p. 269.) That was said when we had 137 stakes. Now, when we have 443 stakes and nearly 4,000 wards and branches. By 1985, depending on our effectiveness and external events, we should have 1,000 stakes and nearly 10,000 wards.

Research has been done by the department of statistics at the Brigham Young University by Dr. Howard Nielsen, and he estimates the Church membership by 1985, just 17 years from now, will total from 5,700,000 to 7,700,000, depending on the rate of conversions.

During the 70 years from 1830 to 1900, the Church grew by 258,000 members. Today, a quarter of a million expansion in membership takes not 70 years, but in only two or three years, we expand by a quarter of a million.

Our Church membership is increasing at about three times the growth rate of the population of the United States. But, just as significantly, the regional distribution of Church membership is also following some clear trends that we trust recognize, not only intellectually, but also administratively.

In 1910, Utah and Idaho contained approximately 75 percent of all Church membership. Today, only 40 percent of the Church's members live in these two states. Utah once held two-thirds of all members. Today, even though the number of members in Utah has now risen from 224,000 in 1910 to 714,000, only one-third of all members now live in Utah. Brazil now has 23,000 Latter-day Saints; Australia 21,000; and Mexico, 50,000.

During the last ten years, membership in the southern states has risen from 72,000 to 170,000; in South America from 6,000 to 67,000; and in Asia from 1,500 to 21,000.

We have no choice but to think regionally.

"Fuller details will be in evidence as this plan proceeds under the guidance of the First Presidency and the Twelve."
Most all of those who are called now to be Regional Representatives of the Twelve have served in stake presidencies or as mission presidents or both. Fifteen of them are now serving as stake presidents and will be released before the end of this year.

Areas of the Church, where clusters of stakes will be brought together, will be assigned to the 69 Regional Representatives of the Twelve; and so far as possible, these men are being assigned to areas as near to their homes as possible. Forty-four Regional Representatives will live within their assigned areas. Twenty-five will be assigned outside their own areas, but about 12 of them convenient to their homes. Eleven will be in distant areas and nine outside of continental United States, particularly those countries that need men with special language aptitudes to teach effectively the leaders in these foreign language stakes.

One of the reasons we have released a number of priesthood committee members is because we are trying to find men within the regions, so far as it is practicable so to do, to regionalize as far as is possible close to their homes.

With this in mind, perhaps we should say just a word about the role of Regional Representatives. For two days this past week, we had eight hours each day with our Regional Representatives of the Twelve together with the General Authorities and the heads of our auxiliary organizations, in an intensive instructional period, highlighted by a devotional in the temple under the direction of the First Presidency.

This, then, will be the program that will go into effect.

Last night after two hours of meeting with all the stake presidents of the Church and these Regional Representatives, each representative received his assignment to a given area and went thereafter to an office in the Church Office Building where he met, for the first time, the stake presidents who will work under his supervision, and to become acquainted and there to establish a relationship that, we hope, will grow strong and very precious throughout the years.

As the Church has grown, we have felt somewhat guilty. I called attention last night to the fact that last Sunday I was in Dallas, Texas, where we organized a new stake, the Fort Worth Stake. We took all the time between the two sessions to set new officers apart. We then went into the second session, after which, as we rushed to catch a plane to come home, I said to the stake president, "The Lord bless you, President Kelly. I will see you at general conference." I had a guilty feeling that I didn't take the time, didn't have the time, to sit down and do an adequate job of teaching and training those new officers.

So, in the stake quarterly conferences hereafter, or beginning in 1968, the General Authorities will be the only official visitors to attend stake conferences except in those single stakes that are not aligned with regions. In those stakes the Regional Representative of the Twelve will go on the conference dates when no General Authority is to be in attendance; and with the auxiliary representatives, they will hold a regional meeting similar to that which will be held in all the regions semiannually throughout the Church and remain over for the stake conference.

The General Authorities will go to stake quarterly conferences on Saturday afternoon, and there we will have a leadership training session in the afternoon with the stake presidency, the high council, and the bishoprics; with all the priesthood leaders in the evening; and on Sunday morning, with the stake presidency. And then we are endeavoring to get all the families to come to conference. In order to provide a place for the small children, we are suggesting that in every stake the stake superintendent of Sunday School arrange for a Junior Sunday School, perhaps in a separate building, if one can be found nearby, or in another area of the stake conference center; and there, with a suggested program that we will give, the children will be taken care of during that two-hour period, which will perhaps be broken down into short periods, with some diversion for the children.

Now, beginning in 1968, there will be only one general session of conference in each stake: in the afternoon, when the General Authority is in attendance, we will take time to give instruction that we haven't had time to give, as I have illustrated in the case of the Fort Worth Stake leaders at Dallas this past week.

As we read the revelations we found something significant about stake conferences, as the Lord designed them. Let me read what the Lord said, as recorded in Section 20 of the Doctrine and Covenants, about stake conferences:

"It shall be the duty of the several churches, composing the church of Christ, to send one or more of their teachers to attend the several conferences held by the several churches of this church of Christ once in three months, or from time to time as shall be directed by said conferences shall direct or appoint."

"It shall be the duty of the several churches, composing the church of Christ, to send one or more of their teachers to attend the several conferences held by the elders of the church." (D&C 20:61, 81.)

Leaders to be instructed at stake conference

That was a stake conference. If we understand that instruction correctly, we should understand that the prime purpose of a stake conference was to instruct the leaders of the stakes; and that is what we are now intending to do, more than we have done in the past.

It will be expected that every ward in the stake will return home and have a sacrament meeting in the evening, where the greater number of the membership of the Church will be brought into some worshiping assembly on the day of a stake quarterly conference.

Now, we have had excellent conferences in the stakes, but we find we have had good attendance in the morning, while many have stayed away from the afternoon session. That is happening not in one stake but in many stakes. Now, in order to see that there is a place in every stake for every member to attend, we are asking that there be a sacrament meeting in every ward in every stake on the day of stake conference.

Stake conferences under direction of General Authorities, stake presidents with assistance

At the conferences where no General Authority is in attendance, we are asking our stake presidents not to have an imported speaker to take the place of a General Authority, or to expect their Regional Representative to come. He will only go there as he may indicate he would desire for some special purpose or may be assigned by the First Presidency or the Twelve. This will be the opportunity for the stake president with his staff, meaning his auxiliary and priesthood leaders, to instruct his people as the leaders have been instructed in their previous regional meetings. And so our quarterly conferences will be more intensive training in leadership by General Authorities, and we are now trying to gear ourselves to do a better job than we have been doing in the past.

We will have in addition some specialists or, as we will now call them, priesthood aides, in genealogy, welfare, missionary and home teaching, who may be brought into service as necessary to meet the needs of our Regional Representatives or individual stakes needing specialized attention.

Now, I conclude with just one or two observations. Again and again has been repeated the statement that the home is the basis of a righteous life. With new and badly needed emphasis on the "how we must not lose sight of the "why" we are so engaged. The priesthood programs operate in support of the home; the auxiliary programs render valuable assistance. Wise regional leadership can help us to do our share in attaining God's overarching purpose, "to bring to pass the immortality and eternal life of man." (Moses 1:39.) Both the revelations of God and the learning of men tell us how crucial the home is in shaping the individual's total life experience. You must have been impressed that running through all that has been said in this conference has been the urgency of impressing the importance of better teaching and greater
Brethren, I feel humble this evening as I stand here before you, this wonderful body of priesthood. With you, I enjoyed the message from President McKay and the message and information that we had from Brother Lee; and I am sure that we realize that we should not be just hearers only of the word, but doers.

Elder LeGrand Richards

I think of a message that I received in a letter from one of my grandsons, who was on a mission in Switzerland. He is now a bishop, and I think he is listening in here.

LeGrand Richards

Let no man count them as small things; for there is much which lieth in futurity, pertaining to the saints, which depends upon these things.

"Therefore, dearly beloved brethren, let us cheerfully do all things that lie in our power; and then may we stand still, with the utmost assurance, to see the salvation of God, and for his arm to be revealed." (D&C 123:15-17.)

I, President N. Eldon Tanner, bear humble testimony, in the name of the Lord Jesus Christ. Amen.

The choir will then sing, "Seek Thy God," and "I Need Thee Every Hour.

President Roland Earl Gagon of the Torrance Stake will offer the benediction, and this conference will stand adjourned until 10 o'clock tomorrow morning.
Speaking of the priesthood, and we have many boys of the Aaronic Priesthood here tonight, it was my great pleasure to supervise the Aaronic Priesthood of the Church as Presiding Bishop for 14 years.

Human authority expires

When one of my boys was ordained a deacon (and incidentally, it was in the mission field and the branch president didn't even wait until I got home from a trip in the mission to let me ordain him), after I returned he came into my office and said, "Daddy, I have more authority than the President of the United States, haven't I?" It took my breath away. I had to think pretty fast, and finally I said, "Well, yes, you do. The President of the United States gets his authority from the people, and when his term of office expires, his authority is all gone. Yours comes from the Lord, and if you will live for it, it will be yours forever and ever."

After he had grown into manhood and was in the mission field, I memorized one statement from his letter, which read like this: "Father, these saints are wonderful. They do us all kinds of favors. Shucks, they make my fraternity brothers look sick." He said, "I will never ask for the privilege of joining a fraternity again. The priesthood of God is the greatest union in all the world, isn't it?"

Now, I believe that with all my heart, and I was happy to know that my son had come to that conclusion in his youth. Isn't that what President McKay said tonight in his message: "that is the greatest brotherhood in all the world? I know that this is true. We can go anywhere in this world, and it doesn't matter what mission it is; for as long as people have taken upon them the name of Christ in the waters of baptism, they are truly brothers and sisters, no matter what color their skin may be. It is the greatest brotherhood in all the world.

The priesthood will fill the earth

I would like to read a statement from the Prophet Joseph as related by President Wilford Woodruff in general conference, April 1898. He tells about when he first met the Prophet Joseph, which was back in 1833, three years after the Church was organized. These are the words of the Prophet: "Brothers, I have been very much edified and instructed in your testimonies here tonight, but I want to say to you before the Lord, that you know no more concerning the destinies of this Church and Kingdom than a babe upon its mother's lap. You don't comprehend it. It is only a little handful of priesthood you see here tonight, but this Church will fill North and South America it will fill the world. It will fill the Rocky Mountains. There will be tens of thousands of Latter-day Saints who will go up in the Rocky Mountains, and there they will open the door for the establishment of the Gospel among the Lamanites. . . ." (Conference Report, April 1898, p. 57.) I have already talked to five groups of priesthood today on the work with the Lamanites.

The Prophet said there was only "a handful of priesthood." Now maybe he knows what is going on here tonight, but when we are told that this priesthood meeting is being broadcast in 502 buildings, with a possible attendance--in addition to what is on this block--of 95,000 people, isn't the spirit of understanding and testimony marvelous that this great Prophet of this dispensation had, to be able to point to the future of the Church? At that time, and that was 14 years before the saints came west to the Rocky Mountains, he said they would come here, that the saints would be gathered in the Rocky Mountains, and there they would open the door for the establishment of the gospel among the Lamanites.

Some years ago while I was the Presiding Bishop of the Church, we had what we called the Aaronic Priesthood pageant. I don't know if any of you are old enough to remember that or not, but we repeated it a year or so after the first showing. We had people who were traveling through tell us that it was the most impressive religious gathering they had ever seen in their lives. It was built around the theme that we lived in the spirit world before we were born; and then we were told we would come upon the earth and would have experiences here such as we could not have there; and the question was asked, "Will there be anyone there to show us the way?" The answer was, "There will be your parents and the Church, and the priesthood of God."

I hope that we fathers who are here today realize how great our responsibility is. We have been told that by all of our leaders. President McKay has said so often that no success in life can compensate for failure in the home.

Once heard President Joseph F. Smith make the statement that he hoped it could never be said of him that, in trying to save others, he had lost his own.

A short time after the pageant one of the good sisters attending Relief Society out in the Southeast was telling about how she brought her husband to see that pageant. In the pageant each of the boys had a little spotlight on his forehead, and then some of those lights went out. In one scene, there they were, on the platform, discussing all their problems, and one little fellow turned and said "My father doesn't go to priesthood meeting, and I want to be like my father." This woman, in telling about taking her husband to the pageant, said when that little fellow said, "My father doesn't go to priesthood meeting, and I want to be like my father," she felt her husband lost cringe, like he had been hit with an electric shock. The next Sunday morning when the boy got ready for his priesthood meeting, the father said, "Wait a minute, son. I am going with you." The boy said, "You are kidding me, Dad." But his mother got his eye, and you know what happened.

The power of fathers influence

I don't suppose I would be standing here tonight were it not for the noble teachings and example of that father of mine. I grew up on a farm. When everything went dead wrong, as it did at times, I remember a hayrack we were trying to get on the gears; it tumbled down, and the worst swear word I ever heard my father use in all the years on that farm was "Oh, fiddlesticks," and I think the Lord will forgive him for that.

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I hope that we fathers who are here today realize how great our responsibility is. We have been told that by all of our leaders. President McKay has said so often that no success in life can compensate for failure in the home.
p27 Another little thing about how Daddy trained us boys: You know, in the country town where I was raised, the greatest sport the boys had was to go buggy-riding in the afternoon on Sunday with their girls. Of course, my brother and I could never get buggy-riding because Father was a member of the stake presidency, and we had to set an example. One day we went to Father, and we said, "Now, man to man, Father, why can't we buggy-ride on Sunday like these other boys?" Father didn't want to deprive us of anything, but he said, "Now, I'll tell you what you can do. You can leave one of the best teams home any day of the week you want, and you can quit work at noon and come home and clean up, and then you can go buggy-riding." Wouldn't we have looked pretty buggy-riding around in the middle of the week when no one else was buggy-riding? Can you imagine our asking the girls to go buggy-riding with us under those conditions?

p28 Fathers are just some of the little things that tie us together to that daddy of ours. I walked into my father's apartment when he was just about 90 (he died just a few months before he would have been 90), and as I entered the door, he stood up and walked toward me and took me in his arms and hugged me and kissed me. He always did that. I received letters from all over the Church when I kissed Father here on the stand once after I became the Presiding Bishop. Taking me in his arms and calling me by my kid name, he said, "Grandy, my boy, [page 112] I love you." You can't get away from love like that, can you?

p29 Now, that is what it takes to make families in which the children will all be married in the temple, and in which they will all serve the Lord. I thank God with all my heart that all of mine are active in the Church and holding positions of responsibility, because Mother and I have tried to set the example. And you have to do it. You can't go golfing on Sunday and then expect your children to go to Church and expect to raise them in the Church. You have to go with them. You have to set them the example.

p30 The Church will show the way.

p31 That same spirit carried forward in this pageant of ours. We were told that there would be our parents, and there would be the Church to show us the way. My, the work that is being done in this Church to try and raise boys and girls! And we are raising many of them far above the standards of their own homes. We had one mission president (and that was at a time when we didn't have so many missions) who reported to the General Authorities in the mission that he had 18 elders in his mission who came out of inactive Latter-day Saint homes. They weren't there because of the leadership of their parents, but because of the influence of the Church upon their lives and the influence of their young associates. Incidentally, he said that in 15 of the homes, the parents became active while these boys were in the mission field. I could understand that.

p32 When I was president of the Southern States Mission, I shed many a tear reading the letters that came in from my missionaries, some of which went like this: "President Richards, I just had a letter from Mother. She said Father has quit his tobacco. He has started attending his priesthood meetings. He is getting ready so that when I come home, we can all go to the temple together."

p33 It is like a two-edged sword. It cuts at home as well as it does in the mission field. I visited with that particular mission president a short time ago up in Canada, and he said, "Brother Richards, in the case of 12 of those 18 families, the parents came up with their autos and met their missionaries when they were released and had their families with them, and they went through the temple for the first time."

p34 The Church is doing a tremendous job. When I was the Presiding Bishop, we used to like to know what the boys thought of their leaders, so when we attended a stake conference, we would have the boys tell us what kind of a man they liked for a bishop. It might interest some of you bishops if you were to try an experiment of that kind.

p35 I remember one little fellow out here in the Granite Stake. He said something like this: "We boys like a man for a bishop who doesn't think that a boy is just a pain in the neck." You know, I thought that was a wonderful sermon. I used to tell the boys that if any of them had fathers who felt that way about them and if there were any way they could trade them off, they ought to get rid of them like you would an automobile.

p36 Right attitudes

p37 We have to have the right attitude. I am going to give you two more illustrations.

p38 When I was back in Washington some years ago, I overheard one of our Mormon men who was standing in line to get in a theater; and he got in conversation with the man next to him and found that he was from Utah. He said, "Then you are a Mormon, aren't you?" He said, "No, I am not a Mormon." And this man who asked him thought he was afraid to own up to it, so to make it a little easier he said, "Well, I am a Mormon. I thought all of us from Utah were Mormons." Then the other man added, "I was surprised when I heard you say that."

p39 I remember a Mormon once, but I am not any more. "How come that you are not?" Well, he said, "when I attended Aaronic Priesthood meeting one night, one of the good brethren threw me out because he didn't like the way I was dressed. The bishop was present, and he was afraid to own up to it, so to make it a little easier he said, "Well, I am a Mormon. I thought all of us from Utah were Mormons." Then the other man added, "I was surprised when I heard you say that."

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p42 I am proud of our youth.

p43 Now, brethren, I am proud of our youth. I have stories by the dozens about how they have brought us honor, and I love them; I love the work that you men are doing for them, and what this Church is doing, and I trust that there will be no fathers whose boys will not be able to look up to them.

p44 We had a miller come to our town when I was a boy. We used to take a load of wheat to the mill and get credit for it, and then we would go and draw on it for our mush and for shorts for pigs, etc. A new miller came, and I went up to get a grist, but had no credit, and he wouldn't let me have it; he didn't know me. I said, "Well, you check up on my father," and I gave him the name.

p45 A few days later, I went up with a load of wheat, and I said, "Did you check on my father with the owner of the mill?" He said, "Yes, sir." I said, "What did he say?" He said, "The next time one of those sons of George F. Richards comes to this mill, if he wants the mill, get out and give it to him."

p46 Fathers proud of sons

p47 Fathers may not all be able to hand down to their sons in the way of money, stocks, and bonds; but I want to tell you that when you can hand down a name to your boys, so that they will be proud to say, "He is my father, then you will be doing what God, the Eternal Father, expects you to do with these sons who are entrusted to your keeping.

p48 May God bless each one of you, I pray, and leave you my blessing in the name of the Lord Jesus Christ. Amen.
Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thy enemies may break in pieces and consume all these kingdoms, and it shall stand for ever. . . .

I want to bear testimony and by way of emphasis repeat that statement, "The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth."

We have all been inspired too by the splendid message given by Brother Lee, and in the absence of the President, I just want you to know that it is not Brother Lee's program. It is not the program of any one man. It is a program that is supported and instituted, is being advanced, and will be carried on by the Presidency of the church and the Twelve Apostles, and those who have been and may be called to assist.

The keys of the Kingdom are divinely committed to men. . . . (Verse 2.)

I want to leave with you my blessing, the blessing of the First Presidency and the Twelve. We are greatly appreciative of the wonderful work done by Brother Lee and his committee, the Council of the Twelve, and others who have been called to serve in the preparation of this wonderful program. We hope it will have your wholehearted support, and that you will in supporting it realize that you are only doing the work of the Lord.

I pray you, brethren, avoid drugs of all kinds, as you would avoid the very gates of hell. I pray that his Spirit may be with you, qualify and prepare you for that which lies ahead.

I hope that every young man under the sound of my voice will resolve tonight, "I am going to keep myself clean. I am going to serve the Lord. I am going to prepare every way I can for future service, because I want to be prepared when the final battle shall come.

And some of you young men are going to engage in that battle. Some of you are going to engage in the final testing time, which is coming and which is closer to us than we know.

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The Kingdom is going forward with power. . . .

I want to say to you, brethren, that in the midst of all the troubles, the uncertainties, the tumult and chaos through which the world is passing, almost unnoticed by the majority of the people of the world, there has been set up a kingdom, a kingdom over which God the Father presides, and Jesus the Christ is the King. That kingdom is rolling forward, as I say, partly unnoticed, but it is rolling forward with a power and a force that will stop the enemy in its tracks while some of you live.

Do you want to be among those on the side of Christ and his apostles? Would you like to be with those who are on the side of Joseph Smith, Brigham Young, and the others of the leaders, including President David O. McKay?

Now is the time to make a resolution to that effect and to prepare to put yourselves in a position where you can do the will of God, keep control of yourselves, and control your passions and your appetites and those other things that lead downward into forbidden paths.

I pray you, brethren, avoid drugs of all kinds, as you would avoid the very gates of hell. I pray that his Spirit may be with you, qualify and prepare you for that which lies ahead.

This day foreseen by prophets. . . .

Daniel knew, through the Spirit that prompted President McKay to inaugurate this work, that there would be a day when the God of heaven would set up a kingdom. I want to read you his words. Speaking of a time subsequent to the Roman empire, when the government of the world had been divided into kingdoms, part of clay and part of iron, Daniel says:

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. . . ."

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 2:44; 7:27.)

I want to bring to your attention one verse from the 65th section of the Doctrine and Covenants:

"The keys of the kingdom of God are committed unto man on the earth. . . ." (Verse 2.)

The keys of the Kingdom are divinely committed to men.

I want to bear testimony and by way of emphasis repeat that statement, "The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth.

Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thine enemies may break in pieces and consume all these kingdoms, and it shall stand for ever.
Remember, brethren, the Lord has spoken. There is a spirit hovering over this group and reaching out to the various groups who are listening in, and it is a yeaming spirit. It is the Spirit of the Holy Ghost, calling upon all men who have been baptized into the Church and have received some order of priesthood to stand up and be counted, for the time will come when those who are not for him will be found to be against him. I urge all of us to set our houses in order, to set our lives in order, to be prepared for that which lies ahead; and God will bless and sustain us in our efforts.

O Father, bless these young men, and these older ones. Let thy Spirit guide them. May it hover over them, shield and protect them against the wiles of the adversary. We realize, O Father, that they are fighting not against flesh and blood alone. They are fighting against enemies in high places. They are fighting against empires. They are fighting against organized sin, organized rebellion. They are fighting against riots and all manner of disobedience and lawlessness.

O Father, help these young men who are listening tonight, when they go home to get on their knees and commit themselves to thee; and then they may know, and I promise them in thy name that they will know, that with thy help they need not fear the future.

God bless us all to this end, I pray in the name of Jesus Christ. Amen.
I should like to support and bear witness to the claim that the gospel of Jesus Christ as it was taught by him and his apostles in the meridian of time was restored in the state of New York in 1830 by Jesus the Christ, and was organized under his direction through the Prophet Joseph Smith. I should like to give some reasons for this faith and attempt to justify my allegiance to the Church. Perhaps I can do this best by referring again to an interview I had in London, England, in 1939, just before the outbreak of World War II.

I had met a very prominent English gentleman, a member of the House of Commons and formerly one of the justices of the supreme court of Britain. In a series of conversations on various subjects, "vexations of the soul," he called them, we talked about business and law; about politics, international relations, and war; and we frequently discussed religion.

He called me on the phone one day and asked if I would meet him at his office and explain some phases of my faith. He said, "There is going to be a war, and you will have to return to America, and we may not meet again." His statement regarding the imminence of war and the possibility that we would not meet again proved to be prophetic.

When I went to his office, he said he had been intrigued by some things I had told about my church. He asked me if I would prepare a brief on Mormonism and discuss it with him as I would discuss a legal problem. He said, "You have told me that you believe that Joseph Smith was a prophet and that you believe that God the Father and Jesus of Nazareth appeared to him in vision.

A "brief" for the restoration

"I cannot understand," he said, "how a barrister and solicitor from Canada, a man trained in logic and evidence and unemotional cold fact, could accept such absurd statements. What you tell me about Joseph Smith seems fantastic, but I wish you would take three days at least to prepare a brief and permit me to examine it and question you on it."

I suggested that, as I had been working on such a brief for more than 50 years, we proceed at once to have an examination for discovery, which is briefly a meeting of the opposing sides in a lawsuit where the plaintiff and defendant, with their attorneys, meet to examine each other's claims and see whether they can find some area of agreement and thus save the time of the court later on.

I said perhaps we could find some common ground from which we could discuss my "fantastic ideas." He agreed, and we proceeded with our "examination for discovery."

Because of time limitations, I can only give a condensed or abbreviated synopsis of the three-hour conversation that followed. I began by asking, "May I proceed, sir, on the assumption that you are a Christian?"

"I am."

"I assume that you believe in the Bible--the Old and New Testaments?"

"I do!"

"Do you believe in prayer?"

"I do!"

"You say that my belief that God spoke to a man in this age is fantastic and absurd?"

"To me it is."

"Do you believe that God ever did speak to anyone?"

"Certainly, all through the Bible we have evidence of that."

"Did he speak to Adam?"

"Yes."

"To Enoch, Noah, Abraham, Moses, Jacob, and to others of the prophets?"

"I believe he spoke to each of them."

"Do you believe that contact between God and man ceased when Jesus appeared on the earth?"

"Certainly not. Such communication reached its climax, its apex at that time."

"Do you believe that Jesus of Nazareth was the Son of God?"

"He was."

"Do you believe, sir, that after the resurrection of Christ, God ever spoke to any man?"

He thought for a moment and then said, "I remember one Saul of Tarsus who was going down to Damascus to persecute the saints and who had a vision, was stricken blind, in fact, and heard a voice."

"Whose voice did he hear?"

"Well," he said, "the voice said 'I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks."

"Do you believe that actually took place?"

"I do."
"Then, my Lord"—that is the way we address judges in the British commonwealth—"my Lord, I am submitting to you in all seriousness that it was standard procedure in Bible times for God to talk to men.

I think I will admit that, but it stopped shortly after the first century of the Christian era.

Why do you think it stopped?

I can't say.

You think that God hasn't spoken since then?

Not to my knowledge.

May I suggest some possible reasons why he has not spoken. Perhaps it is because he cannot. He has lost the power.

He said, "Of course that would be blasphemous."

Well, then, if you don't accept that, perhaps he doesn't speak to men because he doesn't love us anymore. He is no longer interested in the affairs of men.

"No," he said, "God loves all men, and he is no respecter of persons."

Well, then, if you don't accept that he loves us, then the only other possible answer as I see it is that we don't need him. We have made such rapid strides in education and science that we don't need God any more.

Great need for the voice of God

And then he said, and his voice trembled as he thought of impending war, "Mr. Brown, there never was a time in the history of the world when the voice of God was needed as it is needed now. Perhaps you can tell me why he doesn't speak."

My answer was, "He does speak, he has spoken; but men need faith to hear him."

Then we proceeded to examine what I may call a "profile of a prophet."

Characteristics of a prophet

We agreed that any man who claims to be a prophet should have at least the following characteristics:

1. He will boldly but humbly declare, "God has spoken to me."
2. His message will be dignified, intelligent, earnest, and honest, but he will not necessarily he a learned person.
3. There will he no spiritualistic claims of communion with the dead, no clairvoyance or legerdemain.
4. Generally he will he a young man such as Samuel; a man having good parentage and associates.
5. His message must he reasonable and scriptural.
6. He will be fearless and positive, unmindful of current opinion and the creeds of the day.
7. He will make no concessions to public opinion or the effect upon himself or his reputation or personal fortune.
8. His message must be current, unusual, but historically consistent.
9. He will simply but earnestly tell what he has seen and heard.
10. His message, not himself, will be important to him.
11. He will boldly declare, "Thus saith the Lord!"
12. He will predict future events in the name of the Lord, events that he could not control, events that only God could bring to pass.
13. His message will be important not only for his generation but for all time, such as the messages of Daniel, Ezekiel, and Jeremiah.
14. He will have courage, fortitude, and faith enough to endure persecution and, if necessary, to give his life for his testimony, and be willing to seal his testimony with his blood as did Peter and Paul.
15. He will denounce wickedness fearlessly and be rejected and ridiculed therefor.
16. He will do superhuman things, things that only a man inspired of God could do.
17. The consequence of his teachings will be convincing evidence of his prophetic calling: "By their fruits ye shall know them."
18. His word and message will live after him.
19. All of his teachings will be scriptural. In fact, his words, writings, and message will become scripture. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:21.)
20. Evidence that Joseph Smith is a prophet

I believe Joseph Smith was a prophet of God because he gave to this world some of the greatest revelations of all time. I believe that he was a prophet of God because he foretold many things that have come to pass, things that only God could bring to pass.
President Joseph Fielding Smith, a counselor in the First Presidency and president of the Quorum of the Twelve, will now address us.

Many stations have just tuned in on this conference, and we wish to extend to them and our new listening audience a hearty welcome.

"O Divine Redeemer," was sung by the Choir.

I have said this morning is God's eternal truth, to which I humbly bear witness in the name of Jesus Christ. Amen.

Knowledge. I pray that you may in humility ask him whether it be true, and I promise you that he will respond and that you will know from the warmth in your heart that what I whisperings of the Holy Spirit can one come to know the things of God. By those whisperings I say I know that Joseph Smith is a prophet of God. I thank God for that.

As I intimated, we did not meet again. I have mentioned very briefly some of the reasons why I believe that Joseph Smith was a prophet of God.

This was a learned judge speaking, a great statesman, an intelligent man. He threw out the challenge, "Do you appreciate the import of what you say?" He added: "I wish it were true. I hope it may be true. God knows it ought to be true. I would to God," he said, his voice trembling, "that some man would appear on the earth and

"But what he said was, 'Him whom ye claim to believe in, declare I unto you.' Paraphrasing what Paul said in Athens, "Whom therefore ye ignorantly worship, him declare I unto you." (Acts 17:23.) Joseph said to the Christians of his day, "You claim to believe in Jesus Christ. I testify that I saw him and I talked with him. He is the Son of God, the Redeemer of the world. Why persecute me for that?"

"When Joseph came out of the woods where he had this vision, he had learned at least four fundamental truths, and he announced them to the world: first, that the Father and the Son are separate and distinct individuals; second, that the canon of scripture is not complete; third, that man was actually created in the image of God; and fourth, that the channel of communication between earth and heaven is open, and revelation is continuous."

"Greatest message since the time of Christ"

"The organization of the Church

"I believe Joseph Smith was a prophet because he did many superhuman things. One was translating the Book of Mormon, which is a history of the ancient inhabitants of America. Some people will not agree, but I submit that Joseph Smith did translating the Book of Mormon did a superhuman work I ask anyone to undertake to write the story of the ancient inhabitants of America, to write as he did without any source material. He must include in the story 54 chapters dealing with wars, 21 historical chapters, 65 chapters on visions and prophecies (and remember, when the writer begins to write on visions and prophecies, he must have the record agree meticulously with the Bible). He must write 71 chapters on doctrine and exhortation, and here too, he must check every statement with the scriptures or he will be proved to be a fraud. He must write 21 chapters on the ministry of Christ, and everything the writer claims Jesus said and did and every testimony he writes in the book about him must agree absolutely with the New Testament.

"I ask, would anyone like to undertake such a task? I point out, too, that he must employ figures of speech, similes, metaphors, narration, exposition, description, oratory, epic, lyric, logic, and parables. I ask the writer to remember that the man who translated the Book of Mormon was a young man who had very little schooling, and yet he dictated that book in just a little over two months and made very few, if any, corrections. For over one hundred years, some of the best students and scholars of the world have been trying to prove from the Bible that the Book of Mormon is a fraud, but not one of them has been able to [page 120] prove that anything in it was contrary to the scriptures, the Bible, the word of God.

The Book of Mormon

"Joseph Smith undertook and accomplished other superhuman tasks. Among them I list the following: He organized the Church. (I call attention to the fact that no constitution effected by human ingenuity has survived one hundred years without modification or amendment, even the Constitution of the United States. The basic law or constitution of the Church has never been altered.) He undertook to carry the gospel message to all nations, which is a superhuman task and is still progressing with accelerated speed. He undertook, by divine command, to gather thousands of people to Zion. He instituted vicarious work for the dead and built temples for that purpose. He promised that certain signs should follow the believers. There are tens of thousands of witnesses who certify that this promise has been fulfilled.

Joseph Smith, a witness for Christ

I said to my friend, "My Lord, I cannot understand your saying to me that my claims are fantastic. Nor can I understand why Christians who claim to believe in Christ would persecute and put to death a man whose whole purpose was to prove the truth of the things they themselves were teaching, namely, that Jesus is the Christ. I could understand their persecuting Joseph if he had said, 'I am Christ,' or if he had said, 'There is no Christ.' or if he had said someone else is Christ; then Christians believing in Christ would be justified in opposing him.

"But what he said was, 'Him whom ye claim to believe in, declare I unto you.' Paraphrasing what Paul said in Athens, 'Whom therefore ye ignorantly worship, him declare I unto you.' (Acts 17:23.) Joseph said to the Christians of his day, 'You claim to believe in Jesus Christ. I testify that I saw him and I talked with him. He is the Son of God, the Redeemer of the world. Why persecute me for that?"

"When Joseph came out of the woods where he had this vision, he had learned at least four fundamental truths, and he announced them to the world: first, that the Father and the Son are separate and distinct individuals; second, that the canon of scripture is not complete; third, that man was actually created in the image of God; and fourth, that the channel of communication between earth and heaven is open, and revelation is continuous."

The organization of the Church

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"Greatest message since the time of Christ"

The judge sat and listened intently. He asked some very pointed and searching questions, and at the end of the interview he said, "Mr. Brown, I wonder if your people appreciate the import of your message. Do you?" He said, "If what you have told me is true, it is the greatest message that has come to earth since the angels announced the birth of Christ."

This was a learned judge speaking, a great statesman, an intelligent man. He threw out the challenge, "Do you appreciate the import of what you say?" He added: "I wish it were true. I hope it may be true. God knows it ought to be true. I would to God," he said, his voice trembling, "that some man would appear on the earth and authoritatively say, 'Thus saith the Lord.'"

"As I intimated, we did not meet again. I have mentioned very briefly some of the reasons why I believe that Joseph Smith was a prophet of God."

"But undergirding and overarching all that, I say from the very center of my heart that by the revelations of the Holy Ghost I know, and you may know, that Joseph Smith was a prophet of God. While the evidences I have mentioned and many others that could be cited may have the effect of giving one an intellectual conviction, only by the whisperings of the Holy Spirit can one come to know the things of God. By those whisperings I say I know that Joseph Smith is a prophet of God. I thank God for that knowledge. I pray that you may in humility ask him whether it be true, and I promise you that he will respond and that you will know from the warmth in your heart that what I have said this morning is God's eternal truth, to which I humbly bear witness in the name of Jesus Christ. Amen."

"The Book of Mormon"
President Joseph Fielding Smith President of the Council of the Twelve Apostles and Counselor in the First Presidency

My dear brethren and sisters, I made a few notes and thought I would present them here on this occasion, but I have changed my mind after what we have heard, and I hope the Lord will help me.

The singing of the choir has called my attention to the fact that there is a divine Redeemer, the Lord Jesus Christ. When Adam was placed in the Garden of Eden, he was in the presence of God our Eternal Father. He talked with the Father and the Father with him. But something happened, and it had to happen: Adam partook of certain fruit. My Bible, the King James version, says in the margin, speaking of Adam's fall, "Man's shameful fall." Well, it wasn't a shameful fall at all.

Adam came to bring mortality

Adam came here to bring mortality upon the earth, and that resulted in the shutting out from the presence of the Eternal Father of both Adam and Eve and their posterity. The Son of God comes upon the scene from that time henceforth as our Redeemer, as we have just heard in the song this choir has sung. It is the Savior who stands between mankind and our Heavenly Father. We don't pray to God, except through the Son. The Son is the mediator between mankind and the Eternal Father. You seldom hear a prayer that isn't offered to our Heavenly Father in the name of his beloved Son, and that's right. Christ came into this world to represent his Father. He came into this world to teach mankind who his Father is, why we should worship him, how we should worship him. He performed the greatest work that was ever performed in this mortal world by the shedding of his blood, which paid a debt that mankind owes to the Eternal Father, and which debt we inherited after the fall of Adam.

Adam did only what he had to do. He partook of that fruit for one good reason, and that was to open the door to bring you and me and everyone else into this world, for Adam and Eve could have remained in the Garden of Eden; they could have been there to this day, if Eve hadn't done something.

Gratitude to Mother Eve

One of these days, if I ever get to where I can speak to Mother Eve, I want to thank her for tempting Adam to partake of the fruit. He accepted the temptation, with the result that children came into this world. And when I kneel in prayer, I feel to thank Mother Eve, for if she hadn't had that influence over Adam, and if Adam had done according to the commandment first given to him, they would still be in the Garden of Eden and we would not be here at all. We wouldn't have come into this world. So the commentators made a great mistake when they put in the Bible at the top of page 3, as I think it is (it may not be the same page in every Bible), the statement "Man's shameful fall."

The Lord expected Adam to open the door to mortality

Well, that was what the Lord expected Adam to do, because that opened the door to mortality; and we came here into this mortal world to receive a training in mortality that we could not get anywhere else, or in any other way. We came here into this world to partake of all the vicissitudes, to receive the lessons that we receive in mortality or in a mortal world. And so we become subject to pain, to sickness. We are blessed for keeping the commandments of the Lord with all that he has given us, which, if we will follow and be true and faithful, will bring us back again into the presence of God our Eternal Father, as sons and daughters of God, entitled to the fullness of celestial glory.

Mortality a condition precedent to celestial glory

That great blessing of celestial glory could never have come to us without a period of time in mortality, and so we came here in this mortal world. We are in school, the mortal school, to gain the experiences, the training, the joys, and the sufferings that we partake of, that we might be educated in all these things and be prepared. If we are faithful and true to the commandments of the Lord, to become sons and daughters of God, joint heirs with Jesus Christ; and in his presence to go on to a fullness and a continuation of the seeds forever, and perhaps through our faithfulness to have the opportunity of building worlds and peopling them.

Thank the Lord for Adam!

Brethren and sisters, let's thank the Lord, when we pray, for Adam. If it hadn't been for Adam, I wouldn't be here; you wouldn't be here; we would be waiting in the heavens as spirits pleading for somebody to do what the scriptures say--a "shameful thing," which it wasn't--or to pass through a certain condition that brought upon us mortality.

We are in the mortal life to get an experience, a training, that we couldn't get anywhere else, or in any other way. We came here into this world to teach mankind who his Father is, why we should worship him, how we should worship him. He performed the greatest work that was ever performed in this mortal world by the shedding of his blood, which paid a debt that mankind owes to the Eternal Father, and which debt we inherited after the fall of Adam.

Mortality a condition precedent to celestial glory

So don't let us, brethren and sisters, complain about Adam and wish he hadn't done something that he did. I want to thank him. I am glad to have the privilege of being here and going through mortality, and if I will be true and faithful to the covenants and obligations that are upon me as a member of the Church and in the kingdom of God, I may have the privilege of coming back into the presence of the Eternal Father; and that will come to you as it will to me, sons and daughters of God, entitled to the fullness of celestial glory. In the name of Jesus Christ. Amen.

The Choir and congregation sang the hymn, "How Firm A Foundation." This was followed by a brief organ interlude.

President N. Eldon Tanner

The Choir and congregation will now join in singing: "How Firm A Foundation," following which we shall have a brief organ interlude.

A selection was rendered by the women members of the Choir "Bring Your Tired and Your Poor."

President N. Eldon Tanner

For the benefit of the television and radio audience who have just tuned in, we announce that we are gathered in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in the sixth session of the 137th Semi-Annual Conference of the Church.

We shall now hear from Elder Paul H. Dunn of the First Council of Seventy, and he will be followed by Elder Boyd K. Packer, Assistant to the Twelve, and president of the New England Mission.

Elder Paul H. Dunn Of the First Council of the Seventy

President McKay, my beloved brothers and sisters, both seen and unseen: I too am very grateful this morning for the many blessings that are mine. I have thrilled with
Stopped by a speck

This summer I made a trip through Arizona and California. While driving with my family across the desert and enjoying every minute of the trip, even though it was quite warm, I suddenly became conscious of the fact that my car had lost all of its power. For a few moments it coasted, and then at a very slight rise in the road it stopped dead still. I looked at the gas gauge and discovered that I had plenty of fuel; the radiator temperature was normal; the oil level was all right; and the fan belt was still in place. So I knew that the trouble was not in an over-heat engine. And knowing my mechanical aptitude, I knew I was in for a short hike. A friendly traveler took me to a phone a couple of miles up the grade; I called a mechanic and then had to walk back two miles to the car. The mechanic arrived and almost immediately sensed the difficulty; he stuck the end of a very tiny pin through a hole in one of the parts in the engine, and the car was ready to go again. A tiny speck of dirt, so small that it could hardly be seen by the naked eye, yet sufficient to stop the progress of five people for two hours, cause one of us to walk two miles, and change the plans of the entire party for that night and for the rest of the trip.

Stopped by a false idea

I've been thinking, since that experience, that it's not only cars and carefree travelers, but also the work of whole institutions and the plans of communities and nations that are sometimes held up by tiny specks of dirt—for our purposes, false philosophies or untruths that thoughtless and sometimes scheming people place in our way. For some reason or another there are those who seem to feel that the highest mission they have is to undermine and weaken the faith and belief of our youth in the reality of God, of Christ, and of his mission. These are the kinds of problems which I would call modern anti-Christ. They are found in many walks of life. Some are religious; some are teachers; others are influential community leaders. Their cry is like the cry of old.

Many years ago on this continent one of the great prophets of the Book of Mormon, Alma, called our attention to such an anti-Christ in the form of a teacher, a philosopher, a lecturer, a man by the name of Korihor. Let me just give a brief quote from that great Book of Mormon section, which sounds almost modern: "O ye that are bound down under a foolish and a vain hope, why do ye yoke yourselves with such foolish things? Why do ye look for a Christ? For no man can know of anything which is to come.

"Behold, these things which ye call prophecies, which ye say are handed down by holy prophets, behold, they are foolish traditions of your fathers.

"How do ye know of their surety? Behold, ye cannot know of things which ye do not see; therefore ye cannot know that there shall be a Christ." (Al. 30:1315.)

No age in history has been exempt from such teaching or thinking.

Faith frustrated by fear and fraud

Gilbert Murray, in his famous description of the mood of the Roman world in the first century of our era, used the phrase, "the failure of nerve." This failure of nerve exhibited among other things "a rise of asceticism, of mysticism, in a sense, of pessimism; a loss of self-confidence, of hope in this life and faith in normal human effort; and a despair of patient inquiry. . . ." (Five Stages of Greek Religion, p. 119.)

A cursory survey of the cultural trends of our times reveals many signs of a modern failure of nerve in western civilization and of the anti-Christ among us. Our day is also characterized in many quarters by pessimism, a loss of self-confidence and hope in this life, a disregard for traditional values, and a large-scale skepticism of a belief in God. Having lost faith in both God and themselves, many of our contemporaries have no place to turn. Much of the literature of today describes this situation. Such titles as The Decline of Western Culture, The Predicament of Man, The Annihilation of Man, "The Twisted Age," "The Troubled Campus," and, if you or any sincere thinking person can imagine, a most recent edition, A Cat Called Jesus, suggest something of the posture of present-day western man.

Perhaps the most familiar example of the temperament of our times comes from our university and college campuses. Nearly every newspaper or magazine one reads today has an article or report about the ferment within a sizable segment of our college students. The general reaction is to blame the colleges; and while the philosophies that are causing this ferment are often found at their greatest height in the university environment, and while some of the great teachers must take part of the blame, the one thing we sometimes fail to realize is that if the proper direction were being given by the homes, communities, and, in general, the society that produces these young people, students would not be as susceptible to these false teachings.

As Milton Barron has accurately stated, the problem isn't one of juvenile delinquency, but of the juvenile in a delinquent society.

Youth rebellion

Children who have grown up in a society of broken marriages and homes, of slums, of false and misleading advertising, of war, and of a general disregard for spiritual values are now rebelling as young adults. The sad and most distinguishing features of their resistance are their disillusionment with their own rebellion and the absence of any redeeming ideals. Theirs is a rebellion, not without a cause, but without a purpose.

It is not an unusual thing for young people to rebel. Every new generation has its rebels. But a rebellion of sad young people with little confidence in their own rebellion is something quite unique. One needs only to have a brief exposure to a university environment to witness the demonstrations of rejection against proven values. Beards, long hair, grubby clothes, sit-ins, and the lack of restraint in matters of alcohol, chastity, and drugs are merely the symptoms of the problem that is, at its deepest level, a spiritual problem.

It seems to me that the pessimism and frustration of our time, particularly among our students, are not due to any lack of commitment, but rather to the absence of a faith in anything worthy of one's commitment. And this in turn is due to the lack of faith in God, which alone gives any ultimate meaning, value, or lasting purpose to man's existence or actions.

This lack of purpose is found that the anti-Christ makes his appeal. Here is a typical statement: "I'm less and less inclined to believe that religion is a necessary thing." This is a quote from a minister of one of our prominent churches, made to a large college audience in which I was recently in attendance. Within the last few months this statement came from a college professor and appeared in a widely circulated campus newspaper: "Nobody believes in God. God is dead. The God of the long beard and the arm six cubits long has been dead for a long time. He's stinking up the whole western world in refusing to get buried."

Compounded by confusion

It is any wonder that many young people are confused? Thirteen years' experience in working directly on university and college campuses has proven to me that these statements are not isolated but are quite common in the experience of college youth. However, students for the most part don't learn their atheism and doctrines of uncertainty from the philosophies they study in school. These philosophies only make articulate a latent and unexpressed way of life that they have learned all too well in the home and from the society that nurtured them.

One professor, in describing the condition of some of his students, said, "Lacking an embracing cause and a fervent ideology, the students' search for a durable
The professor further states, "But before we succeed in building the great society, we shall need to resolve the doubt and bafflement about its validity and worth in the minds of those now in college who should serve as its leaders. Many of the harrassed young men and women I teach, at any rate, have not decided what sense, if any, their existence has." (Ibid., p. 59.)

Confused youth needs identity with divine power

What alienated youth of today need most is a self-definition, a feeling of identity, and a sense of belonging—indeed, a sense of belonging to a universe which, at its core, is not hostile or indifferent to man's highest values, hopes, and longings. What youth need today is a faith and a confidence that the things that matter most are not at the mercy of the things that matter least; that man is not simply an "accidental arrangement of atoms," but a child of the living God who gives meaning and purpose to existence, not only in ultimate terms but also in terms of the problems of the here and now.

The principles of the restored gospel are the surest, safest guide to mortal man. Christ is the light to humanity. In that light man sees his way clearly; when it is rejected, the soul of man stumbles in darkness. No person, no group, no nation can achieve true success without following him who said, "... I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12)

Human life is full of purpose and meaning

As members of The Church of Jesus Christ of Latter-day Saints, we bear witness to the troubled youth of today [page 126] that God is real and that he lives, that he has concern for you and for me and for the world, that the world is a moral order, and that man's life is purposeful and meaningful.

We reject the inherent pessimism of humanism and fundamentalism alike; we reject the negativism of existentialism as the logical extension of a thoroughgoing atheism. We proclaim that "man is that he might have joy"; we therefore look upon the despair and melancholia of our day as abnormal and unnatural.

We believe that the only real cure for this spiritual sickness, which I have described as a "failure of nerve," is to be found in a faith that looks upon God and man as real partners in the task of creating a better world. And we believe that man's contributions to that partnership make a real difference to the final outcome.

Alliance with Jesus Christ

We believe that the peace and happiness of mankind lie in the acceptance of Jesus Christ as Redeemer and Savior, and that there is "none other name under heaven given among men, whereby we [may] be saved." (Acts 4:12.)

We believe that to declare this faith is our greatest responsibility, and for the moment it is man's greatest need. And we bear added testimony, my brothers and sisters, wherever you are, that in the life, death, and resurrection of Jesus Christ, God our Father, in whom our faith resides, was revealed to the world. We believe that it is only with this kind of meaning that man can give himself wholeheartedly and courageously to the solution of our current problems. "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!" (D&C 76:22.) And I know this from the inner whisperings of the Spirit from on high, and I hear this testimony humbly and gratefully in the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder Paul H. Dunn of the First Council of Seventy.

Elder Boyd K. Packer, Assistant to the Twelve and president of the New England Mission, will now address us.

Elder Boyd K. Packer

I ask, my brethren and sisters, for an interest in your faith and prayers as I continue a theme introduced by President Joseph Fielding Smith in his remarks.

A number of years ago I went with a brother to tow in a wrecked car. It was a single car accident, and the car was demolished; the driver, though unhurt, had been taken to the hospital for treatment of shock and for examination.

The havoc of profanity

The next morning he came asking for his car, anxious to be on his way. When he was shown the wreckage, his pent-up emotions and disappointment, sharpened perhaps by his misfortune, exploded in a long stream of profanity. So obscene and biting were his words that they exposed years of practice with profanity. His words were heard by other customers, among them women, and must have touched their ears like acid.

One of my brothers crawled from beneath the car, where he had been working with a large wrench. He too was upset, and with threatening gestures of the wrench (mechanics will know that a 16-inch crescent wrench is a formidable weapon), he ordered the man off the premises. "We don't have to listen to that kind of language here," he said. And the customer left, cursing more obscenely than before.

Much later in the day he reappeared, [page 127] subdued, penitent, and avoiding everyone else; he found my brother.

"I have been in the hotel room all day," he said, "lying on the bed tormented. I can't tell you how utterly ashamed I am for what happened this morning. My conduct was inexcusable. I have been trying to think of some justification, and I can think of only one thing. In all my life, never, not once, have I been told that my language was not acceptable. I have always talked that way. You were the first one who ever told me that my language was out of order."
"Why not show life as it is?" they ask. They even say it is hypocritical to do otherwise. "If it is real," they say, "why hide it? You can't censor that which is real!"

Why hide it? Why protest against it? Many things that are real are not right. Disease germs are real, but must we therefore spread them? A pestilential infection may be real, but ought we to expose ourselves to it? Those who argue that so-called "real life" is license must remember that where there's an is, there's an ought. Frequently, what is and what ought to be are far apart. When is and ought come together, an ideal is formed. The reality of profanity does not argue for the toleration of it.

Like the man in the shop, man of us may never have been told how serious an offense profanity can be. Ere we know it we are victims of a vile habit-and the servant to our tongue. The scriptures declare:

**Cocontrols for discipline**

"Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

"Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

"Even so the tongue is a little member, and boasteth great things. ...

"For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

"But the tongue can no man tame; it is an unruly evil, full of deadly poison.

"Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

"Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." (Jas. 3:3-5, 7-10.)

Habit patterns for discipline

There is something on this subject I would tell young people who are forming the habit patterns of their lives. Take, for example, the young athlete and his coach. I single out the coach, for to him, as to few others, a boy will yield his character to be molded.

Young athlete, it is a great thing to aspire for a place on the team. A young man like you is willing to give anything to belong. Your coach becomes an ideal to you; you want his approval and to be like him. But remember, if that coach is in the habit of swearing, if he directs the team with profane words or corrects and disciplines the athletes with obscenities, that is a weakness in him, not a strength. That is nothing to be admired nor to be copied. It is a flaw in his character. While it may not seem a big one, through that flaw can seep contamination sufficient to weaken and destroy the finest of characters, as a disease germ can lay low the well-framed, athletically strong, physical body.

Coach, there are men in the making on the practice field. Haven't you learned that when a boy wants so much to succeed, if he hasn't pleased you, that silence is more powerful than profanity?

While this counsel may apply to other professions, I single you out, coach, because of your unparalleled power of example (and perhaps because the lesson is needed).

Better than profanity

There is no need for any of us to use profanity. Realize that you are more powerful in expression without it. I give you two examples:

Sir Winston Churchill, in his postwar account of the struggle with Nazism, introduced the most revolting character in recent centuries without a profane adjective. I quote:

"Thereafter mighty forces were adrift; the void was open, and into that void, after a pause there strode a maniac of ferocious genius, the repository and expression of the most virulent hatreds that have ever corroded the human breast-Corporal Hitler." (Sir Winston Churchill, by Robert Lewis Taylor.)

Nobody needs to profane!

You may argue that we are not all Winston Churchills. Therefore, this next example is within the reach of most everyone.

On one occasion, two of our children were at odds. A four-year-old boy, irritated beyond restraint by an older brother but with no vocabulary of profanity to fall back upon, forced out his lower lip and satisfied the moment with two words: "You ugly!"

Nobody needs to swear!

Because of little protest, like the man in the shop, any of us may have fallen victim to the habit of profanity. If this has been your misfortune, I know a way that you can break the habit quick y. This is what I suggest you do: Make an agreement with someone not in your family but someone who works closest with you. Offer to pay him $1.00 or $2.00, even $5.00, each time he hears you swear. For less than $50.00 you can break the habit. Smile if you will, but you will find it is a very practical and powerful device.

Control of emotions

Now, keeping in mind the statement of President Smith, there is a compelling reason beyond courtesy or propriety or culture for breaking such a habit. Profanity is more than just untidy language, for when we profane we relate to low and vulgar words, the most sacred of all names. I wince when I hear the name of the Lord so used, called upon in anger, in frustration, in hatred.

This is more than just a name we deal with. This relates to spiritual authority and power and lies at the very center of Christian doctrine.

The Lord said: "Therefore, whatsoever ye shall do, ye shall do it in my name. . . . (3 Ne. 27:7.)

In the Church that Jesus Christ established, all things are done in his name. Prayers are said, children are blessed, testimonies borne, sermons preached, ordinances performed, sacrament administered, the infirm anointed, graves dedicated.

What a mockery it then becomes when we use that sacred name profanely.
If you need some feeling for the seriousness of the offense, next time you hear such an expression or you are tempted to use one yourself, substitute the name of your mother, or your father, or your child, or your own name. Perhaps then the insulting and degrading implications will be borne into you, to have a name you revere so used. Perhaps then you will understand the third commandment.

"Thou shalt not take the name of the Lord thy God in vain; for the cord will not hold him guiltless that taketh his name in vain." (Exod. 20:7.)

Reverence and worship in His name

However common irreverence and profanity become, they are none the less wrong. We teach our children so. In The Church of Jesus Christ of Latter-day Saints we revere his name. We worship in his name; we love him.

He said: "Behold, verily, verily, I say unto you, ye must watch and pray always lest ye enter into temptation; for Satan desireth to have you, that he may sift you as wheat.

"Therefore ye must always pray unto the Father in my name;

"And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you.

"Pray in your families unto the Father, always in my name, that your wives and your children may be blessed." (3 Ne. 18:19-21. Italics added.)

The authority to use his name has been restored. The disease of profanity, now in epidemic proportions, is spreading across the land, and so, in his name, we pray that a purity of heart might descend upon us, for out of the abundance of the heart the mouth speaketh.

I bear to you my solemn witness that I know that Jesus is the Christ, that he lives, that this is his Church, that there stands at the head of this Church a prophet of God, and I bear that witness in the name of Jesus Christ. Amen.

The Tabernacle Choir will now sing, "Deep River," after which Elder Thomas S. Monson of the Council of the Twelve will address us.

Singing by the Choir, "Deep River."

President N. Eldon Tanner

Elder Thomas S. Monson of the Council of the Twelve will be our concluding speaker.

Elder Monson.

Thomas S. Monson

Elder Thomas S. Monson Of the Council of the Twelve Apostles

My brothers and sisters, the peace that we feel in this historic tabernacle this morning is in stark contrast to the situation that prevailed some many miles from here on the 5th day of June this past year. On that day, the quiet air of Sinai's desert was broken as jet aircraft streaked toward their targets, cannons sounded, tanks lumbered, men fought and died, women wept, children cried. The Holy Land, once the personal province of the Prince of Peace, again was shattered by war.

Sounds of conflict and war

This troubled land has witnessed much conflict; its peoples have suffered terrible trials and tribulations. No single battle is better remembered, however, than occurred in the Valley of Elah during the year 1063 B.C. Along the mountains on one side, the feared armies of the Philistines were marshalled to march directly to the heart of Judah and the Jordan Valley. On the other side of the valley, King Saul had drawn up his armies in opposition.

Historians tell us that the opposing forces were about evenly matched in number and in skill. However, the Philistines had managed to keep secret their valued knowledge of smelting and fashioning iron into formidable weapons of war. The sound of hammers pounding upon anvils and the sight of smoke rising skyward from many bellows as the smiths went about the task of sharpening weapons and fashioning new ones must have struck fear into the hearts of Saul's warriors; for even the most novice of soldiers could know the superiority of iron weapons to those of brass.

As often happened when armies faced each other, individual champions challenged others from the opposing forces to single combat. There was considerable precedent for this sort of fighting; and on more than one occasion, notably during the tenure of Samson as judge, battles had been decided by individual combat.

Single combat--Goliath vs. David

Now, however, the situation was reversed as far as Israel was concerned, and it was a Philistine who dared to challenge all others--a veritable giant of a man called Goliath of Gath. Old accounts tell us that Goliath was ten feet tall. He wore brass armor and a coat of mail. And the staff of his spear would stagger a strong man merely to lift, let alone hurl. His shield was the longest ever seen or heard of, his sword a fearsome blade.

This champion from the Philistine camp stood and cried unto the armies of Israel: "Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me." (1 Sam. 17:8.)

His challenge was that if he were overpowered by the Israelite warrior, then all the Philistines would become servants to the Israelites. On the other hand, if he were victorious, the Israelites would become their slaves. Goliath roared: "I defy the armies of Israel this day; give me a man, that we may fight together." (1 Sam. 17:10.)

And so, for 40 days came the challenge met only by fear and trembling. And all the men of Israel, when they saw the man Goliath, "fled from him and were sore afraid."

Faith of a shepherd boy

There was one, however, who did not quake with fear nor run in alarm. Rather, he stiffened the spine of Israel's soldiers by his piercing question of rebuke toward them: "... Is there not a cause? ... Let no man's heart fail because of him; thy servant will go and fight with this Philistine." (1 Sam. 17:29, 32.)

David, the shepherd boy, had spoken. But he did not speak just as a shepherd boy, for the hands of Samuel, God's prophet, had rested upon his head and anointed him, and the Spirit of the Lord had come upon him.

Saul said to David: "Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth." (1 Sam. 17:33.) But
Then there must be in our selection the stone of humility, for haven't we been told through divine revelation that when we are humble, the Lord, our God, will lead us by work alone.

Decisive action

Let us not overlook the stone of effort—mental effort and physical effort. Such did the way appear to Laman and Lemuel. When they looked upon their assignment to go unto the house of Laban and seek the records according to God's command, they murmured, saying it was a hard thing that was required of them. Thus, a lack of courage took from them their opportunity; and it was given to courageous Nephi, who responded, "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Ne. 3:7.) Yes, the stone of courage is needed.

The decision to overcome a fault or correct a weakness is an actual step in the process of doing so. "Thrust in thy sickle with thy might" was not spoken of missionary work alone.

Then there must be in our selection the stone of humility, for haven't we been told through divine revelation that when we are humble, the Lord, our God, will lead us by work alone.
the hand and give us answer to our prayers?

And who would go forth to battle his Goliath without the stone of prayer, remembering that the recognition of a power higher than oneself is in no way debasing; rather it exalts.

Finally, let us choose the stone of duty. Duty is not merely doing the thing we ought to do, but doing it when we should, whether we like it or not.

Armed with this selection of five polished stones to be propelled by the mighty sling of faith, we need then but to take the staff of virtue to steady us; and we are ready to meet the giant Goliath, wherever, and whenever, and however we find him.

Marshal resources for battle

The stone of courage will melt the Goliath of fear; the stone of effort will bring down the Goliaths of indecision and procrastination. And the Goliaths of pride, of envy, of lack of self-respect will not stand before the power of the stones of humility, prayer, and duty.

Above all else, may we ever remember that we do not go forth alone to battle against the Goliaths of our lives. As David declared to Israel, so might we echo the knowledge, "...the battle is the Lord's, and he will give [Goliath] into our hands." (1 Sam. 17:47.)

No victory by default

The battle must be fought. Victory cannot come by default. So it is in the battles of life. Life will never spread itself in an unobstructed view before us. We must anticipate the approaching forks and turnings in the road.

However, we cannot hope to reach our desired journey's end if we think aimlessly about whether to go east or west. We must make our decisions purposefully. Our most significant opportunities will be found in times of greatest difficulty.

The vast, uncharted expanse of the Atlantic Ocean stood as a Goliath between Christopher Columbus and the new world. The hearts of his comrades became faint, their courage dimmed, hopelessness engulfed them; but Columbus prevailed with his watchword, "Westward, ever Westward, sail on, sail on."

Power of calm conscience

Carthage jail; an angry mob with painted faces; certain death faced the Prophet Joseph Smith. But from the wellsprings of his abundant faith he calmly met the Goliath of death. "I am going like a lamb to the slaughter, but I am as calm as a summer's morning. I have a conscience void of offense toward God, and toward all men."

Gethsemane, Golgotha, intense pain and suffering beyond the comprehension of mortal man stood between Jesus the Master and victory over the grave. Yet he lovingly assured us, "...be of good cheer: I have overcome the world." (John 16:33.) "I go to prepare a place for you, ...that where I am, there ye may be also." (John 14:2, 3.)

And what is the significance of these accounts? Had there been no ocean, there would have been no Columbus. No jail, no Joseph. No mob, no martyr. No cross, no Christ!

Should there be a Goliath in our lives or a giant called by any other name, we need not "flee" or be "sore afraid" as we go up to battle against him. Rather we can find assurance and divine help in that inspired psalm of David: "The Lord is my shepherd: I shall not want. ...Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me. (Ps. 23:1, 4.)"

May this knowledge be ours, I pray, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Thomas S. Monson of the Council of the Twelve has just spoken to us.

We express our appreciation for the moving messages delivered by the General Authorities this morning, and to the Tabernacle Choir for their inspirational music.

We are most grateful for the warm response from the managers and operators of the many television and radio stations in offering their facilities as a public service to make the proceedings of this Conference available to millions throughout North America, South America, Africa, and many other areas of the world.

We shall conclude this sixth session of the conference with the Tabernacle Choir singing, "Glory," after which the benediction will be pronounced by Elder Wayne M. Beck, formerly president of the Brazilian Mission. This conference will then be adjourned until 2:00 this afternoon.

The Choir sang the anthem, "Glory," after which the benediction was pronounced by Elder Wayne M. Beck.

Conference adjourned until 2:00 p.m.

The concluding session of the Conference convened Sunday afternoon, October 1, with President Hugh B. Brown, First Counselor in the First Presidency, conducting the service.

The Salt Lake Tabernacle Choir furnished the music for this session, with Richard P. Condie and Jay E. Welch conducting. Robert Cundick was at the organ.

President Hugh B. Brown

President McKay on the advice of his physicians will hear the proceedings of this conference on television. He will have a message for us at the close of the session, which will be read by his son Robert. He has asked me to conduct this session.

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the closing session of our great conference.

Saturday evening an inspirational priesthood meeting was held where it is estimated one hundred thousand holders of the priesthood participated in various parts of the United States and elsewhere.
This afternoon we extend a cordial welcome to all present-special guests, educational leaders, stake presidencies from near and far, temple presidencies, bishoprics, members of the general auxiliary boards, and members of the Church and many friends who are listening by radio and television. To all, we bid you welcome.

We shall begin this service by the Choir singing: "Now Let All the Heavens Adore Thee." Brother Welch will conduct this, after which the invocation will be offered by Elder John Collings, President of the Whittier Stake.

The music for this session will be rendered by the famous Tabernacle Choir, with Richard P. Condie and Jay E. Welch conducting, and Robert Cundick at the organ.

We shall begin this service by the Choir singing: "Now Let All the Heavens Adore Thee." Brother Welch will conduct this, after which the invocation will be offered by Elder John Collings, President of the Whittier Stake.

The Choir sang, "Now, Let All The Heavens Adore Thee."

The invocation was offered by Elder John Collings, President of the Whittier Stake.

President Hugh B. Brown

The Tabernacle Choir will now sing "The King of Love My Shepherd Is." After the singing, Elder Marion G. Romney of the Council of the Twelve will address us.

Selection by the Choir, "The King of Love My Shepherd Is."

Elder Marion G. Romney of the Council of the Twelve will be our first speaker, and he will be followed by Elder ElRay L. Christiansen.

Marion G. Romney

Elder Marion G. Romney Of the Council of the Twelve Apostles

Brothers and sisters, as I have sat here on the stand through seven sessions under these intense lights for color television, I must confess that they have worked in me a change of allegiance. I have always felt that Daniel was the hero of the Book of Daniel, but I admit now that my sympathy is running strongly to the three Hebrew children who were thrown into the fiery furnace.

I would like to begin my remarks this afternoon by using the scripture, referred to by President Brown this morning, which Paul spoke on Mars Hill in Athens. As he stood among the people, he said, "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." (Acts 17:22-23.)

As I now address you on three types of evidence through which God has revealed himself, I invite you to join with me in a prayer that the Holy Spirit will bear witness to the truth and importance of what is said.

The orderliness of the universe

The three types of proof to which I refer are first, the orderliness of the universe; second, the testimony of eyewitnesses; third, the witness of the Holy Spirit.

As to the orderliness of the universe and its probative evidence, the Psalmist exclaimed: "The heavens declare the glory of God; and the firmament sheweth his handiwork." (Ps. 19:1.) In 1887 the English physicist, Lord Kelvin, wrote: "If you think strongly enough you will be forced by science to the belief in God."

Countless scientists have confirmed this judgment.

Dr. Henry Eyring, our own world-renowned scientist, has said that the two most famous modern mathematicians, Sir Isaac Newton, the Englishman, and Carl Friederick Gauss, the German, were both believers "in an all-wise Creator of the universe. . . . (Henry Eyring, The Faith of a Scientist, p. 74.)

He has further said that "in the autumn of 1957, in Houston, Texas, the Welch Foundation invited the top nuclear physicists and chemists from all over the world to a symposium. At a dinner, twelve of the most distinguished were seated at a table. . . . Mr. Malone, a trustee of the foundation, said, 'Dr. Eyring, how many of these gentlemen believe in a Supreme Being?' I answered, 'I don't know but I'll ask.'

". . . twelve people were asked and every one said, 'I believe.' All of these students of the exact sciences--two of them Nobel Prize winners--saw in the universal order about them evidence for a Supreme Being." (Ibid., p. 147.)

Dr. Thomas J. Parmley, another of our own eminent scientists, has eloquently written:

"The moon and stars in the night sky, one hundred million suns with their attendant planets, space, oceans, earth and nature, the flight of a bird, the wonder of a flower, the intricate design and unbelievable coordination of the human body, all of these and countless other creations proclaim the handiwork of God."

(Proclaim the Handiwork of God," The Instructor, July 1967, p. 272.)

The Lord gave his own personal witness that the orderliness of the universe is probative evidence of his existence, in these words:

"The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also give their light, as they roll upon their wings in their glory, in the midst of the power of God."

"Behold, all these are kingdoms, and any man who hath seen any or the least of these hath seen God moving in his majesty and power." (D&C 88:45, 47.)

Myriads of people are persuaded by the universal order about them that there is a divine power, a God, presiding over and controlling the universe. This conclusion is correct and comforting as far as it goes, but it is not enough. The honest, believing, inquiring soul wants to know about the nature and personality of God. This vital information God has provided in the testimony of the prophets, to whom he has revealed himself.

The testimony of witnesses

In Eden God revealed himself to Adam and Eve. They "carried with them from the Garden a personal knowledge of" him. (James E. Talmage, Articles of Faith, p. 30.) There they had seen, heard, and talked with him. They knew from personal association that they were his offspring, created in his image. These truths they taught to their posterity.

Noah not only learned about the personality and nature of God from his father, Lamech, who had learned from the lips of Adam; he also "held direct communication with God, and lived to instruct ten generations of his descendants. Then followed Abraham, who also enjoyed personal communion with God. . . . Unto Moses the lord made
It is not easy to explain to the uninitiated how this witness comes. Speaking about it to Nicodemus, Jesus said:

p47 “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the

p46 This brings us to a consideration of our third and last source of evidence to which I will refer: the witness of the Holy Spirit of God--the Holy Ghost.

p45 In harmony with the Lord's promises, every soul who will acquaint himself with the testimonies of the prophets concerning God and then ask him "in the name of Christ, . . . with a sincere heart, with real intent, having faith in Christ," if these testimonies are true, will receive a manifestation "by the power of the Holy Ghost" that they are true. (Moro. 10:4.)

p44 The power by which truth is made known

p43 The Holy Ghost is the third member of the Trinity. He is, as has already been said, "a personage of Spirit." (D&C 130:22.) One of his functions is to bear witness of the

p42 Later on, the Prophet said of these "two personages": "The Father has a body of flesh and bones as tangible as man's; the Son also." To this he added, "but the Holy

p41 The witness of the Holy Ghost

p40 To the extent we do bring them to your attention, the responsibility passes from us to you to determine the credibility of the witnesses and their testimonies. Let no man underestimate the importance of his decision concerning this matter. To know God and his Son Jesus Christ is life eternal. Without such knowledge no man can be saved. And the only way to get it is to obtain a personal witness to the truth of the revelations which God the Father and Jesus Christ, his Son, have given of themselves.

p39 God has, from the beginning, seen fit to place a knowledge of himself within the reach of all men. We who are his present witnesses are but discharging our

p38 Now the revelations that God has given of himself have in every age been intended and given for the benefit of all men, not just for those chosen servants who received the revelation. Even as he gave them, he declared: "... the voice of the Lord is unto the ends of the earth, that all that will hear may hear." (D&C 1:11.)

p37 “I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father.” (D&C 110:1-4.)

p36 “His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

p35 “We saw the Lord standing upon the breastwork of the pulpit, before us; . . .

p34 “The veil was taken from our minds, and the eyes of our understanding were opened.

p33 Some months later, Oliver Cowdery, a third witness, joined the Prophet in this testimony concerning an experience that they had together, February 16, 1832, Sidney Rigdon joined with the Prophet in his magnificent testimony:

p32 “For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father.” (D&C 76:12, 20, 2223.)

p31 “And now, . . . this is the testimony . . . which we give of him: That he lives!

p30 “. . . we beheld the glory of the Son, on the right hand of the Father, and received of his fulness; . . .

p29 “By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God--. . .

p28 The power of the Spirit

p27 Nor does Joseph Smith stand alone as the only modern witness to whom the Father and the Son have revealed themselves. Making record of an experience that they had together, February 16, 1832, Sidney Rigdon joined with the Prophet in his magnificent testimony:

p26 He said further: "When the Savior shall appear [and for this appearance we are now preparing] we shall see him as he is. We shall see that he is a man like ourselves." (D&C 130:1.)

p25 Later on, the Prophet said of these "two personages": "The Father has a body of flesh and bones as tangible as man's; the Son also." To this he added, "but the Holy

p24 “When the light rested upon me [he said] I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other-This is My Beloved Son. Hear Him!” (Joseph Smith 2:17.)

p23 In the spring of 1820, disturbed by the conflicting claims of the contending churchmen, Joseph Smith, Jun., desiring to know "which of all the sects was right," found privacy in a grove near his home. There he kneeled and called upon God in humble, fervent prayer. As he did so, a pillar of light descended upon him from above.

p22 Even though these testimonies of Jesus and the ancient prophets concerning the person and nature of God are clear and convincing, the Lord does not require us to rely upon them alone. He has never required the people of one age to rely upon the records of the past alone. At the beginning of every dispensation he has revealed himself anew. The revelation which he gave of himself in this day and which is binding upon us, you and me, came about in this manner:

p21 Jesus in his mortal ministry, being, as Paul said, "the express image of his [Father's] person" (Heb. 1:3), was a true and complete revelation of the person and nature of God. This he confirmed to Philip when he said: . . . he that hath seen me hath seen the Father. . . .” (John 14:9.)

p20 Himself known, not alone from behind the curtain of fire and the screen of clouds, but by face to face communion. . . .” Moses beheld "the similitude" of God. (Ibid., pp. 31-32.)

p19 By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God--. . .

p18 “The veil was taken from our minds, and the eyes of our understanding were opened.

p17 “We saw the Lord standing upon the breastwork of the pulpit, before us; . . .

p16 "His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

p15 "I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father." (D&C 110:1-4.)

p14 "For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father." (D&C 76:12, 20, 2223.)

p13 Now the revelations that God has given of himself have in every age been intended and given for the benefit of all men, not just for those chosen servants who received the revelation. Even as he gave them, he declared: "... the voice of the Lord is unto the ends of the earth, that all that will hear may hear." (D&C 1:11.)

p12 God has, from the beginning, seen fit to place a knowledge of himself within the reach of all men. We who are his present witnesses are but discharging our

p11 To the extent we do bring them to your attention, the responsibility passes from us to you to determine the credibility of the witnesses and their testimonies. Let no man underestimate the importance of his decision concerning this matter. To know God and his Son Jesus Christ is life eternal. Without such knowledge no man can be saved. And the only way to get it is to obtain a personal witness to the truth of the revelations which God the Father and Jesus Christ, his Son, have given of themselves.

p10 The witness of the Holy Ghost

p9 This brings us to a consideration of our third and last source of evidence to which I will refer: the witness of the Holy Spirit of God--the Holy Ghost.

p8 The Holy Ghost is the third member of the Trinity. He is, as has already been said, "a personage of Spirit." (D&C 130:22.) One of his functions is to bear witness of the

p7 In harmony with the Lord's promises, every soul who will acquaint himself with the testimonies of the prophets concerning God and then ask him "in the name of Christ, . . . with a sincere heart, with real intent, having faith in Christ," if these testimonies are true, will receive a manifestation "by the power of the Holy Ghost" that they are true. (Moro. 10:4.)

p6 It is not easy to explain to the uninitiated how this witness comes. Speaking about it to Nicodemus, Jesus said:

p5 "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the

p4 "When the light rested upon me [he said] I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other-This is My Beloved Son. Hear Him!” (Joseph Smith 2:17.)

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p0 "Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me.

p-1 "But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right." (D&C 9:7-8.)
As you know, the government of the United States is a republic. The genius of this form of government is that the foundation of all law, power, and authority is derived from the will of the people.

Such a government is based upon a written constitution, which provides for three divisions of government: the legislative, the executive, and the judicial, each independent of the others, having certain powers within prescribed limitations through a "built in" system of checks and balances, in order that the rights and freedoms of the people may be insured.

The leaders of The Church of Jesus Christ of Latter-day Saints have taught its members ever since its organization to honor and respect the Constitution of the United States as well as the men who brought it forth and who were patriots indeed!

Joseph Smith described the constitution as a "heavenly banner," a "glorious standard."

One of our great international lawyers, President J. Reuben Clark, Jr., at one time declared:

Constitution an inspired document

"Out of the depths of eternal truth was born the Constitution of the United States. . . . It is my conviction that God inspired the indicting of that document, the Constitution becomes sacred scripture to me. It is the greatest political heritage ever bequeathed by fathers to their posterity. God grant that we may preserve it."

("Gratitude for our Heritage," pp. 910.)

My brothers and sisters: The destiny of America can be realized and the work of the Lord can be accomplished only through the exercising of the guarantees given us in the Constitution of the United States.

As part of an official declaration setting forth the belief of The Church of Jesus Christ of Latter-day Saints in relation to civil power, we may read the following in the Doctrine and Covenants:

Government Instituted for benefit of man

"We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society. . . ."

We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly. . . ." (D&C 134:1, 5.)

Power of government derived from will of the people

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And the Lord himself has declared that "it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this . . . purpose. . . ." (D&C 101:79-80.) And he said that it "should be maintained for the . . . protection of all flesh. . . ." (D&C 101:77.)
Thus, under the guidance of the Lord was established a government based upon a written constitution in which were set forth the laws whereby its citizens were to maintain their freedom, freedom for us--

To live, To pray and worship, To work, To own property, To keep and bear arms, To educate our children, To assemble together, To be tried by a jury,
To speak without fear of being cast into jail, To go where we choose and do as we wish, so long as we do not jeopardize the rights, the welfare, and the safety of others.

Doubtless in all the world there is no document to compare with this "heavenly banner," this "glorious standard," the Constitution of the United States!

Good administration of government

But in any society, good government can be had only if administered by good men, selected by good citizens.

To be a good citizen, we should learn for ourselves what is set forth in the constitution. This knowledge can be obtained only through individual study of the document itself. We must not only study it, but we must also guard it. It was Daniel Webster who uttered these prophetic words: "Watchful guardianship over the Constitution is,, the proper means for its support. . . ."

In addition to the love of God and the love of our neighbor and, as Jesus said, the love of our enemies, there should be found in each of us a love of our country and of the constitution which binds it together.

Cherish constitution in the home

It is the obligation of parents to acquaint their children with this great document:

That they may have understanding of and appreciation for the principles that make their liberty and freedom possible.

They should be taught as well what their personal obligations will be when they become mature citizens of the United States.

We must see to it that they learn the factual history of our country.

They must be made to recognize and resist the constantly fomented ideologies that threaten the very life of our republic, the individual liberties of our people, and the God-given heritage of freedom. One of the greatest contributions of a free people is to transmit that freedom to their children.

We must remember that reverence for and obedience to law should begin in the home. President David O. McKay has warned that "no greater immediate responsibility rests upon the members of the Church, upon all citizens of this Republic, and of neighboring Republics, than to protect the freedom vouchsafed by the Constitution of the United States." (The Improvement Era, May 1950, p. 378.)

In the face of the conditions as they are today, it seems imperative that individuals develop loyalty to their country and responsibility for their own behavior. Such attributes are ideally based on knowledge, which requires deliberate effort to obtain. Thomas Paine, one of the early patriots, reminded us that "what we obtain too cheap, we esteem too lightly."

We need not fear invasions from without, so long as we as a nation and as a people understand and uphold the Constitution of the United States, and reject not the God of the land who is Jesus Christ. But if we permit ourselves to forget God, we have no promise!

Moved upon by the Holy Spirit, the Prophet Lehi prophesied this regarding America:

"Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound cursed shall be the land for their sakes, but unto the righteous it shall be blessed forever." (2 Ne. 1:7. Italics added.)

What a simple recipe for peace and safety in this choice land!

Pledge our sacred honor

Like the patriots of old who, under extreme difficulties and discouragements, hammered out our constitution, [page 140] may we say of that inspired document:

"And for the support of this with a firm reliance upon the protection of Divine Providence, we mutually pledge to each other our lives, our,, fortunes, and our sacred honor. (Declaration of Independence.)"

I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder ElRay L. Christiansen, Assistant to the Twelve, has just spoken to us.

Elder Henry D. Taylor, also an Assistant to the Twelve, will speak to us now.

Elder Henry D. Taylor Assistant to the Council of the Twelve

As the Savior went up into a mountain, a great multitude followed him, absorbing with eagerness his profound and divine teachings. bong his instructions was this interesting challenge: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) That same counsel to strive to become perfect applies to the followers of the Lord today, as well as it did to those in the meridian of time.

Achievement of perfection

For mortal man, with all his limitations and weaknesses, to achieve perfection might seem impossible, but the Savior's admonition, given on several different occasions,
We recognize that the Savior achieved perfection. However, it was a gradual and continuing process, extending from childhood to maturity. John, the beloved apostle, attests to this natural development in these words: "And I, John, saw that he received not of the fulness at the first, but received grace for grace . . . until he received a fulness." (D&C 93:12-13.)

When he was but 12 years of age, Jesus realized that he was the son of a divine father. When Joseph and Mary, his mother, found him conversing with the wise men in the temple and mildly chided him because of their concern, he replied: "...wist ye not that I must be about my Father's business?" (Luke 2:49.) Yet the full comprehension of the purpose of his earthly mission developed within him only as he progressed step by step in unfolding experience and wisdom.

Perfection came to Jesus through many experiences, which involved trials and sorrows. Although begotten of an immortal father, he was born of a mortal mother, through whom he inherited the capacity to be tempted, to suffer, and to die. The apostle Paul testified: "Though he were a Son, yet learned he obedience by the things which he suffered; "... He that is without sin among you, let him first cast a stone at her." (John 8:7.) As he bent down to write upon the ground, her conscience-stricken accusers slunk away. When he raised his head, he noted that only the woman remained. Of her he asked: "Women, where are those thine accusers? hath no man condemned thee?"

She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more." (John 8:10-11.)

The woman was repentant; she remained humbly awaiting the Master's decision, even after her accusers had gone. Jesus did not expressly condone; He declined to condemn; but He sent the sinner away with a solemn [admonition and encouragement to live] a better life." (James E. Talmage, Jesus The Christ, p. 406.)

When the Savior hung on the cross, he again taught a powerful lesson in forgiveness. As his body was wracked with the excruciating pain of crucifixion-- one of the most inhuman, lingering, and torturous forms of execution--he evidenced no malice toward his tormentors, but mercifully prayed: "Father, forgive them; for they know not what they do. . ." (Luke 23:34.)

His concern for well-being of others

Among the impressive qualities of our Lord was his concern for the comfort and well-being of others. Upon one occasion the people were so intent on hearing his inspiring words and witnessing the miraculous healings he performed that they remained in the wilderness, oblivious to the passing hours. Evening was drawing nigh. Jesus realized that the people were hungry, and turning to Philip, one of the Twelve, he asked: "... Whence shall we buy bread, that these may eat?" (John 6:5.)

Andrew, who was standing nearby, remarked that there was a lad present who possessed five barley loaves and two small fish. Jesus suggested that the people seat themselves in groups of fifties and hundreds. It was determined that about 5,000 men were there, in addition to women and children. The Master took the loaves and fishes, looked toward heaven, pronounced a blessing upon the food, and divided the provisions among the apostles, who distributed them to the people. When all had feasted to their entire satisfaction, there remained 12 baskets filled with the surplus.

The Savior was modest. When performing miraculous healings, he often requested that the person made whole should tell no one.

Fortitude

Again, the Savior was loyal--loyal to his trust and to his mission, even though it involved intense anguish of both body and spirit. The path that he was asked to tread was neither smooth nor easy; it was filled with temptations and afflictions. Realizing that his betrayal was near, he went to Gethsemane, an olive orchard on the slope of Mt. Olivet, accompanied by the remaining 11 of his apostles. Eight of them stopped near the garden entrance; and at the Savior's request, Peter, James, and John continued on with him. He suggested that they wait in a designated place, and then he went on a little farther by himself. He soon found, to his amazement, that his soul had become heavy and sorrowful. As he fell on his face and prayed, his human qualities became manifest. He pleaded: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matt. 26:39.)

Again and again he implored the Father with the same yearning entreaty. Then an angel appeared to strengthen him. But not even the presence of this heavenly being could dispel the torment of his soul. The historian Luke, commenting on his suffering, says: "And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." (Luke 22:44.)

Concerning this acute distress, a former member of the Twelve in these days has observed:

"Christ's agony in the garden is unfathomable by the finite mind, both as to intensity and cause. The thought that He suffered through fear of death is untenable. Death to Him was preliminary to resurrection and triumphal return to the Father from whom He had come, and to a state of glory even [page 142] beyond what He had before possessed; and, moreover, it was within His power to lay down His life voluntarily. He struggled and groaned under a burden such as no other being who has lived on earth might ever conceive as possible. It was not physical pain, nor mental anguish alone, that caused Him to suffer such torture as to produce an extrusion of blood from every pore; but a spiritual agony of soul such as only God was capable of experiencing. No other man, however great his powers of physical or mental endurance, could have suffered so; for his human organism would have succumbed, and syncope would have produced unconsciousness and welcome oblivion. In that hour of anguish Christ met and overcame all the horrors that Satan, 'the prince of this world' could inflict. The frightful struggle incident to the temptations immediately following the Lord's baptism was surpassed and overshadowed by this supreme contest with the powers of evil.

"In some manner, actual and terribly real though to man incomprehensible, the Savior took upon Himself the burden of the sins of mankind from Adam to the end of the world." (Jesus The Christ, p. 613.)

Perhaps the sweetest attribute in the life of Christ was love. Throughout his life he constantly displayed strong affection and respect for his mother. This tender concern
Because we are in the image and likeness of God, we can sometimes become self-sufficient and foolishly follow our own ways or the ways of men and the ways of this kingdom of heaven. Our lives should be patterned after the Messiah's. We have been warned to avoid false doctrines and man-made philosophy. The apostle Paul said, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2:8.) Our lives should be patterned after the Messiah's. The apostle Paul said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:16-17.) The holy body is sacred. The temple of God was created by God, God's holy temple. It is rather interesting how the theme of this session follows in line with many of the thoughts that I have to give. There will be some repetition of scriptures. They are good and they bear repetition. One of the most valuable passages of scripture is found in the very first chapter of the Old Testament: "And God said, Let us make man in our image, after our likeness: . . . So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:26-27.) This scripture is well-known by many, but not comprehended by many, when you take the world as a whole. To know that we were created in the image and likeness of God is important knowledge and a great blessing, and it is a challenge to know and to do the will of the Creator. I find that many of the Lord's children never learn the important truth that they are created in the image and likeness of God. "This is life eternal" when you take the world as a whole. This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) This is a great goal given by the Master himself: to know the Creator and to know God. Knowing this passage of divine truth does not eliminate the dedication and effort required to obtain the knowledge to know the Father and the Son. The Savior was sent to this earth to teach his plan and to set an example for all others to follow, as has been mentioned. He said, "... I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6.) There is no other way. Only through our mediator Jesus Christ and his gospel plan can anyone know God and return to the kingdom of heaven. Beware false doctrine. We have been warned to avoid false doctrines and man-made philosophy. The apostle Paul said, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2:8.) Our lives should be patterned after the Messiah's. Because we are in the image and likeness of God, we can sometimes become self-sufficient and foolishly follow our own ways or the ways of men and the ways of this world.
We live in the dispensation of the fullness of times; we have been counseled and warned by all the prophets, apostles, and the Savior himself of the evils and the need for repentance.

Jesus started his ministry saying, "Repent ye: for the kingdom of heaven is at hand. (Matt. 3:2.) Every living soul needs to master the use of the principle of repentance--escape from evil and progress toward God. Growth in God's righteousness comes from the principle of repentance and must be used for eternal progression.

There is no entrance into the kingdom of God for those who are accountable, unless they use the principles of repentance. Repentance is God's law to purify the human soul to greater self-control and to perfection. It is the means by which men and women can escape from evil and progress toward God. Growth in God's righteousness comes from the principle of repentance and must be used for eternal progression.

"Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, and pitfalls of the flesh. Paul mentioned several of the great evils of the flesh. "Now the works of the flesh are manifest, which are these. Adultery, fornication, uncleanness, lasciviousness, envyings, murders, drunkenness, revellings, . . . they which do such things shall not inherit the kingdom of God." (Gal. 5:19-21.)

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Repentance--escape from evil

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preparation for the coming of the Lord

In a revelation given to the Prophet Joseph Smith, the Lord revealed that "the keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth." (D&C 65:2.) "Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come. . . ." (D&C 65:6.)

Our mission is here defined as being worldwide in preparation of the coming of our Lord and Savior Jesus Christ, and in fulfilling our mission, the Church is fast becoming a worldwide organization.

In 1947, as the saints were celebrating the one hundredth anniversary of the entrance of the Mormon pioneers into the Salt Lake Valley, President George Albert Smith addressed a communication to the members of the Church entitled "Looking Ahead-Into a New Century of Growth and Development." In this article he stated:

"I assure every man and woman of the Church that you have a great obligation to spread the word of the Lord abroad and to carry the truth to every land and clime so that the power of the Priesthood will be made manifest among our Father's children in many places where it has never yet even been heard of.

"You men of the Church have this responsibility and as one of your number, I would like to say that we cannot let our own personal affairs stand in the way. . . ."

"That is the spirit of the Gospel of Jesus Christ. Great is the joy that comes into the hearts of the men and women, who devote themselves to doing what our Heavenly Father desires of them, and great will be their happiness as they participate in the new era of growth and development that lies ahead for the Church as we look forward into a new century of progress." ("Church News," December 20, 1947. Italics added.)

"This powerful illustration points up the rapidity of change in our time. The Spirit of the Lord is truly being poured out upon the face of the earth. This is in fulfillment of prophecy.

"Since 1947 tremendous changes have occurred in transportation, communication, electronic equipment, and many other areas. The Church has been quick to utilize the jet airplane, television, radio, shortwave broadcasting, and electronic equipment in building a worldwide organization.

"True, the basic principles of the gospel are eternal and do not change. However, the methods used in bringing the gospel to the attention of God's children and administering the affairs of the Church on a worldwide basis must be geared to the age in which we live. The patterns of 1920 or 1947 are inadequate for today's worldwide
Looking forward to an enormous increase in membership and operating on a worldwide basis, we see great challenges, opportunities, and responsibilities. Our great need is leaders, and our greatest challenge is to develop them.

As I go about the Church, one of the most frequent questions asked me is: "How do you motivate and inspire people to accept and discharge their responsibilities?" This question is present in every area of life's activities.

Better methods and knowing how

How is a mighty important word in our vocabulary and is often linked to the word know. Thus know-how frequently becomes the key to answering the question "How?"

To be able to inspire and motivate, one must set a good example. He must possess leadership ability. And one can learn to be a leader as he learns other things in life. How then does one develop the know-how to be a successful leader?

In my opinion, he must first prepare himself. This preparation involves: the development of spirituality, the development of faith, and the acquisition of knowledge.

Development of spirituality

For a moment let us consider this formula for developing leadership ability.

First, the development of spirituality: Shortly after the Church was organized the Lord requested the elders to "sanctify yourselves and ye shall be endowed with power, that you may give even as I have spoken." (D&C 43:16.) How do we sanctify ourselves? By keeping God's commandments.

Let us quickly consider just two of God's commandments that contribute to the development of spirituality. In answering the question, "What shall I do to inherit eternal life," the Savior answered, "... love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." (Luke 10:27.)

We evidence our love of God and of our neighbors as we serve them, and the Church offers many opportunities, such as home teaching, Sunday School teaching, passing the sacrament, and missionary work.

Prayer is another essential element. The Savior instructed his disciples to "pray always." (Luke 21:36.) In the atmosphere of peace and communion with God, spirituality is nurtured and developed. Love and prayer are involved in every doctrine and activity of the gospel of Jesus Christ, and they are strong influences in developing spirituality.

Development of faith

The second item involved in one's preparation is the development of faith.

Orson Pratt, in his treatise on "The True Faith," said, "This [faith] is not an abstract principle, separate and distinct from mind, but it is a certain condition or state of mind itself."

Thus we see that faith is a state of mind or attitude, an affirmative and positive attitude. Yes, the attitude of success. A leader must make up his mind to succeed in his assignment. He must be affirmative in his thinking and his speech.

Remember, however, that faith without works is dead and that this is indeed a gospel of work. Let us develop faith in ourselves; we are spirit children of God the Eternal Father, and as we magnify our callings, by doing our part, God will make us equal to every task.

Acquiring knowledge

The third step in building leadership ability is to acquire knowledge.

The Lord has revealed to us that "it is impossible for a man to be saved in ignorance" (D&C 131:6), and we are saved no faster than we gain knowledge.

A successful leader must possess knowledge about any matter in which he desires to interest others. I therefore encourage you to study the gospel regularly and particularly the four standard works of the Church. Become familiar with subjects in areas of activity in which you must supervise, inspire, and motivate people.

To a very large extent, then, the know-how to become a successful leader and be able to motivate and inspire people to accept and discharge their responsibilities in the Church or elsewhere is based upon the development of spirituality, faith, and the acquisition of knowledge.

We all need goals and objectives to accomplish, and I challenge each and every member of the Church to develop his God-given leadership abilities.

I am thankful that I am privileged to live at this time when the gospel in its fullness has been restored and in this new era of growth and development when great changes are occurring. The importance of this dispensation was indicated in the first vision of the Prophet Joseph Smith, when our Father in heaven personally introduced the Savior to the Prophet by saying, "This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.)

Enthusiasm of testimony

I bear witness to you that God the Father and his Son Jesus Christ, our Redeemer, do live.

Likewise, I testify without equivocation that Joseph Smith was a prophet of God and that we are blessed to have a prophet at the head of the Church today, our beloved President David O. McKay. May the Lord bless and sustain him in every way.

World-wide Church of great appeal

Today, as a worldwide Church, The Church of Jesus Christ of Latter-day Saints has a tremendous appeal to young and old alike because it is a dynamic yet realistic way of life. It offers involvement and expression for all. When you stop to consider it every program of the Church is aimed at the development of character and leadership. Truly as we serve in this great cause we will see "the stone which is cut out of the mountain without hands, roll forth until it fills the whole earth."

Let me again repeat the words of President George Albert Smith who, in 1947, said, "Great is the joy that comes into the hearts of men and women who devote themselves to doing what our Heavenly Father desires of them, and great will be their happiness as they participate in the new era of growth and development that lies ahead for the Church. . . ."
May we appreciate the great privilege of living at this time. May we develop our leadership abilities and become a vital part of this great worldwide Church. May we think big as we assume our opportunities to serve, and may we receive the great joy and happiness and growth and development that come through such service, I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder Franklin D. Richards, Assistant to the Twelve, has just addressed us.

We wish also to commend Elder Henry D. Taylor, who also has been bereaved and who has carried on faithfully and manfully and has given us an example of faith as has Brother Brockbank. They have our love, our blessings, and our gratitude for their example.

We join with Elder Richards in expressing our love for our President, and we would like him to know that we are thinking of him as we draw towards the close of this meeting. He has prepared the closing message for us, and has asked his son, Elder Robert R. McKay, a member of the Church Information Committee, to read his message. We shall now hear from Elder McKay.

Elder Robert R. McKay

Before this session started, I leaned over to President Tanner and whispered to him the words of President McKay as I left the apartment this afternoon. He said, "Tell the congregation you will be in perfect order." So I had better tell you.

The President said, "Please tell the brethren how much I should like to be there with them."

And then he gave me his customary, "Success to you," which three little words to me, coming from him, are always tantamount to a short blessing.

Elder Robert R. McKay then read the closing address of President David O. McKay.

President David O. McKay (Read by his son Robert McKay)

As this great conference draws to a close, I bear testimony that our anticipations, our hopes, and our prayers that it might prove to be uplifting and inspirational have been realized. May there come into everyone's heart, and into all our homes, the true spirit of Christ, our Redeemer, whose reality, whose inspiring guidance I know to be real.

The gospel is our anchor. We know what it stands for. If we live it, feel it, and bear record to the world by the way we live, we will contribute to its growth and upbuilding. Speak well of it, of the priesthood, of the Authorities; let the standards of the gospel radiate in our lives.

Contribute to the better life

We cannot go from this great conference without an added responsibility to contribute to a better life around us. As individuals, we must think nobler thoughts. We must not encourage vile thoughts or low aspirations. We shall radiate them if we do. If we think noble thoughts, if we encourage and cherish noble aspirations, there will be that radiation when we meet people, especially when we associate with them.

The gospel finds its greatest expression in the individual. It finds expression in the home, as we have heard in this conference. Our homes radiate what we are, and that radiation comes from what we say and how we act in the home. No member of this Church--husband, father, or child--has the right to utter an oath in his home or ever to express a cross word to his wife or to his children or to parents. We contribute to an ideal home by our character, by controlling our passions, our temper, by guarding our speech, because those things will make our homes what they are and what they will radiate to the neighborhood. Anger, hatred, jealousy are but tools of destruction.

Radiation of divine influence

The Savior set us the example--always calm, always controlled, radiating something which people could feel as they passed. Remember the woman who touched his garment? The Savior felt something go from him--that radiation which is divine.

Each individual soul has that divine radiation. The body is only the house in which we live. God help us to radiate strength, control, love, charity (which is another name for love), consideration, and best wishes for all human beings. We should do what we can to produce peace and harmony, no matter what we may suffer.

We leave this conference today with greater responsibility than ever before as men of the priesthood, as women of the Church, and as the youth who are the leaders of tomorrow--to make our homes such as will radiate to our neighbors harmony, love, community duties, loyalty.

And what is the responsibility which rests upon every member of the Church? Read the 107th section of the Doctrine and Covenants, and there find enumerated the duties of the various organizations of the priesthood. In the 99th verse, we find the following:

"Every man learn his duty"

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence."

Two principles in that admonition stand out as the duty of the officers to whom this revelation was given: first, to learn--to know what one's duty is; and second, to act in all diligence in the performance of duty.

To know one's duty, to learn the truth, is the duty of every member of the Church, of every man and woman in the world.

All mankind, I believe, are being impelled, lifted upward by that Spirit which makes them desire the truth. There is a natural feeling which urges men and women towards truth; it is a responsibility placed upon mankind. That responsibility rests upon members of the Church in a greater degree than upon their fellowmen.

There is no one great thing that we can do to obtain eternal life, and it seems to me that the great lesson to be learned in the world today is to apply in the little acts and duties of life the glorious principles of the gospel. Let us not think that because some of the things we have heard during this conference may seem small and trivial, they are unimportant. Life, after all, is made up of little things. Our life, our being, physically is made up here of little heartbeats. Let that little heart stop beating, and life in this world ceases.

The great sun is a mighty force in the universe, but we receive the blessings of its rays because they come to us as little beams, which, taken in the aggregate, fill the whole world with sunlight.
The dark night is made pleasant by the glimmer of what seem to be little stars; and so the true Christian life is made up of little Christ-like acts performed this hour, this minute, in the home, in the priesthood quorum, in the organization, in the town, wherever our life and acts may be cast.

In an article written at 88 years of age by Dr. Harry Emerson Fosdick, New York City's Riverside Church minister, author of 35 books, and known nationwide for his Sunday broadcasts and his dauntless dedication of his own life to the brotherhood of man and the Fatherhood of God, when asked, "Isn't it hard to believe there is a moral order in the universe when we look around us today?" he said, "No harder than it always has been. There never were any 'good old days.' The tragedy of the human heart has been the same since time began--the tragedy of man's blinding self-concern that prevents him from accepting God's ways.

"In this world if we want physical results, we must fulfill physical conditions. If we want spiritual results, we must fulfill spiritual conditions. This is the law of life, and it is both stern and magnificent. Modern religion says: Go out in God's world and fulfill His conditions. If you want health, fulfill [page 151] the conditions of health-physical, mental, and spiritual. What a man sows he indeed reaps. Sow friendliness and reap friendship. Sow unselshness and reap an enlarged life. Sow goodwill and reap a better world for our children. Sow worship--the uplift of the heart toward the Highest--and reap openheartened responsiveness to things Eternal." (Reader's Digest, October 1966, p. 71.)

Gospel is established among men

God help us and all the world to sense the reality that the gospel of Jesus Christ is established among men, and that through obedience to it the Fatherhood of God and the brotherhood of man may be realities to every mother and father, every son and daughter. God hasten the day when that testimony will be real in every heart.

Throughout this conference you have heard testimony from men who, with tears in their eyes, if you were close enough to see, their lips quivering with emotion, testified that they know that God lives, that Jesus is the Christ, and that the Father and the Son appeared to the Prophet Joseph Smith and gave instructions about organizing Christ's Church; and that Peter, James, and John, who held the authority from the Christ himself, gave that authority in this dispensation; that the Melchizedek Priesthood was bestowed upon the Prophet Joseph and Oliver Cowdery; that John the Baptist, who baptized Jesus Christ, bestowed the Aaronic Priesthood.

My testimony

You know that, and you know these men who have given you their testimonies during this conference. I give you my testimony that God lives; that he is close to us; that his Spirit is real; that his voice is real; that Jesus Christ, his Son, stands at the head of this great work; and that no matter how much of the atheistic philosophy takes hold of the blinded boys and girls and men who hear Satan's voice, the truth stands as declared by the Father and the Son to that boy Prophet. You and I, and all true members of The Church of Jesus Christ of Latter-day Saints, have the responsibility to declare that truth to the world; and the world is full of honest men and women waiting to hear that truth. Let us not condemn them. Condemn the evil men who would blind them with their sophistry and with false reasoning. Some of our young boys are so blinded, but it is our duty as officers of the Church to lead them from the things of the world.

Now, what do we mean by the world? It is sometimes used as an indefinite term. I take it that the world refers to the inhabitants who are alienated from the saints of God. The are aliens to the Church, and it is a spirit of this alienation from which we should keep ourselves free. We are told by Paul not to conform to the fashions of the world. Timothy was warned not to partake of those things--the evils of the world--and to "flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." (2 Tim. 2:22.)

The pure in heart

Purity of heart! Zion is the pure in heart, we have been told, and the strength of this Church lies in the purity of the thoughts and lives of its members. It is then that the testimony of Jesus abides in the soul and strength comes to each individual to withstand the evils of the world.

It is the responsibility of every member of the Church to preach the restored gospel to every nation, kindred, tongue, and people, that the evils of the world may be met by the counteracting forces of truth.

Quicken discernment and recognition of temptation

When do temptations come? They come to us in our social gatherings; they come to us at our weddings; they come to us in our politics; they come to us in our business relations; on the farm, in the mercantile establishment. In the dealings in the affairs of life we find these insidious influences working; and it is when they manifest themselves to the consciousness of each [page 152] individual that the defense of truth ought to exert itself. There may never come a greater opportunity to defend this Church.

When that still small voice calls to the performance of duty, insignificant though it seems, and its performance unknown to anyone save the individual and God, he who responds gains corresponding strength. Temptation often comes in the same quiet way. Perhaps the yielding to it may not be known by anyone save the individual and his God, but if he does yield to it, he becomes to that extent weakened and spotted with the evil of the world.

Beware hidden influences of evil

It is the unseen influence at work in society that is undermining the manhood and womanhood of today. It is these unseen influences that come from the world that overtake us when we are least prepared to defend ourselves. When we do not withstand the encroachments of these evil influences, we weaken the possibility of defending the Church of Jesus Christ. This is an individual work, and what the individuals are, that the aggregate is.

Divine blessings for righteousness

God bless you, my dear fellow workers. Bless you in your homes. Make your faith shown by your works in your home. Husbands, be true to your wives, not only in act, but in thought; wives, be true to your husbands. Children, be true to your parents; do not arrogate to yourselves that they are old-fashioned in their beliefs and that you know more than they do. Girls, follow that sweet mother and her teachings. Boys, be true to your fathers, who want happiness and success for you, which come only through living the principles of the gospel. Strangers, seeing such homes, will say, "Well, if that is the result of Mormonism, I think it is good." You will show by your faith and acts in everyday life what you really are.

To no other group of men in all the world is given a better opportunity to serve mankind than that which is afforded the elders of The Church of Jesus Christ of Latter-day Saints. To establish salvation and peace to the extent of their individual efforts, their lives are dedicated. To make the world a better or a safer or a fitter place for man, their talents and means are consecrated.

Just to be associated with you, with men striving toward such an aim, is a joy, and to assist you in this quest, an inspiration. Unselfishly you are trying to serve your fellowmen in love. You are true followers of the Master, for to those who have the Christian faith, the most sublime of his teachings, and to him who penetrates its deepest sense, the most human of all is this: To save mankind, the Lord came to dwell among us in the form of man, and was willing to make himself known by this -simple, though glorious, principle love.

The animal world is filled with selfishness, each thing seeking its own life, its own perpetuation. But Christ lived for love. . . love the Lord thy God with all thy heart...
God bless the elders and the sisters who, if not with perfect love, at least with a desire to bring joy and peace to others, are engaged in the noblest calling of life. Worth servants of Christ you are—our teachers, followers of the true Redeemer, our Lord. There is nothing greater than this noble work, none more righteous. Yours is the joy promised by the Savior, who said:

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!"

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!" (D&C 18:15-16.)

Blessing to hold and honor divine authority

God bless you men of the priesthood. May you hold it in dignity and righteousness that comes from within, not from without. To hold the priesthood of God by divine authority is one of the greatest gifts that can come to a man. He is greatly blessed who feels the responsibility of representing Deity. He should feel it to such an extent that he is conscious of his actions and words under all conditions.

God bless our friends who are contributing to the advancement of this great Church. We are grateful for their friendship and goodwill.

God bless us that we may go home with a firmer resolve than we have ever had before to live the gospel of Jesus Christ, to be kind to our families and to our neighbors, to be honest in all our dealings so that men, seeing our good works, may be led to glorify our Father in heaven.

I leave my blessings with you, with the sick and afflicted, with our men in the service, and with our missionaries scattered around the world. I pray that God's protecting care will be with them wherever they are.

God bless you officers and leaders, stake presidencies and bishoprics, of the Church. May the love of the Redeemer be in each heart, and that means that the love will be expressed in serving one another.

God bless these brethren of the General Authorities for their devotion and untiring efforts in furthering his work on earth. May they be blessed with increased health and strength to carry on their great responsibilities throughout the world.

I know that God lives, that his Son Jesus Christ is the Savior of the world, and that divine beings restored through the Prophet Joseph Smith the gospel of Jesus Christ as he established it in the meridian of time.

I bear this testimony as we part this afternoon, and pray the blessings of the Lord to be upon each of you, that the influence of the priesthood quorums, of auxiliaries, and of the missionaries may be more effective from this time forward than ever before in leading the honest in heart of the whole world to turn their hearts to the worship of God and give them power to control the animal nature and live in the name of Jesus Christ. Amen.

I am sure this vast audience and all who are listening would wish me to express to President McKay our united thanks and appreciation for the inspiring messages which he has sent to us, for the inspiration of his Presidency, for the fact that he was with us shortly at the opening of the conference; and we pray God's blessings upon him. Millions of prayers are ascending every day for his welfare and benefit. Let us upon returning to our homes show our loyalty by carrying out the instructions, the counsel and advice contained in these marvelous messages, so well and inspiring read by his son, Robert, whom we thank for his part.

We should like to express our deep appreciation to the following who have furnished the singing for this conference:

The Tabernacle Choir for their excellent singing on the Saturday morning and Sunday morning broadcast sessions, and again this afternoon; and to the Men of the Tabernacle Choir, who furnished the music for the Saturday evening Priesthood meeting.

The Relief Society Singing Mothers from stakes in Alberta, Canada, who furnished the music for the sessions on Friday.

The Ricks College Combined Choirs, who furnished the music for the Saturday afternoon session.

We also express thanks and deep appreciation to the conductors and the organists.

President McKay wishes me to express his own appreciation also to all who have in any way contributed to the success and inspiration of this great conference.

He is especially grateful to his beloved associates, the General Authorities, who have delivered such timely and inspirational messages.

We appreciate the careful and efficient attention given by local and national press representatives, and by the representatives of radio and television in reporting the sessions of this conference.

We deeply appreciate too the cooperation of city officials, city traffic officers handling carefully and ably the increased traffic, the fire department, and the Red Cross, who have been on hand to render assistance and service whenever and wherever needed.

We thank the Tabernacle ushers for their courtesy and consideration in seating the great audiences of these conference sessions.

As herefofore mentioned, we are most grateful to the owners and managers of the many radio television stations throughout the nation and in other countries, who have carried the sessions of this conference from coast to coast in the United States, to Hawaii, Alaska, Mexico, Guatemala, and Canada; and by shortwave, to listeners in many other countries.

We thank the translators for their untiring efforts in translating the messages of the conference for the people of the world.

Through the extensive radio and television coverage, millions have been able to participate in this Semi-Annual Conference of the Church.

We again express our gratitude and thanks to the Church gardeners, who arranged the beautiful flowers on the rostrum. We also thank the Honolulu Stake, who so graciously sent us these lovely anthuriums.

Tonight, the Deseret Sunday School Union conference will convene in this building at seven o'clock. All Sunday School workers will wish to be in attendance. The public also is cordially invited.
It is understood that ward sacrament meetings will be held, wherever practicable, this evening in the various wards.

Just a reminder again about driving in the city and on the highways. Please obey the traffic rules. Good manners, patience, and alertness are necessary if we are to reduce the number of automobile accidents.

And now the Tabernacle Choir will favor us with, "Hallelujah," and then, "Sing We Now at Parting," both conducted by Elder Richard P. Condie.

The benediction will be offered by Elder Reed J. Money, President of the Nebo Stake, after which this conference will stand adjourned for six months.

The Salt Lake Tabernacle Choir sang the Hallelujah anthem, and then sang the hymn "Sing We Now At Parting."

Elder Reed J. Money, President of the Nebo Stake, pronounced the benediction.

Conference adjourned for six months.

The Salt Lake Tabernacle Choir furnished the musical numbers for the Saturday morning and Sunday morning and afternoon sessions of the Conference. Richard P. Condie, Conductor and Jay E. Welch, Assistant Conductor.

The Men of the Salt Lake Tabernacle Choir furnished the choral music for the General Priesthood meeting Saturday evening, with Richard P. Condie conducting.

The choral music for the Friday morning and afternoon sessions was furnished by the Relief Society Singing Mothers of the stakes in Alberta, Canada, under the direction of Sister Florence Jepperson Madsen.

The Ricks College Combined Choirs furnished the music for the Saturday afternoon meeting, with Chester W. Hill and Inga Johnson conducting.

Richard P. Condie directed the singing of the Salt Lake Tabernacle Choir on the Tabernacle Choir ad Organ broadcast Sunday morning.

Accompaniments on the organ were played by Alexander Schreiner, Robert N. Cundick and Roy M. Darley, Tabernacle Organists.

JOSEPH ANDERSON Clerk of the Conference.

Footnotes

1. Elder Alvin R. Dyer, an Assistant to the Twelve was sustained at this Conference to be an Apostle.

2. Elder Antoine R. Ivins, senior president of the First Council of Seventy, was absent because of illness.

3. Manning Johnson, now deceased, spelled out this blueprint in his book, Color, Communism and Common Sense (western Island, Belmont, Massachusetts). Leonard Patterson, Mrs. Julia Brown, and Mrs. Lolabelle Holmes are currently active on lecture tours carrying this unhappy truth about the civil rights movement to at many of the American people as they can reach.

4. The two classic Communist manuals explaining this diabolic plot are American Negro Problems by John Pepper (1928), and The Negroes in a Soviet America by James Ford and James Allen (1935). Both were published originally by the Communist Party and may now be obtained as photographic reprints from American Opinion, Belmont, Massachusetts 02178.

5. For detailed understanding of this phase of Communist strategy, the student is urged to research the party's official pronouncements on the subject of proletarian revolution. Perhaps the easiest and best place to begin, however, is with one of the actual textbooks used to teach Communist cadres in Czechoslovakia. It is entitled About the Possible Transition to Socialism by Means of the Revolutionary Use of Parliament, written by Jan Kozak, official historian of the Czech Communist Party and member of the National Assembly. Reprints of the pertinent parts of this textbook may be obtained from the U.S. Government Printing Office in the form of a government pamphlet entitled The New Role of National Legislative Bodies in the Communist Conspiracy, published by the House Committee on Un-American Activities, December 30, 1961.

6. Deseret News, October 9, 1897.

7. Minutes of the 37th semi-annual conference of the Church.


10. Salt Lake Telegraph, October 6, 1867.

11. Ibid., October 8, 1867.


The Combined Choruses of the Brigham Young University will now sing, "Behold, the Lamb of God."

President Hugh B. Brown

Elder Wayne B. Hales, president of the Brigham Young University Sixth Stake, offered the invocation.

As the opening musical number, the Brigham Young University Combined Choruses sang the anthem, "The Morning Breaks, the Shadows Flee."

Elder Wayne B. Hales, president of the Brigham Young University Sixth Stake, offered the invocation.

President Brown extended the following greeting to the conference:

The morning session of the conference convened in the Tabernacle on Temple Square in Salt Lake City on Friday morning, April 5, 1968, at 10 o'clock a.m., with President David Q. McKay present and presiding. President Hugh B. Brown, first counselor in the First Presidency, conducted the services.

The Combined Brigham Young University Choruses, under the direction of Ralph Woodward, furnished the choral music for this session. Robert Cundick was at the organ console.

President Brown extended the following greeting to the conference:

C1968 Conference Report, April 5, 1968

We extend to all a hearty and cordial greeting as we assemble in the opening session of the 138th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We are convened in the historic Salt Lake Tabernacle on Temple Square.

We are happy to announce that President David Q. McKay is with us this morning, and he will preside at all sessions of this conference. He has asked me to conduct this session. We are thankful that he has been blessed with renewed health during the past six months, and is still able to carry on the heavy responsibilities of his high office.

At this time we express deep sorrow and shock at the news of the passing of a man (Dr. Martin Luther King) who dedicated his life to what he believed to be the welfare of his people. It is a shocking thing that in this age such a thing could happen. We pray God's blessings upon his family, his friends, and those associated with him.

During the past two days, the officers and teachers of the Primary Association of the Church have been in conference. We commend and congratulate these sisters for their loyalty and devotion to the children of the Church. May God bless them in the great work they are doing.

All of the General Authorities of the Church are in attendance at this conference.

We miss the presence of Elder Antoine R. Ivins of the First Council of Seventy, who passed away on October 18, 1967. He rendered a long and faithful service to the Church.

We are pleased to announce that the proceedings of this General Conference will again be given extensive coverage, originating with KSL Radio and Television in Salt Lake City. Through the generous cooperation of their owners and managers, over 300 television and radio stations will carry to practically every state in the Union, and to many foreign countries, the proceedings of some of the sessions of this conference. The names of the stations carrying the proceedings of this session were announced to the television and radio audience just prior to the opening of this meeting.

For the second time, the sessions of this conference are being televised in color, and may be received by many in the United States and in Canada over most of the television stations cooperating to provide the extensive coverage of this conference.

Countries in Europe, Asia, Africa, and Latin America, totaling nearly two-thirds of the world, can receive broadcasts of these proceedings over the Church-owned international shortwave radio station WNYW, with studios in New York.

Audio tape and sound on film records of the conference will be translated into eleven languages and sent to Japan, France, Germany, Italy, Scandinavian and Latin American countries.

Re-broadcasts of all sessions of the Conference will be received over KSL Radio, KIRO Radio at Seattle, WRFM [page 4] in New York, and KMBC at Kansas City, beginning at midnight tonight, and on Sunday, and Monday, and can be heard in many parts of the United States and the world, including Alaska, Canada, Mexico, and the islands of the Pacific.

The General Priesthood Conference, to be held Saturday night, will be transmitted by closed-circuit wire from the Salt Lake Tabernacle to over 95,000 men of the priesthood assembled in approximately 500 buildings throughout the United States and Canada.

In addition, the proceedings of the priesthood session will be broadcast publicly over KSL Radio and Television, and will be received by many throughout a wide area of Utah and in parts of other adjoining states.

We wish to express heartfelt thanks and appreciation to the owners and operators of the radio and television stations for their cooperation in making possible such an extensive coverage of the proceedings of this conference.

To all assembled here in this historic Tabernacle, and to the vast radio and television audience, we extend a cordial and hearty welcome.

We should like to express our appreciation for the lovely flowers which decorate the rostrum. The Tacoma Stake made arrangements with the Puyallup Valley Daffodil Festival for 3,000 King Alfred daffodils. The beautiful calla lilies were sent to us by the Oakland-Berkeley Stake High Priests quorum. This is a wonderful contribution to the atmosphere of this conference, and we express deep appreciation to these brethren and sisters for their kindness.

We are pleased to welcome here this morning the Combined Brigham Young University Choruses. Ralph Woodward will conduct these young students, and Brother Robert Cundick is at the organ.

We shall begin this session by the chorus rendering, "The Morning Breaks, the Shadows Flee," following which the invocation will be offered by Elder Wayne B. Hales, president of the Brigham Young University Sixth Stake.

As the opening musical number, the Brigham Young University Combined Choruses sang the anthem, "The Morning Breaks, the Shadows Flee."

Elder Wayne B. Hales, president of the Brigham Young University Sixth Stake, offered the invocation.

President Hugh B. Brown

The Combined Choruses of the Brigham Young University will now sing, "Behold, the Lamb of God."
The Combined Choruses of the Brigham Young University sang the anthem, "Behold, the Lamb of God."

President David O. McKay (Read by his son, David Lawrence McKay)

My dear brethren and sisters, and friends of the radio and television audience: At this moment there is just one supreme wish in my heart. It is that the Spirit of the Lord and of this great conference may be felt in every home and in every heart in the Church, as well as in the hearts and homes of all peoples everywhere who may come within the radius of the broadcasts of the various sessions, which will be carried worldwide.

We are all delighted with the presence here of President David O. McKay. Upon the advice of his physicians, he has asked his son, David Lawrence McKay, to read the message which he has for this conference and for the world.

My heart is filled with thanksgiving for our blessings and for God's great love for his children. The older I grow, the more grateful and impressed I am with the glorious truths and great possibilities and opportunities of the gospel of Jesus Christ.

I appreciate the loyalty, faith, brotherly love, and prayers of the membership of this Church. Realizing the great responsibility that rests upon me this morning in giving to the Church a message at a general conference, I earnestly pray for his guidance and for your faith and prayers.

I extend a hearty welcome to all present in this historic Tabernacle, erected on Temple Square by our pioneers 100 years ago, and to all who may be listening in, and pray that God's blessings may be with each of you in rich abundance.

The greatest event of history will be celebrated throughout Christendom on April 14, the resurrection of Jesus Christ. In speaking of that event, the Apostle Paul declared: "...if Christ be not risen, then is our preaching vain." (1 Cor. 15:14-15.)

He who can thus testify of the living Redeemer has his soul anchored in eternal truth. In our time, the most direct confirmation that Jesus rose from the grave is the appearance of the Father and the Son to the Prophet Joseph Smith, eighteen hundred years after the event.

That the spirit of man passes triumphantly through the portals of death into everlasting life is one of the glorious messages given by Christ, our Redeemer. To him this earthly career is but a day, and its closing but the setting of life's sun; death, but a sleep, is followed by a glorious awakening in the morning of an eternal realm. When Mary and Martha saw their brother only as a corpse in the dark and silent tomb, Christ saw him still a living being. This fact he expressed in just two words: "Lazarus sleepeth." (See John 11:11.)

If everyone participating in Easter services knew that the crucified Christ actually rose on the third day from the tomb, that after having greeted others and mingled with others in the spirit world his spirit did again reanimate his pierced body, and after sojourning among men for the space of 40 days he ascended a glorified soul to his Father, what benign peace would come to souls now troubled with doubt and uncertainty!

It was, therefore, a new and glorious message that the angel gave to the woman who, fearfully and lovingly, had approached the sepulcher in which Jesus had been buried: "...Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here. ..." (Mark 16:6.)

A stupendous miracle

If a miracle is a supernatural event whose antecedent forces are beyond man's finite wisdom, then the resurrection of Jesus Christ is the most stupendous miracle of all time. In it stand revealed the omnipotence of God and the immortality of man.

The resurrection is a miracle, however, only in the sense that it is beyond man's comprehension and understanding. To all who accept it as a fact, it is but a manifestation of a uniform law of life. Because man does not understand the law, he calls it a miracle. Someday man's enlightenment may bring this momentous event out of the dusk of mystery into the broad day of understanding.

That the literal resurrection from the grave was a reality to the disciples who knew Christ intimately is a certainty. In their minds there was absolutely no doubt. They were witnesses of the fact. They knew, because their eyes beheld, their ears heard, their hands felt the corporeal presence of the risen Redeemer.

Gloom of death banished

At Jesus' death, the apostles were stricken with gloom. When he lay dead, their hopes all but died. Their intense grief, the evident preparation for a permanent burial, combined to illustrate the prevalence of a fear that the redemption of Israel had failed.

Notwithstanding the often-repeated assurances of Christ that he would return to them after death, the apostles did not seem fully to comprehend it. At the crucifixion, they were frightened and discouraged. For two and one-half years they had been upheld and inspired by Christ's presence. But now he was gone. They were left alone, and they seemed confused, fearful, helpless.

The world would never have been stirred by men with such wavering, doubting, despairing minds as the apostles possessed on the day of the crucifixion.

What was it that suddenly changed these disciples to confident, fearless, heroic preachers of the gospel of Jesus Christ? It was the revelation that Christ had risen from the grave. His promises had been kept, his messianic mission fulfilled. In the words of an eminent writer, "The final and absolute seal of genuineness has been put on all his claims, and the indelible stamp of a divine authority upon all his teachings. The gloom of death had been banished by the glorious light of the presence of their Risen, Glorified Lord and Savior."
Wisdom: "... seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also

renders to God the things that are God's, as well as to man the things that are man's.

is better than his bond. It means that we will be honest in our dealings with the Lord, for "true honesty takes into account the claims of God as well as those of man; it means that we are honest in our dealings—in our buying as well as in our selling. It means that an honest debt can never be outlawed, and that a man's word

untruths. It means that we are honest in our dealings—in our buying as well as in our selling. It means that an honest debt can never be outlawed, and that a man's word

Honesty, as included in justice, is the first virtue mentioned in the Church's thirteenth Article of Faith. It is impossible to associate manhood with dishonesty. To be just and at the same time be disrespectful or irreverent, for when disrespectful or irreverent, he is unjust in not giving respect and reverence where they are merited. True

rendering to every man his due. To he just, one must of necessity be honest, fair, and impartial. He will be respectful and reverential. It is impossible for a man to be just

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comprehended the ways of men and the purposes of God. The apostles could not always comprehend the significance and depth of some of his simplest sayings; the lawyers could not entrap him, nor get the better of him in a discussion or argument; the greatest teachers were but pupils in his presence. Every act that is recorded of his short, though eventful, life was one of benevolence that comprehends charity and love. His self-control, whether exemplified in his power over his appetites and passions or his dignity and poise when before his persecutors, was perfect—it was divine.

His ideal of justice is summed up in the admonition: "Do unto others as you would have others do unto you. (See Matt. 7:12.) His wisdom was so broad and deep that it comprehended the ways of men and the purposes of God. The apostles could not always comprehend the significance and depth of some of his simplest sayings; the lawyers could not entrap him, nor get the better of him in a discussion or argument; the greatest teachers were but pupils in his presence. Every act that is recorded of his short, though eventful, life was one of benevolence that comprehends charity and love. His self-control, whether exemplified in his power over his appetites and passions or his dignity and poise when before his persecutors, was perfect—it was divine.

Now, what are the teachings of the Church regarding these virtues and all they comprehend? If the Church fails to make men true, fails to foster moral manhood, then there is no reason for its existence, and its pretension to be Christ's Church is a farce.

The way, the truth, and the life

"How can we know the way?" asked Thomas, as he sat with his fellow apostles and their Lord at the [page 7] table after the supper on the memorable night of the betrayal; and Christ's divine answer was: "I am the way, the truth, and the life. (John 14:5-6.) And so he is! He is the source of our comfort, the inspiration of our life, the author of our salvation. If we want to know our relationship to God, we go to Jesus Christ. If we would know the truth of the immortality of the soul, we have it exemplified in the Savior's resurrection.

If we desire to learn the ideal life to lead among our fellowmen, we can find a perfect example in the life of Jesus. Whatsoever our noble desires, our lofty aspirations, our ideals in any phase of life, we can look to Christ and find perfection. So, in seeking a standard for moral manhood, we need only to go to the Man of Nazareth and in him find embodied all virtues that go to make the perfect man.

The virtues that combined to make this perfect character are truth, justice, wisdom, benevolence, and self-control. His every thought, word, and deed were in harmony with divine law and therefore, true. The channel of communication between him and the Father was constantly open, so that truth, which rests upon revelation, was always known to him.

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Love of truth

No man can be a true member of this Church and not love truth. Being true is a fundamental doctrine of the Church. When we stop to consider what this means, we begin to realize what an important element in character building truth is. A man who is true is upright, is conscientious, is honorable in all his dealings; he is faithful in fulfilling his obligations; he is trustworthy and diligent in the performance of duty; he is true to himself and, therefore, to his fellowmen and to his God.

Justice

As for justice, all the teachings of the Church cry out against injustice, and its condemnation is most severe upon him who oppresses his brother. Members are admonished to use their authority justly, for "the powers of heaven cannot be controlled nor handled only upon the principles of righteousness." (D&C 121:36.) Justice is rendering to every man his due. To he just, one must of necessity be honest, fair, and impartial. He will be respectful and reverential. It is impossible for a man to be just and at the same time be disrespectful or irreverent, for when disrespectful or irreverent, he is unjust in not giving respect and reverence where they are merited. True

manhood possesses justice and is an attribute of the divine nature.

Honesty

Honesty, as included in justice, is the first virtue mentioned in the Church's thirteenth Article of Faith. It is impossible to associate manhood with dishonesty. To be just with one's self, one must be honest with one's self and with others. This means honesty in speech as well as in actions. It means to avoid telling half-truths as well as [page 8] untruths. It means that we are honest in our dealings—in our buying as well as in our selling. It means that an honest debt can never be outlawed, and that a man's word

is better than his bond. It means that we will be honest in our dealings with the Lord, for "true honesty takes into account the claims of God as well as those of man; it renders to God the things that are God's, as well as to man the things that are man's."

Wisdom

Wisdom: "... seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also
We are indeed living in a troublous age, and many people in the Church, as well as millions in the world, are stirred with anxiety; hearts are heavy with feelings of foreboding. At the crucifixion of Christ, a little group of men faced a future that was just as threatening and foreboding to them as that which the world faces today. Their future, so far as Christ's triumph on earth was concerned seemed all but blighted. They had been called and set apart to be "fishers" of men, and to Peter had been given the keys of the kingdom.

Notwithstanding all this, in that hour of despondency, when the resurrected Christ said to Peter, the discouraged leader of the Twelve, who had turned to his old vocation of fishing; "Simon, son of Jonas, lovest thou me more than these?" Peter answered, "Yea, Lord; thou knowest that I love thee." Said the Lord, "Feed my sheep." (John 21:15-16.) On that occasion Peter became conscious of his responsibility, not only as a fisher of men, but also as a shepherd of the flock. It was then that he sensed finally and completely the full meaning of the divine injunction, "Follow me." (John 21:19.) With that neverfailing light, those 12 humble men succeeded in changing the course of human relations.

As I have read recently of the prevalent use of these drugs among our high school and university students and others, I have become greatly alarmed. With all my heart I warn the youth of our Church and of this nation that they will lose their manhood and womanhood if they yield to this enticement of Satan. A person who indulges his appetites, either secretly or otherwise, has a character that will not serve him when he is tempted to indulge his passions.

One of the most practical teachings of the Church regarding this principle is the Word of Wisdom. It is true. It deals principally with the appetite. You show me a man who has complete control over his appetite, who can resist all temptations to indulge in stimulants, liquor, tobacco, marijuana, and other vicious drugs, and I will show you a youth or man who has likewise developed power to control his passions and desires.

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I am sure that the profound and inspiring message from our President will find an echo in the hearts of all of us. It is a fitting and inspiring keynote to this great conference. President Joseph Fielding Smith, president of the Quorum of the Twelve Apostles, will now address us.

President Joseph Fielding Smith, President of the Council of the Twelve and Counselor in the First Presidency

We must learn to be truthful, obedient, sincere, having the willingness to walk by every commandment the Lord has given. We need to have our minds quickened by the inspiration that comes from him; and for these reasons we pray to him, that he may help us to live so that we will know his truth and be able to walk in its light, that we may, through our faithfulness and our obedience, come back again into his presence.

Prayer is something that humbles the soul. It broadens our comprehension; it quickens the mind. It draws us nearer to our Father in heaven. We need his help; there is no question about that. We need the guidance of his Holy Spirit. We need to know what principles have been given to us by which we may come back into his presence. We need to have our minds quickened by the inspiration that comes from him; and for these reasons we pray to him, that he may help us to live so that we will know his truth and be able to walk in its light, that we may, through our faithfulness and our obedience, come back again into his presence.

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If we will all serve him in this way, we will have plenty to do. The Father asks nothing inconsistent with reason but that which is in harmony with his law, and which he himself obeys. Can you imagine our Eternal Father and Savior doing nothing?

Work for man’s benefit

So we see that the great work of the Father, and of the Son, is not for self alone. They work, as they have worked hitherto, for the benefit of man. When a man joins the Church, it is on the principle of faith in the Father and in the Son and in the Holy Ghost. It is on the principle that he accepts all that pertains to the gospel. These requirements are made of all men who seek repentance and a place in the kingdom of God. If a man tries to get in by some other way, he is classed as a thief and a robber. Why? Because he is trying to obtain eternal life by fraud! He is trying to obtain a reward of exaltation by counterfeit coin, and this cannot be done.

Importance of service

Obedience to the gospel ordinances is required of all men, and they cannot enter into the kingdom without complying with the law the Lord has given.

Our Savior came into the world to teach us love for each other, and as that great lesson was made manifest through his great suffering and death that we might live, should we not express our love for our fellowmen by service rendered in their behalf? Should we not show our appreciation for the infinite service he rendered us, by giving service in his cause?

The man who does only those things in the Church which concern himself alone will never reach exaltation. For instance, the man who is willing to pray, to pay his tithes and offerings, and to attend to the ordinary duties which concern his own personal life, and nothing more, will never reach the goal of perfection.

Service must be given in behalf of others. We must extend the helping hand to the unfortunate, to those who have not heard the truth and are in spiritual darkness, to the needy, the oppressed. Are you failing? Let us think of the words of the poet, Will L. Thompson, as we think about being saviors on Mount Zion. The poem starts this way:

"Have I done any good in the world today? Have I helped anyone in need? Have I cheered up the sad, And made someone feel glad? If not I have failed indeed."

(Hymns, 58.)

I hope and pray that none of us fail in our service to our Father in heaven. May the Lord continue to bless us one and all and keep us in the path of truth and righteousness, I humbly pray, in the name of the Lord Jesus Christ. Amen.

President Hugh B. Brown

The chorus and congregation will now join, upon an indication from the chorister, in singing, "We Thank Thee, O God, for a Prophet." After the singing, Elder Franklin D. Richards, Assistant to the Twelve, will address us.

Elder Franklin D. Richards will address us.

President McKay, my dear brothers and sisters: President McKay, we love you. We have been blessed and inspired this morning as we have received the great messages from you and President Smith. And now, my brothers and sisters, I pray that the Lord will bless me with his Spirit as I speak to you this morning.

As the foundations of the Church were being laid in this dispensation, many wonderful revelations were given for the guidance of those engaged in the great work.

Although some revelations were given to particular persons, we know that they were generally for the edification and direction of all who would heed them, whether at that time or at a later date.

Qualities necessary for success

One of the great revelations was given in February 1829 through the Prophet Joseph Smith to his father, and is recorded in Section 4 of the Doctrine and Covenants.

The revelation commences with the declaration that a marvelous work is about to come forth among the children of men.

Qualities necessary for success in his service are then given and include: "... faith, virtue, knowledge, temperance, patience. . . ." (D&C 4:6.)

In today’s world of uncertainty, pressures, strains, and tribulations, patience is a very essential virtue.

The dictionary definition of patience is: to be undisturbed by obstacles, delays, or failures, to be able to bear strain and stress, to be persevering, and the ability to exercise forbearance under provocation.

The apostle Paul, in writing to the Roman saints, said, "... we glory in tribulations. . . . knowing that tribulation worketh patience; And patience, experience; and experience, hope." (Rom. 5:3-4.)

Experiences develop patience

And so our trials and tribulations, as we meet them with patience, give us valuable experiences and prepare us for challenges that lie ahead.

Likewise, it is possible to glory in health, prosperity, and happiness, as well as in tribulations. All of life’s experiences provide us with opportunities to develop patience.

In periods of health, prosperity, and well-being, we are inclined to overlook the importance of patience and are apt to become impatient. It is well to remember, however, that there are many hazards connected with impatience. One of the greatest is that of overextending one’s self—physically, mentally, financially, or in many ways.

In 1828 the Lord, in a revelation to the Prophet Joseph Smith, said, "Do not run faster or labor more than you have strength. . . ." (D&C 10:4.)

By exercising patience, we will not be inclined to run faster or labor more than our strength justifies.
In this regard, an adage that has been particularly helpful and inspirational to me is: “Survey large fields, but cultivate small ones.” Often we want to cultivate large fields before we are properly prepared and equipped to do so.

Concentrating on an immediate task while envisioning and planning for extensive growth requires genuine patience, and patience is very essential to sound growth and development.

A stabilizing influence

Patience is a mighty virtue. The reward of patiently persevering in this case was the bringing of an entire family into the kingdom of God. This family received testimonies and were baptized. As early as 1831 the Lord, in a revelation given to the Prophet Joseph Smith, counseled the elders of the Church to “be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great.” (D&C 64:33.)

Patience and perseverance in Church work also pay tremendous dividends, as in all other areas of life’s activities. As early as 1831 the Lord, in a revelation given to the Prophet Joseph Smith, counseled the elders of the Church to “be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great.” (D&C 64:33.)

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A stabilizing influence

Some might construe patience to be a negative force, resulting in resignation and discouragement. However, patience is a great stabilizing influence in our lives, while impatience frequently brings fear, tensions, discouragement, and failure.

In a revelation given through the Prophet Joseph Smith to his brother Hyrum in May 1829, the Lord counseled Hyrum in regard to his assignment, saying, “. . . be patient until you shall accomplish it.” (D&C 11:19.)

Here patience is identified as a positive force and as a requisite to accomplishment. It is important to realize that patience can be a tremendous positive force when combined with prayer, faith, and works. In this light let us further consider the great value of patience and how it can be developed.

Ways to develop patience

One way to develop patience and to make it a positive force is to carefully plan our activities and set realistic objectives and goals. Sound planning requires meditation, patience, and prayer. President McKay has frequently referred to the great benefits to be derived from meditation.

Frequently, patience is developed when coupled with repentance: a changing of one’s attitude, a controlling of one’s temper, or some other corrective action. But patience combined with prayer, repentance, faith, and works will overcome obstacles of every nature.

Patience means persevering, and persevering means work—mental and physical.

President Grant used to quote Ralph Waldo Emerson: “That which we persist in doing becomes easy to do, not that the nature of the thing has changed, but that our power to do it has increased.”

It is not unusual for one to develop the idea that the grass on the other side of the fence is greener. But in every aspect, of life we should realize that “a rolling stone gathers no moss.”

Assuming that moss in this axiom means the better things of life, then patience or staying on the job or magnifying one’s calling will bring these better things to us. Then to develop patience, “don’t expect too much too soon.” Make the most of what you have.

Need for patient preparation

Exercise patience in the matter of buying a new home, a new car, furniture, or other important things. Get out of debt and stay out of debt; here patience will reward you with peace of mind, happiness, and success.

A young person should plan and patiently prepare for a mission years ahead of the time he leaves, providing he wants to perform an outstanding mission.

The planning and obtaining of one’s education is especially important in this day and age, and, of course, planning and preparing for one’s vocation become a significant part of planning and obtaining one’s education. Faith and patience are vital to accomplish these desired objectives.

Hasty courtships tend to create unhappy marriages and often result in divorce. Be patient in the selection of a husband or wife. Be patient and take sufficient time to prepare for a temple marriage. Here is one place where your patience will be rewarded with eternal blessings.

Patience in family life

Our need for continual patience is greatest with our loved ones, our family. Here is where we may be the most impatient, but here is where patience pays the greatest dividends.

Nothing is sweeter than to watch a loving parent patiently teach his child the right way. A father stood by his small son in a swimming pool. The boy wanted so much to learn to swim. The father patiently showed him how. Day after day they returned to the pool, the father always evidencing patience and appreciation for the boy’s efforts. This same method is used by truly successful parents in teaching their children the lessons of life—social, moral, intellectual, and spiritual as well as physical: telling, showing, over and over, until the lesson is learned, always with patience, love, and appreciation of every evidence of progress, no matter how small.

Patience in church work

Patience and perseverance in Church work also pay tremendous dividends, as in all other areas of life’s activities.

As early as 1831 the Lord, in a revelation given to the Prophet Joseph Smith, counseled the elders of the Church to “be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great.” (D&C 64:33.)

How important this counsel is to us today: “Be not weary in well-doing.” Be patient in your home teaching and other teaching assignments, in your home evenings, ind in all relationships with one another.

I recall that in our stake mission our missionaries called on one nonmember family at least once every three months, covering a period of two and a half years, but were never invited into the home. Then on the next visit they were invited in. This family was then taught the gospel. As they studied, prayed, and attended Church, they received testimonies and were baptized.

The reward of patiently persevering in this case was the bringing of an entire family into the kingdom of God.

A mighty virtue

As one reviews the various areas of life’s activities and appreciates the many human inadequacies, the great value of patience becomes more and more evident.

Sometimes we are misunderstood, even by those who are closest to us. Under such circumstances, patience will develop within us the capacity to accept criticism and censure, whether we feel such criticism is warranted or not. This ability to exercise forbearance under provocation means that we are following the Savior’s teachings, to do
Patience is truly a mighty virtue, and can be developed as we recognize its importance and make up our minds to be patient in our own life as well as with others. I encourage you to develop patience in your daily lives and enjoy the satisfaction of accomplishment, free from many of the customary pressures and strains incident to modern living.

I am grateful for my knowledge of the gospel and that the gospel incorporates the remarkable principle of patience. I am most thankful for the patience my Father in heaven has evidenced with me in my life.

I am grateful for my testimony that God lives and that Jesus Christ is our Savior and Redeemer. I thank God for the Prophet Joseph Smith and for our present President and Prophet, David O. McKay, both of whom have exemplified in their lives this great quality of patience.

And may I close with the words of the apostle Paul to the Hebrew saints, "... let us run with patience the race that is set before us." (Heb. 12:1.)

In the name of Jesus Christ. Amen.

Elder Sterling W. Sill, an Assistant to the Twelve, will now address us. He will be followed by Elder Bruce R. McConkie, of the First Council of Seventy.

Elder Sterling W. Sill
Assistant to the Council of the Twelve

My brothers and sisters, I would like to recall to your minds one of the great scenes of the holy scriptures. It has been referred to as the Lord's triumphal entry into Jerusalem. After a long absence, Jesus and his disciples were making their way toward the temple for what was to be the last three days of the Lord's public ministry. As he came near the historic city, he wept because of the wickedness of its people.

The feast of the passover was at hand, and as he approached the city, other travelers, Jerusalem bound, merged with his party at the crossroads. Soon there was an imposing procession, with Jesus as the central figure, riding upon a colt, in fulfillment of an ancient prophecy. As they entered the Holy City, the people cast branches of palm trees in his path, thus carpeting his way as for the passage of a king. And for the time being he was their king, and the voices of the multitude sounded in reverberating harmony, saying, "Hosanna to the son of David: Blessed is [the King of Israel,] that cometh in the name of the Lord. . . ." (Matt. 21:9.)

This picturesque scene might well symbolize another coming, as the scripture projects our minds ahead to that time when with holy angels he will appear in flaming fire to cleanse the earth of sin and to inaugurate the millennial era of a thousand years of peace, during which he will reign personally as King of kings.

We would see Jesus

Among those attending this particular passover were certain Greeks who sought a conference with the Master. In making their request through Philip, they said, "Sir, we would see Jesus." (John 12:21.) In these five words they were also voicing an idea that has the greatest significance for every age. That is, what could be more helpful in our own days of miracles, atheism, and crime than for everyone to have an unshakable testimony of, and an inspiring personal relationship with, the divine Ruler of this earth?

Since that long ago day, some nineteen wide centuries have come and gone. And we now have the judgment of time shining upon the life of Christ, enabling us to see it in clearer perspective. We are now aware that he is much more than a prophet from Nazareth. He is also the Son of God, the Savior of the world, the Author of life, the Redeemer of men, and the giver of all good things. By our absorbing the spirit of his life, understanding his doctrines, and following his example, this ancient Grecian request to see Jesus might well be granted in our own behalf. Certainly this request should represent the universal desire of all people, for as the sun is the center of the solar system, so is the Redeemer the center of our lives. Without the sun our solar system would fly apart, and without God the greatest values in our lives would be lost. As the apostle Peter said, Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

This is life eternal

The prophets have looked forward to his coming since time began, and even as Jesus was being born, wise men from the east were asking: "Where is he [who] is born King of the Jews? for we have seen his star in the east, and are come to worship him." (Matt. 2:2.) And that is what wise men have been asking and doing ever since. The Master himself said, "... this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

After the people had listened to the preaching of the gospel at Pentecost, they were pricked in their hearts; and desiring the better way of life that had been recommended, they cried out to the apostles: "... Men and brethren, what shall we do?" And Peter answered: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:37-38.)

Jesus found in different ways

The Greeks found him through Philip; the wise men from the east were led to Bethlehem by his star; Peter was taken to Jesus by his brother Andrew; and Paul found him through a miracle on the Damascus road. Jesus gave his own formula for discovery when he said, "If any man will do his will, he shall know of the doctrine. . . ." (John 7:17.) He said, "... seek me diligently and ye shall find me. . . ." (D&C 88:63.) However, the greatest tragedy of our world is that so many never attain this all-important objective. And yet only he who fails to seek fails to find.

Emerson pointed out the consequences of failure in this important quest when he said, "On the brink of an ocean of life and truth we are miserably dying. Sometimes we are nearest when we are closest by." So frequently that is true. Think how near they were who lived contemporaneously with Jesus. He walked among them; they heard him speak; they knew of his miracles; and yet they were so far away that they said, "His blood be on us, and on our children" (Matt. 27:25), and so it has been, and so it may be with us. We are so near and yet we may be so far away. We are standing on the brink of an eternal life, and yet each must take the steps that will bring him there.

A well of living water

Jesus gave us the best approach for this accomplishment when, on the last day of the passover feast, he stood up and cried, "If any man thirst, let him come unto me, and drink. He that believeth on me, . . . out of his belly shall flow rivers of living water." (John 7:37-38.) That is, our eternal success is not like pouring water into a cistern;
Elder Bruce R. McConkie Of the First Council of the Seventy

As someone has said, "What cool sparkling pure water is to the welfare of the rose, so is the spirit of Christ to my life." That we may drink freely from those living waters that even now are springing up unto eternal life I humbly pray in the name of Jesus Christ. Amen.

Water is the universal element, and it is the symbol of life. Jesus used it to describe a personal testimony of his divinity. Pure water will also be one of the secrets of the earth's regeneration in preparation for its millennium. The Lord said, "And in the barren ... ground shall no longer be a thirsty land." (D&C 133:29.) However, the richest treasures do not come from water breaking forth in the wastelands of the desert.

The greatest enrichment comes when we acquire a personal testimony of the divine mission of the Savior of the world and a firm determination to make our lives productive in godliness. Dr. Henry C. Link once said that nothing puts so much order into human life as to live by a good set of sound principles. And the soundest principles are the principles of the gospel of Jesus Christ. Water is also a symbol of cleanliness, and Jesus indicated that after cleansing ourselves with the soap and water of repentance, we should be baptized and have our sins washed away by his atoning sacrifice.

Five days after the Greeks sought their interview, Jesus was crucified. In the following years his apostles were slain, his doctrines were changed, and the long black night of apostasy settled upon the world. In foretelling this event, the Lord again used water as a figure of speech about obtaining the word of the Lord. Through the Prophet Amos he said, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

And men shall ... sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." And the Lord added, "In that day shall [they] faint for thirst." (Amos 8:11-13.)

Gospel shall be preached

But God always provides the remedy before the plague. On the Tuesday before his crucifixion on Friday, the Lord sat on the Mount of Olives and foretold the wars and troubles that would immediately precede his glorious second coming to the earth. And he himself made a solemn promise, saying, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.)

In the early spring of 1820 in upper New York State, in fulfillment of this promise, God the Father and his Son Jesus Christ reappeared upon this earth to reestablish among men a belief in the God of Genesis, the God of Calvary, and the God of the latter days. The eternal springs were reopened; divine revelation was again established from heaven. And the gospel of Jesus Christ was restored to the earth in a fullness never known before in the world. The universal thirst is now being relieved for all of those who effectively seek their Redeemer. By divine order the world has now been given three great volumes of new scripture, outlining in every detail those simple principles on which the exaltation and eternal happiness of every human life depend. On every fundamental point of doctrine we again have an authoritative "Thus saith the Lord." We also have the testimony of many new witnesses supporting those of old that God lives, that the gospel is true, and that many of the great events spoken of in the scriptures are about to be fulfilled.

Testimony of modern prophet

In our own day another prophet has known God as Moses did, face to face, and in bearing his certain witness he has said to us, "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: that he lives!

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

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

The greatest opportunity of our lives is found in following the spirit of this ancient Grecian request, saying, "Sir, we would see Jesus" (John 12:21); and in consequence of our faithful, righteous search, we may have an inspiring personal testimony of his divinity springing up in our own hearts.

Unseen spiritual powers

Modern travelers to that ancient city of Shechem near the site of Jacob's well tell us that there are rivers of water flowing beneath the streets. During the daylight hours they cannot be heard. But when evening comes and the clamor dies out of the streets, when kindly sleep rests upon the city, then quite audibly in the hush of the night you can hear the music of these buried streams.

God has provided our earth with great underground reservoirs and buried rivers that may be brought to the surface to keep our earth productive and beautiful. Likewise, there are some great unseen spiritual powers that can be used to vitalize our spirits and make our lives beautiful and happy.

And in the quiet obedience of our faith and love of righteousness, God may touch these hidden abilities implanted in the depths of our souls and release great spiritual strength to purify our lives and bring about our eternal exaltation in his presence.

As someone has said, "What cool sparkling pure water is to the welfare [page 19] of the rose, so is the spirit of Christ to my life." That we may drink freely from those living waters that even now are springing up unto eternal life I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

Following Elder Bruce R. McConkie, Elder Gordon B. Hinckley of the Council of the Twelve will be our concluding speaker.

Elder Bruce R. McConkie Of the First Council of the Seventy
We have a volume of sacred scripture known as the Book of Mormon, which contains the mind and will and voice of God to the world today. Like the Bible, with which it is in complete conformity, it contains a record of God's dealings with a people who had the fullness of the everlasting gospel. Thus, both the Book of Mormon and the Bible present a summary of the doctrines of salvation, of the truths men must accept and live by to gain the celestial heaven, and both record the wondrous blessings poured out by Deity upon those in former days who walked in the light of the Lord and who kept his commandments.

The Book of Mormon is a record of God's dealings with his ancient American saints; the Bible is a similar and parallel record of his dealings with the saints in the Old World. Both shed forth a flood of light and knowledge about those truths that must be believed and obeyed to gain salvation, to gain peace in this life and eternal life in the world to come. And none now living can gain that salvation, which is the greatest of all the gifts of God, without conforming to those truths of which both books testify.

I know that the gospel has been restored and that God has established his Church again on earth—because the Book of Mormon is true.

I know that the Father and the Son appeared to Joseph Smith—because the Book of Mormon is true.

We testify that Joseph Smith received the Book of Mormon record from a resurrected personage and that he translated it by the power of revelation. Having received the ancient record from a heavenly messenger—from an angel named Moroni, who himself was one of the ancient American prophets—Joseph Smith then translated the book by the gift and power of God. The translated account is the Book of Mormon, a volume of holy writ of some 522 pages. Thereafter Joseph Smith, endowed with the spirit of prophecy and acting pursuant to revelation and at the direct command of God, organized The Church of Jesus Christ of Latter-day Saints, sometimes called the Mormon Church because of its acceptance of this Book of Mormon.

Confirms divinity of work

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I know that the Father and the Son appeared to Joseph Smith—because the Book of Mormon is true.
I was grateful the choir sang as an opening number the words of Parley P. Pratt:

"The morning breaks; the shadows flee; Lo, Zion's standard is unfurled! The dawning of a brighter day, Majestic rises on the world." (Hymns, 269.)

If the Lord will inspire me, I would like to use that as something of a theme.

May I share with you something of a sacred and inspiring experience? On Sunday, October 30, 1966, more than 200 members of the Church gathered on the roof of the Caravelle Hotel in the heart of Saigon. We had an inspirational meeting, with talks by Elder Marion D. Hanks, President Keith E. Garner, and others. At the conclusion of that service, while speaking I felt impressed to dedicate the land for the preaching of the gospel under authorization previously given by President McKay.

Not long ago I was in Saigon. Our tired little taxi took us down the muddy street to the meeting place of the Saigon Branch. It was night, the power had failed in the city, and it frequently does, and the darkness in the heavy rain was oppressive.

The narrow lane leading to our meeting place was a river of running water. Skirting this on ground slightly higher, I noticed a thin little figure with an umbrella coming out to meet us.

When we opened the taxi door, I recognized Brother Minh, an elder in The Church of Jesus Christ of Latter-day Saints, the first Vietnamese to receive the Melchizedek Priesthood.

We stood under the porch of the building while he pleaded that he be given opportunity to translate the Book of Mormon into his native tongue. I asked how he could find time to do this work. He has a job that requires long hours and tedious labor. He replied that the gospel must someday come to his people and that they will need the testimony of the Book of Mormon.

Like Brother Minh, I am convinced that there are many and will be many in that land who someday will respond to the message of the restored gospel. I do not know when that day will come, but I am confident that it will come, and that the efforts of your sons who are there in military service will make that day possible. Without their presence, I would see small prospect short of half a century.

I know that Joseph Smith is a prophet, that he communed with God entertained angels, received revelations, saw visions, and has gone on to eternal glory--because the Book of Mormon is true.

I know that the Bible is the word of God as far as it is translated correctly--because the Book of Mormon is true.

To my testimony of the Book of Mormon I add that of the Lord God himself, who said Joseph Smith "has translated the book, . . . and as your Lord and your God liveth it is true." (D&C 17:6.)

In the name of Jesus Christ. Amen.

My beloved brethren and sisters: My heart was touched and my soul thrilled by the stirring testimony of the risen Lord given by President McKay this morning. I hope that no man or woman here will ever forget that testimony of our Prophet.

I was grateful the choir sang as an opening number the words of Parley P. Pratt:

"The morning breaks; the shadows flee; Lo, Zion's standard is unfurled! The dawning of a brighter day, Majestic rises on the world." (Hymns, 269.)

If the Lord will inspire me, I would like to use that as something of a theme.

War in Vietnam

I have spoken previously from this pulpit about the war in Vietnam. With your indulgence I should like again to say a few words on this, because I know that it is a subject on the minds and in the hearts of thousands of our people who have sons there. The welfare of their loved ones is the constant burden of their thoughts and prayers. Even for those of other nations, the war is a matter of deep concern.

One cannot have been to Vietnam as I have on a number of occasions, and felt in some small measure the dreadful sorrow of the land, without making a plea for peace a part of his daily prayers. This war, like others, is fraught with terrible evil and unspeakable tragedy. I minimize none of these.

But notwithstanding the evil and the tragedy, I see a silver thread shining through the dark and bloody tapestry of conflict. I see the finger of the Lord plucking some good from the evil designs of the adversary. I see coming out of this conflict, as I have witnessed in other conflicts in Asia, an enlargement of the Lord's program.

Desire to teach gospel

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Prayer of dedication

May I share with you something of a sacred and inspiring experience? On Sunday, October 30, 1966, more than 200 members of the Church gathered on the roof of the Caravelle Hotel in the heart of Saigon. We had an inspirational meeting, with talks by Elder Marion D. Hanks, President Keith E. Garner, and others. At the conclusion of that service, while speaking I felt impressed to dedicate the land for the preaching of the gospel under authorization previously given by President McKay.

Since that prayer of dedication was part of a public meeting, I feel it not inappropriate to repeat here some of the words I felt impressed to give on that occasion. I quote:

"O God, our Eternal Father, with humble hearts we meet before thee this day in this land of South Vietnam, a land which presently is torn by war, destruction, and dissension. We meet in the name of thy Son, the Lord, Jesus Christ, the Prince of Peace, to invoke thy special blessing. . . .

"We have seen in other parts of Asia the manner in which thou hast turned the hand and the work of the adversary to the good and the blessing of many of thy children. And now we call upon thee at this time that thou wilt similarly pour out thy spirit upon this land. We plead with thee, our Father and our God, that thou wilt touch the hearts of the leaders of those people who war one against another, with a spirit of understanding, a recognition of the fact that all men are sons of thine and therefore brothers, and implant in each a desire to labor for a settlement of the great conflict which rages over this land, a settlement which will be honorable, and one which will promote the cause of liberty and justice and which will guarantee the agency of those who love freedom. . . .

Holy Father, many good men holding thy priesthood have come to this land incident to the war. While here they have sought to establish thy divine work in this part of
We accordingly come before thee in the exercise of the holy priesthood, and in the authority of the holy apostleship in us vested, to dedicate and consecrate this land of South Vietnam for the preaching of the gospel of the Lord Jesus Christ as restored through the Prophet Joseph Smith. May there from this time forward, Father, come upon this land an added measure of thy Holy Spirit to touch the hearts of the people and the rulers thereof. May they open their hearts to the teaching of the truth and be receptive to the gospel of thy Son. May those who have these blessings feel a new urge in their hearts to share with others the great gifts and powers and authority which are theirs, which have come from thee. . . .

"Open the way for the coming of missionaries, and make their labors fruitful of great and everlasting good in the lives of the people.

May the Lord bless our faithful brethren in Asia, and may he give us the vision to look beyond this dark day to a time when, because of their great service, his latter-day kingdom shall encompass many souls in that part of the earth, I humbly pray in the name of Jesus Christ. Amen.

May I read from a letter just received from one of our brethren in Vietnam:

Letter from Vietnam

Priesthood, both civilian and military, through the example of their lives and the inspiration of their precepts, laid a foundation on which a great work has been established. This marvelous membership is the sweet fruit of seed once planted in dark years of war and in the troubled days immediately following, when good men of the priesthood, both civilian and military, through the example of their lives and the inspiration of their precepts, laid a foundation on which a great work has been established.

I have seen a prototype of what will happen as I have witnessed the development of this work in others of the ancient nations of Asia—in Korea, in Taiwan, in Okinawa, in the Philippines, and in Japan, where altogether we now have more than 25,000 Latter-day Saints.

I read for the first time this past week an interesting statement by Brigham Young. Said he:

"I shall be very happy when I can know that the people of the East Indian archipelago [which I take to mean the lands of Southeast Asia] and the people of every island and continent, both the high and the low, the ignorant and intelligent, have received the words of eternal life, and have had bestowed upon them the power of the eternal Priesthood of the Son of God. . . ." (Journal of Discourses, Vol. 8, p. 7.)

I have been impressed with the sacrifices of our people to construct houses of worship in many parts of the world, but I think I have never been so deeply touched as in witnessing the response to a suggestion that I made two years ago by our Vietnam zone president, a military officer. He suggested that our brethren, who were already paying their tithing, contribute their combat pay differential to a building fund. This represents the extra amount given men for battle duty. More than $3,000 was contributed by members of the Saigon Branch on a single Sunday, and more than $18,000 was given throughout Vietnam in 30 days. Where in all the world would you find a better expression of faith than that of these soldiers, airmen, and marines, who have given to the cause of peace that money paid them for the risks of battle?

They gave it for the construction of buildings they will never use or ever see, but which will someday bless the people whose liberty they have fought to preserve.

The Lord bless them for their generosity, and may the peace of the Lord comfort the hearts of their worried fathers and anxious mothers, who implanted and cultivated in their sons a faith that today quietly shines in the dark, embattled area in which they find themselves.

I hope that some of you parents who grieve over your sons who could not go on missions because of the demands of the draft will derive some small measure of comfort from the assurance that your sons may perform an effective missionary labor through their examples, and that they may assist in lifting the veil in lands of darkness in which the gospel must someday be taught.

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The Combined Brigham Young University Choruses will now favor us with "I Know That My Redeemer Lives," conducted by Ralph Woodward, with Robert Cundick at the organ.

Following the singing, the benediction will be offered by Elder Don Van Slooten, formerly president of the Netherlands Mission, after which this conference will be adjourned until 2 o'clock this afternoon.

The Combined Brigham Young University Choruses sang as the closing number, "I Know That My Redeemer Lives," following which Elder Don Van Slooten offered the closing prayer.

President N. Eldon Tanner

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the second general session of the One Hundred and Thirty-eighth Annual Conference of The Church of Jesus Christ of Latter-day Saints.

President McKay, on the advice of his doctors is remaining home today. He is watching the proceedings by television. He is presiding at all of the conference sessions. His spirit and his blessings are with us.

We extend a hearty welcome to all television and radio audiences, and to all who are gathered in this historic Tabernacle.

We are favored again this afternoon by the presence of the Combined Brigham Young University Choruses, with Brother Ralph Woodward conducting and Brother Roy M. Darley at the organ.

We shall now begin these services by the Chorus singing: "A Canticle of Peace."

The invocation will be offered by Elder Arthur H. Strong, formerly president of the Argentine Mission.

The Combined Brigham Young University Choruses sang as the opening number "A Canticle of Peace," following which the opening prayer was offered by Elder Arthur H. Strong.

President N. Eldon Tanner

Elder Delbert L. Stapley of the Council of the Twelve will be our first speaker this afternoon. He will be followed by Elder Henry D. Taylor, Assistant to the Twelve.

Elder Delbert L. Stapley

Quoting the apostle Paul, "Brethren," and may I add sisters and friends, "my heart's desire and prayer to God for Israel is, that they might be saved.

"For I hear them record that they have a zeal of God, but not according to knowledge.

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

"For Christ is the end of the law for righteousness to every one that believeth." (Rom. 10:1-4.)

Voice to all men

Many people profess a zeal for God, but their lives do not always harmonize fully with spiritual knowledge. Those who sincerely believe will follow and do the works of Christ; otherwise, in their pursuit of eternal glory, they will fall short of their heavenly goal. In this dispensation of the gospel the Lord gave this admonition: "Hearken, O ye people of my church, . . . (and) ye people from afar; and . . . listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

"And the rebellious shall be pierced with much sorrow. . . . (D&C 1:1-3.)
Thus we see that the voice of the Lord is to all men everywhere, and none can escape the judgment for violating his laws and commandments.

Perhaps there is no better scripture known and quoted by members of the Church than this: "The glory of God is intelligence. . . ." (D&C 93:36.)

We should also understand the verse that follows this profound statement: "The glory of God is intelligence, or, in other words, light and truth.

"Light and truth forsake that evil one." (D&C 93:36-37.)

The glory of God being intelligence, then the glory of man, the spirit offspring of Deity, must also be intelligence, for man is God's greatest and most important creation. Our Heavenly Father is concerned about the eternal welfare and happiness of his children. He has, however, given them their free agency to choose for themselves.

President George Q. Cannon has said: "I thank God for giving us our [free] agency, because I think this earth will be a furnace to cleanse me and prepare me for a better condition of affairs and a better life, and I believe this of all of us. . . . These bodies of ours are naturally rebellious [and] full of strange appetites. We are here to conquer these desires. . . . [and] bring this earthly substance in subjection to the will of God.

It is true that some have greater power of resistance than others, but everyone has the power to close his heart against doubt, against darkness, against unbelief, against depression, against anger, against hatred, against jealousy, against malice, against envy. . . . Whenever darkness fills our minds, we may know that we are not possessed of the Spirit of God, and we must get rid of it. When we are filled with the Spirit of God, we are filled with joy, with peace and with happiness. . . ." (Gospel Truths, Vol. 1, pp. 15, 19-20.)

Teach children light and truth

When our God defines intelligence as light and truth, he is not contemplating just secular and worldly knowledge, but the spiritual and eternal verities and realities of life.

The Lord has directed parents to bring up their children in light and truth. He accused some of the brethren who failed in this responsibility by admonishing them:

"You have not taught your children [page 27] light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your affliction." (D&C 93:42-43.)

We cannot afford to permit our sense of eternal values to become distorted and corrupt our lives or those of our loved ones, thus destroying opportunities for eternal glory.

Example in life of Jesus

Since the cloak of glory is the mantle of responsibility, it behooves us not only to obtain all the light and truth we can, but to use the intelligence we have to alter our lives to conform more closely to the example so beautifully portrayed in the life of Jesus.

Christ is referred to by John the Beloved as the "Word and appropriately so, because he was and is the messenger of salvation to all nations and peoples. (See John 1:1, 4, and D&C 93:8-9.)

He is the light and life of men. No one can come into the eternal presence of God the Father except through his beloved Son, our Savior, who is the light and Redeemer of the world. To define light and truth further, I quote from another revelation wherein the Lord commands his people "to give diligent heed to the words of eternal life, and to live by every word that proceedeth forth from the mouth of God.

"For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ.

"And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.

"And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father." (D&C 84:43-47.)

The bondage of sin

The Lord further adds: "For whoso cometh not unto me is under the bondage of sin.

"And whoso receiveth not my voice is not acquainted with my voice, and is not of me.

"And by this thou may know the righteous from the wicked. . . ." (D&C 84:5153.)

Hearkening unto the voice of the Spirit is the key and the challenge which leads to God's eternal mansions. Hear this warning: "Every spirit of man was innocent in the beginning. . . .

"And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men. . . ." (D&C 93:38-39.)

It is through disobedience and man's failure to hearken unto the voice of the Spirit and the counsels of God that Satan is able to come and take away from man the light and truth of the gospel. When the light within us begins to dim, Satan moves in. When the light within us goes out, we are in his power and under his control.

When Saul, who failed to follow the instructions of the Lord, tried to justify his disobedience for doing so, the ancient prophet Samuel said: " . . . Behold, to obey is better than sacrifice, and to hearken than the fat of rams." (1 Sam. 15:22.)

In latter-day scriptures the Lord uses action words in the first sentence to introduce many of his revelations. It is interesting to note that "hearken" was used 23 times. We are admonished by the Lord through the Prophet Joseph Smith to behold, to hearken, to listen, and to hear, in over 60 revelations.

Obedience brings blessings

The following scriptural statements represent warnings and counsel that are significant guidelines to our behavior in this mortal existence: "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated--
And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.” (D&C 130:20-21.)

Also: “For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world.” (D&C 132:5.)

"For," said the Lord, "intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy and claieth her own; justice continueth its course and claieth its own; judgment goeth before the face of him who sitteth upon the throne and governeth and executeth all things." (D&C 88:38-40.)

These scriptural quotations teach us the importance of bounds and limitations, and also the conditions we must meet to attain eternal peace and happiness. Only obedience to God's commandments will bring us, his children, the blessings of heaven. If we will but heed the words of eternal life and put our "trust in that Spirit which leadeth to do good--yea, to do justly, to walk humbly, to judge righteously." our salvation and glory can be assured. (See D&C 11:12.)

God is light

John the Beloved gave this witness and testimony of the Christ and his teachings: "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:5-7.)

As a people we must stand firm, steadfast, and immovable in avoiding the evils of the world, and sustain with all the fervor of our being the truths, standards, principles, and ideals of the gospel of Jesus Christ.

Satan is a formidable opponent, and it will take extraordinary toughness to subdue him and his agents.

The Lord has never promised that the overcoming of evil would be easy, but everyone can, if he wills, win the battle against the power of Satan.

The gospel of Christ is a lamp in our hands to guide us in righteous paths. Light can always dissipate darkness, but darkness can never replace light. It is only when the light of the Spirit within us is dimmed or goes out that the darkness of temptation and sin enters in, and Satan takes over.

Unfruitful works of darkness

The apostle Paul, in his Epistles to the Ephesians, admonished, have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11.)

Some of the unfruitful works of darkness as enumerated by Paul are:

". . . walk not . . . in the vanity of their mind,

"Having the understanding darkened, being alienated from the life of God. . . .

"Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness." (Eph. 4:17-19.)

"[Put] away lying. . . ." (Eph. 4:25.)

"Let no corrupt communication proceed out of your mouth. . . .

". . . grieve not the holy Spirit of God. . . .

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you. . . ." (Eph. 4:29-31.)

"But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

"Neither filthiness, nor foolish talking, nor jesting, which are not convenient. . . .

"For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God." (Eph. 5:3-5.)

The counsel of God is clear: avoid these "unfruitful works of darkness"-- walk in light and truth.

"And be renewed in the spirit of your mind;

". . . put on the new man, which after God is created in righteousness and true holiness.

". . . speak every man truth with his neighbour.

". . . let not the sun go down upon your wrath:

"Neither give place to the devil." (Eph. 4:23-27.)

Thus has the apostle Paul designated some of the things we must avoid as the unfruitful works of darkness and some of the positive things we ought to do to walk in the light of the gospel of Jesus Christ. There are two powerful forces operative in the world today: one is the powerful influence of God; the other emanates from Satan. Even though evil is in constant competition with the good, the noble, and the beautiful in life, we should remember Joshua's declaration: "... but as for me and my house, we will serve the Lord." (Josh. 24:15.)

Opposing forces in life
The opposing forces in life are essential for our growth and development. It is required of us to recognize the powers that lead us away from the Spirit of the Lord, and to choose the path of righteousness, which will lead us back into the presence of God. As we succeed in this "tug-of-war" between the opposing forces of good and evil, we will bring joy into our lives here and earn rewards and exaltation in the life to come.

Perhaps never before in our history has the need been greater for members of the Church to understand the opposing forces confronting them and to muster sufficient strength to resist the forces of evil and embrace the forces of good. An ancient American prophet said: "And to bring about his eternal purposes in the end of man it must needs be that there was an opposition. . . ."

Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other." (2 Ne. 2:15-16.)

Opposition seems to be as extensive and pervasive as the familiar words which signify it. It would be manifest in all other basic ideas that come in contrasting pairs: that is, good and evil, life and death, war and peace, pleasure and pain, necessity and contingency, virtue and vice. There are other terms that stand opposed one to another, such as, chance to fate, liberty to slavery, time to eternity, knowledge to opinion, and matter to form. Still other terms cannot be discussed without reference to their opposites, such as, truth and falsehood, love and hate, justice and injustice, wealth and poverty.

The choice is up to us as we exercise our free agency. Consider the preacher who summed up this matter of opposition when he stated his feelings as follows: "There is an election going on all the time. The Lord votes for you, and the devil votes against you, but you cast the deciding vote."

"Life is made up of choices. There are two ways of doing things, the right way and the wrong way. Every responsible individual stands almost daily at the crossroads and must choose which way he will travel. He can take the road that leads to the heights where the good and great of the earth assemble, or he can take the road that leads to the depths where the victims of remorse and despondency go. Life calls for almost constant decisions and the decisions which we make reflect with accuracy our thinking and our tastes.

". . . it is the development of ethical and spiritual standards which will make the right choice clear and easy. . . . What we are and what we achieve is largely a result of what we choose." (Bryant S. Hinckley, Not by Bread Alone, p. 39.)

King Benjamin's message

King Benjamin, a beloved Book of Mormon prophet, exhorted his people to "open your ears that ye may hear, and your hearts that ye may understand, and your minds that the mysteries of God may be unfolded to your view."

And then he reminded them of his teachings, saying: "Neither have I suffered . . . that ye should murder, or plunder, or steal, or commit adultery; nor even have I suffered that ye should commit any manner of wickedness, and have taught you that ye should keep the commandments of the Lord, in all things which he hath commanded you." (Mosiah 2:9, 13.)

King Benjamin's message to his people was given from a tower in contrast with today's worldwide communication system, where many listening ears are tuned in to hear the sermons of this conference.

Easier to walk in the light

The purpose of these messages is the same now as it was then: to encourage people to accept and live the gospel of Jesus Christ as revealed by God for the benefit and blessing of his children. The sufferings and sorrows resulting from disobedience are extremely difficult to bear. It is far easier to walk in the paths of righteousness and the light of gospel truths than to fall into the sorrow of disobedience and evil doing. If we walk in the light as Christ is in the light, peace of mind, happiness, and joy will be our lot forever.

I close with another statement of the Nephite prophet, King Benjamin:

"And moreover, I would desire that ye should consider on the blessed and happy state of those that keep the commandments of God. For behold, they are blessed in all things, both temporal and spiritual; and if they hold out faithful to the end they are received into heaven, that thereby they may dwell with God in a state of never-ending happiness. . . ." (Mosiah 2:41.)

My brothers and sisters, I bear humble witness to the truth of these teachings. That we will all so live that we may enjoy eternal happiness and peace in our personal lives, I humbly pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Deibert L. Stapley of the Council of the Twelve has just spoken to us.

Elder Henry D. Taylor, Assistant to the Twelve, will now address us. He will be followed by Elder Boyd K. Packer, Assistant to the Twelve.

As the psalmist contemplated with awe the beauties of the Lord's creation, with man as the crowning achievement, he exclaimed in wonderment: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;"

What is man, that thou art mindful of him? and the son of man, that thou visitest him?

"For thou hast made him to have dominion over the works of thy hands; thou hast put all things under his feet.

"O Lord our Lord, how excellent is thy name in all the earth!" (Ps. 8:3-6, 9.)

Many have described man in glowing terms. This is Shakespeare's analysis: "What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals! (Hamlet, Act 2.)
p7 What is man

p8 Well might we ask the same question, "What is man?" and well might the answer be: Man is the spiritual offspring of heavenly parents, privileged through righteous living to come to this world, to be born of earthly parents, and to be blessed with a mortal body.

p9 The possession of this wonderful body is a sacred trust. President Joseph Fielding Smith has declared: "The importance of these mortal tabernacles is apparent from the knowledge we have of eternal life. Spirits cannot be made perfect without the body of flesh and bones. This body and its spirit are brought to immortality and blessings of salvation through the resurrection. After the resurrection there can be no separation again, body and spirit become inseparably connected that man may receive a fullness of joy. In no other way, other than birth into this life and the resurrection, can spirits become like our eternal Father." (Era, Vol. 34 [September 1931], p. 643.)

p10 Mission of Adam and Eve

p11 When Adam was placed here upon the earth, our Heavenly Father indicated that by himself, Adam never could people the earth or subdue it. "It is not good," the Lord said, "that the man should be alone; I will make him an help meet for him" (Gen. 2:18). So Eve was created and given to Adam in the bonds of eternal marriage, to continue with him, and to be his loving wife and companion.

p12 This noble couple were given the commandment to perpetuate themselves: "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Gen. 1:28.) These objectives could not be achieved without effort, and so the Father further admonished Adam: "In the sweat of thy face shalt thou eat bread. . . ." (Gen. 3:19.) He was to labor and struggle for a living. Then, so that the man and wife would be united in their journey through life, the Lord added: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2:24.) That is, in one unity, purpose, and harmony, to bring to life the spiritual offspring of Deity, to furnish mortal bodies for others, and to "replenish or fill" the earth. No life's purpose such as this could ever be devised by finite mind. It is truly divine.

p13 Ideal home environment

p14 What a glorious thing it would be if each child born into this world could have the assurance of these things:

p15 1. To be born into a home where parents enjoy a respected and honorable name. In other words, "to be born of goodly parents."

p16 2. To be born into homes where they are wanted: a place in which they are loved; a place where proper examples are manifest. One father said: "I am not trying to be a model father. All I am trying to do is to live so that when someone says to my son, 'You remind me of your father,' he can stick out his chest and not his tongue."

p17 3. A place where the children are encouraged to prepare themselves for life, both here and hereafter, to live up to their full potential; a home where they are instructed to stand on their own feet, to be independent and self-supporting; a home where they are taught to prepare to establish homes of their own through proper training and securing an adequate education

p18 Security never granted

p19 To "subdue the earth," a person must look mainly to himself and not to others, except as others might offer good counsel or set a good example. Most persons are striving to find what they consider security. It has been pointed out:

p20 "People who look to government for 'security' are seeking that which has never been granted to human kind. Man was promised his living by the [page 32] sweat of his brow, and where he wastes his substance he will want in spite of all human devices to render it otherwise. Nowhere in her system does nature offer security to anyone or anything. Nature's way is the law of change and succession, or replacement and fulfillment; but never the unalterable, the fixed or the guaranteed. It is defeatism in the individuals to seek security in living, a misunderstanding of the function of life itself. It was not so that the pioneers of this land lived, when there were few governments to do things for them. They met the wilderness on its own terms, and pushed it back. Men and women worked together to found their homes, raise their children, and wrest a competence from what the land had to offer them. They helped one another. They had time for worship, and they knew that over man there was God. Our age is a pioneering one, and to each are offered widening chances of development. It is a neglect of self-improvement to seek security without having earned it, to attempt to reap without having sown. No government can produce what people don't in themselves create." ("Security--A Mirage!" Life Line, October 31, 1964.)

p21 A prominent American, in contemplating the subject, gave this advice to young people: "Don't dream about security; make it for yourself, out of yourself." He then concluded his thoughts on self-reliance with these words: "Dare to believe in yourself . . . and act accordingly. If you do, both your present and your future are secure."

p22 "Men are that they might have joy"

p23 While man is struggling to achieve security and independence, he should also realize that happiness and joy can be his. The Prophet Lehi, speaking under the inspiration of the Lord, taught his sons that "men are, that they might have joy." (2 Ne. 2:25.) This joy could come from performing unselfish acts for others, a life filled with love for fellowmen, the rewards that come from honest toil, from a home where love and kindness abide, the peace and tranquility that come from observing the commandments of the Lord.

p24 There are many today who are seeking for thrills and so-called pleasure. These things are but momentary and fleeting. Happiness and joy come from more enduring and lasting acts. The Prophet Joseph Smith taught that "happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God." (Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, pp. 255-56.)

p25 Rewards of life

p26 Even though this life is real and earnest, it is possible to receive many rewards and satisfactions. I have noted serene joy in the face of a mother as she gazed with tenderness at her newly born child. I have viewed the pride, happiness, and joy in the expressions of parents as they watched and listened to the report of their son or daughter who had just returned from completing an honorable and successful mission, or other righteous achievements.

p27 It is a humbling and warming experience to be present in the temple with the parents, friends, and families as a young couple is married and sealed for time and for all eternity. Certainly there is joy and happiness there.

p28 I am confident that each of us has personally experienced the warm glow of happiness that comes from performing an unselfish act or rendering a service for someone else.

p29 The Prophet Joseph Smith has said: "If a man gets a fullness of the Priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the House of the Lord. . . ." (Ibid., page 308.)

p30 Greater blessing promised
I feel subdued in spirit this afternoon, my brethren and sisters, in coming from the mission field again to general conference, to hear the testimonies of our beloved Prophet and of the brethren. Particularly was my heart touched by the message of Elder Gordon B. Hinckley as he spoke to our servicemen, for in my life that silver thread of testimony, drawn from the dark tapestry of armed conflict, has been a guiding beacon.

Many young men listening to the conference are serving in the armed forces, or they face a call to military service. To answer the call, one must suspend many things dear and sacred. Military service requires a severance--hopefully a temporary one--from intimate and sacred ties that bind a young man to his family and from those relationships to which young manhood is so very responsive. Interruption comes likewise to schooling, and life's work is delayed. And, as always, it carries with it the threat of jeopardy to life and limb.

It is to you, our brethren in the armed forces, that I speak. Nor is the man who serves the only one concerned. There are wives and there are parents who never, never cease to love their children or fear for them.

A man answering the call now is not left in total comfort that all will sustain him. There have emerged in our society groups composed mostly of restless, unchallenged young people. In the name of peace and love and brotherhood, they criticize those who, obedient to the laws of the land, have answered the call to military duty. It is puzzling to see them renouncing their obligation, repudiating their citizenship responsibilities. They declare on moral grounds, as an act of virtue, that they will not serve.

The scriptures are not silent on the subject. These are not new issues; 75 years B.C., the Nephites faced such a challenge. There encircled them an ominous relationship to which young manhood is so very responsive. Interruption comes likewise to schooling, and life's work is delayed. And, as always, it carries with it the threat of jeopardy to life and limb.

First, the scriptures are not silent on the subject. These are not new issues; 75 years B.C., the Nephites faced such a challenge. There encircled them an ominous threat to liberty, the home, the family, and their rights of worship. While our present dilemma is not quite like theirs, all too soon the very circumstances they faced could come upon us. We would do well at least to ponder the words of their prophets: "Behold," said Moroni, "could ye suppose that ye could sit upon your thrones, and because of the exceeding goodness of God ye could do nothing and he would deliver you? Behold, if ye have supposed this ye have supposed in vain." (Al. 60:11.)

The Book of Mormon records that "the Nephites were taught to defend themselves against their enemies, even to the shedding of blood if it were necessary; yea, and they were also taught never to give an offense, yea, and never to raise the sword except it were against an enemy, except it were to preserve their lives.

And this was their faith . . . if they were faithful in keeping the commandments of God that he would prosper them in the land; yea, warn them to flee, or to prepare for war, according to their danger;

And also, that God would make it known unto them whither they should go to defend themselves against their enemies and by so doing, the Lord would deliver them . . . . " (Al. 48:14-16.)

These Nephites faced not only the hostility of invading enemies, but also indifference, dissension, and corruption in their own land. But the record confirms that "they were doing that which they felt was the duty which they owed to their God; for the Lord had said unto them and also unto their fathers, that: Inasmuch as ye are not guilty of the first offense, neither the second, ye shall not suffer yourselves to be slain by the hand of your enemies.

And again, the Lord had said that: Ye shall defend your families even unto bloodshed. Therefore for this cause were the Nephites contending with the Lamanites, to defend themselves, and their families, and their lands, their country, and their rights, and their religion." (Al. 43:46-47.)

Message of First Presidency

More was said anciently, but we turn to modern prophets, for they have spoken and touched on the deeper issues involved. A message of the First Presidency dated April 6, 1942, states: "... the Church is and must be against war . . . . It cannot regard war as a righteous means of settling international disputes; these should and could be settled--the nations agreeing--by peaceful negotiations and adjustments.

But the Church membership are citizens or subjects of sovereignties over which the Church has no control. The Lord himself has told us to 'befriend that law which is the constitutional law of the land'. . . .

When, therefore, constitutional law, obedient to these principles, calls the manhood of the Church into the armed service of any country to which they owe...
There are two great festal days in the Christian year: one is Christmas and the other is Easter. The first is in honor of the Lord's coming into the world. It is a glorious occasion. Wherever there are a home and children, in every quarter of the world, there is joy on this great occasion. Old grudges disappear, feuds are forgotten, and love flows from heart to heart at Christmas time.

Since next Sunday is Easter Sunday, I want to direct my remarks to this important day and the circumstances surrounding it.
The Lord is risen

Yet Christmas is less a day of victory than Easter, for the story that begins then is incomplete until it is crowned by the announcement, “The Lord is risen.” Someone has so beautifully said: “If the Savior, having breathed his last on the cross, had never come back to the world in life as he promised, then the Star of Bethlehem might as well never have flamed, the angels as well never have sung ‘Glory to God in the Highest’ in the midnight sky, and the wise men from the east need not have taken their journey to find the babe in the manger. We might have wept over our crucified King if he had never risen from the dead, but we sound his praises now because he lives and reigns forever and ever.” (Author unknown.)

The story is told of a man walking down a street in Chicago who came to a store window where there was displayed a beautiful picture of the crucifixion. As he stood gazing spellbound at the vivid picture story, he suddenly became conscious that at his side stood a little boy. The boy too was gazing at the picture, and his tense expression made the man know that the crucifixion had really gripped the eager little soul. Touching the boy on the shoulder, the man said, “Sonny, what does it mean?”

“Don’tcha know?” he answered, his face full of the marvel of the man’s ignorance. “That there man is Jesus, and them others is Roman soldiers, and the woman crying is his mother and,” he added, “they killed him.”

The man was loath to leave the window, but he could not tarry always at the tragic scene, so he turned away and walked down the street. In a few moments he heard pattering footsteps, and there came rushing toward him the little boy.

“Say, mister!” he exclaimed breathlessly. “I forgot to tell you, but he rose again!”

The conquest of death

Yes, he rose again. The advent on earth of the Redeemer is of less importance than the conquest of death and the grave, for it was only by rising from the grave that he could redeem the world. His resurrection signals the redemption of mankind and becomes one of the greatest of all occasions for every child of God.

Our author continues: “It required the resurrection to complete the work of redemption. The marvel of the manger birth attracted little attention from an ancient people, accustomed to accept the marvelous. The miracle of Galilee failed to astound a world that treated miracles as a matter of course. The martyrdom of Calvary was not in itself sufficient to prove that Jesus was the Savior of the world; but when the angel of the resurrection showed the weeping followers of Jesus an empty tomb on the morning of the first resurrection, no one who accepted the story with a saving faith could deny that the Nazarene was the world’s Savior and the conqueror of death.”

Yes, he rose again, for you and me—and for all the children of God—that we might not be lost but that we might live again and have immortality and eternal life. Unto every man, woman, and child he brought immortality. Listen to the words of Alma: “Now, there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death.

The spirit and the body shall be reunited again in its perfect form

“No, this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous.” (Al. 11:42-41.)

Paul said: “For since by man came death, by man came also the resurrection of the dead.”

“For as in Adam all die, even so in Christ shall all be made alive.” (1 Cor. 15:21-22.)

Gift of eternal life

All this comes without effort on our part through the grace of our Lord Jesus Christ. Unto those who believe on him, repent of their sins, and keep his commandments and prove faithful to the end shall come the greatest gift of all in the atonement, not only immortality, but eternal life also, for the Lord has said, “And, if you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God.” (D&C 14:7.) In the words of Nephi: “. . . Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life.” (2 Ne. 31:20.)

Died for men’s sins

Yes, he rose again, for the Father gave him to have “life in himself,” because he had strength to suffer, bleed, and die for our sins individually, and for the transgression of Adam, that we might not have to suffer ourselves if we keep his commandments.

The Savior himself said: “For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

“But if they would not repent they must suffer even as I;

“Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

“Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.” (D&C 19:16-10.)

Amulek understood this as he prophesied of the coming of the Savior: “And he shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else.

“Therefore the wicked remain as though there had been no redemption [page 38] made, except it be the loosing of the bands of death. . . .” (Al. 11:40-41.)

Story of the resurrection

Listen to the story of the resurrection as related by James E. Talmage:

“Saturday, the Jewish Sabbath, had passed, and the night preceding the dawn of the most memorable Sunday in history was well nigh spent, while the Roman guard kept watch over the sealed sepulchre wherein lay the body of the Lord Jesus. While it was yet dark, the earth began to quake; an angel of the Lord descended in glory, rolled back the massive stone from the portal of the tomb, and sat upon it. His countenance was brilliant as the lightning, and his raiment was as the driven snow for whiteness. The soldiers, paralyzed with fear, fell to the earth as dead men. When they partially recovered from their fright, they fled from the place in tenor. Even the rigor of Roman discipline, which decreed summary death to every soldier who deserted his post, could not deter them. Moreover, there was nothing left for them to guard; the seal of authority had been broken, the sepulchre was open, and empty.” (James E. Talmage, Jesus the Christ, p. 678.) The Lord had risen.

Mary Magdalene, and Mary the mother of James, and Salome had bought sweet spices, that they might come and anoint him.

“. . . Mary Magdalene, and Mary the mother of James, and Salome had bought sweet spices, that they might come and anoint him.
And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

And when they looked, they saw that the stone was rolled away: . . .

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.” (Mark 16:1-7.)

The actuality of resurrection

As some of the disciples went to Emmaus, Jesus walked with them, but their “eyes were holden that they should not know him.” After much conversation and visiting, their eyes were opened, and they knew him; and he vanished out of their sight.

And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

And they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

But they were terrified and affrighted, and supposed that they had seen a spirit.

And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.” (Luke 24:16, 32, 36-39.)

He then showed them his hands and his feet, and asked them to bring meat, and he took it and did eat it before them.

Evidence of Christ's divinity

The miracle of the resurrection is one of the greatest evidences of Christ's divinity. No fact in ancient history is better attested to than that Jesus lived, that he was crucified, and that he was resurrected from the dead and administered in his immortal body to his disciples.

Jesus proclaimed himself “the resurrection, and the life.” (John 11:25.) He declared that he would lay his body down and take it up again, and added, “I have power to lay it down, and I have power to take it up again.” And this he did.

More and more, men are doubting that Jesus was resurrected and that he is now the living Christ, the Only Begotten Son of God in the flesh.

But he proclaimed himself a God even the Son of God, and that all things were created by him. “In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him; and without him was not anything made that was made.

In him was life; and the life was the light of men.” (John 1:1-4.)

“Destroy this temple,” he said, “and in three days I will raise it up.” (John 2:19.) He spoke of the temple as his body. Pilate also doubted Christ's words, that he would rise again, and he placed guards by the sepulcher. Yet, Jesus came out of the tomb, the conqueror of death, hell, and the grave.

Witness of apostles

Many of the apostles of the Savior witnessed his crucifixion and were also witnesses of his resurrection. From the testimony of many of them we have some of the strongest assurances of the reality of the resurrection. There was no doubt in the mind of Peter as to the reality of the resurrection when he spoke to the very men who had been witnesses to his death:

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

Him, being delivered . . . by wicked hands have crucified and slain:

Whom God hath raised up, having loosed the pains of death. . . ." (Acts 2:22-24.)

Paul is one of the greatest witnesses to the literal resurrection of the Lord:

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

And that he was buried, and that he rose again the third day according to the scriptures:

And that he was seen of Cephas, then of the twelve:

After that, he was seen of about five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

After that, he was seen of James; then of all the apostles.

And last of all he was seen of me also, as of one born out of due time.

For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.” (1 Cor. 15:3-9.)
The scriptures testify of immortality.

The scriptures testify that, as Christ was resurrected, so shall all be resurrected and have immortality.

The Savior said: “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

“Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

“And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” (John 5:24-29.)

Paul reasoned with the unbelievers with sound logic as to the actuality of the resurrection. “But if there be no resurrection of the dead, then is Christ not risen: “And if Christ be not risen, then is our preaching vain, and your faith also vain. . . .

“If in this life only we have hope in Christ, we are of all men most miserable.

“But now is Christ risen from the dead, and become the firstfruits of them that slept.” (1 Cor. 15:13-14, 19-20.)

A fulness of joy

Yes, he rose again; and as he broke the bands of death, he made it possible for all to be resurrected and, if obedient, to have eternal life. He made it possible for us to have an immortal body by which we could receive a "fulness of joy.

The Lord revealed to the Prophet Joseph Smith that only as the body and spirit are inseparably connected could we receive a "fulness of joy." He said:

“For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy;

“And when separated, man cannot receive a fulness of joy.

“This inseparable union can only come about through birth into mortality; death of the body, which is separation of body and spirit; and the resurrection, which is the reunion of body and spirit. In the resurrected, glorified, immortalized body we can go on into eternal life with God.

“The atonement of the Savior--his death and resurrection--made possible the fulfillment of the purpose of God in the creation of man. Through Moses he declared that purpose: "For behold, this is my work and my glory--to bring to pass the immortality and eternal life of man.” (Moses 1:39.)

“I leave you my witness that this is the work of the Lord, that Jesus lives, that he came to earth and by his atoning sacrifice all shall live again, that he atoned for our individual sins on condition of our repentance. By virtue of our faithfulness we to can have eternal life. In the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder James A. Cullimore, Assistant to the Twelve.

We shall now hear from Elder Alma Sonne, also an Assistant to the Twelve.

Elder Alma Sonne Assistant to the Council of the Twelve

My brethren and sisters, the gospel of Jesus Christ has been restored in its fullness. It has no substitute. It is God's plan to save humanity and to bring his children back to him. In modern times it began to function on the 6th day of April 1830, when the Church was organized. Christ's Church will grow and flourish in the future as it has in the past; I quote from modern revelation: “. . . the glory of the Lord shall be upon her;

“. . . and there shall come unto her out of every nation under heaven.” (D&C 64:41-42.)

These prophetic words, given on September 11, 1831, are being fulfilled. The Church has reached a juncture where it has an opportunity to be heard. Many barriers and much prejudice have been removed, and prominent men in the world are making their own investigations.

The gospel message is before the world. It is being studied and investigated by thinkers and scholars. Books and magazines dealing with the revealed word are being read. Eventually, wise men will come to know that the only formula for peace is contained in the gospel of Jesus Christ.

Hatred, malice, and vindictiveness must give way to the love advocated and exemplified by the Lord Jesus Christ. There is no other effective way, for in his gospel is the power to save.

Plan for man's redemption

Paul, the apostle to the Gentiles, realized that the gospel is the covenant which the Lord has made with men for their salvation and exaltation. It embraces all the rights, power, and authority to save and exalt the human family. It is definite in all of its commitments. It must not be perverted or modified to suit the convenience, or to satisfy the whims and the sophistries of false teachers and others who seek to evade its responsibilities.

I quote Paul’s words to the Galatians: “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him
President N. Eldon Tanner

I so testify in the name of Jesus Christ. Amen.

He was the “chosen of God and the friend of man.” (John Taylor, "The Seer, Joseph the Seer," Hymns, 206.)

He was chosen before he was born, and came to the earth at the appointed time. He was foreordained to do his work. His capabilities had been determined before his earthly advent.

In his interview with the Jewish ruler, Jesus referred to the Church as the kingdom of God, an organization through which the work of regeneration should be accomplished.

Nicodemus was impressed but not converted, even though the first principles of the gospel were explained to him by the Master Teacher. “Many are called but few are chosen.” (See D&C 121:34.)

The restored gospel is identical in all respects to the gospel taught by the Savior and his apostles. The requirements, the principles, and the ordinances are the same. There is no deviation in the fundamental teachings, no departure from the high standards demanded, and no modifications in the authorized procedures.

The law of health, for instance, known as the Word of Wisdom, is a part of the gospel plan. Its observance makes for physical fitness, mental proficiency, moral soundness, and spiritual development.

The law of tithing is the Lord's method of providing the necessary revenues for the operation of the Church in its far-reaching ramifications. It too is a part of the restored gospel.

The Holy Ghost, the third personage in the Godhead, is the spirit of revelation upon which the true Church is founded. He is the Comforter and the "abiding witness" referred to by the Lord Jesus, and he is conferred by the laying on of hands.

He testifies to the repentant baptized believers that Jesus is the Christ, and clothes them with conviction that the restored gospel is true and divine. This conviction is a sacred and personal testimony that is the strength of the Church and accounts for its wonderful achievements and the steadfastness and loyalty of its members.

It is the mission of the Holy Ghost to inspire the Latter-day Saints to build God's kingdom, to enhance and strengthen the missionary system at home and abroad, and to enlighten the minds of those who are searching for the truth.

The restored gospel declares that man is a child of God, and that he lived before his advent upon the earth. A human being is therefore more than a physical creation; he is also a spiritual being endowed with the attributes of his Heavenly Father. He moves toward perfection as he honors and obeys divine commandments, which is the only way to perfection. Life is full of purpose. Man's career on earth is an opportunity for growth and development, an opportunity for him to acquire knowledge, power, and experience, and to prepare him for eternal life in God's kingdom.

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The law of health, for instance, known as the Word of Wisdom, is a part of the gospel plan. Its observance makes for physical fitness, mental proficiency, moral soundness, and spiritual development.
We have just listened to Elder Alma Sonne, Assistant to the Twelve.

Elder Eldred G. Smith will now address us. He will be followed by Bishop John H. Vandenberg, Presiding Bishop.

Elder Eldred G. Smith

During this coming week Christians throughout the world will be celebrating the death, crucifixion, and resurrection of the Savior, Jesus Christ. We in this Church at this conference also gather in remembrance of his birth.

Might we ask, "Who is he whom we call Jesus the Christ, our Savior?" Let's reflect for a moment on this question, and together call to mind a few known facts.

Moses called upon God and was shown in vision "many lands; and [page 43] each land was called earth, and there were inhabitants on the face thereof." (Moses 1:29.)

The word of God the Father, declared to Moses: "... by the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth.

"And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten." (Moses 1:32-33.)

Some astronomers now say that in this galaxy of which we are a part, there are about one million worlds like this one on which we live. President J. Reuben Clark, Jr., put it this way: "... if you think of this galaxy of ours having within it from the beginning perhaps until now, one million worlds, and multiply that by the number of millions of galaxies, one hundred million galaxies, that surround us, you will then get some view of who this Man whom we worship is." (Behold the Lamb of God, p. 17.)

He was no amateur, no novice in the art and skill of a creator. "Worlds without number" he has created.

In that great council in heaven when the creation of this earth was planned, it was he who answered to the call of the Father: "Whom shall I send?..." (Abr. 3:27.)

It was he then who came to this earth, in the meridian of time, born of the virgin Mary. He was the literal Son of God the Father, "the Only Begotten Son."

He declared who he was. Throughout his life on earth, he repeatedly declared that he was the Son of God. At the age of 12, he was found in the temple, conversing with the doctors. In answer to his mother's reproof, he said, "... wist ye not that I must be about my Father's business?" (Luke 2:49.)

At the baptism of Jesus by John, as also at the transfiguration of Jesus, a voice from heaven declared: "This is my beloved Son, in whom I am well pleased." (Matt 3:17; 17:5.)

Before Abraham was I Am

Jesus was talking with the Jews about Abraham, and they said to him: "Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom maketh thou thyself?"

"Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

"Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

"Your father Abraham rejoiced to see my day: and he saw it, and was glad.

"Then said the Jews unto him, Thou are not yet fifty years old, and hast thou seen Abraham?

"Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." (John 8:53-58.)

The resurrection and the life

When Jesus was about to raise Lazarus from the dead, "Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. Believeth thou this?

"She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of the living God. (John 11:24-27.)

Jesus asked a Samaritan woman to draw water for him, and a conversation followed. The Samaritan woman at the well said to Jesus, "I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

"Jesus saith unto her, I that speak unto thee am he." (John 4:25-26.)

Thou art the Christ

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?"

"And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?"

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt, 16:13-17.)
On numerous other occasions, he declared that he was the Son of God, the Christ. Is it any wonder then that when the request came for him to provide wine at the wedding feast, he, the great Creator, changed water to wine?

With a few loaves and fishes, he fed five thousand plus women and children on one occasion, and four thousand plus women and children on another. (See Matt. 14.) At his suggestion, the nets were cast into the sea where the disciples had had no success, and the nets were filled to overflowing.

In the midst of storm, he commanded the sea to be still, and there was calm. (See Mark 4:37-41.)

He cursed the fig tree that did not bear fruit, and it died. (See Matt. 21:19.)

He healed all manner of illness and disease. At his command the evil spirits departed, they too declaring who he was. He made the blind to see, the lame to walk. Yes, he even controlled life itself, for he restored to life Lazarus, who had been declared dead for four days. There were others too.

Yes, "the earth is the Lord's, and the fulness thereof." (1 Cor. 10:26.) He had dominion over all the kingdoms of the earth--in the earth, on the earth, and in the heaven above the earth. All he did was for others--a life of service. There was not one selfish act.

Approaching the finish of his mission here, he prayed to the Father: "I have glorified thee on the earth: I have finished the work which thou gavest me to do.

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:4-5.)

He took upon himself the sins of all who shall repent, and gave his life that all might live. He brought about the resurrection for all.

Finally, in preparation for the restoration of his kingdom on the earth in these the last days, he said: "Therefore I command you to repent--repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore how sore you know not, how exquisite you know not, yea, how hard to bear you know not.

For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

But if they would not repent they must suffer even as I;

Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit--and would that I might not drink the bitter cup, and shrink--

Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.

Wherefore, I command you again to repent, lest I humble you with my almighty power. . . ." (D&C 19:15-20.)

Do you so think of him when partaking of the sacrament, and covenant to keep his commandments? To know him is to keep his commandments. Do you know him who is called Jesus?

Yes, this is he whom we worship. He is the Son of God, the Great Creator. He is our Savior and Redeemer. He is our advocate with the Father. It was he who made possible universal resurrection. It was he, with his Father, who appeared to Joseph Smith in the Sacred Grove.

I testify that God lives and that Jesus is the Christ, the Son of God, and that it was under his direction that the gospel of Jesus Christ has been restored in this dispensation for the last time, and that President David O. McKay is his living Prophet today. I so testify these truths in the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder Eldred G. Smith, Patriarch to the Church.

Bishop John H. Vandenbarg, Presiding Bishop of the Church, will be our concluding speaker.

A few years ago I read a story of a mother who was running and playing with her three-year-old daughter. The mother told her daughter that when she was a little girl her mother had played with her in a very similar manner.

Upon hearing this, the little girl looked up with inquisitive eyes and said, "Mother, where was I when you were a little girl?"

From the lips of this small girl comes a question that reaches beyond the understanding of most of mankind. This touches on the questions of "Who are we?" and "What are we doing here?"

William Wordsworth presents to us his inspiration in this excerpt from his poem, "Intimations of Immortality":

“Our birth is but a sleep and a forgetting: The soul that rises with us, our life’s star, Hath had elsewhere its setting, And cometh from afar: Not in entire forgetfulness, And not in utter nakedness, But trailing clouds of glory do we come From God who is our home: Heaven lies about us in our infancy!”

Pre-existence of man

These thoughts reiterate what the prophets have told us in the scriptures. The Lord told Jeremiah, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. 1:5.)

The testimony of Abraham sheds further light on the questions, "Who are we?" and "What are we doing here?" He said:
"And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born."

[Abb. 3:22-24.)

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell."

Follow the Lord

Christ said: "If any man serve me, let him follow me; and where I am, there shall also my servant be. . . ." (John 12:26.) Following him is a day-by-day process. It must be the conscious objective of every hour. Even today those who will serve the Master and follow the directions of his Prophet can taste the joy of service.

To the woman whom the scribes and Pharisees had found in sin, Christ opened a whole new life by admonishing her to follow his counsel. To her he said: "Go and sin no more." No longer would her conscience be burdened by her pursuing a life of sin. She could face life anew—with a purpose. Her whole life could now be refocused upon that which is noble and uplifting. All this could be hers by "following him."

Christ the Lord said to Peter: "Follow me, and I will make you fishers of men. Peter straightway left [his] nets, and followed him." (Matt 4:19-20.) What happened? From a simple fisherman, Peter was transformed into a courageous leader. On one occasion he was called before Jewish leaders and warned not to "teach in the name of Jesus." With great courage, Peter defied the order, and rebuked the rulers, saying: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." (Acts 4:18-20.)

Upon finding this condition among the people, Elijah took action. He prevailed upon Ahab to gather all the people, including the priests of Baal, together unto Mount Carmel, and then Elijah said to this assembly: "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. (1 Kings 18:21.)

The failure of the priests of Baal, as Elijah caused them to test their gods, stands as a classic example of the futility of following or pursuing false idols. But the charge given by Elijah to the people, "If the Lord be God, follow him," has stood. Not in history has it ever failed mankind. It stands even today.

It might be asked, "If the Lord be God, why should we follow him?" The most striking answer to this query lies in the lives of those who have "followed" him.

Followers of Christ

"And he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born."

"And there stood one among them that was like unto God, and he said unto me: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell." (Abb. 3:22-24.)

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Follow the Lord

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell." (Abb. 3:22-24.)
William George Jordan said: "Man has two creators, his God and himself. The first creator furnishes him the raw materials for his life--the laws and conformity with which he can make that life what he will. The second creator--himself--has marvelous powers he rarely realizes. It is what a man makes of himself that counts.

To those who ask, "Where was I when . . . ?" the answer is, "With God--waiting to come to earth to prove yourself." The Lord is God; let us follow him. I so testify in the name of Jesus Christ. Amen.

President N. Eldon Tanner

President John H. Vandenberg of the Presiding Bishopric has been our concluding speaker.

The Saturday morning session will be broadcast direct by numerous radio and television stations, and recorded for transmission on Sunday morning to many television stations in the eastern and central parts of the United States.

A video tape of Saturday morning's session of Conference will be flown from the mainland and broadcast Sunday morning in Hawaii and to Alaska, and broadcast at both Anchorage and Fairbanks.

Morning sessions of Saturday and Sunday will be carried from the Tabernacle over direct oceanic cables to a large number of members and friends assembled in many chapels throughout Great Britain, Germany, Austria, Holland, Sweden and Norway on Sunday.

Both sessions of our conference today, Saturday and Sunday, will be rebroadcast over KSL, KIRO (at Seattle), KMBC (at Kansas City), and WRFM (New York City) the following morning beginning at midnight, and will be heard in many parts of the United States and other countries.

Under the direction of the First Presidency there will be a Welfare Agricultural meeting held in the Assembly Hall tomorrow, Saturday morning, at 7:30 o'clock. Invited to attend this special session are all stake presidencies, high councilors, bishops, agricultural operating committees, stake Relief Society presidents, and others responsible for operating Welfare production projects.

The singing for the sessions today has been furnished by the Combined Brigham Young University choruses under the direction of Ralph Woodward with Robert Cundick and Roy M. Darley at the organ.

In behalf of all who have listened to the singing during these sessions of the General Conference, we express appreciation and thanks to these you students for their beautiful music. God bless you for the service you have rendered in these sessions.

The Combined Choruses will now favor us with "Alleluia, Glorious Is Thy Name."

The benediction will then be offered by Elder J. Edwin Baird, formerly president of the Southwest Indian Mission. The General Session of this conference will then be adjourned until 10:00 tomorrow morning.

The anthem, "Alleluia, Glorious Is Thy Name," was sung by the Combined Brigham Young University Choruses.

The closing prayer was offered by Elder J. Edwin Baird.

Conference adjourned Saturday morning, April 6, at 10 o'clock
We live in a time of crisis. Never since the period of the Civil War has this nation faced such critical days. Americans are destroying America.

Members of The Church of Jesus Christ of Latter-day Saints--the Mormon Church--believe--

that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

--that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

--that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people. . . .

No people can maintain freedom unless their political institutions are founded upon faith in God and belief in the existence of moral law. God has endowed, men with certain inalienable rights, and no legislature and no majority, however great, may morally limit or destroy these. The function of government is to protect life, liberty, and property, and anything more or less than this is usurpation and oppression.

Breakdown of law and order

The Constitution of the United States was prepared and adopted by courageous men acting under inspiration from the Almighty. It is a solemn contract between the peoples of the states of this nation that all officers of government are under duty to obey. The eternal moral laws expressed therein must be adhered to or individual liberty will perish. It is the responsibility of government to punish crime and provide for the administration of justice and to protect the right and control of property.

But today these basic principles and concepts are being flaunted, disregarded, and challenged, even by men in high places. Through the exercise of political expediency, the government is condoning the breakdown of law and order.

Law enforcement in America is at the point of crisis. A recent Life Line broadcast warned that "in Chicago, 64 men quit the police force in one month. Baltimore has 360 police vacancies. Washington, D.C., is 230 men short of its authorized complement. And cities all over the country are desperately seeking recruits.

"Police aren't striking; they're quitting, and it is understandable. They're being demoralized by the hostile attitudes of the politically minded [page 50] Supreme Court. They're being demoralized by a weird penal system which frees hardened criminals almost as fast as they're arrested. . . . Policemen are demoralized by slanted news reporting, distorted facts which show police activities from the criminal's side And they're being demoralized by an avalanche of new laws, which are making it even harder to convict the guilty.

"San Diego Police Chief Wesley B. Sharp warns that: 'If there isn't a change, the increase in crime will lead to anarchy and criminals will control the nation.'" (Life Line Freedom Talk No. 53, February 22, 1968.)

Edmund Burke, the great English statesman, explained that "men are qualified for civil liberty in exact proportion to their disposition to put moral chains upon their own appetites,—in proportion as their love of justice is above their rapacity,—in proportion as their soundness and sobriety of understanding is above their vanity and presumption,—in proportion as they are more disposed to listen to the counsels of the wise and good, in preference to the flattery of knaves. Society cannot exist, unless a controlling power upon will and appetite be placed somewhere; and the less of it there is within, the more there must be without. It is ordained in the eternal constitution of things, that men of intemperate minds cannot be free. Their passions forge their fetters." (The Writings and Speeches of Edmund Burke Vol. 4, pp. 51-52.)

Greatest threat

I do not believe the greatest threat to our future is from bombs or guided missiles. I do not think our civilization will die that way. I think it will die when we no longer care, when the spiritual forces that make us wish to be right and noble die in the hearts of men, when we disregard the importance of law and order.

If American freedom is lost, if America is destroyed, if our blood-bought freedom is surrendered, it will be because of Americans. What's more, it will probably not be the work of subversive and criminal Americans. The Benedict Arnolds will not be the only ones to forfeit our freedom.

"At what point, then, is the approach of danger to be expected?" asked Abraham Lincoln, and he answered, "If it ever reaches us, it must spring up among us. It cannot come from abroad. If destruction be our lot, we must ourselves be its author and finisher; as a nation of freemen, we must live through all time or die by suicide." (Springfield, Illinois, January 27, 1837.)

If America is destroyed, it may be by Americans who salute the flag, sing the national anthem, march in patriotic parades, cheer Fourth of July speakers--normally good Americans, but Americans who fail to comprehend what is required to keep our country strong and free--Americans who have been lulled away into a false security.

Erosion of national morality

Great nations are never conquered from outside unless they are rotten inside. Our greatest national problem today is erosion, not the erosion of the soil, but erosion of the national morality—erosion of traditional enforcement of law and order.

Theodore Roosevelt said: "The things that will destroy America are prosperity at any price, peace at any price, safety first instead of duty first, and love of soft living and the get-rich-quick theory of life." (Quoted in The Red Carpet, p. 315.)

In this blessed land we have exalted security, comfort, and ease above freedom. If we dwelled at length on the many things that are disturbing in the life of America today, we might well become discouraged. I mention only a few of the reported startling evidences of our national illness, our moral erosion:

--There is a decline of U.S. morals and moral fiber, a turning to pleasure and away from hard work and high standards of the past.

--There is a growing worry in our [page 51] universities over cheating in examinations.

--Nationwide juvenile delinquencies show an eight-fold increase since 1950.

--There is a 500-million dollar smut industry in this country causing youngsters to wrestle with standards of value.
America is the biggest market for narcotics.

Although we consider ourselves a people who believe in law and order, we have seen much evidence of the passion of the mob.

Riots have occurred in 137 different cities and towns in 33 months, resulting in 120 deaths, including 12 police officers slain; 3,623 other persons injured; 28,932 arrested; and hundreds of millions of dollars property damage.

Crime in the United States is up 88 percent in seven years, rising nearly nine times faster than population, up 16 percent per year, according to the FBI. Crime costs some $20 billion a year, and less than 21 percent of reported crimes result in arrests and less than one-third of those in convictions.

In the midst of a cold war and preparation for a possible shooting war of survival, we have faced 651 strikes at missile bases in six years.

The United States government has racked up a shameful record of 31 treasury deficits in the past 35 years.

The sky-rocketing cost of the welfare state increased in 8 years from 6.9 billion to 20.3 billion dollars in 1961 and stood at 87 billion 578 million in 1966.

There are over 7,700,000 people on relief in federal, state, and local programs.

During the past 33 years our budget has increased 20 times over, and our national debt has increased from $16 billion to an admitted $324 billion; adding accrued liabilities payable in the future, our real indebtedness exceeds $1 trillion, or an average indebtedness of $5,200 for every man, woman, and child in the United States.

Our present federal debt is equal to a first mortgage of $10,000 on all owned homes in the country and is reported to exceed the combined debt of all countries of the world. Annual interest on the soaring national debt is over $15 billion--only defense and welfare are higher.

--Inflation has struck a serious blow to the value of the American dollar.

We continue to move in the direction of more federal intervention, more concentration of power, more spending, more taxing, more paternalism, more state-ism.

The present shocking situation was summed up succinctly by J. Edgar Hoover in the April 1967 FBI Law Enforcement Bulletin in these words:

"Morality, integrity, law and order and other cherished principles of our great heritage are battling for survival in many communities today. They are under constant attack from degrading and corrupting influences which, if not halted, will sweep away every vestige of decency and order remaining in our society."

Responsibility for chaos

A recent issue of the well-known and highly respected Babson's Washington Forecast Letter carried a four-page special supplement, which concluded as follows:

Who are we to indict for sparking this chaos in America? Are the prime defendants the Stokely Carmichaels, the H. Rap Browns, the hippies, the draftcard burners, the peaceniks, the juvenile delinquents, the rabble-rousers, the Commies who have gained respectability as honest dissenters? Certainly, most of these could be brought before the bar of justice to answer charges of law violations and they should be.

"However, there is a stronger, truer bill of indictment which may be drawn against those who have invited the bloody blackmail of America by permitting, even encouraging, mounting civil disobedience.

And then the article names names of [page 52] men of national prominence and continues: "These men of power, prestige, and great influence in the political structure of America have permitted the concept of 'freedom of speech' to be expanded to include subversion, intimidation, sedition, and incitement to riot; they have condoned the distortion of 'academic freedom' to encompass the adulteration of young minds with Communist doctrine and the disintegration of a well-disciplined educational system; they have allowed 'freedom of assembly' to mushroom into disruption of peaceful activity, mob rule, riot, and insurrection.

"Unless those in authority in the United States can be influenced to abandon the suicidal course on which they have embarked--or unless they can be replaced by men who--we cannot hope to restore in our nation the kind of domestic peace and order which has made our many generations proud to be Americans . . . living in a land of freedom, security, opportunity, and justice under law.

"The crisis we now face is the most serious, the most dangerous, in the history of our country. Each of us must diligently employ our influence and our effort--in speech, letters, and at the ballot box--to help set straight the way."

Gradual encroachments

The facts are clear. Our problem centers in Washington, D.C. And this applies to the administration of both political parties. In the words of James Madison, Since the general civilization of mankind, I believe there are more instances of the abridgment of freedom of the people by gradual and silent encroachments of those in power, than by violent and sudden usurpations." (Elliot's Debates, Vol. 3, p. 87.)

If America is to withstand these influences and trends, there must be a renewal of the spirit of our forefathers, an appreciation of the American way of life, a strengthening of muscle and sinew and the character of the nation. America needs guts as well as guns. National character is the core of national defense.

Could many of our ills today have resulted from our failure to train a strong citizenry from the only source we have--the boys and girls of each community? Have they grown up to believe in politics without principle, pleasure without conscience, knowledge without effort, wealth without work, business without morality, science without humanity, worship without sacrifice?

In recent months a nationwide survey of high school and college students has been conducted. The U.S. Junior Chamber of Commerce reveals that 41 percent believe that freedom of the press should be cancelled; 53 percent believe in government ownership of banks, railroads, and steel companies; 62 percent said that the government bad the responsibility to provide jobs; 62 percent thought a worker should not produce all that he can; 61 percent rejected the profit incentive as necessary to the survival of free enterprise; 84 percent denied that patriotism is vital and plays an important part in our lives. (Bookmaker News, Vol. 10, Nov. 1, 1965.)

Letters that come to my desk from worried parents deeply concerned by what is being taught to their children in the schools are shocking, to say the least.

We can never survive unless our young people understand and appreciate our American system, which has given more of the good things of life than any other system in the world--unless they have a dedication that exceeds the dedication of the enemy. Character must become important in this country again. The old essentials of
Right to be uncommon

I do not choose to be a common man. It is my right to be uncommon. I seek opportunity to develop whatever talents God gave me—not security. I do not wish to be a kept citizen, humbled and dully by having the state look after me. I want to take the calculated risk; to dream and to build, to fail and to succeed. I refuse to barter incentive for a dole. I prefer the challenges of life to the guaranteed existence; the thrill of fulfillment to the stale calm of utopia. I will not trade freedom for beneficence nor my dignity for a handout. I will never cower before any earthly master nor bend to any threat. It is my heritage to stand erect, proud and unafraid; to think and act myself, enjoy the bend fit of my creations and to face the world boldly and say—This, with God's help, I have done. All this is what it means to be an American.

Those of us conscious of the seriousness of the situation must act, and act now. It has been said that it takes something spectacular to get folks excited, like a burning house. Nobody notices one that is simply decaying. But in America today we not only have decaying but burning before our very eyes. How much we need hearts today which will respond to the inspiring words of the poet, John Greenleaf Whittier:

Where's the manly spirit Of the true-hearted and the unshackled gone? Sons of old freemen, do we inherit their name alone?

"Is the old Pilgrim spirit quenched within us? Stoops the proud manhood of our souls so low, That Mammon's lure or Party's wile can win us to silence now?"

"Now, when our land to ruin's brink is verging, In God's name let us speak while there is time; Now, when the padlocks for our lips are forging, Silence is crime."

Our priceless heritage is threatened today as never before in our lifetime: from without by the forces of Godless Communism, and at home by our complacency and by the insidious forces of the Socialist-Communist conspiracy, with the help of those who would abandon the ancient landmarks set by our fathers and take us down the road to destruction. It was Alexander Hamilton who warned that "nothing is more common than for a free people, in times of heat and violence, to gratify momentary passions, by letting into the government, principles and precedents which afterwards prove fatal to themselves." (Alexander Hamilton and the Founding of the Nation, p. 462.)

Serious and concerned citizens everywhere are asking, "Can we cope with these threatening realities?" Yes, we can; if we would allow the local police to do their job, they could handle the rioting and looting. Yes, we can, if we have the courage and wisdom to return to basic concepts, to recall the spirit of the founding fathers and accept wholeheartedly these words of Thomas Paine, whose writings helped so much to stir people to action during the days of the American Revolution when he said:

"These are the times that try men's souls. The summer soldier and the sunshine patriot will in this crisis, shrink from the service of his country; but he that stands it NOW, deserves the love and thanks of man and woman. Tyranny, like hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph. What we obtain too cheap, we esteem too lightly; 'tis dearness only that gives everything its value. Heaven knows how to put a proper price upon its goods; and it would be strange indeed, if so celestial an article as FREEDOM should not be highly rated." (The Political Words of Thomas Paine, p. 55.)

As American citizens who love freedom, we must return to a respect for national morality—respect for law and order. There is no other way of preserving safety for us and our posterity. The hour is late; the time is short. We must begin now, in earnest, and invite God's blessings on our efforts.

Our United States should be a bastion of real freedom. We should not support the world's greatest evil, the Godless, Socialist-Communist conspiracy that seeks to destroy all we hold dear as a great Christian nation and to promote insidiously the breakdown of law and order and the erosion of our morality.

With God's help we must return to those basic concepts, those eternal verities, the rule of law and order upon which this nation was established. With an aroused citizenry and the help of Almighty God it can be accomplished. God grant it may be so, I humbly pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

The Tabernacle Choir will sing "God of Our Fathers." After the singing Elder Marion D. Hanks of the First Council of the Seventy will speak to us.

Selection by the Choir, "God of Our Fathers."

President N. Eldon Tanner

To those who have just tuned in on this conference, we wish to extend a hearty welcome.

Elder Marion D. Hanks of the First Council of the Seventy will now address us.

Great emphasis is being given these days to programs designed to preserve and develop physical fitness. This morning my wife read to me a quotation that emphasizes other aspects of fitness even more important: "There is no exercise better for the heart than reaching down and lifting people up." I pray for that spirit of uplift in these few moments.

Where are you in your world

In the writings of a great modern religious figure is the story of a conversation between a persecuted saintly rabbis of the late eighteenth century and his jailer in Petersburg. The jailer asked, "How are we to understand that God, the all-knowing, said to Adam: 'Where art thou?'"

Having obtained from the jailer his assent that "the scriptures are eternal and that every era, every generation and every man is included in them," the rabbi said, "... in every era, God calls to every man: Where are you in your world? So many years and days of those allotted to you have passed, and how far have you gotten in your world? ... How far along are you?" (Buber, The Way of Man.)

Says Buber: "In so asking, God does not expect to learn something he does not know; what he wants is to produce an effect in man which can only be produced by such a question, provided that it reaches man's heart—that man allows it to reach his heart."
We know that much that demeanes man and keeps him from finding himself and his place, and from developing his great potential, comes from his efforts to hide himself from his Father as Adam did, and from the love, the relationships, the service, and the vices that the Father has sent him to this earth to experience.

Human potential elusive

A thoughtful editor has recently written these words: "The human potential is the most magical but also the most elusive fact of life. Men suffer less from hunger or dread than from living under their moral capacity. The atrophy of spirit that most men know and all men fear is tied not so much to deprivation or abuse as it is to their inability to make real the best that lies within them. Defeat begins more with a blur in the vision of what is humbly possible than with the appearance of ogres in the path or a hell beyond the next turning. (Norman Cousins, Saturday Review, February 6, 1965, p. 18.)

We know well that character is an achievement, not a gift, yet all men to some measure, most of us to some considerable measure, and too many of us to a tragic measure live below our moral capacity, are willing to accept a plausible lower view of mankind and of ourselves than we should or need to, and fail to "make real the best that lies within" us.

The Lord wants us to be our best; he wants us to achieve our highest possibilities. This is the purpose of the gospel. He died to give us that opportunity. What principles are involved in our succeeding? What problems keep us from it?

University survey results

Recently I read a brief newspaper account of a survey made at a great American university among many thousands of students over a period of several years. With access only to the article and not to the study itself, let me briefly paraphrase, to some measure quote, and add some of my own words to the four conclusions that came out of that study, which coincide with what I also have observed and experienced in some years of working with youth. While this study dealt basically with college-age students in our current generation, what it notes is significantly applicable to our culture in general:

1. They are looking for a faith, but are skeptical of all faiths, being disposed and encouraged to question everything and to doubt the established ways.
2. They are looking for a community to which they can belong--for a family, a group, a society--but they are skeptical of all organization. They see institutions as authoritarian, threatening their identity and individuality. Many feel that the family has failed them. Disorganization and resistance give them a chance for preservation as persons, so they sometimes favor chaos over order.
3. They know they need to think beyond themselves and to give service, but they are frightened by the commitment service requires.
4. They want to love and be loved, but their image of self is poor, and they are not sure they are capable of love or worthy of being loved.

In summary, the problems revealed by the survey are in believing, belonging, giving, and loving. These happen to be the basic ingredients essential in the development of the human potential. They are pivotal principles of the gospel of Jesus Christ let me speak of them briefly, primarily in illustration.

Believing

What does it matter to our happiness or to the development of our character whether or what we believe?

Before Joan of Arc was burned at the stake, not yet 19 years of age, having saved her country, she was offered her freedom if she would repudiate her vision and her faith. Maxwell Anderson's great play Job of Lorraine has her answering:

"Every man gives his life for what he believes. Every woman gives her life for what she believes. Sometimes people believe in little or nothing. . . . One life is all we have, and we live it as we believe in living it, and then it's gone. But to surrender what you are, and live without belief--that's more terrible than dying--more terrible than dying young."

The apostle Paul spoke of faith unfeigned. (1 Tim. 1:5.) It is not, of course, lip service or eye pleasing of which he spoke. It is not to know everything, or to understand perfectly. Recall the wonderful answer of a loving father who sought the help of the Master for his afflicted son. Jesus asked him if he believed, and the agonized father, his son's life in the balance, was supremely honest: "Lord, [page 56] I believe; help thou my unbelief." (Mark 9:24.)

Faith is rooted in perfect behavior, though it inspires us to desire it, to seek for it. Consider the parable of the Pharisee and the publican. The Pharisee boasted of his righteousness; the publican (who the Savior said went down to his house justified, rather than the other) "would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." (See Luke 18:10-14.)

Faith is to know that he will not reject us. From the Book of Mormon: "And now, my beloved brethren, seeing that our merciful God has given us so great knowledge . . . let us remember him, and lay aside our sins, and not hang down our heads, for we are not cast off." (2 Ne. 10:20.) From the Bible: "... therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you. . . . (Isa. 30:18.)

Faith motivates us to yield our hearts to him, truly yield our hearts. It motivates honesty to acknowledge limitations and vulnerability, willingness to learn, humility to seek help, courage to act, simplicity to trust. It is to have confidence in the presence of God. Faith is, as it has been well said, "... a condition born [of the Spirit] in a mind that has looked at all of the available evidence and discovered in it a meaning with which the soul can live at peace. It is not appalled by an invitation to think. . . ." (Guy C. Wilson.)

The need to believe

Recently in Vietnam I learned again of the need for men to believe. A choice friend was serving as the commander of a helicopter gunship unit. They had suffered many casualties and much damage, but miraculously no deaths in their highly dangerous work. The morning before I talked with him in Da Nang my friend, a wonderful servant of the Lord, was standing by his ship preparing to lead his group on another difficult mission. The blades of the whirlybirds were rotating when the major was approached some what hesitantly by a young enlisted man from one of the aircraft. The commander impatiently asked the boy what he wanted.

"Some of us were wondering, sir," he said earnestly, "whether you've had time to say your prayers this morning."

Humbled by the nature and spirit of the question, the commanding officer replied that he had had time to talk with the Lord.

"Thank you, sir," said the young man, smiling, relieved. "The guys and I didn't want to take off on this mission until you'd had time to pray." (See Era of Youth, Improvement Era, May 1968, p. 39.)
There had been no overt prayers before the group and no sermon or lesson on the subject, but somehow the word was out among the men that their outfit had something special going for them because their commanding officer was a man who prayed.

The most urgent need of our time is to understand spiritual truths and apply them to our lives. It has been said—and I think well said—that "our age has tried sophistication and intellectualism, but these have given no peace. Psychology and sociology, humanism and rationalism, have given us not a fraction of the abiding joy and calm our fathers knew through their faith. For still, there is the devastation of doubt and fear and envy and greed and guilt." (Rev. Massey M. Heltzel.)

We have learned again in this conference that the most significant confrontation to be experienced in this world is with Jesus Christ, and yet many still turn from him without knowing him or opening their hearts to him.

A marine in Vietnam said it impressively for his generation in a poem published recently in the Era of Youth:

"Last night, on our perimeter, A man fell in the barbed wire coils And, in his delirium, Sobbed these words;  `Oh, dear Christ!'"

"I thought with him: the blood was flowing; Far away from homeland, injured, Tired from the all-night guarding, Weary from the sandbag filling; Emptiness walked all around him, Caused by missing many loved ones, Caused by worried fears of dying, Worrying more about worrying them.

Yet, in his one time of trial, Still, the mighty hope remained-- The faith in higher strength, in mercy; Then I thought, `Just how can I, Even at my most contented, Ever turn my back on Jesus?'" (John Blosser, Era of Youth, March 1968, p. 53.)

"Isn't that get pretty expensive?" I asked.

"Don straightened up and smiled. 'It's funny,' he said. 'We live in an oldfashioned house--legs on the tub, that sort of thing. For years we've been saving up to have the bathroom done over. But every winter we take the money out of the bank and go on a couple of family skiing trips. Our oldest boy is in the army now, and he often mentions in his letters what a great time we had on those trips. You know, I can't imagine his writing home, 'Boy, we really have a swell bathroom, haven't we?'"

Climate for growth

In the love of such a family is the climate most suitable for the growth of quality and character and moral capacity. If there is added to this the strengths of good companionships, commitment in a truly living church, involvement in a community of enlightened and mutually concerned persons, responsible citizenship in a great country, young people will have the ideal atmosphere for growth. When they do not have, or could have but do not choose or appreciate these blessings, they are suitable subjects for small vision, inadequate self-discipline, and a deteriorated sense of responsibility.

The strengths and problems of our youth were illustrated in an experience our teenage daughter had recently. Backing from a driveway onto an unlighted street, she dented the fender of an automobile parked across the narrow road. Flustered and upset by the incident, she yet took time to leave a note on the car identifying herself and accepting responsibility for the damage. She then came home and acquired a parent and the two returned and knocked on the door of the home of the owner of the car and made arrangements with him. She was praised for her direct and uncompromising honesty.

That very night while leaving the public library she and a friend saw a fur-coated lady in an expensive car seriously damage a parked automobile and then speed away without a glance or effort to make the thing right. Feeling at home in a society including this kind of experience is understandably difficult for some young people.

Giving and serving

What of loving and being loved? Perhaps the most serious problem of many young people and of their adult generation is their poor self-image, a conviction that they are worthless. To be able to truly love God and his neighbor, one must esteem himself. Everyone needs to love and to have the assurance that he is worth loving and that he is loved, beyond "demand or reciprocity, praise or blame." No mere tolerance or indulgence can take the place of such love, which does not come from sermons or resolutions, but only from persons who can give it, and from God.
It is written: "You cannot love an other person--that is, behave toward him so as to foster his happiness and growth unless you know what he needs. And you cannot know what he needs unless he tells you--and you hear him."

So much that is spurious and counterfeit is spoken and done in the name of love. Hear the word of the Lord: "By this we know that we love the children of God, when we love God, and keep his commandments." (1 John 5:2.) That charity which is defined by the prophet as "the pure love of Christ" (Moro. 7:47) is described clearly by the Apostle Paul: It "suffereth long, and is kind; . . . envieth not; . . . vaunteth not itself, is not puffed up."

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

"Rejoiceth not in iniquity, . . . rejoiceth in the truth."

Such love, said the apostle, "never faileth." (See 1 Cor. 13:4-6, 8.)

The major source of our self-image should be our Heavenly Father, whose children we are, in whose image we are made, whose attributes and qualities we have within us in embryo. He it is who loved us so much that he sent his Only Begotten Son to show us the way and to die for us. We are his children, worthy of love, and we have in us the capacity to love. We must learn to love even as we are loved by him.

Let me conclude with this prayer and earnest hope: God help us, and help us to help younger generations, to make the choices that will qualify us as worthwhile people, to make real the best that lies within us, to live up to our moral capacity, and to accomplish what is humanly possible, through believing, belonging, serving, and loving, even as the Son of God has taught us. God help us to be able to answer in good conscience when he asks: "Where art thou?"

In the name of Jesus Christ. Amen.

The Tabernacle Choir sang, "Lovely Appear."

President N. Eldon Tanner

Elder Marion D. Hanks of the First Council of Seventy has just spoken to us. He was followed by the singing, "Lovely Appear."

We shall now have a brief interlude with the Tabernacle Choir singing, "Father Omnipotent." The congregation and Choir will then join in singing, "Come, Come, Ye Saints."

The Tabernacle Choir sang the anthem, "Father Omnipotent."

The Choir and the congregation then joined in singing the hymn, "Come, Come, Ye Saints."

President N. Eldon Tanner

We wish to welcome the television and radio audiences who have just joined us, and again we announce that we are gathered in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in the third session of the One Hundred Thirty-eighth Annual Conference of the Church.

Elder Mark E. Petersen of the Council of the Twelve will now address us.

Elder Mark E. Petersen Of the Council of the Twelve Apostles

I would like to talk with you today about the United States and its relationship to God.

Most people do not realize it, but this nation is different from all other nations. It has a divine destiny not shared by other countries, and was set up as an independent power by a deliberate act of God to fulfill that destiny.

Because our nation is a creation of heaven, and because it has a divine destiny, we Americans must learn that it can continue to exist only as it aligns itself with the powers of heaven. If we turn our back upon the Almighty, even by ignoring him, we jeopardize our national future. If we deliberately oppose his purposes, we place ourselves in danger of destruction.

These stern facts have been taught to Americans from the beginning of our national history, starting with our first President, George Washington. He realized and he publicly announced that we obtained our independence through an act of Providence, since we were far too weak to gain it by ourselves. Knowing this, he warned that if we are to survive as a free and independent nation, we must obey the Almighty God who brought us into being.

Abraham Lincoln, another inspired President, said virtually the same thing, warning that if we fail to obey the commandments of God, we shall go down to ruin.

A crucial time

We have reached a point in our national history as crucial as the time of the Civil War. Our present dangers are quite as great. Threats to our future seem even greater. And yet, as a people, we have failed to turn to the divine power that created us.

It is true that public surveys indicate an increase in church membership and attendance, but that is no measure of the depth of conversion necessary to bring the principles of Christ into our daily lives.

Because of our love of wealth and prestige and our insatiable passion for ease and pleasure, we fail to take the essential spiritual steps which could and would preserve us.

Everyone--every man on the street--knows that we cannot continue with present conditions as they are, and yet we seem not to have the desire or the courage to alter our course.
We are confronted with the choice of whether or not we as a nation will return to God in spirit and in truth as a means of actual survival. We must choose whether we will turn to God as the only means of survival.

Our situation in America is not merely a case of fighting the encroachments of seditious influences. It is not only a matter of legislating against crime. Neither is it one of changing our Constitution because some misguided individuals think it is obsolete; nor is it a case of sending more men to the Orient to fight an enemy who has trapped us into a different kind of war.

Are we not intelligent enough to perceive that shocking fact?

We need divine help. Our human efforts have failed and seem almost to lead us into ever more difficult entanglements. We need more than human wisdom. We need divine help. We need to be saved from war and criminal elements, from anarchy and from riots. We need a shield against the devious schemes of enemies abroad. We need to be saved from corruption within--from the ravages of immorality, dishonesty, drunkenness, broken homes, delinquent parents, and undisciplined children. We need protection from atheism, for it can destroy our way of life.

A spiritual revival would waken America and purify her whole national life. It is not, however, to be attained by mere expression of purpose,
supreme power of the land in which they live. In some countries this supreme power is vested in one person, the sovereign. Other countries have republican forms of government.

In the world there are more than three and a half billion people. They are divided into groups, each under the domination of systems whereby they become subject to the rule of men who claim to speak in the name of God. They do not have the right to pick their own leaders, nor the right to pass their own laws. They do not have the right to change their form of government. They have no right to the choice of religion. They are subject to the will of their rulers, who are often elected by means that are not entirely free.

Elder Howard W. Hunter Of the Council of the Twelve Apostles

President N. Eldon Tanner

Selection by the Choir, “The Heavens Are Telling,” followed by a brief organ interlude.

Elder Howard W. Hunter of the Council of the Twelve will now speak to us.

President N. Eldon Tanner

The Tabernacle Choir will now sing “The Heavens Are Telling,” with a trio consisting of Kay Welch, Wallace McCloy and Merrill Wilson, following which there will be a brief organ interlude, and then Elder Howard W. Hunter of the Council of the Twelve will speak to us.

Elder Howard W. Hunter Of the Council of the Twelve Apostles

In the world there are more than three and a half billion people. They are divided into groups, each under the domination of systems whereby they become subject to the rule of men who claim to speak in the name of God. They do not have the right to pick their own leaders, nor the right to pass their own laws. They do not have the right to change their form of government. They have no right to the choice of religion. They are subject to the will of their rulers, who are often elected by means that are not entirely free.
government in which sovereignty resides in the people, and the supreme peer is usually expressed by the legislative body. Regardless of whether sovereignty is administered by an individual or by the people, citizens become subject to that supreme power. They have the rights and privileges afforded them under the law, and they have the duty to comply with the provisions of the law. This is essential for the good of society, for the protection of life and liberty, and for the promotion and preservation of the happiness of man.

|p2 Law must be sustained

|p3 In a republic, the government has the sovereign right as well as the duty to protect the rights of the individual and to settle civil disputes or disorders by peaceful means. Citizens do not have the right to take the law into their own hands or exercise physical force. The sovereign laws of the state must be sustained, and persons living under those laws must obey them for the good of the whole. In this regard The Church of Jesus Christ of Latter-day Saints takes a strong position. One of the fundamental tenets of its faith is clearly stated in these words: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law." (Article of Faith 12.)

|p4 Those in the world who have a belief in God live under the unusual circumstances of a dual sovereignty. In addition to being subject to the supreme power of the state, they have a fealty to God and a solemn duty to keep the commandments given by him. This idea of divine kingship and a sovereignty runs through all of the Old Testament and all of the New Testament.

|p5 The kingdom of God

|p6 In describing the commencement of the ministry of Jesus, Mark uses these words: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

|p7 "And saying, the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." (Mark 1:14-15.) Throughout his entire ministry, one of the main subjects of the teachings of the Master was "the kingdom of God is at hand." Some scholars interpret the words "is at hand" as describing something to take place in the near future. It is [page 64] their contention that the kingdom was not established on earth until the day of Pentecost, when the Spirit was poured out upon the multitude. They label this event as the beginning of the Christian Church. The facts, however, give basis for a different conclusion. There is ample evidence that the kingdom of God was established in the days of Adam, the first man, and has continued to the present day. The peoples of the earth, from the beginning, have had to duty to God as their king.

|p8 Dual sovereignty

|p9 Is it repugnant to the theory of sovereignty for a person or group of persons to owe fealty to two separate monarchs?--to have an allegiance to two separate and distinct sovereign powers? At first blush dual sovereignty would seem inconsistent, yet this has been the situation throughout man's earthly existence. Such circumstances give rise to this query: If a conflict should arise with respect to allegiance, which should take precedence? A review of the history of mankind answers the further question as to whether or not there is a real conflict.

|p10 Bearing on this very point, an interesting occurrence took place during the ministry of the Master. It is recorded in three separate books of the New Testament, Matthew, Mark, and Luke, and concerns a controversy over a tax assessment. Judea was under Roman mandate, and the authority of the Sanhedrin, the supreme Jewish council, had been curtailed under the Roman rule. The council was charged with the levy of taxes, but it did not have the power to decree capital punishment. This power was vested in the Roman procurator of Judea, Pontius Pilate. Because the Sanhedrin was without authority as to capital punishment, those who were conspiring against Jesus conceived a plot to entrap him to give an answer that would constitute grounds to deliver him to Pilate on a charge of treason, a capital crime.

|p11 Question of allegiance

|p12 A tax had been levied on all persons living under Roman rule. This was probably the Roman capitation tax, or a poll tax as we would know it. The tax was not large, but a question of principle was involved. The Jews considered themselves as living under a theocracy, with Jehovah as king. They refused to recognize the Roman mandate. The question involved, therefore, was: Can a Jew in good conscience pay the tax to the Romans, or must he fight for independence on the ground that God alone is the King of Israel? It became a question of allegiance to sovereignty.

|p13 The Pharisees who conceived the plan were anxious to take Jesus by surprise, so they stayed in the background and sent some of their young disciples and some Herodians to carry out the plot. The Herodians were not a religious sect but a political party. They were the followers of Herod Antipas, the tetrarch of Galilee, and supporters of the Roman domination. The Pharisees, of course, were resisting the Roman occupation of Judea. The design of these schemers seems to be that they would give the impression that a dispute had arisen between the young Pharisee scholars and the Herodians and they were coming to the Master for his opinion, to settle their differences.

|p14 Answer to Pharisees' question

|p15 They approached Jesus respectfully and courteously and said to him, "Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men." Matt. 22:16.) It would appear that these honeyed words were spoken to disarm his suspicions, so he would give them his confidential opinion for their guidance in a moral issue. Then followed the carefully worded question: "Is it lawful to give tribute unto Caesar, or not?" The question was maliciously framed so as to require an answer of "yes" or "no, either of which would give them the basis to destroy him. If he had said, "Yes, pay the tax," he would have been called a traitor. It would have driven [page 65] a wedge between him and his followers and created rebellion. If his answer had been, "No, it is not lawful to pay the tax," they would have delivered him into the hands of Rome on the charge of treason.

|p16 His adversaries intended that Jesus would be gored on whichever horn of dilemma he might choose. The interesting thing about his answer is that he did not evade the question, but he answered it clearly and positively without being caught on either horn. He said, "Why tempt ye me, ye hypocrites? Show me the tribute money; And they brought unto him a penny. (Matt 22:18-19.) What is referred to as a penny was no doubt the current Roman denarius with the image of Tiberius or possibly Augustus. He wanted to point out to them the image of Caesar and the inscription that gave his name and titles. There was a common maxim that the one who causes his image and titles to be stamped on the coin is the owner of the coin and acknowledged as the sovereign. "And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. . . ." (Matt 22:20-21.) They had acknowledged that the coin belonged to the Roman Emperor, and it being the current coin for the payment of tax, it showed the country to be under the rule of Rome. "... Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matt 22:21.) In other words, "Don't be unjust: give to Caesar the things that are his; and at the same time don't be impious: give to God the things that belong to God."

|p17 Jurisdiction defined

|p18 The wisdom of this answer defines the limitations of dual sovereigns and defines the jurisdiction of the two empires of heaven and earth. The image of monarchs stamped on coins denotes that temporal things belong to the temporal sovereign. The image of God stamped on the heart and soul of a man denotes that all its facilities and powers belong to God and should be employed in his service.

|p19 The lesson taught by the Master is so clear that elaboration is not necessary, nor will I labor the point. The test to be applied in weighing allegiance to sovereignty, where dual sovereigns are involved, is a matter of wisdom. I submit that there is no real conflict which creates a serious question as to allegiance.
Conference reconvened at 2:00 p.m., Saturday, April 6, with President Joseph Fielding Smith, counselor in the First Presidency, conducting the services.

The Logan LDS Institute Choir, with James L. Bradley, conducting, furnished the music for this session of the conference. Elder Roy M. barley was at the organ.

President Smith made the following introductory remarks:

President McKay is listening in his apartment. He has asked me to conduct this service, and to extend his greetings to all present, and to all those who are listening in.

We appreciate the attendance here of educators, national and local government officials, stake and ward officers, and all members and visitors who have attended the service this morning.

We shall conclude this session of the conference with the Tabernacle Choir singing “All Hail the Power of Jesus’ Name.” Following the singing the benediction will be pronounced by Elder Thomas R. Stone, formerly president of the French Polynesian Mission. This conference will then be adjourned until 2:00 this afternoon.

The Choir sang “All Hail the Power of Jesus’ Name.”

The closing prayer was offered by Elder Thomas R. Stone.

Conference adjourned until 2:00 o’clock p.m.

In the present day of unrest, the question might appropriately be asked, what do we owe to Caesar? To the country in which we live? We owe allegiance, respect, and honor. Laws enacted to promote the welfare of the whole and suppress evil doing are to be strictly obeyed. We must pay tribute to sustain the government in the necessary expense incurred in the protection of life, liberty, property, and in promoting the welfare of all persons.

In the year 1835, 133 years ago, a declaration of belief of The Church of Jesus Christ of Latter-day Saints regarding governments and laws was drafted and adopted by unanimous vote. It is incorporated as Section 134 of the Doctrine and Covenants of the Church. Although more than a century has passed, no changes or modifications have been made, and the statement stands as applicable today as the day it was written. If you will permit me to do so, I would like to recall a portion of this statement.

“We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

“We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the [page 66] same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign.

“We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.” (D&C 134:1-5.)

Allegiance to sovereignty

The statement continues, but I will not read further. These words point up the solemn obligation of government and the solemn obligation of those who owe allegiance. This is a day when civil disobedience seems to be prevalent and even advocated from some pulpits, but the position of this Church and its teachings is clear.

I know that God lives, that he is the supreme power of heaven and earth. I bear witness of the divinity of Jesus Christ, the Savior of all mankind. My knowledge of these truths moves me to allegiance to divine sovereignty, also to sustain the law of the land. There is no conflict between that which is owed to Caesar and to God. May the God of heaven give inspiration and guidance to those leaders in the world who formulate the policies of earthly sovereignty, and also to those of us who are governed by those powers. May righteousness be placed in proper perspective for the good of every man. The statement of the Master should be our guide: “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” (Matt. 6:33.) The honest search for righteousness and submission to the sovereignty of God answers the problems of Caesar. May the Lord bless us is my humble prayer, in the name of Jesus Christ. Amen.

End

President N. Eldon Tanner

Elder Howard W. Hunter of the Council of the Twelve has just spoken to us.

We are most grateful this morning for the wonderful cooperation given by the managers and operators of over 300 television and radio stations in offering their facilities as a public service to make the proceedings of this conference available to millions throughout many areas of the world.

We appreciate the attendance here of educators, national and local government officials, stake and ward officers, and all members and visitors who have attended the service this morning.

We shall conclude this session of the conference with the Tabernacle Choir singing “All Hail the Power of Jesus’ Name.” Following the singing the benediction will be pronounced by Elder Thomas R. Stone, formerly president of the French Polynesian Mission. This conference will then be adjourned until 2:00 this afternoon.

The Choir sang “All Hail the Power of Jesus’ Name.”

The closing prayer was offered by Elder Thomas R. Stone.

Conference adjourned until 2:00 o’clock p.m.

Church belief on governments and laws

Also, by special arrangement, Armed Forces television will carry this morning’s session to a large number of servicemen on Sunday (tomorrow) headquartered at Guam
and other bases of the Pacific.

Both of the sessions today will be re-broadcast over KSL Radio, KIRO Radio at Seattle, KMBC at Kansas City, and WRFM at New York City, Sunday morning starting at midnight.

We are exceedingly pleased to have these young students with us this afternoon, and extend a hearty welcome to them.

We shall begin this service by chorus singing, "Unfold, Ye Portals," following which the invocation will be offered by Elder Ronald V. Stone, formerly president of the North Argentine Mission.

The Institute Choir sang the anthem, "Unfold, Ye Portals."

The opening prayer was offered by Elder Ronald V. Stone.

We shall begin this service by chorus singing, "Unfold, Ye Portals," following which the invocation will be offered by Elder Ronald V. Stone, formerly president of the North Argentine Mission. The Chorus will now favor us with, "Still, Still with Thee."

As has been the custom since the organization of the Church, we shall now sustain the General Authorities of the Church. A few brief statistical and financial reports will be given just prior to the sustaining of the General Authorities.

Elder Joseph Anderson, Clerk of the Conference, will read for your information some important statistical data concerning the Church.

Elder Harold H. Bennett will read a statement by the Church Finance Committee.

President Hugh B. Brown of the First Presidency will then present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of this General Conference.

STATISTICAL REPORT 1967

Elder Joseph Anderson, Clerk of the Conference, read for the information of the members of the Church, the following statistical report concerning the membership of the Church at the end of the year 1967:

Number of Stakes of Zion at close of 1967 ....... 448 Number of Wards ................................. 3,544 Number of Independent Branches in Stakes......... 622 Total Wards and Independent Branches in Stakes at close of year................................ 4,166 Number of Mission Branches at close of year...... 1,987 Number of Full-time Missions at end of year ..... 79

Church Membership, December 31, 1967:

In the Stakes.................................... 2,144,766 In the Missions.................................. 469,574 Total Membership............................. 2,614,340

Church Growth During 1967:

Children Blessed in Stakes and Missions........... 56,387 Children of Record Baptized in Stakes and Missions. 53,591 Converts Baptized in Stakes and Missions ........ 62,280

Social Statistics: (Based on 1967 data from the Stakes)

Birth Rate per thousand.......................... 27.55 Number of persons married per thousand........ 6.11 Death Rate per thousand....................... 5.05

Priesthood:

Members holding the Aaronic Priesthood, December 31, 1967 Deacons................................. 118,149 Teachers.................................... 83,583 Priests................................. 121,842 Total number holding Aaronic Priesthood.. 323,574

Members holding the Melchizedek Priesthood, December 31, 1967 Elders................................. 216,354 Seventies................................. 22,962 High Priests................................. 72,150 Total number holding Melchizedek Priesthood. 310,466 Grand Total, members holding Aaronic or Melchizedek Priesthood............... 634,040 An increase of 36,360 during the year

Auxiliary Organizations:

Relief Society (Membership)...................... 298,825 Deseret Sunday School Union (average attendance). 777,354 Young Men's Mutual Improvement Association (enrollment) 313,956 Young Women's Mutual Improvement Association (enrollment) 326,795 Primary (children enrolled).................. 473,480

Welfare Plan:

Number of persons assisted during the year........ 112,055 Number placed in remunerative employment...... 6,809 Man-days of work donated to the Welfare Plan...... 130,966 Unit-days of equipment use donated................ 7,300

Genealogical Society: Names cleared in 1967 for temple ordinances...... 1,986,335

Genealogical records microfilmed in 16 countries during the year brought the total to 699,587 one hundred foot rolls of microfilm for use of the Church which are the equivalent of over 3,000,000 printed volumes of 300 pages each.
Number of ordinances performed during 1967 in the 13 operating temples: For the living.......................... 54,826 For the dead................................. 4,510,940
Total number of ordinances.......................... 4,565,766

Church School System:
Total 1967 cumulative enrollments in Church schools, including Institutes and Seminaries..................... 186,323

THOSE WHO HAVE PASSED AWAY

PRESIDENT ANTOINE R. IVINS, senior president of the First Council of Seventy
MINERVA YOUNG BENNION, widow of Adam S. Bennion, former member of the Council of the Twelve
ALTA HANSEN TAYLOR, wife of Elder Henry D. Taylor, Assistant to the Twelve
NADA RICH BROCKBANK, wife of Elder Bernard P. Brockbank, Assistant to the Twelve
ADELAIDE ELDREDGE HARDY, widow of Elder Rufus K. Hardy, former member of the First Council of Seventy
FRANK W. OTTERSTROM, Official Church Reporter for many years
RICHARD E. FOLLAND, General Secretary of the Deseret Sunday School Union General Board
HILDA ANDERSON ERICKSON, sole survivor of the 80,000 Mormon pioneers who came to Utah before the completion of the transcontinental railroad in 1869
WALLACE F. TORONTO, president of the Czechoslovakian Mission
HEBER E. PETERSON, president of the Olympus Stake
ROBERT L. BRIDGE, president of the Riverside Stake
JOSEPH ANDERSON, president of the Oahu Stake
Elder Harold H. Bennett read the following statement by the Church Finance Committee:

March 15, 1968
The First Presidency 47 East South Temple Street Salt Lake City, Utah
Dear Brethren:

We have reviewed the report of the financial operations of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints, as well as of auxiliaries and other organizations for which accounts are maintained in the Financial Department of the Church for the fiscal period January 1 to August 31, 1967. Attention was given particularly to the accounting and auditing procedures followed as to funds received and to the manner in which expenditures are controlled. We have determined that the expenditures of such funds are authorized by the First Presidency and by budgetary procedures. The budget is authorized by the Council on Disposition of the Tithes comprised of the First Presidency, the Council of the Twelve, and the Presiding Bishopric.

A continuous audit of the financial records of the Church is conducted by the Church Auditing Department, which is completely independent of all other departments. Businesses owned or controlled by the Church, for which accounts are not maintained in the Financial Department, are audited by professional auditing firms.

Based upon our review of the financial reports of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints and explanations made by the personnel of the Financial and Auditing Departments of the Church, we are of the opinion that the expenditures of funds during the fiscal period January 1, to August 31, 1967 were made in accordance with the established procedures outlined herein.

We congratulate the General Authorities and their associates for the sound manner in which the finances of the Church are administered, and we commend the Church Financial Department and the Church Auditing Department for the expert and careful manner in which all financial records are maintained and audited.

Respectfully submitted,

Orval W. Adams Harold H. Bennett Glenn E. Nielson Wilford G. Edling Weston E. Hamilton

President Hugh B. Brown presented the General Authorities and General Officers of the Church and they were sustained as follows:

THE FIRST PRESIDENCY
David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints Hugh B. Brown, First Counselor in the First Presidency Nathan Eldon Tanner, Second Counselor in the First Presidency

COUNSELORS IN THE FIRST PRESIDENCY
Joseph Fielding Smith Thorpe B. Isaacson Alvin R. Dyer

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES
Joseph Fielding Smith
QUORUM OF THE TWELVE APOSTLES


PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers, and Revelators.

ASSISTANTS TO THE TWELVE


TRUSTEE-IN-TRUST

David O. McKay

as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints

THE FIRST COUNCIL OF THE SEVENTY

Seymour Dilworth Young Albert Theodore Tuttle Milton R. Hunter Paul H. Dunn Bruce R. McConkie Hartman Rector, Jr. Loren Charles Dunn

THE PRESIDING BISHOPRIC

John H. Vandenberg, Presiding Bishop Robert L. Simpson, First Counselor Victor L. Brown, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund and Earl E. Olson as Assistants

PRIESTHOOD WELFARE COMMITTEE

John H. Vandenberg, Chairman Henry D. Taylor, Managing Director

PRIESTHOOD HOME TEACHING COMMITTEE

Marion G. Romney, Chairman John H. Vandenberg, Vice Chairman Alvin R. Dyer, Managing Director

PRIESTHOOD MISSIONARY COMMITTEE

Spencer W. Kimball, Chairman of Executive Committee Gordon B. Hinckley and Thomas S. Monson, Vice Chairmen Bruce R. McConkie, Managing Director

PRIESTHOOD GENEALOGICAL COMMITTEE

Howard W. Hunter, Chairman Theodore M. Burton, Managing Director

CHURCH BOARD OF EDUCATION


CHURCH FINANCE COMMITTEE

Orval W. Adams Harold H. Bennett Wilford G. Edling Glenn E. Nielson Weston E. Hamilton

SENIOR CHURCH AUDITORS

Harold L. Davis Charles Schmidt

GENERAL AUXILIARY OFFICERS OF THE CHURCH

Belle Smith Spafford, President Marianne Clark Sharp, First Counselor Louise Wallace Madsen, Second Counselor with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

David Lawrence McKay, General Superintendent Lynn S. Richards, First Assistant Superintendent Royden G. Derrick, Second Assistant Superintendent with all members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

G. Carlos Smith, Jr., General Superintendent Marvin J. Ashton, First Assistant Superintendent George R. Hill III, Second Assistant Superintendent with all members of the Board as at present constituted.
LaVern Watts Parmley, President
Leone Watson Doxey, First Counselor
Lucile Cardon Reading, Second Counselor
with all members of the Board as at present constituted.

Elder Spencer W. Kimball
Of the Council of the Twelve Apostles

President McKay, my brothers and sisters, and friends: I would like to congratulate Brother Dyer, Brother Hanks, Brother Rector, and Brother Dunn on their new appointments, and pray the Lord to bless them in their new responsibilities.

The Pharisees, ever trying to entangle and trick the Savior, again set their traps:

"... Is it lawful to give tribute unto Caesar? ..."

"But Jesus perceived their wickedness, ..."

"... Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matt. 22:17-18, 21.)

All this is mine

One day, a friend took me to his ranch. He unlocked the door of a large new automobile, slid under the wheel, and said proudly, "How do you like my new car?" We rode in luxurious comfort into the rural areas to a beautiful new landscaped home, and he said with no little pride, "This is my home."

He drove to a grassy knoll. The sun was retiring behind the distant hills. He surveyed his vast domain. Pointing to the north, he asked, "Do you see that clump of trees yonder?" I could plainly discern them in the fading day.

He pointed to the east. "Do you, see the lake shimmering in the sunset? It too was visible.

"Now, the bluff that's on the south." We turned about to scan the distance. He identified barns, silos, the ranch house to the west. With a wide sweeping gesture, he boasted, "From the clump of trees, to the lake, to the bluff, and to the ranch buildings and all between--all this is mine. And the dark specks in the, meadow--those cattle also are mine.

And then I asked from whom he obtained it. The chain of title of his abstract went back to land grants from governments. His attorney had assured him he had an unencumbered title.

"From whom did the government get it?" I asked. "What was paid for it?"

There came into my mind the bold statement of Paul: "For the earth is the Lord's, and the fulness thereof." (1 Cor. 10:26.)

And then the psalmist who declared: "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times." (Ps. 12:6.)

And then I asked, Did title come from God, Creator of the earth and the owner thereof? Did he get paid? Was it sold or leased or given to you? If gift, from whom? If sale, with what exchange or currency? If lease, do you make proper accounting?"

And then I asked, "What was the price? With what treasures did you buy this farm?"

"Money!"

"Where did you get the money?"

"My toil, my sweat, my labor, and my strength."

And then I asked, "Where did you get your strength to toil, your power to labor, your glands to sweat?"

He spoke of food.

"Where did the food originate?"

"From sun and atmosphere and soil and water.

"And who brought those elements here?"
I quoted the psalmist: "Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary." (Ps. 68:9.)

If the land is not yours, then what accounting do you make to your landlord for his bounties? The scripture says: 'Render unto Caesar that which is Caesar's and to God that which is God's.' What percentage of your increase do you pay Caesar? And what percent to God?

Do you believe the Bible? Do you accept the command of the Lord through the prophet Malachi? It reads:

"Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:8, 10.)

And in the latter days, the Lord said again:

"And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give. . . .' (D&C 38:39.)

"And Moses confirmed to Pharaoh regarding the plagues: ' . . . that thou mayest know now that the earth is the Lord's.'" (Exod. 9:29.)

I said again: "I seem to find no place in holy writ where God has said, 'I give you title to this land unconditionally. It is not yours to give, to have, to hold, to sell, despoil, exploit as you see fit.'

I cannot find such scripture, but I do find this from Psalms: '. . . those that wait upon the Lord, . . . shall inherit the earth.' (Ps. 37:9.)

"And I remember that our Creator covenanted in the council in heaven with us all: '[And] We will go down, for there is space there, and we will take of these materials, and ye will make an earth whereon these may dwell.' (Abr. 3:24.)

"It seems more of a lease on which a rental is exacted than of a fee simple title.

"Modern scripture says that if you live the commandments, 'the fulness of the earth is yours, the beasts of . . . field and the fowls of the air, . . .

"'Yea, all things which come of the earth, . . . are made for the benefit and the use of man. . . .' (D&C 59:16, 18.)

"This promise does not seem to convey the earth but only the use and contents which are given to men on condition that they live all of the commandments of God."

But my friend continued to mumble, "Mine--mine," as if to convince himself against the surer knowledge that he was at best a recreant renter.

That was long years ago. I saw him lying in his death among luxurious furnishings in a palatial home. His had been a vast estate. And I folded his arms upon his breast, and drew down the little curtains over his eyes. I spoke at his funeral, and I followed the cortege from the good piece of earth he had claimed to his grave, a tiny, oblong area the length of a tall man, the width of a heavy one.

Yesterday I saw that same estate, yellow in grain, green in lucerne, white in cotton, seemingly unmindful of him who had claimed it. Oh, puny man, see the busy ant moving the sands of the sea.

Would you rob God?

I stopped on the highway to buy some fruit. The little vending shop was in the edge of the orchard. And I asked the seller, "Are these trees yours?"

He said, "From the highway to the hill--all these are mine, and all the fruit we pick and sell. All this is mine."

And I asked, "Do you have, no partner who contributes capital?"

I said: "You bought the land? You bought the seedlings? But who put chemicals into the soil to make them grow? Who sent the living sap a-climbing all the limbs? Who made them bloom and scent the air with sweet perfume? Did you make rain? Can you command the sun? Do you put intelligence in trees to produce buds and blossoms, fruit in ripeness, taste and food value? He who made the land, the trees, the elements has land-lien on it all. Have you settled your lease payment?"

"I know you pay to Caesar his full portion, never failing. But do you calculate and pay the part to God?"

"Are these trees yours and yours alone? There is no partner's claim upon the fruit?" He winced.

"Have you integrity? Would you rob God, your partner? Remembering that the earth is the Lord's and the fullness thereof?"

When God had created man and woman he placed them upon the earth to "dress it and to keep it and subdue it." (See Gen. 2:15.) It seems this landlord-tenant relationship is fair--the Lord, the owner, furnishes the land, the air, the water, the sunshine, and all the elements to make it fruitful. The tenant gives his labor.

The Lord promised after the deluge: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Gen. 8:22.)

And the psalmist sang again: "Thou visitest the earth, and waterest it; thou greatly enrichest it with the river of God, . . .

"Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers. . . .

"The pastures are clothed with flocks: . . . they shout for joy, they also sing." (Ps. 65:9-10, 13.)

". . . the earth is full of the goodness of the Lord." (Ps. 33:5.)

A month later, a car accident took the life of this horticulturist. He had not paid his keep, nor did he take his orchard with him. Each spring its trees still bloom; each fall
The luscious fruit is picked.

The earth is the Lord's

I saw a lovely house upon a beach. The occupant boastfully pointed to it. “This is my house with its impregnable foundation, its solid walls, its luxurious appointments, its surpassing view.”

One day a warning came. A tidal wave rushed in to shore. All occupants were saved, but as the great sea hurried to its place, only a concrete floor marked the place where his prized possession had stood. The stones were out at sea; the lumber ground to toothpicks, floating in the water. And I remembered again what the psalmist said:

“The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.” (Ps. 24:1.)

Do you pay tithes?

Another day I accompanied a friend to his bank. He checked the contents of his safety deposit box, and lifting out a handful of papers, he proudly said to me, “All these are mine. These stocks and bonds are mine.” It was evident that his holdings represented wealth. There was possessive pride in his voice.

And I pondered: “How you have prospered] How did you do so well? Where did you get your talents, your abilities? Did you make sight and voice and memory and ability to think?” He hesitated to make answer.

I asked him: “Do you pay tithes? I'm sure you pay your taxes. Do you render unto God that which already was his own? I'm sure that Caesar never fails to get his portion. What of God? You accepted your earthly opportunities on condition. You rented his land, his equipment, used his elements, you know.

“Does puny man possess, appropriate, bequeath, and give as though he made the earth and heaven? And this without report or settling accounts?”

I met a man upon the campus of a great university, well-trained and brilliant, holding high degrees. We talked of income. Though very large, he felt his all too small to meet his needs. I asked of him: “Do you pay tithes?”

He looked at me with questions in his eyes. Why should he pay? He earned it--every cent. I told him of the psalmist's theme:

“The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.”

And he countered, “I claim no earth--I reside in an apartment. I use no elements--I train the minds of men. I owe no debts to anyone. I earn my income.”

And then I asked, “By what great power do you earn?”

“My brains,” he said.

And then I asked: “Where did your brains find birth? Did you create them? Build them in a factory, buy them in a store? Did you add element to element, fashioning them so intricately and giving them such power? Where did you get your strength, your vision, power, and health? Where did you get your breath, your continuity? Do you make brains, build bodies, create souls?”

Again, I asked, “Do you pay tithes? You do account to Caesar. Do you pay the Lord for all his bounteous gifts?”

This man was arrogant and proud. He lived no laws, worshiped no God, was selfish and self-centered. He needed the admonition given the rebellious Israelites:

“Beware that thou forget not the Lord thy God his commandments . . . and his statutes . . . .

“And when thy herds . . . thy flocks . . . thy silver and thy gold . . . and all . . . thou hast is multiplied;

“Then thine heart be lifted up, and thou forget the Lord thy God, . . .

“Who led thee through . . . drought, where there was no water; who brought thee forth water out of the rock of flint; . . .

“And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

“But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth. . . .” (Deut. 8:11, 13-15, 17-18.)

For long years he had been misusing funds--appropriating the tenth which belonged to his Creator. What right had he to use without permission the Lord's lease funds? and without accounting and without the commensurate worthiness and faithfulness on which his nine-tenths was promised? He had forgotten Malachi's question: “Will a man rob God? . . .” (Mal. 3:8.) He had forgotten the covenant we all had made in the preexistent assembly, when our Lord proffered:

“. . . We will go down . . . and we will make an earth whereon these may dwell;

“And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them.” (Abr. 3:24-25.)

“And did you say you made no such rash promise? The answer is: Your very presence on the earth is evidence you accepted this challenge in the preexistent assembly.”

I outlived this man too. It was a sad affair when his time came. The strong was weak, the powerful inanimate. His brains still encased in his bone cranium would work no more. He breathed no air, he taught no youth, commanded no more hearers, no more salary, occupied no apartment, but did occupy a little plot of earth on a grassy hillside. But now, I hope he knows: “. . . the earth's the Lord's, and all that therein is. . . .”

He owed not any man. He earned it all, he said.

Tithing is not for God
I asked another man if he paid tithes. He blushed his answer. "We cannot afford to tithe."

"What? Cannot afford integrity? Cannot afford to return to the Great Provider's program that which was already his?"

He said, "My schooling was expensive. Our little ones have cost us much, and there is still another one to come. The doctor and the hospital will take their toll. Our car was wrecked and cost us that much more. Vacation, illness, living costs go up and leave us none to give the Church!"

"Do you believe in God?"

"Of course," he said.

"You do?" I asked. "Would God [page 77] make promises he would not fulfill? You have no confidence in God, else why do you doubt his glorious promises? Your faith is in yourself. God promised he would open heaven's windows and pour you out rich gifts beyond your comprehension, promised on your faithfulness. Do you not need those blessings? For that one tenth, he'll compensate with blessings-- little dreamed-of blessings. He said:

". . . Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.' (1 Cor. 2:9.)"

"And again:

". . . seek ye first the kingdom of God, and his righteousness; and all, these things shall be added unto you. (Matt 6:33.)"

"You don't believe that God will measure up? No, you do not trust your Lord. You keep all funds you have collected and use them according to your own judgment. You fear he would not make good his promises.

"Your very debts, your many troubles show incompetence to handle your affairs. You've partly failed in your rich stewardship. Can you control your business better than the Lord? Would you do well to use this manager in whom you have no trust? We know he will not fail."

Tithing is not for God. It is we who clip the coupons and collect the dividends.

The things that are God's

The salaried man complained: "My neighbor has a farm. His family lives upon it. We buy our living from a store with cash. They kill a beef, a pork, and feed themselves from their deep freeze. Their garden loads the table with vegetables; the field feeds the cows that furnish milk products; their farm grows wheat for the poultry for the table; and the hens furnish meat and eggs. Do you pay tithes on your farm land production?"

The answer is: "Of course, you pay if you are true to your commitments. No honest man would rob his Lord of tithes and offerings."

We ask again: "Do you feel generous when you pay your tithes? Boastful when the amount is large? Has the child been generous to his parents when he washes the car, makes his bed? Are you liberal when you pay your rent, or pay off notes at banks? You are not generous, liberal, but merely honest when you pay your tithes."

"I have made the earth, and created man upon it," says the Lord. "I, even my hands, have stretched out the heavens, and all their host have I commanded." (Isa. 45:12.)

Perhaps your attitudes are the product of your misconceptions.

Would you steal a dollar from your friend? a tire from your neighbor's car? Would you borrow a widow's insurance money with no intent to pay? Do you rob banks? You are shocked at such suggestions. Then, would you rob your God, your Lord, who has made such generous arrangements with you?

Do you have a right to appropriate the funds of your employer with which to pay your debts, to buy a car, to clothe your family, to feed your children, to build your home?

Would you take from your neighbor's funds to send your children to college, or on a mission? Would you help relatives or friends with funds not your own? Some people get their standards mixed, their ideals out of line. Would you take tithes to pay your building fund, or ward maintenance? Would you supply gifts to the poor with someone else's money? The Lord's money?

The Lord continues to ask: "Will a man rob God? Yet ye have robbed me."

There echo again and again the words of the Master: "Render unto Caesar that which is Caesar's. And he has said, "Today is a day for the tithing of my people." (See D&C 64:23.)

Does not the law of tithing apply to all the children of men, regardless of church or creed? All who believe the Bible really must believe that this is a law of God.

There echo again and again the words of the Master, "Render therefore unto Caesar the things which are Caesar's and unto God the things that are God's."

The Lord will bless all those who love and live his laws. This I know, in the name of Jesus Christ. Amen.

President Joseph Fielding Smith

We have just listened to Elder Spencer W. Kimball of the Council of the Twelve.

Our next speaker will be President Alvin R. Dyer, whom we have just sustained as a counselor in the First Presidency.

President Alvin R. Dyer Counselor in the First Presidency

I feel standing by my side this day my dear wife. She, with my family, has been a great support to me in every effort to serve the Lord.
There is another declaration from the Lord giving assurance that came at a time of great trouble, when the Saints were forced to leave the consecrated land of Jackson. Assurance in time of trouble.

The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught.

This is the Lord's work, my brethren and sisters, and we have no need to fear its triumphant outcome. There is a prophet of God presiding, through whom God is speaking, as I have witnessed upon so many occasions.

The Lord gave him this answer: that man must be "born again if he is to enter the kingdom of heaven and dwell eternally in the enlightened presence of God the Father and his Son Jesus Christ. (See John 3:1-5.)

Being born again is an essential part of conversion to the gospel, as Jesus instructed Nicodemus. Men, in a similar way, perhaps with less portent, have many rebirths in different ways in the course of a mortal lifetime. Usually these are associated with important events or near tragedies. But being born again is part of regeneration in the changing vicissitudes of life.

This is the Lord's work, whom I dearly love. Our affection and relationship go back many years.

Gratitude for President McKay

As I reflect upon this now, and I know he will be watching and listening, I remember his unsolicited visit to a ward sacrament meeting when I was serving as a bishop many years ago. He said he had come of his own will because he had learned of the success we had had in holding our young people. His visit to those who were there will never be forgotten, and to me it was the real beginning of an appreciation for a great man, truly a prophet of God who is inspired and is still at the helm of this Church.

As I recall now, with great feeling his telephone calls and letters that came to me while I was presiding over the European Mission, always evidencing a deep interest and always conveying assurances. One such call came to me at two o'clock in the morning in far-off Norway, as I lay sleepless on my bed and when I needed some kind of assurance because of something that had transpired to which I could not reconcile myself in the affairs of the overall mission. The voice of President McKay at that very hour was like a light from heaven.

Perhaps to be born again means to have another chance, to renew ones effort to measure up. I have felt this way many times in life as calls have come to serve the Lord. I felt this way when I was called to the apostleship at the October conference of last year. Once again, this day, I feel as though a new birth is in the offing.

I am grateful beyond measure for the understanding heart of President McKay, whom I dearly love. Our affection and relationship go back many years.

I recall now being near unto death upon two occasions, once as a boy of deacon age when I foolishly placed a small-headed hat pin about two and a half inches long into my mouth. I was seated on a couch by the window in our home when a tremendous clap of thunder so startled me that I swallowed the hat pin. When I realized what I had done, I shook all over with fear. I fell to my knees praying that this accident would not take my life. I promised the Lord then and there as a boy that I would serve him all my days. I believe that in that communication with God, I had a new birth.

I have had a sense of closeness with President McKay many times. Only recently, as he listened to his son, Dr. [Edward R.] McKay, relate the experiences of his childhood at the time the manhood award was presented to President McKay at Brigham Young University, I noted that tears were streaming down his face as his son recalled the events of his father's life with his brother Thomas. And I couldn't resist placing my arms about him and placing my cheek against his, which was wet with tears. I am most grateful for his confidence and will never betray it.

I appreciate the confidence of my brethren so manifested to me personally to be a "watchman on the tower" with regard to the consecrated land of Missouri, a destined, consecrated place in the great latterday work of our Heavenly Father.

I am most grateful for his confidence and will never betray it.

Calls bring renewal of effort

I am grateful for President McKay, though simple, was not easily understood by this man schooled in the wisdom of men.

Many years ago a noted lawyer sought out Jesus of Nazareth to inquire of him the requirements that man must adhere to in seeking for the way to eternal life. The answer which the Lord gave, though simple, was not easily understood by this man schooled in the wisdom of men.

The Lord gave him this answer: that man must be "born again if he is to enter the kingdom of heaven and dwell eternally in the enlightened presence of God the Father and his Son Jesus Christ. (See John 3:1-5.)

Being born again is an essential part of conversion to the gospel, as Jesus instructed Nicodemus. Men, in a similar way, perhaps with less portent, have many rebirths in different ways in the course of a mortal lifetime. Usually these are associated with important events or near tragedies. But being born again is part of regeneration in the changing vicissitudes of life.

Assurance in time of trouble.

There is another declaration from the Lord giving assurance that came at a time of great trouble, when the Saints were forced to leave the consecrated land of Jackson.
Now as to finances: The bishop must look to the members of his ward for the financial support necessary to carry on the affairs of the ward. In these cases, we are still expected to support the bishop within the established policies.

There are many other facets of the program, such as fast offering, welfare projects, budgets, and bishops storehouses. As members of the Church we are expected to respond to the call of the bishop and his welfare committee in each phase of the program. In some areas of the world the Welfare Program is conducted on a limited basis. Many times it would be much easier for him to give a dole. But he recognizes the dole as an evil, and it is his desire to bless us with the program, not weaken us.

If he gives assistance, he will expect us to work for it if we are physically able. His motive here is to help us maintain our self-respect by not accepting a dole. Frankly, our affairs.

If he gives assistance, he will expect us to work for it if we are physically able. His motive here is to help us maintain our self-respect by not accepting a dole. Frankly, our affairs.

After a very careful, personal investigation, the bishop decides whether the Church should render assistance. If he decides it should, the assistance will be limited to the necessities of life, and only as long as it takes to get the family back on its feet. The bishop is not elected to bail us out of financial difficulty caused by poor management of our affairs.

If he gives assistance, he will expect us to work for it if we are physically able. His motive here is to help us maintain our self-respect by not accepting a dole. Frankly, many times it would be much easier for him to give a dole. But he recognizes the dole as an evil, and it is his desire to bless us with the program, not weaken us.

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Now as to finances: The bishop must look to the members of his ward for the financial support necessary to carry on the affairs of the ward.
One of the worrisome problems some bishops have is collecting funds for the ward budget. These are the funds that are needed to operate the ward organizations and to share in the costs of maintaining the chapel. We, as members of the ward, can offer great assistance to the bishop if we will be responsive to his requests for financial assistance. The Lord said he would open the windows of heaven and pour out blessings that there would hardly be room enough to receive, if we would pay our tithes and offerings.

The bishop realizes that all funds collected by him are sacred, and that they come as a free-will offering. Through our willingness to sustain him in financial matters, we help lighten his load.

So far we have discussed only temporal matters. Now let us review some of his spiritual responsibilities.

The bishop, by revelation from the Lord, is the president of the priests quorum. He and his counselors constitute the presidency of the Aaronic Priesthood in his ward. He is the cornerstone in all matters pertaining to the youth, both boys and girls. He receives help from his counselors, home teachers, general secretaries, advisers, auxiliary officers and teachers; but he is still the keystone in all that is done.

To the young people may I say: the bishop has been called through the inspiration of our Heavenly Father to be your spiritual counselor. He is designated as a common judge by the Lord. He has a special blessing, giving him the power of discernment and understanding. He is the one to whom we should go--to confess our sins. This must be done if we are to fully repent. The bishop recognizes that it is through the blessings of the Lord that he is a judge, and unless he is a righteous judge, he is liable to condemnation, for in the scriptures we read: "That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be referred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man." (D&C 121:36-37.)

Wisdom of bishops

The bishop is unalterably opposed to sin in any guise; at the same time, he has great understanding and forgiveness for the sinner. He recognizes many problems of life and is anxious to lend a helping hand, particularly when the going is difficult. He can help you in many ways if you will just let him. Anything you disclose to your bishop is expected to be kept as a sacred trust. May I encourage you to let your bishop bless you with his wisdom. Get close to him. He will never be too busy to help you.

There is another basic spiritual responsibility that may be interpreted as encompassing all others. The bishop is the spiritual father of the ward, the presiding high priest. This responsibility spreads his umbrella wide enough to cover us all.

 Helpers to bishop

He has a host of helpers to assist him in this. They are the home teachers. This is a responsibility of the priesthood holder, which, if carried out devotedly, will lift a great load from the bishop's shoulders. The home teacher is in reality an assistant to the bishop. He is the major contact with the family. One bishop made the comment that one of the highest compliments he had been paid was to have a family call their home teacher first in the case of sickness. President McKay has said that if the home teachers do their duty, in the case of a death in the family the home teachers would be called first, not the bishop. May I encourage each home teacher to sense his responsibility and carry out his duty as an assistant to the bishop.

As the father of the ward, the bishop has many other helpers. Each officer and teacher of the ward assists him. We, as ward members, have a responsibility to respond to calls from the bishop. He should be able to depend on us to carry out our assignments. He needs the help of all of us. With that help, not only does the work of the Lord progress, but we individually are also blessed with a kind of happiness that comes from no other source, because we show evidence of our love for our Heavenly Father; services say, "... when ye are in the service of your fellow beings ye are only in the service of your God." (Mosiah 2:17.)

Who is the bishop?

Who is this bishop we have been talking about? He may be the neighbor next door; he may be the son of your close friends; he may be that noisy boy you had in your Sunday School class just a few years ago--you remember, the one you were ready to send out, never to come back.

He almost always is a husband, generally a father, always a breadwinner. He is faced with all of the problems you and I have. He has his human frailties and weaknesses like and dislikes, maybe even some idiosyncrasies. Yes, he is a human being--a special human being because of a special calling with a special blessing. Here is what the Lord said he must be: "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; not a novice, lest being lifted up with pride he fall into the condemnation of the devil." (1 Tim. 3:2-6.)

Family shares responsibility

This man, your bishop, did not ask for this position; he did not even volunteer. He most likely accepted the calling with fear and trembling, yet with the faith and desire to perfect himself so as to measure up to that which the Lord expects of him.

His loyal, loving wife and his children have also agreed to share in his responsibility with him, by not complaining when he is away from home so much of the time, by being cheerful when the telephone always rings at dinner time or three o'clock in the morning, and by being willing to carry some of the responsibility that normally belongs to the husband and father.

May the Lord's choicest blessings be showered upon the heads of these wonderful, devoted bishops, their wives, and their children; and may we, the members of their wards, respond to their leadership, even when some of them seem so young, and though some we would not have chosen ourselves. The Lord will bless us for sustaining the servants he has called to preside over us. I bear you my witness that this is the Church of Jesus Christ, that the bishops of this Church have been called by our Heavenly Father through the inspiration extended to those who preside over us, in the name of Jesus Christ. Amen.
Stirring times for seventies

Many testimonies have been borne of Jesus Christ, the Son of God. I direct my remarks to those—the seventies—who are expected to gain and bear a special witness of him.

These are stirring times for the seventies of the Church. In every stake they are expected by virtue of their ordinations to seek out the honest in heart, to teach the glad tidings, to declare the restoration of the power of God in the earth to bring salvation to all and exaltation to those whose will it is to completely obey him.

Each quorum should be alert to its opportunities. All about us are those who, while living among us, know very little about us. They see us leave for work and come home. They see our lights go out as we retire to rest, but they do not comprehend our deep abiding joy in the restoration, as the spirit whispers to us peace. We have an obligation to live in such a manner that they will see. And we have a further obligation to open our doors, our windows, and our hearts to them so that if they are at all willing, they cannot fail to see and, in addition, to hear and accept.

Call to preach the gospel

There will be many seventies who will obey the formal call to preach the gospel, which comes by prophecy and by the laying on of hands by those in authority. And they will go forth as missionaries filled with the spirit of their calling. There will be many others who will be appointed to go forth and make friends of those who live near them but who do not know us. Some of these neighbors have been prejudiced by false stories; some have observed with negative feelings the actions of those who do not act as Saints should; and some are in ignorance of us as a united people and of the teachings that lift us to greater hope and higher ideals.

You, seventies, all of you, are now invited to make friends with at least two families this year—now! Let them see you at home, at prayer, at work. Let them catch the gentleness of the spirit of Christ the Lord within you. Bring them—the whole family—to your homes. Let them break bread with you. Bring them into the social activity of the ward. Let them see the portrayal of our beliefs at the visitors centers. Even as the home teacher fellowships the newly baptized members, in like manner you should bring those who are not of us under the wings of love to your bosoms.

Work to be orderly

But let it be done in an orderly manner. The seventies group leader in the ward will assist, suggesting available families. Once you have agreed to reach out to them, these will be your families. No one else will go to them while you are assigned to work with them. If you do not go to them, they will not hear. You will decide when they are ready to be taught the doctrines of salvation. Paul said: "For whosoever shall call upon the name of the Lord shall be saved."

"How then shall they call on him [page 85] In whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

"And how shall they preach, except they be sent? . . ." (Rom. 10:13-15.)

We hope the seventies will make it possible for them to hear.

Accomplishments through faith

Paul also called to the attention of the Hebrews the great work that had been accomplished by faith by those who had lived in former times. After reviewing these great acts of faith, beginning with righteous Abel and extending throughout Hebrew history, he then said: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin whig doth so easily beset us, and let us run with patience the race that is set before us." (Heb. 12:1.)

Should we as seventies do less? Do we not have a greater cloud of witnesses than did Paul? We have his witnesses, and in addition we also have the witnesses of modern times. We have the witness of Joseph Smith, who saw and talked with God the Father and his exalted Son. We have the witness of Brigham Young, of John Taylor, of Wilford Woodruff, and of the remainder of the Prophets of the Lord unto President David O. McKay in our day. We have the witness of the more than 80 apostles, who have done mighty works since the day of Joseph Smith. We have the witness of those who faced the hostile hosts in Missouri and Illinois; and of those, too, who walked with faith into these mountain valleys, offering up their daily prayers for help and strength and succor. We have the witness of the Church grown strong, and of its hundreds of thousands of happy members.

Witness of living testimony

But most of all we have the witness which enters into the heart of each of us, the living testimony given by the power of the Holy Ghost. Let us not fail to bear that witness. And, too, let us not fail to make it possible for the witness to be borne through the warming love of friendship.

There have been times when we thought that if we approached a man and he, hostile because of stories he had heard about us, or suspicious because we were strangers, rebuffed us, then we had done our duty by shaking off the dust of our feet against him. We have not done that duty until we have given him a fair chance to learn that his prejudices are unfounded. To find families and show them by our love that we are truly followers of Jesus Christ is our manifest duty. Let us not shirk or falter, but let us carry the message to these worthy and good people in our midst.

I bear my witness that the gospel is once again on the earth brought by angels, as John on Patmos declared it would be; that Joseph Smith was its first restoring Prophet; and that President McKay is its present living Prophet. The Lord Jesus Christ lives and is the author of our salvation and our exaltation. We need but to believe and follow his teachings to gain a place in his kingdom. May we do so I pray in his name. Amen.

Richard L. Evans
Elder Richard L. Evans Of the Council of the Twelve Apostles

May I first cite some lines written for a recent purpose:

Young people sometimes seem to decide to go it alone in life. They learn a little and feel they have learned much more, and often fail to seek counsel because they think they already know the answer—or at least the one they want. But none of us—at any age—is ever so old or so young, so knowledgeable or so self-assured, that he doesn't need counsel.

When a person of much experience and much responsibility fails to seek or accept counsel, he has arrived at a precarious place. When a person of inexperience feels he doesn't need to listen, doesn't need to learn, he too has arrived at a precarious place.

"They that will not be counselled," said Benjamin Franklin, "cannot be helped. If you do not hear reason, she will rap you on the knuckles."

Safety in counsel

No one is knowledgeable enough or has perspective enough to think of everything at once, to see all possible meanings in a clause or contract or commitment, or to be aware of all the hazards; or to see all sides of a subject.

No one should write a letter of serious commitment, put anything into print, or make a decision of consequence—in matters of marriage, money, career—or be enticed to sign or say yes to any plausible proposition, or make any quick or substantial commitment of any kind without considering, reconsidering, and seeking adequate counsel.

Successful people need counsel. Unsuccessful people need counsel.

The hasty impulse, the know-it-all attitude, the pride that keeps us from asking—these are dangerous approaches to any problem. From the youngest in years to the oldest of age, there is no one who can be always sure he is right, no one who has learned so much of life that he doesn't need the counsel of others and a prayerful approach to all problems. "Counsel with the Lord in all thy doings," said Alma, "and he will direct thee for good. . . ." (Al. 37:37.)

There is safety in counsel, no safety without it. "They that will not be counselled, cannot be helped." ("The Spoken Word," February 25, 1968.)

All need counsel

Now to turn to some other facets of the subject:

All of us have decisions to make. All of us need help. All of us would be in trouble if we didn't counsel with others. We need the judgment and experience of others. We need to consult competent counsel when we have an illness. We need counsel when we have a problem—and, sometimes more important, before we have a bigger problem.

We cannot emphasize too much the importance of sincerely seeking counsel, and not trying to go it alone in life.

Counsel in church assignments

The First Presidency sit in counsel. We have a Council of the Twelve, the Council of the Seventy. We counsel with each other—continually—long hours each week. We try earnestly, prayerfully, searchingly to consider all sides of the policies, the procedures, the problems that come before us. We counsel with the President, whom we sustain in the weighty obligations and decisions that come with his calling. All, or any one of us, would be in difficulty, and so would the work be, if we were to venture out as individuals with new programs, new policies, in supposed self-sufficiency.

Virtually all presiding positions in all the quorums and organizations of the Church call for counselors. This is not by chance, and it is significant that it should be so. Presidents, bishops, quorum presidents, you who head up all the organizations: Use your counselors. They are there to function, and not merely for form.

You may remember President McKay's counsel at the October conference:

"Let us, too, recognize the local authority," he said. "The bishop may be a humble man. Some of you may think you are superior to him, and you may be, but he is given authority direct from our Father in heaven. Recognize it. Seek his advice and the advice of your stake president. If they cannot answer your difficulties or your problems, they will write to the General Authorities and get the advice needed. Recognition of authority is an important principle." (The Improvement Era, Vol. 70 [December 1967], p. 34.)

Counsel from the past

We ought to seek counsel also from the prophets of the past, and the counsel God has given, by searching the scriptures, thoughtfully, prayerfully. Often the answers we are seeking are already there.

We ought also to counsel with conscience, and listen to the promptings of the Spirit. Our Father has not left us alone, and when we go against the counsel of the still, small voice of conscience, we have reason to regret.

An interesting sentence recently read has lodged in my mind: "What's the use of running when you're on the wrong road?" We had better do our best to be sure we are on the right road before we run in any direction.

The accumulated experience of the ages is a source of counsel and a very precious part of the heritage we have.

We can't go back and begin at the beginning. Trial and error, what others have gone through, history, have told us much. We know what happens when nations and people personally ignore moral standards, virtues, honesty. The counsel of the past is not to be ignored.

The source of security

To you, beloved and respected young people of the Church, and all others also: The commandments are still in force. Preparation, character, competence are still the source of security. Proceed with your preparation; keep your mental and physical and spiritual faculties in balance and at their best. Don't acquire harmful habits or use things that would distort or dull your senses.

Have faith. Work, study, prepare. Don't let yourself drift into the kind of company where the counsels are evil, or be misled by influences that would downgrade manners and morals. Live so as to have peace and self-respect. Don't give way to the permissive looseness that leads to the quicksand of life.

Common ground for parents and children
Now, may I recall some words written as a plea for parents and children to come to common ground:

It is an odd thing, in a way, how each generation seems to feel that each preceding generation is somewhat old-fashioned—how each generation listens impatiently to the lessons of the last. Youth is so sure the rules have changed. Age is sure they haven't. Youth feels it knows how far it can go. Age is deeply aware of the danger. Youth feels it can always apply the brakes in time to save itself. Age knows it isn't always so. And so parents frequently find themselves grooping, reaching, pleading, trying to say what should be said, in a way that will not be misunderstood, in a way that will not seem meddlesome. And always there is need for parents and children to come to common ground, and to say to one another what should so much be said. And so we would plead this day with parents and with children to be more understanding with one another.

To you as parents, remember when you were young; remember why you wanted to do some things you wanted to do; remember how eager you were for social acceptance, how sensitive you were to ill-timed criticism, and how easily your hearts could be hurt, and bow some things, which now seem less important, once mattered very much. All this as parents we ask you to remember.

And now to you, our children, to you in your youth: Why should you suppose that the basic rules have really changed in the few short years since your parents were as young as you? The road seems new to you. It isn't new to them. They've been over it. They are still traveling it, and it is still essentially the same. We have more; we move faster; we have acquired some things and lost other but it is still true that causes are always followed by consequences.

And as you ask your parents to remember this of you, will you also remember this of them: that they were young, not very long ago, as you are [page 88] young today—that they once thought your thoughts; that they once felt they too had found new ways, and felt your longings for flight and freedom—and since have learned the wisdom of restraint.

Remember, too, that parents have hearts that can be hurt; that they, like, you are sensitive to ill-timed criticism and to misunderstanding of their motives. Remember that there is nothing, in righteousness, they would not do for you. They are yours and you are theirs, and you and they together have the privilege, the right, the duty, to sit down and share your thoughts and consider your decisions with one another, that both of you together may be listened to and respected—and work, and pray and plan together for the wholeness of your happiness—always and forever. ("The Spoken Word," April 17, 1966.)

Those who have given you life, who have reared you in love, deserve your confidence, your consideration. They deserve to sit with you in counsel—for your own sake and for theirs.

May our Father help us to come together in the spirit of love and understanding, working out the problems and the great possibilities, and to keep close in counsel.

To this end may we seek and accept his help, I pray in the name of Jesus Christ. Amen.

President Joseph Fielding Smith

I hold in my hand a Western Union telegram from Paris, France, in which this statement is made: "We here in the French Mission thank you. Every session coming through clearly. How grateful we are."

I am almost tempted to say that we are living in a wonderful age, when brethren as far off say as France know what is going on here in the Salt Lake Tabernacle.

This evening at 7 o'clock the General meeting of the priesthood of the Church will be held in the Salt Lake Tabernacle. Priesthood members only are invited to be present.

In addition to the overflow meeting in the Assembly Hall, the proceedings of the priesthood meeting this evening will be relayed by closed-circuit broadcast, originating in the Tabernacle, to members of the Aaronic and Melchizedek Priesthood assembled in approximately 500 separate locations in all parts of the United States and Canada. It is estimated that approximately ten thousand holders of the priesthood will be on Temple Square, and approximately ninety-five thousand others will gather in the other locations from coast to coast and in Canada.

Proceedings of the priesthood meeting also will be broadcast publicly over KSL Radio and Television, and will be received by many throughout Utah and in parts of other adjoining states.

The Sunday morning session will be broadcast by many radio and television stations in the west; and by short-wave in English over Station WNYW to Europe, South America, Central America, Mexico, Africa, and parts of Asia.

Again, 30 radio stations will broadcast the translated conference sessions on Sunday morning in major cities of Mexico and Central America, together with Spanish programming stations in this country, to a potential Latin American audience of three million people.

This morning's and tomorrow morning's sessions will be carried by direct wire from the Tabernacle over oceanic cables to a large number of members and friends assembled in chapels throughout Great Britain, Germany, Austria, Holland, Sweden, and Norway.

The CBS Radio Network Tabernacle Choir Broadcast tomorrow morning [page 89] will be from 9:35 to 10:00 a.m. Those desiring to attend this broadcast must be in their seats not later than 9:15 a.m.

The singing of this session has been furnished by the Logan LDS Institute Choir, with James L. Bradley conducting, and Roy M. Darley at the organ.

I am sure this great gathering in the Tabernacle and our radio and television audience would wish me to express for them our heartfelt appreciation for the excellent singing of this group of students. We thank them for their contribution to the meeting.

The chorus will now favor us with "Almighty God of Our Fathers."
The benediction will be offered by Elder Maurice J. Taylor, President of the Temple View Stake, after which this conference will be adjourned until seven o'clock this evening.

The chorus sang, "Almighty God of Our Fathers."

The closing prayer was offered by President Maurice J. Taylor of the Temple View Stake.

Conference adjourned until 7:00 p.m.

C1968 General Priesthood Meeting, 1968

GENERAL PRIESTHOOD MEETING

FIFTH SESSION

The General Priesthood meeting of the Church convened at 7:00 p.m., Saturday, April 6, 1968, with President N. Eldon Tanner, second counselor in the First Presidency, conducting.

The men of the Tabernacle Choir furnished the singing for this session, with Richard P. Condie conducting. Robert Cundick was at the organ.

President Tanner made the following introductory remarks:

President N. Eldon Tanner

This is the General Priesthood Session of the 138th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

President McKay had hoped to be with us this evening, but his doctors have urged that he not attempt to do so. He will be watching these proceedings by television. He sends his love and greetings to all the priesthood members assembled in the various buildings throughout the Church. However, he does have a message for us to be given to us later.

It may be of interest to you to know that these services are being relayed by closed-circuit wire to members of the priesthood gathered in the Assembly Hall and in approximately 500 other separate locations from coast to coast, and in Canada. It is estimated that approximately one hundred thousand will participate in this meeting by direct wire. In addition, the proceedings of this priesthood session are being broadcast publicly over KSL Radio and Television, and can be received by many throughout a wide area of Utah and in parts of other adjoining states.

The singing during this session will be furnished by the men of the Tabernacle Choir, with Richard P. Condie conducting, and Robert Cundick at the organ.

We shall begin this service by the chorus singing, "Prayer at Evening," after which Elder Grant I. Clove, president of the Uvada Stake, will offer the invocation.

The chorus sang the hymn, "Prayer at Evening."

President Grant I. Clove of the Uvada Stake offered the invocation.

The men of the Tabernacle Choir will now favor us with, "Seek Him That Maketh the Seven Stars and Orion," with Albert Fallows as soloist.

Selection by the chorus, "Seek Him, That Maketh the Seven Stars and Orion."

President N. Eldon Tanner

We shall now hear the message of President David O. McKay, which will be read by his son, David Lawrence McKay, General Superintendent of the Deseret Sunday School Union General Board.

President David O. McKay (Read by his son, David Lawrence McKay)

The Prophet Joseph Smith and President Brigham Young both saw in vision the place in the Rocky Mountains to which the Saints would eventually be driven. I am wondering whether they also saw in vision such a gathering of priesthood as we have here in this Tabernacle and in the more than 400 other buildings tonight. I think the Prophet must have seen it, for he said: "... the Saints [will] become [a great and] a mighty people." (Documentary History of the Church, Vol. 5, p. 85.)

I am impressed not only with the power that you radiate, but also with the responsibility that each one of you carries. I am reminded of an incident I have related on other occasions. Some years ago, a dinner was given in honor of Mr. Gordon Rentschler, who was then chairman of the board of the National City Bank of New York. When that gentleman expressed his appreciation for the honor bestowed upon him, he said, among other things:

"One of my first experiences--twenty-odd years ago--Orville Wright and I came here one day with four or five others. We went over to the temple grounds. We were taken around by some man--we never learned his name. Here was an extraordinary individual telling the story--I think it was at noontime. Orville Wright and I came back to this hotel [the Utah], and Orville said: 'You know, that fellow has got something that we are all missing, and that is the reason these fellows are a great people.' We spent one of the most interesting hours I have ever spent in my life."

I tell you, brethren, it is a wonderful thing to have the privilege of being one of this group and being considered worthy to be a representative of the Most High. I said I was conscious of a great responsibility, too. The instance that I related--the remark made by the renowned inventor of the airplane--brings home to us the responsibility of maintaining that something distinctive which has impressed other renowned visitors who have been in our midst, and which in the future should continue to impress them.
Youth need religion

We shall be privileged during this meeting to witness a filmstrip on the timely subject "After High School, What?" with a narration by President Brown.

Education, as this presentation will portray, has always been an essential part of the gospel plan. Members of the priesthood, especially, should seek constantly for that upliftment which will qualify them for the good life and service in the cause of the Master. Well might we ask, "After ordination to the priesthood, what?"

Education to be complete must include spiritual growth. In this sense, youth need religion.

Religion stabilizes society

I shall offer only three reasons this evening for giving proper religious training to youth.

First: Youth should have religion in order to stabilize society. Goethe has rightly said that "the destiny of any nation at any given time depends on the opinions of its young men under five and twenty."

On this same thought, Roger W. Babson many years ago had the foresight to comment as follows:

"Although the airplane opens up boundless opportunities, it also threatens limitless perils. All depends upon whether we can match this flood of new material powers with an equal gain in spiritual forces. The coming generation can see in a minute more than the former generation could see in a week. The coming generation can out-hear and out-travel the former generation. Horse-power has expanded beyond all dreams. What about man power? What about spiritual power, and the power of judgment, discretion, and self-control? Unless there is a development of character equal to this enlargement of physical forces, there is sure trouble ahead. Twenty-five years ago, an intoxicated man might tip the buggy over, but commonly the old horse would bring him home. Today, a driver under the influence of liquor, maims and kills. Tomorrow, therefore, is something to ponder over. Without moral progress, in pace with physical progress, the airplane will merely make dissipation more disastrous, immorality more widespread, and crime more efficient. As one result of the automobile has been to put hell on wheels, the airplane will put hell on wings unless righteousness, too, is speeded up. On the development of character depends whether the airplane shall bring prosperity or calamity." (Forum, April 1931.)

Science, says Millikan, "without religion obviously may become a curse rather than a blessing to mankind. But science dominated by the spirit of religion is the key, to progress and the hope of the future.

Hayden gives a similar warning, as follows: "Today, as seldom if ever before, human society is threatened with disintegration, if not complete chaos." Why? "All the ancient evils of human relationships, injustice, selfishness, abuse of strength, become sinister and terrible when reinforced by the vast increase of material power. The soul of man cowers, starved and fearful, in the midst of a civilization grown too complex for any mind to visualize or to control. Joy and beauty fade from human living. Yet life abundant, beautiful, laughing life has been our age-long labor's end. What other conceivable worth has the mastery of the material world, the exploitation of the resources of nature and the creation of wealth, except as a basis for the release of the life of the spirit?" And then he adds: "We are witnessing either the crumbling of civilization under the weight of its material mechanism, or the birth of a new organization with a spiritual ideal.

So much for the relation of religion to the stabilizing of society.

Religion satisfies the soul

Second: Youth need religion to satisfy the innate longing of the soul. Man is a spiritual being, and sometime or another every man is possessed with a longing, an irresistible desire, to know his relationship to the Infinite. He realizes that he is not just a physical object to be tossed for just a short time from bank to bank, only to be submerged finally in the ever-flowing stream of life. There is something within him that urges him to rise above himself, to control his environment, to master the body and all things physical, and to live in a higher and more beautiful world.

James Russell Lowell, in his tribute to spring, says:

"Every cloud feels a stir of might, An instinct within it that reaches and towers, And groping blindly above it for light, Climbs to a soul in grass and flowers."

So there is in man not only an instinct, but also a divinity that strives to push him onward and upward. The sense is universal, and at some time in his life every man is conscious of possessing it.

Three great needs

Associated with this spiritual urge are three great needs that remain unchanged throughout the centuries: (1) Every normal person yearns to know something of God. What is he like? Is he interested in the human family, or does he disregard it entirely? (2) What is the best life to live in this world in order to be most successful and to get the most happiness? (3) What is that inevitable thing called death? What is beyond it?

If you want your answers to these longings of the human soul, you must come to the Church to get it. Only true religion can satisfy the yearning soul. At this point, we approach the border line between science and religion. The line between the cold facts of science and the revelation of the spirit is so fine that students need to contact a mind that can and will lead them from the real, the practical, into that realm which satisfies the soul.

Religion gives purpose to life

Third: Youth need religion to comply properly with the purposes of creation. There is a purposeful design permeating all nature, the crowning event of which is man. Here, on this thought, science again leads the student up to a certain point, and sometimes leaves him with his soul unanchored. For example, evolution's theory of the creation of the world offers many perplexing problems to the inquiring mind. Inevitably, a teacher who denies divine agency in creation, who insists that there is no intelligent purpose in it, undoubtedly impresses the student with the thought that all may be chance.

I say that no youth should be left without a counterbalancing thought. Even the skeptical teacher should be fair enough to say that Charles Darwin himself, when he faced the great questions of eventual annihilation, if creation is dominated only by chance, wrote: "It is an intolerable thought that man and all other sentient things are doomed to complete annihilation, after such longcontinued, slow progress.

And another good authority, Raymond F. West, lecturing on immortality, said: "Why this vast expenditure of time and pain and blood? Why should man come so far if he is destined to go no farther? A creature which has traveled such distances and fought such battles and won such victories deserves, one is compelled to say, to conquer death and rob the grave of its victory."

Immortality and eternal life

The facts are, and the student should so understand, that all the preparation of earth is but an anticipation of the crowning glory of creation. Fosdick says: "The
President N. Eldon Tanner

I pray God to bless us in this great work in the name of Jesus Christ. Amen.

We of The Church of Jesus Christ of Latter-day Saints take our stand on true education from what has been given to us in the scriptures. In the Doctrine and Covenants it was revealed that: "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

And also:

"It is impossible for a man to be saved in ignorance." (D&C 131:6.)

Southey tells us that on his walk one stormy day, he met an old woman to whom, by way of greeting, he made the rather obvious remark that it was dreadful weather. She answered philosophically that, in her opinion, "Any weather is better than none!" Likewise, any education is undoubtedly better than none, but a free people, to remain free, must ever strive for the highest and best.

The role of religion

Courses required of all students in our public schools should include the important areas of study that directly or indirectly provide the student with opportunities for spiritual growth and religious inspiration. From such study it is reasonable to expect that our students will better understand how vital has been the role of religion at critical moments in history; how important spiritual insights in religious faith can be in the lives of men and women; how closely related are human greatness and such qualities as honesty, integrity humility, generosity, and compassion.

We may expect in our students more idealism and less cynicism, more wholesome courage and faith in the future, and less pessimism and foreboding fear. We may hope for increased tolerance of racial and religious differences, increased respect for those of opposite political views or for those of lower social and economic levels; increased awareness of the basic and inviolable dignity of the individual man or woman. We may contribute to the development of a more sensitive social conscience--a greater sense of responsibility for the less fortunate in our society. We may even, perhaps, without knowing it, bring a boy or girl closer to God.

I am repeating what we all know and feel when I say that our country's greatest asset is its manhood and its womanhood. Upon that depends not only the survival of the individual freedom vouchsafed by the Constitution and Bill of Rights and all other ideals for which the founders of the Republic fought and died, but also the survival of the best that we cherish in present-day civilization throughout the world. The preservation of these must come through education.

Promulgation of truth

The Church stands for education. The very purpose of its organization is to promulgate truth among men. Members of the Church are admonished to acquire learning by study, and also by faith and prayer; to seek after everything that is virtuous, lovely, of good report, or praiseworthy. In this seeking after, they are not confined to narrow limits of dogma or creed, but are free to launch into the realm of the infinite.

"It is the eye of faith that sees the broad horizons, the color and the gleam. Religion, standing on the known experience of the race, makes one bold and glorious affirmation. She asserts that this power that makes for truth, for beauty, and for goodness is not less personal than we. [And that is the declaration of The Church of Jesus Christ of Latter-day Saints, that Jesus is not less personal than we, and that his Father, the Eternal Father, is a personal God.] This leap of faith is justified because God cannot be less than the greatest of His works; [page 93] The Cause must be adequate to the effect. When, therefore, we call God personal, we have interpreted Him by the loftiest symbol we have. He may be infinitely more. He cannot be less. When we call God a Spirit, we use the clearest lens we have to look at the Everlasting. As Herbert Spencer has well said, 'The choice is not between a personal God and something lower, but between a personal God and something higher.'" (Christianity and Modern Thought, Yale University Press, 1924.)

Promotion of moral and spiritual values

A great and continuing purpose of education has been the development of moral and spiritual values. To fulfill this purpose, society calls upon its institutions. Special claims are made on the home and the school because of the central role of these two institutions in the nurture of the young.

By moral and spiritual values, we mean those values which, when applied in human behavior, exalt and refine life and bring it into accord with the standards of conduct that are approved in our democratic culture.

Youth need religion. The world needs it. It is the world's greatest need

God help us to teach the true religion as revealed in this dispensation by the Lord Jesus Christ to Joseph Smith. God bless you teachers in the Church schools, institutes, and seminaries, that you may have the spirit of this great latter-day work and lead the children to the realm of immortality and peace here as well as happiness throughout eternity.

Responsibility of priesthood

God bless you brethren. With all my heart I pray God to bless you, that every member of the Church, as well as everyone who holds the priesthood, may sense the responsibility of membership in the Church of Christ. If we can only maintain the standards of the gospel of Jesus Christ, the future of the Church is secure. Truly, men and women will see a light that is not hidden under a bushel, but one that is set upon a hill, and they will be attracted by it, and will be led to seek the truth more by our acts and deeds and by what we radiate in virtue and integrity, rather than by what we say.

I pray God to bless us in this great work in the name of Jesus Christ. Amen.

President N. Eldon Tanner
Dear brethren and friends: President McKay has asked me to talk to the youth of the Church about education. I am not particularly grateful for this task, but I am thankful for his trust and faith in me. I am also grateful for the example which he has set for us in the field of education. President McKay loves the Lord with all his mind, as well as with his heart and soul. I know this from personal experience.

On several occasions when I have dared to impose upon him with problems that were very critical to me, I have always come away satisfied in my mind as well as in my heart. One thing he taught me when I first began to teach in the Church has been extremely helpful. He said, "Brother Bennion, remember, words do not convey meanings; they call them forth." I speak out of the context of my experience, and you listen out of the context of yours, and that is why communication is difficult. I don't [page 95] expect to be fully understood tonight nor that you will agree with everything that is said, and I certainly invite President Brown to qualify and correct anything that he feels he should.

It is also inspiring to me that President McKay in his ninety-fifth year should be thinking of the future and putting himself in the place of youth as he planned the theme of this meeting.

Joseph Smith sought wisdom

If we take a look at Church history, we find that education has played an important, proud role. The process of education began even before the Church was organized. We usually think of the beginning of the Latter-day Saint movement as having taken place in the Sacred Grove in that glorious First Vision of the Father and the Son. To me this is not entirely accurate. The initial beginning of our faith took place, I believe, in the mind of a youth. The boy Joseph in his fifteenth year had questions; he was searching; he was eager to know. You should read again the familiar story, his own story, in the Pearl of Great Price. I was struck this week to notice what an emphasis he placed on learning, on asking. At a time of considerable controversy and great emotional excitement, he said in retrospect, "My mind was called up to serious reflection."

And the biblical passage which stirred him the most was that famous verse from James, "If any of you lack wisdom, let him ask of God. (James 1:5.)" Never, he wrote, did any passage of scripture come with more power to the heart of man than this did at this time to mine. . . . I reflected on it again and again, knowing that if anyone needed wisdom from God, I did. . . . (Joseph Smith 2:12.)

Unknowingly, and unconsciously perhaps, the boy Joseph carried out the admonition of the Savior, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matt. 7:7.)

Continued search for truth

There is no finer symbol or characterization of the Mormon movement to me than to think of the boy Joseph going to the woods, in his own words, "on the morning of a beautiful, clear day, early in the spring," kneeling, offering a prayer, asking questions of the God in heaven. Joseph's search did not end there. The gospel and Church of Christ were not revealed from heaven in their entirety like the blueprints of an architect's building plans. Rather, Joseph continued to ask questions. He had searching questions that he was asking to find solutions to his problems, and he received "line upon line, precept upon precept; here a little, and there a little. . . ." (D&C 128:21.) Only in response to hungry minds, to earnest questions of the boy Prophet and of his associates, did the Father, Son, and Holy Ghost, it seems to me, reveal their mind.

Very soon after the First Vision, Joseph not only prayed, but he also studied, as has already been indicated in President McKay's remarks.

Education encouraged

The first temple built by the Latter-day Saints in Kirtland, Ohio, the most sacred of all buildings in the Church, was also used for the School of the Prophets. There they studied not only scripture and theology, but also Hebrew and German; and they were taught to learn by study and also by faith, and to seek wisdom out of the best books.

It is remarkable to me too, brethren, that when the Saints came to the West, struggling to conquer the desert under the leadership of that very practical leader, Brigham Young, that he, a man without formal education, talked about education a great deal. He was always encouraging the Saints to study science and all things. In fact, he said that Mormonism embraces all truth; even if the infidel has it, it belongs to us.

Brigham Young, that he, a man without formal education, talked about education a great deal. He was always encouraging the Saints to study science and all things. In fact, he said that Mormonism embraces all truth; even if the infidel has it, it belongs to us.

We have a proud history of education in the Church that includes the development of auxiliary organizations, academies, colleges, Brigham Young University, institutes and seminaries. Generations of Latter-day Saints have [page 96] been inspired by this philosophy and by the beginnings of our faith to go on in higher education. Our fathers, grandfathers, and great-grandfathers have gone east and west in this country, with faith that any knowledge they could gain was consistent and in harmony with the gospel of Jesus Christ.

Education today

What about our education today in the Church? Are you and I as hungry to know? Are we aware of our lack of wisdom? Are our minds burning and hungering and thirsting for knowledge, as I think Joseph's was, and Brigham Young's, and my father's, and others? We inherit land and money and debts and other things, but education is not inherited any more than character is. The German poet Goethe said, "What from your father's heritage is lent, earn it anew to really possess it." We inherit only the talent is common, untrained physical work. On the other hand, there has never been such a demand for trained people, both technical and professional. Back in depression years engineers came out of the universities and were glad to take a job at a filling station or any other kind of work. Today, anybody who is trained as a teacher, social worker, nurse, doctor, lawyer, dentist--name what you will--is in great demand, is well paid, and I think, generally speaking, his work is more interesting than that of common labor, though not always.

Training needed
due primarily to their thinking. Some of our youth who do not go to college also lose their faith. Think critically. Parents, church leaders, and even some of our students are afraid that in the process of learning, and of learning to think critically, some of our students will deal with our coworkers, with our children, with our wives?

Just one more thought, brethren. By encouraging its youth to gain an education, to study at universities, the Church is encouraging our young people to think, and to of the day.

seems to me that we need to reflect deeply upon the gospel of Jesus Christ in terms of its great fundamentals, and then we need to relate these fundamentals to the issues after a fashion, but were rejected by God for lack of knowledge. Hear the words of the prophet Hosea: “Hear the word of the Lord, ye children of Israel: for the Lord hath a

Brethren, how often do you contemplate the wonderful qualities and aspects of your mind? Imagination is one of the qualities of a human mind that I cherish deeply; it is the ability to take single images and to put them into a new image that has never existed before. Only a human being can reorganize life around him after his own image.

things and to communicate. Imagination, memory, language—these are wonderful gifts of the human spirit.

“...for a man's life consisteth not in the abundance of the things which he possesseth.” (Luke 12:15.) And he also said, “Be not anxious about the morrow, what ye shall eat and what ye shall drink, and wherewithal ye shall be clothed, but seek ye first the kingdom of God.” (See Matt. 6:34.) And I think he meant by that, seek ye first humility and repentance, meekness and integrity, mercy and peaceableness, purity of heart and sacrifice for fellowmen, and love—things of the spirit.

Buddha said, “In eating, fearing and sleeping, men and beasts are alike. Man excelleth the beast by engaging in religious practices; so why should a man, if he be without religion, not be equal to the beast.

When I first read this, it struck home. In eating, fearing, and sleeping, men and beasts are alike. Man excelleth the beast by being human, by engaging in things of the spirit, of the mind, of the heart.

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Brethren, the gospel is to be understood, as well as believed. The gospel has a beautiful structure about it. It has form. It is something like a beautiful Greek edifice, if you will. The Ten Commandments are related to each other; they hang together beautifully. They strengthen each other. The Beatitudes form, in the words of a scholar, a map of life, each one building on the preceding one. The wonderful attributes of God reinforce one another and give us a marvelous basis for a relationship with him. It seems to me that we need to reflect deeply upon the gospel of Jesus Christ in terms of its great fundamentals, and then we need to relate these fundamentals to the issues of the day.

How many of us apply the Golden Rule in business, in race relations in our country today, in relations between nations? Do we always remember free agency, as we deal with our coworkers, with our children, with our wives?

Education fulfills life

Secondly, I believe that he should seek education for education's sake. I would not spend my time encouraging young people to get more education simply to make more money, or to live a life of ease, or to gain status in this world. My chief reason for encouraging education is that I believe that the essence of man is his brain, his mind, his spirit; and I think a person who does not cultivate his mind will not fulfill his life. His life will end in disappointment and spiritual death; and we find life shallow and meaningless. I haven't time tonight to do any more than mention the kinds of things that [page 97] get us in these cages, but in my experience alcohol does (I should have said "in my observation"). In my observation, these mind-expanding drugs do also. I have talked with a number of students and young people who have been caught up in this latest effort to find the meaning of life by running away from it, and what I observe is nothing but tragedy.

You and I don't indulge in alcohol, LSD, or marijuana, but we find ourselves in other cages. One of them is sitting as a spectator of life watching TV day and night. It is wonderful to watch a show occasionally, to refresh oneself and get away from the cares of the day, but to spend hour upon hour watching the trivia that comes across our movie house screens and TV screens sometimes is, I believe, a great disservice to one's life. Another tragic aspect of the life of contemporary man, in my judgment, is our hunger and thirst and lust for material things. We want new clothes, cars, homes, furniture, and drapes, and we spend most of our time, many of us, trying to achieve these material things with which we can identify. I think people who spend most of their life trying to make money and accumulate material goods will wake up with a taste of ashes in their mouths by and by.

Things of the Spirit

Now you and I also find ourselves sometimes in cages, cages of our own making, and though we don't always die in these cages, we sometimes die a moral and spiritual death; and we find life shallow and meaningless. I haven't time tonight to do any more than mention the kinds of things that [page 97] get us in these cages, but in my experience alcohol does (I should have said "in my observation"). In my observation, these mind-expanding drugs do also. I have talked with a number of students and young people who have been caught up in this latest effort to find the meaning of life by running away from it, and what I observe is nothing but tragedy.

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How many of us apply the Golden Rule in business, in race relations in our country today, in relations between nations? Do we always remember free agency, as we deal with our coworkers, with our children, with our wives?

Faith and education

Just one more thought, brethren. By encouraging its youth to gain an education, to study at universities, the Church is encouraging our young people to think, and to think critically. Parents, church leaders, and even some of our students are afraid that in the process of learning, and of learning to think critically, some of our students will lose their faith. I must confess that some Latter-day Saints, college youth, do lose their religious faith as they encounter secular learning. However, I believe that this is not due primarily to their thinking. Some of our youth who do not go to college also lose their faith.
President Hugh B. Brown, first counselor in the First Presidency of the Church, will now speak to us.

Brethren of the priesthood, we are assembled this evening in this famous Tabernacle and in hundreds of chapels and other meeting places throughout the United States and Canada in what undoubtedly is the largest priesthood gathering in this dispensation, augmented by a large audience who have joined us on a TV broadcast.

We meet reverently in the name of the founder and head of the Church, our Lord and Savior, Jesus Christ, of whose divinity we humbly bear witness.

I had a wonderful father who was an educator, but I have learned, I think, as much from this little woman who is my mother as I have from my father. Not all education is found in textbooks or in university halls. I have time to mention only one illustration in closing. I know a little lady listening in tonight who is nearly 94 years of age. When she was approximately ninety, she began to practice the organ. Last year the power went off in her home, in her apartment where she lives alone, and her daughter phoned and said, “Mother, is the power off?”

“Yes.”

“I will come and bring you home to dinner.”

And her mother said, “No, thank you.”

“Will what you do if the power doesn’t come on?”

She answered, “I will light a candle and play my guitar.”

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“Will what you do if the power doesn’t come on?”

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My message to you in closing is this: Light a candle. Light the candle that is within you, the candle that is your own eternal intelligence, which has also received the imprint of divinity in the spiritual creation of our Father in heaven.

I pray that we Latter-day Saints living today may learn to love the Lord our God with all our mind, as well as with our hearts and with our souls; I pray that we may hunger and thirst after righteousness, and after truth, and I ask it humbly, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Brother Condie will now lead the congregation and the chorus in singing: “Do What Is Right.”

The congregation and chorus, sang the hymn, “Do What Is Right.

President N. Eldon Tanner

President Hugh B. Brown, first counselor in the First Presidency of the Church, will now speak to us.

President Hugh B. Brown First Counselor in the First Presidency

During the delivery of President Brown’s address, colored slide pictures were shown on a screen illustrating the theme of his message.)

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Cultivate appetite for learning

Under the direction of his Prophet, President David O. McKay, the First Presidency of the Church issues an admonition and a charge that is directed to youth and adults alike—in short, to all members of the Church and to our fellowmen everywhere. But our appeal is primarily to you who are in that interesting but difficult period between childhood and adulthood, sometimes called adolescence, when you no longer yield to the strict control of childhood but are not ready to accept the full responsibilities of adulthood.

Keep in mind the challenging fact that your aim is not to get ahead of others but to surpass yourself; to begin today to be the person you want to be; to immortalize today and all the tomorrows that lie ahead, in order that your life may have eternal significance. Cultivate an unquenchable appetite for learning.

Each of you is the heir of the ages. They who have gone ahead of you have partially discovered and revealed a world of wonder with limitless uncharted fields ahead.

Incidentally, we have often urged our young people to carry their laughter over into their mature years. A wholesome sense of humor will be a safety valve that will...
| p10 | We live in a fast-moving and rapidly changing society whose challenges are awesome in scope and baffling in complexity. Ours is an atomic age, when motion, action, and revolutionary change are constants. A new world is bursting upon us with startling suddenness and irresistible force—a world which is at once auspicious and ominous. The times require that we prepare to meet the demands of the future, make the required sacrifices, enjoy its rewards and priceless privileges, and accommodate ourselves to the universal law of change. |
| p11 | To that end, then, our first charge to you is "be prepared." Constantly prepare and continue to prepare for the future—your future—to which you are expected to make significant contributions. Man's flight through life is sustained by the power of his knowledge. |
| p12 | The preparation which we admonish is but another word for education, with its attendant discipline, whether imposed or voluntary. |
| p13 | Each one of you must face and solve the problem of what you are to do after you graduate from high school. This is one of life's pivotal questions that must be answered by you with resolution and enthusiasm. Your answer, if buttressed by courage and stamina, will determine in large measure how you will spend the balance of your lives. It is, therefore, of transcendent importance. |
| p14 | Dangerous detours |
| p15 | But there will be temptations and down-drag along the way—subtle whisperings intended to induce you to forsake your quest for knowledge and be led into dangerous detours. Beware that you do not yield to the sometimes enticing but always false and soul-destroying temptations to partake of things that God has said are not good for man. |
| p16 | I quote Mr. [Robert G.] Ingersoll, who certainly was not prompted by a religious motive, but who used his marvelous rhetoric to strike at this common enemy, alcohol: "I believe, gentlemen, that alcohol. . . demoralizes those who make it, those who sell it, and those who drink it. I believe that from the time it issues from the coiled and poisonous worm of the distillery until it emplains into the hell of crime, death, and dishonor, it demoralizes everybody that touches it. I do not believe that anybody can contemplate the subject without becoming prejudiced against this liquid crime. All you have to do, gentlemen, is to think of the wrecks upon either bank of this stream of death—of the suicides, of the insanity, of the poverty, of the ignorance, of the distress, of the little children tugging at the faded dresses of weeping and despairing wives asking for bread; of the men of genius it has wrecked, of the millions who have struggled with imaginary serpents produced by this devilish thing. And when you think of the jails, of the almshouses, of the prisons, and of the scaffolds upon either bank—I do not wonder that every thoughtful man is prejudiced against the damned stuff called alcohol." |
| p17 | Let no one persuade you that the improper use of narcotics, which is becoming somewhat common on some campuses, can in any way be beneficial. |
| p18 | Some may tell you that certain drugs expand the soul, but as Al Capp told us in one of his comic strips: "Marijuana and LSD expand the soul in the same way that the atomic bomb expanded Hiroshima." I hope you will remember that whenever you are tempted to partake of narcotics. As Robert M. Hutchins of the University of Chicago said: "I am not worried about the economic future; I am worried about your morals. . . . The most insidious, the most paralyzing danger you will face in life is the danger of corruption." |
| p19 | "For each descent from fair truth's lofty way, For each gross error which delays the soul, By that soul's gloom and loneliness we pay, And by the retarded journey to its goal." |
| p20 | Remember, the law of the harvest is inexorable. "As ye sow, so shall ye reap." The use of any harmful substance will impede your progress toward your goal. |
| p21 | Education our first obligation |
| p22 | Education has always been recognized by the Church as the number one obligation of each generation to its successor and of each individual to himself. Each one of us is a divinely endowed, eternal, and intelligent being. It is incumbent upon us, therefore, to encourage and keep alive the questing spirit, to learn and continue to learn everything possible about ourselves, our fellowmen, our universe, and our God, who is our Father. |
| p23 | The Prophet Joseph Smith said, "To be saved a man must rise above all his enemies, not the least of which is ignorance." (See Documentary History of the Church, Vol. 5, p. 392.) His deep and abiding interest in education is shown by the fact that he founded the first adult education program in America—the School of the Prophets. |
| p24 | Although the refugee Saints were busy erecting a temple and preaching the newly restored gospel, they nevertheless were admonished by the Lord through the Prophet to teach one another "of things both in heaven and in the earth, and under the earth [general knowledge]; things which have been [history], things which are [page 102] [current events], things which must shortly come to pass [prophecy]; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms." (D&C 88:79.) In short, a general and comprehensive education. |
| p25 | Devotion to learning |
| p26 | The early Mormon pioneers, despite constant persecution, the continual uprooting of their homes, and the toil of subduing a hostile desert, kept education paramount in their thinking and teaching. They brought books, charts, and textbooks on many subjects across the desert plains with them. |
| p27 | As proof of their devotion to learning, the early colonists, soon after their arrival in Utah, founded the University of Deseret—later to become the University of Utah. Shortly thereafter, they founded Brigham Young Academy, Ricks College, and 30 additional Church-sponsored academies, each guided by Brigham Young's charge to Professor Karl G. Maeser that nothing be taught, not even the alphabet or the multiplication table, without the Spirit of God! |
| p28 | Recently the First Presidency issued a statement on the subject of education. In it they said, among other things, "The Church has long encouraged its members, and especially its youth, either to obtain a college education or to become well-trained in some vocation." |
| p29 | Education a necessity |
| p30 | In our fast-growing industrial society, education has become a necessity, for unless our young people are well trained, they will not be able to obtain dignified and profitable employment in the future. |
| p31 | "The positions that do not require education or training are decreasing from year to year and soon will be non-existent. We therefore strongly urge all young people to engage and continue in formal study of some kind beyond high school. Of equal importance is the selection of an educational program that takes into account each individual's interests, talents, and goals." |
| p32 | Need for guidance |
In choosing the best academic program for the future, you will need help and guidance. First, go to your parents for advice. They have known you longer than anyone else and have a mature insight into what it takes to succeed in life. They are deeply interested in your future; they love you with a self-sacrificing devotion that makes your well-being paramount to their own. Also, most of you are dependent upon them for financial help.

Next, you should turn for help to your Church leaders. Many of them have had experience in various fields. They will be glad to counsel with you and will join with you in seeking divine guidance.

I was very glad this splendid chorus sang tonight "O My Father," and as they sang, I visualized a boy on his knees, calling out to his Maker:

"O my Father, thou that dwellest In the high and glorious place, When shall I regain thy presence, And again behold thy face?" (Eliza R. Snow, Hymns, 138.)

Your high school counselor will help you with special personal information. He has access to your academic file and can discuss with you your strengths and weaknesses, your interests and aptitudes.

His guidance library will also have information that will prove to be of real assistance in helping you make important decisions.

The seminary and institute teachers also will be able to help you to understand and apply the educational program of the Church. Other teachers with specialized training will be glad to inform you about their own fields of interest.

Also available to you are the services of the Educational Information and Guidance Center. Its mission is to assist all Latter-day Saint students in making their educational decisions. We encourage you to contact the center through any of the educational agencies of the Church. Representatives of the center can give you information and guidance that will help you to see more clearly the challenges and promises facing you.

The final decision, however, is up to you. You may consult with other people, examine your tests and grade-point averages, and get a better understanding of yourself and your possibilities, but you must evaluate all that is available, create an appetite for the best, and then with ambition on fire and with undiscourageable pluck, continue to make the final irrevocable decision. Remember, the most important thing is not what you do but that you qualify to do it with excellence as you progressively find the activity which provides a continuing challenge and inspiration.

You may decide to go to a technical college or training school and prepare for a trade. Here, too, this age of technology demands thorough preparation.

Brigham Young, himself a painter and glazier, said: "I believe in education, but I want to see the boys and girls come out with an education at their finger's ends as well as in their brains. . . ." (M. Lynn Bennion, Mormonism and Education [Salt Lake City: LDS Church, 1939], p. 105.)

At a technical college you may receive training in drafting, electronics, farm technology, secretarial and office skills, photography, computer programming, and many other subjects. These courses vary in length from a few months to a few years, with diplomas and certificates offered at their conclusion.

Training in your chosen field while you are in military service is another possibility. The United States Armed Forces Institute and similar military educational agencies make credit courses available in many branches of education.

Many specialized schools offer training in art, music, drama, electronics, business—even heavy equipment operation. Most of this training is bona fide, but the student must be discriminating and selective and be sure that what he chooses will move him toward his goal of an educated person in the field of his interest and aptitude.

Some businesses and firms will accept a person immediately upon graduation from high school and provide on-the-job training with a beginning salary, but this in most cases should be merely a stepping-stone.

We strongly urge all who have the aptitude, ambition, and gumption to continue their education on the college level and beyond. No young person should aim lower than his capacities justify. The world of tomorrow will make way for the specialist who is trained to work mathematical formulas, plead a case in court, discover a cure for a dread disease, develop new and better agricultural techniques, and so forth.

Combine training with spiritual growth

For those of you who decide to pursue a college education, the Church has developed a variety of programs to help in combining high academic training with spiritual growth.

And that to me was the center of the President's remarks tonight: to add religious training to all your other seeking for knowledge, and then on your knees to ask God for guidance.

The Latter-day Saint Student Association has been established to bring into correlated relationship all phases of Church activity. We desire to encourage and assist students in achieving a more significant academic, religious, and social education. We seek to identify and meet the needs of our students on specific campuses. Under the direction of the priesthood, we try to develop Church programs that will help our college students to cope with challenges they meet on college campuses as well as in life generally.

The Brigham Young University

The largest Church-related program is offered through Brigham Young University in Provo, Utah. This is the mother institution of the Church School System, with a student enrollment of more than 20,000. Here you are invited to obtain a degree in one of 13 colleges or in the graduate school.

The central concern at Brigham Young University, next to confirming your faith in God, is gaining and imparting knowledge. BYU is receiving wide recognition for achievement in many fields of study and research. This academic excellence is made possible by a professional, dedicated faculty, where seriousminded students will realize that the world today is looking for the educated mind and the skilled hand.

Religious activity is an integral part of all Latter-day Saint education and is available to all students. Many wards and stakes are organized on various campuses, with students assuming nearly all of the leadership positions.

Church colleges

Ricks College, a comprehensive junior college in Rexburg, Idaho, was founded in 1888 and is the oldest educational institution now engaged in higher education in Idaho.
Going out and not expecting to come back:

May he bless and inspire you to believe in yourselves and in the availability of divine guidance. As one young man in Vietnam was heard to say as he was

May God bless and inspire you to believe that because he is your Father there is inevitably something of him in you, and therefore, just as an acorn may become an

"The human will--that force unseen, The offspring of a deathless soul-- Can hew its way to any goal, Though walls of granite intervene."

"It conquers time; it masters space; It cows the boastful trickster chance, And bids the tyrant circumstance Uncrown and fill a servant's place."

"You may be what you will to be; Let cowards find their false content In that poor word environment, But spirit scorns it and is free.

We urge all members, young and old, to keep in mind always that the true purpose of life, both here and hereafter, is to seek the joy of eternal progression. As the Lord himself told Joseph Smith: "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

"We strongly urge students to enroll in classes at the institutes so they can augment their secular learning with a religious education and spiritual experience."

We charge you then, brethren and sisters, to be prepared—physically mentally, spiritually, morally, aesthetically, and in every other way prepare for what the glorious

We strictly charge you to be prepared for (that which you have been taught).

We charge you to prepare your minds to accept new knowledge and new experiences.

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (D&C 130:18-19.)

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"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (D&C 180:18-19.)
The war which began in heaven and has been going on ever since--a war in which the immortal souls of the children of men are at stake--is about to reach a climactic point. This appeal, therefore, is in a very real sense a call to arms.

Confidence to wax strong

"When I leave this frail existence, When I lay this mortal by, Father, Mother, may I meet you In your royal courts on high? Then at length, when I've completed All you sent me forth to do, With your mutual approbation Let me come and dwell with you."

That prayer will be progressively answered upon your heads as you qualify yourselves by getting and continuing an education in all fields to which you may be led; and wherever you may be led, remember that God, your Father, is hovering over you, pleading for you, saying unto you, "Come unto me..." (Matt. 11:28.)

May his peace and blessing be with us all. May we be inspired, each one of us, as we leave this building tonight, to make something of ourselves, to be better than we are, more knowledgeable, more understanding, more sympathetic, more inclined to reach out for the underprivileged, and to those who need help. I pray for his blessing and peace to be with all of us, humbly, in the name of Jesus Christ. Amen.

A call to be prepared

"I thank thee, God, that come what may, I may stop along the way At any time of night or day And talk to thee."

May his peace and blessing be with us all. May we be inspired, each one of us, as we leave this building tonight, to make something of ourselves, to be better than we are, more knowledgeable, more understanding, more sympathetic, more inclined to reach out for the underprivileged, and to those who need help. I pray for his blessing and peace to be with all of us, humbly, in the name of Jesus Christ. Amen.

Conference reconvened at 10:00 a.m. following the conclusion of the Salt Lake Tabernacle Choir and Organ Broadcast, which was presented at 9:35 a.m. and concluded at 10:00. A complete report of this broadcast may be found on pages 143 and 149 of this report.
The Salt Lake Tabernacle Choir furnished the choral music for this session, with Richard P. Condie conducting. Elder Alexander Schreiner was at the console of the organ. The men's chorus of the Tabernacle Choir sang as a prelude, "The Year's at the Spring."

President Hugh B. Brown, first counselor in the First Presidency, conducted this session and made the following preliminary statement:

It is a great pleasure for us to welcome those present this morning in the historic Tabernacle in Salt Lake City, together with the radio and television audience. We welcome also special guests--U. S. Congressmen, state and educational and civic leaders--together with the vast television and radio audience, in this, the sixth session of the One Hundred Thirty-eighth Annual Conference of The Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open this service by singing, "And the Glory of the Lord," following which Elder George W. Poulson, Jr., formerly president of the Hawaii Mission, will offer the invocation.

Selection by the Choir, "And the Glory of the Lord."

President McKay is listening in his apartment, acting on the advice of his physicians, and is not present but he is presiding at this session of the conference and has asked me to conduct.

One hundred thirty-five years ago a prophet of God gave us a revelation that still applies to every man, woman, and child today, and that we should heed. "A Word of Wisdom. . . . Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints.

"Behold, verily, thus saith the lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation." (D&C 89:1-4.)

Among other things, he warns against the use of tobacco and strong drinks. And then he gives us this promise: "And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; and shall run and not be weary, and shall walk and not faint."

And shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint.

"And I, the lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." (D&C 89:18-21.)

We, as members of the Church, have considered the Word of Wisdom as a direction from the Lord himself, with a warning and a promise. Today the whole world, with the scientific evidence now available to everyone, should, regardless of religion or race, observe this scientific warning.

Evils of alcohol, drugs and tobacco

We read daily in newspapers and magazines such startling headlines as: "Cigarette Blamed in Apartment Fire and Death," "Youth Drug Craze Rises, Ending in Despair," "300 Pilot Deaths Laid to Alcohol."

These point up clearly the dangers of tobacco, drugs, and alcohol. Because of these great dangers, because of my own experiences and observations, and because of the real concern we have for our youth, who will determine the future of this great country and the world, I have chosen to discuss the evils of alcohol, drugs, and tobacco.

Before doing so, however, I should like to make it abundantly clear that throughout my life some of my close business associates have been men who used tobacco and alcohol. Many of them were very able and successful in business; they were community-minded and highly regarded, and I certainly do not wish to criticize or question the character of these or other users of tobacco and alcohol. I do most emphatically register my great concern about the dangers connected with their use. Many men have said: "I wish I had never touched the weed, or drink. They are really a curse."

Dangers of tobacco

So much has been said lately about the dangers of tobacco that it might seem redundant for me to spend time reviewing these dangers and statistics regarding smoking. However, I do wish to give a few facts and figures regarding the evils of cigarettes.

The British Royal College of Physicians reported that 400 Britons per week, or 20,000 persons, died last year in Great Britain from lung cancer caused by cigarette smoking. Right here in Utah it is estimated that 20 million dollars were spent in 1966 for cigarettes, or $21.68 for every man, woman, and child in the state, an this is below the national average.

The American Public Health Association has stated that one million school age children today are expected to die of lung cancer before they reach the age of 70. These startling predictions should help us to realize that we must redouble our efforts to educate young people on the evil effects of smoking so that they will be better prepared to cope with this problem.

Having had a very close friend and relative die of lung cancer caused by smoking cigarettes, I feel a strong desire and determination to do what I can to save other youth from this heinous habit. There is a big question as to how effective any such campaign will be when our youth are continually confronted with adults, including many in the teaching and medical professions, as well as their parents, going around with cigarettes in their mouths.

Case of drug addict
Here was a boy with the promise of a happy and successful life. But one night, he did not come home as usual after closing up a service station where he worked. His student government, and class activities, his leadership abilities have always been outstanding.

The junior class in high school. The article said: "Wherever activity is bubbling or leadership is needed, that's where you'll find Jim. As a leading figure in school plays, such as that which happened to their son.

The next case I wish to share with you is similar to hundreds and hundreds of others. I have talked to the girl involved and to her parents; and though they know that many might recognize them as the ones about whom I am talking, they said if it will help someone they would be glad to have me use their story.

She comes from a very fine family. The father is a successful doctor, and the family has been active in the Church and in the community. They have one son who has filled a mission, and another in the field now. They have an older daughter who is very highly regarded, active in the Church, and who was married in the temple. The girl about whom I am speaking is a fine, bright young girl, but she started chasing around with other girls and boys, some of whom were using cigarettes, alcohol, and drugs; and rather than be considered a "square," she began to indulge, finding it easier than resisting the pressure. In fact, she had no fear that she would ever become an addict.

As he concluded, he said: "No man knows when he takes a single drink whether or not he will become an alcoholic. Therefore, no man, regardless of his wealth or his station in life, can have any assurance that he will not become an alcoholic. His was a very sad case, and it touched my heart.

Experience of young woman

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At the inquest the brokenhearted parents learned that Jim had joined a couple of the hometown boys and a couple from a neighboring town. After they had purchased and consumed liquor, a fight ensued between the local boys and the out-of-towners. Apparently someone knocked Jim down, ran into him with a car, and then placed his body in the back seat of the car where it was later found. The parents also learned that this was only the third time he had ever been drinking. He never dreamed that taking his first drink would lead to his untimely death.

The Tabernacle Choir will now sing, “The Lord Is My Shepherd.” After the singing Elder Marion G. Romney of the Council of the Twelve will speak to us.

It is my testimony to all that those who heed the words of the Lord spoken through a prophet, and who keep his commandments, “shall find wisdom and great treasures of knowledge, even hidden treasures; And shall run and not be weary, and shall walk and not faint.” And the Lord has promised “that the destroying angel shall pass by them, as the children of Israel, and not slay them.” (D&C 89:19-21.)

I should like to submit one commandment as a substitute for his ten which would be much more effective, and that is: “Never take a drink.” Alcoholism is one disease that we can prevent. “Never take a drink to escape discomfort, either physical or mental,” and “never take a drink in the morning, thinking it will offset a hangover.”

It is the responsibility of every citizen and in the best interests of our youth and our future to see that enforceable restrictive legislation is enacted and enforced to keep our youth from this pernicious practice.

We can talk on and on and give statistics, facts, and figures to show that experiences similar to those I have related are happening by the hundreds and thousands. It is estimated that 60 percent of our adult population in the United States today consumes some quantity of liquor. There are some outstanding executives, business and professional men, who are very successful and highly regarded, and for whom I have great respect, who indulge in the use of liquor in some degree.

However, they see people drinking all around them—men and women who are leading citizens. They see it in their homes with no evident ill effects. They see it advertised in all the popular magazines, in the daily press, on every television set, in many movies, and on the billboards; and they hear it over radio. Yes, and these advertisements are shown with well-dressed, healthy-looking, successful businessmen, with big cars and fine offices, with young men and women engaged in all kinds of sports, attending socials where people are standing around with a cigarette in one hand and a glass in the other, all seeming to have a good time.

How can our youth resist without our help? These high-power advertising media never show a man or woman nursing a bad headache the morning after, nor do they show the crumpled cars, the mangled bodies, or the broken homes, or men lying in the gutter. No do they show a man facing a doctor who has just told him that he has cancer of the throat or lungs, or patients in a hospital being fed with a tube through the nostril because they cannot swallow.

I know too that their using alcohol will influence many of our youth to become social drinkers. It saddens me, however, to know that out of every 15 of them, one will become an alcoholic. One’s heart always goes out to a neighbor or friend and his family who have to endure the miseries of alcoholism.

I am convinced that our youth do not want to be bad. They do not set out to be alcoholics, nor to be drug addicts, nor to suffer and die with cancer of the lungs or some other pulmonary disease.

I am sure that many will say, “Why all this gory stuff?” No, I have omitted much of the gory stuff, the many, many really sad and heartbreaking experiences happening to families every day. We must face the facts; we must do our part.

Testimony
My beloved brothers and sisters and friends, I have chosen to speak a few words this morning about the Lord's way to temporal salvation. I pray that you will join with me in a prayer, particularly you who do not belong to The Church of Jesus Christ of Latter-day Saints, because what I say will not mean anything to you unless you have the Spirit of the Lord or desire it; but heard and obeyed, these words will bring you peace in this life and eternal life in the world to come.

Recently, after reviewing the frustrations encountered in our search for permanent peace, an editorial in the U.S. News and World Report concluded with these words: “Basically, there is only one permanence we can all accept. It is the permanence of a God-governed world. For the power of God is alone permanent. Obedience to His laws is the road to a lasting solution of man's problems.” (David Lawrence, U.S. News and World Report, March 18, 1968, p. 116.)

This is a true and commendable statement as far as it goes. It would be more enlightening, however, if it contained a definitive statement of the specific laws of God which, if obeyed, would bring “a lasting solution of man’s problems” and thereby establish permanent peace.

In these remarks I shall identify the first of these laws and consider with you the importance of understanding and obeying them.

I can think of no more important theme, because if men are not speedily brought to understand these basic laws and obey them, our civilization will terminate in ruin. The scriptures, history, and current events all testify to this lamentable conclusion.

I call your attention to the following quotations from the scriptures: Isaiah, envisioning our day, declared: “The land shall be utterly emptied, and utterly spoiled. . . .” And then, as if in retrospect, he lamented: “Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.” (Isa. 24:3, 6.)

The resurrected Savior himself said: “. . . it shall come to pass, saith the Father, that . . . whosoever will not repent and come unto my Beloved Son, them will I cut off from among my people. . . .”

“And I will execute vengeance and fury upon them, . . . such as they have not heard.” (3 Ne. 21:20-21.)

As late as 1832, the Lord declared through the Prophet Joseph Smith: “. . . I, the Almighty, have laid my hands upon the nations, to scourge them for their wickedness.

“And plagues shall go forth, and they shall not be taken from the earth

“. . . Until all shall know me, who remain, even from the least unto the greatest. . . .” (D&C 84:96-98.)

President George Albert Smith, speaking from this stand in 1950, said: “It will not be long until calamities will overtake the human family unless there is speedy repentance. It will not be long before those who are scattered over the face of the earth by millions will die like flies because of what will come.” (Era, Vol. 53 [May 1950], p. 412.)

President McKay, in October conference 1964, added: “Men may yearn for peace, cry for peace, and work for peace, but there will be no peace until they follow the path pointed out by the Living Christ.” (Era, Vol. 67 [December 1964], p. 1042.)

As to the teachings of history, Dr. John Lord says: “The world has witnessed many powerful empires, empires which have passed away, and left 'not a rack behind'. What remains of the antediluvian world? not even a spike of Noah's Ark. . . . What remains of Nineveh, of Babylon, of Thebes, of Tyre, of Carthage-those great centers of wealth and power? What remains of Roman greatness. . . . What is the simple story of all the ages?” Then he answers: “industry, wealth, corruption, decay, and ruin. What conservative power has been strong enough to arrest the ruin of the nations of antiquity?” he concludes. (Beacon Lights of History [New York: William H. Wise Co., 1921], Vol. 3, pp. 128-29.)

The answer is obvious. No conservative power, which the nations of antiquity would apply, was strong enough to arrest their ruin.

I am persuaded that today we are treading the path those nations trod. We have been industrious. We have become wealthy. We are going through a period of corruption and decay. Around the corner we shall encounter ruin if we continue our present course.

Admittedly, this is not an inspiring forecast. I make it not because I like it but because I know that it is true, that it is imperative that we face it and do something about it. I make it also for the reason that I know that there is something we can do about it. I further know that for us there is, as there was for the nations of antiquity, but one way in which we can obtain the wisdom to solve our problems and avert the impending ruin. And that way is to learn and implement the laws which the Lord himself has prescribed to guide men through to an inspired solution of their problems, to permanent peace. This way he has revealed.

He revealed it first to Adam. He taught and exemplified it while he was in the flesh. Peter announced the cornerstone of it when to the rulers of the Jews, who demanded of him and John to know “by what power, or by what name” they had healed the lame man, he said:

“. . . by the name of Jesus Christ of Nazareth. . . . doth this man stand here before you whole.

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” (Acts 4:7, 10, 12.)

Believers associate this scripture with salvation beyond the grave, and properly so. My message to you today, however, is that it applies with equal force to men's temporal affairs.

The first step in that way is faith in the Lord Jesus Christ.

But, it is said, "If belief in Christ is the way, why is peace so elusive in the western world where people profess belief in Christ?" The answer is simple: Professing is not
The choir and congregation sang the hymn, "I Need Thee Every Hour." This was followed by a brief organ interlude.

President Hugh B. Brown

God grant men repentance, and give to us who bear this witness strength to match our responsibility, I humbly pray in the name of Jesus Christ. Amen.

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Ps. 24:1.)

I am aware that to some this may appear to be a presumptuous statement, but it must be made because it is true, and we who know that it is true are under obligation to declare it.

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Ps. 24:1.)

"And when Paul found certain baptized disciples who had not heard about the Holy Ghost, he taught them the true doctrine of Christ, and then he baptized them again, this time "in the name of the Lord Jesus."

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." (Acts 19:5-6.)

"Men and brethren, what shall we do?" Peter's ready answer was, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:37-38.)

"In the name of the Lord Jesus." (Acts 2:38.)
For the benefit of the television and radio audience who have just joined us, we again announce that we are gathered in the historic Tabernacle on Temple Square in Salt Lake City, continuing our conference.

We shall now hear from Elder Robert L. Simpson, first counselor in the Presiding Bishopric, and he will be followed by Elder LeGrand Richards of the Council of the Twelve.

Robert L. Simpson

One evening recently a faithful and wonderful Mutual teacher of high school age girls stood to present a carefully prepared lesson when suddenly she was prompted to forego the regular lesson and discuss the tragedy of immorality. About halfway through the lesson, impatient horn-honking was heard from the church parking lot. Finally it stopped, and the car with its youthful male occupant sped away. Following the inspirational discussion in the classroom, one tearful but grateful young lady lingered after the others had departed to confide in her leader that the honking had been for her. Then she said: “I had decided that tonight was going to be the biggest night of my life, and that horn toot was the signal that all of the arrangements were complete, and he was waiting. What you said and how you said it has saved me from the most serious mistake of my life, and I shall never forget it.”

Concern for girls

Just six and one-half years ago, Bishop Brown and I listened intently as President McKay issued a most vital challenge to a new Presiding Bishop of the Church. Among other things, Bishop Vandenberg was told about his prime responsibility for thousands of young men throughout the world. Then came a most explicit direction from the lips of a living prophet: “Bishop,” he said, “your concern must be just as great for the girls of corresponding ages.”

In the spirit of this firm but kindly direction of six and one-half years ago, I choose to talk frankly with the girls—those young women who listen today, with stars in their eyes, great hope in their hearts, but in far too many cases, uncertain minds in a fast-moving, impatient, and ever-changing society. I approach my subject with a fervent prayer in my heart, a prayer that you girls will consider my intrusion into your private world of hopes, dreams, and aspirations in a kindly way, that you will welcome me as a friend, deeply concerned for your happiness, anxious for your well-being. Yes, I also have concern for that eternal but elusive hope of fulfillment that floods the heart of every normal young woman as her thoughts turn to things tender, things loving, and things spiritual; yes, tender thoughts about possible motherhood, loving thoughts about loyal and eternal companionship, spiritual thoughts about a sacred commission given only to the daughters of a kind and loving Heavenly Father. You received this commission personally from Heavenly Father upon leaving his presence not too many years ago.

Here by divine assignment

Once I heard a girl say, “What’s the use? What am I good for?” Well, one mighty important point would be that you are here by assignment from your Heavenly Father to prove yourself worthy of his ultimate blessing. In his own words: “...we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them.” In this passage of scripture, Heavenly Father talks about passing a test in order to come to this earth. This you have done. You have demonstrated your ability to excel. Then, in referring to our performance in this life, he makes the wonderful promise that all who prove obedient “shall have glory added upon their heads for ever and ever.” (Abr. 3:25-26.)

God’s house is a house of order, and you exist by personal and direct commission as part of that order and plan. Is it important to you that you are created in his image? “... God created man in his own image, in the image of God created he him; male and female created he them.” (Gen. 1:27.) How fortunate you are to know and understand this simple truth. Relatively few in the world accept it. Your [page 118] every thought and action should be on a higher plane just in the knowledge that you are a part of him, that God personally fathered your spirit, that in you is a spark of divinity; and with it comes the power to reason and to think, to achieve dominion and eternal glory, but it can only happen on his terms, on his terms of righteousness.

“What’s the use? What am I good for?” Why, young lady, without you and others like you, life would stop, and the very foundation of God’s master plan would be frustrated. Can any young woman remain unmoved in the thought that within him is the potential of creation, of providing earthly bodies for spirits previously created by him? No mortal has honor greater than this. Yours is a possible partnership with Heavenly Father in perpetuating the process of life. The very thought is overwhelming. The decision to participate with him demands the best that is in you. It must be premeditated, planned, never by impulse. This sacred process requires worthiness.

Instructions to be followed

Just the other day our family purchased a new radio. We were all anxious to try it out when a member of the family called attention to the bold print on the attached booklet, which read: “Before playing your radio, read this instruction book carefully.” The first thing we found out was that if it had been plugged into an improper power source, costly damages would have resulted. Several other facts were revealed that proved important to the successful operation, preservation, and enjoyment of the instrument.

Instructions pertaining to your life have been given through a long line of prophets. These instructions must be understood and carried out if you are to enjoy happiness and success. Is human life less important than a $40.00 radio? You must know the rules if you are going to play the game. If you want a particular blessing, you must be willing to abide the law upon which that blessing is predicated. (See D&C 130:20-21.)

Guidelines in scriptures

It was never intended that we spend our time groping in the dark. The prophets have provided us with the greatest handbook of instructions ever published. In the scriptures we find the guidelines, the rules, the answer to every problem. It is recorded that “where there is no vision, the people perish.” (Prov. 29:18.)

How is your vision, girls? Is vision possible without knowledge? Can you really expect to do well in any game without knowing the rules of that game and then following those rules to the best of your ability? May I invite you to know God’s will concerning you.

Personal health habits

If you are to be faced with the sacred obligation of someday providing bodies for God’s spirit children, it seems to me that your personal health habits should be just as perfect as you can make them. Liquor and tobacco have been forbidden by the Lord. President Tanner made that very clear to us this morning. We are all expected to eat proper food, to rest adequately, to work vigorously. Partaking of those barriers to good health and a sound mind just for the sake of social acceptance, while turning your back on an obligation to be physically prepared for a divine partnership, is to my way of thinking inexcusable.

Allow me to share with you just one brief example of how important it is. Did you know, young ladies, that a recent survey revealed that the incident of stillborn children among premature births is 400 percent higher among smoking mothers? That is right, girls—400 percent higher. No wonder God has declared: “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”
Nicodemus could not understand him, and Jesus said, after repeating it: “Art thou a master of Israel, and knowest not these things?” He said: “We speak that we do know, or at least it infers that we might know him other than by hearsay.

Then you will remember, he said: “And this is life eternal, that thou might know the only true God and Jesus Christ, whom thou hast sent.” (John 17:3.) Then you will remember, he said: “And this is life eternal, that thou might know the only true God and Jesus Christ, whom thou hast sent.” (John 17:3.)

Elder LeGrand Richards Of the Council of the Twelve Apostles

Brethren and sisters, I rejoice in the privilege of attending this great conference with you and listening to the testimonies of my brethren and hearing the counsel and the advice they have given. I would that all of our Father's children the world over would not only listen in but would also obey their counsel and their advice; this then would be a better world in which to live. In your presence this morning I want to express my love for my Father in heaven and for his Son Jesus Christ, and for his great atoning sacrifice, and for the great honor that is mine to be one of his witnesses in the earth, and I thank you Latter-day Saints for your love and your kindness to me.

But please remember, you must make the first move. It is you who must open the door. He will be there and very likely in the form of a faithful teacher who feels prompted to change her prepared lesson. It could be you who will say in return, “Thanks. What you said and how you said it has saved me from the most serious mistake of my life.”

Oh, youth of the noble birthright, don't give yourselves to the father of all lies--that deceitful one who would consider your downfall as a major victory. Don't be impatient.

They corresponded during the ensuing 12 months while he was in Vietnam was on a very high plane. Their love grew. Each discovered an ability to discuss things in letters that had found no place in their lighter conversation during a date. Now he has returned. I am happy to report their love for one another has been sealed in the House of the Lord, and before this year is finished, their first little one will be a reality, and another wonderful family unit is well on its way to exaltation and eternal life.

Everyone talks about the new morality. Any departure from God's moral code is unapproved in his sight. He is the same yesterday, today, and forever. His plan for our happiness is no different. It too is unchangeable. Of this premise, there may be a new immorality advocated by deceitful men, but there can never be a new morality. Only the adversary has a vacillating, ever-changing program always geared to trap the uninformed, the misled, those who choose to run the risk of questionable company.

Know God other than by hearsay

Wait for temple marriage

Speaking of impatience, a faithful young lady in Southern California had this perplexing problem just last year. Jim was leaving for Vietnam immediately. He was pushing for marriage before his departure but had to overcome a particular problem before he could offer her the kind of marriage she had always dreamed of. She did love him. She did want to marry him, but her wonderful parents were insistent that the three-month courtship had scarcely been long enough to really know. Finally, the decision was made to wait.

Their correspondence during the ensuing 12 months while he was in Vietnam was on a very high plane. Their love grew. Each discovered an ability to discuss things in letters that had found no place in their lighter conversation during a date. Now he has returned. I am happy to report their love for one another has been sealed in the House of the Lord, and before this year is finished, their first little one will be a reality, and another wonderful family unit is well on its way to exaltation and eternal life.

Brethren and sisters, I rejoice in the privilege of attending this great conference with you and listening to the testimonies of my brethren and hearing the counsel and the advice they have given. I would that all of our Father's children the world over would not only listen in but would also obey their counsel and their advice; this then would be a better world in which to live. In your presence this morning I want to express my love for my Father in heaven and for his Son Jesus Christ, and for his great atoning sacrifice, and for the great honor that is mine to be one of his witnesses in the earth, and I thank you Latter-day Saints for your love and your kindness to me.

But please remember, you must make the first move. It is you who must open the door. He will be there and very likely in the form of a faithful teacher who feels prompted to change her prepared lesson. It could be you who will say in return, “Thanks. What you said and how you said it has saved me from the most serious mistake of my life.”

Oh, youth of the noble birthright, don't give yourselves to the father of all lies--that deceitful one who would consider your downfall as a major victory. Don't be impatient.
And they said, some say that thou art . . . one of the prophets. If I were to ask that same question here today, there wouldn't be a hand in these 10,000 present that wouldn't go up and bear witness that God has wasn't one hand that didn't go up.

Then I said to that great audience of over 2,000: "Which one of you, if called upon, could come and occupy this pulpit and testify that you know beyond any shadow of to, marry?" "Oh," he said, "Bishop, if the brethren want to make me happy, just let them load me on a plane in the morning, and send me back to the Argentine.

Then we called on a returned missionary who had just spent three years in the mission field at his own expense or that of his family. I had talked with him before the by the power of the Holy Ghost. She said she got down on her knees and asked God if it were true, and then she read it, and she said her whole soul was illumined.

Then we called a new convert, a young mother with two children, and she stood there and told them that when the missionaries came to her home, they read to her the testimony.

I was back in Washington, D.C., holding a conference a few years ago, and we had over 2,000 present in that building. We heard from the stake president, a multi-

"If any of you lack wisdom, let him ask of God, that giveth to all men [page 122] liberally, and upbraideth not; and it shall be given him." (Jas. 1:5.)

"And then Agrippa replied: "Almost thou persuadest me to be a Christian." (Acts 26:24-25, 28.) And then you remember that Paul said, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." (Acts 26:20.)

"I would just like to remind you now of the experience of the apostle Paul. You will remember how he persecuted the saints, and then on the way to Damascus for the same purpose, a light appeared brighter than the noonday sun, and those who were with him all fell to the earth, and a voice from heaven said, "Saul, Saul, why persecutest thou me? it is hard . . . to kick against the pricks." And Saul said, "Who art thou, Lord?" "I am Jesus whom thou persecuest." (Acts 26:14-15.) Then we follow Paul's great ministry, as described by the Savior, and he was persecuted as no others of the brethren were. He was flayed and stoned; then he stood before the great governor Festus and King Agrippa, in bonds, and they desired to hear from Paul.

"And then Agrippa replied: "Almost thou persuadest me to be a Christian." (Acts 26:24-25, 28.) And then you remember that Paul said, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." (Acts 26:20.)

"Story of Joseph Smith"

"There Paul related his marvelous experience, for he knew other than by hearsay that Jesus was the Christ. When he had finished his testimony, Festus said: "Paul, thou art beside thyself; much learning doth make thee mad," to which Paul replied: "I am not mad, most noble Festus; but speak forth the words of truth and soberness." And then Agrippa replied: "Almost thou persuadest me to be a Christian." (Acts 26:24-25, 28.) And then you remember that Paul said, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." (Acts 26:20.)

"Testimony worth more than all else"

"I would like to say to all those who are within the sound of my voice this day, and who are not members of this Church and do not know the truth of this testimony other than by hearsay: I promise you, as one of his apostles of this dispensation, that if you will study his message and ask God, the Eternal Father, he will manifest the truth of this unto you, and it will be worth more to you than all else in this world.

"I was back in Washington, D.C., holding a conference a few years ago, and we had over 2,000 present in that building. We heard from the stake president, a multi-

"Then we called on a returned missionary who had just spent three years in the mission field at his own expense or that of his family. I had talked with him before the meeting and said, "Did you feel like the time you spent in the mission field was a waste of time, that you should have been home getting your schooling and getting ready to, marry?" "Oh," he said, "Bishop, if the brethren want to make me happy, just let them load me on a plane in the morning, and send me back to the Argentine.

"Then I said to that great audience of over 2,000: "Which one of you, if called upon, could come and occupy this pulpit and testify that you know beyond any shadow of doubt that this work is divine, that it is the work of God, the Eternal Father, that Jesus is the Christ, and that Joseph Smith was his prophet?" As far as I could tell, there wasn't one hand that didn't go up.

"If I were to ask that same question here today, there wouldn't be a hand in these 10,000 present that wouldn't go up and bear witness that God has [page 123] manifest the truth of this work unto them other than by hearsay, just as when Jesus said to his disciples: "Whom do men say that I the Son of man am?"

"And they said, some say that thou art . . . one of the prophets.
... But whom say ye that I am?

And Peter answered, "Thou art the Christ, the Son of the living God."

And then Jesus said, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:13-17.)

By that same power we know other than by hearsay that this work is divine, and that is my witness to you this day in the name of the Lord Jesus Christ. Amen.

President Hugh B. Brown

The Tabernacle Choir will now sing "America the Beautiful," after which Elder Thomas S. Monson of the Council of the Twelve will be our concluding speaker.

Selection by the choir: "America the Beautiful.

President Hugh B. Brown

Elder Thomas S. Monson of the Council of the Twelve will speak to us.

Thomas S. Monson

Two thousand years ago the Son of Man was born into a world like ours--asunder. Sixty-three years had passed since Roman legions under Pompey had conquered Palestine and taken Jerusalem. The helmets, broadswords, and eagles of the Roman legionary were everywhere to be seen. The oppressive yoke of the Caesars was universally felt.

Advent of promised Messiah

Deep in the depths of human hearts there dwelt a longing, even a yearning, for the advent of the promised Messiah. When will he come? This was the unanswered question on the lips of the righteous.

Generations had lived and died since the Prophet Isaiah had declared: "Behold, a virgin shall conceive, and bear a son. . . ." (Isa. 7:14.) . . . the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isa. 9:6.)

With such a promise ringing in his ears, can you and I appreciate the supreme joy and overwhelming exultation that coursed through one called Philip when he heard the Savior of the world speak unto him those immortal words, that divine injunction, "Follow me"? The dawn of promise had dispelled the night of despair. The King of kings, the Lord of lords had come.

Such knowledge could not be hidden, nor could Philip of Bethsaida keep to himself such glad tidings. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

"And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." (John 1:45-46.)

Shall we, too, join Nathanael? Come and see.

Can any good come out of Nazareth?

Could Nazareth be so honored? Nazareth, the most disregarded valley in a despised province of a conquered land?

Nazareth, just 80 miles from Jerusalem, was situated on the main trade route that ran from Damascus through the Galilean cities to the Mediterranean coast at Acre. This, however, [page 124] was not to be the village's claim to fame. Nor was its glory to be found in the beauty of its environs. Nazareth was the scene of more lasting events and profound consequence than routes of trade or landscapes of beauty.

To a city of Galilee, called Nazareth, came the Angel Gabriel, sent from God. To a virgin whose name was Mary, he declared, "Fear not, Mary: for thou hast found favour with God.

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

"He . . . shall be called the Son of . . . God." (Luke 1:30-32.)

After the birth of the Christ Child, and following the flight into Egypt, the sacred record reveals, "And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." (Matt.

In Nazareth, the boy Jesus grew "in wisdom and stature, and in favour with God and man." (Luke 2:52.)

From Nazareth came he who made blind men see, lame beggars walk--even the dead live. He set before us an example to emulate. He lived the perfect life. He taught the glad tidings which changed the world. Let us examine more closely and individually these epochal events, that we may know for ourselves if any good thing came out of Nazareth.

From Nazareth came the Perfect One

First let us turn to him of whom Jesus himself spoke: "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist. . . ." (Matt. 11:11.) John, "the Baptist," stands forth like a colossus from the bleakness and confusion--the "wilderness" of his own age. Knowing that one "mightier than he" was coming, he threw himself with superhuman fervor into the task of "making straight the way." His was the agony, and the distinction, of being both an end and a beginning.

Astride the watershed of time, he could look back on a long line of prophets--his spiritual forebears. Letting his eye range over the fertile plains ahead, he was the first to see that Light to which he would bear witness.

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan." (Mark 1:9.)
"And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him."

"...he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptized with the Holy Ghost.

"And I saw, and bare record that this is the Son of God." (John 1:32-34.)

From Nazareth came the perfect one to be baptized--an example for all.

Second, let us turn to Judea and examine the testimony of one who was born blind--him for whom it was always night. No day--just night. But let him provide his own account--how darkness was turned to light. Astonished neighbors, noting his newly acquired vision, asked: "Is not this he that sat and begged? . . .

"Therefore said they unto him, How were thine eyes opened?

A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight." (John 9:8-11.)

When the disbelievers urged, Give God the praise: we know that this man is a sinner, he rejoined: "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see." (John 9:24-25.)

From Nazareth came sight.

From Nazareth came strength

Next, let us journey to Bethesda to inquire of him who now walks, but who for 38 long years walked not. "When [page 125] Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?" The impotent man's reply of frustration, mingled with hope, was met with the gentle, yet divine command, "Rise, take up thy bed, and walk." (John 5:6, 8.)

From Nazareth to a withered body came new strength.

From Nazareth came Life

Jesus of Nazareth restored sight, removed lameness, but could it be true that he raised the dead to life?

In Capernaum, Jairus, a ruler of the synagogue, came to the Master, saying, "My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live." Then came the news from the ruler's house, "Thy daughter is dead," to which the Christ replied: "Be not afraid, only believe." He came to the house, passed by the mourners and said to them, "Why make ye this ado, and weep? the damsel is not dead, but sleepest." And they laughed him to scorn, knowing that she was dead. And he put them all out, and took her by the hand, and called, saying, Maid, arise.

"And straightway the damsel arose, and walked. . . . And they were astonished. . . ." (Mark 5:23, 35-42.)

From Nazareth came life where once there was death. And with that miracle came the perfect pattern whereby our own lives may be made fruitful: "Be not afraid, only believe." (Mark 5:36.)

From Nazareth came divine deeds

Out of Nazareth and down through the generations of time come his excellent example, his welcome words, his divine deeds.

They inspire patience to endure affliction, strength to bear grief, courage to face death, and confidence to meet life. In this world of chaos, of trial, of uncertainty, never has our need for such divine guidance been more desperate.

Lessons from Nazareth, Capernaum, Jerusalem, and Galilee transcend the barriers of distance, the passage of time, the limits of understanding, and bring to troubled hearts a light and a way.

From Nazareth came peace

With sorrow we read each day of young men and those not so young who bravely die, who give their all upon the altar of freedom.

In a hurried moment, one such took in hand a stubby pencil, a scrap of paper, and wrote to anxious love, "Soon we go into battle. The enemy is well fortified; loss of life will be heavy. Mom, I hope I live, but I'm not afraid to die, for I'm square with God."

Mother received the precious note. On the same day another message arrived. "We regret to inform you that your son has been killed in action."

Friends visited, loved ones comforted, but peace came only from him who called Nazareth his home.

All battles are not fought in far-away places with strange sounding names. Nor do the participants bear arms, hurl grenades, or drop bombs.

A few months past I witnessed such a conflict--not in the steaming jungles of Vietnam, but on the fourth floor of the Los Angeles Orthopedic Hospital. There were no shrill sounds of mortar fire to be heard, no disarray of men and equipment to be seen. Yet a life or death struggle was in progress. Happy, handsome Paul Van Dusen, age 15, had just lost the first skirmish with the dreaded foe called cancer.

Paul loved life. He excelled in sports. He and his parents hoped, then prayed, that the doctors' fears would not be confirmed--that his precious right leg would not be amputated. Shattered and stunned, they accepted the sad news. To save his life, he must lose his leg.

The surgery completed, Paul rested. Entering the room, I was attracted immediately by his cheerful and infectious grin. He breathed hope. He emanated goodness.
The crisp, white sheet lay noticeably flat where once there was a leg. Flowers from friends bedecked his bedside. Parents, grateful for his life, stood close by.

I noticed a cord strung along the exercise bar stretching the length of the bed. Gaily colored cards covered the entire span. Paul invited me to read them. One carried the message: “We love you, Paul. We’re praying for you.” It was signed by members of his Sunday School class. Another expressed the wish, “May you get well soon. We think you’re great.” This from his schoolmates at high school. Still another from home teachers had the inscription, “May God bless you. Tomorrow we’ll visit you again.

What did the Carpenter from Nazareth say of such? “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” (Matt. 25:40.)

The spirit of prayer came easy that day. A perfect peace filled the room. Smiles of confidence crept across lips moist with tears. From distant Capernaum we seemed to hear the echo, “Be not afraid, only believe.” Then Paul said, “I’ll be all right.”

Today Paul Van Dusen is in attendance at this session of conference in this historic Tabernacle. Today he walks, runs, hikes, and swims. An artificial limb makes this possible. But behind it all one sees a faith-filled heart and a countenance that reflects gratitude. Faith in whom? Gratitude for what?

The Carpenter from Nazareth said to such: “Jesus of Nazareth, Savior and King! Triumphant over death, Life thou didst bring. Leaving thy Father’s throne, On earth to live, Thy work to do alone, Thy life to give.” (Hugh W. Dougall, Hymns, 86.)

Can any good thing come out of Nazareth?

From Nazareth came example.

From Nazareth came sight.

From Nazareth came strength.

From Nazareth came life.

From Nazareth came faith.

From Nazareth came peace.

From Nazareth came courage.

From Nazareth came Christ.

To him Nathanael declared, “. . . thou art the Son of God; thou art the King of Israel!” (John 1:49.) To you I testify, he is Lord of lords, King of kings, Precious Savior, Dear Redeemer—Jesus Christ of Nazareth. There is none other name under heaven given among men whereby we must be saved. May we live his teachings, may we emulate his example, may we follow in his footsteps to life eternal, I pray humbly, in the sacred name of Jesus Christ, the Lord. Amen.

The choir sang the anthem, “Praise Ye the Lord,” after which the benediction was pronounced by President Marlon S. Bateman of the Sandy Stake. Conference adjourned until 2:00 p.m.

The concluding session of the conference convened Sunday afternoon, April 7, with President N. Eldon Tanner, second counselor in the First Presidency, conducting the service.

The Salt Lake Tabernacle Choir furnished the music for this session, with Richard P. Condie and Jay E. Welch conducting. Robert Cundick was at the organ.

President Tanner made the following opening remarks:

President McKay is with us in spirit and is watching the proceedings of this session of the conference by television, and is presiding at this session. He has asked me to conduct the meeting, and to extend to all his heartfelt greetings.

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah, in the seventh and concluding session of the 138th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

We express our thanks and appreciation to the Tabernacle Choir for their inspirational music. Some of us are aware of the many hours they spend in practice in the devoted service they render to the Church and to the world.

This session has been broadcast by many radio and television stations in the west; and by shortwave in English over Station WNYW to Europe, South America, Central America, Mexico, Africa, and parts of Asia.

Translations of this session have been broadcast over thirty radio stations in major cities of Mexico and Central America, together with Spanish programming stations in this country, to a potential Latin American audience of three million people.

This session has also been carried by direct wire from the Tabernacle over oceanic cables to a large number of members and friends assembled in chapels throughout Great Britain, Germany, Austria, Holland, Sweden, and Norway.

We shall conclude this session of our conference with the choir singing “Praise Ye the Lord,” after which the benediction will be pronounced by Elder Marlon S. Bateman, president of the Sandy Stake, and this conference will then be adjourned until 2:00 this afternoon.

The choir sang the anthem, “Praise Ye the Lord,” after which the benediction was pronounced by President Marlon S. Bateman of the Sandy Stake.

Conference adjourned until 2:00 p.m.
This afternoon many television and radio stations throughout the western part of the United States will carry the proceedings of this concluding session of the conference.

Sessions of this conference have been televised in color and received by many in the United States and Canada over most of those stations cooperating to provide the extensive coverage of this conference.

The full proceedings of both sessions today will be re-broadcast to fardistant places by radio stations KSL, KIRO (at Seattle), KMBC at Kansas City, and WRFM at New York City on Monday, April 8, 1968, beginning at midnight.

Saturday evening an inspirational meeting of the priesthood of the Church was held in the Tabernacle. The proceedings of this meeting were relayed by closed-circuit broadcast, originating in the Tabernacle, to members of the priesthood assembled in approximately 500 separate locations in all parts of the United States and in Canada. Approximately one hundred thousand holders of the priesthood participated in this meeting by direct wire, in addition to those who received the broadcast over KSL Radio and Television.

We extend a cordial welcome to all present this afternoon--special guests, educational leaders, our stake presidencies from near and far, temple presidencies, bishoprics, members of the general auxiliary boards, members of the Church, and many friends everywhere who are listening in by radio and television.

The music for this session will be rendered by the Tabernacle Choir, with Richard P. Condie and Jay E. Welch conducting. Robert Cundick is at the organ.

We shall begin this service by the choir singing, "Lo, My Shepherd Is Divine," conducted by Jay E. Welch, Assistant Director.

The invocation will be offered by Elder Lyle R. Cooley, president of the Smithfield Stake.

The choir sang, "Lo, My Shepherd Is Divine.

The invocation was offered by Elder Lyle R. Cooley, president of the Smithfield Stake.

President N. Eldon Tanner

The Tabernacle Choir, under the direction of Richard P. Condie, will [page 128] now sing, "Behold, God, the Lord, Passed By."

After the singing, Elder Harold B. Lee of the Council of the Twelve will address us.

The choir sang, "Behold, Cod, the Lord, Passed By."

President N. Eldon Tanner

Elder Harold B. Lee of the Council of the Twelve will be our first speaker this afternoon. He will be followed by Elder ElRay L. Christiansen, Assistant to the Twelve.

Harold B. Lee

Address of Brigham H. Roberts

For some reason I have had occasion to recall an experience I had in this Tabernacle several years ago when I presided over an afternoon session of the Pioneer Stake conference. Our visitor was President Brigham H. Roberts of the First Council of the Seventy. Brother Roberts had just come out of the hospital, where he had undergone a severe and painful operation that resulted in the amputation of part of his foot. When I asked him if he felt up to speaking in the Tabernacle, which is always an extra pressure, as 40 or more of us here today can testify, he said after some thought, "I understand there is an official Church stenographer to take down the sermons delivered there. I have a feeling that some of our members are following the philosophies of the world and are in danger of slipping from their moorings in the fundamental doctrines taught by our early leaders. I have felt that there are a few things I would like to speak where they can be recorded, things which might be read after I am gone."

Elder Harold B. Roberts

Now you can understand how I felt about that stake conference session, to listen to this message that he was addressing to me and to all of my generation to be read after he had gone. Somehow what he said on that occasion has come back to me again and again recently, and the Lord willing, I should like to introduce a part of what he said and then add to it some of my own reflections.

He began with a recital of the statements of scientists which indicated a marked trend of so-called knowledge away from a belief in God and to deny the continuance of the universe; and with that, of course, would fall all hope of immortality and eternal life, promised in the revelations of God.

He spoke for about half of the session, and his strength was waning. He turned to the Tabernacle Choir members who were there and asked if they would sing while he recovered some of his strength. After a few moment's rest he then addressed himself to the most glorious part of his whole sermon. He spoke of the restoration of the gospel of Jesus Christ as not merely sweeping away the rubbish of past ages, such as disputations as to the mode of baptism, or how one's sins are remitted, or the various forms of church government. But he impressed the fact that a new dispensation of the gospel had been ushered in, built upon a strong "foundation of the apostles and prophets, Jesus Christ himself as the chief corner stone. (Eph. 2:20.)"

Those called to the ministry received two significant instructions by revelation as to how they should be prepared for the ministry to which they were called in this restored Church of Jesus Christ. The doctrines of the kingdom and the ordinances of the temple were instituted, the Lord said, that they might be "instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you. (D&C 88:78.)"

Then President Roberts read that oft-repeated passage which has been [page 129] mentioned two or three times in this conference, that teachers of the gospel were to interest themselves in secular learning in all fields. After he had said this, he then quoted another profound statement addressed to all others who "hath not faith." Possibly this meant, in its broadest sense, those who had not yet matured in their religious convictions. This is what the Lord said: "And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (D&C 88:118.)

A call to higher wisdom

Now, with that as the introductory part of what I would wish to say, I would like to address myself to that last thought, "seek learning, even by study and also by faith." This was a call to higher wisdom that had been trumpeted through all the ages by the prophets. The apostle Paul asked this soul-searching question: "For what man knoweth the things of a man, save the spirit of man which is in him?" and then he declared that most profound statement to all those who would drink more deeply of inspired wisdom than merely the teachings of men: "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." (See 1 Cor. 2:9-11.)
p11 It was a wise prophet who warned his brethren about being content with the teachings of vain men who hearken not unto the counsels of God. "O that cunning plan of the evil one! O the vanity, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish."

p12 Then this great prophet-teacher put the learning of men and the wisdom of God in their proper relationship when he declared, "But to be learned is good if they hearken unto the counsels of God." (2 Ne. 9:28-29.)

p13 Fortunately there are great men schooled in worldly learning who attest to the need of a kind of learning that comes beyond secular knowledge. May I illustrate a few.

p14 Faith of space scientist

p15 A letter from Colonel Edward H. White, a national hero who eventually gave his life while engaging in an experiment designed for exploration of outer space, was printed in the local press a few years ago. In answer to an inquiry as to his beliefs in law and order in the universe, he answered in this rather unusual way: "I believe that law and order exist in God's creations, and that God has surely given life to others outside our earth. In our vast universe there are no fewer than billions and billions of solar systems comparable to our own--in dimension and magnitude far beyond the ability of the finite mind to comprehend. 'Out there' could be places where life, similar to our own, perhaps superior or perhaps inferior, may be a reality. We would be rather egotistical to believe that ours is the only life among all those possible sources."

p16 How accurately this man's learning by faith has brought him into full accord with what the Lord declared in a great revelation to his prophet Moses: "And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten."

p17 "And the first man of all men have I called Adam, which is many." (Moses 1:33-34.)

p18 Moses was not an astronomer. He tells us that he "beheld the earth, yea, even all of it; and there was not a particle of it which he did not behold discerning it by the spirit of God." (Moses 1:27.)

p19 Colonel White concluded with this [page 130] declaration of his own, personal faith: "As to evidence of Gods presence during our journey in space and during the short period that I walked in space, I did not feel any nearer to him there than here, but I do know that his sure hand guided us all the way during that four-day mission."

p20 Presumably he is telling us that he was guided by faith in God, which transcended his scientific knowledge.

p21 Supreme intelligence designed universe

p22 One of our own great scientists, Dr. Henry Eyring, in the field of physical chemistry, a few years ago wrote an article for one of our Church periodicals under the heading "Myriads of Worlds."

p23 He quotes from a professor-emeritus of astronomy at Harvard University [Harlow Shapley], in which the professor declares that out of the millions of suns, at least one sun in a thousand would have acquired planets, and that of those with planets at least one in a thousand has a planet the right distance for life. And then Dr. Eyring wrote: "Thus one concludes that there should be at the very minimum one hundred million planets in space which could support life, and the number is probably many times more. Thus, from the scientific point of view, it is hard to doubt that there are myriads of worlds suitable for human habitation.

p24 "The mysteries of the universe lead most men to worship the Supreme Intelligence who designed it all."

p25 Then mark you this next statement from Dr. Eyring: "However, the great blessing of the Gospel is the additional avenues it opens up for developing this faith into a perfect knowledge. Now, as always, sure knowledge of spiritual matters can only come by faith, by prayer, and by living in such a way as to have the companionship of the Holy Ghost as is promised to all the faithful." (The Instructor, November 1961, p. 373.)

p26 The principle of revelation

p27 The great volume of American history known as the Book of Mormon, we are told by the Lord, was translated by the Prophet "through the mercy of God, by the power of God" (D&C 1:29), and "the interpretation thereof by the gift of God." (Title page of Book of Mormon.)

p28 The Prophet Joseph Smith tells us something of the process by which knowledge by faith may come: "A person may profit by noticing the first intimation of the spirit of revelation; for instance, when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas, so that by noticing it, you may find it fulfilled the same day or soon; (i.e.) those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow unto the principle of revelation, until you become perfect in Christ Jesus." (Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, p. 151.)

p29 Scientific discoveries inspired

p30 A similar comment will illustrate the working of the Spirit of God or the light which lightens every person who comes into the world, as a man of science not of the Church would define it. Some years ago in a class of seminary teachers at Brigham Young University, Dr. Edwin D. Starbuck, a University of Iowa professor, remarked that "every great scientific discovery came as an intuition to the mind of the discoverer." When he explained what he meant by intuition, his students said they called it inspiration.

p31 The professor said that a careful search of the records and a contact with great living scientific discoverers made by him "explained that the scientist studies his problem, saturates his mind with it, puzzles over it, dreams about it, but seems to find progress impossible, blocked, as it were, by a black impenetrable wall. Then at last and suddenly as if 'out of the nowhere' comes a flash of light, the answer to his quest. His mind is now illumined by a great discovery." The professor was positive that no great [page 131] discovery had been made by pure reasoning. Reason would lead to the borderland of the unknown, but it could not tell what was within.

p32 No easy road to knowledge

p33 Certainly learning by faith is not an easy road or a lazy means to knowledge. For instance, a prophet tells us there are times when no miracles can be found among the people: "And the reason why he ceaseth to do miracles among the children of men is because that they dwindle in unbelief, and depart from the right way, and know not the law and order exist in God's creations, and that God has surely given life to others outside our earth. In our vast universe there are no fewer than billions and billions of solar systems comparable to our own--in dimension and magnitude far beyond the ability of the finite mind to comprehend. 'Out there' could be places where life, similar to our own, perhaps superior or perhaps inferior, may be a reality. We would be rather egotistical to believe that ours is the only life among all those possible sources."

p34 And then concerning directly the working of miracles, which of course is an evidence of the wisdom of God working through men, the prophet Nephi declared: "And now it came to pass that according to our record, and we know our record to be true, for behold, it was a just man who did keep the record--for he truly did many miracles in the name of Jesus; and there was not any man who could do a miracle in the name of Jesus save he were cleansed every wht from his iniquity." (3 Ne. 8:1.)

p35 Gifts of Spirit enjoyed by faithful
Joseph Smith and Oliver Cowdery, and he accepted it as his house. This glorious vision was followed by personal visitations of Moses, Elias, and Elijah, who appeared in certain of those chosen for the work in the ministry were endowed with essential blessings, keys, and power from on high. In it the Savior appeared in person to the Prophet evidently the Kirtland Temple was not designed structurally for such ordinances as baptisms or endowments for the dead, but rather as an appropriate place in which all living as abstemiously as possible so every cent might be appropriated to the grand object, while their energies were stimulated by the prospect of participating in the dedication people were weeping and rejoicing at the completion of these structures. It is said that after the heavy labor and enormous personal sacrifices involved, the people wept and rejoiced at the completion of these structures.

Elder ElRay L. Christiansen, Assistant to the Twelve, will be our next speaker. He will be followed by Elder A. Theodore Tuttle of the First Council of Seventy.

He to whom we have just listened is Elder Harold B. Lee of the Council of the Twelve.

Elder ElRay L. Christiansen Assistant to the Council of the Twelve

Twenty-five years ago yesterday, the magnificent Salt Lake Temple, which stands on this block, was dedicated to the Lord. An indispensable part of the Lord's work and purposes is carried on in holy temples.

Why temples

Today, it seems to me, more and more people are interested in the temples erected by the Latter-day Saints. Invariably, interested persons ask this question: "Why do you people build these temples?" The answer is, "The Lord commanded that they be built."

There is ample evidence that whenever the higher priesthood has been upon the earth, and when his people have proven their allegiance to his laws and commandments, the Lord has required them to build temples. These temples are dedicated to him and are sacred precincts wherein the Lord may reveal important knowledge essential to the full salvation of his children.

In the words of the Lord, temples are built so "that I may reveal mine ordinances therein unto all them that obey him." (D&C 124:40.)

Even while the children of Israel traveled through the wilderness, they were commanded to build a portable tabernacle (which served temporarily as a temple). In it sacred ordinances were administered for the benefit and blessing of the people.

Ancient temples

While it is true that ancient Israel did not have the fullness of ordinances as we have today, their similarity, nevertheless, is striking. The magnificent structure built by King Solomon about 1000 B.C., and later the temple known as Jerubabal, and the temple built during the reign of King Herod the Great were erected by great numbers of dedicated people. It is said that after the heavy labor and enormous personal sacrifices involved, the people wept and rejoiced at the completion of these structures.

Throughout their history, the Nephites were a temple-building people. The record states:

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And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon save it were not built of so many precious things; for they were not to be found upon the land. . . ." (2 Ne. 5:16.)
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The Kirtland Temple

Following the pattern of biblical times, the Lord has commanded the Saints of the latter days to erect temples to his name. (See D&C 57:3.) The first to be completed in this dispensation was dedicated in 1836 at Kirtland, Ohio. (See D&C 95 and 97.)

Even though money was scarce, members were few, and persecution was unrelenting, in building the Kirtland Temple the people had the courage to match their faith! Seldom has a people shown greater unity and made greater sacrifices for a common cause than was shown in completing that temple.

Edward Tullidge wrote in 1877:

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Evidently the Kirtland Temple was not designed structurally for such ordinances as baptisms or endowments for the dead, but rather as an appropriate place in which certain of those chosen for the work in the ministry were endowed with essential blessings, keys, and power from on high. In it the Savior appeared in person to the Prophet Joseph Smith and Oliver Cowdery, and he accepted it as his house. This glorious vision was followed by personal visitations of Moses, Elias, and Elijah, who appeared in their 抽象的, faith and perseverance. The success of this venture was the result of the faithful and zealous work of the Church leaders, who labored diligently to complete the temple despite the many challenges they faced. Their determination and perseverance served as an inspiration to all who believed in the restoration of the gospel.

In conclusion, the Kirtland Temple was a significant landmark in the history of the Church, symbolizing the beginning of the restoration of the gospel and the development of the Church's temple work. It served as a place of worship, instruction, and revelation, and its completion was a testament to the faith and perseverance of the early Saints. Today, the Kirtland Temple stands as a monument to the early days of the Church and a reminder of the ongoing importance of temple wor
moments. But most of all I'd love my dad."

An English teacher at Ricks College returned a composition to a young man with this comment, "This is poetic and lovely--largely because of evident sincerity. Please give it to your dad." While it has more value for young people, its message is helpful to parents as well. May I share his thoughtful reflections with you?

"I wish I could go back to change those things Which robbed me of a parent's pride, To love those things I once despised. . . . I'd love school and church and idle moments. . . . But most of all I'd love my dad."

The Nauvoo Temple

Less than two years after the temple was completed, the Saints were forced to leave Kirtland, and only three years later the Lord called upon his people to build in Nauvoo a temple for "The Most High to dwell therein," for he said:

"And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein unto my people;" (D&C 124:42.)

The Last-day Saints do not build temples merely to be admired for their architectural and structural beauty; neither are they built as places for ordinary worship. Temples are erected and specially dedicated for the express purpose of administering the ordinances of the holy priesthood--all for the edification and endowment of the faithful sons and daughters of God.

"And I will show unto my servant Joseph all things pertaining to this house, and the priesthood thereof, and the place whereon it shall be built." (D&C 124:42.)

Many people, even some in the Church, do not realize that these temple ordinances have come to us by revelation from the Lord, who said: [page 134] "And I will show unto my servant Joseph all things pertaining to this house, and the priesthood thereof, and the place whereon it shall be built." (D&C 124:42.)

These ordinances of the priesthood are administered, and their purpose taught, in what might be termed "closed revelation," that is, they are not revealed to the unprepared world in the ordinary way. Those who enter the temple "hungering and thirsting," as it were, have revealed to them knowledge and understanding of their relationship to God, and they learn what they need to do to gain the greatest gift of God--eternal life and exaltation with their loved ones. Thus, one might in reverence refer to the temple as the "university of the Lord." And because God is just, the temple ordinances are administered not only for the living but also by proxy for their deceased relatives.

Promise of eternal growth

All who live or who have lived in mortality will, through the power of the Redeemer, be resurrected in due time. All will live forever! All will receive some degree of salvation, if the right to it has not been forfeited. But those who receive the ordinances of the endowment and are properly sealed or married and who keep the covenants they made with the Lord are promised by him that "these are they who shall have part in the first resurrection."

"These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all. . . ." (D&C 76:64-65, 70.)

Thus, the temple ordinances give the promise of eternal intellectual growth and development, of endless blessings, and of continued association with those we love.

I testify that the ordinances administered in the temple are divinely given, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder A. Theodore Tuttle Of the First Council of the Seventy

My dear brethren and sisters:

An English teacher at Ricks College returned a composition to a young man with this comment, "This is poetic and lovely--largely because of evident sincerity. Please give it to your dad." While it has more value for young people, its message is helpful to parents as well. May I share his thoughtful reflections with you?

"I wish I could go back to change those things Which robbed me of a parent's pride, To love those things I once despised. . . . I'd love school and church and idle moments. . . . But most of all I'd love my dad."
Joy in home experiences

I wanted to share this especially with the youth of the Church—you who are struggling to find yourselves; you who want to love your dad and give expression to this yearning but [page 135] who do not quite know how; you who are a bit rebellious when counseled or restrained.

Can you learn a lesson from one of your peers in the thoughts just quoted? Are you missing the opportunity of bringing joy to your parents? Are you robbing yourselves of a parent's pride?

Can you who are still at home doing the chores and meeting responsibility and keeping the faith—can you find joy in these experiences and see a little more clearly how fortunate you really are?

The Lord has semaphored from Sinai a great commandment: "Honour thy father and thy mother," and then the Lord included a unique promise, "that thy days may be long upon the land which the Lord thy God giveth thee." (Exod. 20:12.)

Questions for young men

Young man, what are your answers to these questions:

1. Is there honor in your home for those who bore you and reared you?
2. Do you show respect and courtesy to your mother by never speaking a disrespectful word?
3. Do you see anything wrong with being obedient to your parents, who are more wise and experienced than you?
4. Are you maintaining the standards of virtue, honesty, and service that you have been taught?
5. Do you willingly accept the necessity of chores you have to do, and realize that by the very nature of chores strength of character and selfdiscipline develop in you?
6. Do you ever take the initiative to do the obviously necessary jobs around the home?
7. Are you learning to study for yourself (not for the teacher or your folks) and to strive for excellence in your learning?

Questions for young ladies

Young lady, how do you measure up to these questions:

1. Do you carry your share of the household duties?
2. Do you have really good visits with your mother about life and love and things?
3. Do you do something special for your father just to show your love?
4. Do you honor your parents by your modesty of dress and the purity of your life?
5. Are you learning how to manage and care for a home?
6. Are you developing your talents by practice and by sharing?
7. Are you living the laws that will lengthen your days on the land the Lord gave you?

Questions for parents

We have been talking about children honoring their parents. I wonder if there is another dimension to this—parents honoring their children. Can you as parents respond to these questions:

1. Can you rise to meet the challenge of teaching and guiding your own?
2. Are you examples of the believers, practicing the virtues of ideal Latter-day Saint parents?
3. Are you overly permissive, and do you allow your children too much freedom for their years?
4. Do you indulge them excessively as to their physical wants and then expect them to be completely circumspect morally? Is there not a great lesson in the wise counsel General Robert E. Lee is said to have given to a mother regarding her son, "Teach him to deny himself"?
5. Do you ask instead of tell your children to do something?
6. When discipline and correction are necessary, do you reaffirm your love by "showing forth afterwards an increase of love toward him whom thou hast reproved. . ."? (D&C 121:43.)
7. Do you teach your children "to pray and walk uprightly before the Lord," and also to observe "the sabbath day to keep it holy"?
8. Do you teach that the foundation of a happy home is laid during pre-marital days in the virtue and purity of youthful lives?
9. Do you know where your children are each night at ten?
10. Parents, do you know where your children are each night at ten?
11. Do you teach by example and precept that marriage is a sacred and eternal covenant that should be performed in the temple of the Lord?
12. Do you frequently tell your children, individually, that you love them?
Your parents love you

Young people, do you know that your parents love you very much? Many of you remember a story told in the first Family Home Evening Manual. It concerned a little girl named Kathy, who asked: “Mother, why am I so stupid? I got lower marks than any of my friends, and I missed more spelling words than anyone else. I am the dumbest girl in the third grade.”

When her mother heard this, she put her arm around Kathy, led her to the couch, drew her down beside her, and said, “Kathy, we will help you more at home with your lessons so that you can do better in school. But there are things you can do very well. The fact that you cannot spell means only that you take after your father, but you are not stupid. Remember when you came home and helped me with the children, how they enjoyed having you tend them!”

Kathy said, “Yes, that is because they are my brothers and sisters.”

“Yes, but you do it for other children too.” And her mother went on to tell Kathy how well she succeeded and helped in the home. Then her mother said, “Kathy, you are very special to us.”

“Why am I special, Mother?”

“You are special because you are ours.”

Why God loves us

As I was relating this story to a group of missionaries, I received an additional insight—I finally understood why God loves us. He loves us because we are his.

Some years ago I heard an eminent child psychologist speak to a group of parents. She discussed how to establish the proper relationship between parent and child and gave many helpful and practical suggestions. At the close of the lecture she invited questions from the floor. A young mother, evidently bewildered by all she was supposed to do and remember, said, “I have not done many of the things you have suggested, and I am afraid I cannot remember or do all the things that you have said.” This master teacher’s reply was most comforting. She said, “Do not worry, my dear; if you really love your children, you cannot do anything that will seriously impair their growth and development.”

Family to be perfected

It is one of the salient teachings of this Church that the family is to be perpetuated and perfected in the eternities to come, and that we will enjoy our family relationships there as we do here, if we follow the Lord’s plan.

Youth, remember the counsel of the lord. “Honour thy father and thy mother: that thy days may be long upon the land which the lord thy God giveth thee.” (Exod. 20:12.)

Perhaps we as parents must come to understand and appreciate that the mantle of leadership is not the cloak of comfort but the robe of responsibility. Perhaps we too will come to look back on our entire life as this boy looked on his youthful experiences, and come to know that his composition has meaning for us. I conclude with his words:

“I wish I could go back to change those things Which robbed me of a parent’s pride, To love those thing: I once despised. . . . I’d love school and church and idle moments. . . . But most of all I'd love my dad.”

I bear you my witness that we have a Father in heaven, that he is our Father, that we are his children, and that he loves us very much. I bear you my witness that his Only Begotten Son was sent to this earth to teach us the plan of salvation; that he was to live, to die, to resurrect; that through our repentance and acceptance of the plan of salvation, as taught by this Church, we could come back into the presence of our Father in heaven, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder John Longden, Assistant to the Council of the Twelve

In President David O. McKay’s key note address at the commencement of this conference, this statement was made: “One supreme wish in my heart is that the spirit of this conference could be felt in every home in this world.” I pray for that same influence to permeate the homes of the world.

During this conference, we have again raised our hands to sustain our Prophet, the First Presidency, and other General Authorities of the Church. We have welcomed into this group some new young men, and others have been reassigned, but all for one purpose and with one overriding call—to be personal representatives of Jesus Christ on the earth today.

It’s a fair guess to say that throughout the Church today there will be several thousand people, young and old, called to positions of leadership and service in their respective branches, wards, stakes, and missions.

May I suggest that there is a solemn duty upon both groups to bring beautiful, spiritual peace to the earth.
The Lord, speaking to the Prophet Joseph Smith, said: "Prepare ye, prepare ye for that which is to come, for the Lord is nigh." (D&C 1:12.)

The scriptures are replete with admonitions to "prepare ourselves and our fellowmen for the good life here and hereafter."

"Hearken, and lo, a voice as of one sent down from on high, who is mighty and powerful, whose going forth is unto the ends of the earth, yea, whose voice is unto men--Prepare ye the way of the Lord, make his paths straight." (D&C 65:1.)

The preamble to the 65th section to the Doctrine and Covenants states:

"Revelation given through Joseph Smith the Prophet, ... 1831. The Prophet designates this revelation as a prayer.--Commitment of the keys of the kingdom of God unto man--The kingdom of God and the kingdom of Heaven named separately-- Supplication that the kingdom of God, already on earth, may go forth that the kingdom of Heaven may come.

This is scripture and is for all inhabitants of the world.

Keys of the kingdom

The Lord further states in this same section of the Doctrine and Covenants:

"The keys of the kingdom of God [page 138] are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth.

"Yea, a voice crying--Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the Bridegroom.

"Pray unto the Lord, call upon his holy name, make known his wonderful works among the people.

"Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth.

"Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever. Amen." (D&C 65:2-6.)

Most powerful weapon

Former President Eisenhower one evening had a few close friends at the White House in Washington, D. C. They were discussing world problems. For a long while, the President listened; then he said:

"My friends, the biggest, most powerful weapon in the world is not the atomic bomb, or even the fighting ability of men. It is their moral and spiritual strength. Nothing can ever conquer that strength. Remember this, gentlemen, because that is the weapon our enemies really fear."

Our message to the world is that moral and spiritual courage are needed to prepare the way.

Meaning of preparedness

Preparedness has many connotations, and perhaps each of us thinks of it differently, at the same time agreeing on its basic principle.

Preparedness means to get ready for a given event; if we are entertaining friends in our homes, we make ready the home and the refreshments, and so forth.

Unexpectedly I visited a home sometime ago. In this home was a young lady afflicted with a dreadful disease. The mother answered the door and said, "Oh, Brother Longden, come in. I wondered why I was cleaning the house so well this morning. I didn't know a servant of God would be calling."

In this home they are already prepared and doing their bit to help others prepare the way. The gospel of Jesus Christ is their way of life, and it is that simple.

If we are holding a meeting, we prepare for that. Planning for a trip or a vacation, we prepare well in advance.

A few months ago I visited a mortuary in respect to a choice lady whom I had known for many years. In visiting with some of her children, one of the daughters said, "Mother was prepared to die, but Mother was prepared to live all her life." Knowing this lady, I concurred in this sincere tribute. Because of this one woman, many lives were better prepared to live.

Constant preparation needed

The Lord, speaking to the Prophet Joseph Smith in 1832, said:

"And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people.

"And angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying: Prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come. Behold, and lo, the bridegroom cometh; go ye out to meet him." (D&C 88:91-92.)

"Yea, a voice crying--Prepare ye the way of the Lord, make his paths straight." (D&C 65:1.)

"Hearken, and lo, a voice as of one sent down from on high, who is mighty and powerful, whose going forth is unto the ends of the earth, yea, whose voice is unto men--Prepare ye the way of the Lord, make his paths straight." (D&C 65:1.)

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"Pray unto the Lord, call upon his holy name, make known his wonderful works among the people.

"Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth.

"Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever. Amen." (D&C 65:2-6.)

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"Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever. Amen." (D&C 65:2-6.)
Thirty-nine years ago, we buried our firstborn. Elder Adam S. Bennion spoke these words at our daughter's service:

"There are out beyond today for this young couple two gates. They will choose to open one of them. The first one swings to the touch of grief. It will open quickly and easily. It leads out into doubt and despair, even to bitterness. The other gate opens more slowly, isn't so promising to look at. It yields to the push of patience. I'm not sure that it doesn't swing better to a pull, but if it may be pulled through patience, it opens to hope and faith and confidence in God, consolation and mutual benediction. I know these two young people well enough to know which gate they will enter.

May I say now, after nearly forty years, this is true: pulling on that gate brings a deep sense of spiritual peace; come what may, it has helped us to ride over several stormy parts of our lives. Someone helped prepare the way for us. What have we done to help others? There may be sorrow, tragedy, commotion, frustration, tension, pressures, strife, troubles, and problems in this fastmoving world. Yet, in the gospel of Jesus Christ is the pattern which will extend comfort, hope, and peace to the world. Living by its tenets, we are prepared to die; but more important, to live eternally.

The parables of Jesus, the scriptures, old and new, are filled with admonitions to prepare ourselves and help to prepare the way for others.

It was my privilege this morning, just before the commencement of this conference, to shake hands with a former missionary companion. Forty-six years ago was our first meeting, as he indoctrinated me into the missionary service. Our paths have crossed many times. To me he is a living example of constantly being prepared. He now holds the high office of patriarch in the Hunter Stake.

I am reminded of a series of talks given from this podium by a prophet of the Lord several years ago; his name: Elder Albert E. Bowen. I would remind each of us of the title of these discourses, "Constancy Amid Change."

In the first prayer opening this conference, this statement was uttered: "May we get a stimulation to great action.

And now in conclusion, may I give you a thought from President David O. McKay: "Most earnestly do I hope that we shall never lose the great conviction that the world is our field of activity. Can you think of anything more potent in moving a people to action?"

"But what a responsibility this entails of leading good men and good women all over the world to know God, and to know what their mission is on earth!" (Instructions to Regional Representatives of the Twelve, September 27-28, 1967.)

I pray that we will constantly be prepared and know our mission on earth, and pray for his blessings upon us in the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder John Longden, Assistant to the Twelve.

We shall now hear from Elder Paul H. Dunn of the First Council of Seventy.

Elder Paul H. Dunn

Elder Paul H. Dunn Of the First Council of the Seventy

I am grateful once again, my brethren and sisters, to be in this great historic Tabernacle and to enjoy the spirit of the conference. I greet all who are listening, both seen and unseen.

I have reflected with bat interest and personal satisfaction upon the messages of this conference, particularly the keynote address by the President, as he brought to our attention very forcefully the conditions of the world and of this nation.

School thy feelings

One of the things that impressed me deeply was the comment that President McKay made concerning the need for self-conquest. He indicated that in the life of our Savior self-control was divine. I have reflected upon that. My mind was brought quickly to the hymn that we often sing, penned by Charles W. Penrose, which suggests that we school our feelings. Let me just refer to the first verse as perhaps a text that I would like to develop:

"School thy feelings, O my brother; Train thy warm impulsive soul; Do not its emotions smother, But let wisdom's voice control. School thy feelings; there is power In the cool, collected mind; Passion shatters reason's tower, Makes the clearest vision blind. (Hymns, 340.)"

I thought about that as we listened to the comments of others concerning the condition of our nation, the riots, pestilence in the land, some of the concerns that we all have today. It is interesting to note that there conditions start in such small ways, with the individual, in the home. Our nation and our communities are no stronger than the individual or the home and its basic makeup.

School thy feelings

Thirty-nine years ago, we buried our firstborn. Elder Adam S. Bennion spoke these words at our daughter's service:
Reaching back over a period of nearly two thousand years, to a time when conditions were quite different from those of the present day, one senses the difficulty of knowing...

Well, one act begets another, and I thought, "Two can play this game." [page 141] So in my moment of real concern, I started to play the mature adult game that sometimes goes on in the homes of people—it is known as the silent treatment. I didn't talk to her for the rest of the evening, and she responded by not answering.

I am sorry to confess to you that we retired to our beds that night without saying a word, and I was still unfed. That night as I tried to find comfort and solace in the night, I failed to go to sleep. It was a month later before I discovered that the two of us were having a like experience. All night I lay clinging to my side of the mattress, being fearful that I might roll over and touch her.

The next day added more to our anxieties, and it was not until the following night that I gained control of my compassion and feeling and took her by the hand into the living room, where we knelt down together and sought our Heavenly Father. The impression of the great discovery was that I was able in part to school my feelings. I had remembered an oath and a covenant that I had taken in the temple before my Heavenly Father as a husband and as a father-tobe.

These are great challenges in our lives, brethren and sisters, and I see in this a direct relationship to a condition of our nation and of the world, that to understand why it is to discover the great eternal truths.

Things that cause anger

Not long ago, in fact it was just on last New Year's eve, a very interesting experience unfolded before me that brought to my mind again this great verse and the comment of our President. One of my very close associates made a promise concerning his new year's resolution that I thought was very interesting. He swore on that occasion that he would not commit another sin as long as he lived. He said he had made a lot of mistakes in the past, but from that time on he was going to exercise perfect self-control. And then when another acquaintance who was standing nearby commenced to make fun of him and his resolution, the first man became so angry that he wanted to fight.

Someone has said that "the measure of a man is the things that make him angry." And I believe that we have plenty of confirmation of this statement in the life and teachings of Jesus, as well as in the experiences of other noble souls who have lived since his time.

Jesus' anger against evil practices

We note that, although Jesus warned his disciples against the evil results of uncontrolled temper, he became angry himself, and on at least one occasion he prepared to use force, if necessary, in driving evil practices from the halls of the temple. (See John 2:15.) But think, if you will, of the size of the things that aroused his anger. Men called him the prince of devils, and he paid little attention to their criticism. They had said that he was ignorant, but this had not caused him to lose his temper. They had spit in his face, mocked him, hit him, and later even hanged him to the cross, but he did not lose control of his feelings.

It was quite different, however, when they criticized him for doing good on the Sabbath. Realizing that the Sabbath was made for man, and not man for the Sabbath, he started to heal a poor fellow on the sacred day. And when he found the crowd in a critical mood, he "looked round about on them with anger..." (Mark 3:5.)

So long as men held him up personally to ridicule, he paid little attention. But in the presence of injustice, when men would be unfair and unkind toward each other, he threw the influence of his great, tempered personality against their evil practices. No one could hurt him by attempting to punish him as an individual, but they touched his heart when they were cruel to each other.

Let us not confuse the well-controlled use of unselfish enthusiasm with the harsh roaring of a weak, tempestuous spirit. In the teachings of Jesus there is a definite place for the former; there is neither time nor [page 142] place for the latter. "Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:"

"But I say unto you, That whosoever is angry with his brother... shall be in danger of the judgment..." (Matt. 5:21-22.)

Self-control requires determined effort

Coming back to my friend who became angry, after making the new year's resolution that he was going to exercise perfect self-control, I guess the poor fellow did not realize that such a goal required determination and a plan of accomplishment. Sometimes one has to work all kinds of tricks on himself to hold his emotions in check. He had set for himself a desirable goal that would be meaningful in the lives of all of us.

An energetic person works hard and studies several hours a day sometimes to develop other types of abilities. Is it not worth some practice to gain control over one's emotions? I believe that it is, but from my own experience I am quite sure that it is no easy job. It is a happy and successful person who can gain control of his emotions and use them to improve his relationships with others and bring into his own life greater peace, joy, and serenity that are so desperately needed in our world today. Suppose we look for a moment at some of the plans that others have found helpful in controlling temper as well as developing other desirable habits and characteristics.

Lindbergh's plan for character growth

When Colonel Charles Lindbergh was asked what method he used, he said that he came to the conclusion that if he knew the difference between the right way to do a thing and the wrong way to do it, it was up to him to train himself to do the right thing at all times. So he drew up a list of characteristics that he wished to develop and wrote them, one under the other, on the left side of a sheet of paper. Then each evening he would read off this entire list of characteristics. After those that he felt he had developed to some extent during the day, he would place a red check, and after those character factors that he felt he had violated, he would draw a black check. Those that he had not been called upon to demonstrate that day would receive no mark.

After checking himself in this way over a definite period of time, he would compare the number of red and black checks to see whether or not he was getting any better. He said that he was generally glad to note improvement as he grew older. He had altogether developed 58 character factors, among which were altruism, calmness in temper, clean speech, justice, modesty, no sarcasm, and punctuality.

Others have noticed considerable development in character by picking one person who has achieved an extraordinary degree of moral strength and then by judging all his own actions by the life of this ideal. Have I been as good and kind in all of my own dealings this day as he would have been? If not, then I need to be more careful tomorrow. Do I have as perfect control of my temper, am I as sympathetic, do I go out of my way as much as he does to help someone in trouble? Only when we can say yes to such questions dealing with the whole field of moral endeavor may we be satisfied with our accomplishment of self-control. And if we pick some personality that is sufficiently perfect, we shall no doubt be struggling upward to the end of our lives.

Christ as an ideal

Sheldon's book In His Steps laid emphasis on the value of picking Jesus Christ as an ideal for every activity of the day, to do as he would do if he were here today. Reaching back over a period of nearly two thousand years, to a time when conditions were quite different from those of the present day, one senses the difficulty of knowing...
It has been guided and inspired by the Holy Spirit in their messages.

I am grateful and thankful for the admonitions and specific instructions that have been given by the General Authorities of the Church. As you can testify, they have instructed us in rich abundance!

With all my heart I rejoice with you, my brethren and sisters, for the blessings of the Lord during the inspirational sessions of the past few days. His Spirit has been with us in rich abundance.

During these closing moments of this great conference, I pray that the Lord will guide and direct me in giving you the thoughts that are in my heart.

I am grateful and thankful for the admonitions and specific instructions that have been given by the General Authorities of the Church. As you can testify, they have been guided and inspired by the Holy Spirit in their messages.
With all my soul, I plead with members of the Church, and with people everywhere, to think more about the gospel; more about the developing of the spirit within; to devote more time to the real things in life, and less time to those things which will perish.

I am in hearty accord with the admonitions given during this conference to resist the various temptations in our midst. If members of the Church would adopt these suggestions, that alone would be sufficient to make this people a light upon a hill, a light that could not be hidden. We refer to such teachings sometimes as "little things," but indeed they are the greatest things in this life. If we were to pay more attention to such advice, and devote more study to the modern revelations as contained in the Doctrine and Covenants, we would grow in appreciation of the magnitude of the great work that has been established in this dispensation.

It is often said that the Church is the greatest thing in the world, and it is! The more attention we give to it--realizing how well adapted it is to our individual life, to our home life, and to our social life--the more we study it from the standpoint of scientific discoveries, from the standpoint of man's destiny, the more our hearts are made to rejoice for God's goodness to us in giving us the privilege of the gospel of Jesus Christ.

Faith in Christ

What we need today is faith in the living Christ, which is more than a mere feeling, but a power that moves us to action--a faith that will put [page 145] purpose into life and courage into the heart. We need the gospel of application--a gospel that is preached by noble acts that command the attention and respect even of enemies. A mere belief in Jesus as a great teacher, or even as the greatest man who ever lived, has proved inadequate in combating the ills of society and the world.

Manifestly, the need of the world--and particularly in the light of present conditions that surround us on every side--is more than a mere acceptance of the Man of Galilee as the greatest of all men. What is really essential is faith in him as a divine being--as our Lord and Savior! It is such faith as the apostle Peter experienced when he declared: "Thou art the Christ, the Son of the living God." (Matt. 16:16.)

Acquire truth and virtue

Members of the Church are admonished to acquire truth by study, by faith and prayer, and to seek after everything that is "virtuous, lovely, or of good report or praiseworthy." (Article of Faith 13.)

Schools and churches should radiate the fact that there are in life certain fundamentals that never change, which are essential to the happiness of every human soul. Parents and officers in the Church must teach more earnestly and diligently the principles of life and salvation to the youth of Zion and to the world in order to help youth keep in proper balance through the formative period of their lives.

Government by priesthood

I remind you men who bear the Holy Priesthood to study again that divine revelation, so simply but powerfully expressed, with regard to government by the priesthood:"

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;"

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile--"

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy." (D&C 121:41-43.)

This is a wonderful admonition and lesson in regard to government, not only in quorums of the priesthood, but also in our home life, and indeed in all phases of association in society.

Gospel our anchor

Brethren and sisters, the gospel is our anchor. We know what it stands for. If we live it and feel it, if we speak well of it, of the priesthood, of our families, of our neighbors, we shall feel happier, and in reality we shall be preaching the gospel of Jesus Christ. The responsibility has been given to us to convey the gospel to our fellowmen. Some of us wait until some special opportunity is given to us to proclaim the gospel of Jesus Christ, and yet the duty devolves upon each of us to proclaim that good news every day of our lives. We proclaim it in our acts--in the home, in business, in social circles, in politics; indeed, everywhere that we mingle with men we have the responsibility resting upon us to give the good news to the people of the world.

Let us guard our thoughts and our tongues. One of the best ways of building up our home, be it a domicile, a city, a state, or a nation, is always to speak well of that home, city, state, or nation. Let the tongue be under control at all times.

God bless the members of this Church for their devotion and loyalty, and for their sustaining prayers in behalf of all the General Authorities and officers. You may know, and I wish to assure you, that these prayers are effective.

Divine protection real

I testify to you, and to all the world, that the inspiration and protecting care of a kind Father in heaven are real! He is close to the Church, and I know with my whole soul that he is not just an absent, far-away source, as some may think. He is a kind Father, solicitous of the welfare of his children, and ready and willing to hear and answer their call. The answer may be negative, as sometimes a wise parent gives a negative answer to the pleadings of a child, but he is ever ready to hear and to answer at a time when it is best for the one concerned.

Gratitude for missionaries

We are rich in faith and who are excellent representatives of the Lord and his Church. We are proud of them. We are grateful to our mission presidents and to these missionaries for their willing and able service. We are grateful also for the fathers and mothers and others who support these missionaries.

Loyalty of servicemen

Words cannot express the heartache and the sorrow that we feel for the sufferings that have come to some homes because of the casualties of war. Our prayers are ever with our young men who are offering their all for human freedom and other inherent rights of man. My heart is filled with thankfulness and gratitude as I listen to reports that have been brought directly to me of their faith in God, of their loyalty, and of the long distances they travel to attend Church meetings. Think what an assurance in Christ, their Redeemer, means to them while they are enduring the temptations, hardships, and horrors of war! It gives them comfort in the hour of homesickness or discouragement; it makes more effective their determination to keep morally clean and fit for service; it gives them courage in the performance of duty; it awakens hope when they are ill or wounded; and if and when they might face the inevitable, it fills their souls with the peaceful confidence that as Christ lived after death so shall they! May God bless and protect these men in the armed forces.
May you fathers and mothers be blessed in your homes; may you seek for wisdom and understanding to give to your children health and character, spotless and unstained. The greatest duty that fathers and mothers have to perform is the religious training and development of their child's character.

May God be with each of you and all people everywhere. May we turn to him and seek for the better and more spiritual values of life. He is our Father; he knows our desires and our hopes; and he will help us if we will but seek him and learn of his ways.

My prayerful blessings go with you as you return to your homes. God help us all to discharge our responsibilities by making an environment in home, in school, in Church, and in our communities that will be uplifting, wholesome, and faith-inspiring. I pray in the name of Jesus Christ. Amen.

The Salt Lake Tabernacle Choir sang the anthem, "Of the Father's Love Begotten," and then sang the hymn, "Sing We Now at Parting."

Elder Delmont H. White pronounced the benediction.

Conference adjourned for six months.

The Salt Lake Tabernacle Choir furnished the musical numbers for the Saturday morning and Sunday morning and afternoon sessions of the conference; Richard P. Condie, conductor, and Jay E. Welch, assistant conductor.

The men of the Tabernacle Choir furnished the choral music for the General Priesthood meeting on Saturday evening, with Richard P. Condie conducting.

The choral music for the Friday morning and afternoon sessions was furnished by the Brigham Young University Combined Choruses, with Ralph Woodward conducting.

The Logan LDS Institute Choir furnished the music for the Saturday afternoon meeting, under the direction of James L. Bradley.

Richard P. Condie directed the singing of the Salt Lake Tabernacle Choir on the Tabernacle Choir and Organ broadcast Sunday morning.

Accompaniments on the organ were played by Alexander Schreiner, Robert N. Cundick and Roy M. Darley, Tabernacle organists.

Richard P. Condie directed the singing of the Salt Lake Tabernacle Choir on the Tabernacle Choir and Organ broadcast Sunday morning.

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JOSEPH ANDERSON Clerk of the Conference

Footnotes

~47.1 Letter from Mrs. Karl E. Judd, Cedar City, Utah.
Gratitude for America

I am grateful for the opportunity the Church and my parents gave me to enter the mission field, an experience that changed the entire course of my life.

I am grateful for the sacrifices made by our parents to permit us children to enter the field of education. Through that opportunity I met my life's companion, who has ever been an inspiration: the mother and wise guardian of our seven children and the heart and center of a second lovely home.

I am grateful for the wise, careful guardianship and training of noble parents. Guardianship and training—an ever-increasing wonderment for life itself, and a deep sense of appreciation for the opportunities and blessings it affords.

My thoughts turn with grateful appreciation to the blessings that I have enjoyed. I am grateful for the wise, careful guardianship and training of noble parents. Guardianship and training—two qualities of parenthood wisely and discreetly applied during the extremely active, impressionable days of youth, a guardianship that kept me from turning to paths that would have ended in an entirely different kind of life. Every year increases my appreciation and love for an ever-watchful, precious mother, and a noble father.

I am grateful for nine brothers and sisters (three of whom are still with us), who made up a home environment—now a cherished memory—which, as an influence in character building, was second only to the ever-kind and discreet parental family guidance.

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I am grateful to my friends. He is truly blessed who has experienced the peace and richness of soul that spring from true and loyal friendship. I love my friends and true associates as one of the most priceless possessions of life.

I am grateful for citizenship in this great land, where the Constitution guarantees freedom. I denounce any ideology, any attempt of man or organization to change the fundamental principles of this great American republic.

Gratitude for America
I am grateful that The Church of Jesus Christ of Latter-day Saints believes with the Prophet Lehi that America is a "land of promise, a land choice above all other lands," a land of liberty unto those who keep the commandments of God. I love the Stars and Stripes and the American way of life. I have faith in the Constitution of the United States. I believe that only through a truly educated citizenry can the ideals that inspired the founding fathers of our nation be preserved and perpetuated.

I was thrilled that a long-cherished dream was fulfilled when, on September 17, 1968, we dedicated a 100-foot-tall flagpole on Temple Square and hoisted the Stars and Stripes along with our state flag on that sacred spot. At the same time panels engraved with scriptural references regarding the sacredness of the Constitution of the United States, the free agency of man, and law and order were also dedicated.

I love life! I think it is a joy to be alive in this age. Every morning as I view from my windows the mountains to the east, and greet the sun as it ushers in these unexcelled autumn days, or even watch the storm clouds as they roll over our skies laden with life-giving moisture, I feel the joy and privilege of life and appreciate God's goodness.

A marvelous age

In this age of the nuclear age in which we live, as we read and learn of conditions that are developing among the people, we must admit there are real causes for apprehension and alertness. As we note the increase in crime and the disrespect for law and order, we are naturally shocked and alarmed. Just recently J. Edgar Hoover reported that:

"We have on the loose in our country today a predatory monster called Crime. It is growing in size and violence. Its far-reaching forages threaten every city and hamlet in the Nation, and it strikes fear in the hearts and minds of the law-abiding public. It is ripping away the very fiber of our society and our system of government."

However, no thinking man will doubt that this age is fraught with limitless perils, as well as with untold possibilities. As we read and learn of conditions that are developing among the people, we must admit there are real causes for apprehension and alertness. As we note the increase in crime and the disrespect for law and order, we are naturally shocked and alarmed. Just recently J. Edgar Hoover reported that:

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Yes, it is a glorious age in which we live, and I have faith in the lawabiding and industrious people of this country, as well as throughout the world, and I trust that only good will be realized from the material strides being made.

Increase in crime

Concerted efforts have been made to minimize the seriousness of the crime problem and to explain away the shocking truths behind crime statistics. It is suggested that our population increase is responsible for a corresponding rise in the rate of crime, and that the extensive population growth of the primeprone young age groups has not been taken into account in crime figures. Under close examination, as has been shown before, these arguments do not measure up.

For instance, our population increased approximately 10 percent from 1960 throughout 1967. During that period, the volume of serious crimes rose 88 percent. Thus, crime outpaced the population growth by almost 9 to 1. The young age group population, 10 to 17 years, climbed 22 percent from 1960 through 1967. Arrests of persons in this category for all criminal acts increased 72 percent during the same period.

The answer to our Nation's crime problem will be found in direct, positive action--not by waiting and hoping the problem will go away. A good beginning would be to let the guilty criminal know that when he is arrested, he will be promptly prosecuted and substantially punished for his misdeeds. A good time to begin would be now." (FBI Law Enforcement Bulletin, June 1, 1968.)

We cannot, we must not, be insensitive to the evil forces around us, and especially the communist conspiracy, the avowed object of which is to destroy faith in God, to sow discord and contention among men with the view of undermining, weakening, if not entirely destroying, our constitutional form of government, and to weaken and subvert the ideals of our younger generation. When acts and schemes are manifestly contrary to the revealed word of the Lord, I feel, as do my associates, justified in warning our people against them.

Problem of alcoholism

It is appalling and shocking to learn that an estimated six million Americans suffer from alcoholism. The Public Health Service ranks alcoholism as the fourth major public health problem in the United States. The impaired morals, ruined health, broken homes, and increased traffic deaths that result from drinking are well known by all of us. Just recently I read a report by a leading columnist who said that the American consumers spend three times as much for beer, wine, and hard liquor each year as they spend to send their children to private colleges; that they spend nearly four times as much for cigarettes, cigars, and other tobacco products as they spend each year for health insurance; and spend far more each year on personal care--hairdos, haircuts, cosmetics, etc.--than on all religious and welfare activities. (Sylvia Porter, Deseret News, August 20, 1968, p. C-2.)

One of the great influences upon my youth was the memorizing of this important saying: "My spirit will not dwell in an unclean tabernacle." I recall other warnings. One came to me as a boy. I sat on a spring seat by the side of my father as we drove into Ogden. Just before we reached the bridge across the Ogden River, a man came out of a saloon on the north bank of the river. I recognized him. I liked him because I had seen him on the stage. But on that occasion he was under the influence of liquor and had been, I suppose, for several days.

When he saw us, he broke down and cried and asked Father for 50 cents so that he could go back into the saloon for another drink. As we drove across the bridge my father said, "David, that man whom you just saw in that drunken state used to go with me to visit the members of the ward in their homes as a representative of the priesthood." That was all my father said to me about the incident, but it was a very vivid warning to me about the effects of dissipation that I have never forgotten.
A man on the shore, realizing the dangers that lay ahead, cried out to them, "Young men, ahoy! The rapids are below you!"

But they ignored his warning, and defied him, saying, "We are all right!" And they continued on their way, laughing and carousing.

As they got closer, the man cried out again to them, "Ahoy, there! The rapids are below you!"

But they heeded not his warning call until suddenly they realized they were in the midst of the rapids. With all the power at their command, they failed to turn their boat upstream, and "So," said the man who had tried to warn them, "shrieking and cursing, over the rapids they went!"

Well, it is a very impressive picture, and as I said, the lesson left an indelible impression upon me.

One man, writing a weekly column in a newspaper, had this warning about the youth of today:

"Never has youth been face to face with more breathtaking opportunities and more deadly influences. Never before has character been so decisive a factor in the survival of the young. Nowadays, a 12-year-old child must be possessed of a strong character in order not to get irrevocably blenished and flawed.

"The road from boyhood to manhood has become sieve-like: those without the right size of character slip into pitfalls and traps. The rate of failure in the present young generation will be astronomical. The supposedly most sheltered generation is actually the most exposed.

The society of the young is at present almost as subject to the laws of sheer survival as any animal society. In the Bay Area you can see the young beset and preyed upon by vultures, wolves, and parasites: dope peddlers, . . . lechers, perverts, thugs, cult mongers and ideological seducers. Everywhere you look you can see human beings rot before they ripen." (Eric Hoffer, Salt Lake Tribune, June 16, 1968,p.A-7.)

Help for young people

It is one thing to stand on the shore and cry: "Young men, ahoy! There is danger ahead!" It is another thing to row into the stream and, if possible, get into the boat with the young men, and by companionship, by persuasion, and by legitimate force, when necessary, turn the boat from the rapids. Too many of us stand on the shore and cry: "Young men, ahoy! There is danger ahead!" Let us get into their lives; let us touch their personalities by our personality, and let them feel that there is something real in this religion, that it is the greatest thing in life, that nothing else can make them so happy and satisfied as the true religious life.

A clean man is a national asset. A pure woman is the incarnation of true national glory. A citizen who loves justice and hates evil is better and stronger than a battleship. The strength of any community consists of and exists in the men who are pure, clean, upright, and straightforward, ready for the right, and sensitive to every approach of evil. Let such ideals be the standard of citizenship.

We have confidence in the majority of the young people, but no matter how firm our confidence in them is, we must not close our eyes to the fact that the number of delinquents and youthful criminals is increasing. In the interest of the moral atmosphere of our communities, the welfare of the state, and the perpetuity of our democratic form of government, we must apply the proper remedies and, if possible, remove the causes of crime.

Lettow in home ideals

Another important cause for the increase in delinquency is a letdown in home ideals. A married woman who refuses to assume the responsibilities of motherhood or who, having children, neglects them for pleasure or social prestige is recreant to the highest calling and privilege of womankind. The father who, because of business or political or social responsibilities, fails to share with his wife the responsibilities of rearing his sons and daughters is untrue to his marital obligations, is a negative element in what might be and should be a joyous home atmosphere, and is a possible contributor to discord and delinquency.

Fathers may and should exercise a helpful, restraining, influence, where a mother's tenderness and love might lead to indulgence toward the children. In this respect, however, every father should ever keep in mind that he was once a mischievous youngster himself, and deal with his boy sympathetically.

Need for more religion

The home is the best place in the world to teach the highest ideal in the social and political life of man, namely, perfect liberty of action so long as you do not trespass upon the rights and privileges of another. The great need in the American home today is more religion. Parents should make it obvious, both by their actions and their conversations, that they are seriously interested in the fruits of true religion. Next to the home, the Church should be a dominant force in safeguarding our youth.

There is a potent power in life that will solve our problems, and that potent power is religion. Spiritual development and moral integrity are fundamental in the lives of all who would build a community that will contribute to the safety and advancement of our republic or of any other nation. President Calvin Coolidge truly said: "The government of a country never gets ahead of the religion of a country. There is no way by which we can substitute authority of law for the virtue of man. Of course, we can help to restrain the vicious and furnish a fair degree of security and protection by legislation and police control, but the real reforms which society in these days is seeking will come as a result of our religious convictions or they will not come at all.

"Peace, justice, humanity, charity--these cannot be legislated into being."

Christ is the light

The principles of the gospel are the surest and safest guide to mortal man. Christ is the light to humanity. In that light, man sees his way clear. When this light is rejected, the soul of man stumbles in darkness. No person, no group, no nation can achieve true success without following him who said: "I am the light of the world: he that followeth me shall not walk in darkness, [page 9] but shall have the light of life." (John 8:12.)

I say to the youth of this Church, and to all people everywhere: God exists. He is near. Have faith in him; seek him diligently, and he will reward your efforts. Submit yourselves to him and to his environment, that you may have that testimony that comes from within. Such is your privilege. Such a feeling and testimony you may obtain if you but seek him diligently. Live clean, upright lives, and devote yourselves not to self but to the life and happiness of others.

That you may gain that testimony, which I now bear to you, I pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner
Elder LeGrand Richards

I am sure, my brothers and sisters, that our hearts have been touched with gratitude to the Lord for the presence of our Prophet and for his wonderful message to us. So many of us have enjoyed him through the years. He has been a great leader. With all our hearts we can sing, “We thank thee, O God, for a prophet to guide us in these latter days.”

Statements of the Savior

I appreciate the privilege of standing here. I realized that I might have to say a few words in this conference, and so on my bended knees I asked the Savior, whose servant I am, if I might have his inspiration that I might say to you what he would like me to say. I had the thought come to me that if he were standing here at this pulpit this morning, what would he want to say to us? And I began recalling some of his marvelous statements to his people when he tarried among them in his mortal life, such as the one in the song this beautiful mother’s chorus sang today, “If Ye Love Me, Keep My Commandments.” How could we in any better way prove to him that we love him than to keep his commandments?

Then he said, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” (Matt. 5:16.) I think that applies to this Church collectively and to us individually. If there is any question in our minds individually as to whether we are contributing to help make the light of truth shine through this entire world through the achievements and the accomplishments of this great Church, then we are failing in our great responsibility.

I think of his words when he said, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” (Matt. 7:21.) It isn’t the words we speak that will bring forth his love. It is the keeping of his commandments and doing the will of our Father in heaven. That ought to apply in every hour of our lives, day and night, and as we come and go, so that we will feel that we can walk and talk with him. I tell you that you can feel a nearness to him through the power of his Spirit that will enrich our lives. Each one of you, as you now, can testify as I do here before you this day.

Then he indicated that “wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat;”

“Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” (Matt. 7:13-14.)

Be not of the world

In other words, as I have thought of the statements of the Master, it [page 10] seems to me that his whole thought was around the fact that we live in the world, but we must not be of the world; that we can have the power to live his commandments, rather than to follow the ideas and the ways of the world, which, as President McKay has pointed out in his address this morning, can only lead to destruction.

I am grateful that as people come among us, they recognize there is a difference among our people, speaking of us collectively and of many of us individually.

Comments of visitors

A short time ago we had a great economist here in our midst. One of our banker friends gave a luncheon for him at the Hotel Utah. Twenty-five of us were invited to attend that luncheon. The President of the Church said a few words, the governor of the state said a few words, and then they asked this great leader if he would like to say something. He stood up, and his jaw began to quiver, and the tears began rolling down his cheeks. Then he made a statement like this: “I have never stood in such presence in my life. I have to come out here to these valleys of the mountains to find the kind of Christianity I think can save the world.”

Now we knew that, because we knew that we had the Church of Jesus Christ, his only true church upon the face of the earth. But it is delightful to find that thinking men realize that.

We had a Dr. Polian here in our midst just a few years ago. He was sent to the United States by the Iranian government to study the American people, and he told the receptionist in the Church Office Building:

“I have been in the United States 11 months as a representative from my government to study the American people, and I have obtained a more favorable impression of them in the two days I have spent in Salt Lake City than in all the rest of the 11 months.”

A peculiar people

Brothers and sisters, there is power in this Church. We can’t live like the world does. I used to be in the real estate business. I have attended conventions in several of the large cities of this land, and we were all right as long as we were in the conference room; but when it came to the entertainment, we had to step aside, because that kind of entertainment could not be enjoyed by a real Christian. A real Christian is one who shows his love of God by keeping his commandments. I think of the words of the apostle Peter to the members of the Church in his day, when he said:

“. . . ye are a chosen generation, a royal priesthood [and we are the only royal priesthood in this world today], an holy nation, a peculiar people.”

Now we are peculiar to the world. Wherever we go they want to give us different kinds of drinks than we are used to, and they wonder what they can do for us peculiar Mormons.

Then Peter adds the reason for all of this:

“. . . that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.” (1 Pet. 2:9.)

Isn’t that what Jesus meant when he said, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven”? (Matt. 5:16.)

This is God’s work

Just a few years ago we had a prominent woman here from New York. She came to attend our MIA June Conference. I had the privilege of meeting her several times. She was escorted around in the different departments, as many as she could attend. On Sunday morning we had our meeting here directed by the First Presidency. As she went into the little anteroom, I walked up to her, and calling her by name, I said, “Mrs. So and So, someday you will know that the spiritual capital of the world is Salt Lake City.”
Oh," she said, "I know that already.

It is interesting to know that when people come, they are impressed. I think it was at that very same conference that we had national representatives of the Boy Scout organization [page 11] here. After they had seen what was done at the stadium in our dance festival (at that particular time the Boy Scouts put on a demonstration), one of them made a statement like this: "It can't be done, but you people do it." And why do we do it? Because this is God's work, and there are so many faithful, devoted people giving their time and their attention, and doing it freely without price. " . . . freely ye have received, freely give." (Matt. 10:8.)

As I look over this audience and see this vast congregation of priesthood, and as I have sat during the last few days in council with many of you, I thank God for your faith and for your devotion, for your spirit and your leadership are helping to mold the destiny of this Church. And this work shall continue to roll forward until it shall become as a great mountain and fill the whole earth, as the Lord has decreed through his holy prophets.

While I was president of the Southern States Mission, I held a conference in Columbia, Mississippi. At the close of the morning session, a young man came up to me and asked me if he could talk in the afternoon session of the conference. I said, "Certainly, if you would like to."

"But," he said, "I am not a member of your Church."

"Oh," I said, "that doesn't make any difference. You can't hurt our people."

So we let him talk. He stood up and said, "I was raised here in Mississippi to believe that the Mormons were the most undesirable people in all this world. After I finished my college education, I went over to Arizona, and I was thrown in with the Mormons there. When I came back here, I was thrown in with the Mormons again, and I have been attending their Sunday Schools and their other meetings. I no longer think of them as the most undesirable people in this world. I am wondering when I will be good enough to become a member of the Mormon Church."

The Lord has called us out of the world to be a light unto the world, and we can't hide our light under a bushel. The world realizes, and we realize as a people, that we can live in the world and yet not be of the world.

I used to like to check up a little on us when I was a mission president. I was driving along the highway in Alabama one day, and a man was hobbling along the highway. I picked him up, and as we drove along a little way, I said, "I suppose you have no idea whom you are sitting by?"

"Oh," he said, "Have you ever met a Mormon elder?"

"We had two of them in our home last week, and we have one of their bibles [meaning the Book of Mormon]." Then he said, "They blessed me for my leg, and when they left I said, 'Ma, when they come back next week, let's join their church.'"

I didn't know what kind of response I would get from him!

I was driving in western Florida and stopped to get some gas for my car; to a man sitting down by one of the pumps I said, "Are there any Mormons living around here?" (I knew there were!)

He said, "There is a whole colony of them here."

"What kind of people are they?"

"Oh," he said, "they are the most wonderful people. One of them is my nearest neighbor, and I never had neighbors like that family." Then he said, "You don't happen to know Jim Martin up in Magnolia, do you?"

I said, "Oh, yes, I have stayed in his home."

"He's my uncle. What do you think of him?"

"Oh, he is a wonderful man."

When I was going up through the marble quarries in northern Georgia, I walked ahead with the guide. He had a whole group there that he was showing around. I said, "I suppose you have no idea whom you are walking with, have you?"

He turned and looked at me and said, "No."

And I said, "Have you ever met a Mormon missionary?"

And then he stopped and turned to the whole group and said that he had lived out in Idaho, and his nearest neighbor was a Mormon. He said, "He was the most wonderful neighbor I have ever had."

Now I could tell you many stories like that, because I like to know what people think of us when they know us.

So I come back to the words of Jesus: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." May God help each one of us individually to do that, I humbly pray, in the name of the Lord Jesus Christ. Amen.

President N. Eldon Tanner

Elder LeGrand Richards of the Council of the Twelve has just spoken to us.

The Singing Mothers and the congregation will now join in singing, "We Thank Thee, O God, for a Prophet."

The congregation and the chorus sang the hymn, "We Thank Thee, O God, for a Prophet."
This is a traumatic experience for a convert, and I ask for an interest in your faith and prayers in my behalf this morning.

Surely reason or motive is all important in determining guilt or innocence for our acts.

Erosion in nation

Absence of home influences

Since these young men had never been away from home, they had never seen much of what really goes on in the world. And the ways of the world came as a rude shock to them. For instance, they found themselves living with young men their own age who lived none of their standards. Still, their newfound companions could run as fast and jump as high as they, and sometimes exceed them in feats of strength or mental ability. This had a very interesting effect on these young men. They began a serious reevaluation of their standards. The fact that they were encouraged by their new friends to join in their immoral acts didn't help the situation either.

Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob.

The Lord through the prophet Isaiah required strong reasons of his people for their acts.

Surely reason or motive is all important in determining guilt or innocence for our acts.

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Erosion in nation

In the active duty I have been privileged to render, I have spent some time aboard ships of the aircraft carrier class. On these ships about 3,500 men live together for extended periods of time in a confined space about 1,000 feet long, 150 feet wide, and 200 feet high. Under these conditions you get to know people well in a short period of time.

If reason or motive is so important and the Lord requires it of all of us, then every man should examine his motives lest they be found wanting at the last day.

My dear brethren and sisters:

This is a traumatic experience for a convert, and I ask for an interest in your faith and prayers in my behalf this morning.

Motive makes the difference

Surely reason or motive is all important in determining guilt or innocence for our acts.

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If reason or motive is so important and the Lord requires it of all of us, then every man should examine his motives lest they be found wanting at the last day.
The next day, we saw the handiwork of the sisters in Relief Society that was being assembled for their annual bazaar. This was Relief Society--not in Salt Lake City, but in Tonga. They had removed the benches and were sitting on the floor on home-woven mats--this to make more room. As I recall there were over 1,200 assembled there. We were hurrying down the outside of the building to go in and saw them stand as one -- 1,200 as one -- and immediately there were bell-like tones of gladness and joy ringing out, "We Thank Thee, O God, for a Prophet." They were crying. We cried tears of joy, understanding tears. We joined in singing--we in English, they in Tongan--"We Thank Thee, O God, for a Prophet." Immediately, through an interpreter, I explained I was not a prophet but knew they were singing to our Prophet David O. McKay, and I would take their message back to him as soon as I returned home.

"There is a brand new stake in the South Pacific, Nuku'alofa [Tonga] Stake, which I should like to congratulate and welcome into the fold of stakes. That Tongan stake now joins her sister, Apia [Samoa] Stake, in two relatively remote places of the world. The first time in Tonga, we were on a very tight schedule, so that when we arrived at the beautiful assembly room at the Liahona College, where we were to hold our first meetings, the Saints were already assembled and waiting, all dressed in pure white. They had removed the benches and were sitting on the floor on home-woven mats--this to make more room. As I recall there were over 1,200 assembled there. We were hurrying down the outside of the building to go in and saw them stand as one -- 1,200 as one -- and immediately there were bell-like tones of gladness and joy ringing out, "We Thank Thee, O God, for a Prophet." They were crying. We cried tears of joy, understanding tears. We joined in singing--we in English, they in Tongan--"We Thank Thee, O God, for a Prophet." Immediately, through an interpreter, I explained I was not a prophet but knew they were singing to our Prophet David O. McKay, and I would take their message back to him as soon as I returned home.
I am truly thankful that the Church is led by a prophet of God, who, as chief watchman on the towers of Zion, has the courage and inspiration to speak out against the ills of the world and bring peace on earth.

This word of God is contained in the fullness of the gospel of Jesus Christ as it has been restored to the earth in this day. It is going forth at this very moment in many tongues to many peoples. Obedience to the word of God is the tie that will bind people, cities, communities, states, and nations together. It will tie up the wounds of an ailing world and bring peace on earth.

Al we flew over the house tops from country to country, a passage of scripture kept recurring to me, that of God speaking to Moses:

"All the commandments which I command thee this day shall ye observe to do, . . . that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." (Deut. 8:1, 3.)

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In each of the missions, there were strong testimonies borne by mature members who appreciated the light of the gospel in their lives. I have actually stood by the baptismal font and watched entire families being baptized the same evening and then confirmed members of the Church by authorized servants of the Lord. By the power of the Holy Ghost, they are beginning to feel the tie that binds.

Again in each of the missions, there was a goodly number of missionaries who, tearfully, thankfully, reported in testimony meeting that inactive parents were now active and either looking forward to or going to the temple; or, if one was not a member, he or she was studying with stake missionaries. Some were waiting to be baptized by returning missionary sons, and then whole families were being brought into activity because of having a worthy missionary son or daughter.

At a youth conference testimony meeting, a lovely young British mother told of her children going to the brand new church built in the neighborhood. When she discovered it was the Mormon Primary they were attending, she forbade them to go again. However, as it sometimes happens, they did go again and again, and she could see no real harm. One evening as she went up to tuck them in, she overheard her young son's prayer, “Please help me to teach my mum the gospel.” Heavenly Father heard that prayer. Today there is a whole new family feeling the tie.

In the past two months, it has been my good fortune to be assigned to work with Elder Spencer W. Kimball in the British Isles, where we have seven great missions. In Ireland, we saw 50 Irish boys and girls participate in a dance and music festival. They were so happy. It was their first. Next year it will be bigger and better, because the young members are beginning to feel the coalescing spirit of membership in The Church of Jesus Christ of Latter-day Saints. That night we met a fine young Chinese man who had flown back at his own expense from another country to take part in the festival so as not to disappoint the leaders. He had been working in Ireland and had been transferred by his company, but he had the spirit of a true Latter-day Saint. Shall the youth of Zion falter?

Assignment to British Isles

Influence on families

In each of the missions, there were strong testimonies borne by mature members who appreciated the light of the gospel in their lives. I have actually stood by the baptismal font and watched entire families being baptized the same evening and then confirmed members of the Church by authorized servants of the Lord. By the power of the Holy Ghost, they are beginning to feel the tie that binds.

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Obedience the tie that binds

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"All the commandments which I command thee this day shall ye observe to do, . . . that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." (Deut. 8:1, 3.)

The same doctrine was taught by the Savior in the meridian of time:

"It is written, That man shall not live by bread alone, but by every word of God." (Luke 4:4.)

Then there were two branches in Perth. Today, Perth is another of our brand new stakes.

The work in Perth, Australia

Other mission experiences

Then we went to the railroad station to bid good-bye to some Saints who were leaving to go to the New Zealand Temple to receive the same blessings the Tongan Saints had sacrificed to receive. We, who sometimes make so much of Christmas in a financial way, were brought up a little short when we asked the parents of five little children, "What about Father Christmas?" (The children were young enough to expect a visit from Father Christmas.) The young mother bent down and picked up a small package and said, "It is enough. Think of the blessings we will have when we get to the temple."

Later that night, after meeting with the missionaries, seven M Men and Gleaners caroled for us at the chapel. It was comforting to know that wherever we went in the world, we could have had the same experience.

This word of God is contained in the fullness of the gospel of Jesus Christ as it has been restored to the earth in this day. It is going forth at this very moment in many tongues to many peoples. Obedience to the word of God is the tie that will bind people, cities, communities, states, and nations together. It will tie up the wounds of an ailing world and bring peace on earth.

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I am humbly grateful to God for the blessings we all enjoy as citizens of these great United States of America. I am grateful for our Founding Fathers who were raised up with the courage to give their lives, with the unselfishness to give their fortunes and the vision to pledge their sacred honor in order to establish a new kind of government of their own choosing where men might be free. I am additionally grateful that these Founding Fathers had the faith and humility to accept the divine inspiration so necessary in setting forth the Constitution as the foundation for their new republic. The Lord said he raised up these founders and called them "wise men."

Men are often asked to express an opinion on a myriad of government proposals and projects. All too often, answers seem to be based not upon solid principle, but upon the popularity of the specific government program in question. Seldom are men willing to oppose a popular program if they themselves wish to be popular--especially if they seek public office.

Such an approach to vital political questions of the day can only lead to public confusion and legislative chaos. Decisions of this nature should be based upon and measured against certain basic principles regarding the proper role of government. If principles are correct, then they can be applied to any specific proposal with confidence.

Unlike the political opportunist, the true statesman values principle above popularity and works to create popularity for those political principles which are wise and just.

It is generally agreed that the most important single function of government is to secure the rights and freedoms of individual citizens. But, what are those rights? And what is their source? Until these questions are answered, there is little likelihood that we can correctly determine how government can best secure them.

Delegation of powers

A government is nothing more or less than a relatively small group of citizens who have been hired, in a sense, by the rest of us to perform certain functions and discharge certain responsibilities which have been authorized. The government itself has no innate power or privilege to do anything. Its only source of authority and power is from the people who created it.

Delegation of powers

Keep in mind that the people who have created their government can give to that government only such powers as they themselves have. They cannot give that which they do not possess.

In a primitive state, there is no doubt that each man would be justified in using force, if necessary, to defend himself against physical harm, against theft of the fruits of his labor, and against enslavement by another.

Indeed, the early pioneers found that a great deal of their time and energy was being spent defending themselves, their property, and their liberty. For man to prosper, he cannot afford to spend his time constantly guarding his family, his fields, and his property against attack and theft. When he joins together with his neighbors and hires a sheriff, government is born. The individual citizens delegate to the sheriff their unquestionable right to protect themselves. The sheriff now does for them only that which they had a right to do for themselves--nothing more.

But suppose pioneer "A" wants another horse for his wagon. He doesn't have the money to buy one, but since pioneer "B" has an extra horse, he decides that he is entitled to share in his neighbor's good fortune. Is he entitled to take his neighbor's horse? Obviously not! If his neighbor wishes to give it or lend it, that is another question. But so long as pioneer "B" wishes to keep his property, pioneer "A" has no just claim to it.

If "A" has no proper power to take "B's" property, can he delegate any such power to the sheriff? No. Even if everyone in the community desires that "B" give his extra horse to "A," they have no right individually or collectively to force him to do it. They cannot delegate a power they themselves do not have.

The proper function of government is limited only to those spheres of activity within which the individual citizen has the right to act. By deriving its just powers from the governed, government becomes primarily a mechanism for defense against bodily harm, theft, and involuntary servitude. It cannot claim the power to redistribute the wealth or force reluctant citizens to perform acts of charity against their will. Government is created by man. No man can delegate a power that be does not possess. The creature cannot exceed the creator.

In general terms, therefore, the proper role of government includes such defensive activities as maintaining national military and local police forces for protection against loss of life, loss of property, and loss of liberty at the hands of either foreign despots or domestic criminals.

It also includes those powers necessarily incidental to the protective function.

We should recognize that government is no playingth. It is an instrument of force; and unless our conscience is clear that we would not hesitate to put a man to death, put him in jail, or forcibly deprive him of his property for failing to obey a given law, we should oppose that law.

Constitution an Inspired document
The Constitution of the United States, an inspired document, is a solemn agreement between the citizens of this nation that every officer of government is under a sacred duty to obey.

The Constitution provides that the great bulk of the legitimate activities of government are to be carried out at the state or local level. This is the only way in which the principle of self-government can be made effective.

The smallest or lowest level that can possibly undertake the task is the one that should do so. The smaller the governmental unit and the closer it is to the people, the easier it is to guide it, to correct it, to keep it solvent, and to keep our freedom.

Remember that the people of the states of this republic created the federal government. The federal government did not create the states.

Self-proclaimed powers

A category of government activity that not only requires the closest scrutiny but that also poses a grave danger to our continued freedom is the activity not within the proper sphere of government. No one has the authority to grant such powers as welfare programs, schemes for redistributing the wealth, and activities that coerce people into acting in accordance with a prescribed code of social planning. There is one simple test. Do I as an individual have a right to use force upon my neighbor to accomplish this goal? If I do, then I may delegate that power to my government to exercise it in my behalf. If I do not have that right, I cannot delegate it.

If we permit government to manufacture its own authority and to create self-proclaimed powers not delegated to it by the people, then the creature exceeds the creator and becomes master. Who is to say "this far, but no farther"? What clear principle will stay the hand of government from reaching farther and farther into our daily lives? Grover Cleveland said that "though the people support the Government, the Government should not support the people.

Legalized plunder

Once government steps over this clear line between the protective or negative role into the aggressive role of redistributing the wealth through taxation and providing so-called "benefits" for some of its citizens, it becomes a means for legalized plunder. It becomes a lever of unlimited power that is the sought-after prize of unscrupulous individuals and pressure groups, each seeking to control the machine to fatten his own pockets or to benefit his favorite charity, all with the other fellow's money, of course.

Each class or special interest group competes with the others to throw the lever of governmental power in its favor, or at least to immunize itself against the effects of a previous thrust. Labor gets a minimum wage. Agriculture gets a price support. Some consumers demand price controls. In the end, no one is much further ahead, and everyone suffers the burdens of a gigantic bureaucracy and a loss of personal freedom. With each group out to get its share of the spoils, such governments historically have mushroomed into total welfare states. Once the process begins, once the principle of the protective function of government gives way to the aggressive or redistributive function, then forces are set in motion that drive the nation toward totalitarianism.

Workers create wealth

No government in the history of mankind has ever created anything that people create wealth.

The free creative energy of this choice nation "created more than 50 percent of all the world's products and possessions in the short span of 160 years. The only imperfection in the system is the imperfection in man himself." (James R. Evans, The Glorious Quest [Chicago: Charles Hallberg and Company].)

Marxist doctrine

According to Marxist doctrine, a human being is primarily an economic creature. His material well-being is all important; his privacy and his freedom are secondary. The Soviet constitution reflects this philosophy in its emphasis on security: food, clothing, housing, medical care—the same things that might be considered in a jail. The basic concept is that the government has full responsibility for the welfare of the people and, in order to discharge that responsibility, must assume control of all their activities. It is significant that in actuality the Russian people have few of the rights supposedly "guaranteed" to them in their constitution, while the American people have in abundance even though they are not guaranteed. The reason is that material gain and economic prosperity and security simply cannot be guaranteed by any government. They are the result and reward of hard work and industrious production. Unless the people bake one loaf of bread for each citizen, the government cannot guarantee that each will have one loaf to eat. Constitutions can be written, laws can be passed, and imperial decrees can be issued, but unless the bread is produced, it can never be distributed.

Destruction of productive base

Why, then, do Americans bake more bread, manufacture more shoes, and assemble more TV sets than Russians do? They do so precisely because our government does not guarantee these things. If it did, there would be so many accompanying taxes, controls, regulations, and political manipulations that the productive genius that is America's would soon be reduced to the floundering level of waste and inefficiency now found behind the Iron Curtain.

Any attempt through governmental intervention to redistribute the material rewards of labor can only result in the eventual destruction of the productive base of society, without which real abundance and security for more than the ruling elite is quite impossible.

What happens to a nation that ignores these basic principles? Former FBI agent Dan Smoot succinctly points this out:

"England was killed by an idea; the idea that the weak, indolent, and profligate must be supported by the strong, industrious, and frugal—to the degree that tax labor [page 20] gets a minimum wage. Agriculture gets a price support. Some consumers demand price controls. In the end, no one is much further ahead, and everyone suffers the burdens of a gigantic bureaucracy and a loss of personal freedom. With each group out to get its share of the spoils, such governments historically have mushroomed into total welfare states. Once the process begins, once the principle of the protective function of government gives way to the aggressive or redistributive function, then forces are set in motion that drive the nation toward totalitarianism.

Individual freedom ignored

This may sound heartless and insensitive to the needs of those less fortunate individuals who are found in any society, no matter how affluent. "What about the lame, the sick and [page 21] the destitute?" is an often-voiced question. Most other countries have attempted to use the power of government to meet this need. Yet, in every case, the improvement has been marginal at best and has, in the long run, created more misery, more poverty, and certainly less freedom than when government first stepped in.

As Henry Grady Weaver wrote:

"Most of the major ills of the world have been caused by well-meaning people who ignored the principle of individual freedom, except as applied to themselves, and who were obsessed with fanatical zeal to improve the lot of mankind-in-the-mass through some pet formula of their own. . . . The harm done by ordinary criminals, murderers, gangsters, and thieves is negligible in comparison with the agony inflicted upon human beings by the professional 'dogooders,' who attempt to set themselves..."
as gods on earth and who would ruthlessly force their views on all others—with the abiding assurance that the end justifies the means." (The Mainspring of Human Progress.)

Reliance on individual action

America has traditionally followed Jefferson's advice of relying on the profit motive, individual action, and charity. The United States has fewer cases of genuine hardship per capita than any other country in the world now or throughout all history. Even during the depression of the 1930's, Americans ate and lived better than most people in other countries do today.

History proves that the growth of the welfare state is difficult to check before it comes to its full flower of dictatorship. But let us hope that this time around, the trend can be reversed. If not, then we will see the inevitability of complete socialism—probably within our lifetime.

Three factors may make a difference: (1) sufficient historical knowledge of the failures of socialism in contrast to the proven success of free enterprise; (2) modern means of rapid communications to transmit this information to a large literate population; (3) a growing number of dedicated men and women actively working to promote a wider appreciation of these basic concepts. The timely joining together of these three factors may make it entirely possible for us to reverse the trend.

Cut welfare-state features

How is it possible to cut out the various welfare-state features of our government that have already fastened themselves like cancer cells onto the body politic? Can drastic surgery be performed without endangering the patient? Drastic measures are called for. No compromise actions will suffice. Like all surgery, it will not be without discomfort and perhaps even some scar tissue for a long time to come. But it must be done if the patient is to be saved—and it can be done without undue risk.

Not all welfare-state programs currently in force can be dropped simultaneously without causing tremendous economic and social upheaval. The first step toward restoring the limited concept of government should be to freeze all welfare-state programs at their present levels, making sure that no new ones are added. The next step would be to allow all present programs to run out their term with absolutely no renewal. The third step would involve the gradual phasing-out of those programs which are indefinite in their term. The bulk of the transition could be accomplished, I believe, within a ten-year period and virtually completed within 20 years.

Return to basic concepts

We must return to basic concepts and principles, to eternal verities in this choice land. There is no other way. The storm signals are up. They are clear and ominous.

We are building up a generation of lazy, government-dole-consuming weaklings. If this Communist-planned program of deception is not stopped, it will destroy our nation.

As Americans--citizens of the greatest nation under heaven--we face difficult days. Never since the days of the Civil War -- 100 years ago -- has this choice nation faced such a crisis.

I have faith in the American people. I pray that we will refrain from doing anything further that will jeopardize in any manner, our priceless heritage. This is a choice land. If we live and work so as to enjoy the approbation of a Divine Providence, we cannot fail. Without that help, we cannot long endure.

As Americans, let us put our courage to the test—to be firm in the conviction that our cause is just, to reaffirm our faith in all things for which true Americans have always stood in years past.

Let all Americans arouse themselves and stay aroused. We must stop and then reverse the concessions we have made to socialistic Communism at home and abroad. We should oppose these evil forces from our position of strength, for we are not weak.

There is much work to be done. The time is short. Let us begin in earnest--now--and may God bless our efforts, I humbly pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Ezra Taft Benson of the Council of the Twelve has been our concluding speaker.

The Relief Society Singing Mothers from the six stakes in the Las Vegas Region will now favor us with "The Silent Sea," conducted by Ellen N. Barnes, with Roy M. Darley at the piano.

Following the singing, the benediction will be offered by Elder Bruce M. Gibson, president of the Southern Arizona Stake, after which this conference will stand adjourned until two o'clock this afternoon.

The Relief Society Singing Mothers sang the number, "The Silent Sea."

President Bruce M. Gibson of the Southern Arizona Stake offered the benediction.

Conference adjourned until 2:00 p.m.

President Joseph Fielding Smith

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, in the second session of the One Hundred Thirty-eighth SemiAnnual Conference of The Church of Jesus Christ of Latter-day Saints.
President McKay is absent from the meeting but is listening in to this session and the other sessions of this conference at home and is receiving the word by television.

Through the generous cooperation of their owners and managers, over 200 television and radio stations will carry to practically every state in the Union, including Hawaii and Alaska, and to many foreign countries, the proceedings of some sessions of this conference. The names of the stations carrying the proceedings of this session were announced to the television and radio audience just prior to the opening of this meeting. Again we express our thanks and appreciation to these owners and managers for their courtesy in broadcasting the programs of this conference.

Sessions of this conference are being televised in color, and will be received by many in color in the United States [page 23] and Canada over most of those television stations cooperating to provide the extensive coverage of this conference.

We extend a most hearty welcome to our television and radio audience, and also to all who are gathered in this historic Tabernacle.

We are favored again this afternoon by the presence of the Relief Society Singing Mothers from the six stakes in the Las Vegas Region, with Ellen N. Barnes conducting, and Roy M. Darley at the organ.

We will begin these services by the chorus singing, "Praise Ye The Lord," after which the invocation will be offered by President Owen H. Dickson, president of the Tacoma Stake.

The Relief Society Singing Mothers from the Las Vegas Region sang as the opening number, "Praise Ye The Lord," following which the opening prayer was offered by President Owen H. Dickson of the Tacoma Stake.

President Joseph Fielding Smith

The invocation was just offered by Elder Owen H. Dickson, president of the Tacoma Stake.

The Relief Society Singing Mothers will now favor us with, "O Savior of the World," after which President Hugh B. Brown of the First Presidency of the Church, will present the General Authorities, General Officers and General Auxiliary officers of the Church for the sustaining vote of the General Conference.

The Relief Society Singing Mothers sang the hymn, "O Savior of the World."

GENERAL AUTHORITIES AND GENERAL OFFICERS OF THE CHURCH

President Hugh B. Brown

President Brown in presenting the General Authorities and Officers, made this comment:

This is a privilege enjoyed by the membership of the Church where all things are done by common consent.

The General Authorities and General Officers of the Church were then sustained as follows:

THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints
Hugh B. Brown, First Counselor in the First Presidency
Nathan Eldon Tanner, Second Counselor in the First Presidency

Counselors in the First Presidency
Joseph Fielding Smith
Thorpe B. Isaacson
Alvin R. Dyer

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith
Marion G. Romney
Harold B. Lee
LeGrand Richards
Spencer W. Kimball
Richard L. Evans
Ezra Taft Benson
Howard W. Hunter
Mark E. Petersen
B. Hinckley
Delbert L. Stapley
Thomas S. Monson

Patriarch to the Church
Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers, and Revelators.

ASSISTANTS TO THE TWELVE

Alma Sonne
Theodore M. Burton
ElRay L. Christiansen
Boyd K. Packer
John Longden
Bernard P. Brockbank
Sterling W. Sill
James A. Cullimore
Henry D. Taylor
Marion D. Hanks
Franklin D. Richards

TRUSTEE-IN-TRUST

David O. McKay

as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Seymour Dilworth Young
Albert Theodore Tuttle
Milton R. Hunter
Paul H. Dunn
Bruce R. McConkie
Hartman Rector, Jr.
Loren C. Dunn

THE PRESIDING BISHOPRIC

John H. Vandenberg, Presiding Bishop
Robert L. Simpson, First Counselor
Victor L. Brown, Second Counselor
President Hugh B. Brown

The voting as far as I can see is unanimous in the affirmative.

President Joseph Fielding Smith

We thank you, good brothers and sisters, for the sustaining vote.

Elder Delbert L. Stapley of the Council of the Twelve will be our first speaker this afternoon, and he will be followed by Bishop John H. Vandenberg, Presiding Bishop of the Church.
My brothers and sisters and friends, please consider with me the commandment of our Savior, as recorded in the fifty-ninth section of the Doctrine and Covenants:

"... Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him." (D&C 59:5.)

This modern revelation is more comprehensive and gives better understanding than the accounts of Matthew and Luke. There are no contradictions, however, in the different scriptural versions of this commandment. I have attempted to bring together scriptural quotations explaining and supporting this important commandment.

To love God with all one's heart implies the presence of sincere, profound inner feelings of the soul, inspired from a divine source. Love should be the most dominant factor in one's life. This thought is supported by John the Beloved, who said: "He that loveth not knoweth not God; for God is love." (1 John 4:8.)

Definitions of love

In recent years the tendency has developed to debase the word love. It seems worthwhile to mention some definitions of this beautiful and expressive word that glorify it and put love in its proper context:

1. "Affectionate concern for the well-being of others."
2. "The benevolent affection of God for his children, and the reverent affection due from them to God."

It is in this concept of love that the word is used in the scripture quoted.

By the proper use and expression of love, it can be purified, sanctified, and become a beautiful, radiating quality of goodness and uprightness in one's behavior. What kind of world would we have if the pure love of God and man were not the dominant and motivating force in the lives of the majority of people?

Today we witness situations in which true love does not activate or impel all the political leaders of the world. In some instances freedoms are taken away; the lives of people are dominated or controlled by force. Evil ruling and imperious influences are contrary to the rights of free men as bequeathed to us by our God.

Can one truly say he loves God and then break the commandments which are given for the salvation and glory of his children?

Can one say he loves the Lord and fail to pray and give thanks for his bounteous blessings?

Can a person who is dishonest in his dealings with his fellowmen love the Lord?

Does a person love the Lord when he fails to pay an honest tithe?

Can one love the Lord and not observe the Word of Wisdom?

Can one love the Lord and be morally unclean?

Can one love the Lord and be disloyal and unfaithful to his or her family by committing licentious acts, desertion, or willful neglect of loved ones?

Can one truly love the Lord and disregard the teachings and counsel of his anointed prophet, seer, and revelator?

Qualities of love

Love is a synonym for God, for God is love. (See 1 John 4:8.) Therefore, love is made up of these qualities: moral and ethical honesty, patience, forbearance, kindness, integrity, virtue, purity of soul, free conscience, service to fellowmen, and good works.

Can love be perfect? Yes, if we follow the gospel path which leads to it. In Christ's sermon on the mount, he taught: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

By accepting this challenge to become perfect, we avoid the idea that attaining perfection is a bar to further progress. Perfection is overcoming, one by one, every facet of character weakness. We understand that perfection is a goal of excellence toward which we strive. With this understanding, one can attain perfection.

It seems clear that perfection cannot be achieved without love.

Jesus said to the rich, young man: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." (Matt. 19:21.)

Earlier he had challenged the young man: "... if thou wilt enter into life, keep the commandments." (Matt. 19:17.)

In striving for the goal of love and perfection, we cannot take opposite positions alternately by mixing evil with good. Throughout our lives we must continually follow a righteous course to secure a full measure of love, which leads to the perfection of the soul.

Heart is the center

The word heart is used in scripture as the core of life and strength; hence it includes mind, spirit, and soul, and one's entire emotional nature and understanding. One of the dictionary definitions states: "Heart is the center of the total personality with reference to intuition, feeling, or emotion: the center of emotion, in contrast to the head as the center of the intellect."

In many statements it is regarded as the central source of one's mental faculties or capacities. We read in Proverbs: "For as he [man] thinketh in his heart, so is he." (Prov. 23:7.)

It is also the seat of one's affections, [page 28] moral life, and character. In addition, heart is defined as having spirit, courage, and enthusiasm. Thus, when we love the Lord with all our heart and soul, we love him in spirit, with courage, enthusiasm, and profound earnestness of purpose.

The pure in heart

Bushnell has wisely said, "The life of man is in his heart." On occasion there may be a need for cleansing and renewal in order to obtain a pure heart; for it is only the
pure in heart who have the promise of seeing God.

The apostle Paul, writing to Titus, gave us this interesting and challenging thought: "Unto the pure all things are pure. . . ." (Titus 1:15.)

In the Beatitudes, Christ taught: "Blessed are the pure in heart: for they shall see God." (Matt. 5:8.)

God instructed the prophet Samuel to choose a successor to King Saul because God had rejected King Saul from reigning over Israel. Samuel mistakenly looked favorably upon the handsome Eliab, the eldest son of Jesse, to be the king, but he was not the choice of the God of Israel. Therefore, the Lord instructed Samuel to "look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (1 Sam. 16:7.)

Jesse's youngest son, David, was the Lord's choice to replace King Saul.

The Lord also gave this counsel to his chosen servant Jeremiah: "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." (Jer. 17:10.)

Those who have held the reins and driven horses know how a slight touch of the reins can direct the horse as desired by the driver. When we understand this scripture, the principle of guided free agency becomes apparent.

Preparations of the heart

Solomon wisely called attention to "the preparations of the heart in man, and the answer of the tongue, is from the Lord." (Prov. 16:1.)

This harmonizes with the teachings of Jesus as recorded by Luke, when he said, "A good man out of the good treasure of his heart bringeth forth that which is good; . . . for of the abundance of the heart his mouth speaketh." (Luke 6:45.)

The apostle Paul, writing to the Ephesians, exhorted them to do "the will of God from the heart." (Eph. 6:6.)

The scriptures are full of choice statements about serving the Lord:

"With all your heart." (Luke 6:45.)

"To seek the Lord with all one's heart." (Prov. 16:1.)

"My heart . . . crieth out for the living God." (Prov. 27:16.)

"Lift up your hearts and be glad." (Ps. 42:5.)

"Purify your hearts." (Heb. 10:22.)

"Asking in faith with an honest heart." (1 John 5:14.)

"Pray vocally as well as in thy heart." (Ps. 102:18.)

"Treasure up in one's heart, the truths of eternal gospel teachings.

Nephi, an early American prophet, admonished his people: "Wherefore, my beloved brethren, I know that if ye shall follow the Son, with full purpose of heart, acting no hypocrisy and no deception before God, but win real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism--. . . then shall ye receive the Holy Ghost; . . . and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel." (2 Ne. 31:13.)

And Jacob, the brother of Nephi, forcefully stated "Behold, my soul abhorreth sin, and my heart delighteth in righteousness; and I will praise the holy name of my God." (2 Ne. 9:9.)

Obedience and love

The great Nephite prophet, King Benjamin, taught his people "to keep the commandments of God, that they might rejoice and be filled with love towards God and all men." (Mosiah 2:4.)

Alma asked his son Helaman "Will ye keep my commandments?" And Helaman answered, "Yea, I will keep thy commandments with all my heart." (Al. 45:6-7.)

We need always to remember this eternal truth stated by our Savior: "For where your treasure is, there will your heart be also." (Matt. 6:21.)

Moroni, the last of the Book of Mormon prophets, counseled: "Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ; . . . that we may be purified even as he is pure." (Moro. 7:48.)

The upright and pure in heart are the only persons having the promise of eternal life and endless happiness. We ought to be interested in doing that which would incline our hearts toward our Heavenly Father, trusting, working, and praying for everlasting happiness in his eternal kingdom.

I think of an analogy of the heart to a garden. We can keep the heart perfectly clean from evil or there can be degrees or a fullness of evil, just as one can keep a garden beautiful or allow some weeds to grow that eventually could take over the garden completely. It would be disastrous to our eternal goals to let down in our efforts to cleanse and keep our hearts pure and in all holiness before God.

F D. Huntington phrased it in these words: "Holiness is religious principles put into action--it is faith gone to work--it is love coined into conduct--devotion helping human suffering, and going up in intercession to the great source of all good.

So far I have only treated two phases of the quotation under discussion; namely, (1) to love God, and (2) with all our hearts. I will now briefly discuss the remaining ingredients of "might, mind, and strength," which all together support and reinforce "love" and "heart" and fully involve the soul of man.

"With all thy might"

"Might is important because it is the power to do something constructive and employ its entire use to a task or performance.
66 Moses taught the children of Israel, "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." (Deut. 6:5.)

67 King Lamoni addressed his Lamanite subjects and urged them not to take up arms against their brothers, saying: "And the great God has had mercy on us, . . . because he loveth our souls as well as he loveth our children; therefore, in his mercy he doth visit us by his angels, that the plan of salvation might be made known unto us as well as unto future generations." (Al. 24:14.)

68 Personally, I do not believe the angels of God could refuse to visit a person who fully keeps the first and great commandment.

69 Nephi again counseled his people: "... I say unto you that the right way is believe in Christ, and deny him not; ... and worship him with all your might, mind, and strength, and your whole soul. . . ." (2 Ne. 25:29.)

70 The Lord in this latter day admonished the elders of his Church: "For behold the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul." (D&C 4:4.)

71 Again, referring to the field being white, "already to harvest," he challenged the laborers in his vineyard: "... wherefore, thrust in your sickles, and reap with all your might, mind, and strength." (D&C 33:7.)

72 The Savior exhorted every member of his Church to "go to with his might . . . to prepare and accomplish the things which I have commanded." (D&C 38:40.)

73 Another interesting quotation given in this dispensation is as follows: "And we know also, that sanctification through the grace of our Lord and Savior Jesus Christ is just and true, to all those who love and serve God with all their mights, minds, and strength." (D&C 20:31.)

74 Serve with willing mind

75 "Mind" is spirit and intelligence embodied in the soul of man. It comes from God, who is the author of its being. God is the Father of our spirit, and all intelligence comes from that [page 30] divine source. It is our duty to keep in tune with the Spirit. Doing so with diligence and application enables us to expand the mind with learning and knowledge to meet the measure of our creation here on earth. Certainly this knowledge should inspire in us a love of God and a desire in our hearts to keep his commandments, to walk uprightly before him, to heed and obey the still, small voice within, which also comes from God.

76 We are cautioned to serve God with a perfect heart, in humility, and with a willingness of mind.

77 The apostle Paul, arriving in Berea from Thessalonica, contrasted the acceptance of his gospel teachings by each of the two groups in these words: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." (Acts 17:11.)

78 In his epistle to the Philippians, he advised, "Only let your conversation be as it becometh the gospel of Christ: . . . stand fast in one spirit, with one mind striving together for the faith of the gospel." (Phil. 1:27.)

79 "A sound mind"

80 Writing to "my dearly beloved Timothy," Paul said, "For God hath not given us the spirit of fear: but of power, and of love, and of a sound mind." (2 Tim. 1:7.)

81 Jacob, an early Nephite prophet, appealed to his people, saying, "But behold, I, Jacob, would speak unto you that are pure in heart. Look unto God with firmness of mind, and pray unto him with exceeding faith, and he will console you in your afflictions, and he will plead your cause. . . ." (Jac. 3:1.)

82 Ammon, a great missionary among the Lamanite people, was asked by the queen to look upon her husband, King Lamoni, who had lain as though dead for two days and two nights. "Now, this was what Ammon desired, for he knew that King Lamoni was under the power of God; he knew that the dark veil of unbelief was being cast away from his mind, and the light which did light up his mind, which was the light of the glory of God. . . ." (Al. 19:6.)

83 We can understand from this statement that the mind can be enlightened by the Spirit of God and thus can be expanded and enlarged upon by that power.

84 Strength in the Lord

85 "Strength" embraces moral courage and force and intense energy in resisting all evil, living righteously before God, and a willing heart and mind to do good in spiritual and all life's pursuits.

86 The Psalmist said:

87 1. "... the Lord is the strength of my life. . . ." (Ps. 27:1.)

88 2. "... but God is the strength of my heart and my portion for ever." (Ps. 73:26.)

89 3. "Blessed is the man whose strength is in thee." (Ps. 84:5.)

90 Ammon made this observation, "Yea, I know that I am nothing; as to my strength I am weak; therefore, I will not boast of myself, but I will boast of my God, for in his strength I can do all things. . . ." (Al. 26:12.)

91 The apostle Paul made a similar statement when he said, "I can do all things through Christ which strengthened me." (Phil. 4:13.)

92 Alma, the great teacher of righteousness, gave this admonition to his people: "But that ye would humble yourselves before the Lord, and call on his holy name, and watch and pray continually, that ye may not be tempted above that which ye can bear, and thus be led by the Holy Spirit, becoming humble, meek, submissive, patient, full of love and all long-suffering." (Al. 13:28.)

93 The Lord, speaking through Joseph Smith, the latter-day Prophet, admonished the Saints: "But ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifieth unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of man; for some are of men, and others of devils." (D&C 46:7.)

94 Again he said to the Prophet (and these instructions apply to the things of which I have spoken, as well as the teachings of all the brethren who will speak in this conference): "Hearken ye to these words. Behold, I am Jesus Christ, the Savior of the world. Treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds." (D&C 43:34.)

95 Our first commitment
To love God with all our heart, might, mind, and strength is our first, and most important commitment. Without our eternal God, who is the Father of our spirits, we would not exist. With his love for us and our love for him, everything concerning our eternal welfare and happiness will fit into proper perspective to guide us to that eternal kingdom where God and Christ dwell.

The final words of the commandment, the theme of this presentation, should be etched in our souls forever: "And in the name of Jesus Christ thou shalt serve him." (D&C 59:5.) The service we render to God and his children through his Son, Jesus Christ, with love and with all our heart, might, mind, and strength will bring us the exaltation we hopefully are striving to achieve.

May this commandment—"Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength, and in the name of Jesus Christ thou shalt serve him"—always have primacy in our lives, I pray humbly in the name of Jesus Christ. Amen.

President Joseph Fielding Smith

We will now hear from Bishop John H. Vandenberg, Presiding Bishop of the Church.

Bishop John H. Vandenberg

The goodness of our Father in heaven is especially evident at this season as we again witness another great harvest. The planting has been done, the growing season is over, and now the harvest is in process.

Recently, I was in Magic Valley, Idaho. While there I visited three welfare farms that are operated by the wards of the Church in that area. I was impressed by the way in which these farms were being managed. The bounteous crops evidenced the fact that the farms were being cared for properly. It appeared that there would be an excellent harvest.

As we drove away from these farms, however, we noticed a beet field that was overgrown with weeds. It seemed to have had little or no care. Because of the evident neglect, it was clear that the harvest would be minimal, if indeed there would be a harvest at all.

Fields reflect life

I thought then how much these fields reflect what can happen to us in our own lives.

When we plant seeds of righteousness and daily rid our lives of weeds, we reap a harvest of satisfaction, happiness, and even eternal joy. But when, because of neglect, we allow weeds to grow and canker our lives, we can reap less abundantly and perhaps even harvest sorrow and discontent. Some years ago, I read a homely verse printed in a seed company publication that builds on this analogy:

"When I put on my worn-out tweeds And with my hands pull garden weeds, The likeness always come to mind, 'Tween weeds and sins of human kind.

"For weeds will grow up anywhere In ground that's either foul or fair, And when you pull them you're not through; They'll grow right up again for you.

"Some weeds have roots so great in length That pulling them is test of strength, And they should be removed with care Or they'll kill good plants anywhere.

"So weeds and sin are quite the same In growth and action, not in name; But different is their origin: God makes the weeds, we make the sin."

It is important to realize that we make our "garden" or, in this case, our life just what it is.

Law of the harvest

It has been said that "man has two creators, his God and himself. The first creator furnishes him the raw materials for his life. . . . The second creator-- himself--has marvelous powers he rarely realizes. It is what a man makes of himself that counts." (William George Jordan.)

No factor in life is more vital to living than the realization that you and I are, in the final analysis, our own creators. This principle is often referred to as the law of the harvest. "... whatsoever a man soweth, that shall he also reap." (Gal. 6:7.)

This is a law that affects each of our lives. If we plant seeds of righteousness and cultivate them properly, we reap peace, joy, and exaltation; but conversely, if we plant seeds of avarice, hate, and lust, we reap the whirlwind of sorrow and anguish.

Each year as the farmer surveys his land, plants his field, organizes his work, he contemplates having a rich harvest. So should it be in our personal lives and especially so with those who have been called to serve as spiritual leaders. I do not know whether the impact of the wisdom of President David O. McKay's counsel to the stake presidents and bishops has found its mark as yet. He said:

"The spirituality of a ward will be commensurate with the activity of the youth in that ward. The president of the priests quorum is the bishop, by ordination, and it is his duty to have the confidence of those young men and girls of corresponding ages, for they will mold the moral atmosphere of his ward."

Harvest of spirituality

A bishop who considers seriously this counsel will have a rich harvest of spirituality and devotion in his ward. As with all programs and directions given by our Church leaders, we can only harvest the benefits by utilizing the various inspired programs. One charted way to involve the youth is through the bishop's youth activity committee, which is outlined in the Aaronic Priesthood-Youth Handbook.

An example of the harvest reaped by a bishop who is taking up the cause and is involving the young men and young women of his ward in the spiritual quest has been reported firsthand to the Presiding Bishopric by a young man and a young woman who are participating in this experience. Under the confidence of the bishop the young people of this ward are saying, "Bishop, this is what we want to do. (1) Under your direction we would like to take a program to the homebound members of our ward. (2) With your permission, we would also like to present the program in sacrament meeting each fifth Sunday; and with your help we'd like to plan the first program around the theme of obedience. (3) For Christmas we'd like to repair toys and make cakes for some of the less fortunate members of our ward. (4) We'd also like to clear the weeds away from the intersections in the neighborhood."
Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?

Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

And he shall set the sheep on his right hand, but the goats on the left.

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

and even exaltation. Nowhere is this principle taught more effectively than in these words of the Savior:

Just as the seemingly little sins of Saul culminated in a life of sorrow and tragedy so the life filled with the day-to-day acts of righteousness will reap a life of peace, joy, life eternal, or unhappiness.

Each day of our own lives we are faced with similar decisions. Though they may not seem as dramatic as a Gethsemane or a Sacred Grove, they nevertheless determine the harvest of our lives. The planting of the seeds of his gospel have brought hope, peace, and the opportunity for exaltation.

Gettysburg, and Normandy. However, after careful analysis one must conclude that the great and determining battles are fought within the soul of man.

The law of the harvest is irrevocable in any phase of life. With the simplicity of this law, it is paradoxical that some people have not learned to live their lives accordingly. King Saul offers a tragic example of a man who, in his personal life, failed to learn this simple, yet profound, lesson of life. Unwisely, Saul began to sow pride and hate, feeling he was above the law. Saul could have been a great king; however, he soon began to reap the product of sowing hate and pride. He found from bitter experience that men's "works do follow them." (Rev. 14:13.)

While the operation of the law of the harvest brought pain and anguish to Saul, it conversely will bring blessings and joy to those who sow and cultivate seeds of righteousness. The Lord has declared that "there is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated--"

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.)

It is by this law that the bishop I previously referred to reaped the blessing of increased spirituality in his ward through obedience to truth, as directed by our Prophet.

Freedom to discipline self

In this world of turmoil, as we look at what the harvest will be for our personal lives, these words of Bernard M. Baruch hold great meaning: "The only freedom man can ever have is the freedom to discipline himself. That is what we are fighting for, to maintain our right to self discipline instead of having the discipline of slavery and tyranny thrust upon us by a conquering enemy."

Scholars often point to the great battles of history and indicate how the fate of the world is shaped by the outcome. Such battles were fought at Waterloo, Concord, Gettysburg, and Normandy. However, after careful analysis one must conclude that the great and determining battles are fought within the soul of man.

No more meaningful battle has been fought than when Christ in Gethsemane placed the will of his Father paramount, in order to bring about the salvation of mankind. The planting of the seeds of his gospel have brought hope, peace, and the opportunity for exaltation.

We can look also to Moses in the plains of Midian, Paul on the road to Damascus, or Joseph Smith in the Sacred Grove. Each of these men made decisions that not only altered the course of his own life, but also the course of mankind.

A partial reference to youth involvement is alluded to in the September issue of The Improvement Era. (See Era of Youth, pp. 50-51.) The harvest that can be reaped by such activity has also been described by a young man who was called to serve on such a committee. In his testimony to the other young people of his ward, he said, in part:

"The Aaronic Priesthood-Youth (activity) committee in the . . . Church is organized to give the youth responsibility in planning and executing their own activities. With this responsibility will come a growth, a growth that will prepare every young Latter-day Saint boy to hold with dignity, honor, and worthiness the Holy Melchizedek Priesthood.

"There's one difference between us and any other youth organization. We do things the Lord's way and not the way we think is best. Our Savior tells us that our Father's house is a house of order; and the priesthood is the way his house is ordered. With our Father's authority the youth of today will plan and organize our lives to serve our fellowmen and to love the Lord our God with all our heart, might, mind, and strength, and be eternally obedient to the laws and principles that he has given to us, that one day our Father in heaven might say to each of us 'Well done, thou good and faithful servant.'" (Daniel William Hunter.)

Development of youth

Another bishop indicated that by implementing the bishop's youth activity committee in his ward, several young people were brought into activity. Perhaps even more significant, under the confidence of the bishop, he said, the youth are assuming the responsibility for their own activities. Certainly for such a bishop there will be not only the harvest of greater spirituality, but also the additional dividend that comes from the development of the youth, since they will usually set their own standards of performance higher for themselves than adults would have done.

For a father, the situation is the same. He will reap joy and happiness if he cultivates and develops his children through family home evenings and other family-centered activities and if he has sufficient confidence in his children to give them responsibility for their activities.

As the youth are involved in meaningful responsibilities, they will rise to meet the challenge. Today's youth need specific guidance because of our complex society, which offers many alternatives for both excellence and mediocrity. They must catch the vision and requirement of an abundant harvest in their own lives.

Example of King Saul

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Decisions determine harvest

Each day of our own lives we are faced with similar decisions. Though they may not seem as dramatic as a Gethsemane or a Sacred Grove, they nevertheless determine the ultimate course of our lives. It is the culmination of our day-to-day decisions and actions that determines whether we will reap a harvest of peace in this life and life eternal, or unhappiness.

Just as the seemingly little sins of Saul culminated in a life of sorrow and tragedy so the life filled with the day-to-day acts of righteousness will reap a life of peace, joy, and even exaltation. Nowhere is this principle taught more effectively than in these words of the Savior:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

"And he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?"
p51 "When saw we thee a stranger, and took thee in? or naked, and clothed thee?
p52 "Or when saw we thee sick, or in prison, and came unto thee?
p53 “And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” (Matt. 25:31-40.)
p54 We reap as we sow
p55 We are, in a very real way, our own creators. We reap that which we have sown, and we receive our wages of "eternal happiness or eternal misery, according to the spirit which [we] listed to obey, whether it be a good spirit or a bad one. For every man receiveth wages of him whom he listeth to obey. . . ." (Al. 3:26-27.) In other words, we decide by our day-to-day actions what our harvest will be. As with the farms I saw in the Magic Valley of Idaho, it can be a bounteous harvest or it can be a patch of weeds.
p56 May we sow only righteousness, while continuing to rid our lives of the weeds of evil, I pray, in the name of Jesus Christ. Amen.
p57 President Joseph Fielding Smith
p58 The congregation and chorus will now join in singing "High on the Mountain Top," and after the singing Elder Milton R. Hunter of the First Council of Seventy will be our speaker.
p59 The congregation sang the hymn, "High on the Mountain Top."
p61 Milton R. Hunter
Elder Milton R. Hunter Of the First Council of the Seventy
p1 The holy scriptures declare that there were many noble and great spirits among God's numerous sons in the grand council in heaven before this world was created. Speaking of their future mortal probation, the Eternal Father proclaimed that he would make these noble and great ones his rulers. Thus they were chosen in heaven and foreordained by God to become prophets, seers, and revelators in mortality.
p2 The greatest of these spirit sons of the Eternal Father was Jehovah, later known as Jesus Christ. The scriptures declare: "And there stood one among them that was like unto God." (Abr. 3:24.) The Eternal Father selected this one to work with him as co-creator of the world and also later to serve as the Savior of the human family. In explaining to Abraham about these noble and great spirits, Jehovah said: "Abraham, thou art one of them; thou wast chosen before thou wast born." (Abr. 3:93.)
p3 Prophets foreordained
p4 The prophet Jeremiah wrote:
p5 "Then the word of the Lord came unto me, saying,
p6 "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. 1:4-5.)
p7 The Prophet Joseph Smith declared:
p8 "Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was. I suppose that I was ordained to this very office in that Grand Council." (Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, p. 365.)
p9 It seems to be definite, therefore, that all the prophets, seers, and revelators who headed the various gospel dispensations, such as Adam, Enoch, Noah, Abraham, Moses, and Joseph Smith, were called, sanctified, and foreordained by God before they came into mortality perform the great woe which they performed here.
p10 Prophet like unto Moses
p11 Approximately 3,500 years before the birth of Joseph Smith, the prophet Joseph of Egyptian fame prophesied that in the latter days God would raise up a great prophet, seer, and revelator. This prophet and seer would perform a great and marvelous work for the salvation of the human family. His name would be Joseph, and his father's name would be Joseph. He would be mighty among the people and would "do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and do that thing which is great in the sight of God." (See 2 Ne. 3:4-24.) He would be "great like unto Moses." (2 Ne. 3:9.)
p12 The Prophet Joseph Smith fits in every detail with the prophecy made anciently by Joseph of Egypt. Joseph Smith was God's holy anointed prophet, seer, and revelator through whom the gospel was revealed from heaven and the true Church of Jesus Christ established in the latter days in fulfillment of the predictions made by many of the ancient prophets. In every respect Joseph Smith was God's prophet, seer, and revelator who was "great like unto Moses." A seer has the power to look through the veil and see visions.
p13 Visitation in Sacred Grove
p14 No personal visitation to mortal man of God the Father and his Only Begotten Son has been recorded in any holy scriptures which equals the marvelous experience had by Joseph Smith, the seer. In response to his prayer in the Sacred Grove in the spring of 1820, Joseph Smith was visited by God, the Eternal Father, and his One Begotten Son, Jesus Christ. Joseph reported the following:
p15 “When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing [page 36] above me in the air. One of them spake unto me, calling me by name and said, pointing to the other--This is My Beloved Son. Hear Him!” (Joseph Smith 2:17.)
p16 And then Joseph received instructions from the Only Begotten Son, and throughout the remainder of his life the Prophet continued to receive numerous revelations from that divine Being.
p17 Further manifestations
p18 Also, on other occasions during his life, Joseph Smith had the unusual privilege of seeing Jesus Christ. For example, on February 16 1832 regarding Sidney Rigdon and himself, Joseph wrote:
I would like to mention one fine, clean student who visited the pavilion in Texas. He believed in a trinity of God the Eternal Father, Jesus Christ, and the Holy Ghost, that...

Discussion on Godhead

I asked many of these visitors if they believed that they were literally in the image and likeness of God, and almost everyone answered no.

Prophecies of Joseph Smith

Perhaps paramount to his accomplishments was that "through the gift and power of God and the Urim and Thummim" he translated the Book of Mormon into modern English from an ancient unknown language called Reformed Egyptian.

The gospel restored

It is of significance to remember that Jesus Christ restored his true gospel and Church on the earth again through the Prophet Joseph Smith. The Lord proclaimed that the gospel and Church would never be taken from the earth again nor given to another people. Because of this divine restoration, the Prophet Joseph was murdered when he was 38 years of age. Thus, he sealed his testimony of that divine restoration with his blood, giving his life for the Savior and his Church, as many of the ancient prophets had done.

The following important statement appears in modern scripture:

Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. . . .

I bear my testimony that the Prophet Joseph Smith is one of the greatest (if not the greatest) of the prophets, seers, and revelators that the world has known. A study and evaluation of the prophecies he made, the visions and revelations he had, the scriptures he produced, and his numerous mighty works and marvelous accomplishments force this conclusion upon the honest investigator. Joseph Smith shall stand always as superior among God's elect the noble and great ones whom he selected to be his rulers. Joseph was indeed a prophet, seer, and revelator "great like unto Moses."

In the name of Jesus Christ. Amen.

President Joseph Fielding Smith

Elder Milton R. Hunter of the First Council of Seventy has just spoken. He will be followed by Elder Eldred G. Smith, the Patriarch of the Church.

Elder Bernard P. Brockbank, Assistant to the Twelve, will now speak. He will be followed by Elder Eldred G. Smith, the Patriarch of the Church.

Elder Bernard P. Brockbank Assistant to the Council of the Twelve

Brothers and sisters, I have had the great honor and privilege of spending the better part of the past nine years in the mission field. Many choice blessings have resulted from this experience. I have had the privilege of meeting and visiting with thousands of religious people from all parts of the world as they visited our Church pavilions at the New York World's Fair and at the Texas World's Fair (HemisFair).

I asked many of these visitors if they believed that they were literally in the image and likeness of God, and almost everyone answered no.

Discussion on Godhead

I would like to mention one fine, clean student who visited the pavilion in Texas. He believed in a trinity of God the Eternal Father, Jesus Christ, and the Holy Ghost, that...
I met with him again in a few days. He said, “I have read part of the Book of Mormon and I have prayed about it, but I did not feel that my prayers were answered as promised by the prophet Moroni.”

I mentioned that I had received an answer to my prayers when I asked to know about the Book of Mormon and its value and its origin and its divine purpose. “I wonder why God would answer my prayers regarding the divinity of the Book of Mormon and not answer your prayers. I wonder if you prayed to the same God that I prayed to.”

He said that he believed they are one and the same God, and that they were incomprehensible. I asked him if he believed that Jesus Christ was ever a separate personage from God the Father. He said that he believed they were one and the same God. He asked about our exhibit of the painting that showed the Prophet Joseph Smith in the Sacred Grove, when he claimed that God the Eternal Father and his Son Jesus Christ visited him in the grove. We talked about the vision of Joseph Smith and the personal appearance of the Father and the Son. We read what Joseph Smith said about this marvelous vision.

Joseph Smith said, “. . . I saw a pillar of light exactly over my head, above the brightness of the sun. . . . When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him!” (Joseph Smith 2:16-17.)

We further discussed the profound importance of this divine vision to again witness to all men that the trinity composing the Godhead are separate personages, that they have tangible, personal bodies, and that all mankind is literally in the image and likeness of God. We discussed a number of scriptures showing the appearance of God to Abraham, Jacob, Moses, and all of the ancient prophets. We also talked about the personal life and body of Jesus Christ before and after his death, and about his personal, resurrected body.

We again read and analysed the promise made by the prophet Moroni and what one needs to do to receive the divine answer to prayer. In order to receive an answer, you must closely follow the prophet Moroni’s counsel. The steps are very important and help to prepare the one praying to receive the witness from his Heavenly Father. The steps are as follows:

1. Ask God the Eternal Father.
2. Ask in the name of Jesus Christ. (Jesus is the mediator.)
Ask the Eternal Father if the teachings in the Book of Mormon are true.

Ask with a sincere heart.

Ask with real intent, with sincere desire to know, having faith in Christ.

The prophet's promise is that if you ask the Eternal Father in the name of Jesus Christ, with a sincere heart, with real intent, with faith in Christ, he will manifest the truth unto you by the power of the Holy Ghost.

All three members of the Godhead are separately and individually involved to give this great promise and answer to prayer.

The young man said that he would prepare himself to again ask God in prayer. When we met again he said he had received his answer.

Again I repeat, it is very important that we know the only true God and his Son Jesus Christ. We should all remember the great goal as given by Jesus Christ, who said: "... this is life eternal, that they might know the only true God, and Jesus Christ, whom thou hast sent.

Our assignment to teach

Brothers and sisters, our great assignment to God's children, to every nation, individual, tongue, and people, is to teach them about the true and living God about God the Eternal Father, and about his Son Jesus Christ, our Savior and our Redeemer.

One of the best ways for every member of this Church to be a missionary and to do as our prophet David O. McKay has asked is to have a copy or copies of the Book of Mormon in the homes of your nonmember friends and neighbors.

Encourage them to read the Book of Mormon and to pray about it. You should read to them the great God-inspired promise by the prophet Moroni of how they can receive the witness to the book of Mormon, and to know of its divine purpose. Be sure they follow the steps given in the promise. This promise needs the testimony and the help of one who has received the witness and the answer promised by the prophet. The Lord said that everyone that asks receives. Everyone that seeks shall find, and to everyone that knocks, it shall be opened unto him. (See Matt. 7:8.)

A new witness

Brothers and sisters, the world is hungry and looking for a new witness. They need the testimony and they need the strength and they need the counsel of one who has the testimony and the witness. The Lord is at the helm in this great program. It's the Lord's work to bring to pass the immortality and eternal life of man, but the Lord has placed much of the responsibility of teaching and helping his children upon those who have received the witness.

The Lord gives a great promise: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

May we help our Father's children to receive the commitments of the Lord by complying and being obedient to his great plan and his teachings, I humbly pray in the name of Jesus Christ. Amen.

President Joseph Fielding Smith

We shall now hear from Elder Eldred G. Smith, Patriarch to the Church, and he will be followed by Elder Richard L. Evans of the Council of the Twelve, who will be our concluding speaker at this session.

Eldred G. Smith
Patriarch to the Church

There should be no doubt in the minds of any of us that the world is not well. It is not dying yet, but it is sick. It does not have an incurable disease, for we have a good physician The world just needs healing.

World problems not new

This is not new in the world. There have been problems and crises off and on from the very beginning of mortality. The scriptures are replete with references concerning similar conditions. The Lord has, from the very beginning, given man warnings and promises. Should the scriptures fall open at almost any place, they would very likely reveal the remedy for all problems, even present-day conditions.

Adam and Eve were admonished to repent and be obedient to God's command. Yet, by the time of Noah the world was so sick, God had to destroy all except Noah and those with him.

Promise of Moses

Then in the latter part of Israel's wanderings in the wilderness, Moses, having been told he was not to see the promised land, declared to all Israel the following warning and promise.

"But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.

"When thou art in tribulation, and all these things are come upon thee, even in the latter days"--Are these not the latter days? Are we not Israel? Then he is talking to us; yes, to us here in 1968--"If thou turn to the Lord thy God, and shall be obedient unto his voice;"--Does not the voice of the Lord come to us from his Prophet?

"(For the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them." (Deut. 4:29-31.)

The Lord's word to Solomon

Open the scriptures to another historical occasion: the dedicatory services of Solomon's temple.

This was a great sacrificial ordinance. Solomon offered a sacrifice of 2,000 oxen and 120,000 sheep. This was a seven-day dedicatory service. Then the Lord answered Solomon's prayer. Note here the application to our time:
If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land. (2 Chron. 7:14.)

"If circumstances taunt and persecute you," he said, "if everything you touch is a strain and a temptation, do not stand idly wishing that the world were changed. The change must be in you. . . . Back on the wills of men, where it belongs, falls the responsibility of sin. . . ." (27 Sermons, No. 14.)

"The second, from Dr. Fosdick, comes closer to us in time: "Today. . . . I am dealing with a special area of young persons, some of whom, I think, are fooling the world were changed. The change must be in you. . . . Back on the wills of men, where it belongs, falls the responsibility of sin. . . ." (Twenty Sermons, No. 14.)

They ardently
say that the world needs to be changed but their neighbors know that, however that may be, they certainly need to be changed. . . .

15 "Suppose that the social reforms . . . were now successfully achieved. Can any one who . . . visualizes that redeemed society suppose that . . . personal character would be called for less? Surely, personal character would be called for more. . . ."

16 "... always in history character and happiness come to people . . . when the shouldered their personal responsibility, . . ." (Harry Emerson Fosdick, "On Shouldering One's Own Responsibility.")

17 The third is a comment from George Kennan (former U. S. Ambassador to Russia and Pulitzer Prize author) as recently reported:

18 "The revolutionary habit may get ominously out of hand. . . . Violent protest . . . amounts to 'intimidation and blackmail'; if tolerated, it leads to dictatorship. 'I have seen more harm done in this world by those who tried to storm the bastions of society in the name of utopian beliefs . . . than by all the humble efforts of those who have tried to create a little order and civility and affections within their own intimate entourage. . . .' The revolutionaries . . . have not been able to face a 'vitally important truth'; namely, that the 'decisive seat of evil in this world is not in the social and political institutions and not even, as a rule, in the ill will or initiated by statesmen but simply in the weakness and imperfection of the human soul itself, and by that I mean literally every soul, including my own and that of the student militant at the gate.

19 "The disquieting thing about today's revolutionaries is that many of them [page 43] could not care less about traditional good and evil. Their vision is apocalyptic. . . . Ultimately . . . it will accept nothing save . . . obliteration of all stabilities.

20 "People yearn for ultimate upheaval," said Earl Rovit, "because they believe it will restore 'innocence and purity' to the world. . . . Yet it may be destruction that really attracts them. Their basic attitude is not that they want to break windows in order to let the fresh air in.' . . . the fact is they are 'hopelessly in love with the sound of smashing glass.'" (Time, June 28, 1968, p. 47; quoting Kennan and Rovit.)

21 Pathways that people pursue

22 Recently, with some much appreciated help, I have had occasion to select some citations on the roads and pathways that people pursue:

23 "Any road leads to the end of the world," said Edward Fitzgerald. (Polonius, p. 86.)

24 "Where the road bends abruptly take short steps." (Ernest Bramah.)

25 And, of course, there is the classic from Robert Frost on "The Road Not Taken":

26 "I shall be telling this with a sigh Somewhere ages and ages hence: Two roads diverged in a wood, and I-- I took the one less traveled by, And that has made all the difference."

27 My beloved young friends, let us not destroy ourselves by taking the wrong road--by refusing counsel, by departing from proved principles, by yielding to appetites, by indulging passions, by straying off the straight way that leads to life and truth and to all the limitless accomplishments of the everlasting future, as well as peace and purpose and happiness here.

28 Setting things right

29 Of course, the young--and all of us--are often impatient to see Utopia come sooner, to see everything set right, right now. There may be in the air a little of the feeling of Hamlet:

30 "The time is out of joint: O cursed spite, That ever I was born to set it right!" (William Shakespeare, Hamlet, Act I, sc. 5.)

31 But just plain protest and rebellion and dissipation and destruction will not set things right.

32 The answer is that we were all born to set right whatever should be set right that is within our reach. We shouldn't dodge or run from duty, but should be engaged in the service of our fellowmen, in the service of the Master, in doing all that should and can be done.

33 Opportunities for action

34 And as to opportunities for action, there is in the Church of Jesus Christ provision for activity and action pertaining to the physical and mental and spiritual health and wholeness of all men everywhere. There is outlet and opportunity for the strength and service of all who wish to help toward the peace and well-being of all people: welfare, serving others, taking care of our own; tithing; teaching; health, hospitals; schools here at home; educating the less privileged in far places; bringing thousands of the children of others into our homes and hospitals; youth programs, athletics, talent development, cultural and recreational activities; rehabilitating people with problems; preserving the integrity of home and family and marital life; caring for the sick, compassionate service; encouragement to seek knowledge, to develop skills, to acquire competence, to qualify for professional service; encouragement to be active in politics, civic affairs, public service; to foster freedom; to share the gospel, to teach the truth; to move among all peoples--to learn their languages, to become acquainted with customs and cultures; to be anxiously and constructively concerned about the physical, mental, moral, spiritual wellbeing, the peace and health and happiness of all people--and with the earnest intent and endeavor that all this be done without the use of public funds.

35 The list could be multiplied to include a completeness of provision for the temporal and eternal salvation of all.

36 My beloved young friends--and you who are older: There are some things [page 44] that are "not good for man" and which we are counseled not to do and not to partake of, but basically this is not a gospel of not doing. There is ample opportunity for all for the outlet of all your energy and earnest intent for the blessing and upbuilding of people at home and worldwide.

37 Means for solving problems

38 Of course the world has troubles, uncertainties, problems. Of course we are impatient and puzzled at times, but the means and the reason for improving and repenting and for solving the problems are given us in our Father's plans and purposes.

39 May I cite two oft-quoted scriptures, and put some added emphasis on them:

40 "Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness." (D&C 58:27. Italics added.)

41 The emphasis could well be on good and righteousness.
I infer from this that we have an obligation to be active in public issues, in civic problems, and to provide honest and good men and wise men to serve and give leadership in public affairs.

We shouldn't be sideline sitters.

Guidance of a prophet

With you, I thank God for a prophet to guide us in these latter days. He has given us counsel at this conference, and through all his faithful years in the great-hearted kindness and inspiration of his calling.

I hope and pray that we may accept the counsel of President McKay, and the counsel of Him whom he serves.

I only know one place to put my trust—in the counsels and commandments of God, which patiently he has repeated over and over through the ages, and again and again given us.

Mothers, fathers; Set before your children a righteous example. Love them, lead them. Take them where they should be. If they follow you, be sure that they follow you in the right habits, to the right places, for the right purposes. Don’t lead off in any direction in which you would wish they wouldn’t follow.

And you, my beloved young friends: You have more opportunities than any generation ever had. God bless you to choose the right, to use your energies in constructive, righteous ways, in useful, virtuous, productive performance, not in irresponsible protest, not dropping out, but entering in, with the full use of the opportunities and talents God has given you, knowing and keeping his commandments, honoring, obeying, and sustaining and upholding the law, and going forward in faith with peace and accomplishment and quiet conscience.

"Any road leads to the end of the world."

"When there is all that fairway, why do you play so much in the rough?"

"What is the use of running when you are on the wrong road?" (W. G. Benham, Proverbs.)

"I shall be telling this with a sigh Somewhere ages and ages hence: Two roads diverged in a wood, and I— I took the one less travelled by, And that has made all the difference."

Witness of God

I leave you my witness of this work, my witness of the living God who is our Father and who made us in his own image—my witness of the divinity of his beloved Son, our Lord and Savior. All he did was for the salvation of men.

May each of us follow his example and seek with all our hearts to save ourselves, our families, and all our Father’s family, to the very best of our abilities and opportunities—not negatively protesting, but positively producing; not sitting down, but serving and moving forward; not destroying, but creating; not infecting with doubt, but building with faith; I pray in the name of Jesus Christ, our beloved Lord and Savior. Amen.

President Joseph Fielding Smith

Elder Richard L. Evans of the Council of the Twelve has been our concluding speaker today.

The Saturday morning session will be broadcast direct by numerous radio and television stations, and recorded for transmission on Sunday morning to many television stations in the eastern and central parts of the United States.

A video-tape of Saturday morning's session of Conference will be flown from the mainland and televised Sunday morning in Hawaii, and to bases of the Armed Forces throughout the Pacific.

Morning sessions of Friday and Sunday will be carried from the Tabernacle over direct oceanic cables to a large number of saints assembled in many chapels throughout Great Britain, Germany, Austria, Holland and Sweden on Sunday. Direct circuits will also carry these sessions to saints assembled in chapels throughout eastern Canada.

Both sessions of our Conference today, Saturday and Sunday, will be rebroadcast over KSL, KIRO at Seattle, KMBZ at Kansas City, and WRFM in New York City the following morning beginning at midnight, and will be heard in many parts of the United States and other countries.

Under the direction of the First Presidency there will be a WelfareAgricultural Meeting held in the Assembly Hall tomorrow, Saturday morning, at 7:30 o'clock. Invited to attend this special session are all stake presidencies, high councilmen, bishoprics, agricultural operating committees, stake Relief Society presidents, and others responsible for operating Welfare production projects.

The singing for the sessions today has been furnished by the Relief Society Singing Mothers from the six stakes in the Las Vegas Region, under the direction of Ellen N. Barnes, with Roy M. Darley at the organ.

In behalf of all who have listened to the singing during these sessions of General Conference, we express appreciation and our sincere thanks to these sisters for the beautiful music they have rendered during these sessions today. God bless them for their desire to serve and to bring such happiness to others.

The Singing Mothers will now favor us with “Abide With Me; 'Tis Eventide.”

The benediction will then be offered by Elder O. Dee Lund, president of the Box Elder Stake, and the general session of this Conference will then be adjourned until 10:00 tomorrow morning.

Singing by the Singing Mothers "Abide With Me; 'Tis Eventide."
The third session of the conference convened on Saturday, October 5, at 10 o'clock a.m. President Hugh B. Brown, first counselor in the first Presidency, conducted the meeting.

The music for this session was furnished by the Salt Lake Tabernacle Choir. Elder Richard P. Condie directed the singing; Elder Alexander Schreiner was at the organ.

President Brown made the following introductory remarks:

President Hugh B. Brown

President McKay has reluctantly yielded to the persuasion of his physicians and is hearing this conference in his apartment. He is presiding at this conference, and has asked me to conduct. He joins us in extending a hearty and cordial welcome to all present this morning in this historic Tabernacle and in the Assembly Hall on Temple Square in Salt Lake City, Utah; also to the vast television and radio audience throughout the world in this third session of the 138th Semi-Annual Conference of the Church.

The Tabernacle Choir under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing, "Now Let All The Heavens Adore Thee," following which the invocation will be offered by Elder Ivan J. Barrett, formerly president of Northwestern States Mission.

The Tabernacle Choir sang as an opening number, "Now Let All The Heavens Adore Thee." Following the opening prayer was offered by Elder Ivan J. Barrett.

The Tabernacle Choir will now favor us with "O God The Eternal Father." Following the singing, President Nathan Eldon Tanner, second counselor in the First Presidency of the Church, will be our first speaker.

The Tabernacle sang the hymn, "O God The Eternal Father."

President N. Eldon Tanner
Second Counselor in the First Presidency

At the call of our leader, President David O. McKay, I am privileged this morning to address you who are assembled here in this historic Tabernacle, and also the vast radio and television audience. I do so in all humility and with a prayer in my heart that what I might say will be in harmony with the teachings of our Lord and Savior, Jesus Christ.

We who will occupy this position during this conference have the responsibility to do as Paul charged Timothy:

"Preach the word; he instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

"And they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4:2-4.)

"This know also, that in the last days perilous times shall come." (2 Tim. 3:1.)

Men refuse sound doctrine

The last days are here and now, and Paul's prophecy is being fulfilled before our very eyes. Men are refusing sound doctrine, and after their own lusts they are turning their ears from the truth and are listening to those who preach to their own liking. As a result, we are suffering many tribulations throughout the world. We have reached a time in our history which I believe is the most crucial mankind has ever had to face.

Thinking, serious-minded people in all fields of endeavor agree that present circumstances cannot continue very much longer without precipitating one of the most serious crises man has ever known.

Reason for turmoil

As I was contemplating these matters, I continued to search the scriptures for an answer. As we all know, the Holy Writ is replete with exhortations, warnings, and prophecies pertaining to the welfare of mankind and conditions in the latter days, or the days in which we now live.

We find the world divided into two great opposing camps. One is made up of individuals and nations whose philosophy of life is fully materialistic, who not only reject, but aggressively repudiate, the true Christian way of life.

In the other camp are those who still retain a nominal recognition of spiritual and moral values. These comprise what we call our Christian civilization. One of the greatest tragedies of this generation, however, is that so much of our so-called Christian civilization does no more than profess Christianity, and, in fact, many today do not even profess.

Solution to problems

The only clear and sure solution to our problems is to make our professed Christianity real, to make it personal, apply it in our lives, accept Jesus Christ as the Son of God, and as the real living Savior of mankind, "for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)
Jesus Christ not only gave his life for us, but he also gave us clearly the plan of life and salvation, and he has assured us that to gain eternal life we must live by sound doctrine, which is the word of the Lord, spoken either by God or Jesus Christ or by the prophets of God. This doctrine answers clearly and definitely such vital questions as:

1. **Who are we?**
2. **Where did we come from?**
3. **Why are we here?**
4. **Is there life after death?**
5. **Is there a living, personal God?**
6. **What is our relationship to God, the Eternal Father?**
7. **Is Jesus Christ, the Savior of the world, the Son of God?**
8. **What must we do to gain exaltation and enjoy eternal life?**

**Answers to questions**

For answers to these questions, let us turn to and consider the words of the Lord and of the prophets, both ancient and modern.

While we were all in the spirit world with God the Father, his Only Begotten Son, then with him in the spirit, said:

“We will go down . . . and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them.” (Abr. 3:24-25.)

“So God created man in his own image, in the image of God created he him; male and female created he them.” (Gen. 1:27.)

How uplifting and dignifying it is to know that we are truly the spirit children of God, made in his image; that he and Jesus Christ are personal gods, that they are interested in us, and that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

**Teachings of Jesus Christ**

Jesus Christ is the Son of God, as stated in ancient and modern scripture. On different occasions God introduced him to men on the earth in these words: "This is my Beloved Son. Hear Him!” (See Matt. 3:17; 3 Ne. 11:7; Joseph Smith 2:17.)

Jesus taught that as the spirit children of the Father, with that spark of divinity in us, we can become like him by keeping his commandments. He also said: "Search the scriptures . . . which testify of me." (John 5:39.) And Paul told the Romans: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.” (Rom. 15:4.)

Then again we have the words of Jesus: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (John 17:3.)

In answer to the question, "If I die shall I live again?” Christ said: "I am the resurrection, and the life: he that believeth in me, though lie were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.” (John 11:25-26.) He gave his life and was resurrected that man might not remain forever in the grave.

He also assured the multitude: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” (John 14:2-3.)

Resurrection an important step

Regarding his resurrection, we have also the testimony of Paul, who was once a persecutor of the Saints, and denier of Christ, that the apostles and he himself and hundreds of others had seen Christ after he rose "the third day according to the scriptures.” (1 Cor. 15:4.)

How fortunate is the person who looks forward to the resurrection as an important step in eternal progression and prepares now to meet God!

As I attended the funeral of our loyal and devoted colleague and faithful servant of the Lord, William J. Critchlow, Jr., I was greatly impressed by the serenity of his wife, his children, and even his grandchildren. They had been taught and they believed in a literal resurrection, and they knew they would be reunited as a family. I tried to compare their feelings with those who do not have such faith, who will not accept sound doctrine, but who search in vain for hope. I humbly prayed to my Heavenly Father that I would be able to touch the hearts of some and help them to appreciate and understand what great joy and satisfaction and assurance faith in the resurrection gives.

**Difficulties in acceptance**

With all the irrefutable testimonies of the prophets regarding the gospel truths, why is it so difficult for man to accept and endure sound doctrine, which is so important to all of us? Some of the reasons are evident.

First, Satan's influence on mankind. In the spirit world, even before the world was, Satan rebelled because his plan was rejected, and God said:

"Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him . . . I caused that he should be cast down; and he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice.” (Moses 4:3-4.)

Satan then determined to do all in his power to defeat the work of righteousness, and thus he goes up and down, to and fro, in the earth, seeking to destroy the souls
And shall run and not be weary, and shall walk and not faint. And shall find wisdom and great treasures of knowledge, even hidden treasures; and all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; from or dying with lung cancer and other diseases caused by the use of tobacco. In this revelation we also have this promise: If we would just remember to keep this Word of Wisdom, there would be no drunken drivers causing thousands and thousands of accidents and deaths on the earth. To assist the parents in their duty, the Lord speaks through his prophets. Even in these latter days the revelation known as the Word of Wisdom has been given to the church, where they could be taught. And to even that small minority who do attend, many of the churches are failing to teach sound, unadulterated doctrine as given to us by the Savior and the prophets through whom the Lord speaks.

Responsibility of parents

How many churches today teach that God is a personage? And that we were made in his image, as he said we were? Do we realize how difficult it is to stand up against them, particularly for those who have not been taught the gospel in their homes and who have not gained a testimony of its truthfulness. I cannot understand a scientist or pseudo-intellectual, or anyone who should be searching for the truth, having the temerity to place himself as authority in religion to the point that he would challenge, let alone deny, the teachings of God the Eternal Father, the Creator of the world, and of his Son Jesus Christ because he cannot prove it scientifically. How can we deny or even disbelieve God when we cannot understand even the simplest things around us—how the leaf functions, what electricity is, what our emotions are, when the spirit enters the body, and what happens to it when it leaves? How can we say that because we do not understand the resurrection, there is not or cannot be a resurrection?

We are admonished to "trust in the Lord with all thine heart; and lean not unto thine own understanding." (Prov. 3:5.) And we are warned: "Woe unto them that are wise in their own eyes, and prudent in their own sight!" (Isa. 5:21.) How can man believe and know that he can travel in man-made space ships around the earth at thousands and thousands of miles an hour, communicate with man here upon the earth, and be directed in his course, with the knowledge that if he keeps in tune with home base he will be guided back to a safe landing; and that mere man can also construct implements such as the Surveyor, which he has sent to the moon, with which he has communicated in directing its activities, and from which he has received reports—and still bay that it is impossible for and, the Creator of the world, to communicate with man, his own creation, who is traveling through space on a space ship created by God and known as the earth, and that by keeping in touch with home base he can be assured of a safe return when he has completed his tour here upon the earth?

Application of Christ's teachings

In order to return to our Father in heaven, it is most important that we and our children know and understand and apply the teachings of Jesus Christ in our lives. In order to understand, we must be taught. The question is: Where and how are we to be taught? The gospel or the spiritual side of life is not permitted to be taught in the schools. In fact, in so many of our schools, and particularly in the universities, as pointed out before, a belief in God and the teachings of Jesus Christ are derided. It is the general attitude of people that the teaching of the gospel should be left to the churches, but only a small percentage of either the parents or the children attend church, where they could be taught. And to even that small minority who do attend, many of the churches are failing to teach sound, unadulterated doctrine as given to us by the Savior and the [page 50] prophets through whom the Lord speaks.

The Word of Wisdom

To assist the parents in their duty, the Lord speaks through his prophets. Even in these latter days the revelation known as the Word of Wisdom has been given to the world through the Prophet Joseph Smith. It advises, among other things, against the use of tobacco and strong drink, and with it is given a promise: If we would just remember to keep this Word of Wisdom, there would be no drunken drivers causing thousands and thousands of accidents and deaths on the highways; there would be much less poverty, fewer broken homes, no alcoholics, and no crimes committed because of the influence of alcohol. No one would be suffering from or dying with lung cancer and other diseases caused by the use of tobacco. In this revelation we also have this promise: And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; And shall find wisdom and great treasures of knowledge, even hidden treasures; And shall run and not be weary, and shall walk and not faint.
"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." (D&C 89: 18-21.)

Parents, we must not become so engrossed with worldly matters that we fail to teach our children the doctrines of salvation, both by example and by precept. We must teach them a belief in God, that his Son Jesus Christ is the Savior of the world, who gave his life that we might be resurrected.

How many families today meet in family prayer, or teach their children to pray privately to a personal God who will hear and answer their prayers, or teach them the importance of loving their fellowmen?

What a great world this would be to live in if all parents would hold a weekly family home evening and would teach their children the word of the Lord.

Just accepting and living what he called the "great commandment in the law" would create a heaven on earth wherein all could dwell in peace and happiness. He said:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." (Matt. 22:37-40.)

If we loved our fellowmen, we would not steal, we would not kill, we would not commit adultery, we would not bear false witness or do any of those things which would be detrimental to our neighbor.

Blessed is the person who can truthfully say that he believes in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost; that through the atonement of Christ all mankind may be seed, by obedience to the laws and ordinances of the gospel; and that he is prepared to repent and be baptized for the remission of his sins and then accept and live the teachings of Jesus Christ.

I bear testimony that these things are true, in the name of Jesus Christ. Amen.

President Hugh B. Brown

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Elder Paul H. Dunn Of the First Council of the Seventy

President McKay, my beloved brothers and sisters, both seen and unseen, my heart has been greatly touched during this conference. I have felt the Spirit of the Lord, and I too seek an interest in the divine Spirit as I now give some of the thoughts that have been upon my mind these past days. I invite the listening audience to seek that same Spirit in order that we might be touched together in the things that I attempt to say.

About two miles from our former home in California, the framework of a house stood unfinished for several years. It was beautiful. It was in a very lovely location. The plan of the house was interesting, and the material out of which the framework had been built seemed quite satisfactory.

As I continued to drive past the house month after month on my way to work, I noticed that the lumber was gradually changing color--first a faded yellow, then a darker yellow; light brown, then a darker brown; until at the close of the first ear the framework appeared to be a most black.

Not only was the color changing, but with each passing day the skeleton of the unfinished house became more articulate, until one day it actually seemed to speak to me. So challenging was its message, I know I shall never forget it. Like the voice from across the centuries, the blackened structure seemed to ask: "... which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

"Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish." (Luke 14:28-30.)

The message was being hurled directly at me and, I think, at all others who had sworn, regardless of cost, to build a completed life. Have we stood by this promise, whether the houses of our lives were large or small? Are our lives each day completed structures? Or have the tempting challenge of the crowd and the worries of depressing moments caused us to become slack in our work? Do our lives now stand before the world as half-finished skeletons of the beautiful houses we had sworn to build?

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Not only was the color changing, but with each passing day the skeleton of the unfinished house became more articulate, until one day it actually seemed to speak to me. So challenging was its message, I know I shall never forget it. Like the voice from across the centuries, the blackened structure seemed to ask: "... which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

"Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish." (Luke 14:2830.)
Hunger after righteousness

This voice of warning suggests, I feel, one of the most vital teachings of the Savior. If we really want to build well, the first thing we must do is to have faith in God and in his Son Jesus Christ, admit our weaknesses through repentance, and then seek baptism by those having proper authority in order that we might "come unto him."

But we must not stop there. Having admitted our present incompleteness, the next step is to put everything we have into the development of a great life. "And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost." (3 Ne. 12:6. See also Matt. 5:6.) "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matt. 6:33. See also 3 Ne. 13:33.) Once again, the principle Jesus advocates is truly as old as the hills. Other things being equal, he intimates that we get exactly what we seek if we seek it diligently enough.

Importance of desire

Someone has said, "The longer I live, the more deeply I am convinced that this which makes the difference between one man and another, between the weak and the powerful, the great and the insignificant, is desire, invincible determination, the purpose once formed and then death or victory."

When Sir John Hunt stood at the foot of Mount Everest, he did not expect his team of mountain climbers to reach its summit by some sort of magic or in one leap. He had mapped the climb by stages, one day at a time. Each day the men ascended as far as they had planned for that day. The morning that two members of his party, Hillary and Tenzing, finally stepped upon the summit was the climax of many days' effort. The last step was the crowning one of many arduous steps to the top.

What you set out to do this morning may not seem as difficult or spectacular as climbing Mount Everest, but you must apply the same principle. You must go step by step, with full desire and energy focused on the end you seek. Such is the law of success in every sphere of life. Why should it not be so in the building of a balanced, righteous life? "And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost." This challenging principle becomes ever more vivid when we study the conditions of Palestine and learn of the severe physical hunger and thirst that are experienced in that semidesert land.

It is not uncommon for bath water, for example, to be drained off and used for irrigation purposes. So very scarce was water that biblical writers frequently and effectively mention water in their figures of speech. I call your attention to only a few.

The water of life

Perhaps the most poetic Old Testament writer, the Psalmist, yearns: "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

"My soul thirsteth for God, for the living God." (Ps. 42:1-2.)

Isaiah, searching for words to describe the happy future of Zion, tells his people: "... for in the wilderness shall waters break out, and streams in the desert.

"And the parched ground shall become a pool, and the thirsty land springs of water..." (Isa. 35:6-7.)

When Jesus talks to the Samaritan woman at the well, he tells her that if she will accept the water of life which he has to give, she will never thirst again, "... whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:14.)

John the Revelator even goes so far as to compare heaven to a place containing a crystal spring of water where [page 53] one may drink as much as he pleases without charge. I will give unto him that is athirst of the fountain of the water of life freely." (Rev. 21:6.) "They shall hunger no more, neither thirst any more;..."

"For the Lamb... shall lead them unto living fountains of water..." (Rev. 7:16-17.)

Water, you see, is so hard to find in Palestine and the surrounding desert country that people almost go crazy from thirst. Food is so scarce that men and women are often compelled to live on a daily diet of no more than a few dates and a cup of milk, or even so little as a piece of hard bread. Under such conditions people naturally make the attainment of food and water their chief concern. Jesus contends that only when we are equally serious about attaining a righteous life, when we really hunger and thirst after righteousness, shall we be filled.

Achievement requires sacrifice

An outstanding teacher was once listening to his wife play a beautiful sonata on the piano. "I would give anything in the world to be able to play like that," he said.

"All right," she responded. Lets see if you really mean that. You say that you would give anything in the world to be able to play as I have. I have given several hours a day almost every day for the last 15 years. I have given up picnics and parties and many other kinds of entertainment in order to stay at my task. I have sacrificed the study of music, the learning of technique, day in and day out, and "you really be willing to give that much?"

You've got me there," he admitted. "I thought I would give almost anything to be a great piano player. I realize now that while I would give up a few things, I do not want this particular ability enough to sacrifice much time or many pleasures for its attainment."

"But you are a great teacher," she reminded him. "You have succeeded in your profession because you have done with your teaching what I have done with my music. You made it the first consideration of your life, sacrificing where others have not been willing to sacrifice, studying, working, and planning where others have not been willing to make the effort. You have sought first the kingdom of teaching, and this you have been able to achieve."

Building of eternal lives

So the Savior would have us realize that in the building of eternal lives, there is nothing mysterious or unusual about the illustration just cited. If we want to build commodious spiritual houses, let us give a minimum of time and effort. If we want to build beautiful houses of life or to change the design of our present lives, we must give a minimum of time and effort. You have sought first the kingdom of teaching, and this you have been able to achieve.

Cult of mediocrity

The reason, I suspect, that we have so many mediocre musicians in the world is that there are only a few people who are willing to follow the narrow road that leads to great musicianship. We have so few great artists, lawyers, doctors, and teachers because only a few are willing to get rid of the excess baggage that prevents them from traveling the straight and narrow road. Herbert Hoover once warned: "We are in danger of developing a cult of the common man," which he went on to interpret to mean a
The greatness of America

Goodness.

This is the business of the Church--to open the vision of men to eternal verities, and to prompt them to take a stand for equity and decency, for virtue and sobriety and goodness.

The greatness of America
More than a century ago Alex de Tocqueville, a French philosopher, visited America and out of the impressions of that tour wrote these interesting words:

"I sought for the greatness and genius of America in her commodious harbors and her ample rivers, and it was not there; in her fertile fields and boundless prairies, and it was not there; in her rich mines and her vast world commerce, and it was not there. Not until I went to the churches of America and heard her pulpits aflame with righteousness did I understand the secret of her genius and power. America is great because she is good, and if America ever ceases to be good, America will cease to be great.

Where has gone the goodness of America? What happened to her pulpits aflame with righteousness? Why are so many of her youth disillusioned and rebellious?

I am not one who believes that all is wrong with this land. There is so much that is right and so much that is good.

Our problems are legion

But neither do I believe that all is well. Our problems are legion, but we are not alone in these. Other lands, most lands, are similarly afflicted.

But this need not be a terminal illness. The course can be changed. We can bring about a regression of the dread disease which seems to trouble us.

Too often we think our society is a vast, impersonal establishment, complex almost beyond comprehension. But although both complex and vast, it is made up of individuals. It was to Saul, the individual, that the Lord spoke on the way to Damascus. Saul's life was changed that day, and thereafter Saul changed the world.

Problems of the kind we have today are not new. Ezekiel cataloged the evils of ancient Israel--immorality, dishonesty, oppression of the poor, robbery, and many others. And then the Lord said through Ezekiel: "I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it." Then there follows this tragic conclusion: "but I found none." (Ezek. 22:30.)

Stand against evils

It is better today. There is a man. Yes, there are many men who will build up a wall and stand in the breach against the evils that would erode our society. But there is need for so many more.

The place to begin to reform the world is not Washington or Paris or Tokyo or London. The place to begin is with oneself. A wise man once declared: "Make of yourself an honest man and there will be one fewer rascals in the world."

From self the next step is the family. The Lord through revelation has laid upon parents the mandate to "teach their children to pray, and to walk uprightly before the Lord." (D&C 68:28.)

Fathers and mothers are needed who will rise and stand upon their feet to make of their homes sanctuaries in which children will grow in a spirit of obedience, industry, and fidelity to tested standards of conduct. If our society is coming apart at the seams, it is because the tailor and the seamstress in the home are not producing the kind of stitching that will hold under stress. In the name of giving advantages, we have too often bartered away the real opportunities of our children.

Advantages for son

I clipped an interesting ad from one of our magazines the other day. It reads as follows:

"I want my boy to have all the advantages I can give him--such as having to earn his own allowance by running errands, cutting lawns. Such as getting good grades in school--getting them because he wants to, and because he knows what it would do to me if he didn't. Such as being proud to be clean and neat and decent. Such as addressing elder friends of his parents as `sir' and `ma'am.' Such as having to earn his own way in the world and knowing he has to prepare for it by hard work, hard study, and sacrificing some of the pleasures and ease his friends may get from too-indulgent parents.

"These are the advantages I want my son to have, because these are the things which will make him self-respecting and self-reliant and successful. And that is the happiness I want him to have." (Warner & Swasey, U. S. News & World Report, March 18, 1968, p. 1.)

Additional Advantages

To which I should like to add--I want my son to have yet other advantages.

I want him to read the great stories of the Old Testament in the very language of the Bible and become acquainted with the great men to whom Jehovah spoke.

I want him to read--along with his science and politics and business--the New Testament, the Gospels with their record of the matchless life of the Son of God, and the writings of the courageous men who testified of him and who sealed their undying witness with their lives.

I want him to read the testament of the New World, the Book of Mormon, as another witness of the divinity and living reality of the Lord Jesus Christ, the Redeemer of mankind.

I want my son to have the advantage of faith in the living God, a faith that will carry him through the inevitable storms and strains of life, a faith that will discipline him against the temptations that will seductively beckon him.

Regret of serviceman

A young man came into my office the other day. He was dressed in uniform. He was on his way home from Vietnam. For a year he had walked through the furnace of battle in a hotly contested area along the Laotian border.
I had seen him just before he had left for Asia. Now he had come back, alive—miraculously, as he regarded it—thankful, but depressed in spirit.

He had just arrived at the airport and had a little time before his bus left for the small country town where he had grown up and where some of his family still live. We talked about the war. I noticed the campaign ribbons on his chest, including a citation for outstanding service.

I told him the town band would be out to meet him, that he could go home with pride. He looked up and said, "No, I'm ashamed."

"Ashamed of what?" I asked.

"Of what I've done," he replied. "I should have been stronger. I was weak. I gave in, first on little things and then on big ones. Oh, I did nothing that the men all about me were not doing. But I should have done better. My friends back home would have expected better things of me, and had I been stronger I might have helped some of those who, with the right example, would have had the strength to resist."

He lowered his head as we talked, and I saw tears fall from his cheek across the ribbons on his chest.

I tried to reassure him, but he found little comfort. He was a military hero, but he regarded himself as a moral coward.

Example of another young man

Not long after that I talked with another young man also recently returned from the war. He too had walked the jungle patrols, his heart pounding with fear. But reluctantly he admitted that the greatest fear he had was the fear of ridicule.

The men of his company laughed at him, taunted him, plastered him with a nickname that troubled him. They told him they were going to force him to do some of the things they revealed in. Then on one occasion when the going was rough, he faced them and quietly said, "Look, I know you think I'm a square. I don't consider myself any better than any of the rest of you. But I grew up in a different way. I grew up in a religious home and a religious town. I went to church on Sundays. We prayed together as a family. I was taught to stay away from these things. It's just that I believe differently. With me it's a matter of religion, and it's kind of a way of respecting my mother and my dad. All of you together might force me toward a compromising situation, but that wouldn't change me, and you wouldn't feel right after you'd done it."

One by one they turned silently away. But during the next few days each came to ask his pardon, and from his example others gained the strength and the will to change their own lives. He taught the gospel to two of them and brought them into the Church.

Difference in home teachings

The difference between these two young men lies in the homes from which they came. The first came out of a home where there was bickering, tyranny, drinking, neglect, abandonment, and finally divorce. When the storm of temptation blew against the young tree, the roots were in shallow soil, and it fell.

The second came from the same kind of town—small, dusty, and unimportant. The home from which he came was likewise modest, but a good man presided in that home as the father. He dealt with his wife with kindness, respect, and courtesy. The mother honored her husband and cast an aura of love about the home. And the son who left that home carried with him a fiber in his soul, a fiber that held firm under the tauntings of his associates, whose eyes he opened when he arose and stood on his feet as a quiet witness of the teachings of his parents.

This is the kind of strength that will come from fathers who quietly stand before their families as ministers and witnesses of the eternal verities which, when nurtured in the home, build character in the citizens of the nation.

The problem of alcohol

I repeat, the first place to take a position for right is with oneself. The second is with the family. The third is with the community and the state. Here again there is a call for men who will rise and stand against plans and programs that will expose our youth to influences that inevitably will trap some. There are many such influences and programs in every community. May I mention one specifically? I do so because it is an issue immediately before us, one we regard as having serious moral consequences, and one on which President McKay has spoken out unequivocally.

No one can honestly doubt that alcohol is a problem in our society. More than 26,000 people die each year on our highways in accidents that are alcoholrelated. Drinking is recognized as a factor in a majority of serious crimes. It leaves in its wake a train of evils—broken homes, abandoned children, unemployment, and many other social problems.

This state presently has one of the lowest per capita consumption rates in the nation, less than half the average of those states that permit the sale of liquor by the drink. Under present law no adult who wants to drink is denied that privilege, and yet there is now a proposal, under the guise of better control, to greatly expand the availability of liquor, providing for public bars where people of all ages could be admitted. We are convinced that this would mean a much wider exposure of youth to alcohol, with, as we believe, consequent tragic results. We are not so naive as to think that every young man or woman who happens to be in the vicinity of a public bar would partake of a drink. But we are convinced that the wider the exposure, the more there will be who will partake.

Stand for the right

The leadership of a dedicated and concerned handful has grown to an army of many thousands of men and women from all walks of life and from all political parties who have risen and now stand in opposition to this effort. They are volunteers, working entirely without compensation; men and women of many churches, joining hands in a common cause and inviting others to exercise their franchise as witnesses of their stand against plans and programs that would benefit a few at the expense of the many. This is but one example of what can happen when a few men rise and stand for principle. Others follow, a few at first, but the number grows. As in the days of Saul, so it may be in our time. In so standing, we honor a great heritage and leave a greater inheritance.

May I close with three questions taken from the Jewish Theological Seminary:

"How shall we pass on our heritage?

"Will it be diminished or increased?

"Will we be the grandfathers, or only the grandsons of great men?"

God bless us with strength to stand for the right, I humbly pray as I leave with you my witness of the divinity of this work, in the name of Jesus Christ. Amen.

President Hugh B. Brown
My beloved brothers and sisters, you in this vast audience that we can see, and you who may be listening elsewhere to the proceedings of this conference, I am reassured this morning by a revelation in which the Lord has said that if one speaks by the Spirit and others listen by the Spirit, all of us may be edified together. I therefore yield myself to the spirit of this great conference, and I invite this vast audience to listen by that same spirit.

Recently, during a mission tour, I listened to a brilliant young man bear his testimony wherein he quoted a recorded incident in which the Master referred to his disciples as his "friends." Then the young man impressively expressed his most fervent hope that he too could conduct his life that one day the Master would find him worthy to be called by the Lord "his friend."

Possibly he had read what the apostle James had said about Father Abraham: "Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God." (Jas. 2:23.)

He remembered what the Master had said as he defined the bond of brotherhood existing between him and his disciples. The Master said:

"Greater love hath no man than this, that a man lay down his life for his friends."

"Ye are my friends, if ye do whatsoever I command you:

"Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." (John 15:13-15.)

The world to which the apostles James and John and the Master make reference is that moral and spiritual system which is hostile to God and which seeks to delude us into thinking that we and mankind generally do not need God. It is a society which in every age has operated and is operating on wrong principles, from selfish desires, from improper motives, unworthy standards, and false values. Those who do not accept God's revelation through his prophets have devised numerous philosophies from their limited human reasoning and seemingly think that they can find happiness and the satisfaction of their souls by ignoring God's plan of salvation.

One of the greatest threats to the work of the Lord today comes from false educational ideas. There is a growing tendency of teachers within and without the church to make academic interpretations of gospel teachings--to read, as a prophet-leader has said, "by the lamp of their own conceit." Unfortunately, much in the sciences, the arts, politics, and the entertainment field, as has been well said by an eminent scholar, is "all dominated by this humanistic approach which ignores God and his word as revealed through the prophets." This kind of worldly system apparently hopes to draw men away from God by making man the "measure of all things," as some worldly philosophers have said.

That this danger would be among us today was foreshadowed by the ancient prophets, who gave us a sure measure by which we might know that which is of God and that which emanates from evil sources.

Here is a prophet speaking: ". . . for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.

"But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him and serve not God, then ye may know with a perfect knowledge it is of the devil; for after this manner doth the devil work; for he persuadeth no man to do good, no, not one; neither do his angels, neither do they who subject themselves unto him." (Moro. 7:16-17.)

You will note that this statement makes no distinction as to whether it be labeled as religion, philosophy, science, or politics, or ugly dress patterns of today, or of the world of so-called entertainment.

True Christians who know the word of God understand that there are invisible forces which are waging war against God and his people who are striving to do his will.

The apostle Paul understood this and clearly depicts the nature of this eternal struggle. He wrote to the Ephesians: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12.)

The Master referred to Satan as the "prince of this world" when he warned: "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me." (John 14:30.)

At the same time our Lord gave them comfort with his words: "Now is the judgment of this world: now shall the prince of this world be cast out."

"Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, . . . for he that walketh in darkness knoweth not whither he goeth." (John 12:31, 35.)

If we would be free from the pitfalls of these evil forces, we must understand the Master's words. Satan and his hordes are ever present in the midst of us. We must make certain that when he comes, as the Master warned, he will have nothing on us and will go away and leave us alone. As long as we walk in the light of the revealed
One of our pioneer leaders foresaw this battle with invisible forces that would come to us in these supposedly sheltered valleys. It was as though this prophet-leader saw the very conditions existing in 1968, in which some would be relaxing in fancied security, thinking that they were well isolated from the outside world. While his words are directed to those in these mountain valleys, they could just as well be applied to the Church members as well as Christian peoples everywhere.

In this prophetic statement he said: "...we think we are secure here in the chambers of these everlasting hills, where we can close those few doors of the canyons against... the wicked and the vile... but I want to say to you, my brethren, the time is coming when we will be mixed up in those now peaceful valleys to that extent that it will be difficult to tell the face of a Saint from the face of an enemy to the people of God..." (Orson F. Whitney, Life of Heber C. Kimball, p. 446.)

Need I say more to this people, in light of present threats to the influence of the kingdom of God in this state and elsewhere? Now is the time for the Saints and righteous people in this and other lands to again revive that old rallying song of our fathers:

"Who's on the Lord's side? Who? Now is the time to show; We ask it fearlessly; Who's on the Lord's side? Who?" (Hymns, No. 175.)

It seems a curious thing that in all dispensations, our worst enemies have been those within—who have betrayed the works of the Lord. There were the sons of Mosiah and the younger Alma before their miraculous conversions. It was so in the days of the Master, who said of his betrayer, Judas, "Have not I chosen you twelve, and one of you is a devil?" (John 6:70.) Likewise did Joseph Smith have his betrayers.

We may well expect to find our Judases among those professing membership, but, unfortunately for them, the are laboring under some kind of evil influences or have devious motives.

Troubled state of world

A great thinker and scientist describes most aptly the troubled state of the world today. Said he: "Rarely before has mankind had such an urgent need for the guidance and healing qualities of spiritual insight, because rarely before has man been so confuse and frightened.

The tomorrows ahead of us will be crowded with great challenges and opportunities. But they will be crowded, too, with great dangers.

"Already the human race has at its disposal the power to destroy in a moment what it would take many years to rebuild. And the precious lives that would be extinguished could never be rebuilt." (David Sarnoff, Wisdom, April 1958.)

Over one hundred years ago the Lord spoke to our day as though we were then present. He said: "...in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth.

"And there shall be earthquakes also in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the sword, one against another, and they shall kill one another." (D&C 45:26, 33.)

Places of safety

In these days of our generation, many of you are asking: Where is safety?

The word of the Lord is not silent. He has admonished us: "But my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die." (D&C 45:32.)

The Lord has told us where these "holy places" are: "And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety." (D&C 45:68.)

Where is Zion?

During the various periods of time or dispensations, and for specific reasons, the Lord's prophets, his "mouthpieces," as it were, have designated gathering places where the Saints were to gather. After designating certain such places in our dispensation, the Lord then declared: "Until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains or the strength of Zion." (D&C 101:21.)

Thus, clearly the Lord has placed the responsibility of directing the work of gathering in the hands of his divinely appointed leaders. May I fervently pray that all Saints and truth-seekers everywhere will attune their listening ears to these prophet-leaders instead of to some demagogue who seeks to make capital of social discount and gain political influence.

Meaning of Zion

There are several meanings of the word Zion.

It may have reference to the hill named Mt. Zion or by extension in the land of Jerusalem.

It has sometimes been used, as by the prophet Micah, to refer to the location of "the mountain of the house of the Lord"—as some place apart from Jerusalem.

Zion was so called by Enoch in reference to the "City of Holiness," or the "City of Enoch." The Land of Zion has been used to refer, in some connotations, to the Western Hemisphere.

But there is another most significant use of the term by which the Church of God is called Zion, comprising, according to the Lord's own definition, "the pure in heart." (D&C 97:21.)

As one studies the Lord's commandments and attending promises upon compliance therewith, one gets some definite ideas as to how we might "stand in holy places," as the Lord commands—if we will be preserved with such protection as accords with his holy purposes, in order that we might be numbered among the "pure in heart" who constitute Zion, as I have read from the Lord's own words.

Beacon lights

Listen to some of the Lord's beacon lights pointing the way to safety. Some have been referred to already in this service.
The sessions of this conference are being televised in color, and will be received by many in the United States and Canada over stations that are cooperating to provide coverage of the United States, and also to Hawaii and bases of the Armed Forces throughout the Pacific.

This morning's session, in addition to being broadcast direct, was videotaped for release to many television stations tomorrow morning to the eastern and central parts of the United States, and heard by radio in Vietnam.

Also through special arrangements of the Armed Forces radio and television network, this session will be televised to bases of the Armed Forces throughout the Pacific and heard by radio in Vietnam.

We wish to pay tribute again to the excellence of the Salt Lake Tabernacle Choir. We thank them sincerely and pray God's blessings upon them.

President McKay sends his greetings. He is watching this session by television in his apartment. He has asked that I conduct this service, and sends his greetings and blessings to all present and to all those who are listening in.

We make the proceedings of this Conference available to millions throughout many areas of the world.

For the information of our television and radio audience, we are pleased to announce that we are assembled in the historic Tabernacle on Temple Square in Salt Lake City in the fourth session of the 138th Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints.

This morning’s session, in addition to being broadcast direct, was videotaped for release to many television stations tomorrow morning to the eastern and central parts of the United States, and also to Hawaii and bases of the Armed Forces throughout the Pacific.

The Tabernacle Choir sang the hymn, "The Lord's Prayer." Following the singing the benediction will be pronounced by Elder Thurn J. Baker, president of the Grand Coulee Stake. This Conference will then be adjourned until 2:00 this afternoon.

The closing prayer was offered by President Thurn J. Baker of the Grand Coulee Stake.

Conference adjourned until 2 o'clock p.m.

Begin

Conference reconvened at 2 p.m., Saturday, October 5, with President N. Eldon Tanner, second counselor in the First Presidency, conducting the services.

The Brigham Young University Combined Choruses, with John Halliday conducting, furnished the choral music for this session of the conference. Elder Robert Cundick was at the organ.

President Tanner made the following introductory remarks:

President McKay sends his greetings. He is watching this session by television in his apartment. He has asked that I conduct this service, and sends his greetings and blessings to all present and to all those who are listening in.

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The sessions of this conference are being televised in color, and will be received by many in the United States and Canada over stations that are cooperating to provide coverage of the United States, and also to Hawaii and bases of the Armed Forces throughout the Pacific.
Men abridge own agency. The divine gift of free agency, however, is not a self-perpetuating endowment. It is the objective they impute to and so condemn in others. Only Satan and wicked men seek to abridge men's agency. The Lord never does. Neither do his Saints. Neither the Church, its officers, nor any of its responsible representatives ever seek to abridge one's freedom to make his own decisions--be it in the voting booth or elsewhere. Representations to the contrary are either ignorantly or maliciously made. Usually such representations are calculated to influence people in the exercise of their agency.

"Behold, here is the agency of man. . . ." (D&C 93:30-31.)

The preservation of free agency is more important than the preservation of life itself. As a matter of fact, without it, there would be no existence. It is the foundation principle upon which the gospel of Jesus Christ is built. Without it, there would be no growth and development. Deprived of it, men would be but puppets in the hands of fate.

"I stand all amazed," said Lincoln, "that with all right-minded people we reject this fallacious contention. By the same token, we join with all rightminded men in defense of every man's right to make his own choice.

Against the background of current events, I have thought it not inappropriate to make a few remarks concerning the making of decisions and the effect of one's decisions upon his own agency.

The Brigham Young University Combined Choruses sang the hymn, "I Stand All Amazed."
Every choice one makes either expands or contracts the area in which he can make and implement future decisions. When one makes a choice, he irrevocably binds himself to accept the consequences of that choice.

Jesus, in his Prodigal Son parable, gives a classic illustration of this truth. You will remember that in it a young man, exercising his inherent right of choice, makes a decision to take his portion of his father's estate and go and see the world. This he does, whereupon nature follows its uniform course. When the prodigal's substance is squandered, he makes another choice, which takes him back home where he meets "the ring, and the robe, and the fatted calf." His felicitous father gives him a welcome. But the consequence of his earlier decision "is following him up, for the farm is gone. The 'father' himself cannot undo the effect of the foregone choice." (Collins, Such Is Life, pp. 85-88)

Freedom to choose

From the very beginning God has, through his prophets, made it clear that expanded freedom follows wise choices, and that freedom is restricted by unwise decisions.

Moses to the children of Israel: "A blessing, if ye obey the commandments of the Lord your God, . . . And a curse, if ye will not obey [them]. . . ." (Deut. 11:26-28.)

Lehi said that "men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life . . . or to choose captivity and death." (2 Ne. 2:27.)

Israel's choice of a king

There is a great lesson on this point, as it affected a whole nation, in Israel's rejecting judges, which were recommended by the Lord, and choosing to be ruled by kings. Near the end of his administration, as judge of Israel, the people said to Samuel:

"Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations." (1 Sam. 8:5.)

Samuel, being grieved by this desire of the people, sought the Lord and was directed by the Lord to say to Israel:

"This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots.

"And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

"And he will take your daughters to be confectioneries, and to be cooks, and to be bakers.

"And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.

"And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

"And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work.

"He will take the tenth of your sheep: and ye shall be his servants.

"And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day."

This message Samuel delivered.

"Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

"That we also may be like all the nations. . . ." (1 Sam. 8:11-20.)

"And the Lord said unto Samuel, Hearken unto the voice of the people . . . for they have not rejected thee, but they have rejected me, that I should not reign over them." (1 Sam. 8:7.)

The Lord here followed his uniform course. He refused to interfere with Israel's right of choice, even though their choice was to reject him. Israel, having been warned by both their God and his prophet Samuel, exercised their agency, contrary to the advice of both. They got their king, and they suffered the consequences. In due time their kingdom was divided, they were taken captive, and ultimately they became slaves.

Guide for right decisions

Realizing that liberty depends upon the decisions we make ought to inspire in us a desire to make such choices as will preserve and expand our freedom, and I believe it does so inspire us. What people lack and desperately need today--as they have always needed--is a sure guide for making right decisions. How wonderful it would he if all could enjoy the blessing recently pronounced upon the head of a young man, to whom a patriarch said:

"You have the power of discernment, to look forward into the future and discern and understand the results which come from righteous living . . . You can recognize the effect of evil tendencies even in their beginning. . . . You are, as it were, a watchman upon the tower of Zion, because of this power which the Lord has blessed you with and this understanding which you have and which will grow with you through your years to see and understand the results, which are small in their beginning."

Pattern given by Mormon

This is indeed a wonderful blessing. And what is equally wonderful is that it is available to us all if we will but qualify for it. All we need to do is follow the pattern prescribed by Mormon as he sought, even as I am now seeking, to emphasize the importance of making right decisions. Brother Lee read it this morning and I am [page 67] going to read it again, because of its great importance. To his people, Mormon said:

". . . take heed, my beloved brethren, that ye do not judge that which is evil to he of God, or that which is good and of God to be of the devil.

"For behold, my brethren, it is given unto you to judge [you hearers of the priesthood, this is directly to you], that ye may know good from evil and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night.
"For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.

"But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil; for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him.

"And now, my brethren, seeing that ye know the light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully; for with that same judgment which ye judge ye shall also be judged.

"Wherefore, I beseech of you, brethren, that ye should search diligently in the light of Christ that ye may know good from evil." (Moro. 7:14-19.)

Characters fashioned by decisions

Let us be ever conscious of the fact that our characters are fashioned by the decisions we make. Freedom does not guarantee freedom and liberty. Freedom and liberty and peace are the products of right decisions made in the exercise of free agency.

By the making of proper decisions, Jesus Christ became the Son of God and our Redeemer. By making wrong decisions, Lucifer, "son of the morning," became Satan.

Inherently, they were both endowed with free agency.

"One ship drives east and another drives west With the selfsame winds that blow. 'Tis the set of the sails And not the gales Which tells us the way to go." (Ella Wheeler Wilcox, "The Winds of Fate")

James Russell Lowell suggests the consequences and the importance of decisions, in these lines:

"Once to every man and nation comes the moment to decide, In the strife of Truth with Falsehood, for the good or evil side; Some great cause, God's new Messiah, offering each the bloom or blight,

Parts the goats upon the left hand and the sheep upon the right, And the choice goes by forever 'twixt that darkness and that light!" ("The Present Crisis")

Decisions that expand freedom

I bear you my solemn witness that these principles are true and that they are ever operating in our lives. I hear further witness to what you and I both know, and that is, that if we would benefit from these principles and be on the way to eternal life, we must put them into practice now in our daily lives. We must be guided by them in our temporal as well as in spiritual affairs, in the voting booth as well as in our churches. On election day a month hence, we shall have opportunity to test our commitment to these principles of the gospel. This is so because at least one of the issues there to be decided, the one raised by "Liquor Initiative Petition No. A," is of a vital, moral nature. No amount of sophistry can make it otherwise. The Lord himself and his living mouthpiece have so declared it. Let no man fault his God or his state by failing to vote upon that issue.

If on that day, in the privacy of the voting booth, we so exercise our franchise as to satisfy ourselves and please our God, we shall have made a decision to preserve our free agency and expand the area in which we can exercise it in the future.

And finally, when the issues are determined, whether we stand with the winners or the losers, of this we may be sure: To make the proper choice on any issue is of far more importance to us personally than is the immediate outcome of the issue upon which we make a decision. The choices we make will affect the scope of our agency in the future. As of now, we have the right of decision. What we will have tomorrow depends upon how we decide today. In conclusion, I put to you the question and the admonition given by Elijah to Israel:

"How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." (1 Kings 18:21.)

God grant us discernment and the courage to make right decisions, I humbly pray, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Marion G. Romney of the Council of the Twelve has just spoken to us.

Elder S. Dilworth Young of the First Council of Seventy will now speak to us. He will be followed by Elder Loren C. Dunn of the First Council of Seventy.

Elder S. Dilworth Young Of the First Council of the Seventy

My dear brethren and sisters: The Prophet Joseph Smith at one time said that he taught people correct principles and they could govern themselves. I would submit to you that of course he meant by that they would be following correct principles when they governed themselves. On that basis I should like to speak to you about one of those principles and its application.

In a time of his own choosing, known prophetically as the latter days, the Lord restored his Church to the earth. He also chose the man through whom he would make the restoration, a man to be known as a prophet, seer, and revelator. He let it be known by a prophetic revelation that the man thus honored should be known by Joseph, after his father's name, and also after his great ancestor who was sold into Egypt. Our common testimony, yours and mine, is that this man was Joseph Smith.

The seventy organized

Within five years of the date the Church was organized, the Prophet had surprised Brigham and Joseph Young with the statement that Joseph Young was to be a president of the seventy. No man would have thought of such a group of men as the seventy.

There were to be seventy men in the quorum, and the quorum was to be presided over by seven presidents--not a president with six counselors, but seven presidents, each holding the presidential keys over the quorum.

Until that time the only information about this important body of men was contained in the narrative of Luke. He wrote:

"After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his
I read from a report to its quorum of an active quorum council of presidents. This quorum is missionary minded and has strong group organization as well as good plan, did not direct the work of the group leaders. A few brethren have expressed fear that the group approach will tend to impair quorum unity. This could happen if a quorum council of presidents did not meet, did not him, sorrow will encompass our souls. Let us not be found wanting in this effort to find, to warn, and to convert. If when we stand at the bar of judgment any person living in these ward areas reports to the Lord that he didn't hear the gospel because of our failure to try to reach there are 4,226 wards in the Church. There is a seventies group in almost every one of these wards. What is described here may not be the way to organize the ward in which you live. However, each group leader, in cooperation with the quorum council, the stake what is that way today? Our quorums are to do the detail of their work of finding the honest in heart in the geographical areas of the wards of the stakes. They are organized into groups with one of the presidents acting as the group leader or with leaders appointed by the quorum presidency. They cultivate the honest in heart; they serve as home teachers to partmember families; they fellowship new members, acting as their home teachers. The seventies group in the ward is now the fundamental unit to assist the stake missionary program. In times past I have tried to imagine how a quorum of seventy could be thus divided in this modern day. Now, lo, the plan is already in action. In each stake the quorum of seventy is divided into groups, one for each ward, each under a president or a group leader. While the exact number is not always ten, the pattern of the organization projected by Elder Pratt is present. This is the day when the seventies are to find those within the organized wards who can be interested in the gospel. If we do that work well enough, the time may come when the same principle of organization may be applied to the full-time mission areas. There are some who see no opportunity in this plan of action in the stakes. For these I should like to read a portion of a letter from a seventies quorum president acting as a group leader in his ward: "We have divided our ward into eight geographical areas. Within each group we have chosen two couples to be 'neighborhood group leaders.' I, as the seventies group leader for the ward, coordinated the work. Each group has about twelve families with about two or three nonmember or part-member families. We don't have a large nonmember population. We started by calling all the neighborhood group leaders together, and with the help of the stake missionaries we oriented them to the goals. We then followed up with the group leaders, sending out printed invitations to the 'active' members in their group area to attend a cottage meeting where the missionaries explained how all members could help through fellowshipping, etc." A social was planned which was held the next month where every family [page 70] was invited--inactive, active, non-member and part-member. Seven of the groups have now had successful socials. The group that I live in has four nonmember families, and all were at the social. One traveling salesman even arranged his business affairs in order to come. "We are now encouraging continued effort with these people. This is the means by which we have endeavored to carry out the program for finding families. The whole ward is excited about it. Our bishop is behind it one hundred percent. What is described here may not be the way to organize the ward in which you live. However, each group leader, in cooperation with the quorum council, the stake mission president, and his bishop, will be able to find a way that will fit his ward and the non-member population therein. There are 4,226 wards in the Church. There is a seventies group in almost every one of these wards. If when we stand at the bar of judgment any person living in these ward areas reports to the Lord that he didn't hear the gospel because of our failure to try to reach him, sorrow will encompass our souls. Let us not be found wanting in this effort to find, to warn, and to convert. A few brethren have expressed fear that the group approach will tend to impair quorum unity. This could happen if a quorum council of presidents did not meet, did not plan, did not direct the work of the group leaders. I read from a report to its quorum of an active quorum council of presidents. This quorum is missionary minded and has strong group organization as well as good
about eternal life and the joy of the Saints sank deep into his heart. And it was then that he had to know for himself.

Wanting to know for yourself

"And I will tell you of the wrestle which I had before God, before I received a remission of my sins. And my soul hungered; and I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication. . . ." (Enos 1-4.)

This has caused me to think of the words of Enos in the Book of Mormon when he said:

Behold, it came to pass that I, Enos, knowing my father that he was a just man--for he taught me in his language, and also in the nurture and admonition of the Lord--and blessed be the name of my God for it--

Enos had been raised by good parents. According to his own words, he had been taught by his parents in the nurture and admonition of the Lord. Yet there was a sort of gap between what his parents knew and what he knew. But one day he went to hunt beasts in the forests. It was then that the words he heard his father speak about eternal life and the joy of the Saints sank deep into his heart. And it was then that he had to know for himself.

Central support on a quorum basis. I quote:

"On May 25 a youth conference was held for all Aaronic Priesthood-Youth activity committees. Young folks were given training in various phases of missionary work by the full-time missionaries, assisted by such outstanding people as a former full-time mission president, the director of the college LDS institute, a former member of the Church Priesthood Missionary Committee, and a skilled educator in methods of teaching. The young people selected and arranged the entire program, the menu, the movie, and helped plan the Saturday night dance, which was conducted by the stake MIA."

Now this is what is pertinent to us: "Our quorum was represented by our stake mission president. We provided the kitchen help for the dinner and furnished the dessert."

In addition, the quorum held a "Mothers Night Out" banquet, which included an art show from local people. Six nonmembers contributed to this show, which was viewed by more than five hundred people.

This quorum constructed two booths during a public celebration and grossed $1,727 selling hamburgers, and so forth.

The quorum, at a cost of $200, set up an information booth at the state fair. Some 1,713 guests registered -- 515 of them nonmembers, 396 of whom were good referrals. To help pay for this booth at the fair, the quorum engaged with a vendor for 30 percent of the profit to man another booth that sold knickknacks at the fair.

This not being enough, they also operated an ice cream booth, which grossed $1,900, the profit to be applied to the missionary fund. This fund helps to support not only missionaries from the stake, but also supports missionaries called from the full-time missions in foreign lands, who, when released, will return home as leaders in future wards and future stakes in the far-flung areas of the Church.

The quorum keeps copies of the Book of Mormon in motels. It baptized a convert who first became interested by reading the book placed in a motel 400 miles away by a quorum of seventy of another stake.

And still the quorum found time to hold a midsummer picnic with the families of the quorum members.

Same fundamental calling

The activities of an active seventies quorum today bear little resemblance [page 71] to those of the quorums organized in 1835, 1845, 1890--but then, a fast-moving automobile or a fast-flying jet bears little resemblance to the oxdrawn wagons of those times, which at best could make 15 miles per day.

Fundamentally, today, as in that day, the calling of a seventy is to prepare the minds of men to receive the gospel and to convert them by whatever means are available or creatable. Perhaps for those of us with like responsibilities, the Savior's injunction on a different occasion might be applied: "Go, and do thou likewise." (Luke 10:37.)

All of this detail comes because of the gospel. These men believed it, and do believe it. These men are inspired by their love of Christ to go out and do these things in the hope that what they do will be the very thing they can do to bring more people into the Church.

I accept the Lord Jesus Christ as my Savior, as they do, and I bear witness of him that he lives, and that we are his servants. He is the God of this earth and its Creator. President McKay is the prophet, seer, and revelator chosen by the Lord to bear the work and to carry the responsibility at this time. It is our business to assist with that responsibility and to uphold and to sustain him, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder S. Dilworth Young of the First Council of Seventy has just spoken to us.

We shall now hear from Elder Loren C. Dunn of the First Council of Seventy.

Elder Loren C. Dunn

Elder Loren C. Dunn Of the First Council of the Seventy

In this audience today is my mother. Mother has been staying with us for the past day or two; and this morning prior to coming to this conference, I asked her if she would offer family prayer for us, the reason being that I wanted her blessing, which I received. This took me back to younger days when we as children would seek the blessing of our parents before we undertook any kind of responsibility or sought to follow a different pursuit in life.

I honor my parents. I am grateful for them. I can remember the time in my life, though, when I had to find out for myself about the things they already knew concerning this Church. But they had made it easy for me because of their faith and because of their understanding. I had a relatively easy time learning how to pray to God, because I thought of him as having the same principles and qualities embodied in my own parents. And it became easy to pray to someone such as that, who not only had those qualities and principles but was perfect.

This has caused me to think of the words of Enos in the Book of Mormon when he said:

"Behold, it came to pass that I, Enos, knowing my father that he was a just man--for he taught me in his language, and also in the nurture and admonition of the Lord--and blessed be the name of my God for it--"

And I will tell you of the wrestle which I had before God, before I received a remission of my sins.

"Behold, I went to hunt beasts in the forests; and the words which I had often heard my father speak concerning eternal life, and the joy of the saints, sunk deep into my heart.

"And my soul hungered; and I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication. . . ." (Enos 1-4.)
Quite often this is the pattern of young people today. You hear the words of your parents and Church teachers. Sometimes these words are not of personal value until you reach the point of wanting to know for yourself, or until such time as these words are challenged, or there is some other experience that prompts you to action.

Enos wanted to know, and because of the teachings of his parents, he knew how to find out—and he did.

But different was the recent experience of a college student who had also heard all the familiar words from his teachers and others as he was growing up. He had not discovered if these things were true prior to the time he engaged in a particular course of study that challenged his faith in The Church of Jesus Christ of Latter-day Saints. He subsequently rejected the words without ever finding out if they were true. And, in a sense, he became inactive in the Church without ever having been in the Church—and at least without ever having experienced the spiritual blessings of the Church, a principle of which is a testimony of its truthfulness.

Vitality of the Church

There are those who see this Church from the outside and marvel at its programs and organization. They ask how this is accomplished, expecting that in a few sentences a formula can be given that they can take back and apply to their own organizations.

The success and vitality of the Church, however, lies in something that is unseen. It is the power and spirit that enlightens the person who gains for himself a true knowledge that God and Jesus Christ are actually divine, living beings, and that this is the Church of Jesus Christ revealed from God and not devised by man. To know this is to be free from many doubts and frustrations. To know this is to be able to look ahead with confidence and courage and peace of mind. And to know this is to know that God is actually there and that his love for us is both personal and real. And when the pressures and problems of life become too great, there is always a retreat to this relationship with the Lord for comfort and solace and renewed strength.

Ways to gain knowledge

I suppose there are many ways to gain this knowledge, but I know of none more sure than these two promises. The first is from the book of John and says:

"My doctrine is not mine, but his that sent me." (John 7:16-17.)

The second promise has already been heard in this great conference. Let me read it to you again.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moro. 10:4-5.)

Establish relationship with the Lord

Chances are, if you are a young member of this Church, you have heard these words many times before. Perhaps now is the time, if you have not already done so, to do as Enos did and establish your own relationship with the Lord, to gain your own testimony that he lives and that he directs the affairs of his Church.

His promise is that if you live the standards which he has set down, and read the Book of Mormon with faith and prayerful intent, he will manifest these things unto you by the power of the Holy Ghost.

I think of the words of President McKay, not only at the beginning of this conference but prior to that, when he said:

"He is our head. This is his Church. Without his divine guidance and constant inspiration, we cannot succeed; with his guidance, with his inspiration, we cannot fail."

To this I humbly add my own witness. I know that God lives, and that Jesus Christ is his Son and Savior of the world; that this Church was restored by a prophet of God and is directed by a prophet of God today; that this Church is directed and led by revelation.

God knows and loves and cares, and he is most anxious that you young people establish your own personal relationship with him, so he can, by the Spirit of the Holy Ghost, arm you with this divine knowledge, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

He to whom we have just listened is Elder Loren C. Dunn of the First Council of Seventy.

The congregation and Combined Choruses will now join in singing, "Come, Come, Ye Saints," after which Elder Boyd K. Packer, Assistant to the Twelve, will speak to us.

The congregation and the Combined Choruses joined in singing the hymn, "Come, Come Ye Saints."

President N. Eldon Tanner

Elder Boyd K. Packer, Assistant to the Twelve, will now address us. He will be followed by Elder Theodore M. Burton, Assistant to the Twelve.

Boyd K. Packer

This is a year of conventions and conferences. Many of them are held throughout the world. They are of many kinds: governmental, political, business, educational, religious, but of them all this one is unique. Nowhere in the world is there, or could there be, an assembly such as this.

Purposes of general conference

President David O. McKay lists the purposes for holding general conferences as follows:

"... Reference to the Doctrine and Covenants will disclose the fact that there are four principal purposes for holding conferences of the Church:
"First, to transact current Church business.

"Second, to hear reports and general Church statistics.

"Third, to approve of those names which I (the Lord) have appointed, or to disapprove of them."

"Fourth, to worship the Lord in sincerity and reverence, and to give and to receive encouragement, exhortation, and instruction." (Conference Report, October 1938, pp. 130-31.)

Early conferences

The first conference was held on June 9, 1830. I read from the minutes:

"Our numbers were about thirty, besides whom many assembled with us, who were either believers or anxious to learn. Having opened by singing and prayer, we partook together of the emblems of the body and blood of our Lord Jesus Christ. We then proceeded to confirm several who had lately been baptized, after which we called out and ordained several to the various offices of the Priesthood. Much exhortation and instruction was given, and the Holy Ghost was poured out upon us in a miraculous manner—many of our number prophesied, whilst others had the heavens opened to their view." [page 74] (Documentary History of the Church, Vol. 1, pp. 84-85.)

This was the first conference of The Church of Jesus Christ of Latter-day Saints.

Seventeen years later there was held an even more humble conference than the first. It is described by Elder John Young.

"I reached the valley during the sitting of Conference, and some of the brethren said, 'The Conference is sitting; won't you go?' So I walked down to where they were holding Conference, and I found them by the side of a haystack. There was Father John Smith and a little handful of men that might have been covered with a small tent, and they were holding the Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints." (Journal of Discourses, Vol. 6, p. 232.)

Those men who met that October morning by that haystack, which no doubt stood somewhere near this building, had vision enough to know that someday their message would be carried across the world. From that small group of pioneers the influence of these great conferences has grown, and now the message is heard beyond the seas and across the world. There is a great spirit in our conferences.

Established by God

President Heber J. Grant declared that "God established these conferences. Nothing but the spirit of the living God could bring together such a congregation. . . .

"The General Conferences of the Latter-day Saints are one of the great outstanding testimonies . . . of the divinity of the work in which we are engaged." (Conference Report, October 1933, p. 118.)

What of those who attend conference? Perhaps we could introduce just one of them. Sometime ago there came to a conference the religious editor of a large newspaper. He came across the country to get the "feel" of the conference.

Interview by editor

Before the opening of a session, we came down the aisle of this building. It was filled to capacity. He noticed a middle-aged man, dressed unpretentiously, sitting next to the aisle, and asked to be introduced. We found him to be from the West Coast, a convert to the Church. As I recall, he had once been a member of the same church to which the editor belonged. He was a counselor in a bishopric. The interview proceeded something like this:

"How long have you been a member of the Church?"

"About eight years."

"Did you join the first time the missionaries contacted you?"

"Oh, no. It took me several weeks before I joined the Church." Then he added with a smile, "I don't like to rush into things."

"They tell me," the reporter inquired, "that the President of your Church is a prophet. Is that true?"

"Oh yes! I know him to be a prophet of God, just as much a prophet as any of the biblical prophets."

"Are you paid for your service in the Church?"

"Oh yes I" he said. "Generously paid— in blessings, not money. It seems that the principle of tithing requires that we pay for the privilege."

"Tell me, why—why do you pay tithing?"

I noticed that the good brother's countenance became very serious, and there was a brimming bit of emotion in his eyes as he softly answered in a single word: Obedience.

Participants in conference

These, then, are those who come to conference. From the pulpit here I can see the lumberman from Oregon, the electrician from Maine, the policeman from Tonga, the nurseryman from Auckland, the civil servant from Holland.

I can see those who saved and skimped to come. I can see others who regard it merely as an incidental expense.

And now of the men who speak here—the First Presidency, the twelve apostles, and the other General Authorities. [page 75] They too come from varied occupations. One was a newspaper editor, another a building contractor, another an engineer. Several are attorneys. One was a bank president, another an air line executive, and two or three are insurance men. Several are teachers. Four of them hold doctorates. A number have held public office—two of them as cabinet members. Several have served in the military. They are all married men with families. Though most of them have known success in their chosen profession, almost to a man they come from humble beginnings.
As it was when he was here, they have been welded together in the ministry of the gospel of Jesus Christ. So it should be, for was not Peter a fisherman, and Andrew and James and John; and was not Matthew a publican?

Subjects discussed

What do General Authorities talk about in conference? Some people say that they are out of their province when they speak up on temporal or "political issues. President John Taylor said of these conferences:

"as we possess bodies as well as spirits, and have to live by eating, drinking, and wearing, it becomes necessary that temporal matters should be considered and discussed in our Conferences, and that we should deliberate upon all things that are calculated to benefit, bless, and exalt the Saints of God, whether they refer to our spiritual affairs or to our avocations and duties in life as husbands and wives, as parents and children . . . whether they refer to the policy we should pursue in our commercial relations . . . or to any other matter affecting us as human beings composing part of the body politic of this nation or as citizens of the world." (JD, Vol. II, pp. 353-54.)

Others complain that the brethren are blind to social developments and urge them to be obedient to the "revelation of social progress."

Come the Sabbath day you will find these men scattered across the world holding conferences, bearing witness, and preaching the gospel. One will be in Hong Kong, another perhaps visiting the servicemen in Vietnam, another effecting a new organization in Australia or New Zealand. Others will be in South Africa, England, Germany, Canada, Brazil, or Guatemala.

Yet, when the council meetings come in the middle of the week, we find the brethren here again. They sit in council to prayerfully deliberate over the affairs of the Church and kingdom of God here upon the earth.

Traveling as they do across the earth (literally, the full extent of it), it is hardly conceivable that they could miss or would ignore any significant development--social, political, religious, national, or racial--anywhere on the earth. Also, they have lifelong training and achievement in fields of activity so important to mankind.

Speakers called of God

However, it is not because of travel nor professional success that we ought to pay heed to them. Nor is it because they are nimble of mind or wise in years. These things are incidental only.

We listen to them because they have been "called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the gospel and administer in the ordinances thereof." (Article of Faith 5.)

They are given divine authority. Not one of them aspired to the office he holds, nor did he call himself, for "in the Church of Jesus Christ of Latter-day Saints, one takes the place to which one is duly called," said President Clark, "which place one neither seeks or declines." (The Improvement Era, June 1951, p. 412.)

"Ye have not chosen me," said the Lord, "but I have chosen you, and ordained you." (John 15:16.)

Lesson from scripture

We don't have to listen to them or pay heed to them-we have our agency. But there is a lesson in scripture to consider.

"And Moses prayed for the people.

"And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

"And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." (Num. 21:7-9.)

"How silly," some must have said. "How can such a thing cure me? I'll not show my stupidity by paying any attention," and some would not look.

In First Nephi we read that "after they were bitten he prepared a way that they might be healed; and the labor which they had to perform was to look; and because of the simpleness of the way, or the easiness of it, there were many who perished." (1 Ne. 17:41.)

The lesson is enlarged in the Gospel of John.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

"That whosoever believeth in him should not perish, but have everlasting life. (John 3:14-16.)

Great witness from conferences

"How silly! How could accepting Christ save me?" They will not turn their heads to look nor incline their ears to hear. They ignore the great witness that comes from these conferences. We ought to, indeed we must, heed the counsel of these men, for the Lord said, "What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.

"For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever. Amen." (D&C 1:38-39.)

Though it is my privilege to serve among them, I have not forgotten for one moment that these men, the brethren, are the servants of the Lord. And individually, independent of their knowing it, I know and testify that David O. McKay is a prophet of God, that Jesus is the Christ, and that this conference is his voice speaking to his children. In the name of Jesus Christ. Amen.

President N. Eldon Tanner
My dear brothers and sisters, and all who are watching and listening to these messages: If you were to approach a military installation some dark night, you would be immediately challenged by a sentry with the question, "Who goes there?" If you were to answer that challenge with the word "friend," the sentry would answer, "Advance, friend, and give the password." If you were neither able to give the password nor to identify yourself, you would be placed in an embarrassing and a dangerous position.

Yet millions of those presently living on the earth are totally unprepared for death and to enter through the gates of the celestial kingdom. They know neither the password nor will they be able to identify themselves as a son or a daughter of God. They have never taken upon themselves the name of the Only Begotten Son of God, nor passed the necessary tests of faith, repentance, baptism, and the gift of the Holy Ghost. Nevertheless, this identification is needed for entry into the kingdom of heaven, which kingdom we can refer to as the family of God, our Eternal Father.

I have been shocked at the complacency and the indifference of some persons when these errors have been called to their attention. Quite commonly the answer is given: "Well, I know that I was baptized, [or ordained, or endowed] and that is all I need to know. It must be recorded someplace, and it is up to you [the clerk] to find it."

This is a very wrong and dangerous assumption. It is up to the individual to see that the ordinance is properly recorded. It is my responsibility to see that my works are properly recorded. If I cannot find this record through diligent searching, or if I cannot establish a record through proper witnesses who can testify that the ordinance was performed, then I would go to my bishop, state my problem, and ask that I immediately be permitted to be baptized and to have my ordination to the priesthood and my endowment ratified in order to establish a proper record on the books of the Church.

I am engaged in a process of simplifying the recording of records both for the living and for the dead. We are coordinating the records of the Genealogical Society, the Church Historian's Office, and the office of the Presiding Bishopric into a master file. Our ward clerks are auditing all records of living members of the Church to make certain that their records are correct and complete. As a result of this survey we have discovered many cases where, through oversight or carelessness in recording names, dates, and places, errors have been entered onto the record. What is really shocking is that sometimes no records are found of baptisms, confirmations, or priesthood ordinances or ordinations.

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My salvation and my exaltation depend upon these two principles of righteous living and conforming to the written requirements of the gospel. This is my blessing that is in danger, not that of someone else. It is my responsibility [page 78] to live righteously and to establish a proper record for me at once. This is no time to become indignant, to stand on my rights, or to take a chance on future rectification of my records. If my future blessings are in danger because of missing identification, I must humble myself and do whatever is necessary to assure myself that my record and the records of my family are properly recorded and protected.

As I read the scriptures, I tremble for those who do not live righteously and who do not have a record of conforming with God's laws. Even if I were a literal descendant of Aaron, lived a righteous life, and held an inherited right to the office of the bishopric, there are additional standards to be met:

And a literal descendant of Aaron, also, must be designated by this Presidency [referring to the First Presidency], and found worthy, and anointed, and ordained under the hands of this Presidency, otherwise they are not legally authorized to officiate in their priesthood.

But, by virtue of the decree concerning their right of the priesthood descending from father to son, they may claim their anointing if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the hands of the above named Presidency. (D&C 68:20-21.)

I emphasize that even the Presiding Bishop in such a case, in addition to a life of righteousness and a claim to be a descendant of Aaron, must prove his lineage, and this must be done from the records.

Let me read a more emphatic statement about the records of priesthood ordinations in general:

And all they who are not found written in the book of remembrance shall find none inheritance in that day, but they shall be cut asunder, and their portion shall be appointed them among unbelievers, where are wailing and gnashing of teeth.

These things I say not of myself [in other words this is a commandment or a decision of God the Eternal Father]; therefore, as the Lord speaketh, he will also fulfill.
The Friendly Islands

Captain James Cook, one of the early explorers of the Pacific, was greatly impressed with the friendliness of these native people. On his charts he designated Tonga as the Friendly Islands. His designation could not have been more descriptive. Tongans are good-humored, polite, outgoing, and, above all, friendly.

Perhaps the Friendly Islands didn't quite live up to their name in the estimation of those first Mormon missionaries who arrived on the island of Tongatabu July 15, 1891. A full year was to transpire before a frame meetinghouse could be erected, a humble and modest school opened, and the first new member baptized. Frustration followed frustration until progress halted. After a 20-year lull, the work was recommenced with the establishment of the Tongan Mission.

Once again, men of faith, called of God, left behind home and family and sailed for Tonga. Success came more readily, but not without exacting a price. Typhoid fever took its toll. Today, six well-kept graves mark the resting place of those who were willing to give all in the cause of truth. The words of the Lord provide a fitting epitaph to their sacrifice: "Wherefore, be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great." (D&C 64:33.)


dated name and that of his or her ancestors through whom he obtains his heritage upon the earth are found properly recorded upon the books of the kingdom of God. Only in this way can one be sure that this portion of his conformance to God's commandments concerning his works upon the earth has been properly recorded. Only when you know the proper password and have a valid identification of yourself and your lineage can you enter through the gates of heaven to claim your eternal exaltation.

I urge all clerks and recorders to realize how very important your work is in the plan of salvation. The proper recording of information is most important, for it will form an important portion of the basis on which we as a people are to be judged. A clerk's calling is as much a spiritual calling as any we have in the Church, and must never be regarded merely as a technicality.

Brothers and sisters, I testify that we will live again, that life after death is real, and that we can only claim an inheritance among the mansions of our Father in heaven when we can prove our claim to it through living righteously and maintaining our names in righteous fellowship upon the records of God's kingdom on the earth as well as in heaven. Of the truth and importance of these principles I testify, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Thomas S. Monson, Assistant to the Twelve, has just spoken to us.

Elder Thomas S. Monson Of the Council of the Twelve will be our concluding speaker.

Elder Thomas S. Monson

Elder Thomas S. Monson Of the Council of the Twelve Apostles

Today is actually tomorrow in the Tongan Islands, which lie some 2,700 miles southwest of Hawaii. The Tongan capital, Nuku'alofa, is situated 20 minutes east of the International Date Line, thereby giving Tonga the title "the place where time begins." Tongans take delight in the thought that of all the people whom God has created and placed over the expanse of this marvelous world, they are the first to greet the new day, the first to be upon their knees in morning prayer to thank a loving Heavenly Father for his abundant blessings.

The Friendly Islands

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The Friendly Islands
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A fond farewell to Tonga and its precious people. Here were men of faith, women of patience, even children of promise.

The new morality is a cleverly designed maka-feke. In a headlong dash for what they envision will be social acceptance, the weak-willed, deceived by a counterfeit bait, discover not social acceptance, but experience social rejection.

Love, a source of strength.

What prompted this inspired teacher to close the traditional textbook and for a brief moment teach an unforgettable lesson? Love is the answer—a love for his students and a genuine concern for their welfare.

This same spirit of abiding love and genuine concern has characterized the growth of the Church in Tonga from that humble beginning in 1891, even to the present time.

Today one in seven Tongans is a member of The Church of Jesus Christ of Latter-day Saints. Beautiful chapels dot the landscape. The full program of the Church is pursued in a vigorous and successful manner. Just last month, together with Elder Howard W. Hunter, I had the privilege to be a part of the creation of a stake of Zion at Nuku'alofa. We found a prepared people. We discovered that they feared small things and yet proceeded with faith.

In their journey to greatness, the Tongans have not neglected nor forgotten a great source of their strength—this abiding love and genuine concern one for another.

Faith of Tongans.

Earlier this year a baby boy was born to the Tongan Mission president and his wife, President and Mrs. John H. Groberg. Little John Enoch was their first son, the beloved brother of five sisters and the delight of the Tongan members. At first the little one did well, but then came illness. Doctors worked their skill, parents exercised their faith, but the baby did not improve.

Late one evening there came a knock at the door. From the Tongan visitor, President Groberg learned that on every island, in every home, in every heart, fervent prayer and faithful fasting became a united appeal to Almighty God that John Enoch Groberg would live. Visiting Tonga at the time, I witnessed this faith. I testify to the result. The cause of the illness was discovered; the deterioration was arrested. Today the baby is robust in strength. He is a living testimony of the power of prayer and the miracle of love.

Visit to royal palace.

During that same visit to Tonga, I accompanied President Groberg to the royal palace, where we were granted an interview with His Royal Majesty King Tupou IV. Our welcome was cordial and most pleasant. At the conclusion of the interview, the prompting of the Holy Spirit guided President Groberg as he bore fervent testimony to the king concerning the truth of the everlasting gospel and the blessings that it provides. No more eloquent nor moving words have resounded in those royal chambers. No greater courage have I seen displayed.

To my mind came the apostle Paul's inspired defense before another king, even Agrippa. Here in Tonga was one [page 81] called of God who was "not disobedient unto the heavenly vision." Here was uttered a testimony that "Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles." (Acts 26:19, 23.) I could envision King Tupou saying with King Agrippa, "Almost thou persuadest me."

We exchanged greetings, departed the palace; but I did not, nor will I, forget that experience. What prompted such courage, such faith, such conviction in a young mission president? The answer: the miracle of love. John H. Groberg loves the Tongan people—of all of them.

Experience of young elder.

As a lad just 20, called to the Tongan Mission, he was assigned to an outer island with a native missionary as his companion. After eight seasick days and sleepless nights on a storm-tossed sea, they reached their destination. Not one soul on the island spoke English. Here he acquired his gift of the language. Then came a devastating hurricane that struck the isolated island with tropical intensity, destroying the food crop and contaminating the water supply. There was no means of communication with the outside world. The supply boat was not due for almost two months. After four weeks the precious store of food, mainly taro, a native vegetable, was severely rationed. Four additional weeks passed. All food was gone. No help arrived. Bodies became emaciated, hope dwindled, confidence waned, some died. In desperation, John Groberg waded into the swampland where insects covered his face, and with a sweep of his hand, many entered his mouth—his only nourishment.

The end drew near. The island's inhabitants sat in an idle stupor. One morning, nine weeks from the time of the hurricane, John Groberg felt a gentle hand upon his shoulder. He turned his head and gazed into the eyes of an elderly Tongan man. Slowly and with meticulous care, the old man unwrapped a precious prize, even his most treasured possession—a small can of berry jam. He spoke: "I am old; I think I may die. You are young; you may live. Accept my gift."

What were the words penned by Charles Dickens? "It is a far, far better thing that I do than I have ever done; it is a far, far better rest that I go to than I have ever known." (A Tale of Two Cities.) Add to them the declaration of the Savior: "As much as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

Then came that speck on the horizon and a shout of joy as the supply ship came into view. John H. Groberg was no longer a boy. His faith had been tried; his life had been spared; his love for the Tongan people was forever assured.

“Here am I”

The Holy Scripture records that in the hushed quiet of the still night, the boy Samuel heard the Lord call and answered, “Here am I.” (1 Sam. 3:4.) On the bleak hill of Moriah, Abraham demonstrated his willingness to sacrifice all— even his only son. He heard the angel of the Lord call and answered, “Here am I.” (Gen. 22:11.) On the morning of a beautiful spring day in a sacred grove at Palmyra, the boy Joseph Smith beheld a heavenly vision and the appearance of the Father and the Son. He received his call, and his life demonstrated his answer, “Here am I.”

On a distant Pacific isle a faithful missionary, John H. Groberg, had answered, “Here am I.”

So often the call to serve is not accompanied by the sound of a marching band, the cheering crowd, or the applause of those whose favor is deemed so great. Such distractions were not to be found on Damascus' way, in Palmyra's grove, on Moriah's mount, in Gethsemane's garden, nor atop Golgotha's hill.

With a never-waning confidence in the people of Tonga, John H. Groberg has taught them not to pray for tasks equal to their powers, but rather to pray for powers equal to their tasks. Then the doing of their work shall be no miracle, but they shall be the miracle.

A fond farewell.

I found it difficult last month to bid good-bye to Tonga and its precious people. Here were men of faith, women of patience, even children of promise.
We boarded the plane. Slowly it taxied to the grass runway, and with a roar gained speed and lifted gently into the blue sky. I looked at the crowd who had bid us farewell. In the distance I saw the great school complex. In my memory I thought of the six graves of those early missionaries. Quietly I repeated a verse from Kipling's "Recessional":

"The tumult and the shouting dies, The captains and the kings depart; Still stands thine ancient sacrifice, An humble and a contrite heart; Lord God of hosts, be with us yet, Lest we forget, lest we forget.

The miracle of love

From the cabin window I took a last quick glance at Nuku'alofa, which interpreted means "the abode of love." I realized that love is not only the miracle of the Friendly Islands; love is the guide to mortal happiness and a requisite for eternal life.

God so loved the world that he gave his Son. The Redeemer so loved mankind that he gave his life. To you and to me he declared, "A new commandment I give unto you, That ye love one another; as I have loved you. . . .

"By this shall all men know that ye are my disciples." (John 13:34-35.)

With all my heart I pray that we will be obedient to such a heavenly vision, for I testify it came from the Son of God who is our Redeemer, our mediator with the Father, even Jesus Christ, the Lord. Of this I bear witness, in the name of Jesus Christ. Amen.
It may be of interest to you to know that these services are being relayed by closed-circuit wire to members of the priesthood gathered in the Assembly Hall and in approximately 700 other separate locations from coast to coast, and in Canada. It is estimated that approximately 140,000 will participate in this meeting by direct wire. This does not include the ten thousand gathered in this building and the Assembly Hall.

The singing during this session will be furnished by the men of the Tabernacle Choir, with Richard P. Condie conducting, and Alexander Schreiner at the organ.

We shall begin this service by the chorus singing, "Prayer at Evening," after which Elder Wallace F. Gray, president of the Palomar Stake, will offer the invocation.

The chorus sang the hymn, "Prayer at Evening."

President Wallace F. Gray of the Palomar Stake offered the opening prayer.

The men of the Tabernacle Choir will now favor us with "Seek Thy God."

The chorus sang the hymn, "Seek Thy God."

President Alvin R. Dyer

We shall now hear the message of President David O. McKay, which will be read to us by his son, David Lawrence McKay.

President David O. McKay (Read by his son David Lawrence McKay)

It is an honor, my brethren of the priesthood throughout the entire Church, to be associated with you. I greet all assembled here tonight in this great Tabernacle and all who are listening in over closed circuit in 700 appointed places throughout the United States and Canada. This is a glorious occasion!

Examples to the flock

Two thousand years ago the chief apostle Peter addressed the elders of the Church and said: "... I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

"Feed the flock of God which is among you. . . .

"Neither as being lords over God's heritage, but being ensamples to the flock. . . .

"Be sober, be vigilant; because our adversary the devil as a roaring lion, walketh about, seeking whom he may devour:

"Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." (1 Pet. 5:1-3, 8-9.)

Note Peter's statement to be examples to the flock!

I testify to you as I have done before, that you leaders, you priesthood bearers, may so live at you may receive impressions and direct messages through the Holy Ghost. The veil is thin between those who hold the priesthood and those on the other side of the veil. That testimony began in the home in my youth because of the example of my father, who honored the priesthood, and my mother, who sustained him and lived it in the home.

I do not know that Peter had that in mind particularly when he mentioned being an example to the flock, but I know that such a home is a part of that flock. The influence you spread in your home will go throughout the town, will go throughout the county, the wards, and the stakes. No bishop, no counselor, no stake president, no man holding a responsible position in this Church can afford to sidestep to the slightest degree his great responsibility of living the gospel as he preaches it and of being an example to the flock. Any man holding such a position who would lead a young person to doubt the Church by his actions will bring dishonor to the Church and great sorrow to his own soul. The most precious thing in the world is a testimony of the truth. Truth never grows old, and the truth is that God is the source of your priesthood and mine. The truth is that he lives; that Jesus Christ, the Great High Priest, stands at the head of the Church; and that every man who holds the priesthood, if he lives properly, soberly, industriously, humbly, and prayerfully, is entitled to the inspiration and guidance of the Holy Spirit. I know that is true.

Honor priesthood calling

Men who are vessels of the Holy Priesthood, who are charged with words of eternal life to the world, should strive continually in their words and actions and daily deportment to do honor to the great dignity of their calling and office as ministers and representatives of the Most High.

Whenever the priesthood is delegated to man, it is conferred upon him, not as a personal honor--although it becomes such as he honors it--but as authority to represent Deity and an obligation to assist the Lord in bringing to pass the immortality and eternal life of man.

If priesthood meant only personal distinction or individual elevation, there would be no need of groups or quorums. The very existence of such groups, established by divine authorization, proclaims our dependence upon one another, the indispensable need of mutual help and assistance. We are social beings. Edwin Markham said:

"There is a destiny that makes us brothers' None goes his way alone: All that we send into the lives of others Comes back into our own." ("A Creed")

Service and mutual help

This element of service and mutual help is emphasized by the Lord as follows:

"Wherefore, be faithful; stand in the office which I have appointed unto you; succor the weak, lift up the hands which hang down, and strengthen the feeble knees." So says the Lord in the Doctrine and Covenants, Section 81, verse 5.

And again:

"And if any man among you be strong in the Spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also." (D&C 84:106.)
One of the responsibilities of the priesthood here assembled, and the vast number in the Church of whom you are representatives, is to perform the labor of home teaching, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Eph. 4:12.) And so it is right to have the home teacher carry the responsibility of looking after the welfare of each individual. Assignments can properly be made so that every man who holds authority, which comes by direct revelation, may recognize his ecclesiastical duties by exercising the authority that he holds.

Behavior of servicemen

Our priesthood should be honored no matter in what situation or circumstance we find ourselves. Our hearts and thoughts go out to our servicemen throughout the world, and especially to those who are in the active combat zones. Recently, I received a report from Elder Marion D. Hanks telling of the high caliber and behavior of servicemen in Vietnam, which gives assurance of the gospel in their lives and that they are honoring their priesthood. From that report I quote the following:

"Everywhere our men were highly spoken of. Every one of the generals to whom I talked went out of his way to commend the Mormon servicemen with whom he had trooped.

"One fine Marine major, in the middle of battle daily, expressed his strong testimony and asked that I carry to the missionaries the message that he is happy to be in Vietnam fighting to preserve the right of our missionaries to do their more important work."

We can only hope and pray that hostilities in that grief-stricken area, and all over the world, will soon end.

Prayer for divine knowledge

I am going to tell you boys of the Aaronic Priesthood that a voice has been heard in this dispensation giving assurance that the Lord and Savior Jesus Christ is the head of this Church and guiding it, as he directed it in ancient days and has guided it since he and his Father appeared to the Prophet Joseph Smith.

I am going to tell you what happened to me as a boy upon the hillside near my home in Huntsville. I was yearning, just as you boys are yearning, to know that the vision given to the Prophet Joseph Smith was true, and that this Church was really founded by revelation, as he claimed. I thought that the only way a person could get to know the truth was by having a revelation or experiencing some miraculous event, just as came to the Prophet Joseph.

One day I was hunting cattle. While climbing a steep hill, I stopped to let my horse rest, and there, once again, an intense desire came over me to receive a manifestation of the truth of the restored gospel. I dismounted, threw my reins over my horse's head, and there, under a serviceberry bush, I prayed that God would declare to me the truth of his revelation to Joseph Smith. I am sure that I prayed fervently and sincerely and with as much faith as a young boy could muster.

At the conclusion of the prayer, I arose from my knees, threw the reins over my faithful pony's head, and got into the saddle. As I started along the trail again, I remember saying to myself: "No spiritual manifestation has come to me. If I am true to myself, I must say I am just the same 'old boy' that I was before I prayed." I prayed again when I crossed Spring Creek, near Huntsville, in the evening to milk our cows.

Answer given in Scotland

The Lord did not see fit to give me an answer on that occasion, but in 1899, after I had been appointed president of the Scottish Conference, the spiritual manifestation for which I had prayed as a boy in my teens came as a natural sequence to the performance of duty. For, as the apostle John declared, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.)

Following a series of meetings at the conference held in Glasgow, Scotland, was a most remarkable priesthood meeting. I remember, as if it were yesterday, the intensity of the inspiration of that occasion. Everybody felt the rich outpouring of the Spirit of the Lord. All present were truly of one heart and one mind. Never before had I experienced such an emotion. It was a manifestation for which as a doubting youth I had secretly prayed most earnestly on hillside and in meadow. It was an assurance to me that sincere prayer is answered sometime, somewhere.

During the progress of the meeting, an elder on his own initiative arose and said, "Brethren, there are angels in this room."

Strange as it may seem, the announcement was not startling; indeed, it seemed wholly proper, though it had not occurred to me there were divine beings present. I only knew that I was overflowing with gratitude for the presence of the Holy Spirit.

Prophecy of James L. McMurrin

I was profoundly impressed, however, when President James L. McMurrin, president of the European Mission, arose and confirmed that statement by pointing to one brother sitting just in front of me and saying, "Yes, brethren, there are angels in this room, and one of them is the guardian angel of that young man sitting there," and he designated one who afterward became a patriarch in the Woodruff Stake of the Church, John Young.

Pointing to another elder, he said, "And one is the guardian angel of that young man there," and he singled out one whom I had known from childhood, David Eccles. Tears were rolling down the cheeks of both of these missionaries—not in sorrow or grief, but as an expression of the overflowing Spirit. Indeed, we were all weeping.

Such was the setting in which James L. McMurrin gave what has since proved to be a prophecy. I had learned by intimate association with him that James McMurrin was pure gold. His faith in the gospel was implicit. No truer man, no man more loyal to what he thought was right ever lived. So when he turned to me and gave what I thought then was more of a caution than a promise, his words made an indelible impression upon me. Paraphrasing the words of the Savior to Peter, Brother McMurrin said: "Let me say to you, Brother David, Satan hath desired you that he may sift you as wheat, but God is mindful of you." Then he added, "If you will keep the faith, you will yet sit in the leading councils of the Church."

At that moment there flashed in my mind temptations that had beset my path, and I realized even better than President McMurrin, or any other man, how truly he had spoken when he said, "Satan hath desired you that he may sift you as wheat, but God is mindful of you." Then he added, "If you will keep the faith, you will yet sit in the leading councils of the Church."

I ask God to continue to bless you that you will keep true to the priesthood that you hold, for it comes directly from John the Baptist, who received it from his Lord and Savior. In your youth, do not let temptation lead you astray. Be true to the ideals of your parents.
But Dandy resented restraint. He was ill-contented when tied and would nibble at the tie-rope until he was free. He would not run away—just wanted to be free. Thinking other horses felt the same, he would proceed to untie their ropes. He hated to be confined in the pasture, and if he could find a place in the fence where there was only smooth wire, he would paw the wire carefully with his feet until he could step over to freedom. More than once my neighbors were kind enough to put him back in the field. He even learned to push open the gate. Though his depredations were provoking and sometimes expensive, I admired his intelligence and ingenuity.

But his curiosity and desire to explore the neighborhood led him and me into trouble. Once on the highway he was hit by an automobile, resulting in a demolished machine, injury to the horse, and slight, though not serious, injury to the driver.

Recovering from that, and still impelled with a feeling of wanderlust, he inspected the fence throughout the entire boundary. He even found the gates wired. So for awhile we thought we had Dandy secure in the pasture.

One day, however, somebody left the gate unwired. Detecting this, Dandy unlatched it, took his companion with him, and together they visited the neighbor’s field. They went to an old house used for storage. Dandy’s curiosity prompted him to push open the door. Just as he had surmised, there was a sack of grain. What a find! Yes, and what a tragedy! The grain was poison bait for rodents! In a few minutes Dandy and his companion were in spasmodic pain, and shortly both were dead.

Keep faith in God

How like Dandy are many of our youth! They are not bad; they do not even intend to do wrong; but they are impulsive, full of life, full of curiosity, and they long to do something. They too are restive under restraint, but if they are kept busy, guided carefully and rightly, they prove to be responsive and capable; if left to wander unguided, they all too frequently violate principles of right, which often leads to snares of evil, disaster, and even death.

And so I say, with Edgar A. Guest:

“So keep your faith in God above, And faith in the righteous truth, It shall bring you back to the absent love, And the joys of a vanished youth.

You shall smile once more when your tears are dried, Meet trouble and swiftly rout it, For faith is the strength of the soul inside, And lost is the man without it.”

God bless you that you may realize the blessings that are yours through the revelation and restoration in this day and age of the world of the priesthood of God. This priesthood gives you authority to represent him in proclaiming the reality of the existence of the Father and his Beloved Son, Jesus Christ, and the restoration of the gospel as given through Christ, through obedience to which peace shall be established on earth and the will of God carried forth to the salvation and exaltation of his children.

With all the power the Lord has given his servants, I bless you and pray that you will go forth with the spirit of service, honoring the priesthood that you hold and his name now and forever, in the name of Jesus Christ. Amen.

President Alvin R. Dyer

It is the desire of President McKay that the following message be read, which is his, and I quote:

"I wish to reaffirm the statement I made on May 11, 1968, and urge all members of the Church in Utah, and all citizens interested in the welfare of youth, to take a stand against the proposal for "liquor by the drink.”

As a matter of information, the May 11th statement is essentially as follows:

"Let no one be misled concerning the real intent.

"The true purpose is to make liquor more easily available.

"The complaint is made that enforcement is virtually impossible under the present law. If this is true, the prevailing deplorable condition results from methodical removal of state enforcement machinery and practical nullification of local enforcement.

"This situation can be remedied through legislative action to restore enforcement provisions or otherwise modify the present statute without the broad proposal now designed to make liquor freely available in hundreds of restaurants and eating places throughout the state, and which, according to provisions of the proposed statute, would make it possible to serve drinks even without food.

"We may expect specious arguments emphasizing economic benefits. A member of the First Presidency speaking in April Conference said, ‘Surely every mother, father, and worthy citizen can see the folly of this and what it would do to our youth. We must not sell, our heritage for a mess of pottage.

"I urge members of the Church throughout the State, and all citizens interested in safeguarding youth and avoiding the train of evils associated with alcohol, to take a stand against the proposal for ‘liquor by the drink.’

DAVID O. MCKAY President"

President Alvin R. Dyer

I have also been asked to read the following announcement:

AN IMPORTANT GENEALOGICAL ANNOUNCEMENT

The Genealogical Society, with the approval of the First Presidency, announces an important new development in submitting names for vicarious ordinance work.

The improved genealogical program is called the GIANT System, which is a shortened version of the name GENEALOGICAL INFORMATION AND NEW TABULATION SYSTEM.

The GIANT System will begin January 1, 1970, but the announcement is being made now so that members of the Church will be prepared for this simplified program of submitting individual names for temple ordinance work.

Those who have been holding individual names, but have not submitted them because they lacked the full family group may submit them individually under the proposed new system. A special new record form has been developed for this purpose. The family group sheet now in use will continue to be used for sealing of wives to husbands and for completed family groups which meet the requirements of the new system. The cut-off date for the present system will be July 1, 1969. Names submitted under the present system will have to be submitted before July 1, 1969. Names can be submitted under the GIANT System beginning October 1, 1969.
First, we should father faith in themselves and in their family. Parents need to encourage their children and build their confidence, provide them with opportunities to develop their talents and abilities, and teach them to value their worth. This is a fundamental principle of our faith, as seen in Proverbs 22:6: "Train up a child in the way he should go: and when he is old, he will not depart from it." We have a short time to train our children, as most of their attitudes and habits are formed by the time they reach 14 years of age. Let's consider four ways in which we must father their faith.

The training of our youth is a divine commandment. "Train up a child in the way he should go: and when he is old, he will not depart from it." We have fathered their bodies, and now we must father their faith. The Prophet David O. McKay, has proclaimed that "no other success can compensate for failure in the home." Brethren, as bearers of the priesthood, we know we should and we want to become good fathers and leaders in our homes.

As we honor the queen of our home, we must never underestimate the power, blessing, and authority of the priesthood that we bring to the home. President McKay said, "No man who holds that priesthood should fail to ask the blessing on his food, or to kneel with his wife and children and ask for God's guidance. A home is a laboratory of learning!"

As a man magnifies his calling in the Church, his wife and children receive special blessings, for the rights of the priesthood are inseparably connected with the powers of heaven, as those powers are used in gentleness, love, and righteousness. (See D&C 121:36, 42.) Family prayer under the direction of the priesthood has been a powerful influence in our home!

The blessing of the priesthood has been stressed continually by the Lord. Even the early Church leaders were reproved, as recorded in the Doctrine and Covenants: "And now a commandment I give unto you--... you shall set in order your own house, for there are many things that are not right in dour house." (D&C 93:43.) In this day, the Prophet of God on earth, President David O. McKay, has proclaimed that "no other success can compensate for failure in the home." Brethren, as bearers of the priesthood, we know we should and we want to become good fathers and leaders in our homes.

The home itself symbolizes the temporal challenges that face us as fathers. We go into debt to acquire one. Financial prudence demands that we budget our expenditures, and our Christian concern for others dictates that we live within our means and pay our bills promptly. Yet, as we build our homes, we must remember that the home exists only to serve our family; the family does not exist to serve the home. We provide a home where our children may play, and welcome their friends as we welcome ours.

I used to worry about the fingerprints and other marks on the furniture until one day when I visited the home of the late Elder and Sister Adam S. Bennion. I remember well how Sister Bennion said, in a reflective mood, how each dent in the woodwork brought back memories of their happy children riding their tricycles through the house. She regarded these identifying marks among the most precious items in the home, and went on to suggest that she now wished she had shellacked the little fingerprints on the mirror, rather than wiping them off.

The home we provide is the most important laboratory of learning, where children must learn to share and to work. Sometimes my efforts haven't been too successful. One Saturday afternoon, a few years ago, I was working in the yard when I heard the bells of the ice cream wagon coming closer. My little black-haired daughter with dark brown eyes came running to her daddy and, in her charming way, asked for a dime.

I was working in the yard when I heard the bells of the ice cream wagon coming closer. My little black-haired daughter with dark brown eyes came running to her daddy and, in her charming way, asked for a dime.
Family love is nurtured in home evenings and vacations together. The time and money required are well spent, for love and loyalty cannot be commanded--they have to be earned! Will Rogers once said, "You can't force love on anyone because then it isn't love anymore.

Educational opportunities become a prime responsibility for us as fathers. We want our youth to get all the education they can get. Yet we need to stress the balance between temporal and spiritual education, for the Lord has warned us of the foolishness of some men: "When they are learned they think they are wise, and they hearken not unto the counsel of God, [page 91] for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish.

"But to be learned is good if they hearken unto the counsels of God." (2 Ne. 9:28-29.) With this education and faith in themselves and their family, they will know the joy of attainment as individuals in a competitive and free enterprise system.

Faith in country

Second, we should father faith in the country which has given them their opportunity. We need to show them our patriotism, and then they will be patriots, too. As they practice the principles of righteousness, they will grow to leaven the governments of the world with their leadership.

Faith in God

Third, we should father faith in God, their Creator. Opportunities constantly await our utilization. For example, if our youth manifest an interest in a fine camera, the study of the automatic light meter mechanism may provide basics for a discussion about the human eye, with its automatic mechanism regulating how much light may pass through the lens to reach the retina. Perhaps the gift of a watch may open the discussion to the timing mechanism that God has put in your heart, regulating faithfully its 100,000 beats each day. Or, if you have a 15-watt light globe around, let your children know that with the power output of only one-tenth of that globe, or 1.5 watts, God has enabled your heart to perform work equivalent to lift a 150-pound man to the top of the Empire State Building, or to pump enough fluid to fill a 4,000-gallon-tank car each day!

Faith in the gospel

Fourth, we should father their faith in the gospel and in the future. We live in a changing world full of chaos, upheaval, and unrest. As our youth have been taught light and truth in the eternal verities that never change, they will have an anchor to steady them and a standard of reference against which all new hypotheses may be evaluated. For then each will know that if he will seek first the kingdom of God, and his righteousness, all things shall be added" unto him. (Matt. 6:33.) Then will our homes be in order! One day Christ will come again, the millennium will be ushered in, and our youth will know the destiny for which we and they have prepared.

Humbly, I pray that we will place and keep our homes in order, to make them the little bit of heaven on earth that God's Prophet has proclaimed they might be. I testify to the living fatherhood of God, the divine mission of his Son, and the truthfulness of his Church, his gospel, and his prophets. In the name of Jesus Christ. Amen.
importance as a deacon—that I prepare myself to hold positions of higher service in the Church. Every priesthood holder has started out as a deacon. The deacon is the first job I was assigned, like passing the sacrament, collecting fast offerings, helping in genealogy, and helping to clean up the ward when assigned.

I must set an example for my family and friends, and help them to do those things which are right. I can do this by using clean language and having clean habits. One of the things I have been thinking about recently is the importance of personal hygiene. I believe that it is important to keep ourselves physically clean. But in this day and age that can be quite hard for a person of my age or any age, because the morals of our nation are dropping. It is becoming more and more acceptable for younger kids to indulge in things that break the Word of Wisdom. Young men and young ladies of my age and younger are losing their respect for their elders and their government. If they can't respect their parents and their elders whom they can see, how can they possibly expect to honor and obey our Heavenly Father whom they can't see.

We have a certain spiritual responsibility to our Heavenly Father, and that is to be worthy to hold this priesthood. And the best way you can do this is to be morally and physically clean. But in this day and age that can be quite hard for a person of my age or any age, because the morals of our nation are dropping. It is becoming more and more acceptable for younger kids to indulge in things that break the Word of Wisdom. Young men and young ladies of my age and younger are losing their respect for their elders and their government. If they can't respect their parents and their elders whom they can see, how can they possibly expect to honor and obey our Heavenly Father whom they can't see.

When it comes to finding some examples of the kind of partnership we want to have with our Heavenly Father, there are several, I think, that we can choose from. In the early history of the Church Joseph Smith set the example for men to look to. Despite criticism, poverty and great persecution he continued to do what our Heavenly Father asked him to do; and due to his great love for his Heavenly Father, he gave his life for what he knew to be true. History of the world, no one represented this partnership better than Christ. He did everything our Heavenly Father asked him to do. He lived a perfect life, and finally gave his life so that we might have eternal life. In the early history of the Church Joseph Smith set the example for men to look to. Despite criticism, poverty and great persecution he continued to do what our Heavenly Father asked him to do; and due to his great love for his Heavenly Father, he gave his life for what he knew to be true.

In this day and age the most inspiring example of a person true to this partnership is David O. McKay, our prophet. He has been true to his calling, and he has done everything our Heavenly Father has asked him to do. These men recognize that a partnership with our Heavenly Father is truly the most important partnership of all; and if these men were true to this, so should we be true to this relationship we have with our Heavenly Father. I know this Church is true, that the priesthood we hold is truly the priesthood of our Heavenly Father, and that if we continue to help me as long as I honor my priesthood.

I pray that all of us in the Aaronic Priesthood will be ready, prepared, and worthy, when the responsibility of a mission and Melchizedek Priesthood comes, in the name of Jesus Christ. Amen.
As a deacon by fulfilling my assignments and keeping the commandments, I receive many special rights, blessings and opportunities. First of all I would like to bring out the point, which many [page 95] of us forget or don't realize, of why there are deacons and why we must fulfill our assignments. This is one point that I think we should all remember as priesthood holders. This is that our job is to do that work which our Heavenly Father would like us to do for him—to perform ordinances in God's name and with his authority. At an example, I am able to share in a small measure the great atoning sacrifice of Jesus Christ as I help to pass the sacrament. Our Heavenly Father needs helpers to perform these duties, so that all of the members of the Church may renew their covenants with him. As a holder of this sacred priesthood I must strive my hardest to be perfect. For this is the way of our Heavenly Father, and we are doing his work as priesthood holders.

As a deacon I gain many privileges. I learn to work with people. This can and does help me in my everyday life. With the knowledge gained in the priesthood by working with people, I am able to gain many new friends. Later, I hope to be able to go on a mission. If I learn to work with people now as a deacon, I think it will be a lot easier.

As a deacon I gain many new and different friends in the quorum. These boys, all my age, have the same standards that I do. This makes it a lot easier for me to keep God's commandments. With these boys I am able to play in the church basketball and softball programs. Here I am truly able to exercise all of those things which I have learned in the priesthood by working with other members, using good sportsmanship, and many more things, such as clean language.

I also get to go to priesthood meetings. Here we truly learn about God and his Kingdom. We learn what is wrong and how to combat these things. In this meeting and as a deacon we get to memorize scriptures. These scriptures can help us greatly if we search into them and use them wisely. They give us laws to follow so that we can gain eternal life with God. This is the greatest blessing that you could receive, in my mind.

As a deacon I am able to receive help from many sources. The church leaders set an example for me, that, if I follow, will help me to live a clean life, and I will be respected by everyone. My father and brothers have all taught me what is right and the paths that I should follow. This helps me to walk in the priesthood to the best of my ability, seeing that they have already been deacons and know the path that I should follow. My mother and sister prompt me to do those things which are right. The bishop also does this. A good example of this is this talk. First of all, the stake president and his counselors, two very busy men, came to my home to give me this assignment. The bishop then prompted me to do my best. The whole family pitched in and gave me ideas to work on. I think this is a good example of the gospel and priesthood in action.

From all of the things which I have just told you and from those things that I have learned as a deacon, I know that the Aaronic and Melchizedek Priesthoods hold the authority of God on this earth today, and there is no other priesthood. This is the path to eternal life and to happiness today.

I am thankful for the family that I belong to that has helped to make it easier for me to do those things which are right, that I should do as a deacon and as a member of this Church. I am thankful that I have the opportunity to be a deacon, and I hope that we might all use our power as priesthood holders wisely. I say these things in the name of Jesus Christ. Amen.

President Alvin R. Dyer

The Men of the Tabernacle Choir will now sing Pilgrim's Chorus.

The Men's chorus sang the song, Pilgrim's Chorus.

Elder Robert L. Simpson of the Presiding Bishopric will speak to us next, and he will be followed by Elder Mark E. Petersen of the Council of the Twelve.

Bishop Robert L. Simpson Of the Presiding Bishopric

My dear brethren of the priesthood: With you I thrill at the testimonies of these young men of the Aaronic Priesthood. How grateful we are for the testimonies of youth and for the great spirit that they carry. Dennis, Mark, and Jeffery, we thank you. We are grateful for the strength of youth. Oh, that three billion people could be as young and for the great spirit that they carry. Dennis, Mark, and Jeffery, we thank you. We are grateful for the strength of youth. Oh, that three billion people could be as young and for the great spirit that they carry.

"Living Water"

You know, brethren, throughout history men have always been looking for the easy way. There have been those who have devoted their lives to finding the fountain of youth, a miracle water which would bring everlasting life. Today men are still seeking for similar treasures, some magic "fountain" that would bring forth success, fulfillment, and happiness. But most of this searching is in vain, because they are looking for shortcuts. Unless they turn to him who offered the Samaritan woman at Jacob's well a drink of living water, then their searching will indeed be in vain, for he told her: "... whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:14.) It is only this "living water," the gospel of Jesus Christ, that can and will bring a happy, a successful, and an everlasting life to the children of men.

The "living water" that the Son of God offers is a set of divine principles. These principles are proven principles—they are priesthood principles which, when applied, can result in the blessings of eternity. How well you and I learn and practice these priesthood principles is not just important, young men; it is everything. Everything worthwhile in your life, everything you hope and dream for, is embraced in priesthood principles.

The tragedy of Cain

The scriptures tell of some who have tragically disregarded priesthood principles. In the very beginning we can see Cain, a man whose birth gave his mother a great deal of joy, for she said, "I have a man of my Lord..." (Moses 5:16.) However, Cain departed from the principles taught to him by his parents and began to love Satan more than God. "And Cain went into the field, and Cain talked with Abel, his brother. And it came to pass that while they were in the field, Cain rose up against Abel, his brother, and slew him.

"And Cain gloried in that which he had done, saying: I am free. . . ." (Moses 5:32-33.)

Cain's observation of a newfound freedom was false doctrine straight from the adversary. In reality he enslaved himself to a life of deceit and a life "shut out from the presence of the Lord. . . ." (Moses 5:41.) Cain brought this tragedy to his own life by disregarding priesthood principles. He refused to be his "brother's keeper," and in so doing he sold his soul to the father of lies and murder.

Saul's disobedience

We can also look to Saul, the promising young ruler of Israel who had every requirement of a great leader. Yet Saul disobeyed priesthood principles. He was given specific instructions by a prophet of God to lead the armies of Israel against the city of Amalek. But Saul rationalized and compromised those instructions. He acted on his own volition. He did that which he reasoned should be done rather than that which the prophet Samuel had instructed him to do.
On subsequent occasions Saul further violated priesthood principles, but just as with Cain, these misdeeds brought only tragedy and sorrow. Finally, Saul took his life by falling [page 97] upon his own sword during a battle with the Philistines.

While the disregarding of priesthood principles has and does bring anguish and sorrow into peoples lives, obedience to the principles of righteousness is that “living water” which brings a life of everlasting joy and fulfillment. The scriptures tell of many who have drunk of this living water” and received everlasting joy. One of the prime examples of a man who knew the value of adhering to priesthood principles and had the courage to live accordingly is Noah.

In the face of ridicule and even at the peril of his life, Noah remained steadfast to the principles of the priesthood. The scriptures describe Noah’s devotion in these simple, straightforward terms: “Thus did Noah; according to all that God commanded him, so did he.” (Gen. 6:22.)

And thus Noah found grace in the eyes of the Lord; for Noah was a just man, and perfect in his generation; and he walked with God...” (Moses 8:27.) Noah tasted of the joy of life because lie adhered firmly to the principles of righteousness.

In our time the distinction is just as clear; the living water” on the one hand, sorrow and tragedy on the other. As the Lamanite prophet Samuel declared, “... for behold, ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a knowledge and he hath made you free.

He hath given unto you that ye might know good from evil, and he hath given unto you that ye might choose life or death; and ye can do good and be restored unto which is good, or have that which is good restored unto you; or ye can do evil, and have that which is evil restored unto you.” (Hel. 14:3031.)

The choice seems clear and obvious, but the sure test of truth must be applied by each of us. We must apply the principles of the priesthood in our own lives. To be taught truth is not enough. We must participate to be sure of the doctrine, to be certain of its truth. Only practice can bring peace of mind and that personal testimony which enables some to stand and declare, “I know that God lives.” Young men, if you take just one thought home with you tonight, let it be this: There stands not one man who speaks this kind of assuring testimony who did not have to first earn that right by compliance to priesthood principles.

Young men, no greater security can ever come into your life than the strength and power that comes through personal testimony. Your parents cannot give it to you without your cooperation. Neither can the Lord force it upon you, for that would be a violation of an eternal law called free agency.

Choosing life’s goals

What do you young men who hold the priesthood of God really want out of life? What do you see that is really worthwhile on that goal line that you are striving to cross? Would I be right in assuming that you would like a good portion of happiness in your life? Why, of course you would. Of what value is freedom to you, or perhaps peace of mind? I am certain that Heavenly Father would also like to see happiness be your lot, for he has said: “... men are, that they might have joy.” (2 Ne. 2:25.)

Did you know that the gospel could guarantee freedom, for “the truth shall make you free”? (John 8:32.) The Savior of the world, I am sure, was talking about peace of mind when he said: “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” (John 14:27.)

Would you be interested in a guarantee of good health and physical strength to carry you along life's highway? There are some dramatic promises contained in the eighty-ninth section of the Doctrine and Covenants. Those who will observe God's rules of health may have all of those promises fulfilled.

Is knowledge one of your goals? The gospel teaches that man is saved no faster than he gains knowledge, and I am sure the Lord would have you use that knowledge intelligently, for “the glory of God is intelligence. . . .” (D&C 93:36.)

Are you interested in a financially sound future? You can be, if you stay out of debt and spend wisely. This has been the counsel of the Church leaders from the beginning.

Most young men of the Aaronic Priesthood would rather be industrious and progressive than lazy. The welfare plan of this great Church tells us to reenthrone work as a ruling principle in our lives and to abolish the dole, which is a something-for-nothing program. There is no place for it in the gospel of Jesus Christ.

Then, of course, you would have as a goal the practicing of pure religion, undefiled, caring for the widows and the fatherless. Heavenly Father has given us the law of the fast, that the unfortunate might be provided for, and also a declaration that inasmuch as we do it unto one of the least of these, we have done it unto him; pure religion, undefiled, all a part of the gospel of Jesus Christ and implemented in the law of the fast.

Rewards of conformance

Are we all just human enough to ask the questions: What is in it for me? Is it worth the effort? What will the end result be? If the word of the Lord means anything to us at all, then the reasons for compliance are overwhelming, for in the seventy-sixth section of the Doctrine and Covenants, the Lord tells us explicitly about those who conform to priesthood principles in this life. May I quickly review some of the conditions and rewards that will most certainly be yours as you decide to conform and then do something about it. The seventy-sixth section of the Doctrine and Covenants says your friends and associates hereafter will be just like you:

Those who receive the testimony through compliance.

Those who were baptized in the right way by the proper authority.

Those who kept the commandments and received the Holy Spirit as a constant companion.

Those also who, with you, prepared themselves for entrance into the House of the Lord, there to be "sealed by the Holy Spirit of promise" for all eternity to those who are nearest and dearest, the family unit.

Yes, it is they to whom the Father has promised all things.
It is they who will be anointed priests and kings of the Most High.

It is they who will receive of his fullness and of his glory.

This remarkable revelation further continues that "they are gods, even the sons of God." Does that mean anything to you? Is that worth striving for?

It states that all things are theirs, and "they are Christ's." As though that were not enough, it further states that they "shall dwell in the presence of God and his Christ forever and ever." Indeed, "These are they who are just men made perfect, whose bodies are celestial, whose glory is that of the sun, even the glory of God." (See D&C 76.)

Compliance with priesthood principles

I challenge you Aaronic Priesthood bearers to commit yourselves here and now to such a reward hereafter. How can anything be more important than this? The very next time you are faced with the decision of going along with [page 99] the crowd in something that seems questionable or standing firm in what you know to be right, just remember that you are a priesthood bearer. Your commitment is to God; you must never defect to the enemy--you must remain above such things. By so doing, you will find new strength. You will be given new power. You will discover the deep-down joy that comes with compliance to priesthood principles.

I testify to you that there is no success, no joy, no true fulfillment for us in this life or in the eternities unless our lives are in compliance with priesthood principles. This is the "living water" which can and should be a "well of water springing up into everlasting life."

I testify of the divinity of Him who offers the "living water" through compliance with the principles of the priesthood, and I do so in the name of Jesus Christ. Amen.

Elder Mark E. Petersen

I would like to talk with you tonight about the relationship we have to our Father in heaven and the great responsibility we have of living in such a way as to be worthy of that responsibility and that great opportunity.

The sad plight of today's world is but a reflection of the willfulness and selfishness of mankind.

And sad to say, both willfulness and selfishness in the last analysis are born of deep, dark ignorance, which is nothing less than amazing in this enlightened age.

Mankind drifting aimlessly

As a race, mankind is drifting aimlessly, with no overall purpose, and the reason most people have no real purpose is that few of them know the basic facts of life--who we are, or even why we exist.

These are unanswered questions for many, and as a result they seek activities which in many respects are harmful to themselves as well as to their fellowmen.

With no understanding of the deeper meaning of existence, some sink into almost brute-like conditions where they almost sadistically destroy other.

That is why we have riots.

That is why we have crime.

It is the basic reason behind immorality, and to a large extent is responsible for much of our drunkenness, with all its sorrow and distress.

It is why man's inhumanity to man continues to make countless thousands mourn.

We are in a world of peculiar contrasts.

We live in what is doubtless the most affluent period of the history of man, and yet in our midst we have poverty and starvation.

Similarly, we live in what is probably the greatest period of intellectual-and certainly the greatest period of technological--advancement the world has ever known.

But in the midst of it all there still remain roots of ignorance that stimulate selfishness and breed crime, violence, war, and every other abuse.

If man understood his true purpose in life as it is revealed in the gospel, and if he knew the secret of his origin, he could begin to free himself from the shackles of this ignorance.

Who are we?

What is the purpose of our existence? Can a man who thinks that life came about by chance on a globe that was made by accident have any overlying purpose to guide him?

Can a man who thinks he evolved from the lowest forms of life have any lofty aspirations?

Does the idea that we are descendants of ape-like ancestors inspire us to any great heights of achievement?

The importance of having purpose in life cannot be overstated.

The discovery of an obvious purpose in creation is what now begins to [page 100] open the eyes of our greatest scientists to the acts of our existence. They are learning that creation could not possibly exist, nor could it have come into being initially, without a definite purpose. These scientists now say they are convinced that creation came by the act of a supreme Intelligence, that he had a purpose in creation, and since he has purpose he therefore must be a person. Furthermore, they tell us that this Creator also had a definite purpose in creating man to be like himself.

Statements of scientists
Dr. Arthur H. Compton, Nobel Prize winner, writing in the Los Angeles Times, said:

"Where there is plan, there is intelligence, and an orderly unfolding universe testifies to the truth of the most majestic statement ever uttered--`In the beginning, God.'"

In a volume entitled The Freedom of Man, published by Yale University Press, Sir John Arthur Thomson says:

"We feel compelled--and it is a glad compulsion--to say with the most philosophical of the disciples, `In the beginning was Mind, and the Mind was with God, and the Mind was God.'"

Alfred G. Fisk, in his book The Search for Life's Meaning, says:

"Just as the ordered structure of the universe implies a creative Intelligence, Architect or Orderer, so a belief in the objectivity or purpose in the universe leads to a belief in a Purposer or Divine Agent who is the source and spring of purpose in the Universe."

Sir Ambrose Flemming, in his Origin of Mankind, wrote: "The ultimate cause of things and events is a self-conscious and personal living Being. . . . Life can only proceed from already living matter. It cannot be derived spontaneously from non-living matter. We can obtain energy only from some source or body already possessing it. It cannot arise spontaneously from nothing. . . . Accordingly we can infer that the Cause which gave rise to our selfconsciousness and powers of thought, must have been itself self-conscious and intelligent, or a Thinker. Hence we may infer that the thought of the Intelligent First Cause was not identical with ours, and therefore this separateness constitutes that First Cause a Person."

Dr. Compton, writing for This Week magazine, said:

"Few scientific men today defend the atheistic attitude. Design in the Universe presumes an intelligence. Evidence points to a Beginner, a Creator of the Universe. A physicist's studies lead him to believe this Creator to be an Intelligent Being. The intelligent God has an interest in and relation to man, and it is reasonable to assume that He would be interested in creating a being intelligent like himself."

Albert Einstein, in his book The World as I See It, says on pages 267-68: "The harmony of natural law reveals an Intelligence of such superiority that compared with it, all the scientific thinking and acting of human beings is an utterly insignificant reflection."

Origin and destiny of man

Now, what is the truth about the origin of man? Paul gave it to us: We are the children of God. We are his offspring. We are heirs of God and joint heirs with Jesus Christ. (See Rom. 8:16-17.)

And what does that mean?

It means that we have a mighty purpose in life, which purpose is that we may become like God!

Jesus commanded us to achieve this purpose, saying: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

Then, being children of God, we can see our true destiny. And being thus related to him, as his children, we now see ourselves in an entirely new light--not as the descendants of ape-like creatures living an aimless existence, but as the descendants of Almighty God, with the possibility of becoming like him!

Now we can understand the true place and dignity of man. Now we can see ourselves in an entirely new light--not as the descendants of ape-like creatures living an aimless existence, but as the descendants of Almighty God, with the possibility of becoming like him!

This is the light the world needs. This is the impetus we require to rise above the worldliness that brings heartbreak and degradation through sin, selfishness, and endless conflict.

Patterns to live by

God gave us a pattern to live by--his own Son, Jesus the Christ.

Since we can become like him, we should--therefore measure all our acts in terms of whether they are Christlike or not.

That which helps us to become like him we should accept. All which tends to remove us from him we must reject.

Let us take a moment to measure some of the conditions and influences about us and see whether we become Christlike by indulging in them.

High estate of woman

To understand the true dignity of man, we must accept the high estate of woman. Every girl and woman is a daughter of God. She has within her the spark of true divinity. She has been given one of God's own creative powers--the ability to bring forth human life.

Recognizing her as a co-creator with God, will any of us attempt to seduce her, or defile her, or abuse her? Identifying her as a daughter of God, and a co-creator of life with him, do we not see why the Almighty places sex sin next to murder in his category of crime? Is there anything Christlike in any act that would degrade womanhood or cheapen the true concept of motherhood?

Or is it Christlike to be cruel or unkind to any woman, or even discourteous, whether in public or in private? Which of us has the right to belittle his wife in or out of the home, as some habitually do?

Man is no less a child of God than is woman. He too has a divine heritage to be realized through proper living. His standards must be as high as those of any woman. Before God, there is only one standard of good conduct.

Dishonesty is another of the major afflictions of the world today. When we recall that the Savior instructed us to do to others as we would be done by, and to love our
neighbors as ourselves, can we find anything Christlike in unfair dealing?

One of the most conspicuous of our indignities comes through the use of alcoholic beverages. Is there anything more pitiable than men and women who have lost their senses in drunkenness?

Observe any intoxicated person; listen to his babbling. Does liquor improve his opportunity of becoming an heir of God and a joint heir with Jesus Christ?

Liquor can only lower the dignity and honor and respectability of man. Any effort to make it more available aids and abets the moral breakdown that always accompanies intoxication.

I ask you frankly, is there anything Christlike in it? Would your Savior encourage you to make liquor any more available than it already is?

And what of the use of tobacco? Is there anything sanctifying in it? If you use the weed in any form, look at yourself in a mirror and ask how you enhance the divinity within you as you smoke or chew it.

One of the widespread demoralizing practices of the present day is the telling of obscene stories. It is satanic to place evil thoughts in the minds of others. Truly the Lord taught that what comes out of the mouth reflects what is in the heart, and when corruption issues from the lips, it is but the effervescent bubbling of a wicked heart.

Purity of mind alone can lead us to God. Nothing but corruption is spread by evil stories.

If you gamble, you violate the Sabbath day or put pleasure before God, if you lower your standards to meet the popular demands of the world, ask yourself if Christ is pleased. Ask yourself if such retrogression will bring you any nearer your purpose in life, that of becoming like our Savior.

Man's relationship to God

Since we are the children of God, we should deport ourselves as such. We should maintain the honor and dignity that relationship with the Almighty demands of us.

We should be willing to follow the Christ into that perfection which only consistent righteous living can bring.

I testify to you that God is a reality and that it is equally true that we can become like him.

We are his sons. Let us bear the mantle of sonship and apply ourselves to the work he has given us in all diligence. For this I humbly and earnestly pray in the sacred name of the Lord Jesus Christ. Amen.

President Alvin R. Dyer

President N. Eldon Tanner Second Counselor in the First Presidency

A man came to me and said, "President Tanner, this Church just demands too much of us. It's really hard to live up to the standards of this Church." And I said, "Brother, I can't agree with you on either statement. This Church doesn't demand anything of anybody. All it does is offer them a better way of life. It offers them the things that will bring joy and happiness to them while they are young, as they are growing older, and as they get ready to pass on to meet their Heavenly Father. Not one single thing that this Church offers is a deterrent, or will impede your progress, your joy, your success and happiness in any endeavor that is worthwhile."

He said again, "Well, it's surely hard to live up to it just the same.

I said, "Well now, brother, I don't see why it is. I don't agree with you." (I am going to cut short my discussion with him.) "Can you think of one thing that you would like to do that is wrong?" I named several while I was talking to him, like having a cigar or having a drink or robbing a bank, and so on.

He had no answer.

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And he said, "Now, don't be ridiculous."

I said, "All right, you tell me one thing that is wrong that you would like to do."

He had no answer.

I was telling this to a group where there were six adults and three children. I was talking to the adults and telling them of this experience. I said, "You know, I can't think of a thing that is wrong that anybody would really like to do." And a little girl who is ten years old who I didn't know was listening spoke up and said, "President Tanner, there is something wrong I would like to do." This was Sunday afternoon.

I said, "What is it, my dear?"

She said, "Well, I would like to go horseback riding today."

She said, "Well, I won't do it."

Position to resist temptation
Brethren, when we can get ourselves into a position where there might be things that we would like to do that would tempt us if we would let them, then can we be so sure we don't want to do them that we won't do them, we will have very little to worry about. I can't see why we would want to do wrong. Everything that has been told you tonight would, if followed, bring joy and happiness, contentment, success, respect, and love into your lives. What more do you want? Besides that, it would assure you a place in the celestial kingdom.

No boy who is breaking the Word of Wisdom enjoys it. It's hard to learn to smoke. It's hard to learn to drink. They tell me nobody likes the first cigarette or the first drink. The have to work at it in order to develop an appetite for it.

I should like to tell you that I love young men. I love young people. I was impressed with the way these young men talked here tonight, and with these boys down here in the audience, sitting and paying attention to what is going on.

You, and the rest of the world

I would like to tell you one or two experiences that I have had in my life. You know, when I was a young man my father pointed his finger at me and said, "Young man, I want you to realize that this world is divided into two great groups--you, and the rest of the world." He was serious about it, and he made me feel serious about it before we had finished talking. He said, "Regardless of what the rest of the world does, it cannot save you; and regardless of what the world does, it cannot destroy you. It is what you do yourself that determines what is going to happen, whether you are going to be loved and respected and happy and successful while you are living here, and whether or not you are going to meet your Heavenly Father the way you would like to meet him."

When I was president of the Edmonton [Alberta, Canada] Branch we had a young man there who was the only member of the Church on his high school basketball team. That young man and I were pretty close friends, though he was only a 16-year-old boy. He said to me, "You know, I don't know how I am going to hold up."

I said, "Listen, you have something that these boys don't have. They don't know anything about our Word of Wisdom. They don't know several things that we have in the Church. They don't know that they are spirit children of God. If I were you, I would just tell these boys something about the Word of Wisdom, and how these things may destroy your body, and how detrimental they are to you, and how they will impede your playing, and so on."

You know, he set out to do that, and he became more or less a hero with those boys. Before that year was over, there wasn't a single boy who was using tobacco. Now, how easy it would have been for him to follow those boys and be one of them. You know, it is easy for anybody to be a follower, and he doesn't gain much by doing it, unless he is following the righteous.

It is a little difficult to be a leader, to take your stand. We have an individual responsibility. The world is divided into the two great groups, and remember, you are one of them. The individual is one of them, and his success depends upon his individual stand.

Influence of strong missionary

I want to tell you of two experiences. One was while I was presiding over the West European Mission. I have told this in several places in the Church. There was a young man who came into the mission field for one purpose only, and that was to learn what he could about the world and to do what he thought would give him a god time. He said to some of the other missionaries, "Why do you want to waste your time trying to teach these people here in France? They don't want to hear the gospel. These Catholics think they know more than anyone else. Why waste your time? Why be a fool? Let's get out and see the night life and see what we can. It may be the only time we will ever be in this country."

He was able to influence three other elders to go along with him. Then another young man came into the mission field, and the four of them got hold of him just as he landed. They said this same kind of thing top him: Don't be a fool. Don't waste your time. Let's have a good time while we are here. We may never be back here again."

"Fellows, I am here as a missionary for the Church, an ambassador of the Lord. My parents are sacrificing to keep me in the mission field, and I intend to do my missionary work. Now, don't be offended. You do what you want to do." In other words, choose you this day whom you will serve but as for me, I am going to serve Lord. (See Josh. 24:15.)

Two of those boys stood immediately by his side, and said, "We are with you. And it wasn't many months until the third one began doing missionary work; and before that other boy the ring leader, had finished his time in the mission field, he too was trying to do missionary work.

Now I wonder what would have happened had this young man gone along with those four fellows. As it was, he saved his soul, and he helped to save the souls of others.

Courage of young convert

A young girl and her family were being taught the gospel right here in this city by a returned missionary who was serving as a stake missionary. After the family had heard the first two discussions, the father said, "We want nothing more to do with it."

But this girl, who was about 18 years of age, believed what she heard and she wanted to be baptized. Her father said, "You can't be baptized. If you want to be baptized, you will have to wait until you are of age."

She was telling her boyfriend about the gospel and what it meant to her. He got tired of listening to her. He said one night, "You will have to choose between me and the Church." This hurt her badly. She loved this young man, but as they talked it over and she shed some tears, she said, "I am going to stay with the Church. I know it is true."

She went home and was very much upset. Her father saw she was upset and asked her what was troubling her. She said, "Oh, nothing, Dad."

He said, "My dear, I know there is something wrong. What is it?"

He told him what had happened. He said, "If the Church means that much to you, you may be baptized." Three weeks from then she was baptized.

And who do you think was there to see the baptism? Her father, her mother, and her boyfriend; and three weeks later they were baptized.

I wonder what would have happened to that young girl, I wonder what would have happened to that young man, I wonder what would have happened to the father and mother, if she hadn't had the courage to stand up and be counted, knowing that the gospel was true. As it is, they are all members of the Church, appreciating what the gospel means.
May we as individuals have the determination, the courage, the ability to stand up and do those things which we know are right, realizing that we are the spirit children of God, with the potential to make it possible to be like him if we follow his teachings and keep his commandments. And while we are doing it we will be happier, more successful, more respected and loved than if we were doing anything else, because this is the work of the Lord. You hold the priesthood, which is the power of God delegated to you to act in his name in the office you hold.

We do not like to deal with people on whom we cannot depend. I sometimes wonder how the Lord feels about us when we make our covenants with him and fail to keep them. I am happy that he has said to us, “If you will repent, I will forgive you.” Let us go on together and do those things which will bring eternal life to us. May this be our happy lot, may we be an example to the world, I pray in the name of Jesus Christ. Amen.
My talk this morning concerns the destiny of America, which directly and indirectly affects all of mankind.

Since the founding of this country, political leaders have spoken of the greatness of America and of its place in the world as the cradle of freedom and democracy, with a destiny to disseminate these principles throughout the world.

We have witnessed America’s attempt at this by various methods, but she is learning by hard and costly experience that freedom cannot be taken or given to any people, nor can it be bought. America of today will need to learn the lesson, as did our Founding Fathers, that freedom must be sought after with courage and sacrifice, and that she cannot maintain it at home or convey it unto others unless this type of pursuit is involved.

As to the destiny of America, politically speaking, I am not prepared to say, but I do know that long before the ships of Columbus touched the shores of the New World, long before our independence and our Founding Fathers established a new nation, events had long since transpired to give unto this land, which we now call America, its committed purpose and destiny.

True destiny spiritual

I have a firm conviction that the true destiny of America is religious, not political; it is spiritual, not physical.

Much has been said by many of the purpose of its founding. The Prophet Joseph Smith himself declared its constitution to be heavenly inspired, and because of this we earnestly pray for its purposeful continuity. But noble and great as are the political phases of its establishment, its real significance lies in its spiritual purpose, for which it was truly founded. I have chosen two of these spiritual and therefore God-purposed reasons for reference:

First: America was founded to fulfill a covenant that God made with the patriarchal ancestors of the house of Israel. The Lord, speaking unto a remnant of this house who had inhabited this land, had thus to say:

"For it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel." (3 Ne. 21:4.)

Preservation of moral agency

Second: America and its constitution were founded to preserve unto mankind the God-given right of moral agency. I quote from a revelation given to the Prophet Joseph Smith on this subject:

"According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles;

"That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

"Therefore, it is not right that any man should be in bondage one to another,

"And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." (D&C 101:77-80. Italics added.)

The people whom Columbus found were the ebbing remnants of those who came to this land by heavenly direction and in fulfillment of the covenants which God had enacted long before their migrations and occupancy of the land, which the Lord announced to them as a land of promise and inheritance.

Migration of Jaredites

According to the Book of Mormon, the Jaredites began their migration to this land at the time when the great tower of Babel was under construction. This occurred in about the year 2200 B.C. At this time the language of the people was confused. This tower has been identified in our modern time at a place called Hillah in modern Iraq, southwest of the city of Baghdad, on the east bank of the Euphrates River. Here is found a ruin known as Birs Nimrud, standing like a watchtower on a vast plain. Inscriptions on the pyramid-shaped ruins were found by Professor Rawlinson to bear the name of “The Temple of the Seven Planets.” This ruin is supposed to be what is left of the Tower of Babel.

In the course of the travels of the Jaredites, first northward into the valley of Nimrod and then, after crossing many lakes and rivers, eventually reaching the great sea which separated the continents, they established a community named Moriancumer after their great leader, the brother of Jared. (See Eth. 2:1-6, 13.)

We learn that the Lord gave instructions to the brother of Jared for the building of submersible barges that would enable his colony to cross the great waters to a land of promise, concerning which Mahonri-Moriancumer wrote:

"And now, we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity.

"For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God." (Eth. 2:9-10.)

Lehi led to promised land

About 1,600 years later, or 600 B.C., a prophet by the name of Lehi with his family left doomed Jerusalem, as the Lord had directed him. Lehi and his colony, as with the Jaredites many centuries before, were to be led to the promised land. Speaking unto Nephi, the son of Lehi, while they were yet in the wilderness prior to their embarkation, the Lord said:

"And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, a
Eventually, after much tribulation and a perilous journey over the great waters in a ship built as directed by the Lord, Lehi and his colony, somewhat enlarged since their departure from Jerusalem, reached the promised land, probably in the year of 589 B.C.

Later, Nephi made this declaration:

"But," said he, "notwithstanding our afflictions, we have obtained a land of promise, a land which is choice above all other lands; a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. Yea, the Lord hath covenanted this land unto me, and to my children forever, and also all those who should be led out of other countries by the hand of the Lord." (2 Ne. 1:5)

Later, we understand the true meaning of the term "Adamondi-Ahman," or simply: from "Ahman," who is the Lord-"ondi," meaning through Adam unto mankind.

In conferring the "keys of salvation" upon Adam, the revealing and unlocking of the conditions of salvation were made known to them and through them to mankind. In communion with God the Father.

Ahman, thus made known unto Adam and Eve that though they had fallen and were subject to both physical and spiritual deaths, they could be redeemed and reconciled with God the Father, from whose presence they had been banished, was revealed for the first time to man upon the earth.

The Holy Priesthood, after the order of the Son of God, which "administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God" (D&C 84:19), was conferred upon Adam. Hence, unto Adam, the great progenitor of the human family, were given the "keys of salvation." The Lord, or Ahman, thus made known unto Adam and Eve that though they had fallen and were subject to both physical and spiritual deaths, they could be redeemed and reconciled with God the Father.

In conferring the "keys of salvation" upon Adam, the revealing and unlocking of the conditions of salvation were made known to them and through them to mankind. In this we can understand the true meaning of the term "Adamondi-Ahman," or simply: from "Ahman," who is the Lord-"ondi," meaning through Adam unto mankind.
In the revelation referred to, but to which more attention is now given, the Lord speaks clearly of the "keys of salvation" having been given to Adam (or Michael, his premortal name), identifying the purpose for which they were conferred.

"That you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-ondi-Ahman;"

"Who hath appointed Michael your prince, and established his feet, and set him upon high, and given unto him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days or end of life." (D&C 78:15-16.)

"... for it is necessary in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should [page 110] take place, and be revealed from the days of Adam even to the present time." (D&C 128:18.)

A choice land

Thus, from these brief accounts we see the reasons why America, or the continent of America, is the promised and choice land, choice above all other lands, for it was here that the habitation of man began, and here that the covenants of God were first established. And it is from the center of this land that God has started his great latter-day work that will carry to the finish.

It is of compelling interest to learn that in the sequence of the Lord's time, the earth and the waters will return to their original place. On this subject we have this revelation from the Lord:

"And he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people;

"And it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found.

"He shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land;

"And the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided.

"And the Lord, even the Savior, shall stand in the midst of his people, and shall reign over all flesh." (D&C 133: 21-25.)

Zion will not fail

America as Zion will not fail. Since America is the land choice above all other lands, and it is in the "Center Place" that Zion will be established, it will not fail.

America as Zion will not fail, not simply because it is, the land of our illustrious independence and constitutional fathers, but because it is the land of Joseph, the son of Jacob, and has been so established by God's covenant. It is the land for the gathering of Israel in the culminating period of the last dispensation, which God has established through the Prophet Joseph Smith.

To accomplish his purposes in the destiny of America as Zion, we have these words from the Lord concerning his people:

"But first let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations." (D&C 105:31.)

I bear testimony of the fulfillment and the destiny of the land of America as Zion, and I do it in the name of Jesus Christ. Amen.

President N. Eldon Tanner

To those who have just tuned in on this Conference we wish to extend a hearty welcome.

Elder Franklin D. Richards, Assistant to the Twelve, will now address us.

President McKay, my beloved brothers and sisters: I stand before you with a humble heart and seek divine guidance in the things I say.

A divine spark

It is not unusual to hear a religious leader, a philosopher, or a poet refer to man as having a divine spark within him. Such characterizations infer that man possesses great abilities and potentials. We are frequently admonished to develop our capabilities, reach out, and set high goals for ourselves.

What does it mean to have a divine spark within you? Presumably that man has a certain relationship with God.

The scriptures teach that God is a personal being in whose image man was created, and that God the Father is the literal Father of our Lord and Savior Jesus Christ and the Father of the spirits of all men. Because of this, we inherit divine attributes. This was beautifully stated when Job of old explained that "there is a spirit in man: and the inspiration of the Almighty giveth them understanding." (Job 32:8.)

This simple doctrine as taught by Christ gave way to the theories and dogmas of men through the hundreds of years of apostasy.
The gospel restored

The Church of Jesus Christ of Latter-day Saints proclaims to the world that the gospel of Jesus Christ in its fullness and simplicity has been restored through the instrumentality of the Prophet Joseph Smith.

We assert that God the Father and his Son Jesus Christ appeared to the Prophet Joseph Smith, and that Christ's Church has been reestablished on the earth.

Thus, through modern revelation, God's relationship to man has again been clarified. I ask you to seriously consider the fact that the life of your earthly body is your spirit and that God the Eternal Father is the Father of your spirit.

The light of Christ

The apostle John testified that Jesus "was the true Light, which lighteth every man that cometh into the world." (John 1:9.)

And in this dispensation President Joseph F. Smith bore witness to this same truth, that the light of Christ, the Spirit of Truth, lighteth every man who is born into the world. (Joseph F. Smith, Gospel Doctrine, p. 61.)

What a tremendous effect this has in the lives of those who accept this doctrine. Our Father in heaven loves each and every one of us and is interested in our welfare and growth and development. In fact, it is his work and glory "to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Again, let me say we know that not only do we have a spark of divinity within us, but that we are actually spirit children of our Heavenly Father and that "every man is given a gift by the Spirit of God." (D&C 46:11.)

With this relationship, we are thus blessed with many talents and possess great possibilities. The Savior set our greatest goal for us when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

To become perfect requires growth and development, and as we contemplate perfection we recognize that growth is the greatest phenomenon of this existence.

This Church teaches the value and necessity of eternal progression. We progressed in the preexistence, and it is our responsibility and opportunity to progress in this estate and throughout all eternity.

Parables on developing talents

During his earthly ministry the Savior gave two parables dealing with the requirement that we develop the talents with which we are endowed. These parables are the parable of the entrusted talents and the parable of the pounds.

The talent was an ancient weight and money unit. The dictionary defines talent as "the abilities, powers and gifts bestowed upon a man; natural endowments; thought of as a divine trust. A natural capacity or gift."

The parable of the entrusted talents was given to his apostles, and in it the Savior told of a man who was about to leave on a long trip and who therefore called his servants together and gave them his goods. To one he gave five talents, to another two, and to another one. To each man he gave according to his ability.

While the master was away, the one that received five talents put them to use and made five more talents. The one that received two talents put them to use and made two more talents, but the one that received the one talent hid it in the ground.

After a period the master returned and asked for an accounting.

Unto the servants that had doubled their talents the master said, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." (Matt. 25:23.)

The master called the servant that hid his talent and did not multiply it a slothful servant and said that he would take the one talent from him and give it to the servant that had ten talents.

Whereas the parable of the entrusted talents was given to his apostles, the parable of the pounds was given to a mixed multitude on the Savior's last journey from Jericho to Jerusalem; and although there are some differences in the two parables, in essence they teach the same truths and principles.

From the men endowed with many talents, more was expected than from the men with lesser talents, yet all were expected to multiply such talents as they were given. However, in each parable, although relatively little was expected of the men given one talent, each failed to use his talent. Good use of the talent on the part of the men given one talent was just as important and necessary as on the part of the men given two and five talents.

The Lord's charge today

In this dispensation the Lord has been equally direct in his charge to his children. He has told us that he has given us many things "for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents, yea, even an hundred fold. . . ." (D&C 82:3.)

He has admonished us that "of him unto whom much is given much is required. . . ." (D&C 82:18.)

He also says, "But with some I am not well pleased, for they will not open their mouths, but they hide the talent which I have given unto them, because of the fear of man. Wo unto such, for mine anger is kindled against them.

And it shall come to pass, if they are not more faithful unto me, it shall be taken away, even that which they have." (D&C 60:2-3.)

And then we are charged: "Thou shalt not idle away thy time, neither shalt thou bury thy talent that it may not be known." (D&C 60:13.)

The Savior evidenced little regard for the slothful servant. He expects us to work and use our initiative.

Obligation to develop talents

These scriptures clearly emphasize our obligations to use and develop the gifts and talents we have been blessed with. Shall we say, develop the spark of divinity within us. Human experience confirms the soundness of this doctrine.
All of us then should be concerned about how to best develop our gifts and talents. First, we should recognize our talents and make up our minds to pay the price necessary to develop them. The price to be paid in developing talents includes, among other things, faith, study, and persistence.

In developing faith, we must never overlook the fact that we are spirit children of God the Eternal Father, [page 113] and that our Father in heaven will assist us in developing our talents as we do our part.

One way in which he will assist us is to open up opportunities for us to use our talents. Some recognize their talents, but we are told they do not use them because of the fear of men.

Fear destroys faith and deprives us of many blessings. This is clearly brought out in a revelation when the Lord said, “Ye endeavored to believe that ye should receive the blessing which was offered unto you; but behold, verily I say unto you there were fears in your hearts, and verily this is the reason that ye did not receive.” (D&C 67:3.)

We must, therefore, overcome fear. The Lord has told us that if we are prepared, we “shall not fear.” (D&C 38:30.)

Preparation involves study.

Eternal progress involves continual study. Increased learning gives us confidence, and confidence engenders faith, and faith banishes fear. I therefore encourage you to never cease to study, this being an important part of developing your talents.

Likewise, persistence plays a vital part. President Heber J. Grant used to frequently quote from Emerson: “That which we persist in doing becomes easy to do, not that the nature of the thing has changed but that our power to do has increased.” President Grant exemplified this throughout his entire life, and his persistence no doubt played a great part in many of his accomplishments.

Talents developed by use

We should appreciate that talents are developed by use and they will not grow and multiply unless they are used. This principle was clearly taught in the Savior's parables.

As we develop our talents, we should develop the spirit of sharing or giving, not only with those who are closest to us, but with all of God's children. Remember the words of King Benjamin: "... when ye are in the service of your fellow beings ye are only in the service of your God." (Mosiah 2:17.)

The Lord wants us to enjoy our talents, but he also expects us to use them for the enjoyment and benefit of others and to build the kingdom of God.

The need for challenges

Today we hear much about the need of challenges for the youth as well as for our senior citizens. Despite the fact that we are living in a troublesome period, we are living in the dispensation of the fullness of times, a most wonderful period in the history of the world. Yes, in a new era of growth and development. Opportunities today, for young and old, exceed those of any other age.

We should be grateful to live at this particular time, when the spirit of the Lord is being poured out upon the people of the earth so abundantly.

One of the important and distinguishing features of The Church of Jesus Christ of Latter-day Saints is that its affairs are administered by the lay members of the Church rather than by paid clergy.

I have been told by some of my non-member friends that the thing that has impressed them most about the Church is that it gives every person a chance to serve, regardless of his age. How true this is.

A vehicle for growth

The Church in reality is a vehicle for the growth and development of God's children. The priesthood quorums, Primary, Mutuals, Sunday School, Relief Society, and other Church organizations, in their various activities and programs, all contribute to the development of their members' talents and provide opportunities for them to be shared with others.

Thus, as stated, exciting and challenging leadership opportunities are afforded men, women, and children of all ages to become involved in interesting and worthwhile projects. This [page 114] is not only a great opportunity but likewise a responsibility for Church members, because the future growth of the Church is dependent upon the development of leaders—leaders for the general Church administration as well as missions, stakes, wards, priesthood quorums, auxiliaries, and other Church organizations and activities.

Talents developed in many areas

Talents may be developed in many areas of teaching, speaking, missionary work, music, drama, dancing, athletics of many kinds, Scout work, genealogical and temple work, welfare programs, compassionate service, and many other fields that might be mentioned; all contribute to the development of talents and leadership.

Sometimes we may think that we have too many opportunities to serve and develop our talents, and feel it requires too much of a sacrifice. Let me suggest, however, that we not consider it as a sacrifice but as a great blessing.

Never forget the Savior's great challenge to each of us to become perfect, even as our Father which is in heaven.

Each activity that we participate in provides experiences wherein we may improve our talents, thus contributing to our goal of perfection.

As we develop the spirit of giving and sharing, we find great peace, happiness, joy, and contentment, as well as growth and development.

Accept every opportunity

May I encourage you, therefore, to accept every opportunity presented to you to serve with enthusiasm, not as a burden but as a great blessing. Organize your time by putting first things first, and perform each assignment well. By so doing, the divine spark within you will be magnified and your talents will be increased, "yea, even an hundred fold."
As you follow this admonition I can hear, "Well done, god and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

I bear you my testimony that God lives and that Jesus is the Christ; that the gospel of Jesus Christ in its fullness has been restored in this latter day through the Prophet Joseph Smith, and that there is a prophet of God with us today, our beloved President David O. McKay. May the Lord bless and sustain him. I bear this witness in the name of Jesus Christ. Amen.

Last evening several teenage boys spoke from this pulpit to many thousands of young and older men in a great meeting. I should like to take my theme this morning in part from something said by one of them: "If I cannot respect mom and dad, whom I see, how can I respect my Heavenly Father, whom I do not see?"

To briefly establish a foundation, let me refer to a recent magazine article which began with these words: "Infant baptism is under fire." There follow several examples of this significant theological development across the world among Protestant and Catholic thinkers, and then this statement:

"Perhaps the most formidable challenge to infant baptism was made recently by Switzerland's venerable Karl Barth.... In his latest book, Barth argues that there is no Biblical basis for infant baptism and that the ritual is not an act of God's grace but a human response to it—which means that the individual must be mature enough to understand the meaning of such a decision. The traditional understanding of the sacrament, he says, is simply 'an old error of the church.'" (Time, May 31, 1968, p. 58.)

Of such is the kingdom

"Of such is the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." (Matt. 18:1-4.)

Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

And he laid his hands on them. (Matt. 19:13-15.)

To this may be added the testimony of a Book of Mormon prophet: "... he that saith that little children need baptism denieth the mercies of Christ, and setteth at naught the atonement of him and the power of his redemption... for... all little children are alive in Christ." (Mor. 8:20, 22.)

11 In other sacred scripture we are taught that infants are "innocent before God..." and then there is added this signal statement: "And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers." (D&C 93:38-39.) But, said the Lord, "I have commanded you to bring up your children in light and truth" and to set in order your own house." (D&C 93:40, 43.)

The tradition of their fathers

It is to the phrase "because of the tradition of their fathers" that I would give special attention in these few moments, and to the injunction to "set in order your own house."

Previously over this pulpit I have expressed my respect for children who have improved upon the ways of negligent parents, and my compassion for choice parents who have earnestly tried to bring up their children in the way they should go, only to have those children use their agency and individuality to follow other ways. The Lord has taught us that in his sight the son shall not bear the iniquity of the father; neither shall the father bear the iniquity of the son. Each who is accountable must ultimately account for his own decisions.

But multitudes of us still have our children at home, or have grandchildren, or are influential in the homes or with the children of others. Great numbers of young couples are just starting their families, or soon will be. All of us should be brought to solemn thoughtfulness by the sobering word that although children are "innocent before God, the wicked one is able to take away "light and truth" through disobedience" and "because of the tradition of their fathers."

The first definition of "tradition" in a modern dictionary is: "The knowledge, doctrines, customs, practices, etc., transmitted from generation to generation...."

Our traditions

What is the tradition in your individual home and mine? What "knowledge, doctrines, customs, practices," and so forth are being or will be transmitted from our generation to our children and their children?

God teaches us that children are to honor their parents. What in us, our lives, our character, our behavior, is worthy of their honor? What in us is noble, responsible, faithful, gracious, considerate? What is worthy of their respect and their emulation?
Integrity in the home

What happens to the boy whose father boasts of the slick deal he has made in which others were outwitted? Years ago the late Joseph Welch said, on the occasion of his being named Father of the Year:

"If it were in my power to bestow on the youth of the land one single quality, I would not choose, I think, wit or wisdom or even that great boon, education. If I could choose but one, I would choose integrity. If one day my children and grandchildren say to one another, 'He taught us to value integrity,' I shall be content."

How is the quality of integrity passed on to the children in the home? It is passed on by living a life of integrity, of sober honesty, of responsible citizenship.

What ideals and values is my child learning? What is his image of himself? What is the view of others that he is developing in our home? Is his experience with his parents bringing him a rowing consciousness that the "bright light of God" is over everything, and a growing confidence in the presence of his Heavenly Father?

In New Zealand we learned an old Maori proverb: "A bird must have feathers to fly." Parents have the primary responsibility for feathering our children for flight. A child who lives in an atmosphere of disrespect, criticism, or shame will not be inclined to respect or accept himself; and of shame it has been impellingly written: "Holocausts are caused not only by atomic explosions. Holocausts are caused wherever a person is put to shame." (Abraham J. Heschel, The Insecurities of Freedom.)

Our treatment of others will certainly condition a child's attitude toward others. Children who see and sense in parents a genuine concern for others, expressed in acts of kindness and compassion and unselfishness, will themselves be inclined to think well of mankind and to do as the scriptures bid: to "cure the weak, lift up the hands which hang down, and strengthen the feeble knees." (D&C 81:5.)

What shall we give to the children? Pray for a sense of humor. "Laughter leavens life" and brings a sunny spirit.

Do we teach honesty by being honest? I love to remember the story of the man who, while his little son was with him, stopped at an isolated cornfield on a remote country road, and after looking before and behind him, to the left and to the right, started to climb the fence to appropriate a few ears of the farmer's corn. Said his son: "Dad, you forgot to look up."
Traditions for future homes

What traditions are we passing on for other homes in future times that are worthy of the memories we ourselves have? On occasion through the years I have enjoyed the blessing of asking large groups of adult leaders to meditate for a moment on their conclusion to an unfinished sentence, and then share their thoughts. The sentence reads: “The thing I remember best about my childhood at home with my parents and family is ____________.”

I suspect your answers would be about the same as those that I have heard. Never once has anyone mentioned a high standard of living, or material possessions. Always they have spoken, as I would speak, of attention from mom or dad; of family associations, traditions, sacrifices, adventures together; of books read aloud, songs sung, work accomplished; of family prayers and family councils; of small presents lovingly and unselfishly prepared; of homely and wholesome and happy memories. My single question to them has always been, and I ask it today, “What are we giving our own children that they will remember with equal joy and appreciation?”

Tradition of children's song

Since our last conference my wife and I were privileged to visit Samoa and other islands in the far seas. One afternoon in the mountain tops of Upolu, in American Samoa, in the village of Sauniau, we had a remarkable experience pertinent to this moment. The village was deserted except for a few very young children and one or two who had stayed home with them. The rest were working in the fields or at other tasks. As we walked the single lane of Sauniau, between the rows of fales, from the monument toward the new chapel and school, we heard children singing. There were perhaps half a dozen of them, none more than four years old, and they were singing with the sweetness of childhood a song we instantly recognized, and stood entranced, in tears, to hear: “I Am a Child of God.”

In that high mountain fastness, at the end of a long, tortuous road, on an island of the sea, we found tiny dark-skinned children, none of them having seen more of the world than their small village, singing what they had learned through the tradition of their fathers, the greatest truth in existence, save one: I am a child of God.

That other truth? That there is a God who hears the voices of his children.

God bless us so to live and to teach that we may bring about a restoration of the home, the resurrection of parenthood, that the “wicked one” can never take away “right and truth” from our children “because of the tradition of their fathers.” In the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have just listened to Elder Marion D. Hanks, Assistant to the Twelve.

Elder Victor L. Brown, second counselor in the Presiding Bishopric, will now address us.

Victor L. Brown
Bishop Victor L. Brown Of the Presiding Bishopric

My dear brethren and sisters and friends: I am grateful for this opportunity to be with you this Sabbath morning. I pray that my message will convey to you some of the feelings and emotions that filled my heart two weeks ago today in South Vietnam. We had just arrived in Hong Kong after attending language seminars in Samoa, Tonga, Tahiti, and New Zealand. We were on our way to attend similar seminars in Hong Kong, Tokyo, and Seoul, Korea. As President Warren B. Hardy, president of the Southern Far East Mission, greeted us, he called me aside and informed me that 500 LDS servicemen had just arrived in South Vietnam from southeast Idaho. He asked if there were any way I could readjust my schedule so as to accompany him to meet these men. Changes were made, and I went to South Vietnam with President Hardy, there to become involved in one of the most inspiring and moving experiences of my life.

There was evidence of war on every side—jet fighters and helicopters landing and taking off, artillery fire, and the report of bombs exploding in the distance. I suppose there isn’t a man there who wouldn’t give anything to be at home with his loved ones, but because of patriotism and devotion to duty to God and country, many of them actually expressed gratitude for being there.

Meetings in Vietnam

In the meetings we attended, the men were dressed in combat gear. Many came directly from combat outposts or from missions with their helicopters and fighter planes. Some of them still carried their weapons. I remember one in particular. He was the district clerk in DaNang. He arrived a few minutes after the meeting had begun, slipped his gun under his chair, and started to take the minutes of the meeting.

We met under varying circumstances—in the open air under the scorching Vietnam sun at Phan Rang, in a small chapel in Bien Hoa. This is the only LDS chapel in Vietnam. It was constructed by servicemen, and, incidentally, they did not request one dollar from the general funds of the Church to assist them. This is a story of self-reliance, ingenuity, faith, and perseverance. At DaNang we met in a building with a tin roof and no sides, located a few yards from the beach of the South China Sea. We could hear the artillery in the distance. The continuous roar of jet fighters and helicopters made it almost impossible to hear the speaker at times.

It was in this environment that I heard a young serviceman pray to his Heavenly Father: “We are grateful for the opportunity of serving in Vietnam. And in another prayer: “We thank thee for the great land we represent in this faroff country. May we take pride in being here and in doing those things thou wouldst have us do.”

Change in convert

One young man, a member of the Church for only two months, said he had come to Vietnam fearing he would be killed before being baptized. He was baptized in the South China Sea, and now his buddies have seen a change in him. In his own words, this change is all because of his knowledge now that God lives, that the Church is true, and that there is a living prophet on the earth today. He didn’t say so, but it is my feeling that this change is noticeable because of the peace of mind this young man now has that he didn’t have before.

A young combat artist told of receiving a letter from his father in which he said: “You know, Dick, I don’t worry about you. I know things are going to be all right.” And then he told us that before he left home, his father had placed his hands on his son’s head and through the authority of the Holy Priesthood had given him a father’s blessing.

Testimony of Marine

Now may I share some parts of the testimony of another young marine. I do not know how old he is, but I would think if he is out of his teens, he is not far out of them. He has been a member of the Church for two years. Until recently he had been in a special reconnaissance outfit. These are men who are taken by helicopter to the far distant areas of the jungle, dropped, and told to be back at the same place in five days to be picked up. He told us of his regret at no longer being in the front lines, even though he had completed eight months in one of the most dangerous of all assignments. He said:

“. . . but ‘recon’ [reconnaissance]—there’s sacrifice there. It knows no end. I mean, when you’re in a platoon, you have a sense of security, but when there’s five or six
Singing by the Tabernacle Choir, "All People That on Earth Do Dwell."

The Tabernacle Choir will now sing, "All People That On Earth Do Dwell," after which President Joseph Fielding Smith of the First Presidency will be the concluding speaker.

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I am very grateful for the opportunity of meeting with you, my good brethren and sisters, in this session of the conference and, in fact, all of the sessions of the conference.

I rejoice exceedingly in the truth. I thank the Lord every day of my life for his mercy and kindness and loving care and protection that have been extended to all his people, and for the many manifestations of his mercy and blessings unto us throughout all the length and breadth of the land, and through all the years since the organization of the Church, on the sixth day of April 1830.

Our mission is to save, to preserve from evil, to exalt mankind, to bring light and truth into the world, to prevail upon the people of the earth to walk righteously before God and to honor him in their lives and with the first fruits of all their substance and increase.

I desire to say that "Mormonism," as it is called (and I place the word in quotation marks), is still, as always, nothing more nor less than the power of God unto salvation, unto every soul that will receive it honestly and will obey it. I say to you, that all Latter-day Saints, wherever you find them, provided they are true to their name, their calling, and their understanding of the gospel, are people who stand for truth, honor, virtue, purity of life, honesty in business and in religion; people who stand for God and his righteousness, his truth, his work in the earth, and for the salvation of the children of men.

We have been laboring all these years in the Church to bring men to a knowledge of the gospel of Jesus Christ, to bring them to repentance and obedience to the requirements of divine law. We have been striving to save men from error and persuade them to turn away from evil and learn to do good.

The gospel of Jesus Christ is the power of God unto salvation, and it is absolutely necessary for every man and woman in the Church to work righteousness, to observe the laws of God, and to keep the commandments that he has given, in order that they may avail themselves of the power of God unto salvation in this life; and the upright, covenanted people of the Church should be magnified and increased, until the world shall bow and acknowledge that Jesus is the Christ and that there is a people preparing for his coming in power and glory.

We carry to the world the olive branch of peace. We present to the world the law of the Lord, the truth, as it has been revealed in the latter days for the redemption of the dead and for the salvation of the living. We bear no malice nor ill will toward the children of men. The spirit of forgiveness pervades the hearts of the Saints, and they do not cherish a desire for or feeling of revenge toward their enemies. They say in their hearts, let the Lord judge between us and our enemies; as for us, we forgive them, and we bear no malice toward any. While it may be said, and it is in a measure true, that we are but a handful in comparison with our fellowmen in the world, yet we may be compared with the leaven of which the Savior spoke, which will eventually leaven the whole world. Men must set aside their prejudices, personal desires, wishes, and preferences, and pay deference to the great cause of truth that is spreading abroad in the world.

The spirit of the gospel leads men to righteousness, to love their fellowmen, and to labor for their salvation and exaltation; it inspires them to do good and not evil, to avoid even the appearance of sin; and the aim and purpose of this work is the eternal happiness of man, both in this life and in the life to come.

The fruits of the Spirit of God--the fruits of true religion--are peace, love, virtue, honesty, integrity, and fidelity to every principle known in the law of the Lord. Read the fifth chapter of Galatians, and there you will discover the difference between the fruits of the Spirit of God and the fruits of the spirit of the world. That is one of the great differences between "Mormonism," so called, and the theology of the world. If we will bow to the gospel's mandates and adopt its principles in our lives, it will make us sons and daughters of God, worthy eventually to dwell in the presence of the Almighty in the heavens.

The kingdom of God and the work of the Lord will spread more and more; it will progress more rapidly in the world in the future than it has done in the past. The Lord has said it, and the Spirit beareth record; and I bear testimony to this, for I do know that it is true. The kingdom of God is here to grow, to spread abroad, to take root in the earth, and to abide where the Lord has planted it by his own power and by his own word, never more to be destroyed, but to continue until the purposes of the Almighty shall be accomplished--every principle that has been spoken of by the prophets since the world began. It is God's work, which he himself, by his own wisdom and not by the wisdom of man, has restored to the earth in the latter days. He has established it upon principles of truth and righteousness, of purity of life, that it can no more be thrown down or left to another people, so long as the majority of the Church will abide in their covenants with the Lord and keep themselves pure and unspotted from the world. No people can ever prosper and flourish very long unless they abide in divine truth. The truth is mighty, and it will prevail.

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Remember that it is the gift of God to man, that it is his power and his guiding influence that have accomplished what we see has been accomplished. It has not been done by the wisdom of men. They are instruments in the Lord's hands in accomplishing his purposes, and we should not deny that they are such; we should honor them. But when we undertake to give them the honor for accomplishing this work, and take the honor from the Lord, who qualified the men to do the work, we are doing injustice to our Heavenly Father. He will cut his work short in righteousness and will hasten his purposes in his own time. It is only necessary to try with our might to keep pace with the onward progress of the work of the Lord; then he will preserve and protect us and will prepare the way before us.

I feel grateful to my Heavenly Father that I have been permitted to live in this generation and have been permitted to become acquainted somewhat with the principles of the gospel. I am thankful that I have had the privilege of having a testimony of its truth, and that I am permitted to stand here and elsewhere to bear my testimony to the truth that the gospel has been restored to man.
I have traveled among the nations preaching the gospel and have seen something of the conditions of the world; and I am aware that the gospel, as revealed in the Bible, cannot be found in modern Christianity. The ordinances of the gospel are not administered in any church except The Church of Jesus Christ of Latter-day Saints.

The world will not listen to the testimony of men who tell them that the Lord lives and that he is able to reveal his will to man today. Those of the world cannot advance nor learn the ways of the Lord nor walk in his paths because they do not have the gift of the Holy Ghost. This was the path pointed out by Peter and the apostles when the Spirit of the Lord rested upon them with great power to the convincing of the hearts of the people who cried out, "Men and brethren, what shall we do?" Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:37-38) This was the counsel given them, and as much as they obeyed it, they were entitled to the testimony of the Holy Spirit, which would bring peace and happiness, reveal to them their duties, and enable them to understand their relationship to the Lord.

President Dyer made the following opening remarks:

The Salt Lake Tabernacle Choir furnished the music for this session, with Richard P. Condie and Jay E. Welch conducting. Robert Cundick was at the organ.

President Alvin R. Dyer, counselor in the First Presidency, pronounced the opening prayer.

Robert Cundick was at the organ.

The Tabernacle Choir rendered the selection, "Of the Father's Love Begotten," following which Elder Carl J. Beecroft offered the closing prayer.

Great Britain, Germany, Austria, Holland and Sweden.

This session has also been carried by direct wire from the Tabernacle over oceanic cables to a large number of members and friends assembled in chapels throughout Great Britain, Germany, Austria, Holland and Sweden.

We are not in the dark; neither have we obtained our knowledge from an man or collection of men, but through the revelations of Jesus Christ.

We ask no odds of any man. We bear a fearless testimony that these things are true. We know that the one in whom we trust is God, for it has been revealed to us. We are not in the dark; neither have we obtained our knowledge from an man or collection of men, but through the revelations of Jesus Christ.

Let us be faithful and humble. Let us live the religion of Jesus Christ, put away the weaknesses of the flesh, and cleave to the Lord and his truth with undivided hearts, and made a fit abode for heavenly beings and for the Lord our God to come and dwell upon, which he will do during the millennium. The gospel is salvation, and without it there is nothing worth having. This is what we are after. The reason that we are here is that we may overcome every trial and prepare ourselves for eternal life in the future.

Let us be faithful and humble. Let us live the religion of Jesus Christ, put away the weaknesses of the flesh, and cleave to the Lord and his truth with undivided hearts, and with full determination to fight the good fight of faith, and continue steadfast to the end. That God may grant us power to so do is my prayer, in the name of Jesus Christ. Amen.

President Joseph Fielding Smith has been our concluding speaker.

President N. Eldon Tanner

We should like to express our thanks and appreciation to the General Authorities who have spoken to us, and to the Tabernacle Choir for their inspirational music.

This session has been broadcast by many radio and television stations in the west, and by short wave in English over radio WNYW to Europe, South America, Central America, Mexico, Africa and parts of Asia.

Translations of this session have been broadcast over twenty-five radio stations in major cities in Mexico and Central America, together with Spanish programming stations in this country, to a potential Latin American audience of twenty million people.

This session has also been carried by direct wire from the Tabernacle over oceanic cables to a large number of members and friends assembled in chapels throughout Great Britain, Germany, Austria, Holland and Sweden.

We shall conclude this, the sixth session of the Conference, with the Tabernacle Choir singing, "Of The Father's Love Begotten," after which the benediction will be pronounced by Elder Carl J. Beecroft, formerly president of the Chilean Mission. This Conference will then stand adjourned until two o'clock this afternoon.

The Tabernacle Choir rendered the selection, "Of the Father's Love Begotten," following which Elder Carl J. Beecroft offered the closing prayer.

The conference adjourned until 2 o'clock p.m.

The concluding session of the conference convened Sunday afternoon, October 6, at 2 o'clock, with President Alvin R. Dyer, counselor in the First Presidency, conducting the meeting.

The Salt Lake Tabernacle Choir furnished the music for this session, with Richard P. Condie and Jay E. Welch conducting. Robert Cundick was at the organ.

President Dyer made the following opening remarks:
President Mc Kay is watching the proceedings of this session of conference by television and is presiding. He has asked me to conduct this meeting, and to extend to all his heartfelt greetings.

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah, in the seventh and concluding session of the 138th SemiAnnual Conference of The Church of Jesus Christ of Latter-day Saints.

This afternoon many television and radio stations throughout the western part of the United States will carry the proceedings of this concluding session of the conference.

Sessions of this conference have been televised in color and received by millions in the United States and Canada over most of those stations cooperating to provide the extensive coverage of this conference.

The full proceedings of both sessions today will be re-broadcast to far distant places by Radio Stations KSL, KIRO (at Seattle), KMBZ at Kansas City, and WRFM at New York City tonight beginning at midnight.

Saturday evening an inspirational meeting of the priesthood of the Church was held in the Tabernacle. The proceedings of that meeting were relayed by closed-circuit broadcast, originating in the Tabernacle, to members of the priesthood assembled in approximately 700 separate locations in all parts of the United States and Canada. It is estimated that 150,000 holders of the priesthood participated in this meeting.

We extend a cordial welcome to all present this afternoon--special guests, educational leaders, our stake presidencies from near and far, temple presidencies, bishoprics, members of the general auxiliary boards, and thousands of members of the Church, and many friends everywhere who are listening in by radio and television.

The music for this session will be rendered by the Tabernacle Choir, with Richard P. Condie and Jay E. Welch conducting. Robert Cundick is at the organ.

We shall begin this service by the choir singing, "Holy Spirit, Truth Divine," conducted by Jay E. Welch, Assistant Director.

The invocation will be offered by Elder G. Albert Wimmer, president of the Farr West Stake.

The Tabernacle Choir sang the anthem, "Holy Spirit, Truth Divine," conducted by Jay E. Welch.

President G. Albert Wimmer of the Farr West Stake offered the opening prayer.

Elder Spencer W. Kimball of the Council of the Twelve Apostles

President McKay, we have all appreciated and enjoyed your presence at this conference.

Brothers and sisters: I sat one day with an attorney friend, Guy Anderson, across the directors' room table of my office in Arizona. In his slow, pleasant drawl, he said, "I came to congratulate you on your call to the apostleship and to visit with you before your move to Salt Lake City." We talked about what my call entailed, and then he told me of one of his experiences as a law student at George Washington University.

Discussion of Word of Wisdom

A number of young members of the Church were students there. Since there were no stakes in the East at that time, they held a Sunday School class in a rented residence, and Congressman Don B. Colton from Utah was their teacher.

This particular Sunday morning, they were considering the 89th section of the Doctrine and Covenants, the Lord's law of health.

Brother Colton had made an impressive presentation on the Word of Wisdom, which is "the order and will of God in the temporal salvation of all saints in the last days."

He emphasized also the further statement of the Lord:

"In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation."

The Lord is displeased when his earthly children imbibe in wine or strong drink." He said, "... tobacco is not for the body ... and is not good for man. ... And again, hot drinks, [tea and coffee] are not for the body."

Brother Colton emphasized the promise made by the Lord to those who did observe this law of health and other commandments. Hear these rich promises:

"... all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; "And shall find wisdom and great treasures of knowledge, even hidden treasures,
“And shall run and not be weary, and shall walk and not faint.”

“And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them.”

Question unanswered

Then came a question from one of the students: “Brother Colton, the promise is that if one observes these laws, he shall find wisdom and great treasures of knowledge, even hidden treasures. Many of the men in this university use tobacco and liquor and break all commandments, including the law of chastity. Yet in some cases they excel academically. So far as I can tell my obedience to the Word of Wisdom has not made me superior intellectually to them. How do you account for that?”

Since closing time had come, Brother Colton held this difficult question for the next week.

Experience of congressman

On Friday, as usual, several of the congressmen were eating luncheon at the House of Representatives’ restaurant when Brother Colton joined them. The others began to joke in a friendly fashion. “Here comes the ‘Mormon congressman; this man from Utah won’t drink nor smoke a cigarette nor even drink a cup of coffee.” A congressman from a western state came to the defense, saying, “Gentlemen, you may joke at Mr. Colton and have your fun at the expense of the ‘Mormon Church, but let me tell you an experience.”

He told a story something like this:

“I was back in my home state, building political fences, shaking hands with voters, getting acquainted with my people. Sunday overtook me in a country town.

I sat in the lobby of the hotel, reading the paper, and through the plate glass window I saw many people going in the same direction. My curiosity was stirred. I followed them to a little church and slid unobtrusively into a back seat and listened and observed.

This church service was different. I had never seen one like it. A man called ’bishop’ conducted the meeting. The singing was by the congregation, the prayer by a man from the audience, apparently called without previous notice. Soft music was played. All was silent as one young man knelt and said a prayer over bread, which he and his companion had broken into small pieces, and then several boys, probably 12 or 13 years of age, took plates of broken bread and passed it to the congregation. The same was done with little cups of water. After the choir sang an anthem, to my amazement (for I expected to hear a sermon), the bishop announced something like this: ‘Brothers and sisters, today is your monthly fast and testimony service, and you may proceed to speak as you feel led by the Spirit. This time is not for sermons but to speak of your own soul and your inner feelings, and assurances. The time is yours.”

The western congressman paused and then continued.

“Never before had I experienced anything like this. From the congregation people arose. One man in a dignified voice said how he loved the Church and the gospel and what it meant in the life of his family.

“From another part of the chapel, a woman stood and spoke with deep conviction of a spectacular healing in her family as an answer to prayer and fasting and closed with what the people called a testimony—that the gospel of Jesus Christ as taught by the Church was true; that it brought great happiness and a deep peace to her.

“Still another woman arose and bore witness of her sureness that Joseph Smith was truly a prophet of God and had been the instrument of the Lord in restoring the true gospel of Christ to the earth.

“A man from the choir, evidently a recent immigrant, seemed sensitive about his language. He was struggling with his v’s and his w’s and verbs and construction. Two years ago, two young missionaries in far-away Holland had taught him the restored gospel. He told how happy his family had been since embracing it, and what a transformation had come in their lives!

“The old and the middle-aged and the youth responded; some were farmers, laborers; there were teachers and business and professional men. There was no ostentation, no arrogance, but a quiet dignity, a warm friendliness, a sweet spirituality.

Then came in succession several children. They spoke less of their knowledge of spiritual things but more of their love for their parents and for the Savior, of whom they had learned much in Primary, Sunday School, and family home evenings.

“Finally the bishop stood and in a few appropriate words of commendation expressed his own sureness; then he closed the meeting.”

The western congressman noted that [page 129] all around the table were intently listening. He continued:

“Never had time passed so rapidly. I had been entranced. And as each additional speaker had concluded in the name of Jesus Christ, I was moved—deeply stirred—and I pondered: How sincere? How sweet and spiritual? How sure these people seem to be of their Redeemer! How much at peace! What security they have in their spiritual knowledge, what strength and fortitude, and what purposeful lives!”

The congressman said, “I thought of my own children and grandchildren and their helter-skelter existence, their self-centered activities, their seeming spiritual vacuums, their routine lives in search of wealth and fun and adventure. And I said to myself with an enthusiasm new to me, ‘How I wish my own posterity could have this sureness, this faith, this deep conviction. Why, these humble people seem to have a secret that most people do not enjoy—yes, that is it—something worth more than all else, real treasures, hidden treasures.’”

The luncheon ended. The congressmen went back to their offices.

Hidden treasures of knowledge

Elder Colton was now again before his Sunday School class of young college men. He retold the Friday afternoon story and said that what the congressman had observed were “hidden treasures of knowledge” promised by the revelation. These mysteries of the kingdom relate to all truths, not merely to scientific accomplishments and legal cases and other secular things. He said that treasures of knowledge extended far beyond material things, out into the infinite areas not explored by many otherwise brilliant people. He repeated the Prophet’s statements, which are proverbial among members of the Church: Knowledge is power. The glory of God is intelligence.

Knowledge is not merely the equations of algebra, the theorems of geometry, or the miracles of space. It is hidden treasures of knowledge as recorded in Hebrews, by which “the worlds were framed by the word of God” (Heb. 11:3); by which Enoch was translated that he should not see death; by which Noah, with a knowledge no other human had, built an ark on dry land and saved a race by taking seed through the flood.
Knowledge is that power which raises one into new and higher worlds and elevates him into new spiritual realms.

The treasures of both secular and spiritual knowledge are hidden ones—but hidden from those who do not properly search and strive to find them. The knowledge of the spiritual will not come to an individual without effort any more than will the secular knowledge or college degrees. Spiritual knowledge gives the power to live eternally and to rise and overcome and develop and finally to create.

Hidden knowledge is not unfindable. It is available to all who really search. Christ said, "... seek and ye shall find." (Matt. 7:7.) Spiritual knowledge is not available merely for the asking; even prayers are not enough. It takes persistence and dedication of one's life. The knowledge of things in secular life are of time and are limited; the knowledge of the infinite truths are of time and eternity.

Of all treasures of knowledge, the most vital is the knowledge of God; his existence, powers, love, and promises.

The Christ said: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." (John 14:21.)

He further said: "If a man love me, he will keep my words: ... and we will come unto him, and make our abode with him." (John 14:23.)

And the Prophet Joseph Smith explained: "And this means that the coming of the Father and the Son to a person is a reality—a personal appearance—and not merely dwelling in his heart." (D&C 130:3.)

This personal witness, then, is the ultimate treasure.

One may acquire knowledge of space and in a limited degree conquer it. He may explore the moon and other planets, but no man can ever really find God in a university campus laboratory, in the physical test tubes of workshops, nor on the testing fields at Cape Kennedy. God and his program will be found only in deep pondering, appropriate reading, much kneeling in devout, humble prayer, and in a sincerity born of need and dependence.

These requirements having been fully met, there is no soul between the poles nor from ocean to ocean who may not positively obtain this knowledge, this hidden treasure of knowledge, this saving and exalting knowledge.

President Joseph Fielding Smith, speaking at Brigham Young University, quoted from latter-day revelation: "It is impossible for a man to be saved in ignorance" (D&C 131:6), and then asked the question:

"Ignorance of what? By that, do we mean that a man must become proficient in his secular learning—that he must master some branch of education? What does it mean?"

We mean this: "That a man cannot be saved in ignorance of the saving principles of the Gospel. We cannot be saved without faith in God. We cannot be saved in our sins. ... We must receive the ordinances and the covenants pertaining to the Gospel and be true and faithful to the end. Eventually, if we are faithful and true, we shall gain all knowledge, but this not required of us in this brief, mortal life, for that would be impossible. But here in faith and integrity to the truth, we lay the foundation upon which we build for eternity."

Real intelligence is the creative use of knowledge, not merely an accumulation of facts.

The ultimate and greatest of all knowledge, then, is to know God and his program for our exaltation. We may know him by sight, by sound, by feeling. While relatively few ever do really know him, everyone may know him, not only prophets—ancient and modern—but, as he said:

"... every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (D&C 93:1.)

If men qualify, they have this unalterable promise from their Redeemer.

Among the numerous people who have had manifestations is Moses, who saw and knew the Lord: "... the glory of God was upon Moses; therefore Moses could endure his presence. (Moses 1:2.)

Moses tells of this transcendent experience: "But now mine own eyes have beheld God; but not my natural, but my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him." (Moses 1:11.)

And then in his dialogue with Satan, whom he saw also, Moses said: "For behold, I could not look upon God, except his glory should come upon me, and I were strengthened before him. But I can look upon thee [Satan] in the natural man? Is it not so, surely?" (Moses 1:14.)

Again, the Lord spoke of hidden treasures of knowledge when he prayed to his Father to glorify him: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

And he promised: "My sheep hear my voice, and I know them, and they follow me:

And I give unto them eternal life; and they shall never perish." (John 10:27-28.)

Key to knowing

The Savior of the world gave this key: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.)

Nicodemus, a highly trained man, failed to know the hidden spiritual things, being unwilling to perform the works. He could not have the Holy Ghost, since he would not humbly bow in baptism. The Holy Ghost is the testifier. It is he who teaches all things and brings to our remembrance all things the Lord has taught.

Nicodemus asked:
How can these things be? Jesus answered . . . , Art thou a master of Israel, and knowest not these things? " . . . I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness." (John 3:9-11.)

"In one of his prayers Jesus said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." (Matt. 11:25. Italics added.)

The mysteries of the kingdom

Again, the Lord said: "Because it is given unto you to know the mysteries of the kingdom, but to them it is not given." (Matt. 13:11.) Such must be earned.

But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

"Which none of the princes of this world knew." (1 Cor. 2:7-8.)

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (1 Cor. 2:11.)

Secular and spiritual knowledge

To have both the secular and spiritual is the ideal. To have only the secular is like Jude said: " . . . clouds they are without water, carried about of winds; trees whose fruit withereth." (Jude 12.)

Desirable as is secular knowledge, one is not truly educated unless he has the spiritual with the secular. The secular knowledge is to be desired; the spiritual knowledge is an absolute necessity. We shall need all of the accumulated secular knowledge in order to create worlds and to furnish them, but only through the "mysteries of God" and these hidden treasures of knowledge may we arrive at the place and condition where we may use that knowledge in creation and exaltation.

It is my prayer that we learn to master ourselves by obedience to the Lord's commandments by the control of our physical appetites, and by placing first in our lives service to God and our fellowmen, so that the hidden things of the spirit may come to us and that we may attain perfection with the Father and the Son. Many have seen God in the course of history. All of us may do so eventually through our righteousness.

I add my witness to the numerous ones already spoken and written and talked of through this conference of the divinity of Jesus Christ and his work, in the name of Jesus Christ. Amen.

President Alvin R. Dyer

He to whom we have just listened is Elder Spencer W. Kimball of the Council of the Twelve.

Elder Alma Sonne, Assistant to the Twelve, will be our next speaker.

Elder Bruce R. McConkie of the First Council of Seventy.

Alma Sonne

Elder Alma Sonne Assistant to the Council of the Twelve

My brethren and sisters: I appreciate the privilege of saying a word this afternoon.

Wentworth letter

More than a century ago, the excitement about religion in the United States probably reached its highest point. It was during these days of agitation and conflict that the editor of the Chicago Democrat, John Wentworth, asked Joseph Smith, the Prophet, for a statement of his religious beliefs. The Prophet's reply on March 1842, included the now famous Articles of Faith. There are 13, each one expressing a belief of the newly organized Church. They have now become the official expression of Mormon doctrine.

We know little about the immediate influence of the Wentworth letter, but we do know that today thousands have read and pondered these declarations of faith. Many have examined and believed them, for they are in harmony with the Holy Bible. They reach into the heart of sectarianism; they deny the creeds of the mother church; and they strike hard at all established creeds. When the Prophet summarized the claims of the Church, he carefully avoided a dogmatic style. All in all, it is a magnificent and friendly appeal to an honest and conscientious seeker after truth.

First Article of Faith

In the first article Joseph Smith resurrects the true concept of the Godhead. It was a challenge in his day. It is still a challenge. He left no room for dispute over this important and fundamental doctrine. "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."

This definition of God is understandable without prolonged and tedious discussion. It reaffirms the teachings of Genesis that man is created in the image of his Maker. The vague and confused notions of Deity during the past centuries have robbed people of God's reality. A new revelation of the Godhead, such as Joseph Smith gave the world, is the only solution to the religious misunderstanding that exists throughout Christendom.

Jesus made this clear when he said: "And this is life eternal, that the might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

Second article

In the second article, the Prophet states "that men will be punished for their own sins, and not for Adam's transgression." It was a revolutionary thought when it was given 126 years ago. Man is not "born in sin," as is taught by many churches in Christendom. Man is a child of God and had an existence before his sojourn in mortality. He came to the earth pure and sinless. To claim otherwise is to attribute the capacity for sin to one who does not know right from wrong.

Man is precious in the sight of God. I quote from Psalms 8:4-5: "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast
made him a little lower than the angels, and hast crowned him with glory and honour."

"Man and God are of the same race," said President Bruce R. McConkie. (Mormon Doctrine, pp. 465-66.) Man's destiny is godlike, for he has the opportunity to reach the heights of a glorious exaltation. The restored Church is the most important thing in the universe, for it points the way to eternal salvation and exaltation in God's Kingdom.

A great document

I have always regarded the Articles of Faith submitted by the Prophet Joseph Smith as a great document. They cover in a brief way the fundamental beliefs of the Church. They do not antagonize. The style and wording are full of appeal, especially to those who are familiar with Bible teaching. The language is simple and direct and is readily understood by the ordinary reader. The reader is not confused in his investigation, nor led away from the doctrinal teachings of the apostles in the meridian of time. The Articles of Faith bring to light the doctrines and standards set forth so plainly in the holy scriptures. There is a tone of authority and certainty in each one that is most impressive.

Article 6

"We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc." Who can read that declaration without calling to mind the twelve apostles commissioned and sent forth by the Savior? There are no apostles today in any Christian church except those who are serving in the restored Church. It would be exceedingly difficult to present a better introduction to the gospel message than those presented by the Prophet in the Wentworth letter.

Salvation defined

The Articles of Faith define salvation and introduce a plan by which mankind maybe saved and brought back into Gods presence. The problem of salvation, as you know, has split Christianity into many sects. Salvation means continuous progress and growth. The third Article of Faith is a concise explanation of its meaning: "We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel." There is nothing shallow or narrow in universal salvation, through the grace of Christ. Man must progress according to law. He must be obedient under the law and strive step by step to obtain the reward. In this striving, free agency is paramount, and all necessary ordinances must be complied with.

Revelation

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:17-18.)

The prophets, ancient and modern; drank deeply from the fountainhead. By doing so they were refreshed and satisfied. Ralph Waldo Emerson is reported to have said, "We ought to have a religion of revelation to use, and not the history of one."

True index to beliefs

In summary may I say: For more than a century the church has strictly followed the Articles of Faith. There has never been a revision of, an amendment to, or a deviation from these declarations of belief. They are true and will stand forever. It is well to remember that the Church has forged ahead for more than 138 years. Regardless of persecution, mobbings, drivings, and the hostility from many sources, the work has moved forward. It has never faced a setback. The gospel of Jesus Christ is consistent and reasonable. Its aim and mission is to give every individual a chance to accept or reject it. The gospel message will be heard by all of God's children, whether living or dead.

I testify, brethren and sisters, that the 13 Articles of Faith are true and that they are an index to the beliefs of the Latter-day Saints. May we believe them, and may we introduce into our lives the saving principles of life and salvation, I pray in the name of Jesus Christ. Amen.

President Alvin R. Dyer

Elder Bruce R. McConkie of the First Council of Seventy will now address us.

Elder Bruce R. McConkie Of the First Council of the Seventy

I for a text I take these words, written by Paul, inspired by the Holy Ghost: "... our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance..." (1 Thes. 1:15.)

The word and the power

Thus, the gospel had by the Saints of old included, first, the word, that is, the doctrines, principles, and laws, the statutes and judgments of the Lord, [page 134] which if a man obey, he shall surely live everlasting; and it included, second, the power, the saving grace, the gifts of the Spirit, the outpouring of the Holy Ghost, and that abundant testimony in which true Saints so delight.

Paul also said that these things—the word and the power, which taken together comprise the true gospel—that these things were "the gospel of God, ... Concerning his Son Jesus Christ our Lord"; that of this "gospel of Christ" he was "not ashamed, ... for," said he, "it is the power of God unto salvation to every one that believeth." (Rom. 1:1, 3, 16.)

That is, God himself, the Father of us all, created the gospel; it is his plan of salvation through which all his spirit children, Christ included, have power to progress and become like him; it is the plan announced by the Father in the councils of eternity when he asked whom he should send to be the Redeemer, to put into full force the terms and conditions of his gospel; it is the plan of which Christ became the chief advocate, first in preexistence and then again in mortality, thereby gaining the distinction of having the very "gospel of God" itself named after him, named "the gospel of Christ."

This gospel is thus the plan and system of the Gods whereby believing men may be saved, and its chief characteristic is power: power to do all things necessary for the benefit and blessing of God's children in this life, power to save them in eternal glory in the life to come.
Only one gospel

There is and can be only one gospel, one plan of salvation, as self-evident as any truth known to man. There may be imitations, many systems or plans purporting to lead men to God, many claims that the gospel is here or there; there may be voices crying, “Lo, here is Christ,” or “Lo, there”; but truth, pure diamond truth, that truth which is the gospel of God concerning his Son, is and can be only one thing; and our interest and concern should center in the truth; in the Father’s plan, and in his plan only; in keeping his statutes and judgments, and his statutes and judgments only; in doing his will, and his will only. Jesus said: “Not every one that saith unto me, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” (Matt. 7:21.)

When some of his converts departed from the perfect system he had taught them, Paul said, “I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel.” Then lest other plans be dignified by even so much as the use of the term “gospel,” he hastened to add, “Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.”

Having thus shown that there is only one gospel with saving power, the ancient apostle issued this inspired decree: “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.” (Gal. 1:6-8.)

The word of God

Now let us reason together in the light of these scriptural truths. There are obviously two essential identifying characteristics of the true gospel. It must contain the word of God, the truths of heaven, the doctrines of salvation; and it must also possess power, the power of God, the power to benefit men in this life and to exalt them in the next.

In a purely intellectual sense any church can claim to have the word of the gospel. They can say: “We believe the Bible; we accept Christ as our personal Savior; we believe in his grace and goodness and rely on his promises.” They can even say: “We believe the Book of Mormon, which contains the fullness of the everlasting gospel; we accept Joseph Smith as a prophet of God; we are numbered with the Saints of latter-days.”

But the issue is not belief only; it is not acceptance of the word alone. Rather it is a matter of having the power of the priesthood and of enjoying the gift of the Holy Ghost. Of course the Book of Mormon contains the fullness of the everlasting gospel, meaning it is a record of God’s dealings with a people who had the fullness of saving truth. In the same sense the Bible contains the fullness of the gospel, meaning that it also recounts Deity’s dealings with a righteous people who worked out their salvation.

The power of God

The issue is not what men purport to believe; it is whether, having believed the truth, they also get the power of God into their lives. Salvation does not come by reading about religion, by learning that holy men in former days had spiritual experiences. It is not found through research in musty archives; it does not spring forth as the result of intellectual dialogues about religious matters. Salvation is born of obedience to the laws and ordinances of the gospel; salvation comes to those who obey the statutes and judgments of that God who created it and ordained the laws whereby it might be gained.

Salvation comes by getting Christ into our hearts today, by being born again, by becoming new creatures of the Holy Ghost, by receiving personal revelation, by exercising the gifts of the Spirit, by having the power of God manifest in our lives.

Signs follow believers

Jesus sent his apostles forth to preach the same gospel he had taught them, with this promise: “Signs shall follow them that believe.” (Mark 16:17.) In other words, when men believe the true word of the gospel, then God begins to manifest his power in their lives. They begin to enjoy the gifts of the Spirit, to work miracles, and to have those spiritual experiences which always and everlastingly attend true believers.

And, we might well ask, if a gospel does not have power to heal the sick, raise the dead, and work miracles in this life, why would anyone suppose it had power to cleanse a sin-laden soul or to raise a man to an inheritance of eternal life in the presence of God?

God has spoken today

Now we are bold to proclaim that God who is no respecter of persons, who is the same yesterday, today, and forever, has spoken again in our day—paying his respects to those systems of religion which have “a form of godliness,” but “deny the power thereof” (Joseph Smith 2:19), and restoring again both the word and the power of God.

We announce that God, according to the promises, has sent his angel to restore the fullness of the ancient gospel, which gospel is now found in The Church of Jesus Christ of Latter-day Saints. The word of that gospel is now written in the new revelations which have come from heaven; and as rapidly as the true believers conform their lives to the new and everlasting truths involved, the power of the gospel is manifest in their lives.

Gospel written in lives

In the final analysis, the gospel of God is written, not in the dead letters of scriptural records, but in the lives of the Saints. It is not written with pen and ink on paper of man’s making, but with acts and deeds in the book of life of each believing and obedient person. It is engraved in the flesh and bones and sinews of those who live a celestial law, which is the law of the gospel. It is there to be read by others, first, by those who, seeing the good works of the Saints, shall respond by glorifying our Father in heaven, and finally by the Great Judge to whom every man’s life is an open book.

And now, paraphrasing Paul, I say with perfect conviction, and knowing whereof I speak, that the gospel of God concerning his Son, the very gospel of Jesus Christ our Lord, has come to the Latter-day Saints, not in word only but also in power, and in the Holy Ghost, and in much testimony.

In the name of the Lord Jesus Christ. Amen.

President Alvin R. Dyer
In Austria there is an interesting bridge spanning a beautiful river. As one crosses the bridge, he passes 12 statues of Christ spaced a few paces apart. Each of these likenesses represents the Master in his relationship to some occupational or special-interest group. As herders cross over this bridge with their flocks, they usually tarry for a few moments before that statue picturing Christ as the Good Shepherd. Farmers stop and meditate before the statue depicting him as the sower. Fishermen stand in reverence before the representation of Christ stilling the tempest. And those travelers who are sick, either in body or in spirit, bow before the image of Christ the healer.

The great teacher

A wonderful uplift can come to a worshiper as he rethinks these inspiring thoughts with the knowledge that Christ understands his occupational as well as his personal problems. One of the statues on the Austrian bridge represents the Great Teacher. Jesus was the greatest teacher because he looked with the clearest insight into human lives; and better than anyone else, he understood the effects of those common everyday events on which our success continues to turn. As the Great Teacher, he used the simple experiences of people to illustrate those profound truths which still determine our accomplishment. As George A. Barton says:

"He spake of lilies, vines and corn, The sparrow and the raven, And the words so natural yet so wise Were on men's hearts engraven. "And yeast and bread and flax and cloth And eggs and fish and candles-- See how the most familiar world He most divinely handles."

And he presented his lessons with as much confidence to the wise men in the temple as to the unlearned fishermen working at their nets.

Help for businessman

Now just suppose that as we cross our own bridge of life, we utilize the various representations of the Master to inspire us in the places of our own greatest need. A few years ago an article was written about the Bible as "The Book That Has Helped Most in Business." Most of the scientific books written 15 years ago are now out of date. While the Bible was written when the camel was our most modern means of communication, yet it is still the most helpful book in creating our business success. And in our meditations we ought to stop before the Master to absorb his honesty, his industry, his fairness, and his faith. What an upsurge our economy would receive if we pruned out all of our unrighteousness and fully devoted ourselves to those goals that he indicated were the most worthwhile.

Beginning in his youth, Jesus was engaged in that greatest of all enterprises which he characterized as "my Father's business." That is the business of building character, integrity, and eternal life into the lives of God's children. As Thomas Carlyle once pointed out, "A man's religion is the most important thing about him. That is what he thinks about and believes in and works at and fights for and lives by." God has invited each of us to have as large a share as we desire in the affairs of this important family concern. And when we feel a little bit discouraged and are tempted to do less than our best, we might listen to this young "businessman of the centuries" as he went around saying to people, "Be of good cheer. "Be not afraid. "Why are ye troubled? Why do thoughts arise in your hearts? "Rejoice and be exceedingly glad."

The Golden Rule, made up of 17 words, is probably the greatest formula for any business success that has ever been known in the world. And as we pass along our own bridge of accomplishment, we might learn from Jesus about being a more responsible worker, a more effective planner, a wiser judge of our human values, and more dependable in our own self-discipline. One of the greatest of all business lessons is that "man does not live by bread alone." We need a good dose of inspiration occasionally. We need to build up our faith and recharge our love of life. But above all other interests, we need to learn to identify effectively. We must remember that we are the children of God, formed in his image, endowed with his attributes, and heirs to his glory. And we should be constantly reaffirming our destiny through our daily duties.

The great physician

As we cross this river of life, we need to stop occasionally before the representation of Christ, the Great Physician. Each of us has an important occupational responsibility for his own health, and we can perform some of the greatest cures if we understand the possibilities of his command that says, "Physician, heal thyself."

The world is presently making itself sick by wrong thinking, and yet there is available to us a great power that is capable of making us well physically, mentally, morally, and socially. Jesus gave his greatest success formula in just two words when he said, "Follow me." And if we pause before him long enough and meditate about him effectively enough, we can actually follow him in his faith, in his righteousness, in his doctrines, and in his obedience to God.

Christ has some higher titles than those of physician or shepherd or businessman. He is also the King of kings, and we must not repeat that ancient mistake when nineteen hundred years ago one group announced their own downfall by proclaiming: "We have no king but Caesar."

Christ of the latter days

To serve our own best interests we might erect upon the bridge of life a special representation to be designated as "the Christ of the latter days." The scriptures tell us a great deal about Christ's occupational assignment for the cleansing of the earth, the destruction of the wicked, the universal resurrection, the millennial reign, and the final renewal and glorification of the earth. The scriptures make clear that the miracles and wonders of the latter days will be among the most important events ever to take place.

Many people place a very serious handicap upon themselves when they think of Christ only in his ancient settings of sowing and teaching and suffering. For in describing the Christ of the latter days, the scripture says, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."

"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap." (Mal. 3:12.)

The second coming

On our bridge of life there should be a representation of the Christ who will come to cleanse the earth of its sins. This has more than ordinary interest for us, inasmuch as the sins mentioned will be our own sins. Someone once painted a famous picture entitled "Christ Before Pilate." It represents Jesus being judged and condemned by the people of the world he came to save. But someday another picture may be painted entitled "Pilate Before Christ." This will involve his second coming, when, with his mighty angels in flaming fire, he will return to judge the world and take "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thes. 1:5.)

About this event the apostle Paul said, "But I would not have you to be ignorant, brethren, concerning them which are asleep. . . .
For this we say unto you, by the word of the Lord, that . . . . . 

the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: . . . . .

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” (1 Thes. 4:13-17.)

What a great day to look forward to, and what a disaster will involve those who are still unprepared. Even nineteen hundred years ago Jesus knew a great deal about our personal and community needs. He looked forward to our day and was greatly concerned for our welfare. He gave a comparative appraisal of our times when he said, “. . . as the days of [Noah] were, so shall also the coming of the Son of man be.” (Matt. 24:37.)

Our primary concern

Then he projected our greatest opportunity when he said, “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” (Matt. 24:14.) In the latter-day fulfillment of his own promise he has reestablished his Church and has revealed anew a fulness of his original doctrines, including the greatest of all truths, that God lives and that the God of Genesis, the God of Sinai, and the God of Calvary is also the God of the latter days.

As we pass along the bridge of our lives, we ought to understand that our greatest latter-day need is not for bigger industries or more oil wells or greater power plants or a more ample gold supply. Our most critical problems are not our population explosions or our projected food shortages. Our primary concern should be centered in getting a sufficient love of God and truth enshrined in our hearts, that we will obey all of his commandments.

Christ is the Good Shepherd and the Great Teacher, but he is also the Savior of the world. He is the rock of our eternal salvation. He is the Lord of truth, the Prince of Peace, the Son of God, and the giver of all good things. We must not forget that he is also the Christ of the latter days, and as we meditate before him, may we be inspired to make the best and the most of that great life which he has given us to live, I humbly pray, in the name of Jesus Christ. Amen.

President Alvin R. Dyer

He to whom we have just listened is Elder Sterling W. Sill, Assistant to the Twelve.

We shall now hear from Elder Howard W. Hunter of the Council of the Twelve.

During this conference we have sat at the feet of great teachers, men whom we sustain as our leaders, men who have faith in God. My thoughts have been lifted and my testimony has been strengthened. I am thankful to my brethren and I express appreciation to them for the forthright manner in which they have raised their voices to witness that God lives, that Jesus is the Christ and the Savior of all mankind.

Evidence of a creator

I, too, know that God lives. There is ample evidence of this fact, but concrete proof is not necessary to those who have faith. All nature portrays the existence of a supreme being. In this material world, we have learned that every building has a builder and everything that is made has a maker. As we look at this Tabernacle, the great organ that has been played for us, the clock [page 139] on the wall, the camera that carries the image to the world, the lights, the microphones before me, we realize that each of these had its maker. Outside those things made by man, all of nature whispers to my reasoning that there was a creator. I know this to be God.

"In the beginning God created the heaven and the earth.” (Gen. 1:1.) There was a divine plan. For every plan there must have been a planner, and for every creation there must have been a creator. Could the perfect universe emerge without a divine plan? Could it have come about by some mechanical chance? Such thoughts are against the stronger reasoning. Such belief could not be supported in view of the tangible evidence which portrays that there is a supreme being, one who had a divine plan, one who was the Creator and the builder of the universe.

Creation of man

Not only did God plan and create the heavens and the earth, but the plan also included the creation of man. “So God created man in his own image, in the image of God created he him; male and female created he them.” (Gen. 1:27.) Thus we are his creation; we are literally his children, in his image and likeness. This would necessarily include the intellect, which distinguishes man from all other animal life. We are creatures of the flesh as well as the spirit, and the great striving in life is to develop the spirit as well as the physical body. True growth is dependent upon our conscious effort in lifting our awareness above and beyond those things which are physical.

As children of God, we learn in our young years to know our Heavenly Father in a childlike way, and if we follow the right course, the time comes when we understand the larger meaning of this relationship to our Heavenly Parent. We realize that we are made in his spiritual image as well as his physical image. In our more spiritual maturity, a whole new vista of reality opens to as; and we commence to understand the statement of Paul, who said, “The Spirit itself beareth witness with our spirit, that we are the children of God.” (Rom. 8:16.)

Divinity of Christ

Not only do I believe that God lives, but I believe that his Son, Jesus Christ, also lives, and is the Savior of all mankind. Our day is one in which there is a great diversity of belief with regard to many fundamental statements of scripture. Modernists deny the virgin birth of Jesus. They deny his divine power demonstrated by the many miracles he performed during his short ministry.

Modernists dispute that the Master voluntarily offered himself to atone for the sins of mankind, and they deny that there was in fact such an atonement. It is our firm belief that it is a reality, and nothing is more important in the entire divine plan of salvation than the atoning sacrifice of Jesus Christ. We believe that salvation comes because of the atonement. In its absence the whole plan of creation would come to naught. Jesus said, “Therefore doth my Father love me, because I lay down my life, that I might take it again.

“No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.” (John 10:17-18.) Without this atoning sacrifice, temporal death would be the end, and there would be no resurrection and no purpose in our spiritual lives. There would be no hope of eternal life.

Resurrection of Jesus

Those who call themselves modernists deny the fact that Jesus rose from the tomb with the same body that he laid down, and many deny the fact that he was indeed resurrected. Latter-day Saints believe in the literal resurrection of Christ in precisely the same manner described by the writers of the New Testament. From their record we
The evangelist then explains that the mission of John the Baptist is inferior to that of Jesus: “There was a man sent from God, whose name was John. He is the beloved Son, Begotten; and mine Only Begotten is and shall be the Savior, for he is full of grace and truth.” (Moses 1:6.)

God the Father also attested to his saviorship when speaking to Moses: “And I have a work for thee, Moses, my son; and thou art in the similitude of mine Only Begotten; and mine Only Begotten is and shall be the Savior, for he is full of grace and truth. (Moses 1:6.)

In writing the prologue to his gospel, John commenced with these words: “In the beginning was the Word, and the Word was with God, and the Word was God.” (John 1:1-2.)

In the Old Testament the birth of the Master was foretold in the Book of Isaiah: “Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.” (Isa. 7:14.) And in the Book of Micah, we are told he would be born in Bethlehem. (Mic. 5:2.)

Thus the ancient prophets testified of his divine birth and mission, and the New Testament confirms the happenings foretold by these Old Testament prophets and bears witness of that virgin birth and divine mission of the Savior. Peter said, “And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.” (Acts 10:42-43.)

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The same came for a witness, to bear witness of the Light, that all men through him might believe. 

"He was not that Light, but was sent to bear witness of that Light." (John 1:6-8)

In other words, the immediate purpose of the mission of John the Baptist was to bear witness that Jesus was the true Light, the true teacher of the way of life eternal, and to invite men to believe in him for the remission of their sins and be baptized. John the Baptist was not the Messiah or the leader of a great movement; he was the herald and witness, bearing testimony to the nature and divine titles of Jesus, and the witness through whom God attested the divine sonship of Jesus.

The true Light

After stating that the mission of the Baptist was to bear witness of the Light, John continues his testimony of Jesus: "That was the true Light, which lighteth every man that cometh into the world.

"He was in the world, and the world was made by him, and the world knew him not.

Why was it at that time or why is it now that some will not receive him? No doubt they had expected something entirely different. The world was looking for a leader in political and social reform and they had little interest in spiritual things. "The world was made by him, and the world knew him not." There are those today who pass him by without recognizing him.

True sons of God

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:12-13.)

Thus, to those who have faith in him is given the right or the authority to become the sons of God. The fatherhood of God is universal in the sense that we are all his created children, but those who believe in Christ, who accept him as the Son of God and the Savior of the world, have the right to become true sons of God. This is a gift of God dependent upon faith in Christ.

In conclusion, John states his purpose for the writing of this theological message in these words: "But these [page 142] are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20:31.) This is John's witness, and this apostolic testimony has been preserved and comes down to us as a record of what the first witnesses saw with their own eyes and heard with their own ears.

As John infers, this record sets forth the historic facts, but merely accepting the facts will not produce belief. There is a bigger faith than one which comes from seeing and hearing, a faith that can dispense with tangible proof and visible evidence. It is the faith that comes from reliance upon the word of the Lord. Blessed are those who have not seen and yet believe. (See John 20:29.)

Evidences in this day

These are the attestations to the divinity of Jesus Christ by God the Father, by the prophets of the Old Testament, by those who were with him in his ministry, by those who, after a study of the facts, are touched by the Spirit and have faith. In addition, there are many other evidences of his divinity in this day. I refer to the marvelous first vision in which the Father and the Son appeared to the boy Prophet, the revelations to the Prophet for the benefit of the Saints, the organization of this Church in these latter-days, the missionary work, the temple work for the living and the dead, the testimony of a present living prophet.

If, after all of the cumulative evidence and all of these testimonies, Christ should be eliminated from our belief, what would be the result? This would not be his Church; the Bible would fall as the word of God; there would be no hope of a literal resurrection; there would be no assurance of eternal life. But Christ is not eliminated from our belief. His divinity is a reality, and to all of the testimonies that have been borne of him, we add our witness.

I have intended these statements to represent my belief, my conviction, my witness that God lives; that Jesus is the Christ, the Son of the living God; that this is his Church; that there is a prophet of the Lord on the earth today who speaks the will of the Lord to his children. This is a restatement of our belief, our testimony, and the teachings of this conference by those whom we sustain as our leaders. I pray the Lord to bless us with this abiding faith, in the name of Jesus Christ. Amen.

President David O. McKay has asked his son, Elder Robert R. McKay, to read you his closing message for this conference.

President David O. McKay (Read by his son Robert R. McKay)

And now, my brethren and sisters, just a word in parting. This truly has been a glorious and memorable conference. May our Heavenly Father sanctify the instructions, admonitions, and testimonies that we have heard throughout the various sessions. May he fill our hearts with love for one another in the true brotherhood of Christ.

Unity of the brethren

At this time I should like to express gratitude for the support, blessings, and assistance of my counselors and members of the Council of the Twelve; also, for the help of the Patriarch to the Church, the Assistants to the Twelve, the members of the First Council of the Seventy, and the Presiding Bishopric. You can feel radiating from these men that for which Christ prayed when he offered that great intercessory prayer in which he said, among other things, "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. (John 17:11.)

These brethren prove daily, as was [page 143] particularly evidenced in a sacred pre-conference meeting of all the General Authorities held in the Salt Lake Temple on September 26, 1968, that they have that spirit of oneness, and we are united in praying that you presidencies of stakes, bishoprics of wards, presidencies of temples, presidencies of quorums, presidencies and superintendencies of auxiliaries may be so blessed that you too may say, We strive to be one, as the Father and Son are one." God bless you that this may be true.

Gratitude for workers

I am also most grateful for those unsung workers behind the scenes who give of themselves in rendering service beyond the call of duty to assist in the preparation of the hundreds of details and important matters that are necessary in order that these conferences may be carried on efficiently and smoothly.
p7 You know, I am afraid too many of us are like that Scotsman of whom I have told you before who had lost his wife by death. His neighbor called on him to give comfort to him, saying what a good neighbor his wife had been, how thoughtful of others she had been, and what a good wife she had been to Jock, who was mourning her death. Jock answered: "Aye, Tammas, Janet was a guid woman, a guid neighbor as you say. She was a' you say an mair. She was, aye, a guid true wifey tae me, and I cam' near tellin' her sae aince or twice."

p8 There come to mind some others to whom I wish to express gratitude. We have not heard from them. They are the men and women throughout the entire Church who are contributing of their time and means to the advancement of the truth--not just in teaching, but in genuine service in many ways. Some of these are struggling to make their own living. Some of them are wealthy men and women who have retired and who count their wealth in millions. It means something when a man of means will give to the Church a contribution of a million dollars, and then, in addition, say, "All my time is yours, to serve the Church." It means something to have a man leave his vocation, have his life's work interrupted, and receive a call to go away from the state, sometimes across the ocean to faraway places, to render service to the Church, not knowing for sure when he will return. God bless those who are rendering such service, and bless you all, for I think we can say for the Church, "We are striving to be one, Father, as thou and thy Son are one."

p9 Divine character of Jesus

p10 Now a word to you officers and leaders in the stakes and wards, in missions, and in temples. It was the divine character of Jesus that drew the women of Palestine to him, that drew as a magnet the little children to him. It was that divine personality which attracted men, honest men, pure men. It was also that divine personality which antagonized the impure, the evil men and women.

p11 In the realm of personality, and in the kingdom of character, Christ was supreme. By personality, I mean all that may be, included in individuality. Personality is a gift from God; it is indeed a "pearl of great price," an eternal blessing.

p12 Fellow workers, you and I cannot hope to exert even to a small degree the personality of our great teacher Jesus Christ. Each one's personality may be compared to the Savior's personality only as one little sunbeam to the mighty sun itself; and yet, though infinitely less in degree, each leader's, each teacher's personality should be the same in kind. In the realm of character, each leader and each teacher may be superior, and such a magnet as to draw around him or her, in an indescribable way, those whom he or she would lead or teach. It is the radiation of the light that attracts.

p13 Teach love of truth

p14 However, no matter how attractive the personality may be, that leader or teacher fails in the work assigned if the leader or teacher directs the love of the member only to the personality of the leader or teacher. It is the leader's duty, or the teacher's duty, to teach the member to love--not the [page 144] leader or teacher, but the truth of the gospel. Always, everywhere, we find Christ losing himself for his Father's will; and so also should our leaders and teachers, so far as their personalities are concerned, lose themselves for the truth he desires to have them teach.

p15 When the people came to Jesus and asked for bread, or the truth, he never turned them away with a stone. He always had truth to give. He understood it. It radiated from his being. He understood how to use illustrations, the natural things around him, to impress that truth upon his hearers. In other words, he was filled with his subject and then was enabled to give that subject to his hearers. It is not always what you say, but what you are at influences children, the young, or that influences your associates. "What you are," said the alleged wisest of Americans, "thunders so loud in, my ears I cannot hear what you say.

p16 Characteristics of successful leader

p17 Let me give you briefly five things, among many others, that may characterize the successful leader or teacher in the Church:

p18 First: Implicit faith in the gospel of Jesus Christ as the light of the world, and a sincere desire to serve him. This condition of the soul will make for companionship and guidance of the Holy Ghost.

p19 Second: Unfeigned love for the child, or member. Unfeigned--remember how the word is used by the Prophet Joseph Smith in that great revelation in the Doctrine and Covenants: "by love unfeigned." Unfeigned love for the children or members, guided by determination to deal justly and impartially with every member of the Church. Honor the child or member, and the child or member will honor you.

p20 Third: Thorough preparation. The successful leader knows his duties and responsibilities and also the members under his direction. The teacher knows his children, as well as the lessons.

p21 Fourth: Cheerfulness--not forced but natural cheerfulness, springing spontaneously from a hopeful soul.

p22 Fifth: Power to act nobly.

p23 "If you want to be a teacher or leader just watch your acts and walk; If you want to be a teacher or leader, just be careful how you talk."

p24 Radiate the light

p25 If you want to radiate the light of the gospel, that radiation must first come from the leader himself. In the Doctrine and Covenants, the Lord says, "If you keep not my commandments, the love of the Father shall not continue with you, therefore you shall walk in darkness." (D&C 95:12.)

p26 That solicitous admonition given by the Savior is as pertinent today as it was when first expressed. Men and nations, having refused to "walk in the light," as Jesus said, stumble in darkness and know not whither they go. Motivated for centuries largely by selfish interests, the human race, judging from present world conditions, is still dangerously near the jungle where primitive passions dominate and govern.

p27 "We have forgotten God"

p28 Abraham Lincoln, in his day, declared to the people: "We have been the recipients of the choicest bounties of Heaven; we have been preserved these many years, in peace and prosperity; we have grown in numbers, wealth, and power as no nation has ever grown. But we have forgotten God. . . . We have vainly imagined, in the deciulfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated by unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to God who made us.

p29 "It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness. . . .

p30 "I still have confidence that the Almighty, the Maker of the Universe, will, through the instrumentality of this great and intelligent people, bring us through this as he has through all other difficulties of our country." And we all know how God did guide Abraham Lincoln.

p31 Jesus Christ our head
There are many instances about which I could tell you wherein the hand of the Lord has been manifest in guiding his servants. I know it is real. I know it as I know that you are assembled in this conference, I know one spirit's can be in tune, and hear that sweet, still, small voice. I know he will warn us. I know he will never say anything that is impossible to understand. I know he is our Father in heaven. He is just as real as my earthly father and mother, whom I hope to meet over there. The Savior, the Son of God, is at the head of this Church. I am not the head of this Church--Jesus Christ is our head! I know that the former Presidents of the Church knew that, and declared it. Joseph Smith, the Prophet, knew it. This is Christ's Church, and we are his messengers, his representatives, and it is our duty to keep in touch with him and know what his wishes are. You and I, and all who have repented of their sins and have been baptized into this Church, have had hands laid upon our heads and are entitled to the companionship and inspiration of the Holy Ghost. If we keep in tune with Christ and his teachings, we are entitled to fellowship with him. He does not love sin, he does not love lying, nor stealing, misjudging one another, nor condemning others. We have to keep our hearts pure and clean to be worthy of his fellowship.

God help us so to live that we may be found worthy to hear from him the whisperings of his Spirit, the whisperings of his voice, as he guides us and warns us and tells us what to do in order to come back into his presence.

Lose lives in service

Man is not living for himself. His selfish desires should be overcome and controlled, and he should render service to others. One of the greatest sayings of Jesus, when he was among the Twelve during his two and one-half years here, was the one that touched upon that same principle: "He that findeth his life shall lose it [that is the selfish part] and he that loseth his life for my sake shall find it." (Matt. 10:39.) A paradoxical statement, but oh, how true! Thousands upon thousands in the Church are willing to lose their lives in service to the building up of the kingdom of God.

Prayer for God's help

I pray that God will give us strength to continue our mission here in life and, by our actions and our words, to teach others so that we shall bring the honest in heart to know the truth. May we show to all that the gospel has been established in this dispensation for happiness and joy and salvation here in this life, as well as in the life to come.

We keep our young people away from the low, from those who seek to follow the scheming plans of he who enthrones passion, who decries self-control, who renounces the sacredness of the family, and who, in the words of Marx himself, would "dethrone God." God inspire our young men and women to sustain and to fight for, and yes, if necessary, die for the light of Christ, that they will come to realize the truth of Christ's saying that if they are willing to lose their lives for his sake, they will find them.

God bless you all in your homes. Husbands, do not be cross when you enter your homes. Let us be kind, courteous. Have the same courtesy in your homes that you have when you are out in society. Thank your wives; thank your children; and say, "If you please," Excuse me." These little things mean so much and make life so much sweeter.

Defense of the right

Let us be courageous in defense of the right. Be not afraid to speak out for the right. Let us be true. Let us defend the weak, be charitable to our brothers, render help to the sick and the afflicted. The gospel is the spirit of kindness. Let us honor and sustain the priesthood in our homes.

I pray God to sanctify to our good, and the good of all who have listened in this day, and to the Church membership everywhere, the blessings and testimonies of this great conference. [page 146] In this parting, I leave with you, my dear fellow workers, my dear associates, and all members and friends everywhere, my blessings to each one of you, as God has given me power and authority to bless, and I do this in the name of Jesus Christ. Amen.

President Alvin R. Dyer

We are indebted to our beloved Prophet for his closing remarks.

We express our deep appreciation to the following who have furnished the singing for this conference:

The Tabernacle Choir, for their excellent singing on the Saturday morning and Sunday morning broadcast sessions, and again this afternoon; and the men of the Tabernacle Choir, who furnished the music for the Saturday evening priesthood meeting.

The Relief Society Singing Mothers from the six stakes in the Las Vegas Region, who furnished the music for the sessions on Friday.

The 400 students of the Combined Choruses of the Brigham Young University, who furnished the music for the Saturday afternoon session.

We also express thanks and deep appreciation to the conductors and organists for these various singing groups.

President McKay has asked that we express his appreciation also to all who have in any way contributed to the success and inspiration of this great conference.

He is especially grateful to his beloved associates, the General Authorities, who have delivered such timely messages at this time.

We appreciate the careful and efficient attention given by local and national press representatives, and by representatives of radio and television in reporting the sessions of this conference.

We deeply appreciate the cooperation of city officials, the city traffic officers handling carefully and ably the increased traffic; the fire department and Red Cross, who have been on hand to render assistance and service whenever and wherever needed.

We thank the Tabernacle ushers for their courtesy and consideration in seating the great audiences of these conference sessions.

As heretofore mentioned, we are most grateful to the owners and managers of the many radio and television stations throughout the nation and in other countries, who have carried the sessions of this conference from coast to coast in the United States, to Hawaii, Alaska, Mexico, Guatemala and Canada; and by short-wave to listeners in many countries of the world.

We thank the translators for their untiring efforts in translating the messages of the conference in the various languages for the peoples of the world.

Through the extensive radio and television coverage, millions have been able to participate in this Semi-Annual Conference.

Tonight, the Deseret Sunday School Union conference will convene in this building at seven o'clock. All Sunday School workers will wish to be in attendance. The public is cordially invited.
It is understood that ward sacrament meetings will be held, where practicable, this evening in the various wards.

Just a reminder now again about driving in the city and on the highways. Please obey traffic rules. Good manners, patience and alertness are necessary if we are to reduce the number of automobile accidents.

And now, my brethren and sisters, as this great conference draws to a close, the Tabernacle Choir will favor us with "Worthy Is the Lamb" and "Amen" and "Sing We Now at Parting," conducted by Richard P. Condie.

The benediction will be offered by Elder Lemonte Peterson, president of the University West Stake, after which this conference will stand adjourned for six months.

The Salt Lake Tabernacle Choir sang "Worthy Is the Lamb" and "Amen," and then sang ,the hymn, "Sing We Now at Parting."

President Lemonte Peterson of the University West Stake pronounced the benediction.

Conference adjourned for six months.

The Salt Lake Tabernacle Choir furnished the musical numbers for the Saturday morning and Sunday morning and afternoon sessions of the conference; Richard P. Condie, conductor; and Jay E. Welch, assistant conductor.

The men of the Tabernacle Choir furnished the choral music for the General Priesthood meeting on Saturday evening, with Richard P. Condie conducting.

The choral music for the Friday morning and afternoon sessions was furnished by the Relief Society Singing Mothers from the six stakes in the Las Vegas, Nevada, Region, with Ellen N. Barnes conducting.

The Brigham Young University Combined Choruses, under the direction of John Halliday, furnished the choral music for the Saturday afternoon session.

Richard P. Condie directed the singing of the Salt Lake Tabernacle Choir on the Tabernacle Choir and Organ broadcast Sunday morning, with the Spoken Word by Elder Richard L. Evans.

Accompaniments on the organ were played by Alexander Schreiner, Robert N. Cundick and Roy M. Darley, Tabernacle organists.

JOSEPH ANDERSON Clerk of the Conference

The One Hundred Thirty-Ninth Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, Friday, April 4, 1969, at 10 o'clock a.m.

The general sessions of the conference were held at 10:00 a.m. and 2:00 p.m. Friday, April 4, Saturday, April 5, and Sunday, April 6. The General Priesthood meeting was held on Saturday, April 5, at 7:00 p.m.

President David O. McKay was not present at any of the meetings of the conference. Under orders of his doctors he remained at home during the conference sessions, where he received the proceedings of the conference by direct wire television. President McKay presided at all sessions. Under his direction his counselors, Presidents Hugh B. Brown, N. Eldon Tanner, Joseph Fielding Smith, and Alvin R. Dyer conducted the services assigned to each of them.

Elder Robert R. McKay, son of President McKay, read the President's addresses to the conference in the opening session on Friday and in the closing session on Sunday afternoon. His son, Elder David Lawrence McKay, read President McKay's message in the General Priesthood meeting on Saturday evening.

The proceedings of all sessions of the conference were given extensive coverage in the United States and Canada over many television and radio stations, coast to coast, originating with KSL Radio and Television in Salt Lake City, Countries in Europe, South and Central America. Africa and parts of Asia received broadcasts of the proceedings over the Church-owned international short-wave Radio Station WNYW, with studios in New York. Audio tape and sound on film recordings of this conference were translated into twelve different languages and sent to the countries of Europe, South and Central America, and the Far East.

Re-broadcasts of all sessions of the conference were sent over KSL Radio, KIRO Radio at Seattle, KMBZ Radio at Kansas City, Missouri, and WRFM in New York City, beginning at midnight on Friday, Saturday and Sunday, and were heard in many parts of the United States and the world.

The General Priesthood meeting held on Saturday evening was transmitted over closed circuit from the Salt Lake Tabernacle to approximately 150,000 men of the priesthood assembled in 500 buildings throughout the United States and Canada.

Elder Richard L. Evans.

Footnotes

Footnotes
The opening session of the conference convened in the Tabernacle on Temple Square in Salt Lake City on Friday morning April 4, 1969, at 10 o'clock a.m., with President David O. McKay presiding. President Hugh B. Brown, first counselor in the First Presidency, conducted the services.

The Ogden Institute of Religion Chorus, under the direction of Ladd R. Cropper, furnished the choral music for this session. Alexander Schreiner was at the organ console.

President Hugh B. Brown extended the following greeting to the conference:

At this joyful Easter time we join with Christians throughout the world in celebrating this epochal event. Easter signifies the triumph of the human spirit over darkness and death.

Members and friends of The Church of Jesus Christ of Latter-day Saints are meeting in the 139th Annual Conference of the Church in the Tabernacle on Temple Square in Salt Lake City. President David O. McKay will preside at all sessions of the conference, although, acting on the advice of his physician, he has reluctantly consented to view the proceedings from his apartment. He has asked that I conduct this meeting. We are grateful that his health has been such that during the past six months he has been able to carry on with his heavy responsibilities and high office.

During the past two days, the general officers and teachers of the Primary Association have been convened in their 63rd Annual Conference. We have only praise and commendation for what these sisters are doing for the welfare and development of the children of the Church. May God bless them for their devotion and loyalty.

All of the General Authorities of the Church are in attendance this morning. We extend to them, to the presidents of stakes, mission presidents, temple presidents, and all of you who are here in attendance, a greeting and a welcome, and also to all who are listening in. No doubt there are millions.

We are pleased to announce that the proceedings of this General Conference will again be given extensive coverage in the United States and Canada over many television and radio stations, coast to coast, originating with KSL Radio and Television in Salt Lake City.

Countries in Europe, South and Central America, Africa, and parts of Asia, totaling nearly two-thirds of the world, can receive broadcasts of these proceedings over international shortwave Radio Station WNYW, with studios in New York.

Audio tape and Sound on film records of this General Conference will be translated into twelve different languages and sent to countries of Europe, South and Central America and the Far East.

Re-broadcasts of all sessions of the conference will be received over KSL Radio, Salt Lake City, KIRO Radio at Seattle, KMBZ Radio at Kansas City, Missouri, WRFM in New York City, and WNYW over international shortwave beginning at midnight tonight, and on Saturday and Sunday, and can be heard in many parts of the United States and the world, including Canada, Alaska, Mexico, Europe, South and Central America, and the islands of the Pacific.

We are grateful to the owners and operators of the radio and television stations for their cooperation in making possible such an extensive coverage of the proceedings of this conference.

We should like to express our appreciation for the lovely flowers which decorate the rostrum. For the beautiful white calla lilies we are indebted to the Oakland-Berkeley Stake high priests quorum, and to Brother Irvin T. Nelson and his associates for handling and arranging these flowers, and also the beautiful floral display at the rear entrance of this building.

We are pleased to welcome this morning these young students from the Ogden Institute of Religion, Ogden, Utah. They will furnish the music for this session of the conference.

We are grateful for their presence, and for their willingness to come and add their youthful, exhilarating spirit and influence to this meeting. We want you young people to know that President McKay and all of us appreciate you and your conductor, Brother Ladd R. Cropper. He will conduct the chorus, and Alexander Schreiner is at the organ.

We shall begin this session by the chorus rendering, "God of Comfort, God of Courage," following which the invocation will be offered by President Alma P. Burton of the Sharon Stake.

The Ogden Institute of Religion Chorus sang the number, "God of Comfort, God of Courage."

Elder Alma P. Burton, president of the Sharon Stake, offered the opening prayer.
progress of the Church

I am grateful for the outstanding progress the Church has made during the past year; for the united and unstinted support given by the General Authorities and general officers of the Church; for the loyalty, faith, and devotion of the general auxiliary boards, of the officers in stakes, quorums, wards, missions, and of the Church membership in general. Most of all, I am grateful for the assurance we have of the Lord's guidance and overruling power.

I extend to all present in this historic Tabernacle--our special visitors, governmental [page 5] and educational leaders, Regional Representatives, our stake, ward, and auxiliary officers and teachers from far and near--and to friends and members tuned in by radio and television my heartfelt greetings and welcome to this one hundred thirty-ninth conference of the Church.

Mankind's welfare

During the past months I have been most apprehensive of mankind's welfare in a world of tribulation and of false ideals. With the increase in crime, the disrespect for law and order the ever-increasing divorce rate, resulting in broken homes; the immorality, with all its attendant evils; the precious principles associated with man's freedom threatened with repudiation, if not abandonment, it is time that men and women the world over should become more thoughtful, more prayerful, more earnest than ever before in seeking the causes of this world's disaster, and bravely and heroically choose a better course of life.

This is a time when mankind should turn their thoughts to the teachings of Christ, our Lord and Savior, and in larger numbers than the world has heretofore witnessed conform thereto their attitudes and actions. Unless multitudes of men and women so change their hearts and lives, the world will continue to be in turmoil, and our present civilization be threatened with disintegration.

Need for more godliness

It is a deplorable but recognizable fact that men's hearts all too generally are turned from and not toward God. Self-promotion, not God's glorification, is the motivating factor in most people's lives. Irreverence is all too manifest.

The world needs more godliness and less godlessness; more self-discipline, less self-indulgence; more power to say with Christ, "Father . . . not my will, but thine, be done." (Luke 22:42.) Christ came to bring peace. Rejection of his way of life has made strife and contention rampant. Man, not the Lord, has brought deadly conflicts and subsequent misery. Wars spring from wickedness of unrighteous leaders. Not until freedom triumphs and a just peace comes may we hope for the end of wars and for goodwill among men.

Today, when these facts are so strikingly manifest, let all sincere men recognize the evil conditions that have caused wars, and resolve with God's help to banish them forever. There must come a victory of right and freedom over iniquity and oppression; I repeat, war will never be vanquished until men change their hearts and establish new ideals.

Home, the strength of a nation

An essential, fundamental element in the building and in the perpetuity of a great people is the home. The strength of a nation, especially of a republican nation, is in the intelligent and well-ordered homes of the people. In the well-ordered home we may experience on earth a taste of heaven. It is there that the babe in a mother's caress will make death preferable to surrender to an enemy who would destroy home and all that American soldiers hold dear. Such an affection for home and loved ones as felt by that soldier boy will make death preferable to surrender to an enemy who would destroy home and all that American soldiers hold dear.

Seeking the pleasure of congeniality without a willingness to assume the responsibilities of rearing a family is one [page 6] of the onslaughts that now batter at the structure of the American home. Intelligence and mutual consideration should be ever-present factors in determining the coming of children to the home.

Intelligent home building

It is important for young people to realize that intelligent home building begins with a young man and a young girl in their teens. Often the health of children, if a couple be blessed with such, depends upon the actions of parents before marriage. In the press, from the pulpit, and particularly in the home, there should ring more frequently the message that in their youth boys and girls are laying the foundation for their future happiness or misery. Every young man, particularly, should prepare for the responsibility of fatherhood by keeping himself physically clean, that he might enter into that responsibility not as a coward or deceiver, but as one honorable and fit to found a home. The young man who, in unfitness, takes upon himself the responsibility of fatherhood is worse than a deceiver. The future happiness of his wife and children depends upon his life in youth.

Let us also teach girls that motherhood is divine, for when we touch the creative part of life, we enter into the realm of divinity. It is important, therefore, that young womanhood realize the necessity of keeping their bodies clean and pure, that their children might enter the world unhampered by sin and disease. An unshackled birth and
There are three fundamental things to which every child is entitled: (1) a respected name, (2) a sense of security, (3) opportunities for development. The family gives to children what they need, what they deserve, what they have an inherent right to, that which they might have been born without.
Divorce almost invariably deprives children of these advantages. Just recently I received a heartbreaking letter from a boy nearly eight years of age whose parents are divorced, from which I quote: Dear David O. McKay: I am having a problem and it is about Mom and Dad. They are divorced and we [meaning his brother and sister] want to be back together. Can you solve my problem? I love you." What a tragedy for that child, and what unhappiness this separation has caused the children.

The increasing divorce rate in the United States today is a threatening menace to this nation's greatness. The increase throughout the United States, and in our own state, in the percentage of divorces has alarmed many. In the light of scripture, ancient and modern, we are justified in concluding that Christ's ideal pertaining to marriage is the unbroken home, and conditions that cause divorce are violations of his divine teachings. Except in cases of infidelity or other extreme conditions, the Church frowns upon divorce, and authorities look with apprehension upon the increasing number of divorces among members of the Church.

A man who has entered into sacred covenants in the house of the Lord to remain true to the marriage vow is a traitor to that covenant if he separates himself from his wife and family just because he has permitted himself to become infatuated with a pretty face and comely form of some young girl who flattered him with a smile. Even though a loose interpretation of the law of the land would grant such a man a bill of divorcement, I think he is unworthy of a recommend to have his second marriage solemnized in the temple. And any woman who will break up her home because of some selfish desire, or who has been untrue to her husband, is also untrue to the covenants she has made in the house of the Lord. When we refer to the breaking of the marriage tie, we touch upon one of the saddest experiences of life. For a couple who have basked in the sunshine of each other's love to stand by and see the clouds of misunderstanding and discord obscure the love-light of their lives is tragedy indeed. In the darkness that follows, the love sparkle in each other's eyes is obscured, and to try to restore it is fruitless.

Marriage is a sacred obligation

To look upon marriage as a mere contract that may be entered into at pleasure in response to a romantic whim, or for selfish purposes, and severed at the first difficulty or misunderstanding that may arise, is an evil meriting severe condemnation, especially in cases wherein children are made to suffer because of such separation. Marriage is a sacred relationship entered into for purposes that are well recognized—primarily for the rearing of a family. A flippant attitude toward marriage, the ill-advised suggestion of "companionate marriage," the base, diabolical theory of "free sex experiment," and the ready-made divorce courts are dangerous reefs upon which many a family bark is wrecked.

In order to lessen the breaking up of homes, the present tendency toward a low view of marriage should be substituted by the lofty view of marriage that Jesus the Christ gives it. Let us look upon marriage as a sacred obligation and a covenant that is eternal, or that may be made eternal.

Teach the young of both sexes in the responsibilities and ideals of marriage so that they may realize that marriage involves obligation and is not an arrangement to be terminated at pleasure. Teach them that pure love between the sexes is one of the noblest things on earth, and the bearing and rearing of children the highest of all human duties. In this regard it is the duty of parents to set an example in the home that children may see and absorb, as it were, the sacredness of family life and the responsibilities associated therewith.

The number of broken marriages can be reduced if couples realize even before they approach the altar that marriage is a state of mutual service, a state of giving as well as of receiving, and that each must give of himself or herself to the utmost. Harriet Beecher Stowe wisely writes: "No man or woman can create a true home who is not willing in the outset to embrace life heroically, to encounter labor and sacrifice. Only to such can this divinest power be given to create on earth that which is the nearest image of heaven."

Temples are places of marriage

Another condition that contributes to the permanence of the marriage covenant is marriage in the temple. Before such a marriage is performed, it is necessary for the young man and young woman first to obtain a recommend from the bishop. They should go to him in person, and the bishop who does his duty will instruct the couple regarding the sacredness of the obligation that they as young people are going to assume, emphasizing all the safeguards that have been named before. There, in the presence of the priesthood, before taking upon themselves the obligation of marriage, the young people receive instructions upon the sacredness of the duty that is before them; and, furthermore, they determine whether or not they are prepared to go in holiness and purity to the altar of God and there seal their vows and love.

Standard of purity

Finally, there is one principle that seems to me to strike right at the base of the happiness of the marriage relation, and that is the standard of purity taught and practiced among true members of the Church. In The Church of Jesus Christ of Latter-day Saints there is but one standard of morality. No young man has any more right to be unchaste than has a young girl. That young man who asks for a recommend to take a pure girl to the altar is expected to give the same purity that he expects to receive.

For the proper solution of this great problem of the mounting divorce rate, we may turn with safety to Jesus as our guide. He declared that the marriage relation is of divine origin, that marriage is ordained of God (D&C 49:15), that only under the most exceptional conditions should it be set aside. In the teaching of the Church of Christ, the family assumes supreme importance in the development of the individual and of the society. "Happy and thrice happy are they who enjoy an uninterrupted union, and whose love, unbroken by any complaint, shall not dissolve." The marriage ceremony when sealed by the authority of the Holy Priesthood endures, as do family relationships, throughout time and all eternity. "What therefore God hath joined together, let not man put asunder." (Mark 10:9.)

God bless us to look more earnestly, prayerfully, and sincerely upon the sacredness of the home and the marriage covenant, I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

I am sure we have all been impressed and inspired by this great message from our beloved President, so impressively read by his son Robert.

The Ogden Institute of Religion Chorus will now sing appropriately, "We Ever Pray for Thee," after which Elder Ezra Taft Benson of the Council of the Twelve will speak to us.

The Ogden Institute of Religion Chorus sang the song, "We Ever Pray for Thee, Our Prophet Dear."

ELDER EZRA TAFT BENSON Of the Council of the Twelve

Thank God for that timely and inspiring message from our beloved leader, President David O. McKay.

My remarks today are directed to the humble followers of Christ. I pray that what I have to say will be of help to them.

One of the grand promises which the Lord made when he restored his Church in these latter days was that the Church should never again be taken from the earth nor given to another people. This is reassuring, for no matter how much individual apostasy we may see occur among Church members, the Church itself shall endure and remain intact. Our task, then, is to see that we personally endure to the end in faithful fellowship with the Church.
The Lord distinguishes between the Church and its members. He said he was well pleased with the restored Church, speaking collectively, but not individually. (D&C 130.) During his ministry on earth, the Lord spoke of the gospel not drawing in fish. The good fish, he said, were gathered into vessels, while the bad were cast away.

It is important to realize that while the Church is made up of mortals, no mortal is the Church. Judas, for a period of time, was a member of the Church--in fact, one of its apostles--but the Church was not Judas.

Disharmony of some members

Sometimes we hear someone refer to a division in the Church. In reality, the Church is not divided. It simply means that there are some who, for the time being at least, are members of the Church but not in harmony with it. These people have a temporary membership and influence in the Church; but unless they repent, they will be missing when the final membership records are recorded.

It is well that our people understand this principle, so they will not be misled by those apostates within the Church who have not yet repented or been cut off. But there is a cleansing coming. The Lord says that his vengeance will be poured out “upon the inhabitants of the earth... And upon my house shall it begin, and from my house shall it go forth, saith the Lord; First among those among you, saith the Lord, who have professed to know my name and have not known me...” (D&C 112:24-26.) I look forward to that cleansing; its need within the Church is becoming increasingly apparent.

The Lord strengthened the faith of the early apostles by pointing out Judas as a traitor, even before this apostle had completed his iniquitous work. So also in our day the Lord has told us of the tares within the wheat that will eventually be hewn down when they are fully ripe. But until they are hewn down, they will be with us, amongst us. The hymn entitled “Though in the Outward Church Below” contains this thought:

“Though in the outward Church below Both wheat and tares together grow. Ere long will Jesus weed the crop And pluck the tares in anger up... We seem alike when here we meet; Strangers may think we are all wheat: But to the Lord's all-searching eyes, Each heart appears without disguise. The tares are spared for various ends, Some for the sake of praying friends, Others the Lord against their will, Employ, his counsels to fulfill. But though they grow so tall and strong, His plan will not require them long; In harvest, when he saves his own, The tares shall into hell be thrown.” (Hymns, No. 102.)

The wolves amongst our flock are more numerous and devious today than when President Clark made this statement.

President McKay has said that “the Church is little, if at all, injured by persecution and calumnies from ignorant, misinformed or malicious enemies. A greater hindrance to its progress comes from faultfinders, shirkers, commandment-breakers, and apostate cliques within its own ecclesiastical and quorum groups.” (Era, December 1967, p. 35. See also Conference Report, October 1967, p. 9.)

Not only are there apostates within our midst, but there are also apostate doctrines that are sometimes taught in our classes and from our pulpits and that appear in our publications. And these apostate precepts of men cause our people to stumble. As the Book of Mormon, speaking of our day, states: “... they have all gone astray save it a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men.” (2 Ne. 28:14.)

Let us consider some of the precepts of men that may and do cause some of the humble followers of Christ to err.

Christ taught that we should be in the world but not of it. Yet there are some in our midst who are not so much concerned about taking the gospel into the world as the are about bringing worldliness into the gospel. They want us to be in the world and of it. They want us to be popular with the worldly even though a prophet has said that this is impossible, for all hell would then want to join us.

Through their own reasoning and a few misapplied scriptures, they try to sell us the precepts and philosophies of men. They do not feel the Church is progressive enough—they say that it should embrace the social and socialist gospel of apostate Christendom.

They are bothered that President McKay believes that “the social side of the Restored Gospel is only an incident of it; it is not the end thereof.” (Letter of the First Presidency to Dr. Lowry Nelson, July 17, 1947.)

They attack the Church for not being in the forefront of the so-called “civil rights movement.” They are embarrassed over some Church doctrine, and as Lehi foretold, the scoffing of the world over this and other matters will cause some of them to be ashamed and they shall fall away. (See 1 Ne. 8:28.)

Publishing differences with Church

Unauthorized to receive revelation for the Church, but I fear still anxious to redirect the Church in the way they think it should go, some of them have taken to publishing their differences with the Church, in order to give their heretical views a broader and, they hope, a more respectable platform.

Along this line it would be well for all of us to remember these words of President George Q. Cannon:

“A friend... wished to know whether we... considered an honest difference of opinion between a member of the Church and the Authorities of the Church was apostasy. ... We replied that we had not stated that an honest difference of opinion between a member of the Church and the Authorities constituted apostasy, for we could conceive of a man honestly differing in opinion from the Authorities of the Church and yet not be an apostate; but we could not conceive of a man publishing those differences of opinion and seeking by arguments, sophistry and special pleading to enforce them upon the people to produce division and strife and to place the acts and counsels of the Authorities of the Church, if possible, in a wrong light and not be an apostate, for such conduct was apostasy as we understood the term.” (Deseret News, November 3, 1893.)

Birth control

The world teaches birth control. Tragically, many of our sisters subscribe to its pills and practices when they could easily provide earthly tabernacles for more of our Father's children. We know that every spirit assigned to this earth will come, whether through us or someone else There are couples in the Church who think they are getting along just fine with their limited families but who will someday suffer the pains of remorse when they meet the spirits that might have been part of their posterity. The first commandment given to man was to multiply and replenish the earth with children. That commandment has never been altered, modified, or cancelled. The Lord did not say to multiply and replenish the earth if it is convenient, or if you are wealthy, or after you have gotten your schooling, or when there is peace on earth, or until you have
False reasoning in population limitation

The precepts of man would have you believe that by limiting the population of the world, we can have peace and plenty. That is the doctrine of the devil. Small numbers do not insure peace; only righteousness does. After all, there were only a handful of men on the earth when Cain interrupted the peace of Adam's household by slaying Abel. On the other hand, the whole city of Enoch was peaceful; and it was taken into heaven because it was made up of righteous people.

And so far as limiting the population in order to provide plenty is concerned, the Lord answered that falsehood in the Doctrine and Covenants when he said:

"For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves." (D&C 104:17.)

A major reason why there is famine in some parts of the world is because evil men have used the vehicle of government to abridge the freedom that men need to produce abundantly.

True to form, many of the people who desire to frustrate God's purposes of giving mortal tabernacles to his spirit children through worldwide birth control are the very same people who support the kinds of government that perpetuate famine. They advocate an evil to cure the results of the wickedness they support.

Subversion of educational system

The world worships the learning of man. They trust in the arm of flesh. To them, men's reasoning is greater than God's revelations. The precepts of man have gone so far in subverting our educational system that in many cases a higher degree today, in the so-called social sciences, can be tantamount to a major investment in error. Very few men build firmly enough on the rock of revelation to go through this kind of an indoctrination and come out untainted. Unfortunately, of those who succumb, some use their higher degree to get teaching positions even in our Church educational system, where they spread the falsehoods they have been taught. President Joseph F. Smith was right when he said that false educational ideas would be one of the three threats to the Church within. (Gospel Doctrine, pp. 312-13.)

Sex education in the schools

Another threat, and he said it is the most serious of the three, would be sexual impurity. Today we have both of these threats combined in the growing and increasingly amoral program of sex education in the schools. At the last general Relief Society conference of the Church, Elder Harold B. Lee quoted President J. Reuben Clark, Jr., in regard to this matter. Let us listen and learn from the following wise words of this seer, President Clark:

"Many influences (more than ever before in my lifetime) are seeking to break down chastity with its divinely declared sanctity.

'In schoolrooms the children are taught what is popularly called 'the facts of life.' Instead of bringing about the alleged purpose of the teaching, that is, strengthening of the morals of youth, this teaching seems to have had directly the opposite effect. The teaching seems merely to have whetted curiosity and augmented appetite. (Relief Society Magazine, December 1952, p. 793.)

"A mind engrossed in sex is not good for much else. . . .

"Already the schools have taught sex facts ad nauseam. All their teachings have but torn away the modesty that once clothed sex; their discussions tend to make, and sometimes seem to make, sex animals of our boys and girls. The teachings do little but arouse curiosity for experience. . . .

"A work on chastity can be given in one sentence, two words: Be chaste! That tells everything. You do not need to know all the details of the reproductive process in order to keep clean. . . ." (Era, December 1949, p. 803. See also Conference Report, October 1949, p. 194.)

Responsibility of parents

Our Church News editorials have warned us about sex education in the schools. As the April 1, 1967, editorial stated:

"Sex education belongs in the home. . . . Movements to place sex education in nearly all grades of public schools can end only in the same result which came to Sweden."

In answer to inquiries that have been received by the First Presidency about sex education in the schools, they have made the following statement: "We believe that serious hazards are involved in entrusting to the schools the teaching of this vital and important subject to our children. This responsibility cannot wisely be left to society, nor the schools: nor can the responsibility be shifted to the Church. It is the responsibility of parents to see that they fully perform their duty in this respect."

When you make a close study of the Sex Information and Education Council of the United States (known as SIECUS), which is the major organization pushing sex education in the schools, and read their literature and learn of their amoral leadership, you can better appreciate why the Church is opposed to sex education in the schools, whether it is called family living program or by any other name. I commend the parents who have worked to keep it out of their schools and those who have pushed it out or are attempting to do so. They must love their children.

Sensitivity training

Let us consider another precept of men: One of the tragedies of the Korean War was the fact that the enemy was able to brainwash some of our men. Those methods, highly refined and deviously developed, have been introduced on a broad scale into our own country by some behavioral scientists through a program commonly called sensitivity training. While claiming otherwise, the overall effect of this training has been to break down personal standards, encourage immorality, reduce respect for parents, and make well minds sick.

As in Korea, the heart of the training involves trying to get each member of a group to self-criticize and confess as much as possible to the group. Now any informed holder of the priesthood knows that this is directly contrary to the word of the Lord as contained in the Doctrine and Covenants, Section 42, verses 88-92. Only when a person has sinned against many people is he to make a public confession.

"If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully of him or her." (D&C 42:92.)

As President Brigham Young put it, . . . if you have sinned against your God, or against your selves, confess to God, and keep the matter to yourselves, for I do not want to know anything about it." (Discourses of Brigham Young, p. 158.)

The Bible says, "Lo, children are an heritage of the Lord: " . . . Happy is the man that hath his quiver full of them. . . ." (Ps. 127:3, 5.) We believe God is glorified by having numerous children and a program of perfection for them. So also will God glorify that husband and wife who have a large posterity and who have tried to raise them up in righteousness.
And out and in, and forth and back, And still their devious course pursue, To keep the path that others do. They keep the path a sacred groove, Along which all their lives

For men are prone to go it blind Along the calf-path of the mind, And work away from sun to sun To do what other men have done They follow in the beaten track one calf near three centuries dead. They followed still his crooked way, And lost one hundred years a day; For thus such reverence is lent To wellestablished precedent.

aware, A city's crowded thoroughfare. . . .

beneath the burning sun, And traveled some three miles in one. . . . "The years passed on in swiftness fleet, The road became a village street; And this, before men were

And many men wound in and out, And dodged and turned and bent about, And uttered words of righteous wrath Because 'twas such a crooked path; . . .

"The forest path became a lane [page 16] That bent and turned and turned again: This crooked lane became a road, Where many a poor horse with his load Tossed on beneath the burning sun, And traveled some three miles in one. . . . "The years passed on in swiftness fleet, The road became a village street; And this, before men were aware, A city's crowded thoroughfare. . . .

"Each day a thousand thousand rout Followed this zigzag calf about And o'er his crooked journey went The traffic of a continent. A hundred thousand men were led By one calf near three centuries dead. They followed still his crooked way, And lost one hundred years a day; For thus such reverence is lent To wellestablished precedent.

For men are prone to go it blind Along the calf-path of the mind. And work away from sun to sun To do what other men have done They follow in the beaten track And out and in, and forth and back, And still their devious course pursue, To keep the path that others do. They keep the path a sacred groove, Along which all their lives
In today's world there are many paths for people to travel. There are some who, like those who followed the calf, are pursuing a course in life for no other reason than that others have preceded them. They follow a path without thinking where it may lead them or even who made the path. They justify their course because it is so well traveled.

With so many ways meandering in so many directions, some may be confused. Careful analysis reveals, however, that the solution is a matter of defining our objectives and then following the path that leads to them. Every person should analyze the ultimate destination of the way he is traveling.

An unkind word spoken by a husband to his wife may start a conflict at home that leads to misery, turmoil, and ultimately divorce.

You can visualize the destination of the journey that begins with the neglect of children in order to pursue worldly goods. Yet many mothers persist in traveling such a course.

What about the path that starts with that first so-called social drink? This could lead to mistrust, immorality, poverty, broken homes, and broken lives.

Has good ever come from walking the path of drug abuse? No. It leads rather to addiction, insanity, immorality, suicide, and a dissipated life.

Exposure to suggestive, obscene literature and entertainment, which provides repeated examples of indiscretion and immorality, leads to a breakdown in one's moral values. A person soon finds that by this subtle means he has been induced to tread the path to the point where immorality becomes a common and accepted practice with him, with personal degradation and misery the end products.

The gospel is described by the Savior in this way: strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” (Matt. 7:14.)

It requires discipline to travel this narrow way.

In this day when the adversary is endeavoring to lead mankind “care fully down to hell” (2 Ne. 28:21), it is imperative that parents lead and discipline their children in the teachings of the gospel. Our youth need this guidance and direction, and they themselves want it. They plead within, as did the psalmist, “Make me to go in the path of thy commandments; for therein do I delight.” (Ps. 119:35.)

"Narrow is the way"

The gospel is described by the Savior in this way: strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” (Matt. 7:14.) It requires discipline to travel this narrow way.

In our modern world we talk of and use a method to efficiently and effectively accomplish a project. It is known as the “critical path” method. This method is a way of correlating the chain of critical activities necessary for the completion of a given project, calling for high discipline in timing and filing each step in productive order.

The critical path is the narrow way, and in business, education, science, or life we must follow a critical path or narrow way to achieve ultimate success. Thus it becomes a matter for you and me to consider. Someone calls it to our attention in this manner:
In reality, true freedom can only exist in doing what is right, in being loyal—yes, in doing what we ought to do. And protest by force.

False freedom principles likewise include the spread of communistic doctrine and the abuse of one's body by the use of drugs, liquor, and tobacco, as well as sexual immoralities. False freedom principles include such things as the abuse of one's body by the use of drugs, liquor, and tobacco, as well as sexual immoralities. False freedom principles likewise include the spread of communistic doctrine and protest by force.

To this I might add, you will achieve ultimate success if you will align yourself to the discipline required by the narrow way which leads to eternal life. There is great joy and satisfaction in the realization of so embarking, as evidenced by the words of a missionary in the mission field:

"I have come to an understanding of the meaning of life—why I am here and where I want to go.

It amazes me how little I knew about the gospel before. Sure, I had a lot of facts down, but I just hadn't caught the vision. I had heard people say that the gospel was and is a message of happiness and good news, yet I didn't understand why. It is here that I have begun to feel the joy that the gospel was established to give to man.

Here, material and worldly things have taken on a second importance; and because I attach a greater importance to what is important, I am happier than before. Christ promised that if we seek first his kingdom, all other things will be added unto us. I know this is true.

At home when I didn't like something, I went away from it; here I can't. I have to face it, learn to get along in situations and with people that are hard to get along with. How great it is to find that you have conquered something that you otherwise would run away from!

"Every day is spent trying to be more successful, doing things that are hard, and growing from it." (Willard Mitt Romney, "Without a Worry in the World," Era, January 1969, p. 75.)

Many parents and youth of the Church are securing their lives against the forces of evil by following the counsel of the Savior.

No one, it would seem, would knowingly follow a "calf-path" through life, yet carelessly they may do just that.

We must not be deceived. That established by the Savior is the only proven way; it is the only way that can stand the test of the eternities. May we follow him into the joy of eternal life, I pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder Franklin D. Richards, Assistant to the Twelve, will now address us.

He will be followed by Elder Loren C. Dunn of the First Council of Seventy, who in turn will be followed by Elder Marion D. Hanks, Assistant to the Twelve.

Elder Franklin D. Richards

Elder Franklin D. Richards Assistant to the Council of the Twelve

My dear brothers and sisters, I rejoice to be with you today. I have been inspired and strengthened by the beautiful music and the messages of President McKay and our other leaders.

We are living in a remarkable age, the dispensation of the fullness of times, and I am grateful for the knowledge that God lives and that Jesus is the Christ, our Savior and Redeemer.

I also bear my witness to you that the gospel of Jesus Christ has been restored in its fullness through the instrumentality of the Prophet Joseph Smith, and that there is a Prophet of God on the earth today, our beloved President David O. McKay. May the Lord bless and sustain him.

Despite the fact that we are living in a wonderful age, as has been stated, we are living in a troubled world with an abundance of problems. In reality, this is one of the great purposes of life, to meet challenges and obstacles and learn to overcome them. Meeting obstacles and learning to overcome them give us experience, and each experience should be for our good.

Today we hear much about the need to "tell things as they are," the need for honesty and consistency in living, and the need for greater freedoms.

True and false freedoms

Someone has said, "There are two freedoms; the false freedom where one is free to do what he likes, and the true freedom where one is free to do what he ought to do."

I think it is appropriate and timely to discuss some things as they are and can be, as well as to consider the difference between loyalty and disloyalty as pertains to the true and false freedoms.

First, loyalty to true freedom principles or causes embraces love, dedication, faith, allegiance, willingness to sacrifice, and many other qualities that contribute to achievement and happiness.

Disloyalty to true freedom principles or causes embraces betrayal, unfaithfulness, disaffection, sedition, infidelity, and other qualities that contribute to failure, destruction, and unhappiness.

Loyalty to false freedom principles can only bring delusion, a counterfeit happiness, and eventual destruction. False freedom principles include such things as the abuse of one's body by the use of drugs, liquor, and tobacco, as well as sexual immoralities. False freedom principles likewise include the spread of communistic doctrine and protest by force.

In reality, true freedom can only exist in doing what is right, in being loyal—yes, in doing what we ought to do.

Principle of loyalty
Let me be more specific and identify some things we ought to do to enjoy true freedom.

We should be loyal to ourselves, our family, friends, employers, our God, church, and country.

Insofar as loyalty to oneself is concerned, the great poet Shakespeare gave some sage advice when he said, "This above all: to thine own self be true, And if must follow, as the night the day, Thou canst not then be false to any man." (Hamlet, Act 1, Sc. 3)

One is true and loyal to himself:

When he develops himself mentally, physically, and spiritually;

When he develops a proper standard by which all decisions are made and unswervingly follows the standard;

When he keeps his self-respect and the respect of others by being noble and consistent in his ideals, acts, words, and thoughts;

When he combines faith with works in serving his God and his fellowmen.

Loyalty to one's family and friends is likewise basic and paramount. It indicates love and affection.

President McKay has said that no other success can compensate for failure in the family.

The Church provides a family home evening program, which gives the family an opportunity to understand the principle of loyalty and how to make it a part of their lives.

President McKay has promised that as family home evenings are held, great blessings will result, in that there will be love at home, and obedience to parents will increase, and faith will develop in the hearts of the youth.

Family loyalty means for each member to support and sustain every other member. Loyalty in the family embraces love and appreciation and is evidenced by a willingness to sacrifice for and serve one another.

Loyalty to friends make it possible for them to rely on you and you on them, and what a wonderful sense of security this brings.

In one's business relations, loyalty to an employer is most vital. Loyalty here means to be faithful and trustworthy and to give the best of your ability, recognizing that your employer's success is reflected in your welfare. Loyalty produces power and effectiveness. An ounce of loyalty is worth a pound of cleverness.

What does loyalty to God and church imply?

Simply stated, it would seem to be doing God's will without reservations.

Our Lord and Savior set the pattern of loyalty in Gethsemane when in his prayer to the Father he said, "Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." (Mark 14:36.)

Judas set the pattern of disloyalty as he betrayed his Master, the Christ. He became madly remorseful, but under the influence of Satan, he hanged himself, the final chapter of his disloyalty.

The great dedication of the Prophet Joseph Smith and other mighty men of modern Israel illustrates the meaning of loyalty to God and to church.

And the Lord has told us: "Let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake shall find it again.

"And whoso is not willing to lay down his life for my sake is not my disciple." (D&C 103:27-28.)

An interesting experience is told of Brother J. Golden Kimball in speaking to a meeting of Saints on the subject of tithing. He said, "All of you who would be willing to die for the gospel please put up your hands." Nearly every hand in the congregation was raised.

Then he said, "All of you who have been paying an honest tithing please raise your hands." It seems that only a few hands were raised.

Brother Kimball turned to the bishop and said, "See, they would rather die than pay their tithing."

Tithing, of course, is only one of God's commandments that tests our loyalty. Loyalty is truly one of the great and eternal principles of the gospel of Jesus Christ.

Loyalty to country

It is traditional that those elected or appointed to important governmental positions take an oath of allegiance. Public servants must be loyal to the office to which they are elected or appointed. Disloyalty results in impeachment or dismissal.

We know that the Constitution of our country is a divinely established document, and in the words of modern-day scripture we recognize that it "should be maintained for the rights and protection of all flesh, according to just and holy principles." (D&C 101:77.)

The position of the Church in this matter is clearly stated in the twelfth Article of Faith: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law."

Choice for loyalties

Now in considering things as they are, in considering the need of honesty and consistency in living, and in considering the need for greater freedoms, never let us forget that we must choose where we place our loyalties.

As Joshua of old declared, "...choose you this day whom ye will serve;...but as for me and my house, we will serve the Lord." (Josh. 24:15.)
There are many today who have chosen to serve the Lord and are giving much, yes, even their lives, for true freedom principles that bring us real happiness, growth, and development. On the other hand, there are others who are loyal to false freedom principles that would, if they prevailed, destroy us as individuals and as a country.

Always remember that what we do, far more than what we say, shows where our loyalties are.

My counsel to you is to live for true freedom, choose the right, do what you ought to do, and make the choice that Joshua did—to serve the Lord.

Never give your loyalty to a cause that will bring you a false freedom of delusion, counterfeit happiness, failure, and eventual destruction. Your loyalties set the pattern for your life and eventually become a way of life for you.

Be loyal to yourself, your family, your God and church, your country, friends, and employers. This will assure you true freedom and independence and result in peace, great achievement, happiness, and eventually eternal life.

It has been said by W. H. Murray that until one is committed, there is hesitancy, the chance to draw back, always ineffectiveness. The moment one definitely commits himself, then Providence moves too. I know this is true.

Let us all, as in the words of our glorious hymn, commit ourselves to be “True to the faith that our parents have cherished, True to the truth for which martyrs have perished, To God's command, Soul, heart, and hand, Faithful and true we will ever stand.” (Hymns, No. 157.)

In the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder Loren C. Dunn of the First Council of the Seventy will now address us. He will be followed by Elder Marion D. Hanks, Assistant to the Twelve, who will be our concluding speaker.

Elder Dunn.

ELDER LOREN C. DUNN Of the First Council of the Seventy

By invitation I recently attended a conference on drug abuse that was called by a group of concerned citizens.

Speaking at this gathering were experts in this field from throughout the United States. Their messages were in accordance with that which has been echoed by almost every group investigating this problem, and that is: Drug abuse is on the increase, especially among our youth.

Availability of drugs

Despite the valiant efforts of law enforcement, the availability of drugs is increasing. In fact, according to youthful offenders, drugs are readily available through what they term as "the underground" in most of our high schools.

It is evident that this is a fast-growing problem within the United States and Canada, and it is also having its effect on many countries throughout the world.

There is a great need for us as Church members to support efforts in our communities to strengthen law enforcement and encourage other programs designed to deal with the drug abuse problem.

In listening to a group of youthful former drug users, they stated that it frightens them to think that possibly as many as 50 per cent of their fellow high school students might at least try marijuana at some time with a smaller number continuing on to other drugs.

These are students who evidently come from all backgrounds and economic levels of life.

Should these young people be correct in their estimates, we would have to face the realization that each of our children sometime is going to be faced with the temptation of drug use.

Reason for drug use

The reason most youthful offenders start on drugs gives us some idea as to what we might do to prevent this disastrous situation. When one group was asked why they started, they said without exception, "We were alienated from our parents."

Somehow, in the home the love, confidence, and self-assurance that should have been conveyed from parents to children was not conveyed. Parents failed to understand the children, and the children failed to understand the parents; and in frustration and alienation the children sought escape by turning to drugs.

These youthful offenders had been given material gifts by their parents, but these gifts seemed to be in place of love instead of an expression of love.

If there are love and unity at home, and if children feel comfort there, they will know what to do when this problem presents itself. But if there are bitterness and disharmony and mistrust, then it is possible that they will seek escape through any form of vice available.

Importance of home example

President McKay has the following to say about the importance of example in our homes:

"I believe that parents generally are teaching their children the gospel, yet I am convinced that there is still much opportunity for improvement in this regard. I am not thinking of the set hours in which you sit down to teach these doctrines to your children, but of the example fathers and mothers give to their children regarding the faith that is dear to your hearts. Your example will teach these principles more effectively than what you say. Out of our homes come the future leaders of the government. If our homes were all they should be, the nation would be safe." (Gospel Ideals, p. 482.)

I believe that the example of which President McKay speaks is most important.

Faith in Heavenly Father
It's a simple step for a young person to go from faith and love and confidence in an earthly father to faith and love and confidence in our Heavenly Father, and what better heritage can we give him than the ability to communicate with God.

From Alma we read:

Counsel with the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day. (Al. 37:37.)

Intelligent obedience

Children deserve to be taught intelligent obedience. Unhappiness in the child's life, as in the adult life, springs largely from nonconformity to natural and social laws. The home is the best place in which to develop obedience, which nature and society will later demand. . . . I do not mean getting control by cruelty, nor by foolish threats, but merely by letting the child know that he is part of a community in the home; and that the other children have their rights and each child must respect those rights.

"There is the beginning of democracy, and it is in the home." (Gospel Ideals, p. 488.)

And again the Prophet has said:

"Homes are made permanent through love. Oh, then, let love abound. If you feel that you have not the love of those little boys and girls, study to get it. Though you neglect some of the cattle, though you fail to produce good crops, ever study to hold your children's love." (Gospel Ideals, p. 484.)

Responsibility of communication

The responsibility of communication is not alone on the shoulders of parents. The youth also have a responsibility to contribute love and strength to the family organization.

I recall a stage play that recently was made into a movie. It dealt with parents whose only child, a son, returned from military service. The father and son had never been close. It was a situation in which both father and son loved each other but were unable to find ways to express themselves, and therefore hostilities arose because each thought the other did not like him. It was a breakdown of communication. But now the son was home from the army, and things were different. The father and son began to establish a whole new relationship. The high point of the play came when the boy said to his father something like this:

"Dad, I always resented you when I was younger because you never told me that you loved me, but then I realized that I had never told you that I loved you either. Well, Dad, I'm telling you now: I love you."

For one electrifying moment the father and son embraced each other as the pent-up love and appreciation of years came flooding out. This probably would never have happened had the son not realized that he was as guilty of lack of expression as his parents.

Love in the home

So young people can make a difference. They can contribute to the love in their own home by expressing their love for parents and in supporting the family. May the Lord bless us to know that it is not our material heritage that can meet and defeat this problem of drug abuse, but our spiritual heritage as expressed in the sanctity of the home and the strength of the family. May our homes be havens of spiritual strength and may we constantly bear witness to our children in word and deed of those truths that make a difference.

In the name of Jesus Christ. Amen.

ELDER MARION D. HANKS Assistant to the Council of the Twelve

I have two commitments today that I should like to fulfill. One I undertook upon reading a letter yesterday from one of our choice chaplains serving a second tour of duty in Vietnam, once again moving among those engaged in the most serious of the fighting. His letter asks, "Will you ask the brethren specifically to mention the wives and the children of the servicemen over here from time to time. They have it harder than we do."

I pledge, and ask you to join me, that I will remember and seek to put actively into effect my interest in the wives and children and parents of those who are far away, giving what has to be given to preserve the high ideals of this land, and thus to express to all mankind their own concern for the wellbeing of those who are not able to take care of themselves.

The second commitment I carry out for a young Scotsman who a few days ago in Britain at a meeting of students expressed his love for President McKay, and then said, "President McKay, will you nae come back again?"

If the Lord will bless me in these few moments I would like to talk about the meaning of this day that we celebrate with all Christians everywhere, a day signal and significant, a day pivotal in the whole history of mankind.

Perhaps I can do that best by reading a few words that came to my mind as I stood not long ago in the catacombs outside Rome on the Appian Way, where multitudes of Christians gave their lives rather than relinquish their convictions or their faith. This is one of the things I remembered and was pleased to look up and read again on my return. It is a letter written by Cyprian, a martyr in the third century, to his friend Donatus. He wrote from Carthage:

"This seems a cheerful world, Donatus, when I view it from this fair garden under the shadow of these vines. But if I climbed some great mountain and looked out over the wide lands, you know very well what I would see—brides on the high roads, pirates on the seas, in the amphitheaters men murdered to please applauding crowds; under all roofs misery and selfishness. It is really a bad world, yet in the midst of it I have found a quiet and holy people. They have discovered a joy which is a thousand times better than any pleasure of this sinful life. They are despised and persecuted, but they care not. They have overcome the world. These people, Donatus, are the Christians and I am one of them."

"And then in a magazine some years ago I read, and was deeply moved by another account. It had come freshly to view after centuries of being hidden.

On May 13, 303 A.D., in the Algerian city of Cirta (now Constantine), one Munatus Felix, high priest of the emperor, personally led a raid on a Christian worship service. He took with him a stenographer, whose report, taken in shorthand, sounds disconcertingly familiar to modern ears.
"Bring out whatever scriptures you have got," commanded Felix, after his men had collected all the evidence they could find. A subdeacon brought only one large book, explaining that the lectors kept the rest. Felix said to them: "Identify the lectors." They said "We are not informers. Here we stand! Command us to be executed." Felix said, "Put them under arrest."

And the editorialist noted, "No one knows how many thousands were rounded up in such raids and executed. They could easily have saved their skins by staying home and saying their prayers in comfortable privacy. But they insisted on the right to come together [in the name of Christ]."

Reasons for total commitment

Easter is a time when those who believe in and accept his name gratefully worship the risen Redeemer. Men of goodwill everywhere join in the solemn celebration. What was so important about him? Why the total commitment of Cyprian and the saints at Cirta? In these few brief moments, in outline form, let me offer an answer.

His was a redemptive story.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

He was a God, a member of the godly council, the Son delegated by his Father for a holy mission. He was a God who came to earth and walked among men and suffered more than any man could suffer, because this was his mission, and in him was the love which made it possible for him to do what he had to do.

He was a creator, indeed the creator of this world, under the direction of his Father.

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell." (Abr. 3:24.)

"For by him were all things created, that are in heaven, and that are in earth." (Col. 1:16.)

"God . . . Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." (Heb. 1:1-2.)

Firstborn and Only Begotten

"I was in the beginning with the Father, and am the Firstborn." (D&C 93:21.)

His mission was prophesied long before he was born into the world.

"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isa. 7:14.)

He was the Only Begotten in the flesh, on this earth the only one begotten of a divine Father and an earthly mother.

"I beheld his glory, as the glory of the Only Begotten of the Father. . . ." (D&C 93:11.)

He was alone without blemish, and yet he learned.

"Though he were a Son, yet learned he obedience by the things which he suffered." (Heb. 5:8.)

His temptation

He was tempted, but would not yield. It isn't so hard for us to identify, is it, with one who was tempted, even as we are tempted?

For in that he himself hath suffered being tempted, he is able to succour them that are tempted." (Heb. 2:18.)

After Christ had fasted for 40 days and nights, he was invited to use his marvelous powers to serve himself, to satisfy himself, to save his own life, to turn stones into bread, and he would not.

The tempter said to him, in effect, "Win the plaudits of the crowd; it will be easy for you. Please them, gain their acceptance. Cast yourself down. Then they will listen to our important message. But he would not.

He was offered power and glory in exchange for his soul, and he would not.

We have similar temptations in our own time, and so we can identify.

The servant of all

He was the servant of all. One of his last earthly acts was to wash the feet of his disciples.

He suffered both body and spirit.

"For behold, I, God, have suffered these things for all, that they might not suffer if they would repent." (D&C 19:16.)

He died willingly, alone, for this was how it must be. There had to be a propitiation, by one of his unique qualifications, for the sins of men--our sins--payment for which, through the love of God and the love of his Son, was made on Calvary's hill.

"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?"

"But how then shall the scriptures be fulfilled, that thus it must be?" (Matt. 26:53-54.)

"My God, my God, why hast thou forsaken me?" (Matt. 27:46.)

Commitment to Christ

I bear testimony and thank God for this Good Friday, tragic as are the events which it commemorates, and for what it means to me and to all men, for what it lays
The pure in heart shall see God. Those who become the manner of man he was, who walk in the Spirit, will see him, and will be his.

I pray God to bless us, that all the good and wholesome and sweet feelings of the Christian world at this sacred season may motivate us and all who worship his name and seek to do his will to the kind of commitment spoken by Cyprian, to the kind of courage and devotion known by those who died in the catacombs so long ago—those who loved him well and paid whatever price was necessary to demonstrate that.

In the name of Jesus Christ. Amen.
My beloved brothers and sisters and friends, I hope that all of you were as uplifted as I was this morning by the inspired messages of our Prophet and the other brethren.

This is Easter time, when the minds of many people are centered upon the Lord Jesus Christ, and may we speak again of his glorious resurrection. I join my testimony with that of these fine singers in the theme "I know that my Redeemer lives."

The paths that Jesus walked

One Christmas time some years ago we walked the paths that Jesus walked. We spent some precious hours in what is said to be the Garden of Gethsemane and tried to imagine the sufferings though which he moved in anticipation of his crucifixion and resurrection. We were near the places where he prayed, where he was taken prisoner, where he was tried and condemned.

Outside the city walls, we climbed the caliche hill, pockmarked with little caves, making the rounded end look like a skull, and we were told that this was Golgotha, the place where he was crucified. We zigzagged down the backside of the hill around to the sheer cliff-side of it and entered the small window-size aperture into a roughhewn cave in which it is said the body had lain.

Some hours we spent in the little garden outside this tomb and absorbed the gospel story of his burial and of his resurrection, which here had taken place. We read thoughtfully and prayerfully of the coming of the women to the sepulchre, the angel of the Lord rolling away the stone, and the discomfiture of the recreant keepers.

"He . . . is risen"

We could almost imagine we saw the two angels in shining garments who spoke to Mary, saying, "Why seek ye the living among the dead?"

"He is not here, but is risen. . . ."

The Lord had predicted: "... The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." (Luke 24:5-7.)

We remembered the dialogue between Mary, the angels, and the Lord:

"... Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him."

"... Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence tell me where thou hast laid him, and I will take him away."

"... Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master."

"... Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (John 20:13-17.)

The Mount of Olives

We then walked laboriously up the rather steep Mount of Olives, possibly the approximate path he walked, a prelude to his ascension after having spent 40 days after resurrection on the earth and having, by many infallible proofs, brought sureness to the hundreds of people who had come now to realize his resurrection was real.

And now he was on the top of the Mount of Olives and was saying to these greatly concerned and loved men, "... ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8.)

As we sat at the trunk of an ancient olive tree there and read these scriptures, we could easily imagine the Lord standing near this spot in the group of worried, loving, wondering men; and then the fog rolled in, the cloud settled down over the top of the hill, and he was gone. Then we could almost hear [page 28] the angels in white apparel saying:

"... Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

We then consulted Paul's writings to the Ephesians:

"Wherefore he saith, When he ascended up on high, he led captivity captive. . . ."

"He that descended is the same also that ascended up far above all heavens, that he might fill all things." (Eph. 4:8, 10.)

Significance of Easter

Sometimes our celebrations of notable occurrences seem to take on earthly color, and we do not fully realize the significance of the reason for the celebration. This is true of Easter, when too often we celebrate the holiday rather than the deep significance of the resurrection of the Lord. They must be unhappy indeed who ignore the godship of Christ, the sonship of the Master. We feel sorry indeed for those who call the supreme miracle of the resurrection "but a subjective experience of the disciples, rather than an actual historical event."

We know truly that all this is real. Christ spoke of himself to Nicodemus:

"... We speak that we do know, and testify that we have seen; and ye receive not our witness." (John 3:11.)

And then we remember that Peter testified:

"... Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:36.)

"... But ye denied the Holy One and the Just. . . ."

"... And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." (Acts 3:14-15.)

Boldly, Peter and John stood before the council and said again:
“Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man [the former lame man] stand here before you whole, . . .

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” (Acts 4:10, 12.)

When the council chastised the two apostles and commanded them not to speak or teach such things in the name of Jesus, they answered and said: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

"For we cannot but speak the things which we have seen and heard." (Acts 4:19-20.)

"And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." (Acts 4:33.)

Witness of Peter

We also know the resurrection is real. The living Peter said to the council of persecutors:

"The God of our fathers raised up Jesus, whom ye slew and hanged on the tree. . . . and we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him," (Acts 5:30, 32.) We stand in awe before the great Peter, who had so completely received his total assurances and who had so graciously donned the robe of leadership and the mantle of authority and the courage of the inspired and assured. What strength he had come to have as he led the saints and faced the world with all its persecutors, unbelievers, and difficulties. And, as he rehearsed over and over his absolute knowledge, we glory in his stamina as he faced mobs and prelates, officials who could take his life, and as he boldly proclaimed the resurrected Lord, the Prince of Peace, the Holy One and the Just, the Prince of Life, the Prince and Savior. Peter certainly now was sure, impregnable, never to falter. We should gain much sureness by his certainty.

It is significant to read the words and the testimony of Stephen, a holy martyr, who gave his life for his faith.

Stephen "looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

"And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7:55-56.)

Stephen was a martyr and will inherit eternal life. His testimony reveals that Christ was not dead, but was still living, and was in an exalted, glorified condition with his Father.

Paul's testimony

The testimony of Paul seems most conclusive. He heard the voice of the risen Christ:

"Saul, Saul, why persecutest thou me?" And to be sure of identity, Saul said, "Who art thou, Lord?" and received the assurance, "I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." (Acts 9:4-5.)

And now that same Paul, who had recovered his strength, who had been administered to by the priesthood, who had received his lost eyesight, went about in the synagogues confounding the Jews in Damascus, proving "that this is very Christ." (Acts 9:22.)

And later, Paul came to the apostles in Jerusalem, and Barnabas, speaking for Paul, "declared unto them how he had seen the Lord in the way, and that he had preached boldly at Damascus in the name of Jesus." (Acts 9:27.)

Then Paul continues:

"And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

"But God raised him from the dead:

"And he was seen of above five hundred brethren at once. . . .
We have just listened to Elder Spencer W. Kimball of the Council of the Twelve. Elder Alma Sonne, Assistant to the Twelve, will now address us. He will be followed by President Joseph Fielding Smith.

And as the living, verdant spring follows the dismal, death-like winter, all nature proclaims the divinity of the risen Lord, that he was Creator, that he is the Savior of the world, that he is the very Son of God. And this I testify, also, in the name of Jesus Christ. Amen.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged according to their works. But the dead were judged out of those things which were written in the books, according to their works.

And in conclusion, let me read the vision of John the Revelator:

And last of all he was seen of me also, as of one born out of due time.” (1 Cor. 15:6-8.)

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged according to their works.

And as the living, verdant spring follows the dismal, death-like winter, all nature proclaims the divinity of the risen Lord, that he was Creator, that he is the Savior of the world, that he is the very Son of God. And this I testify, also, in the name of Jesus Christ. Amen.
Someone has said, "The character of Jesus is a picture that stands by itself." There is no one with whom he can be compared. He said and did the right thing at the right time and in the right way. He made no mistakes in his teachings. He was great in action and in moral excellence. His Sermon on the Mount will live forever for it is founded on truth. His message to the world is the gospel of salvation.

Leadership of Jesus Christ

His life had been an open book, his public ministry was to the rich and the poor, his miracles were performed before eyewitnesses, and his testimony had been heard throughout Galilee and Judea. He was the Messiah about whom the prophets had spoken, but he was rejected by his own. He is still rejected, even by many of those who claim to be his followers.

The true Christian Church accepts without reservation the leadership of Jesus Christ. Many things have been said and written about him. His memory is everywhere, and his words are quoted by believers and unbelievers. He cannot and will not be expelled from the earth. He made this clear during his ministry among the Jews in the meridian of time.

The Latter-day Saints believe in the divine mission of the Savior. The very first principle of the restored gospel is faith in the Lord Jesus Christ. It is the foundation of true worship. Without him there could be no gospel of salvation. He is its author. His gospel is the same yesterday, today, and forever. It originated in the heavens and was restored to the earth in these modern times through Joseph Smith, the Prophet.

A plan of life

At this Easter time we remind ourselves of his resurrection; that he submitted a plan of life, and chose 12 apostles and authorized them to preach his gospel of salvation and to establish his Church upon the earth. He delivered the greatest sermon ever preached, broad and comprehensive enough to reach the heart of humanity. It applies to all classes, for "God is no respecter of persons." (Acts 10:34.) No one will escape his loving watchcare. His commandments are guideposts. They are solemn reminders of our relationships to our Heavenly Father. We are his children, his offspring, and are accountable to him. He said to Abraham: "And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." (Abr. 3:25.)

Individual salvation

We believe in individual salvation. In other words, man must strive for a place in the hereafter if he wishes to obtain the salvation promised to the faithful. It will not come without effort, without prayerful searching and diligent application of those principles and procedures outlined in the holy scriptures.

The other day I talked with a man who was not of us. He was glib and talkative in his ridicule of the Word of Wisdom. "A curtailment," he said, "of our personal liberties." He justified, for instance, the use of tobacco. "Do you know what the Word of Wisdom says about tobacco?" I asked. He was not sure. I quoted from the eighth verse of Section 89 of the Doctrine and Covenants in which it states that "tobacco . . . is not good for man."

This is but one of the truths taught by the Church. We teach a gospel of truth. Its very foundation is truth. It is not only necessary to know the truth. It must also be accepted and introduced into the lives of those who aspire to eternal life. To deny the truth, therefore, is to deny God's power in the universe.

We often sing the well-known hymn authored by John Jaques, "O! Say, What Is Truth?"

"Then say, what is truth? 'Tis the last and the first, For the limits of time it steps o'er. Though the heavens depart and the earth's fountains burst, Truth, the sum of existence, will weather the worst, Eternal, unchanged, evermore."

A gospel of truth

The gospel of Jesus Christ, restored to earth through the Prophet Joseph Smith, is a gospel of truth. It has survived much opposition and criticism, but no compromises have been necessary. It stands like a bulwark against error and falsehood. Jesus knew this when he told Peter that the "gates of hell shall not prevail against it." (Matt. 16:18.) Also, he said: "Heaven and earth shall pass away: but my words shall not pass away." (Mark 13:31.)

The millennial reign will be ushered in when God's program has reached a certain point, known to him alone. There is much to do, brothers and sisters. The warnings to the nations must continue to go forth, for eventually every knee shall bow and every tongue confess that Jesus is the Christ. God's work will not fail. Truth will triumph even against tremendous odds.

Missionary enterprise

Christ's teachings are sound and soul inspiring; they were confined to no worldly ambitions. His program makes for peace and good will, and he advocated a faith that creates courage and strength. His missionary enterprise was the greatest project ever launched. I quote: "All power is given unto me in heaven and in earth.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:15- 20.) Or, as Mark puts it: "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15.)

Gospel can redeem mankind

Nothing short of the gospel of Jesus Christ can redeem mankind. The Lord Jesus set before us the only pattern of life which will save and exalt his children. His words are always timely and authoritative. The truths he taught and all he did constitute the gospel in its fullness.

The atonement wrought out by the Lord on Calvary is the greatest contribution ever made to the human race. It opened the door to life everlasting. It gave men and women the chance to possess their bodies forever. John, in his testimony to the world, made it clear when he said: all that are in their graves shall hear his voice

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28-29.)

May we walk in the light with him I pray humbly in the name of Jesus Christ. Amen.

President Joseph Fielding Smith
We have just heard from Elder Alma Sonne, Assistant to the Council of the Twelve.

We shall now hear from Elder Victor L. Brown, second counselor in the Presiding Bishopric.

BISHOP VICTOR L. BROWN Of the Presiding Bishopric

A letter came to my desk yesterday addressed to me from some wonderful teenagers. I would like to read just one line from that letter: "We wish you the best of luck with your talk in conference, and hope that you will relate your address to us as young people in some way."

I pray that my message may be related to the young people as well as the older people.

Widow's tithing

The other day I received a telephone call from one of our bishops. He said his clerk had opened a donation envelope containing a check of many hundreds of dollars. It was from a young mother who had recently been widowed through an automobile accident. This was the second time she had been widow, even though she was still a young woman. She had been injured in the accident that took her husband's life, and had not yet completely recovered her health. She had a family of young children. The check represented a tithe on the insurance settlement she had received from her husband's death. The clerk questioned the bishop, suggesting she needed the money more than the Church, and asked if it would be proper to return the check to permit her to use the money for her own needs.

Perhaps many would ask the same question. May I suggest an answer by asking another question: What did this young mother need more than money? She needed a blessing, the kind money cannot buy, a blessing of peace and comfort, of assurance, of faith, of security. She obviously was acquainted with this scripture:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10.)

Yes, she was more than acquainted with this promise. She was converted. She accepted the Lord at his word. Another scripture, I believe, had great meaning to her:

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated--"

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.)

Principle of tithing

Tithing is not a new principle. We are told that tithing was practiced as early as Abraham's time. The prophet Alma, in his discourses to his people, told them:

"And it was this same Melchizedek to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one-tenth part of all he possessed." (Al. 13:15.)

We read in another sacred scripture what the Lord said to a modern-day prophet:

"Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church in Zion, for the building of mine house, and for the laying of the foundation of Zion and for the priesthood, and for the debts of the Presidency of my Church."

"And this shall be the beginning of the tithing of my people." (D&C 119:13.)

This, then, was the beginning of tithing in our day. It is not expected that we now give all of our surplus. The Lord goes on to tell us what is expected of us now:

"And after that, those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord." (D&C 119:4.)

President Joseph F. Smith's explanation

Many ask what is one tenth of all our interest. Perhaps President Joseph F. Smith can help us understand. He said, among other things, as he delivered his concluding address in the closing session of general conference April 9, 1899, in speaking of Abraham's willingness to sacrifice his son Isaac on the altar:

"He [meaning the Lord] wanted to put His servant to the test; to know whether he was willing to sacrifice himself or not in obedience to the requirements of heaven. That is what God wants in relation to this principle of tithing. He wants to know whether we will do our duty or not, and whether we will be honest or dishonest with Him. Even man is left to be his own judge as to what he calls his tithing, and there is a great variety of opinion as to what a tithing is. A man who works for wages and devotes his whole time to the service of his employer; and receives $1,000 or $2,000 a year for his salary, it is an easy matter for him to tell how much he owes for tithing. If I earned $2,000 a year, I should know that my tithing was just one-tenth of that. And I would not take out what it had cost me to feed and clothe myself and to pay all the expenses necessary to the maintenance of my family before I reckoned with the Lord as to what belonged to Him. Two hundred dollars would be my honest tithing, would it not? That is the way I look at it.

"Now, you are at liberty to do as you please in regard to this matter. You can choose whichever course you wish. But let me say to you that as we measure out, so will it be measured back unto us again. When we go to dickering with the Lord, probably He will dicker with us, and if He undertakes to do so, we shall get the worst of it." (Conference Report, April 1899, pp. 68-69.)

As President Smith tells us, the burden of responsibility as to whether or not we are full, honest tithepayers rests squarely on our shoulders. If it were not so, how could the Lord really know of our true character and love for him?
A few years ago I was a counselor in a stake presidency. The stake president, in reviewing the tithing record of ward and branch officers, noticed what appeared to be an excessively high tithe paid by a man of very humble circumstances. He was a wonderful Spanish-American brother who had a large family. He was sustaining a son on a mission. His only source of income was a small ditch-digging business. Thinking that he might not understand the principle of tithing, we called him in to explain. At the conclusion of our discussion, he said: "Yes, brethren, I understand; but, you see, the Lord has been so good to me and my family that I pay ten percent of the income of my business, not the money I take from it. You wouldn't deny me the blessing of trying to repay the Lord, would you?"

President George Albert Smith teaches a very interesting and basic lesson on tithing in the story of a generous man. He tells us that a boyhood friend whom he had not seen for some time accompanied him to a stake conference. Over the years his friend had achieved success in the financial world. As they were driving home, he turned to President Smith and said:

"You know, I have heard many things in this conference, but there is only one thing that I do not understand the way you do."

"I said: What is it?"

"Well," he said, "it is about paying tithing."

"He thought I would ask him how he paid his tithing, but I did not. I thought if he wanted to tell me, he would. He said: 'Would you like me to tell you how I pay my tithing?'"

"I said, 'If you want to, you may."

"'Well,' he said, "if I make ten thousand dollars in a year, I put a thousand dollars in the bank for tithing. I know why it's there. Then when the bishop comes and wants me to make a contribution for the chapel or give him a check for a missionary who is going away, if I think he needs the money, I give him a check. If a family in the ward is in distress and needs coal or food or clothing or anything else, I write out a check. If I find a boy or a girl who is having difficulty getting through school in the East, I send a check. Little by little I exhaust the thousand dollars, and every dollar of it has gone where I know it has done some good. Now, what do you think of that?"

"'Well,' I said, 'do you want me to tell you what I think of it?"

"'He said, 'Yes.'"

"'I said: I think you are a very generous man with someone else's property. And he nearly tipped the car over.

"'He said, 'What do you mean?'

"'I said, 'You have an idea that you have paid your tithing?'

"'Yes,' he said.

"'I said, 'You have not paid any tithing. You have told me what you have done with the Lord's money, but you have not told me that you have given anyone a penny of your own. He is the best partner you have in the world. He gives you everything you have, even the air you breathe. He has said you should take onethenth of what comes to you and give it to the Church as directed by the Lord. You haven't done that; you have taken your best partner's money, and given it away.'"

"Well, I will tell you there was quiet in the car for some time. We rode on to Salt Lake City and talked about other things.

"About a month after that I met him on the street. He came up, put his arm in mine, and said: 'Brother Smith, I am paying my tithing the same way you do.' I was very happy to hear that.

"Not long before he died, he came into my office to tell me what he was doing with his own money." (George Albert Smith, Sharing the Gospel with Others, pp. 44-47.)

The earth is the Lord's

The psalmist has said:

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Ps. 24:1.)

All he asks is that we return to him ten percent of that which is already his, adding that he will open the windows of heaven and pour out blessings, that we shall not have room enough to receive them. It is my witness, brethren and sisters, that this is a divine law and that many blessings from on high come through obedience to it, in the name of Jesus Christ. Amen.

President Joseph Fielding Smith

The brother to whom we have just listened is Brother Victor L. Brown of the Presiding Bishopric.

The congregation and chorus will now join in singing "High on the Mountain Top," after which Elder Henry D. Taylor, Assistant to the Twelve, will be our speaker.

Elder Henry D. Taylor

ELDER HENRY D. TAYLOR Assistant to the Council of the Twelve

From its beginning, the Church has constantly stressed the importance of the home. Homes can be heaven here on earth. Where love is present in a home, it can and will be a happy home.

The principle of love

When the Savior was here filling his earthly mission, he gave strong emphasis to the principle of love. At one time a learned man, a lawyer, approached him and asked: "Master, which is the great commandment in the law?"
charity, ye are nothing... But charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him.” (Moro. 7:46-47.)

Charity can and should mean not only the pure love of Christ, but it should also mean pure love for him and his love for us.

The Savior has demonstrated that his words concerning love are not empty, for he has shown his love for us in his willingness to lay down his life, thus making it possible for us to receive salvation through his atoning sacrifice and to achieve exaltation and eternal life through our obedience to his commandments. His atonement gave meaning to his teaching that “greater love hath no man than this, that a man lay down his life for his friends.” (John 15:13.) No man could willingly give his life for a friend without sincerely loving him.

The Lord's unselfish act added great weight to his further words: “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.” (John 13:34.)

Missionary experience

A lonely young Persian student was in Munich, Germany, struggling to find a meaning to life. He was deeply disturbed by the materialism and selfishness that seemed to fill the world, and especially postwar Europe. He heard a knock at the door, and two humble Mormon elders stood before him. He was not the least interested in religion. In fact, cynicism and doubt had filled his soul until he was very nearly persuaded that there was no God nor any real meaning to life. The only thing that interested him about these two young men was their English accent. He had mastered four languages, but English was not one of them.

He invited them in, but as they started their discussion, he cautioned: “I don’t want to hear about your God, nor do I want to hear about how your religion got started. I only want to know one thing: what do you people do for one another?” He waited, and a look of doubt crossed his dark features, as the elders exchanged glances.

Finally, the spokesman for the two said softly, “We love one another.”

Nothing he could have said would have been more electrifying than this simple utterance had upon this young Persian, for the Holy Ghost immediately bore testimony to his soul that these missionaries were true servants of the Lord. Shortly thereafter he was baptized, and he presently is in this country receiving his doctorate degree at a local university—all because a young Mormon missionary declared a simple truth, “We love one another.”

Ways to demonstrate love

Virtually all religions tell us to love one another, but the restored Church tells us how to love one another. The home teaching visits, the inspired Welfare Program, the unselfish service performed in the temples, and the worldwide missionary system demonstrate in a very practical way the teaching of the Savior: “Thou shalt love thy neighbour as thyself.” (Matt. 22:39.)

At this Easter time we are mindful of the Redeemer's sacrifice and acknowledge with heartfelt gratitude and appreciation our debt to him.

In granting approval for the Savior's atonement, our Father in heaven has manifested his love for us, his children. A prophet has made this plain in this statement: “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” (John 3:16.)

How do we show our love for our Heavenly Father, and our love and appreciation for the Savior? The Lord has given us the key. Listen to his admonition: “If thou lovest me thou shalt serve me and keep all my commandments.” (D&C 42:29.)

Love an eternal principle

Love is an eternal principle, an everlasting virtue. It operated before this earth life and will continue to do so throughout the eternities. President [page 38] McKay has made it clear in this magnificent declaration: “Love is the most divine attribute of the human soul, and if you accept the immortality of the soul, that is, If you believe that personality persists after death, then you must believe that love also lives.” (Man May Know for Himself, p. 221.)

However, love is a virtue that can be lost. It may wither up and die as a result of neglect, carelessness, and indifference. So President McKay has beautifully cautioned with the following words: “Love must be fed...love must be nourished; love can be starved to death just as literally as the body can be starved without daily sustenance.” (Ibid., p. 221.)

Solution for major ills

Many of the major ills and disturbances that plague mankind in this unsettled world today and are causing unhappiness and sorrow would disappear if the principle of love were manifested and practiced.
Let us consider for a moment the plight of Joseph and Hyrum Smith, who, with their companions, were incarcerated in Liberty Jail through the winter of 1838 and 1839. Teachings from Liberty Jail

We are God's children, and he, our Father, has a personal concern for each of us. He has promised that they who are faithful in tribulation and adversities shall be more greatly blessed. (See D&C 58:24.)

We are never alone. The Lord will not forsake us. Let us not forsake him! (Hymns, No. 66)

How firm a foundation, ye Saints of the Lord, Is laid for your faith in his excellent word! What more can he say than to you he hath said, You who unto Jesus, for refuge have fled?

If we faint in the day of adversity, our strength is small. (Prov. 24:10.) Even in times of trouble and tribulation, the gospel of Christ offers encouragement and gives assurance.

The Bible says: "If thou faint in the day of adversity, thy strength is small." (Prov. 24:10.) Even in times of trouble and tribulation, the gospel of Christ offers encouragement and gives assurance.

If we would love the Lord our God and show that love by keeping his commandments, we would be law-abiding citizens, and there would be no need for law officers nor for prisons.

If we would but love one another and our neighbors as ourselves, there would be no need for conventions and gatherings to be held behind barbed wire fences and protected by guards with rifles and bayonets.

If we truly loved those who persecute us, they would no longer be enemies, but friends, and there would be no wars or bloodshed.

If men sincerely loved their wives, wives loved their husbands, parents loved and understood their children and children loved and respected their parents, there would be no infidelity and unfaithfulness, no quarreling or bickering found among mankind; divorce, juvenile delinquency, broken homes, and frustration of youth would be eliminated; and other social, moral, and economic ills would cease. Peace would abide in the world.

General Eisenhower was a person who not only expressed his love, but also demonstrated it in behalf of others. Among his last words were these: "I have always loved my wife, I have always loved my children, I have always loved my grandchildren, and I have always loved my country."

Power to change world

Some years ago President McKay told the brethren assembled in this building that if the 9,000 or so priesthood bearers present would go forth from here and fully live the teachings of the Master, they would have the power to change the world. This I believe. And I also believe that if those of us who are here and those of you of the vast television and radio audience would live fully the principle of love--and there's no greater principle—we would have the power to change our lives, our homes, our neighborhoods, then this nation, and eventually the world. In the words of that stirring contemporary song, "Let there be peace on earth, and let it begin with me." We do have the power to change our lives and surroundings by first realizing our own worth and loving and valuing ourselves, and then by loving those with whom we live and labor.

May we have the desire and courage to so act, I humbly pray, in the name of the Lord, Jesus Christ. Amen.
They were confined in one room with two small windows. No provision had been made to heat the room; there was no chimney to draw out the smoke. The brethren slept on piles of straw on the floor. Their food was of the coarsest kind. And yet, from that prison came some of the most beautiful and sublime thoughts and writings ever given to the world. They will endure among sacred literature of the Church for all time. Here are some of the words of the Lord to Joseph Smith at that time as they are recorded in Doctrine and Covenants, Section 122:

|p17| "If thou art called to pass through tribulation; if thou art in perils among false brethren;... |
|p18| "If thou art accused with all manner of false accusations; if thine enemies fall upon thee;... |
|p19| "...know thou, my son, that all these things shall give thee experience, and shall be for thy good. |
|p20| "The Son of Man hath descended below them all. Art thou greater than he? |
|p21| "Therefore, hold on thy way, and the priesthood shall remain with thee; for their bounds are set, they cannot pass. Thy days are known, and thy years shall not be numbered less; therefore, fear not what man can do, for God shall be with you forever and ever." (D&C 122:5-9.) |
|p22| My, what a lesson! What assurance! |
|p23| Strength comes by courageously adjusting our lives to our trials, and by so doing we are brought closer to God. |
|p24| Elder James E. Talmage gave this promise: "No pang that is suffered by man or woman upon the earth, will be without its compensating effect...if it be met with patience." |
|p25| Trials can bring blessings |
|p26| We cannot afford to meet adversities with impatience or bitterness. President Brigham Young taught that "if the Saints could realize things as they are when they are called to pass through trials, and to suffer what they call sacrifices, they would acknowledge them to be the greatest blessings that could be bestowed upon them.... |
|p27| "...without the opposite and they could not know enjoyment; they could not realize happiness. ...If they should not taste the bitter, how could they realize the sweet? They could not!" (Journal of Discourses, Vol. 2, pp. 301-2.) |
|p28| If our existence terminated with death, adversities might tend to overwhelm us. But with the gospel as a foundation and with faith in a just God who watches over all, each one may receive the comfort and acquire the fortitude to meet the vicissitudes of life. |
|p29| Doubt not fear not |
|p30| To you who are discouraged, to you who are sorrowing, to you who doubt, to you who need help, may I say: Doubt not-fear not! |
|p31| The Lord gives to you and to me assurance in these words: |
|p32| "Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you. |
|p33| "Whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you." (D&C 88:63-64. Italics added.) |
|p34| But the gospel teaches also that each of us has obligations. Hear also the words of the apostle Paul to the saints in Rome: |
|p35| "Let love be without dissimulation [pretense]. Abhor that which is evil; cleave to that which is good. |
|p36| "Be kindly affectioned one to another with brotherly love; in honour preferring one another;... |
|p37| "Rejoicing in hope; patient in tribulation, continuing instant in prayer;... |
|p38| "Bless them which persecute you;... |
|p39| "Rejoice with them that do rejoice, and weep with them that weep." (Rom. 12:9-15.) |
|p40| Build upon the rock |
|p41| Yes, indeed, the teachings of the gospel enlighten the mind and warm the heart. They give encouragement to the sorrowing and replace fear with courage. With Helaman, I say: |
|p42| "And now, my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall send forth his mighty winds, yea, his shafts [page 41] in the whirlwind, yea, and when all his hail and his mighty storm shall beat upon you, it shall have no power over you to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build they cannot fall." (He. 5:12.) |
|p43| In the name of Jesus Christ. Amen. |

ELDER JAMES A. CULLIMORE Assistant to the Council of the Twelve

One of the most important features of the last line is, “We love to obey thy command.” The members of the Church have listened to the counsel of their leaders and followed it quiteimplicitly from the very organization of the Church. Those who did not heed the counsel of the brethren and were disobedient to the laws of the gospel usually apostatized and left the Church.
Although there have been periods of great trial among the people in the history of the Church, the revelations of the Lord, through the counsel of his leaders, have guided the people constantly in both their material and spiritual lives.

Guidance for the Church

The guidance for the Church continues through the President, the prophet, seer, and revelator, to the present day. The basic principle of the restored gospel is that God reveals his will and will to his established Prophet on earth for the guidance of the Church. The Church is founded on revelation. On the day of the organization of the Church, the Lord gave a revelation to the Church: “Wherefore, meaning the church, thou shalt give heed unto all his [the President of the Church] words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;”

“For his word ye shall receive, as if from mine own mouth, in all patience and faith.” (D&C 21:4-7.)

Today, more than ever before, we have need for implicit faith in God and his appointed leaders and their inspired counsel. In this day, when many doubt the very existence of God and the divinity of Christ, as we learn of the “new morality,” see a general breakdown in moral standards, witness common use of drugs and disregard for parents and home, see increase in juvenile delinquency and the tendency to break marriage vows, riots, violence, and great disturbances everywhere, there is justification for great concern.

Man's free agency

Yet, no matter how sure the dangers and how great the need for counsel and guidance, there can be no coercion in the Church. Man's free agency is held by the Church to be his first right. Every man must be free to act for himself. The Lord has declared: “For the power is in them, [page 42] wherein they are agents unto themselves.” (D&C 58:28.)

Brigham Young said: “All rational beings have an agency of their own....The volition of the creature is free; this is a law of their existence....” (Discourses of Brigham Young, 1943 ed., p. 62.)

Commenting on this, John A. Widtsoe has said: “Coercion, which is in direct opposition to free agency, must not be applied in any form” in the Church. This is the plan of the adversary.

”...There must be no attempt to force even a needed gift upon another. It is better that one live in darkness than to be forced into light. There is ample place among men for teaching but none for compelling others to accept what is taught. Every person is under obligation to respect the free agency of every other individual....”

He states further: “The application of these principles to daily affairs sometimes leads to misunderstandings. Certain Church members may feel that a Church official is invading their personal liberties when he gives counsel....Advice on...matters of conduct by the constituted leadership of the Church may be questioned by those who are affected by the advice.

“The first answer to such a person is that all advice is given for the good of the individual concerned, and that it is wise to follow those who have had experience and are unselfishly giving help to others....The Church which exists for the welfare of man, would be derelict to its divinely imposed obligations did it not exercise its responsibility as a guardian against all evil and for all good.

“...Every member of the Church upon terms of faith and repentance, has entered the waters of baptism. By this ordinance he has pledged acceptance of the doctrine and practice of the gospel of Jesus Christ. The divinity of the work of the Church has become his settled conviction. Upon this foundation he henceforth regulates his life.

Yet, no matter how sure the dangers and how great the need for counsel and guidance, there can be no coercion in the Church. Man's free agency is held by the Church to be his first right. Every man must be free to act for himself. The Lord has declared: “For the power is in them, [page 42] wherein they are agents unto themselves.” (D&C 58:28.)

With our freedom of agency in the Church, we need the constant guidance of our leaders to help us in our decisions. It seems to me that no member of the Church can risk becoming involved in any questionable activity or association with extreme, radical groups, whose teachings and actions run counter to the gospel, without seeking advice from his spiritual leader. Your bishop or branch president, stake president or mission president has been duly appointed as your spiritual adviser and has the right of inspiration to give you counsel and guidance you might need.

In a letter to all stake leaders in September of 1966 the First Presidency said: “The Lord has so organized His Church that there is accessibility to every member-man, woman, and child-a spiritual advisor, and a temporal counselor as well, who knows them intimately and who knows the circumstances and conditions out of which their problems come, and who, by reason of his ordination, is entitled to an endowment from our Heavenly Father of the necessary discernment and inspiration of the Lord to enable him to give the advice which the one in trouble so much needs. We refer to the bishop or branch president in the first instance and to the stake or mission president if the bishop or branch president, for any reason, feels the need of assistance in giving his counsel.” (Letter from the First Presidency, September 22, 1966, to [page 43]

The guidance for the Church continues through the President, the prophet, seer, and revelator, to the present day. The basic principle of the restored gospel is that God reveals his will and will to his established Prophet on earth for the guidance of the Church. The Church is founded on revelation. On the day of the organization of the Church, the Lord gave a revelation to the Church: “Wherefore, meaning the church, thou shalt give heed unto all his [the President of the Church] words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;”

“For his word ye shall receive, as if from mine own mouth, in all patience and faith.” (D&C 21:4-7.)

President Stephen L Richards answers these questions in this manner:

”...a moment's reflection will convince you of the rather serious regard in which we hold counsel. While it is true that we characterize infractions of the law as sin and we do not apply quite that drastic a terminology to failure to follow counsel, yet in the Church, under the priesthood, counsel always is given for the primary purpose of having the law observed, so that it does occupy a place of standing and importance, almost comparable to that law of the gospel.” (Address at Brigham Young University, February 26, 1957, p. 1.)

As we believe, there is the head of the Church today a living prophet to whom the Lord reveals his mind and will for the guidance of the Church, and we sustain the Council of Twelve as prophets, seers, and revealers who are also divinely chosen and inspired to watch over the Church and keep it in order and to be special witnesses of
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This scripture stresses the importance and value of good example.

President David O. McKay, in a general conference message, gave this counsel: "If we would face the future, no matter what it may be, with calmness of spirit, with an assurance that God governs in the affairs of men, let us as individuals and as a group live exemplary lives." (The Improvement Era, May 1948, p. 338.)

This plea from our beloved President is as timely today as it was 21 years ago, and perhaps more so, because of today's increased wickedness and pervasive corruptness.

The Prophet Joseph Smith proclaimed that people should be taught correct principles and then govern themselves. The gospel teaches correct principles, standards, and ideals, but there are so many who disregard these teachings, and thus fail to rightly govern themselves. In keeping with this concept of teaching correct principles, the Lord warned the inhabitants of his kingdom:

"And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself." (D&C 105:5.)

Nephi, a Book of Mormon prophet, being grieved by the hardness of the hearts of his older brothers Laman and Lemuel, spoke unto them, saying:

"Behold, ye are mine elder brethren, and how is it that ye are so hard in your hearts, and so blind in your minds, that ye have need that I, your younger brother, should speak unto you, yea, and set an example for you?

"How is it that ye have not hearkened unto the word of the Lord?

"...Wherefore, let us be faithful to him." (1 Ne. 7:8-9, 12.)

"Follow thou me"

We learn in the writings of Nephi that Christ "humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments.

"And...it showeth unto the children of men the straightness of the path, and the narrowness of the gate, by which they should enter, he having set the example before them.

"And he said unto the children of men: Follow thou me. Wherefore, my beloved brethren," said Nephi, "can we follow Jesus save we shall be willing to keep the commandments of the Father?"

And, challenged the Christ to all mankind, "...follow me, and do the things which ye have seen me do." (2 Ne. 31:7, 9-10, 12.)

This admonition was confirmed to Nephi by the voice of God, saying:

"Yea, the words of my Beloved are true and faithful. He that endureth to the end, the same shall be saved.

"And now, my beloved brethren," said Nephi, "I know by this that unless a man shall endure to the end, in following the example of the Son of the living God, he cannot be saved." (2 Ne. 31:15-16.)

These teachings constitute a summons to all men to live righteously. It is the only path that leads one back to the presence of God.

Men believe what they see

Corianton, son of a Nephite prophet, while engaged in missionary service, foolishly, and to the great sorrow of his father, followed after the harlot Isabel. Alma, disappointed by his son's actions, reproved him and said:

"...for when they saw your conduct they would not believe in my words." (Al. 39:11.)

Truly, example is greater than precept.

Billy Martin, the new manager of the Minnesota Twins baseball team, is quoted as saying: "We represent the state of Minnesota, and I want us to look like gentlemen....The youth of America is watching, and I am concerned about that. I want our guys to be a good example." I thought that statement was a very interesting observation.

The writer Thoreau philosophized: "If you would convince a man that he does wrong, do right. Men will believe what they see-let them see."

Dr. Albert Schweitzer expressed this thought: "Example is not the main thing in influencing others-it is the only thing!"

"There is a transcendent power in example. We reform others unconsciously when we walk uprightly." (Madame Swetchine.)

Parental example

Jacob, the brother of Nephi, speaking to parents, counseled: "...ye shall remember your children, how that ye have grieved their hearts because of the example that ye have set before them; and also, remember that ye may, because of your filthiness, bring your children unto destruction, and their sins be heaped upon your heads at the last day." (Jac. 3:10.)

This reminds us of the teachings of our Lord to parents in this latter day: the responsibility we have of teaching our children the principles of the gospel-to see that they are baptized, taught to pray, to walk uprightly before the Lord, and to observe the Sabbath day and keep it holy. (See D&C 68:27-29.)

President McKay declared: "It is as futile to attempt to teach honesty, and to act dishonestly before a child, as to attempt to heat water in a sieve." (Pathways to Happiness, p. 307.)

How important it is for parents to live clean lives and obey God's laws and commandments. To do so will permit them to use the example of their own lives in the teaching of their children. To fail to do so creates personal inhibitions that prevent parents from discussing intimate and delicate questions and problems about life with which their children are deeply concerned.
Children gain balance, judgment, and wisdom on the foundation and platforms of their exemplary parents. The prophet Jacob again admonished the Nephites:

“Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them; and the sobbings of their hearts ascend up to God against you....” (Jac. 2:35.)

In President David O. McKay's message this morning, he gave timely advice to parents regarding their children.

May I share with you President Brigham Young's counsel for parents to teach their children by example. Said President Young: "...if parents will continually set before their children examples worthy of their imitation and the approval of our Father in heaven, they will turn the current, and the tide of feelings of their children, and they, eventually, will desire righteousness more than evil." (Journal of Discourses, Vol. 14, p. 195.)

"...we should never permit ourselves to do anything that we are not willing to see our children do. We should set them an example that we wish them to imitate....How often we see parents demand obedience, good behavior, kind words, pleasant looks, a sweet voice and a bright eye from a child or children, when they themselves are full of bitterness and scolding! How inconsistent and unreasonable this is!" (Ibid., p. 192.)

"...parents should govern their children by faith rather than by the rod, leading them kindly by good example into all truth and holiness." (JD, Vol. 12, p. 174.)

"Our children will have the love of the truth, if we but live our religion. Parents should take that course that their children can say, 'I never knew my father to deceive or take advantage of a neighbor; I never knew my father to take to himself that which did not belong to him...but he said,...'be honest, true, virtuous, kind, industrious, prudent and full of good works.’” Such teachings from parents to their children will abide with them for ever.” (JD, Vol. 14, p. 195.)

Speaking of examples from the scriptures, the apostle Paul, writing to the Corinthian saints, admonished:

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." (1 Cor. 10:6, 8-12.)

Those who teach or lead in God's kingdom must remember that Christ is the great exemplar to them, and rightly so. Therefore, all leaders and teachers called to labor in his vineyard accept a great responsibility when they expect others to live up to gospel principles, standards, and ideals in order to enjoy the privileges and blessings of the gospel, yet fail themselves to maintain these requirements in their own personal lives.

Responsibility of leaders

We leaders must be what we ask or require others to be; otherwise, such hypocrisy turns to our condemnation.

The candidate before baptism is required to repent of all his sins. Does it not seem reasonable that the priesthood brethren officiating in this ordinance be equally free from all personal transgressions? This also holds true in the performance of all gospel ordinances.

It is deceitful and dishonorable for one to try to hide his own improper personal conduct and not serve openly and exemplarily according to the spirit of his holy calling. We must remember that a heavenly record is kept of our conduct here on earth, and there will come a day of reckoning and judgment. This church is true; it has value and is meaningful to those seeking exaltation and eternal life. If this church is worth anything, it is worth everything! There is no exaltation and eternal glory without it.

Lord's power over his saints

Before the second coming of our Lord, he has revealed that the devil is to have power over his own dominion. We are witnessing evidences of it today in many forms. Men are setting aside the accepted teachings and verities of scriptures. Many intellectuals in this present enlightened age think they have outgrown the basic and fundamental principles that the Savior and his holy prophets have stressed throughout the ages of time. Even though in this latter day, “the devil shall have power over his own dominion,” the Lord has promised he “shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon the world.” (D&C 1:35-36.)

This knowledge is comforting, but for the Savior to fulfill this promise, his people must live as saints. They are the only ones among whom the Lord promises to reign.

Perhaps it would be well to remember the account of Enoch and his people. They were in an abominable state of wickedness. They had all gone astray from the teachings of their fathers. Enoch accepted the challenge of turning their ways from their evil ways unto the Lord. He did it so effectively that God translated and received them unto himself. (See Moses 7 and 8.)

From wickedness to righteousness

Following Christ's ministry and resurrection in Judea, he visited the inhabitants of the Americas. After his appearance among them, they completely changed their ways from wickedness to righteousness.

Fourth Nephi records this sublime condition:

"And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land...and there were no contentions and disputations among them, and every man did deal justly one with another."

"And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.

"And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among [page 48] all the people who had been created by the hand of God.” (4 Ne. 2, 15-16.)
These two examples are before us in the Church today. Our work and purpose is just the same now as it was in earlier times. I wonder if we will so live and do as to measure up to this responsibility. The task seems insurmountable, but if we, as a people, live righteously, seeking earnestly the riches of eternity, the ideal state of righteousness can be achieved.

After this period of Nephite and Lamanite happiness and peace, they gradually fell again into evil ways, and Mormon, in his second epistle to his son Moroni, stressed the wickedness and lack of principle in his people and lamented:

O the depravity of my people! They are without order and without mercy....

And they have become strong in their perversions; and they are alike brutal, sparing none....and they delight in everything save that which is good....

Behold, thou knowest the wickedness of this people; thou knowest that they are without principle, and past feeling." (Moro. 9:18-20.)

Is history beginning to repeat itself in this generation of time? I firmly believe it is. Our position and responsibility are the same now as Mormon expressed to his son Moroni centuries ago:

And now, my beloved son," said Mormon, "notwithstanding their hardness, let us labor diligently; for if we should cease to labor, we should be brought under condemnation; for we have a labor to perform whilst in this tabernacle of clay, that we may conquer the enemy of all righteousness, and rest our souls in the kingdom of God." (Moro. 9:6.)

Striving to exert the power of good example by living gospel principles, maintaining proper standards, and holding firm to righteous ideals, while not always easy, will reward us in this life and in the eternal worlds to come.

Our obligation and challenge

Someone said: "It is no trick to keep one's principles on a high level, but it is hard sometimes to stay up there with them."

"For us, with the rule of right and wrong given us by Christ, there is nothing for which we have no standard...." (Leo Tolstoi, War and Peace.)

Honesty, integrity, uprightness, morality, observance of the Word of Wisdom, and all the revelations concerning ideal behavior should be exemplified in our own lives, and we will then become proper examples for others to follow.

Does our pattern of life incorporate these basic qualities that permit us to say with assurance to our loved ones and friends, and those whom we serve, "Come follow me, and do the things you have seen me do"?

Here is our obligation, duty, and challenge.

May God bless us, brothers and sisters, that we may have the strength and the courage under all conditions to live exemplary lives and to walk uprightly before the Lord and set a good example for all mankind to follow, and particularly to our own children and families, I humbly pray, in the name of Jesus Christ. Amen.

The semi-annual conference of the Deseret Sunday School Union will be held this evening, Friday, at 7:30 in the Tabernacle. This is a change from the traditional Sunday evening session which will not be held. All Sunday School workers will wish to be in attendance.

Under the direction of the First Presidency there will be a WelfareAgricultural meeting held in the Assembly Hall tomorrow, Saturday, at 7:30 a.m. Invited to attend this special session are Regional Representatives, stake presidencies, bishoprics, high councilors, Project Operating Committees, stake and ward Relief Society presidents and Welfare coordinators.

The music for this session was furnished by the Salt Lake Tabernacle Choir. Elder Richard P. Condie directed the singing; Elder Alexander Schreiner was at the organ.

In behalf of all those who listened to the singing during this session of the General Conference, we express appreciation and our sincere thanks to these young students for the beautiful music they have rendered. God bless them for their desire to serve and to bring happiness to others.

The chorus will now render "With a Voice of Singing," and the benediction will then be offered by Elder LeRoy Rollins, president of the Edmonton Stake. The General session of this conference will then be adjourned until 10:00 tomorrow morning.

The University of Utah Institute of Religion Chorus sang, "With a Voice of Singing."

President LeRoy Rollins of the Edmonton Stake offered the closing prayer.

The conference adjourned until Saturday morning at 10 o'clock.

The third session of the conference convened on Saturday, April 5, at 10 o'clock a.m.

President N. Eldon Tanner, second counselor in the First Presidency, conducted the meeting.

The music for this session was furnished by the Salt Lake Tabernacle Choir. Elder Richard P. Condie directed the singing; Elder Alexander Schreiner was at the organ.

President Tanner made the following introductory remarks:
I have an important announcement. The World Conference on Records and Genealogical Convention and Seminar will be held here in Salt Lake City starting August 5th through the 8th of this year.

Many of the world's leading archivists, librarians, historians and others in related fields have been invited to attend and present comprehensive reports in their respective fields.

Fifty countries in the world will be represented and this could well be the largest gathering of its kind ever held.

We in Salt Lake City are delighted to act as host city for this important gathering.

The Genealogical Society, which is sponsoring this convention, extends an invitation to all people to attend this important record conference.

On the advice of his doctors President McKay is remaining at home where he is viewing these services. He is presiding at this conference, and has asked me to conduct this meeting. He joins us in extending a most cordial welcome to all who are present here this morning in this historic Tabernacle, in the Assembly Hall on Temple Square in Salt Lake City, and also to the vast television and radio audience throughout the world, in this, the third session of the 139th Annual Conference here in this Tabernacle.

The Tabernacle Choir under the direction of Richard P. Condie and Alexander Schreiner at the organ will open these services by singing "Rejoice and Merry Be," following which the invocation will be offered by Elder Melvin R. Brooks, formerly president of the Spanish American Mission.

The opening prayer was given by Elder Melvin R. Brooks, formerly president of the Spanish American Mission.

President N. Eldon Tanner

President Hugh B. Brown, first counselor in the First Presidency of the Church will now speak to us.

President Hugh B. Brown

The apostle Peter, writing to the saints of his time, said, as recorded in First Peter 2:9, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people."

Whether or not all will agree that these characterizations are applicable to the Saints of this day, I am sure most will at least agree that we are a peculiar people—not in any unkind way, but perhaps most would say we are a different people. My purpose for the next few moments is to examine and discuss some of those differences.

Some of the antagonisms that exist between people and between nations result from the fact that they do not understand one another.

"Not understood," the poet has said. "We gather false impressions And hug them closer as the years go by, Till virtues often seem to us transgressions; And thus men rise and fall, and live and die- Not understood."

"O God! that men would see a little clearer, Or judge less harshly where they cannot see; O God, that men would draw a little nearer To one another; they'd be nearer Thee- And understood." -Thomas Bracken (Poems of Inspiration, Halycon House, 1928, p. 188)

We may discuss our subject under two general headings for a few minutes, namely, the Fatherhood of God and the brotherhood of man. The scriptures tell us that it is life eternal to know God and Jesus Christ, whom he has sent.

What is man?

As to man, we join with David of old and ask, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Ps. 8:4.) And just here we ask the pertinent question, "What is the relationship that exists between God and man?"

Dr. James E. Talmage summed up this part of our subject as follows:

"What is man in this boundless setting of sublime splendor? I answer you potentially now, actually to be, he is greater and grander, more precious in the arithmetic of God than all the planets and the suns of space. For him they were created. They are the handiwork of God. Man is his son. In this world man is given dominion over a few things. It is his privilege to achieve supremacy over many things. The heavens declare the glory of God and the firmament showeth his handiwork. Incomprehensibly grand as are the physical creations of the earth and of space, they have been brought into existence as a means to an end, and are necessary to the realization of the supreme purpose which in the words of the Creator is thus declared: For behold, this is my work and my glory, to bring to pass the immortality and eternal life of man."

What is God?

May we then discuss our subject briefly with respect to God and examine some of the things that have been believed and taught in connection with that subject.

At the beginning of the nineteenth century, it was generally believed that God was incorporeal and immaterial, without body, without parts or passions, disregarding the facts that God loves righteousness and he hates iniquity, and that love and hate, of course, are passions.

It has been claimed that God was without form, even though the holy Scriptures teach that God created man in his own image. In fact, we are told by Paul the apostle
that Jesus Christ was in the express image of his Father. Are we then created in the image of a formless entity?

p18 For us, God is not an abstraction. He is not an idea, a metaphysical principle, an impersonal force or power. He is a concrete, living person. And though in our human frailty we cannot know the total mystery of his being, we know that he is akin to us, for he is revealed to us in the divine personality of his Son, Jesus Christ, and he is, in fact, our Father.

p19 The Church teaches that when God created man in his own image, he did not divest himself of that image. He is still in human form and is possessed of sanctified and perfected human qualities, which we all admire. All through the holy scriptures, the Father and the Son are seen to be separate and distinct personages. We reaffirm the doctrine of the ancient scripture and of all the prophets that asserts that man was created in the image of God and that God possessed such human qualities as consciousness, will, love, mercy, justice. In other words, he is an exalted, perfected, and glorified Being.

p20 Man's eternal nature

p21 The late President Brigham H. Roberts, in one of his later writings, discussed some of the principles of the gospel that I desire to give wider circulation. I shall quote and paraphrase him.

p22 Under the uninspired teachings of men and creeds as they apply to man—premortal, mortal, and postmortal—man was taught that while man's body was created by God, his origin was purely an earthly one. We believe that before the creation of the body, all men existed as intelligence. These intelligences were not created or made, neither indeed can they be; the intelligent entity in which we call spirit or soul is a self-existing entity, uncreated and eternal. Thus man is crowned with the dignity which belongs to his divine and eternal nature.

p23 The Church of Jesus Christ of Latter-day Saints (or the Mormon Church, if you prefer) claims to be a bold, prophetic, and inspired Church built upon the rock of revelation. It calls upon man to cooperate with God in his avowed purpose to bring to pass the immortality and eternal life of man. This is a divine partnership and is available to all. It gives added meaning to the term "the brotherhood of man." It is not simply a philosophy of life; it is a divine plan or blueprint of life—preexistent life, mortal life, and postmortal life.

p24 System of continuing education

p25 The gospel is a system of continuing education, resulting in eternal progression. Education is, in fact, a part of our religion. We believe the glory of God is intelligence.

p26 The Lord said: "And I give unto you a commandment that you shall teach one another the doctrine of the kingdom." (D&C 88:77.)

p27 Just here, we might ask the question: Is there any communication between God and man, or has there ever been? If there ever was such, why not now?

p28 Continuous revelation

p29 And this brings us to the question of revelation.

p30 At the beginning of the last century, the idea prevailed among almost all Christian churches that while there was a time when revelations from God were given, when angels visited the earth and imparted divine knowledge to men, when there were living among men certain ones called prophets who were able to declare the mind and will of our Heavenly Father, yet all this was allegedly discontinued.

p31 Though belief in continuous revelation seems to have been quite universally accepted in the past, orthodox Christianity maintains that there can be no current revelation; that no revelation has been given since the crucifixion of Christ and the death of the apostles, and furthermore that none would be given in the future; that the volume of scripture is completed and forever closed—no angels, no opening of the heavens, no man authorized to speak for God. All this was ended.

p32 The scriptures declare that some of the prophets talked with God face to face. (Exod. 33:11.) For instance, we are told in Exodus that Moses spoke face to face with God as one man spaketh to his friends. In Exodus 3:6, the Lord declared: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." We claim the Church is built upon the foundation of divinely inspired apostles and prophets, with Jesus Christ himself as the chief cornerstone.

p33 Office of a prophet

p34 Generally, when we speak of a prophet, we have in mind one who predicts future events, one who foretells things that will come to pass. Indeed, that is, in part, the office of a prophet—in part it is what is expected of him. But a prophet should be primarily a teacher of men, an expounder of the things of God. The inspiration of the Almighty must give him understanding, and when given he must declare it fearlessly to the people of his time and to future generations. He must be a seer who can help others to see, a teacher sent of God to instruct a people, to enlighten an age. This is the primary office of a prophet.

p35 Based upon the teachings of the Holy Bible, we assert that revelation from heaven was common in all dispensations of the gospel from Adam to the time when Christ was upon the earth. We agree that it apparently ceased for a time because of apostasy after the beginning of the first century of the Christian era. The founder of The Church of Jesus Christ of Latter-day Saints asserts that he had a great and overpowering revelation from God—in fact, a visitation in which he beheld the Father and the Son. Later, other heavenly beings appeared.

p36 There is in all men an animated, ruling, characteristic essence, or spirit, which is himself. This spirit, dull or bright, petty or grand, pure or foul, looks out of the eyes, sounds in the voice, and appears in the manners of each individual. This is what we call personality.

p37 Man's salvation

p38 As to man's salvation, some have taught that God, of his own volition, had predestined some men and angels to everlasting destruction, while others were ordained to eternal life and glory, not for any good or ill that they had done or could do, but because their fate is fixed by divine decree. Those whom he would save he would move by irresistible grace to their salvation; those whom he had predestined should be damned might not escape, struggle they ever so persistently. No prayers could save them; no act of obedience might mitigate their punishment; no hungering and thirsting after righteousness would bring them any blessedness. They must perish, and that eternally! Those who perish in ignorance of Christ—the heathen nations, for instance—were damned. So said those who expounded this creed.

p39 Others taught that infants dying in infancy without receiving Christian baptisms were damned, and that everlastingly. By some, unbaptized infants were denied burial in sanctified ground. "Hell's Half Acre" was a reality in some graveyards. We humbly but unequivocally proclaim the eternal and revealed truth that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel.

p40 Salvation and damnation

p41 Let us refer for a moment to the significance of the terms salvation and damnation. It was taught in earlier days and to some extent today that these two terms meant either the attainment of heaven or the assignment to hell referring to the former, the attainment of heaven, as a mysterious, indefinite state enjoyed somewhere beyond the bounds of time and space, and to the latter, to which many were to be consigned, as a place of everlasting anguish and eternal misery.
The "new morality" denies distinctions between right or wrong, good or evil, substituting a code that decides the right or wrong of behavior according to human need, regardless of what that need is distorted to be.
If we accept the teachings of this concept, it could lead to a society burdened with mass control based upon principles of unrighteous dominion over the individual. It is well known that a communistic philosophy would like to see this succeed in America and throughout the world.

11 Sex education programs

12 These deceptive and shadowed objectives of well-propagandized programs are moving at a very rapid clip. The first to which I refer is sex education or family life education, which is placing emphasis on raw sex in the school classroom, creating widespread contention, causing deep concern among parents and leaders.

13 The programmers of this type of sex education, aware of resistance, are fortified with worked-out methods to deal with parental and community opposition. This matter needs the serious concern of an aroused public to deny the use of such materials and more firmly establish sound moral teachings in the fields of physiology and hygiene, as now provided by public school law.

14 The National Education Association and American Medical Association's endorsement of a maturation educational program seems to have stepped up the activity of such organizations as the Sex Information and Education Council of the United States (known as SIECUS) and the School Health Education Studies (known as SHES), with others, particularly those that are integrated in family life education courses.

15 With ominous precision, reputable publishing houses are competing in this untapped market with expertly prepared materials, films, and teaching aids of all sorts. Herein, because of its sensational marketable value, is a formidable danger.

16 False images in the life of the very young will result from their idea to teach facts of reproduction before youth are emotionally involved. The misguided fostering of sex education in the classroom on the basis that it will lessen sex ignorance and reduce illegitimate pregnancy, venereal disease, and related problems has no basis for sound conclusions. Actual experience has proven the results to be just the opposite.

17 Classroom programs

18 Based on the slanted experience of foreign countries, whence the idea has come, infiltrations into the classroom have already been made in certain areas. Others have it under study and have launched pilot programs. Legislators throughout the country are being besieged for legislation to make it legal; some, most fortunately, to prevent it.

19 An article in Look magazine tells of sex education in a foreign country, inferring that America is far behind in the new order. This article contains perverted concepts of morals from those who would fill the school classroom with a complete expose of sex. To accomplish this, the article suggests the need of a welfare state, to take over certain responsibilities of parents, I quote:

20 "The welfare state has taken over many economic responsibilities of the parents. We are all becoming that kind of society.....You can spot trends that may have a chance to become dominant in other countries. In sex education, there are some local programs that are very good but most of the United States has nothing.

21 "The Contraceptive Society is now here and can be pushed back as little as the industrialized society and the automobile." ~5.1

22 The "new morality" requires that young people solve their own sex problems without the help of teachers or parents. What is moral and what is not moral, or whether morality is involved at all, is to be decided by the student. The most surprising and devastating of all is the effort that is being made to isolate sex education as being completely devoid of moral responsibility, fear, inhibitions, and emotional restraints.

23 Whether used by those who are skilled or unskilled, any teachings that describe and illustrate human reproductive organs and their functions, and any teachings that are directly counter to standards of sexual morality, do not harmonize with the gospel, and the Church is therefore opposed to such. They are void of respect and reverence for the opposite sex, life, birth, and parenthood.

24 Results in other countries

25 We can measure what will happen in America by the experience and results in other countries that have been saturated with sex education in the school classroom. These statistics apply to one of the countries:

26 85% of the people believe in sex relations without marriage.

27 98% have had premarital relations. ~5.2

28 50% of the brides who kneel at the altar are pregnant at the time. ~5.3

29 The majority of women want free and unrestricted abortions. ~5.4

30 Concerning venereal disease, caused no doubt by the impact of sex education in this particular country, one report reveals the fact that "gonorrhea [page 56] and syphilis are more widespread than in any other civilized country in the world." ~5.1 Another report simply describes it as "catastrophic." ~5.2 Yet the programmers of sex education are trying to tell us that it will curb venereal disease.

31 Illegitimate births, which, according to SIECUS propaganda, will be reduced by sex education, actually increased by nearly 50% in the country referred to. ~5.3

32 To claim any real benefits from such a system would not only need a so-called "brain washing" from the earliest ages up, but would also require individuals to make choices without recognizing moral consequences.

33 Sensitivity training

34 Moving forward under the umbrella of the "new morality" is sensitivity training, which, as a tool to shape human behavior, can be, and is, used to ends that are inconsistent with gospel principles. Certain methods of sensitivity training develop a form of induced hysteria, meant to break down morals, manners, and the traditions of civility. Such approaches can do infinite harm, especially to young people.

35 As we view sensitivity training and other group psychology designed for interclass communication affecting the character and personal life of the individual (such as is done in T-group training, group dynamics, auto-criticism, basic encounter group, self honesty session, and human potential workshop), emphasizing mass or consensus decision, well might we ask the question, What has happened to the unfortunate individual?

36 Personal agency jeopardized

37 The greatest gift from God unto his children is that of personal agency. It is the foundation of spiritual culture, the principle upon which our Constitution was founded, and is the underlying obligation of our school system to maintain, yet we see it being jeopardized in the teaching methods of sensitivity training.
There are three main points of the group criticism techniques that show how the rights of the individual may be submerged:

1. Gradually members may unlearn moral reactions and then experiment with new responses, adopting what they call the "new morality," which has no morals in it.

2. Steps are taken to unfreeze or destroy old values, which have been adhered to individually, and substitute mass decisions, which yield to the strongest personality of the group.

3. An atmosphere is created by the participants to open up their behavior to the examination of others. This plays down self-reliance.

The Lord has told us to live by the pattern of gospel laws. Said he: "And again, I will give unto you a pattern in all things, that ye may not be deceived; for Satan is abroad in the land, and he goeth forth deceiving the nations." (D&C 52:14.)

Let us be mindful of these prophetic words, speaking of the evil one: "... he shall speak great words against the most high, and shall wear out the saints... and think to change times and laws." (Dan. 7:25.)

We must not be insensible to evil influences that are being thrust upon us by the perverted principles of sex education, sensitivity training, youth for alcohol, and any flexibilities in the sacredness of marriage, which are challenging moral decency and righteousness. We must unite our efforts, by organized parental councils with fathers taking part, through school boards, textbook committees, and proper legislation, to vigorously oppose such programming.

May we be reminded of the prime role that parents have in teaching children principles of truth and right.

From divine inspiration have come these words to safeguard us individuaily: "...let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the Presence of God." (D&C 121:45 Italic added.)

We hear the phrase, "If therapy is good for people in trouble, then it is bound to be as good or better for people who function well." As to this, I would say, woe be unto the medical doctor who would prescribe drugs and surgery for the hale and hearty.

Group criticism sessions are suggestive of methods developed by Mao's Red Guards, where participants are exhorted to public confession and are encouraged to denounce one another, all for the purpose of breaking the will. One thinks also of Nazi methods of "strength through joy" fun and games. Sensitivity training is a device used throughout Communist countries.

The Tabernacle Choir sang the number, "God So Loved the World."
For the benefit of those of the television and radio audiences who have just tuned in, we again announce that we are gathered in the historic Tabernacle on Temple Square in Salt Lake City in the third session of the 139th Annual Conference of the Church.

Elder Gordon B. Hinckley of the Council of the Twelve will now address us.

My dear brethren and sisters, I am acutely aware of the vast congregation to whom I speak this glorious Easter time. Humbly, I seek the inspiration of the Holy Spirit.

With millions of others around the world, I watched last Monday the funeral service of President Dwight D. Eisenhower.

I observed the pageantry of it—the solemn pallbearers, young men in military uniform representing their legions of comrades in arms. I listened to the roar of the guns—a final salute to a dedicated soldier, commander of the mightiest military machine ever assembled.

I noted the heads of state, men who had gathered from the far reaches of the earth to honor a former president of the United States.

All of this was proper, and befitting so great a man. But as I looked into the faces of those who mourned, I saw in my mind’s eye, through and above and beyond all of this, the matchless wonder of the Son of God.

Here was a memorial service for one of the leaders of the earth, an honored chief of state and a respected military commander. For those who mourned there was satisfaction in the assurance of a great life, well lived. But comfort—that comfort all seek on such occasions—came only from the quiet words, the example of the simple life, and the testimony of the resurrection of the Man of Peace, he who never lifted the sword of war, who never ruled as head of state, who walked among the poor, who died on the cross and was buried in a borrowed tomb.

We were told that General Eisenhower some years earlier, in approving the plans for his funeral, had requested that the music and sermons be on a triumphant note.

The choir in the great cathedral sang the stirring words of Luther's moving hymn, "A Mighty Fortress Is Our God." They repeated the peaceful assurance of the twenty-third Psalm, "The Lord Is My Shepherd." They gave voice to the battle hymn of the faithful, "Onward, Christian Soldiers." They reverently sang the prayer of John Henry Newman, "Lead, kindly Light, amid th'encircling gloom; Lead thou me on!"

The sermon included the majestic declaration of Jesus: "...I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." (John 11:25-26.)

The prayer, spoken in concert by the congregation, was the prayer of the Lord: "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:9-10.)

While watching that service, I reached for a book and read this statement from Bruce Barton:

"I talked one day," said Mr. Barton, "with H. G. Wells after his Outline of History had appeared. I said:

"You have stood upon a mountain and viewed the whole panorama of human progress. You have seen captains and the kings, the princes and the prophets, the millionaires and the dreamers—all the billions of human atoms that have lived and loved and struggled for their little hour upon the earth. In this vast army what heads arise above the common level? Among all those who have fought for fame, who have actually achieved it? What half dozen men among them all deserve to be called great?"

"He turned the question over in his mind for a day or two, and then gave me a list of six names...."

Jesus of Nazareth led that list.

Mr. Barton then goes on to say:

"Think of the thousands of emperors who have battled for fame, who have decreed themselves immortal, and fashioned their immortality into monuments of brick and stone....Think of the hosts who have struggled for wealth, fretting over figures, denying their generous instincts, cheating and grasping and worrying." (The Man Nobody Knows, pp 174-75.)

And then, I should like to add, think of Jesus, who walked the dusty roads of a conquered, vassal state; whose only army was a following of the sick and the poor and the outcast; who was dishonored and abused by the rulers and the princes; who himself carried the cross to which he was nailed; for whose burial there was no procession, but only a hurrying in the night to a borrowed tomb.

The hope of immortality

Men are born, they live for an hour of glory, and die. Most throughout their lives are teased by various hopes; and among all the hopes of men in all ages of time, none is so great as the hope of immortality.

The empty tomb that first Easter morning brought the most comforting assurance that can come into man's heart. This was the affirmative answer to the ageless question raised by Job, "If a man die, shall he live again?" (Job 14:14.)

Relevance of Jesus’ teachings

While seated in front of my television screen watching the funeral of General Eisenhower, I reflected on the wonder of the quiet man of Galilee, whose life and teachings have ever-increasing relevance in our time—as great a relevance, I would like to say, as in the day that he walked the earth.
In response to such a statement as this on another occasion, a straggly haired young intellectual asked, "What relevance? Just what relevance has Jesus for us? Why, he's as out-of-date as the Roman legions who occupied Jerusalem when he was there."

"Relevance?" I replied. "Ask my friends who tearfully watched the body of a beloved child lowered into the grave. Ask my neighbor who lost her husband in an accident. Ask the fathers and mothers of the thousands of good young men who have died in the steaming jungles of Vietnam. He—the risen Lord Jesus Christ—is their only comfort. There is nothing more relevant to the cold, stark fact of death than the assurance of eternal life."

I am reminded of the young infantryman we met in Vietnam. He was to return the next day to the battle line along the DMZ. He knew what he would face on that dreaded tomorrow. He said quietly, "I guess it really doesn't matter whether I live or die. Sure, I love life, but I believe the life ahead will be as real and a lot better than the life here." He continued, "I hope and pray that I will live to return home; but if it should be otherwise, I know my father and mother will understand. You see, they know that God lives. They know that Jesus is the [page 60] Christ. They know that life is eternal, as do I."

Such the testimony of a sensitive young man of faith who walked with death. Such the hope of his comrades in their brooding hours of quiet thought.

Testimony of infantryman

I walked one day through the great military cemetery on the outskirts of Manila in the Philippines. There, standing row on row in perfect symmetry, are marble crosses marking the graves of more than 17,000 who gave their lives to the cause of liberty. Surrounding that hallowed ground are two great marble colonnades on which are inscribed the names of more than 35,000 others who were lost in combat and whose remains were never found. I read the words chiseled in stone, "Comrades in arms whose resting place is known only to God."

I walked the quiet corridor and saw among the multitude of names that of a boy who grew up not far from me. He had played ball and laughed and danced and studied. He had gone off to war. His plane was last seen falling in flames somewhere in the vast area of the South Pacific. His mother wept in sorrow. Her hair turned to gray and then to white. But radiant through all her tragedy has been a sublime and quiet faith that she shall meet and know and love her son again.

As I stood before that name engraved in marble, there came into my mind these great words of the Lord:

"Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die."

"...[but] those that die in me shall not taste of death, for it shall be sweet unto them." (D&C 49:45-46.)

This, my brethren and sisters, is the assurance of Easter. This is the promise of the risen Lord. This is the relevance of Jesus to a world in which all must die. But there is further and more immediate relevance. As he is the conqueror of death, so also is he the master of life. His way is the answer to the troubles of the world in which we live.

I return to my reflections while witnessing President Eisenhower's funeral. On that occasion I reached for another book, a book written by the general himself. I read a statement he made in 1953 concerning the future of our troubled world. Said he: "The worst to be feared and the best to be expected can be simply stated:

"The worst is atomic war.

"The best would be this: A life of perpetual fear and tension; a burden of arms draining the wealth and the labor of all people; a wasting of strength that defies...any system to achieve true abundance and happiness for the peoples of this earth...."

"It calls upon them to answer the question that stirs the hearts of all sane men: Is there no other way the world may live?..." (From the jacket of Mandate for Change.)

"There is a way, if men will subdue their hearts to seek it."

Example of miraculous contrast

The simple answer—the only answer—is found in the words and life of the immortal Son of God. I thought of the power of that teaching on a December day in 1956 when tanks were rolling down the streets of Budapest and students were being slaughtered with machine-gun fire. I was in Switzerland at the time. I stood that December day in the railroad station in Bern. At eleven o'clock in the morning every church bell in Switzerland began to ring, and at the conclusion of that ringing every vehicle stopped—every bus came to a halt, every train stopped, every car came to a standstill. Then, after three minutes of reverent pause, trucks, great convoys of them, began to roll from Geneva, across Austria to the Hungarian border, laden with supplies—food [page 61 clothing,] and medicine. The gates of Switzerland were thrown open to refugees. As I stood there that December morning, I could not help marveling at the miraculous contrast—the devilish oppressive power of those who were snuffing out the sparks of freedom on the streets of Budapest, in contrast with the spirit of the Christian people of Switzerland who bowed their heads in reverence and then rolled up their sleeves to provide succor and refuge.

Thanks be to God for the relevance of Jesus to the problems of our time.

Way to improve world

It has been said that history is only the story of private lives. If we would improve the world in which we live we must first improve the lives of the people. Conversion is never a mass process. It is an individual thing. The behavior of the masses is the behavior of individuals.

It was said of old that as a man "thinketh in his heart, so is he." (Prov 23:7.) The wonderful miracle of our day, as of all time, is the fact that men, when properly motivated, can and do change their lives.

It is reported that when Clinton T. Duffey became the warden at the San Quentin Prison and initiated reform procedures, he was chided by a radio commentator who said, "Mr. Duffey, you should know that leopards don't change their spots." Duffey replied, "You should know I don't work with leopards. I work with men, and men change every day."

President David O. McKay has said that the purpose of the gospel is to make evil-minded men good and good men better.

One of the complaints of the young pot smokers and drug takers who are seeking escape from reality is that the world has become intolerably impersonal. If this be the problem, the answer is not the kind of escape in which they waste their lives. The solution lies in implementing the transcendent teachings of the Son of God, who more than any other that ever walked the earth gave dignity and worth to the individual. He declared us each to be a child of the living God, endowed with a divine birthright,
capable of eternal achievement. Who, I ask, possessed of such conviction, would seek relief in the euphoria of debilitating drugs? There is a better way to improve the world, to ease suffering, to enhance the quality of man's life.

|p55 Power of example

|p56 A wise man once declared that every great institution is but the lengthened shadow of a great man or woman.

|p57 As an instance, who can discount the tremendous good accomplished by the Red Cross? Behind this vast international organization stands the frail figure of the Christ-inspired English girl, Florence Nightingale, who walked among the death-haunted hospital wards of the Crimea bringing cleanliness, comfort, and hope and cheer to thousands of suffering men?

|p58 Is there relevancy in Jesus for our time? The world never needed more urgently the power of his example; the world never needed more desperately the vitality of his teachings.

|p59 Our young friends of the psychedelic crowd clamor for love as the solution to the world's problems. Their expression may sound genuine, but their coin is counterfeit. Too often the love of which they speak is at best only hollow mummery; at worst it deteriorates into a lascivious eroticism. On the other hand, the love of Jesus was a thing of courage so much needed in our time. It was the love that embraced all men as the children of God; it was the love that turned the other cheek; it was the love spoken from the cross in undying words, "Father, forgive them; for they know not what they do." (Luke 23:34.)

|p60 The hope of mankind

|p61 This is Easter. This is the season when we commemorate the most important event in human history. Millions upon millions through the ages have testified through the goodness of their lives and the strength of their courage of the reality of that event.

|p62 To these testimonies we add our witness that we know that he was the Son of God, born in Bethlehem of Judea, who walked the earth as the promised Messiah, who was lifted up upon the cross, who gave his life as an atoning sacrifice for the sins of mankind, our Savior, our Redeemer, the one sure hope of mankind, the Resurrection and the Life.

|p63 God bless us with increased faith in these great truths, I humbly pray in his holy name, even the name of Jesus Christ. Amen.

|p64 President N. Eldon Tanner

|p65 He to whom we have just listened is Elder Gordon B. Hinckley of the Council of the Twelve.

|p66 The Tabernacle Choir will sing "Sleepers, Wake, for Night Is Flying," following which there will be a brief organ interlude.

|p67 The Tabernacle Choir sang the number, "Sleepers, Wake, for Night Is Flying," following which there was an organ interlude.

|p68 The Choir then sang "We Bow Our Head in Reverence," and "More Holiness Give Me.

|p69 President N. Eldon Tanner

|p70 We welcome those of the television and radio audiences who have just joined us in the proceedings of this conference.

|p71 Our concluding speaker will be Elder Mark E. Petersen of the Council of the Twelve.

|P5 Mark E. Petersen

ELDER MARK E. PETERSEN Of the Council of the Twelve

|p1 We Latter-day Saints believe in the Lord Jesus Christ, who died for us all and was raised the third day afterward, in a physical, bodily resurrection. We believe that he has given us a way of life that will bring joy and happiness to all who truly follow him.

|p2 But without obedience to his laws, we cannot hope to receive his blessings.

|p3 The law of chastity

|p4 I wish at this time to refer to one of his divine statutes, which is binding upon all mankind, but which is widely disregarded. It is that pertaining to our moral conduct.

|p5 Humanity will rise or fall through its attitude toward the law of chastity. If the world will honor virtue, it can expect to receive God's blessings; but if it persists in the practice of sodomy, adultery, and other perversions, it can expect only destruction, for the wage of sin is death.

|p6 It is this awesome fact that should frighten at least the Christian world into a realization that we are being hurled into an abyss of moral degradation.

|p7 The so-called sex revolution is destroying us.

|p8 In a recent edition of the Sacramento Union, an editorial warned that the stench of moral decay has become intolerable. It called for a reestablishment of the divine code of chastity before everything is lost.

|p9 The Chicago Tribune recently reported that venereal infection is now the nation's leading communicable disease, which is another index to the extent of our moral breakdown. Three thousand new cases of this dreadful plague are contracted in America every day, more than half of them among teenagers.

|p10 Standards of right and wrong

|p11 As people change their standards of right and wrong, they begin to suppose that what was sin a generation ago is no longer so, that standards are relative things that may be altered at will through usage and desire, and that oldfashioned goodness now has turned into priggishness.

|p12 Many actually seem to think that the popular trend is what determines right or wrong, and that moral values change with public sentiment.

|p13 A mother recently wrote to a medical doctor who conducts a newspaper column and asked whether she should provide her daughter with a supply of "the pill" as she left to attend a boarding school. In writing to the doctor, the mother said:
These casualties are not the flower of America, shot down in defense of our flag. They are innocent babies born as the offspring of adulterous relationships between consider their causes and consequences.

But there are other casualties that are seldom mentioned, casualties which should stagger this nation and compel every man who enters the service to pause and these reports are most sobering, and wring the hearts of loved ones who had hoped so fervently that such a loss would never come to them,

Another evidence of the effect of our declining morals comes from Vietnam. Each week we count our war casualties. They are listed as killed, wounded, and missing. These reports are most sobering, and wring the hearts of loved ones who had hoped so fervently that such a loss would never come to them,

In all fairness to the children, we must not teach them the mechanics of reproduction without also emphasizing to them the safeguard that the Almighty has placed about it, that is, that the use of sex is to be confined completely and exclusively within the bonds of sacred marriage. No free sex is permitted by him. In his law, promiscuity requires of every man and every woman.

We are not animals, to dwell only in a physical world. We are the offspring of God, learning in this life to become like him.

If we fail to teach this, we defeat the whole purpose of sex education.

When schools are prevented from teaching anything of a spiritual nature, they are thereby disqualified from teaching sex at all, for in its very nature, sex is spiritual and inseparably connected with the creative work of God.

That is why, on the fiery slopes of Mt. Sinai, he declared: "Thou shalt not commit adultery." (Exod. 20:14.)

That is why, in his Sermon on the Mount, the Savior taught that anyone who even looks upon another with lust has committed adultery in his heart.

God made sex, but not for entertainment. It was provided for a divinely appointed act of creation in which we, to this extent, become co-creators with him.

Co-creators with God

Sex education belongs in the home, where parents can teach chastity in a spiritual environment as they reveal the facts of life to their children. There, in all plainness, the youngsters can be taught that procreation is part of the creative work of God and that, therefore, the act of replenishing the earth must be kept on the high plane of personal purity that God provides, free from all forms of perversion.

I would like to say, with all the emphasis at my command, that the proper teaching of sex requires also the teaching of complete chastity, whether that instruction is given in the home, the school, or the church. To do otherwise is nothing less than suicidal. To ignore chastity in such instruction can transform it into a course in youthful sex experimentation.

The whole point of sex education will be missed unless we teach chastity as a major part of it.

Who is competent to give wholesome sex instruction to our children without creating lust in their minds?
Medical men warn of the skyrocketing rise of venereal disease in our armed forces, and it is certainly something to fear. But what of the innocent children born from illicit relationships?

No one knows exactly how many of these children are now living in Vietnam. The figure may run well beyond the 50,000 mark. In Japan there are more than 20,000 mixed-bloods fathered by U.S. servicemen. Other thousands of such illegitimates are in Thailand, Korea, and Taiwan.

Nearly all have been abandoned by their fathers, who sought momentary thrills, as they supposed, by cohabiting with Oriental women, not thinking that their own flesh and blood-born of these illicit unions--would become abandoned orphans, shunned by nearly all who see them. In Vietnam these orphans roam the streets, unwanted, uncared for, begging for a living.

It is said that one in every ten American soldiers fathers a child by an Asian woman.

Who has the right to beget illegitimate children?

Who has the right to take the virtue of an Asian or any other girl, or to lose his own?

Which American -- at home or abroad -- has the right to abandon his own flesh and blood and forget that his illegitimate child ever existed?

Can God bless America?

Can the God of heaven, who holds us all accountable for our sins, overlook this wickedness?

Of what good are national days of prayer if we do not support our prayers by our good works? Will God strengthen the arms of fighting men who desecrate his most holy laws? Will he prosper a nation that apparently condones these illicit practices and does little more than provide prophylactics to men who indulge?

Are these fathers so lacking in natural affection that they are willing to completely forget and ignore their own offspring in a foreign land?

We sing, almost tearfully at times, "God Bless America." But we are almost constrained to ask: How can he?

The venereal disease rate in our war areas is frightening in the extreme. We welcome our boys home as conquering heroes, but some of them bring back a plague of venereal disease, which can destroy them.

Venereal disease is a killer. It also maims, causes heart trouble, insanity, and blindness. It destroys homes, spreads corruption to innocent wives, and blights the lives of helpless children.

Are these fathers so lacking in natural affection that they are willing to completely forget and ignore their own offspring in a foreign land?

The nation was built upon a foundation of morality and spirituality. It is just possible that a rejection of these basic factors may bring about its fall. It was so with Greece and Rome. It can happen to us unless we repent.

Every one of us would do well to remember that the "mills of the Gods grind slowly, but they grind exceeding small." No one can flout the divine law with impunity.

To the true realist, God is a significant presence who guides the ultimate destiny of the world. But let us never forget that one of his most basic laws concerns morality.

Moral law irrevocable

That law is irrevocable and inescapable and applies to all, whether we believe in God or not. Everyone is subject to its penalties, no matter how they may try to ignore them. The wage of sin is death--even to the unbeliever!

Immorality is next to murder in God's category of crime, and always brings in its wake both destruction and remorse, even to college students who carry the pill with a mother's consent.

This nation was built upon a foundation of morality and spirituality. It is just possible that a rejection of these basic factors may bring about its fall. It was so with Greece and Rome. It can happen to us unless we repent.

Every one of us would do well to remember that the "mills of the Gods grind slowly, but they grind exceeding small." No one can flout the divine law with impunity.

Every right-thinking person should be willing even to die if necessary in defense of virtue, whether that death be physical or social.

"Thou shalt not commit adultery" will forever stand as an immutable law to all human beings. This generation may rationalize itself into complete intoxication with sin and proclaim to high heaven that it is old-fashioned to be clean, but it will yet wake up to the stern reality that God does not change and that the moral laws are his and not man's to shift with every whim.

Adultery next to murder

Adultery is still next to murder in the Lord's category of crime.

Homosexuality was made a capital crime in the Bible.

It was the Almighty who decreed that men and women must cover their nakedness by wearing proper and modest clothing.

No amount of rationalizing can change God's laws. No amount of fashion designing can turn immodesty into virtue, and no amount of popularity can change sin into righteousness.

Once again we Latter-day Saints affirm the reality of the existence of Jesus Christ. Once again, as his humble servants, we define his law of personal purity, and solemnly declare [page 66] that sex sin is an abomination in the sight of God.
No one on earth can ever cancel the divine command that says, "Thou shalt not commit adultery."

To this I humbly testify in the name of the Lord Jesus Christ. Amen.

Following Elder Petersen's address, the Tabernacle Choir sang "Rejoice the Lord Is King."

President N. Eldon Tanner

We are indeed grateful for the warm response of the managers and operators of over 250 television and radio stations in offering their facilities as a public service to make the proceedings of this conference available to millions throughout many areas of the world.

Through special arrangements of the Armed Forces radio and television network, this session is being televised to bases of the Armed Forces throughout the Pacific and heard by radio in Vietnam.

We appreciate the attendance here of our educators, national and local government officials, Church officials, and all visitors and members who have attended this service this morning.

We shall conclude this session of the conference with the Tabernacle Choir singing "Crossing the Bar."

Following the singing the benediction will be pronounced by Elder Robert Christian Seamons, president of the Glendale Stake, and the conference will stand adjourned until 2:00 this afternoon.

The Tabernacle Choir sang "Crossing the Bar."

The benediction was given by President Robert C. Seamons of the Glendale Stake.

The conference was adjourned until 2 o'clock p.m.

Conference reconvened at 2 p.m. Saturday, April 5, with President Alvin R. Dyer, counselor in the First Presidency, conducting the services.

The singing for this session was furnished by the Primary Children's Chorus, consisting of 402 children from 402 wards in 47 stakes of the Church. Judith Wirthlin Parker conducted the chorus. Elder Roy M. Darley was at the organ.

President Dyer made the following introductory remarks:

President McKay is viewing these services by television from his apartment. He has asked me to conduct these services, and to extend his warmest greetings to all present here, and to all those who are listening in.

For the information of our television and radio audience, we are pleased to announce that we are assembled in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in the fourth session of the 139th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

This morning's session, in addition to being broadcast direct, was videotaped for release to many television stations tomorrow morning in the eastern and central parts of the United States.

Both of the sessions today will be rebroadcast over KSL Radio, KIRO Radio at Seattle, KMBZ at Kansas City, Missouri, and WRFM Radio at New York City, Sunday morning starting at midnight.

The singing for this afternoon's session will be furnished by the Primary Children's Chorus, consisting of 402 children from 402 wards of 47 Stakes of the Church. Judith Wirthlin Parker will conduct the chorus, and Roy M. Darley is at the organ.

We are very pleased to have this Children's Chorus from so many stakes present and participating in these services. We realize the energy and efforts that have been put forth by the parents and teachers alike in order to train and prepare these fine children to come here and inspire us with their presence and sweet singing. We welcome you children and teachers with heartfelt appreciation.

We shall begin this service by the Primary Children's Chorus singing, "Come, Ye Children, Sweetly Singing," following which the invocation will be offered by Elder Duane A. Frandsen, president of the Carbon Stake.

The Primary Children's Chorus sang the number, "Come, Ye Children, Sweetly Singing."

President Duane A. Frandsen of the Carbon Stake offered the opening prayer.

President Alvin R. Dyer

The invocation was just offered by Elder Duane A. Frandsen, president of the Carbon Stake.

The Primary Children's Chorus will now favor us with a medley of children's songs; "To Think About Jesus," "The Sacred Grove," "The Priesthood Is Restored," and "I Know My Father Lives."

The Primary Children's Chorus sang a medley of children's songs.

President Dyer

Elder Joseph Anderson, Clerk of the Conference, will read for your information some important statistical data concerning the Church. Following this, Elder Wilford G.
ELDER JOSEPH ANDERSON

For the information of the members of the Church, the First Presidency has issued the following statistical report concerning the membership of the Church at the end of the year 1968:

**STATISTICAL REPORT 1968**

- **Number of Stakes of Zion at close of 1968**: 473
- **Number of Wards**: 3,721
- **Number of Independent Branches in Stakes**: 664
- **Total Wards and Independent Branches in Stakes at close of year**: 4,385
- **Number of Mission Branches at close of year**: 2,112
- **Number of Full-time Missions at end of year**: 83

**Church Membership, December 31, 1968**:

- **In the Stakes**: 2,207,976
- **In the Missions**: 476,097
- **Total Membership**: 2,684,073

**Church Growth During 1968**:

- **Children Blessed in Stakes and Missions**: 57,992
- **Children of Record Baptized in Stakes and Missions**: 53,482
- **Converts Baptized in Stakes and Missions**: 64,021

**Social Statistics**: (Based on 1968 Data from the Stakes)

- **Birth Rate per thousand**: 27.49
- **Number of Persons Married per thousand**: 16.98
- **Death Rate per thousand**: 5.17

**Priesthood**:

- **Members holding the Aaronic Priesthood, December 31, 1968**:
  - Deacons: 122,955
  - Teachers: 87,690
  - Priests: 128,851
  - Total number holding Aaronic Priesthood: 339,496

- **Members holding the Melchizedek Priesthood, December 31, 1968**:
  - Elders: 223,571
  - Seventies: 23,208
  - High Priests: 74,615
  - Total number holding Melchizedek Priesthood: 321,394
  - Grand Total, members holding Aaronic or Melchizedek Priesthood: 660,890

- **An increase of 26,850 during the year**

**Auxiliary Organizations**:

- **Relief Society (Membership)**: 311,871
- **Deseret Sunday School Union (average attendance)**: 878,901
- **Young Men's Mutual Improvement Association (enrollment)**: 323,745
- **Young Women's Mutual Improvement Association (enrollment)**: 337,819
- **Primary (children enrolled)**: 460,975

**Welfare Plan**:

- **Number of persons assisted during the year**: 113,138
- **Number placed in remunerative employment**: 7,158
- **Man-days of work donated to the Welfare Plan**: 220,837
- **Unit-days of equipment use donated**: 5,631

**Genealogical Society**:

- **Names cleared in 1968 for temple ordinances**: 1,426,862
- **Genealogical Records microfilmed in 14 countries**: 745,272
- **One hundred foot rolls of microfilm for use of the Church**: 3,200,000 printed volumes of 300 pages each.

**Temples**:

- **Number of ordinances performed during 1968 in the 13 operating temples**:
  - For the living: 54,895
  - For the dead: 6,218,750
  - Total number of ordinances: 6,273,645

**Church School Systems**:

- **Total 1968 cumulative enrollments in Church Schools, including Institutes and Seminaries**: 215,602

**Those Who Have Passed Away**

- **Elder William J Critchlow, Jr.**: Assistant to the Council of the Twelve
- **Elder Stanford Groesbeck Smith**: Regional Representative of the Twelve
- **Elder Orval W. Adams**: member of the Church Finance Committee, and prominent Utah banker and business man
- **Martha Gee Smith**: widow of the late Hyrum G. Smith, presiding patriarch to the church
- **Valeria Brinton Young**: widow of the late Levi Edgar Young of the First Council of Seventy

Church Finance Committee Report
Elder Wilford G. Edling read the following statement by the Church Finance Committee:

March 15, 1969

The First Presidency
47 East South Temple Street
Salt Lake City, Utah

Dear Brethren:

We have reviewed the report of the financial operations of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints, together with auxiliaries and other organizations for which accounts are maintained in the Financial Department of the Church for the fiscal year ended August 31, 1968. Attention was given particularly to the accounting and auditing procedure followed as to funds received and to the manner in which expenditures are controlled. We have determined that the expenditures of such funds are authorized by the First Presidency and by budgetary procedures. The budget is authorized by the Council on Disposition of the Tithes comprised of the First Presidency, the Council of the Twelve, and the Presiding Bishopric, and the appropriations are made by the Committee on Expenditures comprised of the First Presidency, members of the Council of the Twelve, and the Presiding Bishopric.

A regular audit of the financial records of the Church is conducted by the Church Auditing Department, which is completely independent of all other departments. Businesses owned or controlled by the Church, for which accounts are not maintained in the Financial Department, are audited by professional auditing firms.

Based upon our review of the financial reports of the Corporation of the President of The Church of Jesus Christ, of Latter-day Saints and explanations made by the personnel of the Financial and Auditing Departments of the Church, we are of the opinion that the expenditure of funds during the fiscal year ended August 31, 1968 were made in accordance with the established procedures outlined herein. Though there was an alleged misappropriation of substantial funds by a single employee, the integrity of the other employees of the Church Financial Department is not in question.

Respectfully submitted,

CHURCH FINANCE COMMITTEE

Wilford G. Edling
Harold H. Bennett
Glenn E. Nielsen
Weston E. Hamilton
O. Leslie Stone

Sustaining Vote

GENERAL AUTHORITIES AND GENERAL OFFICERS SUSTAINED

President Hugh B. Brown presented the General Authorities and General Officers of the Church, and they were sustained as follows:

THE FIRST PRESIDENCY

President Hugh B. Brown
Nathan Eldon Tanner, Second Counselor in the First Presidency
Joseph Fielding Smith, Thorpe B. Isaacson, Alvin R. Dyer

COUNSELORS IN THE FIRST PRESIDENCY

Joseph Fielding Smith
Marion G. Romney
Harold B. Lee
Lee LeGrand Richards
Spencer W. Kimball
Richard L. Evans
Ezra Taft Benson
Howard W. Hunter
Mark E. Petersen
Benson
Hinckley
Delbert L. Stapley
Thomas S. Monson

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith
Marion G. Romney
Harold B. Lee
Lee LeGrand Richards
Spencer W. Kimball
Richard L. Evans
Ezra Taft Benson
Howard W. Hunter
Mark E. Petersen
Benson
Hinckley
Delbert L. Stapley
Thomas S. Monson

PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers, and Revelators.

ASSISTANTS TO THE TWELVE

Alma Sonne
Theodore M. Burton
ElRay L. Christiansen
Boyd K. Packer
John Longden
Bernard P. Brockbank
Sterling W. Sill
James A. Cullimore
Henry D. Taylor
Marion D. Hanks
Franklin D. Richards

TRUSTEE-IN-TRUST

David O. McKay

as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints

THE FIRST COUNCIL OF THE SEVENTY

Seymour Dilworth Young
Paul H. Dunn
Milton R. Hunter
Hartman Rector, Jr.
Bruce R. McConkie
Loren C. Dunn
Albert Theodore Tuttle

THE PRESIDING BISHOPRIC

John H. Vandenberg
Presiding Bishop Robert L. Simpson
First Counselor Victor L. Brown
Second Counselor

CHURCH HISTORIAN AND RECORDER
p26 Joseph Fielding Smith, with A. William Lund and Earl E. Olson as Assistants

p27 PRIESTHOOD WELFARE COMMITTEE
p28 John H. Vandenberg, Chairman Henry D. Taylor, Managing Director

p29 PRIESTHOOD HOME TEACHING COMMITTEE
p30 Marion G. Romney, Chairman John H. Vandenberg, Vice Chairman Boyd K. Packer, Managing Director

p31 PRIESTHOOD MISSIONARY COMMITTEE
p32 Spencer W. Kimball Chairman of Executive Committee Gordon B. Hinckley and Thomas S. Monson, Vice Chairman Bruce R. McConkie, Managing Director

p33 PRIESTHOOD GENEALOGICAL COMMITTEE
p34 Howard W. Hunter, Chairman Theodore M. Burton, Managing Director

p35 CHURCH BOARD OF EDUCATION

p37 CHURCH FINANCE COMMITTEE
p38 Wilford G. Edling Harold H. Bennett Glenn E. Nielson Weston E. Hamilton O. Leslie Stone

p39 SENIOR CHURCH AUDITORS
p40 Harold L. Davis Charles Schmidt

p41 GENERAL AUXILIARY OFFICERS OF THE CHURCH
p42 RELIEF SOCIETY
p43 Belle Smith Spafford, President Marianne Clark Sharp, First Counselor Louise Wallace Madsen, Second Counselor with all members of the Board as at present constituted.

p44 DESERET SUNDAY SCHOOL UNION
p45 David Lawrence McKay, General Superintendent Lynn S. Richards, First Assistant Superintendent Royden G. Derrick, Second Assistant Superintendent with all members of the Board as at present constituted.

p46 YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION
p47 G. Carlos Smith, Jr., General Superintendent Marvin J. Ashton, First Assistant Superintendent George Richard Hill, Second Assistant Superintendent with all members of the Board as at present constituted.

p48 YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION
p49 Florence Smith Jacobsen, President Margaret Romney Jackson, First Counselor Dorothy Porter Holt, Second Counselor with all members of the Board as at present constituted.

p50 PRIMARY ASSOCIATION
p51 LaVern Watts Parmley, President Leone Watson Doxey, First Counselor Lucile Cardon Reading, Second Counselor with all members of the Board as at present constituted.

p52 TABERNACLE CHOIR
p53 Isaac M. Stewart, President Richard P. Condie, Conductor Jay E. Welch, Assistant Conductor

p54 TABERNACLE ORGANISTS
p55 Alexander Schreiner, Chief Organist Robert N. Cundick Roy M. Darley Frank W. Asper, Organist Emeritus
p56 President Hugh B. Brown
p57 The voting is unanimous in the affirmative.

p58 President Alvin R. Dyer
p59 We acknowledge, my brethren and sisters the sustaining vote of the conference.

p60 Elder Richard L. Evans of the Council of the Twelve will be our first speaker this afternoon, and he will be followed by Elder S. Dilworth Young of the First Council of Seventy.

p61 Richard L. Evans

ELDER RICHARD L. EVANS Of the Council of the Twelve
The hallowed singing of these children's voices suggests the words of another song:

I think, when I read that sweet story of old, When Jesus was here among men, How he called little children like lambs to His fold, I should like to have been with Him then.

I wish that His hands had been placed on my head, That his arms had been thrown around me, That I might have seen His kind look when He said, 'Let the little ones come unto Me.' - Jemima Luke

With our minds turned to our Savior, one of his most sobering sayings comes to mind:

And Jesus called a little child unto him, and set him in the midst of them,

And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Whosoever therefore shall humble himself as this little child the same is greatest in the kingdom of heaven.

But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! (Matt. 18:2-4, 6-7.)

Responsibility for teaching children

The innocence with which children come into the world is one of the awesome responsibilities of all who, in any way, influence their lives. And to see such unstained innocence neglected or abused, or exposed to evil or unwholesome influence, or warped by bad example, or by false teaching—or by failure to teach—is a sobering concern.

There are many who have responsibility for teaching children: parents, teachers, friends, anyone who in any way enters their lives, including the makers and promoters of products, of policies; creators of entertainment, and the whole community, publicly and privately. And children in their innocence have a right to be protected from exploitation and from evil influence.

As to teachers, the following is cited from a significant source: "The personal influence of the teacher, in molding the character of the pupil, is the most important element in their education....In morals, a teacher cannot teach what he is not. If he talks what he is not, it were better not said, for his life talks more forcibly and is sooner believed, both by children and adults." (W. M. Welch, How to Organize, Classify and Teach a Country School.)

Always we must remember that the teacher teaches himself. As Henry Adams said it: "A teacher affects eternity; he can never tell where his influence stops." (The Education of Henry Adams, ch. 20.)

People who speak of their private lives as a thing apart from their professions would well remember this sentence from Stanford University's Dr. David Starr Jordan: "There is no real excellence in all this world," he said, "which can be separated from right living." (The University and the Common Man.)

Patronizing the cheap or trashy side

Now a comment on another question that concerns the whole community: It would be well if young people, parents, and all others who are concerned with decency would not patronize anything that tends to lower people's lives or lead their minds down to the cheap or trashy or harmful or suggestive side. Quite apart from the personal effect on the one who partakes of a harmful product, or who witnesses an immoral or suggestive or obscene picture or play (through whatever medium it may be presented), we well would remember that whenever we patronize an immoral or unclean performance, or use a harmful or unwholesome product, we are helping to make evil profitable. Whatever other motives there may be, immoral entertainment or unwholesome products are produced to make money. And as a people, as parents, as citizens of a great, beloved land, we ought to be committed to the principle of not making evil profitable. The more profitable it is, the more evil will be offered.

One might well wonder about the term "adult entertainment." Could it be that something unclean or immoral which is not fit for children is wholesome for adults? Is "adult evil" acceptable? How consistent is it to have a double standard?

Or how would anyone be so shortsighted as to partake of that which would impair his physical or mental or spiritual capacity, and say to himself, "It's not good for children, but it's all right for me?"

If the content of a magazine encourages loose morals and low-mindedness and permissive, degrading attitudes and practices, should we buy it? Should we read it? Should we have it around the home?

If a book is filthy, should we buy it? Should we read it? "...books," said Thomas Carlyle, "are like men's souls." (Inaugural Address, Edinburgh, 1866.)

Should we keep a television or radio presentation exposed to viewing or listening if it is one of crudeness or brutish violence or indecent suggestion or even if it is simply trashy or trivial?

Unless virtue guide us," said William Penn, "...our choice must be wrong." (Some Fruits of Solitude: Temporal Happiness.)

The commandments of God have not been repealed. The laws of cause and consequence are still in force.

The creators of community influence and environment and example—which is all of us—would well remember the words of our Savior concerning whosoever "shall offend one of these little ones"—or older ones—or whosoever devotes his life to the production or promotion or support of mind-corroding, souldestroying evil in any of its forms.

"Liberty," said Horace Greeley, "cannot be established without morality, nor morality without faith."

"...honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold..." (D&C 98:10)—and this would seem to suggest that qualified and able and courageous people should prepare themselves and make themselves available for public and civic service, and not be indifferent or complacent or resigned to sitting on the sidelines. Even at personal sacrifice there ought to be a sufficient number who will make themselves available for public service.

Obligations of parents

Now what of our obligations as parents? We cannot safely leave the teaching and molding of our children to chance. We cannot altogether count on others to teach...
There is more and more evidence that the basic attitudes and capacity and character of children are molded at a very early age. "No curious scientist," said an eminent authority, "ever had as great curiosity as a youngster from eighteen months to three years of age," all of which confirms the importance of implanting the truths of life early and always.

"My life is my message," said Mahatma Gandhi. It is so with each of us. The impressions of what we are and do and feel and believe and live and teach are carried over to our children. If we depart from principles, may we reasonably expect our children not to depart?

Many a parent who has criticized sacred things or principles he should support wonders why his children later depart further from principles.

Those who follow bad examples don't always know where to stop, and parents who indulge themselves "in moderation" may have children who indulge themselves to excess.

There should be no double standard. Constantly others are learning from us, feeling from us, reasoning their course of conduct from our course of conduct. And if we get a little over the line, our children, our young people, may get a long way over the line.

Within the week I have read this comment from a neighboring country: "It is not the policeman's responsibility...to substitute for the family. Respect for law...begins with respect for parents...respect for the rights and privacy of brothers and sisters and of playmates." (The Royal Bank of Canada Monthly Letter, January and March, 1969.)

World no better than its homes

"Law itself," said Samuel Smiles "is but the reflex of homes."

This world will be no better than its homes. This country, this community, this Church, will be no better than the strength and effectiveness of our homes and families.

Example and love and sheer goodness of life do more for children than can be calculated.

The integrity and effectiveness and affection of the home and family are first.

In a well-known work, Dostoevsky had this to say: "The soul is healed by being with children."

Healed, yes-and also searched. Perhaps we are never more open to penetrating scrutiny than when the eyes of a child are upon us. And so often we underestimate their understanding. Children have a way of seeing inside. And our teaching must be more than talking. "[Boys] know truth from counterfeit as quick as the chemist does," said Emerson. "They detect weakness in your eye and behavior...before you open your mouth..." (Emerson, Compensation.)

Innocence of children

Don't try to hide your heart from a child. They come here clean and sweet and teachable, from the Father of us all. Innocent they come, and innocent they are, until environment or example is otherwise.

One can scarcely conceive of corruption or cruelty to children.

"The child's grief throbs against its little heart as heavily as the man's sorrow," said Edwin Chapin.

"I love these little people," said Charles Dickens, "and it is not a slight thing, when they, who are so fresh from God, love us."

"Be ever gentle with the children God has given you," pleaded Elihu Burritt. "Watch over them constantly; reprove them earnestly, but not in anger."

"The first duty to children is to make them happy.-If you have not made them so, you have wronged them.-No other good they may get can make up for that." (Charles Buxton, English author.)

To quote a sentence from Arnold Glasow: "The best thing to spend on children-is your time."

We need more mothers at home-and fathers. We need more faithful observance of home evenings-more unity and faithfulness in marriage, and devotion to duty, and happiness at home.

We need to feed the minds of our children when they are most receptive.

We need to give them happy, wholesome memories.

Sometimes when you have said something to a child you didn't intend to say, or were more severe than the situation called for, have you ever gone back and looked at that same youngster when he was asleep, and felt terribly humble and terribly small? And, with a little extra moisture in your eyes, have you ever uttered a fervent prayer that you would be the kind of parent you ought to be?

O how sweetly, how often we have heard them sing:

"I am a child of God, And He has sent me here, Has given me an earthly home With parents kind and dear.

"Lead me, guide me, walk beside me, Help me find the way. Teach me all that I must do To live with Him some-day." -Naomi W. Randall

Parents, learn the gospel; live it. Be a living sermon in the home. Take time for your children. What better can you take time for?

I have commanded you to bring up your children in light and truth." (D&C 93:40.)

Let every parent, every teacher-and all of us-teach truly so that no one whom we should have taught can ever, here or hereafter, accusingly say, "Why didn't you teach me? Why didn't you tell me?"

"They are idols of hearts and of households; They are angels of God in disguise; The sunlight still sleeps in their tresses, His glory still gleams in their eyes; These
May heaven help us to help all children, our own and others, worldwide, to be loved, to be fed, to be taught, to be close to our hearts, and to be uncorrupted, unoffended, to have happiness and faith and hope.

In the wonderful words of Alma: "...may the peace of God rest upon you, and upon your houses and lands, and upon your flocks and herds, and all that you possess, your women and your children, according to your faith and good works, from this time forth and forever." (Al. 7:27.)

I pray in Jesus' name. Amen.

President Alvin R. Dyer

Elder Richard L. Evans of the Council of the Twelve has just spoken to us.

We shall now hear from Elder S. Dilworth Young of the First Council of Seventy. He will be followed by Elder Eldred G. Smith Patriarch to the Church.

ELDER S. DILWORTH YOUNG Of the First council of the Seventy

Many years ago in our town we were given by a generous man a four-inch reflector telescope for the boys of our community. The first night we tried it out we managed to focus on the moon. In a sense it was a new revelation to see the moon in three dimensions. But the emotional thrill we experienced as we gazed on the physical features of the satellite was as nothing compared to the effect on us when we were able to focus on Jupiter. There, hanging in the heavens, was the planet about the size of a baseball, and there, too, were four smaller Jupiters about the size of marbles. They resembled the celestial exhibit in our school laboratory, except that they looked real--and they were real. There they were rushing through empty space at immense speed, but always falling in a circle around the sun.

Space? We do not grasp its meaning! Endless? We do not conceive what it means, either.

By the Spirit of Christ, which is available to all men, imaginative men have had inspiration given them to theorize, to measure, to reach out, to prove, to move on, until they have reached so far out into space that it is difficult to describe what has been discovered by words that convey meaning to us. They have found that light from a distant cluster of stars traveling at the rate of 186,000 miles per second takes thousands of light years to reach us. We cannot conceive of that, even though we can understand the mathematical formula it represents on paper. Then, just as we read that the limits may have been reached, it is learned that there are uncountable island universes--not just stars, but whole universes--still farther away, their diameters thousands of millions of miles across, yet so distant that they are but points of light in the telescope.

A controlling intelligence

Anyone who contemplates this mighty spectacle of the skies and realizes its perfect order cannot fail to know that it must be controlled by an intelligence greater than he can imagine.

And this brings one to the worship of the Father of us all and his Son, the Lord Jesus Christ. We do not know the means by which the worlds are brought into being, live out their destiny, and are destroyed, although there are theories about it. But that they are created and controlled by the power of faith and priesthood is amply stated by the revealed word of God. Hear the witness of their Creator, for it is God who speaks:

And by the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth. (Moses 1:32-33.)

Jesus Christ, the Creator

The Lord Jesus Christ was not only the Redeemer but also the Creator. Paul understood this, for he said:

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

And he is before all things, and by him all things consist. (Col. 1:1617.)

The Lord himself declared it to the ancient Nephites:

Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name. (3 Ne. 9:15.)

With awe we contemplate the perfection of this Firstborn of God, his power, his glory. Ours is more than the simple act of worship as an end. We testify that his purpose and mission are to make it possible for us to come into his presence, be like him, and share his honor and his glory forever. He said, "...this is my work and my glory--to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Offer of eternal lives

An earthly father shows his love for his children by giving them all the earthly advantage within his power. How much greater is the love of the Christ, who becomes our Father by our acceptance of his offer to us not only of earthly development but also of salvation, exaltation, and eternal lives. In the gospel of Christ he offers us the opportunity to become not just gazers into the wonders of the heavens, but creators of them. We sing unto heaven paeans of joy for our opportunity. The plan is very simple and very grand:

1. Accept the Lord Jesus Christ as our Savior and believe on his holy name and repent of our sins.
2. Accept the ordinance of baptism, at the hands of the priesthood of God, as a covenant with him. Baptism is symbolic of his death and resurrection.
3. Receive the gift of the Holy Ghost by those he has authorized to give it.

And this brings one to the worship of the Father of us all and his Son, the Lord Jesus Christ. We do not know the means by which the worlds are brought into being, live out their destiny, and are destroyed, although there are theories about it. But that they are created and controlled by the power of faith and priesthood is amply stated by the revealed word of God. Hear the witness of their Creator, for it is God who speaks:

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1. Accept the Lord Jesus Christ as our Savior and believe on his holy name and repent of our sins.
2. Accept the ordinance of baptism, at the hands of the priesthood of God, as a covenant with him. Baptism is symbolic of his death and resurrection.
3. Receive the gift of the Holy Ghost by those he has authorized to give it.
4. Receive and honor the holy priesthood.

5. Keep his simple commandments.

Relationship with fellowmen

Most of these commandments are guides to our relationship with our fellowmen. One does not need to look at the stars with mathematical mind to become a son of God and to participate in these great creations; he needs to be kind to his neighbor. He does not need to visit the moon; he needs to tell the truth, be honest, and be honorable. He does not need to fly to Venus in a spacecraft; he needs to visit the widow and orphan in their affliction (as James pointed out). He does not need to count the rings of Saturn; he needs to honor his father and his mother, render them obedience in his youth, and respect and succor their old age. He does not need to plumb the milky way; he needs to support the organized Church and its priesthood. He does not need to analyze an island universe; he needs to love the Lord his God with all his might, mind, and strength, and seek to learn his ways.

In a word, he needs to repent of his sins, his evil acts, and live as a son of God would live, putting first in his life the first and second commandments, which have to do with loving one's fellows, and especially the Lord.

Love of Christ

I listened to President George F. Richards [of the Council of the Twelve] one time as he told of a dream. In the dream he saw the Savior. There came to him at the moment of that seeing such a feeling of love, he could not describe it. It overpowered him, and he said that he made up his mind that if that was love of Christ, he was going to do all he could to keep it all his life and through all eternity. We need to love the Lord too.

Eternal family relationships

A vital requirement, often overlooked, is that a man be sealed in eternal marriage to a woman who has the same desire as does he to be exalted. They then live together in love, practicing in the home with the children, and with each other, the love, charity, long-suffering, kindness, virtues, and actions of eternal beings who expect to become sons of God. Theirs is not just an earthly paradise, but it is truly the beginning of exalted eternal life.

When will he reach the goal? Not in this life, although he may have a foretaste of its magnitude in this life. But he lays the foundation of character and love in this life upon which his eternal being is constructed. He is watched by the angels. His record of accomplishment toward the goal is recorded, and his reward is sure.

Obedience to first principles

It is wondrous to know that the most magnificent of God’s creations may be duplicated—not by technical knowledge gained here, although this may be of help, but by such simple acts as being kind to and honest with all people. By obeying the first principles and ordinances, one places himself in harmony with eternal teachings that will lead him to the presence of the Creator, and from him he will learn to take part in the acts of creation.

We understand that these wondrous accomplishments will not come without work. We know we must learn all we can of the truth of things in this life, and that we shall have to conquer eternal physics, eternal chemistry, eternal biology, and all eternal arts to give eternal science beauty. But our Lord and Master will guide the teaching, and the truth will be the text.

No wonder that we bow in worshipful praise and adoration! No wonder that the name of Jesus Christ is used only in adoration and love!

All glory to the Lord God. He revealed himself to Joseph Smith and pointed the way, giving to Joseph the keys of the kingdom in this the dispensation of the fulness of times. With those keys operative today, through President David O. McKay, we may enter at the strait gate which leadeth to life eternal, and may become among the few who find it. I hear witness with words of soberness to the truth of our eternal destiny in the kingdom of heaven. I pray we may be alert to and worthy of these blessings, in the name of Jesus Christ. Amen.

President Alvin R. Dyer

Elder S. Dilworth Young of the First Council of Seventy has just addressed us.

We shall now hear from Elder Eldred G. Smith, Patriarch to the Church.

ELDER ELDRED G. SMITH Patriarch to the Church

As we celebrate this Easter season, we remember the promise of the Lord and Savior Jesus Christ: "... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." (John 11:25.)

With the assurance of this great promise, obedience to eternal law should be a joy, not a burden, and give each the incentive to not just be passive members of the Church but to be diligent in trying to further advance his kingdom on the earth.

Parable of the sower

The Savior, speaking in parable, told the story of the sower: how some seeds fell by the wayside, some upon stony paces, some among thorns. Then he told of the seed that fell into "good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold." (Matt. 13:8.)

"... his disciples asked him, saying, What might this parable be?" (Luke 8:9.)

He answered, saying: "Hear ye therefore the parable of the sower." (Matt. 13:18.) He then told of the seed that fell by the wayside and in stony places and among the thorns. In each case, all became unproductive.
He took the steel bar off the hooks on the side of the car, blocked it against the wheel, gave directions, and in just a minute the wheels dropped into the track with a

"I'd like to try," the young man said.

"Do you think you can?" asked the motorman.

"I'd like to try," the young man said.

He took the steel bar off the hooks on the side of the car, blocked it against the wheel, gave directions, and in just a minute the wheels dropped into the track with a
ELDER MILTON R. HUNTER Of the First Council of the Seventy

The Lord spoke from heaven to Joseph Smith and Oliver Cowdery 140 years ago and said:

"A great and marvelous work is about to come forth unto the children of men. . . ."

And then he commissioned Oliver Cowdery to assist Joseph Smith in translating the Book of Mormon. This book was designed to play a prominent role in this "great and marvelous work."

Accordingly, numerous ancient prophets brought to Joseph Smith the priesthoods, keys, and powers of their dispensations. Through direct revelation from the Savior, Joseph Smith established the Church and officially named it the Church of Jesus Christ. This church was endowed with power from God to carry forth the work of the Master and build a kingdom to which the Savior will eventually come to reign.

The Book of Mormon

Jehovah, or Jesus Christ, began making preparations 2,500 years ago for this "great and marvelous work in the latter days by initiating a project to produce a holy scripture to testify to his divinity. Also, the scripture was destined to play a prominent role in helping to give the gospel of Jesus Christ to the honest in heart and bring them into his Church in the latter days. This holy scripture is known as the Book of Mormon. Therefore, the Book of Mormon is the voice of God to our generation.

No holy scripture in the world is unique in as many ways as is the Book of Mormon.

First, Jesus Christ initiated its writing and through numerous revelations supervised its production, which is unique.

Second, as early as 600 B.C. the Master proclaimed that this record would play a unique role in the latter days in testifying that he was the Christ, the Savior of the world, thereby sustaining the testimony of the Jews, the Holy Bible.

Third, through 1,000 years' time the prophets who wrote the book did so under the divine guidance of our Savior.

Fourth, acting in accordance with revelation from Jesus Christ, the last two Nephite prophets--Mormon and Moroni--abridged the ancient records, making them suitable for use in our day. We know of no other similar occurrence in history; hence, unique.

Fifth, the Book of Mormon is unique in its being translated from records of which an angel was the custodian for 1,400 years before they were brought forth in a book.

Sixth, the Book of Mormon stands alone in being the only book known to have been translated from ancient records delivered to an unlearned young man by an angel.

Seventh, the feat of translating the ancient record was also an unheard of achievement. Joseph Smith, assisted by Oliver Cowdery, translated the entire Book of Mormon of 522 printed pages in approximately sixty days. The writing on the plates was in an ancient script called "reformed Egyptian" (see Morm. 9:32), a language that no mortal man through his own power could decipher. Then how did Joseph Smith accomplish such a mammoth job in such a short time? He has told us that he translated the Book of Mormon "through the gift and power of God and through the Urim and Thummim."

Eighth, no other book in the world has been testified to as to its truthfulness and divinity by the voice of an angel and by the voice of Jesus Christ other than the Book of Mormon.

Testimonies of divinity
Let us now pay particular attention to some remarkable testimonies regarding the truthfulness and divinity of the Book of Mormon. One of the strongest testimonies came directly from the mouth of Jesus Christ himself. In June 1829, the Savior spoke from heaven and declared:

"... as your Lord and your God liveth it [the Book of Mormon] is true." (D&C 17:6.) I am positive that my Lord and God liveth—and so I am also positive that the Book of Mormon is true.

No other book in the world has ever had a witness borne to it as dynamic and powerful as the one the Master provided to sustain the Book of Mormon in what is known as "The Testimony of Three Witnesses." The ancient American prophets had predicted that through the power of the Lord the plates would be shown to three others besides the prophet to whom the records would be given for the purpose of their bearing witness. Oliver Cowdery, David Whitmer, and Martin Harris asked for that privilege.

The Three Witnesses

In June 1829, Jesus Christ spoke from heaven to the three men through the Prophet Joseph Smith, declaring:

"... you shall have a view of the plates, and also of the breastplate, the sword of Laban, and the Urim and Thummim..." (D&C 17:1.) Thereupon the four men went into the woods and knelted down and prayed. In response, the Angel Moroni came down from heaven and showed these sacred objects to them. He turned the sheets of the gold plates leaf by leaf and let them examine the inscriptions thereon. He described Joseph Smith's work in translating the Book of Mormon records. As he was doing so, the voice of Jesus Christ spoke from heaven and said:

"These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear." (Cited in Preston Nibley, The Witnesses of the Book of Mormon, p. 8.)

After the Angel Moroni left with the gold plates, the three men wrote their testimony, which is known as "The Testimony of Three Witnesses." Their testimony states:

"... we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon... the voice of the Lord commanded us that we should bear record it..."

In no other time in history has such an astounding event occurred. Never before nor since have three men received their testimonies directly from an angel and from Jesus Christ, as did these three men.

Believers and nonbelievers

Since the coming forth of the Book of Mormon is so astounding, it has divided all people who have come into contact with it into two definitely separate groups—believers and nonbelievers. Those who believe love it, enthusiastically testify to its divinity, and proclaim its great worth to humanity. Those who disbelieve it hate it. Many brilliant men have written viciously against it. No book has had as many attacks made upon it as has the Book of Mormon.

One may wonder why so many intelligent people have rejected the Book of Mormon. Perhaps it is because there is so much that they would call miraculous connected with its origin, preservation, coming forth, and translation.

Apostle Paul explained that it is only through the operation of the Holy Spirit of God that spiritual things can be understood and received by man. Paul declared that "the things of God knoweth no man, but the Spirit of God.

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:11, 14.)

Thus the ordinary man whose heart is not moved upon by the Holy Ghost regards the Book of Mormon and all of the great and marvelous things that Jesus Christ did in its preparation and bringing forth as being fantastic, fabricated, and untrue. On the other hand, when the Holy Ghost bears testimony to the heart and soul of a man of the divine nature of the Book of Mormon, the spiritualminded man knows the reality of the divine authenticity of that book, and this reality becomes very important in his whole being. He feels impelled continuously to testify.

Formula of Moroni

Any person in the world can know for sure that the Book of Mormon is true, that it is the word of God, if he will in all sincerity, humility, and faith follow the formula laid down in the last chapter of Moroni:

"And when ye shall receive these things, I will exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

And by the power of the Holy Ghost ye may know the truth of all things." (Mor. 10:4-5.)

I bear my testimony that I know positively that the Book of Mormon is true. It is the word of God. I am as sure of it as I am sure that I am alive, or as I am sure that I am speaking unto you today. The Holy Ghost has borne powerful witness to my heart and mind of the truthfulness of this divine book, and has filled my heart with a powerful love for it and an exceedingly great love for my Savior. In the name of Jesus Christ. Amen.

President Alvin R. Dyer

Elder Milton R. Hunter of the First Council of Seventy has just spoken to us.

Elder Robert L. Simpson, first counselor in the Presiding Bishopric, will now address us. He will be followed by Elder LeGrand Richards of the Council of the Twelve, who will be our concluding speaker.

BISHOP ROBERT L. SIMPSON

My dear brothers and sisters: I feel strength in the presence of this assembly. I feel great humility in the presence of these lovely children who have borne witness to us in song, and I bask in the reflected memory of an inspiring Primary conference that concluded just the day before yesterday. I am sure we all compliment Sister Parmley and the great Primary organization for their tremendous effort. On this sacred square we gain a feeling of peace, we gain a feeling of security, and sometimes we might be inclined to say, "All is well in Zion." I would like to take for my thought today, "All is well in Zion, but. And I would like to begin by telling you of a disturbing incident that came to my attention a day or two ago as I read a recent letter from the head of one of the state's largest employers, seeking help in curbing dishonest practices among his employees, who incidentally are people who should know better. He stated in the letter that sick-leave privileges were being grossly violated, more so than in other sections
Lack of integrity

Another company head who recently moved to this community from another section of the United States complains that among his business associates there is a serious lack of integrity, that seemingly good men who are discovered to be unethical in their business dealings.

Recently some variety store managers met with law enforcement officers for the purpose of implementing some sort of control in the midst of a rash of shoplifting, an evil practice that was apparent in all age levels, regardless of sex, and in all sectors of the community.

And there shall also be many which shall say: Eat, drink and be merry; nevertheless, fear God--he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God.

"And others will he pacify, and full them away into carnal neighbor, that they will say: All is well in Zion; yea, Zion prospereth, all is well--and thus the devil cheareth their souls, and leadeth them away carefully down to hell." (2 Nm. 28:8, 21.)

Led away from the good

I know a man who used to be an authority on the Book of Mormon. He had the ability of thrilling the people with his speaking and profound knowledge of the truth. The adversary found a weakness ever so small, but a weakness. Finally the grip was secure, and he was gradually led away--ever so gently, but ever so surely, away from all that was good and sacred. This same man who was a leader among the people has now lost his ability to lead, at least for the time being. That great gift of knowledge that was once his has become dim and remote. He seems helplessly engulfed in transgression and has been unable to even recognize the hand of fellowship that would lift him back to firm ground. I suppose this is the same condition described in the seventy-eighth section of the Doctrine and Covenants, verse 10:

"Otherwise Satan seeketh to turn their hearts away from the truth, that they become blinded and understand not the things which are prepared for them."

Others turned from truth

May I tell you about a man who has a keen mind, but his sweet spirit of testimony has been replaced with criticism of his priesthood leaders. He seems impatient because certain basic doctrines cannot be altered to suit his convenience of social concept based on the meager knowledge and philosophy of men.

Let me tell you about a sister who became literally hypnotized by a deck of playing cards. Eventually, there were not enough hours in the week to fit everything in. Her keen spiritual sensitivity became dulled, and it was easy for the cunning one to help her decide to give up an important Relief Society calling and abandon her wonderful compassionate service are now termed by her as narrow-minded, as hypocritical and do-gooders, but in reality, the only thing that changed was this woman.

I know a man who started taking supplies home from his place of employment. First it was just a few pencils; then it was something more. In the end, it cost him his job, the respect of his family, and the spirit of his calling in the Church. His practices became incompatible with the priesthood that gave him the promise of life eternal.

I know a host of others that time will not permit us to discuss, wonderful people of the kingdom who ventured too close to the edge, all the time saying to themselves, "I know what I am doing. I can turn back the second I choose." Then all of a sudden it happens. The riptide loosens the last foothold, the quicksand starts to sink, the thin ice suddenly cracks, the precipice abruptly gives way. There are physical laws that govern the riptide, the cracking ice, the unstable ground; and there are moral and spiritual laws that are just as real, whose safe boundary is just as clearly defined, but as we take one fatal step, just one step too far, the laws of the universe take over--the consequence is inevitable.

Eternal judgment undeviating

There have been some excellent thoughts on repentance during these conference sessions, but this plea is for each and every member of the Church to stand on holy ground, to avoid the inevitable, to make repentance unnecessary. In terms of eternity, there is no such thing as not getting caught. Eternal judgment is undeviating, for it is founded on truth. Maybe that is why the Lord said what he did on page one of the Doctrine and Covenants, revelation for our day, as he declared:

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated."

"And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed."

"Unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man." (D&C 1:2-3, 10.)

To him who says: "I am lucky, I didn't get caught," I say, how unfortunate; for his other foot is already in motion for the next treacherous step.

Things the Lord hates

These six things doth the Lord hate: yea, these are an abomination unto him:

"A proud look, a lying tongue, and hands that shed innocent blood,"

"An heart that deviseth wicked imaginations, feet that be swift in running to mischief,"

"A false witness that speaketh lies, and he that soweth discord among brethren." (Prov. 6:16-19.)

Now it seems rather odd that the Lord would speak of a proud look and running to mischief in the same breath with the shedding of innocent blood, but can anything counter to the glory and power of God the exaltation of man be counted as trivial? "For I the Lord cannot look upon sin with the least degree of allowance." (D&C 1:31.) And then he also says in another place:

"He that diggeth a pit shall fall into it. . . . (Eccl. 10:8.)

Bad habits tip the scale

My dear fellow members of our Heavenly Father's true and everlasting Church, with our families and eternal life on one side of the scales, is it conceivable that we are willing to allow a few bad habits to tip that scale away from all that is good and precious and true? None is exempt from the possibility. Just open the door--just a crack,
The adversary sometimes changes the labels on the bottles, but the contents are still full of poison. Just like the young lad I visited in prison. Upon asking him if the offense was stealing, I received an indifferent, "Not on your life. I would never steal. My mother has taught me better than that. I am here for forgery." Shoplifting never, but what is wrong with forging someone else's name on a $500.00 check?

The way clearly marked

May our judgment be sound and our course straight. The way is clearly marked before us and is to be found in every word of this conference. Just as the insignificant termite takes his annual toll, causing buildings to tumble, and just as rust and erosive forces eat away at the foundations of that which seems so strong and so firm, so it is with those little habits that must be corrected if we are to dwell in His presence.

May we know the truth, may we live the truth, may we sustain the truth. May we do these things, that all may truly be well in Zion, for you know and I know that the truth shall make us free, in the name of the Lord Jesus Christ. Amen.

He to whom we have just listened is Elder Robert L. Simpson of the Presiding Bishopric.

We shall now hear from Elder LeGrand Richards of the Council of the Twelve.

ELDER LEGRAND RICHARDS Of the Council of the Twelve

I rejoice with you, my brethren and sisters, in this wonderful conference, and in the inspiring remarks of our worthy president, President David O. McKay.

We have just listened to Bishop Simpson as he quoted the statement of Jesus, when he said: "And ye shall know the truth, and the truth shall make you free." (John 8:32.) I ask, free from what? The false teachings and philosophies and man-made doctrines.

Jesus said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." (Matt. 11:25.)

With man's wisdom alone, one cannot know the truth. This is evidenced by a survey taken in New Zealand last year, in which there were 411 different churches listed. Hence the need of divine revelation to interpret the teachings of the prophets, and this church is built upon divine revelation.

A marvelous work and a wonder

I take my text today from the twenty-ninth chapter of Isaiah, where he states: "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and [page 88] a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:13-14.)

Where do we find these precepts of men to which Isaiah refers? In these 411 different religious professions.

Shouldn't the average son of God want to know if he is worshiping God through the precepts of men? Or, if he is privileged to live until the Lord performs that marvelous work and a wonder, wouldn't he like to have a part in it?

Compare this situation to Paul's statement to the Ephesians when he said there is "one Lord, one faith, one baptism." (Eph. 4:5.)

Difference between man-made and divine doctrines

How things have changed! Why? Because men, without divine guidance, could not agree in their interpretation of the scriptures. Jesus understood that without divine guidance men could not properly interpret the scriptures, for he said: "Ye do err, not knowing the scriptures." (Matt. 22:29.) Hence the need of the voice of authority to differentiate between the doctrines that are the precepts of men, as Isaiah states, and the truths revealed from heaven in the restoration of the gospel, for we did not get our teachings through man's interpretation of the scriptures, but by the revelations of the Lord to his latter-day prophet.

A whole book could be written on the difference between the man-made doctrines to which Isaiah refers and the truths revealed from heaven which constitute the marvelous work and a wonder that the Lord promised through Isaiah would cause the wisdom of their wise men to perish and the understanding of their prudent men to be hid.

Let me mention a few important corrections the Lord has made in the teachings of men through the restoration of the gospel.

Teachings on Godhead

When the Lord gave to Moses the Ten Commandments, the first was: "Thou shalt have no other gods before me." (Exod. 20:3.)

When Joseph Smith had his glorious vision and the Father and the Son appeared to him in the Sacred Grove in the state of New York in 1820, the Father, pointing to the Son, said: "This is my Beloved Son. Hear Him!" (Joseph Smith 2:17.)

Thus Joseph saw that Jesus and his Father were glorified persons, as was Jesus following his resurrection, when he appeared unto his disciples and had them feel the prints in his hands and the wound in his side, saying: "... handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:39.)

Now compare this with the teaching of the entire Christian world at the time that Joseph Smith had this glorious experience. Here is a statement from their creeds:

"There is but one living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts or passions . . . and in unity of this godhead, there are three persons, of one substance, power and eternity, the Father, the Son and the Holy Ghost."

How could there be three persons in one? How could Joseph Smith or any other prophet have seen God if he has neither body, parts, nor passions, and is invisible? That means he has no eyes, so he cannot see; he has no ears, so he cannot hear; he has no mouth, so he cannot speak; he has no body, so he cannot be seen. This is a fairly good description of nothing. How is it possible that the entire world was worshiping this kind of a god at the time that the Father and Son, two glorified personages,
And yet Moses knew that this condition would exist in the world, for when he led the children of Israel to the promised land, he told them that, in coming generations, they should be scattered among the heathen nations. "And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell." (Deut. 4:28.)

Then Moses promised them that in the latter days (and we are living in the latter days) when they were in tribulation, if they would seek after the Lord their God, they would find him if they would seek him with all their hearts and with all their souls. (See Deut. 4:29-30.)

Joseph Smith as a boy truly sought after him and was rewarded with the glorious vision to which I have referred. And for his testimony that God, the Father, and Jesus Christ, his Son, were two glorified personages, he gave his life. We bear witness to all the world of this great eternal truth. What knowledge could be more wonderful than to know what we might look forward to, as Jesus said in the Sermon on the Mount: "Blessed are the pure in heart: for they shall see God." (Matt. 5:8. Italics added.)

How could we see God if he does not exist, has no body, parts, or passions, and is invisible?

To correct this false doctrine should justify the Lord in raising up a prophet in these latter days, and this gives real meaning to Easter, which the Christian world is celebrating at this time.

Through the restoration of the gospel through the Prophet Joseph Smith, the Lord corrects another false teaching, one of the doctrines of men to which Isaiah refers. The Christian world teaches that children are born into this world with the sin of Adam and Eve resting upon them, thus denying the atonement of Jesus Christ, as stated by the apostle Paul: "For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.)

Little children redeemed through Christ

Now here is the word of the Lord with respect to this matter in a revelation to the Prophet Joseph Smith: "But, behold, I say unto you, that little children are redeemed from the foundation of the world through mine Only Begotten;

"Wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me." (D&C 29:4647.)

The Prophet Mormon discussed this subject in a letter to his son, Moroni, as recorded in the Book of Mormon in these words:

"And now, my son, I speak unto you concerning that which grieveth me exceedingly; for it grieveth me that there should disputations rise among you.

"For, if I have learned the truth, there have been disputations among you concerning the baptism of your little children.

"And now, my son, I desire that ye should labor diligently, that this gross error should be removed from among you; for, for this intent I have written this epistle. "For immediately after I had learned these things of you I inquired of the Lord concerning the matter. And the word of the Lord came to me by the power of the Holy Ghost, saying: "Listen to the words of Christ, your Redeemer, your Lord and your God. Behold, I came into the world not to call the righteous but sinners to repentance; the whole need no physician, but they that are sick; whereas, little children are whole for the sin; ye are not capable of committing wherefore the curse of Adam is taken from them in me, that it hath no power over them; . . .

"And after this manner did the Holy Ghost manifest the word of God unto me; wherefore, my beloved son, I know that it is solemn mockery before God, that ye should baptize little children.

\"Little children cannot repent; wherefore, it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy.

"And he that saith that little children need baptism denieth the mercies of Christ, and setteth at naught the atonement of him and the power of the redemption." (Mor. 8:4-9, 19-20.)

Shouldn't the whole Christian world welcome this great revealed truth to save them from following this man-made doctrine that they have been taught?

Marriage for time and eternity

Let me briefly mention another man-made and very important doctrine [page 90] taught by all the so-called Christian churches at the time the Lord restored his true Church to the earth in this last dispensation through the Prophet Joseph Smith.

They have universally taught that marriage is for this life only, hence their marriages are all performed "until death do you part" or "for the period of your mortal lives."

In light of God's restored truth to us, this is a very flimsy and unsatisfactory doctrine. Love is eternal, and where couples live true Christian lives together, their love for each other and their children increases with the years.

I like the words of Anderson M. Baten to his wife, Beulah, entitled "Philosophy of Life":

"I wed thee forever, not for now. Not for the sham of earth's brief years; I wed thee for the life beyond the tears Beyond the heart pain and clouded brow. Love knows no grave and it shall guide us dear When life's spent candles flutter and burn low."

The apostle Paul indicated that we without our loved ones cannot be made perfect. (See Heb. 11:40.) The Lord has revealed the fact that marriage ties are intended to be eternal, hence all marriages in his Church are for time and for all eternity.

Scriptural affirmation

The first record we have of marriage was when the Lord told Adam, "It is not good that the man should be alone; I will make him an help meet for him. . . .

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2:18, 24.)

If it was not god for man to be alone before death came into the world, it will obviously not be good for man to be alone when he is resurrected from the dead.

Jesus also taught this principle, for he said:

"For this cause shall a man leave his father and mother, and cleave to his wife;
And they twain shall be one flesh: so then they are no more twain, but one flesh.

What therefore God hath joined together, let not man put asunder. (Mark 10:7-9.) Both God and Jesus Christ indicated that the man and his wife should become one flesh, and Jesus warns: "What therefore God hath joined together, let not man put asunder."

Where is there any scriptural justification to assume and teach that death should annul the marriage covenant?

The apostle Peter understood that the man and his wife would inherit together the results and the rewards of this life. He said:

Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. (1 Pet. 3:7.)

The Prophet Isaiah saw the day when we would have a new heaven and a new earth, when we would build houses and inhabit them, and plant vineyards and eat the fruit thereof. Then he adds: "For they are the seed of the blessed of the Lord, and their offspring with them." (See Isa. 65:17, 19-25.)

Reality of resurrection

What a comfort to those of us who have buried our little children to know that we will be privileged in the resurrection to raise our little ones unto manhood and womanhood.

The man-made doctrines of the so-called Christian churches give their members no such promises of comfort.

I attended a funeral service for an only young daughter of one of my business associates, and the minister did not hold out one hope to this sorrowing couple that they would ever see or know their precious little daughter again.

After the funeral, I told my friend that the Lord had something better than that for him if he would live [page 91] for it. He has since joined the Lord's true Church and now looks forward to the privilege of raising that little daughter in the morning of the first resurrection.

In a revelation to the Prophet Joseph Smith, the Lord said, referring to the conditions during the millennium:

And the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation.

For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver. (D&C 45:58-59.)

There are many other man-made interpretations of the scriptures that have brought into existence these 411 different churches referred to in New Zealand. Isaiah prophesied that when men should serve God through the precepts and doctrines of men, the Lord would proceed to do a marvelous work and a wonder that would cause the wisdom of their wise men to perish and the understanding of their prudent men to be hid.

The Church that Isaiah promised

I testify that this Church is the marvelous work and a wonder that Isaiah promised when men would be worshiping through the precepts of men.

Recently, a converted minister joined the Church. He sat in my office and made this statement: "When I think of how little I had to offer my people as a minister of the gospel compared with what I now have in the fullness of the gospel as it has been restored, I want to go back and tell all my friends what I have found. Now," he said, "they will not listen to me. I am an apostate from their church." But he gave up his ministry and performed menial work here in the city in order that he might be a member of God's true Church.

We invite all men everywhere to share with us these glorious truths that God has revealed through his prophet of this dispensation. I repeat the Savior's promise: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6.)

I bear witness to all within the sound of my voice that The Church of Jesus Christ of Latter-day Saints is in very deed the marvelous work and a wonder the Lord promised through Isaiah the prophet.

May God bless you all, I pray, in the name of Jesus Christ. Amen.

President Alvin R. Dyer

Elder LeGrand Richards of the Council of the Twelve has been our concluding speaker.

The following are some announcements that pertain to the General Priesthood meeting to be held tonight and to the special broadcast to be held tomorrow morning.

The General Priesthood meeting of the Church will be held in the Salt Lake Tabernacle this evening at seven o'clock. Priesthood members only are invited to be present. This priesthood session will not be broadcast publicly.

In addition to the overflow meeting in the Assembly Hall, the proceedings of the priesthood meeting this evening will be relayed by closed-circuit, originating in the Tabernacle, to members of the Aaronic and Melchizedek Priesthood assembled in approximately 500 separate locations in all parts of the United States and Canada, and via closed-circuit television in five buildings in Salt Lake City, and to 10,000 assembled at the Brigham Young University in Provo, Utah. It is estimated that approximately 12,000 holders of the priesthood will be on Temple Square this evening, and approximately 150,000 others will gather in the other locations from coast to coast in Canada.

The Sunday morning session will be broadcast by many radio and television stations in western United States; and short-wave in English over Station WNYW in New York City to Europe, South and Central America, and Africa.

Again, 27 radio stations will broadcast the translated conference session of Sunday morning in major cities of Mexico and Central America, together [page 92] with Spanish programming stations in this country, and by satellite transmission over radio stations in Rio de Janeiro and Sao Paulo, Brazil, and all 26 radio stations in Chile.

The morning sessions of Saturday and Sunday will be carried from the Tabernacle over direct oceanic cables to a large number of saints assembled in seventy chapels throughout Great Britain, Germany, France, and Holland on Sunday. Direct circuits will also carry these sessions to saints assembled in chapels throughout eastern Canada.

The CBS Radio network Tabernacle Choir broadcast tomorrow morning will be from 9:35 to 10 a.m. Those desiring to attend this broadcast must be in their seats not
The General Priesthood meeting of the Church convened at 7 o'clock p.m. Saturday, April 5, 1969, with President N. Eldon Tanner, second counselor in the First Presidency, conducting.

The Brigham Young University Faculty Priesthood Chorus, with Harold H. Goodman conducting, furnished the singing for this session. Elder Robert Cundick was at the organ.

President Tanner made the following remarks at the beginning of the meeting:

I should like to emphasize that this priesthood chorus is made up of the Brigham Young University faculty and staff and they will now sing, "I'll Go Where You Want Me to Go."

The Brigham Young University Faculty Priesthood Chorus sang the hymn "I'll Go Where You Want Me to Go."

President N. Eldon Tanner

President David O. McKay's message to the priesthood will now be read by his son, David Lawrence McKay, General Superintendent of the Deseret Sunday School Union.

PRESIDENT DAVID O. MCKAY (Read by his son David Lawrence McKay)

My dear brethren of the priesthood, I welcome you, and appreciate this privilege of once again expressing my feelings to you of our great callings.

As I contemplate the vast audience of priesthood assembled tonight in the various places named at the opening of the meeting, and realize the power of this great body of men, I am overwhelmed.

I felt my feelings swell within my breast as to the possibility of the good that will be done, and can be done, by these many thousands of men of the priesthood who are worshipping tonight.

"There's surely somewhere a lowly place In earth's harvest fields so wide, Where I may labor through life's short day For Jesus, the Crucified; So trusting my all to thy tender care, And knowing thou lovtest me, I'll do thy will with a heart sincere, I'll be what you want me to be." (Hymns, No. 318.)

I hope everybody who listened to that verse tonight applied it to himself, and in a way made a sacred vow to do better in the future than in the past. There came to my
mind some fundamental virtues that should be associated with that will. I will just name them.

Fundamental virtues

First is faith: faith in God the Father, faith in his Son, faith in our fellowmen.

The second is honesty, a childish sincerity, honesty in dealing with our fellowmen. It is the foundation of all character. If you offer prayer at night and you have dealt dishonestly with your fellows during the day, I rather think that, as the king in Hamlet, your words fly up but your thoughts remain below; but if you have dealt honestly, the Lord will hear and answer your true feelings.

The third is loyalty. It is a wonderful principle. A true friend is loyal. Many acquaintances are not, and may not be. Be loyal to the priesthood. Be loyal to your wives and your families, loyal to your friends.

Strength in resistance

To the men of the priesthood I give this caution. Your weakest point will be the point at which Satan tries to tempt you, and will try to win you, and if you have made it weak yourself before you have undertaken to serve the Lord, he will add to that weakness. Resist him and you will gain in strength. He will tempt you in another point. Resist him and he becomes weaker and you become stronger, until you can say, no matter what your surroundings ma be, “Get thee behind me, Satan: or it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.” (Luke 4:8.)

Now, I mention this because there are too many broken hearts in our Church because men, some of whom hold the priesthood and prominent positions, are tempted right where they are weak. They forget that they have made covenants with the Lord, and step aside from the path of virtue and discretion, and will break their wives’ hearts because of foolish indulgence and because of their yielding.

Sacred covenants

We have one of the most sacred covenants in all the world pertaining to the happiness of the home. There are men within the sound of my voice who have forgotten how sacred that covenant is. The brethren of the Twelve, the General Authorities of the Church, the stake authorities are urging youth everywhere to go to the temple to be married. Do not go to that temple unless you are ready to accept the covenants that you make.

Marriage in the temple is one of the most beautiful things in all the world. A couple is led there by love, the most divine attribute of the human soul. A young man looks, rightfully, upon that bride who will be the mother of his children as being as pure as a snowflake, as spotless as a sunbeam, as worthy of motherhood as any virgin. It is a glorious thing for a woman thus to wear the robes and be the pride of a young elder’s heart, one who trusts her to be the head of his household.

She trusts him as being as worthy of fatherhood as she is of motherhood, and rightfully, too, because on his shoulders are the robes of the Holy Priesthood, testifying to his young bride, and to all, of his worthiness.

Together they stand in the house of the Lord to testify and covenant before him that they will be true to the covenants they make that day, each keeping himself or herself to the other and no one else. That is the highest ideal of marriage ever given to man. If those covenants are kept as sacred as sacred covenants should be kept, there would be fewer broken hearts among wives and fewer among the husbands. A covenant is a sacred thing. A man who is married in the temple has no right to be looking at young women, whether they are in the choir or in the Relief Society, or a member of a general board, or doing any of the duties of the Church. You have a covenant to be true to that wife. Brethren, keep it true, be true to it.

It is easy enough to be prudent, When nothing tempts you to stray, When without or within no voice of sin Is luring your soul away; But it’s only a negative virtue Until it is tried by fire, And the life that is worth the honor of earth, Is the life that resists desire.

By the cynic, the sad, the fallen Who had no strength for the strife, The world’s highway is cumbered to day; They make up the sum of life. But the virtue that conquers passion And the sorrow that hides in a smile, It is these that are worth the homage of earth For we find them but once in a while.” – Ella Wheeler Wilcox, “Worth While”

I plead with the army of the priesthood assembled tonight in this meeting to keep true to the covenants made in the house of God. You have no right to neglect your wives and go seek [page 95] the company of others who seem to be more attractive to you because you are thrown with them in daily life, in your business affairs, or in church affairs. This may seem general, but while I speak to you, a wife with her tears and her pleadings comes to me now, asking, “Won’t you please just say a prayer, won’t you offer a prayer to try to bring my husband back?” Well, she may have been to blame for the trouble–she said that she was partly to blame–but I know that her husband was to blame, for he is a man who holds the priesthood and has no right to break his covenants.

The Spirit of God will not strive with a man who in any way helps to break up another man’s family. “The greatest battle of life is fought out within the silent chambers of the soul.”

Duties of priesthood bearers

I ask you fellow priesthood bearers to do again what undoubtedly you have done frequently, to sit down and commune with yourself. There is a battle going on within you, and within me, every day. Fight it out with yourself, and decide upon your course of action regarding, first, what your duty is to your family. Avoid conditions and people getting into your life who will cause unhappiness in your home. Second, decide what your duty is to your quorum. Decide whether you owe your quorum anything, and see if you have strength enough to do it after you decide. Third, decide in that silent moment what your duty is to your Church. And fourth, decide what you owe to your fellowmen. Decide where your duty is, even remembering that “the greatest battle of life is fought out within the silent chambers of your own soul.”

“... Act well thy part”

Remember this as a guideline in whatever position you are called to serve: “What e’er thou art, act well thy part.” That, of course, applies to moral and lawful endeavors, and not to harmful or villainous actions. That influenced me many years ago when, as I have told some of you before, Peter G. Johnston and I were walking around Stirling Castle in Scotland. I was discouraged. I was just starting my mission. I had been snubbed that day in tracting. I was homesick. We walked around the Stirling Castle, really not doing our duty; and as we reentered the town, I saw a building, half-finished. To my surprise, from the sidewalk I saw an inscription over the lintel of the front door, carved in stone. I said to Brother Johnston, “I want to go over and see what that is.”

I was not more than halfway up the pathway leading to it when that message struck me. Carved there was:

“What e’er thou art, act well thy part.”

As I rejoined my companion and told him, do you know what man came into my mind first? The custodian at the University of Utah, from which I had just been
the kingdom of God.

|p54 God bless our missionaries who day by day seek out those who will accept their message. May they resist evil influences and thus become true servants in building,

|p53 May God add his blessings to the instructions and reports that will be given this night; may we depart with greater determination in our hearts to serve the Lord and

|p52 God is guiding this church. Be true to it; be loyal to it. Be true to your families, loyal to them. Protect your children. Guide them, not arbitrarily, but through the kind,

|p51 Admonition to be true

|p50 Satan is still determined to have his way, and his emissaries have power given them today as they have not had throughout the centuries. Be prepared to meet

|p49 God help us to defend the truth—better than that, to live it, to exemplify it in our homes. What we owe to our parents we cannot express. Are you parents—fathers and

|p48 Defense of the truth

|p47 "For I determined not to know any thing among you, save Jesus Christ, and him crucified." (1 Cor. 2:1-2.)

|p46 In these days of great turmoil and social upheaval, it would be well if all our leaders and members of the priesthood would be constantly reminded [page 97] of the

|p45 The study of these lessons will enable the brethren of the priesthood to become better acquainted with forces that are opposed to righteousness, as well as with the

|p44 The Melchizedek Priesthood course of study for the coming year will include in the lesson material such subjects as liberty and freedom, religion and the state, the

|p43 It must never be forgotten that converts to the Church come from all nations, representing diverse views on controversial issues. Ours must be the responsibility to

|p42 Responsibility to teach truth

|p41 It is the right and obligation of every citizen, and therefore every member of the Church, to be alert and to be informed about social, educational, communist, and

|p40 I It is suggested that, in educating themselves on the perils of Communism, members should not expect bishops and stake presidents to join with them or through their

|p39 Neutrality of Church

|p38 "The position of this Church, however, on the subject of Communism has never changed. We consider it the greatest satanical threat to peace, prosperity, and the

|p37 “The Church, out of respect for the rights of all its members to have their political views and loyalties, must maintain the strictest possible neutrality. We have no

|p36 I desire to refer to some remarks concerning Communism that I made in the general priesthood meeting three years ago. At that priesthood conference, in addition to

|p35 In the United States of America, the Constitution vouchsafes individual freedom, and let us pray also that the Lord will frustrate the plans of the Communists who would

|p34 Statement on Communism

|p33 May God add his blessings to the instructions and reports that will be given this night; may we depart with greater determination in our hearts to serve the Lord and

|p32 It has always been my nature to enjoy the company of my associates. I love to be with my friends. The older I grow, the more intense becomes my appreciation of

|p31 Appreciation of fellowship

|p30 What are you? You are men who hold the priesthood of God, who hold divine authority to represent Deity in whatever position to which you have been assigned.

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May his blessings attend you all as you go forward in the work of the Master. May this work continue to expand to fulfill its divine purposes. Be true to your callings, brethren, and the Lord will bless and lift you up.

I bear testimony to the truth of this great work, in the name of Jesus Christ. Amen.

Elder Lysle R. Cahoon, president of the Chicago South Stake, will now address us. His subject is "The Father and the Melchizedek Priesthood."

PRESIDENT LYSLE R. CAHOON Chicago South Stake

My brethren: I express my gratitude and appreciation to my Heavenly Father for this opportunity, and to the General Authorities for my position here this evening.

I know, my brethren, as I know I stand before you and have the privilege of breathing and gazing upon this great audience, that God lives, that he hears and answers prayers. And I want all my brethren of every nation, kindred, tongue and people to know that God lives.

Since I know that God lives and that he is my Father, the Father of my spirit, and likewise you, my brethren, are his children, it comes to me that he is extremely disappointed when those of his sons who could be faithful are unfaithful. As a consequence, his great plan is thwarted, because he would have all of us return unto him, yet through our very actions we deprive ourselves of this great opportunity of returning to him. And unfortunately, if we are unfaithful we cannot take with us our families, our loved ones; so the importance of the Melchizedek Priesthood in the father.

I was interested the other day before enplaning to ask several of the brethren that I am acquainted with why they are Aaronic Priesthood adult or why they were, and the pattern was almost the same among all the brethren of whom I made inquiry. A counselor in the bishopric of one of our wards was once an Aaronic Priesthood adult, and I asked him why. He said, "Because when I was about seventeen years of age, I became active with an inactive group.

I asked him "Are you sure that this is the entire reason?" I said, "What were the teachings in your home, and how active was your father? What was his position at the time you became inactive?" And he said that he had lost some interest, that is, his father had lost interest, and it was about the same time he himself lost interest. The father was not magnifying his calling, and it became apparent that it was affecting the life of this brother.

What brought him back? The work of the Melchizedek brethren who had an interest in him, and also his daughter. A young babe, recently born, brought him to the realization that if he was to have a successful family he must honor his priesthood and become active as a Melchizedek Priesthood bearer. And so he did become active, and he did magnify his calling in the priesthood, and as a bearer of the Melchizedek Priesthood he now has an ideal family, all active in the Church, and serving well, and he is blessed, and so is his family.

I could tell you the names of three other brethren, not names, but three other instances or examples of the same kind, all related to inactivity, or lack of the Melchizedek Priesthood in the home.

The Lord said in the 4th section of the Doctrine and Covenants, "O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day."

Now those of us who are blessed with the Melchizedek Priesthood, have the responsibility of serving with all our heart, might, mind and strength, first of all, our families. They are our greatest responsibility, and then the next great responsibility is our brethren who are inactive, who should be brought back into the fold, that they might have the privilege of an exalted family.

About forty years ago, or a little longer, I had the privilege as did these young people this afternoon in the Primary, of singing here in this great tabernacle with a group of young men. I don't recall the occasion, but I do recall the event, and I recall the song, "A Mormon Boy." It was directed by Evan Stephens, who, as most of you know, wrote both the words and the music.

My father is a Mormon true And when I am a man I want to be like him And do just all the good I can. My faults I'll try to overcome, And while I life enjoy With pride I'll lift my head and say, I am a Mormon boy.

A Mormon boy, a Mormon boy, I am a Mormon boy. I might be envied by a king For I am a Mormon boy.

I know that the Melchizedek Priesthood is essential to a successful home, and failure on the part of the brethren who bear it to carry out the admonitions of our latter-day prophets as related to family home evening, and taking time to teach and expound and admonish our children, a failure on the part of the father can destroy the family.

I am as sure as I stand before you this night that without the eternal [page 99] marriage covenant, and without the faithful performance of duty, we as members of this Church, as priesthood bearers, can be disappointed, frustrated, and disillusioned when we arrive at the judgment seat of God. May we brethren who bear this priesthood appreciate the meaning of it in our lives. May we magnify our callings and do all within our power to teach our children by example, by precept. May we be worthy examples; may we be the kind of men that our sons will be proud to emulate, a Mormon true. God help us so to do, I humbly pray, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Brother Goodman will now lead the Brigham Young University Faculty Priesthood Chorus in singing "Rise Up, O Men of God."

The Brigham Young University Faculty Priesthood Chorus sang the number, "Rise Up, O Men of God," music by Frank W. Asper.

President N. Eldon Tanner

We have arranged for three Aaronic Priesthood holders to speak to us this evening:

Ross Nash Farnsworth, a deacon in the Mesa 6th Ward, East Mesa Stake.

James Stanton Mason, a teacher from Yale 2nd Ward in the Bonneville Stake.

Lee Bracken, a priest from the Enterprise 2nd Ward, Uvada Stake.
Ross Nash Farnsworth

ROSS NASH FARNSWORTH A Deacon in the Mesa 6th Ward, East Mesa Stake

|p1| Dear Brethren: I pray the Lord will help me during the few minutes I speak to you. I hope I will be able to say something that will be beneficial and uplifting to us all, and not like the preacher who while giving his sermon heard someone in the back of the room holler, "Louder." The preacher paused, straightened up, and took a deep breath, and in a minute asked, "Is that better?"

|p2| This time a voice came from another part of the room and said "It may be louder but it's no better.

|p3| How can I prepare for further advancement in the priesthood? This is the subject I was asked to speak on this evening. According to President John Taylor priesthood is the rule and government of Cod, whether on earth or in the heavens, and it is the only power and authority acknowledged by him to rule the affairs of his kingdom.

|p4| These quotes certainly convince me that it is very important and a great opportunity to hold the priesthood and to prepare for advancement in it. It has been said unless you can be a good follower, you can never be a truly great leader. Therefore, I believe the greatest thing I can do to prepare for advancement is to learn my duty and do it.

|p5| The Lord made this plain in the 107th Section of the Doctrine and Covenants, verses 99 and 100:

|p7| Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

|p10| As a deacon I also have a chance to collect fast offerings, which help those who are In need.

|p11| These duties help to prepare me to be of service to my fellowmen.

|p12| There are other things the Lord has assigned to deacons. A deacon is to assist the teacher in all duties where required, this includes seeing there is no "...lying, backbiting, nor evil speaking" in the Church.

|p13| The best way he can do this is by example. I can be ready and willing to help others in any way possible, and never find fault with my parents, the bishopric, or any other officer or teacher in the Church, school or community.

|p14| A few months ago I went on a deer hunting trip with my father, brother and some other friends. Around the campfire at night, some of the men were telling of their missionary experiences. This made me more anxious than ever to go on a mission some day. I can prepare myself to go on a mission and future priesthood activity by taking part in what the Church has to offer. This includes giving a talk when I have the opportunity, even if it does scare me. Another important thing I can do is to learn more about the gospel in my Sunday School, priesthood and future seminary classes. It will be a great help to me if I will pay attention to the lessons the teachers prepare. This is something my mom and dad think I need a little improvement in.

|p15| Taking advantage of the opportunities in the Church and being obedient to my duties will help me to be more humble and have a desire to be of service to my fellowmen. This must be an important part in advancing in the priesthood since the Savior said, "And whosoever is greatest, among you, let him be your servant."

|p16| I would like to finish my talk by giving a poem by Harlen Metcalf entitled, "God Make Me a Man.

|p17| Give me the strength to stand for right When other folks have left the fight. Give me the courage of the man Who knows that if he will, he can. Teach me to see in every face The good, the kind and not the base. Make me sincere in word and deed Blot out from me all shame and greed Help me to guard my troubled soul By constant, active self-control. Clean up my thoughts, my work, my play And keep me pure from day to day. O make of me a man.

|p18| I am thankful that I hold the priesthood, and I am also thankful that I have a father who sets an example that I can follow, and I say this in the name of Jesus Christ. Amen.

James Stanton Mason

JAMES STANTON MASON A Teacher in the Yale 2nd Ward of the Bonneville Stake

|p1| Over three thousand years ago on Mt. Sinai the Lord gave his prophet Moses ten commandments which would serve as guidelines for all people. There are those today who would say that these commandments are now old fashioned, that they no longer apply to our modern life.

|p2| My remarks tonight will be concerned with the fifth commandment, "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee."

|p3| The Lord, in addition to giving this commandment to youth, definitely commanded parents to teach their children to obey his laws so that they might return to him. The Lord tells them of this responsibility in the Doctrine and Covenants. "And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the [page 101] hands, when eight years old, the sin be upon the heads of the parents. For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized. . . And they shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68:25, 26, 28.)

|p4| One way we can honor our parents is to help them fulfill this responsibility. Just what does this word "honor" mean? The dictionary defines it in this way: "To regard highly; to respect greatly; to esteem; to show deference; to show courtesy."

|p5| We can certainly honor our parents by our actions. An experience of President George Albert Smith who had been given his grandfather's name illustrates this point well. It happened when he was very ill. He dreamed that he had passed on. He was in a lonely forest, searching for someone to tell him what to do and where to go. While searching, he saw a man coming toward him. He recognized this man as his grandfather. The first thing his grandfather asked was, "I would like to know what you have done with my name." At this point President Smith related that his whole life flashed before him, as if on a motion picture screen. After reviewing his whole life, he smiled and replied, "I have never done anything with your name of which you need be ashamed."
Monday night in family home evening, my eight-year-old brother told us of an experience he had that day. We had been walking down our front lawn instead of using the walkway because it was faster and easier. After a while it started wearing the grass away, so our father told us that we would have to stop this and use the walkway. To remind us he placed a rope around the boundaries of the lawn. My eight-year-old brother forgot and ran down the lawn, tripped over the rope and landed on his face. We were all glad that he wasn't seriously hurt, and that we could laugh about it in our family home evening.

Even a small experience like this shows us that we honor our parents for their own good. Although we may not feel the physical pain immediately after disobeying them, if we persist in disobeying, we will feel spiritual discomfort at some other time in our lives.

My brothers and sisters and I are trying to honor our parents in the following ways: Those of us who are old enough are progressing in the Scouting program. All of my brothers are preparing to receive the priesthood, and I am trying to be worthy of it. We are preparing to serve on missions by studying the scriptures and saving our money. One of our goals in life is temple marriage. We are all working hard to obtain an education, to become independent and to support our own families. We are preparing to serve others and to assume responsibility.

Honoring the priesthood requires a high standard of personal morality. To hold the priesthood of God by divine authority is one of the greatest gifts that can come to man. If we are righteous and magnify it and exercise it, there is no limit to what we can accomplish. It provides an opportunity for personal growth and development. To honor this eternal calling and accept the responsibility that comes with it requires a high standard of morality.

Today in this fast-moving world moral conflict and moral skepticism is constantly growing. To many people morality seems to dwindle at a very low point. Some maintain that right and wrong are merely matters of convention, that what is good or bad in one age, may be the opposite in another, or simply that morality varies. As Brother Alvin R. Dyer pointed out this morning, "there is a new morality with no morals in it."

High moral standards are a part of God's plan, and they are as imperative today as when they were first given by God. Let us refer to an ancient document written by the very finger of God some 3,400 years ago—the ten commandments. During the past thirty-four centuries the world has undergone great changes, but the fundamental principles of the ten commandments still stand as the basic law of the world. Let's see if they are applicable to our times:

"Thou shalt have no other gods before me." (Exodus 20.) This would free the countless millions who now place the god of money or the god of pleasure above the God of heaven. The many who freely use profanity as part of their vocabulary could heed to the statement, "Thou shalt not take, the name of the Lord thy God in vain."

In an age when discipline in the home and authority of parents are being undermined, God commanded "Honor thy father and thy mother." Never before has the world needed to pause and hearken to the Lord declaring, "Thou shalt not kill." When one of the dominant evils of the age is undermining our civilization and social structure, we should listen to the command, "Thou shalt not commit adultery."

To those who trample upon the rights of others and justify themselves by saying, "They are no respecter of persons," God commanded, "Thou shalt not steal. Thou shalt not bear false witness, and thou shalt not covet." Obedience to these laws represents one of the world's greatest needs.

There are many enticements and temptations in life. Christ foretold of the results of these problems in 2 Timothy, chapter 3: "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof."

In view of these times God gave us high standards to live by. As well as the ten commandments there are the beatitudes, and also Section 4 of the Doctrine and Covenants. Here it sets the qualifications for those who labor in the gospel. Some listed are: " Faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence."

President George Albert Smith had honored his grandfather's name, and he made a special effort after that time to better honor his parents.

This shows that what we do reflects upon our parents and family. If we will always be righteous, and if we can learn to accept responsibility, it will be an honorable reflection on them.

Our beloved prophet, David O. McKay, said this concerning standards and the priesthood: "Let us realize that we are members of the greatest fraternity, the greatest
P181 I would like to use an example given by Bishop Robert L. Simpson. Suppose you were standing on a beautiful hill; it is springtime; the grass is green; the trees are beautiful; the day is perfect; the temperature is just right. There is a gentle breeze blowing. You feel like the whole world is at your command. You are all alone on this hill. You see this beautiful, peaceful river as it winds around a hill. My, what a beautiful sight it is! But as you turn around and look on the back side of the hill, you notice this beautiful peaceful river drop over an abrupt waterfall and crash onto some rocks at the bottom. Then all of a sudden you hear some music. You hear voices; they sound familiar. You look back and right down there on the river is a boat with about eight or ten of your friends on it. One is playing a guitar; all are singing together. They are truly enjoying life as they allow the current to take them downstream. You say, "My, isn't that delightful. How I would like to be with them. There they are, just drifting, not knowing where the river is going to take them." Then all of a sudden it dawns on you,-the water fall, the jagged rocks at the bottom.

P19 What are we going to say, young people? Will we just fold our aims and say, "Now this should be interesting. Let's see what happens here." We are not going to do that, are we? We are going to jump up and down. We are going to shout We jump up and down and shout, and get excited because we know where the jagged rocks and pitfalls are. This is the way it is with life for us youth of today.

P20 As the youth of today, we are fortunate to have high standards and guidelines set by the Church for us (page 104) to follow. They help us to avoid the jagged rocks of life. The world judges the whole church by the actions of its youth. We have a responsibility to live up to the church standards. We as young people can have fun while being considerate and loyal to the Church, and making its standards a happy part of our lives. We never need be ashamed when living up to the high standards of our religion. Nothing is to be lost but much is to be gained by doing so.

P21 As members of the Church of Jesus Christ, we are favored in having inspired leadership. Through the priesthood the Church points the way ahead and provides the kind of leadership which moves through the ages has saved the people when they were willing to listen and to follow. As holders of the divine priesthood we must strive to live high standards of morality and to magnify our callings so we can do as Christ commanded in the Bible, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." (Matt. 5:16.) I say this in the name of Jesus Christ. Amen.

P22 President N. Eldon Tanner

P23 On behalf of all who have listened to these young men, I wish to congratulate them, and pray that they will have the courage and strength to live according to their words, and that all who have heard them will benefit thereby.

P24 Elder Boyd K. Packer, Assistant to the Twelve, will speak to us on the subject, "The LDS Servicemen's Program."

P7 Boyd K. Packer

ELDER BOYD K. PACKER Assistant to the Council of the Twelve

P1 Brethren, I feel humble in responding to this appointment from the First Presidency, an assignment that comes because of responsibility as managing director of military regions and of priesthood home teaching. The teaming up of these assignments is a demonstration of priesthood activities drawing together in a very close relationship under the priesthood correlation program.

P2 Brethren, we are men of the priesthood. There is an obligation that accompanies manhood, for in his very nature, his body, his mind, his attitude, the man is the protector.

P3 Since ancient time, it has been the duty of the man to protect "his home, his family, his rights, his religion." (See Al. 43:46-47.)

P4 Service in military forces

P5 Across the world the holders of the priesthood answer the call of the government to which they owe allegiance and serve in military forces. In Germany and Australia, in the Netherlands, here in the United States, in Canada and Latin America—across the world—we find our brethren serving out their obligations, for "we believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law." (Article of Faith 12.)

P6 Few desire to bear arms. Fortunate, indeed, is the generation which escapes the necessity of so doing; ours is not so blessed.

P7 Our young brethren, more than ever before, and perhaps more than ever again, as they are called into military service need to buckle on the, whole armor of God, with their loins girt about with truth," having the breastplate of righteousness, and their feet shod with the preparation of the gospel of peace, bearing the shield of faith, and the helmet of salvation. (See D&C 27:15-18.)

P8 But some of our brethren have slipped quietly away and have left the family circle unprepared to do battle with the forces of evil. These brethren deserve quite as much and need ever (page 105) so much more the attention and the same preparation that the missionary receives as he leaves for the mission field.

P9 Assistance for servicemen

P10 Many things are now being done to strengthen them. It is my privilege to report a few of them to you.

P11 Recently the servicemen's committee was redesignated as the Military Relations Committee of the Church and given extended responsibility. Elder Harold B. Lee is chairman of the committee, with Elders Mark E. Petersen and Gordon B. Hinckley as members.

P12 Then last October there was organized, in Germany, Servicemen's Stake—Europe. Membership includes men serving in the military and their dependents. This unit joins the family of stakes as a strong, well-ordered organization. This suggests that the day is before us when a young man may leave home and the shelter of a well-organized Church program to find another at his military service.

P13 Some have wondered why this was not done a generation ago, but we were not prepared. The Lord has said: "Behold, I will hasten my work in its time." (D&C 88:73.)

P14 We have learned, through the university stakes, what to do when a member frequently moves about.
New echelon of leadership

More important than this, there has been called a new echelon of leadership in the Church, the Regional Representatives of the Twelve, on whom it seems we must now depend.

Brother Kay A. Schwendiman, who gave the opening prayer, was recently called as a Regional Representative of the Twelve, with responsibility for Servicemen's Stake-Europe and other duties relating to servicemen.

These things have come by way of preparation, and we see the guiding hand of the Lord in them. The Lord does hasten his work in its time.

Presently we have 27 chaplains on active duty in the armed forces of the United States. We are drawing closer to these men. Many of them are here this evening. We held a special meeting with them yesterday.

Some of them and some reserve chaplains now serve on special task committees, fitting out, as it were, this "armor" of which we spoke earlier.

Steps have been taken to assure that servicemen will receive Church publications, including new ways of handling The Improvement Era. They are now mailed in individual envelopes. Pre-franked change of address cards are included. Similar attention is being given to the Church News.

A recent letter from the First Presidency instructed stake presidents to call an executive secretary to the stake priesthood executive committee. His major responsibility is home teaching.

He is likewise the adviser to the stake presidency on military relations.

Through home teaching reports he remains constantly alert to the needs of men in the military service and those preparing to go.

He keeps the stake presidency alerted. As their intelligence officer," he keeps [page 106] them up against their job. They, through the stake priesthood executive committee and the stake council, may then take action to benefit their servicemen.

Three pilot seminars have been held for men who face call-up or have volunteered for military service. The first was in Oakland, one was in Idaho Falls, and one in Chicago, where some men already in basic training were invited.

With the assistance of the Regional Representatives of the Twelve, our chaplains, and others, these brethren were given intense training. It was as though they were being fitted up with the whole armor of God.

Some assessment of this training may be drawn from two letters. The first comes from a 19-year-old deacon who had attended the Oakland seminar.

"Hello, I finally got time to write after almost three weeks of training. It's just like the chaplains said it would be the seminar actually brought me much closer to the Church and explained my mission in the service. I'm going to try to not miss a single Sunday of church.

I've been wondering if you could send me some information on what all has to be done in order to go through the temple or be married in the temple, because if it takes time, I'd like to start preparing now, so whenever I decide to get married, in about four years, I'll be a few steps ahead. I don't think there would be anything I'd want more than to be married in the temple.

'I'd be honored to be a missionary in a foreign country someday when I become qualified." (Signed by Brother Bertoglio.)

His desire for missionary service may come sooner than he knows. Listen to one of our chaplain's reports:

"I would like to report firsthand results of the pilot seminar for prospective servicemen. . . .

"Four of the . . . servicemen were eventually assigned here for basic training. . . . They were encouraged, inspired, and given a more full outlook as to what to expect in military service.

"Each has been most willing to assist with the sacrament services held for their areas. Pvt. Michael Paige, for example, was so inspired that he brought 15 friends with him to Church on Sunday, January 12. Since that date 12 have been baptized. All of these contacts have come from the four servicemen who were at the Oakland seminar." (Letter from Chaplain Madsen)

It has now been determined that similar training will be given every member as he leaves his home to enter the military service. This training is not unlike the training given to a missionary. And we repeat, the serviceman deserves it quite as much and needs it infinitely more.

Instructions have already been given to the Regional Representatives of the Twelve. We therefore wish to alert the stake presidents, quorum leaders, bishops, the stake and ward executive secretaries, home teachers, and parents to look forward to the inauguration of the Churchwide program of these training seminars.

We can announce that the next one will be held in Salt Lake City on June 6, 7, and 8 for all men entering the military from Utah during the summer, and we suggest that the bishops in Utah look for their home teachers to supply them with information concerning the men who will be entering the military.
We do care about our men in the military. We return again in conclusion to the words of the Lord. They have much meaning to the young man who faces military service.

The armor of God

"Wherefore, lift up your hearts and rejoice, arid gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all, that ye may be able to stand.

Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, which I have sent mine angels to commit unto you;

"Taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked;

"And take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you, and be agree as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen." (D&C 27:15-18.)

God bless our men in the military service and those who anticipate that call. The Church does love you. The Lord is guiding us in preparing help for you. Of this I bear witness, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

The chorus will now sing "Redeemer of Israel." The congregation will please stand and join with them.

The congregation and chorus sang the hymn, "Redeemer of Israel."

President N. Eldon Tanner

Elder Marion G. Romney of the Council of the Twelve will now speak to us on the subject, "Home Teaching and the Family Home Evening."

Marion G. Romney

ELDER MARION G. ROMNEY Of the Council of the Twelve

This subject and this assignment have come to me because of the fact that the home teaching program with which I am connected has been assigned some responsibility with respect to the home evening program.

My objective is twofold: one, to call your attention to what the Lord has said about the responsibility of Church members to teach the gospel in the home, and two, to point out some things that can be done in the home through home teaching to inspire and encourage the members of the Church to hold and conduct home evenings in the home.

To endeavor to so instruct this great audience is indeed an awesome responsibility. Think of it for a moment. As mentioned by President Dyer today, there are perhaps 150,000 listening to this meeting, men and boys, every one of them holding an office in the priesthood of God. Each, by reason of accepting ordination, bears a divine charge to visit the homes of Church members and exhort them to attend to all family duties and to individual duties.

We have all heard of home teaching, and we have all heard of home evenings, but we do not all do home teaching, nor do we all hold home evenings, notwithstanding the fact that both of these activities are divinely instituted to help us teach the gospel in the home.

Pattern for gospel teaching

Because no one can be saved without a knowledge of the gospel, the Lord himself set the pattern as to how it should be taught in order that everyone can be taught. He himself came to his son Adam and taught him the gospel, and directed him to teach his children.

The record says that "Adam and Eve . . . made all things known unto their sons and their daughters. . . ." (Moses 5:12.)

They instructed their sons and daughters to follow their example. We know that the faithful ones of them did so, because we read that Jared, the sixth generation from Adam, taught his son "in all the ways of God." (Moses 6:21.) We know that the unfaithful did not teach their children, [page 108] because the Lord said that the blood of those who were drowned in the flood would be required at the hands of their fathers. The basis on which the Lord holds the parents responsible for untaught children he explained to Ezekiel when he told him that when he gave notice and the watchmen did not warn the wicked that they would be destroyed, the blood would be required at the hands of the watchmen. (See Ezek. 3:18.)

I have here the scriptures as to how Moses taught the children of Israel to teach their children, of how King Benjamin taught the people of the Book of Mormon days to teach their children, and so on down through the various dispensations. I shall not take time, because of the lateness of the hour, to go through these scriptures. Furthermore, the scriptures that are binding upon us are the ones the Lord has given us in these latter days. He has never required his people of one dispensation to rely solely upon the teachings he gave to former dispensations. But he has revealed his law, given his commandments anew in every dispensation. And in this dispensation the commandments that we are bound by are those in the Doctrine and Covenants.

Modern instruction

In 1831, while the Prophet Joseph was "reviewing the commandments" to be sent to Zion, the Lord gave this instruction:

". . . inasmuch as parents have children in Zion, or in any of her stakes . . . that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized." (D&C 68:25-26.)

Failure to teach children

The Lord's follow-up on this commandment 18 months later must have shaken the presidency and bishop. Explaining that "every spirit of man was innocent in the beginning," but that because of their "disobedience, . . . [and] the tradition of their fathers, . . . that wicked one cometh and taketh away light and truth . . .," the Lord continued:
I wonder how many of us today are suffering afflictions because we fail to teach our children.

And now a commandment I give unto you--if you will be delivered you shall set in order your own house, for there are many things that are not right in your house.

Verily, I say unto my servant Sidney Rigdon, that in some things he hath not kept the commandments concerning his children; therefore, first set in order thy house.

Verily, I say unto my servant Joseph Smith, Jun.

You have not kept the commandments, and must needs stand rebuked before the Lord;

Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place.

My servant Newel K. Whitney also a bishop of my church, hath need to be chastened, and set in order his family, and see that they are more diligent and concerned at home, and pray always, or they shall be removed out of their place.

The failure of parents to teach their children affects not only them and their children but whole civilizations.

Such failure contributed to the wickedness that brought on the flood; it contributed to the fall of ancient Israel, and to the destruction of the Book of Mormon peoples. I read recently that the renowned author "Edward Gibbon, back in 1788, set forth [page 109] in his famous book, 'Decline and Fall of the Roman Empire,' five basic reasons why that great civilization withered and died," and that the first of these reasons was "the undermining of the dignity and sanctity of the home, which is the basis for human society.

Home Evening inaugurated

All our leaders in this dispensation have counseled parents to teach their children. The First Presidency of the Church, in 1915, advised and urged the inauguration of a ‘Home Evening’ throughout the Church, at which time fathers and mothers may gather their boys and girls about them in the home, and teach them the words of the Lord.

If the Saints obey this counsel, we promise that great blessings will result. Love at home and obedience to parents will increase, faith will be developed in the hearts of the youth of Israel, and they will gain power to combat the evil influences and temptations which beset them.” (The Improvement Era, June 1915, pp. 733-34.)

I suppose this statement and the following I will read from President McKay give as good a definition of a home evening as we have in the scriptures. In April 1964, President McKay said: "No other success can compensate for failure in the home.” (The Improvement Era, June 1964, p. 445.)

In 1965, as an aid to parents in teaching their children, the weekly Family Home Evening Program was inaugurated. Introducing the manual, President McKay said:

These lessons for ‘Teaching and Living the Gospel in the Home’ are offered as helps for the weekly home evening.

Earnestly we urge parents to gather their families around them, and to instruct them in truth and righteousness, and in family love and loyalty. The home is the basis of a righteous life, and no other instrumentality can take its place nor fulfill its essential functions. The problems of these difficult times cannot better be solved in any other place, by any other agency, by any other means, than by love and righteousness, and precept and example, and devotion to duty in the home.” (Family Home Evening Manual, 1965, p. iii.)

Pursuant to this counsel, many families have adopted and faithfully pursued the Family Home Evening Program. Others have yet to move into it and qualify for the promised blessings.

Purpose of home teaching

Some of the things that can be done through home teaching--and this is really the purpose of this talk tonight to inspire obedience to the commandment to teach the gospel in the home, and particularly to hold the home evening as directed, are as follows:

To the stake presidents;

That under the leadership of the stake president, there be in every stake an evening--other than Sunday--designated and exclusively reserved as home evening. I recently heard a former stake president who said the bishops in the stake he had presided over did not even answer the telephone on this evening. When it rang, one of the children would gently say, "We are holding home evening. Are you?"

Let each stake president see to it that he himself regularly conducts a weekly home evening with his own family, and that he inspires each of his counselors, clerks, high councilors, and all members of his stake council to do likewise.

I had written in these remarks: It will be in order for Representatives of the Twelve to emphasize this matter in their regions. I was very happy day before yesterday to hear President Tanner tell these Regional Representatives directly to hold their own home evenings and then take it up with the stake presidents.

That in their monthly oral evaluations, stake presidents motivate bishops and branch presidents to implement the family home evening program in their own homes and in their wards and branches.

Now to the bishops:

Let every bishop and branch president not only conduct a weekly [page 110] home evening with his own family, but also so teach, exhort, and inspire his counselors, clerks, and ward council members that they follow his example.

That in their monthly oral evaluations with their priesthood leaders, bishops and branch presidents accomplish three things: One, inspire these leaders to conduct home evenings with their own families. Two, motivate them to inspire home teachers to hold home evenings with their own families, and to encourage the families they visit to hold home evenings. Three, bishops should, at these interviews, receive a report from each priesthood leader on the status of home teaching in the families for whom he is responsible.
In the army while in the first world war, one of our boys who was a pretty good fighter was challenged in England to a fight. This young man, our Mormon boy, had the habit of smiling all the way through a fight. One of the men whom he was pitted against was champion, and during the fight he said to his attendants between rounds, "I can't lick that guy unless I can knock that grin off of his face." He was not able to do it. That smile represented a courage of cold steel, and the Mormon boy won the battle.

Such is the care we must exercise, brethren, as we watch over the Church, if we are to prevail "against the wiles of the devil."

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. (Eph. 6:11-12.)"

The world is ripening in iniquity.

"...all flesh is corrupted before [the Lord];...the powers of darkness prevail upon the earth..." (D&C 38:11.)

Morality in general and chastity particularly are outmoded. Man--so our children are told--is an animal, the product of biological evolution; his generative powers are not sacred and God-given for the purpose of bringing God's spirit children into mortality, and therefore to be exercised within the limits divinely prescribed, as the gospel teaches, but they are playthings to be exploited and prostituted for the gratification of sensual and lustful desires. Courage, honesty, loyalty, patriotism, law and order--these and other elements of the divine nature are no longer revered as virtues.

Children to be strengthened

If our children are to be sufficiently strengthened to stand against this satanic onslaught, they must be taught and trained in the home, as the Lord has directed.

"...gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all, that ye may be able to stand. ...that where I am ye shall be also." (D&C 27:15, 18), I humbly pray, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

President Hugh B. Brown will be our concluding speaker.

PRESIDENT HUGH B. BROWN First Counselor in the First Presidency

We have had two days of almost constant meetings. I know you are all rather weary at this hour, so I shall not take much time. I have enjoyed very much the meeting tonight; and realizing the numbers of men who are listening in, I am wondering if I can add a word. I hope we have taken to heart the very worthwhile and important messages that have been given by the brethren throughout the conference. Tonight especially, when President McKay had such an inspiring message for us, and then to hear these young boys respond to the call so well, so efficiently, so humbly, was an inspiration to all of us. To hear Elders [Lyle R.] Cahoon, Packer, and Romney discuss their special assignments is a challenge to every man who holds the priesthood.

That every priesthood bearer will rise to the challenge given us by the Lord when he said, in the words already quoted by Brother Packer: [page 111] "... gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all, that ye may be able to stand. ...that where I am ye shall be also." (D&C 27:15, 18), I humbly pray, in the name of Jesus Christ. Amen.

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President N. Eldon Tanner

President Hugh B. Brown will be our concluding speaker.
Brethren, there are many things that could be said on an occasion of this kind, but most of them have been said, so I will not detain you. I would like to bring to your attention, though, one or two paragraphs that might be helpful. I hope they will. This is entitled "When Is Success a Failure?"

When the time came for the final examinations in that camp, the captain sent this young man down to Calgary from Sarcee Camp to do some work for him, and they were having examinations while he was gone. When he returned the captain said, "Now you go in the other room there, and I will give you the list of questions, and you can write your examination."

He went in and returned and said, "Sir, all the books we have studied are there on that desk. Surely you don't want me to write my examination there where I can turn to those books."

He said, "Thank you, sir, but I do not smoke."

"Gentlemen, if I must be untrue to my ideals and my people and do things that I have been instructed all my life I should not do, I'll quit the army."

"When you are doing the lower while the higher is possible, when you are not a cleaner, finer, larger man on account of your work, when you live only to eat and drink, have a good time, and accumulate money, then success is a failure. When you do not carry a higher wealth in your character than in your pocketbook, when the attainment of your ambition has blighted the aspirations and crushed the hopes of others, when hunger for more money, more land, more houses and bonds has grown to be your dominant passion, when your profession has made you a physical wreck—victim of 'nerves' and moods, when your absorption in your work has made you practically a stranger to your family, when your greed for money has darkened and cramped your wife's life, and deprived her of selfexpression, of needed rest and recreation, of amusement of any kind, when all sympathy and fellowship have been crushed out of your life by selfish devotion to your vocation, when you do not overtop your vocation, when you are not greater as a man than as a lawyer, a merchant, a physician or a scientist, when you plead that you have never had time to cultivate your friendships, your politeness, or your good manners, when you have lost on your way your selfrespect, your courage, your self-control, or any other quality of manhood, then success has been a failure."

Let us take that to heart, brethren, and remember that each of us is being tested, just as the finest cars and planes are tested before they are put into service. They are tested for weaknesses; they are tested for flaws. Can you stand the test? At the bar the Judge will not look us over for medals, degrees, or diplomas, but for scars. Let us resolve that there will be no stains. Let every young man who holds the priesthood stand himself up against the wall and look himself over and ask himself to reply honestly,
You young men who are going into the service are going to come up against some terrible temptations and some real tests of courage. God bless you that your priesthood may enable you to measure up to any responsibility that is placed upon you.

We are living in very difficult times. They are ominous times. They are times when men are getting discouraged. Many references have been made to these things during this conference.

I would like to leave with you a poem on what the future portends:

"You that have faith to look with fearless eyes Upon the tragedy of a world at strife, And know that out of death and night Shall rise the dawn of ampler life, Rejoice, whatever anguish rend the heart, That God has given you the priceless dower To live in these great times and have your part [page 114] In freedom's crowning hour; That you may tell your sons who see the light, High in the heavens, their heritage to take, I saw the powers of darkness take their flight; I saw the morning break."

Then look forward with courage and faith, remembering that unless we have been true, unless we have kept the faith, unless we have kept clean, unless we have done the things that we know we ought to do, then we will fail in this great test.

The rights of the priesthood

I must close by drawing your attention to a very familiar section of the Doctrine and Covenants:

"... the rights of the priesthood are inseparably connected with the powers of heaven, and ... the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

"Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God.

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. . . ."

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (D&C 121:36-39, 45-46.)

Divinity of the work

God bless you, my brethren. I leave with you my own testimony as to the divinity of this work. God has been so good to me as to make known to me, in ways that I cannot explain, that Jesus of Nazareth is the Son of God. I know that he is the Redeemer of this world. I have been close enough to him to get from him a convincing testimony of that fact, which has been sealed upon my soul. I leave you this testimony, and I say, as Peter of old said in answer to the question, "Whom say ye that I am?" "Thou art the Christ, the Son of the living God." (See Matt. 16:15-16.) I know it. I know it better than I know anything else, and for that knowledge I am grateful to him. I would like to continue faithful to the end if I can.

God bless you now as you go to your homes. Set your houses in order. Set your lives in order, for you are going to be tested as men heretofore have not been tested, and you will make good in proportion as you build character, as you do the things you know you ought to do, deprive yourself of the things you know you should not have, and yield obedience to the commandments of God.

"If a man is primarily after wealth, the world can whip him. If he is primarily after pleasure, the world can beat him. But if a man is primarily growing character, then he can capitalize on anything that life does to him. How much a man owns depends on the height and breadth and depth of his mind and soul and not on his bank account.

May his peace and blessing be with you all, I pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

I should like to remind you that the CBS Radio Tabernacle Choir Broadcast will begin at 9:35 tomorrow morning. It will be from 9:35 to 10 o'clock a.m. Those desiring to attend must be in their seats before 9:15.

As thousands leave this priesthood meeting tonight, we urge you to drive carefully. Obey the traffic rules and always be courteous and patient in driving in the city and on the high. The music for this priesthood session has been furnished by the Brigham Young University Faculty Priesthood Chorus, with Harold H. Goodman conducting and Robert Cundick at the organ. We deeply appreciate their inspiring music and the service they have rendered tonight.

We shall now close this meeting with the chorus singing, "I Need Thee Every Hour," and Elder Robert N. Sears, regional representative of the Twelve, will offer the benediction.

The conference will then be adjourned until ten o'clock tomorrow morning.

The Brigham Young University Faculty Priesthood Chorus then sang, "I Need Thee Every Hour."

Elder Robert N. Sears, regional representative of the Twelve, offered the closing prayer.

The conference adjourned until Sunday, April 6, at 10 a.m.

1969 Conference Report, April 6, 1969
concluded at 10 o’clock. A complete report of this broadcast may be found on pages 156 and 157 of this report.

The Salt Lake Tabernacle Choir furnished the choral music for this session with Richard P. Condie conducting. Elder Alexander Schreiner was at the console of the organ.

President Hugh B. Brown, first counselor in the First Presidency, conducted this session.

Just before the beginning of this session of conference, the Tabernacle Choir sang the hymn, “Praise to the Lord.”

President Brown then made the following preliminary statement:

This is the sixth session of the 139th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

President David O. McKay is watching on the television at his home under the advice of his physicians. He is presiding at this session of the conference and has asked that I conduct.

He wishes me to extend his greetings and love and blessings to each and all.

It gives us great pleasure also to welcome all present this morning, especially our special guests--governmental, educational and civic leaders, together with the vast television and radio audience.

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing “Achieved Is the Glorious Work,” following which Elder Dean A. Peterson, president of the Brigham Young University Seventh Stake, will offer the invocation.

The Tabernacle Choir sang the number, “Souls of the Righteous.”

The Tabernacle Choir will now sing “Souls of the Righteous,” after which President Nathan Eldon Tanner, a counselor in the First Presidency of the Church, will speak to us.

President Hugh B. Brown

On behalf of the First Presidency, the Quorum of the Twelve Apostles, and the other General Authorities, I wish to extend a warm welcome to our radio and television audiences to join with us here in this historic Tabernacle on Temple Square this lovely Easter morning.

We are commemorating today the greatest event that has ever taken place in the history of mortal man: the resurrection of our Lord and Savior, Jesus Christ, the Son of God, the Creator of the world, who came and gave his life for us and was resurrected. The fact that Christ rose from the dead has made secure the resurrection of all mankind from the grave and offers an opportunity for them to return to their Father in heaven. Yes, all sons and daughters of Adam and Eve are to be resurrected, raised from the dead and each shall enjoy the glory for which he has prepared himself.

The birth, life, death and resurrection, and the message of our Lord and Savior is the central theme of all scripture--the Old Testament, the New Testament, and our latter-day scriptures, the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price. What would the scriptures be without this message? All other things lose their meaning and purpose and fade into insignificance.

Joseph Smith, the Prophet, said: “The fundamental principles of our religion are the testimonies of the Apostles and Prophets, concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; and all other things which pertain to our religion are only appendages to it.” (Documentary History of the Church, Vol. 3, p. 30.)

In fact, without this great message of the Redeemer, we are left without a purpose, without an anchor, and without hope.

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In fact, without this great message of the Redeemer, we are left without a purpose, without an anchor, and without hope.

As the Christian world commemorates the crucifixion and resurrection of our Savior, who is the source of Christianity, I should like to review some of the predictions and events surrounding this most important occasion.

Centuries before the crucifixion of the Savior, the psalmist wrote:

“. . . the assembly of the wicked have inclosed me: they pierced my hands and my feet.

“They part my garments among them, and cast lots upon my vesture.” (Ps. 22:16, 18.)

Also centuries before, Isaiah said:

“. . . he hath poured out his soul unto death: . . . and he bare the sin of many, and made intercession for the transgressors.” (Isa. 53:12.)

Long before the birth of Christ, Alma was asked: “What does this mean which Amulek hath spoken concerning the resurrection of the dead, that all shall rise from the dead, both the just and the unjust, and are brought to stand before God to be judged according to their works?” (Al. 12:8.)

In his discourse following this question, Alma explained: “. . . it meaneth the reuniting of the soul with the body. . . .” (Al. 40:18.)

Jesus also predicted his death and resurrection time and again as he went about his mission. Matthew, Mark, Luke, and John record such statements as: “I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.” (John 6:51.)
and found it to be true. Later two of the disciples, traveling to Emmaus, saw and talked to him. That same evening the apostles were sitting together and recounting the way, Jesus appeared to them. They then hurried and reported their experience to the apostles, who doubted what they said. But Peter and John hastened to the sepulchre, perplexed they were to find the tomb was empty. An angel who was in the tomb said: “Fear not ye: for I know that ye seek Jesus, which was crucified.

Let us review briefly some of the visual demonstrations that were given in the early days following the resurrection, or the irrefutable evidence of the fact that he was literally resurrected.

Evidences of resurrection

As he was turned over to be crucified, he was scourged, and a wreath of thorns was placed upon his head. In his agony, as he was hanging on the cross, the Savior cried out in his Godlike manner, “Father, forgive them; for they know not what they do” (Luke 23:34.)

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Following this they went out into the Mount of Olives and came to a place called Gethsemane. Leaving his disciples there, he took with him Peter, James, and John, “And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

As the Jews could not impose the death penalty in the Sanhedrin, he was taken to Pilate. Pilate said, after questioning him, I find no fault in this man.” (Luke 23:4.) The multitude then renewed their demand for his crucifixion. Pilate, learning he was a Galilean, sent him to Herod, but Herod sent him back, not knowing what judgment to pass. Pilate again began to examine Jesus. At least three times he pleaded with the multitude to release Jesus instead of Barabbas, who was guilty of murder, but each time they said, “... release unto us Barabbas,” and when he asked concerning Jesus, they cried, “Crucify him.” (Luke 23:18, 21.)

It is interesting to note that Pilate finally took water, “and washed his hands before the multitude, saying, I am innocent of the blood of this just person see ye to it. And they all condemned him to be guilty of death.” (Mark 14:64.)

As he was turned over to be crucified, he was scourged, and a wreath of thorns was placed upon his head. In his agony, as he was hanging on the cross, the Savior cried out in his Godlike manner, “Father, forgive them; for they know not what they do” (Luke 23:34.)

Also, while hanging on the cross, he made this very significant statement to one of the thieves who pleaded for mercy: “... To day shalt thou be with me in paradise.” (Luke 23:43.)

While he lay in the tomb, the chief priests and Pharisees went to Pilate, “Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.” (Mark 14:41.)

"Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

"Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.’’ (Matt. 27:63-65.)

Try to imagine how heavyhearted discouraged, and gloomy the apostles' and others who had followed Jesus were as they realized their leader had been crucified. They were left alone, in doubt, confused, not knowing what to do. Though they had been with him and had listened to his words, they had not understood him when he said he would rise again. They thought their cause was lost. Peter said, "I go a fishing.” Others said, "We also go with thee.” (John 21:3.) They were prepared to go back to their old vocations.

The crucifixion

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"And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.” (Mark 14:18-20.)

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"Peace be unto you.

"But they were terrified and affrighted, and supposed that they had seen a spirit.

"And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

"And when he had thus spoken, he shewed them his hands and his feet. " (Luke 24:36-40.)

Thomas, who was not present on the first occasion, when told of the appearance refused to believe. A week later Christ appeared again to the eleven, including Thomas. When the Lord spoke, "... Thomas answered and said unto him, My Lord and my God.

"Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (John 20:28-29.)

Later he appeared to over five hundred persons, most of whom were still living when Paul bore his testimony [page 119] that he had been visited by Christ and called to his ministry.

Two other very important occasions on which the risen Lord appeared were on this the American continent. We read in the Book of Mormon that, as the Lamanite prophet, Samuel, had predicted concerning the crucifixion and resurrection of Christ, there was darkness for the space of three days over the face of the land, and there was great and terrible destruction. Cities were destroyed, many persons were killed, and great was their terror and mourning, as they were heard to say: "O that we had repented before this great and terrible day, and had not killed and stoned the prophets, and cast them out; then would our mothers and our fair daughters, and our children have been spared. . . . (3 Ne. 8:25.)

Following this great destruction multitudes of the people who were saved gathered together around the temple in the land Bountiful. They heard a voice, as if it came out of heaven, but did not understand until it spoke a third time, saying: "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him." (3 Ne. 11:7.)

And then they saw a man descending out of heaven. He showed them his hands and his feet, and said: "Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

". . . I have suffered the will of the Father in all things from the beginning."

At his invitation, the multitude went forth . . . and did feel the prints of the nails in his hands and in his feet and did know of a surety and did bear record, that it was he, of whom it was written by the prophets that should come." (3 Ne. 11:10-11, 15.)

Then we have the testimony of our modern-day prophet, Joseph Smith, 1,800 years following the crucifixion and resurrection. He says that as he was kneeling in the grove in prayer, "... I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him!" (Joseph Smith 2:16-17.)

Here we have the testimony of a young man in this dispensation who actually saw and talked with the risen Lord, and who, as some of the prophets of old, sealed his testimony with his blood. These are the testimonies of only a few of those who knew and followed him.

Doubting Thomases

There are many, many in the world today, however, who find it hard to believe that there was a literal resurrection, and though the testimonies and evidences before them are irrefutable, it is difficult for them to believe because they do not understand just how it could take place. It leaves them as Thomas-doubting, because they have not seen.

We all know that there are many, many things in science which we do not understand, but which we must and do accept. Where would we be if the laws of nature and the laws of God were limited to man's understanding? We have been admonished: "Trust in the Lord with all thine heart; and lean not unto thine own understanding." (Prov. 3:5.)

Acceptance on Faith

How much wiser we would be to accept the word of the Lord, the Creator of the world, and his teachings, and prepare ourselves for immortality and eternal life through accepting by faith those things we cannot understand. Our faith should be strengthened by the testimonies of all those who saw and talked with Christ, both in Jerusalem and here on the American continent.

How can anyone believe that these stories were concocted or are figments of the imagination, when there were so many predictions and testimonies of the prophets and others, living in different lands and at different times, all testifying and telling the same story about the same individual? The stories have to be true. What comfort and joy and security it gives to those who believe what Christ and his prophets have told us about death and the resurrection.

Immutability and eternal life

Christ said of his mission here upon the earth: "... this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) He further stated:

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. . . ." (John 11:25-26.)

He also said:

"And whosoever liveth and believeth in me shall never die. . . ." (John 11:25-26.)

"The resurrection is a necessary part of the plan of salvation. It is necessary to the plan of salvation; it is necessary to the atonement; it is necessary to the redemption of the human family. . . . (3 Ne. 11:10-11, 15.)

We have seen the hand of the Lord in the world. We have seen His miracles. We have seen His power. And when we see these things, we can believe in the resurrection.
"Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice,

And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28-29.)

The time is fast approaching when death and the resurrection will come to every one of us. What must we do to come forth unto the resurrection of life and not to the resurrection of damnation? How do we take upon us his name? What do we do to come unto the Father by him? His answer was clear and simple: Repent and be baptized and believe the gospel, and "If ye love me, keep my commandments." (John 14:15.)

God news of gospel

What is the gospel? It is the good news which the Savior brought and which he taught during his ministry. His gospel has been restored and is being taught today in his Church by those who have been called, just as he called his disciples, to go throughout the world and proclaim his message of peace and goodwill toward all men.

Every living soul should be earnestly striving to learn the teachings of the gospel and how to live them, thus making it possible to gain immortality and eternal life. May we accept these truths, follow his teachings, and enjoy the blessings of the faithful.

It is my testimony that he lives, and that his Church is upon the earth today, and is being directed through his chosen Prophet; that the prophecies of the scriptures will all be fulfilled, and that, as we are told, "...this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.) May we prepare ourselves to meet him when he comes again, and prove ourselves worthy to dwell with him forever when we have finished our work upon the earth, I humbly pray in the name of Jesus Christ. Amen.

President Hugh B. Brown

The inspiring address and testimony to which we have just listened was given by President N. Eldon Tanner of the First Presidency.

The Tabernacle Choir will now sing "Surely He Hath Borne Our Griefs."

After the singing President Joseph Fielding Smith of the First Presidency will address us.

The Tabernacle Choir sang, "Surely He Hath Borne Our Griefs."

PRESIDENT JOSEPH FIELDING SMITH OF THE FIRST PRESIDENCY AND PRESIDENT OF THE COUNCIL OF THE TWELVE

Here we are at another general conference. I am sure we are all very happy that we can attend, and we welcome all those who are listening in. I hope and pray that the Lord will bless me in what I may say.

The thief of eternal life

Procrastination, as it may be applied to gospel principles, is the thief of eternal life, which is life in the presence of the Father and the Son. There are many among us, even members of the Church, who feel that there is no need for haste in the observance of gospel principles and the keeping of the commandments.

Nephi wrote of the people of the last days: "Yea, and there shall be many which shall say: Eat, drink, and be merry, for tomorrow we die; and it shall be well with us.

"And there shall also be many which shall say: Eat, drink, and be merry: nevertheless, fear God--he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will heat us with a few stripes, and at last we shall be saved in the kingdom of God." (2 Ne. 28:7-8.)

Do not think that this was said of the world, or even the stranger within our gates." (See Exod. 20:10.) It is said of members of the Church. Moreover, Nephi warns us that in the last days there will be many who will follow Satan. I could go on and read more from Second Nephi, but I am going to give you the chapter and verse so when you go home, get out your Book of Mormon and read Second Nephi, Chapter 28, verses 20-29.

We are living in the last days. Have we not heard individuals talk as Nephi said they would? Are there not many who excuse themselves and pull themselves to sleep in carnal security, thinking that the Lord will overlook their little sins? Are there not those among us who are denying the power of the devil, and who deny that there is a devil? Do they not "spiritualize" the torments of hell and say there is no hell? Have you not heard these things taught? In this manner, Satan is raging in the hearts of the people, and members of the Church do not entirely escape his cunning sophistries!

Restitution must be made

Bad habits are easily formed, but not so easily broken. Are we yielding to our evil habits, thinking they are only trifles after all, and we will get rid of them in the grave? Do we expect that our bodies will be cleansed in the grave, and we shall come forth with perfect end sanctified bodies in the resurrection? There are some among us who teach such things and excuse themselves for their practices, saying that they will be cleansed in the grave.

Alma taught a very different doctrine. He said to Corianton: "Do not suppose, because it has been spoken concerning restoration, that ye shall be restored from sin to happiness. Behold, I say unto you, wickedness never was happiness.

"For that which ye do send out shall return unto you again, and be restored; therefore, the word restoration more fully condemneth the sinner, and justifieth him not at all." (Al. 41:10, 15.)

The Savior also said, "... with what measure ye mete, it shall be measured to you again." (Matt. 7:2.) Some think that a little punishment will not be so bad, and they are willing to take a chance and suffer for their offenses rather than keep the commandments of the Lord, as we are instructed. If they are able to escape with a "few stripes," they may consider themselves fortunate. But let us remember that sin must be atoned for. Restitution must be made; we will have to pay the price if we refuse to repent and to [page 122] receive the blessings of the gospel.

Punishment is not easy to bear, especially when the conscience is troubled. Who could be happy in suffering, and all the while be thinking that the suffering had come because of a willful, or persistent, breaking of the commandments of God, when knowledge and counsel had been given to walk in righteousness? What will the sinner think in that day when he has learned repentance for willful rebellion, and realizes that the great suffering of our Lord in love made it unnecessary for him so to suffer if he had accepted Christ and his work?
President Joseph Fielding Smith of the First Presidency has just addressed us.

May we all heed these warnings, I humbly pray, in the name of Jesus Christ, our Redeemer. Amen.

President Hugh B. Brown

President Joseph Fielding Smith of the First Presidency has just addressed us.
The Choir and congregation will now join in singing "God Moves in a Mysterious Way," following which we shall have a brief interlude with music by the Choir.

The choir and congregation joined in singing the hymn, "God Moves in a Mysterious Way.

Following an organ interlude, the Tabernacle Choir sang the song "Lord Jesus, Thy Dear Angels Send."

President Hugh B. Brown

For the benefit of the television and radio audience we announce that we are again met on Temple Square in Salt Lake City in an annual conference of The Church of Jesus Christ of Latter-day Saints.

We shall now hear from Elder A. Theodore Tuttle of the First Council of Seventy.

ELDER A. THEODORE TUTTLE Of the First Council of the Seventy

My dear brethren and sisters:

You may have experienced traveling through a canyon on a narrow mountain road during a storm. Cloudy, foggy conditions, with rain blowing hard against the windshield, make driving perilous at best. Suddenly the windshield wipers lose their synchronization and begin to fight one another. Only momentarily can they clear the windshield. The person with you is no help. He can likewise see only sideways.

Now, while this is not like losing the motor or a wheel, you are obviously in serious trouble. You have either to stop and wait for the fury of the storm to cease or to proceed on a perilous mountain road in extreme danger—because you cannot see clearly.

Conditions in the world

The whole world is in such a storm. Dark clouds hover all around. International turmoil, domestic social conditions, and the usual family problems, all seemed solvable before. Now, in the fury of our times, they close in upon us and threaten our safe journey. Present conditions make it impossible to see the way clearly.

However, unlike driving, we have not the alternative to stop living and wait for the storm clouds to lift. We must face life's tempest. Robert Frost spoke a truth when he said, "The only way out is through."

Crime is soaring. Disobedience and lawlessness increase. Modesty is disappearing. Drunkenness and immorality run rampant. The forces of evil with sinister intent strike directly at the very vitals of society—the home and our children. Values are distorted. Debauchery and evil mock virtue. Hardly anything is now sacred. The world lieth in sin.

Courage to face problems

You may be surprised to learn that even admitting all of this, I have a calm assurance in my soul. All is not, nor will it be, lost. This peace that speaks to my heart has not removed life's problems, but it gives courage to face them.

May I share with you some of the things that I know that give me positive assurance:

I know that Jesus was born of Mary; that he grew to manhood as "the carpenter's son"; that he did his Father's will while he walked the earth.

I know that he taught men the right way to live; and more, that he lived a perfect life, that he was the example of all that he taught.

I know that he took upon himself the sins of all men and wrought an atonement for them that we can claim by obedience to his laws.

He was taken and crucified on Calvary's hill.

He died that we might live.

I know that he broke the bonds of death, rose from the grave the third day, and appeared unto many.

God lives today

I know that he lives today.

There is other knowledge equally important. I testify that God the Father and his Son Jesus Christ, in the year 1820, appeared to a young man, Joseph Smith. Regarding this marvelous manifestation Joseph Smith wrote:

"... I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—[Joseph,] This is My Beloved Son. Hear Him!" (Joseph Smith 2:16-17.)

On another occasion, in 1832, Sidney Rigdon was with the Prophet Joseph. Together they received a heavenly manifestation recorded thus:

"It is no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—[Joseph,] This is My Beloved Son. Hear Him!" (Joseph Smith 2:16-17.)

On yet another occasion in 1836, Joseph Smith and Oliver Cowdery, after arising from solemn and silent prayer, explained: "... the following vision was opened to both of us." (Introduction to Section 110.)

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

"We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.
"His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

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

I know these things are true. The significant thing, however, is that you also can know for yourself! You can know by following the prescribed process—adhere to the gospel principles that the Savior taught.

Testimony brings confidence

Let me tell you what this testimony and knowledge means. It brings peace and confidence and calm assurance. It stimulates right conduct. It fosters repentance from sin. This assurance does not mean inactivity; rather, it generates positive action. It motivates Christian acts of kindness. It opens channels to heavenly power.

Do you realize that the power of God is available in this Church today as it was with the apostles of old?

In the midst of the turmoil we presently face, how would you like to have someone take you by the hand as it were and lift you up and guide you? How would you like to hear a prophet's voice give continued heaven-inspired guidance? How would you like to belong to a divinely organized church that provides a family-oriented program to help you teach your family correctly? Where is a family that could not use this kind of assistance today?

The unique position of being the restored Church appeals to people of wisdom and reason-people who are seeking for the truth. This church has particular appeal to men. If you could see this congregation here this morning, you would know it attracts men-men of capacity and stature in the work of the world. Here are husbands and fathers who receive guidance from this great church to unify and bless their homes.

Here are men who come to listen to a prophet's counsel. They seek direction in these troubled times from a seer. A seer is one who sees. We have not been disappointed, The prophet has said:

1. Strengthen the home.
2. Youth, keep yourselves pure and virtuous. Intelligent home building begins in your teens. It is the chief factor to a happy home.
3. Marriage is ordained of God. Guard the sacredness of your marriage vow.
4. Marriage is a sacred obligation and a covenant that is eternal or that may be made eternal. The bearing and rearing of children is the highest of all human duties.

"Where there is no vision, the people perish." (Prov. 29:18.) We have been given the vision. We have been instructed.

Speaking of the great tribulations to come in the latter days, the Lord gave this assurance: "... my people will I preserve." (Moses 7:61. Italics added.)

Later he counseled: "... if ye are prepared ye shall not fear." (D&C 38:30.)

And again he has promised: "But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (D&C 59:23.) I believe in that promise.

I am grateful to be a member of the Church of which the Lord by his own voice has declared: "... the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased." (D&C 1:30.)

As a member of this church I have full confidence in "the prophecies and promises which ... [the Lord has said] shall all be fulfilled." (D&C 1:37.)

I know that if we will follow the counsel from these brethren, we can be prepared, and we need not fear. We can make our way along the road of life safely.

And I know that by doing the works of righteousness, we can all have peace in this world and eternal life in the world to come. In the name of Jesus Christ. Amen.

President Hugh B. Brown

Elder A. Theodore Tuttle has just addressed us.

We shall now hear from Elder Thomas S. Monson of the Council of the Twelve.

The vast throng assembled in the Tabernacle this Easter morning is a beautiful sight. I recognize among you those who have traveled great distances to be at the conference—even from far-off Australia.

The flight from Brisbane, Australia, to San Francisco is a long one. There is time to read, time to sleep, and time to ponder and think. As a passenger on this flight, I was awakened by the calm, resonant sound of the pilots voice as he announced: "Ladies and gentlemen, we're now passing over the Coral Sea, scene of the great sea battle of World War II."

Through the cabin window I could see billowy white clouds, and far below, the azure blue of the vast Pacific. My thoughts turned to the events of that fateful eighth day of May in 1942 when the mammoth aircraft carrier Lexington slipped to its final resting place on the ocean floor. Twenty-seven hundred and thirty-five sailors scrambled to safety. Others were not so fortunate. One who went down with his ship was my boyhood friend, Arthur Patton.
Story of Arthur Patton

May I tell you about Arthur? He had blond, curly hair and a smile as big as all outdoors. Arthur stood taller than any boy in the class. I suppose this is how he was able to fool the recruiting officers and enlist in the Navy at the tender age of 15. To Arthur and most of the boys, the war was a great adventure. I remember how striking he appeared in his navy uniform. How we wished we were older, or at least taller, so we too could enlist.

Youth is a very special time of life. As Longfellow wrote:

"How beautiful is youth! How bright it gleams With its illusions, aspirations, dreams! Book of Beginnings, Story without End, Each maid a heroine, and each man a friend!" (Henry Wadsworth Longfellow "Moritus Salutamus"

Arthur's mother was so proud of the blue star that graced her living room window. It represented to every passerby that her son wore the uniform of his country. When I would pass the house, she often opened the door and invited me in to read the latest letter from Arthur. Her eyes would fill with tears, and I would then be asked to read aloud. Arthur meant everything to his widowed mother. I can still picture Mrs. Patton's coarse hands a, she would carefully replace the letter in its envelope. These were honest hands that bore the worker's seal. Mrs. Patton was a cleaning woman—a janitress for a downtown office building. Each day of her life except Sundays she could be seen walking up the sidewalk, pail and brush in hand, her gray hair combed in a tight bob, her shoulders weary from work and stooped with age.

Then came the Battle of the Coral Sea, the sinking of the Lexington, and the death of Arthur Patton. The blue star was taken from its hallowed spot in the front window. It was replaced by one of gold. A light went out in the life of Mrs. Patton. She groped in utter darkness and deep despair.

Will Arthur live again?

With a prayer in my heart, I approached the familiar walkway to the Patton home, wondering what words of comfort could come from the lips of a mere boy.

The door opened, and Mrs. Patton embraced me as she would her own son. Home became a chapel, as a grief-stricken mother and a less-than-adequate boy knelt in prayer.

Arising from our knees, Mrs. Patton gazed into my eyes and spoke: "Tom, I belong to no church, but you do. Tell me, will Arthur live again?"

Time dims the memory of that conversation. The present whereabouts of Mrs. Patton is not known to me; but, Mrs. Patton, wherever you are, from the backdrop of my personal experience, I should like to once more answer your question, "Will Arthur live again?"

I suppose we could say that this is a universal question, for who has not at a time of bereavement pondered the same thought?

Death leaves in its cruel wake shattered dreams, unfulfilled ambitions, crushed hopes. In our helplessness, we turn to others for assurance. Men of letters and leaders of renown can express their beliefs, but they cannot provide definitive answers.

The dim light of belief must yield to the noonday sun of revelation. We turn backward in time, that we might go forward with hope. Back, back beyond the silent generation, the beat generation, the lost generation! Back, hack to him who walked the dusty paths of villages we now reverently call the Holy Land, to him who caused the blind to see, the deaf to hear, the lame to walk, and the dead to live, to him who tenderly and lovingly assured us, "I am the way, the truth, and the life." (John 14:6.)

The plan of life

The plan of life and an explanation of its eternal course come to us from the Master of heaven and earth, even Jesus Christ the Lord. To understand the meaning of death, we must appreciate the purpose of life.

In this dispensation, the Lord declared: "And now, verify I say unto you, I was in the beginning with the Father and am the Firstborn." (D&C 93:21.) "Man was also in the beginning with God." (D&C 93:29.) Jeremiah the prophet recorded, the word of the Lord came unto me, saying, Before I formed thee . . . I knew thee; and before thou camest forth I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. 1:4-5.)

From that majestic world of spirits we enter the grand stage of life even to prove ourselves obedient to all things commanded of God. During mortality we grow from helpless infancy to inquiring childhood and then to reflective maturity. We experience joy and sorrow, fulfillment and disappointment, success and failure; taste the sweet, yet sample the bitter. This is mortality.

The experience known as death

Then to each life comes the experience known as death. None is exempt. All must pass its portals. Death claims the aged, the weary and worn. It visits the youth in the bloom of hope and glory of expectation. Nor are the little children kept beyond its grasp. In the words of the apostle Paul: " . . . it is, appointed unto men once to die. . . ." (Heb. 9:27.)

To most, there is something sinister and mysterious about this unwelcome visitor called death. Perhaps it is a fear of the unknown that causes many to dread his coming.

Arthur Patton died quickly. Others linger. Not long ago I held the thin hand of a youth as he approached the brink of eternity. "I know I am dying, he said touchingly. "What follows death?"

I turned to the scriptures and read to him:

"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." (Eccl. 12:7.)

". . . there is a time appointed unto men that they shall rise from the dead; and there is a space between the time of death and the resurrection. . . ."

". . . concerning the state of the soul between death and the resurrection—Behold . . . the spirits of all men, as soon as they are departed from this mortal body . . . are taken home to that God who gave them life." (Al. 40:9, 11.)

To me, the lad said, "Thank you." To my Heavenly Father I said silently, "Thank thee, oh God, for truth."

God's purposes to be fulfilled

Mrs. Patton, do not grieve as you think of your boy in the depths of the Pacific or question how God's purposes can be fulfilled. Remember the words of the psalmist: "If I take the wings of the morning, and dwell in the uttermost parts of the sea;"
“Even there shall thy hand lead me, and thy right hand shall hold me.” (Ps. 139:9-10.)

God has not forsaken you, Mrs. Patton. He sent his Only Begotten Son into the world to teach us by example the life we should live. His Son died upon the cross to redeem all mankind. His words to the grieving Martha and to his disciples today bring comfort to you: “. . . I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

“And whosoever liveth and believeth in me shall never die. . . .” (John 11:25-26.)

“... I will come again, and receive you unto myself; that where I am, there ye may be also.” (John 14:2-3.)

Mrs. Patton, the testimonies of John the revelator and Paul the apostle are also significant to you. John recorded: “. . . I saw the dead, small and great, stand before God; . . .

“... I will come again, and receive you unto myself; that where I am, there ye may be also.” (Rev. 20:12-13.)

Paul declared: “. . . as in Adam all die, even so in Christ shall all be made alive.” (1 Cor. 15:22.)

We walk by faith

Until the glorious resurrection morning, we walk by faith. “For now we see through a glass, darkly; but then face to face. . . .” (1 Cor. 13:12.)

Jesus invites you, Mrs. Patton, “Come unto me, all ye that labour and are heavy laden, and I will give you rest.

“Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.” (Matt. 11:28-29.)

Such knowledge will sustain you in your heartache. You will never be in the tragic situation of the disbeliever who, having lost a son, was heard to say, as she watched the casket lowered into mother earth, “Good-bye, my boy. Good-bye forever.” Rather, with head erect, courage undaunted, and faith unwavering, you can lift your eyes as you look beyond the gently breaking waves of the blue Pacific and whisper, “Good-bye, Arthur, my precious son. Good-bye-- until we meet again.”

And the words of Tennyson may come to you as though spoken by your boy:

“Sunset and evening star, And one clear call for me! And may there be no moaning of the bar, When I put out to sea. . . .

“Twilight and evening bell, And after that the dark! And may there be no sadness of farewell When I embark;

“For tho’ from out our bourne of Time and Place The flood may bear me far, I hope to see my Pilot face to face When I have crossed the bar.” --“Crossing the Bar”

Mrs. Patton, Arthur lives!

To the words of the poet I add the testimony of a witness. Mrs. Patton, God our Father is mindful of you. Through sincere prayer you can communicate with him. He, too, had a son who died, even Jesus Christ the Lord. He is our advocate with the Father, the Prince of Peace, our Savior and Divine Redeemer. One day we shall see him face to face.

In his blessed name I declare to you the solemn and sacred truth: Oh, Mrs. Patton, Arthur lives! In the name of Jesus Christ. Amen.

President Hugh B. Brown

He to whom you have just listened is Elder Thomas S. Monson of the Council of the Twelve. The Tabernacle Choir will now sing “The Lord's Prayer.” After the singing Elder Harold B. Lee of the Council of the Twelve will be our concluding speaker.

At the conclusion of the choir’s singing, Elder Harold B. Lee offered this conclusion:

In the spirit of that beautiful hymn which has been something of a dedication to this glorious session, I seek for the spirit which has actuated this conference thus far.

Today, I would take as something of a text the words of our Savior and Redeemer just prior to his betrayal, as recorded in the Gospel of John.

“These words spake Jesus, and lifted up his eyes to heaven, and said glorify thy Son, that thy Son also may glorify thee:

“As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (John 17:1-3.)

Questions recall scriptures

Some questions being asked today have recalled these and other scriptures.

One man asked: How can one find God?

To him I gave a hurried answer. One finds God in the same way he finds anything—by searching. The Master had answered to a similar question: “If any man will do his will, he shall know. . . .” (John 7:17.)

Another man wrote: “If a member cannot believe the concept that God himself was once as we are now, and sits enthroned in yonder heavens,” is this justification for excommunication from the Church? This, he has quoted, was from a statement made by the Prophet Joseph Smith in a funeral sermon delivered in Nauvoo, Illinois, shortly before his martyrdom, in about 1843.
p11 In answering this man's question, I must hasten to assure him that the question of his Church membership and his worthiness to continue as a member must be left to the determination of local Church authorities charged with the responsibility of making that decision.

p12 True concept of God

p13 I would rather be concerned in an attempt to enlarge his views and his understanding as to the true concept of that glorified being whom all so-called Christians worship as God, our Heavenly Father.

p14 The reasoning of Joseph Smith, in the partial statement from which he has quoted, "that God was once as we are now," is given additional strength if our brother will recall the words of the Master: "The Son can do nothing of himself, but what he seeth the Father do; for what things soever he [the Father] doeth, these also doeth the Son likewise." (John 5:19.)

p15 When we consider the fact that our Lord and Master, Jesus of Nazareth one of the Godhead, came to tabernacle in mortality, then this quoted statement, taken literally, is of great significance.

p16 The scriptures make it plain to the student of these sacred writings that there are three personages in the Godhead: (1) God, the Eternal Father, also known as the Father of our spirits; (2) his Son, Jesus Christ, the Redeemer, even Jehovah, and (3) the Holy Ghost.

p17 We are told in an inspired explanation that "the Father has a body of flesh and bones as tangible as mans; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. . . ." (D&C 130:22)

p18 Man created in God's image

p19 Surely one must stop and ponder deeply the biblical account of the creation, where God declared: "Let us make man in our image, after our likeness. . . ." (Gen. 1:26.)

p20 And later, after Adam's act of transgression, the Lord God said to one other who was with him: "Behold, the man is become as one of us. . . ." (Moses 4:28.)

p21 If man, then, was created after the image and likeness of his glorified Creator, and afterward man became as one with those who had created him, then the doubts in my friend's mind must begin to be resolved, and he can then come to see the grandeur of this greater concept of the living God whom we worship.

p22 Commenting on this same teaching, President Brigham Young had this to say: it must be that God knows something about temporal things, and has had a body and been on an earth; were it not so He would not know how to judge men righteously, according to the temptations and sins they have had to contend with." (Journal of Discourses, Vol. 4, p. 271.)

p23 Eternal life

p24 The sacred writings of the prophets speak of an exalted state to which man may attain, which is called eternal life, or life in the presence of God and our Lord and Savior, Jesus Christ. Those who can attain to this highest degree of glory are spoken of in a revelation we know as Doctrine and Covenants 131:1-4:

p25 "In the celestial glory there are three heavens or degrees;

p26 "And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

p27 "And if he does not, he cannot obtain it.

p28 "He may enter into the other, but that is the end of his kingdom; he cannot have an increase."

p29 President Young again expands upon the meaning of this quotation:

p30 "... The kingdoms he possesses and rules over are his own progeny. Every man who is faithful and gets a salvation and glory, and becomes a king of kings and Lord of Lords, or a father of fathers, it will be by the increase of his own progeny. Our Father and God rules over his own children. Wherever [page 131] there is a God in all the eternities possessing a kingdom and glory and power it is by means of his progeny. . . ." (Journal of Discourses, Vol. 2, p. 262.)

p31 There are those who would think to go beyond that which God has revealed. It was to such as these, who would seek to penetrate that curtain of revealed truth, that inspired writers of our early leaders posed a profound question that was later given a musical setting in one of our most beloved hymns:

p32 "If you could hie to Kolob In the twinkling of an eye, And then continue onward With that same speed to fly, D'ye think that you could ever, Through all eternity, Find out the generation Where Gods began to be?"

p33 "Or see the grand beginning, Where space did not extend? Or view the last creation, Where Gods and matter end? Me-thinks the Spirit whispers, No man has found pure space, Nor seen the outside curtains, Where nothing has a place.

p34 "The works of God continue, And worlds and lives abound; Improvement and progression Have one eternal round. There is no end to matter; There is no end to space; There is no end to spirit; There is no end to race." (Hymns, No. 257.)

p35 Advice to truth seekers

p36 A prophet-leader of our dispensation then extends this great wisdom to all truth seekers:

p37 "Many have tried to penetrate to the First Cause of all things; but it would be as easy for an ant to number the grains of sand on the earth. It is not for man, with his limited intelligence, to grasp eternity in his comprehension. . . . What, then, should be the calling and duty of the children of men? Instead of inquiring after

p38 Then, finally, this most timely admonition:

p39 "Let them seek to know and thoroughly understand things within their reach, and to make themselves well acquainted with the object of their being here, by diligently seeking unto a superior Power for information, and by the careful study of the best books." (Ibid., pp. 284-85.)

p40 Fullness of knowledge

p41 The ancient prophet was not speaking idly when he declared in exaltation, "O how great the holiness of our God! For he knoweth all things, and there is not anything save he knows it." (2 Ne. 9:20.)
Neither was the profound injunction to his disciples meaningless. "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

The Master was speaking of a state of ultimate perfection to which all might attain through their faithfulness.

About this fullness of knowledge, and power, and glory, the Prophet Joseph Smith said this:

"When you climb up a ladder, you must begin at the bottom, and ascend step by step, until you arrive at the top; and so it is with the principles of the gospel--you must begin with the first, and go on until you learn all the principles of exaltation. But it will be a great while after you have passed through the veil before you will have learned them. It is not all to be comprehended in this world; it will be a great work to learn our salvation and exaltation even beyond the grave. . . ." (King Follett Discourse, Documentary History of the Church, Vol. 6, pp. 306-7.)

A few weeks ago we met in Chicago with 165 young men who are going into military service, or who are in their basic training in nearby military training stations.

In a discussion period of the seminar being conducted to give them a perspective of their opportunities in the Church while they were in military service, they began asking questions about deep theological problems with which they said they were confronted by their inquiring friends: about conditions in the premortal world, about the creation, about eternal marriage and temple work, about the hereafter.

The wise and able teacher drew a diagram on the blackboard to resemble ascending steps and then asked a simple, logical question: To reach the topmost step on a ladder, where must you begin? The answer was obvious: with the bottom step first.

Then, to teach one to understand the highest principles and ordinances, where should one begin?

"With the first principles of the gospel," came the answer. The discussion brought out that these first principles of the gospel are: faith, repentance, baptism by immersion for the remission of sins, and the receiving of the gift of the Holy Ghost, by which one could come to know the truth of all things, the greatest of which revealed knowledge would be the true knowledge of God.

This lesson, of course, was merely another way to impress what the Master meant when he answered a question I have previously quoted: "If any man would know of his doctrine," they must do his will and keep his commandments.

The apostle Paul had said that one of the prime purposes of the organization of the Church was "for the edifying of the body of Christ [or the Church], till we all come in the knowledge of the Son of God, unto a perfect man." (see Eph. 4:12-13), which knowledge, the apostle Paul explained, no man could have except by the revelations of the Holy Ghost. (See 1 Cor. 12:3.)

Knowledge of character of God

The wisdom of the teacher's reply to the young men in Chicago is impressed by another statement from a modern prophet:

"These are incomprehensible ideas to some, but they are simple. It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with Him as one man converses with another. . . ." (DHC, Vol. 6, p. 305.)

Time does not permit a further exposition of these most vital truths relative to our personal relationship to our Heavenly Father and to our Lord and Master, Jesus Christ.

This relationship is nowhere more aptly expounded than in the apostle Paul's sermon on Mars hill, in Athens, where he found an inscription: "To the Unknown God," whom these devout Grecians were "ignorantly" worshiping.

This is his clear and forceful testimony of the true God, who to them, at that time, was unknown:

"[God] hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the hounds of their habitation;

"That they should seek the Lord . . . and find him, though he be not far from every one of us:

"For in him we live, and move, and have our being; . . . For we are also his offspring.

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

"And the times of this ignorance God winked at; but now commandeth all men every where to repent." (Acts 17:26-30.)

True knowledge through revelation

In this dispensation, as has been the case in all previous dispensations of the gospel upon the earth, there was given through the modern prophet, Joseph Smith, the true knowledge of God and his Son, our Savior, when, as glorified personal beings who could talk: with and he seen of men, they [page 133] conversed with him, as though to demonstrate their tangible reality, as the dispensation of the fulness of times was ushered in, in preparation for the second coming of the Lord to reign as Lord of lords and King of kings at the commencement of the millennium.

His Church, bearing his name, is upon the earth. To his Church, through a living prophet, "he has revealed, . . . does now reveal, and . . . will yet reveal many great and important things pertaining to the Kingdom of God." (Article of Faith 9.)

With all this knowledge that, through revelation, is available to us and, through diligent efforts on our part, can be made available to all the world, if we yet stand in ignorance of the true God and Jesus Christ, his Son, we might one day be among those to whom our Master may ask again a searching question-- which will imply a stern rebuke--as he did to his disciples of a former dispensation.

Jesus asked his disciples, "Have I been so long time with you, and yet hast thou not known me . . .? he that hath seen me hath seen the Father. . . ." (John 14:9.)

"Certainty that succeeds doubt"

The fundamental and soul-satisfying step in our eternal quest is to come in a day when each does know, for himself, that God answers his prayers.

This will come only after "our soul hungers," and after mighty prayer and supplication, and after, as one who as a faithful defender of the faith, in past generations has
testified: "Into my heart, purified of all sin, there entered a light that came from on high, and then suddenly and in a marvelous manner I saw certainty succeed doubt." (Cyprian.)

p73 May the Lord put within each of us the determination to put our lives in order, to the end that we too may know with a "certainty that succeeds doubt" that God does live, and that through the glorious mission of our Lord and Savior, we too can live again in that realm where God and Christ dwell—to obtain which is to attain eternal life.

p74 To all of this, I add my humble testimony as to this true knowledge of God, even as the Master answered: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.)

p75 In this dispensation, when the fullness of the gospel is upon the earth, I sincerely pray that truth seekers everywhere may not "walk in the darkness at noon-day." In unison with all of those who have this witness, I too know that my Redeemer lives, to which I bear solemn testimony in the name of the Lord Jesus Christ. Amen.

p7 End

p1 President Hugh B. Brown

p2 Our concluding speaker was Elder Harold B. Lee of the Council of the Twelve.

p3 We express our thanks and appreciation to the General Authorities who have spoken to us, and to the Tabernacle Choir for its inspirational music. The sessions of this conference have been broadcast by many radio and television stations in the west, and by short-wave in South America, Europe, and many other areas of the world.

p4 Translations of this session have been broadcast over a number of radio stations through Mexico, Central America, and by satellite over radio stations in Rio de Janeiro, Sao Paulo, Brazil, and 26 radio stations in Chile.

p5 This session has also been carried by direct wire from the Tabernacle over Oceanic Cables to a large number of members and friends assembled in chapels in Great Britain, Germany, France, and Holland.

p6 We shall conclude this session of the conference with the Tabernacle Choir singing "O Divine Redeemer," after which the benediction will be pronounced by Elder Sherman A. Lindholm, president of the North Tooele Stake. This conference will then be adjourned until 2:00 this afternoon.

p7 The Tabernacle Choir sang the anthem, "O Divine Redeemer."

p8 The benediction was given by President Sherman A. Lindholm of the North Tooele Stake.

p9 The conference was adjourned until 2 o'clock p.m.

p8 Begin

p1 The concluding session of the conference convened Sunday afternoon April 6, at 2 o'clock, with President Alvin R. Dyer, counselor in the First Presidency, conducting the meeting.

p2 The Salt Lake Tabernacle Choir furnished the music for this session with Richard P. Condie and Jay E. Welch conducting. Robert Cundick was at the organ.

p3 President Dyer made the following opening remarks:

p4 President Alvin R. Dyer

p5 President McKay is watching the proceedings of this conference by television. He has asked me to conduct this meeting, and to extend to all his warmest greetings.

p6 Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah in the seventh and concluding session of the 139th Annual Conference of The Church of Jesus Christ of Latter-day Saints.

p7 This afternoon many television and radio stations throughout the western part of the United States will carry the proceedings of this concluding session of the conference.

p8 Sessions of this conference have been televised in color and received by millions in the United States and Canada over most of those stations cooperating to provide the extensive coverage of this conference.

p9 The full proceedings of both sessions today will be re-broadcast to fardistant places by Radio Stations KSL in Salt Lake City, KIRO at Seattle, KMBZ at Kansas City, and [WRFM] at New York City tonight beginning at midnight.

p10 Saturday evening an inspirational meeting of the priesthood of the Church was held in the Tabernacle, the proceedings of which were relayed by closedcircuit broadcast, originating in the Tabernacle, to members of the priesthood assembled in approximately 500 separate locations in all parts of the United States and Canada, with approximately 150,000 holders of the priesthood participating.

p11 We extend a cordial welcome to all present this afternoon—special guests, educational leaders, regional representatives of the Twelve, stake presidencies from near and far, temple presidencies, bishoprics, members of the general auxiliary boards, and thousands of members of the Church, and many friends everywhere who are listening in by radio and television.

p12 The music for this session will be rendered by the Tabernacle Choir, with Richard P. Condie and Jay E. Welch conducting. Robert Cundick is at the organ. We shall begin this service by the choir singing, "O Loving Savior Slain for Us," conducted by Jay E. Welch, Assistant Conductor.

p13 The invocation will then be offered by Elder Wade Baker, president of the Cassia Stake.

p14 The Tabernacle Choir sang the anthem, "O Loving Savior Slain for Us."

p15 The opening prayer was offered by President Wade Baker of the Cassia Stake.

p16 President Alvin R. Dyer

p17 The Tabernacle Choir, under the direction of Richard P. Condie, will now sing, "Arise, Shine, Thy Light Is Come."
ELDER HOWARD W. HUNTER Of the Council of the Twelve

Nearly two thousand years ago, Corinth was one of the most celebrated cities of Greece, founded 1,500 years before the Christian era, supposedly by the grandfather of Ulysses. Because of its strategic position, it commanded the commerce and navigation of the Mediterranean Sea from the Straits of Gibraltar on the west to the great seaport of Alexandria on the east. With the decline of the Greek political power and civilization, the Roman power was expanded over the Mediterranean world by a series of successful wars.

It was in one of these wars, 146 years before Christ, that Corinth was destroyed by the Romans but afterward rebuilt under Julius Caesar as a Roman colony. The city and harbors which it controlled are about 50 miles west of Athens. It was not the philosophical center that Athens was acclaimed to be, but it was the capital of the Roman province and ranked with Ephesus and Antioch as great commercial centers. According to the historical records, it was known as the wealthiest city of Greece.

Splendor of Corinth

It is said that the city of Corinth exceeded all the cities of the world at that time for the splendor and magnificence of its public buildings. The temples, palaces, theaters, and other edifices were ornamented with the columns, capitals, and bases which have become patterns for the Corinthian style of architecture all over the world. The statues of Jupiter, Venus, Neptune, Diana, Apollo, and other Roman gods and goddesses that adorned the city are known today as some of the finest art objects of this period. In the center of the city was the great marketplace surrounding the bronze statue of Athena and the temple of Apollo, the most prominent ruin from antiquity.

Riches produced luxury, and luxury a total corruption of morals. On the Acrocorinthus rising abruptly above the city was the famous Temple of Aphrodite, the goddess of carnal love, symbolic of the domination of the city by licentious impulses. There were many other temples dedicated to immoral practices, but in this one temple alone there were a thousand virgins engaged as slaves to the godless in temple prostitution. The inhabitants of the city were as lascivious as they were learned.

Paul's Missionary labors

It was to this city, notorious even in the world of that time for drunkenness and sensuality, that Paul came as a missionary in the spring of the year 50 A.D. He was the first missionary to carry the gospel of Christ to Greece. Some of the regions through which he had passed on the way to Corinth were receptive to his teaching; others were not. In Athens there were a few converts, but there is no record of a branch of the church being established there. The success at Corinth was a contrast. Paul got a strong foothold, and the branch which was established became one of the most important of the early church.

The record tells us that he stayed 18 months in Corinth, longer than in any other city except Ephesus, but we have little information concerning the missionary work of these months. Several epistles were written to the saints in other branches of the church during this stay, and his labors were successful, as demonstrated by the large branch which was established by the many converts.

At the conclusion of his labors, Paul sailed from Corinth, stopping at Ephesus and Caesarea, then traveled to Jerusalem and returned to Antioch. After a rest, he commenced another missionary journey. While again in Ephesus, word came to him from several sources of a crisis developing in the branch of the church in Corinth. One of the fascinating subjects in the life of the apostle is the exchange of communications and news between him and his converts in Corinth. The communications revealed that there were factions forming in the branch with different views regarding moral conduct and doctrine. Some of the converts were assuming a libertine or freethinking attitude with respect to the doctrines which had been taught to them by Paul and the missionaries who worked with him. Some were defending loose sexual standards that were rampant in the notorious city. These problems came into being because of the background of the new converts and the conditions of the time and place in which they were living. They were reactions to the new faith which had been taught to them against the old background which had been part of their former conduct and thinking.

Letter to Corinthians

It was his concern over these disappointing happenings and also the questions that had been asked of him in the communications that caused Paul to write a letter to the saints at Corinth at Easter time, the anniversary of the resurrection of Jesus. The letter was not intended to be an organized doctrinal presentation of faith, but an admonition to the saints and an answer to their questions. It portrays the simple, unphilosophical character of the gospel of the crucified Christ. This letter, which has been preserved as part of scripture, casts light on the many aspects of the writer's thoughts and also the problems which arose in the early branches of the church. In this letter, which we know as First Corinthians, Paul pleads with them to abstain from dissensions, to be of one mind, and to be unified. He reprimands them for their fornications, immorality, and loose sex mores. The letter admonishes the women not to follow the modernistic tendencies which they were embracing, and it teaches the saints how to properly observe the Lord's Supper.

The last subject of the letter is an extensive discussion of the resurrection. It is not clear whether there was a division of the saints on this subject, whether the question had been asked in the communications, or whether it was the Easter season that caused Paul to dwell so heavily upon the subject of the resurrection. In any event, this letter to the saints gives the earliest and most important witness to the resurrection of the Savior.

Witness of Christ's Resurrection

Paul commences by saying:

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

And that he was buried, and that he rose again the third day according to the scriptures. (1 Cor. 15:3-4.)

This statement indicates the source of his knowledge of the resurrection. The story of the crucifixion has been related in scripture from the visible facts of what was seen and what was actually heard during those dark hours, but the account of the resurrection was a proclamation or a declaration of what had happened when the crucified Lord took up his body from the dead and arose from the tomb. Paul indicates in these opening words that his knowledge came to him by revelation from God, not from man. Then he adds:

And that he was seen of Cephas, then of the twelve:

"After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

After that, he was seen of James; then of all the apostles." (1 Cor. 15:57.)
p21 These appearances to other persons, many of whom were then yet living and who had actually seen him, were [page 137] cited as additional proof of the fact that Jesus was raised from the dead.

p22 Personal Witness

p23 Paul was saying that he accepted the testimony of those who had seen him, and if there was doubt in the minds of the saints of Corinth, they could verify these facts from living persons. Then follows this significant statement:

p24 "And last of all he was seen of me also, as one born out of due time." (1 Cor. 15:8.)

p25 Thus Paul adds his personal witness, referring to his experience on the way to Damascus when he was suddenly changed from a persecutor to one of the greatest exponents. He refers to himself as "one born out of due time, that is, after the time that Jesus conversed in person with his followers. His dramatic change and conversion is used in his argument as the final point to prove the actual resurrection of Jesus. Paul was anxious that the saints would not only believe, but should never have the least doubt as to this basic fact upon which eternal life hinges. The writer of the letter then asks this question:

p26 A challenging question

p27 "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Cor. 15:29.)

p28 This is a challenging question. Why are you performing vicarious baptisms for those who are dead if there is no resurrection? History bears out the facts of the practice of baptizing for those who had died without the benefit of this ordinance. It would seem certain, from the question that was asked by Paul, that this vicarious practice was followed in the branch of the church in Corinth. His query is well taken. There would be no sense in such ordinances except there be a resurrection. Nothing matters if there is not a resurrection; everything would end in the darkness of death. Paul then quotes Isaiah: "... let us eat, and drink; for to morrow we die." (1 Cor. 15:32.) Only a person of atheistic beliefs could sink to such depths of irreverence, but the reality of a resurrection gives hope; it is uplifting, a joy to the righteous.

p29 Nature of resurrected body

p30 Paul now turns to an explanation of the nature of the resurrected body: "But some man will say, How are the dead raised up? and with what body do they come?" (1 Cor. 15:35.) After asking that question, he proceeds to explain the change of the body in its resurrected state by using the analogy of the seed that is placed in the ground, giving birth to the new plant. These are his words:

p31 "Thou fool, that which thou sowest is not quickened, except it die:

p32 "And that which thou sowerest, thou sowerest not that body which shall be, but bare grain, it may chance of wheat, or of some other grain: "But God giveth it a body as it hath pleased him, and to every seed his own body." (1 Cor. 15:36-38.)

p33 Paul then explains in his letter the differences existing in various bodies:

p34 "All flesh is not the same flesh: but there is one kind of flesh of men, an other flesh of beasts, another of fishes, and another of birds.

p35 "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

p36 "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory." (1 Cor. 15:39-41.)

p37 Analogy misunderstood

p38 Now follows one of the most misunderstood and controversial statements made by Paul:

p39 "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

p40 "It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

p41 "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." (1 Cor. 15:42-44.)

p42 Because Paul distinguishes between a natural body and a spiritual body, and had previously referred to the seed planted in the ground, a false conclusion is reached from the analogy. It is argued that the seed itself is not harvested--it dies in the ground and there comes forth a new plant; therefore, this is so with the body which is buried in the ground--it comes forth a spiritual body, something new and different. This appears to be strengthened by the fact that Paul adds: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God. . . ." (1 Cor. 15:50.)

p43 Redemption of the soul

p44 Now let me point up the fallacy of this reasoning by this statement from scripture:

p45 "And the spirit and the body are the soul of man.

p46 "And the resurrection from the dead is the redemption of the soul." (D&C 88:15-16.)

p47 There is a separation of the spirit and the body at the time of death. The resurrection will again unite the spirit with the body, and the body becomes a spiritual body, one of flesh and bones but quickened by the spirit instead of blood. Thus, our bodies after the resurrection, quickened by the spirit, shall become immortal and never die. This is the meaning of the statements of Paul that "there is a natural body, and there is a spiritual body" and "that flesh and blood cannot inherit the kingdom of God." The natural body is flesh and blood, but quickened by the spirit instead of blood, it can and will enter the kingdom.

p48 First fruits of resurrection

p49 The best example of the validity of this position--and which portrays the truth of the resurrection-is the happening which we commemorate at this Easter season, when Jesus came forth from the tomb, the first fruits of the resurrection. The record tells us he appeared to many and they recognized him, the most specific example occurring that first Easter day when ten of the Twelve were together, and "Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

p50 "But they were terrified and affrighted, and supposed that they had seen a spirit.

p51 "And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?
A complex world

We live in a world so complex and involved that sometimes life becomes a frustrating experience. There are many kinds of voices in the world, and as Paul explained to the Corinthians:

"So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air." (1 Cor. 14:9)

"Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me." (1 Cor. 14:11)

Among the many voices we hear, which voice should we believe? With so many duties and responsibilities, which ones should have priority? With various paths stretching out before us, which path should we follow? With so much work to be done, what work should we do first?

Making decisions

It is evident from this multiplicity of choices that we need to make decisions. But if we make a decision based solely on our limited experience with out consulting experts, the likelihood of making a correct choice becomes a matter of pure chance. In order to know what to do, it might be well to reflect on how the Lord prepares us to make decisions.

In the beginning God gave Adam a choice of whether to be obedient and trust in the Lord or to seek knowledge on his own. Adam chose to make his own decisions. He disobeyed the Lord, ate of the fruit of the tree of knowledge, and was therefore left to his own resources. This meant eviction from the Garden of Eden and from the presence of the Lord:

"And I, the Lord God, said unto mine Only Begotten: Behold, the man is become as one of us to know good and evil; and now lest he put forth his hand and partake also of the tree of life, and eat and live forever,

Therefore I, the Lord God, will send him forth from the Garden of Eden, to till the ground from whence he was taken;

"For as I, the Lord God, liveth, even so my words cannot return void, for as they go forth out of my mouth they must be fulfilled." (Moses 4:28-30.)

Good and evil

"Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me." (1 Cor. 14:9-11.)

"There are, it may be, so many kinds of voices in the world, and none of them is without signification.

The propositions of ethics may be noble, but they lack those elements of the gospel that lead men to eternal exaltation. Philosophy and theology may be interesting and give us lofty concepts, and we may become inspired by profound thinking, but Christian faith is based upon the simplicity of the gospel, the example, the life, and the teachings of Jesus Christ. This was the witness of Paul to the saints at Corinth, and the message applies to us in this day, living as we do in a world that can be compared in many ways to Corinth of old. In a society of turmoil, immorality, freethinking, and questioning of the reality of God, we reach out for the simplicity of the gospel of Jesus Christ-the gospel which gives to us comfort, hope, a desire for righteousness, and peace in one's heart.

I have a conviction that God lives [page 139] and that Jesus is the Christ. As Paul bore testimony to the saints of Corinth by his letter at that Easter season many years ago, I add my witness that we shall rise from mortal death to have life everlasting, because of the atoning sacrifice and resurrection of the Savior. In my mind I picture him with arms outstretched to all who will hear:

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die." (John 11:2526.)

In the name of Jesus Christ. Amen.

President Alvin R. Dyer

Elder Howard W. Hunter of the Council of the Twelve has just spoken to us. Elder Theodore M. Burton, Assistant to the Twelve, will be our next speaker. He will be followed by Elder Bruce R. McConkie of the First Council of Seventy.
We thus learned by doing, and from this experience sought better and more efficient ways to do this work.

The people thus gathered had to be lifted up to be worthy to enter the temples. Vital information concerning

In this dispensation God has given us great responsibilities in regard to one of his higher laws, that of salvation for the dead. At first the law was only introduced to us. We see that the Lord doth counsel in wisdom, according to that which is just and true.” (Al. 29:8.)

For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true.” (Al. 29:8.)

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. (Matt. 7:7-8.)

Behold, I stand at the door, and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.” (Rev. 3:20.)

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.” (Matt. 7:7-8.)

This whole dispensation of the fullness of times began when a youth asked a question of the Lord as a result of reading this scripture:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.” (Jas. 1:5-6.)

And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevomore. (Moses 5:6-7.)

And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

But wherefore, what is it? It is the Lord’s commandment that we walk in wisdom and ask of God for wisdom in all things, and he will give it; and if we ask not wisdom he will not give it. Then he gave them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.” (Moses 5:5.)

Adam and Eve, after being driven from the Garden of Eden, needed guidance and did what all wise men and women should do. They asked the Lord for direction. In response, “. . . he gave them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.” (Moses 5:5.)

And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

This then becomes the pattern by which we gain knowledge in this life. If we seek the Lord and ask for counsel, it is given. The Lord is a very wise teacher. He knows that one can't teach a student until that student is ready to listen. I think failure to understand this principle is the cause of many of our present-day ills. We too often give when the recipient doesn't want to receive. We preach when people refuse to listen. Young people complain they can't communicate with their elders when really that obligation rests upon [page 141] youth. Youth doesn't ask for counsel, but seeks to give advice of what should be done, based on limited experience. Youth doesn't seek for information, and we unwisely give youth advice that youth doesn't want in the first place. If the youth want to communicate with the older generation, let them first take the initiative themselves and ask for and seek further light and knowledge.

Likewise parents claim they can't communicate with the younger generation when really that obligation rests upon the parents. Parents too often go their own way, doing things as they've always done them. They don't ask for information to determine youth's needs in our modern world, but seek to give counsel without that guidance. Parents don't understand the pressures on modern youth and unwisely give youth advice that youth isn't ready to accept. If parents want to communicate with the younger generation, let them first take the initiative and ask youth what youth wants to know, thus learning to understand youth's problems.

This concept of asking for information and help is a fundamental method of obtaining knowledge. Although the Lord warns us of impending dangers, he doesn't give information to us until we ask for it.

"Behold, I stand at the door, and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20.)

It is expressed even more clearly in Matthew:

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.” (Matt. 7:7-8.)

This whole dispensation of the fulness of times began when a youth asked a question of the Lord as a result of reading this scripture:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.” (Jas. 1:5-6.)

The book of Doctrine and Covenants may be regarded as a prime example of this principle. Revelations were given as a result of questions asked. When the Lord saw the willingness of the Prophet Joseph and his associates to receive instruction, he gave them additional principles and revelations much beyond the original questions asked.

Gaining further knowledge

Just as Adam was not given further knowledge until he had learned and practiced the law of sacrifice, so the Israelites were not qualified to have the Melchizedek Priesthood until they first learned how to use and practice the laws of the Aaronic Priesthood. The gospel of love was not given until Israel learned and practiced the preliminary law of carnal commandments, which, Paul explained to the Galatians (3:24), was a schoolmaster to bring them to Christ. In our day we must learn and practice the law of tithing before we can receive the law of consecration. We must learn and practice the laws which pertain to baptism and confirmation before we are permitted to make higher moral and ethical covenants in the temple. As Alma expressed this thought he said:

"For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true.” (Al. 29:8.)

Salvation for the dead

In this dispensation God has given us great responsibilities in regard to one of his higher laws, that of salvation for the dead. At first the law was only introduced to us. Temples had to be built and a people had to be gathered. The people thus gathered had to be lifted up to be worthy to enter the temples. Vital information concerning [page 142] the dead had to be gathered as best it could.
Now in our day we find ourselves closer to the end than ever before. God has provided for our use a greater knowledge of how to gather records of the dead. He has provided rapid methods of copying information by using microfilm. We have jet planes to speed the gathering of these records, and modern tools, such as coding, card punch, and sorting machines, optical scanners, electronic computers, and other types of modern business machines, that can be used to compile and index these records into usable form. Temples are being erected in ever-increasing numbers, and Church membership is growing to provide worthy people who can serve in those temples.

ELDER BRUCE R. McCONKIE Of the First Council of the Seventy

Elder Bruce R. McConkie of the First Council of Seventy will now address us.

President Alvin R. Dyer

Elder Theodore M. Burton, Assistant to the Twelve, has just spoken to us.

Elder Bruce R. McConkie of the First Council of Seventy will now address us.

Bruce R. McConkie

ELDER BRUCE R. McCONKIE Of the First Council of the Seventy

We have received a divine commission to carry his message of salvation to the nations and peoples of the earth.

We announce that God has restored to us in this day the fullness of his everlasting gospel.

We have received the same priesthood, the same keys, the same doctrines, the same organization, the same plan of salvation that Jesus gave the saints in his day. And we are now commanded to offer this restored religion to all men everywhere as rapidly as our strength and ability permit.

Our Lord's beloved disciple John saw in vision the restoration of the gospel in our day and recorded in the Bible this testimony: I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth.

Then, as guided by the spirit of inspiration, he recorded that this restored gospel was to be preached "to every nation, and kindred, and tongue, and people" before the hour of God's judgment, before the second coming of the Son of Man. (See Rev. 14:6-7.)

The restoration of gospel knowledge commenced in modern times in the spring of 1820. The promised angel began the process of revealing gospel truths and powers in September of 1823. By November of 1831 the restoration was sufficiently advanced for the Lord to say to the world through Joseph Smith: "O inhabitants of the earth, I have sent forth mine angel flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some and hath committed it unto man, who shall appear unto many that dwell on the earth.

And this gospel shall be preached unto every nation, and kindred, and tongue, and people." (D&C 133:36-37.)

Commandment to preach gospel

We are this commanded to preach the restored gospel in all the world.

We are to carry its saving truths to very nation, and kindred, and tongue, and people.

We are to raise the warning voice and testify of the mighty things which God hath wrought in our day.

We are to gather the lost sheep of Israel into the fold of their true Shepherd.

We are to take the message of salvation to the ends of the earth.

Now what have we done to fulfill the divine decree, and what must we yet do?

From the day of the organization of the Church in April 1830 to the present moment, faithful members of the Church have taught the gospel and testified of its divinity. With unwearying diligence we have offered the saving truths to as many of our Father's children as our strength and circumstances have permitted.
The restored gospel was preached in the United States and Canada, in Great Britain, western Europe, and Scandinavia. Soon missionaries were in the islands of the Pacific, in Mexico and South America, and in a host of nations.

Missionary service

Ten times ten thousand missionaries and more have left farm and factory, shop and store, and the halls of higher earning—voluntarily and at their own expense—to devote three hundred thousand man years of service in preaching the gospel.

Ten times a hundred thousand and more have believed their message.

Ten times ten million and more have heard the warning voice.

But with it all, we have scarce commenced the assigned labor. We have yet to preach the gospel to the ten times two hundred million people in Russia, China, India, Asia, Malaysia, Indonesia, and so on.

But this we shall assuredly do, for we are on the Lord's errand; we are engaged in his work; he has decreed its over-all success and triumph; and none can stay his hand.

We have done as much, or nearly so, in days past and present, as our numbers and means allowed. At our present rate of growth, the Church is doubling in membership every 20 or 25 years. Will it be long, at this rate, before we have 25,000 missionaries serving at one time? Or 50,000? Or 100,000? Or as many as the needs of the ministry require to fulfill the divine command to the uttermost?

Furthermore, our means of travel and teaching are improving. Today we [page 144] have jet planes and radio and television. Who knows what we shall have tomorrow? Whatever the scientific advances may be, they shall be used for the furtherance of the Lord's work and for the spread of truth in the earth.

With it all, however, the face-to-face and voice-to-ear testimony of the elders of Israel will always be required in teaching the gospel. One elder will always have to stand with one believing soul in the waters of baptism to perform that ordinance without which no accountable man can be saved.

Future growth of Church

What then of the future growth of the Church? Eventually, in a millennial day, the knowledge of God shall cover the earth as the waters cover the sea, meaning that every living soul on earth shall be converted to the truth, for truth shall prevail.

In the meantime, we shall go forward according to the divine timetable, a timetable under which the Lord will prepare the way for us to teach the gospel in one nation after another as rapidly as our strength and means are sufficient for us to do the work.

Nephi foresew that we shall establish congregations of the saints in all nations and among all peoples and kindreds before the promised unity of the faith. Speaking of this dispensation, he said:

“. . . I beheld the church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters; nevertheless, I beheld that the church of the Lamb, who were the saints of God, were also upon all the face of the earth; and their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw.” (1 Ne. 14:12.)

And John the Revelator recorded that the faithful in latter days would praise the Lord by saying: “Thou art worthy for thou wast slain, and hast redeemed us to God by thy blood out of eve kindred, and tongue, and people, an nation;

“And hast made us unto our God kings and priests: and we shall reign on the earth.” (Rev. 5:9-10.)

That is, before the millennia] era, before the time when Christ shall reign personally upon the earth, the elect of God among every kindred, the saints who speak every tongue, the converts among all peoples and nations, having first believed the restored gospel, will go to the temples of God and receive the ordinances of exaltation whereby they qualify to become kings and priests.

A witness to all nations

Truly did the Lord Jesus say of our day: “. . . this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come.” (.Joseph Smith 1:31.)

And truly did Joseph Smith prophecy: “. . . the Standard of Truth has been erected: no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the great Jehovah shall say the work is done.” (Documentary History of the Church, Vol. 4, p. 540.)

In the name of the Lord Jesus Christ. Amen.

President Alvin R. Dyer

The congregation and choir will now join in singing “How Firm a Foundation,” conducted by Jay E. Welch.

Elder John Longden, Assistant to the Twelve, will be our next speaker. He will be followed by Elder Paul H. Dunn of the First Council of Seventy, and who is now serving as president of the New England Mission.

As we approach the end of this sacred, spiritual feast we have attended, including, of course, the Primary and Sunday School conferences, I am sure we are all of one
around the table were those who would participate in the meeting that was to ensue. I had not met my colleagues who were to discuss the problems of youth with me, and discussing the problems concerning our youth. I suppose I was invited as a member because of the great work that this Church does for its young people.

Because of my particular position in directing the institute program, I was invited by that great institution to participate in what was known as a PTA convention on the University of Southern California campus.

Incident at PTA convention

A young lad with some problems came to my office to seek advice. I discovered that in his home, his school, and even in his church, he had not been really touched by things of life.

I believe young people generally are basically endowed with a desire to please their peers, to believe in a supreme being, and it is most simple for the real young to pray to him and express heartfelt wishes, thoughts, and desires. It is when their peers give them false concepts of life, when adults disappoint them by their actions, when the lack of our own integrity shows through, that the very young begin to form wrong opinions and start wrong practices, thus ending up on wrong paths.

Each had found a companion of his choice, and had married in the temple. The sons had all filled honorable missions for the Church.

He said he was a custodian there. He didn't have a college degree, but he and his wife had been blessed with seven children; each of them had earned a college degree. Each had found a companion of his choice, and had married in the temple.

May I share a rich experience with you? Not too long ago, when I was on the campus of one of our Church schools, a professor called my attention to a man close by. He said he was a custodian there. He didn't have a college degree, but he and his wife had been blessed with seven children; each of them had earned a college degree. Each had found a companion of his choice, and had married in the temple.

As the professor left, I introduced myself to this gentleman. In the course of the conversation, he related this story to me:

A few days before, he found a wallet. In order to find some identification, he opened it and discovered some pornographic pictures. Rather than turn it over to the lost and found department, he personally called the young man who owned the wallet, and when he came to claim it, the custodian showed his own wallet to the young lad. It contained a picture of his wife, their children, and grandchildren; he said, "This is the kind of wallet I would like to see you accumulate."

The young man, quite ashamed, removed the pictures from his wallet, tore them up, and threw them in the waste basket. A good leader, this caretaker? "For where your treasure is, there will your heart be also." (Matt. 6:21)

False concepts

A young lad with some problems came to my office to seek advice. I discovered that in his home, his school, and even in his church, he had not been really touched by a good leader. He complained that some of his peers had not acted as they had spoken, yet here was a precious soul, a spirit child of God, who instinctively wanted better things of life.

I believe young people generally are basically endowed with a desire to please their peers, to believe in a supreme being, and it is most simple for the real young to pray to him and express heartfelt wishes, thoughts, and desires. It is when their peers give them false concepts of life, when adults disappoint them by their actions, when the lack of our own integrity shows through, that the very young begin to form wrong opinions and start wrong practices, thus ending up on wrong paths.

Warfare with evil

We are to fight ... the foes of righteousness, we are to fight a life and death struggle for ourselves, not only, but for those who are associated with us, for the membership of the Church." (Conference Report, October 1954, p. 78.)

The power of Jesus Christ

President David O. McKay, one of the greatest leaders of men of all time, our living Prophet, said:

"The greatest power in the world today, and the power that is needed to thwart the schemes of the adversary, is the power of the Lord Jesus Christ."

"That man is greatest who is Christlike, and what you think of Christ is largely what you will be."

In the opening remarks of this conference read by Brother Robert McKay, President McKay challenged us to "bravely and heroically choose a better course of life." So, whoever we are, wherever we may be, whether young or old, may we determine to be better parents, better citizens, better members of The Church of Jesus Christ of Latter-day Saints, better leaders of men.

With deep emotion and thanksgiving, may I add my testimony of the divinity of this great work to those already expressed, in the name of the Lord Jesus Christ. Amen.

ELDER PAUL H. DUNN Of the First Council of the Seventy

President McKay, my beloved brothers and sisters: This is always a very humbling experience. I too seek the faith of your prayers in my behalf. I have been most uplifted, as I have sensed you have, by the great messages of this conference, the sweet testimonies that have been borne, the great truths that have been emphasized again.

These experiences and messages have brought to my attention, as it relates to our responsibility, an experience I had a few years ago while serving as a religion teacher on the University of Southern California campus.

Incident at PTA convention

Because of my particular position in directing the institute program, I was invited by that great institution to participate in what was known as a PTA convention discussing the problems concerning our youth. I suppose I was invited as a member because of the great work that this Church does for its young people.

I remember that the president of the university himself was sponsoring a little luncheon to be held before the conference. As I entered the cafeteria, there assembled around the table were those who would participate in the meeting that was to ensue. I had not met my colleagues who were to discuss the problems of youth with me, and
As we sat down, the navy commander leaned over and said to me, “You’re the Latter-day Saint, aren’t [page 147] you?” And I wondered what I had done to tip him off.

“I said, “Yes, sir, I am, how did you know?”

“Well,” he said, pointing to the cup that I had turned over as I took my chair, “I noticed you weren’t going to partake of that liquid.”

I said, “Yes, sir, but I happen to know a lot of people who aren’t members of my faith that don’t use that liquid. How would you know?

He said, “Well, it is the way you turned your cup over.” He said, “You have that Mormon twist in your wrist.”

A salute to the Church

I immediately started to exercise my own faith as a missionary and attempted to teach him a little about the Word of Wisdom. He interrupted me and said, “Young man, I didn’t invite this conversation to get a dissertation from you at this time. But I would like to take this opportunity, if I may, to salutary. May I do that?”

Well, now, to a former PFC, that is great tribute. I said, “Please, sir, go right ahead.”

“Well,” he said, “I don’t mean you personally.” I must confess that hurt my ego a little.

He said, “I would like to take this opportunity to salute your church and that great body you represent here today. As you know, I am directing one of the navy testing programs educationally throughout the United States, and wherever I go I watch you people with great interest, and I suppose I have seen many of you without knowing you, and I would like you to know, Mr. Dunn, that I feel secure in the presence of the Latter-day Saint people.”

He added, “You have something, I don’t know what it is [you and I do—the priesthood, the Spirit of the Lord which beckons all to come], but,” he added, “I feel that one day this country—in fact the world—will look to you for direction. Thank you, sir, for being what you are and for the great influence of your church.”

Can you appreciate in some small measure the thrill that was mine as a representative of God’s true Church? You have had like experiences, and I thought about that again today and these past days as we have been reminded of our great responsibilities, as parents, as teachers, and as leaders.

Tribute to parents

I would like to pay a tribute to you wonderful parents who have trained up your children in the way that they should go, that you might send into the mission field the choice spirits that you have. My, what a leaven in the worldly loaf they are. And I testify to you that they are great men and women, testifying to the divinity of our Lord and Savior, Jesus Christ,

I am located in an area where there is a great cultural and traditional influence, where intellectualism abounds. I would just like to share a few thoughts that I might direct to those people, particularly as they relate to this time of year.

As members of The Church of Jesus Christ of Latter-day Saints, we with many others of the Christian world have anticipated the coming of Easter and its celebration in commemoration of the resurrection of Jesus Christ.

Meaning of Christ for our times

Anticipating Easter in an era that has been described as “post-Christian”; in an age when modern science and technology have given rise to the “secular city,” as they prefer to call it; when an analytical philosophy has described as meaningless all propositions that go beyond certain defined limits of sense experience; when biblical scholarship has mythologized the New Testament, and a new radical theology has proclaimed the death of God, I think we need to raise anew the question of the meaning of Jesus Christ for our time. Of course, for many of our contemporaries, caught up in the cross currents of a predominantly secular culture, the life, death, and resurrection of Jesus Christ can have little or no meaning.

I raise the question—What is the meaning of Jesus Christ for our times?—not as preliminary to the presentation of a legal brief in defense of the fact of the resurrection, nor to afford an opportunity to argue in support for our belief in the resurrection. This is not the occasion for religious argument. This is an occasion to bear witness to the hope, the joy, and the faith that we have in the divine message that Christ lives. Our presence here today is evidence of that faith; and what I hope to say is intended as an added witness to that faith.

Faith of early Christians

Jesus Christ has meant many things to many people, but there can be no mistake about what he meant to the early Christians. New Testament faith was based upon the belief that in the life, death, and resurrection of Jesus Christ, God, our Father, in a decisive manner, had prepared the way for man to enter the world, live the complete life, and again regain his presence. Motivated by this belief, early Christians went out to proclaim the gospel, or the “good news,” centering in the resurrection, that caused Christians to face the threat of the dungeon, the sword, and the cross. Early Christianity moved forward under the compelling faith that the resurrected Jesus Christ was the Lord.

That the resurrection was central to the early Christian message cannot be doubted. Writing to the Corinthians, Paul said, “If Christ be not raised, your faith is vain. . . .” (1 Cor. 15:17.) Read in its context, it is clear that Paul is not trying to prove the resurrection of Christ in this statement. He is here appealing to the one thing that all Christians accepted in order to prove another point, namely, that because of his resurrection Jesus was the Messiah, the Savior; and through the redemptive mission of Jesus, as the Christ, as the Savior, man’s own immortality and eternal life were assured. This was the gospel. This was the “good news.” This was the faith of early Christianity.

Faith today in Christ’s mission

Now, after almost two thousand years, in the passing time of a century characterized by a decline in religious faith, the restored gospel joyfully proclaims anew, with as much enthusiasm and vigor as did the first century Christians, that Christ is risen. Our confidence in man’s salvation through the atonement of Christ is a matter of faith, not completely understood, yet the central meaning of Jesus Christ for our time, as for all time, is to be found in that faith—faith in man’s salvation through the resurrection.

Salvation in this sense is a gift to a man through the grace of God. But those who are familiar with The Church of Jesus Christ of Latter-day Saints know that it is also a religion of merit. Our concern is not only with the future but also with the past, and especially with the present. Mormonism touches every phase of life; it is a gospel of work, of play, of service, of prayer, of hope. And belief in immortality looms large in this picture.

What eternal life embraces
Man and the world share a common destiny—man and the world are to be saved together. Man's purpose in the world is to progressively know and to live the revelations of God reflected in his own soul and the creations about him. Man will never be worthy of or capable of appreciating a more glorious state of existence until he has in some measure learned to appreciate the meaning, beauty, and problems of the one in which he now finds himself. This means that while the past and future are important, the present is the greatest of all time, because it holds the promise of all that is to come.

Jesus taught divine principles

With this view in mind, I raise again the question of the meaning of Jesus Christ for today. Within this dimension of the gospel we find the meaning of Christ in the very urgent and serious problems that we face as individuals and as a nation. Some of these problems come from the past and continue to haunt us; other problems are of modern making and are peculiar to our age—peculiar at least in the sense that they are in a new setting. It is in the imaginative and creative solution of old problems and in the struggle with novel problems against the gospel of Jesus Christ that he takes on new meaning for us today.

Jesus taught in terms of universal, divine principles, and men were left with the responsibility, and their free agency, to implement those principles. When he was asked how often another should be forgiven, he answered with a statement that urged a limitless spending of forgiveness. When asked what acts were legal on the Sabbath, he answered with a statement that made it plain that people should be considered over institutions. When asked, "Who is my neighbor?" he answered with a parable in which a neighbor was described as "a certain man" who was in need of help.

If Jesus had merely given moral rules in terms of the culture of his times, his teaching would have long since been out of date. But his teachings are bound to no single culture, nor to any age. Each succeeding age is left to discover a way of making the gospel principles of Jesus Christ live in terms of its own conception of society. When this is done, we are compelled to recognize that his ideal goes far beyond not only what man has put into practice but also what most men have thought possible.

Merging of real and ideal

To speak of our age, therefore, as the "post-Christian" age is a mistake for age, in any real sense, has not yet the simple reason that the Christian been fully achieved. If the fault is said to be in Jesus because he was too idealistic for this hardheaded, practical world, our witness is that Jesus was as much of a realist as an idealist-the real and ideal merge in his life and teachings. It is the world that has not been realistic and has not been able to take him at his word. He said that mankind is a brotherhood. The world has said that mankind ought to be a brotherhood. We have failed to take his realism seriously, and our problems multiply and grow in complexity.

In regard to the frustration, futility, and meaninglessness in which an increasing number of individual lives are submerged, our witness is that the passing years continue to establish the validity of Jesus Christ's estimate of human personality as the supreme value in the universe. To the disturbed, wandering youth of our time, we testify that personality, that people, that human beings are precious, and that life is worth living.

As to the solution of many of the personal problems with which contemporary man is plagued, our witness is that modernity as well as antiquity give support to Jesus' view that personality is fulfilled not in the self-centeredness of either the occidental or oriental variety, but rather in service to humanity. Human experience today, as always, confirms that whosoever would save his life will lose it, and whosoever shall lose his life in the interest and service of others shall save it.

Solution of personal and social problems

I have said that the meaning of Jesus Christ for our time is to be found in his death and resurrection, which assures man's immortality. We have also said that the application of his ideal to the central and crucial problems of our day gives us further insight into his meaning for us. He stands as an eternal symbol of our Heavenly Father's interest in and suffering for the needs of humanity. As we see God's will revealed through him for the solution of our personal and social problems, so our faith is made sure that he will be forever meaningful in the lives of men.

We believe that the best and most effective efforts being made today to ward the elimination of ignorance and human suffering are in accordance with the Savior's inspiration and revelation. In him and his gospel are to be found the faith and hope of the future. So it is with a deep sense of its permanent and universal meaning that we read his statement as he departed from his disciples: "... lo, I am with you alway, even unto the end of the world." (Matt. 28:20.)

May the experience of this Easter season make us more responsive to his inspiration and more conscious of our responsibilities, I pray, as I give you my solemn witness that God lives, that Jesus is the Christ, in the name of our beloved Savior, even Jesus Christ. Amen.

President Alvin R. Dyer

President McKay has not been able to attend any of the conference sessions, but we have felt of his spirit and partaken of his blessings. May we who are here as representatives of the Church express our love and appreciation for this great man, and convey our blessings upon you, President McKay, and your lovely companion.

President McKay has asked that his son, Robert R. McKay, read his closing message of the conference.

David O. McKay

PRESIDENT DAVID O. MCKAY (Read by his son Robert R. McKay)

My dear brethren and sisters: As we approach the conclusion of this outstanding annual conference of the Church, my soul is filled with appreciation and thanksgiving for the privilege we have had of partaking of the wonderful spirit and feeling of brotherhood that have permeated the meetings held during the past three days.

I am impressed with the thought that everyone who has attended, either in person or by listening in, no matter where he or she may be, could not help but leave this conference with a greater desire and determination to be a better man or a better woman, a better citizen of his own city, county, or nation, than he or she has ever been before.

Responsibility to contribute

However, we cannot go from this conference without an added responsibility to contribute to a better life around us. As individuals, we must think nobler thoughts. We must not encourage base thoughts nor low aspirations. If we do, we shall radiate them to others. If we think noble thoughts, if we encourage and cherish noble aspirations, there will be that radiation when we meet people, especially when we associate with them.

Every man, every person radiates what he or she is. Every person is a recipient of radiation. The Savior was conscious of this fact. Whenever he came into the presence of an individual, he sensed that radiation, whether it was the woman of Samaria with her past life; whether it was the woman who was to be stoned, or the men who were to stone her; whether it was the statesman, Nicodemus, or one of the lepers. Christ was ever conscious of the radiation from the individual, and, to a degree, so
As it is true of the individual, so it is true of the home. Our homes radiate what we are, and that radiance comes from what we say and how we act in the home. No, member of this Church, no husband or father, has the right to utter an oath in his home, or ever to express a cross word to his wife or to his children. By your ordination and your responsibility, you cannot do it as a man who holds the priesthood and be true to the spirit within you. You contribute to an ideal home by your character, controlling your passion, your temper, guarding your speech, because those things will make your home what it is, and what it will radiate to the neighborhood. You do what you can to produce peace and harmony, no matter what you may suffer.

The man who is true to his home will not lie against the truth. There is within every man that which is divine.

We have declared to the world that we have the gospel of Jesus Christ; that we are going to stand against vice and sin. Shall we forsake this cause in order to please men, or because we desire to give lip service rather than heart service? No! We shall stand true to ourselves, true to the divine within us, true to that truth which we have received. We need to know that it is not good to have evil surrounding us to draw away our young men and women and lead them into the darkness of misery and despair. When we are thrown into the company of men who try to tempt us, let us be true unto the death.

We know that man is a dual being. He is physical; he has his appetites, passions, desires, just as any animal has; but he is also a spiritual being, and he knows that to subdue the animal instincts is to achieve advancement in the spiritual realm. A man who is subject to his physical appetites and passions only, who denies any reality of a spirit, is truly of the animal world. Man is a spiritual being, and his real life is the spirit that inhabits his body. He is a son of God, and he has within him that which will cause him to yearn and to aspire to become dignified, as a son of God should be dignified. The dignity of man, not the degradation of man, has been emphasized throughout this conference.

All men who have moved the world have been men who will stand true to their conscience—such men as Peter, James, and Paul, and their brethren of the ancient apostles, and others. When the religious leaders of Palmyra, New York, turned against the youthful Joseph Smith for what he had seen and heard in the Sacred Grove, he said, having a testimony of the Lord Jesus in his bosom: "I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it. . . ." (Joseph Smith 2:25.)

Joseph Smith was true to his testimony to the last. When he approached his martyrdom at Carthage, Illinois, he said to those who were with him: "I am going like a lamb to the slaughter but I am calm as a summers morning. I have a conscience void of offense toward God and toward all men." (Documentary History of the Church, Vol. 6, p. 555.) He was true to his testimony and to his manhood. He was a man who possessed divine manhood.

That is the manhood a true member of this Church should possess in defending the truth. That is the manhood we all need, as we labor in our callings to inspire our young people with that same truth. It is that truth that we need in combating the error and evil which exist in this critical period in the history of our own country and that of the world!

Courage to maintain our ideals is an area in which we can manifest manhood and activity and merit the approval of God. These are times when men should keep their heads, and not be swept from their moorings by every will-o’-the-wisp theory that is offered as a panacea for our present ills. The times call for courageous youth to hold aloft the moral standard. In that field we may find the truest courage.

Our greatest heroes are not always found on the battlefield, although we read of such men daily. We find them also among our youth at home. When we are thrown into the company of men who try to tempt us, let us be true unto the death. We need to know that it is not good to have evil surrounding us to draw away our young men and women and lead them into the darkness of misery and despair. When we are thrown into the company of men who try to tempt us, let us be true unto the death.

There is not a principle that is taught by the Savior of men that is not also applicable to the growth, development, and happiness of mankind. Every one of his teachings touches the true philosophy of living. I accept them wholeheartedly, and it is a joy to study and teach them. Every phase of the restored Church is applicable to the welfare of the human family.

We cannot truly believe that we are the children of God, and that God exists, without believing in the final inevitable triumph of the truth of the gospel of Jesus Christ. If we believe that, we shall have less worry about the destruction of the world and the present civilization, because God has established his Church never to be thrown down nor given to another people. And as God lives, and his people are true to him and to one another, we need not worry about the ultimate triumph of truth.

And, young men and women, if you have that testimony on your side, you can pass through the dark valley of slander, misrepresentation, and abuse, undaunted as though you wore a magic suit of armor that no bullet could enter, no arrow could pierce. You can hold your head high, toss it fearlessly and defiantly, and look every man calmly and unflinchingly in the eye. You can feel the great expansive world of more health surging through you as the quickened blood courses through the body of him who is gladly, gloriously proud of physical health. You will know that all will come out right in the end; that it must come; that all must flee before the great white light of truth, as the darkness sinks away into nothingness in the presence of the sunburst.

So, with truth as our guide, our companion, our ally, our inspiration, we may tingle with the consciousness of our kinship with the Infinite, and all the petty trials, sorrows, and sufferings of this life will fade away as temporary, harmless visions seen in a dream.

The man who is true to his testimony to the last. When he approached his martyrdom at Carthage, Illinois, he said to those who were with him: "I am going like a lamb to the slaughter but I am calm as a summers morning. I have a conscience void of offense toward God and toward all men." (Documentary History of the Church, Vol. 6, p. 555.) He was true to his testimony and to his manhood. He was a man who possessed divine manhood.

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Today as we commemorate the coming forth from the tomb of the crucified Lord, I bear my testimony to you and to all the world that The Church of Jesus Christ of Latter-day Saints accepts the resurrection not only as being real, but as the consummation of Christ's divine mission on earth.

I know with my whole soul that as Christ lives after death, so shall all men, each taking his place in the next world for which he has best fitted himself.

Answer to prayer

I have cherished from childhood the truth that God is a personal being, and is, indeed, our Father whom we can approach in prayer and receive answers thereto. I cherish as one of the dearest experiences of life the knowledge that God hears the prayer of faith. It is true that the answers to our prayers may not always come as direct and at the time, nor in the manner, we anticipate; but they do come, and at a time and in a manner best for the interests of him who offers the supplication.

There have been occasions, however, when I have received direct and immediate assurance that my petition was granted. At one time, particularly, the answer came as distinctly as though my Heavenly Father stood by my side and spoke the words. These experiences are part of my very being and must remain so long as memory and intelligence last. Just as real and just as close to me seems the Savior of the world. I feel as I have never felt before that God is my Father. He is not just an intangible power, a moral force in the world, but a personal God with creative power, the governor of the world, the director of our souls. I would have all men, and especially the young people of the Church, feel so close to our Father in heaven that they will approach him daily—not in public alone, but in private. If our people will have this faith, great blessings will come to them. Their souls will be filled with thanksgiving for what God has done for them: they will find themselves rich in favors bestowed. It is not imagination that we can approach God and receive light and guidance from him, and that our minds will be enlightened and our souls thrilled by his Spirit.

God bless these General Authorities of the Church for the inspirational messages they have given us throughout this conference. They have testified as to the truth of the restored gospel, and have borne their testimonies that God, the Father, and his Son Jesus Christ have appeared in these latter days to the Prophet Joseph Smith, and that the gospel in its fullness has been restored to the earth.

We send greetings and blessings to our missionaries and the mission presidencies in their respective fields of duty throughout the world. We deeply appreciate the unselfish service they are rendering.

God bless our young men in the service of our country, wherever they may be. To each of you I send my greetings and a message of confidence and trust, and say to you: Keep yourselves morally clean. Being soldiers or sailors is no justification for indulgence in vulgarity, intemperance, or immorality. Others may be impelled to do these things because of the beastliness of war, but you who are members of the Church and hold the priesthood of God cannot so indulge with impunity. For your own sweet lives, and for others who trust you, keep yourselves unpolluted. We pray that God's protecting care and divine guidance will be with each of you.

And now, my dear brethren and sisters, my fellow workers, with all the power that the Lord has given me I bless each of you and pray that from this hour you may go forth with renewed determination to discharge your duties more faithfully, more successfully under the inspiration of God than ever before.

My heart is full of appreciation for your service and your presence here, and for the privilege of being associated with you in this great cause. I am grateful to you all for your loyal support and your prayers in my behalf. This gospel gives us a chance to live above this old world and its temptations and, through self-control and self-mastery, to live in the spirit, and that is the real life here and hereafter. God bless you in your individual lives, in your home life, in your Church activities, and give you the comfort that comes to every soul who loses himself for Christ's sake, I pray in the name of our Lord and Savior, Jesus Christ. Amen.

President Alvin R. Dyer

Testifying of the effectiveness of the conference broadcasts to various countries of the world, we have received a number of telegrams, one from Chile in South America indicating that the messages have been received through thirty-five Chilean stations in most of South America. A second wire from Chile indicates the effectiveness of the broadcasts in that country. A wire from Fort Ord, California, where 190 LDS servicemen have been listening to the procedures of the conference has been received; and from the Franco-Belgian Mission we have a cable indicating that the messages were coming through very clearly, and expressing their appreciation for the broadcasts.

We express our deep appreciation to the following who have furnished the singing for this conference: The Tabernacle Choir for their excellent performance on the Saturday morning and Saturday morning broadcast sessions, and again this afternoon. To the Brigham Young University Faculty Priesthood Chorus, who furnished the music for the Saturday evening priesthood meeting. To the Ogden Institute of Religion and the University of Utah Institute of Religion, who furnished the music for the sessions on Friday; and to the Primary Children's Chorus who had 402 children, one each from 402 wards, who furnished the music for the Saturday afternoon session.

We also express thanks and deep appreciation to the conductors and organists for these various singing groups.

President McKay desires that I express his appreciation also to all who have in any way contributed to the success and inspiration of this great conference of the Church.

He is especially grateful as already expressed to his beloved associates, the General Authorities, for their loyal support and diligence in service, and for their inspirational messages delivered during the various sessions of this conference.

We appreciate the careful and efficient attention given by local and national press representatives, and by representatives of radio and television in reporting the sessions of this conference.

We are most grateful for the cooperation of city officials, city traffic officers, the Fire Department and Red Cross, who have been on hand to render assistance and service whenever and wherever needed.

We thank the Tabernacle ushers for their courtesy and consideration in seating the great audiences of these conference sessions.

As heretofore mentioned, we are most grateful to the owners and managers of the many radio and television stations throughout the United States, Canada, Mexico, Chile, and in other countries, who have carried these broadcasts, thus permitting millions to participate in the sessions of this great conference.

We thank the translators for their untiring efforts in translating the messages of the conference into six languages for broadcast to various parts of the world.

Where practicable, it is suggested that ward sacrament meetings be held this evening in the various wards.

And now to those of you who return to, your homes in automobiles: We remind the drivers of your cars to use the utmost care, obey the traffic rules, and be courteous.
And now as this conference draws to a close, the Tabernacle Choir will favor us with "Psalm 148" and "Sing We Now at Parting," conducted by Richard P. Condie.

The Tabernacle Choir sang the numbers, "Psalm 148," and "Sing We Now at Parting."

President A. Elihu Whatcott of the Cedar Stake offered the benediction.

Conference adjourned for six months.

Summary of Conference Music

The Salt Lake Tabernacle Choir furnished the musical numbers for the Saturday morning and Sunday morning and afternoon sessions of the conference; Richard P. Condie, conductor; and Jay E. Welch, assistant conductor. The choral music for the Friday morning session was furnished by the Ogden Institute of Religion Chorus under the direction of Ladd R. Cropper. The University of Utah Institute of Religion Chorus, directed by Douglas W. Stott, provided the singing in the Friday afternoon session. The singing for the Saturday afternoon session was furnished by the Primary Children's Chorus. Judith Wirthlin Parker conducted the chorus.

The Brigham Young University Faculty Priesthood Chorus, with Harold H. Goodman conducting, furnished the choral music for the General Priesthood meeting on Saturday evening.

Richard P. Condie directed the singing of the Salt Lake Tabernacle Choir on the Tabernacle Choir and Organ broadcast Sunday morning, with the Spoken Word by Elder Richard L. Evans.

Accompaniments on the organ were played by Alexander Schreiner, Robert N. Cundick and Roy M. Darley, Tabernacle organists.

JOSEPH ANDERSON Clerk of the Conference

Footnotes

2. ~55.2 Ibid, p. 50.
4. ~55.4 Look, op. cit., p. 50.
5. ~56.1 American Opinion, March 1969.
6. ~56.2 U.S. News and World Report, op. cit.
7. ~56.3 Ibid., p. 51.

Improvement Era, December 1969. Introduction. REPORT OF THE 139TH SEMIANNUAL GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS Sermons and proceedings of October 3-5, 1969, from the Tabernacle on Temple Square, Salt Lake City, Utah The Improvement Era, December 1969, Volume 72, Number 12 Published by The Church of Jesus Christ of Latter-day Saints (c) 1969 Corporation of the President of The Church of Jesus Christ of Latter-day Saints

C1969 Conference Report, October 3, 1969

David O. McKay

David O. McKay Man . . . the Jewel of God President David O. McKay (Read by his son Robert R. McKay)

My beloved brethren and sisters:

It is a glorious but humbling experience to have the privilege of participating in another general conference with you. My gratitude and thanksgiving to you for your prayers and loyal support know no bounds. To partake of the spirit of faith and activity in the Church is inspiring. Membership therein is at once a privilege and a blessing.

Looking around us, we are convinced that we are living in an era of great progress, embracing wonderful inventions and scientific discoveries. Man's search for the unknown has led him out of the world literally into the realm of space. Many of the theories and even the imaginations of Jules Verne are now commonplace realities. Walking on the moon is an achievement that was witnessed with great interest and excitement by most of the inhabitants of this earth. One-fourth of the peoples of the world, however, were denied that privilege by their governments.

The solar system and our ventures into space always have been of great interest. In June 1965, we watched with fascination the launching of Gemini 4 with Astronauts James McDivitt and Edward White. I was especially interested in the space talk of Edward White, who had personally visited me on July 18, 1963. At that time I quoted to Astronaut White the lines of our hymn "If You Could Hie to Kolob," which tells of the grandeur and eternity of God's creations in space. Major White was so interested in the poem that he asked for a copy of it so that he could read and study it when he reached his home.

On Christmas Eve, December 24, 1968, we were all again thrilled when Colonel Frank Borman, Major William A. Anders, and Captain James A. Lovell, Jr., who were encircling the moon in the Apollo 8, beamed the following message to the earth: "For all the people back on earth, the crew of Apollo 8 has a message that we would like to send to you." And these three astronauts, gazing down on the earth from the vastness of outer space, read to the world from the Bible these simple but majestic words regarding the creation of the heaven and the earth: "In the beginning God created the heavens and the earth.

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.
Men all over the world were hushed with awe, and world-renowned television commentators were speechless as they watched and tried to explain the activities and easy strides of the astronauts on the lunar surface. Millions said, "I cannot believe it Fantastic" "Impossible" One commentator on television said, "How can young people withdraw from a world of this kind." Others exclaimed, "This is the biggest day in history since man learned to fly. It is the greatest drama in the history of man." Then we heard the first words from Astronaut Armstrong: "Tranquility Base here: The Eagle has just landed." And as he stepped down on the moon's surface, he said: "That's one small step for a man, one giant leap for mankind," and immortalized a great moment in history.

Then as the Apollo 11 and its crew were returning to the good earth on Tuesday, July 22, 1969, Astronaut Aldrin beamed back the words of David as recorded in the Bible: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;"

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." (Ps. 8:3-5.)

Members of The Church of Jesus Christ of Latter-day Saints always have known through revelation of the numberless creations of God. They are taught that somewhere out in that great expanse of space is the great star Kolob that we sing about in the hymn "If You Could Hie to Kolob." Abraham of old was shown in vision these Kingdoms, and he said: "And I saw the stars, that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it;

"And the Lord said unto me: These are the governing ones; and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God: I have set this one to govern over all those which belong to the same order as that upon which thou standest." (Abr. 3:2-3.)

The following verses tell us further of Moses' great vision: "And Moses cast his eyes and beheld the earth, yea, even all of it; and there was not a particle of it which he did not behold, discerning it by the spirit of God." (Moses 1:27.) And Moses heard the voice of God continuing: "And words without number have I created. . . .

"But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them. . . .

The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine.

"And as one earth shall pass away, and the heavens thereof even shall another come; and there is no end to my works, neither to my words." (Moses 1:33-38.)

After seeing only a portion of the numberless creations of God, Moses cried out in awe and complete humility, "Tell me . . . why these things are so, and by what thou madest them?" (Moses 1:30.) After witnessing the recent accomplishments by our astronauts in walking on the moon, we feel as Moses did and marvel at God's creations; and ask again, "What is man, that thou art mindful of him?"

We find the answer to our question, as Moses did to his, when the Lord said, "For mine own purpose have I made these things. . . . And by the word of my power, have I created them. . . . For behold, this is my work and my glory--to bring to pass the immortality and eternal life of man." (Moses 1:31-32, 39.)

Therefore, although God has created the universe and all therein, "man is the jewel of God." This is just another way of saying that the earth was created for man and not for the earth. God gave to man part of his divinity. He gave man the power of choice, and no other creature in the world has it. So he placed upon the individual the obligation of conducting himself as an eternal being. You cannot think of any greater gift that could come to a man or woman than the freedom of choice. You alone are responsible, and by wielding and exercising that freedom of choice, you grow in character, you grow in intelligence, you approach divinity, and eventually you may achieve that high exaltation. That is a great obligation. Very few people appreciate it. The roads are clearly marked--one offering animal existence, the other life abundant. Yet, God's greatest creation--man--often is content to grovel on the animal plane.

We cannot close our eyes to the fact that the world is ripening in iniquity. The present-day turmoil and bitter strivings threaten to undermine the basic foundations of Christian relationship. Liberty, freedom of speech, selfgovernment, faith in God, and, particularly, faith in the efficacy of the restored gospel of Jesus Christ are facing a bombardment from the ranks of error such as the world has seldom if ever witnessed. This is evident when we take into account the following information.

A recent Gallup survey on American morals gives the following from a study among college students. To the question "Is premarital sex wrong?" 66 percent of all students answered "No." Seventy-two percent of the male students answered that it was not wrong, and 55 percent of the girl students said it was not wrong. In private colleges, an unbelievable 74 percent of all students questioned saw no evil in this practice. (Church News Section, Deseret News, June 21, 1969, p. 16.)

The most vicious enemy to home life is immorality. Social workers are greatly concerned over the number of young girls between 14 and 19 who seem to have lost all sense of decency and shamelessly sacrifice themselves on the altar of lust. This corroding evil is [page 31] just as demoralizing to the young man as to the young woman.

The Gallup survey also showed that 57 percent of all students contacted used drugs and liquor. It was of more than ordinary interest in this study to note that 67 percent of the college demonstrators use narcotics. . . ." (Church News Section, Deseret News, June 21, 1969, p. 16.)

President Richard Nixon told Congress on Monday, July 14, 1969, that the drug abuse problem was "a serious national threat to the personal health and safety of millions of Americans." He cited an increase of almost 800 percent in seven years in juvenile arrests involving use of drugs, and that New York City alone has some 40,000 heroin addicts, with the number rising between 7,000 to 9,000 a year. "These official statistics," said the President, "are only the tip of an iceberg whose dimensions we can only surmise." (Deseret News, July 14, 1969, p. 1.)
We do not teach the principle of faith merely for what it will do for one in the next world. We believe that there is real practical value in mental concepts which increase our confidence and trust in the being, purposes, and words of God. Such trust, whether implicit or explicit, will remove all doubt concerning the things accomplished or promised of God, even though such things may not be apparent to or explicable by the ordinary senses.

The predominating sense in which this subject is used throughout the scriptures is that of full confidence and trust in God. Such trust, if it is genuine and sincere, will result in the soul being cleansed from sin and the personality that still contains the spark of hope, which he kindled into a light that warmed and guided a personality back to life. Whether he will make as his life's purpose the acquisition of spiritual qualities.

We understand that the worlds were framed by the word of God through this principle, “so that things which are seen were not made of things which do appear.” (Heb. 11:3.)

The Church urges men to have self-mastery to control their appetites, their tempers, and their speech. A man is not at his best when he is a slave to some habit. A man is not his best when he is not living the way God has taught him to live. It is not sufficient to know the Word of Wisdom, to be taught by the Holy Spirit, even though it is not always easy. The youth must be taught to live by the standards of the Church, to develop a personal relationship with God, and to grow in spiritual maturity.

Some think religious people are impractical and live in the clouds of unjustified hope. The notion that science is all fact and religion all faith is fiction. Science, as well as religion, is based upon faith, for faith is ever “the evidence of things not seen.”

We do not teach the principle of faith merely for what it will do for one in the next world. We believe that there is real practical value in mental concepts which increase our confidence and trust in the being, purposes, and words of God. Such trust, whether implicit or explicit, will remove all doubt concerning the things accomplished or promised of God, even though such things may not be apparent to or explicable by the ordinary senses.
If you convince a young man to think of life, here and hereafter, as being of one piece, continuing through from premortal to postmortal without any break in the endless chain, if he can realize that each of the various stages of his development helps to condition him for the next, if you convinces him that he can take nothing but himself into the next world--his intelligence, his experience, his character--if this conviction becomes really dynamic faith, it will have definite and lasting effect on the quality of his life, both here and hereafter.

Eternal life means more than merely continuing to exist. Its qualitative value will be determined by what we believe and do while in mortality and by our conformity to eternal law in the life to come. Eternal existence would be most undesirable if that existence became fixed and static upon arrival there. It is hope and expectation and desire and something ever more about to be that gives lilt and verve to mortal life. We cannot imagine nor would we desire an eternity without opportunity for growth and development. We believe in eternal progression.

Faith in God and in the ultimate triumph of right contributes to mental and spiritual poise in the face of difficulties. It is a sustaining power when a confining or antagonistic environment challenges one's courage.

And so we recommend faith as a present, living power for good here and now as well as for what it will do for us in achieving salvation hereafter.

If one has a vivid sense of his own divinity, he will not easily be persuaded to deprave his mind, debauch his body, or sell his freedom for temporary gain. Goethe is right when he makes Mephistopheles, his devil, say, "I am the spirit of negation." Negation always bedevils life.

Wherever in life great spiritual values await man's appropriation, only faith can appropriate them. Man cannot live without faith, because in life's adventure the central problem is character-building--which is not a product of logic, but of faith in ideals and sacrificial devotion to them. The writer of the Epistle to the Hebrews saw the intimate relationship between the quality of faith and the quality of life and called upon his readers to judge the Christian life by its consequences in character.

We cannot avoid looking ahead and to some degree basing our activities upon things we cannot see. But bit by bit we gain assurance. We have some knowledge of what is and of what has been. But it is necessary that we have faith in what is yet to come.

In this universal venture of life, its full meaning can be understood only by the application of faith, wherein the best treasures of the spirit are obtainable only through courageous open-heartedness and the kind of character which is possible to all men of deep conviction.

Every discussion of faith must distinguish it from its caricatures. Faith is not credulity. It is not believing things you know aren't so. It is not a formula to get the universe to do your bidding. It is not a set of beliefs to be swallowed in one gulp. Faith is not knowledge; it is mixed with uncertainty or it would not he faith. Faith does [page 33] not dwindle as wisdom grows.

Above all, faith is to be contrasted with pessimism and cynicism. Those who say they have become disillusioned with life are lost without faith. Faith is confidence in the worthwhileness of life. It is assurance and trust. Perhaps the greatest contrast to faith is fear. Jesus often said to his followers, "Be not afraid."

The stern, appealing love of God behind life, his good purposes through it, his victory ahead of it, and man, a fellow worker, called into an unfinished world to bear a hand with God in its completion--here is a game to challenge all stouthearted men.

To believe that we do not stand alone, that we are fellow laborers with God, our human purposes comprehended in his purpose--God behind us, within us, ahead of us: this is the solid rock upon which all rational religion rests.

Man tears his spiritual heritage to shreds in licentiousness and drink. He allows in vice, wins by cruelty, violates love, is treacherous to trust. His sins clothe the world in lamentation. Yet within him is a trust that he cannot stifle. He is the only creature we know of whose nature is divided against himself. Man hates his sin even while he commits it. He repents, tries again, falls, rises, stumbles on--and in all his best hours man cries out for help.

No message short of religion has ever met man's need in this estate. Faith that God himself is pledged to the victory of righteousness in men in the world, that he cares, forgives, enters into man's struggle with transforming power, and crowns the long endeavor with triumphant character--such faith alone has been great enough to meet the needs of men.

When faith in God goes, man loses his securest refuge and must suffer. Strong men, broken in health, or men who have lost the fortunes of a lifetime, families with long illness, mothers who have wept at children's graves--these and other staggering blows test the faith of good and bad alike. Nothing but religious faith has been able to meet the needs of men.

And here I should like to introduce a story coming out of the first world war. I had a companion, a fellow officer, who was a very rich man, highly educated. He was a lawyer, had great power, was self-sufficient, and he said to me as we often talked of religion (because he knew who I was), "There is nothing in life that I would like to have committed it. He repents, tries again, falls, rises, stumbles on--and in all his best hours man cries out for help.

Shorty thereafter he and I with two other officers were assigned to go to the city of Arras, France, which was under siege. It had been evacuated, and upon arrival there we though there was no one in the city. We noted that the fire of the enemy was concentrated on the cathedral. We made our way to that cathedral and went in. There we found a little woman kneeling at an altar. We paused, respecting her devotion. Then shortly she arose, wrapped her little shawl around her frail shoulders, and came tottering down the aisle. The man among us who could speak better French said, "Are you in trouble?"

She straightened her shoulders, pulled in her chin, and said, "No, I'm not in trouble. I was in trouble when I came here, but I've left it there at the altar."

"And what was your trouble?"

"I received word this morning that my fifth son has given his life for France. There father went first, and then one by one all of them have gone. "but," straightening again, "I have no trouble; I've left it there because I believe in the immortality of the soul. I believe that men will live after death. I know that I shall meet my loved ones again."

When the little soul went out, there were tears in the eyes of the men who were there, and the one who had said to me that he could purchase anything with money turned to me and said, "You and I have seen men in battle display courage and valor that is admirable, but in all my life I have never seen anything to compare with the faith, the fortitude, and the courage of that little woman."

Then he said, "I would give all the money I have if I could have something of what she has."

I tell that story for two reasons. One is that today many parents are getting word that their sons have been lost. We ourselves went through that experience. I tell it for other reason.
Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; . . .

Probably the very earliest scriptural account we have of man and his relationship to God, and which shows beyond doubt that we had a premortal existence in the spirit world with God, is the record of the council in heaven as revealed to Moses and Abraham.

Many ask: “How can a man know God and Jesus Christ, whom he has sent?” The answer must be clear that it is through prayer and faith and study of the words of God as given through his prophets and by Jesus Christ, whom he has sent. Let us refer to some revelations received and prophecies made by both ancient and modern prophets that tell us about God and our relationship to him, and that will help us to know and understand the purpose of our mission here on earth.

As we ponder the questions to which I have referred, and their answers, and in turning to the scriptures I read again this significant and most important statement:

“Who am I?” “Where did I come from?” “Why am I here?” “When I die will I live again?” “Where am I going?” “How can I best prepare myself?”

It is sad but true that many, many people are not acquainted with the words of the prophets, and many refuse to believe, and others often scoff and ridicule the teachings of the Savior. It is extremely sad that many, through their own learning and their sensuous knowledge, become self-satisfied and think that they are sufficient unto themselves and need not heed the word of God; and often, because they have not heard, seen, touched, or talked to God, they deny even his very existence, and use their reason to dissuade others.

We mortals have never experienced death and the resurrection, nor do we remember our preexistence. Therefore, it is not commonly believed or understood that we have a premortal existence, that we are the spirit children of God, the Eternal Father, and that when we have finished our life here upon the earth we will enjoy a literal resurrection and may continue on in eternal progression. In fact, many who question this say that if someone would return from the dead as a witness of these things, they would believe. This is not so.

However undecided men may appear, they cannot altogether avoid decision on the main matter of religion. Life will not let them. For a while the mind may hold itself suspended between alternatives. The adventure of life goes on, and men inevitably tend to live either as though the Christian God were real or as though he were not. This, then, is the summary of the matter. Life is a great adventure in which faith is indispensable. In this adventure, faith in God presents the issues of transcendent import. And on these issues life itself continually compels decisions.

No, God help us that we may live in such a manner that he can help us. May we have the faith to endure to the end, as we are told that only they who endure to the end can be saved. I leave with you this testimony and my blessing on the occasion, that whatever the vicissitudes of life may be, you may have the faith, the fortitude, and the courage to meet them triumphantly, I humbly pray in the name of Jesus Christ. Amen.

Address delivered Saturday morning, October 4, 1969

N. Eldon Tanner

Second Counselor in the First Presidency

The Plan of Life and Salvation President N. Eldon Tanner Second Counselor in the First Presidency

I am sure that thousands and thousands have said, “If I knew the answers to these questions, I would know better how to govern my life.” It is impossible for any of us, including philosophers, astrologers, astronomers, and scientists in any field, with our finite minds, to answer these questions pertaining to the infinite without referring to the word of God as contained in the scriptures.

We mortals have never experienced death and the resurrection, nor do we remember our preexistence. Therefore, it is not commonly believed or understood that we had a premortal existence, that we are the spirit children of God, the Eternal Father, and that when we have finished our life here upon the earth we will enjoy a literal resurrection and may continue on in eternal progression. In fact, many who question this say that if someone would return from the dead as a witness of these things, they would believe. This is not so.

Let us remember the parable of the rich man who prayed that Lazarus be sent from the dead to his father’s house to testify to his brethren, saying that if one went to them from the dead, they would repent. Abraham said unto him: “If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.” (Luke 16:31.)

How fortunate we are that the Lord God, from the time of Adam, down through the ages to the present time, has given us the answers to these very important questions, and we have them recorded in Holy Writ. Yes, God has seen fit to talk to his people through his chosen prophets, and those who have heard and believed and followed have been blessed.

It is sad but true that many, many people are not acquainted with the words of the prophets, and many refuse to believe, and others often scoff and ridicule the teachings of the Savior. It is extremely sad that many, through their own learning and their sensuous knowledge, become self-satisfied and think that they are sufficient unto themselves and need not heed the word of God; and often, because they have not heard, seen, touched, or talked to God, they deny even his very existence, and use their influence to dissuade others.

But all of this ignorance, derision, scoffing, and ridicule does not destroy the truth, which finally will triumph. We must learn to live by faith and believe in the words of the Lord, especially in those things which we mortals do not and cannot fully comprehend.

Probably the greatest evidence of the fact that God speaks to his prophets is the fulfillment of the prophecies made by them. Many of these prophecies and their fulfillment are a matter of historical and scriptural record.

As I was pondering the questions to which I have referred, and their answers, and in turning to the scriptures I read again this significant and most important statement:

“And this is life eternal, that they might know the only true God, and Jesus Christ, whom thou hast sent.” (John 17:3.)

Many ask: “How can a man know God and Jesus Christ, whom he has sent?” The answer must be clear that it is through prayer and faith and study of the words of God as given through his prophets and by Jesus Christ, whom he has sent. Let us refer to some revelations received and prophecies made by both ancient and modern prophets that tell us about God and our relationship to him, and that will help us to know and understand the purpose of our mission here on earth.

Probably the very earliest scriptural account we have of man and his relationship to God, and which shows beyond doubt that we had a premortal existence in the spirit world with God, is the record of the council in heaven as revealed to Moses and Abraham.

“Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; . . .
"And God . . . stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, . . . and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell:

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heirs for ever and ever." (Abr. 3:22-26.)

And the Lord told Moses:

And I, God, said unto mine Only Begotten, which was with me from the beginning: Let us make man in our image, after our likeness; and it was so. . . .

And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them." (Moses 2:26-27.)

God told Moses that Christ was chosen as the Savior of the world and that Satan rebelled, and God said:

Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; I caused that he should be cast down;

And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." (See Moses 4:1-4.)

We, as spirit children of God, were all present at that council and voted to sustain Jesus Christ as the Savior of the world. In Paul's Epistle to the Hebrews, in Ecclesiastes, in Jeremiah, and in many other accounts in both the Old and the New Testaments, in modern scripture, we have further evidence that we are the spirit children of God and dwell with him in the spirit world.

There is also further indisputable evidence that Jesus was with God before he came here. Just before his crucifixion, he went into Gethsemane and in his agony he prayed unto the Father in these words:

Father, the hour is come; . . .

I have glorified thee on the earth: I have finished the work which thou gavest me to do.

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:1, 4-5.)

How comforting and encouraging it is for us to know that God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

The coming of the Savior was foretold to Adam right after he and Eve were driven out of the Garden of Eden. They were told by the Lord to offer sacrifice, and they were obedient. After many days an angel of the Lord appeared unto Adam and explained:

This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

Wherefore, thou shalt do all that thou dost in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore." (Moses 5:7-8.)

Then we have the writings of many Old Testament prophets, including Isaiah, Micah, Zechariah, and Malachi, as well as Nephi and other American prophets, as recorded in the Book of Mormon who foretold of the birth, teachings, persecution, crucifixion, and resurrection of the Savior. We all know that these prophecies have been fulfilled.

It is most reassuring to know that the prophets in different climes and in different dispensations were in complete harmony, and that their prophecies have been fulfilled to the letter. And always they gave us this assurance, as did Nephi, that "all those who shall believe on his name shall be saved in the kingdom of God." (See 2 Ne. 25:13.)

Though we should need no further evidence of the Savior's divinity and of the importance of his mission as it pertains to us, let us recall the strong and stirring testimony of Paul, who was a great persecutor of the saints. He records that as he was going to Damascus to bring saints unto Jerusalem to be punished, "suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?"

When he asked who was speaking, the voice said, "I am Jesus of Nazareth, whom thou persecutest."

Then Saul said: "What shall I do, Lord? And the Lord said unto me, Arise and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do." (Acts 22:6-10.)

You will remember that he was blinded by the glory of the light, so he had to be led to Damascus and to Ananias, who said, "Brother Saul, receive thy sight," and he could see. From that time Saul, who was also called Paul, became one of the most valiant and strong of the Christian preachers and defenders. Then we find him falsely accused and forced to defend himself before the governor and other officials, and finally before King Agrippa. Think of his boldness and courage as he stood in chains before the king and recounted the story of his conversion, after which he said:

"Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

For these causes the Jews caught me in the temple, and went about to kill me.

Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.
As he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning make thee mad.

But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

"For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

"King Agrippa, believest thou the prophets? I know that thou believest.

"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

"And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." (Acts 26:19-29.)

The strength of his deep conviction had been previously manifest when he said to his friends who were trying to protect him and persuade him not to go to Jerusalem: "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." (Acts 21:13.)

I would that we, as Paul, could all feel and show our deep love and devotion to Jesus Christ, who, because of lids great love for us, was prepared to suffer and give his life to redeem us from the grave. All through the scriptures we have the words of the prophets, bearing witness that Jesus Christ is the Son of God and that he came and gave his life for us. He also gave us the Ten Commandments, [page 36] the Sermon on the Mount, and the whole plan of life and salvation--the blueprint of life--which if lived will not only bring joy to us here on earth but will prepare us for immortality and eternal life, where we can dwell with God the Father and his Son Jesus Christ and our loved ones who have gone there before us.

Our Heavenly Father, knowing our weaknesses and our need for constant direction, sends us prophets to continually teach us and keep us reminded of this plan of life and salvation. Just yesterday we sustained David O. McKay as Prophet, Seer, and Revelator, and President of The Church of Jesus Christ of Latter-day Saints. Our salvation and that of our loved ones depends on our listening to and heeding the words of the prophets, realizing that we must believe all that God has revealed, all that he does now reveal, and that he will yet reveal many great and important things pertaining to the kingdom of God.

To those who question these things, I should like to emphasize this one fact: Everything that was taught by the prophets and by Jesus Christ himself, as recorded in Holy Writ, is for the benefit of mankind, and if accepted and lived will make for better individuals, better communities, a better world where we can live in love and peace with one another.

Man by his own formula has failed to accomplish these things. He has no effective plan, and any failure is not because the gospel has failed, but because man has failed to live its teachings. To those who doubt or question, but have no answers, and who look for hope out of the midst of their despair, I urge that they accept the word of God the Eternal Father and believe in the gospel, which is uplifting and beautiful and will bring peace and contentment to their souls. How much better to hope than despair, and the words of hope and everlasting life with the Father and the Son are to be found in the gospel of Jesus Christ.

He summited it all up and gave a simple formula when he answered the lawyer who asked, tempting him:

"Master, which is the great commandment in the law?"

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

"And the second is like unto it, Thou shalt love thy neighbour as thyself."

The Lord also said that if we love him, we will keep his commandments. These are the teachings of all the apostles and prophets. Let us heed the words of Peter as he was speaking to and answered the multitude:

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?"

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:37-39.)

It is important to understand that we are here to prove ourselves, to prepare ourselves to go back into the presence of our Heavenly Father, and the choices we make will determine our future happiness. Hear the words of the American prophet Lehi to his sons, which message has been given repeatedly to the children of men through the ages:

"Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself.

"And now, my sons, I would that ye should look to the great Mediator, and hearken unto his great commandments; and be faithful unto his words, and choose eternal life, according to the will of his Holy Spirit;

"And not choose eternal death, according to the will of the flesh and the evil which is therein, which giveth the spirit of the devil power to captivate, to bring you down to hell, that he may reign over you in his own kingdom." (2 Ne. 2:27-29.)

Jacob, Lehi's son, taught: "Therefore, cheer up your hearts, and remember that ye are free to act for yourselves--to choose the way of everlasting death or the way of eternal life." (2 Ne. 10:23.)

To summarize, we read from Ecclesiastes: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." (Eccles. 12:13.) I bear testimony that these things are true, in the name of Jesus Christ. Amen.

Address delivered Sunday morning, October 5, 1969

Joseph Fielding Smith
The Purpose of Mortal Man's Existence
President Joseph Fielding Smith
Of the First Presidency and President of the Council of the Twelve

Let us talk of the existence of man upon the earth. The object of our being here is to do the will of the Father as it is done in heaven, to work righteousness in the earth, to subdue wickedness and [page 37] put it under our feet, to conquer sin and the adversary of our souls, to rise above the imperfections and weaknesses of poor fallen humanity, by the inspiration of the Lord and his power made manifest, and thus become the saints and servants of the Lord in the earth.

We are dealing with our faith and conscience; you are dealing not with me, not with the Presidency of the Church, but with the Lord. I am not dealing with men respecting my tithe—my dealings are with the Lord; that is, with reference to my own conduct in the Church and with reference to my observance of the other laws and rules of the Church. If I fail to observe the laws of the Church, I am responsible to the Lord and will have to answer to him, by and by, for my neglect of duty, and I may have to answer to the Church for my fellowship. If I do my duty, according to my understanding of the requirements that the Lord has made of me, then I ought to have a conscience void of offense. I ought to have satisfaction in my soul that I have simply done my duty as I understand it, and I will accept the consequences. With me, it is a matter between me and the Lord; so it is with every one of us.

We should learn the obligation that we are under to the Lord and to each other; these things are essential, and we cannot prosper in spiritual things, we cannot grow in knowledge of the Lord or in wisdom, without devoting our thoughts and our efforts toward our own betterment, toward the increase of our own wisdom and knowledge in the things of the Lord.

It is therefore proper, and indeed it becomes the duty of those who are placed upon the towers as watchmen in Zion, to exhort the people to diligence, to prayerfulness, to humility, to a love of the truth that has been revealed to them, and to earnest devotion to the work of the Lord, which is intended for their individual salvation; not that I can save any man, nor that any man can save another man or fit him for exaltation in the kingdom of God. This is not given to me to do for others, nor is it given to any man to be a savior in this sense or in this way to his fellowmen. But men can set an example. Men can proclaim the truth to others and can point out the way to them in which to walk. Men can only be saved and exalted in the kingdom of God in righteousness; therefore, we must repent of our sins and walk in the light as Christ is in the light, that his blood may cleanse us from all sins and that we may have fellowship with the Lord and receive of his glory and exaltation.

Though the Lord should try me by withholding his blessings from me, that should make no difference to me. The point is, what is the law of the Lord? And if I know that law, it is my duty to obey it, though I suffer death in consequence. Many a man has gone to the stake in obedience, as he believed, to the commandments of the Lord. Not one of the ancient disciples who were chosen by Jesus Christ escaped martyrdom, except Judas and John. Judas betrayed the Lord and sacrificed his own life, and John received the promise of the Lord that he should live until he came again to the earth. All the others were put to death—some crucified, some dragged in the streets of Rome, some thrown from pinnacles, and some stoned to death. For what? For obeying the law of the Lord and bearing testimony to that which they knew to be true.

The Lord will honor those who honor him, and will remember those who remember him. He will uphold and sustain all those who sustain truth and are faithful to it. The Lord help us, therefore, to be faithful to the truth, now and forever.

We hope and pray that you will go from this conference to your homes feeling in your hearts and from the depths of your souls to forgive one another, and never from this time forth to hear malice toward another fellow creature. We ought to say in our hearts, let the Lord judge between me and thee, but as for me, I will forgive. Go home and dismiss envy and hatred from your hearts; dismiss the feeling of unforgiveness; and cultivate in your souls that spirit of Christ that cried out upon the cross, Father, forgive them; for they know not what they do.” (Luke 93:34.) This is the spirit that the Latter-day Saints ought to possess all the day long. It is a good thing to be at peace with the Lord.

I will say now to all of the Latter-day Saints, let us live our religion. Let us do all in our power to plant in the hearts of the people the glorious truth that Jesus is the Christ, the Redeemer of the world, and that Joseph Smith is a prophet of the living God, whom the Lord raised up in these last days to restore the everlasting gospel and power of the Holy Priesthood. We should set an example; we should he true to the faith; we should be true to our covenants, true to the Lord, and true to one another. I can tell you that the man who is not true to the interests of the people will be the man who will be found, by and by, left out and in a pitiable spiritual condition. The man who stays with the kingdom of God, who is true to this people, who keeps himself pure and unspotted from the world is the man that the Lord will accept, uphold, and sustain.

I believe it is good to seek knowledge out of the best hooks, to be able to comprehend the purpose of the Lord with reference to the nations of the earth; and I believe that one of the most important things, and perhaps more important to us than studying the history of the world, is studying the principles of the gospel, that they may be established in our hearts and souls above all other things; to qualify us to go out into the world to preach and teach the people the first principles of the gospel of Jesus Christ.

I would like to say right here that it delights my heart to see our people everywhere improving their talents as good singers. Everywhere we go among our people we hear the choirs, and this time forth to hear malice toward another fellow creature. We ought to say in our hearts, let the Lord judge between me and thee, but as for me, I will forgive. Go home and dismiss envy and hatred from your hearts; dismiss the feeling of unforgiveness; and cultivate in your souls that spirit of Christ that cried out upon the cross, Father, forgive them; for they know not what they do.” (Luke 93:34.) This is the spirit that the Latter-day Saints ought to possess all the day long. It is a good thing to be at peace with the Lord.

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Now, I read in the revelations through Joseph Smith, the Prophet, that because of this, the Lord is not pleased with the inhabitants of the earth; he is angry with them because they will not acknowledge his hand in all things.

Brethren and sisters, let us not forget to be grateful to our Father in heaven and thank him for all his kindness to us and the watch-care he has over us; and may he bless us with every righteous desire of our hearts. I humbly pray, in the name of our Redeemer. Amen.

Address delivered Saturday morning, October 4, 1969

Repentance President Alvin R. Dyer Counselor in the First Presidency

My dear brothers and sisters and friends, both here and those of the television and radio audience, I call your particular attention this day to the divine direction given to Joseph Smith, the latter-day prophet, who gave utterance to this direction concerning the ills of the people of the world. Plans and programs are being offered here and there as a means of correcting dangerous behavioral trends that are creating changes in our way of living, that are threatening moral and spiritual values.

The statements are often heard, “Where will it all end?” and “Why isn’t something being done to check these dangerous trends?”

The panacea to all this, as declared by the Prophet Joseph Smith, must be right to the heart of the individual; mass control in the final analysis cannot succeed without individual control.

Commandments were given to Joseph Smith by revelation which, if obeyed, could divert and frustrate the dangerous trends of behavior among the people this very day. The first of these to which I refer concerns the principle of virtue. Here are the words of the Lord:

“... let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dew from heaven.

“The Holy Ghost shall be thy constant companion, and thy scepter of righteousness and truth; and thy dominion... and without compulsory means it shall flow unto thee forever and ever.” (D&C 121:45-46.)

Think of what the effects of having a virtuous mind would have upon the spreading of immorality, with all of its carnal aspects.

Reference is made to a second harmful thing, that of harmful indulgence, concerning which the Lord has warned us against with this commandment: “Strong drinks... and tobacco are not for the body.” (See D&C 89:7-8.)

No one today needs to be misinformed of the ravaging and deathly effects that the use of tobacco, alcohol, and other narcotics have upon the human body, as well as the indirect effects on the spiritual and moral character of the individual, which often are more detrimental even than the physical effects.

And again, the Lord has spoken of the need of understanding the principles of freedom and agency in human relationships, for, said he:

“... when we [seek] ... to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.” (D&C 121:37.)

And amen to the influence of the Holy Ghost, which will lead us into truth. But when we undertake to exercise by cunning means any leverage against people to compel them, we lose the growth and uplifting of correct communication and relationship with other human beings.

Added to these timely divine warnings to mankind given by the Prophet Joseph Smith is the principle of repentance, to which I shall direct the remainder of my remarks.

The importance of this divine principle is readily seen by the emphasis that the Lord has given to it in all of his dealings with man. It was established in the beginning and has continued down through the centuries of time, either to enlighten and uplift the individual by obedience thereto or to bring about a condition of decay and demoralization by disobedience.

Adam and Eve, cut off from the presence of God, were given instruction concerning the necessity of repentance as a means to regain their place in God's presence, there to continue in the way of light and intelligence to the attainment of ultimate perfection. Adam, seeking earnestly to know the will of God, asked this question of the Lord: “Why is it that men must repent and be baptized in water?” (Moses 6:53.)

The Lord's answer was clear and distinct, for unto Adam and Eve, upon whom darkness had come, having fallen from God, came this vital instruction of the need of repentance: “Wherefore teach it unto your children. that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God. ...” (Moses 6:57.)

Centuries later, when all living beings upon the earth were threatened with destruction, when corruption filled the earth, caused by a lack of repentance, the prophet Noah labored valiantly in crying repentance unto the people, but to no avail. All living upon the earth, except Noah and his family, were destroyed by a flood of waters. For verification of this, the Old Testament account of the great flood, though written by Hebrew or “Shemitic” historians, is substantiated by the historical writings of many other nations and peoples. (See Gaued, Legends of Patriarchs and Prophets, pp. 118-35.)

In the meridian dispensation, John the Baptist, the forerunner and herald of the Christ, preached on the outskirts of the province of Judea, saying, “Repent ye: for the kingdom of heaven is at hand... Bring forth therefore fruits meet for repentance.” (Matt. 3:2, 8.)

The Lord himself referred to the principle of repentance upon many occasions with such declarations, for “Jesus came into Galilee, preaching the gospel of the kingdom of God,

"And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." (Mark 1:14-15.)

Jesus, in sending his apostles out, told them to teach men everywhere to repent:

"And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

"And that repentance and remission of sins should he preached in his name among all nations, beginning at Jerusalem." (Luke 24:46-47.)

The need of adherence to the principle of repentance has been reiterated many, many times in the history of mankind, and when man has earnestly and sincerely sought the will of God, he has responded to this principle of personal salvation.
It has been revealed with ever-expanded meaning in our modern period of time through the prophets of God. It constitutes a law, the knowledge and application of which is perhaps the most important single principle of redemption. Repentance is as the Lord proclaimed it to be—"of the greatest worth to the individual."

As early as 1829, in the present dispensation of the gospel of Jesus Christ, as the marvelous work of restoration began to unfold, the principle of repentance was stressed again and again, even to the extent of being the most important of all things to transpire among the people, not only to safeguard them individually from the evils and deceptions of our day and time, but also to prepare them for the part they will take in the things to happen in the destiny of God's work associated with mortal existence.

Here is an excerpt from a revelation given to the Prophet Joseph for his brother Hyrum, who sought earnestly to know the will of God concerning what he was to do to assist in bringing forth the great latter-day work; it indicates how strongly this principle is in the mind of the Lord, for, said he:

"Say nothing but repentance unto this generation. Keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed." (D&C 11:9.)

The following admonition was given to David Whitmer and Oliver Cowdery, even as it had been given to the apostle Paul of old, and it likewise is a divine instruction unto all who would seek to further God's work in saving his people, as summarized in this statement:

"For, behold, the Lord your Redeemer suffered death in the flesh; wherefore lie suffered the pain of all men, that all men might repent and come unto him.

A man is not so much in need of repentance as he is of the spirit of repentance. This fits, it seems to me, the ennobling challenge of the Christ to become like unto him.

Repentance is an eternal law, not confined to conversion. Its use and application is broader than that. It is a principle of eternal progression. After faith, repentance, and baptism, which are first principles, repentance leads the way to many regenerations, without which the soul shall never reach perfection.

Those who deal with the souls of men are repeatedly recognizing the wisdom of the divine counsel that has been given concerning repentance. Marriage counselors, judges, scientists of the mind are stressing more and more the need of repentance for the correction of every evil in life, whether it be large or small, based upon a recognition and confession of that wrong and fortified with a deliberate, stubborn forsaking of it to reform one's character and in so doing gain freedom from emotional stress, ever associated with sin and wrong doing.

The principal element of forsaking is seen in the human desire to make restitution for wrongs that are admitted, to change one's life to that of the better way.

It is probably true that sin is never forgotten when once committed. But the laws governing repentance provide a release of emotional stress caused by the sin, when sin is acknowledged and forsaken. Through repentance and forsaking will come the peace of mind, a form of regeneration, that enables one to go on in life in pursuit of true happiness. This fits, it seems to me, the ennobling challenge of the Christ to become like unto him.

I recall the comment from this stand of Stephen L Richards, who said, in essence: "Men may wonder why they are retarded in the Church and in life. Such should he invited to look into their lives, and if they are frank and honest with themselves, they will find the answer."

As sin is looked upon, we are led to conclude that not until man is humbled, not until the heart throbs with genuine sorrow for repeated violations of God's holy laws, not until the citadel of sin is surrendered, can man hope for forgiveness or expect exaltation.

Repentance is something between each one of us and our God, something that produces the power, through the processes of change, that causes truth and right, a power for good, to spring from within us.

Thus, the exercise of repentance is a factor in the challenges we face today. Obedience to this divine principle, together with an obedience to the other commandments of God, which I have referred to, concerning harmful indulgences, the virtuous heart and mind, and the practice of exercising righteous dominion under all circumstances in behavioral associations, can provide a panacea for our present dilemma of frustration and misdirection that confronts us as individuals and as a people. As the Lord has declared, our obedience to these commandments will enable us to avoid the calamities which are upon us.

Generally speaking, there is nothing wrong with an individual that faith and repentance will not correct. For that matter, there is nothing wrong with America or the world that faith and repentance will not correct, for as the Lord has said, "... the thing which will be of the most worth unto you will be to declare repentance unto this people. . . ." (D&C 15:6.)

I pray that the Lord will help us to understand that the thing that shall he of the greatest worth to us is repentance.

I testify of this in the name of Jesus Christ. Amen.
Begin

The Road Back Bishop Robert L. Simpson Of the Presiding Bishopric

p1 My dear brethren and sisters: I feel great spiritual strength in the presence of these wonderful patriarchs who attend our conference here this morning. We love you, we
appreciate you, and we feel confidence in your wonderful calling.

p2 These few thoughts that I share with you this morning are directed primarily to a large group of men who are perhaps beyond the range of my voice. Nevertheless, I
speak to them with all the sincerity and fervor of my soul, hoping that somehow perhaps a few may be reached.

p3 As we visit the stake conferences each week, few experiences are more satisfying than that little nudge on the arm from the stake president as he points out some good
brother just taking his place on the third row, and then he whispers a few choice comments about some recent changes in that man's life. Sometimes it is about response to
a faithful and patient home teacher; frequently, about the faith and prayers of a patient wife being answered in a glorious way. Too often the change has come about
following adversity. Some are adversities that might have been avoided, but most important of all, he is back. He is on course again. He is feeling the joy of service to
others, perhaps to some other wonderful men who need the same kind of helping hand that was extended toward him at that right moment. There are far too many who trod
the futile path that leads to nowhere.

p4 An air traffic control tower recently established radio contact with a plane that was streaking across the radar scope, obviously not on proper course. The pilot was
asked to report his situation. The controller's voice seemed urgent. The pilot responded to the tower with this classic observation: "We are making wonderful time, but we
are hopelessly lost."

p5 I wonder how many men there might be in the world who are making wonderful time but without direction. Of what value is speed if the direction is without purpose?
Someone has written: "A destination is a fine thing to have. If a man does not know to what port he is steering, no wind is favorable to him; and if he doesn't know where he
is now, he cannot very well set a course. How hard he rows, or how good his engine is: these do not count in his favor unless he has a good definition of his objective. Hard
work is often robbed of its reward by poor planning."

p6 I was touched by the story of one [page 42] highly successful business executive who recently responded graciously and humbly to a call to serve in his elders quorum
presidency. Upon being asked the direct question: "What brought you back?" he responded, "Well, I have never told anyone before, but this is what happened:
"One morning while shaving, I overheard my six-year-old son singing from the next room. He was singing a little song I had heard him sing dozens of times before, 'I
Am a Child of God'; but somehow that morning when he came to the part that says, 'Lead me, guide me, walk beside me, Help me find the way,' I had the feeling that he
was singing directly to me. I just stood there and listened. Within seconds, my whole life seemed to pass in review; and it really came home with full force that some
changes had to be made, especially when he came to the part, 'Teach me all that I must do, To live with him some day.'"

p8 This good man confesses today that these simple words came from the lips of his own child reached his heart as a personal plea. The plea was from a child of God who had
been placed in his custody to be delivered, back some day into Heavenly Fathers presence. He concluded his answer to this question by stating that he decided then and
there that he had something important to do, something more important than anything else in the world for a little fellow who still loved his daddy in spite of many personal
failings.

p9 While on the subject of church songs, let me tell you briefly about a man who was attending a patio party one Sunday afternoon at the home of a business associate
who happened to live next door to an LDS meetinghouse. As the sacrament meeting got underway, the strains of the organ could be clearly heard over the back fence and
seemed to be somewhat incongruous to the tinkle of ice being placed in the cocktail glasses. There were some uncomplimentary jokes and the usual snide remarks about
religious fanatics, while all of a sudden the strains of the opening song broke the warm summer afternoon air. It was "Come, Come Ye Saints." The party tempo was
warming up, and by now, the church music was all but unnoticed--unnoticed by all but one, a man whose grandmother had walked across the plains pulling a handcart. His
mind withdrew from the party. For the first time in many years, he spent some minutes in sincere reflection concerning his birthright.

p10 About ten minutes later, the sacrament song came drifting across the back fence. Unknowingly, a chorister, inspired in her calling, I am sure, had [page 43] selected, "I
Know That My Redeemer Lives." And way down deep, he knew it, too, but it had been a long, long time. From that moment on, he was attending a patio party in body, but
mentally and spiritually he was far above and beyond his environment of the moment.

p11 It was almost an hour later, just about the time that he had lapsed back into the party mood, when the closing song, "We Thank Thee, O God, For a Prophet," reached
his ear and mellowed his heart to the point of submission. Isn't it odd that a man should start his way back while attending a cocktail party? "The Lord moves in a
mysterious way, His wonders to perform." Incidentally, that man is probably here in this meeting today, a fine leader in the church, doing what the Lord would have him do.

p12 The road back has been described by some as long and tedious and hard, but this is only as you stand at the starting end of that road. Those who have made the
journey find that after the first difficult step, the road is sweet and pleasant to travel; the end rewards are beyond description.

p13 God bless the home teacher who goes the extra mile, who confirms his love for the families he teaches with genuine interest and follow-up. May I tell you about a pair
of borne teachers who felt impressed to discuss some recently published findings on lung cancer with a brother who had been plagued with the cigarette habit all of his
adult life. As the home teachers said good-night, the brother expressed appreciation for their message and concluded with, "I will try to quit again, starting right, now. I hope
I can make it this time.

p14 These home teachers could have been like most of us and waited until next month's visit to see if he succeeded, but they did not. They came by the very next morning
at 6:45 a.m., unannounced and unexpected. They expressed keen interest in their visit the night before and especially in his expressed desire to stop smoking. They went
on to tell this brother that they had decided to fast and pray for him that day. "We will be thinking about you all day today, and not only that, we will meet you here at your
bus stop tonight to see how you made out."

p15 This man could not help but succeed. "These two wonderful home teachers are going to be fasting and praying for me. They are going to be thinking about me all day.
Tonight they are going to meet me at the bus stop." He wanted to have a right answer for them. He did. With help, he succeeded. He came back.

p16 Just within the past few weeks a 73-year-old man took that glorious road back after 50 long years of indifference. There were many tears on that occasion, tears of
joy--yes, his and especially those of a loving companion who had waited those 50 long years for this most glorious moment. The tenderness of that occasion was mute
evidence to the sanctification of that moment by a kind and loving Heavenly Father who stands always prepared to say, "Welcome back, my son.

p17 Oh, that thousands might put aside their stubborn pride! Oh, that thousands might find the courage for that first giant step back! Oh, that thousands of fine upstanding
men with great potential might place themselves in the hands of the Lord, for as he has said: "... my yoke is easy, and my burden is light." We testify to you that it is! Oh,
that thousands might give way to their real, deep-down inner feelings, for as President J. Reuben Clark, Jr., has said: "... God has placed in every man's heart a divine
spark, which never wholly goes out; it may grow dim, it may become hidden, almost smothered by the ashes of transgression; but the spark still lives and glows and can be
fanned into flame by faith, if the heart is touched."

p18 Those of you who sit reluctantly in the wings, find your patriarchal blessing, dust it off, and read it again; contemplate deeply the Lord's personal message given to you
I feel confident that one of the Lord’s favorite greetings is “Welcome back, my son.” May we find the way back where we belong is my humble prayer in the name of Jesus Christ, the Redeemer of the world. Amen.

Time Is on Your Side Loren C. Dunn Of the First Council of the Seventy

I knew an athlete some years ago who had tremendous talent. He had almost perfect physical coordination. In fact, he was so good he would not train, yet his talents still exceeded the talents and abilities of those around him.

It was demoralizing sometimes for those who had to follow every training rule in order to bring themselves to a peak of physical performance, only to have him exceed them because of his natural abilities.

But I happened to be at the stadium one afternoon a few years later when this athlete, who had progressed rather rapidly in a very promising sport career, had what some might call his moment of truth. He was playing with people who had talents as great as he did, and as the pace of the game picked up, the pressures began to mount.

He reached inside himself for that great second effort that he always had, but it became obvious that this time he could not marshal all that he needed. That afternoon marked the beginning of a gradual decline, which finally found him retiring from the game years before he should have retired. His original decision to disregard the rules of preparation had, in the end, cost him many years of performance.

Many times we see people around us who violate the patterns of living and the rules that we have been taught to live by, and they seem to do it without any ill effects. On the surface it would seem that we live these rules or not, because those who violate them appear to suffer no consequences. In all ages, it seems, there have been challenges to those who believe in virtue, honesty, and high moral standards—challenges to those who accept these standards as God-given and that they ultimately will carry their own reward.

“We are always in the forge, or on the anvil,” said Beecher; “by trials God is shaping us for higher things.”

These challenges come from many different directions. For instance, there are those who expound the so-called new morality and say that it matters not if a person participates in free love, nor does the marriage contract mean that husband and wife should be faithful to each other. But those who believe this are wrong, and time, which is running out on them if they don’t change, will prove them wrong.

“There are some things which never grow old-fashioned,” says President McKay. “The sweetness of a baby is one. The virtue and chastity of manhood is another. Youth is the time to lay the foundation for our homes. I know there are those who tell you that suppression is wrong,” he continues, “but I assure you that self-mastery, not indulgence, is the virtue that contributes to the virility of manhood and to the beauty of womanhood.” (Man May Know for Himself, p. 250.)

There are also those who sanction the use of drugs, using such reasoning as the fact that the use of marijuana is so widespread that it should be accepted and even condoned, for, they say, it creates no more problems than does alcohol. Those who use this reasoning fail to point out, however, that alcohol disables over six and one-half million people each year and that one-half of the fatal traffic accidents in the United States alone are related to excessive drinking. To recommend the use of marijuana by linking it to alcohol is like approving of a hepatitis epidemic on the basis that it probably won’t be any more damaging than tuberculosis.

There has been sharp divergence of opinion in the United States over the use of marijuana, so much so that it prompted the organization of a presidential task force to try to ferret out the facts. This task force has recently made its initial report, which states, according to an international newspaper, that the widespread use of marijuana represents a significant mental health problem. Depending on the dose, it may have substantial detrimental effects on both the mental and the physical well-being of the user.

Because of these perils, it continues, every effort should be made by the federal government to curb the import and distribution of marijuana as well as of strong drugs.

To you who are challenged by others because you believe in the law of chastity, because you believe that drugs are not the answer, because you believe in such God-given axioms as “Thou shalt not steal” and “Thou shalt not lie,” or because you have a simple and basic faith in God the Father and in his Son Jesus Christ and in your own eternal worth, just remember that time is on your side. Be patient, and the same people who challenge you, if they do not change, will ultimately prove to you, by their lives, that they don’t have the answers—either for you or for themselves.

This is not to say that it will be easy. Sometimes the desire to be accepted by an individual or a group causes a person to do things that he really doesn’t want to do; but if you can maintain your integrity, you’ll come to understand what Lehi meant when he taught that men are that they might have joy—not fleeting pleasure but real joy.

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It is my testimony that the teachings [page 45] of the Church of Jesus Christ are for the purpose of saving all mankind from the remorse of wrongdoing; that time is on the side of those who hold to these principles and are working against those who do otherwise.

May the Lord help us to appreciate the eternal nature of the laws which he has given us and their purpose, which is to bring joy, happiness, and peace of mind to man. And to this may I add my witness of the truthfulness of the gospel of Jesus Christ. I know that God lives and that Jesus Christ is his Son. I know this. I know that this is the Church of Jesus Christ and that it is led by revelation, in the name of Jesus Christ. Amen.

Joseph Smith, the Prophet

I believe in the divine nature of the Sabbath, and that it is an eternal principle. The Sabbath day gives us a time to study the scriptures and to think about life's eternal purposes. "The mind is made up by what it feeds upon." And the Sabbath day is predicated. William James has said, "That which holds our attention, determines our action." And if we don't pay attention, we lose the blessing.

Then in the meridian of time, the Son of God established his church upon the earth with the expectation that we should belong to it. Just suppose that we should each put on our best clothes and think our best thoughts and read our best books. This is the day when we associate with the people that we like the most. This is the day for prayer and let our minds reach upward and try to understand the real purpose for which this day was set apart.

The Prophet did not write his autobiography, but the history of the early days of the Church is well preserved. The Prophet, wise and farseeing, kept records. "For the last three years," he said on one occasion, "I have a record of all my acts and proceedings, for I have kept several good, faithful, and efficient clerks in constant employ; they have accompanied me everywhere, and carefully kept my history, and they have written down what I have done, where I have been, and what I have said; and my enemies cannot prove anything against me." (DH, Vol. 6, p. 409.) The Prophet believed he was a man of destiny, that this work was an important event in history, and that it should be preserved for future generations. He had been told by an angel that his "name should be had for good and evil among all nations." (Joseph Smith 2:33.) That prophecy has been fulfilled.

Who, for instance, knows Jesus Christ? No one except those who understand his gospel of salvation. Joseph Smith came to prepare the world for the reign of Christ. The Church teaches the second coming of the Savior, at which time he will appear in glory and splendor.

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We are grateful today for the fragmentary history of the early Christian church, for the records from which the four gospels were assembled, and for the teachings and testimonies of its early leaders. They have been a source of inspiration and guidance to the generations that followed. Without those precious records, darkness would have prevailed. The Church has kept and is keeping a faithful record and a reliable history of its growth, its development, and its expansion since it was organized on the sixth day of April 1830; and it will move forward in the future as it has in the past. I so testify sincerely, in the name of Jesus Christ the Lord. Amen.

Remember the Sabbath Sterling W. Sill Assistant to the Council of the Twelve

If we were looking for some program to cure all of the problems that presently beset our world, we might well find it by properly observing the Sabbath day. The importance of the Sabbath is prefigured in the account of creation. In programming the seven creative periods, God set aside the seventh day as his Sabbath. And then in the meridian of time, the Son of God established his church upon the earth with the expectation that we should belong to it. Just suppose that we should each make up a thoughtful list of those things that we could do to really make this a holy day. The church of which we should select important part was given the responsibility for proclaiming the principles of eternal truth, and within the framework of the Church we are supposed to individually sponsor those laws on which the blessings of mankind are predicated. William James has said, "That which holds our attention, determines our action." And if we don't pay attention, we lose the blessing.

The Sabbath day gives us a time to study the scriptures and to think about life's eternal purposes. "The mind is made up by what it feeds upon." And the Sabbath day is a time for spiritual feasting, mental stimulation, righteous activities, ennobling worship, and pleasant Christian fellowship. Anciently the followers of Christ assembled...
and sacrifices for their faith. They inherited from their parents and soaked up from religious homes the stuff of which the faithful are made. They had full reservoirs of spirituality.

The second generation came along born to enthusiasts, zealots, devotees. They were born to men and women who had developed great faith, were inured to hardships and trials. The`Mormon Church' has stood its ground for the first two generations—gut wait till the third and fourth and succeeding generations come along! The first generation came. I remember only that it struck me like a "bolt out of the blue heavens." The unknown voice postulated:

You have heard the impressive message of the Prophet of the Lord. May I express the hope that you will give heed to his admonitions and follow him on the safe and secure path to heaven. And what a thrill it ought to be for us each week to properly honor God and our fellow human beings as he has directed. And we are sure that someday when we partake of the sacrament in the house of the Lord, we may shortly see them there again.

But who are these with whom we worship? King David asks a helpful question where he exclaims, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

Youth and virginity are often a matter of religious concern. The apostle Paul says that we should not be "forgetful to entertain strangers: for thereby some have entertained angels unawares." (Heb. 13:2.) It is helpful for us to remember that God, angels, spirits, and men are all of the same species in different stages of development and in various degrees of righteousness. And the apostle Paul says that we should not be "forgetful to entertain strangers: for thereby some have entertained angels unawares." (Heb. 13:2.)

One Bible translation says, "Thou hast made him for a little while lower than the angels." (Italics added.) In some ways even Jesus was made lower than the angels temporarily. And what a thrill it ought to be for us each week to properly honor God and our fellow human beings as he has directed. And we are sure that someday when we partake of the sacrament in the house of the Lord, we may shortly see them there again.

In the last days perilous times shall come. And he indicated the change that we should make when he said, ". . . be ye transformed by the renewing of your mind." (See Rom. 12:2.) Our whole lives can be transformed by having a holy experience on the Sabbath day.

The other day while walking down the street I met a good friend of mine. We shook hands and engaged in a little pleasant small talk. We laughed, visited, joked, and had a pleasant few minutes together. Then as I went on my way I thought how much better I felt than I had previously done. But one of the best ways to feel the faith and enjoy the friendliness of our fellow human beings is in church. In church the talk is very important, and we can shake hands, feel the Spirit of God, and be uplifted by each other as we listen, pray, and sing together out of the depths of worshiping hearts.

The Lord is pleased when we honor him and bring this benefit upon ourselves by keeping the Sabbath day holy. He has said, "For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." (D&C 25:12.)

It is also in the house of the Lord that we partake of the sacrament and renew our personal covenants to serve him.

On that memorable last evening of the Lord's life, the scripture recalls that "he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." (Luke 22:19-20.) And, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (I Cor. 11:26.)

This is not only a way to have a vitalizing spiritual experience with our Redeemer, but it is also a way that we can have a rewarding association with our fellowmen. Next To God, the most inspiring creation in the universe is a great human being formed in God's image. And one of the reasons that we have been endowed with his great attributes is that through them we might inspire each other. It has been pointed out that "then the veil of our mortality is drawn aside, the most ordinary individual that we know may be the kind of person that we would feel like falling down and worshiping before. If we could have been at his side as he stood among the noble and great in the antemortal councils of God, or if we could be with him now as he serves in God's heavenly kingdom, the experience would likely be a much more memorable one. And what wonderful people we might discover each Sabbath day if we could see our brothers and sisters in the sight of their real identity as children of God. The Prophet Joseph Smith said that "if we could look into heaven for five minutes we would learn more than by reading all of the books that had ever been written on that subject." But all of our brothers and sisters were themselves in heaven just a few years ago, and we may shortly see them there again.

It is helpful for us to remember that God, angels, spirits, and men are all of the same species in different stages of development and in various degrees of righteousness. And the apostle Paul says that we should not be "forgetful to entertain strangers: for thereby some have entertained angels unawares." (Heb. 13:2.)

But who are these with whom we worship? King David asks a helpful question where he exclaims, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." (Ps. 8:4-6.)

One Bible translation says, "Thou hast made him for a little while lower than the angels." (Italics added.) In some ways even Jesus was made lower than the angels temporarily. And what a thrill it ought to be for us each week to properly honor God and our fellow human beings as he has directed. And we are sure that someday when we come to stand before God, we will find that those who have effectively kept his commandments will be different kind of people than those who have ignored or disobeyed him. And so in imagination we might go again to stand before the fires of Mount Sinai and hear the thrilling command wherein God said "Remember the sabbath day, to keep it holy." And may he help us so to do, I humbly pray in the name of Jesus Christ. Amen.

Spencer W. Kimball
Spiritual Reservoirs

President McKay, brethren, brothers and sisters, and friends:

You have heard the impressive message of the Prophet of the Lord. May I express the hope that you will give heed to his admonitions and follow him on the safe and secure way to eternal life.

When I was a youngster, a stirring challenge came to me that moved me not a little. I cannot remember who issued the challenge nor under what circumstances it came. I remember only that it struck me like a "bolt out of the blue heavens." The unknown voice postulated:

The 'Mormon Church' has stood its ground for the first two generations—gut wait till the third and fourth and succeeding generations come along! The first generation fired with a new religion developed a great enthusiasm for it. Surrounded with bitterness, calumny of a hostile world, persecuted 'from pillar to post,' they were forced to huddle together for survival. There was good reason to expect they would live and die faithful to their espoused cause.

The second generation came along born to enthusiasts, zealots, devotees. They were born to men and women who had developed great faith, were inured to hardships and sacrifices for their faith. They inherited from their parents and soaked up from religious homes the stuff of which the faithful are made. They had full reservoirs of spirituality.
"But wait till the third and fourth generations come along," said the cynical voice. The fire will have gone out--the devotion will have been dulled--the sacrifice will have been nullified the world will have hovered over them and surrounded them and eroded them--the faith will have been expended and the religious fervor leaked out."

That day I realized that I was a member of the third generation. That day I clenched my growing fists. I gritted my teeth and made a firm commitment to myself that here was one "third generation" who would not fulfill that dire prediction.

And now, we are in the sixth and seventh generations from the original Church convert, and even still find stalwarts in most branches of the family, hundreds in the mission fields, numerous others in Church positions of responsibility. And I have come to realize that it is not the generation number which makes the difference but the care and exactness with which parents teach and train and fortify their offspring.

I grew up in a dry country. It seemed to me that hardly ever was there enough rain spread over the crop-growing period to carry us through the season--not enough water in the river to distribute between the many hungry canals and the tens of thousands of thirsty acres, not enough to irrigate all the crops.

We learned to pray for rain--we always prayed for rain.

When I was still very small, I knew that plants could not survive in a dry country more than about two or three weeks without water. I knew how to harness up the old mare to a lizzard--a forked log on which a barrel was placed--and I drove the animal to the big ditch," the Union Canal, which was a block below our home. With a bucket, I scooped up water from the small stream or the puddles and filled the barrel, and the horse dragged it back so I could pour bucketsful of the precious liquid on the roses, the violets, and other flowers and the small shrubs and hedges and new trees. Water was like liquid gold, so reservoirs became the warp and woof of the fabric of my life.

Around the table, we talked of water, irrigation, crops, floods, hot, dry weeks, and cloudless skies.

We used to look for clouds somewhat as did Elijah and his people after the three-year drought.

After the dramatic experience with the prophets of Baal, Elijah had gone to the top of Mt. Carmel and had said to King Ahab, ". . . there is a sound of abundance of rain. Elijah's servant had gone to a high spot and looked for promising clouds. The first six times he looked, returned, and reported, There is nothing," but the seventh time, he reported that there was arising out of the sea a little cloud like a man's hand. Soon, the heavens were black with heavy pregnant clouds and "there was a great rain." (See 1 Kings 18.)

Through the warm dry summers, we always seemed to be looking for dark, heavy clouds. And every year, the clouds did amass, and the thunderstorms did come, and the dry washes did run for a few hours, and the river roared down its channel.

But the canals were still empty, and the brush and rock dams were washed down the river by the first raging torrent. Then came the call for the able-bodied men to rush to the heads of the canals to build new dams, to get the canals full before the river water had all run down to the sea. And when working in the flood, hauling brush and trees, rocks and dirt, horses floundered and were sometimes drowned and men had narrow escapes.

Years later we built aprons of concrete that were protected by rock and wire sausages.

Later I learned that even dependable diversion dams were not enough. A reservoir was needed--a high dam that would impound the fall, winter, and spring rains and keep them stored for the later need.

And as I pondered, I came to realize that there were reservoirs of many kinds--reservoirs to store water, some to store food, as we do in our family welfare program, some like the barns and bins set up by Joseph in the land of Egypt in which to store the seven years of plenty to carry them over the seven years of drought and famine.

I realized that there should be reservoirs of knowledge to meet the future needs; reservoirs of courage to overcome the floods of fear that put uncertainty in lives; storage of physical strength to help us meet the frequent contaminations and contagions; reservoirs of goodness; reservoirs of stamina; reservoirs of faith. Yes, reservoirs of faith so that when the world presses in upon us, we stand firm and strong; when the temptations of a decaying world about us draw on our energies, sap our spiritual vitality, and seek to pull us down to the level of the worldly world, we need a storage of faith that can carry youth through the tantalizing teens and through the problems of later years. Faith to carry us over the dull, the difficult, the terrifying moments, disappointments, disillusionments, and years of adversity, scant, confusion, and frustration.

And who are to build these reservoirs? Is this not the reason that God gave to every child two parents?

Who else but the forebears would clear the forests, plow the land, carve out the futures? Who else would set up the businesses, dig the canals, survey the territory? Who else would plant the orchards, start the vineyards, erect the homes?

In his omniscience, our God gave to every child a father and mother to pioneer the way. And so it is those parents who sired them and bore them who are expected to lay foundations and to hold the hands through the tender years to build the barns and tanks and bins and reservoirs.

Did not the Lord, speaking of parents, say, "And they shall also teach their children to pray, and to walk uprightly before the Lord"? (D&C 68:28.)

Is it not the work of the parents to build so their children can inhabit houses they did not build; eat the fruit from trees they did not plant and grapes from vines they did not start? Parents should be soberly about their life's work of building reservoirs and helping to fill them for the children who are yet too small to hoe, or dig, or plow.

I am grateful to my parents, for they made reservoirs for my brothers, my sisters, and myself. They filled them with prayer habits, study, activities, positive services, truth and righteousness. Every morning and every night, we knelt at our chairs with backs to the table and prayed, taking turns. When I was married, the habit persisted, and our new family continued the practice.

Some parents are casual or careless or fail to do their duty. These constitute leaks in the dams. The story of Peter with his thumb in the dike may be a myth, but the moral is not a myth.

Lehi and Sariah built and filled reservoirs for their children. One said:

"I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; . . . having had a great knowledge of the goodness and the mysteries of God, therefore I make a record of my proceedings. . . ." (I Ne. 1:1.)

Though two of the brothers ignored those teachings, using their own free agency, yet Nephi and others of his brothers were strongly fortified and all their lives could draw heavily on the reservoir built and filled by worthy parents.

Abraham built such a reservoir for his son Isaac, and it seemed never to have leaked dry, for we find his son one of the patriarchs and always linked with the God of Abraham, the God of Isaac, and the God of Jacob. And he seems to fit the words of Jeremiah:
For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." (Jer. 17:5.)

Jacob, another of the sons of Lehi, drew heavily from the storage inherited from his father, and he passed the same to his son Enos, who bore testimony of it:

"...I, Enos, knowing my father that he was a just man--for he taught me...in the nurture and admonition of the Lord--and blessed be the name of my God for it.

"...I had often heard my father speak concerning eternal life, and the joy of the saints, sunk deep into my heart." (Enos 1, 3.)

Enos asked how such a miracle as forgiveness could possibly come, and the answer came from the Lord: "Because of thy faith in Christ, whom thou hast never before heard, nor seen...they faith hath made thee whole." (Enos 8.) Enos was able to draw heavily on the reservoir of faith his parents had set up for their children.

One day I met a delightful couple--faithful Latter-day Saints with a splendid family and a successful life. They told me of their family history. The husband was one of seven children of a family of active people, where the Lord was center in their lives. All but one of the seven had remained faithful, filled honorable missions, married in the temple, and had successful, happy families, as had their parents before them. The one had strayed and had marital and other serious problems.

On the other hand, the wife was one of seven children in a contemporary family where the Church met little in their lives, and they had bypassed tithing, prayers, and all church activities, and had ignored the spiritual part of their lives. All seven of the children had been reared in the same household, subject to the same conditions, and all seven of them but this one ignored their spiritual obligations, as their parents had done before them.

The first parents had built and filled a high, strong reservoir of habits and qualities of faith for their children. Both families had the same community backgrounds.

The second family built no reservoir of spiritual strength but depended on the runoff. The uncertain little dams, like our brush and rock ones, had washed away when the torrents flooded. There were cracks in the dam and leaks in the reservoir. In the one family, six of the seven remained righteous; in the other, six of the seven followed the careless ways of the parents in unrighteousness and only one of the seven remained faithful.

The Lord had commanded that "he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people." (D&C 68:33) And the Lord had also expressed concern and disapproval of his people in Zion who were idlers, "and their children [page 50] are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness" (D&C 68:31.)

Again, as I remembered the so-called doomed third and fourth generations, there were two brothers of the second generation. Both had large families now in the sixth and seventh generations, running into many hundreds each. The one brother became disgruntled and the other remained faithful. The children of the one in their third generation began to fall away, as did their father. Activity reduced, there were only occasional temple marriages, and few went on missions. Then in the fourth generation, there were no temple marriages, no missions, few baptisms, and very little activity in spiritual things. The fifth generation deteriorated to rank apostasy. In the sixth generation, with just an occasional exception, the whole tribe was estranged from the Church.

The ancestor had failed to keep his reservoir intact and full for his posterity to draw upon.

On the other hand, the second brother remained faithful all his life and finally "died in the harness." His third and fourth and fifth generations have also remained true and faithful with a few exceptions. The majority of the posterity of the one was out of the faith like the parents, and the majority of the others followed the parents into activity and faith. Spiritual reservoirs!

An editorial from the Church Section of the Deseret News read:

"Good homes must rate high in companionship between children and parents, in having a well ordered household, with love between parents and between children and parents.

"They must build righteous loyalties, good character, a willingness to work, a spirit of humility, and an absence of unjust pride, and they must teach a deep and abiding faith in God."

To this end, the Lord has inspired his church to place a great new and increased emphasis on that building process.

Every family is urged to engage in regular night and morning family prayers and to devote at least one evening a week at home in the sweet family togetherness undisturbed by the world or any of its allurements. They will plan to turn off the TV and radio, leave the telephone unanswered, cancel all calls or appointments, and spend a warm, homey evening together.

While one objective is reached by merely being together, yet the additional and greater value can come from the lessons of life. The father will teach the children. Here they can learn integrity, honor, dependableness, sacrifice, and faith in God. Life's experiences and the scriptures are the basis of the teaching and this, wrapped up in filial prayers and the simple things that have been taught to us all our days.

One day, long ago, we crossed a boundary into a distant city where walls and curtains separated people; and behind the walls, strange ideologies were taught and "pernicious doctrines" promulgated every day in the schools and otherwise.

Every day the children listened to schoolteachers with foreign and strange doctrines, philosophies, and ideals.

Someone said that "constant dripping will wear away the hardest stone." This I knew, so I asked about the children: "Do they retain their faith? Are they not overcome by the constant pressure of their teachers? How can you be sure they will not leave you and the simple faith in God?"

The answer was unmistakable. "We mend the damaged reservoir every night," they said. "We teach our children positive righteousness so that the false philosophies do not take hold, and should any have taken lodgment in the day, we dislodge them at night. Our children are growing up in faith and righteousness in spite of the overwhelming pressures from outside."

Generally, cracked dams can be mended and saved, and sand bags can hold back the flood; and reiterated truth, renewed prayer, gospel teachings, a flood of love, and parental interest can save the child and keep him on the right path.

I like to compare the home evening, family prayer, and other associated activities of the Church for the saving of the family, when they are conscientiously carried out, with an umbrella. If the umbrella is not opened up, it is little more than a cane and can give little protection from the storms of nature. Likewise, God-given plans are of little value unless they are used.

The umbrella spread out makes the silken material taut. When the rain falls, it runs off; when the snow falls, it slides off; when the hail comes, it bounces off; when the
May this be our happy blessing, I pray in the name of Jesus Christ, Amen.
I think of the words of the apostle Peter. He said:

"Knowing this first, that no prophecy of the scripture is of any private interpretation.

"Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day darkened, and the day star arise in your hearts:

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:19-21.)

I like the words of the prophets who have declared this day. I think of the words of the apostle Peter following the day of Pentecost, when he said the heavens must receive the Christ "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21.) We have that restitution. There isn't time today to go into the details of the ministration of heavenly messengers that have been sent to this earth in order to restore the gospel and prepare the way for his coming, which is the restitution of all things.

I like the statement by John the Revelator when he was banished upon the Isle of Patmos and the angel of the Lord said, "Come up hither, and I will shew thee things which must be hereafter." (Rev. 4:1.) He was shown the great power that could be given to Satan to make war with the saints--the saints were the followers of the meek and lowly Master--and that Satan would be given power over every nation and every kindred and every tongue and every people, but after he saw that great day of darkness he also saw "another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." (Rev. 14:6.) That doesn't leave out anybody! We have that everlasting gospel that the Lord promised to send to prepare the way for the coming of the Lord.

I like the statement of Isaiah. He said the Lord had declared the end from the beginning. (See Isa. 41:26.) It is all there in the holy scriptures if we know how to read them and understand them in the spirit in which they were written, namely, the spirit of the Holy Ghost. He said: "The grass withereth, the flower fadeth: but the word of our God shall stand for ever. (Isa. 40:8.)

I like the statement of Isaiah, who, when he saw the conditions when men would worship God by the precepts of men, said: "Wherefore the Lord said . . . behold, I will proceed to do a [page 54] marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:13-14.)

We have that marvelous work and a wonder, and I know that as you do, and we have a great responsibility to share that with our fellowmen throughout the world. I trust that those who are listening to this conference will be impressed with the fact that this church has more to offer than any other church in all this world.

I like the words of Malachi the prophet, when he saw the latter days and said: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (Mal. 4:5-6.)

What would the consequences really have been, had it not been for the coming of Elijah the prophet, and how could the kingdom be prepared for the coming of the Master without all these things finding their fulfillment? All of this constitutes what Paul said then he said the Lord had revealed unto him the mystery of his will, "that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth. (Eph. 1:10.)

We have that responsibility, and we are the only church in the world that knows anything about that marvelous mystery that God revealed to Paul of this, great work of uniting that which is in heaven with that which is here upon this earth.

I like the statement of Isaiah, which was quoted by Moroni to the Prophet Joseph when he visited him three times in the night, and again the next morning then Joseph was only a lad 17 years old. He quoted the words of Isaiah where the Lord said that he would set his hand again the second time to gather scattered Israel. (See Isa. 11:11.) He has been doing that. Many of you are descendants of those who have been gathered from all over this earth in fulfillment of that prediction. He said he would bring in the dispersed of Judah, and after 2,000 years of their wanderings and their persecutions, they have been led back to their own land, for God gave them that land as an eternal inheritance.

And that isn't all. He said he would set up an ensign for the nations. (Isa. 11:12.) Now I don't know what you think about an ensign. It seems to me that means he would do something better than he had ever done before or than could be found anywhere else in all this world. That is what this church really is. Now if I should make reference to a few comments made by people who have come among us and have been sufficiently without prejudice that they could recognize what this church is doing, I hope nobody will think that I am boasting.

We had here in our midst just a few years ago a great economist, not only of the United States but of the world. One of our banker friends gave a banquet for him at the Hotel Utah. There were 25 of us invited there, and after the governor and the President of the Church had said a few words, they asked this man if he would like to say something. He stood there and his jaw began to quiver and the tears began to roll down his cheeks, and he made this statement: "I have never stood in such presence in my life. I have to come out here to these valleys of the mountains to find the kind of Christianity I think can save the world." Just to illustrate [Bookcraft, 1961], p. 181.) Now we are happy that he could recognize that.

We had a man here in our midst a short time ago, a Dr. Polian of Iran. He was sent to the United States by his government to study the American people. After spending three days here in Salt Lake City, he made this statement: "I have been in the United States eleven months as a representative from my government to study the American people, and I have obtained a more favorable impression of them in the two days I have spent in Salt Lake City than in all the rest of the eleven months." (Ibid., p. 128.) Now there must be something that provokes that kind of a statement.

I want to read you a statement that impressed me very much, and I apologize to Brother [Marion D.] Hanks for doing it. During President Dwight D. Eisenhower's administration, a youth conference was held in Washington. There were 7,000 representatives there from all over the United States and probably from other countries. Brother Hanks was asked to give the keynote address--not just to be one of the speakers at the convention, but to deliver the keynote address. After he had concluded, the man who had conducted the meeting made this statement:

"As I sat here I reflected that Mr. Hanks comes from people that were driven from our region of the country because of the things they believed, and suffered bitter persecution for their ideals, who went finally to the far reaches of this country where they thought themselves away from all this. Now we have invited a leader of that people to come here to talk to us of the same ideals and principles for which we drove them away." (Ibid., p. 208.)

It takes truth a long while to travel, but she finally gets her roots on. I am reminded of the fable about Truth and Error: they went out into the river to bathe, and Error came out first and dressed herself in Truth's clothing and has been traveling in it ever since. But because Truth wouldn't dress herself in Error's clothing, we always speak of the naked Truth!

Just a few years ago we had the president of a college down in California teach at the summer school of Brigham Young University. At the close of the summer, in an interview with one of our reporters, he made this significant statement: "It may well be that the Mormon people have the key that will eventually save this country. There
must be something back of a people and a program that would call for such compliments from a president of a college. Incidentally, he was so impressed that he has since joined the Church!

p27 Now we have people come here by the millions to our Visitors Center. Some of them go away feeling like they have been in heaven, because the things they see there are so wonderful. Then they are taken to Welfare Square, and ye have a book down there where they can write their impressions of what they see. I'd like to read you just a few statements. The book is full of them, but this is just typical of the impressions. This is from a representative from England: "This has been an extraordinary experience, and it seems to me to be one of the best examples of practical Christianity in the modern world."

p28 This one is from a Baptist: "It is a pattern for our federal government to attempt to follow." A non-Church member: "This is the most wonderful thing I have ever seen, and I hope to come back again." A Hebrew: "This in my way of thinking is a real religion." A non-Church member: "We believe your church and its members are doing the great deeds that may some day achieve a true brotherhood of man. We knew that. This is the greatest brotherhood in all this world anywhere. And then from a Catholic: "A wonderful project and something other faiths might well copy." A Methodist: "I'm flabbergasted"--whatever that means! An Episcopalian: "Beyond belief."

p29 Now I want to read you just a few words from people who attended the New York Fair, and they had a book there where these impressions could be written after they had seen our display. [page 55] First, a Catholic priest: "I think I will leave my priesthood and join you." A Lutheran from New York: "It is very difficult and words cannot express the true feeling of goodness one gets while touring your pavilion." A Catholic from New York: "There is hope for the world with people like you." A Protestant: "I love it--sounds great. Please send me someone." There are a lot more just like that, but I wanted you to hear a few.

p30 Now there must he something to this institution. Isn't that what Isaiah meant when he said that he would set an ensign to the nations? People see that we are doing things differently than they have been done before. We had a man on the campus at Brigham Young University in June 1968. He said that he had been at that university in Provo, Utah, year after year since 1940, and then he added this: "I am becoming convinced that the only salvation for the United States is for all Christians converting to Mormonism." They will be converted just as fast as our great army of Mormon missionaries can reach them; and if, in the words of Jesus, they truly hunger and thirst after righteousness they shall be filled.

p31 God bless you all, brothers and sisters. We have the greatest thing to offer in all this world. It is the restored gospel of the Lord Jesus Christ. It is not a reformation. It came from heaven, from holy messengers, and I bear you that witness because I know it as I know that I stand here. May God help us to share it with our neighbors and our friends and the whole world, I pray, and ask God to bless you all in the name of the Lord Jesus Christ Amen.

p14 Theodore M. Burton
The Principle of Unity Theodore M. Burton Assistant to the Council of the Twelve

p1 My brothers and sisters: One of the most beautiful prayers ever offered is found recorded in the Gospel of John. It was given as Jesus opened his heart in prayer to God the Eternal Father, pleading for unity not only among the apostles, but also asking that those who follow their words might reach a state of unity such as that found in the Godhead. They were to preach a gospel of peace and love, and so he said:

p2 Neither pray I for these [the apostles] alone, but for them also which shall believe on me through their word

p3 That they all might be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17:20-21.)

p4 Our present world is torn by argument, dissension, violence, war, and rumors of war, and because of the turmoil on every side, men's hearts are beginning to fail them. If men are to retain their sanity and hope, they must have an assurance of a peaceful solution for the ills of mankind. This assurance can be given if we who claim to be true followers of Jesus Christ demonstrate that unity spoken of in that great prayer from which I have quoted Christ's plea for unity.

p5 I feel impressed to stress the necessity for unity as one of the greatest needs of our present-day world. Not only does it apply to the world in general, but it is particularly important within the Church if we are to take our rightful place in leading mankind toward peace.

p6 In our generation the Savior gave us a statement so often used by the late President J. Reuben Clark Jr.: "...I say unto you, be one; and if ye are not one ye are not mine." (D&C 38:27.)

p7 This doctrine is built upon true love, even the love of Christ, and is a most important principle of the gospel. Without the love of one man for another how can justice and real freedom ever he achieved? Unless everyman esteems his brother as himself and practices virtue and holiness before the Lord how can that person hope to live in the presence of God, where unity, love, virtue, and truth abound? No unrighteousness can exist in the presence of God, and unless we learn to overcome disunity and unrighteousness here upon the earth, we cannot hope to he restored to live in the presence of God the Eternal Father in the resurrection to come.

p8 What causes disunity and friction? There are many reasons for disunity. But one of the principal reasons is the ego of man himself. I define this ego as the desire to be acknowledged as a person different from others. This desire is not evil in itself. In fact, properly directed, it can be a great virtue. There is a certain amount of faith or pride inside every man that is sure to his own importance. Beware when a man or woman monopolizes conversations and shows a disregard for the opinions of others. When a man is not humble and seeks to excel and outdo others, this is the most dangerous position. I feel such a spirit is born of selfishness and a lack of the true spirit of Jesus Christ.

p9 An example of such a spirit is evident in the case of William W. Phelps. Brother Phelps was a good man and a capable man but he became too ambitious, obtrusive and makes excessive reference to himself as to his own importance. Beware when a man or woman monopolizes conversations and shows a disregard for the opinions of others. When a man is not humble and seeks to excel and outdo others, this is the most dangerous position. I feel such a spirit is born of selfishness and a lack of the true spirit of Jesus Christ.

p10 "And also let my servant William W. Phelps stand in the office to which I have appointed him, and receive his inheritance in the land;
Unity can come when I learn to appreciate each person in the Church and the value of every aspect of church organization. This is true of a deans quorum, and it is true of the highest quorum of the Church, that of the First Presidency. Loyalty among the men of the Quorum of the Twelve Apostles is no more necessary for them than loyalty within a teachers or an elders quorum. When discussions arise among strong-minded men and women, anger must never be evident. Men and women should be free to state their opinions without fear, but they should do so without rancor or envy or belittling the character or abilities of other persons who hold differing opinions from their own. Only when we understand one another and appreciate one another can the Spirit of God enter our hearts, draw us one to another, and bring about unity.

Nowhere is this principle of consideration and love of one another more needed than in a discussion of gospel principles. The Lord has warned us not to preach tenets or opinions:

"And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior, and remission of sins by baptism, and by fire, yea, even the Holy Ghost." (D&C 19:31.)

Tenets are the dogmas or principles generally accepted by a majority as true, whether those principles are factual or not. Thus we should not dispute with others about such matters, nor pursue discussions among ourselves about such matters that can cause feelings to be hurt or cause disputations to arise.

We should rather preach the first principles of the gospel, which are so necessary for our full growth and development. When we understand the basics or true fundamental principles of the gospel, we will not be buffeted by the doctrines and beliefs of men that so often lead to quarrels and misunderstandings. That is why the Lord went on to advise us:

"Behold, this is a great and the last commandment which I shall give you concerning this matter; for this shall suffice for thy daily walk, even unto the end of thy life. And misery thou shalt receive if thou wilt slight these counsels, yea, even the destruction of thyself and property." (D&C 19:39-33.)

We live in a world full of discord and disunity. We need not and must not become a party to that worldly way of living. Our role is that of peacemakers. As the Latter-day Saints of our Lord and Master, Jesus Christ, we must "therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children." (D&C 98:16.)

The need within the Church for a spirit of unity and loyalty and love is reflected in these words of the Savior from the Book of Mormon:

"... And there shall be no disputations among you, as there have hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there have hitherto been.

"For verily, verily I say unto you, that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.

"Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away." (3 Ne. 11:28-30.)

When we hear our voices rise in speaking with one another, when we feel our faces getting flushed and red, when our muscles tense and we get warm under the collar, these are danger signals. It is time to repent and change whatever we are saying or doing. I plead for unity and consideration among us who claim to be sons and daughters of God. I pray for that love and affection which characterizes the true disciples of Jesus Christ. May God bless us all to know with such a surety of heart that this is the true church and kingdom of Jesus Christ, that we will have character enough to practice those principles which we espouse.

I pray for this in the name of Jesus Christ. Amen.

Boyd K. Packer
The Other Side of the Ship
Elder Boyd K. Packer, Assistant to the Council of the Twelve

Recently two unusual gatherings of young people have caught the attention of the world. At White Lake, New York, nearly half a million young people gathered. Later a similar gathering was held on the Isle of Wight. They came from all countries, from all levels of society.

These meetings were billed as music festivals. Certainly they did not come to hear the music--they came to be there.

These gatherings, so appealing to our youth, are unique in history, and they mean something.

Some suppose that the youth responded to political or philosophical motivation. It is not so. It would be a mistake to so conclude, even though they are deeply entangled in the political and social issues of today.

Frantically youth clings to whatever social issue is foremost at the moment, not realizing perhaps that it is not so much the cause that ignites them; it is rather having a cause that satisfies their need. Neither is it an intellectual movement, although it has many of the attributes. Nor is it a cultural one, though they have developed their own style of music, vocabulary, art forms, and poetry. It is spiritual motivation that brings these young people together.

They may not know it, but a whole generation of youth is athirst with an unquenched spiritual desire. As has been foretold:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. And they shall be ashamed of the counselors whom they have chosen, and of the counsel of their princes. And they shall come to the king, and say unto him, Thy servant shall not know how to judge: for there is a great sum of matter in Israel; neither will a man know how to judge them. So they shall do even to the king himself; and all his counselors shall be overshadowed by great confusion. And they shall rush one to another, every man saying to his neighbour, What shall we do? because the day of thy counsel is come; for it is fulfilled.

"And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.

"And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. "Behold, this is the true church and kingdom of Jesus Christ, that we will have character enough to practice those principles which we espouse.

We live in a world full of discord and disunity. We need not and must not become a party to that worldly way of living. Our role is that of peacemakers. As the Latter-day Saints of our Lord and Master, Jesus Christ, we must "therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children." (D&C 98:16.)

The need within the Church for a spirit of unity and loyalty and love is reflected in these words of the Savior from the Book of Mormon:

"... And there shall be no disputations among you, as there have hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there have hitherto been.

"For verily, verily I say unto you, that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.

"Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away." (3 Ne. 11:28-30.)

When we hear our voices rise in speaking with one another, when we feel our faces getting flushed and red, when our muscles tense and we get warm under the collar, these are danger signals. It is time to repent and change whatever we are saying or doing. I plead for unity and consideration among us who claim to be sons and daughters of God. I pray for that love and affection which characterizes the true disciples of Jesus Christ. May God bless us all to know with such a surety of heart that this is the true church and kingdom of Jesus Christ, that we will have character enough to practice those principles which we espouse.

I pray for this in the name of Jesus Christ. Amen.


In your rebellion, so called, you have cut yourself loose from your moorings, perhaps even from family ties, and set adrift on the sea of life. Now you may be drifting on the right sea, you may even be in the right boat, but you might try fishing on the other side. Some others were fishing on the wrong side of the ship.

And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. (John 21:6.)

When we mention that there is a spiritual answer to your need, I hope you don't dismiss it or ridicule the possibility. "Don't knock it till you've tried it" is sound counsel. If you haven't tried it yet, you are as yet no witness on the matter. Surely you have that much honesty.

You may say you've been to church, that you've tried religion and not been satisfied. That is little wonder. It isn't in them all, you know, only a flavoring of it. The substance of it, the fullness of it can be found in only one place. Perhaps you have looked for it here, in that one place, and have not found it. And so I repeat, you might try fishing on the right side.

No one can compel you to taste of this living water. It can come only when you consent. There are no conscripts, only volunteers.

If you are to find it, you must pay more, by a thousand-fold, than ever you paid before, reach farther than you have ever reached, use more courage and self-discipline than you ever knew you had. But at the end of all that comes the promise:

Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am;

And that I am the true light that lighteth every man that cometh into the world. (D&C 93:1-2.)

I must be plain also to say to you, my young friend, that when you come to know, it will be on his terms--not on yours.

"Therefore," he has said, "sanctify yourselves that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will." (D&C 88:68. Italics added.)

The fact--the positive, irrefutable truth--is that what you seek, my young friend, exists. And when you find it, it will not take you out of the world. You will find a greater need to be in the mainstream of life facing the same issues that are so disturbing to you now, but you'll face them with a different light.

It will not require that you give up anything essential or fulfilling in life, whether it be physical, emotional, spiritual, or intellectual. You will be the same height, the same weight, you'll be under the necessity of eating to live and being sheltered. You'll have likes, passions and desires. At first glance nothing will change at and yet positively everything will change.

We bid you--our restless, drifting, seeking youth--to come, quench that spiritual thirst.

The Lord has said: "Whosoever drinketh of . . . water shall thirst again:

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:13-14.)

Oh, how we pray that as you drift, seeking everywhere, trying everything, that one day you will cast your net on the right side of the ship.

I bear to you my witness, as one among those authorized to bear that witness, that God does live, Jesus is the Christ, this is his church, The Church of Jesus Christ of Latter-day Saints. He directs his church and ministers in the midst of his Saints. There is a prophet of God directing this work. Youth is needed to carry it on. We bid you to come, in the name of Jesus Christ. Amen.

Eldred G. Smith

Temples Are Essential

We of The Church of Jesus Christ of Latter-day Saints have been accused of being peculiar in many ways, one of them being that we build temples and restrict entrance to them to members of special standards. We are asked, "Why do you build temples? Why is a temple different from other Church edifices? Why cannot anyone enter into the temple, like other Church buildings?"

In the time allotted to me I may not answer all these questions, but I want to show that temples are absolutely essential in the Church of Jesus Christ.

Temples are more than just a gathering place for the Saints, or who might call themselves Saints. They are holy edifices where the Lord God can talk to his people through the leaders, the prophets of God, and make his will known concerning them. Also temples are holy edifices wherein sacred saving ordinances may be performed in such manner, and by proper authority, as to be acceptable to Cod our Father in heaven.
Today, such severe penalty seems unnecessary. If you will note from published pictures of the temple interiors, the rooms are filled with chairs for large groups. If the room is full of people performing a sacred ordinance it stands to reason there just isn't room for the onlooker.

The Lord said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

He instructed his apostles: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19.) He also said "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16.)

Jesus Christ himself was baptized by John the Baptist. When John seemed reluctant to baptize Jesus, who was a sinless man, Jesus said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." (Matt. 3:15.)

If God is just--and we know he is--then would not God be obligated to provide a way where all his children may hear the gospel plan and partake of his ordinances, regardless of when they lived upon the earth?

Peter tells us that between the crucifixion and the resurrection of Jesus, he "went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah . . . ." (1 Pet. 3:19-20.) Peter also declared: "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (I Pet. 4:6.)

The Ark of the Covenant was so sacred that even the unauthorized were smitten with death who touched it even to save it, as they thought, from falling to the ground.

The entire life, crucifixion, and resurrection was a vicarious mission of our Savior. Then is it not right that he should ask us to be Saviors to our fellowmen, to perform, vicariously, saving ordinances for our ancestors?

The apostle Paul clinched his point to the Corinthians to prove to them the reality of the resurrection by asking them: Else what shall they do which are baptized for the dead, if the dead rise not at all?" (I Cor. 15:29.)

There is only one answer to this passage of scripture--a vicarious work of baptism for the dead was performed in those days.

In this dispensation the Lord revealed the following to the Prophet Joseph Smith:

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

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

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

Then the Lord gave a commandment to build a temple, or a house of the Lord, and added:

"For it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.

"And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name?

"For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was.

"Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and for the glory, honor, and endowment of all her municipal, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name." (D&C 124:36-39.)

In accordance with commandment, the temple in Kirtland was built in which the keys to the sealing blessings were revealed. The keys of the gathering of Israel were restored. The promise made by Malachi was fulfilled, that Elijah the Prophet would come "before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:5-6.)

In addition to the baptisms for the dead, the sealing ordinances of celestial marriage for the living and the dead are performed in these temples.

Some men spend large sums of money, even buy a special home or a car, just to make their wives happy; but the greatest happiness that could come [page 61] to either or both of them would be to so live as to be worthy to be sealed together as husband and wife for all eternity. There is no exaltation without the celestial sealing of...
is the prophet through whom they speak in our day. This I witness in the name of Jesus Christ. Amen.

S. Dilworth Young
The Work of the Seventy S. Dilworth Young Of the First Council of the Seventy

Fifty years ago my father was approached by our bishop as to the prospect of one of his sons going on a mission. After a dignified period of conversation, my father agreed to the proposition and I was duly called.

I remember that I wondered how my father could support a missionary. We were poor, income from his business was spotty and inadequate to meet the ordinary expenses, yet he did not hesitate to tell the bishop that he would support me.

The first seven months went smoothly enough. I was working without purse or scrip for the first four months and required no more than $5.00 per month for incidentals. The next three months cost me about $40.00 per month. And then Father, caught in the inflation of 1920, was unable further to meet the cost of the mission. The fact that I stayed on the mission for 26 more months without help from home has been miraculous to me—not that I found money from miraculous sources or, like my maternal great-grandfather, opened my purse and there it was as needed—none of that. The way opened by perfectly natural means, and there was barely sufficient to meet the needs of the moment.

During that time, none of my family expected nor received any help or encouragement from the ward officials, stake officials, or from the Church.

I was ordained a seventy just before departing, but I didn't receive even a Christmas card from my new quorum for the 33 months I was away. The elders quorum to which I had belonged showed no interest in me either, although I had, been quite active in the quorum. I didn't expect any attention from either quorum, and I suspect the quorum did not expect to do anything for me. My quorum in those days did not seem to recognize the importance of being of help to its members. To them it was not what the quorum do for you, but what can you do for the quorum. We lived for the organization and not for the members.

Not so today. Every quorum of the priesthood is alert to the needs of its members. Children of these members may go on missions. They know that they will be supported. No worthy member in the stakes of North America when ready for a mission will be refused. In their prosperity the quorums can easily take up the slack for those unable to bear the complete cost of the mission. They will be helped by their united brethren, and the burden is light.

It has not been so in the full-time missions outside of the United States. There, general economic depressions and the ravages of two great wars have taken an immense toll on the economic life of the people. Men and women of the Church in those nations have been unable to earn sufficient to send their children, with but few exceptions. The result has been that the young men and women of these nations, while worthy and anxious to go, have been unable to do so.

This has caused a good deal of envy of their more affluent American missionaries, and it has caused some discouragement among them. To many of them it has appeared that the choice fruits of the gospel are not to be enjoyed, because of where they live. More serious has been the fact that these young people are the best possible missionary prospects for their countries. They know the language, the traditions, the mores of the people. They are the potential leaders of the Church in their lands.

There is a tendency on the part of people of other nations to think of us as an American church. When the missionaries are native born, people can better understand the universal nature of the Church. Our members then see that the responsibility becomes theirs as much as ours, and this will result in greater effort on their part.

Several years ago, the body of seventies of the Church undertook to assist the young men and women in foreign lands. From among the seventies was raised a sum of money to assist these prospective missionaries. On the basis of the missionary and his family's doing all they are able to do, the seventies give assistance for the remainder.

I am happy to report to the seventies this afternoon that to date the number of missionaries assisted has been more than 600 in number. Currently the number in the field is 275. In no mission has a worthy applicant been refused. We have had assistance from elders quorums, high priests quorums, and from individuals not attached to any quorum. One of the large contributions comes from a man not a Church member. We should like to let all these people know that their contributions are of material assistance in the project.

It is difficult for many seventies to personally go on fulltime missions. They are rearing families and must support them. By supporting these young men and women in the missions, they in a sense project themselves into the mission field and thus discharge a part of their responsibility.

Now in lands all over the earth our young men and women look forward to being able to become missionaries. On their return home they become the leaders in branches and districts. They are our future investment in stake presidents and bishops for stakes yet unborn.

The quorums of seventy with a comparatively small membership of 23,000 may know that they are not laboring in vain. They are building a house to the Lord, and the fruits of their effort will continue to rain down blessings on their heads.

We constantly remember, as charged in the Doctrine and Covenants, that the Seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world—thus differing from other officers in the church in the duties of their calling. (D&C 107:25.)

Therefore, to further missionary work is what we should be doing. We must enlarge our efforts to the end that the whole world will hear the gospel and that those who are to come out of the world into the fold of the Lord Jesus Christ will come.

We realize too that the whole world is here as well as in the remote corners of the land mass of Eurasia. The stake missions are our most fertile sources of converts. Where our people are gathered, where we have wards and stakes, where we have buildings and facilities, is our best opportunity—there also is the world. By our merely living the principles of the gospel, people cannot help seeing the light shining on the hilltop, and seeing will want to partake of the good fruit of the gospel that it illuminates. For those whose heads are down, if we live as we should, all we need to do is to say to them, "Look up, see The light shines for you." Earnest effort to this end will bring greater results.

The seventies quorums are aware that the field to be harvested is very large and that the work must be pursued with great vigor while the day lasts. Our constant prayer is to be anxiously engaged in carrying forth the missionary work and to stand true to the First Presidency and the Twelve as they direct us and point the way we should go. This great work is under the divine guidance of God the Eternal Father, who is a living, exalted being of flesh and bone—not the flesh and bone that you and I know, but resurrected, glorified flesh and bone filled with light. Indescribable is his person. There are not words to picture that glory; it is not earthly—it is heavenly.

His Son is like him. Through the Son of God, Jesus Christ, we have hope that eventually we can become like them. We must learn to know them, and knowing them we may share the truth announced by the Lord himself that to know them is to have eternal life. This church is their earthly kingdom, and President S. DILWORTH YOUNG is the prophet through whom they speak in our day. This I witness in the name of Jesus Christ. Amen.
Delbert L. Stapley

A Salute to YWMIADelbert L. Stapley Of the Council of the Twelve

My brothers and sisters, when considering the history of the various organizations of the Church, I am reminded of the statement by David Everett:

"Large streams from little fountains flow, tall oaks from little acorns grow.

No one society or no one organization has sprung at once into full, perfect maturity. Most good and great thoughts and things are a growth, not a sudden perfection, and it was with the Young Women’s Mutual Improvement Association. This being their centennial year, it seems appropriate at this conference to recognize this important young women’s organization and program.

Visualize the setting existing when President Brigham Young established the beginning organization, called in those days the Retrenchment Society. He was disturbed about their daughters’ somewhat worldly interests and actions. He worried about their spiritual and intellectual development and was concerned over the growing trend toward materialism, commercialism, and sophistication among the younger [page 63] Church members. His daughters seemed to reflect the general trend he had observed among the young women in Zion, whose main interests were young men, socials, theater, ice skating, sleigh and hay rides, picnics, and clothes.

President Young felt personally responsible for the moral and social welfare of all the residents of the territory.

The young men did not seem to be such an immediate problem, as many were pursuing higher education and becoming well versed in the scriptures and preparing for missions. Others were kept busy in agricultural and industrial pursuits—building homes, stores, ward houses, roads, and working on the construction of the temple.

The family home required help from the young women, with miscellaneous household tasks and caring for the sick.

President Young’s thoughts turned to his own daughters, knowing their needs for improved womanly virtues and their qualifications for a more complete and abundant life.

He asked Sister Eliza R. Snow to notify all his family to assemble in the Lion House, as he had important matters to present to them. The scene in the quiet parlor was a memorable one. Following the evening family prayer, President Young dismissed his sons and younger daughters, looked around at the lovely faces of his older daughters, and said: “All Israel are looking to my family and watching the example set by my . . . children. For this reason I desire to organize my own family first into a society for the promotion of habits of order, thrift, industry, and charity: and, above all things, I desire them to retrench from their extravagance in dress . . . in your speech . . . wherein you have been guilty of silly speeches and lightheartedness of thought. Retrench in everything that is bad and worthless, and improve in everything that is good and beautiful.” (Susa Young Gates, History of the Young Ladies’ Mutual Improvement Association, pp. 8-9.)

The word retrench may to this generation sound rather archaic and outmoded. The dictionary defines retrench: to cut down, reduce or diminish, curtail, to economize.

The last sentence of the quotation is thus made more meaningful. “Retrench in everything that is bad and worthless, and improve in everything that is good and beautiful.”

With mixed emotions, the daughters of Brigham Young accepted the challenge he had given them. Eliza R. Snow recorded his words and wrote [page 64] the subsequent resolutions to guide the organization. She knew that as a prophet of God he had organized the Retrenchment Society through divine inspiration, not just for his own family, but for the benefit and blessing of all young ladies of the Church.

Soon they caught the spirit and became involved in striving to be “worthy of imitation.” Before a year had gone by, young ladies all over the valley were holding meetings in parlors, schools, and ward houses.

As Brigham Young watched the Retrenchment Society bless every Mormon community, he became concerned about the general welfare of the young men of the Church, especially during the winter months when time hung more heavily on their hands. In those early days the social structure was simple. There was very little in the way of sports or commercial amusement, and he felt the young men also needed a program of involvement. Junius F. Wells was given the assignment to organize societies among the young men of the Church for their mutual improvement. This led to the organization of the Young Men’s Mutual Improvement Association. The Retrenchment Society thereafter, and until recent years, became known as the Young Ladies’ Mutual Improvement Association.

Brigham Young explained: “Ours is a religion of improvement; it is not contracted and confined, but is calculated to expand the minds of the children of men and lead them up into the state of intelligence that will be an honor to our being.” (Journal of Discourses, Vol. 10, p. 290.)

What he said a century ago is so applicable to the young people of the Church today, With this in mind, I would like to direct some thoughts to our youth.

As children of promise, do not choose to be common; rather, choose to excel. There is no prominent place in the society of men and women today for the mediocre. Strive for perfection and you will attain perfection in many areas and approach it in others. You have a rich heritage. Be unafraid to think and act in accordance with gospel principles, and enjoy the benefits and blessings of it as you fulfill on earth the full measure of your creation as a child of God.

Goals in life and achieve them.

Don’t be quitters or failures; I believe the current word is “losers.” Rather, be steadfast in attaining righteous, soul-satisfying goals.

Failure weakens one’s incentive, purpose, and character, just as success strengthens these desirable attributes. The adage “Nothing succeeds like success” is true. Keep the aura of success and achievement with you.

Opportunities come to those who are better prepared by knowledge, training, desire, and are firm in determining what they want to do and become.

The Lord Jesus Christ is directing his church here on earth; therefore, the high standards for Mormon youth will never change. The world may lower its standards, but the Church can never do so, because God has revealed the way all faithful members should live.

Do not place man’s science, his philosophies or sophistries above or on an equal plane with the truths revealed of God. The philosophy of man can rise no higher than the mind of man who created it. True philosophy is found only in the gospel of Christ. It is the Lord’s way of life for mankind. The apostle Paul counseled: “Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.” (Gal. 6:7.)

H. S. Johnson expressed it in these words: “Great thoughts along change men and women. By the great thoughts of Jesus, men and women, for some two thousand years, have been changed from folly to the ways of wisdom, from baseness to wholesomeness, from cruelty to mercifulness, from sin to righteousness.”
Amen.
do all within our power to strengthen their faith and their testimonies so that their lives will be in harmony with the divine will. This I pray humbly in the name of Jesus Christ.

Their influence; and all their accomplishments glorify our Father in heaven, for this is his plan that his children might also be glorified.

The Young Women's and Young Men's Mutual Improvement Associations have blessed every boy and girl, every leader, every family, every community touched by

Tryon Edwards hit a key note when he said, "People never improve unless they look to some standard of example higher and better than themselves.

Alma, a Book of Mormon prophet, counseled:

immodesty of dress certainly are contributing factors to evil.

therefore, you must succeed in teaching chastity as a way of life, despite the existence of these and other temptations to which youth are subjected. Modern styles and

There are movies and television programs with poor standards that stress violence and place improper emphasis on sex. Perhaps these things are difficult to abolish;

Cultivating a strong testimony of the gospel will develop a feeling of self-worth that will cause one to be humble and meek and yet not subject to the domination of evil, designing persons or institutions.

Resist temptation and keep yourselves free from sin and its sorrows. Third Nephi records Jesus' admonition to his followers: "Behold, verily I say unto you, ye must watch and pray always lest ye enter into temptation; for Satan desireth to have you, that he may sift you as wheat." (3 Ne. 18:18.)

But the Lord promises: "Be faithful unto the end, and lo, I am with you. These words are not of man nor of men, but of me, even Jesus Christ, your redeemer, by the will of the Father." (D&C 31:13.)

I have seen the heartaches and sorrows of persons who have sinned and lost membership in the Church. The Lord, however, is merciful and forgiving and rejoices in the truly repentant soul. I plead with you young people of the Church to avoid the snares and pitfalls of sin that lead to one's unhappiness and so often to the destruction of everything that is pure, noble, and good in life.

It is incumbent upon each of us to see the full picture of God's complete plan for his children--one's preexistence, mortality, and immortality and eternal life. Each should chart his life's course according to gospel principles and standards.

It is the beginning of the second century of the Young Women's Mutual Improvement Association. One hundred years ago it was organized in one family, one community, one territory, and one country. Today it has a membership of approximately 360,000 young women and is organized on nearly every continent in the world.

Many teachers and leaders are involved in initiating and directing the best possible programs for the youth of the Church. Times have changed, the programs have changed, but the original purposes and principles have not, nor will they ever change until a higher order is revealed.

The Young Women's Mutual Improvement Association supports and enhances the beautiful ideal of family life. It provides for young women abundant and wholesome social and [page 68] recreational experiences. It fosters friendships. It directs toward worthwhile goals. It promotes the mastery of good habits. It develops talents and intelligence. It provides the opportunities for members to increase their knowledge of and appreciation for the beauties and wonders of the world around them. It teaches the satisfaction of service to others. It deepens testimonies that God is their Father, that Jesus Christ is his Son, and that the Presidents of the Church are prophets of God.

And now to you dedicated parents, teachers, and leaders: Continue your interest and service to youth. Go the extra mile--go beyond the class--go beyond the scheduled activities. Listen to them and learn to know their problems. Let them know you love them and will do all in your power to strengthen them. They are the elect of God's children.

The family home evening stressed by Church leaders today is an important time and place to teach these noble concepts to youth.

Remember, MIA leaders, youth come to you at a most critical period of their lives. They are wavering between childhood ideals and a maturity that comes with adulthood.

There are movies and television programs with poor standards that stress violence and place improper emphasis on sex. Perhaps these things are difficult to abolish; therefore, you must succeed in teaching chastity as a way of life, despite the existence of these and other temptations to which youth are subjected. Modern styles and immodesty of dress certainly are contributing factors to evil.

Develop within youth a desire to obtain the blessings promised to the faithful.

Alma, a Book of Mormon prophet, counseled:

"Preach unto them repentance, and faith on the Lord Jesus Christ; teach them to humble themselves and to be meek and lowly in heart; teach them to withstand every temptation of the devil.

"Teach them to never be weary of good works, . . . for such shall find rest to their souls." (Al. 37:33-34.)

Tryon Edwards hit a key note when he said, "People never improve unless they look to some standard of example higher and better than themselves.

Exemplary parents and leaders become a stabilizing influence for good and righteousness in the lives of youth.

The Young Women's and Young Men's Mutual Improvement Associations have blessed every boy and girl, every leader, every family, every community touched by their influence; and all their accomplishments glorify our Father in heaven, for this is his plan that his children might also be glorified.

I pray the good Lord will bless these two splendid youth organizations and bless us leaders that we will be interested in the organizations and the welfare of youth and do all within our power to strengthen their faith and their testimonies so that their lives will be in harmony with the divine will. This I pray humbly in the name of Jesus Christ. Amen.
The Crucible of Adversity and Affliction

President McKay, other members of the General Authorities, brothers and sisters, and listeners throughout the world:

I have selected as the subject of my remarks today "The Crucible of Adversity and Affliction," something with which we are all well acquainted. My purpose is to give comfort and courage to the weary anti heavy-laden, among whom we all, at times, find place.

Latter-day Saints know that much of pain and suffering would he avoided if the people would accept and follow the Savior. Our mission, as a church is to bring people to a knowledge of Christ and thus avoid all unnecessary suffering. We are aware, however, that should all men accept and live his teachings, adversity and affliction would still abound because, in the words of the Prophet Joseph Smith, "Men have to suffer that they may come upon Mount Zion and be exalted above the heavens." (Documentary History of the Church, Vol. 5, p. 556.) This does not mean that we crave suffering. We avoid all we can. However, we now know, and we all knew when we elected to come into this morning by President Tanner, "stood in the midst of" us, his spirit children, and announced his plan for bringing "to pass" our "immortality and eternal life" (Moses 1:39), he said, "... We will go down, and... make an earth whereon these may dwell;

The Prophet's soul never could have reached these heights without enduring well the tribulations and afflictions heaped upon him.

This admonition, considered in light of the circumstances under which it was given, seems to me to almost equal the Master's statement from the cross: "Father, forgive them; for they know not what they do." (Luke 23:34.)

The President's soul never could have reached these heights without enduring well the tribulations and afflictions heaped upon him.

President Brigham Young was quoted as observing that the Prophet was more perfect in 38 years, with the severe tribulation through which he passed, than he would have been in a thousand years without it. (Truman G. Madsen, Eternal Man [Deseret Book Company, 1966], p. 61.)
and other Christian nations, fear for the future of America and the free world, fear we may lose all we hold dear, and soon.

United States [Deseret Book, 1964].)

may be charitable and forbearing to the sinner, but must condemn the sin. . . ." (EZRA TAFT BENSON, quoted in Statements on Communism and the Constitution of the

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"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in
The godless worldwide Communist conspiracy expects one day soon to take over the United States. With the active support of some 150 known or suspected Communist fronts and infiltrated groups identified by the FBI (Human Events, September 20, 1969); with almost half the student bodies of colleges and universities of America reported to have elected presidents who support the revolution; with acts of treason against the United States committed daily throughout the nation, and laws on treason and sedition shatred by decisions of the Supreme Court; with riots in 125 cities within five days’ time, 2,600 buildings burned and 713 of them in the nation's capital; with revolutions interrupting operations of 200 colleges and universities since Christmas; with the Reds ordering the New Left to “close down 100 universities in 1970”; mid with the constant aid of leftists, dupes, fellow travelers, and compliant citizens, the conspiracy is now moving into what they claim is the final stages for a nationwide revolutionary take over. (The National Program Letter; Dr. McBirnie's Newsletter, both October 1969.)

Some of the most prominent targets now under withering fire in this war against us are the Ten Commandments, the Sermon on the Mount, the Constitution of the United States, the institution of private property, and the basic concepts of the gospel of Jesus Christ. Surely this is a time when consideration might well be given the people of America, and the entire free world, to the important matter of citizenship responsibility and, more importantly, membership in the churches of the free world.

Today we face insidious, devastating evils that are widespread. Aimed especially at the destruction of America—the last great bastion of freedom—with emphasis on our youth, the evils are everywhere, sponsored, promoted, and directed by the Communist conspiracy, fellow travelers, and dupes. Never has evil been presented in such an array of appealing forms. We face a most dangerous revolution in America, and it is [page 70] now in progress. According to the FBI. "It is well-planned, well-financed, and well-armed." As citizens of the greatest nation of the world, we face a deadly serious crisis. We must do battle with these evil forces on every front, now. Any delay will be disastrous. We must begin aggression against evil. The time for procrastination and permisiveness is long past." These atrocious, destructive evils are now revealed in our music, in our sex perversion and so-called sex education in the schools, in destructive sensitivity training—a powerful form of Pavlovian brainwashing, as used by Communists on captured American servicemen in Korea and by Hitler in Nazi Germany.

These evils are prominent in the promotion of drugs—LSD, marijuana, and a host of others—in leading magazines and underground publications for youth; in TV, movie, and radio programs, in pornographic literature, in morally destructive paperback books available to all on newsstands, and in Communist-oriented anti-American organizations, such as SDS (Students for a Democratic Society).

These devilish forces "led generally by dirty minds in dirty bodies," seem to be everywhere. They are spreading into every segment of our social, economic, and religious life—all aimed at the destruction of one whole generation of our youth in preparation for the Communist take-over.

The godless Communists have declared, "We are going to destroy the moral character of a generation of young Americans, and when we have finished you will have nothing with which to really defend yourself against us." We may, as adults, close our eyes to them and keep our heads in the sand, hoping they will go away; but these evils are here, close by, working insidiously and destructively day by day hour by hour, without ceasing. Will parents who have abandoned their responsibilities for the training and guidance of their children awaken and act before it is too late?

We may cry, "peaceful coexistence," but there is no such thing with the devil and his emissaries. We are at war—not a cold war, but a burning, searing hot war, the most serious war in the memory of man. We must win this war now. Will parents bestir themselves before it is too late? Will our political leaders really awaken to the danger? Will courageous action come before destruction falls? Will we as citizens rally prayerfully and actively to courageous leadership?

The Christian world—the real Christian world—knows that there are certain eternal verities, principles, that never change. Jesus Christ is in very deed "the way, the truth, and the life." The Ten Commandments are verily true. They form a permanently binding code of conduct that man cannot violate without drastic damage to both his material and his spiritual welfare. We know that God is not dead—that he is watching us—even though one of the Russian astronauts cracked: "We've been all over 'heaven' and we didn't see any sign of God."

Yes, godless forces do threaten our great civilization. These godless forces are forging a union of state and atheism. I quote in substance from the well-known constitutional lawyer, Dean Clarence E. Manion (see Manion Forum Broadcast 747, January 26, 1969):

Can you name the three kings who came out of the East bearing gifts for the Infant Jesus? St. Matthew called them the Three Wise Men of the Year One A.D. A few months ago a national magazine called the Apollo 8 Astronauts the Three Men of the Year 1968. But by whatever name they are called, these six famous men are now forever joined across the centuries by their colorful execution of the same high purpose. All of them followed their stars from the end of their earth to praise and glorify God.

The miracle for St. Matthew's men was the unerrong accuracy of the Star of Bethlehem, which guided them to their divine destination. The wonder of the world for 1968 was the apparent common faith, wisdom, humility, and, last but not least, the moral courage of Colonel Borman, Captain Lovell, and Major Anders, who, on Christmas Day, at the apex of history's then longest and most perilous voyage, gave praise and thanks to God, the Creator of heaven and earth, and implored his blessing upon all of the three billion listening people of this world.

When all of the facts, figures, and findings of the first incredible journey to the moon are finally evaluated and computerized, this unscheduled, unprecedented public act of religious faith and worship will be found, like the name of Abou Ben Adhem, to lead all the rest for all the years to come. Without the blessings of the Lord, all this would be quite impossible.

Those professed atheists, who have confidently relied upon science to dethrone and eclipse Almighty God, are already doing their manual best, of course, to rub out all reference to the prayer in their recapitulation and evaluation of Apollo 8. The monitoring Communists in Moscow decided wisely to ignore it. But some others are unable to restrain their indignation and have probably been back to the United States Supreme Court seeking the same kind of prohibition against the public glorification of God in the heavens that they have so successfully maintained here on earth.

The justices may or may not welcome this new opportunity to reinforce their strange new doctrine of neutrality in the weird war that is being fronted against God and religion. Undoubtedly, the Court’s ultimate decision will be influenced by what happens to the attitude of the American people in the meantime. For the real question now is this: How much longer will the American people—the whole Christian world—continue to tolerate the sadistic beating that religion has been taking in this country and elsewhere for the past 25 years?

Frankly recognizing that godless forces in this country have always been overwhelmingly outnumbered by the faithful, the first working principle of the anti-God strategists has been to move insidiously and always carefully to avoid anything that resembles a direct attack or a frontal confrontation with their opponents.

So in launching their campaign against God, the attackers proceeded first to ignore him in the secular press; second, to humanize him in the churches; third, to clobber him with ridicule on the campus; and, finally, to induce the courts to enforce official governmental neutrality in all litigated controversies about God and religion.

From a practical standpoint, of [page 72] course, these decisions establish a union of state and atheism. The accomplishment of this last objective has taken prayer out of the public schools; and if and when the judicial conclusion is extended to its logical limits, it will abolish tax exemption for church property, eliminate chaplains from the armed services, remove our motto "In God we trust" from our coins, and require major surgery upon our official salute to the flag.

We must realize that the anti-prayer decisions are simply a beguiling climax in the wide-ranging campaign against God and religion that has been sustained here in this country, and in many other nations, for more than three decades.
It was boldly begun here in 1933 (November 16), when the United States announced our diplomatic recognition of atheistic Soviet Russia. For 15 years the United States had refused to recognize the godless Moscow Communists, for the reasons published at length in 1920 by Bainbridge Colby, Secretary of State in the administration of President Woodrow Wilson. In concluding his long letter of documentation and explanation, Colby had said this: "There can be no common ground upon which the Government of the United States can stand with a power whose conceptions are so entirely alien to our own, so utterly repugnant to our moral sense."

This recognition, together with the abandonment of the inspired Monroe Doctrine, gave the Red atheists a big diplomatic sanction for the coordination and direction of their propagandist spies and saboteurs. These promptly infiltrated every branch of our federal government and later every segment of our economy, and more recently have established a godless base 90 miles from our shores. Our recognition broke the ice of American resistance to the acceptance of the Kremlin gangsters into the international community as a legitimate government and so strengthened their iron grip upon the tortured people of Russia and her satellites.

By its demoralized works, atheism has now quit advancing in this country simply because it has arrived. Not just rhetorically but actually--our country is in an ungodly mess. City streets are terrorized by crime; our biggest and most expensive campuses are paralyzed by nihilism and anarchy; with special license from the Supreme Court, theaters are boldly featuring sex perversion and the newsstands are loaded with hard-core pornography. Name investigating commissions have told us all about riots, crime, progress, and poverty, but always, in materialistic terms of money, housing, social service jobs, and birth control--without a word about the possibilities for personal moral self-restraint.

What about our churches? You have heard the startling story of what scientific atheism has done to institutional religion in the United States and elsewhere.

But if atheism has taken over, then who and where are the atheists? It was sheer coincidence, of course, that the day after the 1968 astronauts gave us their inspiring prayer from the moon, the Gallup Poll reported that 98 percent of the American people believe in God. Fantastic? Not at all. How many avowed atheists do you know personally?

Gallup also found that 65 percent of us believe in hell and 60 percent of all Americans believe in the devil. Now just a word to this big majority who believe in the devil. Who, in your opinion, has masterminded this tragic transformation of the official, controlling American mind? The devil? Through Satan's communistic counterfeit to the gospel? Then, why don't we all say so?

Now to the 98 percent of us who believe in God: Well, the astronauts did something big about it. Now will you please do a little something about it when you get your next captive audience, however small it is?

Organized atheism, representing just two percent of our population, has contaminated--is still contaminating--the whole course of American life, of Christian life everywhere. In this country today a two percent tail is wagging the big 98 percent dog. Never in all history have so many been horn-swoggled by so few.

For years we have all been obsessed with the iniquities of the Supreme Court. The way to do something about the Supreme Court is for the 98 percent of us to become obsessed with the omnipotent goodness of the Supreme Being. What do you suppose would happen in all branches of our government if the 98 percent of us would stop complaining and start working and praying?

We Americans have come almost a year with a new national administration in the United States. The world is watching. Perhaps now is the time to return to basic eternal concepts, to praise the Lord while we continue to work hard on the Congress, the President, and the Supreme Court.

Other nations might well follow a similar pattern of concern.

As Americans--as members of the worldwide Christian community--we can defeat the godless, atheistic forces that threaten us. Yes, with the help of Almighty God we can--we must--win [page 73] the war against the evil forces which deem almost to overwhelm us. The eternal verities revealed from God, through his inspired prophets, have not and will not change.

Let us "put on the whole armour of God, that [we] may be able to stand against the wiles of the devil." There is no other way of safety.

God is not dead. He lives, for he has appeared--together with his Beloved Son Jesus Christ--in our day. This I know, as I know that I live, and I bear this humble witness in the name of Jesus Christ. Amen.

Begin

Saturday afternoon session, October 4, 1969

This You Can Count On Richard L. Evans Of the Council of the Twelve

President McKay, and my beloved brethren and sisters:

My heart has been touched, as I am sure yours have been, by the beautiful singing of this MIA girls' centennial chorus. I am sure that for them, in their loneliness at this time of life, it is wonderful "to discover that they are being discovered!"

Now, with their presence and their participation, it would seem appropriate to turn to this year's MIA theme: "For the eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled." (Morm. 8:22.) This, my beloved young friends, whoever you are, wherever you are, whatever you're thinking, wherever you're going--this, I promise you, you can count on.

We come to you today--to you, our beloved young people everywhere--with an awareness that you face a complexity of choices such as we at your age had never heard of, and yet with an awareness that the principles are as clear-cut as they ever were, as they always were.

In the few moments I have, I'd like to touch quickly upon a number of subjects:

First, I know of no more complete or important commitment, in time or in eternity, than marriage. In marriage we choose the closest companion of our life. In marriage we choose the parents of our children and the heritage they have. Don't let this choice ever be made except with earnest, searching, prayerful consideration, confiding in parents, in faithful, mature, trustworthy friends, making sure the person you marry shares your ideals, your convictions; a person with ambition, integrity, and intelligence; a person of cleanliness, of faith, of reverence and respect, to whom you would be willing to trust your children, and your own happiness, forever. Oh, be sure you choose a mate of character and kindness. And don't be stampeded by the music and the moonlight.

May I share a quotation from President Tanner that is much worth remembering: "The parents that you should honor more than any others are the parents of your children-to-be. Those children are entitled to the best parents that it is possible for you to give them--clean parents." (Church News, April 19, 1969, p. 2.)
And now on the matter of morality: May I cite two significant sources: "The finest piece of mechanism in all the universe," said Dr. David Starr Jordan, of Stanford University, "is the brain of man and the mind which is its manifestation. . . . The sober man is the one who protects his brain from all that would harm . . . The Twentieth Century . . . will be strenuous, complex . . . and will ask for men of instant decision, men whose mental equipment is all in order. No one can afford to look downward for his enjoyments. The pleasures of vice are mere illusions, tricks of the nervous system, and each time these tricks are played it is more and more difficult for the mind to tell the truth. Such decepions come through drunkenness and narcoticism. In greater or less degree all nerve-affecting drugs produce it: nicotine, caffeine, opium, cocaine, and [all] the rest, strong or weak. Habitual use of any of these is a physical vice. A physical vice becomes a moral vice, and . . . to cultivate vice is to render . . . our mind incapable of normal action. . . . One and all, these various drugs . . . tend to give the impression of a power or a pleasure . . . which we do not possess. . . . One and all their function is to force the nervous system to lie. One and all the result of their habitual use is to render the nervous system incapable of ever telling the truth. Indulgence . . . destroys wisdom and virtue; it destroys faith and hope and love. . . . Whatever you do, . . . count all the cost.

Thus spoke the eminent educator, Dr. Jordan. And this he added: "To be clean is to be strong. . . . To say no at the right time, and then stand by it, is the first element of success. . . . He is the wise man who, for all his life, can keep mind and soul and body clean." (Selected from The Strength of Being Clean and The Call of the Twentieth Century.)

And now, for the second source: Dr. Frank Crane said: "Nature keeps hooks pitilessly. Your credit with her is good, but she collects. . . . She never forgets; she sees to it that you pay her every cent you owe, with interest. . . ." Every generation a new crop of fools comes [page 74] on. They think they can beat the orderly universe. They conceive themselves to be more clever than the eternal laws. They snatch goods from Nature's store and run . . . And one by one they all come back to Nature's counter and pay--pay in tears, in agony, in despair; pay as fools before them have paid." (Four Minute Essays: Pay, Pay, Pay!)
gospel has been restored to earth. This you can count on and your life can be as happy and wonderful as anyone would ever want—"not for just an hour, not for just a day, not for just a year, but always." (Irving Berlin, "Always.")

God bless you and be with you, my beloved young friends, this day—and always—I pray in the name of Jesus Christ. Amen.

The Way, the Light, and the Life Bernard P. Brockbank Assistant to the Council of the Twelve

My dear brothers and sisters: It is a joy to be in the atmosphere of peace and love, and that is what seems to be radiated here today. I would like to give a few general thoughts in the few moments that I occupy. I would like to quote a few statements from our Lord and Savior Jesus Christ.

Jesus said, "For I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38.)

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:17.)

Brothers and sisters, our assignment is not to condemn the world, but to help save the world.

"I am come that they might have life, and that they might have it more abundantly."

"I am the good shepherd: the good shepherd giveth his life for the sheep." (John 10:10-11.)

"... I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6.)

"... I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.)

Jesus Christ and his teachings and example we have God's truth; we have God's way and God's example for full and abundant life.

Jesus Christ, the Son of God, is the Savior of the world, the Messiah and Redeemer of all mankind, and the only mediator between God and mortal man.

Jesus said, "... no man cometh unto the Father, but by me." (John 14:6.)

The apostle Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

Jesus is the only mortal man who proved his divine godliness by the many miracles that he performed. He "rebuked the wind and the raging of the water: and they ceased, and there was calm:

"And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him." (Luke 8:24-25.)

Jesus multiplied five loaves of bread and two fishes and fed five thousand hungry people. He "commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes. and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

"And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

"And they that had eaten were about five thousand men, beside women and children." (Matt. 14:19-21.)

Before witnesses Jesus raised the dead maid and Lazarus. He took the dead maid by the hand and called, saying, "Maid, arise. And her spirit came again, and she arose straightway. . . . (Luke 8:51-55.)

The people who were with Jesus when he called Lazarus out of his grave and raised him from the dead bear their records.

Jesus healed the blind, the crippled, and the sick.

The scriptures say Jesus was crucified for the sins of the world.

Jesus was the first to be resurrected from the dead.

The glorious resurrection was announced. "He is not here, for he is risen. . . ." (Matt. 28:6.)

"But now is Christ risen from the dead, and become the firstfruits of them that slept." (1 Cor. 15:20.)

Jesus appeared to his disciples. "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:39.)

Paul said, "After that, he was seen of about five hundred brethren at once. . . ." (1 Cor. 15:6.)

Many other miracles were performed by him. His teachings, his life, his death, his resurrection, and his ascension to the kingdom of God are evidence of his divinity.

Jesus is the God of love, the God of peace, the God of light.

The apostle John said, "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:5-7.)

"He that saith he is in the light, and hateth his brother, is in darkness even until now.

"He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

"But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." (1 John 2:9-
p35 Today there is spiritual darkness in the world in many places and in the lives of many of the Lord's children. Much has been said in this conference relative to this.

p36 Today there is widespread disrespect for God, disrespect for Jesus Christ and his teachings and commandments, [page 78] disrespect for self and neighbor, disrespect for marriage and family, disrespect for the holy scriptures.

p37 Many love themselves and pleasure more than they love God. Men love the creatures and the creations of God more than they love the Creator. Alcohol, tobacco, stimulants, and drugs are consumed abundantly. In many, the appetites are controlling their brains and minds, rather than the God-given human mind controlling the appetites. Love is often turned into lust. Love is from God and lust is from Satan.

p38 Young people and many others are concerned and are asking about today and the future. I am often asked, "What does today and the future offer me?"

p39 Young people, all that your God and your Savior have ever offered to mortal man is available to you today. Knowledge of the living God and the living Jesus Christ is available to you now.

p40 You can seek first the kingdom of God and his righteousness, and lie has promised you his care and blessings. The God-inspired scriptures, the Holy Bible and the Book of Mormon, with God's plan of life, are available today. You can pray to a living God that created you in his image and likeness and have your prayers heard and answered. You can love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. You can love neighbor and self. You can be honest. You can love your parents and honor them.

p41 There is a prophet of God and apostles on the earth today to assist and help you; you can follow their example and counsel.

p42 You can be baptized for the remission of sins and receive the gift of the Holy Ghost by those holding the priesthood of God.

p43 You can repent and be forgiven and be free of sin. Jesus Christ said, "Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more. (D&C 58:42.) Repentance is the God-given principle to perfect your life. When used, it cleanses away sin, weakness, imperfection, and brings progress, peace, love, righteousness, and eternal life.

p44 Jesus said, "... Repent: for the kingdom of heaven is at hand." (Matt. 4:17.)

p45 Repentance will lift you from darkness and cloudiness to the light of godliness. Preparation for the kingdom of heaven through repentance is available to you today.

p46 Young people, you can be married for time and eternity in a temple of God by one holding the Holy Melchizedek Priesthood. You can live the God-revealed Word of Wisdom and have the destroying angel pass you by. You can pay your tithing and offerings and have the Lord open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. You can do the will of God and help build his church and kingdom on this earth.

p47 All of the accumulated knowledge of man is also available to you today. It is estimated that we have twice the knowledge available today that we had a few years ago. As young people, all of the evils of the world are also available to you.

p48 Our Prophet opened this conference with these words in his message: "God gave to man part of his divinity. He gave man the power of choice, and no other creature in the world has it, so he placed upon the individual the obligation of conducting himself as an eternal being."

p49 Young people, when you pray, pray for wisdom, pray for faith, pray for love, pray for strength and forgiveness. Ask to be helped through the temptations of this life and be sure you ask to be delivered from evil.

p50 I testify that Jesus Christ lives today, that he is the way, the truth, and the life, and that you can come unto the fullness of life by following him, and so pray in the name of Jesus Christ. Amen.

p7 James A. Cullimore Assistant to the Council of the Twelve

p1 My beloved brethren and sisters: This is a choice experience to he with you here today.

p2 The passing of Brother John Longden has been referred to at least twice during this conference. I would also like to refer to this and let you know how very much we miss our fellow worker and associate, and how he is missed in the Church because of his untimely death. It has saddened us all. We miss him greatly, and I am sure you will agree with me that he will be hissed all over the Church. Brother John has earned a great reward, and I am sure that in the kingdom of our Father he will receive this reward.

p3 I was greatly impressed by the peace and understanding with which Sister Longden accepted the passing of John. Only she will know, of course, of the real sorrow, the pangs of loneliness, that he will not return in this life. But the understanding of the gospel and the plan of salvation can greatly ease the sting of death.

p4 Knowing the beauty of God's plan for the salvation of his children sometimes makes even death beautiful. We understand that death is a very necessary part of the great plan of salvation and that it is the means of the separation of the body and the spirit, in which the spirit returns to God and the body returns to the earth. As the scripture says: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." (Eccles. 12:7.)

p5 Death is just as necessary as birth in this great plan. Birth into this life is the means by which the spirit and the body are joined together for their great mission on this earth. Resurrection is the process whereby the spirit, which separated from the body in death, is again reunited with the body, which has been purified, glorified, and immortalized, never to be separated again.

p6 Yes, even death can be beautiful as we understand the plan of the Lord and know that in life we have lived well. Even the pangs of sorrow, because of separation and the many memories, are momentarily overshadowed by this understanding.

p7 I shall never forget one such beautiful occasion. My parents had lived a good life. They had celebrated their sixty-fifth wedding anniversary. To them had been born 12 children; six boys filled missions; all the family is active in the Church. Father filled a three-year mission. He was a bishop for nearly thirty years. Mother had completely sustained my father in all his Church activities and had held many responsible positions in the ward herself. When father left on his mission, they had one child and were expecting another. In her eighty-fourth year, mother broke her hip and was quite ill in the hospital. My father, at 86, was still very active and drove to work each day. He came from work that day, visited with mother in the hospital for a while, then went on to the house. That evening he passed away peacefully. Mother never knew of his passing, for the next day she passed away also. A double funeral was held. As we all visited during the evening of the viewing, realizing the beautiful, full lives both had lived, and knowing the kindness of the Lord in sparing either of them the loneliness of being alone, there could be no real sorrow--yes, momentary grief in separation, but otherwise beautiful peace in knowing they were together.
10 The concern of living a good life and keeping the commandments in preparation to meet our Maker has been the concern of mankind from the beginning. Unto Cain the Lord said, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. (Gen. 4:7.)

11 Unto Moses the Lord gave a code of living that was reaffirmed in the meridian dispensation by the Savior and again in this dispensation in which he said:

12 "Thou shalt have no other gods before me.

13 "Thou shalt not make unto thee any graven image.

14 "Thou shalt not take the name of the Lord thy God in vain.

15 "Remember the sabbath day, to keep it holy.

16 " Honour thy father and thy mother.

17 "Thou shalt not kill.

18 "Thou shalt not commit adultery.

19 "Thou shalt not steal.

20 "Thou shalt not bear false witness.

21 "Thou shalt not covet...." (See 20:2-17.)

22 The Lord exhorted the children of Israel to obedience when he said, " Behold, I set before you this day a blessing and a curse;

23 "A blessing, if ye obey the commandments of the Lord your God, which I command you this day:

24 "And a curse, if ye will not obey the commandments of the Lord your God...." (Deut. 11:26-28.)

25 The Savior promised, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matt. 16:27.)

26 Possibly one of the most direct answers as to proper conformity in life was given by Peter on the day of Pentecost. Filled with the Holy Ghost, he delivered a powerful sermon and bore witness to the divinity of Jesus Christ. Many were pricked in their hearts and wanted to know what they should do to be saved. He said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

27 "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:38-39.)

28 Paul, who found the Galatian saints believing false doctrine, called them to repentance, saying, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

29 "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:78.)

30 In this dispensation the Lord has said: "If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God which is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation." (D&C 6:13.)

31 But the Lord has not left us alone. In every dispensation of the gospel, he has administered unto his children— instructing them as to how they can regain his presence. He walked and talked with the ancient prophets. The prophet Alma tells him the Lord sent angels to converse with men in his time and reveal the plan of redemption."....he saw that it was expedient that man should know concerning the things whereby he had appointed unto them;

32 "Therefore he sent angels to converse with them, who caused men to behold of his glory.

33 "And they began from that time forth to call on his name; therefore God conversed with men, and made known unto them the plan of redemption, which had been prepared from the foundation of the world; and this he made known unto them according to their faith and repentance and their holy works." (Al. 12:28-30.)

34 Possibly one's concern about not having lived well is really in not knowing what his real purpose in life is. Real peace of mind comes from a firm conviction of the plan of salvation as revealed to us of the Lord; that we are the children of God, created in his image; that he is the Father of our spirits; that we lived with him in a glorious spiritual existence before this temporal existence; that this mortal state is probationary; that through death and the resurrection, having lived a worthy life, having complied with the ordinances of the gospel, we might enter again into the presence of God. Peace comes as we know the gospel and live it, as we develop a strong testimony of its divinity, as we are indicated by the Holy Spirit in our good works.

35 In this dispensation God has also visited the earth and sent his messengers [page 80] to reveal unto us his plan of redemption, that we may know of his will and feel his sustaining spirit as we do his bidding. He has said, ".... Repent, repent, and prepare ye the way of the Lord, and make his paths straight; for the kingdom of heaven is at hand;

36 "Yea, repent and be baptized, every one of you, for a remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and of the Holy Ghost." (D&C 33:10-11.)

37 It is our witness to the world that the gospel of Jesus Christ, as revealed to the Prophet Joseph Smith, contains the direction and understanding of eternal life, that by abiding by its principles and teachings and by complying with its ordinances, one might have peace and satisfaction by the vindication of the spirit, and whether in life or death they will know all is well--death will have no sting.
But why? Why does God love us when we often do not deserve his love? I have often felt the reason we don't understand God is because we are so unlike him. By that, I mean that even though man is like God physically, spiritually man is far from God. Fortunately, the Lord has given us specific direction and guidance to get us into condition so we grow closer to him spiritually also.

If we face facts, we will realize we are all afflicted with the same malady. It is the root cause of all the problems and suffering in the world, both collectively and individually, and has always been. What is this cause? It is a very simple, one-word answer selfishness. I use this word in its broadest sense, which includes greed and covetousness. We are selfish, and selfishness is not like God.

We endlessly do what we want to do instead of doing what the Lord wants us to do. It isn't that we don't know what the Lord wants us to do. He has made it abundantly clear through revelation to his prophets, but we are too concerned with our own wants.

How does it happen that we are this way? What makes us so selfish? I don't believe we are born this way. The spirit comes to this earth essentially free of selfish desire, but it appears it is made selfish at a very early age.

The human infant comes into this world in a completely helpless condition. It cannot support itself. Therefore, the Lord has placed in the heart of the adult male and female great love for infants. How does it happen that we are this way? What makes us so selfish? I don't believe we are born this way. The spirit comes to this earth essentially free of selfish desire, but it appears it is made selfish at a very early age.

The Lord says our eye must be single to his glory, and in the scripture it is spelled EYE. Of course, this is figuratively speaking. I believe he means the capital I, or you--WE. We must be single to the glory of God. When we act, we must always have in mind what the Lord has said. Of course, the ideal would be to harmonize our desires with the will of the Lord; then we can always do what we want and still have the approval of the Lord, but this is seldom the case.

The Lord continued this revelation on the qualification for the labors of the ministry by saying, "Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." (D&C 4:6.) Surely the Lord feels these attributes are vitally important to our success in his work, for he admonishes us to remember them.

We are, to some extent, familiar with most of these attributes, but what does he mean by godliness? We think instantly he must mean that we must become like God, but how do we do that?

Perhaps it means to become perfect in all these qualifications he has listed. No--if that were the case, he would have needed only one qualification: godliness.

Godliness must mean something special. Perhaps it has to do with the distinguishing characteristic of God.

What is the distinguishing characteristic of our Heavenly Father? John gave us a clue when he said: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God and knoweth God." (1 John 4:7-8.) It is intended that man is to be like God. The scriptures declare that man was made in the beginning in the image and likeness of God.

From these and other scriptures, it becomes clear that it is intended that man is to be like God. In fact, the Master made this a central part of his teachings when he walked in mortality among men. "Be ye therefore perfect. even as your Father which is, in heaven is perfect." (Matt. 5:48.) This was his commission to us. Then, the question of questions becomes: What is God like?

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I leave you this witness my brothers and sisters, and witness unto you that God lives, that Jesus is the Christ, and that this is his church, in the name of Jesus Christ. Amen.
One might say, "Oh, because we are his children." It is true, we are his children, but is that the reason he loves us? Does he only love what belongs [page 82] to him? If we are not careful, we will ascribe to God our own selfishness.

Another might say, "He loves us because he knows us and knows our potential." It is true he does know our potential, but this would imply he would love those with greater potential more than those of less potential. What if you had little or no potential? Would he not love you? There must be some other reason why our Heavenly Father loves us. Does he love us because we are good? I hope not. I'm afraid many of us would be unloved.

I don't know why God loves us, but I believe the scriptures give us a clue. God doesn't love us because we are good. God loves us because he is good. God is good and so he loves us, and those who are the best love the best. It appears that only if you are good do you receive a reward for loving. The Lord requires us to love those who don't deserve it.

For if ye love them which love you, what thank have ye? saith the Master, "for sinners also love those that love them." (Luke 6:32.)

It is easy to love people who love us. It is much more difficult to love people who not only don't love us, but don't even like us. But if we are to be like our Father in heaven who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45), then we must love these people who don't like us, and we'll have to be good to do that.

I have seen this godlike quality of unselfish love in all the best men I have known or read about. Jesus wept over those who rejected him and prayed for those who crucified him.

Joseph Smith's heart was filled with love and compassion for all men, even for his persecutors. All the prophets have had this great quality. I never had the privilege of knowing President George Albert Smith, but from the testimony of those who knew him, love radiated from his countenance for all men. I know this to be a quality of President HARTMAN RECTOR, JR. I have seen and personally experienced the all-encompassing love of our present, beloved prophet. Those who are the best love the best.

If we are good, we will look for and find the good in others. It is there. There is good in every man. In fact, I believe every man is superior to every other man in some thing. If you look for it, you will find it. But you can see only what you have eyes to see. It depends solely on how good you are as to whether you see good or not.

All of the commandments given us by the Lord are calculated to make us good. This is to help us become like him.

Only as we live in obedience to these commandments will we be able to know real love for others and real joy ourselves.

I hear witness that God, our Heavenly Father, does live and that he loves us, and as we have love one for another and for all men, we will become more like him and find the great joy and happiness that is the object and design of our existence. I bear this witness to you in the name of Jesus Christ. Amen.

Where Do We Go When We Die? Milton R. Hunter Of the First Council of the Seventy

The age-old question "Where do we go when we die?" has been asked by old people and young people among all nations from time immemorial. Many disbelievers, cynics, and atheists today maintain that nothing exists for man beyond the grave—that death is the end. The greatest of all teachers, Jesus the Christ, the Son of God, proclaimed an entirely different doctrine. He taught that there is a glorious life beyond the grave in the presence of the Eternal Father, and that by compliance with certain laws we may go there and enjoy it. For example, Nicodemus, a ruler of the Jews, came unto Jesus at night and in course of their conversion, Jesus declared:

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

The Savior revealed to Joseph Smith, a modern prophet:
"Take upon you the name of Christ, . . ."

"And as many as repent and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved."

"Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved." (D&C 18:21-23.)

On a certain occasion, a dear friend of the Master in Palestine was very ill. His sisters, Martha and Mary, sent for Jesus to come and heal their brother. The Savior did not come for a few days, and when he did come Lazarus had been dead and buried for four days. Martha was told that Jesus was approaching, and so she hurried out to meet him. She said: "Lord, if thou hadst been here, my brother had not died. . . ."

"Jesus saith unto her, Thy brother shall rise again."

"Martha saith unto him, I know he shall rise again in the resurrection at the last day."

Jesus replied: "I am the resurrection. and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. Believeth thou this?" (John 11:21-26.)

The night before his crucifixion, Jesus gave his apostles additional information regarding his Father's kingdom. He said to them:
"In my Father's house are many mansions: if it were not so, I would have told you. I go now to prepare a place for you."

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2-3.)

What is death? It is nothing more than the separation of the spiritual body from the physical body. The physical tabernacle becomes diseased, worn, and aged, and, therefore, no longer a fit home for the spirit. Thus the spirit—the real person, in which all the good deeds committed, also the bad deeds committed, the personality—goes on alive as a spirit personage in the spirit world. Some departed spirits go to paradise, a place of peace and happiness where they can continue to work and progress. Others go to a spirit prison. Certain prophets have termed it a hell. The apostle Peter proclaimed that Christ who suffered death for our sins "went and preached unto the spirits in prison" (1 Pet. 3:19) who had been there from the time they were drowned in the flood in Noah's day.

Thus they were in the spirit prison for nearly twenty-five hundred years, because they had rejected the gospel of Jesus Christ and had lived wicked lives.

John the Revelator saw in vision the resurrection and judgment of the human family. He described it as follows:
The ancient American prophets taught that there would be a universal resurrection. Amulek stated: the day cometh that all shall rise from the dead and stand before God, and be judged according to their works. (Al. 11:41.)

Jacob, the brother of Nephi, described the judgment day: "Wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness." (2 Ne. 9:11.)

The Lord revealed to the Prophet that there are three degrees of glory—the celestial, the terrestrial, and the telestial. If a person's body at the resurrection is "quickened by a portion of the celestial glory," he shall later receive a fullness of that glory. The same holds true for the other two degrees of glory. On February 16, 1832, Joseph Smith and Sidney Rigdon were translating the Bible at Hiram, Ohio, when they had a marvelous vision.

"And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about."

"And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;"

"And saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb, who worship him forever and ever."

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!"

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

"That by him, and through him, . . . the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:1924.)

Who will go to the celestial degree of glory and live with the Father and the Son?

From another vision of celestial glory had by Joseph Smith, we receive the following information:

"And I also beheld that all children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven." (Documentary History of the Church, vol. 2, p. 381.)

By revelation the Lord set the age eight as the age of accountability for little children. (D&C 68:27)

In addition to little children, others who go to the celestial glory are those who receive a testimony of Jesus, in other words, the gospel of Jesus Christ. They must be baptized by immersion in water and receive the Holy Ghost by one having authority. Also, they must keep the commandments, and be those who are overcome by faith and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.” (D&C 76:53.)

Certainly many of the people in celestial glory will be holders of the holy Melchizedek Priesthood.

"In the celestial glory there are three heavens or degrees;"

"And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];"

"If he does not, he cannot obtain it."

"He may enter into the other, but that is the end of his kingdom; he cannot have an increase." (D&C 131:1-4.)

The Lord has declared that the honorable people of the earth who do not accept the true gospel of Jesus Christ will go to the terrestrial glory.

The wicked people of the earth who have not denied the Holy Ghost—"they who are thrust down to hell . . . until the last resurrection"—will be assigned to the telestial glory.

The people who commit the unpardonable sins of denying the Holy Ghost or shedding innocent blood shall be cast off with the devil and die the second death.

Where do we go when we die? It depends on how we live while here in mortality, and how much light and truth we receive, and how much opportunity we have had. Also, for those who have not had a chance to hear the gospel while here in mortality, they will have an opportunity in the spirit world and temple work will be done for them.

The Lord revealed to the Prophet Joseph Smith:

"All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs to the celestial kingdom of God: also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of the kingdom for I, the Lord will judge all men, . . . according to the desires of their hearts.” (DHC, vol. 2, p. 380.)

I bear testimony that the true gospel of Jesus Christ has been restored to earth again. It is found in The Church of Jesus Christ of Latter-day Saints. In the name of Jesus Christ. Amen.

The Rock of Salvation Bruce R. McConkie Of the First Council of the Seventy

I am grateful beyond any power of expression that I have for the knowledge that is in my heart of the truth and divinity of this great work. I am thankful for the testimony of Jesus, for the whisperings of the Spirit that have come to my soul certifying that this kingdom, the Church, is God's kingdom on earth; and I desire to bear that witness, not in words only but also by my acts, to be in word and in deed a witness to the world of the truth and divinity of the gospel cause—all in harmony with the instructions we have received in our revelations.
Will you join with me in considering these eternal truths:

True religion comes by revelation; there is no other source.

Where there is true religion, there is revelation; and where there is no revelation, there is no true religion.

God reveals himself or he remains forever unknown.

He is our Father in heaven; we are his spirit children, and he ordained the laws whereby we can advance and progress and become like him.

He is the author of the plan of salvation, which his servant Paul designates as "the gospel of God, . . . Concerning his Son Jesus Christ our Lord." (Rom. 1:1, 3)

He has revealed this plan of salvation in successive gospel dispensations, and he is revealing his mind and his will today, thereby showing that he is the same God yesterday, today, and forever, and that a soul is just as precious in his sight in this day as in any age.

Thus true religion comes from God, and from no other source.

It is his priesthood that administers the gospel. It is his power that governs his church.

It is at his direction that the gospel is preached and that the gifts of the Spirit are poured out upon the faithful.

His is the power by which miracles are brought, by which the sick are healed and the dead raised.

He seals men up unto eternal life.

He makes men joint heirs with his Son.

He gives them the fullness of his glory and kingdom.

He is the source of all things, of every true principle, of every saving truth, of revealed religion, and without revelation from him there is no true church, no true religion, and no personal salvation.

God sends apostles and prophets, wise and holy men who have the spiritual talent to commune with him, to receive in their hearts his mind and will, and then to communicate these eternal truths to their fellowmen. Joseph Smith was one of the greatest of these, and we have living apostles and prophets today who make the truths of salvation available to us as a people and to all who will come and join with us.

But people are not saved en masse. Salvation is personal and individual. Religion must come to one man standing alone, independent of all others.

If I am to be saved, I personally must believe and obey the true religion. I must get religion into my own heart and soul.

What the Prophet Joseph Smith saw and believed and knew will not suffice. True, his revelations make salvation available to me; they open the door. But I must see and believe and know for myself.

I must know God.

I must learn the truths of salvation.

I must feel the power of his priesthood.

I must receive the gifts of his Spirit.

I must be born again.

I must receive revelation.

No man can be saved unless and until he receives revelation. Revelation is the rock foundation upon which true religion and personal salvation rest. Peter learned by personal revelation that Jesus is the Christ, the Son of the living God, the Holy Messiah, through whose atoning sacrifice salvation is offered to men. Then the Lord told him that upon this rock of revelation he would build his church.

If I do not build upon this rock, if I do not receive the same testimony of our Lord's divine Sonship that Peter gained, if I do not know by the power of the Holy Ghost that Jesus is the Lord, if I do not have the testimony of Jesus, that is, if I do not receive revelation, I have not received true religion, and I shall have no abiding inheritance in that church and kingdom which is founded upon the rock of revelation.

In our day, in this final gospel dispensation, the revealed knowledge of the truth and divinity of the work includes the heaven-sent assurance that Joseph Smith is a prophet of God, that he is the revealer of the knowledge of Christ and of salvation to the world today.

The first great revelation which men must receive if they are to gain salvation is the revelation of the divine Sonship of Christ, which knowledge is coupled with the Spirit-born assurance that Joseph Smith is a prophet of God. This revelation is called a testimony of the gospel.

But a testimony is only the beginning of revelation. The recipient has just begun to drink at the fountain of revealed truth. He has but opened the door to an immeasurably great storehouse of spiritual knowledge.

The great things that set the Lord's saints apart from the world are, first, that they know by revelation that the work in which they are engaged is true, that they have testimonies of its divinity, and, second, that they then receive added personal revelation concerning many things.

At their baptism, God's saints have the hands of legal administrators placed upon their heads, and they receive the gift of the Holy Ghost, an endowment from on high. This endowment, this gift, is the right to the constant companionship of this member of the Godhead based on faithfulness.

Joseph Smith said: "No man can receive the Holy Ghost without receiving revelations. The Holy Ghost is a revelator." (Teachings of the Prophet Joseph Smith, p. 328.)

Accordingly, those who are saints indeed, those who have been born again, those who are so living as to be in tune with the Spirit--they are they who receive
And there are no restrictions placed upon them; there are no limitations as to what they may see and know and comprehend. No eternal truths will be withheld, if they obey the laws entitling them to receive such truths.

Joseph Smith and the prophets had revelation. They saw God, viewed the visions of eternity, entertained angels, came upon Mount Zion, stood in heavenly places, and had communion with the general assembly and Church of the Firstborn.

Of these very experiences Joseph Smith said: "... God hath not revealed anything to Joseph, but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them." (Ibid., p. 149.)

Now let me read the words of a revelation, the words of the Lord God himself, the very words of Deity. These words, spoken to Joseph Smith, announce that revelation is for all men, that every faithful member of the Church can commune with his Maker, without limit and without restraint.

They are: "For thus saith the Lord--I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end.

"Great shall be their reward and eternal shall be their glory.

"And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom.

"Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations.

"And their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught.

"For by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will--yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man." (D&C 76:5-10.)

Thus we learn that any man who obeys the law entitling him to receive revelation shall see and hear and know for himself. Revelation for the Church comes through those who are prophets, seers, and revelators to the Church, but personal revelation, revelation for the guidance of the individual, revelation which says to a man and a woman, Son, daughter, thou shalt be exalted; thou shalt have part and lot in my kingdom," this revelation comes to them as individuals, alone and apart from all others.

Joseph Smith received this revelation: "Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (D&C 93:1.)

Among those who complied with the law of righteousness here revealed was the brother of Jared, a prophet who lived some 2000 years before our Lord's birth into mortality. Of the vision which he saw, Moroni says: "... because of the knowledge of this man he could not be kept from beholding within the veil; and he saw . . . the Lord; and he had faith no longer, for he knew, nothing doubting.

"Wherefore, having this perfect knowledge of God, he could not be kept from within the veil; therefore he saw Jesus; and he did minister unto him." (Ether 3:19-20.)

From these revelations we learn that there are no limitations upon any of us. Revelations are not reserved for a limited few or for those called to positions of importance in the Church. It is not position in the Church that confers spiritual gifts. It is not being a bishop, a stake president, or an apostle that makes revelation and salvation available. These are high and holy callings which open the door to the privilege of great among men. But it is not a call to a special office that opens the windows of revelation to a truth seeker. Rather it is personal righteousness; it is keeping the commandments; it is seeking the Lord while he may be found.

God is no respecter of persons. He will give revelation to me and to you on the same terms and conditions. I can see what Joseph Smith and Sidney Rigdon saw in the vision of the degrees of glory--and so can you. I can entertain angels and see God, I can receive an outpouring of the gifts of the Spirit--and so can you.

There are goals to gain, summits to climb, revelations to receive. In the eternal scope of things we have scarcely started out on the course to glory and exaltation. The Lord wants his saints to receive line upon line, precept upon precept, truth upon truth, revelation upon revelation, until we know all things and have become like him.

Let us press forward in making our callings and elections sure, until, as Joseph Smith said, we shall have the personage of Jesus Christ to attend us, or to appear to us from time to time, and until even he will manifest the Father unto us. (See Teachings of the Prophet Joseph Smith, p. 151.)

I know man can commune with his Maker, can petition the throne of grace and receive answers to his prayers, because I have done so.

I know man can receive revelations, because I have received them. God has spoken to me, not for the guidance of the Church, not for your benefit, but for mine. The same thing has or can or should happen in the life of every member of his kingdom.

God be praised that, unworthy though we are, he stands ready to and does in fact reveal himself to those of us who are sons and daughters in his kingdom.

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God be praised that, unworthy though we are, he stands ready to and does in fact reveal himself to those of us who are sons and daughters in his kingdom.

Now in this day in which we live we have been appointed to stand as witnesses of the truth. Our elders go forth proclaiming the message of the restoration to the world. They go out to teach and to testify. When the Lord sends them forth, it is with this commission: "... ye are my witnesses, saith the Lord, that I am God." (Isa. 43:12.) And since God stands revealed or remains forever unknown, there is no way on earth or in heaven for anyone to come to a knowledge of him unless he receives a personal revelation of God or unless he hearkens to the voice of witnesses who have received revelation.

Man can and will receive revelation from the Holy Ghost if he heeds the testimony that is borne by the living witnesses who are sent forth to raise their voices and to proclaim the everlasting gospel.

As elders in Israel we are expected to be witnesses. We become witnesses because of personal revelation. When a man receives the surety in his heart that this work is true, when he gains a testimony by the power of the Holy Ghost, then he knows what the world does not know, and he can go forth and bear record of it to them.

We are not concerned particularly or especially with the matter of intellectuality. Everything pertaining to the gospel is rational and reasonable. It is intellectual in the sense that we can sustain it by sense and reason and wisdom, but religion is something far more than intellectuality. Religion is a matter of revelation, of spirituality. Religion comes from God, and those who receive it become living witnesses of its truth and divinity.

And so there rests upon me and upon you, and upon all the elders of Israel, the obligation to testify of the truth and divinity of the work, and we can do it because we
have received the revelations of the Holy Spirit to our souls certifying that the work is true.

[p62] Now I as one elder in Israel can stand alone, independent of all others--but there are thousands in a like category--and I can bear testimony of the truth and the divinity of this work because the Holy Spirit has spoken to the spirit within me. The whisperings of the still small voice have come to my soul, and have told me that there is a God in heaven who is infinite and eternal, from everlasting to everlasting. They have told me that he chose his Only Begotten Son, the Firstborn in the spirit, Jesus our Lord, to be the Savior and the Redeemer of the world; that he sent his Son into the world--born of Mary and born of him, thus inheriting the power of mortality and the power of immortality--so that he could work out the infinite and eternal atoning sacrifice, so that he could bring to pass immortality for all men, and make eternal life available for those who believe and obey.

[p63] And not alone has the Spirit whispered to me these great eternal verities, which come by the grace of God, are true; it has certified to my soul that the heavens have been opened in this day; that God has spoken anew; that Joseph Smith was called of him, anointed and empowered and endowed with power from on high, and commissioned him to begin the rolling forth of this final, great, glorious dispensation.

[p64] Now a testimony of the gospel to be effective, to be in force, to have power and efficacy and validity, has to be brought up to date. It is not enough for someone to know that Jesus is the Lord and that Joseph Smith was a prophet of God. A testimony has to be a current, living thing. And so I certify that I know, as do thousands of you, that those who preside over this church at this time--with President BRUCE R. MCCONKIE at the head, his counselors in the Presidency, and these great brethren who comprise the Council of the Twelve and the Patriarch to the Church--are prophets, seers, and revelators. They hold the keys of the kingdom. The power is in their hands to have the message of salvation presented in all the world.

[p65] I have sufficient background and understanding that I could reason these things out from the revelations. I could read the scriptures and ascertain that all this is accurate and sensible, that it is logical and rational, but what I am now saying is something that is in addition to that. It is very helpful to have a knowledge of the gospel and be able to reason on the principles of eternal truth; it is helpful in that it leads to a testimony of the divinity of the work. But what I am now saying is that I am a witness of the truth and the divinity of the work because the Holy Spirit has revealed to the spirit that is in me that this is God's work, that this Church of Jesus Christ of Latter-day Saints is the only true and living church upon the face of the whole earth. (D&C 1:30.)

[p66] Now we have a revelation that says, in effect, that in order to be saved in the kingdom of God, we must be valiant in testimony. It is not enough to have a testimony, a knowledge of the divinity of the work, but it is a glorious thing to start there. In order to gain an inheritance in the celestial world, we have to be valiant in testimony, and we have to manifest that valiance by keeping the commandments of God. God grant us the fortitude and courage and wisdom to seek him while he may be found, to learn for ourselves that he is the Lord and that this is his work, and then give us the determination to press forward in steadfastness and devotion, until in fact and in reality we do make our callings and elections sure.

[p67] In the name of Jesus Christ. Amen.

[C1969 General Priesthood Meeting, 1969]

[P1] Begin

Saturday evening priesthood session, October 4, 1969

[P2] David O. McKay

To Be in the Service of Our Fellowmen Is to Be in the Service of Our God President DAVID O. MCKAY (Read by his son David Lawrence McKay)

[p1] My beloved brethren, it has always been my nature to enjoy the company of my associates. I love to be with my friends.

[p2] The older I grow the more intense becomes my appreciation of fellowship in the brotherhood of Christ. I sense that tonight more deeply more sincerely than ever before, as I can be with you only in spirit; but still I feel that it is one of the most inspirational experiences in life to associate, even in spirit, with [page 87] men who hold the Holy Priesthood.

[p3] Recently, as I have read the reports of the brethren who have returned from touring the missions, my heart has been thrilled at the great latter-day work that is being accomplished--specially the great missionary cause in which we are engaged. And I say this not only to our over twelve thousand missionaries serving in the 88 missions of the Church, but also to this great body of priesthood. Ours is the responsibility--greater than ever before:

[p4] 1. To proclaim that the Church was divinely established by the appearance of God the Father and his Son Jesus Christ to the Prophet Joseph Smith, and that divine authority through the priesthood is given to represent Deity in establishing Christ's Church upon the earth.

[p5] 2. To proclaim that its assigned responsibility is to fulfill the admonition of Jesus to his apostles: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

[p6] "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." (Matt. 28:19-20.)

[p7] 3. To proclaim peace and goodwill unto all mankind.

[p8] 4. To exert every effort and all means within our reach to make evil-thinking men good, and good men better, and all people happier.

[p9] 5. To proclaim the truth that each individual is a child of God and important in his sight: that he is entitled to freedom of thought, freedom of speech, freedom of assembly; that he has the right to worship God according to the dictates of his conscience. In this positive declaration, we imply that organizations or churches that deprive the individual of these inherent rights are not in harmony with God's will and with his revealed word.

[p10] There is no teaching of morality without personality, and the best means of preaching the gospel is by your personal contact. Personal contact is what will influence those investigators. That personal contact--the nature of it, its effect--depends upon you. That is the thing I wish to emphasize. Each one should remember that somewhere there is an honest soul waiting to hear the truth, and it may be that you are the only one who can reach that inquiring soul.

[p11] Members of the Church are or can be effective missionaries. We saw that exemplified in Great Britain in 1923. Before that time the elders were using the newspapers, and the British newspapers were very antagonistic. They refused to publish the truth about the Church. After we had won the favor of the press, we decided to put this

[p12] Now I challenge you holders of the priesthood, as I have done before, and as I did to the Saints in Great Britain in 1923, to take the responsibility, each of you, of bringing one member into the Church each year. Think of the growth of the kingdom of God if just you holders of the priesthood within the sound of my voice accept that
We are all missionaries. We may drop a word here, bear our testimony, be an exemplar by what we do; and, as we accept this call and discharge our duties in the stakes, wards, quorums, and the mission field, our acts will "roll from soul to soul and go forever and forever."

I have said that personality is a very important factor in removing prejudice and in bringing investigators. However, that personality must be such that we radiate confidence; and unless our actions are in harmony with our pretensions, our personality will produce a disappointment instead of confidence. This means, therefore, that you brethren carry the responsibility of preaching the gospel by your actions even more than by your words.

There is one responsibility that no man can evade. That is the responsibility of personal influence. The effect of your words and acts is tremendous in this world. Every moment of life you are changing to a degree the life of the whole world. Every man has an atmosphere or a radiation that is affecting every person in the world. You cannot escape it. Into the hands of every individual is given a marvelous power for good or for evil. It is simply the constant radiation of what a man really is. Every man by his mere living is radiating positive or negative qualities. Life is a state of radiation. To exist is to be the radiation of our feelings, natures, doubts, schemes, or to be the recipient of those things from somebody else. You cannot escape it. Man cannot escape for one moment the radiation of his character. You will select the qualities that you will permit to be radiated. That reminds me of the following poem, the author of which is unknown.

"You tell on yourself by the friends you seek, By the very manner in which you speak, By the way you employ your leisure time, By the use you make of dollar and dime. You tell what you are by the things you wear, And even by the way you wear your hair, By the kind of things at which you laugh, By the records you play on your phonograph. You tell what you are by the way you walk, By the things of which you delight to talk, By the manner in which you bury deceit, By so simple a thing as how you eat. By the books you choose from the well-filled shelf. In these ways and more you tell on yourself."

Men and brethren of the priesthood, so live your lives that you set the proper example to those about you. You are a light, and it is your duty not to have that light hidden under a bushel, but set upon a hill that all men may be guided thereby.

You brethren of the priesthood should radiate what our twelve thousand missionaries should also radiate to the nations of the world:

First, worthiness. This means that every man is a Christian gentleman; that he has integrity, is honest and trustworthy; that every husband is [page 88] true to the ideals of chastity; that every young man refrains from indulgence in tobacco, in strong drink or drugs, and keeps himself free from the sins of the world; that every man is worthy to represent our Lord and Savior Jesus Christ!

Second, testimony. Every member of the Church should be converted and have a knowledge of the gospel, including a knowledge of the scriptures. How wonderful it would be if every member of the Church could, as Peter of old, "sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you. (1 Pet. 3:15.) A man must know what he teaches before he can effectively teach it to others!

Third, service. Are you willing to serve? Do you have the vision King Benjamin had when he said, ". . . when ye are in the service of your fellow beings, ye are only in the service of your God"? (Mosiah 2:17,) True Christianity is love in action. There is no better way to manifest love for God than to show an unselfish love for one's fellowmen. That is the spirit of missionary work!

And fourth, inspiration--the seeking of divine guidance through prayer. When one senses the glory of the gospel, then one realizes how comprehensive it is and what a great guide it is to a true philosophy of living, he senses his own need for help and guidance. That is the fourth help in the performance of missionary work--guidance through prayer!

Especially to you young men in the Aaronic Priesthood as you begin from the time you are deacons to prepare to serve full-time missions for our Father in heaven, may I relate this story:

There once was an ancient king who called a young man to him and said, "Youth, I have a precious gift that I must ask you to carry to the nations of the world, to all the people of the uttermost parts."

"O king," said the youth, "I am young. The world today says youth is not worthy; youth is frivolous with no aim. Can you trust youth with your precious gift?"

The king answered, "The world is wrong in misjudging youth. Youth has always met with a high courage whatever life brings. Youth is filled with hope; youth is joyous and happy."

Then," said the youth, "I will try, and I shall succeed."

"That is well," said the king. "My gift is very precious. You must bear it to all the people, and they can keep it only as they give it away."

"I do not understand," replied the youth.

The king said, "My son, my gift can neither be bought, nor weighed, nor measured. The young and the old, the rich and the poor, all have need of this gift."

"I implore you, O king, give it to me."

Then the king spoke more firmly: "Underneath all new things are the things that never change. They are: the beauty of honor, the joy of service, the sublimity of integrity and sacrifice. O youth, the hope of the world rests in these three things and the changeless things that I am naming for you. Remember, skies grow dark, birds sleep, winds moan, yet you must go far afield in the spirit of those changeless things. You will grow weary. you will not understand, you will climb the steep heights and be carried down to the depths, you will visit palaces and hovels, you will go to workers, you will go to loungers, to those who weep and to those who laugh."

And the youth said, "O king, how shall I find my way?"

And the king answered, "I will give you two things: first, a lantern of tolerance to light your way, and second, a magic cloud to bear the burdens that beset you."

"I am ready. Give me the gift."

And the king said, "The precious gift is peace, my son. Peace through tolerance and peace through helpfulness--one hand clasped in mine and the other outstretched to all humanity."

That king might well have been the King of the world, Jesus Christ, and the young man might well have been you, my young fellow workers in the Church of Christ. The Lord and Savior Jesus Christ will ask you to go to all the world and preach the gospel. You will be given higher authority than you now have to represent the Savior, just as the king gave that young man a commandment to take a message of peace. In order to bring peace to the hearts of men in the world, take this message, my brethren. The people you teach must have these great truths in mind.
First, teach faith in the Lord Jesus Christ, and accepting him as the Only Begotten Son of the Father, who came and redeemed all men from death, all men, and who established the principles of the gospel, by obedience to which men may gain salvation in his kingdom. And as Peter said before the judges in the Sanhedrin, "...there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.) Young men, take that message and instill faith in the hearts of the people of the world our Father and his Son Jesus Christ—faith that Christ's Church has been established in this age, through the Prophet Joseph Smith, as he established it in the former days when Peter, James, and John lived as leaders.

The second plan that you are to teach, young men, is kindness toward all men. You cannot have enmity in your hearts toward any one man. Some men may try to deprive you of your privileges, but you keep kindness in your heart and prove to the world that you have the spirit of the lowly Nazarene who preached to the poor on the Sea of Galilee. With faith, with kindness, let your heart be filled with the desire to serve all mankind. The spirit of the gospel comes from service in the good of others. Listen to that paradoxical saying of the Son of Man: "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." (Mark 8:35.)

My dear young brethren of the Aaronic Priesthood, prepare for that day when you will go out into the world to preach the gospel of Jesus Christ; and, as you prepare, you will so radiate that you will truly be missionaries here at home, here and now. The responsibility of the Church is to preach the gospel of Jesus Christ as restored to the Prophet Joseph Smith, not only to preach it and proclaim it by word, by distribution of literature, but more than anything else by living the gospel in our homes and in our business dealings, having faith and testimony in our hearts, and radiating it wherever we go.

Brethren, there is nothing that can stop the progress of truth excepting only our weaknesses or failure to do our duty. In conclusion, let me urge more diligence in living and radiating the principles of the gospel. The older I grow the more thrilled and more grateful I am for the Church of Jesus Christ, and the more impressed I am with the importance of declaring this truth to the world.

President John Taylor summed up the requirements: "The kind of men we want as hearers of this gospel message are men who have faith in God; men who have faith in their religion; men who honor their priesthood; men in whom the people who know them have faith, and in whom God has confidence. . . . We want men full of the Holy Ghost and the power of God. Men who bear the words of life among the nations ought to be men of honor, integrity, virtue and purity; and this being the command of God to us, we shall try to carry it out."

Now that is quite a demanding description. Especially is it so when I reflect upon several of the young and inexperienced missionaries who came to the mission where I have the privilege to preside. I shall ever remember the bewilderment of one boy from down on the farm when he first gazed at the skyscrapers of Toronto. He inquired of me: "President, how many people in this here town?" I answered: "Oh, about a million and a half." To which he responded, [page 90] "Goll-ee! There are only eighty in my little town!"

That evening in our traditional get-acquainted testimony meeting, some of the veteran missionaries expressed themselves regarding the difficulty of the work. "Doors will slam in your face, abusive language will be hurled toward you, you'll get discouraged and downhearted; but when it's all over, you will say, 'These have been the

Some 13,000 of our number are absent tonight, but they are not beyond our love nor our prayers. In response to a call from God's prophet, they have left behind home, family, friends, and school, and gone forward to serve in his harvest fields so wide. Men of the world ask the question: "Why do they respond so readily and willingly give so much?" Our missionaries, your sons, your brothers could well answer in the words of Paul, that peerless missionary of an earlier day: "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16.)

Paul said he heard a voice calling him over into Macedonia, and he went into Europe and found honest souls waiting. We hear the voice calling, not only in Europe and Macedonia, but here at home and in the uttermost ends of the earth, "Come and give us the gospel."

God help us to heed that call—answer it, that we may harvest the crop of honest souls to the glory of the Lord, who said, this is my work and my glory— to bring to pass the immortality and eternal life of man" (Moses 1:39), I humbly pray in the name of Jesus Christ. Amen.

Messengers of Glory Thomas S. Monson

Twice each year this historic tabernacle seems to say to us, with its persuasive voice: "Come all ye sons of God who have received the priesthood." There is a characteristic spirit that pervades the general priesthood meeting of the Church. This spirit emanates from the Tabernacle and enters every building where the sons of God assemble.

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The holy scriptures contain no proclamation more relevant, no responsibility more binding, no instruction more direct than the injunction given by the resurrected Lord as he appeared in Galilee to the 11 disciples. Said he: "All power is given unto me in heaven and in earth.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:"

"Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." (Matt. 28:18-90.)

This divine command, coupled with its glorious promise, is our watchword today as in the meridian of time. Missionary work is an identifying feature of The Church of Jesus Christ of Latter-day Saints. It has always been so; it shall ever be. As the prophet Joseph Smith declared: "After all that has been said, the greatest and most important duty is to preach the Gospel." (Documentary History of the Church Vol. 9, p. 478.)

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My missionary from the small town was more hesitant than ever as he spoke falteringly: "I'll be glad when the happiest two years of my life are over."

At best, missionary work necessitates drastic adjustment to one's pattern of living. No other labor requires longer hours or greater devotion, nor such sacrifice and fervent prayer. As a result, dedicated missionary service returns a dividend of eternal joy that extends throughout life and into eternity.

Today our challenge is to be more profitable servants in the Lord's vineyard.

May I suggest, particularly to you bearers of the Aaronic Priesthood, a formula that will insure your success:

First: Search the scriptures with diligence!

Second: Plan your life with purpose!

Third: Teach the truth with testimony!

Fourth: Serve the Lord with love!

Let us consider each of the four parts of this formula.

The scriptures testify of God and contain the words of eternal life. They become the burden of your message—even the tools of your trade. Your confidence will be directly related to your knowledge of God's word. Oh, I am sure you have heard of some missionaries who were lazy, less than effective, and anxious for their missions to conclude. A careful examination of such instances will reveal that the actual culprit is not laziness, nor disinterest, but is the foe known as fear. Our Father chastised such: "... with some I am not well pleased, for they will not open their mouths, but they hide the talent which I have given unto them, because of the fear of man." (D&C 60:2. Italics added.)

How grateful am I that the Family Home Evening Manual places emphasis upon the scriptures. The seminary and institute curricula likewise stress the scriptures and help the student to internalize their vibrancy and meaning. The same holds true of the courses of study now used by the priesthood quorums and the auxiliary organizations, all programmed and coordinated through the correlation effort of the Church.

This is my first Christmas away from my home and family. I wish that I could be home to share the joy, good cheer, and the love that come with this season; but I am grateful to be here in Sweden as a missionary.

The experience at the mission home is enjoyable, hectic, and helpful. Never have you had newer clothing, cleaner shirts, nor more uncomfortable shoes. You occupy a separate hearts are as one, as evidenced by this letter from a missionary son to his father:

... they had waxed strong in the knowledge of the truth; for they were men of a sound understanding and they had searched the scriptures diligently, that they might know the word of God.

"But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation. and when they taught, they taught with power and authority of God." (Al. 17:9-3.) Brethren search the scriptures with diligence.

Plan your life with purpose. Perhaps no generation of youth has faced such far-reaching decisions as the youth of today. Provision must be made for school, mission, military, and marriage. With this thought in mind, the First Presidency recently made standard throughout the world a two-year length of service for each mission. This policy permits a young man to plan more adequately the time of his departure and of his return, that a mission might mesh with his educational pursuits.

Preparation for a mission begins early. It is a wise parent who encourages young Jimmy to commence even in boyhood his personal missionary fund. As the fund grows, so does Jimmy's desire to serve. He may well be encouraged as the years go by to study a foreign language, that if necessary his language skills could be utilized. Didn't the Lord say, "Teach all nations"? (See Matt. 28:19.)

Then comes that glorious day when the bishop invites Jim into his office. Worthiness is ascertained; a missionary recommendation is completed. There follow those anxious moments of wonderment and the unspoken question, "I wonder where I will be called?"

During no other crisis does the entire family so anxiously watch and wait for the mailman and the letter which contains the return address: 47 East South Temple, Salt Lake City, Utah. The letter arrives, the suspense is overwhelming, the call is read. Often the assigned field of labor is a far-away place with a strange sounding name—Tonga, the Philippines, Japan-Okinawa, to name but a few. More frequently, the assignment may be closer to home. The response of the prepared missionary is the same: "I will serve."

The experience at the mission home is enjoyable, hectic, and helpful. Never have you had newer clothing, cleaner shirts, nor more uncomfortable shoes. You occupy the limelight. It is a touching scene to witness parents of modest means give so freely to outfit their sons. Young men, I hope you appreciate the sacrifice which they so willingly make for you. Their labors will sustain you, their faith encourage you, their prayers uphold you. A mission is a family affair. Though the expanse of oceans may separate hearts are as one, as evidenced by this letter from a missionary son to his father:

Dear Dad:

This is my first Christmas away from my home and family. I wish that I could be home to share the joy, good cheer, and the love that come with this season; but I am grateful to be here in Sweden as a missionary.

I'm grateful for my father; I do so love, admire, and respect him. His life has always been a wonderful example to me and has helped countless times to make the right decisions.

I'm grateful for his wisdom, which has counseled me; his love, which has disciplined me; and his testimony, which has inspired me.

How can a son show his love for his father? How can he fully express what he feels? How can he demonstrate his gratitude? I wish I could answer these questions. There is, however, one way that I know I can show my gratitude, and that is by patterning my life after that of my father.

This, then, is my task—to live a life equal to that of my father's, that I may spend eternity together with him.

"Merry Christmas and God bless you, Paul"
As you plan with purpose your lives, remember that your missionary opportunities are not restricted to the period of a formal call. The time you spend in military service can and should be profitable. Each year, our young men in uniform bring thousands of souls into the kingdom of God. How do they accomplish this marvelous feat? They themselves honor their priesthood, live the commandments of God, and teach to others his divine word. [page 39] Many returned missionaries have testified that their missionary experiences in the military were equally as bountiful and richly rewarding as in the mission field itself.

And while pursuing your formal education, do not overlook your privilege to be missionaries. Your example as a Latter-day Saint is being observed, weighed, and oftentimes will be emulated.

Make time in your lives and provide room in your hearts for school, a mission, the military, and, of course, temple marriage. Plan your life with purpose.

Teach the truth with testimony. Obey the counsel of the apostle Peter, who urged: “... be ready always to give an answer to every man that asketh you a reason of the hope that is in you.” (I Pet. 3:15.) Lift up your voices and testify to the true nature of the Godhead. Declare your witness concerning the Book of Mormon. Convey the glorious and beautiful truths contained in the plan of salvation. Regarding your testimony, remember, that which you willingly share you keep, while that which you selfishly keep you lose. Have the courage and the kindness, as did Jesus, to teach the Nicodemuses whom you may meet that baptism is essential to salvation. Teach and testify. There is no better combination.

Remember our boy from the rural community who marveled at the size of Toronto? He was short in stature, but tall in testimony. Together with his companion, he called at the home of Elmer Pollard in Oshawa, [Ontario,] Canada. Feeling sorry for the young men who, during a blinding blizzard, were going from house to house, Mr. Pollard invited the missionaries into his home. They presented to him their message. He did not catch the spirit. In due time he asked that they leave and not return. His last words to the elders as they departed his front porch were spoken in derision: “You can’t tell me you actually believe Joseph Smith was a prophet of God!”

The door was shut. The elders walked down the path. Our country boy spoke to his companion: “Elder we didn’t answer Mr. Pollard’s question. He said we didn’t believe Joseph Smith was a true prophet. Let’s return and bear our testimonies to him.” At first the more experienced missionary hesitated, but finally he agreed to accompany his companion. Fear struck their hearts as they approached the door from which they had been turned away. A knock, the confrontation with Mr. Pollard, an agonizing moment, then with power, a testimony borne by the Spirit: “Mr. Pollard, you said we didn’t really believe Joseph Smith was a prophet of God. Mr. Pollard, I testify that Joseph was a prophet. He did translate the Book of Mormon. He saw God the Father and Jesus the Son. I know it.”

Mr. Pollard, now Brother Pollard, stood in a priesthood meeting some time later and declared: “That night I could not sleep. Resounding in my ears I heard the words: Joseph Smith was a prophet of God. I know it. I know it. I know it.” The next day I telephoned the missionaries. Their message, coupled with their testimonies, changed my life and the lives of my family.” Teach the truth with testimony.

4. Serve the Lord with love.

There is no substitute for love. Successful missionaries love their companions, their mission leaders, and the precious persons whom they teach. Often this love was kindled in youth by a mother, nurtured by a father, and kept vibrant through service to God.

In the fourth section of the Doctrine and Covenants, the Lord established the qualifications for the labors of the ministry. Let us consider but a few verses: “... O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

Well might each of us assembled here tonight ask himself: Today, have I increased in faith, in virtue, in knowledge, in godliness, in love?

When our lives comply with God’s own standard, those within our sphere of influence will never speak the lament: “The harvest is past, the summer is ended, and we are not saved.” (Jer. 8:20)

Through your dedicated devotion at home or abroad, those souls whom you help to save may well be those whom you love the most.

Several years ago, while touring the California Mission, I interviewed a missionary who appeared rather dejected and downcast. I asked him if he had been sending a letter home to his parents each week. He replied: “Yes, Brother Monson, each week for the last five months.”

I responded: “And do you enjoy the letters you receive from home?”

Came his unexpected answer: “I haven’t had a letter from home since I came on my mission. You see, my Dad is inactive and Mother is a non-member. She didn’t favor me accepting a mission call and said that if I went into the mission field she would never write nor send a dime.” With a half smile that didn’t really disguise the heartache, he said: “And she has kept her word. What can I do, Brother Monson?”

I prayed for inspiration. The answer came. “Keep writing, son, every week. Bear your testimony to Mother and to Dad. Let them know you love them. Tell them how much the gospel means to you. And serve the Lord with all your heart.”

Six months later when I attended a stake conference in that area, this same elder ran up to me and asked: “Do you remember me? I’m the missionary whose parents didn’t write.”

I remembered only too well and cautiously asked if he had received a letter from home.

He reached into his pocket and held out to my view a large handful of envelopes. With tears streaming down his cheeks he declared proudly, “Not one letter, Brother Monson, but a letter every week. Listen to the latest one: ’Son, we so much appreciate the work you are doing. Since you left for your mission our lives have changed. Dad attends priesthood meeting and will soon be an elder. I have been meeting with the missionaries and next month will be baptized. Let’s make an appointment to all be together in the Los Angeles Temple one year from now as you conclude your mission. Sincerely, Mother.’” Love had won its victory. Serve the Lord with love.

Brethren, may each one of us search the scriptures with diligence; plan his life with purpose; teach the truth with testimony; and serve the Lord with love. The elements of this formula [page 92] then become our ideals. Ideals are like the stars: we cannot touch them with our hands, but by following them, we reach our destination.

The perfect Shepherd of souls the missionary who redeemed mankind, gave us his divine assurance: “... If it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!”

“... And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!” (D&C 18:15-16.)
The Church is interested also in scores of thousands who aren't in any of these categories or in college but who work for a living or are otherwise involved. However, I have seen them across the earth, in the camps and the far places of a terribly difficult land; and I testify that they really are, many of them, and I would wish all of them, them regularly through the mail with letters and with the literature that will buoy them up and strengthen them. Again, I am tempted to tell what I know about them because I

At the same hour of which we speak, this hour, about twice that many are in the military services of the land, young Latter-day Saints committed to a patriotic sense of moment about 13,000 clean, decent committed young Christians seeking to teach the gospel and bear their witness across the earth. Brother [Allen J.] Smith did a great job special dreams and capacity and preparation, and the courage to undertake to bring them into reality. I believe that potentially they are the greatest generation in every way,

Where do young Latter-day Saints stand in the midst of all of this? I would like to bear testimony that they are special; they have special challenges, but they also have

It is an established principle through the ages that when adult authority ceases to function effectively, the young are victimized by each other. A commentator has said it this way: "As adult authority disintegrates, the young are more and more the captives of each other. . . . The problem when adult control disappears is that the young's

Many adults are pessimistic about the generation involved, and certainly some of their acts indicate that some of them are not only radicals but that some are psychotics, disciplined Communists, or criminals. With them, however, are many genuine idealists who in the spirit of the times seek change toward a better and more lofty ethical and moral climate.

In some measure, I believe, unfortunately, the cynical words of William Butler Yeats written in 1921 seem to fit the situation. I repeat only the last two lines of a well-known poem: "The best lack all conviction, While the worst are full of passionate intensity."

But this is true only in a measure. Some of those who are not optimistic about this generation describe the "worst" as wanting to "teach before they learn, retire before they work, rot before they ripen." (Eric Hoffer.)

Others, and I am one of them, testify that the solid majority of this younger generation want to do well, and are doing well, but they need help to keep from becoming captivated by the temptations of this world and by the sterile lives of those misguided imitation men who spend their energies fomenting furor and chaos, with no expression of their own that I have ever heard to improve anything. One wonders what their children will have to thank them.

In his lifetime Jesus witnessed majestically in his teachings his continuing interest in and his high valuation of the individual souls of men. Those three great parables in one chapter of scripture, in answer to a question from a critic about why he companied with sinners, teach us everlastingly how we ought to feel about the lost sheep, or the individual child of God, because the enfolded 99 and the wandering one all were important to him, and must he to us. And when in the parable of the Good Samaritan he taught us how we should behave toward each other, he gave us the objective and ideal we ought to be thinking about.

It is this great principle, the worth of souls in the sight of God, that causes the Church, the Lord's instrument, to be so very concerned with each age level of individual.

When we think about some of the problems that exist in this world today, and we think about what happens when one honest soul undertakes to learn and live the life the Lord wants him to, and how he frequently multiplies himself in so many ways in the lives of others (as we have seen it in missionary work, in the military, in teaching, in sports, in civic work, in employment), then we know that this is in truth the Lord's kingdom, because it believes in the worth of souls.

Let me tell you then about an additional effort the Church is making to [page 93] reach and assist its college and university students to find spiritual strength and balance while they grow in the academic and social worlds of university life.

You are all conscious, to some measure, of the situation on the college campuses, and President McKay's words relating to a survey about that as this conference began yesterday. He talked about some of the more significant moral problems in the attitudes of some young people toward pre-marital sex, drugs, and other difficult pressures and unrest situations on the campus these days.

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Where do young Latter-day Saints stand in the midst of all of this? I would like to bear testimony that they are special; they have special challenges, but they also have special dreams and capacity and preparation, and the courage to undertake to bring them into reality. I believe that potentially they are the greatest generation in every way, but they need help. They need the Church and its great principles, its leadership, and its program; and the Church reaches to help them in many important ways.

All of us know, and have tonight and several times in this conference had reiterated for us, that from the college-age group, generally speaking, there are at this moment about 13,000 clean, decent committed young Christians seeking to teach the gospel and bear their witness across the earth. Brother [Allen J.] Smith did a great job in reminding us of how important that is and how profoundly precious they are.

At the same hour of which we speak, this hour, about twice that many are in the military services of the land, young Latter-day Saints committed to a patriotic sense of responsibility to serve their country, and having been called to serve are abroad in the world doing what they have been asked to do. We salute them and thank God that the Church with an ever-expanding interest and a program to express it is reaching out to help them, to bring them companionship and leadership opportunities, to get to them regularly through the mail with letters and with the literature that will buoy them up and strengthen them. Again, I am tempted to tell what I know about them because I have seen them across the earth, in the camps and the far places of a terribly difficult land; and 1 testify that they really are, many of them, and I would wish all of them, devoted, dedicated missionaries and servants of the Lord. And the Church is seeking to serve them.

The Church is interested also in scores of thousands who aren't in any of these categories or in college but who work for a living or are otherwise involved. However, I
We believe, of course, that the Church and the gospel and the priesthood have the answers to help these young people. The Church has established colleges and universities, involving about 30,000 of them. Institutes of religion are available on campuses where about 55,000 go. This leaves a remainder, but every year institutes grow in number and so do the people who attend them. Student stakes have been formed in various parts of the land, and student wards and branches in many places. In these great organizations the young lead each other in righteous ways. They serve and they partake. The auxiliary organizations are helping in their instructional and activity programs.

Recently there has occurred on the college campuses much dissent and unrest, which in some instances has led to militant and destructive action. Organizations like the MIA, can take the job—it is too big. Then the whole Student Association influence and effectiveness goes into action. Let me give you just one example, and I would like to give you a hundred.

The Student Association has no jurisdiction or appointment over the nonstudent, but this simple thought can be important, very important. While the Student Association is not chartered to reach out to the non-student, his brother of the same general age group, this priesthood leader has authority and responsibility to care about all young people, and so he can call representatives of the two groups together and real correlation begins to take place; no one is imposed upon and the right results occur. The result, I want to tell you, have been wonderful.

Let me repeat that the Student Association purposes to strengthen and support the Church organizations which serve the student. Ordinarily one of them is selected to take the lead in whatever undertaking has been decided upon, but occasionally there is a situation where no one of the fragmented groups, say the student stake, the institute, the MIA, can take the job—it is too big. Then the whole Student Association influence and effectiveness goes into action. Let me give you just one example, and I would like to give you a hundred.

At one major university the non-Mormon president of that school recently asked that the LDS Student Association take over a major church-related campus event, noting that no single group of the Mormon students could likely handle it but all of them together could. He said this verbatim: "The Latter-day Saints Student Association is the most important factor for high ideals and stability on this campus. It is what I have prayed for on every campus I have worked on." How do the students feel? The University of Utah campus is the nearest to this building. Let me mention just a word about it. It is a great school from which I graduated and which I love. It has problems. It has many wonderful students. It has about 15,000 Latter-day Saint students, among them many thousands of returned missionaries. At this great university the students have the normal problems that bother students at the normal university these days. The Student Association has been accepted and given status on this campus. Among many Latter-day Saint students, some of whom are not seeking the Church, to be honest about it, but may be trying to hide from it, there are many diverse elements.

We have taped just about three minutes of the testimony of one young returned missionary, a choice young man who couldn't spend much time or didn't choose to at the institute before is mission, but who finds a difference there since. I am going to ask that it be played right now, if you will listen attentively to Randy Harmsen, and then we will finish.

"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life."
We were so anxious not to offend the non-LDS students that little was said or done. We had needs but there didn't exist an organization or a place where we could meet mutually and discuss our problems and their possible solutions, so consequently religious experience to me was a Sunday affair, while during the week I wanted to appear as broad and as open as anyone.

"After my mission there was a marked change. The institute was and is respected, if not becoming the place to be. There exists a force, a union, a common bond between LDS students that I never felt before; a vibrancy of spirit, mutual concern, a desire to serve others is evident. It was like coming from the Andes Mission to a mission on the campus. LDSSA is an organization that encourages students to use their ideas, talents, and abilities to act responsibly.

I have a testimony of the value of the LDS Student Association, mainly because of its spirit. It is a spirit that prevails over the campus. There is a spirit that inspires the students to live their religion, to grasp the relevancy of the gospel principles and standards. In the words of our Savior, "Labor not for meat which perisheth, but that meat which endureth unto everlasting life." The Latter-day Saints Student Association provides those opportunities and student experiences through involvement that we can have a decisive voice in our eternal lives."

The point, brethren: We care about these individual, wonderful young people. Will you bishops, branch presidents, and executive secretaries care about their pink membership cards, or in some other way let us know where they are when they leave home for campuses? Will you wonderful young people accept our expression of love and interest? Will you go to an institute if you are on a campus and haven't done so? Will you be involved in being, not seeming? I close with these great words of Moroni written long ago and printed in the ninth chapter of Mormon. I offer them to the young as earnestly as I know how, changing only two words to include all of you and me with the writer: "Condemn [us] not because of [our] imperfection . . . but rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been." (Morm. 9:31.)

I testify to you that I believe they will be, and pray God to help them in the undertaking, in the name of Jesus Christ. Amen.

Your Spotless Future

President Hugh B. Brown
First Counselor in the First Presidency

I suggested to President Tanner that since the time has passed we should dismiss, but he is very generous with your time.

It's a bit cold outside tonight, and winter is on the way. A young fella wrote a short essay on winter. He said, "In the winter it is very cold. Many old people die in the winter, and many birds also go to a warmer climate.

I think I could not do better than to leave you smiling.

Just one word: No matter what your past has been, you have a spotless future.

A week ago tomorrow night I was talking to the young people at Brigham Young University in a fireside. There were 12,500 of them present. A very inspirational time was had. I spoke to them about some of the things that have been spoken of here tonight. I told them they have a spotless future, and asked that they guard that future and remember that when the Judge shall summon them, he will not look them over for medals, for diplomas, for honors, but for scars, and I warned them to beware that there be no stains between the scars.

God help us to be worthy of the responsibility that is ours, both those who are missionaries, and those who have been on missions previously, those of us who are growing old in the work; let us continue faithfully to serve God and keep his commandments. Let us remember what the speakers tonight have said to us, and take their words home with us and put them into practice.

Sixty-five years ago this month I went to England on a mission, since which time it has been my privilege to serve in various capacities. I want to bear you my witness tonight, after a lifetime in the Church, that this is the gospel of Jesus Christ, and that I know that my Redeemer lives. May God bless us all with his Holy Spirit, in the name of Jesus Christ. Amen.

C1969 Conference Report, October 5, 1969

Begin
Sunday morning session, October 5, 1969

Howard W. Hunter
President Hugh B. Brown
First Counselor in the First Presidency

Not long ago one of our national publications reported an extensive study of some conditions plaguing our modern society, conditions which give us great concern. Crimes of violence are increasing at an alarming rate. There is disrespect for law and order, civil disobedience, expanded use of drugs and barbiturates, increase in venereal diseases, and an accelerating divorce rate. The upward trend in petty thefts, burglary, gambling, riots on school campuses, and protests against standards which have long prevailed as acceptable is alarming.

Can we say that because news media are filled with such accounts, there is a universal and basic social change in thinking and conduct? Can we believe that because there are some who have no regard for the law or the rights of others, or who advocate a new morality, this represents a new concept of right and wrong? Although we cannot hide our heads in the sand and disregard present-day problems, I for one have not lost faith in my fellowmen.

Among our modern campus youth are some who take great delight in attracting attention by pursuing a course against the conventional. By a misguided sense of direction, this vocal minority often campaigns for a new freedom disassociated from any sense of responsibility. For every one of these there are thousands of young people who want to live right and do right. They have the desire to take their place in a responsible society and to live under a code of high morality. We are proud of them. These are the great hope of the future. I only wish their good works and their aspirations could receive the same "equal time" as is allotted to those of opposing political philosophies.

What makes the difference? What causes persons to travel divergent courses on moral issues? Is it because of a difference in belief as to whether or not a thing is right or wrong, or is it a total disregard for the right?

We teach little children the difference between right and wrong, and a conscience awakens in them. There seems to be in each of God's children this monitoring device we call a conscience, which tracks our thoughts and actions and raises a caution when there is contemplation of the improper, unconventional, or immoral. Merely living with other people teaches us the difference between right and wrong. There is something lacking in the experience of an adult who must be taken into custody and punished or restrained for violating the rights of others. But again, these people are a small minority. I think we would agree that most people have a real sense of right and wrong.
I believe most persons follow a strict code of ethics. They are governed by this great ethical rule: So live as to invoke the best in others and therefore in yourself. Surely this is commendable and could enhance relationships in our complex society if everyone had a sincere feeling of such moral responsibility.

Ethical theory is the basis for righteous government and for the formulation of fair and equitable jurisprudence. It is the basis for all moral, social, and economic systems.

We could agree that to follow a strict code of moral ethics, society would reach a high state of perfection and many of the present-day problems could be solved, but is ethics alone sufficient to attain our goals in life? To those who have no belief in life after mortality, ethics may be sufficient to fulfill the requirements of conduct and responsibility. There may be some who believe in a life hereafter, yet feel that ethics is sufficient for salvation. Can this be true without also living the other commandments of God?

There is a great difference between ethics and religion. There is a distinction between one whose life is based on mere ethics and one who lives a truly religious life. We had a need for ethics, but true religion includes the truths of ethics and goes far beyond. True religion has its roots in the belief in a supreme being. Christian religion is based upon a belief in God the Eternal Father and in his Son Jesus Christ and in the word of the Lord as contained in scripture. Religion also goes beyond theology. It is more than just a belief in Deity; it is the practice of the belief. James E. Talmage said, "One may be deeply versed in theological lore, and yet be lacking in religious and even moral character. If theology be theory then religion is practice; if theology be precept, religion is example." (Articles of Faith, p. 5)

True religion to the Christian is demonstrated by a real belief in God [page 97] and the realization that we are responsible to him for our acts and conduct. A person who lives such religion is willing to live the principles of the gospel of Christ and walk uprightly before the Lord in all things according to his revealed law. This brings to a man or a woman a sense of peace and freedom from confusion in life and gives an assurance of eternal life hereafter. The Lord said, "... Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.) A code of morals is not wholly sufficient. For the same reason man cannot be saved by bread alone, he cannot be saved by a code of ethics.

In order to be effective in one's life, religion must be a vibrant influence. It must be an influence that becomes a part of one's thinking and conduct. There is purpose in man's sojourn in mortality. He is placed here for a definite reason, in accordance with God's great plan. We read in Genesis the story of the creation: And the Lord God said, Behold, the man is become as one of us, to know good and evil..." (Gen. 3:22.)

To learn the difference between good and evil is one the great purposes for man to have mortal life, yet he is given his freedom of choice with the promise of eternal blessings if he obeys the laws of God.

A true religious faith teaches us that there are certain principles that must be accepted and obeyed. We must have faith in God the Eternal Father and in his Son Jesus Christ and his atoning sacrifice. This must be followed by repentance from all sin, then baptism by immersion after the example of the Savior by one having authority, and the laying on of hands for the gift of the Holy Ghost. Other things are necessary, including a contrite spirit, a humble heart, obedience to the ordinances and principles of the gospel, and faithfulness to the end. This encompasses the choosing of right over wrong, following good, and abstaining from evil.

Ethics alone will not accomplish all the things for us, but an active religion will add to ethics the principles and ordinances of the gospel, which, if obeyed, will open the doors of eternal salvation, provided such religion is ordained of God and not of man's creation. I bear witness to you that the Church established by Christ and taken from the earth because of the apostasy of men has been restored in these latter days in the same manner as foretold by the prophets of old and by the other statements of scripture; that God has spoken to his servants in our day and is now speaking. The Church of Jesus Christ of Latter-day Saints invites all persons to listen to the story of the restoration of the gospel, the story of a religion vibrant and vital in the lives of thousands of persons of faith, testimony, and devotion to the principles of the gospel taught by the Church of Christ.

The troubles of the world often expressed in screaming headlines should remind us to seek for the peace that comes from living the simple principles of the gospel of Christ. The vociferous minorities will not unsettle our peace of soul if we love our fellowmen and have faith in the atoning sacrifice of the Savior and the quiet assurance he gives of life everlasting. Where do ye find such faith in a troubled world? The Lord said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Luke 11:9-10.)

It is my humble and sincere testimony to you that God does truly live—a kind, loving Father. I know that his Son Jesus Christ is the Savior of the world, and that through belief in him and keeping his commandments we will have life everlasting. In the name of Jesus Christ. Amen.

Gordon B. Hinckley

"Be Not Afraid, Only Believe" Gordon B. Hinckley Of the Council of the Twelve

I supposed you have heard the story of the absent-minded professor who went shopping and lost his umbrella. Discovering his loss, he retraced his steps. At the first three stores on which he called, the clerks denied having found his umbrella. At the fourth store the clerk handed him the missing umbrella. He grumbled, "Thank goodness for an honest man. The other three told me they didn't have it."

I am inclined to think that notwithstanding the gains we see in the work of the Lord, notwithstanding the reformation we see in the lives of many people, we are prone to emphasize the problems and disregard the progress.

I stand here today as an optimist concerning the work of the Lord. I cannot believe that God has established his work in the earth to have it fail. I cannot believe that it is weaker. I know that it is getting stronger. I realize, of course, that we are beset with many tragic problems. I am a newspaper reader, and I have [page 98] seen a good deal of this earth. I have seen its rot and smelled its filth. I have been in areas where war rages and hate smolders in the hearts of people. I have seen the appalling poverty that hovers over many lands. I have seen the oppression of those in bondage and the brutality of their overlords. I know something of the misguided youth whose appearance is repugnant, whose hygiene is repulsive, whose manners are disgusting. I have watched with alarm the crumbling morals of our society.

And yet I am an optimist. I have a simple and solemn faith that right will triumph and that truth will prevail. I am not so naive as to believe there will not be setbacks, but I believe that "triumph crushed to earth will rise again."

When I left for a mission some 36 years ago, my good father handed me a card on which were written five words. They were the words of the Lord to the ruler of the synagogue who had received news of his daughter's death: "Be not afraid, only believe." (Mark 5:36.) If the Lord will inspire me, I should like to express a few thoughts on that theme.

I believe in the triumph of the gospel of Jesus Christ and the triumph of the Church and kingdom of God on the earth. If ever your faith is inclined to weaken as you see the onward march of evil and oppression, read again the story of Daniel who, putting his trust in the "God in heaven that revealeth secrets," interpreted Nebuchadnezzar's dream. He said concerning our day that the God of heaven shall set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it
I am not engaging in unrealistic dreams when I think of its future, for every day I see the miracle of its strength and of its growing influence in the lives of thousands across the earth. It is not a great impersonal juggernaut of power. It finds its best expression in the quiet of the lives of those who have embraced it.

I do not want to boast. Heaven knows we have problems among us. We are far from perfection. And yet I have seen so much of good that my faith constantly strengthens.

I believe in their service. I have just been down in South America, where we have some 1,500 of the 13,000 missionaries of this church. Like their associates over the world, they are there entirely at their own expense and at the expense of their families. They give to the Lord two years of their lives. Their day's are long, their weeks crowded and arduous. They speak with a persuasive conviction. They bear testimony of the living Christ and of the virtues of his marvelous work.

I believe they are the best generation that ever lived. In Montevideo the other day I interviewed 154 of them. I asked them about their parents and about their homes. I discovered that 58 of them, or more than one-third, came from homes where parents did not belong to the Church or did nothing in the Church. While the sample may be too small from which to draw a reliable conclusion, my observation and experience would indicate that the youth I know and love are better than their parents.

And I believe in something else that is a barometer of their goodness. Paul warned that in the last days men would be unthankful, unholy, disobedient to parents, without natural affection. (See 2 Tim. 3:1-3.) One need not look far in the homes of the people to see that prophecy being fulfilled. And yet I have recently witnessed a repudiation of that insofar as many are concerned. In my visit to South America I heard hundreds of our young men and women stand on their feet and express their feelings. Almost without exception they spoke words of appreciation, of thankfulness for their parents. What a remarkably refreshing thing it is to hear young men and women, 19, 20, 21, and 22 years of age, stand before one another and, in the quiet confidences of such a meeting, say, "I really appreciate my dad." "I love my mother." They are not maudlin; they are manly, athletic, able young men and womanly girls of charm and education. Their words come from the heart. Those sentiments in this day are as a cool and refreshing breeze on a hot and humid night.

One hears much these days about the slow death of the churches, and yet the Lord declared that "this gospel of the kingdom shall be preached . . . for a witness unto all nations; and then shall the end come." (Matt. 24:14.) Can it possibly be accomplished? I recently had an insight into that possibility.

When I was in South America I met a woman. She had just joined the Church. She was introduced as a new convert to the Church. Fired by a great love for that which she had found, she has gone about enthusiastically telling others. During a period of only seven months since her baptism, she has referred 300 acquaintances to the missionaries so that they might explain the gospel to them. Of these, 60 have come into the Church and are solid members, and more will yet come. In Sao Paulo, Brazil, I recently met the young missionary who first had taught her the gospel. He too had been a convert, had gone on a mission to represent the Church at considerable [page 99] expense in the building of that church. Of these, 60 have come into the Church and are solid members, and more will yet come. In Sao Paulo, Brazil, I recently met the young missionary who first had taught her the gospel. He too had been a convert, had gone on a mission to represent the Church at considerable expense in the building of that church.

I believe that miracles would begin to happen over the earth. They are not maudlin; they are manly, athletic, able young men and womanly girls of charm and education. Their words come from the heart. Those sentiments in this day are as a cool and refreshing breeze on a hot and humid night.

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From its beginning, true Christianity has been a religion that has been hard to believe and hard for most people to live.

When the Savior was on earth and taught his pure doctrine, many refused to listen to him. Some were offended by what he said and became so angry that they sought his life, and eventually they crucified him.

Following his ascension into heaven, his disciples endeavored to carry on his work, but they also were misunderstood, disbelieved by most, and severely persecuted.

As the scriptures indicate, they were everywhere spoken against. It was largely because their teachings were so hard to believe.

The doctrine which first challenged the credulity of the people was the teaching that Christ was the Son of the living God. This led his critics to call him a blasphemer.

When he exhibited his divine power in healing the sick and giving sight to the blind, they called him Beelzebub and said he was of the devil.

These reactions to his labors were quite understandable, and in a way the people generally were hardly to blame. Jesus himself prayed at the crucifixion, "Father, forgive them; for they know not what they do." (Luke 23:34.)

The doctrines of Christ were quite different from what they had been taught all their lives, and therefore under the influence of their time-honored tradition, they felt that what Jesus said was false.

And yet, the scriptures that they professed to love and read had foretold his coming. They even described his person and predicted his eventual sacrifice. But the scriptures were misconstrued by the elders and the scribes, who so confused the people that when Jesus held his pure truth before them, they not only misunderstood but they became angry and bitter.

As his teachings challenged their long-standing traditions, their resentment rose to the point where thoughts of revenge filled their minds.

When the apostles proclaimed his resurrection, again there was disbelief. Had anyone ever come back from the dead? Who in all his life had seen a dead man rise from his grave in physical reality and walk and talk and eat?

The idea of a resurrection seemed completely incredible and was much too hard for most people to believe, so they turned away.

But time favored credulity. That which is old always seems easier to believe, so when the immediacy of Christ's sacrifice was past, greater numbers of people began to accept him.

But a new difficulty arose. They did not all believe alike. Certain of them had one interpretation of the sacred word while others had contrary views. For example, differences arose among the believers pertaining to the [page 100] nature of God. What is God like? That was the question. Is he a person? Is he a shapeless, indescribable spirit, or is he a mere influence for good, filling the universe? The believers could not agree among themselves.

Even on such a simple thing as baptism, conflicts arose among them. Some could not believe this ordinance was even necessary. Those who did believe in it disagreed as to the method by which it should be administered.

So far other divisions arose in Christianity.

Well-meaning men began to alter Christ's doctrines to suit their own notions, making them seem easier to accept in a revised form than in the way they were given originally by the Master.

And then among the believers themselves, divisions also began to arise over the resurrection, which had been an earlier stumbling block. Some at that time could not, and many Christians even today still cannot, accept that doctrine. Certain of them convinced themselves that the spirit or soul could survive death, but not a decaying body. A physical resurrection of flesh and bone was beyond their ability to accept. Therefore, many professed followers of Jesus rejected this Christian teaching as being too hard to believe.

And yet it was in the scripture. To reject the resurrection really meant also to reject certain portions of holy writ. What were the followers of Christ to do? Could they believe some of the scripture and not the remainder?

This is exactly what many did, with still further division as a result. And yet the apostle Paul had said that Christ is not divided!

It became obvious that the original gospel was too hard to believe, even for many professed Christians.

Today Christianity is still divided. But the many denominations, with their varied versions of Christian doctrine, now see the need for a better understanding.

Ecumenical movements have begun, arising largely in the wake of the courageous steps of the late Pope John, who called together the great ecumenical councils of Rome. He saw the need for a change in world Christianity and so did most of his associates.

His Eminence Julius, Cardinal Dopfner of Munich, Germany, was one of the four prelates chosen by Pope John to moderate the council meetings in Rome. As quoted in Time magazine, following his return to Munich, the distinguished cardinal said that many of the faithful have been lost because the Christianity of today appears "as a superannuated souvenir of a past age," and he called for reforms that would bring Christianity back to Christ and the Bible. Ponder, if you will, the deep significance of that declaration.

But if Christianity does take this giant step, and does return to the pure doctrines of Christ, will modern Christians find the original teachings of Jesus any easier to believe than did their ancient predecessors?

To unite the various Christian churches under a single banner is one thing, but to accept the original hard-to-believe doctrines of Christ is quite another, particularly if they upset long-standing creeds and traditions as they very definitely did when Jesus walked the plains of Palestine.

Philip Scharper, writing his defense of the changing Catholicism of today, in his book Meet the American Catholic, makes some remarks that are well worth serious consideration.

He calls for Christians to rediscover Christ.

We Latter-day Saints make the same appeal.

Speaking for his fellow Catholics and describing important changes recently made in his church, he adds:
"Now the stereotypes are being smashed, and we are forced to search out the authentic features of our Protestant brothers."

And then he further says:

"Every Catholic who would take seriously the high ecumenical mandate of the Council [of Rome] must come to a knowledge of and respect for the beliefs and practices of the major Protestant churches."

Then he calls for an exploration of the riches of divine revelation! What a blessing this would be!

But to explore the riches of divine revelation can only mean a genuine study of the original doctrines of Christ, no matter how hard to believe they may seem to be, for God is the same yesterday, today, and forever.

If we are to accept Christ, then we must accept what he taught. Pretenses accomplish nothing. He himself said that we cannot serve two masters.

Then, if we are to discover him, we must discover the kind of Christianity that he established and be willing to accept it as it is, whether or not it upsets old traditions that have become dear to our hearts.

Tradition is by no means infallible. Often it has no basis in fact. And quite as often it is at variance with the original gospel.

We Latter-day Saints have long been concerned about the divisions in Christianity. The question "Which church is right?" is often on our lips.

In all sincerity and in deep solemnity before God, we declare that we Latter-day Saints have an important message for all mankind that is most pertinent to this point.

In the spirit of Mr. Scharper's ecumenical book, we ask both Catholics and Protestants to listen to the authentic features of Mormonism.

Being heard amidst the echoes of long-standing creeds and dogmas, our teachings may be as hard to believe as the gospel was originally. But they are nevertheless true and scriptural.

Mormonism, so called, proclaims that God does live and that he has been seen and heard by mortal men in these modern times.

Mormonism further declares that Jesus of Nazareth was indeed the Son of Almighty God; that he is divine; that he is the Savior of the Christians, the Messiah of the Jews and the Redeemer of mankind.

We affirm the fact of his death on the cross and the physical reality of his resurrection, in flesh and bone.

We teach the authenticity of the Holy Bible and the truthfulness of the prophetic writings therein.

Hard to believe though it is, the scriptures themselves foretold the sad division in Christianity, leading to the formation of the many denominations of today. They refer to it as a falling away, an apostasy from the original gospel.

But those same scriptures declare that the gospel truth would be restored in all its purity and simplicity in these latter days.

Is that hard to believe? It should bring joy to all.

The sacred word further explains the manner in which this restoration would be accomplished and teaches the almost incredible fact that before the hour of God's judgment, holy angels would fly through the midst of heaven, bringing back to mankind the one and only true gospel of the Lord Jesus Christ as it was originally taught by the Master himself.

Is that hard to believe? It is nevertheless a fact.

Such an event, of course, would mean a new and modern revelation from God. Dare you believe that? Dare you accept the scriptures?

The ancient prophets, speaking of our day, also foretold that a new and sacred book would be given to modern man, a book written anciently but reserved for publication in our times. It was to be a record that had been buried in the ground for ages, but, as Isaiah said, it would come out of the earth in the latter days to tell the story of a fallen people who had lived anciently.

Is that hard to believe? It is scripture!

The book necessarily would be in an ancient tongue, but it would be published in modern languages and would be done—not by some great scholar—but by an unlearned man, says the prophet Isaiah.

What a paradox! A sacred volume of ancient scriptures produced in our day by an unlearned man! And yet it is foretold in the scripture. Is that hard for you to believe?

Through this great modern revelation, God would restore his church to the earth with modern apostles, prophets, pastors, evangelists, and teachers, such as were in Christ's ancient church.

This restoration would make ecumenical councils unnecessary and would avoid further debates over differing creeds and dogmas.

Man no longer would need to grope through the darkness of his own wisdom seeking religious truth, for the light of modern revelation would be there to guide him.

Revelation would take the place of conjecture. Prophets would guide mankind in this day as Moses and Isaiah led their people anciently. All of this would be part of a modern restoration of the gospel.

Is this hard for you to believe? Yet it is scripture. It is Bible doctrine. Is the Bible too hard to accept?

The glad news of the Latter-day Saints, then, is this: Hard to believe or not, God lives, and he is our Father.

Hard to believe or not, Jesus Christ is his divine Son, the Savior of the Christians, the Messiah of the Jews and the Redeemer of all mankind.

Difficult as it may be to admit, the many denominations of today, by their very existence, evidence a departure from the original truth as described by the apostle Paul.

And hard to believe as it may seem, a modern revelation from God has now come, just as Peter and John said it would.
New prophets have been raised up in our day. Once again apostles traverse the earth. Once again the ancient cry is heard: “Repent: for the kingdom of heaven is at hand.” (Matt. 4:17.) The gospel now has been restored in its purity.

So to all mankind we extend our hand in fellowship and love and say:

“Come, listen to a prophet's voice, And hear the word of God, And in the way of truth rejoice, And sing for joy aloud. We've found the way the prophets went, Who lived in days of yore. Another prophet now is sent. This knowledge to restore.” --Hymns, No. 46

And this is our humble testimony in the sacred name of the Lord Jesus Christ. Amen.

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The Gospel of Work
Franklin D. Richards
Assistant to the Council of the Twelve

My dear brothers and sisters, I rejoice with you in the wonderful spirit of this conference and the inspirational messages that have been given.

A wise man has said, "Yesterday is gone, tomorrow may never come, but today is here." This same impressive theme is woven into our beautiful hymn entitled "Today, While the Sun Shines":

"Today, while the sun shines, work with a will; Today all your duties with patience fulfill. . . There is no tomorrow, but only today." --Hymns, No. 215

What a marvelous philosophy--the gospel of work, combined with the challenge to perform willingly today's work today.

President McKay has said, "Let us realize that the privilege to work is a gift, that the power to work is a blessing, that love of work is success."

How true this is! Yet today as in earlier times many misguided individuals embrace the philosophy of idleness, feeling that the world owes them a living. Many have a desire to destroy the establishment that has been built upon productive effort.

In this dispensation the Lord has many times confirmed the eternal principle of work. We have been told that there is no place in the Church for the idler "except he repent and mend his ways," and "he that is idle shall not eat the bread nor wear the garments of the laborer." (D&C 75:29; 42:42.)

Ever since its organization the Church has encouraged its members to establish and maintain their economic independence; it has encouraged thrift and fostered the establishment of employment-creating industries.

At the time the present Welfare Program of the Church was established, the First Presidency explained that the primary purpose "was to set up a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift and self-respect be once more established amongst our people. The aim of the Church is to help the people help themselves. Work is to be re-enthroned as the ruling principle of the lives of our Church membership." (Conference Report, October 1936, p. 3.)

These are eternal principles and are as applicable to us today as they were when given. This does not mean that we do not recognize the need for change. Nothing is static; all things change. We accept the law of change--this is the law of progression. The gospel of work brings change and progression.

I encourage all to accept wholeheartedly the principle of effective work and make it a vital part of our lives.

As President McKay said, "Love of work is success." I am sure that you know many people who truly love their work. Are they happy and successful? You and I know they are both happy and successful. Such being the case, we might ask, "How can we develop a love of work?"

To develop love of work, I suggest two guidelines: (1) set worthwhile objectives, and (2) be satisfied only with superior achievement.

Insofar as setting worthwhile objectives is concerned, let us consider that each day is a success in which we accomplish a worthwhile objective, and any day is a failure if it passes without some worthwhile achievement.

A proper appreciation of life's purpose is a great help in developing worthwhile objectives. The restored gospel of Jesus Christ answers the questions, "Where did we come from?" "Why are we here?" and "Where do we go after this life?" With this knowledge, we are in a preferred position to set worthwhile objectives and goals, both short range and long range.

I am grateful for my knowledge and testimony that God the Father and his Son Jesus Christ appeared to the Prophet Joseph Smith and through him restored the gospel in its fulness; and I am grateful for the Prophet who stands at the head of the Church of Jesus Christ today, our beloved President FRANKLIN D. RICHARDS--may the Lord bless and sustain him.

The Lord has indicated that it is his work and his glory to bring to pass the immortality and eternal life of man. What a great work!

Thus, we need not hesitate to establish our long-term objective as exaltation in the celestial kingdom, or eternal life.

Each of us is entitled to immortality through the atoning sacrifice of Jesus Christ, our Savior and Redeemer, but in order to enjoy eternal life--or exaltation in the celestial kingdom--we must work out our own salvation day by day.

Working out our salvation requires that we commit ourselves to keep the Lord's commandments and to work and serve effectively in all phases of life's activities.

Our day-to-day, month-to-month, and year-to-year goals should contribute to our long-term objective--eternal life.

In selecting our day-to-day work, we should not overlook the fact that our success will be in proportion to our love of the work that we are engaged in.

The Savior continually emphasized the doctrine of unselfishness and sacrifice, and it is apparent that there is no real success or happiness in being self-centered and selfish. Let me suggest, therefore, the advisability of engaging in some work that involves service to our fellowmen and some sacrifice of our time, talents, and means. It is this type of work that one can easily develop a love of, as well as a love of people.

Success in these areas almost always manifests itself in growth and change in the lives of all the persons involved.

Coupled with worthwhile objectives, we must learn to work compatibly with people. Some seem to be born with this talent while others have to acquire it, but fortunately this love of people and work can be developed.
Another essential factor to consider at this point is loyalty. Loyalty to employer or a cause one is working for is a key step in developing a love of work and success.

The great merchandiser, F. W. Woolworth, once said: "We would rather have one man or woman working with us than three merely working for us."

Objectives and goals should not only be worthwhile but also realistic. They should be an incentive to work effectively. Thus the setting of realistic objectives and achieving them becomes an important part of the great process of eternal progression.

Now with respect to the goal of superior achievement:

Helen Keller, whose life was an inspiration to millions, expressed these sentiments:

"My share in the work of the world may be limited but the fact that it is work makes it precious. I long to accomplish a great and noble task but it is my chief duty and joy to accomplish my humble tasks as though they were great and noble."

The desire for superior achievement comes from our Father in heaven. However, too many people are imbued with the spirit of "just getting by." This spirit comes from the evil one. Let us avoid the habit of "just setting by," as it will rob us of the choicest rewards.

Whether our work is mainly mental or physical or is a combination of both, we should learn to do it well, cultivate the proper attitude, and develop work habits that will produce superior results. These habits will become a part of us.

Superior achievement comes when one makes up his mind to be successful and is willing to pay the price or to magnify his calling.

This involves the development of faith in the Lord Jesus Christ and faith in ourselves, always remembering that we are spirit children of God. It involves study and training, coupled with planning, discipline, and hard work--yes, going the extra mile.

Paying the price also involves living the gospel principles. Let me emphasize the need for humility and prayer as well as hard work to keep in tune with the Holy Spirit, which will guide and direct us in time of need. This is brought out in an interesting letter received from a lady missionary in which she stated:

"With hard work, deep humility, and sincere prayer, you will succeed." As I read this sentence on my first day in the mission field, I thought, I want to be a successful missionary.

I found that to me hard work has meant going the extra mile, in doing more than is required. One experience I shall never forget is the day my companion and I found three really golden families because we asked the golden questions 20 times instead of 15 times. If we had not asked more than the required 15, we would not have been blessed in finding them, because they were the 16th, 18th, and 19th families that we asked. My companion and I were given the blessings of teaching two of these families. Satan was really working hard on these choice families, and then I again learned the importance of sincere prayer. Sincere prayer, fasting, and our testimonies of the true gospel were really the only weapons we had to fight Satan. But the Lord does answer our prayers.

I was truly humbled as my companion and I watched these lovely people baptized by the true authority. Tears of happiness came into my eyes as I realized the blessings that the Lord had given to those coming into the Church and to my companion and me through hard work.

Someone has said that genius is ten percent talent and 90 percent work. This I believe, and it is clearly brought out in this missionary's experience.

It is our responsibility to teach young and old the value of work and the wisdom of superior achievement.

The Church furnishes many opportunities for work and service, regardless of age. One of the happiest persons I have seen recently was an 86-year-old woman, busily engaged in doing temple work in the Salt Lake Temple. It was evident that she loved her work. To her, work itself, with a sense of accomplishment, was the way to avoid getting old.

I will be eternally grateful to the stake president of the stake in which I was raised as a young man. His motto was "Be there." "Be there" meant to work effectively, to magnify your calling. This teaching as a young man has had a great effect in my life.

Teach the importance of work and assist them in preparing for superior achievements; don't deprive them of the blessings that come from proper work habits.

Eleanor Roosevelt once remarked that "the surest way to make it hard for children is to make it easy for them."

Teach children to recognize their obligations. Teach them to be loyal to their families, to their employers, to the Church; to their country, and to any worthy cause they espouse.

How can you find time to teach these things to your children, and what is the best way to do it? you ask. You will find the time and a most effective way as you hold your weekly family home evening, as you have been counseled to do. In searching for way's to develop a love of work, we must not overlook the matter of relaxation.

Although work is absolutely essential to achievement, relaxation and proper rest are likewise necessary. The power to pace oneself is an important factor in developing a love of work. The Lord expects each of us to work out a proper balance between work and relaxation as well as the physical and spiritual aspects of life.

It will be to our eternal advantage to recognize that work is the secret of growth, progress, and happiness in both temporal and spiritual fields.

I encourage you to set worthwhile and realistic objectives and be satisfied with only superior achievement.

The philosophy of work and the extra mile is a sound philosophy; it is a vital part of the gospel of Jesus Christ that will lead us to eternal life.

Accept every opportunity to serve in building the kingdom of God, and I bear you my witness that as you do your part, the Lord will make you equal to every task that you are called upon to perform.

Let me conclude, as I commenced, by quoting the inspiring words of President McKay: "Let us realize that the privilege to work is a gift, that the power to work is a blessing, that the love of work is success."

May the Lord's choice blessings be with you, I pray, in the name of Jesus Christ. Amen.

The Church Welfare Program Henry D. Taylor Assistant to the Council of the Twelve
President McKay, my beloved brothers and sisters, and friends everywhere:

the poor and needy in this, our day, to which I testify in the name of the Lord Jesus Christ. Amen.

And to these testimonies I would add mine: that this unselfish, wonderful program is an inspired plan, and I bear witness that I know it is the Lord's way for providing for those who are in need. It is the result of inspiration, and that inspiration has come from the Lord. . . . Those who have selfishness in their heart would like to see it fail, but it is not going to fail."

In the early days of the program, President McKay made this prophetic promise: "The Church Security [now Welfare] Plan has not come up as a mushroom overnight. Its inception, this appreciation has increased and deepened as I have become more intimately acquainted with its operations, with its many ramifications, its lofty purposes and objectives.

It is pleasing to the Lord that the poor and need be provided for. Running like a golden thread through the scriptures, which contain the word of the Lord, comes a message loud and clear: "Thou shalt remember the poor and the needy." The Lord has affirmed and reaffirmed that it is his purpose to see [page 104] that they are cared for, but he has made it equally plain and clear that it must he done in the way and manner that he will indicate or prescribe.

In spite of the Lord's concern for the well-being of the needy, he has pointed out and proclaimed emphatically that they themselves have a responsibility. and if they find it necessary to seek assistance from the Church, they are under obligation to work to the extent of their physical ability for that assistance. Idleness has been designated by the Lord as being a curse, and to receive without giving is contrary to his desires. The beautiful and vital principle of work removes the Welfare Program from the category of a dole, which has been denounced as an evil. To re-enthrone work and make it a ruling principle in the lives of the Church members is one of the primary purposes of the Welfare Program.

A man over 30 years of age had never been able to work, due to cerebral palsy, from which he had suffered since birth. He was brought by his bishop to a Deseret Industries plant, where someone with love and kindness patiently taught him to cut the buttons from old clothes that were brought daily into the Deseret Industries plant. This became something he could do, and fairly skillfully, too. For the first time in his life this man felt he was a useful member of society. With joy and pride he turned each day to his humble task. And then came the day that he received his first pay check. With trembling, uncontrolled movements he took the check, read the amount eagerly, and proudly placed it in his wallet as he had seen others do, but which he had never been able to do in all his 30 years until this great moment. What a blessed privilege is the rewarding principle of work!

The Lord expects each individual to care for himself. Faithful Latter-day Saints have traditionally taken pride in maintaining their own independence. The aim of the Church is to help the people to help themselves. Each individual will strive to live within his income. He will avoid debt as he would a plague. When times are good he will lay a little aside each month in storage of commodities and cash, to provide for the "rainy days." Then, in the event of ill health, unemployment, or other justifiable conditions, he will have the satisfaction of knowing that he has done all possible to provide for himself. But after he has exhausted his own resources, his family then has not only the responsibility and obligation, but also the privilege of helping him. When the individual and his family have done all within their power to provide for his needs, he may then look to the Church for assistance.

It would seem that the care of the needy has always had a preferential claim on the funds of the Church. President Heber J. Grant, as he instructed a stake presidency, gave the comforting assurance that "before the Church would allow its members to suffer want, it would close every Church School, every Seminary and every Temple." (Albert E. Bowen, The Church Welfare Plan, p. 144.)

The bishop is the key figure in the Welfare Program, and its success depends upon him. The Lord by revelation has placed upon him the responsibility for determining those who are to receive Church assistance and to what extent.

In this way the Lord has outlined his way of caring for the poor and needy.

Although we are presently living in prosperous times and all seems well in Zion, the situation could change and change rapidly. In our lifetime we have seen the nations of the world in death struggles, have seen a devastating depression and several economic recessions. The Lord's way--the noble Welfare Plan of the Church--gives nations of the world in death struggles, have seen a devastating depression and several economic recessions. The Lord's way--the noble Welfare Plan of the Church--gives

The Welfare Program is an inspired program because it is of the Lord and not of man. Brethren who are in a position to know have borne testimony that as a result of the program. Although we are presently living in prosperous times and all seems well in Zion, the situation could change and change rapidly. In our lifetime we have seen the nations of the world in death struggles, have seen a devastating depression and several economic recessions. The Lord's way--the noble Welfare Plan of the Church--gives

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As we view the operation of the many types of welfare projects--the farms, the cattle ranches, fruit orchards, citrus groves and poultry flocks, the canneries, the coal mine and flour mill, the cheese and soap factories, the Deseret Industries plants--we get the impression that all these are physical Ind temporal in nature. But President McKay has reminded us that to the Lord nothing is temporal; to him all things are spiritual, and the Welfare Program must do more than just feed the hungry and clothe the naked if it is to achieve its intended purposes. It must uplift, build, and bless the people spiritually. There are undoubtedly more persons in the world today who are spiritually hungry than who are physically starving.

It has been a wonderful ten years since this calling came to me. While I have had a constant and continuing appreciation for the Welfare Program ever since its inception, this appreciation has increased and deepened as I have become more intimately acquainted with its operations, with its many ramifications, its lofty purposes and objectives.

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In this way the Lord has outlined his way of caring for the poor and needy.
I am thankful for you parents who sacrifice so much in so many ways to send into the mission field the young people you do in a way that we might work together. They are tremendous, and you can be very proud.

I have been uplifted today and the previous days by the optimistic sermons of those who have preceded me. I am grateful for a happy church, a church that brings security and understanding and faith in the lives of its people. This is a church that is not only optimistic but also has a firm foundation. It has been reiterated many times already.

The optimism of this conference brought to my mind the little experience of two Vermont farmers. It seems that in Vermont we get a great deal of rain and the hills are green as a result. One day a farmer was walking down a back road and it was very muddy, and suddenly he came upon a large puddle, and in the middle of the puddle he saw a straw hat. He thought he recognized it. He tiptoed over and lifted it up, and lo and behold under it was his friend Zeb, and he was right up to his neck in the mud.

He said, "Zeb, it looks like you have a problem. Do you need some help?"

Zeb said, "No thanks, Zeke, I'll be all right. I have got a good horse under me."

Well, I have felt that kind of optimism throughout this conference. Spiritually speaking, we have some great horses under us, and I am grateful for that kind of faith and testimony.

Just the other day Sister Dunn and I had a sweet experience in the mission home in Cambridge. A very wonderful couple sat before us investigating the Church, seeking answers to searching questions in the course of our conversation the question was raised, Has God really spoken to man today?

I would like in these moments allotted to me to answer that question again for other honest seeking people.

It was Tuesday--three days before the crucifixion. Standing in the courtyard of the temple, the Savior looked down upon the dark faces of those who were plotting to take his life. Said he:

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." (Matt. 23:27.)

And while he was on the subject of dead men, Jesus pointed out to these people that they had no capacity to honor God's prophets, until they were dead. He said again:

"... ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets."

A moment later from the heights of the temple Jesus looked down upon the city and poured forth the sorrow of his soul:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." (Matt. 23:37.)

Here is an amazing paradox. Jesus was emphasizing one of the lessons of history, that the majority of the people have never been able to recognize a living prophet. In each generation they have idolized the prophets of the past, while they stoned the living prophets of the present.

Can you believe with me that God could speak to men who were the common clay of our generation? If you do, you are unusual, because the rest of the people follow the human tendency to look back and honor only the prophets who are dead. And look at the way they usually honor them:

They place these prophets of the past on imaginary pedestals.

They make a selection from their [page 106] teachings that suit their own particular fancy.

And while honoring a few popular phrases that identify them with these great servants of God, they smugly go along their own way.

But you cannot do this with living prophets. Why? Because living prophets will denounce those who profess allegiance to God, but follow the rashness of their own selfish lives. They will not allow men to pick their teachings to pieces and construct a crazy-quilt pattern of personal interpretation that suits fashion and private folly.

Perhaps that is why prophets are never very popular while they are alive to defend the teachings that God has given to them.

Do you know what your task and mine is? It is to discover whether or not God has raised up living prophets for our generation.

The Bible teaches that whenever prophets are raised up, things will begin to happen. Doctrines will be made clear. New truths will be revealed. Prophecies will be pronounced. The kingdom of God will be revitalized--and every honest seeker after truth will be able to see the power with which the prophets of the past and of the present carry out their missions.

You see, that is what convinced Israel, when Moses came down to them. This is what aroused Judah when Jeremiah appeared in their midst. Even in the days of the Savior, the antagonistic teachers of the law were "astonished at his doctrine: For he taught them as one having authority." (Matt 8:28-29.) And those who followed Jesus observed great power in his ministry.

This is also the way to find out whether or not there are living prophets of God on the earth today. If there are, things will begin to happen. There will be new revelation, the power of prophecy, the authority of the priesthood, and the capacity to revitalize the faith of every honest soul who hungers for a message from God for our generation.

Do you think it is difficult to be a prophet? As you read the scriptures, you cannot help but be impressed with the fact that the calling of a prophet is a most difficult assignment. In fact, you will be astonished to find that when some of the prophets first received their callings they pleaded with the Lord not to send them forth. This was the case with Moses, who said, "... they will not believe me. ... I am not eloquent." (Exod. 4:1, 10.) This was the case with Moses, who said, "... all the people hate me; for I am slow of speech; wherefore am I thy servant?" (Moses 6:31.) And this was also the case with Jeremiah, who said, "... behold, I cannot speak: for I am a child." (Jer. 1:6.)
Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.” (Gen. 2:18, 24.)

President McKay has emphasized, can compensate for failure in the home.” (The Improvement Era, June 1964, p. 445.)

A man's home is his most important consideration; not his business nor farm nor political office, not even his church or civic service. It is his family. These other things do is to organize the most basic unit in the Church— the family. The family is the most important relationship in this life. In reality, the bride and groom are called to assignments in the family from which they are never released, except by transgression. This is the one eternal unit which can exist in the presence of God.

I am grateful beyond expression for having been reared in a home of faith where testimony was nurtured early and continually. Today I bear you my testimony that I

I speak the truth. In the name of Jesus Christ. Amen.

I am honored today in this pulpit to declare to you and all who would be my listeners that God speaks to his children. He lives; he cares; and to those of you who have not yet had that special witness in your hearts, if you will be in tune with me now, as I declare to you with all the fervor of my soul that God lives, that Jesus is the Christ, that there is a living prophet in the world today who wrote in a little ten-cent notebook his last words, his survey of the world situation, as follows:

"This thing has got out of human ability to run. I'm no religious fanatic, but we are in a situation where something better than human brains has got to give us advice."

"This was the last will and testament of a 20-year-old boy who died with the thought that mankind's predicament was one that only divine help might solve. That boy cried for new revelation, for a voice of spiritual authority from on high.

More and more thoughtful people, each year, conclude that mankind needs new authority and revelation from God. My friends, it has come!

I am grateful beyond expression for having been reared in a home of faith where testimony was nurtured early and continually. Today I bear you my testimony that I

I speak the truth. In the name of Jesus Christ. Amen.

I am honored today in this pulpit to declare to you and all who would be my listeners that God speaks to his children. He lives; he cares; and to those of you who have not yet had that special witness in your hearts, if you will be in tune with me now, as I declare to you with all the fervor of my soul that God lives, that Jesus is the Christ, that there is a living prophet in the world today who wrote in a little ten-cent notebook his last words, his survey of the world situation, as follows:

"This thing has got out of human ability to run. I'm no religious fanatic, but we are in a situation where something better than human brains has got to give us advice."

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That Ye May Have Eternal Life

Bishop Victor L. Brown

Of the Presiding Bishopric

in the name of Jesus Christ.

Success in the home leads to the abundant life with our Eternal Father. May we all seek, ever more earnestly, for the eternal riches of a wholesome, honorable home, I pray.

The challenge to the family is great. We are here to practice successful family living. Proper family living makes heaven on earth and develops Gods in embryo.

learn to communicate with one another. This one thing alone can solve most marital problems.

generate more problems than they can solve if they will follow the counsel the Lord has given. The solution to family problems is not separation, but repentance.

The family as an institution is under tremendous pressure. It is important to know, therefore, that the family is a problem-solving unit. The husband and wife cannot

is at her best, her divinest best, at home! There is the center of her power.

is queen of the home. The Church teaches that womanhood is glorified by motherhood. President McKay has said, "Wherever a woman is, or whatever a woman does, she

It is a cardinal teaching of the Church that the man is the head of the family. He is to be the breadwinner. It teaches him how to preside in that home through his

The home is the teaching unit of the Church. The parents are the teachers. The course is more extensive than a university curriculum. Always parents are venturing

Some mistakenly suppose that while children are young, they do not need their mother. Hence, she seeks employment outside the home. Few things could be more

detrimental to the family at any time. Bloom’s study of a thousand children reveals that "it is especially noteworthy that for a number of the most significant human

characteristics the most rapid period of development appears to be in the first five years of life. . . .

"The child enters first grade after having gone through perhaps the most rapid period of development which will take place throughout his life. . . . Much of the variation

of children at the beginning of the first grade can be attributed to variations in the home environments as well as to hereditary influence." (Benjamin S. Bloom, Stability and

Change in Human Characteristics.)

Someone is to teach children to pray, to walk uprightly before the Lord, to seek earnestly the riches of eternity, to teach faith, repentance, baptism, and the Holy Ghost, and to observe the Sabbath day. Children are to be taught to observe the Word of Wisdom—to abstain from the use of alcohol, tobacco, tea, and coffee. Children are to be taught obedience to parents and the law.

Somewhere they are to learn to be honest, true, chaste, benevolent, virtuous, and to do good to all men. They are to be taught to honor their parents. They are to learn the

meaning of integrity and work and service.

The responsibility to teach all these things rests in the home.

Children are not born with testimonies of the divinity of this work. Testimony must be inculcated into their lives early and continually. The scriptures must he studied if we

are to develop a generation of believers.

Recently I was in the home of a fine stake president and participated in their daily scripture class.

For the past year, he and his family have been reading the scriptures together for 15 minutes each morning. In that time, they have completed their study of the Doctrine and Covenants, the Pearl of Great Price, and half the Book of Mormon. What a joy. What an example. A wise father. A sustaining mother. Fortunate children.

The Church of Jesus Christ of Latter-day Saints is organized to help the family. No other organization provides more help. The whole program of the Church is correlated to supplement the teachings of the home. The Church speaks out boldly against the common evil of this day--the deliberate limiting of families by birth control. It teaches, rather, the sacred obligation resting upon husband and wife to bring children into the world.

"Lo, children are an heritage of the Lord: and the fruit of the womb is his reward.

"As arrows are in the hand of a mighty man; so are children of the youth.

"Happy is the man that hath his quiver full of them. . . ." (Ps. 127:3-5.)

The Church counsels members to set aside one night each week to meet in a home night, to study and have fun and regulate the home affairs. Only those who follow

this wise counsel know how eagerly youngsters respond to such an occasion.

The Church sends home teachers to visit families at least monthly. They carry a message of encouragement. They are a second witness in the home.

To assist families, the Church has organized a wide range of activities where young people can find wholesome companionship and personal development for all ages.

It is a cardinal teaching of the Church that the man is the head of the family. He is to be the breadwinner. It teaches him how to preside in that home through his priesthood power. It teaches that the wife is to be a companion to her husband and stand by his side. There is to be no confusion as to the roles of husband and wife. Children are to identify with a strong, manly father. They identify with a lovely mother who sustains and supports but does not usurp the leadership of the father. The mother is queen of the home. The Church teaches that womanhood is glorified by motherhood. President McKay has said, "Wherever a woman is, or whatever a woman does, she is at her best, her divinest best, at home! There is the center of her power.

The family as an institution is under tremendous pressure. It is important to know, therefore, that the family is a problem-solving unit. The husband and wife cannot generate more problems than they can solve if they will follow the counsel the Lord has given. The solution to family problems is not separation, but repentance.

Couples are to continue to court, to pray, to be one. They are to keep alive the magic and thrill of romance and learn how to express love. Couples young and old must learn to communicate with one another. This one thing alone can solve most marital problems.

The challenge to the family is great. We are here to practice successful family living. Proper family living makes heaven on earth and develops Gods in embryo. Success in the home leads to the abundant life with our Eternal Father. May we all seek, ever more earnestly, for the eternal riches of a wholesome, honorable home, I pray in the name of Jesus Christ.
My dear brethren and sisters:

A few weeks ago while I was traveling abroad, a headline caught my eye. It was a report of a gathering of many thousands of young people in the state of New York. It was not a report that most Americans would be proud of. A reporter describing some other like gatherings pictured them in these words:

"En masse, the gaily bedecked faithful presented an unsettling aspect, a ragtag mosaic of humanity suggesting anything from the Children's Crusade to the Vandals sacking Rome." As I read the report and contemplated the deplorable exhibition, I could not help but recall a conversation I had had with my 15-year-old son, a junior high school student. He said to me, "I am a different person now than I was at the beginning of school." I asked in what way, to which he replied, "I have a testimony that the gospel is true, which I did not have before." This had [page 109] been his first year in seminary. I asked what the highlight of the year had been. He replied without hesitation, "The lesson on eternal life." He said the only thing wrong was the time had been too short--they had only spent two weeks studying the subject.

I must admit I was surprised that a 15-year-old teenager would show such interest in this profound subject. Being curious as to the reaction of other young people of the same age, I arranged a visit with a group of them. They were of the same opinion. The plan of life and salvation had affected them and many of the other students in a similar manner. It was interesting to note that these young people were thrilled with the knowledge that they had existed as intelligences and then as spirit children of their Heavenly Father before they were born into this world. They expressed a great relief to now that there were rewards and blessings resulting from righteous living that would last far beyond this life into the eternities. To them this gave real meaning and purpose to the establishment of personal goals in life. This knowledge seemed to startle them into a realization that their individual conduct would have a significant effect on what happened to them not only in this life but in the life after death.

It seems that the lesson taught by Jacob the brother of Nephi, as recorded in the Book of Mormon became more meaningful to them:

"Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself." (2 Ne. 2:27.)

Even at this young age, I believe they understood this life to be just a moment in eternal life and that this is a probationary period during which each person proves himself. It seemed very encouraging to them to know that they were free agents with respect to choices in life--the kind of free agents spoken of by Lehi:

"And, if ye keep my commandments and endure to the end ye shall have eternal life." (2 Ne. 10:23.)

"Therefore, cheer up your hearts, and remember that ye are free to act for yourselves--to choose the way of everlasting death or the way of eternal life." (2 Ne. 9:18.)

It is my testimony that every person born into this world is a spirit child of God, that we did in very deed live with our Heavenly Father before taking a mortal body. This same knowledge is available to all, young and old, if they have a sincere desire to obtain it. A proper understanding of where we came from, why we are here, and where we are going should give each of us an inner feeling of security and personal worth.

As my young friends have learned in their seminary class, this is a life during which we prove ourselves. It is a period of probation during which we earn our place in the eternities. The Lord said of this: "And thus did I, the Lord God, appoint unto man the days of his probation. . . . " (D&C 29:43.)

His whole purpose in coming to earth and submitting himself to be crucified on the cross was to loose the bands of death for all men--the righteous and the unrighteous--for he said: "... this is my work and my glory--to bring to pass the immortality and eternal life of man." (Moses 1:39.) Beyond this, however, he taught us that there are many mansions in his Father's house and that he would prepare the way for us. He describes these mansions or degrees of glory by referring to the universe--the brightness of the sun representing the highest degree of glory; the brightness of the moon, the next degree; and the stars, the lowest degree. Eternal life means achieving the highest degree, which is the celestial kingdom, or in other words, returning to the presence of our Father in heaven. This lesson deeply touched the hearts of the young seminary students with whom I visited.

Of all the blessings the Lord has given us, this is the greatest. In the Doctrine and Covenants we read: "And, if you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God." (D&C 14:7.) This being true, it would behoove all men to so order their lives as to be worthy of exaltation.

We further learn from sacred scripture what must be done to attain eternal life:

"And then are ye in this straight and narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son; and ye have received . . . the fulfilling of the promise which he hath made, that if ye entered in by the way ye should receive." (D&C 31:17-20)

These lessons--where we came from, why we are here, where we are going--had touched the hearts of many young people. They have provided a stability, a feeling of security, a feeling of humility and yet personal worth, that give purpose and direction to their lives. This knowledge helps them to rise above the confusion, strife, and evil that are so prevalent in the world today.

I pray that the Lord will bless young and old alike that they too may come to the knowledge that these things are true, which I testify to you as being true, in the name of Jesus Christ. Amen.

David O. McKay
In the Church, Man Does Not Live for Himself Alone President DAVID O. MCKAY (Read by his son Robert R. McKay)
This has been in a remarkable manner an outstanding, spiritual conference. We have experienced the spiritual, the divine in man; the supreme crowning gift that makes him king of all created beings. Spirituality is the consciousness of victory over self, the consciousness of being above the passions, whether in anger or jealousy, or, end, or hatred. To feel that you can he above those animal-like feelings is to experience spirituality, and every man and woman whose heart burned when he or she heard the testimonies of these brethren during the sessions of this conference experienced that spirituality. It is the realization of communion with Deity. No higher attainment can be reached than that.

We have met during a critical time in the history of our own great country and in the history of the world. I have been impressed with the answers that have been given through the brethren to some of the false ideologies and teachings that are rampant in the world. One of these false teachings is that man is not a spiritual being, but that he is just as any other animal, subject to his passions, subject to his yearnings, desires, and justified in his ambitions, no matter how many others may suffer in that achievement.

We have heard during the sessions of this conference that man is a dual being: He is physical, and has his appetites, passions, desires, just as any animal has. But he is also a spiritual [page 111] being; and he knows that to subdue the animal instincts is to achieve advancement in his spiritual realm; that a man who is subjected to his physical appetites and passions only, who denies any reality of a spirit, is truly of the animal world; and that man is a spiritual being, and his real life is the spirit that inhabits his body.

President John Quincy Adams gave a good illustration of this when he was accosted on the streets of Boston one day and was asked, "How is John Quincy Adams today?"

He answered, as he tottered along with his cane, "John Quincy Adams is well, thank you, quite well. But the house in which he lives is tottering on its foundations, the windows are shaking, the roof is leaking, the doors are not hanging straight; and I think John Quincy Adams will have to move out of it soon. But John Quincy Adams himself, sir, is quite well, I thank you, quite well!" He sensed that the real John Quincy Adams was an immortal being, a son of a Father in heaven.

That is one great truth to which testimony has been borne in this conference--that man is spirit, the son of his Father, and has within him that which will cause him to yearn and to aspire to be dignified as a son of God should be dignified. The dignity of man, not the degradation of man, has been emphasized throughout this conference.

Another false ideal that has been mentioned as rampant among people in this country and especially among millions in atheistic countries in the world is the denial of the existence of God. Every man who has spoken at this conference, I think without exception, has borne witness and testified that God lives. There has also been quoted the evidence of men who have lived through the ages who have borne that same testimony. Many scientists today, honorable, honest men, who are giving their all to help their fellow beings, testify that there is a God. I received a visit in my apartment just a year ago from one of our own eminent scientists--Philos T. Farnsworth--who testified to me that he knows that he was directed by a higher source in gaining his scientific knowledge, and that he knows that God lives.

Thank heaven there are hundreds of thousands of people who believe that testimony and repudiate the claims of the Communists, who boast that man is his own god, and who have already poisoned the minds of their people for the past forty or fifty years with the thought that God does not exist and that Jesus Christ is a myth. I wish to emphasize the fact that this great conference has testified to the hundreds of thousands listening in from all over the world that God lives, and furthermore that Jesus is His Beloved Son, the Savior of the world.

We have also testified to the world that man is not living for himself, that his selfish desires should be overcome and controlled, and that he should render service to others. One of the greatest sayings of Jesus when he was among the Twelve was the one that touched upon that same principle: "He that findeth his life shall lose it [that is the selfish part]: and he that loseth his life for my sake shall find it." (Matt. 10:39.) A paradoxical statement, but oh, how true!

I am grateful for membership in a church whose religion fits men for the struggle with the forces of the world and enables them to survive in this struggle. One of these acting forces is the responsibility of teaching and the teaching force afforded in this church for our local officers--stake presidencies, bishops, priesthood quorums, and others--to share in this responsibility. The obligation of teaching is placed by the Church first upon the parents, and the responsibility thereof has been placed upon them by divine command. But besides parents, there are tens of thousands of men and women who have accepted the responsibility of leading and teaching the young and the adults. In the priesthood quorums alone the number runs into many thousands. And if we add mothers and fathers, general officers, and young men and women in the Sunday School, the Mutual Improvement Associations, the Primary, the seminaries, and women in the Relief Society, we have an army of teachers who have the privilege and responsibility of exercising what Martin Luther calls one of the highest virtues upon earth.

Think what the Church is doing to help this army of leaders and teachers as individuals to become strong in the battle against the forces of the world!

First, it places upon them the obligation of teaching their fellowmen by example, and there is no better safeguard placed upon an honest man or a sincere woman.

Second, it develops the divine attribute of love for others. Jesus asked one of his apostles, "Simon, son of Jonas, lovest thou me more than these? . . . Yea, Lord; thou knowest that I love thee. And Jesus answered, "Feed my lambs." (John 21:15.) Love should precede the responsibility of feeding those lambs. And these tens of thousands of teachers must have in their hearts the love of teaching, the love of their fellowmen, and a willingness to accept this responsibility with the divine attribute of love.

The third requirement is purity of life. I cannot imagine an impure person teaching purity to young boys and girls. I cannot imagine one who has doubt in his mind about the existence of God impressively teaching the existence of Deity to young boys and girls. He cannot do it! If a leader or a teacher acts the hypocrite and attempts so to lead and teach, what he is will speak louder than what he says; and that is the danger of having doubting men as leaders and teachers of our children. The poison sinks in, and unconsciously they become sick in spirit because of the poison that the person in whom they had confidence has insidiously instilled into their souls. So the third qualification is purity of life and faith in the gospel.

Finally, it gives these leaders and teachers an opportunity to serve their fellowmen and thereby magnify the calling that has come to them and, indeed, to prove that they are real disciples of Christ. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.) Thus the divine principle of service is instilled in their hearts.

With all my heart I say, God bless and guide you leaders and teachers of our stakes, wards, and missions, you parents, you men of the priesthood, you temple presidencies, and our missionaries all over the world. God bless and protect our valiant young men who are in the armed forces of our country; God bless their loved ones.

I am grateful for and pray that God will continue to direct and bless our General Authorities who have inspired us with their messages during the sessions of this great conference.

I bear you my testimony that the head of this Church is our Lord and Savior, Jesus Christ. He is the Redeemer of the world. I know of the reality of his existence, of his willingness to guide and direct all who serve him. I know that in this dispensation he restored with his Father, through the Prophet Joseph Smith, the gospel of Jesus Christ in its fulness. I know that one of the glorious messages given by Christ, our Redeemer, is that the spirit of man passes triumphantly through the portals of death into the fullness of its blessings. I know that in this dispensation lie restored with his Father, through the Prophet Joseph Smith, the gospel of Jesus Christ in its fulness. I know that one of the glorious messages given by Christ, our Redeemer, is that the spirit of man passes triumphantly through the portals of death into the fullness of its blessings.

May God bless you all, and may he guide and help you that righteousness, harmony, and love for one another may dwell in each home, I pray in the name of Jesus.
My beloved brethren and sisters:

I stand before you today in humility and in thanksgiving, grateful for the blessings which the Lord has poured out upon me, upon my family, upon you, and upon all his people.

I know we are engaged in the work of the Lord and that he raises up men to do his work in every time and age of the earth’s history.

As a church and as a people, we have been greatly blessed for many years by the inspired leadership, the great spiritual insight, and the firm hand of President David O. McKay. Now that his valiant work here is finished and he has been called home to serve in other ways, the Lord has given the reigns of responsibility and leadership in his earthly kingdom to others of us who remain.

And since we know the Lord “giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them” (1 Ne. 3:7), we are most humbly confident that under his guidance and direction this work will continue to prosper.

I desire to say that no man of himself can lead this church. It is the Church of the Lord Jesus Christ; he is at the head. The Church hears his name, has his priesthood, administers his gospel, preaches his doctrine, and does his work.

He chooses men and calls them to be instruments in his hands to accomplish his purposes, and he guides and directs them in their labors. But men are only instruments in the Lord’s hands, and the honor and glory for all that his servants accomplish is and should be ascribed unto him forever.

If this were the work of man, it would fail, but it is the work of the Lord, and he does not fail. And we have the assurance that if we keep the commandments and are valiant in the testimony of Jesus and are true to every trust, the Lord will guide and direct us and his church in the paths of righteousness, for the accomplishment of all his purposes.

Our faith is centered in the Lord Jesus Christ, and through him in the Father. We believe in Christ, accept him as the Son of God, and have taken his name upon us in the waters of baptism, and are his sons and his daughters by adoption.

I rejoice in the work of the Lord and glory in the sure knowledge I have in my soul of its truth and divinity!

With all my heart I hear witness that Jesus Christ is the Son of the living God; that he called the Prophet Joseph Smith to stand at the head of this dispensation and to organize again on earth the Church and kingdom of God; and that the work in which we are engaged is true.

When my father, President Joseph F. Smith, was called to serve as the sixth President of the Church, he expressed gratitude for his devoted counselors and declared his intention to counsel with them in all matters pertaining to the Church, that there might be a oneness and unity among the brethren and before the Lord.

Now may I say that I have complete confidence in my counselors. They are men of God who are guided by the inspiration of heaven. They enjoy the gift and power of the Holy Ghost and have no desires other than to further the interests of the Church and to bless all our Father’s children, and perfect the work of the Lord on earth.

President Harold B. Lee is a pillar of truth and righteousness, a true seer who has great spiritual strength and insight and wisdom, and whose knowledge and understanding of the Church and its needs is not surpassed by any man.

President N. Eldon Tanner is a man of like caliber, of perfect integrity, of devotion to the truth, who is endowed with that administrative ability and spiritual capacity which enables him to lead and counsel and direct aright.

And what I say about President Lee and President Tanner applies also to the Quorum of the Twelve and the other General Authorities. They are men of God. I am grateful that the Lord raises up men with the strength and power these brethren possess, and he calls and prepares them to stand in places of leadership in his Church.

There is no work on earth as important as the work of the Lord, and there are no positions of service and responsibility as far-reaching in their effect upon our Father’s children; and it is my prayer that all of us, working together as true brothers and sisters in the Lord’s kingdom, may so labor as to accomplish the great work that lies ahead.

We live in a time when the spirit of love and harmony is increasing among people of many faiths, and we join with men of good will in all churches in expressing love and concern for the temporal and spiritual well-being of all our Father’s children.

We are pleased to cooperate with sincere and good men and women everywhere in all matters for the advancement and betterment of our fellowmen, for we acknowledge all men as children of God and as brothers and sisters in the family of mankind. May our Eternal Father pour out his blessings upon all the works of his hands;

And bless parents with insight and inspiration in teaching their children;

And bless our children, and young people, to seek and accept counsel and keep the commandments;

And bless all the officers and teachers and members of our Father’s church so they may serve him in righteousness, faithfully, and effectively;

And bless the world and all men everywhere that they may turn to him in righteousness, and find peace, happiness, and purpose in life—all of which I ask, humbly and
I echo the sentiments of my beloved colleague, President Kimball, in welcoming into our circle of General Authorities our beloved associates, Brother Boyd K. Packer, Brother Joseph Anderson, Brother David B. Haight and Brother William H. Bennett. As you brethren and sisters come to know them as we know them, you will feel a great strength in their leadership.

We cannot pass this moment without remembering our beloved President McKay, and likewise to you, Sister McKay, if you are listening in, and to the remarkable family that President McKay has, we extend our love and blessings as we pass now to another era in the history of the Church.

Today The Church of Jesus Christ of Latter-day Saints opens a new chapter in its 140 years' history since its organization in this, the dispensation of the fulness of times, as it is spoken of in the scriptures.

Another prophet, our noble President David O. McKay, has been called home to make a report of his stewardship as the earthly head of the Church. Always with the passing of a prophet-leader, there have been great happenings following thereafter, both in the Church and in the world. I have wondered if it could be that the report of the prophet to our Maker has had great significance in the affairs of men here on the earth.

The transition, in making the change of administration of the Church, is by a procedure unique and by an ordained plan that avoids, as Elder Kimball has said, the possibility of using political devices or revolutionary methods that could cause much confusion and frustration in the work of the Lord.

President David O. McKay and all of his predecessors as Presidents of the Church have bequeathed to us rich treasures of wisdom and knowledge. In the passing of each President, the hearts of a grateful people were in a figurative sense taken up with each of them. The records of their lives and their works, their words, and their ministries are fortunately lesson books, documented in the written history of the Church and in the memories of those who have followed after them. May God bless that legacy to the faithful everywhere. After all, their greatest records will be written in the hearts of those whom they sought diligently to serve.

It may be instructive and enlightening to many of the Church members and others who may be listening to these services to say something as it pertains to the reorganization of the Church following the death of the President.

To those who ask the question: How is the President of the Church chosen or elected? the correct and simple answer should be a quotation of the fifth Article of Faith: "We believe that a man must he called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof."

The beginning of the call of one to be President of the Church actually begins then he is called, ordained, and set apart to become a member of the Quorum of the Twelve Apostles. Such a call by prophecy, or in other words, by the inspiration of the Lord to the one holding the keys of presidency, and the subsequent ordination and setting apart by the laying on of hands by that same authority, places each apostle in a priesthood quorum of twelve men holding the apostleship.

Each apostle so ordained under the hands of the President of the Church, who holds the keys of the kingdom of God in concert with all other ordained apostles, has given to him the priesthood authority necessary to hold every position in the Church, even to a position of presidency over the Church if he were called by the presiding authority and sustained by a vote of a constituent assembly of the membership of the Church.

The Prophet Joseph Smith declared that "where the president is not, there is no First Presidency." Immediately following the death of a President, the next ranking body, the Quorum of the Twelve Apostles, becomes the presiding authority, with the President of the Twelve automatically becoming the acting President of the Church until a President of the Church is officially ordained and sustained in his office.

Early in this dispensation, because of certain conditions, the Council of Twelve continued to preside as a body for as long as three years before the reorganization has effected. As conditions in the Church became more stabilized, the reorganization has effected promptly following the passing of the President of the Church.

All members of the First Presidency and the Twelve are regularly sustained as "prophets, seers, and revelators," as you have done today. This means that any one of the apostles, so chosen and ordained, could preside over the Church if he were "chosen by the body which has been interpreted to mean, the entire Quorum of the Twelve, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church," to quote from a revelation on this subject, on one condition, and that being that he was the senior member, or the president, of that body. (See D&C 107:22.)

Occasionally the question is asked as to whether or not one other than the senior member of the Twelve could become President. Some thought on this matter would suggest that any other than the senior member could become President of the Church only if the Lord reveals to that President of the Twelve that someone other than himself could be selected.

The Lord revealed to the first prophet of this dispensation the orderly plan from the Church leadership by predetermined organization of the earthly kingdom of God. He gave these specific guidelines, as we might speak of them:

Of the Melchizedek Priesthood three Presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the Church, form a quorum of the [First] Presidency of the Church.

"The twelve traveling councilors are called to be the Twelve Apostles, or special witnesses of the name of Christ is all the world--thus differing from other officers in the Church it the duties of their calling.

"And they form a quorum, equal in authority and power to the three presidents previously mentioned." (D&C 107:22-24.)

With reference to this subject, the fourth President of the Church, Wilford Woodruff, made a few observations in a letter to President Heber J. Grant, then a member of the Twelve, under date of March 28, 1887. I quote from that letter: "... when the President of the Church dies, who then is the Presiding Authority of the Church? It is the Quorum of the Twelve Apostles (ordained and organized by the revelations of God and none else). Then while these Twelve Apostles preside over the Church, who is the President of the Church [?] It is the President of the Twelve Apostles. And he is virtually as much the President of the Church while presiding over Twelve men as he is when organized as the Presidency of the Church, and presiding over two men." And this principle has been carried out now for 140 years--ever since the organization of the Church. Then President Woodruff continued:

"As far as I am concerned it would require ... a revelation from the same God who had organized the church and guided it by inspiration in the channel in which it has travelled for 57 years, before I could give my vote or influence to depart from the paths followed by the Apostles since the organization of the Church and followed by the inspiration of Almighty God, for the past 57 years, by the apostles, as recorded in the history of the Church."
I bear this testimony humbly and beseech of you your faith, your loyal support to put to flight all the conditions in the Church that could cause disturbance. May we

prophet, seer, and revelator.

latter days the true doctrines of salvation by which mankind may be redeemed, through the atonement of our Lord and Master, the Savior of the world. The Lord Jesus

I bear you my witness, as the Spirit has before, and does now bear witness to my soul, that there has been entrusted to this, the true Church of Jesus Christ in these

God," and my God.

I pray fervently that I too may learn that when I am in the service of you, my faithful brothers and sisters, saints of the most high God, I am "only in the service of your

my days in your service, "I do not desire to boast, for I have only been in the service of God." (Mosiah 9:16.)

That, I too now sense very deeply.

The distant scene--one step enough for me." --Hymns, No. 119

"Lead, kindly Light, amid the encircling gloom; Lead thou me on! The night is dark, and I am far from home; Lead thou me on! Keep thou my feet; I do not ask to see

"And I was led by the Spirit; not knowing beforehand the things which I should do." (1 Ne. 4:5-6.)

Nephi had written of this experience: ". . . I, Nephi, crept into the city and went forth towards the house of Laban.

"That from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people.

"That whoever he blesses shall be blessed, and whoever he curses shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and whatsoever

But in addition to this office, he was given another endowment which has never been given to any other patriarch to the Church who has succeeded him in this additional calling:

"And from this time forth I appoint unto him that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph;

"That he may act in concert also with my servant Joseph; and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery;

"That my servant Hyrum may bear record of the things which I shall show unto him, that his name may be had in honorable remembrance from generation to generation, forever and ever." (D&C 194:94-96.)

His son Joseph F. Smith served as the sixth President of the Church from 1901 to 1918. President Joseph F. Smith, as a child, passed through the trying scenes of Missouri and Illinois. After his father, Hyrum Smith, was martyred by a mob at Carthage along with his uncle, Joseph Smith the Prophet, young Joseph F., although but a boy of nine years of age, drove an ox team across the plains from Missouri River, arriving in Salt Lake Valley it 1848. In 1852 his mother died, and two years thereafter he left for a mission to the Hawaiian Islands when but 15 years of age.

This is the fibre of the Hyrum Smith ancestry from which our President Joseph Fielding Smith has come. I am confident that heaven is pleased today, and I doubt not but during the ministry of this noble son and grandson, those who have gone on before will be permitted to draw near to their descendant, whom the Lord has now honored with this challenging responsibility, despite its great age. I would not at all be surprised if they were with us on this occasion.

I have said to members of Hyrum Smith's posterity, after I have quoted the prophecy to which I have made reference, that it is for them to strive with all their souls to be loyal to the royal blood of who prophets of this dispensation that flows through their veins.

Today's happenings have brought to me some of the most sobering reflections of my whole life. During the last ten weeks that have elapsed since the momentous spiritual experience, in company with 13 of my brethren holding the holy apostleship, in an upper room of the temple, where members of the new Presidency of the Church were chosen and ordained, I have lived my whole life in retrospect and the days ahead in prospect, to some extent.

Throughout these weeks, I have recognized my limitations and have realized more than ever before my utter dependence upon Almighty God, our Heavenly Father, for strength beyond my natural strength and wisdom beyond man's wisdom and spiritual insight into problems that might be my responsibilities now. Only with God's help can I begin to fill the position to which I have been chosen by the President of the Church and the Quorum of the Twelve, and now sustained by the vast body of the priesthood of the Church and by the membership of the Church in this Tabernacle and by the many faithful beyond our sight, who have participated in the proceedings of this solemn assembly.

I find myself almost trembling with a sense of my own inadequacy when I recall the great leaders of this dispensation who have preceded us in leadership positions. As I have thought of this, through long hours of meditation and prayer, I sense the reality of the fact that one, such as I, does not take the place of those who have gone on before.

We who are called to occupy these positions merely fill the vacancies created by the passing of time. Those who have gone on before still hold their places in the eternal worlds and in the hearts of two hundreds of thousands whom they have served.

More than ever before, I understand what the ancient prophet Nephi felt when he had been given the seemingly insurmountable task by his father, Lehi, to gain possession of the brass plates in which were contained the scriptures of the prophets of the Old Testament, as we now know them.

Nephi had written of this experience: ". . . I, Nephi, crept into the city and went forth towards the house of Laban.

"And I was led by the Spirit; not knowing beforehand the things which I should do." (1 Ne. 4:5-6.)

I understand now more than ever before the poignant prayer of the suppliant:

"Lead, kindly Light, amid the encircling gloom; Lead thou me on! The night is dark, and I am far from home; Lead thou me on! Keep thou my feet; I do not ask to see

The distant scene--one step enough for me." --Hymns, No. 119

That, I too now sense very deeply.

I must go on many occasions, as did Nephi of old, being "led by the Spirit, not knowing beforehand the things which I should do." Yes, though the night be dark, "I do not ask not to see the distant scene--one step [is] enough for me.

With all my soul I pledge to you faithful saints all my strength of body and mind and spirit, realizing full well, as the faithful King Benjamin taught, that though I spend my days in your service, "I do not desire to boast, for I have only been in the service of God." (Mosiah 9:16.)

I pray fervently that I too may learn that when I am in the service of you, my faithful brothers and sisters, saints of the most high God, I am "only in the service of your God," and my God.

I bear you my witness, as the Spirit has before, and does now bear witness to my soul, that there has been entrusted to this, the true Church of Jesus Christ in these latter days the true doctrines of salvation by which mankind may be redeemed, through the atonement of our Lord and Master, the Savior of the world. The Lord Jesus Christ does live and presides from his holy dwelling place, over this, his kingdom of God on this earth, through him who has been sustained this day as your President, a prophet, seer, and revelator.

I bear this testimony humbly and beseech of you your faith, your loyal support to put to flight all the conditions in the Church that could cause disturbance. May we
The Blessings of Obedience

President N. Eldon Tanner

Second Counselor in the First Presidency

April 5, 1970

On this beautiful Sabbath morning it is a privilege and pleasure for me to bring greetings on behalf of the First Presidency and my colleagues to all who are here assembled and to all who are listening.

Last week we commemorated the resurrection of our Lord and Savior; which brings hope and promise to all who accept him and are prepared to keep his commandments. He said:

"... I am come that they might have life, and that they might have it more abundantly." (John 10:10.)

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." (John 11:25-26.)

And then he gave us great assurance in these words:

"... this is my work and my glory--to bring to pass the immortality and eternal life of man." (Moses 1:39.)

He gave his life for us, and the plan which, if followed, will make it possible for us to enjoy every blessing promised to those who will keep his commandments. In these latter days he explained in these words:

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated--and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.)

We are all concerned about conditions in the world today, and are searching for answers to the many problems that are affecting our personal lives, our communities, and countries throughout the world. Though it is true that the trend in the world today is toward lawlessness, rioting, and rebellion, we are sick and tired of having it played up so much both in conversation and in news media. We, with a positive approach, need to center our efforts on living and teaching the gospel, thereby eliminating the cause and improving conditions. Everyone, including the rebellious, who is honest with himself must admit that what he is ultimately seeking is happiness and a better way of life.

With this in mind, I wish to address my remarks to the subject: The Blessings of Obedience. While I speak, I pray that the Spirit of the Lord will attend and guide us. Let us remember the words of Samuel to Saul: "... to obey is better than sacrifice, and to hearken than the fat of rams." (1 Sam. 15:22.) And let us also remember that "through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel." (Article of Faith 3.)

Just the other day I was talking to young man who said, in effect, 'I am fed up and tired of being told, 'You have to do this,' or 'You have to do that.' I want to be free to decide for myself what I want to do.'

My response was: "You are free to choose exactly what you want to do, as long as it does not restrict or impose on the rights or liberties of others, but you must be responsible for your acts, and prepared to take the consequences.

I explained that the Lord's greatest gift to mortal man is threefold: first, the right to immortality and eternal life; second, the plan by which he can gain it; third, his free agency to choose what he will do. The Lord gave us the plan which will bring us the greatest [page 31] joy and happiness while on this earth, and which will prepare us for eternal life. All we have to do to enjoy this is to obey the law and keep his commandments.

I suggested to this young man that he consider with me the physical or natural laws, which are fixed and immutable, and which apply to all, regardless of their station or learning or intention. If a person, whether knowingly, ignorantly, intentionally, or accidentally, touches a hot stove or a bare high-voltage wire, he will be burned to the extent of the exposure. If for any reason he steps in front of a rapidly moving vehicle, even to save another life, he will be injured and possibly killed. Numerous examples could be given to show that we are subject to these laws regardless of who we are or what our intention might be. We cannot change the laws of nature.

As we understand natural laws and respect them, we can apply them to our good. If we violate law, we suffer; and if we obey it, we are blessed. How fortunate are we to know that we can depend on these natural laws: that the sun will rise at a certain time every morning; that electricity, though we don't know exactly what it is, will respond always the same under the same conditions; that the sun will be eclipsed by the moon at a certain time on a certain day in a certain year, all because the laws of nature never vary. Imagine an engineer, doctor, or scientist in any field not being able to depend on the laws of nature, or disregarding them. Man can never ignore the natural laws affecting his operations and be successful. In fact, to ignore them could be disastrous.

All the laws of God and the laws of nature and the laws of the land are made for the benefit of man, for his comfort, enjoyment, safety, and well--being; and it is up to the individual to study these laws and to determine whether or not he will enjoy these benefits by obeying the law and by keeping the commandments. My whole purpose today is to show that laws exist for our benefit and that to be happy and successful we must obey the laws and regulations pertaining to our activities; and these laws will function either to our joy and well-being or to our detriment and sorrow, according to our actions.

To accomplish the great flight of Apollo 11, which resulted in the landing on the moon, every law of nature affecting this endeavor had to be kept in the most minute detail: the law of physics, the law of chemistry, the law of gravity, and every other law pertaining to the flight had to be understood and applied by those who were concerned and engaged in the preparations. They did not think of these laws as being a restriction or impediment to them in any way, but rather as a means by which they could carry out their program; and they were determined to learn all they could about the lay's on which their success was dependent, and to obey or apply them so they might be successful in their mission.

This is so true in life. To be a musician, to be an athlete, to get a degree, to accomplish anything worthwhile, we must set our goals, determine what we want to do and wish to accomplish, and set about to find out which laws if obeyed will make this possible. and then discipline ourselves in order to accomplish it. When we do this, we are on our way to success, while those who continually fight the laws and refuse to obey, and complain about things that are required, become frustrated, begin to rebel, and fail to accomplish.

As someone has said, you do not break the law, but actually break rolling by refusing to respect it as it applies to your condition. The law applies, and our actions determine the result. Too often we are not prepared to discipline ourselves and do that which is necessary to accomplish the things which we desire most.
It is a fact that the laws of the land are made by the governing body in the interest of the safety and well-being of the citizens. Consider, for example, the laws pertaining to drunken driving and other regulations pertaining to highway traffic control, health, zoning restrictions, building codes, etc. Even taxes make it possible for us to have better roads, better schools, and other public services, all of which are for our comfort and convenience and self-improvement.

If all people were to recognize law as a benefit to man and then honor and obey it, it would contribute greatly to our health, well-being, and happiness. Laws are essential. Imagine a city, community, state, or country without law and regulations. To the extent we disregard, disobey, and flaunt the law, we are losing our freedom, depriving others of theirs, and leading to anarchy. If a bad law exists, then the people should take proper legal measures through their governing bodies to improve or change the law but while it is law, it should be obeyed.

In life generally we have to determine the kind of life or environment of which we want to be a part. We still live in the human race today people in the jungles who practice cannibalism, where the animal instincts in man rule, and where the laws of the jungle apply. If that is the kind of life we wish, it is available to us. Part of the purpose of our existence, however, is to rise above these animal instincts, and to reach the highest plane of human behavior in our social relations. In order that we may accomplish this, God, our Father and our Creator, and his Son Jesus Christ, who want us to be happy and successful, have given us the laws which, if applied in our lives, will improve our social conditions and our relationship to one another. Yes, if all of us would obey these laws, we would have none of the disturbing conditions so prevalent today, and our young people would have no reason, need, nor desire to demonstrate against a society that today does not practice what it preaches.

Let us refer to some of the Ten Commandments, which are as applicable today as they were in the time of Moses, and which later were taught by Christ. If everyone would obey the commandments, "Thou shalt not steal, kill, covet, commit adultery, or bear false witness;" we could leave our homes or properties unattended, walk down the street any place at any time, or feel secure in our homes, without fear of thieves or robbers, or that someone might be trying to take our lives.

Imagine too the joy of living in a community in which there were no covetousness, backbiting, or adultery; where everyone was living according to the law. In addition to the peaceful and happy existence we would lead, and the strength and help we could be to one another, just think of the money we would save on law enforcement and the effects of crime, all of which money could be diverted to lighting poverty, or improving health and educational facilities, and for other worthwhile purposes. We cannot begin to number the temporal blessings we would receive from obedience to these commandments.

Another commandment that is so important in the lives of all of us is the Lord's law of health, which is called the Word of Wisdom, and which should be taught in every home by example and by precept. In this Word of Wisdom we are warned against the use of tobacco and alcohol and other things that are harmful to the body. I am sure we can include the use of drugs.

Though this law of health was given to us by the Lord over a hundred years ago, it was generally ignored until scientists and experience proved beyond doubt that these things are not only harmful to the body, but are a menace to society. Many still ignore and defy this law, and are prepared to take the risks. The use of these things results in broken homes, diseased and broken [page 32] bodies and spirits, destruction of property, misery, and death on the highway, and many other tragedies too numerous to mention, all of which are now causing society, lawmakers, law enforcement officers, and all of us serious concern. In just one evening I gleaned the following information from reading the newspaper:

One-car fatal accidents doubled in '69. Twenty-six percent of all fatal accidents occurred after the driver had been drinking.

A well-known television personality died of lung cancer at age 45. He had publicly stated he would rather smoke and take a chance than be a "fat neurotic." He quit when he learned he had cancer.

A hotel fire caused by a cigarette claimed 14 lives, and a burning cigarette in another building caused ten thousand dollars worth of damage.

Marijuana harm is very real, and drugs put blinders on youth.

We owe it to ourselves, to our youth, and to the future of our country to restrict and if possible do away entirely with the use of these devilish and deleterious things that are causing so much tragedy in the world today. Listen to the great and glorious promise given by the Lord to all those who will keep this and other commandments:

And shall find wisdom and great treasures of knowledge, even hidden treasures;

And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." (D&C 89:18-21. Italics added.)

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; and shall run and not be weary, and shall walk and not faint.

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." (D&C 59:9.)

In spite of what so many say to the contrary, this is a law of God, a religious and therefore a moral law. If observed, it will bring many blessings not otherwise enjoyed; and, like any other law, if not obeyed it will bring condemnation to the soul.

Keeping the Sabbath day holy gives us an opportunity to learn and understand the teachings of the gospel through worship and study, and to learn to know God, which is essential to our eternal destiny.

The Lord has said:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

Surely for one day in seven we can and need to turn our thoughts to our Maker and feed our spiritual selves, to learn obedience to God, and to teach reverence and obedience to our children. One of the greatest lessons we can learn in life is that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.)
There is an exactness of order in the universe of which we become conscious. The days come and the nights follow. The tides rise and fall with regularity, the recurring lunar cycle of the moon is exact; the seasons come and go in the sequence of nature. The stars in the sky follow exact repeated orders; the planets and their satellites perform precisely in their relation to their suns. The biologist sees the wonders and the beauty of plant and animal life, and the chemist discovers the mysteries of the elements of the earth; but with or without scientific training, every person becomes aware of a vast universe in which there is intricate exactness in all nature.

When we observe the phenomena of the heavens and the earth, we can come to only one conclusion: these are the effects of some great cause. There can be no design without a designer and nothing built without a builder. For every effect there is a cause. There must be a guiding hand to regulate the universe in its precise order. Are we compelled to admit the reality of a Supreme Being? Millions of people in the world have this deep and abiding conviction.

We cannot keep the Sabbath day holy, nor enjoy the blessings thereof, by seeking to satisfy our material wants and pleasures. It is truthfully said that "material things have no power to raise the sunken spirit. The wealth of the world cannot heal a broken heart, and the wisdom of all the universities cannot turn into righteousness a wayward soul."

As important as it is that we attend the house of prayer and keep the Sabbath day holy, teaching spirituality cannot be left to the churches alone. Parents have the first and great and important responsibility to teach the laws of God in the home. The Lord has told us:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"And they shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68:25, 28.) This means to keep his commandment--to love, honor, and obey him.

Parents, if we are to teach our children to keep the commandments and walk uprightly before God, we must be their living example. We cannot break any law with impunity and expect our children to honor and obey us or the law. We cannot question the teachings and commandments of the Lord without causing great doubts in the minds of our children as to why they should keep the commandments We cannot be hypocrites. We cannot teach or profess a belief in one thing and live another, and expect our children to obey the commandment: "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." (Exod. 20:12.)

Children who are taught obedience, to honor and obey the law, to have faith in God and to keep his commandments, will, as they grow up, honor their parents and be a credit to them; and they will be able to meet and solve their problems, find greater success and joy in life, and contribute greatly to the solution of the problems now causing the world such great concern. It is up to the parents to see to it that their children are prepared through obedience to law for the positions of leadership they will occupy in the future, where their responsibility will be to bring peace and righteousness to the world.

The Lord's message may be summed up in his statement:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

"This is the first and great commandment."

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:37-40.)

Surely if we love the Lord we will keep his commandments, and if we will love our fellowmen we will enjoy utopia here on earth.

As the Lord further has promised:

". . . he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (D&C 59:23.)

I bear witness to you this day that as we accept God as our Father, and his Son Jesus Christ as the Savior of the world, and keep the commandments, we will have greater joy here on earth and eternal life in the world to come. May this be the blessing of all of us, I humbly pray in the name of Jesus Christ. Amen.
Must we accept blindly this statement of creation? The writer of these words in the Pentateuch did not witness the Creator at work but had the same conviction of faith as expressed at a later time by the writer of the Epistle to the Hebrews in these words: “Now faith is the substance of things hoped for, the evidence of things not seen.” (Heb. 11:1.) Sometimes faith means believing a thing to be true where the evidence is not sufficient to establish knowledge. We must continue the probe and follow the admonition: “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.”

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.” (Matt. 7:7-8.)

When a man has found God and understands his ways, he learns that nothing in the universe came by chance, but all things resulted from a divinely prearranged plan. How could God be found with the instruments of science or in modern-day electronics? The truth-seeker, however, cannot overlook an underlying purpose so overwhelming to the conscience that the existence of a Supreme Being becomes evident if he seeks for the cause of the effect.

It is the general rule that we do not get things of value unless we are willing to pay a price. The scholar does not become learned unless he puts forth the work and effort to succeed. If he is not willing to do so, can he say there is no such thing as scholarship? Musicians, mathematicians, scientists, athletes, and skilled people in many fields spend years in study, practice, and hard work to acquire their ability. Can others who are not willing to make the effort say there are no such things as music, mathematics, science, or athletics? It is just as foolish for man to say there is no God simply because he has not had the inclination to seek him.

The moving universe and all of its beauties and wonders are trying to teach us of the existence of God as the great creator. His own revelations to man in the Old Testament, with the teachings of science, history, and human reasoning, are overwhelming evidence of his existence. His own revelations to man in the Old Testament, history, and human reasoning are overwhelming evidence of his existence.

What causes people to have the urge to worship? There seems to be something inborn into the soul of man that causes him to seek communion with God. In the Book of Job it is put this way: “But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.” (Job 32:8.) This statement appears to be an allusion to man's creation. By this spirit he becomes capable of understanding and reason, and consequently of discerning divine truth. By this spirit he comes to know God.

Science confirms the fact there is a Supreme Being. Human reasoning persuades us that there is a God. His own revelations to man leave no doubt as to his existence. In order for an individual to obtain unwavering knowledge of the reality of God, he must live the commandments and the doctrines named by the Savior during his personal ministry. “Jesus answered them, and said, My doctrine is not mine, but that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.” (John 7:16-17.)

When a man has found God and understands his ways, he learns that nothing in the universe came by chance, but all things resulted from a divinely prearranged plan. What a rich meaning comes into his life! Understanding which surpasses worldly learning is his, the beauties of the world become more beautiful, the order of the universe becomes more meaningful, and all of God's creations are more understandable as he witnesses God's days come and go and the seasons follow each in their order. If all men could find God and follow his ways, the hearts of men would be turned in love toward their brothers, and nations would be at peace.
My dear brothers and sisters, I appreciate the opportunity of speaking to you and approach the responsibility with a humble heart, praying that the Lord will direct me in the things that I say.

I rejoice with you in the wonderful spirit of this conference and the inspirational music and messages to which we have been listening.

We are living in a remarkable age—the dispensation of the fulness of times, when the gospel of Jesus Christ has been restored in its fulness.

We are living in a new era of growth and development—an era when the Spirit of the Lord is working in the minds and hearts of men.

We are living in an age then prophecy is being fulfilled.

Despite the fact that we are living in a marvelous age, we are living in a troubled world. The powers of evil are visible in false doctrines, corrupt morals, strife, contention, and persecution. Fear abounds in the hearts of many.

However, one of the great purposes of life is to overcome fear and learn to successfully meet challenges and obstacles of every kind. Meeting obstacles and overcoming them give us experience, and each experience should build our faith and confidence and be for our good.

As we study history, we find peculiar situations, obstacles, and problems in each era.

I am certain that those who lived in these various periods felt that the problems of their time were most difficult, and I have no doubt that they were.

Each period had its own tests, and as they were successfully met, a broad and solid foundation was laid for us to build upon.

We are living in a period of social adjustments and constant changes and a time of unprecedented growth and development: the age of the jet airplane, the computer, and the communications satellite.

Our message is that the gospel of Jesus Christ has been restored in its fulness, that the principles of the gospel are eternal, and that as we apply them in our lives, they bring us peace, happiness, and eternal life.

I would like to refer to three of these gospel principles that I feel are particularly applicable today: justice, mercy, and humility.

In the Sermon on the Mount, the Savior referred to the principle of mercy when he said: "Blessed are the merciful: for they shall obtain mercy." (Matt. 5:7.)

And, a great Nephite prophet asked: "...do ye suppose that mercy can rob justice? I say unto you, Nay; not one whit. If so God would cease to be God." (Al. 42:25.)

In the scriptures justice and mercy are frequently mentioned together and the thought arises: Can one be just and merciful at the same time, and can justice and mercy be merged? If so, how can we incorporate these principles in our lives to enrich them and qualify ourselves to better meet today's challenges?

The prophet Micah wisely asked: "...what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Mic. 6:8.)

Let us examine the prophet Micah's words regarding justice, mercy, and walking humbly before God, as it should make it easier for us to determine if the principles of justice and mercy can be merged and used effectively in our lives.

In order to do justly, honesty, fairness, and patience must characterize one's dealings with others. Jesus expressed it this way:

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (Matt. 7:12.)

The Golden Rule is in reality the basic principle of dealing justly with your fellowmen.

To do justly becomes a matter of attitude, a desire to go beyond tolerating others and making an effort to love and appreciate people by serving them. Justice is deeply affected by the principle of love.

Jesus also taught:

"Judge not, that ye be not judged.

"For with what judgment ye judge, ye shall be judged: and with what measure we mete, it shall be measured to you again.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." (Matt. 7:1-3, 5.)

In being just, one will not condemn, find fault, or gossip, as there is no salvation in being critical of another.

We should recognize that generally we cannot judge the motives that prompt others' actions, and usually the more we understand their motives, the less we are prone to condemn.

The Savior has urged us to desist from evil; he has also told us to aggressively go forward and do good.

Today there are many frustrated, confused, and discouraged people in the world. To do justly, we are challenged to give them courage, hope, and strength; praise them and help them to understand that God loves them and has provided a way for them to be happy and successful; share with them the things we are blessed with in order to make their loads lighter.

Too often fear rules over the lives of many people, depriving them of blessings. Fear must be overcome, for the Lord has said: "... if ye are prepared ye shall not fear." (D&C 38:30.)

I bear you my witness that as we live the gospel principles, we will build faith in the Lord Jesus Christ, confidence in ourselves, and overcome fear.
Now, let us consider the second thing the Lord requires of us, according to the prophet Micah—namely, that we have mercy.

Again recalling the words of the Savior: “Blessed are the merciful: for they shall obtain mercy.” (Matt. 5:7.)

We should also be aware that the reverse is true—that if we are not merciful, we shall not obtain mercy.

Here we should recognize another great eternal principle, that of forgiveness. Many times true mercy incorporates forgiveness. Mercy and forgiveness, to be effective, require great patience and understanding on the part of the one forgiving.

The apostle Peter asked Jesus how many times should he forgive one who would sin against him. The Savior’s reply was to forgive an indefinite number of times. Then Jesus clarified the matter by giving the parable of the unmerciful servant, in which a certain king forgave a debt one of his servants owed him, amounting to 10,000 talents, because the servant asked for patience in the payment of the debt.

Then the same servant found one who owed him a hundred pence, and took him by the throat, saying, “Pay me that thou owest.” (Matt. 18:28.)

Although the servant’s debtor asked for leniency, the servant cast him into prison.

When the king heard of this, he recalled the unmerciful servant and said to him:

“O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

“Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?” (Documentary History of the Church, Vol. 5, p. 24.)

And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

“So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.” (Matt. 18:32-35.)

Thus, the great truth is taught that anyone receiving mercy is under obligation to the one extending it, whether it be man or God—the obligation of living the Golden Rule.

And we cannot reserve our mercy only for those who we think are worthy of it. Remember: “Judge not. that ye be not judged.” (Matt. 7:1.)

The Prophet Joseph Smith, in discussing this matter on one occasion, stated:

“God does not look on sin with allowance, but when men have sinned, there must be allowance made for them. . . .

“The nearer we get to our heavenly Father, the more we are disposed to look with compassion on perishing souls. . . . if you would have God have mercy on you, have mercy on one another.” (Documentary History of the Church, Vol. 5, p. 24.)

There can be no license for sin, but we are told that mercy, justice, and love should go hand in hand with reproof. The Lord’s words are these:

“Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

“That he may know that thy faithfulness is stronger than the cords of death.” (D&C 121:43-44.)

This is especially important for us to remember as we reprove our children when the necessity arises.

The third requirement of the Lord, as explained by the prophet Micah, is to “walk humbly with thy God.” (Mic. 6:8.) This requires a strong faith that God is a just and merciful God.

The prophet Alma, addressing himself to this subject, said:

“... the plan of mercy could not be brought about except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also.” (Al. 42:15.)

To walk humbly with God, one must love God, be humble, meek, and obedient. Another important ingredient is to hunger and thirst after righteousness.

By walking humbly with God, by identifying himself with the building of the kingdom, one obtains inner strength and peace from his Heavenly Father, is happy and successful, and enjoys personal growth and development.

As an example, Peter, James, and John were humble fishermen until they became active in building the kingdom of God; then they became a powerful influence in the lives of men.

Sincere prayer and service in the Church help one to develop faith in the Lord Jesus Christ and confidence in himself.

After considering the prophet Micah's words regarding justice, mercy, and walking humbly before God, is it easier to see how justice can be merged with mercy and how these principles can be beneficially incorporated in our lives to qualify ourselves to better meet today's challenges?

We have seen how justice and mercy were merged in the story of the unmerciful servant, and we have learned that it is God's way to reprove “betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love. . . .” (D&C 121:43.)

Probably the greatest example we have is that described in the parable of the prodigal son, considered by many to be one of the most beautiful stories ever written. Here we are told of the return home of a wayward son, of the father's great joy, and of the feast that celebrated his return.

We must never forget, however, that although the wayward son was received back into his family with rejoicing and love, it was to the faithful son that the father said, "Son, thou art ever with me, and all that I have is thine.” (Luke 15:31.)

Here we have an excellent example of how a wise, humble father merged the great principles of mercy and justice to the benefit of his family. Here we see that all persons are precious in the sight of God. In merging the eternal principles of justice and mercy, an equitable decision or result occurs, as was evidenced in this beautiful parable.
May I make two citations from the words of a discerning editorial writer, not one of my faith, but one of much faith: "If we neglect the divine . . . and give ourselves over wholly to the human," he said, "we may certainly count upon nothing but the triumph of pessimism. . . . True optimism must rest upon a calm, unshakable faith in eternal life and in the unlimited goodness of him who gives it."--37-1

"We rest on no new reason for believing in the immortality of the soul," he continued. "The old reasons . . . are quite sufficient . . . all religious faith and all hope of immortality begins with God, and rests on him. We came from him; we go to him. He lives, we live, . . . [And] why should not a Father reveal himself to his children? Why should he not send prophets and teachers, and why not a supreme Teacher, a Son of God and a Son of Man? . . . We rest on the fact of One who died and rose from the dead, whose name we give to our faith, and whose triumph over death is our triumph also."--37-2

This brings us to a declaration of the literal personal reality of God and the divinity of his Son, our Savior, and the reality of revelation, of prophets, and of the opportunities and purposes of everlasting life.

"We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost" (Article of Faith 1) --not in theory, not as an indefinable essence, but a God of life and of love, who lives, and in whose image men were made.

"We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." (Article of Faith 9.)

Surely there is ample evidence of the counsel and divine calling of the prophets of the past. And surely there is ample evidence of the need all men have for divine guidance in this day.

In recent weeks we have lost by death a dearly beloved prophet, President [page 38] David O. McKay. Our love and blessings reach out to his family, and to the beloved companion who was come sixty-nine years by his side. And today we have heard from his beloved successor, President Joseph Fielding Smith, who will be presented for our sustaining vote in the days of this conference to come. God bless him and be with him and strengthen him, and give him peace, and all that pertains to the goodness of life, with his loved ones.

Through prayer, impressions, inspiration, revelation, God does communicate with his children. The need for continuous revelation would seem to be obvious. There is infinitely much our Father hasn't yet told us. There is infinitely much that no man knows.

Who knows of a textbook that won't be revised or set aside? Who knows of a theory that won't be modified or abandoned? Who knows of a process that won't be improved? Who knows when the last findings of research will be found, or when the last revelation of the mind and will of God will be given? Humility before the unknown is always in order. Conceit of learning never is.

Who has any idea that we need divine guidance less today than did those in far places in the past? Prophets, prophecy, scripture, counsel, commandments are part of the precious heritage we have.

Now, what of life, its purpose, its problems, its possibilities? All of us have our unanswered questions, our discouragement, our mistakes, our good and poor performances, our sorrows, our searching.

It's a searching world. But many are looking for the right things in the wrong way. Some give themselves to protest, to tearing down, to destruction--but most tragically to destruction of themselves, their minds, their peace, their happiness, their future possibilities. And, as to all of this, on a recent Sunday broadcast we used a sentence that has some earnest implications in it, which we submit for your consideration:

If we don't change direction, we will arrive at where we're going.

Home, of course, is the place to begin. "When one puts business or pleasure above his home," said President McKay, "he that moment starts on the downgrade to soul-weakness." And in the last talk we were privileged to have from him, he said: "The most vicious enemy to home life is immorality."--38-3

I heard a few days ago a report of how a parent had criticized a school principal for not teaching her children better behavior. But surely the home is the place to begin. Parents, teach your children, and live and be what you teach. I remember gratefully, soberly within my soul, saying prayers at the knees of a beloved widowed mother. I remember her saying to us, and living what she said: "Do your duty. Say your prayers. Pay your tithing; pay your debts. Be honest. Work. Be clean. Don't quarrel. Don't gossip. Have faith."

Oh, beloved young people, listen to such teachings, and so live your lives. Don't gamble the peace and happiness and opportunities of eternity against the cheap and shoddy enticements of time.

You can't experiment with everything--there isn't enough time. There are thousands of things that could kill you, but you have only one life to lose. There are thousands of things that could destroy you mentally, morally, physically, spiritually. And not one of them is worth it. And so, profit by what has already been proved, by the trial and error and anguish of others over the ages. If everyone tried to go back to the beginning to repeat all the mistakes that other men have made, we wouldn't live long enough to learn very much. Part of the precious heritage we have is what has been proved, discovered, and revealed in the past. And so accept it, and go on from here, and learn and repent and improve, and become all you can become, not destroying body and mind, peace and self-respect, but seeking counsel, confiding in loved ones, living by law. Anyone who thinks he doesn't need counsel and stubbornly decides to go his own way has trouble and tragedy ahead.

Counsel with parents, your bishops, competent and trustworthy people. President Smith counsels with his counselors. The Council of the Twelve counsel with each
Contend Not With Others, But Pursue a Steady Course Elder Gordon B. Hinckley Of the Council of the Twelve

I have but one desire, my dear brethren and sisters. That is to say something which will add to your faith. To that end I seek the inspiration of the Holy Spirit.

I express thanks and wonder for the marvelous growth of the Church. A few days ago I participated with Brother Benson in the organization of the Tokyo Stake of Zion. Three weeks before that Brother Tuttle and I organized the Lima Stake of Zion. A week or two ago Brother Romney organized a stake in Johannesburg. Think of it, within a period of a few weeks, strong and vigorous stakes have been organized in such far-away places as Japan, Peru, and South Africa.

The days of which our forebears spoke are upon us. These are days of prophecy fulfilled; and I, with you, am grateful to be alive and a part of this vibrant, marvelous period of a few weeks, strong and vigorous stakes have been organized in such far-away places as Japan, Peru, and South Africa.

This growth is not a victory of men; it is a manifestation of the power of God. I hope we shall never be proud or boastful concerning it. I pray that we shall ever be humble and grateful.

Last evening there was presented in this Tabernacle, with word and music, a stirring tribute to the Prophet Joseph Smith, commemorating the 150th anniversary of the First Vision. I am thankful that we paused to remember this most remarkable manifestation when the Father and the Son appeared to the boy Joseph on a spring morning near the year 1820. All of the good we see in the Church today is the fruit of that remarkable visitation, a testimony of which has touched the hearts of millions in many lands. I add my own witness, given me by the Spirit, that the Prophet's description of that marvelous event is true, that God the Eternal Father and the risen Lord Jesus Christ spoke with him on that occasion in a conversation as real and personal and intimate as is my conversation with you this day. I raise my voice in testimony that Joseph was a prophet, and that the work brought forth through his instrumentality is the work of God.

I read again the other evening a summary of Joseph's work and a statement of our obligation to advance it. These words, poetic in their beauty, were written by Parley P. Pratt in 1845, less than a year following Joseph's death. I quote:

*"He has kindled up the dawn of a day of glory. --We will bring it to its meridian splendor."

...
He was a 'little one,' and became a thousand. We are a small one, and will become a strong nation.

In short, he quarried the stone. . . . We will cause it to become a great mountain and fill the whole earth.” (Millennial Star, Vol. 5, March 1845, pp. 151-52.)

We are seeing the unfolding of that dream. I hope we shall be true and faithful to the sacred trust given us to build this kingdom. Our effort will not be without sorrow and setbacks. We may expect opposition, both determined and sophisticated.

As tile work grows, we may expect a strengthening of the efforts of the adversary against it. Our best defense is the quiet offense of allegiance to the teachings which have come to us from those whom we have sustained as prophets of God.

Joseph Smith gave us instruction pertinent to the situation in which we find ourselves. Said he, “Go in all meekness, in sobriety, and teach Jesus Christ and him crucified; not to contend with others on account of their faith, or of systems of religion, but pursue a steady course. This I delivered by way of commandment, and all who observe it, will pull down persecution on their heads, while those who do shall always be filled with the Holy Ghost; this I pronounced as a prophecy.

I should like to take a few of the words from that statement as a theme for something I should like to say, if the Lord will inspire me.

"Contend not with others, but pursue a steady course."

We live in a day of shifting values, of changing standards, of will-o’-the-wisp programs that blossom in the morning and die in the evening. We see this in government, we see it in public and private morality, we see it in the homes of the people; we see it in the churches, and we even see it among some of our own members who are led away by the sophistry of men.

Men everywhere seem to be groping as men in darkness, casting aside the traditions that were the strength of our society, yet unable to find a new star to guide them.

Recently participated in a dedication of the Church pavilion at the Expo ’70 world’s fair in Japan. One of the speakers was a Japanese government official who warmly complimented the Church on its participation in this exposition, which is devoted almost entirely to man’s technical achievements. He deplored the waning influence of religion in the lives of the people of his own nation, with a consequent deterioration of standards and ideals.

It appears to be so everywhere. Some months ago I read a provocative article by Barbara Tuchman, a Pulitzer Prize-winning historian. Said she:

"When it comes to leaders we have, if anything, a super abundance--hundreds of Pied Piper-ready and anxious to lead the population. They are scurrying around, collecting consensus, gathering as wide an acceptance as possible. But what they are not doing very notably is standing still and saying, 'This is what I believe. This I will do and that I will not do. This is my code of behavior and that is outside it. This is excellent and that is trash.' There is an absence of moral leadership in the sense of a general unwillingness to state standards."

She continues, "Of all the ills that our poor . . . society is heir to, the focal one, it seems to me, from which so much of our uneasiness and confusion derive, is the absence of standards. We are too unsure of ourselves to assert them, to stick by them, if necessary in the cases of persons who occupy positions of authority, to impose them. We seem to be afflicted by a widespread and eroding reluctance to take any stand on any values, moral, behavioral or aesthetic." (The Missing Element--Moral Courage, McCall's, June 1967, p. 28.)

While standards generally may totter, we of the Church are without excuse if we drift in the same manner. We have standards--sure, tested, and effective. To the extent that we observe them, we shall go forward. To the extent that we neglect them, we shall hinder our own progress and bring embarrassment to the work of the Lord. These standards have come from him. Some of them may appear a little out of date in our society, but this does not detract from their validity nor diminish the virtue of their application. The subtle reasoning of men, no matter how clever, no matter how plausible it may sound, cannot abridge the declared wisdom of God.

I recently heard the patriarch serving in the Milwaukee Stake, who sits in this hall today, speak a few words that I have not forgotten. Said he: “God is not a celestial politician seeking our vote. Rather, God is to be found, and God is to be obeyed.” (Hans Kindt.)

The satisfying thing is that obedience brings happiness. It brings peace; it brings growth--all of these to the individual, and his good example brings respect for the institution of which he is a part.

Our adherence to these divinely given standards need never be an offensive thing to those about us. We need not contend with them. But if we will pursue a steady course, our very example will become the most effective argument we could ever advance for the virtues of the cause with which we are associated.

The Lord has given us counsel and commandment on so many things that no member of this church need ever equivocate. He has established our guidelines concerning personal virtue, neighborliness, obedience to law, loyalty to government, observance of the Sabbath day, sobriety and abstinence from liquor and tobacco, the payment of tithes and offerings, the care of the poor, the cultivation of home and family, the sharing of the gospel, to mention only a few.

There need be nothing of argument or contention in any of them. If we will pursue a steady course in the implementation of our religion in our own lives, we shall advance the cause more effectively than by any other means.

There may be those who will seek to tempt us away. There may be those who will try to bait us. We may be disparaged. We may be belittled. We may be inveighed against. We may be caricatured before the world.

There are those, both in the Church and out, who would compel us to change our position on some matters, as if it were our prerogative to usurp authority which belongs alone to God.

We have no desire to quarrel with others. We teach the gospel of peace. But we cannot forsake the word of the Lord as it has come to us through men whom we have sustained as prophets. We must stand and say, to quote again the words of Miss Tuchman: “This is what I believe. This I will do and that I will not do. This is my code of behavior and that is outside it.”

There may be times of discouragement and deep concern. There certainly will be days of decision in the lives of each of us. It was ever thus.

Every man and woman in this church knows something of the price paid by our forebears for their faith. I was again reminded of this when I recently read the narrative of my wife's grandmother. I think I would like to share a few words from that story of a 13-year-old girl. She tells of her childhood in Brighton, that delightful city on the south coast of England where the soft, green hills of Sussex roll down to the sea.

It was there that her family were baptized. Their conversion came naturally because the Spirit whispered in their hearts that it was true. But there were critical relatives and neighbors and even mobs to deride and inflame others against them. It took courage that rare quality described as moral courage, to stand up and be counted, to be baptized and recognized as a Mormon.
As the wind caught the sails, they sang, “Farewell, My Native Land, Farewell.” After six weeks at sea—to cover the distance covered today by a jet plane in six hours—they landed at Boston and then traveled by steam train to Iowa City, for fitting out.

There they purchased two yoke of oxen, one yoke of cows, a wagon, and a tent. They were assigned to travel with and assist one of the handcart companies. Here at Iowa City also occurred their first tragedy. Their youngest child, less than two years of age, suffering from exposure, died and was buried in a grave never again visited by a member of the family.

Now let me give you the very words of this 13-year-old girl as I read a few lines from her story:

“We traveled from 15 to 25 miles a day . . . till we got to the Platte River . . . We caught up with the handcart companies that day. We watched them cross the river. There were great lumps of ice floating down the river. It was bitter cold. The next morning there were fourteen dead. . . . We went back to camp and had our prayers, [and] . . . sang ‘Come, Come Ye Saints, No Toll Nor Labor Fear.’ I wondered what made my mother cry [that night]. . . . The next morning my little sister was born. It was the 23rd of September. We named her Edith. She lived six weeks and died. . . . [She was buried at the last crossing of the Sweetwater.]”

“We ran into heavy snow. I became lost in the snow[,] My feet and legs were frozen. . . . The men rubbed me with snow. They put my feet in a bucket of water. The pain was terrible . . . .

“When we arrived at Devils Gate it was bitter cold. We left many of our things there. . . . My brother James . . . was as well as he ever was when he went to bed [that night]. In the morning he was dead . . . .

“My feet were frozen; also my brother's and my sister's. It was nothing but snow [snow everywhere and the bitter Wyoming wind]. We could not drive the pegs in our tents. . . . We did not know what would become of us. [Then] one night a man came to our camp and told us . . . Brigham Young had sent men and teams to help us . . . . We sang songs, some danced and some cried. . . .

“My mother had never got well. She died between the Little and Big Mountains. . . . She was 43 years of age . . . .

“We arrived in Salt Lake City nine o'clock at night the 11th of December 1856. Three out of the four that were living were frozen. My mother was dead in the wagon . . . .

“Early next morning Brigham Young came. . . . When he saw our condition, our feet frozen and our mother dead, tears rolled down his cheeks . . . .

“The doctor amputated my toes . . . [while] the sisters were dressing mother for her grave. . . . When my feet were fixed they [carried] . . . us in to see our mother for the last time. Oh, how did we stand it? That afternoon she was buried.

“I have thought often of my mother's words before we left England. 'Polly, I want to go to Zion while my children are small, so they can be raised in the Gospel of Christ, for I know this is the true church.'” (Life of Mary Ann Goble Pay.)

Thus conclude portions of the narrative of a 13-year-old girl.

“Why can't I be the same every day? Some days I feel like I'm on top of the world; other times I'm discouraged and am low, especially on myself.”

For some private talks as well. We learned again that our choice youth want answers. They want direction. They want acceptance. One young lady impressed us with her very sincere, "Why can't I be the same every day? Some days I feel like I'm on top of the world; other times I'm discouraged and am low, especially on myself."

As we think together of the scope of faithfully continuing in righteousness, important parts must be: courage not to be diverted, courage not to be misled, courage not to stray, and courage to be anxiously engaged in good work. From the eighth chapter of John, verses 31 and 32, we are reminded of the promised blessings in store for those who have the courage to continue. "If ye continue in my word, then are ye my disciples indeed: And ye shall know the truth and the truth shall make you free." What a joy it is to be associated with members of the Church, young and old, who are continuing in the paths of righteousness. It is a thrill to see our youth in far-off stakes and missions, as well as those nearby, preparing valiantly for temple marriages. Other thousands inspire us as we see them valiantly continuing in their missionary and military services. God will help us continue in his ways if we humbly seek his guidance. Directing our energies in his pathways will bring blessings of genuine joy and happiness. His way is the right way; the right way is the happy way.

We need the courage to communicate through word and deed the great truth, “. . . I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth . . .” (Rom. 1:16.) Joseph Smith's prayer in the grove was answered because he had the courage to communicate with unwavering faith. Channels of communication between parents and youth are being effectively opened and used today. Mothers and fathers are getting to know their children better because wise leaders have encouraged the strengthening of the family circle. Where necessary, we challenge our youth to take the lead to see that family home evenings are scheduled and held so that they might learn not only to communicate with family members, but also more purposefully with their Heavenly Father. Many of our youth have done this in the past, and today their parents love them for it. Family home evenings, properly held, will open the channels of communication not only for family members but for God's Spirit as well.
We are all members of the family of God the Eternal Father. We are his spirit children. We lived with him in the family unit before the foundations of this world were laid.

Salvation is a family affair.

In one of our great doctrinal hymns we sing:

"In the heavens are parents single? No; the thought makes reason stare! Truth is reason, truth eternal Tells me I've a mother there.

When I leave this frail existence, When I lay this mortal by, Father, Mother, may I meet you In your royal courts on high? Then, at length, when I've completed All you commandments of God without sharing a feeling of close relationship with their parents and leaders in the Church. Let us look for the best in our children and associates. It is the Lord's will that we build up—not tear down. Our responsibility is to communicate the positive, emphasize the positive, and not be parties to promoting the negative.

We need the courage to have patience, understanding, and compassion. From some of our troubled youth in today's complex society, may I humbly make this request for them to their parents and leaders: "Don't give up on us, don't condemn us, don't resent us. Don't try to get us to conform through sympathy, embarrassment, or ridicule. Instead, give us reasons; give us examples; give us your best you." Let us as parents and leaders so live and lead to merit the gratitude of a grateful teenager's "Thank you for helping me find my way back," or "Thank you for helping me to remain steady." We must learn through patience and understanding to lead our friends. Say the encouraging word at the right time and the right place.

What a thrill it was the other day to be visiting with one of our handsome full-time Navajo Indian missionaries when he said, "The main reason I'm on a mission today is because when I was a small boy, President Spencer W. Kimball came into our home, patted me on the head, placed a silver dollar in my hand, and said, "Take this and start saving for a mission."

Wrapped up in that example of leadership are all of the important parts: recognition, encouragement, challenge, and example. To bring groups back, we must learn to lead the individual back through patience and love. Good leaders don't give up. Good parents don't give up. Good youth don't give up.

We need the courage to be as a child. "Therefore, whoso repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God." (3 Ne. 9:22.) We need childlike love, childlike repentance, childlike prayers, and childlike faith.

A what a warm experience it was a few weeks ago to kneel with a Latter-day Saint family in far-away Uruguay, South America, as we shared the thoughts of an 11-year-old girl who led us in family prayer. Her spirit touched us as she communed with her Heavenly Father in her native Spanish language. At the conclusion of her lovely prayer, we said to her father, "What was it she said in her prayer about the temple?"

He responded with, "She said, 'Help me, Heavenly Father, to be good enough in the way I live so that some day I can marry in the temple.'"

With this childlike faith and daily, sincere preparation, her heart's desire will be possible.

"Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my commandments, shall see my face and know that I am." (D&C 93:1.) What a crowning promise to the faithful! What a blessing for those who will continue! What could be a more effective, humble prayer for us in this troubled day than to ask our Father in heaven to bless us with courage—the courage to so live that we won't be the same every day, but with the Lord's help a little better each day, step by step. It is my hope for us this day that we may show our love and courage by keeping his commandments.

I bear witness to you that this is in very deed the Church of Jesus Christ. I humbly pray that we may courageously continue in his work, walking purposefully in his path, which insures the abundant life, in the name of Jesus Christ. Amen.

President Bruce R. McConkie Of the First Council of the Seventy

Salvation is a family affair.

In one of our great doctrinal hymns we sing:

"When I leave this frail existence, When I lay this mortal by, Father, Mother, may I meet you In your royal courts on high? Then, at length, when I've completed All you sent me forth to do, With your mutual approbation Let me come and dwell with you. --Hymns, No. 138

While we yet dwelt in his presence, our exalted and eternal Father ordained the plan of salvation, which would enable us to advance and progress and become like him.

This gospel plan offered to all of God's children the privilege of a mortal probation and the hope of eternal life. We were all promised that through the atonement of Christ we would be raised in immortality, and that if we obeyed the laws and ordinances of the gospel we would have eternal life.

Now eternal life is the name of the kind of life which God our Eternal Father lives. Eternal life is God's life, and God's life is eternal life. Thus, if we gain eternal life it will be because we advance and progress and become like him.

President Lorenzo Snow penned these words relative to this glorious hope of gaining eternal life:

"The boy, like to his father grown, Has but attained unto his own; To grow to sire from state of son, Is not 'gainst Nature's course to run."


Manifestly if we are to become like our Eternal Father, we must become immortal as he is immortal; we must gain the character, perfections, and attributes which he possesses; we must attain the power, glory, and dominion which he enjoys; and we must create for ourselves eternal family units patterned after his eternal family.

Now that gospel which he has restored in this dispensation is a gospel of eternal life. It is the same system of salvation possessed by all the prophets and all the saints in all dispensations. It consists of those laws and powers whereby we may become perfect, even as our Father in heaven is perfect; whereby we can create, perfect, and perpetuate our own eternal family units.

The great work of God our Father was creation. He brought us into being; we were born as members of his family; and by his power the earth and all things thereon came into existence. And God has done his work perfectly.
The great work of Christ was redemption. Through his atoning sacrifice all men are raised in immortality, while those who believe and obey the whole law of the gospel are raised unto eternal life. And Christ has done his work perfectly.

The great work of every man is to believe the gospel, to keep the commandments, and to create and perfect an eternal family unit. And the Latter-day Saints are seeking to do their work as near to perfection as they can.

It follows that everything we have in the Church centers around celestial marriage, and that salvation is a family affair.

From the moment of birth into mortality to the time we are married in the temple, everything we have in the whole gospel system is to prepare and qualify us to enter that holy order of matrimony which makes us husband and wife in this life and in the world to come.

Then from the moment we are sealed together by the power and authority of the holy priesthood--the power to bind on earth and have it sealed eternally in the heavens--from that moment everything connected with revealed religion is designed to help us keep the terms and conditions of our marriage covenant, so that this covenant will have efficacy, virtue, and force in the life to come.

Thus celestial marriage is the crowning ordinance of the gospel, the crowning ordinance of the house of the Lord. Thus the family unit is the most important organization in time or in eternity.

And thus we should have more interest in and concern for our families than for anything else in life.

Every major decision should be made on the basis of the effect it will have on the family unit. Our courtship, schooling, and choice of friends; our employment, hobbies, and place of residence; our social life, the organizations we join, and the service we render mankind; and above all our obedience or the lack of it to the standards of revealed truth—all these things should be decided on the basis of their effect on the family unit.

There is nothing in this world as important as the creation and perfection of family units of the kind contemplated in the gospel of Jesus Christ.

And so, when the Lord speaks to husbands, he says: "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else." (D&C 42:22.)

When his voice is heard by wives, it imposes a similar obligation upon them with reference to their husbands.

Both of them he commands: "Thou shalt not commit adultery or anything like unto it." (See D&C 59:6.)

When he speaks to parents, he directs them to bring up their children in light and in truth, to teach them the gospel, to set them examples of godly conduct.

When he speaks to children, his decrees are: "Obey your parents in the Lord" (Eph. 6:1), and "Honour thy father and thy mother." (Exod. 20:12.)

When he speaks to families his counsel is: "Love, sustain, and support each other;

"Obey the full gospel law; keep the commandments;

"Strive to perfect the lives of each of your members; strengthen the weak; reclaim your straying loved ones, and rejoice in their renewed spiritual strength;

"Seek your kindred who have not yet received the gospel, and invite them to come unto Christ and partake of his goodness; and

"Reach out to your dead kindred in the world of spirits and make the blessings of the gospel available to them through temple ordinances."

It is written that neither is the man without the woman nor the woman without the man in the Lord. In the perfected church family it might also be said that neither are the parents without the children nor the children without the parents in the Lord's type of family.

The true gospel is family centered. Full salvation consists of the continuation of the family unit in celestial glory. Those for whom the family unit continues have eternal life; those for whom it does not continue do not have eternal life, for heaven itself is but the projection of a Latter-day Saint family into eternity.

That power by which salvation comes is so great that it can make of earth a heaven, and of man, a god.

The noblest concept that can enter the heart of man is the concept that the family unit continues in eternity. And that salvation is a family affair.

In the name of Jesus Christ. Amen.

Elder Sterling W. Sill Assistant to the Council of the Twelve

1 In Charles Dickens' great book The Tale of Two Cities, he talks about the French revolutionary period of 200 years ago, almost as though he were describing our own day. In establishing the setting for his story, he said:

"It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair, we had everything before us, we had nothing before us, we were all going direct to Heaven, we were all going direct the other way.

In our world of contrasts, the hazards frequently become greater as the benefits are increased, and it seems that difficulty is one of the prices that we pay for our blessings. The 12 months lying immediately before us will probably be the greatest period that our world has ever seen. In this coming year more babies will be born than in any other comparable period. More new inventions will be made than ever before. We will learn more new things and have greater material comforts. In the next 12 months more people will go to college, and more people will join the Church of Christ than in any other year. On the other hand, there will probably be more people die than ever before. We may have more troubles, commit more crimes, use more dope, drink more liquor, indulge in more sins, foster more soul-destroying violence, and send a greater number of ourselves to hell, than ever before.

The apostle Paul spotlighted the greatness of our day when he referred to it as the dispensation of the fulness of times, when God would gather together in one all things in Christ, both which are in heaven and which are upon the earth. (See Eph. 1:10.) The ancient prophets eagerly looked forward to our time, and many of them almost lived in our day. They knew about our great knowledge explosion and the unheard-of miracles, wonders and wealth that it would produce. Jesus himself looked beyond the black night of the dark ages, caused by the apostasy from God in the meridian of time, and he saw our day, when the gospel would be restored in a fulness never before known in the world. And as one of the signs preceding his own glorious second coming to the earth, he said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.)
Our generation is living on the approaches of the final cleansing that will prepare the earth for its great millennium of peace, when Christ shall reign personally upon the earth for a thousand years. The prophet Malachi describes this part of our future when all corruptible things will be consumed. He says, “. . . and the Lord, whom ye seek, shall suddenly come to his temple. . . . But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’ soap.” (Mal. 4:1-2.)

The apostle Paul fills in some of the details by saying, “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first.” (1 Thes. 4:16-17.)

These great latter-day events are now well on their way toward fulfillment. The gospel is already going forth under divine command. We are now in the midst of the greatest and the last of all of the dispensations. From many points of view we are presently living in the very best of times. The priesthood is again upon the earth. God has given us three great volumes of new scripture, outlining in every detail the simple principles of the gospel of Christ. The pathway to exaltation is now perfectly marked and brilliantly lighted, so that no one need get off that straight and narrow way except by his own choice. For every point of Christian doctrine, there is now an authoritative statement saying, “Thus saith the Lord.” The stone that Daniel envisioned being cut out of the mountain without hands is now rolling toward its divine destiny of filling the whole earth.

But the best of times is also the worst of times. As Jesus looked forward to our day and contemplated our doings, he made a very uncomplimentary comparison to us by saying “… as the days of Noe were, so shall also the coming of the Son of man be.” (Matt. 24:37.) By their wickedness the antediluvians brought about their own destruction, and many evidences indicate that we are now trembling upon the very brink of a comparable disaster. And yet our day of wonders and enlightenment offers us so much more than any other period since creation. We now have our greatest opportunity to make Christian converts. Now is the best time ever known to make money. And no people have ever had a greater chance to be faithful to God or loyal to the government, nor has anyone ever had a better opportunity to uphold law and order than we now have.

Our age is noted for the increased number variety, and intensity of our temptations. Almost everything that we read, hear, or think is likely to have some lurking temptation to draw us downward. But the dictionary says that to tempt is to arouse a desire for, and a desire can go in either direction. However, we frequently forget the temptations upward, while we over-indulge ourselves in the temptations or evil. The temptations downward are the temptations of ignorance, the temptations of crime, the temptations of misery, the temptations of eternal damnation. We are filling our minds with delusions. We picture to ourselves how attractive evil is and how difficult it is to live the religion of being honest, fair, decent, and obedient to God. But no temptation is a temptation, unless we are entertaining it.

In denying our own responsibility, we frequently blame Satan for much of the misery that we are bringing upon ourselves. Satan has no power over us except as we give it to him. And temptations without imply desires within; and rather than say, “How powerfully the devil tempts,” we might say, “How strongly I am inclined.” God never forces us to do right, and Satan has no power to force us to do wrong. As someone has said, “God always votes for us and Satan always votes against us, and then we are asked to vote to break the tie.” It is how we vote that gives our lives their significance.

Someone has said:

"All the water in the world, However hard it tried, Could never sink the smallest ship Unless it got inside. And all the evil in the world, The blackest kind of sin, Can never hurt you the least bit Unless you let it in."

The Pacific Ocean may contain more water than the Atlantic Ocean but it can't sink any ship a bit more easily. And our tremendously increased presentday evils have no more power over us than the ancient temptations had over our fathers, except as we provide them with a more enticing entertainment.

Actually, the greatest of all our opportunities is provided by our exciting present-day temptations upward. And inasmuch as we seem to be temptation prone, we might give more thought to the thrilling temptations to culture, the temptations to happiness, the temptations to honor, the temptations to be like God. The temptations up are far more pleasant and much more profitable than the temptations down. We need to take greater advantage of those challenging temptations to be friends with God.

Because of God's new revelations, it is now no longer necessary to repeat the dark ages' mistakes in Christian doctrines. And in living by every one of God's commandments, we may now more effectively help to bring about our own eternal life. The beast goes down on all fours and thus his vision is cast upon the ground, but man stands upright in the image of his Maker that he may look up to God our Eternal Father.

And among the greatest of all our human concepts are the immortality of the human personality and the eternal glory of the human soul. Each of us is a child of God, created in his image and endowed with his attributes and potentialities.

Each of us should cling to our inheritance. There is everything in knowing our inheritance and constantly reaffirming it in our lives. And certainly we should not claim to be children of God and then go about the world acting as though we are orphans or weaklings or cowards or sinners. By an abundance of our good works, we can have our own finest year this year and make for our world the very best of times. We can also help to usher in the age of belief in God, the age of light, the age of reason, and the age of righteousness, as well as to help bring about a millennium of peace on earth and goodwill toward men. And may God grant that it may be so, I humbly pray in the name of Jesus Christ, Amen.

Victor L. Brown
Bishop Victor L. Brown Second Counselor in the Presiding Bishopric

In Proverbs we read, "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.) Josh Billings paraphrases this truth: "To bring up a child in the way he should go, travel that way rolling." Travel that way rolling. How many of us are traveling that way ourselves?

I listened to a nationally recognized educator speaking on television. Her subject was marijuana. She said that the use of marijuana was no worse than some other social habits, implying that there was really nothing wrong with young people’s smoking marijuana. Recently a national figure holding a responsible position in the government, a position of great influence over what comes into our homes on radio and television, had this to say: "The language I use when I am at a cocktail party is different from that which I use at home, or at church, and I don't see this as being hypocritical." The other day in one of our own communities, some fathers, apparently worked up over some issue, let the air out of the tires of some of the police cars in order to interfere with enforcement of the law, and then the same fathers had great fun telling about it in front of their own sons.

When criticism is leveled at the type of movies shown on the screens today, the movie producers reply that they only produce what the public will buy. Of 21 movies showing locally recently, I could find only three that indicated no restrictions on those attending because of material that might be offensive or objectionable, and these ratings were by the movie industry itself. A scene in one of those admitting all ages, subject only to parental supervision, brought peals of laughter from the audience when
The confusion it creates leads you to say, "Who of all these parties is right?"

You are in your fifteenth year now, and your father's family, along with all of the families in the area, is proselyted by the religious faiths. At first there was unity between the different sects, but as time went on they contended against each other in hopes of winning additional converts. Partly as a result of this religious fervor, you worked for other farmers in the nearby area.

Your father was a farmer, a respectable farmer but of somewhat humble circumstances. You were born on the 23rd of December, 1805, in the town of Sharon, Windsor County, Vermont.

Sometime ago, while waiting for my wife to finish her shopping, I looked over the magazine rack in a new supermarket. With one or two exceptions, the covers of the magazines and captions of feature articles dealt with sex in one form or another. This was in a family store in a residential neighborhood. How long do you think these publications would last if we, the adults, did not buy them? What is happening to us that we permit our standards to erode to such a degree? It hasn't happened overnight. No, it has happened so gradually and so subtly that most of us have not even been aware that it has happened at all.

I agree with David Klein that this moral erosion started when "western man began to lose his belief in God as a personal force, as decider of his fate, as ultimate judge of his actions." The idea that God created man became old fashioned; we evolved. . . . Life began to be seen as more or less accidental; sin became a relative, sociological matter, and to many a pure fiction. He still believed in right and wrong, and he still knew when he was doing wrong . . . but he no longer believed he had offended God by it or incurred [page 47] His punishment . . .

"The difference between living this way, and trying to live righteously because God commands it is profound. Quoting further from Mr. Klein:

"What used to be an offense against God became 'anti-social'; a sin became a crime. . . . Stealing was bad because honesty was the best policy. You tried to avoid being unfaithful to your mate because it might harm your relationship. If you attended religious services, it was to respect a tradition. Virtue became its own inexplicable reward, for there was no other." (David Raphael Klein, "Is There a Substitute for God?" Reader's Digest, March 1970, pp. 51-52.)

There is no stability to this kind of philosophy. It changes with the shifting sands of time, place, and circumstance. It is subject to the whims and habits and philosophies of men. No, there is nothing man can hold onto with the assurance that each principle will withstand the erosion of society. Permission has become so acceptable in the society in which we live that many of us are afraid to establish solid, sound guidelines for ourselves as well as for the youth. How important it is that there be rules and standards by which we live and that these standards be based on solid foundations. There must be meaning to standards. As Mr. Klein said, "If a parent must tell a youngster that his life has no meaning, how can he tell him that he should not take drugs?" (Ibid., p. 53.)

"Unless these trends are reversed, nothing but tragedy lies ahead. Great empires have fallen because their people have lost their way. What to do about it? Each adult who touches the life of a young person affects that individual in one way or another. However, the adults who affect the lives of the youth most profoundly for good or ill are parents. If we are to bring up our children in the way they should go and travel that way ourselves, we must turn to the basic, simple, sound, unchanging truths of the gospel of Jesus Christ and make them live in our lives. What we need today are parents who are converted to the gospel of Jesus Christ; who are willing to apply it, believe it, and use it; who pay an honest tithe; who are honest with their neighbors and debtors; who actually sustain the authorities of the Church; and who teach the gospel to their children in such a way that the children will love the Lord.

We need parents with courage, who will stand up and speak up for the right, who are actively involved in government of all levels; parents who are modest in dress, speech, and conduct; parents who are not ashamed of the gospel of Jesus Christ; parents who teach their children that we do have a Father in heaven, that we are his spirit children, that he has placed us here on earth for a great and glorious purpose, that he loves us, that he has given us commandments along with our free agency, that we will receive rewards and judgments based on our own actions; parents who accept all of the commandments as having come from God, to be obeyed for that reason if for no other; parents who have no other gods before the Lord, who do not commit adultery, who do not steal, who do not covet their neighbor's wife or husband, who do not bear false witness against their neighbor; parents who love the Lord their God with all their heart, and with all their soul, and with all their mind, and who love their neighbor as themselves.

It is my conviction, and I hear my witness, that this is the only pathway to the salvation of mankind, in this life as well as the life to come, in the name of Jesus Christ. Amen.

President Loren C. Dunn Of the First Council of the Seventy

You were born on the 23rd of December, 1805, in the town of Sharon, Windsor County, Vermont.

Your father was a farmer, a respectable farmer but of somewhat humble circumstances. You spent the early years of your life on your father's farm, which was nestled in the rolling, green hills of the state of Vermont. When you were nearly ten years old, your family moved to what is now called Wayne County in upstate New York, where your family again pursued the occupation of farming; and to help supplement the family income, you worked for other farmers in the nearby area.

Some five years after you moved to New York, there commenced a great religious revival in your area; and great multitudes united themselves to different religious parties as a result of this religious fervor.

At first there was unity between the different sects, but as time went on they contended against each other in hopes of winning additional converts.

You are in your fifteenth year now, and your father's family, along with all of the families in the area, is proselyted by the religious faiths. The confusion it creates leads you to say, "Who of all these parties is right?"
While seeking an answer, you come across a passage of scripture in the Bible that says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (Jas. 1:5.)

Never did any passage of scripture come with more power to the heart of man than this did at this time to yours.

In compliance with the biblical admonition, you retire to the woods not far from your home on the morning of a beautiful, clear spring day in 1820; and you pour out your heart to your Father in heaven in prayer.

To your astonishment, you see a pillar of light exactly over your head above the brightness of the sun, and it descends gradually until it falls upon you. When the light is rested upon you, you see two personages, whose brightness and glory defy all description, standing above you in the air.

One of them speaks, calling you by name, saying, "This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.) You are in the presence of God the Father and his Son Jesus Christ.

As you gain your composure, you ask the question as to which of all the sects you should join.

You are instructed to join none of them. You are given other instructions before the great vision closes.

A few days later you recount this vision to a minister, and to your surprise, he treats the whole thing not only lightly but with great contempt. Word of the vision spreads, and you undergo great persecution.

A few who know you, such as the farmer for whom you work, stand by you and refer to your experience as "the sweet dream of a pure-minded boy." (BYU Studies, Spring 1969, p. 235.)

But for the most part you undergo great persecution and are astonished that an obscure boy like you between 14 and 15 years of age could be the object of such bitter persecution and especially from men of high standing. This causes you to say in your heart, Why persecute me for telling the truth?

For you had seen a vision, you knew it, and you knew that God knew it, and you could not deny it, neither dared you deny it without coming under the condemnation of God. Nonetheless, the persecution continued.

It is on the evening of the 21st of September, 1823, that you are given further divine instructions as an answer to your prayers. An angel appears, identifying himself as the Angel Moroni.

He tells you the Lord has a work for you to do, and he proceeds to describe the location of gold plates that are buried in a nearby hill. You are told these plates contain a record of God's dealings with a generation that once lived and flourished on the American continent. These gold plates are ultimately entrusted to you, and by the gift and power of God you translate them into a volume that becomes known as the Book of Mormon.

You discover that this book verifies the truths of the Bible. It establishes the reality of the death, burial, resurrection, and teachings of Jesus Christ. It spells out in detail what a man must do to gain salvation, and it offers all men a simple test to determine whether or not the volume is true-- even a test of faith and prayer and reading.

The sacred record speaks of baptism, and it becomes evident that divine authority is necessary to carry out divine ordinances. In order to fulfill this part of the restoration, you are visited by a personage who identifies himself as John the Baptist, who bestows upon you this authority to baptize and perform other ordinances of the priesthood of Aaron.

It is shortly after this that Peter, James, and John, angelic beings sent from God, confer upon you the priesthood of Melchizedek in order that the full and complete authority to act in the name of God might he restored to the earth.

It is on April 6, 1830, at Fayette, Seneca County, State of New York, that you organize The Church of Jesus Christ of Latter-day Saints under divine direction.

In 1830 you count six original members of the Church. One year later over 2,000 members attend the second annual conference.

As the Church grows, persecution grows. You organize in New York, but persecution soon causes you to remove the headquarters of the Church to Kirtland, Ohio. Finally, as persecution still follows your beleaguered Saints, you push further toward the frontiers of the growing country, and the Church is moved to Missouri.

Ultimately you direct the Saints to drain a swamp on the Illinois side of the Mississippi River and build a city, which at the time is to become larger than the city of Chicago--Nauvoo is its name.

You enjoy peace for a time, and the worldwide missionary work goes on; yet the storms of persecution begin to gather again. Charges and counter-charges are made. Through the evil designs of men, you have already been arrested 37 times and acquitted each time.

You are asked to come to Carthage to stand trial but are fearful because of the ruthless, unlawful nature of the mobs. Nevertheless, on June 24, 1844, you and several associates set out for Carthage. You mention that you are going like a lamb to the slaughter, but you are calm as a summer's morning.

You arrive in Carthage, and you are immediately arrested. The governor of the state promises you protection, but this does not materialize.

And now, it is a hot, sultry, summer afternoon, June 27, 1844. A mob assembles and storms the jail, bursting past the jailer, firing shots through the door and through the window.

Your brother Hyrum is shot dead in your sight, and one other person is wounded. You spring to the window and are struck immediately by three shots. You utter your last mortal words, "Oh Lord, my God," and fall dead.

Yes, your name is Joseph Smith, Jr., Prophet of the living God, and though you seal your testimony with your blood, the Church of Jesus Christ goes on. Today nearly three million revere you as a prophet, seer, revelator; and thousands each year are added to that number. You restored the Church and kingdom of God under the direction of Jesus Christ.

Your message concerning the Savior can be summarized best in your own words: "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father-- That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:22-24.)
According to the reckoning of man, we are living in the year of 1970 in the twentieth century. According to the prophets who have been given revelation from God on the subject, we are living in that period of time designated as the last dispensation, also referred to as the “dispensation of the fulness of times.”

The importance of this period of time, which will be the “finishing or end thereof,” can be judged by the words of the Lord unto the Prophet Joseph Smith on the subject, part of which I shall quote:

"... for it is necessary in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time. And not only this, but those things which never have been revealed from the foundation of the world. (D&C 128:18.)"

Some who are not of our conviction ask the question, “If, as you say, we are living in the last dispensation, what has transpired to bring this period of time upon us?”

The answer primarily concerns a restoration of the truths of salvation. It is now 150 years since the initial event connected with the unfolding of this period transpired.

In the spring of 1820, God the Father and his Son Jesus Christ appeared in a grove of trees near the home of Joseph Smith at Palmyra, New York. This sacred interview revealed the following:

1. The truth about the nature, character, personality, and identity of God the Father and of his Son Jesus Christ.
2. That he, Joseph Smith, had been chosen and foreordained to be the instrument of God to establish the last dispensation of the gospel of Jesus Christ.
3. That the professed Christian churches then upon the earth did not have the truths in them that were about to be restored.
4. That the professors, or ministers thereof, were not in possession of the divine truths of redemption and therefore could not teach them.
5. That the people, though claiming membership in Christ’s church, drew near to the Lord with their lips but their hearts were far from him, meaning that the sealing ordinances were not known of.
6. That the so-called Christian churches taught for doctrine the commandments of men.
7. That they had a form of godliness but denied the power thereof.

Each of the declarations which the Lord made to the Prophet Joseph Smith in the Sacred Grove has far-reaching meaning and is to have full effect upon the plan of salvation in this final dispensation of the gospel. The answers which the Lord gave were not a disparagement of the existing Christian bodies who had departed from the truth, though, as announced by him, they were all wrong in teachings and practices intended to redeem mankind. There was no vindictive reprisal announced by the Lord against Christian societies who were using his name, some no doubt sincerely, but who were fully unaware of the truth of his person and real mission pertaining to the plan of salvation as contained in his gospel.

Truly, among these very societies of Christian believers were many noble spirits who, upon hearing the truths of the restoration, were to accept them and abide by the commandments and teachings related to this important period of the restitution of all things. Many of them would themselves become leaders and promulgators of the cause of the restored gospel of Jesus Christ.

As this sacred interview unfolded on that beautiful spring morning of 1820, the glory of the last dispensation of mortal time was inaugurated. The truth about the personage of God and his Son Jesus Christ and their glorious plan of redemption was once again placed upon the threshold of human understanding. Like unto other great prophets of ages past, in the pattern of God’s way, there awaited this earnest young prophet, as also upon subsequent divinely appointed occasions, the revelation of eternal truths from God necessary for man’s salvation and exaltation.

The appearance of God the Father and his Son Jesus Christ to Joseph Smith, while giving answer to his simple faith and prayer, proved to be of far greater significance than that which he could possibly have anticipated, for the time had come to usher in the final period of preparation in the culmination of God’s work for his children here upon the earth. Joseph Smith was chosen and had been foreordained to be a prophet and instrument through whom God would establish his kingdom here upon the earth as it had been in former intermittent dispensations. But this final one was to be characterized by even greater truth, for it is the dispensation of the fulness of times. It is the depository period when all truths, all laws, all covenants, all promises made by God our Heavenly Father in the premortal period of earth-life preparation, and revealed in part to man at various times in mortality for the redemption and glorification of his spirit children, are now to be fully revealed and made available to mankind. The Lord had thus spoken unto the Prophet Joseph Smith.

At the end of a ten-year period of instruction, commandment, and revelation, together with the conferment of all necessary keys and powers for the establishment of Christ’s church upon the earth, the Lord proclaimed the following revelation to Joseph Smith as preparations were made for the organization of the Church on April 6, 1830, at Fayette, Seneca County, New York: [page 51] “And gave unto him commandments which inspired him;

And gave him power from on high, by the means which were before prepared, to translate the Book of Mormon;

Which contains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews also;

Which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them--

Proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old:

Therefore showing that he is the same God yesterday, today, and forever. Amen.

Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work.
Brethren: Tonight I wish to speak to the boys and to the young men of the Aaronic Priesthood. Before you lies the path to manhood. It is an uphill course, all the way. But as you climb, you become ever stronger and rise ever higher.

There are some foothills of life that almost every young man will climb. They are the hills of missionary service, of military service, of education, and the highest of them all is the mountain of eternal marriage. It will take a lifetime and more to climb, but it will lead you literally to celestial heights.

There are steep and dangerous places along the way, but somehow the paths that go around these hills, the easy roads, lead downward. All seem to end in the stagnant swamps of failure.

I've been across the hills of military service and would like to relate an experience to you young men. During the winter of 1943, World War II was raging in full intensity. I had enlisted in the air force and was assigned to Thunderbird Field, near Scottsdale, Arizona. We were training in open-cockpit steerman trainers.

One day there was a crash, and one of our classmates lost his life. Flight schedules were immediately intensified. This was war and no time to let anyone get jittery.

The cadets in our class had all soloed, and that afternoon found us practicing landings at an auxiliary field. At the close of the day it was my assignment to take one of the planes across the valley to the main field.

Out of curiosity, I decided to fly over the crash site. It was plainly visible from the air. One could see the spot where the plane had hit, burst into flames, and skidded across the desert floor, burning the charappar in a long, sooty smear. My curiosity satisfied, I then headed for the main base.

We had been taught the various maneuvers: stalls, loops, spins. In order to lose altitude to enter the landing pattern, I decided to put the plane into a practice spin. That is the quickest way, of course, to lose altitude.

In attempting a recovery from the spin (perhaps frightened by the thoughts of the accident), I was clumsy and over-corrected. Instead of a recovery, the plane shuddered violently, stalled, and then flipped over into a secondary spin. Never have I known such panic. I found myself clawing at the controls.

I really don't know what happened. I think probably I let go of the controls. The plane was used heavily as a trainer because it had the capacity almost to fly itself if you'd leave it alone. Finally the plane pulled out in a long, sweeping skid, just feet above the desert floor.

I quickly recovered my composure and made a normal landing, with the hope that no one had seen the circus performance!

No doubt you have had a frightening experience where shock set in afterwards. Long into the night I experienced almost the same panic as I had in the plane.

My buddy, a member of the Church from southern Utah, was sleeping in the lower bunk and was awakened by my restlessness. I told him what had happened and asked, "What did I do wrong?"

He then told me that his instructor, early in their flight training, had warned them against just such a happening. He had pointed out to them the singular danger of a secondary spin. He had taken each of his students up and demonstrated how to recover should it happen. This training, this warning, had insured him against mortal danger.

There arose in me an intense resentment for my instructor. Why hadn't he told us? Another second or two in that spin, and--well, you would have been spared listening to me. His negligence as an instructor had come that close to costing me my life.

Great responsibility rests upon those of us who are leaders and teachers and instructors in the Church. Against the possibility that one of you, if unwarned, may, as
you enter military service, spiritually falter, or stall, or spiritually "spin-in," a wonderful program has been prepared. It will see you safely through the adventure of military service.

p17 We regard you as the finest generation of young men the Church has ever known. I have heard the Brethren comment on experiences of exceptional inspiration with our teenagers and college-age youth.

p18 We have great confidence in you. Will you help us take care of you and assist us with your buddies? We'll do all we can to meet you at every crossroad with guidance and help. If you will volunteer before you leave home to be active and to help with the less active, much of the battle will have been won.

p19 We ask that you subscribe for The Improvement Era and Church News rolling. Pay for it rolling before you leave for military service. Take the responsibility for changing the address when you move.

p20 We are asking you to find the Church--look for it--it isn't difficult to find. But many have failed because they have waited and waited to be found--and no one knew they were there.

p21 There's an old Chinese proverb that says: Man who sits with open mouth waiting for roast duck to fly in has long hunger!

p22 Yesterday we delivered to each of the Regional Representatives of the Twelve a kit of materials with all of the necessary instructions to hold a preservice Church orientation for every member of the Church entering military service. He was given a recorder, tapes, instructional manuals, and supplies.

p23 We're happy to announce to you that within the next few weeks in every area of the Church where there is a need, this pre-service orientation will be held regularly, so that a young man going into military service will receive about three hours of important instruction.

p24 Your home teacher plays a vital role in this program. Be sure you keep him informed of your plans. He in turn can advise you when this orientation session will be held. He can even assist in arranging transportation for you.

p25 To help the home teacher, there is a series of brochures printed on a number of subjects. Among nearly a dozen titles in print is this brochure: Suggestions to Priesthood Home Teachers--"What Can I Do to Help a Boy Entering or Serving in the Military Service." On the front cover is the statement: "One of my families has a boy in the service and another boy who is about to be drafted. I'd like to help these boys."

p26 As the home teacher opens the cover, there are important suggestions for him. Every home teacher in the Church should have one of these brochures, and for that matter, the other brochures also. The bishop or his executive secretary can order them from Church Distribution. Pretty expensive, though--they cost 2 apiece.

p27 Did you know that the executive secretary in the ward and stake, whose major assignment is home teaching, has been appointed adviser to the bishopric and stake presidency on military relations? You can see the correlation in operation there. It's his job to see that the bishop or stake president knows of every man leaving for military service--even if it is just to summer camp.

p28 Another major phase of the program begins as soon as you enter the service. When you are at basic training, there will be a special course of instruction, teaching you how to find the Church in the military service; the wise use of leisure time; how to conduct meetings; your missionary opportunities; and a number of other things. Perhaps you'll be fortunate enough to be stationed where we have a Latter-day Saint chaplain. Presently we have 30 on active duty.

p29 We have young men serving in military service from many countries in the world. This program is prepared so that it may be adapted to meet the circumstances in every country.

p30 Some of you will have served full-time missions prior to entering military service. In that case, this service can be like a second mission.

p31 Many of the mission fields of the Church have been opened by servicemen--in fact, all of them in Asia. These have been the result of Latter-day Saint servicemen living exemplary lives.

p32 Before you go into military service, each of you will be invited to speak in a sacrament meeting. In fact, your bishops have been instructed to regard you much the same as they would a man departing for the mission field.

p33 The home teachers must be alert and notify the bishop in order that every young man leaving for military service, though it be for six months' national [page 53] guard training can be invited to speak in a sacrament meeting.

p34 Some of you who have served missions have had your temple endowments. There will be a question in your minds on the wearing of the temple garment while serving in the military service. The bishop of your ward, or the president of your branch, has a letter of instruction for you. In the interview that he has with every man leaving for military service, you will be invited to read the letter. It will answer your questions concerning this important matter.

p35 The First Presidency has declared our determination in obeying, honoring, and sustaining the law" and had stated, "We believe our young men should hold themselves in readiness to respond to the call of their government to serve in the armed forces.

p36 Great effort is being put forth so that if you are called to serve in the military, you may have the blessings of advancement in the Church similar to the blessings you would have in civilian life.

p37 In conclusion I return again to the experience mentioned in the beginning. I resented my instructor because he had failed in his duty to warn me of a mortal danger. The next few days I wasn't very good at flying. I was tense and tied up and frightened. After a particularly bad flight, my instructor said, "What's the matter with you, Packer? You're no good at this. Why can't you loosen up? You keep this up and we're going to wash you right out of the program." I was afraid to tell him what was the matter. And then he said, "I have a special assignment for you this weekend. I want you to go into Phoenix and get right good and drunk. You go get loosened up and relax, and we can maybe make a pilot of you.

p38 You'd have to know how much I wanted those silver wings to know what a trial that became. I could see the thing that I then wanted more than any other thing on earth slipping away from me. There was a great temptation to follow his advice. To imbibe in those spirits would loosen me up, he thought, and restore the confidence I had lost. But those spirits are counterfeit spirits. They lift you, to drop you all the lower.

p39 We did go to Phoenix that weekend, but we sought the other kind of spirit in association with brethren in the priesthood and with members of the Church in worship service. There came an inspiration and a restoration of confidence. There came an assurance that has sustained me ever since.

p40 It was in the military service that I came to know for sure that Jesus is the Christ that Joseph Smith is a prophet of God, that there stands at the head of the Church a prophet of God, and that our Father in heaven will hear and answer prayers and sustain us as we answer the call to enter military service. Of this I bear testimony in the name of Jesus Christ. Amen.
President S. Dilworth Young
Of the First Council of the Seventy

I shall begin by quoting a scripture that you all know very well:

Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet it hath no need of the feet; for without the feet how shall the body be able to stand?" (D&C 84:109.)

The scriptures declaring the prime importance and necessity of the seventies' being in the missionary service are clear and to the point. I shall give you but one example:

The Seventy are to act in the name of the Lord, under the direction of the Twelve or the traveling high council, in building up the church and regulating all the affairs of the same in all nations, first unto the Gentiles and then to the Jews." (D&C 107:34.)

However, the application of the missionary program of the Church changes as generations and conditions change. For example, we stressed the doctrine of gathering in a previous generation, so it did not matter much where converts were made, rural or urban. They gathered to Zion. Today we do not gather. Converts are encouraged to build the Church in their home districts; and so we stress proselyting in ever-widening concentric circles with the meetinghouse as a center. Where once the missionaries had no help from the ward or branch, its auxiliaries or its people, now the whole stake missionary system is organized around the wards and branches, their buildings and their people, to work within the framework of priesthood correlation.

Where once members helped missionaries by giving them meals, now members are the best sources of finding people to whom the missionaries might teach the gospel. Because of the growth of the Church, we can correlate the vast missionary system with the wards and stakes and use these units to accelerate and implement our proselyting purposes.

There have been great changes in the organization of our units. Where once the bishop had inadequate help and [page 55] felt no responsibility for missionary work, now the whole missionary program centers in the bishop and his helpers in the highly functional meetinghouse and well-organized auxiliary programs. How, then, can the proselyting purposes of the Lord be best served in our present situation, keeping in mind the special calling of the seventies? Here are some suggestions:

1. Have seventies presidents serve as group leaders. The presidents of the quorums of seventy should be so selected that, as nearly as possible, they can serve as group leaders in their wards. Remember that all the missionary work in a stake is done in its wards. Certainly the seventy presidents should direct the missionary work of their own quorum members in the wards in cooperation, of course, with the bishops.

2. Implement effective methods for finding investigator families. The effort to find prospective converts usually takes up to 80 percent of a missionary's time in any mission. Fifty years ago it took from 90 to 100 percent. I as a missionary spent a hundred percent of my time finding people. The seventies in the quorums are living in the various wards and should be the backbone of the finding program in each ward. At all times each seventy and his family should be making friends with and warming up to more families of nonmembers.

Furthermore, because of the every-member-a-missionary program of the Church, each home teacher should be urging the families under his care to find and make friends with non-member families also. He should also teach his families the techniques to help them cultivate these nonmember families. The group leader of the seventy who is the ward missionary representative should be alert to this need in the whole ward and keep the bishop not only informed, but help him to acquaint the other ward priesthood groups with methods whereby they also can assist in this great finding program.

To use correlation principles in quorum organization. To make missionary correlation effective in the wards of the stake, it follows that the stake mission presidency should be included among the presidents of the quorum of the seventy. It would be expected that this mission presidency would be chosen from the best available seventies or elders. If elders, they would be ordained seventies and placed in the quorum presidency. In those stakes where the nonmember population is so large that the members of the stake mission presidency would have their time fully taken with the work of proselyting, they should be excused [page 56] from group leadership. The seventy presidents should then recommend group leaders from among the members of the group, and after approval of the stake presidency, should install them. These group leaders should meet with the quorum council on a regular basis to correlate the work of the quorum in all wards.

Enlist aid of auxiliary organizations. The seventy group leader would be expected to lead out with suggestions to the ward auxiliary leaders about correlating their programs to assist in finding prospective members. These programs may also be of great help in preparing people for baptisms if they are used with wisdom. I do not have time to give an illustration of that particular point.

Understand functions of missionary work in a stake. Missionary work is divided into three main functions:

1. Finding. The objective of "every member a missionary" makes every member responsible for finding investigators and for preparing them to receive the missionary lessons. To prepare the members for this important function is the duty of the home teachers serving those members, who should, themselves, be prepared with helps and guides by the seventies group leader.

2. Teaching. The stake and full-time missionaries are responsible for teaching the gospel to those whom the finders have made ready. This centers in the presentation of the lessons with such additional or preliminary discussions as circumstances may warrant.

3. Fellowshipping. This is the responsibility of the home teachers. It might be well to assign seventies to these new families to help orient them, preferably the same seventies who helped to convert them.

One of the great responsibilities of home teachers is to convert the nonmembers in the part-member families. These teachers should be seventies where available. With these families, the seventies can use their missionary finding techniques to good advantage.

Missionary work may be done by priesthood holders other than seventies and by women, but the chief responsibility rests on the seventies. The stake president has the basic responsibility for the successful operation of the missionary work in the stake. This missionary work is administered through the stake presidency executive committee and the stake correlation council, with the high counselor assigned to work with the seventies and the stake mission serving as adviser to the stake president on missionary matters.

The bishop has the responsibility [page 57] for successful operation of missionary work in the ward, including the fellowshipping of new converts. Missionary work in the ward is administered through the ward priesthood executive committee and the ward council, with the seventies group leader as adviser to the bishop on missionary matters.

In wards where full-time missionaries are working, the seventies group leader should hold a ward missionary correlation meeting. It might well be attended by all stake and full-time missionaries working in the ward area.
Consider Nephi, who, in his young years, said to his father, “I will go and do the things which the Lord hath commanded. . . .” (1 Ne. 3:7.) Nephi gained a knowledge far revealing his truths. Consider Samuel, who, as a youngster, when God called him, answered, “Speak, [Lord]; for thy servant heareth.” (1 Sam. 3:10.) This was his consistency of eternal truth.

The late John A. Widtsoe said: “A Sunday wish will not suffice. It must be an all-consuming, consistent desire.” God has been very generous in calling on youth when they seek, and ye shall find; knock, and it shall be opened unto you. (Matt. 7:7.)

You see, Jesus is the authority on truth and life, and he wants each of us to make inquiry. He wants youth to know how things really are, how they came to be as they are, how they will be in the future. This is no different from the youth of yesteryear. God has planted in the heart of every man the longing to inquire and to know. Changes will come through discovery and research of temporal things, but let us not confuse such temporal changes with the consistency of eternal truth.

Said one man: “It matters nothing that the Greeks counted the stars in the thousands, we the galaxies in the millions. The human heart, its needs and longings, have always been the same.” To know the truth. Changes will come through discovery and research of temporal things, but let us not confuse such temporal changes with the consistency of eternal truth.

The disappointment of manhood succeeds to the delusion of youth. Let us hope that the heritage of old age is not despair.” Thus he seemed to recognize that when one's life is built upon delusion, or false belief, it will only bring grief. Eighteen years later, at age 40, he recorded: “Youth is a blunder; manhood a struggle; old age a regret.” These sad words were written over a hundred years ago, but delusions are still with us. Webster defines delusion as “something accepted as true or real that is actually false or unreal.”

Abraham Lincoln gave an example of delusion when he asked on one occasion: “How many legs would a sheep have if we called the tail a leg?” When the answer, “Five,” was given, he corrected it by explaining that just calling the tail a leg didn't make it one.

The dean of students of a western university prepared a list of what he calls the ten delusions of youth. At the top of his list is the delusion that “there is no eternal truth.” The dean claims that many youth today have been misled into believing that there is no eternal truth, because they are deceived. They assume everything changes, including the nature of man and the Ten Commandments. This delusion may come from seeing a world moving so fast that it seems impossible to find stability.

There are many kinds of eternal truth, and all are important. When God releases truth to the earth, it is available to all, and discovery is almost simultaneous in many advanced scientific nations. Evidences of such physical truths are all about us, probably one of the most obvious being the electric light, discovered by Thomas A. Edison by going through certain physical processes. Edison was acclaimed a genius at incorporating true scientific principles in practical devices. An excerpt from the New York Times in September 1882 describes the early use of “Edison's Electric Lamp” as follows:

"It was not until about 7 o'clock, when it began to grow dark, that the electric light really made itself known and showed how bright and steady it is. Then the 27 electric lamps in the editorial rooms and the 25 lamps in the counting-rooms made those departments as bright as day, but without any unpleasant glare. It was a light that a man could sit down under and write for hours without the consciousness of having any artificial light about him. . . . the light was soft, mellow, and grateful to the eye . . . without a particle of flicker and with scarcely any heat to make the head ache."

What a marvelous invention! What a great light this was, compared to the gas lights of earlier days. And yet this artificial light, or any other of the millions of physical scientific advancements, cannot compare to the living light of eternal, spiritual truth.

Said one man: “It matters nothing that the Greeks counted the stars in the thousands, we the galaxies in the millions. The human heart, its needs and longings, have always been the same.” To know the truth. Changes will come through discovery and research of temporal things, but let us not confuse such temporal changes with the consistency of eternal truth.

Truth is eternal, since God is the source of truth. In his answer to Thomas' inquiry—"Lord, we know not whither thou goest; and how can we know the way?"—Jesus said, "I am the way, the truth, and the life. . . ." (John 14:5-6.)

You see, Jesus is the authority on truth and life, and he wants each of us to make inquiry. He wants youth to know how things really are, how they came to be as they are, how they will be in the future. This is no different from the youth of yesteryear. God has planted in the heart of every man the longing to inquire and to know.

". . . seek, and ye shall find; knock, and it shall be opened unto you. (Matt. 7:7.)"

The late John A. Widtsoe said: "A Sunday wish will not suffice. It must be an all-consuming, consistent desire." God has been very generous in calling on youth when revealing his truths. Consider Samuel, who, as a youngster, when God called him, answered, “Speak, [Lord]; for thy servant heareth.” (1 Sam. 3:10.) This was his introduction to a knowledge that God lives and was the beginning of his noble, prophetic life.

Consider Nephi, who, in his young years, said to his father, "I will go and do the things which the Lord hath commanded. . . ." (1 Ne. 3:7.) Nephi gained a knowledge far
My beloved brethren, bearers of the Holy Priesthood:

Elder Henry D. Taylor Assistant to the Council of the Twelve

I appreciate the opportunity of speaking to you concerning the Welfare Plan of the Church. I would like to present what I consider to be some of the fundamental principles of this program.

In announcing the plan, the First Presidency explained the reason for its establishment, stating that it was their desire to set up a system whereby undesirable practices and procedures would be eliminated. Idleness, which they branded as a curse, would be done away with; a dole, which they classified evil, would be not only abolished, but virtues such as independence, thrift, industry, and self-respect would also be established among the people once again. They pointed out that it was the aim of the Church not only to take care of the people, when and if necessary, but also to help the people "to help themselves." And finally, they expressed hope that the principle of work would be so emphasized as to assure its reenthronement as a ruling principle in the lives of the church membership.

It will be observed that idleness is denounced and work is glorified in this announcement. The Lord intended that man should work and not be idle. To our forefather, Sarah, would be so emphasized as to assure its reenthronement as a ruling principle in the lives of the church membership.

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It was in search of truth that Joseph, 150 years ago, knelt in a grove of trees to pray. Joseph came from a religious family and had studied the Bible, but the several denominations of churches interpreted the scripture so differently that he found it impossible to determine which was right.

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It will be observed that idleness is denounced and work is glorified in this announcement. The Lord intended that man should work and not be idle. To our forefather, Sarah, would be so emphasized as to assure its reenthronement as a ruling principle in the lives of the church membership.
Sometimes our young men feel they should have the priesthood when they reach the respective ages for ordination as deacons, teachers, and priests, regardless of the great responsibility to have that priesthood bestowed upon us. But for us as individuals, it is the power of God that has been delegated to us to act in his name in the office which we hold. And it is a great privilege, a great blessing, and a lovely singing we have had this evening, and the fine talks to which we have listened, thrills me and inspires me more and more.

I am always thrilled and inspired when I meet with the priesthood of The Church of Jesus Christ of Latter-day Saints, which is the priesthood of God; and to hear the President Smith, who is presiding at this meeting and all through the conference, has asked me to conduct, and he has now asked me to say a few words to you this evening.

I testify, in the name of the Lord, Jesus Christ. Amen.

And it is my purpose to provide for my saints, for all things are mine.

"But it must needs be done in mine own way. . . ." (D&C 104:14-16.)

It is the privilege and duty of you deacons to visit the homes of the members of the ward each month and receive their fast-offering contributions, which are turned over to the bishop.

The bishop has at his disposal two major resources from which to draw in his responsibility of caring for the poor: the fast-offering funds. These contributions come from members of the Church who abstain from two meals each month and pay to the bishop the equivalent cost of these meals or a generous contribution in cash. The bishop uses these funds to provide for the cash needs of welfare recipients and to pay rent, utilities, hospital, and medical bills.

One of the features that distinguishes the Church Welfare Plan from all other relief programs is the requirement that those physically able are urged and expected to work within the limits of their ability for the Church assistance they may receive. The Church is strongly opposed to a dole of any kind, which is interpreted to mean receiving something and giving nothing in return. We shun hand-outs or gratuities.

Each of us might profitably ask ourselves the question: "What can I do to make preparation to care for my own needs?" Among other things we could do are these:

1. Secure an adequate education. Learn a trade or profession that will enable us to obtain steady, remunerative employment sufficient to care for ourselves and our families.

2. Live strictly within our income, and save something for "a rainy day."

3. Avoid excessive debt. Necessary debt should be incurred only after careful thought, prayer, and getting all the best advice possible. We would keep well within our ability to repay. Wisely, we have been, counseled to "avoid debt as a plague."

4. Acquire and store a reserve of food that will sustain life; acquire clothing; and build a savings account on a sensible, well-planned basis that could serve us well in times of emergency.

5. Church members should be self-sustaining to the extent of their own powers. No true Latter-day Saint will, while physically able, voluntarily shift from himself to others the burden of his own support. So long as he can, under the inspiration of the Almighty and with his own strength and labor, he will supply himself with the necessities of life.

6. A Church member who is unable to provide for himself should then look to his family for assistance. No person should become a charge upon the public welfare or the Church as long as his relatives are able to care for him. All Church members should accept the responsibility, insofar as they are able, to care for the needy among their own kin. The apostle Paul understood and taught this doctrine in these words: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Tim. 5:8.) A member of the First Presidency once aptly declared: "I think my food would choke me if I knew that while I could procure bread, my aged father and mother or near kin were on public relief."

When a person is unable to provide for himself, and his family, likewise, is unable to assist him, he may then turn to his bishop, who represents the Church; and if he meets the necessary requirements, he may receive assistance. The bishop, father of the ward, is responsible for the spiritual and temporal well-being of every member of his ward. He is the key figure in the Welfare Plan. It is his duty, and his only, to determine who shall receive Church assistance and to what extent. The Lord has given him this mandate.

The bishop has at his disposal two major resources from which to draw in his responsibility of caring for the poor:

1. Commodities that are placed in the bishops storehouses. These commodities generally are produced on agricultural projects and processed in canneries owned by the members of wards and stakes. The agricultural projects and canneries are referred to as permanent welfare projects.

2. The other major resource at the disposal of the bishop is the fast-offering funds. These contributions come from members of the Church who abstain from two meals each month and pay to the bishop the equivalent cost of these meals or a generous contribution in cash. The bishop uses these funds to provide for the cash needs of welfare recipients and to pay rent, utilities, hospital, and medical bills.

It is the privilege and duty of you deacons to visit the homes of the members of the ward each month and receive their fast-offering contributions, which are turned over to the bishop.

As you home teachers visit your assigned families, you can be alert to discover any illness, unemployment, or emergency that might result in need for Church assistance.

The members of priesthood quorums or groups should assist the bishop in the production of materials for the use of the bishop in carrying out their storehouse program. In meeting this responsibility, the bishop has the right to call all members of his ward, including high priests, seventies, elders, priests, teachers, and deacons. None is exempt.

From the very beginning the Lord has constantly shown deep concern for the poor; and in the instructions regarding the Law of Consecration, he expressed again his concern for the needy when he said: "I, the Lord, stretched out the heavens, and built the earth, my very handiwork; and all things therein are mine. None is exempt.

And it is my purpose to provide for my saints, for all things are mine.

"But it must needs be done in mine own way. . . ." (D&C 104:14-16.)

It is my testimony, brethren, and I bear it to you, that the Welfare Program is the Lord's way of providing for his needy Saints in this our day. It is an inspired plan that has come as revelation through the Holy Ghost to our Prophet, the Lord's mouthpiece, here upon the earth. To this I testify, in the name of the Lord, Jesus Christ. Amen.

President N. Eldon Tanner
Second Counselor in the First Presidency
I should like to read just a few words to you, taken from the Doctrine and Covenants:

"Behold, there are many called, but few are chosen. And why are they not chosen?"

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson--"

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness."

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

"Behold, ere he is aware, he is left unto himself, to kick against the pricks, [page 62] to persecute the saints, and to fight against God."

"And also all they who receive this priesthood receive me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him." (D&C 84:33-38.)

"Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savior unto my people Israel. The Lord hath said it." (D&C 86:11.)

"Therefore, all those who receive the priesthood, receive this oath and covenant which belongeth to the priesthood.

"But whose breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins. . . ." (D&C 84:39-41.)

"And he that receiveth me receiveth my Father, saith the Lord; and also all they who receive this priesthood receive me, saith the Lord; and he that is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

"For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

"And he that receiveth me receiveth my Father; and also all they who receive this priesthood receive me, saith the Lord; and he that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen." (D&C 107:99-100.)

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen." (D&C 86:11.)

We are living in a troubled world, as has been pointed out several times this day; and the world has reason to and every right to expect some leadership somewhere to give direction and understanding of where to go and what to do. People need to understand that there is a purpose in life and that purpose is, and they have every reason to look to the priesthood of God, which is what you brethren have.

You cannot realize and appreciate the influence the priesthood in this Church could have on the whole world if every man would magnify his priesthood. Brethren, the priesthood, if magnified, is a stabilizing influence and strength. It should be. Every wife and mother has a perfect right and responsibility to look to her husband who holds the priesthood for guidance, for strength, and for direction. And he has the responsibility of magnifying his priesthood so he might be able to give this direction, this security, this strength that is needed in the home. And he can do this. If he will magnify his priesthood, he will be magnified by the Lord in the eyes of his family, and his influence will be felt for good.

We have a responsibility to our sisters, boys. Every sister should look to a brother who holds the priesthood, whether he is 12 years of age or older, and she has a right to expect in him a living example of what the priesthood should be, and to look to him for strength and counsel and direction and to feel safe with him. Every sweetheart should be able to depend entirely on a young man holding the priesthood who is going out with her. She should be able to feel he would do anything, even to the giving of his life, to protect her womanhood and her virtue, and would never think of depriving her of it, if he is magnifying his priesthood; and he will not be tempted if he is thinking of the priesthood that he holds [page 63] and the responsibility that he has.

I should like to read to you just a paragraph from a letter that I received yesterday to show the importance of living the principles of the gospel and magnifying our priesthood. So many of our men believe, but haven't the courage or the strength to act. If we could all realize the effect we have on our associates when we live the gospel teachings, I am sure we would all do better. This letter comes from a successful lawyer in Los Angeles whom I know fairly well, and he wrote just to give me this message:

"As weeks tumble into months and I become engrossed in the fascinating practice of law, occasionally there comes across the spectrum of this activity a person who is noticeably exceptional. I have just completed a case in which my adversary was a young man who exemplified the finest qualities of technical craftsmanship wedded to moral and spiritual integrity. It didn't come as any great surprise to me when I inadvertently discovered that he is a dedicated member of The Church of Jesus Christ of
p33 Now this man who writes the letter is not a member of the Church, and the man about whom he writes is his adversary in court. I know the young man very well. The writer of the letter doesn't know that I know him, but it shows me, my brethren, that if we magnify our priesthood, if we live as we should, we will influence the world, and the Lord will magnify us. This is my testimony to you, in the name of Jesus Christ. Amen.

P19 Harold B. Lee
President Harold B. Lee First Counselor in the First Presidency and President of the Council of the Twelve

p1 I have only one or two matters about which I would like to speak tonight. The first may I introduce by relating a dream or a parable taken from one of the prophets of the Old Testament, in which was depicted a watchman on a high tower overlooking the countryside, watching for enemies at might be coming to destroy, enemies that were in evidence by clouds of dust of approaching camels or horses, or whatever they had. The watchman was reporting hour by hour down to his lord in the courtyard. "All is well," he reported if he saw any dangers.

p2 But in the dream or the parable the lord asked: "But watchman, what of the night? Watchman, what of the night?" suggesting that more to be feared than the enemies that come in the daytime that you can see are the enemies that come in the night.

p3 Now it is about the enemies that come in the night I want just to make one reference.

p4 The term "elder," which is applied to all holders of the Melchizedek Priesthood, means a defender of the faith. That is our prime responsibility and calling. Every holder of the Melchizedek Priesthood is to be a defender of the faith.

p5 There are insidious forces among us that are constantly trying to knock at our doors and trying to lay traps for our young men and women, particularly those who are unwary and unsophisticated in the ways of the world. I speak of the battle against liquor by the drink, gambling, prostitution, and our efforts to aid people who desire to have one day dedicated to keeping the Sabbath day holy. All we have to do is to remember what the Lord said in D&C 59:9. He said, "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacrifices upon my holy day." (D&C 59:9.)

p6 The next matter I would like to speak of, for just a moment, is set forth in a letter from the First Presidency, which was sent out in August 1913 as a warning to the members of the Church and which was repeated by some of the leaders nearer our time and could well be repeated today. I read this letter from the First Presidency [Pres. Joseph F. Smith, Anthon H. Lund, Charles W. Penrose] in 1913. It has been entitled "A Warning Voice."

p7 To the Officers and Members of The Church of Jesus Christ of Latter-day Saints:

p8 "From the days of Hiram Page (D&C 28), at different periods there have been manifestations from delusive spirits to members of the Church. Sometimes these have come to men and women who because of transgression become easy prey to the Arch-Deceiver. At other times people who pride themselves on their strict observance of the rules and ordinances [page 64] and ceremonies of the Church are led astray by false spirits, who exercise an influence so suggestive that it proceeds from a Divine source that even these persons, who think they are 'the very elect,' find it difficult to discern the essential difference. Satan himself has transformed himself to be apparently 'an angel of light.'"

p9 "When visions, dreams, tongues, prophecy, impressions or any extraordinary gift or inspiration conveys something out of harmony with the accepted revelations of the Church or contrary to the decisions of its constituted authorities, Latter-day Saints may know that it is not of God, no matter how plausible it may appear. Also, they should understand that directions for the guidance of the Church will come, by revelation, through the head. All faithful members are entitled to the inspiration of the Holy Spirit for themselves, their families, and for those over whom they are appointed and ordained to preside. But anything at discord with that which comes from God through the head of the Church is not to be received as authoritative or reliable. In secular as well as spiritual affairs, Saints may receive Divine guidance and revelation affecting themselves, but this does not convey authority to direct others, and is not to be accepted when contrary to Church covenants, doctrine or discipline, or to known facts, demonstrated truths, or good common sense. No person has the right to induce his fellow members of the Church to engage in speculations or take stock in ventures of any kind on the specious claim of Divine revelation or vision or dream, especially when it is in opposition to the voice of recognized authority, local or general. The Lord's Church 'is a house of order.' It is not governed by individual gifts or manifestations, but by the order and power of the Holy Priesthood as sustained by the voice and vote of the Church in its appointed conferences.

p10 "The history of the Church records many pretended revelations by impostors or zealots who believed in the manifestations they sought to lead other persons to accept, and in every instance, disappointment, sorrow and disaster have resulted therefrom. Financial loss and sometimes utter ruin have followed. We feel it our duty to warn the Latter-day Saints against fake mining schemes which have no warrant for success beyond the professed spiritual manifestations of their projectors and the influence gained over the excited minds of their victims. We caution the Saints against investing money or property in shares of stock which bring no profit to anyone but those who issue and trade in them. Financial schemes to make money for the alleged purpose of 'redeeming Zion' or providing means for the 'salvation of the dead' or other seemingly worthy objects, should not deceive anyone acquainted with the order of the Church, and will result only in waste of time and labor, which might be devoted now to doing something tangible and worthy and of record on earth and in heaven." (Messages of the First Presidency, compiled by James R. Clark [Bookcraft, 1970], Vol. 4, pp. 255-86.)

p11 It never ceases to amaze me how gullible some of our Church members are in broadcasting sensational stories or dreams, or visions, or purported patriarchal blessings, or quotations, or supposedly from some person's private diary.

p12 For instance, there is one vicious story to the effect that one of our General Authorities is allegedly being urged to present himself to lead the Church contrary to the Lord's revelation and to make people think there is some division among the authorities of the Church. Investigations have indicated that the named writer of these forged letters is fictitious and does not exist--can't be found in the records of the Church or anywhere. Addresses given are spurious, and yet the amazing thing is that we find that these spurious writings and some of these purported revelations, which we found upon investigation are absolutely false, are finding their way into our Relief Society meetings, into priesthood quorums, fireides, institutes, and seminaries.

p13 Brethren of the priesthood, you defenders of the faith, we would wish that you would plead with our Saints to cease promoting the works of the devil. Spend your time promoting the works of the Lord, and don't allow these things to be found among those under your charge, for they are the works of Satan, and we are playing his game whenever we permit such things to be heralded about and repeated and passed about on every side.

p14 One of our brethren is supposed to have had a patriarchal blessing saying that he would preside over the Church when the Savior came. This is, of course, false. Another one among us has been said to have declared that there are some living today who will see the Savior when he comes. This again is fictitious. Well, the Master said that the time of his coming would be as a thief in the night, that of the time of his coming not even the angels of heaven would know. If we would stop to think of it, nobody with any authority would ever say that such a declaration could be authentic.

p15 So we could go on and on. One of our brethren was reported to have said that the people of California should move up to the tops of the Rocky Mountains, that only
Brethren,repeat, don’t allow the works of the devil to be paraded in our midst and become the subject of discourses or lesson materials. Speak of the works of righteousness, and the power of the devil will begin to cease among you.

One more subject of which I should like to speak. This comes from President Joseph F. Smith. It is entitled “Persecution Follows Revelation”:

I do not believe there ever was a people who were guided by revelation, or acknowledged of the Lord as his people, who were not hated and persecuted by the wicked and the corrupt, and perhaps no people were ever more persecuted by the wicked and the corrupt, and perhaps no people were ever more persecuted than this people would be if we were in the power of the enemy today to persecute us as it was in the power of Nero and the Romans to persecute the Saints in their day. There never was a time when it was more fixed and determined in the heart of the wicked to fight against and destroy the kingdom from the earth than now, and their failure will be due only to the impossibility of the task they have undertaken. And this is an evidence to every one . . . that [God’s] priesthood is here, that the Saints, or many of them, are magnifying their calling and honoring the priesthood, and also the Lord, both with their lives and with their substance, which are his.” (Deseret Weekly News, Vol. 24 [1875], p. 708.)

You brethren of the priesthood should be well advised that the principle of revelation through proper channels has been at issue in every persecution of the Latter-day Saints in this dispensation, whether it be on the subject of priesthood, marriage, the gathering of Zion, or succession of the priesthood. Maybe this persecution, too, is as a thorn in our flesh, as was said by the apostle Paul, to be as the messenger of Satan, lest we be exalted above measure, because of the revelations the Lord has given through his prophets to this people.

The Prophet Joseph Smith was persecuted and hated; his life was threatened, so much so that he said, “Why persecute me for telling the truth? . . . For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation.” (Joseph Smith 2:25.)

A few years ago a man came here in our midst and said to one of our brethren, “If you people would do away with one principle in your belief, I could join the Church tomorrow.” And our brother asked, “What is that principle?”

He replied, “If you would do away with your belief in present-day revelation, I could join your church.”

Then an amazing statement was made to me by our brother, the man who was the Church member: “You know, I think we ought to do something about that.”

Why, bless your hearts, whenever we come to a time where we begin to deny that there is revelation to this church, it is tantamount to saying that we believe that the power of God does not exist in our midst today. We must believe and know for a certainty and have a sure testimony that God does reveal, and is now revealing, all things pertaining to his kingdom today, as in every other dispensation of the Church.

I wish that we would understand these matters. And you brethren who are to safeguard the Church, I would wish that you would rise up in the power and dignity of your callings and put to flight some of these spurious things that are threatening to destroy the unity among our people. The greatest danger among us today is fear. Fear doesn’t come of the Lord. Faith and peace are the fruits of the Spirit. May we teach our people “here to look to for peace—not peace that can he legislated in the halls of Congress or he maintained by armies and navies and tanks and guns and airplanes, but peace that can come as the Master said it would come, by overcoming the things of the world. God help us so to understand and do and to live as Latter-day Saints are expected to live in this day of trial and difficulty, I pray in the name of Jesus Christ. Amen.
The Key to Peace
Elder Marion G. Romney
Of the Council of the Twelve

Last fall, near the conclusion of a three-mission tour in which I had interviewed personally about 400 missionaries, I was abruptly cut down to size by a missionary who, in answer to my inquiry as to whether he had anything further he would like to comment on or ask, said: "What is so great about an interview with a General Authority?"

Sparring for time, I responded, "What do you mean?"

To this he replied, "Well, most of the missionaries look forward in anticipation to an interview with a General Authority, and then they talk about it for a long time after. I don't see anything so great about it."

Having recovered my composure, I then said, "Maybe you can answer this question. Why is it that two men can sit side by side in a conference and then when they leave, one of them says to the other: 'Wasn't that the most glorious meeting we ever attended? It thrilled me.' The other responds: 'Oh, I didn't think it was so wonderful. It just sounded like the same old stuff to me.'"

This morning when I awoke about 5 a.m., these words kept going through my mind:

"... now I, Nephi, cannot write all the things which were taught among my people; neither am I mighty in writing, like unto speaking; for when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men." (2 Ne. 33:1)

My message for today is not at all complicated. It is plain and simple. It is well known to most of us. I have titled it "The Key to Peace." Its importance is of the first magnitude. I realize, however, that it will be just the same old stuff unless I speak and you hear by the power of the Holy Ghost. I have fasted and prayed that we can all enjoy that spirit and power. I ask you now to join with me in silent prayer to this effect: O God, our Heavenly Father, let us now speak and listen by the power of the Holy Ghost, in the name of Jesus Christ. Amen.

I shall introduce what I have to say by quoting from a recent convert:

"I have tried nearly all the churches," she wrote, "only to feel empty, and yet I had this feeling of something important in religion. ... After trying to find the answer for years and years, I let my church-going drop for three years, not attending any church at all. I prayed, though, and I still had this yearning for this unknown something.

"Then one Thursday lunch-time a knock came on my door and there stood two happy young men. They said they were missionaries from the "Church of Jesus Christ
These teachings were plain enough to convince men in the apostolic church that Jesus was a true revelation of the same true and living God who had revealed himself (John 14:8-9.)

To those who, at the time of his triumphal entry into Jerusalem, inquired, saying: ". . . who is this Son of man? . . . Jesus . . . said, He that believeth on me, believeth understood and declared this when he said that Jesus was "the express image of his [Father's] person. . . ." (Heb. 1:3.)

As God's revelation of himself to Moses was not the first, neither was it the last. In the meridian of time Jesus Christ, the Firstborn Son of God in the spirit, came to the earth as God's Only Begotten Son in the flesh. One of the purposes of his coming was to reveal himself and his Father. This he did in no uncertain manner. Paul personally knowledge. By the power of the Almighty he had been "caught up into an exceedingly high mountain." There "he saw God face to face, and he talked with him."

"And God spake unto Moses, saying: Behold, I am the Lord God Almighty. . . ." (Gen. 1:27.)

"Moses deemed it exceeding necessary, that he who would conduct his own life well, and give laws to others, in the first place should consider the Divine nature . . . and, . . . endeavor to follow after it; neither could [Moses] himself have a right mind without such a contemplation; nor would anything he should write tend to the promotion of virtue in his readers; . . . unless they be taught first of all, that God is the Father and Lord of all things, and that thence he bestows a happy life upon those that follow him, but plunges such as do not walk in the paths of virtue into inevitable miseries. Now when Moses was desirous to teach this lesson to his countrymen, [continues Josephus,] he did not begin the establishment of his laws after the same manner that other legislators did; I mean, upon contracts and other rites between one man and another, but by raising their minds upward to regard God, and his creation of the world; and by persuading them, that we men are the most excellent of the creatures of God upon earth. Now when once he had brought them to submit to religion, he easily persuaded them to submit to all other things . . . [for, concludes Josephus] when he had once demonstrated that God was possessed [page 68] of perfect virtue, he supposed that men also ought to strive after [such virtues]." (The Works of Josephus, pp. 38-39.)

"Now this is exactly what happens. When men correctly understand and have faith in the true and living God, they strive to develop within themselves his virtues. He becomes the lodestar of their lives. To emulate him is their highest aspiration. As they strive to "be . . . perfect, even as [their] Father which is in heaven is perfect" (Matt. 5:48), they actually become partakers of his divine nature. In doing so, they add to their faith and knowledge, temperance, patience, godliness, brotherly kindness, love, and charity, virtues that are perfected in the true and living God. These virtues drive out of their hearts selfishness, greed, lust, hate, contentions, and war. Happiness, contentment, joy, and peace naturally follow.

The almost universal prescript for peace today is "return to God." "We must turn to God to find peace is the cry of right-minded people throughout all the land. It is not because we do not know the remedy that peace escapes us. It is because we do not know the God to whom we must return.

Turning to false gods will not bring peace. Turning to the gods of mythology, heathen gods, graven images, ethereal gods created in the minds of the worldly wise has only increased selfishness, greed, and lust, and has intensified contention, conflict, and strife. What men must do to find peace is discover and emulate the true and living God--the God discovered by our recent convert.

To find and follow him is the greatest need of this generation, as it has been of all generations.

A knowledge of God is the key to peace in the hearts of men and nations on this earth, as much as it is the key to eternal life in the world beyond the grave. Because the knowledge of God is of such great importance, he has revealed himself time and again through the ages past. Men are, therefore, not justified in their continued ignorance of him.

In the very first chapter of Genesis, Moses clearly explains the form and nature of God in this simple statement:

"God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:27.)

"And I have a work for thee, Moses, my son; and thou art in the similitude of mine Only Begotten; and mine Only Begotten is and shall be the Savior. . . ." (Moses 1:1-4, 46.)

"And God spake unto Moses, saying: Behold, I am the Lord God Almighty. . . ." (Moses 1:1-4, 46.)

This revelation of himself to Moses was not the first, neither was it the last. In the meridian of time Jesus Christ, the Firstborn Son of God in the spirit, came to earth as God's Only Begotten Son in the flesh. One of the purposes of his coming was to reveal himself and his Father. This he did in no uncertain manner. Paul understood and declared this when he said that Jesus was "the express image of his [Father's] person. . . ." (Heb. 1:3.)

To those who, at the time of his triumphal entry into Jerusalem, inquired, saying: ". . . who is this Son of man? . . . Jesus . . . said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me." (John 12:34, 44-45.)

"And God spake unto Moses, saying: Behold, I am the Lord God Almighty. . . ." (Moses 1:1-4, 46.)

"And I have a work for thee, Moses, my son; and thou art in the similitude of mine Only Begotten; and mine Only Begotten is and shall be the Savior. . . ." (Moses 1:1-4, 46.)

Adam was taught as clearly and specifically as was Moses about the true and living God. To him the Lord said, "... thou art one in me, a son of God. . . ." (Moses 7:68.)

Adam and Eve made all these things known to their children. But "... Satan came among them, saying: . . . Believe it not; . . . and they loved Satan more than God. . . ." (Moses 5:13.)

As God's revelation of himself to Moses was not the first, neither was it the last. In the meridian of time Jesus Christ, the Firstborn Son of God in the spirit, came to earth as God's Only Begotten Son in the flesh. One of the purposes of his coming was to reveal himself and his Father. This he did in no uncertain manner. Paul understood and declared this when he said that Jesus was "the express image of his [Father's] person. . . ." (Heb. 1:3.)

To those who, at the time of his triumphal entry into Jerusalem, inquired, saying: "... who is this Son of man? . . . Jesus . . . said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me." (John 12:34, 44-45.)

In the upper chamber, in response to the request of Philip, "Lord, shew us the Father, . . . Jesus saith unto him . . . he that hath seen me hath seen the Father. . . ." (John 14:8-9.)

These teachings were plain enough to convince men in the apostolic church that Jesus was a true revelation of the same true and living God who had revealed himself to Adam and to Moses.
But men in the meridian of time were little different than they are now or than they were in the days of Adam and Moses. They loved Satan more than they loved God, and when Satan came among them and, through his pagan philosophies and other sophistries, taught them "believe it not," they believed it not. By 325 A.D. an apostate church had sunk, in its understanding of the true and living God, to the confusion evidenced by the Nicene Creed. In this awful darkness men strayed until the nineteenth century.

Then, in his infinite mercy, "knowing the calamity which should come upon the inhabitants of the earth" if they did not come to an understanding of and faith in the true and living God, which would induce them to "seek . . . the Lord to establish his righteousness," God revealed himself anew.

As in times past he had chosen to reveal himself to Adam, Moses, Jesus, and others, so now in this last dispensation he selected Joseph Smith. When God took him in hand, Joseph was to the world but an obscure youth. But to God he was no stranger. In the heavens he had been chosen by the Lord and foreordained to be the mighty prophet of the latter-day restoration.

When this boy prophet came out of the Sacred Grove in the spring of 1820, he had a sure knowledge of the true and living God, for he had seen and conversed with him and his Beloved Son, Jesus Christ.

He knew with the same certainty as did Adam and Moses that these heavenly beings were personages of flesh and bone as tangible as man's; that God did indeed create men in his own image.

Twenty-four years later, Joseph Smith sealed with his life's blood his testimony of the true and living God.

During this short period, having been endowed from heaven with God's priesthood, he had, under divine direction, established The Church of Jesus Christ of Latter-day Saints, which church through him had received anew the divine commission to declare the true and living God in all the world to every creature. (See D&C 68:8; 112:28.) This is the mission of The Church of Jesus Christ of Latter-day Saints, and this it is doing with all its might.

And now, my beloved brethren and sisters, in and out of the Church, all you who are within the sound of my voice, as one whose obligation and honor it is to bear witness of the true and living God, I testify to you that [page 69] I do know that these manifestations which God has given of himself, to which I have called your attention, are true. I also bear witness that to every soul who will accept him, and seek to establish his righteousness, will come the peace spoken of by our convert, and that if enough people will come to know him, their knowledge and faith will work in them a transformation that will bring peace not only to themselves but also to this troubled world. For the key to peace, for individual men and for nations, is the knowledge of and faith in the true and living God. The only alternative to peace obtained in this manner is more contention and strife, which will eventually culminate in the destruction foretold by the prophets. God grant that we may choose peace, by seeking and finding the true and living God. I humbly pray in the name of Jesus Christ. Amen.

President Paul H. Dunn Of the First Council of the Seventy

My brothers and sisters, both seen and unseen throughout the world, this is a wonderful occasion.

Sister Dunn and I are currently residing in Cambridge, Massachusetts. It is steeped in American tradition. It was the dwelling place for the Washingtons, the Franklins, the Reverses, the Hancockes. The story is told there of a dialogue that was supposed to have occurred between Mrs. Paul Revere and her husband. It is reported that she said: "I don't care who's coming to, night. It's my turn to have the horse."

I am grateful, my brothers and sisters, for my turn here, to bear solemn witness to things that are very close to my heart, and which I believe completely.

One hundred thirty miles north of Boston is one of the most beautiful places I have ever seen. Nestled in the rolling green hills of Windsor County, Vermont, is the birthplace of a prophet of the Lord--Joseph Smith. On the grounds of the original homestead stand two buildings housing a bureau of information and a religious display center.

Recently on one of our trips to the memorial we had our young daughter Kellie with us. She has been there many times and is always noticeably affected by the inner peace and spirit that prevails. She never leaves that building without signing her name in the guest book provided for visitors and giving her evaluation in the column provided for comments. (Incidentally, another column asks if you would like more information about the Church. We have received over forty referrals from her already.)

On this particular day she wrote: "The Church is the greatest thing in my life." My wife and I were obviously filled with joyful emotion. Why? Because the Church and the gospel with its ordinances is a "way of life," and by following its teachings we as a family have come to an understanding of and faith in the true and living God. We have received over forty referrals from her already.

It was just 150 years ago this spring that a young lad with simple faith asked a very important question: "Which church is right?" That beautiful spring morning in 1820, God the Father and his Son Jesus Christ revealed themselves to a young boy whose name will never perish. That boy was Joseph Smith, the first prophet of this dispensation.

For the past two years we have been living in New England and have spent a great deal of time at the birthplace of the Prophet. The Lord has hallowed that spot, and each time we gaze upon the granite shaft that pierces the sky over the place where he was born, our hearts fill with joy and the Spirit whispers to us, "He was indeed a prophet."

One of the best gifts I could give you this morning is an opportunity to know the Prophet Joseph Smith a little better. I shall not undertake to explain to you the accomplishments of Joseph Smith, but I want to tell you about the man, the Seer, and the Prophet. I think it is important that we know the how and why of his life, for to do so is to increase our understanding and appreciation of this "prince of our present dispensation," even Joseph Smith, the man of whom Brigham Young said: "Jesus Christ excepted, no better man ever lived."

A life that has become a candle of the Lord is a life that all would wish to see more clearly. Such a life was Joseph Smith's--a life given in the service of others and a life of love. We declare that he was, without a doubt, one of the most noble sons of our eternal Heavenly Father.

He was a tall, well-built man, over six feet in height and about 210 pounds. He had a light skin, light hair, and blue eyes that could gaze into the heart of any man. He was as quick as a squirrel, strong as a lion, and mild as a lamb. One young man said of him that "he wore no whiskers, and that altogether, he presented a very formidable appearance, being a man of gentlemanly bearing." A young lady said that there were no pictures [page 71] of him in existence that can compare with the majesty of his presence. His wife said no one could capture his true countenance because his expression and countenance changed with his moods.

As one looks more deeply into his personality, experiences, and character, one can see a remarkable blend of Christ-like qualities. His peers spoke of his solemnity in sacred moments, yet are much pleased at his prophetic wit, his love of music, poetry, drama, and, very notably, his hearty laughter. They were continually amazed at his versatility in changing pace. He could move from studying the scriptures or any of his four foreign languages to playing ball, wrestling, jumping at a mark, and back again to studying. All people could recognize his easy jovial appearance when he was engaged in activities of fun, but they were quick to note his dislike of anything that was degrading or vulgar.
He could reprove betimes with sharpness and always showed forth afterwards an increase of love. *"I am determined,"* he said, *"while I lead this church to lead it right."

Joseph Smith was a rugged and free outdoor man. He delighted in physical work and taught that it was a God-given principle to keep our bodies strong. During the building of the Nauvoo Temple, he would often work in the rock quarry. Many people learned of the restoration of the gospel while working at his side in quarry, in the forest, or the hayfield.

Joseph Smith had a strong and abiding testimony of Jesus the Christ and never let an opportunity pass in which he could tell others of the knowledge he had. When he spoke, he seemed to shake the very earth, and the people said that he had the appearance of one that was heaven borne while preaching. Not only did he speak with the Spirit, but the records show that at one time or another in his life he possessed every spiritual gift, and one of his most profound teachings was uttered in these words when he said, *"I have made this my rule: When God commands, do it."

In carrying out God's commandments, Joseph possessed the rare Christ-like combination of what Carl Sandburg called *"velvet and steel,"* which can move people with gentleness, meekness, and love, unfeigned without threat or force. If the world would only learn God's commandments and live like Joseph Smith, what a wonderful world this would be.

President McKay often told us that we become like what we love. Joseph loved Christ and became like him. He said, *"I want to become a smooth shaft in the quiver of the Almighty."* "My [page 72] voice is always for peace," and Jesus Christ is my great counselor."

He was a man, like any of us, but unlike us today, he endured unspeakable suffering and persecution. He was driven from four states, lost six children in birth, was tarred and feathered, was poisoned; yet he led his people with great courage and said, *"I cannot deny what I know to be true."

Brigham Young said that he lived one thousand years in 38, and although he was mobbed and beaten, Lydia Baily said, *"His face shown with the mellow radiance of an astral lamp."

He led like Moses, spoke like Peter, and wrote like Paul. Wilford Woodruff said, *"His mind, like Enoch's, expands as eternity, and God alone can comprehend his soul."

In knowledge and understanding of the gospel, he was unsurpassed. Joseph Smith left on record fifteen hundred statements that spoke of the future. Many hundreds of these have already come to pass, and in our own lifetime we will see the fulfillment of many more. You may pick at random any of his writings and find more about the last days than in the entire Bible. His writings, letters, and, spoken words are so extensive that it seems almost impossible that one man could do so much in so little time.

The Book of Mormon, the books of Moses and Abraham, and the Doctrine and Covenants, all of which he recorded under revelation, total 830 pages, and his own history, speeches, and minutes total over 3,200 pages.

We have been called the happiest people on earth, and much of our happiness comes from living the truths revealed to us by Joseph Smith.

If any man was taught by God and angels, Joseph Smith was that man. He was a spiritual amphibian, with one foot on earth and one foot in heaven. Edward Stevenson says, *"He possessed an infinity of knowledge."* And Wilford Woodruff said, *"He seemed a fountain of knowledge from whose mouth streams of eternal wisdom flowed."* Parley P. Pratt said, *"He could gaze into eternity, penetrate the heavens, and comprehend all worlds."

Joseph Smith taught that this great nation of America was a choice land that came into being under the Lord's direction, and he bore a strong testimony of the divine importance of the work done by the founding fathers of this great country. He said, *"The Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of its liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary [page 73] land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun."* (Documentary History of the Church, Vol. 3, p. 304.)

He never asked for a light load, but rather lie prayed for a strong back; and he was indeed a prophet, for his constant plea was: *"Oh Lord, what shall I do?"* Those who listened to his prayers marveled at the spirit he presented and learned in their own lives that the heavens could literally be opened. They understood what he meant when he taught: *"It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with Him as one man converses with another."* (DHC, Vol. 6, p. 305.)

Someone has said that the greatest of all discoveries is when a man discovers God. Joseph Smith made available to the world, with no exceptions, the true nature and knowledge of God, a personal and loving Father. He taught that God is our Father and that Christ is not only his Son, but also our elder brother. The Christian churches of the day said, *"We believe in God,"* but Joseph Smith said, *"I saw God and Christ and they did in reality speak to me."* He was persecuted for saying that he had seen a vision, yet it was true. Not only has he made known to us that God exists, but also that lie is ever willing to answer our prayers.

Prayer is the soul's sincere desire, says a great hymn, and if Joseph Smith gave us nothing else, he set the example whereby we could have our desires fulfilled and our hearts made clean and pure. Thus, on his way to Carthage before he was martyred, he said, *"My conscience is void of offense."* "I am not afraid to die." He spoke as a man whose life could stand inspection before the Master.

On that fateful day in 1844, he was killed by a mob of about 150 men with painted faces. At the time of his death it was written, *"The blow that subdued Joseph Smith has palsied the arm of Mormonism. They will now scatter in the four winds and gradually merge in the great mass of society."* (Boston Globe, June 27, 1844.) This congregation today and the millions in our listening audience refute those words.

The enemies of God were sure that by killing the Prophet, they had destroyed the truth; yet it lives, greater and stronger with each passing year. It is indestructible, for the millions in our congregation today and the millions in our listening audience refute those words.

It is my personal witness that he was and is a prophet. His mantle fell upon succeeding prophets and rests upon the shoulders of Joseph Fielding Smith today. In the name of Jesus Christ, Amen.

Elder Delbert L. Stapley Of the Council of the Twelve

My dear brethren and sisters and friends: I am grateful for the introduction to my theme by our beloved Brother Dunn, who has just spoken. The following scripture from the writings of the apostle James will serve as the theme for my discourse. He said:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed."

"For let not that man [he that wavereth] think that he shall receive any thing of the Lord."
"A double minded man is unstable in all his ways." (Jas. 1:5-8.)

Joseph Smith, a modern prophet, had his faith tested as a boy when he watched the members of his family become influenced by the conflicting doctrines the revivalists of his day were preaching.

The promise of this scripture prompted him to "ask of God." His earnest prayer led to the restoration of Christ's church in this last dispensation of his providence to man. The application of this quote is not restricted. God is no respecter of persons. (See Acts 10:34.) This promise is open to everyone earnestly seeking light and truth.

President David O. McKay has said: "Faith is manifested in works: and that his what wisdom is, the application of knowledge to daily life and the performance of good deeds. . . . wisdom never comes by chance; it requires effort and its source is God. If I were to ask you to name the soul's greatest achievement, I would have you answer wisdom, not knowledge. You may get all the knowledge in the world, but if you lack wisdom, you might as be high powered engine without balance.

Wisdom, then, is putting knowledge to proper use.

In these latter days God has admonished his people to seek wisdom:

"And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (D&C 88:118.)

How can meaningful wisdom be acquired except by prayer and an unwavering faith? If we find it necessary to analyze, evaluate, and question our faith without end, do we really have faith? Is it steadfast and unwavering? Do we observe the law's of God without measuring their pros and cons? Having an unwavering faith is applying a specific principle to daily living. Let me illustrate:

Each person who commits himself agrees, if he has the habit, to give up the use of tobacco. He sees others around him using it and has to be strong in his desire to overcome the habit. So he applies himself to that resolve by sheer determination of will.

Later he thinks about the temptation but he can live next to it and not yield to the temptation. He gains a satisfaction in keeping his pledge, and it isn't a problem anymore. The principle is there; he recognizes it and is able to live it.

Finally, with assurance, he says, "What principle?" He no longer has to reevaluate. It is just the way to live.

There are many references in the scriptures to those having unwavering faith. One is Abraham, whom God commanded to offer up his only son Isaac as a sacrifice to the Lord. Abraham made the preparations, took Isaac to the land of Moriah, built an altar upon a mountain, and was ready to sacrifice him, but an angel forbade him, saying:

"Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." (Gen. 22:12.)

Another example is the prophet Noah, who lived in the days when the wickedness of men caused the Lord to "repent" for having created man. The scriptures record: "But Noah found grace in the eyes of the Lord." (Gen. 6:8.)

Through his faithful, unwavering adherence to the counsel of God, and despite the scoffing and ridicule from the people to his warnings of their approaching destruction, Noah and his family won God's protecting power and were the only ones saved from the flood.

The apostle Peter wavered in faith when, at the Lord's bidding, he walked toward him on the water.

"But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried . . . Lord, save me.

"And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" (Matt. 14:30-31.)

The comparison the Lord makes between the wavering soul and the wave of the sea driven with the winds and tossed has touched the lives of many. Most of us have seen the calm seas, and at other times the damage caused when the winds become intense and the waves rise and become powerful, destructive forces. A parallel can be drawn to the buffetings of Satan. When we are serene and on the Lord's side, Satan's influence is not felt; but when we cross over and are deceived by the winds of false doctrine, by the waves of man-made philosophies and sophistries, we can be drenched, submerged, and even drowned in the depths of disbelief, and the Spirit of the Lord driven completely from our lives. These deceived and wavering souls cannot, because of their incontinence, expect to receive anything of the Lord.

Those who have knowingly sinned against God's commandments are tormented by the buffetings of Satan until, through sincere repentance, a forsaking of sin, and the reordering of their lives to the divine will, there is a cleansing of soul and a feeling of forgiveness for their transgressions. Those renewed in faith testify that the period of their sinning was the unhappiest time of their lives. Paying the penalty for their mistakes has strengthened them to resolve with an unwavering faith to follow an undeviating path of righteousness.

The trends today are away from gospel teachings. If these trends continue, destruction will result, because God will not be mocked. His judgments are sure to fall upon the wicked--he has so decreed through his ancient and modern prophets.

In the midst of unrest, frustration, and increasing powers of evil to violate the principles and standards of the gospel, parents, teachers, and leaders need wisdom and judgment to cope with the disturbing problems that confront the youth of today.

An unwavering faith should be developed early in life. Solomon counseled: "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.)

This faith was built into the Prophet Joseph Smith in his youth. With all his heart he believed the Lord would fulfill the promise if he possessed an unflaunting faith and was honest and sincere in his desire to know the truth and find the right way to God.

Too many young people are being taught concepts in school and elsewhere that do not harmonize with the teachings of the gospel of Christ. They are encouraged to find out for themselves, to try this and try that. This deviating approach permits looseness and uncontrolled appetites. The Lord has said: "... seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you." (D&C 88:93.)

This is different from following the whims of those influenced by Satan and experimenting with injurious substances or engaging in immoral practices.
My brethren and sisters, it is a joy to be home again. After a globeencircling journey, which results often in a better understanding of the peoples of other lands and desire to do so, I humbly pray in the name of Jesus Christ. Amen.

The Church of Jesus Christ of Latter-day Saints is true. I know the gospel is true. I know that the gospel is the power of God unto salvation. I know that we are divinely led today and that the Church invites sincere, faithful children of God of all ages and nationalities to come unto Christ and prepare themselves worthily to enter his kingdom. May we all have a heart.

Don't we all, through the Savior's sacrifice, require his intervention with our Eternal Father and his help to achieve salvation, exaltation, and glory?

I testify there is no other way into the kingdom of God, for the Savior said, ". . . seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

I repeat again the statement by the apostle James:

"A double minded man is unstable in all his ways." (Jas. 1:8.) To avoid being a double-minded, unstable person, the Lord has designated the path to follow.

For any person, young or old, the only way to learn what is right and to determine the proper course to follow is to "ask of God, that giveth to all men liberally, and upbraideth not."

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

"A double minded man is unstable in all his ways." (Jas. 1:8.) To avoid being a double-minded, unstable person, the Lord has designated the path to follow.

I humbly encourage all listening who earnestly and sincerely desire to know God's will to study the gospel plan of his Son, Jesus Christ. Pray about it and put this promise of James to the test. I assure you that God will not fail to give you an answer. The warmth of the Spirit will enter your soul and peace and contentment into your heart.

"No man," he said, can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matt. 6:24.)

I humbly pray, my brothers and sisters, that we will be faithful and true to our trusts, walking always in obedience to the commandments. I know The Church of Jesus Christ of Latter-day Saints is true. I know the gospel is true. I know that the gospel is the power of God unto salvation. I know that we are divinely led today and that the Church invites sincere, faithful children of God of all ages and nationalities to come unto Christ and prepare themselves worthily to enter his kingdom. May we all have a desire to do so, I humbly pray in the name of Jesus Christ. Amen.

Elder Hugh B. Brown Of the Council of the Twelve

My brethren and sisters, it is a joy to be home again. After a globeencircling journey, which results often in a better understanding of the peoples of other lands and
It is my impression also that people of all lands and cultures have an increasing hunger for truth and an open-minded attitude toward new truths. Thinking men everywhere are seeking for light. There is, in fact, a worldwide quest for truth.

Leaders in both religious and scientific fields are asking for a revival of learning and a broad-minded attitude toward truth--wherever it may be found. Let me remind you, however, that broad-mindedness too often is nothing but a flattening out of high-mindedness!

The good life is a life that is pursued intelligently, toward the cultivation of genuine spirituality that is grounded in faith and knowledge, that is dedicated to truth.

Faith is the ground of all religion, but there is no special virtue in blind faith. Only faith that is grounded in a courageous search for truth is worthy of the student. We should reject every temptation to irrationality, overcome every inclination to disregard or distort the facts, avoid the extremes of fanaticism, and above all else, demand the truth. Here is the firm foundation for our religion--a religion that describes the glory of God as intelligence and proclaims that man is saved no faster than he gains knowledge.

Just as the truths of science must be tested and verified by reason and factual investigation, so the moral and spiritual truths which the world is seeking from its prophets must be proved and validated in the experience of men. In his search for truth, every man must be true to himself. He must answer to his own reason and to his own moral conscience. Anything less than this would betray his dignity as a human being and a child of God. True dignity is never won by place, and it is never lost when honors are withdrawn. Especially in the realms of spiritual and religious endeavor where faith ventures into untried fields, truth must meet the test of unbelief and endure the fires of persecution, opposition, rejection, and hatred. Truth crushed to earth shall rise again.

Perhaps it was this thought of the permanence and eternal endurance of truth which prompted Oliver Wendell Holmes to write his illuminating poetic essay on "The Battle for Survival of Newborn Truths."

"The time is wracked with birth pangs, Every hour brings forth some gasping truth, And truth, newborn, looks a misshapen, and untimely growth, The terror of the household, and its shame, A monster coiling in its nurse's lap That some would strangle, some would only starve, But still it breathes, and passed from hand to hand, And suckled at a hundred half-clad breasts, Comes slowly to its stature and its form, Calms the rough ridges of its dragon scales, Changes to shining locks its snaky hair, [page 77] And moves transfigured into angel guise, Welcomed by all who cursed its hour of birth And folded in the same encircling arms That cast it like a serpent from their hold."

Let us discuss some newly revealed truth--truth that has had just such a reception and experience as the poet mentions, for it was thought to be "a misshapen and an untimely growth." Yet it is coming to its stature and its form, and its truth will move transfigured yet into angel guise.

The somewhat melancholy history of the past seems to have been a necessary forerunner to those great events which we now proclaim. The passing of the sun of time beyond the meridian, after the crucifixion of Christ, was followed by the twilight and the sunset, and then centuries of darkness, after which the signs of dawn appear. The morning breaks, the shadows flee.

How gloriously the Lord has kept his promise that in the latter days he would pour out his Spirit upon all flesh!

What a marvelous age is this in which we live] What tremendous advancement has been made within the last 150 years!

In the fields of communication and transportation alone, we have made such strides as would cause our ancestors, if they could come and see us, to say that we were gods. They would be stunned by radio and television and the marvelous achievements of science, the harnessing of electricity and other powers by which we bring to servitude the great forces of nature which in their day men feared and were wont to worship.

But lest we be given to boasting of these great events and achievements, we should be reminded of how they are being used, and of what is happening in this world of ours by the very things which our civilization has produced. Hunger and want, misery and woe seem to be spreading through the world, threatening the very civilization that has made these things possible. It seems that God's great plan included work for a wrecking crew, to tear down the old structure and make room for that which is to come. But let not those who are responsible for these things be comforted in this thought, for God has said: It is impossible but that offenses will come: but woe unto him, through whom they come! (Luke 17:1.)

But are we to look for great advancement in these fields of human thought and activity alone, where material things seemingly are glorified and the spiritual things forgotten? Or may we expect in fields of moral growth and spiritual enlightenment to find new truth and revelation from God? When he said he would pour out his Spirit upon all flesh, I think he did not intend to limit his inspiration to those who are working with material things alone, for in the spiritual realm, too, there is need for something new.

You will remember when Peter and John went up to the temple at Jerusalem and came to the gate called beautiful; the man who was lame, sitting there, asked alms of them; and Peter, turning to him, said: "Silver and gold have I none; but such as I have, give I thee: In the name of Jesus Christ of Nazareth rise up and walk." (Acts 3:6.)

The scriptures tell us he was healed, and he leaped and he shouted for joy at his deliverance. Then a crowd gathered in wonder and amazement, and Peter told them that what was done was not of their own power or holiness, but it was done in the name of Jesus Christ. Then he said to the multitude:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

And he shall send Jesus Christ, which before was preached unto you:

The apostle Paul said that in the dispensation of the fulness of times he would gather together in one all things in Christ, both which are in heaven and which are in the earth, even in him.

You will remember, too, as the eleven stood with the Master out near Bethany where they saw a cloud envelope him and take him into heaven, two angels stood by in white apparel and said to those who were assembled: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

We refer again to that marvelous prediction of John, who, while banished on the Isle of Patmos, had a vision and said: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia... And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about... with a golden girdle.

And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about... with a golden girdle.
"A prophet?" they ask with an inquiring look. "A prophet? And what is a prophet? Can any modern man be a prophet? Were not prophets confined to Bible times?"

Most people of today, whether Jewish or Christian, regard it as strange that we make such claims for the President of our church.

In this same sense we accept the President of our Church. He too is a revelator. Through him modern revelation is made available to help us meet the many serious problems of life.

Moses, Isaiah, and Ezekiel were called. These ancient prophets were revelators. By current revelation they received up-to-date, divine guidance for the people.

Now we open a new administration under President Joseph Fielding Smith, also beloved and revered through his many years of devotion to the cause of Christ. He will experienced in its 140 years of history.

The illustrious administration of our beloved President David O. McKay has now come to a close, marking the greatest period of growth the Church has ever experienced in its 140 years of history.

The conference of The Church of Jesus Christ of Latter-day Saints that we now are holding is the most unusual one in 19 years.

It is a great privilege to worship with you here, my brothers and sisters and friends, on this the Lord's Sabbath day.

The Role of a Prophet Elder Mark E. Petersen Of the Council of the Twelve

April 5, 1970

Mark E. Petersen

I pray that we may be individually preparing ourselves to meet him when he comes, for come he will, and that much sooner than we think. Of this truth I testify to you in the name of Jesus Christ. Amen.

And again from Matthew: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matt. 16:27.)

And again from 1 Thess. 4:16.)

This declaration that the Savior will come again is made to you, my brothers and sisters and friends, in the spirit and by the power which gave these truths to man, and in his name I declare to you that I know, as I know I live, that this is true. It is the most hopeful and the most glorious announcement and promise that has been made in all the history of the world, save only that which was made by the angels to the shepherds on the hills of Galilee when Christ was born.

Let us continue to search for truth in all fields of human interest and endeavor.--"Till the war drums throb no longer and the battle flags are furled in the parliament of man, the federation of the world; till the Prince of Peace shall come and assume his rightful place as King of kings, and there will be universal peace for 1,000 years.

I pray that we may be individually preparing ourselves to meet him when he comes, for come he will, and that much sooner than we think. Of this truth I testify to you in the name of Jesus Christ. Amen.

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The President of The Church of Jesus Christ of Latter-day Saints is more than a president. To us he also is chosen to be a prophet of God in the same sense in which Moses, Isaiah, and Ezekiel were called. These ancient prophets were revealers. By current revelation they received up-to-date, divine guidance for the people.

In this same sense we accept the President of our Church. He too is a revelator. Through him modern revelation is made available to help us meet the many serious problems of life.

Most people of today, whether Jewish or Christian, regard it as strange that we make such claims for the President of our church.

"A prophet?" they ask with an inquiring look. "A prophet? And what is a prophet? Can any modern man be a prophet? Were not prophets confined to Bible times?"
These indeed are proper questions. They should be asked and they should be answered.

Our best explanation may be given by reviewing what the Bible itself says about prophets. Such servants of God were most important in ancient times. In fact, the whole program of the Lord's dealings with his people centered about them. So well established was this procedure that one of them said, “Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.” (Amos 3:7.)

The entire pattern of the Bible, as shown in both Old and New Testaments, reflects this important fact.

Whenever God had a people on earth whom he recognized as his own, he provided constant guidance for them, and this guidance was by divine revelation given through living prophets.

These revelations were compiled, and together with the history of the times, they became scripture. This is how we obtained our Bible. The volume of scripture grew with each new prophet. In this way we obtained the books of Moses, Joshua, Samuel, Isaiah, Ezekiel, Malachi, and all the others making up our Old Testament.

It was the same in New Testament times. Here again are sacred writings. those of Matthew, Mark, Luke, and John, the Acts, the Epistles, and the book of Revelation, all originating according to the Lord's pattern, even as in Old Testament times.

But was this actually characteristic of the Christian church? Is it true that there were Christian prophets as there were Old Testament prophets?

The apostle Paul taught that Jesus placed in his church both Christian apostles and Christian prophets for the guidance of the members and for the work of the ministry.

But where are the Christian prophets today? Has God altered his pattern? Has the Almighty changed? Or is he still the same yesterday, today, and forever? And if he does not change, can we say that his procedures change?

Reading that his pattern is the same, we of today should ponder carefully the sacred words given so long ago and ask ourselves why they should not apply today. Recall those words if you will:

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.” (Amos 3:7.)

Some of the great Christian reformers recognized this principle. They knew that God dealt with his people through prophets in ancient times and acknowledged their own lack of divine guidance.

Martin Luther, for example, said that the spiritual powers of early Christianity had been completely destroyed or lost and that Christianity as it was given by the Savior was no longer on the earth.

John Wesley taught that revelation and other spiritual gifts ceased to exist from what he called that "fatal period when Constantine called himself a Christian.”

Roger Williams was equally outspoken and said:

“There is no person on earth qualified to administer any Church ordinances; nor can there be until new apostles are sent by the great head of the Church, for whose coming I am seeking.”

Thomas Jefferson, though not a cleric in the usual sense, was a great student of Christianity. Even he acknowledged the loss of the original gospel and said that he looked forward to "the prospect of a restoration of primitive Christianity.”

Many other thoughtful students of scripture have reached the same conclusion. They have sensed an absence of revelations and other spiritual gifts known so well to ancient Christianity. They also look forward to a restoration of those gifts.

But what encouraged them to believe there would be such a restoration? Was it foretold in Holy Writ?

The Bible teaches that Christ will come again and says that a great new revelation from God is to precede that event, even a restoration of the original gospel, which then is to be preached to the entire modern world.

That new revelation from God would include a modern visitation of angels. The Bible says, a thing regarded as something very strange indeed by most people of today. Yet it is God's way, not man's, that should concern us.

But to whom is this new revelation to come? Will it be given to those who do not believe in modern prophets and revelation and who deny the modern visitation of angels? Would it come to people so unbelieving and so sophisticated that they would refuse to accept the principle of divine intervention?

In the past, when there were no prophets to receive his word, God raised up new ones to bring about his purposes.

By the time the Lord was ready to bring Israel out of Egypt, the people had been without prophets for 400 years and had turned away from the truth. Therefore, when God prepared to bring them back to the holy land, it became necessary for him to raise up a new prophet in the person of Moses, for none of the Israelitish leaders of that day could qualify.

When a forerunner was to be chosen for the mortal ministry of Christ, God did not choose him from among the members of the Sanhedrin. They were unbelieving also and therefore not worthy to receive new revelation. Therefore, he raised up John the Baptist, a new prophet, who could prepare the way for the Lord.

In our day, when the predicted new revelation was to come as forecast in the scripture, again there was no prophet on the earth to receive it. No one believed in modern prophets. So what could God do? He raised up a new prophet in the person of Joseph Smith, who received the great new revelation. As part of it, he was visited by holy angels, as the Bible foretold.

And why did angels come to Joseph Smith? Certainly not to satisfy his curiosity! Those angels came to him to ordain him and confer upon him divine authority and thereby qualify him to serve. In this way the restoration of the gospel was accomplished.

But this was more than a century ago, and Joseph Smith has passed to the great beyond. Others have taken his place. Each of his legal successors, however, was likewise appointed by the Lord as a prophet, a seer, and a revelator to carry on the work.

Joseph Fielding Smith, who is our President today, and who will be formally sustained during this conference, is likewise a divinely appointed prophet of Almighty God, and we so sustain him.
When the Lord reestablished this ancient pattern in our day, he gave a commandment to the members of the Church with respect to their President. Said he: "... thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me.

"For his word ye shall receive, as if from mine own mouth, in all patience and faith." (D&C 21:4-5.)

In other words, the modern prophet became a mouthpiece for God, even as was Moses.

And then the Lord added one more thing. He said that if any receive his word with a doubtful heart and keepeth it with slothfulness, they shall have no reward. But to those who gladly follow the teachings of the modern prophet, the Almighty said:

"... his word ye shall receive, as if from mine own mouth, in all patience and faith.

"For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disburse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory." (D&C 21:5-6)

This is why we sustain Joseph Fielding Smith as a prophet and a seer to our people, which we do joyfully and with all our hearts.

This procedure should not seem strange to those who know the scriptures. It is merely a reestablishment and a continuation of the unchanged but long-forgotten Bible pattern.

And so we say:

"Come, listen to a prophet's voice And hear the word of God, And in the way of truth rejoice, And sing for joy aloud." --Hymns, No. 46

What we say here is no fantasy. It is stern and solemn reality. The heavens have been reopened. God once again converses with man.

As Moses saw God and talked with him face to face, so Joseph Smith saw God and talked with him face to face.

As Isaiah guided his people under the light of heaven, so David O. McKay guided his people under the light of heaven. As Peter, James, and John directed the work of the early Christian church, doing so as Christian prophets and Christian apostles, so Joseph Fielding Smith, Harold B. Lee, and Nathan Eldon Tanner direct the work of the restored Church of Jesus Christ, doing it also as Christian prophets and Christian apostles.

It is all a great reality. The gospel has been restored in our day, and it is now offered freely and without price to all mankind; and it is given through the instrumentality of prophets of God, prophets who have received the revelation of God and who walk under his guidance and inspiration.

We invite all men to partake of this great gospel. We declare it to be God's truth. We realize what Paul said about preaching false doctrine, and we declare our message in all soberness. What we say is true.

God has spoken again from the heavens. He has raised up new prophets in the earth, and we meet together here in the presence of his latest chosen prophet, seer, and revelator. May we follow his direction and sustain him with our hearts and our hands, I earnestly pray, in the name of the Lord Jesus Christ. Amen.

President A. Theodore Tuttle

President A. Theodore Tuttle Of the First Council of the Seventy

Brothers and sisters: President Lee has said we don't need more prophets to speak we need more ears to listen.

We are about ready to listen, aren't we? I think we have come to this conference a little more attentive. Isn't it interesting what a difference even six months can make in our willingness to listen. Our situation is somewhat similar to that in the Book of Mormon, when the people had reached a state of "awful wickedness." Nephi then records:

"Now this great iniquity had come upon the Nephites, in the space of not many years. . . ." (He. 7:6. Italics added.)

With the challenges we face today, it ought to be very comforting to read again what the Lord said to Enoch about our day.

"And the Lord said unto Enoch: As I live, even so will I come in the last days, in the days of wickedness and vengeance. . . .

"... but before that day . . . the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve." (Moses 7:60-61.)

Likewise, in Section 38, after warning the Saints of tumultuous days, the Lord said:

"... but if ye are prepared ye shall not fear." (D&C 38:30.)

In the world there will be no peace. Among faithful Latter-day Saints things will be better. The spirit of fear is not of God. Let us turn to the principles and promises of the prophets, and prepare so we need not fear. How? Strengthen the home! I make several suggestions.

Observe your family home evening. Freedom from fear follows obedience to this promise. The First Presidency has said:

"... if the [families] obey this counsel, we promise that great blessings will result. Love at home and obedience to parents will increase. Faith will be developed in the hearts of the youth of Israel, and they will gain power to combat the evil influences and temptations which beset them." (The First Presidency, 1915, in Era, Vol. 18, p. 734.)

Parents, would you develop faith in the hearts of your children? Then, pay your tithing. Rely on the promise the Lord has made.

I think it is not well known in the Church that payment of tithing has very little to do with money. Tithing has to do with faith. People do not pay tithing because they have money. They pay tithing because they have faith. When we learn that principle, then we are in a better position to understand and to obey what the Lord [page 81] has said. The Lord is measuring our faith. He is not measuring the amount of money we have. Tithing will be a measure of our preparedness in times to come.

Listen to his promise:

"Behold, now it is . . . a day for the tithing of my people; for he that is tithed shall not be burned at his coming."

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"... his word ye shall receive, as if from mine own mouth, in all patience and faith.

"For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disburse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory." (D&C 21:5-6)

This is why we sustain Joseph Fielding Smith as a prophet and a seer to our people, which we do joyfully and with all our hearts.

This procedure should not seem strange to those who know the scriptures. It is merely a reestablishment and a continuation of the unchanged but long-forgotten Bible pattern.

And so we say:

"Come, listen to a prophet's voice And hear the word of God, And in the way of truth rejoice, And sing for joy aloud." --Hymns, No. 46

What we say here is no fantasy. It is stern and solemn reality. The heavens have been reopened. God once again converses with man.

As Moses saw God and talked with him face to face, so Joseph Smith saw God and talked with him face to face.

As Isaiah guided his people under the light of heaven, so David O. McKay guided his people under the light of heaven. As Peter, James, and John directed the work of the early Christian church, doing so as Christian prophets and Christian apostles, so Joseph Fielding Smith, Harold B. Lee, and Nathan Eldon Tanner direct the work of the restored Church of Jesus Christ, doing it also as Christian prophets and Christian apostles.

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Listen to his promise:

"Behold, now it is . . . a day for the tithing of my people; for he that is tithed shall not be burned at his coming."
"For after today cometh the burning--this is speaking after the manner of the Lord--for verily I say, tomorrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of Hosts; and I will not spare any that remain in Babylon.

"Wherefore, if ye believe me, ye will labor while it is called today." (D&C 64:23-25.)

"Against this burning, it would seem the better part of wisdom to take out some "fire insurance." For those who say "We're not going to burn," it would be prudent to remember that it wasn't raining when Noah built the ark!

Let us prepare then by being tithed.

Parents, would you have your children gain power to combat evil influences? Live and teach the Word of Wisdom. The Lord revealed this principle in 1833. It was accepted as a commandment by the Church in general conference on September 9, 1851.

The Word of Wisdom, like tithing, is a principle with a promise.

You know the law, its prohibitions and its recommendations. There are, moreover, four promises of great significance in it: the promise of health, knowledge, strength, and life.

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;"

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen." (D&C 89:1821.)

Youth, compliance with this commandment not only helps to free you from fear, but also strengthens you further to resist the use of drugs, with their hideous mind--and soul--destroying properties. Obedience to this commandment develops self-control, clarity of mind, and spiritual power. Remember, the Lord has promised and the Lord will fulfill. Keep this commandment then and ye need not fear.

Parents, would you draw near to each member of your family? Learn to communicate with God and with one another. Hold family prayer each morning and evening; have individual prayer. Teach your children to "listen" when they pray. Learn to listen to your children. It is often true that 90 percent of our help comes from listening only. Learn to ponder. Take time to meditate.

Eliminate more of the worldly commercial entertainment now channeled into your home. In its place, learn the simple arts and develop individual skills. There is great virtue in training your boys to use building tools and your girls to use homemaking tools. This develops creativity, talent, and initiative. It gives expression to individual talents and encourages thrift and industry.

Train your children to work. I believe in the gospel of work. Train them to assume responsibility. Provide opportunity for service to one another and to their parents. Chores are blessings in overalls. Their value remains long after the duty is done.

Organize activities that bring parents and children together. Working together is more fun than working alone. Learn also to play. Play together as families. Make your family a strong, united unit of the Church.

We had better be organized as families. We had better be able to meet trouble. There will no doubt be plenty of it ahead of us. We had better be prepared--so that we need not fear!

All of this prepares us against the days foretold in the scriptures.

When I was a little boy, I used to go from our house up to Halls' to get milk each morning. I had heard about the burning predicted in the scriptures. I once wondered how we could be burned. I could understand how New York City or even Salt Lake City could burn up with its buildings close together. But, I was sure that fire would never touch us. Fire couldn't possibly jump from Halls' barn across our garden to our house--not even the biggest fire I had ever seen. I felt safe in Manti.

These were a little boy's thoughts. Since then, I've learned about things that can burn without having to have buildings close together.

The Lord has said: "My people will I preserve. And, ". . . if ye are prepared, ye need not fear."

I testify that he lives to fulfill his promise. Jesus is the Christ. He will come one day. President Joseph Fielding Smith is a living prophet, and I love him and sustain him and his counselors with all my heart, in the name of Jesus Christ. Amen.

Robert L. Simpson
Bishop Robert L. Simpson Of the Presiding Bishopric

My dear brethren and sisters: I am grateful to my Heavenly Father for this opportunity. I want each of you to know the strength that we feel in your presence. I am sure you come to conference to receive, but I want to promise you that you also give as you come to general conference, because we are the recipients of that giving. As we look at you and as we feel your unity and your strength and your combined faith, we feel built up, and we are better able to carry out our assignments. Without that feeling, we couldn't do it, I promise you.

May I bear you my witness that I know that God lives. I know it just as surely as I stand here, and I know that Jesus is the Christ, and that Joseph Fielding Smith is a prophet of God. And because he is a prophet, those things that he says are true. Just yesterday he gave two great discourses, and one of the things that he said I shall ever remember, for it was something that was taught me even as a child at the knee of my mother. He said, "God is our Father, and we are his children." O that the world, three billion people, could listen to a prophet of God and have this firm thought, this basic and fundamental concept, as an anchor to their lives.

Not too long ago a schoolteacher, anxious to extract some participation from her class of third graders on the subject of modern-day progress, asked her little ones a simple question:

"Can anyone here name one important thing in this world that wasn't here ten years ago?" After a few moments of thinking, an eager and confident eighty-year-old boy near the back raised his hand. His answer: "Yes--me." As humorous as this incident might sound on the surface, I am certain that Heavenly Father smiled approvingly at the boy's response, a response that was made in all seriousness.

This lad, in my mind, is a modern-day David, for it was he who declared centuries ago:
"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;"

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

"For thou has made him a little lower than the angels, and hast crowned him with glory and honour.

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." (Ps. 8:3-6.)

"If the world could but learn and have feelings about this one basic concept of God to man, of father-to-son relationship, many of our mortal frustrations and contentions could be greatly diminished.

Just a couple of days ago in Primary conference, we were reminded once again by the little children: "I am a child of God, and he has sent me here." This is a basic doctrine, and all mankind needs to believe it.

We seem so inclined to forget that there are certain basic and fundamental relationships within the human family that do not alter as the scene changes from one side of the veil to the other. One of those concepts, in my opinion, is the right that every child has to communicate with and obtain assistance from his father, mortal and heavenly. Each of us has two fathers—a spiritual father and an earthly father. Not only that, but I have also been taught that every parent has the right and the capacity to know and be concerned about the welfare of his children. It is an eternal commission and right shared by the father of your physical body and the father of your spirit.

Why must we continually limit God, our Eternal Father, and his abilities by our own mortal incapabilities, immaturities, and our earthbound, physical restrictions? Should he who has the ability to create worlds and father billions of children be denied the right to know his offspring? Of course not. Every father has that privilege. To think otherwise is inconsistent with all that we hold as basic and fundamental in life—life here, life before, and life hereafter.

May I be bold enough to suggest that your Heavenly Father knows you personally and can call you by name—yes, you plus three billion other children who share this world with you. And you can add to that family circle the billions upon billions who have lived and died since Father Adam. This thought itself is admittedly almost beyond the comprehension of mortal understanding, but please, let us not limit the Creator of heaven and earth in any way, for his powers are limitless, and the basic concept must hold that a father knows his children.

As a child of God kneels to pray, that individual must believe implicitly that his prayer is being heard by him to whom the prayer is addressed. The thought that our Heavenly Father is too busy or that our message is being recorded by celestial computers for possible future consideration is unthinkable and inconsistent with all we have been taught by our holy prophets.

It used to be said of a Mormon that his word was as good as his bond. Once a Mormon gave his word, you could rely on it. Please share with me your innermost thoughts, your hopes, yes, and particularly your problems. I know I can help, but listen carefully, child—don't close the door when I give you the answer. I need you very much, just as you need me." Then followed the child's classic statement: "But Daddy, I wasn't talking to you."

Even three-year-olds have personal, private matters to discuss with Heavenly Father from time to time. But most important of all is the implicit faith that the communication is not in vain. Each word is finding its way to a Father who is not too busy, a Father who has the ability to hear, to judge, and to act for our benefit. This must be the personal faith of us all regardless of our age, regardless of our station in life, regardless of how long it has been, regardless of how grievous the confidence might be.

"... this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) His total purpose and plan is involved in our success. It's natural for a father to want success for his offspring. A son or daughter should want to please his parents and to help guarantee an eternal relationship with them.

"What is man, that thou art mindful of him?" A loving Father in heaven, concerned for the welfare of his child, might well answer: "Why, you are my son, you are my daughter. I love you very much. I listen carefully each day, hoping to hear from you. I want so to one day have you back where you belong. Please share with me your innermost thoughts, your hopes, yes, and particularly your problems. I know I can help, but listen carefully, child—don't close the door when I give you the answer. I need you very much, just as you need me." And I suppose that a fitting climax to such comments that a loving Heavenly Father might conceivably utter to any one of his children could well be couched in the same language that the Savior used as he spoke tenderly through John:

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:5, 7.) What a promise]

We are children of God. He is our Father in very deed. May we revere that relationship. Without this lofty concept as the foundation of our lives, our chances for eternal happiness and true success are extremely limited; our possibility for eternal joy and exaltation is nonexistent. But with it in sharp focus and meaningful on a daily basis, we will best be able to comprehend and realize the great statement that "men are, that they might have joy." (2 Ne. 2:25.) I pray in the name of Jesus Christ. Amen.

Theodore M. Burton

Elder Theodore M. Burton Assistant to the Council of the Twelve

It used to be said of a Mormon that his word was as good as his bond. Once a Mormon gave his word, you could rely on it. Even if it meant a personal sacrifice of money, time, or effort, once he gave his word you could depend on him to do as he promised. Is the same thing true today?

Honesty can take many forms, such as giving a full day's work for a full day's pay. Can one be considered honest who loaf's on his job; who wastes time in the rest room, around the water fountain, or who stretches his lunch hour an extra 15 minutes? It is easy to compile a list of dishonest business practices that take money from an employer. We can name such things as making unnecessary personal telephone calls, coming late to work, taking home paper, pencils, postal stamps, or mailing personal letters through the company postage meter. Such practices once frowned on are almost universally accepted today with the excuse "everyone does it." The fact of the matter is that everyone doesn't do it. There are still many honest people in this world.

Honesty includes more than material things. There must be honesty within the family. A man must be honest with his wife and a wife honest with her husband. Children must be honest with parents and parents honest with their children. Honesty involves loyalty to friends, neighbors, the community, and the nation. Honesty is a host of little things that make a person trustworthy. Honesty is a fundamental principle in the true worship of a kind, loving Father in heaven. One of the reasons the Father loved the Son so much was because he was trustworthy. Jesus said:

"Therefore doth my Father love me, because I lay down my life, that I might take it again.

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it up again. This commandment have I received of my Father." (John 10:17-18.)
Elder Alma Sonne Assistant to the Council of the Twelve

I devoutly wish that all members of The Church of Jesus Christ of Latter-day Saints could be numbered among the honest, trustworthy people of this world. Some members of the Church succumb to the world in which they live. They wear their religion on Sunday, but forget it when they enter the business world. There they become as sharp and untrustworthy in business dealings as some of their associates. You can be both successful and honest—in fact, you can be more successful as an honest man than you ever can as a self-seeking, dishonest person.

No one is born honest. No one is born dishonest. We have to be taught to be honest. We have to experience the pain, worry, and discomfort of dishonesty to know that truly, “honesty is the best policy.” The prophet Alma told his son Corianton, “Behold, I say unto you, wickedness never was happiness.” (Al. 41:10. Italics added.) Dishonest persons soon discover this. Not only does dishonesty ruin their lives, but it also brings shame and dishonor to their families. Dishonesty also brings shame and suffering to the people of the church to which they belong. Like it or not, we are all soon tarryed with the same brush.

It is easy to be dishonest in little things. Few people think it dishonest to take a pencil home. The Church has about 3,500 employees. Figuring five cents per pencil, if each person were to take one pencil, such a loss would amount to $175.00. A person who would think twice about stealing $175.00 may never lose a moments sleep about taking a pencil. Yet what limits dare one set for dishonesty? Little things soon amount to big things. Before we are aware, we graduate to greater sin.

The telling of a lie may appear to be a little thing, but one lie leads to another until a person’s reputation is lost. Once a person is branded a liar, a cheat, or a thief, it takes a long period of repentance and restoration to bring back a reputation so easily tarnished by a careless and thoughtless act. As long as we have to learn to be honest or dishonest, why not learn to be honest?

I wish all boys could have had a mother such as I had. One day I came home eating an apple. Mother asked me where I got it. I told her I found it. She soon discovered that I had found it in Mr. Goddard’s grocery store, and mother insisted I take it back. I protested that it was partly eaten, but at her urging I took the partly eaten apple back to Mr. Goddard and shamefully told him I had robbed his store. He phoned mother to tell her I had brought it back and said he had seen me take it, but it was such a little thing he hadn’t bothered to say anything about it. It wasn’t a little thing to mother. She loved us too much to have a thief in the family.

There is a phenomenon that accompanies dishonest persons. Before long they become very critical and tend to find fault with leaders who call their attention to their unrighteousness. Instead of repenting and changing their lives for the better, they tend to justify their own misdeeds by finding fault with their leaders. The Prophet Joseph Smith said:

“I will give you one of the Keys of the mysteries of the Kingdom. It is an eternal principle, that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostasy; and if he does not repent, will apostatize, as God lives.” (Teachings of the Prophet Joseph Smith, Joseph Fielding Smith, comp., pp. 156-57.)

Another truism is that God does bless the righteous. Often in that moment when God showers blessings upon us most abundantly, we forget him because we no longer need his sustaining hand. I hope with our present prosperity we are not forgetting our Maker nor forgetting those practices of honesty and integrity that have made us what we are today. Helaman, a great Book of Mormon prophet, wrote:

“. . . behold how false, and also the unsteadiness of the hearts of the children of men; yea, we can see that the Lord in his great infinite goodness doth bless and prosper those who put their trust in him.

“Yes, and we may see at the very time when he doth prosper his people, . . . then is the time that they do harden their hearts, and do forget the Lord their God, and do trample under their feet the Holy One—yea, and this because of their ease, and their exceedingly great prosperity.

“Yea, how quick to be lifted up in pride; . . . and how slow are they to remember the Lord their God, and to give ear unto his counsels, yea, how slow to walk in wisdom’s paths!” (He. 12:1-2, 5.)

Would it not be wise to examine our practices to see which road we are walking? Is our word as good as our bond? Are we honest in our dealings with others, even in little things?

Just because we Latter-day Saints live in a current world characterized by sharp and dishonest practices is no excuse for us to be untrustworthy. Because others lie is no excuse for us to be dishonest. On the contrary, we must be leaders of righteousness so that others may know the paths of honesty and righteousness that lead back into the presence of God the Eternal Father. The power of the priesthood is given us to lead. Those who bear that priesthood must be pillars of honesty and virtue in every sense of the word. The apostle Peter spoke to priesthood leaders in this way:

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shed forth the praises of him who hath called you out of darkness into his marvellous light:

“Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

“Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.” (1 Pet. 2:9, 11-12.)

As the children of God, our lives must be filled with good works, honest practices, and honest virtues that are characteristic of the children of God. When we take upon ourselves the name of Jesus Christ, we bear the responsibility of guarding that great name with our lives.

To fail to honor that royal name we bear as Christians is to hold the very God we espouse to open ridicule and shame. In effect, we crucify him anew before the world.

Now we know these things are true. Like Amulek of old we know better, but often we won’t listen. As Amulek said:

“... I did harden my heart, for I was called many times and I would not hear; therefore I knew concerning these things, yet I would not know; therefore I went on rebelling against God, in the wickedness of my heart...” (Al. 10:6. Italics added.)

You know as I know that the ways of God will not fail. His purposes will be accomplished and he will save us from our sins if only we will not harden our hearts.

This is God's work. We are God's children and must not fail him. Let us all then obey those teachings which we know deep down in our hearts are true. It is time to remember that Jesus truly is the Christ, the living Son of the living God. He is the Redeemer and Savior of this world. Of the divinity of his teachings and the rightness of his cause I bear my personal witness in the name of Jesus Christ. Amen.

Elder Alma Sonne Assistant to the Council of the Twelve
My beloved brethren and sisters: How wonderful it is to be assembled here with you in this great worldwide general conference of the Church. As I note the various representatives of stakes from all over the world, I sense more than ever how completely this is a worldwide church. I am grateful to be here and to represent you in whatever way I might, and to be of service in this great church.

Some of the facts that come to our attention in the line of our duty make me wonder if we take as seriously as we should the covenants we have made as members of the Church:

--The covenants made in baptism—wherein we "witness before the church that [we] have truly repented of all . . . sins, and are willing to take upon [us] the name of the Church:

--Promises made to our spouse and unto the Lord as we enter into the marriage covenant.

--All covenants made in the temple.

--Promises made to our bishop and stake president, branch president or mission president as we accept assignments to offices in the Church.

--The oath and covenant of the priesthood. The obligations we accept as we are ordained to the priesthood and act in its offices.

The Lord expects us to be obedient to our covenants. Great blessings are promised us as we are obedient, both temporal and spiritual, the greatest of which is eternal life. (D&C 59:23.) Likewise, condemnation follows disobedience. The Lord expects us to be strong and conquering as we exercise our agency.

President McKay said, in reference to our responsibilities as members of the Church: "Membership in the Church carries with it the responsibility to overcome temptation, to battle error, to improve the mind, and to develop one's spirit until it comes to the measure of the stature of the fulness of Christ. 'Habits of intemperance and sensual pleasures should have been buried in the waters of baptism. What folly to permit them to return when one realizes that not happiness but misery is allied with indulgence in sin!'" (Man May Know for Himself [Deseret Book Co., 1967], p. 462.)

As we entered the waters of baptism, we covenanted with the Lord to be obedient and keep his commandments. The Savior set the pattern in this; Nephi told his
And hereby we do know that we know him, if we keep his commandments. If any man will do his will, he will know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:16-17.)

The greatest assurance we may receive as to eternal life, and following President McKay's direction, comes in "doing the will of the Father." The Savior said, "My doctrine is not mine, but his that sent me."

One of our great responsibilities is not only to live the gospel ourselves but also to stimulate in the lives of every other member of the Church a great desire to serve the Lord. Alma was most fervent in his approach to this great responsibility when he said: "O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto everyone!"

It is of utmost importance that we stimulate proper desires in our lives, by study, by teaching, by constant activity. John A. Widtsoe wisely said: "Righteous desire, backed by a ready will and honest prayer, works wonders in human lives. It reveals truth. It trains the will for righteousness. It leads to increasing accomplishment. It is protection amidst the temptations and storms of life. . . .

When such desire is coupled with obedience to law, the gates of heaven are thrown open to our high eternal destiny. As our desires are, so are we. . . .

"Yea, I would declare unto every soul, as with a voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth." And then, as if he realized it would not be the will of the Lord to be too forceful, as all must have their agency, he said: "But behold, I am a man and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me.

I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he alloteth unto men according to their wills, whether they be unto salvation or unto destruction.” (Al. 29:1-4.)

The Lord has said plainly: "I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto their lives; yea, I know that he allotteth unto men according to their wills, whether they be unto salvation or unto destruction.” (Al. 29:1-4.)

"I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto their lives; yea, I know that he allotteth unto men according to their wills, whether they be unto salvation or unto destruction.” (Al. 29:1-4.)

"Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations.

"And their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught.

"For . . . by my power will I make known unto them the secrets of my will." (D&C 76:5-10.)

"If any man will do his will, he will know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.)

"And hereby we do know that we know him, if we keep his commandments."
"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (1 John 2:3-5)

But whoso keepeth his word, in him verily is the love of God perfected; whereby know we that we are in him." (1 John 2:3-5)

Yes, membership in the Church carries with it the responsibility to live the gospel and overcome temptations. May we always have a strong desire to serve the Lord, remembering that the surest way to keep the faith is by being actively engaged in the work of the gospel.

I leave you my witness that this is his work in which we are engaged, and that he will bless us as we keep faithful and live the gospel, in the name of Jesus. Amen.

Elder Thomas S. Monson

Prime time for teaching is fleeting. Opportunities are perishable. The parent who procrastinates the pursuit of his responsibility as a teacher may in years to come gain bitter insight to Whittier's expression: "... of all sad words of tongue or pen, The saddest are these: 'It might have been.'" (John Greenleaf Whittier, "Maud Muller," stanza 53.)

Should a parent need added inspiration to commence his God-given teaching task, let him remember that the most powerful combination of emotions in the world is not called out by any grand cosmic event nor found in novels or history books--but merely by a parent gazing down upon a sleeping child. "Created in the image of God," that glorious biblical passage, acquires new and vibrant meaning as a parent repeats this experience. Home becomes a haven called heaven, and loving parents teach their children "to pray, and to walk uprightly before the Lord." (D&C 68:28.) Never does such an inspired parent fit the description, "only a teacher."
Our heads are bowed, our hearts are hurting, but there will be a happy reunion when this inspired prophet joins the hosts of his peers—the Josephs, the Brighams, and the Tabernacle is crowded with those who loved him, and sweet tributes are paid. From mortality.

It is Sunday morning, January 18, 1970. A great heart stops beating and an aged body relaxes and slumbers. Like an earthquake sends a tidal wave around the earth, communications now cover the earth and millions of serious-minded people in even faraway places stop to pay saddened tribute to a mighty man of God who has passed from mortality.

We welcome also to the ranks of the General Authorities Elder Joseph Anderson, whom we have loved and appreciated these many years, and Elder David B. Haight and Elder William H. Bennett, men of power and dedication and long service.

Twelve Apostles. We have watched him grow since his first days as an Assistant to this day of highest call. Here he will find true fraternity in its highest reach.

The proceedings of this day have been most impressive and awesome. May I extend to Elder Boyd K. Packer a warm welcome personally and for the Quorum of the Twelve Apostles. We have watched him grow since his first days as an Assistant to this day of highest call. Here he will find true fraternity in its highest reach.

The apostle Paul counseled the Romans:

"Thou . . . which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery?" (Rom. 2:21-22.)

Paul, that inspired and dynamic teacher, provides us a good example. Perhaps his success secret is revealed through his experience in the dreary dungeon that held him prisoner. Paul knew the tramp, tramp of the soldiers' feet and the clank, clank of the chains which bound him captive. When the prison warden, who seemed to be favorably inclined toward Paul, asked him whether he needed advice as to how to conduct himself before the emperor. Paul said he had an adviser—the Holy Spirit.

This same Spirit guided Paul as he stood in the midst at Mars' hill, read the inscription "To The Unknown God," and declared: " . . . Whom therefore ye ignorantly worship, him declare I unto you.

"God that made the world and all things therein . . . dwelleth not in temples made with hands;" (Acts 17:23-24, 25, 28.) Again the question, "Only a teacher?"

In the home, the school, or the house of God, there is one teacher whose life overshadows all others. He taught of life and death, of duty and destiny. He lived not to be served, but to serve; not to receive, but to give; not to save his life, but to sacrifice it for others. He described a love more beautiful than lust, a poverty richer than treasure. It was said of this teacher that he taught with authority and not as do the scribes. In today's world, when many men are greedy for gold and for glory, and dominated by a teaching philosophy of "publish or perish," let us remember that this teacher never wrote—once only he wrote on the sand, and the wind destroyed forever his handwriting. His laws were not inscribed upon stone, but upon human hearts. I speak of the master teacher, even Jesus Christ, the Son of God, the Savior and Redeemer of all mankind.

When dedicated teachers respond to his gentle invitation, "Come learn of me," they learn, but they also become partakers of his divine power. It was my experience as a small boy to come under the influence of such a teacher. In our Sunday School class, she taught us concerning the creation of the world, the fall of Adam, the atoning sacrifice of Jesus. She brought to her classroom as honored guests Moses, Joshua, Peter, Thomas, Paul, and Jesus the Christ. Though we did not see them, we learned to love, honor, and emulate them.

Never was her teaching so dynamic nor its impact more everlasting as one Sunday morning when she sadly announced to us the passing of a classmates mother. We had missed Billy that morning, but knew not the reason for his absence. The lesson featured the theme, "It is more blessed to give than to receive." Midway through the lesson, our teacher closed the manual and opened our eyes and our ears and our hearts to the glory of God. She asked, "How much money do we have in our class party fund?"

Depression days prompted a proud answer: "Four dollars and seventy-five cents."

Then ever so gently she suggested: "Billy's family is hard-pressed and grief-stricken. What would you think of the possibility of visiting the family members this morning and giving to them your fund?"

Ever shall I remember the tiny band walking those three city blocks, entering Billy's home, greeting him, his brother, sisters, and father. Noticeably absent was his mother. Always I shall treasure the tears which glistened in the eyes of all as the white envelope containing our precious party fund passed from the delicate hand of our teacher to the needy hand of a heartbroken father. We fairly skipped our way back to the chapel. Our hearts were lighter than they had ever been; our joy more full; our understanding more profound. A God-inspired teacher had taught her boys and girls an eternal lesson of divine truth. "It is more blessed to give than to receive."

Well could we had echoed the words of the disciples on the way to Eameus: "Did not our hearts burn within us . . . while [she] opened to us the scriptures?" (Luke 24:32.)

I return to the dialogue mentioned earlier. When the boy heard the taunts: "My dad is bigger than yours," "My dad is smarter than yours," "My dad is a doctor," well could he have replied: "Your dad may be bigger than mine; your dad may be smarter than mine; your dad may be a pilot, an engineer or a doctor; but my dad, my dad is a teacher."

May each of us ever merit such a sincere and worthy compliment, I pray humbly, in the name of the master teacher, even the Son of God, Jesus Christ the Lord. Amen.

April 6, 1970

C1970 Conference Report, April 6, 1970

The Need for a Prophet President Spencer W. Kimball Acting President of the Council of the Twelve

The proceedings of this day have been most impressive and awesome. May I extend to Elder Boyd K. Packer a warm welcome personally and for the Quorum of the Twelve Apostles. We have watched him grow since his first days as an Assistant to this day of highest call. Here he will find true fraternity in its highest reach.

We welcome also to the ranks of the General Authorities Elder Joseph Anderson, whom we have loved and appreciated these many years, and Elder David B. Haight and Elder William H. Bennett, men of power and dedication and long service.

This is a notable year in this world's life. It is January. History swings on its hinges. Another page is turned and a new era comes to the front.

It is Sunday morning, January 18, 1970. A great heart stops beating and an aged body relaxes and slumbers. Like an earthquake sends a tidal wave around the earth, communications now cover the earth and millions of serious-minded people in even faraway places stop to pay saddened tribute to a mighty man of God who has passed from mortality.

For days, long lines of loving followers inch their way along the street, even in the rain, to see once more the visage of their departed leader.

The Tabernacle is crowded with those who loved him, and sweet tributes are paid.

The earthly body of the prophet, David O. McKay, is laid to rest in dignified reverence.

Our heads are bowed, our hearts are hurting, but there will be a happy reunion when this inspired prophet joins the hosts of his peers—the Josephs, the Brighams, and...
The moment life passes from a President of the Church, a body of men become the composite leader—these men already seasoned with experience and training. The appointments have long been made, the keys delivered. For five days, the kingdom moves forward under the already authorized council. No "running" for position, no electioneering, no stump speeches. What a divine plan! How wise our Lord, to organize so perfectly beyond the weakness of frail, grasping humans.

When these 14 men emerge from the holy edifice later in the morning, a transcendentally vital event has occurred—a short interregnum ends, and the government of the kingdom shifts back again from the Quorum of the Twelve Apostles to a new prophet, an individual leader, the Lord's earthly representative, who has unostentatiously been moving toward this lofty calling for 60 years. He now presides over the Church.

Not because of his name, however, did he accede to this high place, but because when he was a very young man, he was called of the Lord, through the then living prophet, to be an apostle—member of the Quorum—and was given the precious, vital keys to hold in suspension pending a time when he might become the senior apostle and the President.

In that eventful temple meeting, when he has been "ordained and set apart" as the President of the Church by his brethren, the Twelve, he chooses his counselors—two mighty men of valor: Elder Harold B. Lee and Elder Nathan Eldon Tanner, with their rich background as teachers, businessmen, public officials, and especially Church leaders.

And a presidency of three and a newly constituted Council of Twelve walk humbly to their offices without fanfare or ostentation, and a new administration moves into a new period with promise of great development and unprecedented growth.

It was a very young man who introduced the restored program to this new world. Joseph Smith (December 23, 1805-June 27, 1844) was but 24 years of age when the Church was organized.

When he was martyred at 38, the second President, Brigham Young (June 1, 1801-August 29, 1877) became senior apostle and the President of the Church (December 27, 1847) at 46 years of age and presided 30 years (until he was 76). The other Presidents, each in his turn, became President at ages ranging from 62 to 84, and died at ages 79 to 96.

John Taylor (November 1, 1808-July 25, 1887) was 71 when he became President of the Church (October 10, 1880) and died at 78, and upon his [page 93] death, Wilford Woodruff (March 1, 1807-September 2, 1898) became the senior apostle (July 25, 1887). Two years later (April 7, 1889), he was sustained President of the Church at 82 years of age. He died at 91, whereupon President Lorenzo Snow (April 3, 1814-October 10, 1901) became the senior apostle. He was 84 years of age when he became the President of the Church (September 13, 1898). His presidency was short-lived. He served about three years (until October 10, 1901).

President Joseph F. Smith (November 13, 1838-November 19, 1918) was senior apostle (from October 10, 1901) seven days; he became the President of the Church October 17, 1901, at 62 years of age; he died at 80.

President Heber J. Grant (November 22, 1856-May 14, 1945) was senior apostle less than a week (on November 23, 1918), when he became the President of the Church at 62; he died at 88.

President George Albert Smith (April 4, 1870 - April 4, 1951) was the senior apostle for seven days and became President of the Church (May 21, 1945) at 75; he died at the age of 81. Last Saturday was his one hundredth birthday.

President David O. McKay, the ninth President (September 8, 1873-January 18, 1970) was senior apostle five days and was sustained as President of the Church (April 9, 1951) at 77; he died at the age of 96.

President Joseph Fielding Smith, whose birthdate is July 19, 1876, became the senior apostle January 18, and President of the Church January 23, 1970, at the age of 93.

The Presidents from John Taylor to David O. McKay, inclusive, became President at ages ranging from 62 to 84 and died at ages from 79 to 96.

It is interesting to note that these eight Church Presidents assumed their presiding responsibility at an average age of 73 years, and relinquished it by death at 85 years. They served an average of a little less than 12 years; consequently, the average age of the living President of the Church has been about 79 years.

We may expect the Church President will always be an older man; young men have action, vigor, initiative; older men, stability and strength and wisdom through experience and long communion with God.

In President McKay's declining days, speculation ran high among the curious and the concerned and the less knowledgeable and continued as a major topic of discussion through the interregnum.

More than a million members had never known any other President than David O. McKay; consequently, it was natural for some to be confused.

They talked about age. The old patriarchs were not young. Adam was very old as he presided over his posterity, which spread over many generations. Abraham, Isaac, Joseph, and Moses presided over the people, dying at 175, 180, 110, and 120 years. They were old in years, but from their accumulated experience came massive wisdom and security.

People talk about precedent. If it is precedent, it has become such by the repetition of the revealed order since the beginning. Brigham Young was the senior apostle, holding all the keys and authorities, and in the present case, President Smith was the senior apostle. This is the way of the Lord, and he retains the leadership in his divine hands.

When the first succession took place, the restored church was an infant only 14 years old. There had been no prophet nor "open vision" for numerous centuries. Little wonder, then, that the people should be full of questions when the bullets at Carthage terminated the life of the one in whom all these priceless blessings—the church, revelation, prophets—seemed to be centered. When the apostles returned from their missions, had buried their dead prophet, and considered the future, all doubt was

In our feeling of emptiness, it hardly seems that we could go on without him; but as one star sinks behind the horizon, another comes into the picture, and death spawns the Wilfords.
The Lord said: "...whether by mine own voice or by the voice of my servants, it is the same." (D&C 1:38.)

He need not be an orator, for God can make his own. The Lord can present his divine messages through weak men made strong. He substituted a strong voice for the quiet, timid one of Moses, and gave to the young man Enoch power which made men tremble in his presence, for Enoch walked with God as Moses walked with God.

A prophet needs to be more than a priest or a minister or an elder. His voice becomes the voice of God to reveal new programs, new truths, new solutions. He makes no claim of infallibility for him, but he does need to be recognized of God, an authoritative person. He is no pretender as numerous are who presumptuously assume position without appointment and authority that is not given. He must speak like his Lord: "...as one having authority, and not as the scribes." (Matt. 7:29.)

He must be bold enough to speak truth even against popular clamor for lessening restrictions. He must be certain of his divine appointment, of his celestial ordination, and his authority [page 94] to call to service, to ordain, to pass keys which fit eternal locks.

He must have commanding power like prophets of old: "...to seal both on earth and in heaven, the unbelieving and rebellious...unto the day when the wrath of God shall be poured out upon the wicked without measure (D&C 1:8-9), and rare powers: "...that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you remit on earth shall be remitted eternally in the heavens; and whosoever sins you retain on earth shall be retained in heaven" (D&C 132:46).

What is needed is more a Moses than a Pharaoh; an Elijah then a Belshazzar; a Paul than a Pontius Pilate.

He needs not be an architect to construct houses and schools and high-rise "buildings, but he will be one who builds structures to span time and eternity and to bridge the gap between man and his Maker.

When the world has followed prophets, it has moved forward; when it has ignored them, the results have been stagnation, servitude, death.

Every moment of every day, there are numerous programs on the air. We hear very few, relatively, for we are engrossed in our day's duties, but with powerful beaming broadcasting stations, we could hear any of the programs if we are tuned in.

For thousands of years there have been constant broadcasts from heaven of vital messages of guidance and timely warnings, and there has been a certain constancy in the broadcasts from the most powerful station. Throughout all those centuries there have been times when there were prophets who tuned in and rebroadcasted to the people. The messages have never ceased.

One such message came to Daniel in the presence of others, and he who was on the proper frequency said: "And I Daniel alone saw the vision: for the men that were with me saw not the vision." (Dan. 10:7.)

On the road to Damascus, a company of men traveled together. A spectacular event came from the heavens, but only one man was in tune to receive it. That which was but static to all the other ears was an awesome call to duty to Saul of Tarsus, and changed his life, and contributed toward the transformation of millions of lives, but he was the only one who was attuned.

It is said that certain Russian fliers reported that as they penetrated the far outer space, they saw no God nor angels. Our prediction to any unbelieving, [page 95] godless spacemen is that though they could go a thousand times farther and a thousand times higher, that they will be still farther from God and eternal things, for the spiritual is not understood by the finite.

Abraham found God on a tower in Mesopotamia, on a mount in Palestine, and in royal quarters in Egypt. Moses found him on a backside desert; at a red sea; on a mount called Sinai; and in a "burning bush." Joseph Smith found him in the cool freshness of a primeval forest and on a hill called Cumorah. Peter found him at the Sea of Galilee and on the Mount of Transfiguration.

May the Lord, our God, sustain this newly appointed prophet, Joseph Fielding Smith, who will from this time "be about his Father's business," who will continue to serve the Lord's "bread of life" and "living water," who will now begin "to light the lamps of Israel" and verily become the mouthpiece of God; and our prayer is that the Lord will speak to him as he did to Joshua:

"This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee." (Josh. 3:7.)
I have visited with them in some sixty nations on both sides of the Iron Curtain. True, some are in bondage under despotic, Godless leaders, but they want to live in peace, and courage. You are engaged in the greatest work in all the world—the saving of the souls of the children of men. In this great work we cannot fail.

To the thousands throughout the world who are accepting the gospel; to faithful missionaries everywhere and devoted families who support them: go forward with faith that ye may be able to stand.” (D&C 27:15.)

The time must surely come when the Iron Curtain will be melted down and the Bamboo Curtain shattered. What the Lord has decreed will he fulfilled. To members of the Church and honest-hearted people everywhere, we remind you that God is at the helm—he is not dead—and he has said, “Be still, and know that I am God.” (Ps. 46:10.)

The resurrected Lord in his final instructions to his apostles, before his ascension, emphasized the great importance of missionary work. Matthew, in the last two verses of his Gospel, summarizes these important instructions in these words:

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.” (Matt. 28:19-20. Italics added.)

Mark, in his record, states:

“Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized shall be saved; but he that believeth not shall he damned.” (Mark 16:15-16. Italics added.)

And so it has been in every gospel dispensation. Preaching the saving principles of the gospel has ever been a great responsibility of first importance.

It is true in this gospel dispensation. Following the glorious appearance of God the Father and his Son Jesus Christ to Joseph Smith, it appears that the first great responsibility placed upon the restored Church was to carry the gospel to the world—to all our Father's children.

It has truly been a great drama of transcendent importance—a drama of sacrifice, joy, hardship, courage, and above all, love of fellowmen. Nowhere upon the face of the earth will you find a human drama to equal it. Yes, it has cost blood, sweat, and tears to carry forth this labor of love. And why have we done it? Because the God of heaven has commanded it; because he loves his children, and it is his will that the teeming millions of the earth shall have opportunity to hear and, of their own free will, accept and live the glorious saving and exalting principles of the gospel of Jesus Christ.

To the Prophet Joseph Smith he, even Jesus Christ whose name the Church bears, proclaimed:

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers." (D&C 1:23.)

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days." (D&C 1:4.)

"Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear!" (D&C 1:11.)

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days." (D&C 1:4.)

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers." (D&C 1:23.)

These are direct commands of the Lord Jesus Christ, whose second coming is near. In response to these commands and with a knowledge of the blessings of the gospel, we, as members of his church, will continue to respond.

This is why hundreds of thousands of missionaries have gone forth to the nations of the earth at the expenditure of millions of dollars from their modest means. This is the First Presidency of the Church even during the last world war declared, “No act of ours or of the Church must ever interfere with this God-given mandate.”

It is in very deed a mandate to his church. It will be carried out. No power on earth or in hell can stop this work or thwart the purposes of the Lord to have his soul-satisfying gospel message go to his children. It may take war, commotion, disasters in many forms to bring it about. But the purposes of God will be achieved. His children will hear the gospel of salvation in his own due time.

The time must surely come when the Iron Curtain will be melted down and the Bamboo Curtain shattered. What the Lord has decreed will he fulfilled. To members of the Church and honest-hearted people everywhere, we remind you that God is at the helm—he is not dead—and he has said, "Be still, and know that I am God." (Ps. 46:10.)

“According as we have hearkened unto Moses in all things, so will we hearken unto thee: only the Lord thy God be with thee, as he was with Moses.” (Josh. 1:16-17.)

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"To your tents, O Israel," stand firm and loyal and immovable.

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"According as we have hearkened unto the words of Moses in all things, so will we hearken unto thee: only the Lord thy God be with thee, as he was with Moses." (Josh. 1:16-17.)

Our Father's children need the gospel. They long for, and want, the security and inner peace that only the gospel can bring. Our Father's children are essentially good. I have visited with them in some sixty nations on both sides of the Iron Curtain. True, some are in bondage under despotic, Godless leaders, but they want to live in peace,
More missionaries are needed. A new mission has been established with headquarters in Singapore. The land of Indonesia, with 130 million people, was dedicated October 26, 1969, for the preaching of the gospel. The work has started with a few missionaries in Djakarta.

Many times reference has been made to these prophetic words in the past two years as I have made five visits to these Asian lands as a church leader and two earlier visits as a cabinet official. I thought of the words "ye people from afar" as we visited Thailand, Malaysia, Vietnam, Singapore, Indonesia, India, and so on, and was told by our travel agent we could return to Salt Lake City by traveling either east or west--the distance is about the same." I thought of this as I presented the King of Thailand with a copy of Joseph Smith's testimony--off the press the day before--the first Church publication in the Thai language.

"... and ye that are upon the islands of the sea, listen together." How these words--and similar words from the Book of Mormon (2 Ne. 29:7, 11)--have come to mind in the past two years, in the island nation of Japan at a youth conference before 800 youth, as we listened to 125 personal testimonies in a four-hour testimony meeting, which closed in order to permit a scheduled public meeting to start, leaving 85 young people wanting to add their testimonies.

We were reminded of the words "islands of the sea" as I dedicated the land of Singapore last April, where we already have two congregations and a new church building underway.

Again we thought of the words of the Lord, "islands of the sea," as we visited Taiwan and attended a district conference with over two thousand in attendance in Manila in the Philippines--some forty million people on seven thousand islands. Again the words "islands of the sea" crowded in upon us as we were welcomed by friendly leaders to dedicate the land of fourteen thousand islands in Indonesia--a land that has recently passed through a blood bath to try to rid this freedom-loving people of Communism.

A visit with the leader of Free China on the island of Taiwan and the increasing membership of the Church in Hong Kong, Korea, and elsewhere show these friendly, humble, courageous people are heeding the call of the Lord and are "listen[ing] together."

There has never been a time until now when the Church has had the strength and means to reach out effectively to the Asian nations. In the timetable of the Lord, the door is now open, and this is apparently the day for work in Asia. Each visit has been more encouraging and inspirational than the last. The work is expanding, and further expansion is in the offing. [page 97] In each of the countries the tremendous truth is an inspiration. This is where tie people are--by the hundreds of millions--one-third of the population of the world. Of course, from the total standpoint of population, we are just getting started.

My wife and I have just returned from three inspirational busy weeks in the Asian missions. The five missions were increased to six four months ago and have just increased to eight, with the expectation of at least one more within a year. This indicates the growth that is taking place in these areas.

While in Japan I was joined by three General Authorities and three other leaders who made up the invited official Church representation appointed by the First Presidency to attend the grand opening March 14 of the world's fair known as Expo '70--the first world's fair in Asia and said to be the largest world's fair ever.

The day before, March 13, the seven of us, members of our families, distinguished fair officials, mayors of cities, representatives of the press, and as many members and friends of the Church as space permitted--some 600 attended the dedication of the Mormon Pavilion. Because of its location, architecture--with a figure of the Angel Moroni atop a high spire--and our challenging theme, "Man's Search For Happiness," it will, no doubt, be a popular fair attraction. Some 20,000 visited our pavilion the first day, and over 43,000 on the first Saturday. Our great concern is to be able to take care of the great numbers--estimated at five to eight million--who are expected to want to enter our building. Already the film Man's Search for Happiness--filmed with Japanese characters--is being shown in cultural halls and else-where in an effort to partially satisfy those who may not be able to gain admission. We confidently expect the referrals and requests for missionaries to reach into hundreds of thousands.

As we enjoyed the inspiring devotional services, I recalled the several contacts with fair officials in luncheons, dinners, etc., and their gracious cooperation--the Osaka, Japan, press conference the night before the groundbreaking service, when 29 representatives of the press and mass media kept us up for an hour and a half, asking intelligent questions about the Church and our people and especially our pavilion theme. Later that evening many of the press met us as we dedicated the new Okayama Mormon chapel. Again they were with us the next day at the official groundbreaking service. Here six high Expo '70, government, and civic officials made speeches and paid tribute to the Church. They told of man's eternal search for happiness and emphasized they were pleased "the Mormons are coming to Expo '70 to tell us all how to find happiness."

As the missionaries commented, "We will in very deed show them how to find happiness."

With one half million copies of the Book of Mormon pledged and ready, millions of pamphlets and tracts on hand, and scores of dedicated guides and hundreds of missionaries who will follow up on referrals, truly the "people from afar" on "the islands of the sea" will "listen together" and be welcomed to membership in the Church.

In Japan the Church has been well-established in two missions and several districts. A few days ago two more missions were organized. Four missions on the islands of Japan and Okinawa will permit more intensive work in response to the increasing interest. There are nearly fourteen million people in the immediate vicinity of Tokyo and Yokohama, where we have good leadership and a stable organization. A new stake was organized in Tokyo, Sunday, March 15. The leaders of that stake are here at this conference--as they said, literally walking on air, they are so happy. A second Asian stak has been authorized in Manila in the Philippines, where we baptized some fourteen hundred new converts in 1969. Other stakes to carry on the full, rich program of the Church will be created in other Asian countries. Anticipating the creation of a separate mission in Free China, construction of a new mission home has been approved for Taipei.

Japan now has over twelve thousand members of the Church. There are four thousand in Korea, nearly six thousand in the Philippines, some four thousand in Hong Kong, and more than that in Taiwan. A beginning has been made in Thailand, Singapore, and Indonesia. We have strong congregations on Okinawa, and a nucleus of Vietnamese have come into the Church. Our sacrament in Korea laid the foundation for the Church there; and when peace comes to Vietnam, we shall find the way prepared for the spreading of truth among that people.

Mormon servicemen, God bless them, throughout these nations are laying the foundation for effective prosely ling as they help to construct chapels and make friends and converts for the Church. On a recent tour, visits were made to six installations in Thailand. We have three well-operating districts of servicemen in Vietnam. Some one thousand are registered for the Asian Servicemen's Conference to be held at Mt. Fuji, Japan, April 9-12, next weekend.

The missions of Asia are getting high-type, devoted, and, in some cases, prominent converts. One little branch of 50 members in Korea has five college professors. The land of Indonesia, with 130 million people, was dedicated October 26, 1969, for the preaching of the gospel. The work has started with a few missionaries in Djakarta. More missionaries are needed. A new mission has been established with headquarters in Singapore.
It is our individual responsibility, parent or child or parent-to-be, to make decisions that will improve upon the quality of our homes and our relationships within them, and each of us should be anxious and honest in his efforts to do that—each of us.

It has been written: "As are families, so is society. If well ordered, well instructed, and well governed, they are the springs from which go forth the streams of national greatness and prosperity—of civil order and public happiness." (Thayer.)

In the early days of the restoration, the leaders of the Church were instructed to "set in order your houses." The Lord gave clear and explicit instructions to the brethren and certainly to all the members of the Church that they be "more diligent and concerned at home, and pray always. . . ." (D&C 93:50.)

The wise men of the world have added their witness to the importance of doing this. Let me quote one, Martin Buber:

"If we had power over the ends of the earth it would not give us that fulfillment of existence which a quiet, devoted relationship to nearby life can give us. If we knew the secrets of the upper worlds, they would not alloy us so much actual participation in true existence as we can achieve by performing with holy intent a task belonging to our daily duties. Our treasure is hidden beneath the hearth of our own home."

It is on this strong affirmation, which I believe with all my heart, that I offer five specific suggestions as to how we may find and multiply the treasures hidden beneath the hearth of our own home.

First let me mention family associations.

What other families does your family know well? What other fathers and mothers do they see in action? Do your children ever sit at the table or in family home evening, or kneel in prayer with another family?

Parents should be deeply concerned to build friendships with other families who have wholesome ideals, whose family life is constructive and strong. Children can greatly profit through exposure to other homes, parents, and families where there is good disposition, pleasant attitude, good fun, good humor, good literature, respect and discipline, and cleanliness and prayer; where there is devotion to serving the Lord; where the gospel is lived.

With children, as all of us know, life is often a matter of following the leader, and wise parents will want their children to enjoy the influence of other families whose convictions and example will offer them strong incentives to build happy relationships in their own homes.

As parents we have been very grateful for the wonderful neighborhoods in which we have been privileged to live, and for the strong families in whose homes our children have visited as friends or baby tenders. Many religions and viewpoints are represented among our neighbors, and our children have profited greatly and have been greatly strengthened in their gratitude for their own home and faith from seeing the quality of the homes and families of the good people among whom we are privileged to live.

Across the street, for instance, is a wonderful Latter-day Saint family into whose home I have always been grateful to have my youngsters go. The mother is a warm, gracious friend and homemaker whose surroundings reflect her own character. Her husband is a special kind of man who has inspired our children and others in the neighborhood with his creative efforts to encourage patriotism and learning and appreciation of our historical heritage. There have been contests and essays and quizzes, serious celebrations along with the parties and fun on special holidays.
With all else that is sacred about Christmas, for instance, it can mean a beloved white star on the chimney that symbolizes the season. It may also mean that special time together on Christmas Eve, carols sung at each home in the neighborhood, up and down the block, fun and music, and the involvement of others from outside the home. Everyone participates, but especially the guests who share the experience, who take part, who read and contribute some special thought of Christmas. The Bible teaches us that we must not be forgetful to entertain strangers, for in so doing many have entertained angels unaware. The custom of having honored guests with us in our home has given us that experience every year for many years at Christmas and other times.

Let me be personal enough to mention that the choicest memories of recent years, as we talk of ritual or celebration at our home, are the times we prepared as a family to bid a precious child farewell on her way to school. We celebrated the sad/happy event and joined our hearts together as the head of the home gave her a father's blessing and invoked the Spirit of the Lord upon her. Twice we have had that glorious privilege, and pray God that we may enjoy it with each child.

It is of such simple but significant things that family traditions are built and unified families with them.

All of us turn reflectively to the sweet memories of our childhood at home, and each of us, now blessed with families or looking forward to that privilege, should he thinking about the memories we Bill provide for their future.

Third, let me mention family values. What gets major attention in our homes? What do we really care about, take time for? What is worthy of our consideration, our attention, our money, our efforts? What of books and reading them? What of thoughtful acts of kindness, of sharing, involving the whole family within and without the home? What of prayer, conversation genuine concern with each other?

In 1926 The Improvement Era carried a memorable statement by a college senior concerning thoughts of home and relationships there. Let me read what he wrote about his good home:

I wish I could remember one Fourth of July, or one circus day, or one canyon trip, in which my father had joined us boys, instead of giving us the money and equipment to go, while he and mother stayed home, and made us feel guilty by working while we played.

I wish I could remember one evening when he had joined us in singing, or reading, or tussling, instead of always sitting so quietly with his newspaper by the reading lamp.

I wish I could remember one month, or week, or day even, when he had made purposeful work out of drudgery by planning the farm work with us, instead of merely announcing each morning what that day's work would be.

I wish I could remember one Sunday when he had bundled us all into the buggy and taken all to church together, instead of staying home while we went in the morning, and leaving us home while he and mother went in the afternoon.

I wish that I could remember just one talk in which we had discussed together the problems and facts that trouble every growing boy, on which his clear and vigorous viewpoint might have shed such light and comfort, instead of leaving me to pick up the facts haphazardly as I might and to solve the problems as best I could.

And yet, my conscience would cry shame were I to blame him, for no man could ever be more devoted to his family, more anxious for their welfare, I more proud of their successes. His example has been a beacon to us. He just didn't know--and there is the pity of it to me--he just didn't know that we needed him. He didn't know that ye would rather have his companionship than the land he could leave us-- that some day, maybe we might make money for ourselves, but that never can we make for ourselves the memories that might have enriched and mellowed and molded our lives. I can't see a Fathers and Sons' outing without a lump in my throat. (Era, December 1926, p. 145.)

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Fourth, I speak of discipline--discipline in the home; and of course I am not talking about harsh punishments but of fair rules, understood and enforced, with sanctions consistently imposed when they are broken. I am thinking of realities, of facts to be faced, of a future of attitudes toward law and rules and personal responsibility being learned. Samuel Johnson, the great British literary genius, said that lie would never permit his children to "deny him"-- that is, to deny to callers that he was at home when he was, busy as he was. He said, "If I teach my children to lie for me, I may be sure that they will soon conceive the notion of lying to me."

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Discipline involves adult solutions to the problems that arise in living together. Wise parents do not subject each other or their children to emotional poisoning. Disagreements are handled maturely and constructively and not destructively.

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Discipline begins with concern and commitment and example, like that other word that comes from the same root: disciple.

Children need standards, need guidelines of behavior, and limits. They need models who care, who are firm and fair and sensitive and consistent. Wholesome discipline can he gentle and sensitive, but often it isn't.
Shortly before the Prophet Joseph Smith had completed translating the Book of Mormon, Jesus Christ and the Angel Moroni bore witness that the translation was correct and the book was true. Never in the history of the world had such astounding events occurred in relation to a book.

A few years ago an apostle said to me: “It would be a discovery of great significance if one were to find an Indian book which sustained the Book of Mormon.”

Such a book exists; in fact, I shall present quotations from four such Indian books produced during the American colonial period that contain materials similar to those found in the Book of Mormon. The Indian writers add their witness to the truthfulness of the Book of Mormon. Ixtlilxochitl, an Indian prince who lived in the valley of Mexico, wrote a book containing the history of his ancestors from the time of their arrival in America until the coming of the Spaniards.

He wrote his book from documents inherited from his ancestors. Thus, the Works of Ixtlilxochitl constitutes a Lamanite version of the history of the ancient Americans, while the Book of Mormon represents the Nephite version.

The two books have numerous things in common; each verifies the other. For example, the Book of Mormon claims that ancient America was settled first by a group of colonizers called Jaredites, who came from the Tower of Babel.

Ixtlilxochitl also claims that the first settlers to come to America following the flood came from “a very high tower or the Tower of Babel. Observe how similar the accounts are as I quote from them.

Jared came forth with his brother and their families, with some others and their families, from the great tower, at the time the Lord confounded the language of the people, and swore in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered.” (Eth. 1:33.)

Ixtlilxochitl, the Indian writer, puts it this way:

“And... men, multiplying made a very high tower, in order to shelter themselves in it when the second world should be destroyed.

When things were at their best, their language was changed and, not understanding each other, they went to different parts of the world.” (Works of Ixtlilxochitl, cited in Milton R. Hunter and Thomas Stuart Ferguson, Ancient America and The Book of Mormon, 1950, p. 24.)

In order that we might make additional comparison of the Book of Mormon and the Works of Ixtlilxochitl, we quote the Jaredite record:

“. . . the Lord had compassion upon Jared; therefore he did not confound the language of [Jared’s people].” (Eth. 1:35, 37.)

Then the Lord guided Jared’s colonists over the land to the seashore and, in barges brought them to America, “into a land which [he declared] is choice above all the lands of the earth.” (Eth. 1:42.)

The comparable story in Ixtlilxochitl states:

“. . . and the Tultecas, who were as many as seven companions and their wives, who understood their language among themselves, came to these parts, having first crossed lands and seas, living in caves and undergoing great hardships, until they came to this land, which they found good and fertile for their habitation.” (Ixtlilxochitl, op. cit., pp. 24-25.)

Both the Book of Mormon and the Works of Ixtlilxochitl claim that two other groups of colonists migrated from the Old World to America. The first of these groups came from Jerusalem in 600 B.C. They split into two groups, called Nephites and Lamanites. The latter group became dark or bronze colored, such as the American Indians. The third group, the Mulekites, left Jerusalem in 586 B.C. and later merged with the Nephites.

The Book of Mormon speaks of the Nephites as “a white and delightsome people.” (2 Ne. 5:21.)

Ixtlilxochitl, speaking of this second group of colonists, whom he called Toltec, said:

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Ixtlilxochitl, speaking of this second group of colonists, whom he called Toltec, said:

"These kings were high of stature, and white, and bearded like the Spaniards. . . ." (Ixtlilxochitl, op. cit., p. 240.)

Shortly after Don Pedro Pizarro and his conquistadores conquered Guatemala, or about 1550 A.D., the Indians of that land wrote four books. They were: The Annals of the Quiche Indians who wrote Totonicapan declared that they were "descendants of Israel, of the same language and the same customs. . . . They were, the sons of
24. The Book of Mormon made a similar claim. The Nephites, Lamanites, and Mulekites came from Jerusalem, and so they were descendants of Israel or sons of Abraham and Jacob.

25. The claim is made in the Totonicapan that the Lord gave the ancient leader of this group a "present called Giron-Galgal," which guided the ancestors of the Indians across the ocean to their new land. (Ibid.) This gift is comparable to the Liahona, which was given to Father Lehi by the Lord to serve as a compass to guide his people from Jerusalem to America. (1 Ne. 16:10, 27; 18:12; D&C 17:1.)

26. It is of significance to note that Ixtlilxochitl describes the terrible storm that occurred in America at the time of the crucifixion of Christ, which confirms the Book of Mormon account. To quote Ixtlilxochitl:

27. "... the sun and the moon eclipsed, and the earth trembled, and the rocks broke, and many other things and signs took place. . . . This happened in the year of ce Calli, which, adjusting the count to ours, comes to be at the same time when Christ our Lord suffered, and they say it happened during the first days of the year." (Ixtlilxochitl, op. cit., p. 190.)

28. It is important to note that the Book of Mormon account also places the great storm exactly at the time Jesus Christ was on the cross and during the first days of the year. (3 Ne. 8:5-19.)

29. Following this terrible storm and three days of darkness, the Nephites gathered together around the temple in Bountiful. They heard a voice speak three times from heaven. The third time they perceived that it said:

30. "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name--hear ye him." (3 Ne. 11:7.)

31. They all looked up toward heaven and saw a "man descending out of heaven . . . clothed in a white robe." (3 Ne. 11:8.) He came down and stood in their midst and said: "Behold, I am Jesus Christ, whom the prophets testified shall come into the world." (3 Ne. 11:10.)

32. During the following month or more he appeared to the Nephites many times, gave them the priesthood, and taught them the gospel of Jesus Christ.

33. So impressive was the influence of the resurrected Lord on the ancient Americans that when the Spaniards came, they found all the Indian tribes throughout the western hemisphere ardently worshiping his memory. During the American colonial period everywhere, traditions were found that told of a white and bearded God who visited the ancestors of the Indians in ancient America. All of these Indian traditions and writings bear witness to the visits made by the resurrected Savior to America, as recorded in the Book of Mormon.

34. I bear my testimony, as a result of reading the Book of Mormon, that the Holy Ghost has born witness to me that it is true. I testify that it contains the word of God, that it is a true history of the ancient Americans. In the name of Jesus Christ. Amen.

5. Hartman Rector, Jr.
President Hartman Rector, Jr. Of the First Council of the Seventy

1. "Man that is born of a woman is of few days, and full of trouble," and as disposed to evil "as the sparks fly upward." (Job 14:1; 5:7.)

2. These words of the prophet Job are not particularly flattering to man, but they are truthful. They represent only too vividly what the natural man is like. King Benjamin added his testimony to this when he said:

3. "For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord. . . ." (Mosiah 3:19.)

4. This is strong testimony borne against man, but a perusal of the pages of history leaves little doubt as to its truthfulness. Man's inhumanity to man has always been and is now everywhere in evidence.

5. How can fallen human nature be changed from evil to good? Basically, this must be the most important question confronting mankind. All other questions seem to pale into insignificance when compared to this one, because man cannot be saved in his sins. And yet there are those who say, "You can't change human nature." This claim is very frequently and flippantly made. Of course it is false. President David O. McKay taught something completely different from this in 1945 when he said: "Human nature will have to be changed on an enormous scale in the future or the world will be drowned in its own blood."

6. On the one hand, man wants to keep the commandments of God and serve his fellowman; on the other, he can't forget what he wants to do for himself. He wants to pay his tithing, but he keeps thinking about what he could buy himself with the money. If he stops considering what he could buy with the Lord's money, the temptations will cease to exist. When he stops feeding the evil desire, it dies. But of course, what usually happens is that we feed the evil desire just enough to keep it alive and so we keep ourselves in constant turmoil.

7. I presume that each one of us has certain weaknesses that keep us from being as spiritually in tune as we would like to be. You are no doubt familiar with the way we kneel each day and ask the Lord to forgive us of our "weaknesses and imperfections." We call them weaknesses--I don't know why we don't call them what they really are. Of course, we are really asking the Lord to forgive us of our sins. But somehow we don't like to associate ourselves with sin, so we call them weaknesses. As a matter of fact, we do have weaknesses. Every one of us has them, things that cause us to desire that which is not good for us.

8. Where do you suppose we get these weaknesses? If you pose this question to a group of Saints, it will astound you how many different answers you get to this particular question. Some will say that they are responsible for their own weaknesses; well, if you keep your weaknesses, that's true, but that is not where they came from. Another will say weaknesses come from heredity or environment; in either instance, we are passing the responsibility to someone else, either our parents or our neighborhood. Both of these sources have great influence upon us, but they do not give us our weaknesses. Still another may blame Lucifer, the devil, for their weaknesses; surely he is always on the job, but this is not where we get our weaknesses, either. Where do they really come from?

9. The Lord tells us the answer to this question very plainly in the Book of Mormon. He says:

10. "And if men come unto me I will show unto them their weakness. I give unto men weakness that. they may be humble; and my grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them." (Eth. 12:27.)

11. Where do we get our weaknesses? We get them from the Lord; the Lord gives us weaknesses so we will be humble. This makes us teachable. Now don't misunderstand me--the Lord is not responsible for the sin; he is only responsible for the weakness. It seems that all men have weaknesses in one form or another, character traits that make one more subject to a particular temptation than another. Lehi states that God "hath created all things, both the heaven and the earth, and all things that in them are, both things to act and things to be acted upon."
And to bring about his eternal purposes in the end of man, after he had created our first parents, and the beasts of the field and the fowls of the air, and in fine, all things which are created, it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter.

Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other. (2 Ne. 2:14-16.)

Therefore, what you do with the weakness is up to you.

The Prophet Joseph Smith said, "There are three independent principles; the Spirit of God, the spirit of man, and the spirit of the devil. All men have power to resist the devil." (Teachings of the Prophet Joseph Smith, p. 189.) But when our weaknesses are exposed to Satan, he is quick to take advantage of us by tempting us in our selfishness.

Giving us weakness, however, is one of the Lord's ways of getting our attention. He says this is the means he uses to make us humble, but he also says that if we will come unto him and have faith in him, he will make us strong wherein we were weak. I know this is the truth. There are numerous examples in the scriptures that vividly illustrate this principle—Alma and the sons of Mosiah in the Book of Mormon, Peter and Paul in the Bible, to name just a few. Alma was going about tearing down the church until he met an angel who turned him around and made him one of the greatest missionaries we have any record of in the book of Mormon. Paul was out persecuting the saints when he met the Lord on the road to Damascus. After this experience, Paul became one of the greatest missionaries we have record of in the Bible. In his own words, he declared: "I can do all things through Christ which strengthened me." (Phil. 4:13.)

I have witnessed this same truth in force today. While I was serving as a stake mission president at one time, the missionaries were meeting with a very good man who was not a member of the Church but who was married to a fine Latter-day Saint sister. This good brother wanted to join the Church, but he was addicted to tobacco. He had tried to quit many times but he said he couldn't; he was just too weak.

There were six stake missionaries who had met with him over a considerable period of time but who were unable to help him develop the strength to quit smoking. Finally, under the influence of the Spirit, we asked him if we could fast with him that he might overcome this weakness. He agreed and agreed to our proposal. We asked him then if he would carry out the fast for two days. He agreed, so the fast went forth. Six stake missionaries, the smoking brother, and his wife fasted.

At the completion of the fast, we all met in his home and knelt with him in his living room, each praying in turn. The prayers were essentially the same; they were, that the Lord would take from this brother his desire to smoke. He was the last to pray and then he arose and announced, "I have no desire to smoke." He hasn't smoked unto this day. Since that time he has served in the bishopric of his ward and even now is serving in a stake MIA superintendency. He is today a stalwart in the faith, a real servant of the Lord. The Lord literally took from him his weakness and made him a tower of strength instead.

So, if we have a weakness, we should not despair; we shouldn't neglect it, but we shouldn't worry about it. Rightly understood, it merely points out where the Lord expects us to excel. And we will excel, too, because the Lord will make us strong; our weakness will become the strongest part of our personality when we come unto the Lord in humility and exercise faith in him. He not only forgives us, but he doth immediately bless us. There is new confidence, new vision, new horizons—a new birth.

The prophet Mormon stated very plainly what I like to call the qualification for the performance of miracles. It is recorded in 3 Nephi, the eighth chapter, and the fifth verse: "And nod it came to pass that according to our record, and we know our record to be true, for behold, it was a just man who did keep the record—"for he truly did many miracles in the name of Jesus; and there was not any man who could do a miracle in the name of Jesus save he were cleansed every whit from his iniquity."

This is the qualification: we must be cleansed every whit from our iniquity. When I first read this passage of scripture, I felt to say "Hurray for repentance!" for if it were not for repentance, there would be no miracles performed.

But repentance is granted unto man by the Lord. I am convinced that repentance is about 90 percent from the Lord and about 10 percent from man. Nephi goes still further and says, for we know that it is by grace that we are saved, after all we can do." (2 Ne. 25:23.) However, man's part is the most urgent and vital part because it must be first, and full, and sincere. An ancient Hebrew writing declares, "There must be a stirring below before there is a stirring above." This means that repentance must begin with us, with mortals. Many times we say we are waiting on the Lord, when as a matter of fact, the Lord is waiting on us.

"By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." (D&C 58:43.)

When this happens, the Lord forgives and doth immediately bless him. How gracious and kind he is. I bear testimony to you, my brothers and sisters, that God, our Heavenly Father, does live, and that he hears and answers our prayers. I bear testimony that Jesus is the Christ and that he lives. I know he lives, and that he has made possible the forgiveness of sins to those who come unto him through repentance, that through repentance and obedience he turns our weaknesses into strengths, and the time is now.

In the name of Jesus Christ. Amen.

Eldred G. Smith
Elder Eldred G. Smith
Patriarch to the Church

I wish to express my deep gratitude for that sustaining vote in my behalf this morning. I pray I will be given the help to fully fulfill this responsibility. I wish to personally express my sustaining vote in favor of President Joseph Fielding Smith and all the other General Authorities, including the new ones added this day. The Lord has always given his people prophets and leaders to guide us and give us counsel.

Speaking to Enoch, who was only the sixth generation of mortality on this earth, the Lord said, "Say unto this people: Choose ye this day, to serve the Lord God who made you." (Moses 6:33.)

It has been necessary for the prophets of God to cry repentance since the very beginning, and will continue throughout the rest of mortality, even until the Savior comes to reign on the earth for a thousand years.

Many of us think it would be easy to serve the Lord and keep his commandments if we were permitted to live during that great millennial reign which is to come when Christ will be here on earth and Satan will be bound.

John wrote: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled. . . ." (Rev. 20:1-3.)
Many other scriptures refer to the thousand years of wonderful, glorious conditions on the earth, because Lucifer, Satan, the devil, will be bound.

The scriptures say he will be "bound with a chain" and "put into a bottomless pit." To me, these are symbolical terms. I cannot quite conceive of steel chains or pits that could hold Satan. The only power I know of that will bind Satan, or render him powerless, is righteous living.

The war that started in heaven has not ended yet and shall not end until everyone has proved the extent of his ability to resist Satan. Even Jesus Christ had to bind Satan when he was tempted in the wilderness. Satan had no power over him, because Jesus resisted his temptations. Then the record says, "... he departed from him for a season." (Luke 4:13.)

When you have resisted a temptation until it no longer becomes a temptation, then to that extent, Satan has lost his power over you, and as long as you do not yield to him, to that degree he is bound.

For instance, if you have learned to pay tithing until it is no burden or no real temptation anymore, then to that extent you have bound Satan. The same is true in keeping the Word of Wisdom or living the laws of chastity, or the other laws of the gospel. Satan becomes powerless to you in that field.

Then step by step, you may bind Satan now; you don’t have to wait for the millennial reign.

This has to start first on an individual basis, each person individually; then a group, then several groups, and so on until the whole earth is full of righteousness.

This is how I believe the conditions described during the millennial reign will be developed.

Today is the time to prepare for the ushering in of that glorious time on the earth. This is why the gospel has been restored, with the plan, the keys, and the authority to administer therein.

Then by each individual binding Satan through his righteous living, we can bring about the glorious conditions like those spoken of which will exist during the millennial reign.

We have had such conditions on the earth to prove to us that it can be done. When the Lord told Enoch, "Choose ye this day, to serve the Lord God who made you," he did just that. He walked and talked with God. He preached repentance and many followed him, and in his days, the record says, "... he built a city that was called the City of Holiness, even ZION." (Moses 7:19.)

And all the days of Zion, in the days of Enoch, were three hundred and sixty-five years.

And Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, ZION IS FLED." (Moses 7:68-69.)

In the Book of Mormon another similar occasion is recorded. After Christ's resurrection he visited the inhabitants of this continent. He established his church and kingdom among them, and the record in the Book of Mormon tells us they lived righteous for some two hundred years. (See 4 Ne. 22.) Surely Satan was bound then, by their righteous living.

Down through the ages the Lord has continually told us what we must do to bind Satan and receive the blessings he has in store for us. Every speaker at this conference has told us how we can bind Satan, and I recommend to you these talks, that you read them and reread them and study them and literally make them a part of your lives.

Enoch's message, then, is just as [page 105] fitting and appropriate today as then, if not more so.

He said: "Behold Satan hath come among the children of men, and tempteth them to worship him; and men have become carnal, sensual, and devilish, and are shut out from the presence of God.

"But God hath made known unto our fathers that all men must repent."

"And he called upon our father Adam by his own voice, saying: I am God; I made the world, and men before they were in the flesh.

"And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you." (Moses 6:49-52.)

This is how the way must be prepared for the coming of the Savior. His kingdom must be established on earth to prepare for his coming.

He has given us the parable of the ten virgins, symbolic of his coming-- the five wise virgins who were prepared and the five who were foolish; the ten virgins refer to those who have accepted him in baptism--only 50 percent of whom were really ready.

If he were to come today, would you be counted among the 50 percent of the members of his kingdom who will be prepared, or among the 50 percent of his kingdom who will only be partly prepared, or will you not be counted in his kingdom at all, waiting for a time when Satan will he hound for you instead of binding him rolling?

Choose ye this day to serve the Lord God who made you.

I testify that his kingdom has been established upon the earth in these, the latter days, in the name of Jesus Christ. Amen.

Elder LeGrand Richards

Elder LeGrand Richards Of the Council of the Twelve

Brothers and sisters, we are about to come to the end of a most inspirational and historic conference of The Church of Jesus Christ of Latterday Saints; historic because today we have voted to sustain the man whom God has chosen to stand at the head of his work here upon this earth under the direction of his Son Jesus Christ, because this church, as Paul of old said, is built upon the foundation of apostles and prophets, with Christ our Lord as the chief cornerstone. (See Eph. 2:20.) I am sure that those of us who know President Joseph Fielding Smith and the men whom he has selected to be his counselors feel grateful to the Lord for them. We feel secure in our hearts to know that this work will continue to roll forth in the earth, building upon the foundation that has been laid by their predecessors, until it shall become as a great mountain and fill the whole earth.

During this conference, eulogy and compliments have been paid to the Prophet Joseph Smith and his successors. I think of what the Prophet Lehi said to his son Joseph in the wilderness--that the Lord promised Joseph who was sold into Egypt that in the latter days he would raise up from his loins a prophet whose name would be
Joseph, and that his father's name would be Joseph. (See 2 Ne. 3.) He said he would bring forth his word. He brought us the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, and many other writings. As far as the records indicate, there has never been a prophet upon the face of the earth who has given as much revealed truth as we have obtained through this prophet whom God raised up in our day. And he said he would not only bring forth his word but would also bring men to a conviction of his word that had already gone forth among them.

[p3] Now when you talk to men as I have in my missionary work, who have been taught for years, some even in the ministry, you find that you can talk to them for hours and they have no questions to ask. You tell them things they have never heard of, and prove these things to them out of their own scriptures. That I can tell you from my own experience. One man was brought into the Church who had been a minister for 30 years, and he sat in my office and said, "Brother Richards, when I think of how little I had to offer my people as a minister of the gospel compared with what I now have in the fullness of the gospel as it has been restored, I want to go back and tell all my friends what I have found. Now," he said, "they won't listen to me."

[p4] The Lord said in his promise to Joseph regarding this prophet of our day that he shall bring men unto salvation. Why? Because he would be endowed with that same authority that [page 107] Jesus gave to his twelve when he said, "Ye have not chosen me, but I have chosen you, and ordained you. . . ." (John 15:16.) "And whatsoever thou shalt bind on earth shall be bound in heaven." (Matt. 16:19.) Without that authority, there can be no Church of Jesus Christ upon the earth that he will recognize.

[p5] The Lord adds in that promise concerning the Prophet Joseph, "And I will make him great in mine eyes." (2 Ne. 3:8.) Whatever the world may think of this prophet of this dispensation, there is the promise and the statement of the Lord that he will be great in his eyes. The Lord had him in waiting, three thousand years before he was even born, for the great mission to which he was called, just as the Savior was called to his mission--not the same kind of mission but of equal importance in that it was a part of the Lord's great eternal plan for the salvation of his children.

[p6] We could refer to each of the successors of the Prophet Joseph Smith. Take Brigham Young, for instance. I think history records no colonizer like Brigham Young. Just look at what we enjoy right here in these valleys of the mountains, this tabernacle, that holy temple. The city itself is part of his work as he led the pioneers to this desert place and built this great commonwealth.

[p7] You could consider each of the other prophets who have succeeded him. My father used to bring us boys here, travel 40 miles by team, so that we could become acquainted with the leaders of the Church. I remember as a boy sitting in this tabernacle at Wilford Woodruff gave his last talk (I think it was his last talk before he passed away) when he told how marvelously the Spirit of the Lord had guided and directed him. He was a man who really lived near the Lord. Now you've heard his story of how he was inspired to get up in the middle of the night and move his team that was tied to an oak that had stood on that spot for over a hundred years. Then along came a twister and picked up that oak and threw it right where his team and wagon in which he and his wife were sleeping had been standing. If he hadn't listened to the promptings of the Spirit, this might have cost him his life.

[p8] He told about bringing a company of pioneers and Saints from Great Britain. When they landed in New Orleans, he was about to enter a boat, making arrangements, and something seemed to say, "Don't go on that boat, either you or your company." So he thanked the captain and decided to wait. Then he said the boat had no more than sailed up the river when it caught fire and not a soul was saved. He said, "I if I hadn't listened to the promptings of the Spirit of the Lord, we wouldn't have had Brother So- and Brother So-and-So," and he began naming men who were in that company.

[p9] Now I could go on with the other prophets it has been my privilege to know. How I loved President Heber J. Grant! He called me to be the Presiding Bishop of the Church. How I loved President Joseph F. Smith, the father of our new President! He was one of the greatest prophets I have ever known. I have heard him speak in this tabernacle and bless the people, and I don't think there was a dry eye here because of the spiritual power that man had. When I had filled two missions and went in his office to report, he took me in his arms and said, "LeGrand, we love you." That paid or all the missionary work I had done up to that time.

[p10] Then I think of President David O. McKay. For years, everywhere we have gone in the Church, the Saints have said, "Take our love back to President McKay." Even little children would write their messages and ask us to [page 108] hand them to the President. What a leader he really was!

[p11] I was told the story of a businessman who came here from the East a few years ago, and in talking to the secretary of the Chamber of Commerce, he said, "Do you know what I'd rather do than anything else while I'm here?" The secretary said, "What's that?" He said, "I would like to meet that man, David O. McKay, the President of the Mormon Church. "Well," the secretary said, "I think I can arrange it." And he did, and President McKay talked to him for about an hour. As he walked down the front steps of the Church Office Building, he turned to the secretary and said, "If I were asked to name the one man whom I have met in all my life that comes the nearest in approximating my appraisal of the Redeemer of the world, I'd name that man." He was beloved in and out of the Church.

[p12] And now, brothers and sisters, we have a man who has come to us from the loins of the holy prophets, who has devoted his life to the Church, and who has probably written more in explanation of the truths of the gospel than any other man since the days of the Prophet Joseph. I am sure that it was pleasing to the Lord to see how we sustained him here in our vote today.

[p13] I think the theme that has distinguished this conference in my thinking has been "Why a Prophet?" Why should we have a prophet? And then I think of the passage Brother Petersen quoted yesterday, where the Lord said through the prophet Amos, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.) What does that mean? It means that no honest person believing in the holy scriptures could look to find God's eternal truth upon the earth without a conviction of his word that had already gone forth among them.

[p14] Then I think of the words of the Savior as he stood overlooking Jerusalem and said:

[p15] 1 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

[p16] Behold, your house is left unto you desolate.

[p17] For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. (Matt. 23:37-39.)

[p18] And when one comes in the name of the Lord, that person can be none other than a prophet of God.

[p19] The Savior testified of John, who was sent to prepare the way for his coming in the meridian of time. He said there was no greater prophet born of woman than John the Baptist. Then I think of the words of the Lord to the prophet Malachi, wherein he said:

[p20] Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple. . . .

[p21] But who may abide the day of his coming? . . . for he is like a refiner's fire, and like fullers' soap. (Mal. 3:1-2.)

[p22] Obviously that had no reference to his first coming, as he did not come swiftly to his temple, and all men could abide the day of his coming. He didn't come cleansing and purifying as refiner's fire and fullers' soap; but we are told in the holy scriptures that when he shall come in the latter days, the wicked will cry out. "[Let the rocks] fall upon us, and hide us from the face of him that sitteth on the throne." (See Rev. 6:16.) From my way of thinking, that prophet was the Prophet Joseph Smith, sent to prepare the way for his coming by being the instrument in the hands of the Lord to bring forth his great latterday work.
Now as I read the scriptures, I just can't comprehend how the marvelous things that the ancient prophets declared that God would accomplish in our day and time could be accomplished without a prophet. The apostle Paul said the Lord had revealed the mystery of his will unto him. (See Eph. 1:9.) That is important. "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth. (Eph. 1:10.) We are the only church in the world that has a program to complete and fulfill that declaration revealed by the Lord to the apostle Paul, and we couldn't do it except for the prophets whom he has raised up in our day.

I think of the time when Peter talked to those who had put to death the Christ, and he told them, "And he [the Lord] shall send Jesus Christ, which before was preached unto you: Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:20-21.) How could there be a restitution of all things unless there was a prophet to receive what the holy prophets would bring? We testify that that has been fulfilled through the restoration of the gospel.

Brethren and sisters, I think this has been a wonderful day, and we have heard a great deal that is of profit to us if we will only treasure it.

I feel that the purposes of the conference have been fulfilled. We are now ready to go our several ways with a renewed dedication to the upbuilding of our Father's work, because we feel that we have been commanded to do so by our Lord and Savior Jesus Christ. We feel that we have been given direction by the Lord and his prophets, and we are determined to follow that direction and to be built up in faith and in testimony. We feel that we have been given counsel and guidance by the Lord and his prophets, and we are determined to follow that counsel and guidance and to be built up in faith and in testimony. We feel that we have been given a new First Presidency and a new Quorum of the Twelve Apostles, and we are determined to support and to follow them and to be built up in faith and in testimony. We feel that we have been given a new handbook and a new manual, and we are determined to study and to follow them and to be built up in faith and in testimony.

We assembled to partake of the good things of the Spirit, to feel that influence which comes only from the Lord, and to be built up in faith and in testimony. We feel that we have been given a new handbook and a new manual, and we are determined to study and to follow them and to be built up in faith and in testimony. We feel that we have been given a new First Presidency and a new Quorum of the Twelve Apostles, and we are determined to support and to follow them and to be built up in faith and in testimony. We feel that we have been given counsel and guidance by the Lord and his prophets, and we are determined to follow that counsel and guidance and to be built up in faith and in testimony.

We came to worship the Lord, to affirm our love for him and our devotion to his cause, and we came desiring in our hearts to keep the commandment which says: "Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him." (D&C 59:5.)

In the name of Jesus Christ, amen.
I leave my blessing with you and my assurance that God is with his people, and the work in which we are engaged shall triumph and roll forth until the eternal purposes of the Lord are fulfilled. And I pray that the blessings of heaven may be and abide with us and all men.

O that the heavens might pour down righteousness and truth upon all the world!

O that all men everywhere might have a listening ear, and that they might heed the words of truth and light which come from the Lord's servants!

O that the Lord's purposes among all people in every nation might speedily be fulfilled!

I pray for the members of the Church, who are the saints of the Most High, that they may be strengthened in their faith, and that desires for righteousness may increase in their hearts, and that they may work out their salvation with fear and trembling before the Lord.

I pray for the good and the upright among all people, that they may be led to seek truth, to sustain every true principle, and to further the cause of freedom and justice.

I beseech a gracious Father to pour out his blessings upon all men, upon the young and old, upon those who have cause to mourn, upon the hungry and needy, upon those who are entrapped in unfortunate circumstances and unwholesome environments, and upon all who need aid, and help, and succor, and wisdom, and all those good and great things that only he can give.

Along with all of you, I have love and concern and compassion for our Father's children in all the earth, and pray that their conditions may be bettered both temporally and spiritually; I pray that they may come unto Christ, and learn of him, and take his yoke upon them, that they may find rest to their souls, for his yoke is easy and his burden is light.

I pray that the Latter-day Saints and all who will join with them in keeping the commandments of the Father of us all may so live as to gain peace in this life and eternal life in the world to come—all of which I ask in humility and in thanksgiving, and in the name of the Lord Jesus Christ. Amen.

The Fullness of My Gospel Might Be Proclaimed

President Joseph Fielding Smith

My beloved brethren and sisters, we bid you welcome at the commencement of this the 140th Semiannual Conference of The Church of Jesus Christ of Latter-day Saints.

We are grateful that the Lord has given us this privilege of coming together again to worship him in spirit and in truth, and we pray that there may be a great outpouring of his Spirit in the sessions of this conference.

We extend a special welcome to our Father's other children, devout and good people of many faiths who join with us by listening to the radio and television broadcasts.

I hope that I may now have the sustaining power of your faith and prayers as I speak to you. I rejoice in the privilege of raising my voice in doctrine, in testimony, and in thanksgiving.

For more than sixty years I have preached the gospel in the stakes and missions of the Church—pleading with the Saints to keep the commandments, inviting our Father's other children to accept the truth of salvation which has come to us by revelation in this present dispensation.

All my days I have studied the scriptures and have sought the guidance of the Spirit of the Lord in coming to an understanding of their true meaning. The Lord has been good to me, and I rejoice in the knowledge he has given me and in the privilege that has been and is mine to teach his saving principles.

As I ponder the principles of the gospel, I am struck forcibly by the uniform manner in which I and all the Brethren have taught them over the years. The truths of the gospel are everlastingly the same. Like God himself, they are the same yesterday, today, and forever. What I have taught and written in the past I would teach and write again under the same circumstances.

And what I say of myself should be true for all the Brethren and for all the elders of the Church. We are all called to preach the gospel, to be ministers of Christ, to raise the warning voice, and to "teach one another the doctrine of the kingdom."

In the early days of this dispensation, the Lord said to those called in his ministry, "that every man might speak in the name of God the Lord, even the Savior of the world; ... That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers." (D&C 1:20, 23.)

To those called "to go forth to preach" his gospel and to all "the elders, priests and teachers" of his church, he said: They "shall teach the principles of my gospel, which are in the Bible and the Book of Mormon," and the other scriptures, "as they shall he directed by the Spirit." (See D&C 42:11-13.)

As agents of the Lord we are not called or authorized to teach the philosophies of the world or the speculative theories of our scientific age. Our mission is to preach the doctrines of salvation in plainness and simplicity as they are revealed and recorded in the scriptures.

After directing us to teach the principles of the gospel found in the standard works, as guided by the Spirit, the Lord then made that great pronouncement which governs all the teaching of his gospel by anyone in the Church: "And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach." (D&C 42:14.)

In harmony with the spirits of these revelations, and with a heart full of love for all men, I ask the members of the Church to learn and live the gospel and to use their strength, energy, and means in proclaiming it to the world. We have received a commission from the Lord. He has given a divine mandate. He has commanded us to go forth with unwearying diligence and offer to his other children those saving truths revealed to the Prophet Joseph Smith.

God our Eternal Father is the author of the plan of salvation. This plan is the gospel of Jesus Christ; it is that "through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel." (Article of Faith 3.)
In every age when the gospel is on earth, it must be revealed to the Lord's prophets, and they must be called to stand as legal administrators to perform and to direct the performance of the ordinances of salvation for their fellowmen.

Joseph Smith is the prophet whom the Lord called in this day to restore the truths of salvation and to receive the keys and powers to administer these saving truths.

To him the Lord said: "... this generation shall have my word through you." (D&C 5:10.) And then, referring to the gospel restored through Joseph Smith, the Lord said: "This Gospel of the Kingdom shall he preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked." (Joseph Smith 1:31.)

Thus we link the names of Jesus Christ and of Joseph Smith. Christ is the Lord; he worked out the atoning sacrifice; he is the resurrection and the life; through him all men are raised in immortality, while those who believe and obey his laws shall also gain eternal life.

Joseph Smith was a prophet, called in these last days to receive by revelation the saving truths of the gospel and to stand as a legal administrator, having power from on high, to administer the ordinances of the gospel.

Since these truths revealed through him are the ones which shall go forth to every nation before the Second Coming, it is little wonder that we find Moroni saying to Joseph Smith that his "name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people." (Joseph Smith 2:33.)

Nor is it any wonder when we later find the Lord saying to the Prophet: "The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee;

"While the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand." (D&C 122:1-2.)

The ends of the earth are now beginning to inquire after the name of Joseph Smith, and many people in many nations are rejoicing in the gospel restored through his instrumentality.

Since the beginning of this dispensation, the testimony of Jesus, as revealed to Joseph Smith, has been preached in the United States, Canada, Great Britain, most of Europe, and the islands of the Pacific.

In recent years there has been an almost unbelievable expansion of the work in Mexico, in the Central American countries, and in South America.

And Asia is now being opened to the message of the gospel in a way that surpasses anything of the past. The Church is becoming established in Japan and Korea, in Taiwan and Hong Kong, and we are getting started in Thailand, Singapore, and Indonesia.

And the day will come, in the providence of the Lord, when other nations, now closed to the message of truth, shall have their doors opened to us, and the elders of Israel will go in to tell the honest in heart in those nations about Christ and the gospel of his kingdom that has come upon the earth in this day through the Prophet Joseph Smith.

Indeed, there are more doors opened to us now than we can enter with the number of missionaries who are available. We hope to see the day when every worthy and qualified young Latter-day Saint man will have the privilege of going forth on the Lord's errand to stand as a witness of the truth in the nations of the earth.

We now have many and can use many more stable and mature couples in this great missionary cause, and we hope that those who are worthy and qualified will set their affairs in order and respond to calls to preach the gospel and will perform their obligations acceptably.

We also have and can use many young sisters in this work, although the same responsibility does not rest upon them that rests upon the brethren, and our greater concern with reference to young sisters is that they enter proper marital unions in the temples of the Lord.

We invite members of the Church to assist financially in sustaining the missionary cause and to contribute liberally of their means for the spread of the gospel.

We commend those who are serving so valiantly in the great missionary cause. Joseph Smith said: "After all that has been said, the greatest and most important duty is to preach the gospel." (Teachings of the Prophet Joseph Smith, p. 113.)

We invite our Father's children everywhere to give heed to the words of the missionaries who are reaching the nations of the earth.

We plead with them to accept the Lord as their God and to come and worship him in spirit and in truth and in the name of Jesus Christ our Lord.

We invite all men to believe in Christ, to accept him without reservation as the Son of God, as the Only Begotten of the Father, to have faith in his holy name, and to signify their love for him by keeping his commandments and receiving those whom he has sent in his name to preach his gospel.

We know that if men will have faith in Christ, repent of their sins, covenant in the waters of baptism to keep his commandments, and then receive the Holy Ghost by the laying on of hands by those who are called and ordained unto this power—and if they will then keep the commandments— they shall have peace in this life and eternal life in the world to come.

Now may I say to all those who forsake the world and join the Church, and to all the members of the Church, that Church membership alone will not assure us of the full blessings of the gospel or guarantee us an entrance into the celestial kingdom. After baptism we must keep the commandments and endure to the end.

Speaking to members of the church, Nephi said: "... after ye have gotten into this straight and narrow path, I would ask if all is done?"

Then he answered: "Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.

"Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life." (2 Ne. 31:19-20.)

There is no more important thing that anyone in the world can do than to receive the gospel and inherit its glorious blessings.

And there is no more important counsel that can be given to any member of the Church than to keep the commandments after baptism. The Lord offers us salvation on condition of repentance and faithfulness to his laws.
I plead with the members of the Church to do the works of righteousness to keep the commandments, to seek the Spirit, to love the Lord, to put first in their lives the things of God's kingdom, and thereby work out their salvation with fear and trembling before the Lord.

And so when we receive the Melchizedek Priesthood we do so by covenant. We solemnly promise to receive the priesthood, to magnify our callings in it, and to live by the agreements, promises, and rewards which the Lord offers to his people.

May I say further that everything connected with this higher priesthood is designed and intended to prepare us to gain eternal life in the kingdom of God.

In the revelation on priesthood, given to Joseph Smith in September 1832, the Lord says that the Melchizedek Priesthood is everlasting; that it administers the gospel, is found in the true church in all generations, and holds the keys of the knowledge of God. He says that it enables the Lord's people to be sanctified, to see the face of God, and to enter into the rest of the Lord, "which rest is the fulness of his glory." (See D&C 84:17-24.)

Then, speaking of both the Aaronic and Melchizedek priesthoods, the Lord says: "For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and of the promise the Lord gives if we magnify our callings, then we shall have a greater incentive to do all the things we must do to gain eternal life.

And this is according to the oath and covenant which belongeth to the priesthood.

"Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved."

The penalty for breaking the covenant and altogether turning therefrom is then given, together with this commandment: "... beware concerning yourselves, to give diligent heed to the words of eternal life.

And I pray for the youth of the Church and of the world in these perilous times, times when gospel standards are needed as much as has been the case in any age of the earth's history.

I pray for the preservation and success of the missionaries and new converts, and ask God our Father to look down upon them in love and in mercy and give them the desires of their hearts in righteousness.

And I thank the Lord for his goodness and grace and for all the blessings he has so abundantly poured out upon the world, upon his church, and upon us as individuals. In the name of the Lord Jesus Christ. Amen.

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I pray for the world and for all its inhabitants. I pray that they may come to know and believe in the Lord Jesus Christ and that they may be blessed with eternal life.

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Sometimes we speak loosely of magnifying our priesthood, but what the revelations speak of is magnifying our callings in the priesthood, as elders, seventies, high priests, patriarchs, and apostles.

The priesthood held by man is the power and authority of God delegated to man on earth to act in all things for the salvation of mankind. Priesthood offices or callings are ministerial assignments to perform specially assigned service in the priesthood. And the way to magnify these callings is to do the work designed to be performed by those who hold the particular office involved.

It does not matter what office we hold as long as we are true and faithful to our obligations. One office is not greater than another, although for administrative reasons one priesthood holder may be called to preside over and direct the labors of another.

My father, President Joseph F. Smith, said: "There is no office growing out of this priesthood that is or can be greater than the priesthood itself. It is from the priesthood that the office derives its authority and power. No office gives authority to the priesthood. No office adds to the power of the priesthood. But all offices in the Church derive their power, their virtue, their authority, from the priesthood."

We are called upon to magnify our callings in the priesthood and to do the work which goes with the office we receive. And so the Lord says, in the revelation on priesthood: "Therefore, let every man stand in his own office, and labor in his own calling; ... that the system may be kept perfect." (D&C 84:10910.)

This is one of the great goals toward which we are working in the priesthood program of the Church, to have elders do the work of elders, seventies the work of seventies, high priests the work of high priests, and so on, so that all priesthood holders may magnify their own callings and reap the rich blessings promised from such a course.

Now may I say a few words about the oath which accompanies the reception of the Melchizedek Priesthood.

To swear with an oath is the most solemn and binding form of speech known to the human tongue; and it was this type of language which the Father chose to have used in the great Messianic prophecy about Christ and the priesthood. Of him it says: "The Lord hath sworn, and will not repent, Thou are a priest for ever after the order of Melchizedek." (Ps. 110:4.)

In explaining this Messianic prophecy, Paul says that Jesus had "an unchangeable priesthood," and that through it came "the power of an endless life." (See Heb. 7:24, 16.) Joseph Smith said that "all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually," that is, if they are faithful and true.

And so Christ is the great prototype where priesthood is concerned, as he is with reference to baptism and all other things. And so, even as the Father swears with an oath that his Son shall inherit all things through the priesthood, so he swears with an oath that all of us who magnify our callings in that same priesthood shall receive all that the Father hath.

This is the promise of exaltation offered to every man who holds the Melchizedek Priesthood, but it is a conditional promise, a promise conditioned upon our magnifying our callings in the priesthood and living by every word that proceedeth forth from the mouth of God.

It is perfectly clear that there are no more glorious promises that have or could be made than those that came to us when we accepted the privilege and assumed the responsibility of holding the holy priesthood and of standing as ministers of Christ.

The Aaronic Priesthood is a preparatory priesthood to qualify us to make the covenant and receive the oath that accompanies the reception of the Melchizedek Priesthood.

It is my prayer that all of us who have been called to represent the Lord and hold his authority may remember who we are and act accordingly.

May I conclude by saying how grateful I am that I hold the holy priesthood. I have sought all my days to magnify my calling in that priesthood and hope to endure to the end in this life and to enjoy the fellowship of the faithful saints in the life to come.

I bear my testimony that we do in fact have the holy priesthood, that it is God's power, and that through it we may inherit the fullness of our Father's kingdom hereafter, in the name of Jesus Christ. Amen.

The Aaronic Priesthood is a preparatory priesthood to qualify us to make the covenant and receive the oath that attends this higher priesthood.

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I bear my testimony that we do in fact have the holy priesthood, that it is God's power, and that through it we may inherit the fullness of our Father's kingdom hereafter, in the name of Jesus Christ. Amen.
Only if you are willing to listen and obey, as did the astronauts on the Aquarius, can you and all your households be guided to ultimate safety and security in the Lord's own way.

There are, in these troubled times, agonizing cries of distress among the peoples of the earth. There are intense feelings of a need for some way to find a solution to overwhelming problems and to ease this distress from all that affects mankind.

To one who is acquainted with and well versed in the prophetic teachings of the past generations, there should be little question as to the meaning of all that is going on among us today, when it seems as though everything is in turmoil.

Prophecy may well be defined as history in reverse. Before our very eyes we are witnessing the fulfillment of prophecies made by inspired prophets in ages past. In the very beginning of this dispensation we were plainly told in a revelation from the Lord that the time was nigh at hand when peace would be taken from the earth and the devil would have power over his own dominion. (See D&C 1:35.) The prophets of our day also foretold that there should be wars and rumors of wars, and "the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound." (D&C 45:26-27.)

When the disciples asked the Master, prior to his crucifixion, as to signs that should immediately precede his coming again to the earth, as he foretold, he answered by saying that "in those days, shall be great tribulations on the Jews, and upon the inhabitants of Jerusalem; and a man's foes shall be they of his own household." (Matt. 10:35-36.)

With all of this in mind, one may ask: To whom may those in distress and in great anxiety look for the answer and for "refuge from this storm" raging all about them?

Almighty God, through his Son, our Lord, has pointed the way and has given to all mankind a sure guide to safety, when he declared that the Lord shall have power over his saints and would reign in their midst, when his mighty judgments would descend upon the world. (See D&C 1:36.)

He said to all men: "Watch therefore: for ye know not what hour your Lord doth come. For in such an hour as ye think not the Son of Man cometh. Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh." (Matt. 24:42, 44.)

He has counseled that his "disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die." (D&C 45:32.)

From the incident of the Apollo 13 as I have related, and having in mind the promises of the Lord to which I have made reference, I will now, in a few moments, undertake to outline briefly the wondrously conceived plan upon obedience to which the salvation of every soul depends in his journey through mortality to his ultimate destiny--a return to that God who gave him life. This is that way by which the Lord will keep his promise "to have power over his saints and to reign in their midst."

This plan is identified by name, and the overarching purpose is clearly set forth in an announcement to the Church in the beginning of this gospel dispensation.

More than a century ago the Lord declared:

"And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for the Lord's elect and for all the world to benefit by it. Its purpose was to serve the needs of all men and to prepare the world for the second coming of the Lord.

The participants in the formulation of this plan in the premortal world were all the spirit children of our Heavenly Father. Our oldest scriptures, from the writings of the ancient prophets Abraham and Jeremiah, affirm also that God, or Eloheim, was there; his Firstborn Son, Jehovah, Abraham, Jeremiah, and many others of great stature were there.

All the organized intelligences before the earth was formed, who had become spirits, were there, including many great and noble ones whose performance and conduct in that premortal sphere qualified them to become rulers and leaders in carrying out this eternal plan.

The apostle Paul in his writings to the Corinthians taught that "there be gods many, and lords many," and then he added, "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things: and we by him." (1 Cor. 8:5-6. Italics added.)

I would have you note particularly the use of the preposition "of," in reference to the Father, and the preposition "by," in reference to our Lord, Jesus Christ. In this statement is clearly defined the role of each, the Lord to do the bidding of the Father, in the execution of the whole plan of salvation for all mankind. (See Abr. 4.)

Understanding this principle in the plan of the government of God, we are given a glimpse of the council meeting of Gods, as briefly recorded in revelations to ancient prophets.

Under the Father's instruction and by Jehovah's direction, the earth and all pertaining thereto was organized and formed. They "ordered," they "watched over" and "prepared" the earth. They took "counsel among themselves" as to the bringing of all manner of life to the earth and all things, including man, and prepared it for the carrying out of the plan, which we could well liken to a blueprint, by which the children of God could be tutored and trained in all that was necessary for the divine purpose of bringing to pass, "to the glory of God," the opportunity of every soul to gain "immortality and eternal life." Eternal life means to have everlasting life in that celestial sphere where God and Christ dwell, by doing all things we are commanded. (See Abr. 3:25.)

The plan embodied three distinctive principles:

First, the privilege to be given to every soul to choose for himself "liberty and eternal life" through obedience to the laws of God, or "captivity and death" as to spiritual
of some unfinished business. To repent; to right some wrongs; to influence for good some wayward child; to reach out to someone who cries for help—in short, to thank God.

Today I could desire with all my heart that all within the sound of this broadcast would likewise thank God for one more day! For what? For the opportunity to take care giving me the privilege of one more day with you.

In a recent meeting I listened to a young girl's heartwarming testimony. Her father was afflicted with what the doctors had pronounced was an incurable malady. To his wife one morning, this stricken father, after a night of pain and suffering, had said with great feeling, "I am so thankful today." "For what?" she asked. He replied, "For God's giving me the privilege of one more day with you.

Or will we be like those foolhardy ones on the river above the Niagara Falls who were approaching the dangerous rapids? Despite warnings of the river guards to go straight and narrow way, so plainly marked out in God's eternal plan of salvation.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:20-21.)

For the opportunity to take care of some unfinished business. To repent; to right some wrongs; to influence for good some wayward child; to reach out to someone who cries for help—in short, to thank God.

To some of limited understanding about the possibility of one's being saved by grace alone. But it requires the explanation of another prophet to understand the true doctrine of grace as he explained in these meaningful words:

"For," said this prophet, "we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do." (2 Ne. 25:23.) Truly we are redeemed by the atoning blood of the Savior of the world, but only after each has done all he can to work out his own salvation.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:20-21.)

"To thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37.)

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Luke 13:34.)

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

"To all of this I bear my sincere witness in the name of our Lord Jesus Christ.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:20-21.)

"In a revelation through a modern prophet, the Lord promises to the faithful and obedient today: "... all that my Father hath shall be given unto him." (D&C 84:38.)

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We are admonished to be true to the faith, and warned against evil and hypocrisy. In fact, the Savior placed great emphasis on the evils of hypocrisy. He was very...

And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. (D&C 89:18-21.)

And shall run and not be weary, and shall walk and not faint. And shall find wisdom and great treasures of knowledge, even hidden treasures; And he gave us this glorious promise: “All saints who... [walk] in obedience to the commandments, shall receive health in their navel and marrow to their bones; In these, the latter days, he said: “I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise.” (D&C 82:10.)

Jesus said: “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” (Matt. 7:21.)

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We also have our Articles of Faith which outline the high code by which we should govern our lives.

The Ten Commandments are given to us in very clear language, and needing no enlargement, and leaving no question. The Sermon on the Mount leaves no doubt as to Christ’s message to the human race and what our responsibilities are if we wish to enjoy his blessings and his Spirit to guide us.

If we are to enjoy the blessings of the Lord and the confidence of the people with whom we associate, we must be prepared to live the gospel and to be honestly and actively engaged in practicing and teaching its concepts, never pretending to be what we are not. The gospel of Jesus Christ tells us how we should live. Let us refer to some of its great truths.

The Lord has said: "... this is my work and my glory--to bring to pass the immortality and eternal life of man." (Moses 1:39.)

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die.” (John 11:25-26.)

And then in answer to the lawyer who asked, tempting him, "... which is the great commandment in the law?” he replied: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

“This is the first and great commandment.

“And the second is like unto it, Thou shalt love thy neighbour as thyself.

“On these two commandments hang all the law and the prophets.” (Matt. 22:36-40.) We are told that “pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.” (Jas. 1:27.)

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We are admonished to be true to the faith, and warned against evil and hypocrisy. In fact, the Savior placed great emphasis on the evils of hypocrisy. He was very...
were organized—namely, to look after the spiritual, mental, and moral welfare of the mothers and daughters in Zion. They should be teaching the gospel, preparing our substance to the poor and the needy, feeding the hungry. ..."

We read: "Now this was a great cause for lamentations among the people, while others were succoring those who stood in need of their succor, such as imparting needy and the naked and those who were hungry, and those who were athirst, and those who were sick and afflicted."

We might well ask ourselves if such fallacies are present in our own alleged Christianity. In those days, as is so common today, they had brotherhoods in which the law was strictly kept, but they ignored those on the outside by regarding all others with contempt and condemnation, thereby avoiding the heresy of form but committing the heresy of the spirit.

How many of us are guilty of keeping the letter of the law and forgetting the spirit of the law in that we fail to show mercy and faith in our fellowmen? Do we place more stress on an external act to be seen of men than on a change of heart? The only way to cleanse the inside of the cup is to be pure in heart by being humble and turning from our evil ways and by living the gospel of Jesus Christ to the best of our ability. We may be able to deceive men, but we cannot deceive God.

Are there any of us who, as businessmen, are meticulously polite and most regular in church attendance and yet accept glaring inequalities in the social structure, and who may be unfair or dishonest in dealing with our neighbor? How many of us keep the Word of Wisdom strictly, but are most intemperate in our prejudices and condemnations of others? Do we place more stress on an external act to be seen of men than on a change of heart? The only way to cleanse the inside of the cup is to be pure in heart by being humble and turning from our evil ways and by living the gospel of Jesus Christ to the best of our ability. We may be able to deceive men, but we cannot deceive God.

"Woe unto you, scribes and Pharisees, hypocrites! Ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel.

How can we call ourselves Christians and say we love our neighbor—who is only in need of help—and fail to work with others who are endeavoring to set up facilities to assist alcoholics, drug users, or parolees from our prisons? Yet there are those who would actually hamper such efforts because they object to having such facilities in their midst. These unfortunate people need our help. Surely we must be prepared to be the good Samaritan and help wherever possible.

How many of us keep the Word of Wisdom strictly, but are most intemperate in our prejudices and condemnations of others? Are there any of us who, as businessmen, are meticulously polite and most regular in church attendance and yet accept glaring inequalities in the social structure, and who may be unfair or dishonest in dealing with our neighbor?

Are we truly interested in and concerned with the well-being of our neighbors? Do we visit the widows and fatherless, and feed, cloth, and comfort the poor and needy? The prophet Alma in his day "saw great inequality among the people, some lifting themselves up with their pride, despising others, turning their backs upon the needy and the naked and those who were hungry, and those who were athirst, and those who were sick and afflicted."

We read: "Now this was a great cause for lamentations among the people, while others were succoring those who stood in need of their succor, such as imparting their substance to the poor and the needy, feeding the hungry. ..." (Al. 4:12-13.)

Recent changes in their structure and program will now enable our Relief Society sisters to devote more of their time and energy to the main purposes for which they were organized—namely, to look after the spiritual, mental, and moral welfare of the mothers and daughters in Zion. They should be teaching the gospel, preparing our...
women of all ages to be better homemakers, and giving compassionate service to those in need.

p49 The sisters of this great organization give thousands of hours weekly in compassionate service, yet there are still many who are sick or lonely or in need of comfort who are not reached. We all should be seeking for opportunities to give aid and comfort to the needy among us. We should not neglect this duty and opportunity in order to engage ourselves in seeking only after our own selfish worldly pleasures and material gain.

p50 Too often we excuse ourselves from religious activity, which includes both showing love for our neighbors and regular church attendance, by comparing our activities with those of others, and by saying we are doing just as much as they, or we are no worse than they. Some say: "I don't go to church because I don't want to be a hypocrite, as he is. I can be religious without going to church. I can worship God on the lake or in the mountains, communing with nature."

p51 Hear what the Lord has said:

p52 "And that thou mayest more fully keep thyself unsaddled from the world, thou shalt go to the house of prayer [page 33] and offer up thy sacraments upon my holy day;"

p53 "For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

p54 "Nevertheless thy vows shall be offered up in righteousness on all days and at all times." (D&C 59:9-11.)

p55 We cannot choose which part of the gospel we think is true or which part we should live. We cannot compartmentalize our lives. As the Savior said: "... these ought ye to have done, and not to leave the other undone." (Matt. 23:23.) We must be Christians in very deed, and by our lives show our love for the Lord, our God, and show love for and be interested in one another. We, you and I, must put our personal houses in order. We must not be hypocrites.

p56 Harry Emerson Fosdick observed that there are two kinds of hypocrisy: when we try to appear better than we are, and when we let ourselves appear worse than we are. We have been speaking of the kind of hypocrisy where people pretend to be more or better than they are. Too often, however, we see members of the Church who in their hearts know and believe, but through fear of public opinion fail to stand up and be counted. This kind of hypocrisy is as serious as the other; it makes it difficult for others to respect us, and often adversely affects or influences the lives of other members of the Church who expect us to stand by our commitments to the Church and not hesitate to manifest our faith.

p57 Only when we are seriously striving to live the teachings of Christ can we make any real spiritual progress. We must not fear, wherever we are, to live up to our convictions and to the standards of the Church. People, though they may criticize and ridicule, expect us to and respect us if we do. Living high standards cannot offend conscientious, fair-minded people.

p58 Not long ago I was talking to a father and mother and their little boy who were converts of not many months. During our conversation the father said they had become inactive and were not attending church, and I asked them why. He explained that the missionaries were such fine examples of good and cleanliving, righteous people; but when they came to the ward they found so many people who were not living what the Church teaches, or what they professed to be, and as a result they became discouraged and lost faith in [page 34] the Church. I think this gives us two very important lessons: First, it is our responsibility to live so that we will influence the lives of people for good and that we will never cause doubt in their minds because of hypocrisy in our own lives.

p59 The other lesson is that we should always guard against letting hypocrisy in the lives of others influence our lives or cause us to doubt and fail to live according to the teachings of the gospel.

p60 It is most important that we as members of the Church stand firmly and unitedly in the cause of truth and righteousness. We have declared to the world that we have the gospel of Christ, that we are going to stand against vice. Shall we stand firm, or shall we waver and be driven by the wind and tossed? Shall we forsake the cause of righteousness in order to please men, because we desire to give lip service rather than heart service, or because of some political power that is brought to bear upon us?

p61 We must not be like those to whom John referred when he said: "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, ...

p62 "For they loved the praise of men more than the praise of God." (John 12:42-43.)

p63 Imagine the great influence the Church, with its approximately three million members, could have upon the world if each of us would be what we profess to be; if everyone were a real, truly dedicated Christian, living every day and not pretending; if we were honest, true, chaste, benevolent, virtuous, doing good to all men, and always seeking for things virtuous, lovely, or of good report and praiseworthy.

p64 Let us listen to the prophets and live by their words. Let us not be guilty, as were the scribes and Pharisees of old, of increasing the agony of our Savior by rejecting him and his teachings, which he gave to us, together with his life, that we might have happiness here and eternal life hereafter. Let us not find ourselves in the condition which he describes as he concludes his chastisement of the hypocrites:

p65 "Behold, your house is left unto you desolate.

p66 "For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. 23:38-39.)

p67 I hear testimony that God lives; that Jesus is the Christ, the Son of the living God; that the gospel has been restored; and that by living its teachings we will gain eternal life, for which I humbly pray in the name of Jesus Christ. Amen.

C1970 Conference Report, October 2, 1970

P1 Begin

P1 Friday morning session October 2, 1970

P2 John H. Vandenberg

Lost and Found Bishop John H. Vandenberg Presiding Bishop

P1 My dear brothers and sisters; I hope that what I might say will be in keeping with the spirit of this conference.

P2 Recently I was perusing a newspaper and observed a column entitled "Lost and Found." Some of the lost items seemed particularly valuable, and undoubtedly those of less monetary value would have sentimental significance to the owner. One notice read as follows: "Lost--in local department store, folder containing photos of a little boy and girl. Cannot be replaced. Reward."

P3 "Cannot be replaced." It might have been that the little boy and girl had grown up and left home, and these photos were precious memories of their childhood. To the
In a very real way there are not only valuable items lost, but, of far greater value, lives that become lost—men and women and young people whose lives have been caught in the current maze of political economics and social strife that is causing crossovers of confusion, neglect, apathy, permisiveness, and wrongdoing.

In our office, we frequently receive letters from bishops and parents in various parts of the country asking for help in locating a teenager who has left home. These letters tear at our emotions as we share the feelings of parents in their great concern for the welfare of their son or daughter.

Notices are sent to all the wards, containing pictures and descriptions of these young people, with the hope that they may be located and persuaded to return home. We usually hear nothing more, and we wonder if these "lost" young people are ever found, for we know they "cannot be replaced."

We hope that in all cases they "come to themselves" or find themselves and return home, as did the prodigal son who took his inheritance and went to a far country and spent it in riotous living.

And we hope also that when and if they do return, they will receive the kind of welcome described in the parable Jesus taught. For this father, ever praying and ever watching, saw his son from a great way off and had compassion, [page 36] and ran and fell on his neck and kissed him. It is hoped also that those who return are as penitent as "as the son when he said to his father, "I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son," and that parents are as loving and as forgiving as the father who said to his servants, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:"

And bring hither the fatted calf, and kill it, and let us eat, and be merry:

"For this my son was dead, and is alive again; he was lost, and is found. ..." (Luke 15:21-24.)

I imagine this son was a sorry sight after what he had been through, having just left a job as a swineherd, but his father did not treat him like the vagrant he appeared to be. He put the best robe upon him and treated him like a prince. Do you suppose this made any difference in the way the son reacted? Do you believe the statement of the German dramatist Goethe when he said: "If you treat a man as he is he will stay as he is, but if you treat him as if he were what he ought to be, and could be, he will be that bigger and better man."

From the teachings of the Savior we know that he was greatly concerned with those who were lost.

You will remember the story of Lazarus, the brother of Mary and Martha. When Jesus received the message, "Lord, behold, he whom thou lovest is sick," he stated, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."

Nevertheless, Lazarus died, and Jesus knew he was dead; yet he tarried for two days where he was before saying to his apostles, "Let us go into Judea again."

Apparently astonished, they tried to dissuade the Master, saying "... the Jews of late sought to stone thee; and goest thou thither again?"

Then, in his teaching wisdom, Jesus answered, "Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world."

"But if a man walk in the night, he stumbleth, because there is no light in him."

Having taught his disciples that he was the "light and life" of the world, is it possible that he was teaching them again that, regardless of whatever obstacles might present themselves, the real purpose of his gospel and of their mission was to bring light into the lives of those who are in darkness, that they might not stumble? Was he saying that reclaiming men from sin and darkness was one of the prime purposes of his gospel?

After this lesson, Jesus then stated to his disciples: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." The disciples remarked that if the man was sleeping it would be well with him. Jesus made it plain by saying, "Lazarus is dead."

When Jesus arrived on the outskirts of the town, Martha met him, saying, "Lord, if thou hadst been here, my brother had not died." And when Jesus told her, "Thy brother shall rise again," Martha, understanding the meaning of the resurrection, answered, "I know that he shall rise again in the resurrection at the last day." Then Jesus said to her, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:"

And whosoever liveth and believeth in me shall never die."

Having asked to be taken to the tomb, Jesus directed that it be opened, answering the objection that the body had lain in the tomb four days by saying, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?"

The stone was removed, and Jesus, standing before the open portal, after praying to his Father in heaven, cried, "Lazarus, come forth." (See John 11:34.) The dead man heard this voice of command, and Lazarus, restored to life, came forth. He came forth to live and light—to the light of this world, Jesus Christ—that light to which all of us are entitled. If we walk in that light we will not stumble. Without it we will stumble in darkness.

A number of years ago a group of Americans stood on a hilltop in northern France looking down on one of the old cities that had been partially destroyed during the war. As they watched, they saw the French lamplighter begin to light the lamps of the city, moving from one to another. Some lamps he found easy to light; others needed to be cleaned or adjusted before the light came forth. The old lamplighter moved from one side of the street to the other, performing his duty, and finally his faithfulness was rewarded as the highway was lighted and made safe for the traveler.
p39 Just as he organized his church in his day, conferring his authority upon his brethren, commanding them to pursue the salvation of mankind, so has he in these latter days restored his church and revealed his priesthood and commissioned those who receive the priesthood to warn, expound, exhort, teach, and invite all to come unto Christ. Then, as members do come into his church, he also commissions his priesthood to visit the house of each member, exhorting them to pray vocally and in secret and to attend to all family duties. For this is the only way to keep his kingdom strong. His charge to us is to be with and strengthen our brethren.

p30 To those who diligently pursue such a course, miracles come to pass, evidenced by testimonies that declare: "He was dead, and is alive again; he was lost, and is found.

p31 So wrote one sister: She, having been born and raised in another church, states that she and her Mormon husband lived the first years of their marriage without any religious activity. One evening two pleasant fellows appeared at their door and introduced themselves as home teachers. With little encouragement, they kept coming, month after month. Then the husband [page 37] began, for the first time, to read such Church books as he had.

p32 The sister said that when they moved to another town she packed the books away where she hoped her husband would never find them again. Sure enough, the couple again forgot about religion until other home teachers arrived at their new home.

p33 After the first visit of these new teachers, her husband searched for books until he found them. The sister states that the one teacher was so friendly that they couldn't help liking him, and when he began inviting them to church affairs, they accepted because he seemed to really want them there, and they didn't want to disappoint him.

p34 "Finally," said the sister, "after calling for many months, he asked if he could offer a prayer in our home, and we didn't know how to refuse. So the first prayer ever offered in our home was by this home teacher."

p35 "About this time our teenage son began to complain at being sent to my church while neither his father nor I was attending church ourselves. So we compromised by attending the Mormon Church and my church on alternate Sundays.

p36 "Our home teachers had been calling on us for about two years when they asked if the missionaries might call. (We had had them in our former town, but I had refused to listen to them.) This time I agreed to hear the missionaries but failed to make any effort to listen or understand and refused to read any of the material that was given to me. After the fourth call, the missionaries handed me more pamphlets and suggested that I read fifty more pages in the Book of Mormon (I had read none of the book yet); then one of them said good-naturedly, 'Now you can get further behind.'"

p37 "Suddenly I was ashamed of my attitude and determined to read the entire Book of Mormon before his next visit. I carried out this promise, and when the missionaries returned I told them I wanted to be baptized." As a result of these efforts by the priesthood brethren, the family was unified and is now enjoying the true purpose of life in harmony with the principles and teachings of the gospel.

p38 Certainly we do not lack for opportunities to help those who have turned away and become dormant. Nor do we need to lack courage in our pursuit as we listen to the words of the Lord:

p39 Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

p40 "For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward." (D&C 58:27-28.)

p41 No obstacle can keep a faithful servant from his blessing as he brings light into the life of his brother or sister, for the blessing is this:

p42 "And if it so be that you should labor all your days ... and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!" (D&C 18:15.)

p43 In the name of Jesus Christ. Amen.

p3 Paul H. Dunn

"Come Ye After Me" President Paul H. Dunn Of the First Council of the Seventy

p1 I am grateful this morning, my brothers and sisters, both seen and unseen, for the message of our great President, for his challenge to us to return to the fundamentals. I thought, if only the world would heed his words and get down to the things that matter most.

p2 It reminded me of a little experience I had recently in Vermont. I was attempting to find a shortcut to the little town of Rutland, and I took one of those exciting back-road routes and soon became hopelessly lost. I came to a fork in the road. I noticed a farmer standing in the field, so I wound down the window and I asked, "Say, fella, does it matter which road I take to Rutland?" He said, "It doesn't matter to me at all." I think sometimes the world has that problem.

p3 In the upper part of New England we sometimes get snowbound, and once after a rather heavy storm I followed a snowplow into Saint Johnsbury. The town had been isolated some eight days. Again, I was lost. In seeking help I went into a little country store, and sitting there on the typical cracker barrel was another Vermonter. I asked, "Tell me, sir, what do you do all winter when you get snowbound?" He said, "We just sit and think, mostly sit."

p4 I think that might be a major problem in the world: we are sitting rather than thinking and acting.

p5 I am grateful for the opportunity to greet you once again and to bring special greetings from America's birthplace, New England. It is wonderful to see the mountains of the West and the beauty of fall as it unfolds before us. I love this great country.

p6 Fall also brings the crisp days and chilly nights that signal the start of the football season. Those of you who take an active interest in sports, and know of football's importance in turning boys into men, were saddened recently as I was in learning of the passing of that great football coach and builder of men, Vince Lombardi. Here was a man who came to a last-place team comprised of men who had forgotten what winning was--a team with no spirit, no confidence, and no respect --and in three short years he turned them into a team of world champions. But being a champion once didn't satisfy Vince Lombardi. He and his team went on to win again and again, game after game, title after title. The [page 38] Green Bay Packers soon became the winningest team in professional football. Here was a man who could be as mean as a lion, yet gentle as a lamb. A man who said God and family should come first. A man who taught that not only physical toughness is important, but spiritual and mental toughness are also essential to success, and a man who said to all those who have problems and sometimes get discouraged, that winning isn't everything, but wanting to win is."

p7 I submit to you that we as a people, member and nonmember alike, can learn some meaningful and timely lessons from the life of that great man.

p8 One of the great attributes of the Church is that we too are building men. I have under my direction in New England some 175 of the finest young men and women anywhere in the world. I have great faith and confidence in them and the things they do. We appreciate you fine parents who sacrifice so that your sons and daughters can fulfill missions. You are doing them a great service, and you in turn are being blessed. In private interview and in testimony meetings, they often express love for you and for
If you want to get the most out of this life—or as a result of this life—you need to know first the purpose for which this earth was created and why we are here.

The Law of Obedience

Elder Eldred G. Smith

Patriarch to the Church

The Lord told us that if we labor all our days and bring save it be one soul to him, great shall be our joy with him in the kingdom of our Father.

The mission is a service in which the men and women who go are completely absorbed. They are not what they were before. The mission has taught them that the greatest happiness they will ever know is the happiness that comes through serving other people. The mission stresses the importance of personal sacrifice and devotion to the work.

Evangelist Parley P. Pratt stood in a river for six hours, baptizing people one after the other. We told them how Wilford Woodruff converted 1800 people in eight months. We reviewed the mission work, the work of the Saints, and the conversion of the young man whose life was once tattered and scarred with sin.

The Lord told us that if we labor all our days and bring save it be one soul to him, great shall be our joy with him in the kingdom of our Father.

The purpose of the mission is to make bad men good and good men better. This is the purpose of the gospel, and this is why the mission is a calling in which one may find many rewards.
The Lord revealed to Abraham, in vision, the council of the Gods contemplating the creation of this earth, and God said:

And we will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

And we will prove them herewith, to see if they will do all things whatsoever the Lord our God shall command them;

And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever." (Abr. 3:24-26.)

This is a concise statement of the primary purpose for this earth.

To "prove them herewith": That means to test us, to see if we will do all things whatsoever the Lord our God shall command us.

No wonder the law of obedience is called the first law of heaven. In [page 42] 1 Samuel 15:22, we read, obedience is better than sacrifice. All the blessings and benefits of sacrifice come as a result of obedience.

The first law taught to Adam and Eve was the law of obedience. After they were driven from the Garden of Eden, Adam built an altar and offered sacrifice. An angel of the Lord appeared to him and asked why he was offering sacrifice, and he answered, "I know not, save the Lord commanded me." (Moses 5:6.)

Then the angel taught him why, saying that "this thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth." (Moses 5:7.)

Often commandments are given without our knowing why; then the reasons come later.

We are too often afraid of what is called blind obedience, but obedience to God is always right--blind or otherwise. To Abraham the Lord said:

And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22:18.)

In Deuteronomy the Lord said:

Behold, I set before you this day a blessing and a curse;

A blessing, if ye obey the commandments of the Lord your God, ...

And a curse, if ye will not obey the commandments...." (Deut. 11:26-28.)

Paul declared to the Hebrews, speaking of Jesus Christ, the Son of God, "Though he were a Son, yet learned he obedience by the things which he suffered." (Heb. 5:8.)

If it was necessary for Jesus, the Son of God, to learn obedience, then how much more is it necessary for us?

The Prophet Joseph Smith has said:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated--

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:29-31.)

We have several laws given to us today that are opportunities for us to express in outward evidences that we desire to be obedient to the laws of God. To name a few:

We have tithes and offerings and the Sabbath day. I don't know why we should need legislation to force us to keep the Sabbath day holy.

Also, we are commanded to attend sacrament meetings, and there are other outward evidences.

The Lord has also said:

And all saints who remember to keep and do these sayings, walking in obedience to the commandments. (D&C 89:18.)

This means all the commandments, including tithes and offerings, Sabbath day, sacrament meetings, etc. Then he adds the promise of the blessings of health, then adds this promise: "And shall find wisdom and great treasures of knowledge, even hidden treasures." (D&C 89:19.)

What is a more "hidden treasure" than a testimony of the divinity of the gospel of Jesus Christ? This comes as a result of obedience to the laws of God, not just because we have good health. I have heard many converts tell how they learned to live the Word of Wisdom to join the Church. Good health is not a requirement to join the Church. Obedience is. Each one has said if that's what the Lord wanted, he would do it.

The next step is natural: If you want to do what the Lord wants, then you must pray to him for help. It is not easy to change these habits; one needs the help of the Lord. After praying for help, it becomes much easier.

Two things naturally follow: One loses the taste or desire for the tobacco, or coffee or other habits. Also, he gets a testimony of the divinity of the gospel of Jesus Christ.

A classic and typical example is found in the current September issue of The Instructor. Marion Proctor and his wife, as investigators, had just been shocked with the law of the tithe and the Word of Wisdom.

"... I hope you can appreciate what a shock this was, especially to a Scotsman. At first we said, 'No, we can't pay ten percent of our income.' The elders then promised us that we would be blessed by the Lord if we would do so. I thought this over for a couple of minutes, and told them we would pay tithing.

"My wife slept well that night, but I couldn't sleep. I tossed and turned, thinking about my telling the missionaries I couldn't stop smoking right there and then, but would have to wait until the next night. I got up and went into the living room and knelt in prayer, and I talked to my Father in heaven. I asked him to give me help, to give me strength, to take away my craving for cigarettes, so that I could be baptized and enter His kingdom. I had tried to give up smoking on several previous occasions even to the point of sending away for a smoker's cure--but had not been successful. As I knelt in prayer that night, however, I felt with all my heart that my Father in heaven would help me. I heard a voice say to me, 'Do not wait until tomorrow, but give up the smoking habit now. I will help you in every way, and you will be successful in giving up tobacco.' I felt joy and peace in my [page 43] heart as I arose from my knees.
The next morning before I went to work, I looked at my tobacco and told myself I would leave it there and not smoke. When I came home I threw it in the fire. And since that time I have not had any desire to use tobacco." ("Halfway Around the World" Instructor, September 1970, pp. 331-32.)

Then his wife tells a similar story of her experiences. I have heard hundreds of similar stories.

I'll never forget the two elderly sisters from down in the southern states-both widows. The older sister told me that when the missionaries told them of the Word of Wisdom, they gave it some serious thought. She asked some of her friends what they thought about her quitting. She had used tobacco all her life. They told her it was foolish at her age--in the mid-80s. She then asked her doctor. He warned her that she couldn't stand the shock--it might even be the end of her.

Then she said she started to reason: "I am over 80 -- I don't know how much longer I can live anyway. I need to prepare to meet my Maker. If I try, and I die in the attempt, I can say to my Maker, 'I was trying to do what I thought you wanted me to do.'"

Any way she looked at it she was doing what she thought "He" would want her to do, literally putting her life in the balance.

She quit and waited for something to happen--which didn't. Instead of its hurting her, she noticed that she was feeling better all the time.

She told her sister what had happened to her, and her sister said, "If you can do it, I can. You wait for me and we'll both join this church."

A year later they came to my office and told me their story. Each had been to the temple and been sealed to her husband.

Though they were in their upper 80's, they had not only gained the blessings of health promised, but had gained the blessings of eternal sealings for ever and ever.

Do you think the blessings for living the Word of Wisdom are just health blessings? If you keep the Word of Wisdom you will be obedient to all the laws, including tithing, keeping the Sabbath day holy, and loving your fellowmen. The Savior has said: "You shall have glory added upon your head for ever and ever."

When Jesus was asked by the lawyer, "Master, Which is the great commandment in the law?"

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

"This is the first and great commandment."

"And the second is like unto it, Thou shalt love thy neighbour as thyself."

"On these two commandments hang all the law and the prophets." (Matt. 92:36-40.)

What a different world this would be, if we all heeded this counsel.

I like this statement by President George Albert Smith. He said:

When I was a child I recognized, or thought I did, that the commandments of the Lord were His laws and regulations for my guidance. I thought I recognized in the disobedience to those laws that punishment would follow, and as a child, I presume I may have felt that the Lord had so arranged affairs and so ordained matters in this life that I must obey certain laws or swift retribution would follow. But as I grew older I have learned the lesson from another viewpoint, and now to me the laws of the Lord, so called, the counsels contained in the Holy Scriptures, the revelations of the Lord to us in this day and age of the world, are but the sweet music of the voice of our Father in heaven, in His mercy to us. They are but the advice and counsel of a loving parent, who is more concerned in our welfare than earthly parents can be, and consequently that which at one time seemed to bear the harsh name of law to me is now the loving and tender advice of an all-wise heavenly Father." (Conference Report, October 1911, pp. 43-44.)

The Savior said, on another occasion, "If ye love me, keep my commandments." (John 14:15.) May we all, with all our efforts, be obedient to his commandments, I pray in the name of Jesus Christ. Amen.

Henry D. Taylor
Faith Elder Henry D. Taylor Assistant to the Council of the Twelve

We are privileged to live in a beautiful world. As we admire its majesties and beauties, with man as its final and crowning creation, we are filled with wonderment and awe. Surely these developments did not come about by mere chance, but must be the result of the handiwork of a divine and inspired architect and creator.

An illustrious biologist, after many years of study and meditation, concluded that "the probability of life originating from accident is comparable to the probability of the Unabridged Dictionary resulting from an explosion in a printing office." (Professor Edwin Conklin, as quoted in Reader's Digest, April 1956.)

We are torn on every hand by man-made intellectual theories and doctrines. And among us we have "doubting Thomases," who lack faith and who do not recognize a Heavenly Being as the creator of all these wonders. They cry out, "There is no God," or "God is dead."

Faithful Latter-day Saints heartily disagree with these extreme, false, untrue statements. We declare to the world that God is not dead, but rather that he is "the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made." (D&C 38:1.) We bear solemn witness that God does live and that the first principle of the gospel is to have faith in the Lord, Jesus Christ, and in God, our Heavenly Father. We further declare to the world and bear witness that we are the spiritual offspring of heavenly parents.

Our true genesis, we declare, is that we did not come here by chance or by a whim of nature, but we came here by divine right, which we earned because of our faithfulness in a previous estate. Our eternal spirits are clothed in mortal bodies made in the image of our Father. We do not remember what happened in that former estate, as a veil has been drawn that obscures our memory. We don't have all the answers here.

The Lord has made it plain that we must be prepared to grope and see as "through a glass darkly," but we have been given the assurance that one bright day we shall see clearly and our vision will be undimmed.

In the meantime we must be content to accept many things on faith. Some have referred to this as blind faith or blind obedience. But I have never been persuaded that faith or obedience as blind when the request to perform some duty or task came from one in whom I had complete confidence and trust. Rather than term it blind obedience, I prefer to call it trusting or implicit faith.
p9 During our lifetime there will undoubtedly come times when we may be asked by our Church leaders to carry out an assignment or perform some duty. We may not be aware of the reason for the request at the time nor after. But I am confident that if we have faith in our leaders and render obedience to them, the Lord will bless and reward us for our faithfulness.

p10 The Lord has endowed some individuals with a gift and capacity for possessing and exercising great powers of faith. Such a man was Henry A. Dixon. Although married and with a family of many children, when called by the First Presidency to fill a mission to Great Britain, he readily accepted the call without hesitation. With three missionary traveling companions, he embarked from St. John Island on the steamship Arizona.

p11 En route a furious storm arose. As the missionaries were preparing to have their evening prayers prior to retiring, they felt a shocking jolt that caused the entire ship to quiver. As they rushed to the deck they discovered that the ship, traveling at full speed, had rammed a gigantic iceberg. A huge, gaping hole had been torn in the prow of the vessel, which extended even below the water line. The captain advised that only in a calm sea could he and the crew bring the ship to the nearest port, which was some 250 miles away.

p12 The wind and the storm continued unabated. Many hours later and unable to sleep, Elder Dixon arose, dressed, and walked to the deck. Standing there alone in the dark, with deep humility and great faith, by the power of the Holy Priesthood, he rebuked the waves and commanded them to be still.

p13 Thirty-six hours later the ship was able to return and dock at Port St. John. In accordance with Elder Dixon's promise, not a single life had been lost.

p14 When the ship's owner, a Mr. Guion, learned of the accident, and knowing that Mormon missionaries were aboard, he was quoted as saying: "There is nothing to worry about. My line has transported Mormon missionaries for forty years and has never lost a boat with Mormon missionaries aboard!"

p15 Not only was faith a powerful force in this instance, but it is also a strong and motivating factor in the lives of numerous individuals, bringing to them comfort and peace of mind.

p16 During the winter of 1834-1835 a theological school was established in Kirtland. It was the custom at the school to call upon a certain member to speak for the edification of the others. Heber C. Kimball, on one occasion, was invited to address them on the subject of faith. He began by relating an incident that had occurred but recently in his own family. "My wife, one day," commenced Brother Kimball, "when going out on a visit, gave our daughter Helen a number of the dishes," said Brother Kimball, "as a present for her." When she returned, she found the dishes broken, and that all the children were weeping. She advised her that she would punish her when she returned. "While my wife was absent," continued Brother Kimball, "my daughter broke a number of the dishes by letting the table leaf fall."

p17 The little girl was greatly frightened and "went out under an apple tree and prayed that her mother's heart might be softened, that when she returned she would not spank her. Her mother was very punctual," said Brother Kimball, "when she made a promise to her children, to fulfill it. And when she returned, she undertook, as a duty, to carry this promise into effect. She retired with [the little girl] into her room, but found herself powerless to chastise her; her heart was so softened that it was impossible for her to raise her hand against the child. Afterwards, Helen told her mother she had prayed to the Lord that she might not whip her."

p18 Brother Heber paused in his simple narrative. Tears glistened in the eyes of his listeners; the Prophet Joseph, who was a warm and tender-hearted man, was also weeping. He told the brethren that that was the kind of faith they needed: "the faith of a little child, going in humility to its Parents, and asking for the desire of its heart." He complimented Brother Kimball and said "the anecdote was well-timed." (Orson F. Whitney, Life of Heber C. Kimball [Bookcraft, 1945], pp. 69-70.)

p19 At the general conference held last April, at a solemn assembly here in the Tabernacle, the names of a new First Presidency were presented and sustained. These brethren, whom the Lord has chosen and designated to be the three presiding high priests, did not seek the high and holy callings that came to them; but throughout their lives they lived and worked so that when the positions sought them, they were prepared to humbly accept those callings. I have faith in them and earnestly pray that they may be blessed, magnified, and sustained, and that we as members of the Church may have the faith and good judgment to follow their inspired leadership, as we go forward in this, the Lord's work; for this I pray, in the name of the Lord Jesus Christ, our Savior. Amen.

p6 Ezra Taft Benson

Strengthening the Family

Elder Ezra Taft Benson Of the Council of the Twelve

p1 As a people, we have three great loyalties: loyalty to God, loyalty to family, loyalty to country.

p2 I come to you today with a plea to strengthen our families.

p3 It has been truly stated that "salvation is a family affair ... and that the family unit is the most important organization in time or in eternity."

p4 The Church was created in large measure to help the family, and long after the church has performed its mission, the celestial patriarchal order will still be functioning. This is why President Joseph F. Smith said: "To be a successful father or a successful mother is greater than to be a successful general or a successful statesman ...," and President McKay added: "When one puts business or pleasure above his home, he, that moment, starts on the downgrade to soul weakness."

p5 And this is why President Harold B. Lee said only yesterday, "The Church must do more to help the home carry out its divine mission."

p6 President Joseph Fielding Smith has stated that never "in the history of the Church have there been so many temptations, so many pitfalls, so many dangers, to lure away the members of the Church from the path of duty and from righteousness as we find today." (Take Heed to Yourselves, p. 127.) And he has also said: "This world is not growing better ... wickedness is increasing." (Ibid., p. 207.)

p7 Never has the devil been so well organized, and never in our day has he had so many powerful emissaries working for him. We must do everything in our power to strengthen and safeguard the home and family.

p8 The adversary knows "that the home is the first and most effective place for children to learn the lessons of life: truth, honor, virtue, self-control; the value of education, honest work, and the purpose and privilege of life. Nothing can take the place of home in rearing and teaching children, and no other success can compensate for failure in the home." (President David O. McKay, in Family Home Evening Manual, 1968-69, p. iii.)

p9 And so today, the undermining of the home and family is on the increase, with the devil anxiously working to place the father as the head of the home and create rebellion among the children. The Book of Mormon describes this condition when it states, "And my people, children are their oppressors, and women rule over them." And then these words follow--and consider these words seriously when you think of those political leaders who are promoting birth control and abortion: "O my people, they who lead thee cause thee to err and destroy the way of thy paths." (2 Ne. 13:12.) And let me warn the sisters in all seriousness that you who submit yourselves to an abortion or to an operation that precludes you from safely having additional healthy children are jeopardizing your exaltation and your future membership in the kingdom of God.
Parents are directly responsible for the righteous rearing of their children, and this responsibility cannot be safely delegated to relatives, friends, neighbors, the school, the church, or the state.

I appeal to you parents, take nothing for granted about your children," said President J. Reuben Clark, Jr. "The great bulk of them, of course, are good, but some of us do not know when they begin to go away from the path of truth and righteousness. Be watchful every day and hour. Never relax your care, your solicitude. Rule kindly in the spirit of the Gospel and the spirit of the priesthood, but rule, if you wish your children to follow the right path." Permissive parents are part of the problem.

As a watchman on the tower, I feel to warn you that one of the chief means of misleading our youth and destroying the family unit is our educational institutions. President Joseph F. Smith referred to false educational ideas as one of the three threatening dangers among our Church members. There is more than one reason why the Church is advising our youth to attend colleges close to their homes where institutes of religion are available. It gives the parents the opportunity to stay close to their children; and if they have become alert and informed as President McKay admonished us last year, these parents can help expose some of the deceptions of men like Sigmund Freud, Charles Darwin, John Dewey, Karl Marx, John Keynes, and others.

Today there are much worse things that can happen to a child than not getting a full college education. In fact, some of the worst things have happened to our children while attending colleges led by administrators who wink at subversion and amoralism.

Now what of the entertainment that is available to our young people today? Are you being undermined right in your home through your TV, radio, slick magazines, rock records? Much of the rock music is purposely designed to push immorality, narcotics, revolution, atheism, and nihilism, through language that often has a double meaning.
Parents who are informed can warn their children of the demoralizing, loud, raucous beat of rock music, which deadens the senses and dulls the sensibilities— the jungle rhythm which inflames the savagery within.

Said President J. Reuben Clark, Jr.:

"Would you judge of the lawfulness or unlawfulness of pleasure? Take this rule: Now note whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, takes off your relish for spiritual things, whatever increases the authority of the body over the mind, that thing is sin to you, however innocent it may seem in itself."

Have we, as Moroni warned, "polluted the holy church of God?" (Morm. 8:38.) The auxiliaries of the Church are to be a help, not a hindrance, to parents and the priesthood as they strive to lead their families back to God. Do any of us wear or display the broken cross, anti-Christ sign, that is the adversary's symbol of the so-called “peace movement”?

"My people are destroyed for lack of knowledge," lamented Hosea. (Hos. 4:6.) Today, because some parents have refused to become informed and then stand up and inform their children, they are witnessing the gradual physical and spiritual destruction of their posterity. If we would become like God, knowing good and evil, then we had best find out what is undermining us, how to avoid it, and what we can do about it.

It is time that the hearts of us fathers be turned to our children and the hearts of the children be turned to us fathers, or we shall both be cursed. The seeds of divorce are often sown and the blessings of children delayed by wives working outside the home. Working mothers should remember that their children usually need more of mother than of money.

As conditions in the world get progressively worse, it is crucial that the family draw closer together in righteousness and that family solidarity be established. As one has said, "There are too many pulls away from the home today. We should seriously consider whether or not too many activities and other interests take too much time and attention from our families, from our children, from those whom the Lord God gave us to love, to nourish, to teach, and to help through life."

The stick-together families are happier by far than the brothers and the sisters who make A circle at the fireside that no power on earth can break. And the finest of conventions ever held beneath the sun are the little family gatherings when the busy day is done. There are rich folk, there are poor folk, who imagine they are wise. And they're very quick to shatter all the little family ties. Each goes searching after pleasure in his own selected way. Each with strangers likes to wander and with strangers likes to play. But it's bitterness they harvest, and it's empty joy they find. For the children that are wisest are the stick-together kind. There are some who seem to fancy that for gladness they must roam. That for smiles that are the brightest they must wander far from home. That the strange friend is the true friend, and they travel far astray And they waste their lives in striving for a joy that's far away. But the gladdest sort of people, when the busy day is done, are the brothers and the sisters, who together share their fun. (page 51) It's the stick-together family that wins the joys of earth, That hears the sweetest music and that finds the finest mirth; It's the old home roof that shelters all the charm that life can give; There you find the gladdest playground, there the happiest spot to live. And, O weary, wandering brother, if contentment you would win, Come you back unto the fireside and be comrade with your kin. (Adapted from a poem by Edgar A. Guest.)

And so let's strengthen the family. Family and individual prayer, morning and evening, can invite the blessings of the Lord on your household. Mealtime provides a wonderful time to review the activities of the day and to not only feed the body, but to feed the spirit as well with members of the family taking turns reading the scriptures, particularly, the Book of Mormon. Nighttime is a great time for the busy father to go to each child's bedside, to talk with him, answer his questions and tell him how much he is loved. In such homes there is no "generation gap." This deceptive phrase is another tool of the devil to weaken the home and family. Children who honor their parents are loved. In such homes there is no "generation gap." This deceptive phrase is another tool of the devil to weaken the home and family. Children who honor their parents and parents who love their children can make a home a haven of safety and a little bit of heaven.

Does this poem describe your family gatherings?

We are all here: Father, mother, Sister, brother, All who hold each other dear. Each chair is filled, we are all at home. Tonight, let no cold stranger come; It must be often thus around Our old familiar hearth we're found. Bless, then, the meeting and the spot, For once be every care forgot; Let gentle peace assert her power, And kind affection rule the hour. We're all—all here. (Adapted from a poem by Charles Sprague.)

God bless us to strengthen our families by avoiding the crafty designs of the adversary and following the noble ways of the Lord, so that in due time we can report to our Heavenly Father in his celestial home that we are all there, father, mother, sister, brother, all who hold each other dear. Each chair is filled, we are all back home.

In the name, of Jesus Christ. Amen.

Friday afternoon session October 2, 1970

Marion G. Romney

The Keystone of Our Religion Elder Marion G. Romney Of the Council of the Twelve

Brethren and sisters: I have taken for my theme this afternoon, "The Keystone of Our Religion."

The Prophet Joseph Smith wrote in his diary for November 28, 1841:

"I spent the day in the council with Twelve Apostles at the house of President Young, conversing with them upon a variety of subjects. ... I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts than by any other book." (Documentary History of the Church, vol. 4, p. 461. Italics added.)
p4 The authenticity of the Book of Mormon and the restoration of the gospel rest upon the same two fundamentals: first, the reality of modern revelation, and second, the fact that Joseph Smith was a prophet of God. These two verities are inseparably connected in their relationship to the Book of Mormon and the restored gospel. To accept one of them is to accept the other.

p5 When Joseph Smith retired to bed on the night of September 21, 1823, he had no thought (and he had never had a thought) about the Book of Mormon. The matter that concerned him at that moment was his standing with the Lord. This, in prayer and supplication, he sought to determine. While praying, he was visited by Moroni, a personage sent from the presence of God, who told him that "there was a book deposited [in nearby Cumorah], written upon gold plates, giving an account of the former inhabitants of this continent, and the sources from whence they sprang. He also said that the fullness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants; also that there were two stones in silver bows ... deposited with the plates; ... and that God had prepared them for the purpose of translating the book." (DHQ, vol. 1, p. 12.)

p6 In this interview, the Prophet received his first concept of the Book of Mormon. From that night until the book was published, Joseph was constantly guided from heaven in obtaining, caring for, and translating the sacred record. One of the most remarkable things concerning the Book of Mormon is the frequency and the finality with which the Lord himself testified to its truth and divinity.

p7 Confirming his own participation in bringing forth the Book of Mormon, the Lord, in August 1830, said to the Prophet: "I ... sent [Moroni] unto you to reveal the Book of Mormon, containing the fulness of my everlasting gospel." (D&C 27:5.)

p8 In the preface to the Doctrine and Covenants, the Lord said that he called upon "Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments" that he might "have power to translate through the mercy of God, by the power of God, the Book of Mormon." (D&C 1:17, 29.) The Lord also told the Three Witnesses that the Prophet had "translated the book," and then he added, "as your Lord and your God liveth it is true." (D&C 17:6.)

p9 As the Prophet proceeded with the translation, he learned many great and marvelous truths. He learned that the concept of the Book of Mormon originated in the mind of the Lord Jesus himself—both the source material for the record and the engravings that he was translating were prepared by righteous men directed by God.

p10 He learned that, under the guidance of the Lord, the gathering of source material for the book began as early as 2200 B.C., when the Lord commanded the brother of Jared "to go down out of the mount from the presence of the Lord, and write the things which he had seen." (Eth. 4:1.) He learned that the record thus begun was continued by commandment of the Lord until the end of the Jaredite era; that the complete Jaredite record miraculously came into the hands of Moroni, who, about A.D. 400, abridged it into the short record we know as the book of Ether. He learned that the things in this short abridgment were written by Moroni upon the plates he, Joseph, was translating, because, according to Moroni's own words, "the Lord hath commanded me to write them"; and Moroni continues: "... I have written upon these plates the very things which the brother of Jared saw" and the Lord "commanded me that I should seal them up; and he also hath commanded that I should seal up the interpretation thereof; wherefore I have sealed up the interpreters, according to the commandment of the Lord." (Eth. 4:4-5.)

p11 Similar direction was given concerning the Nephite records:

p12 "The Lord commanded me [said Nephi] wherefore I did make plates of ore that I might engraven upon them the record of my people....

p13 "And this have I done, and commanded my people what they should do after I was gone. (1 Ne. 19:1, 4.)

p14 Thus, pursuant to divine command and direction, the comprehensive record on the large plates of Nephi, from which Mormon made his abridgment, was kept for nearly a thousand years.

p15 Jesus himself edited part of that record. During his post-resurrection ministry among the Nephites, he instructed them to write the things which he had taught them. He also reminded them that they had not made record of the prophecy of his servant Samuel the Lamanite, to the effect that at the time of his resurrection "many saints" should arise from the dead. When he drew this to their attention, his disciples remembered the prophecies and their fulfillment. (Jesus commanded that it should be written; therefore it was written according as he commanded.)

p16 From the title page of the Book of Mormon, the Prophet learned that one of the two purposes of the book was "the convincing of the Jew and Gentile that Jesus is the Christ.

p17 For the accomplishment of this purpose, the book is from beginning to end a witness for Christ. Its first chapter contains an account of a vision in which Lehi beheld Jesus "descending out of the midst of heaven" in luster above the noontday sun. (1 Ne. 1:9.) Its last chapter concludes with Moroni's great exhortation to come unto Christ and be perfected in him, with this assurance; "... and if ye shall deny yourselves of all ungodliness and love God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be... sanctified. ..." (Moro. 10:32-33.)

p18 Numerous and great are the stirring testimonies that illuminate the five hundred pages between these two chapters.

p19 I bear you my witness that I have obtained for myself a personal knowledge that the Book of Mormon is all the Prophet Joseph said it is; that from it radiates the spirit and obedience to its teachings will move every contrite soul to fervently pray with David, "Create in me a clean heart, O God; and renew a right spirit within me." (Ps. 51:10.)

p20 One's soul is lifted above the sordid things of this world and soars in the realm of the divine, as in spirit he stands with the brother of Jared on Mount Shelem in the presence of the premortal Redeemer and hears him say: "Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. ... In me shall all mankind have light, and that eternally, even they who shall believe on my name. ...

p21 "... Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image.

p22 "Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh." (Eth. 14:16.)

p23 One's soul is likewise lifted as in spirit he mingleth with the multitude "round about the temple,... in the land of Bountiful," who, as Mormon said, "were marveling and pondering one with another, and were showing one to another the great and marvelous change which had taken place.

p24 "And... also conversing about this Jesus Christ, of whom the sign had been given concerning his death.

p25 "And it came to pass that while they were thus conversing one with another, they heard a voice as if it came out of heaven;... and it was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a small voice it did pierce them that did hear to the center, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn.

p26 "... and it said unto them:
"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name--hear ye him.

... and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

And it came to pass that he stretched forth his hand and spake unto the people, saying: "Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

And behold, I am the light and the life of the world...." (3 Ne. 11:1-3, 6-11.)

No one can read Alma's resume of the experiences of his father with the saints who joined the church at the waters of Mormon; of the Lord's mercy and long-suffering in bringing them out of their spiritual and temporal captivity; of how by the power of the Holy Spirit, they were awakened from their deep sleep of death to experience a mighty change wrought in their hearts—no one, I say, can contemplate this marvelous transformation without yearning to have a like change wrought in his own heart.

And no one can answer for himself these questions, which Alma put to his brethren:

[1] ... have ye spiritually been born of God? [2] Have ye received his image in your countenances? [3] Have ye experienced this mighty change in your hearts?

Do ye exercise faith in the redemption of him who created you? Do you look forward with an eye of faith, and view this mortal body raised in immortality, and this corruption raised in incorruption, to stand before God to be judged according to the deeds which have been done in the mortal body?

I say unto you, can you imagine to yourselves that ye hear the voice of the Lord, saying unto you, in that day: Come unto me ye blessed, for behold, your works have been the works of righteousness upon the face of the earth?

Have ye walked, keeping yourselves blameless before God? Could ye say, if ye were called to die at this time ... that ye have been sufficiently humble? That your garments have been cleansed and made white through the blood of Christ ...

I say, no one with the spirit of the Book of Mormon upon him can honestly answer to himself these soul-searching questions without resolving to so live that he can answer them in the affirmative on that great day to which each of us shall come. I leave my humble testimony that the Prophet knew whereof he spoke and uttered divine truth, when he declared:

I told the brethren that the Book of Mormon was the most correct book on earth, and the keystone of our religion and a man would get nearer to God by abiding by its precepts, than by any other book.

As do all the works of God, the Book of Mormon bears within itself the evidence of its own authenticity. I urge you, my brethren and sisters and friends, all of you who hear my voice, to become familiar with the teachings and spirit of the Book of Mormon--"the keystone of our religion." Its teachings and its spirit will lead us to Christ and eternal life. To this I bear solemn witness, in the name of Jesus Christ. Amen.

The Library of the Mind

I stand here in a great presence, surrounded by the First Presidency and the other General Authorities of the Church. Sitting before me are those who are appointed to administer the affairs of the Church in the stakes, missions, temples, wards, priesthood, and other organizations of the Church. In addition are faithful, devoted Latter-day Saints and other good people who are in this great assembly and those listening in on the air. It is a weighty responsibility and a humbling experience. I am dependent upon the Lord, in whose presence I also stand, as his Spirit is most certainly here. I depend also upon your faith and prayers.

Someone has said that memory is the library of the mind and recollection is the librarian. There are stored in that library things we have read and information that has come to us in many other ways. Sometimes when we call upon the librarian for help, he is slow to bring to us the things we would like to have. And sometimes he brings to us material that would better be forgotten.

As I stand before you today, the librarian brings from the library of the mind some wonderful, impressive, and enduring experiences. I recall many years of close and intimate acquaintance and association with great men of the past and present. Twenty-three years of unforgettable experience with President Heber J. Grant, one of the sweetest associations that man could have, and with that memory comes the recollection of a wonderful association with his counselors during those years.

From the memory of the past comes to mind an association with President George Albert Smith and his counselors. President David O. McKay completed in January of this year an administration of nearly 19 years, and the association with him and the counselors he has had during that period has been a glorious experience and privilege. I have known their hearts and their innermost desires; they have been and are good and righteous men.

While not knowing them personally, I have become acquainted, through a perusal of the records they have left, with the Presidents of the Church and their counselors and brethren of the Twelve who have preceded those whom I have named; and I bear testimony that they too were inspired men, prophets of God, whose actions and teachings were in harmony with the lives of those with whom I have had personal acquaintance over the years.

And now we are blessed with the administration of President Joseph Fielding Smith and his counselors, Presidents Harold B. Lee and Nathan Eldon Tanner. I testify to you that they too are men whom the Lord loves, men called of God to preside over his church here upon the earth, prophets, seers, and revelators; and that great strides are being made in the work of proclaiming the gospel to the nations of the world and carrying out the Lord's program for his church in these the latter days.

In addition, I think of the brethren of the Twelve Apostles whom I have known intimately over these many years, many of whom have passed to the great beyond, and those who are with us today. I think of all the other General Authorities of the Church. It has been a unique experience, a beloved experience, one that I truly treasure more than my weak words can express. I have loved them all, each and every one, and I have gained great benefit, blessing, and inspiration from each.

One of the sweetest and most profitable experiences in life is the association with great and good people. I can testify to you in all sincerity and soberness that these men are and have been men of God, God's noblemen, men raised up in this, the last dispensation, the dispensation of the fulness of times, to carry out the Lord's mandate as set forth in the first section of the Doctrine and Covenants, which is a marvelous revelation given through the Prophet Joseph Smith and "constitutes the Lord's Preface to the doctrines, covenants, and commandments given in this dispensation":

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the
And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

To preach the acceptable year of the Lord.

To the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world." (D&C 1:17-23; 35-36.)

I thank the Lord for faith--faith in our Heavenly Father and in his Son Jesus Christ. I thank him for inspired leadership.

I thank the Lord for faith and [page 57] knowledge of the truth of the restored gospel. As the Prophet Joseph Smith said: "I can taste the principles of eternal life, and to so can you. They are given to me by the revelation of Jesus Christ. ... You say that honey is sweet, and so do I. I can taste the spirit of eternal life. I know it is good."

I am thanking visiting the members of the Church and their leaders in the stakes of the Church. To me there is no experience sweeter than that which comes from mingling with good people, faithful and devoted people, who love the Lord and whose hearts have been and are touched with the fire of the Holy Ghost, whose souls are filled with gratitude for the knowledge and understanding that have come to them through the operation of the Holy Spirit, which has borne witness to them that this is the truth, revealed from heaven in answer to sincere and earnest prayer. As stated by President Brigham Young on one occasion, in answer to the question as to what is the difference between our church and other churches, "We have the truth, the Gospel includes all truth wherever found, in all the works of God and man, visible or invisible to the naked eye."

I want to express appreciation for my wife, my family, and my loved ones, who have blessed me by their love and confidence. As the song says, "No man is an island." We are all, in part at least, the product of our environment, the result of the influence upon us by our friends and associates, and of course the inheritance we obtained from our progenitors.

I am thankful for the library of the mind and the rich treasures that are stored therein, the treasured memory of association with prophets called of the Lord in this dispensation, and the words of eternal life that are inspiring and cause me to rejoice more and more each day.

I am highly honored and yet greatly subdued in my feelings that I should be considered worthy of the love and confidence of the Lord and of his living prophets to receive the call that has come to me to serve as one of the chosen servants of the Lord. I am humbled by my inadequacy, and my constant prayer is and will be that the Lord will qualify me to do my part in assisting in the rolling forth of this great work in which we are engaged. I love the Lord, I love the gospel, and I love the Brethren.

I bear witness that God lives; that Jesus is his Beloved Son, the Redeemer and Savior of the world; that as proclaimed by Joseph Smith and Sidney Rigdon, he came into the world, even Jesus, to be crucified for the world, to bear the sins of the world, and to sanctify it from all unrighteousness; that through him all might be saved whom the Father had put into his power and made by him.

I testify that Joseph Smith was a prophet of God raised up in this dispensation, the dispensation of the fulness of times, to lay the foundation for this great work upon the earth preparatory to the coming of the Son of Man, our Lord and Savior, to reign upon the earth in peace and righteousness; and that these men of whom I have spoken have been called of God to represent our Savior in building up the Church and kingdom of God upon the earth. Of these things I testify in the name of Jesus Christ. Amen.

The Spirit and Power of Elijah

Elder Theodore M. Burton
Assistant to the Council of the Twelve

My brethren, sisters, friends: the focal point of all our activity in this church centers around Jesus Christ. The Church bears his name. All ordinance work done in the Church is done in the name of Jesus Christ by those who bear the priesthood, i.e., who hold this power of Jesus Christ.

This devout worship of Jesus Christ is in accord with the instruction given in the Book of Mormon, where King Benjamin taught his people: "And under this head ye are made free, and there is no other head whereby ye can be made free. There is no other name given whereby salvation cometh." (Mosiah 5:8.)

The Book of Mormon then explains why this scripture was written: "For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do." (2 Ne. 25:23.)

It is for this reason that the Book of Mormon is known as a second witness of the divinity of Jesus Christ as the Son of God.

"... we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins. (2 Ne. 25:26.)

I turn then to Jesus Christ for my subject for this sermon. Jesus taught the following doctrine one Sabbath day as he stood up in the synagogue to teach the people who called themselves the children of God.

And there was delivered unto him the book of the prophet Esaias. [We write his name today as Isaiah.] And when he had opened the book, he found the place where it was written,

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

To preach the acceptable year of the Lord.

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.
Before the Church was officially established, when the so-called “constitution” of the Church was laid down by revelation in Section 20 of the Doctrine and Covenants, subject to the restoration of the keys controlling the sealing power that Elijah was to give again to the earth when so requested by Jesus Christ.

Thus it was the power of the priesthood that was to make this uniting of all generations possible, both those dead and those living. The power to do this work was

"If it were not so, the whole earth would be utterly wasted at his coming." (D&C 2:1-3.)

And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

"Behold, I will reveal unto you the Priesthood by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

"And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's." (Obad. 21.)

Thus Jesus Christ was rejected by the people because he told them what saving work he would do for the captives then confined to a spiritual prison and for those who had been bruised in their souls through iniquity. Instead of rejoicing in this liberation, the people hated Jesus for being so presumptuous as to tell them that he had been anointed to open the prison doors. Even his very life was threatened. Nevertheless, he continued to preach this doctrine even more clearly, in the hopes that people would understand him and the importance of the work he had been called to do. Thus he explained:

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

"Verily, verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

"For as the Father hath life in himself, so hath he given to the Son to have life in himself." (John 5:24-26.)

It was for this concept of his saving grace that Jesus gave his life. Peter informs us that the gospel actually was preached to those who were dead, just as Jesus prophesied he would do. Jesus actually did open the gates of the spiritual prison, that those confined therein might live and even be exalted if they would accept his doctrine.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

"By which also he went and preached unto the spirits in prison;

"Which sometimes were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (1 Pet. 3:18-20.)

Peter also explained why Jesus did this work for the dead:

"For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Pet. 4:6.)

Now, how does all this affect us? Perhaps I can state it in this way. If Jesus Christ made such a point of stressing this doctrine in his day, it must be just as important for us in our day also. Jesus taught that it was important that his gospel be preached to those who lived before he was born as well as to those then living. It must be just as important for that gospel to be preached since his day to those who have died without hearing these glad tidings, as well as to those now living on the earth.

Where, however, in the so-called Christian churches of our day do you find that deep concern for those good men and women who died without a knowledge of the gospel? Far from being considered, they are ignored by some and even damned by others. Why are such persons condemned to everlasting damnation, as many church leaders have done in the past and still do today, simply because such people were born at a time and in a place where they could never hear of Jesus Christ, let alone learn of the message of the resurrection and eternal life?

How can the physically dead who nevertheless still live in the spirit be prepared for that resurrection which Paul proclaimed applied to every person born upon this earth? This preaching of the word of God can only be done in the way in which Jesus taught that it has to be done. We who are living today must assist in this work as was prophesied by Obadiah when he said of the last days:

"And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's." (Obad. 21.)

Thus, those living today must perform the physical ordinance work on the earth that will qualify persons in the spirit world to receive that proxy work done for them, even as we living today receive the proxy work done for us by Jesus Christ. In other words, we work in partnership here on the earth with those missionaries in the spirit world who preach the gospel of Jesus Christ to those persons living in the spirit world, that they might be judged according to men in the flesh. This combination effort can free them from their spiritual prison and heal their bruised souls through Jesus Christ. This is why the members of the Church who can qualify through righteous living must go to the temple in ever-increasing numbers and why they must attend the temple more frequently than they have ever done in the past.

The full understanding in our day of the importance of Christ's work for the dead as well as for the living came slowly. Although not understood fully at the time, when the angel Moroni came to teach Joseph Smith at the opening of this gospel dispensation, he quoted Malachi as follows:

"Behold, I will reveal unto you the Priesthood by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

"If it were not so, the whole earth would be utterly wasted at his coming." (D&C 2:1-3.)

Thus it was the power of the priesthood that was to make this uniting of all generations possible, both those dead and those living. The power to do this work was subject to the restoration of the keys controlling the sealing power that Elijah was to give again to the earth when so requested by Jesus Christ.

Before the Church was officially established, when the so-called "constitution" of the Church was laid down by revelation in Section 20 of the Doctrine and Covenants,
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|p41| "Not only those who believed after he came in the meridian of time, in the flesh, but all those from the beginning, even as many as were before he came, ... should have eternal life." (D&C 20:26. Italics added.)

|p42| Much of the work we do in the Church is preparatory work for us to qualify ourselves so that we can be of service not only to our fellowmen now living on the earth, but to those who [page 59] lived before us. These good men and women are our ancestors, our fathers and our mothers through whose blood we receive our bodies and our life. What a debt we owe them to see that they too receive eternal life in Jesus Christ through the work and sacrifices ye make in their behalf.

|p43| This work of salvation for the dead is so important that Paul stated that they who are dead cannot be made perfect without our help. (Heb. 11:40.) Joseph Smith added that neither can we be made perfect without doing proxy ordinance work for our deceased ancestors. (D&C 128:18.) The power of the priesthood was restored so that this perfection in uniting all the family of God who lived in all ages could be accomplished. This priesthood power was given when Elijah restored the sealing power to Joseph Smith in these latter days so that the work of perfection could be continued. As Joseph Smith said:

|p44| "Then what you seal on earth, by the keys of Elijah, is sealed in heaven; and this is the difference between the spirit and power of Elias and Elijah; for while the spirit of Elias is a forerunner, the power of Elijah is sufficient to make our calling and election sure; and the same doctrine, where we are exhorted to go on to perfection, not laying again the foundation of repentance from dead works, and of laying on of hands, resurrection of the dead, &c.

|p45| "We cannot be perfect without our fathers, &c. We must have revelation from them, and we can see that the doctrine of revelation far transcends the doctrine of no revelation; for one truth revealed from heaven is worth all the sectarian notions in existence." (Joseph Fielding Smith, Teachings of the Prophet Joseph Smith [12th ed.; Salt Lake City: Deseret Book Company, 1961]., p. 338. Italics added.)

|p46| I testify of the need to understand the importance of this work of Elijah - this work of salvation for the dead as well as for the living. I testify of the divinity of this doctrine of Jesus Christ, which applies to both those living and those dead. I testify of the power of the priesthood by which revelation is received and say that Elias has already come and so has Elijah. The keys are revealed are being used today in The Church of Jesus Christ of Latter-day Saints to do the total work of salvation for which Jesus Christ gave his life to accomplish. Thus through this doctrine and through this priesthood power we can unite the whole family of God into everlasting life.

|p47| In the name of Jesus Christ. Amen.

|p1| Years ago while walking with a wise friend of mine, we passed one of his neighbors as he stood in the front yard of his home. My friend greeted the man with, "How are you, Bill?" It's good to see you. To this greeting, Bill didn't even look up. He didn't even respond.

|p2| "He is an old grouch today, isn't he?" I snapped.

|p3| "Oh, he is always that way," my friend responded.

|p4| "Then why are you so friendly to him?" I asked.

|p5| "Why not?" responded my mature friend. "Why should I let him decide how I am going to act?"

|p6| I hope I will never forget the lesson of that evening. The important word was "act." My friend acted toward people. Most of us react. At the time it was a strange attitude to me, because I was in grade school and following the practice of "if you speak to an acquaintance and he does not respond, that is the last time you have to bother," or "if someone shoves you on the school playground, you shove him back."

|p7| I have thought many times since this experience that many of us are perpetual reactors. We let other people determine our actions and attitudes. We let other people determine whether we will be rude or gracious, depressed or elated, critical or loyal, passive or dedicated.

|p8| Do you know people who are cool toward an acquaintance because last time they met she wasn't warm in her greeting? Do you know people who have quit praying to the Lord because he hasn't answered (so they think) their prayers of last month or last year? Do you know people who give up on others because they don't respond in the ways we think they should? Do you know people who fail to realize that Christlike behavior patterns encourage us to be the same yesterday and forever?

|p9| The perpetual reactor is an unhappy person. His center of personal conduct is not rooted within himself, where it belongs, but in the world about him. Some of us on occasion seem to be standing on the sidelines waiting for someone to hurt, ignore, or offend us. We are perpetual reactors. What a happy day it will be when we can replace hasty reaction with patience and purposeful action.

|p10| I am acquainted with a man who has a brother serving time in a state penitentiary. On several occasions I have asked this friend of mine to accompany me to visit his confined family member. When asked most recently, he responded with an emphatic, "No, I don't want to go. It's no use. He won't talk. He won't listen. He's no good. He will never change." His [page 60] last statement, "He will never change," prompted me to think, "and apparently neither will you."

|p11| This man is allowing his confined brother to control his actions; in fact, he has created a negative attitude in his relationship. The free man has not maintained a positive drive to do what he feels is right; instead, his brother has set the pace for both of them—no communication, no visits, no change in either life.

|p12| What a pleasure it is today to be part of a great action program in the Church that makes it possible for us to take a prisoner or others with social problems from the level we find them and help them move forward. Our concern must be to impress our associates with the fact there is a better tomorrow, and it belongs to those who live for it! Forgiveness and repentance are action principles. What a blessing it is in our lives when we come to realize there is hope and help for all of us in the days ahead, regardless of where we find ourselves at this hour.

|p13| When Jim Lovell of Apollo 13 radioed across almost a quarter of a million miles of space to Houston, Texas, a few months ago that something had gone wrong in their spacecraft, he taught the world a mighty lesson with his statement: "We've got a problem." Here we had three brave men on a voyage to the moon faced with the staggering realization they might never see the earth again. Something had gone wrong. What do they do now? Act or react? Instead of demanding, "Who is responsible for this error?" his statement, "We've got a problem," rallied our best to their support. When Jim Lovell and his crewmates were later asked if they had fears of not reaching earth again, they responded that they just concentrated on the jobs they had to do. They did everything in their power to get back to earth. A terrifying problem was theirs but they were determined to handle it a step at a time, and hoped and prayed their efforts would succeed. Through action they overcame fear; through action and teamwork they triumphed. What happened is history, but the lesson of action is for our use today.

|p14| Shakespeare had a glimpse of the importance of man's personal action when he wrote the following lines in Hamlet: "This above all: to thine own self be true, And it must follow, as the night the day, Thou canst not then be false to any man." (Hamlet. Act 2, sc. 3.)
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Being true to ourselves can mean knowing where we are, where we are going and why, and assisting our associates in traveling the right paths with us.

Our Prophet Joseph Smith was a man of action. Torture, belittlement, and all manner of inhumane affliction, including a pending martyr's death, did not halt nor even slow down his life of purposeful action. He acted as one totally committed to "I am not ashamed of the gospel of Christ: for it is the peer of God unto salvation. ..." (Rom. 1:16.) He didn't just think about the gospel or react to it; he lived it. He was true to himself and to those principles he valued more than life itself.

The gospel of Jesus Christ is purposeful action. "Ask," "Seek," "Knock" and "Judge not" and "Love" are words of action, not reaction. Jesus led his fellowmen as a mighty master because "he taught them as one having authority, and not as the scribes." (Matt. 7:29.) Jesus was true to himself and to his Father; and so important to all of us, he was true to us.

How weak the following reaction philosophies are: "See if your neighbor loves you first before you manifest love toward him." "See if your acquaintance is friendly before you offer your friendship." How powerful the action commandment of "Thou shalt love thy neighbour as thyself."

We start to fail in our homes when we give up on a family member. We fail in our positions of leadership when we react by saying, "It's no use, they won't come." "It's no use, they won't respond." Let us thrust in our sickles with all of our might in the fields in which we have been called, and not spend our time reacting to the location or type of crop we have been called to harvest.

I bear witness to you that the gospel of Jesus Christ is an action way of life and that the gospel of Jesus Christ is true. May our Heavenly Father help us to actively be about his business I pray in the name of Jesus Christ. Amen.

James A. Cullimore

How Do You Draw God? Elder James A. Cullimore Assistant to the Council of the Twelve

My brethren and sisters: How delightful it is to be here today. Sometime ago Brother Guy B. Rose, who is usually present on the front row of these meetings, told me of an interesting experience in his work. He had been a superintendent of schools in the East. One day as he visited one of the classes in a school, the teacher had the students drawing on the board something that would be representative of Thanksgiving. All were busy completing their sketches, but one child was obviously concerned about what she was to do in completing what she had started. As Brother Rose approached her, he asked if she was having trouble. She said, "Yes. How do you draw God?" She had ably portrayed the mountains, the trees, and the boy kneeling under the trees in an attitude of prayer but was confused as to how to draw God. Brother Rose quickly assured her that God was a man, that he looked much like men on earth, that men are created in the image of God.

Men everywhere seem to be confused as to what God is like. Strange, incomprehensible concepts of God have been taught apparently to enlighten men, but in their uncertainty they only tend to further confuse men.

The Reverend Harold O. J. Brown, in his book The Protest of a Troubled Protestant, expresses his concern over the fact that in many of the pulpits today, ministers are getting away from the strict concepts of the Bible. He said, "People are being converted to the most fanciful cults from the very parishes in which the clergy are unwilling to preach historic Christian doctrine. They fear being thought out-of-date and therefore incredible." (Pp. 20-21.)

As Paul came to the Athenian saints, he found them worshiping false gods and called them to repentance. He said: "... I perceive that in all things we are too superstitious.

"For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

"... as though he needed any thing. seeing he giveth to all life, and breath, and all things;

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

"And the times of this ignorance God winked at; but now commandeth all men every where to repent." (Acts 17:22-25, 28-30.)

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

"It is the first principle of the Gospel to know for a certainty the Character of God, and to know that we may converse with him as one man converses with another, and that he was once a man like us; yea, that God himself, the Father of us all, dwell on an earth, the same as Jesus Christ himself did." (Teachings of the Prophet Joseph Smith, pp. 345-46.)

The scriptures are clear as they teach us of God. In the story of the creation as recorded in Genesis, it states: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

"So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:26-27.)

Jesus spoke of God as a just and loving Father, dwelling in the heavens. His teachings were explicit as to the nature and character of God the Father. Unto Thomas he said: "If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him." (John 14:7.)

Philip said unto the Lord: "... shew us the Father, and it sufficeth us.

Jesus saith unto him. Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" (John 14:8-9.)

Paul plainly told the Hebrew saints that Christ was in the image of God. "God, who at sundry times and in divers manners spake in time past unto the fathers by the
p19 "Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;"

p20 "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." (Heb. 1:1-3.)

p21 I believe sincerely that our faith in God, our works of righteousness, and our sincerity of purpose are greatly determined by our concept and understanding of God. If, like the young lady trying to draw God, I can't visualize him, if I don't really know him how can my faith in him be strong? How can I really pray to someone I don't know?

p22 It is really "life eternal" to know God; that he is a personal being; that he is the Father of our spirits; that we are his children; that he has concern for us; that there is a meaningful plan in which we might regain his presence and have eternal life with him.

p23 The understanding of the nature of God and his Son Jesus Christ was impressed upon the Prophet Joseph Smith in the first vision, in the opening of this dispensation, in which he saw the Father and the Son, whatever his concept of God might have been, there was now no doubt in his mind as to God and Christ. This understanding was his because he saw them and heard and conversed with them. The Father spoke to him and introduced the Son. Listen to the words of the Prophet Joseph as he describes his vision: "... When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other--This is My Beloved Son, Hear Him!" (Joseph Smith 2:17.)

p24 In a revelation to the Prophet Joseph Smith in 1843, it is declared: "The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us." (D&C 130:22.)

p25 It is necessary to believe in God as a personal, corporeal being in order to understand that he can reveal himself to man as he did to the Prophet Joseph Smith in open vision. One who doesn't believe in a personal God may also believe in revelation, but it would be the kind of revelation that would be compatible with his concept of God. Brother William E. Berrett made an interesting observation as to the importance of our concept of the nature of God in reference to revelation. He said: "Any discussion of revelation revolves basically around our concept of the nature of God. Unless we conceive God in the same light we never arrive at the same conclusions in regard to revelation."

p26 Brother Berrett illustrates this thought by referring to the viewpoint of a great contemporary thinker in the field of religion, Dr. Henry Wieman of the University of Chicago.

p27 "Both Dr. Wieman and I," he said, believe in God, but our concepts are wholly different, for I conceive God as a perfected corporeal personality, while Dr. Wieman would think the idea of a personal God as juvenile, and for himself conceives Him as the sum total of all that is good and progressive in the Universe. To quote his words: "God is not a personality, but God is more worthful than any personality could be. God is not nature and He is not the universe; He is the growth of living connections of value in the universe. If one wishes he can say, this is not God but it is the work of God, practically it comes to the same thing."

p28 "God is not a personality, but God is more worthful than any personality could be. God is not nature and He is not the universe; He is the growth of living connections of value in the universe. If one wishes he can say, this is not God but it is the work of God, practically it comes to the same thing."

p29 Elder Berrett continues, "Having divergent views as to the personality of God it follows that we must have divergent views upon the matter of revelation from Him. Both Dr. Wieman and I believe in revelation as a continuous principle of life but when we use that term we are thinking of entirely different things. Dr. Wieman would not accept such a vision as that to Joseph Smith in the grove because it does violence to his concept of God. He would reject the reality of heavenly messengers, and the reality of any direct words from God to man. ...

p30 "This then is the real nature and place of revelation. It is not a miraculous giving of knowledge. But it is that change in personality which, in one way or another, is required before man can get any knowledge of anything that lies outside the range of his established organization of interest. It is a reorganization of his interests which enables him to know a new kind of reality." (From an address given at LDS Department of Education Regional Convention, November 8, 1941, in William E. Berrett, Continuous Revelation in the Church p. 6.)

p31 Not only is it important in our understanding of revelation to know God, but our understanding of all the principles of the gospel are greatly influenced by our concept of him as a personal, loving Father and of the great plan of salvation that he has provided for all his children. The kind of a God as described by the Prophet Joseph Smith makes me understand him as my literal Father in heaven. He said:

p32 "God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the veil were rent today, and the great God, who holds this world in its orbit, and who holds all worlds and all things by His power, were to make himself visible --I say, if you were to see him today, you would see him like a man in form-- like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with Him, as one man talks and communes with another." (Documentary History of the Church, vol. 6, p. 305.)

p33 In the Sermon on the Mount, the Savior gave us the key as to the need of really knowing the Father when he said: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

p34 It is man's purpose in life to learn to know God, to know the nature and kind of being God is, and then to conform to his laws and ordinances; to progress, to be exalted to that high state wherein man becomes perfect as the Father is perfect.

p35 May we be able to do this, I pray in the name of Jesus Christ. Amen.

p13 Loren C. Dunn

Can They Count on Us? President Loren C. Dunn Of the First Council of the Seventy

p1 I remember a story told by a forest ranger about a tourist coming to a national park to take pictures of wildlife. Not far from the campground he found what he was looking for--twin bear cubs rummaging around in a garbage dump, half playing, half looking for dinner. Grabbing his camera, he proceeded to take a series of pictures from a number of different angles. In his haste, he failed to realize that when you find bear cubs in the forest, the mother bear is never very far away.

p2 As he moved to get a close-up shot of the playful cubs, he inadvertently came between the cubs and the mother bear, who was in the trees a short distance off. The bear struck out immediately for her cubs, and a near disaster was averted when a passerby, noticing the scene, alerted the tourist, who demonstrated unusual athletic ability as he vacated the garbage pit.

p3 We often hear of the ferocity with which animals protect their young, and usually these stories are associated with incidents about parents who for some unexplainable reason abandon their children. While these actions can and should be condemned, nonetheless, we seem to live in a day and age where there is another kind of abandonment, which is almost worse than a mother leaving an unwanted baby on a doorstep.

p4 What I am talking about is the temptation of parents to give up on their children, especially when those children seem to flout and disregard [page 63] the laws of morality and conduct, which the parents hold dear and which govern the home, and when the children seem to rebel against every effort parents make to correct their
p5 At least a baby who has been left on a doorstep will be looked after by the appropriate agencies, and usually placed in a home where parents who want it will adopt and love it and raise it as their own.

p6 A boy or a girl who has been given up by his or her parents because they (the children) are off on the wrong foot and possibly even surly and rebellious to any parental effort is in a much more serious predicament. When the hard times come—and they will—who is going to care if the parents don’t?

p7 The tragedy of our times as we look around us is that we see too many young people cut adrift—some of them in trouble and some of them causing trouble for society. Perhaps it is hard to realize that our Eternal Father also refers to these as son or daughter; and if we are to understand the parable of the lost sheep, perhaps they are even a little more important to him in that they are not safely in the fold.

p8 Society has given us a thousand reasons why some begin to rebel and wander. Yet, I can’t help but feel that in many cases it all must come back to those who gave them life and those who somewhere along the line gave up on them, either by deserting them or ignoring them or simply not caring enough to build their children into their lives.

p9 I had a young girl come in to see me the other day, a beautiful girl, neat and clean, giving a good appearance. But the story she told was anything but clean, and far from beautiful.

p10 From her early teenage years, she had become involved in drugs. It became so bad that at one time in her life she had moved away from her family and was more or less drifting from one pot party to another. She had taken up the so-called hippie culture and was high on drugs most of the time.

p11 “Strangely enough,” she says, “during all this time my father never gave up on me, and although I knew I was breaking my parents’ hearts, I could always go home to my father and know that he loved me, and that he wouldn’t condemn me as an individual, although he condemned everything that I did.”

p12 This girl went on to say that one night she had what she called a bad trip; I believe she referred to it as “freaking out.” She said it was such a terrifying experience that she went home to her parents and spent the rest of the night in bed with them, just as she must have done as a child when she had a nightmare. She had no real rest until her father finally gave her a blessing, which seemed to ease her mental and physical torture.

p13 This happened to be the turning point in this girl’s life. She said she always knew it was wrong but was just determined to rebel. Bit by bit she has now put her life back together again, and although she still has a way to go, she is going to make it now.

p14 She had a father, you see, who never gave up on her.

p15 Another experience comes to mind about a mother and her 18-year-old son, not of our faith. Let me quote her story.

p16 “Three years ago my son made a new friend—his first link with ‘the drug scene.’ I tried very hard to let him know what this boy was and to say, ‘You don’t need drugs in your life.’ But he ignored me. Aside from moving away, there seemed to be nothing I could do.

p17 “As my woes became more numerous, his rejections became unbearable. ...” One night at the dinner table he announced, ‘I won’t obey the rules in this house any longer.’ He said that as soon as he saved enough money, in about three months, he was going to move out. ‘Until then,’ he said, ‘I’m going to say what I want to say, smoke what I want to smoke.’

p18 The mother said she got up from the table, walked down the hall, and then came back and said, “I’ve got news for you, son. Either you abide by the rules or you can find a room somewhere in three days, not three months.”

p19 He was shocked. But the next day he did get a job, and he soon moved out. Leaving home, however, did not mean giving up membership in the family. “I let him know that the door was always open,” she said. “I went to see his new apartment, took an interest in his new job, invited him for a snack when he finished moving his things out. And he knew that coming home would never be interpreted as a defeat for him, but as a new decision.

p20 “He had several jobs,” said the mother; “one in a restaurant. But while he was working out problems for himself, he also was ready to put himself out to help others. Eventually he became a full-time staff member at Project Place, a center for runaways and people with drug problems.

p21 “From time to time, he would come to see me,” continued the mother, “and I would ask him, ‘Where are you at? Are you ready to come home?’ One day he decided he was, and he moved back in. He had lost his preoccupation with drugs.”

p22 Then the mother made a very significant point. She said, “My son has made some mistakes, experienced some pain he probably didn’t have to, but I think he has come out rejecting what’s wrong in the world and taking upon [page 64] himself what is real and beautiful. I think a child has a right to be right and a right to be wrong, and to know that his parents will stay with him through it all.” (Christian Science Monitor, September 9, 1970.)

p23 Perhaps you remember a story that took place a few months ago. It appeared in most of the newspapers. A little girl was found clinging to a fence that divides a super freeway in one of the world’s largest cities. The police were summoned, and as they brought the girl to safety, she unfolded this pathetic story.

p24 It was her parents, you see, who put her there. They had said, “Now hang on to the fence and don’t let go for any reason.” Then the parents drove off, planning to desert her. The newspaper account was graphic. You could picture the little girl, a tear in her eye, lower lip quivering, but holding fast to the rail as cars and huge trucks went roaring by on each side, not daring to let go because daddy had told her to hold on—standing there determined, waiting patiently, for a mother and father who never intended to return.

p25 Oh, parents, no matter what the difficulty, may we never desert our children in some dark and dangerous thoroughfare of life, no matter what prompted them to get there. When they reach the point—and for some it may be a painful long time when they reach the point that they need us, I pray that we might not let them down.

p26 “... But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

p27 “And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

p28 “But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

p29 “For this my son was dead, and is alive again; he was lost, and is found. ...” (Luke 15:20-22, 24.)

p30 In the name of Jesus Christ. Amen.

P14 Delbert L. Stapley
My brothers and sisters and friends: The scriptures teach us that our God is a God of love. It is the greatest thing God can give us and the greatest thing we can give him. The true measure of loving God is to love him without measure. His love toward us was manifested when he sent his Only Begotten Son into the world that we might live through him. (See 1 John 4:9.)

A degree of the love between the Eternal Father and his Only Begotten Son has existed between other fathers and sons. We should not feel that such love is beyond our ability to receive and to give. We may not be able to match the perfect love shown to us by the Savior, because Christ is the epitome of this God-given quality, but it is a goal toward which all of us should strive.

The most important need of the world today to remedy its follies and problems is for man to return to God in love and obedience to his will.

Without love, the world will continue in turmoil with worsening conditions until it is steeped in wickedness and sin, at which time the judgments of God will fall upon the unrighteous of the earth. The cures for all the ills and wrongs, the cares, the sorrows, and the crimes of humanity lie in one word--love.

Love, if used in its proper context, will hold the peoples of the world together in understanding and peace. Today the most trampled-upon ingredient for a happy and joyous life is the word love.

If the tender, profound, and sympathizing love practiced and recommended by Jesus were paramount in every heart, the loftiest and most glorious ideals of human society would be realized and little would be wanting to make this world a kingdom of heaven. Love is indeed heaven upon the earth, since heaven above would not be heaven without it.

The apostle Paul calls love the bond of perfection and peace. It is the old, the new, and the great commandment, for love is the fulfilling of the law.

Love is manifest in charity of the soul. It is made up of many things, all of which lead to a high idealism in standards of living, personal behaviors, and purpose. It is expressed in Christlike example, in words, in actions, in thoughtful attentions and kindly deeds.

Love is not real when one demands attentions and fancied needs, then is not appreciative of them and gives nothing in return for the favors received. That attitude is one of pure selfishness and reflects a lack of gratitude, decency, and respect. Such a person is self-centered and cares not for his failure to acknowledge courtesy or express thanks and appreciation.

Love is the purification of the heart. It strengthens character and gives a higher motive and a positive aim to every action of life. The power to love truly and devotedly is the noblest gift with which a human being can be endowed. True love is eternal and infinite. It is equal and pure without violent actions and demonstrations which are so much in evidence today.

Love begins in the home by congenial parents bestowing affection and loving care upon their children. They deal in kindness and understanding, seeking the love and confidence of their sons and daughters. They also show concern about the welfare and happiness of their children.

The apostle Paul gave this wise counsel: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Tim. 5:8.)

Physical and temporal needs for children do not fulfill their most pressing wants. Parents' righteous teachings and good example are so important. The family should be unified by a close-knit relationship, doing things together, loving each other, and enjoying each other's companionship.

The first emotion a child learns and needs is love. The first emotion he expresses is love. A child reacts to love--or to the lack of it. What is sweeter than having a child put his arms around your neck and saying, "I love you." Love is the real basis of life.

If parents are immature and cannot settle their differences without anger, fighting, and name-calling, a child becomes most insecure, and as he grows older he is apt to take up with the wrong type of friends just to get away from an unhappy home environment.

Let us look at some undesirable things that can happen when a growing child feels unloved and neglected at home. He is often found with questionable companions--persons with lower standards than his own--simply to feel that he is somebody. Unfortunately, that person rarely brings others up to his standards of living, but usually loses himself to the level of his so-called friends.

Girls particularly who feel unloved are more willing to give of themselves to the smooth-talking boy. They will sacrifice chastity just to get love. Where does the real blame of this tragedy belong--with the girl who so desperately needs to be loved or with the parents who failed in their responsibility to make their love known to her?

And what about the boy? What kind of teaching and love has he received in his home? How will he treat and protect the girls he dates, as a result of his home life?

When children are left to fend for themselves, it often destroys the spiritual and orderly environment of the home. If children feel that their parents really care, they will respond to their wishes. When there is mutual love and respect in the home, there is a desire to please. Girls and boys would probably dress in a more modest way if they felt their parents cared about how they look.

Recently in Australia I noticed most of the girls were wearing extremely short miniskirts that left nothing to the imagination. The appearance was most immodest and scandalous, but the girls seemed unashamed, unembarrassed, and at perfect ease. Obviously these girls have no one interested enough to guide them in their mode of dress. Perhaps it is because their mothers also are clad in miniskirts and fail to set a personal example of modesty. These same conditions prevail also in our own country.

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Shortly after the miniskirt came into vogue, a woman dress designer was asked in a radio interview if the miniskirt was contributing to the moral delinquency of young girls. She answered with a positive yes. The statistics of unwed mothers has proved this statement to be true. Will mothers and daughters continue to wear immodest clothing, or is it time to get out the sewing machine and attire themselves in respectable standards of dress?

A family discussion of dress standards in a weekly family home evening could change these improper dress styles to those of modesty--and this applies to boys as well as girls. In the spirit of love and wise parental teaching, many of the problems of today's youth can be corrected.

Former President Joseph F. Smith gave this warning: "...parents in Zion will be held responsible for the acts of their children, not only until they become eight years old, but, perhaps, throughout all the lives of their children, provided they have neglected their duty while they were under their guidance. ..." (Gospel Doctrine, 1966, p. 286.)

Often the duty parents neglect is failure to correct and discipline their children. Permissiveness does not show love--nor can you buy a child's love. You cannot ignore his misdeeds and let them go unnoticed. When a child does wrong, he should expect to be punished accordingly. However, this should not be done in anger. Often a parent can better communicate with his child following the punishment. A loving arm about the child manifests the love the parent feels, and often opens the door of communication between them. When children are ready to talk, that is the time for parents to listen, regardless of the hour.
In the northwestern area of the United States an alert young adult, who is actively involved in his own church, attended an open house at a new Mormon Church.

Three recent experiences form the core of my message this morning. I would like to relate them briefly.

There was a tear at our house this morning when the incident President Lee referred to was discussed, the crash in Colorado of a plane carrying University of Wichita "Bear Ye One Another's Burdens" Elder Marion D. Hanks Assistant to the Council of the Twelve.

Begin today. May he keep us firm and steadfast and true in the path of righteousness, I humbly pray in the name of Jesus Christ. Amen.

I love the Church. I know it is true. I know the gospel is the plan of life the Lord has given to guide and direct us as we meet all the conditions present in the world.

May God grant us parents the love, wisdom, and good judgment to plan effectively for the care, welfare, and happiness of our children. May we help them to live righteously, to love truth, and to do good.

May God bless youth to follow the wise teachings of loving and exemplary parents and all live together in understanding, harmony, and peace.

I humbly pray, my brothers and sisters, that we shall teach the gospel, its principles, its standards, its ideals to our children, and set the kind of example that we can say to them, "Come, follow me and do the things you have seen me do."

I love the Church. I know it is true. I know the gospel is the plan of life the Lord has given to guide and direct us as we meet all the conditions present in the world today. May he keep us firm and steadfast and true in the path of righteousness, I humbly pray in the name of Jesus Christ. Amen.

C1970 Conference Report, October 3, 1970

P1 Begin

Saturday morning session October 3, 1970

P2 Marion D. Hanks

"Bear Ye One Another's Burdens" Elder Marion D. Hanks Assistant to the Council of the Twelve.

There was a tear at our house this morning when the incident President Lee referred to was discussed, the crash in Colorado of a plane carrying University of Wichita football players to Logan, Utah, for a game at Utah State University, and also as we read in another less prominent place in the paper of the loss of a comparable number of lives in a crash overseas among service people. We join in compassion. This is an emphasis again on the ephemeral nature of mortal life and the importance of enduring principles. Thank God for that straightforward address by President Tanner.

Three recent experiences form the core of my message this morning. I would like to relate them briefly.

In the northwestern area of the United States an alert young adult, who is actively involved in his own church, attended an open house at a new Mormon Church.
In the priesthood quorums the objective is those who are accounted for, and the prodigal; in the auxiliaries, every available individual. What was quoted through the red dust of Takhli or Nakhon Phanom or the heat or rain of the Delta to get to his group meeting with three or four or a dozen other members of the Church to ask ourselves the meaning of it, the purpose and goal for which it has been established.

OBJECTIVES

As I think of the wide efforts of our people in these various ways, three other related words come to mind of which, with their meanings, we must continually remind ourselves that the love and graciousness of God are expressed and communicated. All of these are praiseworthy endeavors, but we are clearly aware that it is not the programs of the Church themselves that save; yet it is often through the programs effectively serving the Lord's children.

The two young men had seen those principles applied and had accepted them. How had this blessing come about?

To the young Mexican-American, it was through a school administrator in a small LDS community in Nevada where the verbal answers concerning salvation and redemption through Christ had been personalized in the experience of kindness and concern and contagious love. There the young man had found not only the answers which gave meaning to life, but direction and inspiration and purpose in living it. The love he found came not chiefly from books or sermons or lessons, but from persons in a community of saints who were able and willing to give it.

For the part-Indian it had been a man living next door, a Mormon bishop whose interest and kindness had opened his heart and his home to this youngster. There he had caught a glimpse of what can be.

The two were interviewed separately by a civic committee seeking help from them in understanding the problems of their people and offering possible solutions. Each answered searching questions knowledgeably, effectively, earnestly. When asked what could be done to help, each responded repeatedly and firmly that what his people need is not handouts but opportunities, equal opportunities in order that through their own efforts they can reach the goal. They will do the rest themselves. Both pointed to faith in God and a religious commitment as basic needs of their people, and each explained that active involvement in The Church of Jesus Christ of Latter-day Saints is the key to his own growth and development. How had this blessing come about?

The visitor shook his head in wonderment and said, "Every woman a sister, every man a priest, and every home a parish in itself."

Last week a wonderful young lady just beginning her university training talked with me about her experience as a youth representative on governmental agencies studying problems of young people who have been involved with drugs. Earnestly and often tearfully she related the feelings she had had as she learned about the breadth of this problem in various cities across America, and as she had discussed it not only in the council room with experts from various disciplines, but on the streets, in the communes, in custodial and treatment centers, and in many personal conversations with disaffected young people. She repeated some of what she had heard from these alienated and confused and fearful youngsters, of heartbreaking scenes and troubles.

"And what about you," I asked her. "What has this done to you? What did you have to say to them?"

Through the tears and the sweet compassion and concern came answers I can only abstract this morning: "I've never been so grateful," she said. "I found myself talking about the things I've been learning all my life—the importance of faith in God, of genuine concern for others, of commitment to Christ; the need for goals, for work, for prayer; the significance of a self-image based on self-discipline, responsible relationships, worthwhile accomplishments, rather than on the temporary, the trivial, the tainted."

Many of them, she said, were critical of their parents and the older generation, and "I found myself wondering what their descendants would have to thank some of them for."

The third incident involved two young men, one a young American born in Mexico who had started ninth grade at the age of 19, while still a migrant farm worker, the other a part-Indian, born in a small village near the reservation where many of his relatives lived. Both of them were handsome, articulate, exuding strength and sincerity and a sense of urgency. Each is pursuing advanced university training; each is working to serve the special needs of those with whom he shares proud heritage.

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For the part-Indian it had been a man living next door, a Mormon bishop whose interest and kindness had opened his heart and his home to this youngster. There he found acceptance and affection and unconditional love. Theological answers the little boy was not prepared to understand; loving concern he could readily comprehend. Through the life of a good man he learned to care about and to know Christ.

To summarize these three incidents, then, the man who visited the church building in the Northwest only dimly understood on first contact much of what he saw, but he had caught a glimpse of what can be.

The lovely girl to whom I listened had found many who had no consciousness at all of being children of God, who were frantically trying to arrange in the words of a wise observer, "some acceptable horizontal relationship with their social environment," instead of seeking to establish a "supremely important vertical relationship with God." She learned again the importance of the principles of Christ.

The two young men had seen those principles applied and had accepted them.

There are many strong efforts in the Church to bring the principles of the gospel of Jesus Christ and the full impact of his church into the lives of its members and all who will participate. A number of these have gained wide attention and respect: the youth and welfare programs, the family home evening, military relations activities, Indian placement. In educational effort, missionary work, genealogical undertakings, home teaching, student wards and stakes, and other correlated efforts, the Church is effectively serving the Lord's children.

All of these are praiseworthy endeavors, but we are clearly aware that it is not the programs of the Church themselves that save; yet it is often through the programs that the love and graciousness of God are expressed and communicated.

As I think of the wide efforts of our people in these various ways, three other related words come to mind of which, with their meanings, we must continually remind ourselves. If we had a giant chalkboard upon which I could write, I would like to print in large letters three words: OBJECTIVES, PRINCIPLES, SPIRIT. May I comment briefly about them?

OBJECTIVES

Recently we have been discussing throughout the stakes of the Church the great effort currently being made to keep closely in touch with our young men in the military forces, to prepare them for the experiences they face in military service away from home. Always as we discuss the operation and mechanics of this important activity we are asking ourselves the meaning of it, the purpose and goal for which it has been established.

The answer is in the boy sitting against the bulkhead of the Navy ship reading a letter from his bishop or from his quorum at home. It is in the young man wading through the red dust of Takhli or Nakhon Phanom or the heat or rain of the Delta to get to his group meeting with three or four or a dozen other members of the Church to partake of the sacrament of the Lord's Supper and to participate in the worship service that will strengthen him against envelopment by the hollow world around him.

In the Church's educational effort the objective is the young man or woman surrounded by issues and pressures and voices of unwisdom, needing the stabilizing strength of the Lord and the companionship of others who know the way.

In the priesthood quorums the objective is those who are accounted for, and the prodigal; in the auxiliaries, every available individual. What was quoted this
In every effort of the Church the purpose is to tie in God's children to his community and kingdom, to bless the individual with a knowledge of his origins and heritage, a sense of his purpose and a plan to fulfill it, and a vision of his eternal potential. It is to strengthen and qualify God's children in the application of the eternal principles we have been discussing here; to learn and to serve, to grow and to give. It is to help him face the burning, urgent problems of the moment, grateful for his relationship with God and for the great marvel of being alive to the richness of life; to revere God, who demands and expects something important of him.

The objective of it all, then, is not counting the sheep but feeding them, not the proliferation of buildings or units or organizations or statistics, but the blessing of the individual child of God.

Christ, we know, had a great interest in human beings of every description, and great love for them. He companied with little children, sought out the sinner; he summoned men to follow him from the fishing boat and the counting table. So conscious was he of individuals that in the midst of the multitude he felt the woman's touch of his robe. He memorialized in a magnificent parable the selfless consideration of a despised Samaritan toward another human being in need. He enfolded the ninety and nine and went seeking the lost one. Our purpose is to follow his lead.

Another special son, brilliant—the scriptures call him "an authority in the presence of God"—but lacking love except for self, disdained the Father's plan and rebelled against it. He had strong opinions of his own; he contrived some rules of his own, seemed to feel his Father's way inefficient and imperfect. He rebelled, and misled and led away a multitude of his Father's children.

Christ loved his Father and desired to do his will. He used his agency to willingly accept the responsibility to open the door to salvation and to eternal life to every individual child of God who would manifest his acceptance of the gift and his love of the giver by obeying his commandments.

Tillich has spoken of God's love as "ultimate concern"—that is, that God cares about us as much as can be. We are here to learn to care that much about each other.

I often think of the young bishop who, against pressures and problems and at considerable inconvenience, traveled to another city to visit a bereaved widow on the eve of her husband's funeral. The couple had long since moved from the bishop's area, but he had made the effort to be with his good, wonderful old friends at this tender time. He found the elderly lady standing alone beside the body of her beloved of more than half a century. As he comforted her she said through her tears, "Oh bishop, I knew you would come."

I think, too, of an admired friend who has written of the night he took his little boys to an outing. They had the whole package of games and goodies. On the way home one little boy went to sleep on the back seat of the automobile, and his daddy took off his coat and covered the lad. The other youngster cuddled up by dad as they drove home, discussing the exciting events of the evening. The little boy dutifully answered his father's questions about the things he'd enjoyed most, and then, in a moment of pause, asked the thing that was really on his mind. "Daddy," he said, "if I got cold would you cover me with your coat?"

Every child of God needs and wants love.

The principle of agency must be mentioned too, of course, for not even through love can one against his will be conveyed to useful, constructive living or to eternal, creative life. Each must individually choose that destination and qualify for it.

The third word is spirit. In what spirit must we act to help our brother achieve God's purposes for him? Paul, who knew remorse as perhaps few men have, said to the Galatians: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

"Bear ye one another's burdens, and so fulfill the law of Christ."

For if a man think himself to be something, when he is nothing, he deceiveth himself." (Gal. 6:1-3.)

Alma, who also knew error and remorse, prayed for the apostate Zoramites: "Behold, O Lord, their souls are precious, and many of them are our brethren; therefore, give unto us, O Lord, power and wisdom that we may bring these, our brethren, again unto thee." (Al. 31:35.)

The programs of the Church are important, but they are not ends in themselves. They permit organized efforts to be made to reach and bless the individual. They are designed to help God's children to achieve the purposes of the Lord for them, to operate in the principle of real love, to be implemented in the spirit of compassion and contrition. They are to help us bear one another's burdens and thus fulfill the law of Christ.

The basic problem of our time is loneliness—the insecurity and anxiety that come with separation from God and from one's fellowmen, and from a sense of alienation from self that is almost always present. The source of reconciliation and wholeness is Jesus Christ.

The function of the true Church of Christ is to provide for the individual that concerned, loving, accepting, forgiving community, animated by the spirit of Christ, in which the individual can find a place, establish true friendships, and gain confidence in God's presence.

Through it every woman will have opportunity ultimately to become what the most fortunate of women are blessed to be in this world—the heart of a loving home. Every man may be a true priest of God in his own home. And every home may be a true sanctuary where the love of God may dwell and where the spirit of God is.

It is important to learn to apply the programs of the Church—they are great and wonderful and inspired and effective—but the only way this can truly be achieved is with a constant understanding of the objectives for which a program exists, of the principles that apply, and of the spirit that must be present in those who are called to serve and lead.

In our Father's house are many mansions, and a place for each of his children who will qualify. Our assignment is to accept God's gift and know that we are accepted, and to seek to share the warmth of his love and the power of his example with all who will heed his call.

So bless us, O God, to understand and to do, I pray in the name of Jesus Christ. Amen.

"God Moves in a Mysterious Way" Elder LeGrand Richards Of the Council of the Twelve
Brothers and sisters, it is wonderful to be gathered here with you again in one of these great conferences of our church. Led by the Tabernacle Choir, we have just sung a song that finds an echo in my heart: “God moves in a mysterious way his wonders to perform.”

Having done as much missionary work as I have, I have always considered the great wonders the Lord has done in our day in connection with the restoration of his gospel to the earth in this dispensation. This is a day of wonders, a day when so many things are happening in the world. If I were to ask what you consider the most wonderful thing that has happened in this world in the last 150 years, I imagine that most people would say the landing of the astronauts on the moon. That truly was a miracle, and how it happened only those who worked it out can tell you.

Then I think of how we were able to sit in our homes and watch on television as those men got down from the capsule to walk on that land without the power of gravity to pull them back. Then I think of what has been the result. (Now I am admitting to you that I don’t know enough about science to know how much good that great achievement will be to me or my family.)

Then I think of another event that transpired within the last 150 years that from my way of appraisal far exceeds that in its majesty and magnitude and in its good for humanity, and for me and my family and for all other people in this world who really love the Lord and want to serve him. That was when the boy Joseph Smith went out in the woods to pray, having read the words of the apostle James: “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.” (Jas. 1:5.) Then he went out into the woods to pray, believing in that promise, and a pillar of light descended from heaven, as it did to Saul of Tarsus on the way to Damascus, and in the midst of that pillar of light were God the Father and his Son Jesus Christ.

When that boy asked which of all the churches he should join, the Father, pointing to the Son, said: “This is My Beloved Son, Hear Him!” (See Joseph Smith 2:17.) The answer came that he was to join none of them, for they all taught for doctrines the precepts of men, and then he was told of the work that was about to come forth.

If that story is true, and I know that it is, is there anything like it in all this world? For when the heavens opened, heavenly messengers appeared, the Father and the Son who created this earth; we are told in the holy scriptures that created the earth by the power of his Only Begotten, and could anything that has happened in this world in the last 150 years compare with the visit of the Father and the Son to this earth? We hear solemn testimony, all of us gathered here in this conference this day, and millions throughout the earth who have put this message to the test, that this is the truth. As Jesus said to Nicodemus: “We speak that we do know and testify that we have seen; and ye receive not our witness.” (John 3:11.) And so we are testifying to all the world that this glorious event transpired.

After Jesus had spent some forty days with his disciples and ascended to heaven in the presence of 500 of the brethren, as they stood gazing into heaven, two men in white apparel stood by their side and said: “Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” (Acts 1:11.) Why then should it be so difficult to believe that he would appear when two angels stood there to say that he would come again? And we are looking forward to his coming. When I think of all of the things the prophets have foretold that should precede his second coming, then I say truly that God moves in a mysterious way, his wonders to perform.

I like the statement in the third chapter of Malachi, where the Lord, speaking through the prophet Malachi, said: “Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple. ...”

“But who may abide the day of his coming? ... for he is like a refiner’s fire, and like fuller’s soap.” (Malachi 3:1-2.)

Now that obviously had no reference to his first coming, because he didn’t come suddenly to his temple. All men were able to abide the day of his coming. He did not come cleansing and purifying as refiner’s fire and fuller’s soap, but we are told that when he shall come in the latter days the wicked shall cry out to the rocks, “Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.” (Rev. 6:16.) And so when God sends a messenger to prepare the way before him, that messenger could be none other than a prophet.

You remember what Jesus said of John the Baptist, who was sent to prepare the way for his coming in the meridian of time. He said that there was no greater prophet in Israel than John the Baptist. And so we bear solemn testimony to the world that this prophet whom God raised up in this dispensation was the Prophet Joseph Smith. He was the messenger that was sent to prepare the way for these wonderful things that the Lord promised to send to this world to prepare the way for the coming of the Lord.

He was the prophet of this dispensation whom, according to our scriptures, the Lord had in waiting over 3,000 years after he declared his coming, waiting for his day and time just as did the prophets of old, such as [page 70] Jeremiah, when he was called to be a prophet. He could not understand this, and the Lord said, “Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.” (Jer. 1:5.) The prophet of this dispensation was ordained to be a prophet unto the nations before he ever came here, and we have the word of the Lord that he should be great in his eyes. (See 2 Ne. 3:8.)

Then I think of the statement of Peter following the day of Pentecost, when he talked to those who put to death the Christ, and he told them that the heavens would receive the Christ until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” (Acts 3:21.) Is it difficult to believe this prophecy of Peter's that there should be a restitution of all things spoken by the mouths of all the holy prophets since the world began? No other church in this world, as far as I know, claims such a restitution, and that includes the visit of many holy prophets of the dispensations past.

Following the coming of the Father and the Son to the Prophet Joseph, a few years later Moroni, a prophet who had lived here upon this earth in the land of America 400 years after the Christ, came back to tell the prophet about the former inhabitants of this land and the record that had been prepared, which is the Book of Mormon.

Brother [Marion G.] Romney gave us an inspiring talk yesterday about the teachings of that book. It was preserved for the convincing of the Jew and the Gentile that Jesus is the Christ, the very eternal God, manifesting himself unto all nations. It was preserved by the hand of Almighty God; and it was written by the command of the Lord to Ezekiel the prophet that two records should be kept, one of Judah and his followers, the House of Israel, and one of Joseph and his followers. The Lord promised he would take the record of Joseph that was in the hands of Ephraim and put it with the record of Judah and make them one in his hands. (See Ezek. 37:16-17.) Can’t we believe that God would do that which he said he would do? If the Book of Mormon isn't that record, where is it?

When that boy asked which of all the churches he should join, the Father, pointing to the Son, said: “This is My Beloved Son, Hear Him!” (See Joseph Smith 2:17.) The answer came that he was to join none of them, for they all taught for doctrines the precepts of men, and then he was told of the work that was about to come forth.

In order to fully appreciate what that book is, we need to go back a little further to the promises made to the twelve sons of Jacob, and Joseph’s promise, if you will believe that God would do that which he said he would do? If the Book of Mormon isn't that record, where is it?

The Lord had it preserved, waiting for the day of the restoration of the gospel in this latter day.

What does the world know about that record of Joseph? And why should they hesitate to accept it? And with its acceptance, even the Jewish people have no occasion to question who their Messiah is because that record so definitely tells of the signs of the birth of the Savior of the world, of his crucifixion, and then of his visit to this land of America when he visited his people, as Brother Romney told us yesterday.

It has been said that if that book had been found by a man plowing in his field, it would have been considered the greatest event of the nineteenth century. We have testimonies from many who are not members of the Church. The book contains a promise that if we would read it, the Lord would manifest the truth of it unto us by the
Some years ago Brother Nicholas G. Smith, speaking from this pulpit, told us of an experience he had while presiding over the California Mission. The dean of religion at the University of Southern California asked him for a copy of the Book of Mormon, and Brother Smith gave him one that had been marked by the missionaries, with the important passages underlined; then the dean invited Brother Smith and the missionaries to attend his meeting. He took that Book of Mormon and he would read passage after passage to his congregation and would say: “This isn’t a dead book, it’s a live book.” He said, “We have here a volume of scripture that has been in our midst for a hundred years, and we haven’t known anything about it.” And then he could say to his congregation: “Aren’t these beautiful teachings? Why can’t we fellowship a people who believe in such beautiful things as I have been reading to you here today?” Well, that is just another testimony of the divinity of this work, but the Lord preserved it to fulfill his promises to Joseph in this land, choice above all other lands.

There isn’t time today to go into these other wonderful things that the Lord has created in a way that is mysterious to the world. You just take this temple standing here on this block. Isaiah and Micah were both permitted to look down through the stream of time (3,000 years) to the latter days, and they named the latter days when the mountain of the Lord’s house would be established in the top of the mountains and all nations would flow unto it; and they would say, “Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.” (See Isa. 2:2-3.) As far as I know there is no building in the history of this world that has gathered people from all nations like this temple, and many of you who are here today are no doubt descendants of some of those who have been gathered to this land.

When I was doing missionary work over in Holland, I had a very earnest investigator, a businessman. He said, “I will never join your church.” I said, “Why?” He said, “I don’t want to go to America.” I said, “Good for you.” I then added, “You just stay right here and help strengthen these branches.” He had been a member of the Church only a few months when he came rushing into my office one day and said, “Brother Richards, I have a chance to sell my business.” I said, “What do you want to sell your business for?” “Oh, I want to go to Zion,” he said. I wish you could see the accounts we had on the mission books, when I was secretary of the mission, of the good Dutch people saving their nickels and their dimes to come here before we had any temples in Europe.

I heard President Joseph F. Smith say in Rotterdam in 1906 that the day would come when temples of the Lord would dot that whole land of Europe, and I have lived long enough to see two of them built. Well, that is just another of these wonders that are mysterious to the world that the Lord has given us. If we would take time to study the prophecies of the gathering, we would know that the Lord kept this land away from the eyes of the world to make it the gathering place of his people.

Brothers and sisters, we have so much to be grateful for. Yesterday Brother Burton talked to us about the coming of Elijah the prophet. Just think of that promise of Malachi, that before the coming of the great and dreadful day of the Lord, the Lord said he would send Elijah the prophet. “And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.” (Mal. 4:5-6.) How could anybody believe the holy scriptures and not pray for the day to come when Elijah would come? And then we bear solemn witness to the world that he has come.

I was in Israel a year ago last July, and we went into three of the synagogues on a tour, and in one of them there was hanging on the wall an arm chair. I asked the rabbi what it was there for. He said, “So we could let it down for Elijah to sit in when he comes.” And of course I couldn’t tell him that Elijah had already been, and that his coming has given us this assurance that has been mentioned in this conference of the eternal duration of the marriage covenant. Not only that, but God has also prepared a thousand years under the leadership of Jesus until every knee shall bow and every tongue confess that Jesus is the Christ, which means that this message has got to go into the eternal worlds.

I bear you my solemn witness that this is God’s work, and I know it in every fiber of my being, and I know that it is what Isaiah saw when he said: “Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart from me, and their fear toward me is taught by the precepts of men:” (Isa. 29:13-14.)

Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.” (Isa. 29:13-14.)

That is the message we have to all the world, and I bear you my witness that there isn’t an honest man or an honest woman in this world who really loves the Lord who wouldn’t join this church if they would take time to find out what it really is. I bear you that witness and pray God to bless you all, in the name of the Lord Jesus Christ. Amen.

From My Generation to Yours, With Love Elder Gordon B. Hinckley Of the Council of the Twelve

I should like to speak out across the land to the youth who are the future of the Church and the hope of the nations.

I found my theme in a conversation with a young man in a South American airport, where we were both delayed by late planes. His hair was long and his face bearded, his glasses large and round. Sandals were on his feet, and his clothing such as to give the appearance of total indifference to any generally accepted standard of style.

I did not mind this. He was earnest and evidently sincere. He was educated and thoughtful, a graduate of a great North American university. Without employment and sustained by his father, he was traveling through South America.

What was he after in life? I asked. “Peace—and freedom” was his immediate response. Did he use drugs? Yes, they were one of his means to obtain the peace and freedom he sought. Discussion of drugs led to discussions of morals. He talked matter-of-factly about the new morality that gave so much more freedom than any previous generation had ever known.

He had learned in our opening introductions that I was a churchman; and he let me know, in something of a condescending way, that the morality of my generation was a joke. Then with earnestness he asked how I could honestly defend personal virtue and moral chastity. He shocked me a little when I declared that his freedom was a delusion, that his peace was a fraud, and that I would tell him why.

Our flights were called shortly after that, and we had to separate. Since then I have thought much of our discussion. I would hope that he might be listening somewhere that the understanding of their prudent men shall be hid.” (Isa. 29:13-14.)
The young man looked up through his tears. "We were sold short," he said.

"We've cheated one another," she responded. "We've cheated one another and the parents who love us--[page 72] and we've cheated ourselves. We were betrayed. We fell for the rubbish that virtue is hypocrisy; and we've come to believe that the new morality, the idea that sin is only in one's mind, is a booby trap that's destroyed us."

"They spoke of a thousand thoughts that had crossed their minds in the fearful days and the anxious nights of the past few weeks. Should she seek an abortion? The temptation was there in the frightening contemplation of the ordeal that lay ahead. No, never, she had concluded. Life is sacred under any circumstance. How could she ever live with herself if she took measures to destroy the gift of life even under these conditions?"

Perhaps she could go to some place where she was not known, and she could go on with his schooling. The child could be placed for adoption. There were excellent organizations that could assist in such a program, and there were good families anxious for children. But they had dismissed that thought.

He would never leave her to face her trial alone. He was responsible, and he would meet that responsibility even though it blighted the future of which he had dreamed.

I admired his courage, his determination to make the best of a difficult situation; but my heart ached as I watched them, bereft and sobbing. Here was tragedy. Here was heartbreak. Here was entrapment. Here was bondage.

"They had been told of freedom, that evil was only a thing of the mind. But they found they had lost their freedom. Nor did they know peace. They had bartered their peace and their freedom--the freedom to marry when they chose to marry, the freedom to secure the education of which they had dreamed, and, more importantly, the peace of self-respect."

My young friend in the airport might have countered my story by saying that they were not smart. Had they been wise to the things available to them, they would not have found themselves in this sorry situation.

I should have replied that that situation is far from unique and that it is daily growing more acute. In 1968 there were 165,700 births to unwed schoolgirls in the United States alone, with an average annual increase of 12,000. (Reader's Digest, September 1970, p. 170.)

"Can there be peace in the heart of any man, can there be freedom in the life of one who has left only misery as the bitter fruit of his indulgence?"

"Can anything be more false or dishonest than gratification of passion without acceptance of responsibility?"

I have seen in Korea the tragic aftermath of war in the thousands of orphans born of Korean mothers and soldier fathers. They have been abandoned, creatures of sorrow, unwanted, the flotsam of a miserable tide of immorality.

It is so in Vietnam. Tens of thousands of such, according to reports. Peace and freedom? There can be neither for him who has wantonly indulged nor for those left as the innocent and tragic victims of his lust.

Men are prone to gloat over their immoral conquests. What a cheap and sullied victory. There is no conquest in such. It is only self-deception and a miserable fraud. The only conquest that brings satisfaction is the conquest of self. It was said of old that "he that governeth himself is greater than he that taketh a city."

Are not the words of Tennyson still appropriate: "My strength is as the strength of ten, Because my heart is pure." (Alfred, Lord Tennyson, "Sir Galahad.")

You expect me to speak in this fashion. But listen to the conclusion of renowned historians Will and Ariel Durrant. Their language may sound a little indelicate for an occasion like this, but my young friends will understand it. Out of the vast experience of writing a thousand years of history, Dr. and Mrs. Durrant say:

"No one man, however brilliant or well informed can come in one lifetime to such fullness of understanding as to safely judge and dismiss the customs or institutions of his society, for these are the wisdom of generations after centuries of experiment in the laboratory of history. A youth boiling with hormones will wonder why he should not give full freedom to his sexual desires; and if he is unchecked by custom, morals, or laws, he may ruin his life before he matures sufficiently to understand that sex is a river of fire that must be banked and cooled by a hundred restraints if it is not to consume in chaos both the individual and the group." (The Lessons of History, pp. 35-36.)

Self-discipline was never easy. I do not doubt that it is more difficult today. We live in a sex-saturated world. Notwithstanding the conclusions of a government commission, which I am happy to say has been widely repudiated, I am convinced that many of our youth, and many older but no less gullible, are victims of the persuasive elements with which they are surrounded--the pornographic literature which has become a $500 million a year business in this country alone, seductive movies that excite and give sanction to promiscuity, dress standards that invite familiarity, judicial decisions that destroy legal restraint, parents who often unwittingly push the children love toward situations they later regret.

"A wise writer has observed that "a new religion is emerging throughout the world, a religion in which the body is the supreme object of worship to the exclusion of all other aspects of existence."

"The pursuit of its pleasures has grown into a cult ... for its ritual no efforts are spared.

"We have bartered holiness for convenience, ... wisdom for information, joy for pleasure, tradition for fashion." (Abraham Heschel, The Insecurity of Freedom, p. 200.)

"Nakedness has become the hallmark of much public entertainment. It reaches beyond this into the realm of sadistic perversion. As one seasoned New York critic remarked, "It's not only the nudity; it's the cruelty."

Can there be any reasonable doubt that in sowing the wind of pornography, we are reaping the whirlwind of decay?

"We need to read more history. Nations and civilizations have flowered, then died, poisoned by their own moral sickness. As one commentator has remarked, Rome perished when the Goths poured over its walls. But it was "not that the walls were low. It was that Rome itself was low." (Jenkin Lloyd Jones, U. S. News & World Report, May 26, 1962, p. 90.)

No nation, no civilization can long endure without strength in the homes of its people. That strength derives from the integrity of those who establish those homes.

May 26, 1962, p. 90.)

"Can there be peace in the heart of any man, can there be freedom in the life of one who has left only misery as the bitter fruit of his indulgence?"

"The pursuit of its pleasures has grown into a cult ... for its ritual no efforts are spared.

"The pursuit of its pleasures has grown into a cult ... for its ritual no efforts are spared.
And beyond all of this is the unfailing promise of God to those who walk in virtue. Declared Jesus of Nazareth, speaking on the mountain, “Blessed are the pure in heart: for they shall see God.” (Matt. 5:8.) That is a covenant, made by him who has the power to fulfill.

And again, the voice of modern revelation speaks a promise—an unmatched promise that follows a simple commandment:

“... let virtue garnish thy thoughts unceasingly.” And here is the promise: “... Then shall thy confidence wax strong in the presence of God. ...” (D&C 121:45-46.)

It has been my privilege on various occasions to converse with Presidents of the United States and important men in other governments. At the close of each such occasion I have reflected on the rewarding experience of standing with confidence in the presence of an acknowledged leader. And then I have thought, what a wonderful thing, what a marvelous thing it would be to stand with confidence—a visitation of unashamed and unembarrassed— in the presence of God. This is the promise held out to every virtuous man and woman.

I know of no greater promise made by God to man than this promise made to those who let virtue garnish their thoughts unceasingly.

Channing Pollock once remarked: “A world in which everyone believed in the purity of women and the nobility of men, and acted accordingly, would be a very different world, but a grand place to live in.” (Reader's Digest, June 1960, p. 76.)

I assure you, my young friends, that it would be a world of freedom in which the spirit of man might grow to undreamed-of glory, a world of peace, the peace of clear conscience, of unsullied love, of fidelity, of unfailing trust and loyalty.

This may appear an unattainable dream for the world. But for each of you it can be a reality, and the world will become so much the richer and the stronger for the virtue of your individual lives.

God bless you to realize this freedom, to know this peace, to gain this blessing, I humbly pray, as I leave with you my witness of the truth of these things; and as a servant of the Lord, I promise you that if you will sow in virtue, you will reap in gladness now and in all years yet to come, in the name of Jesus Christ. Amen.
"Thou shalt carry much seed out into the field, and shall gather very little in; for the locust shall consume it." (Deut. 28:38. Italics added.)

"... and when it was morning, the east wind brought the locusts.

"... so that the land was darkened; and ... there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt." (Exod. 10:13, 15.)

What the palmerworm left, the locust ate, and what the locust left, the caterpillar ate. And another crop was gone.

And as I remembered the "years that the locust hath eaten," I reflected on the lost weekends and wasted years of many people.

From a distant state a letter came from a man who had been baptized a year before. I quote from his letter:

"I will appreciate it if you will remove my name from the roster of the Church. I find the requirements of the Church too great. I was ... led ... by the missionaries to the receiving of instructions. The next thing I knew, my baptism was planned. I do not regret this completely, for it was educational.

"Finally, I came to realize what I had gotten myself involved in.

"I was unable to forgo the four No's--tobacco, liquor, coffee and tea. ... It causes me more anxiety than I am able to cope with. And my personality requires acceptance ... and I feel unacceptable when unable to partake of the pleasures of my companions.

"Also, I find that I cannot give from three to five hours on Sunday and one tenth of my earnings. This is against my basic nature. ...

"I am very sorry that I have caused you this trouble. No one should consider himself at fault. ... It is mine alone. I hope that you can forgive me ... my decision is final."

His final decision was sad indeed. His years follow each other and are figuratively eaten by the locusts, the cankerworm, and the caterpillar, while he returns to the world.

Contrary to this, generally, our people are not disturbed about four or five hours of devotion on the Sabbath and giving one tenth of their income and the four no's.

Marden says: "... the mill can never grind with the water which has passed." (Orison S. Marden, Pushing to the Front, vol. 1, p. 13.)

Some days ago, a family of new members were beaming as they shook my hand. I asked them how long they had been members of the Church and the answer was "Two months." Then, with enthusiasm and regret, they said, "Think of all these years we could have been so happy in the Church!" The locusts had eaten their years.

Someone said, "O, that I had! or `O, that I had not!' is the silent cry of many a man who would give life itself for the opportunity to go back and retrieve some long lost error." (Marden, p. 15.)

In 1834, a high council was being organized by the Prophet Joseph Smith. This account comes from L. D. Young:

"...I committed a grave error, and desire to leave a record of it, for a lesson to others. The prophet requested me to take a seat with the brethren who had been selected for this [high] council. Instead of doing so, I arose and pled my inability to fill so responsible a position, manifesting, I think, considerable earnestness in the matter.

"The prophet then said he merely desired I should take the place; but [page 75] as I still excused myself, he appointed another to fill it. I think this was the reason that he never again called me to fill any important position in the priesthood. I have since learned to go where I am called, and not set up my judgment against that of those who are called to guide in this kingdom."

The locust went to work. Think of the years of opportunity this good man lost.

Harriet Winslow said of opportunity:

"The golden opportunity is never offered twice; seize then the hour When Fortune smiles and Duty points the way.

"Why thus longing, thus forever sighing,

"For the far-off, unattained and dim, While the beautiful, all around thee lying Offers up its low perpetual hymn?"

I know one man who was greatly concerned when his stake president invited him to be the bishop of the ward. His face became ashen. He stammered a rejection. He never again called me to fill any important position in the priesthood. I have since learned to go where I am called, and not set up my judgment against that of those who are called to guide in this kingdom.

Since that day there have been many years that "the locusts hath eaten."

In this connection, I also think of the Sidney Rigdons, the Oliver Cowderys the Martin Harrises, and the many others who closed the doors upon their opportunities.

"Remember the four things come not back: the spoken word, the sped arrow, the past life, and the neglected opportunity." (Marden, p. 67.)

Another young man who was a faithful member of the Church became infatuated with a beautiful girl not a member of the Church, and when their courtship reached the marriage state, it was set to be a civil one, "till death do you part." He weakly remonstrated, but she with greater strength prevailed. Temple and eternal marriage had no meaning for her.

He would hope someday to bring her into the Church, but the years moved on at a rapid pace, and the children came and grew up without the gospel. The opportunities passed; years were lost--years never to be recovered, for time flies on wings of lightning, and you cannot call it back. Were these locust years?

Shakespeare wrote:

"There is a tide in the affairs of men, Which, taken at the flood, leads on to fortune; Omitted, all the voyage of their life Is bound in shadows and in miseries; And we must take the current when it serves, Or lose our ventures.

"Tis never offered twice; seize the hour When fortune smiles, and duty points the way; Nor shrink aside to "scape the specter fear, Nor pause, though pleasure beacon from her bower; But bravely bear thee onward to the goal." (Julius Caesar, Sc. 4, act. 3.)
The locust has always been abroad. Civilization is cankered by the cankerworm.

Benjamin Franklin said: "Dost thou love life? Then do not squander time, for that is the stuff life is made of."

And another said: "Eternity itself cannot restore the loss struck from the minute." (Ancient Post.)

"I wasted time, and now doth time waste me." (Shakespeare.)

When I was a little boy, I was much impressed by a young couple just being married in a civil marriage. He was a handsome swain, with a sleek horse and rubber-tired buggy and with money to spend. She was the "belle of the ball," coming from a well-to-do family so that her clothes and her popularity made other girls envy her.

Their marriage was what might be called an extravaganza.

There had been many children in both families, but their first determination was that "they would have no kids."

There was some sort of surgery--no children ever came to that home. Their fun continued--dancing, riding, parties. Through the years, I saw them grow old and lonely. He died first. On a main street in the little town, she lived on and walked daily to the post office and to the grocery store. The years sped on and brought a bent back and a slow walk with a cane added. Loneliness surrounded her. Her brothers and sisters were occupied with their families. Visits to her were less often and for shorter periods. There was no radio or television that long ago. Reading was reduced as eyes grew dim. People saw her less often and missed her less.

One day someone found her. She had been dead for days. Alone in death as she had been alone in life. No loving, dutiful children to bury her--no tear shed--no lament. They had been wasted years. Were they years that the locust hath eaten?

Destiny is not about thee, but within-- Thyself must make thyself." (Marden, p. 401.)

Failure to plan brings barrenness and sterility. Fate brushes man with its wings, but we make our own fate largely. Karl G. Maeser gives us this thought:

"And the books will be opened and my guardian angel will stand by me and as he opens the book he will say, 'Look,' and I will look and say: 'How beautiful.' And the angel will say, 'That is what you could have been,' and then he will turn the leaf and say, 'This is what you have been.'"

And Ingalls gives us this:

"Master of human destinies am I, Fame, love, and fortune on my footsteps wait. Cities and fields I walk, I penetrate Deserts and seas remote, and, passing by Hovel, and mart, and palace, soon or late I knock unbidden, once at every gate!

"If sleeping, wake--if fasting, rise before I turn away. It is the hour of fate, And they who follow me reach every state Mortals desire, and conquer every foe Save death; but those who doubt or hesitate Condemned to failure, penury and woe, Seek me in vain and uselessly implore-- I answer not and I return no more." --John James Ingalls, "Opportunities"

The world is full of opportunities missed. Many of the impressive talks of this conference have told of people who failed to accept the gospel when presented; of dropouts from high school, college, and employment; of waste through drugs and immorality; of failures to accept Church and community service; of bypassing a proselyting mission; of a temporary civil marriage substituted for a permanent eternal one; of the use of the pill, abortion, and other means of damaging or destroying the family and home life so strongly urged as vital to our continued civilization. All this reminds us that though we must be in the world, we need not be of the world.

May we grasp our opportunities, live the gospel fully, and prepare ourselves for the eternity of glory which is our possible destiny, I pray, in the name of Jesus Christ. Amen.

Repentance Makes Us Free President Hartman Rector, Jr. Of the First Council of the Seventy

Man is a spirit living in a house of clay called a physical body. This combination of spirit and body is called a living soul.

Physical bodies are made of flesh and bone and, therefore, have tangible form and shape and are easy to see and feel and recognize. The spirit also has a definite form and shape but does not have flesh and bone and, therefore, is not easy for mortals to see, feel, and recognize.

The scriptures tell us that the spirit and the body in which it lives look very, very much alike--and are, in fact, made in the image and likeness of God.

The word life means that the spirit is at home in the physical body. Death, on the other hand, means that the spirit has departed the physical body. When death occurs or when the spirit leaves the physical body, the physical body decays and returns to the dust whence it came. However, the spirit continues to exist in another realm called "the spirit world" and still maintains its form and shape and identity.

Resurrection is a process whereby after death the spirit returns and reenters the body and becomes again a living, immortal soul, immortal meaning not subject to death or separation. It is the spirit that sees, hears, feels, knows passion and desire; it is the spirit that becomes addicted to drugs, bad habits, and evil desires. It is not the physical body that is addicted, but the spirit, which, of course, is the real you and me. We are spirits just as God is a spirit.

Sometimes we make excuses for ourselves, when we do what we should not do or fall short of what we should have done. We use such expressions as, "Oh! the spirit is willing but the flesh is weak." With such rationalizations we insinuate that it is our physical body's fault that we sin. As a matter of fact, this is not true. In reality, the physical body is the strongest part of us. Among other reasons, it was given to help us overcome our addictions, bad habits, and evil desires. The body is very obedient; generally speaking, it will do exactly what the spirit tells it to do. So it is not the physical body that we are struggling with; it is the spirit we must bring into subjection.

Sometimes we seem to get the idea that in the spirit world, we will be completely different individuals; we will suddenly undergo a miraculous change in our character when we die. But nothing could be further from the truth. "We," our spirits, do not change at death; we are still the same. Amulek, a great Book of Mormon prophet, tells us plainly what the conditions in the spirit world will be.

"And now, as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed."
“Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.” (Al. 34:33-34.)

Thus we see that we are here upon the earth to “prepare for eternity,” or more simply said, we are here to get in condition to leave. And everybody is going to leave. Nobody gets out of this life alive. Someone has said that everybody wants to go to heaven, but nobody wants to die to do it. But as a matter of fact, we have to die to do it.

Amulek plainly states that the “same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.” So, we do not change just because we die. If we are addicted to drugs, bad habits, or evil desires here upon the earth, we shall be addicted to the same things in the spirit world; if we are a pill or a “crank” or a liar here, we will still be a pill or a “crank” or a liar there.

The scriptures speak of the spirit world as being two different places—as paradise at one time, and as spirit prison at another time. But as a matter of fact, the spirit world is really just one place; it merely depends on the condition we are in when we go there as to what it will be for us. If we go there addicted to drugs, bad habits, or evil desires, it will be a prison.

Our Heavenly Father wants us to be free; he doesn’t want us to be in bondage to our appetites and passions. Therefore, he has given us commandments that are only calculated to make us free. And he tells us that all of his commandments are spiritual. (See D&C 29:34.) Never at any time has he given [page 77] a commandment that is not spiritual. Even the Word of Wisdom is a spiritual commandment in that it primarily affects our spirits, and certainly it does.

To illustrate, I knew a man who was a member of the Church but had returned to his habit of smoking cigarettes. He said he didn’t want to smoke but just couldn’t help it. He could have overcome the habit if he had really wanted to while he had his body to help him. If the spirit tells the body not to pick up the cigarette, the body won’t pick it up, and abstinence over time allows the spirit to overcome the desire. This man finally suffered a stroke. His body was paralyzed with the exception of his right arm and his eyes. As his son-in-law picked him up from the porch of his house, where he had fallen, with the only arm this man could move, he reached for the cigarette in his son-in-law’s mouth, but he could not hold onto it. His son-in-law held the lighted cigarette to the stricken man’s lips, but in his condition he could not hold it in his mouth.

It seems to me that above most other things we need to learn to be good soldiers. Whether we are in or out of uniform, we should develop those sure and steady deceptions as instruments of government had laid our national foundations or were presently manipulating the controls of American wealth and power.

It is a startling fact to most Christian people when Mormon elders tell them that God is not all-powerful so far as man is concerned, that there are some things he cannot do. Heading the list is the fact that God, our Father, cannot save his children in their sins. The prophet Alma, in a conversation with a man professing to be religious but not believing in God, said, “And I say unto you again that he [God] cannot save them in their sins; for I cannot deny his word, and he hath said that no unclean things he cannot do. Nobody gets out of this life alive. Someone has said that everybody wants to go to heaven, but nobody wants to die to do it. But as a matter of fact, we have to die to do it.

Our Heavenly Father wants us to be free; he doesn’t want us to be in bondage to our appetites and passions. Therefore, he has given us commandments that are only calculated to make us free. And he tells us that all of his commandments are spiritual. (See D&C 29:34.) Never at any time has he given [page 77] a commandment that is not spiritual. Even the Word of Wisdom is a spiritual commandment in that it primarily affects our spirits, and certainly it does.

To illustrate, I knew a man who was a member of the Church but had returned to his habit of smoking cigarettes. He said he didn’t want to smoke but just couldn’t help it. He could have overcome the habit if he had really wanted to while he had his body to help him. If the spirit tells the body not to pick up the cigarette, the body won’t pick it up, and abstinence over time allows the spirit to overcome the desire. This man finally suffered a stroke. His body was paralyzed with the exception of his right arm and his eyes. As his son-in-law picked him up from the porch of his house, where he had fallen, with the only arm this man could move, he reached for the cigarette in his son-in-law’s mouth, but he could not hold onto it. His son-in-law held the lighted cigarette to the stricken man’s lips, but in his condition he could not hold it in his mouth.

For nine months this man lay on his bed. He actually wore out the pocket of his pajamas reaching into it for a cigarette that was not there. Then he died and went into the spirit world. Do you suppose he still wants a cigarette? On the basis of Amulek’s statement, he does. But there is just one catch—there are no cigarettes in the spirit world. Would you suppose he is in paradise or in spirit prison? The answer seems only too obvious.

It is possible to repent in the spirit world, although we are given to understand that it is much more difficult to repent there because we will not have our physical bodies to help us. Also an integral part of repentance is that we must make restitution. This means that if you have stolen five dollars, you have to return five dollars to the person whom you have robbed. This may be very difficult to do in the spirit world. You can also understand then why murder and adultery or fornication are such grievous sins; how can you make restitution? Virtue once gone cannot be replaced. Neither can a life be restored.

It may be very difficult to gain forgiveness for these kinds of sins. President Brigham Young said it is a hundred times easier to repent here on the earth than it is in the spirit world. By the same token, if we go there in the right condition, it is a hundred times easier to learn in the spirit world than it is here in this life. So we should do what we can do best where we are. Now is the best time to repent; then will be the best time to learn.

The resurrection is a reality made [page 78] possible by our Lord Jesus Christ, who, in the words of Paul, was “the firstfruits of them that slept.” And because he was resurrected, everyone who has lived or will live upon the earth will also be resurrected. (See 1 Cor. 15:20-22.) Whether they wish to be or not really makes no difference—they are going to live again anyway and be judged according to their works; and the condition they are in at the time of their resurrection will to a great extent determine their reward. Then they who are filthy shall be filthy still and they who are righteous shall be righteous still. (See 2 Ne. 9:16.) And each one will get what he has prepared himself to receive.

As much as our Heavenly Father loves us and wants to help us to avoid heartache and unhappiness, still there is nothing much he can do for his children unless they desire it done. It is a startling fact to most Christian people when Mormon elders tell them that God is not all-powerful so far as man is concerned, that there are some things he cannot do. Heading the list is the fact that God, our Father, cannot save his children in their sins. The prophet Alma, in a conversation with a man professing to be religious but not believing in God, said, “And I say unto you again that he [God] cannot save them in their sins; for I cannot deny his word, and he hath said that no unclean thing can inherit the kingdom of heaven; therefore, how can ye be saved, except ye inherit the kingdom of heaven? Therefore, ye cannot be saved in your sins.” (Al. 11:37. Italics added.)

If the Lord cannot save a man in his sins, neither can he force a man to repent. Repentance is required for exaltation, but repentance is a voluntary matter and, in the words of Paul, a gift of God—not a gift in the usual sense of an object presented but nevertheless a gift in a real sense, presented to each of us by the Savior, the Lord Jesus Christ, who has paid the price for our sins on condition of our accepting his sacrifice for us through repentance. The Lord has given us a key, a sign of repentance. “By this ye may know if a man repenteth of his sins behold, he will confess them and forsake them.” (D&C 58:43.)

I bear witness that Jesus is the Christ and that he lives and has made repentance possible and necessary and required of all; that the commandments of God are given by a loving Father to make us free here on earth and in the spirit world, that we may enter the spirit world as uninhibited spirits, ready to receive the new knowledge that will be there for us, and to get us into condition to receive a far greater and eternal weight of glory through the resurrection of the just. I bear this witness in the name of our Lord and Savior, Jesus Christ. Amen.

God and Country Elder Sterling W. Sill Assistant to the Council of the Twelve

During the last six months of this year, the Saturday night leadership meetings of our stake conferences are being used to promote the double objectives of the military relations program of the Church. It is of primary importance that every person in the world should understand that the Church of Jesus Christ has been reestablished upon the earth. It is also important to know that governments were instituted of God for the benefit of man and that he holds us accountable for our acts in relation to them. (See D&C 134:1.)

We have a direct revelation from the Lord that he raised up wise men to establish the Constitution of this land, and he requires that it be maintained for the protection of all flesh, according to just and holy principles, that everyone may act according to his God-given moral agency. It is a divine decree that this land should serve as the citadel of liberty. And it is the American mission to keep freedom, righteousness, and human dignity alive in the world. (See D&C 101:77-80; Preamble to the Constitution.)

How grateful we ought to be that God raised up such men as our founding fathers to stand in the forefront of our civilization and give our nation its start toward its destiny. The history of our world would have been vastly different if the kind of men who use Stalin blood purges, Hitler gas ovens, Castro indignities, and Communist deceptions as instruments of government had laid our national foundations or were presently manipulating the controls of American wealth and power.

It seems to me that above most other things we need to learn to be good soldiers. Whether we are in or out of uniform, we should develop those sure and steady qualities of always being faithful, of always being loyal, of always living at our best, and of always being successful.

In 1835 a French visitor, by the name of Alexis de Tocqueville, made a detailed study of our national operations. Later he wrote in his book: “America is great because she is good. And if America ever ceases to be good, she will cease to be great.” This is a divine [page 79] law that applies to all nations and to all individuals. But it applies
When we sing “God Bless America,” what kind of an America should we have in mind? Certainly not a drunken America, nor a criminal America, nor an irresponsible America. We must not build an atheistic America, nor a disloyal America, nor a weak America, nor an immoral America. And to effectively serve God and our country, every good church member and every good citizen should be constantly waging war—not a war against anybody, but a war for everybody, a war for God and freedom and for truth and for righteousness and for success.

Sometime ago a 43-year-old man reenlisted in the army. A friend told him, “Don’t you think that you have already done enough for your country?” He replied, “Can anyone ever do enough for his country?” And President John F. Kennedy pointed the American way to success in his inaugural address when he said, “Fellow Americans, ask not what your country can do for you, ask what you can do for your country.” Then, in the tradition of the prophets, he sealed his testimony with his blood.

Every God-fearing, freedom-loving, truth-seeking person in the world, regardless of nation, creed, color, or race, should constantly be praying and continually be working for a strong, enduring, righteous United States of America. For if any communistic combination of nations should ever reach their announced goal of world domination, then none of our other problems could ever again seem of very great consequence. As Emerson, the spokesman for an earlier America, said: “For what avail the plow or saw, Or land or life, if freedom fail?”

Too often we accept the blessings of religion and the advantages of government and then ignore our duties and deny our responsibilities. We pledge allegiance to the flag, but we allow ourselves to be divided by foreign troublemakers, despoiled by irresponsible vandals, weakened by criminal racketeers, and sickened by traitors conducting senseless demonstrations against the government and our duly elected leaders.

That fundamental principle is still in effect that says, “United we stand, divided we fall.” And the Master himself has said, “If ye are not one, ye are not mine.” It is significant that many of the greatest men that God has ever raised up out of the dust of this earth have been military men.

We have national holidays to commemorate the birthdays of George Washington, the father of his country, and Abraham Lincoln, who saved it from dissolution. Both were our commanders-in-chief during important wars. Some of our more recent war heroes were John J. Pershing, Douglas MacArthur, Dwight D. Eisenhower, and our present great commander-in-chief, Richard M. Nixon. We should also keep in mind that the greatest of all military men was the Son of God himself. In the war in heaven, he led the forces of righteousness against the rebellion of Lucifer. We can also draw great significance from the fact that before the Savior of the world was the Prince of Peace, he was Jehovah the warrior.

The Bible says that the Lord is a man of war. And the Lord is his name. (Exod. 15:3.) It should be very helpful for each soldier, as he enters military service, to receive a Book of Mormon from the Church. This important book of scripture was written by ancient prophets who occupied our continent before us. And it was compiled by Mormon, that great pre-Columbian American general whose name it bears. This is significant, as he was one of the greatest authorities about those very principles on which our present success depends.

When he was only ten years of age, Mormon received the divine call to his life’s work of compiling this book for our benefit. (Morm. 1:2.) Then, like young Samuel at Shiloh, he received a personal visitation from the Lord at age 15. (Morm. 1:15.) At age 16 he was appointed to lead the armies of the Nephite republic against its adversaries, the Lamanites, and his commission extended over 58 years, until his death at age 74. (Morm. 2:2; 6:6; 8:3.) No weakening or coward survives a test like that. Mormon was a prophet, an author, a historian, and he had the most extended military career on record.

He taught his soldiers the arts and strategies of war. But he also taught them that the most important qualification for being a good soldier is to be a good man. Through Mormon, God offered the Nephite army victory at any time that they would obey those laws of righteousness on which all military as well as all other success finally depends. The greatest nations of the past have fallen because they have disobeyed God’s laws of success. And if we desire to be good soldiers, we must avoid their mistakes. A roadside billboard for an oil company says “A Clean Engine Produces Power”—and so do a clean mind and a loyal heart.

It is extremely unfortunate that so many, while officially representing “this nation under God,” should use the army as an excuse to throw off their moral restraints and do those things to which the Ruler of the Universe so seriously objects. Anyone who lays aside his religion when he enters military service is like the one who removes his armor under fire. And from any point of view, no drunken, immoral, irreverent, cowardly, disobedient army is entitled to win victories. Washington was at his best when on his knees at Valley Forge. Lincoln said that he was not so much concerned about whether or not God was on his side, but it was very important for him to be on God’s side. How inspiring it ought to be for our present-day soldiers to carry with them into battle the inspired teachings of this great prophet-general, who, over a long period, had the closest kind of association with the God of success. He failed only, as the Savior failed, because his soldiers refused to follow, but he tried magnificently. Mormon said, “I speak it boldly; God hath commanded me.” (Mor. 8:21.) And he carried out every command.

With prophetic vision, Mormon looked down to our time. And he was greatly concerned about what he saw. He tried to stimulate our responsibility by recalling the divine decree that says that we must obey the God of this land or we shall be swept off when the fullness of his wrath shall come upon us. Mormon said:

“Behold, I speak unto you as though I spake from the dead; for I know that ye shall hear my words.” (Morm. 9:30.) “Listen unto them and give heed, or they will stand against you at the judgment-seat of Christ.” (Mor. 8:21.)

And I imagine that when that great tribunal sits and we shall stand before it, how grateful we shall feel if we have been wise enough to follow his inspired leadership.

Instead of getting all we can out of the government, we should generate more of the spirit of Nathan Hale, who said, “I only regret that I have but one life to lose for my country.” The Redeemer himself has said: “Greater love hath no man than this, that a man lay down his life for his friends.” (John 15:13.) And then in this, he also set us a personal example. This stimulating idea has been condensed into verse, wherein the poet said:

“To every man upon this earth Death cometh soon or late; But every man may give his life To something good and great.”

And how can man die better Than in facing fearful odds, For the ashes of his fathers And the temples of his gods.” (Author unknown.)

And so again we might ask ourselves, Can anyone ever do enough for his country or for God or for the people of our planet with whom we live. Before signing the Declaration of Independence, our founding fathers wrote above their signatures their own determination to live by their convictions. They said: “And in support of this declaration, we mutually pledge to each other our lives, our fortunes, and our sacred honor.” That was about all that any of them had to give. And they offered it freely, without any reservation. We have much more at stake, and certainly we should not do less.

Major Martin Treptow, who fought in World War I, was a good soldier. Before he gave his life in the battle of Chateau-Thierry, he wrote in his diary, “I will work, I will save, I will sacrifice, I will endure. I will fight cheerfully and do my utmost as though the entire conflict depended upon me alone.” And whether we are engaged on a moral or a military battlefield, even one man can, if he will, change the morale of a whole community.

Our lives and our civilization itself depend upon our being good soldiers. This great truth was stated by Daniel Webster, in prophetic language before the New York Historical Society on February 22, 1852, just before his death. Even then he saw some of those dangers which are now gathering about us. He was trying to help us to be good soldiers when he said:

“If we and our posterity shall be true to the Christian religion; if we and they shall live always in the fear of God and shall respect his commandments:... we may have
We recognize that our body is the temple of God and that the Spirit of God dwells in us, and with such knowledge we should do everything possible to strengthen our

Honesty to one's own self embraces good health habits, good work and study habits, a determination to be of some useful service to others, and, as the apostle Paul

Each of us is endowed with the right to choose good or evil, and we should recognize that men do not succeed, neither are they destroyed by other people or

When one accepts the standard of being honest with himself and commits himself to this end, he has made a tremendous step toward happiness and success.

The dictionary defines honesty as the quality of being truthful, incorruptible, and free from deceit and fraud.

There is great power in centering one's attention upon an ideal or principle such as honesty. But in the minds of many the real meaning of honesty, as a moral value,

Many have twisted moral values to suit themselves, have scoffed at integrity, and have become victims of feverish tension, lacking the one thing they want most--inner

Our new frontier and goal might well be that of making a rich and rewarding life.

Let me suggest that we reexamine our standards of right and wrong and determine what standards are best for ourselves and for the common good of our fellowmen.

I am convinced that neither science nor philosophy can satisfactorily answer these questions but that the gospel of Jesus Christ can.

We bear witness to the world that God the Father and his Son Jesus Christ have appeared to the Prophet Joseph Smith in this dispensation and restored the gospel of

The apostle Paul, in facing a situation somewhat similar to our time, wrote the Roman saints and enumerated several standards, saying, "The night is far spent, the
day is at hand: let us therefore cast off the works of darkness and let us put on the armour of light.

The gospel of Jesus Christ is a plan of life and teaches that all men are children of God. The gospel clearly sets out standards of right and wrong.

As an example, in this dispensation the Lord has counseled, "Thou shalt not steal," and "Thou shalt not lie." (D&C 42:20-21.)

These standards require a person to be honest and truthful and respect the property rights of others, and are for the common good of all.

The apostle Paul, in facing a situation somewhat similar to our time, wrote the Roman saints and enumerated several standards, saying, "The night is far spent, the
day is at hand: let us therefore cast off the works of darkness and let us put on the armour of light.

"Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." (Rom. 13:12-13.)

Many times the apostle Paul emphasized the importance of being honest, and his life, in every way, exemplified this great eternal principle.

As we incorporate the gospel principles or standards into our lives, we have the confidence and respect of our fellowmen, enjoy love and harmony in our family

These standards require a person to be honest and truthful and respect the property rights of others, and are for the common good of all.

In forgiving a strong chain of life, the habit of honesty can well become one of the brightest and strongest links.

There is great power in centering one's attention upon an ideal or principle such as honesty. But in the minds of many the real meaning of honesty, as a moral value,

Honesty to one's own self embraces good health habits, good work and study habits, a determination to be of some useful service to others, and, as the apostle Paul

We recognize that our body is the temple of God and that the Spirit of God dwells in us, and with such knowledge we should do everything possible to strengthen our
During the subsequent apostasy that followed the establishment of the Church, an understanding of this priesthood office and the duties of the seventy was lost to the

It is recorded later in this same chapter:

Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his

The Calling of the Seventy

President A. Theodore Tuttle

Of the First Council of the Seventy

May we commit ourselves to this end, I pray in the name of Jesus Christ. Amen.

A. Theodore Tuttle
When the gospel was restored in our day, a knowledge of the proper place and function of priesthood offices was revealed. Apostles and prophets were again placed at the head of the Church, with power to administer all the affairs of the kingdom.

Two weeks after the calling of the Twelve, another body of men was called and organized. This body was the First Quorum of the Seventy. Their duties, and the duties of seventies in general, were unfolded in revelations to the modern prophet. Several things were made clear:

1. First, that the presiding officers of this quorum were constituted different from those of any other quorum:

   "And it is according to the vision showing the order of the Seventy, that they should have seven presidents to preside over them, chosen out of the number of the seventy;"

   (D&C 107:93-94.)

2. Second, that these brethren were to act under the direction of the Twelve:

   "The Seventy are to act in the name of the Lord, under the direction of the Twelve or the traveling high council, in building up the church and regulating all the affairs of the same in all nations, first unto the Gentiles and then to the Jews.”

   (D&C 107:34.)

3. Third thing made clear was that other seventy also were to be called:

   "And these seven presidents are to choose other seventy besides the first seventy to whom they belong, and are to preside over them;

   "And also other seventy, until seven times seventy, if the labor in the vineyard of necessity requires it.

   "And these seventy are to be traveling ministers, unto the Gentiles first and also unto the Jews.”

   (D&C 107:95-97.)

4. Their special duties were designated:

   "The Seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world--thus differing from other officers in the church in the duties of their calling.”

   (D&C 107:25.)

And so it is today. The first seven presidents of the First Quorum of the Seventy act under the direction of the Twelve. We consider it an honor to serve under the inspired leadership of these great men. We wholeheartedly sustain the leadership they give to the great missionary program of the Church, in both the full-time and the stake missionary work.

Wide missionary work actually began when the Savior introduced an apostolic dispensation in the meridian of time. His commission to his Twelve was:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you. ..." (Matt. 28:19-20.)

With the restoration of the gospel, that same commission was announced.

"Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom. ..."

"And this revelation unto you, and commandment, is in force from this very hour upon all the world and the gospel is unto all who have not received it.

"But, verily I say unto all those to whom the kingdom has been given--from you it must be preached unto them. ..." (D&C 84:74-76. Italics added.)

Our mandate is clear. We have a divine commission. We have been counseled by modern prophets that every member has a missionary obligation. Today, in the new Priesthood Missionary Handbook, a program is outlined that can make that great concept become a reality. The program rests on the members of the priesthood. Since the seventies have a special missionary calling, the Brethren have placed the primary responsibility upon the seventies quorums in the Church. As the First Council of the Seventy we are determined to accomplish the mission the Twelve have given us. We now call upon all seventies everywhere to learn their duty and to be anxiously engaged in doing it. We propose to have this great work go forward in a better, more effective way than even before.

Some presidents of the seventies will remember a meeting held in the Assembly Hall in 1965. At that meeting President Harold B. Lee said:

"The door is opening for you as leaders to bring your seventies and walk through that open door. You must see to it that with all the strength you possess from training, from an understanding of the gospel, to support the leadership of the First Council of the Seventy, acting under the direction of the Twelve and the First Presidency ... walk through that open door and demonstrate now that never again so far as you have strength will you lose your grasp upon the opportunity that is now being offered to you.

We have been heartened, brethren, by the response which you have given to the various projects which we have administered in the past. In reality, they have been training exercises to strengthen us for this great task which the Twelve have now laid upon our shoulders. I quote excerpts from the new Priesthood Missionary Handbook:

"Seventies serve as stake missionaries by virtue of their priesthood office without being set apart ...

"... the stake mission presidency are ... to serve ... as presidents in the seventies quorum.

"... Seventies and stake and full-time missionaries ... are to coordinate with home teachers, under the direction of the bishop and quorum leaders, ..." thereby helping families to discharge their missionary responsibility.

"... missionary work should be done on a ward basis.

"The seventies group leader ... serves as the ward mission leader.

"... the ward mission leader should conduct among the Seventies the program for finding families, and may be invited to train High Priests and others to assist in this program and in various other ways of finding the investigator.

As you can see, the work is to go forward in an orderly and systematic way.
The testimony of the truthfulness of this work that burns in my soul has been assisted and encouraged in its nurturing by the lives of many people, some of whom I must already committed in my heart to serve the Master, wherever and whenever called.

We have been taught, and we believe, that we all are children of God and fellow citizens in the body of saints. We are sincere believers, thus enabling us to know him already committed in my heart to serve the Master, wherever and whenever called.

We have been taught, and we believe, that we all are children of God and fellow citizens in the body of saints. We are sincere believers, thus enabling us to know him that his soul is eternal! Man's soul is indeed worth a lifetime of effort to save.

Remember the worth of souls is great in the sight of God;

"Therefore, let every man stand in his own office, and labor in his own calling; ... that the system may be kept perfect." (D&C 84:109-110.)

And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!" (D&C 18:10, 15.)

Some may wonder how one soul could be worth the labor of a lifetime. We live in a world of temporal and transitory things. Many fail to understand the nature of man--that his soul is eternal! Man's soul is indeed worth a lifetime of effort to save.

One other thing--the savior of souls, together with him who is saved, shall be found in the kingdom of our Father.

To you brethren of the Twelve, we of the First Council pledge our greatest effort to bring many souls into the kingdom. We will move forward in faith in this ministry of sharing the gospel of Jesus Christ. We feel humble as we view the magnitude of the task you have assigned us. We nevertheless have courage and confidence that because this is the work of the Lord, and because you and we are his servants, there will be a plenteous harvest.

As for myself, I really want to help save a soul. I would like to have some one person stand in the congregation of the righteous at that great day and say, "He it was who brought me into the kingdom."

In the name of Jesus Christ. Amen.

David B. Haight

Times Which Are Too Full

Elder David B. Haight Assistant to the Council of the Twelve

I stand before you, my beloved fellow Saints, in deep humility. As I view this vast audience of Church leaders and many friends for the first time as a General Authority, the feelings in my soul on this day have been expressed by Alfred Lord Tennyson as he wrote, "There are times which are too full for sound or foam." Some events and incidents happen in our lives that somehow are so overwhelming, and yet seem to be tied so closely to Divine Power--and influence--and yet we feel so inadequate and unprepared.

Six months ago, as President Tanner directed me by the arm down the long corridor to the First Presidency's office, there to look into the faces of our living prophet and President Lee and President Tanner, I knew in my soul that I was in the presence of the Lord's anointed. I knew not what may lie ahead, but one thing was certain: I was already committed in my heart to serve the Master, wherever and whenever called.

We have been taught, and we believe, that we all are children of God and fellow citizens in the body of saints. We are sincere believers, thus enabling us to know him that he is real, that he stands at the head of this, his church, the only true church on the face of the earth.

These first few weeks of my new calling have been most eventful with deep, rich spiritual experiences. I have participated in some of your stake conferences, stayed in your homes, and felt your humble spirit of service and true dedication to the task of "strengthening thy brethren."

I have had the privilege of going to some of the overseas missions and visiting individually with your sons and daughters--many future leaders of this church--and I have borne testimony with them to those out in the world who seem to say, "Is there any word from the Lord?" "Where shall we turn?" "Is there something true and real to believe?" And I have been able to proclaim with your sons and daughters to them that the gospel of Jesus Christ has been restored with all the authority, keys, and blessings necessary for the individual salvation of all who will repent and be baptized and keep his commandments.

The testimony of the truthfulness of this work that burns in my soul has been assisted and encouraged in its nurturing by the lives of many people, some of whom I must humbly acknowledge on this particular day. Someone has compared our lives to that of the mighty Mississippi. As it flows into the ocean, it is the end product of many sources: streamlets--some large, some small--melting snow from the Rockies, and tiny springs; but they have all had an influence and effect. So it has been with me. Many of those great influences have passed on, but many of them are here today.

It has been said that to develop good thoughts and acts, we must live and associate with good people. The Lord blessed me with my lovely companion --my, how he blessed me--one who has stood by my side through trial and joy, disappointment and triumph, and has contributed inspiration and strength to our family as a loving wife, mother, and counselor. Our sons and daughter and their loved ones are strong, sturdy, and dependable and committed to the building of the kingdom of God as a result of her great influence.

I can also appreciate and understand Nephi's acknowledging good parents. My own mother, left a widow far too early in her life, never shirked her duty to her children's spiritual training. Many a lesson was taught me at her bedside during her long illness. Her testimony never wavered; I understood and felt it early in life.

My father has always been my ideal. Ever since I was a small boy, I've wanted to be like my father--to serve people, to assist them whenever possible, to be concerned and to assist the Church and community. My father, as did his father, responded to calls from the leadership of the Church and followed their direction. I hope and pray that it will ever be thus with my posterity. When my father died, the local newspaper editorialized:

"We have lost our greatest and beloved citizen. He was ever foremost in every movement to better the community. As bishop of the First Ward, he was the very father of it. His loss is felt throughout the state of Idaho. ... He was ever on the side of morality and good government."

My grandfather set the tone for his sons. Starting at age 17 he made seven trips across the plains, assisting immigrant trains requiring help. He served [page 88] with Lot Smith, scouting Johnston's army in the interest of the Saints. With his wife and family he responded to the request to leave his green acres in Farmington and help colonize and organize a stake in southern Idaho. They were a close-knit family.

My grandmother was the first counselor to Aurelia Rogers in the original Primary organization. Her eight children helped swell the first class.
On this day I honor the memory of some who have helped mold my life and character. Someone has written, "No better heritage can a father bequeath to his children than a good name; nor is there in a family any richer heirloom than the memory of a noble ancestor."

I prayerfully and humbly request the help that only the Lord can furnish. Perhaps I need it to a greater degree than anyone else, as I embark on this calling in the ministry. I take comfort from the Lord's promise in the Doctrine and Covenants when he said, "The weak things of the world shall come forth and break down the mighty and strong ones, ... and all this that it might be fulfilled." (D&C 1:19, 18.) May my weaknesses be made strong enough to fulfill my obligation and desire.

I pledge my love and support to the First Presidency, the Council of the Twelve, and to my other fellow associates of the General Authorities; and to them, and to all of you, I testify that I will labor diligently and, I hope, effectively in using the talents that the Lord has given me to help prepare for his coming and to assist in the building and strengthening of his kingdom here on earth now. In the name of Jesus Christ. Amen.

Richard L. Evans
We Are Going to Be What We Live Like Elder Richard L. Evans Of the Council of the Twelve

President Smith; my beloved brothers and sisters--all our Father's children everywhere: These choice young people here, whose music we have heard, bring to mind all the unnumbered others who, worldwide, are looking for a way of life. If what follows shall reach their hearts and yours, it will be so because of your faith and prayers, and I pray that it may be so.

There comes to mind a mother who was concerned with what her daughter was, or wasn't, doing with her talents and opportunities, and the mother one day shook her daughter impatiently and said: "I've given you life. Now you do something with it!"

We could conceive of the Father of us all saying about the same: "I've given you life. Now you do something with it! Now make the most of it! I've given you time, intelligence, the good earth and all it offers--now use it."

One of the most wasteful wastes in the world is the waste of time, of opportunity, of creative effort, with indifference to learning, indifference to work--the don't-care, drop-out, what's-the-use attitude. And one of the steadying factors in life--one that could reduce restlessness, protest, and discontent--could be for all of us to use in more useful ways the best of our abilities, with some awareness that the Father of all might somehow, sometime shake us and say (which he has, in more ways than we sometimes seem to be aware of): "I have given you life. Now you make the most of it!"

When our Father sent our first parents out from Eden, he pronounced, as I read it, the principle of work: "In the sweat of thy face shalt thou eat bread. ..." (Gen. 3:19.) ... cursed is the ground for thy sake," he said. (Gen. 3:17. Italics added.)

For thy sake. Work is a principle, a privilege, a blessing--not a curse--but an absolute essential, a physical and spiritual necessity.

Much restlessness and difficulty on the part of young people comes because they have often been overly insulated from challenging and meaningful assignments, with an overemphasis on leisure and on working less and less. Even if a person has all the wealth he wants, he still needs to work for the sake of his soul--and the same is true of those who have learned to live on very little. Work is a physical and spiritual necessity.

Anyone, young or old, would be restless if he didn't have a useful part in helping to bring good things about; a rewarding and meaningful work to do.

Some don't know where things come from as well as they once did. It's so easy to go to the shop or the market without being aware of the toil of plowing and planting, of making and producing, or what it takes to bring things about. Someone has to do everything--not only the easy and glamorous things, but every routine and tedious task. Someone has to do everything.

We need to give our young people the economic facts of life--as well as the moral and spiritual facts: what it means to produce; what it means to meet a payroll; what it means to provide for a family; what it means to save--what it means to stay solvent. I think those who provide productive, wholesome work for other people are in a way heroic. Thank God for them.

Now to touch a moment or two on some other subjects:

We have the laws of life. We have God-given standards, and we realize the results of the way we live life--and rationalizing won't change the outcome. Virtue is still virtue. Evil is still evil.

"And I come to you today with a simple assertion that God does not deal in theories. "I know this world is ruled by Infinite Intelligence," said Thomas A. Edison. "It required Infinite Intelligence to create it and it requires Infinite Intelligence to keep it on its course. ... It is mathematical in its precision."

The seasons, the sunshine, the growing of seeds; heat and cold; the life of a child; the harvest we have--these are not theory, and the same authority that runs the universe on such precision also gave us commandments to keep, commandments that are still in force. And I wouldn't know anywhere to turn for a purposeful way to live life, except the way prescribed by the Administrator of heaven and earth. After all, whose little wisdom would we turn to? He has given us no commandment that is not necessary--and I witness to you that the spiritual and moral laws are as much in force as are the physical laws, and each person is going to be what he lives like.

There is a statement from William James that President McKay occasionally used to quote: "Rip Van Winkle, in Jefferson's Play, excuses himself for every fresh dereliction by saying, 'I won't count this time!' Well, he may not count it; and a kind heaven may not count it, but it is being counted nonetheless. Down among his nerve cells and fibres, the molecules are counting it, registering and scoring it up to be used against him." (The Laws of Habits.)

Since this is so, thank God for the principle of repentance--a principle he gave us because he knew we'd need it. But our repentance must be sincere and not the kind that keeps repeating the same foolish, stupid mistakes. We must move from weak or willful misdoing to an honest, resolute repentance, if we are to have the peace and happiness of life.

Evil is raw, lewd, bold, and unabashed--and greedy--but there is no gain in this world's goods that is worth compromising the life or morals of one young person. We should never patronize evil in any degree, but should dedicate ourselves to create a clean and wholesome environment in our homes, our communities, our country. In many ways we can have a better moral and physical environment if we really want it--we can have in many ways what we are willing to uphold, to support, to pay for. But we can't do it in indifference. And each one will realize the results of what he does and thinks--the results of how he lives his life.

And to you, beloved young people everywhere, to you who are searching for answers, you who have made mistakes, to you who have been mistaught or carelessly or adversely influenced: Don't let pride, or wrong habits, or appetites, or stubbornness get in the way of your realizing the highest possibilities of life.

Youth passes quickly. The waning years come sooner than you suppose, and then there comes the leaving of this life, and the everlasting future that follows.

Live so as to be at peace. Be clean, beloved young friends. Clean is one of the most wonderful of words. Be comfortable. No one will ever be comfortable without...
President Smith has asked me to speak to you briefly. It is always a privilege to me and an inspiration to stand before the priesthood and speak to them. It is also a great responsibility.

President Smith has directed his remarks almost entirely to the members of the Melchizedek Priesthood. I should like to address mine to a group of the finest young men in all the world, the holders of the Aaronic or Lesser Priesthood.

I should like to address my remarks to my grandsons. We have in our family five sons-in-law who hold the Melchizedek Priesthood, four grandsons who hold the Aaronic Priesthood, and eight grandsons who are preparing themselves to hold the priesthood. I should like to address my remarks to them tonight.

No greater responsibility can be given to a young man than to hold the priesthood of God, which is the power of God delegated to him to act in his name in the office which he holds, and to prepare himself for the Melchizedek Priesthood, and to enjoy the blessings of one who is faithful in the priesthood.

The Aaronic Priesthood is so important that the Lord saw fit to send John the Baptist to Joseph Smith and Oliver Cowdery to bestow it upon them, and in these words it was done:

Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness. (D&C 13.)

What a tremendous privilege, opportunity, and responsibility to hold the priesthood! It is just as binding on us as the covenant which President Smith read to the Melchizedek Priesthood because the covenant applies to both priesthoods to the extent that we hold those priesthoods, and it will determine our status.

If we will prove ourselves as we are tried and tested, we will be given the opportunity to hold this Melchizedek Priesthood. It is somewhat like going from elementary school to high school and from high school to college; also going from mortal life to eternal life. We will be blessed according to the way we live. And may it be said of us, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." (Matt. 25:21.)

How fortunate we are to hold the priesthood. If you would stop and think today that of every 1,000 young men of your age in the world, one man holds the priesthood; with this hall full of young men of Aaronic Priesthood age tonight, there would be only eight holding the Aaronic Priesthood. What a tremendous privilege, opportunity, blessing, and responsibility.

How important it is to live to enjoy the Spirit and blessings of the Lord, and the respect and confidence of parents, friends, and church leaders, and the Lord himself, particularly so you can look them in the face with a clear conscience, and also rolling in the mirror, and know that you have been living as you should.

The Lord, speaking of Satan when he was cast out, said:

"And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." (Moses 4:4.)
He tries to tempt every one of us, every one from a deacon to Christ himself. You remember how he tried to tempt Christ. He chooses emissaries, those who follow him and those who are too weak to do what is right. These emissaries will try to point out the weaknesses in an individual, in the leaders of the Church, in the organizations, and everywhere they can find any weakness at any time, and they [page 92] will be saying, "Don't be a coward; don't be a sissy; come on."

I should like to say to you young men tonight that not one young man who is living according to the teachings of the gospel and honoring his priesthood could ever say that to you.

Thank the Lord that he was strong enough to say to Satan, "Get thee behind me, Satan," and I hope we will be able never to be afraid, as one in one thousand in this world, to honor our priesthood. Those who succumb to temptation are always defeated and miserable, unless they repent.

Vice-President Spiro Agnew, when he was speaking to us the other day as he visited with the First Presidency of the Church, said that one thing that appealed to him about our youth, as he was on the BYU campus, is that they are well self-disciplined; and they seemed to be doing their own thing, which was doing what they should be doing, and were happy in doing it.

I would like you young men to know that those who are frustrated, who are complaining, who are not living as they should, are not happy. They are frustrated. There is no happiness in wrongdoing. They have their problems, and they are not trying to accomplish. Of course I feel sorry for them because they do not know as you know that all of us are spirit children of God. They do not know that God really lives, that Jesus is the Christ; that through his birth, death, and resurrection we may all be resurrected; and that this life is not the end but just the beginning of eternal life.

May we all appreciate this and do our best wherever we are to live worthy of it so that we can look into the mirror and see ourselves and say, "Thank the Lord I was strong enough to overcome, to resist." To you who have weakened in any way, who have taken a cigarette, or anything of the kind, just quit it tonight and be happy. You will be happy. The Lord will bless you. People will respect you, and you will be successful, and you will be doing your duty in helping to bring about the immortality and eternal life of man.

May we do this, I humbly pray, in the name of Jesus Christ. Amen.

Education of the Whole Man Neal A. Maxwell Church Commissioner of Education

President Smith, President Lee, and President Tanner, it is an anxiety-producing privilege for one to respond to your invitation to communicate with the priesthood about the Church Educational System, but it is proper to give time and attention to the needs of our youth engaged in education. We have, for instance, 12,000 full-time missionaries, who matter very much; 26,000 men and women in the service, who matter very much, also; but there are around 200,000 LDS students enrolled in hundreds of colleges and universities around the world.

Sixteen percent, or approximately 32,000, of those 200,000 are enrolled in the four post-high school institutions in our own Church Educational System and this is a very important "fold." But there are 168,000 other LDS students, "which are not of that fold," and they, too, need to hear the "voice" of the Master through our institute program.

The scope and variety of the Church Educational System is impressive: in addition to the students already mentioned, there are 13,000 LDS children and youth in dozens of Church elementary and secondary schools in Mexico, Chile, and in the Pacific; there are also over 175,000 students in our institutes and seminaries.

The basic guidelines for our Church Educational System have been well laid down by our Church leaders over the years and need not be repeated here. A new but basic document, however, is the letter of the First Presidency dated January 30, 1970, which urges Church members to have their sons and daughters attend post-high school institutions of learning near their home, so that our young can benefit from the influence of the home, especially during their first two years of post-high school education. That document also urges leaders and parents to make full use of our seminary and institute programs to supplement the home. In addition, the letter indicates that the Presidency, in their wisdom, believe the enrollment at BYU should not exceed 25,000. There are numerous considerations which, I believe, underlie the wisdom of the points in that presidential letter:

The density of Church membership occurs in America where states have highly developed and accessible public post-high school systems of education.

Members of the Church are taxpayers to local, state, and federal governments in America and their equivalents in Canada, and are fully entitled to send their sons and daughters to tax-supported institutions. The influence of Church members (whether as students or taxpayers) on our public institutions is needed now—more than ever.

The increased effectiveness of correlated Church priesthood programs, such as home teaching, family home evenings, of student stakes and wards, MIA, and the Student Associations now permits the priesthood leaders, in some instances, to cross the traditional geographical boundaries governing some Church programs, in order to support and to involve the young members of the Church.

Those of us who live in areas where there are highly developed public systems of post-high school education, in the spirit of brotherhood, should defer to the needs of our brothers and sisters in other lands where, often, even an elementary education is not possible unless the Church assists in the process.

One of the great challenges the priesthood faces in our time is the internationalization of the Church. This is not an American church—it is the Church of Jesus Christ, who is the God of all people on this planet, and we must, as the scriptures urge, be as independent as possible so that the kingdom is not too much at the mercy of men and circumstances, or the tides of nationalism, or the mercurial moods abroad about America.

We have, for instance, more members of the Church now in Brazil than in all of the Scandinavian countries combined, plus Holland. We have as many members in Uruguay as in the state of New York, where the Church was founded. We have as many in Peru as we do in Missouri, where so much Church history was made. We have as many in Tonga and Samoa combined as in Nevada, and more in these two island clusters than in the state of Wyoming. We have more in French Polynesia than in Switzerland, and more in the Philippine Islands than Nebraska, through which our pioneer caravans passed. We have more in Honduras than in Norway.

These comparisons are sobering and challenging not only for the Church Educational System, but for the entire Church. Thus, the trans-culturalization of curricular materials (which is more than translation) represents one of our greatest challenges. The scriptures urge the Church to speak to men "after the manner of their language," taking their various weaknesses into account that all "might come to understanding." (D&C 1:24.)

We want our Church Educational System to respond as much as we can to the special conditions in which our members live. Our seminary home study program, for instance, was organized especially for the benefit of young members who are isolated from their Church counterparts, and the response of over 7,000 to this program has been excellent!

There are several specific things priesthood leaders and parents can do.

First, priesthood leaders need much closer identification with our institute and seminary programs (through the Regional Representatives of the Twelve and stake presidents) so that two-way communication can exist concerning the needs of the young, the quality of teaching they receive, and, importantly, the need for priesthood support in recruiting top-flight men for careers in our diverse Church Educational System; men, some of whom we now have, such as the spartan seminary teachers who...
we have with our families in small trailers on remote reservations in heat, wind, sand, in places with names like Many Farms, Arizona, or in [page 94] blizzard country like Pine Ridge, South Dakota, in order to serve and to teach hundreds of the children of Father Lehi. One expression of appreciation from an Indian boy included these moving words: “Before I took LDS seminary I didn’t have very much to live for.... I had always felt that Indians could not do things as well as white people. Now I know that I am a child of God. I know that my people are of the house of Israel. ... The Church has given me a reason and purpose for living. There is more living now than just worrying about what I will have to eat or what I will wear.”

Elsewhere, in hundreds of homes and chapels every weekday, early-morning seminary students and teachers rub sleep from eyes that often shine an hour later with appreciation.

Thousand of miles away in lush, tropical islands, our young members learn to read and write, and elsewhere many of our Mexican brothers and sisters are rapidly preparing themselves as schoolteachers to instruct their own.

Seminary and institute classrooms represent some of the golden teaching moments for our youth in preparing them for crowning gospel ordinances Where our young are committed enough, and fortunate enough, to be able to take institute classes and persist through graduation, their rate of temple marriage is 95 percent, which is a higher percentage than for our returned missionaries. Of course, the mere act of attending an institute represents self-selection, just as attending a Church school involves some self-selection. But if we are trying to identify paths that our youth can pursue that will give them a better chance of succeeding spiritually, attendance at seminaries and institutes is clearly a major tributary to the stream of spirituality.

A second matter that priesthood leaders and parents should consider is the need to counsel all of our young more consistently and helpfully about the planning of their vocations and careers. This will be a continuing task; it is not something we can talk about once in a while. One of the basic reasons for the pursuit of education is to equip oneself with marketable skills. The less advantaged national economies within which many of our members outside America live, and the shifting prospects with regard to where the career and job opportunities will be even in America--both suggest that some additional emphasis is needed in the direction of technical education, which bears on a middle group of skills. For some of our young, earning power, job opportunities, and satisfaction will be greater if they pursue the path of technical education in their post-high school years, including paramedical careers. Professional education in medicine, law, nursing, etc., is going to be needed even more than ever, but all of our youth need not be neurosurgeons, and the youth who becomes a craftsman should feel just as “approved” as his friend who is a microbiologist. Parents, bishops, and educational counselors will do well to approach career counseling, bearing in mind that the selection of a career is usually a matter of preference and not principle.

A third suggestion: Education, when joined with service to others (for learning loses its moral authority unless it reaches out) is clearly related to the development of deserved self-esteem, which controls our capacity to love God, to love others, and to love life.

We can pursue learning without fear, for the gospel of Jesus Christ incorporates all truth, but it distinguishes between mere fact and saving truths. We can be patient with the imponderables, especially in view of the relevancy of the gospel of Jesus Christ to the social and political problems of our time, but we must do much more to help our young to see the preventive and prescriptive powers of the gospel for those very problems about which our young are rightfully concerned. For the gospel tells us that we have a real brotherhood that will last beyond the grave: it is not merely a biological brotherhood.

The gospel tells us that unchastity can cause inner spiritual “conclusion” and “bleeding.” Jacob described people in a time of gross unchastity as being in a circumstance in which “many hearts died, pierced with deep wounds.” (Jac. 2:35.) The gospel is relevant in its preachment of love at home, which is a solution to many problems ranging from aid to dependent children to alienation. And orthodoxy is vital because it increases human happiness, whether in preventing the misery that grows out of alcoholism or in treating the guilt.

A fourth observation: We will also do our young a great favor if our efforts to teach the gospel to them include not only teaching by exhortation and explanation, which are vital, but also by the eloquence of example and the confirmation of experience, for the latter two methods weigh very heavily on the scales of today's youth.

The home will always be our most vital teaching institution. When the home fails, it will be difficult for the other institutions of any culture or society--political, economic, and even educational--to compensate for the failures in the home. If we poison the headwaters of humanity--the home--it is exceedingly difficult to depollute downstream. If we wish to make our efforts count in meeting the vexing challenges of our time, the ecology of effectiveness suggests of the home that truly, “This is the place.”

Within the basic correlation concepts, which stress the primacy of priesthood and home, I see a new spirit of cooperation moving in the Church. Those charged with programs that support the home--Elder Marion D. Hanks, who manages the Student Association; Elder Marvin J. Ashton, who manages Social Services; Brother James Mason, Commissioner of Health Services; and the staff of the Church Educational System--are approaching common, overlapping problems in the spirit of serving Church members, rather than letting organizational lines become immovable, bureaucratic walls, for, especially in saving souls, “something there is that doesn't love a wall.”

Let us assure our young that the cadence of the divine commitment to education and the quest for truth echo, like a drum roll, through the corridors of dispensational history--Abraham, a man of God and a brilliant astronomer, who pondered the planets and considered the cosmos in the loneliness of the desert; Jesus, the Master, who while yet a youth taught his elders in the seat of learning, having prepared himself intellectually and spiritually; Joseph Smith's School of the Prophets, where the enthusiasm for education overrode the discouraging circumstances of the moment; the schools and university that were started in this valley so soon after the wheels on pioneer wagons and handcarts had ceased turning.

Those who possess absolute truths need fear no ancillary truth but should pursue learning vigorously, since learning is good so long as we “hearken unto the counsels of God.” When education is thus pursued by our young to see the preventive and prescriptive powers of the gospel for those very problems about which our young are rightfully concerned. For the gospel tells us that we have a real brotherhood that will last beyond the grave: it is not merely a biological brotherhood.

Robert L. Simpson

When a Prophet Speaks, Listen Well Bishop Robert L. Simpson Of the Presiding Bishops
I got up, mounted my horse, and as he started over the trail, I remember rather introspectively searching myself and involuntarily shaking my head, saying, "Fifteen yards is nothing; but, Dad, when you ground me for three days, that is too much."
"However, it did come, but not in the way I had anticipated. Even the manifestation of God's power and the presence of his angels came; but when it did come, it was simply a confirmation, it was not a testimony." (Treasures of Life, [Deseret Book Company, 196], pp. 229-30.)

Young men, you, too, will have many remarkable revelations and manifestations as a confirmation of the testimony that you earn.

Do you have this problem, young men? This is a problem stated by a young man who contemplates military call-up. This is what he says: "Didn't the Savior teach peace? To me, peace means no fighting. I am not sure about our present military involvements." I say to this young man, the following facts helped me and they may be helpful to you:

Where the Book of Mormon talks about a land choice above all others, I believe it.

When we are taught that our founding forefathers prayed for and received inspiration as they framed our Constitution, I believe it.

When a prophet suggests that the gospel could best be restored in a land of freedom and democracy, I believe it.

When the standard works of the Church instruct me about obeying, honoring, and sustaining the law, I want to do it. I even believe that our elected national leaders are basically honest men and base their decisions upon what they believe to be for the good of the people as they see it.

Last but not least, I also believe that a prophet of God will let me know about any change of policy in the foregoing line of reasoning. Young men, to whatever country your citizenship commitments might be, you honor it, you obey it, you sustain it. To do otherwise would be contrary to law and order; and law and order is the basis of the priesthood, wherever it is established.

Just one more: Some young people feel the same as this member of a teachers quorum from California. "We like what our ward and stake leaders teach us. The gospel plan is perfect, but they too often fall short of that perfection in their personal living." Young man in California, I hope you are listening tonight.

Without qualification, I can say that the Lord Jesus Christ is the only person to remain perfect through mortality. Stevenson has said something like this: The saints are just the sinners who are trying a little harder. I want to promise you young men of the Aaronic Priesthood that no one in all this world is trying harder to achieve perfection than your fine leaders in the priesthood: your bishopric, your stake presidency, your high council, and your advisers. But we are all in this mortal stream together, all of us, you and your leaders, and me. We are all in this together and, I hope, trying to do better each day. Let us all try, to help one another with shortcomings. To criticize and run down is to aid the adversary in his plan of destruction. Young men, we, your leaders, will continue to encourage you in kindness and sincerity. Will you help us, your priesthood leaders, in the same way? That is what true brotherhood in the priesthood means.

O my wonderful young brethren, this work is true. Priesthood is the center core of it all. You can't win any game without a plan. Look sharp. Be clean. Be proud to represent your priesthood. The only real peace in this world is peace of mind. You listen to the voice of a prophet and let your priesthood leaders show you the way, and I will promise you that life will be sweet. Your priesthood will be meaningful, and yours will be victory. There will be no greater day in your life than to enter the presence of your Heavenly Father and hear him say, "Well done, thou good and faithful servant," and I pray it in the name of his Son, Jesus Christ. Amen.

A Friend for Every Child Elder Gordon B. Hinckley Of the Council of the Twelve

My dear brethren:

Some twenty-five years or more ago my wife and I built a home. The first of many trees that we planted was a thornless honey locust. I remember the day we brought it home from the nursery, a spindly little whip of a tree, so small and supple I could have tied it into a knot. I dug a hole, put in the roots, shoveled back the earth, watered it, and forgot it. It stands at the south side of the house, where the wind coming from the canyon to the east blows hardest.

One winter day a few years ago I chanced to look out the window at the tree. I noticed it was terribly misshapen, leaning ungracefully to the west, so much so that a heavy storm might have uprooted it. I went to my toolhouse, where I save things for two years before throwing them away, got a block and tackle, anchored one end to the tree and the other to another tree, and pulled and pulled to no avail. The little whip of a tree was not a giant with a diameter of almost a foot. [page 98] After debating with myself for a week or two, I finally took a pruning saw and cut off the great west limb. I almost wept at my butchery. It looks better today. It has straightened somewhat, but where the heavy cut was made, it developed a great scar, which has cracked and let in decay.

The tree that might have been gracious and beautiful leaves much to be desired. Once it could have been kept straight with a string for an anchor. Now neither block and tackle nor pruning saw can make up for the neglect of its younger years.

It is so with people. It takes only a string, as it were, to help children grow strong and straight in the Church. One such string has been their own magazine, the Children's Friend. This has been a great magazine. All who have been acquainted with it have regarded it as an outstanding children's journal.

An eminent child psychologist wrote: "I have known the Children's Friend as one of the only decently edited magazines for children in the United States." Under the program of correlation, instituted by the First Presidency, the name of the magazine will be changed. It will simply be the Friend, dropping the word children's, because the Children's Association will no longer be its sole sponsor. It will be published by the Church, with the Children's Correlation Committee and representatives of both the Primary and the Sunday School as editorial consultants. It will be edited by men and women with long experience, and will be a new friend, a better friend, for the children of the Church, and we hope for many others. With wonderful stories and fascinating art, it will open small and delightful windows and bring to young minds understanding of eternal and marvelous gospel principles. It will be a blessing in every home into which it goes.

Children are so very important. I never get over the thought that every man, good or bad, was once a little boy, and that every woman was once a little girl. They have moved in the direction in which they were pointed when they were small. Truly, "As the twig is bent, so the tree is inclined." The time to mold the pattern of virtuous youth and faithful adults is childhood.

Most of you brethren are fathers, fathers of young children. Some of you are grandfathers. Others are bishops or in other capacities with responsibility for children. We ask your support in seeing that the Friend is in every Latter-day Saint home where there is a child.

It will bless the child and it will bless the home.

May I leave with you a motto: "A Friend for Every Child." As children grow in faithfulness, anchored against the storms of life, so in strength will the Church and the nation grow. I pray that it may be so, in the name of Jesus Christ. Amen.
President Smith and my beloved brethren of the priesthood: Hanging in my office are two moving portrayals of the importance of the written word: One is a picture of Mormon working on the gold plates, and the other of Moroni, in his anguished loneliness, about to leave the records in Cumorah's Hill.

I think how Nephi and his brothers were sent to obtain the written records, and of the Ten Commandments inscribed on tablets of stone. I have long been associated with the "Spoken Word," but never do I suppose that it will take the place of the written word.

Since the beginning of this dispensation, the Church has provided various periodicals and publications for its people. They would make a long and distinguished list, published for a season, and then supplanted, according to circumstances. And now with the Church reaching worldwide, further changes are with us.

The Improvement Era, established some 73 years ago by President Heber J. Grant, President Joseph F. Smith, and others, has served an important purpose, along with the other magazines of the Church. I am privileged to have been associated with the Era nearly half the length of its life.

And now, as announced, all such periodicals are to be published directly through the priesthood channels of the Church.

We are pleased that the magazine to be published for the young people shall be named the New Era--and the title would seem to be timeless. In its first issue, the Improvement Era announced as its purpose to uplift the lives of youth and to aid parents and teachers [page 99] in the same effort. The New Era will be pointed to the same purpose.

Brother Doyle Green, Brother Jay Todd, and Sister Elaine Cannon, under the general direction of the First Presidency, with others of the General Authorities, including President Kimball, Brothers Marion G. Romney, Howard W. Hunter, Marion D. Hanks, Bishop John H. Vandenberg, and a long list of distinguished contributors, are committed to making the New Era serve the youth and young adults of the Church, from deacons on through Aaronic Priesthood, with girls of like age--seminaries, institutes, Sunday School, MIA, LDSSA; and in general, those young people in the searching, decision-making years of life who are as yet uncommitted to marriage; those concerned with college, careers, missions, military service, dating, dress and grooming, books, art, science, literature, doctrinal questions that arise in the pursuit of education, and the whole moral tone, and conduct and principles and standards that so much need to be retaught and reemphasized in these times. (President Lee reminded us within the last few hours that 31.1 percent of the membership of the Church are between the ages of 12 and 25.) The years before marriage, these years of searching and decision, affect the future forever.

And now, I have a most embarrassing admission to make. We are scheduled to bring out the first issue of the New Era in January--and we don't know how many to print. So far as I officially know, we don't yet have a single subscriber! The Friend that Brother Hinckley has been talking about and the adult magazine concerning which Brother Monson will tell us took all the subscribers. And yet they're such nice people; you would think they would have left us just a few! They left us with the nucleus of a wonderful staff, and a good name--but not a single subscriber! And so you, the young people of the Church, see your ward or branch magazine representative and offer him three dollars or its equivalent, according to the country in which you live, for a subscription to the New Era. We won't refuse a subscription from anyone that I know of! And right now we're offering the first free subscription of the New Era to President Smith, if he will accept it!

We pledge you our best to make the New Era challenging, attractive, full of substance, exciting, with much expression in it from the young people of the Church themselves and from all their organizations, and from the First Presidency and other General Authorities, with a candid, open, practical, contemporary approach--yet firmly tied to the revealed and timeless truths on which our faith and our lives are founded. We pledge you our best to make the New Era something that you will want to have in your homes, something to read, something that will be sincerely significant in your lives.

And now I have a most embarrassing admission to make. We are scheduled to bring out the first issue of the New Era in January--and we don't know how many to print. So far as I officially know, we don't yet have a single subscriber! The Friend that Brother Hinckley has been talking about and the adult magazine concerning which Brother Monson will tell us took all the subscribers. And yet they're such nice people; you would think they would have left us just a few! They left us with the nucleus of a wonderful staff, and a good name--but not a single subscriber! And so you, the young people of the Church, see your ward or branch magazine representative and offer him three dollars or its equivalent, according to the country in which you live, for a subscription to the New Era. We won't refuse a subscription from anyone that I know of! And right now we're offering the first free subscription of the New Era to President Smith, if he will accept it!

I am in your presence I think of the principle of courage, for it was 15 years ago in the building to the south of us, the Assembly Hall, when you presided at a conference where I was called as a member of the stake presidency. I remember the day well. I was singing in an Aaronic Priesthood chorus. I was a bishop, and bishopric members always sing when the Aaronic Priesthood participates.

As President Smith stepped to the pulpit, he read my name as a member of the stake presidency. It was the first notification I had had of my appointment. He then used these words to introduce me: "If Brother Monson would now like to accept this calling, we would be pleased to hear from him."

May I quote to you the last line of the hymn we had just concluded singing: "Have courage, my boy, have courage, my boy, to say no." I used as my theme that bright June day: "Have courage, my boy, to say yes," and it requires courage every time I stand at this pulpit.

My brethren, tonight we have heard stimulating messages relating to a magazine for our small children and another magazine for our youth. Speaking as an adult, your thoughts and concern could well be, "What about Mother and me?" To this question I would reply: "Let not your heart be troubled. You, too, will have your magazine."

The new adult magazine will replace three well-known publications: the Improvement Era, the Relief Society Magazine, and the Instructor. However, the most outstanding and useful features of each of these excellent [page 100] publications will be retained and become a vital part of the new magazine. The readership audience will be the adult membership of the Church.

Just as a new city or child receives a name, so must the new adult magazine. The selection has not been made without thorough study and much prayer. You will recognize the name. The prophet Isaiah particularly stressed its significance. He declared that the Lord will lift up "an ensign to the nations"; ye shall "be left as a beacon upon the top of a mountain, and as an ensign on an hill." (Isa. 11:12; 30:17.) And in this dispensation, the Lord spoke: "...Zion shall flourish and the glory of the Lord shall be upon her; And she shall be an ensign unto the people..." (D&C 64: 41-42.) The name of the new adult magazine will be The Ensign of The Church of Jesus Christ of Latter-day Saints. Its contents will be as a beacon upon the top of a mountain and as an ensign on a hill, that the adults of the Church might be more adequately prepared to be examples to their children and to the world.

Several significant questions have accompanied the announcement in the Church News relative to the new adult publication. Perhaps a review of them would be helpful:

1. Who should subscribe to the Ensign?

Answer: The First Presidency is encouraging every English-speaking family in the Church to be a subscriber. Month-for-month subscription credit on the new adult magazine will be given present subscribers to the Era, Instructor, and Relief Society Magazine. For instance, when the Instructor ceases publication December 31, those subscribers who have perhaps three issues due them on their present Instructor subscription will receive, without charge, three issues of the Ensign. The same applies to the Era and Relief Society Magazine as they conclude their publication at the end of the year.

2. What will be the annual subscription price of the Ensign?
high councilor should be an outstanding teacher who has the ability to motivate and inspire.

1. The new Churchwide program is priesthood sponsored and supersedes any other teacher training program now in use. Time dictates that my introduction of the program itself be presented in headline form: "Not so good, Dad. My teacher didn't show up"? Perhaps your reply was: "My teacher, Brother Campbell, [page 101] tries hard, but he just doesn't communicate."

2. The stake president has responsibility for teacher development in his stake. He will call a member of the high council to be stake teacher development director.

3. Assist prospective teachers to begin their assignments with the training and spiritual understanding necessary to be effective.

4. Help teachers and leaders to improve; the goal of gospel teaching today, as emphasized in the teacher development program, is not to "pour information" into the minds of class members. It is not to show how much the teacher knows, nor is it merely to increase knowledge about the Church. The basic goal of teaching in the Church is to help bring about worthwhile changes in the lives of boys and girls, men and women. The aim is to inspire the individual to think about, feel about, and then do something about living gospel principles.

5. Be priesthood sponsored and Churchwide;

6. Leadership and teacher development will also be vital features. Material from the Ensign will be used widely in every teaching classroom of the Church, including that special classroom called home. In addition, there will be fiction, poetry, and those feature articles which have been so popular in the present adult publications.

7. The magazine will be published under the supervision of the First Presidency. Members of the Council of the Twelve and other General Authorities who have supervisory responsibility for Church programs for adults will have special assignments with the magazine, as will the presidencies and superintendencies of auxiliary organizations at the level of the general boards. The correlation program secretaries also will play a vital part in producing the publication. The Ensign will have a talented and experienced staff, headed by Doyle L. Green as managing editor, with M. Dallas Burnett as associate editor.

8. The Ensign will be written in such a way as to enhance its use. There will be articles on home teaching, family home evenings, missionary, welfare, and genealogical work. Leadership and teacher development will also be vital features. Material from the Ensign will be used widely in every teaching classroom of the Church, including that special classroom called home. In addition, there will be fiction, poetry, and those feature articles which have been so popular in the present adult publications.

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10. More than $500 million a year are spent on pornographic literature by which evil men try to "dig gold out of dirt." Magazines, movies, TV programs, and other mass media are frequently utilized to lower moral standards and induce improper behavior. Crime and delinquency are rampant. Spiritual values are questioned. The effective teacher is desperately needed to help us understand what is genuine and important in this life and develop the strength to choose the paths that will keep us safely on the way to eternal life.

11. Knowing this situation and sensing the need for effective action, the First Presidency in October 1968 called a committee to work to improve the quality of teaching throughout the Church. They counseled that the program should:

- Be priesthood sponsored and Churchwide;
- Help teachers and leaders to improve;
- Assist prospective teachers to begin their assignments with the training and spiritual understanding necessary to be effective.

12. In January of this year, in an interview published in the Deseret News, President Joseph Fielding Smith and his counselors stressed anew the importance of the teaching role. I quote: "Teaching members of the Church to keep the commandments of God was described by the new First Presidency of The Church of Jesus Christ of Latter-day Saints as its greatest challenge."

13. The goal of gospel teaching today, as emphasized in the teacher development program, is not to "pour information" into the minds of class members. It is not to show how much the teacher knows, nor is it merely to increase knowledge about the Church. The basic goal of teaching in the Church is to help bring about worthwhile changes in the lives of boys and girls, men and women. The aim is to inspire the individual to think about, feel about, and then do something about living gospel principles.

14. To help achieve this goal and meet this aim, we now introduce to you, the priesthood, the new teacher development program of the Church.

15. On Thursday, October 1, 1970, in a special seminar for Regional Representatives of the Twelve, the teacher development program was presented in detail. These devoted and capable brethren will, in the next six weeks, outline the program to stake presidencies; and then, January 1, 1971, it will commence. During the first six months of 1971, when the General Authorities visit each stake quarterly conference, they will emphasize this program and will report on its implementation.

16. A cardinal principle of industrial management teaches: "When performance is measured, performance improves. When performance is measured and reported, the rate of improvement accelerates." I think the visit to your stakes by the General Authorities will bring the desired acceleration.

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18. Are wise shepherds, even skilled and righteous teachers, needed today? Our fast-moving jet-propelled world harbors pressures and temptations not previously known.

19. John Milton described this plight in these words: "The hungry sheep look up but are not fed." (Lycidas.) The Lord himself said to Ezekiel the prophet, "Woe be to the shepherds of Israel that ... feed not the flock." (Ezek. 34:2-3.)

20. Brethren, have you as a father ever asked your son this question: "Dick, how did the Sunday School class go today?" Young men, on occasion have you answered: "Not so good, Dad. My teacher didn't show up"? Perhaps your reply was: "My teacher, Brother Campbell, [page 101] tries hard, but he just doesn't communicate."

21. If we are honest with ourselves, some version of this same dialogue has been heard in every Latter-day Saint home. Nor is it restricted to Sunday School, but it also extends to Primary, MIA, Relief Society, and the quorums of the priesthood.

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28. Time dictates that my introduction of the program itself be presented in headline form:

- Be priesthood sponsored and Churchwide;
- Help teachers and leaders to improve;
- Assist prospective teachers to begin their assignments with the training and spiritual understanding necessary to be effective.

29. Answer: The Ensign will be written in such a way as to enhance its use. There will be articles on home teaching, family home evenings, missionary, welfare, and genealogical work. Leadership and teacher development will also be vital features. Material from the Ensign will be used widely in every teaching classroom of the Church, including that special classroom called home. In addition, there will be fiction, poetry, and those feature articles which have been so popular in the present adult publications.

30. Question #3: Will lessons for Relief Society appear in the Ensign?

- Answer: No. These will be published in lesson manual style as is presently the practice in other auxiliary organizations and in priesthood quorums. The sisters should note, however, that the Relief Society lessons for the period January 1, 1971, through August 30, 1971, will already have been published in the Relief Society Magazine, concluding with the December issue.

31. Question #4: What will be the anticipated beginning circulation for the Ensign?

- Answer: The Ensign will be the largest in circulation of the three new magazines, with an initial print order or press run of over 325,000 copies.

32. Question #5: Who will have the responsibility of publishing the Ensign?

- Answer: The magazine will be published under the supervision of the First Presidency. Members of the Council of the Twelve and other General Authorities who have supervisory responsibility for Church programs for adults will have special assignments with the magazine, as will the presidencies and superintendencies of auxiliary organizations at the level of the general boards. The correlation program secretaries also will play a vital part in producing the publication. The Ensign will have a talented and experienced staff, headed by Doyle L. Green as managing editor, with M. Dallas Burnett as associate editor.

33. Question #6: What will the magazine contain?

- Answer: The Ensign will be written in such a way as to enhance its use. There will be articles on home teaching, family home evenings, missionary, welfare, and genealogical work. Leadership and teacher development will also be vital features. Material from the Ensign will be used widely in every teaching classroom of the Church, including that special classroom called home. In addition, there will be fiction, poetry, and those feature articles which have been so popular in the present adult publications.

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35. A cardinal principle of industrial management teaches: "When performance is measured, performance improves. When performance is measured and reported, the rate of improvement accelerates." I think the visit to your stakes by the General Authorities will bring the desired acceleration.

36. Answer: In the past we have rather expected our families to subscribe to all three adult publications, which at present rates amounts to $10.50. Families will now, pay just $4.00 for the Ensign--a savings to families of $6.50.
The program has flexibility. In most areas of the Church, the program should operate on a ward level. However, options are available for the basic course and inservice lessons to be conducted on a multiward or stake level where necessary.

This, then, is the new teacher development program. It has been pretested on a carefully supervised and controlled pilot basis in the Monument Park, Walnut Creek, and Gunnison stakes and the Victoria District of the AlaskaBritish Columbia Mission. Will it bring forth in your ward or stake the hoped-for results? Listen to the testimonies of those who have completed the course:

“Like all blessings in the gospel, this program will be as helpful as those who use it will make it. There will be those who will say, ‘I am a master teacher. I don’t need this.’ They will gain nothing. There are those who will say, ‘I’m too busy for this. The Church has too many meetings.’ They will gain nothing. There will be those who will say, ‘Here is an opportunity to learn.’ They will gain much, and the Lord’s work will move ahead.”

In The Church of Jesus Christ of Latter-day Saints, each member, each priesthood bearer, will have an opportunity to become a teacher. There is no privilege more noble, no task so rewarding. May I extend to you, my brethren of the priesthood, a sincere invitation to become participants in the teacher development endeavor. May I [page 103] challenge you in the words from the epistle of James to be “doers of the word, and not hearers only” (Jas. 1:22).

I hear and I forget; I see and I remember; I do and I learn.

I challenge you in the words from the epistle of James to be “doers of the word, and not hearers only” (Jas. 1:22). Remembering:

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Keep Your Lamp Lighted President Harold B. Lee First Counselor in the First Presidency and President of the Council of the Twelve

Someone has said, “An event is an idea whose time has come.”

For over thirty years—such an April—since I became a member of the Council of the Twelve, there has been talk of unifying the magazines of the Church. It has always been thought that it was right, but the time was not yet. The event now has become so because the time has arrived.

You will note that we have said these magazines are to be available to all English-speaking countries where we have members of the Church. You will be asking, what about the other of the 19 languages in which we are now teaching the gospel -- 11 into which we have translated the lessons of the Church. May I explain that we have a unified magazine printed in many of the languages of these foreign-speaking peoples. The materials for these magazines are edited through our editorial department, with a few pages left for each mission, to be used for that particular area. All the material that would go into these magazines will be the same, but printed in the language of those peoples, so that the entire Church, in every language where we have the translations, will have a magazine that will be a direct Communication from the priesthood of the Church.

Much thought has gone into this. On the first Thursday of every month a very important meeting is held in an upper room of the temple where all the General Authorities come fasting. The first part of the meeting is a business meeting, at which time all the proposals for new ideas or new methods or new undertakings are brought forward, after having been processed through the month preceding, for the perusal and consideration of all the General Authorities of the Church. At that meeting, then, action is taken and by that action it then becomes the official action of the General Authorities of the Church—which must be considered to be the constitution of the Church and kingdom of God upon the earth.

That is the process by which these new magazines might be said to have become an "event." That is the process by which the future development has come. That is the process by which a bishops' training program will now be inaugurated throughout the entire Church. That is the process by which a Churchwide budget system will be inaugurated, and so will every other program that will be launched, as it comes now from the General Authorities of the Church, out to all the membership of the Church.

You will understand why we are so concerned. As President Tanner and I first considered the excitement at the June Conference when they knew that there was to be a youth magazine, President Tanner said to me, "Because of the loyalty of our people, we must be sure that we are right." And that becomes a great concern. To be as certain as we know how, these things are subjected to prayer and fasting and careful, mature consideration, in order that we might have "the will of the Lord, ... the mind of the Lord, ... the voice of the Lord, ... and the power of God unto salvation." (D&C 68:4.) You may understand, then, that these things that have been announced to you have
I pray that it might be so, brethren, and we would thus magnify, as President Smith has said, our callings in the priesthood, in the name of the Lord Jesus Christ.

Constitution of the United States written by inspired men, then we will be a force in the world that will be "the marvelous work and wonder" which the Lord said the kingdom of God was to be.

We pray that kings and rulers and the peoples of all nations under heaven may be persuaded of the blessings enjoyed by the people of this land by reason of their keeping the Sabbath day holy. If the body of the priesthood -- if you 150,000 members of the priesthood who are in these various gathering places -- would resolve here and now that neither you nor your families will hereafter patronize any business [page 105] that is open on Sunday, it wouldn't be long until they would close their businesses on Sunday. You would wield such a force and power that you would dry up the businesses that are making their Sunday opening profitable. They are only catering to the needs of the people who are demanding Sunday service. You think about it, you brethren.

Pornographic literature! It has been a shock, I am sure, to all of us to read the report of the commission that has been studying obscenity reports, and the recommendation that there should be a repeal of all laws prohibiting the distribution of explicit, sexual materials to consenting adults. Shocking! Now brethren, this is a thing that we must, as a priesthood, take a firm stand against, and do everything within our communities to see to it that by every means within our power we are going to play down the showing of or the distribution of any kind of pornographic literature, films, or advertisements. It has been a delight to us to have our Deseret News announce that, shortly, there will be no advertising of "R" and "X" rated films. We would wish it would be so in every community. If you brethren, in all of your communities, would now take a firm stand, I think there would be a time shortly when somebody would wake up to the fact that we are no longer going to tolerate these kinds of things that are placed before our people to tear down their morals.

One more thought and then I shall be through. President Smith talked about the oath and covenant that belongs to the priesthood. This is but another way of saying what the Lord has said in revelations when he spoke of those who would be heirs to the celestial kingdom. He said, "They are they who received the testimony of Jesus, and believed on his name and were baptized, ... and receive the Holy Spirit by the laying on of the hands ... and are sealed by the Holy Spirit of promise." (D&C 76:51-53.)

In an explanation of what it means to be sealed by the Holy Spirit of promise, one of our brethren said this: "While we receive eternal blessings at the hands of the priesthood which has the right to seal on earth and it shall be sealed in the heavens, this revelation clearly states that it must be sealed by the Holy Spirit of promise also. A man and woman may by fraud and deception obtain admittance to the House of the Lord and may receive the pronouncement of the holy priesthood, giving to them so far as lies in their power these blessings. We may deceive men but we cannot deceive the Holy Ghost, and our blessings will not be eternal unless they are also sealed by the Holy Spirit of promise. The Holy Ghost is one who reads the thoughts and hearts of men, and gives his sealing approval to the blessings pronounced upon their heads. Then it is binding, efficacious, and of full force." (Melvin J. Ballard, "Three Degrees of Glory.")

Brethren of the priesthood, if we will be united and let our light shine, and not hide our light under a bushel but exercise it righteously, and let our priesthood callings be an eternal revolution against the norms of society or against any proposals that fall below the standards as set forth in the gospel of Jesus Christ or as laid down by the Constitution of the United States written by inspired men, then we will be a force in the world that will be "the marvelous work and wonder" which the Lord said the kingdom of God was to be.

I pray that it might be so, brethren, and we would thus magnify, as President Smith has said, our callings in the priesthood, in the name of the Lord Jesus Christ.
I come to this pulpit this Sabbath morning with a new obligation, anxious perhaps as never before for the sustaining influence of the Spirit of the Lord, for an interest in your faith and prayers for us here and for those who shall be listening, as I speak to the parents of wayward and lost children.

Sometime ago, a father, worried about a serious problem with his son, was heard to remark, "When he leaves and we don't know where he is, there's pain in our hearts, but when he's here there are times when he's a pain in the neck. It's about that pain in the heart that I want to speak. I speak to a very large audience, I fear.

Hardly is there a neighborhood without at least one mother whose last waking, anxious thoughts and prayers are for a son or a daughter wandering who knows where. Nor is there much distance between homes where an anxious father can hardly put in a day's work without being drawn within himself time after time, to wonder, "What have we done wrong? What can we do to get our child back?"

Even parents with the best intentions--some who have really tried--now know that heartache. Many parents have tried in every way to protect their children--only now to find they are losing one. For the home and the family are under attack. Ponder these words, if you will:

Profanity Nudity Immorality Divorce Pornography Addiction Violence Perversion These words have taken on a new meaning in the last few years, haven't they?

You are within walking distance, at least within a few minutes' drive, of a theater in your own neighborhood. There will be shown, within the week, a film open to young and old alike that as recently as ten years ago would have been banned, the film confiscated, and the theater owner placed under indictment. But now it's there, and soon it will be seen at home on your television screens.

There is a poem entitled "The Fence or the Ambulance." It tells of efforts to provide an ambulance at the bottom of a cliff and concludes with these two verses:

"Better guide well the young than reclaim them when old, For the voice of true wisdom is calling: 'To rescue the fallen is good, but 'tis best To prevent other people from falling.' Better close up the source of temptation and crime, Than deliver from dungeon or galley; Better put a strong fence round the top of the cliff, Than an ambulance down in the valley.
We prevent physical disease by immunization. This heart pain you are suffering perhaps might likewise have been prevented with very simple measures at one time. Fortunately the very steps necessary for prevention are the ones that will produce the healing. In other words, prevention is the best cure, even in advanced cases.

Now I would like to show you a very practical and a very powerful place to begin, both to protect your children and, in the case of one you are losing, to redeem him.

I have in my hands the publication Family Home Evenings. It is the seventh in a series and is available across the world in 17 languages. If you would go through it with me, you would find that this one is based on the New Testament. The theme is free agency. While it draws lessons from New Testament days, it does not content itself with them back then and there. It leaps across the centuries and concerns itself with you, and here and now.

It is well illustrated, much of it in full color, and has many meaningful activities for families with children of any age.

Here (page 35), for instance, is a crossword puzzle. And here (page 20) on this colorful page is a game. Cut it out and make a spinner of cardboard, and the whole family can play. You'll find yourselves, depending on the moves you make, somewhere between "Heavenly Treasures" and "Earthly Pleasures."

Here is a lesson entitled "How Our Family Came to Be" (page 51), "... tell your children, it suggests, how you met, fell in love, and married. Be sure both parents participate, and illustrate your story with pictures and mementoes you have saved—the wedding dress, the announcements; wedding pictures. It might be a good idea to tape your narrative and keep it for your children to play to their children some day.


Here is one entitled "A Call to Be Free." That's the siren call your child is following, you know. This lesson includes a page of very official-looking colored certificates with instructions to "choose for each family member some activity he has not learned to do; then give each member a certificate ... signed by the father: This certificate gives the owner permission to play a tune on the piano as a part of family home evening."

Other certificates may include (depending on the age of the child) "walking on one's hands, speaking in a foreign language, or painting an oil portrait." Then as each member says he cannot do the thing permitted, talk about why he is not free to do the thing he is permitted to do. The discussion will reveal that "each person must learn the laws that govern the development of an ability and then learn to obey those laws. Thus obedience leads to freedom."

Here, under special helps for families with small children, it suggests they put toy cars on the table top and feel free to run them anywhere they want and in any manner they like. Even little minds can see the results of this.

There is much more to this lesson and to all of these special lessons-- subtle, powerful magnets that help to draw your child closer to the family circle.

This program is designed for a family meeting to be held once a week. In the Church, Monday night has been designated and set aside, Churchwide, for families to be at home together. Instruction has recently gone out, from which I quote:

"Those responsible for priesthood and auxiliary programs, including temple activities, youth athletic activities, student activities, etc., should take notice of this decision in order that Monday night will be uniformly observed throughout the Church and the families be left free from Church activities so that they can meet together in the family home evening." (Priesthood bulletin, September 1970.)

With this program comes the promise from the prophets, the living prophets, that if parents will gather their children about them once a week and teach the gospel, those children in such families will not go astray.

Some of you outside the Church, and unfortunately many within, hope that you could take a manual like this without accepting fully the gospel of Jesus Christ, the responsibilities of Church membership, and the scriptures upon which it is based. You are permitted to do that. (We could even give you a "certificate" to permit you to raise an ideal family.) You still would not be free to do so without obeying the laws. To take a program like this without the gospel would have you act as one who obtained a needle to immunize a child against a fatal disease but rejected the serum to go in it that could save him.

Parents, it is past time for you to assume spiritual leadership of your family. If there is no substance to your present belief, then have the courage to seek the truth.

There is, living now, the finest generation of youth that ever walked the earth. You have seen some of them serving on missions. Perhaps you have turned them away. You ought to seek them out. If they are nothing else, they are adequate evidence that youth can live in honor. And there are tens of thousands of them who are literal saints—Latter-day Saints.

Now parents, I desire to inspire you with hope. You who have heartache, you must never give up. No matter how dark it gets or no matter how far away or how far down your son or daughter has fallen, you must never give up. Never, never, never.

I desire to inspire you with hope. "Soft as the voice of an angel, whispering a message unheard, Hope with a gentle persuasion whispers her comforting word. Wait till the darkness is over, wait till the coming of dawn, Hope for the sunshine tomorrow, after the shower is gone. Whispering hope, Oh how welcome thy voice. ..."

God bless you heartbroken parents. There is no pain so piercing as that caused by the loss of a child, nor joy so exquisite as the joy at his redemption.

I come to you now as one of the Twelve, each ordained as a special witness. I affirm to you that I have that witness. I know that God lives, that Jesus is the Christ. I know that though the world "seeth him not, neither knoweth him," that he lives. Heartbroken parents, lay claim upon his promise: "I will not leave you comfortless; I will come to you." (John 14:17-18.) In the name of Jesus Christ. Amen.

"Upon You My Fellow Servants ... " Bishop Victor L. Brown Of the Presiding Bishopric

My dear brothers and sisters, I seek an interest in your faith and prayers, that I might say something this morning that will have lodging in the hearts of boys and parents and leaders.

"Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." (D&C 13.)

This historic event took place on May 15, 1829. It was an answer to the prayer of Joseph Smith and Oliver Cowdery respecting baptism for the remission of sins, which
Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and good deeds. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Attract throngs of little children as the Savior did. No other man has lived whose influence has been so profound in directing the course of human behavior. But I know him with just one sentence: "Follow me, and I will make you fishers of men" (Matt. 4:19). He spent his youth and young adulthood as a carpenter, a trade requiring strength on about him, surely loving and kind, but at the same time one who could exhibit righteous anger. If this were not true, how could he have caused rough fishermen to follow him with just one sentence: "Follow me, and I will make you fishers of men." On examination days, when it seemed easy for me to copy some other boy's work or to "crib" from the book, I would remember, and the thought would be as effective as though spoken aloud: "I am a deacon; and it is not right that a deacon should act in this way." On examination days, when it seemed easy for me to copy some other boy's work or to "crib" from the book, I would remember, and the thought would be as effective as though spoken aloud: "I am a deacon; and it is not right that a deacon should act in this way." On examination days, when it seemed easy for me to copy some other boy's work or to "crib" from the book, I would remember, and the thought would be as effective as though spoken aloud: "I am a deacon; and it is not right that a deacon should act in this way." On examination days, when it seemed easy for me to copy some other boy's work or to "crib" from the book, I would remember, and the thought would be as effective as though spoken aloud: "I am a deacon; and it is not right that a deacon should act in this way." On examination days, when it seemed easy for me to copy some other boy's work or to "crib" from the book, I would remember, and the thought would be as effective as though spoken aloud: "I am a deacon; and it is not right that a deacon should act in this way." On examination days, when it seemed easy for me to copy some other boy's work or to "crib" from the book, I would remember, and the thought would be as effective as though spoken aloud: "I am a deacon; and it is not right that a deacon should act in this way." On examination days, when it seemed easy for me to copy some other boy's work or to "crib" from the book, I would remember, and the thought would be as effective as though spoken aloud: "I am a deacon; and it is not right that a deacon should act in this way." On examination days, when it seemed easy for me to copy some other boy's work or to "crib" from the book, I would remember, and the thought would be as effective as though spoken aloud: "I am a deacon; and it is not right that a deacon should act in this way." On examination days, when it seemed easy for me to copy some other boy's work or to "crib" from the book, I would remember, and the thought would be as effective as though spoken aloud: "I am a deacon; and it is not right that a deacon should act in this way." On examination days, when it seemed easy for me to copy some other boy's work or to "crib" from the book, I would remember, and the thought would be as effective as though spoken aloud: "I am a deacon; and it is not right that a deacon should act in this way." On examination days, when it seemed easy for me to copy some other boy's work or to "crib" from the book, I would remember, and the thought would be as effective as though spoken aloud: "I am a deacon; and it is not right that a deacon should act in this way."
And we now add to their testimony our witness that God has in these last days restored those truths by obedience to which salvation may be won.

We accept without reservation the testimony of the ancient prophets that after their day there would be a falling away from the faith once delivered to the saints; as and which thing we know because he has returned to earth in our day, manifesting himself anew to modern prophets, and because the Holy Spirit of God bears witness to thing they knew because they saw him after the resurrection, ate with him, felt the nail marks in his hands and feet, and thrust their hands into the spear wound in his side;

Now we join with Peter and Paul and his servants of old in announcing that he is risen; that he broke the bands of death and gained the victory over the grave—which we know because he is the Only Begotten in the flesh, he was able to work out the infinite and eternal atonement, whereby all men are raised in immortality,

Our proclamation is that he came into the world to ransom men from the temporal and spiritual death brought upon them through the fall of Adam; that he was born of thus we testify that he is the God of Israel, the promised Messiah, the Only Begotten, the Son of God.

And so now, obedient to the divine command, we proclaim the saving truths of the gospel, not in the spirit of contention or debate, but by way of announcement, of exhortation, and of testimony.

And thus we testify that he is the God of Israel, the promised Messiah, the Only Begotten, the Son of God.

Our Belief in Christ President Bruce R. McConkie Of the First Council of the Seventy

We desire very much to be directed by the Spirit, because I know that when a man speaks by the power of the Holy Ghost, that holy being carries the word of truth into the heart of every receptive soul.

We are servants of the Lord, and he has sent us into the world to say to every creature: "God has a message for you," and then to deliver that message in his name.

The message he has given us to proclaim in the ears of all who dwell upon the earth is the gospel of the Lord Jesus Christ. It is the plan of salvation. It is that Christ hath abolished death and brought life and immortality to light through the gospel. It is a message of peace in this life and eternal life in the world to come.

This message comprises the most sobering and glorious truths of which the human mind can conceive. It is a voice of joy and gladness and thanksgiving; of glory and honor; of immortality and eternal life. And it is destined to make of this earth, a heaven; and of man, a god.

Known to the apostles and of old, this glorious message was first revealed in modern times to the Prophet Joseph Smith and has since been planted in the hearts of all the true servants of the Lord by the revelation of Jesus Christ.

And so now, obedient to the divine command, we proclaim the saving truths of the gospel, not in the spirit of contention or debate, but by way of announcement, of exhortation, and of testimony.

We are bold to say that there is a God in heaven, an infinite and holy being who is our Eternal Father and whose offspring we are in the spirit; that he ordained the plan of salvation whereby we, his spirit children, might advance and progress and become like him; that he chose his Firstborn in the spirit to be the Savior and Redeemer in his great plan of salvation; and that ever thereafter, to honor its chief advocate and exponent, this plan of salvation has been known as the gospel of Jesus Christ.

We testify that according to the terms and conditions of God's eternal plan, salvation is in Christ. He is the Lamb slain from the foundation of the world whose blood atoneth for the sins of all those who believe in his name.

In the words of a holy angel who ministered to a Book of Mormon prophet: "... there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent." (Mosiah 3:17.)

Also: "... salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent." (Mosiah 3:18.)

In pleading with men to believe in Christ and be reconciled to God so as to gain a remission of their sins, Nephi said: "... we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, ... [for] the right way is to believe in Christ, and deny him not; and Christ is the Holy One of Israel; wherefore ye must bow down before him, and worship him with all your might, mind, and strength, and your whole soul; and if ye do this ye shall in nowise be cast out." (2 Ne. 25:26, 29.)

Thus we are bold to extol his holy name, to proclaim that he is the Lord Jehovah, the Great I Am, the Creator of heaven and earth and all things which in them are. And thus we testify that he is the God of Israel, the promised Messiah, the Only Begotten, the Son of God.

Our proclamation is that he came into the world to ransom men from the temporal and spiritual death brought upon them through the fall of Adam; that he was born of Mary, inheriting from her the power of mortality, which is the power to die; that he is literally the Son of God, in the same sense in which all men are the offspring of mortal fathers; and that he inherited from his Father the power of immortality, which is the power to live.

We know that because he is the Only Begotten in the flesh, he was able to work out the infinite and eternal atonement, whereby all men are raised in immortality, which is redemption from the temporal fall, while those who believe and obey his laws are raised also unto eternal life, which is redemption from the spiritual fall.

Now we join with Peter and Paul and his servants of old in announcing that he is risen; that he broke the bands of death and gained the victory over the grave—which thing they knew because they saw him after the resurrection, ate with him, felt the nail marks in his hands and feet, and thrust their hands into the spear wound in his side; and which thing we know because he has returned to earth in our day, manifesting himself anew to modern prophets, and because the Holy Spirit of God bears witness to us that he is the risen Lord.

We accept without reservation the testimony of the ancient prophets that after their day there would be a falling away from the faith once delivered to the saints; as also their prophecies that God, by angelic ministration, would restore the everlasting gospel in the last days and gather scattered Israel to its standard.

And we now add to their testimony our witness that God has in these last days restored those truths by obedience to which salvation may be won.
We are entering into, or going through, a period of history in which so-called modern thought is taking precedence in the minds of many persons who classify themselves consequences of serious concern.

Deterioration of morality and its effect upon individuals, families, nations, and the world? We are forced to admit that what we term as progress brings with it many doubt, that many things give us concern. What of the future of the family and home life, which in past generations have been great stabilizing forces in society? What of the standard of living ever enjoyed by man. We are proud to be living in a modern world of achievement.

We live in an interesting period of the history of mankind. The slow pace of man's progress from the beginning gradually commenced to accelerate and gain speed. Where, Then, Is Hope? Elder Howard W. Hunter Of the Council of the Twelve

And all men everywhere have exactly the same obligation to heed and believe our testimony as men had in former days to accept the witness of the prophets of old. The issue today is: Was Joseph Smith called of God? If so, the religion of the Latter-day Saints has saving power. And to prove our message, the Lord's ancient servants reasoned out of the scriptures and bore testimony of what they knew by personal revelation. And so we testify that the Holy Ghost certifies to us that Jesus Christ is the Son of the living God; that Joseph Smith is the great latter-day prophet through whom the knowledge of Christ and of salvation was restored; and that this Church of Jesus Christ of Latter-day Saints is in very deed the kingdom of God on earth, the one place where men may come to find peace in this life and become inheritors of eternal glory in the life to come.

We are servants of the Lord, and he has commanded us to proclaim his gospel message to all men. And of that message we now testify that as our Lord and our God where men may come to find peace in this life and become inheritors of eternal glory in the life to come.

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What of spiritual values and the religious ideals of past generations, which have been the great stabilizing influence on society? Modern thinkers claim these have been the
great deterrents to man in the freedoms he now seeks. There is a great effort on the part of so-called modernists to change religious beliefs and teachings of the past
to conform to modern thought and critical research. They de-emphasize the teachings of the Bible by modern critical methods and deny that scripture is inspired. The
modernist teaches that Christ is not the Son of God. He denies the doctrine of the atoning sacrifice by which all men may be saved. He denies the fact of the resurrection of
the Savior of the world and relegates him to the status of a teacher of ethics. Where, then, is hope? What has become of faith?

The Old Testament unfolds the story of the creation of the earth and man by God. Should we now disregard this account and modernize the creation according to the
theories of the modernists? Can we say there was no Garden of Eden or an Adam and Eve? Because modernists now declare the story of the flood is unreasonable and
impossible, should we disbelieve the account of Noah and the flood as related in the Old Testament?

Let us examine what the Master said when the disciples came to him as he sat on the Mount of Olives. They asked him to tell them of the time of his coming and of the
end of the world. Jesus answered: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

"But as the days of Noe were, so shall also the coming of the Son of man be.

"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." (Matt. 24:36-39.)

In this statement the Master confirmed the story of the flood without modernizing it. Can we accept some of the statements of the Lord as being true and at the same
time reject others as being false?

When Martha heard that Jesus was coming, she went out to meet him and they discussed the matter of the death of her brother and the resurrection. "Jesus said unto
her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." (John 11:25.)

There are those who declare it is old-fashioned to believe in the Bible. Is it old-fashioned to believe in God, in Jesus Christ, the Son of the Living God? Is it old-
fashioned to believe in his atoning sacrifice and the resurrection? If it is, I declare myself to be old-fashioned and the Church is old-fashioned. In great simplicity the Master
taught the principles of life eternal and lessons that bring happiness to those with the faith to believe. It doesn't seem reasonable to assume the necessity of modernizing
these teachings of the Master. His message concerned principles that are eternal. Following these principles, millions of persons have found rich religious experiences in
their lives. People of today's world are seeking a meaningful purpose in life, and thousands are seeking a religious experience that is meaningful. Can such an experience
be found in meditation only, or by a seance? Can a meaningful experience be found in trips with drugs or in love-ins? Such an attempt is to go through the back, the side
door, or over the wall, not through the way pointed out by the Lord.

When the Lord spoke to the Pharisees at the Feast of the Tabernacles, he used these words: "Verily, verily, I say unto you, He that entereth not by the door into the
sheepfold, but climbeth up some other way, the same is a thief and a robber.

"And in the morning, It will be foul weather to day: for the sky is red and lowing. O ye hypocrites, ye can discern [page 117] the face of the sky; but can ye not discern
the signs of the times? A wicked and adulterous generation seeketh after a sign (Matt. 16:1-4.)

Perhaps it was with them, as with many today, truth is not recognized as truth unless accompanied by the sensational. What would have been accomplished had the
Lord called down thunder and lightning, or plucked a star from the sky, or divided the water to satisfy the curiosity of men? They would probably have said it was the work of
the devil, or their eyes deceived them.

Signs are evident to the faithful. Sick persons are healed; prayers are answered; changes are wrought in the lives of those who believe, accept, and live the
commandments. We prove Christ by living the principles of his gospel. He made great promises of blessings to those who live the commandments: "I, the Lord, am bound
when ye do what I say; but when ye do not what I say, ye have no promise. (D&C 82:10.) Many of the commandments are restrictive, but reason dictates they are for man's
good. In addition to the restrictive commandments are the positive admonitions. The two great imperatives are to love God and love one's fellowmen.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:37-40.)

What greater laws could be given to bring peace, prosperity, and progress to man if he will faithfully live the commandments to love?

In this time of rapid change, we can maintain an equilibrium if we preserve a belief in God and a love for him, but we cannot love God unless we love his children also.
These are our neighbors, and true love of them knows no class or culture, race, color, or creed.

The members of The Church of Jesus Christ of Latter-day Saints open their arms to neighbors everywhere. The restored Church of Christ assumes its charge and
responsibility to take the gospel of Jesus Christ in love to its neighbors over the world and endeavors to help those who receive the gospel to live the teachings of the
Master.
In recent months the plight of the American Indians has been brought to public attention in a most impressive manner.

As a result, further steps will be taken to improve the lot of these people, who are among the most neglected of all the minorities on this continent.

We are thankful that the Latter-day Saints have taken an active part over the years in providing extensive aid to them. Particularly have we given assistance in the educational field. This year daily seminary classes are being provided for more than 15,000 Indian students, and through the efforts of the Church an additional 5,000 are receiving full-time elementary and high school education at no cost to themselves.

We also provide a college program for many of our Indians, of whom 475 are enrolled this year at Brigham Young University; 426 took college work there last year.

Brigham Young University has conferred B.A. degrees upon 85 Indian students recently, and 20 have received masters or doctors degrees. More than a score are now enrolled in graduate school there.

Brigham Young University also has an Institute of American Indian Research and Services, and through it supervises more than thirty agricultural projects for Indians in the Western America.

Ecclesiastical training is likewise being provided for more than 35,000 Indians who are members of our church.

They are bright and adaptable and are proud of their ancestral heritage, for they know they are descended from a great people.

Recently we attended a gathering of Mexican residents of Salt Lake City and heard them express great pride in their Indian ancestry, and well they may, for the more we learn about the early inhabitants of Mexico, the more we realize that indeed they were truly a great race.

This conclusion was reached also by Dr. Alfred V. Kidder one of the leading authorities on Mayan culture. In his book A Guide to Quirigua, this eminent scholar said:

"The great cities of the old Mayan Empire were built during the first part of the Christian era. For nearly 600 years these gifted people were leaders in art and architecture, mathematics and astronomy. They evolved a calendar in some ways more accurate than ours. ... The growth of the Indian civilizations, although differing in detail, was strikingly like that of our own, which originated in Egypt and Mesopotamia. ... Social and economic systems were organized, cities grew, religion developed, and temples were built for worship."

Writing in a similar vein, in his book The Marvels of Copen, the historian Munoz wrote: "Architecture, astronomy, mathematics, painting, weaving and all the arts that embellish life, once flourished here."

He emphasized that the forefathers of the Indians were not savages in any sense, for no savage, he said, ever conceived of the wonders which were commonly known among the Mayans.

Dr. Wissler, on page 147 of his book on Mayan civilization, explains that the Mayans manufactured paper through a process similar to that of the Egyptians in making writing materials from papyrus.

The American Heritage Book of Indians on page 19, says:

"The Mayans attained the highest civilization known in ancient America and one of the highest known any place in the early world."

These people had a well-developed irrigation system. They built dams and aqueducts. They terraced hillsides, turning them into productive farm lands by the use of irrigation. These water systems were in general use 2,000 years before the Spaniards came, and some of them still exist.

The early Americans were a numerous people. About the time of the conquest there were 25 million in Central Mexico alone.

But more impressive than any of these facts about the early Americans is their account of a visitation among their ancestors nearly 2,000 years ago, of a divine personage who remained among them for many days, teaching and blessing them.

These highly intelligent and skillful early Americans affirmed that this personage taught them a divine religion, healed their sick, raised some of the dead, taught new and more productive agricultural methods, and established a government of equity and peace.

Their accounts say that he came among them suddenly and left equally so, in a supernatural manner. The ancients regarded him as the Creator, come to earth in bodily form.

That he was a Christian divinity none can successfully deny.

That his teachings were akin to the Bible is now readily admitted.

And that he promised to return in a second coming is also an acknowledged fact.
"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name--hear ye him."

They had predicted the coming of Christ among them, and the people fully expected him.

In the western hemisphere, as in ancient Palestine, prophets ministered among the people, giving them inspired direction. As did the prophets in the Holy Land, they of Palestine, but elsewhere. "... them also I must bring," he said, "and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16.)

But in reality, who was the Great White God? It was not Captain Cook, and certainly it was not Cortez. Who was he?

Montezuma and the other dignitaries of his kingdom were totally convinced that Cortez and Quetzalcoatl were one and the same, as can be seen in the chronicles. ... This had a striking effect upon Montezuma. He remembered that when he was crowned as emperor, the priests of the native religion reminded him: This is not your throne; it is only lent to you and will one day be returned to the Great One to whom it is due. (Honore, p. 66.)

This personage, as he taught his religion, urged the people to build temples for worship, and his followers became very devout. (Pierre Honore, In Quest of the White God.) As he left them, he promised to come again, which caused the natives for many generations to look for his return even as the Jews look for their promised Messiah.

This faith led to disaster on two occasions, however, when the Spaniards came to America and when Captain Cook sailed to the Hawaiian Islands. But these tragedies served only to reinforce the truth of the tradition. When Cortez came to Mexico and the coastal natives saw him, they observed that he was a large white man. They hurried to their king, Montezuma, and announced that the Great White God had finally returned.

This Spanish author then continues: "There is no doubt that Montezuma was greatly preoccupied with the return of Quetzalcoatl who had left the Vera Cruz coast and had promised to return.

Montezuma was Deity and taken to the sacred temple of Lono. Cook also was received as Deity and taken to the sacred temple of Lono.

Another situation occurred when Captain James Cook, the British explorer, came to Hawaii. Peculiarly enough, he landed there when the natives were celebrating their Makahiki Festival, which kept alive the tradition of the White God among the Polynesians. Cook was received as Deity and taken to the temple of Lono.

His men were far less than angelic, and their depredations brought down the wrath of the natives upon the entire landing party. In the battle which ensued, Cook lost his life.

But in reality, who was the Great White God? It was not Captain Cook, and certainly it was not Cortez. Who was he?

When Jesus Christ ministered in Palestine, he told the people there, as is recorded in the tenth chapter of the Gospel of John, that he had other sheep, not of the fold of Palestine, but elsewhere. "... them also I must bring," he said, "and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16.)

Jesus of Nazareth was this White God! After his resurrection in the Holy Land he did in reality visit the early Americans. How do we know?

In the western hemisphere, as in ancient Palestine, prophets ministered among the people, giving them inspired direction. As did the prophets in the Holy Land, they also compiled records of all important events.

They had predicted the coming of Christ among them, and the people fully expected him.

After the three days of darkness which had afflicted them, the people were gathered about their temple when they heard a voice from heaven which said:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name--hear ye him."
This caused them to look into the skies, and there they saw, descending to the earth, a glorious Personage who came and stood before them. And as the ancient
volume records it:

"... he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not
open their mouths, even one to another, ..."

And it came to pass that he stretched forth his hand and spake unto the people, saying:

"And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon
me the sins of the world. ..."

Then the Savior said to them:

"Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints in my hands and in my feet, that ye may know that I am
the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do,
going forth one by one until they had all gone forth, and did see with their eyes and did feel with their hands, and did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come.

When they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying:

"Hosannah! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him." (3 Ne. 11:7-11, 14-17.)

He taught them his true religion, healed their sick, blessed their children, and organized his church on the western hemisphere as he had done in Palestine.

This is what gave rise to the tradition of the Indians and Polynesians. And it has lived until now, being transmitted from generation to generation.

But how may we be sure that it was the Christ?

As we mention, the many prophets who lived in ancient America wrote their histories and revelations as did the prophets in Palestine. They made many volumes. Finally these records were abridged and compiled into one by a prophet named Mormon, who lived about 400 years after Christ, here in America.

Because he was the compiler, the book was called after him--the Book of Mormon. It was brought forth in a miraculous manner in our day and identifies the Christ as the
White God of ancient times. That book is a volume of scripture as is the Bible. In the twenty-ninth chapter of his writings, Isaiah predicted that in the latter days this new
volume of scripture would appear, and he describes its coming forth in the manner in which the Book of Mormon actually was given to world. This is not mere coincidence. It is
a modern fulfillment of Bible prophecy.

Isaiah said it would be a sealed book, and it was.

He said the words of the book would be delivered to a learned man who would reject the record, and this was true. Peculiarly enough, and this most certainly helps to
identify the book, he said it would pass through the hands of an unlearned man as it came to world attention, and this is exactly what happened.

By way of pointing to the time of its publication, he said the book would appear in the latter days as Palestine became a fruitful field, and this was so.

He predicted that even the deaf would hear the words of the book, and that through it the blind would see out of darkness and the meek among men would increase
their joy in the Lord. All of this came to pass.

And while this was taking place he said the Almighty would perform a marvelous work and a wonder during a period of unbelief in the world, and this too has been
accomplished.

The Book of Mormon is the volume to which Isaiah refers. It is scripture, the holy writ of ancient America, published now for the enlightenment of modern men.

It is a new witness to the divinity of Christ and bears testimony that he is truly and in fact the Son of God, the Savior of the Christians, the Messiah of the Jews, the
White God of ancient America, and the Redeemer of all mankind. And this too is our own testimony, and we bear it to you in the sacred name of the Lord Jesus Christ.
Amen.

Bernard P. Brockbank

The Mormon Pavilion at Expo '70 Elder Bernard P. Brockbank Assistant to the Council of the Twelve

My dear brethren and sisters: As I have reflected on many of the profound messages given at this conference, a passage of scripture kept reflecting in my mind. The
Lord said to the Prophet Joseph Smith, "... the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own
dominion; And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon ... the world." (D&C 1:35-36.) We may
be in that time. It's a great day to be a saint, with the Lord at the head. There seems to be room on this earth for both saints and for those who choose another course.

When the Savior closed his ministry on this earth, he left a message in closing that it would be unto the ends of the earth: "Go ye into all the world, and preach the
gospel to every creature." (Mark 16:15.)

We have just returned from Japan, a marvelous experience there, helping supervise and direct the work of the Mormon Pavilion at the World's Fair. We have a great
body of Japanese people here at this conference. They are an interesting people. They are a great people. Many of them are going to have patriarchal blessings while they
are here. Those who have had patriarchal blessings that I have spoken with come from the tribe of Joseph, a fruitful bough.

Expo '70 was the first world's fair to be staged in Asia and has been acclaimed by many to be the most successful world's fair ever to be held.

Seventy-seven countries and 42 domestic organizations sponsored pavilions at the fair. There were only two religious pavilions represented--the Christian ecumenical
pavilion, sponsored by the Catholic and Protestant churches of Japan, and the Mormon Pavilion, representing The Church of Jesus Christ of Latter-day Saints. The Mormon
Pavilion was very popular and crowded each day from the time the fair was opened until it closed.
During the six months that the fair was running, almost 65 million people attended the fair, and over ten percent of that 65 million visited the Mormon Pavilion. Our attendance was 6,658,532—almost a miracle for the small pavilion we had to even come close to accommodating them.

Many of this number were not able to see all of the exhibits because of the crowds or to hear the dialogue and testimonies of the missionaries. But out of those who were able to follow the missionaries and receive the full presentation, 780,000 signed the guest register referral books, and many of them asked to know more about the doctrines and teachings of The Church of Jesus Christ Of Latter-day Saints.

The main objectives of our exhibit were to make friends with these people, teach them about a living God and a living Jesus Christ, and to explain with visual aids the Lord's plan and purpose of life.

Our most impressive exhibit was the spirit of the dedicated, loving, inspired missionaries. The missionaries radiated a great love for the Oriental people and the Oriental people had great respect for the missionaries. One Japanese gentleman said to me, "I can hardly believe that such fine, clean young people would leave their homes, pay their own way, and learn a new language. They must truly love us."

All the missionaries serving in the four missions in Japan will have many additional opportunities to reach and teach the people as a result of the fair.

The country of Japan covers an area about the size of the state of California and has a population of over 101 million people and room for many more. It is a land filled with religion. There are 106,000 Buddhist temples and over 100,000 Shinto shrines. Less than one percent of the Japanese people are members of a Christian church. There are about 350,000 who belong to the Catholic Church, and 400,000 belong to the various Protestant churches, and approximately 12,000 are members of The Church of Jesus Christ of Latter-day Saints.

The Japanese people are seeking and looking for better ways and seem to be looking for a living God and for a greater purpose in both life and death, and many seem to be receptive and interested in the doctrines and teachings of Jesus Christ.

I would like to read from a letter we received from Dr. Lorin F. Wheelwright, dean of the College of Fine Arts and Communications at Brigham Young University. He sent this letter after his visit to Expo '70 and the Mormon Pavilion:

"May I share with you the feelings that sweep over me as I contemplate my visit with you and as I witnessed the manner in which our missionaries used Expo '70 to bring the gospel to the Japanese people. Never have I seen such crowds of people, curious and eager to witness the 'Progress of Mankind.' Each day I was there more than 700,000 thronged the fairgrounds. They fascinated me more than the spectacular electronic, space, and motion-picture extravaganzas that awaited them. These patient people would queue up for two to three hours at each of the major pavilions. I was impressed by their orderliness and quiet determination to see what obviously they had saved their yen to see.

"Our pavilion stood as a landmark of spirituality in a sea of materialism. It is true that many pavilions showed the historical and present concern of nations and industries for man and his strivings for a better life. But ours had the unique contribution of inviting all men and women to 'the peace that passeth all understanding.' With the terrific crowds surging upon you, I marveled at the calmness of our missionaries, the almost stark simplicity of our exhibit, the opportunity to sit down and see a film without distraction, which told in understandable language and appealing picture that the quest for happiness must be a spiritual quest if ever man is to find it.

"Our kind invitation for me to meet two groups of missionaries gave me insight regarding the real reason our pavilion was different from all others. These young men and women were obviously serving beyond the call of duty. They radiated the fire of St. Paul and the persistence of Moses. Their friendly smiles and patient explanations must have been a joy to the Japanese who personify these characteristics so beautifully. They treated people with courtesy and let the spirit of their callings reach out to touch the spirits of those who came to look and inquire. When I learned that after each long day they put on their work clothes and cleaned the building, I knew that they personified the bended knee of reverence and work—both of which the Savior said were essential to man's salvation.

"After talking with you, I realized anew that our message to the world is not expressed in the slickness of our exhibit. Our appeal is in the sincerity and truthfulness of the gospel of Jesus Christ. It is this power that brings men of all faiths to ask, 'Not who is right, but what is right?' It is this testimony which invites the devout Protestant, Catholic, Buddhist, or atheist to ponder his ultimate values and open his heart to the greater truth that we bear to the world. Although our exhibit showed pictures of Mormonism at work in the lives of our members, I am convinced that it was the heart of the message that touched people and the honesty of the messengers who opened their eyes and hearts to see and feel.

"I was thrilled that you called these missionaries together at the beginning and closing of each shift to share in the spirit of devotion. Their prayers and testimonies touched me deeply."

I would like to read a few of the many thousands of comments that were written by visitors to the Mormon Pavilion:

One employee at the fair said, "This pavilion is our oasis at Expo '70. The theme of Expo is 'Progress and Harmony for Mankind' and that is 'man's search for happiness.' I pay my respects to your pavilion for giving us the living God."

Another: "I think this pavilion gives me a good opportunity to change my life. Thanks for the missionaries."

"The movie helped me to know about my life and that death is not the end."

"The film made birth, living, and death a part of man's search for happiness."

"I am not a Christian, but now I want to know about Christianity."

"The Mormon Pavilion is my best memory of Expo. I want to know more."

"This pavilion moved me to think about God. I felt his spirit here."

"The moving picture made me reconsider my life and my happiness."

"I found love and truth in this pavilion."

"I think your religion is true."

"I want to know about Joseph Smith and the Book of Mormon."

"This is the second time I have visited the Mormon Pavilion. I want to know more about Jesus Christ and true happiness."
I do not have a religion. I have found something here to help direct my life. I want to come again.

My religion has not taught me about a living God. I am looking for God and happiness.

I have thought that God existed far from us, but today I felt God near me. Thanks for this pavilion.

I am glad to learn that man is a child of God. I pray for the success of this pavilion.

I had no interest in religion when I came to the fair, but I was moved by the spirit of the missionaries.

I felt comfortable without any resistance. I want to know more about your religion.

I have always believed that there was a God and today I felt deeply his power.

We had literally thousands and thousands of comments comparable to these.

A young lady, Miss Reimi Yomamota, who served as secretary at the pavilion and was not a member when she started but later joined the Church, made this statement as we were leaving the station: "I received the greatest blessing of all the people who came to Expo. I received a testimony of Jesus Christ and of his gospel. I know that Joseph Smith is a prophet of God and that the Book of Mormon is from God." A young man who worked at the Russian pavilion came as we were closing and said, "I feel bad that this building is closing. I have felt more happiness and more religion and more love here than at any other place I have been in my life."

Brothers and sisters, I must close. You who have a testimony of the Lord’s work, you who are saints, you have the answers the world is looking for, the world would like to know about a living God. The world would like to know that the scriptures of God are true. You have these answers.

Probably the greatest message that has come to this earth since the resurrection and the ascension of Jesus Christ is the Joseph Smith testimony. This was distributed extensively at Expo.

As the Japanese people come into the Church, they make great saints when they are converted.

I bear witness that Jesus Christ is the God of all mankind, the God of the yellow race, the red, the black, and the white races. I bear witness that Joseph Fielding Smith is the prophet of all mankind on this earth, to all races, kindreds, tongues, and people; and that the only way mankind can receive celestial glory is by following the prophet of God and by accepting the program of Jesus Christ. I so bear witness in the name of Jesus Christ. Amen.

William H. Bennett
The Gospel Is the Answer to All Problems
Elder William H. Bennett
Assistant to the Council of the Twelve

My brothers and sisters: It is a choice and wonderful experience to be called to be an Assistant to the Council of the Twelve, but it is also a very humbling experience. I feel especially humbled this afternoon as I stand before you for the first time as a General Authority and contemplate the sacredness and the importance of this great call. I ask for an interest in your faith and prayers, not just here today but on a continuous basis, that I might be able to serve in the way the Lord would like me to serve.

I am grateful for this call because I love the Lord, and I have found great joy and satisfaction in being in his service, in helping to build the kingdom of God here upon the earth, and in trying to serve my fellowmen.

I know that God lives; that Jesus Christ is his Son, the Redeemer of the world; that Joseph Smith was indeed a true prophet of God, through whom the gospel of Jesus Christ was restored in these the last days and through whom the Church of Jesus Christ was reestablished. I know that President Joseph Fielding Smith is a true prophet of God, and I sustain him and all the other brethren with all my heart.

I am grateful for this call because I love the Lord, and I have found great joy and satisfaction in being in his service, in helping to build the kingdom of God here upon the earth, and in trying to serve my fellowmen.

I should like to say thanks to all you wonderful people in Alberta, Canada, who taught me in my early youth, in Sunday School, Primary, and MIA; to my colleagues and students at Utah State University; to people throughout the state of Utah with whom I have worked over the years; and to President Glen Taggart, president of Utah State University, who has been very helpful and understanding during the transition period between my assignment at Utah State University and my assignment with the Church.

Four others to whom I am deeply indebted are President Hugh B. Brown, who was my stake president in the Lethbridge Stake when I was a boy; Asael E. Palmer, a counselor to President Brown at that time, who later became president of the Lethbridge Stake, where he served for many years; my uncle, Archibald F. Bennett, one of the great teachers of the Church, who lived about as close to his Father in heaven as any man I know; and my Scoutmaster, Vernon Bigelow. These men had the ability to teach me when I lacked confidence in myself as a boy. They helped me set worthwhile goals and objectives and to gain a vision of the importance of the gospel in my life and in the scheme of things. I just want to say I will be eternally grateful to these men for what they did for me and are still doing.

Let me take a moment to share a choice experience that I had with President Brown. I have always been interested in athletics. One day when I was about 15 years of age, I was taking part in the high jump in a tri-stake MIA track meet. We had reached the height where most of the jumpers were eliminated; there were just two of us still in there. I knocked the bar off twice and had one jump remaining. President Brown, who was watching the event, came over, put his arm on my shoulder, and said, "Young man, you can clear that bar; I know you can. I have been watching you. You are not over the bar when you are at the highest point. If you adjust your takeoff just a bit, you will clear that bar, young man. I know you will!"
As always, when the saints of God meet in conference, there is an outpouring of the Spirit, causing a renewal of faith and a reassurance of our convictions, that we might experience accomplishments by the boy who was taken by the Indians, who left seven ponies to pay for him. I am glad, of course, that they didn’t keep him.

Of time, until one by one he got them to come back. This is a success story, for every one of those boys except one went into the mission field. I have often thought of this.

My father was given the assignment to try to get these boys back into activity in the Church, and he did this by going to their hut and visiting with them for long periods.

Their sole purpose was to bother any boy who would try to go to priesthood meeting, and many of them were beaten up on their way and intimidated to try.

This young man was so influential that he influenced 11 other deacons to stay away from church, and these 12 boys where he lived, one of the deacons had been seriously reprimanded by the bishop or someone who was teaching the class of deacons, and he became belligerent and.

There is another story that I remembered of him, as Victor Brown was speaking about the deacons. My father had a great influence with young people. There in the area where he lived, one of the deacons had been seriously reprimanded by the bishop or someone who was teaching the class of deacons, and he became belligerent and vowed that he would never go back to church again. This young man was so influential that he influenced 11 other deacons to stay away from church, and these 12 boys bound themselves together and called themselves the twelve apostles. They built a hut that was partially submerged under the ground, and this is where they held their.

My father, with long, curly, black hair, was a member of this pioneer family. While they were on the trail camped for the night, well-meaning Indians came into the camp.

In search of food. The chief of the Indian band later that night stole back with seven Indian ponies and tied them to the wagon wheel and took my father. This held up the.

Two of my aunts, Valentina and Annie Etta, died on that entourage; Valentina was buried on the plains. This black-haired boy grew to manhood and became a part of.

My father was given the assignment to try to get these boys back into activity in the Church, and he did this by going to their hut and visiting with them for long periods of time, until one by one he got them to come back. This is a success story, for every one of those boys except one went into the mission field. I have often thought of this experience accomplished by the boy who was taken by the Indians, who left seven ponies to pay for him. I am glad, of course, that they didn’t keep him.

I rejoice with you, my brothers and sisters, in the faith-promoting inspiration of what we have heard and felt at this great conference, which will soon come to a close.

Such gatherings in ancient times are scripturally referred to as feasts, and I suppose that description is appropriate today, for surely we have had a feast of the gospel. As always, when the saints of God meet in conference, there is an outpouring of the Spirit, causing a renewal of faith and a reassurance of our convictions, that we might.
continue steadfast through gratitude and sacrifice in meeting the challenge of a righteousness in the progressive journey of life.

Perhaps if a central motif or master theme could be deducted from this conference, it would emphasize the need of testimony, of a contriteness of spirit, a greater meekness in serving the Lord and in working out our salvation. I think it was Pogo who said, "We have met the enemy and he is us."

In a revelation especially applicable to the Saints in Zion, who at that particular time were assembled in Jackson County, Missouri, the Lord gave this commandment, among others that were stressed at the time, and which I think finds application among us today as it did then:

"Thou shalt thank the Lord thy God in all things.
"Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit." (D&C 59:7-8.)

This divine commandment is related, I believe, to other utterances of the Lord and is characteristic of his person.

In one of his never-to-be-forgotten sermons unto the multitudes that followed him, he uttered the sayings which have become known as the Beatitudes. Herein is described the moral character required in those who are to constitute his kingdom. These are familiar to all of us. May I repeat them.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.
"Blessed are they that mourn: for they shall be comforted.
"Blessed are the meek: for they shall inherit the earth.
"Blessed are they which do hunger and thirst after righteousness; for they shall be filled.
"Blessed are the merciful: for they shall obtain mercy.
"Blessed are the pure in heart: for they shall see God.
"Blessed are the peacemakers: for they shall be called the children of God.
"Blessed are the which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." (Matt. 5:3-10.)

To seemingly emphasize the importance of these characteristics, and that they were displayed in the Master himself, we have his utterances upon another occasion.

"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.
"Even so, Father: for so it seemeth good in thy sight.
"All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.
"Come unto me, all ye that labour and are heavy laden, and I will give you rest.
"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.
"For my yoke is easy, and my burden is light." (Matthew 11:25-30.)

Concerning the inheriting of the earth by the meek, this no doubt has reference to its condition after it has received its regenerated glory unto that of a celestial glory. Of this the Lord has plainly spoken in this dispensation.

"Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory;
"For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father;
"That bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified." (D&C 88:18-20.)

I believe there is perhaps a distinction between humility and meekness. It may be said that meekness is a condition of voluntary humility. The prophet Alma seemed to recognize a distinction, as we may gather from these words:

"And now, as I said unto you, that because ye were compelled to be humble ye were blessed, do ye not suppose that they are more blessed who truly humble themselves because of the word?
"Yea, he that truly humbleth himself, and repenteth of his sins, and endureth to the end, the same shall be blessed--yea, much more blessed than they who are compelled to be humble because of their exceeding poverty.
"Therefore, blessed are they who humble themselves without being compelled to be humble; or rather, in other words, blessed is he that believeth in the word of God, and is baptized without stubbornness of heart, yea, without being brought to know the word, or even compelled to know, before they will believe." (Al. 32:14-16.)

The beatitude said, "Blessed are the pure in heart: for they shall see God."

While speaking unto the weary and oppressed of the Saints, who had participated in laying the foundation in Zion, the Lord proclaimed that only those with the obedience and willingness of the pure in heart and mind were of the house of Ephraim. Here is his important counsel given to the Prophet Joseph Smith, which is applicable today as preparations go forward in the destiny of God's people.

"Wherefore, be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great.
"Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days.
"And the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land.
"For, verily I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out." (D&C 64:33-36.)

It is the good and honest of heart among the people of the world who most readily respond to the message of the Restoration as declared by the missionaries who bring it to them. And those who are truly spiritually converted become and are the more faithful of the Latter-day Saints. For the Lord himself declared that only those who "doeth good" are ready to receive a fullness of the gospel. (D&C 35:12.)

Perhaps the impact of meekness and honesty of heart can be more fully appreciated by the characteristics that are opposite. These are appropriately spoken of by Paul the apostle in relation to the very day and age in which we live, wherein he has said:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.

For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth." (2 Tim. 3:1-7.)

I bear testimony of the fact that we have the truth. The course of the true Latter-day Saint is to nurture and live by that truth which we accept, casting aside the extraneous things that can only mar and distort the simple effectiveness of the gospel. For truly the everlasting gospel is the glad tidings of great joy.

As I thought of the role of President Tanner and myself as his counselors, I thought of a circumstance in the life of Moses, when the enemies of the church in that day were threatening to overcome and tear down and to stop [page 127] the work of the church. As Moses sat upon a hill and raised the rod of his authority, or the rod of his priesthood, Israel prevailed over their enemies; but as the day wore on, his hands became heavy and began to droop at his side. And so they held up his hands so they would not be weakened and the rod would not be lowered. He would be sustained so that the enemies of the church would not prevail over the saints of the Most High God. (See Exod. 17:8-12.)

In connection with this conference, there has been an intense assignment to the President of the Church. He has been to the Arizona Temple, where he gave the sealing keys to a new temple presidency. He has been in the Hawaiian Islands, where he participated in an anniversary of the Church College of Hawaii, and some of the early events in the history of that place.

Now we have a President of the Church who has grown to great years. Since he was installed as President six months ago, he has been down in Mexico with Sister Smith. He has been to the Arizona Temple, where he gave the sealing keys to a new temple presidency. He has been in the Hawaiian Islands, where he participated in an anniversary of the Church College of Hawaii, and some of the early events in the history of that place.

Before we announce President Smith as the next and concluding speaker of the conference, it seems appropriate to say one or two things.

When the Church was first organized, in fact, the day on which it was organized, the Lord was speaking to the Church. He didn't mean just the six members that were then the constituted number of the Church: he was speaking about the President of the Church, who was the Prophet Joseph Smith at that time. And this is what he said:

"Wherefore, meaning the church, thou shalt give heed unto all his words [the President's words] and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

For his word ye shall receive, as if from mine own mouth, in all patience and faith.

"For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory." (D&C 21:4-6.)

We have some tight places to go before the Lord is through with this church and the world in this dispensation, which is the last dispensation, which shall usher in the coming of the Lord. The gospel was restored to prepare a people ready to receive him. The power of Satan will increase; we see it in evidence on every hand. There will be inroads within the Church. There will be, as President Tanner has said, "Hypocrites, those professing, but secretly are full of dead men's bones. We will see those who profess membership but secretly are plotting and trying to lead people not to follow the leadership that the Lord has set up to preside in this church.

Now the only safety we have as members of this church is to do exactly what the Lord said to the Church in that day when the Church was organized. We must learn to give heed to the words and commandments that the Lord shall give through his prophet, "as he receiveth them, walking in all holiness before me; ... as if from mine own mouth, in all patience and faith." (D&C 21:4-5.) There will be some things that take patience and faith. You may not like what comes from the authority of the Church. It may contradict your political views. It may contradict your social views. It may interfere with some of your social life. But if you listen to these things, as if from the mouth of the Lord himself, with patience and faith, the promise is that "the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory." (D&C 21:6.)

Now we have a President of the Church who has grown to great years. Since he was installed as President six months ago, he has been down in Mexico with Sister Smith. He has been to the Arizona Temple, where he gave the sealing keys to a new temple presidency. He has been in the Hawaiian Islands, where he participated in an anniversary of the Church College of Hawaii, and some of the early events in the history of that place.

In connection with this conference, there has been an intense assignment to the President of the Church.

A week ago Thursday, all the General Authorities met in an upper room of the temple fasting and praying, trying to prepare themselves spiritually for this conference. I believe we witnessed the outpouring of the Spirit, which is an evidence of the Lord's answer to the prayers that were offered at that time. President Smith addressed the General Authorities. He participated in the Relief Society conference and spoke to the sisters. He spoke at the Sunday School conference. He addressed this conference in the first session. He addressed the priesthood session, and he will address this session.

As I thought of the role of President Tanner and myself as his counselors, I thought of a circumstance in the life of Moses, when the enemies of the church in that day were just as they are in this day. They were threatening to overcome and tear down and to stop [page 127] the work of the church. As Moses sat upon a hill and raised the rod of his authority, or the rod of his priesthood, Israel prevailed over their enemies; but as the day wore on, his hands became heavy and began to droop at his side. And so they held up his hands so they would not be weakened and the rod would not be lowered. He would be sustained so that the enemies of the church would not prevail over the saints of the Most High God. (See Exod. 17:8-12.)

I think that is the role that President Tanner and I have to fulfill. The hands of President Smith may grow weary. They may tend to droop at times because of his heavy responsibilities; but as we uphold his hands, and as we lead under his direction, by his side, the gates of hell will not prevail against you and against Israel. Your safety and ours depends upon whether or not we follow the ones whom the Lord has placed to preside over his church. He knows whom he wants to preside over this church, and he
will make no mistake. The Lord doesn't do things by accident. He has never done anything accidentally. And I think the scientists and all the philosophers in the world have never discovered or learned anything that God didn't already know. His revelations are more powerful, more meaningful, and have more substance than all the secular learning in the world.

Let's keep our eye on the President of the Church and uphold his hands as President Tanner and I will continue to do.

President Smith, we honor and sustain you in that high place because the Lord has put you there. It will now be our delight, our beloved President, to give you an opportunity to leave us your blessing as we conclude this great conference.

With Thankful Hearts... President Joseph Fielding Smith

My dear brethren and sisters: As we conclude another great conference of the Church, I desire to leave my blessings upon you.

The priesthood is the power to bless mankind, and all of those who hold the priesthood are expected to use it within the sphere of their assignment to bless their fellowmen. When any of us use this authority in righteousness, and as directed by the Holy Spirit, our acts are binding and will be recognized by the Lord both in time and in eternity.

And so I feel to bless the saints, all those who love the Lord and who signify their devotion to his cause by keeping his commandments. I wish to bless them temporally and spiritually and pray God our Father to pour out his bounties upon them so they may be prospered in all their righteous endeavors.

I speak for myself and for all of you and pour out my soul in thanksgiving to the Lord for all he has so bounteously bestowed upon us.

We have been set up as a free people by the power of our Eternal Father. The beauties and bounties of nature are ours, and we have these truths by obedience to which we can live lives that will be pleasing in his sight, that will give us peace and joy in this life, and assure us of an eternal and abundant life with him in his everlasting kingdom.

I feel to say, O our Eternal Father, pour out thy Spirit more abundantly upon these thy saints, upon this remnant of scattered Israel which has gathered to thy gospel in these last days.

Thou knowest that as a people we desire to serve thee, to keep the commandments, and to carry thy message of truth and righteousness to thy people everywhere. For this reason we send our missionaries to every part of the world. I have had my sons in the mission field constantly for many years. One is in the mission field at this present time in a foreign country, where he has been for several years.

We thank thee, our Father, for the great outpouring of truth and light that has come from the lips of thy servants at this conference, and which has been carried into the hearts of honest men everywhere by the power of thy Holy Spirit.

We thank thee that we have been fed the bread of life, that we have been strengthened spiritually and are now renewed and refreshed and ready to go forth on thy errand, doing to the best of our abilities those things which thou wouldst have us do.

Our Father in heaven, we are grateful for all thou hast given us; we acknowledge thy hand in all things, and we pray for the success and triumph of thy purposes in all the earth.

We know that thou hast spoken in this day as thou didst in days of old, and we are pleased to be instruments in thy hands of carrying thy message to the world, and of standing as lights to the world so that they, seeing our good works, may be led to glorify thee.

And unto thy holy name we ascribe the honor and glory in all things both now and forever.

In the name of the Lord Jesus Christ. Amen.